

ANNOTATIONS  
UPON THE  
**HOLY BIBLE.**

WHEREIN THE  
SACRED TEXT  
Is INSERTED,  
AND  
VARIOUS READINGS  
ANNEX'D,

Together with the

**Parallel Scriptures.**

The more difficult TERMS in each VERSE are Explained.

Seeming CONTRADICTIONS Reconciled.

QUESTIONS and DOUBTS Resolved.

And the WHOLE TEXT Opened.

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V O L. II.

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Being a Continuation of Mr. POOL's Work by certain Judicious  
and Learned Divines.

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NEHEM. VIII. Verse 8.

*They Read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the Reading.*

ACTS VIII. Verse 30, 31.

*Understandest thou what thou Readest ?  
How can I except some man shall Guide me ?*

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L O N D O N :

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THE NEW YORK  
BIBLE

AND  
THE NEW TESTAMENT  
IN  
THE  
ORIGINAL  
LANGUAGES  
WITH  
A  
NEW  
TRANSLATION  
AND  
EXPLANATIONS



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T H E  
P R E F A C E  
T O T H E  
R E A D E R.

**W**E have at length, through the Divine assistance, finish'd the Annotations upon the Bible, begun and carried on by Mr. Pool in the First Volume; whose discerning Judgment, great Industry, and pious Spirit, are conspicuous in that very useful Work. Our sincere design and endeavours have been to search and unfold the meaning of the Sacred Oracles; abhorring the impious arts of those who pervert the Scriptures from their Pure and native sense, to give colour and countenance to their private fancies. Wherein we have mistaken their genuine sense (for who in the present state of infirmity and imperfection, fully knows the mind of the Lord in them?) it has not been for want of Love to the Truth, nor of using the best helps within our compass for the clearing the difficulties found in them. There remains no more for us to do, but to recommend the work to the blessing of Heaven, and to the Study of Christians, that they would diligently Read the Scriptures to understand them, and understand to practise them, and be happy for ever. It may seem needless to urge this duty upon those, who profess to Believe this Divine Book to be the sole and infallible guide to blessedness. But alas! many who in Title are Christians, are careless of it. Some are captivated by charming lusts, and would go on in a voluptuous course of sinning without disturbance: all such have an Antipathy to the true Glass that reflects upon Conscience their foul deformity. And by their wretched neglect they not only deserve, but inflict upon themselves that severe doom, their sins shall not be purged away, till they dye; for the clear streams of the Spirit flowing in the Scriptures, both discover the spots of the Soul, and are efficacious to wash them off. Others are so deeply engaged in the business of the World, that they have no leisure to attend to the Counsels and Call of God in the Bible; if Rules were laid down therein how to obtain secular Riches and Honours, they would intensely apply themselves to consider them, and treasure them up in their Minds and Memories, and diligently practise them; but since it propounds a Spiritual and future blessedness to be obtained by persevering diligence, they count it mispent time to be Studious of it. Thus the worldly wise are guilty of folly above admiration; for to gain the trifles of Time, they lose the pearl of price, that enriches the possessors for ever. Besides these Carnalists that live without God in the World; how many that pretend a veneration for the Scriptures, do but seldom or superficially regard them? 'Tis not the bare Reading of them that is profitable, but with a disposition and frame of heart suitable to them. An humble reverence of the Majesty of God appearing in his Word, makes the Heart tender and teachable, and receptive of Holy impressions; sincere aims to be instructed in the Will of God, with a resolution to obey it, prepares for the receiving spiritual benefit. The study of the Scriptures from vain curiosity, and a desire of knowledge to please our selves, and to be valued by others, is to foment pride ( the

## The Preface to the R E A D E R.

( the universal disease of the human mind ) by the remedy that should cure it. And none are in such danger of being ignorant of the Mysteries of Godliness, as the presumptuous. But he that seeks for Salvation in the word, shall find it, and the most sublime and satisfactory knowledg with it. And to this must be joined Fervent Prayer, that the Divine spirit, who indited the Scriptures, would interpret them to us, that his concomitant Virtue, and effectual Grace may make them to be Light to the Blind, a Remedy to the Diseased, Life to the Dead, and Strength to the Living, the Conversion and the Consolation of lost souls. Now since the Word of God hath such a blessed influence upon all that cordially apply it, shall we be negligent in conversing with it? How does the Example of David upbraid Christians? His superlative Esteem and Affections were set upon the Word of God. It was his unvaluable Treasure, the most precious Gold lost its lustre and was faint in the comparison with it; it was his dearest delight, the sweetest things were disrelishing and ungrateful to his palate set against it. Thus he expresses himself, The Judgments of the Law are True and Righteous altogether, more to be desired are they than Gold, yea than much fine Gold, sweeter also than honey or the honey comb. Into what an extasie of Affection does he break forth in another Psalm; Ohow I love thy Law; it is my meditation all the day. He was encumbered with the affairs of a Kingdom, yet the Divine Law was the continual attractive of his thoughts, as the needle toucht by the Loadstone always points to its beloved Star. And what a small portion of the Divine word did he enjoy to what is richly communicated to us? We have the blessed Gospel brought down from Heaven by the Son of God, wherein his Eternal Counsels are clearly revealed, to satisfie his injured Justice by the Sacrifice of the Mediator, that his Mercy might be glorified in our Redemption. We have represented to us in the Gospel the Life of Christ so glorious in Holiness, so exemplary and perswasive to make us Holy and Heavenly; for all the Temptations of the World are either from the desire of those things that he despised, or from the fear of the evils that he voluntairly suffered. In short, Christians that profess themselves the Children and Disciples of Christ, cannot without renouncing the dignity of those Relations, neglect that Book that contains the Divine Instructions of their Master, and the Testament of their Father, disposing and assuring the heavenly inheritance to them. Let us then every day Redeem Time from the vanities and business of the World, to read with solemnity of Spirit this Blessed Book in our Families and Closets, that we and all ours may partake of its sanctifying and saving Virtue. Let us come to the word, as those in the Gospel to our Saviour, to Hear Him, and to be Healed of their Infirmities. And in these times of dangerous seduction from the Truth, let us with the ardency of the Apostle address our selves to Christ; Lord to whom shall we go? thou hast the words of Eternal Life.

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# ANNOTATIONS

## ON

# JEREMIAH.

### The ARGUMENT.

**I**T was the great unhappiness of this Prophet to be a Physician to, but could not save a dying State, their Disease still prevailing against the Remedy; and indeed no wonder that all things were so much out of order, when the Book of the Law had been wanting above sixty years. He was called to be a Teacher in his youth in the days of good Josiah being Sanctified, and Ordained by God to his Prophetical Office from his Mothers Womb, Chap. 1. 5. in a very evil time, though the people afterward proved much worse upon the death of that good King. He setting himself against the Torrent of the Corruptions of the Times, was alwayes opposed, and unkindly treated by his ungrateful Countrey-men, as also by false Prophets, and the Priests, Princes and People, who encouraged all their impieties, and unrighteousness: At length he threatened their Destruction and Captivity by the Chaldeans, which he lived to see, but foretells their return after Seventy years: All which accordingly came to pass: He doth also, notwithstanding his dreadful threatnings intermix diverse comfortable promises of the Messiah, and the days of the Gospel; he denounceth also heavy judgments against the Heathen Nations, that had afflicted Gods People, both such as were near, and also more remote, as Egypt, the Philistines, Moab, Edomites, Ammonites, Damascus, Kedar, Habor, Elam, but especially Babylon herself that is made so great a Type of the Anti-christian Babylon in the New Testament. Upon the Murder of Gedaliah, whom the Chaldeans had made Governour of Judea, he was forcibly against his will carried into Egypt, where, (after he had Prophesied from first to last between Forty and Fifty years) probably he died; some say he was stoned.

Whatever else we hear mentioned of his writings, they are either counterfeit as the Prophetes of Baruch, &c. or it is likely we have the sum of them in this Book, though possibly some of his Sermons might have had some enlargements in that Roll which, by his appointment, was written by Baruch, chap. 36. 2. &c.

#### CHAP. I.

**T**HE words *a* of Jeremiah the son of Hilkiah *b*, of the priests that were in Anathoth in the Land of Benjamin *c*.

*a* i. e. Sermons, or Prophetes, which he received from God, as being his mouth to declare them unto the people, and comprising all in the volume of this Book going under his Name, as the matter, and substance of it, see on *Isa.* 2. 1. *b* As this serves to distinguish him from other Priests, so his being of Anathoth ranks him among the common Priests; not that High Priest mentioned, 2 King. 22. 8. under whose Progeny Jeremiah is not named, 1 Chron. 6. 13. Who, it is probable, would have been named being one of so much note, and who alwayes lived at Jerusalem, not at Anathoth, which was a City three Miles from Jerusalem lotted out of the Tribe of Benjamin for the Priests, *Jos.* 21. 18. Of an ordinary Teacher he was made a Prophet, not so of the rest. *c* i. e. That part of Canaan that fell to Benjamin's share.

2 To whom the word of the LORD *d* came in the dayes *e* of Josiah the son of Amon *f* king of Judah, in the thirteenth year *g* of his reign.

*d* Either that Commission from God that did authorize him to his Prophetical work, as it may be probably taken, *John* 10. 35. was actually given unto him *verse* 10. or, command of God as 'tis used, 1 Kings 12. 24. Or, rather the materials, of which his Prophetes were to consist, for the space of 41 years

successively in Judea, viz. from the 13th. year of Josiah to the 11th. year of Zedekiah, besides the time that he prophesied in Egypt, see chap. 43. and 44. as *Isa.* 2. 1. *e* i. e. During the Reign, and corrupt state of Religion *f* Who corrupted again that Religion by those Idolatries, that his Father Manasse had in the latter part of his Reign so well reformed by rooting of them out, 2 Chron. 33. 21, 22, 23. *g* By which it appears that Jeremiah prophesied the last 18 years of Josiah's Reign, for he reigned 31 years, 2 Kings 22. 1.

3 *b* It came also in the dayes of *i* Jehojakim, the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah *k* the son of Josiah king of Judah, unto *l* the carrying away of Jerusalem *l* captive *m* \* in the fifth month *n*.

\* Kings 25. 8.  
chap. 52. 12.

*b* Viz. The word of the Lord, as *verse* 2. *i* Called at first by Josiah Eliakim, 2 King. 23. 34. Jehoahaz, and Jehojakim who of the former reigned before him, 2 King. 23. 31. the latter succeeded, 2 King. 24. 8. are conceived not to be mentioned, because they reigned but each of them three months, and therefore not considerable, the Scripture often takes little notice of a small time, as of six months, compare 2 Sam. 5. 5 with 1 King. 2. 11. *k* See *verse* 2. of whom read 1 Chron. 3. 15, 16. *l* i. e. The inhabitants of Jerusalem namely under Zedekiah, 2 Kings 25. 11. during all which time, things standing in that state and condition, *Jeremy* prophesied; *m* Doth not terminate the time of his Prophetes, for he prophesied also both in Judea, and in Egypt afterwards, but only relates to what he prophesied while the City and Temple were standing, the rest seeming rather to be added, as a supplement, then to be reduced unto this general Title of his Prophetes. *n* viz. Of that present year; for, though the year end not at the fifth month, yet it might end the year of Zedekiah's Reign, because he might begin his reign at the fifth month of the year.

A

4 Then

4 Then <sup>o</sup> the word of the LORD came unto me <sup>p</sup>, saying,

<sup>o i. e.</sup> When he was first called to his Office, or the Lord then began to speak unto me. <sup>p</sup> A change of the person, a thing very usual with the Prophets.

5 ¶ Before I <sup>\*</sup> formed thee in the belly <sup>q</sup>, I knew thee <sup>r</sup>; and before thou camest forth out of the womb, <sup>\*</sup> I sanctified <sup>f</sup> thee, and I <sup>†</sup> ordained thee a Prophet unto <sup>t</sup> the Nations.

\* Isa. 49. 1. 5.  
\* Luk. 1. 15. 41.  
Gal. 1. 15. 16.  
† Heb. gave.

<sup>q i. e.</sup> Womb *Isa.* 46. 3. having spoken before of the time of his calling *Isa.* 4. he now speaks of the manner of it. <sup>r i. e.</sup> Approved, and appointed thee, as a fit Minister for this work words of knowledge among the Hebrews note affection, as hath been formerly noted. <sup>f</sup> *Viz.* not with saving grace, though that need not to be excluded, but accordingly I prepared and ordained thee for this publick service, and thus with *Paul Gal.* 1. 15. where both are expressed. See the like use of the word *Isa.* 13. 3. he speaks thus with *Jeremiah*, not to the other Prophets, because he stood in need of greater, and more direct encouragement then they, both in respect of the tenderness of his years, and also of those insuperable difficulties, which in those most degenerate, and corrupt times he must unavoidably encounter with, which might cause him to decline the work, *verse* 6. <sup>t</sup> Either with reference to place, to other nations besides the Jews, as appears *chap.* 43. and 46. and 47. &c. taking the Jews in among them, as *chap.* 25. 17. 18. and so may be taken for *against*, as is often expressed in those places and elsewhere; Or with reference to time, to people of all times, who may be instructed by this Book, or whose words are made use of, both by several Prophets of the Old Testament as *Daniel*, *Ezekiel*, *Nehemiah*, &c. and by our Saviour in the New, by *Matthew* *chap.* 2. 17. 18. By *Paul* *2 Cor.* 6. 18. And by *St. John* *Rev.* 2. 23.

\* *Exod.* 6. 12. 6 Then said I, Ah, <sup>\*</sup> Lord GOD, Behold, I cannot speak <sup>y</sup>: for I <sup>am</sup> a child <sup>z</sup>.

<sup>x</sup> An introductory interjection making way for his excuse in a way of grief, and complaint, endeavouring with all reverence to clear himself of under-taking such a work rashly, it being properly the work of one that hath too great a weight upon his shoulder. <sup>y</sup> Not dumb, as *Zachary* *Luke* 1. 20. 22. nor stammering as *Moses*, *Exod.* 4. 10. 14. but not with that becoming gravity, and commanding Majesty, as is suitable to a Prophet, he modestly excuseth himself, from a consideration of the weight of the work, and the tenderness of his age, as in the next expression. <sup>z</sup> Either in years, and so not ripe, or apt for the declaring of great things, and that to Princes and Nobles. Or, 2. In experience, being altogether unskilful in such affairs, not having been used to Prophecy: and therefore in neither respect likely to be much regarded.

7 But the LORD said unto me, say not I <sup>am</sup> a child <sup>a</sup>; for thou shalt go <sup>b</sup> to all <sup>c</sup> that I shall send thee, and whatsoever I command thee, thou shalt speak.

<sup>a</sup> Do not plead excuse. <sup>b</sup> This is Gods answer to *Jeremiah* in respect of his sense of his own inability; this may be by way of command, and then it is a check to his timorousness; thou shalt go, therefore draw not back, or, by way of promise, and then it is a satisfactory answer to his excuse, as both proceeded from a sense of his own insufficiency, <sup>q d.</sup> fear not, I will make thee eloquent, and courageous. <sup>c</sup> This relates, either to persons, or things, to all <sup>i. e.</sup> to all persons to whom I shall send thee, thou shalt baulk none, see *Rev.* 10. 11. Or, upon so is the Hebrew and then it is thou shalt go upon all errands, and messages, that I shall send thee, see *Isa.* 55. 11. and *Alti.* 26. 16.

*Tof.* 1. 5.  
*Heb.* 13. 5. 6. 8 Be not afraid of their faces <sup>e</sup>: for <sup>\*</sup> I <sup>am</sup> with thee <sup>f</sup> to deliver thee <sup>g</sup>, saith the LORD.

<sup>e</sup> Their fierce looks *Ezek.* 3. 9. the indication of their enraged minds, *Dan.* 3. 19. Neither when thou deliverest my message to them, nor when thou mayest be cited before them *Matth.* 10. 18. 19. This is Gods answer to *Jeremiah's* fears in respect of the persons he was to deal with, as the other was in respect of his own consciousness of insufficiency; and he mentions their faces, because the majestic countenance, of Princes, and Magistrates, is apt to strike a great awe and terror upon Children. <sup>f</sup> He not only send thee as other Kings do their Embassadors, but I will go with thee, this God promises to *Moses*, *Exod.* 3. 12. and *Deut.* 31. 6. 8. <sup>g</sup> Here God promises his protection for encouragement.

9 Then the LORD put forth his hand <sup>b</sup>, and touched <sup>i</sup> my mouth, and the LORD said unto me, Behold, I have <sup>\*</sup> put my words in thy mouth.

\* *chap.* 5. 14.

<sup>b</sup> God, having before excited the Prophet to his work by command, and promise, doth now in a vision establish and confirm him, either by the hand of an Angel, as *Isa.* 6. 6. 7. Or, rather, by himself in some visible shape. <sup>i</sup> *Heb.* Came upon, as the word is used *Judg.* 20. 41. hereby enabling him to speak,

or thou shalt be my mouth to deliver my words, partly to let *Jeremy* understand that they were Gods words; and partly to intimate they should be effectual, and partly that he should never be without them, but continually supplied, see the like kind of phrase, *chap.* 5. 14. and he adds *Behold*, <sup>q d.</sup> attend to what I am about to say; or, look upon this outward sign, and let it assure thee of the thing signified.

10 See, I have this day set thee over the na- \* *chap.* 18. 7.  
tions, and over the kingdoms <sup>l</sup>, to <sup>\*</sup> root out, <sup>2</sup> *Cor.* 10. 4. 5.  
and to pull down <sup>m</sup>, and to destroy, and to throw down, to build and to plant <sup>n</sup>.

<sup>l</sup> Having now received his Commission he is directed to whom he is to go, *viz.* to the greatest, not only single persons, but whole nations, as the *Babylonians*, *Persians*, and *Egyptians*, and exhorted to greatness of mind, as being sent as an Ambassador from God to deliver his messages without flattery, or cowardize; and that he might make that proud people sensible of their folly, that looked upon themselves above reproof, he gives unto his Prophet this large Authority. <sup>m i. e.</sup> To Prophecy, that I will pull down, which I will as certainly effect, as if thou hadst done it thy self, for according to Scripture usage, the Prophets are said to do that, which they foretell to come to pass, *Gen.* 4. 7. *Ezek.* 43. 3. <sup>i. e.</sup> to pronounce destruction, hence God is said to slay them by the words of his mouth, *Hos.* 6. 5. and so are all the following expressions to be understood. <sup>n</sup> Metaphors taken from Architects, and Gardiners, either the former words relate to the Enemies of God, and the latter to his Friends. Or, rather to both conditionally if they repent, he will build them up, <sup>i. e.</sup> he will encrease their Families, and plant them, *viz.* settle them in the Land, *chap.* 24. 6. If they do not he will root them out, and pull them down, &c. he will do the contrary: compare this with *chap.* 42. 10. and 45. 4. The reason why God useth so many words to the same purpose seems to be, partly to shew how deeply all kind of wickedness and contempt of God had taken root, which possibly may be one reason why he placeth pulling down, and rooting up before building and planting, to shew what a deal of rubbish there was to be removed, before he could reform, and repair his Church and State. Or, rather because the Prophet was to begin with these in his Prophecy, as appears by his second Visions *ver.* 11, 13. and partly to quicken the Prophets zeal against them.

11 ¶ Moreover, the word of the LORD came <sup>o</sup> unto me, saying, Jeremiah, what seeest thou? and I said, I see a rod of an almond-tree <sup>p</sup>.

<sup>o</sup> This and the boiling Cauldron *ver.* 13. is thought to be at the same time, and in the same Vision, when he was first appointed to his work. <sup>p</sup> *Viz.* That had leaves, and possibly blossoms on it, like *Aarons*, *Numb.* 17. 8. for without leaves at least, 'tis possibly he had not so readily guessed of what kind it had been; this is a tree that blossoms early, and speedily, and hence hath its name in Hebrew *Seaked* signifying watchful, forward, nimble, or quick, and so it may point at either Gods readiness to smite, *ver.* 12. which is described elsewhere by Summer fruit. *Amos* 8. 1. 2. or *Israels* ripeness to be smitten, as we have the like, *Ezek.* 7. 10. 11. or both; this rod being like a portentous Comet, shewing to *Jeremiah* the miseries that were at hand, as the death of *Josiah*, which soon followed this Vision, *2 King.* 23. 29. and the taxing them by *Pharaoh Neco*, *2 King.* 23. 35. and presently after the breaking in of the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites*, *2 King.* 24. 2. and then the *Babylonians* Captivity, *2 King.* 24. 10. which happened in the eighth year of *Jehoiakim*, *2 King.* 24. 12. when *Nebuchadnezzar* took him with others, and carried them away about 23 years from hence, and about the 40th. year *Jerusalem* was taken, and the Temple burnt.

12 Then said the LORD unto me, thou hast well seen <sup>q</sup>: for I will hasten <sup>r</sup> my word <sup>f</sup> to perform it.

<sup>q</sup> Or, thou hast seen and judged right; or, as the Hebrew, thou hast done well to see, <sup>i. e.</sup> in seeing so. <sup>r</sup> Word for word I will Almond-tree it; <sup>i. e.</sup> I will be upon them speedily in a short time, and suddenly, ere they are aware, or I will watch, and be ready to accomplish this in due time <sup>f i. e.</sup> My word of threatening against *Judah* and its inhabitants.

13 And the word of the LORD came unto me the second time, saying, what seeest thou? and I said, I see a seething pot <sup>t</sup>, and the face <sup>u</sup> thereof <sup>is</sup> <sup>†</sup> towards the north <sup>m</sup>.

<sup>t</sup> After the smaller punishment from the Lord, follows this <sup>†</sup> *Heb.* from the of the boiling pot, by which understand *Judea*, and *Jerusalem*, face of the north. as may appear by the application, that they themselves make of it in a way of scorn and derision, *Ezek.* 11. 3. 7. some put the face of the pot for the pot it self; as the face of the cold, the face of his anger for Cold, and Anger it self, <sup>q d.</sup> I see a pot coming, meaning the *Babylonian* Army flowing in upon them, like boiling, or scalding water, as some interpret it; but this seems not to be so congruous to the Vision; but rather thus the *Babylonians* should besiege, as a fire plays round the furnace, when it is to be



be made boil, so should these *Chaldeans* begin it, as *ver. 15.* and reduce the inhabitants to most miserable extremities, with unspeakable cruelty, as if they were like flesh roasting by the fire, or boiling in a pot, as their sufferings are described, *Mic. 3. 3.* *u* Or front of the pot, or furnace, the place where the fire was put in, or blowed up to make it boyl, as a pot, hanged in the form of a furnace, seems to be all but one and the same pot or vessel, the face of which may be easily conceived to stand toward the north, not the mouth of the pot; for that looks directly upward, unless we conceive it to be represent in the Vision leaning, of which conceit there is no need. *x* Indicating from whence there misery should come, *ver. 14. viz.* from *Chaldea* which lay north from *Jerusalem*.

*\* chap. 4. 6.* *and 6. 1.* *† Heb. be opened.* 14 Then the LORD said *y* unto me, Out of the *\* north z* and evil shall *†* break forth *a* upon all the inhabitants of the land *b*.

*y* Explained this Vision. *z i. e.* From *Babylon* a Metonymy of the subject, for though it lay East-ward, yet it is North from *Jerusalem* as lying 4 Degrees more from the Equinoctial. See *ver. 13.* *a* It shall be withheld, or restrained no longer in my treasure I will let it out, *viz.* That evil of punishment represented by the fire. *b* Though God gave almost all the then known World to the King of *Babylon*, yet here he understands the Land of *Judea*, *chap. 25. 9.*

*\* chap. 5. 15.* 15 For *lo*, I will *\* call c* all the families *d* of the kingdoms *e* of the north, saith the LORD: and they shall come, and they shall set every one his throne *f* at the entering of the gates *g* of *Jerusalem*, and against all the walls *b* thereof round about, and against all the cities *i* of *Judah*.

*c* Or, I am upon calling, it is at hand, I am about to incline the Northern Countries to join together in this work, *chap. 6. 22. and 10. 22. and 25. 9. 26.* *d* Or kindreds. *viz.* these diverse Countries, and Nations, that were under one Lord, as a chief Ruler is called the Father of his Countrey. *e* The *Babylonians*, and their assistants, the *Medes* also being in Confederacy with them, whose Kings Daughter *Nebuchadnezzar* married. *f* Their Seats, Pavilions, or Tents shall be pitched, which shall be as so many thrones, where I will see my judgments executed by the *Chaldeans*, *chap. 52. 4.* *g* At the entering to the gates, or way leading to the gates, *Judg. 9. 35. 2 King. 7. 3. chap. 43. 9.* which besiegers have always a special regard to, that there be no going in, or coming out, *Isa. 22. 7.* *h* They shall begin it round, noting the great multitude, power and courage of the *Chaldeans*. *i* There were none of them should fare any better then *Jerusalem*.

16 And I will utter my judgments *k* against them touching all their wickedness, who have forsaken me *l*, and have burnt incense unto other-gods *m*, and worshipped the works of their own hands *n*.

*k* Cause sentence to be passed according to my threatening, see *chap. 39. 5.* Or, I will place my bounty, and their unworthiness before them. Or I will upbraid them with their Ingratitude, Rebellion and breach of Covenant, &c. I will speak with them by these *Jeremias*, and others of my Prophets. *l* Either noting the persons against whom, or rather the cause for which, because they have forsaken me; the same particle being so used, *chap. 13. 25.* and elsewhere. Or their sins whereby, as it is also exprest *chap. 16. 11. and 22. 9.* *m i. e.* Worshipped strange Gods, a Synecdoche of the part for the whole. *n i. e.* Their Idolatrous Images exprest here by a Periphrasis, *Isa. 2. 8.*

*|| Or, break to pieces.* 17 ¶ Thou therefore gird up thy loins *o* and arise *p*, and speak unto them all that I command thee *q*: be not dismayed at their faces *r*, lest I || confound thee *s* before them *t*.

*o* By this expression God quickens, and hastens him upon his work, not to stand hesitating, but to be doing, prepare thyself; for it is a speech taken from the custom of their Countries, that wear long garments, and therefore they did gird them up about them, that they might not hinder them in any work, that required expedition, see the phrase and practice, *Exod. 12. 11. 2 King. 4. 29.* and in many other Texts; it implies two things. 1. Speed and Dispatch, 2. Courage and Resolution: *Job 38. 3.* *p* Another expression to the same purpose to speed him about his work, the like *chap. 13. 4. q. Heb. Shall command thee.* *r* Discover no fear, and conceal no message, See *ver. 8.* *s* Heb. Break thee in pieces, either lest thou prove confuted, and shattered in thy notions, and unable to deliver thy message, lest I leave thee, and forsake thee. Or lest I terrifie thee worse, then they are able to do, even to ruin thee, See *Matth. 10. 28.* *t* It seems to be spoken by way of aggravation, God would shame him, or destroy him even in their fight, to become their reproach. Or, think not to escape any more then *Uriah*, *chap. 26. 23.*

18 For behold *u*, I have made thee this day *\* \* Iga. 50. 7.* a defended city *x*, and an iron pillar *y* and brazen walls *z* against the whole land *a*, against the kings of *Judah*; against the princes thereof, against the priests thereof, and against the people of the land.

*u* Heb. For I, *lo, q. d.* for my part, I will not fail to do what I have promised, to stand by thee. *x* Heb. City of defence impregnable, which the two following expressions do import, it should be supported with *y* Pillars, not of Wood, but of Iron. *z* And encompassed with walls, not of Stone, but of Brass, noting hereby both great uprightness, and also strength. *a i. e.* All its inhabitants in general, none to be spared; as he doth particularly rank them in their several degrees in the following words, intimating hereby, that though men of all degrees should set themselves against him, yet God would support him against them all, and that he would carry him through his work, though his troubles and tryals would not be only great, but long, *viz.* passing through several Kings Reigns, therefore possibly said *Kings* here in the plural.

19 And they shall fight *b* against thee, but they shall not prevail *c* against thee: for I am with thee *d*, saith the LORD, to deliver thee.

*b* Make united attempts upon thee. See *Judg. 20. 11.* *c* They shall not be able by all their devices to shorten thy days, *chap. 15. 20. and 20. 10. 11.* *d* Here is the reason given of his safety, God will be his guard. See *verse 8. 2. 2 Timothy 4. 17. 18.*

## CHAP. II.

1. Moreover, the word of the LORD came unto me, *e* saying,

*e* Now God begins with *Jeremy* to deal with the *Jews*, and to put him upon his work, having fitted him for it; this seeming to be his first sermon it notes speed, and quick dispatch about his business.

2 Go *f*, and cry in the ears *g* of *Jerusalem h*, || Or, for thy sake, saying, thus saith the LORD *i*; I remember *k* || thee, the kindness of thy youth *m*, the love of thine espousals *n*, when thou wentest after me in the wilderness *o*, in a land that was not sown *p*.

*f* *Viz.* From *Anathoth* to *Jerusalem*. *g* Proclaim it so, that they may hear it. *h* Declare Gods will to the inhabitants thereof, a Metonymy of the subject. *i* The Prophets usual form of words in this book whereby he frequently intimates, that he came with God's message, not his own, and therefore directs his Sermon here, as in Gods name and Person to the whole body of the people. *k* I record, or I mind thee of the kindness, that was between us, though this be sometimes taken in a way of favour, *Neh. 13. 31.* yet not always so, as *Neh. 13. 29. Psal. 137. 7.* *m* Either those forward and early affections, of thine to me in thy youth. Or rather the kindness, that I shewed thee in thy youth, *Isa. 46. 3.* for this relates to the time of Gods bringing them out of *Egypt*, which is sometimes called the birth of this People, *Isa. 44. 2. Hof. 2. 3.* and their youth, *Isa. 54. 6. Hof. 2. 15.* The story seems to favour most this latter sense, *Deut. 9. 6. 24.* *n viz.* When I entered into a Covenant relation with thee at the giving of the Law, *Exod. 24. 7. 8. Deut. 4. 20. 23. 34. Ezek. 16. 8.* &c. *o* Either out of that love and affection that thou didst shew to me in following my conduct. Or rather, when thou wert led by me in the Wilderness, and I took such care of thee, both for protection, and Provision in that howling wilderness, though thou didst ill deserve it, where nothing necessary to thy subsistence could have been expected, and therefore it is exprest in the next words by a Periphrasis, *p* a Land that was not sown, and more enlarged upon *ver. 6.* for it plainly appears by the story, that they did not follow him with entire affection, but went a whoring from him, *Amos 5. 25. 26.* and which we have a large account of *Psal. 106. 7. &c.*

3 \* *Israel* was holiness *p* unto the LORD, and *\* Exod. 19. 5. 6.* the first fruits of his increase *q*: \* all that devour *r* him shall offend *s*; evil shall come upon them *t*, saith the LORD.

*p* Or *Ho's*, the Abstract for the Concrete, *i. e.* a People dedicated to God, thus the word is used, *Lev. 21. 7. and 27. 14.* set a part from other People for my self by peculiar Laws, and Rites. *q* This supplement and is better left out, it being not in the Text, and rendering the sense more obscure; therefore better read, either being the first fruits by *Apposition*. Or, as the first Fruits, *i. e.* as the first fruits were Holy to God, so was *Israel*. *r* Or rather devoured; for it refers to the time

past,



4 Then *o* the word of the LORD came unto me *p*, saying,

*o i. e.* When he was first called to his Office, or the Lord then began to speak unto me. *p* A change of the person, a thing very usual with the Prophets.

5 ¶ Before I \* formed thee in the belly *q*, I knew thee *r*; and before thou camest forth out of the womb, \* I sanctified *f* thee, and I † ordained thee a Prophet unto *t* the Nations.

\* Isa. 49. 1. 5.  
\* Luk. 1. 15, 41.  
Gal. 1. 15, 16.  
† Heb. gave.

*q i. e.* Womb *Isa.* 46. 3. having spoken before of the time of his calling *q*, he now speaks of the manner of it. *r i. e.* Approved, and appointed thee, as a fit Minister for this work words of knowledge among the *Hebrews* note affection, as hath been formerly noted. *f* *Viz.* not with saving grace, though that need not to be excluded, but accordingly I prepared and ordained thee for this publick service, and thus with *Paul* *Gal.* 1. 15. where both are expressed. See the like use of the word *Isa.* 13. 3. he speaks thus with *Jeremiah*, not to the other Prophets, because he stood in need of greater, and more direct encouragement than they, both in respect of the tenderness of his years, and also of those insuperable difficulties, which in those most degenerate, and corrupt times he must unavoidably encounter with, which might cause him to decline the work, *verse* 6. *t* Either with reference to place, to other nations besides the Jews, as appears *chap.* 43. and 46. and 47. &c. taking the Jews in among them, as *chap.* 25. 17, 18. and so may be taken for *against*, as is often expressed in those places and elsewhere; Or with reference to time, to people of all times, who may be instructed by this Book, or whose words are made use of, both by several Prophets of the Old Testament as *Daniel*, *Ezekiel*, *Nehemiah*, &c. and by our Saviour in the New. by *Matthew* *chap.* 2. 17. 18. By *Paul* 2 *Cor.* 5. 12. And by *St. John* *Rev.* 2. 23.

\* *Exod.* 6. 12. 6 Then said I, Ah, *x* \* Lord GOD, Behold, I cannot speak *y*: for I *am* a child *z*.

*x* An introductory interjection making way for his excuse in a way of grief, and complaint, endeavouring with all reverence to clear himself of undertaking such a work rashly, it being properly the high of one that hath too great a weight upon his shoulders. *y* Not dumb, as *Zachary* *Luke* 1. 20, 22. nor stammering as *Moses*, *Exod.* 4. 10, 14. but not with that becoming gravity, and commanding Majesty, as is suitable to a Prophet, he modestly excuseth himself, from a consideration of the weight of the work, and the tenderness of his age, as in the next expression. *z* Either in years, and so not ripe, or apt for the declaring of great things, and that to Princes and Nobles. Or. 2. In experience, being altogether unskilful in such affairs, not having been used to Prophecy: and therefore in neither respect likely to be much regarded.

7 But the LORD said unto me, say not I *am* a child *a*; for thou shalt go *b* to all *c* that I shall send thee, and whatsoever I command thee, thou shalt speak.

*a* Do not plead excuses. *b* This is Gods answer to *Jeremiah* in respect of his sense of his own inability; this may be by way of command, and then it is a check to his timorousness; thou shalt go, therefore draw not back, or, by way of promise, and then it is a satisfactory answer to his excuse, as both proceeded from a sense of his own insufficiency, *q d.* fear not, I will make thee eloquent, and courageous. *c* This relates, either to persons, or things, to all. *i. e.* to all persons to whom I shall send thee, thou shalt baulk none, see *Rev.* 10. 11. Or, upon so is the *Hebrew* and then it is thou shalt go upon all errands, and messages, that I shall send thee, see *Isa.* 55. 11. and *Act.* 26. 16.

8 Be not afraid of their faces *e*: for \* I *am* with thee *f* to deliver thee *g*, saith the LORD.

*Iof.* 1. 5.  
*He.* 13. 5, 6.

*e* Their fierce looks *Ezek.* 3. 9. the indication of their enraged minds, *Dan.* 3. 19. Neither when thou deliverest my message to them, nor when thou mayest be cited before them *Matth.* 10. 18, 19. This is Gods answer to *Jeremy's* fears in respect of the persons he was to deal with, as the other was in respect of his own consciousness of insufficiency; and he mentions their faces, because the majestic countenance, of Princes, and Magistrates, is apt to strike a great awe and terror upon Children. *f* He not only send thee as other Kings do their Embassadors, but I will go with thee, this God promises to *Moses*, *Exod.* 3. 12. and *Deut.* 31. 6, 8. *g* Here God promises his protection for encouragement.

9 Then the LORD put forth his hand *h*, and touched *i* my mouth, and the LORD said unto me, Behold, I have \* put my words in thy mouth.

\* *chap.* 5. 14.

*h* God having before excited the Prophet to his work by command, and promise, doth now in a vision establish and confirm him, either by the hand of an Angel, as *Isa.* 6. 6, 7. Or, rather, by himself in some visible shape. *i* *Heb.* Came upon, as the word is used *Judg.* 20. 41. hereby enabling him to speak,

or thou shalt be my mouth to deliver my words, partly to let *Jeremy* understand that they were Gods words; and partly to intimate they should be effectual, and partly that he should never be without them, but continually supplied, see the like kind of phrase, *chap.* 5. 14, and he adds *Behold, q. d.* attend to what I am about to say; or, look upon this outward sign, and let it assure thee of the thing signified.

10 See, I have this day set thee over the na- \* *chap.* 18. 7.  
tions, and over the kingdoms *l*, to \* root out, 2 *Cor.* 10. 4, 5.  
and to pull down *m*, and to destroy, and to throw down, to build and to plant *n*.

*l* Having now received his Commission he is directed to whom he is to go, *viz.* to the greatest, not only single persons, but whole nations, as the *Babylonians*, *Persians*, and *Egyptians*, and exhorted to greatness of mind, as being sent as an Ambassador from God to deliver his messages without flattery, or cowardize; and that he might make that proud people sensible of their folly, that looked upon themselves above reproof, he gives unto his Prophet this large Authority. *m i. e.* To Prophecy, that I will pull down, which I will as certainly effect, as if thou hadst done it thy self, for according to Scripture usage, the Prophets are said to do that, which they foretell to come to pass, *Gen.* 4. 7. *Ezek.* 43. 3. *i. e.* to pronounce destruction, hence God is said to slay them by the words of his mouth, *Hof.* 6. 5. and so are all the following expressions to be understood. *n* Metaphors taken from Architects, and Gardiners, either the former words relate to the Enemies of God, and the latter to his Friends. Or, rather to both conditionally if they repent, he will build them up, *i. e.* he will encrease their Families, and plant them, *viz.* settle them in the Land, *chap.* 24. 6. If they do not he will root them out, and pull them down, &c. he will do the contrary: compare this with *chap.* 42. 10. and 45. 4. The reason why God useth so many words to the same purpose seems to be, partly to shew how deeply all kind of wickedness and contempt of God had taken root, which possibly may be one reason why he placeth pulling down, and rooting up before building and planting, to shew what a deal of rubbish there was to be removed, before he could reform, and repair his Church and State. Or, rather because the Prophet was to begin with these in his Prophecy, as appears by his second Visions *ver.* 11, 13. and partly to quicken the Prophets zeal against them.

11 ¶ Moreover, the word of the LORD came *o* unto me, saying, Jeremiah, what seeest thou? and I said, I see a rod of an almond-tree *p*.

*o* This and the boiling Cauldron *ver.* 13. is thought to be at the same time, and in the same Vision, when he was first appointed to his work. *p* *Viz.* That had leaves, and possibly blossoms on it, like *Aarons*, *Numb.* 17. 8. for without leaves at least, 'tis possibly he had not so readily guessed of what kind it had been; this is a tree that blossoms early, and speedily, and hence hath its name in *Hebrew* *Seaked* signifying watchful, forward, nimble, or quick, and so it may point at either Gods readiness to smite, *ver.* 12. which is described elsewhere by Summer fruit. *Amos* 8. 1, 2. or *Israels* ripeness to be smitten, as we have the like, *Ezek.* 7. 10, 11. or both; this rod being like a portentous Comet, shewing to *Jeremiah* the miseries that were at hand, as the death of *Josiah*, which soon followed this Vision, 2 *King.* 23. 29. and the taxing them by *Pharaoh Neco*, 2 *King.* 23. 35. and presently after the breaking in of the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites*, 2 *King.* 24. 2. and then the *Babylonians* Captivity, 2 *King.* 24. 10. which happened in the eighth year of *Jehojakim*, 2 *King.* 24. 12. when *Nebuchadnezzar* took him with others, and carried them away about 23 years from hence, and about the 40th. year *Jerusalem* was taken, and the Temple burnt.

12 Then said the LORD unto me, thou hast well seen *q*: for I will hasten *r* my word *f* to perform it.

*q* Or, thou hast seen and judged right; or, as the *Hebrew*, thou hast done well to see, *i. e.* in seeing so. *r* Word for word I will Almond-tree it; *i. e.* I will be upon them speedily in a short time, and suddenly, ere they are aware, or I will watch, and be ready to accomplish this in due time *f i. e.* My word of threatening against *Judah* and its inhabitants.

13 And the word of the LORD came unto me the second time, saying, what seeest thou? and I said, I see a seething pot *t*, and the face *u* thereof *is* † towards the north *x*.

*t* After the smaller punishment from the Lord, follows this † *Heb.* from the of the boiling pot, by which understand *Judea*, and *Jerusalem*, face of the north. as may appear by the application, that they themselves make of it in a way of scorn and derision, *Ezek.* 11. 3, 7. some put the face of the pot for the pot it self; as the face of the cold, the face of his anger for Cold, and Anger it self, *q. d.* I see a pot coming, meaning the *Babylonian* Army flowing in upon them, like boiling, or scalding water, as some interpret it; but this seems not to be so congruous to the Vision; but rather thus the *Babylonians* should besiege, as a fire playes round the furnace, when it is to be

be made boil, so should these Chaldeans begin it, as ver. 15. and reduce the inhabitants to most miserable extremities, with unspeakable cruelty, as if they were like flesh roasting by the fire, or boiling in a pot, as their sufferings are described, Mic. 3. 3. *a* Or front of the pot, or furnace, the place where the fire was put in, or blowed up to make it boil, as a pot, hanged in the form of a furnace, seems to be all but one and the same pot or vessel, the face of which may be easily conceived to stand toward the north, not the mouth of the pot; for that looks directly upward, unless we conceive it to be represent in the Vision leaning, of which conceit there is no need. *x* Indicating from whence there misery should come, ver. 14. viz. from Chaldea which lay north from Jerusalem.

*\* chap. 4. 6. and 6. 1.* *† Heb. be opened.* 14 Then the LORD said *y* unto me, Out of the *\* north z* and evil shall *†* break forth *a* upon all the inhabitants of the land *b*.

*y* Explained this Vision. *z i. e.* From Babylon a Metonymy of the subject, for though it lay East-ward, yet it is North from Jerusalem as lying 4 Degrees more from the Equinoctial. See ver. 13. *a* It shall be withheld, or restrained no longer in my treasure I will let it out, viz. That evil of punishment represented by the fire. *b* Though God gave almost all the then known World to the King of Babylon, yet here he understands the Land of Judah, chap. 25. 9.

*\* chap. 5. 15.* 15 For lo, I will *\* call c* all the families *d* of the kingdoms *e* of the north, saith the LORD: and they shall come, and they shall set every one his throne *f* at the entering of the gates *g* of Jerusalem, and against all the walls *h* thereof round about, and against all the cities *i* of Judah.

*c* Or, I am upon calling, it is at hand, I am about to incline the Northern Countries to joyn together in this work, chap. 6. 22. and 10. 22. and 25. 5, 26. *d* Or kindreds. viz. these diverse Countries, and Nations, that were under one Lord, as a chief Ruler is called the Father of his Countrey. *e* The Babylonians, and their assistants, the Medes also being in Confederacy with them, whose Kings Daughter Nebuchadnezzar married. *f* Their Seats, Pavilions, or Tents shall be pitched, which shall be as so many thrones, where I will see my judgments executed by the Chaldeans, chap. 52. 4. *g* At the entering to the gates, or way leading to the gates, Judg. 9. 35. 2 King. 7. 3. chap. 43. 9. which besiegers have always a special regard to, that there be no going in, or coming out, Isa. 22. 7. *h* They shall begin it round, noting the great multitude. power and courage of the Chaldeans. *i* There were none of them should fare any better then Jerusalem.

16 And I will utter my judgments *k* against them touching all their wickedness, who have forsaken me *l*, and have burnt incense unto other-gods *m*, and worshipped the works of their own hands *n*.

*k* Cause sentence to be passed according to my threatening, see chap. 39. 5. Or, I will place my bounty, and their unworthiness before them. Or I will upbraid them with their Ingratitude, Rebellion and breach of Covenant. &c. I will speak with them by thee Jeremiah, and others of my Prophets. *l* Either noting the persons against whom, or rather the cause for which, because they have forsaken me; the same particle being so used, chap. 13. 25. and elsewhere. Or their sins whereby, as it is also exprest chap. 16. 11. and 22. 9. *m i. e.* Worshipped strange Gods, a Synecdoche of the part for the whole. *n i. e.* Their Idolatrous Images exprest here by a Periphrasis. Isa. 2. 8.

17 ¶ Thou therefore gird up thy loins *o* and arise *p*, and speak unto them all that I command thee *q*: be not dismayed at their faces *r*, lest I || confound thee *s* before them *t*.

*¶ Or, break to pieces.*

*o* By this expression God quickens, and hastens him upon his work, not to stand hesitating, but to be doing, prepare thy self; for it is a speech taken from the custom of their Countries, that wear long garments, and therefore they did gird them up about them, that they might not hinder them in any work, that required expedition, see the phrase and practise, Exod. 12. 11. 2 King. 4. 29. and in many other Texts; it implies two things. 1. Speed and Dispatch, 2. Courage and Resolution: Job 38. 3. *p* Another expression to the same purpose to speed him about his work, the like chap. 13. 4. *q* Heb. Shall command thee. *r* Discover no fear, and conceal no message, See ver. 8. *s* Heb. Break thee in pieces, either lest thou prove confuted, and shattered in thy notions, and unable to deliver thy message, lest I leave thee, and forsake thee. Or, lest I terrifie thee worse, then they are able to do, even to ruin thee, See Matth. 10. 28. *t* It seems to be spoken by way of aggravation. God would shame him, or destroy him even in their fight, to become their reproach. Or, think not to escape any more then Uriah, chap. 26. 23.

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## CHAP. II.

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*e* Now God begins with Jeremiah to deal with the Jews, and to put him upon his work, having fitted him for it; this seeming to be his first sermon it notes speed, and quick dispatch about his business.

2 Go *f*, and cry in the ears *g* of Jerusalem *h*, || *Or, for thy sake.* saying, thus saith the LORD *i*; I remember *k* || thee, the kindness of thy youth *m*, the love of thine espousals *n*, when thou wentest after me in the wilderness *o*, in a land that was not sown *p*.

*f* Viz. From Anathoth to Jerusalem. *g* Proclaim it so, that they may hear it. *h* Declare Gods will to the inhabitants thereof, a Metonymy of the subject. *i* The Prophets usual form of words in this book whereby he frequently intimates, that he came with God's message, not his own, and therefore directs his Sermon here, as in Gods name and Person to the whole body of the people. *k* I record, or I mind thee of the kindness, that was between us, though this be sometimes taken in a way of favour, Neh. 13. 31. yet not always so, as Neh. 13. 29. Psal. 137. 7. *m* Either those forward and early affections, of thine to me in thy youth. Or rather the kindness, that I shewed thee in thy youth, Isa. 46. 3. for this relates to the time of Gods bringing them out of Egypt, which is sometimes called the birth of this People, Isa. 44. 2. Hof. 2. 3. and their youth, Isa. 54. 6. Hof. 2. 15. The story seems to favour most this latter sense, Deut. 9. 6, 24. *n* viz. When I entered into a Covenant relation with thee at the giving of the Law, Exod. 24. 7, 8: Deut. 4. 20, 23, 34. Ezek. 16. 8. &c. *o* Either out of that love and affection that thou didst shew to me in following my conduct. Or rather, when thou wert led by me in the Wilderness, and I took such care of thee, both for protection, and Provision in that howling wilderness, though thou didst ill deserve it, where nothing necessary to thy subsistence could have been expected, and therefore it is exprest in the next words by a Periphrasis, *pa* Land that was not sown, and more enlarged upon ver. 6. for it plainly appears by the story, that they did not follow him with entire affection; but went a whoring from him, Amos 5. 25, 26. and which we have a large account of Psal. 106. 7. &c.

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past, not to the future, and so the following words, all that were injurious to him, *s* or did offend, were obnoxious, and liable to punishment, as he that devoured that, which is Holy, *Prov.* 20. 25. *t* Came upon them, some evil was inflicted on them from the Lord, that was alwayes wont to stand up for the vindication of his people, as upon the *Egyptians*, *Amalekites*, *Sibon*, *Og*, the *Midianites*, *Canaanites*, and other, as the four last Books of *Moses* do abundantly testifie, and by these expressions is insinuated, that now they are like to find it otherwise, *chap.* 50. 7. this minding of them what God had done for them making way for the cloier setting home the following re-proofs.

4 Hear ye the word of the LORD *u*, O house of Jacob *x*, and all the families *y* of the house of Israel.

*u* He bespeaks their attention to what he is about to speak, as unto the word of the Lord, telling them, that he delivers Gods message, and vents not his own passions, the like, *Isa.* 1. 10. and elsewhere frequently, both in the Old, and New Testament, as *1 Cor.* 11. 23. *1 Thess.* 4. 15. *x i. e.* His posterity, *Jacob* and *Israel* here being the same, as it is *Isa.* 43. 1. *y* *Viz.* Tribes *chap.* 31. 1.

5 ¶ Thus saith the LORD, what iniquity *z* have your fathers found in me that they are gone far from me, and have walked after vanity *a*, and are become vain *b*?

*z* God having, as it were on his own behalf, shewn how kind he had been, calls upon them to speak now, if they knew any thing of injury, either in breach of Covenant, or severity, that they can charge him with, that they have thus Apostatized, see on *Isa.* 1. 18. and 5. 3. compare *Mich.* 6. 2, 3, 4. by this manner of speech, his proceeding appears the more justifiable, he both makes their conviction the clearer, and the reproof the sharper. *a* *Viz.* Idols shewing their folly in going from God to such vain things, as Idols are *Deut.* 32. 21. *1 Sam.* 12. 20, 21. and see on *Isa.* 41. 29. the abstract for the concrete, *Ecc.* 1. 2. *b* *Viz.* In following their imaginations, fools, *Rom.* 1. 21, 22. as senseless as their stocks, and stones, that they made their Idols of, *Psal.* 115. 8. and herein they are said to go far from God, and chuse their delusions, *Jon.* 2. 8.

\* *Isa.* 63. 9, 11,  
13. *Hof.* 13. 4.

6 Neither said *c* they \*, where is the LORD that brought us up *d* out of the land of Egypt, that led us through the wilderness, through a land of deserts *e*, and of pits *f*: through a land of drought *g*, and of the shadow of death *h*, through a land that no man passed through, and where no man dwelt *i*?

*c i. e.* With themselves, thought not. *d* The expression may have some respect to the situation of the place, as lying lower then *Canaan*, but the design is to reprove their sloath, and stupidity, charging herein their Apostasie, not upon their ignorance, but wilfulness, their deliverance from *Egypt*, and therefore it is here mentioned, being such a deliverance, as never greater was wrought for any People, wherein there was so much of his Power, and Love seen, they never regarded the operations of his hands, never concerned themselves about what God had done for them, *ver.* 8. which should have engaged them to a more close cleaving to him. *e* Desolate places, *chap.* 50. 13. and then what follows is to amplify the greatness of their dangers in the Wilderness, and therein the greatness of their deliverance. *f* Either those natural dangerous pits, that were there; or put for the grave, where Passengers are sooften buried quick in the heaps of sand suddenly blown up by the wind; or threatening in every respect nothing but death, which may be implied in that expression of the shadow of death in this verse, which may allude to several kinds, or fears of death in passing through a wilderness. See in the *Synopsis.* *g* Where they had no water but by miracle, the LXX render it a Land without water. *h* See in the word Pits; the LXX render it a Land without fruit bringing forth nothing, that might have a tendency to the support of Life: therefore nothing but death could be expected, and besides, it yeilding so many venomous Creatures, as Scorpions, and Serpents, &c. as also the many Enemies, that they went in continual danger of; all which could not but look formidable, and as the shadow of death. *i* As having in it no accommodation for Travel, much less for habitation: In these respects may it well be called, a wast howling Wilderness, *Deut.* 32. 10.

7 And I brought you into a plentiful country *k*, to eat the fruit thereof, and the goodness *l* thereof; but when ye entréd, ye \* defiled my land *m*, and made mine heritage *n* an abomination.

\* *Psal.* 78. 58.

*k* *Heb.* Land of Carmel. *Isa.* 29. 17. understand *Canaan*, *Nam.* 13. 27. see on *Isa.* 35. 2. *l* To enjoy all the blessing of it. *m i. e.* Consecrated to my name, *Lev.* 22. 23. and this you have defiled by going a whoring after your Idols, *chap.* 3. 1.

and many other abominations, *Psal.* 106. 29, 35, 37, 38, 39. *n* In the same sense that it is said in the foregoing clause my Land, and which you received from me, as your heritage, the place that I chose for my Churches present habitation, and earnest of their future heavenly one,

8 The priests said not, Where is the LORD? and they that handle the \* law knew o me not: \* *Rom.* 2. 19, 20, 21. the pastors *p* also transgressed against me, and the prophets prophesied by Baal, *q* and walked after things that do not profit *r*.

*o q. d.* They that should have taught others, knew as little as they, or regarded as little to know, *Hof.* 4. 6. who are said here to handle or teach the Law, *viz.* The Priests and Levites, who were the ordinary Teachers of the Law, not that they did so, but that, either they ought to do so, or pretended to do so. This was their office, *Deut.* 33. 10. and their practice, *Neh.* 8. 8. the phrase is a Metaphor taken from Warriors, that are said *tractare bellum*, to handle their arms. *p* Either Teachers as Instructors, or Kings and Princes, as Conductors, See *1 King.* 22. 17. *q* They that should have taught the People the true Worship of God, were themselves Worshipers of Baal, *1 King.* 18. 22. Or, instead of fetching their Oracles from me, saying, Thus saith the Lord, they would say, Thus saith Baal or they did make use of lesser Deities (for so doth Baal, or Baalim signifie) in conjunction with God, perswading themselves, they could honour God together with them, as the Calves, *1 King.* 12. 28. *r* *Viz.* Idols a Periphrasis, that were never able to do them any service as *ver.* 5. 11. see on *Isa.* 44. 10. sure the state must be very bad when Priests, Prophets and People were thus corrupt.

9 ¶ Wherefore I will yet plead *s* with you, saith the LORD, and \* with your childrens \* *Lev.* 20. 5. children *t* will I plead.

*s* This is to be understood, either really by his judgments, *Psal.* 74. 22. and that with great severities; or verbally he will go on to deal with them, to convince them by his Prophets, as he did with their fathers, that they may be left without excuse, *chap.* 7. 25, 26. *t* Either for the heinousness of their Fathers sins; for God doth often visit the iniquities of the Parents upon their Children, *Exod.* 20. 5. Or because they do imitate their Parents.

10 For pass || over the Isles of Chittim *u*, and || *Or, over* *see* *106.* fee, and send unto Kedar *x*, and consider diligently, and see if there be such a thing *y*.

*u* A Synecdochical expression extending to all Isles in the *Mediterranean* Sea, or any other the neighbouring coasts, for the *Hebrews* call all People, that are separated from them by the *Mediterranean* Sea, Islanders, because they come to them by Shipping; see of *Chittim*, *Isa.* 23. 1. *x* Understand *Arabia*, that lay East, South-East of *Judaea* as *Chittim* did more North or North-West, *q. d.* go from North to South, East to West, and make the experiment, look to *Chittim* the most Civilized, or Kedar the most Barbarous, yet neither have changed their gods. *y* Not that they were to pass over locally, or send Messengers thither actually, but cast your eyes thither, and make your observations, by what you have ever seen, or heard, did you ever hear of such a prodigious thing, if you should either go, or send, you will find it so.

11 \* Hath a nation changed *z* their gods, \* *Mich.* 4. 5. which are \* yet no gods? but my people have changed their glory *a* for that which doth not profit *b*. \* *chap.* 16. 20.

*z q. d.* No, they are unmoveable and fixed to their Idols, although they are false Gods, what they receive from their fathers, they tenaciously hold. *a* *Viz.* The true God, who was their glory, a Metonymy of the Adjunct, *Psal.* 106. 20. and who always did them good, giving them cause to glory in him, and to make their boast of him. *b* For those which never did, or can do them good, that have no essence, or power; but of whom they must necessarily be ashamed, as *ver.* 26.

12 \* Be astonished, O ye heavens *c*, at this, \* *Isa.* 1. 2: and be horribly afraid *d*, be ye very desolate *e*, saith the LORD.

*c* Angels say some, but rather the visible heavenly bodies; a patheticall expression in a poetical *Prolepse*, as *Deut.* 4. 26. and 32. 1. intimating that it is such a thing, that the very inanimate Creatures, could they be sensible of it, would be astonished. *d* The *Heb.* imports as much as let your hair be lifted up, such a fright, as we usually say, makes our hair stand an end, such a trembling property, as some dreadful Tempest doth sometimes cause in a man. *e* Lose your brightness, lustre, and shining, as the Sun that heavenly body seemed to do when Christ suffered, *Matth.* 27. 45. or melting, the heinousness of such a thing, as it were, dissolving them.

13 For my people have committed two evils *f*: \* *Psal.* 36. 9. they have forsaken me the \* fountain of living \* *chap.* 17. 13. and 18. 14. waters,



waters *g*; and hewed them out cisterns *h*, broken cisterns, that can hold no water.

*Viz* Remarkable ones, and with a witness. *g* A Metaphor taken from springs, called *living* here, and *Gen*. 26. 19. and elsewhere, because they never cease, or intermit, such had Gods care and kindness been over, and to them, see on *Isa*. 58. 11. his spirit continually proceeding from the Father and the Son to refresh their Consciences. Compare *John* 4. 10. and 7. 38. 39. *h* It is doubled, to shew the multitude of their shifts, and broken is added, to shew the helplessness of them, as being able to hold no Water, but when he hath made many hard shifts to get water, he cannot keep it, but it dries away, or if it abide, proves unwholesome; by which understand either their *Idols*, which are empty vain things, that never answer expectation, or the *Affyrians* and *Egyptians* as *ver*. 18, which proved but broken Reeds, and as all other supports, or props, Friends, Traditions, Merits, &c. are, that are trusted to, besides God, they are but cisterns at the best whose water will putrefie, or broken, riven vessels, through which they will soak, and leave nothing but mud and dirt behind them.

14 ¶ Is Israel a servant? is he a home born slave? why is he spoiled *k*?

† Heb. become a spoil.

Did I ever account him so, or did I not rather always reckon him my first-born, so some as *verse* 31. but it may better relate to his sad condition, and abuses from others as *ch*. 49. 1. which God or the Prophet doth here enquire into; and *Slave* is here rightly added to *home-born*, (tho not in the Text) to enhance the condition of his service, because the Master had Power to make these Slaves, who were born of Slaves in his house, which argues his condition very low, whether he were thus born, or had been forced to sell himself to be a slave. *k* He speaks either of the thing that is to be, as if it were already done, because of the certainty of it, as of that devastation made by the *Affyrians* and *Chaldeans* who afflicted the remnant of the *Jews*, or of that havoc that was made of them formerly by *Sennacherib*, the *Affyrians*, and *Egyptians*. Why is he thus Tyrannized over, *Isa*. 42. 24. as if strangers had the same right over him, as owners over their Slaves; he removes here the false causes of *Israels* misery, that he may the more aggravate, and set home the true, as *verse* 17, 19. he was my son; if he now become a slave, he may thank himself.

† Heb. gave out their voice.

15 The young lions *l* roared upon him, and yelled *m*, and they made his land waste: his cities are burnt without inhabitant *n*.

I understand the *Affyrians*, *Babylonians* and *Egyptians*, &c. called *Lions* from their fierceness, and *young* from their strength, see this *chap*. 4. 7. and 50. 17. *m* Noting the terrible voice that the Lion puts forth either in the seizing the prey, some say in sport, *Lam*. 2. 7. or the devouring it, *Isa*. 5. 29. a Metaphor noting the cruelty of the Enemy, *Psal*. 74. 4. *n* *i. e.* So consumed, and wasted, that they are uninhabitable, or shortly shall so consume, and waste them, see *ver*. 14.

¶ Or, feed on thy cruen. Deut. 32. 12. Isa. 8. 8.

16 Also the children of Noph and Tahapanes have broken the crown *p* of thy head.

Two of the King of *Egypt*s principal seats: concerning *Noph* sometimes called *Memphis*, now *Cairo*, see on *Isa*. 19. 13. Concerning *Tahapanes*, see *Ezek*. 30. 13. probably taking its name from *Tahpenes*, Queen of *Egypt*, *1 Kings* 11. 19. called also *Hanes*, see on *Isa*. 30. 4. and the Inhabitants and Natives of these Cities are called here their *Children*, *Isa*. 37. 12. *p* They that take the *Heb*. word in the notion of *breaking*, understand this of destroying what ever is chief, or principal among them, either of persons, or things, wounds in the head being most dangerous. Or, defiling the chief of the Land, either by their corporal Adulteries, and so take the word under the notion of *knowing* as *Gen*. 19. 5. or spiritual, namely Idolatries, *ch*. 44. 17. or their Cruel Tyrannical oppressions, trampling upon all their glory, expressed by riding over their heads, and that universally in a most insulting manner; but the word may be better taken in the notion of *feeding*, as the word is used, *ch*. 3. 15. *i. e.* They have fed upon her most fruitful and pleasant, the top and head of all her Pastures, that lay in the Southern Borders towards *Egypt*, see *chap*. 13. 18, 19, 20. thus depriving them of all way of subsistence, *chap*. 12. 10. In short they shall make havoc of all that is excellent in thee, *Isa*. 28. 4. the sum is, thy league O *Judea* with *Egypt* against the *Chaldeans* will be the cause of thy total ruin. For the Kings of *Judah* had not rebelled against the *Babylonians*, but to gratifie the *Egyptians* in expectation of help from them.

17 Hast thou not procured this unto thy self *q*, in that thou hast forsaken *r* the Lord thy God, when he led thee by the way *s*?

Here God by his Prophet shews, that they may thank themselves for all that is hastening upon them, see *Numb*. 32. 23. *r* Here he shews wherein *viz* in forsaking God, nor that he left them, but they him, and that without any temptation, or provocation, and therefore the more inexcusable. *s* *Viz*. By the conduct of his Providence in the Wilderness, keeping thee in safety from all dangers, *Exod*. 30. 21, 22. *Isa*. 63. 12, 13.

or in the way of his counsels, which the ways of their own carnal wisdom were so opposite unto.

18 And now what hast thou to do in the way of *Egypt* *t*, to drink the waters of *Sihor* *u*? or what hast thou to do in the way of *Assyria*, to drink the waters *x* of the river *y*?

What business hast thou there, or what dost thou expect from thence, or what need hast thou to go, or send Messengers thither, if thou wouldst but keep close to me? *u* *Viz* Nilus, it signifies black, from whence called *Melas* by the *Greeks*, either from the blackness of the Land it passed through, or of the soil it casteth up, see on *Isa*. 23. 3. *x* Here and by the same words before is meant to seek help from either place, noting their strength, *Isa*. 36. 6. A metaphorical Allegory wherein God minds them of two of their broken Cisterns, and shews them their folly to go so far when they might have been better supplied nearer home, as if God were not able to help them, compare *ver*. 36. *y* *i. e.* *Euphrates* often called so by way of eminency, the chief River of *Assyria*, *Isa*. 7. 20.

19 ¶ Thine own wickedness shall correct *z* thee, \* *Isa*. 3. 7. and thy backslidings shall reprove *a* thee: know *b* therefore and see, that it is an evil *c* thing and bitter, that thou hast forsaken the LORD thy God *d*, and that my fear *e* is not in thee, faith the Lord GOD of hosts.

The meaning is, either 1. There needs no further evidence against thee than thine own evil courses, *Hos*. 5. 5. or rather might correct thee, *i. e.* one would think should be sufficient to reclaim thee. *Hos*. 2. 7. Or, 2. Thy own wickedness is the cause of thy correction. Or, 3. Thy wickedness will be an evidence, that whatever thou sufferest is just. *a* The same with the former, but in other words, after the manner of the *Hebrews*, or a Metonymy of the Effect for the Cause, thou wilt not be persuaded, till thou come to suffer, thou wilt not be instructed, until corrected; or rather, as before, thy many backslidings might teach thee more wisdom, and convince thee of thy folly; so doth the word *reprove* signify, *Job* 6. 25. *b* *i. e.* Call to mind thy experiences, and consider well with thy self, and thou canst not but be convinced of those things, what forsaking of God hath cost thee. *c* *Viz*. Of punishment principally, so *Isa*. 45. 7. though it be true also of sin: therefore he calls it bitter, because the effect of it will be so, it will be unpleasing, and bitterness in the latter end. *d* *i. e.* Me. *e* Or the fear of me, or thou hast not my fear in thee, this being the ground of all thy sin, and suffering, *Psal*. 36. 1. *Rom*. 3. 16, 18.

20 ¶ For of old time I have broken thy yoke *f*, and burst thy bands *g*, and thou saidst, I will not ¶ transgress *h*: when *i* \* upon every high hill *k*, and under every green tree *l* thou wandrest *m*, playing the harlot *n*. \* *Or serve. chap. 3. 6.*

*f. i. e.* The Bondage and Tyranny that thou wert under in old time in *Egypt*, as also divers times besides, as appears through the Book of *Judges*: the *hebrew* *Olam*, that signifies everlasting is sometimes used for a long time to come, and also for a long time past; so here, and *Gen*. 6. 4. *Isa*. 57. 11. *g* A double allusion, either to the bands and fetters with which Prisoners are wont to be bound, *chap*. 40. 4. Or, those bands, wherewith the ends of the yoke of beasts were wont to be bound, see on *Isa*. 58. 6. *h* When the deliverance was fresh, thou didst put on good resolutions, *Heb. serve i. e.* Serve or Worship Idols, the word is of the feminine Gender, because God speaks of his People, as of a Woman promising faithfulness, but breaking Covenant; some understand thee, I will not serve thee, *q. d.* which thou madest appear, when upon every high hill, &c. and thus he accuseth them of their ingratitude, who owed themselves to their Redeemer, but this doth not so well agree with their engagement, *Exod*. 19. 8. *i* Or notwithstanding all thy promises. *k* Idolaters were wont to sacrifice upon the tops of high hills, because there they thought themselves nearer Heaven: nay some have esteemed high hills to be Gods, as the *Indians* of *Peru* at this day. *l* Under these shades Idolaters thought there lay some hidden Deity, with which they conversed. *m* *Viz*. Changing thy way to gad after Idols, as one that hast broken Covenant, see on *Isa*. 57. 8. the word properly signifies to go from ones place, as Harlots use to do, instigated either by unbridled Lust, or Covetousness; *i. e.* Making great haste from one tree to another, or from one Idol to another, see *verse* 23. 24. Others, thou lyest down, or thou settest thy self. *n* Committing Idolatry, which is a spiritual Harlotry, *chap*. 3. 1, 2. This is frequent. Some read the former part of the Text otherwise, making it the daring boast of the People, thou hast said I have broken, &c. and saidst I will not serve, *i. e.* I will not obey, but this will not suit well with the rest of the Text.

21 ¶ Yet I had \* planted thee a noble vine, wholly a right seed *p*: how then art thou turned into \* the degenerate plant *q* of a strange *r* vine unto me?

B

\* *Exod*. 15. 17. *Psal*. 44. 2. *Matth*. 21. 33. *Mark*. 12. 1. *Luk*. 20. 9. *o* An \* *Deut*. 32. 30.

<sup>o</sup> An usual metaphor for the Church, *Psal.* 80. 8, 9. &c. see on *Iſa.* 5. 1. The *Heb.* is *Sorek*, and may refer to the place, or to the plant, with reference to the place it may be taken either for a proper name, as *Carmel* for any fruitful place, so here noting, either the place whence, viz. A Vine of the same kind with those that come from *Sorek*, possibly that Country where *Sampſon* saw *Dalilah*, *Judg.* 16. 4. Or, the place where Planted, viz. in a fruitful Land, *Exod.* 15. 17. See on *Iſa.* 1. 2. If it be referred to the plant, then it points at the excellency of its kind, and this the next clause seems to favour, and thus it notes both Gods care, he had as great a care of it as of the choicest Plant, see on *Iſa.* 27. 2, 3. and also his expectation, that it should prove so, *Iſa.* 5. 4. and the sense is, I planted thee, that thou shouldst bring forth choice fruit to me. *p* Viz. The Ordinances of his Church, which are said to be the Plants, or Seed, that God furnisheth it withal, *Matth.* 13. 24. and these are called *right*, *Neb.* 9. 13. not false, or counterfeit. Thus it was Planted in the days of the Patriarchs *Abraham*, *Isaac* and *Jacob*, &c. a right seed of true Believers. *q* Though there be only degenerate or declining in the *Heb.* Text, yet the supplement is necessary in regard of the Metaphor. *r* This must here be taken in a bad sense as the word degenerate going before intimates, tho it be sometimes for what is rare and excellent; here it notes their Apostacy, and infidelity, and other wickednesses; where God speaks after the manner of man, both in a way of wonder and reproof.

\* Job 9. 30. 22 For though thou \* wash thee with nitre, and  
\* Job 14. 17. take thee much sope *f*, yet \* thine iniquity is marked  
before me, faith the Lord GOD.

*e* The interpreters do greatly vary in describing what is particularly meant here by *Nitre* and *Sope*, and would be superfluous to mention here, yet all agree they are some materials that Artists make use of for the cleansing away spots from the skin, cloaths, or other things: and the sense is plain that the blot of his People is by no art to be taken out, it cannot be covered by excuses; tho thou wouldst dissemble thy Idolatries, thou canst not deceive me: nor expiated by sacrifices, it is beyond the Power of all superstitious or religious washings to cleanse away, which may be understood by these natural and artificial ways of cleansing. *i* The meaning seems to be either, thy filthiness is so foul, that it leaves a brand behind it that cannot be hid or washed out, but will abide; *see Jer.* 17. 1. Or according to another acceptance of the word, it is laid up with God, see the like *Deut.* 32. 34. and *Hos.* 13. 12. purge thee, wash thee, do what thou wilt, thou canst by no means conceal thy wickedness from me, *Job* 9. 20. they that would see greater variety of interpretations, let them consult the *Synopsis*.

23 How canst thou say *u*, I am not polluted, I have not gone after Baalim *x*? see thy way *z*.  
|| Or, O swift dromedary. in the valley *y*, know what thou hast done *z* ||  
thou art a swift dromedary *a*, traversing *b* her ways.

*u* With what face canst thou go about to excuse thy self, or deny what is so evident, and so truly charged upon thee, *v. 20.*  
*x* The word is plural, as comprehensive of all their Idols, *Hos.* 11. 2. and is a name usually given to several of them as *Baalzebub*, *2 Kings* 1. 16. and *Baal-Peor*, *Numb.* 25. 3. and therefore their worshipping of many Because they had the Temple, and Sacrifices, &c. they still persuaded themselves, that they worshipped the true God, tho they joined their Idolatries with it, as the Papists, tho they make use of Idols in Worship, yet would not be accounted Idolaters. *y* The filthiness thou hast left behind thee, whereby thou mayst be traced where thou leavest as it were the footsteps and monuments of thy frequent Idolatries. *y* Thy frequent courses in the Valleys, whether of *Hinnom* where they burnt their Childrens bones in Sacrifice, *ch.* 7. 21, 31. Or in any Valleys where thou hast been frequent in thy Idolatries; it seems to be thus largely taken. *z* Look on and consider thy ways, as *v. 19.* *a* Or thou art *as*, &c. or O Dromedary, a Beast much used by Carriers in *Arabia*, being rife there. See on *Iſa.* 60. 6. *b* A Metaphor taken from Creatures that are hunted, that keep no direct path, alluding to the nature of the She Dromedary, which in gendring time runs capering this way, and crossing that way, making many vagaries to find out sometimes one Male, sometimes another without any rule, or order, setting forth hereby the disposition of this People that were so mad upon their Idols, that they ran sometimes after this, and sometimes after that, called *wandering*, *ver.* 20. and that with great eagerness, fitly termed *travelling* much like the description of a whore, *Prov.* 7. 11, 12. the word being no where found but here, and being derived from a word that signifies a *Shoo-latchet*; if any be curious, let the learned consult *Synop. Critic.* and the English reader the *Assemblies Annot.* on the place.

|| Or, O wild ass. 24 || A wild ass *c* † used to the wilderness, that  
† Heb. taught. snuffeth up the wind *d* at † her pleasure *e*, in her oc-  
† Heb. the de- cation who can || turn her away *f*? all they that seek  
fire of the her will not weary themselves *g*; in her mouth *h*  
heart. they shall find her.  
|| Or, reverse it.

*c* Or, O wild Ass, another similitude for the more lively description of the same thing; neither need we be solicitous about the variety or extravagancies of conjectures about this Beatt, or you may consult as before, it is said to be wild and untamed as being used to the Wilderness doth also imply, and as to satisfying its lust, much of the nature of the other. *a* This snuffing properly appertains to the sense of smelling, by which certain creatures, by a natural sagacity, find out what they miss, which Huntsmen express by a proper term of *winding*, or having in the wind, and thus it is understood here; for this Creature by the Wind smells afar off which way her male is, for there is another sense of snuffing up the wind, viz. for the service of health, as allaying inward heat and drought, &c. *ch.* 14. 6. *o* As her desire or lust serves, when it runs out after the Male, implying also, that no choice, or judgment, or measure is observed in these Beatts, when carried out after their lusts. *f. i. e.* When she is set upon it, and hath an occasion and opportunity to run impetuously to her Male for the satisfying her pleasure, she bears down all opposition before her, there is none can stop, or put a bridle upon her raging lust. *g. i. e.* Either they need not weary themselves; (*speaking of Jerusalem*, to which all the rest is to be applied as in an *Allegory*) they that have a mind to be filthy with her, may easily trace her, *ver.* 23. she refuses none. Or, rather they will not bestow their labour in vain, when she is hot upon her lust, but let her take her course until she be satisfied, and wait their time and opportunity; and this agrees with the next words. *h* If this relate to the former sense of not wearying themselves, it notes her impudence and unsatiableness, you may have her at any time, even in her months, or new Moons, a season wherein such acts are abhorrent even to nature it self; some understand this of the Idolatry they committed every New Moon: but it more properly points at the month of her breeding, or growing big and weighty; month put collectively for months, such as *Job* speaks of, *Job* 39. 1, 2. Or, in her last month, because they grow then unwieldy, that this creature sleeps one month in the year, and that is the month she may be taken, is generally deemed but a fancy, the sense of the verse is, that tho *Jerusalem* be now madly bent upon going after her Idols, and other unclean courses, that there is no stopping or controuling of her, as in the next verse, and *ver.* 31. *ch.* 22. 21. yet the time may come in their afflictions, that they may grow more tame, and willing to receive counsel, as *ver.* 27 and *Hos.* 5. 15.

25 Withhold thy foot from being unshod *i*, and thy throat from thirst: but thou saidst, || There is no hope *k*. No, for I have loved strangers *l*, and as-  
|| Or, is the case desperate. per them will I go *m*.

*i* Good counsel given them by the Prophet to tarry at home, either that they do not go a gadding after their spiritual or corporal Adulteries. Or seek foreign aids, thereby to wear out their shooes, a Metonymy of the Effect, *Josh.* 9. 13. Or that thou put not off thy shooes to go into the bed of lust, or uncover thy feet, a modest Hebrew expression, as also of other Languages for exposing thy nakedness, *Ezek.* 16. 25. Or take not those courses that will reduce thee to poverty to go barefoot, and barelegged, and to want wherewith to quench thy thirst as in the next clause, *Prov.* 6. 26. *Iſa.* 20. 2, 4. See *Iſa.* 5. 13. *k* She seems to return a cross answer, the word pointing at somewhat that is desperate, *Ecc.* 2. 20. it either expreth the desperateness of their condition. *g. d.* we are as bad as we can be, and there is no hope that God should receive us into favour; or else by way of interrogation, is there no hope? May we not hold on still, and prosper? Must we desist from our ways? No we will not, but we will go after other Gods, and they shall defend us, *Iſa.* 57. 10. and *chap.* 18. 12. Or the desperateness of their resolution upon it. *g. d.* We care not since there is no remedy, you lose your labour to go about to reclaim us, which agrees with the next clause. *l* Viz. Idols, or strange Gods. *m* Come what will of it.

26 As the thief is ashamed when he is found *n*: so is the house *o* of Israel ashamed *p*; their kings, their princes, and their priests, and their prophets *q*.

*n* Not ashamed of his sin of Theft, but that he is found, that his shifts and blinds would serve him no longer; especially if he have had the reputation of an honest man. *o* Or Families the Twelve Tribes, a Metonymy of the Subject. Or confounded, in the Passive voice, viz. when they shall be taken by *Nebuchadnezzar*, then their Idols which they went a whoring after, shall be discovered, and so put them to shame; in the Active voice their inability to help them, *ver.* 28. *Iſa.* 1. 29. *Hos.* 4. 19. and their shame will be the more, because they had the repute of being my People. *q* Rulers and Teachers, such as should have given better examples, and better instruction.

27 Saying to a stock, Thou art my father; and to a stone *r*, Thou hast brought me forth *s*: for they have turned † their back † unto me, and not their face: but in the time of their \* trouble they will say, Arise, and save us *u*.

*r* Idol, a Metonymy of the matter, because Idols are made of these materials, *Dan.* 5. 4. *s* Or begotten me, so is the word used,

|| Or, begotten me.  
† Heb. the binder part of the neck.  
\* *Iſa.* 26. 16.



used, Gen. 4. 18. This notes the sottish stupidity of this People, to take a lifeless stock or stone to be their maker, and to give the honour of God unto them, *Isa.* 44. 10. They that make them are like unto them, as senseless as they, *Psal.* 115. 8. They turn their faces wholly towards their Idols, it notes the openness of their Apostacy, *chap.* 7. 24. *u* The usual Language of Gods Children in distress, *Psal.* 3. 7. and often elsewhere, when they found the vanity of their Idols, and their own folly in relying on them that cannot help or save, and rejecting me, *ver.* 31. then they will come to me, *Judg.* 10. 10. *Hos.* 5. 15. the same thing with finding her in her month, *verse* 24. herein abusing Gods gentleness, making him their necessity, not their choice.

28 But where are thy Gods *x*, that thou hast made thee? let them arise *y*, if they \* can save thee in the time of thy † trouble: for according to the number of thy cities *z* are thy gods, O Judah.

\* *Isa.* 45. 20.  
† *Heb.* evil.

*x* Thy Idols, *viz.* Gods of their own making, what do they do for thee? *Isa.* 31. 3. *y* Either by way of challenge, let them produce their Idols now to help them, if they can, whom they call their Fathers, and their Makers. Or by way of scoff, as *Elijah* to *Baals* Priests, see *Judg.* 10. 14. besides, in this word *arise*, there is an insinuation of their lifelessness and deadness, *Isa.* 45. 7. *chap.* 10. 5. and further, there may be a secret reply couched in it, *q. d.* in your trouble you will say to me, *Arise*, save us: now say so to them, and see if they can arise and save you. *z q. d.* Thou hast them near to thee, and enough of them, imitating the Heathens, who had, according to *Varro*, above 3000 *Deities*; no marvel if *I*, who am but one, be slighted, when in every City at least one, *2 King.* 17. 29, 30, 31. and in *Jerusalem* one in every street, *chap.* 11. 13. its a hard case if none of all these thy tutelary Gods cannot help thee, see *Deut.* 32. 37, 38, 39. make trial if any, or all of them together can help thee.

29 Wherefore will ye plead with me? ye all *b* have transgressed against me, a faith the LORD.

*a q. d.* You are all at my mercy, why will you contend? all this that I charge you with is clear and evident, and all makes against you, *ver.* 23, 34. wherefore do you expostulate, and put me to my proofs? this they were good at, *chap.* 16. 10. there is nothing that you can justly reply, *ver.* 19. *b. i. e.* Some of all forts, there is not any one fort of you innocent.

\* *Isa.* 1. 5. and  
9. 13. *chap.* 53.  
\* *Matt.* 23. 29.  
&c.

30 In vain have I \* smitten your children *c*; they received no correction *d*: your own sword *e* hath \* devoured *f* your prophets, like a destroying lion *g*.

*c* Either your posterity, that you breed up like your selves, or rather your inhabitants in every City, they being frequently called the Children of such a City, or such a Place, *Children of Seir*, *2 Chron.* 25. 14. *Children of the Province*, *Ezra.* 2. 1. and *Children of this People*, *Lev.* 19. 18. and abundance more the like: and thus it is comprehensive both of Parents and Children. *d. i. e.* The fruit of correction, *viz.* instruction, the same word is rendered *correction*, *Pro.* 23. 13. which signifies *instruction*, *Pro.* 5. 12. and other places, and so to be taken here; it notes their refractoriness, that tho' they were corrected, yet they would not be instructed; tho' God did smite them, yet the rod prevailed as little with them, as the word. *e* Either the sword that I have sent to destroy you, hath destroyed your False Prophets together with you, *Hos.* 4. 5. and so it is both a Prophecy and a Threatning: or rather, you have been so far from receiving counsel and instruction, that you have by the sword, and other ways of destruction, which is to be understood by the sword, murdered those that I sent to reprove your follies in the days of *Ahaz*, *Joash*, *Manasseh*, &c. *Neh.* 9. 26. See *Matth.* 23. 34, 35. *f* Or eaten up, a Metaphor, hence we read of the edge of the sword, which both in *Hebrew* and *Greek* is called the mouth of the sword, *chap.* 21. 7. *Luke.* 21. 24. *g* Without respect, or pity, with all manner of savage usage. See *Psal.* 7. 2. laying aside all humanity.

31 O generation *b*, see *i* ye the word of the LORD *k*: have I been a wilderness *l* unto *Israel*? a land of darkness *m*? Wherefore say *n* my people, † We are lords *o*, we will come no more unto thee.

† *Heb.* we have dominion.

*b* Or, Oh ye men of this Generation, a note of admiration; or rather, O Generation, a note of compellation, it is to you I speak, *i. e.* Look well to it, consider it, as the rod is to teach, and therefore ought to be heard, *Mic.* 6. 9. So the word is to be considered of, and therefore ought to be looked into, *chap.* 2. 19. *k* He speaketh here, not so much of the doctrine of the word, as of the thing it self, *q. d.* you shall see the thing with your eyes, because you give the Doctrine the hearing only, as we use to say, *i. e.* your ears are shut against it. *l* Here God challengeth them again to tell him, what unkindness he had shewed them, as before *ver.* 5. have I been like the Wilderness of *Arabia*? have not I accommodated you with all necessities at all times, *Deut.* 32. 13, 14. *Ezek.* 34. 13, 14, 15. nay in the Wilderness it self I was not a Wilderness unto you, an account

whereof *Nehemiah* gives, *Neh.* 9. 15. to 23. and you have the story of it, *Psal.* 78. *m* Diverse interpreters derive this word from a different root, and accordingly render the sense variously. Some from a root that signifies to fade or fall, as a Land where fruits fall off before it be ripe, bringing nothing to perfection, and so *Tremelius* and *Junius* translate it, *Isa.* 28. 1, 4. *q. d.* have you found me to fail your expectations in any thing that I have promised you? *Josh.* 21. 45. and 23. 14. Others derive it from a word that signifies late, as a Land that brings forth its fruit late in the year, which either ripeneth not, or ripeneth unkindly, *q. d.* have you found me backward in any thing to do you good? Have I not fed you to the full? Others from *darkness*, properly thick darkness, *Exod.* 10. 22. *Joel.* 2. 2. and it is the more significant, because *jab* the name of God is added to it, *q. d.* the darkness of God, as a sleep of God, for a deep sleep, *1 Sam.* 26. 12. *fl. me of God* for a vehement flame, *Cant.* 8. 6. as if it were a Land uninhabitable, because of the total want of light, *q. d.* have I been a God of no use or comfort to them, that they thus leave me? Have they had nothing from me but misery and affliction? As this notion of darkness may import, *Isa.* 8. 22. *Lam.* 3. 2. Hence the LXX express it by a Land bringing forth thorns. Or this expression, a Land of darkness may be put by apposition to the former, *n. i. e.* In their heart, *o* Words of pride and boasting: God had endeavoured to make them sensible, that all their happiness they owed to him, and now *q. d.* you rule as Lords without us, see *1 Cor.* 4. 8. now you cast me off, or rather we are well enough established in our Government by foreign aids and compacts with the *Egyptians* and *Assyrians*, &c. and have rulers of our own; we have no such great need of thee; hence the LXX render it in the passive voice, we will not be ruled, which agrees with the next words of the *verse*, *Deut.* 32. 15, 16. something of this appeared in *Uzziah's* *Chron.* 26. 15, 19. and *Hezekiah's*, *2 Chron.* 32. 25. neither was *David* wholly clear, *Psal.* 30. 6.

32 Can a maid forget her ornaments *p*, or a bride her attire *q*? yet my people have forgotten me *r* days without number *s*.

*p* How seldom is it, and how unlikely, that a Maid should forget her Ornaments? *q* Whether it belongs to the Head, or the Breast, or Arms, whether Bracelets, or Jewels wherever worn, is not worth the disputing, but understand those rich Jewels, which the Bridegroom was wont to present his Bride with, partly for a general obligation, and partly of particular signification, and all of them ornamental, whatever may render her amiable in the Eyes of her Bridegroom; Virgins, and especially Brides, will not usually neglect any thing that may make them comely. *r* *Viz.* In the neglect of my Worship; me, who was not only their defence, but their glory, *ver.* 11. &c. that for which other Nations honoured them, *Psal.* 48. 14. *Ezek.* 16. 10, to 15. *s. i. e.* For a long time past, time out of mind, or as the Hebrew, *days* of which there is no number.

33 Why trimmest thou thy way to seek love *u*? therefore hast thou also taught *x* the wicked ones thy ways *||*.

*u* Or deckest, *Ezek.* 23. 40. thinking thereby to entice others to thy help; thus is the word used, *chap.* 4. 30. or why dost thou use so much art and skill, and take so much pains to go, and send here and there to contract a Friendship with foreign People, and to bring them to thy embraces, *Isa.* 57. 9, 10. or thinking to set a good face or gloss upon the matter, and excuse thy self, as if thou couldst delude God? *Psal.* 78. 36, 37. whereas all thou doest is to get acquaintance with other Idolaters. *u. i. e.* to commit filthiness with thy Idols, a Synecdoche of the kind. *x. i. e.* Thou art become so vile, that even strumpets themselves may come to learn of thee, *2 Chron.* 33. 9. Or by thy example: Nations that have been vile enough of themselves, by thy example are become more vile. *|| i. e.* Thy Actions, a Metaphor.

34 Also in thy skirts *∴* is found the blood of the souls of the poor innocents *y*: I have not found it by † secret search *z*, but upon all † *Heb.* digging, these *a*.

*∴ Viz.* Of thy garments, a Synecdoche of the Kind, the tokens of thy cruelty may be seen openly there; or in thy hands as the LXX, or a metaphor from Birds of rapine whose wings are bloody with their prey, but not so well. *y. i. e.* In thee is found the murders expressed here by blood of innocent persons, meant here by Souls, comprising both their sacrificing of their little Children to their Idols, *Psal.* 106. 37, 38. *Ezek.* 16. 20, 21, 36. murdering Souls, as well as bodies, and also all those cruelties, oppression, and murders, that they executed upon poor innocent persons, which were not a few, in what *Manasseh* did *2 Kin.* 21. 16. *Ezek.* 7. 23. and 9. 9. and in special the Prophets, *verse* 30. that came in Gods name to reclaim them, which notes their desperate malice, as well as cruelty to slay their Physicians. *z* *Heb.* by digging, as if the Earth had covered the Blood, or as if they had committed their wickedness in some obscure places. *a* Upon thy garments openly enough, as exposed to publick view, there need no such strict scrutiny to be made.



35 Yet thou sayst *b*, because I am innocent *c*, surely his anger shall turn *d* from me. Behold, I will plead with thee *e*, because thou sayest, I have not sinned *f*.

*b* Or interrogatively, darest thou say? Hast thou the impudence to affirm it? *c* Clear of this whole charge. *d* Shall not break out against me, *Isa.* 5. 23. *e* I will proceed in my judgment against thee, *verse* 9. *chap.* 23. 31. Or it is a soft expression, wherein he shews that he will not act like a Tyrant, carried on rashly, and furiously, but as a judg regularly and righteously, *Ezek.* 20. 35. and it shews, that he will convince her. *f* Because thou dost justify thy self, as if I had no cause to be angry with thee. God is not angry with her so much because she hath sinned, as because she will not acknowledg her sin.

\* *chap.* 31. 22. 36 \* Why gaddest thou about so much to change thy way *g*? thou also shalt be ashamed of Egypt *b*, as thou wast ashamed of Assyria.

*g* i. e. Thy actions a metaphor. See on *verse* 33. why dost thou shuffle thus with me, to seek auxiliaries any where, rather than to cleave to me? *verse* 18. See on *Isa.* 57. 9, 10. Or, like Strumpets, whose love is never fixed, but sometimes set on one, sometimes on another. *b* Thou hast run to Assyria, and then to Egypt, and they shall both make thee ashamed by their disappointments of thee: thou shalt be ashamed of Egypt, as others have been, *Isa.* 36. 6. Or rather Egypt shall stand thee in no more stead, than Assyria hath done, *Isa.* 30. 3, 5. and how Tigath Pelmiser served them. See 2 *Chr.* 28. 20. before Hezekiah's time the Jews made a League with the Assyrians, against the Syrians, and the Israelites, and then against the Egyptians: neither prospered, he tells them they must expect no better success from Egypt.

37 Yea, thou shalt go forth from him *i*, and thine hands upon thine head *k*: for the LORD hath rejected thy confidences *l*, and thou shalt not prosper in them *m*.

*i* Some apply it to the sad and ineffectual return of the Embassadors, being disappointed in their expectation from the King of Egypt, but rather all the help thou canst procure from abroad shall not prevent thy Captivity, but from hence thou shalt go. *k* An usual posture of sadness and mourning, 2 *Sam.* 13. 19. suited here to her going into Captivity. *l* Rejected to give success unto them, 2 *Chron.* 16. 7. Or rejected thee for thy confidences, or he disapproves thy confidences, *viz.* all thy refuges, which thou seekest out of God. *m* *Viz.* In thy refuges and dependencies.

## C H A P. III.

\* *Heb.* saying.

1 **T**hey say *n*, if a man put away his *a* wife, and she go from him, and becomes another mans, shall he return unto her again *p*? Shall not that land be greatly polluted *q*? But thou hast played the harlot with many *r* lovers: yet return again to me, saith the LORD.

*n* Or, *men use to say*. If this, with the four following verses, belong to the former Chapter, then it seems to express Gods condescension to them, that tho, if a Woman forsake her Husband, and be married to another man, the Law will not permit him to receive her again, yet God would receive thee again upon thy returning to him, but thou chusest rather obstinately to adhere to thy other confidences, wherein thou shalt not prosper. But, if we look upon them, as beginning a new Argument, then here God declares his readiness to receive them again upon their Repentance, tho it be very unusual for Husbands to do so, when their Wives have proved treacherous unto them in betaking themselves to other Husbands; and so this chapter may very well begin, with such a proverbial speech they say, or *men use to say*, or it is commonly said. *o* Or give her a bill of Divorce, *Deut.* 24. 1. *p* *q. d.* He cannot take her again according to the Law, *Deut.* 24. 1, 2, 3, 4. Or, rather will a man do such a thing? If the Law were not against it, would any man be so easily wrought upon, as to take her again? No certainly, it is an Argument from the less to the greater, to set forth Gods great lenity towards them, *q. d.* if an Husband should turn away his Wife merely because she pleased him not, tho she gave him no just cause, and she should bestow her self on another, he would not be reconciled to her, neither might he take her again; but you have gone a Whoring from me, and sufficiently provoked me to reject and turn you off. I will dispense with my own Law for your sakes, and will act by my prerogative, I am ready to be reconciled, to follow them that fly from me, as in the close of the *verse*, and *zec.* 1. 3. and *Mal.* 3. 7. God will pardon sins of Apostacy, and falls after Repentance. *q* *Heb.* In being prophane, be prophaned, would not so great a sin greatly pollute a State, or Nation? *Lev.* 18. 27, 28. It must needs be polluted by such Mar-

riages to and fro, and promiscuous couplings, *Deut.* 24. 4. *r* Not with one only, as being sufficient to make thee an Adulteress, but a common Strumper, joining in fellowship with divers associates and companions, or many Idols.

2 Lift up thine eyes *f* unto the high places *t*, and see where thou hast not been lien *u* with:

\* In the ways *x* hast thou sat for them, as the Arabian *y* in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy wickedness *z*. \* *Gen.* 38. 14.

*s* Do but look, and consider, whether I do charge thee wrongfully or no. *t* He directs her to the places of her whoredoms and Idolatries, called High places, being principally upon Hills, 2 *Kings* 21. 3. and divers other places, the sometimes in Vallies, *chap.* 2. 23. which notes also her impudence, that, whereas other Whores affected privacy, she should be filthy in the open view. *u* Thy filthiness has been every where so frequent, that thou canst scarce shew a place that hath been free of thy pollutions, *verse* 6, 13. where there are not the Footsteps of thy Fornications and Idolatries. *x* *Viz.* To allure Passengers, See *Ezek.* 16. 24, 25. and waiting for them, *viz.* Thy Associates, not drawn by others allurements, but thine own Lasciviousness. *y* An allusion to the manner and custom of that People, either lying in wait by the way for Passengers as Robbers use to do, *Hos.* 6. 9. They being noted for Robbers. Or rather, in a way of Traffick, that were wont to pitch their Tents by the way sides, that they might meet with their customers to Trade, as they passed along, very properly pointing out the practice of Harlots, see *Prov.* 7. 11, 12. *z* Not only thy Idolatries, but all other thy wicked courses.

3 Therefore the \* showers have been withholden *a*, and there hath been no latter rain *b*: and thou hadst a \* whores forehead *c*, thou refusedst to be ashamed. \* *chap.* 9. 12. \* *chap.* 8. 12. *Zeph.* 3. 5.

*a* *Viz.* By me, according to my threatening, *Lev.* 26. 19. and *Deut.* 28. 23, 24. i. e. a drought sent upon thee, either as a punishment of thy wickedness; thus publick sins bring publick judgments; or as an aggravation of it, and then it must be read *tho*, as it often is, *q. d.* notwithstanding the great drought; and this the last words of the *verse* seem to favour. *b* This added to *showers* before mentioned, seems to imply there had been no former nor latter Rain, the former for the springing of the Corn, the latter for the plumping, and ripening it, this coming a little before Harvest. *c* For all this, thou didst still remain impudent, and obstinate, as ashamed of nothing, *chap.* 6. 15. thus proverbially expressed, because shame doth first and mostly appear in the forehead: thus Antichrist's impudence is expressed, *Revelations* 17. 5. and some ancient Hereticks were called *Effrontes*.

4 Wilt thou not from this time *d* cry unto me, My Father *e*, thou art the guide of my youth *f*.

*d* *Viz.* That I have withholden showers; some refer this, 1. To the time to come, wilt thou not yet be wise; and for the future seek to me, having found all thy other ways successful? *Isa.* 9. 13. *chap.* 8. 14. 2. To the time present, how canst thou challenge me for my present severity, and continuing it towards thee, when thou still retainest thy filthiness, thy Whores forehead? *ver.* 3. Thou still continuest worshipping Idols, and yet fanciest thy self faithful to me. 3. To the time past, *i. e.* hast thou not all along pretended kindness to me, and as if thou hadst walked close with me? 2 *Kings* 17. 32, 33. *Ezek.* 23. 39. *e* Wilt thou not as a Child call upon me, whom thou hast thus greatly provoked, and own me as a Father? *ver.* 19. for such have I been to thee, *Psal.* 103. 13. *Mal.* 1. 6. and 3. 17. *f* Either on whom I have depended, as being brought up by thee, or the submissive expression of a Wife seeking to be reconciled to her Husband, that God would be to her, as he had been in the days of her youth, such a case as is expressed, 1 *Cor.* 7. 11. words of flattery usual with Hypocrites; Or rather, being Married to thee in thy youth, a Periphrasis for Husband, *Prov.* 2. 17. which argues great tenderness towards her, *ver.* 2. thus the tenderness of this relation is expressed, *Mal.* 2. 14. and so God is said to espouse them to himself, *Ezek.* 16. 8.

5 \* Will he reserve *g* his anger for ever? \* *Isa.* 37. 16. will he keep it to the end *h*? Behold, thou hast spoken and done *i* evil things as thou couldst.

*g* Here being a defect of the noun, the Jews supply it with *thy sin*, *Isa.* 43. 25. but by the most, and best, as we do *his anger*, compare it with *verse* 12. *Psal.* 103. 9. *Nabum* 1. 2. in which Texts there is a defect of the same word; this may seem to be the words of the Prophet, and so the connexion is easie with the foregoing words, *q. d.* if thou wouldst do so, try me now, &c. would he reserve his anger? Would he not be reconciled? but thou hast taken quite another course: Or, they may be the words of God, as it were teaching his People how they should account

accost him, God is more forward and earnest for reconciliation, than sinners themselves. *b* The same with the former for ever. *i* Gods challenge of the People, charging them, either with their resolved wickedness, that they had made good all their evil words by their evil actions, they had even done as they said, or rather with their hypocrisy *q. d.* notwithstanding all thy former promises, yet thou persistest still in thy lewdness and obstinacy, *Isa. 58. 2. Hosea 7. 14.*

6 ¶ The LORD said also *k* unto me *l*; in the days of Josiah the king *m*, Hast thou seen *that* which backsliding Israel hath done *n*? he is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

*k* Or again, shewing that here begins a new Sermon, in which the Prophet from God, *1.* Declares Israels Apostacy, and how it fared with them for it. *2.* Aggravates Judahs sin, for not taking warning. *3.* Issues forth an invitation of them both to Repentance, with a promise of acceptance, and reuniting them under the *Messiah*. *4.* Relates the compliance of the faithful among them with this invitation. *Viz* By revelation, for he speaks of things that *Israel* had done when they were carried away by the King of *Affria*, *2 Kings 17. 5. to 15.* long before *Jeremiah* was born, therefore he saith, hast thou not seen? *i. e.* considered wherefore God gave her a bill of divorce. *m* When he would have purged the Land and reitored the pure Worship of God. *n Viz* The Ten Tribes who fell off from *Judah*, and set up a distinct Kingdom of their own under *Jeroboam*: What they did, *viz.* in their Idolatries, exprest in the next words, and *ch. 2. 10.* see there, when they openly Apostatized from God, and that with one common consent, inasmuch that all their Kings proved wicked and Idolatrous, and possibly it may look as far back as *Solomons* defection, *1 Kings 11. 4, 5, &c.* which may now come in remembrance.

7 And I said, after she had done all these things, turn thou unto me *o*. But she returned not. And her treacherous sister *Judah* *p* saw it *q*.

*o Viz.* By Repentance, *Acts 3. 19.* although she had been so vile and abominable, yet the Lord waited in expectation of her return. *p* *Be-jomin* is also here comprised, but *Judah* being the chief, is only named, these two abiding together after the other ten revolted to *Jeroboam*, called *Israels* sister, because they were all descended from the Patriarch *Jacob*, *Ezek. 16. 46.* compare *23. 2, 4.* and *treacherous* or *the treacherous one*, because of her frequent revolts, *2 Chron. 21. 6. &c.* and *24. 17, 18.* and many other times, and after as frequent renewed Covenants and Promises both in conjunction with the rest of the Tribes, *Deut. 5. 2, 3. 23. &c.* and *29. 10, 11, 12. &c.* and afterwards, *2 Chron. 13. 9, 10, &c.* and *2 Chron. 15. 12. &c.* and *23. 16.* and *29. 10. q. i. e.* They were not strangers to it, but knew it, as the word is *Psal. 40. 3.* They could not but know how I had dealt with *Israel*.

8 And I saw *r*, when for all the causes *s* where-by backsliding *Israel* committed adultery, I had put her away, and given her a bill of divorce *t*, yet her treacherous sister *Judah* feared not *u*, but went and played the harlot also *x*.

*r q. d.* That which others discern not, I saw well enough, *viz.* Both her Hypocrisy and dissimulation, and her incorrigibleness notwithstanding what had befallen *Israel*, whose correction should have been her instruction; thus God speaks of the notice he took of both, *ch. 23. 13, 14.* *Israel* is said to be backsliding, but *Judah* treacherous, because she retained the Worship of God, tho she did often privately and closely embrace Idols, and sometimes publicly under *Manasseh* and *Ahaz*, and other wicked Kings. *s* Or notwithstanding all the ground and reason I had to deal so with *Israel* in regard of her Adulteries, as to put her away *t* Delivered her up into the hands of the *Affrian*, where God took from her the title of being his Church, *2 Kings 17. 5, 6, &c.* which he calls here a bill of divorce, not such a one as the Jews were allowed to give upon every slight ground (for such an one God denies that ever he gave them, and challengeth them to produce it, *Isa. 50. 1.*) but upon just and great occasion, *viz.* her playing the Adulteress against him in her Idolatries. *u. i. e.* Was neither afraid of giving me offence, nor of the like punishment. *x* Although she had seen the judgment of God executed upon *Israel* before her eyes, which made it the more stupendious, that she would take no warning by her Sisters sufferings, *Prov. 28. 14.* yet she went on still, *Ezek. 23. 11, 12, &c.*

|| Or, fame.

9 And it came to pass through the || lightness of her whoredom *y*, that she defiled the land *z*, and committed adultery with stones and with stocks *a*.

*y* Whether of *Judahs* or of *Israels*, is not agreed upon, but the right applying of it doth depend much upon the right acceptance of the word *Lightness*, which comes from an *hebrew* word that signifies *vice*, and to it may refer either to the noise or fame of it, that would fly abroad, and thus it is applied to

*Israel*, *i. e.* though *Israels* whoredoms were never so much blazed abroad, yet *Judah* regarded it not. Or it may be taken for the heinousness of it, a crying voice, as *Gen. 4. 10.* and so by an *hypallage*, her whoredoms of fame, or notorious whoredoms; and is not ill expressed here by *lightness* of her whoredom, noting her impudence in it, as we use to term a common Harlot, a light Woman, and thus it is applied to *Judah* both the foregoing, and following words seeming to be an aggravation of *Judahs* refractoriness. *z* Brought the whole Land under the imputation of filthiness. *a. i. e.* With Idols made of Stone and Wood, a Metonymy of the Matter, to note the baseness of the Fact.

10 And yet for all this *b*, her treacherous sister *Judah* hath not turned unto me with her whole heart, but *†* feignedly, saith the LORD.

† Heb. in false hood.

*b* Tho God saw what she did, and tho she saw the shameful Idolatry of *Israel*, and what she had suffered, yet she was not warned, see *verse 8.* but fell to Idolatry under *Manasseh*, who undid what *Hezekiah* had done, *2 Chron. 33. 3.* tho under fair pretences the dissembled with God in the days of *Josiah*, *2 Chron. 34. 32, 33.* as appeared by her sudden revolt, *viz.* in less than 3 months after *Josiah*s death, *2 Kings 23. 31, 32.*

11 And the LORD said unto me; The backsliding *Israel* hath justified *c* her self more than treacherous *Judah*.

*c* Was less vile, hath more to say for her self, *Judahs* sin being greatly aggravated, compared with *Israel*, *Isa. 16. 5.* and *23. 11.* see *Luke 18. 14.* For tho *Israels* sins were more, and their Idolatry continued, yet in *Judah* it was more heinous, *1.* Because of their unruly headstrongness, that broke the reins and restraint, which their external Worship ought to have had upon them. *2.* Because of their stupid security in not being warned by the judgments that they had seen befall *Israel* for the very same things. *3.* Because of their intolerable pride, boasting that their state was still unshaken. *4.* Because of their gross perfidiousness in making promises and breaking them, which *Israel* did not, because she brought not her self under such solemn and frequent obligations, see *ver. 7.* Lastly, because they were a great deal more zealous in their Idolatries than *Israel* was, *viz.* under *Manasseh*, when they slew all the Prophets of the Lord.

12 ¶ Go *d*, and proclaim these words toward the north *e*, and say, Return thou backsliding *Israel*, saith the LORD; and I will not cause mine anger *f* to fall *g* upon you: For I am *\* merciful* *b*, saith the LORD, and I will not keep anger for ever.

\* verse 5.

*d* It may possibly be used here as an Adverb of exciting; namely, go to, as is usual for it notes speed, go quickly, out of hand, not locally, but set thy face, *ch. 2. 2.* or feet that way, or by thy office address thy self to them, *viz.* by way of Proclamation crying aloud; possibly implying the distance of place this voice may in time reach them, tho a great way off. Or rather the deafness of *Israel*, or the obduracy of *Judah*, that they might hear what God saith to *Israel*, conceive hope and be reclaimed by their example, and be excited to emulation. *e. i. e.* To *Affria* and *Media* and the regions thereof, that lay Northward from *Judea*, whither the ten Tribes were carried by *Tiglath Pileser*, and *Saimanaser*, *2 Kings 17. 5, 6, 19* and *17. 6.* *f* Upon condition of returning to their former true Worship of God, that thereby *Judah* might be awakened, he promiseth that he will not let his anger, or his face as in the *hebrew*, because anger principally appears in the face, his angry face or countenance to be upon them, so it is used *Lev. 17. 10. Psal. 34. 16.* and not be inexorable, *viz.* for ever, which is to be supplied from the next words: for otherwise his anger lay heavy upon them at this time. *g* A metaphor from things on high that drop down to the hurt of whatever is under it, and so *ch. 23. 24.* compare *Gen. 19. 24.* *b* Here is the ground of this conditional promise taken from the nature of God, that sinners may not despair, *Psal. 86. 15.* and *103. 8, 9, &c.*

13 Only acknowledg *i* thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers *k* under every green tree, and ye have not obeyed my voice *l*, saith the LORD.

*i* Which will be the evidence of thy Repentance, without which thou canst not lay claim to any pardon, *Prov. 28. 13. Isa. 55. 7.* This is spoken by way of limitation, lest the *Israelites* should fancy a too easie pardon from Gods merciful nature; exhortations to Repentance should always accompany the exhibition of Promises. *k Viz.* To other Nations, or rather to other gods, or to Idols, running here and there up and down like a light impudent Harlot, sometimes to one, sometimes to another, thus sucking in divers superstitions, called scattering thy ways, *ver. 6. 2 Kings 17. 4, 9, 10.* and *chap. 2. 23, 25* thy feet, whereby we go on in ways, a metaphorical metonymy. *l* So that your sin is not a sin of ignorance, but of obstinacy, shutting your ears against my counsels, which I sent you by my Prophets for your reclaiming, *2 Kings 17. 13, &c.*

14 Turn



14 Turn, O backsliding children, *m* faith the LORD; for I am married unto you: and I will take you one of a city, and two of a family *n*, and I will bring you to Zion *o*.

*m* I am in Covenant with you, *Deut.* 29. 1, 10, 11, 12. &c. and this Covenant notwithstanding all your unfaithfulness, I am ready to renew with you, *Hof.* 2. 19, 20. *n* This word *Family* is not always to be taken strictly for an household; for then the expression would seem to imply more in a Family than in a City; but frequently for a Country or Nation, compare *Gen.* 12. 3. with 22. 18. *Ezek.* 14. 17, 18, 19. See *ch.* 1. 15. or for a Tribe, and this may partly respect the fewness of those that will be found penitents, and return, God will have a sprinkling in every City, and in every Family, or Tribe, or Country, but chiefly it respects Gods exact care of them, that being now married *to* them, there shall not be one in a City, or two in a Country or Tribe, but he will find them out; if there be but one or two he will not overlook them; this seems to be intimated, *Isa.* 27. 12. a Text that points at the same thing. *o i e.* To Jerusalem, a Type of the Church, a double metonymy of the Subject. It is the manner of the Prophets, when they are treating of temporal deliverances, especially from Babylon, frequently to break out abruptly into the spiritual deliverance by Christ, and so probably he doth here; and therefore bringing them to Zion, must be understood, either of joyning them to his Church under the Messiah, or bringing them again to Worship with Judah at Jerusalem: as may seem to be intimated, *chap.* 31. 6. but the 10 Tribes did never return into their own Land; and therefore that Text must be understood of a spiritual going up to Zion, viz. when all Israel shall be saved, *Rom.* 11. 25. see *Isa.* 56. 7, 8. and 66. 20 and *v.* 18. Thus we may look upon this part of the Prophecy to have respect partly to what God was at that time about to do in this *verse*, and partly what he would hereafter do, when they should be again settled in their own Land, under the Messiah, *ver.* 16, 17, 18, 19,

\* *Ezek.* 34. 23.

15 And I will give you *\** pastors *p* according to mine heart *a*, which shall feed you with knowledg and understanding *r*.

*p* Either Civil Magistrates, which are sometimes so called, *Mic.* 5. 5. Or rather Ecclesiastical, as appears both from the reason of Gods judgments upon Israel viz. Their Pastors being generally, either Thieves, or dumb Dogs; and also from the nature of their office in the close of the verse, and thus they are called *Eph.* 4. 11. *q* Such as I will both chuse for you and approve of, and that shall faithfully and skilfully declare unto you my mind; which intimates not only a single act of deliverance, but his constant preservation of them. *r* This notes, either the nature of their food, see *Neb.* 8. 8. *Mal.* 2. 7. Or rather the manner of their feeding, see *Psal.* 78. 72. see *1 Pet.* 5. 3. see more of this promise, *chap.* 23. 4.

16 And it shall come to pass when ye be multiplied *f*, and increased in the land, in those days *t*, faith the LORD, they shall say no more, The ark *n* of the covenant *x* of the LORD: neither shall it come *†* to mind, neither shall they remember it, neither shall they visit *it*, neither shall *||* that be done any more *y*.

† Heb. upon the heart.  
|| Or it be magnified.

*t* After the growth of the Church under the Messiah. *s* Pointing at the great work of Conversion, that should be among them, especially in the days of the Messiah; and how greatly the Church should be encreased by the accession of the Gentiles, a beginning whereof we read *Acts* 2. 41. and 4. 4. *u* A Synecdochical expression for all the legal Ceremonies, whereof the Ark was a chief part; the sense is, that whole Worship with all the Rites and Ceremonies belonging to it should wholly cease, Christ being come, who was the substance of what the Ark, and all other Rites did but shadow out for a time, he being now our propitiatory instead of the covering of the Ark or Mercy-seat, *Rom.* 3. 25. he answers all the uses and purposes thereof; in the Ark was laid up the Manna, Aarons Rod, and the Tables of the Law, *Heb.* 9. 4. he is now the bread of Life, *Joh.* 6. 35. he is our Rod of Government, *Psal.* 23. 4. in him is the whole Law fulfilled, *Rom.* 10. 4. and now God shall reign gloriously in his Church by his Word and Spirit, and shall be so worshipped without Ceremony, *Joh.* 4. 21, 23. For if this so eminent and comprehensive a token of Gods presence must cease in the days of the Gospel, much more the Temple Service, with all the Rites belonging to it, *Joh.* 1. 17. *Col.* 2. 17. *Heb.* 10. 8, 9. *x* Called also the Ark of the Testimony, *Exod.* 25. 22. and 30. 26. and 31. 7. and the reason is, because the two Tables of the Law, which were the Testimony, or witness of the Covenant, were closed up in it, *Exod.* 25. 6, 21. and 40. 20. *y i e.* It shall be no more in use, neither shall there be any miss of it, or any thing like it, there shall be no such thing; men shall not trouble their thoughts about it, or mention it, compare *Isa.* 65. 17. or repair to it as an Oracle to receive the answers of God; nor for Gods Worship, compare *Jer.* 16. 14, 15. Or to the place of its residence, as if no where else to be had; in a word, it shall not at all be had in honour or respect, or made much of. The word *עֲשֵׂה* *Hafah*, done

or *male* signifies to magnify, as it seems to be used, *Deut.* 32. 6. and *1 Sam.* 12. 6. the whole Church shall now be the Throne of God, *ver.* 17. to which purpose the Ark formerly served; now God foreseeing, partly how hard a thing it would be to be believed, and partly the pleas that the corrupt Wit and invention of man would find out for the retaining of these Rites, and by consequence their loathsomeness to forgo them, he useth such an heap and variety of expressions to the same thing, that he may leave no room for doubting in a thing so plainly and fully prohibited in Gospel times.

17 At that time they shall call Jerusalem the throne *z* of the LORD: and all the nations shall be gathered *a* unto it, to the name of the LORD, to Jerusalem *b*: neither shall they *\** walk any more after the *†* imagination of their evil heart *c*.

\* *chap.* 11. 8.  
† Heb. stubbornness.

*z* Instead of the Ark, whereon was the Mercy-seat, now the Church typified by Jerusalem, *Gal.* 4. 26. and *Rev.* 21. 2. shall be the place of Gods residence, where by his Spirit he will rule and act in his Word and Ordinances, and in special the Messiah, see *ch.* 14. 21 and *verse* 16. *a* Intimating both their readiness to come in, and their number, according to that Prophecy of Jacob, *Gen.* 49. 13. See *Isa.* 2. 2. by Nations here understand, either the Ten Tribes, who are called many people, both Israel and Judah united, their distance being taken away, see *ver.* 18. or rather some of all nations, that shall flock into the Gospel Church; for when the Prophets foretell this state, they generally utter it in with the return of this people, at which time the Church shall be greatly enlarged. *b i e.* dwelling in Jerusalem, or where the Lord placed his name, viz. Of old in Jerusalem, *Psal.* 122. 2, 3. &c. but now in the Church, *Rev.* 21. 2, 3. without Ark or Temple, *Rev.* 21. 22. where he will be known as it were by his proper name, *Isa.* 60. 9. or as manifest in the flesh. *c* Both Jew and Gentile shall now conform themselves to the Will of God, *Isa.* 2. 3. The word *imagination* here comes from a root, that signifies to see; and thus it is sometimes applied to the judgment, *Psal.* 17. 2. and sometimes to the affection, *Psal.* 66. 18. here it may comprehend both, they will follow neither their own judgment, or affection, but wholly the Word of God, the word is thus phrased, *Numb.* 15. 39. and *Ecc.* 11. 9. some read it after the hardness, *Deut.* 29. 19.

18 In those days the house of Judah shall walk *|| d* with the house of Israel, and they shall *||* Or, *co.* come together out of the land of the north *e*, to the land *b* that I have *†* given for an inheritance unto your fathers.

† Or, caused your fathers to possess.

*d* These two Kingdoms shall become one, that had been so long divided, the enmity that was between them shall be taken away, and they shall walk hand in hand in a friendly manner one with another, which is implied in this phrase of walking together, *Psal.* 55. 14. *Amos* 3. 3. and this points at their incorporating into one body united by the same Spirit, as members under the same body under Christ their Head, and that without distinction of Nations. See *Isa.* 11. 12, 13. and *Ezek.* 37. 16, 17. *Eph.* 2. 14, 15, 16. and 3. 6. *e* Viz. Of their Captivity, see the place *ver.* 12. *f* Viz. Canaan, both a promise of their enjoying again their ancient possession at their last conversion, and typifying the Church of Christ, which they shall be of, when brought out of their spiritual Captivity.

19 But I said, How shall I *g* put thee among the children *b*, and give thee a *†* pleasant land *i*, *\** a goodly heritage *k* of the hosts of nations? and I said, thou shalt call me, my father *m*, and shalt not turn away *||* from me.

† Heb. land of desire.  
\* Heb. an heritage of glory, or beauty.  
|| Heb. from after me.

*g* Words that speak, either first Gods putting them to their own thoughts, how they could think he should bring such a perfidious people as they were into the Land which he had promised; Else secondly, his considering within himself, how or what course he should take to bring such a thing about, and accomplish it, they had so greatly degenerated from him, and disobliged him. See *Hof.* 6. 4. both implying that such a thing could not be brought about without Repentance, and true conversion to him, wrought by his free grace, *Eph.* 1. 5, 6. *h* Esteem thee as my Child, till thou give some clearer proof and demonstration of thy Repentance. *i* How shall I put thee into possession of that pleasant Land of desire that I have promised thee, Canaan is so called, *Psal.* 106. 24. *Dan.* 8. 9. and 11. 16, 41. *k* Heb. heritage of glory, or beauty, see *Isa.* 4. 2. *l* So called, either because possessed by several potent Nations, *Numb.* 13. 28. and *Deut.* 4. 38. or rather it may note the great hosts and multitudes of Nations, or Gentiles, that should be joined to them in the Gospel Church, viz. Of Gods Elect, and so an heritage of the greatest delights, or the desire of Nations; a People to whom all the Nations would desire to flock. See *Ezek.* 30. 6. and may be spoken also of the heavenly Canaan; the LXX render it, the heritage of God the Omnipotent Governor of the Nations. *m* God comes now to a resolution how he would do it, either it is a direction, *g d* on this condition, that thou wilt own me, and not return any more to Idols, this shall be done, or

or a promise, I will cause thee to own me, and give thee perseverance, that thou shalt not depart from me: and this is very applicable to the work of Christ; see Job. 1. 12. see also 2 Cor. 6. 17, 18. and the condition is indeed no more, than God promiseth to effect in them.

20 <sup>†</sup> Surely, as a wife treacherously departed from her <sup>†</sup> husband *n*, \* so have you dealt treacherously with me, O house of Israel, saith the LORD.

<sup>†</sup> God here, by telling her what she had formerly been, endeavours to engage her to what she ought to be, namely considering her former unfaithfulness in time past, how she ought to carry it for the future, see 1 Pet. 4. 3.

21 A voice was heard *o* upon the high places *p*, weeping and supplications *q* of the children of Israel *r*: for they have perverted their ways, and they have forgotten the LORD their God?

*o* Here the Prophet seems to express Israel's Repentance, and turning to God, and that which they were at present ingaging themselves in. (the word being participial and in the present tense) delivered in a prophetic style, as that in chap. 31. 15. and that not only out of a sense of their judgments that they were under, but chiefly of their sins, they were guilty of, and the pardon of which they were now begging, which is intimated by weeping and supplication. *p* *Viz* That their cry might be the more publick, both open and loud, chap. 22. 20. and Matt. 10. 27. possibly alluding to the usual practice, of praying on the tops of houses in great calamities, Isa. 15. 3. and 22. 1. Jer. 7. 29. *q* Or rather weeping supplications shewing the intenseness of it, praying in weeping, and weeping in prayer, Zech. 12. 10. like Peter's weeping, Matth. 26. 75. *r* The end of which might be to provoke Judah also to Repentance, or otherwise to charge upon them their stupidity, and threaten them with the like judgments, if they would not return upon Israel's example. *s* This expresseth, rather the matter of their Prayer, than the cause of it, Lam. 5. 16. drawn chiefly from their sins, as also from their calamities.

22 Return *t*, ye backsliding children, and I will heal your backslidings *u*, Behold, we come unto thee, for thou art the LORD our God.

*t* *Viz* Repent for Sin and from Sin; here God calls upon them, and invites them to consider whither they are going, and to hearken unto the voice of his Ministers, Hof. 14. 1. *†* 3. 19 See verse 12. God doth as it were bid them hearken to his Messengers, and then he will heal their backsliding.

*u* *i. e.* Idolatries, whereby you turned from me, and rebelled against me, I will take you into that state, as if you had never turned from me, I will make all whole again among you, and reconcile you to my self, Isa. 57. 18. chap. 32. 40. see Zech. 10. 6. and 13. 9. I will not only remove your judgments, but your sins also shall be forgiven. This is either Gods framing their answer for them, prescribing the manner and form of their Repentance by a figure called *Mimesis*, Hof. 14. 2, 3. or, it is their reply to God by way of promise, which they performed under Josiah, 2 Kings 22. and 23, which with their confession, reacheth to the end of the Chapter. *x* Words expressing the strongest inducements to it imaginable, because God hath right to them, is willing to accept them, and able to save them, Isa. 55. 7. chap. 14. 22.

23 Truly in vain is salvation hoped for from the Hills *y*, and from the multitude of mountains *z*: \* truly in the LORD our God is the salvation of Israel *a*.

\* Psal. 3. 8.

*y* *i. e.* Either from their Idols which were Worshipped upon Hills, a Metonymy of the Subject, chap. 2. 20. Idols of the hills, or from any other external power whatsoever, either of persons, or things, as the strength of Hills, or Forts, High places, and strong places, and assistance from Kings, Hof. 14. 3. *z* *Viz* The abundance of them, that they have in their Mountains, or the multitude of Sacrifices, which they offer in the mountains, or to multiply Sacrifices. *Quest.* but doth not the Psalmist hope for Salvation from the Hills? Psal. 121. 1. Answer, Yes the Hills of the Land of Promise, which were a pledge of Gods favour to his People, especially those two of Zion, and Moriah, where God did peculiarly manifest his presence, Psal. 87. *a* Or our Salvation which we do now acknowledge is only in our God, and not in idols, of which we have had ample experience, Psal. 44. 7. and 130. 7, 8. See Isa. 43. 10, 11. Hof. 13. 4, 9.

24 For shame *b* hath devoured the labour of our fathers *c* from our youth *d*; their flocks and their herds, their sons and their daughters *e*.

*b* Either in general put for sin, which causeth shame, a Metonymy of the Effect; for that brought shame first into the

World, Gen. 2. 25. Or, in particular the Idol Baal called the shameful thing, Jer. 11. 13. Hof. 9. 10. *c* *q. d.* This hath been the fruit of our Idolatry, to have all things go to ruine, both in respect of expence, that which our Fathers having got for themselves and us, by their industry, they have expended upon Baal and other Idols, Ezek. 16. 16, to 21. and also of the heavy Judgments that God brought upon us for it, chap. 5. 17. Either with reference to the nation, ever since they began first to be a People unto God, and followed him in the Wilderness, chap. 2. 2. or rather ever since we were born, or took notice of any thing; thus it was from time to time: we find from our Childhood, that our Fathers have laboured in vain, and all things have succeeded ill with us because of their departure from God. *e* All these things are mentioned, to shew that they did thrive in nothing, but either a blast upon all from God, Hof. 9. 11. to the end Mal 2. 2, 3. or Idolatrous Sacrifices consumed all, Amos 4. 4, 5. the Idols not sparing even our very Children, Psal. 106. 37. or the Enemy spoiled us of all, chap. 5. 17. and all this as the sad effect of our Idolatries.

25 We lie down *f* in our shame, and our confusion covereth us *g*: for we have sinned against the LORD our God, we and our fathers *h* from our youth even unto this day *i*, and have not obeyed the voice of the LORD our God.

*f* We are perplexed, and confounded within our selves; we are such a reproach both to God and Man, that we cannot but lift up our hands for shame, even we, that had once an whores forehead, verse 3. but must lie down in our shame; an expression to set forth the greatness of their Repentance, and sorrow, as one in great perplexity, not knowing what to do, throws himself down upon his Couch or Bed, 1 King. 21. 4. *g* A metaphor from persons muffled up in the Bed clothes, as ahaunted to be seen. The like expression, Psal. 44. 15. *h* This notes the universality of their sins, the whole generation of us, like Fathers, like Children. True Confession wraps up our own, and others sins, Ezra. 9. 7. Neh. 9. 33, 34. Psal. 106. 6, 7. chap. 14. 20. and keeps us from all excuse by others examples, 2 Kings 17. 41. which gross guilt of theirs in this kind is described, chap. 44. 17. *i* As the former sets forth the universality of their sins, so this the continuance of them, Deut. 9. 7. 2 Kings 17. 34, 41.

#### CHAP. IV.

1 IF thou wilt return, O Israel, saith the LORD, \* return unto me *k*, and if thou wilt put away thine abominations *l* out of my sight *m*, then shalt thou not remove *n*. <sup>\* Joel 2. 12.</sup>

*k* This seems to be a continuation of the former Sermon; so that Israel having promised Repentance, they are here directed how it must be qualified, *viz* it must not be hypocritical and feigned, but real and hearty, chap. 24. 7. as Josiah did, 2 Kings 23. 25. and it must be unto the Lord, not to this Idol and that Idol, hither and thither shifting their way, but unto me. See chap. 2. 35. or to my worship, and as thou hast promised chap. 3. 22. and this sense agrees best with the coherence. Or it may be an emphatical, short, peremptory expression; If thou wilt return, return, make no longer demur or delay about it, like that Isa. 21. 12. the Hebrew read the words in the future tense, if thou wilt return thou shalt return, and so they may be taken partly as a promise, and that with reference, either to their returning into their own Land; and so they concern Israel; thus Deut. 30. 2, 3, 4, 5. see chap. 3. 14. but if the word be taken in the notion of resting, not returning as some do, and as it is taken Isa. 30. 15. then it rather concerns Judah, *q. d.* thou shalt abide quietly where thou art, and shalt not wander into Captivity, and this may agree with the last expression in that verse, not remove, or else with reference to the assistance that God would give them to return unto him, partly, and that rather, as a direction (for in the Hebrew tho the word return be in the future tense, yet it is often used imperatively.) *Viz* Idols, a metonymy of the Adjunct, which are so abominable in Gods sight, Deut. 27. 15. Ezek. 20. 7, 8. called dung Gods, Deut. 29. 17. See 2 Chron. 15. 8. *m* Tho Gods eye be every where, and hence implieth, that Idols are no where to be admitted, either in private or publick, yet it doth particularly relate to the place of his more immediate presence, as their Land and Temple, 1 King. 9. 3. and spiritually to our hearts; hypocrites thinking it enough, if they conceal their wickedness from mans eye. *n* If this be read imperatively, then it is remove not, as it may be read, and so it agrees with Israel, Depart not away from me to thy Idols upon the Mountains and hills; If read in the future tense, then it agrees with Judah, Thou shalt not go out of thine own Land into exile; see the first clause of the verse.

2 And thou shalt swear *o*, the LORD liveth, in truth, in judgment, and in righteousness *p*, and the nations shall bless *q* themselves in him, and in him shall they \* glory *r*.

\* 2 Cor. 10. 17.

*o* This is to be understood, partly by way of command, as Deut. 10. 20. and partly by way of direction, If thou swear, or when



when thou swearest; it is put here *Synecdochically* for the whole Worship of God, hereby acknowledging and owning God, as the only God. *p* Here he prescribes, 1. The form of the Oath, *viz.* the Lord liveth, or by the Life of God, which was that form which they did use in swearing, 1 Sam. 14. 39. 45. and many other places, so Joseph swore by the life of Pharaoh. Gen. 42. 15, 16 and Elshava very frequently useth this form, 2 Kings 2. 2, 4, 6. and 3. 14. and 5. 16. which is also to be understood exclusively, *q. d.* not by any Idol, as Baal, &c., or any Creature, Chapter 5. 7. Matthew 5. 34, 35, 36. James 5. 12. but by God alone, Isa. 65. 16. See Hof. 2. 17. for by this indeed we declare the Godhead of him, whom we Worship, *Isaiah* 19. 18. 2. The qualification of it, in which indeed are comprised all the requisites to a religious Oath, and Worship of God both in our general and particular calling, with respect to God, our Selves, our Neighbours.

1. In Truth, that the matter and substance of it be really true in it self, Rom. 9. 1. that which agrees with the intent of the mind, Psal. 24. 4. and with the intent of him that administers it, nor doubtful, feigned, or deceitful, as they did, *Isaiah* 48. 1. and chap. 5. 2. but as true as the Lord lives. 2. In Judgment, *i. e.* either in matter or places of Judicature for the decision of controversies deliberately, advisedly, and reverently, well considering both of the form and matter of the Oath, Lev. 5. 4. that Gods name be neither taken in vain customarily, or in matters trivial, Deut. 5. 11. nor abused by Oaths that are rash and precipitant, such as Sauls was, 1 Sam. 14. 39. and as Herods, Matth. 14. 7. and without necessity. 3. In Righteousness, that none be injured by it, that the things we engage, be 1. Both lawful and possible. See 1 Sam. 25. 21, 22. and 28. 10. 1 Kings 19. 2. And 2. That we look to the performance, Psal. 15. 4. Matt. 5. 33. the want of either of which circumstances make it a bond of iniquity, Eccl. 5. 4, 5. *g* This shall be a means to work upon the Heathen Nations, and prevail with them to come into the same way of Worship, that now scorn both you and me; because I am forced to make them the rod of my anger against you in regard of your provocations, *Psal.* 47. 8, 9. chap. 3. 17 they shall think themselves happy to be incorporated with thee, that it may be with them according to that promise, Gen. 12. 3. and 22. 17, 18. they shall, as it were, bless themselves in such like form, the Lord make me and mine as Israel: blessed be Israel, and the God of Israel. Or rather, *r* Whereas before they gloried in their Idols, now, being taken into the true Church, among Gods Israel, they shall glory in God alone, *Psal.* 106. 5. who indeed alone is the Glory of his People, *Psal.* 89. 17. and 148. 14.

3 ¶ For thus saith the LORD to the men *f* of Judah and Jerusalem *t*, Break u *u* your fallow

\* Matt. 13. 7. ground, and \* sow not among thorns *x*.

22.

*f* Heb. Man, *i. e.* to each man, I speak to every individual among you, *Ezek.* 20. 7, 8. *t* The Lord having spoke what he had to say at present to Israel, turns now his speech from Israel to Judah, and so continues it, which consists of several subjects, and first begins with Repentance. *u. i. e.* Prepare your hearts by making them soft, tender, and pliable, fit to embrace my word; a metaphor taken from plow-men, that do either prepare the ground, that hath lain some time wast and untilld, by rearing up the surface of the Earth, making it mellow and soft to receive the seed; for the Heb. word *Nir* seems to be of larger extent than bare preparation; God useth the same word when he speaks to the same purpose to Israel, *Hof.* 10. 13. and so it is used, *Prov.* 13. 23. or it may relate to both, that every thing that may be injurious to the seed, may be stubbed up. Or rather, from such as plow the ground. *x* Rid your hearts and hands of what may hinder you of embracing my word, grub up all those Briers and Thorns, and mischievous weeds that will not suffer my counsels to take, or my graces to thrive with you: such as use to overrun the sluggards field, *Prov.* 24. 30, 31. Here the Lord begins to call upon them to Repent: the phrase seems to intimate that the Jews had been wont to mix the Truths of God among their own inventions, as Seed among Thorns, and so corrupted it: as also, that they retained many secret and hidden sins, like Hypocrites, which he exhorts them to eradicate.

\* Deut. 30. 6. 4 \* Circumcise *y* your selves to the LORD *z*, and take away the foreskins of your heart *a*; ye men of Judah, and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *b*, because of the evil of your doings.

*y* Put away your natural corruptions, which was signified by the Sacrament of Circumcision, Col. 2. 11. See 1 Pet. 3. 21. the same thing with the other, but expressed in other words. *z* Or to me, *viz.* so as I will approve. *a* Let it be inward not outward, *viz.* in the flesh only, in which you so much glory in the fight of men, but that brawniness, and obstinacy, that having to do with God, who hath respect unto the heart, is upon your hearts, Deut. 10. 16. *Ezek.* 44. 9. *Acts* 7. 51. Rom. 2. 29. *b* Not only fierce and consuming, like Fire, Deut. 4. 24. but unquenchable, especially when it gets among your Thorns, verse 3. which are very apt to kindle, *Isa.* 10. 17. lest you proceed so far in your obstinacy, that I will not be appeased,

chap. 21. 12. Amos 5. 6. there being nothing that stirs up God to anger but sin, as in the next clause, which is an explication of those metaphors of Thorns and foreskins.

5 Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet *e* in the land: cry *d*, gather together *e*, and say, \* assemble your selves and let us go into the defended cities *f*. \* chap. 8. 14.

*e* The Lord being now about to bring Enemies upon them, he bespeaks them in martial language, by stirring them to a speedy Provision, and warning of them of the nature of their approaching Judgment; not Famine or Plague within them, but a foreign Enemy from without, chap. 6. 1. *viz.* the coming of Nebuchadnezzar and the Chaldeans. *d* That your voice may be heard afar off, that all may hear. *e* Either to unite your forces, or to take counsel what to do, that you may be in safety: the same thing *with assemble your selves*, implying, that the calamity was general. *f* To secure from these invasions that are coming upon us.

6 Set up the standard *g* toward Zion *h*, retire *b*, *h* Or, strengthen stay not; for \* I will bring evil from the north *i*, and a great *†* destruction.

\* chap. 1. 13.

14, 15. and 6.

22.

† Heb. break-

ing.

*g. i. e.* Either for them to resort to, as is usual in War, and it is therefore said to be towards Zion or Jerusalem, as being a signal to shew them whither they should repair, see chap. 50. 5. Jerusalem being their principal place of strength, and Zion the strongest part of it, 2 Sam. 5. 6, 7. *h* Or strengthen, fortify, or strengthen your selves for the Fight. Or rather, make hast away, as men do in a great fright, *viz.* for your security; such a use there is of the word, *Isa.* 10. 31 and chap. 6. 1. which sense is confirmed by the next words, stay not, or as some, stay not your selves in sin, where you promise your selves security. *i. i. e.* I am about to bring a great destruction upon you from Chaldea, chap. 1. 13, 14, 15. some take this and the former verse to be spoken ironically.

7 \* The lion is come up from his thicket *k*, and the destroyer of the gentiles *l* is on his way *m*, he is gone forth from his place *†* to make thy land desolate *n*; and thy cities shall be laid wast, without an inhabitant *o*. \* Dan. 7. 4.

† chap. 2. 15

*k. i. e.* Nebuchadnezzar called here a Lion from his fierceness and strength, *Prov.* 30. 30. A metaphor especially in this expedition, see *Isa.* 5. 27, 28, 29. shall come up from Babylon where his chief seat is, Dan. 4. 30. as Lions are principally among the thickets of the Forest, in Coverts; this place being so remote, and hid from them, that they least expected trouble to arise from thence. *l* Another description of the same person, of whose destroying Armies the Nations have had woful experience, *Isa.* 14. 16, 17. called the hammer of the whole Earth, chap. 50. 23. *q. d.* and how shall you think to escape him? *m. i. e.* As it is expressed in the next clause, he is gone forth from his place, he is already upon his march. *n. i. e.* With a resolution so to do. *o. i. e.* As places uninhabited soon lye wast, and are overgrown with grass, as the notation of the word seems to import.

8 For this gird you with sackcloth *p*, lament and howl *q*: for the fierce anger of the LORD is not turned back from us *r*.

*p* The usual habit of mourners, especially in those days, *Isa.* 22. 12. chap. 6. 26. it is a calling upon them to repent. *q* Probably these expressions do import the several ways that men have to set forth their bitter complaints and sorrows of the mind, both by the gestures of the body, chap. 2. 37. Luke 18. 13. and expressions of the Tongue, *Psal.* 32. 3. *Isa.* 59. 11. *r* Neither will it, until it have accomplished its ends, chap. 30. 24.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish *s*, and the heart of the princes; and the priests shall be astonished *t*, and the prophets *u* shall wonder *x*.

*s* The King, *viz.* of Judah, and the great men, that should have encouraged the People in such a calamitous day, and been their great support, shall not only be afraid, but their own hearts shall melt within them, they shall be even at their wits end, see *Job.* 5. 1. they shall have no heart at all to do any thing, they shall not be able to help their People, either by their counsel, or arms; their courage will utterly fail, and their counsel perish. See *Psal.* 73. 26. this was fulfilled in Zedekiah, *Jeremiah* 39. and 52. whose flight would not advantage him. *t* Shall be in such a consternation, that they shall not know what course to take. *u* *Viz.* False Prophets, that had nothing but visions of peace for them, *Ezek.* 13. 16. *Zech.* 13. 3, 4. chap. 8. 11. See next Verse. *x* Not so much as the disappointment of their prophecies, for they knew well enough they were false, chap. 23. 26, 27. as that they should be possessed with the same horror and frights with the rest, nor knowing where.

where to shew, or rather to hide their heads: for the shame that would fall upon them, when their lies should be discovered, they would be put to shame; and perish with the rest, and whither they shall cause their shame to go.

10 Then said I, Ah Lord GOD, y surely thou hast greatly deceived z this people, and Jerusalem, saying, Ye shall have peace a; whereas the sword reacheth unto the soul b.

y The Heb. *aba*, is a word both of admiration and lamentation together; they are *Jeremiah's* words and complaint breathed out in the great sorrow and sighing of Soul, which he expresseth more emphatically, *chap. 23. 9* z Either hath suffered them to be thus deluded by these false Prophets, *Isa. 63. 17. Ezek. 14. 9.* compare *1 Kings 22. 21, 22, 23.* and *2 Thes. 2. 11.* or possibly it may be read better by way of interrogation, *g. d.* how can it possibly be, that thou shouldst suffer thy people to be thus deluded by their false Prophets, *Num. 23. 19.* thou being a God that canst not lie, *Titus 1. 2.* a Under the word *Peace* is comprized and intended all good; intimating all things should go on prosperously with them, *Gen. 37. 14.* and seems the rather to be thus expressed, because it was the common Language and phrase of the false Prophets, *ch. 8. 11.* and *23. 17.* b To persuade them it should be well with them, when the sword is at the door, not only ready to take away the comforts of Life, but even Life it self, Soul being put for Life, *v. 30. Psalm 69. 1. Mat. 16. 25, 26.* It may intimate also a great cutting off, and slaughter among them, especially their great ones, they being as it were the soul of the people.

11 At that time c shall it be said to this people, and to Jerusalem d, A dry wind e of the high places in the wilderness f, toward g the daughter of my people, not to fan h, nor to cleanse b.

c There shall be tidings brought both to the Country and City, *verse 5. d Viz.* when *Nebuchadnezzar* is upon this expedition, *v. 7.* e The meaning is, a drying wind, such as shall blast and scorch where it comes, without any Rain or moisture, or any way for use, or refreshment, as the last words in the verse intimates; and it may also allude unto the Coast, from whence this wind comes, *viz* from *Babylon*, or the North, which drives away Rain, *Prov. 25. 23.* for it points at the stormy and furious irruption of the *Babylonian* Army, destroying all before them, a *Metaphorical Allegory*, *ch. 23. 19.* and *30. 23, 24.* f Or in the plain, where there is no stop or obstacle in the way to hinder the wind, or to break its fury, *Isa. 21. 1. ch. 13. 24.* see on *Isa. 63. 13. g. i. e.* Directly and designedly, coming along in the way leading to my people, for so we are to understand this expression, the *Daughter of my people*, as the *Daughter of Zion*, *Isa. 1. 8.* or rather, the *Daughter Zion*, which is as comely and beautiful in my eyes, and tender to me as a Daughter, *ch. 9. 1.* h Not such a gentle wind which is made choice of to separate the Chaff from the Wheat, the bad from the good, but so boisterous and violent, that it shall depopulate, sweep away, and lay waste all together, *ch. 51. 1. Ezek. 21. 3.*

|| Or, a fuller wind than those.  
† Heb. utter judgments.

12 Even || a full wind i from those places shall come unto me k: now also will † I give sentence l against them.

i Heb. Fuller than they. A wind too strong for them; this is a farther description of the former wind, it shall be full, even a fuller wind, that shall do its work thoroughly. k These are either Gods words, *g. d.* it shall presently come to me, to receive my Commission, and be at my beck, and do my will, *Psal. 148. 8.* Or, they relate, as it were, what will be the Language of the people at that time unto me, for against me. l *g. d.* The coming of this terrible wind, shall in effect speak the execution of my judgment upon them, which is pointed at by this word *now*, *viz.* at the time of the coming of this terrible storm from *Chaldea*, Heb. utter judgment, *viz.* not by word, but by deed, my judgments shall speak, as well as my Prophets.

13 Behold, he shall come as clouds m, and \* his chariots shall be as a whirlwind n: \* his horses are swifter than eagles: Wo unto us, for we are spoiled o.

m Either noting the vast number of them, *Isa. 60. 8.* Heb. 12. 1. or the suddenness of them, when not expected, Clouds often rising on a sudden, and overspread the whole face of the Heavens, or rather, the great speed and swiftness, with which *Nebuchadnezzar* shall march against them, *Isa. 19. 1.* Hyperbolically described by the swiftness of Eagles in this verse, *chap. 48. 8.* n Which, beside the swiftness, notes also the confusion and amazement, that they will cause, *Isa. 65. 15.* o The dreadful apprehensions, that the people have of their woful condition, or possibly the words of the Prophet lamenting their misery.

14 O Jerusalem, wash thine heart p from wickedness q, that thou mayst be fived r: how long shall thy vain thoughts t lodge within thee?

y Cleanse your inward part, O ye men of *Jerusalem*, not your hands only, as hypocrites do, but your hearts, *Jam. 4. 8.* the same exhortation with *verse 3, 4.* only in another *Metaphor of washing*, which seems to be taken from such Potions that Physicians give to clear the inward parts from noxious humours, see *Isa. 1. 16, 17. g Viz.* From all filthiness of Flesh and Spirit. *2 Cor. 7. 1.* James 1. 21. r This hath reference in this place to Temporal Salvation; it is prescribed as a means to prevent the judgments that are impending on them, as is plainly expressed *verse 4.* yet not exclusive of Spiritual Salvation, *2 Thes. 2. 13. Tit. 3. 5.* s Wicked thoughts, or rather hopes or expectation from any helps, *chap. 2. 5, 37.* pleasing thy self with vain fancies of safety and security, which thoughts of thine will assuredly bring ruin and misery upon thee, which is inevitably coming, as in the next verse.

15 For a voice t declareth from Dan u, and publisheth affliction from mount Ephraim.

t i. e. Either the voice of the Prophets, that is still sounding it in your ears, and declaring it unto you; or rather, the rumor and noise of this Army is already come through your Land, you have the heavy tidings of this great affliction, *ch. 3. 16.* to note the near approach of it. u This is said to come from *Dan* and *Ephraim*, because *Dan* was the first place these *Chaldeans* mult come to, it being the utmost boundary of *Canaan* Northward, and *Ephraim* the innermost border of *Israel* in the North of *Judea*, intimating the march of the *Babylonians* through all *Israel* toward *Jerusalem*.

16 Make ye mention to the nations x, behold, publish y against Jerusalem, that watchers z come a from a far country b, and give out their voice c against the cities of Judah.

x These are either the Nations in *Judea*, or these words are a Proclamation, summoning in the Nations by the *Chaldeans* as it were in pursuance of a Commission from God, to bring great Armies together against *Jerusalem* or they are the Prophets turning away from *Judah*, as despairing of doing any good upon them, and calling for the Nations to execute Gods sentence. y Let her be acquainted with what is coming upon her, let her have publick notice beforehand, that she may be warned. z Military watchers, i. e. the *Chaldean* Soldiers, that shall so carefully and watchfully encompass *Jerusalem*, that none shall escape; possibly a *Metaphor* from Hunters, that in hunting their Prey, lay wait at every passage, that the game may not escape, see *2 Kings 25. 4, 5.* Or possibly there may be an allusion to *Nebuchadnezzar's* name, the Heb. word for watchers being *Natserim*, which comes from *natser*, the end of his name, as if they were termed *Nebuchadnezzarians*, as the keepers or guards of his person; as they were called *Cesareans* from *Cesar*. a They are now at hand, you may as it were see them. b From *Chaldea*. c They will proclaim war against them, or a shout, either encouraging Soldiers to the battle, or triumphing after the victory, or the outcries that they will make, such as the *Turks* now make in their onsets, *chap. 2. 15.*

17 As keepers of a field are they against her round about d; because she hath been rebellious e against me, saith the LORD.

d They will strictly besiege her, as keepers of a field will be careful who go in, and who go out, *Zech. 12. 2.* they will watch that none go in to relieve them, and also that none get out to escape; see *2 Chron. 16. 1.* e God doth not threaten his judgments only; but he labours to convince them, that there is a sufficient reason for it, both here, and in the next verse.

18 \* Thy way f and thy doings have procured \* *Psal. 107. 17.* these things unto thee g, this is thy wickedness, because it is bitter h, because it reacheth unto thine heart.

f Thy manner of Life, and particularly thy Idolatries. *g. d.* Thou canst not lay any blame upon me. h Thy wickedness hath been the cause of this thy grievous affliction, *Isa. 50. 1. chap. 2. 17, 19.* of this thy bitterness of bringing such a bitter enemy against thee, a *metonymy* of the efficient, which hath reached unto thy very heart, as the sword is said to reach unto the soul, *verse 10.*

19 ¶ \* My bowels, my bowels i, I am pained at † my very heart k, my heart maketh a noise l in me, I cannot hold my peace m, because thou hast heard, O my soul, the sound of the trumpet n, the alarm of war.

i Here begins the woful complaint of, and the great trouble the Prophet was in upon the consideration of these things, crying out as one even under great pain and torment, doubling his

\* *Isa. 15. 5.* and *16. 11.* and *21. 3.* and *22. 4.*  
† Heb. the walls of my heart.



his words for want of vent, thereby expressing the excess of his sorrow, which in words was inexpressible, the like 2 Sam. 18. 33. which sorrow of his he expresseth, chap. 9. 1, 10. *k* Heb. *The walls of my heart*, or my heart strings, that surrounded and encompassed my heart, are ready to break; he may possibly allude to their encompassing the walls of Jerusalem: Or the proper meaning is, my heart is ready to break, the LXX rendereth it, doth beat or pant. *l* Is disturbed within me, I can have no rest nor quiet within, Job 30. 27. Lam. 1. 20. *m* I cannot forbear my complaints, I am so troubled and grieved, Job 7. 11. Isa. 22. 4. *n i. e.* I have heard in the spirit of Prophecy, it is as certain, as if I now heard the trumpet sounding, and the alarm of war beating up.

\* Psal. 42. 7.

20 \* Destruction upon destruction *o* is cryed, for the whole land is spoiled *p*: suddenly are my tents *q* spoiled, and my curtains in a moment.

*o* A farther expression of his bitter Lamentation, redoubling his complaint; the end of one, but the beginning of another, *q d.* worse and worse, Deut. 32. 23. Ezek. 7. 26. Good Josiah slain, and four of his Successors carried away, or slain, or both, 2 Chron. 36. *p* This is more particularly described, v. 23, 24, 25, 26. *q* The enemy makes no more of overthrowing my stately Cities, and magnificent Palaces, sometimes described by Tents, Isa. 54. 2. than if he were plundering of a Camp, or overturning of Tents made of Curtains, ch. 49. 29. either alluding to their ancient way of living, Numb. 24. 2, 3, or their Wilderness condition, when they abode in Tents, we are reduced to as mean a condition as then, and that suddenly, ere we are aware, done with as much ease as to overturn a poor shepherds Cottage, Lam. 2. 5, 6. Jeremiah possibly personating a shepherd, speaks in the shepherds stile, and may here signify the destruction of their whole Country, even all those places and fields, where shepherds were wont to pitch their Tents.

21 How long *r* shall I see the standard, and hear the sound of the trumpet?

*r* He seems to have these concomitants of War, both of Judea, preparing for defence, and especially, these of the enemy preparing for ruin and destruction, always in his Eye and Ear, v. 19. and bemoaning the continuance of it in taking City after City, with the several sackings of Jerusalem under her three last Kings, the LXX read, *how long shall I see them flying*, reading *as a refuge*, for *us* a banner, differing only in the points.

22 For my people is foolish *s*, they have not known me *t*, they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge *u*.

*s* Tho God shew them here, that the cause of all these calamities is their folly, chap. 2. 17, 19. Psal. 38. 3, 5. yet he owns them for his people, chap. 2. 11, 31, 32. *t* Which is indeed the only true wisdom, they have not studied my disposition, or mildness toward them; they are so sottish, that they have neither regarded my counsels nor threats, but utterly stupid, they know not what is for their own good, no understanding. *u i. e.* Their knowledge is as bad, or worse than none, it is very ill employed in doing evil, only witty here, crafty and subtle, see 2 Sam. 31. 3. but how to do any good they know not, chap. 9. 3. Luke 16. 8. this the Apostle deports from, 1 Cor. 14. 20.

\* Isa. 5. 25.

23 \* I beheld *x* the earth, and lo, it was without form, and void *y*: and the heavens, and they had no light *z*.

*z* Either I Jeremiah saw all this in a vision, or I fancied and framed such an Idea of it in my mind, it seems to be impressed upon my thoughts Graphically; as in a Map, in such a rueful manner; for in this and the three following verses he doth as one transported with sorrow, elegantly and hyperbolically describe the Phenomenon, face or appearance of it. *y* The Land was so squalid and so ruined, that he fancieth it to be like the first Chaos; for which reason possibly he calls Judea the earth, in allusion to Gen. 1. 2. and herein implying that Judah's sins were such, that they had even overturned the course of nature, being laid waste and desolate, not of inhabitants only, but of all things that might tend either to ornament or use, without men, without houses, without fruits, without beasts or birds for food or service, verse 25, 26. *z* Some say, being obnubilated and darkened by the abundance of smoke that would ascend from the desolating fires of Towns and Cities, Isa. 9. 18, 19. of which you may read in the History of this breaking in of the Chaldees, but he seems to proceed rather in his Metaphor of the Chaos; and it being an expression, whereby the Scripture doth set forth the saddest desolations, Isa. 13. 9. Ec. Ezekiel 32. 7. Ec. Joel 2. 10, 30, 31. every thing above and below seemed to be in a mournful posture, wrapt up in dismal blackness.

24 I beheld the mountains, and lo, they trembled *a*, and all the hills moved lightly *b*.

*a* He proceeds in his figurative elegancies, *q d.* behold how the Mountains of Judea tremble! A like expression, Psalm 18. 7, 8. Isa. 5. 25. as if the very senseless creatures were astonished at the greatness of Gods anger; and he mentions these as being the most stable part of the earth, yet shake before him. *b* As easily as if they were some very light matter, or as dust, or feathers in a whirlwind; see Psalm 114. 4, 6. Or these may be said hyperbolically to tremble, and move by reason of the multitudes of trampling, and prancing Horses and Chariots furiously passing over them.

25 I beheld, and lo, there was no man *c*, and all the birds of the heavens were fled *d*.

*c* Quite depopulated and laid waste, all either slain, or carried captive, or fled: for after the flight of Men, Women and Children into Egypt, upon the death of Gedaliah, scarce a Jew left in Judea. *d* Such birds as are used to inhabit places; that live, feed and build among men; others indeed, both birds and beasts would continue, which implies but the greater desolation, and wast of the Land, as is threatened against Babylon; Isa. 13. 19, 20, 21, 22. either to seek provisions here being no food left for them, or frightened with the hideous noises and clatterings that do attend Armies; as we have read, that such hath been the concussion of the Air by the loud clamours and noises of Armies, that birds have fallen down to the earth, chap. 9. 10. Zeph. 1. 2, 3.

26 I beheld, and lo, the fruitful place *e* was a wilderness, and all the cities thereof were broken down *f* at the presence of the LORD, and by His fierce anger *g*.

*e* Heb. Carmel, either properly for that part of the Land so called for its fruitfulness, or rather Appellatively, for not only their most pleasant, but most fruitful Lands, that were kept dressed and occupied for food, both for necessity and delight, verse 27. Isa. 29. 17. and 33. 9. *f* No place left for men to inhabit, Isa. 1. 7. *g* That which the enemy could not have done with all his fury and fierceness, had it not been for the anger of the Lord, which by their great provocation, they had brought upon themselves, 2 Kings 24. 3. Jer. 9. 12, 13.

27 For thus hath the LORD said, the whole land shall be desolate; \* yet will I not make a full end *b*.

\* chap. 5. 10, 18. & 46. 28.

*b* Some expound it, neither shall this punishment suffice; nor my fury stop here, I will not thus have done with them; and look to what they were further to endure in their long captivity; see Lev. 26. 36, 39. but it seems rather to be a word of comfort, that they shall not be utterly extinct, he will preserve a remnant, chap. 5. 10. Isa. 1. 9. and 24. 13. *q d.* Tho I am greatly moved with anger, yet I will not be inexorable, I will remember my Covenant, chap. 30. 11. in the midst of judgment he will remember mercy, after 70 years Captivity he brought them back again.

28 For this shall the earth mourn, and \* the heavens above be black *i*: because I *k* have spoken it, I and *so* *3*. have purposed it, and will not repent; neither will I turn back from it.

\* Isa. 5. 30. and 50. 3.

*i* Expressions to set forth the dreadfulfulness of the judgment, he makes the Elements to personate mourners, a sad face of things above and below; a Metaphor, and therein to shame the stupidity of his people. *k q d.* You would not believe, either that my Prophets spake, or what they said; now I tell you, I speak my self, and what I have resolved upon, I will not revoke, see Ezek. 24. 13, 14. and chap. 15. 6. for I have purposed it, I have not spoken in my heat or fury, but upon mature deliberation, an Anthropopathy; or what the Prophets have denounced I will ratify.

29 The whole city shall flee, for the noise *m* of the horsemen and bowmen, they shall go into thickets *n*, and climb up upon the rocks: every city *l* shall be forsaken, and not a man *o* dwell therein.

*l* The inhabitants of all ranks and qualities shall seek to escape the fury of this Chaldean Army, chap. 39. 4. *m* Either upon the report of their coming, hereby as it were deriding their confidence, or rather of the approach of their vast Armies, for they were close besieged before they fled, as appears 2 Kings 25. 4. *n* Such a consternation there shall be upon them, that they shall run into every hole to hide themselves; thus Manasseh was taken among the thorns, 2 Chron. 33. 11. the Heb. is *abim* the clouds, possibly alluding to dark places on the tops of hills, reaching as it were to the clouds, or among the cloudy shades of Trees and Groves that usually grew there, the LXX render it Caves, and so the Rocks for shelter, or the Clefts, Caves and hiding places in the Rocks, see Isa. 2. 21. *o* There shall be an utter desolation, their Cities quite forsaken, nor any to inhabit them, ver. 25. 26.

30 And when thou art spoiled, what wilt thou do *q*? Though thou shalt say, I will with crimson, though thou deckest thee with ornaments of gold, though thou rearest *†* *†* thy face with painting, in vain shalt thou make thyself fair, thy lovers will despise thee, they will seek thy life.

*†* Heb. Eyes.

*p* Which will certainly come upon thee, or when this destruction shall come upon thee, which is very near thee *q* *Viz.* when thou, O daughter of Zion, as *v. 31.* art besieged by the Babylonians, what course wilt thou take? Is it not to be avoided: A kind of an insulting way of speech, as it were upbraiding them with their pride and confidence, *q d.* your condition is desperate. *r* Or Scarlet, 2 Sam. 1. 24. see on *Isa.* 1. 18. *s* Tho' thou dost superinduce these Ornaments, or Jewels of Gold, that may render thy Attire the most rich and splendid, 2 Sam. 1. 24. *t* It is observed, that they that paint much, make their skins withered. *u* Heb. Eyes, the wantonness thereof being possibly set out more by painting, see *Isa.* 3. 16. or rather Face and Eyes, being sometimes put one for the other, see 1 Sam. 16. 12. and *Isa.* 25. 8. compare with *Rev.* 21. 4. *x* All thy tricking up thyself, thinking thereby to ingratiate thyself with the Chaldeans, will be to no purpose, for they will work thy ruin, as in the close of the verse, and chap. 19. 7. *y* They will slight thee more than ever, they that have doted on thee, thy unchast Paramours, their lust being satisfied, shall abhor thee, see 2 Sam. 13. 15 and the Pronoun, being not in the Original, it may signify that no Lovers at all will look after thee, thou shalt be cast off by all. See thus of Tyre, *Isa.* 23. 15, 16. Those that were in confederacy with thee, and thy professed friends, *Hos.* 2. 3. shall not only forsake thee, but join with thine enemies to destroy thee, *Lam.* 1. 2. And thus is Babylon to be dealt withal, *Rev.* 17. 16, 17. The sense is, that notwithstanding all thy allurings and enticements, either to obtain the help of thy Friends and Allies, the Egyptians whom thou takest to be thy Lovers, and didst forsake me to cleave to them, or to stop the fury of thine enemies, the Chaldeans, possibly alluding to *Jezebel's* practice in painting her self to stop the fury of *Jehu*, 2 Kings 9. 30. yet shall it advantage thee nothing, thou shalt be no more regarded than a forsaken Strumpet, *Ezek.* 16. 36, 37. and 23. 10.

31 For I have heard a voice as of a woman in travel, and the anguish as of her that bringeth forth her first child, the voice of the daughter of *b* Zion: that bewaileth her self, that spreadeth her hands *c*, saying, Wo is me *d* now, for my soul is wearied because of *e* murderers.

*z* When the Scripture would express any exquisite sorrow, exceeding all other pains, it doth it by a woman in travel, *Isa.* 13. 8, 9. chap. 6. 24. and 30. 6, 7. *a* Which of all seems to be the most painful, both from natural causes, and because they have less patience to bear, having not had former experience of the like, *b* *Viz.* Jerusalem, *Isa.* 1. 8. *c* In her great distress, she either reacheth them out to God for some help, *Isa.* 1. 15. or rather, according to the use of persons in great anguish, clapping, or wringing their hands together, as both the former expression of bewailing her self, fetching of deep sighs and lamentations, and the following *wo is me*, intimates, see chap. 2. 37. *d* Or the time of my wo is at hand, it draws near. *e* There is no more spirit left within me, I am ready to sink under my distress, considering not only that my destruction is so near, but that those of whom I have been so fond, and whose Idols I have so zealously served, should become my Murderers, ver. 30. and that I should fall into the hands of such as will have no compassion, 2 Chron. 36. 17.

## CHAP. V.

**R**Un ye *a* to and fro through the streets of Jerusalem, and see now and know, and seek in the *b* broad places thereof, if ye can find a *c* man, if there be any that executeth *d* judgement, that seeketh the *e* truth, and I will pardon sin.

*a* Whether this begins a new Sermon, or be part of the former, is neither certain nor material, but here the Prophet calls upon him to go up and down, and search here and there, in every part of the City, and to make a diligent enquiry in every street, and places of concourse, a phrase frequently used for searching and enquiring after a thing, *Dan.* 12. 4. *Amos* 8. 12. and it is spoken in the plural number, not restrained to *Jeremy*; *q d.* Let who will search, they will find it even so, it implies the great scarcity of good men, that must be thus searched for; neither doth God speak this to *Jeremiah* only in particular, but he gives leave to all the Earth to look into the state of Jerusalem, by which he vindicates himself in the face of the whole World from all severity towards his people, what-

ever he brings upon them, and so stops the mouths of the Jews. *b* Even there where usually is the greatest resort for Merchants and Merchandizes, where men meet from all quarters. *c* It seems worse than *Sodom* and *Gomorrah*, for God condescends to pardon Jerusalem if there be but one righteous man found in her: here he came no lower than ten. But it will be objected, If it be understood thus individually, what must we think of *Jeremiah* himself, and *Baruch*, and *Ebednech*, and other few, who were then no doubt in Jerusalem? Answer, he speaks of the corrupt body of the people, Courtiers, Priests, false Prophets, not one, or scarce one among them to be found, or if any, so few as not to be discerned: a man might walk the streets of Jerusalem long enough before he could meet with any one truly Religious, which universality of corruption is thus expressed in divers places, *Psal.* 12. 1, 2. and 14. 2, 3. *Ezek.* 22. 30. *Mic.* 7. 1, 2. or it may be understood hyperbolically for a few. *d i. e.* Among the Magistrate, that rightly administer Justice. *e i. e.* Among the Commonalty that deal faithfully and uprightly, it signifies that among them all, there are none given to it, so far from endeavouring and seeking it sincerely with their whole heart, that they are not inclined to it, but are given to oppressions, falsehoods and deceits, they do not seek the truth. *f* *O* *him*, I will not destroy it for the sake of those few, the like he promiseth with reference to those five Cities, *Gen.* 13. 24. &c.

2 And though they say, the Lord *g* liveth, surely they swear *h* falsely.

*g* Though when they swear, they use the form of an Oath, and say the Lord liveth, chap. 4. 2. or by the living God; by swearing here, we may understand all their service of God by a *Synechdoche*, swearing being a part of Gods Worship. *h* *Ver.* or therefore they swear falsely, either they swear to that which is false, or if to that which is true, they are so perfidious to me, that they do it deceitfully, not in sincerity, and in reverence to that Holy Name by which they swear; possibly they may often speak of God, and not swear by false gods, ver. 7. but it is all but hypocrisy and deceit, *Isa.* 48. 1. chap. 12. 2. and 42. 5, 20. 2 Tim. 3. 5. It is neither in truth nor righteousness, two of the principal qualifications of a lawful Oath, thus prostituting the name of God, making themselves guilty, not of hypocrisy only, but sacrileg.

3 O LORD, are not thine eyes upon the *i* truth? thou hast *\** stricken them, but they have *\* 12. 9. 13* not *k* grieved; thou hast *l* consumed them, but *\* they have refused to receive correction: they* *\* Zeph. 3. 2.* have made their faces harder than a *m* rock, they have refused to *n* return.

*i* The Prophet observing the obstinacy of this people, abruptly turns himself to God, yet emphatically insinuates their incorrigibleness. This may refer either to Gods discerning and knowing truth from falsehood, as being impossible that any thing should be hid from him, *Psal.* 11. 4. or rather more agreeable to the phrase, to Gods approving, and this some again refer to Persons, as men of truth for true men, to men of wisdom for a wise man, *Micah.* 6. 9. but better to truth and faithfulness, as that which God hath a great respect for, and delight in, *Psal.* 51. 6. and was not to be found among these people. Tho none of these senses be improper, this seems the most genuine. *k* They have been under fore grievances, that God hath laid them under, yet they seem as unconcerned, *Prov.* 23. 35. *Isa.* 42. 25. or it is probable they were grieved at their sufferings, but they have not repented, thereby to turn away the causes of his just displeasure, see 2 Cor. 7. 9, 10. *l* God had not only lightly chastized them, but wasted them by several enemies, as the Assyrian, *Isa.* 10. 5, 6. and 36. 1. and Pharaoh Necho, 2 Kings 23. 33. and the Chaldees, Syrians, Moabites, and the Ammonites, 2 Kings 24. 2. and Nebuchadnezzar, 2 Kings 24. 13. &c. all these he made use of as the rod of his indignation, yet they refused to receive correction, see chap. 2. 30. a Metonymy of the effect; they have profited nothing by it, nor at all reformed, *Isa.* 1. 5, 16. *Amos* 4. 6, 8, 9, 10, 11. *m* Noting their obstinacy and impudence, laying aside all sense of Judgments, as past feeling, *Prov.* 21. 29. *Zech.* 7. 12. *n* Wilfully rejected counsel, and slighted correction, resolving to persist in their obstinacy.

4 Therefore I said *o*, surely these are *p* poor; they are foolish: for they know not the way of the LORD, nor the judgement of their GOD.

*o* Or perhaps I said with myself, not possibly that he thought so, but that he might thus express himself, as men use to speak. *p* Poor, low-spirited, or of the meanest rank among the vulgar, understand but little, either men of greater ignorance, *John.* 7. 49. and therefore said not to know the way of the Lord, see chap. 8. 7. being better skilled in Fields and Vineyards, than in the Law; or less Confidence than the better sort may be, and therefore said to be foolish or infatuated, or put upon greater temptation by reason of their poverty, *Prov.* 30. 9. The methods or ways of his Providence, the usual manner of his dealings, so judgement is to be taken here for the same with ways, 1 Sam. 2. 13. as it is also chap. 8. 7.



5 I will get me to the *q* great men, and will speak unto them; for they have *r* known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the *s* bonds.

*q* i.e. To the Nobles both *Prince* and *Priest* that have more time to consider these things, have been better taught and educated, *Prov* 4. 4. not that *Jeremiah* had any better thoughts of these, but as carrying a great probability with it. *r* Had it been only among those in the former verse, it might have been more excusable, but it is in the very Nobles themselves, the state is wholly corrupt from head to foot, who cannot plead ignorance, therefore the more inexcusable. *s* These are more refractory than the other, more heady and obstinate; no Law of God is able to hold them, *Psal* 2. 2, 3. See *Luke* 19. 14, 27. There is not one better than another among them whether poor or rich.

6 Wherefore a *t* lion out of the forrest shall slay them, \* *u* a wolf of the *||* *x* evenings shall spoil them \*, *y* a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces, because their transgressions are many, and their backslidings are *†* *z* increased.

\* *Psal* 104. 20.

† *O. d. farts*

\* *Hof* 13. 17.

† *Heb* *strong*.

*t* *Nebuchadnezzar* and the *Chaldean Army* from *Syria* and *Libanus* woody places are here pointed at under the metaphor of Beasts of prey of three kinds; the malignity that is proper to each of these Creatures shall be put forth in this *Babylonian Army*; for instance, to a *Lion*, *ch* 4. 7. which notes his great power, courage, pride, and insulting over his prey. *u* For their greediness and untractableness, one Wolf will destroy abundance of Sheep, and said to be the *Wolf of the Evening*, or *De-farts* or *Plains* it being the usual haunts of the Wolf for evening, because then they are observed to be most ravenous, *Hab* 1. 8. possibly, because lying most part of the day in their dens for fear of the Huntsmen, want of prey enrageth their hunger at night; and because of this greediness to devour, the judges among themselves are said to be *evening Wolves*, described *Zeph* 3. 3. They gnaw not the bones till the morrow, either through hunger or rage. *x* The *Chaldean Army* compared to a Leopard not for its speed only, but especially for its vigilancy, and subtilty, they will be so vigilant, that scarce any shall escape, according to verse 16. *y* *Heb. Strong*, here is the reason why God would bring such a devastation upon them, because they did, as it were, strengthen themselves in the multitude of their rebellions against him.

7 ¶ How shall I *z* pardon thee for this? thy *a* children have forsaken me, and sworn by them that are *b* no gods: when I had fed them to the full, they *c* then committed *d* adultery, and assembled themselves by *e* troops in the harlots houses.

*z* How canst thou expect that I shall bear such affronts? I shall expose my self, and seem to lay aside my power. I shall be looked upon as one, that either regard not such injuries, or cannot avenge them, as *ver* 9. *a* Thy inhabitants both in City and Country. *b* But by Idols; swearing is here put, not for one part of Worship, as sometimes it is, but for a religious Worship and Service of them, *chap* 4. 2. *c* Here is noted the abuse of Gods bounty, or the natural effect of our unthankful prosperity, *Deut* 32. 15. *chap* 2. 7. *Jude* 4. that which in good men doth oft breed forgetfulness, in bad men generally breeds filthiness; rising up to play the wanton was the effect of *Israels* eating and drinking, *Exod* 32. 6. and of *Sodom*s sin, *Ezek* 16. 49. *d* Either 1. *Metaphorically* to be understood of their going a whoring after their Idols. Or, 2. *Properly* for corporal uncleanness, they usually going both together, *Numb* 25. 1, 2. *Hof* 4. 12, 14. *e* It may be read in the *Nominative case*, the house of the Harlots assembled themselves, *g. d.* the whole house of *Israel*, *Jerusalem*, and *Judea* are but one Stew; if it refers to their Idolatry, then it alludes to their making the Temple a common house of spiritual Harlotry; but rather as it refers to the corporal uncleanness, it seems to intimate that they did not act their Adulteries clandestinely or by stealth, but laying aside all modesty, they went to Harlots houses like brut Beasts in company, as ashamed of nothing.

8 They were *as f* fed horses in the *g* morning: every one *b* neighed after his neighbours wife.

*f* To note the greatness and unruliness of their lust, pampered horses being most wanton, like that *Deut* 32. 15. *g* It is questioned, whether *morning* relates to Horses, or to men; if to Horses, then they are compared to Stallions, that having been fed to the full over night, and lain at ease, in the morning they are most lusty, being as we use to say *Provender* pricks, but rather it seems to relate to Men, shewing that they were very early in going about their filthinesses, *Zeph* 3. 7. following their uncleanness with as great eagerness, as it is said that drunkards follow strong drink, *Isa* 5. 11. *h. i. e.*

With an impetuous earnestness and unwearied hunting they fought after the Adulteresses to satisfy their leasty lusts. It notes 1. The strength of their lust, a thing in Horses much taken notice of by Authors. 2. The untrickdness and uncontrollableness of it, as is seen in the pampered Horses hunting after the Mare, of which *neighing* is a sign thus expressed *chap* 13. 27. Thus the Grecians would express men extremely libidinous by the word *ισχυρὸς*, and *ισχυρὸς*, and that they do *ισχυρῶς*, to the LXX, and thus described *Ezek* 22. 11.

9 \* Shall I not *i* visit for these things? faith the \* *Verse* 29. LORD: and shall not my *k* soul be avenged on such *chap* 9. 9. a nation as this?

*i. e.* Punish, *Psal* 89. 32. should I connive at such things, the wicked would say I did not see them, or take notice of them, *Psal* 50. 21. much to the same purpose with *verse* 7. begin, and *punishment* may be termed *visiting*, as implying the equity of Gods procedures, that he first sees and considers the case, before he inflicts punishment, as in the case of *Sodom* *Gen* 18. 21. spoke after the manner of man. *k* For I, it speaks the greatness of Gods displeasure, shall not my very soul be in this work of vengeance? *Psal* 11. 5.

10 ¶ Go ye *l* up upon her walls, and *m* destroy; but make not a full *n* end; take away her *o* battlements; for they are not the *p* LORDS.

*l* The *Babylonians* go now execute my vengeance on them. I give them up into your hands, behold I give you a Commission. *m* I permit and order you not only to take the City but make havock of her inhabitants, *Isa* 10. 6. *n* Though God give them a large Commission to destroy, yet he puts in a limitation, that *l. e.* will reserve a remnant from destruction, he sets bounds to the most raging adversary beyond which he must not pass, see on *chap* 4. 27. *o* Lay her and all her fortifications level with the ground, take away her counterfeits, or high Towers, or whatsoever may tend to the defence of a City, to let *Jerusalem* know that she did but in vain trust to her high Walls and strong Towers; and *Battlements* may as well be taken for the foundation of her Walls, which spread wider than the Wall it self, the word the Prophet useth, signifies things that spread, and thus it agrees with the scope, that is, describing the utter overthrow and eradicating of it, so LXX take away her supports. *p* I undertake their defence no longer, I disown them, take my protection from them, and give them up into your hands. *O ye Chaldeans*, though they make their boast that they are sheltered under my wing and protection, because there was the Temple and Altar, but they will find themselves deceived, for I disown them.

11 For \* the house of *Israel* and the house *q* of \* *chap* 3. 26. Judah have dealt very *r* treacherously against me, faith the LORD.

*q* Whether *Israel* be put here for the ten Tribes, and *Judah* for the two, as often they are, *chap* 2. 4. and sundry other places, or rather whether *Judah* here be only explicative, and the word meant of the two Tribes only, read thus, the house of *Israel*, even the house of *Judah*, is not much material. *r* Have apostatized and dealt perfidiously beyond measure, not only as to the grossness, but as to the universality of it.

12 They have *s* belied the LORD, and said, \* *It is* \* *Isa* 28. 15. not he, neither shall evil come upon us; neither shall we see *t* sword nor famine.

*s* This may signify either a denying, *viz.* a renouncing, making little or nothing of him, as some, or a denying, *i. e.* not believing that these words of the Prophet were Gods words, or God did not say so, he gave the Prophet, nor any other any such Commission, and possibly their Atheism might grow to so high a degree as to deny his Providence, Power and Justice. &c. so it agrees with the following words, *it is not he*, or God did not speak as he meant, but he would only fright us, it shall not be thus. *t* This Siege or Famine, or any other such dreadful judgments as *Jeremiah* speaks of, shall not befall us, *seeing* is used here for *feeling*, as it is in *Job* 7. 7.

13 And the Prophets shall become *u* wind, and the word *is* not in *x* them, thus shall it be done *y* unto them.

*u* A proverbial speech very frequent, not in common language only, but Scripture also, *Job* 6. 26. *Eccles* 5. 16. and elsewhere, *i. e.* all the Prophets threats shall come to nothing, and thus they scoffed at them. Tush what do they signify? they are but *bruta fulmina*, see 2 *Chron* 36. 15, 16. *x* This possibly they give as the reason that they apprehend the Prophets words to be but as wind, because they are not from God, they speak but dreams of their own fancying. *y* It shall fall upon their own heads, that have thus threatened us, not upon us; or we will kill them with the sword, for thus vainly threatening us, we will use them like false Prophets as they are; and we shall see in the sequel of this Prophecy how they used *Jeremiah*, or it may be an imprecation, *g. d.* may it fall upon their own heads, thus the *Heb.* so be it unto them.

14 Wherefore *z* thus saith the LORD God of *a* hosts, Because ye speak this *b* word, \* behold, I will make my words in thy mouth fire, and this people wood, and it shall devour *c* them.

\* chap. i. 9.

*z* These vile Wretches having now done speaking, God begins to speak and to tell them that because they had thus slighted the Prophet, and God speaking by him, as in the next words, *because ye speak this word*, therefore the Lord here tells them what he will do, or rather, turns himself abruptly to the Prophet, as men usually do in a passion. *a* He makes his Majesty and Power known to cloath his words with the greater Terror. *b* *Viz.* At the rate they discoursed in the former verse. *c* *It shall take place suddenly, and irresistibly, and fiercely, as fire is wont to take in dry wood to their utter ruin and overthrow.* *Isa.* 83. 14, 15. *Isa.* 9. 18, 19. they shall be but fuel to my wrath which shall be executed by the Chaldean Army, that shall consume, and eat them up like fire, they shall find my words to be more than wind.

\* *Isa.* 5. 26.

chap. i. 15. and 6. 22.

15 Lo, I will bring a \* nation upon you from *d* far, O house of *e* Israel, saith the LORD: it is a mighty *f* nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they *g* say.

*d* *Viz.* From Chaldaea: by these are meant Judah; for Israel properly so called, *viz.* the ten Tribes, were in Captivity before, see on chap. 4. 1. called the house of Israel; not only, because they descended from Jacob, but because they were the chief of that stock. *f* It is both potent, or, as the word is, *rough* or *harsh*, and of great antiquity; ever since the laying the first foundation of Babylon by Nimrod about 170 years after the flood, and hence it is called the land of Nimrod, *Mic.* 5. 6. and this doth much add to their cruelty, that they have had dominion and rule in their hands so long, and whereby they have not only grown more proud and haughty, but having been brought up so long in ways of blood and slaughter, they must needs by this time become skilful to destroy. *g* Which makes *thy* case much more desperate; It is a great disadvantage when persons understand not one another; they will neither understand thy intreaties, nor thou their offers, being both unintelligible, and inexorable, which will render thy condition much more sad and perplexed; speech being that by which the affection is readily communicated, and is the bond of humane Society; Hence this was part of the Judgment threatened, *Deut.* 28. 35, 49, 50. the Jews not well understanding the Syrian Tongue, which the Chaldeans spake, having had no converse with them before the Captivity. It was this put a stop to all converse at the building of Babel.

16 Their *b* quiver is an open *i* sepulchre, they are all mighty *k* men.

*b* Collectively expressed for quivers; a Synecdoche for the whole military preparations, and a Metonymy of the containing for the contained, *viz.* the arrows that will be shot out of them, called the sons of the Quiver, *Lam.* 3. 13. Bow and Arrow being the chief weapons for War in those Countries, and in those days. *i* A proverbial speech, *Psal.* 5. 9. relating to the dreadful havock and destruction that will be made, devouring the living, as the grave doth the dead; or making work for the greedy devouring grave that never saith it hath enough, *Prov.* 1. 12. Or, they shall destroy many with one quiver, as one grave will swallow many dead, which may note their skill and the success they shall have, few of their Arrows shall fail of doing execution. *k* These Chaldeans are all men of valour fit for warriors.

\* *Lev.* 26. 16.

17 And they shall eat up thine \* harvest, and thy *l* bread, *which* thy sons and thy daughters should *m* eat, they shall eat up thy flocks, and thine herds, they shall eat up thy vines and thy *n* figtrees, they shall impoverish thy fenced cities wherein thou trustest, with the *o* sword.

*l* They shall make clean riddance, leave thee no supports of life, but bring an utter famine upon thee; it is thus threatened, *Deut.* 28. 30, 48, 51. *m* Or, they shall eat up thy sons and thy daughters; but this is only a Metonymy of the effect; but properly this aggravates the dreadfulfulness of the Judgment, Parents, out of the tenderness of their affection, chusing rather to die themselves, than to live to see their children starved before their eyes, and they no ways able to relieve them. *Lam.* 2. 10, 11. *n* A particular enumeration of the Desolation that would be made, all tending to the greatness of the former. *o* *i. e.* Beside the waste that the Famine would make among Persons; their Cities also should be depopulated by the sword of the enemy; or rather, possibly the siege should be so streight and strict, as may be implied in the word *impoverish*, that they should be forced to eat one another, till they were quite wasted, they should be reduced to such poverty and exigencies; or the sword may relate to the mentioned mischiefs, as the cause of them all; the sword shall do all this. In all which he doth not so much tell them that the Chaldeans shall conquer them, for that is taken as it were for granted, as, what cruelties they shall use when they have conquered.

18 Nevertheless in those days, saith the LORD, I will not make a full *||* end with you.

*||* See this verse explained, chap. 4. 27. save only, that I think, here it is taken in the full sense there mentioned; for it is not said only, or in that Verse, *I will not make a full end*, or a full end of you, but a full end with you; *q. d.* I have not done with you yet, See *Lev.* 26. 14 and 40.

19 *q* And it shall come to pass when ye shall say \*, \* chap. 13. 22. and 16. 10. *p* Wherefore doth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served *q* strange gods in your land, so shall ye serve strangers in a land, that is not *r* yours.

*p* This speaks either their unparalleled insolvency in a manner challenging God, as if they had not deserved such dealing at his hands, they might have expected better usage from him; the Jews were good at these kinds of challenging of God, *Isa.* 58. 3. Or gross stupidity, as being such fools as not to be sensible of what they had done to provoke him; like to that, chap. 16. 10. *q* Heb. Gods of the stranger; he doth not say *strange gods*, but *gods of the stranger*, which aggravated their crime, that while they lived in their own land, and the true God among them, they would precariously go fetch in gods from the Heathens. *r* Here the Prophet opposeth *strange Lords* to rule over them, to those strange gods that they had served, which God calls a forsaking of him. *2* He opposes a land not theirs, to their own land; so that by this the Prophet shews what resentments God had of their sin, for it implies that their sin was much greater, that they served strange gods in their own land, than if they had done it in another, under the Tyrannical imposition of a stranger, and therefore he would accordingly suit their punishment, that they should serve in a strange land, which should be worse than to be servants in their own. This is a dreadful, but a just Retaliation.

20 Declare this in the house of Jacob, and publish it in *s* Judah, saying,

*s* See of this, chap. 4. 5. by Judah and Jacob we are to understand the two Tribes only, as verse 11. which see.

21 Hear now this, \* O foolish people, and without *t* understanding; which have eyes and see not, which have ears, and *u* hear not:

\* *Isa.* 6. 9.

*Ezek.* 12. 2.

*Matt.* 13. 14.

*Joh.* 12. 40.

*Acts.* 28. 26.

*Rom.* 11. 8.

*†* Heb. heart.

*t* Heb. Heart. They have no heart to return, or to any thing of Instruction, or Reformation, but are stupid, and foolish, regardless of all counsel, wisdom, and common prudence, the heart is said to be the symbole, and according to *Galen* the seat of Wisdom, for the Poet placeth it. *Cor. sapit, & pulmo loquitur, &c.* See chap. 6. 10. they are wilfully blind, and obstinately deaf, will neither see, nor hear the Word, Will or Works of God, of which he giveth two instances in two following verses, ver. 22, 24. *viz.* in governing the Sea, and appointing the seasons of the year. It may be he alludes herein to their Idols, to which they were so much addicted.

22 Fear ye not *x* me, saith the LORD? will ye not tremble at my presence, which have placed the *y* sand for the \* bound of the sea, by a *z* perpetual decree, that it cannot pass it; and though the waves thereof toss *a* themselves, yet can they not *b* prevail; though they roar, yet can they not pass over it?

\* *Psal.* 104. 9.

*x* Either a convincing Argument to persuade them to submit unto him; will ye not submit to me, that can rule the Sea? which as unruly a thing as it is, yet quietly yields to my will; Or rather, a very angry Challenge, and Exposition; do you think, that I, that can tame the boisterous Sea, cannot tame you? *y* That stand not in need to make Rocks for Walls and Bounds unto it, but can give a check to it by so small a matter as the Sand, that of it self is not only yielding and penetrable, but subject to be blown away with every wind. *z* Either looking backward, that it never could or forward, that it never shall. Whether this decree have respect to the Creation, or to the Deluge, it is not much material; the former of which times it could not have been contained within its bounds, neither in the latter could it have exceeded them, without Gods special order, as no time since. *a* Tho they swell, rage, roar, and threaten never so much, as if they would swallow up all before them; tho they foam against the Rocks, that stand in the way, yet, when they come to their bounds appointed, shall ravelly yield unto the Sand, and retire back. *b* Nor get any ground upon, or against Gods decree and appointment. *c* Either the decree or the sand, which in regard of their form, situation, unruliness, and fluxibility, would overflow the whole earth, were it not for the limits, and restraints that are laid upon it *Job.* 38. 11. By this instance, God may shew what he could do with reference to that enraged, and raging Army, that is about to come upon them like a torrent, if his people would not repent. Or rather he hereby upbraids the Jews with their unreasonable foolishness, that they are more mad in their Rebellions against God, than the raging waters of the Sea, that as boisterous as they are, yet obey his Will.



23 But this people hath a revolting and a rebellious heart; they are revolted, and *d* shall not return.

*c* They are not only revolted from me and gone back, but they continue obstinate, and will not return, *Psalm* 78. 8. as the next clause intimates, where God shews their obstinacy by the effect of it. *d* *Viz* From me, they persist in their courses, no reclaiming of them, for they are not only revolted, but they are gone quite away, and are irreclaimable.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, *Deut. 11. 14* both the *a* former and the *b* latter in his season: he shall give unto us the appointed weeks of the harvest.

*c* They are so careless, that they never trouble themselves about it; or so obdurate and stiff, that they never lay it to heart, or consider that it is God that disposeth of all things according to his own pleasure, both in the Earth and in the great deep. *f* Or *serve* and *obey*, all service to God being both performed in it, and proceeding from it. *g* Without which nothing could subsist. By this the true God is distinguished from all false Gods, *chap. 14. 22.* and in this appears not only his power in decreeing, *Job 23. 26.* and preparing it, *Psalm 147. 9.* his Sovereignty in withholding it, *Amos 4. 7.* but his general goodness in bestowing it, *Deut. 28. 12.* *Matth. 5. 45.* and his special providence in the seasonable disposal of it, according as there is need, and which he gives as a witness of it. *Acts 14. 17.* As in the former instance God sets forth his peoples infidelity of the works of his greatness and power in so easily turning such an unruly Element; so here he doth also further manifest the same by instances of his providence and goodness, implying, that so stupid, resolute and obstinate they are grown, that they are neither afraid of him for his greatness, which possibly may be understood by the former fear; nor fear him for his goodness, which possibly may be the force of the word in this latter place. *b* He means not the former and latter part of the year, but according to their seasons of Sowing and Reaping: the former to prepare the ground for Sowing, and the latter to prepare the Corn for plumping and ripening, see *chap. 3. 3.* *i* He gives seasonable Harvests according to his appointment; the sum is, God would let them know by this, what an impudent and foolish as well as wicked thing it is, for them to set themselves against that God that keeps the whole order of Nature at his own disposal, which he can either bestow or withhold, as he sees men behave themselves towards him.

25 Your iniquities have turned away these things; *k*, and your sins have withholden good things from you.

*k* *q* *d* Do not say your ground is parched up with drought, or your fruits are corrupted and rotted by too much, or unreasonable Rain; we have nothing now in so due a course, as *we* were wont to have it. Would you know the reason of it? You have inverted the Ordinances and order of Nature, have put Heaven and Earth out of their regular courses by your iniquities. *i* That either you have been cut short of these good things, or denied a blessing upon them; by this God would not have prophane men think, that unusual seasons either for better, or worse, do come by chance, but as he sees convenient, either for the encouragement of the obedient, or punishing the obstinate.

26 For among my *l* people are found wicked men: they *||* *a* lay in wait as he that setteth snares; they set a trap, they catch *n* men.

*l* I need not search for such among the Heathen Nations, but even among them that are called by my name, whereas all my People ought to have been holy. *m* Or contemplate mischievous designs, under deceipts, as Fowlers do hide themselves, when they watch the birds coming to the Snare or Net, *Prov. 1. 11.* *Nic. 7. 2.* and therefore the next expression, *he that setteth snares*, is but a periphrasis for a Fowler, the Hebrew word being always so taken: *Psalm 91. 3.* *Prov. 6. 5.* and elsewhere; or they pry, *i. e.* they narrowly look, where they may get an advantage: hence enemies are called pryers, or observers, as you may frequently find in the *Psalms*; *Psalm 5. 8.* and *27. 11.* *6. 2.* and *59. 10.* and *92. 11.* *n* Intimating the success of their wicked Policies in bringing their wicked decrees to pass, *Psalm 37. 7.* as false Witnesses and Trepanners use to do, when they go about to ensnare men that are innocent; such a Trap did *Jezabel* lay for *Naboth*, *1 Kings 21. 9. 10.* such an one was that conspiracy of more than Fourty men against *Paul*, *Acts 23. 13, 14, 15.*

27 As a *||* cage is full of birds, so are their houses full of a deceit: therefore they are become great, and waxen *p* rich.

*o. i. e.* They fill up their houses with the goods and wealth of those that they deceive, and overreach; ill gotten goods; a *deceit* of the efficient; as the Fowler carries his Cage along with him, wherein he puts the Birds which he catcheth, to

keep safe that they get not away, when once they are caught; as also by their appearances and similes, to entice others, *p* Shewing how, and in what manner they got their riches; therefore, or by this means, such as are gotten by a living tongue, *1 Tim. 21. 6.* called the treasures of wickedness, *Mic. 6. 10.*

28 They are waxen *a* fat, they *q* shine: yea, *\* Deut. 32. 15.* they overpass the deeds of the *r* wicked: they judge not the *s* cause of the fatherless, *\* yet they* *\* Job 12. 6.* prosper; and the right of the needy do they not *Psalm 73. 12.* judge. *chap. 12. 1.*

*q* Or, so fat that they shine; by reason of their wealth and riches they pamper themselves till their eyes stand out with fatness, *Psalm 73. 7.* their wrinkles are filled up with fat, which makes their faces shine. *r* Either they go beyond the very Heathens themselves in wickedness, *Ezek. 5. 6, 7.* or rather, they escape the hardships and sufferings that others undergo, *Psalm 73. 5, 6, 7, 8.* they *s* escape better than others; or they slightly pass over judgments threatened. *s* Such whom even the Law of Nature commits to their patronage, they either disregard them, or wrong and injure them, either by refusing them a fair hearing, *Isa. 1. 2, 3.* or giving wrong sentence against them in Courts of Judicature, *Zech. 7. 10.* expressly forbidden, *Exod. 22. 22.* *t* Things go well with them, they live happily according to their desire, *prosperum scelus*, *Job 21. 7.* *Eccl. Or,* that they might prosper, *viz.* that God might bless them.

29 Shall I not visit for these *u* things? saith the LORD: shall not my soul be avenged on such a nation as this?

*u* It is expressed as a thing taken for granted, he certainly will. Can I be a God, and wink at such things? It cannot be. See this explained, *verse 9.*

30 *||* A wonderful and *x* horrible thing is committed in the *y* land.

*x* So prodigious, or stupendious a Crime, that it is beyond the thought or apprehension of man to conceive, much more to express; and so abominable, that a man would even loath the thoughts of. What this is, we have in the next *verse*. *y* *Heb.* This land, aggravating the greatness of the wonder, that such a thing should be in such a land: See *Isa. 26. 10.*

31 The prophets prophesie *z* *\** falsely, and the *\* chap. 14. 14.* priests *||* bear rule by their *a* means; and my people love to have it *b* so: and what will ye do in the *and 23. 25, 26.* end *Ezek. 13. 6.* thereof? *|| Or, take into their hands.*

*z* Either spreading and dispersing abroad the lies of their Idols, particularly, *Baal*, *chap. 2. 8.* or venting their lies in the name of the true God, *chap. 4. 10.* *a* By this means it comes to pass, that the Princes and Priests are encouraged to do all their mischiefs, whether it were in corrupting judgment by bribes, or countenancing fraud and oppression, and hardening themselves against Gods Threatnings, or whatever else they were encouraged by the lies of the false prophets; they and the Priests and Princes combining, and setting themselves against the true Prophets of God, *chap. 26. 8.* and thus the Priests in effect take the management of all the affairs into their own hands; so the *Heb.* take into their hands, which intimates the Authority they used in their Ministry. *b* They are very well pleased with the flatteries and lies of the false Prophets, not being able to bear the truths that were delivered them from God, *Mic. 2. 11.* *c* *q. d.* Whither do you think these things will tend? You must look for nothing but utter ruin, as the fruit and effect of such doings, *Mic. 3. 11, 12.* when this City, which you look upon to be perpetuated, shall be overthrown, and you utterly perish in its ruine, how miserably will you find your selves to be deluded by your false prophets, and disappointed in your hopes? A sad *Apocryphal* concerning the extirminating of the people by the Chaldeans.

## CHAP. VI.

O Ye children of *a* Benjamin, *b* gather your selves to flee out of the midst of Jerusalem, and blow the trumpet in *c* Tekoa: and set up a sign of *d* fire in Beth-haccerem: for evil appeareth out of the *e* North, and great destruction.

*a* He means, either the inhabitants of Jerusalem, because part of it stood in the lot of Benjamin, *Josh. 18. 28.* or else he means all Judah, because, when the Ten Tribes fell off, the Tribe of Benjamin adhered to Judah, and was incorporated into them; If it be asked, why the Prophet rather speaks here to Benjamin than to Judah, the reason probably may be, because he being of *Anathoth*, was of that Tribe, and therefore mentions them as his own Country-men. *b* Spoken, either ironically, that they should set themselves in Array, and make head against the Enemy, that is now at hand; Or rather, that they should flee away together at once, make haste out of Jerusalem in Troops, as the next expressions intimate; nor counselling them what

\* Deut. 11. 14

\* Deut. 32. 15

\* Job 12. 6

Psalm 73. 12

chap. 12. 1

|| Or, astonishment and filthiness.

\* chap. 14. 14. and 23. 25, 26.

Ezek. 13. 6.

|| Or, take into their hands.

|| Or, pry, as

Psalm 11. 1

|| Or, 1. 17. 18.

|| Or, coop.

what they should do, viz. for succour, chap. 4. 5, 6. but rather telling them what they must expect, viz. forced to flee out of it, if they may escape. c. q. d. Gather your selves together by the sound of the Trumpet at Tekoa, possibly alluding to the name, which signifies *trumpeting*; or rather, it being one of those fenced Cities 12 miles from Jerusalem that Rehoboam built, and made exceeding strong for, and with his warlike provisions, 2 Chron. 11. 6, 11, 12. and being built upon the advantage of a hill towards the North of Judea in the way that the Babylonians were to come, q. d. there furnish your selves out of that Armory, and see if you can make head against him, an Irony; a place noted in Scripture, where dwelt that Techoisite Woman, that interceded with David for Absalom by the subornation of Joab, 2 Sam. 14. 2. and also for the Herdsmen, of whom Amos was. Amos 1. 1. and it is probable, a place where in time of danger they were wont, by the sound of the Trumpet, to summon the people together. d. The word used is of very large extent, *mafer* is used for any thing that is lifted up, neither is there any more in the Text; the LXX also render it only a sign, and the sign of fire possibly is mentioned, rather than any other, by a Metonymy of the Subject, because, partly in time of danger of invasion, it is the most usual and commodious sign, being seen in regard of its lifting, or rising up of it self at once afar off, q. d. fire a Beacon, and a sign whereby the Benjamites themselves once found they were surprized, Judg. 20. 38, 40. 2. It is a sign soonest given of any. 3. Possibly, as being a more proper sign, than any other would be to the Vine-dressers, that they should secure themselves in some safe place, which seems to be pointed at by the next word *Beth-haccerem*. It signifies the house of the Vineyard, probably some high Tower built among the Vineyards for the keeper, or keepers of them, to watch them, that no damage came to them, this seeming to be usual, Isa. 5. 2. Or, it may be the name of a Town, such a one, as some report to lye between Jerusalem and Tekoa, the same mentioned, Neh. 3. 14. tho that seems to be adjoining to Jerusalem; whichever it be, it is probable, it relates to some place noted for Vineyards, which were wont to be planted upon hills, and lying in the way that the Chaldeans were to come, and by these two we are to understand all other places that lie in that coast. e. That they may know whence their Misery will come, he doth as it were point it out with the finger; See chap. 1. 14. and 4. 6.

\* 2 I have likened the daughter of Zion, to a comely and delicate *f* woman.

f This supplement is not in the Text, they that approve it, render the Epithete *comely* variously, for one dwelling at home, as the Hebrew *Nava* doth also signify, Hab. 2. 5. and so the word *delicate* serves to explain it, as shewing the reason of her tarrying at home, not as a good housewife, discreetly guiding and governing her affairs at home, as she is described, Prov. 31. 10. &c. and Tit. 2. 5. but through her delicacy exposing her self to all wantonness and voluptuousness, tarrying at home to give entertainment to her Paramours; or she through her state and pride is so delicate and nice, that she will not set her foot out of door, Deut. 28. 56. possibly occasioned by the great wealth and riches that God had blessed Jerusalem with; this may also point at Judah's effeminacy, that will be so dispirited, as not to have courage to oppose the adversary, but easily taken in her dwelling and habitation. Others, as a beautiful Shepherdess; some there are, that rather chuse to supply the defect by the word *land* or *pasture*, as being that which is greatly desirable by shepherds, as if she were some comely Shepherdess, solacing her self in her delightful Pastures; See Ezek. 34. 14. and so it may not be without some allusion to the next verse, where her Enemies are called by the name of Shepherds, as being enticed by the pleasantness of her land.

3 The shepherds with their *g* flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his *b* place.

g The Prophet here proceeds in his Metaphor, and possibly the rather, because he chuseth to speak in the stile of his own education, which may also give some countenance to the supplement of *Pasture*, or *land*, in the former verse, instead of *woman*; the meaning is, the Chaldean Princes, with their Armies, as so many flocks, shall come into this pleasant land; see chap. 12. 10. in which expression there is something of a scoff, as chap. 4. 16, 17. They shall so place their warlike Tents, as to form a siege to begirt her round, chap. 1. 15. Ezek. 4. 2. b. Heb. hand. i. e. near hand, or beside, or near one another; thus, 2 Chron. 21. 16. and Job 1. 4. thus hand is taken for place, i. e. each one in his quarter or station, nor a man but shall do his part, and shall be skilful and powerful to destroy wherever he comes: it intimates also, that every thing shall be so much at the enemies own disposal, that they shall be able to chuse their own quarters, they shall place their army in Wings, and Troops, and Regiments, as they see good. to their best advantage, to be helpful one unto another, as shepherds are wont to do their flocks; or, they shall fight in several parties, and each destroy his part assigned him through the whole Country, and they shall joy as it were in one body against Jerusalem.

4 Prepare ye *i* war against her; arise, and let us go up at *k* noon. Wo unto us, for the *l* day

goeth away, for the shadows of the evening are *m* stretched out.

i The Prophet now passeth from his Metaphor to tell them plainly what he means by the Shepherds, viz. Warriors; some make these words, of the Chaldeans making preparations for their Invasion, and it may be by some of their accustomed rites, that they used before War; but it seems more probably to be the Words of God inviting them, and calling them into this work, therefore in the Heb. it is sanctified War against her, chap. 22. 7. he speaks unto such as he had sanctified, or set apart for this work, his sanctified ones, Isa. 13. 3. k. This shews how ready they will be to obey Gods call; the like we read, Isa. 21. 5. and therefore is it said to go or march up at noon, not only to note their daringness, as needing no stratagems or strength, or needing to stay for help, but rather to shew their forwardness to March on without stop or stay, they would not burn daylight, but be speedy in their work; and they would take the first opportunity, whether morning or noon, day or night, as the next verse: The next words seem to strengthen this sense. Wo unto us, the *l* day goeth away, &c. q. d. we delay, and tarry too long, and the day spends apace, we lose time, let us make haste about our work, expressing their greediness after their prey, as Soldiers use to do; or this *wo unto us* may be some form of imprecation, either against God or men; which kind of speeches are usual with Soldiers when they are chafed, and going upon some sudden onset, or exploit; tho not a few make it the Complaint of the Prophet in the name of the people, foreseeing how their night of Affliction halted on, their joyful days being as it were gone, Amos 8. 9, 10. but the former seems best to agree with the Scope. m. They were so eagerly set upon it, that they watched the very lengthening of the shadow, which shews the approach of the evening, Psal. 109. 23. See Hab. 1. 8.

5 Arise, and let us go by *n* night, and let us destroy her *o* palaces.

n Or, this night, they were set upon it, they would lose neither day nor night, which shews that they were extraordinarily stirred up by God in this expedition. o. This was the bait or motive that they propounded to themselves, viz. to have the spoil of all the stately Palaces, and rich houses of the Nobles and great ones.

6 For thus hath the LORD of hosts said *p*, Hew ye down *q* trees, and || cast a *r* mount against Jerusalem. This is the city to be *s* visited; she is wholly *t* oppression in the midst of her.

p Viz. To the Chaldeans: Here God declares whence they have their Commission, q. d. they come not up on their own heads, see chap. 5. 14, 15. God would have the Jews to know, that they have not so much to do with the Chaldeans, as with him, that they are his rod to scourge them for their sins, chap. 1. 15, 16. See 2 King. 18. 25. and thus God is said to hifs for such, whom he will employ in such work, Isa. 5. 26. and 7. 18. and he stiles himself the Lord of Hosts, to shew that it is in vain to contend in Battel with them whom he sends forth, and will be as it were the Captain of their Hosts, q. Heb. A tree collectively taken, q. d. cut them down all, as one tree, not sparing their very fruit Trees, which indeed were to be spared in such a case, Deut. 20. 19. Either such as lye in the way of your March, or all round about Jerusalem, or such as you may have need of there, or elsewhere for your use, either to raise up works against the strong places, Deut. 20. 20. or to make other instruments of war. r. Throw up one continued Trench, as a mount round about it, see on Isa. 37. 33. Heb. pour out the engine; of that, see 2 Sam. 20. 15. s. God is said to visit sometimes in mercy, Gen. 50. 24. Zeph. 2. 7. and sometime in Judgment, as here, and chap. 5. 9. and 23. 2. they are ripe for it, Ezek. 7. 10, 11, 12. See 1 Thes. 2. 16. and it is decreed against them, and ready to come upon them, chap. 23. 12. Hos. 9. 7. all attempts have failed, and now there is no remedy. t. In the Abstract the doth nothing but oppress, there are found in her all kinds of oppression, and injustice, a Synecdoche for all other Cruelties, 2 King. 24. 3, 4. Ezek. 7. 23. even in that City, which was once full of Judgment, and Righteousness lodged in it, Isa. 1. 21. swallowed up with oppression.

7 As a fountain casteth out her waters, so the casteth out her *u* wickedness: \* violence and spoil is *x* heard in her; before me continually is grief and *y* wounds.

u In this verse God aggravates their sin of oppression mentioned in the former, a Metaphor to express how natural all manner of wickedness is to her, how full she is of it, and how uncessant in it, noting her impudence, a fountain being not able to retain its water, and the expression of casting it out seems to imply her violence in her filthiness, as it is said of the Sea, that it casteth out mire and dirt, Isa. 57. 20. and favoured by the next clause. x. q. d. This is all the busieth her self about, chap. 20. 8. It is the general complaint of her inhabitants. y. Viz. That the poor sultan wherever I go or look, I can hear and see nothing but the sad complaints and grievances of the poor, lamenting over oppression and cruelties that are used against them, Psal. 69. 26. this being so expressly against God's com-

Or, pour out the engines of war.

\* Psal. 55. 9, 10, 11.



command, *Exod. 22. 22, 23, 24. Ec. Isa. 3. 14, 15. Jam. 5. 4.* for this refers rather to their sin, than to their suffering from the Enemy, as some would carry it.

† Heb. be un-  
looked on, dis-  
pointed.  
S Bethou instructed, O Jerusalem, lest my soul  
depart from thee: lest † I make thee desolate, a  
land not *b* inhabited.

‡ Heb. corrected, *q. d.* by the correction thou hast felt, and what is threatened, be persuaded to Repentance before it be too late, *Prov. 29. 15.* God doth here in the midst of judgment remember mercy, as it were suddenly putting a stop to his fury, seeking if by any means it may yet be prevented by their Repentance. *q. d.* I would yet willingly spare them, if it might be. † Heb. be disappointed, a most emphatical Metaphor, whereby God would express how great grief it is to him to withdraw himself from them, could it possibly be avoided; his great affection to them being here expressed by *Soul*, which is the seat of it, *Psal. 42. 1, 2.* even like the separating one limb from another, hereby is intimated the near communion that God hath with the faithful, and how ready he is to return, if they will return. *b* Lest he make them not a people.

¶ Thus saith the LORD of hosts, They shall thoroughly *c* glean the remnant of Israel as a vine: turn *d* back thine hand as a grape-gatherer into the *e* b-*b*ets.

*c* Tho' gleaning be a term proper for all kind of Harvest, yet the word used here is appropriated to the Vintage, and implies the thorough riddance that the Chaldeans shall make, contrary to the law for gathering the Vintage, tho' it may seem to allude to it, *Lev. 19. 10. Judah shall be gleaned over and over, till there be a full end, none left, as the Israelites gleaned the Benjamites. Judg. 20. 45.* for thus they pick'd them up at several times both before *2 Kings 24. 2.* and also at the time of *Zedekiah's* Reign *2 King 25. 6, 7, 11, 18, 19.* and this seems to be intimated in the next words. See *Hab. 1. 9. d* As much as to say, they should not be content with one spoiling, but they should go back a second, and a third time, again and again to carry away both person and spoil, leaving nothing behind them worth carrying away, *chap. 52. 28, 29, 30.* the first carrying away being as the Vintage, the second the gleaning, carrying away first the principal, and afterwards the more inferior sort. *e* As the grape-gatherers do, filling one basket after another; whether these be the words of the Babylonians calling upon and stirring up one another to do it, as some; or the words of God to the Babylonians, as most, it comes much to the same thing, for what they did was by Gods Commission.

¶ To whom shall I speak and give warning, that they may hear? Behold, their *\* ear is g* uncircumcised, and they *b* cannot hearken: behold, the word of the LORD is unto them a *i* reproach; they have no delight in it.

† Heb. make protestation, noting with what earnestness the Prophet would bespeak them in his warning of them, see *chap. 11. 7.* The Prophet taking notice of their obstinacy, speaks as one astonished, and highly makes him complain, being greatly grieved, that he can find none that will take warning; the like *chap. 7. 23, 24.* he labours to persuade, but all is in vain, they turn a deaf ear to him, as the next expression intimates. *g* A figurative kind of speech frequent with the Prophets, an uncircumcised ear signifying the rejecting of instruction, an uncircumcised heart, an obstinate and rebellious Will; hence Circumcision was for a Testimony of obedience, and therefore the Prophet doth tacitly insinuate their falseness to God, to whom they had promised to be obedient: *2 King 11. 17.* and *23. 3.* and the Scripture calls those that are void of the fear of God, and carried out to all manner of lusts, uncircumcised; *Ezek. 44. 7. 9.* for uncircumcision was abominable among the Jews, so that it notes both their sin and their shame, their Ears being stopped, unfit for hearing, as if it were with a foreskin, or film over it, *Acts 7. 51.* *b* The Prophet doth not here lessen their crimes by their inability, and want of Power, but rather aggravates it, inasmuch as they had brought themselves under that incapacity by their obstinacy and wilfulness. As a drunken man that hath deprived himself of his reason by excess, renders the want of his understanding the more inexcusable: Either they reproach it in the messengers mouth, *Luk. 11. 45.* or rather they laugh at it, and scorn it, they cannot bear counsel, they look upon reproving them to be reproaching them, they take no delight in hearing such things: a farther reason of their impotency and obstinacy, all their admonitions and instructions seemed insipid, and therefore were they so stupid, according to the next words, *Prov. 15. 12.* See *chap. 5. 31. 2 Tim. 4. 3.*

¶ Therefore I am *l* full of the fury of the LORD; I am weary with *m* holding in; I will *n* pour it out upon the children *o* abroad, and upon the assembly of young men together: for even the husband with the *q* wife shall be taken, the aged with *r* him that is full of days.

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¶ For from the *x* least of them even unto the greatest of them, every one *y* given to *y* covetousness *z*, and from the Prophet even unto the Priest, every one *z* shall fall. *\* chap. 14. 18. & 23. 11.*

*x* Not respecting so much their age, as degree and quality, poor and rich; the Prophet notes the generality of their corruption as the reason of Gods severity against them, as *v. 6.* observing also, that it was even among the greatest, who ought to have given better examples, no soundness from head to foot. *y* In which possibly all their wickednesses, as Cruelty, Oppression, Injustice, &c. may be comprized, *y* being the root of all evil, *1 Tim. 6. 10.* and may also speak the Justice of God in the Chaldeans taking them and all their substance away, that had by violence and fraud wrested it from others, *Mic. 2. 2. z* Heb. doing falsehood, as if that were their whole work, the proper and peculiar sin of the Priests and Prophets, to deceive the People, and to flatter them by false Visions, as in the next verse; not that they were not also guilty of the other sins, *Isa. 56. 11.* and the Princes and People of this, *Mic. 3. 9. chap. 5. 31.* for they were all involved in the same wickedness; but the Prophet mentions those sins that were most peculiar to each party. See the same *chap. 8. 10.*

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b it either by Lemitives gives some ease for the present, by a superficial skinning over a sore, while the corruption is in it, or stupefies them, making them senseless, not feeling their pain, chap. 23. 14. Ezek. 13. 10, 16, 22. and to the Prophet makes this the cause of their last destruction. *b* The Chaldeans shall not come, all things shall be prosperous with you, all kind of prosperity being included in the word *peace*, they promise you peace, but you shall come short of it, as in the next words.

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15 Were *e* they † *d* ashamed when they had committed *e* abomination? nay they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that *i* *g* visit them, they shall be cast down, saith the LORD.

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16 Thus saith the LORD, stand ye in the *b* ways, and see, and ask for the *i* \* old paths, where is the good way and walk *k* therein, and ye shall find *l* rest for your souls. But they said, we *m* will not walk therein.

*b* Having told the false Prophets their doom, he now turns his speech to the people, and gives them counsel; for he rather propounds them commands by a *Metaphor* taken from *Travellers*, that being in doubt of their way, do stand still, pause and consider whether the direction they have received from some ignorant person, or false guide be right or not. *i* Heb. *paths of antiquity*, such as their Godly forefathers of old were wont to walk in, the *ancient paths*, ch. 18. 15. Or the *Oracles of God*, what directions his word gives, Isa. 8. 20. or the *Providence of God*, observe what hath been Gods ways and method in times past, with reference to sin and punishment, Deut. 4. 3. 4. Judg. 5. 6, 8. chap. 22. 15, 16. and what have been wont to be the best courses, called here the *good way*, or the best way to continue mercies, and prevent judgments, Deut. 32. 7, &c. See 1 Thess. 5. 21. *k* When you have found what was best and most prosperous, keep in it, stick to it. *l* You will find God to stand by you, and be a sanctuary to you, Deut. 33. 12, 19. See *Matth.* 11. 29. you will find things mend with you, it will be well with you, as it hath been with others; you will be satisfied and quiet, you will not doubt any longer which way to follow, see 1 Kings 18. 21. *m* It notes their great wilfulness and obstinacy, that tho the Prophets had directed them in the right way, and tho they knew others had experimented it to be so, yet they would not be persuaded to walk in it, but deliberately refused these favours offered, Isa. 8. 11, 12, 13. chap. 18. 11, 12.

17 Also I set *n* watchmen over you, saying, Harken to the sound of the *o* trumpet. But they said, We will not *p* hearken.

*n* *Viz* Prophets and Messengers that fought their good, and endeavoured to prevent their miseries, by foretelling what was coming upon them, Ezek. 3. 17. and 33. 7. A *metaphor* from *Watchmen*, that are usually set upon high places to espy out dangers afar off. *o* Either the voice of his Prophets, which is compared to a Trumpet, Isa. 58. 1. intimating his loud crying upon the account of imminent danger: for men do not use to sound the Trumpet till danger be approaching, or the trumpet of the Enemy, chap. 4. 19, 21. *p* More of their obstinacy suitable to their carriage, ver. 16.

18 ¶ Therefore hear, ye *q* nations, and know, oh *r* congregation, what *s* is among them.

*q* He calls upon the nations round about to be as so many spectators of his severity against *Judah*, tho they were his own people. 1. Partly to vindicate the justice of his proceedings, that they may not think him too severe. 2. Partly to shame them, if thereby he may bring them to repentance, and therefore he makes them witnesses as well of their sin as of their punishment, ver. 19. Besides, 3. It is a secret upbraiding them, as if the Nations were more ready to understand than they. *r* Either of *Israel*, and then the next words must be *which* are among them; or rather of all nations, as supposing them gathered all together, Psal. 7. 7. God is willing that all the World should be witness of the equity of his proceedings, *f* Or that *which* is among them, the relative put for the Antecedent; either the height of their wickedness, or the severity of

their judgments; understand it either way, or both ways, and then it is the greatness of their punishment, as the effect of the greatness of their sins.

19 \* Hear, O *t* earth: Behold, I will bring \* *u* evil upon this people, even the fruit of their *x* thoughts, because they have not hearkened unto my *y* words, nor to my Law, but *z* rejected it.

*t* The *Inhabitants of the Earth*, or else God having spoken to the rational, he now speaks to the very senseless Creatures to observe his proceedings, Ezek. 35. v. 4. *u* The Chaldean Army, with all the direful effects of it. *x* *q. d.* They may thank themselves for what is come upon them, being the fruit of all these contrivances and wicked imaginations, that their hearts were full of, Prov. 1. 29, 30, 31. See Isa. 59. 7. and ch. 4. 14. by which phrase is also intimated, that their sins were not some slight oversights, but meditated and digested wickedness, and therefore God will bring upon them the just punishment for their doings. *y* Those messages that I so frequently and earnestly sent unto them by my Prophets, Prov. 1. 24, 25. *z* As it were bidding open defiance to me, scorn to be ruled by me.

20 \* To what *a* purpose cometh there to me \* *b* incense from *b* Sheba, and the sweet *c* cane from *c* a far country? your burnt offerings are not *e* acceptable, nor your sacrifices sweet unto me.

*a* An interrogation of expostulation and contempt, wherein God by the Prophet meets with their Hypocrisy, who pleased themselves with their outward Oblations and Sacrifices, and thought God would be pleased with them too; but he tells them plainly, they are to no purpose, as he speaks particularly in the close of the verse, ch. 7. 21, 22. Ezek. 20. 29. *b* That this was the product of *Sheba*, a Country in *Arabia Felix*, to which Country Frankincense was peculiar, see on Isa. 60. 6. *c* Or *cane*, *i. e.* good, or the best cane, the article *hath* the force of a superlative, for *Cane* that is good, the *Hebrews* have no degrees of comparison: the same that is mentioned as an ingredient in the holy Oyl, Exod. 30. 23. See Isa. 43. 24. *d* Not that it was brought from the remotest parts of the world, as from *India*, as some, for it was known to the *Jews* in *Moses* his time, Exod. 30. 23. but because it grew not in their own land, but was fetched or brought to them from *Sheba*, Isa. 60. 6. where it did grow, as *Diodorus* testifies, lib. 3. p. 125. and *Strabo*, lib. 16. *e* King. 10. 2. compared with Joel 3. 8. who is called the *Queen of the South*, and to come from the uttermost parts of the Earth, *Matth.* 12. 42. because the South Sea did bound the Country; to what purpose art thou at this trouble and charge to fetch these ingredients for thy incense? *e* Not likely to atone me, they will not be for acceptance, I cannot take delight in them, *Hos.* 9. 4. as the next expression, *q. d.* away with these childish trifles, whereby you think to pacify me. By these *species* he understands the whole legal Worship.

21 Therefore thus saith the LORD, Behold, I will lay stumbling *f* blocks before this people, and the fathers, and the *g* sons together shall fall upon them: the neighbour and his *h* friend shall perish.

*f* God gives this name to all the occasions of the *Jews* ruin; he exposeth them, or suffereth such things to be laid in their way, as shall be the occasion of their destruction, such things which they shall not get over; or an *hypallage*, I will bring destruction upon them, as the *Hebrews* use to speak, they have sent a *City into the Fire*, *i. e.* they have sent *Fire into the City*. Or God doth here compare his judgments to traps, wherein they shall be taken, which they thought easily to have evaded; what these stumbling blocks are, seem to be expressed in the following verses. *g* As well the Fathers that have more prudence and policy, as the Children that are more inadvertent, or possibly may count themselves less guilty, shall perish by these stumbling blocks, no recovering for themselves, Isa. 8. 14, 15. *h* Men of all sorts and conditions, the greatest intimates and associates, tho all lay their heads together for counsel, yet shall they not be able to help one another, but a promiscuous destruction there shall be, ver. 11. chap. 13, 14.

22 Thus saith the *i* LORD, Behold, a people cometh from the \* North *k* countrey, and a great nation shall be *l* raised from the *m* sides of the earth. \* chap. 10. 22. & 50. 41, 42, 43

*i* Now the Prophet is shewing what these destructive stumbling Blocks shall be, of which he had prophesied 40 years already, and yet they would not be warned. *k* See ver. 1. *l* God shall stir up the *Chaldeans* like a great Storm or Tempest, ch. 1. 15. and 25. 32. See Ezek. 23. 21. *m* The remote and uttermost parts of the *Babylonian* Territories, tho at the greatest distance, yet God will bring them, which may note the greatness of Gods displeasure against *Judah*, this circumstance being



command, *Exod. 22. 22, 23, 24. Eccl. Isa. 3. 14, 15. Jam. 3. 4.* for this refers rather to their sin, than to their sufferings from the Enemy, as some would carry it.

† Heb. *be-m-looked or, disappointed.*  
8 Bethou art instructed, O Jerusalem, lest my soul depart from thee: lest I make thee desolate, a land not inhabited.

‡ Heb. *corrected, q. d.* by the correction thou hast felt, and what is threatened, be persuaded to Repentance before it be too late, *Prov. 29. 15.* God doth here in the midst of judgment remember mercy, as it were suddenly putting a stop to his fury, seeking if by any means it may yet be prevented by their Repentance. *q. d.* I would yet willingly spare them; if it might be. † Heb. *be disappointed*, a most emphatical Metaphor, whereby God would express how great grief it is to him to withdraw himself from them, could it possibly be avoided: his great affection to them being here expressed by *Soul*, which is the seat of it, *Psal. 42. 1, 2.* even like the separating one limb from another, hereby is intimated the near communion that God hath with the faithful, and how ready he is to return, if they will return. *b* Lest he make them not a people.

9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the b b-kets.

‡ The gleaning be a term proper for all kind of Harvest, yet the word used here is appropriated to the Vintage, and implies the thorough riddance that the Chaldeans shall make, contrary to the law for gathering the Vintage, tho it may seem to allude to it, *Lev. 19. 10.* Judah shall be gleaned over and over, till there be a full end, none left, as the Israelites gleaned the Benjamites, *Judg. 20. 45.* for thus they pick'd them up at several times both before 2 Kings 24. 2. and also at the time of Zedekiah's Reign 2 King 25. 6, 7, 11, 18, 19. and this seems to be intimated in the next words. See *Hab. 1. 9. d* As much as to say, they should not be content with one spoiling, but they should go back a second, and a third time, again and again to carry away both persons and spoil, leaving nothing behind them worth carrying away *chap. 52. 25, 29, 30.* the first carrying away being as the Vintage, the second the gleaning, carrying away first the principal, and afterwards the more inferior part. † As the grape-gatherers do, filling one basket after another; whether these be the words of the Babylonians calling upon and stirring up one another to do it, as some; or the words of God to the Babylonians, as most, it comes much to the same thing, for what they did was by Gods Commission.

\* chap. 7. 26. 10 To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

† Heb. *make protestation*, noting with what earnestness the Prophet would bespeak them in his warning of them, see *chap. 11. 7.* The Prophet taking notice of their obstinacy, speaks as one astonished, and highly makes him complain, being greatly grieved, that he can find none that will take warning; the like *chap. 7. 23, 24.* he labours to persuade, but all is in vain, they turn a deaf ear to him, as the next expression intimates. ‡ A figurative kind of speech frequent with the Prophets, an uncircumcised ear signifying the rejecting of Instruction, an uncircumcised heart, an obdurate and rebellious Will; hence Circumcision was for a Testimony of obedience, and therefore the Prophet doth tacitly insinuate their fallenness to God, to whom they had promised to be obedient: 2 King 11. 17. and 23. 3. and the Scripture calls those that are void of the fear of God, and carried out to all manner of lusts, uncircumcised; *Ezek. 44. 7, 9.* for uncircumcision was abominable among the Jews, so that it notes both their sin and their shame, their Ears being stopped, unfit for hearing, as if it were with a foreskin, or film over it, *Acts 7. 51. b* The Prophet doth not here lessen their crimes by their inability, and want of Power, but rather aggravates it, inasmuch as they had brought themselves under that incapacity by their obstinacy and wilfulness. As a drunken man that hath deprived himself of his reason by excess, renders the want of his understanding the more inexcusable: Either they reproach it in the messengers mouth, *Luk. 11. 45.* or rather they laugh at it, and scorn it, they cannot bear counsel, they look upon reproving them to be reproaching them, they take no delight in hearing such things: a farther reason of their impotency and obstinacy, all their admonitions and instructions seemed insipid, and therefore were they so stupid, according to the next words, *Prov. 15. 12.* See *chap. 5. 31. 2 Tim. 4. 3.*

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Luke 16. 29.

16 Thus saith the LORD, stand ye in the *b* ways, and see, and ask for the *i* \* old paths, where is the good way and walk *k* therein, and ye shall find *l* rest for your souls. But they said, we *m* will not walk therein.

*b* Having told the false Prophets their doom, he now turns his speech to the people, and gives them counsel; for he rather propounds them commands by a Metaphor taken from *travellers*, that being in doubt of their way, do stand still, pause and consider whether the direction they have received from some ignorant person, or false guide be right or not. *i* Heb. *paths of antiquity*, such as their Godly forefathers of old were wont to walk in, the *ancient paths*, ch. 18. 15. Or the *Oracles of God*, what directions his word gives, Isa. 8. 20. or the *Providence of God*, observe what hath been Gods ways and method in times past, with reference to sin and punishment, Deut. 4. 3, 4. Judg. 5. 6, 8. chap. 22. 15, 16. and what have been wont to be the best courses, called here the *good way*, or the best way to continue mercies, and prevent judgments, Deut. 32. 7, &c. See 1 Thess. 5. 21. *k* When you have found what was best and most prosperous, keep in it, stick to it. *l* You will find God to stand by you, and be a sanctuary to you, Deut. 33. 12, 19. See Matth. 11. 29. you will find things mend with you, it will be well with you, as it hath been with others; you will be satisfied and quiet, you will not doubt any longer which way to follow, see 1 Kings 18. 21. *m* It notes their great wilfulness and obstinacy, that tho the Prophets had directed them in the right way, and tho they knew others had experimented it to be so, yet they would not be persuaded to walk in it, but deliberately refused these favours offered, Isa. 8. 11, 12, 13. chap. 18. 11, 12.

17 Also I set *n* watchmen over you, saying, Harken to the sound of the *o* trumpet. But they said, We will not *p* hearken.

*n* Viz. Prophets and Messengers that fought their good, and endeavoured to prevent their miseries, by foretelling what was coming upon them, Ezek. 3. 17. and 33. 7. A metaphor from *Watchmen*, that are usually set upon high places to spy out dangers afar off. *o* Either the voice of his Prophets, which is compared to a Trumpet; Isa. 58. 1. intimating his loud crying upon the account of imminent danger: for men do not use to sound the Trumpet till danger be approaching, or the trumpet of the Enemy, chap. 4. 19, 21. *p* More of their obstinacy suitable to their carriage, ver. 16.

18 ¶ Therefore hear, ye *q* nations, and know, oh *r* congregation, what *s* is among them.

*q* He calls upon the nations round about to be as so many spectators of his severity against Judah, tho they were his own people. 1. Partly to vindicate the justice of his proceedings, that they may not think him too severe. 2. Partly to shame them, if thereby he may bring them to repentance, and therefore he makes them witnesses as well of their sin as of their punishment, ver. 19. Besides, 3. It is a secret upbraiding them, as if the Nations were more ready to understand than they. *r* Either of Israel, and then the next words must be *which* are among them; or rather of all nations, as supposing them gathered all together, Psal. 7. 7. God is willing that all the World should be witnesses of the equity of his proceedings, *s* Or that *which* is among them, the relative put for the Antecedent, either the height of their wickedness, or the severity of

their judgments; understand it either way, or both ways, and then it is the greatness of their punishment, as the effect of the greatness of their sins.

19 \* Hear, O *t* earth: Behold, I will bring \* *u* evil upon this people, even the fruit of their *x* thoughts, because they have not hearkened unto my *y* words, nor to my Law, but *z* rejected it.

*t* The *Inhabitants of the Earth*, or else God having spoken to the rational, he now speaks to the very senseless Creatures to observe his proceedings, Ezek. 36. v. 4. *u* The Chaldean Army, with all the direful effects of it. *x* *q. d.* They may thank themselves for what is come upon them, being the fruit of all these contrivances and wicked imaginations, that their hearts were full of, Prov. 1. 29, 30, 31. See Isa. 59. 7. and ch. 4. 14. by which phrase is also intimated, that their sins were not some slight oversights, but meditated and digested wickedness, and therefore God will bring upon them the just punishment for their doings. *y* Those messages that I so frequently and earnestly sent unto them by my Prophets, Prov. 1. 24, 25. *z* As it were bidding open defiance to me, scorning to be ruled by me.

20 \* To what *a* purpose cometh there to me \* *b* incense from *b* Sheba, and the sweet *c* cane from *c* a far country? your burnt offerings are not *e* acceptable, nor your sacrifices sweet unto me.

*a* An interrogation of expostulation and contempt, wherein God by the Prophet meets with their Hypocrisy, who pleased themselves with their outward Oblations and Sacrifices, and thought God would be pleased with them too; but he tells them plainly, they are to no purpose, as he speaks particularly in the close of the verse, ch. 7. 21, 22. Ezek. 40. 29. *b* That this was the product of *Sheba*, a Country in *Arabia Felix*, to which Country Frankincense was peculiar, see on Isa. 60. 6. *c* Or *cane*, *i. e.* good, or the best cane, the article *hath* the force of a superlative, for *Cane* that is good, the *Hebrews* have no degrees of comparison: the same that is mentioned as an ingredient in the holy Oyl, Exod. 30. 23. See Isa. 43. 24. *d* Not that it was brought from the remotest parts of the world, as from *India*, as some, for it was known to the *Jews* in *Moses* his time, Exod. 30. 23. but because it grew not in their own land, but was fetched or brought to them from *Sheba*, Isa. 60. 6. where it did grow, as *Diodorus* testifies, lib. 3. p. 125. and *Strabo*, lib. 16. *e* King. 10. 2. compared with *Joel* 3. 8. who is called the *Queen of the South*, and to come from the uttermost parts of the Earth, Matth. 12. 42. because the South Sea did bound the Country; to what purpose art thou at this trouble and charge to fetch these ingredients for thy incense? *e* Not likely to atone me, they will not be for acceptance, I cannot take delight in them, Hos. 9. 4. as the next expression, *q. d.* away with these childish trifles, whereby you think to pacifie me. By these *species* he understands the whole legal Worship.

21 Therefore thus saith the LORD, Behold, I will lay stumbling *f* blocks before this people, and the fathers, and the *g* sons together shall fall upon them: the neighbour and his *h* friend shall perish.

*f* God gives this name to all the occasions of the *Jews* ruin; he exposeth them, or suffereth such things to be laid in their way, as shall be the occasion of their destruction, such things which they shall not get over; or an *hypallage*, I will bring destruction upon them, as the *Hebrews* use to speak, they have sent a City into the Fire, *i. e.* they have sent Fire into the City. Or God doth here compare his judgments to traps, wherein they shall be taken, which they thought easily to have evaded; what these stumbling blocks are, seem to be expressed in the following verses. *g* As well the Fathers that have more prudence and policy, as the Children that are more inadvertent, or possibly may count themselves less guilty, shall perish by these stumbling blocks, no recovering for themselves, Isa. 8. 14, 15. *h* Men of all sorts and conditions, the greatest intimates and associates, tho all lay their heads together for counsel, yet shall they not be able to help one another, but a promiscuous destruction there shall be, ver. 11. chap. 13. 14.

22 Thus saith the *i* LORD, Behold, a people cometh from the \* North *k* countrey, and a great nation shall be *l* raised from the *m* sides of the earth. \* chap. 10. 22. & 50. 41, 42, 43

*i* Now the Prophet is shewing what these destructive stumbling Blocks shall be, of which he had prophesied 40 years already, and yet they would not be warned. *k* See ver. 1. *l* God shall stir up the *Chaldeans* like a great Storm or Tempest, ch. 1. 15. and 25. 32. See Ezek. 23. 21. *m* The remote and uttermost parts of the *Babylonian* Territories, tho at the greatest distance, yet God will bring them, which may note the greatness of Gods displeasure against *Judah*, this circumstance being



being noted among the Curses, *Deut.* 28. 49. see *Isa.* 5. 25, 26, &c. *chap.* 5. 15.

23 They shall lay hold on bow and *n* spear: they are cruel, and have no *o* mercy: their voice roareth like the *p* Sea, and they ride upon *q* horses, set in *r* array as men for war, against thee, O daughter of *s* Zion.

*n* Or they shall carry; they shall not want Military ammunition of all sorts for the dispatch of this great work, *Synechdochically* expressed for all sorts of weapons. So *Psal.* 35. 2, 3. *b* See *chap.* 50. 42. not be intreated, or to have any pity to Sex or Age, poor or Rich, *chap.* 21. 7. See the like *Isa.* 13. 17, 18. and this was as duly executed, as here prophesied, 2 *Chron.* 36. 17. *p* Which as it is very violent, so it causeth great consternation by its noise, compared to the roaring of the Devils, *James* 2. 19. possibly it may intimate, they would not hearken to the voice of his Prophets; now they shall hear the terrifying noise of Armies like the roaring of the Sea. *q* Which is a creature in especial manner adapted by God for War, as he is described, *Job* 39. 19, 20, &c. implying their speed, strength, and fierceness, *chap.* 50. 42. *r* The whole Nation set as it were in *Rattalia* against them, that they may perceive they have to do with Soldiers, the LXX reading, *ἡν ὡς πῦρ*, for *ἡν ὡς πῦρ*, render it as fire to the War. *s* Or Jerusalem, for these two Titles are promiscuously used for the same place, and the term *Daughter* is often given to Cities and Countries, as *Psal.* 45. 12. and 137. 8. *Isa.* 23. 12. and 47. 1.

24 We have heard the fame thereof: our hands wax *e* feeble: \* anguish hath taken hold of us, and pain, as of a woman in *n* travail.

*e* The Prophet personates the Peoples affections, *q. d.* at the very report of the approach and fierceness of this people, we are dismayed and discouraged, our hearts melt within us; all warlike Courage was taken from us, 2 *Sam.* 4. 1. or he modestly reckons himself among the rest. *u* A description of the exquisiteness of their sufferings, *chap.* 13. 21.

25 Go not forth into the field, nor walk by the *x* way; for the sword of the enemy and fear is on *y* every side.

*x* Expressing the great danger that there would be every where, there would be no stirring out of their fenced Cities, or Houses, *chap.* 8. 14. but great danger to them that go out, and to those that come in, they would find death every where; now seek out some by-ways, venture not in common Roads, *Judg.* 5. 6. *y* The language of one speaking to another; it seems to be a proverbial speech frequently used to express unavoidable dangers, *Psal.* 31. 13. *chap.* 20. 3, 10 and 49. 29. All places will be full of Soldiers, so that all attempts will be very difficult, *Lam.* 5. 9.

\* *chap.* 25. 24. 26 O daughter of my *z* people, \* gird thee with sackcloth and *a* wallow thy self in ashes: \* *Zech.* 12. 10. \* make thee mourning; as for an only son; most bitter lamentation: for the *b* spoiler shall suddenly come upon us.

*z. i. e.* O my people, that art beloved as a *Daughter*. *a* He calls upon them to mourning in the deepest manner, wherein they can express it, girding with sackcloth, close mourning, *chap.* 4. 8. wallowing in Ashes, *chap.* 25. 34. *Mic.* 1. 10. lying low in humiliation, and prostrating themselves before him; he further describes the nature of it in the following expression, such as is for the death of a Child, a Son, an only Son, *Amos* 8. 10. and then seems to sum it up in this bitter, most bitter Lamentation, Heb. *wailing of bitterness*, noting the highest degrees of Lamentation, he seems to want words to express it, See *chap.* 9. 17, 18. and it is likely the Prophet doth not so designedly exhort them to repent, as rather describe the state of persons in a lost and despairing condition. For here the Prophet takes upon himself the person of one denouncing war: And sackcloth and ashes is often mentioned where there is no hope of Conversion or Repentance. *b* The King of *Babylon* and his Army, *chap.* 4. 8.

\* *chap.* 1. 18. 27 \* I have set thee for a tower, and *c* a fortress among my people, that thou mayest know and try *d* their way.

*c* Here God speaks by way of encouragement to the Prophet, and tells him, he had made him a fortified Tower, that he might both discover the carriages of his People, which is one use of an high Tower, *Isa.* 21. 5, 8. *Hab.* 2. 1. and also to assure him, tho they shall make several attempts against him, yet he shall be kept safe as in a Castle or Fortrefs, *ch.* 15. 20. *d* Their courses, actions, and manners, and which way they stand affected, thou mayst bring all to thy strict observation and scrutiny, as Goldsmiths or Refiners do Metals, for so is the word *try* used, *Psal.* 66. 10. and elsewhere: hereby he shall be encouraged to reprove them more freely, and with Authority, because God doth promise to defend him, that they shall not hurt him; God will give him prudence to see what is amiss, and undauntedness to oppose it.

28 They are all grievous *e* revolters, \* walking \* *chap.* 9. 4. with *f* slanders: they are brats and *g* iron; they are all *h* corrupters.

*e* Obstinate and refractory, *Isa.* 21. 6. *chap.* 5. 3, 23. *f* Being their main business to detract from thee, and the other Prophets, *chap.* 18. 18. and 20. 10. a sin expressly forbidden, *Lev.* 19. 16. *g* This to the end of the Chapter is all *metaphorical*; either they are impudent, as brats doth sometimes signify, or they are obstinate and inflexible, as Iron notes; see both *Isa.* 48. 4. or it signifies their corrupt estate, they are not pure Metal, as Silver or Gold, but base and mean, as Brats and Iron mixed together, *Ezek.* 22. 18. *h* This relates to their manners; they propagate their corruption, *Isa.* 1. 4. they strengthen one another in wickedness.

29 The bellows are *i* burnt, the lead is *k* consumed of the fire; the founder melteth in *l* vain: for the wicked are not plucked *m* away.

*i* The Prophet prosecutes his *Metaphor* taken from refining of metals, intimating herein, that the Prophets had spent their lungs to no purpose; the like *Psal.* 22. 15. and 69. 3. and their strength was consumed by their so much labour and pains, *q. d.* terror of the Lord is as a fire in my throat. *k* Some read it, the lead was entire, viz. their dross did still remain in them, the lead put for their dross; but I see no reason for, nor need of this reading; but rather hereby is understood, either that means which was used to prevail with them, his words compared to lead for the weight of them, and the use of them; or the judgments which were heavy as lead, that God mixed among them, the more easily, to prevail with them; it was all upon them, as lead is used in melting Silver, that it may melt the easier, it is all wasted, and doth no good. *l* Let the Artift use his greatest skill and industry, yet is it all in vain, he can make nothing of it, the Prophets did but lose their labour in all the pains they took, *Psal.* 58. 5. after they had wearied themselves. *m* Or drawn away as the word is, *Josb.* 8. 16. and *Judg.* 20. 32. their dross and corruption, their wickedness and filthiness is not removed, *Isa.* 32. 6. for wicked may be read wickedness.

30 \* || *n* Reprobate silver shall men *o* call \* *Isa.* 1. 22. them, because the L O R D hath *p* rejected them. || Or, refuse sil-

*n* Or, *Refuse silver*, such as will be rejected in payments; they are not to be purged or reformed. *o* Or be called, *i. e.* they shall be esteemed such, as will not pass for current before God or good men, *Lam.* 3. 45. *p* The Prophet gives the reason of their being accounted such refuse stuff, viz. because God, who knew their Hypocrisy in boasting of themselves, had rejected them, *Lam.* 5. 22. therefore every one else would.

## C H A P. VII.

T H E word that came to Jeremiah from the *a* LORD, saying,

*a* See *chap.* 1. 2. This is the Title of a new Sermon much of the nature of the former, which reacheth to *chap.* 10.

2 Stand in the *b* gate of the *c* LORDS house, and *d* proclaim *e* there *f* this word, and say, Hear the word of the *g* LORD, all ye of Judah, that enter in at these gates to worship the LORD.

*b* Viz. The East Gate, which was chiefly frequented, this being the publick place of going out and coming in, and where the people were then wont to assemble, *Jeremiah* 26. 2, 10. and he is said to stand, because he was to execute the office of a Preacher, *chap.* 26. 2. not of a Judge, where the posture would rather have been sitting. *c* The Temple, *v. 4, 10. d* The place notes the vanity of their confidence, who, notwithstanding all their Provocations, yet placed their safety much in the privileges of the Temple, glorying much in that; and the manner *proclaiming*, signifies both the Authority by which he spake, and the divulging of what he spake plainly and boldly, which as it was in a publick place, viz. the Court of the people, not the Court of the Priests, from which it is distinguished, 2 *Chron.* 4. 9. and therefore said at these Gates, viz. the several Gates, that were in the Wall of the Court, of which there were six, three on the South-side, and three on the North; so possibly, it might be at some publick time of the Peoples resorting thither from all quarters, *Psal.* 122. 4, 5. when all the males were to meet; *Exod.* 23. 17. see *John* 7. 37. and therefore said all ye of Judah. *f* The Message that I send thee with. *g* See *chap.* 2. 4.

3 Thus saith the LORD of hosts the God of Israel; \* Amend your ways, and your *b* doings; and I will cause you to dwell in this *i* place.

*b. i. e.* Mend your manners. *Amending* signifies both to turn from our evil works, and make our good better. *i* You shall not go into Captivity; implying, that otherwise they should; he will continue their Habitations to them from age to age, as

\* *chap.* 18. 11. & 26. 13.

ver. 7. The doing of a thing in Scripture often supposes the continuance of it: *Lev. 26. 11. I will set my Tabernacle, i. e. I will continue it.*

4 Trust ye not in lying words, saying, The temple of the LORD, the temple of the LORD, the temple of the LORD are these.

k Because this was Gods house, wherein he had promised to dwell, and that for ever, *Psal. 132. 13, 14.* they flattered themselves, that he could dwell no where else, and would not depart, and certainly would not suffer the *Chaldeans* to destroy this, and therefore that no evil could befall them, as they promised themselves, *Mic. 3. 11.* therefore the Prophet cautions them not to deceive themselves in trusting to the Temple and its buildings, as the two Courts, and house, and holy of holies implied in the word *these*, which he doth as it were point to with his finger. (For where the Prophets speak distinctly of the form of the Temple, they reckon the Court where the people did Sacrifice, and the holy place, or house whereinto the Prophets only did enter, and the Oracle, or holy of holies, wherein was the Ark of the Covenant, and into which only the High Priest entered, and that but once a year) which these Hypocrites looked upon themselves secured by, as it were, by a treble Wall, Fort, or Bulwark, that they could not miscarry; but he would have them to know that neither these, or the services belonging to them will be able to secure them, *v. 8. ch. 4. 14.* and it is likely their false Prophets did thus persuade them, whose Prophecies he calls here these *lying words*; but God will have them know that he doth not chuse a nation for the places sake, but the place for the Nations sake; the like caution the Apostle gives them, *1 Cor. 10. 2, &c.* The *Emphasis* that may be in this threefold Repetition, seems rather to relate to the confident, and often reiterated brags and boasts of the Temple, that were in their mouths, than the worth and excellency of it, in regard of Gods owning it. The Prophet standing in the Gate at which the People entered, doth as it were point at the several buildings appertaining to the Temple, viz. the Courts, House, Oracle, &c.

5 For if ye thoroughly amend your ways, and your *m* doings; if you thoroughly execute Judgement between a man and his *n* neighbour;

m He tells them it is not their vain Confidence in their privileges, and boasting of the Temple, but only their serious and thorough Repentance in turning to God both in point of piety and equity, that can secure them. *n. i. e.* Impartially among one another, between man and man without favour or hatred.

6 If ye oppress not the stranger, the fatherless and the *o* widow, and shed not innocent *p* blood in this *q* place, neither walk after other *r* Gods to your hurt.

o Here they are cautioned against three sins, that this people were generally addicted to; oppression, blood, and Idolatry, and he instanceth in the worst of oppressions, viz. of such as God hath more especially taken into his immediate protection, because these are most void of help, and most obnoxious to injuries. The *stranger*, *Exod. 22. 21.* the *fatherless* and *widow*, and *ver. 22, 23, 24.* see them all three together, *Deut. 10. 18.* and *27. 19.* See on *Isa. 10. 1, 2.* and where God speaks of right administering of Justice, he usually makes mention of these three to prove the integrity and impartiality of Justice; and tho this may more properly respect the Princes and great Ones, yet I conceive here the Prophet doth not so restrain it. *p* Either by Murder, or unrighteous Sentence, being one of those sins in special mentioned, for which God expresth his high displeasure, and will send the *Chaldeans* upon them, *2 Kings 24. 4.* *q* Either in this City in special, or the whole land in general, see *v. 3.* and there he would shew what a foolish thing it is, that they should boast of their security in this place, and yet shed blood, which pollutes every place, *Num. 35. 31, &c.* *r* Abstain from your idolatrous courses, and depart not from my pure and uncorrupted Worship, unto your superstitious and Hypocritical Service, and he adds to your hurt, or your own hurt, to shew that they will be the only sufferers by it, not God, *v. 19.* God is neither benefited or damaged by any thing that we can do, *Job 35. 6, 7, 8.*

7 f Then will I cause you to dwell in this place, in the land that I gave to your fathers, for *t* ever and ever.

f. i. e. Upon this condition, that you will return unto me, then either I will establish and fix you in the land; or as anciently read, *Sachant*, in *Kal*, I will dwell, viz. amongst you in this place, otherwise not. *i. viz.* Judea, both in Jerusalem, and the whole Country, as the next words manifest. *u. i. e.* From age to age as your Fathers did before you from the days of *Joshua* until now.

8 x Behold, ye trust in lying *y* words that cannot profit.

x Take notice of it, and think of it seriously. *y* Either flat-

tering your selves with your own conceits, whereby in your discourses you strengthen one another, or depending upon the delusions of your false Prophets, *chap. 5. 31.* and *13. 26; 27.* or rather bolster your selves up upon your privileges, or bare Ceremonies which you so much boast of, as *ver. 4.* all which he tells them will profit them nothing.

9 Will ye *z* steal, murder and commit adultery, and swear falsely and burn incense unto Baal, and walk after other Gods whom ye *a* know not.

z Here the Prophet mentions divers of those sins, in which they were notorious, viz. *Thieves, Murderers, Adulterers, perjured Idolaters, &c.* *a. q. d.* Can you think that this can be grateful unto me, or any whit advantageous to your selves to frequent my house, and yet retain these odious sins, as if I were a companion for *Thieves, Murderers, &c.* *a* Such as they had set up new, and never had any experience of, and therefore could have no reason to serve them, therefore called new Gods, *Deut. 32. 17.* *Judg. 5. 8.* but of my power and goodness you have ample proof, in your deliverance from *Egypt*, and the wonderful Miracles and Signs that God had shewn you in the Wilderness, and his Victorious Arm for you in *Canaan*, of which things these *Jews* could not be ignorant, and therefore the more inexcusable; four of these sins respect the second Table, these two last the first; the name of *Baal* is here put for all Idols.

10 And come and stand before me in this *b* house † which is called by my *e* name, and say, we are delivered to do all these *d* abominations?

† Heb. whereupon my name is called.

b In the Temple, either as if they had done no such thing, like the Whore that wipes her mouth, and saith she hath done no wickedness, *Prov. 30. 20.* noting their deep Hypocrisy, or else that barely this would expiate for all their abominations, as if they could make God amends for their sins by their Duties; and their posture of standing notes their service, *1 Kings 10. 8.* *Prov. 22. 29.* c That is acknowledged to be my house, and bears my name, dedicated to me. d That is, after they had appeared before God with their Sacrifices, either they thought themselves safe from all danger, and freed from Gods judgments, *Mal. 3. 15.* Or rather privileged to return to all those wickednesses again, hereby noting their impudence, see *Isa. 1. 12, &c.* LXX read it, *we have abstained from all these Abominations*, as if these were the lying words in which they trusted.

11 Is \* this house, which is called by my name, \* *Isa. 56. 7.* become \* a den of *e* robbers in your eyes? behold, \* *Mar. 11. 17.* even I have *f* seen it, saith the LORD. *Luk. 19. 46.*

Heb. Breaker through. The word is taken in a large notion for all sorts of Plunderers, whether in house, *Ezek. 7. 22.* or field, high-way men, *Dan. 11. 14.* Do you look upon this house as a Sanctuary and refuge for Robbers and Murderers, do you esteem it so, and is it so in your eyes? so the phrase is used, *Num. 13. 33, &c.* hereby making me an Abettor of all your Lewdness, *Mat. 21. 13.* a Metaphor taken from wild Beasts, and mischievous persons, that do both secure themselves, and hide their prey in Holes and Caves of the Earth, *Psal. 10. 8, 9.* f *q. d.* As crafty as you are, you cannot hide these things from me, nor all those workings of your thoughts about them, *Psal. 10. 11, 13, 14.* *Ezek. 18. 12.* He checks their foolish vain confidences, whereby they deceive themselves, *1/4. 29. 15.* God will not be blinded by all their vain Oblations.

12 But go ye now unto \* my place which was in \* *Josh. 18. 1.* *g* Shiloh, where I set my name at the *b* first, and see *Judg. 18. 31.* what I did *i* to it, for the *k* wickedness of my people *Israel*.

g A place that did belong to the Tribe of *Ephraim*, *Psal. 78. 60 comp. 51.* The situation whereof see *Judg. 21. 19.* and called Gods house, as the Temple is *1 Sam. 1. 3, 7.* he sends them either for an Example, which had the same privileges and holiness with the Temple, not to go thither locally, but to cast their thoughts back, and consider of it that they might know that Gods presence is not tied to places, *Acts 7. 48.* b Where I did at first give you the Token and pledges of my presence among you, when you first entered into the pleasant Land, noting the antiquity of *Shiloh* before the Temple. i. e. He utterly forsook it, he did not only deliver up his people into the *Philistines* hands, but the *Ark* also, the token of his Presence, which never returned to *Shiloh* more, and afterwards delivered the 10 Tribes wherein *Shiloh* was situate, into Captivity to the *Affrian*, see *ver. 14. 15.* wherein he upbraids them for their folly in thinking that the *Ark* or *Altar* in the Temple should any more privileged them than it did *Shiloh*. k He gives them the reason of it in these words, the wickedness of his people, and chiefly the Priests, *Hophni* and *Phinehas*, *Eli's* Sons, *1 Sam. 2. 12, &c.* and why should they think to escape, who did equal, if not exceed them?

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, \* rising up *m* early, and speaking, but ye heard \* *v. 25.*



\* *Iſa. 65. 12.* not; and \* *I called you, but ye answered* and *66. 4.* not.

*I* Either the same, or as bad or worse than they did at *Shiloh*, or particularly those mentioned, *ver. 9.* *m* A Metaphor taken from persons that are diligent in their business, they use to rise up early, *q. d.* I did not only speak by my Prophets, but they in my name used all diligence to reclaim you, *ch. 11. 7, 8.* and *5. 5, 4.* calling earnestly unto you, by which he means his Exhortations and Menaces, which ought to have had some efficacy upon them, but you slighted and disregarded, and would not come at my call, *Prov. 1. 24.* see on *2 Chron. 36. 15, 16.* and on *Iſa. 50. 2.*

*14* Therefore will *I o* do unto this house which is called by my name; wherein ye trust, and unto the *p* place which *I q* gave to you and to your fathers, as I have done \* to *r* *Shiloh*.

\* *1 Sam. 4. 10.*  
*11. Psal. 78. 60.* *loh.*  
*chap. 26. 6.*

\* Because they have added this their obstinate refusing of all Admonitions to the rest of their provocations. *o* *Viz.* Cause the consecrated things of the Temple to be taken away by the hand of the *Babylonians.* *p* See *ver. 7. q. viz.* Upon condition of your obedience, *Psal. 105. 44, 45.* and therefore may justly upon the breach of the condition, take from you again, may by virtue of my Sovereignty, *Job 1. 21. r* See *v. 12.*

*15* And I will cast you out of my sight, as I have cast out all your Brethren, even the whole seed of *t* *Ephraim.*

*f* You shall have my presence with, and watchful eye over you no more, but I will send you into Captivity to *Babylon*, as I did your Brethren into *Aſſyria*, see on *2 Kings 17. 6, 18.* and he terms them here *Brethren*, to let them know that they and *Israel* proceeded from the same stock, and therefore had no reason to expect, but it should fare alike with them, seeing their sins were alike, *2 Kings 21. 13, 14.* See *t* *Viz.* The *10 Tribes*, *Iſa. 7. 1, 2.* compared, called by this name often, because that was the most numerous and potent of all of them, and because their Kings proceeded from the stock of *Ephraim.* *Jeroboam* their first King of that Tribe, and it is said emphatically the whole seed, because the *Jews* had but half the Tribe of *Manasseh* joined with them, and so might look upon themselves somewhat inferior.

\* *chap. 14. 11.*

*16* Therefore \* *n* pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

*n* God forbids his Prophets to pray for them in any kind, by any Cry or Intercession, or running upon me, which shews that God is resolved to root them out, seeing he will admit of no Intercession, according as he charged *Moses*, *Exod. 32. 10.* and the like *chap. 11. 14.* For God hath been wont to suffer himself to be prevailed with by the Mediation of his Servants, as of *Moses*, *Exod. 32. 11, 14.* *Num. 14. 19, 20.* But now he would admit of no Intercession, see *Ezek. 14. 14, 20.* and *ch. 15. 1.* and the next words. This charge seems to be laid upon the Prophet, partly to take off the envy of the People from him, when they knew he was commanded to do no otherwise; partly to embolden him in this displeasing work, laying aside all Compassion. But certainly the Prophet did pray that God would mind his Covenant in saving a remnant, tho not that God would revoke his Decree; and to save the body of them.

*17* Seest thou not what they do in the cities of Judah, and in the streets of *y* *Jerusalem?*

*x q. d.* How canst thou pass along the streets, but thou must needs be an Eye-witness of their Abominations to thy no small trouble and sorrow, as *Sodom* was to *Lot*, *2 Pet. 2. 8.* therefore how canst thou plead with me on their behalf? how canst thou either pray for them or I pity them? *m* In City and Country. See *chap. 2. 23.* and *11. 13.*

*18* The *z* children gather *a* wood, and the fathers kindle the *b* fire, and the women knead their dough to make *c* cakes to the *||* queen of *d* *Heaven*, and to pour out *e* drink-offerings unto other gods, that they may provoke me to *f* anger.

*||* Or frame, or  
workmanship  
of heaven.

*z* Here God shews how busily they are employed from the youngest to the oldest, and how industrious for their Idolatry, *ch. 44. 17.* see *Mat. 24. 38.* every one in the Family doth somewhat towards it. *a* Or sticks, for the word is plural, and so used, *Num. 15. 32, 33.* an employment, if we understand small sticks, proper for Children; if greater wood, suitable to youth who excel in strength, and may be understood by children and young ones. *b* They heat the Oven, Hearth or Stone on which they were baked. *c* Prepare all the Materials of which to make Cakes; probably they were of some particular shape, or had some peculiar Impression of some of their gods stamped upon them, like the Popish Wafers, some say stamped with stars, as being offered up to the Host of Heaven, or with some peculiar Star,

*Amos 5. 26.* *Alt. 7. 43.* *d* Or frame, or workmanship of Heaven; this is diversly interpreted, some take it for the Sun, which is signified by a word of the Feminine gender, *Iſa. 24. 23.* and of a feminine use, *Nab. 3. 17.* some for the Moon; as the Sun was looked upon as King, so the Moon as the Queen of Heaven, because of the largeness of her body, in which she appears, and of the light she gives, but especially by reason of the government she exerciseth over inferior Bodies; others, more probably, for the whole host of heaven, *Jer. 8. 2.* and *19. 13.* and so the *LXX*; according to which probably for their sakes they received divers stamps and impressions; they that would see more, may consult the *English Annot.* and the *Synop. e* *Viz.* Wine and other strong drinks, *Exod. 27. 40, 41.* *Numb. 28. 7.* The Devil is Gods Ape, and taught Idolaters to use the same Rites and Ceremonies that were used in Gods Worship; therefore here these Idolaters in pouring their Drink-offerings, which might seem to be blood, or at least blood mixed with them; see on *Psal. 16. 4.* imitated Gods Drink-offerings, as they did his meat-offerings in their Cakes, as in *Lev. 2.* by these they did furnish the Table mentioned, *Iſa. 65. 11.* see there. *f* Noting rather the proper effects and consequences of their Idolatries, than that they did propound to themselves such an end in doing it; but it seemed to be a kind of bidding open defiance to God, by which it appears they were all mad upon their Idolatries, they were set upon it, as *Dauids* heart was set upon the Worship of God, *Psal. 16. 8.*

*19* Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?

*g* Do they think to grieve me, and trouble my mind? they are deceived, I am without passion, and can be without their offerings, will not they themselves feel the smart of it, *v. 6?* Will they not procure anger to themselves as an arrow falls on the head of him that shoots? *1 Cor. 10. 22.* of the phrase see *chap. 3. 25.*

*20* Therefore thus saith the Lord GOD; behold, my *b* anger and my *i* fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the *l* ground; and it shall burn, and shall not be quenched.

*b* Put for his Revenge by a Metonymy of the cause for the effect. *i* This expresseth his anger boiled up to the height, *ch. 4. 4.* *k* A Metaphor taken from violent rains, see *chap. 6. 11.* and may in particular allude to those showers of fire that were poured out upon *Sodom*, *Gen. 19. 24.* *l* These particulars are enumerated to express an utter desolation and ruin, see *ch. 4. 25.* and it is threatened against these creatures, which are innocent, because they were made for the use of man, partly that it might shew, how greatly God is offended, and that it should work upon them not only a greater fear of his judgments, but a greater shame for their sin, that they should occasion such sufferings upon the innocent Creature, *Rom. 8. 20, 22.* *m* He follows the threatening with the irresistableness of it, his resolution is not to be revoked, *chap. 4. 4.* and this is suitable to the charge he gave the prophet, *ver. 16.*

*21* Thus saith the LORD of hosts the God of *Israel*; \* *n* Put your burnt-offerings unto your *ofa-* \* *Iſa. 1. 11.*  
crifices, and eat flesh. *chap. 6. 20.*  
*Amos 5. 21.*

*n* The Ironical words of one that seems to be in a great rage, take those that are peculiar, and to be all burnt to me, *Lev. 1. 9.* and put them to your own of what kind soever, eat them; and do what you will with them, I will have none of them, take it all and fill your own bellies, for you sacrifice not to me, but to your selves. See *Hos. 9. 4.* where their meat-offerings are called in scorn, *meat for their life* to nourish their bodies. *o* That part of your Sacrifices, which you are allowed to eat, they are but as profane food, do not you think to be sanctified by them, because I accept them not.

*22* For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning *†* burnt-offerings or *p* sacrifices.

*†* Heb. the  
matter of.

*p* Some would argue from hence, that sacrifices were at first an invention of men, as *Papists* and *Socinians*; and because they should not be used to Idols, God gave way for the introducing them into his Worship; but it is evident in Scripture that they have been of Divine institution ever since *Adam*, *Gen. 4. 3, 4.* as to the meaning of the words. God doth not condemn them, or deny them, save only comparatively, in respect of obedience, not so much these, as obeying his Commands, *1 Sam. 15. 22.* *Hos. 6. 6. i. e.* Mercy rather than Sacrifice. Negatives are often put for comparatives, *Gen. 45. 8.* *Exod. 16. 8.* *Job 5. 45.* Hence the *Heb.* is the matter of burnt-offerings, for sacrifices were not instituted for themselves, but for other uses, and to be signs of Faith in his promises, and obedience to his Commands, as in the next verse, where the condition, promise and end are all set down.

*23* But this *q* thing commanded I them, say-

\* Deut. 6. 3.  
\* Exod. 19. 5.  
Lev. 26. 2.

ing, \* Obey my voice, and I will be your God, and ye shall be my people: \* and walk ye in all the ways that I have commanded you, that it may be well unto you.

g Or word, which is the rule by which all obedience is to be tried, viz. what commands, every thing else being but meer superstition. r He shews what would be the good effect of their obedience, Exod. 15. 26. Deut. 5. 29, 33. which implies, that their sufferings are from their perverseness, as it is expressed in the next verse.

|| Or, stubborn-  
ness.  
† Heb. were.  
\* chap 32. 33.

24 But they hearkned not, nor *f* enclined their ear, but walked in the counsels and in the *t* imagination of their evil heart; and *†* \* went backward, and not *u* forward.

f It notes something of an higher degree of non-attention, than bare *not hearkning*, viz. their *not listening* that they might obey what they hear, chap. 7. 26. & 11. 8. noting not only their slowness but their stiffness. t Or stubbornness, see ch. 3. 17. u Like resty beasts, see chap. 2. 27. a sign of their contempt, implying either 1 They were worse by their admonitions and corrections, and so nothing did thrive with them: or 2 From the very first they have gone farther and farther from me, as ver. 25. 26. 3 Or else depending upon their outward services, they set not my commands before their eyes, but cast my true worship behind their backs, Mat. 23. 23.

25 Since the day that your *x* fathers came forth out of the land of Egypt unto this day, I have even *y* sent unto you all my servants the prophets, daily rising up early, and sending them.

x God seems to upbraid them with their stock, they came of a perverse kind, their very Fathers were so before them, and they have continued in their perverseness, Neh. 9. 16, 17. they did not now begin to be rebellious, but it had been their practice all along, never ceasing from the time their Fathers came out of Egypt to the days of Jeremiah. y God tells them what care he had taken to inform them in their Duty and Happiness, not once or twice, but sending Messengers to them seasonably, and constantly from first to last, 2 Chron. 36. 15. Neh. 9. 29, 30. Amos 2. 10, 11. See on ver. 13. and chap. 25. 3, 4. &c. The Church of God hath never wanted Teachers raised up and sent by God.

\* chap. 11. 8.  
\* Neh. 9. 17, 29.  
chap 16. 12. &  
17: 23. & 19.  
15. & 25. 3.

26 \* Yet they hearkned not unto me, nor enclined their ear, but \* hardned their neck; they did *z* worse than *a* their fathers.

z Their Fathers had done bad enough, but they were so far from reforming, that they did worse than their Fathers, Judg. 2. 19. chap. 9. 3. and whereas he had said before your Fathers, a Now changing the person he saith *their* Fathers, as it were in great displeasure turning away from them to the Prophet, as one speaking, but in vain, to such a stupid people.

27 Therefore thou shalt speak *b* all these *c* words unto them; but they will not *d* hearken to thee: thou shalt also call unto them, but they will not *e* answer thee.

b Viz. Revive upon them all that thou hast been speaking to them from me these 40 years and upwards. c Whereby God shews that there is nothing wanting on his part, for notwithstanding all their perverseness, yet he still warns them by his Prophet, which will leave them the more inexcusable, Ezek. 2. 5, 7. d This must needs be a great trial to the Prophet, that he is assured that he shall speak to them in vain. But this God acquaints him with before-hand, partly for Jeremiah's sake, that he should not be discouraged, but the more emboldened, tho he saw no success, Ezek. 2. 7. and partly for the peoples sake, that being foretold of their obstinacy, they might be-think themselves and repent, if yet there might be hope, Lam. 3. 29. e This shews their further refractoriness, that were not only deaf to Gods Message by his Prophet, but tho he cried loud, followed one Exhortation with another, yet they would make no return unto it.

|| Or, Instru-  
ction.

28 But thou shalt say unto them, this *is* a *f* nation that obeyeth not the voice of the LORD their God, nor receiveth *g* || correction: truth is perished, and is cut off from their *b* mouth.

f Spoke in a way of contempt, g. d. a nation more than Heathenish, tho they profess themselves a peculiar people to me, yet to be numbered among the Gentiles. g. i. e. Answer not the ends of Correction, viz. to be instructed, chap. 5. 3. and submit their Necks to the Yoke, which laid the foundation of all their Rebellion. b There is no trusting or believing them in any thing they say or do; no Veracity or Fidelity, but perfidious both to God and Men, being all filled with Hypocrisy, Lies and Deceits.

\* chap. 16. 6.

29 \* Cut off thine *i* hair, O Jerusalem, and cast it *k* away, and take up a lamentation on high /

places: for the LORD hath rejected and forsaken the generation of his *m* wrath.

i It was an usual token of sorrow among the Jews, to cut off the hair, Job 1. 20. Isa. 15. 2. Mic. 1. 16. but here he speaketh, either 1. to Jeremiah, for O Jerusalem is not in the Text and to speak to them as a woman whose hair is for an ornament, 1 Cor. 11. 15. therefore this must needs signify an higher degree of Sorrow; cutting the hair among the Ancients did signify 1 Mourning. 2 Bondage. For the cutting of the hair in Servants was a token of Subjection, so that this speaks Jerusalem's mournful condition in her Captivity. k It is not to be reserved as sometimes men and women both do for some use, but to be cast away, and as a thing good for nought. And thus it may agree with the Churches Lamentation, Lam. 5. 16. for it is not here exhorted to, as a token of Repentance, but as a threatening of Judgments. l See chap. 3. 3. lift up thy voice on high in Lamentation, when thou hast thine eye or thoughts upon the high places, where thou wast a whoring from me, for which thou now goest into Captivity. m Or of his over-running anger, as some render it, i. e. with whom he is extremely vexed, this present Generation, that by their provocations have brought themselves under his wrath, ver. 18, 20. a generation destined to the wrath of God, called elsewhere the people of his curse, Isa. 34. 5. and such as the Apostle calls vessels of wrath, Rom. 9. 22. so far as it concerns the phrase.

30 For the children of a Judah have done evil in my *o* sight, saith the LORD; \* they have set their abomination in the *p* house which is called by my name, to pollute it.

\* 2 Kin. 21. 4.  
2 Chron 33. 4.  
Ezek. 8. 5, 6.

n Either Judah's posterity, Josh. 14. 6. or Judah's inhabitants, which are often called *their* children, to chap. 2. 16. o i. e. Tho they will not see it, yet I see it, and they shall know, that it is in my sight, i. e. that it displeaseth me. p Here he instanteth in one species of their abominations for all the rest, whereby it appears they were grown to a great height of impiety; it was not enough to have their Idols and superstitions abroad in the Hills and Groves, nor in private in their own Houses, Isa. 57. 6, 7, 8. chap. 9. 13. but they must bring them into Gods House, as Manasseh did, 2 Kings 21. 4. God having but one House in the World, as it were to confound him, 2 Chron. 36. 14. chap. 32. 34. Ezek. 8. 8.

31 And they have built the \* high places of *q* \* 2 Kin 23 10; Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the *r* fire; which I commanded them not, neither came it *†* into my *t* heart.

chap. 19. 5.

† Heb upon my  
heart.

q See on Isa. 30. 3. it comes from *Toph* that signifies a drum because they did beat drums to hinder the noise of their childrens screeches when they burnt them in Sacrifice upon the Altars, called here high places to Moloch, which is also called Me'chem. r Tophet was situate in a pleasant Valley near Jerusalem, a place in the possession of the children of one Hinnom, Josh. 15. 8. watered by the River of Siloe. s This most inhumane practice of burning their children, even their own Bowels to Moloch, not their sons only, but their daughters who were most tender, they did expressly against the command and caution of God, see on Deut. 18. 10. having learned it of the Heathen, Deut. 12. 30, 31. the Devil commanding them so to do by his Oracles; they took pattern from the Samaritans, where those of every Nation make gods of their own, 2 Kings 17. 29, 30, 31. t Which was always so far from my approving, that I never let it come into my thought or debate, whether I should or not: Or, which I abhorred from my heart, he speaks herein after the manner of men. See chap. 3. 16. & 32, 35.

32 Therefore behold, the days \* come, saith the LORD, that it shall *u* no more be called Tophet, nor the valley of the Son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be *x* no place.

\* chap. 16. 6.

u They were called so after this, and are known by those names to this day; but the meaning is, they shall acquire a name from another occasion, that shall suit them as well, viz. for the great slaughter that shall be made there, or rather thereabouts in and about Jerusalem, and therefore called the valley of slaughter, from the effect of slaughter, as Judas's field was called Akeldama, Act. 1. 19 being a place for burying of the slain, as the next words shew. x Either there shall be so great a slaughter made upon that spot by the Chaldeans, that they shall bury as many, as the place will contain, and the rest of the Carcasses they shall throw on heaps, to rot above-ground; for to lye unburied, is frequently used as a curse on such, the burying of the dead being accounted as a thing sacred, and a significant symbol of the Resurrection, or those that are slain in, and about Jerusalem at the Siege, and taking of it, shall be carried thither to be buried, either because there shall be no burying places left about Jerusalem, or that vally shall be filled, till there be no place for more, that hereby it may be so polluted, that no thoughts of holiness may remain in it, for a dead Carcass under the Law was unclean; and that which before was a valley



evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

33 And the \* carcases of this people shall be meat for the fowls of the y heaven, and for the beasts of the earth: and none shall fray *them* z away.

y The *Birds* and *Beasts* of prey shall feed on them, being exposed to open view for want of interment, *ch.* 19. 7. z A piece of humanity that even nature it self teacheth either by reason of the Enemies preference, for fear of whom they durst not, or rather, because there will be none left to do it, and this is reckoned among the curses, *Deut.* 28. 26.

34 Then will I cease to \* cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

*a* All kind and degrees of mirth shall cease, *Rev.* 18. 23. all places shall be filled with Lamentations and 'Wo; their finging shall be turned into sighing, they shall lay aside all things that are for the comfort of human Society, which is to be understood in this expreffion. *b* There shall be fuch an utter devaftation that there shall be neither feafon nor place for thefe things, *Ifa.* 64. 10, 11. *chap.* 25. 10. where marry- ing fhall cease, without which mankind cannot fubfift, there muft needs be defolation.

## CHAPTER VIII.

**A**T that time saith the LORD they shall bring out the *a* bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.

*a* This Chapter being a continuation of the former, he proceeds in carrying on the threatening with higher aggravations of the Jugment, viz. that when the time shall come spoken of chap. 7. 32, the Chaldeans rage shall reach, not only to the living, but even against those that are in their graves, and that sparing none of any degree or quality; Of the Nobles and Princes as Manasseh and others; possibly led to it out of greediness, supposing to find great treasure in their Sepulchres; of the Priests and Prophets, principally the false ones, as a just judgment of God against them for deceiving the People: of the Inhabitants of Jerusalem, out of their spirit and fury kindled against them, as Soldiers, or in contempt and ignominy, and this notes the utter desolation of the City, not only razing the walls, but turning up the very Sepulchres which were accounted sacred, and not to be violated.

2 And they shall *b* spread them before the sun, and the moon, and all the host of *c* heaven, whom they have *d* loved, and whom they have served, and after whom they have walked, and whom they have fought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

**b** Nor gather them together into charnel houses. as we usually do out of humanity, but scatter them about as it were to be turned into dust and dung. *c* viz All the rest of the Stars, to shew that they should not lye out in the day time only, but night also, before the Moon and Stars, *chap. 36. 30* their Carcasses shall be caſt to their Idols, *Lev. 26. 30* *2 Kings 23. 14. 20.* a kind of *Lex Tallionis*, that as they had served and worshipped these Creatures, God doth as it were appoint them as spectators and witnesses of his vengeance and what contempt he pours upon them, their Carcasses being brought before their Idols, which will be so shameful, as if one should draw forth the Adulterers with the Adulterer into open view, and expose them together; and it also insinuates the inability that is in these dumb Idols to help them in their misery. *d* This and the following terms serve to express the greatness and variety of their affection and zeal in their worshipping of them, *Deut. 4. 19. 2 Kings 23. 5. chap. 7. 18.* he multiplies words, as it were implying, that there can hardly be words enough to express their folly and madness, the Gentiles worshipping these Creatures, not only for their beauty and lustre, but according to their ancient Philosophy apprehending them to have been living Creatures, and that all events were ordered by them. *e* On the superficialities of it, there shall be no care taken of them, but they shall lye in the open Country in the Air, till they rot into dung or dry into dust, as in the beginning of the verse, see *Psal. 83. 10. chap. 9. 22.* they shall be ignominious even after death.

3 And death shall be chosen rather than life,  
by all the residue of them that remain of this

*f* A description of the unexpressibleness of their misery, that notwithstanding all the barbarism of the *Babylonians* exercised both upon the living and the dead, yet a small matter in comparison of what the living would feel, of the greatness of which misery there was a double cause; not only their being led into Captivity, but Gods displeasure following them, even in their banishment, being sorely oppressed, one of those threatenings, *Lev. 25. 36, 39. see Job 3. 20, 21. Rev. 9. 6* g Some dispersed among the Mountains, and hiding places of *Judea*, others in the Desert of *Moab* and *Idumea*, whither they fled for fear of the *Chaldeans*, and all other places where God would scatter them, an *Hypallage*. *h* He that hath all the Creatures as an Army at his Command, can do this against those with whom he is displeased.

¶ Moreover, thou shalt say *i* unto them, Thus saith the LORD, shall they fall, and not *k* arise? shall he turn away, and not *l* return?

*i* Tho possibly it be all in vain, yet thou shalt keep in thy work. *k* An interrogation that hath the force of a negative, *i. e.* surely none. or *will men*, is there no hope? and are they upon this ground desperate? Or rather will men fall and not arise? Are they such fools, that having fallen by their sins, and been foretold all that is coming, that they will not accept of a remedy? *chap. 7. 27. Hos. 14. 1.* *A metaphor* taken from one that is out of his way, can any imagine that if one tell him of it, and direct him aright, that he will not hearken to him, and turn back? It is even against nature it self for a man not to seek his own good.

5 Why *then* is this people of Jerusalem slidden back, by *m* a perpetual backsliding : They hold fast *n* deceit, they refuse to return.

**m** Either a universal backsliding. Or rather obstinately resolved to hold on, tho they fee they are out of the way, nor out of levity or inconsiderateness, the *Heb.* word signifies *strength, the same used, Psa* 13. 1. and translated for ever, implying a strong, stiff, stout refusal, see *Isa* 57. 17. *chap.* 53. **n** Either their *injustice* and *consequences* in circumventing one another, which was so frequent among them, *chap.* 9. 4, 5, 6. *Mic.* 7. 3. 4. or their *hypocrisy* whereby they think to deceive God, but they do indeed deceive themselves, the great impediment of their Repentance, *Isa* 4. 20. or rather their sticking close to their false Prophets who did deceive them, thence encouraging themselves in their wickedness, and pleasing themselves, that their miseries should not come upon them. See on *Isa* 30. 10. *chap.* 5. 31. and 14. 13, 14, &c.

6 I hearkned and o heard, but they spake not  
p aright, no man repented him of his wickedness,  
faying, What have q I done? Every one turned  
to his r counse, as the horse rusheth into the  
battel.

*o i. e. That I might hear, the words rather of God than of the Prophet, which the continuance of the speech seems to shew in the next verse, the close whereof is plain that God speaks, expressing himself after the manner of men, who are wont to listen diligently after the things they are very desirous of, see 1 Kings 20. 33. Mal. 3. 16. p Or, nor so, as the LXX, and the word is thus used, Exod. 10. 11. Psal. 1. 4. not so as I would have, had them, so far from Repentance, that I do not perceive a word from them tending that way. q I see no tendency to Repentance, I see none of them to me such as calling themselves to an account, not recoiling upon themselves, where Repentance usually begins, 2 Chron. 6. 37 as men use upon an inconsiderate act to smite upon their breast, or thigh, and say what have I done, as 2 Sam. 3. 24. r To their accustomed way, committing all wickedness without restraint, see on Isa. 59. 7. the fury and unbridledness of their lusts, being spurred on by their wills, is described in the next expression, shewing how like a headstrong Horse he runs away with his Rider, or compared to the delight that an horse seems to take in running violently and headstrongly into the Battel, as it is described, Job 39. 21, &c. and this word rushing, signifying properly an inundation of waters, helps to shew their uncontrollable blindness in another Metaphor, and see this verified of them, chap. 2. 23, 24. It is said every one, by an hyperbole, as Psal. 14. 3. and frequently elsewhere.*

7 Yea, the stork in the *r* heaven knoweth her appointed *s* times; and the turtle, and the crane, and the swallow observe the time of their *t* coming; but *\* my people know* *u* not the *x* judgment of the LORD.

*r* i. e. In the Air, which is often called *heaven*, where the Birds fly, *Plal*. 8. 8. compare *chap.* 7. 33. who possibly observe the time by the temperature of the Air. *fi* e. Observe the several Seasons of her going and coming, by some natural instinct, and this is said of the *Scork*, what kind of Fowl is here meant is disputable, (see *Eng. Annor.* and *Lat. Synop.*

**The**

\* chap. 5.4 5:

\* The same thing described in these several Fowls, that know all their seasons. *n* This notes the great stupidity of his people seeming not to have as much sense in them, as the Birds in the Air, not knowing their *summer of prosperity*, to make a good use of Gods favours, nor the *winter of adversity*, either to prevent or remove that wrath of God that hangs over their heads, *Isa. 5. 12. Luke 19. 42, 44.* they know not their time for Repentance, and making their peace with God; compared also on the same account to the beasts of the Field, *Isa. 1. 3.* and thus Christ upbraids the *Pharisees*, *Matth. 16. 2, 3.* \* Either Gods vengeance in general, or particularly hovering over *Jerusalem* and *Judea*, or rather the manner of Gods dispensations with them. So the word is used, *1 Sam. 2. 13.* and *8. 11.*

8 How do ye say, We are y wife, and the law of the LORD is *z* with us? Lo, certainly *a* || in vain made he it, the pen of the scribes is *b* in vain.

|| Or, the false pen of the Scribes worketh for falsehood.

*y q. d.* These things considered, where is your Wisdom? When you see the very Fowls of the Air are not so stupid as you are; he speaks either to Princes and Priests, or to the whole body of the people. \* This may be understood either more general of all, or may have a more special Eye to the Priests, with whom it was intrusted, *Deut. 33. 10. Mal. 2. 7.* They were wont to boast much of the Law, as well as of the Temple, *chap. 19. 18. Rom. 2. 17, 23.* *a q. d.* for any use they made of it, they had as good have been without it, God needed not to have given them a Law, *Hos. 8. 12.* *b* Neither need it ever have been copied out, divulged, and conveyed down to them by the Scribe, *Deut. 17. 18.* or the prevarications and collusions these Lawyers used in the false interpretation of the Law, wherein they sided with the false Prophets, should be in vain. A Scribe was a Teacher, one well versed in the Scripture, or esteemed so.

\* chap. 6. 15.

9 \* || The wise men are ashamed, they are dismayed and *c* taken; lo, they have rejected the word of the LORD; and what *†* wisdom is in *d* them?

† Heb. the wisdom of what things.

*c* They trusted to their refuges of lies, but when God shall bring the judgment threatened, the wisest among them will find that they shall be confounded among themselves, not knowing what to do for all their wisdom, but shall be taken with the rest, *chap. 4. 9.* by *wisemen* he means the Scribes in the former verse. The same said of *Babylon*, *Isa. 47. 10.* *d* Or what is wisdom to them? how can they say they are wise, when they have no fear of God, which is the beginning of wisdom, *Pro. 1. 7.* when they have no respect at all to the Word of God, as to any holy practice which is the fountain of all wisdom? *Deut. 4. 6. Psal. 19. 7. 2 Tim. 3. 15.*

\* Deut. 28. 30.  
Amos 5. 11.  
Zeph. 1. 13.  
\* Isa. 56. 11.

10 Therefore \* will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to \* *f* covetousness, from the Prophet even unto the Priest, every one dealing *g* falsely.

*e* A paraphrastic description of the miseries of War; God doth here insinuate that their misery shall not be for a short time, but so long, as that strangers, viz. The Chaldeans shall enjoy their Land by inheritances, so far should they be from possessing their Land for ever. *f* So greedy after their own private gain, that they took no care of equity or justice, in which word is comprized all their fraudulent dealings one among another. *g* Of this and the two next verses, see on *chap. 6. 13, 14, 15.*

\* chap. 6. 14.

11 For they have \* healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

\* chap. 3. 3.  
and 6. 15.

12 Were they \* ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush, therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

|| Or, In gathering I will consume.

\* Isa. 5. 1, &c.  
\* Matt. 21. 19.  
Luk. 13. 6, &c.

13 ¶ I will surely *b* consume them, saith the LORD; There shall be no grapes \* on the vine, nor figs on the \* fig *i* tree, and the leaf shall fade, and the things that I have given them, shall *k* pass away from them.

*b* Or in gathering I will consume them; *q. d.* I will so gather them together into their several Cities to be besieged, that it shall be no hard matter to destroy them, *v. 16.* viz. The body of the people, not every one, for there was a remnant that did escape. *i* These Fruits, Grapes, and Figs, it is probable were of greatest account and use among them, *Isa. 36. 16.* and so may be put for all other things, either for necessity or delight, which God threatens he will deprive them of by reason of the Siege, which a famine shall succeed, *chap. 5. 17.*

*Isa. 1. 7. Hab. 3. 17.* See the like *Zeph. 1. 2, 3.* Or possibly it may be spoken by way of similitude, *q. d.* they shall be wasted as when there is no Grapes on the Vine, &c. the Land shall be left as bare as when by Tempests or other violence there is neither leaf or fruit upon the Tree, *Psal. 78. 47.* *k* If this refer to the further punishment, as some, then it is as much as to say, what they have already received from me and laid up, they shall also be deprived of, *Hos. 2. 8, 9* or tho I have given it to them, yet they shall not enjoy it, it shall be taken away by their enemies; if it relate to the reason of the punishment, as others, then the copulative is put for the causal, *q. d.* because the things that I gave them, viz. My Laws, pass away, i. e. they have transgressed, *Isa. 24. 4, 5.* either sense lies fair.

14 Why do we sit still? \* Assemble your \* selves, and let us enter into the defence *m* cities, and let us be *n* silent there, for the LORD our GOD hath put us to *o* silence, and given us \* water \* of *p* || gall to drink, because we have sinned against the LORD.

*l* The people at length seem to bethink themselves, and thus to bespeak each other. *m* In their scattered Villages there is no safety for us, let us retire into places of greater security, *Matth. 24. 16, 17, 18.* possibly they thought they might be secured there, as they had been before in the time of *Sennacherib*. *n* Keep close within our walls, say or do nothing to provoke the Enemy, but sit down and bewail the deperateness of our condition, *Lam. 3. 23, 29.* or trembling expect the issue of this sad war, for there is no possibility of making head against such an Enemy that bears down all before them. *o* They now begin to perceive that the hand of God is in all this, and that therefore they have not a word to say, as if they were wronged, God hath put them to shame; much less courage to oppose the *Babylonians*, their heart fails them, they are as men in a great terror and consternation, God hath put us to silence, let us be silent. *p* Or *Poisson*; probably the name of some poisonous Herb, with the Juice or infusion whereof they were wont to kill persons, as *Hemlock*, *Nightshade*, &c. See *Hos. 10. 4.* it notes those bitter destructive judgments that God was bringing upon them, *chap. 9. 15.* which did spring from that bitter root of their sinning against him, as in the next words.

15 We \* looked for peace, but no good came, and \* for a time of health, and behold, *q* trouble.

*q* Viz Upon the persuasion of our Prophets, we expected that these troubles would never come, but all would be well, but we find our selves merely deluded by them, we looked so long till even our eyes failed us, but we see no remedy for us, *Lam. 4. 17.* A metaphor: miseries are often in Scripture compared to diseases, and deliverances to healing, *Deut. 32. 39. Psal. 103. 3. chap. 33. 6.*

16 The *r* snorting of his horses was heard from *s* Dan: the whole land trembled at the sound of the neighing of his *t* strong ones: for they are come and have devoured the land, and *†* all that is *u* in it; the *x* city, and those that dwell therein.

*r* The fury of the Chaldeans march is described by the snorting of their Horses, which is a noise they make through their Nostrils when they are chafed and trotted. *s i. e.* Even to *Jerusalem*, *q. d.* the dreadfulness of the noise shall be heard from far; or rather, tho *Jerusalem* seem to be secure, yet the furthest Coasts of the Land are in great consternation, viz. the utmost boundary of *Canaan* Northward, through which the Chaldean Army was to march. See *chap. 4. 15.* or it is to be heard, either the noise it self, or the fame of it, *chap. 6. 24.* *t* His choice Horses or Cavalry, or his stout and sturdy ones, as the word signifies; and expressed by their brisk frolicsomness and courage in the word neighing, properly applied to Horses, understanding here the chief of them, and the word for strong ones is applied to any thing that excels, as to man, *Job 34. 20.* to Angels, *Psal. 78. 25. Angels food, or the bread of the mighty.* And for Horses as here, and *Judg. 5. 22. chap. 47. 3.* *u* Heb. the fulness of it, the Trees, and Fruits, and wealth of the Land, they are entred upon their spoil, and will leave nothing in the Land, *chap. 4. 20.* It is spoken in a propheticall stile, who use to express the certainty of what shall be, as if it actually were already. *x* viz. *Jerusalem*, or rather the Cities with all their Inhabitants, as well as the Country, the singular number being put for the plural, as *Isa. 27. 10.*

17 For behold, I will send serpents, cockatrices, among you, which will not be *y* \* charmed, and they shall *z* bite you, saith the LORD.

*y* He proceeds in increasing of their terror, *q. d.* there will be no appeasing or allaying of their fury by any art or method, therefore represented by Cockatrices, called in Latin *Regulus*, or King of Serpents, as putting to flight all other Serpents, put by apposition to Serpents, shewing what kind of Serpent they shall be, a sort that cannot be charmed, viz. such an Enemy as by no intreaty

\* Psal. 58. 4, 5.



treaty can be made exorable; See on *Iſa.* 11. 8. LXX. *deadly Serpents*. & They ſhall afflict you with ſore puniſhments, not only ſtings in their Tails, as Scorpions, but in their Teeth, whereby they ſhall devour you, *ver.* 16.

† Heb. upon. 18 When I would comfort my ſelf againſt a sorrow: my heart is † faint in me.

The language of the people being long ſhut up in their Cities, and finding no relief, at laſt ſaith *Lam.* 4. 17. But more probably the Prophet now ſeems to ſpeak his own reſentments how greatly the calamity of his people did affect him; the like *Iſa.* 22. 4. when he would ſometimes reſreſh himſelf with the comfortable reſreſhments of Nature, the thoughts of his Peoples Miſery do ſo afflict him, that his heart is ready to faint, to ſink within him.

† Heb. b. cause of the country of them that are far off. 19 Behold, the voice of the b cry of the c daughter of my people, † becauſe of them that dwell in a far d country: Is not the LORD in e Zion? Is not he King in her? why have they provoked me to anger with their graven Images, and with ſtrange vanities?

b i. e. The greatneſs of their cry, the bitter cries and ſcreeches and complaints that methinks I hear: The words are abrupt becauſe the Prophet is to repreſent ſeveral perſons ſpeaking: himſelf, the People, and God. c See *chap.* 4. 11. poſſibly becauſe *Jeremiah* loved them, inſtructed them, admoniſhed them as a daughter. d Viz. Their enemies the *Babylonians* that were to come againſt them from a very far Country. *ch.* 6. 22. or the voice of them that were Captives under thoſe of a far Country, now they begin to cry, which would not be perſuaded to it before. The ſiſt is moſt to be approved of. e Viz. In *Jeruſalem*, a Metonymy of the Subject. f Or as King in *Zion* or have we not a King of the ſeed of *David*, to whom the Kingdom was granted to be perpetual? Either the words of God, *g. d.* was not I among you to provide for you, and protect you, but you muſt needs repair to Idols? the like kind of ſpeech is in 2 *Kings* 1. 3. and the cloſe of the verſe ſeems to favour this, or as others, an expoſtulatory Lamentation of the People, that the cruel Adverſary ſhould prevail over a people that had God ſo near them, *Pſal.* 48. 2, 3. and 75. 1, 2. hath God now left us, and is the promiſe of our continuance here at an end? *Pſal.* 89. 36, 37, 38. g As if God ſhould ſeem to reply here, Let them not think it ſtrange, ſeeing they have turned their backs upon me, and truſted to Idols, which are but vanity, *ch.* 2. 11, 13. called *vanity*, not only becauſe Idols are as nothing, but becauſe all the Confidence that is put in them is *vain*; and becauſe Idolaters are *vain* in their minds, and want underſtanding, I have not forſaken them, but they me.

20 The harveſt is b paſt, the ſummer is ended, and we are not i ſaved.

b And the winter no time for war, the peoples continued complaint, not unlike that *ver.* 15. the year is gone, and we are ſtill fruſtrated in our expectations, the time that we expected help from *Egypt*, *Iſa.* 30. 2, 3, 5. i Viz. By the *Egyptians* or any other Confederates.

21 For the k hurt of the daughter of my people, am I hurt; I am l black; m aſtoniſhment hath taken hold on me.

k The Prophet here ſhews how deeply he is affected with the Peoples miſery, he deeply ſympathizeth with them, it ſignifies *brokers*, I am broken in my ſpirit, and ſo it answers to the breach that is made upon the people. l I am as thoſe that are clad in deep Mourning, *Pſal.* 38. 6. *ch.* 14. 2. m I am amazed to think that my people ſhould ſin themſelves beyond help, no remedy for them, as the next verſe, that no threatnings or Counſels ſhould prevail with them.

\* Gen. 27. 25. chap. 26. 11. & 5. 8. 22 Is there no \* balm in n Gilead? Is there no o Phyſician there? why then is not the health of the daughter of my people † p recovered?

† Heb. gone up. n Gilead was eminent for Balm, *Gen.* 43. 11. taken for *Roſin* or *Turpentine*, which is a kind of more liquid *Roſin*, and either flows of drops from certain trees of its own accord, or their juice flows from ſeveral holes pierced into them, as from the *Pine*, *Cedar*, *Cypreſs*, or *Terebint* Tree. *Heb.* *Tſeri*. Gr. *entruin* from *ēso* to flow or run. *Lar.* *Refina*, *Engl.* *Roſin*. A near affinity of the words in each language, the nature whereof is to diſſolve hardneſs, to clear and cloſe up wounds. o Or *Chirurgion*, probably in a Country where were ſuch plenty of remedies, there could not want Artiſts, whereby their cures might be facilitated, by means of which the *Gileadites* and *Arabians* did excel there. p Heb. gone up; the like expreſſion, 2 *Coron.* 2. 13. the work was perfected, *Heb.* *the healing* went up upon the work, and ſo *Neb.* 4. 7. the Prophet expreſſeth his grievous complaint by way of admiration, by a Metaphor implying the inveteracy and obſtinacy of their hearts, that either would not come to the Phyſician, or that they ſhould be thus incurable where they wanted not for Prophets and Teachers, or for all ſpiritual means, flowing down daily upon them; can *Jeruſalem* and *Judea* be without

ſpiritual Phyſicians? ſome underſtand it by way of *Sarcasms*, *g. d.* where are your Medicines, your *Arms*, your *Councils*, your *Confederates*? and where are your *Phyſicians*, your *Princes* and *Prieſts*, that promiſed you Relief? without God, you ſee no help in any means, but the former more natural, and agrees beſt with the beginning of the next Chapter.

## C H A P. IX.

O H † \* that my head were q waters, and mine † Heb. who will give me my head, eyes a fountain of tears, that I might weep day and night for the r ſlain of the daughter of my people. \* *Iſa.* 22. 4. *chap.* 4. 19. *Ec.* 14. 17.

q Heb. who will give, &c. by way of enquiry, becauſe the *Hebrews* do want the Imperative mood; the Prophet in this chapter principally bewailing his poor Country-mens Calamity, whom he therefore calls the daughter of his people, he expreſſeth the greatneſs and exceſs of his Sorrows, by wiſhing that his brains were as it were diſſolved into water; for the word is ſingular, as if he wiſhed it were all one water, ſignifying plenty, and that his eyes might diſtil tears like a fountain. The ſame word in the *Heb.* for eye ſignifies a fountain; noting the continuance of it, not to be drawn dry, expreſſed by day and night, apprehending it a miſery ſo great, as never ſufficiently to be bewailed, ſee *Luke* 19. 41. r Or that are to be ſlain, viz. by the *Babylonians*, a propheticall ſtile, as ſure to be ſlain, as if they were ſlain already.

2 Oh that I had in the wilderneſs a lodging place of ſ way-faring men: that I might leave my people, and go from them: for \* they be all t adulterers, an aſſembly of treacherous u men. \* *chap.* 5. 7, 8.

ſ He proceeds in his Lamentation, which in the former verſe he did by way of *Compaſſion*, in this in a way of *Indignation*, wiſhing for ſome retiring place or ſorry ſhed, or night-Cottage. See on *Iſa.* 24. 20. tho it were but ſome mean and ſorry Hutt in the wilderneſs, as *David*, *Pſal.* 55. 6, 7. ſuch as might but ſhelter him from the injuries of the weather; LXX in ſome remoteſt ſtation or corner, where he might not be an eye-witneſs of their Miſeries to grieve him ſo at the heart, *Pſal.* 119. 156, 158. See 2 *Pet.* 2. 7, 8. and where he might hope to find better entertainment from the ſavage beaſts, than from his own Country-men. t i. e. For the moſt part, *chap.* 5. 8. both properly and metaphorically, being full of all Idolatrous practices, or there is no integrity found among them. u That deal perfidiouſly with God and Man in all the concerns they are converſant about, *Iſa.* 1. 4. and tho the word here for *Assembly* is moſt ordinarily uſed for an holy *Assembly*, *Lev.* 23. 36. *Num.* 29. 35. which cauſeth ſome to underſtand it of their being moſt vile, when they ſhould be moſt devout; yet here it moſt naturally ſignifies a kind of combination among them, as ſuch that have conſpired one among another, to act all manner of Villanies.

3 And \* they x bend their tongues like their y bow for z lies: but they are not valiant for the a truth upon the b earth: for they proceed from evil to c evil, and they know not me, ſaith the LORD. \* *Iſa.* 59. 4. *13.* 15.

x Heb. tread, becauſe bows are uſually kneeled, or trod upon, when they are bent, *chap.* 50. 14. and 51. 3. u Their Tongues are here compared to a Bow, and Lies to Arrows, becauſe as a Bow ſhoots out Arrows, ſo doth the Tongue words, *Pſal.* 64. 3. & i. e. All reproachful, falſe and noxious words to the damage of one another, and ſo bending may be preparing, framing and contriving that miſchief which they purpoſe to vent with their tongues, *Pſal.* 52. 2, 3, 4. and 64. 3. as bending is preparing the Bow to do execution with the Arrow. a *Equity*, *juſtice*, they are as eager in ways of falſhood, as men engaged in war, but ſhew no valour in maintaining the Truth. b i. e. No truth in the Earth in them, as we uſe to expreſs our ſelves, or rather more genuinely in the land wherein they live, they have no Courage in what is good. c Either in kind, or in degree they go on from bad to worſe, 2 *Tim.* 3. 13. which ſpeaks little hopes of their Repentance, the ground of all which is ſaid here to be, their not knowing of God, as in the next clause, *Judg.* 2. 10, 11. 1 *Sam.* 2. 12. the heart cannot work ſtrongly after God, where there be but mean apprehenſions of him.

4 \* Take ye heed every one of his d neighbour, \* *chap.* 12. 6. and truſt ye not in any brother: for every brother Mic. 7. 5, 6. will utterly e ſupplant, and every neighbour will f Or, Friend. walk with f ſlanders.

d Better rendred Friend or Companion, as 2 *Sam.* 16. 7. and in the next verſe, ſhewing the general corruption will be ſo malignant, that one Friend will betray another, no faith in Friends. e Wholly given to it. Heb. *Supplanting will ſupplant, or treading down, treadeth down*; trampling them under their feet, noting their oppreſſion, which they exerciſe all manner of ways, as in the next verſe, both by fraud and force. Like the Interpretation that *Eſau* puts upon *Jacob*, *Gen.* 27. 36. not only ſuch as

are near in Habitation, pretending neighbourhood and friendship, but in relation even a brother will circumvent, no respect to blood, arguing them to be monstrous in nature, putting off humanity. The word is herein allusion to Jacob who had his name from *supplanting*; a Metaphor taken from the *sole of the foot*, Gen. 25. 26. Carrying Tales and Reports up and down whether true or false, to the disturbance of the peace of Neighbourhood, ch. 6. 28. and against the Law of God, Lev. 19. 16.

|| Or, mock

5 And they will *g* || deceive every one his neighbour, and will not speak the truth: they have *b* taught their tongues to speak lies, and *i* weary themselves to commit iniquity.

*g* Heb. *mock* or *deride*; they are Scoffers. *b* They have so framed their tongues to it by custom and constant use, that *lying* is become so familiar to them, that they cannot leave it; the same word is applied to the wild Ass, used or taught to the wilderness, ch. 2. 24. and 13. 23. *b* They use a great deal of Industry, Diligence and Contrivance in it, *Psal.* 7. 14. *Isa.* 5. 18. They spare for no labour, and feel no weariness in it, whereby they are become expert.

6 Thine habitation *is* in the midst of *i* deceit: through deceit they refuse to *k* know me, saith the LORD.

*i* This God speaks to the Prophet, either to inform him, that there is no hope of this peoples reformation, chap. 8. 5. therefore he expresseth a deceitful people by the abstract, *deceit*, i. e. nothing among them, but deceit one to another, and Hypocrisy towards me, as *Psal.* 109. 2. and *vanity* for *vain men*, *Job* 35. 13. or to caution and advise him how to behave himself among such a people that he be very wary he be not ensnared by them, ch. 12. 6. *k* Either hoping to shift well enough by their several means they think to use, ch. 8. 5. they are careless of turning to me, or by hearkning to their false Prophets, who have all along deceived them; they obstinately reject my ways and Counsels, *Psal.* 36. 1, 2, 3, 4. and 82. 5.

7 Therefore thus saith the LORD of hosts: Behold, I will melt them, and I try them: for how shall I *m* do for the daughter of my people?

*I* The same Metaphor used ch. 6. 29. try them by melting them, i. e. either I will try what lesser afflictions will do, before I do utterly destroy them, or rather, I will bring judgment upon them, the fire, and fury of the Chaldeans War, that shall clear away their dross from among them, and purge away those deceits in which they trust that the remnant may be purified, *Dan.* 11. 35. as when the dross is separated from metals, the rest remains pure; see on *Isa.* 1. 25. *m q. d.* There is no remedy, I have tried all other means, and they have been ineffectual, my people will take no warning, they are grown to such an height of impiety, that I can do no less, tho they are my people, *Hos.* 6. 4. or God doth expostulate with them, How can you expect that I should treat you otherwise, that have so provoked me, and whose impieties have redounded so much to my dishonour?

8 Their tongue *is* as an arrow shot out; it speaketh *p* \* deceit: one speaketh \* peaceably to his neighbour with his mouth, but *†* in *q* heart he layeth || his wait.

*o* Before *v* 3. it was compared to a bow, i. e. ready prepared and furnished with materials contriving their wickedness, *Psal.* 11. 2. and here to an arrow shot out, actually executing what they have designed; some translate it a *murdering arrow*. *p* Never speaking what they mean, that thereby they may the easier deceive the credulous; a double-tongue, speaking fair, when they mean to destroy, *Psal.* 55. 21. as the next words explain it, intending to do the greatest mischief, when they speak fairest. *q* Heb. *in midst of him*, i. e. in his very inwards, with his whole heart he contrives mischief.

9 *q* Shall I not visit them for these things, saith the LORD? shall not my soul be avenged on such a nation as this?

*q* See chap. 5. 9, 29.

10 For the mountains will I take up a weeping, and *r* wailing, and \* for the || habitations of the wilderness a lamentation, because they are || burnt up, so that none can pass *f* through them, neither can men hear the voice of the *t* cattel; *†* both the fowls of the heavens, and the beast are fled, they are gone:

*r* The Prophet having *ver* 1. taken up a Lamentation for the slaughter of the People, he now resumes it for the desolation of the whole land, every part of it being to be laid waste, see ch. 4. 25, 26. and it either sets forth the greatness of his grief, that shall reach to the very mountains, as the words may

be read, or rather, the cause of his mourning, because he presently adds for the *habitations of the wilderness*, *s. Plain or Valley*, as it often signifies, so the word is used *Isa.* 63. 13, 14. or *pleasant plains*: the Country of *Judea* being mountainous, these Plains and Valleys were their chief places for Pastorage, which doth greatly aggravate the Devastation; these shall be burnt up, the Herbage so burnt, that it shall be left utterly barren, like a parched Heath, *v. 12*. The Mountains shall not be able to secure them, nor the valleys to feed them. *e* Either there being no path, the LXX render it on the *paths of the wilderness*, or none to pass to and fro, and so leave it desolate; or so parched and waste, that none can pass through it, so far are they from being inhabited, chap. 2. 6. *u* There where once all sort of Cattel and fowls in great plenty were wont to feed and graze, there is not so much as the chirping of a Bird, the bleating of a Sheep, or lowing of an Oxe to be heard. See ch. 23. 10, 11, 12, 13. and 50. 3. they are said to be fled and gone, either the Enemy hath swept away all, or they have forsaken the Land, because there was no food, *Jer.* 12. 4. a figurative expression of an universal desolation.

11 And I will make Jerusalem *x* heaps, and a \* den of *y* Dragons; and I will make the Cities of Judah *†* desolate, without an inhabitant.

*x* *Viz.* Of Stones and Rubbish. *y* Noting a desolate place, not any longer fit for the habitation of mankind, as the next words do speak; but for hideous Beasts; as they had made use of the Temple for a Den of Thieves, ch. 7. 11. The same also he afterwards threatens on *Babylon* her self, ch. 51. 37.

12 \* Who is the wiseman, that may understand *z* this; and *who is he* to whom the mouth of the LORD hath spoken, that he may *a* declare it, for what the land *perisheth*, and is burnt up like a wilderness, that none passeth through?

*z* *viz.* The ground of all these evils, *q. d.* Is there not a wise man among you that will concern himself, and search into the cause of all these threatened judgments, which hath provoked God to so great displeasure? See *Hos.* 14. 9. It is a question that implies there is none, or very few that consider common Calamities in the causes of them, but rather say of judgments it is a Chance, 1 *Sam.* 6. 9.

13 And the LORD saith, *a* Because they have forsaken my *b* law, which I set before *e* them, and have not obeyed my voice, neither walked therein;

*a* Either this, and the next verse refers to the former, *viz.* because there are none can give the reason why the land perisheth, therefore God will; or else they refer to the 15 and 16 verses, as shewing the causes of those judgments threatened, for either of the references do not alter the sense, see ch. 3. 19. this verse contains negative Reasons. *b* He chargeth them with their Apostasy, and refusing to obey his precepts and conform their Conversation to them. *c* Left they should plead they were obscure and hard to be understood, therefore he tells them, he had made it plain to them, they could not be ignorant of it except it were out of wilfulness and obstinacy; the like expression, *Deut.* 11. 32.

14 But have walked after the || *d* imagination of their own heart, and after *e* Baalim, which their *f* || fathers taught them.

*d* Or *stubbornness* and *obstinacy*, see chap. 7. 24. *e* See ch. 2. 23. the Prophet doth not charge them with new crimes, but with their tenacious sticking to their Idolatry. *f* See ch. 7. 18. it seems they may partly thank their education for it, as well as their now natural perverseness; hence we should learn to follow Gods Counsel in the Scriptures, and not blindly follow our Fathers Counsel, Precepts or Examples, or our own will, which is the worst Guide.

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this *g* people, with \* *b* wormwood, and give them *†* *ch.* 23. 15. water of gall to drink.

*g* This supplement *even* shews that it is spoken *emphatically*, tho they be a people that presume to be my peculiar. *b* Worms, *Dutch* *Annot* a plant to purifie and cleanse them, say some; but this doth not seem to be spoken in favour to them; therefore rather some poisonous plant which may agree to any other destructive herb, as well as *Wormwood*; and this the Heb. word doth intimate, to which purpose the *water of Gall* is mentioned in the next words, both joined together, *Deut.* 29. 18. possibly the one pointing at their drink, the other at their bread, both *metaphorically* to be understood, of which see on ch. 8. 14.

16 I will *i* \* scatter them also among the heathen, whom neither they nor their fathers have *l* known: and I will send a sword after *m* them, till I have consumed them.

*i* Either you shall wander up and down among strangers, like *Cains* Curse; or rather you shall have no friend abroad, but sold as so many Slaves from person to person. *k* Part of the

\* *Psal.* 12. 2. & 110. 3.

\* *Psal.* 28. 3.

† Heb. *in the midst of him*. || Or, wait for him.

\* chap. 12. 4. & 23. 10. *Hos.* 4. 3.

|| Or, *pastures*.

|| Or, *desolate*.

† Heb. *from the fowl even to* &c.

\* *Isa.* 34. 13. chap. 10. 22. † Heb. *desolation*.

\* *Psal.* 107. 43.

|| Or, *stubbornness*.

\* *Lev.* 26. 33. *Deut.* 28. 64.



the Curse threatened, *Deut. 28. 64.* I Neither shall this serve their turn, but I will follow them with the sword, till they be destroyed, probably meant of those that might escape out of *Jerusalem*, and fly into *Egypt*; the *Chaldeans* should pursue them thither, and either take, or slay them there, *i. e.* such of them as were appointed for destruction; for otherwise they were not all consumed, a full end was not to be made, as is promised, *chap. 5. 10.*

17 Thus saith the LORD of Hosts; *m* consider ye, and call for the mourning *n* women, that they may come; and send for *o* cunning women that they may come.

*m* Either in how sad a condition you are, what circumstances you are under, or rather, bethink your selves what course to take, and therefore puts them upon mourning and bewailing their condition, intimated by the following expression. *n* A sort of Persons, and principally women, as more apt for Passions in this kind, which they had among them, *2 Chron. 35. 25.* whose work it was, either to compose funeral Elegies, or Panegyrics in Praise of the dead, and to act them in some mournful manner, as tearing their hair, and beating their breasts, with other mourning postures, or to sing them in some doleful tone, thereby artificially to provoke, and excite both Passions and expressions of Grief in the Friends of the Deceased, rather wringing out Tears, than shedding them, in which probably they made greater seeming Lamentations than those that did really mourn, as being most concerned; not that God calls upon them to do this as approving the formality, (tho this foolish Custom had obtained in most Ages and Countries) any more than other Customs that were made use of by way of Illustration; as the *Olympick Games*, and possibly that practice mentioned, *1 Cor. 15. 29.* but makes use of it, as being customary either to excite them to, and put them upon true Repentance, or to convince them hereby, that they were not able themselves sufficiently to bewail so great calamities as were coming upon them, intimating hereby that he would give them occasion for the most unfeigned weeping and Lamentation. *o* Such as are most skillful in it. *Amos 5. 18* *Wisdom* being taken for skill in any Arts, as *Exod. 31. 3.* and elsewhere.

18 And let them make *p* haste, and take up a wailing *q* for us, that our eyes may run down with tears, and our eye-lids gush out with *r* waters.

*p* As by the calling for their Artificial Mourners, he did intimate the greatness of the Misery that was coming upon them, that with all their Art they could not sufficiently bewail it, so here by making haste, he intimates the near approach of it, that it was even at the doors. *q* Pitch upon some form of Mourning that may be suitable to our condition. *r* This and the former are each of them an *hyperbolic* expression, and yet are too little to bewail the greatness of the Judgment, which suits with the Prophets Lamentation, *v. 1.* The Prophet would herein intimate that they that were so stupid as to hear the Prophets denouncing their Judgments with dry eyes, tho he wished them to have been *fountains of tears*, shall now suddenly feel, that they shall have cause enough to send for all the helps, not only real but artificial to stir up their Mournings.

19 For a voice of wailing is heard out of *t* Zion, How are we *u* spoiled? We are greatly *x* confounded, because we have forsaken the land, because our dwellings have cast *us* out.

*t i. e.* *Jerusalem*, spoken in the present tense after the Prophetical stile, being a frequent way of the Prophets expressing the certainty of a thing. *u* How great is our Misery? or how come we to be in such a desolate condition? possibly expressions of the *Artificial Mourners*, or rather their real sense of it, now it is all too late. *x* Whether this be the complaints of the country people forced to fly from their habitation to *Jerusalem* for shelter, or of *Jerusalem* it self, that could expect no less, it filled them with great consternation, that they who thought their houses should have continued for ever, because of Gods promise, *Psal. 132. 10.* *&c.* must now forsake them, *Lev. 18. 25.* Either their persons carried out into Captivity, or have them utterly demolished by the Enemy.

20 *y* Yet hear the word of the *z* LORD, O ye *a* women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her *b* neighbour lamentation.

*y* Or, therefore, *i. e.* *z* Do not think I speak words out of my own mind or fancy, but what I speak is from the Lord. *a* Either those *hired women* mentioned before, or rather the Women of the Land, for God would have it not a mercenary, but a real mourning; and he mentioneth *Women*, *1.* To upbraid the men with their stupidity. *2.* As being more apt to grieve, thereby to express the readiness that he would have the Land to be in for mourning. *3.* Because of the decay and want there would be of men, as is expressed in the next verse, by reason partly of the slaughter, and partly of the Captivity, therefore

there is mention of *Women* with reference to *Chil'dren* in the next verse, after whom their bowels would yearn & daughters, either the Scholars of the mourning Women, or rather with reference to *young men*, unto whom they might be given in Marriage. *4.* Because the Female Sex is least able to help themselves in a common calamity. Or *5.* Because they would be least solicitous, but would indulge their delicacies, pride, sloth, and wantonness, *Isa. 32. 9, 17.* *b* Heb. *A Woman her Friend*, namely, that the grief might spread the farther and become deeper; for Affections and Passions, of what kind soever are augmented by company; it notes how large and universal the mourning should be, *Amos 5. 16.*

21 For death is come up *c* into our windows, and is entered into our palaces, to cut off the children from without *d*, and the young men from the streets.

*c* The unavoidableness of the ruin is expressed *metaphorically*, *Ezek. 21. 14. ch. 6. 5.* most likely alluding to the violent and universal storming of a City, *ch. 5. 10.* wherein there is no respect had to Sex, Youth, or Age. Several other allusions see *Assemb. Annot.* The *Chaldeans* are here understood by death, as bringing death wherever they come, a *metonymy* of the Effect. *d* No safety within or without, the Enemy shall cut off all, not only those at home, but even those that are conversing, or playing in the Streets, which commonly *Young men* and *Children* are, *chap. 6. 11.*

22 *a* Speak, thus saith the Lord; even the *b* carcasses of men shall fall as dung upon the open *c* field, and as the handful after the *d* harvest man, and none shall gather *e* them.

*a* Left they should think these things would never be, cease not to tell them from me, that they shall certainly come to pass, *viz.* what was said before, and what is said now in this verse, (these words, *Speak, thus saith the Lord*, being best read in a parenthesis.) *b* Heb. *A Carcass* of a man, noting here and there a scattered carcass. *c* As *Jezebel* was, *2 King. 9. 37.* exposed to all contempt, strewed up and down on the superficies of the Earth. Heb. *face of the Field*, and be offensive by their stench to all that pass by, *ch. 44. 12.* *d* Either laid in heaps by death, as the Harvest man doth his cocks of Hay, or sheaves of Corn, or rather they shall be no more regarded than a few scattered Ears that drop out of the Reapers hand, which either lye on the ground, and not eaten, or trod to dirt by Birds or Beasts; thus God would pour contempt upon them, which must needs be grievous to so proud a people as the *Jews* were. *e* None shall have so much respect to them, or compassion of them, as to afford burial, *ch. 8. 2.*

23 *g* Thus saith the LORD; Let not the wife *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches.

*f* The *Jews* did glory in the counsel of their *wisemen*, the strength of the *Soldiers*, and the wealth of their *Cities*, but here God takes them off from their vain confidences, that neither their *Counsels* and *Policy*, *Ezek. 9. 11.* nor their *Forces* and *Arms*, *Psal. 33. 16, 17.* nor their *Wealth*, or *Riches*, *Prov. 11. 4.* *Ezek. 7. 19.* should be able to deliver them from being either destroyed, or carried Captive by the *Chaldeans*. In these or some of these, men are apt to put their confidences, and neglect God their only succor in distress, and there he puts them upon that in the next verse.

24 But *\** let him that gloryeth, glory in this, that *\** *1 Cor. 1. 31.* he understandeth and *g* knoweth me, that I am the LORD which exercise loving kindness, judgment and righteousness in the *b* earth: for in these things I *i* delight, saith the LORD. *2 Cor. 10. 17.*

*g* Whether we make any curious distinction between *understanding* God, as if that be more *speculative*, whereby we rightly apprehend his nature; and *knowing* God, as if that be more *practical* as directing the conversation, we need not here enquire; yet certainly both center in this, that we so know, and understand God, as to trust in him, and depend on him alone in all conditions. *b* *Kindness* as it relates to his own people, *Psal. 5. 12.* Judgment with reference to his punishing the wicked, *Righteousness*, namely as he deals justly and uprightly with both, *Psal. 92. 15.* the meaning here I conceive, is to shew Gods orderly governing and disposing of things in the World in his distributive justice, that all things are right and equal. *i* Both in himself and others. *Psal. 11. 7.*

25 *g* Behold the days come, saith the LORD, that I will *k*† punish all them which are *l* circumcised, with † Heb. *viz.* the uncircumcised. *upon.*

*k* *Viz* By the *Babylonians*. *l* *q. d.* Do not think to insist upon your external priviledg of *circumcision*, that you are *Abrahams* natural Seed, and thereby distinguished from other nations, as you sometimes were wont to do of the *Temple*, that you had God in the midst of you. Do not think that shall priviledg you, for you shall see, it shall not be long ere I bring the *Chaldeans* upon *tho'e*

those other Nations, which either are circumcised in the Flesh as well as you, and upon you also who are uncircumcised in heart as well as they, or whether circumcision was lost as being cast off by them, and so they were indeed uncircumcised, God tells them they shall fare alike; hence in the next verse he ranks Judah next to Egypt, among the other uncircumcised Nations, for he looks to the circumcision of the heart, not of the body; to inward Worship, not outward only; therefore some read it the *circumcised in uncircumcision*.

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost *m* † corners, that dwell in the wilderness: for all *these* nations are uncircumcised, and all the house of Israel are *n* † uncircumcised in the heart.

† Heb. cut off into corners, or having the corner of their hair polled.

† Lev. 26. 41. Rom. 2. 28, 29.

*m* Some refer this to the place of their habitation, as in corners and remote parts of the wilderness, as it were separated from other Nations, and therefore might think themselves farthest remote from danger; but some rather chuse to refer it to their manners, as in cutting the corners of their hair, which was forbidden the Jews, Lev. 19. 27. The like description in chap. 25. 23. *n* See the foregoing verse, God regards not the outward sign, but principally respects the circumcision of the heart. Here ends that Sermon that began at chap. 7.

## CHAP. X.

**H**ear ye the word which the LORD speaketh unto you, O house of *p* Israel.

*o* Here begins another Sermon, *i. e.* most probably relating to *Jehonias* and the Jews, that were already in Captivity. *p* The Ten Tribes.

2 Thus faith the LORD, learn not the way of the *q* heathen, and be not dismayed at the signs of *r* heaven, for the heathen are *f* dismayed at them.

*q* The Jews being to live among the Chaldeans in their Captivity, where many of them were already, the Prophet in this Sermon admonisheth them against the superstitions of the Chaldean Idolatries, which he understands here by *Heathen*, who were also much addicted to *Astrology*, and esteemed the original of Sciences; the *Customs* and their *Manners* he calls here their *way*, as is frequent in Scripture, Lev. 18. 3. and 20. 23. This was a practice and study so common among them, that judicial Astrologers, of what Nation soever, were generally termed Chaldeans, a practice so hateful to God, that sometimes he positively prohibits it, Deut. 18. 10, 14. and sometimes in a way of scorn and derision, *Sarcastically* sends them to such, Isa. 47. 13. and often labours to persuade against it: for tho' *Astronomy* be not only lawful, but useful, as being subject to reason and the rules of art whereby many actions of humane Life are directed and guided and proportioned; yet *Judicial Astrology* is indeed originally *Diabolical*, and heathenish; and tho' God do suffer their predictions sometimes to fall out right, yet it is to punish the curiosity of the enquirer. *f. q. d.* Leave this to Heathens, it doth not become Gods people, who do wholly depend upon him; for indeed the heathen, as many ignorant Christians do to this day, were more afraid of the signs of Heaven, and Astrological predictions, than of God, and what is foretold in his word of Prophecy, as if things were governed rather by the influences of the Stars, than the Providence of God; not but that we may be affected with such preternatural appearances in the World, which God doth extraordinarily cause to appear, as some tokens of his approaching judgments, Joel 2. 30, 31. Matth. 24. 7. Luke 21. 11.

† Heb. statutes or ordinances are vanity. † Isa. 44. 9, 12. &c.

3 For the † customs of the people are † vain: for † one cutteth a tree out of the *n* forest, the work of the hands of the workman, with the axe.

*n. e.* Such courses, institutions, idolatrous customs and ceremonies as these, that many people follow, they are *vain*, and it is a foolish and wicked thing, that any that profess the true God, should give heed to such lying vanities. *n* Here he annexeth their *Idolatry* to their *Astrology*, *q. d.* they cut down Timber to make the images and representations of these Stars and Planets that they fear and worship as Gods, either in memorial of them, when they could not see them, or else upon a superstitious conceit, that the Stars which they worshipped, did by some *Magick Art* convey some virtue or spirit into these statues or images; or rather, he doth set forth the folly of the Heathen, that whereas for the *matter* of them, they are but a piece of Wood, a Tree out of the Forest; and as to the *form* of them, no other than the Carver, a sorry man, is pleased to put them into by his *Axe*, which I suppose is here put for any cutting tool of the Artist, whereby he shapes it; yet they are afraid of these as if they were Gods, Isa. 40. 20. See on Jer. 8. 2.

4 They deck it with silver and with gold;

they fasten it with nails and with *x* hammers, that it move not.

*x* A farther description of their workmanship, having no other *comeliness* but what they confer upon it, and no *greater security* or *certainly* of them, than as they can with hammer and nail make them fast, and fix them to some place, the wooden God being not able to preserve it self from falling; therefore it is rather to be meant of fastning to some wall or pillar, than of fastning their parts together, because they seem to be cut out of one entire piece, and therefore need it not.

5 They are upright as the *y* palm-tree, \* but \* *Psal.* 115. 5. speak *z* not: they must needs be \* born, be- and 135. 16. cause they cannot *a* go: Be not afraid of *b* them, \* *Isa.* 46. 1, 7. for they \* cannot do evil, neither also is *it* in them to do good. \* *Isa.* 41. 23.

*y* The nature of which is to grow upright and tall without any branching till it comes to the top, thereby possibly representing Majesty. *z* Looking as if they were about to speak, standing in a speaking posture, but have not a word to utter, being only dumb stocks, wooden gods. *a* They move no further or faster than you lift them, either when you go to set them up, or upon any occasion of removal, as stiff as stakes, being indeed but sticks. *b* They can do you no more harm than the signs of heaven could do, they are but dead stocks; the heathens worshipped some Idols that they might do them good, and others that they might do them no harm; but God tells them here they can do *neither good or harm*, as in the *next words* they can neither punish nor reward, they can neither hurt their Enemies, nor help their Friends; by this the true God will be distinguished from *Idols*, that he alone can foretel things to come, and he alone can reward or punish, *Isa.* 48. 5. and therefore the Prophet endeavours to turn them off from their Idols to the true God.

6 For *e* as much as \* *there is* none like unto thee, \* *Exod.* 15. 11. O LORD: thou art great, and thy name is *d* great *Psal.* 86. 8, 10. in *e* might.

*c* This particle *Min* is to be taken here casually, and refers either to what goes before, shewing there is no comparison between God and Idols; or rather to what follows, as grounding the reason of all due subjection to God, as in the next verse. *d* Or thou art transcendently great. *e. i. e.* Tho' Idols may have something of a name in the World among the heathen, yet there was nothing of their real power or might seen; or if the Devil might act something through them to delude the World, yet nothing to be compared with that might, that hath manifested it self in Gods works, *Psal.* 106. 8. & 111. 6. all the works of Idols are either none, or feeble and weak, *v. 8.*

7 \* Who would not fear thee, O king of *f* nations? for † to thee doth it appertain: for † as much as among all the wise men of the nations, † as much as among all the wise men of the nations, † *Rev.* 15. 4. *Or, it lieth* in thee, † *thee.*

*f* He is called a great King, *Mal.* 1. 14. *q. d.* thou by whom all Nations are governed, and all affairs in them disposed, and by none else; who would worship any but thee, or be afraid of any but thee, seeing it is fit for, and therefore can belong to none besides, as in the *next words*; it is thy right and due. Or, who can be so stupid as not to acknowledge one supream being, and this to be but one, as among the heathens, *Socrates*, *Plato*, *Seneca* and divers others did; and therefore is it not a prodigious thing, that any should so withhold the truth in unrighteousness, be so gross as to worship many gods? *g. q. d.* If you search among all their *Wise men* and *Philosophers*, all the great men and Rulers in their Kingdoms. For these the Heathens were wont to Worship as gods after death. *Wise men* for their Wisdom, and *Kings* for their Power: you'll find none to compare with God either for *Wisdom* or *Power*: their wise men are but as so many Fools.

8 But they are † altogether \* *b* brutish and † foolish: the *k* stock is a doctrine of † *v*anities.

*b* The awe that the Idol doth impress upon carnal mens minds, and thereby taking them off from a due apprehension of the essence of God, doth keep them between such hope and fear, that they become as senseless, and as inapprehensive of any true worship, as bruits. *i.* Not only some of them, but even all both Jews and Gentiles, *q. d.* I need not stand to particularize, but take them all together they are become stupid *Idolaters*, and have drunk in the most gross superstitions of the Gentiles, as *Rom.* 1. 19, 21. *k* A *Synecdoche* put for all sorts of Idols of what materials soever, and a *metonymy* of the *matter*, to render them contemptible, either as deluding the ignorant; or in themselves considered, they are mere vain, foolish, helpless things. *l* The Hebrew word *Musar* is taken for bad instruction, *Prov.* 16. 22. *q. d.* It is an easie matter to prove them very fools and brutish, when they look upon a stock, a piece of wood to be their God, which hath neither knowledge nor Providence, and therefore must needs be a doctrine of vanity, when they think

† Heb. in one, or at once. \* *Psal.* 115. 3. *Isa.* 41. 20. *Hab.* 2. 18. *Zech.* 10. 2. *Rom.* 1. 21, 22.



to be taught devotion by images, which is a teacher of lies, that faith to the dumb stone it shall reach, *Hab. 2. 13, 19.* like that doctrine of Devils first broached by Pope Gregory, who first commended Serenus Bishop of Maffilia for not permitting Images to be worshipped, but reproved him for throwing them out of the Church, because they serve for Ornaments, and Lay-mens Books, which since hath been received as a Catholic Doctrine, that Images are Lay-mens Books.

9 *m* Silver spread into plates is brought from *n* Tarshish, and gold from *o* Uphaz, the work of the workman, and of the hands of the *p* founder: blue and purple is their *q* clothing: they are all the work of cunning men.

*m* It was not wood washed with Gold, nor massy Silver or Gold, but covered over with plates of Silver or Gold, *Ex. 39. 3.* *n* From some remote place, probably from Spain, whence the best Gold came, *Tarshish* is the proper name of a Sea Town in Cilicia, *Ezek. 27. 12, 25.* *Jonah 1. 3.* and being a noted Port from whence they had passage to Africa, India, and other remote Countries, it is usually put for the Ocean, and may as well signify from any place beyond the Sea; if you take it properly then possibly it is noted as the best Silver coming from thence, as Uphaz for the best Gold; for tho we read also of Gold coming from thence, *1 King. 10. 22. 2 Chron. 9. 21.* yet, where the most proper commodities of it are mentioned, we read of no Gold, *Ezek. 27. 12.* unless what seems rather to be brought thither, *ver. 22. o. i. e.* probably the best Gold, coming from thence in those days as the best silver from Tarshish, and that here was the best Gold is probable from *Dan. 10. 5.* there are various conjectures at what place this points at, whether the same with Phas or Fez by an *Apheris*, or *Opbis* a place not far from *Tharhis*, and divers other places are conjectured, and some think it refers to no place at all, but to point at the excellency of the Gold only; but it is not the design that this Comment should swell with things rather conjectural, than profitable, it is enough to know, that this place intends the purest Gold. *p* Thus, faith he, the Artificer takes it, and each, according to his Art, shapes it, and adorns it, fits the Silver and the Gold for it. *q* Expositors differing about the materials out of which they were died, do differ also in the colours, which here are called Blue and Purple, the dispute is not worth the while in a vulgar Comment, they that will may consult the *Assemblies Annot.* Either this relates to the further adorning those rich Idols of Silver and Gold; or it implies other Artifices, such as shape or sew Silk or Cloth, Woolen or Linnen, made use of to make these garments for those Idols of more inferior materials, as Wood or Stone, the other being sufficiently beautified without them. *r. i. e.* The choicest men in their respective Arts were picked out for this work, that there might be nothing wanting as to exactness, richness and curiosity; all this the prophet speaks the more to ridicule their Idols, as if all this would put any thing of power, virtue, or excellency in them, still deest *aliquid inus.*

† Heb. God of truth.  
† Heb. King of Eternity.  
\* *Psal. 10. 16.*

10 But the LORD is the *† f* GOD, he is the *t* living GOD, and an *† u* everlasting king: at his wrath the earth shall *x* tremble, and the nations shall not be able to abide his indignation.

*f. g. d.* All these are but false gods: *Jehovah* is the alone true God, they are but lies, and the teachers of lies; God is Truth it self, and that both in regard of his *Essence*, as it is ascribed to Christ, *1 John 5. 20.* and also in regard of his *faithfulness*, *Nom. 23. 19. Psal. 31. 5. t.* These are all but dead stocks and stones, *Jehovah* is the only Living God, having Life in himself, and giving Life to all things else, *John 5. 21, 26.* Hence these Idols are not only more base than any other Creature, but even viler than the matter it self of which they are made. *u* These tho accounted Kings, and countenanced by Kings, yet both they and their Kings do all perish; time devours them all with worm or rust, or by injuries and violence offered to them as in the next verse, but none of these or any thing else can affect the true God, he is Everlasting. *x* He can with his look or frown make the foundations of the Heaven and the Earth to shake, whereas these stocks can move them no more than they can themselves, which is not one hairs breadth from their Stations. *y* Not able either to stop it, or bear it, but must stoop and fall under it, *Psal. 76. 7.* the wicked will not be able to stand in judgment, *Psal. 1. 5.*

11 Thus shall ye say *x* unto them, The gods that have not made *a* the heavens and the *b* earth, even they shall perish from the earth, and from under the heavens.

*z. Viz.* To your great Lords the *Babylonians* when they shall solicit you to Worship Idols. *d* This seems to have some allusion to a saying common among those *Greeks* that held one supreme Deity, let him that faith he is a God, make another world. *b* Here is noted, both how frail they are, they shall perish, and how weak they are, they could not make the Heaven or the Earth. This verse is writ in the *Chaldean* Tongue, and not in the *Hebrew*, that when they came among them, that did worship their Idols, they might openly and plainly

profess the true God in that Language which the Enemies understood better than they did, the *Hebrew*, and that in such kind of bold language as this; Let all those Gods perish from off the Earth, and under the Heavens, that were not able to make either. It is an *Imprecation* upon their Idols.

12 He *\** hath made the *e* earth by his *d* power, he hath *e* established the world by his wisdom, and *†* hath stretched out the *f* heavens by his discretion.

In this and the next verse the Prophet enumerates some particulars wherein he is transcendently above all Creatures which he hath made, much more above Idols, which are the works of mans hands. *c. Acts 14. 15. i. e.* This whole Globe, consisting of Waters, as well as Earth. *d* It must needs speak an Almighty Power to make such a vast body; where would the Idols have found Materials of which to have composed such a Body and Bulk? the true God was not at a loss, he drew them out of nothing, and commanded them into a being by the word of his Power, *Gen. 1. 1. e.* Either he hath made it firm, solid, and unmoveable, *i. e.* off from its Basis, or rather Center (for it is out of our Sphere and Province here to meddle either with the fixation or the motion of it, that is left to the old and new Philosophers to dispute among themselves) or else by *establishing*, we understand he hath appointed it its use, or hath prepared it to be every way subservient to the inhabitants thereof, both as to *delight* in prospect, and varieties of Recreation, by its ornamental parts in Mountains, little Hills, Woods, Meadows, Fields, &c. and necessity to accommodate man and beast with all things useful both for habitation and provision to sustain the natural Life, and to praise and magnifie the founder of it, *Gen. 1. 11, 12.* All which cannot chuse but greatly manifest the *unsearchable wisdom* of God. *f* These are stretched out, *i. e.* expanded and spread over our head, through the whole circumference of the Earth, with all their glorious furniture, and varieties of motions, moving regularly in their several Orbs, *i. e.* not varying the least degree, either in time or space from the order and Law that God hath set them, even in those which are more excentrick and erratick, which must needs argue an unparalleled skill and understanding in God, which the word *discretion* doth here properly signify *Exod. 36. 1. Job 12. 13.* all which are his handy-work, and do declare his glory, *Psal. 19. 1.*

13 When he uttereth his *g* voice *there is a* multitude of waters in the *b* heavens, and he causeth the *i* vapours to ascend from the ends of the earth: he maketh lightnings *||* with *k* rain, *||* and bringeth forth the wind out of his *l* treasures.

*g* As in the former verse he relateth Gods unspeakable Power and Wisdom in his creating and fixing the stated order of things, so here he further sets it forth in his *Providential* ordering and disposing their accidents. *i. e.* either at his command when he is pleased to call for the rain, or rather when he thundreth in the Heavens, *Job 37. 4, 5. Psal. 77. 18.* tho it often rains when it thunders not, and thunders when it rains not, yet when it rains and thunders it usually falls more forcibly from the Clouds, and more sudden plenty, as it were a more immediate consequence of it. *b. Viz.* The lowest heaven, the Region of the Air. *i. Exhalations*, whether wet or dry, causing Wind or Rain, by the ascending whereof the Lower Heavens gather them into Clouds, which when full and burdened, descend in showers for the conveniences of the Earth and Springs. *k* Tho Fire and Water be contrary, yet it opens the clouds to make way for the Rain, and is produced in the midst of waters, all which is wonderful. Which partly notes *t* as it is secret and hidden, as coming from the Caverns and hollow parts of the earth, no man knows from whence they come, or whither they go, *Job. 3. 8.* and it is wonderful to observe how suddenly at a calm time the Winds will rise, how they will whirl about, how various, unconstant, and contrary in their motions, and partly the plenty both for vehemency and continuance, signified also by *treasures*, the plenty of snow and hail being thus expressed *Job 38. 22.* and partly that it is at his disposal to bring out of his treasure when he please. See *Psal. 135. 7.*

14 Every man *||* is *\** brutish in his *m* knowledge, every founder is *n* confounded by the graven image, for his molten image is *o* fallhood, and there is no *p* to know breath in them.

*m* Some limit it to the makers of these Idols, that can employ their Arts and wits to no better purpose, than to frame such Stocks into gods; this suits the next expression; as men are bewitched and besotted by these things, so as to see no more into their Folly, than if they were Brutes, and the reason that it hath taken such root may be by reason of mens so much admiring the art of *carving* and *painting*, or rather through their Ignorance, *g. d.* it is for want of knowledge and understanding that men are thus brutish, *Isa. 44. 18.* *n* Either it shall turn to his reproach, or rather he shall see his folly and shall be ashamed of it when he shall discover it, that ever he should make such a thing, and trust in it, and expose it to be adored by others. *o* It is not that which it pretends to be, but a deceitful thing, a lye, they turn the truth of God into a lye, *Rom. 1. 25.*

\* *Gen. 1. 6.*  
chap. 51. 15,  
Ec.  
† *Job 9. 8.*  
*Psal. 104. 2.*  
*Iia. 40. 22.*

|| Or, noise.

|| Or, for rain.

|| Or, is more  
brutish than  
to know.  
\* *ch 51. 17, 18*

1. 25. *p* They have nothing of life in them, nay that very vegetative life that once was in their Stocks, is now lost, much less are they spirits sent down from Heaven.

15 They are vanity and the work of *q* errors: in the time of their visitation they shall *r* perish.

*q* Either in their rise, as springing from men of corrupt Minds, or the foundation of them: a Metonymy of the effect, Teachers and encouragers of Lies, Hab. 2. 18. things rather to be scoffed at and derided, than adored and worshipped, and it is expressed in the plural number to note the multiplicity of them, *r* When God shall have a controversy with them, shall come to reckon with Babylon and her Idols, they and their worshippers shall be destroyed, alluding possibly, to the manner of the Pagan Conquests, who were wont to carry away both Persons and the Idols of the Country, and either break them to pieces, or burn them: Thus were they served by the Persians, see on Isa. 46. 1. This possibly may be spoken by way of encouragement to the Jews, that took offence at the Chaldean Idols, that were set up in their fight, that God may strengthen their Patience, he tells them he visits them in Mercy, and their Enemies in Judgment; he will destroy those Idols.

\* chap. 51. 19.

16 \* The portion of Jacob is not like them, for he is the former of all things, and Israel is the *u* rod of his inheritance, the LORD of hosts is his name.

*f* A Periphrasis for the true God, who vouchsafeth to be the portion of his People, and to be so called, Deut. 32. 9 Ps. 16. 5. and many other places, because he is in Covenant with his people in the Messiah, whose co-heirs are as dear to him as a portion is, that descends to a man by inheritance, and he tells you his Name in the close of the verse, Isa. 47. 4. one who hath the whole Host of Heaven and Earth at his disposal. *e* Idols are things framed and formed, but God is the former of all things, the maker of heaven and earth. *u* So called, because the portions and inheritances of Israel were measured by a line, reed, or rod, and therefore called the rod of his Inheritance, Deut. 32. 8, 9. Ps. 74. 2. and because they were his by a continual line of Succession; beside Israel is, שֶׁבַע Schebet the Rod, or Scepter of his Inheritance, because God did set up his Kingdom in Israel.

† Heb. inhabitants.

17 Gather up thy *y* wares out of the land, O inhabitant of the *z* fortrefs.

The Prophet now enters upon another subject, and probably begins another Sermon. *y i. e.* Every thing thou hast any advantage by, not only thy Domestic concerns, but all thy Traffick and Merchandize, wherever thou hast any concerns in the land, as men use to do, in case of Invasion by an Enemy, to secure them, it seems to be a Sarcastic, or kind of Military derision. *z* This is understood by some, as spoken to the Babylonians, that they should make provision for their escape, their Idols being not able to save them, but this seems to be remote from the Prophets meaning; it is rather therefore directed to the Inhabitants of Jerusalem, that being the chief place of security in Judea, and by a Synecdoche to all other places that they promised themselves security in; the approaching destruction being to pass through the whole country.

\* 1 Sam. 25. 29.

18 For thus saith the LORD, Behold, I will *a* \* sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

*a* It notes with how much violence and speed, and with ease the Chaldeans shall hurry away the people into Babylon, as the stone doth swiftly and violently pass, which is thrown out of a sling, with so much ease; and therefore it is said at this once, I will not delay, but make one thorough quick work of it, noting not only the time, but implying the clear riddance that he would make of them, 2 Chron. 36. 17, 18, 19. they had been often assaulted by Enemies, and sometimes they redeemed themselves, sometimes delivered by God, their Enemies being sometimes divided; but it should not be so now, but all swept away. *b* That they may see I am in good earnest, that I have not only said it, but they shall find that I will execute it, and tho they would never believe it, yet they shall actually find the truth of my Prophecies, see chap. 5. 12, 13. Ezek. 6. 10.

19 Wo is me for my hurt; my wound is *e* grievous; but I said, Truly this is a grief, and I must *d* bear it.

*e* Here the Prophet doth not so much express his own sorrow, tho that be great, as personate the sorrow and complaint that the Land, *i. e.* the people of the Land manifest, or at least ought to do; which because they do not, causeth no little grief in the Prophet himself, who cannot but be affected with their condition, which he calls not only a hurt, but a wound, and both of them very grievous. *d* Or rather, but I better considered it, and said within my self, I were as good be silent, it is indeed a grief grievous in it self, and grievous that I must smother it, and not complain, but it is my duty to bear it patiently. There is in this expression a double necessary pre-

paration to Repentance, viz. 1. An acknowledgment, that they had deservedly brought the Judgment upon themselves, and that therefore. 2. They would patiently bear it, and it doth imply something of their stupidity, *q d.* we could not have imagined the damage could have been so very great, but now we see how it is, we will patiently bear the indignation of the Lord, because we have sinned against him. If this be not the meaning, then it is a further obstinate persisting in their Rebellion, *q d.* seeing it must be so, truly it is very grievous, but I am bound now to bear it, and rub through it as well as I can: A further persisting in their pertinacy, but I incline most to the former sense.

20 My tabernacle is spoiled, and all my cords are *e* broken; my children are gone forth of *f* me and they are *g* not: there is none to stretch forth my tent *b* any more, and to *l* t up my curtains.

*e* He proceeds in his *prophopoeia* to bring in the land, or the inhabitants thereof enumerating their Calamities, and by a metaphor sets out the overthrow of the land, or Jerusalem, by the breaking of the cords of a Tabernacle, the use whereof is to fasten it on every side to Stakes in the ground, which cords being broken the Tabernacle falls, implying all the supports of City and Country were gone, nothing but desolation to be expected, see chap. 4. 4. 20. *f* Either the inhabitants of the land of the lesser Cities, being frequently called daughters, viz. the Chaldeans have snatched them away from me, and carried them into Captivity. *g* Of the phrase and meaning of it, see chap. 31. 15. *b i. e.* This is irrevocable, I am without all help either for Defence or Beauty, or any thing to regain my pristine state, which he chuseth to describe hereby, continuing this Metaphor rather than any other, of a Shepherds Tent; possibly insinuating the ground of it to arise principally from their Pastors, the neglect both of their Civil and Ecclesiastical Governors, which the next verses shew.

21 For the Pastors are become brutish, and have not fought *i* the LORD *k*; therefore they shall not *l* prosper, and all their flocks shall be *m* scattered.

*i* Not that the Prophet takes off all blame from the People, but that he layeth it chiefly upon the Rulers of Church and State; for so is Pastor taken frequently. See ch. 23. 1, 2, 3. *k* Not fought unto him, and taken him into their councils. *l* The Prophet gives the reason why nothing went well with them, namely because there was no regard had to Godliness, without which we cannot expect a blessing upon any thing. *m i. e.* All that have been committed to their care, shall be carried unto Babylon, and divers of them dispersed abroad into several Countries for their sakes.

22 Behold, the noise of the bruit is come, and a great commotion *n* out of the north-country \* *o*, to make the cities of Judah desolate, and a den of dragons *p*. \* chap. 4. 6. & 6. 23.

*n* The Prophet had divers times sounded this Alarm in their ears, but to very little purpose, his words seemed but as idle Tales, they believed him not; he speaks of it partly, as one conceiving what dreadful commotions and concussions would be upon the Land by the clattering of Arms, prancings and neighings of Horses, founding of Trumpets, and rattling of Chariots, making as it were the earth to shake under them, when that vast Army of the Chaldeans should furiously break in upon them. Partly insinuating an Antithesis opposing the voice of Gods Prophets, that had so often spoken of this, but they would not hear, against this dreadful noise, which they should not but hear, and see, and feel too. So that they that would not learn of Gods Prophets, shall be sent to harder Masters, that shall teach them, in a manner, as Gideon did the men of Succoth, Judg. 8. 16. *o* See chap. 1. 10. and 5. 15. *p* See on chap. 9. 11.

23 O LORD, *q* I know that the \* way of man *†* \* Prov. 16. 1. not in himself: *†* it is not in man that walketh to direct his steps *r*.

*q* The Prophet finding that all he could say prevailed nothing upon this people, but they rather grew worse, he turns himself to God. How far these words concern Pelagianism, or Free-will either one way or other, or whether at all, concerns not this Comment, they seem literally to be the words of the Prophet, relating either to himself and other Holy men, *q d.* it is not in our power, neither do we presume to stop this Decree of thine against Judea; or else to the Enemies in general, or Nebuchadnezzar in particular, *q d.* we know all their marches and designs are of thine appointing, and all their achievements of thine ordering, it is thy Providence that directs every step they take against this land, without whom no counsels shall prosper who alone turnest mens hearts which way thou plearest, Pro. 21. 1. who canst bring men on, or turn them back, as thou seest good, Isa. 37. 29. so that no mans way is properly his own, to give them what success he will; or to the people, whereby he doth tacitly insinuate, that all the counsels & measures they think to take, whether by their own strength at home, or confederacies



federacies and alliances abroad will avail nothing, however they may think to escape by some devices or stratagems of their own, it is to no purpose, God can overturn all in a moment, when men think their counsels are ripe, and they want nothing but execution; or lastly, as others think, this is by way of *petition*, *g. d.* Lord we know it is not in our Power to divert these judgments that are coming upon us by the *Chaldeans*, but thou canst moderate and limit it as thou pleasest, seeing all their designs are ordered by thy Providence, they cannot do any thing against us without thy permission; this the next verse seems to favour.

\* Psal. 6. 1. and 38. 1. *† Heb. d. minist me.* 24 O LORD, \* correct me *f*, but with judgment *t*, not in thine anger *n*, lest thou *†* bring me to nothing.

*f. g. d.* Seeing thou wilt bring the *Chaldeans* upon us to punish us for our sins, let it be a *correction* only, not a *destruction* and utter ruin. *t* Let it be in measure, in judgment, *i. e.* in wisdom, proportioning it as a Father toward his Children, *eb. 30. 11.* for so the Hebrew *Mizpah* signifies, and thus judgment is taken, *Isa. 30. 18.* We refuse not *correction*, but we cast our selves upon thee, therefore in the midst of judgment remember mercy. *n* The reason of this he gives in the next clause, lest if thou shouldst let out thy fury upon me, thou wouldst bring me to nothing, *i. e.* thou wouldst utterly consume me, or make me few, as *Heb.* that I should be no more a people, never lift up the head again.

25 Pour out thy fury upon the heathen *x*, that know thee not, and upon the families, that call not on thy name *y*: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate *z*.

*x* This may imply both *Petition*, that God would do so, and *Prediction* that God will certainly do so; which toward the close of the Prophecy we find was fulfilled, God first sending the King of *Babylon* to overthrow divers of the Heathen Nations, and then *Babylon* itself destroyed with a great destruction. He will make a difference between us and the heathen, such as *know thee not. i. e.* Such as do not acknowledge and own thee for their God; the phrase is frequent, *1 Sam. 2. 12. Job 18. 21. 2 Thes. 1. 8.* the sense is expressed here in the next words, that do not call on thy name. *y* A *Synechdoche*, one part of worship put for the whole, *g. d.* if thou wilt be pouring out thy fury, the effects of it be to thine *Enemies*, not unto thine own People, who worship thee. *z* Here he gives a reason as a motive to God, why he should do so; which words see explained on *Psal. 79. 5, 6, 7.* whence they are taken, and possibly *Jeremiah* himself was the author of that Psalm after the City was destroyed, and he carried into *Egypt*; and for the phrase of *devouring him*, see *chap. 8. 16.*

## C H A P. XI.

THE word that came to Jeremiah from the LORD, saying *a*,

*a* What time, and in what manner this Revelation came from God to the Prophet, is not expressed, whether it were in the days of *Josiah* or *Jehoiachin*.

2 Hear ye, the words of this covenant *b*, and speak unto the men of Judah, and to the inhabitants of Jerusalem.

*b* Gods speaking in the plural number, not *hear thou*, but *hear ye*, makes some conjecture that this was a charge given to some other Prophets, either *Zephaniah*, (if it were in *Josiah's* time, *Zeph. 1. 1.*) or *Uriah* (if it were in the time of *Jehoiachin*). The term *this* also manifests that the Book of the Law was before *Jeremiah's* time, for all conclude that the Covenant here spoken of was the Covenant of the Law of God, delivered by *Moses*, to which the people more than once promised obedience.

\* Gal. 3. 10. 3 And say thou unto them, Thus saith the LORD of hosts, \* Cursed be the man that obeyeth not the words of this covenant *d*.

*d* In *Deuteronomy 27. 26.* it is *Cursed be he that confirmeth not all the words of this Law to do them, and all the people shall say Amen.* The peoples saying *Amen* testified their assent, and made the Law a Covenant, but they had besides formally and explicitly covenanted with God, *Exod. 24. 3, 7.* with religious Rites and Ceremonies used in stipulations, and afterwards consented that God should punish those that violated that Covenant, *Deut. 27. 26.*

\* Deut. 4. 10. 1 Kings 8. 51. \* Lev 26 3, 12. 4 Which I commanded your fathers *e* in the day that I brought them forth out of the land of *Egypt*, from the \* iron furnace, *f* saying, \* obey my voice, and do them according to all which I command you *g*, so shall ye be my people, and I will be your God *h*.

*e* Which Law, (that you by your stipulation made a formal Covenant) I that am the Lord, and so had a sovereign power to lay Laws upon my creatures, commanded your Fathers. *f* And obliged them to obedience before I laid my Law upon them, by bringing them out of the Land of *Egypt*, from the furnace wherein iron is melted, which may either be taken literally (probably that was a piece of their work in *Egypt*) or metaphorically, serving at iron furnaces being a very hard and servile labour. *g* For which kindness I required no more of them, but a gentler service to me in obeying my voice as to the things of this Law, which I gave them in charge. *h* Nor did I only lay my commands upon them, but I also encouraged them to the obedience of it, by my gracious promise, that if they would, they should be a people, I would bless, protect, and defend, and bear the name of my people, and I would be their God to own and bless them.

5 That I may perform the \* oath, which I \* *Deut. 7. 12. & 8. 18. & 9. 5.* have sworn unto your fathers, to give them a land flowing with milk, and honey, as it is this day *i*. Then answered I, and said, *†* so be it O *†* *Heb. amen.* LORD *k*.

*i* I required their obedience for their own good, I had sworn to their Fathers that I would give their posterity a Land abounding with a plenty of all good things, the best and choicest things, upon supposition of their Obedience. I have performed that Oath, I have brought them into such a Land, and shewed my self faithful to them. *k* God having ended his speech, the Prophet saith *Amen*, either asserting the truth of which God had said, or wishing that the people would do according to their Covenant, or assenting to the *Curse* according as God had commanded, *Deut. 27. 26.*

6 Then the LORD said unto me, Proclaim all these words, in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant and do them *l*.

*l* Let it be thy work to call upon this people not only to hear, but to do the words which I have commanded them, and they have engaged to do.

7 For I earnestly protested unto your fathers, in the day that I brought them up out of the land of *Egypt*, even unto this day, \* rising early, and protesting \* *chap. 7. 13.* saying, Obey my voice *m*.

*m* In protesting I protested, an usual way in the Hebrew, by which they express the seriousness and vehemency of an action, by protesting he meaneth the same with charging and commanding, with promises annexed to obedience, and threatnings denounced in case of disobedience. This God saith he had done with a great deal of Patience and Diligence, even from the time that this people were brought by him out of the Land of *Egypt*.

8 \* Yet they obeyed not, nor inclined their ear, \* *chap. 7. 13.* but walked every one in the *||* imagination of their *||* Or, *stubborn-* evil heart *n*: therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did them not *o*.

*n* But had not hearkened unto his counsel, but every one had walked after the imaginations of his own heart. A phrase by which sin is often expressed in Holy Writ, *Deut. 29. 19. ch. 3. 17. and 7. 24. and 9. 14. and 13. 10. and 16. 12. and 18. 12. and 23. 17.* The imaginations of mans heart are only evil, *Gen. 6. 5. and 8. 21.* Hence holiness is set out by the notion of *self-denying*, not pleasing our selves, mortifying our members, &c. *o* For this God threatneth to bring upon them all his words of threatening, annexed to the Covenant of the Law.

9 And the LORD said unto me, a conspiracy is found amongst the men of Judah and the inhabitants of Jerusalem *p*.

*p* All sorts of people whether of the City or Countrey have done alike, as if they had conspired together to break my Law, and to provoke me to wrath, they are all alike, and act alike. The thing is manifest, it is not done secretly, nor is it done rashly, but upon a conspiracy, upon counsel and deliberation.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words *q*: and they went after other gods to serve them: the house of *Israel* and the house of Judah have broken my covenant which I made with their fathers *r*.

*q* They are turned back from me, or they are turned back from their own better courses in the time of *David*, to the sins of their forefathers that worshipped the golden Calf, or the many Idols which they worshipped in the time of the Judges. *r* They are all alike, both the ten Tribes, which were the house of *Israel*, and the two tribes which made the Kingdom of *Judah*, they

they have all broken the Covenant which I made with their forefathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them which they shall not be able to escape: and \* tho they shall cry unto me I will not hearken unto them.

\* Heb. 19. 29.  
forth of.  
\* Psal. 18. 41.  
Ira. 1. 15.  
ch. 14. 12.  
Ezek. 8. 18.  
Micah 3. 4.

A judgment from which they shall by no means be delivered, by any counsels of their own, or assistance of their Friends and Allies. And though prayer to me hath been their usual course in such cases, and I have delivered them, yet I will no more hear them though they cry unto me, *Prov. 1. 28, 29. Zech. 7. 11, 13.* God will not hear them crying to him in their Adversity, who refuse to hear him speaking to them in their Prosperity.

\* Deut. 32. 37.  
38.  
† Heb. evil.

12 Then shall the cities of Judah, and inhabitants of Jerusalem go, and \* cry unto the gods to whom they offer incense, but they shall not save them at all in the time of their † trouble.

u Shall here signify *will*, and might as well have been so translated, denoting the hardness of the Hearts of this people, whom affliction would not reduce to God: or rather the *Indicative Mood* is here put for the *Imperative*, and the sense, *Let the Cities of Judah, &c.* and the phrase taken *Ironically*. So it agreeth with Gods answer to the people crying to him, *Jud. 10. 14.* and what this Prophet had before said, *ch. 2. 28.* But saith the Prophet, they shall do them no good, then they shall understand their vanity in their superstition and idolatry, that they have bestowed a divine homage upon lies and vanities, and things able to do them no good, nor at all to profit them.

\* chap. 2. 28.

13 For according to the number of thy \* cities were thy gods, O Judah, and according to the number of the streets of Jerusalem, have ye set up altars to that † shameful thing u, even altars to burn incense unto Baal x.

† Heb. shame.

u Not that they had just so many Idols as were cities in Judah, or Altars as were streets in Jerusalem; the meaning is, they had very many, and that the people who lived in every City and Street were guilty. What he calls *their shame*, or the shameful thing, is afterwards expounded *Baal*, called a *shameful thing*, because it was what they had reason to be ashamed of, and what would certainly bring them to shame and confusion. x *Baal* signifieth Lord, and was a common name given to more Idols than one, the *Phœnicians* used the name *Baal*, the *Chaldeans*, *Bel*. God *Hos. 2. 16.* forbade his people to call him by this name, because so abused to Idolatry. Many think that the *Sun* was what the *Phœnicians* worshipped under this name, some say *Saturn* was he; *Manasses* who preceded *Josiah*, reared up altars for *Baalim*, and made groves and worshipped all the host of Heaven and served them, *2 Chron. 33. 3.* Learned men say that the *Assians* called the same Idol *Baal*, whom those of *Europe* called *Jupiter*. It is not improbable which learned men judge, That the Heathens acknowledging one supreme being, worshipped him in several Creatures; some mistaking the *Sun*, *Moon*, and *Stars* to be he, others other things; these they called *Baalim*, Lords, as they called the principal God *Baal*. The Heathens Idolatry seems to be their Worshipping God in Creatures, and paying a divine homage to Creatures, the *Sun*, *Moon* and *Stars*, and other far inferior to them, not believing that those creatures were the *Divine being*, but that the *Divine being* was in them, and from them would hear their Supplicants, and do them good; which tho the Heathens might a little be excused in having no Scriptures shewing them the nature of the true God, and how he would be worshipped; yet to the Jews was inexcusable, they having the Oracles of God committed to them, which both shewed them the true nature of God, and let them know that no creature could be any similitude or representation of him, and that his will was that they should pay their homage to him without any similitudes or representations, exciting them to that homage, fit for nothing but to beget in the minds of people false Conceptions and Apprehensions of the Divine being, which is merely spiritual; notwithstanding which direction from the Divine Law, the Jews after the manner of the Heathens would pay their homage to God, before the *Sun*, *Moon*, and *Stars*, and before *Images* made with hands, and make Altars to such creatures and images, which was the Idolatry God complains of, and of which he declares a greater abhorrence than almost of any other sin. It is likely that *Baal* here mentioned was the *Sun* because it was near *Manasses* time who thus highly offended God; and it is probable that tho *Josiah* had begun a famous reformation, yet a great deal of this leaven was left in the common people, besides that the sins of *Manasses*, *2 King. 23. 26* are reckoned up as the special proximate cause of this wrath of God against Judah.

\* chap. 7. 16.

14 Therefore \* pray thou not for this people, neither lift up a cry, or prayer for them, for I will not hear them in the time that they cry unto me; for their † trouble y.

† Heb. evil.

p One before, and I will find once after this, *ch. 14. 11.* God forbiddeth the Prophet to pray for this people, hence ariseth

a question how the Prophet is excused from sin in praying for them after this prohibition, especially when God had assured him that he would not hear. *Sol. God (say some) sometimes forbiddeth prayers for persons and people to stir them up to more fervent prayer. 2. We find the like done by Moses, Exod. 32. 10. and Samuel, 1 Sam. 15. 35. and 6. 1. Others say 3. That we must not understand these words as an absolute prohibition to Jeremy, but for the terrifying of the people. 4. God speaks only of a temporal evil, and willeth Jeremy not to be too positive in his Prayers for them, that they might be delivered from that, but he might pray for the pardon of their sins, and their deliverance from the eternal Vengeance of God. 5. He might not pray for the obdurate part of this people, but for the elect of God amongst them.*

15 \* † What hath my beloved to do in my house, seeing she hath wrought lewdness with many? † and the holy flesh is passed from thee: † when thou doest evil, then thou rejoicest b.

\* Isa. 1. 11.  
† What is it  
that my beloved  
doeth in my house?  
† Or, a lewdly  
evil.

z Some make these words the words of the Prophet, declaring that God (whom they suppose here called the beloved) was about to forsake the Temple. Others make them the words of God, speaking of his Prophet, whom he calleth his beloved. Or rather speaking of his people, whom he calleth his beloved, upon the account of his ancient union with them, and marriage to them; this seemeth most probable, and agreeth both with *ch. 7. 9, 10.* and also with the usual confidence of the Jews because of the Temple of the Lord, and their formal services of God in it, *my people saith God*, tho I was formerly their Husband yet have wrought lewdness with many, that is, committed idolatry with many idols, and now what have they to do more in my house, than a base stranger which hath turned a whore hath to do in the house of her husband? a Some by this phrase understand that God would own them no more as an holy people. Others, that their circumcision was become uncircumcision. Others more probably understand it of the flesh of the sacrifices they were wont to offer, either they had been remiss in offering the sacrifices God had commanded them. Or (which is more probable) the flesh of their sacrifices being set before idols as well as before him who was the only true God, became polluted, and was abomination to the Lord. The learned Author of our English Annotations, notes that the words may very fairly be translated, *and the holy flesh they shall pass away from thee*; so the words import a threatening, that because they had polluted and profaned the sacrifices, God would make their sacrifices to cease. b And this the Lord would rather do against them, because they were not only evil, but gloried in their wickedness, or at least were as full of mirth and jollity, as if they had done no iniquity.

16 The LORD called thy name, A green olive-tree, fair, and of goodly fruit c: with the noise of a great tumult, he hath kindled fire upon it, and the branches of it are broken d.

c That is, the Lord fixed thee when he brought thee first into Canaan, in a beautiful flourishing state and condition, so as thou wert in a capacity both to have done thy self much good, and to have brought him much glory, like a beautiful fair Olive-Tree, fit to bear fair and goodly fruit. d But thou hast so behaved thy self, that the Lord is altering the course of his Providence to thee, he that planted thee is about to pluck thee up. God is about to kindle a fire which will burn thee up, and to break thy branches; there is nothing more usual in Prophetical Writings than to have things yet to come, expressed as if past, because of the certainty of them; they being what shall as certainly be, as if already done.

17 For the LORD of hosts \* that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense to Baal e.

\* ch. 2. 21.

e This verse expounds what was metaphorically expressed in the former verse, viz. that God had declared his will to his Prophet, That he would destroy his People, the blame of which must lye upon themselves, for they had by Idolatry most highly provoked him, and had therein done against themselves, as indeed all sinning is but an acting against ourselves. God is invulnerable, we cannot hurt him, tho we may provoke his justice to take vengeance upon us for our iniquities; and the Prophet tells them, that the Lord that planted them, would do this, thereby hinting to them both his power to do it, and also that they had no reason to be confident that because God had made them, he would not destroy them; or because he had planted them in that good land, therefore he would not pluck them up, and throw them out of it, *vid. Isa. 27. 11.*

18 ¶ And the LORD hath given me knowledge of it, and I know it, then thou shewedst me their doings f.

f This may be understood either more generally as relating to all the wicked acts of his Countrymen, to obviate their saying,



saying, How comest thou to know our doings? Or else (which seemeth most probable) more specially with relation to that conspiracy against him, which is mentioned in the following Verses.

19 But I was like a lamb, or an ox that is brought unto the slaughter, and I knew not that \* they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered g.

g We have no other mention of this conspiracy in Holy Writ, but it is plain both from this verse, and what followeth to the end of this Chapter, that the men of Anathoth (which was Jeremiahs own town) were offended at his Prophefying so sharp things against the land of Judah, and had threatened to kill him if he would not leave off that stile, and had conspired to that purpose, some think to mix poison with his meat, others by starving of him, others think by beating of him; into which variety of sence they interpret that phrase in this verse, *Let us destroy the Tree with the fruit thereof*; but the sence is plain, Let us not only put an end to his prophefying, but to his being also; let us cut him off some way or other that his name may no more be remembered. Of this the Prophet saith he was as ignorant as an Ox or a Lamb that is brought to the slaughter-house, that knoweth nothing what design is against its life.

20 But, O LORD of hosts, that judgest righteously, that \* triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause b.

b The Prophet appealeth to God, and appealeth to him as one that knew both the innocency of his heart towards them, and the malice of their hearts toward him, and used to deal out justice impartially, and committeth his cause unto God (as we are commanded 1 Pet. 2. 23.) and desires that God would avenge him, and that he might see the Vengeance, which words some learned Interpreters think spoken not without some passion and mixture of humane frailty. Others not as a Prayer so much as a Prophecie. Others not out of a desire of private Revenge, but out of a pure zeal for the glory of God, whose Prophet he was, and servant in the delivery of those Prophecies that were so ingrateful to them.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, \* Prophecie not in the name of the LORD, that thou die not by our hand.

22 Therefore thus saith the LORD of hosts, Behold, I will † punish them; the young men shall die by the sword, their sons and their daughters shall dye by famine.

23 And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, even the year of their visitation i.

i The Prayers of Gods Prophets, tho they may sometimes have too much passion and human infirmity mixed with them, yet are heard of God, and many times answered in Righteousness by terrible things, as to those against whom they are directed; the same thing they designed to do against the Prophet, God threatneth to do against them; utterly to consume them, so as no remembrance of them should remain.

## C H A P. XII.

\* Psa. 51. 4. Or, Let me reason the case with thee. \* Job. 12. 6. & 21. 13. Mal. 3. 15. Righteous \* art thou, O LORD, when I plead with thee a, yet let me || talk with thee of thy judgments b. \* Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously c?

a The Prophet begins here with a Recognition of Gods unquestionable Righteousness and Justice, in all his Providential dispensations in the Government of the World. Some read the latter part, *should I plead with thee?* But let it be *should I plead?* or *alho*, or *when I plead*, that is, *argue with thee*, yet the Prophet doth it not without a previous resolution to agree the Lords dispensations just, whatsoever he should say. b Yet saith he, let me talk with thee, not by way of accusing thee, but for my own satisfaction concerning thy judicial dispensations in the government of the World. c Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal treacherously? by all they, he means many of them, and is thought to have spoken with a special relation to the Priests at Anathoth, that had conspired against his life. The prosperity of the wicked hath in all times been a Riddle and a fore Temptation to the best of Gods people; To Job, chap. 21. 7, 13. to David, Psa. 37. 1. & 73. 2, 12. & 94. 3, 4. Hab. 1. 4, 5. Lord, saith Jerem, I know thy ways of Providence

are just and righteous, but they are dark and hidden from me I cannot understand why thou doest this.

2 Thou hast planted them, yea, they have taken root, they † grow, yea, they bring forth fruit; † Heb. they go thou art near in their mouth, and far from their reins d.

d Here are a people that indeed talk of thee, and one that only observeth their mouths would judge thou wert near to them, and they had communion with thee, but he that observeth their lives, may easily discern that thou art far from their inward parts, they have neither fear of thee, nor love for thee, nor desire after thee, nor delight in thee, nor are they obedient to thee; yet thou hast planted them by thy Power, and by thy Providence they thrive, go on, and prosper.

3 But thou, O LORD, \* knowest me, thou \* Psa. 17. 3. hast seen me, and tried my heart † toward thee. 139. 1. e Pull them out like sheep for the slaughter, and prepare them for the day of slaughter f.

f Here seemeth to be something understood, viz But Lord it is otherwise with me, I am maligned, and my life is hunted after, yet Lord thou knowest the sincerity of my heart before and towards thee, thou hast had experience of me in the discharge of my Prophetical Office, and knowest that I have been faithful in revealing to the people what thou didst reveal to me; yet for this it is they seek my life, and would have my blood. f Lord avenge me on this wicked Generation, confirm the words against them, which I have from thee denounced. Concerning the meaning of expressions of this nature, and the lawfulness of putting up such petitions against those who are not only our Enemies but Gods also, see what was noted on chap. 11. 20.

4 How long shall the land mourn and the herbs of every field wither? For the wickedness of them that dwell therein? \* The beasts are consumed, and the birds, because they said, He shall not see our last end b.

g The Prophet seems to give a reason of his former passion and prayer against those wicked men he before reflected on, because they were the cause of the Nations Ruin, which is also asserted by the Psalmist, Psa. 107. 34. A land is said to mourn metaphorically when it is brought to an ill complexion, and looketh unpleasantly, the grass and green Herbs in it being destroyed by Enemies, or Drought, or Vermine. b Nay the effects of their wicked courses reached to the very Beasts and Birds, because they were so presumptuous as to conclude that they should do well enough, neither the Prophet nor any other should see their last end.

5 If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in \* the swelling of Jordan k?

k That these are the answer of God to the Prophet is reasonably well agreed by the best Interpreters, as also that this is a proverbial expression, but as to the application of it in this place, there is some difference: Some make it this; If thou dost not understand what is done by the men of thine own City, how canst thou think to fathom my dispensations of Providence in the Government of the world? but this sence seemeth not very probable, because the sence of the Proverb seemeth to be, If thou beest not able to encounter lesser dangers, how wilt thou be able to overcome greater? I rather agree with those who make the sence this: Jerem, I have greater dangers for thee to encounter than those thou art exposed to at Anathoth; if thou beest so disturbed with them who are but as footmen, how wilt thou be able to grapple with those far greater Enemies which thou art like to meet with at Hierusalem? k Anathoth also seemeth to be understood by the land of thy peace, that is, the land of thy friends wherein thou hadst a confidence: If thy Enemies thou hast there met with, tire thee, what wilt thou do in the swellings of Jordan? that is, in a place in which thou art like to meet with an increase of greater troubles, like the swelling of Jordan (which in Harvest used to overflow its Banks). Many other things are said by Interpreters, both with reference to the sence of this Text, and the explication of these proverbial expressions, but the sence above-mentioned seemeth to me least strained, and best agreeing with what went before, and what follows.

6 For even \* thy brethren, and the house of thy father, even they, have dealt treacherously with thee l, yea || they have called a multitude after thee m, \* believe them not, tho they speak † fair words unto thee n.

l The men of Anathoth, thine own Town and Country, and those of thy own Family have conspired Evil against thee secretly. m Either they have exposed thee to the rage and rudeness of a multitude, or they have accused thee to a multitude. n Tho therefore they give thee many fair words, yet repose no trust nor confidence in them, but look to thy self.

7 I have forsaken mine house *a*, I have left mine heritage *p*, I have given *†* the dearly beloved of my soul into the hands of her enemies *q*.

*a* God by his House here understandeth the Temple, which God is said here to have forsaken with respect to his gracious manifestations in it to the People that came thither to worship him. *p* By his heritage he means the whole body of the Israelites, called Gods Heritage not in this Chapter only, but *ch. 2. 7. Joel 2. 17. Micah 7. 14* whom God threatneth to leave with respect to his special Providence, by which he had taken care of them, upon which account *Canaan* is called the land which God cared for, *Deut. 11. 12.* that is, so cared for, as in comparison with them, he might seem to neglect all other countries. *q* That is, he had given that nation which was once his dearly beloved, into the hands or power of their Enemies.

8 Mine heritage is unto me, as a lion in the forest, *†* it crieth out against me: therefore have I hated *†* Or, yellstb. it. *†* Heb. giveth it r. out its voice.

*r* That is, the reason why my heart is alienated from them, is because they are altered, those that were as my sheep, following me their chief Shepherd, and the guidance of those Prophets and Pastors which I set over them, are become like Lions in the Forest roaring against me, and rending and tearing the Prophets which I sent unto them.

9 Mine heritage is unto me as a *†* speckled bird *f*, the birds round about are against her *†*; come ye, assemble all the beasts of the field, *†* \* come to devour *u*. *†* Or, cause them to come. \* chap. 7. 33.

*f* The word in the *Heb.* signifies to die or colour, and Interpreters are here divided whether to interpret it of a Bird coloured by Nature, (so our Translators understood it, and therefore have translated it speckled) or by accident, as ravenous Birds are coloured by the blood of other birds killed by them. Hence some interpret the Text as a reflection upon the Jews for their Cruelty, coloured by their oppression and innocent bloodshed. Others of their tincture by a variety of Superstition and Idolatry; the latter seemeth to me most probable because of what follows, it being what is usual and natural for other birds to flock about a strange coloured bird such as they have not been used to see, but rather to fly from, than to come at a bird of prey, that hath already stained her Feathers with the blood of other birds. *u* But it may be understood of either, for the Jews were notoriously guilty of both, and it is God that causeth the birds to come against her, and the beasts of the field to devour.

10 Many Pastors have destroyed my vineyard *m*, they have trodden my portion under foot, they have made my *†* pleasant portion a desolate wilderness *x*. *†* Heb. portion of desire.

*m* By Pastors most here think Civil Persons, not Ecclesiastical Officers are meant; but they are divided, some interpreting it of the Rulers and Princes of *Nebuchadnezzars* Army, who took *Jerusalem*, and destroyed *Judah*, called Gods vineyard, *Isa. 5. 1, 2.* others understanding it of the Rulers of the Jews, who by their wicked Government, and as wicked Example, had ruined their Country. *x* And caused God to turn the Country which he had chosen for his portion, and declared such a pleasure in, into a Wilderness, and such a Wilderness as was not only thinly inhabited, but wholly desolate.

11 They have made it desolate *y*, and being desolate it mourneth unto me *z*; the whole land is made desolate, because no man layeth it to heart *a*.

*p* Heb. He hath made it desolate, but it cannot be meant of God, for it is God that speaketh, and God is he mentioned in the next words; it must therefore either be understood of *Nebuchadnezzar*, the instrumental cause; or (one number being put for another) of the people or the Rulers, as the meritorious cause; and in that awful state into which their sins had brought it, it cried unto God. *a* And one great cause of this fore Judgment upon the land, was the peoples not laying to heart, nor seriously considering what God had done or was doing against it.

12 The spoilers are come upon all high places through the wilderness *b*: for the sword of the LORD shall devour from the one end of the land, even unto the other end of the land: no flesh shall have peace *c*.

*b* The Prophet (as very usually) speaketh of a thing as already done, which was very shortly to be done; he saith they were come up, because they should come up, and no places should be so high but they should climb them; none so strong, but they should subdue them. *c* The sword of the Enemy is called the sword of the LORD, because he ordereth and succeeds it, tho the Enemy manageth it; and he saith it shall be against all, of all ranks and orders, no flesh should have peace; by no flesh he meaneth no ranks, no orders of men.

13 *†* They have sown wheat, but they shall reap *†* *†* Micah 6. 15. thorns *d*: they have put themselves to pain, *†* *†* Hag. 1. 6. but shall not profit: and *†* they shall be ashamed of *†* *†* Or, ye your revenues, because of the fierce anger of the LORD *f*.

*d* If these words be understood literally, they only signify, that God would blast the labours of the Husbandman, and curse them in the field. The Earths bringing forth thorns and thistles was part of the curse for the first transgression of man, *Gen. 3. 18.* Gods blasting the labours of Husbandmen is often threatened as a punishment of Sin. *Vid. Lev. 26. 16. Deut. 28. 38.* if it be taken metaphorically, it is expounded by the next words. *e* That they should labour in vain; all the work of their hands, all their counsels and deliberations should be of no profit or avail unto them. *f* The fierce anger of God against them shall be so shewed, that the returns of their labours or estates, the profits of their Trades, &c. shall be so small that they shall be ashamed of them.

14 *†* Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit *g*, Behold, I will \* pluck them out of their lands, \* *†* *†* Deut. 30. 3. and pluck out the house of Judah from amongst *†* *†* chap. 24. 37. them *h*.

*g* God will not be angry for ever with his own People, nor suffer the rod of the wicked for ever to rest upon the back of the righteous; for saith he, for those that are my evil neighbours, the Nations bordering upon *Judea*, which God call his inheritance, upon which account he calleth them his neighbours, who touched his inheritance, not so much by contiguity of habitation, but by rapacious fingers, to do them hurt, insulting over them when the hand of God was upon them, and contributing to their affliction and misery, by helping their Enemies against them, as did the *Edomites*, *Philistines*, *Moabites*, &c. *h* I will also pluck them out of their Land, I will bring the sword upon them also, and they shall be led into captivity, and tho they may have made some inroads upon my people, and have carried away some of them into Captivity, yet I will fetch them out of their Captivity.

15 And it shall come to pass, after that I have plucked them out, I will return and have compassion on them, and will bring them again every man to his heritage, and every man to his land *i*.

*i* This seemeth not to be a Prophecy only of the Jews return into their land after the fulfilling of the years of their Captivity, but also of the bringing back of these nations after that they should be plucked up, and seems to relate to the calling of the Gentiles; but this prophecy must be limited by what followeth in the next verse, and not understood of all the inhabitants of those nations.

16 And it shall come to pass, If they will diligently learn the ways of my people, to swear by my name, the LORD liveth *k*, (as they taught my people to swear by Baal) I then shall they be built in the midst of my people *m*.

*k* Tho these people be heathens, yet if they will leave their Idolatries, and Superstitious ways of Worship, and learn to worship and serve me as my people do and ought to worship me. *l* And swear by my name, the Lord liveth, that is, pay that Homage which they pay, to the Divine Being, to me, the living and true God; owning me alone as the fountain of life, and searcher of the hearts (for there is a great Homage paid to the true God in swearing by his name only, which sheweth the great impiety and profaneness of other Oaths). *m* Then saith God, I will bless and prosper them also, and they shall not only have a portion in the Earth, but amongst my people, which was eminently fulfilled in the Conversion of the Gentiles, *Rom. 11. 17.* they were originally wild Olives, and grafted in amongst the Jews, and with them made partakers of the root and fatness of the Olive tree.

17 But if they will not obey, I will utterly pluck up, and destroy that nation, saith the LORD *n*.

*n* But for those, whether they be Jews or Gentiles, that shall continue in their Idolatrous and Superstitious courses; that shall refuse the *Messias*, and continue in unbelief, and go on in courses of Rebellion and disobedience (saith God) I will utterly destroy that people. Thus *Isa. 60. 12.* The nation and kingdom, that will not serve thee, shall perish, yea those nations shall be utterly wasted.



## C H A P. XIII.

Thus saith the LORD unto me, Go, and get thee a linnen girdle, and put it upon thy loins, and put it not in water *a*.

*a* Gods design by what is recorded in this chapter, is by two Types, as in two Glasses to let the people understand by the Prophet, how he looked upon them, and what they were in his Eyes, and also what he would do unto them, and they might expect from him: to this purpose he directeth the Prophet to procure himself a Girdle, not woollen but linnen, made of Flax or the like, and to put it not upon his clothes, but upon his loins, to signifie (as some think) that this people were a people whom God had made near to him. He commands him not to put it in water to soften it, as some think; linnen newly made before it is wetted in water, being rough; and this they conceive the Prophet was forbidden, for a further Type of the stiffness, and roughness, and stubbornness of this people. Others think, to typifie that God was no cause of this peoples rotting, and growing corrupt.

2 So I got a girdle according to the word of the LORD *b*, and put it on my loins *c*.

*b* That is according to Gods command. *c* And used it as God commanded me, never disputing the reason, why God bid me do such a thing.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins: and arise, go to Euphrates, and hide it there in an hole of the rock *d*.

*d* God having commanded the Prophet to procure such a girdle as was before mentioned, and to tie it upon his loins, he a second time comes to him and commandeth him to take this girdle and carry it to Euphrates. This was one of the four great Rivers that the River out of the Garden of Eden divided it self into, Gen. 2. 10, 14. It was the border of the promised land, Gen. 15. 18. Deut. 1. 7. 11. 24. 1 Chron. 5. 9. Reubens Lot was bounded by it. The Prophet was commanded to hide his girdle in the hole of a Rock in that River. But why there? were there not other places nearer, where the Prophet might have hid it? It is judged by some, that this command was also to signifie unto them, that they should be carried out of their own borders into Captivity, or rather that they had corrupted, and were become rotten by doing after the fashions and manners of the Heathens, who lived on the other side of Euphrates always, but having (an hundred years before this) captivated the ten tribes, lived also on this side of it.

5 So I went and hid it by Euphrates as the LORD commanded me *e*.

*e* Most think that Jeremiah did this but in a vision, for it was a very long journey for the Prophet to take to go from Anathoth, or Hierusalem, as far as Euphrates. Jeremiah was obedient to Gods command, without any disputing or asking God the meaning of this Injunction to him.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there *f*.

*f* God who had bidden the Prophet go and hide the linnen Girdle, after some considerable time speaks again to him to go and take it away from the place where he had lodged it.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it *g*; and behold the girdle was marred, it was profitable for nothing *h*.

*g* Whether the Prophet really made such a journey, or all this was but a Vision, is very uncertain. *h* When he came to the place, or in his Vision, he thought when he came to the place, that he saw all the girdle rotted, and good for nothing but to be thrown upon a Dunghil.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem *i*.

*i* By this it appears that God commanded Jeremiah to do this not only as a representation of the rotten and corrupt state of this people, but of his Vengeance which should suddenly be brought upon them, tho they were a proud people lifted up and swelled in the opinion of themselves, from the favour which God had shewed them, in making them a people near unto him, and as it were wearing them upon his Loins; yet they having corrupted themselves by mixing their streams with the streams of Euphrates, corrupting themselves with the superstitions, corruptions and idolatries of Heathens, God would

make use of some of those Nations to abate their Pride, and pluck their feathers, and they should rot amongst those people, and in some of those nations with whom, and by whose Example they had sinned against the Lord. This sense of these words is much confirmed by the following words.

10 This evil people which refuse to hear my words, which walk in the *||* imagination of their *||* heart, and walk after other gods to serve them, and to worship them, shall even be as this girdle, which is good for nothing *k*.

*k* Hitherto the Prophet had yielded a blind obedience to God, doing what he commanded him, tho he possibly knew no other reason for it, but because God had him do so (which is an homage we owe unto God, tho to none but him) now God expounds himself what he meant, to teach the Jews by this, *viz.* That he did intend that they should be confuted by the people beyond the River Euphrates, as that girdle was there marred; and he also shews them, that their own sins in disobedience to his word, and following the imaginations of their own hearts, particularly their Idolatry, was what had brought this fore judgment upon them.

11 For as the girdle cleaveth to the loins of a man; so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory *l*: but they would not hear *m*.

*l* Here God openeth to the Prophet why he commanded him to put the girdle about his loins, *viz.* to shew that he of his singular favour, had used the Jews as a man useth his girdle which he fastneth about his loins; and as a man wear-eth his girdle, made up of some costly materials for an honour and praise to him, so Gods design in honouring this people, wearing them as a girdle, was that they might bring him honour and glory, living to his praise, in the obedience of his commands, especially such commands as related to his worship. *m* But they would not answer Gods designs, nor hearken to any counsels of that nature which he gave them, and therefore he was resolved to pluck them from his loins, and to suffer them to rot and consume, as that girdle was rotted. See Psal. 81. from ver. 8. to the end, which the Author of the English Annotations saith well, is an excellent Comment on this Text.

12 ¶ Therefore thou shalt speak unto them this word *n*, Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, [Do we not certainly know that every bottle shall be filled with wine *n*?]

*n* God by his Prophet sheweth them their ruin in another glass, he bids the Prophet tell them, that every bottle should be filled with wine. Wine was what they delighted in, Hos. 3. 1. They loved flagons of wine, and were for those Prophets that would prophesie to them of wine and strong drink, Mic. 2. 11. God therefore sendeth them a Prophecie about Wine, bids the Prophet tell them, that every bottle should be filled with wine. (Glad news to the Drunkards among them); but no very strange thing to them who often enough were wont both to fill and to empty bottles of Wine; but they little understood the Wine which God and his Prophet intended; God therefore openeth it to them.

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon Davids throne, and the priests, and the Prophets, and all the inhabitants of Jerusalem with drunkenness *o*.

*o* There is a Wine of astonishment and confusion, Psal. 60. 3. A wine that intoxicateth, and inflameth, and stupifieth, as well as a Wine that refresheth, saith God; with that Wine I will fill all orders of persons, Kings, Priests, Prophets, and all the inhabitants of Jerusalem. Nor shall the throne of David be a protection to your Kings, I will have no regard to them upon that account, nor to the Priests, tho they be persons consecrated to me.

14 And I will dash them *||* one against another, *||* Heb. a man against his brother. even the fathers, and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, *†* but destroy them *p*.

*p* And I will set them one against another, raising up an evil spirit of division amongst them, that they shall be like earthen bottles dashed one against another, which are easily broken in pieces. I will have no pity on them; therefore let them not presume upon my mercy, and pity, and compassion, for I am resolved to shew them no mercy, but to bring them to utter ruin and destruction.

15 <sup>q</sup> Hear ye and give ear, be not proud: for the LORD hath spoken *q*.

*q* God ordinarily subjoineth exhortation and counsel to his reproof, if peradventure people will change their hearts and ways; having threatened them, the Prophet therefore speaketh to them, that they would yet hear, and that not formally, but give ear; not exalting them against God, and nourishing a vain confidence or presumptuous hopes, and going on in their rebellious courses, despising him, and others who were but the Lords Prophets and his Messengers unto them; the word which we bring is not ours, it is the Lord that hath spoken by us.

16 Give glory to the LORD your God *r*, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye *\** look for light, he turn it into *\** the shadow of death, and make it gross darkness *f*.

\* Isa. 59. 9.

\* Psal. 44. 19.

*r* Glorifie God by an humble confession of your sins, *Jos* 7. 19. 20. by submitting your selves to God, *Jam* 4. 7. humbling your selves under his Word, *Jam* 4. 10. and under his mighty hand, *1 Pet* 5. 6. *f* Before God brings upon you his great and heavy judgments before threatened; as a state of prosperity is set out often in Scripture by the notion of *Light*, which is a pleasant and chearing thing; so a state of affliction is often set out to us in Scripture under the notion of *Darkness*, *Isa* 8. 22. *Joel* 2. 2. *Amos* 5. 18. &c. and as in the want of light, which is directive to our feet, men are prone to stumble at any thing that lies in their way, so as they know not how to direct their feet, or take their steps; so in times of affliction, especially great afflictions, men are ordinarily perplexed, and know not what course to take. In the latter part of the verse he seemeth to threaten Gods disappointment of their expectations, the *Jews* to the last appeared highly confident, looking for light but they met with great disappointment, even gross darkness.

\* Lam. 1. 2, 16.  
& 2. 18.

17 But if ye will not hear it *t*, my soul shall weep in secret places for your pride *u*, and *\** mine eye shall weep sore, and run down with tears, because the Lords flock is carried away captive *†*.

*t* That is, if you will not listen to what I say, take heed to what I say, and obey the counsel which I give you. *u* I shall seriously and secretly mourn for your rebellion and obstinacy, which is rooted in your pride, and lifting up your selves against the Lords Monitions and Counsels. *†* And I shall also mourn for your calamity when it comes upon you, I shall have a personal and family concern with you, but that will not so much trouble me as to consider that you who are the Church and People of God should be led into Captivity.

|| Or your head  
tires.

18 Say unto the king and to the queen, Humble your selves *x*, sit down; for your || principalities shall come down, even the crown of your glory *x*.

*x* The Author of holy Writ is discernable by this as by other things, that the Scripture equally speaks to greatest persons, as to persons of meaner rank. God here calls to the King of Judah, whether it was at this time *Jebojakim*, or his Son *Jeboiakim*, is uncertain. *x* By *Principalities* he means both their dignity and their liberty, that which he often calleth the Crown of their glory. Some expound it *head-tyres*, because the word deriveth from a word which signifies the head.

19 The cities of the south shall be shut up, and none shall open them *y*, Judah shall be carried away captive all of it, it shall be wholly carried away captive.

*y* Either the Cities of Judah which lay Southward from *Chaldea*, and therefore their Enemies in the next verse are said to come from the North, and this great evil is said to have come from the North, or (as some would have it) the Cities of Egypt, which lay yet more Southward, so as the Egyptians should neither come with sufficient force to raise the Siege, nor should there be any Sanctuary or refuge for them in Egypt, but they should certainly be wholly carried into Captivity.

20 Lift up your eyes, and behold them that come from the north *z*: where is the flock that was given thee, thy beautiful flock *a*?

*z* He speaks to them as if their Enemy was even then upon their March, that if they did but look they might see him coming. *a* The Prophet either speaks to the King, or to the Rulers, or chief of the Congregation of Judah, *Prov* 14. 28. In the multitude of the people is the kings honour. So in the multitude of Subjects or of Members, lies much of the honour of a Church or State.

† Heb. visit  
thee.

\* chap. 6. 24.

21 What wilt thou say when he shall † punish thee? (for thou hast taught them to be captains, and as chief over thee) shall not *\** sorrows take thee as a woman in travail *b*?

*b* That is, thou wilt have nothing to say, but be wholly con-

found and ashamed when God shall visit thee with this fore judgment; or when *Nebuchadnezzars* Army sent by God, shall visit thee: for thou either by thy commerce and trading with them, or by thy so often calling them to thy assistance, or by thy idolatry borrowed from them and other Nations, hast taught them to be Captains over thee, thy sorrows and affliction will come upon thee suddenly and terribly, as pain cometh upon a woman in travail, yea and as certainly also.

22 And if thou say in thine heart, *\** Wherefore come these things upon me? for the greatness of thine iniquity are thy *\** skirts discovered, and thy heels || made bare *c*.

\* chap. 3. 19.  
& 16. 10.

\* Nahum 3. 5.  
|| Or shall be  
violently ca-  
ken away.

*c* Hypocrites will rarely confess their own shame, and Gods righteousness, but are ready to expostulate and dispute with God, and to call him to account why he hath dealt so with them, as if God had dealt unjustly. But (saith God) if thou shouldst have any such thoughts in thine heart, do but remember thine iniquities, how many and how great they have been, thy nakedness is discovered because of these, and for these thou art exposed to contempt and shame, probably these phrases are fetched from the usual practice of Soldiers when they have conquered a place, and taken Prisoners, to strip them, and leave those of either sex, either no clothes to cover their nakedness, or nothing but their own rags, not sufficient to cover their nakedness. By *skirts* is meant the lower part of their bodies covered with the lower part of their garments.

23 Can the Ethiopian change his skin, or the leopard his spots *d*? then may ye also do good, that are † accustomed to do evil *e*.

† Heb. taught.

*d* In the Hebrew it is, can the *Cushite*, &c. from whence it is well concluded, as learned men judge that the *Ethiopians* are of the posterity of *Cush* the son of *Cham*, brother to *Misraim*, the father of the *Egyptians*, *Gen* 10. 6. For these were the only people of old noted for their black colour in Scripture, as the *Ethiopians* are now. *e* God sheweth that the *Jews* by their continued customary sinning, had so injured themselves to wicked practices, that it was as much labour in vain to endeavour to reclaim them, as to go about to wash a *Blackamoor*, or to take out the natural spots of the beasts called *Leopards*.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness *f*.

*f* The words denote a great and clear dispersion, like that of the scattering of stubble by a fierce Wind.

25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falshood *g*.

*g* This is what thou shalt have at the Lords hand, the dispensation which thou shalt meet with, and thou mayst thank thy self for it, for hadst thou remembered either my former kindness to thee, or the Law that I gave thee; this had not come unto thee, but thou hast forgotten me, and trusted in lies, or in idle vain and presumptuous hopes, therefore I have given thee but a just lot, and measured to thee a just measure.

26 Therefore *\** will I discover thy skirts upon thy face, that thy shame may appear *b*.

\* Lam. 1. 8.  
Ezek. 16. 37.  
& 23. 29.

*b* Therefore I will expose thee to all manner of shame and contempt, without any regard to thy honour. Those that honour God, God will honour; but those that despise and dishonour him, shall not be able to maintain their own honour.

27 I have seen thy adulteries, and thy *\** neighings *i*, the lewdness of thy whoredom, and thine abominations *\** on the hills in the fields *k*: wo unto thee, O Jerusalem, wilt thou not be made clean? † when shall it once be *l*?

\* chap. 5. 8.

\* Isa. 65. 7.  
chap. 2. 20.  
Ezek. 6. 13.

† Heb. after  
when yet?

*i* Some think the Prophet here reflects upon them for their corporal Adulteries, and their madness upon them, which he compareth to the neighings of horses; but those words on the hills, in the fields, in the next clause, seem to inform us, *k* That he means here only their Idolatries, which are in holy writ often compared to Adulteries, which are the greatest sins in their kind, the greatest violations of the Marriage Covenant, and provocations of persons in conjugal Relation, and the only cause of lawful divorce. *l* He concludes with patherical interrogations, intimating that yet there was hope if they would reform; but yet giving over their case almost as desperate and what would not be, yet he leaves no means untried, but asks them if it was not yet time, or when such a thing might be hoped for at their hands?

## C H A P. XIV.

THE word of the LORD that came to Jeremiah concerning the † dearth *a*.

† Heb. the

*a* What dearth we are not told, nor when it happened; some think that it was in the time of the Siege of *Hierusalem*; others that it strains.



that it was in the beginning of the Reign of *Zedekiah*, but they judge most probably, that think it was in the time of *Jehoiakim* for we read *chap. 36. 9* of an extraordinary fast by him proclaimed, which many judge was upon this occasion: The *Heb.* phrase which is here used, signifying, *The matter of the Restraints*; gives interpreters some liberty to abound in their senses of this Text, but the following words make it evident, *ver. 4. 5* that the *Restraints* here mentioned were Gods restraining of water from them, so that the *dearth* was occasioned from a great drought, which is elegantly described in the five next verses, and deprecated, *ver. 7. 8. 9.* which make indeed but a preface to the Revelation of the mind and will of God in this Prophecy.

2 Judah mourneth, and the gates thereof languish, they are black unto the ground, and the cry of Jerusalem is gone up *b*.

*b* By *Judah* is meant the men and women in the whole country of *Judah*. The *gates* is put for their *Cities*, or the men of their *Cities* languished for want of moisture for themselves or their beasts. They are all in the habits of Mourners, or their faces looked swarthy, and starvedly, for want of due and wholesome nourishment; and the *cry of Jerusalem* is gone up, either their cry unto God by their Prayers in his Temple, or their cry by the reason of their Misery and Grief is gone up to Heaven.

3 And their nobles have sent their little ones to the waters, they came to the pits and found no water, they returned with their vessels empty: they were ashamed and confounded, and covered their heads *c*.

*c* This scarcity of water afflicted not mean persons only, who have not so good means to supply their necessities as others; but their greatest Persons, so as they sent their little ones (it were better translated *Servants*, for they are meant) to the places made to receive and retain Water; but finding no water in the pits, they came back again with their Vessels empty like men ashamed and confounded, and troubled upon the seeing their expectations frustrated.

4 Because the ground is chapt *d*, for there was no rain in the earth, the plowmen were ashamed, they covered their heads *e*.

*d* The *Heb.* word signifieth more largely than *chapt*, broken, spoiled, turn'd into dust, as is usual in great droughts. *e* The word also which we translate Plowmen, doth not strictly signify Plowmen, but *Husbandmen*, there having been no rain upon the Earth, it brought forth little or no grafs for those that employed themselves in breeding or feeding Cattel; and it was so hard, and so much wanted moisture, that they could not Plow nor Sow, but were like men ashamed and confounded, who knew not what to do.

5 Yea, the hind also calved in the field, and forsook it, because there is no grafs *f*.

*f* Hinds use not to get their food in Fields, but upon the Mountains and in Wildernesses; but the drought was such, that these wild Creatures came into the lower grounds nearer the Habitations of men, than they were wont, and there brought forth their young. The Hinds are loving Creatures, and as all Creatures by a natural instinct love their young, so the Hinds especially, but their moisture being dried up, they could not suckle them, but were forced to leave them, running about here and there to seek grafs to eat.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons *g*: their eyes did fail, because there was no grafs *b*.

*g* The wild Asses wanting water, got upon high places, where was the freest and coolest air, and sucked in the Wind; and this it is said they did like Dragons, of whom *Aristotle* and *Pliny* report, that by reason of the great heat of their bodies, they ordinarily stand upon high places sucking in the cool Air, and they tell us those Creatures will live upon it for some time. The Prophet describing this great drought, tells us, the wild Asses did the like. *k* But for want of Grafs their eyes were either almost sunk in their heads, they being almost starved, or else the phrase signifies the frustration of their expectation, which this phrase also sometime signifies in Scripture, *Pf. 69. 3.*

7 O LORD, though our iniquities testify against us *i*, do thou *it k* for thy names sake *l*: for our backslidings are many, we have sinned against thee *m*.

*i* The Prophet having described their misery, both in the cause of it, the drought for want of rain, and the effects of it, he applieth himself to that God, who he knew was he who alone could give the former and the latter rain; confessing that their sins and backslidings were very many, and testified against them, that they had deserved God's severe scourge, and God was Righteous in what of this nature he had done against them. But yet saith he, *k do thou it*; that is, do thou what we desire, and what we stand in need of: give us rain. *l* Tho not

for our sake, we deserve no such kindness from thee, yet for thy names sake: thy word or promise, or rather here, thine honour and glory sake. So *Isa. 43. 25* & *48. 11.* where God promisseth them to shew them kindness for his names sake, so as *Jeremiah's* Prayer is but a pleading of Gods promises, that he would fulfil his word. *m* For here signifies *tho*, and might have been better so interpreted.

8 O the hope of Israel *n*, the Saviour thereof in time of trouble *o*, why shouldst thou be as a stranger in the land, and as a wayfaring man, that turneth aside to tarry for a night *p*?

*n* That is the object of *Israels* hope, he in whom alone thy people *Israel* have been wont to hope, or he in whom alone *Israel* hath just reason to hope. *o* Thou who hast formerly been their Saviour in the times of their trouble, or who alone canst save them in such times of trouble, as thou hast now brought them into, see *Psal. 9. 9.* & *46. 1.* *p* Why shouldst thou be as one that regardst thy ancient people no more than a Stranger or a Traveller, who taketh no farther care for the place, or the house where he lodgeth, than for the short time that he is to stay or abide in it.

9 Why shouldst thou be as a man astonished *q*, as a mighty man that cannot save *r*? yet thou, O LORD, art in the midst of us *s*, and we are *t* called by thy name *t*, leave us not *t*.

† Heb. thy name is called upon us.

*q* The *Hebrew* word here used being found in no place of Holy Writ but this, hath given interpreters a liberty to translate it variously, *sleepy, weak, astonished, frighted*, like a man in such disorder through some great passions, that he is able to do nothing. *r* Like a man who in his own nature is strong and mighty enough, but through sickness or passion is so weakened, that he cannot put forth his strength for the succour and relief of his friends. *s* Yet (saith the Prophet) thou art in the midst of us, that is, we have thy Temple, to which thou hast promised thy special presence, or rather it is to be understood of the whole Land, according to what God had declared, *Num. 5. 3.* and *chap. 35. 34.* *De file not the Land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the Children of Israel.* *t* That is, we are called the Lords People, and that not only by others amongst whom we have that repute, but by thy self. God often calleth this people in Scripture, *his people, his portion.* *t* Therefore he begs that God would not leave them, he means as to that special providence by which he had formerly watched over them, and cared for them, and been a protection to them; nor as to his Ordinances, and his special gracious presence with them in his Temple.

10 Thus saith the LORD unto this people, *n* Thus have they loved to wander *w*, they have not refrained their feet *x*, therefore the LORD doth not accept them *y*; *†* he will now remember their iniquity, and visit their sin *z*.

† Hof. 8. 13. and 9. 9.

*n* Here beginneth divine Revelation mentioned *ver. 1.* as an answer to the Prophets complaint and prayer in the nine first verses. The substance of which is, that for their manifold sins, he was resolved to punish them, and therefore would not be any more sollicitous on their behalf. *w* They have gone aside out of the way of my precepts, and that out of principle of love and delight, they have been fond of their Idols. *x* And they have persisted in those deviations and sinful courses, notwithstanding all counsels and arguments used with them to the contrary, nothing could keep their feet to the way of my testimonies. *y* Therefore tho they pray and cry, and fast, God will not accept them. *z* But by his punishment of them for their sins, he will let them know that as he hath seen and taken notice of, so he hath not forgot what they have done.

11 Then said the LORD unto me *\**, Pray not for this people for their good *a*.

\* Exod. 32. 10. chap. 7. 26. and 11. 14.

*a* Twice before God had given the Prophet this charge, *chap. 7. 26.* & *11. 14.* how it could consist with the piety of *Jeremiah*, after those charges to put up the Prayer we had in the beginning of this chapter, see the notes on *chap. 11. 14.*

12 \* When they fast I will not hear their cry *b*, and *||* when they offer burnt-offering and an oblation, I will not accept them: *c* but *†* I will consume them by the sword, and by the famine, and by the pestilence *d*.

\* Isa. 58. 1. Zech. 7. 7, 13. || Chap. 6. 20. and 7. 21, 22. † Chap. 9. 16.

*b* The like threatening we have, *Prov. 2. 28.* *Isa. 1. 15.* *chap. 11. 11.* *Ezek. 8. 18.* *Micah 3. 4.* Men may so long despise Gods Calls, Exhortations and Counsels, as their case may be desperate as to the Prevention of temporal Judgments by such Religious applications to God as ordinarily have their effect, to prevent and remove Judgments, see *chap. 15. 1.* *Ezek. 14. 14, 20.* *d* He threatneth to add to their Plagues, three sore Judgments, ordinarily accompanying one another both in Gods threatnings, *chap. 29. 17, 18, 32, 24, 36.* and *34. 17.* &c.

13 Then said I, Ah Lord GOD, Behold the prophets say unto them, Ye shall not see the sword,

\* Heb. peace  
of truth.

sword, neither shall ye have famine, but I will give you † assured peace in this place e.

e We have many complaints of this Prophet against false prophets that contradicted his Prophecies, *ch. 4. 10. & 23. 9.* and we shall hereafter meet with the names of some of them; corrupt Governments never want Prophets to their humour, tho a bolder transgression can hardly be imagined, than for men to intitle God to their own imaginations and fancies; and we shall *ver. 15.* meet with the usual wages of such works.

\* chap. 3. 21.  
and 27. 15.  
and 29. 8, 9.

14 Then the LORD said unto me, The prophets prophesie lies in my name m, \* I sent them not, neither have I commanded them, neither spake unto them: they prophesie unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

m They did not only prophesie falsehoods, but lies, what they knew to be false; for they pretended, that God had revealed such things unto them; for admit the things they spake (as to men) but future contingencies, which might be true or false, yet it was a lye for them to pretend that God had told them any such things. The things were certainly false in themselves, being contrary to Gods revelation; but setting that aside, for them to pretend God had revealed that to them which he had not revealed, was a formed lye, God denieth that he ever commanded them to speak any such things, or sent them upon any such errands; they prophesied what came in their own foolish heads, and the deceits of their own hearts.

15 Therefore thus saith the LORD concerning the prophets that prophesie in my name, and I sent them not, yet they say, Sword and famine shall not be in this land, By sword and famine shall those prophets be consumed n.

n It is a most dangerous thing for Ecclesiastical Ministers to deliver that to people as the will of God, which is not so; God here threatneth that these Prophets in testimony of the truth of the Word of God delivered by *Jeremiah*, should dye by these very judgments, which they falsely prophesied to this people, as from God, an immunity from, *vide chap. 6. 15. and 20. 6. 1 Kings 22. 25.*

16 And the people to whom they prophesie, shall be cast out in the streets of Jerusalem, because of the famine, and of the sword, and they shall have none to bury them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them o.

o The security promised by these false Prophets shall be no excuse to the people for giving credit to them, the Prophets shall perish for prophesying falsely in my name, and the people that hearken to and believe what they say, and practice accordingly, shall perish for their light and vain credulity. As the sinful commands of superiors in things civil, will not free those from guilt that execute their commands: so the lies and false teachings of Ministers will not excuse those that run into error upon the credit of their words; both the one and the other owe their first homage and Allegiance to God, by whose word they ought to examine the precepts of the one, and the prophesying of the other.

\* chap. 9. 1.  
and 13. 17.  
Lam. 1. 16.  
and 2. 18.

17 ¶ Therefore thou shalt say this word unto them \*, Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword; and if I enter into the city, then behold them that are sick with famine; p yea both the prophet and the priest ¶ go about into a land that they know not q.

¶ Or, make  
merchandize  
against a land  
and men ac-  
knowledg it  
not.  
chap. 5. 31.

p The Prophet is by God directed to speak still of the Calamities of this people as a thing past, tho yet to come, according to the usual stile of Prophetical writings, and to tell them that whatsoever their false Prophets told them, yet he so certainly knew the contrary, that he could even with himself melted into tears for them, and had even already before his Eyes the doleful spectacle of their miseries. Some in the field slain by the Enemies sword, others within the walls almost starved to death. q The word in the Hebrew מְרַחֵק which we Translate *go about*, signifies so primarily, and in a second sense to Merchandize, because Merchants go about Countries to Trade; this hath made that variety of sense which the margents of our Bible have; but our translation is true enough, and the sense seems to be, that Priests and Prophets, (tho accounted sacred persons) should be made Captives also, and wander in a Land wherein they were foreigners. This is thought to relate to the first Captivity in the time of *Jehojakim*, when the people of the best faction were carried into Captivity.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? \* we looked for peace and there is no good; and for the time of healing, and behold trouble r.

\* chap. 8. 13.

r The Prophet again returns to God, expostulating with him, and humbly imploring mercy for his people, which lets us know that he did not understand Gods words to him, as an absolute prohibition of him to pray for this people. *Zion* was a place whose gates God loved, and *Judah* was his pleasant portion. Lord, saith the Prophet, is it possible thou shouldst loath a place which thou so much lovedst, or cast off a people which thou hast so much owned? s He acknowledgeth God to be he that had smitten them, and their condition without him to be helpless and hopeless. t And that all their hopes and expectations were frustrated.

20 We acknowledg, O LORD, our wickedness, and the iniquity of our fathers, for \* we have sinned against thee u.

\* Psal. 105. 6.  
Dan. 9. 8.

u That is, both we and our Fathers have sinned against thee, and have given thee a right to punish and destroy us, we desire not to cover or cloak our sin, we own and acknowledg it.

21 Do not abhor us, for thy names sake w, do not disgrace the throne of thy glory x: Remember, break not thy covenant with us y.

w The thing which the Prophet deprecateth is, the judgments come already, and further coming upon this people, the Famine, Sword and Pestilence, with the drought under the sad consequents of which they at present laboured; but he prays for the removal of these judgments, and the prevention of such as were yet to come, in this phrase, *Do not abhor us*; noting to us, that the love of God to a people is the root of all good which they can expect, and his hatred or displeasure, the root of all the evil that can befall them. Here are divers Arguments brought to back this Petition. 1. *For thy names sake*, that is, thine honour and glory sake, an Argument often made use of in Holy Writ, in the Prayers of Gods people, *Jos. 7. 9. &c.* and upon a very good Foundation, whether we consider Gods concern for his own glory, or the tenure of Gods promises, promising mercy for his own names sake. x He also argueth with God from his former love and kindness to this people, which he had made the Throne of his glory, the words are either to be understood of the Throne of the House of David, called the *Lords Throne*, *1 Chr. 29. 23.* or else the Temple and the Ark in it, the more special symbol of Gods presence: hence he is said to have dwelt betwixt the *Cherubims*, *Psal. 80. 1. & ch. 17. 12.* the Prophet saith, *A glorious high Throne from the beginning is our Sanctuary*. Lord (saith the Prophet) we have deserved all the disgrace thou canst throw upon us, but do not thou disgrace the Throne of thine own Glory. y Remember, break not thy Covenant with us. Did not *Jeremy* then know that God could not break his Covenant? *Ans.* He did know it, but he also knew that it is our duty to pray to God to fulfil it, or possibly he would extend it a little further, and for Gods covenant-sake made with the faithful in *Israel*, he would have obtained mercy for the whole body of the Nation.

22 Are there any among the vanities of the Gentiles that can cause rain z? or can the Heavens give showers? a \* Art not thou he, O LORD our God? b therefore we will wait upon thee: for thou hast made all these things c.

\* Psal. 135. 7.  
Isa. 40. 25.  
chap. 10. 13.

z The present Judgment under which they groaned, was a drought, which we had described in the six first Verses; the Prophet imploring God for the removal of it, argues from the impossibility of help in this case from any other way, none of the Idols of the Heathens, which he calls *vain things*, nothing in themselves, and of no use or profit to those that ran after them, could give Rain. a The Heavens indeed give it, but in the order of second causes, if God stoppeth those bottles they cannot run. b Lord, art not thou able to do it (saith the Prophet) nay, art not thou he who alone is able to do it? (for so much the phrase doth import). The Scripture constantly giveth God the honour of giving Rain, *Gen. 2. 5. Deut. 28. 12. 1 Kings 8. 36. 2 Chron. 6. 27. Job 5. 10. and 38. 26, 28. Psalm 147. 8. chap. 5. 24. and 13. and 51. 16. Joel 2. 23. Zech. 10. 1. Matt. 5. 45. Acts 14. 17.* c Therefore saith the Prophet, we thy people will wait upon thee by Prayer, and the payment of those homages thou requirest, for thou hast made all these things, that is, (say some) thou hast caused all these judgments, or afflictive dispensations, or rather, thou hast made the Rain, last mentioned,

## C H A P. XV.

Then said the LORD unto me, \* Though † Moses \* and Samuel stood before me, † yet my mind could not be towards this people a; Cast them out of my sight, and let them go forth b.

\* Ezek. 1. 14.  
† Exod. 32.  
11, 14.  
\* 1 Sam. 7. 9.



*a* We are (tho' in another Chapter) yet in the same Prophesie, or discourse betwixt God and this Prophet. *Jeremiah* having been once denied, solicited God again, as we had it in the four last verses of the former Chapter. God here replieth to that Prayer, and the sum of what he saith is, that he was inexorable in their case. Though *Moses* who could obtain so much of God, upon their sinning, in the case of the Golden Calf, *Exod.* 32. 11, 14. and in the case of the peoples murmuring, *Nam.* 14. 19, 20. and *Samuel* who was so prevalent with God, *1 Sam.* 7. 9. tho' these two formerly so potent and prevalent Mediators for a people with me, stood before me, waited (that is) upon me, and solicited me on the behalf of this people, yet I could not favour this people. *b* Cast them out of my sight, I am not able to abide them; and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? *c* then thou shalt tell them, Thus saith the LORD, \* Such as are for death, to death: and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity *d*.

*c* If they ask thee what thou meanest by going forth, which being a term of motion, implieth a term to which the motion should be. *d* Saith God in the general, it is to ruin and destruction, but they shall not all be destroyed one and the same way; some shall be destroyed by the Pestilence (for that is here to be understood by death) others shall be destroyed by the Famine, others by the sword of Enemies, others shall go into Captivity, but one way or other the land shall be quitted of the most of you.

3 And I will \* appoint over them four † kinds, saith the LORD: the sword to slay, and the dogs to tear, and \* the fowls of the heaven, and the beasts of the earth, to devour and destroy *f*.

*e* Four kinds of destroyers, the Enemies swords shall slay them, and to make meat for the dogs, who shall tear their Carcasses, and for the birds of prey, who shall prey upon their dead Bodies that shall lye unburied. *f* And I will also send amongst them wild beasts who shall both tear their living Bodies, and their dead Carcasses.

4 And † I will cause them to be \* removed into all kingdoms of the earth; because of \* Manasseh the son of Hezekiah king of Judah, for that which he did in Hierusalem *b*.

*g* Tho' the body of the people were removed into *Babylon*, yet as it is more than probable that many of them fled into other Countries to save themselves; so there is no doubt, but the King of *Babylon* removed them into several Kingdoms belonging to his large Empire. *b* What *Manasseh* did, may be read *2 King* 21. 11. He did wickedly, above all that the Amorites did, that were before him, and made also Judah to sin with his Idolatry. Moreover he shed innocent blood very much, till he had filled Hierusalem from one end to another, besides his sin where-with he made Judah to sin &c. Some make a question whether God means the personal sins of *Manasseh* and his Ministers, or only the sins of the same kind that the Jews still continued. *Manasseh* lived 55 years, his Son *Josiah* 31 years, it was now the time of *Jebojachim* the Son of *Josiah*, who Reigned but eleven years, and it is probable this was his fifth year, for in that year he proclaimed the fast for the drought, (as is supposed) *chap.* 36. 9. Tho' the people were bad enough still, yet it is no way probable, that they were so bad as in the time of *Manasseh*. We know all *Josiah's* time, the Father of this Prince, was a time of Reformation, tho' it be certain, much of their old leaven of Idolatry and Superstition was yet in them. Whatever therefore some think, God undoubtedly meaneth the guilt that *Manasseh* and his Subjects contracted forty years before this time. Nor do I see any reason why any should question whether it be consistent with the justice of God, to punish the sins of Parents upon their posterity, when it is no more than we see done every day in the punishments of Traitors and Felons, by the seizing the Estates of their Children; and in Wars, upon the taking of Cities and fortified places; and it is no more than God hath threatened in the second Commandment, *Exod.* 20. and declared it as a piece of his name, *Exod.* 34. and done in a multitude of Scriptural instances. *Manasseh* is here named as the son of *Hezekiah* for his shame, because of his degeneracy from so good a Parent; it is expressly said, *2 King* 23. 6. that notwithstanding *Josiah's* Reformation yet the Lord turned not from the fierceness of his wrath, kindled against Judah for the provocations of *Manasseh*.

5 For \* who shall have pity upon thee, O Hierusalem? or who shall bemoan thee? or who shall go aside † to ask how thou doest?

*i* The sum of this is, that this people should be in a most miserable pitiable state and condition; none should regard them in the day of their calamity, nor so much as once enquire after them, or how they fared, or what they did,

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting *k*.

*k* God here by more phrases of the same import with many that we have before met with, declareth his steady resolution to destroy them for their Apostacy from him, and sets out himself to them as angry Princes or Parents, that had been often provoked against a Subject or a Child, and often resolved to punish the offender, but out of their own clemency, or upon the mediation and intercession of others for them, had altered their minds, and resolved to spare them, but at last met with so many fresh provocations, that they are weary of forgiving them any longer; so God declareth himself weary of his patient bearing with them, and resolved to bear no longer.

7 And I will fan them with a fan in the gates of the land: I will bereave them of † children *m*, I will destroy my people, *n* but they return not from their ways *n*.

*l* Not a purging fan by affliction to separate their chaff and dross from them, but a scattering fan; some Translate it into the gates of the Earth: So it is the same, that God had before said, that he would remove them into all Nations; (Gates being put for Cities) but it is more probable that this is added in pursuit of the Metaphor of fanning, men usually chusing barn doors to fan at, that they may have the advantage of the wind: *m* Of Children is not in the Hebrew, and is needlessly supplied, it may as well be of any or all of their comforts or good things. *n* Their priviledge claimed of being my people shall not protect them, so long as they go on in their leud and sinful courses.

8 Their widows are increased to me above the sand of the seas *o*, I have brought upon them † against the mother of the young men, a spoiler at noon-day *p*: I have caused him to fall upon it suddenly, and terrors upon the city *q*.

*o* The Prophet speaking in the name of that God who calleth things that are not, as if they were, still continueth his stile, speaking of things to come, as if present. In *Jebojachim's* time we read of no such plenty of Widows, they were multiplied when the City was besieged, and taken in *Zedekiah's* time, to a great number, hyperbolically compared to the sands of the Sea. *p* There is a great variety amongst interpreters as to their sense of this phrase, about which those that are curious may consult the *Engl. Annot.* upon this verse; by the spoiler at Noon-day is meant *Nebuchadnezzar*; in the sense of the best interpreters, who came not like a thief who cometh by night to rob and to spoil, but with an Army in the day time; the question only is, about those words against the Mother of the young men. The Hebrew word, which our translation renders young men, is בָּנִים, which properly signifieth a choice man, or a person chosen from the Hebrew Verb which signifieth to chuse; so as it may as well be Translated the mother of the chosen, as the mother of the young men. Because young men are looked upon as the choice men, whether for beauty, or strength and ability, for any thing; the word often signifies a young man, *Deut.* 32. 25. *2 Sam.* 6. 1. *Cant.* 5. 15. *Psal.* 148. 12. *Isa.* 23. 4. *Ezek.* 9. 6. and in many other Texts. Some will have the sense (as in our *Margent.*) against the mother, a young man, meaning by the young man, *Nebuchadnezzar*; and by the Mother, Hierusalem; the Jews are in the Canticles called the daughters of Hierusalem, and Hierusalem which is above, is by the Apostle called the Mother of us all. The Hebrew word is in the singular number, how we Translate it young men, I understand not. *Pagnine* Translates it Eleſti, the Mother of the chosen. I do think that by the Mother is meant Hierusalem, and that populi may be understood to Eleſti, Hierusalem was the Mother of the Jewish people, or Judea at least, against whom *Nebuchadnezzar* the spoiler at Noon-day was sent; and we know that the Jews were Gods chosen people. *q* This last clause is yet more obscure than the other; word for word as it is in the Hebrew, it is I have caused to fall upon it suddenly, the City, and terrors. The word here used יָרָא commonly signifies a City in Scripture, and is very rarely Translated otherwise; were it not for the Adverb suddenly coming between it and City, the sense were plain, and thus, I will cause to fall upon that City, terrors; Others read it, I will cause him to fall upon it, and terrors upon the City. The word sometimes in Scripture signifies Enemies, and is so Translated, *1 Sam.* 28. 16. *Psal.* 139. 20. *Dan.* 4. 19. In this signification of the word, the sense is plain, I will send upon it the Enemy and terrors. The Learned Author of our *Englisch Annot.* observes it is translated a Watcher, *Dan.* 4. 13. 23. and thinks the sense may be thus, I have caused it to fall upon them suddenly, a watcher that bringeth terrors, to which purpose he tells us, the Chaldean Forces are compared to watchers, *chap.* 4. 16, 17. and 5. 6.

9 She that hath born seven *b* languisheth: she hath given up the ghost, \* her fun is gone down while it was yet day *i*; she hath been ashamed and confounded *k*, and the residue of them

\* chap. 43. 11.  
Ezek. 5. 2, 11.  
Zech. 11. 9.

\* Lev. 26. 16.  
† Heb. Families.  
\* chap. 7. 33.

† Heb. give them for a removing.  
\* Deut. 28. 25.  
chap. 24. 9.  
Ezek. 23. 45.  
\* 2 King 24. 3.

\* Isa. 51. 19.  
† Heb. to ask of thy peace.

|| Or, whatsoever is dear.

|| Or, against the mother City. a young man spoiling, &c.

Or, against the mother and the young men.

them will I deliver to the sword, before their enemies, saith the LORD *l*.

*b* Seven signifies many, 1 Sam. 2. 5. Job 5. 19. The Prophet complains, that *Jerusalem* or the country of *Judah*, that had been very numerous in people, now grew feeble, neither able to maintain those she had born, nor yet to bear more. *i* In the midst of her prosperity, she became thus miserable. *k* A part of them were confounded by the judgments of God which came upon them before their Captivity. *l* For the remainder of them, (saith God) they shall be destroyed by the sword of the Enemy.

\* Job 3. 1. Eccl. 10. 14. *10* ¶ *W*o is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth *m*: I have neither lent on usury, nor men have lent to me on usury, yet every one of them doth curse me *n*.

*m* The Prophet in this verse cannot be excused from a great measure of passion, and humane infirmity, he almost curseth the day of his birth, denouncing himself a woful, miserable man, to be born a man of *strife* and *contention* to the whole world, that is, those Nations in it against which God sent him to denounce his judgments, which denunciations, how true forever, and the truth of which they afterward did effectually find, yet they were not able to bear, and therefore they strove with him, and contended against him, yet it was not for his sin. *n* Usury was forbidden the *Jews*, Deut. 23. 19. and so was the more odious; but saith the Prophet, I have not followed that trade, I have neither lent nor borrowed upon usury, I have done them no wrong, nor given them any occasion against me, yet they will not be reconciled to me, but speak of me all manner of evil. This was the lot of the old Prophets, the lot of *Samuel*, of *Christ*, of his Apostles, and of all the faithful Ministers of the Gospel ever since; let them carry themselves never so innocently, and obligingly to people, yet if they will be faithful, and truly reveal unto people the mind and will of God, that is enough to anger a people whose wills are not subjugated to the Will of God, and they will curse them.

¶ *11* The LORD said, Verily it shall be well with thy remnant *o*, verily I ¶ will cause the enemy to entreat thee well in the time of evil, and in the time of affliction *p*.

*o* The latter words of the verse expound the former; for by *Remnant* is here meant the residue, or remnant of days that *Jeremiah* had yet to live, not the remnant of the people who should come out of *Babylon*. *p* I will by my providence so order it, that how cruelly and severely soever the enemy deals with thy countrymen, yet he shall use thee kindly when he shall take the City; See the fulfilling of this Prophecy, chap. 39. 11. and 40. 3. 4.

*12* Shall iron break the northern iron, and the steel *q*?

*q* There is a great variety in interpreters, as to this verse also, some interpreting this as a Prophecy that none should break the Prophet, whom God would make as the Northern Iron and Steel, which was the hardest of all Iron, the *Chalybes* (from whom Steel had its name *Chalybs*) being northern people, and the most famous of any then known in the World, for tempering Iron to make it hard and tough: Others interpreting it as denying that there should ever be an agreement betwixt the *Jews* and the *Chaldeans*; but to me, the words of the next verse seem to give us the sense, that the *Jews* should certainly be over-run, and conquered by the *Babylonians*; for as the Northern Iron and Steel is the hardest, and no Iron could break that, so God having edged and hardened their enemies the *Chaldeans*, all their opposition to them would signify nothing.

\* chap. 17. 3. *13* Thy substance and thy treasures will I give to the \* spoil without price *r*, and that for all thy sins, even in all thy borders *s*.

*r* All thy riches, and precious things shall be spoiled, I will have no regard, saith God, to loss or gain in it, or there shall be no price taken for the redemption of them, for *s* what shall be done, shall be by me done for all the sins which thou hast been guilty of in all the parts of the Country.

\* Deut. 32. 22. *14* And I will make thee to pass with thine enemies into a land which thou knowest not: for a \* fire is kindled in mine anger, which shall burn upon you *t*.

*t* As the former verse, so this also must be understood not of the Prophet, for he was not carried into *Babylon*, but of the people, whose Captivity is threatened in this place, and the cause of it declared, the wrath of the Lord against them for their sins, the effects of which are compared to a fire which should burn them.

*15* ¶ O LORD, thou knowest *u*, remember me, and visit me *v*, and revenge me of my persecutors *x*,

take me not away in thy long-suffering *y*: know that for thy sake I have suffered rebuke *z*.

*u* Either thou knowest my sincerity, how faithfully I have revealed thy will, so *Psalm* 139. 1, 23. Or thou knowest my sufferings, how wickedly they deal with me; or *thou knowest* what thou hast to do, what is in thy purpose and resolution to do, I will say no more unto thee; only for my own sake I beg, *w* That I may not be out of thy thoughts, nor without the visitations of thy love, while this people is under the visitations of thy wrath, *Nehemiah* 5. 9. and 13. 14. chap. 18. 20. *x* Thou hast commanded me not to avenge myself, Lord! do thou avenge me upon my persecutors; (see the notes on chap. 11. 20. and 17. 18. how the Prophet could thus pray against his Enemies) *y* Confirm thy word, let not me be taken away into Captivity: tho I be a sinner, yet exercise toward me patience, and long-suffering. *z* Lord remember that my reproach, and all that I suffer is for thy sake, because I have faithfully published thy truth, and maintained and defended thine Honour and Glory.

*16* Thy words were found *a*, and I did \* eat \* *Bzek* 3. 1, 3. them *b*, and thy word was unto me the joy and Rev. 10. 9. rejoycing of my heart *m*, for † I am called by thy † Heb. thy name, O LORD God of hosts *n*. *n* *name is called upon me.*

*a* Either the words which from time to time thou didst reveal to me, were by me *b* greedily digested, and *m* tho some of them were dreadful and terrible words, yet because they proceeded from thee, I was glad to hear them, and to be thy instrument to communicate them to thy People, or (which better pleaseth the Learned Author of our *English Annotations*, and possibly may be more the sense of the place) thy word of Commission, (of which see chap. 1.) by which he was made thy Prophet, was at first very grateful and pleasing to me, I was glad at the heart, when thou at any time didst reveal thy will to me. *n* Thou art the Lord of Hosts, and so able to protect thy messengers. Lord, I am called by thy name, I became a Prophet by thy Authority, therefore do thou own, protect and defend me.

*17* \* I sat not in the assembly of the mockers, \* *Psalm* 1. 1. nor rejoyced *o*: I sat alone because of thy hand: for thou hast filled me with indignation *p*.

*o* Some, and those the most, interpret these words, as an argument the Prophet useth with God to obtain his favour, because tho the country was full of wicked men, such as scoffed at the denunciations of Gods judgments, yet he had no share with them, therefore he desires he might have no share with those wicked men, in whose company he had no delight, and in whose prophane contempt of God, he had no share: But the Learned Author of our *English Annotations*, thinks (and that very probably, if we consider what follows) that the words should rather be Translated thus, *I sat not in the assemblies of those that made merry*; intimating, that tho he rejoyced in his heart, when God gave him Commission to be his Prophet, yet God had all along filled his mouth with such dreadful messages to be delivered to his people, that his whole Prophetical life had been to him a time of mourning and solitude, *p* a time when he sat alone, mourning and weeping in secret for the wrath of God revealed to him against his people, and by him to be revealed unto the people.

*18* Why is my \* pain perpetual? and my wound \* chap. 13. 15. incurable, which refuseth to be healed *q*? wilt thou be altogether unto me † as a liar, and as waters ¶ *Job* 6. 15. Eccl. 1. 1. *Be not sure.* fail *r*?

*q* The words are judged to be the words of *Jeremiah*, and that with relation unto himself, complaining of the hard task which God had put upon him, continually filling his mouth with such bitter words of evil against the people, as exposed him to their most implacable rage against him, and persecution of him, so as his misery seemed like a pain and a wound, for which was no remedy but patience. *r* *Jeremiah*, tho a great Prophet of the Lord, was (as *Elijah*) a man subject to like passions with other men; he here chargeth God with unfaithfulness, as if he had deceived his expectations, and had been to him as a pit of waters, that promised fair, but failed a man when he had most need of them. The servants of God have sometimes been surprized with such passions and temptations, 1 Sam. 27. 1. *Psalm* 77. 7, 9. It is an hard thing not to see, and yet believe.

*19* ¶ Therefore thus saith the LORD, \* If thou \* *Zech* 3. 7. return, then will I bring thee again *s*, and thou shalt stand before me *t*: and if thou † take forth the † *Ezek* 22. 26. precious from the vile, thou shalt be as my mouth *u*: and 44. 23. let them return unto thee, but return not thou unto them *v*.

*s* At the first reading of these words, one would take them to be a promise of God to restore this people to their former state, if they would reform; but upon a more wise and diligent consideration of what follows both in this and in the following verse,



verse, they seem rather Gods words unto the Prophet, rebuking his diffidence and distrust in God, and promising him that if he did return from that his diffidence and distrust in Gods Promise and Providence, he would restore him to the former favour he had had with him, and he should be his Prophet to reveal his mind to the people. *u* And if he would separate the precious Truths of God, from the vile Conceits of men, or rather preach so as to distinguish good and bad men one from another, then God would continue him as his Prophet, to speak in his name unto the people. *w* He chargeth the Prophet to keep his ground, and not to go over unto wicked men, but to use his endeavour to reduce them to that obedience which he yielded to him.

20 And I will make thee unto this people a fenced brazen \* wall *x*, and they shall fight against thee, but † they shall not prevail against thee *y*: for I am with thee, to save thee, and to deliver thee, saith the LORD *z*.

*x* These words are expounded by those that follow. *y* Look as men may throw stones or strike at a brazen wall, but do it no hurt; so, saith God, thou shalt have Enemies that will be offering at thee, yet if thou continuest steady in the doing of thy duty, they shall do thee no harm. *z* For thou shalt have my power engaged for thee to deliver and save thee from their malice.

21 And I will deliver thee out of the hand of the wicked *a*, and I will redeem thee out of the hand of the terrible *b*.

*a* The wicked Jews. *b* And the power of the terrible Caldeans, into whose hands thou shalt come, but be preserved from any harm, by the workings of my Providence for thee.

## C H A P. XVI.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place *a*.

*a* It is uncertain whether what we have in this Chapter, be a new Revelation, or a continuance of his former Prophecie. God commandeth the Prophet in it under certain Types, to foretel their utter ruine and destruction. First he commandeth him to marry no wife, nor have sons or daughters. He expoundeth this command, *ver.* 3, 4.

3 For thus saith the LORD concerning the sons and concerning the daughters *that* are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They shall die of \* grievous deaths, they shall not be † lamented, neither shall they be buried: *but* they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their || carcases shall be meat for the fowls of heaven, and for the beasts of the earth *b*.

*b* God in these verses opens the reason why he would not have the Prophet marry nor multiply Relations. In evil and calamitous times, those who multiply Relations do but multiply sorrows and afflictions to themselves; the Apostle in evil times tells the *Corinthians* that married persons should have trouble in the flesh, *1 Cor.* 7. 28. and Christ pronounceth a wo to those that should be with Child, and to those that gave suck at the time when *Jerusalem* should be besieged. God tells the Prophet, he was resolved that the people of this land, both young and old should die miserable deaths, and die so fast that there should be none to bury them. They should die, by the *Sword*, and the *Famine*, and be devoured by the fowls and the beasts, and therefore it was better for him to abide free from Relations for whose Miseries he would be as much concerned as for his own affliction.

5 For thus saith the LORD, Enter not into the house of || mourning *c*, neither go to lament, nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving kindness and mercies *d*.

*c* מוֹעֵד There is so great a difference in the Translation of this word, that *Amos* 6. 7. the very same word signifieth a banquet, and is so translated; yet is there no contradiction, for banquets are now, (and probably anciently were) in the Houses of mourning, as well as in the houses of those that rejoiced. It appeareth plainly by the words that follow, that the Apostle was here forbidden to go to funeral Feasts, or to lament and bemoan any. *d* For (saith God) I have, that is, I will take a-

way peace from this people. Possibly the meaning of God might be this, do not go to comfort such as mourn for any Relations dead, for their feasting upon those occasions were upon a consolatory account; thence *ver.* 7. you read of a cup of consolation; for saith God, they have no need of it, those that die are most happy, for I will take away the peace of this people, and deprive them of all my Mercy and Loving-kindness which I have hitherto shewed them.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them *e*, nor \* cut themselves, nor † make themselves bald for them *f*.

\* Lev. 19. 28.

Deut. 14. 1.

† Isa. 22. 12.

*e* There shall so many of all ranks and sizes die in this land, that men shall have no time to bury them, or there shall not be enough left living to bury the dead; nor shall men for their own miseries have leisure to lament for the miseries of other men. *f* Cutting themselves in their flesh, and cutting off their hair, were Pagan Customs, which God forbade his own people, but yet it should seem they practised these barbarous Customs; but saith God, I will put an end to that practice, men shall die so fast, and in such multitudes, as they shall have no leisure to cut themselves for such as are dead, they shall not have such solemn mournings as they have had.

7 Neither shall men || tear themselves for them in mourning to comfort them for the dead *g*, neither shall men give them the cup of consolation to drink for their father or for their mother *h*.

\* Or, break

bread for

them, as

Ezek. 24. 17.

*g* If we allow our Translation here of the word מַרְבֵּם with the word supplied themselves, it will be hard to give a tolerable sense of these words, for then tearing is the same with the cutting themselves mentioned in the former verse, which tho it might be as a passionate expression of the persons sorrow that did it, yet how it should comfort the friends of the deceased, will be very hard to conceive. But the truth is, the word hath but two significations, and we have here given it what doth worst sute this Text. It signifies to Divide, and to Tear or Rend. Both in *Kal* the first conjugation, and in *Pibel* the third conjugation it is used to signify dividing; in the former, *Isa.* 58. 7. where we interpret it deal, to deal, that is, divide thy bread to the hungry; which is the only text (excepting this) where it is used in this conjugation. In the other conjugation it is souled in many texts, *Lev.* 11. 4, 5, &c. *Deut.* 14. 7. so certainly it ought to have been translated here, Neither shall men deal out bread for them in mourning to comfort them for the dead; and seemeth to hint to us a custom in use amongst them, when they had any friend, that had lost his or her Relations, to send them some meat or victuals (for amongst the Hebrews all things that they eat, were called Bread) and then to go and dine or sup with them, to have opportunity to speak comfortably to them. This doubtless is the sense of the words, and so it is plain enough; and this is confirmed by the next phrase. *h* Neither shall men drink the cup of consolation for their father, &c. As in such cases they were wont to have something to eat, so they were also wont to send Bottles of Wine, or other chearing Liquor to drink, that they might forget their sorrows, this is called, The cup of consolation, from the end for which the sending, and drinking of it was intended. God tells them that the time should come that so many should die, and so fast, and the rest should be so much upon the brink of the Grave, that they should have no leisure for, or heart to these Ceremonies.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink *i*.

*i* God did not only forbid his Prophet to go into houses of mourning, to eat and to drink according to their Custom, to comfort those who had lost their friends; but he forbade him also to go into houses, where they were wont to eat, and to drink upon a more chearful account.

9 For thus saith the LORD of hosts, the God of Israel, Behold \* I will cause to cease out of this place in your eyes, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride *k*.

\* Isa. 24. 7, 8.

chap. 7. 34. &c.

25. 10. Ezek.

26. 13.

*k* And he declares that he laid this injunction upon him as a Type that his countrymen by such his forbearance might understand, that God in his Providence was about to put an end to all their civil mirth in their days.

10 ¶ And it shall come to pass when thou shalt shew this people all these words *l*, and they shall say unto thee, \* Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God *m*?

\* chap. 5. 19.

& 13. 22.

*l* Or all these things, when thou shalt be observed by this people to refuse Marriage, and to go to the houses of Mourners, according to the Custom, to eat, or to drink with mourn-

ers,

ers to make them to forget their sorrows, or to go into the house of feasting for jollity and mirth, and they shall ask the reason of thy singularity in this behaviour, and thou shalt give them the reason of it, according as I have instructed thee, and they shall pretend to be at a loss to know the reason why God is so severe against them, for what sin or iniquity it is, thinking perhaps that *Manasses* or *Jebojakim's* commanding them to worship Idols would excuse them, and only leave their Superiors guilty; for otherwise, while there was such plain Idolatry amongst them, they could not be ignorant of cause sufficient that God had, considering the multiplied threats in the Law.

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

The Idolatrous Kings of Judah that were before *Manasses* his time, since whose time there were hardly forty years yet elapsed.

\* chap. 7. 26.  
Or, *stubborn-ness*.

12 And ye have done worse than your fathers (for behold ye walk every one after the imagination of his evil heart, that they may not hearken unto me.)

Ye, in latter ages, in the time of *Manasses*, have done worse than your Fathers did, and now in the time of *Jebojakim*, you run on much in the same course of Idolatry and superstition, which in this is worse in you, because for thirty years together you had the better Example of good *Josiah* the father of your present King, together with what his Authority could do to reduce you; he hath not been gone now above five years, and you are returned to your old Vomir, and are all of you serving me according to your own fancies, so stubborn are you, and resolved against obedience to me.

\* Deut. 4. 27. &c.  
28. 36, 64, 65.

13 Therefore will I cast you out of this land, into a land that ye know not, neither ye nor your fathers; and there ye shall serve other Gods day and night, where I will shew you no favour.

You would not hearken to me to obey my voice in that good land which I gave you, and which you have known and inherited now many years, therefore I will throw you out into a land which you know not, and which your fathers knew not. You would not serve me in this land, but chose to serve other gods in my Land, you shall serve other gods in a strange land; you shall there have no such opportunities as you have here at *Hierusalem*, to worship me the true God according to the prescription and direction of my Word, ye shall there have no Gods else but idols to worship; and what is now matter of choice to you, shall then be forced upon you, the Governors of those countries into which you shall be carried shall force you to fall down and to worship their Idols, which was verified afterward by *Nebuchadnezzar*, *Dan. 3. &c.*

\* Isa. 43. 18.  
chap 23. 7, 8.

14 Therefore behold the dayes come, saith the LORD, that it shall be no more said, The LORD liveth that brought up the children of Israel out of the land of Egypt;

It were better translated *Normischst. vinding*, for that is manifestly the sense. God sweeteneth the dreadful threatnings preceding, with a comfortable promise of their Restauration.

15 But, the LORD liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

Which he saith should be so grateful a Mercy to them, that either in regard of the newness of this deliverance, or in regard of the great Misery they should be in, during the Captivity of *Babylon*, when they should be delivered from it, they should not so much remember their deliverance from the house of Bondage in *Egypt*, and magnifie God for that Salvation, as this new deliverance of them out of this Captivity. For he would certainly bring them again into the land of *Canaan*, a land which he had given unto their Fathers.

19 Behold I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

Tho some Interpreters make these words a promise either of Gods restauration of this people, and making use of *Cyrus*, who as a Fisherman or Huntsman, by his Proclamation fetched the Jews out of all parts of his dominions, to return to *Hierusalem*: Or of the Calling of Gods Elect by the Apostles,

who were Gods Fishermen, and went up and down preaching the Gospel in all places; yet the next verse rather guideth us to interpret it as a threatening, and by these Fishermen and Huntsmen, to understand all those Enemies whom God made use of to destroy these Jews, hunting them out of all holes and coverts wheresoever they should fly, and take Sanctuary.

17 For mine eyes are upon their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

\* Job 34. 21.  
Prov 5. 21. &c.  
15. 3.  
chap. 32. 19.

God is of purer eyes than that he can behold iniquity in any so as to approve it; and therefore tho he be long patient, yet he will at last punish evil-doers, for his Eyes behold them, their sins are open in his sight, and he particularly observeth mens actions, that he may render unto every one according to his works.

18 And first I will recompence their iniquity, and their sin double: because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

Before I will restore them, and return in my wonted favour to them, I will punish them for their ways which have seen, which are ways of iniquity, and will plentifully punish them (for so double here signifies, not the double of what their sins deserve). Because by their Idolatry, blood and cruelty, and other sins they have defiled the land which I own, and which I have given them. And have filled that Country which I have chosen for, and named my inheritance, with their abominable things, that is, practices, or unclean beasts offered to their Idols in Sacrifices, or innocent persons slain by them.

19 O LORD, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies and vanity, and things wherein there is no profit.

\* chap. 17. 17.

The Prophet hearing Gods resolution before he shewed this people any mercy to be avenged on them for their sins, leaves off speaking to him upon that argument, but applieth himself to God for mercy for himself, and to confirm his Faith in him, gives him names suited to his hopes in him, and which might declare his Faith in him for the obtaining favour from him in an evil day. And comforteth himself with the thoughts of those good days that were coming, when not only the Jews should be again restored to their Country, but the Gentiles also from all parts of the world (whom also many of the Jews should accompany) should apply themselves to God, confessing that both they and their fathers, in their worshipping dumb Idols, had but inherited lies and vanity, and things that were unprofitable.

20 Shall a man make gods unto himself, and they are no Gods?

\* chap. 2. 11.

It is doubtful whether these be to be understood as the words of God, shewing the unreasonableness of the Sin of Idolatry; or as others, who make them the continued speech of the Gentiles, who after their Conversion should see the unreasonableness of worshipping the works of their own hands. Whoso owneth a God, owneth an infinite being, a first Cause and mover, and Creator of all things. Now can any be so foolishly stupid as to think that a finite being, should give a being to an Infinite Being; that he who is a Creature should make his Creator, that he should be a Cause to the first Cause? (things which are all contradictions to the common sense of men.) A man is no God himself, how can he communicate a Divine nature which himself hath not, to another?

21 Therefore behold, I will this once cause them to know, I will cause them to know mine hand and my might, and they shall know that my name is the LORD.

\* chap. 22. 4.

Because all the goodness and mercy that I have shewed them, will not learn them to know me, my power and might, I will once for all make them to understand it, by the dreadful strokes of my Vengeance. They shall know that my name is *Jehovah*; That I am not such a one as their Idols, but one who have my being from my self, and give life and being to all other things, and have all might and power in my hand, and can do whatsoever I please; and one that will make good whatsoever I have spoken, whether in a way of promise, or threatening.

## CHAP. XVII.

THE sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars.

\* Job 19. 24.  
† Heb. 12.



*a* There is much arguing amongst those that are critical, about the true signification of words, what is here signified by *שניר* which we translate a *Diamond*; most agree that it doth not signify a *Diamond* (not used in engraving) but that by the *Pen of Iron*, and the *point of a Diamond*, are meant some *tools* with which they were wont to engrave things upon hard-substances, it may be made in a figure resembling the *claw of a Bird*, as the word seemeth to import. *b* It is graven in their hearts, they are so accustomed to sin, so inured to Idolatry, that there is no hope of any reclaiming them. For how can they that are accustomed to do evil, do well? *c* Nor is it a thing done in secret, but it is written, or painted, or engraven upon the horns of their Altars, Gods Altar was foursquare, and at each corner there was a rising part made of Brass something high, these were called the *horns of the Altar*. See *Exod. 27. 2. Ezek. 43. 15, 16*. Now the *fin* is either said to be engraven, or published, upon the horns of the Altar, because the blood of the Sacrifices which they offered to idols was sprinkled there, or because their Altars had some inscription upon them, declaring to what Idol that Altar was consecrated, as the Altar of *Athens* had.

*2* Whilest their children remember their altars, and their *\* groves*, by the green trees, upon the high hills *d*.

*d* This shewed how inveterate they were in this sin of Idolatry, that they taught it their Children, and their Children remembred their idolatrous Altars, and the Groves, where they were wont to worship Idols by the green trees, as they did also upon the high Hills, so their sin was derived from one age to another. Others think that the phrase rather expresseth their fondness of their Idols, and think it should be read, *as their Children, they remember, &c.* that is, they loved their Idols, and their Idolatrous services, as they loved their Children, which also was true, yea they that made their Children pass through the fire to *Molech*, loved them better than their Children.

*3* O my mountain in the field *e*, I *\* will* give thy substance, and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders *f*.

*e* O Mount *Zion*, for tho *Jerusalem* stood in a plain, yet it was at the foot of an Hill, and part of it was built upon the side of the Hill, upon the top of which Hills, were many pleasant Fields. Or, O *Judah*, which was a Country full of Mountains, God calls it his Mountain, because of the particular favour he had to this Country. *f* He threatneth to give all the riches of the Inhabitants of *Judah* and *Jerusalem* as a spoil, and all the *High Places* where they had committed Idolatry throughout all their Country, into the Enemies hands.

*4* And thou even *†* thy self shalt discontinue from thine heritage which I gave thee *g*, and I will cause thee to serve thine enemies, in the land which thou knowest not: for *\* ye* have kindled a fire in my anger, which shall burn for ever *b*.

*g* In the word *discontinue* there is a secret promise, that they should again come and possess and inherit their Land, they should not lose their inheritance, but only discontinue their possession and occupation of it. Some learned Authors considering that the same word is here used, which is used *Exod. 23. 11*. in the Law concerning the *Sabbatical Rest*, when they were to let the Land rest, and lye still, *Lev. 26. 34*. think this text hath a reference to that, and the meaning is, thou shalt discontinue thy ploughing and tilling the Land. *b* And go into thine Enemies Country, and serve them in a Land of which thou hast no knowledge, because by thine Idolatry and other sins thou hast increased my wrath into such a fire, as shall burn for a long time, for so the word *ever* is oft taken, *Exod. 21. 6. Deut. 15. 17. Psal. 89. 1. Isa. 34. 10*.

*5* ¶ Thus saith the LORD, Cursed be the man that trusteth in man; and maketh flesh his arm, and whose heart departeth from the LORD *i*.

*i* It was the great sin of this people for which they are often taxed in Holy Writ, *2 Chron. 16. 7. and 28. 26, 27. Isa. 30. 1, 2. and 31. 1, 2*. when any danger threatned them for their sins, to make leagues with, and flee to foreign idolatrous Nations to help and succor them, and to repose a confidence in them, and to bolster up themselves in their wicked and sinful courses, promising themselves deliverance from the dangers that threatned them, by the power of their Confederates and Allies. This sin the Prophet here reflecteth upon. That while their hearts departed from God, they would yet encourage themselves from the hoped for help of men: The Prophet from God declares that such are and shall be *cursed*, and mentioneth man under the notion of *Flesh*, to shew his frailty and impotency to help against the mighty power and wrath of God; withal shewing us, that God alone is the true object of our Faith and Confidence, as well for the things of this Life, as those of another Life, and that none whose hearts departeth from God, can with any security look for any help from the Creature.

*6* For he shall be *\* like* the heath in the desert, and shall not see when good cometh, but shall inhabit the

parched places in the wilderness, in a salt land and not inhabited *k*.

*k* The sum is, he shall not thrive nor prosper, but be like the *Heath*, by which is meant some barren *Shrub* or *Tree*, about which the various guesses of Interpreters (which the Reader that is curious may find in the *Englifo Annot.*) are but incertainties, and this planted in the Wilderness too which is a barren soil, which Tree or Plant is never the better for all the moisture that comes from Heaven, nor for all the beams of the Sun; but stands in a dry and salt place, nor inhabited by people. The scope is to let us know, that sinners who depart from God, and do not place their confidence in him in times of danger, but trust in creature aids and assistances, shall miss of those very good things which they might have had if they had expected them from him, from whom alone they could have been obtained.

*7* \* Blessed is the man that trusteth in the LORD, and whose hope the LORD is *L*.

*L* Trusting in the Lord necessarily implieth also a walking close with him, and not in heart departing from him; for it is naturally impossible, that any should repose a confidence in another for any good things which that other hath promised under any condition without some satisfaction in himself, that he hath in some measure fulfilled the condition upon which the promise is made. But that man that truly trusteth and hopeth in the Lord, is and shall be a blessed man.

*8* For he shall be as a *\* tree* planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit *m*.

*m* The sum is, he shall be prosperous and successful in his counsels and undertakings, like a Tree planted by the side of a River, which is not affected with drought, but in a time when the leaves of Trees standing in dry mountainous places parch and wither, its leaves hold their greenness, and its colour is not altered by drought, neither doth it cease from yielding fruit, but bringeth forth much fruits when other Trees are wholly unfruitful.

*9* ¶ The heart is deceitful above all things, and desperately wicked, *n* who can know it?

*n* The words translated *deceitful*, and *desperately wicked*, are very variously Translated, fraudulent, perverse, supplanting, he speaks to the Jews, that they might not lean too much to their own counsels, fancies, or understandings; but it is a proposition true concerning the hearts of all the Sons and Daughters of men; there is nothing so false and deceitful as the heart of man, deceitful in its apprehensions of things in the hopes and promises which it nourisheth, in the assurances that it gives us, &c. unsearchable by others, *deceitful* with reference to our selves, and abominably wicked, so that neither can a man know his own heart, neither can any other know our hearts.

*10* I the LORD *\* search* the heart, I try the reins, even to every man according to his ways, and according to the fruit of his doings *o*.

*o* Left these Hypocrites should pretend that their hearts were not departed from God, or should say, who then can judg us if none knoweth the heart? saith God, who no creature knoweth the heart of another fellow-creature, yet I know the hearts of all creatures, I search the secret thoughts and counsels and designs of all my creatures, for I will judg them according to their thoughts, and the secret motions and affections of their souls; according to all their ways, and the fruit of their doings. You cannot therefore mock me, and tell me your hearts are not departed from me.

*11* As the partridge sitteth on eggs, and hatcheth them not *p*: so he that getteth riches; and not by right, *\* shall* leave them in the midst of his dayes *q*, and at his end shall be a fool *r*.

*p* It is no wonder if we cannot be certain as to the sense of these words so far as they concern natural History, when we are not certain what bird it is to which it doth relate, we translate it *Partridge*. Others will have it the *Cuckoo*; but certain it is that it is the same word which we translate *Partridge*, *1 Sa. 26. 20*. and Cuckows use not to be much hunted after. How the Partridge is said to sit on Eggs and hatch them not, is yet a greater question. It may be occasioned to many ways, viz. either sitting upon *Wind-eggs*, or being killed before the Eggs are hatched, or having its Eggs destroyed by the male Partridge, or by some Dog or other Vermin. Or its nest being found, having her Eggs taken from her, that it is hard to determine which the Prophet means; of all other I least approve of that which *Hierom* makes the sense, tho the thing be true (if we may believe *Cassiodorus*, and several natural Historians. *Aldrovandus*, &c.) That *Partridges* have such a love and desire to hatch young ones, that having lost their own Eggs, they will steal the Eggs of other *Partridges* and hatch them, which

\* *Psal. 2. 12. and 34. 10. and 125. 1. Prov. 16. 20. Isa. 30. 18.*

\* *Job 8. 16. Psal. 1. 3.*

|| *Or, restraint.*

\* *1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 9. chap. 11. 20. and 20. 12. Rom. 8. 27. Rev. 2. 23.*

|| *Or, gathereth young, which she hath not brought forth.* \* *Psal. 55. 23.*

\* *Jud. 3. 7. Isa. 1. 29. and 17. 8. chap. 2. 20.*

\* *chap. 15. 13.*

† *Heb. in thy self.*

\* *chap. 15. 14.*

\* *chap. 48. 6.*

the young ones knowing the cry of their proper dams, hearing them call, leave the *Partridge* that hatched them, (which is one thing quoted by *Aldrovandus* to shew the sagacity of that Bird) but if this were the sense, the words would be as *the Partridge setteth on Eggs, and hatcheth them, but enjoyeth them not*, whereas they are, *hatcheth them not*, that is, having lost them either by some man that hath taken them from her, or by some *Vermine* or wild Beast. So he that getteth an estate by oppression or any couzenage or unrighteous actions, shall lose it again, before he cometh to dye, and when he comes to dye, shall understand what a fool he was to take so much pains to no more purpose.

12 ¶ A glorious high throne from the beginning, is the place of our sanctuary *f*.

*f* It is much more hard to give an account of the connexion of these words with the former, than of their sense considered absolutely in themselves. Some would have them the words of the people, reckoning up another vain ground of their confidence, because they had amongst them the Temple of the Lord, which we know was what they mightily gloried in. Others would have them the words of the Prophet owning his and the good Jews confidence to be only in God, and themselves to worship God not in Groves or High places, but only in that place which he had chosen to be worshipped in, even in his Sanctuary or Temple; many other conjectures there are, but these two seem to me the most probable.

\* Psa. 73. 27. 13 O LORD, the hope of Israel, † \* all they that forsake thee shall be ashamed *u*, and they that depart from me shall be written in the earth *w*, because they have forsaken the LORD, the \* fountain of living waters *x*.

*u* That is, he in whom alone the true Israel of God can hope. *w* Those who forsake thy Law, and that rule thou hast given them whereby to direct their conversations, first or last will be ashamed of such their disobedience. *w* And those that depart from what I have, as thy Prophet, revealed to them as thy will, shall have no portion beyond the Earth which they seem so fond of. Or their names and memories shall vanish and perish, and be presently extinct like words written in dust. *x* Because they have forsaken thee who art the alone certain relief and comfort of people, the fountain and original of all that good that people can hope for.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise *y*.

*y* Most Interpreters here understand the Prophet speaking in these words to God for himself; he represents himself to God as a person wounded or sick, either with the sense of Gods dishonour by the sins of the people, or with their reproaches or threatnings, and beggeth of God to heal him, he being he, in whose hand or power it was to heal him, and who could certainly do it. The argument is in those words, for *thou art my praise*, he whom alone I have reason to praise for mercies already received, to whom alone I owe all my good things.

15 ¶ Behold they say unto me, Where is the word of the LORD *z*? Let it come now *a*.

*z* Scoffing at me as if I had threatened them in thy name without any order or direction from thee, as the scoffers mentioned by Peter, said 2 Pet. 3. 4. *where is the promise of his coming?* This hath been the practice of all wicked men hardened in their sinful courses, and resolved to go on, to put the evil day far from them, and to scoff at all denunciations of Gods judgments, *Isa. 5. 19. Amos 5. 18. a* Daring the vengeance of God; and challenging God to damn them, or to execute the vengeance with which he threatneth them.

16 As for me, I have not hastened from being a pastor † to follow thee *b*, neither have I desired the woful day thou knowest *c*: that which came out of my lips was right before thee *d*.

† Heb. after thee.

*b* That the words contain the Prophets appeal to God upon some reproaches cast upon him by this wicked people, as if he had thrust himself into the Prophetical Office, is evident, and reasonably well agreed by interpreters, but they are divided about the sense of the word *נָאֵן*: which yet always in Scripture signifies to *make haste*, or to *urge* or *press*; the sense seemeth to be this. Lord! as I did not seek the office of a Prophet, so when thou wert pleased to call me to it, I did not decline to be a Pastor after thee. *c* Neither (saith he) have I desired to be a Prophet of these sad tidings, those woful miseries which thou hast made me thy messenger to foretel. *d* I have spoken nothing but what was right in thy sight, being what thou commandest me to deliver as from thee, and so I know was right in thy sight.

\* chap. 16. 19. 17 Be not a terror unto me *e*, \* thou art my hope in the day of evil *f*.

*e* Tho these rebellious wicked men afright and terrifie me, yet Lord be not thou a terror to me, own and defend me

as thy Prophet. *f* For thou alone art he in whom I place my hope and trust in a day of trouble.

18 \* Let them be confounded that persecute me, \* Psa. 35. 4. but let not me be confounded: let them be dismayed, and † \* but let not me be dismayed: bring upon them the day of evil, and † \* destroy them with double destruction *g*.

† Heb. break them with a double breach. \* chap. 11. 20.

*g* That is with abundant destruction; concerning these prayers of the Prophet against his Enemies, see the Notes on chap. 11. 20.

19 Thus saith the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem *h*;

*h* Most think that here begins a new prophesie, and therefore this verse should have began a new chapter. The Prophets were often commanded to publish such Revelations as they had from God, either at the gates of the City, or the gates of the Temple, *ch. 7. 2. and 19. 2.* It is not agreed what this particular gate was, at which the Kings of Judah were wont most ordinarily to come in, and go out, but the Prophet was also commanded to publish it in all the gates of Jerusalem, that all might take notice of it.

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates *i*.

*i* The word of the Lord equally concerneth the highest, and the lowest, the greatest Princes as well as the meanest subjects.

21 Thus saith the LORD \*, Take heed to your selves *k*, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem. \* Neh. 13. 19.

*k* The Hebrew is, *take heed to your Souls*, intimating to us that the Sanctification of the Sabbath is a great thing, wherein the welfare of our Souls is concerned.

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers *l*.

*l* This command for the sanctification of the Sabbath, was given *Exod. 20. 8.* repeated *chap. 23. 12* and *31. 14, 15. Levit. 19. 3. and 23. 3. Deut. 5. 12, 15. Ezek. 20. 12.* the bearing of burdens forbidden was such as was for profit, for in some cases it was lawful to carry burdens for the saving the lives of Men or Beasts; and some learned men justify the poor sick man carrying his bed when he was cured, not only from the command of Christ alone who could authorize him to it, tho against the rule of the Law, but because he had no further occasion himself to be there, and was not obliged by the Law of the Sabbath to leave his bed behind him, himself going away, but no unnecessary burdens, no trading burdens might on the Sabbath day, be either carried out of the gates of the City, or out of the gates of any of their private houses.

23 \* But they obeyed not, neither inclined their ears, but made their neck stiff, that they might not hear nor receive instruction *m*. \* chap. 11. 10.

*m* The Jews were a very covetous people, and their covetousness as well as their other lusts, were temptations to them to prophane the Lords Sabbaths, *Neh. 13. 19. Ezek. 20. 21.*

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day to do no work therein:

25 \* Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever. \* chap. 22. 4.

26 And they shall come from the cities of Judah, and from \* the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the LORD *n*. \* chap. 32. 44.



<sup>n</sup> The sum of all these three verses is, that if they would sanctifie the Lords Sabbath, they should either continue in, or be restored unto their ancient Civil and Ecclesiastical order, they should have Kings and Princes in their former order and splendor, and men should come from all parts of the Country, bringing their usual Sacrifices and Offerings to the Temple, and those of all sorts. Some think this promise is to be understood *Synecdochically*, one principal part of the Law of God, and such a one as was in their power to obey, being put for the whole Law of God. Those who desire to be satisfied in the niceties as to the terms and places here mentioned, may find satisfaction in the *English Annotations* upon this verse. The general sense is no more, than that both their *City*, and their *Temple*, their *Civil* and *Ecclesiastical State*, should continue, and flourish in that order wherein it was.

27 But if you will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched *a*.

<sup>o</sup> A threatening quite contrary to the former promise, upon their acting contrary to the duty to which that promise was annexed. God would destroy their City, it should be burned with fire, and the highest and noblest structures should be burned; and tho the hand of the Enemy should do this, yet God should order them to do it, so, as it should be a fire of his kindling, and therefore not like to be quenched, till it had effected that thing for which God so kindled it.

## C H A P. XVIII.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potters house, and there I will cause thee to hear my words *a*.

<sup>a</sup> It is likely there was but one Potter near the place, or at least that there was one more noted and eminent than the rest to whose house the Lord here sendeth the Prophet, intending there further to tell him his mind what he would have him publish as his mind and will to this people.

3 Then I went down to the potters house, and behold, he wrought a work on the wheels *b*.  
*[Or frames, or seats.]*

<sup>b</sup> *Jeremy* yields a present and free Obedience to the command of God, tho he did not know Gods meaning in it, and findeth the Potter at work, upon wheels or frames which he formed his Clay upon, to bring it into that form which he desired. For the true form of those frames or instruments it is hard to assert any thing, such kind of instruments differing not only according to several Countries, but according to the several fancies of workmen, getting frames or engines made fitted to their own fancies and purposes.

4 And the vessel that he made of clay *c*, was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it *d*.  
*[Or that he made, was marred as clay in the hand of the potter.]*

<sup>c</sup> That which we read of Clay, may be read (as our margin tells us) as Clay; that is, while it was yet Clay, it was spoiled in the Potters hand, so as he did not think fit to go on with his design as to the form of the vessel, but made it into another form, such as he liked best.

5 Then the word of the LORD came unto me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, \* as the clay is in the potters hand, so are ye in mine hand, O house of Israel *f*.  
*[Isa. 64. 8.]*

<sup>e</sup> God now expoundeth to the Prophet his design in bidding him go to the Potters house, it was to instruct or confirm him in the power that he had over his creatures. <sup>f</sup> For faith he as is the clay to the Potter, so is the house of Israel (and indeed so are all the Sons and Daughters of men) unto God, God hath the same power over them, that a Potter hath over the clay, and a greater right to do what he pleaseth with them, than any Potter hath relating to the clay; the clay is but the Potters purchase, not his creature; but man is Gods creature. God by his Prophet *Isaiah* made use of the same similitude, *Isa. 45. 9*. So doth the Apostle, *Rom. 9. 20*. That God hath an absolute sovereign power to do what he pleaseth with the work of his hands, can be denied by no men of sense, whether God useth this his sovereignty in the eternal punishment of sinners, that is another thing, he hath a sovereign power, but he acteth as a just Judge, rendering to every man according to his works.

7 At what instant I shall speak concerning a

nation, and concerning a kingdom to pluck up, and to pull down, and to destroy it *g*:

<sup>g</sup> God thus speaketh concerning Nations and Kingdoms more immediately in his word, or more mediately by his Prophets and Ministers; he told *Jeremiah*, chap. 1. 10. that he had set him over Nations, to root out, and to pull down.

8 \* If that nation against whom I have pronounced, turn from their evil *h*, I will repent of the evil that I thought to do unto them *i*.  
*[Ezek. 18. 24. and 33. 11.]*

<sup>h</sup> If that Nation leaveth off those sinful courses which I have by my Prophets threatened with judgments, I will also turn from the methods of my severe Providence which I had resolved in case of their impenitency to proceed in against them. There is a difference betwixt Repentance in man, and Repentance as it is attributed to God. Repentance in man must be, not only a change in action, but a change of Heart; Repentance as attributed to God, never signifieth a change of heart, or purpose, or counsels, but only a change in action, an alteration of the course of his Providence. Hence God in Scripture is said to Repent, as in this Text, and *Jenab* 3. 10. And it is also said of him that he is not *as men that he should lie or repent*, *Nam. 23. 19. 1 Sam. 15. 29*. God never changeth his counsels or purposes, tho he often varieth his actions of Providence, according to the behaviours of his creatures.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it:

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said that I would benefit them *j*.

<sup>j</sup> Speaking verse 9. and repenting, verse 10. must be understood in the same sense as in the two former verses. The reason of this is, because in all Gods threatnings and promises of this nature, there is a condition either expressed or understood; Gods threatnings of evil must be understood with this condition, unless men and women repent and turn from their evil ways; and his promises of good must be understood with this condition, if those to whom they are made, be a willing and obedient people, and keep in the way of the Lords Statutes.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, and devise a device against you: \* return ye now every one from his evil way, and make your ways and your doings good *k*.  
*[2 Kings 17. 13. Chap. 7. 3. and 25. 5. and 26. 13. and 35. 15.]*

<sup>k</sup> The Lord fixeth a particular application to the more general doctrine which he had before delivered. God had told this people, that though he had by his Prophet, denounced his wrath and anger, and threatened to pluck them up and destroy them; yet if they turned from their sinful courses, he would shew mercy to them, and alter the course of his Providence. Now he tells them that this was their case, God had a work upon the wheel against them, and was framing evil against them, and bringing ruin upon them, therefore it was their wisdom now to return from their evil ways, and to make their doings good; those who think that these exhortations are vain, if man hath not a power in himself to turn from his evil way, ought to consider, that none denieth, that man hath a power in himself by virtue of that common grace of God which he denieth to no man, to turn from such evil courses as were before mentioned, viz. not to carry out burdens upon the Sabbath day, not to bow down to, and worship Idols, but to worship the true and living God according to the prescription of his Word. In short, there is no man but hath a power to do much more than he doth do, and so much as may serve to avert temporal judgment; and altho no man without special grace, beyond the outward means of grace, hath a power to do whatsoever God requireth in order to his Salvation, yet he hath a power to do so much, as if he doth, no instance can be given of any to whom, so doing, God denied his special Grace, enabling him to do whatsoever God requireth of him in order to Eternal Life.

12 And they said \*, There is no hope *l*, but we will walk after our own devices, and we will every one do the imagination of his evil heart *m*.  
*[chap. 2. 25.]*

<sup>l</sup> There is no hope of us, thou dost but labour in vain in talking to us. For we are resolved to run on in our former race. It cannot be imagined that they should call the imaginations of their own hearts evil, unless it were in derision. The sum of what they said was this, *Jeremy*, thou hadst as good say or do nothing, as talk to us, we are resolved upon our course, and if thou callest our hearts evil, we cannot help that; according to the purposes, counsels, and thoughts of those our evil hearts we are resolved to steer our courses, we will not be guided by thee.

\* 1 Cor. 5. 1.

13 Therefore thus saith the LORD \* Ask ye now among the heathen, Who hath heard such things? The virgin of Israel, hath done a very horrible thing *n*.

*n* God was moved at this desperate obstinacy and hardness of this peoples hearts; he appeals to the World whether ever any Heathens behaved themselves so toward their Idols which were no Gods, as this people had behaved themselves towards him. He calls Israel a Virgin, it is a term given to *Zidon*, *Isaiah* 23. 12. and to *Babylon* *Isa* 47. 1. The horrible thing which they had done, was their forsaking God, their God, a thing not usual amongst the Heathens, as God tells them, *chap* 2. 11.

|| Or, my Fields

for a rock, or, which cometh from the rock of the field *o*? or shall the cold flowing waters that come from another place be forsaken *p*? ||

14 Will a *m m* leave || the snow of Lebanon cold flowing waters that come from another place be forsaken *p*?

*o* The Margents of our Bibles will let us know, that there is some variety in the opinions of the most learned Interpreters as to the sense of these words; the general sense is plain and obvious, that it is a foolish thing for men to forsake God who is the fountain of all good and refreshment, and what men do not use to do with reference to poor creature comforts not to be named with God; but for the Grammatical sense of the words it is not so obvious. The vulgar Latin Translates them, *Shall the Snow of Lebanon fail from the Rock of the Field? The Septuagint, Shall the dugs fail from the Rocks? Or the Snow from Lebanon? The Syriac Version followeth them. The Arabick Version Translateth it, Should the Snow fail from the mountain of Breasts, and from Lebanon. The Chaldee paraphrast thus glosseth, Behold as it cannot be, that the Snow water should fail from Lebanon. Pagnine seems to make Lebanon the Nominative case, and renders the sense thus, shall Lebanon leave the Snow from the rock of the Field? Our Translators supply these words a man, and to make that the Nominative case, and make Lebanon the Genitive case. Lebanon was a mountainous place in which were rocks, it had also fruitful Vallies, Snow fell upon those Rocks, and upon a thaw ran down into the lower places, and was grateful to them as it moistned them, and made them more fruitful. *p* The latter part of the verse seems as hard. Pagnine Translates them: *Shall other cold flowing waters be forsaken? The vulgar Latin, or can the other cold flowing waters be plucked up? The 70 and the Syriack, or shall the water fail, violently snatched up, or taken away with the wind? The Arabick, or should the foreign cool waters desist? The Chaldee paraphrast glosseth, so the rain waters that come down, and the waters of the fountain that spring, shall not fail. In this great variety it is very hard certainly to assert the particular sense of these phrases, the knowledg of which depends upon some affections, or customs of those places which we are not so well acquainted with. The next verse is the best guide we have, where the sin laid to the charge of this people, is their forsaking God which sin is here aggravated by this Topick. That reason teacheth men not to forsake a greater good for a lesser, tho that greater good were but a poor creature comfort not to be compared with God. This is the general sense, scope and sum of this verse. So as we shall not need be very solicitous to be able to assert the particular Grammatical sense.**

\* Chap. 2. 13, 32. and 3. 21. and 13. 25. and 17. 13. † Chap. 6. 16. up to:

15 Because my people hath forgotten \* me, *q* they have burnt incense to vanity *r*, and they have caused them to stumble in their ways from the † ancient paths *s* to walk in paths, in a way not cast up to:

*q* Forgotten and forsaken are much the same thing, differing only as the cause and the effect; for if men remembered God as they ought to do, they would not forsake him. By Vanity he means Idols, which are called vanity, not only because they are in themselves nothing of what they are pretended to be, and because the worshipping of them is an high degree of sin which is often called vanity in Scripture, but because the service of them is of no use, nor profit or advantage, and any expectations from them are idle and vain, for which there is no ground at all. *s* Whether the false prophets or the idols are here said to cause them to stumble by receding from the ancient paths, is uncertain. The words may either be translated paths of Eternity, or paths of Antiquity, the most and best translate it as we do, *quod verum primum*, the ways of truth are the most ancient ways. The ways wherein Noah, Abraham, Isaac, and Jacob, and all the ancient Patriarchs did walk. *t* To walk in paths, or in a way not cast up, not fitted for Gods people to walk in, *Prov* 15. 19. The way of the Righteous is said to be a way made plain, Heb raised up as a causey, wicked men in opposition to these ways are said to walk in a way not cast up.

\* Chap. 19. 8. and 49. 13. and 50. 13.

16 To make their land \* desolate, and a perpetual hissing *u*: every one that passeth thereby shall be astonished, and wag his head *w*.

*u* Not that this was *finis operantis*, their end which they aimed at: none witheth ill, or doth any thing designedly to bring evil upon himself, but it was *finis operis*, the end these courses would certainly issue in, they would bring the land of

*Judah* to desolations, and to be a reproach. *w* So as strangers that were wont to admire at the prosperity of this People, above any other People, should stand astonished, and wag their heads at them in scorn and derision.

17 \* I will scatter them as with an east-wind before the enemy *x*: I will shew them the back and not the face in the day of their calamity *y*.

*x* The East-wind is (or was at least in those parts) the fiercest wind, as the East-wind scatters the Chaff, so saith God I will scatter them. *y* And when they shall be in great calamity and misery, I will not hearken to them, I will not turn my face to them, or shew them my face, but I will turn my back upon them, I will not regard them crying, nor hear their Prayers.

18 ¶ Then said they, \* Come, and let us devise devices against Jeremiah *z*: † for the law shall not prevail from the Priest, nor counsel from the wise, nor the word from the prophet *a*: Come, and let us smite him || with the tongue *b*, and let us not give heed to any of his words *c*.

*z* This faithful dealing of the Prophet with them, did only enrage them (as is usual) against the Prophet, they plot against the Prophet, how to be revenged on him, because he would cross their humours, and would not prophesy as they would have had him. *a* We have the Church on our side, the Regular Priests and the Prophets, they know Gods mind as well as he; for there is a promise that the Law shall not perish from the Priest, nor the word from the Prophet. We have Priests and Prophets, they tell us other things than this *Jeremy* doth. *b* Let us smite him with the Tongue, expose him, by railing on him, telling lies about concerning him, representing him to be what we know the People hate, abusing him to his face, informing against him; or in the Tongue, let us silence him, command him to speak no more; or for his Tongue, for prophesying at this rate; *c* And for his words let us not value them at a ruia, nor at all regard them.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me *d*.

*d* The several following verses to the end of this Chapter, contain the Prophets Prayer by way of appeal to God against these wicked men, (Lord saith he) who they are resolved to take no heed to my words, yet do thou give heed to them, and do thou take notice of those men that contend with me. Take notice of what they say, not to confirm, but to cross their desires, and to be revenged on them for them.

20 Shall evil be recompensed for good *e*? For they have digged a pit for my soul *f*: Remember that I stood before thee to speak good for them *g*, and to turn away thy wrath from them *h*.

*e* To requite good for evil, is divine; God maketh his Sun to shine, and his Rain to fall upon the just and unjust. To requite evil for evil, or good for good, is but humane, what the Nature of reasonable men prompt them to: But to requite evil for good, is diabolical, and the character of those that are the children of the evil one. *f* Lord, saith the Prophet, these men have done thus, they have laid snares for my life. *g* Tho thou knowest, that as a Prophet I stood before thee, both preaching and praying for their good. *h* Their wrath is kindled to a great height against me, and thou knowest my business was both in my preaching to them, and prayers for them, to turn away thy wrath from them. Lord remember this both for good to me, and for vengeance upon them.

21 Therefore deliver up their children to the famine *i*, and † pour out their blood by the force of the sword, and let their wives be bereaved of their children, and be widows, and let their men be put to death, let their young men be slain by the sword in battle *k*.

† Heb. pour them out.

*i* A dreadful imprecation; we met with more of the same nature, *chap* 11. 20. and 15. 15, 17, 18. We find also several such imprecations in the Psalms, *Psal* 35. 4. and 40. 4. and 69. 22, 23. 4, 25. 27. 28. and 109. 6, 7, 8, 9, 10, &c. Hence a question is raised, whether it be lawful for Gods servants to pray for evil against their Enemies? That which makes the doubt, is Christs command to us, to pray for them that persecute us, *Matth* 5. 43, 44. His own example, and *Stephens*, *Acts* 7. 60. See the notes upon the aforementioned Texts. It is doubtless our duty to pray for the Conversion, Forgiveness, and Eternal Salvation of our worst Enemies; so Christ prayed, and *Stephen*; but neither of them prayed for their outward Prosperity in their Persecution and Rage; and without doubt we may pray against Gods Enemies, that God would tye their hands, weaken their Power, and confound their Devices. *k* For such other particulars as are mentioned in this verse, and the beginning of the following verse, and such as *David* mentions, *Psal* 69. We must know they were both Prophets, and did but pray to God to do that thing which God had revealed to them he would do.



22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them, for they have digged a pit to take me, and hid snares for my feet *l*.

*l* That is, let the enemy break into their houses, which are in an ordinary course of Providence, mens Castles and Sanctuaries, and cause such shrieks as use to be heard in such cases, for their malicious seeking my life by all secret practices.

23 Yet LORD, thou knowest all their counsel against me to *||* slay me *m*: forgive not their iniquity, neither blot out their sin from thy sight *n*, but let them be overthrown before thee; deal *thus* with them in the time of thine anger *o*.

*||* Heb. for do so.

*m* Lord thou knowest I do not charge them falsely, tho their counsels have been secret against my life. *n* Obj. Will some say, doth *Jeremy* here pray for the eternal damnation of his Adversaries? is this lawful? Sol. I do not think this is to be granted lawful, being so highly against charity: Nor that *Jeremy* in this is to be excused as a Prophet, for even Prophets had no such Revelations; but I take these phrases to be expounded by the next words, let them be overthrown before thee, and that all which the Prophet prayeth for, is Gods shewing some temporal displeasure and vengeance against them; for forgiving, and not forgiving sin doth not always in Holy Writ signify the discharging or not discharging the persons from the obligation to eternal death, under which sin layeth the persons, but sometimes, the discharging or not discharging of them from the punishments in this life, to which sin doth expose the sinner; and all *Jeremy's* meaning is, that however it should please God to deal with these wicked men as to their Eternal State, yet he would so far not forgive, not blot out their sins; but that he would set some mark of his vengeance on them in this life, for their treachery and ingratitude to him. Whether we in it consider *Jeremy* as an ordinary suppliant in this cause, praying in Faith; or as a Prophet, foreknowing what God would do, it ought to lay a law upon all to take heed of being mischievous, and treacherous to others. It is seldom but God before they dye repays such men into their own bosom, especially if it be against any who are Gods Ministers or people; and that for their speaking to, or doing before them the will of God: It is a sin seldom escapes without a temporal vengeance, and if such men be saved at last, it will be as through Fire. God will mind them that he hath said, Touch not mine Anointed, and do my Prophets no harm. 1 Chron. 16. 22. Ps. 105. 15.

### CHAP. XIX.

Thus saith the LORD, Go and get a potters earthen bottle *a*, and take of the ancients of the people, and of the ancients of the priests *b*,

*a* Critics dispute the figure and fashion of this bottle, *vid.* (the *Englishe Annotations*, and Mr. *Pool's Latin Synopsis*) but that is not much material, for Gods design was only to shew the fragility of this people, how easily he could break them, and how certainly he would break them in pieces. *b* For the more publick notice of this typical action, *Jeremy* is commanded to take for witnesses, some of the gravest of the people, and of the Priests, whether they were members of the Sanhedrim, (which was made up of those two sorts) or not, the Scripture saith not.

2 And go forth unto the valley of the son of Hinnom *c*, which is by the entry of the *||* east-gate, and proclaim there the words that I shall tell thee *d*:

*||* Heb. Sun-gate.

*c* We shall hereafter hear why God commanded *Jeremy* to go thither, rather than to another place, to break this earthen pot. This valley was a place very near unto Jerusalem, of which one Hinnom was owner in *Joshuah's* time, Jos. 15. 8 and 18. 16 the valley is in Scripture sometimes called *Ge-hinnom*, from whence came the Greek word *Gehenna*, used by our Saviour for Hell, Matt. 5. 22. *eis idu geyenon os augei*, because of the hellish torments they there put their children to when they Sacrificed them, and of the hellish crys they made. *d* In the Hebrew it is the Sun gate, supposed to be so called, because the Sun riseth in the East. This valley is said to have lien very near to this gate; thither *Jeremy* is commanded to go, and there to proclaim the following words.

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem. Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle *e*.

*e* That is a very great evil, it is an Hebrew way of expression, which we also find, 1 Sam. 3. 11. 2 Kings 21. 12. As a very great glaring light affects our eyes, and blindeth them; so

a very great sound affects the ear and makes it tingle, and for some time deaf: This God commandeth the Prophet to proclaim, as particularly directed to all, both high and low, as well the Kings of Judah, as the inhabitants of Jerusalem.

4 Because they have *f* forsaken me *f*, and have estranged this place *g*, and have burnt incense in it unto other gods *h*, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents *i*;

*\* Isa. 63. 11. chap. 2. 13. 17. 19. and 15. 6. and 17. 13.*

*f* The Laws, Statutes, and Ordinances which God had given them, to direct them both in their Religious Behaviour towards him, and in their civil Conversations. *g* Either this City, or this Temple, (which stood very high to this valley) or this particular valley, which they had turned to an use quite contrary to the end for which God gave it them; *h* for in it they had paid a religious homage to idols, strange idols which their Fathers knew not, *i* and had filled that place with the blood of such as had not deserved death, either innocent men, or children, that they had there sacrificed to idols; of which he afterward speaketh more particularly.

5 They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal *k*, which I commanded not, nor spake it, neither came it into my mind *l*:

*k* This and the following verse, contain another great sin of this people, with the punishment which God proportioneth to it. The sin in the general was Idolatry, but a most barbarous species of it, mentioned also chap. 7. 31. and 32. 35. where it is said, they made their Sons and their Daughters pass through the fire to Molech; The place where they did it, is called Tophet, verse 6. of which also mention is made, *Isa.* 30. 33. chap. 7. 31, 32, 33. For the opening of this Text, as also of those other Texts that mention this Idolatry, we must open what is meant by Baal, Molech, Tophet, and the valley of the son of Hinnom; There is no doubt but Baal, and Molech, or Molech, signify the same thing; Baal signifieth a Lord, Molech a King: They ordinarily called their Idols by these names, as also Malcham, *Zeph.* 1. 5. upon which account God would not be called Baal, *Hos.* 2. 16. Tho he was called Jeeboah, and Elobim, and Adonai, all which signified Lord, as Baal did. Both Baal and Molech seem common names to all Idols. There was more than one Idol in the house of Baal, 2 Kings 10. 26. The Ammonites called their principal Idol Milcom and Molech, as appears from 1 Kings 11. 5. 2 Kings 23. 13. To this Idol they Sacrificed their children. It was a very ancient Idolatry, as appeareth by the very early law of God against it, *Lev.* 20. 3, 4, 5. Some say it is derived from Saturn, whom they make contemporary with Debora and Barak, who to appease the Gods in an imminent danger sacrificed his Son: Others say it began in the time of Serug the Father of Nabor, of which we read, *Gen.* 11. 20 and that it had its Original from the Devil, speaking out of the Belly of some dead persons, commanding this homage, possibly in imitation of God, who *Gen.* 22. 2. to try Abrahams Obedience commanded him to offer up Isaac upon the Mount Moriah. We must know there were other Sacrifices they offered to Baal, they burnt incense to Baal, 2 Kings 23. 5. They offered sacrifices and burnt-offerings of beasts, 1 King. 18. 26. 2 Kings 10. 24. only in some extraordinary straits to shew their great obedience to the Devil, they offered their children; what creature they worshipped under this name, is not certain, but very probable it was the Sun, from 2 Kings 23. 5. or some superiour being, which they owned as their supreme Lord and King, which they, some of them, mistook the Sun, Moon and Stars to be; they being glorious beings removed out of mens knowledge, so as they had not sufficient means to understand their Natures, might, considering their motions, and vast influence they had upon all other creatures, mistake them for animate and supreme beings, to which as they paid other homages, (such as swearing by them, *Zeph.* 1. 5. burning incense, offering beasts, praying to them) so in imitation of the heathens, and in a pretence of high devotion and homage in some special cases and straits, they offered their children. Some think they only made them go through the fire, but did not burn them, and indeed, so most of the Scriptures express this abominable idolatry; but some Scriptures speak it plain enough, that they actually burnt them, the Psalmist *Psal.* 106. 37. saith They shed innocent blood, even the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood, which it could not have been by their childrens merely passing through the fire; and it is laid to their charge, *Ezek.* 16. 20, 21. Thou hast taken thy sons and thy daughters, whom thou hast born unto me, and those hast thou sacrificed to them to be devoured. 21. That thou hast slain my children, and delivered them to cause them to pass through the fire for them. We read of the Idolatry of Jeroboam, who worshipped the true God, but by Calves set up at Dan and Bethel. Ahab exceeded this, bringing in the terminative worship of the creatures, worshipping the Sun, Moon and Stars, under the name of Baal; But the first in Judah, of whom we read, that he made his Son to pass through the fire, was Ahab, the Father of Hezekiah, 2 Kings 16. 3. he was followed by his Grandchild Manasseh, 2 Kings 21. 6. Josiah, the good Son

Son of a bad Father, defiled the place where this abominable Idolatry was committed, 2 King. 23. 10. the place where they committed this horrible Abomination was the Valley of the son of *Hinnom*, very near the City, and the particular place was called *Tophet*. There was an high place built for the Idol, and many think, that the name *Tophet* ariseth from their use of a *Drum* or *Tabret*, with which while the poor Children were burning, they made great noises to drown the found of the Childrens yellings; tho others think the word *Tophet* originally signifies Hell, or the place of the damned, of which this place, both for the Torments and Roarings in it, was a lively representation; now of this barbarous and horrible Idolatry, God saith, *I He commanded them not, neither came it into his mind.* It was so far from it, that God had most severely forbid it, *Lev. 20. 2, 3, 4, 5.* making it a capital crime for any to do it, and for any to conceal others that they knew did it; so that here is a *Meiosis*, less spoken than was true in the case; but possibly Gods expressing a thing of this nature, being an error in his Worship, under these soft terms, *I commanded them not, neither did it come into my mind,* giveth no small ground to considerate men to judge, that we must have a command from God, tho not for every individual act of our Worship, nor for every circumstance of humane Action, which we do in his Worship, yet for every specific Religious Act, and for any thing whereby we pay an homage to God, it being indeed the most reasonable thing imaginable, that God should have the same priviledg, which every Prince or great Man amongst Men, claimeth as his Right, to prescribe the Acts, Modes and Methods for his own Homage.

6 Therefore behold, the days come, saith the LORD, that this place shall no more be called *Tophet*, nor the valley of the son of *Hinnom*, but the valley of slaughter *m*.

*m* For this God by his Prophet threatneth, that this place anciently in *Joshua's* time called the valley of the son of *Hinnom*, and more lately *Tophet*, from the noise of Drums and Tabrets there, whilst Children were burning, should have a new name, and be called the Valley of Slaughter, from the multitude of dead Bodies, which upon the taking of the City should be slain, and thrown into this Valley. It was expounded Chap. 7. 32, 33. *For they shall bury in Tophet till there be no place; And the carcases of this People shall be meat for the fowls of the Heaven, and for the beasts of the Earth, and none shall fray them away.*

7 And I will make void the counsel of Judah and Jerusalem in this place *n*, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and \* their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

\* Chap. 7. 33.  
and 16. 4.  
and 34. 20.

*n* In this place amongst other places, I will make void all the counsels that the men of Judah, and the inhabitants of *Jerusalem*, have taken to escape my righteous judgments. I will frustrate all their little arts and designs to avoid the dint of my judgments. I will cause them to fall by the sword before their Enemies, so as there shall be no way of escape for them.

\* Chap. 18. 16.  
and 49. 13.  
and 50. 13.

8 And I will make this city \* desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof *o*.

*o* This is no more than we met with before, Chap. 18. 16. and shall again meet with; mens honour and reputation is ordinarily very dear to them, it was especially to the Jews, who valued themselves much upon the reputation their City and their Temple had, and the security they promised themselves from their right in the Holy City and Land. God tells them, he will make them as much a scorn and reproach, as ever they were for an honour or praise, as great a wonderment for the Wrath and Vengeance he would execute upon them, as they had been in their flourishing state for the mercies which he bestowed upon them.

9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them *p*.

*p* These were the miserable effects or consequents of the Famine, with which God had often before threatened them; the just fulfilling of Gods word threatned, *Lev. 26. 29. Deut. 28. 43.* and the accomplishment of which our Prophet hath recorded, *Lam. 4. 10.*

10 Then shalt thou break the bottle in the sight of the men that go with thee *q*.

*q* The earthen bottle, which *Jer. 1.* he was commanded to carry with him into the valley of the son of *Hinnom* (where he now was) in the sight of the ancients of the Priests, and

of the People, the men who there were appointed to go with the Prophet. This symbolical, or sacramental teaching by signs, was much in use by the Prophets.

11 And shalt say unto them, Thus saith the LORD of hosts *r*, Even so will I break this people, and this city, as one breaketh a potters vessel that cannot † be made whole again *s*, and they shall \* bury them in *Tophet*, till there be no place to bury *t*.

† Heb. be  
bealed.

\* Chap. 7. 32.

*r* A name ordinarily given to God, here very properly, to let them know that he said nothing with his Lips, but what he had power by his Hand to accomplish, being the Captain General of all the Armies of his Creatures. *s* God by ordering the Prophet to carry no other Vessel, but one of Earth, had a design upon the breaking of it, not only to shew them that he would bruise, wound, or indamage them greatly, but so destroy them, as there should be no present remedy. If a Vessel of Brass, Silver, Gold, &c. be broken, it may be mended, but an earthen Vessel if broken, cannot be made whole, see the like *Isaiah 30. 14.* *t* He tells them that this *Tophet*, which they had made a place of barbarous slaughter for the Children, kill'd for Idolatrous Sacrifices, should continue for a Slaughter-house, but of another nature, even for them that had committed such Wickedness in it, who should be slain there in such plenty, that they should want ground to bury dead Carcasses in.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as *Tophet* *u*.

*u* That is a place of Slaughter and Burials, or a base, ignominious place, or where the noise of Drums and Trumpets, and cryings and yellings shall be heard, as used to be in *Tophet*.

13 And the houses of Jerusalem, and the houses of the kings of Judah shall be defiled as the places of *Tophet* *v*, because of all the houses upon whose \* roofs they have burnt incense unto all the host of heaven, and \* have poured out drink-offerings unto other Gods *x*.

\* 2 King. 23. 12.  
Chap. 32. 29.  
\* Chap. 7. 18.

*v* Under the Judaick Law, Persons and Places were defiled by touching dead Bodies, or any unclean filthy thing; God threatned in this sense to defile *Tophet*, as it was said before, it should be filled with dead Bodies which should be buried, or lie unburied there. He shewed that the aforementioned judgment of filling places with dead Bodies, should not be restrained to *Tophet* in the Valley of *Hinnom*, but reach to the dwelling houses in *Jerusalem*, both their Kings houses, and the meaner Subjects. *x* The provoking cause of which should be their Idolatry, which they had also brought into their dwelling houses, for they having flat roofs, had upon them, tho not burnt Children in Sacrifice to Idols, yet poured out drink offerings to the Sun, Moon and Stars, and to other Idols.

14 Then came Jeremiah from *Tophet*, whither the LORD had sent him to prophesie, and he stood in the court of the LORDS house *y*, and said to all the people,

*y* *Jeremiah* had now dispatched the Errand upon which God had sent him to *Tophet*; coming back by Gods direction, he stands in the Court, which was common to all People, where the most might hear.

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it; because \* they have hardened their necks, that they might not hear my words *z*.

\* Chap. 17. 23.

*z* And assureth the People from God, that he would most certainly justifie all his words, and bring to pass all his threats against that City, and that they must thank themselves for it, for hardning their heart, so as all that he had said made no impression upon them, nor found any place with them.

## CHAP. XX.

NOW Pashur the son of Immer the priest *a*, who was also chief governour in the house of the LORD *b*, heard that Jeremiah prophesied these words *c*.

*a* The course of Immer was the sixteenth course of the Priests, as we read in 1 *Chron. 24. 14.* Pashur was his Son, that is descended from him through many Generations. *b* It is neither much material for us to know, nor very easy to determine in what sense he is called the chief Governor of the Temple, whether he was Deputy to the High Priest, or the head of his course, which at that time waited in the Temple, or had some place as Captain of the Temple, to take notice of any disorders should be committed there, contrary to the Law. Certain it is he



he was no High Priest, for then he could not have been one of the course of *Imme r.* *c* Either he heard *Jeremiah* himself (which is most probable) or some body told him what *Jeremiah* had prophesied in the Temple which was within his charge and jurisdiction.

2 Then *Pashur* smote *Jeremiah* the prophet *d* and put him in the stocks *e* that were in the high gate of Benjamin, which was by the house of the LORD *f*.

*d* It is not said how he struck him, tho some think it most probable, that it was with his fist, as the false Prophet struck *Micah*, 1 *Kings* 22. 24. *e* We are as uncertain what is here meant by stocks, whether such an Engine as is in use amongst us to punish Offenders, which we call by that name. Or as others, an Engine like our Pillory, where Malefactors are fastened by the necks. Or as others, with three holes, one for the neck of the offender, one for each hand; or whether merely a Prison, where he was kept all night a Prisoner, the Heb. word will not determine us further, than that it was a place of restraint, and where that will not determine, other conjectures are as uncertain as needless. There is as much uncertainty as to the place where this Prison or these stocks were; we are told it was near the Temple, and in the High-gate of Benjamin, but whether this was a gate belonging to the Temple, that opened toward that part of the Country which was the Lot of Benjamin, or a Gate of the City that opened that way; whether in the inner Wall, or outer Wall, whether called the Higher Gate, because nearer the Temple, or upon some other account, are nice and curious speculations, the determination of which is of no moment for us to know.

3 And it came to pass on the morrow, that *Pashur* brought forth *Jeremiah* out of the stocks *g*. Then said *Jeremiah* unto him, The LORD hath not called thy name *Pashur*, but *Magor-missabib* *h*.

*h* That is, fear round about.

*g* Possibly by this time the mad-brain'd Priest thought he had done more than he could justify by law, for if he were a false Prophet, the judgment of him belonged not to him, but to the Sanhedrim. He had nothing to do to smite him, possibly he brought him forth in order to bring him before the Sanhedrim; but it doth not appear that he did so, tho *Jeremiah*'s following words to him might reasonably be thought provocative enough if he had designed any formal charge against him. *h* He had it seemeth no more to say to *Jeremiah*, but *Jeremiah* (to whom God had appeared in the Prison that night, while he was separated from communion with men, and revealed to him what end this hot-headed Priest should come to) had something to say to him. *h* Gods meaning was not, that he should by men be no longer called *Pashur*, for doubtless after this he was called by the same name he had before, but his state and condition should not answer the name *Pashur*, which signifies, as some say, a noble flourishing Priest; or, as others, one who by his Authority maketh others to tremble; but *Magor-missabib*, that is, fear and terror on all sides.

4 For thus saith the LORD, Behold, I will make thee a terror to thy self, and to all thy friends, and they shall fall by the sword of their enemies, and thine eye shall behold it, and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword *i*.

*i* God now expoundeth the name of *Magor-missabib*, threatening to fill this wicked Priest with Terrors, that he and all his friends should be affrighted, reflecting upon his most miserable state and condition, and his friends from whom he might possibly expect some relief, should be as miserable as he, and it should be an addition to his misery, that his eyes should see it, and see his whole country ruined, some being slain by the sword of the King of Babylon, others by him carried into Captivity.

\* 2 *Kin* 10. 17.

5 Moreover I will deliver \* all the strength of this city *k*, and all the labours thereof *l*, and all the precious things thereof, and all the treasures of the kings of Judah *m* will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon *n*.

*k* This is but the repetition of what God had often threatened, viz. The perfect ruin of *Hierusalem* and the land of *Judah*. Their Military men, or rather their Riches. *l* And all the fruit of their Labours. *m* And whatsoever was valuable in their eyes, or in the eyes of the greatest persons amongst them. *n* The *Babylonians* should make a spoil and a prey of them all.

6 And thou *Pashur*, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all

thy friends, to whom thou hast prophesied lies *o*.

*o* Those that teach others to disobey the Commandments of God, seldom escape that Vengeance which cometh upon them who are seduced by them. *Pashur* was one whose office it was to have taught others the Fear of the Lord, and obedience to his Will, he teacheth them what was false, and is not patient to hear the Will of God. *Jeremiah* tells him he should feel the Truth of it, for he himself should be one of those who should be carried into Captivity, and should dye there, out of his own Country, and be buried there, and this also should be the portion of all his friends whom he had seduced by his false and lying Prophecies.

7 O LORD, thou hast deceived me, and I was || deceived *p*: thou art stronger than I, and hast || Or, enticed. prevailed *q*: I am in derision daily, every one mocketh me *r*.

*p* The following part of the Chapter to the end of it, containeth a complaint or prayer of the Prophet unto God, made (as some think) during his imprisonment by *Pashur*, but the certain time is not known. Our Translators here might have translated the word *נִדְּבָנִי* more favourably than thou hast deceived me. It might have been, thou hast persuaded me. Or thou hast allured or enticed me, as it is translated, *Jud* 14. 15. 1 *King* 22. 21, 22 *Exod*. 22. 16 *Prov*. 1. 6 & 16. 29. *Psal*. 78. 36. The word signifies no more than of words to remove a man from his own opinion. That is doubtless the sense here, Lord, I was not fond of this employment as a Prophet, by thy words I was removed from my own opinion of my self; which might be spoken by the Prophet without any reflection upon God, it only signifieth his undertaking the office of a Prophet at Gods command, not out of any ambition of his own. *q* But thou prevailedst against me. *Jeremy* at first excused himself to God, as we read, *ch*. 1. 6. He said, Ab Lord God, behold I am a child, and cannot speak; but the Lord prevailed upon him, replying, Say not, *v*. 7. I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak, *ver*. 9. The Lord put forth his hand, and touched his mouth, and said, Behold I have put my words in thy mouth. This is all that is here meant by deceiving, viz. Gods over-ruling of him contrary to his own inclinations. *r* He complaineth that now he was in this office, every one mocked him and derided him, and that for the faithful discharge of that office to which God had called him.

8 For since I spake, I cried out *s*, I cried violence, and spoil *t*, because the word of the LORD was made a reproach unto me, and a derision daily *u*.

*s* If the particle be translated since, as we translate it, the meaning is, since I first began to be a Prophet, I have faithfully discharged my Prophetic Office, and that with some warmth and zeal. Some understand it of the violence which he himself experienced; others understand it of those Acts of injustice and violence which were found amongst the People, he cried out against them. Others understand it as a denunciation of judgment. He prophesied that violence and spoil was coming upon them, *u* Because of that scorn and derision with which they treated him. But others think that it were better translated surely, than because, as it is in many texts, *Isa*. 60. 9. & 63. 16. &c. It is not much material which way we translate it, for it appeareth from 2 *Chron*. 36. 16. That this peoples mocking of Gods messengers, despising his words, and misusing his Prophets, was one great cause of the wrath of God coming upon them: and it is certain that *Jeremy* was made such a scorn and derision to them.

9 Then I said, I will not make mention of him, nor speak any more in his name *w*. But his word was in my heart as a \* burning fire shut up in my bones, and I was weary with forbearing, and \* I *Psal*. 39. 3. *Job* 32. 18. could not stay *x*.

*w* This daily scorn and reproach which the Prophet saw himself exposed unto, for preaching against the sin and wickedness of the people, was a sore Temptation upon him to lay down his employment as a Prophet, he did not speak this openly, but he spake it in his heart, he had (as he confesseth) many such thoughts in his breast. *x* But he saith he was not able to do what he thought to do, he found in his heart a constraint to go on, that when a Revelation came at any time from God unto him, it was like a fire in his bones which he must quench by uttering what God had revealed to him.

10 For I heard the defaming of many, fear on every side *y*: Report, say they, and we will report it *z*: † \* all my familiars watched for my halting *a*, saying, Peradventure he will be enticed, and we shall prevail against him *b*, and we shall take our revenge on him *a*.

† Heb. every man of my peace.

*y* The Prophet here rendreth a reason why he thought of giving over his work as a Prophet, his ears were continually filled

\* *Psal*. 41. 9. & 55. 13, 14.

dle with the Obloquies and reproaches of such as reproached him, and besides he was afraid on all hands there were so many Traps laid for him, so many devices devised against him. They did not only take all advantages against him, but they sought advantages and invited others to raise up false stories of him. They said to men like themselves, Raise but you the report, we will blow it abroad. *a* Not only strangers, but those that I might have expected the greatest kindness from, those that pretended most courteously, watched for opportunities to do me mischief, and lay in wait for my halting. *b* Desiring nothing more than that I might be enticed to speak or do something which they might make matter of a colourable Accusation. *c* That so they might satisfy their malice upon me. This hath always been the genius of wicked men; *Job* and *David* both made complaints much like this, *Job* 19. 19. *Psal.* 31. 13. & 55. 12, 13, 14. Thus it fared with Christ himself. The same Spirit which yet possesseth wicked men, was found in wicked men in all former times. And this ought to be a great relief to the people of God under the like measures, to consider that the Servants are not above their Lord, and wicked men thus of old persecuted the Prophets.

11 But the LORD is with me as a mighty terrible one *d*: therefore my persecutors shall stumble, and they shall not *e* prevail *e*, they shall be greatly ashamed *e*, for they shall not prosper *f*, *\* their everlasting confusion shall never be forgotten g.*

*d* The Prophet recovering himself out of his fit of Passion, incourageth himself in his God, whom he calls the mighty and terrible one, so declaring his faith in the power of God, as one able to save him, and in the promise and good will of God toward him; therefore he faith, *the Lord is with me*, such was the promise of God to this Prophet when he first undertook the Prophetical Office, *chap.* 1. 8. Be not afraid of their faces, for *I am with thee to deliver thee faith the Lord.* *e* From hence he concludeth, that though he had many that pursued after his life, yet they should stumble in their wayes of violence, and should not prevail. *e* That they should either be ashamed of, what they had done or be brought to shame for, what they had done. *f* For prosper they should not, or they acted like Fools, and did not deal prudently for themselves (so this word is translated *Isa.* 52. 13.) *g* They should come to a reproach and ignominy, and their reproach should not be like his for a time, but it should be a lasting, perpetual reproach that should not be forgotten. This was not onely written for that generation, but for all generations that are yet to come, and hath been made good in the experience of all ages past. The persecutors of Gods Ministers have found that God hath been with his Ministers according to his Promise, *Matth.* 28. 20. and that they have stumbled in their way, and not at last prevailed, that they have not acted prudently for their own good, and the good of their Families; that a perpetual ignominy clave to the memory of those who have been employed in this work. There stands to this day a blot upon the memory of them who persecuted *Isaiah*, *Jeremy*, &c. The Apostles and such faithful Ministers as have been since their time.

12 But, O LORD of hosts, that triest the righteous, and seeest the reins and the heart *b*, let me see thy vengeance on them *i*: for unto thee have I opened my cause *k*.

*b* The Prophet had *chap.* 17. 10. spoken unto God under this notion; here he appealeth to him as such, and therefore must needs see as well the Prophets sincerity as his Enemies Malice. *i* For his Prayer against his Enemies, it is of the same nature with what we met with *chap.* 11. 20. indeed this whole verse is the same with that *David*, *Psal.* 58. 10. prophesieth that the righteous should rejoice when they see the vengeance which God brings on his Enemies; but yet the Prophet seems in this Petition to have shewed himself a man (as the Apostle speaks of *Elijah*) subject to like Passions with other men, for although God sometimes in his Providence, causeth Vengeance to come upon his, and his Peoples Enemies in their sight, yet whether they may absolutely pray for it, is a question. See the notes on *chap.* 11. 20.

13 Sing unto the LORD, praise ye the LORD, for he hath delivered the soul of the poor from the hand of evil doers *l*.

*l* The Prophet here riseth higher, from Prayer to Praise; it is not certain whether this was a rejoicing of faith, or of sense; a thanksgiving to God, upon his deliverance out of the hand of *Pashur*, or some other Enemies, or a rejoicing in the sure belief that God would deliver his life out of the hands of these wicked men. If we take it in the latter sense, it teacheth us our duty, to give God the honour of all our deliverances from the hands of wicked men. If in the former sense it sheweth us the power of faith, which being the substance of things not seen, and evidence of things but hoped for, sheweth us things to come as if already present, and teacheth us to rejoice in the hope of those things of which we have no present possession.

*\* chap.* 15. 10. 14 ¶ *\* Cursed be the day wherein I was*

born: let not the day wherein my mother bare me be blessed *m*.

*m* This sudden change of the Prophets stile, maketh both Mr. Calvin, and some other good Interpreters, think that these words proceeded from *Jeremiah* rather as a repetition of a former passion into which the abuses of his Enemies had put him, then as the immediate product of his Spirit at this time. When ever they were spoken, they spake a very extravagant passion to shew us that though *Jeremiah* was a great man, yet he was but a man, encompassed with infirmities, and subject to like Passions with other men. We find *Job* in the like passion, *chap.* 3. 3. These great failures of Gods people stand in Scripture, as Rocks in the Sea appear, to mind Mariners to keep off them, not to run upon.

15 Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad *n*.

*n* Parents are usually rejoyced when a Son is born to them.

16 And let that man be as the cities which the LORD overthrew and repented not, and let him hear the cry in the morning, and the shouting at noon-tide *o*.

*o* By the Cities he means those Cities mentioned, *Gen.* 19. 25. *Sodom* and *Gomorrab*, by the cry in the morning and shouting at Noon, he means the shouts, and noises that Enemies make when they break in upon a place, in an hostile manner.

17 Because he slew me not from the womb: or that my mother might have been my grave, and her womb to be alwayes great with me *p*.

*p* These various expressions do onely let us see to what a tide passion swelled in this good mans heart, and teach us how much need we have to pray to be delivered from our own passions; *Jeremiahs* leaving these things recorded by himself is one instance of what is brought as a rational argument to prove that holy men wrote the Scriptures by inspiration from God, they would never else have recorded their own gross failings, men commonly writing for their own honour, not to their own defamation.

18 *\* Wherefore came I forth out of the womb \* Job.* 5. 10. to see labour and sorrow, that my dayes should be consumed with shame *q*.

*q* These words let us know the Prophets Temptation to these extravagant eruptions of passion, it was the reproach and shame, and affliction which he endured for the faithful discharge of his Ministry, which both lets us see the goodness of God towards those whom he spareth as to these Trials, and what need we have under them to keep a watch upon our own hearts. These Records also of Holy Writ are useful to us if at any time we be overtaken with such errors, to comfort us, in that they are not such spots but have been found in the faces of Gods fairest ones: and to make us charitable towards such as we may see sometimes overborn with the like Temptations.

## C H A P. XXI.

1 THE word which came unto Jeremiah from the LORD *a*, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest saying *b*,

*a* God in sundry times, and in divers manners spake in times past, to the fathers by the Prophets, *Heb.* 1. 1. the two principal were visions and dreams, *Numb.* 12. 6. how the following word came to *Jeremiah* is not exprest, it is enough that he knew it came from the Lord. *b* It is apparent, some Prophecies in this book are put in the right order as they were delivered *chap.* 25. We have an account of the word of the Lord which came to *Jeremiah* in the fourth year of *Jehoiakim*, who was the second son of *Josiah* made king by *Pharaoh-Necho*, pursuing his Victory (mentioned *2 Chron.* 35. 22.) upon the battle, in which *Josiah* was killed, as we read there. The people made *Jehoahaz* King, but he reigned but three months, and the Conquerour carrying him away made *Eliakim* his Brother King, changing his name to *Jehoiachin*, who reigned 11 years, that is 7 after the word of the Lord mentioned *chap.* 25. came to him; after whom *Jehoiachin* his son reigned 3 months and 10 days: *Zedekiah* was his Uncle, the Son of *Josiah*, he reigned eleven years. So that it is plain that *Jeremiahs* Prophecie (mentioned *chap.* 25.) was 7 years and 3 months before this, besides the number of years that *Zedekiah* had reigned. But some think that *Jeremiah*, *chap.* 23. 24. 25. doth but make a repetition to *Zedekiahs* messengers of what he had before prophesied. This Message was (as appeareth by the next verse) when *Nebuchadnezzar* was come up to make war against *Jerusalem*, *Jer.* 39. 1. *Jeremiah* was at liberty, when the word of the Lord at this time came



came to him, so as it was some time before the City was taken. The fatal Siege held about a year and half, as appears by chap. 39. 1. 2. The *Pajaur* mentioned here, was another from him, mentioned ch. 20. 1. he was the son of *Immer*, of the 15th course of the Priests; and of a more rugged ill temper; this was the Son of *Malekiah*, and so of the fifth course, 1 Chron. 24. 9. 14.

2 Enquire I pray thee of the LORD for us *c*, (for Nebuchadrezzar king of Babylon maketh war against us) if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us *d*.

*c* Zedekiah, as he was none of the best so he was none of the worst of the Kings of Judah, he had some convictions, and impressions (possibly from his education) not worn off, and having some reverence of God, he sends to the Prophet to enquire of the Lord. *d* Because the King of Babylon was come up to make war against them. It is true the greatest Contemners of God and his faithful Ministers, will sometimes, in great straits, chuse to send for them rather than those who in their prosperity pleased them. Hence we read of *Saul* when he went to the Witch at *Endor*, desiring that *Samuel* might be raised up; but in Zedekiah's whole story we read no such eminent contempt of God, but a disobedience to the commands of God, proceeding rather from his easiness to be ruled by his corrupt Court, than from a stubbornness in himself. *e* By mentioning Gods former wondrous works, possibly he may have a respect to Gods raising *Senacherib*'s Siege in the time of his Grandfather *Hezekiah*. The remembrance of Gods former wondrous works, is of use to raise in us an hope and confidence in God for further deliverances, supposing our selves under the same circumstances of Obedience to Gods Will, otherwise not, as we shall see in the case of Judah and its King, at this time; therefore Zedekiah saith, *f* *g* *h*. Guilt of sin hinders Confidence, and holy boldness in the best; but as the guilt is greater, so the hope or confidence of any is justly less.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the Lord GOD of Israel *e*, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls *f*, and I will assemble them into the midst of this city *g*.

*e* The honour that the King of Judah had put upon the Prophet, in sending these special Messengers to him, is no temptation to this good Prophet, to prophesie smooth and pleasing things, for which he had no warrant from God. The Prophet saith God the God of Israel, because the whole posterity of *Jacob* were in covenant with God, notwithstanding which, ten parts of twelve were at this time carried into a Captivity from which they never returned, yet God was the God of Israel, for all were not *Israel* that were descended from Israel, but those only who were *Israelites* indeed, without guile, so that the Prophet by this name given to God doth both assert Gods faithfulness to his Covenant, and also shew the consistency of that faithfulness, with those judgments, which he was now bringing upon that remnant of Israel which yet were in their own land. *f* The Message which God by the Prophet sendeth to Zedekiah is exceeding terrible. The sum of it is, That as they had not dealt with God according to the works of Israel, and the former generation that descended from him, or those at least who were the true Israel of God, so they must not expect that God should deal with them according to his former wondrous works, but that as he with the *patriarchs* had shewed himself upright, so with the *forward* he should shew himself forward. For God had determined to turn into their own bowels, and against themselves, the weapons they had in their hands taken up against the King of Babylon and the Chaldeans that were now besieging them (by which we may learn that this Message was sent during the time of the Siege, probably about the beginning of it, for it lasted 18 Months.) *g* God threatneth to bring the Chaldeans into the midst of the Holy City; that their City should be broken up, their Arms taken from them, and they killed with their own swords. There is a great Emphasis in the propoun *I*. It is not an Enemy that is to be feared, but Gods being our Enemy.

5 And I myself will fight against you *b* with an out-stretched hand, and with a strong arm, even in anger, and in fury, and in great wrath *i*.

*b* I will fight against you, as a Prince is said to fight against a Nation, whose Captains fight against it, though himself stirreth not from his Royal Palace: yea more than so, animating and influencing the *Babylonians* and *Chaldeans*, whom I have sent to fight against you, and discouraging and dispiriting your Armies. *i* With such an hand, and power as I manifested for my ancient Israel, *Exod*. 6. 6. God is here spoken of in a Dialect which maketh him more intelligible to us. He hath no hands, no arms, neither is anger and fury in him considered as turbulent Passions, as they are in us; but as men stretch out their

hands and arms when they intend to give smart, and terrible strokes, and are edged to such blows from their passions and excessive wrath, so God is set out to us by expressions proper to men, and in him significative only of his just Will to be revenged severely upon a sinful people. The sense is no more, than that an end was now come, and God was resolved no longer to bear with such a provocative people, but to bring his utmost wrath upon them, and to deal with them no longer according to his wondrous works of Mercy, but in wondrous works of Justice, which in men would look like the effects of Wrath and Fury.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence *k*.

*k* Still God proclaimeth himself this Peoples Enemy, Pestilences are but the usual consequents of long sieges, through the scantiness, and unwholesomeness of food, but God is the first cause of such sore judgments, though there be other second causes. The Murrain of Beasts bears proportion to the Pestilence amongst men, and the Beasts are threatened as well as men, not because of any sin in them, but because men are punished in them, they being part of their Substance; and this is a part of that Bondage of Corruption from which the Creature groaneth to be delivered, of that Vanity to which they are subject, which maketh the irrational part of the Creation to be brought in by the Apostle, *Rom*. 8. 20, 21, 22. like as a woman travailling in pain, and desiring the day of judgment.

7 And afterwards *l*, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life *m*, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy *n*.

*l* After that many of the People of this City, shall be destroyed, some by the Enemy assaulting and skirmishing with them; others by the Famine, that shall be amongst them through a want of Victuals, being all spent with the long Siege; others by the Pestilence. *m* Zedekiah, who shall escape these three judgments, together with his Courtiers, and the residue of the People, shall be delivered into the power of the King of Babylon, and into the power of such as will not be content with the plunder of their houses, but thirst after their blood, and *n* these Enemies (set on by Nebuchadrezzar) shall smite them with the Sword, without shewing them any Mercy or Pity. This is not to be understood of king Zedekiah himself, for God let him know, chap. 34. 4. that he should not die by the sword but in peace, as he did afterward in Babylon, though in Prison; but it was true of his Sons, and Courtiers, and a great part of the People, chap. 39. 6, 8. & 52. 10. Those who went into Captivity, were only such as had revolted during the Siege, and many of those that were of the poor of the Land, for the rest there was little pity had of them, or mercy shewed to them; as may be seen chap. 39. & 52. 2 Chron. 36. 17.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you, the way of life, and the way of death *o*.

*o* I tell you the way that you should take, if you would save your lives, and the course, which if you take, you will certainly lose your lives.

9 He that \* abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live *p*, and \* his life shall be unto him for a prey *q*. \* chap. 38. 2. \* chap. 39. 18, & 45. 5.

*p* But certainly if ever any man spake High Treason, this Prophet now did it, when there was an Enemy besieging them, telling them, that if they would save their lives, they must Revolt from their King, and join with their Enemies, all that can be said in excuse for the Prophet is; that this was a Divine Revelation to him, and a Message sent to the King himself. *q* His life shall be given him for a prey, appeareth to have been a proverbial Expression, either signifying a mans Possession of his life, as a prey, or booty recovered from death, or the hand of the Enemy. 2. Or a mans rejoicing in the saving of his life, as if he had got some notable booty.

10 For I have set my face against this city, for evil, and not for good *r*, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire *s*.

*r* That is, I will set my self against it, I will be an Enemy to

to it. See the like phrase *Lev. 17. 10. & 20. 9.* It is a phrase signifying not only Gods aversion from them, and the taking his Affection off them, but his determination to bring ruine upon them, and chusing methods of Providence tending and conducive thereunto; and so it is opened in the following words, which are rather to be understood of the structure of the City, than of the inhabitants, for that, not the people were burnt with fire, though probably many of the people perished in so great burnings.

11 ¶ And touching the house of the king of Judah *t*, say, Hear ye the word of the LORD *u*.

*t* By the house of the King of Judah he means the house of Zedekiah, the Court, or those (as appeareth by the next verse) who were the Magistrates. *u* These, how great soever, are not excused from the common obligation upon all to listen to, and to obey the Revelations of the Divine Will.

12 O house of David *w*, thus saith the LORD, \*† Execute judgement in the morning *x*, and deliver him that is spoiled, out of the hand of the oppressor *y*, lest my fury go out like fire, and burn that none can quench it *z*, because of the evil of your doings *a*.

*w* He calls these the house of David, either checking them, who were indeed so in a lineal descent, or minding them what they ought to be in imitation of their Father David. *x* The only way they had to keep off those Divine Judgments which now hang'd over their heads, was to execute judgment, that is, justice, without partiality; the prophets advice to them to execute judgment in the morning, either lets them know they must do it quickly, or else it hath respect to the time when the Courts of Justice sat. *y* One Species of Justice, was the deliverance of the Oppressed from the hands, that is from the power, and malice of the Oppressors, which if it were not done, *z* God threatneth certain Ruin and destruction to them, which none should be able to hinder, or avoid. *a* The cause of which was their wicked doings, for that God who doth people good and sheweth them favour not for their sake, but for his own names sake, yet never punisheth them, but for a cause found in them.

13 Behold, I am against thee, † O inhabitant of the vally *b*, and rock of the plain *c*, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations *d*?

*b* The inhabitants of the City of Hierusalem are those here intended, *Psal. 125. 2.* The mountains were round about Hierusalem, yet Hierusalem it self was builded in part upon the Rocky Mountain of Zion, but a great part was in the valley and the higher mountains, about Mount Zion, made that mountain it self in comparison with them as a Valley. *c* Though also a Rock of the plain, that is, near to the plain. Impregnable situation of this place made the Jews think it to be impregnable, and to mock at dangers, or threats of Enemies, saying, who shall, that is, who can, or, who will dare to come against us? Or, who will be able to enter into our City? saith the Lord, I am against you. I will come down against you, and I by such as I shall employ will enter into your Habitations. No natural position or situation of places, no Artificial Fortifications, are sufficient against an Almighty God.

14 But I will † punish you *e* according to the \* fruit of your doings, saith the LORD *f*: and I will kindle a fire in the forest thereof *g*, and it shall devour all things round about it *h*.

*e* In the Hebrew it is, I will visit upon you; Gods Visitations are either of Mercy, *Psal. 80. 14. & 106. 4.* Or of Judgment; therefore the sense is here rightly given by our Translators, punish. *f* The fruit of mens doings is the product of their Actions, God punisheth the fruit of our doings. In shewing Mercy, he acts from Prerogative; in Punishments, he doth but fill men with their own wayes, and give them according to the fruit of their doings; so *ver. 12.* *g* By the Forest he either meaneth the Forrest of Lebanon, or their Houses made up of wood cut out of that Forrest, or their Idolatrous Groves. *h* And this fire he saith should not determine in the destruction only of this City but in the Total Destruction of all the Country adjacent to Hierusalem.

## CHAP. XXII.

1 Thus saith the LORD, Go down to the house of the king of Judah, and speak there this word *a*.

*a* Some by the King of Judah here mentioned, understand Jehoaiah, made King upon the death of Josiah by the People (being the second Son of Josiah) 2 King. 23. 30. Others understand Jehojakim whom Pharaoh Necho made King, carrying

his Elder Brother Jehoaiah, after a short reign of three months with him into Egypt. 2 Chron. 36. 4.

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David *b*, thou, and thy servants, and the people that enter in by these gates *c*;

*b* None is so great but he is obliged to hear the word of the Lord, the Prophets mentioning him under the notion of him that sat upon the throne of David, both minds him of Gods faithfulness, who had promised, that David should not want one to sit on his Throne, and his duty, to walk in the steps of him upon whose throne he sat, and also of his errors, he not walking in Davids steps, though he sat upon his throne. *c* The word of the Lord concerned not the King alone, but all his instruments in places of Magistrates, and also all the people of Jerusalem and Judea.

3 Thus saith the LORD, \* Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place *d*.

*d* That is administer justice to all your subjects, the Stranger, the Fatherless, and the Widow, are particularly named, as persons who have fewest Friends, and so are most exposed to the lusts of great men, who have a power to oppress them, 2 things are observable. 1. That the terms upon which God promiseth mercy to them, are such as were in their power to perform. 2. They are the due performance of relative duties, to teach us how much lyeth upon mens just performance of the duties of their Relations, and more particularly, how much God loveth justice and judgment, without the impartial execution of which, no Princes, no Magistrates can promise themselves security from temporal judgments, which much commendeth the love of God to humane society, justice being the greatest Enemy to it, and justice the great foundation and pillar of it.

4 For if ye do this thing indeed, *e* \* then shall \*chap. 17. 23. there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people *f*.

*e* If ye will not pretendedly, but really give to every one their due, and look that inferiour Magistrates acting under you do so. *f* Then, he doth not say, you shall be saved, the promise is only of a secular, temporal nature of all prosperity, and continuance of the family of David, with great honour and splendour, expressed by those phrases of riding in Chariots and on Horses. Though the performance of moral acts, of justice, and mercy which men may perform without any special grace of God be not enough to intitle them to the hopes of spiritual, and eternal good things: yet they may entitle them to the hopes of outward prosperity, and happiness in this Life, Dan. 4. 27. which is sufficient to demonstrate, that mens outward infelicities, and sufferings under the grievous judgments of God upon themselves is from their selves; they might in a great measure avoid them, by doing such acts, as are in their power to do.

5 But if ye will not hear these words *g*, I swear by my self, saith the LORD, that this house shall become a desolation *h*.

*g* By hearing the Prophet meaneth hearkning to, and obeying. God accounteth us to hear no more then we practice. *h* If (saith the Prophet) you will not execute judgment, &c. I give you the greatest assurance imaginable, that this noble house of David shall become a desolation. The Apostle saith, that God, because he could swear by no greater, (swore by himself. The end of an Oath is the confirmation of a thing where any doubt of the truth of it, or have any strife about it, sinners finding in themselves a difficulty to believe God upon his word, revealing his will against the interests of their lusts, the Lord is brought in as swearing, not by a greater (that is impossible) but by himself, that the house of David or the house of Israel, or his own house, the Temple, though the first seems most probable to be here meant, which seemeth to be the house mentioned *verse 4.* through the gates of which Kings should enter riding in Chariots and on Horses; should be made desolate.

6 For thus saith the LORD unto the kings house of Judah, Thou art Gilead unto me *i*, and the head of Lebanon *k*: yet surely I will make thee a wilderness, and cities which are not inhabited *l*.

*i* Interpreters are not agreed in what sense God saith, that the Kings house of Judah was unto him as Gilead. *k* Or the head of Lebanon, Gilead was a Countrey fertile for Pastures, upon which account the Reubenites and Gadites, being men whose Estates lay in Cattle, begged it of Moses for their portion, Num. 32. 2. and Moses gave it to the Son of Manasses, *verse 40.* it was also famous for Spicery, Balm, and Myrrh, Gen. 37. 25. it had in it a famous Mountain. Lebanon also was a very pleasant place,



place, famous for Cedars and indeed whatsoever could gratify the senses, they both were in the lot of *Gad* and *Manasseh*. Some think God compareth the King of *Judah's* house to these places, in regard of the height and nobleness of the structure, others for the pleasantness and delightfulness of it. Others consider, *Gilead* as the principal port of the inheritance of the ten Tribes wasted by *Tiglath Pilezer*, 2 Kings 15. 29. and that God telleth them by this comparison that he would certainly destroy them and make them as *Gilead* which was the head of *Lebanon*. Though *Jerusalem* were a noble and pleasant place, yet they might remember so was *Gilead* which yet for their sins was wasted, and brought to ruine. I So also *Jerusalem*, formerly the Garden of *Judea* and joy of the whole Earth should be made a Wilderness, and the Cities of *Judah*, should not be inhabited.

7 And I will prepare destroyers against thee, every one with his weapons *m*, and they shall cut down thy choice cedars, and cast them into the fire *n*.

*m* They shall not onely be edged with their own lusts and malice, but commissioned and influenced by me, and shall come sufficiently prepared for their work. *n* And they shall cut down, and burn thy buildings which are made of goodly Cedars.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, wherefore hath the LORD done thus to this great City?

*o* According to Gods threatnings, *Deut.* 29. 24. 1 Kings 9. 8. though the Jews would not understand that there was a cause, yet others would understand it, and inquire into it.

9 Then they shall answer, Because they have forsaken the covenant of the LORD their GOD *p*, and worshipped other gods, and served them *q*.

*p* Some shall answer them, or they shall answer one another. Surely it is because they have broken the divine Law, which the *Israelites* made a Covenant, *Exod.* 19. 8. chap. 24. 3. 7. *Deut.* 5. 27. upon which account their sinning was an Apostasy and a forsaking their Covenant. *q* Their sinning was not of an ordinary nature, but by Idolatry, worshipping Images, and Idols which indeed were no Gods, but only in the opinion of those nations that worshipped them.

10 ¶ Weep ye not for the dead, neither bemoan him *r*, but weep sore for him that goeth away *s*; for he shall return no more, nor see his native country *t*.

*r* Not for *Josiah* your dead Prince, for whom there was a great mourning, 2 Chron. 35. 25. mentioned, *Zech.* 12. 11. *Josiah* is happy, you need not trouble your selves for him, but weep for *Jehoahaz* who is to go, or is gone into Captivity; *Jehoahaz* was set up upon his fathers death by the people, 2 Kings 23. 30. 2 Chron. 36. 1. but verse 3. put down within three months and carried into *Egypt* verse 4. where he died, 2 Kings 23. 34. *t* So as he no more returned into *Judah*, the participle being in the present tense inclineth me to think, that this prophetic, was long before that in the former chapter, soon after the death of *Josiah* upon the peoples setting up of *Jehoahaz* in his stead, or presently after he was carried away. Some interpret this of the people that were dead, and those that were going into Captivity, but the next verse makes it far more probable that it is to be understood of *Josiah* and *Jehoahaz*.

11 For thus saith the LORD touching Shallum, the Son of *Josiah* King of *Judah* *u*, which reigned in stead of *Josiah* his father *w*, which went forth out of this place *x*, he shall not return thither any more.

*u* Who this *Shallum* was is a little doubted, some think it was *Jehoahaz* the Son of *Josiah*, 1 Chron. 3. 15. called *Johanan*, there is also mentioned one *Shallum*, but he is there mentioned as the fourth son of *Josiah*, in the Book of *Kings* we read only of three Sons which *Josiah* had, viz. *Jehoahaz*, *Jehoachim*, and *Zedekiah*, most think that this *Shallum*, was *Jehoahaz* or *Johanan* (as he is called 1 Chron. 3. 15.) who was indeed the second son of *Josiah*; for it is plain from 2 Kings 23. 31. 36. that *Jehoachim* was two years older, otherwise he could not have been 25 years old when he began to reign after *Jehoahaz* who began to reign at 23 years of age and reigned but three months, but 1 Chron. 3. 15. he is called *Josias* first-born, because he was first made King, and here he is called *Shallum* for the shortness of his reign, in derision to the Jews, who so called him, upon the account of their good hopes of prosperity under him, and in allusion to *Shallum* the son of *Jabez*, one of the last Kings of the ten Tribes mentioned 2 Kings 15. 13. who reigned but a month, for this as some think could not be that *Shallum* mentioned after *Zedekiah*, as the fourth son of *Josiah*, 1 Chron. 3. 15

for that *Shallum* they say never reigned, this as the text saith did reign three months *w* instead of *Josiah* his Father, which phrase seemeth also to conclude that he immediately succeeded his Father *Josiah*. *x* He was carried away from *Jerusalem* presently after he was set up, 2 Kings 23. 31. 32. imprisoned at *Babylon*, and verse 34. died in *Egypt*.

12 But he shall dye in the place whither they have led him captive, and shall see this land no more *y*.

*y* So as he returned no more to see his native Country, as is here said. But others think this *Shallum* was *Josiah's* fourth son, that *Johanan* died before his father, and the people made *Shallum* his youngest Son King, calling him *Jehoahaz*, so as he reigned immediately after *Josiah*.

13 ¶ Wo unto him that \* buildeth his house \* Mich. 3. 10. by unrighteousness, and his chambers by wrong; Hab. 2. 9. *z* that useth his neighbours service without wages, and giveth him not for his work *a*.

*z* We have not here any certain guidance to let us know whether the Prophet intended *Jehoahaz* or *Jehoachim*, both of them did evil in the sight of the Lord as we read in their story, the sin here reflected upon is manifestly injustice and oppression, but possibly in the former part of the verse, all unjust, and oppressive acts, by which either of these Princes endeavoured to promote their grandeur may be understood, for we need not take, building his house in a strict literal sense, but signifying the promotion of his Family or establishing his State and Dignity. *a* In the latter part a special oppression, withholding workmens wages, is the sin upon which the wo is denounced, a sin contrary to the Law, *Lev.* 19. 13. *Deut.* 24. 14, 15. and against which the judgment of God is also denounced under the New Testament, *James* 5. 4. An evident demonstration of Gods love to mankind, securing by his Law just dealings between man and man, and revenging acts of injustice, and particularly where men take advantage of their greatness above, and superiority over others, to trample them under their feet, and to withhold their just rights from them, though such persons may be out of the reach of humane justice, yet God hath denounced a wo against them.

14 That faith, I will build me a wide house, and † large chambers, and cutteth him out † Heb. through windows, and it is cieled with cedar, and painted † Heb. through with vermilion *b*. Or, my windows.

*b* That is wo to that man, who suffering oppression in his Government, or making it his business himself to oppress, yet buildeth himself great houses and large chambers, cieeling them with Cedar, promising himself prosperity and splendor notwithstanding his wicked courses; for otherwise it is lawful enough for Princes to build themselves stately houses, &c. yet some think, that *Jehoachims* Pride, and Luxury, and magnificence is here blamed, which also may be, considering what fate he was under, for *Judah* was reprieved only during *Josiah's* life, 2 Chron 34. 24, 25, 26, 27, 28. and this Prince had seen *Shallum* or *Jehoahaz* his Brother carried into Captivity, and he still walked in the same wicked courses his brother had done, yet in contempt of the Word of the Lord by *Huldah* in his Fathers time, he promiseth himself all prosperity, and splendor, and accordingly was building himself stately Houses, and adorning them, for this the wo is here denounced.

15 Shalt thou reign because thou clovest thy self in Cedar *c*? did not thy father eat and drink, and do judgment and justice, and then it was well with him *d*?

*c* Art thou so vain as to think that brave Houses will continue thy Kingdom? Thou art mistaken, magnificent buildings are not those things which establish a Princes Throne. *d* How was it with thy Father? He lived prosperously yet had no such stately Edifices, his Throne was established by Justice, and Judgment, that were the right way for thee to sit sure upon thy Throne.

16 He judged the cause of the poor and needy *e*, then it was well with him: was not this to know me? saith the LORD *f*.

*e* By himself in person, for the Kings of *Israel* and *Judah*, often sat personally to judge causes; or by setting such Judges as did it, administering justice impartially, particularly to such as in respect of their low condition were most exposed to the power of others, and doing thus he prospered. *f* This was for him truly to own and acknowledge me, they only truly know God who obey him, and men vainly pretend to Piety, who are notoriously defective in duties of Justice and Charity.

17 But thine eyes and thy heart are not but for thy covetousness *g*, and for to shed innocent blood, and for oppression, and for † violence † Heb. iniquity to do it *h*.

*g* All that thou lookest after, and that thy heart is set upon, is thy own *grandeur*, and riches. *b* And to make thy self great thou makest no difficulty, to destroy thy subjects that are innocent, and have not deserved death, and to oppress others, using all manner of violence against them, it is not to be thought that *Jehojachim* did all this in person; but by such corrupt and unjust Judges, as he set up; so God accounted that *Abab* had killed, and taken possession, *1 Kings* 21. 19. Though the *Elders* and *Nobles* were those that did it, *verse* 11. 12. 13. Princes are responfial to God for the fins of their Ministers and Judges.

18 Therefore thus saith the LORD concerning *Jehojachim* the son of *Josiah* King of *Judah*. They shall not lament for him, saying, Ah my brother, or ah sister: they shall not lament for him, saying, Ah Lord! or ah his glory. *k*.

*i* A very bad son of a good Father whose name was *Eliakim*, by *Pharaoh* *Necho* turned to *Jehojachim*, *2 Kings* 23. 34 and by him set up, he reigned wickedly, and infinitely oppressed the people for money, for *Pharaoh* *Necho* that made him King *verse* 35. he reigned but eleven years, but rebelling against *Nebuchadnezzar* King of *Babylon* as we read, *2 Kings* 24. 1. 2. he was carried by him into *Babylon* in fetters, *2 Chron.* 36. 6. where for ought we read he dyed. *Jehojakin* or *Jeconiah* his Son succeeded him, *ver.* 9. reigning only three months, and ten days. *k* He died not lamented, for as it is not probable his Enemies would lament him, so he had disoblighd his own people by violence and oppression to that degree, that it is not likely that those of them that were in *Babylon*, made any great lamentation for him.

\* chap. 36. 30.

19 \* He shall be buried with the burial of an ass *l*, drawn and cast forth beyond the gates of *Jerusalem* *m*.

*l* That is he shall not be buried at all, or he shall be buried in an indecent and contemptible manner, none attending him to his Grave, none mourning for him. *m* The last words of this verse incline some to think that *Jehojachim* was buried near to *Jerusalem*, but the Scripture, which mentioneth his being carried into *Babylon*, saith nothing of his being brought back, nor is that very probable which some say, that the King of *Babylon* thought to have carried him to *Babylon*, but upon second thoughts altered his purposes, and caused him to be slain at *Jerusalem*, and his body to be ignominiously dragged out of the gates. The Scripture saith expressly he was carried to *Babylon*, *2 Kings* 24. 15. and if he dyed there, yet this Text remaineth true, the scope of which seemeth to be to shew the vanity of this Prince in his great and stately Buildings, which he was not like long to enjoy, nor to be buried nigh to them, nor in any degree of honour proportionate to the splendor of them.

20 Go up to *Lebanon* *n*, and cry, and lift up thy voice in *Bashan* *o*, and cry from the passages *p*: for all thy lovers are destroyed *q*.

*n* The Hebrew verb being feminine lets us know, that *Jerusalem* was the place to which this speech is directed, To the inhabitants of which the Prophet here calleth, to whom he calleth to go up to *Lebanon*. *o* And to *Bashan*, both *Lebanon* and *Bashan* were Hills or Places that looked towards *Assyria*, from whence the Jews looked for help, and had it sometimes, as *2 Kings* 16. 7. he calls to them ironically to go up to the mountainous parts of them, where standing and crying, they might be soonest and best heard. *p* What we translate from the passages, others translate from the borders, or from the sides. Others from *Abarim* which is the name of a Mountain, as well as *Lebanon* and *Bashan*, vide *Numb.* 27. 12. and 33. 47. which seemeth to me the best interpretation, the meaning is, go and cry for help from all places, but it will be in vain, for *q* the *Egyptians* and *Assyrians* to whom thou wert wont heretofore to fly, chusing rather to trust in them than in me, are themselves in the power or danger of the *Chaldeans*, who shall also destroy thee.

† Heb. prosperities.  
\* chap. 7. 23.  
&c.

21 I spake to thee in thy † prosperity *r*, but thou saidst I will not hear *s*: \* this hath been thy manner from thy youth, that thou obeyedst not my voice *t*.

*r* I, by my Prophets, spake to thee while all things went well with thee, so as thou hast not sinned ignorantly or without warning, I have not surprized thee with my judgments, but thou refusedst to hearken, and obey my admonitions, and precepts, *t* From the time that I brought thee out of the land of *Egypt*, thou hast been thus a rebellious people.

22 The wind shall eat up all thy pastours *u*, and thy lovers shall go into captivity *w*, surely then shalt thou be ashamed, and confounded for all thy wickedness *x*.

*u* Either a vain hope and presumption shall destroy thy Rulers and Governours, who flatter thee with promises of prosperity, or a judgment shall seize them, that shall be like a violent Wind, which presently scattereth the Clouds, and the smokes, or they shall be blasted by my judgments, as Plants are

blasted, and eaten up by Winds. *w* And those that have been thy Friends, and Allies, *Syria* and *Egypt*, in whom thou hast trusted, shall themselves be made captive. *x* Surely when thou seest this, thou wilt be convinced and ashamed of thy wicked courses.

23 O † inhabitant of *Lebanon* *y* that makest † Heb. inhabitant thy nest in the Cedars *z* how gracious shalt thou be *a* when pangs come upon thee, the pain as of a woman in travail.

*y* *Jerusalem* which is called an inhabitant of *Lebanon*, either because their Houses were built of Wood cut down out of the Forrest of *Lebanon*, or because they lived in as great plenty, and delight, as if they lived in *Lebanon*; Or because they thought the mountain of *Lebanon* was a certain refuge to them. *z* They are said to make their nest in the Cedars; either because their houses were built of the Cedars of *Lebanon*, or because of the security they promised themselves, from that Forrest and Mountain so full of, and famous for Cedars. *a* What favour wilt thou find *b* when my judgments shall come upon thee, as suddenly and as smartly, as the pains of a woman in travel come upon her, a similitude often made use of by this Prophet, to express the suddenness, unavoidable and greatness of judgments, *chap.* 4. 31. and 6. 24. and 13. 21. and 30. 6. and 49. 24. and 50. 43. and so in other Scriptures, *Psal.* 48. 6. *Micah* 4. 9. *1 Thessalonians* 5. 3.

24 As I live saith the LORD, though *Coniah* the son of *Jehojachim* king of *Judah* *c*, were the signet upon my right hand *d*, yet would I pluck thee thence.

*c* By *Coniah* he meaneth *Jehojachim*, *2 Kings* 24. 8. whose name was *Jeconiah*, *1 Chron.* 3. 16. (for all *Josiah's* Sons had two names, and so had his Grandchild *Jeconiah*) here in contempt called *Coniah*. *d* He saith that though this *Coniah* were as dear to him as his signet, which every man keepeth safe, yet this should not secure him from divine Vengeance.

25 And I will give thee into the hand of them that seek thy life *e*, and into the hand of them whose face thou fearest, even into the hand of *Nebuchadnezzar* king of *Babylon*, and into the hand of the *Chaldeans*.

*e* That is into the power of the *Chaldeans*, and *Babylonians*, whom they were afraid of, and justly, for they thirsted after their blood, and ruine.

26 And I will cast thee out, and thy mother that bare thee, into another countrey, where ye were not born, and there ye shall dye *f*.

*f* *Jeconiah's* Mother was *Nehushtan* the Daughter of *Elmathan* of *Jerusalem*, *2 Kings* 24. 8. *verse* 12. the fulfilling of this Prophecy is recorded, it is said, that *Jehojachim* the King of *Judah* went out to the King of *Babylon*, he and his Mother, and his Servants, &c. so *ver.* 15. together with eight thousand prisoners of the meaner sort, besides Princes and Nobles.

27 But to the land whereunto they † desire † Heb. lift up their mind. to return, thither they shall not return *g*.

*g* That is they shall never come again to *Jerusalem* though they be fond of it as their Native Countrey, and may promise themselves such favours from the King of *Babylon*, yet there shall no such thing be their portion.

28 Is this man *Coniah* a despised broken idol *h*? is he a vessel wherein is no pleasure *i*? wherefore are they cast out, he and his seed *k*, and are cast into a land which they know not?

*h* The Prophet either speaking this in the person of God, or of the people, who are here brought in, affirming that this Prince who was the Idol of the people, was now through the just judgment of God become like a broken idol. *i* Or like a vessel which men care not for, being either so crackt, or so tainted, that they can make no use of it, and admiring at this Catastrophe, and inquiring the cause why it so came to pass. *k* He, and his seed, it is said *ver.* 30. that no man of his seed should prosper sitting upon the throne of *David*, and ruling any more in *Judah*, nor is there any mention made of any of his Children where his carrying into Captivity is recorded, *2 Kings* 24. 12. which makes some think that by his seed here is meant the posterity of his Grandfather *Josiah*; but others think, that he had Children, either before he went into captivity, or born while he was in *Babylon*, and *Matth.* 1. 12. it is said that after they were brought to *Babylon*, *Jeconiah* begat *Salathiel*.

29 O earth, earth, earth, hear the word of the LORD *l*.

*l* By Earth he either means the Land of *Judah*, to which he calls thrice, to signify the deafness of this people, and unwillingness to hear, and believe what God spake by him. Or else he calls to the whole Earth, as he calls Heaven and Earth to witness, *Deuteronomy* 30. 19. and 32. 1. *Isaiah* 1. 2. and 34. 1. *Jer.* 6. 19.



30 Thus saith the LORD, Write ye this man childless *m*, a man *that* shall not prosper in his dayes : for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

*m* The word translated *Childless*, is but thrice read in Holy Writ, and by various interpreters translated, *barren*, not *increasing*, *empty*, *full of sorrow*, *wanting Children*, &c. it is thought to be interpreted, by the next words, *no man of his seed shall prosper sitting upon the throne of David, and ruling any more in Judah*, for there are seven of his Sons named *1 Chron. 3. 17.* So that he is said to be *Childless*, either because all his Children dyed before their Father. Or (which is most probable,) because he had no Child that sat upon the Throne, or ever had any Rulers place in *Judah*, but only some that lived in a mean condition in Captivity, amongst whom *Salathiel* is named, *Matth. 1. 12.* as a Progenitor of Christ.

CHAP. XXIII.

\* chap. 10. 21. 1 \* **W**O be unto the pastors that destroy and scatter the sheep of my Pasture, saith the LORD *a*.

*a* There is the like *Woe* against the *Pastors* denounced, *Ezek. 34. 2.* Interpreters judge that by the *Pastors* are to be understood the *Civil Magistrates*, for verse 9. he denounceth the judgments of God against their Ecclesiastical Officers, the *Civil Magistrates* at this time in *Judah* were great Tyrants, and whereas God had committed, his people (whom he calls the Sheep of his Pasture) to them in trust, that they should protect, and govern them, and that they might live under them, godly and peaceable lives, in all prosperity, they had acted quite contrary to their trust, and worried the people like Wolves, instead of feeding them like Shepherds. God took notice of their Oppressions, and by the Prophet denounceth this *Woe* against them, to verifie that of *Solomon*, *Eccles. 5. 8.*

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people *b*, Ye have scattered my flock, and driven them away, and have not visited them *c*; Behold, I will visit upon you the evil of your doings, saith the LORD *d*.

*b* God calleth them *his People*, *his Flock*, *the Sheep of his Pasture*, with respect to the ancient Covenant which God had made with their Fathers, *Abraham*, *Isaac* and *Jacob*, they are said to have fed this people, because it was their duty, and the business of their office so to have done, though they had failed in it. *c* And had done the quite contrary scattering them by their acts of *Violence* and *oppression*, and driving them from their places to seek some more safe, and quiet places of abode, or by their prodigious wickednesses; having been the cause of their being carried into Captivity not visiting them, that is taking any due care of their good and welfare, seeing what they wanted, and supplying them, as good Rulers ought to have done. *d* For which neglect God threatneth to visit upon them, the evil of their doings, the *Hebrew* word significth to visit with a visitation of care and love, and also with a visitation of justice and severity, and is often so used in Holy Writ.

3 And I will gather the remnant of my flock out of all countreys whither I have driven them *e*, and will bring them again to their folds *f*, and they shall be fruitful, and increase *g*.

*e* God puts a difference betwixt those that were misled by the examples of others, and the Rulers who set them such an ill example, he threatned *Jehoiakim* and *Jehoiakin* or *Jeconiah*, that they should return no more, but for the people, he here promiseth them a return, at least a remnant of them, when he should have punished the *goats* as he speaketh *Zech. 10. 3.* *f* By their *Folds* he meaneth *Jerusalem*, and other Cities the towns of *Judah* which they had formerly inhabited. *g* Where they should once more be in prosperity. He speaks here concerning the return of this people out of the Captivity of *Babylon*, though there be some that think this text is primarily to be understood, of the gathering together in one, the *People of God* scattered abroad, in and by Christ according to the prophesie of *Caiphas*, *John 11. 52.*

\* chap. 3. 15. Ezek. 34. 11. &c. 4 And I will set up \* shepherds over them which shall feed them *h*, and they shall fear no more, nor be dismayed *i*, neither shall they be lacking saith the LORD *k*.

*h* Some think this Prophesie was fulfilled in *Nehemiah* and *Zorobabel*, who were pious and good Governours, and consulted in their Government the good of the people committed to their trust, *Neb. 2. 10.* and *5. 14.* Others rather understand it of Christian Princes and Governours, under the Gospel. *i* Under whom they shall live peaceably and securely. *k* And none of them shall Perish. The two last passages of this verse incline In-

terpreters to think, that this promise doth not so much refer to their coming out of *Babylon*, as to their spiritual deliverance by Christ, for after their return out of *Babylon*, they were not secure long, but feared *Sanballat* and *Tobiah*, the *Grecians* and *Romans* and other Enemies, besides that the last words exactly agree with *John 10. 28.* when Christ saith his Sheep should not perish, and it appears verse 6. that the Prophet is speaking of a time, when not *Judah* onely, but *Israel* also should be saved, and the next verse doth manifestly refer unto Christ.

5 ¶ Behold, \* the dayes come, saith the LORD, that I will raise unto David, a righteous branch *l*, and a King shall reign, and prosper, and shall execute justice, and judgment in the earth *m*.

*l* Though some Interpreters think that *Zorobabel* may be here intended, who was descended from *David*, and ruled the people when they came out of *Babylon*, yet, even the Jewish Doctors themselves, as well as the Christian Interpreters, understand this as a Prophesie, and promise of the *Messiah*; the Prophesies and Promises of whom are usually ushered in with this particule *Behold*, to stir up peoples attention, and who also was the Son of *David*, and who is called the branch, *Isa. 4. 2.* and *53. 2.* *Zech. 3. 8.* and *6. 12.* where the reason is also given, he being there called a *rod out of the stem of Jesse*, a branch out of his root, besides that the application to him of the name *King*, ordinarily applied to Christ, never given to *Zorobabel*, and the term *Righteous* make it evident, *chap. 33. 15.* he is called a branch of *Righteousness*, which is the same with the *Righteous Branch*, here mentioned, he is called the *Righteous Branch*, not only because himself was *Righteous*, therefore called the *Righteous One*, *Acts 3. 14.* and *13. 35.* but because he maketh his people *Righteous*, *Isa. 53. 11.* and *60. 21.* *m* Jesus Christ answering the Type of *Melchisedeck* the King of *Salem* and who is the King of *Kings*, *1 Tim. 6. 15.* shall reign spiritually, and shall not be like *Jeconiah* of whom God said he should not prosper, but he shall prosper and shall execute justice and judgment, protecting the innocent, and defending his people throughout the World, judging the Prince of the World, and by his Spirit governing his people so as the Prophet relieveth the people of God under their oppressions, by these latter *Kings of Judah*, with the promise of the Kingdom of Christ, an usual argument made use of by the Prophets to comfort the people of God in those days against any evils come, or coming upon them.

6 \* In his days Judah shall be \* saved, and Israel shall dwell safely *n*: and \* this is his name whereby he shall be called † THE LORD OUR RIGHTEOUSNESS *w*.

*n* During the Reign & Kingdom of the *Messias* (whose Kingdom is an everlasting Kingdom) the people of God Typified by *Judah* and *Israel*, the true *Israel* of God, those that are Jews indeed, shall be saved with a spiritual Salvation, for he was therefore called *Jesus* because he was to save his people from their sins, *Mat. 1. 21.* and God will be a special protection to them. *w* The name wherewith this branch shall be called, shall be *The Lord our Righteousness*. Some have applied this to the people, as if the people should be so called, or should say the Lord hath dealt graciously with us: or in the Lord we have Righteousness. But this will appear but the new invention of some who either cannot, or will not understand, how Christ should be his peoples Righteousness, to those who consider, that it is the branch which was before spoken of, and that the word *people* is not to be found going before, there is indeed a mention of *Judah* and *Israel*, but surely they were not to be other mens Righteousness, and if that had been the Prophets meaning he would not have said *The Lord our*, but *The Lord Their Righteousness*. Nor is this the only place where Christ is called *Our Righteousness*, *1 Cor. 1. 30.* This place is an eminent proof of the Godhead of Christ, he is here called *Jehovah*, and what is proper to God alone, viz. to justify, is here applied to Christ. The Prophet saith Christ shall be so called, that is by his people, who should believe in him and trust in him alone for that Righteousness, wherein they should at the last day stand before God, thus he was to bring in *Everlasting Righteousness*, *Dan. 9. 24.* He who knew no sin was made sin (that is a Sacrifice for sin) for us that we might be made, the Righteousness of God in him.

7 Therefore behold, the dayes come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of Egypt.

8 But the LORD liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countreys whither I had driven them, and they shall dwell in their own land *x*.

*x* See the Notes on *chap. 16. 14, 15.* Where much the same words are to be found. The Prophet aggravateth the greatness of that Salvation, which should be brought by Christ to all the true *Israel* of God, by comparing it with the deliverance of the ancient *Israel* of God out of the Land of *Egypt*; which he saith it should so far transcend and excel, that the deliverance out of *Egypt*

Egypt should not be named, when this Salvation should appear, which should be after their return from *Babylon*; and when God should gather them from all Countries which was fulfilled, when by the Preaching of the Gospel, not the *Gentiles* only were Converted, but many of the *Jews* also which were scattered abroad, *James* 1. 1. *1 Pet.* 1. 1. Possibly part of this promise or prophetic remains yet to be accomplished, for the *Jews* are not yet come to dwell in their own land, unless that term be to be expounded of Christians, who during the times of Persecution in the Primitive Church, were scattered abroad, but upon the ceasing of those Persecutions, when Christian Emperors came to have the Government, returned to their own Countries, where they enjoyed a more still and quiet Habitation.

9 ¶ Mine heart within me is broken, because of the prophets, all my bones shake y: I am like a drunken man, and like a man whom wine hath overcome; because of the Lord z, and because of the words of his holiness a.

y The Prophet having denounced the Wrath of God against the wicked Rulers of *Judah* under the Notion of *Pastors*, cometh here to discharge the like trust with reference to those orders of Persons amongst the *Jews*, whose office it was, or at least who took upon them to Reveal the Mind and Will of God to People, and who were upon that account called Prophets, for these he declares a great passion and trouble; either for their sake in prospect of that Vengeance of God which he saw was like to be poured out upon them, or for the Peoples sake who had been deceived by their unfaithful Revelations of the Divine Will, and led into wickedness by their vile Examples. For this he saith his heart was broken, his bones shaken. z And he was even astonished and stupified, and like a drunken man he knew not what he did; he was so stricken at the apprehensions of the Wrath of the Lord ready to be revealed against them. a And to consider what words the holy God had put into his mouth, to speak against them.

10 For \* the land is full of Adulterers b, for because of || swearing the land mourneth c: \* the pleasant places of the wilderness are dried up d, and their || course is evil, and their force is not right e.

b Under that term *Adulterers*, all Species of uncleanness are comprehended. c By false-swearing, or by idle and profane swearing, the land is brought to ruine, the word signifies also a Curse or cursing, many good Interpreters judge, that the more genuine sense and true Translacion of this Text were for *because of the curse* (that is, the Curse of God) the Land is brought to that Mytery which is coming upon it. d The pastures of the Wilderness or of the plain for so the word is rendered, *Isa.* 63. 13. *Lam.* 4. 19. The Wrath of God was extended to all places whether more or less inhabited. e The Prophets did not only err in single Acts, but the whole course of their actions was naught, and particularly their Power, Rule and Government was not right. If any say what were the Prophets concerned in the Peoples wickedness? *Ans.* They were profane as well as the people, as we shall find *ver.* 11. but besides this, the people were thus vile through their connivance, they did not warn the people of their sins, but footed them up in their wicked courses, so were the cause of the peoples wickedness, who had not been so vile but for them.

11 For both \* prophet f and priest are profane g, yea, \* in my house have I found their wickedness h, saith the LORD.

f Those whose work was to reveal the mind of God to the people, and who pretended to that office. g And those that were employed in offering Sacrifices, and other works which belonged to the Priestly Office, according to the Law. The whole Ecclesiastical Order, all their Ministry were profane, not merely hypocritical, but leud immoral and debauched. h Yea, they were grown to that impudence that they made the Temple, which was the Lords house, a Den of Thieves; a place where they committed wickedness; thus it was in the time of *Ely*, *1 Sam.* 2. 22. and more generally afterward, *2 Chron.* 36. 14. See *chap.* 7. 10, 11. & *ver.* 14. of this *chap.* There is no more certain sign of a ruining Nation, than when God suffereth in it a leud and corrupt Ministry.

12 Wherefore \* their way shall be unto them, as slippery ways in the darkness: they shall be driven on and fall therein i: for I will bring evil upon them, even the year of their visitation, saith the LORD, p.

i As their ordinary course is wicked and sinful, so they shall find that it will in the event be to them pernicious, perillous and full of danger, as a slippery path is to them that walk in a dark night, they shall be driven on till they fall therein. Courses of Sin may look smooth, but they always prove slippery. p For I am resolved to punish their wicked courses; and to visit them with my judgments.

13 And I have seen || † folly in the prophets

of Samaria q; they prophesied in Baal, and caused my people Israel to err r.

q There was a time, when I saw folly in the Prophets that belonged to the ten Tribes, whose chief City was *Samaria*, the word translated *folly* signifies *insanary*, or an absurd thing. Our Saviour compareth wicked Ministers to *insanary Salt*, *Matth.* 5. 13. Salt that is turned foolish (as the *Gr.* word signifies.) The Ministers of Gods word are, or ought to be, the Salt of the Earth, to season people with sound Doctrine, and by the good Example of an Holy Life, if they be corrupt in Doctrine or Manners, they become *insanary*, and the very worst of men. Such God says the Prophets of the ten Tribes were, before they were carried away Captive. r They prophesied, pretending they had their Instructions and Revelations from *Baal*, and so caused the ten Tribes to erre, which after the division of the Kingdom in *Jeroboams* time were called *Israel* in contradistinction to the two Tribes and an half cleaving to the House of *David*, which were called *Judah* after the name of their principal Tribe.

14 I have seen also in the prophets of Jerusalem || an horrible thing s: \* they commit adultery t, and walk in lies u: they strengthen also the hands of evil doers, that none doth return from his wickedness v, they are all of them unto me \* as Sodom, and the inhabitants thereof as Gomorrah x.

s The word signifies *filthiness*, *flesh*, or an abominable thing, things every whit as bad, in some kind worse than what I saw in the Prophets of the 10 Tribes. t They commit not Spiritual Adultery onely, but Carnal Adultery, they are Whoremongers. u And they make it their business to infill falsehoods into people, and entitle me to them, and this is their trade; not a single act, but their ordinary practice. v This is the great aggravation of the sin of those that occupy the place of Spiritual Guides, that they encourage profane men, either by their false Doctrine extenuating sin, and putting a fair gloss upon them, or at least by their mealy Mouths fearing or forbearing to tell Sinners of their wicked Courses; or by their wicked Examples the most of people thinking they may do what their Teachers do, by which means Sinners instead of being brought to a sense of their sins and a repentance for them, are hardened in their wicked Courses. x By this means all of them, either of their Prophets and Priests, or all of the People, (the first seemeth chiefly here intended) are become to me as contemptible, and abominable as the people of *Sodom* and *Gomorrah*, though they were the Sons of *Aaron*, and of the Priestly Order, yet living leud lives, and acting quite contrary to the end of their Holy Calling, God declares himself to value them no more than as the vilest of men, such were the *Sodomites*. Or by those words God threatens that he would destroy them with as notorious a destruction, as he destroyed *Sodom* and *Gomorrah*. Thus the comparison is used *Isa.* 1. 9. and consonant to this are the words in the next verse.

15 Therefore thus saith the LORD of hosts concerning the prophets y, Behold, I will feed them \* with wormwood z, and make them drink the water of gall: for from the prophets of Jerusalem is || profaneness gone forth into all the land a.

y Under the term Prophets he comprehendeth all the Ecclesiastical Guides of *Jerusalem* at this time, whether Priests or Prophets. z He threatens to feed them with wormwood, some think the word is better translated Poyson, by *Wormwood*, or *posyn* and the water of gall, he threatens great and fatal judgments that he would bring upon them. a And he giveth the reason why God would deal so severely with that order of men, who feigned by their office, and employment to have the nearest Relation to himself, because they were the Fountain of wickedness, those from whom wickedness flowed out over the whole land. This was either by their conniving at wicked mens sins, for fear of displeasing them; or by teaching them Licentious Doctrine, that gave a liberty to the Flesh; or by their vile lives setting the people patterns of sin: And indeed thus it is generally, when Ministers, and such as are to teach others, are wicked, either in their Doctrine or Practice, they are a fountain of Wickedness; Wickedness floweth from them to the whole City, Town, Parish where they are employed: And on the contrary it is observed that where God gives a Place a good Ministry, Goodness in one Degree or other floweth from them to the whole City, Town or Parish. Though all are not Converted, yet the generality are Civilized and Restrained from those gross and brutish immoralities which other places abound with. Ill Ministers must look for the severest indignation of God. Others sin, and shall die in their sins; but they teach others to break Gods Commandments, and have the sins of many to answer for, who perish either by their flatteries, or loose Doctrine, or looser Lives and Examples.

16 Thus saith the LORD of hosts, Harken not unto the words of the prophets, that prophesie unto you b, they make you vain c, \* they speak

\* chap. 5. 7, 8.  
\* 9. 2.  
\* Or, cursing.  
\* chap. 9. 10.  
\* 12. 4.  
\* Or, violence.

\* chap. 6. 13.  
\* 8. 10. Zeph.  
3. 4.  
\* chap. 11. 15.  
Ezek. 8. 11.  
\* 23. 39.

\* Psal. 55. 6.  
chap. 3. 16.

† Or, an absurd thing.  
† Heb. insanary

† Or, filthy.  
\* chap. 2. 27.

\* Deut. 32. 32.

\* chap. 2. 14.  
\* 9. 15.

† Or, filthy.

\* chap. 14. 14.  
speak



Speak a vision of their own heart, and not out of the mouth of the LORD d.

b People are under no Religious Obligation to hear any thing but the Revealed Will of God, and are not to obey those that call to them for what that doth not call to them. c Nor to listen to them, the scope of whose teaching is but to make them vain, sinfully vain; or to deceive their Souls, no man is under an Obligation to deceive himself. d They pretend to Visions, that God hath revealed his Mind to them, in the same way as he useth to reveal himself to true Prophets; but there is no such thing; it is but a fiction of their own; Our Lord, *Mat. 7. 15.* gives us the same way to know false Prophets, *ver. 20.* By their fruits you shall know them. Let their external Mission be what, and which way it will, if what they teach agree not with the revealed Will of God, they are false Prophets. Many of these Priests were regularly enough descended, and the Prophets regularly enough educated and constituted, yet by this shewed themselves false Prophets, that what they published was not from God, nor agreed with his revealed Will; therefore the people were under no Religious Obligation to hearken to them.

\* chap. 6. 14.  
& 8. 11. Ezek.  
13. 10. Zech.  
10. 2.  
|| Or, stubborn-  
ness.

17 They say still unto them that despise me, The LORD hath said, \* Ye shall have peace e; and they say unto every one that walketh after the || imagination of his own heart f, No evil shall come upon you.

e I ead and corrupt Ministers, are an hatred and abomination in the house of the Lord, to all serious good People, and are therefore obliged to make themselves a Party of those that are like themselves, whose favour they cannot have without indulging them in their Lusts. Hence they Prophecie Peace to the vilest and worst of Men, who have no Patience of being daily alarmed with hearing of the wrath of God due, and like to come upon them for their sins. f Hence they promise evil to those that walk according to the Counsels of their own heart, that is finally, for *Gen. 6. 5.* Every imagination of the thoughts of mans heart, is only evil, and that continually: Hence a sinful course is very often expressed in Scripture, under this Notion of walking after the Imaginations of our own heart; as *Deut. 29. 19.* but it is most in prophecie; *Vid. chap. 3. 17. & 7. 24. & 9. 14. & 13. 10. & 16. 12. & 18. 12.* Hence a Religious walking is called a Self-denying. None have a worse guide of their actions in their lapsed state, before Regeneration, than their own hearts.

\* Job 15. 8.  
|| Or, secret.

18 For \* who hath stood in the || counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it g?

g Who besides us hath known the counsel of the Lord? arrogating to themselves a fellowship, and acquaintance with the Mind and Will of God. Or (which I should rather judge the sense) which of those Prophets that Prophecie such terrible things against this City is a Privy Counsellor to God? The words seem rather to be the words of the false Prophets, either arrogating to themselves a peculiar acquaintance with God and Fellowship with him, from whence they knew his Mind, or mocking at *Jeremy*, and other true Prophets, as arrogating to themselves such a knowledge of the Mind and Counsels of God as indeed they had not, then (as some think) the words of *Jeremiah* denoting them to have stood in Gods Counsels, or to have known his Mind and Will. This in all Ages hath been the practice of corrupt Prophets and Ministers to charge those Servants of God, who have faithfully published the Will of God against Sinners, as making too bold with Gods secret Counsels, though they publish nothing but Gods revealed Will.

\* chap. 25. 32.

19. Behold, \* a whirlwind of the LORD is gone forth in fury h, even a grievous whirlwind, it shall fall grievously upon the head of the wicked i.

h A severe judgment of God, that should resemble a Whirlwind, for the sudden and utter destruction, that it shall bring. See *chap. 30. 23. 24.* The same word is elsewhere translated a storm, *Psal. 83. 15. Amos 1. 14. Jonah 1. 4.* It is called a whirlwind of the Lord; either to denote the greatness of it, as *Psal. 36. 6.* or to let us know that the judgment came forth from God and was of his sending. i And whatever these flattering Teachers said, it should fall upon wicked men, so as they should have no peace, but evil should most certainly come upon them.

\* chap. 32. 24.

20 The \* Anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart k: in the latter dayes ye shall consider it perfectly l.

k It is therefore called a continuing whirlwind, *chap. 30. 23.* The Prophet speaks of the judgment as of a Messenger, which coming from God, should not return till it had done its Errand, and Executed what it came for, even whatever God had resolv-

ed should effect. Men are ready to flatter themselves, that they shall either out-ride or out-live the stormes of Divine Vengeance, no (saith the Prophet) the Anger of the Lord shall bring to pass whatsoever the just Will of God is. l And though you will not now believe it, but flatter your selves with idle, vain hopes, yet hereafter when it shall be too late (which is the usual folly of Sinners) then you shall consider it perfectly.

21 \* I have not sent these prophets, yet they \* chap. 14. 14.  
ran: I have not spoken unto them, yet they & 27. 15. & 29.  
prophefied. 9.

22 But if they had stood in my Counsel, and had caused my people to hear my words m, then they should have turned them from their evil way, and from the evil of their doings n.

m These false Prophets did not Prophecie without the Approbation of the Rulers of the Ecclesiastical state amongst the Jews in their corrupt estate, but so they might, and yet not be sent of God. The judgment of a Divine Mission for the Revelation of Gods Mind unto people, must not be merely from their External Mission (which yet they ought to have in a Church that is in order) but from the faithful discharge of their Ministry. Those whom God sends, and who are truly acquainted with his Counsels, will cause his people to hear, not their own conceits, and inventions, but the Word of the Lord. God sendeth none upon any other errand, but to reveal his Will, and tell his Mind unto people. n Then, saith the prophet, they should have turned them from their evil way, that is, they would have made this their scope, business and end, to turn sinners from their sinful wayes, and though possibly their labour would not have had so good an effect upon all, yet they would have had an effect upon some to turn them from their evil doings.

23 Am I a God at hand, saith the LORD, and not a God afar off o?

o Atheisme is generally the foundation of ill Life, men say, God sees them not, the Almighty doth not regard them. By a God at hand many understand Heaven, do you think that my eyes are limited like yours, that I cannot see their practices though far off from me? that is from the place of my glorious Residence. Others interpret the particle with respect to time; Am I a God of Yesterday, like the Idols, am not I the ancient of days? the Eternal God whose Majesty and Omnipotence you ought to have taken notice of?

24 Can any \* hide himself in secret places \* Psal. 139. 7.  
that I shall not see him? saith the LORD: & 6. Amos 9.  
\* do not I fill heaven and earth? saith the LORD p. 2. 3.  
\* 1 King. 8. 27.  
Psal. 139. 7.

p What do these Atheistical Priests, and Prophets, and People think? do they think that I who am a God of purer eyes than to behold iniquity, see and take notice of what Doctrine they Preach, and what lives they live: if they did, surely they would not dare to do as they do. Do they think that I do not see, or take notice of them? Can any hide themselves out of my sight, I fill heaven and earth, not onely with my influence, but with my Essence, with the immensity of my Being; which as it cannot be circumscribed by the Air, so it is shut out of no place.

25 I have heard what the Prophets said that prophecie lies in my name, saying, I have dreamed, I have dreamed q.

q Visions and Dreames, were two usual wayes by which under the Law God made himself known of old to his Prophets, making them sometimes being awake, to hear a voice; sometimes attended with, and proceeding upon, some visible appearance, sometimes not: at other times causing them, being asleep, to dream; and in their sleep revealing to them, as in a dream, what his will was they should declare and publish to his people. These false Prophets speaking what came into their own heads, and suted their own Lusts, or the Lusts of a debauched people to whom they spake; would pretend that God had revealed to them what they so published, in a dream; not in the mean time considering God took notice of these their little Arts, by which they cheated the people. But saith God, I am a God that know afar off, as well as at hand, and I have heard what they say, prophefying lies as from me, and pretending that I had in dreams revealed them to them.

26 How long shall this be in the heart of the prophets that prophecie lies? yea, they are prophets of the deceits of their own heart r.

r Will these Prophets never have done? Have they not deceived people long enough with their lies, and the deceit of their own hearts? and that not unwarily, and by involuntary mistake, but of set purpose it being in their heart, their purpose and design to do it. Some join it to the following Verse, and make the sense this; Do these Prophets that publish lies, and the deceits of their hearts, for my revealed Will, think to cheat my people always, and to cause my people to forget my name? as it followeth in the next verse.

27 Which think to cause my people to forget my

\* Judg. 3. 7. & 8. 33. 34. my name *f* by their dreams which they tell every man to his neighbour *t*, \* as their fathers have forgotten my name for Baal *u*.

*f* That is to forget me, and those things by which I have made my self known unto them, my Word, and my Works. *t* By their Dreams which they tell abroad every one to his Neighbour, as if they were Revelations which I had in their sleep made unto them, but they are indeed lies, and nothing but the deceits of their own hearts. *u* So that in effect they are Baal's Priests; for as Baal's Prophets, by publishing their pretended Revelations from Baal, seduced the people from the service and obedience of the true God; so these by telling their pretended dreams, seduced men from their obedience to God in what he revealed to them by the true Prophets, they agreed in the end, the seducing of the people from God, though they differed in the mean, the one pretending Revelations from Baal, the other from the true God by their Dreams.

† Heb. with whom is.

28 The Prophet that † hath a dream *m*, let him tell a dream; and he that hath my word let him speak my word faithfully *x*: what is the chaffe to the wheat? faith the LORD *y*.

*a* Not a Divine Dream; a Revelation which I have made to him in his sleep: as appeareth by the following opposition, betwixt a dream, and the word of the Lord, but if any man hath dreamed an ordinary dream, let him tell it as a dream; let him not entitle God to it. *x* And let him to whom I have revealed my Will, publish and declare that in all Truth and Faithfulness, not adding his own fancies or dreams to it, 2 Cor. 2. 17. 1 Pet. 2. 2. not corrupting my word. *y* There is as much difference between my Will, and their Dreams, as there is betwixt the chaffe and the wheat; the one is of value to make food for the Soul, as wheat doth for the Body; the other is of no value: the one (*viz.* my Word) is of a solid, abiding substance, the other is light and airy and easily scattered by every Wind.

29 Is not my word like a fire *z*? faith the LORD, and like an hammer that breaketh the rock in pieces *a*?

*z* Full of life and efficacy, Job. 6. 63. Heb. 4. 12. like a fire, that warmeth, and healeth, and melteth, and consumeth the dross. *a* And like an hammer that breaketh the flints, so my Word breaketh hard hearts. Others think, that the Word is here compared to fire, and to an hammer, because of the certain effect that it should have upon those that would not obey it, to burn them up like fire, and break them in pieces like an hammer, and so think this Text well expounded by the Apostle, 2 Cor. 2. 16. Certain it is, that Gods word is like fire in both senses, no words of men have an effect and efficacy like Gods Words, nothing but that taketh hold upon the Conscience, and hath such an effect upon the hearts of men. No words shall so certainly and infallibly be justified and made good.

‡ Deut. 18. 20. ch. 14. 14, 15.

30 Therefore behold, \* I am against the prophets, faith the LORD, that steal my words, every one from his neighbour *b*.

*b* There are various opinions, as to what the Prophet meaneth here by those Prophets that stole the Lords words from their Neighbours; Some, by their Neighbour, understanding the true Prophets, from whom they stole those forms of Speech, Thus saith the Lord, or The word of the Lord, or The burden of the Lord. Or some of the matter which they prophesied, though they mixed it with their own lies and deceits. Others by Neighbours, understanding their associates, think that these false Prophets conspired together what to say to deceive the people, and so stole what they said one from another. Or, the generality of the People from whom they are said to steal the Lords Word, because they withheld it from them injuriously. Or by their Arts and flatteries brought men out of love with, or fear of the Words of the Lord, which had by the true Prophets been delivered to them.

|| Heb. that smooth their tongues.

31 Behold, I am against the prophets, faith the LORD, that || use their tongues *b*, and say, He saith *c*.

*b* Some think the Heb. word were more properly translated smooth their tongues: Vid. The English Annotations. *c* But the next words seem to assure us that the crime for which God here by the Prophet, reflecteth upon the false Prophets, was not so much their flattering People, and speaking to them such smooth things as pleased them, as their entitling of God to their lies, saying, He, that is, The Lord saith. So it may be, though the word might be translated smooth, yet it is here better translated use.

§ Zeph. 2. 4.

32 Behold, I am against them that prophesie false dreams, *d*, faith the LORD, and do tell them, and cause my people to erre by their lies, and by their \* lightness *e*, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, faith the LORD *f*.

*d* That is, false things under the notion of things which I have revealed unto them in their sleep. *e* By lightness, here some understand volubility, and smoothness of tongue and speech: Others, lasciviousness: Others levity and inconstancy, the last seemeth most probably the sense. *f* I sent them not (saith God) therefore they shall not profit, none can expect Gods blessing upon their Ministry, that are not called, and sent of God into the Ministry.

33 ¶ And when this people, or the prophet, or a priest shall ask thee, saying, What is the burden of the LORD *g*? thou shalt then say unto them, What burden? I will even forsake you, faith the LORD *h*.

*g* The true Prophets to let the People know how little pleasing it was to them to be the Messengers of Gods threatnings, to denounce his judgments, usually began their prophesies of that nature, calling them The burden of the Lord, as may be seen, Isa. 13. 1. & 15. 1. & 22. 1. Hab. 1. 1. Zech. 9. 1. Mal. 1. 1. The profane People and false Prophets, and corrupt Priests, not loving to hear their doom, would ordinarily mock at the true Prophets; and in derision ask them, what was the burden of the Lord? what ill news they had for them next? *h* God bids the Prophet tell them, That God would forsake them, either as to the Spirit of prophesie, they should have no more Prophets; or (which is more probable) as to his special Providence, by which he had watched over, protected, and hitherto defended them; a Burden heavy enough, Hof. 9. 12.

34 And as for the prophet, and the priest, and the people that shall say, The burden of the LORD *i*, I will even † punish that man and his † house *k*.

*i* That is, That shall in derision say thus, mocking at my threatnings and judgments. *k* I will not only punish him but his whole Family.

35 Thus shall you say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

I will have you speak more reverently of me and my Word to my Prophets.

36 And the burden of the LORD shall ye mention no more *m*: for every mans word shall be his burden *n*: for ye have perverted the words of the living God *o*, of the LORD of hosts our God *p*.

*m* Not in scorn and derision, as not believing there were any such judgments, as they threaten, nor hardly as if I sent you no other messages but burdens. *n* These false and irreverent speeches which are in every mans mouth, shall be burdenfom to them, being such, as shall bring down divine Vengeance upon them. *o* Because you have derided, or misinterpreted the words of God, the living God. *p* The sin of which is the more aggravated against you, because he is the living, mighty God, and because he hath been our God.

37 Thus shalt thou say to the prophet *q*, What hath the LORD answered thee? and what hath the LORD spoken?

*q* To my true Prophet. You shall speak to them reverently, and as becometh you.

38 But sith ye say, The burden of the LORD; therefore thus faith the LORD, Because you say this word, The burden of the LORD *r*, and I have sent unto you, saying, ye shall not say, The burden of the LORD *s*.

*r* Because you go on in your scoffing, and deriding my Word and my Prophets. *s* And that when I have expressly forbidden you those profane speeches, or that deriding form of speech; adding further contempt to your former profaneness.

39 Therefore behold, I, even I will utterly forget you *t*, and I will forsake you *u*, and the city that I gave you and your fathers *w*, and cast you out of my presence *x*.

*t* I will forget you as to my Affection, and that is more than if all your friends forgot you. There is a great Emphasis in the doubling of the Pronoun, I even I. *u* I will forsake you as to the pretence of my special gracious Providence. *w* And do not flatter your selves that I will not do it, because of your fathers, or because I gave this City to your Fathers, for that very City I will withdraw my special Providence from; and that land, which heretofore was called, The land which the Lord thy God careth for, upon which the eyes of the Lord are always from the beginning of the year, even to the end of the year, Deut. 11. 12. *x* And I will cast both City, and people out of my gracious Presence. So as I will no longer do them good as I have done.



40 And I will bring an everlasting reproach upon you y, and a perpetual shame which shall not be forgotten z.

y And you shall be a reproach, and that not for a few days but for ever. z And a penal shame, which neither you nor those that see or hear of it shall forget. See such expressions, chap. 20. 11.

## C H A P. XXIV.

**T**HE sum of what God by his Prophet revealeth in this Chapter is, that he would deal more graciously with those carried into Captivity, with Jeconiah the Son of Jehoiachin; of which read 2 King. 24. 12. 2 Chron. 36. 20. then with those that should afterwar be carried into Captivity with Zedekiah. This the Prophet hath revealed to him in a Vision of two baskets of figs; as followeth.

1 The LORD shewed me, and behold, two baskets of figs were set before the temple of the LORD a, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiachin the King of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon b.

a Some think these two baskets of figs were such as the people had brought for their first fruits, because they are mentioned as set before the Temple. But this might be no more than a Vision, or an appearance of two Baskets. b The time of this Vision was sometime betwixt the carrying away of Jeconiah, of which we read 2 King 24. 12. &c. and 2 Chron. 36. 10. and the carrying away of Zedekiah his Uncle, which was eleven years after in 2 King. 24. 16. there is a particular mention of the King of Babylons carrying away the Craftsmen and the Smiths a thousand.

2 One basket had very good figs, even like the figs that are first ripe c: and the other basket had very naughty figs, which could not be eaten, † they were so bad d.

† Heb. for bad-ness.

c God afterwards explaineth to the Prophet, and he to the Kings house, the significancy of this Vision. The figs first ripe are usually best: by these good figs, as will appear by the following verses, are intended, Jeconiah or Jehoiachin, with the 10000 mentioned 2 Kin. 24. 14 and the 7000 mentioned d. 1. 16 which went with him into Captivity. d By the other figs which were very bad, not to be eaten, are signified Zedekiah and the residue of the people, carried with him into Captivity. Some may object, that Jeconiah, and the people then carried away, were wicked enough, why else were they carried away, and being so, how are they compared to good figs? Answer. Though they were bad, yet they might be comparatively good. This people for the eleven years they continued in their own land, after that their bretheren were carried away, not only continuing in their former courses, but still growing worse and worse. 2. They seem not to be called good or bad figs with respect to their manners or quality, but in respect to what God intended to do to them, viz. to use them as bad figs are used, not fit to be eaten.

3 Then said the LORD unto me, What seest thou, Jeremiah e? and I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

e God having caused the Prophet to have such a visible object appear to him, ask'd him what he saw, as Jer. 1. 11.

4 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel g, Like these good figs: so will I acknowledge || them that are carried captive of Judah h, whom I have sent out of this place into the land of the Chaldeans for their good i.

|| Or The Captivity.

g Who have power to do what I please, and who yet am in Covenant with Israel, and have a kindness for the seed of my servant Jacob. h Look as thou approvest of one of these Baskets of Figs, so I do approve of those that were carried away Captive with Jeconiah, repenting of their sinful Courses; and accepting of that punishment of their iniquity. i Though Nebuchadrezzar carried them away, it was by commission from me; so that though he carried, yet I sent them. For their good, which words may either refer to the last mentioned words, intimating that God in sending them away aimed at either their Spiritual good, to bring them to Repentance, and an acknowledgement of their sins: or their temporal good, they being only quietly led away, without the miseries of Famine, Fire and Sword, besides carrying away, which those who remained, and were afterwards carried away with Zedekiah, experienced: Or else they may be referred to the former words.

I will acknowledge them for their good, that is, I will shew them favour, being of the number of those who were not leaders to sin, but led away by the ill Example of others, and who being carried away grew sensible of their sins by which they provoked me, and so accepted of the punishment of their iniquities.

6 For I will set mine eyes upon them for good k, and I will bring them again to this land l, and \* I will build them, and not pull them down; \* chap. 33. 7. and I will plant them, and not pluck them & 42. 10. up m.

k The Soul looking out at the eye, discovereth its inclinations, and affection, whether of love, or wrath. Hence we read of Gods setting his eyes upon people for evil, Amos 9. 4. as here of his setting his eyes upon them for good. Or else it may signifie Gods setting himself to do them good, as a man when he sets upon doing a thing, sets his eyes upon it in order thereunto. l Some of them probably returned before the end of the Captivity, some at the end of the 70 years. m The meaning of these metaphorical expressions is, I will prosper them, and provide for them. We read 2 King. 25. 27. that Evil-merodach, King of Babylon in the 37th. year of the Captivity of Jebojachin, lifted his head up out of Prison, spake kindly to him, &c. but this Prophecie was also fulfilled, in Daniel, Ezra, Nehemiah, Mordecai, and others, who are thought to be carried away with Jeconiah, or the Prophecie may be understood of the Posterity of those who were at this time carried away.

7 And I will give them an heart \* to know \* Deut. 30. 6. me, that I am the LORD n, and they shall be chap. 32. 39. \* my people, and I will be their God o: for they shall return unto me with their whole heart p. Ezek. 11. 19. & 36. 26, 27. \* chap. 30. 22. & 31. 33. & 32. 38.

n Under the term know me, is here (as in many other texts) comprehended Faith, Love, Obedience, all these motions of the Soul which rationally should follow a right comprehending of God in mens knowledge. o I will be a God in Covenant with them, as I will fulfil what I have promised them, so they shall do what is their duty to me. p For or when, or after that they shall return to me, not fainely, but with their heart, not partially, but with their whole heart. This is promised as an effect of special grace, not of the meer good inclination of their natural Wills, for so the words I will give, in the beginning of the verse must be understood, otherwise God gives such an heart no more to one man than another.

8 ¶ And as the evil \* figs, which cannot be \* chap. 29. 17. eaten, they are so evil: (Surely thus saith the LORD) So will I give Zedekiah the King of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and \* them that \* ch. 43. & 44. dwell in the land of Egypt. q.

q Which it is probable many of the Jews had fled, upon the coming or notice of the coming of the King of Babylon, as they had done before, Isa. 30. 2. & 31. 1.

9 And I will deliver them † to \* be removed † Heb. for removing or vexation. into all the kingdoms of the earth, for their hurt, to be a reproach, and a proverb, a taunt, and a curse in all places whither I shall drive them r. \* Deut. 28. 25. 37. 1 King. 9. 7. 2 Chro. 7. 20. chap. 15. 4.

r The Lord by his Prophet expresseth those tremendous judgments which he had designed to bring upon this wicked Prince and people in the words of Moses the man of God, as well because the Jews had a great Reverence (pretendedly at least) for Moses, how little soever they had for Jeremiah as to let them see, that what the Lord here threatened, and suddenly would bring to pass was but in a just accomplishment of what he before had threatened in his Law by which they ought to have taken warning. The sum is, he would make them a common scoff, and By-word, that their misery should be a common Proverb, and when men would Curse one another, they should wish them like Zedekiah and the Jews.

10 And I will send the sword, the famine, and the pestilence amongst them, till they be consumed from off the land, that I gave unto them and to their fathers s.

s Many of them shall not live to be carried into Captivity, but shall die miserably in their own land, if not by the Enemies Sword, yet by the Famine and the Pestilence, which two things ordinarily attend long sieges, by one of these three sore judgments of God they shall be consumed out of the land, and shall not hold it by the Title of Gods gift of it to their fathers. No gifts of God, except those of special Grace, are perpetuities; but either given, Quam diu bene se gesserint, so long as men behave themselves well in the use of them; or, Durante bene placito, during Gods good Will and Pleasure.

## C H A P. XXV.

**1** THE word that came to Jeremiah the prophet concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah *a*, that was the first year of Nebuchadrezzar king of Babylon *b*.

*a* The fourth year of *Jehoiakim*, was seven years and odd months before *Jehoiachin* or *Jehoiakim* his Son was carried into Captivity, as appears from 2 Kings 23. 36. and chap. 24. 8, 15. and eighteen years before the taking of the City, and the more general Captivity; which argueth that this Prophecy is misplaced, and set after the former, whereas in order of time it was sixteen or seventeen years before it. *b* This is said to be the first year of *Nebuchadrezzar* (called by *Ptolomy*, *Nebopolassar*.) It is said *Dan. 1. 1.* that this *Nebuchadrezzar* came up in the third year of *Jehoiakim*; to which is answered, That the first year of *Nebuchadrezzar*'s reign must be understood of his *absolute* Reign, which concurred partly with the third, partly with the fourth year of *Jehoiakim*, they say he was before a sharer in the Kingly Government with his Father, but this was the first year, that he had the name of King intirely given unto him.

**2** The which Jeremiah the prophet spake to all the people of Judah, and to all the inhabitants of Jerusalem, saying *c*,

*c* That is the word concerned them all, and he spake it to so many of them, as he met with in any publick assembly at Jerusalem or elsewhere.

**3** From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, *d* the word of the LORD hath come unto me, and I have spoken unto you rising early, and speaking *e* but ye have not hearkened *e*.

\* Chap. 11. 7, 8, 10 and 13. 10, 11. and 16. 22. and 17. 23. and 18. 12. and 19. 15. and 22. 21.

*d* We read chap. 1. 2. that *Jeremiah* began to prophesie in the thirteenth year of *Josiah*. *Josiah* reigned thirty one years, 2 Kings 22. 1. so that taking in the thirteenth year, *Jeremiah* prophesied nineteen years during the life of *Josiah*, to which adding the four of *Jehoiakim*'s reign it maketh twenty three. *e* These twenty three years saith the Prophet I have been a preacher to you, and I have not been negligent in my work, but like men, that get up early in the morning to dispatch their business, so have I been in the discharge of my propheticall office.

\* Chap. 7. 13. 25. and 29. 19.

**4** And the LORD hath sent unto you all his servants the prophets, *f* rising early, and sending them, but ye have not hearkned, nor inclined your ear to hear *f*.

*f* Nor am I the only Prophet whom the Lord hath sent you, and whom you have neglected and despised, God hath sent you many more, and you have despised as many as he hath sent, though the Lord hath made it his business to send you one after another from time to time. This contempt of the Lords messengers is made the proximate cause of Gods wrath coming upon this people, till there was no remedy, 2 Chron. 36. 16.

\* 2 Kings 17. 13. chap. 18. 11. and 35. 15. Jonah 3. 8.

**5** They said, *g* Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the LORD hath given unto you and to your fathers, for ever and ever *g*:

*g* The substance both of their, and my Sermons hath been to perswade you to leave off those sinful courses wherein you have lived, and which you might have amended by vertue of that common grace which I did not deny you. We have not differed in our Doctrine, to the practice of which you have also been encouraged both by them and me, with an assurance from God that if you did it, you should enjoy this good Land; which the Lord promised, and gave to you and your Fathers, and you have now possessed from age to age.

**6** And go not after other gods *h* to serve them, and to worship them, and provoke me not to anger with the works of your hands *k*, and I will do you no hurt *l*.

*h* Idols which indeed are no gods but so called by Idolaters. *i* To pay any divine homage unto them. *k* And provoke me not to anger, by Idols which are the work of mens hands, (no uncreated beings.) Or more generally any works which are contrary to the Law of God. *l* If you do this I will by my Providence do you no harm, you shall yet enjoy your own Land and prosper.

**7** Yet ye have not hearkned unto me *m*, saith the LORD, that ye might provoke me to anger, with the works of your hands *p* to your own hurt *o*.

*m* Ye heard me, and other the Lords Prophets thus speaking to you, but you did not obey, and hearken. *n* As if you had done it on purpose to incense me against you, who am of my self slow to wrath, and must be provoked to execute vindictive justice by mens own wicked works. *o* Which do not otherwise affect or hurt me, but are to their hurt who do them.

**8** ¶ Therefore thus saith the LORD of hosts, Because you have not heard my words *p*.

*p* That is because you have not hearkned to, and obeyed my words; for it is manifest they had heard *Jeremiah* and the other Prophets.

**9** Behold, I will send and take *q* all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon my servant *q*, and will bring them against this land, and against the inhabitants thereof *r*, and against all these nations round about *s*, and will utterly destroy them, and *t* make them an astonishment, and an hissing, and a perpetual desolation *u*.

\* Chap. 1. 13.

\* Chap. 18. 16.

*q* I will put it into the heart of all those Kings, whose Territories lye Northward of Judea, and particularly into the heart of *Nebuchadrezzar* the King of Babylon, who in this work shall be my servant though you will not be my Servants in obeying my commands, yet he shall serve me, chap. 27. 6. and 43. 10. *r* I will bring them, and their Armies up against this people, and I will put you out of hopes from your alliances with other Nations, for he shall first bring them under his command, thus we read, 2 Kings 24. 7. that the King of Babylon, had invaded the Egyptian Dominions, and taken from the River Egypt, unto the River Euphrates, all that pertained to the King of Egypt. *s* And I will make the inhabitants of Jerusalem, not onely a desolation, but a scorn, and reproach and wonderment to the World, vide chap. 19. 8.

**10** Moreover, I will take from them the *v* voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride *v*, the sound of the millstones, and the light of the candle *u*.

\* Heb. I will cause to perish from them.

\* Chap. 7. 34. and 16. 9. Ezek. 26. 13. Hof. 2. 11. Rev. 18. 23.

*t* I will take away all your mirth and jollity, whether used at weddings, or at any of your merry meetings, I will leave you nothing to rejoice in, your very wedding times, shall be times of mourning and lamentation. *u* Nay I will not onely deprive you of your mirth, but of those things that are necessary for you, as necessary as Bread and Light, the Millstone shall not move, you shall not have the light so much as of a candle; see the like expressions, Revel. 18. 22. 1. God here threatens not onely to take away their superfluities, and what he had hitherto lent them for their pleasure and delight, but also what they had for their necessary sustenance and to capacitate them to do their ordinary works.

**11** And this whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years *w*.

*w* This prophesie is a famous prophesie in regard of its fixing the particular space of time in which the Jews abode in the Captivity of Babylon, viz. seventy years, when they determined we are plainly enough told, Ezra 1. 1. in the first year of Cyrus the King of Persia, but when they commenced is more disputed, for we read of three carryings into that Captivity. The one in the third and fourth year of *Jehoiachin*, when it should seem that *Nebuchadrezzar*, only carried away some few persons to be bred in his Court, amongst whom were *Daniel* and the Three Children, *Dan. 1. 1, 2, &c.* A second seven years after in *Jehoiachin*'s time, 2 Kings 24. 15, 16. The last and most general 11 years after, in the 11th. year of *Zedekiah*, it seemeth most probable that the seventy years must be reckon'd from the second, for *Jeremiah*, chap. 29. 1, 2, 3. writing to those then in Captivity, tells them that when seventy years should be accomplished, God would bring them back. This is confirmed by *Ezekiel* chap. 40. 1. where the fourteenth year after the taking of the City is expressly said to be the twenty fifth year of their Captivity.

**12** And it shall come to pass *x* when the seventy years are accomplished *x*, that I will punish the King of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Caldeans, and *y* will make it perpetual desolations *y*.

\* 2 Chro. 36. 21, 22. Ezr. 1. 1. Chap. 29. 10. Dan. 9. 2. \* Heb. visit upon.

\* Isa. 13. 19. and 14. 23. and 21. 1. and 47. 1. Chap. 50. 42. and 51. 25.

*x* Seventy years accounted from the time that the Jews were carried away in the time of *Jehoiachin* or *Jehoiakim*, 2 Kings 24. 15, 16. *y* This was fulfilled by *Darius* the King of Persia, *Dan. 5. 31.* of these 70 *Nebuchadrezzar* reigned 36. 2 Kings 25. 27. *Evil Merodach* 32. and *Belsazzar* at least two, *Dan. 1. 1.* Tho' God whose all the Creation is, and who is the Lord of all the Hosts of his Creatures doth often make use of Heathens, and other wicked men to punish his own people, yet he will at last punish them, and ordinarily when he doth punish them, it is with a more severe, and grievous destruction then that by which



he punisheth his people, *Iſa.* 27. 7. thus he threatens to make the *Caldeans* a perpetual desolation.

13 And I will bring upon that land *z* all my words that I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

*z* The Land of the *Babylonians* and *Caldeans*.

\*chap. 27. 7.

14 For many nations and great kings shall \* serve themselves of them also: and I will recompence them according to their deeds, and according to the works of their own hands. *a*.

*a* God threateth the destruction of that Monarchy by the *Persians*, according to the prophetic of this Prophet, and declarerh that their destruction was of themselves, God did but recompence unto them their own deeds, and the works of their hands which is not to be restrained to their excesses in executing divine vengeance, and the cruelty they used to the *Israelites*, but more generally interpreted of all their wicked courses.

15 ¶ For thus saith the LORD God of Israel unto me, Take the wine-cup of this fury at my hand *b*, and cause all the nations, to whom I send thee, to drink it *c*.

*b* Gods judgments are often in Scripture expressed under the notion of a cup of hot and intoxicating drink, and their suffering is set out under the notion of drinking such a cup, as *Pſal.* 75. 8. *Job* 21. 20. *Iſa.* 51. 17. *Pſal.* 11. 6. and 60. 3. *Lam.* 4. 21. *Ezek.* 23. 32, 34. God made Jeremiah to see the appearance of such a cup in a Vision. *c* And bad him to carry it to the Nations to whom he sent him, to signify to them that his wrath should be poured out on them, and they should drink of it.

\*Ezek. 23. 34.  
Nah. 3. 11.

16 And \* they shall drink and be moved, and be mad, because of the sword that I will send among them *d*.

*d* Whether they will or no they shall drink it and be disturbed, and be mad and rage like men overcome with Wine, because of those dreadful judgments which I shall send amongst them.

17 Then took I the cup at the LORDS hand, and made all the nations to drink, unto whom the LORD had sent me *e*.

*e* That is in the Vision, for it cannot be thought that the Lord made the Prophet to travel up and down to all the Nations afterward named, with a cup of Wine in his hand.

18 To wit Jerusalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing and a curse, as it is this day *f*.

*f* Judgment usually beginneth at the House of God, *1 Pet.* 4. 17. God hath more known them and done them more good then other people, therefore their sins are higher provocations, and they are less excusable. By the Kings here mentioned are to be understood *Jehojakim*, *Jehoiakim* and *Zedekiah*, these Princes with their People, God threateth to punish to astonishment, and so as men should mock at them, and curse them, which expressions we have before met with in the same cause. But here ariseth a doubt how the Prophet saith (as it is this day) whereas this prophetic *ver.* 1. was in the fourth year of *Jehoiakim*, but Jerusalem was not made such a desolation till the eleventh year of *Zedekiah* which was eighteen years after. Some think that though the thing were yet to come, yet the Prophet speaketh of it as past because of the certainty of it, which is but what is ordinary in the Prophetical Writings. Others think that these words were added after the Captivity of Jeremiah, writing over his former prophecies. Others from these words judge that this part of the chapter, was a prophetic at some other time following what was in the beginning of this chapter. Others think that he adds these words because the carrying into Captivity was at this time begun, though not completed until the 11th. year of *Zedekiah*.

\*chap. 40.

19 \* Pharach king of Egypt, and his servants, and his princes, and all his people *g*.

*g* The *Egyptians* being that people whom the Jews most trusted to for help, are named as the first to whom the Prophet was sent with the Wine-cup of Gods fury, to let the Jews know, that if they trusted to them, their confidence was vain; for they should themselves be destroyed, which was fulfilled within the twelve years after the death of *Josiah* unto the time of *Jehoiachin* as appears from *2 Kings* 24. 5. for the King of Egypt made *Jehoiachin* King, *2 Kings* 23. 34.

\*chap. 47.

20 And all the mingled people *b*, and \* all the kings of the land of *Uz* *i*, and all the kings

of the land of the Philistines *k*, and Ashkelon and Azzah, and Ekron, and the remnant of Ashdod *l*.

*h* It is of no great moment to determine, whether God by the mingled People here mention'd, intended the various Nations afterwards particularly express'd by their names, or some people that were not native *Egyptians*, but lived mingled with them, or some other people of several Nations, who lived near *Judea*, or the *Arabians*. By the Kings of the Land of *Uz*, it is most probably judged are to be understood those Kings who ruled over that people, who descended from *Dishan*, *Gen.* 36. 28. and are judged to have inhabited some part of *Arabia Petraea*, near to *Idumaea*. *k* The Cities of the Philistines are reckoned afterward. *l* *Azzah*, *Ekron*, *Ashdod*, and *Ashkelon* were four of them, the fifth which was *Gath* is not here named, vide *1 Sam.* 6. 17. it had a King in former times to whom *David* fled, *1 Sam.* 21. 10. but before this time it was destroyed, either by *Psammetichus* Father to *Pharaoh Necho*, or by *Tartan* Captain General to *Sargon* King of *Assyria*, of whom we read *Iſa.* 20. 1. that he took *Ashdod*, which may be the reason that here mention is made of no more then the remnant of *Ashdod*.

21 Edom *m*, and Moab, and the children of Ammon *n*.

*m* The *Edomites* were the posterity of *Eſau* the Son of *Isaac*, to whom God had given a Land which they inherited, and he would not suffer the *Israelites* to make their way through them by force, when they denied them a passage through their Country, now he threatens their ruine, as also chap. 49. 7. and *Obadiah*s prophecies against them where their triumphing in the Captivity of the Jews, is mentioned as one thing that had provoked God against them. *n* The *Moabites* and *Ammonites* were descended from *Lot*, chap. 48. is an entire prophetic against *Moab*, they had lived in long prosperity as appears there *ver.* 12. so had the *Ammonites* against whom also Jeremiah prophesied particularly, chap. 49. 1. to the 7.

22 And all the kings of \* Tyrus *o*, and all the Kings of Zidon *p*, and the kings of the || isles which are beyond the \* sea *q*.

\*chap. 47. 4.  
|| Or, region by the sea-side.  
\*chap. 49. 23.

*o* *Tyrus* was a strong City upon the Borders of the Tribe of *Aſher*, *Jos.* 19. 29. *2 Sam.* 24. 7. a very rich City, and a Kingdom, with the King of which (who was *Hiram*) *Solomon* in his time traded much, *2 Chron.* 2. 3. *Iſaiah* prophesied its ruine, *Iſaiah* 23. 1. so said *Ezek.* chap. 27. 28, 29. it was destroyed by *Nebuchadnezzar*, *Ezek.* 29. 18. *p* *Zidon* was nigh to it, therefore we shall ordinarily find *Tyre* and *Zidon* joined together in Scripture, both *Iſaiah* and *Ezekiel*, as well as this Prophet prophesied their ruine. *q* By the Isles beyond the Seas, some understand *Greece* and *Italy*, others *Rhodes*, *Cyprus* and *Creta*, but others think *Nebuchadnezzar* never conquered these, and rather understand those parts of *Syria* that coasted upon the Midland Sea.

23 Dedan, and Tema *s*, and Buz *t*, and all that are in the utmost corners *u*,

† Heb. or cut off into corners, or having the corners of the hair polled.  
chap. 9. 26.  
chap. 49. 8, 28.  
chap. 49. 31, 34

*r* We read of a *Dedan* the issue of *Cham*, *Gen.* 10. 7. The other the posterity of *Abraham* by *Jokshan*, *Gen.* 25. 3. It seemeth to be a City of *Idumaea*, chap. 49. 8. *s* *Tema* descended from *Ishmael*, *Gen.* 25. 15. his posterity inhabited in *Arabia*, *Iſa.* 21. 14. where they are joined with those of *Dedan*. *t* *Buz* was one of the posterity of *Nabor*, *Gen.* 22. 21. These were people mixed with the *Saracens* or *Arabians*. *u* That dwell in the corners or furthest parts of the World. Some interpret it of the fashion of their cutting their beards, as the *Saracens* did, *v. Lev.* 19. 27. where God forbade his people that fashion.

24 And all the kings of Arabia *w*, and all the kings of the \* mingled people that dwell in the desert *x*.

\*chap. 49. 31.  
see ver. 20.

*w* There were several Kings in *Arabia*, *2 Chron.* 9. 14. *x* People of several Nations that were got together in the Desert, and had made to themselves several Kings or Chief Rulers.

25 And all the kings of Zimri *y*, and all the kings of Elam *z*, and all the kings of the Medes *a*.

*y* Those descended from *Zimran*, *Abraham*s Son by *Keturah*, *Gen.* 25. 2. (the *Zamarens* as some think mentioned by *Pliny*.) *z* By the *Elanites* are meant the *Persians* descended from *Sem*, *Gen.* 10. 22. *Elam* is also mentioned *Iſa.* 22. 6. see also *ch.* 49. 34. *a* The *Medes* came from *Madai* the son of *Japheth*, *Gen.* 10. 2. they are usually joined with the *Persians*, *Daniel* 5. 28.

26 And all the kings of the north, far and near *b*, one with another, and all the kingdoms of the world, which are upon the face of the earth *c*, and the king of *Shehach* shall drink after them *d*.

*b* All

*b* All under the Government of the *Caldeans*, or (as others) all those Princes that have Dominions between the North and East. *c* That is in those parts of the World which were at that time known, with whom there was ordinary commerce. *d* And the King of *Babylon* who was last of all to drink of this cup of the Lord's fury, that he is here meant is plain from *chap. 51. 41.* where *Sheshbazzar* is thus interpreted, but why *Babylon* is called *Sheshbazzar* is an harder question and not easily resolved. Those who think the Prophet gives *Babylon* here another name to avoid an odium from the King of *Babylon*, at this time their Enemy, neither consider the usual courage of this Prophet, nor that he speaks plainly enough, *ch. 51. 14.* where he mentioneth both *Babylon* and *Sheshbazzar*, and expoundeth the latter by the former. It is thought that *Babylon* is called *Sheshbazzar* from the name of an Idol called *Shach* which they worshipped, to whose honor they yearly kept a Festival for five days together, which they called *Shach*, and they say that during this festival *Cyrus* took *Babylon*. But these are all uncertain guesses, it is enough for us to know that by the King of *Sheshbazzar* is meant the King of *Babel*, as the Prophet expounds himself, *chap. 51. 41.*

*\* Hab. 2. 16.* 27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel \* Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send amongst you.

28 And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink *e*.

*e* The meaning of these two verses is no more then this, God let *Jeremiah* in a Vision know that it was his will, that he should prophesie a certain, and unavoidable ruine to all these Nations, which was brought upon all the rest by the King of *Babylon*, whom God made his instrument to execute his vengeance upon them: and last of all upon the King of *Babylon* himself by *Cyrus* the King of *Persia*. This judgment which he telleth them should be by the Sword, he expresseth by the effects, *falling* and *rising no more*, and commands them to *drink* it to comport with the metaphor of the Wine cup of Gods fury, mentioned *ver. 15.* The drinking of cups of heady intoxicating Wine ordinarily producing such effects, as *spuing* and *falling*, &c. This cup of the Lords fury he assures them, they should not turn by, but should most certainly drink it.

*\* Prov. 11. 31. chap. 49. 12. Ezek. 9. 6. Obad. 16. Luk. 23. 31. † Heb. upon which my name is called.* 29 For lo, I begin to bring evil \* on the city which is † called by my name, and should ye be utterly unpunished *f*? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth *g*, saith the LORD of hosts.

*f* By the City called by his name; or upon which his name was called, he means *Jerusalem*, elsewhere called the *Holy City*. The Apostle, *1 Pet. 4. 17.* Speaketh much to this purpose, *The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God.* If God spareth not the green Tree, how shall he spare those that are dry and withered? Atheists, and leud and profane Persons have little reason to promise themselves an escape from Gods righteous judgment, when they see God not sparing those that make the highest profession of him, and stand in some relation to him. *g* It is in vain for you to promise yourselves an escape, for God is about to punish all your neighbours.

30 Therefore prophesie thou against them all these words, and say unto them *b*, The LORD shall roar from on high, and utter his voice from his holy habitation *i*, he shall mightily roar upon his habitation *k*, he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth *l*.

*k* Reveal my will unto them presently to revenge my self upon them, in words to this sense or purpose, tell them, that I who hitherto have been toward them as a Lamb will now be to them as a Lion, so *Joel 3. 16. Amos 1. 2. and 3. 8.* and, as a Lion, will roar from Heaven, for though the Temple be sometimes so called, yet the foregoing words from on high expound this term in this place otherwise. *l* Or in his habitation, which is more likely to be understood in Heaven, (as the former,) then in *Jerusalem* as divers would have it, for God is here revealing his wrath against foreign Nations, upon some of which these judgments came after God had done roaring in or upon *Jerusalem*. *1 A* shout, such as Soldiers use to give when they storm a City, or assault their Enemies to encourage their fellows, and to dishearten their Enemies, like the shout of those that tread the Grapes, singing one to another, or rejoicing and triumphing in the Vintage.

31 A noise shall come even to the ends of the

earth, for the LORD hath a controversie with the nations *m*: he will plead with all flesh *n*, he will give them that are wicked to the sword *o*, saith the LORD.

*m* There shall be such confusions and noises, as shall ring over all the World, for Gods quarrel is not against the Jews only, but other Nations also. *n* Nor will he in any thing he doth, act unjustly, if they will join issue with him he will plead with them, and make it appear to all that he acteth righteously. *o* He will give up many to the Sword, but they shall be such only as by their wickedness have deserved it, recompensing to them their own works and evil doings.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth *p*.

*p* It is much the same thing which was said before, onely repeated for the greater terrour in a variety of expressions. He tells them that the judgment should be like a contagion, going from one Nation to another, or like a fire catching hold of another house before the first is burned down, like a whirlwind that blows from all sides, cometh suddenly, and devoureth dreadfully.

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be \* lamented, *\* chap. 15. 4.* neither gathered nor buried, they shall be dung upon the ground *q*.

*q* That those who should be slain by commission from the Lord in this time of his judgments, should be in all places, and so numerus, that there should be none left to lament for, or to bury the dead, but the dead bodies should lye and rot upon the surface of the earth, and be as muck to it. See the like phrases *chap. 15. 4.*

34 \* Howl ye shepherds and cry, and wallow *\* chap. 4. 2. and 5. 25.* your selves in the ashes, ye principal of the flock *r*: for † the days of your slaughter, and of your dispersions are accomplished *s*, and ye shall fall like † a pleasant vessel *t*. *† Heb. your days for slaughter. † Heb. vessel of desire.*

*r* Shepherds and the principal of the flock, are in this place of the same significancy, by both he means the civil Rulers, so the word is used *chap. 22. 22. and 23. 1.* These he calls beforehand to bewail their fate. *s* For the days were now come, when they should be slain and scattered. *t* And he tells them their fall should be like the fall of a chrysal glass, or some delicate tender vessel, which when it falleth breaketh in pieces and cannot again be set together.

35 And † the shepherds shall have no way to flee, nor the principal of the flock to escape *u*. *† Heb. flight shall perish from the shepherds and escaping from, &c.*

*u* In ordinary dispensations of judgment, there is some way left to escape, and if there be any way of escape, great men are likeliest to find it, but he telleth them that the greatest men should find no way to flee from or escape this terrible dispensation of God.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard *w* for the LORD hath spoiled their pasture *x*.

*w* That is, there shall be heard a great outcry of the Princes, and Rulers. *x* When they shall see how the Lord hath spoiled the Cities in which, and their people upon which they have lived, and amongst whom they were wont to feed securely.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD *y*.

*y* That is, the places where these great men were wont to live splendidly, and dwell peaceably and securely shall be as surely destroyed through the Lords anger, as if it were already done.

38 He hath forsaken \* his covert as the lion *z*: for their land is † desolate, because of the *\* chap. 4. 7. † Heb. a desolation.* fierceness of the oppressor, and because of his fierce anger *a*.

*z* God had before compared himself to a Lion. *ver. 30.* here he declares himself to be about to move like a Lion, who when he goeth out to seek his prey, leaveth his covert, vide *chap. 50. 44.* The effects of this rising up of God out of his covert is the desolation of the Land through the fierceness of the Enemy, caused from the fierce anger of God now ready to be poured out upon this people.



## C H A P. XXVI.

**I**N the beginning of the reign of Jehoiachim the son of Josiah king of Judah, came this word from the LORD, saying *a*,

*a* The Prophecie, chap. 25. is said to have been revealed in the fourth year of *Jehoiachim*, this in the beginning of his Reign, which makes learned men think, it ought to have been placed before that. The affairs of the *Jews* were then in a very desperate condition, *Pharaoh Necho* King of *Egypt*, had overcome *Josiah* and killed him in battle, *Jehazabaz* or *Shallum*, being made King in his stead, 2 *King*. 23. 30. he had reigned but three Months, and *Pharaoh Necho* taketh him and imprisoneth him, and lays a Tribute upon the Land of 300 Talents of Silver, and a Talent of Gold, and makes *Eliakim* King, changing his name to *Jehoiachim*, ver. 33. 34. Now in the beginning of this Kings Reign cometh this word of God to *Jeremiah*, the people being still hardened and going on in their sinful practices.

**2** Thus saith the LORD, Stand in the court of the LORDS house, and speak unto all the cities of Judah, which come to worship in the LORDS house, all the words that I command thee to speak unto them *b*; diminish not a word *c*.

*b* In the largest Court of the Temple, where the most may hear what thou sayest, and there speak to all those that dwell in any of the Cities of *Judah*, from whence they were wont to come up, more especially thrice in a year to the Temple to Worship, *Psal.* 122. 4. In the Gate or Court of that house wherein they have such a Confidence, do thou stand. So chap. 7. 2. and declare unto them what I command thee. *c* Neither smoothing what may appear rough, nor suppressing what may offend them, intirely delivering my Will unto them, nor shunning to declare unto them the whole Counsel of God, as *Paul*, *Acts* 20. 27.

**3** If so be they will hearken, and turn every man from his evil way *d*, that I may \* repent me of the evil which I purpose to do unto them, because of the evil of their doings *e*.

*d* Not that God was ignorant of their obstinacy and the hardening of their hearts, which was the future event; but to let us know that their destruction would be of themselves, he would give them both a time and space, and also means for Repentance, and the prevention of the judgments of God coming on them; he did give them time, for it was after this eleven years before the Captivity of *Jehoiachim*, two and twenty before that of *Zedekiah*: and for Means, God afforded them the Ministry of this Prophet. *e* Repentance applied to man, signifieth a change of Heart and Counsels, as well as of his course of Actions: In the unchangeable God it only signifieth the turning of the course of his Providence, not bringing that evil upon them for the evil of their doings, which supposing their progress and obstinacy in their sinful courses, he had fully resolved to bring upon them.

**4** And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me to walk in my law *f*, which I have set before you *g*.

*f* A course of Actions, in Scripture is ordinarily call'd a way; in which sense we often read of the way of the Lord, the way of the wicked, the way of the Righteous, &c. and a motion in this Court is usually called walking, *Psal.* 1. 1. *Ezek.* 18. 9. and applied both to God and Men. To walk in Gods Laws is expounded by hearkening unto them, or (as in other places) by observing, keeping and doing them. *g* God is said to have set his Laws before them, both in respect of their first promulgation to them at *Sinai*, and writing them in Tables; and the daily Expositions and urging of them upon their practice by his servants the Prophets, as it followeth.

**5** To hearken to the words of my servants the prophets *h*, \* whom I sent unto you, both rising up early, and sending them *i* (but ye have not hearkened.)

*h* These Prophets who in prophesying were my servants, revealing my Will unto you, which is the same with hearkening unto Gods Laws mentioned, v. 4. *i* Whom I have made my business to send unto you: and to whom ye ought therefore to have hearkened, as unto me, but you have not done it hitherto, 2 *Chron.* 36. 12. 16.

**6** Then will I make this house like \* Shiloh *k*, and will make this city a curse to all the nations of the earth *l*.

*k* *Shiloh* was the City where the Tabernacle was pitched, and the Ark, the symbol of Gods presence, was, *Jud.* 18. 31. & 21. 19. 1 *Sam.* 1. 3. 9. 24. & 3. 21. Out of it the Ark was carried, 1 *Sam.* 4. 3. when it was taken by the *Philistines*, and was car-

ried no more thither, but rested in *Kirjath-jearim*. 1 *Sam.* 7. 2. where it rested 20 years. *David* fetched it from thence, 2 *Sam.* 6. 2. So that as the Psalmist tells us, *Psal.* 78. 60, 61. God forsook the Tabernacle in *Shiloh*; here he threatneth to do the like as to the Temple, because of which they had such a confidence. *Jeremiah*, chap. 7. 12. had spoken much the same thing, it is a threatening that God would deprive them of his Ordinances. *l* To which he addeth a threatening of destruction to the City, to that degree that when men should curse any place, they should say, God do unto thee as he did to *Jerusalem*. We had the like phrase, chap. 24. 9. and have it again, chap. 29. 18, 22, &c.

**7** So the priests, and the prophets and all the people heard *Jeremiah* speaking these words in the house of the LORD *m*.

*m* All the People present at that time heard the Prophet, who according to the command of God came into the Court of the Lords house, and discharged his office, speaking these words.

**8** ¶ Now it came to pass, that when *Jeremiah* had made an end of speaking all that the LORD had commanded him to speak *n* unto all the people, that the priests, and the prophets, and all the people took him, saying, Thou shalt surely die *o*.

*n* Either they had a reverence for the Prophet, or the terror of God fell upon them, so as they did not interrupt him till he had fully dispatched his errand. *o* Then the chief of the Priests with the assistance of the People apprehend him, and tell him he should be put to death.

**9** Why hast thou prophesied in the name of the LORD *p*, saying, This house shall be like *Shiloh*, and this city shall be desolate without an inhabitant? and all the people were gathered against *Jeremiah* in the house of the LORD *q*.

*p* They charge him with being a false Prophet, speaking false things in the name of God, their pretence seemeth to have been from the promises of God; such as that, *Psal.* 132. 13, 14. For the Lord hath chosen *Zion*, he hath desired it for his habitation. This is my rest for ever, here will I dwell, for I have desired it. Which they interpreted into such a sense as if they could not by their sin drive God away from them, and therefore *Jeremiah* must prophesie falsely, against the Will of God before revealed. *q* This caused a seditious Tumult of the People in the Temple, which alarm'd the Civil Magistrates.

**10** ¶ When the Princes of Judah heard these things *r*, then they came up from the kings house, unto the house of the LORD, *s*, and sat down || at the entry of the new gate of || Or, at the door, the LORDS house *t*.

*r* When the Nobles, and other Civil Magistrates, heard of the Tumult, occasioned by *Jeremiahs* displeasing prophesie, *s* They came from the Kings Court, where the Nobles and great Officers in Nations usually are, to the Temple. *t* And sat down at the entry of the new gate in the Lords house; some think it was called the new gate because repaired by *Jorham*, 2 *King.* 15. 35. 2 *Chron.* 27. 3. Some say it was the *Eastern*, others, that it was the western gate. It was certainly the place where their Sanhedrim, who were to judge of false Prophets were wont to sit.

**11** Then spake the priests, and the Prophets *u* unto the princes, and to all the people *w*, saying, † This man is worthy to die, for he hath prophesied against this city, as ye have heard with your ears *x*.

† Heb. the judgment of death is for this man.

*u* In the corrupt state of all Kingdoms, and Cities, the Ecclesiastical Officers always were the greatest Enemies to the Faithful Ministers of God, as we shall find in the whole story both of the old and new Testament. *x* They speak to the members of the great Court who are called Princes, and also to the people who were in the Court charging *Jeremy* with Sedition, by prophesying falsely, which was a Capital Crime. It was the charge against *Steven*, *Acts* 6. 13. that he spake blasphemous words against the holy place; to prove this they appeal to those of the people that had heard him.

**12** ¶ Then spake *Jeremiah* unto all the princes, and to all the people, saying *y*, The LORD sent me to prophesie against this house, and against this city all the words that you have heard *z*.

*y* The Priests having given *Jeremiah* his Charge, he makes his Defence. *z* The sum of which was, he acknowledgeth that he had prophesied against the Temple, and against the City, and tacitly acknowledgeth their power

\* chap. 7. 13.  
25. & 11. 7. &  
25. 3.

\* 1 *Sam.* 4. 12.  
*Psal.* 78. 60.  
chap. 7. 12, 14.

power to take cognizance of seditious Persons and false Prophets, and doth not deny but such persons deserved to die, but denieth that he was a false prophet, or guilty of any design to stir up sedition, for he had said nothing but what God had sent him to speak; and therefore could not prophesie what was false, nor was to be charged with any seditious design.

chap. 7. 3.

Ver. 19.

13 Therefore now \* amend your wayes and your doings *a*, and obey the voice of the LORD your God *b*, and the Lord will \* repent him *c* of the evil that he hath pronounced against you.

*a* It is not that I have pronounced Evil against you, but the Lord who made both you and me: You rage against me, who am but Gods Instrument by whom he lets you know his Mind and Will, it were more advisable for you to reform your wicked Lives and Practices. *b* And that by a full obedience to what the Lord hath commanded you in his Law, and by me speaketh to you. *c* If you will do this, the Lord will change the course of his Providence, and do that which in men is called a repenting, and not bring those evil things upon you, which he by me his servant hath pronounced against you.

Heb. As it is  
good and right  
in your eyes.

14 As for me, behold, I am in your hand *d*: do with me † as seemeth good and meet unto you *e*.

*d* That is, I am in your power (as hands often signifieth in Scripture) Jeremiah doth not by this acknowledge any power they had justly, thus to restrain, and question him. *e* Nor doth he dare them, to do what they had a natural power to do, by saying, do with me what seemeth good unto you, the phrase imports no more than that he could not hinder their doing with him what they pleased. The hands in which he was, were the hands of Violence, not of Justice, for though they had a just power against false prophets, yet they had no such power against any Prophet sent by God, let the matter of his Prophesie be never so threatening and ungrateful to them. Therefore he addeth,

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof *f*: for of a truth the LORD hath sent me unto you, to speak all these words in your ears *f*.

*e* If you make this sedition, and put me to death for it, you have a natural power to do it, but you will get nothing by it, but further bring down the Vengeance of God upon you by shedding my blood without a cause, the guilt of which will be added to your other guilt, and lie upon you, and upon your City. *f* For you may think, and talk what you please, it is a certain truth, that I spake nothing out of any evil design, nor of my own head; but onely what the Lord sent me to speak.

16 ¶ Then said the princes, and all the people unto the priests, and to the prophets *g*, This man is not worthy to die: for he hath spoken to us in the name of the LORD our God *h*.

*g* The Judges in this case with the assent of the People acquit the Prophet, and vindicate him from the Charge of Sedition given against him by the corrupt Priests, and false Prophets distinguishing *h* betwixt one who of his own head spreadeth false News, and threateneth evil to a place, and one who doth it by Authority from God or by Divine Revelation, which is here meant by in the name of the Lord our God. Thus the Civil Magistrates taught the Priests and Prophets a point of Divinity, which they ought not to have been ignorant of. Some may enquire how the Princes knew that Jeremy spake what he spake in the name of the Lord? to which it may be replied, That Jeremy had been a Prophet now about 20 years, for he began in the 13th. of Josiah, chap. 1. 1. 2. Josiah reigned 31 years, 2 Kin. 22. 1. Then Shallum or Jehoahaz reigned three months, this was in the beginning of Jehoahazs Reign, in which time they had had a large Experience both of his Doctrine, and Conversation, and though the Priests and Prophets who had had the like experience, were filled with Malice and prejudice, yet the Princes, and a part of the People were more equal, and though the people were many of them led away with the Priests, yet hearing the Prophets defence, and the Princes judgment upon it, they concur with them to acquit the Prophet.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying *i*.

*i* Probably these Elders were some of the Court, or else Advocates, for they were wont to rise up, either to plead or to judge, Isa. 3. 13. Acts 5. 34. They rise up and apply themselves to the people to justify their abulatory sentence.

18 Micah the Morasthite *k* prophesied in the days of Hezekiah king of Judah, and spake

unto all the people of Judah, saying *l*, Thus saith the LORD of hosts: Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest *l*.

*k* This was that Micah, whose prophesies are part of holy Writ, as appeareth by Micah 1. 1. and 3. 12. where are the very words of the Prophesie here mentioned. *l* The substance of that Prophesie was the same with this of Jeremiah, that Zion should be plowed up, and the place where the Temple stood should become so desolate that Trees should grow there, as in a Wood or Forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death *m*? did he not fear the LORD, and besought the LORD *n*? and the LORD repented him of the evil which he had pronounced against them *o*? Thus might we procure great evil against our souls *p*.

*m* The Interrogation here hath the force of a Negation; that is, Hezekiah, and the Sanhedrin in his time did not go about to call him in question for his life, nor put him to death. His prophesie had a quite contrary effect on him. *n* It begat in him an aw and dread of that God, in whose name the Prophet spake, and quickened him to apply himself to God by earnest prayer, and the course he took had a very good issue. *o* The Lord did not do what he threatened to do. *p* Now, if we should take a quite contrary course, and put this man to death, we should do contrary to what that good Prince did (and that with good success) do our selves no good, but procure great evil against our Souls; that is against our selves both Bodies and Souls strictly taken.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of She-maiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah *q*.

*q* This is a piece of story which we have recorded in no other part of Scripture. Some judge these words were the words of the same that spake before, but that is not likely, for then they had brought one instance for acquitting him, another for the condemning of him. They are therefore rather to be interpreted as the words of some others, either of the Court who were Enemies to Jeremiah, or of his Accusers, or their Council, urging a later president, in the time of Jehoiakim the King that at this time reigned, who also pretended to speak in the name of the Lord, and whose prophesie was the same in substance with this of Jeremiah.

21 And when Jehoiakim the king, with all his mighty men, and all the princes heard his words, the king sought to put him to death; but when Urijah heard it he was afraid and fled, and went into Egypt *r*.

*r* When Jehoiachim our present King, and all his great men heard of it, probably by the information of others, they judged it a capital crime, and used means to apprehend him, in order to the putting him to death, upon which the Prophet being advertised of it, and fearing the issue, fled into Egypt.

22 And Jehoiakim the king, sent men into Egypt *s*, namely Elnathan the son of Achbor *t*, and certain men with him into Egypt.

*s* The innocent Prophet considered not the king of Judahs alliance with the King of Egypt, obliging him upon demand to deliver up any of his Subjects, who being charged with capital Crimes, should flee into his Country for Sanctuary, and fled thither, but the King *t* sent after him one of his great men (mentioned also chap. 35. 12.) with some others to his assistance.

23 And they set forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the † common people *u*.

Heb. Sons of  
the people.

*u* These persons sent by Jehoiakim, brought back the Prophet by force, he was tried and cast, judged worthy to die, and put to death, and ignominiously buried, not in the Sepulchers of the Prophets, or any men of Repute and fashion, but amongst the vulgar People. Which, as also his diligence to send for Urijah (fled into a foreign Country to save his life) shewed the great Malice of this Prince against the Lords true Prophets, though it had but very ill effects. The summe is (if we take these words as the speech of Jeremiahs Enemies) what do you tell us of what Hezekiah did, you have a later instance of it in our present Kings time, the cases of Urijah and of Jeremiah were fully parallel. So as the case is a judged case.

24 Nevertheless *w*, the hand of Ahikam the son of Shaphan, was with Jeremiah, that they should



should not give him into the hands of the people to put him to death *x*.

*x* Though *Jeremiab* Enemies pleaded this instance of *Uriah*, which had this advantage of the other, because it was matter of fact done lately, and a case judged in this very Kings Reign, yet the hand, that is, the power and interest of one *Abikam*, who as appears from *2 King* 22. 12. was one of *Josiah*s Counsellors, and the father of *Gedaliah*, chap. 39. 14. who upon the taking of the City was made Governour, chap. 40. 5. was with *Jeremiah*. *x*. So as through the good Providence of God, *Jeremiah* was not delivered into the hands of the people, some of whom were mutable, and malicious enough, ready to do any thing the *Priest* put them upon. And the after advancement of the Son of this *Abikam* to be Governour of *Judah*, may justly be interpreted a reward in this life, which God gave him for his kindness to his Prophet.

## C H A P. XXVII.

1. **I**N the beginning of the reign of Jehoiachim the son of Josiah king of Judah, came this word unto Jeremiah from the LORD, saying *a*,

*a* Here is a difficulty ariseth from this verse, which there have been various attempts to resolve, and whether any hath been fully satisfactory I doubt. It is said this word of the Lord came to *Jeremiah* in the beginning of the reign of *Jehoiachim*, and ver. 3. the Prophet is bid to send the bonds and yokes, by the hand of the Messengers which come to *Jerusalem* unto *Zedekiah* King of *Judah*, who began not to reign till about eleven years after the beginning of the Reign of *Jehoiachim*. To solve this difficulty, 1. Some think *Jehoiachim* was a common name to all the sons of *Josiah*, and that *Zedekiah* is here called *Jehoiachim*, but I see no foundation for that conjecture from Holy Writ. 2. Others think it is an error in those that copied out the Prophecies, but it is dangerous to admit that. 3. Others think, that the Prophecy came in the beginning of the Reign of *Jehoiachim*, but was to be concealed until the Reign of *Hezekiah*. 4. I had rather agree with those who think that this command came to the Prophet first in the time of *Jehoiachim*, but was to be repeated by the Prophet often, and accordingly was so until, and in the time of *Zedekiah*; nor that he alwayes went about with Bonds and Yokes about his neck, but that by times, he put them on, and went about with them, as a Type of that Bondage, which the *Jews* were suddenly to endure.

2. Thus saith the LORD to me, Make thee bonds and yokes, and put them upon thy neck *b*,

*b* God commandeth the Prophet to procure, either by his own labour, or with his Money, some Yokes with Bonds to make them more fast; and to put some one of them upon his own neck, that therein he might be a Type both to his own people, and also the people afterward mentioned, that they should be in bondage to the King of *Babylon*, and their yoke should be so fastned with bonds, that they should not be able to slip them, or get them from off their Necks.

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers, which come to Jerusalem unto Zedekiah king of Judah *c*,

*c* It was and is the custom of neighbour Princes, to send Embassadors into each others Countries, to reside there and maintain correspondence on the behalf of their Masters. These Nations were Neighbours to the *Jews*, and their Princes had their Embassadors Resident at *Jerusalem*. *Jeremiah* is directed to carry each of these Embassadors a Yoke with a Bond, as a present from God to their Masters, the meaning he is also ordered to tell them in the following words.

4 And command them || to say unto their masters, Thus saith the LORD of hosts the God of Israel *d*, Thus shall ye say unto your masters,

*d* The Lord of Hosts, who hath therefore a power over all the Creatures, who though he be in a special sense the God of *Israel*, yet his dominion is extended to your Masters Countries as well as unto *Israel*.

5 I have made the earth, the man and the beast that are upon the ground by my great power, and by my out-stretched arm, and \* have given it unto whom it seemed meet unto me *e*.

*e* To evince to them that his dominion extendeth to them, he minded them, that he was the first efficient cause of all the Creatures, and made both all men, and all beasts that are upon the Earth, and therefore had a special property in them, and

an universal power over them, it being in his power to dispose of what was at first the work of his hands, and accordingly in the methods and workings of his Providence he did daily dispose of Kingdoms, and Nations according to his pleasure, without being for such disposal of them accountable unto any Person.

6 And now have I given all these lands into the hand of Nebuchadnezzar the King of Babylon my servant *f*, and the \* beast of the field have I given him also to serve him *g*.

\* chap. 28. 14.  
Dan. 2. 38.

*f* By the former words God gave the Prophet Authority to assert his dominion, and right to dispose of all Creatures, by these he authorizeth him to reveal his Will concerning the disposal of the lands of *Edom*, *Moab*, *Ammon*, *Tyre* and *Sidon*, viz. that he had disposed of them to *Nebuchadnezzar* the King of *Babylon* whom he calleth his servant. *g* Because he did the work which he would have him to do; though as God said of the *Assyrian*, *Isa*. 10. 7. he meant not so; he had nothing less in his thoughts then to obey any command of God. Wicked men being Gods Servants, as the Hawk is the prudent Faulconers servant, who maketh use of the Ravenous quality of the Hawk to get game for him. Twice more at least we find *Nebuchadnezzar* thus called, chap. 25. 9. & 43. 10. *g* God further adds that the beast should serve him, by which he either means that the Cattle which were in the possession of the men of those Nations should also come into his power; or that God had also given the Horses and Oxen and other beasts which he should use in his Wars for Carriages, or conveyency, to him, so as they should be really serviceable to him in his Conquests of those Countries.

7 And all nations shall serve him *h* and his son and his sons son *i*, \* until the very time of his land come *k*: and then many nations and great kings shall serve themselves of him *l*.

*h* That is, all these Nations, and some think that is expressed in the Article used here demonstratively, though not so taken notice of by our Translators. *i* And *Evil-Merodach* his Son, who succeeded him, chap. 52. 31. and *Belshazzar* his Grandchild, Dan. 5. 1. 11. *k* Until the period of his Kingdom shall come, (for Nations have their periods) which was after seventy years, according to chap. 29. 10. during which years some say four Princes ruled in *Babylon*, the Scripture mentions but three. *l* After that he shall himself be Conquered, as it came to pass in *Belshazzars* time, Dan. 5. 30. *Darius* the Emperour of the *Medes* taking his Kingdom.

8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar king of Babylon *m*, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand *n*.

*m* That is, that will not upon *Nebuchadnezzars* coming against them freely submit to his power, and yield themselves to his Subjection. *n* I will humble them by my fore judgments of Sword, Pestilence, and Famine; and make them yield, and they shall not avoid what through their stubbornness they study to avoid, but shall at last be brought under by his Power.

9 Therefore hearken not ye to your prophets *o*, nor to your diviners *p*, nor to your dreamers *q*, nor to your enchanters, nor to your forcerers *r*, which speak unto you, saying, Ye shall not serve the king of Babylon *f*.

|| Heb. dreamers

*o* It is uncertain whether these words were part of the message which *Jeremiah* by command from God, sent to the Kings above mentioned, or the Prophets words to the *Jews*, for as those Pagan Nations, had diviners, dreamers, enchanters and forcerers; so the *Jews* had them also, *Isa*. 47. 12, 13. the meaning is, hearken to none of them that pretend as from God to foretel your escape from this Judgment, and not be brought in a servitude to the King of *Babylon*, for you shall serve the King of *Babylon*. By Prophets he means such as pretended to some Divine Revelations. *p* By Diviners, he means Soothsayers, of which were several sorts. *q* By Dreamers, such as pretend to Revelations in their sleep. *r* By enchanters and forcerers, he means their Astrologers, and such as used Necromancy, or by any unlawful wayes and means, pretended to know the Mind and Will of God.

10 For they prophesie a lie unto you *t*, to remove you far from your land, and that I should drive you out, and ye should perish *u*.

*t* Let them come by their pretended knowledge which way they will, what they say is false, *u* And the issue of your belief

|| Or, concerning their masters saying,

\* Dan. 4. 17,  
25. 32.

lie of what they say, will be nothing but your carrying into Captivity out of your own country, and your ruine and destruction.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD, and they shall till it, and dwell therein *w*.

*w* Those that upon the first summons, or without making any hostile opposition shall yield themselves servants to the King of Babylon, they shall remain still, and be left in the land to till the ground, and shall dwell therein. It is the time when God is resolved to put an end to the Kingdom of Judah for a time, and to the other Nations mentioned for ever: There is therefore no resisting of Gods Counsels; those that most quietly yield will be in the best condition.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him, and his people, and live *x*.

*x* Some think this was at another time, but it is most probable it was the same time.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon *y*.

*y* That is, why wilt thou wilfully not only ruine thy self, but thy innocent people by the Sword, the Famine, and the Pestilence? The word is spoken by the Lord, that all Nations who will not willingly yield to the King of Babylon shall be thus destroyed.

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the King of Babylon: for they prophesie \* a lie unto you *z*:

*z* We shall find throughout all the Jewish story, that wicked Princes never wanted false Prophets, Ecclesiastical Ministers who would entice God to what they spake in humour to their Governours. Such Ministers they would have, and usually they proved Fatal to them, so did Ababs Prophets, that encouraged him to go up to Ramoth-Gilead, and Zedekiahs Prophets, who perswaded him not to submit to the King of Babylon; Jeremy perswades Zedekiah, not to hearken to them; that is, not to believe them, nor follow their advice; and he giveth him a good reason, because what they said was false.

15 For I have not sent them saith the LORD, yet they prophesie † a lie in my name *a*, that I might drive you out, and that ye might perish *b*, ye, and the prophets that prophesie unto you *c*.

*a* They make use of my name, and pretend to say what they say by commission from me, saith the Lord, but there is no such thing, I never gave them authority to speak any such things. *b* And though possibly they do not design your ruine by these practices, for none can be thought to design their own Ruine, yet that will be the end of it, for by this means your hearts are hardened against the Revelations of my Will, by which I shall be provoked to give you up to Ruine, nor shall they escape, for they shall be ruined with you.

16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your Prophets that prophesie unto you, saying, Behold the \* vessels of the LORDS house shall now shortly be brought again from Babylon; for they prophesie a lie unto you *d*.

*d* The Prophet, like Gods faithful servant, spared none, but faithfully gave warning to all sorts, to take heed of the false Prophets, that undertook to foretel that the Vessels of the Temple carried away in the time of Jehoiachin, and his Son Jehoiachin or Jeconiah, of which we read 2 Chron. 36. 7. 20. should be brought back again to Hierusalem, in short time.

17 Hearken not unto them, serve the king of Babylon and live: wherefore should this city be laid waste *e*?

*e* Believe them not, but satisfie your selves as to Gods providence with respect to you, and be content to be subject to the King of Babylon, so may you have your lives for a prey; though you be straitned as to your accommodations and plenteous and splendid way of life, if you do not, your City will certainly be laid waste, and why should you pull such a judgment upon your own heads?

18 But if they be prophets, and if the word of the LORD be with them *f*, let them now make

intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem go not to Babylon *g*.

*f* If they be true Prophets, and have any communion with God, instead of foretelling the bringing back of the Vessels carried away, *g* Let them apply themselves to hinder the carrying away of what Vessels yet remain, and that either in the house of the Lord, or the Kings house, or in Hierusalem, which is to be done no other way, than by pleading with God to turn away his Wrath, and not to bring those Sore Judgments which he is most certainly bringing upon you.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the baces, and concerning the residue of the vessels that remain in this city *h*.

*h* These were all parts of the Temple or Vessels used in it, Vid. 1 King. 7.

20 Which Nebuchadnezzar king of Babylon took not, when he carried away \* captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem *i*.

*i* Concerning the persons and things which the King of Babylon then carried away, See 2. King. 24. 13, 14, 15.

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah, and of Jerusalem *k*.

*k* The Prophet enlargeth his propheticall threatening, and makes it extend to all other Vessels of price, in the houses of the King, the Nobles or more wealthy Citizens.

22 They shall be carried to Babylon, and there shall they be *l* until the day that \* I visit them, saith the LORD *m*, then will I bring them up, and restore them to this place *n*.

*l* See the fulfilling of this Prophecie, 2 Kin. 25. 13, 14, 15. 2 Chron. 36. 18. and that they abode in Babylon till the end of the Captivity, appeareth from Dan. 5. 2. where we read of Belshazzars sending for them to drink Wine in, at his fatal Feast. *m* That is until the expiration of the time of the Jewish Captivity, which was 70 years. *n* The fulfilling of that part of the Prophecie, we have Ezra 1. 7, 8, 9. in these words, Also Cyrus the King brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Hierusalem, and had put them in the house of his Gods. Even those did Cyrus King of Persia bring forth by the hand of Mithredath the Treasurer, he numbered them unto Sherbazzar, the Prince of Judah. And this is the number of them, twenty chargers of Gold, a thousand chargers of silver, nine and twenty knives, thirty basins of Gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All these vessels of gold and of silver were five thousand four hundred. All these did Sherbazzar bring up with them of the captivity, that were brought up from Babylon to Hierusalem, So punctually was Jeremi. his Prophecie in this place fulfilled, and so exactly doth one part of holy writ agree with another, which are great arguments to prove the Divine Authority of the Holy Scriptures.

## C H A P. XXVIII.

1 **A**ND it came to pass the same year, in the beginning of the reigin of Zedekiah king of Judah, in the fourth year *a*, and in the fifth month, that Hananiah the son of Azur the prophet which was of Gibeon *b*, spake unto me, in the house of the LORD, in the presence of the priests, and of all the people, saying *c*,

*a* Here is a great appearing difficulty, viz. how the fourth year, could be called the beginning of Zedekiahs Reign, vvhoh reigned in all but eleven years, vvhich if they be divided into three parts, the fourth year can hardly be in any propriety call'd the beginning of his Reign. Many things are said to untie this knot, vvhich by such as are curious may be read both in the English Annotations, and in Mr. Pools Synopsis, I shall only repeat vvhath seemed to both them, and seemeth also to me the best solution. Though it be said in the fourth year, yet it is not said, in the fourth year of Zedekiahs reign; they therefore think, that the fourth year of the sabbatical house is here intended. The Jews had a kind of Jubilee every 7th. year, it was a year vvhhen the land was to rest and not be tilled, Lev. 25. 1, 2, 3, 4. and in that year they were to release their Debtors & Servants, Deut. 15. 1. vvhich notion of this fourth year is very probable, if the year vvh wherein the City was besieged was a Sabatical year or year of rest. For if Zedekiahs first year were the fourth of the seven that made the Sabbatical circle, his third year was another sab-

K

batical

\* chap. 14. 14.  
& 23. 21.  
& 29. 8.

† Heb. in a lie  
w lyingly.

chap. 28. 3.

\* 2 Chro. 36.  
21. ch. 29. 10.



batical year, and his tenth another, presently after which the City was taken. *b* Of this *Hananiah* we read no more in Scripture, it is probable from the place where he lived, which was one of the Cities of the Priests, that he was a Priest, but no more then a pretended Prophet. *c* He comes to *Jeremy* in the Temple, where he was wont to deliver his Prophecies to confront him in the presence both of the Priests and the people, saying.

2 Thus speaketh the LORD of hosts the God of Israel, saying, I have broken the yoke of the king of Babylon *d*.

*d* The false Prophet counterfeith the stile of the true Prophets, both in the names which he gives unto God, and in speaking of what God would do as if already done.

† Heb. two years of days.

3 Within two † full years will I bring again into this place all the vessels of the LORDS house, that *Nebuchadnezzar* king of Babylon took away from this place, and carried them to Babylon *e*.

*e* It appeareth by what we met with *chap. 27. 16.* that this was the constant Song of the City Prophets at that time, but we read not of any but this *Hananiah*, who was so confident as to limit a time, nor doth he mention any long time, he saith within two full years, but he spake falsely, for it appeareth from *chap. 52. 31.* that he was there 37 years.

† Heb. captivity.

4 And I will bring again to this place, *Jeconiah* the son of *Jehoiakim* king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon *f*.

Only it is admirable, that being so nigh the Kings Court he should mention the return of *Jeconiah* or *Jeconiah*, which had it been true; must have been to the prejudice of *Zedekiah*, for *Jeconiah* was the right Heir to the Crown, being the Son of *Jehoiakim*, *Zedekiah* his Uncle was put in by the Conquerour, but it is probable, he saw *Jeconiah* was more acceptable to the people, and that the faction for the Nephew was greater then for the Uncle. False teachers are always on the greatest side, either for number, or for power.

5 Then the prophet *Jeremiah* said unto the prophet *Hananiah* in the presence of the Priests, and in the presence of all the people that stood in the house of the LORD.

6 Even the prophet *Jeremiah* said, Amen *g*: the LORD do so, the LORD perform thy words, which thou hast prophesied, to bring again the vessels of the LORDS house, and all that is carried away captive, from Babylon into this place.

*g* The true Prophet *Jeremiah*, speaks to this false Prophet with as much boldness as he had spoke to him with impudence, and in the same presence of the Priests, and of the people, but with a preface of great Charity and Modesty. *Amen*, (saith he) which particle is used in Holy writ, either as a particle of *assertion*, as it is most ordinarily used both in this single form, and doubled by our Saviour in the Gospel. Or as a particle of *wishing and praying*, upon which account it is used in the *Lords Prayer*, though there it signifieth more then here, viz. a Faith or Belief, that God will grant the Petitions, as well as a desire that he would grant them; here it signifieth no more then the latter, and is expounded by the next words: Nor indeed doth it, or can it here signifie so much as an absolute hearty desire, for *Jeremiah* could not heartily pray for that which God had told him he would not do. *Jeremy* therefore must be understood here, either to have spoken only as a man, testifying the kindness he had for his Country, then the sense is; If it be the will of God, or may it be the will of God; I wish what thou hast said might come to pass, or else in *sensu composito*. The Lord give unto this people an heart to reform and amend their ways, that the words which thou hast spoken may come to pass.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people *h*.

*h* The word which I am now about to speak concerneth thee, and not thee alone, but all the people, therefore do thou mark it well, and let them mark it also.

8 The Prophets that have been before me, and before thee of old, prophesied both against many countreys, and against great kingdoms, of war, and of evil, and of pestilence *i*.

*i* That is, thou and I are not the first Prophets, that have foretold to Countries and Nations the great Judgments of God coming upon them, War, evil, Pestilence, by evil, some think is to be understood Famine, but it is not much material.

9 The prophet which prophesieth of peace *k*, when the word of the prophet shall come to pass, then shall the prophet be known that the LORD hath truly sent him *l*.

*k* By Peace is here meant *Prosperity*, all good, being by the Hebrews usually understood under the notion of Peace. The Prophets either prophesied evil or good, according as God revealed his will unto them; what way was for them to discover whether the Prophets were truly sent of God yea or no? It was known by the Event, this was the Rule God set *Deut. 18. 22.* When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken. But this was not true on the contrary part, for a Prophet might speak a thing, which thing might come to pass, and yet he be none of the Lords Prophets, nor to be hearkened to, as appeareth from *Deut. 13. 1. 2.* Some have thought, that Prophecies concerning good things always were brought to pass if the Prophet were a true Prophet, but it appeareth otherwise from *chap. 18. 9. 10.* Prophecies both concerning good and evil, might not come to pass, and yet the Prophet be a true Prophet, in case the manners of the people altered, for in all promises of threatnings of temporal good or evil, there is a condition to be understood, God neither by his promises bindeth himself to do good to wicked men, nor by his threatnings tyeth up his own hands from shewing mercy to such as turn good, but some observe yet this difference, that good things are in Scripture never absolutely promised, but they come certainly to pass, and are fulfilled, but God for terror often threatneth evil things, without expressing any condition, when notwithstanding a condition is understood, upon the fulfilling of which the threatning cometh not to pass, as it was in the case of *Nimrod*, upon the prophesie of *Jotham*. But the greater difficulty is to determine by what rule they could judge one a true or false Prophet, if they might not always judge by the event, the coming, or not coming to pass of what he prophesied. I answer, they were to judge from the word of God, as well as from the Event. *Isaiah 8. 20.* therefore *Deut. 13. 1. 2.* the people were commanded not to hearken to that Prophet, which should confirm what he said by a sign or wonder, if his scope were by it to persuade people to idolatry. So that if a Prophet prophesied good, and prosperity to any people, the people were to consider what his scope was, and whether what he prophesied was according to the Law of God, which speaketh no good to a wicked impenitent people, and though what he said came to pass, yet he was to be determined no true Prophet, if what he said were contrary to Gods revealed will, or his scope in speaking of it was to harden people in sinful courses, or to seduce them from the right ways of God. *Jeremiah* here, as to the trial of the truth of his, and *Hananiahs* contrary prophecies appealeth to the Event, telling him, that he as a man, heartily wished that his words might prove true.

10 Then *Hananiah* the prophet took the \* \* chap. 27. 2. yoke from of the Prophet *Jeremiahs* neck, and brake it *m*.

*m* The Prophet *Jeremy* coming into the Temple, with a yoke upon his neck, as a type of the Yoke of the King of Babylon, under which the Jews were to come, gave occasion to the affront given him by the false Prophet, in a further degree of impudence, being thus confronted by *Jeremiah*, he pulls the yoke off *Jeremiahs* neck, and breaketh it in an high and impudent contempt of God, and his will revealed by this prophet, and confirmed by this Yoke as a sign, adding also the following words.

11 And *Hananiah* spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of *Nebuchadnezzar* king of Babylon \* from the neck of all nations within \* chap. 27. 7. the space of two full years *n*. And the prophet *Jeremiah* went his way *o*.

*n* As God hath his Sacraments to confirm the truth of his word, of which his Ministers are the Stewards and Administrators; So the Devil hath his Sacraments, of which his Prophets are the Administrators. God by his Prophet *Jeremy* had revealed his will, as to the King of Babylon's success against many Nations, and bringing them into his servitude, as a Sacrament or sign of this, he had commanded *Jeremiah* to put on a yoke with bonds. *Hananiah* the false Prophet, cometh in the name of God, and declares the contrary, that within two years God would break the king of Babylon, and free the Nations in subjection to him; and as a Sacrament or sign to gain credit to this falsehood, he plucks off *Jeremiahs* yoke, and breaks it, and expounds himself, that God should break the King of Babylon's yoke from the neck of all Nations, and pretends he had a commission from God to say this. *o* *Jeremiah* not able to indure to hear such lyes, goeth avay in testimony of his dissent from him, and adherence to what he had said.

12 Then the word of the LORD came unto *Jeremiah the prophet* after that *Hananiah* the prophet had broken the yoke from off the neck of the prophet *Jeremiah*, saying *p*.

*p* Some

*p* Some time after this, God taking notice of the affront put upon his Prophet *Jeremiah*, for faithfully discharging the message with which he had entrusted him, revealeth his mind unto *Jeremiah*, that he might declare it unto the people, and particularly to this false Prophet.

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron *q*.

*q* *Jeremiah* seeing the impudence of *Hananiah*, and that his further discourse with him would do no good, but it may be have caused more danger to himself, prophesying what was more ingratul to the people, then what the false Prophet prophesied, and possibly desirous further to know the will of God withdrew himself. Soon after God sends him back to the people, and to *Hananiah* with this message; That he by his false Prophesie had done the people no good, but much hurt, further incensed God against them, and provoked him to make their judgment heavier, giving them iron yokes, instead of those of wood.

14 For thus saith the LORD of hosts, the God of Israel, \* I have put a yoke of iron upon the neck of all these nations, that they may serve *Nebuchadnezzar* king of Babylon, and they shall serve him, and \* I have given him the beasts of the field also *r*.

*r* For notwithstanding all he had said, God was resolved to justify his word, and to bring them under subjection to *Nebuchadnezzar*, and to give all they had also into his power.

15 Then said the prophet *Jeremiah* unto *Hananiah* the Prophet, Hear now *Hananiah*, The Lord hath not sent thee, but thou makest this people to trust in a lye *s*.

*s* *Jeremiah* being a second time confirmed in the truth of his Revelation, and having likewise a special Revelation relating to this false Prophet, comes now and tells him his doom, viz. that he should dye within a year, because he had taught people to believe, and to hope for, and trust to what was false, and they were never like to see.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year shalt thou dye, because thou hast taught \* rebellion against the LORD *t*.

*t* And because by this his Doctrine he had made God a liar, contradicting his will revealed by *Jeremy*, and by it taught people to hold out against *Nebuchadnezzar*, and not quietly to yield to him.

17 So *Hananiah* the prophet died the same year, in the seventh moneth *u*.

*u* That is within the compass of a year after that *Jeremiah* had spoken these words, within 2 months after that *Jeremy* had thus prophesied, as appeareth from *ver. 1.* so dangerous a thing it is for Ministers to teach people contrary to the revealed will of God.

## CHAP. XXIX.

**N**OW these are the words of the letter, that *Jeremiah* the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom *Nebuchadnezzar* had carried away captive from Jerusalem to Babylon *a*.

*a* There were two carryings into the captivity of *Babylon*, the latter about 11 or 12 years after the former, the first was in the time of *Jehoiachin*, of which we read in *2 Kings 24. 14.* When the prince, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths were carried away, as we read there, amongst whom were some Priests and Prophets.

2 After that \* *Jeconiah* the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths were departed from Jerusalem *b*.

*b* After this Captivity.

3 By the hand of *Elasah* the son of *Shaphan*, and *Gemariah* the son of *Hilkiah*, whom *Zedekiah* king of Judah sent unto Babylon to *Nebuchadnezzar* king of Babylon, saying *c*,

*c* *Zedekiah* the King of Judah having some occasion to send two messengers, named *Elasah* and *Gemariah* to Babylon, whether to carry his tribute money, or upon what other errand is not expressed. *Jeremiah* knowing that as there were some false

Prophets at Jerusalem, who fed people with hopes of a speedy return, so there were some with them in *Babylon*, who did the like, (two of which he afterwards in this Chapter reflecteth upon) writeth the following letter, and sends it by these two messengers, to quiet the peoples minds, and to help to compose their spirits, disturbed by these false Prophets, and raised up to vain and idle hopes for which there was no ground at all.

4 Thus saith the LORD of hosts the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon *d*.

*d* So as this Letter was not wrote from himself advising them charitably, but he had commission from God by whom he minded them, as the principal efficient cause they were ordered to be carried away, though their own sins were the meritorious cause, and *Nebuchadnezzar* with his Captains and Soldiers were the instrumental cause.

5 \* Build ye houses, and dwell in them, and plant \* *ver. 23.* gardens, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished *e*.

*e* That is, be not uneasy in your minds, not resolving what to do, through the prophesies of the false Prophets, that tell you the Captivity shall be but two years, or at least very short; But do all things which you would do, if *Babylon* were to be your fixed habitation, (as it is like to be for seventy years, say the Prophets, what they please) Marry, and give, and take in Marriage, do whatsoever it becometh prudent men to do, who would accommodate themselves in a place, where they are like to abide, and preserve their Families that they might not be utterly extinguished. The words must not be understood as a precept, obliging all in the Captivity to do every of these things, which it may be they were not all able to do, but as a counsel and advice not to forbear any thing of this nature, which they would do, if they did fully believe they were to abide in a place seventy years.

7 And seek the peace of the city, whither I have caused you to be carried away captives *f*, and pray unto the LORD for it *g*, for in the peace thereof shall ye have peace *h*.

*f* That is, seek to God for it, or rather, live peaceably in it, and by all lawful means seek the welfare of it, do not raise any tumults or seditions, nor take part with those that do. *g* And while your Captivity lasts do you pray for it, (from whence those who think that Christ hath added new moral precepts, and reckon this precept of praying for enemies as one, may understand, that praying for enemies was but a branch of that love to our Neighbour, which God required under the Old Testament) for it was lawful for them to pray against *Babylon* at other times, *Psal. 137. 8. Jer. 51. 35.* but when God hath put a yoke upon our necks, we must patiently wait until he takes it off. The Lawyers say that *Protestum* requireth Allegiance to Governours; This Text lets us know also that it requireth our prayers for them; though they be Conquerours and Tyrants. *h* For God having by his providence casts us under their power, our peace dependeth upon theirs.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets, and your diviners that be in the midst of you, \* deceive you, \* *chap. 14. 14. and 23. 21. and 27. 15.* neither hearken to your dreams which ye cause to be dreamed *i*.

*i* The Lord knows that you have a company of false Prophets, that tell you other things, and promise you a sudden return out of your Captivity, pretending to know it by Revelation from God, or by divination, &c. or to have it discovered to them in dreams. It is the will of God that you should not hearken to them, for they do but deceive you, and ye are accessory to your own ruine, they see you are pleased to hear such stories, and that causeth them to dream, as *chap. 5. 31.* The prophets prophesie falsely, and the priests bear rule by their means, and my people love to have it so, thus *Isa. 30. 10.* They said to the seers, see not, and to the prophets, prophesie not to us right things, speak unto us smooth things, prophesie deceits. False teachers and guides of peoples souls are the greatest plague can befall a Nation, people from them expecting to hear the mind of God, and for the most part, people are accessory to their own ruine, in them it can indeed hardly be imagined, what other temptation, persons whose office it is to reveal the mind of God, should have to do otherwise, but the humouring and pleasing of a corrupt people, who through their fondness of their lusts are not patient of sound Doctrine, so as though the Church of God hath in all Ages been troubled with dreamers, yet it is a wicked people that causeth them to dream.

9 For they prophesie † falsely unto you in my † *† Heb. in a lie.* name; I have not sent them, saith the LORD.



10 ¶ For thus saith the LORD, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place *k*.

*k* From this Text appears that the seventy years Captivity were to be accounted from the first carrying into Captivity in the time of *Jehsjackin*, so that eleven years of it were elapsed before *Zedekiah* was carried away. Whatever, saith the Prophet, these dreamers tell you, you must abide 70 years in *Babylon* accounted from your first going thither, it is therefore your Wisdom to acquiesce in the Will of God, and to compose your selves, and to encourage you, the Lord by me assureth you that after those seventy years shall be expired, as he hath now visited you with evil, so he will visit you for good, and fulfil the promise he hath made to you, and you shall return again to *Jerusalem*: we have the fulfilling of this recorded in 2 *Chron.* 36. 21, 22. *Ezra.* 1. 1. The promise was before, *chap.* 25. 12. and 27. 22. *Daniel* understood it from the words of this Prophecy, *Dan.* 9. 2. which put him upon prayer, at the expiration of that time.

11 For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you an *†* expected end *l*.

*†* Heb. end and expectation.

*l* This deliverance will not depend upon your Merits, but upon my own Mercy, and kind thoughts and purposes I have for the seed of *Abraham* my servant, and I am resolved in my own thoughts what to do, I intend not the blotting out of the name of *Israel* from the Earth, but to give such an end to their trouble as themselves expect and desire, though not so soon as they may expect it, being deceived by their Prophets. There shall be an end of your Captivity in my time, and that is after you shall have fulfilled seventy years in that Captivity.

*†* *Dan.* 9. 3. *¶* 12 Then shall ye *\* call upon me, and ye shall go and pray unto me, and I will hearken unto you m.*

*m* I will not only give you a temporal Salvation and deliverance, and bring you into your own land, but you shall go thither with new hearts, you shall worship Idols no more, but you shall worship me, and be serious and diligent in your addresses and applications to me, and I will listen to you in those applications.

*\* Lev.* 26. 40. *Deut.* 30. 1. 13 And *\* ye shall seek me, and find me, when ye shall search for me with all your heart n.*

*n* That is, sincerely; as *Psal.* 119. 2.

*\* Deut.* 4. 7. *Psal.* 32. 6. & 46. 2. *1st.* 55. 6. *\* chap.* 25. 3. 14 And *\* I will be found of you, saith the LORD, and I will turn away your captivity, and *\* I will gather you from all the nations, and from all the places, whither I have driven you, saith the LORD, and I will bring you again into the place, whence I caused you to be carried away captive m.**

*m* This verse containeth no more than was said before, only it is repeated in a little different phrase, for the further confirmation of their Faith, and the promise is a little enlarged. God saith he will be found of them; that is, he will answer them. It is expressed in this notion to correspond with the term seeking, by which prayer is expressed, and to let us know, that those that will have Gods favour must find it; which implieth a seeking and inquiry after it. The promise which before mentioned only their return from *Babylon*, is enlarged, and made here to extend to all places whither they were driven, for though the body of the people were carried to *Babylon*, yet it is more than probable, that many of them shifted for themselves into other Countries, and were in Exile, but not in Captivity. *Cyrus* his Proclamation, 2 *Chron.* 36. 22, 23. extended to his Whole Empire.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon *x*.

*x* The Prophet here turneth his speech to some wicked *Jews*, that were in *Babylon*, or in *Judea*, and more believed some false Prophets, who told them of a much quicker return, then *Jeremy* telling them the truth from the mouth of God.

16 Know, that thus saith the LORD, of the king that sitteth upon the throne of *David*, and of all the people that dwell in this city, and of your brethren that are not gone forth with you into captivity.

*y* The word know is, as some think, needlessly supplied, for the following Particle might be as well translated, for or because, or therefore. By the King he meaneth *Zedekiah*, whom he chuseth to express under the notion of him that sitteth upon the throne of *David* to take away the vain hopes which the *Jews*

conceived from the promises which God had made to *David* and to his seed.

17 Thus saith the LORD of hosts, Behold I will send upon them the *\* sword, the famine* *\* chap.* 24. 10. and the pestilence, and will make them like *\* vile figs that cannot be eaten, they are so evil.* *\* chap.* 24. 2.

18 And I will persecute them with the sword, and with the famine, and with the pestilence, and *\* will deliver them to be removed to all* *\* Deut.* 28. 25. the kingdoms of the earth, *†* *\* to be a curse,* *chap.* 15. 4. & 34. 17. and an astonishment, and an hissing, and a reproach among all the Nations whither I have driven them *z*.

*†* Heb. for a curse. *\* chap.* 42. 18.

*z* These verses contain no more then the threatening which we have had more then once before, he had compared them to vile figs, *chap.* 24. 8. and *ver.* 9. and 10. there threatened them with being made a reproach, a proverb, a taunt, and a curse, and consuming them with the sword, famine, and Pestilence, the same thing before delivered by word of mouth to those in *Judea*, is here repeated in a letter to that part of the *Jews* in *Babylon*, to take them off from giving credit to their false Prophets whether in *Judea* or in *Babylon*, who deluded them with the promises of a speedy return. Believe it (saith the Prophet) you shall be so far from returning, whatever your idle Prophets tell you, that your Brethren that are here shall be brought to you, or destroyed with the sword, the famine, and the Pestilence, or scattered into other Kingdoms, where they shall be made, a curse and an astonishment, and an hissing, & a reproach.

19 Because they have not hearkened to my words, saith the LORD *a*, which *\* I sent unto* *\* chap.* 25. 4. them by my servants the prophets, rising up early, and sending them *b*, but ye would not hear saith the LORD *c*.

& 32. 33.

*a* A contempt of the word of the Lord was the cause of this peoples ruine, and will be the cause of ruine to any people. See *chap.* 7. 26. and 11. 7. 8. and *ver.* 23. *b* Left they should say that they onely disobeyed the Prophets, God mindeth them, that in not hearkning to them, they did not hearken to him. The same thing Christ saith of the Gospel Ministers, *Luk.* 10. 16. The not believing, or not obeying, what Ministers teach not in a due discharge of their office revealing the Will of God, is no contempt of God, but of them who for that cause deserve to be contemned, but supposing that what Ministers deliver be the Mind and Will of God revealed in holy Writ, and but a true explication, and application of that, not to hearken to God, and not to hearken to them is the same thing. *c* Ye wilfully refused to believe them, speaking the Truth to you in my name, and to obey those monitions they gave you by my direction. All this was a not hearing God.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity whom I have sent from *Jerusalem* to *Babylon d*.

*d* Those phrases *I have sent, and I have driven, &c.* are diligently to be observed by us. There is no evil in Cities or Nations which is an evil of punishment, but whoever be the instruments to bring it, God is the Author of it. These phrases also signified to those *Jews*, that God was likeliest to know best how long they should stay there because he sent them thither.

21 Thus saith the LORD of hosts, the God of *Israel*, of *Ahab* the son of *Kolaiah*, and of *Zedekiah* the son of *Maaseiah*, which prophesie a lye unto you in my name, Behold I will deliver them into the hand of *Nebuchadrezzar* king of *Babylon*, and he shall slay them before your eyes *e*.

*e* Of these two persons we read no more in Holy Writ; that they pretended to be Prophets, that they abused the name of God, pretending to reveal his Will, when as what they said was not the Will of God, but a falsehood, we learn out of this verse, and that they were both of them burnt by the King of *Babylon* we find in *ver.* 22. what the falsehoods they published were, is not expressed, but it is most probable they were some of those that pretended that God had revealed to them, that within two years, or a short time, the Captives carried away with *Jehoiakim* should return out of *Babylon*. God here tells those that were of the Captivity, that those two Wretches should themselves be carried unto the Captivity of *Babylon*, and there slain.

22 *\* And of them shall be taken up a curse* *\* Sec Gen.* 48. by all the captivity of *Judah*, which are in *Babylon*, saying, the LORD make thee like *Zedekiah*, and like *Ahab*, whom the king of *Babylon* roasted in the fire *f*.

20.

*f* As false Teachers are of the highest sort of Transgressors, speaking lies in the name and under pretence of the Authority of

of the God of Truth: So God in his providence ordinarily makes them the greatest examples of his vengeance. God threatneth to bring them to an end that should turn into a proverb, that when men had a mind to curse others, wishing them the greatest evils, they should pray to God to make them like *Ahab* and *Zedekiah*, when the King of *Babylon* burnt, or roasted in the fire, the word **דָּבַר** signifieth both, *Levit.* 2. 14. and roasting (signifieth only to burn by degrees, which probably was the special punishment of these two false Prophets, for we learn from the instance of the three children, *Dan.* 3. 19. That the consuming of persons slowly in a fiery Furnace, was a kind of punishment in use amongst the *Chaldeans*.

\* chap. 23. 14. 23 Because \* they have committed villany in *Israel*, *g*, and have committed adultery with their neighbours wives *h*, and have spoken lying words in my name, which I have not commanded them *i*, even I know, and *am* a witness, saith the LORD *k*.

*g* The reason here given must not be understood as the reason of the King of *Babylon's* punishment of them, but why God gave them up into his hands, because they had committed villany or folly in *Israel*. *h* Which is expounded by the next words they had committed adultery with their neighbours wives. All sin is folly, and so called in Scripture, uncleanness particularly, *Gen.* 34. 7. here it is called *villany*, to denote the hainousness of it, especially in those whose office it was to teach others that they ought not to do it, *Rom.* 2. 22. Falseness in discharge of a trust is ordinarily attended with debauchery of life, nor indeed can it be reasonably imagined, that those who, to humour men, have debauched their Consciences, and declared things as the will of God, which they know are not so, should be more true and honest in their conversation towards men. *i* The second crime of these false prophets was, what gave them their denomination, teaching people what God never bid them speak. *k* Now thus saith the Lord *I know*, and *am* a witness to, their adulteries are in secret, but I *am* a witness to them; the poor people do not know that they teach them lies, but I know it. God will deal with men not according to what men like themselves know of them, and can prove against them, but according to what he knowes, and can witness against them.

24 ¶ Thus shalt thou also speak to Shemaiah the *Nehelamite*, saying *l*.  
¶ Or, the dreamer.

*l* We have no guidance from any other Scripture, to teach us who this *Shemaiah* was, but it is very probable that he was one of those who at this time were in the Captivity of *Babylon*, and so came to the knowledge of *Jeremiah's* Letter, mentioned in the beginning of the Chapter, and wrote what followeth to *Zephaniah*, the Son of *Maaseiah* the Priest, and the rest of the Priests, to have *Jeremiah* punished; but why he is called the *Nehelamite* is not so evident, for that the word is derived from **נְהִלָּה** a dreamer, is not very probable, we read of no such place in *Judea* as *Nehelam* or *Halemi*, but we cannot imagine that the names of all the Towns in *Judea* are to be found in Scripture, he is thrice in this Chapter called the *Nehelamite*; so as it is probable that there was such a place as *Nehelam*, from whence he was.

25 Thus speaketh the LORD of hosts the God of *Israel*, saying, Because thou hast sent letters in thy name to all the people that are at *Jerusalem*, and to *Zephaniah* the son of *Maaseiah* the priest, and to all the priests, saying,

26 The LORD hath made thee priest *m* in the stead of *Jehoiada* the priest *n*, that ye should be officers in the house of the LORD, \* for every man that is mad, *o* and maketh himself a prophet, that thou shouldst \* put him in prison, and in the stocks *p*.  
\* 2 Kings 9. 11.  
Acts 26. 24.  
\* chap. 20. 2.

*m* That is high Priest, as some have thought, but it appears from 2 Kings 25. 18. that *Seraiab* was at this time the High Priest, and this *Zephaniah* was the second Priest, as he is there stiled; as also chap. 52. 24. nor must any think, that the *Jehoiada* here meant was the immediate predecessor of *Zephaniah*, for besides that *Jehoiada* was High Priest, which *Zephaniah* never was; there were near 200 years betwixt the death of *Jehoiada*, and this time, in the stead thereof here signifieth, that thou shouldst be like the good High Priest *Jehoiada*, unless some other *Jehoiada* was meant, who was turned out, and this *Zephaniah* put in his room. *n* That thou mightest have a care of Religion, and particularly take care of persons, who being mad or phrenetick make themselves Prophets. *p* The Priests had a power to restrain such persons by imprisoning them, or putting them in the stocks, by which most agree a particular punishment is expressed, but for the nature and way of it, it is not determined; those who in so incertain a thing, have a mind to read what hath been said, may find it both in Mr. *Pool's* *Synopsis Criticorum*, and the *English Annotations* upon this verse, but the Learned Author of them reciting what Authors have said, concludes it at last not with any certainty to be determined.

27 Now therefore, why hast thou not reprov'd *Jeremiah* of *Anathoth*, which maketh himself a prophet to you *q*.

*q* He means it of an active real reproof, as appears by what went before, he would have had *Jeremiah* imprisoned, or put to that punishment which they called the stocks, the nature of which we cannot determine, concluding him to be but a mad man, and one who was not made a Prophet by any immediate mission from God, but had only made himself a Prophet.

28 For therefore he sent unto us in *Babylon*, saying, This captivity is long, build ye houses, and dwell in them, and plant gardens, and eat the fruit of them *r*.

*r* The matter of fact was true, as appeared *ver.* 5. 6. but it was false that this was the effect of plenty, or that he spake this of his own head, without commission from God, for he wrote nothing of this nature, but by order from God, as appeareth from *ver.* 4. where he began his Letter with; *Thus saith the Lord of hosts, the God of Israel.*

29 And *Zephaniah* the priest read this letter in the ears of *Jeremiah* the prophet *s*.

*s* It is incertain whether *Zephaniah* did this out of kindness to *Jeremiah*, for we read he was sent to *Jeremiah* upon messages, chap. 21. 1. and 37. 3. from the King, or because he would not apprehend him, before he heard him, and let him know that he did nothing against him, but upon information, &c.

30 Then came the word of the LORD unto *Jeremiah*, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD, concerning *Shemaiah* the *Nehelamite*, because that *Shemaiah* hath prophesied unto you, and I sent him not, and he caused you to trust in a lie *t*.

*t* This is the great mischief of false Teachers, they are the causes of peoples trusting in lies, and from hence the sins of false Prophets are ordinarily aggravated.

32 Therefore thus saith the LORD, Behold, I will punish *Shemaiah* the *Nehelamite*, and his seed *u*: he shall not have a man to dwell among this people *v*, neither shall he behold the good that I will do for my people, saith the LORD *x*, because he hath taught rebellion against the LORD *y*.

*u* Punishments of this life ordinarily are extended to the Children of sinful Parents, for the Parents sake, who are punished in their Children, being *Res parentum*, a considerable part of their Parents goods and portion. *v* He and his whole posterity shall be rooted out; *x* And neither he nor they shall live to the time of my peoples return from the Captivity of *Babylon*. *y* Because by the falsehoods which he hath taught, he hath been an instrument to make people disobey the commands of God, we had the same clause, chap. 28. 16. such a kind of threatening we find *Amos* 7. 17. denounced by that Prophet against *Amaziah* the priest of *Bethel*, forbidding him to prophesie at *Bethel*, because it was the Kings Court and Chappel. To obstruct the Revelation of Gods will to people, or to publish what is contrary to it, to seduce people from believing it, or yielding obedience, are both crimes that have been, and will be of fatal consequence to them, and their Families, who are so hardy as to incur the guilt of them.

## C H A P. XXX.

THE word that came to *Jeremiah* from the LORD, saying *a*.

*a* This Title is thought to extend to all we have, both in this and the next Chapter, both which mostly consist of comfortable promises of the restoration of this people, and teacheth us what ought to be the matter of our Sermons; we ought to speak nothing for substance, but what we can justify to come from the Lord, which all Doctrine doth, that is borrowed on Scripture, though opened, and made more plain and intelligible by words formed in our own minds.

2 Thus speaketh the LORD God of *Israel*, saying, Write thee all the words that I have spoken unto thee in a book *b*.

*b* It is incertain whether this was a command from God to *Jeremiah*, to record all the Revelation which God had made to him, or only the Revelation contained in this, and the following Chapter, which consist chiefly of promises of the peoples restoration, & so God might command them to be written, that they might not be forgotten, but be at hand for the people to read during their captivity, to keep up their faith and hope in God:



A Book in the *Heb.* Dialect signifieth any parchment or rowl ; God would have them recorded to testifie his Truth, and the truth of the Prophet when they should see the things accomplished.

3 For lo, the dayes come, saith the LORD, that I will bring again the captivity of my people Israel and Judah *c*, saith the LORD, and I will cause them to return to the land that I gave to their fathers, and they shall possess it *d*.

*c* The reason why God would have the prophesie written was for a memorial of Gods Truth in his promises. *Israel* never returned as to the body of the people, but those of the ten Tribes which were Gods People did return ; we read *Luk.* 2. 36. of one *Anna* who was of the Tribe of *Asher*, and many more doubtless did return according to the Promises, *chap.* 3. 12. 14. & 23. 6. & 31. 1. 6. *Ezek.* 37. 21. 22. *d* It is uncertain whether this promise of returning to their own land, were fulfilled in these few of the ten Tribes who joined themselves with those of *Judah* after they were returned from *Babylon*, or remaineth yet in part to be fulfilled. The former is most probable, and that there shall be no such time when the *Jews* shall return again to *Jerusalem*, and possess their own land, for it is hard now to give an account where the posterity of the ten Tribes be, by whose return, the promise should be justified. Besides that the Phrase in the beginning of this verse. *For lo, the dayes come*, seem to import a more speedy fulfilling of the promise, then after some thousands of years, though it is certain the *Jews* feed themselves with some such expectations.

4 ¶ And these are the words, that the LORD spake, concerning Israel, and concerning *Judah*.

5 For thus saith the LORD, We have heard a voice of trembling, ¶ of fear, and not of peace *e*.

*e* God here speaketh, but whether personating other Nations, or the Jewish Nation is not agreed, nor yet whether this Text refers to the times of the *Messiah* when the Nations should tremble, or the time when *Darius* invaded *Babylon*, or the times of *Gog* and *Magog* (of which read *Ezek.* 38.) Or the time when the *Chaldeans* invaded *Judah*, this last seemeth most probable, and that God by this intended onely to rowse the *Jews* out of their security, and put them off from expecting peace according to the flatteries of the false Prophets, assuring them that the times that were coming next were not times of Peace, but such as should make them tremble.

6 Ask ye now, and see whether † a man doth travail with child ? wherefore do I see every man with his hands on his loins, \* as a woman in travail *f*, and all faces are turned into paleness *g*.

*f* The voice which I hear is not the voice of women, but of men, and those the strongest and stoutest men, yet it is a voice like the voice of Women in travail, roaring out through their pains, and the posture I see the generality of men are in, is like the posture of Women in travail, who hold their hands upon their loins, hoping thereby to abate their pain. Was it ever heard that Males had the pains that use to attend Child-bearing Women ? *g* And all mens faces look as if they had the yellow jaundise ; or are of the colour of blasted Corn as the word signifieth, *Deut.* 28. 22.

7 \* Alas, for that day is great, so that none is like it *h* : It is even the time of Jacobs trouble *i*, but he shall be saved out of it *k*.

*h* It is no wonder that there is such a trembling upon all hearts, such a consternation and great complaining, for it will be a time of no ordinary calamity, but of great evil and misery, in the same sense as it is called a great day. *Joel* 2. 11. great and terrible ; and *Zeph.* 1. 14. &c. there never was such a day before. *i* It will be a day of trouble to those that are the posterity of *Jacob*, both good and bad, they shall not be delivered from it, but they shall be delivered out of it.

8 For it shall come to pass in that day *l*, saith the LORD of hosts, that I will break his yoke from off thy neck *m*, and will burst thy bonds *n*, and strangers shall no more serve themselves of him *o*.

*l* Not in that great day before mentioned, but in the day when God should deliver the seed of *Jacob* out of trouble. *m* God threatens to break the yoke of the King of *Babylon*, that is to break that power of his which for 70 years he should exercise in keeping the *Jews* under, *n* And he would break the bonds in which they should be kept. *o* And foreign Nations should no more serve themselves upon the *Jews*.

9 But they shall serve the LORD their God,

and David their King *p*, whom I will raise up unto them *p*.

*p* Who is here meant by *David* is not well agreed. Some think this promise was fulfilled in the rule of *Zorobabel*, and chose after the Captivity of *Babylon*, of the family of *David*, who ruled over the *Jews*, though not under the stile of Kings, others think that *Christ* is intended as in the other Parallel Prophesies, *Ezek.* 34. 23. & 37. 22. *Hf.* 3. 5. and that the deliverance here promised was spiritual, and indeed uniefs we so understand it, it will be hard to assign a time when the promise of the former and this verse was made good, for upon the return from the Captivity to the coming of *Christ*, and from his time to this day, other Nations have served themselves upon the *Jews*, and they have been in perpetual servitude, first to the *Persians*, then to the *Grecians*, then to the *Romans*, in a servitude to whom they were at the coming of *Christ*, and soon after miserably subdued by them, and since that time almost all Nations have served themselves of the *Jews*. Either therefore this prophesie must be understood in a spiritual sense of the Kingdom of *Christ* under which the *Jews* that received him were made spiritually free. Or else there is a time yet to come, when this ancient people of God shall be restored to a further Civil liberty, than they have enjoyed, ever since the Captivity of *Babylon*, and be more fully converted to *Christ*, than they yet are ; towards which sense many Texts of Scripture, besides this, look ; particularly *Rom.* 11. 25. 26.

10 ¶ Therefore \* fear thou not, O my servant Jacob *r*, saith the LORD, neither be dismayed, O Israel ; for lo, I will save thee from afar, and thy seed from the land of their captivity *s*, and Jacob shall return, and shall be in rest and quiet, and none shall make him afraid *r*.

*r* You that are my servants, and the posterity of *Jacob*, though your Captivity be threecore and ten years, yet be not afraid that I have quite forgotten you, or my promise made to your Fathers. *s* For I will assure you that though I have for your sins sent you afar off, yet you are not beyond the reach of my saving Arm. *t* You shall return out of the Captivity of *Babylon*, and be at rest, as they were for 150 years during the time of the *Persian Monarchy*. A short History of which we have in the Books of *Ezra* and *Nehemiah*.

11 For I am with thee saith the LORD ; to save thee *u* : \* though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee *w* : But I will correct thee \* in measure *x*, and will not leave thee altogether unpunished *y*.

*u* To save thee, with a Temporal Salvation, and deliverance, and those of thee, who are *Israelites* indeed with a spiritual and eternal Salvation, but the first is what is here principally intended. *w* God puts a difference betwixt the chastisements of his People, and the punishment of their Enemies, the latter he destroyeth with an utter, and total destruction, to make an end of them, but he chastens his People like a father for their profit, and will not bring them to utter ruine. *x* He corrects them in measure ; the *Hebrew* word signifieth in judgment ; that is, not in Equity onely, but in Wisdom, or with Moderation, whereas he is said to punish his Enemies in fury. There are many Texts of Scripture that mention this difference which God puts betwixt his punishing his people, and his punishing their Enemies, *Isa.* 26. 14, 19. & 27. 7, 8. *y* But yet God will not let his own people go altogether unpunished, that by it they may be reclaimed, and the World may take notice that God is of purer eyes than that he can in any persons behold iniquity.

12 For thus saith the LORD, Thy \* bruise \* chap. 15. 18 is incurable, and thy wound is grievous *z*.

*z* Interpreters generally understand by *bruise* or wound here, the state that the *Jews* should be in, in the Captivity of *Babylon*, which would be miserable and so miserable that it would be incurable from any hand except the hand of God, but I do not understand why it may not as well be interpreted of their sinful state, with reference to Gods purpose, and interpreted by *2 Chron.* 36. 16. where it is said the wrath of God arose against them till there was no remedy. They had sinned to that degree that God had resolved into Captivity they should go, and there should abide till the determination of 70 years.

13 There is none to plead thy cause † that thou † Heb. for binding up or pressing. mayest be bound up : \* thou hast no healing medicines *a*.

*a* Concerning the general design of the Prophet in these words, all Interpreters seem agreed that the Prophets Scope is to bring their uneasie thoughts to a rest, and make them rest satisfied with the Providence of God, for there was no resistance of the Will of God which he metaphorically expresseth under the notion of one miserably and incurably wounded, whom no Physician

\* *Isa.* 41. 13. & 43. 5. & 44. 2. chap. 45. 28.

\* *Psal.* 6. 1. chap. 10. 24. & 45. 28.

\* chap. 15. 18

\* chap. 8. 22.

¶ Or, there is fear, and not peace.

† Heb. A male.

\* chap. 4. 31. and 6. 24.

\* Amos 5. 18.

Physician or Chirurgion could heal, and for whom there was no effectual Plaster, but concerning the particular sense of the *Hebrew words*, much is critically said, which I conceive not my work to repeat, nor is it of much moment to us to know, whether the word more properly signifies *healing medicines*, or *cures of cure*, or *plasters*; those who are curious may read sufficiently about it in the *English Annotations* upon the Text. It may be more material to consider whether the Prophets meaning be, there was none would do it, or there was none could do it, or there was none should do it, that is, whom God would admit at present to do it, as he elsewhere saith, though *Nath*, *Daniel* and *Job*, and though *Moses* and *Samuel* stood before him, they should save none but their own Souls; the Prophets design doubtless was to satisfy this people, that there was no present remedy for them but Patience, though some would in charity plead for them, and though their false Prophets might promise a cure, yet in very deed God would admit now of no plea for them, and all means that could be used for their more speedy restoration, would prove no healing medicines, but like medicines that make the Patients worse, and irritate, instead of allaying their distemper.

14 All thy lovers have forgotten thee *b*: they seek thee not, for I have wounded thee with the wound \* of an enemy, with the chastisement of a \* cruel one *c*, for the multitude of thine iniquity, \* because thy sins were increased *d*.

\* Job 13. 24. and 16. 9. and 19. 11. \* Job 30. 21. \* chap. 5. 6.

*b* In the time of thy prosperity thou hadst many friends, but now they have forgotten thee, very probably the *Egyptians* and *Assyrians*, whose help the *Jews* made often use of, are the lovers here intended, 2 *Chron*. 28. 21. *Hys*. 12. 1. indeed the *Egyptians* were before conquered, or very much brought low, by the King of *Babylon*. *c* They see the miserable case they are in, and now do not cover thee as formerly, they discern that I have wounded thee with such a wound, as cruel men use to give their enemies. *d* Though it be in me no act of cruelty, for it is but in a just punishment of your iniquities, which were increased to a very great multitude.

15 Why criest thou for thine affliction? thy sorrow is incurable *e*, for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee *f*.

*e* Why complainest thou of my dealings with thee? or as *chap*. 15. 18. The cause of thy sorrow is incurable, or as others, why complainest thou that thy sorrow is incurable. *f* Though I be so, yet thou hast no reason to complain of my dealings, for thy destruction is of thy self; I am just in what I have done, for I have but given thee that death which is the wages of thy work of sin; nor was I suddenly provoked, it is for the multitude of thine iniquities, and in that case the living man hath no just reason to complain, *Lam*. 3. 39.

\* *Exod*. 23. 22.

16 Therefore *g* all they that devour thee \* shall be devoured, and all thine adversaries, every one of them shall go into captivity, and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey *h*.

*g* The particle *כִּי* is thought here to be ill Translated therefore, for manifestly it is not a causal or illative, and those who interpret it *therefore*, refer it to what went before, *verse* 10. 11. It were better Translated *nevertheless*, or *notwithstanding* yet, so the learned Author of the *English Annotations* thinks it should be Translated, *Ista*. 7. 14. and 30. 18. and in many other Texts. *h* So this Text is a declaration of Gods free mercy, though this people had justly provoked the Lord by their iniquities to punish them, yet he would at length revenge them of their enemies, and those that spoiled them should feel his justice, and be themselves spoiled, so *Ista*. 10. 12. and 33. 1. God ordinarily punisheth those that have been enemies to his people, more severely than his people have been punished by them, the reasons are, because though they serve God in chastising his people, yet they do it not designedly; *Ista*. 10. 7. and commonly they exceed a measure in their executing Gods vengeance.

17 For I will restore health *i* unto thee, and I will heal thee of thy wounds, saith the LORD, because they called thee an Outcast, saying, This is Zion, whom no man seeketh after *k*.

*i* As the miserable state of this people was by the Prophet *verse* 12. 13. described under the similitude of a man wounded, and bruised, and sick, so their more prosperous state is described under the notion of health, and Gods action in restoring them, express under the notion of healing, both here, and in many other Texts, *Ista*. 6. 10. and 19. 22. and 57. 18. 19. *k* The particle here Translated *because* may so signify here, for often the scorn and contempt of Gods peoples enemies, causeth God to make haste to their salvation, and deliverance, but many think that it were better Translated *although*, as it is, *Jos*. 17. 18. though the Heathens call thee one that I have cast off, as a man doth his Wife; yet they shall see the contrary, for I will heal

thee of thy wounds, *k* Though they deriding say, this *Zion* whom none cares for: Some think that in this they alluded to the original signification of the word *Zion*, which is a dry or waste place.

18 ¶ Thus saith the LORD, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling places, and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof *m*.

*l* This verse manifestly is a promise of the rebuilding of the City, and was fulfilled in the times of *Ezra*, and the term *captivity*, which in its proper sense relates to persons, not to places, being here applied to places, signifies the miserable state of *Jerusalem*, upon the taking it by *Nebuchadnezzar*, which God promisseth to change or alter under the notion of *bringing again*: So we read of the captivity of *Job*, who yet strictly was never a captive, *Job* 42. 10. *m* Whether by the term *heap* be meant the heap of rubbish, into which the City was turned upon the taking of it by the King of *Babylon*, or the *hill* upon which the City was builded, is not much material; by the *Palace* is meant either the Kings house, or the Temple; So the verse is a promise of the building again of the City, the Temple, and the chief Governours house, all which was fulfilled by *Ezra*, *Nehemiah*, and *Zorobabel*, the History of which we read in the books wrote by *Ezra* and *Nehemiah*.

19 And \* out of them shall proceed thanks- \* *Ista*. 35. 10. giving *n*, and the voice of them that make merry *o*, and I will multiply them, and they shall not be few *p*; I will also glorify them *q*, and they shall not be small *q*.

*n* Thanksgiving to God, as *chap*. 17. 26. either thank-offerings, *Lev*. 7. 12, 13. or vocal Thanksgivings. *o* Either in a religious sense, or in a civil sense, if it be taken in the former it signifies their mirth at their Religious Festivals, of which we read much in Scripture, *Psal*. 42. 4. and 118. 15. &c. if in the latter, it signifies their happy and joyful state after their restoration. *p* Though they be diminished in the captivity, yet I will return to them in my wonted providences, and multiply them according to my promise to *Abraham*, so as they shall be for number many. *q* And as to their quality it shall be honourable, though during those 70 years they shall be a people of mean, and no reputation, yet after that time they shall recover their ancient reputation, and again be a people great for honour and glory.

20 Their children also shall be as aforetime *r*, and their congregation shall be established before me *s*, and I will punish all that oppress them *t*.

*r* Their posterity also shall be as happy, and in as much repute, as they were before this carrying into *Babylon*. *s* Their Church, or the body of the people of the *Jews*, shall from Generation to Generation be established. *t* And though in those times there will be some that will oppress them, yet they shall not escape my vengeance that do it, for I will protect and defend them.

21 And their nobles shall be of themselves, and their governour shall proceed from the midst of them *u*, and I will cause him to draw near, and he shall approach unto me *v*: for who is this that engaged his heart to approach unto me? saith the LORD *p*.

*u* This promise was made good in *Zorobabel*, and other Governours of the *Jews* after their return out of captivity, till they came to be subdued by the *Romans*. Some restrain this unto Christ, and make it a prophesie of Christ, being born of the Jewish Nation, it is he they say that was meant by *David*, *verse* 9. and it is not improbable that the sense of the Text may reach unto Christ, but it seems literally to be understood of *Zorobabel*, and to be opposed to *strangers* ruling over them, which was no small piece of their calamity, while they were in captivity. *v* That is he shall serve me, and I will favour him, or this people shall serve me, and I will favour them, and not be as one at distance, or far off from them. Some understand this of the civil Governour that should be after the Captivity, some understand it of the people, some understand it of Christ; those that understand it of the Governour, make it to signify the special favour that Governour should be in with God, and his Religion. Those that understand it of the people, make it to signify the Religion of the people, and the favour they should be in with God. Those who understand it of Christ, interpret it of his favour with God, by whom also the Saints have their access. *p* Interpreters are yet more divided about this phrase; some apply it to Christ, either as an admiration of his excellency, or as denoting that none but he could draw near to God in that manner as he did, nor had any such a delight in the sons of men as he; so as for him to be a Mediator betwixt offenders, and an offended God: None but he

durst



durst look in the face of an Angry God. Others understand it of Gods people intimating that in the day when they should return out of Captivity there would be but few, that with any serious purpose of heart would apply themselves unto God, or signifying the impotency that is in man heartily to draw nigh to God, till (as it is before said) God causeth him so to do; and some think the words have a reference to the Covenant mentioned in the next verse.

\* chap. 24. 7. & 31. 1, 33. & 32. 38. 22 And ye shall be \* my people, and I will be your God *g*.

*g* God in these words declares, that in that day he would renew his Covenant with *Israel*, (at least the true *Israelites*) and they should be his People to serve, and to obey him, and he would be their God, to protect and bless them, with all temporal, and all spiritual Blessings.

\* chap. 23. 19. & 25. 32. † Heb. cutting. † Or, remain. 23 Behold \* the whirlwind of the LORD goeth forth with fury *r*, a † continuing whirlwind *f*, it shall † fall with pain upon the head of the wicked *r*.

*r* The Vengeance of God compared to a whirlwind, for the suddenness of it, and because it should encompass them to their ruine, a terrible whirlwind. *f* Or, a continuing whirling, not a sudden blast of Wind, that shall presently go over, but a vengeance that shall abide. *r* The miserable effects of which in destroying shall be either upon the Heathen, or upon the wicked *Jews* that shall continue in their disobedience and stubbornness.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart *u*: in the latter dayes ye shall consider *it*.

*u* He expoundeth in these words the continuing Whirlwind, spoken of, *ver*. 23, and withal lets them know, that what the false Prophets said of a speedy return out of *Babylon* of those already there, or of the not going of those which as yet were in *Judea* was all but falsehood, for the Lord was angry, and was resolved to fulfil the purpose of his heart in punishing them. *w* And though at present they would not consider nor believe *it*, yet afterward, when they should see things come to pass according as he had said, then they should consider what he had told them.

## C H A P. XXXI.

1 A T the same time, saith the LORD, will I be the God of all the families of *Israel*, and they shall be my people *a*.

*a* When the Lords anger shall return, he having performed all the thoughts of his heart upon the wicked *Israelites*, he will declare himself not unmindful of the Covenant which he made with *Abraham* and his seed, but will be their God, and they shall be the people of his favour whom he will protect and bless. It is uncertain whether *Israel* here is to be taken in a more large sense as it signifieth the whole twelve Tribes or onely *Judah*, being that part of *Israel* which was before spoken of.

2 Thus saith the LORD, The people which were left of the sword, found grace in the wilderness; even *Israel*, when I went to cause him to rest *b*.

*b* God confirmeth the afore-mentioned promises and his peoples hope, and faith in them, by minding them of what he had anciently done for this very people, though God did in the Journey which the *Israelites* had from *Egypt* to *Canaan*, cut off many of them by the sword for their iniquities, some by the *Amalekites*, *Exod*. 17. 8. some by the swords of their Brethren for the Idolatry they committed about the Golden Calf, *Exod*. 32. 28. yet, those that survived that, and other judgments found favour in Gods eyes, while they were going to *Canaan* the Land of Rest, or while God going before them, brought them into *Canaan*. God paralleleth his future Providences, and gracious purposes with his past gracious Providences.

† Heb. from a-far. † Or, I have extended loving-kindnesses to thee. 3 The LORD hath appeared † of old unto me, saying *c*, Yea, † I have loved thee with an everlasting love *d*, therefore with loving kindness have I drawn thee *e*.

*c* The word saying being not in the original hath given advantage to some to think that the first words are either the words of some of the people owning that the Lord indeed had of old appeared to and for them, but doubting whether the kindness of God still held toward them. Or else complaining that these were old stories. To which the Prophet replies by assuring them that Gods love was not a temporary love, manifested to a single generation, but it was an everlasting love, therefore he had drawn them with loving-kindness, he had all along dealt graciously with them, that way attempting to oblige them to that duty which they owed to him, this drawing with loving

kindness he calleth a drawing with the cords of men. *Hif*. 11. 4. who ordinarily are little wrought upon by force, but won by love.

4 Again \* I will build thee, and thou shalt be built *f*, O virgin of *Israel* *g*, thou shalt again be adorned with thy † tabrets, and shalt go forth † Or, Timbrels, in the dances of them that make merry *b*.

*f* As upon their being carried into Captivity, both their Civil State and Church, which either of them were as a building framed together, were broken and pulled down, and they were scattered here and there like the Stones of a building pulled down. So Gods bringing them again together, and cementing them by a Political and Ecclesiastical Government is fitly compared to a Building. *g* The calling them the Virgin *Israel*, doth not signify that the body of that People had not been deflowred by Idolatry, but either signifies that this promise onely concerned such as had kept their Virginitie: or else (which it may be is more probable) *Israel* is here called a Virgin with relation to the following words, they being Virgins which were wont to go out with tabrets, *1 Sam*. 18. 6. and to dance in the time of their mirth and jollity, *Exod*. 15. 20. *Jud*. 11. 34. *b* The Virgins are said to be adorned, with their Tabrets, or Timbrels, either (as some think) because they were wont to tye Scarfs, or Ribbons about them, or because they looked comely with these instruments of Musick in their hands, or should use them in a more handfom and comly manner than they had done before, when they used them at unseasonable times. That which is here prophesied is, a merry, joyful, pleasant time to this people when their Mirth should become them. Or the Restauration of their Religious Festivals at which they used Instruments of Musick to express their inward, spiritual joy and gladness. The Prophets, *1 Sam*. 10. 5. came from the High-place with a Tabret, &c.

5 \* Thou shalt yet plant vines upon the mountains of *Samaria* *i*, the planters shall plant, and shall † eat them as common things *k*.

*i* *Samaria* was the Metropolis of the ten Tribes, called so from *Shemer* who owned the Hill, *Omri* King of *Israel* bought it, and built *Samaria* upon it. Mountains in many places are judged the most convenient places for Vineyards, being free from shades and most exposed to the Sun. *k* God promiseth them a Liberty to plant, and that they should enjoy their Plantations, eating them as common things, which they could not do till the fifth year, as appears from *Lev*. 19. 23. The three first years it was to be accounted by them, as uncircumcised, that is unclean. In the fourth year it was to be holy to the Lord. In the fifth year they might eat the fruit of it, as any common thing, that was not unclean, nor yet devoted and consecrated to the Lord.

6 For there shall be a day, that the watchmen upon the mount *Ephraim* shall cry *l*, Arise ye, \* and let us go up to *Zion* unto the LORD our God *m*.

*l* That mount *Ephraim* was a part of the lot of the ten Tribes is out of question, whether by Watchmen, be to be understood State Centinels set to give warning of dangers approaching, or Keepers of Vineyards, seemeth not much material. *m* It is said they should call upon men to go up to *Zion*, that is, to the Temple of the Lord at *Jerusalem* to worship the Lord. The only question is, what time this Prophecie was fulfilled? for though *Judah* returned from the Captivity of *Babylon* yet the ten Tribes (that we read of) never returned. Some think that it was fulfilled in the time of *Ezra* and *Nehemiah*, when though the body of the ten Tribes returned not yet many, particularly persons of those Tribes, did return and join themselves with those who returned out of the Captivity of *Babylon*, and rebuilt both the City and the Temple. Besides it appeareth from *Josephus* l. 13. cap. 5. 8. That the *Demetrii* gave *Samaria*, *Galilee* and *Perea* to the *Jews*. But the best Interpreters judge that this Prophecie was fulfilled under the Gospel; for both *Galilee* and *Samaria* received the Gospel as appeareth from, *Acts* 8. 1. 5. 9. 14. and 9. 31.

7 For thus saith the LORD, Sing with gladness \* for *Jacob*, and shout among the chief of the nations, Mich. 4. 2, publish ye, praise ye, and say *n*, O LORD, save thy people, the remnant of *Israel* *o*.

*n* This grave, authoritative Preface, Thus saith the Lord, seemeth to be prefixed to put the people of God out of fear of the accomplishment of the good things he had before promised, and prophesied of. The verse in it self is either an exhortation to those among the *Jews*, who feared God, or to the Heathen, to sing and rejoice on the behalf of the *Jews*, to whom God would certainly shew such mercy as they might sing for, before they had it in their hands, they might both publish the thing that it should certainly be, and alio bless God for it. *o* But withal he minds them, that there would be occasion for Prayer as well as praise, there would be a remnant of *Israel*, that would have at least no present share in these mercies, through their impenitency, unbelief, and hardness of heart.

Hereby

hereby minding us that we ought not so to rejoice in our good things, as to forget those who are no sharers with us: The best of Gods peoples lot, while they are in this life, is such as will shew them a need of Prayer as well as Praise.

chap. 23. 8.

8 Behold, I will bring them \* from the north-country p, and gather them from the coasts of the earth q, and with them, the blind, and the lame, the woman with child, and her that travaileth with child together, a great company shall return hither r.

p By the North-Country, is unquestionably meant Babylon, and the land of the Chaldeans, and those places which were Northward of Jerusalem, and by the Coasts of the Earth, all other parts into which any of the Jews had been driven. r The meaning of this is, that nothing should hinder such from returning, as had a mind to return, blind men that could not see their way, and lame persons, who had no strength to walk in it, though they saw it, and women with child, in regard of their heaviness, and women travelling, in regard of their pain, are persons more unfit to travel long journeys than any others, but saith God, I will make such provision that some under those circumstances shall come; that these phrases must be interpreted only into this general sense, appears, because such persons in a literal sense could not come, and though some worthy interpreters, understand it in a spiritual sense of ignorant and impotent persons, and such as are laden with the burden of their sins, and coming to Christ, it seems not to be the primary sense of the Text.

with favours.

9 They shall come with weeping, and || with supplications will I lead them s: I will cause them to walk by the rivers of waters t, in a straight way wherein they shall not stumble u: for I am a father to Israel, and Ephraim is my first-born m.

f Some think that it had been better Translated, they went weeping, for though the Verb be the future tense in the Hebrew, yet that tense hath often the signification of the preterperfect tense, thus it answereth, Psal. 126. 5, 6. He that goeth forth weeping, carrying precious seed, shall doubtless come again rejoicing, &c. but there is no need of it here, for there is a weeping for joy, as well as for sorrow, as we have it in the instances both of Jacob and Joseph, Gen. 29. 11. and 43. 30. and thus the Text correspondeth with that Zech. 12. 10. I will pour upon them the spirit of grace and supplication, and they shall look upon him whom they have pierced, and mourn. Weeping also here may be understood for their past sins, t And they shall have no want as they had when they came out of Egypt, through the Wilderness, where they often wanted water. u Neither shall they have any rough ways, nor turn backward and forward, as God made them to do in their passage through the Wilderness. w For as I have the affection of a Father for all Israel, so will I shew the care and kindness of a Father to them, and use them as a man useth his first born; so God anciently called the Jews, Exod. 4. 22. they being the first of all Nations, whom God owned, and took into Covenant, and who owned God, and worshipped the true and living God only.

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say x, He that scattered Israel will gather him y, and keep him, as a shepherd doth his flock z.

x God willeth his promises of good to his people, to be published and declared before hand, and that not to them only, but to other people, that the hand of his Providence when he brings them to pass may be more conspicuous, and it may be understandably owned to be the work of God, being no more then what he had foretold long before. y God is not only the Author of those judgments which come upon his people, but of their mercies, and his power in scattering them is enough to confirm us in a belief of his power to gather them. z He will not only gather them, but keep and protect them when gathered, and thus God sheweth himself their shepherd; it is the work of a shepherd not only to call, and gather his sheep together, but to watch over them, protect and keep them, when they are so gathered together.

11. 49. 24.

25.

11 \* For the LORD hath redeemed Jacob a, and ransomed him from the hand of him that was stronger then he b.

a Because of the certainty of divine prophecies and promises, things in them are often said to be already done, which are not to be fulfilled of many years after, The sense is, God will as certainly do it, as if he had already done it, for whether is understood of a deliverance from Babylon, or of the salvation of the Gospel by Christ, which by a Metaphor is often also called redeeming and ransoming, it was to be accomplished long after this time. b By him that was stronger then he, some understand the Chaldeans, others understand the Devil. (interpreting the Text of the Spiritual Redemption of Gods people,

by the blood of Christ, being the ransom given for them) but undoubtedly the Text is literally to be understood of their deliverance from Babylon, though (as the Apostle saith) all these things happened to them in a figure. In their deliverance as well from Babylon as Egypt, they were Types of the deliverance of Gods people from spiritual Babylon, and Egypt by Christ, as well as in their entering into Canaan, they were (as the Apostle saith, Heb. 3. and 4.) Types of the Saints entering into Heaven, of which Canaan was a Type.

12 Therefore they shall come and sing in the height of Zion c, and shall flow together to the goodness of the LORD d, for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd e: and their soul shall be as a \* watered garden, and they shall not forrow \* Isa. 58. 11. any more at all.

c The particular praises in this verse must not be strained, nor do they need a particular explication, all signifying but one thing, viz. the happy and prosperous state the Jews should be in, after their return from the Captivity, both as to their Religious and Civil State; The heights of Zion may either signify Jerusalem, or the Temple more especially, where those that returned, as well those of the ten Tribes, as those strictly of Judah, should come and sing praises to God; d And should there come to beg of God good things upon the account of his goodness, owning him as the God of their mercies, whether of a Spiritual or Temporal Nature. e Such as Corn, Wine, Oyl, and an increase of their Cattle, both Flocks and Herds. f And they should be a beautiful, flourishing, growing people, like a watered Garden that looks cheerly, and in which things grow and thrive (for Soul doth not seem here to be taken for mens spiritual and immortal part, but for the whole man.) g And they shall be sorrowful no more in that manner as they have been, and for that Age and Generation, or many years, vidq Isa. 35. 10. Some think that under these expressions, is also promised the spiritual joy which the true Israel of God should have under the Gospel, and the eternal joy they shall have in Heaven, when, and not before all tears shall be wiped from their Eyes, for in a strict sense it was not fulfilled to the Jews, who at the taking of their City by the Romans, sixty years after Christ, met with more sorrow, then they had ever before met with.

13 Then shall the virgin rejoice in the dance, both young men and old men together: for I will turn their mourning into joy, and will comfort them, and make them to rejoice from their forrow h.

b This verse containeth only a further variety of expressions, all signifying the same thing, viz. their happy state for some time after the captivity, we may understand, the dancings here of all sorts of people, either of their Religious rejoicing in their Holy Festivals (for under the Old Testament in their Religious rejoicing they used these external expressions of joy, as appears from Psal. 150. 4. and from David's dancing before the Ark) or of their civil joy, where dancing was more usual; the last words of the verse expound all the former.

14 And I will satiate the soul of the priests with fatness i, and my people shall be satisfied with my goodness, saith the LORD k.

i By Priests some understand the Ministers of the Gospel, whom God here promiseth liberally to provide for, or rather by giving a success to their Ministry, and letting them see the fruit of their labours, make to rejoice, in which Metaphorical sense I should rather interpret it, applying it first to the Priests of the Jews after the Captivity, of whom it is said, Ezra 6. 16. that they kept the feast of the dedication of the second Temple with joy, and verse 22. the Lord had made the people joyful. k Nor were the people for a short time only satisfied with the Lords goodness. In a secondary typical sense it may also signify the spiritual success, and rejoicing of good Ministers under the Gospel, and the spiritual joy of Believers. This rejoicing is Metaphorically expressed by fatness, with allusion to the fat of the Sacrifices under the Law. It is an usual thing for God by his Prophets to express New Testament duties and privileges, by phrases borrowed from the worship of God under the Old Testament, vide Isa. 55. 22, 23.

15 ¶ Thus saith the LORD, A voice was heard in Ramah l, lamentation and bitter weeping: \* Rahel weeping for her children m, refused to be comforted for her children, because they were not n. \* Matth. 2. 17, 18.

l Interpreters are much divided in the sense of these words, whether they should refer to the slaughter of the Jews belonging to the ten Tribes, upon their being captivated by the Assyrians, or to the slaughter of the Jews, upon the siege and taking of the City by the King of Babylon, or to Herod's killing the infants in Bethlehem? Certain it is, the Evangelist, Mat. 2. 8, applyeth them unto the latter, but whether the Evangelists application



plication of it be as a literal fulfilling of the Propheſie, or by way of alluſion, or no, is the queſtion. Thoſe that think that it is primarily to be underſtood of the ſlaughter of the *Infants*, urge 1. That *Matthew chap. 2. 18.* ſo applies it. 2. That women mourning for children ſeems rather to be for the loſs of infants, (as was there) then expreſſive of the mourning of all forts of people, in a general deſolation. 3. That the place of the mourning ſeems to hint it, for *Ramah* was near to *Bethlehem*, and contained under the *Coaſts* about *Bethlehem*, mentioned by the Evangelift. 4. The words *becauſe they were not*, they think make for them, for by being carried into captivity, they did not ceaſe to be, though they ceaſed to be in that happy Eſtate they were in before. 5. Becauſe they think that this is here propounded as a ſign of his coming, upon whoſe coming theſe promiſes of felicity to the *Jews* ſhould be fulfilled. Theſe reaſons are not unanſwerable, for *Matthew* may apply it only by way of alluſion, ſpeaking of ſuch a Providence, when ſuch a thing ſhould happen as happened before, in which ſenſe particular Texts of Scripture, are in Scripture often ſaid to be fulfilled, though they had their fulfilling before. 2. *Rachel* here doth not ſignifie a ſingle perſon, no, nor a particular Sex, but is brought in as a common Parent lamenting the loſs of her Offspring. 3. *Ramah* was indeed near *Bethlehem*, but it was a City in the Tribe of *Benjamin*, *Jof. 18. 25. 1 Kings 15. 17.* *Rachel* was buried betwixt it and *Bethlehem*, *Gen. 35. 19. 1 Sam. 10. 2.* and it was alſo the place where *Nebuzaradan*, after he had taken *Jeruſalem*, diſpoſed of his Priſoners, as we read, *chap. 40. 1. 4.* Though the greater part of the *Jews* were not ſlain, but carried into captivity, yet doubtleſs many were ſlain, and thoſe left alive were not as to her, being now carried out of *Canaan* into a ſtrange Land. 5. Although the promiſes in this Chapter made to the *Jews* were more eminently and fully made good under the Kingdom of Chriſt, yet it may be doubted whether any of theſe promiſes were primarily, and ſolely fulfilled to them under the Kingdom of Chriſt, but literally, before that time, though more fully and largely then. In *Ramah* therefore a voice was heard, that is in *Canaan*, and particularly in *Ramah*, where *Nebuzaradan*, *chap. 40. 1.* diſpoſed of the Priſoners he had taken, ſetting ſome at liberty (as *Jeremiah* in particular) ordering others to death, and carrying the reſt away to *Babylon*, which cauſed a bitter weeping and lamentation. *m Rachel* is here brought in, having been buried near that place, as if ſhe were riſen up from the Grave, and lamented the *Jewiſh* Nation which came out of her Loins (for ſo *Benjamin* did, which was one of the two Tribes that made the Kingdom of *Judaſh*) all the people of which Tribe are properly enough called her children, *Rachel* here ſignifieth all the *Benjaminitiſh* women who deſcended from *Rachel*. *n* And like a paſſionate woman ſhe reſuſed all arguments of comfort, becauſe her children either were not abſolutely, being ſlain by the Peſtilence, the Famine, and the Sword of the King of *Babylon*, or were no longer her children, being tranſplanted and removed into *Babylon*. So as I take this Text literally and primarily to refer to the lamentation upon the miſeries the people ſuffered, upon the King of *Babylon* taking the City, to which mourning *Matthew* alludeth, there being a lamentation like this, when *Herod* cauſed the infants of two years old to be ſlain in *Bethlehem*, and in the *Coaſts* about *Bethlehem*, of which *Ramah* was one.

16 Thus ſaith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD o, and they ſhall come again from the land of the enemy.

o The Prophet in this, and the following verſes is brought in as one appointed of God to quiet and comfort the *Rachel* before-mentioned, calling to her to quiet her ſelf, and not to mourn too exceſſively, for God would recompenſe her for her afflictions, which are here underſtood by the term *work*, (as ſome think) but the *Heb.* word פער is hardly found in Scripture taken for affliction, others therefore apply it to *Rachel*, for whoſe piety ſake God would ſhew mercy to her Children, as a reward of Grace, though not of Debt, the beſt interpreters think that the terms of *work* and *reward* are here uſed only to expreſs the ſucceſſion of a comfortable ſtate, to their miſerable ſtate in Captivity, (as the wages uſeth to follow the work) which ſhould make them amends for their long time of affliction; and ſo it is expounded by the laſt words of the verſe.

17 And there is hope in thine end, ſaith the LORD, that thy children ſhall come again to their own border p.

p And again ver. 17. where, by *end*, is meant the end of the ſeventy years, and the words are but a repetition of the promiſe of the return of the *Jews* out of the Captivity of *Babylon*, of which the Prophet had often before aſſured them, and here onely repeats it, as an argument why they ſhould not be immoderately afflicted, for their affliction was not endless, nor their Captivity for ever, they ſhould return again into their own Land.

18 I have ſurely heard Ephraim q bemoaning himſelf thus, r Thou haſt chaſtiſed me, and I was chaſtiſed as a bullock unaccuſtomed to the yoke: s

\* turn thou me, and I ſhall be turned t, for thou \* Lam. 5. 21. art the LORD my God u.

q The Prophet in this verſe ſheweth the change that ſhould be wrought in the hearts of the *Iſraelites* preceeding this turn out of their Captivity. God had made an ancient promiſe to this people in their Enemies hands. *Lev. 26. 40, 41.* If they ſhall confeſs their Iniquity, and the Iniquity of their Fathers, with their trepaſs which they trepaſſed againſt me, and that they alſo have walked contrary unto me: 41. And that alſo I have walked contrary unto them, and have brought them into the land of their Enemies; if then their un-circumciſed hearts be humbled, and they then accept of the puniſhment of their Iniquity. 42. Then will I remember my Covenant with *Jacob*, and alſo my Covenant with *Iſaac*, and alſo my Covenant with *Abraham*, will I remember, and I will remember the land. The Lord to ſhew his faithfulneſs to his word, and alſo to mind them of what muſt firſt be done before the aforeſaid promiſes could be fulfilled, and made good to them, and to quicken them to their duty, ſpeaks of a thing yet to come as of a thing paſt, foretelling that before their deliverance ſhould come he ſhould hear *Ephraim*, that is, the ten Tribes, or rather, thoſe of all the twelve tribes that feared the Lord. r Bemoaning, or bewailing their miſerable ſtate or themſelves both for that and their ſins which had brought them into ſuch a ſtate, and s acknowledging not only what God had done unto them, that it was he who had chaſtiſed them, and that juſtly, For, s They were as wanton Bullocks not uſed to the yoke, which ordinarily are very unruly when they are firſt put into it, but by uſe are more quiet under it. t And praying to God, that he would both change their hearts, and alſo their ſtate; for without him it could never be done, and by him it would be done eaſily. u And to this purpoſe laying a claim to God as their God, and owning him as their God, promiſing him that though other Lords had ruled over them, yet hereafter he alone ſhould be owned, acknowledged, worſhipped, and obeyed by them.

19 Surely \* after that I was turned I repented w, and after that I was inſtructed, I ſmote upon my thigh x, I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth y.

w We muſt conſider that we are not in an Hiſtory, or a Narration of things done, but in a prophecy foretelling what ſhould come to paſs. The Prophet foretelleth, that before this promiſed deliverance ſhould come, the *Iſraelites* ſhould be in another temper, that their un-circumciſed hearts ſhould be humbled, they ſhould accept of the puniſhment of their ſins, confeſs God's juſtice, and Righteouſneſs, and their own Wantonneſs and Unrulineſs, pray unto God to change their hearts which would never elſe be changed, and change their conditions; which would depend upon that change of their hearts, laying claim to God as their God, who had promiſed, *Deut. 30. 1, 2.* That when the Bleſſings and the Curſes ſpoken of *chap. 28.* and *29.* ſhould come upon them, and They ſhould call them to mind among all the Nations whither the Lord had driven them, if they returned unto the Lord their God, and obey his voice, according to all that he commanded them, they and their children, with all their heart, and all their ſoul, That then the Lord their God would turn their Captivity, and have compaſſion on them, &c. Now ſaith *Ephraim* after I was turned, after God had changed our hearts, we repented and changed our practices. x After that God had inſtructed us, either by his Prophets, or by *Briers* and *Thorns*, by our Affliction, or by his Holy Spirit, we ſmote upon our thighs in teſtimony of our forrow, and affliction, *Ezek. 21. 12. y* Then I was aſhamed and confounded for my ſins, underſtanding that I did but bear the juſt puniſhment of the ſins which I had long ago committed, in the time of my wantonneſs, rebellion, and diſobedience to God: this is expreſſed by the term *youth*, becauſe ordinarily men and women's youth is their time of wantonneſs; perſons ordinarily growing more conſiderate and ſober as years increaſe upon them. Thus the Prophet foretelleth that God would prepare this people for mercy, in the next verſes he ſheweth how ready God's ear would be to hear.

20 Is Ephraim my dear ſon? is he a pleaſant child z, for ſince I ſpoke againſt him, I do earneſtly remember him ſtill: a \* therefore my \* Deut. 32. 56. bowels are † troubled for him, I will ſurely have mercy upon him, ſaith the LORD. Iſa. 63. 15. Hoſ. 11. 8. † Heb. found.

z Interpreters run into a very great variety in their explanations of this Text, that which ſeemeth to be the cauſe of it, is that amongſt the *Hebrews* affirmative Interrogations are notes of the vehement denial of the thing, as to which the queſtion is propounded, which leads ſome to interpret theſe words into a denial, that *Ephraim* was his dear Son, or a pleaſant Child, and denying the truth of his profeſſed Repentance, but certainly this is quite contrary to the whole ſcope of the Prophet. The Reverend Author of the *English Annotations* hath obſerved, that the affirmative Interrogation, ſometimes in Scripture doth imply a Negative, or the negative particle is ſuppreſſed, and ה is put for הלא; ſo that is *Ephraim* my dear ſon here, is the ſame with Is not *Ephraim* my dear Son? He gives for inſtances 1 *Sam. 2. 27, 28.*

27, 28. where *did I?* plainly is the same with *did I not?* so *Job* 20. 4. where we have supplied *Not, Knowest thou not?* &c. So *chap.* 3. 6. where *Hast thou seen?* is the same with *Hast thou not seen?* So *Ezek.* 20. 30. *Amos* 6. 2. So that though the particle prefixed *ה*, be an affirmative particle, yet it is often put for *ל* and signifieth Negatively, the Negative being suppressed and to be understood. I have also sometimes thought that even here it may be fairly enough interpreted. Is *Ephraim* now become my dear Son, is he a pleasant Child? is his heart turned? so is mine. *a* For since I spake against him, or with him, or of him, I do earnestly remember him, *מרי רכרי* *Ar. Montanus* translateth it, from the sufficiency of my speaking with him; the reason of the difference is, *ר* signifies to suffice, and it signifies time. I see no reason to vary from our Translation, since or from the time, as the same particle signifieth, *1 Sam.* 18. 30. *1 King.* 14. 28. *Isa.* 28. 19. I spake against him by my threatenings, I do remember him with the affection and compassion of a Father. *b* My bowels are troubled for him, is as much as I have pined him; as the Bowels of Parents are turned and troubled for their children in Calamities; therefore saith God, *c* I will certainly shew him Favour.

21 Set thee up way-marks *d*, make thee high heaps *e*: set thine heart towards the high-way, even the way which thou wentest *f*: turn again, O virgin of Israel, turn again to these thy cities *g*.

*d* The latter part of this verse expounds the former. Thou shalt (saith God) return again to these Cities which thou now leavest, therefore take good notice of the way thou goest, set up some marks by which thou mayest know it again. *e* Make thee Pillars or some high heaps of Stone in the way, which thou mayest know again when thou comest at them. *f* Mind well the way that the *Assyrians* and the *Babylonians* carried thee, for thou shalt come back the same way. *g* Further to assure them they should return, he calls to them to turn again, and doubleth his words, for the further confirmation of the thing.

22 ¶ How long wilt thou go about, O thou backsliding daughter *h*? for the LORD hath created a new thing in the earth, a woman shall compass a man *i*.

*h* That the *Jews* are here meant by the backsliding daughter is out of question; but what *going about* is here intended, is not so plain. Some interpret it of their running after Idols; some of their seeking help from foreign Nations, instead of applying themselves unto God. Others of their wandering up and down in Captivity. *i* But the greater difficulty is about this new thing, which the Lord saith he will create in the new Earth, a Woman compassing a man. Some by Women, understanding feeble Persons that should prevail against strong men. But the two Interpretations of this difficult passage which seem most reasonably to contend for preference are, 1. The interpretation of those who think it contains a Promise both of the Jewish Church in its time, and of the Gospel Church, after the Jewish Churches period, prevailing over all its Enemies, whether Temporal or Spiritual, though considering the paucity of the Churches Members, with the multitude of its Enemies and their power: it seemed as strange a thing, as for a Woman to prevail against a strong and mighty man. This the learned Author of the *English Annotations*, judgeth the true and genuine sense of these words. Others interpret this Woman to be the *Virgin Mary*, who was to inclose in her Womb the Lord Jesus Christ, to whom the converted *Jews* were to adhere; which sense neither *Mr. Calvin*, nor our learned *English Annotator* approve of. But it being the received sense of very many Interpreters, it is fit we should hear their Reasons, which are 1. They urge the particle *כ*, for God they say here gives the Reason why the *Jews* should desire to return into the country of *Judea*, because the *Messias* was to be born there. 2. They urge the term created, the body of Christ being not begotten by man, but created by God, though of the Flesh of the Virgin. 3. They say this indeed was a new thing. It was a new thing for a Virgin to become a Mother, still remaining a Virgin, and to be the Mother of him who was God blessed for ever, though not the Mother of the Divine Nature, for so Christ answered the Type of *Melchisedech*, without Father as Man, without Mother as God. 4. All other incompassings of a man they say were as well out of *Judea* as in it, this was in *Judea* only. 5. The word translated Woman in Scripture, they say always signifies a particular individual Woman, which could be no other than the Virgin. 6. They say the whole context refers to benefits coming by Christ, therefore he must certainly be the man here intended. 7. They urge that this Prophecy follows *ver.* 15. which *Matt.* 2. 8. is applied by the Evangelist to *Herods* Murder of the Infants upon the Birth of Christ. But on the other side it is objected that the Verb *כ* is never used in Scripture to signify such an incompassing. 2. That the word translated a man, signifying a strong man, doth not properly agree to an Infant in the Mothers Belly. But it is again replied, that this is not the only word in Scripture, that is but once read in the same sense. 2. That the word signifieth any incompassing, and may properly be applied to the Virgins Womb incompassing an Infant. And for the word translated Man, they say it is applied to a new born Infant, *Job* 3. 3. *Isa.* 9. 6. That it is applied to God, *Deut.* 10. 17. and to Christ, *Zech.* 13. 7. compar-

ed with *Matth.* 26. 31. In a matter wherein so many Learned men are divided, it is enough for me to give their Opinions and Reasons, leaving my Reader to his own judgment, in a matter wherein neither his Faith nor holiness are much concerned, for the Question is not concerning the thing, whether Christ was incompassing in the Womb of a Woman, which is plain enough from other Scriptures, but only whether that be the sense of the phrase here.

23 Thus saith the LORD of hosts the God of Israel *k*, As yet I they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, and mountain of holiness *m*.

*k* These Prophecies of the Restauration of the *Jews* are very ordinarily pretaced with these two Attributes of God, the one of which asserts his Power to do the thing promised; for what cannot be done by the Lord of Hosts? the other asserting his Goodness or good Will to this People, because he is their God, related to them, in Covenant with them. Ability and Love or good Will to us, being the two Pillars of our Faith and Confidence in God, which requireth no more than that we should be assured that the Person whom we trust is able and willing to do what we trust to him for. The particle *כ* seemeth better translated *ver.* 5. yet again they shall use, &c. *m* Three things the Prophet here foretelleth. 1. That the cities which had formerly been the Habitations of bloody, unjust, cruel men, should become the Habitations of men who should do justice to all. 2. That the City which stood upon Mount *Zion*, and had formerly been an habitation of Idolaters, and other unholy Persons, should become a place, in which men should in a due and holy manner serve and worship the true God. 3. That they should be so famous both for Justice and Holiness, that men should take notice of it, and wish them well under that notion, and upon that account, as they had for their sins been made a Curse and a Proverb, so upon their Reformation they should be for a Blessing. By this we may observe, that those who would be blessed by God and Men, must be just toward men, and holy towards God.

24 And there shall dwell in Judah it self, and in all the cities thereof together husbandmen, and they that go forth with flocks *n*.

*n* This whole Verse is but an expression of their peaceable state after their return, they should live innocently and peaceably. So *chap.* 33. 12.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul *n*.

*n* I have here, is of the same significancy with I will, as ordinarily in prophetic promises which are the words of him who calleth the things that are not as if they were, and would have his people look upon the things which he hath promised to do as certain as if they were already done. The words are only a promise to the same sense as before, that God would give his people abundance of ease and plenty, and wipe all tears from their eyes.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me *o*.

*o* Either this Revelation was made to *Jeremiah* in a dream, from whence he awaking, look'd about him, and he was very well pleased with his sleep at that time, because of the gracious Promises concerning *Judah* which the Lord had in that Dream revealed to him. Or else in a Vision, upon the sight and hearing of which he was as well pleased, as a man that had slept quietly, and had had no ill and displeasing but sweet and delightful dreams while he slept.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast *o*.

*o* That is, I will exceedingly multiply them, both with men and with Cattel, they are now laid waste, their men are destroyed, or gone into other lands, their profitable Beasts are destroyed and kill'd up, but it shall not be so always. I will again plant them, and there shall be as great plenty of either, as if they were sown, the multiplying both of Men, and of Beasts in Nations is Gods blessing.

28 And it shall come to pass, that like as I have watched over them to \* pluck up, and to break \* *chap.* 11. 10. down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD.

*p* Nothing can produce in God a change of Counsels. Purposes and Decrees, for he is not as man that he should lie or repent, he is the God that changeth not, but mens Reformation may produce in him a change of Providential dispensations. God is here set out as a Man that is vindicative, and his vindicative



nature prompts him to watch all opportunities of doing hurt, to the person against whom he is set. There is no fury nor revenge in God, but what he doth is justice; but here an angry God is set out, as taking all opportunities to punish sinners as if he had watched for them, whereas he never slumbreth nor sleepech; But the time of their reformation, and his favour being come, God promiseth to be as diligent to do them good, which is here exprest by the metaphorical notions of planting and building them; as he was before to execute his justice upon them.

29 In those days they shall say no more; The fathers have eaten a sowre grape, and the childrens teeth are set on edge *q*.

*q* That is, we are punished for our Fathers sins, which yet God may justly do, and none questioneth the justice of man in the case depriving children of their patrimonial Estates for their Parents Treasons, nor more then God threatneth in the second Commandment. God indeed *Ezek.* 18. 2. seemeth displeased at their use of this Proverb, but the reason is, because they so used it, as to acquit themselves, intimating they were guiltless, and suffered only for the sins of their Parents, whereas that was false, otherwise the punishment of children for the sins of their Parents, was no more then God had threatned, *Exod.* 20. 5. and 34. 7. *chap.* 15. 4. But faith God your captivity shall, as to you, expiate your Parents guilt past, and you shall no more say so.

30 But every one shall dye for his own iniquity, every man that eateth the sowre grape, his teeth shall be set on edge *r*.

*r* But yet (saith God) you must not think that sinners shall escape my vengeance, but if men commit iniquity they shall dye, no mans teeth shall be set on edge, but his only, who hath eaten the sowre grape.

\* chap. 32. 40.  
Heb. 10. 15.

31 ¶ Behold \* the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah, *s*.

*s* The Apostles application of this, *Heb.* 8. 8, 9, 10. puts us out of doubt, that this promise referred to the Gospel-times, it was not onely made with the *Jews*, but all those who should be ingrafted into that *olive*, but it is said to be made with them, either as those two terms signifie the whole Church, with whom that Covenant was made, (they being the whole Church which God had upon the Earth at that time) or because they were the onely people that had broken the first Covenant, the *Gentiles* being strangers at that time to the covenant of promise, *Eph.* 2. 12. Covenants being usually renewed upon one parties violation of them, or because it was at first made with the *Jews*, though it concerned also those that were *afar off*, even as many as the Lord should call, *Acts* 2. 39. Neither is it called the new Covenant, because it was as to the substance new, for it was made with *Abraham*, *Gen.* 17. 7. and with the *Jews*, *Deut.* 26. 17, 18. And it was then confirmed by the blood of Christ, though not actually shed, yet as he was the *Lamb slain from the beginning of the World*, whose blood was Typified by the blood of the Paschal Lamb, and of all those living Creatures killed for Sacrifice, but upon many other accounts, thus enumerated by Divines. 1. Because it was new in the notion of a Testament, not confirmed by the actual death of Christ, till Gospel times. 2. Because it was revealed and preached after a new manner, more fully and particularly, plainly and clearly. 3. Because it had no such mixture of promises of temporal blessings, as it had when first made with the *Jews*. 4. Nor was the Ceremonial Law any part of it, as it was to the *Jews*, who were oblig'd to approve themselves Gods people by a strict observance of that. 5. It was in the publication extended both to *Jews* and *Gentiles*, which the former was not. 6. In regard of the efficacy of the spirit attending the publication of it, in a much fuller and larger manner, with the distribution of its gifts and graces, enabling Souls to fulfil it. See more in the *English Annotations* upon this Subject.

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt *t*, which my covenant they brake *u*, || although I was an husband to them, saith the LORD *w*.

¶ Or, should I have continued an husband unto them.

*t* Not in substance differing from it, but in circumstances vastly differing, as was shewed before, and is further declared afterward. The Covenant which God made with the *Jews* when they came out of the Land of Egypt, was on Gods part the Law which he gave them, with the promises annexed to their observance of it; on their part (which made it a formal Covenant) their promise of obedience to it, of which see *Exod.* 24. 7, 8. *Deut.* 26. 17, 18. This Covenant God saith he made with them, when they were an impotent weak people, the care of whom he took upon him, and led them as a Parent leadech the feeble child by his hand. None must imagine that this Covenant did not contain the promise of pardon,

through the blood of the Messiah, upon their application to him, for to what purpose else was it confirmed by blood, *Exod.* 24. 8. *u* Which Covenant they are said to have broken, not because of every disobedience to the Law of God, for so every one daily breaketh it, but by their gross and eminent sinnings, so oft repeated, and continued in without repentance, and more particularly by their *Idolatry*, which is compared to *whoredom*, which breaketh the Covenant, and bond of Marriage, and causeth God to say unto a people, *Lo Ammi* you are not my people. *w* And this Covenant breaking is aggravated from Gods kindness to them, and care of them; who had for them the love, and declared the care of an husband, and gave them no temptation to go *v*vhoring from him.

33 But this shall be the covenant that I will make with the house of Israel *w*, After those days, saith the LORD, \* I will put my law in their inward parts, and write it in their hearts *x*, and will be their God, and they shall be my people *y*.

\* *Ezek.* 11. 19,  
20. and 36.  
26, 27.  
2 *Cor.* 3. 3.

*w* That is, with those *Israelites* indeed *v*vhom shall be *v*vhithout guile, (as Christ saith of *Nathaniel*, *John* 1. 47. with those who are (as the Apostle speaks *Rom.* 2. 29.) *Jews* inwardly, by the circumcision of the heart and spirit, spoken of, and promised by God, *Deut.* 30. 6. *x* In the times of the Gospel, Gods Laws is not abrogated and made void, Christ himself came not to destroy the Law, but to fulfil it; but it is *v*vwritten in the hearts of Gods true Israel, by the finger of the spirit, not in tables of stone only, and they become obedient to it, not from compulsion and force, but from their secret approbation of it, and acknowledgment of it, as *holy*, just and good, the delight they take in it, after the inward man, *Rom.* 7. 22. but some may object, how *v*vvas this a new Covenant? did not God of old *v*vwrite his law in the hearts of his people? did not *David*, and other the servants of God, (of *v*vhom we read, in the Old Testament) serve God out of a principle of love and delight in his Law? *Ans.* Undoubtedly *David* and others did so, and the Law of God *v*vvas *v*vwrote in their hearts, but it was by virtue of this new Covenant, from the free and efficacious grace of God. Mr. *Calvin* I think judgeth right, that the Prophets design here is to expresse the difference betwixt the Law and the Gospel. The first the *v*vveth duty, the latter bringeth along with it the *grace of Regeneration*, by which the heart is changed, fitted, and enabled for, and unto duty. All under the time of the Law that came to Salvation were saved, not from the Law, or by that, but by the Gospel, and this new Covenant, but this *v*vvas not evidently exhibited, neither *v*vvas the regenerating grace of God so common under the time of the Law, as it hath been under the Gospel, *v*vhich maketh it look like a new Covenant *v*vvith men, though it was the same Covenant *v*vhich God *v*vvas always in *v*vvith his people, for *v*vwhat difference is there between the terms of the Covenant as recited here, *chap.* 24. 7. and 30. 22. and as made with *Abraham*, *Gen.* 17. 7. *Deut.* 30. 6. It is further observable, that God maketh the writing the Law in peoples hearts, his own work. There were no need of Gods putting his Law into mens inward parts, if they had such an inward power (as some talk of) of themselves to do it, and could write it there, with a pen of their own making. The *Papists* allow God a share in this work, only give man himself the greatest share. Others indeed give God nothing but the honour of giving man a *reasonable soul*, furnished with such a power, and that he hath done to Heathens, as well as those within the pale of the Church, and the *Preaching of the Gospel*; to those within the Church, as a further aid and assistance to them then Heathens have, to use their natural power well. But let any understanding person judge whether this be probably the sense of this Text, or comprehensive of all within the Covenant which God hath made with his people, or supposing this were true, what that is which differeth, one man living under the Gospel from another, but himself, and whether by this Doctrine man be not made a God to himself, that is the principal cause of all spiritual and eternal good, which how it comporteth with the honour and glory of God, or with this Text, and many others of like nature, I do not understand.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD *z*; for \* they shall all know me, from the least of them unto the greatest of them, saith the LORD *a*, for \* I will forgive their iniquity, and I will remember their sin no more *b*.

\* *Isa.* 54. 13.  
*John* 6. 45.  
1 *Cor.* 2. 10.  
1 *Joh.* 2. 20.  
\* *chap.* 33. 8.  
*Micah* 7. 18.  
*Acts* 10. 43.

*z* This must not be so interpreted as if under the gospel, there should be no more need of ministerial teaching, for Christ himself sent out his Apostles to preach; nor yet as if there should be no more need of brotherly teachings, by instruction or correction; the contrary is commanded, *Col.* 3. 16. It is only an expression signifying the increase of knowledge, and of the fear of the Lord, that should be after the pouring out of the Spirit, we have such expressions, 1 *Joh.* 2. 27. The Learned Author of our *English Annotations* thinks this phrase signifies, that under the gospel there should be a greater measure

measure of means of knowledge, and of knowledge got by that means, and of clearness of understanding in persons, or ability to conceive things revealed, and a greater number of persons, that should be enlightened with the saving knowledge of God : Others say, that by *knowing the Lord*, is to be understood the first knowledge of God ; Christians should not need be taught the first Rudiments ; but the Apostle speaks otherwise, *Heb. 5. 12.* Others by *knowledge* understand the fear of the Lord, a God faith, they should all know him, but it must not be understood of the same degree, and measure, but in a degree of sufficiency, for the Duties which God expected from them upon their notion and apprehension of God. *b* God makes the root of all this Grace to be the free pardon, and remission of their sins.

*\* Gen. 1. 16.* 35 ¶ Thus saith the LORD, which giveth the sun *\* for* a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the *\* sea* when the waves thereof roar, the LORD of hosts is his Name.

*c* The word *יָרַד* is here ill translated *divide*, which hath led some Interpreters to think that God here hath a respect to his dividing the Red Sea, that the Israelites might pass over, which seemeth not at all here to be intended. The word indeed signifieth to *divide*, but it also signifieth to *quiet* and *bring to rest*, and is so interpreted, *ch. 50. 34. Is. 34. 14.* and in this very *chap. ver. 2.* and doubtless were better here translated, which *quieteth the sea* when the waves thereof roar. All the acts mentioned, are acts speaking the Divine Almighty power of him who is the Lord of all the Regiments in the Hosts of the Creation.

*\* If. 54. 9. chap. 33. 20.* 36 *\* If* those ordinances *d* depart from before me, saith the LORD, then the seed of Israel shall also cease, from being a Nation before me for ever.

*d* There are ordinances of Worship, which are God's Laws relating to his Worship, and Ordinances of Justice, which are Gods laws, for the executing civil Justice, and Ordinances of Nature, which are God's establishments for the working of natural causes in their order ; these are those here spoken of, *e* Which shall hold and continue to the dissolution of the world, the continuance of which God pawneth as a pledge of the continuance of Israel as a Nation *all the dayes* (so it is in the Hebrew) that is many days, or all the dayes they shall keep close with me, or which I have appointed, if we interpret it (as in our version) *for ever* it must be understood not of Israel according to the flesh, but, of the Church, the true Israel of God, which shall never fail.

*\* chap. 33. 22.* 37 Thus saith the LORD *\* If* heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD *f*.

*f* That is, I will never cast off all the seed of Israel, (which promise the Apostle, *Rom. 11. 1. 2.* proveth to have been by God made good, notwithstanding the rejection of the great body of that people) for none but God can either measure the heavens, or pierce to the center of the Earth.

38 ¶ Behold the dayes come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel, unto the gate of the corner *g*.

*g* That is, it shall be built round, as largely as ever, we read of this Tower of Hananeel, *Neb. 3. 1. and 12. 39. Zech. 14. 10.* it was in the South, or rather the Eastern part of the City. We read of the Gate of the corner, *2 Kings 14. 13. Zech. 14. 10.* most agree that it is in the North-East part of the City.

39 And the measuring line shall yet go forth, over against it, upon the hill Gareb, and shall compass about to Goah *h*.

*h* That is, it shall be built round about upon its old foundations, *vid. Neb. 3.* We are ignorant of the Ancient Situation of the City, so are the Jews themselves, therefore it is vain to pretend to an exact skill in these names of places, some say, Gareb, signifies a scab, and the Hill had its name from Leprous persons lying there.

40 And the whole valley of the dead bodies *i*, and of the ashes *k* and all the fields unto the brook of Kidron, unto the corner of the *\* horse* gate towards the east *l*, shall be holy, unto the LORD *m*, it shall not be plucked up, nor thrown down any more for ever *n*.

*\* Neh. 3. 28.*

*i* A valley so called (as some think) from the multitude of Senacherib's Army slain there ; or, (as others think) from the Bodies of Malefactors put to death at Golgotha (which was near) east, or buried there. *k* So called (as is thought) from the

ashes of the sacrifices carried thither. *l* Some think that the horse-gate had its name from the Kings horses led out at it. The sum is, the whole City shall be built. *m* All these places shall, be parts of the Holy City, and Gods Name shall be sanctified, and he shall be worshipped in them all. *n* And the City for a long time shall abide, and not be plucked up, nor thrown down, for we know after many years it was plucked up by the Romans. If we interpret the word *for ever* of a perpetuity. The Church of God must here be understood, against which the gates of Hell shall never prevail, as Christ hath promised.

## CHAP. XXXII.

1. THE word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar *a*.

*a* That is something more then a year before the City was taken, for it was taken in the fourth month of the 11th. year of this Kings Reign, *chap. 39. 2.* This tenth year concurred with the eighteenth year of the King of Babylons absolute Reign, who began so to Reign in the third and fourth year of Jehoiakim, *Dan. 1. 1.* so as Jehoiakims last year was the seventh and eighth of Nebuchadrezzar, who is also sometimes called Nebuchadnezzar and Nabuchodonosor.

2 For then the king of Babylons army besieged Jerusalem *b* : and Jeremiah the prophet was shut up in the *\* court* of the prison, which was *\* Nch. 3. 25.* in the king of Judahs house *c*.

*b* The King of Babylon (as appears from *2 Kings 25. 1.* and *chap. 39. 1.*) besieged Jerusalem in the tenth month of the ninth year of Zedekiah, so as he had besieged it some time before the Revelation of this Prophecy came to Jeremiah. *c* Jeremiah was at that time a prisoner, in a prison within the Kings house. The King could keep him from revealing Gods will to the people, but he could not keep God from revealing himself to him. Prisons hinder us from communion with men, but often contribute to Gods people, freer and sweeter communion with him. In the mean time the desperate hardness of this Prince, and these peoples hearts appear, that the fear of an enemy besieging them could not aw them from such outrageous acts of persecution.

3 For Zedekiah king of Judah had shut him up, saying *d*, Wherefore dost thou prophesie, and say, Thus saith the LORD, Behold I will give this city into the hand of the king of Babylon, and he shall take it ?

*a* We nowhere read that Zedekiah immediately commanded Jeremiah to be imprisoned, he seemeth rather to have been favourable to Jeremiah, and judicious interpreters think his present prison was a favourable prison, but God accounteth Princes to do that which their Ministers or subordinate Magistrates do with their connivance, and without their hindrance. Though it be wild Divinity for any to say, that inferiour Ministers or Subjects are excused by the command of the superiour, and the guilt lyeth only on them ; yet it is as wild to say, they contract no guilt by the extravagant acts of subordinate Magistrates whom they put in place, and can punish, and remove from their places.

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes.

5 And he shall lead Zedekiah to Babylon *e*, and there shall he be until I visit him, saith the LORD *f*, Though ye fight with the Chaldeans, ye shall not prosper *g*.

*e* Here the cause of the Prophets imprisonment is expressed. The things were true which Jeremy prophesied, and fulfilled, *chap. 39. 5, 6, 7.* and Jeremy could not forbear speaking them, because he was sent of God upon the errand, *chap. 34. 2, 3.* yet the King and Court could not bear his words. *f* Interpreters are divided, whether the visitation here mentioned were a visitation of judgment, and the same with *until he dye*, or of mercy ; it is certain Zedekiah was not put to death, only his eyes put out, and he carried into Babylon, *chap. 39. 7.* where some think he afterward found favour with the King of Babylon, certain it is that he dyed in Babylon, and had an honourable burial, but whether he met with any other favour, or no, the Scripture saith not ; some will have the words read, *until I visit this people*, and think that Zedekiah lived in prison in Babylon till the restoration ; But he was 21 years old when he began to Reign, and reigned eleven years, so as he was 32 years old when he was carried to Babylon, *2 Chron. 36. 11.* and must be then 92 years old when he dyed, which is hardly probable, considering the delicate education, and life of Princes, that he having



having lost his eyes, and seen so much misery, should continue 60 years longer. *g* Though you make many fallies out upon the *Chaldeans*, that are now besieging you, yet you shall be beaten in all, and not be able to drive them from your walls. Hitherto hath been but the preface to the propheticall type, and discourse in this Chapter, which now followeth.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold Hanameel the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth, for the right of redemption is thine to buy it *k*.

*b* From hence may be concluded the certainty of future contingency in Gods eye, the coming of *Hanameel*, was a future contingency, yet certainly known to God, so as he could tell the Prophet he would come. *i* *Anathoth* (as appears from *Josh. 21. 18.*) was one of the Cities of the *Levites*; hence arises a question; how it could be sold to *Jeremiah*, who by the Law might not possess it, *Numb. 18. 20.* being a *Levite*. Some excuse it from the command of God, who might dispense with his own Law, but this seemeth not enough, because it is said afterward, *The right of Redemption is thine. 2.* Others therefore say the *Levites* might have some small possessions, though no plowed land: They might have Houses, and Orchards, and Gardens, in Cities and Suburbs. But that these might be sold seemeth contrary to the Law, *Levit. 25. 34.* It is therefore rather thought to be meant of some small estate left to *Hanameel* from his Ancestors. *k* The right of Redemption belonged to the next of Kin, *Lev. 25. 25. Ruth 4. 4.*

8 So Hanameel my uncles son came to me in the court of the prison, according to the word of the LORD *l*, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin, for the right of inheritance is thine, and the redemption is thine, buy it for thy self: then I knew that this was the word of the LORD *m*.

*l* *Hanameel* came freely, none drave, or forced him, yet he came necessarily as to the event, he could not but go, else God had not told the Prophet truth. *m* When I saw it came to pass, knowing that God alone knew what was in mens hearts, and what they would do: I knew my former mentioned Revelation was from God.

9 And I bought the field of Hanameel my uncles son, that was in Anathoth, and weighed him the money, even || seventeen shekels of silver *n*.

¶ Or, seven shekels, and ten pieces of silver.

*n* That is about 2 *l. 2 s. 6 d.* a small purchase, vvhich argues the field here mentioned to be but some Orchard or Garden, though we must allow the price of Land strangely fallen at this time, when the Enemy was besieging the chief City of the Country. It should seem they were wont there to make their payments, more by weight, then by tale.

† Heb. wrote in the book.

10 And I † subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the ballances *o*.

*o* I went through with the purchase, setting my hand to, and sealing the deed, and taking witnesses to it, (as is usual.)

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open *p*.

*p* It is most probable, that upon such bargains and sales amongst the *Jews*, two instruments were made, the one sealed up, to be kept by the purchaser, the other open, to be shewed to the Judges, and by them ratified, and that this was the lavv and custom ordinarily among the *Jews* upon purchases; both vvhich *Jeremy* kept, the one for his use, the other to produce in Court for Ratification. There is no certainty in the guesses that some others make, why there were two Copies: Nothing appeareth but that the Prophet bought this little purchase with the same rites and circumstances that men ordinarily in that Countrey made purchases in times of peace, and civil order.

\* See Isa. 8. 2.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah *q*, in the sight of Hanameel my uncles son, and in the presence of the \* witnesses, that subscribed the book of the purchase, before all the Jews that sate in the court of the prison *r*.

*q* This *Baruch* (as appeareth from *chap. 35. 4. 25.*) was a Scribe, and an attendant upon *Jeremiah*, and one vvho vvrote things for him, and from his mouth. *r* He made this purchase vvith all the usual formalities, to make it publick, he signed and sealed it before witnesses, and delivered it to *Baruch*, to keep in

the presence of them all, and in the presence of the *Jews*, vvho casually vvere in the place vvhen the thing vvvas done.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts the God of Israel, Houses and fields, and vineyards shall be possessed again in this land *f*.

*f* Here is nothing of any seeming difficulty in these verses, but only vvhy the Prophet commandeth *Baruch* to put the evidences in an Earthen Vessel, vvvhich himself also expounds, that they might continue many dayes, that is, not defaced; had they been hid many dayes in the Earth, they vvould have been rotten, had they been above ground in a Box or Chest, they might have been lost, or taken avvay by the Souldiers plundering houses, or at least burnt vvith fire. *Verse 15.* The Prophet expounds Gods meaning in this command to him, and his ovvn design, in so formal a buying of so small a purchase, especially considering, that, very probably, *Jeremiah* was no great purchaser, nor very greedy of purchases; he lets them know that all this was for a sign of the truth of vvhat God had revealed to him concerning the peoples return, though after many dayes, (sixty years from this time) and also of the firm assent he gave to that divine Revelation, That purchases should one day be enjoyed again in *Judea*, and houses, fields, and vineyards in it, should be again possessed.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying *t*.

*t* What he prayed for; the matter of his prayer in the following verses will inform us, but it should seem by it, that he was not vvithout his Perplexities, though he yielded an absolute obedience to Gods command, yet he prayeth for a clearer revelation of his meaning in this thing.

17 Ah Lord GOD, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is \* nothing || too hard for thee *u*.

\* Gen. 18. 14. verse 27. Luke 1. 37. ¶ Or, hid from thee.

*u* He beginneth his prayer with a recognition of Gods omnipotency, and the infiniteness of his power, which was shewed in his first making the Heaven and the Earth, as we read, *Gen. 1. Psal. 146. 6.* God himself used this instance to confirm his peoples faith in his ability to do what he pleased, *chap. 27. 5.* It is observable that the servants of God in Holy Writ, used in their Prayers to give God such names, as might help to confirm their Faith as to vvhat they asked. Nothing can further be necessary to confirm our Faith that we shall have what we ask; then for us to be persuaded that the person is able to do it, and also vvilling. The prophet beginneth with a declaration of his faith in God, as to the first, then goes on to the second.

18 Thou shewest loving kindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them *w*, the great, the mighty God, the LORD of hosts is his name.

*w* This is the name which God gave himself, *Exod. 34. 7. Deut. 5. 9, 10.* and of this latter clause declarative of the vengeance of God in punishing children for their Parents sins, are many instances in Scripture, *Jos. 7. 24. 1 Sam. 2. 33, 34. 1 Kings 14. 10, 11. and 21. 24.*

19 Great in counsel *x*, and mighty in work *y*, (for thine \* eyes are open upon all the wayes of the sons of men \*, to give every one according to his ways, and according to the fruit of his doings *z*.)

\* Job 34. 21. Psal. 33. 13. Prov. 5. 21. chap. 16. 17. \* chap. 17. 10.

*x* Who doest nothing but in infinite wisdom, as if thou hadst taken counsel upon it, and art mighty in thy works of Providence, by which thou governeest the world. *y* Whose eyes run to and fro the Earth, beholding the evil and the good, so that all things are naked before thee, and art not a meer curious and idle spectator of mens actions, but lookest upon them for that end, that thou mightest reward or punish them, accordingly as thou seest their actions good, or bad in thy sight.

20 Which hast set signs and wonders in the land of Egypt, even unto this day *a*, and in Israel *b*, and amongst other men *c*, and hast made thee a name as at this day.

*a* Who

*a* Who didst wonders of justice in the Land of Egypt, such as are remembered and made matters of astonishing discourse even to this day, *b* and wroughtest wonders of mercy in Israel, bringing them out of Egypt through the Red Sea, raining them down *Manna* and *Quails* from heaven, and fetching water out of the rock for them, &c. *c* And hast done also many wonderful works in other places, by which thou hast made thy self a Glorious Name.

21 And hast brought forth thy people Israel, *\* out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror d.*

*d* The History of this we have in the 11 or 12 first Chapters of *Exodus*, God sent 10 plagues upon Egypt one after another, before *Pharaoh* would let them go, and when he pursued after them, divided the Red Sea for them, that they might pass through, and then brought the Waters back upon the Egyptians, pursuing after them, through the Sea.

22 And hast given them this land which thou didst swear unto their Fathers to give them *l* a land flowing with milk and hony *m.*

*l* God owneth his Oath, *Exod. 6. 8. m.* That is, abounding with all necessary things, and all pleasant things. *Canaan* is often thus described, *Exod. 3. 8, 17. and 13. 5. and 33. 3. Lev. 20. 24. Numb. 14. 8. and 16. 13, 14. Deut. 6. 3. and 11. 9. &c.*

23 And they came in and possessed it *n*, but they obeyed not thy voice, neither walked in thy law *o*, they have done nothing at all that thou commandedst them to do *p*: therefore thou hast caused all this evil to come upon them *q.*

*n* In the former passage he acknowledged Gods goodness, here he owns his Truth and Faithfulness, so conducting this People by his Providence, that they came into the promised Land and possessed it. *o* Having acknowledged Gods Power, Omniscience, Goodness, Truth and Faithfulness, he comes to own his Justice, confessing that this People for whom God had done so much, had very ill requited him, not obeying his voice, which he expounds by *not walking in his law*; for the Law was Gods voice to them. *p* This he aggravatech by saying they had done nothing of what he had commanded, not breaking some particular Law, but the whole Law of God. *q* Therefore God was righteous in bringing this Sword, Pestilence and Famine upon them.

24 Behold the *||* mounts *r*, they are come unto the city to take it *s*, and the city is given into the hand of the Chaldeans, that fight against it *t*, because of the sword, and of the famine, and of the pestilence *u*, and what thou hast spoken is come to pass *w*, and behold thou seest *u.*

*r* The word signifies *Ramparts*, or rather *battering Rams*, Engines of War which those Nations used to batter Walls, or to shoot great stones into places besieged. *s* They are already besieging *Hierusalem*, and have been for some time. *t* And the City is even ready to be taken and cannot hold out. *u* So many daily are killed, either with the Sword of the Enemy, or by Famine for want of provision, or by the Pestilence. *w* Thou art just, and righteous in all this, and hast done but according to what thou threatnedst to do, to a sinful people that would not obey thy voice.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses: *||* for the city is given into the hands of the Chaldeans *x.*

*x* In this Verse again the particle *y* is ill translated *And* and *For* in the latter Clause, the Learned Author of the *English* Annotations judgeth well, that it had been better translated *when as* in the second place, as *Gen. 4. 11. Psal. 102. 5. or albeit, or tho'* as it is translated, *Jos. 17. 18. Psal. 23. 4. and Yet* instead of *And* in the beginning, as it is *chap. 23. 21.* Lord! faith the Prophet, expound thy meaning to me, why when the City is upon the matter ready to be yielded up to the Chaldeans and cannot possibly hold out long, thou shouldst set me to make purchases for thine enemies to possess.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I am the LORD the \* God of all flesh: Is there any thing too hard for me *y*?

*y* The Lord beginneth this Revelation for the Prophets satisfaction with the Preface expressive of his power, and universal dominion, from which *Jeremiah* might understand that he could do whatsoever he pleased, and man that was but flesh, *Gen. 6. 3.* could not hinder his effecting what he designed to do. God is

also the God of the Spirits of all flesh, *Num. 16. 22.* but he expresseth man here onely under the notion of flesh, as *Gen. 6. 3.* to denote his vileness and inconsiderableness as to any grappling with God, and incounting his purposes.

28 Therefore thus faith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of *Nebuchadrezzar* king of Babylon, and he shall take it.

29 And the Chaldeans that fight against this city, shall come and \* set fire on this city and burn it with the houses *z* \* upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other Gods to provoke me to anger *a.*

*z* Thou judgest right, this City shall be taken, and that by this very army of Chaldeans which now besiegeth it, they shall set fire on it, and burn the houses; I have made all flesh, and I have power to dispose of it, I will give this City into their hands. *c* But in this execution of my vengeance I shall not act by prerogative, but as a just and righteous Judge, vindicating the violation of my laws, they have polluted their houses, by Idolatry upon the roofs of them, they have offered incense, paid a Divine Homage to the idol *Baal*, and in them they have worshipped other Gods, therefore I will watch over, and protect them no longer, but send the Chaldeans by their fires to purge them.

30 For the children of Israel, and the children of Judah have only done evil before me from their youth: for the children of Israel, have only provoked me to anger with the works of their hands, faith the LORD *b.*

*b* If they had offended me only by some particular single acts, or by some few omissions, or but for a small time; I might have been judged too severe upon them, but from the time they first began to be a Nation, they have made it their business, course and trade, passing from one Idolatry to another, &c.

31 For this city hath been to me as † a provocation of mine anger, and of my fury, from the day that they built it, even to this day *c*, that I should remove it from before my face *d.*

*c* Solomon finished the Building of *Hierusalem*, and he at least suffered Idolatry in it, *1 Kings 11. 4. 8.* People have always been so fond of worshipping God according to their own fancies and inventions, that even in Judah (except in *Dauids* time) the worship of God could hardly be preserved pure, during the entire Reign of one King. *d* As if they had done it on purpose to provoke me to destroy the City, and cast the people of it out. Nothing more easie than for people to keep close to the Divine Rule; as to External Acts in Worship, nothing is more provocative of God than their doing the contrary. Yet nothing hath been more rarely done in any Nation, as if men had set themselves to dare a jealous God.

32 Because of all the evil of the children of Israel, and of the children of Judah which they have done, to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of *Jerusalem* *e.*

*e* Still God maketh their destruction to be of themselves, as the meritorious cause, provoking him to that wrath he executed upon them. The whole head was sick, the whole heart faint. All orders of men were corrupted, so as there was no hope of their Reformation, or growing better.

33 And they have turned unto me the † \* back, and not the face, *f* though I taught them, rising up early, and teaching them, yet they have not hearkened to receive instruction *g.*

*f* They have behav'd themselves against me contemptuously, like men, who when they are spoken to, admonished, or instructed, instead of looking towards those who instruct, or admonish them, turn their back upon them. *g* Yet their sin had not been so great and hainous, if I by my Prophets had not diligently instructed them, and they as stubbornly refused to be taught, or amended by their instruction.

34 But they \* set their abominations *b* in the house which is called by my name to defile it *i.*

*b* Their Idols, which above all things the jealous God abhorreth, and therefore he calleth them *abominations* in the abstract for abominable things, *Deut. 32. 16. 1 Kings 11. 5. 2 Kings 23. 13. i* That is, in the Temple, which was ordinarily called the House of the Lord, and the Temple of the Lord.

\* *Exod. 6. 6.*  
\* *Sam. 7. 23.*  
\* *Chron. 17. 21*

\* *chap. 21. 10.*  
\* *chap. 19. 13.*

¶ *Or, Engines of shot.*

¶ *Or, though.*

\* *Ver. 17.*

† *Heb. for my anger.*  
† *Heb. reek.*  
\* *Chap. 2. 27.*  
and *7. 24.*

\* *chap. 7. 30.*  
and *23. 11.*  
*Ezek. 8. 5, 16.*



35 And they built the high places of Baal which *are* in the valley of the son of Hinnom, to *\* cause their sons and their daughters to pass through the fire unto \* Molech, which I commanded them not, neither came it into my mind that they should do this abomination to cause Judah to sin k.*

*k* See the notes on chap. 19. 5, 6. where all passages we meet with here are fully opened.

36 ¶ And now therefore thus saith the LORD the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence *n.*

*n* The Jews now began to see that the *Chaldeans* would take the City, and to be as dead hearted, as before they were full of courage, and to give over themselves for ever as lost.

\* Deut. 30. 3.  
chap. 23. 3.  
and 29. 14.  
and 31. 10.

37 Behold, I will *\* gather them out of all countreys, whither I have driven them in mine anger, and in my fury, and in great wrath: and I will bring them again unto this place, and I will cause them to dwell safely o*

*o* Though the City shall be taken, and you shall go into Captivity, yet you shall not be utterly lost, I will gather you again, and you shall have as quiet an habitation as ever.

\* chap. 24. 7.  
and 30. 22.  
and 31. 33.

38 And they shall be *\* my people, and I will be their God p.*

*p* I will renew my covenant with them, and keep my Covenant towards them, they shall serve me more faithfully, and I will own them, and take care of them, and bless them.

\* Ezek. 11. 19.  
† Heb. all days.

39 And I will give them *\* one heart q, and one way r, that they may fear me for † ever s, for the good of them, and of their Children after them t.*

*q* I will give them union and concord, or an oneness of mind, and judgment; as to the things of God, they shall not be some for superstitious and idolatrous Worship, and some for my true Worship. *r* They shall all worship me according to the rule I have given them. *s* That they may Worship me in Truth, as a people that have a dread of me upon their hearts. *t* This will be for the profit both of them, and their posterity, many days, even so long as they shall continue so to do.

\* chap. 31. 31.  
† Heb. from after them.

40 And *\* I will make an everlasting covenant with them, that I will not turn away † from them to do them good u, but I will put my fear into their hearts, that they shall not depart from me w.*

*u* This promise manifestly relateth to those Jews that should receive the Lord Jesus Christ, or that were *Israelites* indeed; for as to others, God did turn away from doing them good, when their City was taken by *Titus*; unless it be to be understood of a national conversion of the Jews, not yet effected. *w* My spirit which shall beget in them a dread of me, so as they shall not depart from me. Hence some conclude well, that when once the body of the Jews shall be converted, they shall never again apostatize from God. It may well from hence be concluded, that both *Conversion* unto God, and perseverance in the ways of God are the gifts of God, we are kept by the power of God through faith unto Salvation.

\* Zeph. 3. 12.  
\* chap. 24. 6.  
Amos 9. 15.  
† Heb. in truth or stability.

41 Yea, *\* I will rejoice over them, to do them good x, and \* I will plant them in this land † assuredly, with my whole heart and with my whole soul y.*

*x* I will not only do them good, but I will take pleasure, and delight in doing them good, and I will *y* certainly bring them to this Land, and constantly and freely do them good when they shall be there.

42 For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them *z.*

*z* You shall find me as true to my promises, as you have found me to my threatnings.

43 And fields shall be brought in this land, whereof ye say, *It is desolate without man and beast.*

44 Men shall buy fields for money, and subscribe evidences and seal them, and take witnesses *\* in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah,*

and in the cities of the mountains, and in the cities of the valley, and in the cities of the south, for *\* I will cause their captivity to return, faith the LORD a.*

\* chap. 33. 7.  
11. 26.

*a* Now, *Jeremiah*, thou understandest wherefore I commanded thee to buy the Field offered thee by *Hanameel* in *Anathoth* in the lot of *Benjamin*, it was to assure thee, that though at present the *Chaldeans* shall prevail against *Jerusalem*, and the Jews shall be carried into captivity, and the Jews shall neither buy nor sell here at present, yet fields shall here be bought again, men shall buy and sell, and seal evidences in all parts of *Judah*, as they were wont to do in former times, for they shall return again out of the captivity of *Babylon* into their own Land, and have commerce one with another as formerly.

## C H A P. XXXIII.

1 Moreover the word of the LORD came unto Jeremiah the second time (while he was yet *\* shut up in the court of the prison*) *\* chap. 32. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 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995, 996, 997, 998, 999, 1000.*

*a* See the notes on chap. 32. 2. *Jeremiah* was forced out of the Temple, God followeth him to the Prison, and there revealeth his mind to him once and again. The wickedness of the Jews in persecuting the Prophet, could not make Gods promises of no effect for mercy to be shewed to the people, after the captivity, which though made before, are again confirmed a second time, for this chapter for substance contains no more then promises of the like nature with those in the foregoing chapters.

2 Thus saith the LORD the *\* maker thereof*, the LORD that formed it, to establish it, the LORD is his name *b.*

*b* The maker thereof, that is, say some, of *Jerusalem* (so Mr. Calvin) or the maker of these promises (so others interpret it) his name is *Jehovah*, so as he hath a sufficiency in himself to make good his word to establish *Jerusalem*, or to establish the word spoken by him for the establishment of it.

3 Call unto me, and I will answer thee, and shew thee, great and || mighty things which thou || Or, hidden. knowest not *c.*

*c* God either speaketh to the people to pray unto him, or to the Prophet on the behalf of the people to pray, promising him he would shew him great things. *Objct.* But how doth God say that *Jeremiah* did not know them, when God before this time had revealed them to the Prophet, and the Prophet had revealed them. *Sol.* He did not know them before God had revealed them, and though God had revealed them, yet by his Prayer in the former chapter it appears, he did not fully understand them, or firmly believe them as he ought to have done.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword *d.*

*d* That is which in part are thrown down and shall yet further be thrown down, by the engines of War which the *Chaldeans* use to batter down the City, see before chap. 32. 24. some read for the mounts, as if they were thrown down by the Citizens to make room for the Citizens to cast up defensive mounts, the word translated *Sword* may be as well translated *Hammers* or *Mattocks*, as it is 2 Chron. 34. 6. it is translated *Axes*, Ezek. 26. 9.

5 They come to fight with the *Caldeans e*, but it is to fill them with the dead bodies of men, whom I have slain in my anger, and in my fury *f*, and for all whose wickedness I have hid my face from this city *g.*

*e* It is very difficult to determine whether these words contain an entire sense in themselves, or what connexion they have with the foregoing words, not to repeat mens diverse apprehensions of which a large account is given by the Author of the *English Annotations*, I think they judge best who think they have an entire sense in themselves, and judge that the *They* here mentioned are the Jews of whom the Prophet saith *they come*, because he knew they would fall out and fight with their Enemies, but to no purpose, but to fill their houses with their own dead bodies whom he would cause in his anger to be slain. *g* For their wickedness which they had provoked God by, and caused him to hide his face from that City which had so much of his countenance formerly.

6 Behold, I will bring it health, and cure, and I will cure them *h*, and will reveal unto them the abundance of peace and truth *i.*

*h* The latter part of this verse expoundeth the former, for by health and cure, the Prophet meaneth peace, and truth *met*

met with the like *metaphorical expression*, chap. 30. 17. see the notes on that place, the miserable disturbed state of a Nation being compared to wounds, and sickness, the restoring of it to a peaceable prosperous state is fitly called its health and cure. 7 By truth here seems to be meant *faithfulness* or stability, not truth of propositions, I will after this great wound which I have given this people, bring them again into a quiet, and peaceable state in which they shall abide many days.

7 And I will cause the captivity of Judah, and the captivity of Israel to return, \* and will build them as at the first k

k In this verse the latter part is expounded by the former, the restoring of them is called *building them*, in opposition to the throwing them down, by the mounts mentioned, ver. 4. unless by building be to be understood not laying the foundation of their new state, but the further prospering of them in that state.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will \* pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me m.

m Here is but one thing expressed by two phrases, the word by us translated *cleanse* signifies to expiate or purify with allusion to the legal purifications, so as cleansing must not be understood of *Regeneration*, but of that pardon which is mentioned in the latter part of the verse.

2 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: n and they shall fear, and tremble, for all the goodness, and for all the prosperity that I procure unto it o.

n I will do so well by this people, that other Nations shall honour and praise me for my goodness to them. o And not only so, but shall fear to engage against a nation so beloved and favoured by me, Exod. 15. 14, 16. others interpret it of a Religious fear and trembling, to which Gods mercy to the *Israelites* should invite those people that should see, and hear of it, but I think the former is the most probable sense of the Prophet here.

10 Thus saith the LORD, Again there shall be heard in this place, which ye say p shall be desolate without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast.

p Those of you who though you find no great difficulty to believe what I have prophesied concerning the *Chaldeans* taking this City, seeing it upon the matter already taken, yet find a difficulty to believe what I tell you about the peoples returning, and the rebuilding of it. The Lord speaketh the one as well as the other, there shall be heard again in it.

11 The \* voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say \* Praise the LORD of hosts, for the LORD is good, for his mercy endureth for ever, and of them that shall bring the sacrifices of praise into the house of the LORD; for I will cause to return the captivity of the Land, as at the first saith the LORD q

q The sum of this verse is, that those that should be carried into captivity should return, and upon their return they should be in their former states, both as to Civil transactions, they should again marry, and give in marriage, and as to Civil and Spiritual joy, they should publicly praise the Lord as they were wont to do in the words of David, Psal. 106. 1. and 107. 1. and 118. 1. and 136. 1. (we have a record in Holy Writ of the fulfilling of this Prophecie upon the laying the foundations of the second Temple, Ezra 3. 11.) and offer sacrifices of thanksgiving, see Neh. 12. 27.

12 Thus saith the LORD of hosts, Again in this place which is desolate r without man, and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing their flocks to lye down.

r That is a great part of which is, and the other part shall soon be desolate. In all these places there shall be Flocks and Herds of Sheep, and Goats, which the Shepherd shall take care of as in former times.

13 \* In the cities of the mountains, in the cities of the vale, and in the cities of the fouth,

and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of s him that telleth them, saith the LORD.

s So as to keep tale of them, as it is said they were wont to do both morning and evening in those Countries.

14 Behold, the days come saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah t.

t The Lord is not *yea*, and *ay*, he cannot lye nor repent, I speak not of the present time, but there shall be a time when God will justify every good word of this nature, which he hath spoken to his ancient people.

15 ¶ In those days, and at that time will I cause the Branch of righteousness to grow up unto David u, and he shall execute judgment and righteousness in the land.

u Whatsoever the Jews and some others say, the *Branch of Righteousness* here spoken of can be meant of no other but Christ, who is called a *Branch* out of the stem of Jesse, Isa. 11. 1. The *Branch of the Lord*, Isa. 4. 2. A *Righteous Branch*, chap. 23. 5. (see the Notes on those places) Zerobabel though descended from David cannot be meant here, but the same who is thus called in all those parallel Texts, of whom yet Zerobabel (being a good man, and descended from the Family of David may be allowed to have been a Type) but this Text far more concerneth Christ, as he in whom all the promises are founded, and in whom they are all *Yea*, and *Amen*. The Kings they had hitherto had of the line of David were most of them unrighteous men, but God promiseth that after the Captivity, they should have a *Branch of David* that should execute judgment and righteousness in the Land, under the protection and government of those that feared him.

16 In those days, shall Judah be saved, and Jerusalem shall dwell safely w: and this is the name wherewith she shall be called †, The LORD our righteousness x.

† Heb. Jehovah. Tsidkenu.

w It is the opinion of some that a spiritual Salvation and security is promised under these expressions, but the most and best interpreters rather understand it of a temporal Salvation, as primarily intended though typical of that Spiritual and Eternal Salvation which is often promised to the true *Israel* of God; as their rest in Canaan typified that Rest which remaineth for the people of God. x Our Translation of this phrase is something strange, the words in the Hebrew are וזה אשר יקרא לה יהוה צדקו Pagnine Translatheth them And he who shall call it the Lord our Righteousness, supplying the Verb substantive, is. He who shall call it is the Lord our Righteousness. We Translate it, This is the name wherewith it shall be called, &c. that which causes the difficulty is, that the pronoun זה which signifieth he is applied both to persons and things, and translated he or it, and the relative אשר is of all cases, so may be translated who, or which, or with which, those words which our translators have supplied, is the name, are not in the Hebrew. This hath made a great doubt amongst Interpreters whether, The Lord our Righteousness, be the name of Christ, or the name of the City. I do incline to their Opinion, who think that it is here mentioned as the name of Christ, in that sense there is nothing to be understood, but the Verb substantive, is, which is ordinarily understood; so the words are thus. And he who shall call it, is, the Lord our Righteousness. The context seemeth to favour this, Christ being that Ruler mentioned v. 15. as he who shall execute Justice, and Judgment in the Land, besides that there is no such name any where given, either to the Jewish or Christian Church, as the Lord our Righteousness, but the full import of that name is spoken of Christ, Isaiah 45. 23. which Text is applied to Christ, Rom. 14. 11. Phil. 2. 10. he is called the just King, Zech. 9. 9. and our Righteousness, 1 Cor. 1. 30.

17 ¶ For thus saith the LORD, † David shall never \* want a man to sit upon the throne of the house of Israel y.

† Heb. there shall not be cut off from David.

y This is apparently a promise relating to Christ, for Davids line had lasted long since, had it not been continued in Christ, whose Kingdom is, and shall be an everlasting Kingdom. So long as Israel remained a Kingdom, those of the line of David ruled over it, when that failed; Christ came in the flesh, who ruleth, and shall rule over the *Israel* of God for ever.

\* 2 Sam. 7. 15. 1 Kings 2. 4.

18 Neither shall the priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually z.

z The best interpreters understand this of a Ministry to abide in the Church to the end of the World according to Matth. 28. 20. nor is it unusual for God in the Old Testament to express



promise relating to, and to be fulfilled under the Gospel by expressions, and terms proper to the Old Testament, as *Iſa. 66. 23.* and in this sense it must be expounded, or restrained to the times immediately following the Captivity, but it is generally understood, as a promise for a Gospel Ministry to succeed the Ministry in the Jewish Church, and to abide to the end of the World.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD \* If you can break my covenant of the day, and my covenant of the night *a*, and that there should not be day, and night in their season.

*a* By the Covenant of day and night here is meant the same with the Ordinances mentioned, *chap. 31. 35.* Gods Law established in the course of natural causes, by virtue of which the day, and night orderly succeed one another. These verses are but a further confirmation of what was said before, and the sense of them no more then this. That the succession of the Gospel Ministry in the Church of God to abide for ever, should be as certain as the succession of darkness and light, God hath established the latter in a necessary course of natural causes, and he would by his Providence take care for the other, that the effect should be every whit as certain. Though the second causes are widely different, yet God who is the first cause of both is the same, and would as certainly bring the one to pass as the other.

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers.

22 As the \* host of heaven cannot be numbred, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me *b*.

*b* The former promise was for the stability, this for the multiplication of the Church, which is here expressed under the notion of the *Seed of David*, that is the members of Christ, the Jews were ordinarily called the seed of *Abraham, Isaac and Jacob*, but I do not remember they are any where called the seed of *David*, unless it be *1 Kings 11. 39.* where it seems also to be understood only of the Princes that came from *David*, nor indeed could they be so called in any proper sense; *David* being no common head to the whole Jewish Nation, as both *Abraham, Isaac and Jacob* were, but Christ is often called the *Seed of David. Job. 7. 42. Acts 13. 23. Rom. 1. 3. 2 Tim. 2. 8.* and Christ is himself called *David*, whose *Seed* and whose *Levites* are multiplied in the multiplying of Christians, and of faithful Ministers under the Gospel, which certainly are the things here promised.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying *c*, The two families which the LORD hath chosen, he hath even cast them off *d*; thus they have despised my people, that they should be no more a nation before them *e*.

*c* This people, that is (say some) the Enemies of the Jews, but it may as well be interpreted either of the wicked Jews, wicked men being always full of groundless presumptuous hopes or sunk in despair. Or of such amongst them as were better, but weak in faith, that knew not how to give any firm assent to promises, the fulfilling of which seemed to the eyes of sense and reason to be improbable. *d* By the two Families here mentioned the Prophet either meaneth the Kingdoms of *Israel and Judah*, or which seemeth to me much more probable the Families of *David and Aaron*, mentioned before. *e* Thus saith God they have spoken scornfully of my people, as if they should never be a nation more having Rulers of themselves, and a Ministry.

25 Thus saith the LORD, if my covenant be not with day, and night, and if I have not appointed the ordinances of heaven and earth.

26 Then will I cast away the seed of Jacob *f*, and David my servant *g*, so that I will not take any of his seed to be rulers over the seed of *Abraham, Isaac and Jacob*, for \* I will cause their captivity to return and have mercy on them.

*f* By the seed of *Jacob*, and of *Abraham and Isaac* are meant the Body of the Jews, to whom these three Patriarchs were common heads. *g* By the *Seed of David* persons lineally descended from *David* who should rule over the *Israel* of God. The sum of these two verses is plainly no more then God had said before, that a restoration of them to their own Land should as certainly succeed their Captivity, as the night succeedeth the day, or the day succeedeth the night. God had as certainly established, and ordained the one as the other, though not as yet so established the one in the order of natural causes as the other, God

would certainly have mercy on them, and in shewing his mercy would take care that one of the seed of *David* should be their Ruler which was fulfilled in the *Messiah*.

C H A P. XXXIV.

1 THE word which came unto Jeremiah from the LORD *a*, (\* when *Nebuchadnezzar* king of *Babylon*, and all his army, and all the kingdoms of the earth *†* of his dominion, and all the people fought against *Jerusalem*, and against all the cities thereof) saying,

*a* The Revelation of the will of God to *Jeremiah* to be published to the people, during the time of the siege. The seven first verses are plainly a distinct prophesie from that in the latter part of the chapter. It was (as some think) for this prophesie that the Prophet was imprisoned (for in this prophesie the Sermons are much disordered in the placing of them) so as this prophesie shewing the cause for which the King imprisoned him, is set after others, *chap. 32.* which were during the time of his imprisonment.

2 Thus saith the LORD, the God of *Israel*, Go, and speak to *Zedekiah* king of *Judah* and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of *Babylon*, and \* he shall burn it with fire. *\* chap. 32. 29.*

3 And thou shalt not escape out of his hands, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of *Babylon*, *†* and he shall speak with thee mouth to mouth, and thou shalt go to *Babylon* *b*.

*b* We had all this *chap. 32. 3. 4.* see the notes there.

4 Yet hear the word of the LORD, O *Zedekiah* king of *Judah*, Thus saith the LORD of thee, Thou shalt not dye by the sword;

5 But thou shalt die in peace *c*, and with the burnings of thy fathers the former kings which were before thee: so shall they burn odours for thee, and they will lament thee saying, *Alas! for I for I have pronounced the word saith the LORD d*.

*c* This only place informeth us concerning the manner of *Zedekiah's* Death, and that both negatively and positively. Negatively, That he did not dye by the sword, the King of *Babylon* took him, killed his Sons before his Eyes, then put out his Eyes, and bound him in chains, *chap. 32. 7.* but killed him not, as we learn from this Text, but he dyed a natural death, which is here meant by *dying in peace*, *d* and had an honourable burial, which the King of *Babylon* would not allow *Jehoiachin*, as we read *chap. 22. 18.* he was buried with the burial of an *Aff*, and his Body was cast out of the gates of *Jerusalem*, and no man lamented for him; but as to *Zedekiah* they burned sweet odours for him, (after the manner of the burial of Kings *2 Chron. 16. 14.*) and made solemn Lamentation for him. The Jews in their *Chronology*, called by them *Seder Olam*, give us the form of their Lamentation thus. *Alas! Zedekiah is dead, who drank the dregs of all ages*, That is, who was punished for the sins of all former ages.

6 Then Jeremiah the prophet spake all these words unto *Zedekiah* king of *Judah* in *Jerusalem*.

7 When the king of *Babylon's* army fought against *Jerusalem*, and against all the cities of *Judah* that were left, against *Lachish*, and against *Azekah*; for these defended cities remained of the cities of *Judah e*.

*e* The Prophet was not afraid to go and do the message God had intrusted him with to the King, upon which he was imprisoned as we read before *chap. 32. 3.* the time it should seem was after that the King of *Babylon* had invaded the Country, and taken the greatest part of it, only three fortified places remained, which he was besieging, viz. *Jerusalem*, which was the chief City of that Country, and *Lachish* of the conquest of which we read, *J. 10. 21.* disposed of to the Tribe of *Judah. Josh. 15. 35.* and *Azekah*, which was a City of *Judah*, of which we read in the same chapters.

8 ¶ This is the word that came unto Jeremiah from the LORD, after that the king *Zedekiah*, had made a covenant with all the people which were at *Jerusalem* to proclaim liberty unto them *f*.

*f* This verse plainly beginneth a new Prophesie, but at what particular time, this Revelation, or the publication of it was,

\* 2 King. 25. 1. &c. chap. 52. 4.

† Heb. the dominion of his hand.

† Heb. his mouth shall speak to thy mouth.

\* 10. 21. 2.

\* Gen. 13. 16. and 15. 5. and 22. 17. chap. 31. 37.

\* verse 7. 11.

we are not told, only the occasion of it is recorded. God had made a particular Law respecting the Jewish Nation. That if any had bought an Hebrew servant, he should serve but six years, and in the seventh should go out free, *Exod. 21. 2. Deut. 15. 12.* It came into *Zedekiah's* mind to make a proclamation for the execution of this Law, what moved him to it we have not recorded. The learned Author of the *English Annotations*, observeth well that it was their usual course when they were in some great straits to make some partial Reformation, *Jud. 10. 15. 16. Psal. 78. 34, 35. Hys. 6. 1.*

\*Neh. 5. 11.

9 \* That every man should let his man-servant, and every man his maid-servant being an Hebrew, or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother *g*.

*g* This was the tenour of Gods Law mentioned in the above-named Texts, and it seemeth *Zedekiah* taking notice of the common violation of this Law, and the Jews ordinary oppressing those of their own nation this way, judging that this might be one of those sins for which the wrath of God was at this time kindled against them, he caused the people to make a Covenant, that they would give that liberty to their Servants of either Sex, which the Law of God required of which he made Proclamation.

10 Now when all the princes, and all the people which had entred into the covenant heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed and let them go *h*.

*h* The Princes and the people, having first with the King agreed to the thing, upon the issuing out of his Proclamation, they at first yielded obedience to it.

11 But afterwards they turned, and caused the servants, and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids *i*.

*i* Like a company of wretched hypocrites they reformed this abuse, only to serve a turn, which when it was served, they returned again to their old oppression, and in this thing not the people alone, but the Government was to be blamed, for their Judges, in their Courts of Justice, ought to have executed the Law of the Lord, and to have restrained the covetous and oppressive humour of the people. The learned Author of the *English Annotations* thinketh that that which altered their minds, was a little alteration of their state, during the siege, for *chap. 37. 5.* we read that the *Babylonians* and *Caldeans* hearing of an army coming out of *Egypt*, to relieve the City, left the siege for a time, and that the Prophet, *Jer. 21.* of this chapter relates to that, when he prophesied, that the King of *Babylons* Army should return. But these wretched men, seeing the *Babylonian* Army raised from the siege, concluded they were now out of Gods hand, and repented of their Repentance in this particular, and would make all their servants return into their former servitude.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD the God of Israel, I made a covenant *k* with your fathers, in the day that I brought them forth out of the land of *Egypt*, out of the house of bondmen *l*, saying,

*k* The Law of God is called often a Covenant, because it containeth the will of God which he would have them do, to which (whether they express their consent or no) they are bound to consent, and agree. But to the Jews all Gods Laws given on Mount *Sinai* were a formal explicit Covenant, God explicitly telling them what he would have them to do, and they as explicitly promising they would do it, *Exod. 24. 3.* It was a double aggravation of their sin, that this Covenant was made betwixt God, and them, in consideration of his kindness in bringing them out of *Egypt*, and from the consideration that they were bondmen in *Egypt*, and so ought to have taught them the hearts of Bondmen, so as they should have compassionated them whom they kept in the like distress in which they had been themselves, and from which God had delivered them. We stand concerned to remember the Vowes we make to God in our distress, for God will not forget them, *Gen. 35. 1.* as also to compassionate them, who fall into the same distresses that we have been in, and out of which God hath saved us, God expecteth that we should shew the same compassion to others, *Math. 18. 33.*

14 At the end of seven years, let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from

Or, hath sold himself.

thee *m*, but your fathers hearkened not unto me, neither inclined their ear *n*.

*m* This is but a Repetition of the Law, *Exod. 21. 2. Deut. 15. 12.* which concerned such persons as were sold by others, or had sold themselves, God would not have his People take advantage of the sudden and rash acts of their brethren, which were the effects of passion. *n* Notwithstanding this law the Jews, who were always a very covetous griping people, did otherwise.

15 And ye were *†* now turned *o*, and had done right in my sight, in proclaiming liberty every man to his neighbour *p*, and ye had made a covenant before me in the house *†* which is called by my name *q*.

*†* Heb. to day.

*†* Heb. whereupon name is called.

*o* That is reformed in this particular, in which you had done the thing which I commanded you, proclaiming a liberty to your Servants. *q* And you made a Covenant in my Presence to that purpose, and that in the Temple, where it seemeth this Covenant was made.

16 But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for hand-maids *r*.

*r* You again licked up your vomit, and profaned my name, swearing by it to do that which you have not done, and forced your servants, though dismissed, to return again unto their former bondage and subjection to you.

17 Therefore thus saith the LORD, Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, and to the pestilence, and to the famine, and I will make you *†* to be removed, into all the kingdoms of the earth *u*.

*†* Heb. for a remaing.

\* Deut. 28. 64. and 29. 21.

*t* They had turned and given a liberty, *Jer. 20.* how doth God say here they had not? So God accounteth none to have done those good acts, which they do in a fit, or merely to serve themselves of God; he saith, they had not done it, because they did not persist to do it, in such a case mens Righteousness shall by God never be remembered, but they shall dye in the *†* they have committed. *u* Seeing you have refused to manumite your Servants at my command, I will manumite you, and let you free from my Protection and care. You shall perish by the Sword, Famine and Pestilence, and those of you who escape them, shall see how pleasant a thing it is to be Slaves, and in servitude, for you shall be dispersed in many Nations; and be servants to the Rulers of them.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the calf in twain, and passed between the parts thereof *w*,

*w* This was a Ceremony which they used in making of Covenants, not without something of a warrant from a Divine Precedent, *Gen. 15. 9, 10.* it is said *Jer. 19.* That same day the Lord made a Covenant with *Abraham* (that Covenant was a promise that *Abrahams* seed should possess the Land of *Canaan*) *Jer. 2.* *Abraham* said unto God whereby shall I know that I shall inherit it, *Jer. 9.* God bids him take an heifer of three years old, and a goat of three years old, and a ram of three years old, &c. *Jer. 10.* it is said, that he took them, and divided them in the midst, and laid each piece one against another. Indeed we read nothing there of the Parties covenanting, passing betwixt the parts of the Beasts to be divided, but this was afterwards used in making Covenants betwixt men, which had in it a secret imprecation or wishing that they might be cut in pieces like those Beasts, if they did not keep the Covenants which they made. It should seem that these Jews in the making of their solemn Promise or Covenant with God about releasing their Servants used this rite; they cause a calf, or heifer to be cut in pieces, and the parts to be laid in the Temple right over one another, then they recited this Covenant, and in the way of a solemn promise, or confirmation of their resolution to make their promise good, they passed betwixt the parts of the Calf, or Heifer to cut, silently agreeing that God should cut them in pieces like that Beast, if they did not make their words good. Hence is the Heb. phrase of cutting a covenant, for making it. This was a Ceremony ordinarily used also amongst the Heathens, as we are informed by *Cicero*, *Livy*, and others.

19 The Princes of *Judah*, and the princes of *Jerusalem*, the eunuchs, and the priests, and all



the people of the land, which passed betwixt the parts of the calf.

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life, and their \* dead bodies shall be for meat unto the fowles of the heavens, and to the beasts of the earth x.

\* chap. 7. 33. and 15. 4.

x God doth not threaten all the *Jews*, but those onely, who had made this Covenant, and formally confirmed it, by killing a Beast, and passing through the parts of it thus divided, and laid opposite one to another. Of these he spareth none but threatens both the King and Nobles and great Courtiers, as well as the People. That he would give them into the hand of their Enemies that thirsted after their blood, they should be slain, and their dead bodies should not be buried. Herein the Righteousness of God appeared, by doing to them as they desired (by passing betwixt the Calf) that God would do in case they did not keep to the promise they had made, and called God to witness, and challenging him to destroy them if they did not fulfil what they covenanted for.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life; and into the hand of the king of Babylons army \* which are gone up from you y.

\* chap. 37. 11.

y Here is nothing in this Verse, but what was said before, save onely in the last clause, where mention is made of the King of Babylons Army which was gone up from them, the occasion of which we shall meet with chap. 37. 4. because there was an Army came out of Egypt to assist the *Jews*.

22 Behold, I will command, saith the LORD, and cause them to return to this city z, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant.

z I will put it into their hearts to return saith the Lord, and they shall come back again to the siege, and shall rise up no more till they have taken the City and burned it with fire, and made the whole country desolate. The motions of Armies are under the Government of Divine Providence, they are at Gods command; when he bids them come they come, what he bids them do they do, and shall certainly effect what God hath determined. When we come to chap. 39. we shall read of the fulfilling of this Prophecy.

#### C H A P. XXXV.

1 **T**HE word which came unto Jeremiah from the LORD, in the dayes of Jehoiakim, the son of Josiah king of Judah, saying a,

a This is another evidence that the Prophecies of this book are not left us in that order wherein they were delivered, for those which we had in the two or three foregoing Chapters being in the time of Zedekiah must needs be ten or eleven years after this.

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink b.

b These Rechabites had their name from Rechab their Father who as appears from 1 Chron. 2. 55. descended from Hemah, who was a Kenite, who is also called Hobab, Jud. 4. 11. (unless it may be Hemah who was the Son of Hobab) This Hobab was Jethro the Father in law of Moses, as appears from Jud. 4. 11. we read Jud. 1. 16. That his children went up out of the City of Palm-trees, with the Children of Judah, which lieth in the South of Arad, and they went, and dwelt among the people. The Rechabites here mentioned descended from this Stock. Jehonadab mentioned 2 King. 10. 15. was of this Family, a man of some note, as appeareth by Jehu his taking him there into his Chariot. God commandeth the Prophet to bring some of this Family into the Temple, into some of the chambers (for in and about the Temple were several Chambers for the Priests, and where they disposed of the Holy Garments and several Oblations, 1 King. 6. 5, 6. 10. 1 Chron. 28. 11, 12.) God commands Jeremiah to bring these Rechabites into some of these chambers and to set wine before them. This was either for the more publickness of the thing, or it may be for the reproof of the Priests who drank too much Wine.

3 Then I took Jaazaniah, the son of Jeremiah, the son of Habaziniab, and his brethren, and all his sons, and the whole house of the Rechabites.

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan,

the son of Igdaliah a man of God c, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the † door d.

† Heb. threfall or cejel.

c This term, the man of God doth in Scripture signifie a Prophet sometimes, but whether it so signifieth here, and if it doth, whether it relateth to Igdaliah or Hanan is a question. d Probably by the chamber of the Princes is meant some chamber where the Princes were wont to meet in a Court, or for Counsel. Thither Jeremiah brings these Rechabites, and sets vessels of Wine before them, not commanding them to drink it, but only inviting them.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father e commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever f.

e It is uncertain whether father here signifies their immediate Parent, or (which is more probable) their Progenitor; it is most likely it referreth to that Jonadab of whom we read 2 King. 10. 15. who was the father (that is the progenitor of this Family of the Rechabites, at 300 years distance.) f The reason why he left his Posterity this charge is uncertain, probably to warn them against the Luxury which he saw began to abound in Israel, and being desirous, that they should inure themselves to a more hardy and laborious life, being originally Kenites, and used to Husbandry, and keeping of the p and other Catrel, he desired they should live according to their quality.

7 Neither shall ye build house, nor sowe seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents, that ye may live many dayes in the land where ye be strangers g.

g The last vvords of the verse probably give us a reason of the former, they were no Native *Jews*, but strangers amongst them, who commonly are envied, when they are observed to thrive too much, or to live splendidly; and that envy of the Natives of the place where they sojourn, exposeth them to their Hatred and Malice, so as their lives are made uneasy to them, Jonadab therefore cautions his Sons to avoid these inconveniences, by a thrifty, sober, laborious life, to which they had been bred, in keeping Flocks, and to avoid any thing might expose them to Envy or Hatred or Malice of the People amongst whom they were come to sojourn.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, nor our sons, nor our daughters.

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed.

10 But we have dwelt in tents h, and have obeyed, and done according to all that Jonadab our father commanded us.

h Moveable Habitations, which they could with little labour remove from place to place, as they had convenience to feed their Flocks, this was their ordinary way of living until necessity compelled them to come and live in Jerusalem.

11 But it came to pass when Nebuchadrezzar king of Babylon, came up into the land i, that we said, Come, and let us go to Jerusalem, for fear of the Army of the Chaldeans, and for fear of the army of the Syrians; So we dwell at Jerusalem.

i When the Chaldean Army came into the land, they saw there would be no quiet abode for them any where but in some fortified place. The Syrians joyned with the Chaldeans in this War, as we read 2 King. 24. 2. This they tell the Prophet was the reason why they who never used to dwell in Cities, nor fixed Houses, came to dwell at Jerusalem, to prevent being destroyed by the forragers for these Armies.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are

\* chap. 7. 13.  
25.

are performed ; for unto this day they drink none, but obey their fathers commandment : notwithstanding I have spoken unto you, \* rising early, and speaking, but ye hearkned not unto me.

\* chap. 18. 11.  
and 25. 5.

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, \* Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land, which I have given to you, and to your fathers : but ye have not inclined your ear, nor hearkned to me. k

k God in this Revelation of his Mind to the Prophet expoundeth to him, why he had set him to bring the Rechabites into the Temple, and commanded him to set Wine before them, and invite them to drink of it, that by their refusal of doing according to the invitation, in obedience to their Father Jonadab ; he might convince the Jews of their disobedience to his commands, yet Gods commands were more advantaged, then the commands of Jonadab in that. 1. Jonadab was but an earthly Parent, and so had no absolute universal sovereignty over his children, but God was the Lord of hosts, the God of Israel. 2. Jonadabs command was not for the performance of a moral duty, but the doing of a thing which they might do, or leave undone. God required of them what was but their moral duty, and for which was the highest reason. 3. Jonadabs command had no promise annexed, Gods precept had a promise annexed, yet they had not yielded him that obedience which the sons of Jonadab had yielded him : He was their Father, but where was his honour.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their Father, which he commanded them, but this people hath not hearkned unto me ;

17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them : because I have spoken unto them, and they have not heard, I have called unto them, and they have not answered l

l This is but the same threatening confirmed, which we have often met with before, concerning the ruine of this people, only the meritorious cause of it is further amplified, their not paying that homage to God which these Rechabites paid to an Earthly parent, and had been steady in the payment of, now for three hundred years together.

18 And Jeremiah said to the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because you have obeyed the command of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you.

19 Therefore thus saith the LORD of hosts the God of Israel, † Jonadab the son of Rechab shall not want a man to stand before me for ever m.

† Heb. There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.

m For ever here signifies the ever of the Jewish State, or Church, whether the promise relates to the abiding of Jonadabs Family, when many Families of the Jews were quite rooted out, cut off, and extinct, or to some special favour that God would shew them, or to some place of Office, they should have in, or about the Temple (as some judge because 1 Chron. 2. 55. it appears they were Scribes) is uncertain : but it is a question of more moment. How God promiseth a reward to these sons of Jonadab for obeying the command of their Father, and whether they had sinned if they had not obeyed this command of Jonadab, which brings in another question : Whether Parents have a power to oblige their children in matters which God hath left at liberty. To which I answer, 1. God might reward these Rechabites, for their Reverence and Obedience to Jonadab their Father, though they were not strictly by the divine Law, obliged thus far to have obeyed him : as he rewarded David for his thoughts in his heart to build him an house, though it was not God's will that he should do it, so as God's promise of the reward doth not prove their obedience in this particular to have been their Duty. Admit that it remained still a matter of Liberty, yet the General Honour, and Reverence they testified might be rewarded by God. 2. Unquestionably Parents have not a power to determine Children in all things as to which God hath left them a liberty, for then they have a power to make their children slaves, & to take away all their natural Liberty. To marry or not, and to this or that person, is matter of Liberty. Parents cannot in this case determine their Children, Bethuel Gen. 24. 58. asketh Rebecca if she would go with Abraham's servant before he would send her. 3. In matters of civil concernment they have a far greater power than in matters of Religion. All Souls are Gods, and Conscience can be

under no other dominion than that of God. 4. In civil things Parents have a great power, during the nurture of Children, and after, also in matters which concern their Parents good, as to command them to assist them, to help to supply their necessities, &c. 5. Parents being set over Children, and instead of Gods to them, it is their Duty to advise their Children to the best of their ability for their good : so it is the Duty of children to receive their advice, and not to depart from it, unless they see circumstances mistaken by Parents, or so altered by the providence of God, as they may reasonably judge, their Parents, had they known or foreseen it, would not have so advised. But that Parents have an absolute power to determine Children in all things as to which God hath not forbidden them, and that Children by the Law of God are obliged to an Obedience to all such Commands, however, they may see their Parents mistaken, or God by his Providence may have altered circumstances, I see no reason to conclude. Jonadab had prudently advised his Sons as before mentioned, they were things they might do, and which by experience they found not hurtful to them, but of great profit and advantage, and that with reference to all the ends of mans life ; Herein they yield Obedience, and pay a Reverence to their Parent, this pleaseth God, he promiseth to reward them with the continuance of their Family, according to what he had said, Exod. 20. 12. in the Fifth Commandment, which the Apostle calleth the First Commandment with promise.

C H A P. XXXVI.

1 A N D it came to pass in the fourth year of Jehojakim, the son of Josiah king of Judah, that this word came unto Jeremiah, from the LORD, saying a.

a Jehojakim was three years a Tributary to Nebuchadnezzar, as we read, 2 Kings 24. 1. then he rebelled, which three years are judged to be 6, 7, and 8 years of his Reign, for Pharaoh Necho set him up, to whom he was first a Tributary, as we read 2 Kings 23. 35. Pharaoh Necho having conquered him, Jehojakim became Servant to the Conquerour 3 years, then rebelled ; upon which the Armies of the Chaldeans with the Syrians, &c. came up against him ; and carried him away. This word of the Lord came to Jeremiah the first year that he was Tributary to the King of Babylon, which was the fourth year of his Reign.

2 Take thee a \* roll of a book b and \* write \* Isa. 8. 1. therein all the words that I have spoken unto \* chap. 30. 2. thee, against Israel, and against Judah, and against all the nations from the day I spake unto thee, from the dayes of \* Josiah even unto this day c.

\* chap. 25. 3.

b By a roll of a book is to be understood parchments, which anciently were their books, the art of binding books being not then known. c The precept is for recording all the Revelations he had from God for 22 years last past, for he began to prophesie in the thirteenth year of Josiah, who reigned one and thirty years, so as he prophesied 18 years, during Josiah's life, this was the fourth year of the Reign of Jehojakim, God would have them recorded, that there might be a memorial of them, that so the truth of them might appear, when God should bring them to pass, the time of which now drew very near.

3 It may be that the house of Judah will hear all the evil d which I purpose to do unto them, that they may return every man from his evil way, that I may forgive their iniquity, and their sin e.

d What we translate it may be חַיִּים others translate if perhaps which better expresseth the sense. God knew what would be, but yet he would not be wanting in means by which they might be informed in his will, and so believe the thing, for believing and reforming are here meant by hearing, as the next words in part expound this term here. e Forgiveness of sin in Scripture sometimes signifieth the acquitting of a sinner from the obligation sin layeth the sinner under to Eternal death, sometimes the remission of a temporal punishment, it may here well be understood as comprehending both, though I think the latter to be what is here principally intended.

4 Then Jeremiah called Baruch the son of Neriah, and \* Baruch wrote from the mouth of Jeremiah, all the words of the LORD, which he had spoken unto him, upon a roll of a book f.

\* chap. 45. 1.

f We shall find this Baruch being one of Jeremiah's Disciples, more than once thus employed as Jeremiah's Secretary or Amanuensis. None shall need ask how Jeremiah could remember all the propheties he had prophesied for 22 years before past that considereth who it was that commanded him to do this. God undoubtedly revived the Prophets memory, or he could not have called all to mind.

5 And Jeremiah commanded Baruch, saying, I am shut up, I cannot go into the house of the LORD.

6 There-



6 Therefore go thou and read in the roll which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORDS house upon the fasting day *g*: and also thou shalt read them in the ears of all Judah, that come out of their Cities.

*g* We do not read that *Jeremiah* was a prisoner in the fourth year of *Jehoiachin*, and therefore it is very incertainly guessed in what sense he here saith he was *shut up*, some think *Jehoiachin* had imprisoned him, or at least restrained him to his house, tho' we do not read of it. Others think he restrained himself, but in what sense he was shut up, is not certain, that he was so, is certain, he knew that God had not commanded his prophecies to be written for any other end, but that the people might have them recalled to their memories, he being not in a capacity himself at present to speak any thing to the people in to publish a place, sendeth *Baruch* to do it in his stead, chusing for it a day of publick Fast, not the day of the yearly fast mentioned, *Levit. 23. 27.* But on a fast day (of which we shall read more, *ver. 9.*) proclaimed by *Jehoiachin*, probably to avert the vengeance hanging over them from the *Chaldeans*, or rather from the drought. It was undoubtedly because of the concourse of people which the Prophet knew would that day be in the Temple that he chose that day, when some would be present from all parts of *Judah*.

*†* *Jehoiachin's* supplication shall fall.

7 It may be *†* they will present their supplication before the LORD, and will return every one from his evil way, for great is the anger, and the fury, that the LORD hath pronounced against this people *h*.

*h* We had an expression like this, *ver. 3.* it teacheth us that the only means to turn away God's fierce anger ready to fall upon people is Prayer and Reformation.

8 And *Baruch* the son of *Neriah*, did according to all that *Jeremiah* the prophet commanded him, reading in the book the words of the LORD, in the LORDS house.

9 And it came to pass in the fifth year of *Jehoiachin*, the son of *Josiah* king of *Judah*, in the ninth moneth, that they proclaimed a fast before the LORD to all the people in *Jerusalem*, and to all the people that came from the Cities of *Judah* unto *Jerusalem* *i*.

*i* This fast was appointed upon a particular emergency, whether it was for a Famine which was then in the Land, or to avert the ruine which they justly feared from the king of *Babylon*, who had lately brought them under his servitude, is not certain; the yearly fast, *Levit. 23. 27.* was to be kept in the seventh moneth, nor did God ever ordain any fast to be kept in the ninth moneth.

10 Then read *Baruch* in the book the words of *Jeremiah* in the house of the LORD, in the chamber of *Gemariah*, the son of *Shaphan* the scribe, in the higher court, at the \* entry of the new gate, of the LORDS house in the ears of all the people *k*.

*k* This verse only attesteth *Baruch's* obedience to the command of the Prophet *Jeremy*, not only as to the thing, his reading it in the Temple, but as to the circumstance in as publick a manner as he could in the chamber of *Gemariah*, &c. most likely out of some window, or in some Balcony, the people being below and hearing it.

11 When *Micaiah* the son of *Gemariah*, the son of *Shaphan* had heard out of the book all the words of the LORD.

12 Then he went down into the kings house, into the scribes chamber, and lo all the princes sat there, even *Elishama* the scribe, and *Delaiah* the son of *Shemaiah*, and *Elnathan* the son of *Achbor*, and *Gemariah* the son of *Shaphan*, and *Zedekiah* the son of *Hananiah*, and all the princes *l*.

*l* It is uncertain whether this *Micaiah* went to make this Relation to the Princes who sat in the Secretaries Chamber, as a piece of news only, or out of a malicious design to accuse the Prophet, and *Baruch* for what was done as a seditious practice.

13 Then *Micaiah* declared unto them all the words that he had heard when *Baruch* read the book in the ears of the people *m*.

*m* That is, the substance of all the words, for none can imagine that an hearer could remember every word, which shews the vanity of those who overstrain such universal particles to signify every particular word or person.

14 Therefore all the princes *n* sent *Jehudi* the son of *Nethaniah*, the son of *Shelemiah* the son of *Cushi* unto *Baruch*, saying, Take in thy hand the roll, wherein thou hast read in the ears of the people, and come. So *Baruch* the son of *Neriah*, took the roll in his hand, and came unto them *o*.

*n* That is, all the Princes that at that time sat there in Council, sent a messenger with a command to *Baruch* to appear before them, and to bring the roll which he had read in the Ears of the people.

15 And they said unto him, Sit down now, and read it in our ears, So *Baruch* read it in their ears *p*.

*p* The courage of *Baruch* is admirable, he was now before the Council, in the Kings house, the substance of the Prophecies, were threatening both to the King, and Court, and to all the people. The King as appears by all history, was of no good temper, we read *ch. 26. ver. 23.* of his sending for *Urijah* the Prophet out of *Egypt*, when he had fled thither for fear of the King, and slaying him, and we shall find that at this time, the Princes advised both *Jeremy* and *Baruch* to hide themselves, yet *Baruch* is not afraid, but reads the Prophecy in their Ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other *q*, and said to *Baruch*, we will surely tell the king of all these words *r*.

*q* It is hardly to be imagined that all these Counsellors should sit still till they had heard all *Jeremiah's* prophecies for 22 years read, but *all* signifies many, or the sense and substance of all the prophecies. They were all of them afraid, *Jeremy* had now been above twenty years a Prophet to this people, and doubtless in great esteem for 18 years of it, while *Jesiah* was alive, and one whose prophecies they could not but observe had been oft accomplished, therefore they could not but be afraid that they should see these words also fulfilled, and took themselves bound in duty to acquaint the King with them. Some if not all of these probably had been great men in *Jesiah's* time, which was but four or five years before, and from him sucked in some good and religious principles which begat some awe of God in them.

17 And they asked *Baruch*, saying, Tell us now, How didst thou write all these words at his mouth *s*?

*s* This now seemed but a reasonable question, considering they were the substance of what he had been prophecying for so many years. The thing seemed strange to the Princes, Prophets being not used to study and pen their discourses, but to speak them extempore.

18 Then *Baruch* answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book *t*.

*t* This could not but add to the Princes fear and amazement, They must needs conceive that the thing was done from God, for without a special influence of God, it had been a thing impossible, that *Jeremiah* should have called to mind all that he had spoken at several times in so many years, and proceeding from the God of truth, they must needs fear, that they would have their certain and just accomplishment in their season.

19 Then said the Princes unto *Baruch*, Go, hide thee, thou, and *Jeremiah*, and let no man know where ye be *u*.

*u* This speaketh these Princes to have been men, of a much gentler temper, and better disposition, than those who succeeded them in *Zedekiah's* time, they were not willing that any harm should come to the Prophet, nor to *Baruch*, and knew the fierce temper of *Jehoiachin*, and therefore advised *Baruch*, that both he, and the Prophet should hide themselves.

20 And they went in to the king, into the court, but they laid up the roll in the chamber of *Elishama* the scribe, and told all the words in the ears of the king *w*.

*w* They were obliged by their Office as Counsellors to the King to acquaint him with what they heard, which might be prejudicial to him, and his Nation, and indeed this was the very end, why God had commanded the enrolling of these Prophecies, that both the King, and Princes, and People might take notice of them, but they did not carry the book with them, but laid it up in the Secretaries Chamber.

21 So the king sent *Jehudi* to fetch the roll, and he took it out of *Elishama* the scribes chamber, and *Jehudi* read it in the ears of the king, and in the ears of all the princes which stood beside the king *x*.

<sup>a</sup> It appeareth by v. 14. that this *Jehudi* was a Messenger commonly employed by the king, and Council, him the King sends to fetch the *Roll* (before called a book) then he employeth him to read it.

22 Now the king sat in the winter-house in the ninth moneth, and there was a fire on the hearth burning before him y.

y The ninth moneth with them, answered part of our November and December, which was a time of the year called for fires.

23 And it came to pass that when *Jehudi* had read three or four leaves, he <sup>z</sup> cut it with the pen-knife, and cast it into the fire, that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

z That is the king, not having patience to hear above three or four columns, or periods, or titles, took the pen-knife, that (it is like) *Jehudi* had, and cut it in pieces, and burned it in the fire that was before him, not considering that it was the Revelation of the will of God, but exalting himself above all that was called God. This shewed both the wickedness, and passionate temper of this Prince, and his high contempt of God and his Prophets.

24 Yet they were not afraid, nor \* rent their garments, neither the king nor any of his servants that heard all these words a.

a So hardened were this peoples hearts that though they knew that *Jeremiah* was a Prophet of the Lord, upon the experience now of more than twenty years, and the whole scope of his prophecies had been to denounce the just Judgments of God, that now were coming upon this people, and they could not but understand, that God must be greatly assitant to *Jeremiah* in writing this Roll; all the matter of which he could not otherwise have kept in mind for many years, yet they had no serious fear of God upon their hearts working upon the hearing the dreadful matter of these prophecies, nor shewed any sign of remorse, or sense of their sins, or God's Judgments coming upon them as indications of his wrath.

25 Nevertheless *Elnathan*, and *Delaiah*, and *Gemariah*, had made intercession to the king, that he would not burn the roll, but he would not hear them b.

b These three Princes seemed to have had a greater dread of God upon their hearts than the rest, for so far as they durst, they interposed, and besought the King not to burn the Roll, but he would not hearken to their advice.

26 But the king commanded *Jerahmeel* the son of *Hammelech*, and *Seraiah* the son of *Azriel*, and *Shelemiah* the son of *Abdeel*, to take *Baruch* the scribe, and *Jeremiah* the prophet c: But the LORD hid them d.

c The King was not satisfied with burning the Roll, but gives order to apprehend both *Jeremiah* and *Baruch*, and commandeth the three persons named in this verse to do it: d But God by his providence kept them both out of their hands; how the Lord hid them we are not told, the Princes (as we read before) advised *Baruch* that they should both hide themselves. This Phrase (probably) imports no more, than that God directed them to find such a place of recess as the Kings messengers could by no means find out, nor understand where they were, till the King's passion was a little over.

27 Then the word of the LORD came to *Jeremiah* after that the king had burnt the roll, and the words which *Baruch* wrote at the mouth of *Jeremiah* saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll which *Jehojakim* the king of *Judah* hath burnt.

29 And thou shalt say to *Jehojakim*, king of *Judah*, Thus saith the LORD, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of *Babylon* shall certainly come, and destroy this land, and shall cause to cease from thence man and beast e.

e It speaketh nothing but the impotency, and passion, and debauchery of humane Nature to swell against any Revelations of the Divine Will, the Counsels of the Lord shall stand, and men only further entangle themselves by struggling in the Lords net. *Jehojakim* burns one Roll, God will have the same thing wrote in another. f We learn here both what was the matter of *Jeremiah's* prophecy, and the cause of the Kings anger, he had prophesied that the King of *Babylon*, should come, take *Jerusalem*, and lay the countrey waste, which as to *Jehojakim's*

part, was fulfilled within six years after this, more fully in 18 years, but corrupt Princes can endure nothing that shall make their lives uneasy.

30 Therefore thus saith the LORD of *Jehojakim* the king of *Judah*, He shall have none to sit upon the throne of *David* f, and his dead body shall be \* cast out in the day to the heat, and in the night to the frost g.

f That is, none that shall be king any considerable time, *Jehoniah*, or *Jehojachin* his son was set up, but kept his Throne but three moneths. 2 King. 24. 8, 9, 10. g We no where read of the time, or manner of this Kings Death, but that he had an ignominious Burial, ch. 22. 19. like the Burial of an *Ass*; none accompanying his Corps, none mourning for him, and it appears from this Text, that wherever he dyed, his Body lay for a time unburied.

31 And I will † punish him, and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of *Jerusalem*, and upon the men of *Judah*, all the evil that I have pronounced against them, but they hearkened not h.

h As to the people God threatneth, they should feel, what they were not willing to hear, even all the evil which God by his Prophet had pronounced against them.

32 Then took *Jeremiah* another roll, and gave it to *Baruch*, the scribe, the son of *Neria*, who wrote therein from the mouth of *Jeremiah* all the words of the book, which *Jehojakim* the king of *Judah*, had burnt in the fire, and there were added besides unto them many † like words i.

i Wicked men get nothing by opposing themselves to the revealed will of God, how ungrateful soever it be to them, but the addition of guilt to their souls, and the increase of Divine Wrath, God's counsels shall stand, and what he speaks shall most certainly be accomplished. Here is another roll written with additional threatnings confirmative of what God had before said.

## C H A P. XXXVII.

1 AND king \* *Zedekiah* the son of *Josiah* a, reigned in stead of *Coniah* b the son of *Jehojakim*, whom *Nebuchadnezzar* king of *Babylon* made king in the land of *Judah* c.

a The History of this Succession we have 2 Kings 24. 17. 2 Chron. 36. 10. *Zedekiah's* name was *Mattaniah*, the King of *Babylon* changed his name to *Zedekiah*. b He reigned in stead of *Jehojachin*, the son of *Jehojachin* who reigned but 3 moneths, 2 Kings 24. 8. his name was *Jehoniah*, 1 Chron. 3. 16. and in a way of derision, or contempt is here called *Coniah*. c The King of *Babylon*, made this *Zedekiah* King, who is here called the son of *Josiah*, and 2 Kings 24. 17. *Jehojakim's* Fathers Brother, to distinguish him from another *Zedekiah* son of *Jehojachin*, as appears from 1 Chron. 3. 16.

2 But neither he, nor his servants, nor the people of the land, did hearken to the words of the LORD which he spake by † the prophet *Jeremiah* d.

d This *Zedekiah* was little better than *Jehojakim*, he seemeth by his story to be of a little better temper, not so cruel, and bloody, but he no more regarded God's word by his Prophet than *Jehojachin* had done.

3 And *Zedekiah* the king sent *Jehucal*, the son of *Shelemiah*, and \* *Zephaniah* the son of *Maafeiah* the priest, to the prophet *Jeremiah*, saying, Pray now unto the LORD our God for us e.

e This was apparently in the time of the siege, for v. 5. we read of *Pharaoh's* Army being come to relieve the besieged, whether it was before the *Babylonians* were departed, or no, is uncertain, but it is plain if they were departed, the King was afraid they would come back again. That which is most observable for us from hence is this, That wicked men of all ranks are desirous of the Prayers of those Ministers in their distresses, whose Counsels and Admonitions they never regard, while they are in a time of prosperity, which is an evidence of their acting contrary to the convictions of their Consciences, in obedience to their lusts, in their contempt of their instructions and admonitions. When Affliction hath cooled their Lusts, then their consciences can be heard in dictating their duty to them.

4 Now *Jeremiah* came in, and went out amongst the people, for they had not put him into prison f.

f We

\* chap. 22. 19.

† Heb. visit

† Heb. as they.

† Heb. by the hand of the Prophet.

\* chap. 29. 25. and 52. 24.

\* 2 King. 22. 11.

† Or, of the King.



*f* We shall read afterward, ver. 15. that he was imprisoned, and we have heard, chap. 32. of two Revelations he had while he was in Prison, but as yet he walked at liberty.

5 Then Pharaoh's army was come forth out of Egypt, and \* when the Chaldeans that besieged Jerusalem, heard tidings of them, they departed from Jerusalem *g*.

*g* Zedekiah was set up by the King of Babylon, instead of Jehoiachin, whom the King of Babylon had carried into Babylon, Zedekiah (as is usual in those cases, and as it appeareth, Ezek. 17. 16.) had taken an Oath of Allegiance to the King of Babylon, but brake it, and the Covenant which he made with him, ver. 16. and ver. 15. rebelled against him, and sent his Ambassador into Egypt for Horses, and much people. Now the king of Egypt came in person no more after the great overthrow given him, in Carchemish by the River Euphrates, of which we read chap. 46. 2. which was 13 or 14 years before this, yet he sent an Army at Zedekiah's request to relieve him, at this time besieged by the Armies of the King of Babylon. The Chaldeans that were in the siege of Jerusalem hearing of it, raised the siege for a time, during which time (probably) it was that Zedekiah sent to the Prophet to pray for them.

6 Then came the word of the LORD, to the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah that sent you unto me, to inquire of me, *b* Behold Pharaoh's army which is come forth to help you, shall return to Egypt, into their own land *i*.

*b* The word *inquire* lets us know that Zedekiah did not send to the Prophet only to pray for him, but to enquire of God what the issue would be of this future contingency, it may be more desirous to know that; then that Jeremiah should intercede with God for them. *i* The Prophet tells them from God that the King of Egypt's Army should do them no service, it is expounded, Ezek. 17. 17. He should not make for him in the war, by calling up mounts and building forts, to cut off many persons. Probably the Egyptian Army upon the sight of the strength of the Chaldeans, and the weak and impotent state of the Jews, were discouraged, and would not adventure to fight them, but by and by returned to their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

† Heb. souls. 9 Thus saith the LORD, Deceive not your selves, saying, The Chaldeans shall surely depart from us, for they shall not depart.

† Heb. thrust through. 10 For though ye had smitten the whole army of the Chaldeans, that fight against you, and there remained † but wounded men among them: yet should they rise up every man in his tent, and burn this city with fire *k*.

*k* The substance of the answer returned by the Prophet to the King is this. That whereas they pleased themselves with fancies that the Babylonian Army now withdrawn to meet with the Army of the Egyptians would return no more to the siege; it was a dream, he assures them from God, they should return, besiege the City, and take it, and burn it, and therefore they did but deceive themselves, to think otherwise; though they were gone, yet it was but for a very short time. He further assures them, that the potency or impotency of the Chaldeans was inconsiderable, for if their whole Army were made up of wounded men, or if they could prevail so far as to wound all their soldiers, or thrust them through (as the word is translated, chap. 51. 4.) yet they should do the work. When God is resolved upon an effect, the instruments are very little to be regarded. It is not the arm of flesh, but the power of God which is in that case alone to be considered.

† Heb. made to ascend. 11 ¶ And it came to pass, that when the army of the Chaldeans was † broken up from Jerusalem for fear of Pharaoh's army.

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin || to separate himself thence in the midst of the people *l*.

13 ¶ The word we translate separate signifieth to divide, *l*ften or make slippery, which hath made interpreters vary in the exposition of it. But the general use of it especially in Pibel, (the conjugation in which it is here used) being to signify a dividing or separating, and the latter signification being secondary, it seemeth most reasonably here translated to separate, or to withdraw: Jeremiah had no further revelation from God, which he was under an obligation to communicate, and knowing the City would suddenly be taken, and that he could be no further useful to the people, taking advantage of the withdraw-

ing of the Chaldean Army, resolves to provide for himself, designing to go to his own Country, to Anathoth, which was in the land of Benjamin, and because he was a noted person, who might probably be sought (as he was) it known, he attempts to slip out in the croud of people that were going out, this seemeth to me the most probable sense.

13 And when he was in the gate of Benjamin *m*, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah *n*, and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

*m* The gate of Benjamin was some gate that looked toward the inheritance of that Tribe: Or where those used to go out who went that way, we read of it, chap. 38. 7. *n* This man was a Captain of the guard that was set to watch at the gates, to keep people from going out, or at least some persons, for it should seem by Jeremiah's endeavour to go out in the croud; they suffered many to go out, as is usual in sieges when victuals grow scarce; and though the Chaldeans were at present gone, yet they were not out of fear of their coming back. This Captain apprehends Jeremiah, as one who was about to desert the City, and fall off to the Chaldeans. That Hananiah the Grandfather of this Irijah, was the false Prophet we read of, chap. 28. who dyed, according to Jeremiah's Prophecy, and this his grandchild apprehended Jeremiah in some revenge of his Grandfather, is but uncertainly guessed. But Jeremiah's frequent prophesying that the Chaldeans should take the City, exposed him to this suspicion probably.

14 Then said Jeremiah, It is † false, I fall not † away to the Chaldeans *o*, But he hearkned not or a lie. unto him, so Irijah took Jeremiah, and brought him to the princes.

*o* Though Jeremiah, as the Lords Prophet, faithfully revealed the will of God, that the Chaldeans should take the City, to warn the people (if possible) to prevent it by solemn addresses unto God, or at least to prevent what mischief might be prevented by a timely surrender to the King of Babylon, yet he had no design to fly to them, he was so far from delighting in their company, that when the City was taken, and the Captain of the guard offered him either to go along with him to Babylon, promising to look well to him, chap. 40. 4, 5. or to go back to Gedaliah, whom the King of Babylon had left as Deputy-Governour in Judea, he chose rather to go and dwell under Gedaliah's Government in a poor condition, than to mend his commons in an Idolatrous Country, But the Captain would not believe him, but carrieth him before the Princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison, in the house of Jonathan the scribe: for they had made that the prison *p*.

*p* These Princes seem more fierce against the Prophet than those that were in the time of Jehoiachin, but they proceed here upon the Captains information, cause the Prophet to be beaten, and send him to Prison, a Prison within the compass of the Court, bad enough, as appeareth by Jeremiah's complaint of his condition there to the King, verse 20. and by what followeth in the next verse.

16 ¶ When Jeremiah was entred into the dungeon, and into the || cabins, and Jeremiah || had remained there many dayes *q*. Or, cells.

*q* The Hebrew words which we translate dungeon, signifie the house of the lake; they certainly signifie some pit, or deep hole, or place in the prison, where were some cells or apartments, in which they were wont to keep those whom they judged great Malefactors, or against whom they had some special anger, how many dayes the Prophet was forced to abide in this miserable place it is not said, but it should seem by verse 19. that it was until the Chaldean Army was returned to the siege.

17 Then Zedekiah the king sent, and took him out, and the king asked him secretly in his house, and said, Is there any word from the LORD *r*, and Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon *s*.

*r* That is, hath God revealed any thing to thee, concerning what will be the issue of the return of the Chaldean Army to the siege of the City? what need Zedekiah to have asked this, to whom God by this Prophet had so often revealed his will in this case? wicked men are always more curious to know, then careful to believe, observe, and obey the will of God. But God seldom or never speaketh good unto them; Jeremiah tells him there was, but it was a sad word, viz. That God would certainly deliver him into the hand or power of the King of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah,

kiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison ?

*r* That is, what have I done worthy of bonds, I have faithfully heretofore revealed to you the mind and will of God, if this hath offended you, I am not to be blamed, I could not but execute Gods commands.

19 Where *are now* your prophets; which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land :

*r* You now see what kind of Prophets they are, who fed you with hopes, that the King of *Babylons* Army should return no more to the siege of the City. I told you they would return, you had other Prophets that told you they should not, judge now who were the true Prophets. The Devil in all Ages had some that contradicted the true Prophets of the Lord: Three Hundred false Prophets contradicted one *Micaiah*, as to *Abahs* going up to *Ramoth Gilead*, and prospering in that expedition. There were many that contradicted *Isaiah* and *Jeremiah*, and other true Prophets, as to the King of *Babylons* coming to besiege *Hierusalem*, and his return again to the siege when he had risen up from it, to meet the *Egyptian* Army; and as to the length of time in which the *Jews* should be in captivity; yet to let us see mens madness upon their lusts, as there still have risen up other generations of false teachers, and flatterers, so they have always found more favour then those that have dealt more faithfully in revealing Gods will.

20 Therefore hear now I pray thee, O my lord the king *w*, † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I dye there *x*.

*w* Though *Jeremiah* had dealt very faithfully with the King and Princes, and they had dealt very hardly and cruelly with him, casting him for no just cause into a nasty prison, and *Jeremiah* knew well enough, that *Zedekiah* was very soon to be disarmed of his power, yet (to learn us our duty) he speaks with all due respect and reverence to his Sovereign, though a very bad man, and one who had dealt very ill with him. *x* This petition of *Jeremiah*, speaks the prison he was in a very inconvenient place, where he was in danger of his life.

21 Then *Zedekiah* the king commanded that they should commit *Jeremiah* into \* the court of the prison *y*, and that they should give him daily a piece of bread out of the bakers street, until all the bread in the city were spent *z*. Thus *Jeremiah* remained in the court of the prison *a*.

*y* So as he was a prisoner still, but in a freer air, where he did not suffer those inconveniences which he endured in the hole or dungeon. *z* It is of no great moment to know whether the portion of bread allowed the Prophet by the King, were a *half* (as some think) or a piece of a loaf; it was such a proportion as could be allowed according to the proportion which others had, and the straits which the City was in, and so much as served to keep him alive. *a* *Jeremiah* remained here till upon the suggestion of the Princes, he was removed to a worse place, as we shall read in the sixth verse of the next Chapter, where he staid not long, but was again removed to the Court of the Prison, as we shall read there, *verse 13*. where (as it followeth there *verse 28*.) he continued until the City was taken.

## C H A P. XXXVIII.

1 **T**hen *Shephatiah* the son of *Mattan*, and *Gedaliah* the son of *Pashur*, and *Jucal* the son of *Shelemiah*, and *Pashur* the son of *Malchiah*, heard the words that *Jeremiah* had spoken to all the people, saying *a*,

*a* Here are four of the great men Counsellors, or great officers to *Zedekiah* named, of whom we have no further mention in holy Writ, nor are they worthy of much inquiry after; *Jeremiah* being now removed into a little freer air, where his friends, or such as had a desire to see him, came to him, and it is very likely were inquisitive to know what God would do with the City, he could not but tell them what he knew of the mind of God in the case, and advise them the best he could. Some of them go to these Princes, and inform them of what they had heard from the Prophet.

2 Thus saith the LORD, He that remaineth in this City shall dye by the sword, by the famine, and by the pestilence, but he that goeth forth to the Chaldeans shall live: for he shall have his life for a prey, and shall live *b*.

*b* As to what is *verse 3*. it is no more then had for some time

been the constant tenour of this Prophets prophesies. The crime seemeth to lye in this, that in such a time of extrem danger, he should repeat this prophesie, and also advise the people to leave the City, and shift for themselves, by going out to the *Chaldeans*, telling them that if they did so, though the City would be lost, and their Estates in it lost, yet they should save their lives, which words might encourage many of low and cowardly spirits to desert their posts; which indeed had been crime sufficient in an ordinary time, and under ordinary circumstances, but was no crime, now that God had revealed his vwill to the King, Princes and people, that the City should be lost, there lay now no farther duty upon any to contribute to its defence, but they were obliged to make as good provisions for themselves as they could; but these wicked Princes believed no such thing, therefore they make this a great charge.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylons army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee let this man be put to death: for thus he weakneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of † Heb. *Felice*, this people, but the hurt *c*.

*c* The Prophet now seemeth under sad circumstances the Princes seek his life, though for delivering no other doctrine then he had been preaching for 20 years, their pretence was; 1. His discouraging and weakening the military part of the City, letting them know that they laboured in vain, for the City was not defensible. This they interpret a seeking not the welfare of the people, but their hurt, though indeed their welfare was that alone which he sought, knowing that there was no other way for any of them to save their lives, but by submitting to the *Chaldeans*, though the great men (being persons God had determined to ruine) would not believe it, and will have the welfare & hurt of the place determined by their opinions.

5 Then *Zedekiah* the king said, Behold, he is in your hand *d*, for the king is not he that can do any thing against you *e*.

*d* That is in your power, either by the Established Law against false Prophets, or else I yield up my power to you, I surrender him into your hands; but neither of these seemeth very probable, for here is no mention of the sitting of the *Sandrim* to judge him as a false Prophet, nor of any judicial proceedings of that Nature: And it should seem by *Zedekiah*s relieving of him soon after from the dungeon, into which they threw him, that he had not surrendered *Jeremiah* so into their hands, but he reserved to himself a superintendency upon them to correct their too severe dealings with him. The meaning seems rather to be, if you will do any such thing, I shall not oppose you, but I will not be the Author of it. *e* I see I am as it were no King, I can do nothing against you, you will do what you please. I incline to this sense from the consideration of the favour shewed him by *Zedekiah*, both before, and after this.

6 Then took they *Jeremiah*, and cast him into the dungeon of *Malchiah* the son of || *Hammelech* that was in the court of the prison *d*: and they let down *Jeremiah* with cords *e*. And in the dungeon there was no water but mire, so *Jeremiah* sank in the mire *f*.

*d* A place much of the same nature with that of which we read, *chap. 37. 16*. but in another prison. *e* It should seem there was no passage into it by stairs, so as they were forced to let him down with cords. *f* And in the bottom was nothing but mire, into which the Prophet sank, in respect of which circumstances, it was a much worse place then the dungeon in the prison, in *Jonathans* house appeared to be, though *Jeremiah* feared that he should dye there. It is probable these Princes thrust him into this place, designing he should dye in this hole a miserable death, but God otherwise provided for him.

7 ¶ Now when \* *Ebed-melech* the Ethiop- \* chap. 39. 15. *ian* *g*, one of the eunuchs which was in the kings house *b*, heard that they had put *Jeremiah* in the dungeon *i*, (the king then sitting in the gate of Benjamin) *k*.

*g* *Ebedmelech* was unquestionably the name of the person, though some interpret it appellatively a servant of the King, it is particularly noted that he was an *Ethiopian* or a *Cushite*, to let us know that this Prophet of the Lord found more kindness from a stranger, that was a Native Heathen, then from his own countrymen. *b* Princes were wont to keep Eunuchs in their houses in those countries, 2 Kings 9. 32. Dan. 1. 9. Acts 8. 27. it should seem the Princes had privately put *Jeremiah* into this miserable place, but yet the noise of it came to *Ebedmelechs* ear, who was attending in the Court. *k* The Gates of the City



were places where Princes were wont to sit to execute justice, and to receive Petitions, and give answers, 2 Sam. 19. 8. Prov. 31. 23. &c.

8 Ebed-melech went forth out of the kings house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and † he is like to dye for hunger in the place where he is, for there is no more bread in the city †.

† Heb. he will dye.  
1 The courage of this good Eunuch was very remarkable, he did not stay till the King came in, but went to the King, as he was sitting in the gate of Benjamin, administering justice, or receiving and answering petitions, where doubtless he was not alone, and probably was attended there, by some of those Princes, who had thrown Jeremiah into this miserable place: Ebedmelech was not afraid of them, but openly complains of their cruelty to the King, and tells him that Jeremiah would be starved to death, those that were alive in the City could not long subsist, for the stores were almost all spent, and though the King had appointed the Prophet an allowance, yet being in such an hole, and there being so little bread left in the City, it was not likely there would be much care taken of him.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon before he die †.

† Heb. in thine hand.  
m There are several guesses why the King commandeth Ebedmelech to take thirty men for the doing of that which three or four were sufficient. I think they judge best, who think it was to guard him against any opposition. Things were now in a great disorder, the City being upon the matter taken, and the King himself was much in the Government of his Princes, and as may easily be judged by what went before, and what we shall hereafter meet with, could not rule them, but was in some fear of them, and he did not know but some of the most boisterous of them, might oppose the execution of this command of his. The King in his whole story seemeth to have been of a much better humour than his predecessors, and to have a kindness for the Prophet, though he suffered himself to be miserably over-ruled by his Courtiers, who were of a much fiercer temper, and worse affected to the Prophet.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts, and rotten rags under thine arm holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, And Jeremiah remained in the court of the prison †.

n The sense of these verses is obvious. Ebedmelech having received a commission from the King presently puts it in execution, only because the dungeon was deep, and full of rain, and the Prophet possibly not over well clothed, he prudently takes some old clouts, and rags, and lets them down with cords, that Jeremiah to prevent the galling and macerating his flesh, might put them under the cords, by which they drew him up: Thus he was restored to the Court of the Prison, where he was before this suggestion of the Princes, and where he did abide until the City was taken. The rest of the Chapter is spent in a private conference betwixt King Zedekiah and the Prophet, after he was restored to the Court of the Prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the † third entry that is in the house of the LORD †; And the king said unto Jeremiah, I will ask thee a thing: hide nothing from me †.

† Or, principal.  
o Some think that this were better Translated, that is, near the house of the Lord, and that this third entry or principal entry, was that ascent out of the Kings house into the Temple, mentioned 1 Kings 10. 5. which was one of the things the Queen of Sheba admired, for it is hardly probable that Jeremiah being in a prison within the compass of the Kings house, the King should especially at such a time go out of his house to so publick a place as the Temple, for a private conference with the Prophet. p The King desires him faithfully to tell him what he knew in a business he should inquire of him.

15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death q? and if I give thee counsel, wilt thou not hearken unto me r?

q Jeremiah had reason to caution with the King for his life, considering the case answer of the King to the Princes, moving for his death, verse 4. 5. We must imagine Jeremiah at this time under no divine command, to reveal his will in this case unto the King. r Wilt thou not, is here, as much as thou wilt not hearken unto me. Zedekiah had often been advised by the Prophet, but would never take his advice, and the Prophet knew it would be the same case still, that the King would be over-ruled by a corrupt Court, and his own aversion, to change his state, as a King, for the state of a prisoner.

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, \* that \* I have sworn, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life †.

† Heb. men of thy peace.  
s Zedekiah said nothing to the latter part of Jeremiah's speech, promising nothing as to his hearing and obeying his counsel: As to the former he gives him the security of his Oath, that he would neither himself slay him, by giving any immediate command from himself, nor surrender him up into the hands of those malicious Princes, who he perceived sought his life. The form of his Oath is what was usual, as the Lord liveth, with an addition, the Lord that gave me my life, if I put thee to death, and if I deliver thee, which form carrieth with it a concealed imprecation, Let the Lord do so to me, and move also, or let the Lord that gave me this soul take it from me, if I do either of these things. Thus he secures Jeremiah, as to any hard measure for his telling him the truth, though it should be what might be interpreted a capital crime to publish.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, if thou wilt assuredly go forth unto the king of Babylons princes, then thy soul shall live †, and this city shall not be burnt with fire, and thou shalt live, and thine house †.

† That is, thou shalt live. u And thou shalt save the City from being burned with fire, and thy Wives and Children from death. God did certainly know that Zedekiah would not do this, though it was in his power to do it, yet he doth not judge it vain for him to exhort him to do it, and to annex such a promise; for thereby he was left inexcusable, in his not saving the City, and his Relations lives.

18 But if thou wilt not go forth to the king of Babylons princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand †.

w As he before had used exhortations and promises, so here he useth threatenings to persuade him to that which indeed was in his power to do, but God infallibly knew that he would not do. The end of God in which could be no other then to leave him without excuse, in not obeying what God commanded.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews, that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me †.

x But if Zedekiah went out according to the Prophets advice, and delivered himself, what needed he to fear his Subjects, that had deserted the City, delivering of him? It seems rather therefore to be the sense, lest the Chaldeans when I have yielded myself to them, should deliver me into the hands of those Jews which have fallen to them, and they should mock me, so as he seems to be more concerned for his honour then for his own life, and his Families, and the whole City; thus often great persons are more patient of death, then of reproach and dishonour.

20 But Jeremiah said, They shall not deliver thee y: Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live †.

y The Chaldeans shall not do so base an act, but deal with thee as with a Prince. z Let not this therefore be a temptation to thee, to disobey the command of God, which if thou doest thou shalt live, though not in that splendor in which thou now livest, yet in a much more comfortable state, then thou wilt do if they take the City by Storming.

21 But if thou refuse to go forth, this is the word that the LORD hath shewed me:

22 And behold all the women that are left in the king of Judahs house, shall be brought forth to the king of Babylons princes †, and those women shall say, † Thy friends have set thee on, and have prevailed against thee, thy feet are sunk in the mire a, and they are turned away back b.

† Heb. men of thy peace.  
z Thou

7 Thou that art afraid of the insultings of men that are thy Subjects, shalt fall under the insultings, and taunts of the Women, either the *Court Ladies* who were left when *Jehoiakin* was carried away, or the Women belonging to thine own court shall be taken and brought forth to the King of *Babylons* Princes, to be disposed of at their pleasure, and these Women shall deride thee, *a* And tell thee for this thou maist thank thy hearkening to thy Priests, and false Prophets called in the Heb. *the men of thy peace*, because they footed up the King with the promises of peace. *a* Now they have left thee in evils out of which thou canst not escape. *b* And as for them whom thou believedst and trustedst to, and by whose words thou art brought into these snares, they have forsaken thee, every one shifting for himself.

23 So they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hand, but shalt be taken by the hand of the King of Babylon: and † thou shalt cause this city to be burnt with fire *c*.

*c* This is no more then what was said before, onely here repeated, as an Argument to perswade his Obedience in surrendering himself if not for the Cities sake, yet for his own sake, and for his Childrens sake, for he assures the King that not himself onely but his Wives and Children also would otherwise fall into the hands of the *Babylonians*, and their reflections upon him for the Misery he had brought upon them, would be no small aggravation of his Affliction.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not dye *d*.

*d* These words sufficiently let us know that *Zedekiah* stood in awe of his Courtiers, and we might probably think, that had it not been for them, he would have done better. This is the righteous judgment of God, those that will not sanctifie the Lord of Hosts, and make him their fear, shall fear men whom to fear is much more base and ignoble.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee *e*.

*e* It could hardly be imagined that *Zedekiah* should have this private discourse with *Jeremiah*, but some or other of his Courtiers would take notice of it, but yet it argues that this poor Prince was in a miserable subjection to them, that he could discourse with no body, but they must come and inquire what he said.

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to *Jonathans* house to die there *f*.

*f* The king instructs the Prophet in case the Princes should be inquisitive to know what discourse passed betwixt the King and him, to tell them, that he petitioned him that he might be sent no more to the Prison in the house of *Jonathan*, of which he complained, and petitioned the King to be freed from it, chapter 37. 20.

27 Then came all the Princes to Jeremiah *g*, and asked him *h*, and he told them according to all these words that the king had commanded *i*: So they left † off speaking with him, for the matter was not perceived *k*.

*g* As the King suspected so it came to pass, the Kings private discourse with the Prophet took wind, and all the Princes then at Court came and enquired of *Jeremiah* what was the substance of his discourse, *i* *Jeremiah* answered them according as the King had directed. A man is not bound in all cases to speak the whole truth, much less to those who have nothing to do to inquire of us, which these Princes had not. *k* By this means the Princes never knew the matter of this discourse.

28 So Jeremiah abode in the court of the prison, until the day that *Jerusalem* was taken, and he was there when *Jerusalem* was taken *l*.

*l* Thus God hath several ways to hide his people in an evil day, he hid *Josiah* from it in the Grave, he hid *Noah* in an Ark, *Lot* in *Zoar*, *Jeremy* in a Prison, which in probability was a safer place for him, than the Land of *Benjamin*, whither he would have gone, had not *Irijah* stopp him, chap. 37. 12, 13. Conquerors have commonly the greatest kindness for those whom they find under the frowns of the conquered, especially when that which hath made them so hath been something spoken, or done in the favour of the Conquerors.

1 IN the ninth year of *Zedekiah* king of Judah, in the tenth month, came *Nebuchadrezzar* king of Babylon *a*, and all his army, against *Jerusalem*, and they besieged it.

*a* This exactly agreeth with the historical part of Scripture, 2 King. 25. 1. and with the repetition of it, chap. 52. 4. This Month was called *Tebeth*, *Esther* 2. 16. and answers to part of our December and January. Princes are said to do that which is done by their great Officers, by their Order, yet some think *Nebuchadrezzar* came first in Person, though he quickly left his Army, and was not there at the taking of the City.

2 And in the eleventh year of *Zedekiah*, in the fourth month, the ninth day of the month, the city was broken up *b*.

*b* The siege lasted a year and half, for it was the 4th. Month of *Zedekiah's* eleventh year before it was taken, it is said here to be broken up, because their way of taking fortified places then, was by beating down the Walls of the besieged with iron Rams and Engines, as we now do with great Guns. This Kingdom had now held 380 years, from *Rehoboam* their first King, in which they had had twenty Kings (besides *Athaliah*.) The ten Tribes, had been now in Captivity 130 years so as the kingdom of *Israel* stood but 250 years, after the division in which time they had had 18 Princes, but of several Families, all the Kings of Judah were of the house of *David*, lineally descended from him.

3 And all the princes of the king of Babylon came in, and sate in the middle gate *c*, even *Nergal-sharezer*, *Samgar-nebo*, *Sar-sechim*, *Rab-saris*, *Nergal-sharezer*, *Rab-mag*, with all the residue of the princes of the king of Babylon *d*.

*c* All the great men of *Babylon*, that were employed in the conduct of the *Babylonian* Army (the City being taken by storm or surprize) entred into it, but rested at the middle gate. The City they say was encompassed with two Walls, before they came to the Wall of the Temple, the gate in the inner Wall, is supposed to have been that which is called the middle gate, they would not at first adventure in further, the City being large and well fortified, there might have been some Traps laid for them, they would therefore have their Souldiers first clear the streets, and search all places, that they might enter further into the City without hazarding their persons. *d* Some Interpreters have examined the signification of the names of these Princes, but I know of no use it can be to us, whether they were the names of the Persons, or significative of the Offices they bare.

4 ¶ And it came to pass, that when *Zedekiah* the king of Judah saw them, and all the men of war *e*, then they fled, and went forth out of the city by night *f*, by the way of the kings garden, by the gate betwixt the two walls, and he went out the way of the plain *g*.

*e* It should seem that the City was taken by a surprize, the Chaldeans battering the Walls incessantly with their Rams and Engines of War, on a sudden made such a breach as gave them a liberty to enter in. *f* The King either heard of it, or possibly might be in some place where he might see it, then he begins to think of escaping, but for greater privacy stayeth till he had the covert of the Night, *g* and then goeth out towards the plains of *Jericho*, (for there the Chaldeans overtook him, as we read in the next verse) he is said here to have gone by the way side of the Kings garden, by the gate betwixt the two Walls. It is very hard for us at this distance of time to pretend to any certainty in determining the way by which he made his escape. They seem to judge most probably, that think that the king had prepared for himself a private passage out of his Garden betwixt two Walls, leading to the Wall of the City, which they had before so weakened, as on a sudden they might dig it thorough, possibly, these particulars are the rather set down, to shew us how God verified what he had revealed in this matter to the Prophet *Ezek.* 12. where God set the Prophet, ver. 3. To prepare stuff for removing, and to remove by day, in the sight of the People from his own place to another place, and ver. 4. To go out at even in their sight, as they that go out into Captivity. To dig through the wall in their sight, and carry out thereby: In their sight to bear it on his shoulders, and carry it forth in the twilight; to cover his face, so as not to see the ground, and ver. 6. he told him, that in all this he was to be a sign: and ver. 10. tells him, This burden concerneth the prince in *Jerusalem* (who was this *Zedekiah*) ver. 12. And the Prince that is among them, shall bear upon his shoulder, in the twilight, and shall go forth, they shall dig through the wall, to go out thereby; he shall cover his face, that he see not the ground with his eyes.

5 But the Chaldeans army pursued after them, and overtook *Zedekiah* in the plains of *Jericho*, and when they had taken him, they brought him up to *Nebuchadrezzar* king of Babylon, to *Riblah* in the land of *Hamath*, where he † gave judgment upon him *h*.

† Heb. spoke with him judgments.



*b* Thus God by his Providence fulfilled his threatening by his Prophet *Ezekiel*, chap. 17. 12. *Riblah* was upon the borders of *Canaan* as appeareth from *Num.* 34. 11. it was in the land of *Hamah* of which we read 2 *King.* 17. 24. being one of those Provinces in the dominion of the King of *Assyria*, from whence he brought men to place them in the land of *Israel* after that he had conquered the ten Tribes. It is not usual for Princes upon Conquests to sit in judgment upon Princes conquered, but the reason of it in this case was because *Zedekiah*, was a Tributary to the king of *Babylon*, and so subject to his power, having made a Covenant with him, and secured his Allegiance by his Oath to him, and then rebelled against him, as we read, *Ezek.* 17. 13, 14, 15, 16, 17, 18.

6 Then the king of *Babylon* slew the sons of *Zedekiah* in *Riblah* before his eyes: also the king of *Babylon* slew all the nobles of *Judah*.

*i* Thus the stubbornness of this Prince, and his Nobles, proved the Ruine of his Family, and of themselves, and of the whole people. The Nobles were great Authors of this mischief and brought *Zedekiah* into that obstinacy which he shewed to the Prophets admonitions and exhortations upon them, therefore a more exemplary punishment is taken. The *Hebrew* calls the Nobles *white men*, either from their white garments, or from that Candor of Spirit which should be found in persons of their Quality.

7 Moreover he put out *Zedekiah's* eyes, and bound him † with chains to carry him to *Babylon*.

† Heb. with two brazen chains or fetters.

*k* Thus the two Prophecies were fulfilled, that of this Prophet, chap. 34. 4. that *Zedekiah* should not die by the Sword: and that of *Ezekiel*, that he should not see *Babylon*, though he should die there, *Ezek.* 12. 13. *Riblah* was at a great distance from *Babylon*, where the king was at this time, probably to be nearer his army, while the siege lasted at *Jerusalem*, and to give orders about it, and to divert himself, the place being a pleasant place, and the king not willing to trouble himself about the siege to go thither in person, but the siege being over, he now removeth to *Babylon*, and carrieth *Zedekiah* and the rest of the Prisoners along with him.

¶ 8 And the Chaldeans burnt the kings house, and the houses of the people with fire, and brake down the walls of *Jerusalem*.

*l* Still it is observable, how punctual the Holy Ghost is in recording the fulfillings of the words of the Lord. This Prophet had at least four times foretold, that this would be one consequence of the Kings and the Nobles stubbornness, in not submitting to the King of *Babylon*. See chap. 37. 8. and 38. 18. 23.

9 Then *Nebuzar-adan* the † captain of the guard, carried away captive into *Babylon* the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained *m*.

¶ Or, chief Marshal.  
† Heb. chief of the executioners, or slaughter-men, and so v. 10, 11.

*m* This *Nebuzar-adan* was in that place, which we call the *Provost-Marshal's*, with them it was call'd the Captain of the Guards, and here are two sorts of Prisoners reckoned up, whom he carried away. 1. Such as after the Armies were come into *Judea* had yielded themselves. 2. Such as when they took the City, remained in it not being before consumed by the Sword, Famine, and Pestilence; and so were taken upon the storming or surprisal of the City. Both sorts were carried away Prisoners, although it is probable that the Conquerour treated the former much more gently than he treated the latter, as is usual in those cases.

10 But *Nebuzar-adan* the captain of the guard, left of the poor of the people which had nothing, in the land of *Judah*, and gave them vineyards, and fields † at the same time *n*.

† Heb. in the same day.

*n* This is usual with Conquerors, for whose profit it is not that the Countries conquered by them, should lie wast, like wildernesses, but be peopled, and manured, that they may render some tribute to them, withall the Justice of God is often seen in this, thus restoring to them oft-times vvvith advantage by the hands of Enemies that prove Conquerors, those Estates which in corrupt times their proper Magistrates by violence, and oppression took from them, or at least more than compensating their losses by acts of Violence and injustice.

11 Now *Nebuchadrezzar* king of *Babylon* gave charge concerning *Jeremiah* † to *Nebuzar-adan* the captain of the guard, saying,

† Heb. by the hand of.  
† Heb. Set thine eyes upon him.

12. Take him, and † look well to him, and do him no harm, but do unto him even as he shall say unto thee *o*.

*o* It is more than probable, that *Nebuchadrezzar* had been informed by some of the chief Commanders of his Army, who had it from some of the *Jews*, that had escaped out of the City to the *Chaldean* Army, that *Jeremiah* had constantly told the King, and the Nobles, that the *Chaldeans* should take the City, and as stedily perswaded both the King and Princes and People to surrender it to them, and prevent the effusion of blood, and that he was imprisoned for this, and had bin a great sufferer that way, and

that this made this Heathen Prince so kind to the Prophet, as to give this order. In the mean time the hand of God is to be taken notice of, who undoubtedly put this into the heart of this *Pagan* Prince, and we may learn, that none shall lose any thing at last by being faithful to the Commands of God, though they may be for the present losers. What we translate, *look well to him*, is in the *Hebrew*, *set thine eyes upon him*; and expounded by the following words, commanding him to do him no harm, and to give or grant to him, whatever he desired.

13 So *Nebuzar-adan* the captain of the guard sent, and *Nebushasban*, *Rab-saris* and *Nergal-sharezzer*, *Rab-mag*, and all the king of *Babylon's* princes,

14 Even they sent, and took *Jeremiah* out of the court of the prison, and committed him unto *Gedaliah*, the son of *Ahikam*, the son of *Shaphan*, that he should carry him home: So he dwelt among the people *p*.

*p* The King of *Babylon's* Officers were very Religious to their Princes order, and take the Prophet out of Prison, for the latter part of the 14 ver. it seems but an anticipation of what we shall find related more fully, and particularly chap. 40. or else so ought to be translated yet, as appeareth from the first verse of the next Chapter, from whence it is plain that the Prophet was also bound in chains, amongst them that were carried away captive; and not discharged until he came at *Ramah*, which probably might be in that hurry of affairs, though the Princes at first freed him from prison, the under Officers not so diligently observing their special charge relating to *Jeremiah*, the neglect of which the Captain of the Guard observing when he came as far as *Ramah* himself took care in it, as we shall find chap. 40. after which upon his choice, he was committed to *Gedaliah* the son of *Ahikam* whom the King of *Babylon* made Governour over the Country.

15 ¶ Now the word of the LORD came unto *Jeremiah*, while he was shut up in the court of the prison, saying *q*,

*q* These words let us know that these four verses (which contain mostly a promise to *Ebedmelech* for his kindness to *Jeremiah* while he was in the Dungeon of *Malchiah*, of which we read chap. 38. 6, 7, 8, 9, 10, 11.) mention a matter that happened before the thing mentioned in the foregoing verses.

16 Go and speak to *Ebedmelech* the *Ethiopian* *r*, saying, Thus saith the LORD of hosts, the God of *Israel*, Behold, I will bring my words upon this city for evil and not for good, and they shall be accomplished in that day before thee *f*.

*r* *Ebedmelech* is here again called the *Ethiopian* to the reproach of the *Jews*, that a stranger should shew more kindness to a Prophet of the Lord than any of that Nation to whom he was specially sent, which was a Type of the calling of the *Gentiles*, and rejection of the *Jews*. God assures *Ebedmelech*, the City should be taken and burnt, and the people carried into Captivity.

17 But I will deliver thee in that day, saith the LORD, and thou shalt not be given into the hand of the men of whom thou art afraid *s*.

*s* But promiseth *Ebedmelech* he should be delivered in that evil day, and whether he feared the *Chaldeans*, that he should lose his life by them when they should break up the City, or the Princes whom he had anger'd by complaining to the King of their hard usage of the Prophet, he should come into none of their Power.

18 For I will surely deliver thee, and thou shalt not fall by the sword *u*, but \* thy life shall be \* chap. 21. 9. for a prey unto thee *w*, because thou hast put thy and 45. 5. trust in me, saith the LORD *x*.

*u* For God would deliver him, so as he should not die by the Sword. *w* But how little else soever he saved, he should save his Life; *x* because he had put his trust in God, not fearing the wrath of men in the doing of what was his duty. We read no more in Holy Writ of this man, and so cannot tell how otherwise God dealt with him; only may be assured that he was not slain by the *Chaldeans*. And from this we may observe, 1. How kind God hath always declared himself to those who have shewed the least kindness to those that have been his true and faithful Ministers. 2. That the root of such good works as God rewardeth must be Faith, a trusting in the Lord. 3. That those who do good works out of a principle of Faith, may yet be incumbered with slavish fears.

## C H A P. XL.

1 THE word which came to *Jeremiah* from the LORD *a*, after that *Nebuzar-adan* the captain of the guard had let him go from *Ramah* *b*, when he had taken him being bound in † chains among all that were carried away captive of *Jerusalem*, and *Judah*, which were carried away captive into *Babylon* *c*.

† Or, Manacles.

*a* These

<sup>a</sup> These words refer to the forty second Chapter, where begins the Revelation which Jeremiah had from God, for all this Chapter and the next are no prophesie, but only an Historical Narration of some passages after the taking of the City, and so cannot be called a prophesie, but are a piece of History previous to that prophesie. <sup>b</sup> Rama was a City in the Tribe of Benjamin near Gibeah. Vide chap. 31. 15. <sup>c</sup> Jeremiah was by mistake and expressly contrary to the Kings orders, chap. 39. 11. manacled and carried away amongst the other prisoners, probably the Captain of the Guard at that place call'd over his prisoners, and amongst them he found the Prophet contrary to his expectation.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said, because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you <sup>d</sup>.

<sup>d</sup> This Pagan Commander could see that which the blind Jews would not understand; they said, *wherefore is this great evil come upon us?* Nebuzar-adan knew wherefore, and gives God the glory of his Masters victory, as also of his own faithfulness, saying God had but done what he said, brought the evil which he had pronounced against that City, he also acknowledgeth Gods Justice, that this evil was come upon them, because of their sins. Thus, the men of Tyre and Sidon, and of Nineveh (and according to our Saviours words) shall rise up in judgment, against the Jews that lived in our Saviours time; and Nebuzar-adan another day shall rise up in Judgment, against those Jews that lived in Jeremiahs time, and shall condemn them.

Or, are upon  
thine hands.  
+ Heb. I will  
for mine eyes  
upon thee.

4 And now behold I loose thee this day from the chains which <sup>||</sup> were upon thine hand: if it seemeth good unto thee, to come with me into Babylon, come, and <sup>†</sup> I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go <sup>e</sup>.

<sup>e</sup> Nebuzar-adan like a faithful Servant remembers his Masters orders to him about the Prophet, chap. 39. 11. and offers Jeremiah greater favour than to any others of his Prisoners; he determined others by his right of conquest to what they should do, but he giveth the Prophet a liberty to chuse whether he would go to Babylon, or stay at Jerusalem in his own country, he promised him that if he would go to Babylon, he would take a particular care of him.

5 Now while he was not yet gone back <sup>f</sup>, he said, Go back also to Gedaliah the son of Ahikam, the son of Shaphan <sup>g</sup>, whom the king of Babylon, hath made governour over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient for thee to go. So the captain of the guard gave him victuals and a reward, and let him go <sup>h</sup>.

<sup>f</sup> It is not much material whether we interpret the He here mentioned of Jeremiah or Gedaliah, if we interpret it of Jeremiah the sense is, That before Jeremiah was gone out of the presence of Nebuzar-adan, he either by his silence or by some declaration of his Mind that is not here recorded, declaring that he was more inclined to stay in his own countrey, bid him Go back, &c. If we understand it of Gedaliah, the sense must be, Because Gedaliah is not to come back any more to me, Go thou to him, &c. <sup>g</sup> We read that the King of Babylon left Gedaliah as his Vice-Roy or Deputy in Judah. What he was, more then the son of Ahikam, and Grandchild of Shaphan, the Scripture tells us not onely that he was left by the King of Babylon as Ruler over the people he thought fit to leave, 2 King. 25. 22. probably he was one of them vvho during the Siege had gone out to the King of Babylon, to him the Captain of the Guard directeth the Prophet, but gives him liberty to dwell where he pleaseth. <sup>h</sup> So sends him away with Victuals and a Reward. It is more then probable that the King of Babylon had heard from some of the Jews who during the Siege had made an escape to his Army that the Scope of the Prophets prophesies were for the delivery of the City, and the Jews submission to him as was before said.

6 Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah <sup>i</sup>, and dwelt with him among the people that were left in the land.

<sup>i</sup> Mizpah was built by Asa, 1 King. 15. 22. or rather enlarged or further built, for we read of it as a City belonging to the Tribe of Benjamin, Josh. 18. 25.

\* 2 King. 25. 23

7 \* Now when all the captains of the forces which were in the fields, even they and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governour in the land, and had

committed unto him, men women and children, and of the poor of the land, of them that were not carried away captive to Babylon.

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophatite, and Jezaniah the son of a Maachathite, they and their men <sup>k</sup>.

<sup>k</sup> It is most likely that these Captains with their forces, were no newly raised and formed companies, for to what purpose should that be when their City and whole Country was lost? but some Commanders of Parties, which either were within the City till it was taken, and then escaped out, or were about before somewhere in the Country, and were not so much regarded by the Chaldeans, vvho were more intent upon the conquest of the City, than pursuing these little Parties, vvho they knew could do them no hurt. These hearing that the business was over, and a Deputy Governour set up, vvho was of their own Country, and a man of a good ingenuous Temper, out of the love they had to their Native Country came unto him. Of these Captains we read little (save Ishmael, of vvhom we shall afterwards read more) nor are we at all concerned to seek their Genealogy.

9 And Gedaliah the son of Ahikam the son of Shaphan, sware unto them and to their men, saying <sup>l</sup>, Fear not to serve the Chaldeans, dwell in the land, and serve the king of Babylon, and it shall be well with you <sup>m</sup>.

<sup>l</sup> They might reasonably suspect that the Chaldeans would have a jealous eye upon any conflux of people to Jerusalem, especially Military men, and therefore be something suspicious of him vvho was the Chaldean Deputy Governour, the securing of them from fears on this account was the cause of this Voluntary Oath taken by Gedaliah. <sup>m</sup> He encourageth them to be servants to the Chaldeans, and to dwell in the land, assuring them that if they vvould, they should fare vvell, he was vvell enough assured of the Chaldeans favour, that if they vvould live peaceably in their own land, they should, they vvould not come any more to carry them avay Captive.

10 As for me, Behold I will dwell at Mizpah, <sup>†</sup> to serve the Chaldeans, which will come unto us <sup>n</sup>: but ye, gather ye wine and summer-fruits, and oyl, and put them in your vessels, and dwell in your cities that ye have taken <sup>o</sup>.

+ Heb. To stand before.

<sup>n</sup> That is I have made choice of Mizpah a City upon the Frontiers, where I intend to make my residence, it being a Convenient place for me to receive orders from the King of Babylon and to manage state matters. <sup>o</sup> But do you live in the Country, and gather such fruits as the Country affordeth, do not fear being stript or spoiled of them, but do as you use to do in the times of greatest peace, and security.

11 Likewise when all the Jews that were in Moab, and amongst the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine, and summer-fruits very much <sup>p</sup>.

<sup>p</sup> Probably upon the King of Babylons first invading Judah, many fled, and more as he went on in his conquests, over-running the Country, and it is likely at the taking of the City many escaped and fled into several Countries as they had opportunity, or judged this or that Country would be safest, some fled to Moab, some to Ammon, some to Edom, some one way, some another: but when they heard that the King of Babylon had set a Governour of their own Religion and Country over them, they came back to him, and there being few people left in the Land which was of it self wonderfully fruitful, they gathered a great plenty of Grapes and other summer-fruits which the Country produced.

13 Moreover, Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah <sup>q</sup>.

<sup>q</sup> They had been with him before, ver. 8. 9. but now they come to discover a conspiracy against his life.

14 And said unto him, Dost thou certainly know <sup>r</sup> that Baalis the king of the Ammonites hath sent Ishmael the son Nethaniah <sup>||</sup> to slay thee? But Gedaliah the son of Ahikam believed them not <sup>t</sup>.

+ Heb. to strike thee in soul.



*r* *Dost thou* for dost thou not, for *not* is plainly understood as the sense makes evident. *f* Whether this *Baalis* be a proper name of the King of the *Ammonites*, or as some think an appellative name, signifying the *Lady* or the *Queen Regent* is uncertain, what made the Prince of the *Ammonites* do this, can be but guessed, probably the old hatred they had to *Israel*, or hopes that they should have the better fishing in these waters when they were troubled. *t* *Gedaliah* seems a man of a good humour not too credulous, and believes not the information.

15 Then *Johanan* the son of *Kareah* spake to *Gedaliah* in *Mizpah* secretly, saying, Let me go, I pray thee, and I will slay *Ishmael* the son of *Nethaniah*, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant of *Judah* perish *u*.

*u* Discerning that *Gedaliah* took no great notice of his words spoken to him in the presence of the other Captains, he goeth to him secretly, offereth him his service to prevent the stroke, if he might have commission from him; mindeth him that if he did not value his own life, yet he ought to consider, in what a condition the people would be in, in case he were cut off, they were now but a small remnant, and then that remnant also would perish.

16 But *Gedaliah* the son of *Ahikam*, said unto *Johanan* the son of *Kareah*, Thou shalt not do this thing, for thou speakest falsely of *Ishmael* *u*.

*u* Thus God demonstrates those whom he designeth to destroy. *Gedaliah* in this sheweth an excellent temper, not to be over credulous and suspicious, *Charity thinks no ill*, but not that Prudence which became a chief Magistrate. He ought to have been watchful against one, against whom he had received such an information, which we shall in the next chapter find he was not, but was slain by him.

## C H A P. XLI.

\* King. 25. 25. 1 *N*OW it came to pass in the seventh month *a*, that *Ishmael* the son of *Nethaniah* the son of *Elisama* of the seed royal *b*, and the princes of the king, even ten men with him *c*, came unto *Gedaliah* the son of *Ahikam* to *Mizpah*, and there they did eat bread together in *Mizpah* *d*.

*a* That is three months after the City was taken, chap. 39. 2. *b* The same *Ishmael* that came to *Gedaliah*, ver. 8. 9. to whom he swore protection, only here we are told that he was of the Royal blood, which might both raise his spirits, as having a more legal pretence to the Government, and rendred him a fitter instrument, for *Baalis* the King or Queen of the *Ammonites* to make use of; *c* some of the Princes, who had escaped the Army of the King of *Babylon*, they and their Retinue came in pretended complement to *Gedaliah*. *d* Who treated them kindly, they dined or supped with him.

2 Then arose *Ishmael* the son of *Nethaniah*, and the ten men that were with him, and smote *Gedaliah* the son of *Ahikam*, the son of *Shaphan* with the sword, and slew him *e*, whom the king of *Babylon* had made governor over the land *f*.

*e* These ten men with their retinue fall upon *Gedaliah* and barbarously murder him. *f* Their quarrel against him was, that he was Deputy-Governour to the King of *Babylon*, so desperately heartened were these Jews, they would not yet see that God had given their Country into the hand of the King of *Babylon*, who having now a right of conquest over them, had authority to set whom he pleased as his *Vice Roy* or Deputy Governour over them, to whom they ought to have yielded all subjection and obedience.

3 *Ishmael* also slew all the Jews that were with him *g*, even with *Gedaliah* at *Mizpah*, and the Chaldeans that were found there, and the men of war.

*g* It appeareth from ver. 10. that by all the Jews here must be understood only all those who were about the Court of *Gedaliah*, for it is there said that he carried away many that were with him.

And it came to pass the second day after he had slain *Gedaliah* and no man knew it *h*,

*h* That is, no man who lived at any great distance from *Mizpah*, for *Ishmael* was concerned what in him lay to keep this slaughter private for fear the news of it should have reached the ears of the King of *Babylon*, or the commanders of some of his Forces, so as he should not have had time to make his escape.

4 That there came certain from *Shechem*, from *Shilo*, and from *Samaria* *i*, even fourscore men, having their beards shaven, and their clothes rent,

and having cut themselves *k*, with offerings and incense in their hands to bring them to the house of the LORD *l*.

*i* *Samaria* was the name both of a City and a Province, *Shechem* was a City within that Province, within the limits of the Tribe of *Ephraim*, Jos. 20. 7. These places were now inhabited by a mixt people, partly Jews, partly such as the King of *Assyria* had upon his Conquest of the Ten Tribes brought to inhabit there; from thence came 80 men, *k* who possibly had not heard of the Temple being burnt, at least when they came out, or if they had heard of it yet thought, hearing some Jews were left, that they might have erected some Altar for Sacrifices, or it may be they brought no beasts. *l* For the Text speaks only of incense and offerings, they came with all indications of mourning used in those Countries, shaven beards, clothes rent, and having cut themselves in a barbarous fashion used by the heathens, and forbidden the Jews, but yet practised by many of them.

6 And *Ishmael* the son of *Nethaniah*, went forth from *Mizpah* to meet them *†* weeping all along *†* Heb. in going and weeping, as he went: and it came to pass as he met them, he said unto them, come to *Gedaliah* the son of *Ahikam* *m*.

*m* He cometh out weeping, the better to deceive them into his trap, that they might believe he was as they, equally affected with Gods dispensations, & inviteth them to the new Governour for protection; as if he had been one of his Courtiers & Friends; by those arts he concealeth his bloody design against them.

7 And it was so when they came into the midst of the City that *Ishmael* the son of *Nethaniah* slew them, and cast them into the midst of the pit, he, and the men that were with him *n*.

*n* When he had thus enticed them into *Mizpah*, he, and his followers slay them, and throw their dead bodies into a pit, with the assistance of those bloody men that were with him.

8 But ten men were found amongst them, that said unto *Ishmael*, Slay us not, for we have treasures in the field, of wheat, and of barley, and of oyl, and of honey: So he forbore, and slew them not amongst their brethren *o*.

*o* He slew 70 of them, but ten of them pleading for their lives urged that they had Estates in the Country, both of Corn, Oyl and Honey. His covetousness prevailed over his cruelty, he spared their lives to become master of what they had.

9 Now the pit wherein *Ishmael* had cast all the dead bodies of the men (whom he had slain *†* because of *Gedaliah* *p*) was it which *Aza* the king had made for fear of *Baasha* king of *Israel*, and *Ishmael* the son of *Nethaniah*, filled it with them that were slain *q*. *†* Or, near *Gedaliah*. *†* Heb. by the hand or by the side of *Gedaliah*.

*p* The word which we translate *because of* כִּי signifieth in the hand of *Gedaliah*, which hath given Critics a scope to vary in their notion of it, and to translate it, in the power of. By occasion of &c. But the learned Author of our English Annotations saith, the sense of the place is plain enough, chap. 38. 10. we have the same term twice, where we have translated it, with thee, so here it doubtless signifies those who were with *Gedaliah* under his power or charge. *q* What pit this was is not so well agreed, that is upon what occasion made, the Text telleth us it was digged by *Aza* King of *Judah*, and that it was made for fear of *Baasha* the King of *Israel*, but whether it was to receive water, or to hinder *Baasha*'s coming near some weak part of the City we are not told, and it is but vain to guess. We read 1 Kings 15. 22. of *Aza*'s fortifying *Mizpah* with the stones of *Ramah*, but of this pit we read nothing.

10 Then *Ishmael* carried away captive all the residue of the people, that were in *Mizpah*, even the kings daughters, and all the people that remained in *Mizpah*, whom *Nebuzaradan* the captain of the guard, had committed to *Gedaliah* the son of *Ahikam*, and *Ishmael* the son of *Nethaniah*, carried them away captive, and departed to go over to the *Ammonites* *b*.

*b* By this verse appeareth that All the Jews, ver. 3. must be understood in a restrained sense concerning all those about *Gedaliah*. For he carried many away as Prisoners, as also *Zedekiah*'s Daughters, who either had concealed themselves at the taking of the City, or were left behind by the Conquerors, as not like much to hurt them, and having done this he knew there was no abiding for him long there, so he hasteth away to the *Ammonites*, who (as we had it before) employed him in this murder.

11 ¶ But when *Johanan* the son of *Kareah*, and all the captains of the forces that were with him, heard of all the evil that *Ishmael* the son of *Nethaniah* had done.

12 Then

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon *i*.

*i* These great waters are supposed to be a Lake or some great Pool in Gibeon, the very same that is mentioned, 2 Sam. 2.13. where Joab and the Servants of David met, the one keeping on one side of the Pool, the other on the other side.

13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad *k*.

*k* To see a probability of their escape out of the hands of this bloody man who had slain so many of their brethren.

14 So all the people that Ishmael had carried away captive from Mizpah, cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites *l*.

*l* When the people whom Ishmael had carried away Prisoners saw Johanan coming with greater Forces, they contrived and wheeled about and went to him, onely Ishmael and eight men which escaped and went to the Land of Ammon.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, (after that he had slain Gedaliah the son of Ahikam) even mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt *m*.

*m* When Johanan had (as was before expressed) recovered the Jews whom Ishmael had carried away as Prisoners, he came & dwelt with them in the habitation of Chimham; concerning this Chimham all that we read in Scripture is, 2 Sam. 19.37, 38, 40. he was the son of Barzillai, whom David would have had to have gone along with him to his Court, but he being 80 years old excused himself, and desired that his son Chimham, might be accepted in his stead, v. 38. David agreed to it, & promised him, & promised to do for him, whatsoever his Father should desire on his behalf, possibly David having an estate near thereabouts might give a portion of it to him, which though it returned to the Family of David in the year of Jubilee, yet from Chimham's House there, might retain the name of the habitation of Chimham, into those parts Johanan retired with a further design to go into Egypt.

18 Because of the Caldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governour in the land *n*.

*n* Here was one slain whom the Conquerour Nebuchadnezzar had made Governour in the Land of Judah, and it was but reasonable for them to think that Nebuchadnezzar would take the affront done to himself, he being constituted Governour by him, and though Johanan had nothing to do in that murder, yet he did not know but that the King of Babylon being ignorant of any parties amongst the Jews, might look upon them all as guilty who were Jews, and revenge Ishmael's blood upon all the remainder of that Nation, he therefore chuseth them an habitation for the present, from whence they might in a short time go down into Egypt, which was Johanan's design as we shall read in the next Chapter.

## C H A P. XLII.

The three following Chapters give us an account of what happened to Johanan the Son of Kareah, and the rest after the slaughter of Ishmael, and their going to dwell in the habitation of Chimham in order to their going into the Land of Egypt. Their coming to Jeremiah to go and enquire of the Lord for them, his enquiry of God, with the Revelation of the Divine will unto him; that they should not go into Egypt, promising Gods protection of them, if they did not go, threatening their destruction if they did go. Their proud answer to Jeremiah and resolution to go, which they accordingly did, and there fell in with the Idolatry of the Egyptians, for which God by his Prophet threatneth them with an utter ruine.

1 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of

Hoshaiah, and all the people from the least even to the greatest came near *a*.

*a* After that this Captain Johanan (who now had made himself head of the Jews) had fixed their abode in the habitation of Chimham in the way to Egypt, with thoughts of going down to inhabit there for fear of the Caldeans, coming to revenge the death of Gedaliah upon all the remainder of the Jews, both these Captains and many of the people, or some of all sorts of the people, (for it cannot be imagined that every particular person came) made their address to the Prophet Jeremiah who probably was with them carried away by Ishmael, and rescued by this Captain.

2 And said unto Jeremiah the prophet *b*, Let *b* Or, let our supplication fall: we beseech thee our supplication be accepted before thee *b*, and pray for us, unto the LORD thy God, even for all this remnant, (for we are left but a few of many as thine eyes do behold us *c*.)

*b* These men (though wretched Hypocrites) yet come to the Prophet with great respect and reverence, first desiring that he would allow them to make their request to him, probably the evidence they had had so lately of his being a Prophet of the Lord, by the fulfilling of all that he had foretold against both the City and the Temple, might in some measure occasion this. *c* Their request was that he would put up his prayer to God for the remnant, for now there was but a small remnant of Jews left, a few of many.

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

*d* The thing they would have him pray to God for, was direction what they should do in this desolate state into which God had brought them. What could be more pious? A practice founded upon a divine precept, and encouraged by a promise, Prov. 3. 6. Acknowledge him in all thy ways, and he shall direct thy steps. But we may well apply here what God had said to their forefathers, Deut. 5. 29. when they had so freely promised their obedience to the Law of God. O that there were such an heart in them, &c.

4 Then Jeremiah the Prophet said unto them; I have heard you *d*, behold, I will pray unto the LORD your God, according to your words, and it shall come to pass that whatsoever thing the LORD shall answer you, I will declare it unto you, I will \*keep nothing back from you *e*.

\* 1 Sam. 3. 18. Act. 20. 20.

*d* That is I will do for you according as you desire. *e* And I will be faithful in giving you an account of what God shall reveal to me to be his will on your behalf. They called God Jeremiah's God, here Jeremiah calls him their God, both to mind them of Gods relation to them and their duty towards him.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not according to all things, for the which the LORD thy God shall send thee to us.

6 Whether it be good, or whether it be evil *f*, we will obey the voice of the LORD our God to whom we send thee: \*that it may be well with us, when we obey the voice of the LORD our God *g*.

\* chap. 7. 23.

*g* The preceeding vvords are a perfect Oath, the form of which lies in a calling of God to witness the sincerity of the heart of those that swear, for a security to those to whom the Oath is given, which also includeth a secret challenging God, to take vengeance upon the persons that give that security, if they should not do accordingly as they promise, which speaketh the Atheism of the Heart of the false swearer, for did a man believe that there is a God, and that the divine being is infinite in power, and a true and faithful witness, it were impossible that he should challenge him to be revenged on him for not doing what he never seriously intends to do, which was the case of these wicked men. *g* The thing they promise is a perfect obedience to Gods will, whether grateful or ingrateful to them, and they further declare a conviction, that if they did it, it should be well with them according to that, Deut. 5. 29. which sheweth the mighty power of lusts in unregenerate hearts, and the mighty operations of the evil spirit in the children of disobedience Eph. 2. 3. That although they be convinced that if they did obey the voice of God it would be well with them; yet they will not do it in things which they have a power to do.

7 ¶ And it came to pass after ten dayes, that the word of the LORD came unto Jeremiah *h*.

*h* The word mentioned chap. 40. 1. To which all that we have met with from the beginning of chap. 40. is but an historical preface.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him;



him, and all the people from the least even to the greatest.

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him *i*.

*i* The Prophet after ten dayes, all which time some (but upon what ground I know not) think he spent in Prayer, receiveth an answer from God, which he presently communicates to the Princes and People, with a preface that containeth in it many arguments to have induced this compliance with it. 1. Because it came from the Lord. 2. From that God who as he was in Covenant with *Israel*, so in all the course of his Providence had so carried himself to them, as they had no just reason to suspect either his kindness or his power. 3. From their employing of him to seek God upon their behalf.

10 If ye will still abide in this land *k*, then will I build you and not pull you down, and I will plant you, and not pluck you up *l*: for I repent me of the evil that I have done unto you *m*.

*k* That is, if you will not go into the Land of *Egypt*, as you are thinking, but abide where you are, or in any part of *Judah*, under subjection to the King of *Babylon* into whose power I have given you. *l* Then I will see to your security, and prosperity, and make you an happy people, the happiness and prosperity of people is in Scripture often set out under the notion of building, and planting, as on the contrary their misery or destruction is expressed under the metaphorical notions of pulling down, and plucking up. *m* For I am satisfied with the punishment your Nation hath undergone, and as to the remainder, if they do not destroy themselves by new disobedience, I will change the course of my providence.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, saith the LORD *n*: for I am with you to save you, and to deliver you from his hand *o*.

*n* I know whom you are afraid of, you fear that the King of *Babylon* will come and utterly root you out, because one of your Nation hath murdered his Vice-Roy *Gedaliah*, suffer not your passion of fear to rise too high in this case, and to make you fly into *Egypt*. *o* For you shall have my presence vwith you, to preserve and deliver you from his power, it shall not be in his power to do you any harm.

12 And I will \* shew mercies unto you, that he may have mercy upon you *p*, and cause you to return to your own land *q*.

*p* We are beholden to God for all the pity and compassion vvhich vve meet vwith from men, God inclineth their Hearts, though vve receive the kindness from their hands. *q* The mercy vvhich God here promisseth these men, is that the King of *Babylon*, should give them a liberty to go every one of them to their ovvn inheritances, for at present they vvere banished by their ovvn fear, from their ovvn houses, though not from their ovvn Countrey.

13 But if ye say, we will not dwell in this land, neither obey the voice of the LORD your God *r*,

*r* Our Translation a little darkens the sense, translating the *Hebr.* particule בלתי *neither*, vvhich signifies no more then not or by no means, *Numb.* 14. 16. *1 Sam.* 2. 2. and 20. 25. *Hos.* 13. 4. and it is certain here is but one thing spoken of, for the thing vvherein they disobeyed the voice of the Lord, vvas not continuing in their ovvn land, but going into the Land of *Egypt*.

14 Saying, No, but we will go into the land of *Egypt*, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell *s*.

*s* The sense of the vvords is obvious, they thought that their life in the Land of *Judah*, vwould be at best an uneasy Life, vvhether they should be continually allarm'd, vwith the noise of War, and though they could not fear the want of Bread in a Land that stovved vwith milk and hony, yet they also considered, that *Egypt* vvas a very fruitful Countrey, by the overflowing of *Nilus*, & the prospect of this made them quit that usual fondness vvhich people have of their Native Countrey. From vvhence appears that their great sin vvas unbelief, they vwould not take the promise of God for a security to them for a quiet, and peaceable abode in *Judah*, but vwould fancy noises of Drums, and Trumpets, and fear vvhether no fear vvas; the Prophet savv, they vwere resolved into *Egypt* they vwould go, to live a more certain ease Life (as they fantasied) he therefore tells them, that if after their sending him to God to inquire for them, and promising a compliance with his will, and hearing novv vvhether that vwill vvas, this vwere their resolution he had another vvord from God to them.

15 (And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel, if ye \* whol-

ly set your faces to enter into *Egypt*, and go to sojourn there *t*.)

*t* This verse is vvholly prefatory to vvhether followeth. If saith God, all your mind be upon *Egypt*, and you be resolved thither you vwill go.

16 Then it shall come to pass, that the sword which ye feared shall overtake you there, in the land of *Egypt*, and the famine whereof ye were afraid *†* shall follow close after you there in *Egypt*, and there ye shall dye *u*.

*†* *Heb.* shall cleave after you.

*u* In the general the Prophet threatneth them, that in *Egypt* they should meet with the very same evils the fear of which made them flee out of their own Countrey, the Sword & Famine. The Sword of *Nebuchadnezzar* who, after this, fully conquer'd *Egypt*, and a Famine through want of Bread, for although *Egypt* was a fruitful Countrey, yet we know there was a Famine there, against which *Joseph* provided, besides that scarcity of victuals commonly followeth great Armies. Those who shun dangers, or think to shun them by acts of disobedience to God, ordinarily are suffered by God to take such courses as they fall into the same or worse dangers then what they labour to avoid.

17 *†* So shall it be with all the men that set their faces to go into *Egypt* to sojourn there, they shall die by the sword, by the famine, and by the pestilence, and \* none of them shall remain, or escape from the evil that I will bring upon them *w*.

*†* *Heb.* so shall all the men be.

\* see chap. 44. 14, 28.

*w* Those vvords that set their faces to go may reasonably be interpreted as a limitation of the universal particule *all*, for as eventually we can hardly conceive that every individual person that went into *Egypt* did thus perish, so it can hardly be thought that the just God should order an equal punishment to those who were the ringleaders in this design, and those who were forced or over-ruled by them, or perhaps knew not how to live when the rest were gone, but saith God, for those who drive on this design, and go with their whole heart resolved against the contrary Revelation of my will, there shall none of them escape, one or other of my severe judgements, Sword, Pestilence or Famine. They shall not be the lot of one or two, but of all such persons.

18 For thus saith the LORD of hosts the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of *Jerusalem*; so shall my fury be \* poured forth upon you, when ye shall enter into *Egypt*: and \* ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall see this place no more *x*.

\* chap. 7. 20. \* *Zech.* 8. 13.

*x* If you would see your doom in a glass look upon *Jerusalem*, whom according to my word I have dealt so severely with, that amongst men it would be called fury, though in me it was but deliberate Justice, that my vvraith declared against them, like liquid things melted diffused it self into all the parts of it: I will deal so with you soon after you shall have entered into that Land, vvhether you promise your selves so much ease, rest, and prosperity, and as I threatned to make *Jerusalem* a curse, an astonishment, and a reproach, chap. 24. 9. and 29. 18. so I vwill deal vwith you, and in this I vwill (saith God) deal vvorse vwith you, than vvhetheras those of your Brethren, that vwere carried from *Jerusalem* to *Babylon*, shall some of them come back again after 60 years, you shall see this place no more. There vvas this aggravation of the Jews to vvhom God vvas novv by his Prophet speaking. They had lately seen the vvords of the Lord spoken by the same Prophet verified, and yet vwould take no vvarning, but ran into the same sin of Unbelief.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, Go ye not into *Egypt*: know certainly that I have *†* admonished you this day *y*.

*†* *Heb.* testified against you.

*y* The good Prophet knowing how much it concerned this people to listen unto him, and to believe and obey vvhether he said, repeats again the same thing vvhich he had said before, assuring them that it vvas the Lord commanded him to say this to them. Criticks note that the vvord vvhich vve translate *admonish*, in this form, signifies to admonish before witnesses.

20 For || ye dissembled in your hearts *z* when || ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God, and according to all that the LORD our God shall say, so declare unto us, and we will do it *a*.

|| Or, have used deceit against your souls.

*z* Or you have used deceit, either towards God, dealing falsely with him, calling him to be a witness to your sincerity in vvhether you never intended any sincerity in, or towards me, sending me to enquire of God for you, & promising to do according to vvhether I should reveal to you from God as his Will, vvhether as you never intended it. Or towards your ovvn Souls, as every finner doth but deceive his own Soul, You made a pretence of vvhether was not

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in your hearts. *a* When you sent me to pray Gods direction for you and made me such a firm promise to do whatsoever I should reveal to you from God as his will in this case.

21 And now I have this day declared it to you *b*, But ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you *c*.

*b* I have been faithful to you, I went according to your desire to enquire of God for you, I had his will revealed to me in your case, and now I have as faithfully told you what it is. *c* But ye have not obeyed. How did Jeremiah know this, for they had not yet declared their minds to him? he had either learned it from their discourses, during the ten dayes which God had made him to wait for the Revelation, or he had learned it from some contemptuous behaviour of them, when he delivered it, or (which is most probably) God had aforehand told it to him.

22 Now therefore know certainly, that ye shall dye by the sword, by the famine, and by the pestilence, in the place whither ye desire || to go, and to sojourn *d*.

*d* The Prophet ascertaineth that doom unto them, which ver. 14, 15, 16. he had threatned them with, in case they were resolved to go into Egypt, we must expect nothing but utmost disappointments upon actions done in disobedience to the revealed will of God: you think to avoid death by going thither for a little time to sojourn, but you shall dy there, and that by those very deaths which by going thither you seek to avoid.

C H A P. XLIII.

1 AND it came to pass, that when Jeremiah had made an end of speaking to all the people all the words of the LORD their God *a*, for which the LORD their God had sent him to them even all these words.

*a* The Hebrew word, which we translate words signifieth also things. The Prophet is very exact in letting us know that he had from the Lord what he delivered to them, he therefore twice repeats it, the words of the Lord their God, and for which the Lord had sent him to them, not that the Prophets always limited themselves to those syllabical words they had revealed to them, but to the matter only of the Revelation; which every Minister of the Gospel is still bound to do, delivering to people only what they have received from the Lord, as 1 Cor. 11. 23. as to the matter and substance of what they deliver, though they clothe it with words, and phrases of their own.

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men *b*, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there *c*.

*b* Of Johanan we have before heard, but not of Azariah, unless under the name of Jexaniah, chap. 42. 1. but that is incertain. These men are called proud men, either because they were the great men, or because their conceit of themselves led them into this fatal error. Pride is nothing else but a mans mind swelling in an opinion of himself, and alwayes takes its rise from some higher ground the person possessed of it thinks he stands upon, and a very little hillock will serve the turn, those who have nothing else of pretence will make a silk Coat, or a piece of Silver lace serve their turn. One mans spirit swells upon account of his descent, another upon account of his riches, a third upon the account of his Learning, Parts, and Wit, a fourth upon the account of his or her beauty; these men are called proud men, possibly upon account of their greatness, they were Captains, and the chief of the Jews now left; but chiefly upon account of the good opinion they had of their own Reason and Wit, by which they judged they knew better how to guide themselves for their own security, then Jeremiah could teach them; which Pride or good opinion men have of themselves, is a great root of disobedience, all men sin either through passion or Pride, or both, either gratifie their sensitive appetite or their rational appetite as it is in man since the fall. Because it had been down right Atheism, & a disclaiming of God, to have said, they knew better what to do, then God could tell them, they only tell the Prophet God had not sent him. As in these times Hypocrites, whose Lusts will not allow them to do the Will of God, think to secure themselves by denying that to be the Will of God, and finding out other senses to put upon Scripture then are according to truth.

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Caldeans, that they might put us to death, and carry us away captives into Babylon *d*.

*d* Baruch was but a Clerk or Secretary to Jeremiah, so not very probable to over-rule the Prophet to a falsifying of his trust, and a betraying of his Countrymen into the hands of their Enemies, but so fond are wicked men of their lusts, that they will say any

thing in justification of them rather than deny themselves in them, and become obedient to the will of God.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people obeyed not the voice of the LORD, to dwell in the land of Judah *e*.

*e* That is they resolved not to obey the message God had sent them by Jeremiah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations whither they had been driven, to dwell in the land of Judah *f*:

*f* This resolution they presently put in practice. Though it is certain that Jeremiah and Baruch were not willing to go along with them, and probably that many of the people were not willing, yet these rebellious Captains forced them all along with them. So as many of them were now a kind of Prisoners to their own Countreymen.

6 Even men, and women, and children, and the kings daughters *g*, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the Prophet, and Baruch the son of Neriah.

*g* Of the Kings Daughters here mentioned, see chap. 41. 10.

7 So they came into the land of Egypt *h*, for they obeyed not the voice of the LORD, thus came they even to \* Tahpanhes *i*.

*h* Egypt at this time though it was humbled by the King of Babylon, by an inroad he had made into it, of which we read, 2 Kings 24. 7. yet it was a distinct Kingdom, and being near to Canaan, the Jews often fled thither for Sanctuary, and borrowed assistance against their Enemies from them, 1. Of this City we read little but in Holy Writ, 1 Kings 11. 19. we read of a Queen of Egypt called Tahpenes in honour to whom probably this City was builded, after whose name this City was called, of which the Scripture saith nothing, but in this Prophet chap. 2. 15. in this chapter and chap. 44. and 45. 14. it appears by ver. 9. that it was at this time the place where the King of Egypt made his residence, or at least had a Palace. Thither these Captains and the Jews came, forcing Jeremiah and Baruch along with them.

8 ¶ Then came the word of the LORD to Jeremiah in Tahpanhes, saying,

9 Take great stones in thy hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaohs house, in Tahpanhes, in the sight of the men of Judah *k*.

*k* God commandeth the Prophet to take these Stones, and to place them in the Clay, &c. for a sign of what we shall meet with expounded in the next verse, it is plain from hence that the King of Egypt, called Pharaoh, either resided, or at least had a Royal Palace in Tahpanhes. Jeremiah is directed to fix these Stones at the entrance into this Palace. This hath made Interpreters divided about the true sense of the word, which is here translated a Brick-kiln. That the word so signifies is out of doubt, & is so translated, 2 Sam. 12. 31. All that troubleth some, is, that they fancy there should not be a Brick-kiln so near the Kings Palace; but possibly those Learned men do not enough consider the difference of times and places. Great Princes Sons and Daughters, do not use in our age to keep sheep, which yet we know Jacobs sons and Labans daughters did, the Grandeur of Princes was not so great, but it might admit of as plain a thing as this. Others say the Palaces of their Princes were very vast, so that the Brick-kiln might be at a distance from the entry into the dwelling-house, though it was at the entry of the place called by the name of the Palace. Others think it might be an house used not for making, but polishing Earthen ware. But the most offensiveness of such Kilns with us, is from the smoke, of which they had none, drying their Bricks in the Sun. But it is a nicety not worth so many guesses.

10 And say unto them, Thus saith the LORD of hosts the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon \* my servant *l*, and will set his throne upon these stones that I have hid *m*, and he shall spread his royal pavilion over them.

*l* Now God expounds his meaning in his former command he ordered Jeremiah to take stones and hide them in a place near the King of Egypts Palace; now he tells them, that this was for a sign that Nebuchadrezzar should set his Throne, and spread his Pavilion in that place. This Nebuchadrezzar God calls his Servant, because he was to obey him in what he should do, though he intended not so. Thus Assyria is called the Rod of his anger, Isa. 10. 5. and Nebuchadrezzar, is so called, chap. 25. 9. and 27. 6. *m* God owneth the stones to be laid by himself, because they were laid at his Command.

\* Isa. 30. 4. called Hanes.

\* See Ezek. 29. 13.

Or, to go to sojourn.



11 And when he cometh, he shall smite the land of Egypt, and deliver \* such as are for death, to death, and such as are for captivity to captivity, and such as are for the sword to the sword n.

n He prophesieth the certain ruine of the Egyptians by the King of Babylon, some of whom the King of Babylon should slay, others of them he should lead away into Captivity as Prisoners of War. See the like phrases, chap. 15. 2.

12 And I will kindle a fire in the houses of the gods of Egypt o, and he shall burn them, and carry them away captives p, and he shall array himself with the land of Egypt q, as a shepherd putteth on his garments r, and he shall go forth from thence in peace s.

o God by his Prophet declares a particular hatred to the Idols of Egypt, that he would burn up their Temples, i. e. by the hands of Nebuchadnezzar. p He shall carry away both the Idols, and the inhabitants of Egypt Captives. q That is with the spoils and plunder of the land of Egypt, the King of Babylon shall clothe his Army. r Our unacquaintedness with the fashions of Shepherds causeth divers gueses at the sense of this phrase; that which the best Interpreters fix in as the best is, That as a shepherd that while he hath been attending his Flock goes in any Rags, and is careless of his Clothes, but when he goes home at night he puts on his Coat; so the Babylonish Soldiers when they have finished their work in the conquest of Egypt, shall go home clothed in the better habits of the Egyptians. s And the Armies shall go home in peace, as Conquerors not foiled in their undertaking.

† Heb. Statues or standing images.  
|| Or, the house of the Sun.

13 He shall break also † the images of || Beth-shemesh, that is in the land of Egypt †; and the houses of the gods of the Egyptians shall he burn with fire u.

† Beth-shemesh signifies the house of the Sun, and it is also the name of a City in Egypt, so most take it here, as the name of a City, which had its name from a famous Temple builded in it to the honour of the Sun. This Idol is called On, Gen. 41. 45. By this it appears that the Egyptians, as well as other Pagans paid divine adoration to the Creature. u God threatens not only the destruction of the Idolatrous Temples, but the houses of the inhabitants of Egypt, by the King of Babylon; from whence these Jews, would they have believed might have understood, that they would not have the security which they promised themselves in the land of Egypt.

## C H A P. XLIV.

1 THE word which came to Jeremiah concerning all the Jewes, which dwell in the land of Egypt a, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying b,

a The Patience and Goodness of God to this remnant of his ancient people is very remarkable, he leaveth them not even in their Rebellion, but sendeth Jeremiah, whom he had before sent to prevent their going into this Idolatrous Country, to try if in Egypt they would be brought to a better mind. b It should seem that the generality of the Jewes that went into Egypt had planted themselves at these four places. Of Migdol we read Exod. 14. 2. and Num. 33. 7. from which places we may learn, it was a City or Town upon the borders of the Red-sea. We shall read of it again, chap. 46. 14. It was a place which might have minded them better of their duty and obligations to God, for upon their removal from thence, God divided the Red Sea for their Forefathers. Noph was another City in Egypt, of which we read, Isa. 19. 13. chap. 2. 16. and 46. 14. Ezek. 30. 13. 16. The Greeks and Latines call it Memphis; it is thought to be that City, which is now called Cairo, Isa. 19. 13. Ezek. 30. 13. Pathros was a Region or Province, some think it derived its name from Pathrusin the son of Mizraim, Gen. 10. 14. It is the same (as some think) which is since called Thebais.

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day, they are a desolation, and no man dwelleth therein c.

c He referreth to the late destruction of it by the King of Babylon, this remnant of the people, was a brand pluck'd out of that fire, and their eyes had been Witnesses, to the desolations that God had wrought.

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other Gods d, whom they knew not, neither they, you, nor your fathers e.

d As they were eye-witnesses to the effect, so it was nothing but their unbelief made them strangers to the cause, for God by his Prophets had told them that the great moving cause was their

paying a divine homage to Idols. e The sin of which is aggravated from this, that they were as much strangers to the Idols, as to the people with whom they joined in the worship of them, neither they nor any of their Fathers having had any experimental knowledge of what they had done or could do for such as adored them.

4 Howbeit \* I sent unto you all my servants \* a Chro. 36. the prophets, rising early and sending them, saying, Oh do not this abominable thing that I hate.

5 But they hearkned not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods f.

f These two verses contain another aggravation of this peoples sin, viz. That they did this against light, and admonitions to the contrary, God had by his Prophets let them know that this was an abominable thing, a thing which he hated, and that not with an ordinary degree of hatred, yet they would not hear, so as to yield obedience to God, but went on in their Idolatries.

6 Wherefore \* my fury and my anger was \* chap. 42. 18. poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted and desolate as at this day g.

g For these very reasons their Idolatry and contempt of my word by my Prophets, the very sins you are now committing, I have given Judah and Jerusalem into the hand of the King of Babylon, and it is (as you at this day see it) waste and desolate.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls? to cut off from you man and woman, child and suckling † out of Judah, to leave you none to remain h.

† Heb. Out of the midst of Judah.

h What prudence can guide you to do such actions as these, by which you cannot hurt God, but your selves only? you are now but a few of many, what love have you for your country, in taking courses which will certainly tend to the utter extirpation of those few, so as there shall be neither Man, nor Woman, nor child, nor suckling remaining of all the Jewes.

8 In that ye provoke me unto wrath, with the works of your hands i, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your selves off, and that ye might be a curse, and a reproach amongst all the nations of the earth k.

i Idols are usually thus defamed, and indeed nothing can argue a greater stupidity than for any to pay an homage (confessedly due to the supreme being) to what is the work of mens hands, and therefore must be made by one Superiour to that order of Beings in which Idols are. But how doth the Prophet say, that they worshipped the works of mens hands? for it is apparent from ver. 17. that they paid this homage to the Queen of heaven, which is not the work of mens hands. Sol. It was before Images which are but the works of mens hands. And this certainly was the Idolatry of the generality of the Heathens, they worshipped an unknown Divine Being before a Creature, either as representing it, or rather putting them in mind of it. k The term that doth not denote the Idolaters end of intention, for none ever did any act intentionally to ruine themselves, it only signifies the end of their work that their utter ruine would be the certain consequent of their work.

9 Have ye forgotten the † wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem l?

† Heb. wickednesses or punishments.

l God accounteth men and women to have forgotten that, the sight and reflection upon which hath made no such impression upon them, as to produce a practice suitable to those notices according to the conduct of a reasonable soul, which teacheth every man, having notice of a great evil brought upon a man by such or such practices, to avoid running into the like danger. It was the aggravation of this Peoples sins, that they were committed in the holy land, and in a City which God had more favoured than any other place, to have done these things in any place had been guilt enough, but more to do it in the land of Judah and in the streets of Jerusalem.

10 They are not † humbled even to this day, † Heb. contrite. neither have they feared m, nor walked in my law, nor in my statutes that I set before you, and before your fathers.

m Neither they nor you are humbled, for the Prophets passing from the second person to the third, and by and by from the third Person again to the second, lets us know, that he intendeth what

what he spake as well of them to whom he spake, as of them concerning whom he speaks from, whence we also learn, that Reformation and obedience is the first fruits of contrition or true humiliation, God accounteth those not humbled, but hardened, who are not reformed and become obedient to his Will, let their pretended *contrition*, *contrition*, or *humiliation* be in outward appearance what it will.

11 ¶ Therefore thus saith the LORD of hosts the God of Israel *o*, Behold \* I will set my face against you for evil, and to cut off all Judah *p*.

*o* These names are frequently given to God, in threatening prophecies, partly to let this people know that God is able to make good his word, and to bring the threatened Evils upon them: & partly to let them know that the dealing thus with them would not make him quit his relation to Israel, but he was and still would approve himself the God of those who were his true Israel. *p* The meaning is, my full design against you is to bring Evil upon you, this is expressed under the notion of setting his face, and *Ams* 9. 4. setting his eyes against them.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt, to sojourn there, and they shall all be consumed, and fall in the land of Egypt, they shall even be consumed by the sword, and by the famine: they shall die from the least even unto the greatest, by the sword, and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach *q*.

*q* This is no more than the Prophet had told these very persons before they went unto Egypt, chap. 42. 16, 17. here he doubleth his words for the confirmation of the truth of them to them now that they were there.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they † have a desire to return, to dwell there: for none shall return but such as shall escape *r*.

*r* There is a great variety in the reading of the words, ver. 14. some reading *besides such as have a desire to return*. Others, *Although they have a desire to return*. Others, *For they have a desire to return*. The words seem to hint that these Jews went into the Land of Egypt not with a design to live there always, but to stay for a while till the heat of the Chaldeans in enquiring after the blood of Gedaliah should be over, then thinking to return into their own Country, which one would think were true, considering it not only as their Native Soil, but also a place where was now room enough, and they might live in much greater plenty than they could in Egypt. The only difficulty is in the last words, compared with what in the same Verse went before; it is said in the beginning of the verse that *none of them should escape*, and in the close, *none shall return but such as shall escape*. But reason will guide us to interpret the first *none* in a restrained sense, i. e. none of those who have been the Authors of this Counsel and Rebellion against God, and who went into Egypt willingly, for none can think that God involved Jeremiah & Baruch who were in Egypt (at least the first of them) in the same punishment with which he punished the Rebellious Jews. Or none of those who in Egypt have burnt incense to idols, & defiled themselves with the Idolatry of Egypt, but there shall some escape, such as have been forced into Egypt against their Wills; and such as being so forced when they came here did not fall in with the Idolatry of the Egyptians (for we may gather from the next verse, that all of them did not) these men shall again return into the Land of Judah. This to me seemeth the fairest and most probable sense of the words.

15 ¶ Then all the men which knew that their wives had burnt incense to other Gods *s*, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying *t*,

*s* The burning of Incense was a religious Rite, which God had appointed the Jews as a piece of Divine Homage to be paid to him alone, and by an ordinary figure is put for Worship. So as burning Incense to other gods, is the same with worshipping other Gods. *t* It should seem that all the Jews had not been thus far guilty, and those that did it were mostly Women, or at least they were the Leaders in this Idolatry, and one would think the phrase implieth, that those who were thus culpable did it with some privacy, so as all their Husbands did not know of it, but those that did were as bad as their wives, conniving at them, and justifying them in their Idolatry, and joining with them in the following peremptory answer to, and contempt of the Prophet.

16 As for the word which thou hast spoken un-

to us in the name of the LORD, we will not hearken unto thee *u*.

*u* We read chap. 43. 5. *Jehonah* and the rest only denied that God had spoken such things, and told Jeremiah, he had spoken falsely, but now these women and men rise higher, they acknowledge Jeremiah had spoken to them in the name of the Lord, but tell him in plain and direct terms they would not obey it. And indeed this is in the hearts of all sinners that are ruled by their Lusts, though they will sometimes pretend, that what they hear is not the Will of God, but spoken out of Malice and prejudice; yet they are pre-resolved they will not do it, let their understandings be never so well informed.

17 But we will certainly do \* whatsoever thing \* Num. 30. 12. goeth forth out of our own mouth *w*, to burn See ver. 25. incense unto the \* queen of heaven *x*, and to † Or, frame of heaven. pour out drink-offerings unto her, as we have \* chap. 7. 18. done *y*, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem *z*: for then had we plenty of † victuals, † Heb. bread. and were well, and saw no evil *a*.

*w* Here is the root of all sinners disobedience, their resolution to please and humour themselves, not knowing how in any thing to deny themselves, hence it is that denying our selves is by Christ made the first law or condition of his Disciples. *x* By the Queen of heaven some here understand the Sun, which notion is favoured from the words being of the Feminine gender, which signifieth the Sun in Hebr. others reading it not the Queen, but the frame of heaven, by it understanding the Sun, Moon, and Stars. *y* Drink-offerings were a Divine Homage which God had commanded to be paid to him, Lev. 23. 13. Num. 6. 17. *z* Their argument for it was Custom and Antiquity, they and their Fathers had used to do it. 2 The Example of their King and Princes. *a* The Plenty and prosperity they had while they did so, as if their Idolatry had been the cause of it.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine *b*.

19 \* And when we burnt incense to the queen \* chap. 7. 16. of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our † Or, Husbands. men?

*b* Their last Argument is drawn from the evils that had befallen them since they had left worshipping the Sun, Moon and Stars; thus strangely their omission of that, the cause of their sufferings, their former doing of which was indeed the true cause, they had lost their Husbands in the Siege, and in Bartels, and had suffered Famine and Hunger, and all because they had burnt Incense to other Gods, they interpret these Providences into a Punishment of them for not doing it as they had formerly used to do. So bad Interpreters are those of Gods Providences, who indulge their lusts in opposition to Gods Law.

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse without an inhabitant as at this day.

23 Because you have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this evil is happened unto you, as at this day *c*.

*c* There is in these verses nothing of difficulty, nor any new phrases to be opened. That which is observable is, that though the Prophet was but one against many, yet he feareth not their faces: The substance of what he saith is this; That they interpreted Gods voice in his Providences toward their Country directly contrary to the true sense of it. They concluded that their omission of late to burn Incense to the Sun, Moon and Stars was the cause why it was so ill with them: as if these were animate beings, and the supreme Being, whereas they were but Creatures. Or as if it were the will of the supreme Being to be adored and worshipped in them, or before Statues and Images represented by them, whereas the Will of God was directly con-



trary, and as he in the second Commandment had forbidden any such worship, because he was a jealous God; so he had for the breach of that Commandment by their burning Incense to these Creatures, burned up their Houses and Temple, & brought their Nation into that misery into which they were come: From whence may be observed how ill an Argument for any Religious Worship *Antiquity* is, unless we by it mean what is most ancient; as also that *Prescription* in that which is false, in the Worship of God justifieth none. Nor is it a good conclusion, that those who lived nearest to the Primitive Institution are most likely to have done best, as having the best means to know what is truly Primitive. Idolatry was as old as *Laban*, and the worst of Idolatry (offering Children to *Molech*) was older than the *Levitical Law*, if not as old as *Serug*. In matters of Worship the word of God is a sufficient rule, we need not plead *antiquity*, nor the *practice of our fathers*. Error is not capable of being justified by Tradition or Prescription.

24 Moreover, Jeremiah said to all the people, and to all the women, Hear the word of the LORD all Judah that are in the land of Egypt *d*.

*d* That is all you men and women that belong to Judah, and are now come to inhabit in the land of Egypt.

25 Thus saith the LORD of hosts, the God \* Ver. 15. &c. of Israel, saying, \* Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows *e* that we have vowed to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows *f*.

*e* Those words have spoken are in the Hebrew of the feminine Gender, which giveth good reason to some interpreters to conclude the Women were first and principal in this Idolatry, and the mens guilt lay in conniving at them, & suffering themselves to be seduced by them. Ye saith the Prophet, have spoken it, & ye have been as big as your words, and for a cover you pretend the Religion of a *Vow*, as if a *Vow* could be a bond of iniquity, and it were possible by a vow to oblige your selves to a forsaking of the true God and a committing of Idolatry. *f* The latter words seem *ironical* as to have this sense, you are resolved upon it, and there is no moving you from your resolution, God hath resolved too.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold I have sworn by my great name, saith the LORD *g*, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, the LORD God liveth *h*.

*g* Seeing you are so fixed and peremptory, God is as resolved as you are, and as you think you must be Religious to your wicked vows, so be assured God will be as Religious to his Oath, because he can swear by no greater, he hath sworn by himself. *h* There shall not any be left of the Jews, that are in Egypt, to swear *The Lord God liveth* (for it should seem, that the Jews yet retained something of the Religion of their Country, and swore by the Name of the living God, according to the Precept *Deut. 6. 13. and 10. 20.*) God threateth there should be none of them left alive to do it, he would not have his holy Name polluted by those mouths that had been used to bless Idols.

\* chap. 1. 12. 27 Behold, \* I will watch over them for evil, and not for good *i*, and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them *k*.

*i* God here either sets out himself as one who would be industrious and sollicitous to bring evil upon them, as men who are so in any business, watch opportunities to do it, or else he derides their vain confidence as to his protection of them, and care for them (saith God) I will watch over them, but not to build and to plant, as *chap. 31. 28.* but as it is in the former part of that verse, to pluck up, and to throw down, and to destroy, and to afflict. *k* For so it follows, they shall be consumed by the sword, and by the famine.

\* Ver. 14. 28 Yet \* a small number that escape the sword, shall return out of the land of Egypt into the land of Judah *l*; and all the remnant of Judah that are gone into the land of Egypt to sojourn there shall know whose word shall stand, † mine or theirs *m*.

† Heb. from me or from them.

*l* This justifieth the restrained interpretation of none of the remnant, *ver. 14.* for here it is plainly said, that some should escape and return. *m* But for the rest they should there perish, & by that it would appear whether Gods word or theirs should stand, & have its accomplishment, they promising themselves security, God threatening them with utter ruine & destruction.

29 ¶ And this shall be a sign *n* unto you, saith

the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil.

*n* Signs are usually antecedent to the thing signified, but the word is taken in a larger notion in this place for that which should attend the thing signified by it, as *Exod. 3. 12.* besides though their destruction, and the destruction of Pharaoh Hophra were things immediately following one another, yet the latter was in order before the other.

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt *o* into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon his enemy that sought his life *p*.

*o* Pharaoh was a name common to all the Egyptian Kings, as may be learned from *Gen. 12. 15.* and *41. 1. Exod. 1. 11.* but they had besides that name another peculiar to them, whether this Hophra was Vaphres or Apries, is not much material, nor is there any certainty when this prophesie was fulfilled. Whether Pharaoh Hophra were (as Herodotus saith) slain by Amasis, one of his Subjects who rebelled against him and slew him (as the aforementioned Author tells us) or Nebuchadnezzar who Josephus saith came about five years after he had taken Jerusalem, & over-ran Egypt, & slew this Pharaoh Hophra, whose overthrow was a certain sign of the Jews destruction, it being not like that the King of Babylon should spare these Jews who had fled to this King of Egypt for shelter, considering also that the Jews had slain Gedaliah his Deputy Governour in Judea. How God delivered Zedekiah into the hand of the King of Babylon, we read *chap. 9.* Here now ends the story of these Jews that had fled into Egypt.

## C H A P. XLV.

1 THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, \* when \*chap. 36. 14 he had written these words in a book at the mouth of Jeremiah *a*, in the fourth year of Jehoiakim, the son of Josiah king of Judah, saying, *b*.

*a* This Chapter ought to have been annexed to the 36 chap. or immediately to have followed it, for the writing of Jeremiah's prophecies we read of there, *b* it was 18 years before this time that the Prophet thus spake to Baruch upon the writing of those Prophecies which as we read there brought both Jeremiah and Baruch into a great deal of danger, which probably gave Baruch the occasion of the complaint we shall read of *ver. 3.*

2 Thus saith the LORD the God of Israel unto thee, O Baruch *c*.

*c* Jeremiah had in his former discourses revealed the Will of God, concerning Nations, here he revealeth it as to Baruch his Secretary or Clerk, upon which account some compare him to Paul writing to Philemon as well as to Churches.

3 Thou didst say, Wo is me now, for the LORD hath added grief to my sorrow, I fainted in my sighing, and I find no rest *d*.

*d* Upon Baruchs reading the Prophecies after he had wrote them from the mouth of Jeremiah, both he and Jeremiah were sent for before the Princes, and advised to hide themselves, as we read *chap. 36. 15, 19.* This probably disturb'd Baruch, and made him lament his condition in such like expressions, of which the Prophet had heard, probably by Revelation from God.

4 ¶ Thus shalt thou say unto him, The LORD saith thus, Behold that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thy self? seek them not *e*: for behold, I will bring evil upon all flesh, saith the LORD *f*, but thy life will I give unto thee \* for a prey, in all places, whither \* chap. 21. 9 & 38. 2. & 39. thou goest *g*.

*e* What great things Baruch was seeking is not expressed, & impossible to be determined vvith any certainty; they could not be honour, or riches; the time of Jehoiakims Reign was no time for any pious Rational Man, to expect any thing of that nature: He might expect to have been a Prophet, as Elisha was, who first was but a servant to Elijah. Or at least he might expect rest & protection, vvhen others met with disturbance, but it may be the meaning is no more than, dost thou expect vvhat none meeteth with, or is like to meet with who feareth God? never think of it. *f* I am bringing Calamities, & Misery upon the whole Nation wherein thou livest. *g* I will preserve thy life, that is all thou art to expect, and thou shalt live to see the time, that thou wilt judge that a great Boory, that thou shalt have lent thee, whithersoever the Wind of my Providence shall happen to drive thee. This message of God to Baruch teacheth us that God expects from his People a spirit suited to his dispensations, and that they should keep their spirits low in a time of publick judgments, not making

making to themselves any great promises of freedom from their share in the public calamities of that Nation or Kingdom in which they are, but contenting themselves with such allowances as God proportioneth to them at such a time without discontent or murmuring, but blessing God, for any marks of gracious Providence which God in such times will please to set upon them, & being thankful for them, & satisfied with them.

CHAP. XLVI.

1 THE word of the LORD which came to Jeremiah the prophet against the Gentiles a.

a This verse contains the Title to all the ensuing discourses of this Prophet, for though there be some particular verses in these chapters that relate to the Jews, yet they are all concerning their restoration. The Prophecies of Judgments from the beginning of this chap. to the 52. chap. are all against foreign Nations, which are called Gentiles. As to whom God revealed his Will for the punishment of them for the relief and satisfaction of his people to whom the most of them had been bitter Enemies. The 52 chap. is by most concluded not to have been wrote by Jeremiah, who it is not probable would have repeated what he had related before chap. 39, but it was wrote (as it is supposed) by some of the Captives in Babylon, as a preface to the Book of Lamentations. This particular chapter containeth the Revelation of the Will of God, concerning Egypt which some of the Jews fled for refuge after this time, and which had been a great occasion of sin to the Jews before, not onely through the Jews too many leagues with them, & confidence in them, but from their communicating their Idolatry to them, Jer. 2. 16. The children of Noph and Tahpanhes, brake the crown of their head.

2 Against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehojakim the son of Josiah king of Judah b.

b Pharaoh Necho was King of Egypt in Josiahs time, it was by his Army that Josiah was killed at Megiddo, 2 Kings 23. 29. it was he that made Jehojakim King of Judah, taking away Jehoahaz ver. 34. but though he prevailed at that time, and that was one time when he came out against Carchemish, 2 Chron. 35. 20. yet he was overthrown by Nebuchadrezzar in a Battle with him afterwards as appears from 2 Kings 24. 7. & Jehojakim was made Tributary to Nebuchadrezzar as we read 2 Kings 24. 1. and the King of Egypt was brought so low by that victory that he stirred no more out of Egypt, for the King of Babylon had taken from him, all from Nilus, the great River of Egypt to Euphrates, and this saith this verse was in the 4th. year of Jehojakim. This prophesie must be before that time. Carchemish appeareth from Isa. 10. 9. to have been a place in Syria where the Egyptian Army had been in Josiahs time, and then went away conquerors, as appears from 2 Chron. 35. 20. &c.

3 Order ye the buckler, and the shield, and draw near to battel.

4 Harness the horses, and get up ye horsemen, and stand forth with your helmets, furbish the spears, and put on the brigandines c.

c Art hath so much improved all things, in latter ages, that it is very hard to determine of what form the several weapons, & pieces of Armour, whether offensive or defensive in use at this time were, the most here mention'd seem to have been defensive, and the whole speech of the Prophet directed to the Egyptians, seems to be ironical, calling to this Army of Pharaoh Necho to get ready to defend themselves, for they were to encounter with an Enemy would put them very hard to it, so as they had need, to have their Helmets & Bucklers & Shields, & Brigandines, all in a readines, & know the use of them well, the horses for War had need be Harnessed, the Spears furbished, and the riders got up.

5 Wherefore have I seen them dismayed, and turned away back? and their mighty ones are beaten down and are fled apace, and look not back, for fear was round about, saith the LORD d.

d God had either in a vision shewed Jeremiah this Army of the Egyptians flying, or else had revealed to them that they should be put to flight, which the Prophet here publisheth, God made a fear to fall upon the Egyptians, so as when the King of Babylon came to join Battle with them, they were not able at all to stand, but turned their backs, and their greatest commanders were either kill'd, or fled away as fast as they could.

6 Let not the swift flee away, nor the mighty man escape, they shall stumble and fall toward the north by the river Euphrates e.

e That is, it is in vain for the swift to flee away, the mighty men shall not escape, but they shall stumble, & fall at Carchemish which was near the River Euphrates and Northward from Egypt.

7 Who is this that cometh up as a flood, whose waters are moved as the rivers f.

f The next verse expoundeth this.

8 Egypt riseth up like a flood, and his waters are moved like the rivers, and he saith I will go up, and will cover the earth, I will destroy the city and the inhabitants thereof g.

g The Prophet compareth the Egyptians fleshed with their former victory obtained against Josiah at Megiddo, and now preparing to another expedition, to a flood (with allusion probably to the River Nilus, whose waters used to rise to a great height) both for the multitude of their Souldiers, and for their rage; they were resolved to carry such numbers at should cover the Earth, & to take Carchemish, or some other City which their design was against. It should seem both by this Text and that Exod. 15. 9, 10. That the Egyptians were a people much given to vaunt and boast of the great things they would do, boasting when they were putting on their harness, as if they were putting it off, not considering how incertain the events of War were, nor yet that wherein they talked proudly there was one that could be above them.

9 Come up ye horses, and rage ye chariots, and let the mighty men come forth h, the Ethiopians, and the Libyans that handle the shield i, and the Lidyans \* that handle and bend the bow k.

h Their ancient way of fighting was with Chariots, & Bows, the Prophet calls in the name of the Commanders of the Egyptian Armies, to the Horses and Chariots to come on, and ingage in the fight. i The Ethiopians were the Cushites who were neighbours to the Egyptians, so were the Libyans, both of them it should seem were famous for handling the Shield, the Libyans were descended from Put, both the Cushites and the Putites or Libyans were descended from Ham. Gen. 10. 6. k The Lidyans were as famous for the use of the Bow in War, they were descended from Misraim or Shem. Gen. 10. 13. 22. the Lidyans here meant are thought to be those descended from Misraim, and some think these were Ethiopians. They were all auxiliaries to the Egyptians in this expedition.

10 For this is the day of the LORD GOD of hosts, a day of vengeance, that he may avenge him of his adversaries l: and the sword shall devour, and it shall be satiate, and made drunk with their blood m: for the LORD GOD of hosts \* hath a sacrifice in the north countrey, by the river Euphrates n.

l Or, But this is the day of the Lord, &c. Pharaoh is mistaken in accounting this day his own, because of the multitude of his Forces, this is the day of the Lord, who as he is the Lord of all the hosts of his Creatures, so hath a particular rule and government over hosts of men; this is further explained by the next words a day of vengeance, which God hath set apart, in it to be avenged upon his Enemies. m These phrases only metaphorically signifie the great slaughter God would make that day amongst the Egyptians. n This the Prophet declares that God would do for his honour and glory, therefore he calls it a sacrifice, by which also he declareth his Justice in this punishment of the Egyptian, and for the further repute and credit of his Prophete, telleth them to whom he spake, and the place it should be in, viz. near the River Euphrates, where Josiah was slain by him, 2 Kings 23. 29.

11 Go up into Gilead and take \* balm, O virgin, the daughter of Egypt o: in vain shalt thou use many medicines: for † thou shalt not be cured p.

o Great states are ordinarily in Scripture called Virgins for their beauty, and pleasant state; Gilead was a most famous place for Balm. The Prophet ironically calls to the Egyptians to go to Gilead for Balm. p But tells them it would be to no purpose, God was about to wound them beyond all help of medicines.

12 The nations have heard of thy shame q, and thy cry hath filled the land, for the mighty man hath stumbled against the mighty, and they are fallen both together r.

q The Prophet keepeth to his old prophetick stile, speaking of things that were to come to pass some years after, as if they were already past, because of the certainty of them. in this sense he saith other Nations had seen, because they should see the shame and confusion of the Egyptians upon their overthrow, & the cry of their slain and wounded men would fill other Lands. r For the Egyptians should certainly be overthrowen, either by the Chaldeans stumbling upon the Babylonians, or the Babylonians on them, or they (dying) for haste stumbling one upon another, so as both those that went before, and those who followed after, should both fall together.

13 ¶ The word that the LORD spake to Jeremiah the Prophet, how Nebuchadrezzar the king of Babylon should come and \* finite the land of Egypt s.

† Heb. Cush.  
† Heb. Put.  
\* Isa. 66. 19.

\* Zeph. 1. 7.  
see Ezek. 35.  
17.

\* chap. 8. 22.

† Heb. m cure  
shall be unto thee.

† Heb. broken in  
pieces.  
† Heb. fled a:  
flight.



f A Revelation different from the former in this, that the former only foretold the overthrow of the King of Egypt in a particular Battel in Carchemish near Euphrates, of which we read that the thing was done, 2 Kings 24. 7. This foretells the Kings of Babels over-running all the Land of Egypt, & was not fulfilled till some years after Zedekiah was carried away Captive, but prophetic of chap. 43. 10. and 44. 30. to come to pass in the time of Pharaoh Hophra as we heard before, and more largely foretold by the Prophet Ezekiel, Ezek. 29. and 30. and 32. to happen after the overthrow of Tyus, Ezek. 29. 18, 19.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes *t*, say ye, Stand fast, and prepare ye, for the sword shall devour round about thee *u*.

*t* Concerning these three Cities of Egypt see the Notes on chap. 44. 1. the meaning is, publish this Prophecie over all the Land of Egypt, or perhaps these three were the chief places whither the Jews that went with Johanan the son of Kareab, &c. went, and where they fixed themselves, many more places in Egypt are named by Ezekiel, chap. 28. 29. *u* Look to your selves and prepare your selves for Battel, for the Nations are destroyed round about you, (so it is in the Hebrew) and you have reason to expect that the Sword should come next into your Countries.

15 Why are thy valiant men swept away? they stood not because the LORD did drive them *t*.

*t* The Prophet first propoundeth a question, then returneth answer to himself. Egypt was full of valiant men, yet saith the Prophet they shall be swept away, or broken down as fruit, or grails is beaten down with a violent storm of Hail, (so the word is used, Prov. 28. 3.) how comes this to pass (saith the Prophet) he answereth himself because it was of God to destroy Egypt, who worketh and none can let him, when he strikes none can stand before him; none can stand up against him.

16 He *†* made many to fall, yea, one fell upon another *u*, and they said, Arise, let us go again to our own people, and to the land of our nativity from the oppressing sword *u*.

*u* God before spoken of and Nebuchadnezzar as an instrument in the hand of God, and being armed with his commission and power, made many to fall, yea God caused such a fear to fall upon them, that in their flight they fell upon one another. *u* And though they had many Souldiers that came to help them from Cush, and Put, and Lybia, yet all was too little, the Prophet foretells they should all be glad to go home again, and should speak to one another to that purpose, for the success of the King of Babels Sword, should be such, as they should quickly see there would be no standing before it.

17 They did cry there, Pharaoh king of Egypt is but a noise *x*, he hath passed the time appointed *y*.

*x* That is the Ethiopians and Lubims that should come to help the king of Egypt should cry, or the Caldeans, or the Egyptians themselves should cry Pharaoh is but a noise, that is, hath made a great noise but it cometh to nothing, others make the sense Pharaoh is a man of noise, or tumult, that hath made a great deal of disturbance to himself and us. *y* That is say the most he hath passed the time himself fixed whereat he would come, & fight the Caldeans. But these words compared with the next *u*, incline other to think, that either Pharaohs Souldiers, or his Allies are here brought in mocking at Pharaoh, promising himself that the King of Babylon would not come, and laughing at Jeremiah's Prophecie, saying, the time appointed was past, that is the time of his coming mentioned by Jeremiah was past. Jeremiah foretells that Pharaohs Army and Confederates would see reason to cry out, Pharaoh, in saying so, was but a noise.

18 As I live, saith the king, whose name is the LORD of hosts, surely as Tabor is amongst the mountains, and as Carmel by the sea, so shall he come *z*.

*z* That is, he shall as certainly come and encompass you with his Armies as Tabor is encompassed with mountains, & as Carmel is by the Sea, or as Babel going down from mount Tabor destroyed Sifer's Army, or as surely as the Rain came which Elijah first discovered from Mount Carmel 1 Kings 18. 41, 42. there are other guesses at the sense of this comparison, but the sense is undoubtedly no more then that Nebuchadnezzar should certainly come against Egypt, how vainly soever the Egyptians flattered themselves to the contrary, supposing the time past which the Prophet spake of.

19 Oh thou daughter dwelling in Egypt *a*, *†* furnish thy self to go into captivity *b*: for Noph shall be waste and desolate without an inhabitant *c*.

*a* That is, O you inhabitants in the Land of Egypt. *b* Make ready to go into another Countrey as Prisoners of War, for your Cities shall be destroyed. Noph particularly shall be wholly depopulated, and laid waste, and have none to dwell in it.

20 Egypt is like a very fair heifer, but destruction cometh: it cometh out of the north *d*.

*d* That is, Egypt is now in a thriving prosperous condition, having not used to be under any yoke like an Heifer, that is fair and fat, but she will not be so long. she is but as a Beaf fattened for the slaughter, and there are slaughter-men coming out of Caldea that will kill this fair Heifer and make her a sacrifice to the Justice of God.

21 Also her hired men are in the midst of her, like *†* fatted bullocks *e*, for they also are turned *†* back, and are fled away together; they did not stand *f* because the day of their calamity was come upon them, and the time of their visitation *g*.

*e* The mercenary Souldiers also which the Egyptians have hired from Cush & Put, & other parts are at present in a flourishing prosperous state. *f* We have translated *†* here ill, it had been better translated but, for that is manifestly the sense. Though they at present lying in Garrisons be fat & flourishing, like bullocks in the stalls, yet when it cometh to it they shall not stand but turn back, and flee as well as the rest. *g* Because the time is come when God resolveth to punish them, & bring calamity upon them. When the time is come which God hath set in his counsels, wherein he will punish persons or nations: no probabilities to the contrary are much considerable.

22 The voice thereof shall go like a serpent *h*, for they shall march with an army, and come against her with axes, as hewers of wood *i*.

*h* Egypt is now like an Heifer that makes a great bellowing, but the time shall come when she shall make a lesser noise like the hissing of a Serpent, when it seeth it self set upon. *i* For the Caldeans shall come with a great Army, armed with Battle-Axes, as if they came to fell down some Wood in a Forest, or Wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched *k*, because they are more then the grasshoppers, and are innumerable *l*.

*k* Egypt is compared to a forest either for the multitude of Cities, or of people in that Countrey, and to a thick Forest, because as it is an hard thing to make ones way through a Forest, so it was judged as hard for an Enemy to make his way into that Countrey, in humane probability Egypt could not be searched, yet (saith God) the Caldeans shall cut down this Forest, & it shall be no more to them then for hewers of Wood, with Tools fitted for the purpose, to make their way through a forest. For the Army of the Caldeans shall be as numerous as the inhabitants of Egypt, more then the Grasshoppers which come in such Troops, as in a short time they devour every green Herb in a place.

24 The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north *m*.

*m* That is, into the hand or power of the Caldeans, it is the same thing which the Prophet had before said again and again, and repeats it so often only for the further confirmation of the truth of the prediction, notwithstanding the appearing improbability of any such thing.

25 The LORD of hosts, the God of Israel saith *n*, Behold, I will punish the *†* multitude of *†* No *o*, and Pharaoh, and Egypt, *\** with their gods, and their kings, even Pharaoh, and all them that trust in him *p*.

*n* These names are often in conjunction given unto God, the first signifying his Power, or ability to do what he either promisseth or threatneth, the other speaking his kindness and near relation to the Jews. *o* There are great critical disputes about this phrase, whether the word translated multitude, signifies so (as it doth, chap. 52. 15.) and if so whether it should not be the multitude from No. Or whether it signifies the nourisher, (as some would have it) because No (which most think is the same City with that at this time call'd Alexandria, being a great place of Merchandise) nourish'd all the adjacent parts, but it is no easie thing to resolve the question, nor is the resolution of it of much moment to us. *p* By those that trusted in Pharaoh the Jews are most probably meant, who all along in their prosperity put too much confidence in Egypt, and after that Hierusalem was taken, some of them (as we before heard) fled into Egypt for Sanctuary.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: And afterwards it shall be inhabited, as in the dayes of old, saith the LORD *q*.

*q* The former part of this verse is but the same which the Prophet hath often before said. The latter part is a promise for the restauration of Egypt to some degrees of its former prosperity, and

*†* Heb. multiplied the fallers.

*†* Heb. make these instruments of captivity.

*†* Or, nourisher.  
*†* Heb. Amon.  
*\** chap. 43. 12.  
13. Ezek. 30.  
13.

and Liberty. The determinate time for the fulfilling of this Prophecie is told us, *Ezek.* 29. 13, 14. viz. at the end of forty years; this we are told by Civil Historians tell out in the time of *Amasis* a King of *Egypt* covous with *Cyrus*, who was overcome by *Cyrus* his son *Cambyles*, who brought *Egypt* to be a Province belonging to the *Medes & Persians*, by the fulfilling of which prophetic the truth both of *Jeremiahs* and *Ezekiels* prophecies are justified.

27 ¶ \* But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from a far off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the LORD, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make \* a full end of thee, but correct thee in measure, yet will I || not leave thee wholly unpunished r.

r See the notes on chap. 30. 10, 11. where is the substance of what is said in these two verses, and almost the very words are repeated: the great thing to be observed by us is the difference which the just and righteous God maketh betwixt his punishments of his Church and own people, and his punishments of wicked men who are their Enemies, as there is a great difference in the root of such dispensations, God dealing them out to his people out of love, that they might not be condemned with the wicked; so there is a great deal of difference in the measure and duration of their punishments, the rod of the wicked shall not always lye upon the backs of the righteous, and they are corrected in measure.

C H A P. XLVII.

1 THE word of the LORD, that came to *Jeremiah* the prophet \* against the *Philistines*, before that *Pharaoh* smote † *Gaza* a.

a In the former chapter the prophet foretold the Judgments of God upon the *Egyptians*, who were the Jews seeming Friends, but their real Enemies, as they were occasions to them of Idolatry, and of a sinful confidence in them. He comes in this chapter to foretell the judgments of God upon the *Philistines* who were inveterate enemies to the Jews, against whom also *Isaiah*, chap. 14. 29. of his Prophecie, & *Ezekiel* & *Amos* prophesied, *Ezek.* 25. 15. *Amos* 1. 6. and also *Zephaniah* in chap. 2. 4, 5. of his Prophecie. When the King of *Babylon* took *Gaza*, one of the five Cities of the *Philistines* the Scripture doth not tell us. Some think it was either in his way to *Carchemish*, or as he came back a Conquerour from the Battel at *Megiddo* where *Josiah* was slain. The time when *Jeremiah* had this Revelation, is set down to let us know, that it was in the time of the *Philistines* prosperity, when the Prophet could see no such effect existent, or probable in its causes.

2 Thus saith the LORD, Behold, \* waters rise up \* out of the north b, and shall be an overflowing flood, and shall overflow the land † and all that is therein, the city, and them that dwell therein c, then the men shall cry, and all the inhabitants of the land shall howl d.

b Calamities and afflictions are often in Scripture set out under the notion of Waters, & as the miseries of *Egypt* were set out by the overflowings of their great River *Nilus*. So the calamities of the *Philistines* are expressed by the overflowings of the great River *Euphrates*, these miseries coming upon them by the *Caldeans*, which were a Northern people, their waters are said to rise up out of the North. c It is said to be an overflowing flood that should overflow the Land, because it was to be a sweeping judgment, which like a flood should carry all before it, d which should produce amongst the inhabitants of *Gaza* a great howling, and lamentation.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands e.

e This is all but a description of the march of an Army, so terrible as should make Parents forget their natural affection, and flee away to save themselves, looking upon themselves as soft, and unable to protect their children.

4 Because of the day that cometh to spoil all the *Philistines* f, and to cut off from *Tyrus* and *Zidon* every helper that remaineth g: for the LORD will spoil the *Philistines*, the remnant of † the country of *Caphtor* f.

f The day which God hath set, and appointed for the ruine of the *Philistines*. g *Tyre* and *Sidon* were neighbouring to the *Philistines*, as appears from *Gen.* 10. 14, 15. *Joel* 3. 4. and so were often called to their help, God threatneth both to destroy

them, & also those that helped them; it appeareth from *Gen.* 10. 14. that the *Philistines* & *Caphtorims* were related, for their first Progenitors *Philistin* and *Caphtorim*, were both the sons of *Mazavim* the son of *Ham* one of the sons of *Noah*. It appears from *Deut.* 2. 23. that they expelled the *Avites*, and dwelt in *Harazin* to *Azzab*, whether their Country be what was afterwards called *Cappadocia* or *Damata* is not much material for us to know, they were a people confederate with the *Philistines*, whom God here threatneth to destroy with them.

5 \* Baldness is come upon *Gaza*, \* *Askelon* is cut off with the remnant of their valley g: how long wilt thou \* cut thy self h?

g Both *Gaza* and *Askelon* were two principal Cities belonging to the *Philistines* taken by *Judah*, *Jud.* 1. 18. we read of them 1 *Sam.* 6. 17. both *Amos*, *Zephaniah*, and *Zechariah* prophesied their ruine, *Amos* 1. 8. *Zephaniah* 2. 4, 7. *Zech.* 9. 5. as well as this Prophet, by the remnant of the valley, most understand those who lived in the Vallies near about *Askelon*. h Concerning the last clause in this verse there is some difference, whether the words should be joined with the next verse, and read how long wilt thou cut thy self, O thou Sword of the Lord, (or as they lye in our Bibles) then the sense is, why will you in so desperate a case afflict your selves, when all your mourning will do you no good?

6 O Thou sword of the LORD, how long wilt it be ere thou be quiet, † put up thy self into thy scabbard, rest, and be still i.

i Some make the words of the 6th. verse to be the vvords of the *Philistines* in their mourning and cutting themselves, crying to God to stop the Sword drawn against them, and to return it again into its Scabbard: Others make them the words of the Prophet, lamenting the havock which he by the eye of Prophecie saw was like to be made amongst the *Philistines* by the *Caldeans*, (for good men are affected with the miseries even of the worst of men.)

7 † How can it be quiet, seeing the LORD † hath given it a charge against *Askelon*, and against the sea shore? there hath he appointed it k.

k The latter verse must be expounded according to the former, for if the vvords of the former verse be understood as the vvords of the *Philistines* those of this verse must be understood as the vvords of the Prophet putting them out of the hopes of the Swords stopping, because what it did was by commission from God, which it must execute. If the word of the former verse be to be understood as the Prophets words, the words of this verse are either the Prophets words correcting himself, and concluding that this Sword could not be quiet, because it was edged by God himself, who had given it his commission which it must execute: Or the vvords of God, letting the prophet know that he had given this Sword its commission, and therefore it could not stop till *Askelon* and the people on the Sea-shore were destroyed by it.

C H A P. XLVIII.

THE Prophet having chapter 46. denounced Gods Judgment against *Egypt* and against the *Philistines*, chap. 47. in this chapter he cometh to do the like against the *Moabites*. *Moab* the father of these *Moabites* was the son of *Lor*, *Gen.* 19. 37. The *Moabites* Country lay in the vway the *Israelites* went to *Canaan*, *Numb.* 21. 11, 13. near the Country of the *Ammonites*. *Balaak* was King of it when the *Israelites* passed by it, who sent for the Sorcerer *Balaam* to curse them. *Numb.* 22. 4. who chap. 24. 5. & c. blessed them. They seduc'd the *Israelites* to *Adultery* and *Idolatry* chap. 25. 1.

1 Against \* *Moab*, thus saith the LORD of hosts, the God of *Israel*, Wo unto *Nebo* a, for it is spoiled: *Kiriathaim* is confounded, and taken, || *Misgab* is confounded and dismayed.

a *Moab* was a large Country and had many Cities, we shall have diverse of them named in this Chapter, the first that we read of it in Holy Writ is, *Numb.* 32. 38. *Reuben* built both that and *Kiriathaim* as may be read there, ver. 38. 39. it was also the name of a mountain, *Deut.* 34. 1. it should seem that in *Jeremiahs* time, the *Moabites* had got both the possession of *Nebo*, and *Kiriathaim* and *Misgab* of which we read no more in Scripture, it seems to be a City built upon some Hill or High place, the Prophet threatneth ruine to all these three Cities.

2 There shall be no more praise of *Moab*: In *Heshbon* they have devised evil against it b Come, and let us cut it off from being a nation c; Also thou || shalt be cut down, O Madmen, the sword shall † pursue thee d.

b *Heshbon* was formerly the City of *Sihon*, *Numb.* 21. 26. it became afterward one of the principal Cities of the *Moabites*, as appeareth from *Isa.* 15. 4. which maketh the learned Author of our English Annotations think our Translation not so good, for why should they devise evil in *Heshbon* against *Moab*, unless the Enemies sat there in Council, when they had taken it, against the other parts of the Country? but possibly the sense is, they shall no more in *Heshbon* magnifie *Moab*, or *Moab* shall no more glorify

\* *Isa.* 41. 13. and 43. 5. and 44. 2.

\* chap. 10. 24. || Or, not utterly cut thee off, Or, in making thee empty I will not make thee empty

\* chap. 25. 20. † *Isa.* *Azzab*.

\* *Isa.* 8. 7. \* chap. 1. 14. † *Heb.* the fulness thereof.

† *Heb.* the isle.

\* *Mic.* 1. 16. \* chap. 25. 20. \* chap. 16. 6. and 48. 37.

† *Heb.* gather thy self.

† *Heb.* how canst thou.

\* *Isa.* 15. and 16. ch. 25. 21. and 27. 3. *Ezek.* 25. 9. *Amos* 2. 1 || Or, the high place.

|| Or, he brought to silence. † *Heb.* go after



glory of *Heshbon* for the Enemies had contrived the ruine of it. *d* Mad-men was another City in the Country of *Moab*. Some think the same vvith *Psolomies Madiama*. To that City also the Prophet threatneth ruine, and destruction by the Svord.

3 A voice of crying shall be from *Horonaim e*, spoiling and great destruction.

*e* Another City of *Moab*, mentioned only in this place, and in *Ista*. 15. 5. Some think it the same vvith *Horon*, vvhere *Samballat* was born, *Neb*. 2. 10. and 12. 28. The Prophet threatens also ruine and destruction to this City.

4 *Moab* is destroyed, her little ones have caused a cry to be heard *f*.

*f* *Moab* vvvas both the name of the vvhole Country, and of a principal City in it. Some by it here understand the City; by her little ones, some understand little Children; others, inferior Magistrates, or the common people.

† Heb. weeping with weeping.

5 For in the going up of *Luhith*, † continual weeping shall go up; for in the going down of *Horonaim* the enemies have heard a cry of destruction *g*.

*g* Of *Luhith* vve read only in this place, and *Ista* 15. 5. It vvvas a City of *Moab*, and situated upon an Hill, as appears both here and vvhere it is mentioned in *Ista*. 15. 5. Some think that to this City the *Moabites* fled for Sanctuary from the *Chaldeans*, and flying made so great an outcry that their Enemies who pursued them heard their cry.

‡ Or, a naked tree.

\* chap. 17. 6.

6 Flee, save your lives, and be like ‡ the \* heath in the wilderness *h*.

*h* It is of no great moment vvether vve understand these as the vvords of the *Moabites* calling one to another to flee, and save their lives, though they lost all they had, and left themselves as bare as a naked tree, or as the vvords of the Prophet, speaking to the *Moabites* to the same sense.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken *i*, and *Chemosh* shall go forth into captivity vvith his \* priests and his princes together *k*.

\* chap. 49. 3.

*i* Whether by works in this place be meant their riches got by the labour of their hands; or their Idols vvwhich often are called by way of Defamation, the works of their own hands, or their fortifications is not much considerable, a confidence in Creatures opposed to a confidence in God is doubtless the sin here intended, vvhat ever the ground of it vvvas, vvwhether their Idols, or Riches or fortified places. *k* *Chemosh* vvvas their principal Idol as appears by *Num*. 21. 29. *Jud*. 11. 24. 1 *King*. 11. 7. 33. 2 *King*. 23. 13. God sheweth them the vanity of this Idolatry, by telling them, that this Idol should go into Captivity, and be so far from being able to protect them, that he should not be able to protect himself or his own Priests, or the Princes that favoured him.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken *l*.

*l* That is all the parts of the Country of *Moab*, and all the Cities as well those that stood upon hills, & mountainous places, as those that stood in Valleys, because or for the Lord had said it, (for so the particle we translate *as* is better translated.)

9 Give wings unto *Moab*, that it may flee, and get away *m*: for the cities thereof shall be desolate, without any to dwell therein *n*.

*m* That is, the *Moabites* had need of wings like a Bird to escape that ruine vvwhich is coming upon them. *n* Yea, if they had vvings they should not escape, for the Lord is resolved that the Cities of *Moab* shall be all brought to desolation, so as no inhabitants shall be left in them.

\* See *Judg*. 5. 23.

‡ Or, negligently.

10 \* Cursed be he that doth the work of the LORD ‡ deceitfully *o*, and cursed be he that keepeth back his sword from blood *p*.

*o* These vvords seem like the words of the Prophet to the *Chaldeans*, inciting them to go on valiantly against the *Moabites*, calling it the work of the Lord, vvwhich he vvould have done, and to vvwhich he had called them. *p* There is a time to vvwithhold our hands from shedding blood, and that is always vvhen we have not a special Authority, and call from God to it; and there is a time vvhen God vvill curse those that do so vvithhold their hands, that time is, vvhen God doth require the shedding of it.

\* *Zeph*. 1. 12.

† Heb. flood.

11 ¶ *Moab* hath been at ease from his youth *q*, and he hath \* settled on his lees *r*, and hath not been emptied from vessel to vessel, neither hath he gone into captivity *s*: therefore his taste † remained in him, and his scent is not changed *t*.

*q* The *Moabites* ever since they began to be a people, have been a quiet people, not exercised vvith Wars, and Enemies making inroads upon them. *r* Like to a cask of Wine, that hath not been Rack'd, but hath continued in the same state. *s* He follows the metaphor of Wine vvwhich is drawn out from Vessel to Vessel, vvhen it is drawn off the Lees, it is expounded by the next vvords neither hath he gone into Captivity. *t* And this is the reason vvhy they retain their old sins, Pride, Presumption, Luxury, and old vvickednesses, as Wine while it remaineth in the Lees retains more its nature, strength and colour, then vvhen it is once rackt.

12 Therefore behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander *u*, and shall empty his vessels, and break his bottles *o*.

*u* By the wanderers here mentioned, the *Chaldeans* are most certainly understood, who vvandered from their own country to conquer other people, the word is variously translated, *Vagrants, Travellers, Removers*, &c. who shall conquer the *Moabites*, and carry them into captivity. *o* He had before compared the *Moabites* to Wine settled upon the Lees, here he saith, that God vvould send those that should not only disturb and roil them, but ruine and destroy them.

13 And *Moab* shall be ashamed of *Chemosh p*, as the house of Israel was ashamed of \* Bethel their \* confidence *q*. 1 *King*. 12. 29.

*p* It is a natural, or a penal shame vvwhich is here spoken of, we are naturally ashamed vvhen we have reposed a great confidence in, and made great boasts of a thing, vvwhich vvhen it comes to be tried, proveth of no use, but mischievous to us. *Chemosh* vvvas their great Idol, in vvwhich the *Moabites* had great confidence, and of vvwhich they boasted, the Prophet tells them they should be ashamed of this Idol, or for this Idol; *q* as the *Israelites*, that is the ten tribes were ashamed of, or for the golden Calves, vvwhich *Jeroboam* set up at *Dan* and *Bethel*, vvwhich were the cause of ruine to those Tribes. Confidences in any thing but in God alone in a time of danger vvill bring both natural and penal shame.

14 ¶ How say ye, \* We are mighty and strong \* *Ista*. 16. 6. men for the war *r*.

*r* How can ye justify vvhat you say, or vvhy say you so, or to vvhat purpose do you brag of your valour.

15 *Moab* is spoiled *s*, and gone up out of her cities *t*, and † his chosen young men are gone down † Heb. *tho* to the slaughter *u*, saith the King vvwhose name is choice of. the LORD of hosts *v*.

*s* Your Country vvill be wasted, and spoiled. *t* The Inhabitants of it shall be all driven out of their Cities. The *Heb*. is and her cities, it or he is gone up. So the sense may be *Moab* and her Cities are all spoiled, and he (that is) the Enemy is gone up. *u* And the strong, and mighty men she boasted of, and gloried in, are gone to the Battel, as oxen or sheep to a slaughter-house. *v* I do not speak this of my self, I cannot of my self tell things that shall come to pass hereafter, but the vvords I say, are the vvords of him vvho is the Lord of all the Armies of Heaven and Earth, vvho both knoweth vvhat shall be, and is able to effect vvhat he saith.

16 The calamity of *Moab* is near to come, and his affliction hasteth fast *x*.

*x* *Josephus* tells us this destruction came upon the *Moabites* five years after the siege of *Jerusalem*, but if it were longer vve must consider that he vvho speaketh, is that God to vvhom a thousand years is but as one day.

17 All ye that are about him bemoan him *y*, and † ye that know his name, say, How is the strong staff broken, and the beautiful rod *z*.

*y* The Prophet having spoken of *Moab*'s calamity, as already come upon her, or at least very near, calls to her Friends to come and condole vvith her, as is usually done in case of some calamity befallen to a friend. *z* All ye that know how terrible *Moab* hath been to others, & how famous for mighty and strong men. Say, how is this potent Nation, and this People that hath been such a Rod against others, or hath ruled over so many others, broken; for both a Staff and a rod are as vvell Entigns of Power and Government, as instruments to punish offenders.

18 Thou daughter that dost inhabit *Dibon*, come down from thy glory *a*, and sit in thirst *b*: for the spoiler of *Moab* shall come upon thee *c*, and he shall destroy thy strong holds.

*a* Of this *Dibon* we read, *Num*. 21. 30. It vvvas a land for cattle, *Num*. 32. 3. both *Dib* *n* and *Aroer*, & *Atarob* were built by the children of *Gad* to vvhoose lot it fell, *ver*. 34. as also to the *Reubenites* in part, *Josh*. 13. 17. It should seem that the *Moabites* vvvere now come into the possession of it, either by conquest, or upon the *Assyrians* taking the Ten Tribes. *b* It vvvas a place vvell vvatered (otherwise it had not been fit for Cattel) God threatneth that he should be in thirst, that is driven into some dry, barren Countries. *c* For the King of *Babylon* vvvhom God had

had appointed to spoil all Moab, shall destroy thee also, and thy strong holds shall not secure thee.

\* Heb. inhabitants.

19 O † Inhabitant of Aroer d, stand by the way and espy, ask him that fleeth, and her that escapeth, and say, What is done e?

d Aroer was a City in the Lot of Gad and Reuben, Num. 32. 34. In David's time it was in the hand of the Jews, 1 Sam. 30. 28. but in Isaiab's time, it belonged to Syria, Isai. 17. 2. and here it is reckoned to the Moabites. e The Inhabitants of it, are call'd to stand by the way, and seeing the Moabites flying, to ask what News? Others think that Aroer was at this time a City of the Ammonites; and here called unto to see their Neighbours the Moabites fleeing before their Enemies.

\* Isa. 16. 7.

20 Moab is confounded, for it is broken down: \* howl and cry, tell ye it in Arnon, that Moab is spoiled f.

f Arnon was the name of a River, Num. 21. 14. Deut. 2. 36. Jos. 12. 1. It was the border of Moab, whither Balak went to meet Balaam, Num. 22. 36. probably the adjacent Country or City might take its name from the River.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near g.

g God threatneth Vengeance to come upon all Moab, which had great plains, Num. 31. 12. and 33. 48. For the names of these Cities, and those mentioned ver. 22, 23, 24. Some of them we read of in other places of Holy Writ. Others we read not of, neither is it material for us to know their Situation, they are not at this day to be known by their old Names, they are all here mentioned as Cities at this time belonging to the Moabites, to whom this Vengeance is threatned, and not to them only, but to all other Cities of the Land of Moab wherever situate.

25 The Horn of Moab is cut off, and his arm is broken, saith the LORD h.

h That is, the beauty and the strength of Moab. So these two terms often signifie in Holy Writ, the Horn being much the Beauty of some Beasts, and that part of their Bodies by which they both do Injury to others, and defend themselves from the Assaults of others. God here declares, that Moab should both lose its Glory and Beauty, and also all the Power it formerly had to defend it self, or offend others.

\* Chap. 25. 27.

26 \* Make ye him drunken i: for he magnified himself against the LORD k: Moab also shall wallow in his vomit, and he also shall be in derision l.

i Either make ye her to stagger like a drunken Man (the cause being put for the effect) or fill her with the intoxicating Wine Cup of God's Vengeance, with the effects of God's Wrath. k Because of her Pride, and exalting her self against the Lord, as if she had been stronger than he, and so out of the reach of God's power. l As drunken Men vomit, and stagger, and fall, and wallow in their Vomit; so let the Moabites fall by the Sword, wallow in their Blood, and like drunken Men be mockt at, and had in derision by all those who see what their Vaunts come to, and what Vengeance they have pulled upon themselves.

\* Zeph. 2. 8.

27 For \* was not Israel a derision to thee m? was he found among thieves n? for since thou spakest of him, || thou skippest for joy o.

\* Or, thou mockest thy self.

m It is an ill thing to mock at the miseries of others, especially such as we have some relation to, the Moabites were descended from Lot, who was nearly related to Abraham the Father of the Jews, and ought not to have mockt at them, but to have pitied their Neighbours and Kindred, they either mockt at the Ten Tribes when they were carried into Captivity by Salmanassar, or at Judah captivated by the King of Babylon. God threatneth the Ammonites Ezek. 25. 6. and the Edomites by Obadiab for the same misdemeanour. n Why didst thou deal by Israel as Men deal by Thieves, when they are brought to shame? Ought not he to have been by thee accounted in a better rank than that of Thieves? o In stead of compassionating the Jews in their Calamity, thou never spakest of them but with joy and triumph. Others make a quite other sense, viz. For those words against him, thou thy self shalt wander. But the learned Author of the English Annotations observes well, that the word in the form here used, will not so well bear it, though the Verb doth in its primary sense signifie to wander.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock p, and be like the dove that maketh her nests in the sides of the holes mouth q.

p Still the Prophet speaks of the Moabites, as a People whose Armies were routed, and calls to them to leave their Houses in

Cities, not promising themselves any security, either to or from their Houses, or from the Walls of their Cities, but to get them to Rocks, which are naturally fortified, and from whence (if from any place) security might be promised. q And he commends to them the natural sagacity of a Dove, which being a feeble Creature, and not able to encounter an Hawk or Eagle, makes her self a Nest in the sides of some Rock where she may be at safety.

29 We have heard the pride of Moab, (he is exceeding proud) his loftiness and his arrogancy, and his Pride, and the haughtiness of his heart r.

r There is a Passage, Isai. 16. 6. Sc. concerning Moab, very little differing from this, Isaiab lived some years before this Prophet, who yet complaineth of them for the same Sins, so as they were not at all reformed. God, saith he, had heard of their Pride, and Arrogancy; a Vice which commonly attendeth Ease and Prosperity, and is exceeding odious in the sight of God, so as a wicked Man is often in Scripture set out under the notion of a proud Man.

30 I know his wrath, saith the LORD s, but it shall not be so t, || his lies shall not so effect it u.

|| Or, whom he says. (Heb. his bars) do not right.

s I know his Rage, either against Israel, or other People, t but he shall never execute it, or bring to pass what he thinks to do. u There is no trusting to what he saith, his Boastings and his Confidence are but Lies, and shall never effect his designs.

31 Therefore will I howl for Moab, and I will cry out for all Moab, mine heart shall mourn for the men of Kir-herez w.

w Though wicked Men rejoice, and triumph in the ruine of good Men, yet their Charity suffereth them not to do the like, but ingageth them to mourn for them in the day of their Affliction. Jeremy declareth his compassion toward these Moabites, tho' they derided the Jews when they were carried into Captivity. Nay he mourns upon the prospect of their misery at some distance, when the sight of the Jews present Calamity would not affect the Moabites with any compassion at all, we find the like compassion in another Prophet, Isaiab chap. 16. 11. ver. 7. there it is called Kir-hareseth, which was a City of Moab, as we read 2 Kings 3. 25.

32 O vine of Sibmah x, I will weep for thee with the weeping of Jazer y; thy plants are gone over the sea z, they reach even to the sea of Jazer a, the spoiler is fallen upon thy summer fruits, and upon thy vintage.

x We read of the Vine of Sibmah also, Isai. 16. 8, 9. both Sibmah and Jabaza were places in the portion of Reuben, Jos. 13. 18, 19. Sibmah was doubtless a place famous in those days for Vines, and Vineyards. y This Jabaza or Jazer, was, as it should seem, first taken and carried into Captivity, which caused a great Lamentation. The Prophet foretels such a weeping for Sibmah, as was for Jazer. z By Plants, he means the Inhabitants of Sibmah, which he prophesieth shall be carried into Captivity over the Dead-Sea. a As an Aggravation of the Judgment that should come upon them, God, by his Prophet, tells them, that the Spoiler should come upon them in their Vintage and Harvest time.

\* Isa. 16. 10.

33 And \* joy and gladness, is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the winepresses, none shall tread with shouting, their shouting shall be no shouting b.

b The time of Harvest and Vintage being times when the Husbandmen were wont to reap the Fruit of all their Labours the preceding year, were times of great Joy ordinarily, but the Prophet foretels them of a year when there should be no such rejoicing, for they should have no Wine from the Winepresses, there should be no shouting as used to be in the time of Harvest, and of Vintage.

34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz have they uttered their voice, \* from Zoar even unto Horonaim, as an heifer of three years old c: for the waters also of Nimrim shall be † desolate d.

\* Isa. 15. 4, 5, 6.

d Heshbon, and Elealeh, and Jahaz, and Zoar, and Horonaim, were all Cities of Moab who are here all threatned with ruine; with the Country about Nimrim, which Nimrim is mentioned no where in Scripture, but here, and in Isai. 15. 6. nor are interpreters well agreed, whether in this place it be the name of a River, or a Lake, or a City. The sense is, the whole Country of Moab shall be destroyed, the Cry shall reach from one part of the Country to another, either the Cry of the Inhabitants, or of their Enemies, pursuing them with a great noise.

+ Heb. desolate.

35 Moreover, I will cause to cease in Moab, saith the LORD, \* him that offereth in the high

\* Isa. 15. 2 & 16. 12.



high places, and him that burneth incense to his gods *e*.

*e* That is, every one, or some of all Orders, (for the *Moabites* generally were Idolaters,) though the expressing it under this notion may hint to us also one great cause of this Judgments coming upon them, viz. their Idolatry.

\* Ho. 16. 11.

\* Ho. 15. 7.

36 Therefore \* mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the \* riches that he hath gotten are perished *g*.

*g* The Prophet means such Pipes as they were wont to use at Funerals, and other sad occasions to play doleful Lessons upon. See *Isa. 15. 5.* because of the great change of the state of this poor People, which had got together a great deal of wealth which is all perished.

\* Ho. 15. 2. 3.  
chap. 47. 5.  
† Heb. *dam-  
mifood*.

37 \* For every head shall be bald, and every beard † clipt: upon all the hands shall be cuttings, and upon the loyns sackcloth *b*.

*b* These Phrases are expounded in the beginning of the following verse, There shall be Lamentations generally upon all the house-tops of Moab. Shaving of the Hair, and clipping the Beards, and cutting themselves, were Rites and Ceremonies of Mourning, used by these Heathens.

38 There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel, wherein is no pleasure, saith the LORD *i*.

*i* We met with the same Phrase applied to *Comiah*, chap. 22. 27. The meaning is, I have broken Moab all in pieces, as People use to do Vessels they care not for, they never go about to mend such a Vessel, but dash it in pieces against some Stones or Walls.

39 They shall howl, saying, How is it broken down? how hath Moab turned the back † with shame *k*? so shall Moab be a derision, and a dismaying to all them about him *l*.

† Heb. *neck*.

*k* Those that formerly lived in Moab when it was in its Glory, shall lament to see how the case is altered with it, that all its Glory is broken down, and they that were wont to conquer their Enemies, turn their Backs with shame upon their Enemies. *l* And Moab that was wont to be the praise and admiration of all People, was become an astonishment, and an object of derision and scoffing to them.

\* Deut. 28. 49.  
chap. 49. 22.  
Dan. 7. 4.  
Hos. 9. 1.  
Hab. 1. 8.

40 For thus saith the LORD, Behold, \* he *m* shall fly as an eagle, and shall spread his wings over Moab *n*.

*n* Nebuchadnezzar shall come upon Moab swiftly, and as an Eagle covereth the Prey which he hath taken with his Wings, so Nebuchadnezzar shall spread himself over Moab.

† Or, the cities.  
\* chap. 42. 22.

41 † Kerioth is taken, and the strong holds are surpris'd *n*, and the \* mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs *o*.

*n* Whether Kerioth here be the proper name of a City, as it is *ver. 24.* or an appellative Noun signifying Cities, is doubtful. The later seems best to agree to this place, The Cities and the strong holds are all taken, and *o* though Moab hath in it many mighty and valiant Men, yet their Hearts will be full of fear, or ready to fail them, like a Woman's who is in her Travail, and hath great and fore pains.

42 And Moab shall be destroyed from being a people *p*, because he hath magnified himself against the LORD *q*.

*p* That is, for a time; see *ver. 47.* Or being such a People as it hath been, so full of Splendor and Glory. *q* The reason given is the same with that *ver. 26.*

\* Ho. 24. 17.  
13.

43 \* Fear, and the pit, and the snare *r*, shall be upon thee, O inhabitant of Moab, saith the LORD.

*r* These three words, Fear, Pit, Snare, signifie no more than a variety of dangers that should be on all sides of them, so as if any escaped one danger, he should presently meet with another, for this was the time when the Lord was resolv'd to punish all the Inhabitants of the Land of Moab.

44 He that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force *s*: but \* a fire shall come forth out of Heshbon, and a flame from the midst of Sikon, and shall devour the corner

of Moab, and the crown of the head of the † tu-  
multuous one *t*.

† Heb. *children  
of noise*.

*s* Heshbon was a great City, and as it should seem, a place of some force, the War being in the Country, they made Heshbon the place of their Sanctuary. *t* But the Prophet applying to the Chaldeans what was said in Mo'ses his time. *Num. 21. 28.* prophesieth, That Heshbon also should be destroyed, and the fire should devour the crown of the head, that is, the Glory of the brave revelling Gallants, called in the Heb. the children of Noise.

46 \* Wo be unto thee, O Moab, the people of \* Chemosh perisheth, for thy Sons are taken † cap-  
tivity, and thy daughters captives *u*.

\* Num. 21. 29.  
† Heb. *in cap-  
tivity*.

*u* The Prophet closing the threatening part of his Prophecy against Moab, repeateth the same thing, which he had often said, that the Moabites should be carried into Captivity by the King of Babylon, and denounceth a wo unto them upon that account.

47 ¶ Yet will I bring again the captivity of Moab in the later days, saith the LORD *w*. Thus far is the judgement of Moab *x*.

*w* Some think this Prophecy was fulfilled upon the return of the Jews out of Babylon, when the Jews inhabited the Land of Moab, *Zeph. 2. 9.* but this doth not seem to be the bringing again the Captivity of Moab, but of Judah; besides in that place it is said, that Moab should be as Sodom, and the children of Ammon as Gomorrah, even the breeding of Nettles and Salt-pits, and a perpetual desolation. It is therefore rather to be understood of a spiritual reduction of them, by calling some of them under the Kingdom of the Messiah as the Jewish Doctors themselves interpret it. Some think this a Promise rather respecting the Jews than the Moabites; it is said *ver. 2. 9.* That the remnant of the Lord's People should possess Moab, and *ver. 11.* that all the Isles of the heathen should worship God. *x* These last words are doubtless to be interpreted rather as a conclusion of this Prophecy against Moab, than (as some would have it,) as a limitation of the time how long this Judgment on Moab should endure, as if thus far, were as much as thus long.

## C H A P. XLIX.

1 ¶ Concerning the \* Ammonite *a*, thus saith the LORD, Hath Israel no sons? hath he no heir *b*? why then doth † their King inherit \* Gad *c*, and his people dwell in their cities *d*.

† Or, *againt*.

\* Ezek. 21. 3.  
and 25. 2.  
Zeph. 2. 8, 9.  
† Or, *Melcom*.

*a* The Ammonites were the posterity of Ben-Ammi, Lot's incestuous child, by his younger daughter *Gen. 19. 38.* Their Country was near the Jews Country, the Jews in their journey from Egypt to Canaan to possess it, passed by their Country, but were by God forbidden to meddle with it, because he had given it to the children of Lot, *Deut. 2. 19.* but they proved bad neighbours to the Israelites when in Canaan. They affrighted the King of Moab against them, *Jud. 3. 13.* and made war against them *Jud. 10. 9.* and *11. 4.* Nabash their King made an inroad upon them, *1 Sam. 12. 12.* David fought with them in his time, *2 Sam. 8. 12.* and destroyed them, *2 Sam. 11. 1.* Jehoshaphat also, and Josiah fought with them, *2 Chron. 20. 1.* and *27. 5.* During the long tract of time that there were wars betwixt the Jews and Ammonites, the land of Gad and Reuben which lay beyond Jordan, fell into the hands of the Syrians, Moabites, and Ammonites (whence it is, that in the former Chapter we read of many Cities of Moab, which were upon the division of Gilead, in the Lot of Gad and Reuben.) This Prophecy cannot be well understood without a previous understanding this. *b* Hence it is that the Prophet saith, Hath Israel no Sons? God had given that country of Gilead to Manasse and Reuben and Gad, *Num. 32. 39.* *Jos. 13. 29, 30.* and as mens Estates ought to descend to their Heirs, so this land should have continued and descended to the Posterity of these Tribes, but the Ammonites had by force taken away a part, and Melcom possessed it. Melcom is their King, or the name of their Idol to whom they gave the name of King, as other Heathens called their Idol Baal, that is, Lord. *d* And the people of the King of the Ammonites, or of Melcom the Idol of the Ammonites dwelt in the Cities belonging to Gad, which was one of the Tribes of Israel.

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah *e* of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heirs unto them that were his heirs, saith the LORD *f*.

*e* Because the Ammonites had violently seized upon some part of the Jews land, and (as we have it *Amos 1. 13, 14.*) cruelly ript up the women with child in Gilead, that they might enlarge their border. God threatens a war to Rabbah, *Amos 1. 14.* calls it a fire which should make Rabbah an heap. Of this Rabbah, as the head City of the Ammonites, we read, *Deut. 3. 11.* *Jos. 13. 25.* and *15. 60.* It was there, where in David's time, Uriah was slain *2 Sam. 11. 1, 17.* chap. 12. 26. It is threatned by Jeremiah in this Chapter, and *Ezek. 25. 5.* and *Amos 1. 13, 14.* we read not how or when this Prophecy was fulfilled, whether by the Maccabees, *1 Mac. 5. 6.* or rather after the coming of Christ, when most

most of these Nations were destroyed. f God threatens, not only their metropolis which was *Rabbah* their Mother City, but all the other Cities belonging to the *Ammonites* which were as it were Daughters to *Rabbah*. But how the last clause of this Prophecy was ever fulfilled, if it were not in the time of the *Maccabees* I cannot understand, for though they were swallowed up afterward by the Roman Empire, yet Israel being also subdued by them, and scattered into all parts, it is not likely that many of them were suffered to abide in any considerable numbers in a Country so near their own.

3 Howl, O *Heshbon*, for *Ai* is spoiled g, cry ye daughters of *Rabbah* h, \* gird ye with sackcloth: lament, and run to and fro by the hedges i, for their ||-king shall go into captivity, and \* his priests and his princes together k.

g *Heshbon* was formerly a City of the *Amorites* of whom *Sihon* was King who resided here, but it appears by ver. 26. that it was taken from *Moab* it is probable that was at this time a City of *Moab*, the Prophet calls to them to howl for *Ai*, a City of the *Ammonites*, not the same mentioned *Jos.* 7. 2. for that was on the other side of *Jordan*. h It is incertain whether by the daughters of *Rabbah* be to be understood other lesser Cities, or the younger women that inhabited *Rabbah*, he calls to them all to mourn. i And for all the indications or signs of mourning, such as girding with sackcloth, running up and down like persons distracted, by the hedges, where they might be hidden, and not so easily seen. k For they shall go together into captivity, their *Malcom* which may signify their Idol to whom they gave that name or their King, or else their supreme Magistrate, with their *Priests* and *Nobles*, all orders of persons.

4 Wherefore gloriest thou in the vallies, || thy flowing valley l, O backsliding daughter m? that trusted in her treasures, \* saying, Who shall come unto me n?

l It should seem that this Country was full of very fruitful vallies, which we know are always the most fertile places, lying lower and at greater distance from the Sun than Mountains, and also receiving at second hand the moisture that falls upon the Hills, and being usually watered with Rivers, from whence they may be called *flowing Vallies*, either as flowing with receptacles of Water, or plenty of Corn, and Grass, though some read it (and it seems rather more agreeable to the *Hebrew*) thy Valley floweth, either with the blood of Men slain, or floweth away, the fertility of it ceaseth or decayeth. Or, Floods of waters shall destroy the fruit of thy rich Vallies, &c. m *Ammon* having never been in Covenant with God, the word in the *Heb.* (though it comes from *אָמַן* which signifies to return) seemeth ill translated backsliding thou that hast turned thy self away from God. Thou that trustedst in thy riches, or in thy Vallies full of riches, and promisedst thy self security from the situation of thy rich Country, thinking none could come at thee.

5 Behold, I will bring a fear upon thee, faith the Lord GOD of hosts, from all those that be about thee w, and ye shall be driven out every man right forth x, and none shall gather up him that wandreth y.

w As secure as you think your selves, I will cause you to be afraid, and your Enemies shall be all those that are round about you. x And you shall be driven out every man, either right forth into some Country opposite to you, or apart one from another, or so that you shall be glad to flee right forth, and never look back, but only forward, for any place of safety that appeareth next before you. y And when you are wandring, being driven by your Enemies you shall find none who will be willing to receive or entertain you.

6 And afterward \* I will bring again the captivity of the children of *Ammon*, faith the LORD z.

z Such a promise we read of chap. 48. 47. concerning *Moab*, but when this was fulfilled the Scripture faith not, *Josephus* tells us something, but it is rather thought to refer to the conversion of some of the *Ammonites* as well as other heathens unto Christ.

7 ¶ Concerning *Edom*, thus faith the LORD of hosts a is wisdom no more in *Teman* b? is counsel perished from the prudent? c is their wisdom vanished \*?

a The *Edomites* were the posterity of *Esaú* the eldest son of *Isaac*, but disinherited, the blessing being given to his younger brother *Jacob* who was the head of the twelve Tribes of the *Israelites* *Gen.* 27. 29. God there ver. 39. promised him that he should have a fat and plentiful Country, though his Brother should be his Lord, and foretold, that he should break his brothers yoke from off his neck, the Land of *Seir* was his Country, *Gen.* 32. 3. they coasted southward upon *Canaan*, the *Israelites* passed by their Coasts to go into *Canaan*, their way lay through *Edom*, but their King refusing to suffer them to go through, God ordered them to go another way. *Balaam* prophesied

their ruine, *Numb.* 24. 18. they were destroyed by the *Israelites* in *Saul's* time, 1 *Sam.* 14. 47. and in *David's* time, 2 *Sam.* 8. 14. and in *Amaziah's* time, 2 *Kings* 14. 22. of them ten thousand, and took *Selah* calling it *Parvati*, the Prophets foretold their ruine, *Jeremiah* in *Isa.* 25. 12, 13, 14. *Joel* 3. 13. *Amos* 9. 12. *Obadiah* 1. 4. b *Teman* was a City of *Edom* mentioned *Ezekiel* 25. 12. *Obad.* 9. *Eliphaç*, *Jobs* Friend was of this place, 2. 11. It was a place famous for wise and prudent men of which *Eliphaç* was not the meanest. c The Prophet asks what was become of all their counsel and wisdom for which the *Edomites*, the *Temanites* in particular, were so famous? Now they were at their wits end.

8 Flee ye ||, turn back, dwell deep, O inhabitants of *Dedan* d, for I will bring the calamity of *Esaú* upon him, the time that I will visit him e.

d *Dedan* was the son of *Jokshan*, 1 *Chron.* 1. 32. from which it is probable that the City *Dedan* had its name, it is reckoned chapter 25. 23. with *Tema* and *Buz* and is mentioned *Ezekiel* 27. 15. 20. and 38. 13. It was a City of *Arabia* joyning on *Idumea*, *Isa.* 21. 13. they being neighbours to the *Edomites* are called to flee, and to get into caves and holes of the Earth, where they might dwell deep in the Earth and be in some security, which they would not be in their own City so near to the *Edomites* Country, for God was resolved to bring misery upon the *Edomites*, e a time of calamity in which he would visit them with his judgments. There are other critical readings of these words, but this seemeth to be the plain sense of them.

9 If grape-gatherers come to thee, would they not leave some gleanings grapes? if thieves by night, they will destroy + till they have enough f.

f We have much the same *Obadiah* 5. the scope of the Prophet in this place is only to shew that *Edom* should be totally destroyed, their destruction should not be like the gleanings of Grapes, where the gatherers content themselves with taking the principal clusters, but for single grapes, or small clusters they leave them: nor yet like the robbings of thieves, who take for their hunger, and when they have got enough leave the rest.

10 But I have made *Esaú* bare g, I have uncovered his secret places h, and he shall not be able to hide himself i: his seed is spoiled k, and his brethren and his neighbours, and he is not l.

g But the *Edomites* should be left bare; h and though they fought to hide themselves in secret places, yet God would there find them out. i And there shall be no places sufficient to hide them. k All their Children should be destroyed l and the *Moabites* their Kinsmen, and the *Philistines* their Neighbours should be ruined as well as they.

11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me m.

m The only question upon this Verse is, whether in the whole of it, it be a Promise, or a Threatening? If it be a Promise, the sense is; that though this great destruction should come upon the Body of the *Edomites*, yet God would take care of some of their Fatherless Children, whose Parents being carried into Captivity, they had none to provide for them: If it be taken as an *Ironical Threatening*, it foundeth ruine to those as well as the rest, and I will, is as much as I will not, but others think, that these are rather to be understood with the supply of some other words, There is not, or, there shall be none to say, Leave thy Fatherless Children, &c. And who so considereth those words in the 10th Verse, his seed shall be spoiled, will see reason to judge it rather a Threatening (whether by way of Irony or no,) than a Promise.

12 For thus faith the LORD, \* Behold, they \* chap. 23. 29. whose judgment was not to drink of the cup n, have assuredly drunken, and art thou he that shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

n That by the Cup is meant the Wine-Cup of the Lord's wrath, and that by those whose Judgment was not to drink of it, are meant the *Jews*, is not to be doubted; but the question is, how the Prophet faith, that it was not the Judgment of the *Jews* to drink of this Cup? The word here used is of so various significations, as makes the fixing the sense of it here difficult, it cannot here signify Justice, for in that sense it was the *Jews* Judgment to drink of it, nor can it here (as it often doth,) signify the effect of Justice, God's judicial dispensation; for they had drank of it, so it was their Judgment. It must be taken in the favourablest sense imaginable. Either they, who in regard of their relation to God, and God's relation to them, might have looked upon it as none of their Portion, yet have drank of it. Or they, who in comparison with others, did not deserve to drink of the Cup, yet have drank of it, and can you think to escape, no thou shalt not escape, but must surely drink of it, 1 *Pet.* 4. 17. The time is come, that judgment is begun at the house of God, and if it first begin with that, where shall the end of others be? When an *Israelite* hath not escaped the Justice of God, an *Edomite* must not expect it.

13 For I have sworn by my self, faith the

\* *Isa.* 32. 11. chap. 4. 8. and 6. 26. *Or, melcom.* \* chap. 48. 7. *Amos* 1. 15.

*Or, thy valley floweth away.* \* chap. 21. 13.

† *Heb. th. it. sufficiency.*

\* chap. 49. 39.

\* *Obad.* v. 8.



LORD, that Bozrah shall become a desolation, a reproach, a wast, and a curse, and all the cities thereof shall be perpetual wastes *o*.

*o* As men when they would confirm their promise or threatening to do any thing, add an Oath to it, so doth God, who, having no greater to swear by, swears by himself, chap. 44. 26. that which God would here confirm was his threatening against Edom, expressed under the notion of Bozrah, (a part for the whole) Bozrah being its principal City, *Isaiah* 63. 1. as well as a City of Moab, (as we found in the foregoing chapter) and that which he threatens it with was, not being a reproach, a wast, and a curse for a time, but for ever.

\* Obad. ver. 1. 14. \* I have heard a rumour from the LORD *p*, and an Ambassador is sent unto the heathen *q*, saying, Gather ye together, and come against her, and rise to the battle *r*.

*p* Obadiab beginneth his prophesie much with such words. God hath revealed his Will to me in a vision, or a dream. *q* He speaks after the manner of earthly Princes, who use to send their Ambassadors to other Princes to declare their minds to them. The meaning is, God hath made such impressions upon other Nations, he hath inclined them, or set them on work, to get together in Armies to come against Edom in Battel.

15 For lo, I will make thee small amongst the heathen, and despised among men *f*.

*f* Obadiab in his Prophecie against Edom, ver. 2. hath much the same words importing that God would bring the Edomites very low, and make them very contemptible.

16 Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD *w*.

*z* Obadiab in his Prophecie against Edom useth much the same expressions, ver. 3, 4. the word that is here used, being of the number of those which are but once found in Scripture, hath given Interpreters liberty to abound in their Senses of it; some translating it *Arrogance*, some, *thine Idol*, but the best Interpreters understand by it their terribleness to others, their being so potent that others were all afraid of them, this deceived them, making them to conclude themselves secure, and out of danger. To which is also added the *pride* of the heart. *u* The Country of Edom being mountainous they are said to dwell in the clefts of the Rocks, that is in places impregnable, and inaccessible as they thought in the heights of the hill. *w* But the Lord lets them know, no place was to his power inaccessible or impregnable, for if they dwell as high as the Eagle which the Scripture tells us *Job* 39. 27. 28. *Maketh her nest on high, and dwelleth and abideth upon the rock, upon the crag of the rock, yet he would bring them down.*

17. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof *x*.

*x* The like is said of Babylon, chap. 50. 13. it appears from *1 Kings* 9. 8. that it was a kind of *Proverbial expression*, when they would express a great desolation, or great plagues, that those who passed by such a place, should be *astonished*, and *hiss* at it.

\* Gen. 19. 25. 18. \* As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD: no man shall abide there, neither shall a son of man dwell in it *y*.

*y* Sodom and Gomorrah, and the neighbour Cities were utterly destroyed, and therefore are set down both here and chap. 50. 40. as patterns of an utter ruine and desolation.

\* chap. 50. 44. \* chap. 12. 5. 19 \* Behold, he shall come up like a lion from the swelling of Jordan, against the habitation of the strong *z*: but I will suddenly make him run away from her *a*, and who is a chosen man that I may appoint over her *b*? for \* who is like me? and who will || \* appoint me the time? and who is that shepherd that will stand before me *d*?

\* Exod. 15. 11. Job 41. 10. Or, current in judgment.

*z* This verse is very variously interpreted, some by *be* understand the *Jews*, some understand *Nebuchadnezzar*, some understand the *Edomites*, I think the last is most probable to be here meant, because of the next words. The *Edomites* shall come out against the *Caldeans* like a *Lion*, as *Lions*, lurking about *Jordan* when it overfloweth, come out to take their prey. *a* These words are variously understood, those, who by *be* in the former part of the verse understand *Nebuchadnezzar*, interpret the running here mentioned, of his running over the whole Country of *Edom*, to me it appeareth a much more probable sense to interpret it of the *Edomites* running away from *Nebuchadnezzar* out of their own Country, which seems to be understood by *her*, all that makes a difficulty is the particle *from*, which yet makes the sense

good enough, if by *her* we understand the *Edomites* own Land. In the Hebrew it is *I will break them, or I will quiet them*, and make them to run. *b* Whom shall I set over Edom? into whose hands shall I give that Country that he may rule over it? *c* For I can do whatsoever I please. And who will appoint me a time to plead with men, so *Job* 9. 19. or a time to fight. *d* What is that King or Potentate of the Earth that will stand before me?

20 Therefore hear the Counsel of the LORD, that he hath taken against Edom, and his purposes that he hath purposed against the Inhabitants of Teman *e*: Surely the least of the flock shall draw them out *f*, surely, he shall make their habitations desolate with them *g*.

*e* Edom and Teman in this verse signifie both the same thing, God calls to men to hear the resolutions he had taken up against the *Edomites*, resolutions as wise and steady as if they had been taken upon the wisest counsels and deliberation. *f* God is resolved to drive out the *Edomites*, and the least of *Nebuchadnezzar's* Forces shall drag them out of their lurking places, and God will make the place where they dwell a desolation.

21 The earth is moved at the noise of their fall, at the cry, the noise thereof was heard in the Red Sea *h*.

† Heb. weedy Sea.

*h* That is, the ruine of the *Edomites* shall be so great, that all nations round about it shall be affected at the noise of their fall, and though the *Red Sea*, or the weedy Sea, be at a great distance from them, yet their noise shall reach thither.

22 Behold, \* he shall come up and flie as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs *i*:

\* chap. 4. 13

*i* See the Notes on chap. 48. 40, 41. where the very same thing, and under the same phrases, was spoken against Moab. That which is threatned is, the Enemies coming swiftly upon the *Edomites* and preying upon them, and the fear that should surprize them, which should make their hearts faint as the heart of a woman that hath an hard labour.

23 ¶ \* Concerning Damascus *k*. Hamath is confounded, and Arpad *l*: for they have heard evil tidings, they are † faint-hearted, there is sorrow || on the sea, it cannot be quiet *m*.

\* Zech. 9. 13

† Heb. meined Or, as in the Sea.

*k* The Prophet comes to denounce the judgments of God against Syria, another nation of the Gentiles, Damascus was the head City of Syria, *Isai* 7. 8. and 17. 3. or Aram (as in the Heb.) because it was a Country inhabited by the posterity of Aram one of the sons of Sem, part of it lay betwixt Babylon and Arabia, and was called *Mesopotamia*, lying betwixt the two Rivers of Tigris and Euphrates. Laban and Naaman were of this Country, David had War with them, 2 Sam. 8. 5. and 10. 18. So had Abab 1 King. 20. 20. and Joram 2 Kings 8. 28. And Abaz *Isai* 7. 2. after Gods long patience with them he threatens them with ruine, as by Jeremiah in this place, so by Amos 1. 5. Damascus being the head City of this Country is sometimes put (as here) for the whole Country. *l* Hamath and Arpad were two Cities also of Syria, 2 Kings 18. 34. *m* The Prophet foretels, that they also should hear of ill news, an enemy that is coming against them, and that they should be melted through fear, and their courage should fail them, they should be as troubled as the Sea is in a storm, or, their inhabitants that lived near to the Sea should be troubled.

24 \* Damascus is waxed feeble, and turneth her self to flee *o*, and fear hath seized on her *p*: \* anguish and sorrows have taken her, as a woman in travail *q*.

\* chap. 4. 31. and 30. 6.

*n* Syria, whose head is Damascus hath lost her old courage and valour; it was wont to be a formidable Country to its Neighbours. *o* But now they flee before their Enemies. *p* They are seized and overpowered by their own fears. *q* Great sorrows are ordinarily in Scripture expressed by the similitude of the pains of a woman in travail, we have met with it often in this Prophecie, chap. 6. 24. and 22. 23. So *Psal* 84. 6. *Micah* 4. 9.

25. How is the City of praise not left, the city of my joy *r*?

*r* It is called the City of praise, because it was a City so much praised, a City of great renown, which the Prophet seeing like to be destroyed, lamenteth either in the person of the King of Syria, or of the Syrian Inhabitants, wondering that the conquerors should not spare so famous and renowned a City in which so many did rejoice.

26 \* Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts *s*.

\* chap. 30. 30.

*s* The Hebrew particles are not always well rendered in our translation, and our Learned English Annotator hath rightly observed this place, as one instance, for לֹא cannot be here an illative, but

is much better translated *swely* as a note of assertion. God threatneth the *Syrians* with a certain ruine and desolation.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad *a*.

*a* I will bring a judgment that shall burn in Damascus like a consuming Fire, and it shall reach to the Royal seat of Benhadad, either that which was the Royal seat of Benhadad, 2 Kings 8.7. or else Ben-hadad, (signifying the son of Hadad) (which was their Idol) was the common name of all the Kings of Syria, as Pharaoh was to the Kings of Egypt, Amos 1. 4.

28 ¶ Concerning Kedar *w*, and concerning the kingdoms of Hazor *x*, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD *y*, Arise ye, go up to Kedar, and spoil the men of the East *z*.

*w* Kedar Gen. 25. 13. was one of the Sons of Ismael whose posterity inhabited part of Arabia Petraea, See Isa. 21. 13, 17. we read of it Psal. 120. 5. Cant. 1. 5. Ezek. 27. 21. *x* We read of Hazor, Josh. 11. 1. verse 10. it was the head City to several Kingdoms in Joshua's time, Jabin was King of it in the times of Deborah, Judge. 4. 2. *y* The Prophet foretels that Nebuchadnezzar should also conquer these Kingdoms. *z* And saith, he heard the Lord call to Nebuchadnezzar to go up against them.

29 Their tents and their flocks shall they take away *a*, they shall take to themselves their curtains and all their vessels, and their camels *b*, and they shall cry unto them, Fear *x* on every side, *c*.

*a* That is, the Chaldeans shall take away the Kedarens Tents, for they being a people, whose Cattel had no fixed houses but Tents which were moveable habitations, covered with skins of Beasts. *b* And the Curtains which they used to draw before those Tents, and served them as sides, as gable ends of Houses serve us, and all the furniture of their Tents or Tabernacles, and their Cattel, and either their enemies should fright them with terrible noises and outcries, or, they should themselves cry out that they were surrounded with objects of fear.

30 ¶ Flee, † get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD *d*; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you *e*.

*d* The words seem to be the Prophets words of advice to this people, to make all they haste the could away, and to secure themselves as well as they could, because the King of Babylon had certainly been taking counsel against them, and was resolved to disturb them. See ver. 8. where the like counsel is given to the Edomites.

31 Arise, get you up to the † wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone *f*.

*f* The supposed result of Nebuchadnezzars counsels, giving charge to his Armies to march against the Kedarens, which lived at ease and quiet; and took no care. That had no Cities nor Gates, nor Bars to keep their Enemies out, nor were near any Neighbours that could assist them, nor very near to one another living in Tents, so might easily be overrun, and conquered, and made a prey to Enemies.

32 And their Camels shall be a booty, and the multitude of their cattel a spoil *g*; and I will scatter into all winds \* them that are † in the utmost corners, and I will bring their calamity, from all sides thereof, saith the LORD *h*.

*g* These words sound like a part of the King of Babylons supposed speech encouraging his Souldiers from the booty they should get, which should be a great multitude of Camels and other Cattel. *h* The later words are the words of the Prophet in the name of the Lord threatening ruine to these Kedarens and Hazorites, though they lived in corners, and might upon that account think themselves secure, God saith, he would fetch them out of their utmost corners, and bring calamity from all parts upon them.

\* chap. 9. 26. and 25. 23. † Heb. cut off into corners, or that have the corners of their hair polled. 33 And Hazor \* shall be a dwelling for dragons, and a desolation for ever; there shall no man abide there, nor any son of man dwell in it *i*.

*i* That is, the whole Country subject to the King of Hazor shall be desolate, see Isa. 34. 13. chap. 9. 11.

34 ¶ The word of the LORD, that came to Jeremiah the Prophet against \* Elam, in the beginning of the reign of Zedekiah king of Judah, saying *k*.

*k* Elam was the son of Sem, Gen. 10. 22. his posterity were called Elamites, these were the Persians as is most probable,

though some judge that the Persians were at too great a distance from the Jews to be the people meant here, but we read of no other Elam in Scripture but in Persia, Dan. 8. 2. and though they were indeed at a great distance, yet it is probable that Nebuchadnezzar having conquered the Assyrians might also make some inroads into Persia, the Emperour of which afterward conquered Babylon. This Prophecie being in the first year of Zedekiah must needs be long before the thing was done, for it was ten years before the King of Babylon took Hierusalem.

35 Thus saith the LORD of hosts, behold, I will break the bow of Elam, the chief of their might *b*.

*b* All those Eastern people were famous for the use of the bow, the Elamites in special, Isaiah 22. 6. those bows were the chief of their offensive armour, though by the chief of their might may also be meant their most mighty and strong Warriors. This Prophecie is probably judged to be fulfilled when the Persians made a defection from the King of the Medes who was son in Law to Nebuchadnezzar. Others think, that this Prophecie was accomplished by Alexander the Emperour of Greece, or rather by his Successors.

36 And upon Elam will I bring the four winds, from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come *c*.

*c* The Prophet threatneth the destruction of the Persians by a Confederacy of Enemies, suppose Babylonians, Medes, &c. which should assault them on all sides, as when the wind blows at the same time from all quarters, which causeth a whirlwind which driveth the dust every where hither and thither, so he saith the Persians should be scattered into all nations.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them *d*.

*d* We met with the like threatnings, ver. 5, 24, 29. as to fear, and as to their destruction we have often met with the like threatnings.

38 And I will set my throne in Elam *e* and will destroy from thence the king and the princes, saith the LORD *f*.

*e* God here calls the throne of Nebuchadnezzar, or Cyrus, or Alexander, (whoever he was that conquered the Persians) his throne. 1. Because God gave it the Conquerour. 2. Or, because God shewed himself the Lord of hosts, or the Lord of the whole Earth, by disposing the kingdom of Persia at his pleasure. *f* He doth not threaten the destruction of the whole Nation, but the making of it all Tributary, so as it should have no Kings nor Princes of its own.

39 ¶ But it shall come to pass in the later days, that I will bring again the captivity of Elam, saith the LORD *g*.

*g* We had the like promise as to Moab chap. 48. 47. and as to Ammon ver. 6. the same later days either signifie after many days, or in the time of the Messias. In the former sense it may refer to Cyrus, who conquered Persia. In the later sense it is referred to the spiritual liberty which some of these poor heathens were brought into by the Gospel, we read Acts 2. 9. that some of these Elamites were at Hierusalem at Pentecost, and were some of those converted to Christ.

# CHAP. L.

1 THE word that the LORD spake \* against Babylon, and against the land of the Chaldeans † by Jeremiah the Prophet *a*.

*a* The Prophet having from the 46th chapter been denouncing the judgments of God against the other Gentiles, the Egyptians, Moabites, Philistines, Ammonites, Edomites, Syrians, Kedarens, Hazorites, Elamites, or Persians, (the most of which had been Enemies to the Jews) in these two chapters he denounceth Gods judgments against the Chaldeans and Babylonians. These were to execute Gods vengeance on all the rest, and therefore are themselves threatned in the last place to be destroyed by the Medes, the Prophecie against them is mixed with many gracious promises to the Jews.

2 Declare ye among the Nations, and publish, and † set up a standard, publish, and conceal not *b*: say, Babylon is taken, \* Bel is confounded *c*, Merodach is broken in pieces, her Idols are confounded, her images are broken in pieces *d*.

*b* The Prophet calls to men to publish it among other Nations, and to set up a Standard to make some small signal, to gather all people together to hear what he had to say from God, against Babylon, which had been an instrument of great mischief unto most people that lived about them, to whom it would therefore be glad

\* Isa. 13. 1. & 21. 1. & 47.

† Heb. by the hand of Jeremiah.

† Heb. lift up. \* chap. 14. 44.

† Heb. flee greatly.

† Or, the nation that is at ease.

\* chap. 9. 26. and 25. 23. † Heb. cut off into corners, or that have the corners of their hair polled.

\* chap. 10. 22.

\* chap. 25. 25.



glad and joyful News to hear that *Babylon* their common enemy was ruined. *c* That by *Bel* and *Meredach* are meant two principal Idols of the *Babylonians*, most think; but what, is not so well agreed. Some think that *Bel* is *Baal* by contraction, but they judge most probably, who think it was the image of one *Belus*, who was formerly a King of *Babylon*, and they judge the like of *Meredach*, we find in Scripture that *Meredach* was some of their Kings Names, *Isai.* 39. 1. chap. 52. 31. those who desire to be further satisfied about these Idols, may read the *English Annotations* upon *Isa.* 46. 1. and our *Annotations* upon that verse. It was an ordinary practice amongst the Heathens when they had any *Principals* died, that had been famous in their Government, to pay a Divine homage to their Images and Statues. These Idols are said to be confounded, *d* Either because they should not be able at this pinch to help their suppliants, or because they should be destroyed together with the silly people that adored them.

3 For out of the north there cometh up a nation against her *e*, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast *f*.

*e* From *Media* which lay Northward to *Babylon* and *Affria* through which *Cyrus* his way to *Babylon* lay. *f* This Prophecy seemeth not to relate only to *Cyrus* his first taking of *Babylon*, who dealt very gently with it, but to a second taking of it by *Darius* the King of the *Medes*, who, upon their defection from the *Persian Monarchy*, came and made an horrible devastation amongst them, hanging up (as some tell us) four thousand of their Nobles, and slaying multitudes of the common People, or of the mischief did them afterward by *Seleucus Nicanor*, who is said to have built a City which he called *Seleucia*, within fourscore and ten miles of *Babylon*, by which means he brought *Babylon* to an utter desolation.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping *g*: they shall go and seek the LORD their God *h*.

*g* In the days wherein God shall begin to execute judgment upon *Babylon*, which was in the time of *Cyrus* Emperor of the *Medes*, the children of *Judah* shall come out of Captivity and some of the Children of Israel (*viz.* those of the ten Tribes) hearing that their brethren were gone out of the Captivity of *Babylon* went also from the several places into which they were disposed by the *Affrians*: weeping either for sorrow in the sense of their sins which had brought the miseries of Captivity upon them, or for joy that God ever should shew them such a mercy as to bring them home again into their own Country. *h* And those that feared God, whether of the ten Tribes, or of the Kingdom of *Judah*, worshipped God at *Jerusalem*, after their old accustomed manner.

5 They shall ask the way to Zion with their faces thitherward, saying *i*: Come and let us joyn our selves to the LORD in a perpetual Covenant, that shall never be forgotten *k*.

*i* That is, those of *Judah* and *Israel* that fear the Lord shall seriously and steadily seek the true God, and the true way of his Worship. *k* And being sensible that they had broken the Covenant which their Fathers had formerly made with God, with a desire to renew their Covenant, and that not for a time, but for ever. See chap. 31. 31. The only question is, whether this promise be yet accomplished or no, or when it was, or shall be fulfilled? *Answer.* It was without doubt in a great measure fulfilled upon the *Jews* coming out of the Captivity of *Babylon*, when those of the Kingdom of *Judah* returned to *Jerusalem*, and were very zealous for restoring the true worship of God, and renewed their Covenant with God, (as we read in the Books of *Ezra* and *Nehemiah*) but Mr. *Calvin* thinks it was more eminently fulfilled under the Kingdom of the *Messiah*, when though many believed not, yet many others did believe, and were added to the Church, and whether a further fulfilling of it be not yet to come, time must shew.

6 My people hath been lost sheep *l*, their shepherds have caused them to go astray *m*, they have turned them away on the mountains *n*: they have gone from mountain to hill *o*, they have forgotten their *†* resting place *p*.

† Heb. *place to be seen in.* ¶ All men are compared to sheep that go astray, *Isa.* 53. 6. here it is applied to the *Jews* who are called the Lords people by reason of the ancient Covenant God made with their Fathers; they are said to be lost, either with respect to their Captivity being cast out of the Land which God gave them for Pastures, or in respect of their Idolatry. *m* Their Civil and Ecclesiastical Governours have been a cause of it. The former by their wicked commands, forcing them to Idolatry and Superstition, or at least by their wicked example, setting them an Example, and by their ill government conniving at them in their Idolatrous practices for which they are gone into Captivity. Their Priests, and Ecclesiastical Governours, teaching them such practices and encouraging them by their own examples, and promising them impunity, and security in them. *n* Either they have been a cause of

their offering Sacrifices to Idols upon the Mountains, or of their being carried into Captivity over the Mountains. *o* Either wandering up and down in a strange land, or in their way thither, or running from one species of Idolatry to another. *p* They have forgotten the land of *Canaan* which I gave them for a resting place after their toilsome travail in the Wilderness, or (as some would have it) they have forgotten me who am their rest.

7 All that sound them have devoured them *q*, and their adversaries said, We offend not, because they have sinned against the LORD *r*, the habitation of Justice *s*, even the LORD, the hope of their fathers *t*.

*q* As they be in the condition of lost sheep, so they have been under the fate of lost sheep, which every Dog, Fox, Wolf devours *r*. And those that are their Enemies have pretended that in destroying them they have done no ill because they had sinned, so as the sins of the *Jews* did both expose them to the Wrath of God, and also emboldened their Enemies, and encouraged them to think that they did God Service in destroying them. *s* The habitation of Justice. Some think this is a name here given to God, who indeed is the habitation of Justice; but whether the *Chaldeans* would call him so, may be a question. Others therefore think the preposition *in* is understood, making this the aggravation of the *Jews* sins, that they were committed in a land which ought to have been a habitation of Justice, as *Isa.* 26. 10. it is said, that the wicked man in a land of uprightness will deal unjustly. Mr. *Calvin* hath another notion, *viz.* That the Prophet here encourageth himself against what the Adversaries had promised themselves because the people had offended God: *viz.* that notwithstanding this, God was a righteous God, in whom Justice dwelt, and who would be faithful to his Promises. *t* And he was their hope, and had been he, in whom their Fathers before them had hoped, and that not in vain.

8 Remove out of the midst of Babylon *u*, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

*u* These words immediately following the other, confirm Mr. *Calvins* notion. God by his Prophet commanding his People to remove out of *Babylon*, and to go forth cheerfully and skipping like the He-goats of the Flock leading the way, and setting an Example unto others. We find much such a call, *Isa.* 48. 20. chap. 51. 6. which is applied to Spiritual *Babylon*, *Rev.* 18. 4. where the coming out is to be understood of a separation from them as to any religious communion, which also was their Duty as to old *Babylon*, but that is not the coming out here spoken of.

9 ¶ For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the North-country, and they shall set themselves in array against her *w*, from thence she shall be taken: their arrows shall be as of a mighty expert man: ¶ Or, destroy none shall return in vain *w*.

*w* He means the *Medes* and *Persians* (as it is expounded afterward) *w* I will so direct their Arrows, that every Arrow they shoot shall pierce one or another. Or, (as some rather chuse to interpret it) no Soldier of that assembly of great Nations, that shall come up against *Babylon* shall return without some Booty or other. The reason of the different reading noted in the Margin, is the difference of a point in the *Heb.* which if set on the right side of the Letter, the word signifieth a destroyer: If on the left side, an expert man as we translate it.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD *x*.

*x* Satisfied with spoil and plunder, for *Babylon* and *Chaldea* was at that time one of the richest places in those parts of the world. She was abundant in treasure, chap. 51. 13.

11. Because ye were glad, because ye rejoiced *y* O ye destroyers of mine heritage *y*, because ye are grown *†* fat, as the heifer at grass, and ¶ bellow as bulls *z*.

*y* They rejoiced at the ruine of the *Jews*, the same thing is laid to the charge of the *Edomites*, *Obadias* 12. The *Chaldeans* were God's Rod to scourge the *Jews*, but when Men are made use of by God, as his Rod and scourge, they ought not to put off Humanity, but to behave themselves decently, and as persons that are sensible of the miseries which their brethren suffer. *y* God calls them his heritage, because they formerly were a people whom he owned above all other people. *z* There is some difference amongst critical interpreters, whether the heifer here mentioned be to be understood of a heifer at grass, (as we translate it) or an heifer used to tread out the Corn; or whether it be to be understood of a *herse-neighing*, (as the words may be interpreted) or an heifer. But these are things of very small moment. The cause for which *Babylon* is threatened, was doubtless their luxury of all sorts commonly attending great wealth and prosperity meeting with hearts unsanctified.

12 Your mother shall be sore confounded, she that bare you shall be ashamed *a*: behold, the hindermost of the nations *b* shall be a wilderness, a dry land, and a desert.

<sup>a</sup> Your chief City *Babylon*, or your Country, which is the common Mother of all the *Chaldeans*, shall be destroyed, or shall be ashamed of you, who are not able to defend her. <sup>b</sup> The sense here seems a little difficult, because it appears no such strange thing, that the hindmost of the Nations should be a Wilderness. It is therefore probable, that the words *shall be*, are to be understood before the hindmost of the Nations, our Translation supplieth them after, so the reading will be, *it shall be the hindmost of the nations, a wilderness, &c.* That is, *Babylon*, that hath been so famous, and accounted the head of the Nations, shall become the meanest of all Nations, a mere Wilderness, and a dry Land, and a Desert.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate: every one that goeth by *Babylon*, shall be astonished, and hiss at all her plagues <sup>d</sup>.

<sup>c</sup> The same thing was threatened against *Babylon*, *Isa.* 13. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation.* <sup>d</sup> It seemeth to be a proverbial speech made use of to express the miserable state of a place; we had it before, *chap.* 49. 17. applied to *Edom*. It is according to the threatening, *Deut.* 28. 37. See *chap.* 25. 9, 11. and 29. 18. and 42. 18. *Ezek.* 5, 15.

14 Put your selves in array against *Babylon* her about <sup>e</sup>: all ye that bend the bowe, shoot at her, spare no arrows <sup>f</sup>: for she hath sinned against the LORD <sup>g</sup>.

<sup>e</sup> The Prophet calls to the *Medes* and *Persians* with those who should come with them to their assistance, to put themselves in Military order ready to come up against *Babylon*. The *Persians* (as was noted before,) were very famous for the Bow, therefore he speaketh unto them as an Army of Archers, to shoot at the *Babylonians*, and to spare no Arrows. <sup>g</sup> Because *Babylon* had sinned against the Lord exceedingly, as *Gen.* 13. 13. By their Idolatry, Luxury and cruel usage of the *Jews*, &c.

15 Shout against her round about <sup>b</sup>: she hath given her hand <sup>i</sup>: her foundations are fallen, her walls are thrown down <sup>k</sup>: <sup>\*</sup> for it is the vengeance of the LORD <sup>l</sup>: take vengeance upon her; as she hath done, do unto her <sup>m</sup>.

<sup>b</sup> Either as Souldiers use to shout when they fall upon their Enemy, or as they use to shout and Triumph when they are entered a City, or when their Enemies fly. <sup>i</sup> Either acknowledging themselves overcome, and yielding themselves to the power of their Enemies, or as some think, confederating with the *Lydians*, but the former is more probable. <sup>k</sup> That is, she is wholly subdued and conquered, as if her Walls were thrown down, for literally her Walls were not beaten down by *Cyrus*, for he took the City by surprize. <sup>l</sup> God is he who brings this Vengeance upon *Babylon*, though it be by your hands. <sup>m</sup> It is very observable, that there are hardly any sins which the Lord so ordinary punisheth in the like kind, as those which are Offences against the Laws of Justice and Charity. The common fate of cruel and uncharitable Men is, to meet with others to do to them, as they have done to others, unmerciful Men find no mercy. See *Psal.* 137. 8, 9. *Judg.* 1. 6, 7. *Adoni-Bezek* acknowledged God's Justice in it.

16 Cut off the fower from *Babylon*, and him that handleth the <sup>||</sup> sickle in the time of harvest <sup>n</sup>: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land <sup>o</sup>.

<sup>n</sup> We are told, that *Babylon* was so large a City, that within the Walls of it there was much plowed ground: Or else the threatening imports, that God would deal more severely with *Babylon*, than Conquerors use to do with places which they conquer, who use to spare and leave behind them, Plow-men, and such as use to Till the Ground; but in the destruction of *Babylon*, it should not be so. <sup>o</sup> He speaks either of such Strangers as for Commerce had their abodes in *Babylon*, or such Assistants as the *Babylonians* had gotten against their Enemies, who upon the coming in of the Enemies should make as much haste home as they could.

17 <sup>||</sup> Israel is a scattered sheep <sup>p</sup>, the Lyons have driven him away <sup>q</sup>, first the King of *Assyria* hath devoured him <sup>r</sup>, and last this *Nebuchadnezzar* king of *Babylon* hath broken his bones.

<sup>p</sup> By *Israel* is here meant the whole 12 Tribes, (though sometimes it signifieth the 10 Tribes in opposition to *Judah*,) they were all wandering sheep, they became penally scattered sheep. <sup>q</sup> Enemies as fierce and cruel as Lyons, had seized them, and carried them into Captivity. <sup>r</sup> First the King of *Assyria* devoured the 10 Tribes which were strictly called *Israel*, *2 Kin.* 17. 6. Then *Nebuchadnezzar* the King of *Babylon* took *Jerusalem* as we heard *chap.* 39. and carried away the People, and burnt the Temple, which the Prophet here calls breaking of his bones.

18 Therefore thus saith the LORD of hosts, the God of *Israel*, Behold, I will punish the king of *Babylon*, and his land <sup>r</sup>, as I have punished the king of *Assyria* <sup>s</sup>.

<sup>r</sup> God may justly punish those who do the things which he hath commanded them to do, if they do it not in the manner which he directeth, or, if what they do, be not done in Obedience to his Command, but in satisfaction to their own Lusts, which was the case of the *Assyrians*, *Isa.* 10. 7. <sup>s</sup> I some refer this to the punishment of the *Assyrians* in the destruction of *Senacherib* and his Army in the time of *Hezekiah*, but the Prophet seemeth here to speak of a destruction of *Assyria*, which followed after his devouring of the 10 Tribes, from whence we may conclude, that *Assyria* was destroyed before the time of this Revelation.

19 And I will bring *Israel* again to his habitation <sup>t</sup>, and he shall feed on Carmel and *Bashan*, and his soul shall be satisfied upon mount *Ephraim* and *Gilead* <sup>u</sup>.

<sup>t</sup> This must be understood of *Judah*, which was part of that People who were called *Israel*, for to this day we have neither read nor heard of the 10 Tribes being brought back again to their Habitation. <sup>u</sup> The only difficulty is, how it is said, that the *Jews* upon their return should feed upon *Carmel* and *Bashan*, and mount *Ephraim* and *Gilead*, which were places that belonged not to the Tribes of *Judah* and *Benjamin*: To which it is answered, that these places were granted to the *Jews* by *Demetrius* the Father and the Son, as we are told by *Josephus*, 1. 13. c. 5. 8. These places were rich Grounds for feeding Cattel, therefore it is said, *they shall feed on Carmel and Bashan, &c.*

20 In those days, and in that time, saith the LORD, the iniquity of *Israel* shall be sought for, and there shall be none: and the sins of *Judah*, and they shall not be found <sup>w</sup>, for I will pardon them whom I reserve <sup>x</sup>.

<sup>w</sup> Some here restrain the term iniquity to the Idolatry of the *Jews*, which indeed was their great sin, which God did more especially punish them for, and after the Captivity of *Babylon*, we do not read of their offending in that kind, which was according to the Prophecy of *Isaiah*, *Isa.* 27. 9. that when God should make the Stones of the Altar as Chalk-stones that are beaten asunder, the Groves and the Images should not stand up. <sup>x</sup> But the last words seem to guide us to a larger sense of the term iniquity, and to point us to another sense of the whole former Phrase, viz. That God would no longer punish the sins of the *Jews* they should be sought for as to punishment, and not found. And those words *and none* must be understood as if none, they shall be punished no more than if they had none. <sup>y</sup> For as to those whom I save from the Captivity of *Babylon*, I will pardon them, not that they were all excused from the obligation their sins laid them under as to eternal death, but that their Temporal punishment was remitted to the whole Body of the *Jews*: And those that were truly penitent also, should be discharged from their obligation to eternal death. The obligation that sin layeth the Sinner under to eternal death, may be remitted, and yet the Temporal punishment due to them may remain, *2 Sam.* 12. 13, 14, &c. And on the other side, the punishment in this Life may be suspended or remitted, and the obligation sin layeth the Sinner under to eternal death, may remain.

21 <sup>||</sup> Go up against the land of <sup>||</sup> *Merathaim* <sup>y</sup> <sup>||</sup> *even* against it, and against the inhabitants of <sup>||</sup> *Pekod* <sup>y</sup>, waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee <sup>z</sup>.

<sup>y</sup> There is some dispute among Interpreters whether the words here *Merathaim* and *Pekod* be to be taken as common Nouns, the one signifying *Rebels* or *Rulers*, the other *Visitation*, because the *Chaldeans* were Rebels against the Lord, and were great Rulers over all the contiguous Nations: Or whether they be proper Names of some places which *Cyrus* passed by, or it may be took in, and conquered in his way to *Babylon*. <sup>z</sup> The later are God's words by his Prophet, like the former commanding him with his Armies to go up, and destroy them flying away, or them that should succeed after them, their whole Posterity; intimating God's design utterly to destroy them, which destruction was gently begun by *Cyrus*, and perfected by *Darius*.

22 A sound of battel is in the land, and of great destruction <sup>a</sup>.

<sup>a</sup> That is, in the Land of *Chaldea*.

23 How is the <sup>\*</sup> hammer of the whole earth <sup>\*</sup> cut asunder and broken? how is *Babylon* become a desolation among the nations <sup>b</sup>?

<sup>b</sup> The later part of the verse expounds the former, God had made the *Babylonians* his Hammer, to break other Nations in pieces, now it was it self broken; the Particle *how* may be understood either as expressing Triumph and Rejoycing, or Admiration, or, as inquiring how such a thing could be in the last sense; the next verse is an answer to this.

24 I have laid a snare for thee, and thou art also taken, O *Babylon*, and thou wast not aware, thou art found, and also caught <sup>c</sup>, because thou hast risen against the LORD <sup>d</sup>.

<sup>c</sup> We

\*chap. 51. 6,  
11. Rev. 18. 6.

||Or, Sirhe.

||Or, of the Ru-  
lers or Rebels.  
||Or, Visitation.

\*chap. 51. 26



We are told, that *Cyrus* with his great Army diverted the River *Euphrates*, so as his Army passed over and so surprized the City, so suddenly, that those in the midst of it did not know it when part of the City was already taken. God directed *Cyrus* to this Stratagem for the taking of the City, which the Prophet calls a *snare*, wherein the *Babylonians* were taken, when *d* the reason of this unexpected ruine to this great People was their sinning against the Lord, *ver. 14.* which is here called a *striving* against him, as indeed all sin is.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the LORD God of hosts, in the land of the Chaldeans *e*.

*e Babylon* was so rich, and potent a Nation, and had been so great a Conqueror, that People looking only with the Eye of sense, and judging according to probabilities in the Eyes of Men, might well ask how these things could possibly be? To which the Prophet here answereth, That the hand of God was to be eyed in the case, this was the Lord's work upon the *Chaldeans*; God had opened his Armoury, and the *Medes* were to make use of the Weapons of his Indignation. He who threateth this destruction was able to carry it through; and it was no great matter what Weapons either the *Babylonians* had to defend themselves, or the *Medes* to offend them, it was God's Power and Strength was only to be regarded.

† Heb. *from the end.*  
|| Or, *tread her.*

26 Come against her † from the utmost border *f*, open her store-houses *g*: || cast her up as heaps *b*, and destroy her utterly: let nothing of her be left.

*f* The Prophet in the name of God calleth to the Enemies of *Babylon*, the *Medes*, to come up from the furthest parts of their Dominions, or from all parts, to fight against *Babylon*. *g* To open the Granaries, or Store-houses, or Treasuries of the *Babylonians*. *h* And to cast up the Cities as *heaps* of Rubbish, and utterly to destroy the City with such a total destruction, that nothing of it should be left.

27 Slay all her bullocks: let them go down to the slaughter g: wo unto them, for their day is come, the time of their visitation.

g By Bullocks in this place Interpreters generally understand  
the great and rich Men of *Babylon*.

\* chap. 51.10,  
11.

28 The voice of them that flee and escape out of the land of Babylon \* to declare in Zion the vengeance of the LORD our God, the vengeance of his temple b.

*b* The Prophet here brings in the poor *Jews* that had been Captives in *Babylon*, going back upon *Cyrus* his Proclamation of Liberty, towards *Zion*, there joyfully to declare the Revenge which their God had taken for them, and for his Holy Temple, which the *Chaldeans* had burnt and destroyed.

29 Call together the archers against Babylon *i*:  
all ye that bend the bowe, camp against it round  
about; let none thereof scape, recompense her  
according to her work; according to all that she  
hath done, do unto her: for she hath been proud  
against the LORD, against the holy One of Isra-  
el *k*.

i The word translated *Archers*, signifieth also *many*, and is by divers so translated; but the following words more justifie our translation. k The cause of God's calling for *Babylon's* Enemies against her, is assigned to be her *Pride* against the Lord.

30 Therefore shall her young men fall in the streets,  
and all her men of war shall be cut off in that day,  
saith the LORD.

<sup>1</sup> See *Chapter 49. 26.* where we met with the same words.

† Heb. *Priic*.

31 Behold, I *am* against thee, O *thou* † most proud, saith the LORD God of hosts, for thy day is come, the time *that* I will visit thee *m*.

*m. Babylon* is particularly branded for Pride, which is the swelling of a Man's Heart in a self-opinion, caused from some thing wherein he excellethe, or thinks that he excellethe another. We have a large account of the Pride of *Babylon*, *Iſa.* 14. 12, 13, 14. and particularly of one of their kings, *Dan.* 5. 20, 21. The finner exalteth himſelf againſt God, and either judgeth himſelf wiſer, or more mighty than he.

‡ Heb. *Pride*.

32 And the † most proud shall stumble and fall,  
and none shall raise him up : and I will kindle a fire  
in his cities, and it shall devour all round about  
him *n.*

*n* Babylon before called *the most proud*, here *Pride* in the abstract ( which speaketh this People excessively faulty in this thing,) shall fall, and so fall, as never more to be recovered and raised up.

¶ 33 Thus saith the LORD of hosts, The children of Israel and the children of Judah were oppressed together, and all that took them captives held them fast, they refused to let them go.

*o* Not together in respect of times, for there was 150 years difference betwixt the time of *Israel's* and *Judah's* Captivity, nor by the same Enemy; *Israel* was carried away Captive by the *Assyrians*, *Judah* by the *Chaldeans*. Together in this place signifies no more than that they were both oppressed, or alike oppressed. *p* And some may think, that my Prophecies are but Flatteries, and vain words, for those who have them in their hands are able to keep them, and will not be willing to let them go.

34 Their redeemer *is* strong, the LORD of hosts *is* his name *g*, he shall thoroughly plead their cause *r*, that he may give rest to the land, and disquiet the inhabitants of Babylon *f*.

¶ The Lord whose name is the Lord of Hosts, is he that is their Avenger: For so the word signifies, and he is as strong as any of those that hold them fast, and will not let them go. 7 He will plead their Cause, not like a Lawyer, but actually and really effect it, as Pleading is often taken, as *chap. 25. 31. Ezek. 17. 20. Joel 3. 2.* f These are the two ends which God aimeth at, to give his People rest, and to punish Babylon.

35 ¶ A sword is *is* upon the Chaldeans, faith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wife *men*.

That is, there shall come a Sword, the Sword of the Meds, upon Babylon, and all the Land of the Chaldeans, and all orders of Persons in it.

36 A sword is upon the || † lyars; and they shall dote *u*: a sword is upon her mighty men, and they shall be dismaved *w*. || Or, chief fly. † Heb. bayr.

*u* The word here translated *hars*, is by some translated *bars*, by some *hars*; and in the *Hebrew* it hath both significations; which makes some think it is to be understood of the chief Men who are the Props, Stays, and Bars of a place whose Widom God threatens should fail them, so as they should dote, and shew themselves Fools. Others translating it *hars* as we do, understand it of their Soothsayers and Wizzards whom he calls *hars*, because they divined false, and saith they should dote, not foreseeing what should be. *w* And though they were full of valiant mighty Men, yet their Hearts should fail them when this day came, and all be destroyed amongst the rest.

37 A sword *is* upon their horses, and upon their chariots x, and upon all the mingled people that *are* in the midst of her y, and they shall become \* as women y, a sword *is* upon her treasures, and they shall be robbed z.

\* Nah. 3. 13.  
Isa. 13. 15.  
chap. 46. 21.

x Though they be full of Chariots and Horses, the Enemy shall destroy them. y By the mingled People, some understand those whom the *Babylonians* had hired to their assistance from other Nations; others, such Strangers as lived among them; others, a People under the power of the *Chaldeans*, made up of People of several Countries. See chap. 25. 20, 24. Ezk. 30. 5. they seem to signify a People that were not Native *Babylonians*, but under their Dominion. y That is, faint-hearted. z And though *Babylon* hath great Treasures, yet those shall not secure her, she shall be robbed of them.

38 \* A drought *is* upon her waters, and they shall be dried up *a*, for it *is* the land of graven images, and they are mad upon *their* idols *b*.

\* chap. 51.32  
36.

*a* Some think, that this Phrase hath a special reference to *Cyrus* his Stratagem used in the surprize of *Babylon*, one part of it was fortified by the great River *Euphrates*, running on one side, which *Cyrus* diverted by cutting several Channells, till he had drained it so low, that it became passable for his Army to go over: Others think, that a want of Rain is here threatned. *b* God gives the reason of this Judgment which was their Idolatry, and exceeding zeal for it.

39 Therefore \* the wilde beasts of the deserts  
with the wilde beasts of the islands shall dwell *there*,  
and the owls shall dwell therein: and it shall be no  
more inhabited for ever: neither shall it be dwelt  
in from generation to generation.

40 \* As God overthrew Sodom and Gomorrah, \* Gen. 19. 25.  
and the neighbor cities thereof, faith the LORD: Isa. 13. 19.  
so shall no man abide there, neither shall any son chap. 49. 18.  
of man dwell therein.

c The substance of both these Verses is, That *Babylon* should be totally ruined, as *Sodom* and *Gomorrhah*, so as there should be no Habitations for Men, but wild Beasts only of all sorts should inhabit and lodge in it. The fulfilling of this we have not in Holy Writ

Writ, only the beginning of its accomplishment, it being taken by *Cyrus*, who only made them Tributaries, and took away their Government. But they rebelling against the *Emperor* of the *Medes*, *Darius Hystaspis* a succeeding *Emperour* pulled down their walls. And about 250 years after, *Seleucus Nicanor* a Grecian Prince, the *Medes* being before conquered by *Alexander the Great*, utterly destroyed *Babylon*, so as in the time of *Hadrian* the Roman *Emperor*, there was nothing left standing of that great City but some pieces of Walls.

\*chap. 6. 22. 41 \* Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth d.

d The *Medes* and *Persians* with their Armies, who shall also have many other Kings, who from the several parts of the earth shall join with him and help him.

\* Isa. 5. 30. 42 They shall hold the bow and the lance e : they are cruel and will not shew mercy f : \* their voice shall roar like the seas, and they shall ride upon horses, everyone put in array like a man to the battel, against thee, O daughter of *Babylon* g.

e These were the two usual weapons of Soldiers in those Countries, chap. 6. 23. f The *Persians* were a cruel bloody people. g These phrases signifie no more, than that the Enemies should come upon *Babylon* in a terrible manner, and prepared to destroy them.

\*chap. 49. 24. 43 The king of *Babylon* hath heard the report of them, and his hands waxed feeble : \* anguish took hold on him, and pangs as of a woman in travail b

b The *Medes* shall not be more prepared to destroy the *Babylonians*, than they shall be unprepared to make any resistance, as God will animate their Enemies, so he will dispirit them, so as they shall faint upon the report of their coming, and be like a woman, upon whom strong pangs of travail are.

\* Job 41. 10. 44 Behold, he shall come up \* like a lion from the swelling of *Jordan*, unto the habitation of the strong : but I will make them suddenly run away from her : and who is a chosen man that I may appoint over her ? for who is like me ? and who will || appoint me the time ? and who is that shepherd that will stand before me ?

10r convene me to plead.

45 Therefore hear ye the counsel of the LORD, that he hath taken against *Babylon*, and his purposes that he hath purposed against the land of the *Chaldeans* : surely the least of the flock shall draw them out : surely he shall make their habitation desolate with them i.

i See the notes on chap. 49. 19. where we have applied unto *Edom* all that is here spoken against *Babylon*.

46 At the noise of the taking of *Babylon* the earth is moved, and the cry is heard among the nations k.

k We have much the same spoken with reference to *Edom*, 49. 20. The words are only expressive of the greatness of the destruction of *Babylon*, which should be such as should make all that part of the World shake, and the noise of it would ring throughout all the Nations in that part of the Earth.

## CHAP. LI.

† Heb. in the heart. 1 Thus saith the LORD, Behold, I will raise up against *Babylon*, and against them that dwell in † the midst of them that rise up against me, a destroying wind a.

a In this chapter the prophesie of the destruction of *Babylon* is continued under new Metaphors, he begins with that of a Wind, a destroying Wind, (as northerly winds are ordinarily very pernicious,) but the *Hebrew* idiom so ill suiteth that of other Languages, that it is no easie matter positively to assest the sense of the words used. In the *Hebrew* they are and to, or against those that inhabit the heart of those that rise up. Some would have it those that are wise in their own opinion and are therefore said to dwell in their heart. Others, those that are secure, but the best Interpreters judge our Translation to have best hit the sense, — them that dwell in the heart, (i. e.) that is in the midst of the *Chaldeans* who are here said to have risen up against God, to strive against God, chap. 50. 24.

\*chap. 15. 7. 2 And will send unto *Babylon* \* fanners, that shall fan her, and empty her land b : for in the day of trouble they shall be against her round about c.

b Wicked men are compared to chaff, *Psal.* 2. 4. Such as execute judgment on them are called fanners, *Jer.* 15. 7. So *Mat.* 3. 12. because as the fanner keepeth what is in the fan unquiet in a continual motion and agitation, by which (advantaged by the Wind) he emptieth it of the chaff : so the executors of Gods vengeance, by a succession of judgments, keep a People from quiet, till all their chaff be winnowed out, and the fan be emptied of all but of the more solid grain. c For (he saith) as the fanner first ridleth what he hath in his fan one way, than another, first throweth it up, then lets it fall into the fan, so the Enemies should be round about *Babylon*, and God would be on every side and every way destroying them.

3 Against him that bendeth, let the archer bend his bow, and against him that lifteth up himself in his Brigantine d ? and spare ye not her young men, destroy ye utterly all her host e.

d What ever Arms the *Babylonians* shall be armed with, they shall meet with their matches, those that are Archers shall meet with Archeis to bend the bow against them, and those who are otherwise armed shall meet with persons prepared to encounter them at their own weapons. e Their whole host shall be destroyed both young and old men.

4 Thus the slain shall fall in the land of the *Chaldeans*, and they that are thrust through \* in her streets f. \*chap. 49. 26.

f Thus all of them shall be destroyed, some in the Fields, some in the Streets of their Cities.

5 For *Israel* hath not been forsaken, nor *Judah* of his God, of the LORD of hosts g : though their land was filled with sin against the holy one of *Israel* h.

g That is, not utterly forsaken, for in a sense they were forsaken as to some gradual manifestations of Gods love to them, but *Judah* and *Israel* were not left as a Widow, or were not divorced from God. h The word translated sin signifies a most heinous sinning, or desolation and the best Interpreters judge that sin here signifieth the punishment of sin. God hath not forsaken the Jews utterly, though as they were formerly filled with grievous sins, so they be now filled with grievous judgments because of their sins.

6 \* Flee out of the midst of *Babylon*, and deliver every man his own soul : be not cut off in her iniquity i : for \* this is the time of the LORDS vengeance, he will render unto her a recompence k. \* Rev. 18. 4. \*chap. 50. 15. 28.

i It is a matter of no great moment whether we understand these words as spoken to the Jews in the Captivity of *Babylon*, as chap. 50. 8. or to those whom the *Chaldeans* had hired to help them. Or to such strangers as for their secular advantages lived in *Babylon*, by Soul here seemeth to be meant Life, and by Iniquity the punishment of the *Babylonians* iniquity, (as the *Heb.* word oft signifies) though in the New Testament these words be used as a monition to people to separate from the Idolatries of mystical *Babylon*, yet they seem here to be only a warning to others to remove out of the reach of *Babylons* fall. k For the time is come when God hath determined to take vengeance on *Babylon*, and to recompense to her all her sin, and that cruelty which she shewed to the Jews in particular.

7 *Babylon* hath been \* a golden cup in the LORDS hand, that made all the earth drunken l : and the nations have drunken of her wine, therefore the nations are mad m. \* Rev. 14. 3. and 17. 4.

l A golden Cup, because of her great riches and plenty ; God hitherto had made use of *Babylon*, as a rod in his hand, and had given her riches and power, and prosperity proportioned to the service he had for her to do, what she did she did by commission from God, therefore this golden cup is said to have been in the Lords hand, she had made all the nations about her drunken with the Lords fury. m Conquering them all, and making them mad through the misery and smart they felt from her. *Babylon* in *Daniel* is compared to an head of Gold, and *Rev.* 17. 4. She is said to have had a golden cup in her hand, but the meaning is no more than this. That God had raised up *Babylon* to great degrees of dignity and splendor intending to make use of her to execute his vengeance upon many other people, and he did accordingly so use her, to give the cup of his fury to many Nations to the enraging of divers people, but now the course of his providence toward her was altering, &c.

8 *Babylon* is suddenly \* fallen and destroyed n : \* howl for her, \* take balm for her pain, if so be she may be healed n. \* Isa. 21. 9. Rev. 14. 8. and 18. 2. \*chap. 46. 11.

n That is, she shall suddenly fall and be destroyed, you may try all the probable ways for her cure, but they will all be used to no purpose.



<sup>e</sup> We are told, that *Cyrus* with his great Army diverted the River *Euphrates*, so as his Army passed over and so surpris'd the City, so suddenly, that those in the midst of it did not know it when part of the City was already taken. God directed *Cyrus* to this Stratagem for the taking of the City, which the Prophet calls a *snare*, wherein the *Babylonians* were taken, when d the reason of this unexpected ruine to this great People was their sinning against the Lord, *ver.* 14. which is here called a *striving* against him, as indeed all sin is.

25 The LORD hath opened his armoury, and hath brought forth the weapon of his indignation: for this is the work of the LORD God of hosts, in the land of the Chaldeans *e*.

<sup>e</sup> *Babylon* was so rich, and potent a Nation, and had been so great a Conqueror, that People looking only with the Eye of sense, and judging according to probabilities in the Eyes of Men, might well ask how these things could possibly be? To which the Prophet here answereth, That the hand of God was to be eyed in the case, this was the Lord's work upon the *Chaldeans*; God had opened his Armoury, and the *Medes* were to make use of the Weapons of his Indignation. He who threatneth this destruction was able to carry it through; and it was no great matter what Weapons either the *Babylonians* had to defend themselves, or the *Medes* to offend them, it was God's Power and Strength was only to be regarded.

† Heb. from the end.  
‡ Or, tread her.

26 Come against her † from the utmost border *f*, open her store-houses *g*: || cast her up as heaps *h*, and destroy her utterly: let nothing of her be left.

<sup>f</sup> The Prophet in the name of God calleth to the Enemies of *Babylon*, the *Medes*, to come up from the furthest parts of their Dominions, or from all parts, to fight against *Babylon*. <sup>g</sup> To open the Granaries, or Store-houses, or Treasuries of the *Babylonians*. <sup>h</sup> And to cast up the Cities as heaps of Rubbish, and utterly to destroy the City with such a total destruction, that nothing of it should be left.

27 Slay all her bullocks: let them go down to the slaughter *g*: wo unto them, for their day is come, the time of their visitation.

<sup>g</sup> By Bullocks in this place Interpreters generally understand the great and rich Men of *Babylon*.

\* chap. 51. 10.  
††

28 The voice of them that flee and escape out of the land of *Babylon* \* to declare in *Zion* the vengeance of the LORD our God, the vengeance of his temple *b*.

<sup>b</sup> The Prophet here brings in the poor *Jews* that had been Captives in *Babylon*, going back upon *Cyrus* his Proclamation of Liberty, towards *Zion*, there joyfully to declare the Revenge which their God had taken for them, and for his Holy Temple, which the *Chaldeans* had burnt and destroyed.

29 Call together the archers against *Babylon* i: all ye that bend the bowe, camp against it round about; let none thereof escape, recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the holy One of *Israel* *k*.

<sup>i</sup> The word translated *Archers*, signifieth also *many*, and is by divers so translated; but the following words more justifie our translation. <sup>k</sup> The cause of God's calling for *Babylon's* Enemies against her, is assigned to be her Pride against the Lord.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day *l*, saith the LORD.

<sup>l</sup> See Chapter 49. 26. where we met with the same words.

† Heb. Pride.

31 Behold, I am against thee, O thou † most proud, saith the LORD God of hosts, for thy day is come, the time that I will visit thee *m*.

<sup>m</sup> *Babylon* is particularly branded for Pride, which is the swelling of a Man's Heart in a self-opinion, caused from some thing wherein he excelleth, or thinks that he excelleth another. We have a large account of the Pride of *Babylon*, *Isa.* 14. 12, 13, 14. and particularly of one of their Kings, *Dan.* 5. 20, 21. The finner exalteth himself against God, and either judgeth himself wiser, or more mighty than he.

† Heb. Pride.

32 And the † most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him *n*.

<sup>n</sup> *Babylon* before called the most proud, here *Pride* in the abstract (which speaketh this People excessively faulty in this thing,) shall fall, and so fall, as never more to be recovered and raised up.

¶ 33 Thus saith the LORD of hosts, The children of *Israel* and the children of *Judah* were oppressed together *o*, and all that took them captives held them fast, they refused to let them go *p*.

<sup>o</sup> Not together in respect of times, for there was 150 years difference betwixt the time of *Israel's* and *Judah's* Captivity, nor by the same Enemy; *Israel* was carried away Captive by the *Assyrians*, *Judah* by the *Chaldeans*. Together in this place signifies no more than that they were both oppressed, or alike oppressed. <sup>p</sup> And some may think, that nly Prophecies are but Flatteries, and vain words, for those who have them in their hands are able to keep them, and will not be willing to let them go.

34 Their redeemer is strong, the LORD of hosts is his name *q*, he shall thoroughly plead their cause *r*, that he may give rest to the land, and disquiet the inhabitants of *Babylon* *f*.

<sup>q</sup> The Lord whose name is the Lord of Hosts, is he that is their Avenger: For so the word signifies, and he is as strong as any of those that hold them fast, and will not let them go. <sup>r</sup> He will plead their Cause, not like a Lawyer, but actually and really effect it, as Pleading is often taken, as *chap.* 25. 31. *Ezek.* 17. 20. *Joel* 3. 2. <sup>f</sup> These are the two ends which God aimeth at, to give his People rest, and to punish *Babylon*.

35 ¶ A sword is † upon the Chaldeans, saith the LORD, and upon the inhabitants of *Babylon*, and upon her princes, and upon her wife men.

<sup>†</sup> That is, there shall come a Sword, the Sword of the *Medes*, upon *Babylon*, and all the Land of the *Chaldeans*, and all orders of Persons in it.

36 A sword is upon the || † lyars; and they shall dote *u*: a sword is upon her mighty men, and they shall be dismayed *w*. † Or, chief strength. † Heb. bars.

<sup>u</sup> The word here translated *lyars*, is by some translated *bars*, by some *lyars*; and in the *Hebrew* it hath both significations; which makes some think it is to be understood of the chief Men who are the Props, Stays, and Bars of a place whose Wisdom God threatens should fail them, so as they should dote, and shew themselves Fools. Others translating it *lyars* as we do, understand it of their Soothsayers and Wizzards whom he calls *lyars*, because they divined false, and saith they should dote, not foreseeing what should be. <sup>w</sup> And though they were full of valiant mighty Men, yet their Hearts should fail them when this day came, and all be destroyed amongst the rest.

37 A sword is upon their horses, and upon their chariots *x*, and upon all the mingled people that are in the midst of her *y*, and they shall become \* as women *y*, a sword is upon her treasures, and they shall be robbed *z*.

<sup>x</sup> Though they be full of Chariots and Horses, the Enemy shall destroy them. <sup>y</sup> By the mingled People, some understand those whom the *Babylonians* had hired to their assistance from other Nations; others, such Strangers as lived among them; others, a People under the power of the *Chaldeans*, made up of People of several Countries. See *chap.* 25. 20, 24. *Ezek.* 30. 5. they seem to signify a People that were not Native *Chaldeans*, but under their Dominion. <sup>y</sup> That is, faint-hearted. <sup>z</sup> And though *Babylon* hath great Treasures, yet those shall not secure her, she shall be robbed of them.

38 \* A drought is upon her waters, and they shall be dried up *a*, for it is the land of graven images, and they are mad upon their idols *b*.

<sup>a</sup> Some think, that this Phrase hath a special reference to *Cyrus* his Stratagem used in the surpris of *Babylon*, one part of it was fortified by the great River *Euphrates*, running on one side, which *Cyrus* diverted by cutting several Chancels, till he had drained it so low, that it became passable for his Army to go over: Others think, that a want of Rain is here threatned. <sup>b</sup> God gives the reason of this Judgment which was their Idolatry, and exceeding zeal for it.

39 Therefore \* the wilde beasts of the deserts with the wilde beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

40 \* As God overthrew *Sodom* and *Gomorrhah*, and the neighbor cities thereof, saith the LORD: so shall no man abide there *c*, neither shall any son of man dwell therein.

<sup>c</sup> The substance of both these Verses is, That *Babylon* should be totally ruined, as *Sodom* and *Gomorrhah*, so as there should be no Habitations for Men, but wild Beasts only of all sorts should inhabit and lodge in it. The fulfilling of this we have not in Holy Writ.

\* Nah. 3. 13.  
† Isa. 13. 15.  
chap. 46. 21.

\* chap. 51. 32.  
36.

\* Isa. 13. 22. &  
34. 14. chap.  
51. 37. Rev.  
18. 2.

\* Gen. 19. 25.  
† Isa. 13. 19.  
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Writ, only the beginning of its accomplishment, it being taken by *Cyrus*, who only made them Tributaries, and took away their Government. But they rebelling against the *Emperor* of the *Medes*, *Darius Hystaspis* a succeeding Emperour pulled down their walls. And about 250 years after, *Seleucus Nicator* a Grecian Prince, the *Medes* being before conquered by *Alexander the Great*, utterly destroyed *Babylon*, so as in the time of *Hadrian* the Roman Emperor, there was nothing left standing of that great City but some pieces of Walls.

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i See the notes on chap. 49. 19. where we have applied unto *Edom* all that is here spoken against *Babylon*.

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k We have much the same spoken with reference to *Edom*, 49. 20. The words are only expressive of the greatness of the destruction of *Babylon*, which should be such as should make all that part of the World shake, and the noise of it would ring throughout all the Nations in that part of the Earth.

C H A P. LI.

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a In this chapter the prophesie of the destruction of *Babylon* is continued under new Metaphors, he begins with that of a Wind, a destroying Wind, (as northerly winds are ordinarily very pernicious,) but the *Hebrew* idiom so ill suiteth that of other Languages, that it is no easie matter positively to assert the sense of the words used. In the *Heb* ew they are and to, or against those that inhabit the heart of those that rise up. Some would have it those that are wise in their own opinion and are therefore said to dwell in their heart. Others, those that are secure, but the best Interpreters judge our Translation to have best hit the sense, — them that dwell in the heart, (i.e.) that is in the midst of the *Chaldeans* who are here said to have risen up against God, to strive against God, chap. 50. 24.

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d What ever Arms the *Babylonians* shall be armed with, the shall meet with their matches, those that are Archers shall meet with Archers to bend the bow against them, and those who are otherwise armed shall meet with persons prepared to encounter them at their own weapons. e Their whole host shall be destroyed both young and old men.

4 Thus the slain shall fall in the land of the *Chaldeans*, and they that are thrust through \* in her streets f.

f Thus all of them shall be destroyed, some in the Fields, some in the Streets of their Cities.

5 For *Israel* hath not been forsaken, nor *Judah* of his God, of the LORD of hosts g: though their land was filled with sin against the holy one of *Israel* b.

g That is, not utterly forsaken, for in a sense they were forsaken as to some gradual manifestations of Gods love to them, but *Judah* and *Israel* were not left as a Widow, or were not divorced from God. b The word translated sin signifies a most heinous finning, or desolation and the best Interpreters judge that sin here signifieth the punishment of sin. God hath not forsaken the Jews utterly, though as they were formerly filled with grievous sins, so they be now filled with grievous judgments because of their sins.

6 \* Flee out of the midst of *Babylon*, and deliver every man his own soul: be not cut off in her iniquity i: for \* this is the time of the LORDS vengeance, he will render unto her a recompence k.

i It is a matter of no great moment whether we understand these words as spoken to the Jews in the Captivity of *Babylon*, as chap. 50. 8. or to those whom the *Chaldeans* had hired to help them. Or to such strangers as for their secular advantages lived in *Babylon*, by Soul here seemeth to be meant Life, and by Iniquity the punishment of the *Babylonians* iniquity, (as the *Heb*. word oft signifies) though in the New Testament these words be used as a monition to people to separate from the Idolatrics of mystical *Babylon*, yet they seem here to be only a warning to others to remove out of the reach of *Babylons* fall. k For the time is come when God hath determined to take vengeance on *Babylon*, and to recompense to her all her sin, and that cruelty which she shewed to the Jews in particular.

7 *Babylon* hath been \* a golden cup in the LORDS hand, that made all the earth drunken l: and the nations have drunken of her wine, therefore the nations are mad m:

l A golden Cup, because of her great riches and plenty; God hitherto had made use of *Babylon*, as a rod in his hand, and had given her riches and power, and prosperity proportioned to the service he had for her to do, what she did she did by commission from God, therefore this golden cup is said to have been in the Lords hand, she had made all the nations about her drunken with the Lords fury. m Conquering them all, and making them mad through the misery and smart they felt from her. *Babylon* in *Daniel* is compared to an head of Gold, and Rev. 17. 4. She is said to have had a golden cup in her hand, but the meaning is no more than this. That God had raised up *Babylon* to great degrees of dignity and splendor intending to make use of her to execute his vengeance upon many other people, and he did accordingly so use her, to give the cup of his fury to many Nations to the enraging of divers people, but now the course of his providence toward her was altering, &c.

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n That is, she shall suddenly fall and be destroyed, you may try all the probable ways for her cure, but they will all be used to no purpose.



<sup>9</sup> We would have healed Babylon, but she is not healed *p*, forsake her, and let us go every one to his own country *o*, for her judgment reacheth unto Heaven; and is lifted up *even* to the skies *p*.

*p*. The Prophet here seemeth to personate the mercenary Soldiers that they should come to help the *Chaldeans*, as if they should say this, they would have helped *Babylon*, but there was no healing for her. *o* And therefore they call one to another to leave her to her self, and return each man to his own Country. *p* For her punishment was very great, her case too sad for them to help. The reaching of things to the Heavens, and lifting them up to the skies, are phrases used to signify high and great measures, and degrees of things so expressed, *Gen.* 11. 4. *Deut.* 1. 28. *Psal.* 107. 26.

<sup>10</sup> The LORD hath brought forth our righteousness, come and let us \* declare in Zion the work of the LORD our God *q*.

*q* These words are spoken as in the person of the Jews owning the destruction of *Babylon* to be the mighty work of God. 2. An Act of justice and judgment pleading the cause and revenging the wrongs of his people, and owning the Jewish Religion, and calling one to another to go to the Temple to declare what God had done for them, and to give thanks unto them for it.

<sup>11</sup> \* Make † bright the arrows *r*, gather the shields *s*, the LORD hath \* raised up the spirit of the kings of the Medes *t*, for his device *is* against Babylon to destroy it, because it *is* the \* vengeance of the LORD, the vengeance of his temple *u*.

*r* Prepare the Arrows for fighting, whether by feathering, sharpening or polishing and cleaning of them, is not much material. *s* You that are *Chaldeans*, gather all the Shields you have together, you will have need of them all: or you that are the Enemies of the *Chaldeans*, gather you together your Shields. *t* For God hath put a spirit into *Cyrus* and *Darius*, &c. and his design is against *Babylon* to destroy it. *u* It is a day in which God is resolved to take vengeance on *Babylon*, to take vengeance for the indignities they have offered to, and the horrible profanation of his Temple.

<sup>12</sup> Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the † ambushes *w*: for the LORD hath both devised and done that which he spake against the Inhabitants of Babylon.

*w* Some judge these words spoken to the *Medes*, declaring the Will of God, that they should use all probable means to conquer *Babylon*, or, (as some would have it) display their Banners upon the Walls of it, as signs of its being already conquered: but certainly it is more reasonable to conclude them the Prophets words to the *Babylonians*, either rousing them out of their security (for it appears they were strangely secure from *Dan.* 5. Historians tell us that the City was fortified by Walls fifty cubits high, and 2 hundred cubits broad, and by a very deep and large ditch, besides that on one side it had the River *Euphrates*) or at least quickening them to make all the preparation they could, though all would be to very little purpose, for God had resolved upon what he would do upon *Babylon*, and it was already as good as done.

<sup>13</sup> O thou that dwellest upon many waters *x*, abundant in treasures *y*, thine end is come, and the measure of thy covetousness *z*.

*x* *Babylon* is said to dwell upon many waters, because upon the great River *Euphrates*, which they say did not only run by it, but almost compass it, branching it self into many smaller Rivers which made several parts of the City, Islands. *y* It is a City much noted in Scripture for wealth, and made much more wealthy than it was by traffick by the conquest of many Nations. *z* The Prophet tells them, that now their gathering time was over, there was now a boundary set to their covetousness, in the *Hebrew* it is the cubit of thy covetousness, which is by our Translators well translated a measure, because it was amongst the Jews, the common measure of height and depth. The word by us translated covetousness, as *Exod.* 18. 21. may either signify riches the object of their covetousness, or prosperity, or that unlawful desire of having more, which is properly called *Covetousness*, either because they should be destroyed utterly, or because they should prosper no more, there was no end put to the *Babylonians* lusts, but there was an end put to the satisfaction of their lusts.

<sup>14</sup> The LORD of hosts hath sworn by † himself, saying, a Surely I will fill thee with men, as with caterpillars *b*; and they shall † lift up a shout against thee *c*.

*a* The Lord that is able to bring to pass what he saith, hath sworn by his Life, or by himself, see the like phrase *Isa.* 45. 23. *chap.* 22. 5 & 44. 26. & 49. 13. *Amos* 4. 2. & 6 8. that is the thing next mentioned shall come to pass as certainly as that there is a God in Heaven, or that God liveth. *b* I will bring against thee a great Army, that shall be like a swarm of Caterpillars, and shall come against thee in such numbers as Caterpillars use to come, and for the same end to eat thee up, and destroy thee, and as Soldiers use to do when they go on to fight their Enemies, or to assault Cities, they shall make a great shout against thee.

<sup>15</sup> \* He hath made the earth by his power, \* Gen. 1. 1. 6. he hath established the world by his wisdom, and chap. 10. 12, hath \* stretched out the heaven by his understanding. 13. 14. 15. \* Job. 9. 8. *Psal.* 104. 2. *Isa.* 40. 22. \* Or, noise. \* *Psal.* 135. 7.

<sup>16</sup> When he uttereth his voice there is a || multitude of waters in the heavens, and he \* causeth the vapours to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

<sup>17</sup> \* Every man || is brutish by his knowledge, \* Chap. 10. 14. every founder is confounded by the graven image: || Or, is more brutish than to know. for his molten image *is* falsehood, and there *is* no breath in them.

<sup>18</sup> They *are* vanity, the work of errors: in the time of their visitation they shall perish.

<sup>19</sup> \* The portion of Jacob *is* not like them, \* Chap. 10. 16. for he is the former of all things, and *Israel* *is* the rod of his inheritance: the LORD of hosts *is* his name *d*.

*d* We had these five verses all in the 10th chapter, verse 12, 13, 14, 15, 16. See there the explication of the several passages in them, the scope of which is only to convince those to whom the Prophet spoke, that notwithstanding all the Power, and Riches, and Greatness, and Alliances of the *Chaldeans*, yet that God who had threatened this ruine to them was able to bring it upon them, and all their Idols were vanities, things of nought that should not be able to protect them, and from whose power or impotency, they must not measure nor make up a judgment of what God was able to do, for *Israel's* God was that God who made the World, and the Lord of all the Armies of the Creatures whether in Heaven or Earth.

<sup>20</sup> \* Thou art my battle-ax and weapons of war: for || with thee will I break in pieces the nations, and with thee will I destroy kingdoms *e*. \* Chap. 50. 23. \* Or, in thee, or, by thee.

*e* Interpreters are here divided, whether by *thou* or *thee* in this and the following verses to understand *Cyrus*, whom God made use of to destroy *Babylon*, and many other places, or *Babylon*. Our Translators understand it of *Cyrus*, and therefore speak of the future tense, *will* I. The *Hebrew* Text will not resolve us I rather incline to interpret it of *Babylon*, as indeed the most do, and so it should be, *Thou hast been*, and *art*, for that is the sense, *Cyrus* and *Darius* were not yet in being. God had made use of *Babylon* like an Hammer or Battle-axe to break many nations in pieces.

<sup>21</sup> And with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider:

<sup>22</sup> With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man, and the maid.

<sup>23</sup> I will also break in pieces with thee the shepherd, and his flock, and with thee will I break in pieces the husbandman, and his yoke of oxen, and with thee will I break in pieces captains and rulers *f*.

*f* The sense of all these three verses is the same, *viz.* That God had made use, and was still making use of the *Babylonians* to waste and to destroy many nations, to spoil and impoverish much people, wasting their Goods, routing their Armies, killing all sorts of their Inhabitants.

<sup>24</sup> And I will render unto Babylon, and to all the inhabitants of Chaldaea, all their evil that they have done in Zion, in your sight, saith the LORD *g*.

*g* The particle in the front of this verse which our Translators (understanding the four former verses of *Cyrus*) render

and in a copulative sense, must be rendred *now* or *but*, if the four former Verbes be understood of *Babylon*, and the sense is this. Though I have hitherto made use of *Babylon*, and shall yet for a time make use of the *Chaldeans* and *Babylonians* to destroy several other Nations; yet now the time is come, that I will punish them, and recompense to them all the mischief they have done to the *Jews*, and some of the *Jews* shall live to see it.

25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyeth all the earth *b*, and I will stretch out my hand upon thee, and roll thee down from the rocks *i*, and will make thee a burnt mountain *k*.

*b* *Babylon* is not here called a Mountain, because it was situated upon any Hills or Mountains, for it appears from *Genesis* 11. 2. that it was situated in a Plain; and we read Verse 13. that it dwelt upon many Waters, but because it was very high for its Power and Greatness, and had very high Walls and Towers, that it looked at a distance like an high rocky Mountain, and as some say, (being a very large City,) was full of Trees. They had destroyed many People of the Earth that lay near to them. *i* God threatens to destroy them notwithstanding their Towers and great Fortifications, as many times they threw down Malefactors from high Rocks, Mountains, and Precipices. *k* And to make them like *Aetna* or *Vesuvius*, or like some other Mountains of Sulphur, or other bituminous matter fired, which are always burning, or else he threatneth, that their Cities and Towers which appeared like a Mountain, should be burnt.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be † desolate for ever, saith the LORD *l*.

*l* God threatneth to *Babylon* an utter ruine and desolation, so as they should not have a Stone left fit to lay a Foundation, or to make a Corner-stone: Or as some others interpret it, that City should never be built again, there should never from the Rubbish of it be taken a Stone to lay the Foundation, nor to lay upon the Corners of new Houses, new Walls, new Towers in that place. Foundation-Stones, and Corner-Stones, are principal Stones in Buildings. Nothing shall be left in *Babylon* of any worth, value, or considerableness.

27 Set ye up a standard in the land, blow the trumpet amongst the nations *m*, prepare the nations against her, call together against her the kingdoms of Ararat *n*, Minni, and Ashchenaz *o*, appoint a captain against her *p*, cause the horses to come up as the rough caterpillars *q*.

*m* These former words of this Verse are expounded by those that follow, setting up of Standards and blowing of Trumpets are preparatory to bring Armies together. The setting up of Standards, and blowing of Trumpets, are Military signs of the Will of those Princes or Captains General whose those Standards are, and to whom those Trumpets belong, that those Soldiers who are under their Command, should gather themselves together to the places where those Standards are set up, and those Trumpets blown. *n* What this Kingdom of Ararat was. *o* And those of Minni and Ashchenaz is very hard to determine; we read of a Mountain called Ararat, where the Ark rested after the Flood, *Genesis* 8. 4. Of Minni we read no where else; most Writers think these were two Kingdoms within Armenia. Ashchenaz descended from Noab by Japhet, *Genesis* 10. 3. certain it is, that the Emperor of the Medes had the Dominion of these places, from whence it is very probable, that either Cyrus or Darius, or both, drew out Soldiers to help them to conquer the Chaldeans. *p* After People are gathered together for War, the first thing to be done, is to put them into Military Order, constituting a Captain-General. *q* Let the Horses come up like the rough Caterpillar. Others read it like the wasting Caterpillar, or like the horrible affrighting Caterpillar. Great disputes there are amongst critical Interpreters, what Caterpillars are here meant, the Caterpillars being generally smooth; but as we know not the complexion of Insects over all the World; so even amongst us we see some Caterpillars that look a little rough, that which alone we are here to attend, is why the Median Horses are compared to these Insects? Undoubtedly it is either with respect to their numbers, for Caterpillars in those Countries used to come in vast numbers. 2. Or in regard of the horror and trembling caused by them in People when they came, being a great plague to the places which they infested.

28 Prepare against her the nations with the kings of the Medes, the Captains thereof, and all the rulers thereof, and all the land of his dominion *r*.

*r* Here the Prophet declares those particular Princes, and Nations, that should be God's Instruments to destroy *Babylon*,

*viz.* Cyrus and Darius the Emperors of the Medes, with all the Forces under their Command, and People under their Dominion.

29 And the land shall tremble and sorrow *s*; for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant *t*.

*s* That is, *Babylon*, or the Land of Chaldees, shall tremble and sorrow. *t* For God hath determined to destroy it, and to leave it wholly desolate, so as none should dwell in it.

30 The mighty men of Babylon have forborn to fight, they have remained in their holds, their might hath failed *\**, they became as women *s*: *\* Isa. 19. 16.* they have burnt her dwelling places, her bars are broken *u*. *chap. 50. 37.*

*s* When God hath determined an end, he ordereth means proportionable to that end. *Babylon* hath many valiant and mighty Men, and it is very probable the *Babylonians* trusted very much to them, but when it came to, God took off their Courage, so as they had no heart to fight, but kept themselves in their strong Holds, and, if at any time they came out, their Courage failed them, and they behaved themselves more like Women than Men of War, so as their Enemies burnt their Cities, brake down their Fortifications, and made what havock they pleased.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end *v*.

*u* We have had occasion once and again, to recite what we have in Civil Historians about the taking of *Babylon* by Cyrus, *viz.* That it was taken by surprise, by the Median Emperor's unexpected diverting the River *Euphrates* by divers Channels which he cut; as also, that *Babylon* was a very vast City, the greatness of which might admit of Post and Messengers from one end of the City to another, to acquaint the King what was done at the other end of the City in which himself was Resident; and it is said, that the King of *Babylon*, when his City was taken, did not know of his danger until the Enemy had entered the City.

32 And that the *\** passages are stoppt *w*, and the *\** reeds they have burnt with fire *x*, and the men of war are affrighted *y*. *\* chap. 50. 38.*

*w* This was part of the Message which the Prophet saith the Messenger should carry to the King of *Babylon*, that was in the other part of the City, that the Passages over the River *Euphrates*, or any other Passages by which the *Babylonians* might, upon the Enemies entrance, make their escape, were all stoppt, and guarded with Soldiers, or otherwise, so as there was no hope of any making an escape. *x* The word translated Reeds, signifies also standing Pools of Water, and that some judge the sense, the Water is drained out of the Pits or Pools, so as it could not hinder the entrance of the Enemies; those that adhere to the translation of it Reeds, say, that upon the Borders of the River *Euphrates* were vast quantities of great and tall Reeds, which, with the Mud in which they stood, were as another Wall to the City, but the Medes had burnt up them so as the way was open to the Walls: And the Men of War, seeing these Reeds burnt up, and the Water drained from them, were affrighted, so as their Hearts through fear failed them.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon is like a threshing floor *z*, || it is time to thresh her: yet a little while, and the time of her harvest shall come *a*. *|| Or, in the time that he thresheth her.*

*z* *Babylon* had been a threshing Instrument, by which, and a threshing floor in which God had threshed many other Nations; God now intended to make it as a threshing floor wherein he would thresh the Chaldeans. *a* Some think because of the next words, that the words were better translated, it is time to tread her, (so the word properly signifies,) as Men used to prepare their threshing floors against the time of Harvest, for the time of this Harvest was near, her Harvest signifieth the Harvest which the Justice of God would have from the ruine of the Chaldeans.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out *b*.

*b* The Prophet speaketh this in the name of the Jews complaining of the King of *Babylon* as the author of all the miseries they had endured, which he expresseth by several Phrases signifying the same thing, *viz.* That it was the King of *Babylon* that had ruined them, and filled himself and his Soldiers with their delicate things, and cast them out of their Land dealing with them as Wolves or other Beasts of Prey, that eat what they



they please of other Beasts they have preyed upon, and leave the rest in the Fields.

† Heb. my violence.  
‡ Or, the remainder.  
§ Heb. inhabitants.

35 The † violence done to me, and to ‡ my flesh, be upon Babylon, shall the † inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say c.

c The words are either a Prayer, or a Prediction of God's vengeance upon Babylon, so Psal. 137. v. 7, 8. God hath said vengeance is his and he will repay it. The Church of the Jews here commits its Cause to God, and prayeth him to execute vengeance for her. How far it is lawful for us to pray against our Enemies, we have heard once and again.

36 Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee d, and I will \* dry up her sea, and make her springs dry e.

\* chap. 50. 38.

d Men had need take heed how they give cause of appeals to God against them, especially the appeals of such as are a People, that have a Covenant-relation to God. God in those cases ordinarily sheweth himself a *swift witness* and Judge; and gives a speedy Judgment in such causes. Behold, saith God, I will plead thy cause, not with words, but actually with my judicial dispensations, therefore it is expounded by taking vengeance. e The vengeance which God threatneth is expressed *metaphorically* under the notion of *drying up her Sea*, and making her *Springs* dry, which signifies the depriving her of all necessities, not only of the abundance of her Men, Riches, Treasures, but of her Springs. Thus I had rather expound it, than as referring to the particular stratagem by which Cyrus took Babylon, viz. by drying up in some measure the River Euphrates, that is, turning it into other Channels.

\* Isa. 13. 22.

37 And Babylon shall become heaps d, a \* dwelling place for dragons, an astonishment and an hissing without an inhabitant e.

d Heaps of Rubbish. e See the Notes on chap. 50. 39, 40. where the same thing was before said.

38 They shall roar together like Lyons: they shall yell as Lyons whelps m.

† Or, they shall roar.

m It is incertain whether this be to be understood of the *Males*, making horrible roarings and noises when they took Babylon: Or, of the *Babylonians*, who, upon the taking of their City, (as is usual,) made horrid outcries as being a People quite undone; some think it referreth to the drunken noises of the *Babylonians* at their Festival, during the celebration of which, we are told, their City was taken, but to this, one would think the comparison of *Lyons whelps* (which ordinarily yell for want of Victuals, or for some mischief done them, not when their Bellies are full,) should not so well agree.

\* verse 37.

39 In their heat I will make their feasts n, and \* I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, saith the LORD o.

n When they shall grow hot with Wine, I will put or give, or make them a Feast of another nature. Interpreters judge, that the Prophet referreth to the Feast made by *Belshazzar*, Dan. 5. 1. to a thousand of his Lords, when he and his Wives, and Concubines drank Wine in the Vessels belonging to the Temple; during which Feast the City was taken. o So they were made drunk with the Wine-cup of God's Fury, because the Lord had designed them to utter ruine and destruction; that as Men filled with Wine are merry, and shout, and then fall asleep; so the *Chaldeans* being drunk with the Wine of the Lord's Wrath, while they were merry with their Cups of Wine, might fall into such a sleep as they should never awake out of.

40 I will bring them down like lambs to the slaughter, like rams with he goats p.

p That is, they shall be destroyed before they are aware of it.

41 How is Shephach q taken? and how is the praise of the whole earth surprized r? how is Babylon become an astonishment among the nations s.

q We meet with this term *Shephach* only here, and Chapter 25. 26. both places leave it doubtful whether it be to be taken for an Idol, which they called by the name of *Shach*: Or a name given to the City of Babylon, which worshipped that Idol, to the honour of which, the *Babylonians* kept a yearly Festival for several days. In the time of which Festival, they say, it was that Cyrus took the City of Babylon. r Babylon that was so famous over all the World for her splendor. s And so it is interpreted in the next words, wherein Babylon for the punishment brought upon it, is said to be an astonishment to all Nations, which makes it probable, that Babylon is what was called *Shephach*, by the doubling of a Letter, because the worshipped *Schach*.

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof t.

t A multitude of Enemies, that are like the Sea in which there is a multitude of Waters, or that will over-run them as the Sea over-floweth the shore, or any Land into which it once breaketh.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby u.

u See chap. 2. 6. and 9. 12. the words are all of them descriptive of an utter desolation, that should not only be the fate of Babylon the head City, but of all the inferior Cities that were as daughters to that mother City.

44 And I will punish Bel in Babylon m, and I will bring forth out of his mouth that which he hath swallowed up x, and the nations shall not flow together any more unto him y, yea the wall of Babylon shall fall z.

m Bel was the principal *Babylonian* Idol, of which see what is noted chap. 50. 2. x All the Vessels of the Temple 2 Chron. 36. 7. and whatever gifts the *Babylonians* had presented to him. y It was the custom of other Nations to send Presents to the God's of those Nations whom they were in Subjection to, or whom they would appease; whence it is, that we read the *Philistines*, when they had the Ark, would not send it home without a Present, 1 Sam. 6. 11. God by his Prophet foretelleth, that the time should come when the Nations should come no more to Babylon, either to pay an Homage to their chief Idol, nor yet to bring Offerings unto him. z And the City of Babylon should be also ruined.

45 \* My people, go ye out of the midst of her, \* chap. 50. 1 and deliver ye every man his soul from the fierce anger of the LORD a. and ver. 6. Rev. 18. 4

a These words are an exhortation to the *Jews* to be willing upon the first Proclamation of Liberty by Cyrus, to go out of Babylon, notwithstanding the pleasantness of the place, and that now their stakes had been pitched there many years, because of the ruine which should most certainly come on that place.

46 And lest your hearts faint, and ye fear for the rumour that shall be heard in the land b: a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

b And lest they should be affrighted by the Succession of Evils year after year that should come upon Babylon. Some think it were better translated, *And let not your hearts faint*. Though you should hear of Cyrus his coming year after year, yet faint not, (for they say, Cyrus was one year preparing, and that he spent the second year in passing through *Assyria*, so as he came not at Babylon till the third year,) no not though you should see or hear of successive Troubles, and a great deal of violence in the Land by the opposition of great Princes one to another, for none of them shall do you any harm, but this doth not so well suite to the former Verse, where they are bidden to make haste out, and to save their own Lives; I do therefore prefer the sense of our Interpreters and their Translation of it, as making another Argument to persuade them to make haste out, because they would by reason of the successive Evils year after year coming upon the *Babylonians*, live there very troublesome and uneasy Lives.

47 Therefore behold, the days come, that † I † Heb. I will do judgement upon the graven images of *visit upon* Babylon, and her whole land shall be confounded c, and all her slain shall fall in the midst of her d.

c I will do, that is, I will execute Judgment upon the Idols of Babylon, and the whole Land of Chaldea shall be confounded, when they shall see that their Idols will do them no more service. d Some, in stead of *her slain*, would have it read *her dancers*; (for the City was taken while *Belshazzar* and his whole Court were Revelling;) but the learned Author of the *English* Annotations tells us the word will not bear it.

48 Then \* the heaven, and the earth, and all † Isa. 44. 23 that is therein shall sing for Babylon e, for the spoilers shall come unto her from the north, saith the LORD f. and 49. 13. Rev. 18. 20.

e All the Creatures in Heaven and Earth shall rejoice at the Vengeance which God shall take upon Babylon, which had been the destroyer of so many of their People. f The *Median* Soldiers are those here called Spoilers from the North.

*Or, both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*  
10r, the Count.

49 || As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of || all the earth g.

g The words in the Hebrew have some difficulty, which is not so obvious to those not acquainted with that Language, but hath given occasion to Interpreters to vary in their particular Translations of it, but they mostly agree in the general sense, viz. That these words are given as a reason why the whole Earth should so much rejoice in the ruine of Babylon, because Babylon had caused Israel to fall; the later term *all the earth* must be understood in a restrained sense, for *that earth*; the Chaldeans coming up from all parts of Chaldea to help Babylon, should be slain there, as by the means of Babylon, the Israelites were slain that came up from all parts of Judea to help Jerusalem.

50 Ye that have escaped the sword, go away, stand not still b: remember the LORD afar off i, and let Jerusalem come into your mind k.

b It is hard to resolve whether the Prophet here speaks to the Chaldeans, or the Medes, or the Jews, though most understand it of the Jews, whom God would have leave Babylon as soon as they should have a Liberty proclaimed. i And to remember when they came into Judea, the great things both of Justice toward the Chaldeans, and Mercy toward them, which God had done. k And keep Jerusalem in their mind, as the place where they were to worship God according to his direction, and for which God had so wrought.

51 We are confounded, because we have heard reproach l, shame hath covered our faces: for strangers are come into the sanctuaries of the the LORD's house m.

l The words of this Verse seem to prove, that the Jews were the Persons intended in the former Verse, whom God would have to go away, and not to stand still, for it is out of doubt, that it is of them the Prophet here speaketh, and whom the Prophet brings in here, saying, *we are confounded*, that is, *ashamed* (as it is expounded in the next words,) to hear the Enemies reproaching us, for our God, or for our Religion, as *Psal. 137. 3.* And m because Pagans that were Strangers to the Common-wealth of Israel, who, *Numbers 1. 51.* might not come near the Tabernacle of the Lord, were come, and that not to worship, but to plunder and rifle in the Sanctuaries of the Lord, even into the Court of the Priests and of the Israelites, and into the most Holy Place; those whose very presence in these places had been a pollution of them.

52 Wherefore behold, the days come, saith the LORD, that I will do judgment upon her graven images, and through all her land the wounded shall groan n.

n For which complaints of my People, or rather for which Profanation of my Holy Place, I will be revenged upon their Graven Images, and not only upon their Idols, but upon the Worshipers of them; and cause a groaning of wounded Men over all the Country of the Chaldeans; I will cause them to know, that their Idols are not able to protect them from my Power and Justice.

53 \* Though Babylon should mount up to heaven, and though she should fortifie the height of her strength, yet from me shall spoilers come unto her, saith the LORD o.

o We are very prone to measure things by the measures of our own Reasons, and to judge of Events which are to be the effects of Divine Power, by human Probabilities, therefore God is put to use many words to the same purpose; he saw the Jews saying in their Hearts, How can these things be? Babylon hath impregnable Walls, Two hundred foot high, (so Historians report) and of a great breadth, and it hath very strong and high Towers: God by his Prophet tells them, that if they could mount up as high as Heaven, if they could make their Towers much stronger than they were, yet the Spoilers were to come from him, and he could and would send Spoilers, who would pull down her Walls, and break down her Towers.

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans p.

p To assure them, that what God threatned should certainly be, he calls to the Jews to listen, as if already there were a cry from Babylon, and a sound of a great destruction from the Land of the Chaldeans.

55 Because the LORD hath spoiled Babylon q, and destroyed out of her the great voice r, when

her waves do roar, like great waters, a noise of their voice is uttered s.

q The Sword is not so much the Sword of the Medes as the Sword of the Lord. It is he who is to be looked at, as the Spoiler of Babylon. r And hath made to cease in that great City, the noises caused from multitudes of People in it walking up and down, and trafficking together. s The noise of her Enemies that shall break in upon her, shall be like the noise and roarings of the Sea, when it dasheth upon the shore or upon some Rocks. That shall be the only noise shall be heard in her, in stead of the noises wont there to be made from the multitude of People, or from Revelers.

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken t, for the LORD God of recompences shall surely requite u.

t Little more is said here than was before, only the words hint the taking of Babylon by a surprise when the King and the Inhabitants were not aware of it, which we had before also told us, *verse 39. 40.* u In this the Prophet saith, that God would act but as a just God, a God of recompences, where God's People suffer wrong, and either cannot revenge themselves, or may not do it, being private Persons, (to whom God hath given no power of the Sword,) if they can exercise Faith and Patience, they shall find God a God of recompences, that can and will requite their Enemies, and plead their Cause.

57 And \* I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men, and they shall sleep a perpetual sleep, and not awake, saith the king, whose name is the LORD of hosts v.

v Drunken Men use to fall asleep. The Prophet speaks here metaphorically. His meaning is, that the Lord would fill them with the wine of his fury, mentioned *Chapter 25. 15, 16.* and upon drinking of it they should sleep their last sleep, the effects of it should be their utter ruine and destruction. Yet there seemeth to be an allusion to the posture the King of Babylon, and the Thousand of his Lords mentioned, *Daniel 5. 1.* was in, when their City was taken (which as was before said, was in the time of the Festival of their Idol *Schach*), when they were drinking Wine in the Bowls that were brought from the Temple at Jerusalem, *verse 3. verse 30.* it is said, *In that very night was Belshazzar the King of the Chaldeans slain.*

58 Thus saith the LORD of hosts, || The broad walls of Babylon shall be utterly || broken, and her high gates shall be burnt with fire x, and \* the people shall labour in vain, and the folk in the fire, and they shall be weary y.

x Incredible things are told us by Historians of this great City. They say the compass of it was threecore Miles about: That her Walls were in height Two hundred Foot; in breadth such as two Chariots might drive a breast upon the top of them; that it had an hundred great Gates, many of them of Brass: God threatens the breaking down of these Walls, and the burning of these high Gates and Towers. y And that though the People should labour to quench this Fire, or to rebuild this City, yet it should be all lost labour, and they should give over their enterprise, as being weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah, the son of Neriah, the son of Maaseiah z, when he went || with Zedekiah the king of Judah into Babylon a, in the fourth year of his reign b, and this Seraiah was a || quiet prince m.

z Of this Seraiah we read no more than we have in this Verse, though *Chapter 36. 26.* there be mention made of another Seraiah. a We no where read of any Journey Zedekiah made into Babylon, till he was carried a Prisoner thither, it is therefore probable, that *with* should be translated *from*, as the same Particle is in other places, *Genesis 4. 1. and 44. 4.* it being not usual with great Princes to make Visits one to another at such distances, though the Jews tell us a story of some such thing. b The expressing of this circumstance of time, lets us know, that this Prophecy was many years before Babylon was destroyed, for it was seven years before Jerusalem was taken; so as it must be above sixty years before it was fulfilled in the first degree. m The Hebrew word admits of various Interpretations, some think, that *Menucha* was a place over which Seraiah had some Authority under Zedekiah, the same with *Manabab*, 1 *Chronicles 8. 6.* Others think it was a name of Office, and signified Lord Chamberlain; but the best Interpreters see no reason to vary from our Translation, the sense of which, is, that he was a Man of a moderate quiet temper, that persuaded to Peace.

*Or, both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*  
10r, the Count.

*Or, the walls of broad Babylon, Or, made naked.*  
\* Hab. 2. 13.

*Or, on the behalf of. Or, Prince of Menucha, or chief chamberlain.*

\*Obad. 4.



60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words *n*.

*n* Not to the Chaldeans, nor possibly is it to be understood of a mere private reading of them to himself, but to the Jews, that were in Babylon, acquainting them with what God had spoken against Babylon by the Prophet.

62 Then shalt thou say, O LORD, thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever *o*.

† Heb. desolate.

*o* Thou shalt testify that thou believedst what thou hast read to be what shall most certainly come to pass, by speaking words to this sense.

63 And it shall be when thou hast made an end of reading this book, *that* thou shalt bind \* a stone to it, and cast it into the midst of Euphrates.

\* See Rev. 18. 21.

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her *p*: and they shall be weary *q*. Thus far are the words of Jeremiah *r*.

*p* It hath been often said, that Euphrates was that great River which ran by the Walls of Babylon; into this, *Seraiah* is commanded by Jeremiah to throw this roll of Prophecy against Babylon, symbolically to teach the Jews, that according to the Tenor of his Prophecy, the time should come after some years, when Babylon should be destroyed never to rise again to any great view, or degree of splendor, no more than that Roll, with the Stone tied to it, should rise from the bottom of Euphrates. *q* Some read, though they weary themselves, that is, do what they can, or, (as it is here,) and they shall be weary with that weight of Judgment which shall be upon them. *r* Either the words of Jeremiah relating to Babylon reach thus far, or all the words of Jeremiah remaining on Sacred Record; (for it is thought that the next Chapter was rather penned by some other Holy Man.) Or, (which seemeth the best,) the Prophetical words of Jeremiah; for the matter of the next Chapter is Historical, and the Book of Lamentations is not Prophetical, as to the main of it, though there be in it three or four Prophetical passages, Lam. 4. 21, 22, &c.

### C H A P. LII.

1 **Z**edekiah was one and twenty years old when he † began to reign, and he reigned eleven years in Jerusalem; and his mothers name was Hamutal, the daughter of Jeremiah of Libnah.

† Heb. reigned.

2 And he did *that which was* evil in the eyes of the LORD according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon *a*.

It is generally thought, that what we have in this Chapter was not penned by the Prophet Jeremiah, who, it is not probable would have so largely repeated what he had related before Chapter 39, and could not Historically relate what hapned after his time, as some things did which are mentioned towards the end of the Chapter, from Ver. 31. to the end. They therefore rather think it penned by some or other of those in Babylon, and put in here as a Preface to the Book of Lamentations. What we have in the three first Verses, is intirely taken out of 2 Kings 24. 18, 19, 20. See the Notes there.

*a* Here the wicked actings of Zedekiah, and particularly his Rebellion against the King of Babylon, who had made him King, as 2 Kings 24. 17. and to whom he had given an Oath of Fealty, is ascribed to the *wrath of the Lord*; God not putting any such wickedness into his Heart, but suffering him so to miscarry, having a design to send Judah into Captivity. Princes are often by God suffered to miscarry for the sins of their People; which should oblige us, when we think we have cause to complain of the Errors of our Rulers, to consider whether we have not by some sinful courses provoked God, which hath made him leave our Rulers so to miscarry in order to our Ruine and Punishment.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate, between the two walls, which *was* by the king's garden, (now the Chaldeans *were* by the city round about,) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes, he slew also all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‖ chains, and carried him to Babylon, and put him in † prison till the day of his death *b*.

† Heb. blinded.  
‖ Or, fetters.  
† Heb. in the house of the Wards.

*b* This History is found, 2 Kings 25. 1, 2, 3, 4, 5, 6, 7, 8. much in the same words. See the Annotations on that Chapter. Jeremiah also hath the substance of it, Chap. 39. 1, 2, 3, 4, 5, 6, 7. only neither of those places have the last words, from whence we learn, that Zedekiah died in Babylon a Prisoner.

12 ¶ Now in the fifth month, in the tenth day of the month, (which *was* the nineteenth year of Nebuchadrezzar king of Babylon,) came Nebuzar-adan ‖ † captain of the guard, *which* † served the king of Babylon, into Jerusalem.

‖ Or, chief Marshal.  
† Heb. chief of the executioners or slaughter-men.  
And so ver. 14. &c.  
† Heb. stood before.

13 And burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and all the houses of the great men burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen *c*.

*c* See the Notes on 2 Kings 25. from Ver. 8. to the 13. where all this is related, only with a small difference as to the day of the month, when Nebuzar-adan came to Jerusalem and burnt the Temple. In the Kings it is said he came the seventh day, here it is said he came the tenth day. See the solution of it in the Annotations on 2 Kings 25. Probably he might come into Jerusalem the seventh day, and not burn the Temple till the tenth. Much of it also is related by Jeremiah, Chapter 39. The Provost Marshal about a month after the taking of the City, returned with a part of the Army, burnt the Temple, the Great Mens Houses in the City, and many other Houses, and carried away divers Prisoners; but left some of the poorer sort of the People to Dress the Vineyards, and Till the Grounds; which is a thing very usual with Conquerors, for their own advantage, that their Conquests may yield them some Revenue.

17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

c The particular enumeration of the parts and Utensils of the Temple mentioned in this, and in the following Verses may be conceived to have been to justify the Prophecy of Jeremiah, chap. 27. 19. where there is a particular mention made of the pillars, the bases, and the Sea, that they should all with the residue of the vessels of the Temple be carried into Babylon. Of these pillars we read 1 Kings 7. 15. they were of brass eighteen cubits high, they were in the porch of the Temple, ver. 21. of the Bases we read there also largely from ver. 27. to ver. 38. they also were all of brass; and of the Sea from ver. 23. to ver. 27. These being all made of Brass were for conveniency of carriage broken by the Chaldeans.

\*Exod. 27. 3.

(Or, instruments to remove the altar.)

(Or, basins.)

18 \* The Caldrons also d, and the || shovels e, and the snuffers f, and the || bowls g, and the spoons g and all the vessels of brass wherewith they ministered, took they away.

d These were called Pots, 2 Kings 25. 14. e Which were to remove the Ashes from the Altar. f Some think that this word in this place were better translated Tongs, because he is speaking of Instruments of Brass, and that those Utensils are not here understood with which they snuffed the Lamps, because they were of Gold. g Or basins, it is uncertain which is here intended, there being in the Temple, both Bowls to drink in, and also Basins to receive the Blood of the Sacrifices. g The word is such as may signify Ladles, or Cups, or Dishes.

10r Confrers.

19 And the basins, and the || fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the Captain of the guard away h.

h Some of these Utensils were only of Brass; Others, were some of them Brass, some of Gold; the Captain of the guard carried away all, both those of Silver, and those of Gold, and those of Brass.

20 The two pillars, one sea, and twelve brazen bulls, that were under the bases which king Solomon had made in the house of the LORD: † the brass of all these vessels was without weight i.

† Heb. their brass.

i Solomon made two Pillars, 1 Kings 7. 15. which ver. 21. he called Jacob and Boaz, ver. 23. a molten Sea, ten cubits broad, this ver. 25. stood upon twelve Oxen, and had ten bases, ver. 25. 27. the making of all these took a vast quantity of Brass, as any one will easily judge, who 1 Kings 7. 27. readeth the dimensions of these things.

† Heb. a thread.

21 And concerning the pillars, the height of one pillar was eighteen cubits, and a † fillet of twelve cubits did compass it, and the thickness thereof was four fingers: it was hollow k.

k This agreeth with 1 Kings 7. 15. where what is called here a fillet, is called a thread, concerning the height of the Pillars we read the same 2 Kings 25. 17. 2 Chron. 3. 15.

22. And a chapter of brass was upon it, and the height of one chapter was five cubits with net-work, and pomegranates upon the chapters round about, all of brass, the second pillar also and the pomegranates were like to these.

1 Kings

23 And there were ninety and six pomegranates on a side, and \* all the pomegranates upon the net-work, were an hundred round about l.

l There are some differences as to the measure of these Chapters betwixt 2 Kings 25. 17. and this Text, here the height of them is made to be five Cubits, there it is said to be three Cubits, that which is said to resolve this difficulty is, That there were three parts in the Chapter, the square, the belly and the crown, and that this Text gives an account of the whole; but that Text 2 Kings 25. 17. gives an account only of the belly and the crown which were no more than three Cubits. The like difference there is betwixt this Text, and 1 Kings 7. 20. and 2 Chron. 4. 13. about the number of the Pomegranates, In the book of Kings it is said the Pomegranates

were in number two hundred, 2 Chron. 4. 13. they are said to have been four hundred. The meaning is, There were an hundred in a row, in the two rows two hundred, in the four rows (two upon each pillar) four hundred. Some other difference also there is about the particular number of Pomegranates on a side, which are here said to be but ninety six, which make on the two sides but one hundred ninety two, on the four sides but three hundred eighty four, and comes up neither to the two hundred mentioned in the book of Kings, nor to the number of four hundred mentioned in the book of Chronicles. I see the English Annotations, where the learned Author hath observed, that in the Hebrew, what we translate of a side is word for word Wind-ward, that is, toward the four Winds, so as the square Table was square, and also the bases, and there were twenty four on each side which made ninety six in all, to which four being added, one at each corner, this made an hundred. But these are niceties, a satisfaction in which is of no great concernment to us, unless to satisfy such as would make use of these little things to question the authority of the Scriptures, because of these seeming contradictions of how little concernment soever they be as to our Faith and Holiness.

24 ¶ And the Captain of the Guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the † door m,

† Heb. shewers old.

m See the notes on 2 Kings 25. 18. where we have the same words. This Seraiah was not he mentioned chapter 31. 59. but the son of Azariah, 1 Chron. 6. 14. By the second Priest, Interpreters understand him that supplied the place of the High Priest, in case he were sick, &c. he that was sent by Zedekiah to the Prophet, chapter 21. 1. and whom Shemaiah chode by his Letters chapter 29. 25. for not setting Jeremiah in the Stocks. It is probable there were more keepers of the door, but the Captain of the Guard took only three of the Principal.

25 He took also out of the city an eunuch, which had the charge of the men of war, and seven men of them that † were near the king's person which were found in the city, and the || principal scribe of the host, who mulctured the people of the land, and threescore men of the people of the land, that were found in the midst of the city n.

† Heb. for the face of the King. || Or, the scribe of the captain of the host.

n See 2 Kings 25. 19. only there is mention but of five men, here there is mention of seven, but probably two of them were of less note.

26 So Nebuzar-adan the captain of the guard took them and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamah. Thus Judah was carried away captive out of his own land o.

o See 2 Kings 25. 20, 21.

28 This is the people whom Nebuchadrezzar carried away captive; in the seventh year, three thousand Jews and three and twenty p.

p That is, in the time of Jeboiachim, 2 Kings 24. 12, 13, 14. here it is said to be in the seventh year, there in the eighth year, it might be in part of both. But there is a difference in the number of the captives which are here said to be 3023, and 2 Kings 24. 14, 16. seven thousand, or eight. It is thought by some, that the number here mentioned were such as properly belonged to Judah, and the number mentioned 2 Kings 24. were the number of the Captives of Judah and Benjamin.

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two † persons q.

† Heb. Souls.

q That was the year when the City was broken up.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred r.

r Of this we read nothing in holy Writ, some judge it to have been upon occasion of Ishmael's killing Gedaliah, but this was four years after the taking of the City, and we are not certain what at this time brought again the Chaldean Forces.

31 ¶ And it came to pass in the seven and thirtieth



thirtieth year of the captivity of Jehoiachin king of Judah *s*, in the twelfth Month, in the five and twentieth day of the Month *s*, that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison *r*.

*s* *Jehoiachin* began his reign at eighteen years of age, 2 Kings 24. 8. and reigned but three Months, but that he yielded himself to the King of *Babylon*, besieging him ver. 12. in the eighth year of the king of *Babylon's* reign. He was a prisoner in *Babylon*, (as appeareth by this Text) in which circumstances he continued (as appears from this Text) about thirty years; which was during the whole reign of *Nebuchadnezzar*, sometimes called *Nebuchadnezzar*, sometimes *Nebuchadrezzar*, *Evil-Merodach* was son to this *Nebuchadnezzar*, who in the twelfth Month of that year, the 25th day of the Month (saith this Text, but 2 Kings 24. 27. it is the twenty seventh day, but that difference may easily be reconciled; the Penman of this part of Holy Writ might count precisely from the day of his Fathers death, and the penman of the book of Kings from the time of the Coronation of *Evil-Merodach*, or when he openly shewed himself as King; or the one might reckon from the day that *Evil-Merodach* decreed the thing, the other from the day when he put it in execution). *r* *Lifting up the head* signifies in Scripture the altering of ones estate that is in Misery, Gen. 40. 20. which is all that is here meant, for his bringing him out of Prison is mentioned in the next words. The Reason of this favour is variously guessed at. The Reverend Author of our *English Annotations* fancieth, that *Evil-Merodach* might be much of the same age with him, and that *Jehoiachin* got into the acquaintance of this *Evil-Merodach*, during his thirty years Captivity, who considering his long imprisonment, and that now there was no danger of his heading the *Jews*, (whose City had now been destroyed twenty five years and upward) this Prince out of his Humanity might shew him this favour, nor are such things unusual in Nations upon their changes of Princes and Counsellors.

† Heb. good things with him.

32 And spake † kindly unto him, and set his throne above the thrones of the kings that were with him in Babylon *u*.

*u* The King of *Babylon* might have other Kings his prisoners, his Father having been so great a Conquerour, or he might have other Kings his Subjects, that might reside at his Court, either out of a particular kindness he had to *Jehoiachin*, or in regard of the Fame of *David* and *Solomon*, from whom *Jehoiachin* lineally descended, he might do him this Honour.

33 And changed his prison-garments: and he

did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the King of Babylon, † every day a portion, until the day of his death, all the days of his life *w*.

† Heb. the measure of the day in his day.

*w* He treated him like a Prince, with a respect becoming his former state, took care both for his Habit and Diet; for his Habit, that it should be decent, such as became a person of his quality, though a Captive: for his Diet, that he should have it in his Court, thereby learning others that Humanity which becometh all men to treat others with that are fallen under their power; that Decency, which becometh them as Men, and as Men whose circumstances have been better; doing to others, as we would they should do unto us. Thus *Jehoiachin's* Lot was different from that of his Father *Jehoiachin*, whose body was cast out as we heard before: as also from that of his Uncle *Zedekiah*, who did not only dye in *Babylon*, but dyed a prisoner, his Nephew *Jehoiachin* dyed there, and a Captive, but not in durance. These four last verses are found also 2 Kings 25. 27, 28, 29, 30. and being found here in a Narrative form, related as a piece of History relating a thing done, not in a prophetic style, are an Argument (as was said before) that this whole Chapter is no part of the Prophecy of *Jeremiah*, and probably not wrote by him, for he beginning his Prophecy in the thirteenth year of *Jesiah*, who reigned thirty one years, and continuing it three months during the reign of *Jehoahaz*, and eleven years during the reign of *Jehoiachin* (or *Jecoiah*) and eleven years during the reign of *Zedekiah*; and *Jehoiachin* outliving the reign of *Zedekiah* twenty five years, it must needs be sixty five years and an half after the word of the Lord first came to *Jeremiah* before the death of *Jehoiachin*; so as the Prophet, if he lived to that time must be near an hundred years old, which is not probable. Here now endeth the History of the Kingdom of *Judah*. I shall only note the severe judgment of God upon this people, whose Kingdom was made up of the two tribes of *Judah* and *Benjamin*, and half the Tribe of *Manasseh*. In the numbring of the persons belonging to these two Tribes, *Numb. 1.* (counting half of the number of the tribe of *Manasseh*) we find One hundred twenty six thousand one hundred, *Numb. 26.* we find of them One hundred forty eight thousand four hundred and fifty. Here ver. 30. we find no more of them carried into Captivity, than four thousand and six hundred. From whence we may judge, what a multitude of them were slain by the Sword or killed by the Famine and the Pestilence, though we make a great allowance for such as were left in the land to dress Vineyards, and to till the ground. It is a dreadful thing to fall into the hands of the living God, to mock his messengers, despise his words, and misuse his Prophets, till there be no remedy, as this People did, 2 Chron. 36. 16.

# THE LAMENTATIONS OF JEREMIAH.

## The ARGUMENT.

**T**His Book in Greek, Latine and English hath its name from the Subject-matter of it, which is Lamentation. So also amongst the Hebrew Writers, but in the Hebrew it hath its name from the First word of the Book, as also the five Books of Moses have.

That it was Wrote by Jeremiah none can reasonably question, because in the Hebrew it is styled The Book of Jeremiah.

There is little controversy about the Time, or Occasion of the Writing of it. That the Occasion was the miseries of the People, by reason of the Famine, Sword, and Captivity, is evident to those that read any part of it; but whether they were those miseries which began with the death of Josiah, and held on till the City was taken, which was two and twenty or three and twenty years after. Or those only which began with the Siege and followed on many years, hath been doubted by some. That Jeremiah lamented for Josiah, and all the singing-men and singing-women spake of Josiah in their Lamentations is plain from 2 Chron. 35. 25. But that these were the forms they used, or that they were composed upon that sad account, appeareth not, and the miseries, which the Prophet mentioneth befell not the people in the time of Josiah, but during the Siege, more than twenty years after Josiah's death. Nor is there any thing which looks like a Lamentation for Josiah through the whole Book, unless chap. 4. 20. which (as we shall shew) may also be fairly interpreted of Zedekiah: Some think, that Jeremiah began to write them upon the death of Josiah, and continued his style to the time of the Captivity, setting down all the miseries the People suffered all along that time.

The Scope of the writing, as to those whom it immediately concerned, is plain and obvious, viz. to affect the People with those judgments which came upon them for their sins: as to us, (upon whom the ends of the World are come) to mind us to take heed of their sins, lest we be sharers in their plagues.

The Book is made up of Complaints of their lamentable condition; Petitions unto God for Mercy, and Prophecies both of their better estate, and the ruine of their Enemies.

In the four first chapters are several Alphabets of Letters beginning the several verses, each verse beginning with a new letter, only Chapter 3. every three verses begin with a new Letter; the mystery of which we do not understand, nor possibly was there any mystery intended in it, only the Chapters were so composed for the advantage of our memories.

The whole Book lets us see, from what an height of dignity, to what a depth of misery sin may bring Nations, how much soever interested in God, and likewise directs us our Duty in such states of Affliction and Misery, if we would obtain Mercy.

### CHAP. I.

**H**ow doth the city sit solitary, that was full of people *a*? how is she become as a widow *b*? she that was great among the Nations, and princess among the Provinces, how is she become tributary *c*?

*a* The interrogative particle *how*? once expressed and twice more understood in this verse doth not so much inquire the cause or reason of this effect, as express admiration, or lamentation. The Prophet admires the miserable state of the City, which was full of People beyond the proportion of other Cities, and now was solitary, so thin of People that scarce any could be seen in her streets. *b* She that had a King, or rather a God, that was an Husband to her, now was forsaken of God, her King taken from her, and she like a poor Widow. *c* She that was like a Princess amongst the Nations, that sometimes (as in Davids time) had the Moabites, Ammonites, &c. tributaries to her, was now a tributary herself.

*2* \* She weepeth sore in \* the night, and her tears are on her cheeks *d*: among all her lovers she

hath none to comfort her, all her friends have dealt treacherously with her, they are become her enemies *e*.

*d* All her hours are hours of sadness, she doth not only mourn in the day time but in the night also when she should rest, her cheeks are like the grass in the Morning hanging full of drops, as if her head were a fountain of Water, and her eyes Rivers of tears. *e* In her prosperity she had a great many friends that sought and courted her favour, with whom she made Leagues and confederated (such were the Egyptians, Assyrians, &c.) but they were now so far from helping the Jews, that they helped their Enemies, and dealt treacherously with them, becoming themselves Enemies instead of Assistants to them.

*3* Judah is gone into captivity, because of affliction, and *f* because of great servitude *f*: she dwelleth among the heathen, she findeth no rest *g*: all her persecutors overtook her between the straits *h*.

*f* This is expounded as the cause why the Jews were carried into Captivity, because of the servitude, and oppression exercised amongst them, oppression by their Rulers, and servitude



more generally, keeping their servants beyond the year of Jubilee, when they ought to have set them at liberty, and that this was one cause, appeareth from Jer. 34. 17. or if because of affliction, &c. be joined to the next words, the sense is plain, *she dwelleth amongst the Heathen*, by reason of her low condition, and the state of servitude she is in. *g* Where she (that is, the Jews) have neither any satisfaction nor quiet in their own minds, nor are they by their Enemies suffered to be at quiet any where. *h* Those that persecuted them with all violence to destroy them overtook them in places where they could not escape them, as Huntsmen and others take their game by driving them into strait and narrow places.

4 The ways of Zion do mourn, because none cometh to the solemn feasts: all her gates are desolate & her priests sigh, her Virgins are afflicted, and she is in bitterness.

*i* The ways that lead to the Temple have as unlovely a complexion as Mourners, being overgrown by reason that none goeth, up as usually, to the Feasts of the Passover, of Tabernacles, &c. Either all the Gates of Jerusalem, or the Temple, or all her Cites are very thin of People, the places that use to be so full. *j* Her Priests that were wont to be so fully employed at Festivals receiving the Peoples Oblations, and offering Sacrifices, they mourn having now nothing to do. *m* The Virgins who in those Feasts were wont to play with Timbrels, Psal. 68. 25. they now mourn, and persons of all ages and ranks are in bitterness.

\* Jer. 52. 28.

5 Her adversaries are \* the chief, her enemies prosper: for the LORD hath afflicted her; for the multitude of her transgressions, her children are gone into captivity before the Enemy.

*n* God hath fulfilled his threatening, Deut. 28. 43. The Enemy is got above us, and we are brought very low, for the multitude of our sins, directly contrary to his promise in case of obedience ver. 13. *o* Not only our young and old men, but the little Children have been driven like Sheep before the Enemy into a miserable Captivity.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

*p* All the inhabitants of Zion have lost their former beauty, whatsoever splendor the City had, whether from the multitude or gallantry of her inhabitants it is all gone, her Nobles are become thin, and ill-favoured like beasts almost starved, their Enemies pursue them to destroy them, and they have no strength to oppose or resist them.

*q* Or, desirable.

7 Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her sabbaths.

*r* The inhabitants of Jerusalem now, that they are in affliction and misery, have time to remember their former mercies, and with how many desirable things God had once blessed them, and compare her former state, before she fell into the Enemies hands, with her present state now she is in their power. *s* Now it is an affliction to them to hear her Enemies mock at her Sabbaths, which while they enjoyed they abused.

† Heb. become a removing, or a wandering.  
\* Jer. 13. 26.  
Ezek. 13. 37.  
and 23. 29.

8 Jerusalem hath grievously sinned: therefore she is removed: all that honoured her, despise her, \* because they have seen her nakedness: yea she sigheth, and turneth backward.

*t* She is carried out of her own Land into an Enemies Country, and made an hissing and scorn to those who before revered her, in all this God is righteous; for all orders of Men have grievously sinned, because they have seen the Lord stripping her of all her Blessings, and exposing her to the scorn and reproach of all Men, as strumpets are exposed.

\* Deut. 32. 29.

9 Her filthiness is in her skirts, she \* remembreth not her last end, therefore she came down wonderfully: she had no comforter: O LORD, behold my affliction: for the enemy hath magnified himself.

*u* He persisteth in his comparison of the Jewish people either to a slutish nasty Woman, or to an impudent Woman that is not ashamed to expose her nastiness or wickedness to the view of all. *x* That is, the Jews never considered or would not believe, what those degrees of sin would at last bring them to, and that hath been the cause of that prodigious calamity into which God had brought them. *y* The Prophet turns himself to God, whom he desires to behold the affliction of this people, that is, with a pitiful compassionate Eye. It is a very usual

thing in Holy Scripture, to signify the acts of the Heart by the acts of the inward and outward senses, those especially of the Memory, Eye and Ear, because objects must be first brought in by the Senses before they can affect the Soul. Hence (the Scripture speaking of God after the manner of Men,) the Servants of God desiring God to have compassion on them, shew them favour, &c. desire him to behold and look upon their affliction.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they \* should not enter into thy congregation.

*z* Or, desirable.

\* Neh. 13. 1.

*a* That is, hath got them into possession. By pleasant things are here to be understood the Ornaments of the Temple, upon which the Enemy had laid violent hands, so this phrase of spreading out the hand is taken, Isa. 25. 11. The things of the Sanctuary are always pleasant things to those that feared God. Possibly those that little valued them before, now looked upon them in their true notion. We seldom know our mercies till we come to be deprived of them. *b* He means the Ammonites, and Moabites whom the Law concerned, Deut. 23. 3. Some of whom probably assisted the Babylonians in the conquest of Judea.

11 All her people sigh, they seek bread, they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider, for I am become vile.

\* Jer. 52. 6.

*c* Or, to make the soul to come again.

*b* He speaketh probably with reference to the Siege, after which the people had scarcely any pleasant things to exchange for Bread. The whole body of the people was in a sad condition, and in a Land that ordinarily flowed with Milk and Honey they were at loss for bread to eat. *c* And gave any thing for something to satisfy their hunger. *d* The Prophet sends up a sudden ejaculation to God much like that ver. 6. The argument he useth is drawn from the misery the people were in, expressed under the notion of being become vile, that is miserable or contemptible.

12 ¶ Is it nothing to you, all he that passeth by? behold, and see, \* if there be any sorrow like to my sorrow: which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

*e* Or, it is nothing.

† Heb. pass by the way.

\* Dan. 9. 12.

*e* The Prophet speaks in the name of the Jewish Church, as a Woman in misery sitting by the way side, and calling to passengers that came by to have compassion on her, suggesting to them, that her affliction was no ordinary affliction; nor the effect of a common and ordinary providence, but the effect of the Lords fierce anger, a most severe punishment.

13 From above hath he sent fire into my bones, and it prevailed against them; he hath spread a net for my feet, he hath turned me back: he hath made me desolate, and faint all the day.

*f* By Fire he means a judgment as consuming, and as afflictive, as Fire in the Bones, which had consumed the strength of the Jews. *g* That is, God had brought them into a condition wherein they were entangled, and could not get out. The Holy man owneth God as the first cause of all the evil they suffered, and entitles God to their various kind of afflictions, both in Captivity, and during the Siege, looking beyond the Babylonians who were the proximate instrumental cause.

14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall; the LORD hath delivered me into their hands, from whom I am not able to rise up.

*h* Still the Prophet eyeth God in all, and acknowledgeth his Justice, while he calls their afflictions the yoke of their transgressions, that is, which was put upon their neck, upon the same account that yokes are put about the necks of beasts, that use to break hedges, &c. and bound to keep them fast. *i* My punishments are twined as Cords, to make them more strong; I have a complication of Judgments upon me, Sword, Famine, Pestilence, Captivity, they are not only prepared for my neck, but they are already put upon it. *k* All my valiant men the strength of my nation is broken, and I am so fallen that I am not able to rise again.

15 The LORD hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me, to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, as in a winepress.

*l* Or, the winepress of the Virgin.

*l* In the midst of me, may be interpreted either as pleonastical, or as denoting the place in which they lost their valiant men.

in the midst of the City, during the siege, not in the Field. In stead of those solemn Assemblies that were wont to be called together within *Jerusalem*, by sound of Trumpet, for the solemn Worship of God: God had called an Assembly of *Chaldeans* as Adversaries against the City, to crush the Inhabitants of it. *u* God had trodden upon the *Jews*, as Men use to stamp Grapes in a Wine-press, where they use to crush them to pieces to get out the juice, and then they throw the Husks that are good for nothing upon the Dung-hills. These are but various expressions to set out the misery which God had brought this People for their Sins into.

Jer. 13. 17.  
and 14. 17.  
chap. 2. 18.  
Heb. bring  
ack.

16 For these things I weep, \* mine eye, mine eye runneth down with water *o*, because the comforter that should † relieve my soul, is far from me *p*, my children are desolate, because the enemy prevailed *q*.

*o* For these sore afflictions, and for my Sins that have caused them, and for these impressions of Divine wrath which I discern in them; Lord! I that am thy Prophet, and we that are *Israelites*, indeed weep, and that plentifully; *p* having neither thee present with us as formerly, to be our Hope or Comfort, nor any Friend that will deal by us as Friends sometimes do by others, in swooning Fits to fetch back their Souls. *q* Either the other Cities of *Judab*, (*Jerusalem* was the Mother City,) or my People, my Inhabitants, are wasted, destroyed, and made desolate, because the Enemy hath prevailed.

Jer. 4. 31.

17 \* Zion spreadeth forth her hands *r*, and there is none to comfort her *s*; the LORD hath commanded concerning Jacob that his adversaries should be round about him: *t* Jerusalem is as a menstruous woman amongst them *u*.

*r* The same in this Verse is meant by *Zion*, *Jacob* and *Jerusalem*, unless *Zion* more specially signifieth the *Jews*, considered as a Church, because of the Temple built upon it. She spreadeth out her hands as in a posture of mourning, and bewailing her self. *s* But she had none that could afford her any Comfort. *t* God had commanded concerning the *Jews* who were descended from *Jacob*, (their Twelve Tribes from his Twelve Sons,) that their Enemies should encompass them. *u* They were become loathsome and filthy even in the Eyes of their Enemies like Women, which were separated from the Congregation during their legal uncleanness.

Dan. 9. 7.  
1 Sam. 12.  
4. 15.  
Heb. mouth.

18 ¶ The LORD is \* righteous, for I have \* rebelled against his † commandment *x*: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity *x*.

*w* The Prophet either directeth those that feared God what they should say, or expresseth what many of them did say in the name of the rest; acknowledging both the Lord's Justice, and Faithfulness, because they had been disobedient to the Commandments of God. *x* In these words the Prophet only personates a passionate Woman, begging pity of all, because her Children were taken from her.

Jer. 30. 14.

19 I called for my lovers, but they \* deceived me *y*; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls *z*.

*y* I desired help of my Allies and Confederates, who courted my Friendship and Alliance in my Prosperity, but they failed mine expectation, none of them either would, or could succour me. *z* My misery was such through the Famine, that not only my common People, but those of the best rank in the City, Magistrates and Priests fainted as they went along the Street seeking Bread to satisfy their hunger.

Isa. 16. 11.  
Jer. 48. 36.  
chap. 2. 11.  
Hos. 11. 8.  
Deut. 32. 25.  
Ezek. 7. 15.

20 Behold, O LORD *a*, for I am in distress; my \* bowels are troubled; mine heart is turned within me, for I have grievously rebelled; \* abroad the sword bereaveth, at home there is as death *b*.

*a* The Petition is of the same nature as before, a Petition for Mercy, as the product of that pity and compassion which extreme misery begets in good Souls (and is ascribed unto God, though found in him in a much more perfect degree, *Psal.* 78. 38. and 86. 15. and 111. 4.) through the Eyes affecting the Heart. *b* The Argument the Prophet useth, is drawn from the misery this People was now in, which he expresseth metaphorically, telling us their Bowels were troubled, their Heart turned, signifying the more inward disturbance of their mind, or more plainly; and that both saying generally they were in distress, and more particularly, by the great Judgments of the Sword and Famine. The Sword in the Field, the Famine in the City, unless the Sword alone be meant both without and within the Gates of the City. In all this the Church justifieth God, confessing this was but the righteous product of her Sin, by which she having formerly subjected her self to God had grievously rebelled, for as

all Men are born Subjects to God, so by their Sins they are become Rebels; so it is a great aggravation of Mens Rebellion against the Lord, when they have formerly taken an Oath of fealty to the Lord; and as *Moses* said, avouched the Lord as their God.

21 They have heard that I sigh *c*, there is none to comfort me *d*: all mine enemies have heard of my trouble, they are glad that thou hast done it *e*: thou wilt \* bring the day that thou hast called, \* and they shall be like unto me *f*.

\* Isa. 13. &c.  
Jer. 46. &c.  
Or, proclaim-  
ed.

*c* The Nations contiguous to me, *Egypt*, &c. those that before courted me, as pretended Friends, having been no strangers to my bitter afflictions, that have brought forth sighs from me. *d* But there is none of them can, or will comfort me, but give me over as in a desperate case. *e* The *Edomites*, *Obad.* 1. &c. and *Moabites*; and other heathen Nations with whom I have had Hostility, they are glad at the great misery that hath befallen me. *f* But thou hast declared thy pleasure for their destruction also, and hast by me proclaimed it, *Jer.* 49. and 50. and thou shalt in that day bring them into as sad a condition, as the Church of the *Jews* are now in. As they seldom in themselves feel those miseries, which they have felt and compassionated in others: So Men hardly escape their own share at last in those Evils which they have rejoiced to see brought upon God's People.

22 Let all their wickedness come before thee: and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint *g*.

*g* This Verse is another prophetic Curse or Imprecation, several of which we meet with in Holy Writ, *Psal.* 109. 6, 7, 8, 9. and 137. 8. *Jer.* 11. 20. and 18. 23. and in many other Texts, which would incline us to think that our Saviour's precept, *Matth.* 5. 44. to pray for those that persecute us, back'd by his own example, *Luke* 23. 34. and *Stephen's*, *Acts* 7. 60. is either to be interpreted of praying for the forgiveness of their Sins, (we ought to desire the eternal Condemnation of none,) or to be restrained to such as are our personal Enemies, not the common Enemies of the Church of God. Our Saviour's precept most certainly is not to be so interpreted: But that we may lawfully pray for such Evils to the implacable Enemies of the Church, and People of God, as may restrain and weaken their Hands, and put them out of a Capacity of waiving the Lord's Heritage; we are only obliged by it to wish well to their Souls, and to desire no Evil against them out of private revenge or malice, but only out of Love to God, and zeal for his Glory; but for their outward prosperity in their courses of enmity, we ought no more to pray, than against their eternal Salvation; for this were to beg of God to encourage his Enemies in their enmity against him. And though *Jeremiah* were a greater Prophet than any of us can pretend to be, and had revelations of particular future Contingencies which we have not; yet every one may prophesie a ruine to the Enemies of God's Church and People, and such as rejoice in their ruine. God never using a Rod against the People which he doth not at last burn; nor ever countenancing Inhumanity in any, but much less when it is rooted in a malice against himself, and his Interest in the World.

## CHAP. II.

1 HOW hath the LORD covered the daughter of Zion with a cloud in his anger *a*, and cast down from heaven to the earth the daughter of Israel *b*, and remembered not his footstool in the day of his anger *c*!

*a* It hath been formerly observed, that great States and Kingdoms are often in Scripture expressed under the notion of daughters, *Psal.* 37. 8. *Isa.* 47. 1. 5. Chap. 4. 21, 22. *Jer.* 46. 11. *Isai.* 10. 30. the meaning is, how hath God obscured all the beauty and glory of the Church and State of the *Jews*. *b* That is, thrown them down from the highest pitch of Glory and Honour, to the meanest degree of Baseness and Servitude. *c* The Earth is called the Lord's Foot-stool, *Isai.* 66. 1. *Matth.* 5. 35. *Acts* 7. 49. but here plainly the Temple is understood, called God's Foot-stool, *1 Chron.* 28. 2. and the whole Temple seems rather to be understood, than the Ark, for we read of no indignity offered to the Ark by the *Chaldeans*, more than to any other part of the Temple; God had suffered the *Chaldeans* to burn the whole Temple, and it may justly be doubted, whether those other Texts that mention a worshipping at God's Foot-stool, *Psal.* 99. 5. and 132. 7. be not to be understood of worshipping in the Temple, for it was not the privilege of all the *Jews* to come so near the Ark as to worship before that, the reason of the complaint is God's Permission of the *Chaldeans* to burn the Temple. See *Jer.* 52. 13.

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pityed *d*: he hath thrown down in his wrath the strong holds



<sup>†</sup> Heb. made to touch. of the daughter of Judah *e*: he hath <sup>†</sup> brought them down to the ground: he hath polluted the kingdom and the princes thereof *f*.

*d* As he hath had no respect to his own House, so he hath had much less respect to the common Habitations of the *Jews*. *e* Their Military Fortifications have been of no use to them, he hath made them to touch the ground, *i. e.* suffered the Enemies to batter them to the Earth. *f* That is, Either delivered them into the hands of Pagans, whom to touch, they judged a legal pollution; or else dealt with them as with a polluted thing, cast them off, or brake them in pieces. All this is made the effect of God's Wrath, and his Work: For as a Man is said to do that which he encourageth others to do, and assisteth them in doing; so God is said to have done this, because he did not only suffer the *Chaldeans* to do it, but used them as a Rod in his Hand, inclining them to do it, and assisting them in the Execution of his Wrath.

3 He hath cut off in his fierce anger all the horn of Israel *g*: he hath drawn back his right hand from before the enemy *h*, and he burned against Jacob like a flaming fire, which devoureth round about *i*.

*g* That is, the Beauty and Strength of Israel, so Horn signifieth by an usual Metaphor in Scripture, *Psal.* 75. 4. *Jer.* 48. 25, &c. the Horn being much the Beauty of the Beast, as also that Member by which the Beast puts forth its strength in assaulting its adversary. *h* Either God hath drawn back his assistance which he was wont to give the *Jews* against their Enemies. Or Israel, through God's leaving of them, hath drawn back his right Hand; but it seems rather to be understood of God's weakening the *Israelites* right hand, so as they were not able to hold them up (as before) against their Enemies. *i* God had consumed them, not in this or that part, but round about, as a fire seizing an House or heap of combustible Matter at once, on all sides.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary *k*, and slew <sup>†</sup> all that were pleasant to the eye *l*, in the tabernacle of the daughter of Zion: he poured out his fury like fire *m*.

*k* That is, God (whom by their Sins they had provoked and made their Enemy,) behaved himself as an Enemy, bending his Bow, and stretching out his right Hand, and slew their young Men, and Maidens, who were pleasant to look upon. *m* And had brought Judgments upon them like fire, which devours without any discrimination.

5 The LORD was an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation *n*.

*n* See *Ver.* 2. Several pathetic expressions signifying the same things, properly imitating the dialect of Mourners, whose passion suffers them not to speak according to Art, but frequently they say the same things over and over.

6. And he hath violently <sup>\*</sup> taken away his || tabernacle, as if it were of a garden, he hath destroyed his places of the assembly *p*: the LORD hath caused the solemn feasts, and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest *q*.

*o* The word translated Tabernacle (say some,) signifies an hedge or fence, and they would have it here so translated, and so the Phrase should denote God's withdrawing his Protection from the *Jews*, but it is no where so translated. It is another word used, *Psal.* 80. 12. and 89. 40. The most judicious Interpreters think, that the word here signifieth the Temple, and the rather because of what followeth. *p* By the places of the assembly may be understood the Synagogues. *q* By the king and the priest, are meant Persons of greatest Rank and Eminency, though it is thought here is a special reference to *Zedekiah* the King of Judah, and *Seraiah*, who was the High Priest, the former of which was miserably handled, the latter slain.

7 The LORD hath cast off his altar: he hath abhorred his sanctuary *r*: he hath <sup>†</sup> given up into the hand of the enemy the walls of her palaces *s*; <sup>\*</sup> they have made a noise in the house of the LORD, as in a day of the solemn feast *t*.

*r* By Altar, and Sanctuary, seemeth not to be meant strictly here the places or buildings so called, which are said to be the

Lord's, because he directed the making of them, and they were dedicated to his Service, and used for no other use, but the stated Worship and Communion of the Church of the *Jews*: As Altar is taken, *1 Cor.* 10. 18. God by his suffering the place to be destroyed, where alone they might Sacrifice, seemed to have abhorred his own Institutions, as it is said, *The prayers of the wicked are an abomination to the Lord.* *s* He saith the LORD also had destroyed the most stately of their Civil Edifices. *t* And the Enemies with their Triumphs and Blasphemies, had made as great noise, to the reproach and dishonour of God, as before those that sang Holy Songs, or plaid on Instruments, were wont to make in the Temple to the Honour and Glory of God.

8 The LORD hath purposed to destroy the wall of the daughter of Zion *u*; <sup>\*</sup> he hath stretched out a line *w*, he hath not withdrawn his hand from <sup>†</sup> destroying *x*: therefore he made the rampart and the wall to lament; they languished together *y*.

*u* The term Wall in this Verse, seemeth to be taken in a metaphorical sense, for the Strength and Security of the *Jews*; (the Strength and Security of a place lying much in its Walls.) *w* Artificers use with Lines not only to mark out places for building, but also for destruction, to direct them what to cut off, such a Line is here meant. *x* God had gone on in destroying them. *y* And had made their Walls and Ramparts feeble, and to shake like a Man under some languishing distemper, that had no Strength left.

9 Her gates are sunk into the ground *z*, he hath destroyed and broken her bars *a*, <sup>\*</sup> her king and her princes are among the Gentiles *b*; the law is no more *c*, her <sup>\*</sup> prophets also find no vision from the LORD *d*.

*z* That is, the Gates of Jerusalem are destroyed, and covered over with Rubbish. *a* The Bolts of the Gates are broken, *b* *Zedekiah* and the Nobles of Judah, that were not slain, were in miserable Captivity. *c* The Law was no more read and opened; nor was there any more Sacrifices offered according to the precept of it; nor any solemn Feasts kept according to the direction of it. *d* They had but very few Prophets amongst them from this time to the time of the Gospel, and very few of those at this time alive had any Revelations from God; we read only of this Prophet, *Ezekiel*, *Daniel*; and three after the Captivity, *Haggai*, *Zachariah*, and *Malachi*.

10 The elders of the daughter of Zion sit upon the ground, and keep silence *e*: they have <sup>\*</sup> cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground *e*.

*e* Sitting upon the ground, keeping silence, throwing dust on their Heads, girding themselves with Sackcloth, hanging down the Head, were all of them Postures, and Actions, and Gestures of Mourners. The meaning of this whole Verse, is, that the whole City of Jerusalem was in a very sad state and condition, and all Persons in it in a mournful Posture; not the common People only, but the gravest of their Magistracy and Ministry. Those who were wont to sit in the Chairs of Magistracy and of Teachers. Their young Women also which used to be most brisk and frolic; those whose condition was furthest off from sorrow, and who were least disposed to it, were now all of them drowned in floods of it.

11 Mine eyes do fail with tears *f*; <sup>\*</sup> my bowels are troubled *g*; my liver is poured upon the earth *h*, for the destruction of the daughter of my people *i*; because the children and the suckling || swoon in the streets of the city *k*.

*f* This whole Verse is but expressive of the Prophets great affliction for the miseries come upon the *Jews*. He wept himself almost blind. *g* His passion had disturbed his bodily humours, that his Bowels were troubled. *h* His Gall lying under his Liver upon this disturbance was vomited up; they are all no more than expressions of very great affliction and sorrow. *i* For the miseries befallen the *Jews*, he had mourned for their Sins before, and for their Plagues too which he had in prospect, *Jer.* 9. 1. he now mourns for them as being come upon them; which mourning, considered only as for their miseries, spake no more than the Prophets good nature and love to his Country: But considered as the indication of God's Wrath, and Displeasure, was also a godly sorrow. *k* The Children and Sucklings fainted and swooned, either for want of Water, or Bread, or Milk in their Mothers or Nurses Breasts during the Famine, occasioned by the long Siege of the City. This appears in the next Verse.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosom *k*.

*k* The little Children, ignorant of the Cause of the failure of their usual Food, called to their Mothers for it as formerly, being ready to faint and dye as Men mortally wounded, for want of Spirits and Blood, use to faint, and died in their Mothers Arms; for so I had rather interpret the Phrase *poured out their Souls*, than (as some,) understanding by *Souls* the desires of their Souls, for he is speaking of *Sucklings* as well as more grown Children; the Phrase is capable of both senses.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee *m*?

*m* The sum of this Verse is, That the miserable condition of the People was both *incomparable* and *incurable*. There was no People whose miserable condition was in any degree parallel to the misery of the *Jews*. It is some comfort to Persons in misery to consider, that others are, and have been, as miserable as they; but the Prophet had not this Topick, from whence to fetch an Argument of Comfort to the *Jews*, there were none to whom he could liken them, nor was there any present cure for them, their Breach was like a *Sea-breach* where the waters come in with such a torrent, that till the Tide abates there is no making any Bank or Defence against them.

*\*Jer. 2. 8. & 5. 31. & 14. 14. & 23. 16. & 27. 14. & 29. 8, 9. Ezek. 13. 2.* 14 Thy *\** prophets have seen vain and foolish things for thee *n*, and they have not discovered thine iniquity, to turn away thy captivity *o*; but have seen for thee false burdens and causes of banishment *p*.

*n* Not the Lord's Prophets in thee, but those Prophets to whom you chose rather to hearken, and whom you believed rather than me, and others sent by God to reveal his Will unto you, came and told you idle and vain Stories, that those who were carried into Captivity should after two years return, &c. *o* And by telling you such smooth and pleasant things, tickled your humours in stead of discovering your Sins, which were bringing these Judgments upon you; whereas they ought to have dealt freely and faithfully with you, and have made you sensible of your Sins, and this might have prevented your miserable Captivity. *p* But they rather spent their Breath in telling you false Stories, to encourage you in your sinful Courses, and so proved to you the Causes of your Banishment; or else they told you false Stories, which they pretended to be the Causes of the Captivity of your Brethren; in the mean time concealing the true Causes, and suffering you to run on in the same Errors till you came to be more miserable than those that went into Captivity before you.

*+Heb. pass by the way. \*Ezek. 25. 6. \*Psal. 48. 2. & 50. 2.* 15 All that *†* pass by *\** clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem *q*, saying, Is this the city that men call *\** the perfection of beauty, the joy of the whole earth *q*?

*q* This was according to God's threatnings, *1 Kings 9. 8. Jer. 18. 16. and 19. 18.* God had poured out all his Blessings upon this People, whatsoever might adorn them, or make them happy, so as all People blessed the *Jewish* Nation: But now the case was so altered, that all People scoffed at them, and hissed, and admired at the change which God had made.

*\*chap. 3. 46.* 16 *\** All thine enemies have opened their mouth against thee: they hiss, and gnash the teeth: they say, We have swallowed *ber* up: certainly this is the day that we looked for: we have found, we have seen *it r*.

*r* As Strangers that had had no Quarrels with, nor Prejudices against the *Jews*, passing by their Country, and their great City *Jerusalem*, despised and scorned it, so their Enemies with whom they had former Quarrels, and who had taken up prejudices against them, they reproached and abused them, and triumphed in their ruine, and in the success of their Arms against them, and blessed themselves as having now seen the day they had looked and wished for.

17 The LORD hath done *that* which he had devised: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries *s*.

*s* God hath not surprized us by these Providences, he gave us notice what he would do, and hath done no more than what he threatened long since, *Lev. 26. 16. Eccl. Dent. 28. 15. &c.* It is true, he hath severely punished us, so as in his dispensation there appear no prints of pity; he hath set up our Enemies, and hath made them to triumph over his People; but in all this, he hath but justified his Truth, and fulfilled his Word.

18 Their heart cried to the LORD *t*, O wall of the daughter of Zion, *\** let tears run down like a river day and night; give thy self no rest, let not the apple of thine eyes cease *u*. *\*Jer. 14. 17. chap. 1. 16.*

*t* They cried unto God seriously, though not sincerely, from their heart, though not with their whole heart; either by the Wall, or upon the Wall, or (which is judged most probable,) by occasion of the Breaches made in the Wall. Upon this he turns his discourse to the *Wall* it self, and calls to it, or to those that were upon it, or near it, incessantly to mourn. *u* In the *Heb.* it is *let not the daughter of thine eye cease*, we call it the *apple*; The Latines, the *Pupil*, or *Babe* of the Eye.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him, for the life of thy young children, that faint for hunger in the top of every street *w*.

*w* The Prophet calls upon the *Jews* not to be slothful in this their very evil day, but to rise up from their Beds, and either at the beginning of the four Watches, or at the beginning of each Watch, at all times in the night, to betake themselves to God by Prayer; and that not in a cold lazy manner, but so as to pour out their Hearts with their words, and he moveth them to it, as for their own sake, so for the sake of their young Children, who every where were starved to death.

20 ¶ Behold, O LORD, and consider to whom thou hast done this *x*: *\** Shall the women eat their fruit, and children *||* of a span long *y*? shall the priest and the prophet be slain in the sanctuary of the LORD *z*? *\*Lev. 26. 29. Deut. 28. 53. Jer. 19. 9. chap. 4. 10. Ezek. 5. 10. || Or, swaddled with their hands.*

*x* That is, not to Heathen who never owned thee, nor were called by thy Name, but to thine own People, called thy portion and thine heritage, let thy former Relation to us, and our former Acknowledgments of thee, prevail with thee. *y* Wilt thou suffer, or should such a thing be, as for Women to satisfy their hunger with the Fruit of their own Bodies, and that when they are very young. *z* And shall thy Ministers be slain, and that in thy Sanctuary? Any human Blood polluted it, shall not the Blood of those that were the Ministers of God be judged a pollution, and profanation of it?

21 The young and the old lie on the ground in the streets, my virgins and my young men are fallen by the sword: *\** thou hast slain them in the day of thine anger, thou hast killed, and not pitied *a*. *\*chap. 3. 43.*

*a* None of what Sex or Age soever are spared; though the hands of the *Chaldeans* have done this, yet they have been set on and assisted by thee, and have been but the Executioners of thy Wrath and Displeasure.

22 Thou hast called as in a solemn day, my terrors round about *b*, so that in the day of the LORD's anger none escaped, nor remained: those that I have swaddled and brought up, hath mine enemy consumed *c*.

*b* As my People were wont to be called together from all parts in a solemn day, when they were to meet at *Jerusalem* from all parts of *Judea*; so now by thy Providence my terrible Enemies, or terrible things, are by thee called together against that Holy City, whither thy People were wont to be called to thy solemn Worship. *c* Thou hast made me as a great Mother to bring up many Inhabitants that were my Children, and now the Enemy hath consumed the far greater number of them.

### CHAP. III.

1 I *Am* the man *a* that hath seen affliction by the the rod of his wrath *b*.

*a* Some understand this of the Prophet, some of the People; who were before set out under the Notion of a Woman, a Daughter, here of a Man. *b* Affliction must here be taken *Emphatically* for eminent degrees of Affliction, caused not merely from the Power and Malice of the Enemy, but from the Wrath of



of God, though brought upon them by the *Chaldeans*, who were to the two Tribes the Rod of God's Wrath, as the *Assyrians* are called with reference to the Ten Tribes, *Iſa.* 10. 5.

2 He hath led me, and brought me into darkness, but not into light c.

c *Darkness* in Scripture, (metaphorically taken,) signifies *Ignorance*, *Sin*, and *Misery*; and *Light* signifies *Knowledge*, a state of *Grace*, or a state of *Mirth* and *Jollity*; they are both here taken in the later sense, as light is taken, *Eſther* 8. 16. *Job* 18. 5. *Pſal.* 97. 11. *Micah* 7. 8. and also *Darkness* is used, 2 *Sam.* 22. 29. *Prov.* 20. 20. *Jer.* 13. 16. *Ezek.* 32. 8. *Joel* 2. 2. the sense is, God hath not brought me into a joyful and prosperous, but into a sad and calamitous Estate and Condition.

3 Surely against me is he turned, he turneth his hand against me all the day d.

d The course of God's Providence toward me is quite altered, his Hand, that is, his Power, was wont to be with me, and for me against my Enemies, is now turned against me; nor is it for a moment, or for one stroke or two, but his Hand is continually against me.

4 My flesh and my skin hath he made old, he hath broken my bones e.

e I was a *Virgin*, young and fair, but I am quite altered, and am now as an old Woman whose Flesh is decayed, and my Skin wrinkled; all my Beauty is gone, and all my Strength is gone; my bones, those in whom my Strength consisted, are slain and broken.

5 He hath builded against me f, and compassed me with gall and travel g.

f He hath not builded with me, increasing my prosperity, and protecting my Houses, but he hath builded Forts, and Batteries, and Castles, (Military Buildings,) to batter down my Walls and Houses, *Iſa.* 29. 2, 3. g Or with Poison, Venom and Misery (as some translate it,) and it seems more proper than gall and travel, which have no cognation one with another. We are not well acquainted with the ancient Dialect of other Countries, the sense is obvious, God had surrounded them with Misery and Calamities.

\* *Pſal.* 88. 5, 6. 6 \* He hath set me in dark places, as they that be dead of old h.

h The Prophet compareth their state in *Babylon* to the state of Bodies in the Graves, or in some *Charnel-house*, which are places of *Darkness*, full of rottenness and dead Mens Bones. Such was the state of the *Jews* in *Jerusalem* during the time of the siege before the City was taken, when *Jerusalem* was a most miserable place by reason of the multitudes slain by the Enemy, or by the Famine: Such was their estate in *Babylon*, where the Company of Heathens made their state, as the state of the living amongst the dead.

\* *Job* 2. 23. & 19. 8. 7 \* He hath hedged me about, that I cannot get out i: he hath made my chain heavy k.

i The use of an Hedge about an inclosed Field, is twofold: 1. To keep out other Beasts, which belong not to the Owner of the Ground; in this sense God set an Hedge sometimes about *Canaan*, *Iſa.* 5. 5. 2. To keep in those Beasts that are within, thus God had now hedged them in, into a barren place where they had no Pasture, but were continually pushed at by other Beasts with whom they were mixed, and who were stronger than they, and they could not get out. k God had dealt with them as with grievous Malefactors, who are loaded with heavy Chains. He had made their affliction heavy and insupportable.

8 Also when I cry and shout l, he shutteth out my prayer m.

l In the condition I am in, I cannot help my self, no Creatures can help me, I have no hope but in God, I take the ordinary course in that case, which is Prayer, I pray fervently and aloud, as those that are serious and importunate for what they desire, (for shouting here signifies no more than making a loud noise, not a loud noise of Joy and rejoicing, as it mostly signifies,) but he deals with me as great Persons that have no mind to listen to Suitors, and shut their Gates against them, he shutteth out my Supplications, which made their case wholly desperate and remediless.

9 He hath inclosed my wayes with hewen stones n, he hath made my pathes crooked o.

n *Wayes* in Scripture ordinarily signify Mens Courses, and methods of Counsels and Actions, if the term be taken in that sense here, it signifieth God's defeating all their methods and Counsels taken for their own Security, in the pursuit of which they met not with ordinary, but with insuperable difficulties like Walls of hewen stone. o Nay God had not only defeated

their Counsels, but had made them prove fatal and pernicious to themselves, which seemeth to be intended, by making their ways crooked, which should have led right on to the end intended.

10 \* He was unto me as a bear lying in wait, and as a lion in secret places p.

p That is, he hath taken all advantages against me to destroy me. \* *Job* 10. 16. *Iſa.* 38. 13. *Hos.* 5. 14. & 13. 7, 8.

11 He hath turned aside my ways, and pulled me in pieces, he hath made me desolate q.

q The same thing is repeated in other Phrases, which was before said, viz. That God had pleased, by his Providence, to frustrate all the designs and Counsels of the *Jews*, and miserably to destroy them, as a Lion, or a Bear (the wild Beasts mentioned before,) tear in pieces the Beasts they prey upon.

12 He hath bent his bow, and \* set me as a mark for the arrow r.

r He hath prepared himself for Acts of vindictive Justice, and he hath made me the object of it. \* *Job* 7. 20. & 16. 12.

13 He hath caused the † arrows of his quiver to † enter into my reins s.

s That is, he hath made his Judgments to pierce the most inward parts of the Nation; or he hath mortally wounded me. In the *Heb.* it is the daughters of his quiver, a way of speaking very usual in *Hebrew*, to express any thing that comes from another as the effect either of a natural or moral cause; so sparks are called the Sons of the quick coal, *Job* 5. 7. and corn the Son of the floor, &c.

14 I was \* a derision to all my people, and \* their song all the day t.

t Though some think the Prophet speaks this of himself, yet, considering he hath all along spoken in the name of the People, it is not probable; which makes a difficulty, how the People could be a derision to themselves? It seemeth therefore ill translated, and that it should have been, I was a derision to all people, leaving out my, that is, to all Foreigners, to whom the *Jews* were made a derision and as hissing, there only wants the last letter in *על*, and it is well observed by the learned Author of the *English Annotations*, that the like defect is to be found as to the same word, 2 *Sam.* 22. 43. compared with *Pſal.* 18. 43. so that † is not a Pronoun affix, (upon which suppose our Translators go,) but one of the Letters that form the plural number, the other being left out, and *על* put for *עלם*.

15 He hath filled me with † bitterness, he hath † made me drunken with wormwood u.

u That is, he hath filled me with severe and bitter dispensations; Wormwood is a bitter Herb, but it is also a wholesome Herb, and therefore some think, that the *Hebrew* word should rather be translated *Henbane*; and that it signifies some Herb whose juice is intoxicating and poisonous.

16 He hath also broken my teeth with gravel-stones, he hath † covered me with ashes v.

v These are but more metaphorical expressions, signifying the unpleasant difficult condition, into which God had brought this People. They were like Men that lived upon gritty Bread, more fit to break their Teeth than to nourish them; they were in the state of Mourners, and no ordinary Mourners, who were wont to throw Ashes on their Heads, they were all over covered with Ashes.

17 And thou hast removed my soul far off from peace x: I forgot † prosperity y.

x Peace here signifieth prosperity, rather than a freedom from war. Though during the Siege, they were far from Peace in a strict sense, yet in their Captivity they had that Peace; but both their minds were far off from Quiet, and their Persons from Prosperity, the Prophet owneth God as the cause of this. y They had in *Canaan* lived prosperously, but now they thought of it no more, nor understood what such a thing meant.

18 And I said, My strength and my hope is perished from the LORD.

19 || Remembering mine affliction and my misery, the wormwood and the gall z.

z If according to our Translation we read *Remembering*, or *while I remember*, these two Verses contain but one Sentence; in the former part the Prophet, in the name of this People, expresseth their despairing condition; in the latter he gives the reason of it, viz. the Peoples poring upon their great and heavy afflictions

|| Or, remembering.

|| Heb. good.

|| Or, rolled me in the ashes.

† Heb. bitterness.

\* *Jer.* 20. 7. \* *Job* 30. 9. *Pſal.* 69. 12. Ver. 63.

afflictions, which he compares to *Wormwood* and *gall*, two things excessively bitter, and often made use of to signify great affliction, *Psal.* 69. 21. *Jer.* 8. 14. and 9. 15. and 23. 15. *Rev.* 8. 11. But it may as well be read *imperatively*, Remember mine affliction, so the first of these two Verses expresseth the dejection of the Peoples Minds in their Captivity caused through their proneness to despair of any better condition that their angry God would bring them into. The 29th verse is a prayer directed to God, which shewed that though they were mightily perplexed, yet they were not in utter despair; and to this sense the following verses seem to incline.

† Heb. Bewed.

20 My soul hath them still in remembrance: and is † humbled within me a.

a That is, I cannot forget them, and the thoughts of them sink my spirits.

† Heb. I make to return to my heart.

21 This I † recall to my mind, therefore have I hope b.

b *This*, not what was already said, that made them despair, and their souls to bow down; but *this*, that which followeth, concerning the Nature of God, and other good Providences, I see nothing in the circumstances of my condition to comfort me, but I see something in God's Nature, and in some other dispensations of his Providence, which gives me ground to hope for better things than an utter ruine and destruction.

\* Mal. 3. 6.

22 ¶ \* It is of the LORDs mercies that we are not consumed, because his compassions fail not c.

c Mercy is nothing else but Love flowing freely from any, to persons in misery, and differs from compassion only in the freeness of the emanation. It is not because God had not power enough utterly to have consumed us, nor because we had not guilt enough to have provoked his Justice to have put an end to our lives, as well as to the lives of many thousands of our Countrymen, but it is merely from the Lords free love and pity to us in our miseries. If God had not a blessing in store for us, how is it that we are captives and not slain, as many others were during the Siege?

23 They are new every morning, great is thy faithfulness d.

d These compassions of God are renewed day by day, to declare the great faithfulness of God in fulfilling his many promises made for Mercy to his People.

\* Psal. 16. 5: &amp; 73. 26. &amp; 119. 57. Jer. 10. 16.

24 The LORD is my \* portion, faith my soul, therefore will I hope in him e.

e God is the portion of his People, and they have chosen him as their portion, he hath declared himself to them as such, and they have accepted him as such. This gives them ground both for Patience under his Providences, and also of expectation of good from him in their lowest and meanest state.

25 The LORD is good to them that wait for him, to the soul that seeketh him f.

f Good is a term of a very comprehensive notion. The nature of it lieth in a suitableness to the thing or person to whom it relateth. So it signifieth *profit* and *pleasurableness*. There is in God an essential goodness, which is his absolute perfection; but this Text speaketh of a communicative goodness, which floweth from him to his Creatures, and is seen in his satisfying their various necessities and desires with satisfactory dispensations of Providence. Though God be in one degree or other good to all, yet he is more especially good to the true worshippers of him, yet possibly not in their seasons or times when they expect, or would have God shew himself so to them, in this or that way, but always to those who wait for him, patiently enduring trials and afflictions until God please to send them deliverance.

26 It is good that a man should both hope, and quietly wait for the salvation of the LORD g.

g Good here either signifies *honestum*, what becomes Men, and is their Duty; or *utile*, what is profitable, and will turn to good account to them. *Hoping* and *Waiting* differ but as the Mother and Daughter, Hope being the Mother of Patience and Waiting; or as the Habit and Act. Hoping and Waiting being much the same, flowing from a gracious power and habit given the Soul to wait. *Quietness* is necessary to *Waiting*, for all turbulence and impatience of Spirit under sad Providences is opposed to waiting. The Salvation of the Lord refers to the outward Man, in preserving or delivering us from dangers. Or to the Soul and inward Man, in preserving us from, and delivering our Souls out of dangers they fear, or evils they are pressed with. Now for a Man in the midst of all evils to hope in God, and without turbulence or disorder

in himself, to wait for a preservation from, or a delivery out of any evils, is what becometh a Man, (a child of God especially) and will turn to a good account to them.

27 It is good for a Man that he bear the yoke in his youth h.

h Good here must be expounded in the same sense as in the foregoing verse. It is not pleasant, but it is profitable, it is honourable, what becomes us, and is our duty, quietly and patiently to bear what afflictions God will please to lay upon us, to restrain our wild and wanton spirits when they are most prone to be too brisk and lascivious. Some by *yoke* understand the Law of God, called a yoke (because indeed it is so to flesh and blood) *Matth.* 11. 29. It is not so easie to bend a neck stiffened with Age, or change an heart made hard by Custom. *Solomon* bids us to train up one in their youth in the way we would have them to walk; and whether God will tame us when young, by his Word or by his Rod, it is of advantage to a man: It is also laudable, and what becomes a man, early to bear the yoke of Gods Law, or to bear afflictive Providences, to have his heart betimes humbled to the Will and feet of God.

28 He sitteth alone and keepeth silence, because he hath born it upon him b.

b Our English Annotations supplying *That*, makes the connexion clear. It is good for a Man, that he sit alone, *Jer.* 15. 17. not doing what he doth to be seen of Men, but sitting alone, and when he is alone, suppressing the mutinies of his Spirit and keeping his Soul in subjection to God, because God hath humbled him by his Rod, humbling himself to his Will.

29 He putteth his mouth in the dust, if so be there may be hope i.

i If that may be supplied, or *when* (as *Pagnine* translateth) *ver.* 28. the connexion of these words with the former is very fair and easie, for then those words, *ver.* 27. *It is good that* must be repeated in the beginning of *ver.* 28, and 29. however, both this and the former verses let us know the duty of persons under afflictions in order to their obtaining Mercy at the hand of God, and admirably give us the Character of Persons under afflictions preparing for Mercy. *They hope and quietly wait for Gods Salvation, ver.* 26. *they bear Gods yoke, ver.* 27. because he hath laid it upon them. *They sit alone and keep silence, ver.* 28. and here they put their mouths in the dust, that is, humble themselves to the feet of God, and to the Will of God; not being too confident of deliverances in this life, but if peradventure there may be hope.

30 He giveth his cheek to him that smiteth him k: he is filled full with reproach.

k According to our Saviours Precept, *Matth.* 5. 39. he doth not take any private revenge, he is reproached and reviled, but when he is so, he *revileth not again*, *1 Per.* 2. 23. he is filled with reproach from others, but his mouth is not filled with the reproachings of others.

31 For the LORD will not cast off for ever m.

m This is that which beareth up his spirits, that though the Lord may for a time estrange himself from his people, yet he will not always forsake them.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies n.

n But though as a prudent Parent he may see reason to cause grief in, and to afflict, his own People; yet as a tender good Father, that pitieth his children in Misery, he will have compassion upon them, having not only Mercies, but a multitude or abundance of Mercies.

33 For \* he doth not afflict † willingly, nor grieve the children of men o.

o In the Hebrew it is, he doth not afflict from his heart, that is, with pleasure and delight; or (which seemeth the best sense to me) not from his own mere motion without a cause given him from the persons afflicted. Hence Judgment is called Gods *strange work*; shewing Mercy is his proper natural work, which floweth from himself without any cause in the Creature. Judgment is his *strange work* to which he never proceedeth but when provoked, and as it were forced from the Creature, whence it followeth that he cannot delight in it.

34 To crush under his feet all the prisoners of the earth p.

35 To turn away the right of a man before the face of || the most High q.

\* Ezek. 33. 11.

† Heb. from his heart.

|| Or, a superior

36 To



36 To subvert a man in his cause, the LORD approveth not *r*.

Or, *seeth not*.

*p* Here are three things mentioned, of all which it is said, that God approveth them not, neither all, nor any of them. The first is to *crush the prisoners of the earth*, he hath power to crush all men in the world, they are his prisoners, and cannot fly from him, but he delighteth not in it, *same* think it spoken with special reference to the *Jews*, who now were all Captives. *g* A second thing which it is said God approveth not, is *turning away the right of a man before the face of the most high*. Some by the most high understand God, and make the sense to be in the sight of God. Others think that a Superior Magistrate is understood, who *Eccles. 5.8.* is called the *Highest*; and that seemeth the most probable sense. The turning away the right of a man before them, signifieth the use of any arts to deprive them of their just right by misrepresenting their cause, aspersing their Persons, &c. *r* The third thing mentioned is the *subverting a man in his cause*, either by Art, and Rhetorick, making it to appear bad when it is not so, or by mere Will and Power overruling it contrary to right and justice.

Psal. 33. 9.

37 ¶ Who is he \* *that* faith, and it cometh to pass, when the LORD commandeth it not *s*.

*s* The sense of these words is doubted by none. That nothing cometh to pass in the World, but by the disposal of Divine Providence either effecting it by an immediate influence, but to what end these words are brought in this place, is not so generally agreed. Some think, they are brought in to check the Blasphemy of some that spake of what had befallen the *Jews* as a thing which God had no hand in. Others think, they are brought in as expounding that term that went before, *The Lord seeth not*. Though God doth not approve of sinful actions, nor incline any mans Heart or Will to them, yet God hath an hand in the permission of the most cruel and unjust actions, which he could easily hinder. I should rather incline to interpret them as an argument brought by the Prophet in the name of the People of God, arguing themselves into a quiet submission to the afflictive Providences, under which they laboured from the consideration of the Superior hand of God in them, as Christ told *Pilate*, Thou couldst not have had any power against me, if it had not been given thee from above: *Shall there be evil in a City, and the Lord hath not done it? Amos 3. 6.*

\* Isa. 45. 7.

38 Out of the mouth of the most High proceedeth not \* evil and good *t*?

*t* In the *Heb.* the form of these words is interrogatory, as much as if he should say, doth not evil come out of Gods mouth, from his direction and command, and from his Providence, as well as good? He speaks of evils of punishment, judicial afflictive dispensations; so it agreeth with *Job 2. 10.* *Amos 3. 6.* It is no reproach unto God to make him the Author of his own punishments, though we call them evil.

\* Prov. 19. 3.

39 \* Wherefore doth a living man || complain *u*? a man for the punishment of his sins *w*?

*u* This verse admits of various senses, caused from the various interpretation of the *Hebren* word which we translate *complain*, which also signifies to mourn or grieve, so some render it; why doth a living man grieve or vex himself? but the word is noted most generally to signify *complaining* or *murmuring*. *w* The word also which we translate *Sin*, sometimes signifieth that oblique act which we call sin; and those who interpret the former word *grieve* or *vex*, thus understand the word translated *sin*, supplying some such words as these, *Let him mourn for his sin*? Why doth he mourn for his afflictions and plagues, let him rather spend his Tears upon his sins. But the word also signifies the *guilt of sin*, or obligation to death, which it layeth men under, *sin lieth at the door*, *Gen. 4. 7.* so also *Gen. 20. 9.* and also any punishment brought upon men for sin, *Gen. 4. 13.* where we translate it, punishment. This sense our translators follow. The Prophet then in the person of the *Jews*, checks himself in his complaints for their punishments from the consideration, that nothing had befallen them, but what was the just reward of their sins.

40 Let us search and try our ways, and turn again to the Lord *x*.

*x* Seeing God doth not grieve us willingly, nor delight to crush us though we be his Prisoners, and seeing the hand of God is in these things upon us, and that justly to recompense our iniquities into our bosoms, instead of murmuring and fretting against God, which is not reasonable, nor will be of any profit to us, let us examine our thoughts, words and actions, and consider what they have been, and reform, and turn again to the Lord, by apostatizing from whom we have brought these evils upon us.

41 Let us lift up our heart with our hands unto God in the heavens *y*.

*y* Let us apply ourselves unto God by Prayer, often expressed under this notion in Scripture from that gesture ordinarily used in Prayer: and let us not do it in hypocrisy, but joining our hearts with our hands, praying seriously and fervently.

42 We have transgressed and have rebelled, thou hast not pardoned *z*.

*z* The Prophet doth not dictate words, but sense to them; teaching them the matter of their Prayer, First by way of *confession*. Sin is called a transgression, because it is going aside from the way of Gods precepts, it is called *Rebellion*, because it is an act contrary to that allegiance and duty, which we owe unto God, and the Covenant we have made with him. By pardoning here is meant, the discharge of the guilty persons from the temporal punishment due for sin, (as it is often taken in Scripture) so it signifies, thou hast plagued us according to the just desert of our sins.

43 Thou hast covered with anger *a*, and persecuted us; \* thou hast slain, thou hast not pitied *b*. \* chap. 2. 21.

*a* Either thou hast covered thy self with anger, or covered thy own face with anger so as not to look upon us to move thy pity, or (which is more probably the sense) thou hast covered, that is, *overwhelmed us* with thy wrath. *b* Thou hast persecuted us to a fatal ruin without shewing us any pity.

44 Thou hast covered thy self with a cloud, that our prayer should not pass through *c*.

*c* God had covered them with wrath, overwhelming them with afflictions so as they had no way to escape; and whereas in this distress they had nothing else to do, but only to apply themselves to God, he had hid his face from them, so as they could get no comfortable sight of him, he was as one covered with a Cloud that could not be discerned through that opacous body. What is meant by this cloud, whether, his fixed resolution to punish them, or his fresh remembrance of their sins, or his just Will to be revenged on them, seems too curiously inquired. The phrase is a Metaphor, and signifies no more than that God would not hear their prayers in their distress.

45 Thou hast made us as the \* off-scouring and \* refuse in the midst of the people *d*. \* 1 Cor. 4. 13.

*d* That is, thou hast made us to all Nations extremely contemptible, so as they value us no more than the sweepings of their Houses, or the most vile, refuse, and contemptible things imaginable.

46 \* All our enemies have opened their mouths \* against us *e*. \* chap. 2. 16.

*e* That is, to mock, scoff, and reproach us.

47 \* Fear and a snare is come upon us, desolation and destruction *f*. \* Isa. 24. 17. Jer. 48. 43.

*f* All manner of misery was come upon them. They were seized first with fears and terrors, going to escape these they fell into a snare, or (as it is in the *Heb.*) into a *pit*, out of which they could not get, they were wasted, made desolate and destroyed.

48 \* Mine eye runneth down with rivers of water, for the destruction of the daughter of my people. \* Jer. 4. 19. & 14. 17.

49 Mine eye trickleth down, and ceaseth not, without any intermission.

*g* The Prophet was deeply affected upon the prospect of this evil before it came, *Jer. 9. 1.* and was now much more affected when he saw the judgment was come; he wept plentifully and constantly, as for their sins which had brought these judgments upon them, so for the judgments themselves as indications of Gods displeasure and wrath against them for their transgressions.

50 Till the LORD look down, and behold from heaven *h*.

*h* That is, until the Lord sheweth me some favour. See the Notes on chap. 1. ver. 9.

51 Mine eye affecteth + mine heart, || because of all the daughters of my city *k*. + Heb. my soul. || Or, more than all.

*k* The eye and the ear are those organs of the body, by which the Soul exerciseth its senses to bring in all objects, whether pleasant or sad, to the understanding to judge of them, according to the judgment of which upon them it is affected with joy or sorrow, desire or aversion, &c. and the eye is the chiefest of these, because its evidence is more certain, and less

less subject to deceit. The Prophet, and most of the *Jews* were eye-witnesses to the Evils which had befallen the *Jews*, and which at present were upon them. So as their hearts were the more affected. The word translated *afflict*, is by some noted to signify to *waste* and *consume*, which are the effects of a deep affecting the heart with sad and miserable objects. *k* Our Margent tells us, that it may be also read *more than all the daughters of my City*; according to which the sense is, that he was more affected with the state of *Jerusalem*, than the tenderest woman that had lived in it; but it is as well, if not better in this place rendered causally; shewing the reason of his deep affliction, viz. all those miseries he had seen fall upon all the Jewish Nation, or upon all the inhabitants of *Jerusalem*.

\* *Psal.* 35. 7. 19. & 69. 4. & 109. 3. & 119. 1.

52 Mine enemies chased me sore like a bird \* without cause *l*.

*l* As Boys beat a Bird from bush to bush, suffering it to rest no where, so mine Enemies to whom I gave no cause, pursued me.

53 They have cut off my life in the dungeon, and cast a stone upon me *m*.

*m* Dungeon seemeth not to be taken here literally for the lowest and nastiest place in prisons, which probably was the portion but of a few of the *Jews*; but metaphorically for the lowest and saddest condition of misery. Their Enemies had brought them into the deepest miseries to the cutting off of their lives, and as Men use to roll great stones upon the mouths of Dens and Pits, where they have shut up Persons to make them sure from escaping out, so their Enemies had dealt with them, doing what lay in them to make their condition remediless and desperate.

\* *Psal.* 69. 2. & 124. 4. 5. \* *Psal.* 31. 22. *Isa.* 38. 10. 11.

54 \* Waters flowed over mine head *n*, then \* I said, I am cut off *o*.

*n* Afflictions often in Scriptures are called waters, *Isa.* 28. 17. 18. and 59. 19. *o*. That is, I am utterly undone; there is no hope for me.

\* *Psal.* 130. 1.

55 ¶ \* I called upon thy name, O LORD, out of the low dungeon *p*:

*p* That is, out of my deepest affliction, as *Jonah* out of the belly of *Hell*, *Jonah* 2. 2. I cried unto God, and called upon him for mercy.

56 Thou hast heard my voice *q*, hide not thine ear at my breathing, at my cry *r*.

*q* I in former great afflictions applied my self unto thee, and thou didst hear me. *r* Shew me now the same favour. Our former experiences of Gods goodness to us in hearing our Prayers, ought to hold up our hands in Prayer, and beget a confidence in us, that we, persisting in our duty, shall find God the same God, yesterday, this day, and for ever.

57 Thou drewest near in the day that I called upon thee *s*: thou saidst, Fear not *t*.

*s* There was a time when I was in distress, and called upon thee, and thou didst draw near unto me. God is never far off from any of us, as to his Essential Presence; nor is it possible that he should, for he filleth all places. But he is said to be near us, or far off from us, as he manifests, or doth not manifest his goodness to us by acts of gracious Providence; of that drawing near, the Text speaketh. God being infinite in Goodness and Mercy, is spoken of as absent from those persons, and places, where he is not shewing Mercy, and present only there, where he sheweth forth his Goodness, and to be drawing nigh to them to whom he beginneth to shew Mercy. *t* Thou didst encourage me formerly upon my Prayer.

58 O LORD, thou hast pleaded the causes of my soul *u*, thou hast redeemed my life *w*.

*u* Thou hast been wont to take my part against my Enemies, not like a Lawyer by word of mouth, but actually and really pleading my cause. *w* Thou hast saved me from many a danger which looked fatally upon me.

59 O LORD, thou hast seen my wrong *x*, judge thou my cause *y*.

*x* Thou hast a perfect knowledge of Mens perverse and unrighteous dealings with me at this time. *y* Do thou judge betwixt me and mine Enemies, and deal with them according to what shall appear just to thee.

60 Thou hast seen all their vengeance *z*, and all their imaginations against me *a*.

*z* Thou hast been a witness to all their fury and rage. *a* And all their malicious and bloody contrivances against me.

61 Thou hast heard their reproach O LORD! and all their imaginations against me *b*.

*b* Whatever knowledge Men get of things done from their Eye or Ear, thou hast from thy omniscience, thou knowest not only their malicious Actions, but Words and Thoughts.

62 The lips of those that rose up against me, and their device against me all the day *c*.

*c* That is, thou hast observed and noted the motions, or products of my Enemies lips, and their secret devices, before they came out of their Lips.

63 Behold their sitting down, and rising up, \* \* Ver. 14] I am their musick *d*.

*d* That is, at all times when they sit down, and rise up, I am their song. Though probably the words have a special reference to their sitting down at Feasts, and at their merry meetings, I am all the subject of their discourse, they spend their time in mocking and scoffing at us, and at *Jerusalem*, we are they that make them sport.

64 ¶ \* Render unto them a recompense, O \* *Psal.* 18. 4] LORD, according to the work of their hands *e*.

*e* These three last verses are all but the same general petition, though expressed in various phrases; the Prophet had prayed verse 59 that God would judge his peoples cause, here he prayeth that he would also judge his Enemies, he only desireth justice against them, a recompense of the works of their hands.

65 Give them || sorrow of heart *f*, thy curse || Or, obstinacy of heart.

*f* The word translated sorrow of heart is found no where else in Holy Writ, which makes a certain particular explication of it to be difficult, and hath given Interpreters a strange liberty in translating it *shield sorrow, and grief, obstinacy, or hardness of heart, perplexity, abjection, or breaking of heart*; the best guides we have to direct us in the sense of it are. 1. The other things joyned with it, *persecution, destruction*, a recompense according to their works, so that some afflictive evil of an heavy nature is certainly signified by it. 2. The *Analogy of Faith* which restraineth us from wishing or praying for Spiritual or Eternal evils against our worst enemies, it therefore probably signifies such perplexity of Mind, and breakings of Mind, as commonly attend a state of great affliction.

66 Persecute them and destroy them in anger from under \* the heavens of the LORD *g*.

\* *Psal.* 8. 3.

*g* Bring them to a temporal ruine and destruction. How far such petitions are lawful we have before shewed, in our Notes on *Psal.* 69. 22, 23, 24. *Ec.* and 109. 6, 7, 8, 9, 10. *Ge. Fer.* 11. 20. & 15. 15. See also chap. 1. 22. It is hard to interpret all passages of this nature which we meet with as Prophecies, though some of them are so, and others may be both Prophecies and Prayers.

## C H A P. IV.

1 **H**ow is the gold become dim! how is the most fine gold changed *a*! the stones of the sanctuary are poured out in the top of every street *b*.

*a* Though some take Gold here metaphorically, as signifying the most precious things, yet the most and best Interpreters take it in its native sense, for the Gold which adorned the Temple either in its Cieling, or in its Vessels, the house of the Lord being burnt by *Nebuzaradan*, *Fer.* 52. 13. the Gold in and about the Temple must needs be discoloured, *How!* is here a note of admiration. *b* That is, are tumbled down and scattered in the head of every Street about the City.

2 The precious sons of Zion *c*, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter *d*?

*c* Either the Nobles and Great Men, or the Priests, or the good Men amongst the *Jews* *d*, that for their intrinsic worth and value may be compared to Gold, are lookt upon no better than earthen vessels, the workmanship of an ordinary Potter. God carrying *Jeremiah* down to the Potters House, *Fer.* 18. 2. and 19. 1. had taught them, that in his hand they were no more, he now proveth it by his providence, they were indeed made so, and as miserably and irreparably broken in pieces.

3 Even the sea || monsters draw out the breast *e*, they give suck to their young ones: the daughter || Or, sea of my people is become cruel *f*, like the Ostriches || Or, sea calves, in the wilderness *g*.



<sup>e</sup> The learned Author of our English Annotations well observe, that whatever creature is here intended by the word translated *Sea monsters*, yet our Translation is not proper, the Text speaking of Creatures of Gods making, Monsters properly signifying such as have something beyond their natural bulk and proportion. What Creatures are signified by the Hebrew term, whether *Sea Calves*, or *Dragons*, or *Serpents*, or *Whales* is very hard to say, the Hebrew word signifying some Creatures occurring so rarely, as it is not easie to determine the Species, from the word used to express it. He certainly speaks of some brute beasts, and those that are most savage, he saith there are none such, but by a natural instinct feed and nourish their young ones. <sup>f</sup> But the Jewish Women were become cruel to their Children, either forced to appear so, having through the Famine no Milk to give them, nor any thing to relieve them, or were indeed so, killing them to make food for themselves as chap. 2. 10. <sup>g</sup> Like *Ostriches*, Job 39. 14, 15, 17. that lay their Eggs, and leave them in the sand, and are *hardened against their young ones*, (as Job speaks) some think a kind of *Owls* are intended, which for want of meat eat up their young ones as the Jewish Women now did, See ver. 10.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them *b*.

<sup>b</sup> As the fatness of the Mothers Milk makes it instead of Bread and Flesh to the sucking Child, so the moisture of it makes it to be as drink to allay its heat, the Children wanting this moisture, their Mouths were hot and dry; it was a time of Famine, the little children, not understanding the case of the City, were importunate for something to eat, but none had enough for himself, much less for others; See chap. 2. 12, 13.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet, embrace the dunghills *i*.

<sup>i</sup> This judgment reached not only to the common people, but to persons of the highest rank and order, whose military was now so much the greater, because so contrary to their former splendid state and way of living. They were wont to fare deliciously, now they wanted bread to eat, and were desolate in the Streets. They were wont to eat upon Scarlet Carpets, or to lodge upon Scarlet Beds, and Couches, now they feared, for their meat upon, or were glad to lie upon, dunghills.

¶ *Or iniquity.*

\* Gen. 19. 25.

6 For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, that was \* overthrown as in a moment, and no hands stayed on her *k*.

<sup>k</sup> The word translated *punishment* signifies also *iniquity*, (as was said in the notes on ver. 39.) the sins of the Jews are compared to the sins of Sodom, Isa. 3. 9. Ezek. 16. 46, 48, 49. hence their Rulers are called *Rulers of Sodom*, Isa. 1. 10. either their sins were specifically the same (as they were) as to many sins, Ezek. 16. 49. or they were of an equal magnitude, and provocative nature. The Prophet here complains that they were punished like Sodom, Amos 4. 11. yea, and their punishment was greater, because more lingering and gradual, whereas Sodom was overthrown in a moment, and that by no human hands that abode upon her, causing her a continued torment, as there did upon the Jews. David said, it is better to fall into the immediate hand of God, than into the hands of men.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire *m*.

<sup>l</sup> By *Nazarites* in this place the most and best interpreters do not understand persons, who were of the Religious Order of *Nazarites*, the Laws of which Order are to be read, Num. 6. 2. and of whom we read Amos 2. 11, 12. for here is a beauty described (under several metaphors) which could never agree to them: but persons that were nobly and ingeniously bred. The word *Nazer* signifying a Crown, or Ensign of Honour, 2 Sam. 1. 10. 2 Kings 11. 12. The name *Nazarite* was given to persons splendid for their Breeding, and Education, or Honour and Dignity, it is given to Joseph, Gen. 49. 26. we translate it *separate from his Brethren*, Deut. 33. 16. so Nabum. 3. 17. Her *Nazarites* in this place signifieth her *separated ones*, who either in respect of Birth, Education, Estate, places of Magistracy, or the like, were distinguished from the rest of the people. <sup>m</sup> He expresseth their former splendid Estate: by the metaphors of *snow*, *milk*, *rubies*, and *sapphires*.

† Heb. darker than blackness.

8 Their visage is † blacker than a coal *n*: they are not known in the streets *o*: their skin cleaveth to their bones: it is withered, it is become like a sick *p*.

<sup>n</sup> They, that in the prosperity of the City were fair, plump, and ruddy, look now black for want of fit nourishment, and through sorrow and grief. <sup>o</sup> Inasmuch, that those who before knew them by their countenances, garbs, and habits, did not now know them. <sup>p</sup> And by reason of the famine (for he speaketh with relation to the Famine during the Siege,) they are almost starved, their skin is withered, and hard, and even sticketh to their bones.

9 They that be slain with the sword are better than they that are slain with hunger *q*: for these † pine † Heb. flow away, stricken through for want of the fruits of the out-field *r*.

<sup>q</sup> During the Siege, many were killed by the Enemies sword: many more perished by Famine, the Prophet saith, the condition of those who perished by the Sword, was much better than the condition of those who perished by Famine, because they had a quicker death, and were sooner dispatched and put out of their pain, whereas <sup>r</sup> they who perished by hunger, dyed a miserable lingering death, gradually pining away, because they wanted Corn and Herbs, the Fruits of the Field, to uphold their souls in Life.

10 \* The hands of the pitiful Women have \* chap. 2. 20. fadden their own children, they were their meat in the destruction of the daughter of my people *s*.

<sup>s</sup> This was according to what God had threatened in case of disobedience. Deut. 28. 57. and a thing which hath often happened in sieges, 2 Kings 6. 29. such things did happen in the last destruction of Jerusalem, as we read in Josephus, and though we read of no such thing happening in the siege of it by Nebuchadnezzar, yet that there were some such sad instances, appears from this Text.

11 The LORD hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof *t*.

<sup>t</sup> An unusual fire, which burns up not only the roof, and superstructure, but the foundations, leaving no bottom for hopes of being restored, see Deut. 32. 22.

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entered into the gates of Jerusalem *u*.

<sup>u</sup> Jerusalem was so naturally and artificially fortified, and so favoured by God; and taken notice of as a place which the Lord cared for, and watched over, that it could not have entered into the thoughts of any of those that were Enemies to it, that they should ever have been able to make themselves masters of it.

13 ¶ For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her *w*.

<sup>w</sup> Not for their sins alone who were the false Prophets and Baal Priests, but for their sins in an eminent degree, they were the Ringleaders, either encouraging the people to the wickednesses they committed, or not restraining them, and denouncing the wrath of God against them. So, though they were the corrupt Magistrates that had shed the innocent blood, yet the Priests and Prophets became guilty of it, either encouraging the Magistrates to it, or soothing them up in their bloody courses, or by burning the Children that were burnt in the Valley of Hinnom. The Ecclesiastical men were a great cause of the first and last destruction of Jerusalem, and so they are of most other places that come to ruine through their neglect of their duty, or encouraging others in their wicked courses, which both sheweth us, how great a blessing to a people a godly, conscientious Ministry is: and how great a plague and curse a Ministry is which is otherwise, see Jer. 5. 31. and 23. 21.

14 They have wandered as blind men in the streets, they have polluted themselves with blood, ¶ so that men could not touch their garments *x*.

<sup>x</sup> A variety of Interpreters hath made this Text much more difficult than it is. Certainly nothing can appear more reasonable than to interpret the pronoun in the front of the verse relatively, and to fetch the antecedent from the former verse. They, that is, the Prophets and the Priests wandered up and down the streets like blind men being spiritually blind, polluting themselves with blood, either the blood of the Children which they slew, or the just men mentioned ver. 13. the slaughter of whom they either encouraged, or at least did not discourage; so as one could not touch a Prophet or a Priest, but he must be legally polluted, and there were so many of them, that men could not walk

¶ *Or, in that they could not but touch.*

walk in the streets, but he must touch some of them. Some thinking the discourse of the Priests done with, interpret *They* of the blind Men in the City, who could not walk up and down the streets without touching the Bodies of some that were blind. Others interpret the words of the common People, who, during the siege, could no more avoid touching Bodies slain, and so polluting themselves with Blood, than blind men could, so as they abhorred to touch their own garments. The first sense to me seemeth most natural and easie.

15 They cried unto them, Depart ye || it is unclean, depart, depart, touch not, when they fled away and wandred y: they said amongst the heathen, They shall no more sojourn there z.

y The various application of the pronoun *They* by Interpreters, makes them as much divided in the sense of this as of the former verse. Either the Jews that made conscience of keeping to the Law against touching dead Bodies, cried to the other Jews to leave the City as themselves did, the City being now so full of bodies, that they could not stay in it without polluting themselves. Or the Priests called to them to that purpose. Or their Enemies spake in that Language to them. z For their Enemies had resolved they should not stay in Jerusalem.

16 The || anger of the LORD hath divided them, he will no more regard them a: they respected not the persons of the priests, they favoured not the elders b.

a These words seem to be the language of their Enemies triumphing over them, as discerning that their God was provoked against them, and would have no more regard or respect unto them; and that b they had misused the Prophets which agreeth with 2 Chron. 36. 16. But others rather think these later words (if not the former also) are the Prophets words expressive of the cause of their miseries, viz. The Lords anger who had divided them, &c. and the effect of it. Their enemies having no regard to the most grave and venerable persons amongst them.

17 As for us, \* our eyes as yet failed for our vain help: in our watching, we have watched for a nation that could not save us c.

c That is, in expectation of the Egyptians, whom they waited for to raise the siege, it was a long time before they came, and when they did come they could do them no service at all, Jer. 37. 5, 7, 8.

18 \* They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come d.

d The Chaldeans employed in the siege are so close upon us, that we cannot stir afoot about our businesses, nor look out at our doors, nor walk in safety in the streets, we are ruined, there is an end of our Civil state. Our period is come, and the time of our prosperity is elapsed.

19 Our persecutors are \* swifter than the eagles of the heaven, they pursued us upon the mountains, they laid wait for us in the wilderness e.

e Our Enemies who pursued us to destroy us were very swift in their pursuit of us, (as swift as an Eagle, was a proverbial expression) we could no where be safe, if we sought refuge in the mountains, they followed us thither, if we fled from them into the Wilderness, they laid wait for us there.

20 The breath of our nostrils, the anointed of the LORD \* was taken in their pits f, of whom we said, Under his shadow we shall live amongst the heathen g.

f That he calls some Prince here the breath of their nostrils, that is, their Life, Gen. 2. 7. is out of doubt, and though some of the Jews would have it understood of Jeshab, yet who so considereth that he was not taken but slain, and that not by the Chaldeans, but by the Egyptians 23 years before the City was taken, will see reason to conclude, that he meaneth Zedekiah, who though a bad man yet was a King, and of David's line, and afforded some protection to the Jews. g We promised our selves that though the Land of Judah was encompassed with Pagan Nations, yet through Zedekiah's valour and good conduct in Government we should live comfortably, he being a covering and refreshing to us, but, with the Prophet, he also is fallen into the Enemies hands.

21 Rejoyce and be glad, O daughter of Edom, that dwellest in the land of Utz b, \* the cup also shall pass through unto thee i: thou shalt be drunken and shalt make thy self naked k.

b The Edomites were descended from Esau the elder Brother of Jacob, and dwelled in a part of Arabia that obtained the name of Utz, probably from Uz the son of Dishan who descended from Seir. Gen. 36. 20, 28. they, out of their old hatred toward the Jews, rejoyced at their ruine, as we learn from the Prophecy of Obadiab, who upon this account was sent to prophesie against them, the Prophet here ironically saith Rejoyce in the same sense as Eccles. 11. 9. Solomon bids the young man rejoyce, but their joy should be but for a little time. i For God was dealing out the cup of his fury to more than the Jewish Nation, and amongst others to the Edomites. k And they should be niled, and intoxicated with it, and make themselves naked as drunken Men sometimes do in their debauches.

22 ¶ \* The punishment of thine iniquity is accomplished, O daughter of Zion k, he will no more || carry thee into captivity l: he will visit thine iniquity, O daughter of Edom, he will discover thy sins g.

k O Judea, thy punishment is past, but the punishment of Edom is yet to come. The Jews were to abide many years in captivity, but they were now suffering their last punishment from the Chaldeans, they were only for some years to continue in that state of Captives. l After thy term of Captivity shall be expired, thou shalt not for thy old sins suffer any more punishment, not that their present Captivity should be all their punishment, in case they went on in sinful courses, (as they did in rejecting Christ, and causing him to be crucified) for, for those new wickednesses after many years they were destroyed by the Romans. But the Prophet hints, that there should at present, or for their past sins no more wrath be poured out upon them, nor would God ever detain them in this Captivity. g But for the Edomites their punishment was yet wholly to come, God was yet beginning to punish them, and would do it, discovering their sins. As the pardon of sin is in Scripture set out under the notion of covering it, Psal. 32. 1. so the punishment of sin may be expressed by discovering it, Job 20. 27. but the learned Author of the English Annotations conceiveth the Hebrew may be better read, He will discover thee for thy sins, because of the particle y set before thy sins (though our Translation taketh no notice of it.) He will discover upon thy sins, and so it answereth, Jer. 49. 10. (as he conceiveth) I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself.

CHAP. V.

1 Remember, O LORD, what is come upon us: consider and behold our reproach a.

a It hath been before observed, that it is very frequent in Scripture to express those acts which are reasonably consequent to the exercise of our exterior or interior Senses, by terms which signify the exercise of those senses. That which the Prophet here prayeth for is Gods freeing the Jews from those calamities which oppressed them, this he prayeth for under the notion of Gods remembering them, and beholding their reproach.

2 Our inheritance is turned to strangers, our houses to aliens b.

b What our Fathers inherited as given them by thee, and we as left to us by them, is come into the hands of the Chaldeans.

3 We are orphans and fatherless, c our mothers are as widows d.

c We are all of us without a King, (who is the common Father of the Country) we are deprived of thy fatherly care and protection, many young Children amongst us are left without an earthly Parent. d Either our great Cities are like Widows, wanting Magistrates. Or our Women that were Married are left Widows.

4 We have drunken our water for money; our wood † is sold to us e.

e This seemeth to refer to the state of the Jews in Babylon, where it is probable their adversaries made them buy both Water and Wood, which in the Land of Canaan they had plentifully, and without any further charge to them, than fetching the one, and cutting down, and bringing home the other.

5 † Our necks are under persecution, we labour and have no rest f.

f As the generality of Prisoners of War are made slaves and put to hard and incessant labour, so in probability the most of the Jews were, at first at least.

6 We have given the hand to the Egyptians, and to the Assyrians, to be satiated with bread g.



*g* The ten Tribes were all carried Captives into *Affria*, many of the Kingdom of *Judah*, as we have heard, fled into *Egypt* after the taking of *Jerusalem*. *Giving the hand* may either signifie working with their hands, and labouring for them. Or yielding up themselves to their power, or lifting up the hands as supplicants to them, or striking hands, and making Covenants with them, or lending them their hands to help them, and all to get any thing to live upon.

\* Jer. 31. 29.

7 \* Our fathers have sinned and are not, and we have born their iniquities *b*.

*b* We must not understand this in the same sense as *Ezek.* 18. 2. where God reflecteth upon them for using a Proverb to this sense. It is the Prophet who here speaketh, and in the name of the Godly *Jews* who would not excuse themselves, as if they suffered merely for their forefathers sins. But the Prophet confesseth, and bewaileth, that God had punished their iniquities, and the iniquities of their forefathers together, and it was better with their forefathers who had sinned, and were dead and gone, than with them upon whom the punishment of their iniquity did abide, and was like so to do a long time.

8 Servants have ruled over us *i*: there is none that doth deliver us out of their hands *k*.

*i* Either those who sometimes were our servants, tributary to us, or the posterity of *Cham*, condemned of old to be Servants to our forefather *Sem*, *Gen.* 9. 26. Or the servants of those masters whom we serve in *Babylon*. *k* And none will help us and give us more liberty.

9 We gat our bread with the peril of our lives, because of the sword of the wilderness *l*.

*l* The Enemies lay encamped in all the plains, so as they could stir out no way but the sword of the *Chaldeans* was upon them, and what Victuals they gat they adventured their lives for, during the time of the siege.

\* Job 30. 30.  
Psal. 119. 83.  
Or, Terrors,  
or Storms.

10 Our \* skin was black like an oven, because of the || terrible famine *m*.

*m* The want of bread caused leanness, and paleness, and ill colours in their faces.

11 They ravished the women in Zion, and the maids in the cities of Judah *n*.

*n* Usual outrages of barbarous Soldiers. The *Heb.* is, They humbled, a modest term to express those actions by.

\* Isa. 47. 66

12 Princes are hanged up by their hand *w*: \* the faces of elders were not honoured,

*w* Most probably by the Enemies hands, though some would have it by their hands, intimating a more sharp and lingering death. Hanging was an ancient way in the Eastern Countries of putting malefactors to death, *Gen.* 40. 19.

13 They took the young men to grind, and the children fell under the wood *x*.

*x* Their base servile condition is expressed by the labour they were put to, which was either grinding in the Mill, (an ordinary employment of Slaves in those Countries) or carrying Mill-stones, and the younger Children, in carrying great burdens of wood under which they fell, as being not able to stand under the burdens laid upon them.

14 The elders have ceased from the gate, the young men from their musick *y*.

*y* Our grave Men were wont to sit and execute judgment in the gates, but now there is no such thing. Our young Men were wont to play on Musick, and to have their merry meetings, but they are also ceased.

15 The joy of our heart is ceased, our dance is turned into mourning *z*.

*z* Either our rejoycing at our solemn Festivals, and Dancings there, which were usual, as appeareth from many Scriptures. Or all our Joy and Dancings, as well at other times, as in our solemn Festivals.

16 † The crown is fallen from our head *a*: wo † *Heb. the crown of our head is fallen.* unto us that we have sinned *b*.

*a* Or, *the crown of our head is fallen*, by which is not only to be understood the cessation of their Kingdom, but all their Honor, Splendor and Dignity. (*Crown* being taken in a metaphorical Notion.) *b* We must thank our selves for all this, this wo is come upon us because of our sins.

17 For this our heart is faint; for \* these things \* *Psa. 6. 7.* our eyes are dim *c*.

*c* Either for our sins these miseries are befallen us: or for these miseries our Spirits fail us, and we are almost blinded with weeping.

18 Because of the mountain of Zion which is desolate, the foxes walk upon it *d*.

*d* Foxes and other wild beasts, which fly from places inhabited for fear of Men inhabiting, and are much in desolate places. The mountain of Zion, where the Temple once stood, and people met to worship God, was now a desolate unfrequented place, so as wild beasts ran up and down there.

19 Thou, O LORD, \* remainest for ever: thy \* *Psal. 9. 7. 10. 16. & 29.* throne from generation to generation *e*.

*e* That is, Lord, though for our sins thou sufferest these things to be done unto us, and our throne be through thy righteous Providence thrown down, and thy throne in thy Sanctuary amongst us be thrown down; yet thou art still the same God, thy Power is not diminished, nor thy goodness abated. Thou rulest the world, and shalt rule it for ever and for ever.

20 Wherefore dost thou forget us for ever, and forsake us † so long time *f*?

*f* Wherefore dost thou, in the dispensations of thy Providence, carry thy self as if thou hadst forgotten us, and forsaken us, and that for a long time.

21 \* Turn thou us unto thee, O LORD, and we \* *Psal. 80. 3.* shall be turned *g*: renew our days as of old *h*. 7, 19.

*g* See the like expression *Jer.* 31. 18. Turn thou us unto thee by giving us Repentance, and then our condition will be altered, or receive us into thy favour, and then it shall be well with us. *h* Restore us to our former estate, that it may be with us as it hath formerly been.

22 || But thou hast utterly rejected us; thou || *Or, For thou utterly reject us.* art very wroth against us *i*.

*i* Our Translators have here so rendred the Particle *U* that the words seem to express some diffidence in the Prophet of Gods Mercy, in restoring the people to their former state, some expressions of which nature we find falling from the most eminent Servants of God in an hour of great Temptation: but where such a sense is not necessary, it is hard to put it upon a Text. Some therefore expound *U* in this place by *But if*. Others translate them, *Althouh thou hast*, &c. Mr. Calvin preferreth the translation of them by *Niss*, unless thou hast utterly rejected us, and thinks, that by this expression the Prophet confirmeth himself against Temptations of diffidence, because it was impossible God should utterly cast off his People, *Rom.* 11. 2. Others read it *Interrogatively*, *Hast thou utterly rejected us?* which doth not suppose, that the Prophet believed he had, though his present Providence shewed him very angry with them.

# ANNOTATIONS ON EZEKIEL.

## The ARGUMENT.

**E**zekiel was by descent a Priest, and by Commission a Prophet; and received it from Heaven, as will appear from the first, second, and third Chapters. He was, and had been a Captive in Babylon five years when first call'd to this Office, and there he met with many things that were occasions of grief to himself, and occasion of this Prophecy. For in Babylon there were many that did repine at their state, repented they had rendred themselves, call'd into question the Truth and Integrity of Jeremiah, and himself, and were ready to do violence to him; and not only thus, but they continued so to sin, that the Name of God was blasphemed because of them: And these things both grieved and weaken'd the hearts of the best, and harden'd the worst. To redress these is Ezekiel both extraordinarily Called, Commissioned, Qualified and Assisted in the Prophetic Office, in discharge of which he doth reprove and calm the discontented, that they might return to a right frame of Patience and Hope. He calls the profane and wicked to acknowledge Gods just and equal, and their own unequal, ways. He directeth the honest-hearted, who enquire that they might do their duties. He encourages that handful of Godly ones among them, with many comfortable promises of good in their own Land, and of more grace from Heaven, and confirmeth what Jeremiah had Preacht, advised, and foretold in Jerusalem, exactly harmonizing with him, though the one at Babylon, the other at Jerusalem, destitute of all means of conferring with each other. In all these particulars he is sometimes very plain, sometimes speaks in riddles, in which kind he is more frequent than any other of the Prophets, in them all deep and mysterious: To the quarrelling and froward these are dark, but to the humble and teachable more significant and clear. In his three first Chapters he opens his Commission. In the next one and twenty Chapters he doth sharply preach against the sins of the Jews, which they dislike and grow weary of, and violent against the Preacher, who for some time is ordered to forbear, and leave them to that severe Sermon which the King of Babylons Army should preach to them in the destruction of Country, City and Temple, which should open the Eyes of some, and wound the Heart of all the Jews. So the Prophet doth, by order from the Lord, preach against the Heathen round about, through the 25th Chapter, and on to the end of the 32d Chapter; after which he is sent to preach Repentance and Pardon, with Grace and Favour to Israel, to proclaim the Messiah's Kingdom, and to assure them of the wonderful overthrow of their Enemies, the Rebuilding the City and Temple in greatness beyond whatever 'twas, upon condition they become a Reformed People, ashamed for former sins, loath themselves, and love the Lord their God, and keep his Ordinances; which they did not after their return, as is evident from the complaints, menaces, and reproofs which do every where sound in the mouths of Haggai, Zachary and Malachy, who lived after the joyful return from Captivity, and saw the sinful deportment of these return'd Captives. Much of the Prophets discourses in the 33th, 34th, 36th, and so on to the end, are Typical and Mysterious, and refer to the return, as to the Emblem of our Spiritual Deliverance out of Spiritual Captivity.

### CHAP. I.

**N**OW *a* it came to pass that in the thirtieth year *b*, in the *c* fourth month, in the *d* fifth day of the month, (*e* as I was among the *f* Captives *g* by the River *g* Chebar *h*) that the Heavens *i* were opened *k*, and I saw *l* visions *m* of God *n*.

*a* This does not refer to any particular time before mentioned, though sometimes this English particle *now* connotes particular time, *Heb.* is *And*, so the *Gr. Lat.* but is a phrase in use on entering upon discourse. *b* Of the Prophets age, or from the finding the Book of the Law in the eighteenth year of *Josiah*, when the threats were read which now were executed on the Jews, according to 2 *Kings* 22. 16. from which date to the fifth year of the Captivity are thirty years; or in the thirtieth year of the Chaldean Monarchy, founded by *Nabopolassar*. Other accounts omitted, you are left to your own thoughts which of these two later are more probable, both have very weighty authority for them. And indeed they both concur and meet in the fifth year of the Captivity, and so either computation may without mistake be followed. *c* The original hath only in the fourth concisely, but 'tis certainly the Month, but whether in account from *Marefchuan*, October with us, to *Sebal*, January,

or from *Nisan*, March, unto *Thamuz*, July, is more questionable, the later I guess to be the rightest account; so from *Nisan*, which is part of our March and April, to *Tamuz*, part of our June and July, will be the fourth month, and this account in Church things best suits the Prophets design. *d* 'Twas the third day of our July, probably it was the Sabbath day, when the Jews would be free from labour, and at leisure to hear the Prophet, and indeed such declarations of the Will of God are an entertainment suitable to the Consecration of the seventh day to God. *e* *Heb.* And I, &c. Though a Priest and Prophet, the first by Birth and Lineal descent, the other by extraordinary Commission, yet I also found as little respect as my Country-men. *f* In the midst of the Captivity, so the *Heb.* idiom, perhaps the Prophet rather useth the abstract it self, than the concrete to express the grievousness of it. They were Captive, nay Captivity rather, under extremest bondage as darkness for dark. *g* Either there commanded to dwell, or thither retiring that more freely they might lament their own sins, and Jerusalem's desolation; or what if it were to keep, as they might, their Sabbath, in which the spiteful Babylonians interrupt them, and with scorn require them to sing a Temple-Song? *Psalm* 137. 3. *h* *Chebar*, a branch of *Euphrates*, or that part which *Chebar* advised should be made to divert the violence of *Euphrates*, lest it dammifie the City *Babylon*. Or rather a River now called *Gialap*, arising out of the Mountain *Majius*, and falls into *Euphrates*, somewhat below a City called by the same name *Gialap* or *Chabon*; as *Ferrarius* and *Hotoman* observe. *i* The Firmament or lower parts of the Celestial Arch, either really did, or to appearance seem'd to, divide.

† *Heb.* Captivity.

\* Chap. 5. 3.



divide, and the contiguous parts withdrew as a Curtain, to give the Prophet the view of what was within; or as folding-doors set open: that he might look into that apartment where this unusual sight was prepared. *k* Expresseth thus in the passive, to let us see that there was a supreme, sovereign and divine Power and Authority, by which this was done; 'tis not said the Heavens did open, but they were opened. It was no Meteor, Chasma, or Yawning, which is naturally a figur'd semblance of a breach in the visible Heavens, whence appears a gulph or deep and wide pit to the eye. It was not thus, but a supernatural and extraordinary aperture or opening, wrought by the immediate power of God, who was now appearing to the Prophet, and Commissioning him. It might probably be somewhat like that which appeared to the Proto-Martyr *Stephen*, *Acts* 7. 56. *l* I had a distinct, full, and clear sight of what appeared, I was awake, and with my eyes discerned what I shall now write, the things I am about to publish, how stupendous & cover they are, what I am sure I saw, and am as sure they will be accomplished. *m* In the plural, either because they were many distinct Visions, or because it was made of many distinct parts, each part might seem to be one Vision. *n* Of God. Excellent and wonderful, so by the Name of God, *Heb.* expresses any excellency as Cedars of God, Man of God, or of God, wherein I saw God who appeared to the Prophet, or else of God, *i. e.* which God did make me to see. It was not a dream of man's brain, 'twas a Divine Vision, either Corporeal or Intellectual.

2 In the fifth *o* day of the month *p*, which was the fifth *q* year of King Jehoiachins *r* Captivity *f*.

*o* The *Heb.* hath only *fifth*, according to its concise style, we do well to supply day, as in *ver.* 1. *p* *Thamus*, as *ver.* 1. answering to our *June* and *July*. *q* This account observed will guide us in computing the times this Prophet referred to *ver.* 1. These five of *Jehoiachin*, and the eleven of his Predecessor, added to fourteen of *Josiah's* Reign, after he found the Law, make up 30 years, *ver.* 1. which likely might be the Jubilee, the most fit for so solemn a Passover as *Josiah* kept. *r* Who is also called *Jechonab*, and *Coniab*, whose Father *Jehoiachin* was slain by the *Chaldeans*, and he, after three Months short reign, voluntarily yielded up himself to the *Chaldees*. Of which rendition of himself, and his, we read *2 Kings* 24. 12, &c. *s* Though this man yielded up himself, yet the *Babylonians* made him Prisoner, and carried him and his into Captivity, and so *Heb.* *Avers*, tho' some distinguish this from Captivity by calling it a Transmigration, the *Heb.* calls it *Captivity*.

*h* Jechezkel.

† Chap. 3. 22. and 37. 1.

3 The word *t* of the LORD *u* came *x* expressly unto *||* Ezekiel *y* the Priest *z*, the Son of Buzi *a*, in the Land *b* of the Chaldeans, by the River Chebar *c*, and the hand *d* † of the LORD was upon him *e* there.

*t* What was *Visions* *ver.* 1. is here the *Word*, both as signifying and declaring the mind of God, what he would do, and as containing his commands to *Ezekiel* and to the people, to whom these Visions spake by signs. *u* Left the Prophet should want his warrant, or the Jews except to his advice, it is plainly told them, that *Jehovah*, the Sovereign Lord and Eternal God, by *Ezekiel*, counsels, warns, commands and threatens. *x* Emphatically translated, as 'tis emphatically express'd in *Heb.* *Being with him* *was with him*, so long he might discern, so clear he might understand, so near he could not be deceived, or easily forget what he was to tell them. *y* *Ezekiel* signifies either the strength of God, or strengthened by God, and in a few syllables contains what is more largely set forth *chap.* 3. *ver.* 8, 9. He speaks of himself in a third Person. *z* Who therefore should be regarded, as one whose interest among the Priests at *Jerusalem* would be best promoted if better things might be hoped, and shortly expected, than he must now tell them; it was likely he dealt truly with them, when he must share so much in the sad things foretold. He was of the Priests originally, he was a Prophet by extraordinary call. *a* Of a condemned man, so the Etymology of the *Heb.* which gave the *Rabbis* occasion to apply it to *Jeremias*, and to account the Prophet either Son or Servant to *Jeremias*. But 'tis a proper name. *b* Enemies to, and now masters of poor Captive Jews, Church of God, their God makes him a Prophet, who was an ordinary Priest in the Land of *Israel*. *c* Tho' a River of *Mesopotamia*, yet here seems placed in *Chaldea*, because *Mesopotamia* was part of the Kingdom of the *Chaldeans*, so *Chebar* or *Chobar* was in the Land, *i. e.* within the Kingdom of *Chaldea*, but particularly in *Mesopotamia* a Province of that Kingdom. *d* The divine impulse moving with power and efficacy on *Ezekiel* for the work, and clearly confirming and demonstrating to the Captive Jews, that he was the Prophet of the Lord, and spake to them in his Name, the Spirit of Prophecy, as the *Ch. Par.* *e* God is not confined, though most Prophets were in the Land of *Israel*, yet here in *Chaldea* also appears a great Prophet, and should be hearkned unto.

† catching it self.

4 And I looked *f*, and behold *g*, a Whirlwind *h* came *i* out of the North *k*, a great cloud *l*, and a fire *m* in folding † it self, and a brightness *n* was about it, and out of the midst thereof *o* as the colour *p* of Amber *q*, out of the midst of the fire *r*.

*f* I did very diligently survey the things that were represented to me in the Vision. *g* This calls us to consider what he had seen and represented to us. *h* A mighty, stormy, and turbulent wind, a wind that bears away, or bears down all before it, this denotes the indignation and judgments of God, a quick, impetuous and irresistible vengeance. Most grievous judgments, represented as here, so *1 Kings* 19. 11. *Job* 38. 1. *Psal.* 104. 4. *i* Came as if it knew its way, and notwithstanding its impetuosity and irregularities, yet held its direct course. *k* From *Babylon*, which in Scripture-Geography is laid Northward from *Judea*, and the Prophet, though now in *Babylon*, does speak of the Jews, as if they were in *Jerusalem*. *l* Against which this Cloud, on which an angry God did ride, hastening vengeance on them, which they should be as little able to divert or withstand, as to stop the course of the Clouds, or their breaking upon us, it was the Army of the *Chaldeans* made up of multitudes of People, (as the Cloud is made by the concurrence of multitudes of exhalations and vapours) *Jer.* 4. 13. *m* Burning in a dreadful manner, very fierce, fed by fuel within it self, breaking out, and flashing with terror, though it had seemed to rebate, and encircling all things near it, and threatening to devour all. Such was the Anger of God against this sinful Nation. *n* Though thus terrible, yet round about it was not smoky and darkness, but a clear light or splendor. The Majesty, Holiness, Justice of God appeared to the Prophet, and might be seen by the suffering Jews to humble them, that they might seek him. *o* Either of the Whirlwind or Cloud, or the Fire rather, as in the end of the verse. *p* *Heb.* As the Eye, the aspect, or appearance. *q* The *Heb.* word is variously interpreted, and 'tis lost labour to search the *Rabbins* here. *Amber* is either Natural, which, if in the fire, loseth its brightness; or Artificial, made of Gold and fine Brass mixt, which will brighten in the fire, and is of equal value with Gold, (as the *DD.* *Bochart* observes) of which, *Josephus* saith, *Solomon* did make the Sea of Brass, and the sacred Vessels; somewhat like the *Corinthian* Brass, known now only by its name, exceeding splendid, and very hard, the one speaking the glorious Majesty to be revered, the other speaking the invincible Power of God to be feared; both advising this people and us to repent and amend, and return and meet him. *r* Which the Prophet saw, and in which the Jews were to be melted or consumed.

5 Also out of the midst thereof *s* came the likenesses *t* of four living creatures. And this *\* u* was their *\* Ch. 10. 8. &c.* appearance, they had the likeness *x* of a man.

*s* Of the Fire, or that *Amber* which appeared, as having four Wheels. *t* These were not indeed living Creatures, but the appearance of them, and signify with some the four Monarchies; with others the four chief Leaders in the four quarters of the Camp of *Israel*; with others the four Evangelists; with others more likely the Holy Angels, whose attendance bespeaks the Majesty of God, and the terribleness of Judgments to be executed on the Jews, and they are four, either to denote the sufficient number of them, or to shew God would use the four chief of his Angels, or perhaps to let the Jews know he had as many ways to punish, and as many Officers of his wrath, as they could find corners of the World to fly unto. Or, since the appearance of a Chariot in the midst of this Vision is supposed, 'twas fittest that four living Creatures should answer to the Wheels thereof. *u* The form in which these four each appeared to the first view, or at some distance. *x* The Stature, the greater part of them appeared of human shape, for they had Face, Hands and Thighs, and the posture was erect in standing, or motion, as *Mans* is.

6 And every *y* one had four *z* faces *a*, and every one *b* had four *c* wings.

*y* Of those four living Creatures which appeared to the Prophet. *z* This Hieroglyphic though it seems to present us with a monstrous sight, yet does not unbecome the Divine Wisdom, nor doth it want like representations, as *chap.* 10. 14. and *Revel.* 4. 6. and 5. 6. And speaks either the full fitness of Angels to do Gods Command in all things and occasions, or the Perfection of their Nature and Obedience; or the universal Dominion of God, and the universal subjection of the Creatures. *a* Some would have this not literally understood of that part of the body which is properly the face, though I see no cause for it, but as these living Creatures had wings, so they had faces, and what those were, the 10th verse does tell us. *b* If 'twere every face had four wings, each living Creature would have sixteen wings, but 'tis every one of the living Creatures had four wings. *c* With two they did fly, noting the speed of their obedience; and with two they cover their body, denoting the reverence of their mind, and obedience.

7 And their feet *d* † were straight *e* feet, and the sole *f* of their feet was like the sole of a calves *g* foot, and they sparkled *h* like the colour of burnished brass.

† a straight foot.

*d* *Heb.* expresseth the parts below the Belly by Foot, their Thighs, Legs and Feet, (as by Hand is meant the whole Arm,) were of human shape. *e* Not bowed to this or that part, which argues weakness; here is most elegantly described, the unconquered

quered firmness wherewith Angels do the Commands of God. Their readiness and their wisdom also in doing it, nothing low or brutish in their Actions. *f* That which is properly the Foot. *g* Divided hoof spake the cleanness of the Creature. The Ox patient of Labour, a Beast for Sacrifice to God, in these things Angels Servants of God well resembled, what if we should add a slowness in pace, Blessed Angels are not over forward to Executions, yet ever go when bid. *b* It may refer to either the Living Creatures or to their Feet, it speaks either their Anger against an obstinate sinful people, or the terror of executing Gods Judgments, or the self-discovering light of his Justice, or the zeal of Angels in a speedy performing the Will of God, in which their swiftness enkindles these sparks.

8 And they *i* had the hands *k* of a man *l* under *m* their wings on their four *n* sides, and they four *o* had their faces and their wings.

*i* Each of the four living Creatures. *k* Hands in every Language, especially in the Oriental, imply power, and being the chief instruments of Action, are here ascribed to these active instruments that execute the Commands of God. *l* This is added to denote the Wisdom, Dexterity, and Vigilance wherewith they discharge their Ministry. *m* Their power and manner of exerting it is secret and invisible, and 'tis put forth as God pleaseth to move them. *n* On each side of the Chariot one of these living Creatures stood, and so on each side hands were ready to act as they were moved, and though 'twas to all parts of the World, yet were they most ready and prepared. *o* 'Tis doubled to confirm the truth and certainty of the thing, and to intimate the greatness of their Power, Agility and Wisdom.

9 Their wings were *p* joyned one to another, they turned *q* not when they went, they went *r* every one straight forward.

*p* The wings of the living Creatures, when stretcht out to fly, were joyned together, so the wings of those two Cherubims which went foremost, and the wings of the two hindermost, were joyned together when they moved. It seems to refer to that *Exod. 25. 20.* It signifies however the equal and uniform readiness of Angels, their concord, and union with constancy to do the Will of God, and it shews us the exact harmony that is between the works of God. These wings and their being joyned is express'd, *Heb.* by the union of loving Sisters with each other. *q* They lost no time in a difficult or tedious turning, as we see in other Chariots, for which way soever they were to go, whither they had Faces directed, and so readily moved forward on their way, whether East or West, North or South, and held on till they had finish'd their course, but then were ready for further action, and returned as quick to their station, where they might receive new Commands as Lightning does, so this and that *verse 14.* there they did return, here they did not, are reconciled. *r* This explains the former and confirms it to us, assuring us, that every one of those living Creatures are ready, faithful, and unwearied in doing the pleasure of their Creator, in his Government of the World, *vid. ver. 12.*

See Rev. 4. 7.

10 As for the *†* likeness *s* of their faces, they four had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side, they four also had the face of an Eagle.

*s* Here the Prophet doth more expressly set forth what was more darkly mentioned in the sixth *verse*, and describeth their faces both by the proper resemblances, and by their respect to the local differences of East and West, or right and left hand. But since such differences are in themselves of little moment, and undeterminable, unless we were certain what prospect these living Creatures stood in, whether looking to the Prophet, or to *Jerusalem*, or toward *Babylon*, we shall say no more of it; what these signify is more material. Each Face is compared to what is most excellent in its kind, Man excels in Wisdom, Lions in Strength, the Ox in Patience and Constancy of Labour, the Eagle in Speed, and high Flight. So in the Ministry of Angels, and Government of the World by the Providence of God, what is most excellent may be observed.

11 Thus were their faces *t*: and their wings were stretched *u* upward *x*, \* two wings of every one were joyned one to another, and two covered *y* their bodies.

\* *Heb. divided above.*

*t* If you make a full point at Faces, it should seem better joyned with the former *verse*, and this text will be more easie, for 'tis somewhat harsh to speak of Faces, stretcht as Wings are, but if their Faces as well as Wings must be stretcht upward, we must understand their Faces looking upward to the Great and Glorious Governour of the World, who sat upon the Throne above the Firmament, which was over their heads, *ver. 22, 23, 24, 26.* admiring, and adoring, and waiting his pleasure to do it. *u* Were divided above, so each Face appeared distinct above the Shoulders, and there the Wings divided from each other were united to the body of the living Creature. *x* Which stretcht two upward joyned them to the Wings of that living Creature which stood by its side, to testify their readiness, concord, and cheerfulness in their office. *y* *Isaiah 6. 2.* With twain they covered their Feet, either in deep humility, and for decency, or because of infirmity of human nature, for whose

relief they appear in what they do, but must not appear what they, are because they would be too glorious for our sight.

12 And they went every one straight *z* forward: whither the spirit *a* was to go, they went *b*: and they *a* turned not when they went.

*z* *vid. verse 9.* Which way soever they went, each living Creature had one Face looking straight forwards, and their other Faces looking toward other coasts of the World, if the fore right were to the South, the other Faces looked one to the East, one to the West, and the other to the North. Thus with rectitude, constancy, wisdom and universal care, Providence rules and guides the Affairs of the World, and especially of the Church to the Glory of God. *a* The Wind moved, say some, but if there were a gale of Wind, which blowing gently on these living Creatures stirr'd them in the sight of the Prophet, it was emblematical; and represented to his view the power and influence of the spirit of God, which moved and acted these admirable Creatures. The will, command, and breathing of the Spirit of God, both gave and guided their motions to ends he himself design'd. *b* Going is attributed here to the Spirit of God, by allusion and not properly, for who is ever in every place, cannot properly be said to go from or to any place. *c* The living Creatures readily observed the impressions of the Spirit of God, and obeyed. *d* *vid. verse 9.* They lookt not back as unwilling, they turned not out of the way as froward, they gave not over, till they had compleated their course.

13 || As for the likeness *e* of the living creatures, their appearance was like burning *f* coals of fire *g*, and like the appearance of lamps *b*: it went up *i* and down among the living creatures, and the fire was bright *k*, and out of the fire went forth lighting *l*.

|| He farther describeth what he had more briefly spoken of *verse 6th.* There you had their shape and make, here you have their colour. *e* In which they were seen by the Prophet. *f* Their aspect was a fiery colour to affright and alarm secure sinners. That God, who had hitherto appeared most patient and long-suffering, now makes discoveries of himself in dreadful displeasure, which would burn, as *Numb. 11. 1, 2, 3.* Or, *Isa. 10. 17.* Or *Jer. 4. 4.* That would consume their Glory, and there be none to quench it, *Jer. 7. 20,* and *21. 12.* *g* God doth by his Prophet here forewarn them of very great miseries coming on them, Wrath as Fire, as Coals, and burning, every word adding weight to the phrase. It notes also the zeal and fervent affection of these living Creatures, doing the Will of God. *b* It was not a furious and unbounded Fire, it was, as that which burneth in the lamp, limited, it should not devour but the wicked. Or it may note the care and wisdom wherewith these executions should be made, as if all were done in the light of Lamps, as in dark places we take Candles to light us in our work; or it may intimate the hope for the good among the Jews as Lamps doth, *Isaiah 62. 1.* and destruction of Enemies, as *Zech. 12. 6.* Or if it may be interpreted by *Dan. 10. 6.* where the Lamp that burneth expresseth the Divine Wisdom and Love, and possibly the Knowledge and Love of Christ, as *Revel. 1. 15.* 'Twill well suit with the whole Vision, and with what next follows. *i* This Fire, or the burning Lamp, or both went up and down, stood not still, nor was carried, but as the *Heb. Made it self walk up and down.* It moved it self, which is too much to ascribe to Creatures: God only is an unmoved mover, so 'twill lead our thoughts to God, who moved all these living Creatures. *k* It was not the dark and sooty Fire of malice and hell, it shined, as always Gods zeal for his own Glory, and as Angels zeal for the Glory of their God doth. Or 'twas so bright as to discover it self in more than ordinary glory. *l* With this God gave the Law, *Exod. 19. 16.* Contends with Enemies, *2 Sam. 22. 15.* *Zech. 9. 14.* These Lightnings as they are terrible to sinners, and strike an awe upon Saints; so they tell both, that there is more than ordinary of God to be lookt to in them. His Judgments as Lightning call upon us to fear, seek, and shelter our selves with God.

14 And the living creatures *m* ran *n*, and returned *o* as the appearance of a flash of lightning *p*.

*m* Angels, ministers of the Divine pleasure, as above *verse 5.* *n* Were speedy in their motions, this is signified by this expression figuratively applied to Angels. *o* Yet *verse 9, 12.* 'tis said they return'd not, where this seeming contradiction is reconciled, the *9th* and *12th verse* deny their turning aside from their work, this *14th.* affirms they returned, *i. e.* when they had done their work. *p* Very quick, with vehemency, splendor, and irresistible efficacy.

15 ¶ Now *q* as I beheld *r* the living creatures, behold *s*, one wheel *t* upon the Earth *u* by the living creatures *x*, with his four faces *y*.

*q* Or, and, 'tis a transition from the former to the later part of the Vision. *r* Considered and observed. *s* It calls for our attention. *t* Or a certain wheel of spherical form, as some, of a circular form as the wheels of Chariots, say others. It is one wheel, intimating that all the different causes, and motions how many soever in themselves, yet work the same work and are govern.



governed as easily in their various motions, as one single wheel might be, and that God doth so govern them. *u* Not that we tread on, but that which in this Vision was represented to the Prophet, for 'twas here as 'tis in Landships or Pictures drawn, there is that which represents the Earth, which Trees, Men, or Chariots seem to be upon. *x* By each of these living Creatures stood one wheel, so that they were four in number, according to the number of the living Creatures. *y* By this it appears, each wheel had its four faces, of which more in the 17. v. where what is here called faces is there called sides.

16 The appearance *z* of the wheels, and their work *a* was like unto the colour of a Beryl *b*: and they four *c* had one likeness *d*, and their appearance and their work *was* as it were a wheel in the middle *e* of a wheel.

*z* The form in which these wheels were seen. *a* All that was wrought, whether engraved or otherwise was of one colour, *b* Heb. *Tarshish*, a Sea-green, some say this colour here was of a Carbuncle, or Chrysolite, or Hyacinth, but 'tis better rendred a Sea-green colour, which if it note the infatigability, and changeableness of sublunary affairs, and of the outward concerns of the Church, it may note also the inherent vigor, and beauty of the Church, and the frame of earthly things, when they are in a calm course not disturbed first with sin, and then with punishment of sin. *c* By this it appears what was the number of the wheels. *d* Exactly of the same make for dimensions, colour, frame, and motion, so that who sees and knows one, sees and knows all, hereby noting the Harmony and likeness which is in Gods works, which are all framed, managed and governed by the same Wisdom, and consequently the same uncertainty in all things under the Sun. *e* 'Tis somewhat difficult to unfold this. It is probable, the Wheels were framed so as to be an exact Sphere or Globe, which is easily rowled to any side or quarter, since it toucheth the Earth or Basis on which it stands in a point, and is exactly orbicular, it is fitter we note 1. The unsearchableness of Divine methods. 2. The curious frame of them. 3. The connexion of one part with other. 4. The seeming interfering and real harmony, what would seem to hinder shall further Gods work. 5. How easily God can change affairs and move for or against a people.

17 When they *f* went, they went upon their four *g* sides: and they returned *b* not when they went.

*f* The living Creatures, indeed the Wheels moved according to the motion of the living Creatures, but it will as well agree with the Truth as it better agrees with the Grammar of the words, to say this, (they) *i. e.* the Wheels. *g* The Wheels being supposed spherical or round every way as a Globe, by an exact and curious framing of two Wheels one in the other; the four semi-circles which are in two whole Wheels, may be well taken for these four sides on which these Wheels do move, and such a Wheel will readily be turned to all points of the compass, as a Ball on a Billiard Table. *b* They needed not go back to turn as we see other Chariots or Coaches must do, putting back somewhat to alter their course, or returned not till they came to their journeys end, or nothing could divert them, or put them out of their course. So firm and sure are the methods, so unalterable and constant the purposes of God, and so invariable the obedience and observance of Holy Angels. So subject to the just sovereign Will of God are all second Causes.

18 As for the rings *i*, they were so high *k* that they were dreadful *l*, and their rings *m* || were full of eyes *n* round about them four *o*.

*i* The circumference of the Wheels, the whole compass of the Wheels, or the valleys (as a *Carter* calls,) the whole roundle of his Wheels. *k* The two strakes, the thickness of Hub and Vallies, give us the height of a Wheel from the Earth on which it stands. *l* Their very height impress a fear on the beholder, but if we may suppose one near these Wheels which so readily changed course, so easily overbearing all that none could turn them aside, (which might possibly be the Prophets case in this Vision) 'twould increase the terror. *m* The whole circumference or circle of these Wheels. *n* This added to the dreadfulnes of their appearance, so unusual and supernatural a sight could not but affect the Prophet, who in so mighty a Wheel might expect multitudes of Nails, but instead thereof discovers as great a multitude of Eyes, one Eye seen or imagined to be seen suddenly and in the dark, hath amazed many an one, how much more so many as would fill up the circumference of these Wheels, for they were round about. *o* Every one of the four Wheels were thus filled with Eyes. Now this is too narrowly confined by some Interpreters, who would have the greatness and policy of the *Chaldeans* set out hereby; whereas the Wheels, their motion, their height and Eyes, signify the height, unsearchableness, wisdom, and vigilance of the Divine Providence, in governing the affairs of the World and the Church.

19 And when *p* the living creatures went, the wheels went by them *q*: And when the living creatures were lift *r* up from the earth *s*, the wheels were lift up.

*p* The Wheels, their motion, or standing depended on the motion and assistance of some higher agent which excited and

guided them, when therefore the living Creatures the Angels Ministers of Gods will moved, then did those affairs express by Wheels move also. *q* There was an exact accord between these, they were as well joyned in motion as they were in station. *r* Moved higher above our ordinary reach. *s* That basis on which both the Wheels seem'd to stand, and from which sometime they seem'd to lift up themselves, as it to fetch a new Commission and Order from him that sat upon the Throne.

20 Whithersoever the spirit *t* was to go *u*, they went *x*, thither *was* their spirit *y* to go, and the wheels *z* were lifted up over against them for the spirit *a* of the *†* living *b* creatures *was* in the *†* Or, of Life, wheels.

*t* Either the will and inclination of the living creatures, or rather the Spirit of God which moved the living creatures, gave them motion and guided it, these Angels in their Ministry punctually observed both the impulse and the conduct of Gods Spirit. *u* Of this phrase applied to the Spirit, see ver. 12. *x* The Wheels, those inferior agents and second causes. *y* The inclination and will of the Wheels concurr'd with the Spirit of the living Creatures, so that there was a hearty accord between those superior and inferior causes, they agreed in the same design. *z* There seems to be an Ellipsis here, the later part of the speech express'd, and the former implied only, as 'twas in the progressive motion, so in the motion upward they accorded, and kept the same order. *a* One and the same spirit was in both the Wheels and living creatures, and so the same inclination and motion too. *b* Of life Heb. the quickening, enlivening spirit, hence some will have the Wheels to be living Creatures, but without this 'tis enough to represent to the Prophet what was the frame and course of Providence, and who did preface and manage all. An undiscerned, yet Divine, mighty, wise, just and holy, and ever-living Power, Spirit, and Being, actuated all, and governed all to the execution of Justice on the wicked, and protection of the Godly.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

This verse is a confirmation, and farther illustration of what is said in the 20th, and being almost word for word the same with the 20th, needs no distinct paraphrase. I shall only note how God doth fully assert his over-ruling, and ever-ruling wise Providence, in the affairs of his Church, and the World, both against the 1. Profane Thoughts of Atheists and Epicures, which ever abound in those times, when sinners of the World and Church are ripe for harvest. 2. Against the distrust and fears of his own suffering people.

22 And the likeness *c* of the firmament *d* upon *e* the heads of the living creatures *was* as the colour *d* of the terrible chrystal *f*, stretched forth over their heads above.

*c* The appearance, or resemblance; of which word before, ver. 16. and 13. *d* The living creatures, the wheels and these upon the Earth our Prophet had seen and mentioned, now he speaks of the Firmament which must be supposed to be stretcht forth above the Earth, as the Prophet saw the one so he saw the other. This Firmament was not that we behold, it was emblematical and representative. It appeared but much more August and Wonderful than the Natural. *e* Not resting upon but over their heads stretcht out, and the Heb. were better read, over, in this place and on this occasion. *d* Heb. Eye, a word twice already here used, and in the same sense, the aspect and shape or form, as ver. 8. 16. *f* For splendor, purity, and solidity, all that was above these creatures and wheels was beautiful and very majestic as indeed 'twas meet it should be, and 'tis therefore called terrible, because it impresseth a veneration upon the mind of the beholders, it dazzleth the eye, and overpowereth it, the same word is used concerning the name of God, holy and reverend, *Psal.* 99. 3. and 111. 9.

23 And under *g* the firmament *were* their wings straight *h*, the one toward the other *i*; every one had two which covered on this side *k*, and every one had two, which covered on that side their bodies *l*.

*g* Below at a great, which is but due, distance of Angels, and Creatures and Servants to their God, Creator and Lord, stood these living creatures. *i. e.* Two of each living creature as appeareth by the phrase, one toward the other. *h* Stretcht forth, ready for motion, if commanded, and with equal straightness and height, in close and affectionate union, joyning in the work appointed them. *i* Each of the four living had two other wings with which they covered their bodies. *k* The two living creatures on the one side of the Chariot, and two living creatures on the other side. So that in what position soever the Prophet look towards them, their lower wings covered them. *l* Bodies here ascribed to them representatively, and as all the rest visionally.

24 And *m* when they went, I heard *n* the noise of their wings, like the noise *p* of great waters, as the voice of the Almighty *q*, the voice of speech *r* as the noise of an host *s*: when they stood *t* they let down their wings.

*m* So soon, and as often as they, i.e. the living Creatures moved, were on their work executing God's Commands. *n* Heard and attended to know what 'twas. *o* Tho' some of God's Judgments are executed with silence, and are in the dark, yet here is an Alarm and they may be heard. *p* When the Sea rageth and swells as though it would overwhelm the Earth; so when the just and dreadful Judgments of God are executed, they threaten the overflowing of all. *q* Thunder called God's Voice, *Psalms* 29. 3. *r* The Prophet heard the Voice in articulate manner declaring the Will of God, as if the Wings had Tongues to speak as well as power to fly. *s* This Voice was not of Friends saluting each other, or comforting; but it was the voice and noise of an Host, a tumultuous Voice of Men, a confused noise of warlike Weapons and Instruments; some suppose 'tis meant of the Army of the Chaldeans, which those winged living Creatures had now fetcht in to spoil the Jews, which they did with terrible outcries, as enraged merciless Adversaries use to do. *t* Having done their Office they present themselves before God, and let down their Wings not out of weariness, but out of sense that they must never act but by Commission. And now with Wings let down and covering their Bodies, they do humbly watch as Servants for the Commands of their Lord.

25 And *u* there was a voice from the firmament that *was* over their heads when they stood, and had let down their wings.

*u* Or, for, so the Lat. two senses may be of these words in this Verse. Either 1. These living Creatures thus let down their Wings, and ceased from acting, because they were commanded so to do by the Voice from above the Firmament, which they readily obey. Or, 2. That they stood, let down their Wings, and hush'd the noise, that the Prophet might hear what was spoken from above; the former comes nearest the sense of the Lat. the later nearer to our English, and either may well enough suit the text and context.

26 And above the firmament *x* that *was* over their heads *y* *was* the likeness of a throne *z*, as the appearance of a Saphyre stone; and upon the likeness of the throne *a* *was* the likeness as the appearance of a man *b* above it.

*x* The Chrystalline Firmament which appeared in the Vision, not the vast expanse or Firmament in which are Sun, Moon, and Stars. *y* Heads of the living Creatures which moved the Wheels, and stood by the Chariot. *z* In view appeared a Saphyre stone, like or in likeness of a Throne, so the Heb. though we transpose the words somewhat in our Version; the Saphyre speaks splendor and preciousness; *a* the Throne speaks the Authority and Power of him who sitteth thereon. *b* Christ, God-Man who here appears as King and Judge to vindicate his own Honour, to punish Rebels, and to give warning by his Prophet ere he execute his just but severe Indignation.

27 And I saw as the colour of Amber *c* as the appearance of Fire *d* round about within it, from the appearance of his loines even upward; and from the appearance of his loines even downward *e*, I saw as it were the appearance of fire, and it *had* brightness *f* round about.

*c* See *Verse* 4. and what is said there to this Phrase. In this colour does Christ now appear against the rebellious Jews, he that would have been a Saviour to them clothed with the Garments of Salvation, now puts on the Garments of Vengeance, and clad with that zeal, which is best but not fully express'd by such Metaphors, *d* Of most intense degree, as that Fire which shut up in Oven or Furnace, so this was the appearance of a Fire which had a House to it round about (as the Heb.) The just Indignation of Christ, and his glorious Majesty, are hereby set forth to us also, which appear within the Amber. *e* As was his upward part, so the lower parts also, they appeared as Fire. Provoked to Wrath and proceeding to Judgment, he comes in Flames of Fire taking Vengeance, *2 Thess.* 1. 8. *f* *Verse* 4. where the Phrase is explained, Majesty, Justice, and unstained Holiness, shine round about Christ though he comes in greatest Wrath against Enemies.

28 *g* As the appearance of the bow *b* that is in the cloud in the day of rain, so *was* the appearance of the brightness round about: This *i* *was* the appearance of the *k* likeness of the glory of the LORD: and when I saw it, I *\* fell* *l* on my face, and I heard the voice of one *m* that spake.

*g* Here more particularly is described the Brightness before mentioned. *b* A Rainbow, the Fire being resplendent and clear, cast its rays on the thick Cloud below. And this is mentioned, no doubt, to assure the Prophet and those among the Jews that did tremble and wait for God, that God would not forget his Covenant though he came to execute severest Judgments, *Gen.* 9. 13. A like appearance of Christ in a surrounding Brightness, as of the Rainbow you have, *Rev.* 4. 3. Mercy, and Truth,

and both according to Covenant and Promise are about the Throne of Christ. This a Brightness of Mercy and Grace that enlightens, that comforts. *i* This the Conclusion of the Vision. *k* It was not the full Glory of God, it was not the Splendor of unveiled Majesty, it was the likeness of his Glory, such as the Prophet might bear, and tell to us, the fulness of his Glory is inaccessible light, the Prophet could not see it, and unspeakable Majesty and the Prophet could not tell it to us. *l* 1. Astonished at such a sight, as *Genesis* 17. 3; *Daniel* 7. 15. 28. With 2. Deep Humility and Reverence he cast himself down. 3. 'Tis a posture of Prayer, and possibly the Prophet might sue to know the meaning of all this. *m* Such was the Voice, and such the things spoken, that the Prophet seems to confess he could not say whole Voice 'twas, but 'twas Divine, Powerful, Astonishing, as being such as is described, *Ver.* 25. such the Voice he hears.

## C H A P. II.

1 AND *n* he said unto me, Son *o* of man, *p* stand upon thy feet and I will speak *q* unto thee.

*n* That sate upon the Throne, Jesus Christ, whose Messenger *Ezekiel* must be to the Jewish Captives, now gone into Captivity to *Babylon*. *o* A Phrase very familiar with *Ezekiel* in this Prophecy, and he useth it for distinction, being now among Angels, perhaps to keep him humble who had such great Revelations, which might occasion him to think of himself above what was meet, as *2 Cor.* 12. 7. *p* Arise, resume thy wonted strength of Soul and Body, which seem lost by thy fall to the ground. Fear not my coming to punish thee, I come to send thee forth a Prophet, arise therefore and be as other Prophets ready to receive the Divine Oracles, which usually came to Prophets standing, and with this Command God sent forth a Power enabling him to rise and stand. *q* Get thy self into a fit posture and readiness, and I will speak, what that was appears in what followeth, *Ver.* 3.

2 And *r* the *\* spirit* *s* entred into me *u*, when *x* he spake unto me, and set me upon my feet that I heard him *y* that spake unto me.

*r* So soon as the encouraging Command went forth, immediately. *s* The vital Spirit, or Soul of the Prophet (say some) but these suppose the Vision had strook *Ezekiel* dead, which neither can be supposed, other prophetick Visions did not prove deadly, nor did this; others will have it the Spirit of Courage, some an Angel; but 'tis indeed the Spirit of God, the Holy Ghost, *Ezek.* 3. 24. The same Spirit which actuated the living Creatures and Wheels, enters the heart of the Prophet. *t* Gave the Prophet special and suitable Qualifications for his Office. The Spirit entred that he might abide with the Prophet as a constant assister and guide to him. *u* While the words were speaking, or so soon as they were spoken. The efficacy of the Spirit, and his accompanying the word of Christ here appears. *x* Either Christ who from the Throne spake to the Prophet, or the Holy Spirit newly entred into the Prophet. *y* Opened his ear that he heard what was spoken, it is the Spirit which is the Fountain of all our Abilities, and which also actuates them, without it there is neither Life, Strength, or Motion.

3 And *z* he said *a* unto me, Son *b* of man, I *c* send thee to the *d* children of Israel *e*, to a rebellious *f* nation *f* that hath *g* rebelled against me: *\* they* and their fathers have transgressed against me, even unto this very day *b*.

*z* Vid. *Ver.* 2. *a* Either vocally or by impression upon his mind. *b* The Prophet had seen *Ver.* 26. of the former Chapter, a very glorious Person on a Throne above the Firmament, and now the Prophet is called Son of Man, perhaps as the Jews conjecture, to encourage the Prophet in his prophetick work, and to assure him he should be owned by that glorious one, who appeared as a Man, and calls *Ezekiel* Son of Man, it is certain he would never forget what he had seen, and 'tis likely this *וְאֵלֶיךָ* as oft as it was spoken, would mind the Prophet what relation it might have to the Vision. *c* I am sending, or he that sendeth thee is whom thou sawest on the Throne advanced above Angels, who directs them in their course of ministry subserving the Will of God, and who will give them charge of thee in thy way. *d* Heb. Sons, God gives them still the name of Sons and Children, he is not hasty to abdicate, to disinherit, and cast off. *e* Now in the low estate of Captives, the lessening name of *Jacob* had been too great, one might think; but God tells the Prophet they were the Children of *Israel*, that Prince who wrestled with God and prevailed, *Hos.* 12. 3, 4, 5. It is very likely they had some that feared, and fought the God of *Jacob*, and did wrestle as he had done before them; it insinuateth some hope however, that God would redeem them, *Psal.* 25. 22. would be good unto them, *Psal.* 73. 1. His dominion was over them, *Psal.* 114. 2. and they were a peculiar People, *Psal.* 135. 4. 12. *f* Heb. Nations that are rebellious, very disobedient; as Rebellion is the highest Crime against the supreme Magistrate, so were *Israel's* Sins against God: Hence some will have *Ezekiel* to be commissioned a Prophet to denounce God's Judgments against the Heathen, who are in Scripture called by the word here used. But though *Ezekiel* did prophesy against the Nations, as against *Egypt*, *Babylon*, *Gog* and *Magog*, yet here

וְאֵלֶיךָ  
is 95 times at  
least used in  
this Prophecy!

\* Chap. 3. 24!

† Heb. Nations.  
\* Jer. 3. 25.



these Nations in this third *Verse*, are the *Jews*, who were like the Nations in their Idolatry and Manners, they had degenerated from their Father *Israel*, and rebelled against *Israel's* God, if the Title *Israel* be comfort to the best, the appellation given to the rest they were a rebellious Nation, is terror and menace, as well as rebuke to the worst, and God intimates they were what they accounted the Gentiles to be, polluted, prophane, and flated of God. *g* This was implied in the former word, but thus expressly added to ascertain the charge, and to aggravate the crime of this People, who were from their Father's days to this very day rebelling against God. It was the Glory of St. *Paul* he served God with pure Conscience; it is the shame of this Nation they have rebelled from their Fathers. *b* Their Fathers before them, and they with their Fathers, and all successively, God was provoked at once with two Generations of Rebels; Fathers who gave example, and Children which took it.

† Heb. hand of face.

4 For they are † impudent *i* children and stiff *k* hearted *l*: I do *m* send thee unto them, and thou shalt say unto them *n*, Thus saith the LORD GOD.

*i* Shameless, who cannot blush, else they could never have transgressed so highly, constantly, and obstinately; *Sodom* in her day did not hide her Sin, nor blush; so did the *Jews* in *Isaiah's* times, so they did to the days of their Captivity, and under the Captivity. *k* Hard-hearted, resolute, and strongly bent to do whatever like them. Of disposition that relenteeth not, but rather more confidently going on in evil. *l* Who appeared in so much Glory, and on the Throne. *m* Give thee Authority that thou mayest, and I give thee charge that thou must go to them, and say unto them, what I shall say unto thee. They will scoff and persecute, but I command and remember whom thou hast seen, who is with thee. *n* Be sure to tell them who sends thee, read the Commission, *Thus saith*, &c.

\* Chap. 3. 11.

\* Chap. 3. 26.

27.

\* Chap. 33. 33.

5 And they *o*, \* whether they will *p* hear, or whether they will *q* forbear (\* for they are a rebellious *r* house) yet \* shall *f* know there hath been a Prophet *t* among them.

*o* Though the Omnipotent God knows which they will do, yet lets not the Prophet know, but enjoins him his Duty, affords these Sinners the Mercy of Warnings, and calls, and expects, that they act like Men, hear and obey. *p* They only hear, that comply with God's Counsel; and as for others, they hearing hear not. *q* Either forbear their ways of sinning, and cease to do evil, or forbear to hear thee, be not too much dejected about it, some perhaps may hear and forbear to sin; others will forbear to hear thee but not forbear to sin, the greatest part will shew themselves a rebellious house. *r* Family, House, put for the whole Nation; yet wait the event, do thy Duty. *f* All of them shall know, they that hear and obey shall know by the Good that I will do to them, I will bless them and bring them back. Those that will neither hear what they should do, nor forbear doing what they should not do, shall know by the evil which I will bring upon them. *t* Thy Truth and Name will I vindicate, and prove thee a Prophet, to the comfort of thy self and others, who are obedient, but to the shame and confusion of the evil and wicked.

\* Jer. 1. 8, 17.

Luk. 12. 4.

† Or, rebels.

\* Jer. 6. 28.

Mich. 7. 4.

\* Chap. 3. 9.

1 Pet. 3. 14.

6 And thou Son *u* of man \* be not afraid *x* of them, neither be afraid of their *y* words, though † \* briars *z* and thornes be with *a* thee, and thou dost dwell among scorpions *b*: be \* not afraid *c* of their words, nor be dismayed at their looks though they be a rebellious house.

*u* Thou a Prophet, sent by him whose Throne is highest, whom thou sawest as the appearance of a Man in Glory, and provided with power to protect thee. *x* Cast away discouraging fear, be not dismayed at their Persons; Rulers, Priests, and pretended Prophets will oppose, but yet in the delivery of thy message fear none of them. *y* Heb. Will bear Counsels, or Words, Misreports, Accusations, Threats, Flouts, or whatever else an envious and malicious Heart can suggest to the Tongue. *z* Here two words in the *Heb.* are used, the first used only in this place, though frequently used in the *Chaldee* Paraphrase, where it expresseth contumacy, as *Exod.* 7. 14. of *Pharaoh* refusing to let *Israel* go, and *Jer.* 5. 3. Obstinate refusing to learn. But our Translators, guided by the proper Signification of the other word, have rendered it Briars, which usually run up among Thorns, and are a very fit Emblem of the forwardness and keenness of Sinners against God and his Prophet, and of the sure destruction which will befall these Briars and Thorns, when God shall send his Judgments like Fire amongst them. *a* Against thee. *b* Some say this is an Herb, which because it is every way armed with sharp pricking stings, hath this name given it; but if we retain the more common Interpretation, it speaks the rage and heat; the poisonous malice, and the sly lurking craft, and irreconcilableness of these Apostate *Jews*, and of all other Contemners of God and Religion. These Men, like Scorpions undisciplined, wound, torment, and kill. *c* The admonition against sinful fear is repeated, lest *Ezekiel* should forget, or we in like case should fail of our Duty, it is four times given in charge.

7 And thou shalt speak my words *d* unto them whether *e* they will hear, or whether they will forbear, for they are † most *f* rebellious.

† Heb. rebellious.

*d* Declaring what I shall shew thee, and in words which I will put into thy Mouth. *e* Vid. *Ver.* 5. *f* Heb. Rebellion in the abstract by which the *Heb.* (as some other Languages do,) expresseth the Superlative degree, as we have it rightly translated.

8 But thou, Son of Man, hear *g* what I say unto *b* thee; Be not thou rebellious *i* like that rebellious house: open *k* thy mouth and eat \* that I give thee. \* Rev. 10. 9.

*g* Obey when thou hearest. *b* Harden not thy self in a seeming modest declining the Office of a Prophet, wed not thine own resolution herein. *i* House of Rebellion, as *Verse* 7. *k* Some take this figuratively, as if here the Prophet had been called to open the Powers of his Soul and Mind, to receive, retain all that God speaks, but I rather think, that the Prophet is required to open his Mouth to eat what was put into his Hand, i. e. the Book, insinuating his Divine call and Inspiration, and the bitterness of the *Jews* Calamity. A Visionary Book, and a Visionary Eating here is spoken of.

9 And when I looked *l*, Behold, an hand *m* was sent *n* unto me, and lo, a roll *o* of a book *p* was therein.

*l* The Prophet newly come out of that astonishing Trance wherein he lay, and gotten upon his Feet, hearing what was spoken, and possibly looking if he might see who spake, he discovers an Hand. *m* Either of one of those Angels which Ministred before the Lord, or the Hand of God, or of Christ, this might fortify the Prophet when he saw a Hand, so soon with him as he was ready to hear and obey; power and skill to defend and guide him, will ever be as ready. *n* An Eastern Idiom of Speech. *o* Their Books were not of that fashion and make as ours now are, but written in Parchment and in the length of it, and so one piece fastened to other, till the whole would contain what was to be written, and then was it wrapp'd or rolled about a round piece of wood, fashioned for that purpose, hence Books are called Volumes.

10 And *p* he spread *q* it before me, and it *r* was written within *r* and without, and *s* there *t* was written therein *f* lamentations, and mourning, and wo.

*p* *Ver.* 9. 'Twas the Hand, here 'tis the Person, he who held out his Hand. *q* Unrolled it within that distance the Prophet might read what was written therein. *r* On both sides, on that side which was inward when rolled upon its roundle, and on that side also that was outward, and as 'twere the backside. A long Roll, and full on both sides, so would the sorrows of the *Jews* be. *f* Such things as would make the stoutest Heart lament; inwardly grieve, and mourn, express it in visible tokens, and wo; sad thoughts and guesses at worse to come; so this Prophet's Message would be a most heavy burthen to the *Jews*, and other Nations against which he prophesied.

### CHAP. III.

1 Moreover *a* he said unto me, Son of man *b* eat that thou *c* findest; *d* eat this roll and *e* go *f* speak unto the house of *Israel*.

*a* Who sat on the Throne and directed the Chariot or Cherubins, the Lord Jesus Christ, who also spake to him in the Chapter before. *b* This was done in a Vision. *c* In the Hand which was sent to him, *Ch.* 2. *Ver.* 9. this explains the former, and being ingeminated, doth require the Prophet's greatest resolution and diligence. Read attentively, Meditate thoroughly; Impress the things upon thy Soul deeply, for thou must declare them with very great affection and tenderness, with exact faithfulness and fearless Courage. *e* For then art thou fitted for, and Commissioned to undertake the Prophetick Function. *f* Publish to them of the Captivity in *Babylon*, what I have declared to them, tell them what they should do, and what I will do.

2 So *g* I *b* opened my mouth, and he *i* caused me to eat that roll.

*g* And *Heb.* So soon as he had heard he must eat it. *b* Not to discuss points, but to obey, to shew my readiness indeed, and to do what lay on me to do. *i* Not by a force compelling me, but by a concurrent help in what the Prophet was ready to do.

3 And *k* he said unto me, Son of man, cause thy *l* belly to eat \*, and fill thy *m* bowels with this \* Rev. 10. 9. roll that *n* I give thee: *o* Then did I eat *p* it, and it *q* was in my mouth as *p* honey for sweetness. See Jer. 15. 16.

*k* In this *Verse* is confirmed and explained what was spoken *Ver.* 1. which see. *l* The Mouth is the proper Instrument of Eating, but when Meat is eaten and digested, the Belly is said to eat, the Prophet must not just taste but he must chew, swallow down, retain, and fill his Belly with God's Word. *m* This is the same repeated unless it add to the other the measure, the fulness of the measure wherewith we should read, meditate, and digest the Word of God, and his Works. And since Bowels are the seat of Compassion, 'tis likely the Lord would have his Prophet be affected with pity toward the Captive People, whose miseries he must foretell, and he foresees they must suffer.

*n* The

*n* The Roll and all that was in it came from God, and *Ezekiel* must remember this. *o* And I did eat it, *Heb.* *p* Upon the Palate 'twas sweet (this done in Vision still,) as Honey, if you wonder that such bitter Tydings could be sweet to the Prophet, if it be doubted how this could be, since *Chap. 2. Ver. 10.* 'twas full of Lamentation, &c. *Resp.* It was sweet to receive such things by Revelation from God, and so to converse with God; 'tis sweet to foresee future events, and to foretel God's just Judgments against Sinners, and to have prospect of a vindication of the Honour of God and Credit of the Prophet, who, seeing all these things with a well composed mind, and just zeal for God, could not but approve, and be pleased therewith. Or, It was sweet, as usual the first part of the Ministerial work is pleasant, but at last wicked Mens opposition and persecution make it bitter, as *Ver. 14.* And *Jer. 15. 16, 17, 18.* And *Rev. 10. 10.*

4 And *q* he said unto me *r*, Son of man *s* go, get thee unto the *t* house of Israel, and *u* speak with *x* my words unto them.

*q* See *Ver. 1.* *r* See *Ch. 2. 1.* *s* Either the first word *go* intimates the awakening and rousing him, and the later, *get thee*, directs him whither to go when on his Legs, or else 'tis an idiom of the *Heb.* Language, or an *idish*, an ingemination of the same command. *t* See *Chap. 2. Ver. 3.* *u* See *Ver. 1.* *x* In my Name and Authority, so some, but then it would have been in the singular number not plural. Better and fuller 'tis by others thus, what things I shall shew thee, and in what words I shall declare them to thee; these declare to the Captives in *Babylon*. They perhaps do expect to hear somewhat else, and their flattering false Prophets suggest other matters; but look to it, thou goest on my errand, speak therefore in my words, as *Heb.*

5 For *y* thou *art* not sent to a people of a *z* *†* strange speech and of an *a* hard language *but* to the house of Israel *b*.

*y* Though the Divine Command is reason enough, why we should obey readily, yet God is pleased to give the Prophet Arguments to persuade, and others them in here. *z* Who cannot skill of thy speech, nor thou speak (without gift of Tongues) to them, shift not off thy work: as if with *Jonah* sent to a People of barbarous Tongue, in which are dark and profound idioms, but as horrid to thy Ear, as deep, and dark precipices and gulphs to the Eye, as *Heb.* deep of Lip intimates. *a* The same repeated in other words, they will need no Interpreter to tell them what thou sayest to them, nor wilt thou need an Interpreter to tell thee what Answer they give. Thy work will be the easier, neither difficult as things that lie deep to be digg'd out, nor as things of great weight and heaviness to be lifted, as both Metaphors imply; this is his first Argument. Next implied in it I send thee to thine own Country Men, whose welfare thou shouldst readily seek; and in their own Tongue thou may'st express thy Care for them. *b* They still are a Family that God owneth, he hath not broke up house-keeping, there is further encouragement, and they are *Israel's* Seed the Posterity of *Jacob*, and under Covenant-Mercy, go therefore readily for *Israel* shall be gathered.

6 Not to many *c* people of a *d* strange speech, and of an *†* hard language, whose *e* words thou canst not understand: *f* *¶* surely, had I sent thee to them they would have hearkened unto thee.

*c* This Verse is much what the former, yet strengthens and illustrates what is laid down there. Many People here may be according to the comprehensiveness of the *Heb.* word, either numerous, whose multitudes would be their pride, and tempt them to deride thee. Or, Mighty in Valour, and feats of War, and Policy, whose might would harden them. Or, Far off, who would wonder a Stranger should come to tell them their destiny. Or, Divers Nations, that thou should'st need divers Tongues, to speak to them all in their own Language. This difficult work is referred to those whom *Shilo* will send, 'tis kept to the times when the Spirit poured forth shall enrich with the Gift of Tongues in Gospel days. *d* Deep Lip, &c. *vid. Ver. 5.* *e* Words are articulate and significant, and when understood they are words to the Hearer, but whilst not understood, they are but empty and barbarous sounds, as the Apostle observes in *1 Cor. 14.* *f* Surely, in the *Heb.* the words occasion difficulty and variety of Translations, but all of no great moment. Some would refer it to the *Jews* and make this sense, had'st thou gone in any Name but mine, they would have heard, so parallel it with *John 5. 43.* but 'tis better, and more agreeable with the Text, to refer it to many Nations mentioned, who would have heard what the house of *Israel* refused to hear, (of which *Jonah's* *Ninivites* are pregnant Proofs,) and to them I would have sent thee, (say some,) but that they did not understand thee; this is but a very slender guess, and ill confits with the Power of God, which can give thee Tongue, if he would have sent the Message, as he intimated to *Moses*, unwilling to go. Our Version hath well read and referred the words; with that asseveration surely they have express'd what some will have the *Heb.* *¶* *¶* to be a form of an Oath; God assures the Prophet, the Message is such that any Men in their Wits would hear, go therefore to thy People, try whether they will act like Men and hear, especially when their condition is quite otherwise than that I now suggest of the Nations, for the *Jews* are few, weak, reduced to this by neglecting to hear; in reason they should now hear, repent, seek me, do my word, and live.

7 But *g* the house of Israel *b* will not hearken unto thee, *\* for i* they will not hearken unto me, for *k* all the house of Israel *are* *l* *†* impudent and hard-hearted *m*.

*g* And *Heb.* put adverbatively is rightly rendered *but*. *b* Have no mind or will, the original is not here, as mostly 'tis elsewhere, content to express it by the word in the Tense, which connoteth the event. *But* the original first points out their want of a will and inclination; they have no propensity to hear, they are obstinate in their refusal, next adds what 'twas their wills were obstinately averse to, *i. e.* hearing and obeying. *i* This passage confirms the prediction, and with all fore-arms the Prophet that he stumble not at their scandalous refusal and abusing of him, so they have used their God and his; and no wonder if they consent as little to him as they have to God. *k* *i. e.* The far greater part, not every particular Person, there were of the Captives some few like good Figs, &c. *l* Have hardened their Faces, they are not ashamed, nor can they blush now, as *Jer. 3. 3.* Brazen-faced is no new Phrase or Anglicism, but as old as *Isaiah 48. 4.* nay as old as habitual sin. *m* This the root whence the other springs, and what hope from such whose Hearts are as far from relenting as their Faces from blushing? How can it be expected they will hear whose Hearts are deafen than their Ear?

8 Behold *n*, I have *o* made thy face strong against their faces, and thy *p* forehead strong against their foreheads.

*n* This may be to remove the objection of the Prophet, who might plead the softness of his own Metal, and pretend shameless Sinners will scoff a young Prophet out of Countenance. Behold, says God, consider. *o* Given. They have given themselves this impudent Countenance, I have given thee true Courage, Constancy, and Manly Carriage. *p* The same answer in words very little varying, God will qualifie and gift him for this work among this People, and edge his own Tools to cut into the hardest Metal. So *Isai. 50. 7.* *Jer. 1. 18.* and *Mic. 3. 8.*

9 As an *q* Adamant harder then flint have I made thy forehead: *r* fear *\* them* not, neither be *s* dismayed at their looks, though they be *a* rebellious house.

*q* If their Foreheads be hard and cutting as the Flint, if they wound the soft and tender, if they sparkle with Fire against those of harder Metal, yet be not afraid; I have made thee as the Adamant harder than Flint, able to cut, and to break it. But what if here should be allusion to the Talmudic Rabbinical Tradition about their supposed Worm *Schamir*, the word here used, if the Tradition be as old as *Ezekiel's* time 'twill carry some probability with it. The *Schamir* was, say they, a Worm, which by secret Virtue would, when applied, cut or form hard Stones, and divide the greatest, that *Moses* used it to prepare the precious Stones for the Breast-plate; and *Solomon*, say they, used it to fit the Stones without Hammer for the Temple; well then, *Ezekiel*, fear not, thou shalt be a *Schamir* to the *Jews* in Captivity, and fit some of them to be either rich Ornaments in the Breast-plate, or beautiful Stones in the Temple, go about thy work, it shall not be, though it seem successful. *r* Let no prevailing fear take thee quite off from thy work. *s* Let not any lesser surprises and sudden discomposures of mind when thou appearest before them, unfit thee for this work I set thee about. *a* As a House that is Rebellion it self.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee, *u* receive in thine heart, and hear *x* with thine ears.

This Verse is a Repetition of the Charge given to the Prophet, to deal faithfully and undauntedly in the delivering his Message, to deliver always what God should speak, to speak nothing else, and to speak all that. These repetitions in the abundance of the same words, are from the usage and custom of the People of those Countries in which the *Jews* were now Captive. *u* This explains the Visionary Eating of which *Ver. 3.* *x* Hearing is first, and Receiving into the Heart follows, but with the *Jews* such Transpositions are very usual.

11 And *y* go, get thee to them of the *z* captivity, unto *a* thy people, and *b* speak unto them, and tell them, *c* Thus saith the LORD GOD, *d* whether they will hear, or whether they will forbear.

*y* *Vid. Verse 4.* *z* Of the first Captivity under *Jecozias* Reign, who succeeded his Father *Jehojakim*, slain for his Conspiracy with *Egypt* against *Nebuchadnezzar*, as *2 Kings 24. 1.* with *6, 7.* These are those good Figs, *Jer. 24. 6, 7, 8.* of whom such good is spoken, and to whom those Promises are made. *a* The Sons of thy People, *Heb.* Some will have God speaking here of this People as no more his, but I think it rather is to be interpreted of some that were amidst them who were disowned of God, and were now but Children or Sons of the People, the Apostate Idolaters and debauched Sinners, which might possibly have embraced the Conquerors Religion and Manners. *b* Here again the Command is repeated and doubled. *c* As before *Chap. 2. Ver. 4.* *d* *Chap. 2. Ver. 5.* which see.

12 Then the *e* *\* spirit* *f* took me up, and I *g* heard *g* behind me *a* *b* voice of a great rushing, saying,

*†* Heb. deep of lip, and heavy of tongue, and so Verse 6.

*†* Heb. deep of lip, and heavy of tongue. 10r. If I had sent thee, &c. would they not have hearkened unto thee?

*\* Joh. 15. 20. † Heb. stiff of forehead and hard of heart.*

*\* Jer. 1. 8. 17. Chap. 2. 6.*

*\* Chap. 8. 31*



saying, *i* blessed be the glory of the LORD from his *k* place.

*e* The Spirit of God which governed the Wheels and the living Creatures, *Chap. 1. Ver. 3.* *f* Either raised him up to nearer approaches to see and discern, to hear and learn. Or, carried him to his Country-men to whom he was to speak. *g* His Face toward the North while he saw the Vision, now that he is carried South to his People, the Voice is behind him. *b* An Articulate sound and intelligible, but with great commotion, for it was the Voice of Angels, attended with the rushing noise of the Wheels, added to the noise of their Wings, and a mighty Wind which might likely accompany all this. *i* Praised, and magnified be the gloriously holy and just God, riding on the glorious Chariot of his Sovereignty in prescribing Laws, appointing Ordinances, threatening Sin, and punishing Sinners. *k* Either coming down from Heaven, or departing from his Temple. In brief, the Glorious Angels, and all the Saints of God, bless, *i. e.* Praise, admire, and justify God in all the ways of his Judgments among the Sons of Men.

† Heb. *kissed*. *13* I heard *i* also the noise of the wings of the living creatures that *m* † touched one another, and the noise of the wheels *n* over against them, and a noise of a great rushing.

*1* *Heb. rd.*, added to connect the Verses and to make the reading full, hath, I think, somewhat perplexed the words, and occasioned enquiry after two different Sounds or Voices, whereas if we read them as in the *Heb.* and as the *Lar.* And the noise was of the Wings, &c. so the 13th Verse will explain the 12th, and tell you what was that great rushing which Ezekiel heard behind him. *m* See *Chap. 1. Ver. 9.* *n* See *Chap. 1. Ver. 19, 20.*

† Heb. *finger*. † Heb. *but not* *ger*. *14* So *o* the *p* spirit *q* lifted me up, and *r* took me away, and *s* I went † in bitterness, in the † heat of my spirit, *u* but the *x* hand of the LORD was strong upon me.

*o* And *Heb.* or then, at that very time. *p* the Spirit of God, as *Ver. 12.* which see. *q* Either from that prostration which the terrible Vision had caused, when he fell to the ground. Or, rather caught him, who before was on his Legs and well come to himself, up into the Air. *r* Carried me, (as was *Philip* when carried away from the Eunuch,) and brought me to the place where I was to deliver my Message, the place where the captive *Jews* were crowded together. *s* Hitherto nothing appears of the Prophet's concurrence, but the Verse seems to speak Constraint and Force, but now you have his voluntary concurrence with the motion of the Spirit. He went when so moved and assisted. *t* Bitter in the heat of my Spirit, *Heb.* Grieved, sad, and my Spirit within me was as all in a heat of anger. Either 1. Enkindled within by the sympathy he had with his Country-men in their sufferings and calamities. Or, 2. Because of those Wickednesses he saw and reproved in them. Or, 3. Because he must be the unwelcome Messenger of such unwelcome News. 4. Or, Because of the danger he was exposed to among enraged desperadoes, which way ever you explain it, *Ezekiel's* weakness and disordered humour will appear in it, *Jonas-like* will be angry. *u* For, as some others. And as *Heb.* *x* Either in general the Power of God, which cannot be resisted. Or, the Spirit of Prophecy, which as a Fire shut up will break forth, as in *Jer. 20. 7, 8, 9.* indeed both concur.

\* Job 2. 13. *15* ¶ Then I came to *y* them of the captivity at *z* Tel-abib, that dwelt by *a* the river of Chebar, and *I* \* fate where *b* they fate, and remained there *c* astonished among them *d* seven days.

*y* *Verse 11.* See there. *z* The name of a place in that part of *Mesopotamia*, which was shut up within *Chebar* Westward, and *Succor* Eastward. This was divided into Superiour, called *Gozan*, and Inferiour, called here *Tel-abib*, a low Country, and unprofitable, because spoiled by Waters, and secure to keep Captives in, and so it afforded matter of labour and toil to the Captive *Jews*, and was as a Prison to them lest they should escape, and in both pleased the *Babylonians*. *a* On or near to that part of the River *Chebar*, which runs Westward of this *Tel-abib*, here then is no more contradiction than is in this, if I should name a place between two Rivers, and say the place is near one of those Rivers. *b* Sate sad and astonished, where I found and saw them sitting astonished; for sitting sometimes is a posture of Mourning and Sadness, as in *Lam. 1. 1.* and *Job's* Friends, and *Psal. 137. 1.* *c* Either at the sight of that woful change of the *Jews* from Freedom and Honour to servitude and shame. Or, astonished at foresight of that which the Roll contained, or at the *Jews* impenitence and unreformed manner of living under all these Afflictions. *d* Mourning no doubt all that while, and waiting till the Spirit of Prophecy should open his Mouth, and till he might know Persons, their Inclinations, Vices, and temper in them, and till he might speak somewhat of personal knowledg against their wickednesses.

*16* And it came to pass at the end of seven days, that the word of the LORD came unto me, saying.

This Verse gives us sufficient account why the Prophet stayed there seven days, it was because the particular word he was to speak to them, was not yet declared to him. He had a Call and Commission to be a Prophet, and comes in this Character to these *Jews*, but till seven days are ended he receives no particu-

lar word; when by his carriage among the *Jews*, it appeared he was more than a common Man, that he was full of matter more than ordinary, then came the Word of the Lord, saying,

*17* \* Son *e* of man *f* I have *g* made thee \* *a* \* Chap. 33. 7. watchman to the *b* house of Israel: therefore hear \* *Isa. 52. 8. &* the word at my mouth *i*, and give them warning \* *Jer. 6. 17.* *k* from me.

*1* *Chap. 2. 1.* which see. *f* The Person that appeared to him, *Chap. 1. 26.* 'Tis the great and glorious one. *g* Appointed by Commission, I have qualified by Gifts, I have actually sent thee forth, &c. *b* Night and day to observe whether the Enemy approach, and to give Notice on pain of death. *i* See *Chap. 2. 3.* *k* I will give thee Notice, thou art then to give warning unto them, and let them know it comes from me, and in Mercy to prevent their final ruine, be not as a Prognosticator, as one that consults the Stars, and foretels from the Conjunction of them, but own the things thou art to warn them of, as from my mouth.

*18* When I say *l* unto the *m* wicked, thou shalt surely *n* dye, and thou *o* givest him not warning, nor *p* speakest to warn the wicked from his *q* way to save his life *r*: the same wicked man shall dye *s* in his iniquity; but his blood will I require *t* at thine hand.

*l* Either by the menaces of my Law, or by motion of my Spirit stirring thee up to reprove and warn. *m* Any wicked one whatever rich or poor, mean or mighty. *n* Such courses will certainly end in death, and in damnation if not left. *o* Frequently and with repeated monitions, as the word signifies, and as the Apostle, *Acts 20. 31.* this to those that will hearken. *p* Some will prophane scoff and deride, yet speak to warn them, till it do appear they are such as will turn again and rent you. Or else 'tis the same thing repeated. *q* Men must be told of their own Sins, these are their dangers. *r* That thou may'st preserve his Life, his Soul, and recall him at once from Sin and Death. *s* The Man who is not warned by thee will certainly dye in his Sin, the Sinner's ignorance will not be sufficient to prevent his death, but thy not admonishing him will involve thee also in guilt and death. *t* I will punish thee, who possibly mightest have saved by warning, however oughtest to have warned.

*19* Yet if thou warn the wicked, and he turn not from *u* his wickedness, nor from his *x* wicked way, he shall dye in his *y* iniquity; but *z* thou hast delivered thy Soul.

*u* This may denote the sinfulness of his Mind and Heart, which is the spring of all. *x* His actual sinful courses, the practices of Sin, and the habits of Sin must be left. *y* The punishment of his unrepented Sins shall be death. *z* There is no danger unto the Watchman, the Prophet and Minister who did his duty and warned the Sinner.

*20* Again *a* when *a* \* righteous *b* man doth *c* turn \* Chap. 18. 24. from his † righteousness, and commit *d* iniquity, † Heb. *righteousnesses*. and *e* lay a stumbling block before him, *f* he shall dye: because thou hast not given him warning he shall dye in his sin, and his *g* righteousness which he hath done shall not be remembered *b*, his blood will I require at thy hand.

*a* What must be done to Sinners is said now, for those that have been righteous take thy directions. *b* Either one that hath for some continuance of time professed the way of Righteousness, but is now overcome of Vices. Or, who is Righteous only in appearance, as *Prov. 18. 17.* *Ezekiel 18. 24, 26.* and *33. 13.* *Matth. 9. 13.* *c* Gives just cause to fear, he not only hath committed some particular Sin, but that he hath changed the course of Life, the thoughts and purposes from good to evil, hath forsaken the way of Righteousness. *d* Gives himself up to a sinful Life, wallows in Sin. *e* Dispose Affairs so by a just and punishing Providence, that what did restrain is taken away, or what will be occasion of greater sinning is not removed or any other way, I give such an one up to his own Heart's lust, so that he continue in sin. *f* Shall perish in his sin. *g* Either eternal and seeming. Or, his partial and temporary Righteousness which he himself, or others ascribed to him, and thought to be in him. *b* Shall not be profitable to him, he that Apostatizeth is the worst of Men, because he falls from known ways of Goodness and Holiness; yet such must be warned, else their Blood will be required at the hand of those who were to warn them.

*21* Nevertheless, if thou *i* warn the *k* righteous man, that the righteous *l* sin not, and he *m* doth not sin, he shall surely *n* live, because he is warned: also thou hast delivered thy soul.

*i* As often as need. *k* The truly and really pious, the regenerate Man. *l* Deliberately, customarily, habitually. *m* Takes warning and departs further from sin, and keeps better to the ways of God. *n* Be accepted with God and happy, and both warned and warned have delivered their Souls.

*22* ¶ And the *o* \* hand of the LORD was \* Chap. 1. 3. † *p* there

*p* there upon me, and he said unto me, Arise, go forth into *q* the plain, and I will there *r* talk with thee.

*o* See chap. 1. 3. and 3. 24. *p* At Tel-abib. *q* Withdraw from the multitude and retire into the open place, likely 'twas some spacious level in that low Country which lay between the Rivers. *r* To comfort, encourage, direct and communicate further of the Divine Will and Counsels to the Prophet.

23 *s* Then I arose, and went forth into the plain, and behold, the glory of the LORD stood *u* there, as the glory which I *\* saw* by the river of *x* Chebar: and I *y* fell on my face.

*s* So soon as commanded. *t* See chap. 1. 28. with foregoing verses. *u* In the Plain whither he is now come. *x* It overpowered him now as then, and he could bear it no more now than before he could.

24 Then the *y* spirit entered into me, and set me upon my feet, and spake with me, and said unto me, go *z* shut thy self within thy house:

*y* See chap. 2. 2. *z* Some say this is to be an interrogation, wilt thou, &c. Others add, 'tis an Irony upbraiding him, but I see no ground for either, 'tis as we read it a plain command, which appears, in that with the command God giveth strength to *d* what is commanded, and he is to shut up himself. To learn of God what he must foretell, to forefignifie the shutting up of Jews in *Jerusalem*.

25 But thou, O *a* Son of man, behold, *b* *\* they* shall put *c* bands upon thee, and shall *d* bind thee with them, and thou shalt not go *e* out among them.

*a* See chap. 2. 1. *b* 'Tis not said who shall do this, therefore Interpreters guess variously at it, some say 'tis figurative noting the malice of the Jews, who would not suffer him quietly to converse with them, their malice was like Bonds. Others understand the words as they sound and refer to. 1. Angels as if they bound him. 2. To his Friends and Domesticks, who would take his intemperance, and earnestness in continued, retired thoughtfulness to be madness, so Prophets were mistaken and misreported, 2 *Kings* 9. and *Mark* 3. 21. 3. To the ruder and more violent of the Jews, who on all occasions were ready thus to confine their Prophets, when they foretold unwelcome Tydings, and to stir up their Governours hereto, as 1 *Kings* 22. 27. *Fer* 32. 2. and 37. 15. and 38. 6, 7. 'Tis not improbable that the rabble should incense the ( *Ἀρχιμαστοράς* ) Presidents of the Captivity to do this. *c* Signifying the bonds and chains of their future Captivity who were yet at *Jerusalem*. *d* Thi, I suppose, denotes the severity with which the Conqueror would treat them, he would bind their bonds fast, close, and this will be pain and grief to the bounden. *e* A *Hebraism*, thou shalt be denied a free converse.

26 *\* And* I will *f* make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them *† g* a reprovcr; for they are *a* rebellious house.

*f* Either by forbidding thee to speak, I will make thee as dumb as if thy Tongue did cleave to the roof of thy mouth. *g* Or, possibly God did suspend his influence, and leave the Prophet dumb as one who could not move his Tongue, the use whereof is taken away. *g* A man to reprove (as *Heb.*) shalt tell them as little of their faults, and danger as a dumb man can do. God hereby giving the prophet some respite, signifying the future state of the Jews would be such they should no more dare to mutter or whisper, and punishing the refractory deafness of the Jews with taking away their reprovcr, &c. *b* Verse 5. 7. of 2. chap. See.

27 But *i* when I speak with thee, *k* I will open thy mouth, and thou *l* shalt say unto them, Thus saith the Lord GOD, he that heareth, *m* let him hear, and he that forbearcth, let him *n* forbear, for they are a rebellious house.

*i* When ever I shall reveal any thing to thee. Or, when I shall have discovered all to thee, which thy people should be informed in. *k* Then I will open thy lips and loose thy Tongue and give thee power to speak. *l* In point of Duty thou must tell them what I speak, and tell them as from me who am eternal and sovereign Lord of Heaven and Earth, and in this style the Lord speaks above eighty times in this Prophecy. *m* 'Tis his duty and safety, and I propose it to his consideration, let him think what he hath to do herein. *n* 'Tis at his own peril, thou hast warned him and now trouble not thy self, neither be grieved much at it. They a rebellious house act like themselves in sinning, and thou hast acted like thy self a faithful admonisher; I will act like my self in punishing and giving them up into the hands of cruel, ravenous and devouring Enemies, who shall destroy them.

## CHAP. IV.

*T* Thou also, Son of man, take thee *a* *†* tile, and *m* lay it before thee, and *n* pour-tray upon it the City, even *Jerusalem*.

Hitherto the preface containing the Call and Commission of the Prophet, now he begins; this is the first prophetic, and 'tis against *Jerusalem*. *l* Or brick, or any square Tablet on which he might engrave or carve. *m* As Carvers use to do, as Engravers and Painters do. *n* Draw a Map of *Jerusalem*, delineate or describe the City *Jerusalem* whence they were come, who now are in *Babylon*, and probably repented that they had left *Judaea* and *Jerusalem*, and murmured against them that advised to it. But let them know by this sign that *Jerusalem* should suffer much more than ever they suffered, that those who remained there sinning against God should bear a long Siege, a very grievous Famine, and cruel Slaughters.

2 And lay *†* siege against it, and *o* build a fort against it, and cast a *p* mount against it: set the *q* camp also against it, and set *||* battering *r* rams against it round about.

*†* Draw the figure of a Siege about the City. *o* Raise a Tower and Bulwarks which may annoy the besieged, and defend the Besiegers, from which may be shot either darts against men, or mighty stones against the Walls and Towers of the City. *p* Which made large, high, and strong and near as they can, might thence by help of Galleries get over the Walls and enter the City. *q* Lay out the ground also for the Army of the *Chaldeans* to pitch their Tents in, and to form their Camp. *r* The *Chaldee* Paraphrast understands the Captains and Chief Leaders among the Souldiers, but 'tis better understood of those Engines wherewith Besiegers did batter the Walls and Towers of a besieged City; an Engine of great use in days of old among all Warlike Nations, invented, say some, in the Siege of *Troy*.

3 Moreover take thou unto thee an *s* *||* Iron pan, and set it for a wall *n* of Iron between thee and the City, and set *x* thy face against it, and it shall be besieged, and *y* thou shalt lay siege against it: this shall be *a* sign to the house of *Israel*.

*s* To signify the hardness and obstinacy of the Besiegers. *t* Probably a Frying pan, on the plain part of which the Tile bearing the portrait of *Jerusalem* lying, the Iron edges or brims compassed it round about, as a line drawn round a besieged City, out of which the distressed could not fly, into which no relief could be brought. It plainly noted the cruelty of the *Chaldeans* and future tortures of the Jews, who were like to be fryed or broiled in this Iron Pan, as *Fer*. 29. 22. and 2 *Mac*. 7. 5. *u* That it may resemble a wall of iron, for as impregnable as such a wall, should the courage, resolution and patience of the *Chaldeans* be attacking it. *x* Fix thy displeased countenance against it, in token of my displeasure. *y* If the Prophet do represent him that sent him, then it speaks Gods appearing against these wicked ones. *z* All these things are signs and emblems usual with all, most usual with this Prophet, who in this Hieroglyphick foretells the state of those that lived at *Jerusalem*.

4 *a* Lie thou also upon thy *b* left side, and *c* lay the iniquity of the house of *d* *Israel* upon it: according to the *e* number of the days that thou shalt lye upon it, thou shalt *f* bear their iniquity.

*a* A posture which was to signify the settled resolution of the Besiegers, who had taken up their abode till the Siege were finished in taking *Jerusalem*. *b* To note out the less worthy part, the ten Tribes, or *Samaria* which was from *Jerusalem* toward the left hand, and was head of the Ten Tribes. *c* Take upon thee in the representation thereof both guilt and punishment, bear both not to expiate but to exemplify what they should suffer. *d* Distinguish't from *Judah* 'tis the Ten Tribes. *e* By that proportion of time thou shalt know and intimate to them how long I have born patiently with their sins, and how long they shall bear their own punishment. *f* Signifying that as the Prophet in the sign, so God in very deed had patiently born with them.

5 For I have *g* laid upon thee the years of their iniquity, according to the number of the days, *b* Three hundred and ninety dayes: so shalt thou bear *\* the iniquity of the house of* *†* *Israel*.

This verse explains the former. *g* I have pointed out the number of years wherein Apostate *Israel* sinned against me, and I did bear with them according to the number of dayes, wherein thou must lye on thy left side. *b* See *v*. 4. There is some difference, though of no great moment, in fixing the periods of beginning and ending these Prophetick dayes, these years some begin them at *Solomon's* falling to Idolatry, in the 27th. year of his Reign, and end them in the fifth of *Zedekiah's* Captivity. Others begin at the fourth year of *Reboboam*, and end them in the 11th. year of the Captivity. Others begin them in the first of *Reboboam* and *Feroboam* when the Kingdom was divided



and then they must end about the 17th. year of the Captivity. The first supputation to me is much the likeliest, and agrees nearest with the year wherein this Prophet begins his Prophecy. It is not altogether unlikely that the Prophet may intimate though obscurely the continuance of the Siege of Jerusalem, which the Chaldeans began on the 10th. day of the 10th. month of the 5th. year of Zedekiah, and lasted the remaining two months of the 5th. year and the whole 10th. year, except some five months wherein the Babylonians retired to fight the Egyptians, beat them, spoiled them and returned to the Siege of Jerusalem, which lasted to the 9th. day of the 4th. month of Zedekiah's 11th. year. So that one whole year, and three weeks, and 4 days; or 13 months, at 30 days in each month, taking up 390 d. ys. and discounting the five months and odd days in the Egyptian expedition, you come to the continuance of 390 days in the Siege, and possibly this may be the intent of the Prophecy.

6 And when thou hast *i* accomplished them, lie again on thy right side, and thou shalt *l* bear the iniquity of the *m* house of Judah *n* forty days, I have appointed thee \* *†* each day for a year.

\* Num. 14. 34.  
† Heb. a day  
for a year, a day  
for a year.

*i* Almost accomplish'd, or when about to accomplish them, i. e. 40 days, before the 390 do expire, at the end of 390 days turn thou to thy right side, and bear the iniquity of the house of Judah, and that it is the true account appears from this *v* *r* *s* compared with chap. 1. two full verses, and chap. 8. ver. 1. say some and those very Learned men. Others will have the 40 days distinct from the 390 and reckon them by themselves, and so the better and Grammatical construction in the Heb. seems to carry it for it speaks in the Perf. & tense, and lying a second time. But be these numbers distinct or but one is no great concern, either way they do plainly speak Gods wonderful patience with Israel and Judah, and point out the time of the miseries of both for their iniquities. *k* A second time Heb. 1. *Ed* ver. 4. *f*. *m* Of the two Tribes say some, of the Royal Family say others, and countenance it with *Isa* 22. 21. and then *Isa* distinguished the whole body of the Two Tribes, and the Remnant of the Ten Tribes that escaped and embodied with the Two Tribes, as some did at first division, others afterward in *2* *Isa*, *Isa* 37. but, *Ezekiel* and *Josiah* time, leave their places and came to Jerusalem. *n* To plain they are so many years, but not so plain where to begin them, whether from *Isaiah*, or more probably from *Josiah*'s renewing Covenant, until the destruction of the Temple which is 40 Ann. during which time God deferred to punish, expecting whether they would keep Covenant and walk with God, or retain their idolatries and wicked ways, which later they did for 13 An. of *Josiah*'s Reign, for 11 of *Jehoiakim*, and 11 of *Zedekiah*'s Reign, and five of his Captivity, which amount to just 40 years, and they are mentioned a part say some, from the 390 because they were more wickedly abused to promote sin.

7 *o* Therefore thou shalt *p* set thy face toward the siege *q* of Jerusalem, and thine *r* arm shall be *s* uncovered, and *t* thou shalt prophesie against it.

*o* And Heb. *p* While thou liest on thy side thou shalt fix thy countenance on the portrait of besieged Jerusalem, with angry and menacing looks *q* Not which was in the Land of Judah, but on that described in the Title, the Emblem of the other. *r* Thy right arm the stronger and more ready to act. *s* Naked and stretch't out as being ready to strike and slay. *t* This very Emblem doth threaten, which is a visional prediction, and no doubt *Ezekiel* unfolded these riddles on just occasions, and this was a Prophesying to them, sometime by signs and sometimes by words.

8 And behold, *u* I will lay *x* bands upon thee, and thou shalt not turn thee *†* from one side to another, till thou hast ended thy *y* siege.

† Heb. from thy  
side to thy side.

*u* Who ever were the persons that laid bonds on *Ezekiel* in chap. 3. ver. 25. here 'tis plain that the Lord doth it. *x* If the Prophet represent the Besieged Citizens who must be Captives in Bonds, then 'tis likely these Bonds were visible and material that they might be a teaching sign and admonition, that as they saw the Prophet in them, so certainly he should see that come to pass which was signified by them. If he represent the Chaldeans as those who were by divine power as fast bound to this siege, till the City be taken, as he was tyed to the place whence he could not stir a foot; then invisible bonds, which none feel or see but the Prophet, may suffice, these assuring him that those could move no more from the Siege then he from that side he lay on. And though the Egyptian Army make some diversion, yet it is very like the Siege was not quite raised, but they kept the City blockt up, whilst the groffe of the Army drew off to fight *Pharaoh*'s Army according to that *Fer*. 37. 9. the Chaldeans shall not depart. *y* Plural Heb. Sieges either because 'twas like two Sieges by that little interruption of 3 or four months, or else because of the length and forencis thereof.

9 ¶ *z* Take thou also unto thee, *a* wheat, and barley, and beans, and lentils, and millet, and *||* fitches, and put them in *b* one vessel, and make thee bread thereof, according to the number of the days that thou shalt lye upon thy side, three

hundred *c* and ninety days shalt thou eat thereof.

*z* Provide thee Corn enough: for a grievous Famine will accompany the Siege. *a* Whereas all sorts of grain are to be provided, it assures us all would be little enough, Wheat and Barley would not outlast the Siege, courtr and meane must be provided though less fit for Bread. *b* Mix the worst with the best to lengthen out the best, that the mixture may render them useful in such necessity. *c* He mentions only 390, the 40 days either concur with them, or else because they refer to the time after the City was taken, whereby such as survived and got some liberty to go abroad found food for themselves, if they escap'd the Sword of the Enemy and were got into the Country, they wanted not Bread.

10 And thy *d* meat which thou shalt eat, shall be by *e* weight *f* twenty shekels a day: from *g* time to time shalt thou eat it.

*d* The mean and course Bread which thou must eat and be content with. *e* Not full, as once, not as much as you will, but a small pittance delivered by weight to all, which bespeaks the extreme penury the City should be brought to. *f* Some say 5 ounces, others say 10 ounces, the greater of the two scarce enough to maintain Life, and yet 'tis probable enough 'twas but 5 ounces of Bread which was his allowance. A hard case when the Law of the 12 Tables allowed a pound of Bread to Prisoners daily for their diet. But here the Prophet hath but half that allowance if the twenty shekels were shekels of the Sanctuary, and he hath but a quarter of that allowance if they were common shekels, by which his allowance was weighed. *g* At set hours this was weighed out, and no more could be had at any other time, whether Morning or Evening, once in four and twenty hours, or once in twelve hours, still at the appointed hour, and possibly there might be different hours appointed to different persons, and every one must observe his own time.

11 Thou shalt drink also *b* water by measure, the *i* sixth part of an hin: from time to time thou shalt drink

*b* Not Wine or cordial drinks, but cold and thin Water, nor a belly full of this. *i* About six ounces of Water, and that measured out by others to him that drinks it, scarce enough to keep the man alive. Such proportions of Bread and Water rather fed death than the man, yet more could not be had when the Beggars were Masters of both Fields and Fountains, and cut off all from the City.

12 And thou shalt eat it as barley *k* cakes, and thou shalt bake it with dung *l* that cometh out of man in *m* their sight.

*k* These were delicacies with them when they could temper and make them right, but now these pitifull things should be to these half starved bodies as delicacies. Or, rather because they were greedy, could not stay till they were baked. Or, lest any should take it from them. Or because they never had enough to make a loaf with, they eat them as Barley Cakes. *l* There would be no wood left for such necessary uses, nor yet dung of other Creatures, they would be all consumed by the length of the Siege too, what loathsome food was this, yet in this strictness of the Siege they are brought to it. *m* Openly that any might see it, from this passage some conclude this was actually done, and not only represented in a vision.

13 And the LORD said, Even *n* thus *¶* shall the children *†* of Israel eat their defiled Bread *o* among the Gentiles, whither I will drive them.

\* Hof. 9. 3.

This Verse is a key to the former. *n* Scanty, mean, ill dress'd, and polluted in the very dressing, loathsome to any but starved Bellies. *†* Not onely the House of Judah, but all the rest of the Children of Israel, not in the Siege only, but this misery should pursue them. *o* Who would be ready enough to upbraid them, and twit them as breaking the rules of their Religion, to fill their bellies; thus their sins would bring them to extremest want and shame.

14 Then said I, \* Ah *p* Lord GOD, behold, my *q* soul hath not been polluted: for from my *r* youth up even *s* till now, have I not eaten of \* that which *t* dieth of it self, or is torn *u* in pieces; neither came there abominable flesh into my mouth.

\* Act. 10. 14.

*p* He deprecate this and intreats it may not be enjoyed him. *q* He proposeth his legal purity, as one argument in obedience to ceremonial precepts, he had kept himself clean, and now prays that he may not have his obedience tried by enjoining to eat what is abominable. *r* He took early care of this. *s* Had persevered to this age therefore prays mitigation, and some change in his diet or dressing of it. *t* Forbidden as polluted, *Exod*. 22. 31. *Lev*. 17. 15. and *Ezek*. 44. 31. *u* Forbidden by the Law also, as *Exod*. 22. 31.

\* Lev. 11. 2.  
Deut. 14. 3.

15 *x* Then he said unto me, Lo, I have given thee cows dung for mans dung, and thou shalt prepare thy bread therewith.

\* So

\* So soon as he prayed God answered, and condescends to Ezekiel that he should use what was less abominable than mans dung, but it was not granted to the Jews, who in the Siege at Jerusalem did much worse things, and more detestable, reduced to it by straits, as chap. 5. 10. Lament. 1. 11. and 2. 11, 12, 20.

16 Moreover, he said unto me, Son of man, behold, I will break the \* staff of bread in y Jerusalem, and they shall eat bread by weight z, and with † care, and drink water by || measure, and with \* astonishment.

Here the Lord confirms his threat of Famine by a solemn protestation, that he would break the staff of Bread; either take their Harvests away, and deny them Bread, or withhold his blessing the strength of Bread, that it should not nourish and refresh, as Lev. 26. 26. y That sinful City, z See ver. 10. † Afraid and doubtful whether or where they shall have any more. || See ver. 11. \* Amazed at the strangeness of their condition and the wounds and death of many that fell by the Enemies hand, attempting to fetch a little water, or astonished, their very eyes failing for thirst.

17 That they may want bread and water, and be astonished one with another, and \* consume away for their iniquity.

The Lord will take away their provision that they may die with want, punished for all their sins, and disappointed of all that their false Prophets promised them and under strangest disappointments, be filled with strangest amazements and horrors, at the woful miseries of one another, and falling dead in each others helpless fight.

### CHAP. V.

1 a AND b thou Son of man, c take thee a d sharp knife, take thee a e barbors rasor, and f \* cause it to pass upon thy g head, and upon thy h beard, then take thee i balances to k weigh and dividethe l hair.

\* It is not unlikely that this command was given to the Prophet, so soon as he had understood the former chapters vision. b Vid. chap. 2. 1. c Procure it by any means. d A Sword or Knife very sharpe, as Heb. so the grievous judgment is exprest, chap. 21. 9, 10, 11, 14, 15, 16, and here the speedy, irresistible, and sweeping judgment against this people is aptly set forth. e This in different words is the same thing, and explains the former, and makes the Emblem more exact, for by hair shaved and destroyed is the destruction of Jerusalem and its people represented to us. Now that this may appear in the certainty of it, both a Sword for strength, and sharp for cutting, nay, a Rasor much sharper, that shaves close, leaves nothing behind it and cannot be resisted by the weak hair, so shall it be here with this people. f A Hebraism, shave close with it. g The Chief as King, and Rulers, the City. h The common Citizens. Or, The Towns round about, i Just and exact scales, an emblem of Divine Justice and Equity. k The Prophets weighing represents God weighing these men and their ways. l These light, vain and worthless ones, inhabitants of this sinful City, 2 Sam. 10. 4, 5. Jer. 41. 5. and 48. 37. Thus foretel them their mourning, reproach, and deformity that is coming, for all this is signified by this shaving head and beard.

2 Thou shalt burn m with fire a third part in the midst of the n City, when the days of the siege are o fulfilled, and thou shalt take a p third part, and smite about it with q a knife, and a r third part s thou shalt scatter in t the wind, and I u will draw out a x sword after them.

This verse tells you into how many parts the hair was to be divided, and how to be disposed of, and so plain it needs little explication. m So either Pestilence, or Famine with the displeasure of God, and the burning of the City, and of the Citizens is noted out. n Described on the Title, chap. 4. 1. a Type of what should be done in Jerusalem. o When the 390 days of thy lying against the Pourtraid City shall be ended, for when Jerusalem shall be taken at the end of the siege, the City shall be burnt, and who can say that none of the Inhabitants were burnt, as the two false Prophets Ahab and Zedekiah, Jer. 29. 22? To be sure, many that hid themselves under ground, in Vaults and Cellars, were burnt with the burning of the City. p 'Tis not necessary this part should be equal to the former, if it be proportional 'tis enough, perhaps it might be somewhat less than the first third. q For these were such as fell, in either defending the Walls or falling out during the siege, or were found in Arms when the City was taken, or were overtaken in their flight with their most unhappy King, or by Law Martial were adjudged to die by the Conquerour, these many yet weak ones, Women and Children which died in the siege by Famine and Pestilence might be a greater third. r Those that fell to the Chaldeans, or fled to Egypt, or other Countrys though they scape somewhat longer, yet carrying like sins are at last overtaken with like evils. s Though these disposed of themselves, yet there was Gods hand also in it, he scattered those that of their own accord did fly. t Violent, uncertain, and

troublefome should their Enemies prove to them, a God will pursue them, x Figuratively his wasting punishment, literally 'twas fulfilled, Jer. 42. 16, 17, 22. and 43. 10, 11. and 44. 27.

3 Thou shalt also take y thereof a † few || in number, and \* bind them in thy † skirts.

y i. e. Of the last third which were to be dispersed. † Or small quantity || Or by number as it may be read, tell out a small parcel of the Hair. \* As men tie up in handkerch efor in the skirt of their garment what they would not lose. So some few shall be kept, God will not cut off the whole house of Israel, but reserves a remnant.

4 a Then take of them again, and b cast them into the midst of the fire, and burn c them in the fire, d for e thereof shall a fire come forth into all the house of Israel,

a Another division make of that little, little number, the preserved remnant. b Throw some of them into the fire, they are not all to be saved, who are delivered at the end of the siege. c Literally burn the hair, but signify the burning them that are meant by it. d Of Gods displeasure, and of Civil War or private conspiracy; as in Imael against Gedaliah, Jer. 41. 42, 43. e From their sin against God, their discontents at their state, and conspiracies against their Governour, appointed by Nebuchadnezzar, evil like another fire shall break out which shall devour the most, and be near consuming all the House of Israel, as hapned to them after Gedaliahs death, and their going down to Egypt, as Jer. 40. 41. 42. 43. 44. 46. under Jabanians revolt, which the Chaldean did revenge at last.

5 ¶ f Thus saith the Lord GOD, g This b is Jerusalem: I have i set it in k the midst of the nations and countrys that are round l about her.

f This solemn declaration in Gods name, the Prophet useth by exprefs order chap. 3. 11. g This pourtrayed City. h Is Typically Jerusalem, and her Inhabitants. i Placed her in a most delightful situation, chose out the best part of the known World for her. k In a Neighbourhood to most rich and plenteous Countreys, with whom she might have convers'd and spread forth my name. l Either as Servants about a Mistress. Or, as meaner Houses about the Palace or Mannour of a Lord. Or, as Traders about an Empory, much to advantage of Jerusalem.

6 And m she hath n changed my † judgments into o wickedness more than the p nations, and my q statutes more than the countreys that are round about her: for r they have refused s my judgments and my statutes, t they have not walked in them.

m Jerusalem the Metropolis, where the Temple and the solemn Feasts and Sacrifices were, which in likelihood was forwardest, fullest, and most expensive on other invented modes of Worship, she who was most obliged to me. n The Heb. includes a Rebellion and contumacy; and these were cause of her changing, as Rebels change the Laws of a Kingdom. † The Laws of Holy, Righteous, and Sober living; the exact rules of manners. o Improbability, and injustice toward each other, and impiety and irreligion against God himself. p There is more honesty, truth, and righteousness among the Nations than among the Jews. q The Precepts and Rules of Religious observances which I gave them, they have less valued, been less constant to, than the Nations have been to theirs, received from men and invented by man. so Jer. 2. 9, 10, 11. r The Jews. s With scorn and abhorrence, as what their mind abominated. So vile were they grown, that they loathed the excellent Law of God, and were weary of it, as Heb. implieth. t As for my statutes in matters of Religion, they have refused to walk in them, and have meddled Religion to their own fancy, built Altars, adopted new Gods, and appointed new Worship more gay or easie as their humor was.

7 Therefore thus saith the Lord GOD, Be cause ye u multiplied more than the nations that are round about you, and have x not walked in my statutes, neither have kept y my judgments, neither z have done according to the judgments of the nations that are round about you.

u There is some difficulty in assigning what 'tis they multiplied in, either numbers of People, benefits received from God, Luxury, Pride, Tumultuousness, with increase of your Riches. Or, in Idols, superstitions, and appendent wickednesses, this last seems most agreeable with the Text, the rest may not be excluded. x See ver. 6. y See ver. 6. z While you have exceeded the Nations in Superstition and Idolatry, you have fallen short of them in the moralities of their Life, and done less good, than they taught by a far more imperfect Law, than yours, Rom. 2. 21, 22, 24.

8 a Therefore, thus saith the Lord GOD, b Behold, I even I am against thee, and c will



execute judgments in the midst of thee, in the sight *d* of the nations.

*a* It is very just what God doth, he hath cause more than enough given him to do so. *b* Take notice and consider me, not as now for you but against you, you look to the instruments, to the rod, but behold, I am even I am against you, against thee. *c* *O Jerusalem*. *c* I will act in severities that shall convince you 'tis my hand that wield the Sword, you despised my Holy Law, my judgments rule of Life, but you shall now feel my judgments that you shall die under. The *Chaldeans* will kill you, but I condemn you. They'll be cruel but I'll be just in the execution, and who can be for thee when I will be against thee, in this dreadful manner? *d* As notorious as thy sins so shall thy punishment be. The very Heathen shall see my hand in it and own my justice.

*9* And I will do in thee that which I have *e* not done, and whereunto I *f* will not do any more the like, because of all thine abominations *g*.

*e* Though the old World perisht by Water and the Judgment was greater in its extent, and *Sodom* destroyed by Fire, yet neither one or other was so lingering a death. These poor Jews were long dying and felt themselves dying. Read the Lamentations as Commentary on this Text, or *Josephus Wars of the Jews*. Though in the Siege of *Samarita* Women Eat their Children, yet the City was not taken, sacked and burnt as *Jerusalem* was after a long siege. *f* No doubt God keeps his word though we should not be able to shew how. And though the siege of *Jerusalem* under *Vespasian* was grievous, yet not in every thing equal with this, the *Romans* were not so cruel to the Jews. *g* Their sins were abominations, and God delivers them into the hands of men that did hate, loath, and abhor the Jews so much that they thought they could not be cruel enough against them.

*10* Therefore *b* the fathers *i* shall \* eat the sons in the *k* midst of thee, and the sons shall eat the fathers, and I will execute judgments in thee, and the whole *l* remnant of thee will I scatter into all the winds.

*b* And this explains what is above threatened: *i* No History that I know of does mention any thing like this, barbarous *Indians* sell one another, and some report (as I take it) that Children among them unnaturally murder aged Parents, but they eat them not. *k* It may intimate their doing this publicly. *l* This was verified when ye were fetcht away, who were left at the departure of the Besiegers, and when the very small remnant with *Johanan* fled into *Egypt*.

*11* Wherefore, *as* I live, *m* saith the Lord GOD, surely because thou hast *n* defiled my sanctuary with *p* all thy detestable things, and with all thy abominations, therefore will I also *q* diminish thee, \* neither shall mine *r* eye spare, neither will I have pity *s*.

*m* A form of an Oath becoming none but the living God, used often in Scripture and in this Prophet. *n* Violated and profaned. *o* My Temple. *p* Not that all they did abominably was done in the Temple, but either because they never heeded how they were polluted, but with legal pollutions on them came to the Temple. Or, rather brought in their Idols, all their detestable counterfeit Gods, as *Fer. 7. 30.* and in *2 Kings 16. 10.* and *23. 12. 13.* Their own Altars as *Ahaz* and *Masseb*. All their Idolatry and Wickednesses expressed by two words of like Emphasis. *q* Lessen, break to pieces, cut up by the roots such sinking weeds. *r* There shall not be the least sign of pity in my eye, though I see all their misery. *s* Nor yet will I retain any affection of kindness for them, my Heart, as my Eye, shall be far from all pity and commiseration towards them.

*12* ¶ \* A third part of thee shall die with pestilence, *t* and with famine *u* shall they be consumed in the midst of thee, and a third part shall fall by the sword *x* round about thee, and I will scatter a third part into all winds, and I will draw *y* out a sword after them.

From this to the end of the chapter we have a particular and more expresse declaration, how God would execute these severe judgments upon this people. *t* No doubt though 'twere not mentioned or threatened; as *Fer. 34. 17.* we might conclude it could not but be in such a Besieged City, where blood, purrifying Carcasses, &c. annoy. *u* Signified by Fire for it parcheth and withereth men. *x* As they did in their assailing the Besiegers round about the Walls, and as they did fall under the assault, when the Enemy attempted to take the City, &c. See more ver. 2. of this chapter, *y* When the *Babylonians* Sword hath cut off all about *Jerusalem*, I will draw out my word and pursue the rest which *Nebuchadnezzar* could not reach.

*13* *a* Thus shall mine *b* anger be accomplished, and I will cause my *c* fury to *d* rest upon them, and \* I will *e* be comforted: and *f* they shall know that I the LORD have spoken *it*.

in *g* my zeal, when I have accomplished my fury in them

*a* In this terrible and relentless manner already declared. *b* My provoked justice, not passion, shall be executed to the full of that I intend and have spoken. *c* After the manner of man is this spoken and implies the great and hot displeasure of the Lord. *d* My bowels were troubled how to spare, and yet to punish, but now I will rest from such strugglings between my Mercy and my Justice, this shall be glorified and I will be at ease. *e* I did what in reason they could expect, and more than I was bound to, for their preservation; but nothing would prevail, *Oh Israel*, thou art destroyed, but tis my satisfaction thou hast destroyed thy self, and canst not charge it on me. *f* These ruined ones by sad experience shall know. *g* In that indignation against your sins, which the love of my own glory stirred up within me. In my provoked jealousy I spake, and will act against a persisting, peridious and adulterous Wife, and it shall be known when I have finished my work.

*14* Moreover, I will make thee *b* waste, and *a* *i* reproach among the nations that are round about thee, in the sight of all that pass by.

*b* Judgments should empty the Land of Men that might Till and Manure it, and so your fruitful Land shall be turned and continued a waste and desolate Land. *i* *Fer. 24.* and *Fer. 29. 22.* *a* reproach or curse, men should taunt at them, and in wishing the worst they can wish their Enemies like the Jews. So 'twas *Lam. 2. 15. 16.*

*15* So it shall be a *k* \* reproach and a *l* taunt, an *m* instruction and an astonishment unto the nations that are round about thee, when I shall *n* execute judgments in thee in anger and in fury, and in furious rebukes. *o* I the LORD have spoken *it*.

*k* See *Perse 14. 1* A very Proverb among men. *m* Sinners like thee shall learn by thy miseries, what they may expect from me, and they shall acknowledge Divine Justice in all. *n* In highest degrees of severity. *o* I, who can do it because Almighty, who may do it because provoked, who will do it because they repented not, I have spoken and will do it, as *Fer. 25. 9.*

*16* When I shall *p* \* send the evil *q* arrow of famine, which *r* shall be for their destruction, and which I will *s* send to destroy you: and I will *t* increase the famine upon you, and *u* break your \* staff of bread.

*p* It is a messenger, goes not till God sends, and ever goes when he sendeth, he sends cleanness of Teeth. *q* Either because Thunder, Tempests, Locusts, Blastings, &c. which cause Famine, are sent by him, and fly like Arrows. Or, because like Arrows shot forth they pierce deep and kill. *r* Is mortal, and destructive in its nature. *s* That it may be sure to destroy and attain that effect, I design it for that very end. *t* To make sure work against such I will increase the Famine, either by sweeping away the little supplies expected, or continuing it longer than ordinary. Or, I will summon in penury, as an Army against you. *u* Withdraw the strengthening property of your Bread. See *chap. 4. 16.*

*17* So will I send upon you famine, and \* *x* evil beasts, and they shall *y* bereave thee, and pestilence and blood shall *z* pass through thee, and I will bring the sword upon thee: I the LORD have spoken *it*.

*x* Evil Beast *Heb.* either the King of *Babylon*, which like a ravenous and insatiable Beast tore and devoured all. Or, literally, Lions, Bears, &c. which are one of his four fore judgments, *Ezek. 14. 21.* *y* Of your Children, Friends, and your own Life, when you fly to Mountains and Caves for fear of the *Chaldees*, where you seek your safety you shall find your death, and be torn to pieces. *z* Thy Land shall be the common Road and Highway for Pestilence and Blood, as the *Heb.* denotes, and they shall lodge in thy Cities in *Jerusalem*, as if they were the appointed receptacles for these guests. Here are the four fore Plagues which God wastes Nations with, all sent out against the Jews, and their Commission signed from Heaven with a witness, Our self, I have spoken it, saith the Lord.

## C H A P. VI.

AND the *a* word of the LORD *b* came to *1* me, saying,

*a* This Revelation or Prophecie. *b* Came in the sixth year of *Jeconia's* Captivity on the 21th. day (being the Sabbath day) of the fifth month, a twelve month and fortnight after the first Vision, *chap. 1. 2.* and probably it came so soon as 390 days were ended.

*2* *c* Son of man, *d* set thy face towards the \* mountains of *e* Israel, and *f* prophesie against \* them. *Chap. 36. 14*

*c* See

\* Lev. 26. 29.  
Deut. 28. 53.  
2 Kings. 6. 29.  
Jer. 19. 9.  
Lam. 2. 4. 10.  
Bar. 2. 3.

\* Chap. 7. 4. 9  
and 18. 18.

\* See ver. 2. &c.  
Jer. 15. 2.

\* Deut. 28. 37.

\* Deut. 32. 33.

\* Lev. 26. 16.  
Chap. 4. 16.  
and 14. 13.

\* Lev. 26. 24.

*c* See chap. 2. *i.* *d* Put thy self towards the Mountains in a posture of one who is going to speak, look toward them. *e* Hereby (as *Isaiah* did chap. 12.) upbraiding the deafness of the Jews whom he now left to speak to Mountains. Or, rather to the Inhabitants of the Mountains, who were secure in their fastnesses and great Idolaters, who chose the high Hills, &c. for places of Idolatrous Worship. *f* The common name to all that now remained since the Ten Tribes were captivated by *Salmanassar*. *g* Declare my Judgments against them.

3 And say, Ye *b* mountains of Israel, *i* hear the word of the Lord GOD, Thus saith the Lord GOD to the mountains and to the hills, to the *k* rivers and to the *l* valleys, Behold, I, *even* I will bring a sword upon *m* you, and *n* I will destroy *o* your high places.

*b* Ye that dwell in the Mountains, ye secure, fearless, and rude Mountaineers. *i* Hear and consider what God speaks against you, for thus saith the Lord God to you, on Mountains and Hills of *Israel*, ye dwell and commit Idolatry. *k* To those who either by Rivers sides worshipt Idols, or who accounted Rivers among their Gods. *l* To those that worshipt their Idols in low and shadowy Vallies. In all these places, the Jews had either their several Gods, or performed a several kind of Worship, or, contrary to Command, worshipt their God and set up Altars to him there. *m* That shall slay you inhabitants, waste your Mountains and Vallies, destroy your Altars, and abolish your Worship. *n* I, by the Enemy, will do this. *o* Places of your Idolatrous or Superstitious Worship, by the Sword of those that serve Idols, your Idols shall be destroyed, and you with them, unless ye repent.

4 And your *p* altars shall be *q* desolate and your *r* || images shall be *s* broken, and *\* I* will *t* cast down your slain *men* before your altars.

*p* God's Altar was only at *Jerusalem*, these were their Altars. *q* No Priest to attend, no Sacrifice offered, nor a Votary come to them. *r* Statues, and perhaps the particular Images made to the Sun, as the *Heb.* word including heat may signify. Or, the open places on tops of your Houses, where you worshipt the Sun, 2 *Kings* 23. 5. and *Isaiah* 27. 9. mentions this piece of Idolatry. *s* Either tore down from their places to be carried Captives, which was a part of Heathen Conquerors insolence, or torn in pieces in contempt, and to be destroyed. *t* My hand shall guide the pursuing Enemy, who shall slay your men before the Altars of those Idols they worshipt formerly, and to whom, as senseless as the Idols, they fly to for refuge, as perhaps *Senacherib* did, *Isa.* 37. 38.

5 And I will *u* † lay the dead *x* carcases of the children of Israel before their idols, and I will *y* scatter your bones *z* round about your Altars.

*u* Expose to open shame, while the Carcasses of Idolaters recall to mind their shameful folly and sin. *x* Either of such as are newly slain. Or, such as the *Chaldeans* did dig out of their Graves in spite, contempt, or covetousness, hoping to find some costly Ornaments buried with them, so God fulfils that of *Lev.* 26. 30. *y* You shall thus be a defilement to your supposed sacred Altars and Worship, and an abhorrence to beholders. *z* As unworthy to be laid up in Earth, who had so highly provoked the God of Heaven; they are made dung who served dunghill Gods.

6 In *a* all your dwelling places the cities shall be laid waste, and the *b* high places shall be desolate, that your altars may be laid waste and made desolate, and your idols *c* may be broken and ccaie, and your images *d* may be cut down, and your *e* works may be abolished.

*a* Mountains and Hills with their Altars were doomed, now the Cities that were of less note than *Jerusalem* seem particularly to be threatened, because they were Idolatrous, according to the number of Cities were there Gods, *Jer.* 11. 13. *b* High places and Altars set up to the honour of those Idols shall be laid waste. *c* The Idols of those lesser Cities shall be utterly destroyed. *d* Or, Statues that were usually fastened on some Pedestal somewhat high, shall be cut down. *e* All your costly works for Idols, and your pompous preparation for them, shall, with your Cities, be abolished for ever, as your sins and abominations deserve.

7 And the slain shall fall in the midst of you, and † ye shall know that I am the LORD.

When the slain shall fall thus in your sight, you shall know two things, you would not regard before. 1. That Idols are vanity and snares. 2. That I am the Lord who do avenge the quarrel of my Covenant. Or, may it not be turned, and the prophane shall fall, *i. e.* the Idols and Altars and other implements of Idol-Worship, made holy by unholy men, shall be prophaned and cast down, defiled and trod under foot in the sight of the Jews, as God threatens, then they shall know God is the only Lord and God. I conjecture at this by *Ezekiel's* being among the *Chaldeans* some years, who had gotten somewhat of their Tongue, and the word here used, which is rendred slain, and I render prophane, doth in the *Chaldean* signify prophane, and is so rendred, *Ezekiel* 21. 25. if here so rendred, 'twill better suit with

the foregoing verse, and more fitly sum up that discourse and close it. † See verse 10, 12.

8 ¶ \* Yet will *f* I leave a *g* remnant, that ye *\*chap. 31. 14.* may have *some* that shall escape *b* the sword among the nations, when ye shall be *i* scattered through the countries.

*f* It is the Lord that preserves a remnant, the Enemies rage would destroy all, and 'tis an act of deliberate and voluntary resolution, not by chance, but by choice. *g* Some few in comparison with the greater multitudes that are cut off. *b* Though he promiseth an handful shall remain, yet in that condition that they are little more then escap't, a poor and small remnant left, as *Zeeph.* 3. 12. *i* Either by your own choice, shifting from Country to Country, or, else dissipated by the order of the proud oppressing Conqueror, who will scatter Families, lest they should be a little comfort to one another, and great Jealousie to him, he will scatter to prevent conspiracies.

9 And *k* they that escape of you shall remember *l* me among the *m* nations, whither they shall be carried captives, *n* because I am broken with their † whorish heart which *o* hath departed from me, and *\* with* their *p* eyes which go a whoring after their idols: and *\* they* shall *q* loath themselves for the *r* evils which they have committed in all their abominations *s*.

*k* Some of them, not every one of them, for several of the escaped did not bethink themselves, as appears *Jer.* 42. 43. and 44. *l* My precepts which they violated, my mercies which they abused, my threats which they despised, my promises which they refused, my Prophets whom they persecuted, my judgments which I have executed, and shall consider and return, and seek me in their affliction. *m* In their own Land they forgot, and sinned in a strange Land, they shall remember and weep, so the remnant is bettered by afflictions; at liberty they were Captives to Sin and Idols, when in Captivity, they shall shake off that bondage and become my Servants. *n* Here we meet very different Reading. The *Chaldean* paraphr. and *Syr.* Version read it actively, so does the *vulg. Latin.* Because, or, when, I have broken, &c. and if this vary from the Grammatical Construction, yet it carrieth very good sense and agreeable to the foregoing words. Their Whorish hearts would still have forgotten God, if he had not broken their hearts with judgments, but they remembered when broken, and this breaking was the occasion or cause of their remembering God. Others read this passively, as our Version, and as the *Heb.* form most usually beareth. I am broken, 'tis an allusion to a misused Husband whom a Treacherous Wife hath broken. Either 1. His Peace and Content. 2. His Love and Tendernefs. 3. His Patience and Forbearance. 4. His Purposes. 5. His Offers and Promises, so that as overcome with Grief and Anger, he doth, contrary to his natural Disposition, lay aside his courting her Love, and in his Jealousie takes revenge, and then she bethinks her self. So here. † Their Heart of Whoredom, *i. e.* Idolatrous Heart which was full of that sin, addicted to it, delighted in it, and wedded to it. *o* Idolatrous Hearts do actually depart from God, as an Adulterous Wife actually departs from her Husband. *p* As it vexeth a Husband to see his Wife fixing her Eyes with delight on the Adulterer, and turning them with scorn from him, as this breaks the Husbands Patience; so in this case, *Israel's* Eyes were to Idols, and delighted in them, expected help from them, were ready to serve them. All which broke their Husband's, *i. e.* Gods Patience and provoked his severe revenges. *q* With a mixture of grief towards God offended, of indignation against themselves offending, of abhorrence of the offence, and shame before all for it, shall they shew their Repentance. *r* Wickednesses, or as *Psal.* 32. 5. *Iniquities of Sin*, the deepest and darkest part of sin, the complicated evils that were in each act. *s* 'Tis a Hypocrites Repentance which is but for some, this of the reserved remnant shall be found, 'tis for all abominations, for all kinds of their abominations.

10 And they shall † know that I *am* *u* the LORD, and that I have not said in *x* vain that I would do this evil unto them.

*u* See, acknowledge, and believe it too. *x* The only one whom they should worship, depend on, who can claim their Hearts, their Fear, Love and Trust, as rightfully due. Just in my ways, true both to Threats and Promises. *y* Either, 1. Without cause, the sufferers gave him just cause to pronounce all that evil. Or, 2. Without effect and to no purpose, I told them that the evils I would bring should make them know that I am the Lord, and these sufferers at last find this effect wrought in them. Their sins were the cause, and their instruction is the effect of their sufferings.

11 ¶ Thus saith the Lord GOD, *y* Smite *\* with* *\*chap. 21. 17.* thine hand, and stamp with thy foot, and *z* say, Alas, for all the *a* evil abominations of the house of Israel: for they shall fall by the sword, and by the famine, and by the pestilence.

*y* Here are two actions commanded, and both signifie a mixture of affection in the Person, as wonder and amazement, indignation and displeasure, grief and sorrow, pity and commiseration.

Or, *sim-ima-*

ge, and so ver.

Lev. 26. 30.

Heb. *gior.*

\* Num. 13. 39  
\* Lev. 26. 39.  
Chap. 36. 31.





ry worst from the Power, Pride, and Violence of those I am now letting in upon you. Or, 2. It may refer to Israel; thus your Tribe (or rod, the same word) blossometh, but tis in Sin, and that in Pride and Violence, so grown that 'tis a most wicked rod of injustice and oppression to your Neighbours, Brethren, Servants, &c. as Jeremiah, Hosea, and other Prophets as well as Ezekiel complained, and now your sins thus ripe, your sorrows must be very near, as 'tis not many months between the budding of the Tree and the ripening and gathering of the Fruit. b This also is fairly applicable to both Chaldeans and Jews, the Jews should be utterly wasted first for their sins, which God will punish by this violent, proud, mighty Enemy, and afterwards he will destroy root and branch of that mighty oppressor, and c so sad shall the sufferings of both be, that the living shall not bewail their dead Friends, because they shall judge the dead in better case than the living. And though the words may have this double aspect, yet I take them to refer principally and first to the Jews, and their near approaching sorrows.

12 The d time is come, the day draweth near, let not the e buyer rejoyce, nor the seller f mourn, for g wrath is upon all the multitude thereof.

d See Verse 2, 3, 6, 7. e Though he honestly possels what his money purchased, yet let him not hug himself in the thought of his riches. f Men usually part with their Estates grieving that they must transmit their right to others, but let sellers now think how little a while they could have kept them, and how little time they shall keep them who have bought them. g Such wrath from God an offended judge, and from insolent Enemies, that Buyer and Seller shall find their state much alike.

13 For the seller b shall not i return to that which is sold, † although they were k yet alive: for the vision l is touching the whole multitude thereof, which shall not return, neither shall any m strengthen himself || in † the iniquity of his life.

b He that now selleth is of that age, that can scarce promise himself to live till the 70 years Captivity expire. i Either out of Captivity, or at the Year of Jubilee, he shall never with grief behold another in possession of that he was forced to sell. Nor doth this contradict Jeremiah who promieth a return, for he foretelleth the return to Children and Posterity, Ezekiel denies the present Generation shall return; Jeremiah speaks of a return to the Land of Canaan, Ezekiel denieth a return to antient particular Rights, Estates and Possessions. k For if any should survive the Captivity, yet the Conqueror wasting and destroying all would confound all distinct Titles, and antient Boundaries. l The evils foreseen and threatned are designed against all the multitude of Israel, whose sin and impenitence have involved them in these Judgments and Miseries, as I am assured by Vision which cannot fail of accomplishment, which shall not return vain, and not performed. m Nor shall any one man of them all be able to fortifie himself and secure his state against these threats by his obstinacy and sin, or by any sinful contrivances.

14 n They have blown the trumpet, even to make † all ready, but o none goeth to the battel, for my p wrath is upon all the multitude thereof.

n The House of Israel have published their resolution for War, and summoned in all fit for Arms, so, if the words be read as here. Or, in the imperative Mood, blow ye, &c. They are a smart Irony against the preparations the Jews can possibly make for repelling the Enemy, and defending their City. † Persons fit for the War and all warlike provisions, a thing necessary in case of Invasions, but in their case a vain attempt. o There is not a man going to the War, (as the Heb.) all are backward in this danger. p That displeasure which takes away their Prudence and Courage, that these men of might sleep, and none finds his hands or weapons, Isa. 29. 14.

15 \* The sword is q without, and the pestilence, and the famine r within, s he that is in the field shall die with the t sword, and he that is in the city, famine and pestilence shall devour u him.

q In the Countries. r The Besieged City. s Whoever is in the Field. t Of the Chaldean Souldier. u Shall eat him up; you, O Jews! shall be food for unsatiable Pestilence and Famine, heavy Tydings to sinful Jerusalem!

16 ¶ x But they that escape of them shall escape, and shall be on the y mountains like doves z of the valleys, all of them mourning, a every one for his iniquity b.

x As we read the words they are a prediction, some shall escape, and a promise of some mercy in the escape. But if we read them as we may, thus, and fly ye that are escaped of them, in the imperative, they are a command to, or direction for such as would escape, like that Jer. 21. 9. y Wandering out of their proper place and uneasy. z That are frighted out of their nests and fly among the wilder sort of Doves, which give them trouble and danger, such will be the state of escaped ones among salvage Idolaters. a Bemoaning themselves and making a mournful cry, Neh. 2. 7. b Either for the punishment of their iniquity,

to the worst of those that escape. Or, for their iniquity, cause of their punishment, so the best among them. Or, for both together, the mourning, though on different motives, yet should be universal, every one weeping.

17 All c \* hands shall be feeble, and all knees d † shall be weak as water.

c With which they should hold the instruments of Fortification, the Weapons of War, the tools of working, and that should carry away their Goods, that they shall not be able to work at the Ramparts, nor fight in the Battel, nor earn their Bread, or carry away their substance on which they might subsist. d Which bowed to idols shall now fall under the punishments of Idolatry, shall be neither strong to stand in Battel, or to fly from the drawn Sword, and this weakness was on all as 'tis twice repeated.

18 They shall \* also gird e themselves with sackcloth, and f horror shall g cover them, and shame h shall be on all faces, and baldness i upon all their heads.

e A very general usage in the Eastern parts in deepest sorrows and distresses to put Sackcloth on, and to gird it close to their bodies. f Either dreadful apprehensions of growing evils, or continued shakings from impressions of what formerly they felt according to Lev. 26. 16. 35. g Be on every side, no side safety or quiet, and confidence. h Of disappointment which breeds consternation and shame, of conscious guilt and unbecoming deportment, which fills the countenance as much with blushing, as it fills the conscience with guilt and sin. i Either by pulling off the hair amidst their sorrows. Or, cutting off their hair in token of greatest mourning, Isa. 15. 2. Jer. 7. 29. and 48. 37. Amos 3. 10.

19 k They shall cast their silver in the streets, and their gold shall be l † removed: their \* silver and their gold shall not be m able to deliver them in the day of the wrath of the LORD: they shall not n satisfy their souls, neither fill their bowels: || because it is the o stumbling-block of their iniquity.

k Either 1. The Jews themselves, that they be the lighter to fly, and might stop the persecutor, whom they hope Silver may stop a while, and give them some space to get away. Or, might occasion quarrels among Souldiers of Fortune, which might set them one against another till the distressed Jews could get away from them all. Or, 2. The Chaldeans who in this day of their own rage, and Gods wrath against the Jews, did (as the Medes and Persians shall Isa. 13. 17.) not regard Silver or Gold, Prov. 11. 4. Or, 3. Because Nebuchadnezzar might possibly reserve it all to himself, having those vast thoughts of enlarging his Empire by Arms, which could not be done without great Treasures. l Carried away into Babylon to the Royal Treasury. Or, laid aside as despised, when offered a ransom of their Life. Or, hid by the Jews in polluted places, which perhaps the Jew might think would be securest from searching, forasmuch as the Chaldean knew their Law forbade them to touch any unclean thing. m This is the sum of it, these Treasures shall stand them in no stead. n If the self-flattering Jew should think much Silver and Gold might ransom their Life, when the City is taken, the Prophet removes this confidence, and tells them, they should not have enough to buy Bread to fill their own Bellies. o This Silver and Gold they valued too much, coveted immeasurably, abused to Pride, Luxury, Idolatry and Oppression, this that they stumbled at and fell into sin, this now that they stumble at and fall into deepest misery and danger.

20 ¶ As for the p beauty of his ornament, he set q it in majesty: but they made r the images of their abominations, and of their † detestable things therein: therefore have I || set it s far from them.

p Their riches, the Ornament of a Nation, their Silver, Gold, &c. Or, rather the Temple and Ark, and all that pertained to it, which was the Beauty and Glory of that Nation, and they accounted it so. q God commanded it should be stately, beautiful and rich, very magnificent, said Solomon, great, 2 Chron. 2. 5. and God gave the Riches with which 'twas built, 1 Chron. 29. 11, 12, 13, 14, 15, 16. r Either set up their Idols which God so much abhorred in his Temple, and provoked him with spiritual Adulteries to his Face, as if a Wife should commit Adultery before the Eye of her Husband. Or, made their Idols, those abominable images, those detestable things, of the Silver and Gold which I adorned them with. s I have parted between them, sent them from the Temple, and their Gold and Silver from them.

21 And I will give it t into the hands u of the strangers x for a prey, and to the wicked y of the earth for a spoil, and they shall pollute it z.

t My Temple. u Power and Possession. x Foreigners who by direction of my Law were excluded coming to it, they now shall enter into it, and take the riches of it as lawful prey. y The description of these men, strangers by their distance of place, and the worst of Men on Earth, by their proud, cruel, and fierce disposition. z Enter, spoil, tear down, and use the

\* Isa. 13. 7.  
Jer. 6. 24.  
† Heb. go into water.

\* Isa. 15. 2, 3.  
Jer. 48. 37.

† Heb. for a separation, or, uncleanness.  
\* Prov. 11. 4.  
Zeph. 1. 18.  
Ecclef. 5. 8.

|| Or, because their iniquity is their stumbling block.

|| Or, made it unto them an unclean thing.

† Heb. though their life were in among the living.  
|| Or, whose life is in his iniquity.  
† Heb. his iniquity.

\* Deut. 32. 25.  
Lam. 1. 20.



Temple as a vile place, and make no difference between this and other places. This I think the proper sense, some say the Text speaks of the rich Idols which the Idolaters accounted most holy, and on which they laid out their Treasure, and which now the Chaldeans should plunder and pollute.

22 My face will I turn *a* also from them, and *||* Or, *burglars*. they shall pollute my secret *b* place: for the *||* robbers *c* shall enter into it and defile it.

*a* Either from the Jews who cry under such violence and profaneness. Or, from the Chaldeans who act it, neither relieving the one nor restraining the other. *b* Either, 1. My enclosed Land of Judea. Or, 2. My City Jerusalem. Or, 3. The Temple. And 4. The Holy of Holies, all which the Babylonian Conquerors trampled under their conquering feet. *c* The Soldiers, who in Truth robbed the Temple, and here have their true title given them, are Robbers that used the Temple and its consecrated Gifts without any reverence or respect. They should break all open and rush into the places, Jews, Levites, and Priests might not enter.

23 ¶ Make a chain *d*; for the land is full of bloody *e* crimes, and the city is full of violence.

*d* Either to signify, that like criminals they should be brought in chains before God their Judge. Or, as guilty and condemned should be led away in chains. Or, else as Captives in chains carried away in triumph, because Murders and Oppressions abounded in them. *e* because the crimes which deserved death abounded among them.

24 Wherefore I will bring the worst *f* of the heathen, and they shall possess *g* their houses, I will also make the pomp *b* of the strong *i* to cease, and *||* their holy *k* places shall be defiled.

*||* Or, they shall in vent their holy places.

*f* The most violent, proud and bloody men, such the Chaldeans shewed themselves. *g* Not only dwell in their houses, but by right of Conquest, account them their own, and descending to theirs after them. *b* The excellency, magnificence and glory, what ever they boasted of, either literally, the Pride, or figuratively, the Temple that the Jews gloried in. *i* Of the Jews, who thought Jerusalem too well Fortified by Art and Nature, and the Divine presence, it being the City of God, ever to be overthrown. *k* All that pertains to their Religion, and exercise of it, persons, places, things, which now by their abuse of them are theirs, not mine, shall be polluted.

25 † Destruction *l* cometh, and they shall *m* seek peace and there *n* shall be none.

† Heb. cutting off.

*l* Such as an angry, provoked power makes when it cuts off all, root and branch. *m* Either by enquiring of Prophets. Or, rather suing to Nebuchadnezzar, whom, after so many affronts, they will attempt to pacify. *n* No such thing can be had, they should seek it elsewhere, and appease their God who could give them peace, as for the Chaldean, he will not, because God doth not.

\* Jer. 4. 20.  
\* Psa. 74. 9.  
Lam. 2. 9.

26 \* Mischief *o* shall come upon mischief, and rumour *p* shall be upon rumour, \* *q* then shall they seek a vision of the prophet *r*: but the law shall perish from the priest, and counsel from the ancients *s*.

*o* Loss upon loss, one sorrow on the neck of another. *p* Dreadful news one post after another of the Enemies threats, preparations, marches, successes and cruelties, wounding the Heart of the stoutest. *q* In this multiplied perplexity they will enquire, its likely, of their false Prophets, hating the true, whom if they consult, they will not like their answer. Or, rather there shall be no Prophet, as Psa. 74. 9. No Revelation from Heaven for them. *r* And, Heb. rather than, *Bur*. When they consult the Priest, their ordinary director by the Law, alas! If any remain they are Ignorant of the Law, nor have they Sacrifices to bring to them, to offer unto God. Religious men can afford them no comfort. *s* Nor shall their Senators know what to advise.

† Heb. with their judgments.

27 The *t* King shall *u* mourn, and the *x* prince shall be clothed with desolation, and the hands of the people *y* of the land shall be troubled: I will do *a* unto them after their way, and † according to their deserts will I judge them, and they shall know that I am the LORD.

*t* Zedekiah. *u* Droop and despair. *x* Every Magistrate shall despond. *y* See verse 17. *z* Hang down, and melt away. *a* I will no more forbear what they have deserved, I will repay and they shall know my vengeance.

## C H A P. VIII.

1 AND it came to pass in the *a* sixth year, in the *b* sixth month, in the *c* fifth day of the month, as I *d* sat in my house, and the

*e* elders of Judah *f* sat before me, that \* the *g* hand \* chap. 3. 22 of the Lord GOD fell there upon me.

*a* Of Jeconiah's Captivity. *b* They had been almost seven years in Captivity, 'twas Elul or our Aug. *c* The Sabbath day, as chap. 1. 2. *d* Abode in my house, probably he lay on his side the 39<sup>a</sup> days not yet expired. *e* The chief of those that were now in Captivity. *f* They were come either to spend the Sabbath in Religious exercises, such as the present state of affairs permitted, to hear somewhat from the Prophets mouth, expounding the Law, or declaring their duty, or to enquire what would become of their brethren in Jerusalem, whether they should be subdued and captivated, or whether any good news for them from Heaven, and how they should behave themselves in these sad times. *g* The spirit of Prophecy exerted it self with a mighty divine power which enlightened me at that very time, and in that very place. See chap. 1. 3.

2 Then I beheld, and lo, *a* *b* likeness as the appearance of *i* fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of *k* brightness, \* as the \* chap. 1. 4 colour of amber.

*b* Of a man; that man whom he had seen upon the Throne, i. e. Of Christ. *i* See chap. 1. 26, 27, 28. This Fire denotes the Wrath of God against Jerusalem, and it is observed 'twas Fire downward, wrath already coming down upon the Jews. *k* To signify the Majesty and Glory of Christ. See more, chap. 1. 27.

3 And *l* he *m* put forth the form of *a* \* hand, and \* Dan. 5. took me by a lock of mine head, and the *n* spirit *o* lift me up *p* between the earth and the heaven, and brought me in the *q* visions of God to Jerusalem, to the door of the *r* inner gate, that looketh *s* towards the north, where *was* the seat of the *t* image of *u* jealousy, which provoketh to jealousy.

*l* Christ. *m* Visionally this was acted, not corporally or actually, and so all that is here spoken of to the end of the 16<sup>th</sup> verse. *n* Which indeed is the hand which took him by the head, gently but with mighty strength. *o* Very probably in the sight of the Elders who were with him. *p* He seemed to fly as a swift Bird through the Air. *q* Carried me to see Jerusalem, where in Visions strange and glorious I beheld what was done, there, this was no delusion but a Revelation from Heaven, though all was done in an Ecstasie, yet he was fully assured of every particular he saw done in the Temple, whither he was carried in his Spirit not Body, by the hand or Spirit of Christ. *r* To the door of the gate of the inner Court, or Court of the Priests, 2 Chron. 4. 9. *s* The Temple Courts had four Gates towards the four quarters of the World, and this was the North Gate, which opened into the great Court where Abaz had set up his Damascen Altar, 2 Kings 16. 11. and where the Idols were set up too. *t* *Beli* which Manasseh had set up, 2 Kings 21. 7. and Josiah had destroyed, and succeeding Kings had again set up, *u* Because it was so notorious an affront to God, who had married Israel to himself, that above all other it provoked him to anger against this people.

4 And behold, the *x* glory of the GOD of Israel *was* *y* there, *z* according to the vision which I saw \* in the plain.

\* chap. 1. 3

*x* See chap. 1. 28. and chap. 3. 23. *y* Whither he carried me, and there it shewed me what I saw. *z* Like that which gave farther confirmation to the Prophet, and encouraged him in his work and call.

5 ¶ *a* Then said he unto me, son of man, *b* lift up thine eyes now the way towards the north: so I lift up my eyes the way toward the north, and behold, northward at the gate *c* of the altar, this image *d* of jealousy in the entry *e*.

*a* When he had in Vision brought me hither. *b* Observe diligently and exactly every thing which thou mayst see Northward first. *c* So called, because Abaz had removed it from the middle of the Court where by Gods Command 'twas placed by Solomon, but now Abaz setting it near this North Gate, it gave name to the Gate. Or possibly, because of an Altar erected there to some Idol by Manasseh. *d* See ver. 3. &c. *e* In the very midst of the Court, in the very passage to the Temple, to affront the Worship of God.

6 He said furthermore unto me, son of man, *f* seeest thou what *g* they do? even the great *b* abominations which the house of Israel committeth *h* here, that I *k* should go far off from my sanctuary *l*? but turn thee yet again, and thou shalt see greater abominations.

*f* Dost thou observe. *g* The Inhabitants, the generality of the Jews. *b* The notorious Idolatries. *h* In this Court, in view of my Temple, and where all that come, as most did, this way to Worship Me, see it, so shameful is it! *k* Not that *||* designed

designed this but eventually 'twas so, and in all reason could be no otherwise expected. *l* That I chose, but am not confined to that, I shall leave not by local distance, but by rejecting and casting it off, and laying it desolate.

7 ¶ And he brought me to the † door of the *m* court; and when I *n* looked, behold, a † hole in the wall.

† The second door, for there were two in the Northside. *m* Verse 3. Some say 'twas the Court into which the *Levites* only, not the People, might enter, and round about which were the chambers of the Priests. *n* Probably being at the door of the Court, he might espy such a hole in the opposite Wall that was toward the Temple, whereon were built the Treasury-Chamber, and Chambers for Tythes, and for other necessities about the Temple-Worship, and for the Priests Lodgings, in which these Abominations were acted. † Or little blind window, through which he might see somewhat, though not much, of what was done within.

8 Then said he unto me, Son of man, *o* dig now in the wall: and when I had digged in the wall, behold a door *p*.

*o* Beside that, the hole he saw in the wall was not quite through, it was not great enough for him to go through, therefore he is commanded to dig one large enough to come at the door mentioned in this verse. *p* Some very private door by which the Idolatrous Priests entered into the Chamber of their Imagery, to perform Idolatrous Worship to their Images, the door of the Treasury.

9 And he said unto me, *q* Go in, and *r* behold the *s* wicked abominations that they do *t* here.

*q* This was to secure him, he need fear, neither the violence which Idolaters usually shew against those that discover them, nor yet any legal impurity by coming so near these abominable things. *r* Look diligently that thou mayst particularly reprove these, and denounce my judgments just against them. *s* The most abominable wickednesses, these are loathsome in their nature, and multiplied in number before me. *t* Are doing here, *Heb.* before the evil day appeared so near, they did, and under the approach of judgments, they are still doing at this day, in this very place under the walls of my Temple.

10 So I went *u* in, and saw, and behold, every *x* form of creeping things, and abominable *y* beasts, and all *z* the idols of the house of Israel, *a* portrayed upon the wall † round about.

*u* According to the Vision. *x* Of such Creatures as the *Egyptians*, or any others with whom the Jews had acquaintance, did worship. *y* The Beasts are here called abominable, because Idolaters had abused them to unlawful uses, making Idols of them. *z* The Jews had multiplied to themselves Idols of their own, besides those borrowed from their Neighbours. Or, they are called the Idols of the House of Israel, because they had adopted them, and because *Israel's* Idolatry was so much more brutish and provoking than that of the other Nations, who had not the Law of God given to them, as to the Jews. *a* Possibly they did thus picture their Idols on the wall, vainly thinking this was not a breach of the Law which forbade graven Images, and molten Images, but every likeness of any thing made for to worship is forbidden, and such Pictures are to be destroyed, *Numb.* 33. 52. † Possibly they had the same set of Idols, by different Givers, and by different Painters, drawn on the walls of the Chamber, or house of Idols.

11 And there *b* stood before them *c* seventy men of the *d* antients of the house of Israel, and in the *e* midst of them stood Jaazaniah the son of *f* Shaphan, with *g* every man his censor in his hand, and *a* † thick cloud of *b* incense went up.

*b* Offering Incense before the Idols. *c* Either the *Sanhedrin* or Council of 70, who should have preserved Religion pure and untainted, to which their office bound them. Or, else 70 of the more aged Heads of the Tribes or Families, who should have been examples by their pure and constant affection to true Religion, but these are Ringleaders in this Idolatry. *d* By Age or Office, or both. *e* Either accompanying them in their Idolatry. Or, rather as chief of the Council or *Sanhedrin* in the Chair, the Seat of the Chief, Prefect, or Principal next to the High Priest. *f* Mentioned 2 *Kings* 22. 9. as most likely, a Person that seems forward in Reforming under *Josiah*, and his Son as forward now in corrupting the Worship of God. *g* All were actors in this Idolatry, and either Priests to these Idols, or very Bigots in the service. † *o* Abundance of a Cloud, or Rich (as the word among Rabbinical senses) Cloud, or since the word whence this comes signifies to pray or supplicate, A Cloud of Incense offered with the Prayers of these deluded Idolaters, who were used to put both together. *b* Whether simple and uncompounded, or compound, it was always of sweets, and very costly too; indeed Idolatry, as Adultery, will be lavish.

12 Then said he unto me, Son of man, hast thou *i* seen what the *k* ancients of the house of Israel do in the *l* dark, *m* every man in the *n* chamber of his

imagery? for they *o* say, The \* *p* LORD *q* seeth us \* Chap. 9. 9. not, the LORD hath *r* forsaken the earth.

*i* Observed and thoroughly considered. *k* See *ver.* 11. *l* Whether ashamed to act openly what was most absurd, or whether out of blindness doting in secret on what heathens secretly decided, though for interest they acted it openly, owning that Religion which awed the People among them, and deriding it at home, but Idolatrous Jews blush in publick, and retire into Corners to be Idolaters, as thou seest in this Chamber. *m* Every one of those Antients, for still God had his remnant that kept close to God. *n* Secret, closet, or Bed-chamber. *o* Most shameless would give a reason for their unreasonable practices. *p* *Jehovah*, the Everlasting, and Almighty God. *q* Either they deny his Providence, and act what they durst not if they thought the Lord knew and noted it, as if they accounted *Jehovah* no better than Idols that have eyes, but see not. Or else they deny Gods care of them and their affairs, traduce him as if he minded them not, and therefore they must chuse some or other God to Patron them, who would better help than he had done. *r* This seems to explain the meaning of that *he seeth us not*, and so with Atheism more than ordinary they would cast the blame of choosing other Gods on God himself.

13 ¶ He said also unto me, Turn thee yet again, and thou shalt *s* see *t* greater abominations than they *u* do.

*s* Represented to him in this Vision. *t* Either because added to all the rest. Or, because some circumstances in these make them more abominable than what before was represented. Or, It may be taken for very great, as when the word is applied to Cities, *Deut.* 1. 28. and 6. 10. and 9. 1. To Stones, *Josh.* 10. 11, 27. 1 *Kings* 7. 10. *David's* Wars, 1 *Chron.* 22. 8. Kingdoms, *Jer.* 28. 8. And to the marvellous Works of God, *Job* 5. 9. and 9. 10. *Psal.* 136. 4. and generally our Version keeps to the positive degree, though here they render it by the comparative; and in the 6th *verse* of this chapter, the very self-same expression is rendered great (not greater) abominations: We need not then perplex our Reader with a long discourse, to shew wherein these later sins are greater than the former mentioned, they are all very great. *u* Now they are doing these things, in stead of worshipping the true God on the Sabbath, as he required all his People, the Leaders of the People are on the Sabbath of the Lord offering Incense to their detestable Idols.

14 Then he *x* brought me to the door of the *y* gate of the LORDS house, which *was* towards the *z* north, and behold, there sat *a* women *a* weeping for *b* Tammuz.

*x* Not by real and corporal change of place, but in Vision and by representation. *y* Of the outer Court, or Court of the Women, so called because they were allowed to come into it, as were all the Laity of the Jews; but 'tis more likely, the Gate of the inner Court, the Court of the Priests, next to the house of God, whither none save Priests might come; but in this very great corruption of the state, others were admitted into it, which makes this sin the greater. † He enters at first by the North-Gate, and so passeth on to what places were next to the Temple on that side. *z* Contrary to the Law were they come thither, led by their blindness, because the vilest and most impudent, superstition, and waiting (expressed by *sitting*) ready to commit most lewd wickednesses as part of their obscene and beastly Rites. *a* This is the only part which is specified of their irreligious Religion, commemorating with Tears an infamously lustful and unclean Whoremonger, or Votary of *Venus*, snatched from her by an unhappy wound of a Boar, say some, this weeping implieth all the beastly Rites of that Idol. *b* A Magician, say some, a handsome young man, but notorious for love of Women, say others; an Adulterer (say some) slain by his Brother King of *Egypt*, and mangled in pieces, his torn Members were thrown into the River, but gathered up by the fond Adulteresses, and Rites of Worship fitted to so lewd an Idol; whose Adulteries, lascivious practices, and immodest gestures these the Priests acted over before the Idol with men of like lewdness, of whom what they received, as rewards of their prostituting themselves, was offered to *Venus*; by this means Gods Temple was turned into a lewd Stews.

15 ¶ Then said he unto me, Hast thou seen *this*, O ion of man? turn thee yet again, and thou shalt see greater Abominations *c* than these.

*c* Besides these thou hast seen, thou shalt again see great abominations. Or, if the expression be strictly comparative, then these later wickednesses may be accounted greater, because acted in a more sacred place.

16 And he brought me into the *d* inner court of the LORDS house, and behold, at the *e* door of the Temple of the LORD, between the *f* Porch and the *g* Altar, *were* about *b* \* five and twenty \* Chap. 11. 7. men, with their *k* backs toward the Temple of the LORD, and their faces toward the East, and they worshipped the *l* \* Sun toward the East. \* 2 *Rin.* 23.

*d* The 5. 11.



*d* The inmost, that which was next to the Temple called here the Lords House. *e* Before he saw abominations in the Gates of the Courts, now he is come to the very House it self. *f* That stately large Porch beautified with the high, curious, and mighty bras Pillars, *Jachin* and *Boaz*, of which see *1 King. 6. 3.* and *7. 15, 21.* *g* The brazen Altar for burnt-offerings, which was placed in the Court before the front of the Temple, and is here represented in its proper place, *2 Kings 16. 14.* This is not contradictory to that *verse 5th*, which speaks of the place where *Abaz* had wickedly placed the Altar, but this *verse 16th*, speaks of the same Altar as supposing it to be where it ought, as God commanded it should be, and *Solomon* placed it, *2 Chron. 8. 12.* *b* An indefinite and undetermined number. *i* Either some principal men. Or else some Priests, if these, the greater sin in them to turn Idolaters, if the other, the Idolatry committed by them in a place they should not have entered, appears presumptuous and greatly wicked. *k* In contempt of God, with an open and designed abreaunting of God and his Worship. *l* Though God had prohibited this *Deut. 17. 3.* with *Deut. 4. 17, 18, 19.* Yet in imitation of the *Chaldees*, *Persians*, *Aegyptians*, *Phœnicians*, and the Eastern Idolaters, these Jews turn the back on God who Created the Sun, and Worship the Creature in the contempt of the Creator.

Or, Is there any thing higher than to commit.

*17* ¶ *m* Then he *n* said unto me, Hast thou seen this, O son of man? ¶ Is it a *o* light thing to the house of Judah, that they commit the abominations, which they commit here? for *p* they have *q* filled the land with *r* violence, and have *r* returned to provoke me to anger; and lo, they *s* put the branch to their nose.

*m* After the Prophet had seen all and had time to consider all he saw. *n* God appeals to the Prophet, *o* Doth the House of Judah think these no sins, or but little sins, or that I account not those provocations to anger. Do they so sottishly undervalue me and my Law and Ordinances, &c? *p* These Idolaters as others of the same stamp are great oppressors. *q* Every where their oppressions may be found in great and high degrees. *r* All injustice is here meant towards all sorts of men, whom they first despise and next destroy. *r* From Injustice against man they return to impiety against God. *s* Consecrate first these branches in the Sun, and then next prize them, as what had toucht the Idol and was bettered by it. Or, perhaps took some branches out of the Garland, wherewith they deckt the Idol, the Altar, the Victim, or themselves, and as the *Organs*, *i. e.* Worshipers of *B. elus* did wave their *Thyrus*, the stalk or stem wreathed with Ivy about it, carrying it in their hands whilst they danced, bowed their bodies and often killed the branches, so did these Idolatrous Jews.

*18* Therefore will I also *t* deal in *u* fury: mine *v* eye shall *w* not spare, neither will I have pity: and though they *y* cry *z* in mine ears with a loud voice, yet will I *z* not hear them.

*t* What I will do is greater than to be exprest. *u* They with a furious heat for their Idols provoked me, and I will with a just indignation provoke them, nay destroy them. *x* See *chap. 7. 4, 8, 9.* *y* The Prophet doth not give it the name of praying, but 'tis a cry, a loud cry, after the manner of other Idolaters, who think to be heard for the noise they make. *z* Yet doth not this at all prejudice the Truth or the Mercy of God to those that pray, nor may it discourage from the duty but it should awaken us that we pray with heart, and not only cry loud with voice.

## CHAP. IX.

*1* *a* HE cried also in *b* mine ears with a loud voice, saying, *c* + Cause them that have *d* charge over the city, to draw near, even every *e* man with *f* his destroying weapon in his *f* hand.

*a* The man whom he had seen upon the Throne, Christ, who is Lord and Sovereign. Or, the Glory of God, or the God of Glory, or an Angel by order from God. *b* Either a *Hebraism*, he cried so, that I distinctly heard; or rather to intimate that *Ezekiel* only heard what was spoken; the Elders who were now with him hearing nothing of what was spoken. *c* Approach ye visitations, *i. e.* ye fore, wasting, unparallel'd Judgments; to the concrete in the superlative degree is sometimes exprest in the abstract, as here 'tis, or these Judgments are already near at hand: It may point at the Chief Commanders in the *Babylonish* Army, *d* not those that were now Officers under *Zedekiah*, and Commissioned by him, but those whom God hath appointed to destroy the City; Angels, say some; The *Chaldean* Commanders, think others; *e i. e.* Every one; 'tis an *Hebrew* Idiom. + Each of these had a weapon proper for that kind of destruction which he was to effect; and so, some to slay with Sword, another with the Pestilence, another with Famine; each had his proper work herein, and 'tis called his destruction: *f* Denoting both readiness unto, expedition in, and strength for the work.

*2* And *g* behold, *b* six *i* men came from the way of the *k* higher gate, which *†* lieth toward the *l* north, and every man *a* + slaughter-weapon *m* in his hand; and one man *n* among them was clothed with *o* linen, with a writers inkhorn by his *†* side: and *p* they went in and stood beside the *q* brazen altar.

*g* So soon as Command was given out, these Ministers of Gods just displeasure appear ready to execute. *b* That was the precise number, neither more nor fewer. *i* In appearance and Vision they were men, and the Prophet calls them as he saw them, whether Angels in the shape of Men; or whether really men, needs not much enquiry, they come without delay; *k* either because being more inward, 'tis higher than the outward, as in all Buildings upon ascents, where you go up by steps from the outward parts towards the inmost Building, or because it was built more lofty than the other, enlarged likely by *Jotham*, *2 Chron. 27. 3.* *l* Insinuating whence their destruction should come, from *Babylon* came that Whirlwind, *chap. 1. ver. 4.* which was to overthrow *Jerusalem*. And this North-Gate was the weakest both by their sins there committed, and by its Situation, which invited *Antiochus* and *Titus* to pitch their Tents on that side when they besieged it, and on this side the *Chaldeans* did first enter. *m* See *ver. 1.* *n* Not Companion, but as one of great Authority over them, who are as Officers waiting on him on every side. *o* A Garment proper to the Priesthood, whether Ordinary Priest, or High Priest, *Exod. 28. 42, 43. Lev. 6. 10.* in this habit appeared the Angel. *Dan. 10. 5.* and *12. 6, 7.* and a very fit resemblance of Christ, who is the only Saviour of his Elect, whose Names he knows as if written by him. *p* All the seven, both the six Executioners, and the signal Man clothed in Linen, went into the Inner Court, where they stand waiting, till the word be given for Execution: *q* Either shewing that they were ready to offer up many Sacrifices to the just revenge of God; or to shew their value, zeal, and constancy to God's appointment, for they are not where *Abaz's* Altar was in the middle of the Court, but near the Brazen Altar of God's own direction.

*3* And the *r* glory of the God of Israel was *s* gone up from the *t* cherub whereupon he *u* was, to the *x* threshold of the house; and he *y* called to the man clothed with linen, which had the writers inkhorn by his side.

*r* Either a Glorious brightness, such as sometimes appeared above the Cherubims in the most Holy place, or the Glorious God of Israel, who is the Lord that speaks, *ver. 4.* or that Glory which the Prophet saw, *chap. 1. ver. 28.* and *chap. 3. 23.* and *chap. 8. ver. 4.* which see, and which brought him into the Temple; *s* withdrawn in part, departing from the place he had so long dwelt in: *t* Or Cherubims, for 'tis here Singular instead of Plural. *u* Either wont to sit and appear, or else on which he was when he appeared unto *Ezekiel*, as *chap. 8. ver. 4.* *x* Of the Holy of Holies, or of the Temple, towards the Brazen Altar; in token either of his sudden departure from the Jews, because of their sins; or that he might come nearer to those seven, to give them Orders about waiting the City; *y* with a plain and loud voice, declaring his purpose to proceed to judge and execute his Righteous Judgment; but yet first providing for the safety of the good.

*4* And the *z* LORD said unto *a* him, *b* Go through the *c* midst of the City, through the midst of *Jerusalem*, and *†* set a *d* mark *†* upon the *e* foreheads of the men that *f* sigh, and that *g* cry for *b* all the abominations that be done in the midst thereof.

*z* Spake from the midst of that Glory, *v. 3.* *a* Man clothed in linen, *i. e.* to Christ. *b* Pass through as men use to go, who keep an even stedly place. *c* The chief Street of the City: *d* 'Tis too curious, and as useless to enquire what mark this was, it is groundless to confine it to the sign of the Cross, whatever some discourse of the antique form of the Letter Thau. It is sufficient, that after the manner of man's speaking, the Lord assures us his Remnant are safe, as what is under a Seal, which none can or dare break open. *e* As the Faithful Servants of God, in allusion perhaps to the custom in the East, that Servants wore their Masters name in their foreheads, or to let us know, that now this deliverance would be not as in *Egypt* by whole Families, but by single and selected persons. *f* Out of inward grief for other men's sins and sorrows. *g* Express their grief by vocal lamentations, who dare openly bewail the Abominations of this wicked City, and so bear their testimony against it. *b* Not as if these mourners knew every particular abomination, but they mourned for all the kinds of wickedness which they knew of.

*5* ¶ And to the *i* others *k* he said in *l* + my hearing, ¶ go ye after him *m* through the City, and *n* smite: let not your eye spare, neither have ye pity.

*i* The six slaughter men. *k* God of Glory, or Christ who appear'd in great Glory. *l* A note of certainty of the thing. ¶ Linger not ere you set forward against the wicked, yet still go after

† Heb. which is turned.  
† Heb. a weapon of his breaking in pieces  
† Heb. upon his loynes.

† Heb. mark  
† Heb. mark  
† Exod. 12.  
Revel. 7. 3.

\* chap. 5. 11.  
and 7. 4.  
\* Prov. 1. 28.  
Isa. 1. 15.  
Jer. 11. 11.  
Mic. 3. 4.

† Heb. Let the visitations of the City approach.

† Heb. influences of his destruction.

† Heb. midst  
† Heb. midst

ter, that you destroy none that are to be sealed; so also Rev. 7. 3. *m* This Order must be observed through the whole City, and through the whole Execution. *n* Strike each with his Weapon of Perdition, so let every one fall by the Sword, or Famine, &c. *o* Do all with severity, as the Chaldeans part indeed, and without remorse execute my just displeasure by your cruelty.

6 *p* Slay *†* utterly *q* old and *r* young, both *s* maids and little children, and women: but *t* come not near any man upon which *is* the mark; and *u* begin at my sanctuary: then they began with the *x* ancient men which *were* *y* before the house.

*p* My purpose is to exterminate and make desolate, therefore slay all that are design'd to destruction; *q* whose venerable age, if innocent, might have awed you, whose wisdom might preserve some and themselves, *r* who should be a seed-plot, or nursery for posterity, cut them off too, *s* regard no State or Sex, neither the loveliness of the Virgin, nor the prettiness of the Infant, nor the comeliness, and gravity of the Matron, spare none; *t* yet in your frowns of revenge, look you come not near to any sealed forehead; you may see them, though they blush for their own sins, and for the sins of others, yet they look up to me, and wait for me in the way of my Judgments, they will lift up their heads, and look you in the faces; *u* both the execution, and the distinction at the Sanctuary, there are the great Sinners, and the abominable sins which have brought this on them, and that all *Israel* may know, nothing but Repentance can secure them. *x* The Seventy, or Sanhedrim, chap. 8. 10, 11. *y* Who were Governors in the Temple, and House of God by Office, but Idolaters by Practice and Principles.

7 And he said unto them, *z* Defile the house? and *a* fill the *b* courts with the slain, *c* go ye forth: and *d* they went forth, and *e* slew in the city.

*z* Regard not the Holiness of the Temple: Idolaters whom you are to slay, have defiled it with the Blood of Idol's Sacrifices, do you defile it with the Blood of the Idolatrous Sacrificers: Slay them where you find them, for there they sinn'd against me. *a* Make a great Slaughter, let every place be stained with their blood. *b* There were the Priests, the Levites, and the womens Courts, and there will be found persons of a different character, but unless my mark be upon them, forbear none of them. *c* Make haste, do not ye, for I do not, delay, nor will I. *d* Here as before they shew their ready Obedience. *e* This slaughter was visional in the eye of the Prophet, and a Preface to the saddest Butcheries *Israel* ever bled and groan'd under.

8 ¶ *f* And it came to pass *g* while *h* they were *i* slaying *k* them; and I was *l* left, that I *m* fell on my face, and *n* cryed, and said, *o* Ah, Lord GOD, wilt thou destroy all the *p* residue of *Israel*, in thy pouring out of thy fury upon Jerusalem?

*f* This is a most usual transition, and Scripture phrase. *g* There was some space of time taken up in the execution. *h* The six slaughter men; *i* not bodily and actually, but visionally, and in prophetick representation. *k* Those about the Sanctuary, and in the City: *l* Either surviv'd the slaughter, or left alone, now both the Sealer, and the Slayers were gone, or left alone, sealed of all the Priests, the rest being exposed to destruction. *m* In most humble and earnest manner addressing to God as one that would intreat mercy for a ruined State; *n* importunately pray'd, and the prayer follows; *o* An expression of the greatest compounded affection of Pity, Desire, and Zeal for the afflicted; and what follows is a complex of arguments for pity and sparing mercy; from God himself, from his peculiar hand in this, from his people, the remnant of them, and from the sad and mournful state *Jerusalem* was already in: Must all *Israel* drink thus of the Cup of thine Indignation? *p* So called because many were already in Captivity with *Jehoiachin*, and had been so about six or seven years, or else in respect to the Electing Love of God, who ever reserved a Remnant to himself.

9 *q* Then said he unto me, The iniquity of the house of *r* *Israel* and *s* *Judah* is *†* exceeding great, and the land is *†* full of blood, and the city full of *†* perverseness: for they *u* say, The *\* LORD* hath *†* forsaken the earth, and the *LORD* *y* seeth not.

*q* God gives him a speedy answer, *r* of those who either joyned themselves to the house of *David*, when the Ten Tribes fell off, or those that escaped when *Shalmanezar* carried them Captive. *s* The two Tribes, though only one is express'd, the other is included. *†* Grown beyond all measure, that my Justice cannot, and my mercy must not longer forbear; *†* Very much innocent Blood is spilt, or there are many Blood-shedders among them. *†* All Judgment is perverted; in Judges, to Injustice; in Priests, to Idolatry; in all, to Scepticism, or Atheism: *u* They argue and dispute against my concerning my self in the Government of the World, and the Church. *x* Cast off the care of his people, and so they spoil him of his Dominion; *y* deny his Omniscience, and make him as Idols for Ignorance, just as *Psal.* 10. 11. and 94. 7.

10 And *z* as for me also, mine *a* eye shall not

\* spare, neither will I have pity, but I will *b* recompense their way upon their head.

*z* My resolution is fixed: *a* That Eye, they thought did not see to govern, shall see to punish. *b* They shall find me a Sovereign to vindicate my self, and do justice against their injustice. See chap. 5. ver. 11. and chap. 7. ver. 4.

11 And *z* behold, the *a* man *b* clothed with linen, which *had* the inkhorn by his *†* side, *c* *†* reported the matter, saying, I have done *d* as thou *†* hast commanded me.

*z* While God gave the Prophet the account of the peoples sins, and of his own resolutions, *a* Christ *b* innocent one, and our Priest, *c* as 'twere came in, or returned from doing that work most delightful to him. *d* The *Hebrew* Text is according, or as but the reading is with (*dit*) added, according to *all* that which *thou*, O my Father, *hast* commanded me; as *Job.* 14. 31.

# CHAP. X.

1 *a* **T**hen I *b* looked, and behold, in the *c* firmament *\* that was* above the head of the *\* Chap. 1. 22.* *d* cherubims, there appeared over them, as it *were* *\* Chap. 1. 26.* *e* a sapphire stone, *\* as the appearance of the likeness of a *f* throne.*

*a* Or, *And*, which connecting this with the Ninth Chapter, will connote the time, wherein he thus saw, *b* in Spirit or Vision, and this Vision is the same of chap. 1. repeated, or very little differing from it, and with some particular design, which that of chap. 1. did not express, viz. a design of leaving the Temple and City desolate. *c* See chap. 1. ver. 22. and 26. *d* Called living Creatures, chap. 1. 5. which see. *e* See chap. 1. ver. 27. where these things are spoken too.

2 And *g* he spake unto the *b* man clothed with linen, and said, *i* Go in *k* between the wheels, *even* under the cherub, and *l* fill thy *†* hand with coals of fire from between the *m* cherubims, and *n* scatter *them* over the city. And he went *o* in my sight.

*g* That fate on the Throne; *i. e.* God who rules the World and Church. *h* To Christ as before, chap. 9. 2. *i* It is said chap. 1. ver. 18. that the rings of the Wheels were dreadful, but here is a Divine Command, which encourageth and insureth, and lessens the dread and terror. *k* Whether between the four, or between the two foremost, or hindmost, or either between the Wheels, that made up one Wheel, is not material to enquire. *l* This expresseth the fulness of vengeance which would overtake them, and the certainty, and speediness of Judgments, for such a quantity of Coals, in the hand ready to be scattered abroad, will very soon set all in a flame. *m* Either to intimate to us, that this fire was the vengeance of God upon them; for he sits between the Cherubims, and is consuming fire to sin; or to intimate, that the vengeance was for sins against the Grace of God, who sat between the Cherubims, and thence gave out his Grace toward *Israel*, *Exod.* 25. 20, 21. and *Heb.* 9. 5. But abused Grace will kindle into fire. *n* That it may take fire in all parts, and none may escape, so cast the fire, that the Coals may fall on every part. *o* Which assur'd the Prophet of the certainty, and intimated too the speed, of the effect, which will be within five years space.

3 Now the cherubims *p* stood on the *q* right side of the house, when the *r* man went in; and the *s* cloud filled the *t* inner court.

*p* As Servants, and ready, waiting for Orders. *q* The North side, *i. e.* say some, the side toward *Babylon*, from whence the desolation, that fire came which consumed the City. *r* Christ the Lord of Angels, who now attend his coming and commands. *s* As the sign of God's presence, so an Emblem of the troubles, and darkness of afflictions coming upon *Jerusalem*. *t* The Court of the Priests, who were, as it appears, chief in the Apostacy and Idolatry, and shall now be chief in the misery and ruine which overwhelmed them about five years after.

4 Then the *u* *\* glory of the LORD* *† x* went up *\* See ver. 18.* from the cherub, and *y* stood over the threshold of *† was filled up.* the house; and the *z* house was *a* filled with the *b* cloud, and the *c* court was full of the brightness of the *LORD's* glory.

*u* Either the visible token of the Presence of the God of Glory; that which chap. 1. ver. 28. and chap. 3. ver. 23. and chap. 8. 3. or Christ, who is the Glory of the Temple, and of his People, nay, is the brightness of his Fathers Glory. *x* In displeasure, and in token of his departure from the Temple. *y* Shewing both his unwillingness to leave, and giving them time to bethink themselves, and return by Repentance; and he stands where he might be seen, both by Priests and People, that both might be moved to Repentance. *z* The Temple, the most venerable and privileged place. *a* There had been a fulness of sin, there is now a fulness of sufferings. *b* A very great darkness followed upon Christ's departure from the house. *c* Not to reside there, but when Christ did turn his back upon the

† to destruction.

\* Chap. 5. 11: 8: 7: 4: 3.

† Heb. *hollow of thy hand.*

\* Chap. 1. 22.

\* Chap. 1. 26.

† Heb. *hollow of thy hand.* *Psal.* 99. 1.

† Heb. *Exceeding exceeding.* *† Heb. filled with bloods.* *† Or, wresting of judgment.* *\* chap. 8. 12.*



the Temple, and was coming through the Court, a light of Majesty shines before him, *Pfal.* 18. 12, 13.

<sup>†</sup> Heb. voice. <sup>\*</sup> chap. 1. 24. 5 And the *d* † found <sup>\*</sup> of the cherubims wings was *e* heard *even* to the *f* utter court, as the voice of the *g* Almighty God when he *b* speaketh.

*d* There was a great and dreadful noise to awaken, or stop the mouths of Sinners; whether this was an applause of Christ's righteous procedure, or any found of Alarum, or both, let your own judgment determine. See *chap. 1. ver. 24.* *e* Such as might well be heard, and as the Vision represented such a great found to the Prophet, he reports it to the *Jews*, not that the Elders now with *Ezekiel* did hear this, or that such an audible found was heard in *Jerusalem*, but 'tis all represented to the Prophet, and by him to them. *f* This was the Court of the Women. *g* As a mighty and terrible thunder, which is *Pfal.* 29. 3, 4, 5. the voice of the Lord. *b* As when he spake on Mount *Sinai*, which made them all fear, and the sight so terrible, that *Moses* himself trembled, *Heb.* 12.

6 And it came to pass, *that* when he *i* had commanded the man clothed with linen, saying, Take fire from between the wheels, *k* from between the cherubims; *l* then he went in, and *m* stood beside the wheels.

*i* *Verse* 2. See it. For that *verse* and this are the same in effect. *k* What is said to be between the Wheels, is said also to be between the Cherubims; which represent Angels the Ministers of God's Providence; and so what now is observed to be among the Wheels, in the effects or order of God's Providence, is among or between the Angels, the ministerial causes thereof. *l* Readily obey'd. *m* Either as one that defer'd Execution, to try whether the City would repent, or as one that was to give some farther order to Angels, that were to be the Ministers of his just displeasure; and whereas, *ver. 3.* the Cherubims stood as Servants waiting; here Christ stands as a Lord, commanding; they obey him, he obeys his Father.

<sup>†</sup> Heb. sent forth.

<sup>†</sup> Heb. gave it.

7 And *n* one cherub † stretched forth his *o* hand from *p* between the cherubims unto the *q* fire that *was* between the cherubims, and *r* took *thereof*, and put it into the *s* hands of him *that was* clothed with linen, who *t* took it, and *u* went out.

*n* One of the Four. *o* Which was under his wing, as *chap. 1. ver. 8.* which see. *p* This that reached the Fire to Christ, stood among the Cherubims, and putting forth his hand, or exerting his strength and power, serveth Christ our Lord, and His. *q* *Vid. ver. 2. and chap. 1. ver. 13.* *r* As a Servant that reacheth what his Master would have and use. *s* Both hands, for 'tis in the *Plural Number.* *t* Received it of the Angel as one who might employ it when he would. *u* From amidst the Angels, and out of the Temple; or from the threshold, where all this Vision appear'd as on its stage; and he goes into the City to prepare all, that nothing be done too soon, or too late.

8 ¶ And there *x* appeared in the *y* cherubims, the *z* form of a mans † hand under their <sup>\*</sup> wings.

*x* To the Prophet. *y* The Ministering Spirits. *z* Shaped to speedy, accurate working; 'tis therefore a Mans hand. † One hand was put forth to reach the Fire, and that one is mention'd, though the Angels had hands under their wings. <sup>\*</sup> The manner of Angels working is hereby insinuated, for 'tis secret, and speedy; secret, as hidden under wings, and speedy, as effected by the swiftest motion, the very speed hideth it.

9 And when *I* looked, behold, the *b* four wheels *by* the *c* cherubims, one wheel by one cherub, and another wheel by another cherub; and the appearance of the *d* wheels *was* as the colour of a *e* beryl-stone.

*a* Attentively viewed. *b* Mention'd *chap. 1. ver. 15, 16.* and there explained. *c* One Wheel by one Cherub, so four Cherubims, and four Wheels. *d* The revolutions and effects among worldly and sublunary Affairs; as Wheels unstable, yet governed by a sure Wisdom. *e* Of Sea-green, to note the instability in a more pregnant simile.

10 And *as* for their *f* appearances, *g* they four had one likeness, as if a wheel had been in the midst of a wheel.

*f* Though there might be various aspects, and faces of things, yet in this great variety there was great Harmony, all of one likeness; See *chap. 1. ver. 16.* and move to one great end. *g* Wheels.

11 *b* When *i* they went, they *k* went upon their four sides; they turned not as they went, but to the place whither the *l* head looked *m* they followed it; they *n* turned not as they went.

*b* Whenever they did go, what occasion soever they had to go. *i* The Wheels moved by the Cherubims, or that Spirit of Life, which moved the living Creatures. *k* These Wheels were so framed, that they could move on all four sides without the difficulty and delay of turning. See *chap. 1. ver. 17.* *l* Of the living Creatures looked, The Spirit, as *chap. 1. ver. 12, 20.* an admirable wisdom did guide and manage all. *m* The Wheels

do certainly and orderly follow. *n* Divert not from the designed course and work, till finished.

12 *o* And their whole *p* † body, and their backs, <sup>†</sup> Heb. *Hebr.* and their hands, and their wings, and the <sup>\*</sup> wheels <sup>\*</sup> chap. 1. 18. *were* full of eyes round about, *even* the wheels that they *q* four had.

*o* Now he describes both Cherubims and Wheels as full of Wisdom, and as governed by an excellent Wisdom. *p* Angels have not bodies of flesh, but body here is figurative, so back, and wings, and hands, the two later are expressly ascribed to the Cherubims, *ver. 8.* the two former not mentioned before, (as I think,) but all full of eyes; *i. e.* Wisdom, foresight, watchfulness, and diligence. *q* The four Cherubims had to move, govern, and direct.

13 As for the *r* wheels || it was *s* cried unto *t* them in my hearing, O wheel.

*r* As to their frame and motion, however 'twas, *s* Still there was one who guided, as by vocal direction. *t* To each of them, as appears by that, O wheel, and the Prophet is ear-witness of it.

<sup>†</sup> Or, they were called in my hearing, Wheel or Galgal.

14 And every *u* one had four faces; the first *x* face *was* the face of a *y* cherub, and the second *z* face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

*u* Of the living Creatures, *chap. 1. ver. 6.* the Cherubims in this Chapter. *x* Which each had. *y* In *Babylon*, at the River *Chebar*, he saw somewhat a different face, in the Temple he seeth a Cherub, one of the faces, which leads us to look on Angels employ'd in those revolutions. *z* The second which each Cherubim had, was a man's face, &c. *vid. chap. 1. ver. 6, 10.*

15 And the cherubims *a* were lifted up: this *is* the <sup>\*</sup> *b* living creature that I saw by the river Chebar. <sup>\*</sup> chap. 1. 5.

*a* Or lifted up themselves, ready to attend on the Lord of Glory, who was now departing from his polluted and impenitent people. *b* See *chap. 1. 13, 14, 15, 19, 20, 21, 22.*

16 And <sup>\*</sup> when the cherubims went, the wheels <sup>\*</sup> chap. 1. 19. went by them; and when the cherubims lift up their wings, to mount up from the earth, the same wheels turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves also: for <sup>\*</sup> the spirit of the living creature *was* in them. <sup>\*</sup> chap. 1. 12, 20, 21.

These two Verses are explained, *chap. 1. ver. 20.* which see. A perfect harmony between second causes in their dependence on, and subjection to, the one Infinite, Wise, Good, Holy, and Just God.

18 Then the Glory of the LORD *b* departed from off the threshold of the *c* house, and stood *d* over the cherubims.

*b* The *Jews* dream't, that God could not depart from his Temple; indeed, whilst 'twas his, and used as his, he did not, nor would he depart, but he will abandon it when profan'd, and thereby made not his *c* Temple, he had withdrawn out of the Sanctuary, stood a while at the door. *d* On the right side of the house, where the Cherubims were in the Inner Court, *ver. 3.*

19 And the cherubims lift up their wings, and *e* mounted up from the earth *f* in my sight: when they went out, the wheels also *were* besides them: and *g* every one stood at the door of the *b* east-gate of the LORD'S house; and the glory of the God of Israel *was* over them above.

*e* The Glory of the Lord, *ver. 18.* is said to have stood above the Cherubims, and here the Cherubims mount, get farther from on Earth, and by nearer access declare their readiness to attend the Lord of Glory. *f* That he might assure the *Jews* of the danger of their losing God's presence. *g* The Glory, the Cherubims, the Wheels all stood, respiting execution, and giving opportunity of preventing the approaching misery. *b* The last Court, the Court of the People, or Laity of Israel.

20 This *is* the living *i* creature that I saw under the *k* God of Israel, by the River of Chebar, and *l* I knew that they *were* the cherubims.

*i* Yet four in number, but one in form, mind, and work. *k* Appearing as he did, *chap. 1. ver. 26, 27, 28.* in form of a man it leads us to conclude it meant of Christ. *l* Either by special assurance as a Prophet, or by comparing them with those which he had often, as Priest about the Temple, seen there.

21 *m* Every one had four faces apiece, and every one had four wings, and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces was the same faces which I saw by the River Chebar, their appearances, and themselves, they went every one strait forward.

*m* See *verse* 14. and *chap. i. 10. verse*. These two verses are a full repeated attestation of the Prophets, that God had appeared to him, foretold fiery judgments coming, and 'tis so repeated to awaken a stupid and senseless people. They have been already explained.

CHAP. XI.

**1** Moreover, the *a* spirit *b* lift me up, and brought me to the *c* East gate of the LORDS house, which looketh *d* East-ward: and behold at the door of the gate *e* five and twenty men; *f* among whom I saw *g* Jaazaniah the son of Azur, and *h* Pelatiah the son of Benaiah, *i* princes of the people.

*a* The Spirit of God, as *chap. 2. ver. 2. b* As at first, so still it supports him, and removes him from place to place. *c* Either of the East Gates, whether that which leads into the first Court, or into the second Court, or into the House of the Lord, may be here understood, though probably this last; for this number you find there *chap. 8. 16.* if you will suppose the Prophet was brought to the East gate, where the Glory of the Lord, now departing, was gone up from the Temple, it is much at one. *d* A pleonasm or redundance of expression. *e* Some enquire whether these were the same with those *25. chap. 8. 16.* To me 'tis most like they were, for in that same place we find them, and likely about the same work, worshipping East-ward, nor are the two arguments, urged by some, conclusive against it, may one of the two is plain for it, viz. that quoted from *chap. 8. verse 16. f* As forward Ringleaders and Chief among them. *g* This man by his Fathers name added appears to be another, not he that is mentioned, *chap. 8. ver. 11. h* Named here for no good quality, but for that dreadful sudden death, whereby he became a warning to others. *i* Either as publick Officers, or as heads of their Families.

Vanity.

**2** *k* Then said I he unto me, Son of man, these are the *l* men that *m* devise *n* || mischief, and *o* give wicked counsel in the city.

*k* So soon as the Prophet had seen, and observed how many, and who they were. *l* The Lord sitting on the Cherub, *chap. 10. verse 4. t* Not the only men, but indeed the most notorious *m* frame and contrive with craft and false reasonings. *n* Vanity, so the thing was, and mischief the fruit of it. They persuade the people that the City shall not be burnt, but that they may safely build, and long dwell in their Houses; this vain hope exhausts that money with which they might have provided for themselves, and this proves a mischief. *o* This may be an explanation of that he last spake. Or, possibly it may note their activity and diligence, going about the City and counselling their acquaintance to put off the evil day. Or, perhaps they treat a compliance and coalition with the Chaldean superstitions to save themselves, 'tis not impossible they might give counsel to unhappy Zedekiah. The Chaldean Paraphrast here useth a word whose first notation is to Reign, or be a King, the second sense to give Counsel, whose Counsellors so ever they were, their Counsel tended to shame and loss.

2 Pet. 3. 4.

**3** Which *p* say, it is not *q* near, \* let us build houses: this City is the *r* Caldron, and we be the flesh.

*p* What Counsel was by these men given, appears by their words. *q* Either the threatned danger and ruine by the Chaldeans. Or, else build, but not in the Suburbs, not near, but in the City that your houses may not shelter the Enemy. *r* This is an impious scoff, yet mixt with some fear of the Prophets, *Jer. 1. 13. and Ezekiel 24. 6.* They deride the Prophets, yet secretly dread the thing, Jerusalem is the pot, we the flesh that are to be boiled therein, but this will take up some time however, we were better be so destroyed than to fall by the hands of the Chaldeans, who perhaps may roast what is not boiled here.

**4** *s* Therefore *t* prophesie against them, *u* prophesie, O Son of man.

*s* For this their Atheistical temper and words. *t* Tell them before hand what they shall suffer. *u* The charge and command is doubled, both to engage the Prophet, and to intimate a doubled misery coming upon them, a misery they shall not have courage to laugh under, though they now dare contemptuously laugh at.

chap. 2. 2.

**5** And the \* *x* spirit of the *y* LORD *z* fell upon me, and *a* said unto me, Speak, Thus *b* saith the LORD. *c* Thus have ye said, O house of Israel: *d* for I know the things that come into your mind, every one of them.

*x* The Spirit of Prophecie again moved him. *y* Which is here called the Spirit of the Lord. Or, the Spirit, the Lord as the Heb. will bear. *z* Descended, by its own act powerfully, sweetly, and prevailingy entred the man. *a* Inclined me that I could not but speak. *b* As thou goest by my appointment, so be sure to use my Name and Authority. *c* Prophanely with

scoffs as hath been reported, *ver. 3. d* Ye may be assured all that ariseth up in your mind is known to me, I see each one of the imaginations of your mind, so soon as ever they peep up in your heart. Your thoughts I know afar off, *Psal. 139. 2.*

**6** Ye have *e* multiplied *f* your slain in this city, and ye have *g* filled the streets thereof with the slain.

*e* Many murders, and great ones (for the Heb. includeth both) have you committed, either with frauds, or violence, and sometime with colour and pretence of Law. *f* So called, because they were such as God had not commanded to be cut off, but the Jews did it without warrant from God. *g* Either left them murdered in the streets. Or, rather by an Hyperbole. The streets are full, every where some or other in every street, you have condemned and killed. 'Tis an expression the Scripture much useth to set forth the bloody effects of the Jewish rage, and of others.

**7** *h* Therefore thus saith the Lord GOD \*, *i* your slain, whom ye have *k* laid in the midst of it, they are the *l* flesh, and this city is the cauldron: but *m* I will *n* bring you forth out of the midst of it.

\* chap. 24. 3.  
6, 9, 21.  
Mich. 3. 5.

*h* Your murders are the cause of my severity, and such sins first or last are surely punished. *i* See *verse* 6. Or, your slain, because when they might, and would have saved their Life by a seasonable submission, you persuaded them to an obstinate opposition against the Chaldeans, to their destruction. *k* Or placed, (as the word bears) 'tis not unlike, that they who persuaded all to stay, did provide or at least help, as many as did stay, to Habitations, and placed them in Houses or Lodgings. *l* The pieces which are to be cast into the Cauldron, and here be punished. *m* That is, the mighty, eternal and just God. *n* Not in mercy but in wrath, by the conquering hand of Babylon, I will draw you out to greater torment.

**8** Ye have feared the sword *o*, and I will bring a sword *p* upon you, saith the Lord GOD.

*o* Sinfully and forgetting God, you would have escaped the Sword of the Babylonians, and attempted it by an Idolatrous compliance. *p* For this very cause will I send that Sword upon you, and it shall slay your Wives, Children, and Fellow-Citizens.

**9** And *q* I will bring you out of the midst thereof, and *r* deliver you into the *s* hands of *t* strangers, and *u* will execute judgments among you.

*q* Though the Chaldeans are the means, or instruments, by which 'tis done, yet I will so appear against you that it shall be confessed, that I did it rather than the Chaldeans. *r* Defeating all your projects for escape; so was Zedekiah, when he secretly fled and his Company with him, delivered unto Enemies and Strangers. *s* It denoteth a full power over them. *t* Babylonians and others who assisted in this war. *u* Strangers will use you hardly, but the most severe part of the Judgment will be from a provoked God, who would have pardoned, but impenitence refused the pardon.

**10** Ye shall *x* fall by the sword, I will *y* judge you in the border of Israel, and *z* ye shall know that I am the LORD.

*x* The Enemies Sword shall slay you. *y* My just Judgments shall pursue you, whithersoever you fly, and overtake some of you. *z* Zedekiah and others who were judged at Riblah, *2 Kings 25. 20.*

**11** This *a* city shall *b* not be your cauldron, neither shall you be the flesh in the midst thereof; but I will *c* judge you in the border of Israel.

*a* Jerusalem, though it suffered unparallel'd hardships. *b* Shall not be the place of your sufferings; greater are reserved for you, you shall be tortured in a strange Land. *c* Do more against you at Riblah, whereas *2 Kings 25. 6, 7.* the Captive King had his Children, and others with them, first murdered before his Eyes, and then his own Eyes put out, and Riblah is called here the Border of Israel, for that Syria was adjoining to Israel on the North, and Riblah, or Antioch, was a pleasant City towards the Frontiers of Syria, upon the River Orontes, which arising in Antilibanus runs through part of Syria, and for the delicacy of the seats, it had many Cities built on it. And here Nebuchadnezzar in his Royal state, and amidst the pleasures of the place, expects the issue of the siege.

**12** And *d* ye shall know that I am the *e* LORD: || for ye have not *f* walked in my *g* statutes, neither executed my *h* judgments, but have done after the *i* manners of the heathen that are round about you.

|| Or, which have not w. lke ed.

*d* Tho' you would not believe my threats, nor fear them, you shall feel them, and then you shall know, thus the wicked learn. *e* Whom you should have obeyed, feared and returned to, and who now convinceth you of his, and his Prophets Truth, in all that was foretold you. *f* A Scripture-phrase expressive of the course of Man's Life. *g* The rules for Religious observances, *h* Refer to the Political and Civil state, where equity and justice should



should have been minished. *i* In matters of Religion, you have turn'd down right Idolaters, and with the greatest contempt of your God, the only true God, you have changed him for Gods of the Heathen round about, and taken in their Modes and Abominations. And as to Civils, you have been as unjust, oppressive, and perfidious, as these Nations that know not my Law.

13 And it *k* came to pass that *l* when I prophesied, that Pelatiah the son of Benaiah *m* dyed, *n* then fell I down upon my face, and *o* cried with a *†* loud voice, and said, *p* Ah Lord GOD, *q* wilt thou make a *r* full end of the *s* remnant of Israel?

† Heb. 9. 4.

*k* Either this refers to some particular prediction of the Death of this Man; as *Jeremiah* did of *Hananiah's* Death, *Jer.* 23. 17. though I do not remember that *Ezekiel* had spoke of it before, and therefore I take the words for a usual transition. *l* If you suppose the first, guess at the meaning of, *It came to pass*, then this will be best interpreted by, *According to, or, Even as*; if you adhere to the later, then this *When is Whilist, or, As I was prophesying*. *m* And so was a pledge, or presage of the following Death of the other Twenty four. *n* Immediately, in most humble manner, as that people were used to do, *Josh.* 7. 10. 2 *Chron.* 20. 18. He fell down upon his face, in order to pray. *o* With intense and earnest mind he prayed, as well as with a loud voice. See *chap.* 9. *ver.* 8. Much like phrase is that in *Esther* 4. 1. *p* An expression of his tender compassions for them. *q* A very usual way of interceding, and so common in Scripture, that 'tis a wonder any should find fault with it, who know the Scripture. *r* By slaying all, as this man is cut off. *s* This Man's name implyeth one that escaped, or delivered by God's good hand; and perhaps the Prophet alludes to it; however, is very solicitous, as others were for the remnant, which was ever least, 2 *King.* 19. 30, 31. *Isa.* 10. 21, 22. *Jer.* 23. 3. and 31. 7. and in this manner does *Ezekiel*, *chap.* 9. *ver.* 8. intercede for the Jews.

14 *t* Again the word of the LORD came unto me, saying,

*t* It was a seasonable word to stop the mouths of the insulting *Jerusalemites*, and to encourage the Captives at *Babylon*.

† Heb. men of redemption.

† Or, ye are gone.

15 *u* Son of man, thy *x* brethren, even thy *x* brethren, the *†* men of thy *y* kindred, and all the *z* house of Israel wholly, are they unto whom the Inhabitants of Jerusalem have *a* said, *|| b* Get ye far from the LORD: unto *c* us is this *d* land given in *e* possession.

*u* See *chap.* 2. *ver.* 1. *x* Thy nearest kindred, which it seems were left in *Jerusalem*, and were grown as bad as the rest, though theirs were of a Priestly Lineage. Their degeneracy and unjust censure is more noted in the repetition of the word Brethren. *y* Of the same Parentage to whom thou hadst right of Redemption, if either their Person or Estate was to be sold: Men, who should have been as tender in Affection, as they were near in Blood. *z* All that are now in Captivity, be they more or less, of whatsoever condition and rank, these are the men of whom the *Jerusalemites* speak. *a* That is, censure, and condemn as greatest sinners, and unworthy longer to dwell in the Holy Land, and tacitly infer, that they were better, and should be safer now they were rid of them. *b* Ye, or they, are gone far from the Lord; you are Apostates, or irreligious, a company of backsliders; much as the Heathens accus'd the Christians of Atheism. *c* Who keep to the Temple and Holy City, and have not yielded to the *Babylonish* Tyranny, who stand for our Ancient Privileges, are not, as you, betrayers of our Country; thus you may suppose they boast. *d* Promised, Holy, Blest Land, *Canaan*, where our Fathers dwell. This Land is ours. *e* We shall never be put out of possession, but still it shall be our Inheritance.

† Nations.

16 *f* Therefore *g* say, thus saith the Lord GOD, Although *h* I have cast them far off *k* among the *†* heathen, and although I have *l* scattered them among the countrys, yet will I be to them as a *m* little sanctuary in the countrys whither they shall come.

*f* In Apology and Vindication of them, backt with excellent promises in the following verses. *g* Say to them, and of them in *Babylon*. *h* The obstinate Jews at *Jerusalem* will call them Apostates and Renegadoes; but let such false accusers know, that they were sent thither, and that I the Lord sent them thither, and will own them there too. *i* Not from my self, but from you, your polluted Land, and dreadful approaching Judgments. *k* The *Chaldeans*, or such as the *Chaldeans* placed them among. *l* Dispersed and separated them from one another, in many Countrys which were under the King of *Babylon*: Yet they are dear to me, and my purposes are for them more gracious than yours are for them, or than mine are for you. *m* For a little while; *i. e.* during the Seventy years Captivity; or for a few of them, the remnant was ever little: Or, as it refers to the Sanctuary, a little one in opposition to that great, rich, splendid and admired Temple at *Jerusalem*, which, when they need most, shall help least; but I, faith God, will be really to my Captives, what the proud self-deceiving Jews promise their Temple

shall be to them; both for Glory, Defence, and for Worship which shall with heart and love be given by these I have sent away, and wherever they are, their Prayers, Synagogue-Worship and Obedience, shall be to me as well-pleasing as they shall desire. They at distance weep on *Chebar* Banks: You, O Rebellious! Pollute the Temple by your Idolatries, I will comfort the Mourners, I will punish you, Polluters of my Temple and Worship.

17 Therefore *o* say, Thus saith the Lord GOD; *p* I will even *q* gather you from the people, and *r* assemble you out of the countrys, where ye have been scattered, and I will *s* give you the land of Israel.

*o* Add to the former Apology this Promise. *p* The Faithful and Eternal God, the Supream and Sovereign Lord. *q* By my advice, and hand they were scattered, and by my hand they shall be gather'd. *r* And to confirm them, 'tis added in different words, and the promise is repeated, and thus it was punctually performed, *Ezra.* 1. 1, 2, 3, 4. with *chap.* 8. *v.* 15. *s* Though your Brethren do say, you are not to dwell at *Jerusalem*, nor inherit the Land, yet my purpose is otherwise, and I do promise you, that you, who followed my counsel, and now are in *Babylon*, you, or your seed shall return, and inherit *Canaan*. All this was so worded, that some have thought it no groundless enquiry, whether any of those that went with *Zedekiah* into Captivity, or only such as went with *Jechoniah*, did return out of Captivity, and though 'tis most probable some did, yet of the returners, the far greater part were of those, that with *Jechoniah* were gone into Captivity.

18 And *t* they shall *u* come thither, and they shall *x* take away all the *y* detestable things thereof, and all the abominations *z* thereof from thence.

*t* The gathered, who assembled upon *Cyrus's* Proclamation first, and then again upon *Darius's* Proclamation; of which *Ezra* *chap.* 1. and *chap.* 8. they met together, somewhere in the Land of their Captivity, and had a long Journey to *Jerusalem*. *u* They shall overcome all difficulties, and escape dangers, and dispatch the long Journey, and come safely to their own Land. *x* Abolish Superstition and Idolatry from the Temple, *Jerusalem*, and from the Priests. *y* See *chap.* 11. 18. *z* Of the Land and City; and who reads *Ezra*, *Nehemiah*, and the Prophets *Zechariah* and *Haggai*, will see this Reformation carried on with success.

19 *a* And *b* I will *c* give them *d* one *e* heart, and I will *†* put a *f* \* new spirit within you, and I will take the *g* \* stony heart out of their *h* flesh, and will give them an heart of *i* flesh.

† Heb. will give.  
\* *Psal.* 51. 20.  
\* *Zech.* 7. 12.

*a* This may be understood causally, and so gives an account how the Reformation, mentioned *per.* 18. should be effected. *b* The Lord himself, and he assumeth it to himself thrice in this *ver.* *c* Of free Grace, 'tis that this renewed heart is in any one, length, soreness, and multiplicity of troubles will not, cannot work it, unless God frame and renew it. *d* They were scattered abroad through the *Babylonish* Kingdoms, were under various Circumstances which might divide them, and keep them from each other, and from centering in a return, but I will stir up their heart, and with one heart they shall gather together, when the return shall be proclaimed, *Cyrus* shall first give them leave, and I will next give them a heart to return; and on their way shall there be great unity; and, when come to *Jerusalem*, they shall own me, and my Laws, &c. they shall with one consent, build *Jerusalem*, the Temple, and restore true Religion; as *Jer.* 32. 39. and *Ezek.* 36. 26. *e* That is, Judgment and Understanding, Mind, and Will, Affections and Conscience; all fixed only on God, and their Obedience to him, as *ver.* 20. This one heart is called a New Spirit. *f* An Excellent, Regenerate, Holy, and Sincere Soul; they were of a base, corrupt, and hypocritical Spirit, dividing between God and Idols; but when God brings them back, they shall be of another frame, quite changed, and made new. *g* That hard, inflexible, undutiful, incorrigible disposition, which was in their Fathers, who refus'd to be amended; I'll take that away. *h* Flesh in Scripture sometimes speaks an unrenewed, carnal, sinful state, as *Rom.* 7. 18. sometimes for the Body, as *Psal.* 38. 3. sometimes for the whole man; so *Luk.* 3. 6. *Rom.* 3. 20. and thus in this place speaks the persons, and whole man. *i* Not like the old, hard, and stony, but counselable, tractable, that will hear, consider, obey, do commanded Good, and forbear forbidden Evils, submit to my Law, and reform on Admonitions. All which in part, and so far as concern'd those times, was fulfill'd in the Jews that did return from *Babylon*, and fullier is made good to us in these Gospel days.

20 *k* That they may *l* walk in my *m* statutes, and keep mine *n* ordinances, and do them; and they shall be *o* my people, and I will be their *p* God.

*k* This is the end Grace aimeth at, converting us to God, that we may walk with God. *l* See *ver.* 12. *m* The Rule of Religious Worship. *n* Standard in Civil Affairs, and matters of Right and Wrong with Men. *o* They shall give themselves up to me for to be my people, to Love me, Trust me, and to

Wor-

Worship and obey me, and I will take them to be mine, I will approve, encourage, bless, guide and protect them, that it shall be seen they are my peculiar people. This contains all duty and privilege, as including both, and is again inculcated in the other part of the promise. *p* To pardon Sin, give Grace, supply wants, guide their ways, accept their duties, defend their persons, and lead them to Glory. See *Ezek.* 36. 25, 26, 27, 28, and *Jer.* 31. 33. where *Jeremiah*, contemporary to *Ezekiel*, propoſeth the ſame promiſe to this people.

21 *q* But as for them whose heart walketh after the heart of their detestable things, and their abominations, \* I will recompense their way upon their heads, saith the Lord GOD.

*q* For all those promises, and in best times, some there will be who will refuse to own God and obey him, whose state shall as much differ, as their practices did from the people of God. *r* Who are they be. *s* Soul and Affections, whose choice and love *t* Either secretly adhereth to, or provideth for the service of Idols, called here detestable things, as *ver.* 18. *chap.* 5. 11. and to express the obstinacy of this Idolatry, 'tis called, *a heart walking after a heart*, Idolatry is a bewitching sin, and steals away the heart, and the promoters of Idolatry propose the plausiblest arguments, as if Idols had hearts, and affections, towards their worshippers, to do them good, the expression in the *Heb.* is somewhat unusual and harsh to our ear, but this I take to be the meaning. *u* Their Idols, and Idol worship and dependences. *x* Pay them in their own coin, they forsake me, I will forsake them, they profane my Name and Temple, I will give them up as common, to be profaned by the *Chaldeans*. *y* Their way tends to this, and shall end in this, and nothing more just. *z* *i. e.* On each man, and in such manner as shall destroy the contumacious; Or, on those that are as heads of the People, and Ringleaders in obstinacy of sinning, such as the 25. *ver.* 1. and who shall be examples of my speedy and irresistible vengeance, as *Polatiah* was.

22 ¶ *a* Then did the cherubims lift up their wings, and the wheels besides them, and the glory of the God of Israel was over them above.

*a* The whole 22 verse is in almost the same words you have in chap. 10. 19. which see.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain, which is on the east side of the city.

*b* See *chap.* 3. 23. and 8. 4. and 9. 3. and 10. 18, 19. *c* The glory of the Lord removes now out of the City, over which it had stood some space of time, waiting for their Repentance, but no fruits of this, and God now departed from them. *d* Above it. *e* It was Mount *Oliver*, as the description of it in this place, and elsewhere, doth clearly shew.

24 ¶ *f* Afterwards the spirit took me up, and brought me in vision by the spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me.

*f* After all this. *g* The same spirit of God which carried him to *Jerusalem*, and to the Temple, now brings him back in like manner to his Captive Brethren in *Chaldea*. *h* Not Corporally, but in an Extasie or Rapture of his Spirit, by the power of the Spirit of God. *i* It was a Vision from Heaven, all that was represented to the Prophet, was, as 'twere, let down from Heaven, and he having fully viewed it, 'tis taken up again to Heaven.

25 *k* Then I spake unto them of the captivity, all the things that the LORD had shewed me.

When the Extasie was past. *l* Either the Elders who came to him, *chap.* 8. 1. Or, to the body of the people. *m* Who were in those parts where *Ezekiel* was, for many were scattered into other parts of *Chaldea*. *n* Here is his faithfulness both to God and the People, who were concerned to know, for God had shewed them to the Prophet, that he might shew them to the people, and that this might surely be done, God hath commanded him to speak to them plainly and fully.

## CHAP. XII.

1 THE word of the LORD also came unto me, saying,

*a* A Divine prediction of what was both sure and near to come to pass. *b* In the 6th and 7th years of *Jeconiah's* Captivity, and of *Zedekiah's* Reign, in the later end of the 387 of *Ezekiel's* lying on his side, three years before the fatal siege began.

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not: they have ears to hear, and hear not: for they are a rebellious house.

*c* The Prophet, knowing the Captivity would be long, had settled his habitation, and probably found some favour with the Enemy, that he might be accommodated for his abode. *d* The Jews, who gave up to the *Chaldeans*, found that kindness mentioned, *Jer.* 29. 4, 5, 6, 7. with 24. 5, 6. and so were indifferently well placed together, and the Prophet dwells among them, in the Land of *Chaldea*. *e* In their Captivity, too many of them retained their stubborn murmuring and rebellious humour, and blamed, quarrell'd and condemned them, who gave them counsel to yield, and themselves for yielding, and 'tis likely, stirred up them at *Jerusalem* to hold out, and save themselves and rescue their brethren, these will ridicule thy words, yet speak them, for they are mine and shall be accomplished. *f* They have wit enough, they are of a capacity well enough fitted, if they would, to understand and consider what thou speakest, express'd by a double phrase, which signifies one and the same thing, Eyes and Ears. *g* They contemptuously refuse to see and hear, they will not consider, lay to heart, repent and reform. *h* They have conspired together, and all they will resolve or design, is to do what ever is good in their own eyes, and whatever their wild imaginations, raised by false Prophets, suggesteth.

3 *i* Therefore, thou son of man, *k* prepare thee + stuff for removing, and *l* remove by *m* + Heb. *Instruments* day in their sight, and thou shalt remove from thy place to another place in their sight: *n* it may be they will consider, though they be a rebellious house. *Or, Captivity.*

*i* And. *k* Make ready in the sight of some of those which live about thee, that they may tell others. *l* Vessels or Instruments, wherein thou mayst put what is portable, and you, with leave from the Conqueror, may carry for your conveniences, pack up what thou canst, that may be of use in thy Captivity. *m* Go thy way, leave that place wherein thou now art, and go to another, with thy pack upon thy back, not on Horses or Asses. *n* At noon-tide, when the most may see what thou doest, and be instructed. *o* It is not impossible, that some may enquire what is the import and meaning of all this uncouth and obscure matter.

4 *o* Then shalt thou bring forth thy + stuff *q* by + Heb. *instruments* day in their sight, as *r* stuff for removing: and thou shalt go forth at seven in their sight, as + they + Heb. *as the* that go forth into captivity. *goings forth of*

*o* Having made all ready, as *verse* 3. thou shalt proceed to bear it away. *p* Not employ Servants and Labourers to do it, but thou thy self shall do it. *q* *Verse* 3. *r* *Verse* 3. *s* This circumstance added to what was *verse* 3. speaks the secrecy and shame, with the danger of their coming out in the Evening, in the dark, when night may soon conceal them, and they gain a nights Journey before the Enemy hath notice to pursue. *t* Before 'tis quite night, that they, who should learn by this sign, may see it and consider it.

5 *t* Dig thou through the wall in their sight, *u* Or, dig for thee, and carry out *u* thereby.

*t* Come not through the door, but as one who knows there is a Watch and Guard upon the door, get to some back part of thy house, and dig there, *ver.* 7. thy self, either to make the greater haste, or to keep all secret; for all will be little enough for them that must act what thou dost represent. *u* Through the hole thou hast dug.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: *z* for I have set thee for a sign to the house of Israel.

*x* *Verse* 4. *l. p.* in Testimony of the servitude they shall be reduced to, who then must do what Servants or Beasts were wont to be employed in. *y* Either the stuff or thy self, thou shalt go forth in the twilight, when there is a little light to guide thy way, but more darkness to conceal thy person and thy flight. *y* As full of shame, and exceeding unwilling to be seen or known. *z* There is good reason why thou shouldst do this, how strange, unmanly, or ridiculous so ever this may seem; the moral concerns the house of *Israel* and its King; I have set thee for a sign to them, and thou shalt tell them the meaning of these Hieroglyphicks in due time.

7 And I did so as I was commanded: I brought a forth my stuff by day, as stuff for captivity, and in the even I + digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. *† Heb. digged for me.*

*a* Either out of the house, into some court or yard, through the wall whereof he digged. Or, else here is a transposing of his Actions, and rehearsal of that in the first place, which was acted in the second place. *b* *Verse* 5. *l. t.*

8 ¶ And in the morning came the word of the LORD unto me, saying,

*c* In the Evening, he packt, digged through the wall, and removed in the sight of the people, next morning enquiry is made how the people resent it.

† Heb. house of rebellion.

\* chap. 2. 3, 6, 7, 8, & 3. 26, 27. † Isa. 6. 9. & 42. 20. Jer. 5. 21.



9 Son of man, hath *d* not the house of Israel, the rebellious house, said unto thee, What dost thou?

*d* What, are none come to thee, are they all so stupid, and regardless of my word and judgments? Do none enquire that they may know, and do, what is necessary in their circumstances? Do not thy fellow Captives think these actions are significative? Do they not ask whether they in *Babylon*, or their Fellow Citizens at *Jerusalem*, are concerned in what thou doest?

10 *c* Say thou unto them, *f* Thus saith the Lord GOD, *g* This burthen concerneth the *b* prince in *Jerusalem*, and *i* all the house of Israel that are among them.

*e* Though they regard not to enquire; yet give them to know what I mean hereby. *f* This to add weight and authority to the word. *g* This dreadful Prognostic, this Prophecy is a burthen which the Kingdom shall groan under, and your King and the Inhabitants of *Jerusalem* with him. *b* *Zedekiah*. *i* None may be excepted.

11 Say, *k* I am your sign: like as I have done, so shall it be done unto them: they shall *l* <sup>†</sup> remove <sup>†</sup> Heb. by removing go into captivity. and go *m* into captivity.

*k* My Person is the emblem of yours, and my actions in these cases are signs of that you shall do, and where you do not actively the like, yet the like shall be done to you, O Inhabitants of *Jerusalem*! *l* Change their habitations, and carry away their goods, such as the Clemency of a Conqueror will permit, *m* You, to whom I tell these things, shall see them come from *Jerusalem* unto *Babylon* as dejected, spoiled and naked Captives.

12 And the *n* prince that is among *o* them shall *p* bear upon his shoulder in the twilight, and shall go forth: they shall dig *q* through the wall to carry out thereby: he shall *r* cover his face, that he see not the ground with his eyes.

*n* *Zedekiah*. *o* In *Jerusalem*. *p* Disguised no doubt as a common ordinary Servant, in hope so to scape, but to conceal himself he flies in a disguise, and chooseth the twilight as the time that would best favour his design, so 2 *King*. 25. 4. *q* Fulfilled when they broke down the wall to fly, as *Jer*. 39. 4. probably they had built up some slight wall to blind the Enemy, which now they break to fly through. *r* Partly out of grief, partly out of shame, partly prefiguring *Zedekiah's* future loss of his eyes, and his blindness which the infolency of *Nebuchadnezzar* afflicted him with, but *Zedekiah* did by this chiefly aim at concealing himself in disguise, and covering his face.

\* chap. 17. 20.

13 *s* My net \* also will *t* I spread upon him, and he *u* shall be taken in my snare: and I *x* will bring him to *y* *Babylon*, to the land of the *z* Chaldeans, yet shall he not see *a* it, though he shall die there.

*s* In the disguise this fugitive might possibly escape from the net of *Nebuchadnezzar*, and of his Captains. But poor *Zedekiah*, dost thou not at last see, that the *Babylonians* are employed of God, and that God will bring thee into his own and into *Nebuchadnezzar's* Net. *t* In allusion to those that take Birds or Fish in Nets, they spread it to its full extent, so will God spread his Net that it shall cover *Zedekiah* and his followers. *u* Mentioned as the principal, though he was not taken alone, many were taken with him. *x* The *Chaldeans* carried him, and God brought him to *Babylon*, so second causes co-work with the first. *y* Which was the Metropolis of the Kingdom. *z* That strange Land where they were Captives, whom God sent before, and whither obstinate *Jerusalemites* must now go. *a* Neither the Land nor the City, though he shall spend the rest of his days there, and there die, but the *Babylonish* Tyrant will put out his eyes at *Ribiah*, 2 *King*. 25. 6. and *Jer*. 39. 5.

\* chap. 5. 10:

14 And \* I will scatter toward every wind all that are *b* about him to help him, and all his *c* bands, and I \* will *d* draw out the sword after them.

\* chap. 5. 2. 12.

*b* Either the *Egyptians*, who came to help him. Or, rather those that did fly with him, as the choice and flower of his valiant and trusty Servants, who would guard him through all dangers in the flight, till he might rest somewhere in safety. This was verified, 2 *King*. 25. 4, 5. and *Jer*. 39. 5. *c* Whether Auxiliaries or his own trained Soldiers. *d* Send the Enemy after them with drawn Swords, wherewith they shall be slain, *Jer*. 42. 22. and 43. 9, 10.

15 And they shall *e* know that I am the LORD, when I *f* shall scatter them among the nations, and distress them in the countries.

*e* They shall see, confess and be sensible of my power, justice, and truth, who make good my threats against obdurate sinners as well as my promises to Believers. *f* Two expressions of the same thing which is frequent in Scripture, and as it usually magnifieth the good or evil, so ensures either.

† Heb. men of number.

16 But *g* I will leave † a few *b* men of them from the sword, from the famine, and from the

pestilence, that they *i* may declare all their abominations among the heathen, whither they come, and they *k* shall know that I am the LORD.

*g* I will restrain the rage of the *Chaldeans*, and move them to some compassion towards some of the Jews, so that some, yet but few shall remain, the Sword shall not slay them, for I Commission it, and 'twill not exceed its Commission; I send the Famine, but some I will feed, and the Pestilence is my Arrow, and hits but were I direct it. *b* Including the Women also. *i* Either by relating those sins which were committed among them in *Jerusalem*, for which God was justly angry, and for which he punished them, though they were his own people. Or, else that though they should be silent, yet the very thing should speak itself, and their miseries should proclaim the wickednesses they had acted against God in their own Land. Or, by their wicked practices, which in Captivity, and under the eye of the Heathen they commit, they will manifestly shew to the Heathen that God was just in all his severity. *k* Either the Jews, or rather here the *Chaldean* Heathens.

17 <sup>†</sup> Moreover, the word of the LORD came to me, saying,

*l* He was a sign to them in digging and bearing his stuff, now he must be a sign to them in another manner.

18 Son of man, eat thy bread with *m* quaking, and drink thy *n* water with trembling and with carefulness.

*m* With commotion or shakings, as one whose apprehension of danger brings as 'twere an Earthquake upon him, and this trembling is the same thing, but in other words. *n* Here is no mention of the delicious and generous Wines, but Water, so low should they be reduced, and yet enjoy this very little, because of the great inward fears that shake them.

19 And *o* say unto the *p* people of the *q* land, Thus saith the Lord GOD, of the *r* inhabitants of *Jerusalem*, and *s* of the land of Israel; They shall *t* eat their bread with carefulness, and drink their water with astonishment, that *u* her land *x* may be desolate from † all that is *y* therein, because of the *z* violence of all them that dwell therein.

† Heb. the fulness thereof.

*o* Explain the meaning of this unusual and uncomfortable manner of eating and drinking, *p* The common sort of people distinguish from rulers. *q* Of the Land of *Chaldea* in which the Jews were Captives, tell thy Fellow Captives who grudge and repent their coming hither, where they have much sorrow, yet some safety, plenty and rest. *r* Who are yet not captivated, their sorrows are coming, and their state will be worse than yours. *s* Nor will it be better with those that dwell in the Country round about *Jerusalem*, they will fly for refuge into *Jerusalem*, and there perish. *t* Their very comforts shall be uncomfortable to them. *u* *Jerusalem's* Land, so called because 'twas the head City thereof. *x* Because that 'tis already or shortly shall be waste. *y* Emptied, though 'twas full of Inhabitants, wealth and plenty. *z* Injustice, Oppression and Tyranny of the Jews toward one another, *Jer*. 6. 7. and 20. 8. *Ezekiel* 7. 23, and this grown an Epidemical sin, chap. 22. 9, 12. from highest to lowest.

20 And the *a* cities that are *b* inhabited shall be laid *c* waste, and the land shall be desolate, and ye *d* shall know that I am the LORD.

*a* The lesser Cities up and down the Land. *b* Which now are and will be inhabited, when *Jerusalem* is destroyed. *c* Wasted with the Sword as the word seems to imply. *d* Then shall you, who are now in *Chaldea*, know, how the goodness of God brought you hither, that you had no real cause to complain, that your condition was worse than your Brethrens in *Judea*. You shall know the truth and severity of God against sinners.

21 <sup>†</sup> And the word of the LORD came unto me, saying,

22 Son of man, *e* what is that *f* proverb that *g* ye have *b* in the land of Israel, \* saying, the *i* days are *k* prolonged, and every *l* vision fail- <sup>\* chap. 11. 3.</sup> <sup>Amos 6. 3.</sup> eth *m*?

*e* After the manner of man God speaks with man, what is, Or, it is a comely transition to a new subject of discourse. *f* That short saying taken up as undoubted truth, and in a very common manner used by all. *g* He seems to include the Prophet as being one of the body of the people, though he used it not, nay, shewed the falshood and impiety of it. *b* In, so the Prophet, and those with him are reckoned, as if they were in the Land of Israel, for that is their Country. Or, rather, concerning, as the Heb. (*by* here used.) *i* Of severe punishments of wrath and vengeance. *k* Are to come a great while hence, let them fear who are like to feel them, these Prophecies cannot be imagined to look to our times; thus Atheists, and contemners of the Prophets, hardened one another into sin and security. *l* Threatning vision, which *Jeremiah* at *Jerusalem*, and *Ezekiel* here in *Chaldea* do dream of, and would fright us with. *m* Comes to nothing, it is perisht or dead in the nest.

23 Tell *n* them therefore, Thus saith the Lord GOD, I will make this proverb to *o* cease, and they shall no more use it as a proverb in Israel: but *p* say unto them, the *q* days are *†* at hand, and the *r* effect of every vision.

*n* Either who use the proverb, or are stumbled at it, tell the one to convince, the other to instruct them. *o* Thus they abuse my patience, and affront my truth, and deride my justice, but when my patience at its period calls in my justice to vindicate it, and when calamities felt prove my truth and the presence of these sorrows, there can be no more place for such a proverb, the groundlessness of it being discovered to all. *p* Assure them. *q* Verse 22. They draw near indeed, when within some three years, and Jerusalem shall see the Enemy besieging it, and feel his Sword cutting down her chosen men. *r* All that which the Vision contained, shall, ere few years are over, clearly appear accomplished according to what my Prophets foretold.

\*chap. 13. 23. 24 For *\** there shall be *s* no more any vain vision, nor flattering divination *t* within the house of Israel.

*s* These Proverbializing scoffers compared the true Prophets with the false, these predict prosperity and return of the Captives from Babylon, within few years, and before Jerusalem be destroyed, so they flattered the people. The true Prophets foretel long Captivity, bloody slaughters, strait siege, a burnt City and Temple. Now these scoffers bear up themselves on these flatteries, and argue against the Divine menaces, and are ready to enquire, why may not Ezekiel's Vision be as vain, as he saith, theirs is, and, if one, why not both; well, these fools are capable of no better answer, than that which will destroy at once their doubts and their hopes, judgment executed shall convince the false Prophets of their lying divination, and these Atheists of their illogical inferences. *t* For these many years, for 70 years to come, and till wickedness shall again take root with the prosperity of the returned Captivity.

25 For I *am* the *u* LORD: I will speak, and the word that I shall speak *x* shall come to pass: it *y* shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will *z* perform it, saith the Lord GOD.

*u* I can discover the vanity of flattering Prophets and will do it, by making good what my true Prophets have foretold. *x* No length of time shall make me forget it, no pretences of self-flattering Prophets, or people shall divert it, no power can hinder me, nor council defeat me. *y* What Jeremiah, what Ezekiel have foretold, I will now accomplish in these days, and deter no longer. *z* I will not preach to you by my Prophets, the fatal sorrows of your Childrens Children, who should cry out of calamities, when you are past feeling them, but the same age that hears the threat, shall feel the execution; the Enemy I raise against you shall burn your City and Temple, spoil your Goods, famish you in the Siege, and lead you Captives after the Siege, and all this and a thousand times more shall come upon you in your days, O rebellious house! When all this comes to pass, your Proverb will be sure to cease indeed. Hitherto he answers the ungodly users and abettors of this Proverb.

26 ¶ Again, *a* the word of the LORD came to me, saying,

*a* For instructing some that were seduced by those scoffers forementioned.

\*2 Pet. 3. 4. 27 Son of man, *b* behold, *they* of the house of Israel *c* say, The *d* vision that he seeth *is* for *\** many days to come, and he prophesieth of times *that* are far off.

*b* Some of the less judicious, and the more credulous are abused by these sort of men. *c* Think and hope, and so discourse it. *d* That the Prophet is a good man, and true Prophet, but surely his Visions look to after-times, we do not think his Visions vain, but we hope they are not to come on us, and in our days, now these God will have his Prophet to instruct in this matter, which he doth in the next verse.

28 *e* Therefore *f* say unto them, Thus saith the Lord GOD, There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

*e* Since 'tis an erroneous opinion they are brought into, 'tis not from contempt of my truth, but from weakness. *f* Warn them mildly, tell them the days are very near indeed, and there will be no adjournment. Now 'twill be done as soon as spoken almost, and God will make a short work with them in Righteousness, and a very few days will bring his Judgments to light.

C H A P. XIII.

1 AND the *a* word of the LORD came unto me, saying,

*a* This first verse is the Commission, by virtue whereof Ezekiel acteth as a Prophet, and 'tis in the usual style near forty times in Ezekiel as here 'tis.

2 Son of man, *b* prophesie against the *c* prophets of *d* Israel *\** that *†* *e* prophesie, and say thou unto them that prophesie *f* out of their own *\** hearts, *g* hear ye the word of the LORD.

*b* Declare beforehand what I will do. *c* Against Prince and People first, next against Prophets and Prophetesses, against the former in the foregoing chapters, against the later in this chapter. *d* Because approved of Israel, encouraged by Israel and followed, but not Prophets of the Lord, he sent them not, whether these were in Babylon, or in Jerusalem, some enquiry is made, probably these false Prophets were in both places. *e* Foretel what is pleasing to the Jews, a sudden return out of Captivity, with the vessels of the Lords House, and prosperity in their own Land. *f* But all their promising words are of themselves, out of their own deceiving hearts, not from God, and so all will be lies. *g* Cease to deceive my people, and attend now to what God speaks of you.

3 Thus saith the Lord GOD, *b* Wo unto the *i* foolish prophets, that *†* follow their own *k* spirit, and *||* I have seen nothing.

*b* They shall be doubly miserable, suffering with the deceived, and suffering by the enraged, when their lies are detected. *i* Either in a moral sense, *i. e.* wicked, or in a literal sense, unwise. 'Tis both foolishly wicked, and imprudent to pretend Revelations, and yet have none from God. *k* In contradistinction to the Spirit of God, the true Spirit of Prophecie, they strongly phantasie what they would have, and then presumptuously prophesie that it shall come to pass. *l* God hath shewed them no Vision, nothing of all they pretend to is from God.

4 O *m* Israel, *n* thy prophets are like the *o* foxes in the *p* deserts.

*m* A pathetic exclamation to awake Israel, both the dwellers at Jerusalem and those at Babylon. *n* Thy Prophets, not mine, as ver. 2. *o* Hungry, and ravening, crafty, and guileful, and living by their wits, but not one whit helpful to those they deceive, such are false Prophets. *p* Where want of prey makes them more eager of their prey, and where other devouring Beasts endanger Travellers, but no defence to them from Foxes, these fly into their holes betimes, and leave the endangered ones. Or thus, O Israel thou art like the desert, spoiled and robbed, and thy false Prophets, like Foxes hungry and hunting for some prey, live upon what they can catch, but will be no more profitable to thee than Foxes are to the Wilderness.

5 *q* Ye have not *r* gone up into the *||* gaps, neither *†* made up the hedge for the house of Israel, to *t* stand in the *u* battel in the day of the LORD.

*q* Vulpin Prophets. *r* As in a besieged City, whose wall is broken down, and the Enemy ready to enter, a valiant, faithful, and vigilant Souldier would run up into the breach to repel the Enemy, so true Prophets do partly by Prayer, and partly by Doctrine, and partly by personal Reformation, labour to preserve Gods people, but, Fox-like, they have shifted out of harms way. *s* The House of Israel is the Lords Vineyard, through the hedge whereof many breaches are made, through which wild and wasting beasts come in, and devour the Grapes and spoil the Vines, but you have not stoppt those breaches, but Fox-like come in and pulled off the tender grapes, and done the most mischief, you have increased sin and danger thereby. And when the Lords wrath shall give up the City, you will not stand to oppose the Enemy breaking in, so useless will these be at last. *t* Not with Arms, but with Fasting, Prayers, Repentance laying hold on the arm of the Lord, and interceding for his People. *u* Which God will, by the Chaldeans, fight against the house of Israel, in that day of the Lord, the weapons of War will not prevail against the Chaldeans, unless Prayers, Tears and Amendment prevail with the Lord to withdraw the Battel, and be at peace with Israel.

6 They have *x* seen *y* vanity and lying divination, saying, the LORD *z* saith, and the LORD hath not *a* sent them: and they have *b* made others to hope that they would confirm the word.

*x* They pretend to have seen, but still they see nothing, as ver. 2. The Prophet speaks as if indeed they had seen, but the very censure of the things they said they saw, clears it, that all was but pretence. *y* Things that have no ground or foundation, and which will never be, and are therefore called Vanity and lying Divinations. *z* Foretellet and promiset. *a* Never revealed any such thing to them, or bade them tell the Jews any such thing. *b* By their pretences, and arguments they have wheedled some into a belief of their word, and into a hope of that they promise, and so the credulous Jew is undone by his Prophet, who tells him, all is well, and needs no alteration, and all will be well, and they need fear no desolation.

7 *†* Have ye not seen a vain vision, and have ye not spoken a lying divination, *||* whereas ye say, the LORD saith *it*, albeit I have not spoken?

\* verse 17.  
† Heb. are prophets.  
\* Jer. 14. 14. and 23. 16.

† Heb. make after.  
\* Or, and things which they have not seen.

\* Or, breacher.  
† Heb. hedged up a hedge.



† Consider with your own Consciences, do they not tell you, that all is vain pretence which you make, can you think *Jerusalem* can escape, or the first Captives be returned, and all this so soon? Is not this vain to be imagined, and they vainer that imagine and believe it? † If it should come to pass, which it never shall, yet herein you are convicted liars; you say, the Lord saith, when as he hath said no such thing, may the contrary hath God spoken, to what you speak, and the event shall be as contrary to your expectation, which is of Good, but behold Evil cometh out of the North, and great destruction.

8 *c* Therefore thus saith the Lord GOD, Because ye have spoken vanity, and seen lies, therefore behold, I *d am* against you, saith the Lord GOD.

*c* The whole verse speaks the dreadful anger of God against those false Prophets, it is unspeakable wrath, and we are left to guess at it by the manner of speech here used, which is minatory, *Ezekiel* 21. 3. and 26. 3. concealing the greater part intended an Apoptosis. *d* This is more particularly exemplified in the next verse.

9 And mine *e* hand shall be upon the Prophets that see vanity, and that divine lies: they shall not be in *f* the assembly of my people, neither shall they be *g* written in the writing of the house of Israel, neither shall they *h* enter into the land of Israel; and ye shall know that I *am* the LORD.

*c* My power striking them, so that it shall be evident they fall under divine revenge, as *Peliah*, chap. 11. 13. and *Hananiah*, *Jer.* 28. 15, 16. Or, if they escape this stroke *f* Have no seat among the Rulers, nor voice among the counsellors, nor credit among the Judges of my people; but as false fellows, teachers of lies, be branded with infamy, after the return from Captivity. Or, they shall not be among those that return, dead before, or rejected as dangerous seducers and blasphemous abusers of the Name of God. It may also refer to the excluding them out of the assembly of glorified ones in Heaven. *g* Not registred among those that return, of which registry, *Ezra* 2. 1, 2. but blotted out for their impiety, this literally; mystically it may be an obliterating, or blotting them out of the book of Life, they shall not be written, with such as shall escape; spiritually, they shall not be found among the elect that shall live for ever. *h* They shall never more come into the Land of Israel, nor survive the Captivity. Or, with disgrace cast off shall die in strange Lands. In brief, the approaching prosperity which they promise the people, none shall see, *Jer.* 29. 21. 32. but the prosperity after 70 years Captivity, which I promise, my people shall see, but these false Prophets never shall see, my hand shall be so against them. They shall not be written in the books of Eternal Life, which is written for the just ones of the house of Israel, saith the Chaldee paraphrast. † See chap. 12. verse 15.

10 ¶ Because, even *i* because they have *k* seduced my people, saying, *l* Peace, \* and *there was* no peace: and *m* one *n* built up a wall, and *lo*, others \* daubed it with untempered mortar.

*i* The verse is a transition to a new subject, or rather to a new manner of discovering and condemning the sin of the false Prophets. *k* Made my people to err, both in their apprehension of their sin and danger, and of my displeasure and threats, as if all were less than 'twas, and there needed no Repentance, or submission to the *Babylonish* King. *l* All will be well, now or else victory, no more going into Captivity, but a speedy return of those that are in Captivity, when nothing of all this but the contrary was to be told them, universal calamity was at the door, and these varlets promise universal tranquillity and plenty. *m* Some one or other, chief among the false Prophets, as *Hananiah*, *Jer.* 28. 15. and *Shemajah*, *Jer.* 29. 31. or *Abab* Son of *Kolajah*, *Jer.* 29. 21, 22. *n* When the state of the Church was shattered and ready to fall, these chief false prophets would undertake to repair and build it, but indeed all was a mere contrived cheat, like as if a pretended Architect should promise to build a wall substantial and sound, but a pack of deceitful builders in confederacy with this one, set to laying the stones, and then with dirt instead of mortar, with melting and dissolving mire instead of holding and well tempered Cement, daub the wall, so the chief seducers cry peace, peace, and all the kennel of lesser cheats follow full cry, peace, peace, within two years shall the King of *Babylon* cease, saith one. *Jer.* 28. 11. and all the inferior Prophets applaud the conjecture, and persuade the people to believe it, but the end will evince them Lyars, as in the following verse.

11 Say unto *o* them, that daub *it* with untempered mortar, that it shall *p* fall: there shall be an *q* overflowing shower, and ye, *O r* great hail stones, shall *s* fall, and a stormy wind shall rent *it*.

*o* The meaner and less noted, who follow the Arch-false-Prophets, and are, as under-workers in this wall. *p* Most certainly its fall shall be the shame and loss of the builders and those that hoped its duration. *q* Abundant, violent, and continued showers shall soak into your wall, and dissolve the Cement, and

this shower is the *Babylonish* Invasion, which all your provision shall be no more able to withstand, than mire in a wall can keep the stones together when drenched with showers. *r* I will summon in the storms of hail, which with mighty stones shall beat upon the ruinous wall. *s* *Viz.* Upon the wall. *t* A whirlwind to shake the tumbling stones, which, without much shaking would ere long drop down, but to hasten the downfall, soaking showers, Storms of Hail, and Violent Winds shall meet, so shall your crazy state, *O* deceived Jews, come down to ruine.

12 *Lo*, when the wall is fallen, shall it not *u* be said unto you, Where *is* the daubing wherewith ye daubed it?

*u* Will not men thenceforth laugh you to scorn, you that built, you that daubed, you that applauded the wall, will they not upbraid you with your folly?

13 Therefore thus saith the Lord GOD, I will even rent *it* with a stormy wind in my fury: and there shall be an overflowing shower in mine anger, and great hail-stones in my fury to consume *it*.

This confirms what was said verse 11th, where 'tis explained, this verse addeth, that God will do this by his hand, and in anger and fury, taking vengeance on this scoffing, Atheistical, and secure generation in his just displeasure, he will execute the fierceness of his anger upon Prince, Prophets, People, City, and all their Confederates.

14 So will I *a* break down the wall that ye have daubed with untempered mortar, and bring it *b* down to the ground, so that the *c* foundation thereof shall be *d* discovered, and it shall fall, and ye *e* shall be *f* consumed in the midst thereof; and ye shall know that I *am* the LORD.

This verse, with very little variation, repeats the same dreadful procedure of God, against this people, and these false Prophets, and their false ill-grounded confidences. And this repeating these things, is to give us to know the certainty of the thing, the terrour wherewith God will do it, and the stupidity of the Jews, bewitched by the flatteries of their false Prophets. *a* Pull it down, stone by stone. *b* Level it with the ground. *c* The unsoundness of the foundation, whatever it may be seem to be. *d* To every one that will look on it, and this to the utter shame of the builders. *e* Who deceive and are deceived by it. *f* Shall perish in the midst thereof, so all that harkened to these false Prophets, rebelled against *Nebuchadnezzar*, fortified the City, and obstinately stood it out, fell with the ruins of the City, and perished, and then felt the stroke of God's hand, and truth of his Prophet.

15 *f* Thus will I *g* accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will *h* say unto you, the *i* wall *is* no more, neither they that daubed it.

*f* In this dreadful manner, by my hand visible in doing it. *g* Fulfil what my Prophets foretold, and perform my word and theirs, and fully pour out my wrath, so that it shall be fully according to the just displeasure they have provoked in me. *h* I will deride them in their ruine, as *Psal.* 2. 4. and *Prov.* 1. 26. *i* God curseth confidences in an arm of flesh, and will destroy them, for they are set up in direct opposition to his justice and sovereignty, to his threats and truth of them.

16 *To wit*, the prophets of *k* Israel which prophesie concerning Jerusalem, and which *l* see visions of peace for her, and *there is* no peace, saith the Lord GOD.

*k* See ver. 2, 4. *l* See ver. 7.

17 ¶ Likewise thou son of man, *m* set thy face against the *n* daughters of *o* thy people \* which *p* \*verse 2. prophesie out of their own heart, and prophesie thou against them.

*m* Now turn thy self and discourse against the Prophetesses, fear them not, see the phrase, chap. 4. 3. *n* Some would have the Prophets words to be intended against the effeminate men, who were of no value, and by contempt, called the Daughters of his people, but I see no cause why the Prophets words should not be directed against the Women, who pretended to be Prophetesses. *o* That were with him in *Babylon*. Or, rather because they were Jews, they are called Daughters of his People. Or, might they not be Daughters of Priests, and so more nearly of kin to *Ezekiel*. *p* There were Women who had the gift of prophesie, *Exod.* 15. 20. *Jud.* 4. 4. and 2 *Kings* 22. 14. and *Joel* 2. 28. and brought messages from God, but these in the text pretend themselves to be Prophetesses, and speak their own imaginations, and fasten their lies on the God of truth.

18 And say, Thus saith the Lord GOD, *q* Wo to the *women* that sew *r* pillows to *s* all *||* arm-holes, and make *t* kercheifs upon the head of every *u* stature to *x* hunt *y* souls: *z* will ye hunt the souls of

of my people, and will ye save the souls alive that come unto you?

*q* Calamities of all sorts shall fall upon them. *r* A figurative speech, expressing their flatteries and security, which the Women promised to every one that came to them to know the fate of themselves and others, in token of which safety and ease, either these Women did put them for these enquirers to sleep on. Or, else to lean on, as they lay on their side at meat, or else these Gypsies, Fortune-tellers, did sleep or pretend to sleep on those Pillows, and thereby signify the peace, safety, and ease, which this people should have. *s* All comers had the same answer, these Women made not any difference. *t* Either vail, or triumphal Hats or Caps, which were made by these Prophetesses, and these were put upon the head of every one who consulted them, and by these habits the deceived enquirer was either persuaded he was made fit to receive the Oracle, or, was to interpret the sign, as promise of victory over the Babylonian, and a triumphant rest in Judea, perhaps they might use both, the vails were put on to signify the shame with which their Enemies faces should be covered; the triumphant Caps, to note the joys of the Jews, but the event shewed, which belonged to the one and other. *u i. e.* Of every Age, whether younger or elder; which usually is somewhat seen by their stature or growth. *x* All this is a pretence, while really 'tis spreading a Net, as Hunters do, to catch the prey and devour it. *y* The Persons, Life, Estate, and all to enrich or maintain themselves. *z* Dare you promise they shall live, when I do promise no such thing? Or, can you preserve them alive, whom you deceive by your promises? Are you no whit afraid thus to prophane my Name, and to ensnare my people?

See Mic. 3. 5.

19 And will ye *a* pollute me among my *b* people \* for *c* handfuls of barley, and for *d* pieces of bread, to *e* slay the souls that should not die, and to *f* save the souls alive that should not live, by your *g* lying to my people that hear your lies?

*a* Profanely contradicting what is indeed spoken in my name, and pretending my name for that I never spake, nor will do. *b* Who are my peculiar, who have my Word and true Prophets, by which your lies are discovered, and farther will be, what shameless impudence is this, to abuse my name, counterfeit my hand and seal, to them that do or might know both! *c* For a mean reward, tell fortunes for a penny! But there may be herein a Provision made against the Famine, which was threatened and would come, this grain might be kept. *d* Bread and morsels of Bread, mercenary Sorceresses! That thus make sale of their Predictions, for to feed their hungry Bellies. *e* You denounce evil to the best, perhaps threatened those in Babylon with death, whom God will keep alive there. *f* Declaring safety, plenty, prosperity, peace without War, or victory in the War, included in that they live. *g* Most falsely flattering those that come to you, and most maliciously threatening those that come not, because they know you speak your own lies. You save whom 'le kill, and kill whom 'le save.

Or, into gardens.

20 Wherefore thus saith the Lord GOD, behold, I *b* am against your *i* pillows wherewith ye *k* there hunt the souls, || to make them *l* fly, and I *m* will tear them from *n* your arms, and *o* will let the souls go, even the souls that ye hunt to make them fly.

*b* The same phrase ver. 8. *i* The Rite, and its signification too. *k* Either at Jerusalem, or where ever you give out answers. *l* In this sense the word is no where else used, and thus used here, renders the interpretation obscure, elsewhere 'tis to bud as Numb. 17. 8. and Ezek. 7. 10. to blossom, Isa. 27. 6. to spring up as a Flower or Vine, Psal. 92. 7. and Cant. 6. 11. to grow, as Hos. 14. 8. Thus the sense is obvious, by these lying Ceremonies, thus applied, you promise a flourishing, growing, state to all enquirers, and this is the net with which you hunt souls, 'tis possible these Prophetesses might bring their deceived ones into pleasant Gardens, and (if well paid for it) entertain with all the pleasures of Flowers and Fruits, and might not these Prophetesses be the Priests of Flora, and seduce young, fair, wanton ones to the Idolatry and brutish pleasures of the Floralia? *m* With some violence, and suddenness that may express an indignation, as 2 Kings 5. 7. when the King of Israel rent his cloths at the hearing the Letter of Benbadad King of Syria, so in wrath will God suddenly tear your enchanting and divining habits. *n* Either from the arms of such as put them on, when they consulted with these seducers. Or, may be, the seducers might ordinarily wear them to be known what they were. *o* You held the souls of those that heard you as Captives. Or, as bewitched with your enchantments and pleasures, but I will set them free, some I will enlighten to discover your frauds; others I will undeceive by sending them into Captivity.

21 Your *p* kerchiefs also will I tear, and deliver *q* my people out of your *r* hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.

*p* See ver. 18. *q* God owns them, at least some among them, though all were not his, yet he had a people among them, *r* Power of their seductions.

22 Because with *s* lies ye have made the *t* heart of the *u* righteous sad, whom I have not *x* made sad; and \* strengthened the hands of the wicked, that he should not return from his wicked way, by || *†* promising him *y* life.

\* Jer. 23. 14. Or, that I would save his life.

*s* Diametrically opposing what my Prophets told to my people in my name. *t* The Soul, which in weak ones received some sadning impressions from your lies; in the strongest and wisest 'twas matter of grief, to see so many contradict the Lord to their own ruin. *u* Who keep my Law, and have respect to all my precepts, though none can fulfil the Law, the upright and just. *x* Against whom you do thunder out your woes, but I know better how to distribute my orders, I never commissioned, nor ever will commission any Prophet, to sadden the heart of a just one, who needs, and is fit for encouragement, or to threaten where they should promise. *y* Your flatteries persuade the worst to think they are in a good way, need not repent, and return, and so their hearts hardened in wickedness, their hands do work it, God would convince and turn the wicked, but you confirm them that they return not from sin; you assure them, but 'tis with lying words, that they shall not dye by Pestilence, nor Famine, nor Sword, but live and prosper.

† Heb. by quickning him.

23 Therefore \* ye shall see *z* no more vanity, \* Mich. 3. 6. nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I am the LORD.

*z* See chap. 12. 24. Either these Prophetesses, with the Prophets of the same stamp, shall perish in the day of calamity, and the miseries that they persuaded others to sleight and contempt. Or, else, if they live, they shall live to see all their predictions of prosperity vanish, to see the righteous, whom they threatened, escape, and the wicked, whom they spake good of, fall under miseries, this shall so confound them, they shall cease for ever, and pretend no more visions. Your credit shall be gone, and you found false dreamers, you shall never more be able to keep up any power over, or interest, in my people. Not one just righteous Soul shall ever grieve, or apprehend cause of fear from what you threaten, and the unrighteous shall no more joy in the expectation of these lying promises. All shall know that I am the Lord, who fulfil promises to the just, and execute threats on the bad.

# C H A P. XIV.

1 *a* Then \* came *†* certain *b* of the elders of *c* \* chap. 20. 1. Israel unto me, and *d* sate before me. *†* Heb. men of the elders.

*a* And, Heb. That we need not enquire the precise time of this Prophecie. *b* Men of note, that were in office and power among the Jews, called here Elders, &c. *c* Who were yet in Jerusalem, not the Elders who were now, and had been some time in Babylon. *d* chap. 8. 1.

2 And the word of the LORD came unto me, saying,

3 Son of man, these *e* men have *f* set up their *g* Idols in their heart, and put the *b* stumbling block of their iniquity before their face: should I be *i* *†* *†* Heb. shall I be enquired, enquired, of at all by them?

*e* Who probably were come from Jerusalem, sent by Zedekiah, and mentioned by Jeremiah, chap. 51. 59. some of the Courtiers, who, more out of Curiosity, than Religion, give a visit to this famous Prophet. *f* Resolved Idolaters, their heart was totally addicted to their Idolatrous Worship and Ceremonies, immersed in it. *g* Dughil Gods, *b* Their Idols to express, because they were both the object of their sin, and occasion of their ruin, they account these Idols to be Gods, and worship, fear, trust in, and plead for them; this is their sin, and ere long this shall bring ruine on them. *i* Can these men seriously consult me? It is fit I should give counsel to obdurate, resolved sinners, who come to enquire, but will not hearken? Should I help them in their distress, who depend on Idols which I hate?

4 Therefore *k* speak unto them, and *k* say unto *l* them, Thus saith the Lord GOD; *†* Every *m* *†* Heb. man man of the house of Israel *n* that setteth up his *m.m.* idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; *o* I the LORD will answer him that cometh, according to the *p* multitude of his idols.

*k* Mince not the matter, lessen not, neither vary, what I say unto thee, but declare fully and undauntedly. *l* Though great men, and who will complement with thee. *m* Without exception, who ever be the man among the Israelites. *n* That hath his heart riveted to Idols, and yet comes to the Prophet, as if 'twere to know what were best to be done, and what will be the issue of these times and things. *o* I will answer him, but little to his satisfaction or safety, such answer shall such receive, as in seeing they shall not see, &c. *p* I will declare the greatness of their



their sin and punishment, they multiplied Idols, this their sin, I will multiply their sorrows, they first run into darkness of Idolatry, I will leave them to the darkness of misery. I will give answer, but in just judgment, and with severe reproofs and menaces, and commands.

5 That I may *q* take the house of Israel in their own heart, *r* because they are all *s* estranged from me through their idols.

*q* Convince and peirce their very hearts, or lay open what is in their heart, and discover their hypocrisy, and impiety. *r* Have shamefully followed Idols, which now in their distress, neither know the cause, or can frame a remedy, and what folly is it to choose such Gods, what greater impiety than this to adhere to Idols, and forsake God the only true God and Saviour? *s* Minds that increase their averseness to God, Idolatry draws the Man more and more from the Lord.

6 ¶ Therefore say unto the *t* house of Israel, Thus saith the Lord GOD, *u* Repent and *x* turn *y* yourselves from your Idols, and turn away your *y* faces from all your abominations.

† Or, others.

*t* To these Men, the Elders, who 'ere they are, give charge that they repent, and by them send word to the residue of the house of *Jacob*, that they do so too. *u* Be sorry and testify your sorrow for such sins. *x* Renounce them for future, cease to be Idolaters. *y* Let your visible carriage in reforming all be seen too. Amend hearts and ways, let not your heart be towards Idols in point of Religion, nor your practice in point of outward deportment, be vicious and immoral.

† Heb. man man.

7 For ¶ every one of the *z* house of Israel, or of the *a* stranger that sojourneth in Israel, which *b* separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and *c* cometh to a prophet to enquire of him concerning me, I the LORD will answer him by my self.

*z* Every Jew of the seed of *Abraham*. *a* Every Profelite *b* withdraws himself from me, and worships Idols, keeps them in his heart to the increase of their own sin and my displeasure. *c* Yet forsooth comes to the prophet, to enquire how his God reventeth what they do, and what God will do with them, what they should do, what they may expect, yet all this while dote on Idols, and resolutely hold on in unjust practices, they shall find by the answer, 'twas not the Prophet, but the God of the Prophet that answered them, so dreadful, searching, and astonishing shall my answer be.

\* chap 5. 15.

8 And I will set my *d* face against that man, and will make him a *e* sign \* and a *f* proverb, and I will *g* cut him off from the *b* midst of my people, and ye shall know that I *am* the LORD.

*d* My displeased face, my wrath which none can bear, the phrase *Lev. 7. 10.* and *20. 3.* and *chap. 15. 7.* *e* Of divine vengeance provoked by sin, and executed on the sinner. *f* Of whom every body shall speak with taunt and curse, *Deut. 28. 37.* *g* Either by an immediate stroke from Heaven, or else in an undeniably vindictive way, *Deut. 20. 3.* *b* Openly as what is done in the sight of all, or as one separated from Gods people, by this dreadful Excommunication, and who shall have no portion with them, in this or the next Life.

\* 1 King. 22. 22.

9 And if the *i* prophet be deceived when he hath spoken a thing, I the LORD have *k* deceived \* that prophet, and I will *l* stretch out my hand upon him and I will destroy him from the midst of my people Israel.

*i* Viz. The Prophet who makes this his trade and gain, the false Prophet, who speaks all serene and quiet, in hope of reward for his kind answer, to those that desired to hear what might please them more than what God commanded, promised, or threatened. *k* Permitted him to err, or justly left him in his blindness, that he shall not discern his own self-deceivings; or else, when such a Prophet promiseth good, and thinks concurrence of all second causes tend to it, yet I will disappoint and frustrate, as *Isa. 44. 25.* if the Confederacies to save were in likelihood sufficient, and 'twere no presumption to hope the best, and if your Prophets on this ground promised you success, yet they shall deceive you, for I would defeat and disappoint them and you; so the sense would not carry a moral and culpable deceiving, but a just defeating and disappointing, or disabling second causes, on which, disappointment of hopes will follow. If *Egypt's* Arms had so weakened the *Babylonian*, that none but wounded men remained, yet the promise of your escape should fail you, *O Israelites*, for *Jer. 37. 10, 11.* these should rise up and burn your City. *l* Remarkably punish his falsehood, and in severity destroy him.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him.

There is so great parity in the folly and impiety of both seducing Prophets, and the seduced People, that 'tis hard to say whose

sin is greatest, their punishment shall be by the Lord, made as like as they made their sin, and both shall be cut off and destroyed.

11 ¶ That the *n* house of Israel may *o* go no more astray from *p* me, neither be *q* polluted any more with all their transgressions: but that they *r* may be my people, and I may be their God, saith the Lord GOD.

*n* Afflictions ever tend to a good and necessary effect or end for Gods glory, and his peoples good, and so 'tis here. *o* Which are the Seed of *Jacob*, and my people. *p* They have wandered as sheep, which naturally are apt to go out of the way, and much more when seduced, and drawn out of the way, but afflictions tend to reduce them from sheepish wandrings. *q* Their only God and Saviour. *r* Idolatry is a great pollution, and ever attended with other transgressions and immoralities, which defile also, now by their present calamities, God will open their Eyes to see and abhor them. *r* In name and external profession they were Gods People, but they had forgotten their relation, and the duty of it to Godward, now by these present corrections they shall be disposed to own, and love, to obey and walk with him, as he is their God, and they his People. This effect the Rod will have on my own People.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, *s* when the *t* land sinneth against me by *†* trespassing *u* grievously, then *y* will I stretch out mine hand *x* upon it, and will break the staff \* of the bread thereof, and will send famine upon it, and will cut off man and *z* beast from it.

† Heb. prevaricating a prevarication. \* Lev. 26. 26. Isa. 3. 1. chap. 4. 11. and 5. 16.

*s* At what time soever. *t* Put for the men that dwell in the Land. *u* As an hypocritical back-sliding people, that give fair promises, but perform them not; rather act contrary to their professions, as the *Hebrew* intimateth. *x* Against it. *y* Scarcity and Famine are effects of the power of God, which makes that barren for the sins of a people, which otherwise would be fruitful. *z* Make the Land utterly desolate by famishing the Cattle, as well as their owners.

14 Though these *a* three \* men *b* Noah, *c* Daniel and *d* Job, were in it, they should *e* deliver but their own souls by their righteousness, saith the Lord GOD.

*a* Most eminent for holy and upright walking with God, very dear to God, exceedingly desirous of the welfare of others, powerful in Prayer. *b* Who 'tis probable prevailed with God to spare the World for some years, and saved his near Relations when the flood came. *c* Who prevailed for the life of the wife men of *Chaldea*, and *d* who daily offered sacrifice for his Children, and at last reconciled God to those that had offended. *e* These should not prevail for any one of this wicked generation, it should suffice them, that their Righteousness saveth themselves, this contumacious generation of sinners I would not be intreated for.

15 ¶ If I *f* cause *†* noisome beasts to *g* pass through the land, and they *||* spoil it, so that it be desolate, and no man may *b* pass through because of the beasts.

† Heb. the evil beast. || Or, bereave.

*f* Noisome beasts are one of the great plagues, or armies, that God hath always at his Command. *g* To range over the Land, and spoil their Cattel, devour their Servants and Children, and destroy Travellers, and make it as a Wilderness. *b* Without much danger, and great Guards that may repel the wild Ravening Beasts.

16 Though these three men were *||* in it, as I *†* live, saith the Lord GOD, they shall deliver neither *k* sons nor daughters; they only shall be delivered, but the land shall be *l* desolate.

† Heb. in the midst of it.

|| Or, a desolation.

*i* A form of speech in which God by Oath confirms what he speaketh, and 'tis such an Oath as becomes him only, who is Life, and cannot Die. *k* Neither Sons that should perpetuate their Families, and are the support of Houses; nor Daughters, the tenderness of whose Sex and Age does make and keep parents affections fervent towards them. No near relation should escape on their account. *l* i. e. Most desolate, as the *Heb.* use by an abstract to express the superlative degree, *Isa. 1. 7.* and *64. 10.*

17 ¶ Or if I *m* bring a *n* sword upon *o* that land, and say, sword, *p* go through the land; so that *q* I cut off man and *r* beast from it.

*m* He is Lord of Hosts, and hath the Militia of all the World in his Hand, the Sword is the right of the King of Kings. *n* Raise War, and send Enemies to invade it. *o* What Land soever it be. *p* Though inanimate things have not ears to hear, yet God speaks of them sometimes, as if they had ears to hear, and understanding to discern; hereby intimating to us his overruling power, wisdom, justice and sovereignty. *q* Men cut off Men in War, yet here God takes it to himself, he doth it by Men. *r* Though Wars chiefly destroy Men, yet the beasts of the field go to wrack too, the beasts that are serviceable in

Wars

Wars are waste as Horses and Beasts of burthen. The Eastern Nations have brought store of Camels, and many Elephants into the Wars, beside the slaughter of these in Fight; the Spoiler wasting his Enemy doth often destroy whole Herds and Flocks.

18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or if I send a pestilence into that land, and I pour out my fury upon it in blood, to cut off from it man and y beast:

f Diseases are sent, whenever they come, especially wasting Diseases, which empty Nations and Cities apace. t God's Arrow that flies from God's Bow. u Not drop, or distil on a People in small measures and by leisure, but in great measures and hastily, as Waters are poured out of a Vessel all at once almost. x Sometime Blood does denote War, but here, and in many other places, it denotes death and destruction of Men, though not by the Sword. y Not that Beasts dye of the same Pestilential disease which kills Man, but, either death of Men by Pestilence emptieth the Nation, that there are not Men to take care and provide for the Beasts. Or rather, because, when Pestilence wasteth men, Murdrins and Plague of Cattel, from the same infected Air, and from the hand of God, waste the Beasts also.

20 Though Noah, Daniel and Job were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own z souls by their || righteousness.

z Their Person, their Life. || Not meriting the deliverance, but yet the Justice and Mercy of God shall surely keep them from falling in the punishment, who were kept from the sin.

Dr. Also when.

21 For thus saith the Lord GOD, a || How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisom beast, and the pestilence, to cut off from it man and beast?

a Those three Men, with their best interest, should not be able to keep off one of the four, much less able to keep off all four, when I commission them all to go at once, as I will, nay have done against Jerusalem, to cut off the obstinate, incorrigible ones amid'it it.

22 ¶ Yet behold, b therein shall be left c a remnant that shall be d brought forth, both sons and daughters: behold, they shall come forth unto e you, and ye shall f see their g way and their doings: and ye shall be h comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

b In Jerusalem it self, and in the Land. c Some that escape, for though none could prevail with God to prevent the emptying the City and the Land, and cutting off the most, yet this was not to extend to the utter cutting off and destruction of all. d By the proud, cruel, and barbarous Conqueror bringing them in Nakedness, Chains, and in contempt more grievous than death it self. e Those naked, hunger-starved, derided Captives through Heats and Colds, through Sands and tedious Travels, shall come, though with great regret to you, to Babylon, whose condition they will either envy or wish it their own. f See them and consider and know. g What it hath brought them, how sinfully evil 'twas against God in their own Land, and how miserably evil 'tis, and must be with them in the Enemies Land. h Not rejoice in your Brethrens misery, but comforted in remembrance of the good hour you resolved to obey God, in yielding up to the Chaldeans, comforted in the sense of your state much better than theirs, and in the vindication of you from the black Aspersions the false Prophets and their Followers cast on you. And finally comforted in that your return, at set time promised, shall in its time be as surely made good as you see the threats are made good, God will be as true in his Mercies as he hath been in his Judgments, this is matter of present affliction and grief, that of comfort and hope.

23 And i they shall k comfort you, when ye see l their ways and their doings: and ye m shall know n that I have not done without cause, all that I have done in it, saith the Lord GOD.

i That survive the Siege, Famine and Ruine of Jerusalem, and, are brought to Babylon. k Either confessing their faults in not doing as they had done, justifying the wise course they took who yielded, condemning the folly of hardning themselves against God, his Judgments, and his Prophets, or be matter of comfort, affording to you just ground of comforting your selves. l Understanding it in the effects of it upon the ruined Jews. Or, in the relation which they will make both of your Sins and Sufferings in the Land of Canaan. m You of the first

Captivity, you that obeyed my Voice and submitted to the Babylonian Yoke. n Be fully satisfied, that I have had but too much cause, and most just reason for all that I have done against Jerusalem and its Land, and Inhabitants of both, you shall know my hand, and as you feel the weight, so you shall see the Justice of it too against them, and the Mercy of it towards you.

## CHAP. XV.

1 AND the word of the LORD came unto me, saying,

2 Son of man, What is the a vine-tree more then any tree, or then a b branch which is among the trees of the forest?

a The House of Israel is often compared to a Vine, which, when barren or fruitless, is very contemptible and unprofitable. This the Prophet minds them of to humble them, and awaken them to fruitfulness, will you boast your selves of this? b One single Branch of a Tree in the Forest is of more use and worth than the whole Vine Tree is, except for its Fruit.

3 Shall c wood be taken thereof to do any work? or, will men take a d pin of it to hang any vessel thereon?

c Is there one good piece of Timber in the whole Vine fit for building a House or Ship, as there is in the Oak, Elm, or other wild Forest Trees? Will it furnish the Husbandman, or Soldier, or Seaman with fit materials for their use, in Peace, War, or Sea? d Will it afford a Pin to drive into a Wall or Post, on which you may safely fasten any weight? It is so weak, that 'tis useless as to this.

4 Behold, \* it is e cast into the fire for f fewel; the fire devoureth both the ends of it, and the midst of it is burnt: is it † meet for any work? \* John 15. 6.

e When for its barrenness 'tis cut down 'tis fit only to be burnt f Nor is it a choice fewel neither, a little Branch of a Tree of the Forest is better and affords more fewel. † Heb. will it prosper.

5 Behold, when it was whole it was † meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? † Heb. made fit.

6 ¶ Therefore thus saith the Lord GOD, as the vine-tree among the g trees of the forest, which I have h given to the fire for fewel, so will I i give the inhabitants of Jerusalem.

g Either thus, when the Vine is, as the wild Trees of the Forest, barren and fruitless, is less worth than the Forest Tree, so are you, O House of Israel, in my account: Or else, as Trees of the Forest are for the fire in all the less valuable parts of them; so are all the Branches and Body of a barren Vine, which you are, O Jerusalemites. h Designed and doomed for food to the fire. i For by their Sins they have kindled a fire, which shall burn every barren Branch in the degenerate and fruitless Vine.

7 And \* I will k set my face against them: they shall l go out from one fire, and another fire shall devour them; and m ye shall know that I am the LORD, when I set my face against them. \* Lev. 17. 10.

k I will look upon them with an angry and displeased Countenance, which is enough to destroy them, or to fill them with terrors. This Phrase is Chap. 14. 8. which see, my wrath shall kindle a fire among them. l Either shift themselves, and fly from one evil, which, as fire, consumed them, or else be cast by others, by their Enemies, out of one evil into another, from a less which troubled them, to a greater which devours them, i Kings 19. 17. Jer. 48. 43. 44. Amos 5. 19. m You that are in Babylon, and hear what mischiefs are heaped on Jerusalem one after another, shall know 'tis my anger and fury poured out upon them.

8 And I will make the land † n desolate, because they have || committed a o trespass, saith the Lord GOD. † Heb. a desolation. || Heb. trespasses, a trespass.

n See Chap. 6. 14. o Not one single Trespass, but they have been so perpetually trespassing, that it seemed a continued act, and all done with greatest aggravation.

## CHAP. XVI.

1 AGAIN a the b word of the LORD came unto me, saying,

a Heb. And, frequently and properly enough rendred as here Again, not pointing out any particular time wherein it came to the Prophet. b Both commanding and directing him what to speak, and it is a very elegant description of God's dealing with

Y, the



the Jews, and their carriage toward God, his dealing was kindness and tender compassion in the most unparallel'd expressions of it toward the Jews; theirs to God was the most unthankful, undutiful, and rebellious.

2 Son of man, *c* cause Jerusalem to know her *d* abominations.

*c* Declare to them that are with thee, and to them that are at Jerusalem, to these declare by Letter, to those by word of mouth, what state theirs was in their Infancy, what I did for them, for the whole Nation of the Jews, for so I take Jerusalem here to signify, make them know, it was not in his power to give them understandings, and to enlighten their minds; but his declaring to them is here called, making them no know, because it was sufficient to have brought it to their knowledge. *d* Her multiplied transgressions which were increased beyond number, and her great, foul, sins, called here Abominations, her Idolatries, spiritual Adulteries, and unexemplified folly in her lewdness, changing her God and Husband, *Jer.* 2. 10, 11, 12, 13.

3 And say, *e* thus saith the *f* Lord GOD unto *g* Jerusalem; Thy *b* *†* birth, and thy nativity *is* of the land of Canaan: \* thy *i* father *k* was an Amorite, and thy *m* mother an Hittite.

† Heb. cutting out, or, habitations.  
\* Verse 45.

*e* The proud and blinded Jews thought their original more pure than that of the Heathen; this was an old tradition among them, now that the Prophet is to acquaint them with the Truth of their polluted original, which they'll storm and fret at, he comes thus prefacing his discourse with a Divine Commission. *f* Who is omniscient, knows all we are and do, who is so just and true, speaks not any thing but the very Truth, who is supreme Judge and Determiner of Controversies. He tells the Prophet what they were, and commands him to tell them. *g i. e.* The whole race of the Jews, as *Verse* 2. Or, perhaps in more special manner the Inhabitants and Natives of that proud City, who thought it a singular privilege to be born there, which the Jews counted more holy than the rest of the Land of Canaan. *b* Thine habitation and thy kindred, so our English of 2 *Eliz.* time. Thy root whence thou didst spring, the rock whence thou wast cut, the place where thou grewest up, the company and commerce thou didst use, all were of the Land of Canaan, and thou hast a fulness of their vicious Nature, Manners, and Practices, both in Civil, and Religious things, as vile and obnoxious to my curse, as Canaan itself. *i* If the Prophet refer to Abraham, it must be understood of his state, and Religion, before God called him, when he, as his Father and Kindred, worshipped strange Gods beyond the River, *Jos.* 24. 14. with *Ver.* 2. If the Prophet refer to those that were in Egypt, the Jews Ancestors that dwell there; it is certain that many of them forgot Abraham's God, closed with the Egyptian Idolatry, and were polluted with Idols, *Jos.* 24. 2. if you refer it as a figurative Speech, and call them Fathers whom we reverence, consult, obey, and imitate, as well we may call such Fathers, these were not the best and holiest of Men, *Matth.* 3. 7. and 12. 34. and 23. 33. O ye Jews, be it known to you, what ere you think, you have no cause to boast of your nobler or purer descent, your fountain was corrupt and poisonous. *k* Might have been for likeness of Manners. *l* Either because this comprehended all the rest of the cursed Nations. Or, because the Amorites as most powerful and mighty, so most wicked among them; it was the Amorites which were filling up their sins, *Gen.* 15. 16. *m* Sometimes the ill nature of a Father is corrected in the Child by the sweetness of the Mother, but you Jews were not so happy, your Mother as bad every whit as your Father; both prodigiously vile in their inclination, civil converse, and choice of their Religion, and in the practice of it. The Daughters of *Heb* were Women of ill Fame, and worse Manners, *Gen.* 27. 46. enough to make a good Soul weary of Life. Such is your race, O ye Jews.

\* *Hof.* 2. 3.

† Or, when I looked upon thee.

4 And as for thy nativity, \* in the day thou wast born, thy *o* navel was not cut, neither wast thou *p* washed in water to || supple thee: thou wast not *q* salted at all; nor *r* swaddled at all.

*n* Either in the day I called Abraham to leave his Idolatry. Or, when in Egypt you began to multiply into a Nation. Or, when you were brought out of Egyptian Bondage. Or, whether you fix any other time, it was a helpless and miserable state they were in. *o* As the new born Infant cannot do this for its own preservation, and as there is great danger if not carefully and skillfully done, as 'tis the early care of the hand that delivers the Child, so was the care and love of God towards this People, when they could not, and others would not, help them, and this will be declared in a continued allegory. The preventing Mercy of God was shew'd in this. *p* Born in Blood, unpleasant to behold, thou must have weltr'd therein, and perisht, none wash'd thee, that thou mightest be handled, but I; I purged away the Blood and uncleanness of thy Birth, took thee up, nurs'd, provided for and disposed of thee. *q* Salt is of a drying, absterfiv and cleansing nature, and was used to purge, dry, and strengthen the new born Child, to make it the more lovely and lively. *r* This usage for the continued preservation of the Infant, for strengthening it, setting its Limbs, and keeping them in their right and orderly posture, is most necessary to be observed, and yet there was none that would do this for this

Infant, so forlorn was the state of the Jews in their Birth, without Beauty weltring in Blood, without strength, new born, without Friend, that might act Mother, or Midwife's Office.

5 None *s* eye pitied thee, to do *t* any of these unto thee, to have *u* compassion upon thee; but thou wast *x* cast out in the *y* open field to the *z* loathing of thy person, in the day that thou wast born.

*s* A confirmation of what was said *Verse* 4. no hand help'd, because no eye pitied them, neither Terah's Family to Abraham, nor the Egyptians to sojourning or departing Israel, shewed any Bowels of pity to help. *t* Though all those particulars toward an Infant had not been done, if the more needful were done, it might be well enough, but poor Infant, it hears of no body to do any one of them for its Health and Life; *u* to shew any tenderness of heart towards it. *x* Put out of doors, exposed to perisht and starve with hunger and cold. *y* As far from likelihood of relief, as from the sight of Men, not laid in the street of City or Town, not at some Man's door, but in the open wide field, where devouring wild Beasts are likeliest to come first and tear the helpless wretch to pieces. *z* In contempt of thee as unlovely and worthless; and in abhorrence of thee as loathsome, putrifying, and offensive to the beholder.

6 ¶ And when I *a* passed by thee, and *b* saw thee || *c* polluted in thine own blood, I *d* said unto thee when thou wast in thy blood, Live: yea I *e* said unto thee when thou wast in thy blood *f*, Live.

|| Or, trodden under foot.

*a* After the manner of Man God here speaks, alluding to some Traveller, or walker abroad, like Pharaoh's Daughter, or the good Samaritan, that lighted on this poor forlorn Infant. *b* In such manner as to pity, and consider how to relieve; to omniscience every thing is seen, but here compassion is included in this seeing, this was the only eye that pitied. *c* Most exact emblem of Man's sinful and miserable state, his filthiness and death arising from himself, as the death and filthiness of one wallowing in his own Blood. *d* I purposed to save thy Life, I declared my purpose and wrought the effect, I took care of thee, that thou mightest not dye. *e* This is repeated, both to set forth the freeness and abundance of God's Love, and to work our heart to a suitable repentment thereof, and to intimate the stability and steadfastness of the purposes, and effects of Grace. *f* It sounds lie a Command, but 'tis such a Command as sends forth a Power accompanying it to effect what is commanded, he gave that Life he spake and it was done.

7 \* I *g* have *†* caused thee to multiply as the *b* bud of the field, and thou hast *i* increased, and waxen *k* great, and thou art come to *l* *†* excellent ornaments: thy *m* breasts are fashioned, and thine hair *n* is grown, whereas thou wast *o* naked and bare.

\* *Exod.* 1. 7.  
† Heb. made thee a million.  
† Heb. ornaments of ornaments.

*g* The Lord who chose Abraham and his Seed, by his blessing this People were increased as by millions; how inconsiderable is a Clan of 75 Persons? So many went with Jacob into Egypt, where, in 250 years, they grew to fix hundred thousand and three thousand, and 350, beside Women and Children under 20 years, and old Men above 60 years old, so the promise *Gen.* 12. 2. and 15. 5. and 17. 2, 4. was fulfilled. *b* For multitude they are compared to the numberless buds of the Herb; for flourishing, they are like the bud in the beauty of its Spring, and both include the goodness and the richness of the Land they dwelt in. *i* Grown up to maturity or full age. *k* And in stature thou hast come to full, just proportions, or grown strong, mighty, and terrible to thy Neighbors who were Enemies, but honourable and a defence to thy Friends. *l* As Jewels and rich Vestments set off a beautiful Person, so the successes in Enterprizes, rich returns in Merchandize, fruitfulness of the Country itself, were the lustre of thy beauty, which all thy Neighbors courted, thou wast adorned with the choicest Blessings of Divine Providence. *m* The Prophet farther describes the Beauty and Glory of the Jewish Nation, grown up and fashioned under God's own hand in order to be solemnly affianced to God. *n* Which is an Ornament when well set, whereas baldness is a deformity. *o i. e.* When in Egypt, poor and oppressed, and despised.

8 Now when *p* I passed by thee, and *q* looked upon thee, behold, *r* thy time was the time of love; and I *s* spread my skirt over thee, and covered thy *t* nakedness: yea, I *u* swore unto thee, and *x* entred into a covenant with thee, *y* saith the Lord GOD, and thou *z* becamest mine.

*p* See *Ver.* 6. of the Phrase. This second passing by may well be understood of God's visiting them and calling them out of Egypt. *q* See the Phrase *Verse* 6. *r* The time of thy misery was the time of love and pity in me towards thee, and the time of thy grown beautified state was the time of my love of delight, when I rejoiced in thee, and espoused thee to be my Wife. Thy time, *i. e.* The season fittest for the discovery of my purposes towards thee was the time of love, which is express'd in what follows in the Verse, *f i. e.* betrothed thee

as *Ruth* 3. 9. and *Deut.* 22. 30. engaged by marriage to love, cherish, protect, and safeguard. *i* What was and would be thy reproach, my love and bounty covered, I clothed thee with spoiles of *Egypt*, and gave thee Flocks, with the Wool whereof thou mightest clothe thy self. If you take it figuratively, I covered all thy filthiness and wash'd it away. *u* Gave thee the greatest, most inviolable, and solemnest assurance of my conjugal Love, Care, and Faithfulness. *x* This was done at Mount *Sinai*, *Exod.* 12. 5. *y* The Truth of all which the Lord doth avow in this form of asseveration. *z* By the obligations of my kindness thou couldst be no less, by thy own voluntary act and consent, by promise and profession, *Exod.* 19. 7, 8.

*9* *a* Then *b* washed I thee with water: yea, I *c* thoroughly washed away thy *d* blood from thee, and I *e* anointed thee with oil.

*a* *Heb.* And, this continueth the allegory, and declareth what more was done to prepare this Virgin or advancement by this marriage Covenant. *b* It was a very ancient custom among those Eastern People, as appears *Ruth* 3. 3. and *Ezra* 2. 12. to purify Virgins who were to be espoused ere long; and 'tis likely the Prophet alludes to that *Exod.* 19. 10. *c* The same thing by a very usual figure repeated to confirm and illustrate what is spoken, the word in *Heb.* notes an abundant washing, a rinsing of what was wash'd to make it cleaner, it includes a bathing, as *Lev.* 15. 10. *d* Thy original and birth-pollution, which rendred thee displeasing to the eye, and unfit for the familiar and loving Entertainment of a Husband. *e* Not to Royal Sovereign Dignity, this is express'd by another word in the *Heb.* but anointed as they that were to be married, as *Ruth* 3. 3. *Ezra* 2. 12. or as those who were to come into the presence of great and noble Personages, as *Dan.* 10. 3. Or as such who would look with cheerfuller Countenances, and change their sad and mournful deportment, as *2 Sam.* 12. 20. 'tis not improbable it may allude to the bounty of God toward the *Jews* in a land flowing with Oyl. Spiritually these refer to our cleansing by the Blood of Christ, and by his sanctifying Spirit.

*10* I *f* clothed thee also with *g* broidered work, and shod thee with *b* badgers skin, and I *i* girded thee about with *k* fine linnen, and I *l* covered thee with silk.

*f* So miserably poor was this Creature, that she had not clothes to her Back, he gave them who married her. *g* Rich and beautiful, Needlework of divers colours, much above the state of an abject Infant, and suited to the bounty and riches of him who gave them. *b* Those Eastern People had an art of curiously dressing and colouring the Skins of those Beasts, of which they made their neatest Festival Shoes, and these were for the richest and greatest Personages to use. *i* Both for strength, activity, and ornament. *k* Both soft, warm, and comely, such soft Raiments used in Kings Courts, intimate the advancement of this abject to Royal State, as well as delicately clothed. *l* Either covered, as the upper Garment covers all the rest, or as Curtains of the Bed cover one who is laid to rest within them; the Vail this Virgin was covered with, when she appeared abroad, and her Furniture at home were very rich and proportion'd to her Lord's Grandeur and Riches.

*11* I *m* decked thee also with ornaments, and I *n* put bracelets *o* upon thine hands, and a *p* chain on thine neck.

*m* If the Inventory of this Virgin's Goods given to her, were hitherto of such things as were needful for her Comfort, now follows a particular of what served for State and Magnificence, as the Phrase, *Job* 40. 10. it also expresseth the bravery of a Bridegroom, *Isai.* 61. 10. The curiosity and exactness wherewith such do dress themselves. *n* *Heb.* I gave, *i. e.* freely. *o* Which usually were of Gold as appears, *Gen.* 24. 22. and presents made of these bespeak greatest respects. *p* Of Gold in token of Honour and Authority. *Gen.* 41. 42. *Dan.* 5. 16.

*12* And I put a *q* jewel on thy forehead, and *r* ear-rings in thine ears; and a *s* beautiful *t* crown upon thine head.

*q* It was many times of Silver, but most commonly of Gold, and was of circular figure hanging by a string fastned above the Forehead in such manner, that it lay or rested on the Nose, much esteemed among the Eastern People, though of no account with us. *r* Golden Ornament hanging in the fleshy part of the Ear. *s* A very rich and beautiful Crown, as Virgins espoused and married had Crowns set on their Heads, *Cant.* 3. 11. so to complete the solemnity, and make the magnificence of these Nuptials full, a Crown of beauty is set on the head of the Jewish Nation now married to God.

*13* Thus wast thou decked with gold and silver, and thy raiment was of fine linnen, and silk, and broidered work; thou didst *u* eat fine flower, and honey, and oyl: and thou *x* wast exceeding beautiful, and thou *y* didst prosper into a *z* kingdom.

*z* The Prophet sums up all again, partly to aver the truth thereof, partly to bring it to her remembrance, and partly to affect her with thankfulness for what she had received, and

with shame for what she had done. *u* It was the constant course of thy dyet, to be provided thus with the choicest food, which thou didst not by scanty allowance taste of, but wast filled with; these were Royal dainties, as *Gen.* 49. 20. *x* Such dyet with the additional Ornaments would surely render a perfect Beauty, and to such perfection did this espoused Virgin grow. *y* All affairs succeeded well, and events added to thy greatness. *z* Not only compact in it self, but victorious over others, and so she was a Mistress over Kingdoms, as in *David's*, *Solomon's*, *Jehoshaphat's*, and *Hezekiah's*, time.

*14* And thy *a* renown went forth among the *b* heathen for thy *c* beauty: for it was *d* perfect through my comeliness which I had *e* put upon thee, faith the Lord GOD.

*a* Thy Name was great and honoured. *b* Not only next Neighbour, but the uttermost ends of the Earth, as 'tis said of the Queen of *Sheba*, heard thereof. *c* The excellent order of thy Government, prosperity of thy Country, riches of thy Merchants, and abundance of thy peace. *d* The best of any upon Earth, no Nations had such Laws as they had, or God so near them, it was perfect in its kind. *e* The form of the Civil Government and its Laws; the Wisdom, Justice, and Courage, of the Governors; the due compliance of the governed, and the Holiness, Purity, and Truth, of their Religion; all which concurred to make up this Beauty, and it was that God put upon them, or set before them, *Deut.* 4. 7, 8. The visible, outward, emblematic part of all was beautiful; the invisible, inward, and spiritual part was much more beautiful, and ought to be duly considered. Thus far what God did for her.

*15* ¶ *g* But thou didst *b* trust in thine *i* own beauty, and *\*k* playedst the harlot because *l* of thy renown, and *m* pouredst out thy fornications on every one that passed by; *n* his it was.

*g* Hear O Heavens, and be astonished at the complaint God doth make against this unthankful, forgetful, and perfidious Woman! *b* Grew proud, laid aside humility, which became one raised from a most abject state, cast off the modesty, chastity, and fidelity, which became a Wife. *i* It was not her own, but put upon her; she owed it to the love, bounty, and care, of God, but, forgetting this, she accounts it her own, and then disposeth of it as she list. *k* No doubt with the increase of Wealth, and Honour, the lewdness of Harlots and Adulteresses increased too, but here Spiritual Harlotry *i. e.* Idolatry is meant; and to this course did the wanton, unstable, and ungodly, Jews betake themselves betime from the days of the Judges, and especially in the later days of their Kingdom; this People went a whoring after Idols. *l* Some would read it, against thy renown, to the blasting of thy Honour, but rather her renown abroad drew to her Idolatrous Strangers, who brought their Idols with them, and acquainted the Jews with the pomps of their idolatrous worship. *m* Didst readily and profusely lavish thy Wealth, and prostitute thy self to them, thy Land, thy Cities, *Jerusalem* it self was full of the Idols, which the Nations far and near did worship, every Stranger, who passed through thee, might find room for his Idol, and Idolatry, and very like 'twas thou didst infect every one with somewhat of thine, as well as wast infected with their Idolatry. *n* Thy Person, Affection, Riches, Religion, all was at the command and service of every Adulterer, so impudently vile, and false, was she to God.

*16* And *\*o* of *o* thy *p* garments thou didst *q* take, *\*Chap.* 7. 20. and *r* deckedst thy *s* high places with divers *t* colours, *Hof.* 2. 8. and playedst the harlot thereupon: *The u like things* shall not come, neither shall it be *so*.

*o* Hers they were for use, by gift of God, but she look'd on them as hers, without respect to either the Giver, or use intended. *p* Those costly, royal Robes, the very Wedding Clothes, and Furniture. *q* As an Adulteress that parts with the rich Gifts of her Husband to oblige an Adulterer. *r* By this it appears how shameless she was grown, that blusht not to be known, one that had turn'd her Husbands Bounty, that had abused the unparallel'd Kindness of her God, to the open and publick service of her Adulterer, her Idol; thus she turned her Glory into shame. *s* Where both the Idol, his Altar, and worship were fixed. *t* With those beautiful Clothes and Furniture I put upon thee to adorn thee; these hast thou made the Carpets and Hangings for the Honour and Service of Idols. *u* So matchless is this Adulteress, that none shall be so impudent, and do like her, as there was none before her, that hath done so to be her example, so shall there be none to follow her in these things wherein she hath exceeded.

*17* Thou hast also taken thy *o* fair *p* jewels of *q* my gold, and of my silver, which I had *r* given thee, and *s* madest to thy self *t* Images of *u* men, and didst commit *x* whoredom with them.

*o* She forgot the propriety was in God, she reckon'd them her own. *p* The word in *Heb.* is of larger extent, and includes Vessels, Instruments, Furniture of all sorts, with which she was abundantly stor'd, even from their departure out of *Egypt*, when they spoil'd the *Egyptians*; *Exod.* 11. *Ver.* 2. where the self same Phrase is used, and more since *Solomon* made Gold and Silver so common in *Jerusalem*, with which they made Vessels for use, and Furniture of all sorts for Ornament.

*\* Isa.* 57. 8.  
*Jer.* 2. 20. and  
3. 2, 6, 20.  
*Chap.* 23. 3, 12.

*† Heb: instru-  
ments, or ves-  
sels of thy beau-  
ty.  
† Heb. a male.*



7 The greater was the sin of this Harlot, her ingratitude, and her injustice that she robb'd God, committed Sacrilege, that she might have Idols with which to defile her self by her Idolatry. 7 Had she receiv'd them of any other hand, the wrong had been the less; but she receiv'd them, every one of them, of the hand of God: He gave her what the *Egyptians* lent, what *Dan* won from Enemies, and what *Solomon* brought in by Traffique; so *Hof. 2.* aggravates *Israel's* Idolatry. 7 Brutish stupidity to make an Idol, and account it a God! 7 Statues, Molten and Graven Images, not one single Image, but many; so Idolatry, as Adultery is boundless. 7 Idolaters had Male and Female Idols; and this Idolatres here, as mostly they did, doted on Male Idols. It is not unlike to that *Chap. 8. Ver. 14.* which see: And possibly the *Egyptian* Idolatry with *Osiris*, or *Adonis* may be noted, or some more lewd Image or Pourtrait of *Priapus*, which might be confirm'd from *Ver. 26.* and *Chap. 23. Ver. 19, 20.* 7 Provoked by such representations to speculative uncleanness, and prepared for bodily uncleanness also, and proceeding to Spiritual Adultery with these shameful Images.

18 And tookest thy *y* brodered garments, and *z* coverest them: and thou hast set mine *a* oil, and mine *b* incense before them:

*y* Mention'd *Ver. 10.* given by him who espoused this Woman. 7 Didst clothe the Adulterers, with whom thou didst commit lewdness, or didst clothe the Images which thou hadst made, as was the custom of Idolaters to suit clothing to their Idols. *a* Either in Lamps to burn before them, or used in their sacrificing to their Idols; or literally, didst in thy Heat with thine Adulterous Lovers entertain them with the Oyl I gave thee. *b* Burnt before the Idol Incense, being one part of what they offered to Idols, or burnt in the private House to make it the more grateful to the Adulterer, as *Prov. 7. Ver. 16, 17.*

Heb. bread.

Heb. flour of rest.

19 My *||* meat *e* also which I gave thee, *d* fine flour, and oyle, and honey, *wherewith* I fed thee, thou hast even set it before them for *a* *†* sweet savour; and *f* thus it was, saith the Lord GOD.

*e* The Bread, all that was necessary and proper for thy Sustentation in general, which I gave thee, thou hast fed thy *Parasours* withal. *d* Here are particularly recounted the things God gave, and this Adulterers misemployed, both literally, and mystically: For I doubt not the *Jews* were lavish of the Fruits of the Divine Bounty, bestowing them both on Adulterers, and on Idols. *e* To reconcile the Idol, or to prolong the favour of the Idol, or to give a pleasing entertainment to their Adulterers, or to provide for their Idolatrous Priests, and their Families, which could frown all this, though the Idol knew not of it. *f* All which is self-evident, plain, and needs no proof, 'tis undeniable.

20 Moreover, thou hast taken *g* thy *b* sons and thy daughters *i*, whom thou hast *k* born unto me, and *l* these hast thou *m* sacrificed unto them to be *n* *†* devoured: *is o* this of thy Whoredomes a small matter?

\* 2 Kin. 16. 3.  
Isa. 57. 5.  
Chap. 20. 26.  
† Heb. to devour.

*g* They were hers by Birth, and shou'd have been hers in Affection, Care, and Preservation; but as Idolatry is from the Father of Lies, the old Murderer, 'tis even cruel, and spares neither Sons or Daughters. *b* That are usually the Fathers Daughters, are always the strength and glory of the Family, without respect to him that begat them, were by this Adulterers design'd to please the Idol. *i* Usually the Mothers great delight, whose tender Sex required better Usage, unregarded are, by a cruel Mother, in Idolatrous Abominations destroy'd. *k* Which were mine born within Covenant, before the lewd Mother was divorc'd, born to be of my Family, and to serve and love me. *l* These very Children of mine, to my dishonour and grief, to provoke me to utmost anger, hast thou destroy'd. *m* Not only consecrating them to be Priests to dumb Idols, Dunghill Gods, as *Chap. 20. 26.* and *2 Chron. 33. 6.* or Idolatrously purifying them, called lustration, or, which is most inhumanly cruel, burning them in Sacrifice to *Molech*, which cruelty the *Jews* themselves did barbarously imitate. *2 Chron. 28. Ver. 3.* *n* To be consumed to Ashes, being made a Burnt-Offering to the Devil, as *Psal. 106. Ver. 37.* *o* Were thy Whoredomes a small matter with thee, that thou hast proceeded to this height of unnatural cruelty? Or, is both Face and Heart so hardened by an impudent course of Adulteries, that thou canst do this, as if it were no great matter? Will Spiritual Adulteresses, as well as Bodily, thus hunt the precious Life? Could such commit the worst, who were forbid to commit any Murder?

† Heb. Sons.

21 That thou hast *p* slain my *q* children *†*, and and *r* delivered them to cause them to pass through the fire for *s* them.

*p* Thy blind Superstition call'd this Religion, and accounted it Sacrifice; but truth is, 'twas unnatural Murder; it is, as if thou hadst cut their Throat, somewhat worse, because it put them to greater torture. The word is used *Isai. 57. 5.* and *Hof. 5. 2.* *q* Sons here are first born, which peculiarly were devoted to God, he reserved a special Right in these, and yet this cruel Mother, this perfidious Wife, this sacrilegious Adulteress, sacrificeth these to her Idols. *r* Either gave them to the Idols Priests, or rather with her own hands gave them, *i. e.* led them through the fire, if lustrated, or put them into the

Idols arms of Bras or Iron, which grasp'd them fast whilst they were consum'd with fire, that made the Idol red hot. 7 For the Idols Worship, or possibly for the Parents, who did wickedly imagine this a way to preserve and prosper the rest of their Children.

22 And *t* in all thine *u* abominations, and thy *x* whoredoms, thou hast not *y* remembered the days of thy *\* z* youth, when thou wast naked, and *||* bare, and wast polluted in thy blood.

\* Hof. 11. 1.  
Heb. naked.

*t* Thou wast so intent upon and delighted in thy lewd courses, thou never thoughtst what once thou wast, or what again thou mightest be. *u* Both Corporal and Spiritual. *x* This is the same thing charged thus on her, because she would not consider, or lay it to heart. *y* Thou hast utterly forgotten, it is a form of speech, that contains more than the words seem to have in them, she had forgotten her self and her God. *z* The misery and loathfomness of thy Birth, which is express'd very Elegantly: 1. Naked, as contemptible as poverty could make her. 2. Nay, she was Nakedness it self, as the word will bear, exposed to all the suffering that can befall such poor helpless wretches. 3. Bleeding to death in a most loathsome defiled condition, that none would come near her; but ungrateful, she forgot all.

23 And *a* came to pass after all thy wickednesses, (wo, wo unto thee, saith the Lord GOD.)

*a* It shall come to pass; so the *Heb.* may be read, and then this Verse will be a dreadful threat of misery to come upon the *Jews* for all their wickednesses, when they have filled up the measure of their Sins, God will fill them with his Judgments, and bring one wo after another among them, as they proceeded from one wickedness to another: But as we read the words, they are an Introduction to a farther declaring of this Peoples multiplied wickedness, with a dreadful menace introduc'd somewhat abruptly to express God's great displeasure against them; the threat is doubled, because 'tis certainly coming, and will be great when come.

24 That thou hast also *b* built unto *c* thee an *d* *||* eminent place; and *\* e* hast made thee an high place in *e* every street.

Or, breach house.  
Isa. 57. 5.  
Jer. 2. 20.

*b* With great charge and pains, as those do who build, hereby declaring thy purposes of continuing thy lewdness. *c* For thy self, grown so prodigiously publick, and followed with such numbers, and such great ones, that no common place was thought great enough, or fitly enough. *d* Not only eminent for its Situation, but for its Structure, that it might invite Men in, and have room to treat them, unless you will refer the words that follow to the manner of the Building, and the former words to the height of the Situation. *e* Idol Temples, and Brothel Houses were in every Street; so common were these sins with the *Jews*, in every large Street capable of and frequented with much Company. This in *Jerusalem* and her Cities.

25 Thou hast built thy high place at every *f* head of the way, and hast *g* made thy beauty to be abhorred, and hast *b* opened thy feet to every one that passed by, and multiplied thy whoredoms.

*f* Nor content with what was done in the City, she built her Idol Temples, and Stews in the Country, in places where many Ways or Roads met, wheresoever it was likely Passengers wou'd come. *g* As the Beauty of a shameless Whore is abhor'd by them to whom she offers her self: In her high places every Passenger might meet his own God, and worship his own Idol, and then satisfy his Lust with lewd Women, common as the Street; and this made Men abhor that Beauty they would have admir'd, dress'd in Modesty, and dwelling retir'd: *b* A modest expressing of the most immodest practice of lewd and insatiable Adulteresses and Whores, which are ready for every Comer, and tempt such as tempt not them, *Ver. 32, 33.*

26 Thou hast also committed *i* fornication with the Egyptians thy *k* neighbours, *l* great of flesh, and hast increased thy whoredoms, to provoke me to *||* anger.

*i* Both figuratively and literally understood, worshipp'd *Egypt's* Gods, made Covenants with them, kept up a Commerce of Trade with them, and prostituted themselves to their lusts too, *k* By Cohabitation, while the Servitude lasted, and by nearness of place, when in *Canaan*. The *Jewish* Nation retained too much inclination to those Idolatrous and lustful Neighbours. *l* Politically they were great in power, and like to defend and help the *Jews*; naturally of big Make, and Men of great stature, and such as insatiable Adulteresses would covet; and these considerations induced Adulterous and Idolatrous *Israel* to unite with them in Leagues and Religion. *||* To a fierceness of anger for its degree, and to an abhorring and contemning of the Person, against whom this Anger is stirr'd.

27 *m* Behold therefore, I have *p* stretched out my hand *a* over thee, and have *p* diminished thine ordinary food, and *q* delivered thee unto the will of them that hate thee, *\* the* *||* daughters of the *s* Philistines, which are *r* ashamed of thy lewd way.

\* 2 Chr. 28. 18.  
Or, Cities.

*m* Open thine Eyes, thou secure and foolish Adulteress, see what hath been done against thee, and consider it is for thy lewdness. *n* I have chastis'd and punish'd already in some mea-

measure. <sup>o</sup> It may be read against thee. In like phrase. *Isai.* 5. 25. and 9. 12, 17, 21. and 10. 4. expresseth the punishing of this People. <sup>p</sup> Abated of that plentiful allowance a kind Husband made, and an unfaithful Wife abus'd: It refers to scarcity and penury, with which God did punish Idolatrous *Israel*, and this more than once. <sup>q</sup> Stir'd up first such to fight. against them, and then gave Victory to their Arms, yet they might use the Conquered as they pleas'd; sent them into Captivity into an Enemies Land, where they that hated them, ruled over them; and no doubt such would satisfy their own Lusts on these Captives. <sup>r</sup> Either as an Hebraism, the Daughters of the Philistines, for the whole Nation, or else some particular Cities, and Principalities of the Philistines, which quarrell'd with, and prevailed against the Jews, when God had been so provoked by the Sins of the Jews. <sup>s</sup> Idolaters, but in this honeste than the *Jew*: They were constant to their own God, and did not as the *Jew*, lewdly go a Whoring with every Idol they saw. <sup>t</sup> Will therefore reprove, and teach thee some Modesty and Chastity.

\* Chr. 28. 23.  
Chap. 23. 12,  
et.

28 \* Thou hast <sup>n</sup> play'd the whore also with the <sup>o</sup> Assyrians, <sup>p</sup> because thou wast unsatiable; <sup>q</sup> yea, thou hast play'd the harlot with them, and yet <sup>r</sup> could'st not be satisfied.

<sup>n</sup> Courted their Friendship and Alliance, and to obtain it, hast entertain'd their Religion, Manners, and Impieties; been an Idolaters with them, and committed Adulteries with them. <sup>o</sup> Though they were far from thee, when thou didst wickedly with thy Neighbours, it might admit some little colour of excuse; but it is inexcusable to run to remotest Nations. <sup>p</sup> Without satisfying thy self, (and so the *Hebr.* may be read) but our Interpreters refer it to the boundless Lusts of this lewd Adulteress, and not to the issue and event of her Practices; and in the endless lustings of a wicked Heart, Idolaters and Adulterers do agree. <sup>q</sup> 'Tis repeated to shame her, and make her blush, and repent. <sup>r</sup> Or wast not satisfied. *Assyrians* Gods proved, as others Idols, a Snare, and a Lie to the *Jews*. 2 *King.* 16. 9, 10 *Jer.* 2. 18, 36. *Hof.* 7. 11, 12. and chap. 14. ver. 3.

29 Thou hast moreover <sup>s</sup> multiplied thy fornication <sup>t</sup> in the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith.

<sup>s</sup> Both increas'd the number of thy Idolatries, and made them greater, in that thou hast adopted the Idols of Canaan, and all that between them, and the *Chaldeans* are own'd or worshipt. <sup>t</sup> *Heb.* may be read towards as well as in: The Idolatry of the *Jews* worshipping Canaan's Idols was most intolerable, because God had so fully declar'd the vileness of it, his abhorrence thereof, and so strictly charged the *Jews* to keep themselves from it. How monstrously wicked is it, that in prosperity, possessed of the Houses and Wealth, which thy God gave thee, out of the hands of the *Canaanites*, and their Idols, thou forgettest God, and worshipp'st their Idols; And in Adversity and Captivity do'st the like, and dost on the Idols of thine Enemies.

30 How <sup>u</sup> weak is thy heart, faith the Lord GOD, seeing thou do'st <sup>x</sup> all these things, the work of an <sup>y</sup> imperious, whorish woman?

<sup>u</sup> Unstable, like Water that melts away. Neither hast strength of Judgment to discern the Truth and Purity of Religion, nor hast strength of resolution to hold fast to it. <sup>x</sup> Changest thy God and Religion, or dost on all the gaudy pompous Religions and Idols thou hearest of. <sup>y</sup> A Woman, who thinks her self her own, that knows no Superiour, nor will be either guided and governed to do Good, nor reprov'd and reclaimed from Evil; a Woman, whose Lust is her Law, and her Husband her contempt and burthen. Such will be boundless in her disorders, and shameless too.

|| Or, In thy Daughters is thine, &c.

31 || In that <sup>z</sup> thou buildest thine <sup>a</sup> eminent place in the head of every <sup>b</sup> way, and makest thine high place in every <sup>c</sup> street, and hast not <sup>d</sup> been as an harlot in that thou scornest <sup>e</sup> hire.

<sup>z</sup> See ver. 24. Whereas the Paramours of other lewd Women build for them, as it is reported of *Solomon*, 1 *Kings* 11. 7, 8, 9. Here, on the contrary, this unfaithful Nation forsake their God, commit Fornication with strange Gods, and bear the charges both of building their Temples, and furnishing them with Sacrifices, and maintaining the Priests. <sup>a</sup> Ver. 24. <sup>b</sup> Ver. 25. <sup>c</sup> Ver. 24. <sup>d</sup> Common Harlots make gain of their Looseness, and live by that Gain; these make a prey of the Men that come into them; thou dost worse, thou lavishest out thy Credit, Wealth, and all, for to maintain and please thine Adulterers. <sup>e</sup> The Hebrew word is of two significations, and each opposit to other: for it bears, as our Translation renders it, contempt, slighting, or disregarding; and so it suiteth with what follows, ver. 32, 33, 34. It signifyeth also to praise, value, and regard, as *Buxtorf* observes, and it will as well, if not better, be so rendered here, and be the character of a common Harlot, which wandereth after her Lovers with a design of receiving the Rewards of her lewdness; and thus the *Chaldee* Paraphrase reads it; so we shall need no Parenthesis, nor begin the Antithesis till the 32 verse.

32 <sup>f</sup> But as a wife that committeth adultery, which taketh strangers, instead of her husband.

Here begins the Antithesis, A Wife, Adulteress, such as the Prophet resembleth this Nation by, which hath a most rich, bountiful, and kind Husband, she differs from common Harlots in this point, she hunts not Rewards, but forbidden Pleasures.

33 <sup>g</sup> They give <sup>h</sup> gifts to <sup>i</sup> all whores: but thou givest thy <sup>k</sup> gifts to <sup>l</sup> all thy lovers, and <sup>m</sup> hirest <sup>n</sup> them that they may come unto thee on <sup>t</sup> *bribe*. <sup>n</sup> every side for thy whoredom.

<sup>g</sup> Unclean Fornicators and Adulterers. <sup>h</sup> The word is of a restrictive sense, speaks not any kind of Gifts in general, but peculiarly such Gifts as are presented by a Woer, or Espouser of a Woman, with which she is enrich'd and adorn'd; and may perhaps imply the Arts, Pretences, and Argumens, which are us'd by loose Men to seduce and corrupt Virgins; they pretend Marriage design'd, make Presents, and deceive. <sup>i</sup> (i. e.) To the most of them, 'tis usually so. <sup>k</sup> Thy Nuptial Gifts, which thy generous and bountiful Husband gave thee at the Espousals, or on the Wedding day. Those Gifts which are most highly valued, most carefully preserved, and most unwillingly parted with by all vertuous Women, thou most unparallel'd Adulteress hast given to thy Husbands greatest Enemies, to thy beastly Adulterers. <sup>l</sup> Thou makest little difference, but as it happens, any one of thy lewd Companions may easily have these Gifts of thy hand. <sup>m</sup> By large Gifts, as Bribes usually are, and the word used here signifyeth, they slight thee, and have no desire after thee; like despis'd Adulteresses, they wou'd hate thee, but thy Bribes change their behaviour, though not their minds and thoughts of thee. <sup>n</sup> Women have somewhat of modesty remaining amidst their lewdness for the most part, and if Adulteresses, yet have their Lovers in some corner or other; but thou, as unsatiable, hast them every where round about thee.

34 And the <sup>o</sup> contrary is in thee from other women in thy whoredoms, whereas none <sup>p</sup> followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

<sup>o</sup> That which subverts the order of Nature, is contrary to the innate modesty of thy Sex. <sup>p</sup> Thou followest them, treatest, importunest, promisest, payest, and carestest them. Thus, as a shameless Adulteress, *Israel* had carried it toward her God, who espous'd, enrich'd, beautified and delighted in her; but she hired the Nations round about her to enter Covenant with her; entertain'd and maintain'd all their Idolatrous Worship, gave the Nuptial Gifts to hateful Idols.

35 <sup>q</sup> Wherefore, O harlot, hear the <sup>r</sup> word of the LORD.

<sup>q</sup> Her Indictment, and notoriety of all the charge against her we have heard; her Crimes she was guilty of, with the aggravations of them, now follows sentence of Condemnation against her. <sup>r</sup> Of just Condemnation, which thou must submit to, though thou refusedst the word of Counsel and Precept.

36 <sup>s</sup> Thus faith the Lord GOD; because thy <sup>t</sup> filthiness was <sup>u</sup> poured out, and <sup>x</sup> thy nakedness discovered <sup>t</sup> through <sup>y</sup> thy whoredoms with thy lovers, and with <sup>z</sup> all the Idols of thy abominations, and by the blood of <sup>a</sup> thy children which thou didst give unto them.

|| many, with craft, poison.  
† Heb. iv.

<sup>s</sup> This august Title is a Preface to give weight to the Sentence, and to affect her heart with Fear. <sup>t</sup> It might be rendered Mony, with which she hired, and bribed her Lovers, which she spent upon *Baal*, as *Hof.* 2. 8. Her Sorcery, with which she bewitch'd and enchanted them: Her Poyson infused into them she convert with: The Impudence of her carriage, as a Whore with a fore-head of brass. *Jer.* 3. 3. <sup>u</sup> It includes her eagerness, constancy, and abounding in her wickedness; and most modestly upbraids her with her most immodest lasciviousness, and discovery of it. <sup>x</sup> Sometime it is figuratively taken, so it may be here, though I rather think she is charged with such prostitution, as the discovering the parts Nature hath conceal'd, and modesty shou'd keep secret. <sup>y</sup> In thy playing the Harlot thou hast shamelessly incited thy Lovers by discovery of thy secret Parts. <sup>z</sup> As before was observed, she doted on all the Idols of her Neighbours and Acquaintance, which become her Abominations by her loving them, when she should have abhorrd them. <sup>a</sup> *Vid.* ver. 20, 21. Adultery, Idolatry, Murder of her Children, is the sum of this Charge drawn up against her.

37 <sup>b</sup> Behold therefore, \* I will <sup>c</sup> gather all thy <sup>d</sup> lovers with whom thou hast taken <sup>e</sup> pleasure, and all <sup>f</sup> them that thou hast loved, with all <sup>g</sup> them that thou hast <sup>f</sup> hated; <sup>g</sup> I will even gather them <sup>h</sup> round about against thee, and will <sup>i</sup> discover thy nakedness unto them, that they may <sup>k</sup> see <sup>l</sup> all thy nakedness.

\* Jer. 13. 22,  
25. Lam. 1. 8.  
ch. 23. 22, 29.  
Hof. 2. 10.

<sup>b</sup> God calls her to consider what heavy Judgment he pronounceth, and will execute. <sup>c</sup> Whole herds and droves, for the word implieth such a gathering together. <sup>d</sup> *Chaldeans*, *Assyrians*, *Egyptians*. <sup>e</sup> Unlawful pleasures of Body, Commerce, and Idolatrous Feasts in their Idolatrous Sacrifices.



Old pretended Friends now turned into vehement Enemies : And old Enemies, who have earnestly longed for such an opportunity to vent their Malice ; their hatred will heap on thee Mischiefs, under which real Friendship might somewhat relieve, but counterfeited Friendship never will, thou shalt not have a Friend to pity or help thee. *f* So shall my Threats be fulfilled, *Lev.* 26. *ver.* 17. when I give thee up into their hands who remember thy hatred against them, and renew the old hatred they had against thee. *g* It shall be very certain, and my Hand, faith God, shall be seen doing it, I will do this. *h* All the Nations that are on every side, that there may be numbers enough to do this, and that there may be no escape for thee, when, which way soever thou flyest, still thou flyest into the mouth of thy Enemies, and who hate thee. *i* Lay open to view all thy shameless doings thou dost discover thy nakedness to allure, and then to satisfy thy prodigious Lust ; now it shall be discovered to nauseate them, and to provoke them to condemn thee, and to use thee as so vile a Person deserveth. So God retalieth, and punisheth Sinners, that their Sin may be seen in the Punishment. *k* With upbraiding, scorning, and hating of it, and them. *l* The odiousness of thy sinful Courses, and the weakness of thy State.

† Heb. with judgment, of.

38 And *m* I will *n* judge thee as † women *o* that break wedlock and *p* shed blood are judged ; and I will *q* give thee blood *r* in fury, and jealousy.

*m* Who am thy Lord and Husband, whose Authority and Kindness thou hast so contemned and abus'd. *n* Both condemn thee to suffer what thou deservest, and execute what thou art condemned to. *o* Who were sometimes strangled, sometimes stoned, sometimes burnt, were put to death to be sure. *Lev.* 20. 10. and *Deut.* 22. *ver.* 22. It may intimate the future destruction of her Adulterous Lovers, for both the Adulterer and Adulteress were to dy. *p* She was guilty of the unnatural murder of her Children, and God will according to his own Law, *Gen.* 9. 5. 6. and *Numb.* 35. 31. 32. cause her Blood to be shed. *q* The like phrase you have *Revel.* 16. 6. and elsewhere ; the like Judgment is express by watering the Land with Blood, as *Chap.* 32. 6. and by preparing one for blood. *Chap.* 35. 6. thou gavest the Blood of thy Children to Idols in Sacrifice, I will give thee thine own Blood to drink ; thou didst it in contempt of my Law, I will do it in vindication of my Law. *r* Passions that do usually appear in the revenges, that abus'd Husbands take on their Wives, which have intolerably dishonour'd and wrong'd them ; and God expresseth his great Indignation, and the severity of his just Displeasure by allusion hereunto.

39 And *s* I will give thee *t* into their *u* hand, and they shall throw *x* down thine *y* eminent place, and *z* shall break down thy high places : they shall *a* strip thee also of thy clothes, and shall take || thy fair *b* Jewels, and leave thee naked and bare.

|| Heb. instruments of thine ornaments.

*s* This particularly describes the manner in which God will do what he threatens. *t* As a Judge delivers the condemned into the hand of the Executioner. *u* Power and exasperated Rage. *x* Undermine and utterly ruin. *y* Thy Idol Temples, and thy Stews, *ver.* 24. and 31. which see. *z* The same in other Terms. *a* It is opprobry to a Man to be stript, more to a Woman ; this Jewish Adulteress shall be stript, that her nakedness appear. God's undeserved Love covered her nakedness, *ver.* 8. his just Displeasure will now discover her nakedness. *b* See *v.* 17.

40 And *c* they shall bring up a *d* company against thee, and they shall *e* stone thee with stones, and *f* thrust thee thorow with *g* their swords.

*c* The King of Babylon, and his Counsellors, and Captains. *d* An assembled Army : you had your Assemblies for your Idol-worship, and I will have also an Assembly, but it shall be of Chaldeans, *Hab.* 1. 6. and others, to destroy you for your Idolatry. *e* The punishment, by stoning, was not inflicted on the condemned, but in the sight of the Congregation ; so here is a Congregation of many Nations, before whom this just Judgment of God shall be executed on this Adulteress. It intimates the manner of battering of the Walls of Jerusalem, with stones cast out of their Engines. *f* When the Enemy shall assault, and take the battered City, he will in his fury slay and destroy with the Sword. *g* 'Tis so called theirs, because it might mind the Israelites, that the destruction would be with the Sword of a cruel one, of either an old professed Enemy, or a new revolted Friend.

\* Jer. 32. 13.

41 And *h* they shall *i* burn \* thine houses with fire, and *k* execute *l* judgments upon *m* thee in the sight of many *n* women : and *o* I will cause thee to cease from *p* playing the harlot, and *q* thou also shalt give no *r* hire any more.

*h* That Company mentioned, *ver.* 40. *i* As Harlots and Idolaters were to be punish'd, intimating also the burning Jerusalem, the Temple and Houses in it, as *2 Kings* 25. 9. *2 Chron.* 36. 19. *k* As God's Instruments to do his Will, and also as Men that satisfy their own rage. *l* All kind of cruelty. *m* O Jerusalem, and thine Inhabitants. *n* The People that were ga-

†

thered to besiege, take and spoil Jerusalem, and the Daughters thereof. *o* 'Tis not said, how this shall be done, whether by changing their Minds, or by utterly ruining them, but this shall be done ; this is the effect of the Divine Judgments. *p* From Idolatry, and Adulteries which attend it. *q* Who hath been so lavish, and inclin'd to this course. *r* So poor, thou canst not, or so changed, that thou wilt no more hire Paramours to come into thee.

42 *s* So will I make my fury towards thee to rest, and my jealousy shall depart from *t* thee, and I will be quiet, and will be no more *u* angry.

*s* It may admit a doubt, whether this be spoken in way of Promise and Kindness, or of Menace and Wrath. This latter seems intended, as if God said, the Jealousie whereto you have provok'd me, will never cease, till these Judgments have utterly destroyed you, and cut you off ; as the Anger of an abus'd Husband ceaseth in the Divorce, and publick punishment of the Adulteress. *t* I will no more concern myself for thee, nor be troubled at thy carriage, whatever it be, since thou art no more mine. *u* With the anger, which is in the breast of a Husband troubled for, and angry at the miscarriages of a Wife he loved.

43 *x* Because thou hast not *y* remembered the dayes of thy youth, but hast *z* fretted me in all these *a* things ; *b* behold therefore, \* I also *c* will *d* recompense thy way upon thine head, faith the Lord GOD, and *e* thou shalt not commit this *f* lewdness above all thine abominations. \* Chap. 9. 10. & 11. 21. & 22. 31.

*x* This verse recapitulates the Causes of God's great displeasure against Jerusalem. *y* Vid. *ver.* 22. *z* A mixt passion, in which is grief as well as anger, such as moves in the heart of a jealous Husband, or such as is the passion of one that is grieved, and angered at the rebukes of her Folly, breaks out into disorderly carriage against the Reprover, and tumultuating within her own Breast, holds on her course. *a* Already mention'd and charged against thee. *b* Lay it now before thine eyes, and consider it. *c* Or have recompensed, for the Prophet speaks of the times when all he threatened from God should be executed upon this People. *d* This passage is somewhat intricate, 'tis otherwise read by some, I have not done according to what all thine Abominations deserve, or I have not executed such thoughts as all thy Lewdness calls for. Some read, as we, in the second Person, thou hast not, &c. (*i. e.*) made account, or thought with thy self what would become of thee, or what thou shouldst do after all thine Abominations, therefore these fore Judgments have overtaken and ruin'd thee ; as our Version renders the words ; they seem to be the same with that, *ver.* 41. After all God's Judgments poured forth, such should be their condition and state, they should be so poor and despis'd, they neither should have opportunity, nor ability to please their Idolatrous and Adulterous Companions.

44 Behold every one that *e* useth proverbs, shall use *this* proverb *f* against thee, saying, As *is* the *g* mother, *so* is her *h* daughter.

*e* That delights to make parables, and useth to taunt at the Vices of notorious Sinners. *f* This might be read with the former phrase, and render us this sense, Every one that would speak against thee, O Jerusalem, and partly upbraid thee, shall use this Proverb. *g* Old Jerusalem, when the Seat of the Jebusites, or the Land of Canaan, when full of the Idolatrous, bloody, barbarous Nations. *h* Jerusalem, or Synagogue of the Jews, which is more like in the wickednesses of those accursed Nations, than near them in places of abode. See more, *ver.* 3.

45 *i* Thou art thy *k* mothers daughter, that *l* loatheth her husband and her *m* children ; and thou art the sister of thy sisters, which loatheth *n* their husbands and their children : your *o* mother was an Hittite, and your Father an Amorite.

*i* The Nation of the Jews. *k* As much for her vicious inclinations, as for thy Original derived from her, the most wicked Daughter of as wicked a Mother. *l* That was weary of the best Husband, that, while she doted on abominable Adulterers, did most contemptuously disregard her Husband, and forsake him. *m* Other lewd Women have had some love for their Children, because born of them, bred by them, and resembling them ; so much of the Mother was in the Children, that some Adulteresses have loved themselves in the Children ; but here's a loose Woman, an unnatural Beast, that loathes her own Flesh, persecuting such as are constant to the Law of God their Father, and murdering others in Sacrifice to Devils. *n* It runs in the Blood ; as the Mother, so the Sisters loved and doted on strange Flesh, were as inordinate in their Affections to others, as they were in their disaffection to their own Husbands and Children. *o* See *ver.* 3. He speaks of them collectively, and as the greatest part were.

46 And thine *p* elder sister is *q* Samaria, she and her *r* daughters, that dwell at thy *s* left hand : And thy || *t* younger sister, that dwelleth at thy *u* right hand, is Sodom and her daughters.

|| Heb. sister than thou.

*p* (*i. e.*) Thou

*p* (i.e.) The greater for Power, Riches, and Numbers of People, not the Elder for years. *q* Metropolis, or Mother-City of the revolted and Idolatrous ten Tribes. *r* Lesser Cities of the Kingdom of *Israel*, or the People who dwelt in them. *s* Northward as you look toward the East. *t* Or lesser, for the *Heb.* which consists of fewer People, is of less power. *u* Southward from *Jerusalem*. *x* *Sodom*, as chief City. *y* Either the Cities near in place, and joyn'd in Affinity, Idolatry, and other Sins like *Sodom*, or the Inhabitants of those Cities.

Or, that was  
justified as a  
small thing.

47 *z* Yet hast thou not *a* walked after their ways, *b* nor done after their abominations: but || as if that were a little thing, *c* thou wast corrupted *d* more than they in *e* all thy ways.

*z* And *Heb.* *a* Lived and behaved thy self as they did: for they, all things considered, were less Sinners than thou. *b* The same in other words, their doings were abominable, but thine have been worse. *c* Thou O *Jerusalem*! *d* Art deeper dy'd in sin. *e* These deep Sins were more universal; if not, as to the Actors, for number, yet as to extent of the wickednesses those Actors committed.

\*Mat. 10. 15.  
and 11. 24.

48 As I *f* live saith the Lord GOD, \* *Sodom* thy sister hath *g* not done, she nor her daughters, as thou hast done, thou and thy daughters.

*f* An Oath which God often confirms his Word by: and certainly that may be believed, which the God of Truth confirms by his own Oath. See this Oath explain'd, chap. 5. ver. 11. *g* Hath not equal'd thy Sins, how little soever thou believest this; the disparity lieth in this, she the less, thou the greater Sinner.

49 Behold, this was the *b* iniquity of thy sister *Sodom*; *i* Pride, fulness *k* of bread, and *l* abundance of Idleness was in her, and in her daughters, neither did she *m* strengthen the hand of the poor and needy.

*b* Iniquity either for Iniquities, or the fountain and occasion of all amongst the *Sodomites*. *i* An haughty Mind swell'd with the Excellency, Beauty, and Grandeur of their State, and vaunting of it above their Neighbours. *k* (i.e.) Luxury, and riotous excess in Eating and Drinking: Their Plenty was not their Sin, but they made it occasion of Sin to themselves: They were very intemperate in their Diet. *l* Every thing so plentiful, that they little regarded to employ themselves, but were idle and slothful, or deeply secure in their Peace, Plenty, and Honour, neither fear'd God's Wrath or Man's Sword; the first was the Fault of particular Sinners, the latter was the Sin and Fault of the Community. *m* She refused to help Strangers, as appeareth in the History of the Angels entertainment; *Gen.* 19. nor was she mindful of helping the Poor with counsel and defence, they were unmerciful, and hard-hearted toward the Poor amongst them; this was a great Sin to those that abounded in Wealth, as the *Sodomites* did.

\*Gen. 18. 20.  
\*Gen. 19. 24.

50 And they were *n* haughty, and *o* \* committed *p* abomination *q* before me: therefore I took them *r* away as I *s* saw \* good.

*n* Insufferably arrogant in their deportment towards good Men; they vexed the Soul of Righteous *Lot*, and towards the Angels whom they assailed in *Lot's* house; and towards God himself, as both in this *verse*, and in *Gen.* 13. 13. *o* Worked, as if it were their Trade. *p* The whole of these Mens Life was as one continued act of the highest Wickedness. *q* Either against God, or openly and publicly, as *Isa.* 3. 9. *r* Destroy'd their State, Cities, People, and Country, turned them into a Lake of dead and deadly Water, or rather, Bitumen and Sulphur. *s* In a way none could have suspected, and for ought I know, none ever saw before or since: If you enquire how *Jerusalem's* Sins were greater than *Sodom's*, I would answer, if not in the Things done, yet in the aggravating Circumstances of them, against redeeming Mercy, against the Law of God, which forbade what they did, and told them what they should do, against Admonitions by the Mouth of Prophets, and against Examples of God's Vengeance on *Sodom*, and the Cities of the Plain.

51 Neither hath *t* *Samaria* committed *u* half of thy sins; *x* but thou hast multiplied thine abominations *y* more than they, and hast *z* justified thy sisters in all thine abominations which thou hast done.

*t* The ten Tribes, or Kingdom of *Israel*, founded in Rebellion and Idolatry. *u* A proverbial Speech, usual in comparison to set forth the lesser part, as 1 *Kings* 10. 7. *x* This explains the former. *y* More, or Greater, the *Hebrew* word signifieth both. *z* Not made them Righteous, but declared them less unrighteous, than thou in thy Abominations; of the two they are less faulty.

52 *a* Thou also, which hast *b* judged thy sisters, *c* bear thine own *d* shame for thy sins, that thou hast committed *e* more abominable than they: \* they are more righteous than thou: yea, be thou confounded also, and bear

\*Jer. 3. 11.

thy shame, in that thou hast justified thy sisters.

*a* *Jerusalem*, and all the *Jews* with her. *b* Hast pretended 'twas wonder a People should sin as *Samaria*, or hast once condemned their Apostacy, whilst thou stoodst or hast judged their Punishment just, that they deserved all they suffered. *c* Shalt surely be loaded with Punishment. *d* That shall be thy shame as well as smart. *e* See *ver.* 47, 48, and 51.

53 *f* When I shall bring again their captivity, the captivity of *Sodom* and her daughters, and the captivity of *Samaria* and her daughters, *g* then will I bring again the captivity of thy captives in the midst of them.

*f* 'Tis disputed, whether this be a Promise or Menace: it is most like to be a Threat; and if you consider the difference between a Temporal and Spiritual Restitution, and the difference between an intire and partial Restitution, it will be evident, *Sodom* and *Samaria* never were restor'd to that state they had been in; nor were the two Tribes ever made so rich, mighty, and renowned, though God brought some of them out of *Babylon*; and yet, were these words promissory, both *Sodom*, *Samaria*, and the two Tribes would have been restor'd: The words seem to confirm irrecoverably a low, afflicted, despis'd State, as the future condition of the *Jews* for ever in their Temporals. *g* Then, not before; this doth not conclude a future full Restitution, but is an Argument that concludes against the consequence, but a Negation of the Antecedent; as if 'twere said, if ever *Sodom* and *Samaria* may hope, then thou mayest hope for a restoring to thy former Glory; but *Sodom* and *Samaria* never shall, therefore neither thou, O *Jerusalem*, and deluded *Jews*. And this may have respect to the false Prophets, who deceived this People with Promises of deliverance from being made Captives, or of sudden restitution of all to them.

54 That thou *b* mayest bear thine *i* own shame, and mayest be *k* confounded *l* in all that thou hast done, in that thou art a *m* comfort unto them.

*b* Thou shalt, so the *Hebrew*, as well as *mayest*. *i* Punishment for Offences is ever reproachful, and some Punishments are more so, than others. Such shall the *Jews* punishments be. *k* Some Offenders are hardened to an insensibleness of shame, but God will make these *Jews* to feel the smart, and blush under the shame of their Punishments. *l* For all the wickednesses, from which the Punishments of *Sodom* and *Samaria* should have deterred them, for imitating and outdoing them. *m* Encouraging Sinners like those of *Sodom* and *Samaria*, and being fellow-sufferers with them in as great, or greater judgments.

55 When thy sisters, *Sodom* and her daughters, shall return to her former estate, and *Samaria* and her daughters return to their former estate, then thou and thy daughters shall return to your former estate.

This *verse* is explained in the 53 *verse*, and needs not a repeated Explication, it threatens a perpetual continuance of their low, abject, and miserable state in their outward Concerns.

56 *n* For thy Sister *o* *Sodom* was not || mention'd by thy *p* mouth in the day of thy || pride.

*n* This is the reason why their State should be hopeless as that of *Sodom*. *o* The Sins of *Sodom*, and her Plagues, were not minded by thee, though thou didst worse in thy Prosperity, didst not fear like Misery, nor wouldst forbear like Sins. *p* Thou shouldst have told thy Children what *Sodom* did against the Lord, and what the Lord did against them, that thou and thy Daughters might have repented, and returned, but no such things were told them.

57 *q* Before thy *r* wickedness was discovered, as at the time of thy \* reproach of the daughters of *Syria*, and *s* all that are round about *t* her, the daughters of the Philistines, which *u* despise thee round about.

*q* The time of her Pride, Security, and Sin was, when they were not afflicted, and despised by the *Syrians*. *r* Thy abominable doings were made known to thy Self, to thy Friends and Enemies too, by the execution of the severe Menaces, and sad Predictions of my Prophets, who foretold what punishments, and what shame this sinful People should suffer, by the hands of the *Syrians*, who should waste the *Jews*, and deride them, burn their Cities, and carry Citizens Captives, as in the time of *Ahaz* over *Judah*, and *Rezin* over *Syria*. *s* The Nations that were round about in Vicinity, and combined in League against the House of *David*. *t* Either *Jerusalem*, or *Syria*, rather this latter, the chief whereof were the Philistines, called here the Daughters of the Philistines, as *Isa.* 9. 12. *u* Contemn thee, as an impotent, as well as wicked People, a People which had deserved to be enslaved, and over whom they might at pleasure make a King.

58 \* Thou hast *x* † born thy lewdness, and thine abominations, saith the LORD.

|| Heb. for a report, or hearing.  
|| Heb. Prides, or excellencies.

\* 2 *King.* 16. 9.  
2 *Chr.* 28. 18.  
*Isa.* 7. 1. and 14. 28.

\* Chap. 23. 49.  
† Heb. born them



x What thou hast done I have imputed to thee, thou wilt not repent; therefore I account thee guilty, and I have in part punished thee; and though what I have done seem grievous, yet worse is behind, as *verse 59*.

59 For y thus saith the Lord GOD, I will z even deal with thee as thou hast done, which hast despised the c oath in breaking the d covenant.

y This is ushered in with a most solemn and sacred asseveration. z Either thus thou hast despised the Laws and Privileges of my Covenant with thee, and I will despise all thy pretensions to my favour by virtue of my Covenant, 'tis mutual, and who breaks it forfeits all benefit by it, or deal with thee according as thou hast done to other punish't Sinners, over which thou hast insulted and condemned. a By wilful and contemptuous despite hast perjured thy self, which is a Sin the Nations about thee could not be guilty of, for they were not, thou only wast in Covenant with me. Or, else thou hast contemptuously slighted my Bounty, and Grace, and my Faithfulness, and Truth, and bound thy self by Covenant with Idols, and Idolaters, though I had so expressly forbidden them. d made in *Horib*.

60 e Nevertheless, I f will remember g my covenant with h thee in the dayes of thy youth, and I will i establish unto thee an k everlasting covenant.

e The Lord having denounced a perpetual punishment to the stubborn, impenitent body of the Jewish Nation, he doth now promise to the Remnant, that they shall be remembered, and obtain covenanted Mercy, which makes up the last part of the Chapter. f Properly, neither remembering, or forgetting, is in God, who is omniscient, but after the manner of Men this is spoken of God, who is said to remember, when he makes it appear that he hath regard to us, as *Psal. 20. 3.* and blesteth us. g In which I promised I would not utterly cast off the seed of *Israel*, nor fail to send the *Messiah*, the Redeemer, who should turn away iniquity from *Jacob*. h In the Loins of *Abraham*, and solemnly renewed after their coming out of *Egypt*, which is the time, called the dayes of thy youth, *Isai. 44. 2.* and *46. 3.* and *Ezek. 16. 43.* i Confirm and ratifie, it shall be sure, and un-failing. k Everlasting, i. e. of a very long continuance, as to that part of the Covenant which respecteth their condition in the Land of Promise or *Canaan*, but in what is spiritual, and containeth heavenly things, it shall be absolutely everlasting, *Jer. 31. 31, 32, 33, 34.*

\* Chap. 20. 43.

61 l Then \* thou shalt m remember thy ways, and be n ashamed, when thou shalt o receive thy p sisters, thine q elder and thy r younger: and I will s give them unto thee t for daughters; \* but not by u thy covenant.

\* Isa. 54. 1.  
60. 4. Gal. 2.  
24. &c.

l When that new Covenant, made, and confirmed, shall operate and take effect. m Consider and lay to heart, repent of, mourn for, loath and abhor, and turn from all thy wicked wayes, all thy evil practices and doings. n Though whilst thou wast an Adulteress, and false to thy Husband, \* thou didst not blush, now thou shalt with a deep shame remember and detest thy lewdness. o Admit into Church-Communion, own them as Members of the Church of God. p The Gentiles now strangers, but then sisters. q Or those that are greater and mightier than thou; or that by their Power, Wealth and Honour are as much above thee as the elder Children are above the younger. r Thy lesser or meaner Sister. s They shall be to thee as a Gift bestowed in love. t As Daughters in duty hearken to, and obey, so shall the Gentiles brought into the Church hearken to the Word of God, which sounded out from the Jews, from *Jerusalem*. u Not by that old Covenant which was violated; nor by external Ceremonies, which were a great part of the first Covenant, but by that Covenant which writes the Law in the Heart, and puts the Fear of God into the inward parts.

62 And x I will establish y my covenant with z thee; and thou shalt a know that I am the LORD.

x This Promise you have, *ver. 60.* y In distinction from that is called thy Covenant, *ver. 61.* z O *Israel* first, and then with the Gentiles as thy Children, with all the genuine Children of *Abraham*, Father of the Faithful. a This short sentence contains the sum of all our Duty and Privileges, 'tis summarily a Promise of Grace, and Glory; it is a sanctifying Knowledge to fit us for Obedience; and 'tis a justifying Knowledge to deliver us from Punishment, it is Evangelical Knowledge of God, a Knowledge which is unto eternal Life.

63 That thou mayest b remember and be c confounded, and never d open thy mouth any more, because of e thy shame, when I am f pacified towards thee for all that thou hast done, saith the Lord GOD.

b *Vid. ver. 61.* c *Vid. 61.* d Neither to justify thy self, or to condemn others, or to quarrel with thy God, but as a true Penitent, be silent under the judgments thy sins have deserved, and God hath inflicted, to draw away from sin, and to bring a People to submit to God, and to give him Glory. e Such a confusion for thy sin will cover thee, that thou wilt readily justify

God, and blush in remembrance of all thine own wickednesses, f When I have pardoned, when I have covered all thy sins, and am reconciled to thee, thou wilt ingenuously acknowledge, remember, and hate what thy God hath graciously pardoned, will no more remember against thee, or punish any more upon thee.

## C H A P. XVII.

1 AND the word of the LORD came unto me, saying,

2 Son of man, put forth a g riddle, and speak a b parable to the house of i Israel.

These two Verses are Preface to what follows in the Chapter. g A dark saying, which calls for thorough consideration to understand, and apply it, because the meaning is different to the sound of the words. b The same thing redoubled in different words. And 'tis likely the Prophet is commanded to use a Parable, because those Eastern People were much used to, and taken with this kind of discourse. i (*i. e.*) The remainders of the House of *Israel*, whether of the Ten Tribes, or of the Two Tribes.

3 And say, Thus saith the Lord GOD; A great k eagle with l great wings, m long winged, n full of feathers, which had o t divers colours, p came + Heb. embro-  
unto q Lebanon, and r took the s highest branch + de-  
of the t Cedar:

k *Nebuchadnezzar* King of *Babylon*, as *ver. 12.* compared to a great Eagle, King of Birds, swift, strong, rapacious, and of a lofty flight. l Mighty Provinces on each side of his Kingdom. m His Kingdom was vastly extended, as *Dan. 3. 3.* and *4. 1.* the greatest King then living. n His Kingdom was very full of People. o Were of divers Nations, Languages and Manners, so that this Eagle may be well thought to be that sort, which is greatest in the kind, and best resembleth him who was the greatest Monarch in the World at that time. p Invaded with a mighty Army; he came not as a Traveller to please his Curiosity, but as an Invader to enlarge his Dominion. q Either the Temple built with Cedars of *Lebanon*, or *Jerusalem* the chief City of the Country where this great, fruitful and pleasant Hill was, or the whole Country set forth by its chiefest Hill, which runs about 125 miles in length, and encloseth the Land of *Judea* on the North side. r Took captive and carried away with him. s The King of *Judah*, *Jehojachin*. t Either the Royal Family, or rather, the whole Nation of the Jews.

4 u He x cropt off the y top of his young twigs, and carried it into a z land of traffick; he set it in a city of merchants.

u *Nebuchadnezzar* surnamed the Great. x As a Gardiner that crops off the goodliest Clons, and carrieth them away to graft on some other stock. y Both the King of *Judah*, now 18 Years old, and the Nobles and Chief of the Land. z Into *Babylon* which was a City of mighty Trade, explained farther by being a City of Merchants, and peculiarly of Merchants that traded in sweet Spices and odoriferous Gums.

5 a He b took also of the c seed of the land, and t d planted it in a e fruitful field; f he + Heb. put it in  
placed it by great waters, and set it as a willow a field of sud.  
tree.

a *Nebuchadnezzar*. b Chose out one to be King instead of *Jehojachin*. c A Native, and which is more, one of the Royal Family *Mattaniah*, whom he called *Zedekiah*. d Seated him on the Throne of *Judah*. e A field fit for such a design, in the Land of *Judea*. f The Prophet goeth on in his allusion, and explains what he meant, compares this new made King to a Willow, which grows no where so well as in a wet Soil, and on Banks of great Waters.

6 And g it grew, and became a h spreading vine of i low stature, whose branches k turned toward l him, and the m roots thereof were under him: so n it became a vine, and brought forth o branches, and shot forth p sprigs.

g Both the King and Kingdom. h Took Root, grew up to a tolerable condition of Riches, Plenty and Prosperity. i But never reacht the height of the Cedar, *Nebuchadnezzar*, though he made *Zedekiah* King, yet kept him subject and dependent. k They grew and flourished, while they owned their State tributary to *Babylon*. l *Nebuchadnezzar* as their Protector, Benefactor, and Sovereign Lord. m All the firmness, fruitfulness, and life of this State, was in a subjection to the King of *Babylon*. n Thus in this order and manner of dependence, both the Jews and their King had Life, Growth, and Verdure. o Greater, and stronger Boughs for present Strength, Beauty, and Fruit. p Younger and tenderer Springles, as Children the Hope of future Times.

7 q There was also r another great eagle with s great wings and many feathers: and behold, this t vine did u bend her roots towards him, and

and *x* shot forth her branches towards him, that he *y* might water it by the *z* furrows of her plantation.

*q* This is the second part of the Parable. *r* (i.e.) The King of Egypt, whether *Apries*, or *Hophia*, or what other was his Name, we need not curiously enquire, 'twas King of Egypt, *ver. 15.* *s* *Vid. ver. 3.* *t* *Zedekiah*, his Nobles and People. *u* Sought the friendship and help of the King of Egypt. *x* Sent Embassadors, made a Covenant, and trusted to the Power of Egypt to defend her Branches. *y* That they might add to their Greatness, and prosperous Condition, as Trees grow by due and seasonable watering them. *z* Alluding to the manner of irrigation used in Egypt, by Furrows or Trenches to convey the Water unto their Plantations from the River Nilus.

*†* Heb. field. *8* It *a* was planted in a good *†* soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

*a* By *Nebuchadnezzar*, in a very hopeful condition, where it might have thrived, been fruitful, and flourished. But they, both King and People were unthankful, and discontented, and by sinful courses seek to better themselves; they had no great or just cause to complain of *Nebuchadnezzar's* usage towards them, but out of Pride, Ambition and Ingratitude, joined with Perjury, they revolt, and provoke God's Wrath, and *Nebuchadnezzar's* Rage against them.

*9* *b* Say thou, Thus saith the Lord GOD; shall *c* it prosper? shall *d* he not *e* pull up the roots thereof, and *f* cut off the fruit thereof, that it *g* wither? It shall wither in all the *b* leaves of her spring, even without *i* great power, or many people to pluck it up by the roots thereof.

*b* Tell them what will be the issue of all this, and tell it to them in my Name. *c* This Vine, Shall *Zedekiah* and his People thrive by this? 'tis a question that must be resolved negatively, and with vehemency. *d* *Nebuchadnezzar*. *e* Utterly overthrow this Kingdom which he had set up, destroy the King thereof. *f* Put to the Sword and slay the Children of *Zedekiah*, and of the Nobles. *g* Never be in possibility of springing, so much is threatened by the withering of the Branches. *h* All the promising hope they had shall vanish, as the hope of a Tree vanisheth, when all its Buds and Leaves wither in its spring. *i* The King of Babylon shall do this easily, and never need to employ all his Power and People to do this, utterly to root up this Vine.

*10* *k* Yea, behold, being planted, *l* shall it prosper? shall it not utterly wither, when the *m* east wind toucheth it; it shall wither in the *n* furrows where it grew.

*k* Nay, suppose this Contrivance were successful, suppose this Vine were planted by the help of Egypt. *l* Could it possibly prosper? No, no. *m* When the King of Babylon, which like the blasting Wind comes from the North-East, shall but touch it, 'twill utterly wither. *n* Even amidst its greatest and best helps to make it flourish. This Discontent, Ingratitude, and Treachery, will occasion the utter ruine of this People.

*11* Moreover the word of the LORD came unto me, saying,

*12* *o* Say now to the *p* rebellious house, *q* Know ye not what these things mean? tell them, Behold, the *r* king of Babylon is come *s* to Jerusalem, and hath taken the *t* king thereof, and the princes thereof, and *u* led them with him to Babylon.

*o* This is the order God gives to his Prophet to explain the Riddle. *p* To the House of Judah, which have been, and still are rebellious against me, and are now entering into rebellion against *Nebuchadnezzar*. *q* Are ye so blockish, that you do not know what is meant? or are you so secure, that you will not consider it, but run on your own ruine? *r* The King of Babylon, *Nebuchadnezzar* is that first great Eagle, with part of his Power. *s* Jerusalem is the *Lebanon*, which he is come to. *t* The King of Israel, and his Seed, and Nobles, are the Branches and Twigs cropt off; these are taken, conquered, made captives. *u* Judging them unfit to be trusted any more, he will, though in Chains, carry them to Babylon.

*13.* And hath *x* taken of the kings seed, and *y* made a covenant with him, and *z* hath *†* taken an *z* oath of him: he hath also taken the *a* mighty of the *b* land:

*x* First taken *Jehojachin*, and his Princes Captives; and next, taken out from amidst the Royal Seed *Mattaniah*, and advanced him to the throne in Jerusalem. *y* By solemn Agreement, and on Terms approved and accepted by *Mattaniah*; for performance of which Terms he hath obliged himself by publick Promise. *z* Because *Nebuchadnezzar* would be secure, he made *Mattaniah* enter into an Oath, changed his name into *Zedekiah*, as a fit memorial, who should avenge the Crime, if this Captive restored should perjure himself. *a* The Rich, Honourable, Valiant, Wise, and who might (if Rebellion ever arose among the Jews) be able to make head, and do mischief against the Babylonian King. *b* Of Judea.

*14* *c* That the *d* Kingdom might be *e* base, that it might not *f* lift it self up, *†* but that by *g* keeping of *r* his covenant *s* it might *t* stand. *†* Heb. to keep his Covenant, to stand to it.

*c* So plainly and openly did *Nebuchadnezzar* deal with the Jews. *d* The tributary Kingdom whereof *Zedekiah* is Ruler. *e* Low in Power. *f* Rise up into Rebellion, or be so considerable, as to encourage any neighbour King to assist and confederate with them against Babylon. *g* Continuing faithful, and performing the Conditions. *r* Either *Nebuchadnezzar's*, by imposing, or *Zedekiah's* by submitting to it, and obliging himself by it. *s* The Kingdom of the Jews. *t* Continue and flourish.

*15* But *u* *\** he *x* rebelled against *y* him in *z* sending his ambassadors into *a* Egypt, *\** that they might *b* give him horses, and *c* much people: shall he *d* prosper? shall he *e* escape that doth such things? or shall he *f* break the covenant, and be delivered?

*\* 2 King. 24. 20*  
*\* Isa. 31. 1, 3.*

*u* *Zedekiah*. *x* Endeavoured to cast off the Dominion of the Conqueror. *y* *Nebuchadnezzar* who had advanced him, and obliged him. *z* This is that called bending his Roots toward the second Eagle. *a* An old bitter Enemy, and an impotent and false Friend. *b* Beside the Perjury, here was a cursed trusting to an arm of flesh, of which *Isa. 31. 1.* *c* *Zedekiah* had not Men to set upon his hired horses; Egypt must help here too: how fortifly doth this unhappy *Zedekiah* act to run himself on the charge and hazard of a new War, in which who ever is the gainer, he and his are sure to be the losers? *d* See *ver. 9, 10.* *e* Can it be likely Vengeance should not overtake such Ingratitude? *f* Can perjury be the way for any Man's deliverance? Can such notorious sinning end in any thing, but misery?

*16* *g* As I live, saith the Lord GOD, surely *\* b* in the place *i* where the king *k* dwelleth that *\* b* made *l* him king, *m* whose oath *n* he despised, and whose covenant he brake, even with him in the midst of Babylon he *o* shall die.

*\* Jer. 32. 5. & 34. 3. ch. 12. 13.*

*g* As sure as I am God, and live, I will punish this Perjury. *b* A particular account of the Punishment. *i* Babylon. *k* *Nebuchadnezzar*. *l* *Zedekiah*. *m* The Oath *Nebuchadnezzar* imposed. *n* Contemptuously, without any just cause given, and therefore this perfidious Prince could never expect more favour, but must in reason fear the greatest Severities: under this fear *Zedekiah* shall spend the rest of his days. *o* He shall rather be always dying; for though he lived a natural Life, yet 'twas in such sadness, it is more properly stiled a dying, in blindness under the memorial of the most afflictive sight, the murder of his Children, which was the last thing his eyes ever beheld.

*17* Neither shall Pharaoh with his *p* mighty army and great *q* company make *r* for him in the *s* war, *s* *\** by calling up mounts, and building *t* forts, to *t* cut off many persons.

*\* Jer. 52. 4. Chap. 4. 2.*

*p* Let his Army be made up of ever so many well disciplined Souldiers, if as many as the Egyptian can vainly promise, or the Jews more vainly hope. *q* Possibly it may refer to the multitudes, which usually attended the march of Armies, or else 'tis a doubling the thing in doubled words. *r* If *Zedekiah* be the Person, as our Version carrieth it, it foretells the unprofitableness of the Egyptian Army, that shall not do him any kindness, if *Nebuchadnezzar* be intended, as the Version which renders the Heb. particle (*against*) then it foretells the little hurt that the Egyptians shall do to *Nebuchadnezzar*. *s* When *Nebuchadnezzar* shall with so much speed, and skill, cast up Forts, and build Mounts, wooden Castles to annoy Jerusalem, secure his own Forces, and terrifie the Egyptian King from the difficulty of raising the Siege, which could not be done without expence of much Blood. *t* Of the besieged in Jerusalem, and of the Egyptians, if they attempt to raise the Siege: this sense it bears in the French Version.

*18* *u* Seeing he despised the oath, by breaking the covenant, (when lo, *x* he had *y* given his hand) and hath done all these *z* things, he shall not escape.

*u* This verse gives us the reason of this unhappy Enterprize, which is summed up in wilful, presumptuous, and most unparalleled perjury. *x* *Zedekiah*. *y* A solemn confirming the Oath, or Covenant, and employes the voluntary Act of *Zedekiah* in swearing, which makes the Perjury so much the fouler. *z* Too bad to be named, and most unbecoming any one that was a beneficiary, and had so much from the bounty of one that was not obliged to do any thing for him.

*19* Therefore thus saith the Lord GOD, *As* I *a* live, surely *b* mine oath which *c* he hath *d* despised, and my covenant that he hath broken, even it will I *e* recompense upon his *f* own head.

*a* *Vid. 16. 48.* *b* Made in my Name, and of which I am both Witness and Avenger. *c* *Zedekiah*. *d* *Vid. chap. 16. 59. and 17. 18.* *e* I will punish, as it deserveth, and it shall appear by the Punishment, that my hand doth execute it. *f* 'Tis probable some Courtiers might advise to it, but this will not excuse *Zedekiah*, his Perjury was his own Act, and on his own Head, as I charge, so I will punish it.



\* Chap. 32. 3.

20 And \* I will *g* spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will *b* plead with him there for his trespasss that he hath trespassed *i* against me.

*g* Vide chap. 12. ver. 13. where the former part of this Verse is word for word. *b* Or be judged with him, *i. e.* The Heathen shall both see what I do against this Man, they shall consider why I do so, and be judge whether I do more than this perjur'd King deserves; or else, I will punish him with continued punishments from my own hand, or by the hand of *Nebuchadnezzar*, suitable to the greatness of his trespasss against me. *i* Fallhoods to Men in breaking Oaths and Covenants, are in a high degree trespasss against God.

\* Chap. 12. 14.

21 And *k* \* all his *l* fugitives with all his *m* bands shall *n* fall by the sword, and they that *o* remain shall be scattered towards all winds, and *p* ye shall know that I the LORD have spoken *it*.

*k* Not strictly, but in large sense: All, *i. e.* the greatest part, as *Jer.* 13. 19. and 44. 22. *Mat.* 2. 3. and 3. 5. *l* Who, at the taking of *Jerusalem*, attempt to fly with their King. *m* His Guards probably of stoutest Men reserved to convey him in safety from the pursuing Enemy. *n* The Enemy shall overtake, and cut in pieces. *o* The few that do escape shall be scattered abroad among Strangers, who will shew them very little kindness. *p* The Miseries these people shall fall under, shall be of such weight and continuance, that all shall know 'tis the execution of an extraordinary Wrath from Heaven against them.

22 *q* Thus saith the Lord GOD, *r* I will also take *s* of the highest branch of the high cedar, and *t* will set *it*; I will crop off from the top of his young twig, a tender one, and will *plant* it upon an high *u* mountain and *x* eminent.

*q* Whereas the Judgments threatened might seem to threaten the utter extirpation of the Seed of *David*; now the Lord is pleased to assure its continuance, and the raising of the Messiah from that House according to promise. *r* *Nebuchadnezzar* took and planted, and I will also take and plant saith the Lord. *s* Of the Royal Seed of the House of *David*; of the highest Branch that is Heir to the Throne, in the Type *Zorobabel*, in the Antitype, Messiah. *t* Both set or plant, and give increase to his Kingdom, that from a tender One, he should grow up to great strength, victory, and glory. *u* Upon Mount *Sion*, *Psal.* 2. 6. or as *Isa.* 2. 2, 3. *x* Not for outward splendor, but for spiritual advantages above other Nations, in the Church, eminent.

23 In the *y* mountain of the height of *Israel* will I plant *it*; and it shall *z* bring forth boughs, and *a* bear fruit, and be *a* *b* goodly cedar: and under it shall dwell all *c* fowl of every wing, in the *d* shadow of the branches thereof shall they dwell.

*y* Either the Church, or *Jerusalem*, whence the Law of Christ was to be published, and where the Preachers of the Gospel were to continue till furnished with abilities for that Work. *z* Like a Tree that taketh Root, and spreadeth forth into Branches, so the Kingdom of Christ should grow. *a* Be fruitful in good Works, not flourishing in Boughs and Leaves only, but much more in excellent Fruits of Holiness, Justice, and Temperance, and in Joy, Peace, and Love. *b* The goodliest that ever grew, most excellent, and most durable. *c* All Nations, the Gentiles as well as the Jews, shall build, breed, and multiply under the Kingdom of Christ; it shall be no more confined to the Jews, but extend to the Gentiles also. *d* There they shall find peace and safety; and this repeated, confirms the certainty of the Promise.

24 And all the *e* trees of the field shall *f* know that I the LORD have brought down the *g* high tree, have exalted the *h* low tree; *i* have dried up the green tree, and have made the dry to flourish: *k* I the LORD have spoken, and have done *it*.

*e* The great Ones on Earth, all considering Persons. *f* See and confess. *g* *Zedekiah* that would neither hearken to me, my Prophets, or to *Nebuchadnezzar*, or the Kingdom of *Babylon*, which was brought low indeed, when overthrown by *Darius* and *Cyrus*. *h* Either *Jehojachin's* lineage, or the Church which, of low, was exalted by the Lord, bending *Cyrus* to that work of restoring the Captivity from *Babylon*, and building the City and House of God; its meaning is the advancing the Kingdom of Christ, and suppressing the Enemies thereof. *i* The same thing exprest in somewhat different words. *k* The Power, Goodness, and Faithfulness of God, who can do what he pleaseth, and will do what he promiseth, is the assurance of the future accomplishment of his Word.

## C H A P. XVIII.

1 AND the *l* word of the LORD came unto me *m* again, saying,

*l* He did not entertain them with a Dream of his own head, but the Holy Spirit of Prophecy suggests this to him, which now he speaketh on God's behalf, and against the Jews. *m* He had often before spoke God's word in his Name, as *chap.* 6. 7, 13. and 12. 25. and now once more he is commanded so to do.

2 What mean ye *n* that *o* ye *p* use this *q* proverb concerning the land of *r* *Israel*, saying, The *s* \* Fathers have *t* eaten fowre grapes, and *u* the childrens teeth are set on edge?

\* Jer. 31. 29.

*n* What cause have you, or what would you have Men think of your carriage to me, and of mine towards you? *o* You that are now in *Babylon*. *p* Openly, unjustly, and impudently justify your selves, and condemn your God. *q* Tart, but false Accusation of his ways. *r* The two Tribes, not the ten. *s* Our fore-Fathers. *t* Have sinned. *u* We their Children, who were unborn, do suffer now for their Sins; and this was grown common both in *Babylon*, and also in *Jerusalem*, *Jer.* 31. 29. you would be thought innocent, and my proceedings against you unjust and cruel.

3 As *x* I live, saith the Lord GOD, ye shall not have *y* occasion any more to use this proverb in *Israel*.

*x* See *chap.* 17. ver. 16. *y* Either you, who use it, shall die for it, or because I will vindicate my Proceedings so, that all, who consider your Punishments, shall see you deserve all that you suffer.

4 *z* Behold, all *a* souls are mine, as the soul of the father, so also the soul of the son is mine: the *b* soul that *c* sinneth, it *d* shall die.

*z* There can be no colour of partial Judgment in the proceedings of God, who is equally God to all; who hath as great interest in the Son, as in the Father, and as kindly would deal with the Son as with the Father; and how can it be thought likely I should punish the Son for the Fathers offence, or the Father for the Sons offence? *a* All Persons, which are frequently called Souls, *Lev.* 7. 18, 20, 21. and *Josh.* 20. 3. and so it is *ver.* 20. and *Jer.* 31. 20. *b* The Person, whether Father, or Son, shall die, shall bear his own Punishment; this Text gives no colour for the opinion of the Mortality of Man's Soul. *c* (*i. e.*) Obstinate, and yet will pretend his own Innocency, who so sinneth, shall suffer for his own Sin. *d* You querulous Jews suffer then for your own Sins, and had you been, as you say, you are Innocent, the Sins of your Fathers should not have hurt you; and for the future know, I will keep to that rule of Equity; no Innocent Person shall be prejudiced by the guilt of Nacent Ones. And if one that is, for ought we can discern, absolutely, innocent, yet suffers for another Man's Sin, 'tis most certain such a Sufferer is not absolutely innocent, but someway or other is guilty of the Sin for which he suffers.

5 *e* But if *a* *f* man be *g* just, and do *h* that which is *||* lawful and right;

|| Heb. Judgment and justice.

*e* So far is God from perverse and froward partiality in his Judgments, that none ever had cause to complain hereof. *f* Without respect of Persons, every one, whoever he be. *g* If faultless and unstained, which may refer to his temper, and disposition of Mind. *h* If his conversation hath agreed with the Law of God, and Rule of Justice in all points, in private, and publick Affairs among men.

6 And hath not *i* eaten upon the mountains, neither hath lift up *k* his eyes to the idols of the house of *l* *Israel*, neither hath \* defiled his *m* neighbours wife, neither hath come *n* near to *a* \* menstruous *o* woman,

\* Lev. 18. 20. and 20. 10. \* Lev. 18. 19. and 20. 18.

*i* Hath not committed Idolatry, first, offering Sacrifice, and eating of the things sacrificed to Idols, whose Temples and Altars were on Mountains, *chap.* 20. and 28. *Hos.* 4. 13. and where the Idolaters did use to feed one another in honour of their Idols. *k* Neither adored, nor expected help from the Idols; this is a Religious posture, as *Psal.* 121. 1. *l* They had Idols of their own, and some that despised the Heathen's Idols, yet were polluted with their own Idolatry, which was a great Sin, whatever the blind Idolater thought of it. *m* Hath not broken out into Adultery, and defiled another Man's Wife; for every Man is here included in Neighbour, as *Luk.* 10. 36. *n* Abstain'd from both familiar Converse, and from conjugal Acts, observing the Law of God herein. *Levit.* 15. 19. and 18. 19. *o* Who is, and ought to be set apart because of her monthly Courses.

7 And hath not *p* oppressed \* any, but hath *q* restored to the debtor his pledge \*, hath *r* spoiled

\* Exod. 22. 26. Lev. 19. 15. and 25. 14. \* Exod. 22. 26. Deut. 24. 12.

† Deut. 15. 7.  
Isa. 58. 7.  
Mat. 25. 35.

ed none by violence, hath *f* given his bread *†* to the *†* hungry, and hath *u* covered the naked with a garment.

*p* By rigorous dealing, grieve, injure, or damnify and cause them to cry out; *chap.* 22. 9. *Zech.* 7. 10. which is done many ways; and how slyly soever 'tis done, yet 'tis a crying Sin. *Exod.* 22. 21, 22, 23, 24. *q* Much of oppression is in detaining what was laid in pawn, which was always of greater value, than the thing that was taken up on it; and the Poor often pawn'd their most necessary Utensils, and oftentimes needed them ere they could redeem them; in such cases God will not have the pledge be detain'd; as *Ex.* 22. 26. and *Deut.* 24. 6, 10, 11, 12, 13, 17. but here Mercy ought to be prefer'd above Profit; nor might the Pledge be any way lessened by imbezelling it. *r* Nor by force rob'd any one, and taken out of the hand of the Owner, as the Thief doth: Whofo hath forbore these courses of inhumanity and injustice. *s* With compassion hath given to the Necessitous, communicating to them as their Case required, and our ability will reach; Bread here is largely to be taken. *Isa.* 58. 7. *t* Such as truly want, are not able to help themselves; and we may with reason think, have none to help them, if we do not. *u* Clothed the naked, who else are like to perish for want of Clothing; as *Job* 31. 19. Who are such, and live so just, so holy, so inoffensive, so beneficent a Life among Men, shall not suffer for the Sins others commit.

8 He *that* hath not *x* given forth upon *y* usury, \* neither hath taken *z* any *a* increase, *that* hath withdrawn his hand from *b* iniquity, hath executed *c* true judgment between man and man.

*x* Lent or put into anothers hand, on condition of returning not the same, or equal value, but much more. *y* Biting Usury (as the word implieth) which no doubt is prohibited, because of the Injury it doth to the Borrower, and the undue Gain it brings to the Lender. A rigorous imposing conditions of Gain for the loan of Money, or Goods, and exacting them without respect to the condition of the Borrower, whether he gain, or lose; whether Poverty occasioned his borrowing, or whether visible likelihood of gain, by employing the borrowed Goods; which sort of Usury is against both the Law of Charity, as well as against the express Will of God, who prohibits it. *Exod.* 22. 25. *Lev.* 25. 35, 36, 37. *Deut.* 23. 19, 20. *z* Any, is not in the *Hebrew*, though Interpreters here insert it for the greater Emphasis, and weight. *a* This increase here mentioned is by the Criticks in the *Hebrew* said to be, either a receiving of the Borrower some Gratuity for lending that, for which the Borrower must pay use also; a kind of oppression too common among us, called Procuration, or Continuation; or else when the Buyer is required to increase the price, or return the thing he bought, which growing dearer than at the time he received it, proves an oppression to him. And this I suppose was usual among the Covetous Traders who sold and gave day for payment; but if the Commodity grew dearer, they exacted the thing again, or the increased price. *b* This I think is not here to be taken in the larger sense, as if it refer'd to all iniquity, but in a restrictive sense, and as it refers to the Iniquity, and injustice of Lenders and Sellers; he that with care, and conscience hath withdrawn his hand from all indirect, or direct ways of forbidden Usury. *c* This refers to this particular case of Usury and taking Increase; as if the Prophet would make every Man judge of the case ere he takes any thing, and requires him to judge according to truth, whether any, or how much may be expected, and received, whether no wrong be to the Lender or Borrower in the case. And so the whole will amount to this; he that in his lending hath truly weighed the Borrower's case, and used him with kindness as he would be used himself, this Man is no Usurer.

9 Hath *d* walked in my *e* statutes, and hath kept my *f* judgments, to deal *g* truly; he *is* *b* just, he shall surely *i* live, saith the Lord GOD.

*d* Framed his Life, and managed his Conversation conform to the good, just, and holy Ordinances of God. *e* In matters of Religion, hath kept to the direction of God's Law. *f* In matters of evil Concern between Man and Man. *g* To act sincerely, with an honest Heart according to the best of his knowledge and judgment. *b* Is just comparatively, so far righteous, that he shall not feel, nor needs he fear to suffer what others Sins bring upon them, he shall not suffer what he hath not deserved. *i* Shall be delivered from Famine, Pestilence, and Sword, shall see good days: as *Psal.* 34. 12, 13. his Teeth shall not be set on edge, whatever quarrelling Sinners say, or think, but the Righteousness of the Righteous shall be upon him.

10 If *k* he beget a son *that is* a *†* robber, *a* *m* shedder of blood, and *that* doth the *n* *†* like to any *o* one of these things.

*k* The just Man before describ'd, who transmits his Nature, but cannot transmit his Virtues to his Son. *l* That by force and violence breaks over the Law of God and Man, takes away what is another Man's; such a Thief as sticks not to destroy, that he may rob. *m* That is a Murderer; for shedding of Blood here, is not

less than Murder, as by the phrase, *Gen.* 9. 6. *Deut.* 21. 7. *1 Sam.* 25. 33. *Psal.* 79. 10. *n* The thing that is Brother to one of these, as the *Hebrew* may bear; there are things like these, which destroy either the Life or Estates of our Neighbour; for there are many methods and artifices which such violent ones use. *o* It might seem to speak one such single act unpardonable; but I refer this Text to that, *Gen.* 9. 6. and *Numb.* 35. 31. The Law doth condemn such to death; Man must not, though God may pardon such a one.

11. And that *p* doth not *q* any of *r* those duties, but even hath eaten *f* upon the Mountains, and *t* defiled his neighbours wife.

*p* In the former verse Sins, which are violations of the Law, by a Man's doing the Evil, which was forbidden in the former part of this verse, the Sins which are omissions of good required, are mentioned. *q* Neglects all, frames not to do them. *r* Vid. *ver.* 6, 7, 8. *f* Vid. *ver.* 6. *t* *ver.* 8.

12 Hath *u* oppressed the *x* poor and needy, hath *y* spoiled by violence, hath not *z* restor'd the pledge, and hath *a* lift up his eyes to the Idols, *b* hath committed abomination,

*u* Vid. on *ver.* 7. *x* In the seventh verse the words are more large, condemning the oppressing of any one; here they do more particularly condemn oppressing the Poor, which have little to maintain, and less to defend themselves; and Needy is added, to render us more sensible of the greatness of this Sin, which takes away Right where we should shew Charity. *y* See *ver.* 7. *let.* 1. *z* See *ver.* 7. *let.* 4. *a* See *ver.* 6. *let.* 2. *b* (*i. e.*) Come near to a menstruous Woman, which is *ver.* 6. expressly named, and here pointed at, or else Idolatry.

13 Hath *c* given forth upon usury, and hath *d* taken increase: shall he then *e* live? he shall *f* not live. *g* he hath *b* done *i* all these *k* abominations, he shall *l* surely die, his *†* *m* blood *†* Heb. *bloods*. shall be upon him.

*c* See *ver.* 8. *let.* x, and *y.* *d* See *ver.* 8. *let.* 3, and *a.* *e* Do you think his Father's Righteousness shall preserve him from the punishment his own Unrighteousness deserveth, my Law threatneth, and my Justice inflicteth? Shall he not, with other Sinners, be spoiled, besieged, die by the Sword or Famine, or languish in a long Captivity, and there die? *f* A decisive Answer to the former Question; such a One shall not prosper, nor long escape the strokes of my Justice, and the Answer is parallel with that, *chap.* 17. 10. *g* Is personally involved in the Sins which are worthy of Death, and which are so expressly threatned by the Law and Prophets. *b* Not only wink at or not hindred, but hath been a forward, voluntary, active doer of them. *i* That are here, and elsewhere in this Prophet, and in others, charged on the *Jews* as the cause of their Calamities at this day. *k* Great Enormities, Sins to be abominated and hated, not practised and justified by shameless Sinners. *l* Most certainly die; or if you suppose such an one finally impenitent, he shall surely die under Temporal Judgments; and so by first Death fall under the second Death also: Dying, he shall dye, a *Hebrew* phrase, and very full. *m* Heb. 'Tis plural, Bloods; both the Blood of the Innocent which he murdered, and his own Blood which thereby he forfeited, the Blood of his own Soul and Life, that is the whole blame of his misery in Time and Eternity, shall lie upon himself, who brought all those sorrows on himself by his own wickednesses.

14 Now *n* lo, if he beget a son that *o* seeth *p* all his fathers sins which he hath done, and *q* considereth, and doth not the like;

*n* A third instance in a supposed Sons Son to clear the case fully: The just Father lives, his unjust Son dieth, but the Grandson of the Just seeing his Father's Sins, and flying them, lives. *o* It is rare that the Children of debauched Parents do think, or discern Evil in their Parents courses, but blindly follow them, without putting difference between what is Good, and what is Bad, in that the Father doth; such suffer for their own sins more than for their Fathers: but if it be so that the Son of a wicked Father act like a Man, bring his Father's doings to the Rule, and thereby discover the wickedness and danger of them, and do not the like, he shall not suffer for his Father's Sins. *p* The kinds, or many of the several sorts of his Sins, for 'tis not possible the Son should see all the particular Acts of Sin done by his Father. *q* Looks thoroughly into these things, and weighs the importance of them; considers God is our Sovereign, ought to be obeyed, will bless the Obedient, will punish the disobedient, that his blessing is the Life and Welfare, his Curse is the Death and Misery of Souls; that every Man should look particularly to his own Duty and Happiness; that 'tis better be happy with God, obeying him, than to perish with a Father by imitating his Vices; That God will be gracious to the Obedient, according to his rich Grace, though they be the Children of irreligious Idolaters, and Adulterers, &c. On which, or such like considerations, if the Son choose Holiness, and walk in it, he shall live; his End shall not, because his doings were not, be like his Fathers.

15 *Th* *hath* *†* eaten upon the mountains, neither hath *l* lift up his eyes to the idols of the house

† Or, *breaker up of an house.*

† Or, *that doth to his brother as his any of these.*



house of Israel; hath not defiled his neighbours wife,

† Heb. not pledged the pledge, or taken to pledge.

16 Neither hath oppressed any; hath † not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment.

These two verses are explained already in the same words, see ver. 6, and 7.

17. That hath † taken off his hand from the poor, † that hath not received usury, nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

† Withdrawn his hand from hurting or wronging the poor, though he had power and might to do it securely. † See ver. 8, 9. where these Particulars are explain'd.

18 As for his father, because he † cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

† Oppressing, he oppress; and spoiling, spoiled; did all the mischief he could, he shall die.

19 ¶ Yet, say † ye, Why? doth not the † son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath † kept all my statutes, and hath done them, he shall surely live.

¶ Notwithstanding this method of the Divine Justice, which renders to every one his own Work, and gives to every one the Fruit of his own Doings. † Proud, quarrelling, self-justifying Debauchees, Idolaters, Adulterers, Murderers, Usurers, Oppressors will not see your own sins, for which you are punish'd, but cry, you are Innocent, that your Fathers sin'd, and you suffer. † The Prophet here brings in what he met with among them; still every where they insist on't, that they deserved not, by any sin of their own, what they now suffered, and so would cast the Sin and Guilt on their Fathers, and the Rigour and Severity on God, and clear themselves to all; which the Prophet answers by a recapitulation of what he had more largely spoken, and avows it, That the righteous Son of an unrighteous Father shall live, and not die. † As Psa. 119. 44.

\* Deut. 24. 16.  
2 King. 14. 6.  
2 Chron. 25. 4.  
Jer. 31. 29, 30.

20 The † soul that sinneth, it shall die: \* the son shall not bear the † iniquity of the father, neither shall the father bear the iniquity of the son; the † righteousness of the righteous shall be upon him, and the † wickedness of the wicked shall be upon him.

† Vide ver. 4. let b. This is a most unquestionable Truth; and though perhaps it may seem otherwise in some cases, yet could we see perfectly the connexion between Persons and Persons, and how they are one; could we see the connexion of Sins and Sins, and how easily, secretly, and undiscerned Men become guilty of the same Sins, we should, 'tis likely, see Father and Son, though perhaps one of them might not do the Evil, both guilty, and neither punish'd for the Sin farther than the Sin was his own: nor do the Scriptures, Ex. 20. 5. and Deut. 28. 18. menace innocent Children, nor doom Persons to punishment for Sins from which they are fully and wholly free; but if Children shall follow their Fathers in Sin, or justify them in it, or not mourn for it, or not deprecate, or whatever way there is by which Children may make the Sins of Progenitors become their own; then if they die for those Sins, 'tis for them, as they are their own Sins, not as they are their Fathers. † Jsa. 3. 10. will fully explain this passage, It shall be well with the Righteous, for he shall eat the fruit of his doing, he shall be rewarded as a Righteous one. † The reward of Wickedness, i. e. woful punishment shall be executed upon the Wicked, as Jsa. 3. 11.

\* Chap. 33. 12.

21 ¶ But \* if the † wicked will † turn from † all † his sins that he hath committed, and keep † all my statutes, and do that which is lawful and right, he shall † surely live, he shall not die.

† So far is God from punishing the Sins of nocent Parents on innocent Children, as in the last instance, ver. 14. to the end of ver. 20. appears, that he doth not punish the Guilty for their own Sins, which they repent of, and forsake. Our God, who mercifully pardoneth the Penitent all their own Sins, will not, cannot be supposed to charge innocent Ones with the Sins are not their own. † Or a wicked Man, any wicked Man among you, O Jews! Who charge me with such severity, if the most notorious Sinner. † (i. e.) Repent, for 'tis express'd by that word, which implies Repentance, and by the subsequent Fruits of Repentance. † It must be a total renouncing of Sin. † The Penitent are most afflicted with the remembrance of their own Sin, that which they committed, and watch'd most against it for the future. † Resolve to endeavour for it, and diligently, for in God's merciful Judgment a gracious penitent Soul keeps what he

would keep, keeps all his Statutes in that he would transgress none of them. † He shall be pardoned, escape punishments, it shall be well with him, and this is the constant method of God's proceedings with his People; he calls them to himself by promises of Pardon, he never frights them from him by threatening to punish others faults on their backs. Leave your own, and you shall never suffer for others Sins.

22 ¶ All † his † transgressions that † he hath committed, they shall not be † mention'd unto him: in his † righteousness that he hath done, he shall live.

¶ Not one of all, so the Hebrew is, every one shall be forgiven. † Personal, actual Sins in which he was not accessory, but principal. † Though great Sins. † Formerly did commit, but now repenteth for. † Not remembered, i. e. Imputed to, or punish'd on him. They shall be as forgotten; so when God promiseth to pardon, he promiseth that he will not remember our Sins. † This Penitent, whose last Works are Righteousness, proper Fruits of Repentance, shall live, be rewarded, and blessed for his Righteousness, yet without merit. Life should be the Fruit of his Repentance, and Righteousness.

23 Have \* I any † pleasure at all that the † wicked should die? saith the Lord GOD: and † not that he should return from his ways, and live?

\* Chap. 33. 11.

¶ Now, O ye perverse Jews! If by these Truths you will judge of me, could it enter the thoughts of any one of you, that I should, as delighting in the Death of Sinners, impute other Mens Sins to you, that you might die for them, when I could not slay you for your own? Think not thus of the God of Mercy, who tries, forbears, and though at last hath punish'd obstinate Sinners, yet never delighted in their Death. † Is it not my Command, that you and other Sinners repent? Have not you, and others found Mercy upon seeming Repentance? And as for that Repentance which is sound, it ever had a full Pardon: And the Promise of Life and Pardon hath been repeated and confirmed to you again and again; so that 'tis the most unjust, unreasonable, and impious quarrel, you, O Jews, have taken up against your God, who would have you repent of your own Sins, and you should live; but if you repent not, you shall die, but for your own Sins, not your Fathers. Since therefore I have no pleasure in the death of him that dieth, saith the Lord GOD, Turn your selves, and live ye, as 'tis ver. 32. for this 23 verse equally declares God's Mercy, and our Duty; the one in his pleasure, at our return, the other in our pleasing him herein.

24 ¶ But \* when the † righteous † turneth away from † his righteousness, and † committeth iniquity, and doth † according to all the † abominations that the † wicked man doth, † shall he live? † All his righteousness that he hath done shall not be † mention'd: in his trespasses that he hath † trespassed, and in the sin that he hath † sinned, in † them shall † he die.

\* Chap. 32. 20 & 33. 12, 13.

† After the stating the Equity of God's waies in his dealings with Parents and Children, and his Mercy in dealing with Sinners, that return according to his own promise, he proceeds to vindicate the equity of his waies in another case. † Or it, should it so happen at any time. † One who really had observed the Commands of the Law, not done the Abominations the wicked do, but done the Good which the Righteous doth, and in the sight of Man appears as righteous, and as good as any one; whose Apostacy is first full proof of his unsoundness and hypocrisy. † Changeth his course into sinful practices, like the Wicked. † There is a Righteousness which is of God, and there is a Righteousness which is a Man's own; such as does arise from a Man's own Reason and Will, improved by common Grace, or Education, or awed by Fears, or swayed by Interest, or maintained by some failing spring which may easily dry up; these Righteous Ones easily fall away; and of such, the Prophet speaks. † Makes Sin his Work and Business, John 8. 34. † John 3. 8, 9. † Forgets all better Rules, derides his own former preciseness, and shakes off all restraints, that he may run to the excess of Sin. † Recounted ver. 10, 11, 12, 13. † See ver. 21. † Do you think I will be so partial as to acquit him from real Wickedness committed with his whole heart, from his last works which are abominable? Do you think his first heartless, partial, temporary Righteousness will counterbalance his last and final Apostacy? I tell you, Nay, but he shall die in it. † Though he could produce his own Righteousness (as Heb.) and these multiplied to many; All, and that they were really done, yet these should not avail before a just Judge, who by a Law, that requires Man should ever be and do what he was and did at best, is to determine his Rewards or Punishments according to what the Man is at last, not according to what he was, or seemed to be, at first. † The Parable tells us, Mat. 25. 44, 45. some will plead, that they did what they had opportunity of doing; and others, Mat. 7. 22. will mention what they have done. But, though they may mention these, the just Judge will not; nor the Law by which they are

to be judged, will not allow it for a good and sufficient plea: See the phrase, *ver. 22.* *b* This expression shews that this Man's Heart was on his Sin: in his transgression he transgressed with full bent of mind; with delight, and consent, he did what he did, and could not say I do what I would not; or, so then, 'tis no more I that do it, but Sin that dwelleth in me; as *Rom. 7. 17.* left any stumble at sight of Infirmities in all, or needlessly disquiet themselves with fears of Wrath at last; because they cannot be sinless, yet they do not fall under the Character of such as here are threatened. *i* In these great, willful, continued, and multiplied Sins. *k* Every such obdurate, and final Apostate, shall be condemned and punished temporally, and eternally; and therefore look to it, ye wicked Jews, and consider ye sinful Christians.

*\* Chap. 33. 17.* 25 *l* Yet ye *\* say*, the *m* way of the *n* LORD is not *o* equal: *p* Hear now, *q* house of Israel; Is *r* not my way equal? are not your *s* ways unequal?

*l* You persist in your hard, unjust, and ungodly sentiments of an inequality in my ways, and are not afraid to speak as much. *m* 'Twere too much for Sinners to charge God with inequality in a single Act; but here are some dare censure the way, the whole management of Affairs. *n* Strange forwardness! own him for Lord, yet condemn his Government; grant his Sovereign Authority, and yet arraign the exercise of it. *o* Not right, steady, or consistent with his own Declaration and Law; so the word *Hab.* This prodigiously wicked Assertion, they build upon a most gross Ignorance, and intolerably proud conceit of their own Righteousness: We, say they, are Righteous, not Wicked, yet punish'd; unheard of pride! to condemn God, with whom is no Iniquity, and acquit themselves, in whom is all Iniquity. *p* Consider what I have propos'd to clear my Justice; hear me and my Defence, ere you condemn me, weigh well my Defence. *q* Both you that are in *Jerusalem*, and you also that are in *Babylon at Tel-abib.* *r* Do you speak what you think, do's your judgment thus conclude, when you know, or might know, that this is the general Rule I proceed by, The Righteousness of the Righteous is upon him, and the Wickedness of the Wicked is upon him? Can there be inequality here? *s* Which you choose, keep, plead for, and obstinately hold to, these are the crooked, unsteady, and unjust ways: for the question is to be resolv'd into a vehement asseveration.

26 *t* When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them: for his iniquity that he hath done, shall he die.

*t* See *ver. 24.* where the whole of this Verse is explained.

27 *u* Again, when the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive.

*u* See *ver. 21. 22.* where this Verse is interpreted.

28 *x* Because he *y* considereth, and *z* turneth away from all his transgressions that he hath committed, he *||* shall surely live, he shall not die.

*x* God's Promise is to pardon, spare, and preserve the Penitent; such therefore shall not die. *y* See *ver. 14. let. q.* *z* Converteth, see *ver. 21. let. g.* *||* Secure self-justifying Sinners, misapprehend the Justice of God, as we have heard; and repenting Sinners are apt to mistrust the Mercy of God, and therefore 'tis doubly assur'd in this Promise.

29 *a* Yet saith the house of Israel, the way of the LORD is not equal! *O* house of Israel, are not may ways equal? are not your ways unequal?

*a* This is the third or fourth Appeal to the very Consciences of *Israel*, on whose side the injustice lieth; the words are already unfolded, *ver. 23.* and the Justice of God, and the Wickedness of such Quarrellers declared.

30 *b* Therefore I will *c* judge you, *O d* house of Israel, *e* every one according to *f* his ways, saith the Lord GOD: *g* repent, and *r* turn *\* || your selves* from all your transgressions; so *f* iniquity shall not be your *r* ruine.

*\* March. 3. 2.*  
*|| Or, others.*

*b* Since you persist to implead me of Iniquity in my Judgments, after all I have said to clear my self, there is nothing left by which I may be cleared, but this, to proceed with you according to your Doings. *c* I will debate, determine with you. *d* Who do keep up this opinion of me, the proud contemners of God, and justifiers of themselves. *e* None shall be overlook'd, or excus'd, every one shall be judged. *f* Your ways shall be the Standard and Measure; if they are Good, you shall receive Good; if Evil, you shall suffer Evil; and then there can be no colour of complaint. *g* 'Twill be safest for you that are proud quarrellers; be therefore advis'd, repent, and venture not your Life and Welfare on self-justification: some others there were of better temper, they are exhorted by Repentance to prevent Wrath, and prepare for the Mercy which the Lord ever sheweth to the Penitent, as *ver. 21. 22.* *r* Or return your selves, persuade others also. (*Your selves* is

not in *Hebr.*) *s* Neither your ungodly Practices, nor your unjust Opinions of me and my Ways, saith the Lord. *t* The cause of your Temporal and Eternal misery; or thus, cease from Sin, then you'll judge aright, and not be stumbled at the supposed inequality of my Judgments: who leave Sin, can see what Mercy spared, pardoned, saved them; but who live in Sin, will have soft thoughts for Sin, and hard thoughts of God.

31 *u* Cast away from you all *x* your transgressions, whereby ye have transgressed; and *y* make you a new *\* heart*, and a new spirit; for why *z* will ye die, *O* house of Israel?

*\* Jer. 32. 39.*  
*Chap. 11. 19.*  
*& 36. 26.*

*u* Not only cease from Sin, but with indignation throw it away as a loathsome, pernicious Thing, or as a burthen that will kill you. *x* As God requires, so 'tis the property of true Repentance, that it does frame the Heart against its own Sins. *y* Open your Eyes, and let the clear convincing Light of my Words, Arguments, and Proceedings, shine upon you; do not obstinately harden your Hearts, that you should retain your old Prejudices against my Justice and Mercy, but receive new Opinions and Tenets concerning the Things I have been clearing to you, that new Judgment may produce a renewed and reformed course of Life. Your old Heart is made up of strange Notions of your Innocence, and the inequality of the ways of your God; and this influenceth your Spirit to pride, quarrelling with God, who might have convinced you by severer Methods, which should have put you as far out of doubt about the cause of your Punishment, as out of hope of deliverance from it: Or else thus, I have propos'd enough to change a considering Heart, to renew the Spirit of any thinking Man; co-operate with me. See your Sin, Guilt, Punishment, all yours, and from your selves repent of Sin, confess your Guilt, deprecate your Punishment. *z* There is no other way for you to be delivered; your old Ways and Heart will end in Death; this is an Argument taken from their danger by old Sins.

32 *a* For I have no *\* pleasure* in the death of him that dieth, saith the Lord GOD: Wherefore *b* turn *|| your selves*, and *c* live ye.

*\* Lam. 3. 32.*  
*Chap. 33. 11.*  
*2 Pet. 3. 9.*  
*|| Or, others.*

*a* Another Argument to persuade to Conversion, taken from the gracious Nature of God, who taketh pleasure in the return of a Sinner: for that is the meaning of the words, Sinners displease God when they undo themselves, they please him when they return. *b* Do what you can, leave what Sins you have loved. *c* 'Tis a promise.

C H A P. XIX.

1 *a* Moreover, take *b* thou up a *c* lamentation for the *d* princes of *e* Israel.

*a* And *Heb.* *b* Son of Man, *Ezekiel*, declare what lamentable state the Princes of Israel are falling into, propound it by Parable. *c* 'Twas usually express'd in Verse, as *Jeremiah* did in his Lamentations, and as appears *2 Chron. 35. 25.* but the Prophet is here directed to an Hieroglyphick, as *ver. 2. d* Though they were Kings, yet, because subject to *Babylon*, or *Egypt*, they are by a diminutive, lessening term, called Princes, and these were *Jehoaiah*, *Jehoiachin*, *Jehoiakim*, and *Zedekiah*. *e* Though they had but the two Tribes under them, yet because some of *Israel*, that escap'd the captivating Power of *Shalmanezar*, were joined with the two Tribes, they are called by the Name of *Israel*.

2 And say, *f* What is *g* thy *b* mother? *a* *i* lioness: she *k* lay down among lions, she *l* nourished her *m* whelps among young *n* lions.

*f* What resemblance shall I use to set out the Nature, Deportment, and State of the Mother of these Princes? An unhappy Mother of unhappy Children. Or, alas! thy Mother, *&c.* *g* One of these was upon the Throne at once, and therefore the Prophet speaks to one at a time in the singular Number. *h* The Land of *Judah* and *Jerusalem*, the chief City of it, the Royal Family of *David*. *i* Though chosen of God to execute Justice, defend the Poor, to be his Vicegerents, and to delight in Mercy; yet once advanced, they soon degenerated into the fierce and ravening Nature of the Lions, and as violently seized the Prey. *k* Associated, couch'd, and grew familiar with, by Leagues, Commerce, and intermixture of Marriages with Neighbour Kings, call'd here Lions; thou didst learn their Manners, and grewest fierce and bloody, as they. *l* The *Heb.* includes both her bringing forth many, and her advancing them to greatness; the Royal Family of that Nation had many Kings, and some very great, but the time the Prophet points now at in particular, was after *Josiah*, whose Character given, *Jer. 22. 16.* is, that he judged the Poor and Needy: but his Successors were of another temper, as *Jer. 22. 13, 14, 15, 17. m* (*i.e.*) Her Sons, Successors to the Crown, which could be call'd nothing else, to keep the decorum of the Parable. *n* Either Foreign Princes and Kings, or else some of the fiercer, unjust, aspiring and tyrannizing Princes at Home; for some such there were in these, as well as in *Rehoboam's* time, who would have the Son's Finger thicker than the Father's Loins.



3 And *o* she *p* brought up *q* one of her *r* whelps: it *f* became a young lion, and it *t* learned to *u* catch the prey, it *x* devoured *y* men.

*o* See ver. 3. let. *h*. *p* Not as a Nurse, the word is of other import, but advanced, promoted, or caused him to take the Throne after the slaughter of *Jofiah*. *q* This was *Jehoahaz* the second Son of *Jofiah*, of whom 'tis said, 2 Kings 23. 30. and 2 Chron. 36. 1. the People made him King; for God had not made him so by Primogeniture, and right of Succession. *r* They look upon him as a Warlike Prince, fitter for sustaining the Troubles of those Martial Times, than his eldest Brother, and therefore strain a point of Law, and Right. *s* Soon shewed his fierce, haughty, cruel, and bloody Disposition, as appears 2 Kings 23. 30, 31, 32. though he continued but three months, and some odd days, wherein to play his Franks. *t* Had Tutors, and Counsellors that shew'd him the Method, and he an apt Scholar in an evil School, learnt apace. *u* To seize first, and then to tear the Prey; by frauds and violence to hunt, take, and devour that he took, as Lions use. *x* Eat up, as the word notes, lived upon. *y* Man, *Adam* the weaker sort, or it may be in those divided Times, *Adam* may imply such as were cruelt, because they were not of the tyrannising Faction: at that Time *Pharaoh* had some, that inclined to him, and perhaps these were used hardly by *Jehoahaz*.

4 The *z* nations also heard of him; he was taken in their *a* pit, and they brought him with *b* chains unto the land of Egypt.

*z* The Egyptians heard and considered what he did, they had intelligence of *Jehoahaz* rigours against them, and all that abetted their Interest; this made them (as Neighbours do when a Lion is reported to waste their Flocks) gather together against him. *a* Or in their Net, as Hunters in those parts dig Pits, and spread Nets, into which they drive the hunted Lion, or Bear. So here; or else thus: This Lion was taken at last, though he did some mischief first to the Egyptians; so the word may bear. *b* The story of it you have, 2 Kings 23. 33. these barbarous Conquerors used him as Men use a Lion, put and keep him in Chains, carried him captive into Egypt, where he died, Jer. 22. 10, 11, 12. with 2 Kings 23. 34.

5 *c* Now when she saw that she had waited, and her hope was lost, then *d* she took another of her whelps, and made him a *e* young lion.

*c* Upon the ill success of *Jehoahaz*, Jerusalem and the Jews in the Land fell from their hopes, under great disappointments; for *Jehoahaz* is taken, deposed, carried captive by the Egyptians, instead of shaking off the Egyptian Yoke. *d* Yet, 'tis said 2 Chr. 36. 4. and 2 Kings 23. 34. that the King of Egypt made the next King: both true, the Jews with *Pharaoh's* liking, or *Pharaoh* with the Jews consent, advance him, whether 'twere *Jehojakim*, or *Jehozabab*. *e* King, and infused the Lion-like Maxims for his Rules.

6 And *f* he went *g* up and down among the *h* lions, he became a young *i* lion, and learned to catch the prey, and devoured *k* men.

*f* *Jehojakim*. *g* This is said of him, because he continued 11 years on the throne; and so many Years as a Lion, tore and devoured; whereas *Jehoahaz* was taken as soon almost as he first ventured out to hunt the Prey. *h* Carried it after the manners and usages of the Heathen Kings, those barbarous Tyrants, with whom he entered Leagues, as he saw good, laid aside the Law of God, which was to guide King and People. *i* Grew strong, fierce, ravenous, unsatiable. *vid. ver. 4.* where the rest is explained. *k* Either his Neighbours, the Ammonites, and Moabites; or he devoured his own Subjects, impoverish'd, and eat out their Estates, spared not the Prophets, or their Prophecy, Jer. 25. 1, 2 and *Uria* he slew. What *Jehojakim* was, appears Jer. 22. 13, 14, 15, 17.

|| Or, widows.

7 And *l* he *m* knew their || desolate *n* palaces, and he laid *o* waste their cities; and the *p* land was desolate, and the fulness thereof by the noise of his *q* roaring.

*l* *Jehojakim*. *m* On view not only heard of them, but setting on them violently, and taking them, he came to know their Palaces, which are here called, what he made them, desolate, so the word *Isaiab* 13. 22. *n* Or it may be rendered Widows; and then 'twill refer to such, whose Husbands this Lion devoured, and thereby occasioned their petitioning to him, and thus he knew them, whom he made desolate; but the former best suits what follows. *o* Pilling, polling, and by Exactions, driving the Inhabitants out by his Cruelty, and Tyranny. *p* The whole Land, or the Country sped as ill as the Cities, and so 'twas emptied of Men, Riches and Strength. *q* By the perpetual violent Threats of this cruel King, which are called his roaring, and so *Prov.* 19. 12. which terrified his Neighbours in the three Years revolt, which are mentioned, 2 Kings 24. 1, 2.

\* 2 King. 24. 2.  
\* 2 Chro. 36. 5.

8 Then \* the *r* nations set *f* against him on *t* every side from the *u* provinces, and \* *x* spread their net over him, *y* he was taken in their pit.

*r* Which were sedatory to *Nebuchadnezzar*, and were bound to assist him in his Wars. *f* By order of the King of Babylon, gathered together to hunt this Lion, to make War on this revolting King. *t* Surrounded him that he might not escape. Which belonged to the Babylonish Kingdom, and were governed by Presidents, or petty Kings, Vassals to *Nebuchadnezzar*. *x* Soon got him into their Toils, as Huntsmen get a Lion, or other wild Beast into their Net. *y* See ver. 4. let. *a*.

9 And *z* they put him in *a* ward in || Or, *lady*, *b* chains, and *c* brought him to the *d* king of Babylon; they brought him into *e* holds, that his *f* voice should no more be heard on the *g* mountains of Israel.

*z* The Armies of the several Nations, or the chief Commanders of those Armies. *a* In Grates, or great Cage, as wild Beasts are conveyed. *b* 'Tis reported, they put an Iron Collar on his Neck, and fastned an Iron Chain to it. *c* He was carried that long Journey in Chains, enough to change his roaring Lion-like, into the roarings of a desperate miserable Captive. *d* Wherever he was (for some dispute it whether now in Babylon, or else wherewith some of his Armies) however, 'tis this unhappy King was carried to *Nebuchadnezzar*, or died on the way perhaps, by Command of *Nebuchadnezzar* so used, that hard usage killed him, and then they cast him out unburied, as Jer. 22. 18, 19. foretold. *e* Kept him safe that he should not escape, or brought him to Babylon; which, though one City, yet so large, and had so great, and many Forts about it, that it seemed to be made up of many strong holds. *f* That he might never more either fright, or kill, or devour any of his People, and Subjects in the Land of Israel. *g* In a comely observance of the Parable, the Kingdom is the Mountains, when the King is the Lion, that rangeth, and roareth on them. Two more Lions of the same temper, and alike miserable in their end, I doubt not, are included in this Emblem; and by these the Jews might know what would become of *Jehoniah*, called also *Jehozabab*, and of *Zedekiah*, who was called *Mattaniah*.

10 *b* Thy *i* mother is like a *k* vine in *l* thy || Or, *quintessence*, *or, likeness*, blood, planted by the *m* waters: she was *n* fruitful and full *o* of branches by reason of many waters.

The 10th Verse begins the second part of the Chapter. *b* O thou Prince of Israel. *i* See ver. 2. *k* Frequently so compared, Psal. 80. 8, 14, 15, 17. Isa. 3. 14. and 5. 2. and 27. 2. *l* Either when thou wast first-born, as *Ezekiel* 16. 6. or the Royal Line, thy Kingly Race, or in the vigour of thy Strength. *m* In a very fruitful Soil. *n* And accordingly she did thrive, and brought forth much Fruit, see chap. 17. 8. Though she lost many thousands carried away, yet more were born, bred up, and trained up to useful Arts, and Employments, say some; but this too general. The Royal Family did spring like a Vine well watered. *o* Full of Children, when *Josiah* died, he left four behind him, beside other Branches of the Royal Line.

11 And she had strong *p* rods for the scepters of them that bear rule, and her *q* stature was *r* exalted among the thick *s* branches, and she *t* appeared in her height with the multitude of her branches.

*p* Many excellent Persons endowed with Qualifications befitting Kings, that they might sway the Scepter, and rule the People with equity. *q* The grandure of the Kings and Kingdom. *r* Exalted above the ordinary Majesty of other Kingdoms. *s* The goodly Cedars, and their thick Branches, (*i. e.*) This Kingdom equalled, if not excelled, the greatest Neighbour Kingdoms, and her Kings as *David*, *Solomon*, &c. exceeded all their Neighbour Kings, in Riches and Power. *t* Like a mighty Tree, that over-tops all the Forest, so did this goodly Kingdom over all Kingdoms; and it was seen and noted according to God's Promise, that it should be the Head, and not the Tail: and to that *Deut.* 4. 6, 7, 8.

12 But *u* she was *x* plucked up in fury, *y* she was cast down to the ground, and *z* the \* east wind *a* dried up her fruit: her strong *b* rods were *c* broken, and withered; the *d* fire consumed them. \* Chap. 17. 10. Hof. 13. 15.

*u* This flourishing Vine first degenerated, brought forth Fruit to it self, not to God, and grew proud, abused God's Mercies to all manner of Sin. *x* Was violently, suddenly, and totally rooted out, tore up by the Roots; so was the once flourishing Kingdom of the Jews overthrown. *y* Had she been again set, there might have been some hope, but plucked up Root and Branch together, 'tis perisht for ever. *z* To hasten the utter destruction hereof, an East-wind, that blasting, piercing Wind blows upon her, the King of Babylon with all his Power raised of God to pull up this sinful Kingdom. *a* Blasted all her Fruit, deposed her King, captivated him, his Family, and the whole Kingdom. *b* All the choice Men, the Counsellors, Warriours, Artificers, all that were like to be the strength of the Kingdom. *c* By *Nebuchadnezzar's* Hand plucked away, and removed into Babylon, where they lay as withered Branches. *d* Called fury in the former part of the Verse. God's Displeasure for their Sins, their Adversaries Rage, and their own Animofities burnt them up; their Houses, and Palaces, their City, and Temple all burnt, yet

yea, and some Persons with this Fire were consumed also, beside some that the Conqueror roasted.

13 And now *f* she is *g* planted in the *b* wilderness, in a *i* dry and thirsty ground.

*At this present time. f* But, alas! how unlike what she was? a Brand pulled out of the Burnings; a few of the Branches of the last pruning, or a few smaller Roots taken up by the provident Hand of the Lord of the Vineyard; a Remnant that might be a Nursery, a Seed-plot; but the much greater part of the Vine is, as said, destroyed. *g* It is not said, who planted them, but it is easy to conjecture *Nebuchadnezzar* planted them in policy, and for his advantage; they planted themselves out of necessity, and God planted them there in just correcting Mercy, and will give them Root, and make them thrive, and transplant them after 70 Years, and set them on the Mountains of *Israel* again. *b* So it was to the Jews a forlorn, dangerous, and precarious State; though *Babylon* was in a very fruitful place, yet the salvage Cruelty, and the insulting Pride of the *Babylonians*, made it to the Jews as terrible as a Wilderness; besides, there were some barren places of this Kingdom to which some of the Jews might be carried and confined. *i* This and the other Expression are a description of the Nature of a Wilderness, and illustrate what the Prophet had spoken, or may be paraphrased by that of *David*, *Psal.* 63. 1. 'twas dry and thirsty, where no one Stream ran from that River which made glad the City of God, *Psal.* 46. 4.

14 *k* And *l* fire is gone out of a *m* rod of her branches, which hath *n* devoured her fruit, so that she hath no strong *o* rod to be a scepter to rule. *p* This is a lamentation, and shall be for a lamentation *q*.

*k* This Verse doth give you account of the immediate Cause of this hasty, furious, total pulling up of this Vine. *l* Of Rebellion will be kindled by *m* *Zedekiah*, who is of the blood Royal, made King by *Nebuchadnezzar*, and who swore Allegiance to him. *n* Brought the Land, City, King's Palaces, and God's Temple, to utter desolation. *o* The Regal Dignity is ceased, and shall no more rise; you shall never have a Crowned Head to rule you more. *p* This, I have told you, is the subject of my mournful Thoughts. *q* And the execution of these things, which shall be much more terrible, shall make you lament at sight of them, and at remembrance of them as long as you live.

## C H A P. XX.

1 AND it came to pass in the *r* seventh year, in the *s* fifth month, the *t* tenth day of the month, that *u* certain of the *x* elders of *Israel* came to enquire of the *z* LORD, and *a* fate before me.

*r* Of *Jehoiach's* Captivity and *Zedekiah's* Reign, two years and five months before *Nebuchadnezzar* did besiege *Jerusalem*. *s* August. *t* Which answers to our 27th. *u* Men *Hiv*. Some of note among the Elders and Rulers of *Israel*. Either some of the Captives in *Babylon*, as most likely they were who, *chap.* 8. 1. came to him; or some of those, who were sent from *Zedekiah* to complement, or carry Tribute to *Nebuchadnezzar*, as most like they were, *chap.* 14. 1. *x* Not of the Priests, or Levites, but of the Laity, Civil Magistrates and Officers, who might be sent to view the State of *Babylon*, and to observe what posture things were in, the better to resolve on that *Zedekiah*, and his Council were forming, whether 'twill be advisable to shake off the Yoke of the King of *Babylon* by a Rebellion, or patiently bear it: And I conjecture this might be the main enquiry they made now, which was two Years, and five Months before the Siege began; during which two Years, and five Months, I suppose, the design was resolved on, framed, provision made of all sorts, and at last a Rebellion raised. *y* Yet resolved before-hand what they would do, as will appear. *z* Prophets neither did pretend to, nor could they resolve such Enquiries, but the Lord whom the Prophets did consult. *a* Whether it speak the Quality of the Persons that did not stand as mean Persons, or their Resolution to wait for answer, or be a phrase proper with the Jews to express the common deportment of the Country, I leave you to guess.

2 *b* Then came the word of the LORD unto me, saying,

*b* While these Men were with *Ezekiel*, God gives him instruction what to say to them.

3 Son of *c* man, *d* speak unto the *e* elders of *Israel*, and say unto them, Thus *f* saith the LORD GOD; \* Are *g* ye come to enquire of me? *As* I *h* live, saith the LORD GOD, I will not be enquired of by *i* you.

*c* See *chap.* 2. 3. *d* Speak plainly, boldly, and to their Faces. *e* Fear not their Frowns, if they are Deputies from *Zedekiah*, yet let not that Character make thee meal-mouthed. *f* This expression carries enough to encourage him. *g* Are ye in good earnest? Nay, but you act a deep Hypocrisy, being already re-

solved on your own course, and yet now pretend you would know my Counsel; it is a sharp reproof of their wickedness, and God utterly refuseth to be enquired of by such. *b* 3. *c* *chap.* 14. 16. *i* Prophane Hypocrites, that abuse my Prophet, and tempt his God; they are, as all Politicians, who have less of Religion, than Worldly Wisdom, willing to hear whether the Prophet will flatter, and fawn, and encourage them; if so, then he is a wise, able, honest Man, else a Sor, to be slighted.

4 Wilt thou \* *k* || judge them, son of man, I wilt thou \* judge them? *m* cause them to know the *n* abominations of their fathers.

*k* Either wilt thou judge charitably, and supposing they are upright, and teachable, wilt thou plead with me for them? as *chap.* 14. 3. or, as *Jer.* 14. 9. or else thus, wilt thou argue with them, convince them, and reprove them? This is fittest to be done, and do this, handle them severely as they deserve. *l* 'Tis repeated, to whet the Prophet, and quicken him to this Work, and to intimate to us the great contumacy of the People. *m* Tell them somewhat that they may go away wiser than they came. *n* They expect to know what will be their Fate, tell them what hath been their Fathers carriage towards me, which they imitate, nay exceed. Their curiosity, and perplexity, would be informed what is to come, but their Consciences need more to be informed; what their Fathers have done, they approved, and have outdone, by that let them know what to do, what to expect.

5 ¶ And say unto them, Thus saith the LORD GOD; In the *o* day when \* I *p* chose *q* *Israel*, and || lifted *r* up my hand unto the *s* seed of the house of Jacob, and made my *t* self \* known *u* || unto them in the *x* land of Egypt, *y* when I lifted up mine hand unto them, saying, I am the *z* LORD your GOD.

*o* At the time, the season: it speaks not of that precise portion of Hours which make up the natural Day, but of the time wherein God began to shew them his great Mercy. *p* It includes Mercy without merit in them, and it refers to God's declaring, by his kindness to them, that he had chosen them; it supposeth the free eternal Election, but it expressly refers to a temporal, and seasonable selecting them from others; chosen, as *Isa.* 14. 1. again, *Deut.* 7. 6, 7. Or possibly thus; when I went to make them a choice People, by refining them from their Dross, and Idolatries contracted in Egypt, to the word *Isa.* 42. 10. and selecting them. *q* Not personally considered, but nationally. *r* Either assuring them by Oath, that he would now make good his Promise, and bring them out of Bondage; 'tis the gesture of one that solemnly sweareth, and Scriptures frequently mention it, as *ver.* 15. and *Deut.* 32. 40. Or else stretch out, and made *me* my Arm, i. e. magnified my power for your deliverance. *s* This explaineth, and tells us who *Israel* was. *t* By the Miracles which he wrought: for 'tis not to be understood of making known, or discovering his Essence, and incomprehensible Being. *u* 'Tis not unlikely that many of them, either were ignorant, or forgot God; now by his Wonders wrought for their deliverance, he brings them to remember him, and look to him; *Moses* his question, in *Exod.* 3. 13. seems to intimate this ignorance of this People. *x* As this expressly directs us to the Place, so it points out the Time too, when *Israel* was chosen, selected. *y* Shewed my Power in performing my Oath and Promise in what was now to be done; and assuring them of doing what was farther promised by him, and expected by them, and to assure them the more, 'tis doubled. *z* So *Exod.* 3. 13, 16, 17. Yours from your Progenitors, yours by Promise, by Covenant, and now am come to be your God by actual and punctual performing my Word to you, bringing you out of the Land of Egypt by a lifted up Hand and Arm.

6 In the day that I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had *a* espied for them, flowing with *b* milk and honey; \* which is the *f* glory of all lands.

*a* After the manner of Man, God speaks, as if he had been the Spie to go from place to place to search out the best, and to appoint it for them; it was his wife and good providence, which assigned this Land to them. *b* Literally Milk and Honey in abundance were in the Land of *Canaan*, and continued till this fruitful Land was turned into Barrenness, for the Sins of its Inhabitants. Proverbially it speaks the choicest, best, the most useful, and pleasant, and the plenty and abundance of all these Blessings for Life, and so to be here taken; and though the whole Country, in the utmost extent of it, as proposed for *Israel*, (whose Sins kept them out of much of it) were naturally a fruitful Land; yet this great plenty was more from the special Favour, and Blessing of God. *f* Makes every Country desirable.

7 Then *g* said I unto them, *b* Cast ye away every man the *i* abominations of his eyes, and defile *l* not your selves with the idols *m* of Egypt: I am the LORD *n* your GOD.

*g* Heb. And, which connects the words; and though we read it *Then*, this doth not point out the Time, when God spake thus, though 'tis certain, when he had brought them out of Egypt he

\* Chap. 22. 2.  
8c 23. 35.  
|| Or, plead for them.

\* Exod. 6. 7.  
verf. 6.  
|| Or, swear.  
\* Exod. 3. 8.  
8c 4. 31.

\* *Psal.* 48. 2.  
Dan. 8. 9.  
8c 11. 16.



gave them his Ordinances and Laws of Worship; Nay, 'tis sufficiently included, in that they were to go out, that they might serve the Lord. *b* Let every one of you, Man by Man, and Family by Family, cast away with abhorrence and indignation; the word is used *Chap. 18. 21.* *i* Which your Eyes should have abhorr'd, but you rather lifted up your Eyes to them, and looked for help from them; and it includes their own voluntary act in this Idolatry. *k* This explains the former passage. *m* Which were in veneration among the Egyptians, and with whose Worship too many of them had been enlured and polluted while they were in Egypt. *n* The only true God, and therefore you should worship none other. *o* See *ver. 6. let. 7.* You are my Covenant-People, and therefore ought to have no other God, as *Exod. 20. 3.* Thus God prepared them, by his Mercies, and by his Law, for himself.

8 But they *p* rebelled against *q* me, and *r* would not hearken unto me: *s* They did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said *t*, I will *u* pour out my fury *x* upon them, to *y* accomplish my anger against them in the midst of the land of Egypt *z*.

*p* So great a Sin is Idolatry, 'tis against God; as open hostility is against a Sovereign, whom Subjects fight against. *q* All Sin is against God, but Idolatry is much more so. *r* Their Wills were alienated from God, they refused to hear and obey in this. *s* 'Tis probable there were some among them, that carried with them (as *Rachel* did her Father's) the Idols of Egypt. *t* I was just upon resolving, I was very near saying. *u* As a Storm, or mighty Shower. *x* Just, and severe Wrath. *y* To make an end of them. *z* That they should have perished in Egypt, and never come out.

9 But I *a* wrought for my *b* names sake, that it should not be *c* polluted before the *d* heathen among whom they were, in whose sight I made my self known unto them, in bringing them forth out of the land of Egypt.

*a* According to my Promise, my Infinite Mercy, and the hopes of those few that heard and obeyed. *b* For my Glory: had you been used, as you deserved, you had died Slaves in Egypt, and there had been your Graves; but the Glory of God's Mercy and Faithfulness, is the Motive of his sparing them. *c* Reproached, blasphemed, and less'n'd among the Heathen. *d* The Egyptians, amongst whom Israel had sojourn'd 215 Years, in which time many of the Children of Israel, no doubt, had discours'd of their hopes of going out of Egypt to the Land promised to Abraham for them, and were apt to boast of their God, and that Country, and to render the Thing credible in the Eyes of the Egyptians; would speak of the Mercy, Power, Faithfulness, and Wisdom of the Lord to effect this; the Glory of which would have been eclipsed, and the Heathen blasphemed, if God had not brought them out; when it was thus, God wrought for his Names sake.

\* *Exod. 13. 12.*

10 *e* Wherefore I *f* caused \* them to go forth out of the Land of Egypt, and *g* brought them into the *b* Wilderness.

*e* Heb. *And.* *f* Removed all Obstacles, furnish'd them with all Necessaries, went before them, and shew'd them the way they should go, as is expressed *Exod. 13. 17.* *g* I brought, 'twas not Moses's Error, though Pharaoh thought so, *Exod. 14. 3. 4.* but the peculiar Conduct of God, *Exod. 14. 2.* *b* A barren, sandy part of the Country, the borders of Egypt towards the red Sea; yet having Mountains, which shut them in on both sides, and frontier Garisons near them; and as he brought them in, so he conducted them out of these straits, though here it is not mentioned.

11 And *i* I *k* gave them my *l* statutes, and *†* shewed *m* them my *n* judgments, which *if* a man \* do, he shall *p* live in *q* them.

*i* Who spared them in Egypt, had brought them forth, and owned them as the Children of Abraham my Friend; God gave his Law by Moses, and now Israel's Laws are really of Divine Origine, when others did but pretend it. *k* Appointed and commanded by my Authority, and communicated out of my Love and Kindness to them. *l* The Law on Mount Sinai, containing their Duty. *m* Plainly declared, speak so that they might know. *n* Not the terrible executions of his Wrath, but judgments; here are the Rules that God gave them to walk by. *o* If any one, without partiality, whosoever should keep these Statutes and judgments, for with God is no respect of Persons. *p* Not that any ever did, or could, by sinless keeping the Law, attain the Eternal Blessedness; Grace gives that, but it surely points out a future prosperity, and flourishing state in this Life, to all that are careful to keep these Statutes and judgments as they can; such should not be cut off, nor brought into Captivity, but live and rejoice in their own Land. *q* Both in the fruit of them already obeyed, and in the continuance to do them for the future.

12 Moreover also, I *r* gave them my *s* \* fables, to be a *t* sign between me and them,

that they might *u* know that I *am* the *x* LORD that sanctified them.

*r* Both commanded, and also sanctified those Portions of time to be holy Rests. *s* Either the weekly Sabbath, which recurring every seventh Day, soon multiplied into many, and was to be the Commemoration of God's Rest from his Labour, Israel's delivery out of Egypt, *Deut. 5. 15.* and an awakening of their hopes of the Eternal Rest with God: Or it may, as most like it doth, include all the solemn Days of God's Worship, every of which was a Sabbath, and no Work to be done in it. *t* Of their being peculiarly my People, select from all other; to walk with me, to rest in me, and receive more Grace from me. *u* This was a teaching sign, they might by other ways know, and by this also. *x* In this see my Authority, and my Holiness, who by such means do promote, and attain such holy Purposes and Ends. *y* That have withdrawn them from the prophane and common Herd of the Heathen, and made them by this relatively Holy; or else, that have changed the Heart, and filled it with holy, pure, and gracious Inclinations, and so made them really Holy.

13 But the *z* house of Israel *a* rebelled against me in the *b* wilderness: they walked *c* not in my statutes, and they *d* despised my judgment; *e* which *if* a man do, he shall even *f* live in them; and my sabbaths they greatly *g* \* polluted: *h* then I said I would pour out my fury upon them in the wilderness to \* consume *i* them.

*z* Not a few, this I might have born in silence, but most of them, they were, as we are, a rebellious House. *a* Provoked me bitterly to indignation by their Contumacies, and that frequently, as *Exod. 17. 7.* *Numb. 20. 24.* *Deut. 1. 26. 43.* a stubborn, and rebellious Generation, *Psal. 78. 8.* with *ver. 40.* *b* Where they most needed my Care and Favour; where the preserving their Life from Destruction by the noxious Creatures, and from Famine by the barrenness of the Wilderness, was a continued Miracle, which requir'd their obedience, and dependence. *c* Made not them the only Rule of their Religion, and exercise of it, as they should have done, but fram'd Religion to their own, or their Neighbours Idolatrous Inclinations. *d* Slighted first, as of little excellency; refus'd next, and cast off with disdain and loathing. *e* The equitable and necessary rules for Government of their civil Affairs, which were framed to the safety and welfare of a People. *f* See *ver. 11. let. o.* *g* Profaned with working what was prohibited; misemploying those dayes on Idols, or on any common ordinary Business, as *Exod. 16. 27.* *Numb. 15. 32.* and *Jer. 17. 22. 23.* *h* See *ver. 8. let. t.* *i* To cut them off from being a People, as *Numb. 16. 21.*

14 But I wrought for my names sake, that it should not be polluted before the heathen, in whose sight I brought them out.

See *ver. 9*, where these words are paraphras'd.

15 *k* Yet also I lifted up *my* hand unto them in the *m* wilderness, that *n* I would not bring *o* them into the land which I had *p* given them, *q* flowing with milk and honey, \* which *is* \* *Ver. 6.* the glory of all lands.

*k* Moreover also, as the same particles are rendred *ver. 12.* *l* See *ver. 5. let. v.* I swore in his Wrath against them, *Psal. 95. 11.* *m* Of Paron, where the Israelites pitched and abode in several parts of it many dayes; during which time they lust for Flesh, *Numb. 11. 4. 5.* and murmur against the Lord, Moses, and the two faithful Spies, who had searched out the Land: Here 'twas they would make them a Captain, and return to Egypt, *Numb. 14. 4.* *n* So 'tis recorded, *Numb. 14. 11. 12.* and *ver. 21. 22.* and again, *ver. 28. 29. 30. 31. 32.* *o* All the murmuring, disobedient, unbelieving Generation was excluded, and their Children were brought in, which well noted, reconcileth the seeming Contrariety between the Oaths of God. *p* Those rebellious and murmuring Ones. *q* Promised to the Seed, of Abraham, but not confin'd to that Generation; the Promise was made good, though to the next Generation. *r* See *ver. 6. let. b.*

16 Because they *r* despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their *s* heart went after their Idols.

*r* See the whole former part of this Verse explained already, *ver. 13. let. c. d. e. g.* *s* Their Will and Affections, their Zeal and Resolution, were for their Idols which they served in Egypt, and which they had brought with them out of Egypt.

17 Nevertheless *t* mine eye spared *u* them from destroying them, neither did I make an end of them in the wilderness.

*t* Though they did highly provoke God, and deserved to be cut off, yet his eye pitied them: They provok'd his Wrath, he stir'd up his Compassion. *u* Not all of them, for many did die in the Wilderness, and among these, some by immediate wrath,

\* *Exod. 16. 27.*  
\* *Numb. 14. 22.*  
& *25. 65.*

*†* Heb. made them to know.  
\* *Lev. 18. 5.*  
*Rom. 10. 5.*  
*Gal. 3. 12.*

\* *Exod. 20. 8.*  
& *31. 13. 16.*  
& *35. 2. 3.*  
*Deut. 5. 12.*

Wrath, but how many soever they were, yet the growing Generation was spared, and the Nation was not extirpated.

18 *x* But I said *y* unto their children in the *z* wilderness, Walk ye not *a* in the statutes of your *b* fathers, neither observe their *c* judgments, nor defile your selves with their Idols *d*.

*x* And, or, *Then* I said, the Fathers were refractory, and deaf, would not hearken, therefore God turns his Advice to Children. *y* Though the particular place is not specified, yet among the Calamities of that mournful Age, and at the Funerals of so many as then died, there were some that had Piety, Zeal, and Courage enough to warn the Survivors, and *Psal.* 90. 7, 8, 9, 10, 11 verses affords us ground enough to believe *Moses* did warn and advise. *z* In that part of it, where their Fathers murmured, and where some were cut off by the Hand of God, and in other parts through which they travelled and suffered. *a* 'Tis both Counsel, as from Love; 'tis a Command, as from Power; live not as your Fathers, for they walk'd contrary to Reason, Religion, and their own Good, as much as they walk'd contrary to me. *b* Though Fathers, they may not command contrary to God's Command, nor be imitated in what they do contrary to God's Law. *c* 'Tis observable, the Prophet forbids them to imitate the Customs, Rights, and Usages of their Fathers; these included in Judgments, and thence passeth to forbid their imitating their Fathers in their Idolatry. *d* Idolatry is fruitful, when it is multiplied in Egyptian Bondage, and in the desolate State of a People in the Wilderness.

19 I am the *e* LORD your *f* God. Walk in my statutes, and keep my judgments, and do them.

*e* The only God; Idols, though your Fathers Idols, are no Gods, therefore let them never be that to you, they are not, cannot be in themselves, the Objects of Worship, and Trust, and Love. *f* By Covenant, by Redemption out of Egypt, by Adoption, and giving you the Law; therefore own me as such, by keeping mine Ordinances and Judgments to do them, I am most your Father.

20 And *f* hallow my sabbaths; and they shall be a *g* sign between me and you, that ye may know *h* that I am the LORD your God.

*f* Remember to keep them holy, employ them on holy Works of God's solemn and publick Worship, and cease from servile and worldly Business. *g* See *ver.* 12. *let. r.* As the Friday observed a rest is the sign of a *Turk*, the seventh day observed is the sign of a *Jew*, and distinguisheth: So 'twas of old, so 'tis now: The Christian Sabbath is a sign between Christ and us. *h* More fully, acknowledg it more openly, and in waiting on mine Ordinances, may know, by experience, what the Almighty Grace of your God can do.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths. Then I said I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

*i* These unhappy Children do, even as their Fathers in all points of disobediences to God, are as deaf to his Counsel, and as averse to his Law, which here is point by point recounted, and is the same with *verse* 13, where see it explained.

\* *Psal.* 78. 38.

22 \* *k* Nevertheless, I withdrew I mine hand, and *m* wrought for my names sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

*k* Heb. And. I God seems to take himself the posture of one that was just going to smite, yet draws back that he might spare, and act like his own infinite Goodness, not suitable to the Sin of this Generation. *m* This is explained *verse* the 9th *let. a*, which see.

\* *Jer.* 9. 16.

23 I *n* lifted up mine hand unto them also in the wilderness, that \* I would *o* scatter them among the heathen, and disperse them through the Countreys.

\* This solemn gesture, and signification; see *ver.* 5. *let. r.* and *y*. Here 'tis an Oath added to a Threat, to make it more dreadful to them, and to make it successful in keeping them from the Sin threatened. *o* Foretold them of a Captivity, which should come upon them for their Sins, which 'tis probable was often inculcated in their hearing before *Moses* penn'd it for them, *Deut.* 32. 15. and so to *verse* 42. and *Levit.* 26. 31, 32, 33. and 'tis ingeminated to make it pierce the deeper, and affect them the more.

24 *p* Because *q* they had *r* not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their *f* fathers idols.

*p* The whole 24th *verse* is already explained *ver.* 16. which see. *q* That travelled through the Wilderness. *r* In all that 40 years, wherein their Fathers were to be wasted,

and by which their Children should have learn'd, kept, and done God's Judgments, but did them not. *f* Which their Fathers chose in Egypt, and retain'd with them, and now their Children serve the same, even the Egyptian Idols.

25 Wherefore I *n* gave them also *x* statutes that were not *y* good, and judgments *z* whereby they should not live.

\* *t* Because they did by such perverse obstinacy reject the Statutes I did in Mercy give them, my good Laws and Judgments, saith God, they despised: for this cause God proceeds to punish them in a dreadful kind and manner. *n* Not by appointing, or enjoining, But by permitting them to make such for themselves, much like that *Rom.* 1. 24. given up to a reprobate sense, or that 2 *Thess.* 2. 11. and *Psal.* 81. 11, 12. as a Governour, or Father, after long, and fruitless strivings with an obstinate and unruly Youth, gives him up at last, as hopeless, and casts off the care and guidance of him. *x* Orders and Rules about their Religious Worship, which they first invented, next approved, and lastly made their Establish'd Religion, where all they could love in it, was, that 'twas their own. *y* Had nothing in them that was morally good, pious, or suited to the spiritual Nature of God; That were unprofitable and ministred nothing to the edifying, and bettering of Men, nor could commend the users of them to God: That were indeed pernicious to the users, and increas'd their Sins, being Superstitious and Idolatrous: So the not good is very bad, inconvenient, and hurtful. *z* If it be not explicative of the former, it may, 'tis possible, refer distinctly to the inconvenient, oppressive, and unsafe Courses, Decrees, and Edicts about civil Matters; which were such as they could never thrive under; for however some Heathen Nations have thrived under an evident blessing from Heaven, though their Religion were Idolatrous; yet I do not remember, that an Apostate Nation ever retain'd their good Government, and civil Prosperity under their Apostasy from God; thus the Judgments given were such, they could not live in them; they made grievous and destructive Laws for themselves and theirs.

26 And I polluted *a* them in their own *b* gifts, in that they caused to pass \* through the *c* fire *\* 2 King. 17. 17;* all *d* that openeth the womb, that I might make them desolate, *e* to the end that they might know *& 21. 6.* † that I am the LORD. *2 Chron. 28. 3. & 33. 5.*

*a* Either I permitted them to pollute themselves, or discovered, that they had polluted themselves, or treated them with loathing, and abhorrence, as polluted Persons. *b* Either in their Gifts, which they pretended to bring to me, or rather in their Sacrifices, they offered to whom, or at least in what manner they, not I had chosen; or, which is most likely, Gifts are here their first-born, which are more than other Children accounted Gifts. *c* See *chap.* 16. 20, 21. *d* Most insufferable affront to God, to see those Children inhumanely offered to the Devil; which, in remembrance of his Redeeming the Fathers, were consecrate to God. *Exod.* 13. 2. And possibly this was first done, when they offer'd to *Baal-Peor*, *Numb.* 25. 3. *e* To provoke God so to afflict, weaken, and waste, by his Judgment, till it should undeniably appear, that God had, by signal displeasure against them for their Sins, brought them to desolation. † Be convinced, and forced to own, that the Lord is a mighty King in punishing those, that might, but would not have him a gracious King in governing, and guiding them.

27 Therefore, son of man, speak unto the house of \* Israel, and say unto them, Thus saith the Lord GOD; *e* Yet in this your fathers have blasphemed *f* me; in that they have † committed *† Heb. trespass. sed a trespass.* a trespass *g* against me.

¶ Since all this evil, and wicked carriage in Egypt, in the Wilderness, is too true, and cause of a Divine Wrath against them go on; tell what the deportment of those was whom I brought into the Land. \* To those Elders, that were now come to him, that they might tell others at Jerusalem. *e* Or farther yet, beside all the rest, this is added by them. *f* Profanely, and frowardly lessen'd my Mercy, my Law, my Worship, cast a reproach upon it all, as less desirable than that of their own: Their's more august, and stately, more taking, and pleasing; or thus, reproach'd my Wisdom, as if it needed their Additions to compleat Religion, and Divine Worship; or, reproach'd my Bounty, as if, not I, but their Idols, gave them what they enjoyed, as *Hos.* 2. 5, 7, 8. the word speaks a Reproach, and Blasphemy, that comes from an heart full of Enmity, as where 'tis used, *Numb.* 15. 30. 2 *Kings* 19. 22. *Psal.* 44. 16. *Isa.* 37. 23. and 43. 28. they spitefully reproached. *g* Grievously sinn'd, as the phrase is rendered, *chap.* 14. 13. what this was in particular, the next Verse will account to us.

28 For when *b* I had brought them into the land, for the which I lifted *i* up mine hand to give it to them, then they saw *k* every high hill, and all the thick trees, and they offered there *l* their sacrifices *m*, and there they presented the provocation of their *n* offering: there also they made their \* sweet *o* favour, and poured *\* Chap. 16. 19;* out there their drink *p* offerings,

*b* So



*b* So soon as settled in the Land promised to Abraham, and his Seed. *i* See *Gen. 5. 11. r* and *y*, and *Gen. 23. 11. n*. *k* Look-  
 est after them, and when seen, liked, and prepared after the  
 manner of the Heathen; though this was forbidden, yet this  
 thou didst, buildedst thy high Places, and thou setst up thy  
 Groves every where. *l* Not where God appointed, but where  
 they lifted. *m* Either to God, as sometimes some did, or to  
 their own Idols, as the most did, which is here called the pre-  
 senting the provocation of their Offering. *n* Which being pre-  
 sented to their Idol, was a Provocation unto God. *o* Burnt  
 sweet Odours to their Idols, which did stink in the Nostrils of  
 God. *p* Wine was a part of the Offering, that Sacrificers offer-  
 ed; and so did these Idolatrous *Jews* here, they violated the  
 whole Law of Sacrifice, and did all that to Idols, they should  
 have done only to God.

|| Or, I told  
 them what the  
 high place was,  
 or Bamah.

29 Then *q* || I said *r* unto them, What *s* is the  
 high place whereunto ye *t* go? and the name  
 thereof is called Bamah *u* unto this day *x*.

*q* When they were intent upon this horrid course of Sin.  
*r* God pleaded by his Messengers, and Prophets, and Law, and  
 some faithful Priests. *s* What mean you, that ye go to the  
 high Place? should you not go to the Altar of God? and bring  
 your Sacrifices to the Temple? Or, what God better than  
 Abraham's do you expect there? What profit by attending up-  
 on those Sacrifices offered daily? How often have you, by such  
 like means, poured contempt on God, and his Law? *t* Leaving  
 my Temple, and the Service I prescrib'd, and in other places  
 unrequir'd, doing their supposed Duties. *u* High place, the  
 very word tells them their Wickedness, that they acted a-  
 gainst the express Will of God, and fram'd themselves to  
 Idolaters of the Nation. *x* And this they did with obstinacy  
 continue in to the dayes of *Josiah*. *2 Chron. 24. 3*. Thus far  
 the Narrative of their great wickednesses.

30 Wherefore say unto the *y* house of Israel,  
 Thus saith the Lord GOD *z*; Are ye polluted af-  
 ter the manner of your fathers? and commit ye  
 whoredom after their abominations?

*y* Those Elders that were come to him, as verse *1*. which  
 see. *z* They come to make enquiry; and now the Prophet  
 enquires of them, that their own Conscience might make an-  
 swer, and tell them what to expect: Your Fathers, where are  
 they? What became of some that bore their Iniquity? And  
 what had become of the rest, if God had not withdrawn his  
 Hand? And all this hath been no warning to you; but, as they,  
 so you have polluted your selves, and been Idolaters.

31 For when ye offer your *a* gifts, when ye  
 make your sons to pass through the fire, ye pol-  
 lute your selves with all *b* your idols even unto this  
*c* day: and \* shall I be enquired *d* of by you,  
 O house of Israel? *As I* live, saith the Lord GOD,  
 I will not be enquired of by you.

\* Ver. 3.

*a* See *Gen. 26*. *b* It seems they took a compendious way  
 to increase Sin, and Wrath; they worship'd many Idols at  
 once; and, *c* This they did still to *Ezekiel's* time, to that very  
 day. *d* Are you fit to come, and ask counsel of me, whom  
 you have so shamelessly, so obstinately forsaken and reproach'd?  
 Can you expect I should answer you? My Prophet knew you  
 not to be Hypocrites; but his God, who knows you, and all  
 your Abominations, hath put the Answer into his Mouth, which  
 you must be content with. I will answer you as little as you  
 regard me. So God refuseth them.

32 And *e* that which cometh into your mind  
 shall not be *f* at all, that ye say *g*, We will be  
 as the heathen *h*, as the families of the coun-  
 treys, to serve wood and stone.

*e* God by his Prophet to convince and recover them, tells  
 them what they think and have purposed. *f* Shall be quite  
 frustrated. *g* You have consulted, and come to a Resolution  
 herein. *h* Unite in Habitation, Covenants, Marriages, Com-  
 merce, and Religion too; and then ye shall be more safe a-  
 mong them, thrive with them, and all the displeasure they  
 have against you, will cease; these are your Imaginations and  
 Contrivances of you at the Court of *Zedekiah* in *Jerusalem*. But,  
 I tell you, that this shall not be at all. This design'd Apostacy  
 to Gentilism, if you do act it, shall not prosper with you,  
 or help you, ye blind, hardened, senseless Atheists.

33 *As i* I live, saith the Lord GOD, surely  
 with a *k* mighty hand, and with a stretched-out  
*l* arm, and with *m* fury *n* pour'd out, will I  
 o rule over you.

*i* See *Gen. 3*. *k* So mighty, that you shall never wrest your  
 selves out of it; you think to revolt, and get out of my Hand,  
 but you shall hereby discover your own Folly, Malice, and  
 Weakness. *l* Which reacheth every where, whence you can  
 never flee, which shall be most visible. *m* In hot, but just In-  
 dignation. *n* As an Inundation from a mighty River, or like  
 a violent Storm poured from the Clouds; or, as a full Vessel  
 emptied all at once. *o* Retain my Right over you, and exer-  
 cise it on you, as on combined Rebels, since you will refuse  
 my Rule, as over-Loyal Subjects. If you will not be my free  
 Subjects, you shall be fettered Slaves; the Chains of Affliction,  
 the Restraints of Providence crossing you, the Execution of my

Menaces shall be too sharp, and thick Hedge for you to break  
 through; I'll make every place, where you are, a Prison for  
 strength to confine you; and I will make it a Prison for the  
 sorrows, and hardships you shall there endure, and all this in  
 my Fury.

34 And I will bring you out from the peo-  
 ple *p*, and will gather *q* you out of the coun-  
 treys wherein ye are scattered *r*, with a mighty  
 hand, and with a stretched-out arm, and with  
 fury poured out.

*p* *Sidonians*, *Ammonites*, *Mosabites*, &c. who ever they were,  
 to whom the House of the Apostate Jews betook themselves,  
 where they thought to lurk, God will bring them thence into  
*Babylonish* Captivity. *q* The same thing doubled for greater  
 Emphasis. *r* You disperse yourselves for your supposed safety,  
 and welfare. *s* See *Gen. 33*. My Power, and Arm, shall exe-  
 cute my just Displeasure on you.

35 And I will bring *t* you into the wilder-  
 nesses *u* of the people, and there will I plead *x* with  
 you face to face.

*t* Drive you: and since you think of such a course of ease to  
 your selves, by casting me off among the Nations, I will bring  
 you among such, as you shall be soon weary of. *u* Into the  
 most horrid, barbarous, and salvage Parts of the inhabited  
 World; into the Mountainous barren Parts of *Media*, *Hircania*,  
*Iberia*, *Caspia*, and *Albania*, and *Scythia*, inhospitable Nations,  
 and mortal Enemies to Strangers. *x* Debate, pass Sentence,  
 and execute it also on you. *y* Not as Rabbins dream, to con-  
 ceal the dishonour of the *Jews*, but indeed plainly, openly,  
 and so as my hand shall be seen.

36 Like as I pleaded with your fathers *z* in  
 the wilderness *a* of the land of Egypt, so will  
 I plead with you, saith the Lord GOD.

*z* Who died there, and never entered *Canaan*. *a* Which lay  
 on the farther side of the Red Sea, over against the Land of  
*Egypt*, and is from it called, as here, though it be *Arabia Deser-  
 ta*; in which, within the space of less than 40 Years, all the  
 Rebellious Murmurers died; so will I plead with you.

37 And I will *b* cause you to pass under the  
*c* rod, and I will bring *d* you into the || bond  
 of the covenant.

|| Or, a disci-  
 ling.

*b* I will bring you out by Number, yet so as you shall, either  
 by a voluntary submission own my Scepter, and Government,  
 or by a conquer'd subjection, yield to my Sword, and Power.  
*c* Either referring to the manner of Shepherds in that Coun-  
 try, which did tell their Sheep in, and out of the Fold; or  
 rather, as a King, whose Scepter protects some, and dasheth  
 others, and maintains his own right. I will difference Persons  
 and Persons, that I may deal with each suitable to their State  
 and Carriage. *d* (*i. e.*) The Voluntary and Obedient into Cove-  
 nant with my self.

38 And I will *e* purge out from among you  
 the *f* rebels, and them that transgress against  
 me: I will bring them forth out of the country  
 where they sojourn, and \* they shall not enter  
 into the land of Israel, and ye shall *g* know that  
 I am the LORD.

\* Jer. 44. 14

*e* Cull, and pick out, that they may be rejected, as they de-  
 serve, or brought forth to shame and punishment. *f* The con-  
 tumacious Sinners, who harden themselves against God, his se-  
 vere wasting Judgments shall find them out in their hiding-  
 places, and drag them out; but not to return them to *Canaan*,  
 they shall no more return thither. *g* By which it shall ap-  
 pear, that though Apostates may change their Religion, and  
 deny their God, yet he hath not less Power to restrain, nor  
 less Right to govern, nor less Sovereignty to dispose of  
 them.

39 *b* As for you, O house of Israel, thus saith  
 the Lord GOD; *i* Go ye, serve ye every one his  
 Idols, and *k* hereafter also, if ye will not hear-  
 ken unto me: but pollute *l* ye my holy name no  
 more with your gifts, and with your Idols.

*b* In short, you have done wickedly as you could, and I have  
 done what was sufficient to reclaim you; I have foretold you  
 what will be the final event, O house of *Israel*, and farther  
 I will not strive with you. *i* Ironically spoken; or, as is  
 usually said, to unreclaimable Ones, take your course; which al-  
 lows not, nor commands, but threatens the evil course of such  
 a One; or, 'tis a Divorce of this Adulterous House, an utter cast-  
 ing them off for their Idolatry. *k* It seems an abrupt, vehe-  
 ment speech, which includes some heavy Sentence, but 'tis sup-  
 prest as too great to be uttered, or to leave room for doing  
 more than the Offender expected. *Eccl. 11. 9. Amos 4. 4. Mat-  
 thew. 23. 23*. You take yours, I will take my course, and  
 see whose Word shall stand. *l* But while ye are such Idolaters,  
 and notorious Sinners, forbear to take my Name into your  
 Lips; bring me none of your Gifts, and Sacrifices to your Idols,  
 and pretend you bring them ultimately to Me.

40 For *m* \* in mine *n* holy mountain, in  
 the mountain of the o height of Israel, saith the  
 Lord

\* Isa. 2. 2. 3.  
 Chap. 17. 23.  
 Mic. 4. 1.

Lord GOD, there shall *p* all the house of Israel *q*, all of them in the *r* land, serve me *s*: there will I *t* accept them, and there will I require your *u* offerings, and the *||* first fruits of your oblations, with all your holy things.

*m* The Gifts of Idolaters, and all their painted stuff God rejected in the former Verse; now he encourageth the upright, those that feared, and obeyed, and waited on him. *n* *Sion*, Holy Hill, *Psal.* 2. 6. Holy by Designation, and God's own appointing it for his Temple and Presence. *o* The Hypocrites, you have your high Places, I abhor them; my Church hath its high Place, but 'tis the Mount *Sion*, I have loved and chosen, called the Height; 'twas the Glory of *Israel*, and, though lower than many other Hills; yet 'twas above them all for God's peculiar Presence there. *p* Redeemed me, whom I have brought out of *Babylon* according to Promise, the returned Captivity. *q* 'Tis doubled to ensure them. *r* Their own Land, and their Fathers Land. *s* Not Idols, but the God of their Fathers. *t* Delight in them, and in their Sacrifices. *u* When I have brought you into, and blest you in the Land, then I will require your Offerings as formerly; your first Fruits, your Tithes, in a word, all your Holy Gifts: You shall see my Temple built, *Jerusalem* filled with Inhabitants, the Land of *Israel* planted with Seed of Man, and Beast; my Worship restored, and you shall go up with joy, carrying your holy Things, and I will there accept them.

41 *x* I will accept you with your *† y* sweet favour, when I bring you out from the *z* people, and *a* gather you out of the countreys wherein ye have been scattered; and I will be sanctified *b* in you before *c* the heathen.

*x* Same gracious Promise for substance repeated. *y* Incense of a pure and obedient Heart. *z* From *Babylon*, and the parts of that Kingdom, where they had been scattered these seventy Years. *a* By *Cyrus's* Proclamation, and my secret impulse on the Spirits of the Faithful, and constant *Jews*, while Apollates stay behind. *b* Magnified and praised for the good I do to my people, and on occasion of their Love, Fear, and Obedience to Me. *c* Heathens shall see, and say, as, *Psal.* 126. 1. God hath done great things for them, their God is the Great, the Merciful and faithful God, who hath remembered his Servants.

42 And ye shall *d* know that I *am* the LORD, when I *e* shall bring you into the land of Israel, into the country *f* for the which I lifted up mine hand to give it to your fathers.

*d* More fully by experience that he is your God, who is the Great, Good, Wise, and Faithful God, who performs his Word; you shall know, and Love, Fear, Obey, and Worship him alone, and according to his Will. *e* Of the rest of the Verse, see *ver.* 5, 23, and 28. where these Passages are spoken to.

43 And *f* \* there shall ye *g* remember your *b* wayes, and all your doings wherein ye have been defiled; and \* ye shall *i* loath your selves in your own *k* sight, for all your evils that ye have committed.

*f* In your restored State, and in your Prosperity, in the Land whither you are returned. *g* Review your former ways with sorrow; remember, and grieve. *h* Of your folly explained by their Doings which defiled them. (*i. e.*) All their more notorious Sins. *i* See *chap.* 6. *ver.* 9. *k* Your own Heart and Conscience shall see what you have done, and they shall take shame, and be humbled, though none else see it.

44 And ye shall know *k* that I *am* the LORD, when *l* I have wrought with you for my names sake, not according to your wicked wayes, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

This 44<sup>th</sup> Verse doth summarily acquaint us, that all God did for this People, was of free meer Mercy, and for his own sake, not theirs. *k* Experimentally with Affection, and Obedience. *l* The Hypocrite secretly thinks somewhat in himself, and works that God had regard to; but an honest Good Heart, when God hath wrought, owneth the Mercy wrought to be free and undeserved.

45 Moreover, *m* the word of the LORD came unto me, saying,

*m* A new Prophecy, and which pertains, say some, to the next *chap.* which is a large Comment on this short Prophecy in the three last Verses, for the 45, and 46 are Introductory.

46 Son of man, \* *n* set thy *o* face toward the south, and *p* drop thy word toward the south, and prophesie against the *q* forest of the south field.

*n* He was now in *Babylon*, North from *Jerusalem*, and being commanded to look toward the South, 'tis toward *Jerusalem*, and the Land of *Canaan*. *o* Thy Courage, and undaunted Mind manifest in prophesying, as thou art Commissioned. *p* Let thy Word distil, begin with softer words, *c*'re thou shew down with the vehemency of a Storm; prophesie so, *Amos.* 7.

16. *Mich.* 2. 6. *q* (*i. e.*) *Jerusalem*, which was become like a Forest for multitude of Inhabitants, for barrenness, wildness, degeneracy, and sheltering wild Beasts, Murderers lodged in her.

47 And say to the forest of the *r* south, *f* Hear the *t* word of the LORD, thus saith the Lord GOD; Behold, I *u* will kindle a fire in thee *x*, and it shall devour every *y* \* green tree in thee, and every dry tree: the *z* flaming flame shall not *a* be quenched, and all *b* faces from the *c* south to the north shall be *d* burnt therein.

*r* *Judea* and *Jerusalem*. *f* Hearken diligently, and consider. *t* What God foretells, shall be done. *u* I will bring an Evil like Fire, the *Chaldean* Forces. *x* In the midst of the Land. *y* All that flourish, and all that are Poor. *z* It will be a raging, and swift fire. *a* All means that can be used, will not avail to quench this Fire, till it hath burnt up all. *b* Persons, and Orders of Men exprest by Faces. *c* From one end of the Land to the other, the length of *Judea* did so lie from South to North. *d* With Terrors, Labours, Flight, Famine, and Sickness, occasioned by this mighty Invasion, all Persons shall wither, and be as parched, or burnt.

48 And all *e* flesh shall *f* see that I the LORD have kindled it: it shall not be quenched.

*e* That is, all the Nations round about, near to them. *f* Clearly see, openly own it, as God's own work, both kindling this Fire, and continuing it till it hath consumed all which God would destroy by it.

49 *g* Then said I, Ah Lord GOD, they say of me, Doth he not speak parables?

*g* When the Prophet had done his Duty, and prophesied, and they should have heard and understood, he returns with a Complaint of their Quarrelling, Cenſuring, Flouting, and Reproaching him for it: One while they account him mad, out of his Wits, taken up with Raptures and Extasies, or else otherwise doting and dreaming; Thus they forſite themselves in their Atheism, Infidelity, Idolatry, and all other Sins, and fear not thy Word, but contemn thy Servant.

## C H A P. XXI.

1 **A**ND the *b* word of LORD came unto me, saying,

*b* A Command, or Direction, to speak plainly, that none might quarrel with his obscurity.

2 Son of man, *i* set thy face *k* toward *Jerusalem*, and drop *l* thy word toward the holy *m* places, and prophesie against the *n* land of Israel.

*i* Put thy self in a posture, may bespeak thy going to prophesy. *k* Or against *Jerusalem*, called *chap.* 20. 45. Forest of the South-field. *l* Of the phrase, see *chap.* 20. *ver.* 45. *let. p.* as Rain from Heaven, so distil my Word. *m* Either the Temple, and all the parts of it, which were three, the Porch, the Holy, and Holy of Holies; or their Synagogues, in which they met to worship, and read the Law, which were burnt up by this Fire. *Psal.* 74. 8. *n* Not only against *Jerusalem*, but the whole Land of *Israel*, from the South thereof to the North. As *chap.* 20. *ver.* 47.

3 And say to the *o* land of Israel, thus saith the *p* LORD; *q* Behold I *am* against *r* thee, and will draw *s* forth my *t* sword out of his *u* sheath, and I will cut off *x* from thee the *y* righteous and the wicked.

*o* Publish it to all the People of the Land, if any will consider it. *p* 'Tis not the severe and morose conjuncture of a disturbed and injured Man, let them know God the Lord speaks it. *q* Weigh this, I say, 'tis of great Importance. *r* You think your selves more righteous than those that come against you, that they are Heathen, you my peculiar People; that my Temple is with you, and that I will be on your side; but be not deceived, for I am, and I will be against you. *s* As an Enemy resolved to slay. *t* The *Chaldean* Army under Captains that are skilful to destroy. *u* I will bring them out of their Land, where they are now quiet, and at rest. *x* This Army shall not vanish, but effect what 'tis raised for, it shall make a general havock. *y* Or take away, out of the midst of thee, partly by the Sword, and partly by Captivity, or by Famine. *y* Some say here's meant such as seemed to be, but were not, just; but 'tis unusual thing, that in outward Troubles, and publick Calamities, those who are indeed Righteous should be involved with others; nor does this contradict any Places, which seem to promise a security to them; they may be chastised, but shall not be condemned. *z* Profane, ungodly, and vicious Ones, who shall be cut off with double destruction.

4 Seeing *a* then that I *b* will cut off from thee the *c* righteous, and the *d* wicked, therefore

Or, chief.

Heb. favour of self.

Chap. 16. 51.

Lev. 26. 39. Chap. 6. 9.

Chap. 4. 3. 7. 5. 2. & 13. 17.



fore shall my sword *e* go forth out of his sheath against *f* all flesh from the *g* south to the north.

*a* 'Tis both my Purpose and Threat. *b* To do that by the Chaldeans in such manner, as it shall appear I did it. *c* Signified by the Green Tree, chap. 20. ver. 47. *d* The dry tree, chap. 20. ver. 47. *e* Have a Commission, such as I gave Nebuchadnezzar, as large as is necessary for this Work. *f* All the Jews that dwell in the Land; it may somewhat reflect upon the Nations near about the Jews, as Moab and Ammon. *g* As it doth certainly denote the whole of the Land of Judea, it may intimate the Rise and Spring of this Evil from the South, (*i. e.*) Babylon, and its progress Northward.

*5* That *b* all flesh may know, that I the LORD have drawn forth my sword out of his sheath: it *i* shall not return any more.

*b* They that smart and suffer may see, and own God in their just Sufferings; they that see and hear it may confess God's doings herein. *i* In chap. 20. 48. 'tis express'd thus, It shall not be quenched, for there 'twas a Fire; here it shall not return into the Scabbard till it hath done full execution.

*6* *k* Sigh therefore, thou son of man, with the *l* breaking of *thy* loins; and with bitterness *m* sigh before *n* their eyes.

*k* Thereby express'd to them deepest Sorrows for what is present, and most piercing Fears of what is to come. *l* Like a Woman in Travel, or as one whose Griefs are ready to break his Heart. *Isa.* 21. ver. 3. *m* With bitterness, with all sorts of the most bitter Cries and Tears. *n* Who were now with him in Babylon: and who, as they easily could, so surely would send word to them in Jerusalem, and Judea.

*7* And it shall *o* be, when they say unto thee, *p* Wherefore sighest thou? that thou shalt answer, For the tidings; because it *r* cometh: and every *s* heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall *t* be weak *u* as water: behold it *v* cometh, and shall be brought to pass, saith the LORD GOD.

*o* This directs the Prophet what account to give them, when they shall, as they certainly will, enquire what he meaneth by such unusual Sorrows. *p* Is it any private misery, that makes thee sigh thus, or does it bode evil to others, or to us? *q* For the News that is told me from Heaven, for the certain Rumour of Nebuchadnezzar's preparations, and march against you. *r* The saddest News you ever heard is coming, 'twill most assuredly come. *s* The courage of the stoutest Heart shall fail, which shall appear in the feebleness of their Hands, dejectedness of their Spirit, and their Knees not able to support the Body; such Terrors shall seize them, as shall make them unable to shift from, or to make Head against the Evils that come against them. *t* None can prevent it. *u* It shall have its full effect, nothing shall be wanting to your compleat undoing; and then, as I do for a sign to you, so you, and yours shall do under the Sorrows signified, sigh, and weep, to their breaking your very Heart.

*8* Again *x* the word of the LORD came unto me, saying,

*x* This I suppose is a farther explication of what was said already of the Sword God draweth out against them; with a farther Direction, or Command, how the Prophet should note out the nearness of the Evil, is bade to speak plainly, and tell them they may see it.

*9* Son of man, prophesie, and say, thus saith the LORD, Say, *y* a sword is *z* sharpened, and also *a* furbished.

*y* As if he pointed to it, crying out as one that suddenly seeth some dreadful fight. A mighty Sword, or many, so the ingemination may imply the Forces of Nebuchadnezzar and his Confederates. *z* Prepared to wound, slay, and that with greater speed, and fierceness. *a* To terrifie the weaker Courage, to dazzle the Eyes of such as encounter it: In a word, the danger is as near, as if an Army come up in array, and their Swords in their Hands ready to go on, and fight.

*10* It is sharpened to make a sore slaughter *b*; it is furbished, that it may *c* glitter: should we *d* then make *e* mirth? It *f* *||* contemneth the rod of my son, *as* every tree.

*b* To slay many, and with as little regard, as Men kill Beasts, or to offer whole Herds of wicked Men in Sacrifice to the offended Justice of God; much after this stile, both David, *Psal.* 44. 22. and Isaiah, chap. 34. 6. *c* And strike a terror into the Enemy. *d* Shall we allow our selves in Jollity, in Feasts, or Dances, or Songs? This would be very uncomely. *f* This great, sharp, and glittering Sword appointed to cut off.

*11* And he *g* hath given it to be furbished, that it may be handled *h*; the sword is sharpened, and it is furbished, to give it into the hand of the slayer.

*g* Sights and despiseth all the resistance that can be made against it, and reckons all former Chastisements were but as the Rod wherewith a Son is corrected; but now the Sword of an Enemy is drawn out, and will cut off all: Or, Nebuchadnezzar despiseth your King, the Royal Family, and Nobles, which are compared to Gods, chap. 19. 10, 11. and would use them as he would every common Tree of the Wood, as it appears he did, when he put out Zedekiah's Eyes, and bound him in Chains as a Slave. *g* Either God, whose Sword it is, or Nebuchadnezzar, God's Servant herein. Some refer it to Christ, who is Lord and Sovereign of his Church, and Governour of the World. *h* Be the fitter for use in the Hand of the Slayer, (*i. e.*) the Chaldean.

*12* *i* Cry and howl, son of man: for *k* it shall be upon my people, it shall be upon all the princes of Israel: *l* *||* terrors, by reason of the *m* sword, shall be upon my people; *\** smite therefore upon *thy* thigh.

*i* As one in great distress; nay, how unseemly soever it may appear, howl, that they may by this know what Sorrows are coming on them, and how they, like wild Beasts taken in the Toils and Gins, shall howl. *k* The devouring Sword of Babylon shall certainly be upon all, high and low. *l* Surrounding Terrors, out of which no way to escape. *m* That Sword God will draw against them. *n* In token of thy sense of what they must suffer, and to prefigure what their sorrows shall be, when they must express them by Signs, because too great for Words.

*13* *o* *||* Because *it* is a trial, and what *p* if the sword contemn even the rod? it shall be no more, saith the LORD GOD.

*o* It is a fore Tryal, therefore shew all the Signs of Grief and Sorrow; or it may refer to what follows in the Verse, thus, since this is the exploration, or Tryal, which I will make in so severe manner to bring them to Repentance, mourn for them, lest they should harden themselves. *p* The addition of Sword, which is not in the Original, hath perplexed the words in my thoughts. I would read them thus: And what if the Rod contemn? It shall be no more, That the sense run thus; But if the King and Kingdom of Judah despise this Tryal, and harden themselves against this Sword, both shall be destroyed and be no more; for nothing, but a right use of this last Tryal could help them. Or else, if we must adhere to our Version, what if it amount to this; All this is for probation, and tryal, not for utter extirpating Israel, saith God to his Prophet, who might propose this; what if the Sword contemn those Bounds, and despise the King and Kingdom, and resolve to destroy them from being a Nation? as *Isa.* 10. 6, 7. to this God gives answer thus; This he shall never effect, and in due time this Sword shall be no more; Babylon shall be destroyed: in so perplex a place I rather conjecture, than affirm.

*14* Thou therefore, son of man, prophesie, and *b* smite *thine* *†* hands together; and let the sword be doubled the third time, the sword of the slain *f*: it is the sword of the great men *t* that are slain, which entreth *u* into their privy chambers.

*q* Either in token of amazement and sorrow, or else to signify what pleasure it should be to see Justice executed on obstinate Rebels; or rather, as ver. 17. clap thy hands to awaken and hearten the Babylonians on to the slaughter. *r* Perhaps 'tis too curious to search out, what particular Calamities are pointed out by this trebled Sword; whether, 1. Zedekiah's Captivity, with many of the Princes. And, 2. Taking of the City. 3. killing of Gedaliah and those with him: To be sure it speaks both the certainty of the Thing, and the greatness of the Affliction. *s* Wherewith many shall be slain. *t* Which were Princes, and Captains, and Rulers. *u* Searcheth the most secret Rooms, where they slew such as they found hidden in hope to escape.

*15* I *x* have set the *||* point of the sword against *y* all their gates, that *their* heart may *z* faint, and *their* ruines be *a* multiplied: Ah, it is made bright, *b*, it is *||* wrapt *c* up for the slaughter.

*x* The Lord hath gathered them together round about Jerusalem, with their Swords sharpened and drawn at every Gate to slay who so attempt to come out, or to slay all they meet with when they take the City. *y* Both of meaner Cities, of their Palaces, and private Houses. *z* As what Heart can be thought able to retain its Courage, when beset with Death by an Enemies Sword, which killeth all that come out, and entreth to kill all that stay within. *a* For Number made many, for Nature made very great. *b* Prepared, brightned, and sharpened. *c* And hath been carefully kept in the Scabbard, that it might keep its edge, and not be blunted.

*16* Go the *d* one way, or other, either on the right hand, *†* or on the left, whithersoever thy face is set.

*d* O Sword, take thy own course; O ye Slaughter-men, ye Babylonian Souldiers, all is open before you, go which way you will;

† Heb. go into water.

\* Deut. 32. 41. ver. 15, 18.

|| Or, It is the rod of my son, it despiseth every tree.

|| Or, they are thrust down by the sword of my people. \* Jer. 31. 19.

|| Or, when the trial hath been what then? and they not able long to this despising rod?

† Heb. basin hand.

|| Or, glittering or, fear.

|| Or, sharpened.

† Heb. set thy face, take the right hand.

will, I have brought you to waste the Land from South to North, begin where you will, and proceed as you will, none shall be able to resist you.

17 I will also smite my hands *e* together, and I will cause my fury *f* to rest: I the LORD have said it.

In token of my approbation, and well-pleasedness in those executions, which the Chaldeans shall finish against you, those hands, that were used to restrain and check, shall excite and encourage your Enemies. *f* See chap. 5. 13. *lit. c. d.*

18 ¶ The word of the LORD came unto me again, saying,

19 Althou son of man, appoint *g* thee two ways, that the sword of the king of Babylon may come: both twain *h* shall come forth out of one land: and choose *k* thou a place, choose *i* at the head *l* of the way to the city.

*g* Paint, mark out, or describe on Tile or Tablet, as chap. 4. 1. two Roads, and set it before thy Country-men in Babylon, and let them know, that the Arms and Sword of Nebuchadnezzar are designed for Exploits, where those ways lead them; thus Typically Ezekiel foretells the Invasion the King of Babylon would make. *h* The ways, though two in the course, they lead as Screams that divide and multiply, yet *i* must take their rise from one and the same Land, that is, Babylon; there the Prophet must begin to mark out the way, which is to be drawn out, till it divide into two. *k* Pitch on some convenient place, where thou mayest place Nebuchadnezzar's Army, he, and his Council of War consulting where this one way divides into two, which was on the edge of the Desert of Arabia, as Nebuchadnezzar pursued his march from Babylon. *l* Either, where the way begins at Babylon; Or rather, at the head where each distinct way runs out, toward either Rabbath of the Ammonites, or Jerusalem; for there Nebuchadnezzar will cast Lots.

20 Appoint a way, that the sword may come to Rabbath *m* of the Ammonites *n*, and to Judah *o* in Jerusalem the defended.

*m* This Royal City of the Ammonites, it seems, the King of Babylon had a quarrel with, as well as with Jerusalem; and he was resolved, when he came out of Babylon, to set upon one of them. There were two or three Cities of this name Rabbah, or Rabbath, one in the Tribe of Judah, one in Issachar, one in Moab; but this in the Text is distinguish'd by Rabbath of the Ammonites. *n* They were the Children of Lot's Daughter by incestuous mixture. *o* (*i. e.*) The Jews, the Land, for the People of the Land. *p* Particularly against Jerusalem. *q* Whose Fortifications do now as little discourage, as they shall ere long hinder Nebuchadnezzar from taking the City, and destroying it.

21 For the King of Babylon *r* stood at the † parting of the way *s*, at the head of the two ways, to use *t* divination: he made *his* † arrows *u* bright, he consulted *x* with † images, he looked *y* in the liver.

*r* The Prophet, by reason of the certainty of the thing, speaketh of what shall be, as if 'twere already; he stood, *i. e.* he will make a halt, pitch his Camp, and consult. *s* On the Borders of Arabia the Desert, to which one Road brings Travellers from Babylon, but henceforward it divides, and becomes two, one leading to Jerusalem, the other to Rabbath. *t* To consult with his Gods, and to cast Lots, and here the Prophet foretels what Divination he useth. *u* This, the first kind of Divination he used by Arrows, (*βελομαγεία*) either writing on them the Names of the Cities, and Countys; then putting them into a Quiver, and there mixing them, and thence drawing them out, and concluding, according as the Names were, which were on the Arrows; or perhaps by shooting the Arrows, and judging by the flight, or casting them up in the Air, and divining by their fall; as Beggars are said to go as their Staff falls. So then, if Jerusalem were on the first Arrow drawn out of the Quiver, or if the Arrows best flew, or most fell that way, toward Jerusalem, Nebuchadnezzar will take that way. *x* The next way of divining was, by asking counsel of his Idol, or Image; which being made artificially by the skill of their juggling Priests, and Conjurers, with little help they could give answers; and the Image spake aloud what the Sorcerer spake more softly; somewhat like the artificial whispering places, which convey the Voice from unseen Persons; or, by a Divine Permission, the Devil gave them answers from those Images. *y* The third Divination is by Sacrifice, and judging of future, prosperous or unprosperous, Events, by the Entails, and more especially by the Liver, its position and colour. All these he used, that with greater confidence of success he might proceed.

22 At his right hand *a* was the divination for Jerusalem *\* to b* appoint † captains *c*, to open the mouth *d* in the slaughter, to lift up the voice with shouting *e*, to appoint battering rams *f* against the gates *g*, to cast a mount *h*, and to build a fort *i*.

*a* Either the Divination, which concerned Jerusalem, was managed on his right Hand, *i. e.* way the Arrows thrown, the Images stood, and Sacrifices were offered; or else the Lot drawn

with the right hand of the Priest, came forth for Jerusalem. The promising Lot, encouraging Tokens were those which directed this superstitious Idolatrous King to attack Jerusalem first, and this by the overruling Providence of God, who determined by infinite Wisdom what seemed to blind Men to be the Event designed by their Divinations. *b* Now Nebuchadnezzar sets all in order pursuant to his observance of the Diviners. *c* The Commanders of his Forces, and their particular Charges in the March, and Siege, he did, 'tis probable, assign them by Lot, as is ordinary where greatest Dangers attend the Charges. *d* To assault the City where Breaches were made, and storm the battered Walls, to slay the Defenders, and to run the hazard of being slain by them. *e* So all the barbarous fierce Nations did with shouts and hideous noises assault, and fight their Enemies; and with this they hoped to terrify and amaze them, and so more easily master them; and so these Babylonians did, as may be collected from Psal. 137. 7. and Jer. 51. 14. where Babylon shall be repayed her Shouts. *f* Engines made to beat down Walls; and they had this Name from the Iron or Brass-head, which usually was at the end of it like unto the head of a Ram. *g* Which might more easily be broken, and beat down. *h* In a Siege of some length, Mounts must be raised to offend the besieged by shooting from the tops of them into the City, and to defend the Besiegers; and the toil, and danger hereof, seems here to be cast on both Overseers, and Labourers too by Lot. *i* Wooden Towers; now all these Works being thus by Lot disposed, the wary Tyrant prevents the murmurs of his Commanders and Souldiers, and insinuates a Courage into them, by the pretences of assured Success, and his Idols approving them.

23 And it shall be unto them *k* as a false divination in their sight, † to them that have sworn † oaths: but *m* he will call to remembrance *n* the iniquity *o*, that they *p* may be taken.

*k* The Jews who shall, either not believe that Nebuchadnezzar did so consult, or else that 'tis a vain, false, and lying Divination, which will delude him that believes it, but never hurt them who deride it. *l* Zedekiah, his Princes, and Nobles, who swore Allegiance to the King of Babylon first, and afterward conspired with Egypt, and by new, and contrary Oaths perjured themselves, provok'd, as well as dishonoured God, and enraged Nebuchadnezzar to revenge their perfidiousness; these perjured Persons will condemn all Predictions of the Prophet, and all the Preparations of the King of Babylon. *m* Nebuchadnezzar. *n* Will think on, and thoroughly weigh, and impart it also to his Council, as the ground of his War. *o* The great wickedness of their Perjury and Rebellion. *p* Both Zedekiah, and the Jews with him, may be subdued, taken Captives, and the Kingdom overthrown, the City burnt, and they sent into Babylon.

24 Therefore thus saith the Lord GOD, Because ye have *q* made your iniquity to be remembered, in that your transgressions *r* are discovered *s*, so that in all your doings *t* your sins do appear; because *u*, I say, that ye are come to remembrance, ye shall be taken with the hand *x*.

*q* Either referring to God, who saw still their wicked Perjuries, and other Sins, which they persisted in; or rather referring to Nebuchadnezzar, and his Ministers of State and War, whose memory all the falsehood of the Jews was still kept up fresh, by repeated disloyalty, with reproach to God, whose Oath the King, and Inhabitants of Jerusalem, had violated. *r* Against God, and against the King of Babylon, whose Yoke you submitted to with promised Obedience. *s* Visibly to all in Court, City, and Country. *t* Publick manage of Matters of the Kingdom, and private too, you add Sin to Sin, and that without blushing for them, or hiding them. *u* The whole sum'd up for confirming the Threats. *x* As Birds, or Beasts taken in the Net encompassed therein, that they cannot get away, are taken with the Hand, so shall you, and be carried into Babylon.

25 ¶ And thou *y*, profane *z* wicked prince *a* of Israel, *\* whose day b* is come, when iniquity *c* *\* Ver. 25. shall have an end.*

*y* Zedekiah. *z* Tainted with secret deep Irreligious Opinions, whence he despised God, and his Oath, and prophaned the Name of God. *a* So much was his Royal Dignity lessened, that indeed he was rather a Prince subject, and dependent, than a King. *b* Day of Sorrows, and Sufferings, and punishment is at hand. *c* The Irreligion, which is spread by thee among thy Courtiers, shall cease to spread itself, because of thy low estate. Or, when Iniquity shall bring the fatal ruin of King and Kingdom, and both shall be destroyed, and with the overthrow of your State, the opportunities and means of sinning shall end too.

26 Thus saith the Lord GOD, Remove the diadem *d*, and take off the crown *e*: this shall not be the same *f*: exalt him *g* that is low *h*, and abase him *i* that is high *k*.

*d* Either God speaks to the Prophet to declare the thing, or to Nebuchadnezzar to do the thing; to take away the Diadem, the Royal Tire of the Head, which the King did ordinarily and daily wear. *e* Which was a Royal Ornament used on Solemnities, and more than ordinary Occasions. Or, it may be one thing in doubled expressions, of the deposing of Zedekiah. *f* The

Or, for the oaths made unto them.



Kingdom, and Crown shall never be what it hath been; as we say of one greatly altered, he is not himself. So here. This shall not be the same, 'twas great, glorious and flourishing, but hereafter small, dependent, ignoble, and withering. *g* *Jecobiah*, 'tis probable the Prophet foretells the advance of this Captive King, which came to pass in the 37th Year of *Jecobiah's* Captivity in the first Year of *Merodach*, 2 *King*. 25. 27, 28, 29. and *Jer*. 52. 31. who exalted his Seat above all the Captive Kings in *Babylon*. *b* Now in captivity in *Babylon*. *i* *Zedekiah*. *k* Not now on the Throne of *Judah*, strengthened with the Confederacy of *Egypt*, on which he relieth, and exalteth himself, and bears himself high against the Prophet, the King of *Babylon*, and, which is most insolent, against the God of Heaven.

† Heb. *perverted, perverted, perverted will I make it.*

27 † I will overturn *l*, overturn, overturn it, and it shall be no more, *m* until he come, whose right it is, and I will give it him.

*l* As this triplication of the Threat speaks the certainty of the Event, so the gradual, successive Troubles, and Overthrows, that this Kingdom should ever after be afflicted with. *m* Never recover its former Glory, and Strength, but consume, till the Scepter be quite taken away from *Judah*, and way be made for the *Messiah*, who is he that is to come, whose is the Dominion, and to whom the Father will give it; so the final-defoliation of the temporal Kingdom of the Seed of *David*, which was most heavy tidings to the carnal Jew, is threatened, and the eternal Kingdom of the *Messiah*, most joyful Tidings to the believing Jews, is promised.

28 ¶ And thou, son of man *n*, prophesy, and say, Thus saith the Lord GOD \* concerning the *o* Ammonites, and concerning their reproach *p*; even say thou, The sword *q*, the sword is drawn *r*: for the slaughter *f* it is furnished, to consume because of the glittering *t*.

\* *Zeph*. 2. 9.

*n* In *ver*. 19, and 20, you had the mention of *Rabbath*, chief City of the *Ammonites*, in equal danger with *Jerusalem*; but while *Jerusalem* is threatened, *Rabbath* is no farther minded, till now God directs the Prophet to declare the ruin thereof. *o* A stout, but proud, injurious, and insulting People. *p* Where-with they reproach'd *Israel* in the day of *Israel's* afflictions, as *Jer*. 49. 1. and chap. 25. 3, 5, 6. and blasphemed the God of *Israel*. *q* All warlike Preparations are made against you. *r* The War is declared, and your Enemy hath drawn the Sword, *vid*. *ver*. 9, 10, 11. *s* To make waste, by avenging former Quarrels and Affronts, the *Babylonish* King comes out with bloody mind against you, *o* *Ammonites*! you countenanced *Israel*, who slew *Gedaliah*, Viceroy by *Nebuchadnezzar's* appointment; and you would have set *Israel* on the Throne, this Affront you shall satisfy for with your Blood. *t* Verse 9, 10.

\* Chap. 22. 28.

29 *u* Whiles they \* see vanity unto thee, whiles they divine a lie unto thee, to bring *x* thee upon the necks of them that are slain, *y* of the wicked whose day is come, when their iniquity shall have an end *z*.

*u* War and Defoliation indeed hasten on thee, though in mean while thy Astrologers, and Soothsayers promise Peace and Prosperity, and deceive thee with fair, but False Divinations, of which *Jeremiah* warns them, *Jer*. 27. 9. *x* To bring thee under the Sword of the *Chaldeans*, and to destroy thee as the Jews are, who already are fallen under the destroying Sword; to make thee stumble and fall on their Necks, as Men that fall among a multitude of slain. *y* (*i. e.*) both Jews, and their king, as *ver*. 25. *let. b.* *z* See *ver*. 25. *l. c.*

† Or, cause it to return.

\* *Jer*. 47. 6, 7.

30 *a* ¶ \* Shall I cause it to return into his sheath? I will judge *b* thee in the place where thou wast created *c*, in the land of thy nativity.

*a* Some read it without Interrogation, as an advice to the *Ammonites* to put up the Sword they drawn for their defence, as being to no purpose to resist; if it be an Interrogation, 'tis such as more vehemently denieth. God will by no means suffer the Sword to be sheathed; in this sense it refers to the Sword of the *Chaldeans*. *b* Plead, condemn, and execute too. *c* Explained by that which follows, though they might boast of their ancient Original, and their safe and impregnable Strengths, yet God will bring a Sword into those very places, and there they should perish.

† Or, burning.

31 And I will pour out *d* mine indignation upon thee, I will blow *e* against thee in the fire of my wrath, and deliver *f* thee into the hand of ¶ brutish men, and killful to destroy.

*d* As a Flood sweeps all away, so God will let out his indignation to overwhelm the *Ammonites*. *e* As those who melt down Metals blow upon the Metal in the Fire, that the Fire might burn the fiercer, and consume the Dross. *f* Or, as there is no hope to one delivered up to barbarous, merciless Ruffians, whose Trade is to destroy; so will God deal with these *Ammonites*.

32 Thou *g* shalt be for fuel *h* to the fire: thy blood shall be in the midst of the land, thou

shalt be no more remembered *k*: for I the LORD have spoken it.

*g* *Rabbath*, and thy people. *h* Which is soon, and unavoidably consumed in such a Furnace. *i* Thou shalt no where be safe, or thy Blood shall not be covered, nor thou buried. *k* Thy Name shall perish.

## C H A P. XXII.

1 **M**oreover, the word of the LORD came unto me, saying,

2 Now thou son of man, \* wilt thou judge ¶, *b* wilt thou \* judge *c* the ¶ bloody *d* city? yea, thou shalt † shew *e* her *f* all her abominations.

\* Chap. 20. 4. & 22. 30. † Or, plead for. \* Chap. 24. 4. Nah. 3. 1. † Or, city of blood.

*b* Some would have the Prophet here to be questioned, whether he would, and why he would plead for such a City. Others, that God doth forbid him to plead for it, or be solicitous about it. I rather think God doth awaken him to more vigorous reproving of this sinful People, and threatening them for Sin. *c* The question is doubled, to awaken the Prophet more fully, and to quicken him to his Work. *d* *Jerusalem*, which is guilty of the Murders of Innocent Ones, of Prophets and Holy Men. *e* Make her know, at least tell her by writing: For the Prophet was at *Babylon* now, and could not speak to them at *Jerusalem*; but he might, and must send word to them what their Abominations were. *f* All the kinds, not all individual acts of them.

3 Then say thou, Thus saith the Lord GOD; The city *g* sheddeth *h* blood in the midst *i* of it, that her time *k* may *l* come, and maketh idols *m* against her self, to defile her self.

*g* *Jerusalem*. *h* Is shedding Blood, 'tis her present practice as well as her former; Murders are committed by her, and 'tis said the City did it, 'twas done with publick consent, and probably under pretext of judiciary process to colour it, as in *Naboth's* case, and as they would have done to *Jeremiah*. *i* This aggravates their Murders, and makes them more bloody, in that 'twas done where so many were, that should have been safety to the Innocent, 'twas not done in a Wilderness. *k* The time of ripeness in her Sins, and of execution of judgments on her for them. *l* This they did not design, they rather took away Innocents, whom they furnished were dangerous to their State, to prevent; but this hastened the punishment. *m* Either maketh new Images of their old Idols, or repaireth the decayed beauty of them. Or, taketh in new Gods of their Neighbours, who might help them; but all this is against themselves, for this doth more defile them, and provoke God to wrath against them.

4 Thou art become guilty in thy blood *n* that thou hast \* shed *o*, and hast defiled thy self *p* in thine idols *q* which thou hast made; and thou hast caused *r* thy days to draw near, and art come *s* even unto thy years; therefore † have I \* made thee a reproach *u* unto the heathen, and a mocking to all countries *x*.

\* 2 *King*. 21. 16.

\* *Deut*. 28. 37. Chap. 5. 14.

*n* Greatly or deeply guilty. *o* In abundance, cruelly and perfidiously. *p* As a polluted thing leathen me to be seen or touch'd. *q* Dunghill Gods. *r* Hastened the days of thy Sorrows, and Punishment, of thy Defoliation in *Judea*, and of thy Captivity in *Babylon*, thou hast shortened thine own Peace, and my Patience. *s* Grown up now to the eldest Years in sin, beyond which thou wert not to go; 'tis the same in effect with that went before. *t* For thy old Sins thou art given up to be a reproach. *u* To be scorned by them, to be branded as a most peridious, irreligious, unconscionable sort of People, not worthy to live. Or else to be a taunt, and by-word among all Nations; thus 'twas, *Psal*. 44. 13. and *Jer*. 24. 9. *x* That were round about them, or farther off, had heard of them.

5 Those that be near *y*, and those that be far *z* from thee, shall mock thee, which art † infamous *a*, and much vexed *b*.

† Heb. polluted of name, much is vexation.

*y* As the *Idumeans*, or *Edomites*, who insulted over *Jerusalem* when 'twas taken, *Ammonites*, and *Moabites*, and *Philistines*. *z* The barbarous *Medes*, *Iranians*, *Hircanians*, &c. to whom thou shalt be carried captive, whose Land is far off. *a* Of a most infamous Name. *b* Afflicted, impoverished, and ruined above what was ever done to any City.

6 Behold, *c* the princes *d* of *Israel*, every one *e* were in thee to their † power *f* to shed blood *g*.

† Heb. 4th.

*c* He was, *verse* 2. commanded to shew the Jews all their Abominations. Now he is directed to begin with the Greatest first, either those of the Royal Family; Or else such as adhered close to the interest of them, and were advanced to Places of great Trust; Or, who were heads of Families. *e* Not one to be found of a juster or more merciful temper. *f* According to their

their ability, and opportunity. *g* For murdering all they hated, or that stood in their way.

Or, deceit.

7 In thee *b* have they *i* set light by *k* father and mother: in the midst of thee they *l* have dealt by *||* oppression *m* with the stranger: in thee have they *n* vexed the fatherless, and the widow.

*b* In *Jerusalem*. *i* It's plural, and agrees with Princes; they whose better Disposition, whose Education and Greatness (beside the Command of God) should have advanced their venerable Thoughts, and Deportment towards Parents. *k* Have condemned Father and Mother, though God threatens to curse such as do so, *Deut.* 27. 16. *l* The Princes still, as the construction in the Original carrieth it. *m* By Force, and Fraud; for the Oppression here mentioned is made up of both; where either the Fox, or Lion could apart, or else both joined, they have oppressed the Stranger, expressly against God's command, *Exod.* 22. 21. *n* Still the same Great Men, and Rulers, who should, as *Isa.* 1. 17. have defended, pleaded for, relieved, and comforted the Fatherless, and Widow, but contrariwise they oppress, disquiet, and make a prey of them.

8 Thou *o* hast despised *p* mine holy *q* things, and hast profaned *r* my sabbaths.

*o* All the Land, or thou, *O Jerusalem*, or thou, *O Zedekiah*, the chief of the Princes; or else, having spoken of them all in the Plural, now changeth Number, and so speaks to each in particular. *p* Hast had very low esteem of them, as if mean, and ridiculous. *q* All my Institutions, Temple-Sacrifices, Feasts, and Priests, &c. *r* Spent them in prophane Work, or bestowed them upon Idols, and their Service.

Heb. men of  
Levites.  
Exod. 23. 1.  
Levit. 19. 16.

9 In thee *t* are *\** men that carry tales *s* to shed blood: and in thee they eat *t* upon the mountains: in the midst of thee they commit lewdness *u*.

*s* Informers, and Trapanners, or persons that corrupted with Money, give in false Witnesses against the Innocent; and Princes of *Israel* had hand in it. *t* Offer Sacrifice on the Mountains, and feast there, celebrating the honour of their Idols. See *chap.* 18. 6, 11, 15. *u* Enormous, contrived Mischief, as the word imports.

Levit. 18. 8.  
Lev. 20. 11.

10 In thee have they *\** discovered *x* their fathers nakedness: in thee have they humbled *y* her that was set apart for pollution *z*.

*x* Like wild *Arabians*, worst of Heathens, there have been, and are some that incestuously defile their Father's Bed. *y* It seems to imply a Force and Violence offered to the Persons, whether Virgins, or Married, whom at unseasonable times they forced to falsifie their Lusts. *z* Forbidden, *Lev.* 18. 19. and *chap.* 20. 18. and that on very just Reasons, and for preventing many Mischiefes which follow such unseasonable Commixtures.

Or, every one.  
Levit. 18. 20.  
Lev. 20. 10.  
Deut. 22. 22.  
Or, every one.  
Lev. 18. 15.  
Lev. 20. 12.  
Or, lewdness.  
Levit. 18. 9.  
Lev. 20. 17.

11 And *||* one *a* hath committed abomination *b* with his neighbours *\** wife; and *||* another *c* hath *||* lewdly defiled his daughter-in-law; and another in thee hath humbled his *\** sister, his fathers *d* daughter.

*a* (*i. e.*) Some, or the Men of Quality, State, and such as were of high Degree, as the word is translated, *Psal.* 62. 9. Or what if it were translated as *ver.* 6. every one, 'twas grown a most general vice, as *Jer.* 5. 8. *b* Adultery, which God doth, and Man should abhor. *c* Horrible shameless doings, the Father-in-law committing incest with the Wife's Daughter. *d* And Brothers defile their own Sisters; all this against the Light of Nature, the Law of civilized Nations, and the Law of God. And, if our conjecture be right, all this done in their lewd Idolatrous Feasts, kept to the honour of *Tammuz*, and in the very Temple, or near to it; compare this with the *9th vers.* and with *chap.* 8. *ver.* 14.

Deut. 16. 19.  
Exod. 22. 25.  
Lev. 25. 35.  
Deut. 23. 19.

12 In thee *\** have they *e* taken gifts to shed blood, *\** thou hast taken *f* usury and increase, and thou hast greedily *g* gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

*e* Judges who should have saved, have sold the Life of Innocents; who sat on God's Tribunal, have acted the Devil there, and murdered Innocents, contrary to *Exod.* 23. 8. *f* Vid *chap.* 18. *ver.* 8. *let.* x, y, z. *a. g* VVith unsatiable thirst of Gain torn to pieces, and devoured thy Neighbour; so hast thou been an oppressing Extortioner, where thou shouldst not have been a moderate Usurer, and thus forgettest thy God.

Chap. 21. 17.

13 *b* Behold, therefore I have *\** smitten *i* mine hand at thy dishonest *k* gain which thou hast made, and at thy blood *l* which hath been in the midst of thee.

*b* Hear therefore, and mark, ye wicked Jews. *i* In testimony of my abhorrence of your ways, as threatening to punish you, and setting on the fierce *Babylonian* upon you to execute my just Displeasure. *k* Thy Covetousness, the Root of all the

evils in thee, thy cursed insatiable hunger for VVealth. *l* VVhich thou didst shed, that thou mightest then sieze their Estates; kill *Naboths*, and take possession.

14 Can *m* thine heart endure *n*, or can thine hands *o* be strong in the days *p* that I *q* shall deal with thee? *\** I the LORD have spoken *r* it, *\** Chap. 17. 24; and I will do it.

*m* This Question is a vehement Negation, thou canst by no means endure. *n* VVithstand, and repel the Evils that are coming, or bear them when come; will thy Courage hold out, and conquer? Nay, 'twill be with thee, as *chap.* 21. 7. your Hearts shall melt. *o* To hold the Sword, and manage the warlike Provisions against *Nebuchadnezzar* and his Army, your hands shall be exceeding feeble, *chap.* 21. 7. your VVeapons fall out of your Hands, your Hearts first melting with fear. *p* The Times of long and multiplied Sorrows, and furious Indignation. *q* The *Babylonians* are but Men, but I the Lord your God, whom you have provoked, am with them, they are my VVeapons of VVar, and I strike by them, and thou shalt never be able to subsist under it. *r* Flatter not thy self, the Lord will do it as he hath spoken it.

15 And *\** I will scatter *s* thee among the heathen *t*, and disperse thee in the countreys *u*, and *\** will consume thy filthiness out of thee *x*.

Deut. 4. 27.  
& 28. 25, 64.  
Chap. 12. 14,  
15.  
Chap. 23. 27,  
48.

*s* As the wind scatters Chaff. *t* VVorst of the *Babylonish* VVals. *u* Doubled for certainty of the thing. *x* Some take it for a Threat by a Fire, that shall consume the filthy Sinners; the filthy Sins will cease; or else, that by removing them out of *Jerusalem* into Captivity, and reducing them to a very low condition, they should not any more commit, but for ever loath their Wickedness; some take it for a Promise of purging Mercy to better them, *i. e.* the remnant of them, when the rest are destroyed and wasted.

16 And *||* thou shalt take thine inheritance *||* Or, shalt be *y* in thy self in the sight *z* of the heathen, and thou shalt know that I *am* the LORD.

*y* VVhereas I was thine Inheritance, and thou enjoyedst all Riches, Delight, Safety, Peace, and Honour in me, so long as thou wert a holy, Obedient People: Now, that thou art polluted, a very sink of all Filthiness, for which I have cast thee off, and sent thee into Captivity. There be to thy self what thou canst be, for I will not be thine Inheritance. *z* And this forlorn, abject, helpless state shall be so visible, that the very Heathen shall discern, and know, that you are rejected of your God, and he very just in doing so.

17 And the word of the LORD came unto me, saying,

18 Son of man, the *\** house *a* of *Israel* *b* is *\** *Isa.* 1. 22. to me become *c* dross, all they *are* bras *e*, and tin *f*, and iron *g*, and lead *h* in the midst of the furnace *i*, they are *even* the *†* dross of silver.

† Heb. drosses.

*a* Not a few among many, but universally the whole House of *Israel*. *b* The seed of him that was a Prince with God, the Covenant-people of God. *c* Are strangely degenerate, and corrupted, as if purer, and richer Metals should, by worse and worse, turn to Dross. *d* From the King to the Peasant; The Priests, and Prophets, and People. *e* Impudent in Sin. *f* Hypocrites, and mixt as Tin. *g* Hard, Cruel, and oppressive, as Iron. *h* Stupid and senseless, as Lead. Though I rather think this particular accommodating these Metals, somewhat too curious. I judge the Prophet chargeth them with a continued degeneracy from bad to worse, by this gradation. *i* The Afflictions I have laid upon them have not bettered them, they retain their Corruptions and Vices. *k* VVhile they kept Covenant, adhered to my Law, kept my VVorship pure, and loved Mercy, did justly, walk'd humbly with their God; they were as Silver, now they are degenerated, and are but the Dross of Silver, vile of price, and of little use.

19 Therefore, thus saith the Lord GOD, Because ye are all *l* become dross, behold therefore, I will gather *m* you into the midst of *Jerusalem*.

*l* From one end of the Land to the other. *m* From all parts thereof, I will, by a secret over-ruling Providence, bring you together into *Jerusalem*, as into a Furnace, where you may be melted and consumed.

20 *†* As they *n* gather *o* silver, and bras, and iron, and lead, and tin into the midst of the furnace, to blow *p* the fire upon it, to melt *it* *q*; so will I gather *r* you in mine anger *s*, and in my fury, and I will *||* leave *t* you there, and melt *u* you.

† Heb. according to the gathering.

Or, rest.

*n* Founders, who melt down Metals to prove them. *o* If these different kinds of Metals be to be gathered into one and the same Furnace, it speaks the involving all promiscuously in the same Afflictions; if it be meant as each distinct Metal is tried by the Fire in the Furnace, but by Fire proportion'd to the stubbornness of the Metal; then it bespeaks the future Affliction shall be such, as shall melt down the hardest of the



degenerate Idolaters, and Sinners. *p* To raise the fierceness of the Fire. *q* Till it be melted. *r* See *ver. 19. lit. m.* *f* In great but just Displeasure, called Fury too here, and elsewhere; such were the Sins of this People, that they had kindled a Fire against them, which should surely consume them. *t* Or, I will sit down, and rest me, as the Founder, when he hath taken pains to gather in the Metal, heap up the Wood, kindled the Fire, and blown it to its full height, rests himself, observing how the Metal melts down: God will so rest himself, after the manner of Man 'tis spoken; the like phrase, *chap. 5. 13.* and *chap. 16. 42.* which see. *u* He will take care the Fire go not out, till you are melted, either to the purging away, or consuming you with your Dross.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver *x* is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know *y* that I the LORD have poured out my fury upon you *z*.

These Verses are an ingeminating of the same Menaces, the more to affect the *Jews* with fear, and due apprehensions of their Danger, and make them think of returning to God. *x* This seems to intimate the Divine care over some few, that in the midst of the rest were precious, and God would purify, not destroy them. *y* See, own, and submit to God's afflicting Hand, and comply with him, putting away your Dross. *z* Promiscuously with others, among which you have suffered the same outward troubles, though the end be different, which intimates the escape of a Remnant.

23 And the word of the LORD came unto me, saying,

24 Son of man, say unto her, *a* Thou art the land *that* is not cleansed *b*, nor rained *c* upon in the day of indignation *d*.

*a* The Land of *Israel*. *b* Though God's Judgments have been as violent Storms, and Floods; though they have been as hottest Fires. *c* Yet neither thy Filth hath been carried away, nor thy Dross melted out of thee by them; still thou retainest both. *d* Therefore is Indignation kindled against thee, and thou shalt be deprived of the Dews of Heaven; the Rain, that should cool thy thirsty Land, shall be withholden; that Rain that should make the Ground fruitful, shall not descend.

25 *\* There is a conspiracy e of her f prophets in the midst thereof g, like a roaring h lion ravening the prey: \* they have i devoured souls: \* they have taken the treasure k and precious l things; they have made m her many widows in the midst thereof.*

*e* A Contrivance, or framing among themselves a design to speak all alike flattering, smooth words, and give out Promises of Peace and Safety, when there was no Peace; they would have the *Jews* believe, in little time, the Vessels of the Lord's House, and the Lord's People, in *Babylon*, should be brought back: As *Jer. 28. 1, 2, 3.* and whereas *Jeremiah* faithfully told them, that it would be no such thing, but that the rest of the Vessels, and *Zedekiah*, and the People should be carried away into *Babylon*, they conspire against him, and such as he was, *Jer. 20. 2.* and *26. 8.* and *29. 25, 26.* and persecute them with one consent and mind. *f* Her's, not God's Prophets, the false Prophets, such as *Hananiah*, *Jer. 28. 1, 2.* *g* Of the Land, but principally in *Jerusalem*, the Metropolis, and residence of the Court, where were such as loved to be flattered, and of whom Flatterers might make Gain. *h* Whom Hunger enrageth, and maketh roar in most dreadful manner; as some observe of them, when they hunt their Prey, and when they have seized, and are tearing it; so did these false Prophets, with cruelty, and fierceness, pursue the true Prophets, and such as believed their Word, feared the Judgments, and mourned for the Sins of a self-ruining People. *i* Have *eat* up, impoverish'd, and suck'd dry Men, that relieved, and maintained them, the guise of all false Prophets; or they have taken, in their complotting, and swallowed down whole the Persons that disbelieved and opposed their Lies. *k* They did not, without Reward, tell their Lies, nor would prophesy without a Reward out of the Treasures of those that advised with them; so they drained the People of their Riches. *l* Either 'tis a further explication of what he had said, or possibly it may tell us, that where Money was not to be had, these false Prophets would demand something of Value: and, if 'twere Money's worth, they were then for bartering the Prophecies; so they gull'd these Sots. *m* One while by raising Persecutions, and cutting off Husbands from their Wives; another while, and which most agrees with the Place, Persuading, Encouraging, and bewitching *Zedekiah*; and the Princes, and People to hold out the War, and run all Hazards and Extremities of that Siege; which filled *Jerusalem* with dead Husbands, and forlorn Widows.

26 Her *n* priests *o* have *†* violated *p* my law, and have profaned *q* my holy *r* things: they have put no difference *s* between the holy

and prophane, neither have they shewed difference *t* between the unclean *u* and the clean, and have hid *x* their eyes from my *y* sabbaths, and I am *x* profaned among them.

*n* God owns them not as his, they were Priests that suited such a People. *o* Men by Office bound to reverence the Law, to study it, and to preserve it from Mens Corruptions. *p* Wreathed it to Oppression, and Impiety, and to maintain Errors; and made it speak what they would, not what it did. *q* Lightly esteemed, as if they had been but common things, and accordingly use them. *r* Sacrifices, and Oblations, which were consecrate to holy Uses, should be offered with holy Hearts and Hands; and be eaten by holy Persons in due time and place. All this neglected with prophane Spirits. *s* This and the following clause, may be an Exceffis, Explication of the former: or else thus; Neither have they in their own practice differenced Holy and Prophane, nor in their teaching acquainted the People with the difference, nor in the exercise of their Authority separated the Profane from the Holy, either Persons, or Things, but with promiscuous intermixtures of every thing; and all Persons have been alike to them, whether Holy or Prophane, *i. e.* of common, and ordinary use. *t* Have not made the People know, so the word. *u* Things and Persons, what things might be touch'd, or eaten, or what might not; what Persons might not be approach'd to, and conversed with, and what might; all which was the Duty of the Priests; the neglect whereof spread the uncleanness of the *Jews* over the whole Land. *x* Despised, and would not see the Holiness of the Sabbaths, nor would look on such as observed them aright to encourage them; or on those that prophand them, to reprove them; so they did not see what they would not see. *y* Though they are expressly commanded to be kept holy, and with great care and exactness, *Isa. 58. 13. Jer. 21. 22.* though the Portion of Time I consecrated to my Service, they sacrilegiously direct to other uses, and grudge it me; nay, rob me of it. *z* Contemned, dishonoured, disobeyed, and, all my Laws represented as trivial and light Things.

27 Her *a* *\** princes *b* in the midst thereof *\* Mich. 3. 11* are like wolves *c* ravening their prey, to shed *\* Zeph. 3. 3* blood *d*, and to destroy souls *e*, to get *f* dishonest gain.

*a* As before, *ver. 26. lit. d.* and *ver. 23. lit. f.* *b* Rulers of all sorts, who should have crush'd Oppressors, and defend the oppressed. *c* Creatures greedy, bloody, and crafty, resembling Dogs that Men make use of to defend their Folds; so Authority, which God had given to defend, is by these Hypocrites perverted to satisfy the bloody and greedy Appetite of Tyrannical Governours among the *Jews*; possibly the Prophet may tax the degeneracy and baseness of these Rulers hereby. *d* Innocent Blood, a crying Sin in Princes, who have God's Power committed to them to preserve the Innocent. *e* Undo, and ruine Families; cutting off the Fathers, and impoverishing the Widow, and Fatherless. *f* Confiscating Estates not forfeited.

28 And *\* her prophets g* have daubed *b* them *\* Chap. 13. 18* with uptemper'd mortar, *\* seeing vanity, and di-* *\* Chap. 21. 29* vining lies *k* unto them, saying, Thus saith the Lord GOD, when the LORD hath not *l* spoken.

*g* False Prophets. *b* Flattered their oppressing bloody Princes in their ways of Sin and Violence. *i* With Promises and Encouragements, that like ill-tempered Mortar, will deceive them, though all seems for present smooth and safe. *k* Pretending they had by Vision from God, all the good they promised; whereas it was all a notorious Lie and falsehood. *l* God never spake to those Prophets; and what by his own Prophets he spake, was of quite another tenure, 'twas Evil, not Good.

29 The people *m* of the land have used *n* *||* oppression, and exercised robbery *o*, and have vexed *p* the poor and needy *q*; yea, they have oppressed the stranger *r* *†* wrongfully *f*.

*m* The common People. *n* Greatly, continued, and cruelly oppress one another, wrong each other by Frauds and Violence. *o* On every occasion turned down-right Thieves and Robbers. *p* By these Oppressions. *q* See *chap. 18. ver. 7. lit. f. t.* *f* Without any colour of Justice, Reason, or so much as hearing him, as the phrase seems to import.

30 And *\* I fought t* for a man *u* amongst *\* Jer. 5. 1* them *x*, that should *\* make up the hedge y,* *\* Chap. 13. 5* and *\* stand in the gap z* before me, for the land, *\* Psal. 125. 5* that I should not destroy it; but I found none *a*.

*t* Very earnestly, and diligently spoken of God after the manner of Man. *u* Any one. *x* Among Princes, Prophets, Priests, or People. *y* To repair the breach, and prevent farther mischief. *z* That might interpose between a sinful suffering People, and their offended God, and intreat for Mercy, that the Land might not be destroyed. *a* All were corrupted, not one but obstinately went on to sin and provoke me.

\* Hof. 6. 9.

\* Mat. 23. 14.

\* Mic. 3. 11.

\* Zeph. 3. 3, 4.

† Heb. offered violence to.

31 Therefore *b* have I poured *g* out mine indignation upon them, I have consumed *d* them with the fire of my wrath; their own way *e* have I recompensed upon their heads *f*, saith the Lord GOD.

*b* Thus provok'd by all. *c* As a Flood to sweep them away. *d* Kindled a Fire against them, that will destroy them. *e* Sinful abominable ways. *f* Brought these as a Net on them, when as wild Beasts taken in the Pit to be destroyed.

## CHAP. XXIII.

1 THE word of the LORD came again unto me, saying,

2 Son of man, there were two women *g* the daughters of one mother *h*.

*g* *Judah*, and *Israel*, the two Kingdoms. *h* Sprung from *Sarah*; or, as some, Daughters of the Synagogue. They rose from one Family, these two were Daughters, that is, parts, and the Mother is the whole Posterity of the twelve Tribes.

3 And \* they committed whoredoms *i* in Egypt, they committed whoredoms in their youth *k*: there were their breasts pressed *l*, and there they bruised the teats of their virginity.

*i* When they came down into Egypt, and sojourned there, possibly they might commit Bodily Whoredoms; but Spiritual Whoredoms, *i. e.* Idolatry, they did certainly commit, as appears *Josh.* 24. 14. and *Ezek.* 20. 7, 8. which see; in a low condition by converse with the Idolatrous Egyptians, they fell in with their Idolatry. *k* Early, though 'tis no where said when they began: yet by this it appears, that 'twas not long after their coming down into Egypt. *l* This, and what follows, is an allusion, which illustrates what was before spoken; while they were constant to God, and his Worship, they were as beautiful, chaste, and lovely Virgins; when seduced to Idolatry, they became as loathsome Harlots, or Strumpets.

4 And the names *m* of them were *Aholah* the elder *o*, and *Aholibah* *p* her sister: and \* they were mine *q*, and they bare *r* sons and daughters: thus were their names: *Samaria* *f* is *Aholah*, and *Jerusalem* *t* *Aholibah*.

*m* That we might know them, they are described. *n* Which rendered in English, is his own Tabernacle; for *Israel* falling off from the House of David, fell also off from the Tabernacle, or Temple of God; so that all the Temple, and Worship they had amongst them, was of their own making. *o* Greater for number of Tribes, being Ten of Twelve; and greater for Power, Wealth, and multitudes of People. *p* This rendered in English, my Tabernacle in her: The Two Tribes had the Temple and Worship of God with them; God's own Tent was pitch'd there, and his solemn Services. *q* By solemn Marriage-Covenant, *Ezek.* 16. 18. *r* Were fruitful, and brought forth Children to me, saith God; they increased in Numbers of People; and among these, some there were that were Children of God by Faith, Love, and Obedience. *s* The chief City of the Apostate Ten Tribes. *t* *Jerusalem*, the chief City of the Two Tribes.

5 And *Aholah* *u* played the harlot *x* when she was mine *y*, and she doted *z* on her lovers *a*, on the Assyrians *b* her neighbours *c*.

*u* The Kingdom of *Israel*, or the Ten Tribes. *x* United in confederacy in civil Concerns, and in Idolatry, as to Religious Concerns with the Assyrians. *y* When under my Government, and Protection, or in my Presence, or before I had abdicated, and cast her off. *z* Were madly enamoured with the Assyrian Idols, Temples, and manner of Worship. *a* Whom she loved; not that I find they so much loved her. *b* So often mentioned, nothing needs be said of them. *c* So they were now by their seizing of *Syria*, and possessing it as their own, *2 Kings.* 15. 19.

6 Which were clothed with blue *d*, captains *e*, and rulers *f*, all of them desirable *g* young men, horsemen *h* riding upon horses.

*d* Richly apparelled, and, as the humour of that Nation, in rich and beautiful Blue, very magnificent to the Eye. *e* Daring valiant Men, and fit for Wars, who might defend the Jews in time of Danger. *f* VVorthy of Authority, and fit to govern in times of Peace. *g* Young, and vigorous; full of beauty, and strength, to commend them to the desire and choice. *h* Skilful in riding, and well furnish'd with choice Horses, on which these deluded apostatizing Israelites relied for help, as appears, *Hos.* 14. 3.

7 Thus *i* she *†* committed her whoredoms *l* with them, with all them *m* that were the *†* chosen men of Assyria, and with all *n* on

whom she doted *o*: with all their idols she defiled her self.

*i* By the Eye, and familiar converse, she fell to Idolatry. *l* See *ver.* 2. *it. i.* *m* She embraced the Friendship and Religion of all of them; and relied on the Assyrian Idols for deliverance and peace. *n* (*i. e.*) Other Nations, with whom she had Commerce, and made Leagues. *o* Like an Adulterous VVife, she was mad in her Love to them, to their Persons, Customs, Idols, and Religion; with all which she polluted her self.

8 Neither left *p* she her whoredoms brought *q* from Egypt: for in her youth they lay *r* with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

*p* Though she took in so many Gods of the Assyrians, yet she did not renounce, or cast off the Gods of Egypt, but kept them too. *q* It is plain, the Israelites learnt Idolatry in Egypt, carried it with them out of Egypt, and retained it to the last. *r* See *ver.* 3. *let. k, l.*

9 Wherefore *s* I have delivered *t* her into the hand of her lovers, into the hand of the \* Assyrians, upon whom *u* she doted.

*s* For this boundless Idolatry, and Lewdness. *t* Long ago I have delivered the Ten Tribes: First, *Pul* put them under Tribute, *2 Kings.* 15. 19, 20. about 200 Years before our Prophet's Time: Then *Tiglath-Pileser*, *2 Kings.* 15. 29. and finally into *Salmanser's* hand, who destroyed the Kingdom, *2 King.* 17. 6. *u* Punish'd them for their Sins, by those were fellow Sinners with her.

10 These \* discovered her nakedness *v*; \* they took *y* her sons and her daughters, and slew her with the sword *z*: and she became *†* famous *a* among women; for they *b* had *†* executed *c* judgment upon her.

*v* Used her as lewd VVomen deserve; strip her naked, and exposed her to shame, as *ver.* 26. God her Husband had clothed her, and covered her Nakedness; but she lightly esteemed her God, doted on Idols, and Idolaters strip her. *y* Made them Captives, and carried them away as Slaves to serve the Lusts of barbarous Conquerors; so both Sexes were used. *z* As a person slain with the Sword ceaseth to be, so this Kingdom of *Israel*, under *Holzia*, was by the Sword of *Salmanser* utterly destroyed. *a* Her lewdness made her infamous; and God's judgments for it, made her more known in the VVorld. *b* The Assyrians, a proud, bitter, and violent Enemy. *c* Had executed their own malicious Revenges, but God's just displeasure upon her.

11 And \* when her sister *Aholibah* *d* saw this *e*, \* she *†* was more *f* corrupt in her inordinate love than she, and in her whoredoms *†* more than her sister *g* in her whoredoms.

*d* *Judah*, yet Two Tribes. *e* Both the Sins and Punishments of the Kingdom of *Israel*, which should have been her Admonition. *f* Ran more violently into both Friendship, Confederacies, and Idolatries with the Assyrians. *g* *Samaria*. *Jerusalem* had more Idols in it, and more abominable Idolatry than any we read of in *Samaria*, that, at present, I can remember.

12 She doted upon the \* Assyrians her neighbours, captains and rulers, clothed most gorgeously, horse-men riding upon horses, all of them desirable young men.

This verse is the same with verse 6, which see; only the cloathing there of Blue, is here cloathing of Beauty, *i. e.* most beautiful.

13 Then *r* I saw that she was defiled *s*, that they took both *t* one *u* way.

*r* VVhen she took not warning, neither feared. *s* Her Heart was already on her Idols. *t* *Samaria*, and *Jerusalem*. *u* Chose the same Idols, and Idolatry.

14 And that she increased *x* her whoredoms: for when she saw *y* men pourtrayed upon the wall, the images *z* of the Chaldeans pourtray'd with vermilion *a*,

*x* Added to the number of her Idolatries. *y* VVhere ever 'twas, the Jews saw there 'twas they doted on their Persons and Habits; it is probable enough they might see them in the Idol-Temples, or in the House of the King of *Judah*, or of the great Men, who promoted the Friendships and Leagues with these Nations. *z* The Counterfeits of Strangers, and such as were far off, as the Chaldeans were. *a* VVhich, as 'tis a very glossy and shining colour, so duly mixt with Ceruse, doth lively express the colour of Man's Flesh.

15 Girded with girdles *b* upon their loins, exceeding in died attire *c* upon their heads, all of them princes *d* to look to, after the manner *e* of the Babylonians of Chaldaea *f* the land of their nativity.

*b* VVich

\* 2 King. 17. 23.  
4, 5, 23.

\* Heb. a name.

\* Jer. 3. 8.  
\* Jer. 3. 11.  
Chap. 16. 47,  
51.

† Heb. corrupted  
her inordinate  
love more, &c.  
† Heb. more than  
the whoredoms of  
her sister.

\* 2 King. 16.  
7, 10.  
Chap. 16. 28.

\* Levit. 17. 7.  
Chap. 20. 8.

\* Chap. 16. 8,  
20.

† Heb. bestowed  
her whoredoms  
upon them.  
† Heb. choice of  
the children of  
Aholah.



*b* With Souldiers Beets about their Loins, which includes the rest of the Garb, Dress, or Habit of Souldiers. *c* Both rich, comely, large, and of divers colours, and those of the choicest, that Art or Money could prepare. *d* Of princely Aspect and Majesty. *e* Agreeable to the Garments of the Rich and Proud Babylonians. *f* Which probably was the most fruitful part of that Kingdom, and most pleasant, and where the Pride and Luxury of the Inhabitants exceeded others.

\* 2 King. 24. 1.  
Chap. 16. 29.  
† Heb. at the  
sight of her eyes.

16 \* And † as soon as she saw them *g* with her eyes, she doted upon them, and sent messengers *i* unto them into Chaldea *k*.

*g* The Pourtrairs of them. *h* Like an insatiable and most impudent Adulteress, she fell into most inordinate Affection for their Persons, on sight of their Pictures. *i* Courted the Love of those Strangers, and woo'd their Embraces; sent to make Alliances with them; prostituted her self to them. *k* Though 'twas a long Journey, troublesome, and costly; all this hinders not this extravagant lewd Woman, she sends to these remote parts, and forgets her God.

† Heb. children  
of Babel.

17 And the † Babylonians came *l* to her into the bed of Love *m*, and they defiled *n* her with their whoredom *o*, and she was polluted *p* with them, and \* her mind was † alienated *q* from them.

\* Ver. 28.  
† Heb. loosed, or  
disjoined.

*l* The Prophet prosecuteth the Allegory, the Adulteress sent, and invited; and here the Chaldeans comply with it, they came, Embassadors, no doubt, first to make a Confederacy, and then free intercourse in Trade and Religion too. *m* So the impudently lascivious call the polluted, forbidden Bed, as the Harlot, Prov. 7. 18. It is like, with this Commerce and Confederacy, the lustful Babylonians did spread that Disease, the Jewish Nation were too much inclined to, corporal Adulteries and Fornications; but metaphorically, it is a delightful communicating with them in their Idolatry, in their Idol-Temples and Feasts. *n* Made her unclean, and loathsome. *o* Spiritual and Corporal. *p* Greatly defiled, as the doubling the expression imports. *q* Like an arrant Adulteress, wearied, but not satisfied with her Adulterers, she changeth mind, and friendships, and seeks new ones. So did this People, weary of the Chaldeans, seek new Confederates.

\* Jer. 6. 8.

18 So *r* she discovered *s* her whoredoms, and discovered her nakedness *t*. \* Then *u* my mind was alienated *x* from her *y*, like as my mind was alienated from her sister *z*.

*r* By this unsatiableness and change of Lovers. *s* Made it appear to all, far and near, that she was a most notorious and infamous Strumpet. *t* Her weakness, and her shame. *u* When I saw the lewdness, impudence, and boundlessness of her Adulteries. *x* Turned from her with abhorrence, I could no longer endure it. *y* Jerusalem, the Land of Judah, the Kingdom of the Two Tribes. *z* Samaria the Ten Tribes, and I resolved to destroy them both alike by their Lovers.

19 Yet *a* she multiplied *b* her whoredoms, in calling to remembrance *c* the dayes of her youth *d*, wherein she had played the harlot in the land of Egypt.

*a* And, Heb. *b* Added more, and greater, to her former Sins of Idolatry, and Whoredoms, and persisted in them. *c* This may refer, either to the Jewish Nation, remembering their Idolatries in Egypt, their Alliances with, and reliance upon it in days past, which she now resolves to act over again; or it may refer to God, who by these continued courses of Judah's lewdness, is provok'd to remember, and punish, old perfidious and idolatrous practices. *d* Verse 3. *let. k*.

\* Chap. 16. 26. \* whose flesh *e* is as the flesh *g* of asses, and whose issue *h* is like the issue of hories.

*e* Verse 5. *let. z*. *f* Egyptians, and the Nations, that were Confederate with the Egyptians, looking on them as able to defend by their Power, enrich by their Trade, and make prosperous by their Friendship. *g* In these terms the Prophet expresseth the vehement desire of the Jews to Egyptian Idolatry, compared to Whoredom; and may, for ought I know, tax the lustful impudence of some of the Jewish Women in their corporal Uncleannesses with the Egyptians, who were, it seems (by report of Authors) naturally disposed for that Vice, and fittest for unsatiable lustful Women. See chap. 16. 26. *let. l*.

21 Thus thou calledst to remembrance *b* the lewdness of thy youth *i*, in bruising thy teats *k* by the Egyptians, for *l* the paps of thy youth.

*h* See ver. 19. *let. c*. *i* See ver. 3. *let. k*. *k* Vid. 3. *let. l*. *l* The beauty and loveliness of them, when God had formed them, allured the Egyptians; this may be understood, both politically of the growing state of the Jewish Commonwealth, or literally, of the Beauty of their young Women.

\* Chap. 16. 37.

22 ¶ Therefore, O Aholibah, *m* thus saith the Lord GOD; \* Behold, I will raise up thy lovers *n* against thee, from whom thy mind is alienated *o*, and I will bring *p* them against thee on every side *q*.

*m* See Chap. 23. *v. 4. let. n, o, p, s, t.* *n* Thy Confederates. *o* Whom thou hast first loathed and forsaken, and thereby enraged them against thee. *p* Be not only an Exciter to stir them up against thee, but I will be a Guide, and Conductor of them. *q* So no way left for thy escape.

23 The Babylonians and all the Chaldeans *r*, Pekod *s*, and Shoa *t*, and Koa *u*, and all *x* the Assyrians with them: all of them desirable *y* young men, captains, and rulers, great lords, and renowned *z*, all of them riding upon horses.

*r* These are known. *s* Some reckon these the Titles of some of the great Commanders in this Army, which come against Jerusalem; but they are Names of distinct Countries, or Provinces, under the Babylonish Government; and so *Pekod* is the Province between Tigris, and Lycus Rivers; in this was old Niveb, and was the principal Province of the Kingdom; though some others think *Pekod* was Bactriana, now called *Usbeck*, and *Corassan*, fierce, thievish, and barbarous of old. *t* Either *Sia* in Armenia, or the *Sohai*, among which were the *Adiabeni*, and this contained the middle part of the Kingdom of Babylon, and was *Assyria Mediana*. *u* This bordered on *Media*, the Inhabitants called *Kohai*, and dwelt about *Arbel*, or *Arbelis*, or *Arbela*, and comprehended *Ganyamila*; where a Fortrefs *Ganga* looks like this *Koha*, being easily changed from *Koa* to *Gauza* by change of the original Letters *P* into *G*, and *y* into *G*, a people too like enough to be cruel, and barbarous by their very situation. *x* All these Sons, or Subjects of the Assyrian Monarchy, or Confederates. *y* Most of these are already explained ver. 6. where these were Objects of Love, now they are Objects of Terror; so God turns the Occasions of Mens Sins, into Occasions of greater Terror, and Punishment. *z* Heb. called, or invited first by the Jews to sin with them, ver. 16. *let. i*. now called of God to punish their fellow Sinners.

24 And they *a* shall come against *b* thee with chariots *c*, wagons *d*, and wheels *e*, and with an assembly *f* of people, which shall set against thee buckler, and shield, and helmet *g* round about: and I will set *h* judgment before them, and they shall judge *i* thee according to their judgments *k*.

*a* Mentioned before, ver. 23. *b* Or upon thee, surprize thee with a speedy March; for they were swift in their course. *c* Heb. is of larger sense, and more properly speaks all kind of Arms for the War, a thorow furniture, so the Chaldei Paraphrase, with instruments of War, or Arms. *d* Heb. Chariot, and is oftner so rendered, for expedition, for ease of their Commanders on their march, and for strength against the Enemy in the Battle. *e* Whether distinct from all other, or whether prepared, left in their march the Carriage Wheels should break, and they be at a stand, therefore beforehand store of these were provided. *f* A mighty confluence of People, and a mixture, where the worst, and cruellest are the most numerous. *g* Yet for their own defence, well armed, and with Armature fitted to defeat the Arrows, and offensive Weapons of their Enemy, and to maintain a Siege, such as they should weary Jerusalem with. *h* Give them a power by their Victory and in right of Conquest over their Rebels, as well as mine, and I will give them a Spirit of Judgment to discern the Greatness of this Peoples Sins. *i* Plead with thee, convince, condemn, and execute Sentence upon thee. *k* To their Will, Power, VVrath, and Custom against Rebels; for these are their Rules of Judgment; all which appeared when the chief of all the People were condemned to slavery, the wise Counsellors, and valiant Commanders sentenced to die, *Zidekijahs* Children slain, his own eyes put out, and City and Temple to be burnt.

25 And I will set *l* my jealousy against thee, and they shall deal furiously *m* with thee: they shall take away thy nose *n*, and thine ears; and thy remnant *o* shall fall by the sword: they shall take *p* thy sons and thy daughters, and thy residue *q* shall be devoured by the fire.

*l* As a jealous provoked Husband, I will be as much against thee as they are, their fury shall avenge my Quarrel. *m* Their Disposition naturally is to furious VVrath; my Jealousy shall enkindle it more. *n* As thou hast prostituted thy Beauty like an Harlot, so they shall use thee as such, and marr thy Beauty, and brand thee for ever, as thou deservest; and that thou mayst be as loathsome in thy Deformity, as ever thou wast thought lovely in thy Beauty; this punishment of Adulteresses is known to have been used, and is yet in use. *o* Or else at last, thy latter end shall be to fall by the Sword; those that do not live under such reproach, shall die by the Sword of the Enemy. *p* For Captives and Slaves for VVork, and somewhat a thousand times worse. *q* Either the People, who did hide themselves in Vaults and Cellars, and came not out; or else, what remains of that the Chaldeans cannot carry away, all this shall be devoured by Fire, as when the City was burnt.

26 They shall also strip *r* thee of thy clothes, and take away thy † fair jewels *s*.

† Heb. instruments of thy decking.

*r* Both

\* Both as lewd disgraced Harlots, and as Captives are used. chap. 16. 39. let. a. f All thy rich, beautiful Ornaments, chap. 16. ver. 17. let. p. They shall be prey and plunder to the Enemy. t By these destroying Judgments, which shall make thee cease to be a People; I will put an end to the lewdness thou wouldst never have put end to, thou shalt never have opportunity, if thou hadst heart to do the like. u Idolatries. x When thou camest out under my hand. y With desire and affection toward them, as once, when thou dotedst on them. z With Love, Trust, Imitation, and desire of Commerce with her, but all thy remembrance of Egypt shall be with deep shame and loathing.

28 For thus saith the Lord GOD; Behold, I will deliver a thee into the hand b of them whom thou \* c hatest, into the hand d of them \* from whom thy mind is alienated.

a Give thee up. b To the Power, and Will. c Those shall be thy Masters, and domineer over thee, whom of all Men thou didst most desire might not. d 'Tis doubled, for certainty of the thing; and to make deeper Impression, they shall certainly lord it over thee, whom of all Men thou dost most loath.

29 And they shall deal e with thee hatefully f, and shall take away all thy labour g, and \* shall leave thee naked h and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

e Use thee badly, and ever demean themselves toward thee f in hatred. Whatever drudgery, hardship, base, and vile employment their spite and hatred can invent, they shall cast on thee. g Spoil thee of all thou hadst got in Judaea, as they did when they conquered, and plundered it. And deprive thee of all the right, and comfortable use of all thy labour, which they will exact of thee in Captivity, and make thee know a Slave hath no right to any thing. h Both literally, thou shalt not have Clothes to cover thy Nakedness; and figuratively, thou shalt be left in a most disgraced state, and the shame of all thy Sins shall cover thee: All this, as this Prophet usually doth, is doubled, to affect the more.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

This Verse gives the same reason, which hath been often given, why the Lord proceeds in this severity; because, as an obstinate, lewd, untractable Adulteress abuseth the best Husband, till none can forbear, so had the Jews dealt with God, and God will so deal with them.

31 Thou i hast walked k in the way of thy sister l, therefore will I give her cup m into thine hand.

i O Jerusalem and Judah. k Hast run into the same sinful enormities. l Samaria, and the ten Tribes, both great Idolatresses. m Of Judgment, and Sorrow, expressed frequently by a Cup, Psal. 75. 8. and Jer. 25. 15. I will punish thee with Punishments like hers, since thou hast made thy self in Sins like her.

32 Thus saith the Lord GOD, Thou shalt drink n of thy sisters cup deep o, and large p: thou shalt be laught q to scorn, and had in derision; it r containeth s much.

n Thou shalt not put it by, and shift it off. o Towards the dregs where the bitterest Poison of it lieth. p In great quantity; thy punishment shall be most grievous, who must drink so deep of this Cup of Astonishment. q When sick as heart can hold, and needest pity, and help to relieve, instead hereof thou shalt be derided, and abused; these will be cruel mockings. r The Cup. s Is large, and contains what will last many Years, till the 70 Years be expired; and of this Cup thou shalt still drink, and be derided.

33 Thou shalt be filled t with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

t Thy Afflictions shall be as great as thou canst hold, as a Vessel filled with Liquor.

34 Thou shalt \* even drink it u, and suck it out x, and thou shalt break y the sheards thereof, and pluck off thine own breasts z: for I have spoken it, saith the Lord GOD.

u Thou shalt stagger with Sorrows, that shall intoxicate, and astonish; in the Verse each part explains the other, Sorrow explains Drunkenness, Astonishment explains Sorrow, Desolation explains Astonishment, and the Cup of Samaria, elsewhere called the Line of Samaria, explains all: Samaria was made a Heap, Mic. 1. 9. so shall Jerusalem be. x Nothing shall divert the Punishment. y The Dregs shalt thou drink, and multiply thine own Sorrows. z Either out of indignation, or to suck out what was imbibed. Which tempted others, and undid thy self, for which cause thou now revengest thy self upon thy self.

35 Therefore thus saith the Lord GOD, Be-

cause thou \* hast forgotten a me, and \* cast me b behind thy back, therefore bear b thou also thy lewdness and thy whoredoms.

a Chap. 22. 12. which is here explained by what follows; 'twas a willful forgetting of God, and voluntary despising his Law, Ordinances, Worship, Favour, and Presence; so God is cast behind a Sinner's back. b The guilt, I will impure it, the Punishment, I will not pardon it; and the shame, for I will pour out contempt upon thee, bear both sorrow and reproach of thy Sins.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou \* || judge c Aholah, and Aholibah? yea, declare d unto them their abominations;

c Excuse or plead for such Adulteresses? So chap. 22. 2. let. b. d Plainly, fully tell them, what they have been, and what they must expect for all their Abominations.

37 That they have committed adultery e, and \* blood f is in their hands, and with their idols have they committed adultery g, and \* have also caused h their sons, whom they bare unto me, to pass for them through the fire, to devour i them.

e This seems to refer to corporal Uncleannesses. f Innocent Blood of the murdered Prophets, and just Men. g Spiritual Adultery, i. e. Idolatry. h Most unheard-of Cruelty, and unnatural Murders, under pretext of Religion: thus chap. 16. 20. i They destroyed, took away the Life of their Sons in barbarous manner.

38 Moreover, this k they have done unto me; they have defiled my sanctuary l in the same m day, and \* have profaned my sabbaths n.

k Which is declared in the following words, 'twas some great Injury, or Affront done to God. l My Holy Things, House, Altar, Sacrifices, and Oblations; one part of the Temple put for all parts of the Holy Things of God. m When they had newly polluted themselves with most horrid Crimes, Idolatry and Murder, they thrust into the Temple; whereas, by the Law, if they had been but unclean by touch of a dead Body, they must have been cleansed by Sacrifices before they ought to come into company with the Jews. n By offering Sacrifices to Idols, and doing that on those days, which God, Nature, and all Civil Nations abhor, only the Devil is pleased with, who is a Murderer from the beginning, promotes such bloody Cruelties.

39 For when they had slain o their children to their idols, then they came the same day into my sanctuary to profane p it; and lo, \* thus have they done in the midst q of my house.

o See chap. 16. ver. 20. let. m, n. p Using my Holy Temple, as if 'twere a Common, and unclean Place. q Nay, these things have been done in my House, they have offered to their Idols in the House where my Name alone should be called upon.

40 And furthermore, that ye have sent r for men t to come from far s, unto whom a messenger u was sent; and lo, they came u, for whom thou didst wash x thy self, paintedst thy eyes y, and deckedst z thy self with ornaments.

r See Verse 16. let. i. s From Chaldea. t An Embassy from the King of Judah, with advice of his Princes, no doubt. u See ver. 17. let. l, and m. x After the manner of Harlots, gott all fine, clean, and delicate against thy Paramours came; so Idol Temples built, Altars beautified, Sacrifices prepared, all to commend thy self to their alliance, and help. y Like a decayed Harlot, made up thy Defects with Paint. z Putt on the rich Clothing I gave thee, and with thy Husband's Bounty allured Adulterers to thy Bed; so chap. 16. 13, 14. thus was God abused and provoked.

41 And satest a upon a t stately b bed, and a table c prepared before it, \* whereupon thou hast set mine d incense, and mine oil.

a 'Tis a Table-gesture, as appears, she was prepared to feast them. b A magnificent rich Bed, on which Women sate to Feast, when Men lean'd on their sides, which would not have been a comely posture to a Woman. c Table furnish'd with choicest Provision, such as made for Feasts, when solemn Sacrifices were offered, or when Vows were paid, as the Harlot, Prov. 7. 14, 15. d This assures us, that Idolatrous Worship was acted by her in compliance with the Chaldeans; offered to their Idols, and then feasted the Idolaters, with what God had given her, when they confirm'd their Leagues, and swore by false Gods.

42 And a e voice of a multitude being at ease f was with her g; and with the h men of the t common i fort were brought || Sabaeans from the wilderness, which put bracelets upon their

\* Jer. 2. 32. & 3. 21. & 13. 25. \* 1 King. 14. 9. Neh. 9. 26.

\* Chap. 20. 4. || Or, plead for.

\* Chap. 16. 38.

\* Chap. 16. 36, 45. & 20. 26, 31

\* Chap. 22. 8.

\* 2 King. 21. 4.

† Heb. coming.

† Heb. honorable. \* Prov. 7. 16.

† Heb. multitude of men. || Or, drunkards.

\* Chap. 16. 37. \* Ver. 17.

\* Chap. 16. 39.

\* Psal. 75. 8. Na. 51. 17.



their hands, and beautiful crowns upon their heads.

<sup>a</sup> A shout for joy, that there was a treaty of Peace between the Jews, and the *Chaldeans*; or Songs of Gladness for the Peace made, and confirmed, not in God's Name, but in the Name of the Idols. <sup>f</sup> Free now from the fears of any Wars to disturb them. <sup>g</sup> About the Altar first, where the Peace was sworn, about her Bed next, where she feasted her new Allies, that were Great Princes, and Nobles. <sup>h</sup> And to these worthy the Name of Men, or beside these Great, and Famous Ones. (*Et avec ces hommes*) as the *French* Version. <sup>i</sup> Messengers were sent to, or received, or entertained, and cared for from the Roaring *Sabians*, who lived on Robberies, and Spoiling the Merchants; these were brought to *Jerusalem* from the Wilderness, Deserts of *Arabia*, a rude, barbarous, and Idolatrous scum of Men, described by their ill properties in Geographers; of these were they that destroyed *Job's* Servants, in the Verse described by their Ornaments, Bracelets about Necks and Arms, and Crowns on their Heads; which some think they bestowed upon this Harlot.

† Heb. her whoredoms.

43 Then said *k* I unto her *l* that was old *m* in adulteries, Will they now commit † whoredoms with her, and she with them?

<sup>k</sup> After the manner of Man, God seems to stand musing, or saying to himself; or it may be supposed, that God speaks to his Prophet, asking him. <sup>l</sup> Or rather of her, concerning her. <sup>m</sup> Such usually are out of request with Adulterers; and now *Samarita* and *Jerusalem* had been long Spiritual Adulteresses, and one would think her Lovers would be weary of her, if she were not weary of them.

44 Yet <sup>n</sup> they went in <sup>o</sup> unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah, and unto Aholibah the lewd women.

<sup>n</sup> This resolves the Doubt of the former Chapter. <sup>o</sup> In this Metaphor the Prophet expresseth the Confederacy of the Jews, against God's express Command, with the Nations round about them. The Jews enter League with these Robbers, and admit their Idols, and so commit Whoredom with them; and these *Sabians* probably admit some of the Jews Idols too, and so commit Whoredom with her, express in the last words of the 43 Verse.

\* Chap. 16. 38.

45 And the righteous <sup>p</sup> men, they shall \* judge them after the manner of adulteresses <sup>q</sup>, and after the manner of women that shed blood; because they <sup>r</sup> are adulteresses, and blood <sup>s</sup> is in their hands.

<sup>p</sup> Men that kept the Law of their God: for some such there were about Aholibah her self; or Prophets, such as *Jeremiah* and *Ezekiel*, and some few more; or else the *Babylonians*, who in the present Controversy between *Jerusalem*, and its King on the one part, and *Nebuchadnezzar*, and the *Babylonians* on the other part, were comparatively the Righteous Men. <sup>q</sup> Which was to be put to death by stoning, *Lev.* 20. 10. and Murder was Punish'd with Death.

\* Chap. 16. 40.

46 For thus saith the Lord GOD; \* I will bring up a company <sup>r</sup> upon <sup>s</sup> them, and will give them <sup>t</sup> † to be removed <sup>u</sup>, and spoiled <sup>x</sup>.

† Heb. for a removing and spoil.

<sup>r</sup> The *Babylonian* Army. <sup>s</sup> Against the Jews, the Children of this Aholibah. <sup>t</sup> The Inhabitants of *Judith*, the Citizens of *Jerusalem*, with Princes, and Royal Family. <sup>u</sup> To be carried away Captive into the Land of *Chaldea*. <sup>x</sup> By the rapine of the Souldiers in their own Land, and by the cruelty of their Masters to whom they shall be slaves in a strange Land; this is the plain sense of the Verse, though possibly there may be an allusion to the solemn proceedings of a Court of Judicature, couch'd in the proper import of many of the Hebrew words.

47 And the company <sup>y</sup> shall stone <sup>z</sup> them with stones, and † dispatch them <sup>a</sup> with their <sup>b</sup> swords: they shall slay <sup>c</sup> their sons and their daughters <sup>d</sup>, and burn up their houses <sup>e</sup> with fire.

† Or, single them out.

<sup>y</sup> Congregation, *Heb.* the *Babylonian* Army. <sup>z</sup> The Punishment of an Adulteress; and this was in manner done, when the Engines, which cast mighty Stones into the besieged City, dash'd out the Brains of some; and when Chimneys, or Walls, or Towers beat down by those Stones cast out of the Engines, fell on others, and buried them alive. <sup>a</sup> Some of them, who escaped the Stones, fell under the Sword. <sup>b</sup> Of the *Babylonian* Souldiers. <sup>c</sup> Either in Fight, or when they break into the City, or light on them wandering on Mountains, or hiding in Dens, and Caves. <sup>d</sup> Either in facking the City, when they regard no Sex; or because they chose to die, rather than yield to the lust of those vile ones. <sup>e</sup> As the Cities, and Houses abroad in the Country; so the *Babylonian* Army destroyed what they could not carry away with them; as Verse 25. let. q.

\* Chap. 22. 15.

48 Thus \* will I cause lewdness to <sup>f</sup> cease

out of the land, that all women <sup>g</sup> may be taught not to do after your lewdness.

<sup>f</sup> See Verse 27. let. t. Hereafter in this Land such-like Abominations shall never be committed more, as indeed we do not read of any such after their return out of this Captivity. <sup>g</sup> Country, Kingdoms, and Cities, may be warn'd by your examples of Sorrow and destruction, to fear God, do justly, love Mercy, and hate Violence.

49 And they <sup>h</sup> shall recompense <sup>i</sup> your lewdness upon you, and ye shall bear the sins <sup>k</sup> of your idols: and ye shall know <sup>l</sup> that I *am* the Lord GOD.

<sup>h</sup> The *Babylonians*, and their Confederates. <sup>i</sup> As God's Ministers of just vengeance shall judge you worthy, and execute on you what you are worthy of; all that may make you desolate, a derision, and scorn. <sup>k</sup> The guilt of the Sins you committed in worshipping of, and relying upon Idols; and you shall bear the punishment of Idolaters, which by the Law of God is Death without Mercy, *Deut.* 13. 6, 7, 8, 9, 10. <sup>l</sup> By what you suffer you shall know, that I am justly displeased with your Sins, am true to my Threats, and have made good my Word, *Deut.* 8. 19, 20. If thou do at all forget the Lord thy God, and walk after other Gods, and serve them, &c. ye shall surely perish.

## CHAP. XXIV.

1 **A** Gain in the ninth year <sup>a</sup>, in the tenth month <sup>b</sup>, in the tenth day <sup>c</sup> of the month, the word of the LORD came unto <sup>d</sup> me, saying;

<sup>a</sup> Of the Captivity of *Jehoniah* and those that were carried away with him; it falls in also with the year of *Zedekiah's* Reign; though the Prophet, and the Captives now in *Babylon* reckon not by this, but by the former. <sup>b</sup> Which answers to part of *December*, and *January*. <sup>c</sup> About our 29th of *December*, when the Winter was well over with them. <sup>d</sup> The Prophet was now in *Babylon*, many Leagues from *Jerusalem*.

2 Son of man, Write <sup>e</sup> thee the name <sup>f</sup> of the day, even of this same day: the King <sup>g</sup> of *Babylon* set <sup>h</sup> himself against *Jerusalem* \* this same <sup>i</sup> day. \* Jer. 52. 4

<sup>e</sup> Set it down, and in such manner, with such Witnesses that it may be proved. <sup>f</sup> Most punctually, set it down. <sup>g</sup> *Nebuchadnezzar*, who in person, 'tis like, was there at first to encourage, direct, and settle the Siege, though he withdrew from it for his Delights, when he perceived 'twould be a long Siege; as on chap. 11. 11. let. d. the issue whereof he expected at *Antioch* on the Banks of *Orontes*. <sup>h</sup> Sat down to besiege.

3 And utter a parable <sup>i</sup> to the rebellious <sup>k</sup> house, and say unto them, Thus saith the Lord GOD, Set <sup>l</sup> on a \* pot, set <sup>m</sup> it on, and also pour <sup>n</sup> water <sup>o</sup> into it.

\* Jer. 1. 13. Chap. 11. 3.

<sup>i</sup> In somewhat a dark, yet apt Similitude, or in an Allegory, declare what they should know, and consider. <sup>k</sup> Chap. 2. Verse 3, 6. <sup>l</sup> Set upon the Fire a Pot, or Cauldron. <sup>m</sup> Do it quickly, be sure to do it; this Pot is *Jerusalem*. <sup>n</sup> Fill it with Water; for as the Pot full of Water, on the Fire, till the Water be thoroughly heated, so shall *Jerusalem* be filled with the Judgments of God.

4 Gather the pieces <sup>o</sup> thereof into it, even every good <sup>p</sup> piece, the thigh and the shoulder <sup>q</sup>; fill <sup>r</sup> it with the choice bones <sup>s</sup>.

<sup>o</sup> Which are to put into this pot. <sup>p</sup> (*i. e.*) All the chief of the Inhabitants of the Land, the wealthiest, who in the time of this Invasion will fly from their Country-Houses to live in safety in *Jerusalem*. The most warlike, who will betake themselves to *Jerusalem* for its Defence. <sup>q</sup> As these are the principal parts for Support, Motion, Defence, and Strength, so those Citizens, Souldiers, Rulers, that are the Strength, Defence, and Glory of this People, are here signified by those parts. <sup>r</sup> Fill the Pot, *Jerusalem*, let no place be empty. <sup>s</sup> With those pieces that are biggest, fattest, fullest of Marrow, and which are divided according to the Bones; these are the principal Members of this Jewish State, King, Princes, Priests, Magistrates, and wealthy Citizens.

5 Take <sup>t</sup> the choice of the flock, and † burn <sup>u</sup> also the bones <sup>x</sup> under it, and make it boil well <sup>y</sup>, and let them seeth the bones <sup>z</sup> of it therein. † Or, let.

<sup>t</sup> Pick out the very best in the Flock, that is, the Greatest, Richest, most Powerful for Authority, and Interest in the Nation, and City. <sup>u</sup> Or, heap together, in order to burn, to make a Fire with. <sup>x</sup> The Bones, not of the pieces to be boiled, but the Bones of the many Innocents murdered in *Jerusalem*, and in the Land; for their Blood cryeth for Vengeance

geance, and their Bones scattered on the face of the Earth, will both make and maintain this Fire. *y* Let the Fire be so great, and the Pot so long over, till all within it be boiled thoroughly, till boiled that all the Strength and Marrow be wasted, and the very Flesh drop to pieces; so shall this People be wasted by this Judgment. *z* See *vers. 4. let. f.* this is doubled, to assure us, however the meaner Sort did, the more considerable part of the *Jews* should not scape. In this Allegory there may lie cou'd an exact correspondence between the Sins and Punishments of this People: Their Sin was, the slaying the Best, or by oppressing them, broke their Bones, boiled out the Marrow, suck'd them dry, and now God will retaliate to these Men.

6 Wherefore thus saith the Lord GOD; Wo *a* to the bloody *b* city, to the pot whose scum *c* is therein, and whose scum is not gone out *d* of it: bring it out piece by piece *e*, let no lot *f* fall upon it.

*a* All this Allegory contains woful and heavy Tidings, Misery and desolation to them that are represented by it. *b* Chap. 22. 2, 3. *Jerusalem*, which is this Pot. *c* Filthiness, her Abominations, all her Lewdness are still within her; they have not been punish'd, restrain'd, or cast out by the Execution of just and good Laws; but the Citizens have with Obstinacy, Impenitence, and with Impudence continued in them. *d* The same thing repeated for confirming what was said. *e* Let them know, it shall be a lingering destruction to them, yet a total, one piece after another till all be consumed. *f* Lots are for saving some, and determining who they shall be; but here shall no such discrimination be made, no sparing any, and slaying others by Lot; who do not die, shall go into Captivity.

7 For her blood *g* is in the midst *h* of her: she set it upon the top of a rock *i*; she poured it not upon the ground to cover *k* it with dust:

*g* Innocent Blood which she hath shed. *h* Openly and publicly, without fear, or shame, or reluctance. *i* Where it might be long seen, cared not to hide her Murders, as she next words clear it. *k* With cruelty and inhumanity they did murder; for when the Law directed, that the Blood of Beast or Fowl kill'd should be poured on the Earth, and covered with Dust, *Lev. 17. 13.* These Butchers of Innocent ones leave their Blood uncovered, whether in boasting manner, or for terror, I will not say; but this aggravates their Sin.

8 That it might cause fury *l* to come up *m* to take vengeance *n*: I have set *o* her blood upon the top of a rock, that it *p* should not be covered *q*.

*l* This provoked the Anger of the Lord, and raised his Fury against them. *m* Into the Face of God, (after the manner of Man) as *Exek. 38. 18.* *n* To God it appertains to take vengeance, to punish such Sinners according to the nature of their Sin. *o* God will openly punish, and in such manner, as shall not be soon forgotten: they set it on a Rock, when they shed it with Cruelty; God will set it on a Rock, when he punisheth it with severity. *p* That it be not forgotten, or go unpunished. *q* Nor yet punish'd in a Corner; All this Inquisition and Execution shall be publick in the sight of many Nations.

\* Nah. 3. 1.  
Hab. 2. 12.

9 Therefore thus saith the Lord GOD\*; Wo *r* to the bloody city: I *s* will even make the *t* pile for fire, great.

*r* *Vers. 6. let. a.* *s* God's Hand shall be seen inflicting all those sore Afflictions on them. *t* Judgments are a Fire, the Fuel whereof is to be great; for 'tis a Fire to consume the Wicked, and God will make it sufficiently great to do this; I will bring the mighty Army of the *Chaldeans*, which as a pile of Wood set on fire, shall burn them up.

10 Heap *u* on wood *x*, kindle *y* the fire, consume *z* the flesh, and spice *a* it well, and let the bones be burnt *b*.

*u* Either God's Word, what he will do pursuant of the 8th Verse, or his Word to the Prophet to typify to the People what should be done, or to the *Chaldean* Army to hasten what they were to do in destroying the City. *x* Make full preparations. *y* Begin the Execution of Judgment. *z* 'Tis a Fire, not gently to dress or prepare Meat, but to destroy and burn up. *a* Either to take away the noisom smell, or to express the pleasing Favour of this Justice to God and Men, whom he appointed to this Work. *b* In such Fires the Bones hold out longest; but this Fire shall at last consume these also, that the Destruction may be universal, the greatest, strongest, and firmest of these Jews shall perish in this fiery Indignation.

11 Then set it *c* empty *d* upon the coals *e* thereof, that the brass *f* of it may be hot *g*, and may burn *h*, and that the filthiness *i* of it may be molten *k* in it, that the scum *l* of it may be consumed.

*c* The *Hieroglyphic* Pot. *d* The Water, Flesh, Bones all consumed, *i. e.* the Citizens all wasted with Sword, Famine, or Pestilence, the City left as an empty overboild Pot. *e* Signifying the burning of the City it self, after the emptying of its Inhabitants. *f* Perhaps he alludes to the impudence of their Sins, in that the City is likened to a Pot of Brass. *g* God's Judgments would increase upon them, as heat doth in a Pot set on Coals. *h* Which is the highest Degree, so should these Miseries increase. *i* Type of the sinfulness, the unreformed sinfulness of the City. *k* That their Wickedness may be taken away with their Persons, and City; they should have been purged by gentler meltings, which God used; since they were not, nor would be purified, now they shall be melted to the utter destruction of them. *l* Vide *vers. 6. let. e.*

12 She *m* hath wearied *n* her self with lies *o*, and her great scum went *p* not forth out of her: her scum *q* shall be in the *r* fire.

*m* The Nation of the Jews, and the City *Jerusalem*. *n* Either her || God by her repeated Sins, and pertinacy in them, as || *S: the French* elsewhere, *Isa. 1. 14.* and *7. 13.* and *43. 24.* or wearied others by Injuries done against them; or, as we read it, her self, spent much time, and taken great pains; laid out much Treasure in making Alliances for her Security. *o* Her Allies, their Promises, their Forces, and their Idols, on which these unhappy Jews relied, all prove a Lie to the House of *Judah*. *p* She repented not, nor did she reform her Ways. *q* Her unpunished Sins *r* shall be punish'd in the Fire that burns their City.

13 In thy filthiness *s* is lewdness *t*: because I have purged *u* thee, and thou wast not purged *x*, thou shalt not be purged *y* from thy filthiness any more, till I have caused my fury to rest *z* upon thee.

*s* In thy sinning. *t* Deliberate Resolution, grown up to Obstinacy and boldness, with Impudence that will not be corrected. *u* Used all sorts of proper means to purge, Advice, Reproof, Chastisements, Threats of sorer Sufferings by Prophets, by the Rod; sometimes gentler, sometimes rougher, *2 Chron. 36. 15.* *Jer. 18. 11, 12.* *x* Wouldst not part from thy Sins, and purify thy Heart and Ways, *Jer. 25. 3, 4, 5, 6, 7.* *y* All farther use of means shall be forborn; I'll preach no more by Prophets to call thee to repentance, but to condemn thee for not repenting; God will from henceforth refer them to his sore destroying Judgments, which are his Fury, and which shall cease, when this sinful Kingdom destroyed can no longer provoke God as they had done formerly. *z* See *Chap. 5. 13.* and *16. 42.* and *21. 17.* and *6. 12.*

14 I the LORD have spoken *a* it; it shall come to pass *b*, and I will do *c* it; I will not go back *d*, \* neither will I spare *e*, neither will I \* Chap. 5. 11. repent. *f* According to thy ways *g*, and according to thy doings *h* shall they *g* judge thee, saith the Lord GOD.

This Verse scarce hath its like, I think, in the Book of God; so fully doth it ratify and confirm all, and prevents all their Evasions. *a* This is *Ezekiel's* saying; Nay, 'tis the Lord that hath spoken it. *b* But perhaps it may not be, yea, but it shall; for I will do it, who hath spoken it. *c* But God hath relaxed, as in *Nineveh's* case, but he will not go back from this Word. *d* But he will be merciful in the midst of Judgment; Nay, but God will not spare or mitigate his Wrath. *e* Yet 'ere all are consumed, will he not, as *Amos 7. 3?* No, he will not repent, your burnt Flesh and City shall be a spiced Sacrifice, pleasing to his Justice. *f* Finally, as thou deservest, God will use thee, but then we shall be in his Hand. *g* Nay they, thy inveterate Enemies shall judge thee.

15 ¶ Also the word of the LORD came unto me, saying;

16 Son of man, behold *b*, I take *c* away from thee the desire *k* of thine eyes with a stroke *l*: yet neither shalt thou mourn *m*, nor weep *n*, neither shall thy tears *o* run down.

*b* Consider what I tell, and will do. *c* By Death I take from thee, but 'tis I the Lord, and I take her to my self, though from thee. *k* Whether it refer to the Beauty of her Person, or no, it certainly refers to the amiableness of her disposition, and the agreeableness of her to the Prophet. *l* A sudden stroke, whether Pestilence, or what else, is not so much as hinted at; I think it was God's own immediate Hand. *m* Make no solemn Mourning for her, though it will look oddly in the sight of thy People. *n* Let no lamenting Voice be heard from thee; cry not out in bewailing thy loss. *o* Neither let thy Eyes pay any Tribute to her, forbear even Tears also, at least, let them not run down, if one chance to drop; check the rest.

17 † Forbear *p* to cry, make *q* no mourning † Heb. *be silent.*  
Bb for



† Heb. upper  
lip.  
|| Or, so, yourful  
Men.

for the dead, bind the tire *r* of thine head upon thee, and put on thy shoes upon thy feet *s*, and cover not *thy* † lips *t*, and eat not the bread of || men *u*.

*p* Refrain, and curb thy Sorrows, neither sigh or lament. *q* When thou carriest her out to burial, make no mourning for her. *r* Adorn, and trim up thy Head, as thou wast used to do; go not bare-headed, as *Levit.* 10. 6. and 21. 10. a Mourner. *s* In great Mournings the Jews went bare-footed, 2 *Sam.* 15. 30. and *Iſa.* 47. 2. but do not thou so, put on thy Shoes. *t* 'Twas a Custom among them to cover, either the upper Lip, or Mustachoe, as *Levit.* 13. 45. the Leper did; and *Micah* 3. 7. and this also is forbidden the Prophet. *u* Either of Mourners, or rather of thy Neighbours and Friends, who were wont to visit and feast their mourning Friends, and sent in both choice and abundance of Provision to their Houses, *Jer.* 16. 7. and this was a custom with *Scythians*, *Grecians*, *Athenians*, and *Romans*. Eat thou thine own, as if no Mourning occasion in thy Family.

18 So I spake *x* unto the people in the *y* morning: and at even my wife died; and I did in the *z* morning as I was commanded.

*x* Told them what God had told me, and which I expected would be. *y* 'Tis likely he had this Revelation in the Night, or Evening before; and he tells them betimes in the Morning, what God would do in taking away his Wife, and what he must not do when she is dead, and to be buried. *z* The next Morning after her Death, he observed God's Command, and without any sign of Sorrow or Mourning for his great Loss.

19 And the people *a* said unto me, Wilt thou not tell *b* us what *these things* are to us, that thou doest *so*?

*a* Some of the ordinary sort, the People, not Rulers or Priests. *b* Explain and declare whether there be not, and what it is that we are to learn by this: These are Types, but what do they mean.

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak *c* unto the house of Israel *d*, Thus saith the Lord GOD: Behold, I will prophane *e* my sanctuary, the excellency of your strength *f*, the desire of your eyes *g*, and † that which your soul pieth; and your sons *b* and your daughters whom ye have left shall fall by the sword.

† Heb. the pity  
of your Soul.

*c* Now he is commission'd to declare the meaning of that he did. *d* To them at *Babylon* by Word of Mouth, but to them at *Jerusalem* by Letter, or Messenger. *e* Cast off, and put into the Hands of Heathens, who will regard it no more than any other common Building; though 'tis, and hath been long my Sanctuary; but you, O Jews, first prophaned it with your Sins; and now in my just displeasure against you, I will suffer it to be prophaned by the *Chaldeans*. *f* So 'twas whilst God's Presence was there, and whilst the Jews kept it undefiled, it was their Confidence, and they trusted in it, though they were fallen from God, *Jer.* 7. 8. *g* As much your desire, as any Wife was mine, saith the Prophet, most dear to you, as she to me; but this shall be burnt. *b* The Children which survive to you after these grievous Calamities, and in whom you hoped for Comfort, and Posterity shall die by the Conqueror's Sword too, *Chap.* 23. 47.

\* *Jer.* 16. 6. 7.

22 And ye shall do *i* as I have done: \* ye shall not cover your lips *k*, nor eat the bread of men *l*.

*i* When you are in Captivity, where you cannot, may not use your own Customs and Rites, on these or any other Occasions. *k* See *vers.* 17. *lit.* *k*. *l* See *vers.* 17. *lit.* *n*.

\* *Lev.* 26. 39.  
*Chap.* 33. 10.

23 And your tires shall be upon your heads *m*, and your shoes upon your feet *n*: ye shall not mourn *o*, nor weep *p*; but \* ye shall pine *q* away for your iniquities *r*, and mourn one towards another.

*m* *Vers.* 17. *lit.* *r*. *n* *Vers.* 17. *lit.* *s*. *o* Vide *vers.* 16. *lit.* *m*. *p* Vide 16. *lit.* *n*. *q* You shall languish with Grief and secret Sorrow, when you shall not dare to shew it openly, lest you irritate your Tyrannical Masters, who will expect that nothing grieve you that rejoiceth them. *r* The Punishment of your Iniquities, which have made your Land, City, Temple, and Families desolate and miserable. *s* In secret, Jew with Jew you shall bewail, what you durst not openly.

24 Thus Ezekiel is unto you a sign *t*; according to all that he hath done, shall ye do: and

when this cometh *u*, ye shall know *x* that I am the Lord GOD.

*t* In what he doth, you may see what you shall do, see *Chap.* 4. *vers.* 3. and 12. *Chap.* 6. And so was *Iſa.* *Chap.* 8. 18. *u* When your Necessities and Enemies shall force you to do as I have done, make you write after this Copy. *x* Confess the Justice, Power, Wisdom, and Truth of God in all threatned and executed against you.

25 Also thou Son of man, shall it not be *y* in the day *z* when I take *a* from them their *b* strength, the joy of their glory, the desire of their eyes, and † that whereupon they set their minds, their sons and their daughters;

† Heb. the life,  
ing up of their  
Soul.

*y* The Question is to be resolved affirmatively, It shall be. *z* In the Day of the taking the City of *Jerusalem*. *a* Though *Nebuchadnezzar* was the Means or Instrument, God did act by him, who did God's Work more than his own. *b* The Kingdom dissolved, the King taken, the City sack'd, the Temple burnt, which is by the following Characters described, as the only thing they valued. Though those Particulars may be applied to Sons and Daughters in the close of the Verse: However, it amounts to this in that Day, wherein all their publick and private Joys and Hopes shall be destroyed in the destruction of the Kingdom, and their Children; one that escapeth, shall bring the News to the Prophet.

26 That he *c* that escapeth *d* in that day, shall come *e* unto thee, to cause thee to hear *f* it with thine ears?

*c* So few escape, that the Prophet seems to confine it to one. *d* The common Destruction when *Jerusalem* was sack'd. *e* Purposely to declare how God hath made good his Threats. *f* To give thee a Narrative of all he had seen and observed; and this particular Prediction, which I doubt not *Ezekiel* imparted to many who might see it fulfilled, was accomplished in the twelfth Year, tenth Month, and fifth Day of the Month, *Ezek.* 33. 21. with *Jer.* 52. 6. after the City was taken, (which happened in the eleventh Year, fourth Month, and ninth Day of *Zedekiah's* Reign, and *Jehoiach's* Captivity) one whole Year, five Months, and twenty four Days.

27 In that day shall thy mouth be opened *g* to him which is escaped, and thou shalt speak, and be no more dumb *h*: and thou shalt be a sign *i* unto them; and they shall know that I am the LORD.

*g* To speak freely to him that brings the News, and to the Jews afterward. *h* From this Prophecy for eighteen Months during the Siege, he doth not prophesy of *Israel*, but of other Nations. *i* Until the Event, confirmed by Eye-witnesses, shall convince the Jews, thou shalt by Sign signify to them, what is coming, and when 'tis come to pass, according to thy Word, they shall confess thou wert a true Prophet sent of me, and they shall see that I am the Lord.

## C H A P. XXV.

1 The word of the LORD came *k* again unto me, saying,

*k* Though he had order no more yet a while to prophesy against the Jews, he was to be dumb as to them, yet he hath Commission to foretel sad Tidings to other Nations round about the Jews.

2 Son of man set thy face *l* against \* the Ammonites *m*, and prophesy *n* against them:

\* *Jer.* 41. 5. 6.  
*Chap.* 21. 28.  
*Amos* 1. 13.

*l* The Phrase you have *Chap.* 20. 16. *lit.* *o*. it includeth Anger, Menaces, and intention of Mind. *m* The Posterity of *Lot* by the younger Daughter, near Neighbours, but bitter Enemies to the Jews. *n* Leave recorded what heavy things shall befall them in after Days.

3 And say *o* unto the Ammonites, Hear the word of the Lord GOD *p*; Thus saith the Lord GOD; \* Because thou saidest, Aha *q*, against my sanctuary *r*, when it was prophaned *s*, and against the land of Israel *t* when it was desolate *u*, and against the land of Judah *x* when it went into captivity *y*;

\* *Chap.* 26. 5.

*o* Either tell *Ammonite* Merchants, or Travellers, of which some might likely be in *Babylon* for Trade, or to see its State: or else, send by Letter to them of their Nation, who may serve in *Nebuchadnezzar's* Camp, which was in that time a School of Arms, that they may tell others: or else, so plainly declare it, that in time they may know this. 'Tis not the ambiguous or delusive Oracle of your Idols, but the plain, and true, and un-failing Word of the only true God, the God of *Israel*, as *Zeph.* 2. 8. *q* When thou shouldst have pined, and been sorry thou

thou didst rejoice, and proudly didst insult, magnifiedst thyself, and reproachdest my People, were glad that so great Calamities were come upon them. *r* Both the Temple, and the Worship of God; 'tis like, in their pride they boasted their Idols Power to preserve their Temples, and blasphemed God as unable to preserve his Sacred Rites and Worship. *s* When the Heathen entered into, and when they burnt it. *t* They insulted on the Ten Tribes, the Kingdom of Israel when afflicted. *u* Wasted by Pul and Tiglath Pileser, and captivated by Salmanneser. *x* The Two Tribes, the Kingdom of Judah. *y* First, with Jehojakim, then with Jehoniah; and which was worse than both these, when it was captivated with Zedekiah, and the City burnt; a most mournful sight, and at which none but inhumane barbarous Men could do less than weep; but these rejoice, and cry, *Ala*.

4 Behold, therefore, I *z* will deliver thee to the *†* men of the east *a* for a possession *b*, and they shall set their palaces *c* in thee, and make their dwellings *d* in thee: they shall eat thy *e* fruit, and they shall drink thy milk *f*.

*z* The God whom thou hast despised, whose People thou hast reproach'd, whose Worship thou hast vilified, I will avenge my self, and deliver thee up. *a* The Medes and Persians say some, the Babylonians say others; but this suits not well with Geography; *Arabians* say others, Associates of Nebuchadnezzar, who, 'tis likely, recompensed their Labour and Service, with giving them this Country when 'twas conquered, as 'twas five Years after the Desolation of Jerusalem. *b* They shall settle on it, as a very convenient Country for their Sheep and Camels, and possess it as their Inheritance. *c* The word Palaces seems little to agree with *Arabians* who dwelt in Tents; but this manner of dwelling many of them would be ready to change, where they might to so great advantage, as in that Country which was fruitful as this was; besides, the word signifieth, what is fenced, as *Isa. 2. 15.* and is paraphrased by Camp; and *Arabians* had their Munitions and fortified Camps, and these they shall see here while they stay. And I add this also, that the next words explain these. *d* They shall set up their Tents, as the word properly; their Tents and Habitations they would fortify in some manner or other, that in their Camp they might be safe, if they did not build Cities in the Country. *e* The Fruit of that Land was once thine, of the Trees thou plantest. *f* Which in so fruitful Land, and rich Pastures, they had in abundance from the multitude of their Kine; and 'twas a Drink that well suited with those hot Regions.

5 And I will make Rabbah *g* a stable *h* for Camels *i*, and the Ammonites *k* a couching place for flocks; and ye shall know *l* that I *am* the LORD.

*g* The Royal City, and Seat of the Kings of Ammon, called since Philadelphia, from Ptolomeus Philadelphus, King of Egypt, who built it. *h* Turn it from a Royal Palace to be a Receptacle of Camels and their Drivers. *i* Wherewith not the Chaldeans and Babylonians, but the *Arabians* also were well stored; all the Men of the East, as appears in Job, using them for conveying Merchandise, and for Travels. *k* The People, for the Land they dwelt in. *l* Then shall you know, I was as able to have defended my own People, House, and Worship, as I was able to destroy your Gods, your Cities, and your People.

6 For thus saith the Lord GOD; Because thou hast clapped thine *†* hands *m*, and stamped with the *†* feet *n*, and rejoiced in *†* heart *o* with all thy despight *p* against the land *q* of Israel *r*.

*m* Express'd thy Joy in that insolent manner. *n* And added this Sign of more than ordinary Joy at this. *o* It was that which affected thy Heart with gladness, thy Soul and Mind were in this thy rejoicing. *p* Hatred and Contempt, thou wast heartily glad, such vile People as thou countedst them, were made, what thou thoughtest they best deserved, Slaves, Beggars, and Captives. *q* For the People. *r* Either the Ten Tribes, or rather the Two Tribes, with the small remnant of the others that kept to the House of David.

7 Behold therefore, I will stretch *s* out mine hand upon thee, and will deliver thee for a *†* spoil *t* to the heathen *u*, and I will cut thee off *x* from the people, and I will cause thee to perish *y* out of the country: I will destroy *y* thee, and thou shalt know *z* that I *am* the LORD.

*s* Thou stretchedst out thy hand in Joy, I will stretch out mine in VVrath; thou against my People, I against thee. *t* For a Prey, or for Meat, so the word will bear. The greedy covetous Souldier shall make thy Wealth his Prey; the hungry Enemy shall eat thee up. *u* Babylonians, and their Confederates. *x* Explained by that follows, Ammon, thou shalt no more be accounted among the Nations, but cease from being a People. *y* So shalt thou be destroyed. *z* Vide Ver. 5. lit. l.

8 ¶ Thus saith the Lord GOD, \* Because that

Moab *a*, and Seir *b* do say, Behold, the house of Judah *c* is like *d* unto all the heathen.

*a* The Children of Lot by the Elder Daughter, the whole Nation going under the Name of the first Father of them, were but evil Neighbours to Israel and Judah. *b* The Seed of Esau, who are Edom, Idumeans, or Seir, from the Mountain where they first planted themselves; near of Kin in Blood, but bitter Enemies to the Jews, though both here joined; yet Moab is first doomed here, ver. 9, 10, 19. and Seir next, ver. 12, 13, 14. *c* The peculiar People of God, who had his Law, Temple, Worship of his own appointment among them. *d* Are no more a select People than others; their Religion no better, nor their God, but as the Gods of their Neighbours. And they no more benefited by their worshipping of him; thus, Atheist-like, they dethrone God, and debase him to an equality with their own Idols; more particularly Moab's Sin is set out, Jer. 49. tot.

9 Therefore, behold, I will open *e* the *†* side *†* Heb. Side of *f* of Moab from the cities *g*, from his cities which are on *h* his frontiers, the glory *i* of the country Bathjeshimoth, Baalmeon *l*, and Kiria-thaim *m*.

*e* When the Lord will open the Gates of Iron, and say, The Gates shall not be shut, as *Isa. 45. 1, 2.* Every Attempt shall be easy, and his Souldiers shall break through the Defences, that were vainly boasted Impregnable. *f* That part of his Country, which was best fortified for the safeguard of the whole. *g* From the Cities of Strength, called here his, because he gloried, and trusted in them; such as Hez and Avon seated on Arnon, very strong Garisons. *h* Or from his Frontiers, (for 'tis the same construction, *Isa. 45.*) or from his outmost Bounds, I will lay all open to the Chaldeans, they shall over-run it as if 'twere an open Country, as easily as if no Fortresses to impede them. *i* So the great, strong, and beautiful, or regularly built and fortified Cities, are ever accounted the Glory of the Country; and these are reckoned besides Hez and Avon. *k* Bathjeshimoth, an ancient City, and formerly Reuben's Lot, Job. 13. 20. its Name tells you, it was a Fortrefs toward the Desert, which watched, lest any should, through those Wastes, make an Inroad on the Country. *l* Called also Meon, and Baith, and Beth-Baal-Meon, Mansion-house of Baal, word for word; it was situate on the North Coast of Moab, as the other on the West. *m* A City, which probably consisted of two Cities, or principal parts, a very strong Frontier Town, but not able to keep out those that God would lead in.

10 Unto the men *n* of the east *†* with *o* the Ammonites, and will give them in possession *p*, that the Ammonites *q* may not be remembered among the nations.

*n* See ver. 4. lit. a. *o* Rather against, and so the *Hebr.* and the sense is plain; or as our Translation reads it, with *i. e.* as I have given Ammon, so I will with them give Moab to the Chaldeans first, who will give Moab to the *Arabians*. *p* Ver. 4. lit. b. *q* I suppose here is either an Ellipsis, thus, that as the Ammonites should so perish, as not to be remembered; so should Moab also, or else Ammon is appellative here, and speaks the numberousness of Moab, which yet should so cease as to be forgotten.

11 And I *r* will execute judgment *s* upon Moah; and they *t* shall know that I *am* the LORD.

*r* Though the Chaldeans do it, 'tis by God's Direction, and he is Principal therein. *s* The Judgment passed by my Prophet. *t* Those Brutish Nations shall know this is my Hand.

12 ¶ Thus saith the LORD; \* Because that Edom *u* hath dealt against the house of *x* Judah by taking vengeance *y*, and hath greatly offended *z*, and revenged himself upon them:

*u* The Idumeans Children of Esau. *x* The Kingdom of David, after the Division of the Tribes, when but two remained constant to the House of David. *y* For the old Quarrel, because Jacob got the Blessing from Esau, or rather in revenging a later Quarrel, which they had against Judah for the Slaughter, Spoil, and Captivity they suffered by David's conquering Sword. *z* Both in the thing itself; for Vengeance belongs to God, and in the manner and measures of executing it, as appears, both from Psalm. 137. 7. and the Prophecy of Obadiah 10, to 15, we see and consider.

13 Therefore thus saith the Lord GOD; I will also stretch out *u* mine hand upon Edom, and will cut off man *b* and beast *c* from it, and I will make it desolate *d* from Teman *e*, and *†* they of Dedan *f* shall fall by the sword.

*a* See ver. 7. lit. f. and Chap. 15. ver. 27. lit. n. o. *b* By the Sword of the Chaldeans, and by other waiting Evils, which accompany Wars, as Famine, Pestilence, and other Diseases. *c* Either their Cattel should be driven away by the plundering Souldier, or devoured by the mighty numerous Army of Nebuchadnezzar,

† Or, against the Children of Ammon.

\* Chap. 21. 32.

\* Jer. 49. 7, 8. Chap. 35. 2. Amos 1. 11.

† Or, they shall fall by the Sword unto Dedan.



*chaduzzar*, or wasted with Murrain, or all should concur to unstock their Pastures. *d* A Desolation, *i. e.* most desolate. *e* From the South, to the *Chalde Paraphrase*; but 'tis rather the name of the Region, called by the name of *Esaui's Grand-son Timan*, who also gave name to the Metropolis of *Idumaea*; and probably 'twas in the Southern Coast of *Edom's Country*. *f* The *Didanites*, who were of *Abraham* by *Keturah*, *Gen. 25. 3.* and these were Neighbours to *Edom*, on *Arabia* side; or else intermixt with the *Edomites* in Habitation and Commerce; so that it might be a City reckoned, either to *Edom*, or *Arabia*, from *Timan* to *Didan*, the *Chaldean* Sword should waste all.

14 And I will lay my vengeance *y* upon *Edom* by the hand of my people *Israel z*; and they *a* shall do in *Edom* according *b* to my anger, and according to my fury *c*; and they *d* shall know my vengeance, saith the Lord *GOD*.

*y* Which as 'tis great, so just, sure, and opportune; their foot slideth in due time, *Deut. 32. 35.* *z* No History mentions the fulfilling of this, as it founds in the Letter of it, unless *1 Mac. 5. 3.* and *2 Mac. 10. 15, 17.* Some therefore interpret, by the hand, by the same hand, that I used in punishing my People *Israel*: Others refer it to a spiritual meaning, as *Ista. 11. 14.* and *Jer. 49. 2.* and *Obad. ver. 21.* *a* The Instruments God used, whether *Machabees* in after Times, or the *Chaldeans* in that present Age. *b* My just displeasure, as it set them on work, shall give them their Strength and Measures; they shall do as much as I intended against *Edom*. *c* Redoubled, to affect the more, and confirm the Prediction. *d* Both *Edom*, my People, and those I employ, shall see this was my Quarrel, which I threatened to revenge, and now have done it; and *Edom* shall know, I am not like their Gods, though they said so, *ver. 8.*

\* *Jer. 25. 20.*  
& *47. 2.*  
*Amos 1. 6.*

|| Or, with perpetual hatred.

15 Thus saith the Lord *GOD*; \* Because the *Philistines e* have dealt by revenge *f*, and have taken vengeance with a despiteful *g* heart, to destroy *b* it || for the old *i* hatred.

*e* Next Neighbours to the *Jews*, between whom many Quarrels, Wars, and mutual Spoil, Slaughter, and Injuries happened, as ever among Borderers, who make all their own they can catch. *f* Took the opportunity to revenge themselves, when the *Jews* were weak and low. *g* With hatred to them, and contempt of them. *b* This tells us what their Hatred appeared in; 'twas a hatred to the Name and being of *Israel*, they would cut them off, as *Psal. 83. 7.* *i* With a perpetuated endless Enmity pursuing them.

† Or, Haven of the Sea.

16 Therefore thus saith the Lord *GOD*; Behold, I will stretch out *k* mine hand upon the *Philistines*, and I will cut off the *Cherethims l*, and destroy the remnant *m* of the || sea-coast *n*.

*k* See *Chap. 7. ver. 5. lit. f.* and *Chap. 16. ver. 27. lit. n. o.* *l* Either a Name for all the *Philistines*, *1 Sam. 30. 14.* or else the principal Souldiers, expert Bowmen, the strength of *Philistia*. *m* Which had escap'd the Sword of *Samuel*, *David*, *Hezekiah*, and of *Psammetichus* King of *Egypt*. *n* *Mediterran* about *Azotus*.

† Heb. vengeance.

17 And I will execute great † vengeance *o* upon them with furious *p* rebukes; and they shall know that I am the *LORD*, when I shall lay *q* my vengeance upon them.

This Verse is a confirmation of all spoken against the *Philistines*, and is in all the particulars explained in what went before. *o* Great for measure, and many for number, *Vengeances*, as *Heb.* *p* In fierceness of anger, and without pity. *q* They, as other stupid Nations, will not see, till they feel, and then they shall confess, 'tis the Hand of an Angry, but Just and Mighty God.

## CHAP. XXVI.

1 AND it came to pass in the eleventh year *a*, in the first day of the month *b*, that the word of the *LORD* came unto me, saying,

*a* Of *Jerusalem's* Captivity, the Year wherein *Jerusalem* was taken. *b* That Month which followed the taking *Jerusalem*, *i. e.* the fifth month; for *Jerusalem* was taken on the fourth Month, ninth Day, and in twenty days after the News was brought to *Tyrus*, which behaved her self, as the Prophet will declare.

\* *Ista. 23.*  
*Jer. 25. 22.*  
& *47. 4.*  
*Amos 1. 9.*  
*Zech. 9. 2.*  
\* *Chap. 25. 3.*

2 Son of man, \* Because that *Tyrus c* hath said *d* against *Jerusalem*, \* Aha *e*, she is broken *f* that was the gates *g* of the people: she *b* is turned unto me; I shall be replenished *i* now she is laid waste.

*c* The City for the People; 'tis probable it was an universal Joy, therefore ascribed to the whole City built on a Rock, and

Island of the same name, not far distant from the Continent, a very great Traded Port and City. *d* Either God revealed this to the Prophet so soon as these insulting *Tyrans* spoke it, or else *Ezekiel* speaks of it prophetically, and as if 'twere done. *e* Shew'd great joy at the fall of *Jerusalem*, and triumph'd over her. *f* By *Nebuchadnezzar's* Army. *g* Near to the Gates of the Cities were usually the great Merchants; and so here *Jerusalem* is called the great Mart of Nations, and People from all parts resorting to her for Trade, or Religion. *b* Trading Interest will turn to me; they that did carry Merchandize to *Jerusalem*, will now bring it to me. *i* Have full Trade, my Haven full of Ships, Streets full of Buyers and Sellers, Shops full of Wares, Houses full of Lodgers, and Purfes full of Money. *k* She reflected on wasted *Jerusalem* with Joy; which was impious, injurious, and inhumane, to rejoice in the ruin of her Neighbour.

3 Therefore thus saith the Lord *GOD*; Behold, I am *l* against thee, O *Tyrus*, and will cause many *m* nations to come up against thee, as the sea causeth his waves to come *n* up.

*l* And if God be against them, they'll soon have Enemies enough too against them; God purposeth, threatneth, and assureth them, he is, and will be against them. *m* For Number, and Mighty for Strength, Riches, Authority, and Fears of War already done. *n* With such Violence, Constancy, swelling in Height, and making thee fear the Issue; so shall the *Babylonians* come.

4 And they shall destroy *o* the walls of *Tyrus*, and break *p* down her towers *q*: I will also scrape *r* her dust from her, and make her like the top of a rock *s*.

*o* Batter and demolish with their mighty Engines, which shall shake, disjoint, and beat down the strongest parts of their *VValls*. *p* Undermine, that they may tumble at once; or else employ hands to take them down, as Men pull down Buildings. *q* *VVatch-Towers*, and those that were for Defence and Safety of their City, which from their Greatness have their Name, *Migdol*. *r* I will leave thee nothing; thou shalt be scrap'd, and brush'd, and swept, that not so much as Dust shall remain to thee. *s* As bare as was the Rock on which thy City is built, before *VV* wealth, Beauty, Buildings, and Strength was brought to it by Man's Industry.

5 It shall be a place for the spreading *t* of nets in the midst of the sea: for I have spoken *it* saith the Lord *GOD*, and it shall become a spoil *u* to the nations *x*.

*t* As barren sandy Islets in the midst of the Sea, good for nothing, but to dry Fishermens Nets, shalt thou be. *u* A Prey, though the contexture of the words place this after its being made so bare, and poor; yet we are to observe, that these last words give us account how this Poverty and Barrenness shall come upon thy Rich City: The Nations shall spoil her with thirteen Years long Siege, interruption of Trade, living on the quick Stock, and finally taken on Surrender. *x* *Babylonians*, and their Confederates, who made the *Tyrans* pay the Reckoning.

6 And her daughters *y* which are in the field *z*, shall be slain by the sword *†*; and they shall know that I am the *LORD* ||.

*y* Either the lesser Cities, which were as Daughters to *Tyre*, a Phrase most familiar to the Scriptures; or else their Virgins, and Daughters of the Family. *z* On the firm Land, if you mean Cities; or surprized in the Fields, whether taking the Air, or seeking to scape, if you mean Daughters in the latter sense. † Barbarous Souldiers shall spare none. || *Cap. 25. ver. 17.*

7 For thus saith the Lord *GOD*; Behold, I will bring *a* upon *Tyrus* *Nebuchadnezzar* King of *Babylon*, a king *b* of kings, from the north *c*, with horses *d*, and with chariots *e*, and with horsemen *f*, and companies *g*, and much people *h*.

*a* *Vid. chap. 23. ver. 46.* *b* So he filed himself according to the vaunting manner of those Countries; and indeed, by the Right of Conquest, he was King of Kings, having many Tributary Kings under him, and many Captive Kings with him in *Babylon*, *2 Kings 18. 28. Jer. 52. 32.* *c* So was *Babylon* accounted to sit, as observed *Chap. 1. ver. 4.* though it did not lie full North, but had some Points of the North from *Tyre*. *d* Those Eastern Kings had store of Horses, and used many in their *VV*ars; see *verf. 11.* *e* See *Chap. 23. verf. 24. lit. d.* *f* See *Chap. 23. verf. 12.* *g* An Assembly of all forts, from all parts of the large Kingdom of *Babylon*. *h* A mighty Army for fighting, and mighty Train of hangers on, who were ready enough to do mischief to the Country, though not very fit to assist the Army, if need required, these would sweep all before them where they came.

8 He shall slay with the sword thy daughters in the field *i*: and he shall make a fort *k* against thee,

*Or, pour out the Engine of Shot.* thee, and || cast a mount *l* against thee, and lift up the buckler *m* againit thee.

*i* See *ver. 6. lit. y.* *k* See *Chap. 4. ver. 2. lit. o.* and *Chap. 17. ver. 17. lit. f.* *l* He shall draw a Line round about thee, and build Bastions, raise Sconces to defend the Lines, to keep in the Besieged, and secure the Besiegers, or he shall pour out the Shot, mighty Stones, or the like, out of the Engines framed and placed on the Forts before mentioned; for so did they of old build mighty Wooden Towers, there placed Engines, out of which they could fling many Stones, or Darts, against the Besieged; who were much annoyed from these high Towers, overlooking their Walls and Streets that none could stir out. *m* See *Chap. 23. ver. 24. lit. g.*

9 And he shall set engines *n* of war against thy walls, and with his axes *o* he shall break down thy towers.

*n* These were mighty Engines, whatever form made of, and had their Description here from the irresistible Force, wherewith they cast Stones, and beat down all before them. *o* Whatever made of Iron, and framed to demolish Buildings; see *Chap. 16. ver. 39.*

10 By reason of the abundance of his horses, their dust *p* shall cover *q* thee, thy walls shall shake *r* at the noise of the horsemen, and of the wheels *s*, and of the chariots, when he *t* shall enter *u* into thy gates, † as men enter into a city, wherein is made a breach *x*.

*p* The Dust they raise in their marching, or in their exercising, in their riding to and fro; but whether while on the Land, or when they entered the City, may be doubted. *q* As a Cloud it shall cover the City. *r* As Buildings do with great noise, motion, or beating on the Ground. *s* Of their Engines, or Waggon, or Chariots. *t* *Nebuchadnezzar*. *u* Without fear shall enter and possess his Conquest; which *Tyre* at last yielded to him, after thirteen Years hard Siege. *x* Whose Walls battered and levelled, there is nothing left to defend the Citizens, who therefore yield; or offend the Besieger, who therefore fearless entereth.

11 With the hoofs of his horses shall he tread down *y* all thy streets; he shall slay *z* thy people by the sword, and thy strong garisons *a* shall go down to the ground *b*.

*y* In proud, stately, and menacing posture, shall the King of *Babylon* ride through all the Streets of thy City, to the grief and sorrow of the *Tyrans*; and as he, so shall his Troops do too. *z* In the Wars, some of thy People shall fall by his Sword; but that no wonder, I rather think that 'tis meant of giving Judgment against some of the most Valiant, Constant, and Active Citizens, which were the cause of the Cities holding so long out against *Nebuchadnezzar*, as he did with some of the Nobles of *Jerusalem*. *a* Bastions, or Forts about the City, or Triumphal Arches built by *Tyrans*; or Statues erected in honour to some eminent Citizens, or to the Kings of *Egypt*, their ancient Allies, Enemies to the *Chaldeans*, or the Statues of their Gods, *Hercules*, and *Apollo* chain'd, that neither in ill Nature, and Angry, nor yet charmed with other Mens Songs, should depart and leave their Pupils without a Guard. *b* Shall be all cast down together.

12 And they *c* shall make a spoil *d* of thy riches, and make a prey of thy merchandise *e*, and they shall break down thy walls *f*, and destroy † thy pleasant houses *g*: and they shall lay *b* thy itones, and thy timber, and thy dust in the midst of the water.

*c* *Chaldean* Souldiers. *d* Hinder thy Trade during the War, and plunder thee in the end of the War. *e* Intercepting much, as 'tis coming to thee whilst besieged, and taking what they find when they conquer. *f* See *ver. 4. 9.* there he speaks of the Walls of the City, here of the Walls of private Houses, as appears by that which follows. *g* That the *Tyrans* dwell in with Delight, or diverted themselves in, as Houses of Pleasure, Summer Houses. *b* It had been a quicker way, and easier to have burnt all; but 'tis like the greedy Souldier might dream of Treasure hid in VValls, or under the Timber, and therefore they take the pains to pull all down, and throw it into the Sea, the very Dust too; thus God fulfills his VVord, and scrap'd *Tyrus*.

13 And \* I will cause the noise *i* of thy songs *k* to cease; and the sound of thy harps *l* shall be no more heard.

*i* A Populous, VVwealthy, Ancient, and much frequented City in the midst of great Security, no doubt, had all sorts of Musick, and loud Musick on the VVater especially. *k* And Songs to their Musick, but God will dash it all. *l* This particular Musick mentioned as one of the noblest, and most in request, but no more shall be heard in *Tyre* after it is taken by *Nebuchadnezzar*.

14 And I will make thee like the top of a rock *m*: thou shalt be a place to spread nets upon *n*; thou shalt be built no more *o*: for I the LORD have spoken *it*, saith the Lord GOD.

*m* See *ver. 4.* *n* See *ver. 5. lit. t.* *o* Either not this long time, or else not built in Greatness, and Glory, or not raised to be a Kingdom, or not by the Inhabitants of old *Tyre*, or not with the same Laws, Customs, and Usages; indeed, though there was a City of that Name built, yet 'twas built on the Continent; and in propriety of Speech, was another City, not Old *Tyrus*.

15 ¶ Thus saith the Lord GOD to *Tyrus*, Shall not the isles *p* shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

*p* Isles, which are places free from the danger of Invasions, and in those days thought themselves safe, will think themselves in danger, and shake with fear, when they hear that *Tyre* is fallen; 'twill amaze and fright them all, when they hear thy Men were wounded and slain in the midst of thee, who dwelt in the Sea.

16 Then \* all the princes *q* of the sea shall come down *r* from their thrones, and lay *s* away their robes, and put off their brodered garments: they shall clothe themselves with † trembling *u*, they shall sit upon the ground, and shall tremble every moment, and be astonied at thee. \* Chap. 32. 10.

*q* VVho were Lords of the Lands in that Sea, and who traded with *Tyrus*; and there were many such, or Sea-Commanders, who, in their wooden world, are so many petty Princes; but rather the former, the crowned heads whose Kingdoms were so many Islands. *r* In token of sadness, and condolence. *s* As farther sign of grief. *t* This is added also to shew, how greatly they were affected with sorrow at this sad fall of their Allie, and Friend. *u* This laying aside of their gallantry, shall not be in complement, as now in such cases of condolence, but they shall be heartily afraid of their own Concerns, and astonish'd in the midst of their Fears.

17 And they *x* shall take up *y* a \* lamentation \* *Rev. 18. 9.* for thee, and say to *z* thee, How *a* art thou destroyed, that wast inhabited of sea-faring men, the renowned *b* city, which wast strong *c* in the sea, she and her inhabitants, which cause their terror *d* to be on all that haunt it?

*x* Princes of the Sea, *ver. 16.* *y* Solemnly, heartily, and for many days, wail thee. *z* By a *Prosopopeia*, or Fiction of Persons, personate a dismal sorrowful Congress with fallen *Tyre*. *a* Alas, is it so? Can it be true? How is it that thou art destroyed? VVho hadst so many Friends, so much Riches, &c. *b* For thy Strength, VVwealth, and VVisdom. *c* Strong indeed, and thought impregnable. *d* VVho durst set on thee, who over-awedst all the bold Adventurers at Sea?

18 Now shall the isles *e* tremble in the day of thy fall *f*: yea, the isles that are in the sea *g* shall be troubled *t* at thy departure *u*.

*e* Or Ships, so it might be rendered, whether one or other, 'tis the thing for the Men, as *Isles* for *Islanders*, or *Ships* for *Mariners*. *f* Apprehending that nothing can stand, if *Tyre* fall, and that they are in danger too. *g* At great distance, and farther from Land. *t* Grieved and perplexed. *u* Leaving thy ancient Dwelling, which from eldest Ages thy People had enjoyed with liberty, to go into Captivity.

19 For thus saith the Lord GOD; When I shall make *x* thee a desolate city, like *y* the cities that are not inhabited; when I shall bring up the deep *z* upon thee, and great *a* waters shall cover thee;

*x* Have made thee what now I threaten I will make thee. *y* In the same state with Cities, that have not any to dwell in them, whose VValls are broken down, and into whose Streets all solitary wild Beasts may come at pleasure. *z* Figuratively, *Nebuchadnezzar's* Army. Literally, when thy VValls, and Ramparts are so broken down by the *Chaldeans*, that the Sea, at high Tides, and in stormy swelling Seas, overflows part of thine Ancient Seat. *a* Either Literally, as the Deep coming up, or Metaphorically, great Afflictions shall flow over thee.

20 When I shall bring thee down *b* with them that descend into the pit *c*, with the people of *d* old time, and shall set thee in the low *e* parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set *f* glory in the land of the living *g*.

*g* Destroy

† Heb. according to the entrings of a City broken up.

† Heb. trembling.

† Heb. houses of thy desire.

\* Isa. 24. 8.  
Jer. 7. 34.  
& 15. 9.



*b* Destroy thee, slay thee, and bury thee, throw thee into the Grave. *d* VVho are long since dead, and gone to Eternity, the People of Eternity. *e* Another Description of the Grave, from the Scituation, and from the Solitudes or Desolation of it. In brief, when *Tyre*, as a dead Man, shall be buried, forgotten, and perish utterly, and my hand hath done it; then it shall be known my hand hath avenged, and punish'd all her Insolence, Inhumanity, and Covetousness, that she discovered, when she rejoiced at *Jerusalem's* Fall. *f* Restore the Beauty, Strength, VValth of *Israel*, bring them back to *Jerusalem*, to worship in a rebuilt Temple, where they shall enjoy it. *g* Land of *Judea*, called, Land of the Living, because a Land, where God will bless, and give Life by his VVord, Ordinances, and Spirit: Thus different shall *Tyre's* Captivity and *Jerusalem's* be.

\* Chap.27,28.

& 28. 19.

† Heb. *Terrors*.

21 \* I will make thee a † terror *b*, and thou shalt be no more *i*: though thou be sought *k* for, yet shalt thou *l* never be found again, saith the Lord GOD.

*h* Or Consumption, I will utterly consume thee; with more than one kind of Destruction will I destroy thee, and make thee thereby a terror to all, that hear the bruit of thee. *i* See *conf.* 14. *let. a.* *k* If any will be so curious, as to enquire, if come to seek out the Footsteps of this Ancient *Tyre*, they shall lose their labour, no signs of it on the Rock where once it stood. *l* Rich, Populous, Potent, VVise, renowned *Tyre*, as once thou wast, shalt never more be found; and alas that which is now on the Continent, is not fit to bear its Name, much less to be counted the same City.

C H A P. XXVII.

THE word of the LORD came again unto me, saying,

2 Now thou son of man, take up a lamentation for Tyrrus b.

a Pen a mournful Narrative of *Tyrus's* Fall, tell the World what she was, and what she is come to. b Both City, and Citizens too.

3. And say unto *c* Tyrus, O thou that art situated *d* at the entry *e* of the sea, *which art* a merchant *f* of the people for many isles, thus saith the Lord GOD; O Tyrus, thou hast said *g*, I *am* \* of *†* perfect *b* beauty.

\* Chap. 28, 12.

† Heb. *perfection* of

c Perfonate *Tyrus* as near thee; and hearing what thou fayest unto, or of her, describe her, that she may know thou speakeſt to her. d That dwelleſt, ſo *Hab. c Entuſas, Heb.* ſhe was but four Furlongs, or five hundred Paces, or half our Engliſh Mile from the Continent, as 'twere in the very Door of the Sea, far enough off to have convenient Harbours between her and the Continent, and to be out of danger of ſudden or eaſy Surprizes. f A rich and populous Empory, or Mart for all Commodities; either to vend or buy to Iſlanders, or thoſe that dwell on firm Land. g In thy Riches, Strength, Alliances, and Trade, thou art grown proud; thou haſt thought, and ſaid too, a great deal more than becomes a changeable State. h Thou haſt boaſted of the Excellency of thy Government, the Strength of thy City, the Inacceſſibility of thy Situation, Nearneſs, Strength, and Obligations of thy Allies; and as if nothing were wanting to perpetuate thy Glory and Happineſs, poor ſelf-flattering *Tyre*! But let's view Particulars.

† Heb. *Heart*.

4 Thy borders *i* are in the *†* midst of the seas,  
thy builders *k* have perfected thy beauty.

Weak Borders, which an Enemy easily breaks through, are a great defect in a State: Well, *Thy*, thou art well secure here, thine are in the Sea that surrounds and secureth thee. Thy first Founders, whoever they were; *Agenor* King of *Phenicia*, chose wisely to build a City in safety; or by Builders may be meant such, who in After-times did add to the first Foundation: These were Masters of their Art; and added this to the natural Strength and Beauty of the Place. Thus thou art perfected at Home.

† Heb. *built*.

5 They have † made all thy *m* ship-bords of fir-trees *n* of Senir *o*: they have taken cedars *p* from Lebanon *q* to make malts for thee.

l Thy Slipwrights. m The Planks and Benches, or Transomes for their Ships. n Of the best, and finest Fir-trees, o *Sennir*, i. e. *HYMNO*, *Deut.* 3. 9. p For height, strength, durability, and pleasing smell; beside smoothness of Grain, and fitness for curious Carvings, best of Trees. q VVhole Cedars excelled others.

|| Or, they have  
made thy hatches  
of Ivory well  
troden.

† Heb. *the daughter*.

6 Of the oaks *r* of Balhan they made thine  
oars: the *|| f †* company of the Ashurites have  
made thy benches *of* ivory, *brought* out of the  
isles of Chittim.

†

Of Pines, say some; of Chestnut-trees, say others; but, since Oaks, and those of *Babylon*, are famous in Sacred Dendrology, I know not why we should not keep to our own Version, since the primary Notion of the *Hebrew* leads us to it. As we read these words, there arise many Difficulties in the expounding them, if the conjecture of the Learned *Bochart* be well considered, 'twill seem very probable, the words would be better rendred thus; Thy Benches they have made of Ivory with Box brought out, &c. For the Isles of *Chittim* afforded much and large Box Trees; whereas Ivory, or the Elephant's Tooth, we know, is the Merchandize of other Countries, and the Elephant a Foreigner to all the Parts of *Europe*; nor are the Teeth of Elephants of that largeness to afford breadth for Seats and Benches; nor shall we find any such company of *Aphazites*, if we enquire for them. I shall therefore subscribe to that Learned Man in the Opinion, That there are two words read divided, and by mistake Translated as divided words, which ought to have been read in one word, and so translated as 'tis in *Isa.* 41.19. where we translate בֹּרֵךְ Box, then all is plain, and the sense this, That from the Isles, and parts about the *Jordan*, *Egypt*, and other Seas of the *Mediterranean*, where this Box Tree is a Native, as in *Corfica*, *Apulia*, &c. and of great growth and firmness, fit to saw into Boards for Benches; they were conveyed to *Tyris*, where their Artists inlaid these Box Boards with Ivory, and made them beautiful Seats in their Gallies and Ships.

בת אשדִים  
 vox hac nra est,  
 quamvis diversis  
 scribatur, ut alie  
 nonnullæ. Jer.  
 46.20. & aliis  
 legendum  
 בת אשדִים  
 ex buxis.

7 Fine linen *t* with brodered *u* work from Egypt *x*, was that thou spreadst forth to be thy sail, || blue *y* and purple from the Isles of *z* Eliphah was that which covered *a* thee.

† Whereas Thrift teaches us to use the coarse Linen for  
 like purposes, these prodigal *Triplax* used the finest silken Sails,  
 as we may render the words. *u* Divers Figures, curiously  
 drawn with the Needle in this fine Linen, which made exceed-  
 ing costly Sails, yet Pride and Wantonness in some of them  
 went to the Charges of it. *x* Where was much of this fine Lin-  
 nen, and many of these neat Embroiderers. *y* Or Violet colour  
 and Purple, both rich and noble Colours: The Garments of  
 Great Men and Princes were made hercof, *Gen. 41. 42. Prov. 31.*  
*22. See Chap. 16. 10. lit. i.* *z* Either from the Sea-Coast of  
*Æolis* in the Lesser *Asia*, the Inhabitants whereof were excellent  
 in the skill of dying Wool; or from *Peloponnesus*, in which is one  
 Country called *Elis*, famous for fine Linnen, and about the  
 Mouth of the River *Eurotas*. The fishing for the purple Fish  
 was famously known, so that it might be this place, beside the  
 Isles of the *Ægean* and *Cretan* Seas, as *Coa*, *Nysius*, (called  
 from its Purples *Porphyris*) *Cythera*, and the *Cyclades*, which  
 are many; some twelve of better note we might name, as now  
 called *Andro*, *Paros*, *Zea*, *Sidili*, *Micoli*, &c. *a* He speaks not  
 here of Garments, but of the coverings they used in their  
 Ships or Gallies: Their Tilts, as our Boatmen call them, the  
 Clothes they spread over their Heads on Ship-board, to keep  
 them from Sun and Weather, were such as befitted Kings and  
 Princes for Coiffiness and Beauty.

8 The Inhabitants of Zidon *b* and Arvad *c* were thy mariners *d* : thy wife *men e*, O Tyus, *that* were in thee, were thy pilots.

*b* An Ancient Town and Haven of *Phenicia*, not far from *Tyre*.  
*c* Better known by its other name *Aradus*, an Island belonging to *Phenicia*, some say twenty, other say seven Furlongs from the Continent.  
*d* Rowers in thy Gallies, the Rich *Tyrians* would not employ their own in such servile Works, they hired Strangers; these *Zidonians* and *Aradeans*, or *Aradians*, once thy Equals, thou hast now outstript, and makest thy Servants with pride enough.  
*e* Thy Learned Men; for Navigation was the great study of the *Tyrians*; and who were best skilled in this, were the Learned or wise Men among them, whom they had of their own, and trusted to be Pilots; which Employment carried Honour in it to suit the proud Humour of the *Tyrians*.

9 The ancients *f* of Gebal *g*, and the wife *men h* thereof were in thee *i* || † thy calkers *k*: all the ships *l* of the sea with their mariners were in thee to occupy thy merchandife.

f Old experienced Workmen. g A Town of *Phœnicia* near the Sea, one of the four principal Towns, to which belonged a Jurisdiction over a fourth part of *Phœnicia*, mentioned *Psal.* 83. 7. among the Conspirators against *Israel* and the *Giblites*, *1 Kings* 5. 18. Natives of *Gebal* are called *Stone-Squavers*, People fitted for hard and servile Works. h Skilful in their Trades. i Hired and dwelt in *Tyrus* for Gain-fake, that they might be still employed. k Shipwrights to build no doubt, as well as repair and strengthen their Ships. l Ships from all parts of the Sea, full of Mariners, not only to manage the Ships at Sea, but to offer their Service to the *Tyrrians* for bringing in, or carrying out of their Wares, so that they might reap the Profit, whilst others did undergo trouble and danger of trafficking by Sea. Factors, and Warehouse-keepers, and Brokers.

|| Or, stoppers of  
chinks.  
† Heb. strengtheners.

10 *They of Persia m, and of Lud n, and of Phut o were in thine army, thy men p of war:*  
they

they hanged *q* the shield *r* and helmet *s* in thee, they *k* set forth thy comeliness.

*m* Persians excellent Archers. *n* Lydians, not those *Cresus* was King over, but those that dwelt in *Egypt* about the Lake *Marotis*, or higher towards *Aethiopia*, if they were not of that Country, *Ethiopians* themselves. *o* Lybians, a People of *Africa*; these were their hired Souldiers, and ever served in their Army under *Tyrian* Commanders. *p* Stationary Souldiers in time of Peace; and who were sent out by Sea or Land, as occasion required, in time of War. *q* In time of Peace; or might they not, so often as they came off the Guards, bring each Man his Armour, and hang it up in the publick Armory? *r* Which defended the Body. *s* Which covered the Head. *t* These stout, expert, well-armed Guards, were an honour to the State they served; and their Arsenal especially did prove the gallantry of this *Tyrian* State.

11 The men of *Arvad* *u* with thine army *x* were upon thy walls round about *y*, and the *Gammadims* *z* were in thy towers: *a* they hanged their shields upon thy walls round about *b*; they have made thy beauty *c* perfect.

*u* See *vers. 8. lit. c.* *x* Mix'd with other hired Souldiers, made up these Military Forces. *y* Kept Guard upon the Walls. *z* Some say Pigmies or Dwarfs, because the *Hebrew* word is a Cubit; but the whole Story of such Cubit-men is fabulous. Others think it is Men bold and courageous, and the word of *Syriac* origine, and sense, and so fidly expressing the temper of *Syrian* or *Syrophenician* Souldiers. Or else the Men who came from *Gammade*, a Town of *Phenicia*. Or possibly such as came from *Anchon* another Town of *Phenicia*; and this Town had its name from its situation on a piece of Land, that resembles the *Greek* Cubit *Ἀγκών*, and in the *Hebrew* *גֹּמְרִי*. *a* Which were many, erected for strength and defence. *b* By this it appears these Towers were also publick Armories, whence they fetched Arms, when needful, and where they laid them up when no farther use of them. *c* Added much to her Beauty, a well-armed State, being among States as beautiful, as a proper well-armed Souldier among Men.

12 *Tarshish* *d* was thy merchant, by reason of the multitude of all kind of riches; with silver *e*, iron *f*, tin *g* and lead *h*, they traded in thy fairs.

*d* The City or Country for the Inhabitants, some say *Carthaginians*; others *Tartus* in *Cilicia*; others, with more probability, say it is *Tartessus*, an ancient Town on the Mouth of the River *Betis*, or rather over against it in an Island, (where *Gades*, now *Cadix*) a convenient Port to export the rich Metals that were brought down *Betis* from the Country abounding with them, and through which their *Betis* ran, and the Inhabitants of this *Tartessus* furnish'd the *Tyrians* with them. *e* Spain was full of. *f* Iron they had, Spanish Iron; it's well known these were the Product of the Country. *g* It is probable they fetch'd this from some Islands over against the Spanish Coast called *Cassiterides*, one of which a late *†* Geographer names *Zigarga*. *h* Lead they had from the same place, and carried all in the Fairs of *Tyris*; at this day our own Country is most noted for Tin and Lead, which some say was fetch'd by the *Phenicians*; if so, for ought I see to the contrary, the *Tartessians*, who were a People before ever the *Tyrians* came into those parts, might first Trade here, and fetch it hence and carry it to *Tyre*, the Voyage being neither long, or dangerous enough between that Island, and our *Cornwall*, to render the thing difficult, or the conjecture improbable.

*†* Joh. Jacobus Hupmannus in Lexico, univ. in verbo Cassiterides.

\* Or, in the Soul of Man.  
† Or, merchant.

13 *Javan* *i*, *Tubal* *k*, and *Meshech* *l*, they were thy merchants: they traded the \* persons *m* of men, and vessels of brass *n* in thy || market.

*i* The *Grecians*, particularly the *Ionians*. *k* The *Asiatick* *Ionians*, &c. The *Albanians* toward the *Caspian* Sea. *l* The *Cappadocians*, with the *Moschi*, who dwelt about *Colchis*, the Country now called *Mengrelia*. *m* Brought Men to sell for Slaves; so the *Greeks* did the (*Municipia Ionica*) *Ionian* Slaves were known, and valued in the East, especially the handsome Girls to wait on great Ladies, the too great desire hereof in *Atossa*; *Darius* his Queen, is said to be the chief cause of his War on *Greece*; and as to the other, beside their servile Inclinations, they were so barbarous and inhumane, and had opportunities to seize Men, Women, and Children to sell them, that no doubt the Market at *Tyre* was full of them. *n* Of which Metal there was great store, they say, in *Cappadocia*, and *Iberia*, which they brought with them.

14 They of the house *o* of *Togarmah* *p* traded in thy fairs with horses *q*, and horsemen *r*, and mules *s*.

*o* Of the Country. *p* *Armenia* the *Lesser*, or *Phrygia*, *Galatia*, or *Cappadocia*, or *Paphlagonia*. *q* All which Countries, as they are Neighbours to each other, so they abounded in Horses; and as they had many for number, so they had good for quality, and

furnish'd their Neighbours; 'tis reported, the *Cappadocians* paid 2000 Horses yearly Tribute to the *Persians*. And as they bordered on each other, 'tis likely, they might be reckoned thus together. *r* It is like with either, many Horses, or some choice ones, which they sold, they might sell their Grooms, as best able to manage, and keep those Horses. *s* The Countries above-mentioned, especially *Cappadocia*, had many Mules, which they sold to their Neighbours, Mules, which are a mixt Creature of a Mare and He-Ase.

15 The men of *Dedan* *t* were thy merchants, many Isles *u* were the merchandize of thine hand: they brought thee for a present *x*, horns *y* of ivory *z*, and ebeny.

*t* Vid. *Chap. 25. vers. 13. lit. f.* This *Dedan* was in *Arabia*, built by *Dedan* the Son of *Regma*, not far from the *Persian* Gulf, and now called *Daden*, whence through the Red Sea they might convey their own Merchandize. *u* In the *Indian* Seas, and in the Red Sea traded with thee. *x* Knowing how acceptable they were to get thy favour, they either made Presents, and gave these things, or brought them to sell. *y* Elks Horns, or wild Goats; some think 'tis meant of the Unicorn, but the first is likeliest. *z* Ivory not of, the *Hebrew* is not in *Regima*, but in *apposim*, and should be read, They brought thee Presents, Horns, Ivory, and Ebeny, which is a very solid, heavy, shining and black Wood, fit for many choice Works.

16 *Syria* *a* was thy merchant, by reason of the multitude of † the wares of thy *b* making: they occupied in thy fairs *b* with emeralds, purple *c*, and broidered work *d*, and fine linen *e*, and coral *f*, and † agat *g*.

*a* Well known to all. *b* The abundance of the *Tyrian* Manufacture for all uses, which the *Syrians* could have no where else. *c* Rather for Emeralds, a rich and lovely Stone, or Carbuncles, as others have it. *d* Or violet-coloured Clothes. *e* Vid. *vers. 7. lit. u.* *f* See *vers. 7. lit. t.* *g* Men guess this may be Rubies, Carbuncles, or Chalcedonies, or Chrystal, with which they make Looking-glasses. *g* A Stone well known to us, but not so well known, whether it exactly translate the *Hebr.* כרכר here used; some say 'tis the *Chrysophrase*, a Stone mix'd with Gold-colour and Green; and some such mixture may be seen in some Agats.

† Heb. shy wark

† Heb. Chryso-phras.

17 *Judah* *h*, and the land of *Israel* *i*, they were thy merchants: they traded in thy market wheat of Minnith *k*, and Pannag *l*, and honey *m*, and oil *n*, and || balm *o*.

*h* The Two Tribes, or Kingdom of *Judah*. *i* The Kingdom of *Israel*, or the Ten Tribes until their dispersion. *k* The name of some rich and excellent Wheat-Country; 'tis mentioned in *Judges* 11. 33. on occasion of *Jephthah's* slaying the *Ammonites*, as lying on their Borders; and 'tis said, there is a Town of that name still in being, about four miles from *Esbu* (or *Saba-sant* as now called) in the way toward *Philadelphiah*, formerly *Rabbath*. *l* Some doubt whether this be a proper name of any Country or Region; but if it is, they conclude it must be *Phenicia*, but do not tell us how *Judah* and *Israel* should trade their Wheat in *Tyre* Market. It may be 'twas some more obscure place, which now is forgotten. *m* With which *Canaan* flowed. *n* In making and selling, whereof the Labour, Care, and Profit of that Country did lie. *o* The choicest Balms of those of *Gilead*, whence 'tis probable it was carried to *Tyre*; or it may be 'twas *Rosin*, of which they had great use. The *Chaldee* Paraphrast interprets it by the word that denotes Wax, and so it may possibly be a good Commodity in *Tyre*.

|| Or, roses.

18 *Damascus* *p* was thy merchant in the multitude of the wares of thy *s* making, for † the multitude of all riches: in the wine of *Helbon* *u*, and white wool.

*p* A very ancient and wealthy City of *Syria*, and the Royal City. *s* See the phrase, *vers. 16. lit. b.* *t* Though the *Tyrians* had many rich and lovely Commodities, yet it pleased the *Damascens* to bring chiefly two of their Commodities in exchange, richest Wines to please the Palate of the luxurious *Tyrians*, and finest Wool to clothe their Pride. *u* This place I meet no where else; *Ptolom.* hath *Chalibonis* in *Syria*, perhaps that may be it. Others to save travel, make it a common name, sweet, or smooth, or fat Wine; for *Helbon* comes from a word that signifies fat.

19 *Dan* *x* also and *Javan* *y* || going to and fro, || Or, *Murad*, occupied in thy fairs: bright iron *z*, cassia, and calamus were in thy market.

*x* If 'twere the Tribe of *Dan*, it must be understood of a time before the Captivity of the Ten Tribes; but there is a Learned Man tells us of *Dana* a City of *Taprobana*, or the Island *Zilan* mentioned by *Ptolomy*, and this Learned Man will have this meant. *y* Not *Javan* or *Greece*, saith that Learned Man, but another *Javan* in the Isle *Meroe*, in remote parts of *Egypt*, where is a principal Town *Uzal*, or *Asil*, from whence these Merchants came, and therefore stiled *Javan* of *Uzal*, or *Javan* *Murad*, and if the Cassia or Calamus mentioned in the Verse, were the

Wares



Wares brought in by the *Danites* and *Javanites*. I should go as far as *Moroe* and *Taprobana* to send them; but if the *Cassia* and *Calamus* were brought up at *Tyre*, I would believe they lived nearer, that they were *Græcian* Pedlars; or in a Northern District, Merchants, that bought them, and were meant in the Text. *Polished*, as we see now an Art, which so much betters the common sort of Iron, and refines it, that 'tis of great value. *Cassia* and *Calamus* are sweet Drugs.

† Heb. *clothes of freedom*.

20 Dedan *a* was thy merchant in † precious clothes for chariots *b*.

*a* The Posterity of *Abraham* by *Keturah*, who dwelt in *Arabia*, and were Sheep-Masters, and no doubt knew how to make fine Clothes of their Wool. *b* With which they lined their Chariots, and covered them; also they used them for Saddle-Clothes, &c.

† Heb. *they were the merchants of thy hand*.

21 Arabia *c*, and all the princes *d* of Kedar, they † occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

*c* A large Country, and distinguish'd into Desert, or Sandy, which cannot keep an honest Man, it affords Thieves enough: next is the Stony, or *Petræa*, which afforded good Pasture for Sheep and Goats; and the third *Felix*, or Happy, most remote from *Tyre*. *d* For there were many such among those *Kedarites*, or *Scenites*, who dwelt in Tents, bred, and fed Cattel, and carried them to *Tyre* Market; furnish'd the Shambles at *Tyre*, and their Altars too for Sacrifices.

22 The merchants of Sheba *c* and Raamah *d*, they were thy merchants: they occupied in thy fairs, with chief *e* of all spices, and with all precious stones *f* and gold.

*c* A Country in *Arabia Felix*, whence the Queen came that visited *Solonon*. *d* 'Tis read *Rhema* by change of *y* into *g* as in *Gomorrah*, another People of the same *Arabia*. This *Rhema*, Brother to *Sheba*, settled near him in that fruitful Land, and built Towns there, and grew to fame. *e* This Country affords all sort of the best Aromaticks, or Spices, which were carried to *Tyre*. *f* Rich Jewels of all sorts, and Gold too.

23 Haran *g* and Canneh *h*, and Eden *i*, the merchants of Sheba *k*, Ashur *l*, and Chilmad *m* were thy merchants.

*g* *Haran* or *Charan* in *Mesopotamia*, where *Abraham* dwelt. *h* No where else mentioned, supposed to be the same with *Calneh*, *Gen. 10. 10.* afterwards *Ctesiphon*, a pleasant City on *Tigris*, some three miles from *Selucia*; 'twas built by the *Parthians*, whose King resided there in the Winter, because of the mildness of the Air. *i* A pleasant Country, part of *Babylonia*; the *Chaldee* Paraphrase calls it *Hadiab*, and leads us to *Adiabene*, which *Tiberius* conquered in his Expedition against *Babylon*. *k* Whether the same mentioned *vers. 22.* which see, or some other, is not certain, perhaps it may be *Saba*, whence *Sabaens*. *l* *Ashur*, the name of the Father of the Nation for *Assyria*. *m* A Country, or part of *Media*, between *Assyria* and *Parthia*, most likely to be *Gala* of *Media*.

† Or, excellent things.

† Heb. *foldings*.

24 These *m* were thy merchants in † all sorts of things *n*, in blue † clothes *o*, and brodered work *p*, and in chests *q* of rich apparel, bound *r* with cords, and made of Cedar among *s* thy merchandise.

*m* Either last named, or all that have been mentioned, though I conjecture the first is the true meaning, those rich, stately, and sumptuous Nations, traded with *Tyre*. *n* Of rich precious things. *o* Which those Nations delighted in, especially the *Chaldeans* and *Assyrians*, *Chap. 23. 6.* *p* Bought of *Egyptians*, sold to *Assyrians*, &c. *q* Chests of Cedar, curious, yet strong, made on purpose to carry sumptuous Apparel, bought up at *Tyre*, and in those Chests conveyed to all parts of the *Assyrian* Empire, and to the Northern Nations. *r* It may refer to the Chests mentioned, or to other sort of rich Wares neatly made up, and bound for security with Cords. *s* By this it should seem, these Chests were not like our ordinary Boxes, but as choice Cabinets, and good Merchandise.

25 The ships of Tarshish *t* did sing *u* of thee in thy market *x*; and thou wast replenished *y*, and made very glorious *z* in the midst of the seas.

*t* The Ships from all parts of the Sea, which came to thee, and traded with thee; praised thee, boasted of thee. *u* Had their Songs of Praise, which were made to commend thy State. *x* As Mariners in the Ports, where they arrive usually, do with Mirth and Songs entertain one another, so at *Tyre*. *y* All Trading came to thee; none like thee in thy Warehouses, or publick Stores. *z* And to do thee right, thou wert very glorious, magnificent, and beautiful, none like thee. Hitherto the Prophet hath recounted *Tyrus* Greatness, now cometh her Fall, foretold as if already come.

26 ¶ Thy rowers *a* have brought thee *b* into great waters *c*: the east wind *d* hath broken *e* thee in the † midst *f* of the seas *g*.

† Heb. *Heart*.

*a* Thy Governours and Counsellors. *b* Unadvisedly. *c* Dangers and Difficulties, in which thou art like to be Shipwreck'd, in which thou wilt perish. *d* Which is very tempestuous, and dangerous to Ships in those Seas; by this is meant the King of *Babylon* with his Army, whose March was somewhat by East to *Tyre*. *e* As surely will, as if he had already done it, he hath broken, it is the Prophetick stile. *f* Where thou art far from Shoar, and must therefore sink and drown; or where thou thoughtest thy self impregnable. *g* Where many Seas meet, 'tis impossible for a half-starv'd Creature to swim out; so shall *Tyrus* perish in the violent Currents of many Seas; many Nations, fierce and cruel, under *Nebuchadnezzar*, shall swallow thee up.

27 Thy \* riches *b*, and thy fairs *i*, thy merchandise *k*, thy mariners *l*, and thy pilots *m*; thy chalkers *n*, and the occupiers *o* of thy merchandise, and all thy men of war *p* that are in thee, † and in all thy company *q* that is in the midst of thee, shall fall *r* into the † midst of the seas *s* in the day *t* of thy ruin *u*.

\* Rev. 18. 9, 10.

† Or, even with all.

† Heb. *Heart*.

*b* The vast Treasures of the Publick, nor the great Wealth of private Citizens shall purchase *Tyrus* a continued Prosperity. These shall be interrupted by the Siege, and none that frequented them, shall prevail for access to them. *k* The Stock of Goods of all sorts now in thy Warehouses, and what thou hast trusted out. *l* *Vers. 8. let. d.* *m* *Vid. vers. 8. let. t.* *n* *Vid. vers. 9. let. k.* *o* See *vers. 9. let. l.* *p* *Vid. vers. 10 and 11. tot.* *q* All that are Men fit for War, in the multitudes of People that are in thee; or all thy own Citizens, that are thy Militia, Trained-Bands, or Artillery-Company. *r* 'Tis plural, these all shall at once fall together. *s* See *vers. 26. let. g.* *t* The time indeed was long preparing for the Fall, but a Day finish'd it. *u* Utter Desolation.

28 The † suburbs *x* shall shake at the sound of † Or, *Waves* the cry of thy pilots.

*x* The lesser Cities on *Tyrus Firma*, alarmed with Summons of their Governours, to put themselves in a posture of Defence. Or, the Waves, an elegant Hyperbole thus read; the very Waves which roar and terrify, shall hear, and tremble at a stranger, and more doleful cry than their own: Or, as our Version, the Suburbs, which are nearest the Sea, shall first hear the Outcries of Pilots, and Mariners despairing of escape, when their Ship broken to pieces, all at once shriek out; so shall thy Citizens cry and fall.

29 And all that handle the oar; the mariners, and all the pilots of the Sea, shall come down from their ships, they shall stand upon the land.

In the Allegory of a miserable Shipwreck, the Prophet sets forth *Tyrus* Fall; and in this Verse he represents them all shifting out of the shattered sinking Ship, in great confusion, and greater fear, the Slaves quit the Oars, the Mariners throw up the Tackling, Pilots leave the Helm, all make for the long-Boat and the Land, where they bewail their undone Condition. Or, it may be more literally understood thus, All Seafaring-Men, who got their living by Service done for *Tyrus* at Sea, seeing her utterly broken, shall leave the Ships, get to Land, that elsewhere they may get Employment, or by a timely flight save themselves, and bewail their old Masters Fall.

30 And shall cause *y* their voice to be heard against *z* thee; and shall cry bitterly *a*, and shall cast up dust *b* upon their heads, they shall wallow *c* themselves in ashes.

*y* With greatest Cries they shall make the Country echo forth their Sorrows. *z* Either standing on higher Ground over against the Shipwreck'd City; or rather, for thee, those Eastern People did use to lift up their Voice in mourning, *Job 2. 12. Jer. 2. 18, 19. and 31. 15. Zech. 11. 3.* *a* Their weeping shall be from a deep sense of the Misery of their Friends, and this express'd by bitter cries; so such Sorrow is express'd, *Zeph. 1. 14. Isa. 22. 4. and 33. 7.* *b* Another expression of great Distress and Sorrow proper to those Countries, *Job 7. 6. Job 2. 12. Lam. 2. 10. and Jer. 6. 26.* *c* Rowl themselves in Ashes; which they used to do in their greatest Mourning, as *Mich. 1. 10. and Jer. 6. 26.* As every Country hath its peculiar Manners and Customs in Mourning; so had these Customs, that express'd most vehement Sorrows in Gestures, which we are not accustomed unto.

31 And they shall make themselves utterly bald *d* for thee, and gird them with sackcloth *e*; and they shall weep for thee with bitterness of heart *f*, and bitter wailing.

*d* It was the custom of the Heathen, to either pull off with their Hands, or cut off the Hair of their Heads in great Mourning; which God forbid to his People, *Levit. 18. 28. Deut. 14. 1.*

Thu 6

1. thus do *Tyrus* Mourners in baldness express their Sorrow, and Despair. *e* Another usual Ceremony of Mourners well known to all. *f* It shall be a hearty mourning, not a counterfeit one, this referring to the inward Grief, the next bitter wailing refers to the outward expressing it.

32 And in their wailing *g* they shall take up *b* a lamentation for thee, and lament over thee, saying, What city is like *i* *Tyrus*, like the destroyed *k* in the midst of the sea *l*?

*g* In their sorrowful Speeches of *Tyrus*. *b* Into their Mouths, or with a composed, significant, and comprehensive form of Speech, to shew much Grief in few words. *i* A few Years since no City like her in Beauty, Riches, Glory, and Joy, now none like her in all the contraries. *k* Now no more *Tyrus* the Flourishing, the Renowned, the Mart of Nations, and the stately built; but now the destroyed, the silent, overwhelmed with Grief, which was full of Songs. *l* Alas! what was once her Safeguard, is now her Grave; what enrich'd her once, hath now swallowed all up at once.

33 When thy wears *m* went forth out *n* of the seas thou filledst *o* many people *p*; thou didst enrich the Kings *q* of the earth *r* with the multitude of thy riches *s*, and of thy merchandise.

*m* Brought home from all Coasts. *n* Were landed, brought on shoar for the Mart. *o* There was enough to supply to the full. *p* Numerous, stately, sumptuous Nations, though their prodigality was great, thou furnishedst them, hadst Wares rich, and stately enough for all of them. *q* Such Influence had thy vast Trade, that not only meaner Men and Subjects, but Kings themselves were made more wealthy by it. *r* (i. e.) All Kings of the known World, or Kings of Nations far off, as well as neighbouring Kings. *s* The greatness of thy Trade, the variety of thy Wares brought from all parts, were thy own Riches, and enrich'd all thou didst trade with; Kings were enrich'd by Customs and Tolls paid to them by the enriching their Subjects, who thereby were fitter to pay Taxes, or by furnishing their Treasuries with all the peculiar Treasures of Kings, the rare and precious Jewels which they esteem; and since we know some Kings did trade too, by this *Tyrus* increas'd their Wealth.

34 In the time *t* when thou shalt be broken *u* by the seas *y* in the depths of the waters *z*, thy merchandise *a*, and all thy company *b* in the midst of thee shall fall.

*t* So soon as, or ever after the unhappy day. *u* Shattered to pieces. *y* The Powers of the *Babylonians*, that like Seas shall swell, roar, and break in upon thee. *z* In the deepest Afflictions, and by forest Oppressions and Violence. *a* All thy Trade. *b* The multitude of thy Citizens, and thy hired Souldiers, of thy Allies abroad, and of those, that came into thy Markets for Trade shall cease, wither, and perish too.

35 All the inhabitants of the isles *c* shall be astonished *d* at thee, and their kings shall be sore afraid *e*, they shall be troubled *f* in their countenance.

*c* Strictly and in a larger sense the Sea-Coasts. *d* Wondering it ever should be effected, that *Tyrus* should fall. *e* Knowing how they are much less able to resist, and defend themselves, and not knowing where that mighty Conqueror would next try his Arms and Fortune. *f* They shall not be able to conceal the discomposure of their Mind, but in their Countenance a Trouble made up of Grief, Fear, and Indignation; Grief for their Friends, Fear for themselves, against that Cruelty and Inhumanity, which, without respect to any thing dear to Mankind, ruined the Glory of the World, destroyed what could not be repaired by all the Riches, and Wisdom, and Bounty of the *Babylonish* Kingdom.

36 The merchants among the People shall hiss *g* at thee: \* thou shalt be *†* a *b* terrour, *†* and never shalt be any more *i*.

*g* This usually is an expression of Scorn and Contempt poured forth on the Person hiss at: if thus understood, the meaning is, there should be some among *Tyrus* Customers that would rejoice at her Fall, and flout at her, either, perhaps wronged by her in their Trade, Chap. 28. 16. or else with Envy, and expectation of her Trade to turn to them, return to her the wicked carriage she shewed to *Jerusalem* fallen, and sacked; if it be a sign of ought else, 'tis of wonder, as 1 King. 9. 8. *b* Matter of many Fears, and to many People, who do, or shall hear how terribly thine Enemies have rag'd against thee and prevailed. *i* Vid. c. 26. 14. *lit. o.*

## CHAP. XXVIII.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto *a* the prince *b* of *Tyrus*, thus saith the Lord GOD; Because thine heart is lifted *c* up, and thou hast said *d* I am a God *e*, I sit in the seat of GOD *f*, in the *†* midst of the seas, *†* Heb. heart. *†* Heb. 31. 3. *†* yet thou art a man *g*, and not GOD, though thou set thine heart *b* as the heart of GOD:

*a* Of. *b* King, whose Name was either *Ethbaal*, or *Ithobaal*. *c* Thou art waxen proud, and aspirest above all Reason, and boastest extravagantly in thy Self, State, Policy and Power. *d* Thought, imagined, or flattered thy self. *e* Or the mighty and strong one, for so the *Heb.* is, and perhaps were better so rendred; he gloried in his Strength, as if he were a God: the like you have, *Jsa.* 14. 14. *f* As a Magistrate he did bear the Name, and Authority of God, but he thought not of this, he dreams of the Stateliness, Strength, Convenience, safety, and Inaccessibleness of his Seat, as if he were safe and impregnable as Heaven it self. *g* Subject to all the Casualties, Sorrows, and Distresses of Man's State and Life, thou art *Adam* of Earth, not *El*, nor like unto the mighty one in Heaven. *b* Thou hast entertained Thoughts, which become none but God, thou hast projected things, which none but God can effect, thou hast promised thy self perpetual Peace, Safety, Riches, and Happiness in thy self, and from thy self.

3 Behold, \* thou art *i* wiser then || Daniel \* Zech. 9. 2. there is no secret that they *k* can hide from thee:

*i* In his own Thoughts of thy self. || Who was then famous for his Wisdom, which was imparted to him from Heaven, Chap. 14. 20. Dan. 1. 20. and 2. 20, 48. *k* That any sort of Men can conceal, that thine Adversaries shall contrive against thee to thy danger, or hurt; all this ironically said.

4 With thy wisdom *l* and with thine understanding thou hast gotten *m* thee riches *n*, and hast gotten *o* gold and silver into thy treasures.

*l* By thy Policy in Government, and by thy skill in trading, for he speaks of that kind of Prudence, to which these Names are given. *m* Or made, so the word. *n* Power, and Might, so the *Heb.* as well as Wealth, and Riches, and so the *Gall.* Version reads *Puissance*, the Princes of *Tyrus* had been prudent, and so increas'd their Power and Interest. *o* Or made, procured. *p* Into both his own private Purse, and into the publick Treasuries too.

5 *†* By thy great *q* wisdom, and *r* by thy *†* Heb. by the greatness of thy wisdom. traffick hast thou increased *s* thy riches *t*, and thine heart is lifted *u* up because of thy riches *x*.

*q* Here the eminent degree of this Prince's Wisdom is owned. *r* And, might as well be spared, for, as 'tis not in the *Heb.* so it rather obscures, then clears the Text; let it be read, by thy great Wisdom in thy Traffick, and 'tis very plain, and so the French reads it. *s* Made great or enlarged. *t* Thy Power, as *ver.* 4. *lit. n.* *u* Exalts it self, carrieth it loftily, and proudly above thy Neighbours, which is not good, above thy self, which is worse, and above God too, which is worst of all, as *ver.* 2. *x* Thy *Puissance* at home, and abroad by Nature and Art.

6 Therefore, thus saith the Lord GOD; Because thou hast set thine heart *y* as the heart of God *z*;

*y* Vide *ver.* 2. *lit. b.* *z* Who doth, as justly he may, design himself his own Glory in all he designeth and worketh, and take the Glory to himself; thou hast done so too, designed thy own Greatness, and gloried in it.

7 Behold therefore, I will bring *a* strangers upon thee, \* the terrible of the nations *b*: and \* Chap. 30. 17. they shall draw their swords against the beauty *c* & 31. 12. & of thy wisdom, and they shall defile *d* thy bright- 32. 12. nefs *e*.

*a* Cause to come. *b* A foreign People, called Strangers; for their multitude, in the plural; and to intimate how little regard they would have to the *Tyrian* Glory; these Strangers were the *Babylonian* Forces. *c* A fierce, violent, and cruel Nation, *Hab.* 1. 7. 8. *d* Those beautiful things, in which thy Wisdom appeared; either thy noble Regular, and strong Buildings, or thy beautiful well-stored Arsenal, and Army, or the unparalleled Rarities, which all but rudest Souldiers would esteem, and spare these Monuments of thy Wisdom. *e* Pour Contempt, and stain thy Royal Dignity. *f* Depose thee from thy Throne, and kill thy Authority and thy Person.

8 They *f* shall bring thee down to the pit *g*, and thou shalt die the deaths *b* of them that are slain in the midst *i* of the seas.

*f* These Strangers shall slay thee, which is a blemish to the Honour of a King thus to be brought to the Pit. *g* A usual Periphrasis of Death and the Grave. *b* In the plural, because of the many Terrors, Dangers, and Wounds such meet with, the

\* Chap. 26. 21.  
† Heb. terrors.  
† Heb. shall not be for ever.



the successive Deaths, slain, drowned, eat of Fish, cast upon shoar, and become Meat to Sea-Fowl. *i* If literally understood, Thou shalt die as other common Mariners, and be cast overboard: if figuratively, Seas for great Distresses, then amidst multitude of deep Distresses, thou shalt meet with more than one Death, be often dying.

9 Wilt *k* thou yet say *l* before him that slayeth thee, I am God: but thou shalt be *m* a man, and no God, in the hand of him that || slayeth thee.

|| Or, woundeth.

*k* A cutting taunt, or Sarcasm; what will become of thy Godship then? *l* Wilt thou then dream of Immortality, and Almighty Power, when thine Enemy is cutting thy Throat? *m* Appear then to thy self, and others, to be a mortal, weak, conquered Man, who dieth a Sacrifice to the Conquerors Pride and Cruelty.

10 Thou shalt die the deaths *n* of the uncircumcised *o*, by the hand of strangers; for I have spoken *it*, saith the Lord GOD *p*.

*n* Ver. 8. *lit. b.* A twofold Death, Temporal, and Eternal. *o* Of the wicked, or an accursed Death, the *Jews* do express a vile and Miserable Death thus; or the uncircumcised, *i. e.* Heathens, cruel and merciless Men shall slay thee, and this suits with what follows in the Verse, and this was ignominious with the *Jews*, 1 Sam. 31. 4. *p* O thou proud, self-admiring Prince! slight not what is threatened, for God, the God of Truth hath spoken it.

11 Moreover, the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation *q* upon the King *r* of Tyrus, and say unto him, Thus saith the Lord GOD, Thou sealest up the sum *s*, full of wisdom, and perfect in beauty.

*q* See Chap. 27. ver. 2. *lit. a, b.* *r* Called Prince, ver. 2. *lit. b.* *s* In the search into the frame of thy Government, the manage of it, the Prosperity thereof, and its Glory, Power, Riches, and Confederacies, thou dost think thy self but just to thy Kingdom to account it the perfect Idea of a good Government, that in the *Tyrian* State nothing is wanting that might be required in a good Government, in the best Government, and so sealest to the Premises; thus vainly puffed up thou wilt have it, that fulness of Wisdom, and perfection of Beauty are in thee: but neither thy Wisdom shall prevent, or defeat the Attempts of thine Enemies, nor thy Beauty charm their Rage, thou shalt fall by them.

13 Thou hast been *t* in Eden *u* the garden of GOD *x*: every *y* precious stone *was* thy covering *z*, || the Sardius *a*, Topas *b*, and the *c* Diamond, *d* the || Beryl, *e* the Onyx *f*, and the Jasparg *g*, the Sapphire, *h* the || Emerald, *i* and the Carbuncle, *k* and gold: The *l* workmanship of thy tabrets, and of thy pipes, was prepared in thee in the day that thou *m* wast created.

|| Or, Ruby.

|| Or, Chrysolite.

|| Or, chrysoprase.

*t* Thou hast dwelt and reigned. *u* In the midst of all Delights; and though Nature made thy Lot a very barren Rock, thy Art and Industry, added to that of thy Progenitors, have made it as pleasant, rich, and beautiful as *Eden*, that place of all desirable Enjoyments. *x* This is explicative of the former; a Garden is a place of Delight, and Men have made some delightful to a Wonder, but none ever like that God planted: This of *Tyre* came as near as any, and yet ungrateful, and Atheistical *Tyre* dreams of Divine Power, and Stability, forgetting Humane Frailty, and Uncertainty. *y* Every sort of rich Stones, *z* Bought to adorn thy Crown, thy Robes, thy Bed, &c. *a* Of a Red, and by some said to be the Ruby. *b* Of a yellowish Green. *c* Of clear, waterish, sparkling Colour. *d* Of a Sea-Green Colour, the best. *e* Resembles the whiteness of the Nail of a Man's Hand. *f* Of divers colours, but the best Green. *g* Of Sky-colour, or blue. *h* Green interspersed with Golden Spots. *i* Of flame Colour. *k* Besides the abundance of which in their publick Treasures, much was used about the Clothes and Robes of this proud Prince; 'tis like these precious Stones were set in Gold, that they might the safer be put upon his Garments. This was the accoutrement of Solemnities, especially of the Coronation, as appears in close of the Verse. *l* Now the Prophet notes their Joys, Musick, and Songs, both to wind, or loud Musick, and to softer Musick, as the Lute, and Tabret in the day of their Kings Coronation, and all this Musick on Instruments of most exquisite make, and of their own Artists work too, in this they exceeded as in the other. *m* Either born, for Birth of Princes hath been celebrated with great Joys; or rather in the day of this King's Coronation, or Investiture in the Kingdom and Royal Dignity.

14 Thou art the *n* anointed cherub that covereth: and I have set *o* thee *so*: thou *p* wast upon the holy mountain of God: thou hast walked

up and down *q* in the midst of the stones *r* of fire.

*n* I would rather keep the order of the words in *Hebr.* which the *French* also keep, thou art a Cherub, Anointed, a Protector, or one who covereth for defence. For thy Wisdom, Power, and Excellency, like a Cherub, or Angel; for the Sacredness of thy Person, and Office, as the Anointed of God; for the Exercise of thy Power and Office, as a Shield, as a Protector of the weak; thus thou art, or thinkest thy self to be, and primest thy self herein. *o* I, whom thou forgettest, I have made thee so, set thee above others: this should have been matter of Thanks and Humility, not of Pride and Atheism. Thus the Sarcasm is continued, and he is upbraided for his Insolence. *p* Or thus; in the Holy Mountain of God thou hast been, so 'tis an *Ironie*, and suits the rest; or else, in pursuance of our Version, thou wast advanced to Kingly Dignity, (which *David* calls a Mountain, *Psal.* 30. 7. *Jer.* 51. 25. *Dan.* 2. 35.) a Sacred Office, and of Divine Institution, and Consecration, and thou hast in Pride exalted thy self above me, as well as above Men. *q* In proud, and stately manner. *r* Surrounded every way in thy Chambers, and Beds, and Clothes with Stones, that sparkle like Fire, thy Crown, thy Throne, thy Chariots, thy Umbrella's, or Canopies, glittering, and dazzling Beholders; as if thus also thou wouldst contend with God, who is clothed with Light.

15 Thou wast perfect *s* in thy wayes *t* from the day thou wast created, till iniquity was found in thee.

*s* I think the Prophet continues his *Ironie*: The Prince of *Tyrrus* would be a God, yes. Now God is perfect in all his Ways or Works: And thou, O Prince, wert so too; wert thou, and from thy original? *t* But remember what a God is he, that hath a beginning that was created, that at last was found full of Iniquity. And this reproof and taunt leads us to look with the Prophet from the proud claim of this Prince to his great Miscarriages. If any else will think all these things in the 14th and 15th Verses to be assertions of God's Bounty to this Prince, and of his great Magnificence and State in *Hyperboles* and Allusions; nothing I have said shall contradict them; for they have their Liberty, as I have mine, to think what seems most like the Truth.

16 By the multitude *u* of thy merchandise they have filled the midst of thee with violence, and thou hast sinned *y*: therefore I will cast thee as profane out of the mountain *a* of God: and I will destroy *b* thee, O covering cherub *c*, from the midst of the stones *d* of fire.

*u* By, or in, or according to (as the *Gall.* Version) the multitude, or greatness of thy Trading in *Tyrrus* were Merchants, that traded in very great Adventures, with vast Stocks, and in mighty Cargoes. *x* Thy Merchants have by Crafts, where that would, and by Violence where Craft would not, compassed their unjust Designs, as noted Chap. 27. ver. 36. This Injustice and Violence grew, as their Trade did, and filled the City with Guilt as fast as that did with Wealth. *y* Either as one trading among them, thou hast violated Justice to promote thine own, and their Gain; or hast connived at thy Merchants, when they oppressed all they could; or hast, contrary to Justice and Equity, supported them in their Violence, and judged for them against oppressed Strangers: Thou who wert a King, and wouldst be thought a God, Is this like to God, who hates Violence, loves Justice, and relieveth the Stranger, and righteth the Oppressed? *z* These abominable things hast thou done, and now, as an abominable thing, I will throw thee out. *a* Either of thy Throne, and Kingly Dignity, *vid. ver.* 14. *lit. o, p.* or thy fancied and imagined Heaven where thou wouldst be a God; for such Gods of Violence, and Injustice deserve to be cast out with the aspiring Angels. *b* Utterly destroy. *c* *Vid. ver.* 14. *lit. n, o.* *d* See *ver.* 14. *lit. r.*

17 Thine heart was lifted *e* up because of thy beauty *f*; thou hast corrupted thy wisdom *g* by reason of thy brightness *h*: I will cast thee to the ground, I will lay thee before Kings, that they may behold thee.

*e* See *ver.* 2. *lit. c, d, e.* and *ver.* 5. *lit. u.* *f* See *ver.* 12. *lit. f.* *g* Depraved, or lost thy Wisdom. *h* By reflecting and gazing on thy own Glory, State, Wealth, and Magnificence, and hast forgotten thou art a Man; thou exaltest thy self above Man, above thy Neighbour-Kings. *i* I will bring down thy Pride, dethrone thee, and make thee sit in the dust, fully, and darken all thy Brightness. *k* Or set thee before Men of thy quality, who are, as thou, apt to forget Men, themselves; and God, as he, who, though he said not I am God, yet, Atheist like, askt, Who is God that I should obey him? *l* Or that thou may be a spectacle, an example, and warning to them; or, that they see thee in Chains, or an abused Captive, and despise thee.

18 Thou *m* hast defiled thy sanctuaries *n* by the multitude *o* of thine iniquities *p*, by the iniquity

quity of thy traffick *p*: therefore will I bring forth a fire *q* from the midst *r* of thee, it shall devour *s* thee, and I will bring thee to ashes *t* upon earth in the sight *u* of all them that behold thee.

*m* Thou who shouldest have kept all pure in Religion, as thou art King, pretending to Divinity, has polluted it. *n* Still there is, as all along from the 14th Verse, I think there hath been, much of an *Irony* deriding this proud Prince, an allusion to his pretended God-ship. A God hath his Sanctuaries, and thou thinkest, but They nasty polluted Ones. *p* By the Greatness, as well as Number. *q* Impieties, Irreligion, and Atheism of thy Merchants, as well as by their Injustice, Falsehood, and Oppressions, by their perjuries, breaking Covenants confirmed in the Temples at the Altars, or in the Name of their Gods, when thy Trade thrived by these, thou, and they have thought there was nothing Sacred, nor any God above thee. *r* Some civil Dissension or Occasion of thy Injustice shall, like a Fire, rise. *s* Among thy injured Malecontents. *t* Which, like Fire in thy House, shall burn all up, and waste all, thou shalt never quench it; thy discontented Subjects applying themselves to *Nebuchadnezzar* with Addresses for his Favour, Power, and Royal Justice to relieve them, and to right his own Subjects oppressed by *Tyre* in their Trade, shall enkindle *Nebuchadnezzar's* Rage, and he shall never be appeased, but in thy Ruin. *u* Thou shalt be burnt to Ashes, these cast on the Earth to be scattered abroad, and trampled under Feet. *v* All this done, that all about thee may see, fear, and reverence the Justice, Power, and Holiness of the God of Heaven, who ruleth among Men, and knows how to abase proud Atheists.

19 All they that know *y* thee among the people, shall be astonished *z* at thee: *a* thou shalt be *†* a terrour *a*, and never shalt thou be any more.

\* chap. 27. 36.  
† Heb. terrors.

*y* All that have heard, seen, or formerly known thy Riches, Power, Allies, Wisdom, and Vigilance. *z* Be amazed at the certain News of thy great Fall from greatest Glory to greatest Reproach. *a* To all that hear the Bruit hereof, *though thou hast been a Terror*, so the *Heb.* to others by thy Puissance and Arms, thou shalt never be so again for ever, and this Word hath been made good; *Tyre* never rose to that Greatness, as to be feared by her Neighbours.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face *b* \* against Zidon *c*, and prophesie *d* against it.

\* Isa. 23. 4, 12.  
Jer. 25. 22.  
and 27. 3.

*b* Vid. chap. 21. 2. *lit. i.* and chap. 20. *ver. 46. lit. o.* *c* Neighbour, and Confederate of *Tyrus*. *d* Declare her Sins, approaching Sorrows, and my Judgments against her.

22 And say, Thus saith the Lord God *e*: behold, I am against thee *f*, O Zidon *g*; and I will be glorified *h* in the midst of thee: and they shall know *k* that I am the LORD, when I shall have executed judgments *m* in her, and shall be sanctified *n* in her.

*e* To these Heathen, yet Neighbours of the Jews, the Prophet might well suppose the Name and Greatness of the God of *Israel* was so known, as to command their Attention, when he speaketh. *f* Provoked by thy Sins, I am an Adversary to thee, and as such, determine to proceed with thee. *g* A City in the North-west from *Canaan*, at the Foot of Mount *Libanus*, a King's Seat of old, and from which *Tyrus* descended, as a Swarm cast out of that Hive, *Isa. 23. 2.* for 'twas a great City in *Josiah's* Time, *Josb. 11. 8.* and *19. 28.* and built by *Sidon Canaan's* Son, *Gen. 10. 15.* and *1 Chron. 1. 13.* a famous Mart full of Merchants like *Tyre*, and as full of Sin as Riches. *h* When my Judgments make my Justice, Power, Holiness, Sovereignty, and Truth appear, both you *Sidonians*, and others about shall confess my Glory, and ascribe Honour to me. I will vindicate my Honour, and Glory, which by thy Sins thou hast eclipsed, and I by Judgments will illustrate, as *Exod. 14. 4, 17.* *i* That dwell in thee, and round about thee, all that are concerned for thee. *k* See chap. 6. *ver. 10.* *l* So late do Sinners come to any due Sense of God's Power, Justice, and Majesty. *m* The hardened Sinners learn not by any other way, but this, and by this too, in the Rigours, and repeated Executions of it. *n* Own'd as Holy, revered as Just, obeyed as Sovereign, and submitted to as wise, and mighty, and a Hater of Violence.

23 For I will send *o* into her pestilence *p*, and blood *q* into her streets; and the wounded shall be judged *r* in the midst of her by the sword *s* upon her on every side *t*; and they shall know that I am the LORD.

*o* The Pestilence is one of God's Arrows, and he sends it wheresoever it walks, 'tis one of his sore Judgments, and wasteth where it cometh. *p* The most dreadful of Diseases, because most deadly, swift, and comes so immediately from the

Wrath of God offended with Men, this Pestilence attends on War, and seldom faileth to make havock in besieged Towns, or Cities. *q* Bloody War by an Enemy, that shall bring the War to the Gates, nay into the Streets of *Zidon*. *r* Fall, be cast down, punish'd in the midst of the City. *s* By her Enemies Sword prevailing, and conquering. *t* A Description either of the Siege that *Sidon* should suffer by, or pointing out the multitude of her Enemies on every side agreeing against her.

24 ¶ And there shall be no more *u* a \* pricking *\* Num. 33. 55.* briar *x* unto the house of *Israel*, nor any grieving thorn of all that are round about *y* them, that despised them *z*; and they shall know || that I am the Lord GOD. *|| Josh. 23. 13.*

*u* The time intended here is, when after 70 years Captivity, loathing themselves for their Iniquities, and repenting, they return and settle in their own Land. *x* By these two Metaphors the Prophet points out the troublesome Neighbours of the Jews. *y* Such as *Moab*, *Ammon*, *Edom*, *Tyre*, and this *Sidon*, which on all occasions did grieve, wound, and reproach the Jews, and triumph in the Fall of the Jews, and were ever ready, being near. *z* Contemning both in Word and Carriage, the Jews, their Religion, Manners, Laws, and their God. || See *ver. 22. lit. k.*

25 Thus saith the Lord GOD; When *a* I shall have gathered *b* the house *c* of *Israel* from the people *d* among whom they are scattered *e*; and shall be sanctified *f* in them in the sight *g* of the heathen, then shall they dwell *h* in their land *i*; that I have given *k* to my servant *l* *Jacob* *m*.

*a* Seventy Years are expired, which is the Term of their Captive State. *b* Move the Hearts of my People to come together upon *Cyrus* Proclamation, and from all Parts of that vast Kingdom, prepare for a Return to the Country most of them never saw, it was God, who moved *Cyrus* to give them Leave; 'twas as much God's Work to stir up the People to return. *c* The Generality of them, those that were *Israelites* indeed. *d* Several Nations subjects to the King of *Babylon*. *e* By the *Babylonish* King at first, and afterward by incident Necessity, or their own choice. *f* Have vindicated my Name, which by them was blasphemed. *g* I was dishonoured by the Jews in the sight of the Heathen, and I will be honoured by the Jews in their sight, they shall be Witnesses of my Vindication. *h* Settle in Peace, and for continuance. *i* In a Land that is theirs, their own, as 'tis often called. *k* Their Title is of me by Deed of Gift, not of late. But *l* to one that was long since my Servant. *m* To *Jacob*, Father to these returning Captives. The *Heb.* repeats the Preposition, to my Servant, to *Jacob*, with an Emphasis, to mind them of God's Faithfulness.

26 And they shall dwell || safely *n* therein, and shall build houses, and \* plant vineyards; yea, they shall dwell with confidence, when *o* I have executed judgments upon all those that || despised them round about them; and they *p* shall know that I am the Lord their *q* GOD. *|| Or, with confidence.*  
*Jer. 31. 5.*  
*|| Or, I will.*

*n* Which is to be understood comparatively, safer than before, it must be accommodated to the Circumstances of humane Condition, in such Safety, as excludes continual inward Cares, and Fears, and Perplexities; as 'tis said of *Lailah*, *Judg. 18. 7.* or as in the Days of *Solomon*, *1 King. 4. 25.* or as *Job 11. 18, 19.* *o* That seems to intimate, that there might be some Attempts as by *Samballat*, and *Tobias*, but God blasted these, or it may refer more properly to the Destruction of *Babylon*, and the Nations Confederate with them, who ruined, and despised the Jews. *p* Returned Captives. *q* Shall own, and know by experience, that I am not only the Lord, but their God too.

## C H A P. XXIX.

1 I N the tenth year *a*, in the tenth month *b*, in the twelfth day of the month, the word of the LORD came unto me, saying,

*a* Of *Jehoiach's* Captivity. *b* Which answers to part of our December, and part of January.

2 Son of man, set thy face *c* against Pharaoh *d* king of Egypt, and prophesie *e* against him, and \* against all *f* Egypt.

*c* Vide chap. 20. *ver. 46. lit. o.* and chap. 21. *ver. 2 lit. i.* *d* *Hophra*, as the Scripture styles him, *Jer. 44. 30.* the Greek Authors call him *Apries* and *Vaphres*, most like he was Grandson to *Necho*, who slew *Josiah* in Fight, *2 Chron. 35. 23, 24.* *e* In Prophetick Style and Authority declare what shall be done to him in his Person. *f* The whole Multitude of *Egyptians*, for 'tis the Place, for the People dwelling in it. *\* Isa. 19. 1.*  
*Jer. 25. 19.*  
and 45. 2.



3 Speak, and say, Thus saith the Lord GOD f; Behold I am against thee g, Pharaoh h king of Egypt, the great i \* dragon k that lieth l in the midst of his rivers m, which hath said n, My river o is mine own p, and I have made it q for my self r.

\* Psal. 74. 13.  
14. 16. 27. 1.  
C.

f That God that drowned one of thy Predecessors with his Army, Horsemen, and Horses in the Red Sea, at whose Name thou shouldst tremble, who ever fulfilled his Word, and is the same, 'tis he foretels thee by my Mouth what is to be. g See chap. 28. ver. 22. lit. f., h See ver. 2. lit. d. i It may refer, either to the Grandeur of this King, as if he had been Pharaoh the Great, or to the Largeness of this Creature, to which he is by this Hieroglyphick compared. k Some would have it the Whale, but that lies not in Rivers, as in his own Place, 'tis surely the Crocodile, of which Nilus hath many; and chap. 32. 2. our Prophet doth, and so Isa. 51. 9. compare the Egyptian King to that devouring Serpent, or Dragon. l Not only at rest, but waiting for a Prey, which never escapes, if this Devourer lay any considerable hold of it. m Nilus was the chief River of Egypt, but either there were some less Rivers, that run into Nilus, or some Divisions of it, where it made some Islands, or the seven Mouths of it, where it falls into the Sea, which may give the Name of Rivers to it, or those Channels that were cut large and deep, to convey Water into the Country, in all which these Crocodiles bred, and rested, and waited for their Prey. n Which hath thought, accounted, and boasted, by which it appears the Prophet speaks of a Dragon in a figurative sense. o Kingdom, Power, Riches, and Forces signified here by a River: All the Strength and Glory of Egypt are mine, saith this proud King. p At my Dispose and Will; 'tis probable, that this King of Egypt was an aspiring King, who aimed at absolute Power, and thought he had secured it to himself, for the River, the Emblem of the Kingdom is mine, saith he. q This seems to give some Credit to the Conjecture, that this King had raised the Prerogative Royal, and done what others before him would, but could not, and therefore assumes it to himself, as his own Work, forgetting God who gives Kingdoms, and whose they are. r Somewhat like the proud Boast, I have built for the Glory of my Name, Dan. 4. 30. and like to meet as sad an End.

\* Isa. 37. 29.  
chap. 38. 4.

4 But \* I f will put hooks t into thy chaws, and I will cause the fish u of thy rivers to stick x unto thy scales, and I will bring thee up out of the midst of thy rivers y, and all the fish of thy rivers shall stick unto thy scales.

f Thou art secure against all, but God will draw thee out of thy River to thy Ruin. t The Allegory is continued; Fish are drawn out with Hooks and Lines, and God hath Hooks for this proud Dragon, first Amasis, and next the Babylonian King: The Expedition of Amasis in the Head of the Cyrenians and Gracians, and the Event of it is exactly represented in this Hieroglyphick in the Text. Amasis with those Forces mastered Libya, the King thereof applies for Help to this Pharaoh, he gathers all the Power of Egypt out of Egypt with him into Cyrene, where he was defeated, lost all, but a few that fled with him, and on this occasion the Egyptians rebelled against him; now this short History opens the Parable. The first Hook you see in the Chaws of this Dragon, this drew him out of his River, i. e. his Kingdom. u These are the People of Egypt, the Subjects of this Kingdom. x To adhere to their King in this War. y Both the King and his Subjects which made up his Army go out of the Rivers, leave Egypt, and march into Cyrene (which was Part of that Kingdom now called Barca) with their King, as if they had been little Fishes on the Back of a mighty one. Thus far the Emblem, the rest follows.

† Heb. face of the field.

5 And I will leave z thee thrown into the wilderness a, thee and all the fish b of thy rivers: thou shalt fall upon the † open fields c; thou shalt not be brought together, or gathered d; I have given thee for meat to the Beasts of the fields, and to the fowls of the heaven.

z When thus brought out, as a Fish out of the Water, I will leave thee. God left this King. a The Deserts of Libya and Cyrene. b The whole Army of Egyptians. c There was this King and his Army ruined. d As usually the slain are to be buried, these were not buried, but left in the Wilderness, where they fell to be a Prey to wild Beasts, and Birds of Prey, which haunted the Wilderness, and would soon gather to their Prey.

6 And all the inhabitants of Egypt shall know that I am the LORD; because they f have been a \* staff of reed g to the house of Israel.

\* 2 King. 18.  
21. Isa. 35. 5.

f This mighty Overthrow shall be known through all Egypt, and as it shall fill them with Fears and Troubles, so it should be a convincing Argument to them, that God had done this, and punish'd them, and their proud King, who used to say as Herodote reports, That God could not turn him out of his

Kingdom. f Both King, Princes, Councellors, and People of Egypt. g Treacherously, as next Verse, dealt with the Jews, whom they seduced to trust, and depend on them, and then perfidiously broke Promise with them; it was the Sin of the Jews to trust Egypt, it was Egypt's great Sin to falsify Promise with the Jews, and for this God now punisheth Egypt.

7 When they b took hold of thee by thy hand i, thou didst break k, and rent l all their shoulder: and when they leaned m upon thee, thou brakest, and madest all their loins n to be at a stand.

b The Jews unable to stand on their own Legs, as Men ready to fall. i Catch thine Hand to lean on, as when besieged by the Chaldeans. k It includes a designed and voluntary Failure Egypt would not support. l Didst rear, and pierce, and wound Arm and Shoulder, didst them much Mischief instead of benefiting them, as thou hadst promised, Jer. 37. 7. and 42. 17. m The same thing in words little different. n These are the Strength of a Man, thou hast put them to use all their Strength to repel the Enemy, thou hast been chief occasion of their engaging against.

8 ¶ Therefore, o thus saith the Lord GOD; Behold, I will bring a sword p upon thee, and cut off man q and beast r out of thee.

o For thy Atheistical Pride, and thy perfidious Mischief to the House of Israel, and other thy Sins. p War, and the Effects of it. First, a Civil War arose against this King Hophra, who, weak, and contemned, and fallen under the Jealousies, and Disgusts of his Subjects after his Overthrow in the Deserts of Libya and Cyrene, was again overthrown by his Rebel Subjects in a bloody Battel at Memphis, was taken in his Flight towards Sais his Royal Seat, and sometime after strangled by the enraged Rour. The next Sword brought on Hophra's Successor, and on the Land of Egypt was the Sword of Nebuchadnezzar in the same Year after the Overthrow of Tyrus, the Civil War of Egypt inviting him to take the occasion, and some few Requests, 'tis likely from the Rebellious, to assist them. q By the Sword in Battel, and Sieges, and by Famine. r Eaten up by a numerous Army, invading, and prevailing, and which will drive away what they eat not. The same Phrase you have chap. 14. ver. 12. lit. z. and ver. 17. lit. r.

9 And the land f of Egypt shall be desolate † and waste, and they shall know that I am the LORD; because u he hath said, The river is mine, and I have made it. † desolation.

f That part here intended, say some, and in the tenth verse bounded from Syene to the Borders of Ethiopia, nor is this inconsistent with that ver. 2. against all Egypt, for all Egypt suffered much, though all were not equally wasted, and turned into a Desolation, as these Parts shall be. † A Desolation, i. e. most desolate, and Wastefn by the Sword of the Enemy, and by Drought, as the Word imports both; and this latter Part of the Judgment was executed by the Folly of the twelve Egyptian Rottlets, who made a mighty Lake Meris, to fill which they much drained and weakened Nilus that it could not as before it did, water and fertilize the Land suitable to Isa. 19. 5. \* See ver. 3. lit. n. o. p. q. r.

10 Behold therefore, I am against x thee, and against thy rivers y, and I will make the land of Egypt † utterly waste z, and desolate, \* from the tower a of † Syene b even unto the border of Ethiopia c.

x Chap. 28. verse 22. lit. f. y Verse 4. lit. y. z Verse 9. lit. z. a Thus as a common Name, we, and the French, and others read it, but some account it a proper Name of a Town or City, called Magdalem, for ought I know, the old Migdol. Exod. 14. 2. and Numb. 33. 7, 8. 'twas on the Red Sea Side, North-East of Egypt, from this Part unto Syene. b A City on the East of Nilus over against Arabia, saith one; a City that is just below the great Chatact or Fall of Nilus toward Ethiopia, and such a Boundary between Ethiopia and Egypt, as admits Dispute, to which it belongs. c Now, to dispute nothing of this Geography, it seems likely to me, that what we render Ethiopia, is not so well, and plainly rendred, for Syene being so near to Ethiopia, we must look some Place of Egypt at some greater Distance from Syene, than this Ethiopia is, if then 'twere translated the Border of Cush, to whom Moses assigns Arabia, Gen. 10. 7. Let us suppose then Magdalem instead of the Tower, as one Term; Syene on the Edge of Ethiopia, as another, and the opposite Point on the Red Sea towards Arabia, and then almost all Egypt is comprised herein from North-east to South-east down the Red Sea, thence to the Westward, as far as Ethiopia, and thence up the Nile, as high Northward as Magdalem.

11 \* No d foot of man shall pass through it, nor foot of beast e shall pass through it, neither shall it be inhabited f forty years.

d Not strictly to be taken, but in an accommodated sense, or

\* chap. 32. 13.

or comparatively to what once was, or so little Traffick, and passing to and fro, that no Footsteps or Tracks of Men are found. It's a Scripture *Hyperbole*, as *Luke* 19. 44. *Isa.* 14. 33. and *Ezek.* 26. 14. and 21. *e* Of profitable useful, and tractable, as Sheep, Oxen, and Horses, but wild Beasts, too many are in the desolate Places of that Part of the World. *f* Accounting these Years from the first Wastings of Egypt by their Civil Dissensions and Wars some 9 or 10 years before *Nebuchadnezzar* subdued and wasted it which he did in the 35th, 36th, and 37th Years of his Reign, or thereabout. So that these forty Years will fall in about the thirtieth Year of *Jecmiah's* Captivity, and end with the 70th Year of the Captivity, which was the first of *Cyrus*.

\* chap. 30. 7. 12 \* And I will make the land of Egypt desolate in the midst of the countreys that are desolate, and her cities among the cities that are laid waste shall be desolate forty years, and I will scatter the Egyptians among the nations *g*, and will disperse them through the countreys.

This Verse is a farther repeated Confirmation of what was said before, and needs no new Explication, every thing in it being already spoken to in the former Verse. *g* Some into Captivity, others by a timely Retirement dispers'd themselves, and got among their Neighbours, who escap'd, and where they kept, till the forty Years expired.

13 ¶ Yet thus saith the Lord GOD; At the \* end of forty *b* years will I *i* gather the Egyptians from the people *k* whither they were scattered.

*b* See *ver.* 11. *let.* *f.* *i* By some eminent Acts of Providence toward them, perhaps inclining the generous Mind of *Cyrus* to favour them, and proclaim Liberty to them, and under the Government of old *Amasis*, that reigned 55 Years, saith *Diodorus*, some 10 or 12 of which might be under *Cyrus*, who had a Kindness for the Old Man, and he, to repair the Wastes, obtain'd and publish'd great Priviledges for the new Replanters. *k* *Babylon*, *Ethiopia*, *Libya*, and other Countreys, that can be but conjectured to have been Receptacles for them.

14 And I will bring again the captivity *l* of Egypt, and will cause them to return into the land of Pathros *m*, into the land of their || habitation *n*, and they shall be there a † base *o* kingdom.

*l* Which *Nebuchadnezzar* led away into *Babylon*. *m* One Province, or Country of Egypt, it was a Southern Part of Egypt, in which was the famous City *Thebe* or *Thibais*, known for its hundred Gates. *n* The Ancient Habitation of the Fathers of the most of those that did return, forty Years having eaten up almost all that had lived there before. *o* A low, tributary, dependent Kingdom, Subject to the *Persian* Kingdom, as *Amasis* was to *Cyrus*, and though it did at length grow great, yet was it always dependent on *Greeks* or *Romans*.

15 It shall be the basest *p* of the kingdoms; neither shall it exalt it self *q* any more above the nations: for I will diminish *r* them, that they shall no more rule *s* over the nations.

*p* The most abject, debased, and most underling, 'tis likely the Kings, to whom Egypt was Tributary, kept them lowest, as knowing how dangerous that Kingdom might be, as it recovered its ancient Greatness, and the Word seems to intimate this, for 'tis more than the Kingdoms, it shall be depressed. *q* Its Masters would so watch and check it. *r* Beside the hard and cruel Usages of the *Persian* Kings, which might be unjust enough, God's most just Judgment should follow them to lessen their Numbers, Power, Wealth, and Honour. *s* Though once they had subdued and ruled, yet should they not any more, in the Times of the *Ptolomy's*, though 'twas considerable, yet then 'twas not a Kingdom that ruled the Nations about her, though she made War upon them.

16 And it shall be no more the confidence *t* of the house of Israel, which *u* bringeth their iniquity to remembrance *x*, when they shall look *y* after them: but they *z* shall know that I am the Lord GOD.

*t* On every occasion the *Jews* were wont, against express Prohibition, to renew Friendship with Egypt, and make Leagues for Defence by them, and here they finfully rested, as *Isa.* 30. 2. and 31. 1. and 36. 6, 9. *vid.* *ver.* 7. *u* Which sinful reliance on the Arm of Flesh provok'd God to call to mind other their Iniquities, which accompanied this, *viz.* their Idolatry, and going a Whoring with these their Confederates. *x* God never forgets, but, when he visits, punisheth, and judgeth a Nation for their Sin, then their Sin is come up into remembrance. *y* Or in their, *i. e.* the House of Israel's looking after, *i. e.* with desire that the Egyptians would, with hope they will, and with Confidence, that they can relieve, rescue, and save them, when they forgot God, and respected Egypt. *z* The

House of Israel shall know that I am the Lord, and whoso know him, will put their Trust in him, *Psal.* 9. 10.

17 ¶ And it came to pass in the seven and twentieth *a* year, in the first month *b*, in the first day of the month, the word of the LORD came unto me, saying,

*a* Of *Jecmiah's* Captivity, the Year after the Conquest of *Tyrus*, and the 35th of *Nebuchadnezzar*. *b* Part of our March, and April.

18 Son of man, *Nebuchadnezzar* king of Babylon caused *c* his army to serve a great *d* service against *Tyrus*: every head was made bald *e*, and every shoulder was peeled *f*: yet had he no wages *g* for his Army for *Tyrus*, for the service that he had served against it:

*c* The Army, the inferiour Officers, and principal Commanders 'tis like were weary of the Siege, and might advise the raising it, but the Authority, Presence, and immovable Resolution of the King kept them on still, and made them hold out. *d* 'Twas Service to the Justice of God in punishing the *Tyrans* by the Ambition of *Nebuchadnezzar*, who would not endure any thing to stand against him. 'Twas great Service both for Hardness of Work, Heaviness of Burthens, and unreasonable Length of the Siege thirteen Years together. *e* Either Age, or Sicknesses, (which often make Men bald) or continued wearing of the Helmets, spoiled the best Heads of Hair amongst them; or perhaps it noteth the weeping Bargain they had, though they mastered *Tyre*, where they got no Booty, and both *Nebuchadnezzar* and his Army might shave their Heads in token of mourning for their Loss, rather than crown their Heads with Garlands of Joy for gaining of the City. *f* Either Clothes wore out, they had scarce any to their Backs in so long a Siege, or galled and blistered with carrying Burthens, Stones, Timber, Iron, and Earth for Fortifications, and to make a Passage from the Continent to *Tyre*, which Sores, when healed, left Scabs, or dead Skin that peeled off. *g* For though *Tyrus* was very rich, when first besieged, no doubt very much Wealth was carried away by shipping at the beginning, and during the Siege, which none could prevent, very much spent and wasted in the Siege, and what was left, preserved by Articles of Surrender; for most conclude that it was delivered on composition, and the Conqueror had only Victory for his Pains and Charge.

19 Therefore thus saith the Lord GOD; Behold, I will give *b* the land of Egypt to *Nebuchadnezzar* king of Babylon; and he shall take her multitude *i*, and † take her *k* spoil, and take her prey *l*; and it shall be the wages *m* for his army.

*b* Yet 'tis certain that the Discontents of Egypt gave occasion, and the Revolts of some of the Subjects from *Hophra* or *Apries*, and their inviting *Nebuchadnezzar* gave him Egypt, but these were the Irregularities of Men, which God did wisely and justly manage, to effect what he designed, and God gave, and Men gave too; as the Ten Tribes gave, so God gave the Kingdom to *Jeroboam*, so the first Cause and second Causes produce the same Effect. *i* Common People, who shall be made Captives by the Power of the Conqueror, and Servants or Slaves next by the Will of those that buy them of the Souldier. *k* Much of the Egyptian Riches were the Spoil of other Nations, or the Spoils of one another in the late Civil Wars between *Pharaoh*, *Hophra*, and *Amasis*, and now their dishonest Gains shall be a Prey to *Babylonians*. *l* That, which was once another's Possession, whilst Right prevailed, but became a Prey when Egypt's Power mastered the Possessors. *m* His Army could not have the Plunder of *Tyre*, because it was surrendered on Terms, but now they shall, and this shall be their Prey.

20 I have given *n* him the land of Egypt || for his labour wherewith he served against it *o*, because they *p* wrought for me *q*, saith the Lord GOD.

*n* 'Tis as sure as in his Possession; though he must fight for it, and it will cost Blood, yet he shall surely have Success. *o* *Tyre*. *p* The proud, revengeful, covetous, and cruel *Babylonians*. *q* They designed themselves, and did work for themselves, but God had farther, higher, and more excellent Ends, his Work was doing by them, who thought nothing less.

21 ¶ In that day *r* will I cause the horn *s* of the house of Israel to bud forth, and I will give thee the opening of the mouth *t* in the midst of them: and they shall know that I am the LORD.

*r* About that time, when Egypt was spoiled, *Nebuchadnezzar* returned to *Babylon*, his Wars first, and soon after his Life ended, about four or five Years after his Return out of Egypt into *Babylon*; for about the 37th, or 38th of his Reign, he finish'd his Conquest of Egypt, and in the 43d Year he died at *Babylon*. *s* *Jehoiakim* by *Evil Merodach* was advanced, *Jer.* 52. 31, 32, 33.

\* *Isa.* 19. 23.  
\* *Jer.* 45. 26.

|| Or, birth.  
† Heb. low.

† Heb. spoil her  
spoil, and prey  
her prey.

|| Or, for his  
hire.

be:



beside Dignities given to *Daniel*, the three Children, and many others, under whose Authority and Favour the Affairs of the *Jews* began, as a Root that had Life in it, to spring and flourish, and whatever was the more immediate visible Cause, that prevailed with *Exil Merodach*, we are sure the principal Cause was this, God's Mercy, and Veracity, who had promised he would do it, and foretold the Time when he would begin to do it. *Thou shalt with greater Authority be heard speaking, when the Sorrows thou foretoldst, and the Joys thou promisedst both come to pass; and both Jews, and Babylonians shall see, and own it, or thou shalt have Liberty and Freedom as well, as will and cause to speak, to open thy Mouth in comforting the Good among them, and to give Praise to God, who revived their Hopes, and made them know him, as the Lord their God.*

## CHAP. XXX.

**T**HE word of the LORD came again unto me, saying,

2 Son of man, prophesie and say, Thus saith the Lord GOD; Howl ye *a*, wo *b* worth the day.

*a* Inhabitants of Egypt, and who so are near enough in Friendship and Alliances to fall under the like Calamities. *b* Ah the Day! O sad and miserable Times!

3 For the day *c* is near *d*, even the day of the LORD *e* is near *f*, a cloudy *g* day; it shall be the time of the heathen *h*.

*c* The time of such Distresses, as never the like known by you. *d* It will begin in your Overthrow in the *Cyreniack* and *Lybick* Deserts in very little time, next 'twill continue in your Civil War, and finally end in the *Babylonish* Conquest some two years, and you shall be miserably routed in the Deserts of *Lybia*, immediately after the Civil War for eleven years together shall waste you, and then *Nebuchadnezzar's* Forces will be upon you, so that, whereas there may be about 16 or 18 years between the Prophesie, and its Fulfilling, here is 13 or 14 of them taken up with Sorrows, and Afflictions, Fore-runners of the last. *e* Of the Lord's sore Displeasure against Egypt, and its Allies. *f* Within two Years, as is said. *g* A dark Day, so Times of Trouble are called, whereas Prosperity is a Day of Light. Troubles like Storms, violent Storms are black. *h* Of the Egyptians to be wasted, and of the Babylonians to waste them, the Day of the Pride, Cruelty, and Revenges to the one, the Day of falling, Spoil and Destruction to the other.

4 And the sword *i* shall come upon Egypt, and great *||* pain shall be in *Æthiopia k*, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

*i* See chap. 29. ver. 8. *let. p.* *k* Next Neighbour, and Allie to Egypt, they shall tremble at so great Danger so near, and they uncertain whether 'twill come on them, but very certain to be ruin'd if it does come, and as certain that they have cause to suspect it will come on them. *l* When the Egyptians, under the Eye of the *Æthiopians* shall fall in Battle, and at the taking of their Towns. *m* In miserable Captivity carry them to *Babylon* by whole Drones. *n* Their Government, Laws, Counsellors, Strong-holds, which are to a Nation, as Foundations to a House, are destroyed.

5 *Æthiopia o*, and *† Libya p*, and *Lydia q*, and all the mingled *r* people, and Chub *s*, and the *†* men of the land that is in league *t*, shall fall with them *u* by the sword *x*.

*o* *Heb. Cush*, which are commonly thought to be the *Æthiopians* in *Africa*; but some more inquisitive Geographers have found them originally, and chiefly in *Arabia*, which was either Subject or Allie to Egypt in its Prosperity; and these were as ver. 4. in a panick Fear, lest the *Babylonian* should pass the Sea, and take them in his way home. *p* *Heb. Phut*, hence the *Puteans* or *Phutians*, who afterwards were better known by *Libyans*, a Part of whose Country was near to Egypt. *q* *Lidyans*, not the *Asiatick*, but the *Africans* placed between some Part of *Cyrene*, and Egypt. *r* The hired Souldiers from all Parts, a confused Mixture of Nations, such as the *Libyans* had got together; or all *Arabia*, so the word 2 *Chron.* 9. 14. *Isa.* 13. 20. or all that ravenous Sort of People, that like Crows fly to Slaughters, so Souldiers of Fortune follow the Wars, and the *Heb.* word is *Crow*, *Lev.* 11. 15. *Deut.* 14. 14. *Psal.* 147. 9. as well as mixt. *s* *Æthiopians* beyond Egypt South, the Inhabitants of the innermost *Libya*, which reached to the *Nigritæ Negro's*; perhaps they may be the *Nubians* at this day, a Letter easily changed. *t* The Sons of the Land of the Covenant; some refer to the *Jews*, Children of the Covenant, but this is forced, 'tis all the People of Egypt's League; all the Allies of the Egyptian Kingdom. *u* With the Egyptians. *x* In War by the Sword of *Babylon*.

6 Thus saith the LORD; They also that uphold *y* Egypt shall fall, and the pride *z* of her power shall come down *a*: from the tower *b* of Syene shall they fall in it by the sword, saith the LORD GOD.

*y* Either the Princes, Councillors, and Martial Men in Egypt, or those abroad, that favour her, and help her. *z* The Glory of all her Strength, of which she was proud. *a* Be trodden under Foot. *b* From *Magdalum* in the North-East Part of Egypt toward the Red Sea, to *Sient* in the most South-West Part of Egypt. See chap. 29. 10. *let. a. b. c.*

7 \* And they *c* shall be desolate *d* in the \* chap. 29. 12. midst of the countreys that are desolate, and her cities *e* shall be in the midst of the cities that are wasted.

*c* All those before mentioned. *d* As much wasted, as any of them that are most wasted. *e* Of Egypt equally wasted with other Cities, that have been sack'd, as *Jerusalem*, *Tyre*, *Sidon*, *Rabbath*, &c.

8 And they *f* shall know that I am the LORD when I have set a fire *g* in Egypt, and when all her helpers shall be *†* destroyed *h*.

*†* *Heb. broken.* *f* All that *Afr.* and all that suffer in this Tragedy, shall by the Evidence of the things be enforced to own God's Hand, and ascribe Justice, and Truth, and Glory to him. *g* That War, which like encreasing Fire, consumeth all. *h* The Destruction of so many, and powerful Aids, shall prove, that 'twas God's Hand did it.

9 In that day *i* shall messengers *k* go forth from me *l* in ships *m* to make the careless *Æthiopians n* afraid, and great pain *o* shall come upon them, as in the day *p* of Egypt: for lo it *q* cometh.

*i* The Day of God's severe, but just Judgments, and Egypt's fatal Desolation. *k* Such, as having seen, and escaped the Sword, shall tell the dismal News. *l* By my Permission, and providence they shall go, as if sent by me. *m* Ships, that either carried them over into *Pentapolis* crossing the River *Nilus*, or rather going down the River into the *Mediterranean*, and so to any Part of those North-Parts of *Africa*, and others by Ship through the Red Sea to *Arabia Felix*, which is that *Æthiopia*, which is here meant, though 'tis possible, in those Days the *African Æthiopia* might, as once it did, extend quite to the Mouth of the Red Sea, on whose Shore their Ancestors must needs first land out of *Arabia*, whence the *Habeshins*, who are our present *Æthiopians*, do own their Descent. So Messengers by Ships might carry the News to both the *Æthiopian*, *Asian*, and *African*, by the Red Sea. *n* In much Security they had hitherto lived, the most potent and formidable Neighbour, having been their ancient Allie, till the News of so mighty an Enemy at their very Doors. *o* Apprehensions of Danger, that puzzles their Wisdom, weakens their Courage, makes them in Perplexity, both sick and astonished. *p* Either like that, which, when their Host was drowned in the Red Sea, seized all Egypt, or rather like this latter Fear, which arose from the mighty Havock made by the *Chaldeans*. *q* A Storm like that certainly cometh against you.

10 Thus saith the Lord GOD; I will also make the multitude *r* of Egypt to cease *s* by the hand *t* of *Nebuchadnezzar* king of *Babylon*.

*r* The numerous Families, and Tribes. *s* To dwindle, and decrease. *t* By the Army, Power, and Conduct of *Nebuchadnezzar*.

11 He *u* and his *x* people with him, \* the \* chap. 28. 7. terrible *y* of the nations shall be brought *z* to destroy the land: and they shall draw their swords *a* against Egypt, and fill the land with the slain.

*u* *Nebuchadnezzar*. *x* His own Subjects, not hired Souldiers. *y* This is the Description of them, *Hab.* 1. 7. a fierce and cruel People, as *Psal.* 147. 8, 9. *z* By the Hand of God using means for that end, as before noted, chap. 29. ver. 4. *a* Readily, and with Resolution nor to sheath them, till Egypt be filled with slain.

12 And \* I will make the rivers *†* dry *b*, and \* *Isa.* 19. 5. *†* *Heb. drought.* *†* *Heb. the ful-* *ness thereof.* sell *c* the land into the hand of the wicked *d*; and I will make the land waste, and *†* all that is therein, by the hand of strangers *e*: I the LORD have spoken it.

*b* Either by some extraordinary drought, or rather by means of that mighty Lake, that which drew so much Water from *Nilus*, that all their Canals were ever after shallow, and the Lake, as the Oracle foretold, helped their Enemy, and hurt their Friends: Or the *Chaldeans* might divert them, and so their Fortified Towns would want one great Defence. *c* God gave it, here he sells; the one is proper, the other a borrow-

ed

rowed Expression, indeed God seems to pay Wages with it, chap. 29. ver. 19, 20. but hereby is intimated, that as Sellers deliver into the Hand of the Buyer, so God would deliver Egypt into the Hand of Nebuchadnezzar as surely, as if he had bought it; and we may conclude, the Chaldean as a Buyer, will make the most of all he buys. *d* Not of just, and compassionate, but of injurious, and merciless Men. *e* Who leave nothing they can carry away, eat up, or spoil. *f* 'Tis the Decree, and Edict of Heaven, which can't be broken.

\* Jer. 43. 12. and 45. 25. Zech. 13. 2.

13 Thus saith the Lord God; I will also \* destroy *g* the Idols *h*, and I will cause *their* images *i* to cease out of Noph *k*; and there shall be no more a prince *l* of the land of Egypt: and I will put a fear *m* in the land of Egypt.

*g* God did it by the Babylonians; these proud and impious Nations did triumph over the Gods of the Conquered, and out of Contempt of them, burnt them, or broke them, as is well known, so Sennacherib threatened, 2 Chron. 32. 19. Isa. 37. 19, 24. against the true God, as he did to Idol Gods. *h* Dumb-bill Gods, as the words, fitter to be trod under Foot, than to be deck'd, and respected. *i* These Nothings, as the word imports; whoever destroyed the Image; destroyed the God, for 'twas nothing but an Image. *k* Memphis, now Grand Cair, the chief City of the Country, the Seat of their Kings first, of their Priests by consequence, and of all their several Gods too; but the Chaldeans destroyed the Nest, and Birds too. *l* Either an Egyptian born, or independent, or over all Egypt, or that shall have the Power, Wealth, or Honour like a former brave Egyptian King. *m* Of Consternation, and Cowardise, that should disable them for Counsel and Action in their most urgent Affairs.

| Or, Tanis.

14 And I will make Pathros *n* desolate, and will set fire *o* in || Zoan, and will execute judgments in No *p*.

*n* See chap. 29. ver. 14. *let. m.* *o* It may be literally understood that Zoan, Tanis, for that is its Name, should be burnt down to Ashes; or Metaphorically of War, and civil Diffensions. *p* A very great and populous City, situate on one of the Mouths of Nilus, and on the Sea, Nahum 3. 8. Now Alexandria stands where that did, but 'twas greater in Sin than in People, and it was visited with very great, and dreadful judgments. Nahum 3. 8, 9, 10, 11. which see.

| Or, Pelusium. | when I have cut off.

15 And I will pour *q* my fury upon || Sin *r*, the strength *s* of Egypt, and || I will cut off the *u* multitude of No *x*.

*q* See chap. 21. ver. 31. *let. d.* *r* Either Sain, or more likely Pelusium, which was a Frontier, and secured the Entrance of Egypt from the Desert of Sin, was the Key of Egypt, and therefore always well fortified, and strongly garisoned, it was called Damietta. *s* One of the principal Munitions of Egypt; for 'twas a good, and large Haven, and was strengthened with all needful Fortifications. *u* Or the Riches, and Tumultuous Noise, which the Multitudes thereof made. *x* If we read, as the Margin, 'tis plain, God does threaten Pelusium after No is cut off; if we retain our own Translation, we must think of another City of that Name, which God threatens with Sin: Now this may be Thebe Egyptiaca, or this City may be Hamon No, called Diospolis, the City of Jupiter, possibly it may be the same mentioned already, and the Threat repeated to confirm it.

16 And I will set fire *y* in Egypt: Sin *z* shall have great pain *a*, and No *b* shall be rent asunder *c*, and Noph *d* shall have distresses *e* daily.

*y* See ver. 14. *let. o.* and chap. 20. ver. 47. *let. u. x.* and ver. 8. *let. y.* *z* Ver. 15. *let. r.* *a* See ver. 9. *let. o.* *b* See ver. 14. *let. p.* and ver. 15. *let. x.* *c* Her Walls, and Towers, and Fortresses battered, torn, and broken through by the continued Violence of Engines, and by the Assaults of the Soldiers. *d* See ver. 13. *let. k.* *e* Being the chief City where King and Councils sat, whence Orders should be given, whither all Intelligences were brought, all should be so bad abroad, that nothing but Fears and Distresses fill their Ears, Mouths, and Hearts, beside the Wants that would encrease daily on them.

| Or, Heliopolis. | Or, Bubastum.

17 The young men *f* of || Aven *g*, and of || Phibeseb *h* shall fall by the sword: and these cities *i* shall go into captivity *k*.

*f* 'Tis probable these might be a select Army of valiant Youths in one Body, collected out of these two Cities, that resolved to break the Chaldean Army, or fall in the Enterprize; or else, that they did to the utmost defend the Walls, and were put to the Sword, when the City was taken by Assault. *g* Bethshemsb, and Heliopolis, an Idolatrous City, that worship'd the Sun, and in which was a stately Temple built to the Sun; its Greatness was 150 Furlongs, 6 Miles, and 3 Quarters in Compass, a very vain and sinful City, as its Name Aven intimates. *h* Bubastus, and sometime called Hephesus, no considerable Place, and, I believe, not far from Aven; it should seem to be some convenient Pass, as I conjecture. *i* The Citizens, Cities put for Citizens. *k* Some of the first, it may be the ve-

ry first, which put Memphis, at report of it, into a sick Fit, with great Pain; this being the First-fruits of the sad coming Harvest

18 At Tehaphnehes *l* also the day shall be || darkned *m*, when I shall break *n* there the || Or, darknesses yokes *o* of Egypt: and the pomp *p* of her strength shall cease in her *q*: as for her, a cloud *r* shall cover her, and her daughters *s* shall go into captivity.

*l* A great, and goodly City of Egypt, Tachapanes, Tachpantes, Tahapanes, Tahpantes, Chanes, and Hanes, Isa. 30. 4. are Names given it, and this from a Queen of Egypt of that Name in Solomon's Time, 1 King. 11. 19, 20. it stood not far from Sin, or Pelusium, and by the Greeks a little softening the Name, called Dapone Pelusiaca; 'twas a Royal City; in it Pharaoh had a House; to it many Jews fled, when forbidden of the Lord by the Prophet Jeremy, chap. 44. 'twas one of the first Cities you come to out of the Desert of Sin, and was one of the Keys of Egypt. *m* A Night shall come upon it, and such a Night of Sorrow, as shall grow darker and darker, till the day, *i. e.* their Day be Darknes; or else word for word, Darknes shall be the Day, and may bear this Sense, shall be more welcome, more useful, more desired, than the Day, whose Light would discover their Flight, which the Night concealed. *n* As into Shivers. *o* The Scepters; for there was one of Pharaoh's Houses, and probably some Scepter, and other Regal Ornaments; or the Ears, which kept Enemies out, and secured the Citizens, and Country, such was this Frontier Town; or, when by giving this strong Place into Nebuchadnezzar's Hand, I shall break the Kingdom of Egypt, that it no more oppress with Yokes, *i. e.* Burthens. *p* The Beauty, and Goodliness, with which the Strength of this City was set out in her Buildings, Towers, Forts. *q* Shall be buried in her own Ruins. *r* Sorrow, by the Success of the Chaldeans against her, compared often to a Cloud. *s* Either Metaphorically, *i. e.* the Towns, and Villages about her, or literally, her Children, her Daughters only mentioned, because her Sons were destroyed and slain.

19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

20 And it came to pass in the eleventh year *t*, in the first moneth *u*, in the seventh day of the moneth, that the word of the LORD came unto me, saying,

*t* Of Jeconiah's Captivity three Months, and two Days before Jerusalem was taken, Jer. 52. 4. *u* The fourth Day of our April.

21 Son of man, I have broken \* the arm of Pharaoh *y* king of Egypt, and lo, \* it shall not be \* bound up to be healed *z* to put a roller to bind it, to make it strong to hold the sword. Jer. 46. 11.

*x* I have often told thee, I would break, now I tell thee I have broken, partly by the Victory of the Chaldean over Pharaoh Necho, partly by the Victory the Cyrenians got over Pharaoh Hophra, to raise the Siege, from which Attempt he fell with Shame and Loss, but more by Civil Wars. *y* Hophra or Apries. *z* And this Wound is incurable, it shall never be bound up to be healed, his Arm shall never be strong and fit to encounter a potent Enemy, as once it was.

22 Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms *a*, the strong *b*, and that which was broken *c*: and I will cause the sword to fall out of his hand.

*a* In the former Verse God had broken the Arm, in this he will break the Arms of Pharaoh, he will shew he is still against Pharaoh, and will break him more and more. *b* That Part of his Kingdom which remains intire. *c* That which was shattered before, that Part of his Kingdom in Syria, taken from him from Euphrates to the River of Egypt, that once was a strong Arm, but now broken, and useless to him: And Egypt, whatever Strength it now hath, shall be as weak, and useless too, thus all his Power and Strength shall be destroyed.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

Vid. chap. 29. ver. 12. *let. g.* and chap. 20. ver. 23. *let. o.* where the same Expressions are.

24 And I will strengthen *d* the arms of the king of Babylon, and put my sword *e* in his hand: but I will break Pharaoh's arms, and he *f* shall groan *g* before him *h* with the groanings of a deadly wounded *i* man.

25 But I will strengthen the arms of the king of Babylon, and the Arms of Pharaoh shall fall down,



down, and they shall know, that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

These two foregoing Verses are a repetition of God's Threats against Pharaoh, and of his Promises to assist Nebuchadnezzar in the War, and every thing plain in them.

*d* Give the first strength and continue it with new supplies, so that with strength from God, he shall proceed. *e* His strength shall have a Weapon suited, and proportion'd to it, and what will be hard, where God's Sword and his Strength are engaged to effect it? *f* *Hophra*. *g* Not only, as the stoutest must, when Nature breaks, but cry out, and sigh, or howl, not becoming a brave Man. *h* King of Babylon. *i* Who hath given him his deadly Wound, under which he roars while he hath any Strength, and groans when his Voice fails him. It speaks fore Griefs, and deep sense of them; as *Exod.* 2. 24. *Judg.* 2. 18. *Job* 24. 12.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys; and they shall know that I *am* the LORD. Vide *Vers* 23.

## C H A P. XXXI.

1 AND it came to pass in the eleventh *a* year, in the third *month* *b*, in the first day of the month *c*, that the word of the LORD came unto me, saying,

*a* As *Chap.* 30. *ver.* 20. *let. t.* *b* Our *June* 26th day old *Stile*, the 16th day *new Stile*; just one Month and eight days before the taking of the City on the 27th of *July*, *vet. Stil.* but 17th of *July new Stile.* *c* *Tamuz*.

Calvisius.  
Uffensius.

2 Son of man, speak unto Pharaoh *d* king of Egypt, and to his multitude *e*; \* Whom art thou like in thy greatness *f*?

\* *Ver.* 18.

*d* *Aprius*, or *Hophra*. *e* His numerous Subjects, with the Power and Riches they glory in. *f* Bethink thy self, what King of all before thee, art thou equal with, or else greater? On what surer, and more immovable Foundation doth thy Greatness stand? That thou dreamest of a perpetual Quiet, and flourishing State in the midst of all thy Sins and Wickednesses?

3 Behold the Assyrian *g* was a cedar *h* in Lebanon; *†* with fair branches *k*, and with a shadowing *l* shroud, and of an high stature *m*; and his top was among the thick *n* boughs.

† *Heb.* fair of branches.

*g* Kingdom, and its Kings were the greatest the World ere knew before thee, they had longest time of growth through 1340, or 1360 Years from *Belus*, who was *Nimrod*, or *Belus Assyrius*, to *Sardanapalus*, from 1719, or 1717, or 1718 to 3059 of the World. And they had as fair Advantages, as reaching a foresight, and as unwearied diligence to advance the Kingdom; yet I brought it down. *h* Like a Cedar; Kings and Kingdoms oft compared to Trees, both in profane, and Sacred Emblems, or like the most goodly Cedar for Strength and Beauty. *i* A great mountainous Tract from East to West, 125 Miles in length, encloseth *Canaan* on the North. *k* Which are the Beauty, Greatness, Strength of the Tree; so had this mighty Kingdom fair Provinces, as Branches springing from it. *l* What we render *shadowing* in the *Hebr.* may signify, either silent, and quiet, or framing, and modelling, intimating, that this Kingdom, like a shady Tree, gave shelter to the weak, as if fram'd artificially to this, and 'twas a silent, quiet Repose its Subjects had; as weak Creatures find shelter in a mighty Wood, so these. *m* This Kingdom grew to great height, while its Branches were so beneficial. *n* Or Clouds, for so the word will without violence bear; Clouds being called so from their thickness; however, the Head among the thick Boughs, speaks the Magnificence and Greatness of this King, compass'd about with Tributary Kings and Princes, and mighty Men.

4 The waters *o* || made him great, the deep *p* || set him up on high with her rivers running round about his plants *q*, and sent out her || little rivers *r* unto all the trees *s* of the field.

|| Or, nourished.  
|| Or, brought him up.  
|| Or, Conduits.

*o* As Cedars grow great by the Water-Courses, so this Kingdom by multitudes of People, convenience of Trade, by the plenty of the Country if no Trade, for 'twas first planted in the fruitful Fields among the sweet Rivers, *Euphrates*, *Tigris*, *Lycus*, *Dizua*, and others. *p* The Sea sent out her Waters, which gave being to the Rivers, that water'd him, and improved him; whereas *Egypt*, thy Rivers arise out of a Lake, which, though great, not to be compared with the deep. *q* The Provinces of

this mighty Kingdom, that are like Plants about a great Tree. *r* Beneficence, Justice, Protection, Encouragements, that Subjects need, and good Princes disperse among them; so the Deep filled this King, and he sent out his Streams. *s* To all his Subjects in his Kingdom.

5 Therefore his height was exalted *t* above all the trees of *u* the field, and his boughs were multiplied *x*, and his branches became long *y* because of the multitude of waters *z* || when he shot forth.

|| Or, when it sent them forth.

*t* His Power, Glory, and his Pride too, run up on high, a just administration of Laws for benefit of the publick, and a kind usage of the Subject, while 'twas here, made the King great, and his Kingdom famous. *u* Above all his Neighbour-Kings, among whom oppress'd Weaklings still came to this Kingdom, while just, for shelter. *x* Many became his Subjects by voluntary choice, and his Native Subjects increas'd in Numbers and Wealth. *y* The Provinces reach'd far and wide by the Conquest of his Arms, or Attraction of his Kindness brought to unite with him. *z* The many streams of Royal Justice and Beneficence sent forth from the Throne of this Kingdom, so his Throne was advanced and established.

6 \* All the *a* fowls of heaven made their nests *b* in his boughs *c*, and under his branches *d* did all the beasts of the field bring forth their young, and under his shadow *e* dwelt all great nations.

\* *Dan.* 4. 12.

*a* Not every individual, but all sorts, and kinds of Men and People, Nobles, Merchants, Husbandmen likened to *Fowls*. *b* Did settle their Habitations, and Families, expecting what they found, Safety and Rest, and hoping what did ensue, an increase of their Children and Posterity, as Birds do in a quiet, and safe Nest. *c* In his Kingdom, in the Cities, or Towns of it. *d* The very same thing express'd by a new *Hieroglyphick*: Beasts here are People, the Field is the Countries round about; their bringing forth their Young, includes their making their Dens, that is, Mens building, begetting Children, and breeding them under his Branches, under his Government, and Protection. *e* This gives some light to the Riddle. No Nation, that was great at that time in the World, but, either own'd the Dominion, or sought the Alliance and Friendship of this King and Kingdom.

7 Thus was he fair *f* in his greatness *g*, in the length of his branches *h*: for his root *i* was by great *k* waters.

*f* Beautiful, lovely, and desirable. *g* Not exerted in Tyranny and Oppression, but exercised in Royal Art of imitating the greatest and best Being; who is King over all, for he doth good to all. *h* How far soever remote, yet the Justice, and Goodness of the Government appeared, the Beauty of those Provinces as well as of the whole Kingdom. *i* Whence he sprang, which supported, and supplied the Kingdom, was Right, the Laws, Punishments, Rewards, and Encouragements, neither founded in Cruelty, nor maintained by Violence. *k* Not by Blood, which is no proper kindly Nourishment for such Cedars, but by Waters, which are kindly, and proper, and these great enough for his own growth, and to nourish others too.

8 The Cedars *l* in the \* garden of God *m* could not hide *b* him: the fir-trees *o* were not like his boughs, and the chefnut *p* trees were not like his branches: nor any *q* tree in the garden of God was like unto him in his beauty.

\* *Gen.* 2. 8.

*l* Kings, the greatest, and most magnificent. *m* Either in the most fruitful Gardens, or in *Judah* and *Israel*, not *David*, nor *Solomon*, *Jehoshaphat*, or *Hezekiah* could top, and shade him. *o* A meaner sort of Trees, emblem or lesser Kings, and Kingdoms, these were but like his Boughs, though they grow to great height and bulk. *p* The same in another allusion, Kings like Chefnut-trees, great, when by themselves, yet compared with this *Assyrian*, were but as branches of his Boughs, all which in *Isaiah's* words, *chap.* 10. 7, 8. there was some truth, though more Pride in this Speech of the *Assyrian*, which the Prophet reports. *q* All summed up, none like him in all the Kingdoms of the World.

9 I have made him fair *r* by the multitude *s* of his branches: so that all the trees of Eden, that were in the garden of God envied *t* him.

*r* All this Greatness, Wealth, and Glory I have given him. *s* The numbers of his Provinces, and multitude of his Subjects, high and low, great and small. *t* Either did when they saw his Greatness, or would have envied, if they had seen it, or, if there may be a seeming Justifiableness in wondring at anothers Glory, and wishing it our own, here it might be found.

10 Therefore *u* thus saith the Lord GOD; Because thou hast lifted *x* up thy self in height, and

and he hath shot up his top among the thick boughs, and his heart is lifted up in his height ;

*n* Now you shall hear the Sin, and the Fall of this great Kingdom of *Affria*. *o* His Mind could not longer bear so great prosperity, he lifts up himself, and in his pride forgets God, who lifted him up, and will cast him down ; you have a *Spem* of it in that of *Iſa*. 10. 7, 8, 9, with the rest to the 20th verse, and *Iſa*. 36. 9, 15, 18. This, as other best framed Policies, degenerated into Pride and Violence against Neighbours, Subjects, Friends as well as against Enemies ; though too much 'twas to despise Man, yet 'twas intolerably more insolent to reproach God. It is but time to lop, nay, cut down this Cedar, as *Iſa*. 10. 33. with *Iſa*. 37. 36, 38.

*Heb. in doing shall do unto*  
11 I have therefore delivered *p* him *q* into the hand of the mighty one *r* of the heathen : † he shall surely *f* deal with him ; I have driven † him out for his wickedness *u*.

*p* No Prophetick stile, as some think I have, because I will, for most certainly God would deliver. *q* Proud King of *Affria*, who inherited all the Vices of his Progenitors more than their Kingdoms, infamous *Sardanapalus*. *r* Some say *Cyrus*, rather *Arbaces*, who first strook at the root of this Cedar, and cut him down ; and well might this Man, though no King when he attempted this, be stiled the mighty One of the Heathen, who could bring together four hundred thousand of *Medes*, *Persians*, *Babylonians*, and *Arabians*, a Power sufficient to besiege the *Affrian* King two Years in his own City and Palace. *s* So he did, for he held him besieged without hope of relief, till at two Years end, this vicious King burnt himself with his Palace. *t* With disgrace, for his lewd shameless courses, as a Wife is cast out by divorce for Adultery, *Lev*. 21. 7. *u* So *Sardanapalus* was cast out for his effeminacy, and lewdness ; for 'tis reported, this gave *Arbaces* first encouragement to lay a design against him, who was driven out, as the Prophet words it, by the breach of two mile and half wideness, made by the mighty Floods from continual Rains, which the Walls of *Nineve* could not withstand ; so God, rather than Man, did drive this beast out.

*chap. 28. 7.*  
12 And strangers *c*, \* the terrible *d* of the nations, have cut him off *e*, and have left him *f* : upon the mountains *g*, and in all the vallies his branches are fallen, and his boughs are broken by all the rivers of the land : and all the people of the earth are gone down from his shadow, and have left him.

*c* Foreigners, who regard neither Justice, nor Mercy, such were those, which made up this Army of *Arbaces* the *Mede*. *d* So these were for their strength and valour much, but for their numbers and barbarity, more to be dreaded. *e* Not *shall*, for 'twas down before *Ezekiel's* time, about the time *Ezekiel* was born, and about 240 Years before the destruction of *Jerusalem*, and the *Babylonish* Captivity. *f* Revolted or forsaken *Sardanapalus*. *g* As a Tree, that growing on the Mountains, which hang over the Vallies, when it falls, breaks, and its Branches are scattered in the lower Ground, on the Banks of Rivers, that run in the bottom ; so is this mighty Cedar, this King and Kingdom fallen from highest Power and Honour, into deepest contempt and impotence, not able to repel his Adversaries, or escape out of their hands. *h* All that were Tributary to him, have withdrawn their Tribute, and rejected his Dominion ; and such as were his Allies, and depended on his Patronage, have quit their Leagues, and Dependences, and left his Shadow.

13 Upon his ruin *i* shall all the fowls *k* of the heaven remain, and all the beasts *l* of the field shall be upon his branches.

*i* His broken State. *k* Which built, and bred there, shall now despise the Tree, and triumph over it. *l* The same in another Emblem, as ver. 6. Beasts, Fowls, People, and Nations, that were sheltered under the shadow of this Tree, shall all as is the custom of all of them, get from under it, and with the first, insult and trample upon the Body, Boughs, and Branches ; Fowls get on it, and both pick and defile ; Beasts rustle through it, and browse on the broken Branches.

*Or, stand upon themselves for their height.*  
*Psal. 82. 7.*  
14 To the end *m* that none of all the trees *n* by the waters *o* exalt *p* themselves for their height, neither shoot up their top among the thick boughs, neither their trees *q* stand up in their height, all that drink water *q* : for \* they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

*m* All this is designed to be a warning to Mortals. *n* (*i. e.*) The Emperors, Potentates, Kings, or rich flourishing States. *o* Planted most commodiously, and furnish'd most abundantly with Power, and Wealth. *p* Grow proud ; because they are high ; shoot our tops above all the thick boughs their Neighbours. This Caution against Pride, and Self-exalting, is three

times repeated, that all, especially great Men, and this proud King of *Egypt*, to whom this Parable is propounded, should be humble. *q* For if by Office they are Gods, yet by Nature they are Men ; and by the Decree of God, who cannot die, these Gods must, as Men, die, be laid in the Grave ; forgotten like other Men, like the Children of mean Men, for that Death and the Grave make no distinction. Be not proud, God will pull down such ; be humble, you must die.

15 Thus saith the Lord GOD, In the day when he *r* went down *s* to the grave, I caused a mourning *t*, I covered the deep *u* for him, and I restrained the floods *o* thereof, and the great waters *p* were staid ; and I caused *Lebanon* *q* to † mourn for him, and all the trees of the field fainted *s* for him. *† Heb. be black.*

*r* The King of *Affria*, the tall Cedar, or the Kingdom of *Affria*. *s* Was a man in grave ; buried in its own ruins. *t* There was much lamentation. *u* I put the Sea, *i. e.* Either neighbouring States, or the Body of his People, or the trading part of the World, into mourning for him. *o* All publick Affairs, Commerce, and friendly Intelligences, were at a great stand. *p* The great Traffick and Wealth by it, which did flow, as great Waters, were staid ; and living Rivers were as void of motion, as the dead Sea, all was out of course. *q* The Field, in which this Cedar grew, *i. e.* the whole Kingdom of *Affria*. *r* All the lesser Kings and Princes about him, *s* fell into a swoon at the News of this great and unparallel'd downfall of this mighty King and Kingdom, which hath been here in sacred *Hyperbole* set forth to warn *Egypt*, and convince it, none can stand whom God will cast down. Whether there were any portentous Signs in the Sea, and great Waters, and the Rivers, and among the Trees, prefiges of this Fall, and pointed at here, I enquire not.

16 I made the nations to shake *t* at the sound of his fall, when I cast him down *u* to hell, with them that descend into the pit : and all the trees *x* of Eden, the choice and best of *Lebanon*, all that drink water *y*, shall be comforted *z* in the nether parts of the earth.

*t* All that heard the noise of his Fall, trembled at it ; 'twas, as God intended it should be, an astonishment to them all. *u* Brought the King and Kingdom, as a dead Man to the Grave among them, that before were dead and buried. *x* All Kings, and particularly the greatest and richest, called here the Choice, and best of *Lebanon*. *y* Did enjoy great Power, Riches, and worldly Glory. *z* 'Tis a *Prosopopeia*, and he speaks of the dead with allusion to the manner of the living, who rejoice to see the proud brought as low as the lowest ; thus the Prophet, *Iſa*. 14. 9, 10.

17 They *a* also went down into *b* hell with him, unto them that be slain with the sword ; and they *c* that were his arm, that dwelt under his shadow in the midst of the heathen.

*a* Either his neighbour Kings and Princes, or those that were his own Subjects, but Rich and Mighty. *b* Were broken and perished with him, and went to those God had slain for their pride and wickedness. *c* His loyal and faithful Subjects and Friends abroad, who having been protected by him, remembered it, and adhered to him to support him ; but all fell, are extinct, and gone down to the pit, where many proud, but no pride ; where all know themselves Dust and Ashes, and God Glorious, Holy and Just.

18 ¶ \* To whom *d* art thou thus like in glory and in greatness among the trees of Eden ? yet shalt thou be brought down *e* with the trees of Eden unto the nether parts of the earth : thou shalt lie *f* in the midst of the uncircumcised, with them that be slain with the sword. This is Pharaoh, and all his multitude, saith the Lord GOD. \* verse 2.

*d* The mightiest, richest, and longest liv'd Kingdom I have represented, saith God, overthrown, and destroyed ; a Kingdom thou canst not pretend to equal ; and if not like this, what King or Kingdom art thou like, that thou shouldst be invincible ? *e* Who 'ere thou art like in Height and Power, thou shalt be like them in thy Fall and Ruine. *f* As unclean, despised, and loathsome in thy Blood, like the slain with the Sword ; not to be known, without an upbraiding Inscription : This is Pharaoh.

## C H A P. XXXII.

1 AND it came to pass in the twelfth year *a*, in the twelfth month *b*, in the first *c* day of the month, that the word of the LORD came unto me, saying,



*a* Of the Captivity of *Jeconiah*. *b* Answering to part of our February, and part of March, and called *Sabat*. *c* And was the 15th of Febr. vet. stile, and the 5th Stile.

2 Son of man, take *d* up a lamentation for Pharaoh *e* king of Egypt, and say unto him, Thou art like a young lion *f* of the nations *g*, and thou art as a || whale *h* in the seas *i*, and thou camest forth with thy rivers *k*, and troubledst the waters *l* with thy feet *m*, and fouledst *n* their rivers.

|| Or, Dragon.

*d* See Chap. 19. ver. 1. let. a, b, c. and Chap. 27. ver. 2. let. a, b. *e* *Hophra*. *f* This *Hieroglyphick* see Chap. 19. ver. 3. let. f. and ver. 6. let. i. *g* Among, or to the Nations round about thee, spoiling all thou canst, a cruel devourer abroad. *h* A Crocodile, a devouring Dragon in thy Rivers at home; for there the Crocodiles lay, and did mischief, though sometimes they went down the River to the Sea. *i* That comes forth to seek prey, and devour; so a Lion at Land, a Whale, or Crocodile rather, at Sea, ravenous every where. *k* Raisedst mighty Armies, and didst lead them out against thy Neighbours, as in particular, Chap. 29. 3, 4. *l* The People, Kingdoms, and Kings near thee. *m* With thy Souldiers. *n* Disturbedst, and muddiedst their pleasant clearness, and madest them unfit to drink, *i. e.* Didst spoil all the pleasant and useful Conveniences of thy Neighbours.

3 Thus saith the Lord GOD, I will therefore spread out *o* my net *p* over thee, with a company of many *q* people; and they shall bring thee up in my net.

\* chap. 12. 13. and 17. 20.

*o* A large, long, and wide Net, drawn out to full extent. *p* With which, both Lions, and Crocodiles might be taken, and in which this Lion and Crocodile should certainly be taken; for God, whose Hand never erreth, will spread the Net. *q* In the Countries, where these Creatures were hunted; for they went in mighty companies to the Game, as they accounted it. *r* Drag thee along to destroy thee, pull thee up out of the Pit, in which the Net was laid to take the Lion to kill him, and draw this Crocodile up out of the Water for the same end; in brief, War by Land and Sea, by a confederacy of many People against *Hophra* shall be God's Net, wherein he shall be taken, kept a Prisoner, as he was, and at last strangled. See Chap. 29. ver. 4. let. c.

4 Then will I leave thee *f* upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain *n* upon thee, and I will fill the beasts of the whole *x* earth with thee.

*f* Thy beaten Army shall be slain, see Chap. 29. 5. it was literally fulfilled in the Deserts of *Lybia*, where the slain of *Hophra's* Army were left to be devoured by Fowls, and Beasts. *Mitaphorically* 'tis gathering a mixture of People, Souldiers, like ravenous Birds, and Beasts, from all parts to spoil *Egypt*. *n* They should not be removed, till filled with the Spoils of *Egypt*. *x* The Foreign, and mercenary Souldiers shall be enrich'd by the Slaughter and Plunder of the *Egyptians*.

5 And I will lay *y* thy flesh *z* upon the mountains *a*, and fill *b* the valleys with thy height *c*.

*y* Throw, or cast. *z* The Carcasses of thy slain Men, and Souldiers. *a* Whither they retired for safety. *b* Not so fill them, as to equal them in height with Hills; but we say a Man fills a place, who scatters much, or many things, though but on the Surface, so here Valleys filled. *c* With the Carcasses of thy Princes, as the *Chald.* Paraphrast, I think, hits right: And so, the French (*Et remplirai les vallées de tes Glorieux qu'on aura abbatus.*)

|| Or, the Land of thy swimming.

6 I will also water *d* with thy blood the || land wherein thou swimdest *e*, even to the mountains *f*; and the rivers shall be full of thee *g*.

*d* Most plentifully pour out thy Blood, as Water is poured out to water Land, when Men float their Grounds. *e* Either because of the plenty thereof, wherein they swim'd, as we speak, or else because this King was a Whale, or Crocodile, his dwelling must be the Waters, and in them he swimmeth. *f* An *Hyperbole*, Blood shall be poured forth, as if it were to rise to the very Mountains, and cover them; or thy Blood shall be shed through all thy plain Country, to the very Mountains, which I think are toward the South-west parts toward *Ethiopia*; so they should be slain from *Migdol* or *Magdala* to *Syene*, as Chap. 29. 10. *g* Of thy Blood, and of thy Carcasses cast into the Rivers by thine Enemies, or drown'd in attempting flight by Water from the drawn Sword.

|| Or, extinguish'd. \* Isa. 13. 10. Joel 2. 31 and 3. 15. Mat. 24. 29.

7 And when I shall put *†* thee *b* out, I will cover *i* the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

*b* As a Torch is extinguish'd, *Isa.* 43. 17. so I will put out thy Light, and turn thee into Darkness. *i* Either by dark Va-

pours that arise from Blood, and putrifying Carcasses, which darken the Heavens, or 'tis a Description of great Sorrows, Fears, Troubles, and Perplexities; or else it may intimate particularly the total ruine of the whole Kingdom, in which the best, greatest, and noblest Parts are; as Heaven, suppose the Government; the Sun, the King; the Moon, the Queen; the Stars, the Princes, and Nobles; Bright Lights, the most eminent of the Subjects for Wisdom, and Understanding; and then the Land, the Common People. All shall be covered with Clouds, and darkness of Misery first, and Sorrow next; or 'tis possible, that some unusual Darkneses might be seen in the Heavens, and on the Earth about that time.

8 All the *†* bright lights of heaven will I *†* Heb. light of the light in heaven. make *\** dark over thee, and set darkness upon thy land, saith the Lord GOD.

These two foregoing Verses contain the same thing four times with little variation, repeated to affect the Hearers, and to impress it the more deeply on their Minds.

9 I will also *†* vex *k* the hearts of many *l* people, when I shall bring thy destruction *m* among the nations, into the countreys which thou hast not known *n*.

*k* It speaks a Passion mixt, and made up with Grief for what is done, fear of the Consequence of it, Anger against him, that did it, and an astonishment at the Report, and it seisseth the Heart, and Spirits of the Hearers. *l* And great Nations. *m* Either the fame of it, or the remainders that fled timely from thy Destruction; or thy Captives, who after thou art destroyed, are carried away, and the news of thy fall with them; or when the like ruin and destruction shall fall upon them. *n* Such as were strangers to *Egypt*, and which *Egypt* had no Commerce with, shall be troubled with apprehension what mischief may come upon the World from so mighty a Conqueror, and by the accession of so great a Kingdom and Power, as that of *Egypt*.

10 Yea, I will make many *o* people amazed *p* at thee, and their kings *q* shall be horribly *r* afraid for thee when I shall brandish *s* my sword before them; and *\** they shall tremble *t* at every moment, *\** chap. 26. 16. every man *u* for his own life *x*, in the day of thy *y* fall.

*o* And mighty People too. *p* Astonish'd and puzzel'd, not knowing what Resolutions to take, what advices to follow, or what to do. *q* Who usually are, and in reason should be undaunted, and discovers no signs of fear, shall discover mighty disorders of fear and doubt, both for *Egypt*, and themselves. *r* Vid. chap. 27. ver. 35. let. c. f. *s* Or make my sword pass with such speed, as if it did fly along their Borders, or hover near them, and so threaten them. *t* Be greatly afraid, lest *Nebuchadnezzar*, who here is God's Sword, should smite them. *u* Every one of the Kings, whose Kingdoms are near to *Egypt*, and by whose Borders the *Babylonish* Army must pass in their marches. *x* They should be solicitous, not for the outmost parts of their Kingdoms, or for their Subjects, but for their own Life. *y* When they shall hear of *Hophra* beaten, taken, imprisoned; his Kingdom taken from him, and he dead by a shameful death, and all his people slain, captivated, spoiled, or fled.

11 For thus saith the Lord GOD, The sword *z* of the king of Babylon shall come upon thee *a*.

*z* See chap. 30. 24, 25. *a* Both King and Kingdom of *Egypt*.

12 By the swords of the mighty *b* will I cause the multitude to fall *c*, *\** the terrible *d* of *\** chap. 23. 7. the nations all of them: and they shall spoil the pomp *e* of *Egypt*, and all the multitude thereof shall be destroyed *f*.

*b* The Souldiers of *Nebuchadnezzar* helped also by *Amasis*, and the rebellious *Egyptians*, that joined with *Amasis* and *Nebuchadnezzar* against their own King. *c* The People of the Land, which were numerous before they were wasted by these Wars. *d* See chap. 31. ver. 12. let. d. *e* Break her Strength, rob her Treasures, sack her Cities, captivate her People, and make the Kingdom Tributary, and so stain all her Glory. *f* From High to Low, the Great, and the Mean promiscuously shall perish.

13 I will destroy also all the beasts *g* thereof from besides the great *b* waters *\**; neither shall *\** chap. 29. 14. the foot of man trouble them *i* any more, nor the hoofs *k* of beasts trouble *l* them.

*g* The Sheep, and Oxen devoured by hungry *Chaldean* Souldiers, or else driven away: The Horses taken up to mount the Horsemen of the *Chaldean* Army, whose own Horses were tired, or spoiled. *h* The Pastures lying along the Rivers side, and along their Canals, should be emptied of all Cattel, with which once they were full. *i* There should be so few Men left in *Egypt*, that they should not, as formerly, disturb the Waters by digging, *†* swim

swimming, or rowing on them; or else; no more trouble the Waters with the passing of mighty Armies over them to invade their Neighbours. *ℓ* So few Horse or Cows, that they should not at watering-times, or in heat of the day, foul the Waters by running into them, and stamping, or trampling in them: but the Waters shall continue pure, and undisturb'd.

14 Then will I make their waters deep *ℓ*, and cause their rivers to run like oil *m*, saith the Lord GOD.

*ℓ* The sense *literally* this, the Waters undisturbed shall be clear, the Mud settled at the bottom, and the Waters above it of good depth. *m* Smooth, and softly, as Oil glides along, which will be, when neither Men nor Cattel disturb the Rivers: but *figuratively*, Waters and Rivers, are People and Nations, and those near to, and once disturbed, and put into confusion by Egypt, at whose fall all those Troubles shall cease, the People shall settle in quiet State, and Affairs shall, like a quieted River, run smoothly, and in great peace.

15 When *n* I shall make the land of Egypt desolate, and the country shall be † destitute *o* of that *p* whereof it was full; when I shall smite *q* all them that dwell therein, then shall they know *r* that I am the LORD.

*n* The former verse assures us of what it foretold, and the assurance is the Word, and Truth of God; this verse tells us, when this shall be. *o* This phrase is, chap. 12. 19. *ℓ* y. *p* Men and Women, Cattel, Food, Wealth and Peace. *q* By the Sword, the destroying Sword of the Chaldeans. *r* Then shall they confess it to the Glory of God's Power and Justice.

16 This *f* is the lamentation *t* wherewith they *u* shall lament her: the daughters *x* of the nations shall lament her: they shall lament for her, even for Egypt *y*, and for all her multitude *z*, saith the Lord GOD.

*f* This heavy, mournful, and sad account, which the Prophet hath given of the State of Egypt. *t* The Funeral Speech of this Kingdom; for this, as Funeral Orations, tells us what was their Ancient Glory, and what is now their miserable Reproach and Loss. *u* Her Friends, or the Egyptians themselves rather. *x* This may be expository of the former, and tells us who they are that shall lament Egypt. The Provinces, and Cities of their Neighbouring Nations; or *literally*, the Daughters, the tender-hearted Virgins, and Women abroad. *y* Ruin'd Egypt. *z* The common People, many of which suffered for what they could not prevent; a sort of People that were fitter to be pitied and spared, than to be rob'd and slain; a sort of People, none but unrelenting Hearts could be harsh to, or hasty with.

17 It came to pass also in the twelfth year *a*, in the fifteenth day *b* of the moneth, that the word of the LORD came unto me, saying,

*a* See *ver. 1. ℓ. a. b.* *b* About the 15th of February, New Style; or the 1st of March, Old Style.

18 Son of man, wail *c* for the multitude of Egypt, and cast them down *d*, even her, and the daughters *e* of the famous nations, unto the nether parts *f* of the earth, with them that go down into the pit *g*.

*c* Prepare the Funeral Ceremonies at the burial of Egypt; compose a suitable Song or Speech, utter it with a like suitability to the sad occasion, *ℓ* *Jer. 9. 17, 18, 19. and Amos 5. 16.* use the word, and the places read will explain this. *d* Either declare, that they shall be cast down from their Height and Glory; or, because this was done already, rather lay them down as dead in the Grave; bring him to his Grave, as the word is used with addition of *Stol.* *ℓ* *1 Kings. 2. 9.* and much like are *chap. 26. 20. ℓ. b. d. and chap. 31. 16. ℓ. u.* *e* And celebrate the Funerals of other Cities and Kingdoms that lie buried in their own Ruins, and other Mens Oblivion. *f* A well known description of the state of the Dead, and the Grave. *g* Usually this is no more, than a common Description of Mens going to the Dust in their Burial, but here it includes more. The Egyptians affected to be buried, either in the Isle *Chemis*, or in the *Pyramids*, their Kings, and great Ones, thus would be laid by themselves; but *Ezekiel* provides them their grave among common People, buries them where they fall; for they shall not have what they account so much of in their Funeral.

19 Whom *f* dost thou pass in beauty? go down *g*, and be thou laid *h* with the uncircumcised *i*.

The whole, from this verse, is a most elegant personating of the Dead, as if sensible, and acquainted, and discoursing with, and rejoicing at the fall of proud Tyrants, who rook not warning by their fall. Such a *Prosopopæia* you have *Isa. 14.* In

this Chapter, the Actors are the Prophet, the King of Egypt, and his People, and their Auxiliaries. *f* The Prophet begins with this question, Dialogue-wise, Art thou better than others that thou shouldst not die, and be laid in Dust, as well as all others? speak *Hophra*, if thou hast any privilege to plead, what hast thou to say, why thou shouldst not go down to the Pit, as a despised mortal? *g* The Prophet hearing no Plea of Privilege, adjudgeth him to the Grave, or lays him down with somewhat a sarcasm, Go down like others. *h* Take up thy Lodging, thy long, dark, and dismal recess, where thy Dust and Bones shall never be known by any Royal Figure. *i* Among prophane and loathed Carcasses, such the Uncircumcised were in the opinion of the Circumcised; and *Herodotus* in *Euterpe* saith, the Egyptians were circumcised. However, in Scripture, a Burial with the Uncircumcised is a note of dishonour and contempt; thus for the King and Princes.

20 They *k* shall fall in the midst *ℓ* of them that are slain by the sword *m*: || she is delivered *n* to || Or, the sword is laid, the sword *o*; draw *p* her and all her multitudes *q*.

Now the Prophet determines concerning the People, which die as others, fall undistinguish'd, and, as such, undistinguish'd, must be laid in the Pit. *ℓ* The Egyptians. *ℓ* In battle shall die. *m* Of either one another in civil War, or of their Neighbours they invaded, or of Babylonians that invaded them. *n* The whole Egyptian Kingdom is given up of God. *o* Of warring Enemies, especially of the Chaldean. *p* Make no Ceremony more than usually is made, when common Souldiers slain in the Field, where the Battle is fought, are drag'd by scores into mighty Pits, and thrown into them promiscuously; or, as the enterlude will bear it, suppose any of them unwilling to stoop, draw them to it against their will. *q* Of Souldiers, and People, Subjects, Allies, and helpers of Egypt.

21 The strong *r* among the mighty *f* shall speak to him *t* out of the midst of hell *u* with them that help *x* him: they are gone down *y*, they lie *z* uncircumcised, slain by the sword.

The Prophet seems in this verse to introduce the next speakers in this Parlee, and bringing them in, gives their character. *r* The Powerful, the Valiant, whose natural strength of Body was great, and their courage greater; those that were strongest. *f* For Feats they did, by which it appeared they might, compar'd with others, pass for Giants, Mighty Warriours, Conquerors, and Rulers. *t* The King of Egypt. *u* Or, rather the Grave, where they lie without strength, as dead Mortals, tho' while they lived, they bore themselves, as if Gods, and immortal. *x* Either these great ones shall speak to *Hophra's* helpers, or else these his Friends slain in his quarrel, and dead before him, shall speak to him. *y* To the Grave. See, *ver. 18. ℓ. d.* *z* Neglected, and forgotten, or remembered with contempt, see *ver. 19. ℓ. i.*

22 Ashur *a* is there *b* and all her company *c*: his graves are about him *d*: all of them slain *e*, fallen by the sword.

*a* The famous, warlike, victorious Kings of Assyria. *b* In the state of the Dead, in the Land of Darkness and Oblivion. *c* Princes, Captains, Souldiers, Subjects, and Confederates: *d* Perhaps his the greater, yet a Grave, and they about him, who were slain with him. *e* Some in Wars, whilst the Kingdom began, grew, and flourish'd; others, when the Kingdom was destroyed, these fell by the Sword; a while their Sword was longest, at last a longer Sword, that of *Arbaces* the Mede, with his Complices, wounds *Ashur* to the Heart, and he is brought to the Grave.

23 Whose *f* graves are set in the sides of the pit, and her company *g* is found about her *h* grave: all of them slain, fallen by the sword, which caused || terrour *i* in the land of the living *k*. || Or, *dismaying*.

*f* At least for Decorum, here is supposed a spacious Vault, or Pit, in midst whereof the King of *Ashur* in a stately Tomb lies buried, and round about the Vault places to lay others dead with him, and in his cause, some of his more famous Captains and Commanders. *g* The common Subjects, and Souldiers of the Assyrian Empire, all buried undistinguish'd about her. See *ver. 22. ℓ. d.* *h* The ruins of an Empire are its Grave, and so all the Subjects of this Empire lie buried with it. *i* Were a terrour to all they would be Enemies to, and proudly boasted of, and inhumanely used; their power now lies quiet, their Dust little regarded, less feared, and least of all pitied. *k* While they were in the Land of the living, a *Periphrasis* of Life.

24 There is Elam *ℓ*, and all her multitude *m* round about her grave, all of them slain *n*, fallen by the sword, which are gone down *o* uncircumcised *p* into the nether parts *q* of the earth, which caused their terrour *r* in the land of the living; yet have they born their shame *f* with them that go down to the pit.



1 The *Perfians*, and their great, famous Kings, who lived in former days. *m* Ver. 22. *let. c.* and *ver. 23. let. g. h.* *n* Vid. *ver. 22.* *o* See *ver. 20. let. y.* *p* Vid. *ver. 20. let. z.* *q* Vid. *ver. 18. let. d.* *r* See *ver. 23. let. i.* *s* God, and Man poured contempt upon them, and punish'd them for their pride, and turned their Glory into shame; whose Vices, and Mis-carriages are more remembered, than their Noble Facts, and Glorious Atchievements.

25 They have set her a bed *t* in the midst of the slain *u* with all her multitude *x*; her graves *are* round about *y* him: all of them uncircumcised, slain by the sword: though their terrour was caused in the land of the living, yet have they born their shame *z* with them that go down to the pit; he is put in the midst *a* of them that be slain.

*t* Some conceive the Prophet may allude to the manner of burying with the *Perfians*, who had their Coffins, or Sepulchral Chests, in which, with Balms and Spices, the dead were kept, and these Chests placed in midst of places provided for them; in such is the King of *Elam* here placed with his slaughter'd Captains about him, *vid. ver. 23. let. h.* *x* *ver. 22. let. c.* *y* *ver. 22. let. d.* *z* *ver. 24. let. f.* *a* See *ver. 20. let. l.*

26 There is Meshech *a*, Tubal *b*, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terrour in the land of the living.

*a* See *chap. 27. ver. 13. let. l.* *b* Vid. *chap. 27. ver. 13. let. k.* to which interpretation I still adhere, adding, that in the full extent of these *Moschi*, and *Tibareni*, these *Cappadocians*, and *Albanians*, the *Scythians* may be included, many of which were next Neighbours to them. *Junius* is of opinion, that the *Scythians* are here meant, and so am I; but 'twill be said, they never had such a settled Kingdom worth noting. 'Tis true of that barbarous People, there's no account that e're they were Lords of the World, yet they caused their terror in the Land of the Living; were slain by the Sword, under the Command, and in the Expeditions of their Kings into *Asia*, who were accompanied with her multitudes. *Velleius* reports, they wasted *Asia* 360 Years before *Rome* was thought of, and that's about 1082 Years before *Christ's* Birth. Again, we find them in Arms, (no doubt in numbers much like what they appeared in, when *Tomyris* their Queen destroyed *Cymus*, or when they have moved against their Neighbours in later days) and with those Arms wasted the *Cimmerii*, a People seated near them on the *Euxine* Sea, and *Motis palus*; and about that time they did under their Chieftains waste *Asia*, they forced *Cyaxares* from the siege of *Nineveh*, such considerable strength they were then of; this was 634 before *Christ's* Birth, about 117 after *Rome* was built; about this time, or in this expedition, they took *Sardis* the Royal Seat of *Cresus*, to which *Ovid* gave the Title of Great, only the Castle held out. These *Scythians* in those days were a terror to the Nations. Nay *Helvicus* tells me from *Herodotus*, that they had the Imperial Power, were Lords of *Asia* for 28 Years, and it seems, that their Power was such, *Cyaxares* was glad to decline plain dealing, and to overthrow them by a wife, as *Calvisius* tells us, *ad Ann. M. 3344*, and the help of *Halyattes*, King of the *Lydians*. These things were fresh in memory when *Ezekiel* prophesied thus against *Egypt*, for they fell out about the Eighth or Ninth Year of *Pharaoh Necho*, some Fourteen Years before *Pharaoh Hophra* came to the Crown; now about the Sixth Year of his Reign, came this Word of the Lord to *Ezekiel*; so that the Prophet might well mention these, as instances of God's Power, abating the pride, and destroying the Kingdoms of the Mighty; and these are with reason brought in among the *Perfians*, and *Affrians*.

*Magnis vicinum  
sardibus annem.  
ad Ann. num.  
3340.*

*† Heb. weapons  
of their war.*

27 And they shall not lie *c* with the mighty that *are* fallen of the uncircumcised, which *are* gone down to hell with *†* their weapons *d* of war, and they have laid their *e* swords under their heads, but their iniquity *f* shall be upon their bones *g*, though *h* they were the terrour of the mighty *i* in the land of the living.

*c* The Leaders of these *Scythians* were not buried with a pomp like that of *Abur*, or *Elam*, but surprised by the fraud of *Halyattes* and *Cyaxares*, were cut off with all their multitude, and tumbled into Pits with the Rabble. *d* A Ceremony observed in pompous Funerals of great Captains, to have their Weapons, and their Armour carried before the Hearse. *e* Either, when carried out to be buried, or laid under their Head in their Graves; or perhaps under the Statues of them made, and laid on the tops of their Tombs; these Barbarous *Scythians* were not so buried. *f* The exemplary punishment of their Iniquity. *g* Shall be seen upon their Bones unburied, and cast out on the Earth by the just Judgment of God. *h* Because they were cruel, bloody, ravenous, and mischievously Tyran-

nical, while they lived. *i* *Cyaxares*, and the *Perfians*, that durst not again attempt *Nineveh*, till the *Scythians* were fallen.

28 Yea, thou *k* shalt be broken *l* in the midst of the uncircumcised, and shalt lie *m* with them that *are* slain *n* with the sword *o*.

*k* Chief of *Mishech*, and *Tubal*, though not named. *l* Shall be killed with the rest of wicked followers. *m* Without regard, hurled into the Pit with the common Souldiers, as thou fallest with them. *n* Whose Throats were cut after they were taken. *o* Of *Halyattes* and his *Lydians*, in revenge 'tis like of the spoil done to *Sardis*; and by *Cyaxares*, in revenge of the Affront they gave him, forcing him to quit the siege of *Nineveh*, and by giving him Childs flesh to eat, pretending it was Venison taken by them in hunting.

29 There is Edom *p*, her kings *q* and all her princes *r*, which with their *s* might, *are* *†* laid *†* Heb. *given* *t* them that were slain by the sword: they shall lie *u* with the uncircumcised, and with them that go down to the pit.

*p* The Posterity of *Esau*, the name of the Country too in which they dwelt. *q* Which had been many, and some great Warriors. *r* Or Dukes, as *Gen. 36. 20, 21.* *s* Shew'd in the Assistance they gave the *Affrians*. *t* *Are* slain, and laid aside to be buried, as Commanders are usually after their Death regarded, and their Bodies kept for a Funeral. *u* Yet as the uncircumcised, so these must to the Pit, though no mention made of their being a terror to the Nations.

30 There be the princes of the north *x* all of them, and all the Zidonians, which *are* gone down with the slain *y*; with their terrour *z* they *are* ashamed *a* of their might; and they lie uncircumcised *b* with them that be slain by the sword *c*, and bear *d* their shame with them that go down to the pit.

*x* Of all those Countreys, *Tyrians*, *Zidonians*, *Affrians*, and *Syrians*, &c. which lay Northward from *Judea*, now swallowed up by the *Babylonian*. *y* Conquer'd, and slain. *z* Their terror is buried with them. *a* When it appeared a vain confidence, and too weak to resist the Enemy, and save themselves. *b* Scorned, and cast out as profane and loathsome. *c* Of their conquering Enemy. *d* They lie under a shameful fall, from a seeming Glory, to a Real Ignominy.

31 Pharaoh shall see them *e*, and shall be comforted *f* over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD.

*e* *Hophra* shall go to them by a like destruction, and, as if he did see them all ruined, as he was show'd. *f* Be comforted, or rejoice; others before him met with the same fatal end, and, what e're comfort this might be, 'tis all he shall ever have, did he know all those things, and persons, that are here represented and personated to us.

32 For I *g* have caused my terrour in the land of the living: and he *h* shall be laid *i* in the midst of the uncircumcised with them that *are* slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.

*g* It is God that speaketh, who had punish'd former Tyrants, and by a retaliation, that the World might see his just Judgments: They were a terror to the World by their Cruelty, oppression, and continued Violence; by their Covetousness, Ambition, and Pride; And God hath made them a terror by his just Severities in their Punishments; And so, saith God, will I do with *Pharaoh*. *h* That is, *Pharaoh Hophra*. *i* Shall suffer as they, since he sinned as they; he made himself like them by choice of their Vices, and I will make him like them by like Miseries, and just Recompences; and these shall be to his Subjects, as well as to himself. To *Hophra*, who was strangled, and likely cast out without Burial: To *Amasis*, who was taken out of his Tomb, and burnt to Ashes; so unlike the condition of the Dead, which usually is rest to the Body, was their condition after Death, who in Life made it unlike, and imagined it was above the condition of Mortal Men.

## C H A P. XXXIII.

1 **A**gain the word of the LORD came unto me saying.

2. Son of man, speak *a* to the children of thy *b* people, and say *c* unto them, *†* When *d* I bring *†* Heb. *ALoud* the sword *e* upon a land, if the people of the land take *f* a man of their coasts, and set *g* him for their watchman: *when I bring a sword upon her.*

*a* The

*a* The Prophet, after three Years silence enjoined him, now hath his Mouth opened by new Commission. *b* To the Jews in general, to whom he had not spoke since what he spake in the 24th Chapter. *c* Propound a Parable unto them. *d* If at any time *e* War, or any sore Judgment. *f* Choose out a Man, who lives on the Borders, knows the Avenues, and the ways, the Enemy will most likely come to assault them. *g* Appoint him to watch the Coasts, that they may not be surpris'd.

*3* If when he seeth the sword *b* come *i* upon the land, he blow the trumpet *k*, and warn *l* the people;

*b* Of the Enemy, or any other Danger which he may foresee, in any of the causes, or forerunners of it. *i* (*i. e.*) Coming, approaching to the Land. *k* Sound the Alarm, the sound of the Trumpet is a Warning, yet to this sometimes 'tis necessary to add a Warning by word of Mouth, and tell People, brought together by the Trumpet, what he seeth.

*4* Then whosoever *†* heareth *m* the sound of the trumpet, and taketh not *n* warning; if the sword come and take *o* him away, his blood *p* shall be upon his own head *q*.

*m* Considers not, and minds not what he hears, who hears, and do's not consider; he turns a deaf ear to the meaning, tho' not the sound of the Trumpet. *n* Apprehends not, nor will be made apprehensive of the Danger, to provide for resisting, or flying the Sword. *o* Destroy him. *p* The guilt and blame of his blood, of his Death. *q* Shall never be charged on any but himself.

*5* He heard *r* the sound of the trumpet, and took not warning, his blood *s* shall be upon him: But he that taketh warning shall deliver *t* his soul *u*.

*r* He heard, as well as others who escap'd; and he might have delivered himself, as they did who took warning. *s* He is the only cause of his own Death. *t* Shall save his Life. *u* Himself, preserve his own Person.

*6* But if the watchman see the sword come, and blow *x* not the trumpet, and the people be not *y* warned: if the sword come and take away *any* person from among them, he is taken away in his iniquity *z*, but his blood *a* will I require *b* at the watchmans hand.

*x* Neglect his Charge, which is to give the Alarm. *y* But unwarn'd, are surpris'd by the Enemy. *z* Punish'd by the Lord for his Sins and Trespasses formerly done; and he is destroyed under the present fault of not watching, which is a fault in every one that is so secure in time of War. *a* The guilt of that Blood. *b* Charge upon, and for it punish the Watchman, who sinn'd in not giving warning.

*7* So thou, O *\* son* of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me.

*8* When I say unto the wicked, O wicked man, thou shalt surely die; if thou do not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

*9* Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.

These three verses are the same with the 17th, 18th, 19th verses of the third Chapter, where see them explained.

*10* Therefore, O thou son of man, speak *c* unto the house of Israel *d*, Thus ye speak *e*, saying, If our transgressions, and our sins be upon *f* us, and we *\* pine* away in them, how should we then live *g*?

*c* Declare to them from me. *d* The residue of the Two Tribes, which are brought to Babylon, or else to those already there, and hear their Brethren are on the way thitherward, since Jerusalem was taken. *e* Thus ye discourse among your selves, object against God, and his Prophet, and your own Duty; some of you out of infirmity, others out of perverseness. *f* The unpardoned guilt, and the unsupportable punishment of our Sins, who were warn'd and took not warning, do thus; as in the wasting our Country, burning our City, abolishing the publick Worship of God, come upon us; we shall pine away, consume, 'tis too late to hope, 'twill be better with us now, we should have heard, and followed the Counsel earlier, if we would have deliver'd our own Souls: if the Prophet spake true at first, there is no hope say the weaker; if there be hope now, after so peremptory Menaces, and so great Execution, the Prophet did not speak truth, say the perverse, and so concluded they would, as they were, run the hazard. *g* How can it be

better with us, if the threats be true, and sure, 'twill be worse; if not true, how are his promises to be rested on, that 'twill be better?

*11* Say unto them, *As I live*, *b* saith the Lord GOD, I have *i* no pleasure *\* in* the death *\* 2 Sam. 14. of the wicked, but *k* that the wicked turn from 14. chap. 18. his way, and live: turn *l* ye, turn ye from your 23. 32. evil ways; for *\* why* will *m* ye die, O house of *chap. 18. 31. Israel?**

*b* Vid. Chap. 5. ver. 11. and Chap. 16. ver. 48. let. f. and 17. Chap. 16. let. g. *i* See Chap. 18. ver. 23. and ver. 32. let. a. *k* Here an ellipsis, but I have pleasure in the seasonable return, the Sinner makes from Sin to Holiness, and from Death to Life. *l* O leave Sin, cease to do evil, be perswaded to repent; it will please me to pardon your Faults, and to throw away the Rod, and to save your Persons. *m* Death is your choice, not mine; so long as you go on in the way that is not Good; who so sinneth against me, wrongeth his own Soul; and love to sin is interpretatively a love, and choosing of Death. 'Tis your culpable will, not my severe resolution, that you die.

*12* Therefore, thou Son of man, say unto the children of thy people; The *\* righteousness* of the righteous shall not deliver him in the day of his transgression: *n* as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth *o* from his wickedness; neither shall the righteous be able to live for *his righteousness* in the day that he sinneth *p*.

*n* See Chap. 3. ver. 20. and Chap. 18. ver. 24. tot. *o* Vid. Chap. 18. ver. 21, 22. tot. *p* See Chap. 3. ver. 20. and 18. Chap. 24. where the same things are explained.

*13* When I shall say to the righteous *q* that he shall surely live *r*: if he trust to his own righteousness *s*, and commit iniquity *t*, all his righteousness shall not be remembered *u*; but for his iniquity that he hath committed *x* he shall die *y* for it *z*.

*q* Who hath in his Life, for what is past, kept the Law, and forborn evil, hath done what is right and good, and not done what is evil; both which parts of this Righteousness are described in Chap. 18. ver. 5, 6, 7, 8, 9. *r* Make him promise of doing him good, and giving him Life, Peace, every Blessing, and Happiness. *s* If he conclude former Righteousness is sufficient, and therefore turn to ways of Sin pleasing to an evil Heart. *t* Give himself to doing evil, as 'twere his work. *u* No regard shall be had to what he had done, he doth himself practically renounce it, and interpretatively recant his doing it. *x* In his Apostacy, and backslidden state. *y* Shall be punished, his comforts shall be taken away, or die in his hand; he shall live, and die miserably. *z* His Iniquity, and punishment of it; and this is emphatically repeated, as chap. 18. 26.

*14* Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin *a*, and do *†* that which is lawful *b* and right.

*a* Chap. 18. ver. 21. let. f. *b* Ibid.

*†* Heb. judgment and justice.

*15* If the wicked restore *c* the pledge, *\* give* *\* Exod. 22. 1. again that he had robbed *d*, walk in the statutes 4. Lev. 6. 2, 4. of life without committing *e* iniquity; he shall Num. 5. 6, 7. surely live *f*, he shall not die.*

*c* Chap. 18. ver. 7. let. q. *d* Ibid. let. r. *e* 'Tis not a sinless Life here required, or supposed, but a Life in which a Man doth not habitually, and wilfully work Iniquity. *f* Vid. chap. 18. ver. 9. let. i.

*16* None of his sins that he hath committed, shall be mentioned *g* unto him: he hath done that which is lawful and right, he shall surely live.

*g* See chap. 18. ver. 16. tot. As the threat against a Righteous Man that proves a presumptuous Apostate, was stated in the former part of the 12th, and in the whole 13th verse; so in these three verses the case of a Repenting and Reforming Sinner is stated, and determined to his encouragement, and comfort; and they are the same with Chap. 18. ver. 21, 22. and with ver. 27, 28. which see.

*17* *\* Yet* the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal *||*.

*||* These Impious, obstinate Quarrelers will accuse, and do condemn the Just and Holy God, that they may acquit themselves; see this verse explained, Chap. 18. ver. 25, 29.

*18* When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.



19 But if the wicked turn from his wickedness, and do that which is lawful, and right, he shall live thereby ||.

|| In these two verses the cases are so clearly stated, that 'tis as clear as the Sun, the Ways of God are very just, and that none but ignorant Atheists, would think or surmise otherwise.

\* chap. 18. 25. 20 Yet ye say, The \* way of the LORD is  
verle 17. not equal : O ye house of Israel, I will judge *b* you every one *i* after *k* his ways.

Still blinded prejudice quarrels. *b* Call you to account, plead with you, and pass Sentence. *i* This is added, to rouse every one up to repent of all Sins, and of this particularly. *k* A terrible Threat, and I know not how a greater could be denounced against Sinners than this, God infinitely Holy, and perfectly Just, will judge them according to their unequal, unrighteous, sinful ways, and according to his inflexible Justice. And if God enter thus into judgment, who can stand in his sight?

\* chap. 1. 2. 21 ¶ And it came to pass in the twelfth year  
of \* our captivity, in the tenth month, in the fifth  
day of the month *l*, that one that had escaped *m*  
out of Jerusalem came unto me, saying *n*, The  
city *o* is \* smitten *p*.

\* 2. King. 25. *l* That is, one Year and five Months after the thing was done, the Temple burnt, and the City sacked. *m* One whose own care, but God's wonderful Providence, had much more befriended him; perhaps it might be one of those that yielded to the Babylonians before, but was resolved to see the upshot of all. *n* Likely giving a particular account of the whole. *o* Jerusalem. *p* Taken, and plundered the Inhabitants, or slain, or Captives, and the City sacked, razed, and burnt.

22 Now the hand *q* of the LORD was upon me in the evening afore he that was escaped came, and had opened my mouth *r* until he came to me in the morning : and my mouth was opened, and I was no more dumb.

*q* The powerful influence of the Prophetick Spirit inspired me, and prepared me for what followed. *r* Not that the Prophet was dumb through impotence, and inability to speak, for he had prophesied against many Nations, but he was forbidden to say any thing of the Jews, to threaten, warn, counsel, or command, Chap. 24. 25, 26, 27. and Chap. 29. 21. but now the Spirit moved me to speak, and continued his motion, till the Messenger came, and ever after, for God did not command him silence any more.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they *f* that inhabit those wastes *t* of the land of Israel, speak, saying, Abraham was one, and he inherited *x* the land : but we *are* many, the land is given us *y* for inheritance *z*.

*f* Who were left behind, having either hid themselves, but now come out of their Holes, or returned from neighbour Countreys whither they fled, or permitted by the Conqueror to stay and plant Vineyards. *t* Places once very fruitful and abounding with People, but now, by the spoil of the Souldiers, emptied of Inhabitants, and made as a desolate Wilderness. *x* Thus think and speak, thus with vain Reasonings they deceive themselves. *x* Our Father had hereditary right to all this Land, when but one, and he multiplied to a great Company, and so they possessed the Land; we Children of Abraham, though diminished, are many, and the Divine Goodness will surely appear then, and continue to us both Right and Possession, and we shall fill the Land, and recover our former State and Privileges. *y* 'Twas given by Promise to us, the Seed, as well as to our Progenitor; nay more, 'tis given us in possession, we dwell in it, when Abraham had not one foot of it in his possession. *z* The perpetual Inheritance is ours. Thus with vain fallacious Arguments they cheat one another.

\* Lev. 3. 17. 25 Wherefore *a* say unto them, Thus saith  
and 7. 26. the Lord GOD, \* Ye eat with the blood *b*,  
and 17. 10. and lift up your eyes *c* toward your idols, and  
Deut. 12. 16. shed blood *d*; and shall ye *e* possess the land?

*a* Remove them from this dangerous carnal Confidence, and shew them what they do; by that, what they are, how far from Abraham's Seed, his genuine Seed. *b* What ever might be the reason why, 'tis most certain, this was forbidden, Gen. 9. 4. Lev. 17. 14. and 19. 26. they sinned by violating this Law. *c* Honouring, praying, depending on, and committing your selves to the protection and guidance of those dumb Idols. Vid. c. 18. 6. *let. k.* *d* Innocent Blood, ye are murderers. *e* Polluted with such, and many other heinous Sins; and what colour of hope can you have, that you shall possess the Land? The Question includes a peremptory Denial.

26 Ye stand *f* upon your sword, ye work abomination *g*, and ye defile every one his neighbours wife *h*, and shall ye possess the land *i*?

*f* You trust to your Sword, and stand with it as 'twere drawn ready to kill and slay; you do all with violence, and force, not regarding what is right and equal, and fear no restraints or punishments. *g* Idolatry, or other Wickedness, not to be named. *h* Adultery is so common among you, that 'tis no bold Hyperbole to say, every one defiles his Neighbour's Wife. *i* And can such Sinners flatter themselves, that they shall inherit the Land promised to a holy and good Father, and to the like Seed? Will not the Land spew Jewish Sinners out, as it did spew out such Canaanitish Sinners?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that are in the wastes *k* shall fall *l* by the sword, and him that is *m* in the open field \* will I give to the beasts to *†* be devoured, and they that *be* in the forts *n*, and in the caves shall die of the pestilence.

*k* The ruinous heaps of Cities, or Towns, in which some sorry Habitations, might possibly be found by them. *l* The Chaldean Souldier ransacking all places, and either expecting, or by chance finding them there, shall kill, in revenge of Gedaliah's Death; and *lsmael*, with others shall destroy some of them. *m* That wanders in the Fields, shall be a prey to Lions, or other ravenous Beasts, that will multiply in that ruined Country. *n* Out of the reach of Men, and Beasts, my Hand shall reach, I will send the Pestilence that shall sweep them away.

28 ¶ For I will lay *o* the land *†* most desolate, and the \* pomp *p* of her strength shall cease : and the mountains *q* of Israel shall be desolate, that none *r* shall pass through.

*o* I do purpose to destroy utterly all in this Land; and what can escape, when salvage Beasts, cruel Men, and a pestilential Air all concur to ruin the Land? *p* The stately, and pompous shews of her strength, and her former Riches and Power. *q* On which were Vineyards, and Olive-yards, where the joyful sounds of the Vintage and Harvests did glad the Heart, there shall be utter desolation. *r* No Man daring to venture for fear of wild Beasts, or Pestilential Air, or Famine in those wasted Mountains.

29 Then shall they know that I *am* the LORD ||, when I have laid the land most desolate, because of all their abominations which they have committed.

|| I would have had them acknowledged me to be the Lord by my Blessings, which beautified the Land, by my holy Precepts, which directed to Piety and Justice, by my Mercy and Kindness towards them; but they despised my Mercy, broke my Law, abused my Bounty, and now by the punishment of their Sins, as I threatened, and by laying the Land most waste, they shall be constrained to own, and submit to me, as the Lord.

30 Also, thou son of man, the children *f* of thy *t* people still are talking against thee by the walls *u*, and in the doors *x* of the houses, and speak one to another, every *y* one to his brother, saying, Come *z*, I pray you, and hear what is the word that cometh forth from the LORD.

*f* Captives in Babylon. *t* Thy, not my people. God doth debase, degrade, and disown them. *u* As Men now do in Cities or Towns, so then they stood up to the Wall, when meeting in the Streets, they would talk together. *x* Others got into the Porches or Doors of their Houses, this they did to tell each other what News of their Country. *y* And all ends in this at last. *z* Come, I pray, let us go up to the Prophet, the true Prophet, and enquire what God hath revealed to him, and what he may reveal unto us, whether any, or when will that end of our sorrows be?

31 And \* they come unto thee *†* as the people *a* cometh, and they || sit *b* before thee *as* my *c* people, and they hear thy words, but they will not do *d* them : for \* with their mouth *e* they *†* shew much love, but their heart *f* goeth after their covetousness.

*a* Flocking to the School of some famous Doctor; or as Men and Women flock to hear some famous Preacher; or, as they were wont, to the Synagogues to hear their learned Scribes. *b* So we find the Elders of Judah, Chap. 8. 1. which see at *let. f.* to the Disciples of the great Rabbies sit at their feet; so is *Saul* said to be brought up at the feet of Gamaliel. *c* By their outward deportments, you might judge them to be my People, and hear seemingly very attentive. *d* They do only hear what thou sayest, but they will not do it. *e* All their Love is but from teeth outward, either to Me, my Word, or my Prophet, *fairly*

\* chap. 39. 4.  
† Heb. to devour him.

† Heb. desolation.  
on & desolation.  
\* chap. 7. 24  
and 24. 21.  
and 30. 6, 7.

\* ch. 14. 1, &c.  
and 20. 1, &c.  
† Heb. according to the coming of the people.  
|| Or, my people sit before thee.

\* Isa. 29. 13.  
† Heb. make loves, or jests.

faith God. f Their desire, love, and care, is about their Gain, how to make thriving Bargains, how to place out and secure their Money with Excessive, and intolerable Usury and Increase.

† Heb. song of 32 And lo, thou art to them as a very † lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

These Jews esteem and regard thee, and what thou sayest, as Men regard a skilful Musician, who to a well-tuned Instrument hath sung the praises of Verue, or of vertuous Men; it pleaseth their Ear, but it doth not frame their Hearts and Life to Verue. They loved him for his eloquent Lamentation, and reproof of their Enemies; and for foretelling that they should fall, and saying nothing against them, and their Sins for these three Years past; but when he exhorts, or dissuades them to Duty, or from Sin, they'll hear, not do.

\* chap. 2. 5. 33 And when this cometh to pass (lo it will come) then \* shall they know that a prophet hath been among them.

When all thou hast prophesied against the Jews shall, as that thou prophesiedst against the Nations, come to pass to their ruin, they shall know thou wast no Musician, but a Prophet sent of God, to forewarn you to fly from Wrath; not employed by Men, to please their wanton Ear and Fancy.

C H A P. XXXIV.

1 AND the word of the LORD came unto me, saying,

\* Jer. 23. 1, 11. 2 Son of man, prophesy against the \* shepherds a of Israel b, prophesy c and say unto them, Thus saith the Lord GOD unto the shepherds d, Wo b to the shepherds e of Israel that do feed f themselves: should not the shepherds feed g the flock: h?

a The Rulers of the People, both Political, as Kings, Magistrates, and Princes; as also Ecclesiastical Priests, and Prophets. b The two Tribes, and the few that out of the ten did adhere to the House of David. c The Command is repeated to encourage, and engage the Prophet to his Work. d Ezekiel speaks, but these Rulers must know 'tis God that speaks by him. e They have been principal causes of many Sins, and exemplary Actors in other Sins; for which many Woes were threatened, many already are come, and the rest will come, in which Woes these Rulers shall have more then ordinary share. f Contrive their own ease, advantage, honour, and ambitious Projects. g Let the Consciences of these Rulers, Ecclesiastical and Political, speak; ought they not, as Shepherds, take care of the Sheep committed to their care? h The Sheep, both whole Flocks, and the single Sheep, whole Societies, and particular Members of them.

\* Zech. 11. 16. 3 \* Ye eat the fat i, and ye clothe you with the wool k, ye kill l them that are fed; but ye feed m not the flock.

i Rather the Milk, which insatiably and without measure you devour: you exhaust their Purfes, and weaken their Estates by Tributes, exacted by Extortions; so the Temporal Rulers, and the Spiritual Rulers, had their Methods, and Arts to milk them dry; these lived on the Sins of the People. k With best and finest, as best suiting with your Pride, and Luxury, on which you force the People to bestow so much, they have not to clothe themselves and theirs; this was mighty Oppression. l Contrive Methods for a seeming legal courie, to forfeit, first the Life, and next the Estate of the well fed, the rich and wealthy, and then make merry and Feast, as voluptuous unfaithful Shepherds feast on the Fatness of the Sheep in their Master's Fold. m Take no care to lead, protect, provide for, and watch over them, but as idle Shepherds, feasted with the fattest, let the rest starve for any thing they care.

\* 1 Pet. 5. 3. 4 The diseased n have ye not strengthened o, neither have ye healed p that which was sick, neither have ye bound q up that which was broken, neither have ye brought again that which was driven away, neither have ye fought that which was lost f; but with \* force r and cruelty u have ye ruled them.

n The weak and languishing, such there are in the Church and State. o With your Hand, Countenance and Counsel, so these Metaphorical Shepherds should, as the other, strengthen their Sheep, with carrying them into good and quiet Pastures. p The Sheep in our Pastures are subject to many Sickneses; the Sheep in Church and State to more, and Shepherds in both should be as Physicians to heal them; but here these did not so. q Sometime violent and ravenous Beasts break their Bones, sometimes the stronger and fatter Sheep bruise or break them; these should the Shepherds bind up, violent Oppressors in the

State, and such in Church broke many then, but these Shepherds bound them not up. r Sheep are often driven out of the Pasture, frightened, hunted, and pursued by Dogs, or other mischievous Creatures, these the Shepherd should find out, and bring back in Church and State; there were many such frightened and driven by fierce Men like Dogs running upon them, but the Jewish Rulers took no care to enquire for them, or to bring them back to their own Country. f Sheep wander, and lose themselves, Shepherds should seek such and bring them home; many political Sheep among the Jews wandered from their Country, their King, Religion, and God, and these careless Rulers never sought them. t With hard hand that held fast all, that should look like royal Power and Priviledg, and rigorously executed all their grievous Laws and Edicts. u Such as the Egyptians used toward the Jews, Exod. 1. 13, 14. instead of acting like Shepherds, these Tyrants, in the Jewish Polity, acted like merciless Butchers in Church and State.

5 And they x were scattered y, || because || Or, without a there is no shepherd z: and they became meat a shepherd, so v. 2. to all the beasts b of the field when they were scattered c.

x My neglected Sheep. y By the inroads and invasions of their Enemies, that broke in like devouring Beasts. z No vigilant, faithful good Shepherd, that loved the flock, and of love studied its welfare. a Were made a Prey of, and devoured by Syrians, Ammonites, Moabites, Edomites, &c. all their Neighbours might then devour them. b Signify Men, troops of Robbers, and Spoilers. c As Sheep scattered are easily devoured by every hungry Wolf or Fox.

6 My c sheep wandred through all the mountains d, and upon every high hill e: yea my f flock was scattered upon all the face g of the earth, and none did b search or seek after them.

c These Shepherds forgot the flock was not their propriety, but God will not lose his propriety in them, nor shall Shepherds find at last they were more then God's Stewards and accountable. d When endangered, afrighted, pursued, they got upon the Mountains by their own choice, or carried away by Enemies; or, it may refer to their wandring after Idols worshipped in High Places, or perhaps to Kingdoms, and States, and great Cities, compared to Mountains, that where they might find, what they could not at home, Quiet and Safety. e The same thing in like words. f They were, if any among the Jews could be called so, my flock, that were so used; not the Swine, and Goats and unclean Beasts, that by whole Herds rested undisturbed, 'twas Baruch and Jeremiah were fain to hide. g They were dispersed through male-administration to all parts of the known World; 'tis an Hyperbole that speaks a mighty scattering. h The shepherds were contented, nay glad they were rid of them, neither principal Officers search'd, nor inferior sought after them.

7 ¶ Therefore ye i shepherds, hear the word of the LORD.

i The Rulers, King of Israel, Princes, High Priest, and Priests, and pretended Prophets, hear ye; God speaks in the stile and manner of one greatly incensed.

8 As I live, saith the Lord GOD, Surely because my flock became a prey, and my flock became meat k to every beast of the field, because there was no l shepherd, neither did my m shepherds search n for my flock, but the shepherds fed themselves o, and feed not p my flock:

k See ver. 5. let. a. b. l Ibid. let. r. m Government, and Governours, are by God's appointment; and here he owns the careless, worst of Rulers, as his Shepherds. n Verse 6. let. h. o Verse 2. let. i. p Vid. ver. 3. let. p.

9 Therefore, O ye shepherds, hear the word of the LORD:

Vid. verse 7. tot.

10 Thus saith the Lord GOD, Behold, I am against q the shepherds r: and I will require s my flock at their hand, and cause them to cease t from feeding the flock; neither shall the shepherds feed themselves u any more: for I will deliver x my flock from their y mouth, that they may not be meat z for them.

q They have provok'd me to displeasure to be their Enemy; and I will appear, and act so; they are Enemies to my Sheep, yet pretended to be Shepherds, I will be an open Enemy to them. r To Zedekiah, his Princes, the Priests, and Prophets, all the ruling part in Jerusalem. s I will require, both account first, and next by severe punishing, as Zedekiah his Children, &c. found. t Turn them out of my Service, that honourable Employment; so was the King and Princes of Judah turned out of all by the King of Babylon, by whom God made good this his Word.



word. <sup>a</sup> Their Profit ceased with the ceasing of their Authority, and they could no more milk, fleece or slay the flock, when 'twas taken out of their Hand. <sup>x</sup> They should have delivered them out of the Hands of Violence; since they did not, I will deliver, save, and rescue this Flock which is mine. <sup>y</sup> This speaks, that these Shepherds had been Lions, or Bears, or Wolves, more than Shepherds; and therefore out of their Mouths, not hands, God will deliver. <sup>z</sup> So the Flock shall no more be devoured by them.

11 ¶ For thus saith the Lord GOD, Behold, I, *even* I *a*, will both search *b* my sheep, and seek *c* them out.

<sup>a</sup> The construction is emphatical in the *Heb.* and well expressed here; I the Owner, the Lover, the Maker, the great Shepherd; *even* I, who committed them to your Care, never submitted them to your Rapine and Cruelty; who am as angry with you for devouring them, as I am zealous for their welfare. <sup>b</sup> Will demand them of you; I know how many I delivered to your keeping, and I expect an account of so many again; I will see in what state, and condition they are too. <sup>c</sup> Vide *ver. 5. lit. s. and ver. 6. lit. h.* under your Hand many are, but under my Hand not one shall be lost.

† Heb. according to the flock-  
bag.

12 † As a shepherd seeketh out his flock in the day that he is among the sheep *that are scattered* *d*: so will I seek out my sheep, and will deliver *e* them out of all places, where they have been scattered in the cloudy *f* and dark *g* day.

<sup>d</sup> He doth gently gather them together, counteth them, brings them to the Fold, views what they have suffered, whether lame, or torn, and binds up, and healeth; if any are wanting, he looks till he findeth them, and does bring them back; so will I, saith the Lord: if the Shepherd find the Wolf or Lion among them, or near them, he will either kill or drive him away; so will God: if under-servants have been careless, they shall be warned or turned away. So here, &c. <sup>e</sup> They are wronged in all places where they were scattered; the places in which they are, and should not be, are part of that danger I will free them from. <sup>f</sup> When the Storm first began to arise from Abroad, or at Home, here in Persecutions, there in warlike Preparations. <sup>g</sup> That the Land was invaded till the desolation of *Jerusalem*, the times of male-Administration of their own Governours, and violent Irruption of their Enemies.

\* chap. 28. 25.

13 And \* I will bring *b* them out from the people, and gather *i* them from the countries, and will bring *k* them to their own *l* land, and feed *m* them upon the mountains *n* of Israel by the rivers *o*, and in all the inhabited *p* places of the country.

<sup>b</sup> When *Cyrus* Proclamation came forth that the *Jews* might return, this Prophecy was literally fulfilled, God did incline the Minds of the *Jews* to retire from the People, amidst whom they had dwelt seventy Years, Vid. *Ezra* 1. 5, 6. and 7. 13. <sup>i</sup> Assemble them together, so they did in a place appointed without the Country where they were, (as appears, *Ezra* 8. 15.) in their assembling at *Abava* or *Diava* near where it falls into *Euphrates*, in the Country *Adiabene*, which was from the more inward recesses of the *Babylonian* Kingdom, onwards of their Journey to *Jerusalem*. <sup>k</sup> Lead, conduct, and as a Shepherd go before them, till I have put them into possession again of their own Land. <sup>l</sup> *Canaan*, their own by grant from the Crown of Heaven, antiently possessed by their Fathers, and out of which Violence cast them. <sup>m</sup> God will provide, maintain, and nourish them. <sup>n</sup> Places proper for Sheep, where now they shall once more be kept. <sup>o</sup> Water-brooks, as *Psal.* 42. 1. which run down from the spring Heads, in the sides and tops of the Mountains, with some impetuosity and noise; or, if greater Rivers, they are those that run by the foot of the Mountains, on which these Sheep shall feed. <sup>p</sup> This may explain the former, on such Hills, by Rivers, the returned Captives would first settle their Habitations, and here these Sheep would be safest, thus literally; spiritually it refers to the gathering the Elect by the Gospel out of the World, &c.

14 I will feed *q* them in a good *r* pasture, and upon the high mountains of Israel shall their folds *s* be: there *t* they shall lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

<sup>q</sup> See *ver. 13. lit. m.* <sup>r</sup> In fat, sweet, plentiful Pastures. <sup>s</sup> To rest in there for safety, they shall settle their Habitations upon their return; or there my Flock, my People, my Church shall dwell and rest, where Idolaters once had their high places, thus spiritually. <sup>t</sup> This, and what follows, is a confirmation of what before was promised, and 'tis assured to them by the Lord, who himself will see all this be done.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

\* Mich. 4. 6.

16 \* I will seek *that which was lost* *u*, and bring again *that which was driven away*, and will

bind *x* up *that which was broken*, and will strengthen *y* *that which was sick*: but I will destroy *z* the fat *a* and the strong *b*; I will feed *c* them with judgment.

In the 16th verse, former part, God promiseth to his People, that he will do all the Offices of a good, watchful, and tender, faithful Shepherd, which those Shepherds did neglect, *ver. 4.* which see. <sup>a</sup> *Verse 4. lit. f. x Ibid. lit. q. y Ibid. lit. o, and r.* <sup>z</sup> Severely punish, which as threatened, so was fulfilled in the ruin of the Rulers of this People. <sup>a</sup> The Powerful and Rich, who by oppressing and devouring my People, grew fat, proud, troublesome and dangerous to the poor Sheep. <sup>b</sup> By their Authority I gave, and by the Encroachments they have made to increase their Power. <sup>c</sup> 'Tis an *hony*, I'll feed them, but with Wormwood and Gall; my sore, but just Judgments, and Displeasure, so some; but others refer Judgment here to Reason, Decency, and Finesse, the most convenient, beneficial, and safe way; as a wife Shepherd will I feed these my Sheep: and either may consist with the context.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, \* I judg *d* between † cattel and cattel, between the rams *e* and the \* he-goats.

\* chap. 20. 37.

38.

Zech. 10. 3.

Mat. 25. 32.

† Heb. small

cattel of Lambs

and Kids.

\* Heb. great

he-Goats.

<sup>d</sup> Make a different estimate and judgment between Men and Men, between the Smaller and Weaker, that need more tenderness, and the Greater and Stronger, whose Violence is to be restrained, and as becomes me, and their different state requires I will do. <sup>e</sup> The Hieroglyphick of Rulers in the Authority, Humours and Carriage toward their Subjects, who are also observed, and shall be dealt with accordingly, when God makes good all this his Word.

18 *Seemeth* *f* it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep *g* waters, but ye must foul *h* the residue with your feet?

<sup>f</sup> God awakens them by this interrogatory, to think first, and then speak what this is, when you are full fed, and others hungry, and ready to starve, who might live on that you leave, if you did not spoil it; do you think such killing is no Crime? Is it not a very great cruelty, and a most barbarous inhumanity; You great Ones, who have much more than others, partly by the Bounty of the Lord of the Sheep, and partly by your Injustice and Rapine, you eat the fat, and sweet; and what you cannot eat, you waste, and spoil; and what would you say, if your proud, fat and spiteful Servants in your Houses should do so to their weaker, leaner, and modest Servants? <sup>g</sup> Which are clear to the eye, and pleasant, which are sweet to their palate, which are wholesome to the drinker. <sup>h</sup> In spite as much as wantonness you stamp in them, raise all the Mud from the bottom, that makes the Waters unfit to be drunk; is this a trivial thing, thus to starve and choke those you should feed and refresh? Such hath been the carriage of you rich powerful, ruling, and governing part of my People, who have been forced, either to live on what you made unwholesome, and noxious, or to starve at home, or seek somewhat abroad; this hath destroyed many, and dispersed more; but I will not always wink at, and bear this.

19 And *as for* my flock, they eat that which ye have troden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them, Behold, *i* I, *even* I will judg *k* between the fat *l* cattel, and between the lean *m* cattel.

<sup>i</sup> See the phrase *verse 11. lit. a.* <sup>k</sup> *Verse 17. lit. d.* I am Judg by Office, and I will vindicate and right the Poor by Judgment. <sup>l</sup> The rich, voluptuous, and wanton Ones. <sup>m</sup> The poor and indigent that are despised, oppressed, and injured, thus the *Chald. Paraphr.* between the rich Man, and the poor Man.

21 Because ye have thrust with side, and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad:

22 Therefore *n* will I save *o* my flock, and they shall no more be a *p* prey, and I will judg *q* between cattel and cattel.

<sup>n</sup> In the 21th verse those Metaphors and Allusions do express the unmercifulness, injustice, pride, cruelty, and wanton Tyranny of the Rulers in Church and State, against the meaner People; that as you see the greater Cattel run against the lesser, and overturning, or laming, some way or other hurting them, by shouldring against them; or as horned Cattel wound and tear the weaker, and make them run for it, so had these Rulers used their Power to the hurt and scattering of the People. <sup>o</sup> Because I see they destroy who should defend. <sup>p</sup> I will interpose, they will not, but I will be so kind, just and faithful

to my People, and Promise, I will save, from Foreign Violence, and Home Oppressions. *p* See *vers. 5. lit. a. and vers. 10. lit. y.*  
*q* See *vers. 17. lit. d. and vers. 2. lit. k.*

23 And I will set *r* up one \* shepherd *f* over them, and he shall feed *t* them, *even* my servant David *n*: he shall feed *x* them, and he shall be their Shepherd *y*.

*r* Advance, Establish, and make Great; thus I will appoint, and set up. *f* Formerly their many Shepherds destroyed, as *Jer. 12. 10.* Now this one shall save, *literally*, and *historically*, *Zerobabel* may be somewhat intended; but *principally* and *plenary*, as *Christ* is intended here, so in him 'twas accomplish'd; for he is the Great, Good, Chief, only Shepherd, that laid down his Life for his Sheep. *t* Give them best, most abundant, and most seasonable Food, he also shall govern them in Righteousness, and with Equity. *n* *Messiah* (as *Kimchi* on the place) of the Seed of *David*, the beloved One, who was typified by *David*, and in other places called by this Name, as *Jer. 30. 9. Chap. 37. 24. and Isa. 37. 35. Hos. 3. 5.* *x* Do all the Office of a good and faithful Shepherd, and that for ever. *y* I will trust them in his Hands, for he will keep them, that not one of them shall be lost, but shall go in and out under his Hand and find Pasture.

24 And I the LORD *z* will be their *a* God, and my servant *b* David *c* a Prince *d* among them, I the LORD *e* have spoken it.

*z* The Glorious, Gracious, Eternal One. *a* I so put them into *Christ's* Hand, that still I am, and will be their God; yea, I will, through this my Servant *David*, be their God. *b* *Christ* was in this great Work his Father's Servant, *Isa. 42. 1. and 52. 13. Ezek. 37. 24, 25.* *c* As *vers. 23. lit. u.* *Christ* called *David* there as well as here. *d* So *Christ* is Prince and Saviour to his Church, *Acts 5. 31.* *e* God seals it with this as his Oath, unchangeable.

25 And I will make *f* with them a covenant *g* of peace, and \* will cause the evil beasts *h* to cease out of the land: and they shall dwell safely *i* in the wilderness, and sleep in the woods.

*f* Renew, and confirm to them. *g* A Covenant of Promises, which contain, and shall bring Peace in *Hebr. dialect*, all good; this, as it refers to the State of this People after their return, comprehends that outward Peace and Prosperity that God gave them; but it hath an higher and more excellent import, better Mercies of this Covenant established on better Promises, (*i. e.*) best, because Spiritual and Eternal. *h* During the *Babylonish* Captivity, evil Beasts had exceedingly increased through 70 Years desolation in *Judaea*; but on the replanting and increasing of Men, these were diminished and destroyed at last, thus *literally*; but *myssically* under the Bondage of *Satan*, worse Beasts destroyed Men, these *Christ*, who turns back that Captivity will destroy. *i* Without Danger, and without Fear, see *Chap. 28. vers. 26. lit. n.* *k* In which both wild and hurtful Beasts, and wilder more hurtful Robbers, did haunt; there is somewhat of an *Hyperbole* here, after the temporal redemption from *Babylon* they should have that safety, they should account very great after such long and great Troubles; in the spiritual Redemption they should have greater safety, when delivered from the Hand of Enemies, they serve God in Holiness before him all their days. *l* Places where venomous, and devouring Creatures usually lurk, yet there shall ye venture confidently to sleep, and without much danger.

26 And I will make them *m* and the places *n* round about my hill *o*, a blessing *p*: and I will cause the showr *q* to come down in his season: there shall be \* showers of blessing.

*m* My returned Captives, who were look'd upon as cursed, reproached, and hated. *n* All the Country. *o* *Jerusalem*, or the Temple, *Sion*, which is called a *Holy Hill*, *Psal. 2. 6.* *p* Very prosperous, that Men shall report them to be in a blessed Condition, or a Blessing to others among whom they dwell; or a Pattern of blessing others, whom we shall wish like to them, whom we wish greatest good to. *q* Their Land shall be most fruitful in the Products of it, Corn, Wine, Oil, &c. and all these blest to them, whereas formerly their Blessings were curst, so they were no Blessings; now they shall be blest, and so be double Blessings to them.

27 And \* the tree of the field *r* shall yield her fruit, and the earth *s* shall yield her increase *t*, and they shall be safe *u* in their land, and shall know that I *am* the LORD, when I have broken *x* the bands of their yoke *y*, and delivered them out of the hands of those that served themselves *z* of them.

*r* Either those that are planted by Man's Industry in the Field, or those that grow wild in the Field, and yield Fruit, as the Oak, Pine, &c. *s* Tilled by Man. *t* Great Increase, as formerly, when I blest it. *u* See *vers. 29. lit. i. and Chap. 28.*

*vers. 26. lit. n.* *x* The Power, and Tyranny of *Babylon*.  
*y* Which my People groaned under in Captivity. *z* Made them Slaves, and used them so.

28 And they shall no more be a prey *a* to the heathen, neither shall the beasts of the land devour *b* them; but \* they shall dwell safely *c*, and none shall make them afraid *d*.

*a* See *vers. 5. lit. a. and vers. 10. lit. y. and vers. 25. lit. i.*  
*b* See *vers. 25. lit. h.* *c* See *vers. 25. lit. i. and Chap. 28. vers. 26. lit. u.* *d* Neither Beasts, nor Men, for these shall be restrained if they would, those be destroyed and cease that they cannot endanger them.

29 And I will raise *e* up for them a \* plant *f* of renown, and they shall no more be *†* consumed with hunger *g* in the land, \* neither bear the shame *h* of the heathen any more.

*e* Establish and settle. *f* Of Plantation, so the word, so the *Chaldean Paraphrast*, so it best suits new Planters as they now were; however, as we read it, 'tis a Promise of Honour and Fame to their Posterity, as in the *Maccabees* Time; and, which is more, 'tis a Promise of the *Messiah* to be raised for them. *g* By barrenness of a Land cursed, or by wastes made by Enemies, or by long Siege, as formerly. *h* Who reproach'd them, cast away, rejected of God, and accursed; so that they were a Taunt and Proverb among the Heathen.

30 Thus *i* shall they *k* know that I the LORD *l* their God *m* am with them *n*, and that they *o*, even the house of Israel, are my people *p*, faith the Lord GOD.

*i* By these many and great Blessings I give them. *k* The very Heathen shall be convinced. *l* Who can do what I promise, and my People expect. *m* By Covenant, from their Forefathers. *n* Present with them, and reconciled to them, and do blest them. *o* Whom they despised and injured, and ere while did make slaves, and used so. *p* My peculiar People, above all People in the World; and that though he seemed to have cast him off, and they feared it, and the Enemies boasted he had, yet he owns them for his, and will not break his Covenant.

31 And ye my \* flock *q*, the flock of my pasture are men, and I *am* your God, faith the Lord GOD.

*q* Now, That you, nor any else mistake the *Allegory*, note, faith God, This Flock of my Pasture are not Sheep *literally*, but they are Men exprest by this Emblem; and these Men are those I am a God to, and will be so for ever.

# C H A P. XXXV.

1 Moreover the word of the LORD came unto me saying,

2 Son of man, set thy *a* face against Mount *b* Seir *c*, and \* prophesie *d* against it.

*a* Put thy self in a posture, looking towards Mount *Seir*, but with a stern and menacing Countenance; the phrase you meet, *Chap. 20. vers. 26. lit. n. and Chap. 21. vers. 2. and Chap. 25. vers. 2.* *b* The Country for the Inhabitants of it, as is usual in Scripture; this was a Mountainous Country, yet fruitful. *c* So called from its old Lord of it, *Seir* the Horite, or Mountainer from *Hor*, whose Posterity were cutted of it by *Esaus* Posterity. *d* Foretell what sad things are coming on them.

3 And say *e* unto it, thus faith the Lord GOD, Behold, O mount Seir, I *am* against *f* thee, and I will stretch *g* out my hand against *h* thee, and I will make thee *†* most *h* desolate.

*e* By a *Propospeia*, or personating a Discourse with them; speak of them, as if thou wert speaking to them. *f* See *Chap. 28. vers. 22. lit. f. and Chap. 34. vers. 10. lit. q.* *g* *Chap. 25. vers. 7. lit. f. and Chap. 6. vers. 14.* *h* Or over, denoting how inevitable the stroke will be, which God gives from above. *h* Wasted, forsaken, and nothing but solitariness left in thee.

4 I will *i* lay thy cities *k* waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

*i* God doth what he stirs up his Servants to do, it was *Nebuchadnezzar* who was appointed to do this, and who did it, as *Jer. 27. 36. 14. 17.* *k* In the Plural, there were many, and strong Cities in *Edom*, yet all should be wasted, as *Chap. 25. 12, 13, 14.* where he in like manner is threatened.



Or, hatred of <sup>old.</sup> <sup>† Heb. poured out the children.</sup> <sup>\* Heb. hands.</sup> 5 Because thou hast had a || perpetual hatred *l*, and hast † shed the blood *m* of the children of Israel by the \* force of the sword *n*, in the time of their calamity *o*, in the time that their iniquity *p* had an end *q*.

*l* Edom was of the same Stock, Brother to Jacob, and 'twas sin to disgust or envy, but greater to hate, and greatest to retain a perpetual hatred, an hereditary enmity from Esau's time, the Father of the Edomites, till now; near 1200 Years had the Seed of Esau hated Jacob's Seed for inheriting the Blessing, which yet I have some cause to think they as little valued as their Father did before them. *m* By suddain Incurfions sometime, by a formed War at other times, and by taking side with those who warred upon him at all times, Thus the Sword of Edom was ever drawn, or ready against Jacob's Seed. *n* With fierceness, cruelty, and burning hatred, as appears Obad. ver. 11, 12, 13, 14. which see. *o* Deepest calamity, when all is lost, and their City taken, and none to pry or help, then did Edom cruelly execute his hatred, Psal. 137. 7. *p* When their Iniquity was charged and punished on them. *q* Which brought them to final ruin. See 21. 25. *l*tc. c.

6 Therefore, as I live *r*, saith the Lord GOD, I will prepare *s* thee unto blood, and blood *t* shall pursue *u* thee: \* sith thou hast not hated blood *x*, blood shall pursue thee.

*r* God is true and constant to his Threats against hardened Sinners, and will be so as sure as he lives. *s* I'll dispose all things for War against thee, for a bloody War, in which thy Blood shall be shed. *t* Thy Guilt, and my just revenges of innocent Blood. *u* Never leave till thou die for it. *x* Thou hast loved, rather than hated, blood-shed; therefore Vengeance for it follows thee.

7 Thus will I make mount Seir most *z* desolate, and cut off from him that passeth out *a*, and him that returneth.

*z* See *vers.* 3. *l*tc. h. *a* All Travellers that go to, or from Edom's Country, or his Cities; or possibly it may intimate the close Sieges with which his Cities should be so begirt, that none should attempt to go out, or go in, but it should cost them their Life; so Jericho close besieged, none went in or out, Joshua 6. 1.

8 And I will fill *b* his mountains *c* with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers shall they fall, that are slain with the sword.

*b* See this Phrase Chap. 30. 11. but explained Chap. 32. 5. *l*tc. b. *c* There they will fortify, or thither they will fly; and there the Enemy shall take and slay his Men every where, as it follows in the words, slaughter shall be made of his Men pursued by the eager Chaldean, but more by the Vengeance of God.

9 \* I will make thee perpetual *d* desolations, and thy cities shall not return *e*: and ye shall know that I am the LORD.

*d* Edom's Sin was perpetual Hatred; and Edom's Punishment shall be perpetual Desolations. *e* Edomites would never return into friendship with the Israelites, but still hate, and molest, and waste them; now for just Recompences Edom's Cities shall be wasted, and never return to their former glory.

10 Because *f* thou hast said, These two *g* nations, and these two countries shall be mine, and we will \* possess it *h* ||, whereas the LORD was there *i*:

*f* Covetousness is here charged upon these Edomites. *g* Israel and Judah, two, ever after the revolt of the Ten Tribes. *h* With arrogance they determine what they will do, they reckon the Right was theirs, as being Descendants of the Elder Brother; and now the Possession they say shall be theirs too. *i* Either thus, though God was with Israel Patron of them, and their Right, this is blasphemous pride, to resolve thus against God himself; or though he was present among them, heard their Resolutions, and would disappoint them.

11 Therefore, as I live, saith the Lord GOD, I will even do *k* according *l* to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make my self known amongst them, when I have judged *m* thee.

*k* Deal with thee, O Mount Seir. *l* I will take my Measures from thy using of Israel; thou wast angry, and that very fiercely, in which Anger thou didst smite. In fierce Anger against thee I will smite thee; thou thoughtest, with an envious Heart, all Israel had was too good for him, and wouldst spoil him of all. And I knew thee unworthy of all thou hast, and I will take it from thee. Thy Hatred edged both thine Anger and thine Envy,

to extirpate and root them out; and in my hatred against such Sins, and obstinate Sinners, I will utterly destroy thee, and root thee out. *m* So God is known by the Judgments that he executeth, when such wicked ones are taken in their own Works, as Snares which themselves have laid.

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies *n* which thou hast spoken *o* against the mountains of Israel, saying *p*, They are laid desolate, they are given *q* us to † consume *r*.

*n* Thou didst reproach, scoff, and vilify my People, as if they had been the People of some deaf Idol; but I will make thee know I am the Lord, who heard all thy Blasphemies, and can, for I have punish'd them. *o* Not speaking this without insulting and rejoicing as Tyre did, Chap. 27. *p* Their God hath left, either unable to rescue them, or changed in his kindness, and gone back from his word; or some such-like impious Thoughts and Discourses they had against God, whose City and Temple they saw the Babylonians ruin, and which Edomites help'd in doing. *q* Either by the Chaldeans, or else by God. *r* Utterly to consume and to satisfy our hatred against them in the destruction of them.

13 Thus with your mouth ye have † boasted *s* against me, and \* have multiplied *t* your words against me: I have heard *them*.

*s* Though the very words be not reported, yet 'tis certain from this Passage, that they spake proudly against the God of Israel, boasting what they would do, will he, nill he. *t* And these blasphemous words or discourses were not once or twice, they multiplied them 'tis probable, not much unlike the words of Sennacherib, but they shall smart for all this, and know 'tis for this, when God acts against them, who durst proudly speak against him. I have heard your words, you shall tell my Sword.

14 Thus saith the Lord GOD, When the whole earth *u* rejoiceth *x*, I will make thee desolate.

*u* The Inhabitants of the Countries round about thee, the whole that thou knowest. *x* Is in Peace and Plenty, and enjoy both, thou shalt want all, and then envy at the welfare of others shall break thy Heart. Envy was thy Sin, and now what is the object of envy shall be thy grief, viz. the prosperity of others.

15 As thou didst rejoice *y* at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

*y* Thou took'st pleasure in the ruin of my People, for this thy Sin, I will ruin thee, and then do to thee as thou didst, I will retaliate, and rejoice in thy ruin; thou helpst to make Jerusalem desolate, I will make thee so: thou criest to ruin them all, to destroy all the Land; all thy Land shall be ruin'd, and by these Judgments I will be known to be the Lord.

## C H A P. XXXVI.

1 A lso *a* thou Son of man, \* prophesy *b* unto the mountains *c* of Israel, and say, Ye \* mountains of Israel, hear *d* the Word *e* of the LORD.

*a* And Heb. *b* Declare from me, and in my Word. *c* The Inhabitants wasted, or in captivity speak concerning the Mountains, that is, the Land of Judah, and Israel, which was a Country full of Mountains, which were now horrid, unplanted. *d* What farther revenge I will take on Edom, and on other Nations that wasted you, this continued to the end of the 6th verse. And hear what good I will do to you; this from the 7th to the end of the Chapter. *e* The severe Judgments against your Enemies, his gracious Promises to you.

2 Thus saith the Lord GOD, Because the enemy *f* hath said against you, Aha *g*, even the ancient high places *h* are ours: in possession *k*.

*f* Many were the Enemies of God's People; but they so conspired in one Design, with one consent, and were so one in their Humours, and Enmity, and Carriage, the Prophet speaks of them as one, and particularly of Edom. *g* Rejoicingly, and with insulting Pride, as Ammon did Chap. 25. 3. and Tyre did Chap. 26. 2. which see. *h* The everlasting Hills; but this is common with other Hills, whose Foundations, as these of Israel, are from the beginning, and shall be to the end: That they aim at, is a deriding of Israel, who by promise from God, claimed these Mountains as a perpetual Inheritance, but were now cast out of it; and they hereby tax the God of Israel, as not keeping his Promise; so they blaspheme God, and insult over his People. *i* Our

i Our Right, as of the elder House, now Conquerors, and Feudatories to him, that hath subdued them; thus they pretend right to justify their Injustice. k We are now where we should have been these 116 Years, or more; where we thought we would be one time or other, in spite of them, and all their boasts of their God; we are where we will keep, and none shall put us out. Such impious brags were their Sin, and are implied in the words.

3 Therefore prophesie and say, thus saith the Lord GOD; † Because they l have made you desolate m, and swallowed n you up on every side o, that ye might be a possession to the residue p of the heathen, and || ye are taken up in the lips q of talkers, and are an infamy r of the people.

l Edomites, and others with them. m First broken your strength, wasted your Cities, and burnt the Temple, and way-lay'd you to cut off them that were escaped at last. n Devoured you, as hungry Beasts devour the Prey. o From all Coasts of the Land through the whole. p That such of the Heathen, who remain'd here, might have what they no where else could have, being the scum and worst of Men, an Inheritance and Possession; so unnatural was Edom, that cast out his own Kindred, to bring in the vilest of Men, and the most barbarous Strangers. q You are the subject, on which wild and foul Mouths discourse, which is explain'd. r In that the People ever talk'd of them with reproach, and branding them as infamous; this was foretold to Israel, Jer. 24. 9. and they were advised to prevent it.

4 Therefore ye mountains of Israel, hear the word of the Lord GOD, Thus saith the Lord GOD to the mountains and to the f hills, to the || rivers and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about.

f Now are added a particular of Hills, Valleys, &c. whereas before only the Mountains were mention'd, but by them the whole Land was understood; and to assure them thereof, all parts are here particularly mention'd; all that the Enemy wasted, shall be repair'd; all that he took away, shall be restor'd in kind; and those he derided, shall be vindicated. Their Estates repair'd, Cities rebuilt and filled, their Credit and Honour clear'd and vindicated. Their Deliverance should be complete and full.

chap. 38. 19. 5 Therefore thus saith the Lord GOD; \* Surely t in the fire u of my jealousy have I spoken x against the residue y of the heathen, and against all Idumea z, which have appointed a my land into their possession, with the joy b of all their heart, with despiteful c minds, to cast it out for a prey.

t In the Heb. 'tis in form of an Oath. u In my hot displeasure. x Threatened ruin and desolation to them. y Against all the Nations that are and have been Enemies to Israel. z The Land, in which the Edomites dwelt, the Heb. is Edom. a Have given, or delivered, help'd to take the Land from my People, and then left it in the hand of the Chaldeans, in hope it should be given back to them for their possession. b Transported with joy, Jacob's Children put out, though Heathen came in to possess the Land. c With rancorous Minds swelling with hatred, and from that acting with utmost Vigour, to slay the Inhabitants, that there might be no Pretenders to the Land, but that they might inherit it.

6 Prophesie therefore concerning the land of Israel, and say d unto the mountains, and to the hills, to the rivers and to the valleys, thus saith the Lord GOD, Behold, I have spoken in my jealousy, and in my fury e, because ye have born the shame f of the heathen.

d See ver. 4. lit. f, which is the same with this verse. e See ver. 5. lit. u. no difference in the thing express'd, tho' a little difference in the expressing of it, there 'twas, The Fire of my Jealousy, here, In my Jealousy, and in my Fury. f Which ver. 5. is, being a derision to the residue of the Heathen; these loaded them with reproaches, and expos'd them to contempt, and Israel could not prevent it, they were forced to bear it.

7 Therefore thus saith the Lord GOD, I have lifted g up mine hand, surely the heathen that are about you h, they shall bear their shame.

g Sworn in my Wrath, but in my Truth also, Deut. 32. 40. and when Men did swear solemnly, they did heretofore use this Rite, Gen. 14. 22. h Moabites, Ammonites, and Idumeans shall be repay'd in their own Coin; I will, as sure as I am God, as sure as I can, so surely I will make them a Taunt, a Proverb, and a Curse among Men.

8 But ye, O mountains of Israel, ye shall shoot i forth your branches, and yield your fruit to my people of Israel: for they are at hand k to come.

i Shall be fruitful, and send forth the Branches, Trees, Plants, Herbs, and Grasse, that are proper for you; and these Branches shall not have Leaves only, but they shall bring forth their Fruit. k The time will come, yea is near, when my People shall come out of Babylonish Captivity to settle in their own Land. I will perform my Word, and give them assured Peace, and this will not be long ere 'tis begun at least.

9 For behold, I am for l you, and I will turn m unto you, and ye shall be tilled and sown.

l Favour you, and am pacified towards you; or I come towards you with Redemption, that your old Inhabitants may return to you with singing. m Look towards you with regard to what hath been, and is your estate; your Sufferings, which were less then you deserved, yet were the greater, because ye are mine; your Inhabitants gave me the back, and sinned against me, and I turn'd the back on you, and regarded you not, then all darkness cover'd you; now my Face shall be towards you, and you shall prosper, and be fruitful to the comfort of those that shall dwell in you, and plow and sow you.

10 And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be builded.

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better n unto you then at your beginnings; and ye shall know that I am the LORD.

These Verses contain much the same promise of future good, which God engageth to do for Israel after their return out of Babylon. He will multiply Men upon the Mountains of Israel, he will increase them; now, lest any should reply there had been Men too many on the Mountains, even all the Heathen, God addeth, they shall be all of them of the House of Israel, Jews, and they should settle, build the wasted Cities, not Jerusalem only, but other Cities also; even wasted Houses shall be built, you shall have large flocks of Cattel, that your condition shall be as in days of old. n I will give Spiritual Blessings instead of Temporal, and Messiah's Kingdom shall hasten to you instead of that which was abolished; in whatsoever this better consisted 'tis certain God perform'd his Word.

12 Yea, I will cause men o to walk upon you, even my p people Israel; and they q shall possess thee, and thou shalt be their inheritance r, and thou s shalt no more henceforth bereave t them of men.

o For Years past since your Captivity, wild devouring Beasts ranged up and down, but now Men, instead of such, shall walk up and down in the Mountains of Israel; I will take away the Beasts from off you, and bring Men upon you. p A People, that are mine by Covenant, whom I will own, my Israel. q Edom boasted, he would possess you, O Mountains; but not Edom, or Heathens, your own ancient Dwellers shall possess you, even Abraham's Seed. r For perpetuity, as inheritances are. s O Land of Canaan. t Consume, and destroy thine inhabitants.

13 Thus saith the Lord GOD, Because they u say unto you, Thou land devourest x up men, and hast bereaved y thy Nations;

u The Heathen round about, the Enemies of Israel accuse the Land of destroying its Natives, and bring an evil Report on it. x Either by intestine Wars, or foreign Invasions, or by unhealthful Air, or by multitude of wild Beasts, or by Barrenness and Famine, thou killest them; art like a Womb that conceives often, but almost as often miscarrieth, as the word implyeth. y Hast consumed thy Nations, so the French, deprived them of their hope of increasing in numbers of Men, as a miscarrying Womb deprives a Family of hoped Children.

14 Therefore thou shalt devour z men no more, neither || bereave thy nations any more, || Or, cause to fall saith the Lord GOD.

z I will so bless thee, O Land, that thou shalt bring forth and breed up many Sons and Daughters; thou shalt see thy Children's Children increase, and this reproach shall cease for ever.

15 \* Neither will I cause men to hear in thee the shame a of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations b to fall any more, saith the Lord GOD.

This Verse is a confirmation of what was promised in 12, 13, 14 verses; all which is doubled for more assurance, and each part already explicated. a Ver. 6. lit. f. and ver. 13. lit. u. x. b Ver. 13. lit. y.



16 Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own *c* land, they defiled *d* it by their own *e* way, and by their doings *f*: their way was before me, as the uncleanness *g* of a removed woman.

*c* In fulness, ease, and security, as in days past they did. *d* Brought in much Sin, and great Guilt upon the Land, *i. e.* on themselves, who dwelt there, and sinned greatly. *e* Leaving my Law, despising my Counsel, forsaking my Worship and Temple. *f* By their carriage, and practices in their whole conversation. *g* Or as one excommunicate, and cut off from the Congregation, because of some great Sin. Or, since Idolatry is so often compar'd to Fornication and Whoredom, possibly it may be here the filthiness of Spiritual Whoredom; I hated, and loathed the filthiness of their ways, as I would the impurity of a whorish Woman prostituting her self for Gain. The word may include the reward of a Whore, as it doth *Ezek. 16. 33.*

18 Wherefore *b* I poured my fury *i* upon them for the blood that they had shed *k* upon the land, and for their Idols *l* wherewith they had polluted it.

*b* These and other Sins were the true cause that the Land was emptied of Men; there was no ground for the Heathens Calumny. *i* I was angry with them, and the effects of my Anger were such, as made the Land and Cities desolate. *k* For Murders committed in the Land, and frequently charged on them, *Ezek. 22. 3, 6, 9, 12, 27.* and *chap. 23. 45.* *l* Idolatry was another of their Sins, which brought desolation on them.

19 And I \* scattered them among the heathen, and they were dispersed *m* through the Countreys: according to their way, and according to their doings I judged them:

\* My Hand scatter'd them, and what Hand can retain the Inhabitants that God will sling out? *m* Driven away, as Chaff before the Wind. *n* As their ways and doings provoked me, and deserved what I brought on them, so I judged them, and punish'd them with Desolation.

20 And when they entred *o* unto the heathen whither they went, these \* prophaned *p* my holy Name, when they *q* said to *r* them, These *s* are the people of the LORD, and are gone forth out of his land.

*o* When they were come into *Babylon*, and entred into familiarity with the Inhabitants, as Neighbours. *p* Did profanely sin against those Precepts of my Law, which Heathens did know, venerate, and observe better than the *Jews*. Or it may include the misery their Sins had brought them to; which Misery reflected upon their God in the opinion of the Heathen. *q* Their Heathen Neighbours. *r* The miserable and profane *Jew*. *s* With taunt, and cutting reprimand: These, these Captive Slaves, that are most forlorn of Men, will have it, that their God is the Lord, the Mighty, and the Good God, the True and Faithful One, that gave them the Land out of which they are driven. If he be Good, as they boast; how comes it to pass his People are in such ill state? Or, is he not able to better their state? Was he weak, and could not keep them in their own Land? Or doth he falsify his Word? You miserable *Jews*! say what this meaneth. But, by their impure Life, they open'd the Mouths of the Heathen more to blaspheme, and call the Holiness of God into question; when they saw his People so unholy, they concluded, As is the People, so is their God; and this, as it was, a great Offence and Scandal to the Heathen, so it was a great Dishonour to God.

21 But I had pity *t* for mine holy Name *u*, which the house of Israel had prophaned among the heathen whither they went.

*t* I spared them, who in captivity continued to sin greatly against me, and for which Sins I had just cause to cut them off; but I had pity. *u* For my own sake, and for the glory of my Name: had I destroyed them, the heathen would have concluded against my Omnipotence, and my Truth. I preserved, I reduced, I re-establish'd them for the honour of my Mercy, Truth, and Power.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, I do not *this* *x* for your sakes, O house of Israel, but for mine holy Names sake *y*, which ye have profaned *z* among the heathen whither ye went.

*x* Which I have done sparing you, and preserving you, and giving you favour in the sight of the Heathen: Nor do I that I am about to do for you, returning you to *Judea*, planting you, increasing you, and establishing you, and making you a Blesting; I do not this for your sake, you deserve no such kindness from

me. *y* My infinite Mercy is the Spring and Fountain, the vindicating my Name from all imputation of weakness or unfaithfulness; and the magnifying the Glory of my Goodness, Wisdom, Truth, and Power, are the reasons on which I do what I do for *Israel*. *z* Brought under suspicion with the Heathen, who think that the Only and Almighty God, should do better for his own and only People.

23 And I will sanctifie *a* my great *b* Name which was prophaned *c* among the heathen, which ye *d* have profaned in the midst of them, and the heathen shall know that I *am* the LORD *e*, saith the Lord GOD, when I shall be sanctified in you before *||* their eyes.

*||* Or, your.

*a* By clearing it up, and removing the Objection that the *Jews* Sufferings and Sins among the *Babylonians* had raised. *b* They gave the Heathen occasion to think meanly and contemptibly of me, but I will shew I am as Great as Good, in both Infinite. *c* See *ver. 20. let. p.* and *ver. 22. let. z.* *d* God chargeth the *Jews* with the Blasphemies the Heathen cast on God; the *Jews* were the cause of them, and they are therefore justly imputed to the *Jews*. *e* By what I do, the Heathen shall know what I am, and from the great and good things I do for you, performing my Promises, and purifying you, shall see I am Great, Good, Faithful, and Holy; then shall I be sanctified in you, as I have been profaned by you in their eyes; and so *twas*, *Psal. 127. 2.*

24 For \* I will take *f* you from among the heathen, and gather *g* you out of all countreys, and will bring you into *h* your own land. \* *chap. 34. 11.*

*f* The Heathen purpose, as *Pharaoh* did, to detain you Servants, think it impossible any Power should take you out of their hand, or break the Yoke; but I will do it, I will, by Omnipotent Hand, rescue you from their Power. *g* They were scatter'd so through 127 Provinces, that the Heathen judged it impossible to reassemble them, but God will do this too. *h* So many difficulties lay in their way of getting into their own Land, that they thought them insuperable, so long a Journey, so many Enemies, and strong, crafty, and malicious, so weak, poor, and unarmed People, &c. yet all these shall not prevent me; I will bring them safe to their own Land, and settle them. When this is done, they shall confess, and the Heathen shall confess, that I am Great, Good, Wife, and Faithful to my Promise; a God not like theirs, but worthy to be thought well of, and to be spoken well of, to be praised and obey'd.

25 Then will I sprinkle *i* clean water *k* upon you, and ye shall be clean *l*: from all *m* your filthiness, and from all your Idols *n* will I cleanse you.

*i* He alludes to the Sprinklings under the Law, perhaps to that *Num. 19. 9.* which was for purification of Sin; and *19. 20. verses.* So God will purify them from their Guilt. *k* Some think it may refer to *Baptismal* Water; if so, 'tis to the Blood of Christ, signified by it; and this, say best Expositors, is here intended, and this is the Blood of Sprinkling *Heb. 12. 24.* *l* When Sin is remitted, the Person is indeed clean, both in account of God and Christ. *m* Tho' they have been many of all sorts, and among all ranks of Men, yet multitude of Sins shall not hinder me from pardoning. *n* That notorious great Abomination, your multiply'd Idolatry, I will pardon that also, that ye may be clean. Thus Remission of Sin is promised.

26 A new *o* heart also will I give *p* you, and a new *q* spirit will I put within you: and I will take away the stony *r* heart out of your *s* flesh, and I will give you an heart of flesh *t*.

*o* A renewed frame of Soul, a disposition, and mind changed, from Sinful to Holy, from Evil to Good, from Carnal to Spiritual. See *chap. 11. 19. let. g.* A heart in which the Law of God is written, as *Jer. 31. 33.* It is a sanctified Heart, in which the Almighty Grace of God is victorious, and turns it from Sin to God. *p* God takes it to himself, as indeed it is his only Work, vide *chap. 11. 19.* *q* This is *exegetical*, and tells us what the new Heart is, 'tis a new holy Frame in the Spirit of Man; which is put in him, not found in him; given to him, not wrought by his own Power. *r* Stubborn, senseless, untractable Heart, that receives no kindly impressions from Word, Providences, or the Spirit of God in its ordinary Operations and Influences, that hardens it self in a day of Provocation, that is hardened by the deceitfulness of Sin; this evil Heart shall be taken away, and God will do, who only can do it. *s* Out of your Flesh, put for the *Man*. *t* That is, a Heart different from the stony hard Heart, quite of other temper and frame, hearkning to God's Law, trembling at his Threats, by gentlest Providences moulded to a compliance with his Will; to forbear, do, be, or suffer what God will, receiving the impress of God, as softened Wax receiveth the impress of the Seal.

27 And I will put *u* my \* Spirit *x* within \* *chap. 11. 19.* you, and cause *y* you to walk in my statutes, and ye shall keep *z* my judgments and do *them*.

*u* Else-

\* Elfe-where *pour out*; God will give, as freely, so abundantly. \* The Holy Spirit of God, which is the immediate principal cause of that change of an old Heart into new, and of hard into soft; by the efficient cause we may know the effect, and understand what a New Heart is, and what the New Spirit is, when we know they are wrought in us by the Spirit of God, which is given to, and dwelleth in the Saints, which makes them Saints, and then abideth with them. \* Sweetly, powerfully, successfully, yet without compulsion; for our Spirits, framed by God's Spirit to a disposition suitable to the Spirits Holiness, readily concurreth, and co-worketh. \* Be willing and ready, able, and in your degree sufficient to keep the Judgments, and to walk in the Statutes of God, which is to live in Holiness.

28 And ye shall dwell *a* in the land which I gave *b* to your fathers; and ye shall be my *c* people, and I will be your *d* God.

*a* Spiritual Blessings promised in *ver.* 25, 26, 27. are now followed with Temporal Blessings, so Earth doth follow Heaven, *ye shall dwell*; God adds this to his taking, gathering, and bringing into the Land, *ver.* 24. when they are there, they shall settle and continue Proprietors, possessing their own Houses and Lands. *b* They were greatly pleas'd to think, *Canaan* their Land was by God given to their Fathers; in this Land, under this Character, you shall dwell: The Land that by promise to *Abraham*, was your right, 1346 Years or near it. *c* As your Fathers were, who revered, loved, worshipped, obey'd and believed in me. *d* As I was their God to Protect, Guide, Comfort, and Enrich, &c. vide *chap.* 11. 20. *let. p.* to perform Promise to their Faith and Patience, and so you shall inherit the Blessing.

29 I will also save you from all your uncleannesses *e*: and I will call *f* for the corn, and will increase it, and \* lay *g* no famine upon you.

Perhaps the former part of this Verse would have been better joined with the former *verse*, as a glorious Fruit of God's taking in to be his People, and his condescending to be their God. *e* Salvation from all Uncleannesses, includeth Justification in our Pardon, Sanctification, the renewing our Minds, somewhat of Adoption in Peace and Hope, and a consummate Glorification in Heaven, that State of absolute Purity; all this God gives, when he is our God. *f* Corn, all necessities for aliment comprised in one, and these brought to them at God's Call, which they will hear, *Psal.* 105: 16, 40: *Hos.* 2. 21, 22. *g* This is God's Arrow, the shoots it; where 'tis, he layeth it, but his People shall neither have it their Misery or their Reproach any more: As in next *verse*.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

The former part of this *verse* explain'd, see *chap.* 34. 27. and 8, 9, 10. *verses* of this *Chap.* The latter part explain'd in *ver.* 29.

31 Then *b* \* shall ye remember *i* your own evil *k* ways, and your doings that were not *l* good, and \* shall loath *m* your selves in your own sight *n* for your iniquities and for your abominations.

*b* When I have given you my Spirit, renewed your Hearts, brought you by miraculous Mercy out of Captivity in a strange Land unto Liberty in your own. *i* Call to mind, review, and examine all your past Life. *k* Ways opposite to God's; therefore both their own by choice, and also evil in their very Nature; the ways the Prophets condemned, and threaten'd, as *chap.* 22. and *Jer.* 3. 5, &c. *l* It is a *Misofis*, not Good, i.e. exceeding evil-like, yea, worse than other Nations, *chap.* 5, 6. than *Sodom*, *chap.* 16. 46. *m* See *chap.* 6. 9. Your Mind shall abhor what you loved, and deeply grieve at what you rejoiced in; when Swine, ye wallowed in Mire; when made sheep, you shall us much fear, and fly from it. *n* Not in sight of others, but Repentance in the chief parts lieth more retired and inward, and loaths Sins that are in the Heart, tho' none ever knew them beside God and his own Soul. This Fruit is the first and most sure sign of true Repentance.

32 Not for your fakes *o* do I *this*, saith the Lord GOD, be it known unto you: be ashamed *p*, and confounded for your own ways, O house of Israel.

*o* To a Self-exalting People, who have too high thoughts of themselves, this is a necessary Monition; we are all like the *Jews*, proud of somewhat we have not, vide *verse* 22. an old Disease, and we long since warned of it, as well as they, *Deut.* 9. 5, 6. *p* Shame and Confusion, Self-abhorrence, and deepest Humiliation, that will become you; for you have walked stubbornly in your own ways, tho' I would have reclaimed you, and did call you back from them by my Prophets.

33 Thus saith the Lord GOD, In the day *q* that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be built.

*q* Sin committed, that deserveth, and Sin impured, that doth bring down Judgments on the Sinner; so did the *Jews* Sins, and continued the Punishment in those Judgments, until a Pardon take away Guilt, and then Judgments will be removed; so here, pardoned Captives return to, and dwell in their own Cities; Sin unpardoned wasted the Country, but Sinners repenting and pardon'd, shall build the Wastes. Sin unpardon'd, leaves the Land Untilled and Barren, but pardon'd ones shall Plough, Sow, Reap, and Eat.

34 And the desolate land shall be tilled, where-as it lay desolate in the sight of all that passed by.

35 And they *r* shall say, This land *that was* desolate, is become like the Garden of *s* Eden \*: \* *Isa.* 51. 3. and the waste and desolate and ruin'd cities *are* become fenced *t*, and are inhabited.

*r* Strangers, or Foreigners, who had heard or seen the sad Wastes, and now either hear or see the replanting of it, and how it succeedeth. *s* See the phrase, *chap.* 28. 13. most fruitful, pleasant, and desirable. This is true of the Church of Christ without an *Hyperbole*; but here 'tis to be accommodated by a comparative, thus, That good state the *Jews* are now in, compar'd with what they were in, is as an *Eden* to a *Wilderness*. *t* Not only built for Habitation, but fortified for Defence.

36 Then the heathen that are left *u* round about you shall know, that I the LORD build the ruined places, and plant *that that was* desolate: I the \* LORD have spoken *it*, and I will do *it*.

*u* That were not carried away and dispersed, whether they were *Tyrians*, *Zidonians* on the North, or *Ammon*, and *Moab*, and the *Philistines* and *Edomites* Eastward and Southward; these Remnants of the Heathen shall see and confess a Peculiar Providence of God toward the *Jews*, in their flourishing so greatly upon their return.

37 Thus saith the Lord GOD, I will yet for this be enquired *x* of by the house of Israel, to do *it* for them, I will increase them with men like a flock.

*x* Though I have repeated so often my Promise to return them, to rebuild, to multiply them, yet they shall know, 'tis their duty to intreat it, to wait on me, and then I will give a merciful Answer, and do it. Thus *Daniel* pray'd, when he knew the Return was sure and near. Or else it may be thus; Above all this, or yet more than all this, I will be found of them, when they do seek me; thus 'tis a Promise made to their Prayer, in the other 'tis a requiring them to pray, so they shall increase as a Flock.

38 As the holy *y* flock, as the flock of *Jerusalem* in her solemn *z* feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

*y* Flocks designed to holy Uses, as Sacrifices, and therefore farther described by the place where they are, *Jerusalem*. *z* The Occasion, and Time, solemn Feasts, either the three annual great Feasts; or you may take in the daily Sacrifices. These flocks were for quality, the best of all; and for numbers, very great, on the solemn Feasts. 30000 at once of Lambs and Kids in *Josiah's* Time, and many more at the Passover in after-Times. Thus should Men multiply, and fill the Cities of replanted *Judea*.

# CHAP. XXXVII.

1 THE hand *a* of the LORD was upon me, and carried me out in the Spirit *b* of the LORD, and set *c* me down in the midst of the valley *d* which was full of bones *e*.

*a* Either the prophetick Spirit, as *chap.* 1. 3. and *chap.* 8. 1. *let. g.* moving him to prophesy by this Emblem, or else the Spirit of God carrying him *visionally*, not *corporally*, as in *chap.* 8. into such a prospect, or Landskip. *b* Either in the Power of the Spirit of God; or it may refer to the Prophet's own Spirit, he was in his Spirit, or Mind and Apprehension. *c* So it seemed to me in the Vision, that I was set gently down. *d* 'Tis vain to enquire what valley this should be, which was *visional*, not *corporal*, or real. *e* 'Tis as vain to enquire, whose Bones these were, they are *visional* and *hieroglyphicks* of *Israel's* present Condition.

2 And caused *f* me to pass by them round about

\* *chap.* 17. 24. and 22. 14. and 37. 14.

+ *Heb.* *flock of holy things.*



bout *g* : and, behold, *h* there were very many *i* in the *||* open *l* valley ; and lo, they were very dry *m*.

*||* Or, *Champion*.

*f* In the same manner I was made to go round about them, in which I was carried to see them. *g* Round, round, perhaps twice, or oftner, to view them well. *h* He reports, what he observed remarkable. *i* For number first, they were not only many, but very many, as *ver. 10*. that they made an exceeding great Army. *l* The place next, the Face, or Surface of the Plain, exposed to Wind, Weather, and to Violence. *m* The quality of them, dry, very dry, in which could be nothing that might promise Life.

3 And he *n* said unto me, Son of man, can *c* these bones live ? and I answered, O Lord GOD, thou knowest *p*.

*n* The Lord, who brought *Ezekiel* hither, asks him what he thought ? *o* Either is it likely they should, or is it a future thing, that shall be, or possible, that they may live ? *p* The Prophets answer refers all to God, to whom all things are possible, which argue Power in doing, and who knows all he will do in time to come ; the Prophets Answer seems to own the possibility, and refers the futurity to the Will of God.

*||* Or, *Our*.

4 Again he said unto me, Prophecie *q* *||* upon these bones, and say unto them, O ye dry bones, hear *r* the word of the *||* LORD.

*q* The Prophet had spoken often to things that could as little hear as these Bones could ; yet when they are deaf to a Prophet, they'll hear the Prophet's God. *r* Alas, what dry Bones hear ! no, not a syllable of this word. *s* But this they will hear, observe, and obey it, his Voice, who calls things that are not, and makes them to be, gives being by his Word.

5 Thus saith the Lord GOD unto these bones ; Behold, I will *t* cause breath *u* to enter into you, and ye shall live *x*.

*t* My Prophet prophesied and spake, but I, saith the Lord, only can, and I will surely give Life to them. *u* When God had formed *Adam's* Body, as lifeless as these Bones, he created him a living Soul, by breathing into his Face the Breath of Life ; by a creating Power he brings Breath into these Bones too. *x* The effect shall be sure and speedy, when God brings his Power to work it.

6 And I will lay *y* sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you ; and ye shall live, and ye shall know that I *am* the LORD.

*y* Sinews tie the Bones together. *z* Flesh fills up the hollownes, and being full of Muscles, helps Motion. *a* Skin, as the upper filken Garment, covers all with a clear and blushing colour. *b* Breath lastly must be added ; all this God declares he will do, and I suppose, these Promises are what the Prophet is to declare to these Bones that they may revive.

7 So I prophesied *c* as I was commanded *d* : and as I prophesied *e* there was a noise *f*, and behold, a shaking *g*, and the bones came together *h* bone to his bone.

*c* Declared, or pronounced these Promises, or gracious Purposes of God concerning them. *d* Whether it was thus, or some other way ; the Prophet was commanded it, and so he did it ; he spake to them, which could not but be deaf to him, and which could not but hear when God speaks. *e* Either according to the purport of my Prophecy, or rather during the time, or while I was prophesying, or so soon as I prophesied. *f* Thunder, say some ; others, more likely, the noise was the rattling of the Bones in their motion ; such noise they could not but make, where multitudes of them heaped, or laid together disorderly, and rowl themselves from one to other, till they meet their fellow Bones. *g* There was a trembling or commotion among these Bones, enough to make this noise, and to manifest a Divine Presence, and Word from God working among them. *h* Crept, or with this shaking motion, glided nearer and nearer, till each Bone met the Bone to which 'twas to be tied.

8 And when *i* I beheld *k*, lo, the sinews, and the flesh came *l* up upon them, and the skin covered them above *m* : but there was no breath *n* in them.

*i* The noise he heard would certainly make any one look and consider what 'twas. *k* Looked carefully, and heedfully observing. *l* Came gradually spreading it self, is what grows wider and longer. *m* Uppermost the skin covered them. So there were Men in Skin, with Flesh, Sinews, Bones, but, like *Adam* before inspired with the Breath of Life. *n* The Spirit of Life was yet wanting.

9 Then said he *o* unto me *p*, Prophecie *q* unto the *||* wind *r*, prophecie, son of man, and say to the wind, Thus saith the Lord GOD ; Come

*||* Or, *breath*, or *spirit*.

from the four winds *s*, O breath, and breathe upon these slain *t*, that they may live *u*.

*o* The Lord God. *p* To *Ezekiel* viewing, and no doubt wondering at the sight. *q* Declare to that, what my Will is. *r* Spirit *Heb.* and might be so rendred ; but our Version hath it *Wind*, while the *French* hath it *Spirit*, i. e. the Soul, whose Emblem here is *Wind* ; which, as it did gently blow upon these lifeless Creatures, they received, each inspired with its own Soul and Spirit. *s* Gather your selves from all quarters of the Earth under Heaven, unite to your own Bodies, inspire them once more. *t* By Sword of Enemy long since, some of them these 70 Years. *u* Revive, and rise.

10 So I prophesied *x* as he commanded me, and the breath *y* came *z* into them, and they lived *a*, and stood *b* up upon their feet, an exceeding great *c* army.

*x* See *ver. 7. let. c.* *y* The Spirit, *Heb.* the Spirit of Life, or the Soul, *Gru. 2. 7.* *z* Entered, took up it's abode. *a* Presently discovered, that they did live. *b* Rose with strength able to support themselves. *c* A Power, so the *Heb.* or Army of strong, courageous, and well-ordered Souldiers. The phrase in the *Heb.* is very full. A Power, or Host great, very, very great ; thus they rise, that the Prophet and we might know, how safe in themselves, and how terrible they would be to their Enemies.

11 Then he said unto me, Son of man, these bones are the whole *d* house of Israel ; behold, they say *e*, Our bones are dried *f*, and our hope is lost *g*, we are cut off for our parts.

*d* The Hieroglyphick, or Emblem of the House of *Israel*. *e* Think, discourse, and conclude. *f* Their State as hopeless, as far from Recovery, as dried Bones scattered abroad first, and undistinguish'd heap'd up at last, are from Life. *g* The hope, nor that false Prophets gave us, but that the true Prophets proposed to us, is utterly lost, and we are out of all expectation of a recovery.

12 Therefore prophecie *h*, and say unto them ; Thus saith the Lord GOD ; Behold *k* \* O my \* *Isa. 26. 19.* people, I will open your graves *l*, and cause you to come out *m* of your graves, and bring you *n* into the land of Israel.

*h* Tell them their Mistake, and revive their Hope by a new Promise, and Declaration of my purposes of Mercy towards them. *i* These poor desponding, dejected *Israelites*. *k* Consider what my Prophet assures you he hath seen, dry Bones miraculously revived, and standing up in Power as a mighty Host, so shall you. *l* Though your Captivity be as Death, your Prisons and Confinements close as the Grave, yet I will open those Graves. *m* I will lift you out, lend you a hand to bring you out with Life, and Strength. *n* Be your Guide, that you may know the way ; be your Support, that you may be able to go ; and your Guard, and Defence against dangers of the way, that you may certainly come into your own Land.

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves.

When your restitution to your own Land, and your prosperity in your Land ; when your growth to strength and Power shall be so miraculously effected, then you shall acknowledge, and publish the Glory of my Power, Faithfulness, Goodness, and Wisdom.

14 And shall put my Spirit *o* in you, and ye shall live *p*, and I shall place *q* you in your own land : Then shall ye know that I the LORD have spoken *r* it, and performed *s* it, saith the LORD.

*o* See *chap. 11. 19. let. f.* and *chap. 36. 27. let. x.* *p* Joyful in, thankful for, and contented with your Blessings I give. *q* Quietly, and in rest settle you in your own Habitations, and in your ancient Possessions. *r* This shall demonstrate the truth of my Promises. *s* Fulness, and punctualness of my Performances.

15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, \* take thee one *t* stick, and write *u* upon it, For Judah *x*, and for the children of Israel *y* his companions *z* : then *a* take another *b* stick, and write upon it, For Joseph *c*, the stick of Ephraim *d*, and for all the house *e* of Israel his companions *f*.

\* See *Numb. 17. 2.*

*t* Tablet, i. e. a writing Tablet or a Tally, such as is fitted to be written upon ; or a Rod, or Staff, on which thou may'st write,

write, the *Hebrew* calls it *Wood*, without describing its Form and Fashion; but whate're it's Fashion was, it must be but one. *u* The Inscription is not only commanded, but the words also, in which 'tis to be written. *x* The Tribe, or possibly the Kingdom; if the latter, then the Companions mentioned will be such as, in process of time, fell off from the Ten Tribes, and united with the Kingdom of the House of *David*; if the former, which is most likely, then *y* his Companions are *Benjamin* and *Levi* in part. *z* Who kept with the Tribe of *Judah* their obedience to *David's* Seed. *a* When thou hast written on the first Stick, then take *b* a second Stick, such as the first was. *c* He was Father of Two Tribes, one of which was chief of the Ten Tribes, and is therefore mention'd here. *d* *Ephraim* was the Son of *Joseph*, whom his Grand-father blest; and by prophetick Spirit foretold, and promis'd, that he should be one of the chief of all the Tribes; and *Ephraim* was most considerable in the Kingdom of *Israel*, when divided from the other two. *e* The other nine Tribes. *f* Who did at first side, and have continued still with *Ephraim*. Some say *Ephraim* was the whole Kingdom of the Ten Tribes, and that *f* his Companions were the Gentiles converted to the Faith of Christ, which I wish were well proved.

17 And join *g* them one to another into one stick; and they shall become one in thine hand.

*g* Some would have this done miraculously; but I do not think God bad the Prophet work a Miracle; were it so, God would rather have said, I will make them one; for he can do Miracles, 'twas enough if glew'd together, or but held in his hand, so that in his hand they were one.

18 And when *b* the children of thy *i* people shall speak unto thee, saying, Wilt *k* thou not shew us what thou *meanest* by these?

*b* So soon as they enquire. *i* To whom thou art Watchman by Office, and near of Kin by natural descent. *k* There was some reason why they might doubt whether he would, because they had carried it so frowardly toward him; therefore they request it by an Interrogatory, Wilt thou not? We shall never know the meaning unless thou unfold it, wilt thou not do it then?

19 Say unto them, Thus saith the Lord GOD, Behold, I will take the stick of *Joseph* *l* which is in the hand *m* of *Ephraim*, and the tribes of *Israel* his fellows *n*, and will put them with him *o*, even with the stick of *Judah*, and make them one stick *p*, and they shall *q* be one in my hand *r*.

*l* On which *Joseph's* Name is written, and which represents *Joseph*. *m* Which was under the Government of *Ephraim*; or thus, which is the Tribe of *Ephraim*, the latter explaining the former. *n* See *vers. 16. let. c. f.* *o* *Judah* and his Companions. *p* One Kingdom, one People, whereas these have been divided, and Enemies a great while. *q* Real, cordial in their Union. *r* Under my Government, Care, and Blessing. This is the meaning, God will make the two divided Kingdoms one in his hand, as I make these two Sticks one in my hand.

20 And the sticks whereon thou writest, shall be in thine hand before *f* their eyes.

*f* To affect them the more, and to assure them the fuller, let them see these two divided Sticks made one in thy hand.

21 And say unto them, Thus saith the Lord GOD, Behold, I will take the children of *Israel* *t* from among the heathen whither they be gone *u*, and will gather them on every side *x*, and bring them into their own land.

See this explain'd *Chap. 36. 24. tot.* *t* The Ten Tribes, as well as *Judah* and *Benjamin*, at least, many of the Ten Tribes. *u* The Expression seems to look to them that were gone among the Heathen by a voluntary Peregrination; whether before the Captivity, or after it, I will not conjecture, but 'tis likely enough to me, that among the *Jews* carried away, and among their Children, there were some that were uneasy, where they were against their wills, who would ramble and range over Countreys, hoping to fare better; and perhaps these Wanderers may be the Persons meant by this *gone*, where they are, who walk'd thither, as the *Hebrew*. *x* The Wind was to come from the four Coasts of Heaven, *vers. 9. let. f.* thereby telling us, they should, as in this, be gathered on every side.

22 And \* I will make them one *y* nation in the land *z*, upon the mountains of *Israel*, and † one king *a* shall be king to them all; and they shall be no more two *b* nations, neither shall they be divided into two kingdoms any more at all.

*y* They were one in *David's* Time, who was type of the *Messiah*, and continued so to the end of *Solomon's* Time, whose Name includes Peace. So when the Beloved, the Peace-maker, the

*Messiah* shall be King, and on his Throne exercising his Kingly Power, they shall be once more one again. *z* Of *Canaan*, call'd here, as elsewhere, the Mountains of *Israel*. *a* *Messiah*, most, and best, if not learnedst, Interpreters understand not *Zerobabel*, nor *Nehemiah*, nor *Judas Maccabeus*. *b* The union under the *Messiah's* visible and actual exercise of his Regal Power shall be perpetual. On this place, so full and express, for a firm, lasting Union between the two Nations, *Ephraim* and *Judah*; and their being of two Kingdoms made one in the Land whence they were scattered; some take occasion to enquire, whether it be fulfill'd already, or remaineth yet to be accomplish'd; the discussion thereof, as very alien to a literal Paraphrase, and would be too prolix, I pass over, saying no more of it in the Affirmative or Negative.

23 Neither shall they defile *c* themselves any more with their *d* idols, nor with their detestable *e* things, nor with any of their transgressions *f*: but I will save *g* them out of all their dwelling-places, wherein they have sinned *h*, and will cleanse *i* them: so shall they be my people *k*, and I will be their God.

*c* Idolatry is a very defiling Sin, and the *Jews* in both Kingdoms exceedingly addicted to it, pernicious in it to the utter ruin of both Kingdoms; but after the return from *Babylonish* Captivity, we find no where that they fell to Idolatry. *d* It may refer to the Heathen, and then 'tis, they shall not defile themselves with the Idols the Heathen did worship; or to the Idols of the *Jews*, their own Idols, with which they shall no more be defiled. *e* The same with Idols, and added to set out the loathsomeness of the Sin. *f* The former obstinate, bold, daring Transgressors, did that which these shall not defile themselves with. *g* Whilt there I preserved them; and now I will bring them safe out of the places. *h* Where out of a bad fear or worse choice, they sinn'd, as did the Heathen with whom they dwelt. *i* Both sanctify, and make them Holy, and justify and give them Pardon, *Chap. 36. 29.* *k* *Vid. Chap. 11. 20. let. p. and Chap. 36. 26. let. d.*

24 And \* *David* *l* my servant *m* shall be king *n* \* *Ista. 40. 11.* over them; and † they shall all have one *o* shepherd: they shall also walk in my judgments, and observe my statutes and do them *p*. *Jer. 23. 5. and 30. 9. Hof. 3. 5. Luk. 1. 32. † Ver. 22. Joh. 10. 15.*

*l* See *Chap. 34. 23, 24.* 'Tis the Son of *David*, who was also his Lord that is here intended. *m* The *Messiah* in his Mediatorial Office is God's Servant, and our Saviour. *n* Over their Hearts, and rule there in spiritual manner. *o* This King shall be a Shepherd, that feeds, not fleeceth the Flock; but one chief Shepherd, others that feed and rule the Flock, are so by Commission from him. *p* It is both declaratory of Duty, and predictive of the Event, and promissory of ability and assistance to keep the holy Commandments of God; Christ's Kingdom is that which, by Law and Precept, commandeth Righteousness, and which by Grace and Power, strengthens its Subjects to this; and so the Event is sure, and freest Grace makes holiest Lives.

25 And they *q* shall dwell in the land that I have given *r* unto *Jacob* my servant, wherein your fathers *s* have dwelt; and they shall dwell therein, even they and their children, and their childrens childreu for ever *t*: and my servant *David* *u* shall be their prince for ever.

*q* The Ten Tribes, and the Two Tribes. *r* See *Chap. 28. 25. let. h. i.* *s* *Abraham*, *Isaac*, and *Jacob*, whose Memory you venerate, and greatly affect to be Heirs, more of their Lands and Houses, than of their Vertues and Piety. *t* If this Prophecy, or Promise, be to be understood with the precedent Verses in the Letter of it, and not Mystically and only Spiritually, I doubt not but to the end of the World, till Christ's coming to Judgment, the *Jews* converted to Christ, and professing the Gospel, shall they, and their Seed after them, inherit this Land of *Canaan* in much Peace and Glory. But I speak on supposition, not asserting any thing herein. *u* Typically understood, it asserts the everlasting Kingdom of our *Messiah*, and the everlasting happiness of all the faithful Subjects of this King. *Vid. Chap. 34. 23, 24.*

26 Moreover, I will make *x* a \* covenant of \* *Psal. 89. 3.* peace *y* with them: it shall be an everlasting *z* *chap. 34. 25.* covenant with them: and I will place them, and multiply them, and will set my † sanctuary *a* in † *2 Cor. 6. 16.* the midst of them for evermore *b*.

*x* As 'twas my kindness to your Fathers to give them, so shall it be to you, to give you my Blessings, on the sure and inviolable security of a Covenant. *y* Comprehending all Blessings that may give a People content, and render them happy; Peace with God in Heaven, Peace in your Conscience with your selves, with your Brethren in the Church, with the Beasts of the Field, and with your Enemies; who shall for Fear, tho' not of Love, keep Peace with you, while your Ways please your God. *z* The



3 The spiritual Part is absolutely endless, the external Part shall be for a long time, as 'tis always to be interpreted where Temporals seem promised for ever. *a* Both Temple, and Worship, not such as is typical of the *Messiah* to come, but such as may assert he is come, such as bring to the Knowledge, Love, and Obedience of him. I will set up a spiritually glorious Temple, and Worship amidst you. *b* Never to be alter'd or abolish'd on Earth, but to be consummated in Heaven.

\* Joh. 1. 14. 27 \* My tabernacle *c* also shall be with them ;  
\* chap. 14. 11. yea, I will *d* be \* their God, and they shall be my *e* people.

*c* The Tabernacle of my Presence, or wherein I will shew my Presence among them. Theirs Fathers had a Tabernacle of Witness ; so shall they, that was brought by *Joshua* into *Canaan*. But the *Messiah* shall bring with him a better, a Spiritual, and Heavenly. *d* See Chap. 11. 20. *Rev.* 21. 1, 2, 3. *e* By my Grace I will make them Holy, as the People of a Holy God ought to be ; and I will make them happy, as the People of the ever blessed God expect and hope to be.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

When Christ by his Spirit in Gospel-Ordinances is among them, it shall appear they are a consecrated and a sanctified People.

## C H A P. XXXVIII.

1 AND the word of the LORD came unto me, saying,

2 Son of man, set thy face *a* against \* Gog *b*, the land of Magog *c*, the || chief *d* prince *e* of Meshech and Tubal *f*, and prophesy against him.

\* Rev. 20. 8.  
|| Or, Prince of the chief.

Since the two former Chapters had assured so great and wonderful Blessings to the *Jews*, after the return out of *Babylon*, and the gathering them together in their own Land : It is more than probable, the *Jews* would expect a full accomplishment of all these things quickly after their return ; and if troubles should, as they did, intervene, and prove long, be discouraged, and quarrel with Providence, God doth in this 38th and the 39th Chapters forewarn them, by telling what Enemies and Troubles would interpose themselves to the great Losses and Dangers of the *Jews*, ere they should overcome them, and God should fully and finally deliver them. *a* See chap. 20. 46. *lit.* n. and 21. 2. and 25. 2. and 53. 2. *lit.* a. *b* This cannot be one single Person, or one only Prince, though like enough it points out some One, by whom the Troubles foretold were begun, yet the Successors of this One, who ere he was, and included, and designed by this Gog ; nor is he to be limited to one certain Nation, that he was King of, nor yet confin'd to one Age, or (it may be) to two or three ; Some will fix the beginnings of this Gog among the *Selucidae*, and take in the others, who divided the *Grecian* Empire among themselves, and who did much hurt to the *Jews*, the History of which in part you meet with in the Books of the *Maccabees*. But if we must account why these are called Gog, perhaps this may suffice : *Gyges*, who gave name to the Land, Predecessor to *Craesus* (for he was Grandson to *Gyges*) was conquer'd by *Cyrus*, deprived of the Kingdom ; and this made and continued Tributary to the *Persians*, till taken from them by the *Grecians* ; and when that Kingdom was divided, it fell among the Successors of *Alexander* in *Selucus* line ; and so the *Selucidae* may, not without some ground, be thought pointed at by Gog, whose Country fell into the hand of *Selucus*, by the Successes he had against *Antigonus*. And of all the *Selucidae*, the sixth from *Selucus* stands fairest for it, this was *Antiochus Epiphanes*, Type of *Antichrist*, and a fierce Enemy of the *Jews*. Others judg this War, in which Gog is Prince and Leader, refers to Times much later ; and there are several Particulars that do not well suit with the Times of *Antiochus Epiphanes*. They will therefore rather refer it to some *Scythian* King or Kings, and that the time is still to come, wherein this Prophecy is to be fulfilled. And that it must intend those Enemies of God's Church who descended from the *Scythians*, and are now Masters of *Cappadocia*, *Iberia*, *Armenia*, or are in confederacy with the *Tartars*, and those Northern Heathens. Now the Arms and Equipage here mention'd well suit with these *Scythians*, and they with the *Turks*, as like to make up part of this Army. But others think, that all the Enemies of *Israel* in all quarters, all, both open and secret Enemies are here intended, and that the *Antichristian* Forces and Combinations, are what the Prophet foretells. And if from a conjunction of Affairs now, or lately on foot in the World, we might make our guess, the Invasions of the *Turks* on one side, and the Contrivance of others on this side *Christianity* to extirpate the Northern Heresy, as some have called our Religion, we might be excus'd, if we err, saying, The *Constantinopolitan Antichrist*, and the *Roman Antichrist*, with all their Associates, and Helpers, are this Gog. *c* Magog is, at least, part of *Scythia*, and comprehends *Syria*, in which was *Hivapolis* taken by the *Scythians*, and called of them *Scythopolis*. It

is then that Country, which now is in subjection to the *Turks*, and may be extended thro' *Asia minor*, the Countrys of *Sarmatia*, &c. from those parts, under more then one in Succession of time, and in the last times under some one particular active Undertaking, and daring Prince, Enemy of *Israel*, all their Power will be stir'd up against Christ and Christians. *d* Or Prince, who is Supreme in Authority, most violent in opposition to the Church of Christ, and most active to attempt its ruin. *e* What we render Prince, may well be the proper name of *Araxes* in *Arabic*, principal River of *Armenia* ; and so that the first Country mention'd under the command of Gog, or the *Scythians* of Mount *Taurus*, which were called *Rhos*. *f* Vid. chap. 27. 13. *lit.* k. l.

3 And say, Thus saith the Lord GOD, Behold, I am against thee, O Gog, the chief Prince of Meshech and Tubal.

4 And \* I will turn *g* thee back, and put hooks *h* into thy chaws, and I will bring *i* thee forth, and all *k* thy army, horses *l* and horsemen, \* all of them clothed *m* with all sorts of armour, even a great *n* company, with bucklers *o* and shields, all of them handling *p* swords.

\* 2 King. 19. 24.  
chap. 35. 2.

\* chap. 23. 11.

*g* The words seem to imply a diverting him from some other Enterprise, or else intimate to us, when that mighty Power comes out, they are still under God's controul, and he will turn them back from what they intended, that they shall not effect it. *i* See this Expression Chap. 29. 4. *i* So dispose Affairs, thou shalt leave thine own Country to invade, and spoil, and destroy. *k* The whole Power thou canst make. *l* Those Nations *Sarmatae*, or *Scythians*, *Cappadocians*, &c. or, which comprise all the *Turks* and *Tartars*, are to this day strong in Horse, and their Armies consist much of Horsemen. *m* Their Leaders both rich and Gaudy, yet well armed, and their Souldiers well provided too ; and we know how they, and other *Antichristian* Souldiers march with all Warlike Provisions. *n* In vast Armies far greater than any of their Neighbours can bring out against them. *o* Bucklers for their Foot, and Shields for their Horsemen, as *Servius* observes the difference between the two Latin words, *scutum* and *clypeus* ; if not misreported, I doubt whether the *Heb.* words do so differ ; however these were for defence of those that bear them, and to this day the *Tartars* use oblong Shields for defence on Horseback, as the Figures represent them to our eye. *p* That is very ready, expert and strong in using the Sword, this to slay the Enemies, as the other to save themselves.

5 Persia *q*, Ethiopia *r*, and || Libya *s*, with || Or, *Ph* them ; all of them with shield and helmet *t*.

*q* The Land for the People *Mahometans*, and Enemies to the Name of Christ. *r* Not the *African*, which is *Habassia*, or *Nubia*, or both the old *Macrobii*, but the *Asiatic*, or *Arabian Ethiopia*, posterity of *Cush*, *Mahometans* too. *s* A People of *Africa*, either now Subjects of, or Confederates with the *Turks*, and who are near enough to joyn, when the Effect shall demonstrate this Gog who he is. *t* Prepar'd to save themselves what they can, tho' they slay their Enemies. Now some of all these were in the Armies of *Antiochus* against the *Jews*, and many more will serve in the last Army of Gog.

6 Gomer *u*, and all his bands ; the house of Togarmah *x* of the *y* north quarters, and all his bands, and many people with thee.

*u* Inhabitants of *Galatia*, called formerly *Gallagraci*, *Phrygians*, and *Bithynians* also, these descended of *Gomer*. *x* *Paphlagonia*, and *Cappadocia*, see Chap. 27. 14. *y* It might be read in apposition, and leave out of, so 'twill bring in many more to assist Gog, beside all those mentioned, the more Northern People, the numerous *Tartars* shall, with all their Bands, fight for Gog. *z* Great, and mighty of Stature, and Strength, and Courage, as well as many in numbers.

7 Be thou prepared *a*, and prepare for *b* thy self, thou and thy company that are assembled unto thee, and be thou a guard unto them.

*a* 'Tis an *Ironie*, God, the Prophet, and the Church deride this mighty Preparation, as once the Daughter of *Sion* laugh'd at *Sennacherib* that proud *Assyrian* to scorn, and the scoff is doubled. *b* Such a mighty Army will need great Magazines, and Granaries, and Good Watches, and Guards for their marching in safety ; therefore awaken thy diligence, let nothing be wanting, for, O Gog, thou wilt find, I am against thee, saith the Lord.

\* 8 After many days *c* thou shalt be visited *d* : in the latter *e* years thou *f* shalt come into the land *g* that is brought back from the sword, and is gathered out of many people against *h* the mountains of Israel, which have been always waste *i* : but it *k* is brought forth out of the nations *l*, and they shall dwell safely *m* all of them.

*c* Some

c Some refer this to the time of the *Maccabees*, about 200 years after their return, and finishing the Repairs of the City-Wall; others say, after the expiring of the 1000 years spoken of, *Revel. 20. 7.* But certainly the full accomplished days are yet to come, when *Gog* and *Magog* shall be destroyed; and so these days are the latter days of the *Messiah's* Kingdom among Men. d Be called to account, judged and punished for thy violence, and possibly convinced by thy overthrow, it may prove a Visitation in mercy for Conversion. e These must be contemporary with the many days already mentioned, so that where those, there these also are to be fixed. f *Gog* with all thy numbers. g The Land of the *Jews*, who were under this Character in the *Maccabees* time, and will be under the same in these latter days, a People of God recovered from Slavery and Captivity, into which the Sword of their Enemy brought them, but God had now gathered out of the Countries. h If it refer to *Gog*, 'twas against the Mountains; but if it doth, as it may refer to the People gathered, it should be *not* against the Mountains. i Either designed to desolation by the rage and malice of Enemies, or else because so long waste, that it is beyond the memory of many living; 'twas 400 years and upwards from this Prophecy to *Antiochus Epiphanes* Death; if he were *Gog*, but if the ten Tribes gathered to the two, and made one Kingdom, be this People, and the wasted Mountains refer to them, they may well be called Mountains always waste; for 'tis already 2400 years since the Ten Tribes were carried away by *Salmaneser*. k The Land of *Canaan*, i. e. the People of it, Land being, as often before, put for People. l Among whom they were scattered, of which Nations, though we can give account of them, to whom the Two Tribes were in Captivity, we cannot so of them, to whom the Ten Tribes are to this day Servants: but if this Prediction do as much concern them, as some confidently believe these dry Bones shall revive, and come together. m This began at least to be fulfilled, when for some 380 years after their return, they lived tolerably quiet, afterwards *Antiochus* vexed them, and did them much damage; what remains of longer, and fuller quiet, and prosperity, after the slaying of *Gog*, time will discover to the People of God, whose lot 'twill be to stand up in those days.

9 Thou shalt m ascend and n come up like a storm, thou shalt be like a cloud to cover o the land, thou, and all thy bands p, and many q people with thee.

m Sometimes such Phrase declares duty, and is preceptive, but here it declares the event, and is predictive, *Gog* will do he should not. n The Hebrew might be read thus, Thou shalt ascend as a storm, thou shalt come as a cloud. This Storm is violent with confused tumultuous noises, and with devastation, as the word implieth; and come as a Cloud, that is, as dark, as large, and as inevitable, and which continueth the violent waving Storm. o *Gog* and his bands shall be a Storm that over-spreads the whole Land. p Troops, or Wings. q Many in number, great in courage and strength.

10 Thus saith the Lord GOD, It shall also come to pass that at the same r time shall things s come into thy mind, and thou shalt || think t an evil thought.

r That the People are gathered together, settling in peace, before they have secured themselves, much like the Dragon waiting on the Child-bearing Woman, with purpose to devour her Child. s Projects, or Designs for mischief, as appears, ver. 11. t And these mischievous Thoughts thou shalt so manage, as to forecast how they may, and to set on the execution, till they do take effect. If *Antiochus Epiphanes* be this *Gog*, *Daniel* in *Chap. 11. ver. 24, 25.* foretels the like thing of him against Egypt.

11 And thou shalt u say, I will \* go up x to the land of unwall'd villages y, I will go to them that are at rest z, that dwell || safely a, all of them dwelling without walls b, and having neither bars nor gates.

u Thou wilt resolve in thy self, and declare it to thy Counsel. x Invade with all thy puissance. y Weak, and without any considerable Defences, a scattered People that dwell in Villages, can make little, if any resistance. z Who would willingly be quiet. a Suspecting as little evil from others, as they intend little against others, and trusting in the protection of their God, who hath promised they shall dwell safely. b That may resist, and be too strong for my Forces, and Engines; though they have Walls, Bars, and Gates, yet *Gog* accounts as none against his mighty Armies.

12 † To take a spoil c, and to take a prey d, to turn thine hand e upon the desolate places f that are now inhabited g, and upon the people that are gathered out of the nations which have gotten h cattel and goods, that dwell in the † midst of the land.

c The *Scythians*, and those other Nations in this Army, were from their original, a violent, unjust, and thievish Peo-

ple addicted to Robberies, and they now, under this *Gog*, follow the old Trade. d The same repeated. e Either it speaks the ease, with which *Gog* presumeth he shall do what he intendeth, or the sad Desolation which he would cause to return upon the *Jews*. f Made so by the *Babylonians*, and continued so till of late years past. g Newly re-peopled, and rebuilt upon their return out of *Babylon*. h Or which are now by your Husbandry and diligence, getting somewhat of Estate, and Riches; or, as we read it, have gotten; for 'twas to *Antiochus Epiphanes* time from their return, near 350 years, and from the finishing the Walls of *Jerusalem* by *Nehemiah* to *Antiochus* time, 200 years; so that in that time the *Jews* might be grown rich enough to be accounted a great Prey to him, if he were this *Gog*; however such the *Jews* will be thought, when *Gog* attempts this Enterprize.

13 Sheba i and Dedan k, and the merchants of Tarshish l, with all the young lions m thereof, shall say unto thee, Art thou come to take o a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattel and goods, to take a great spoil?

i Vid. *Chap. 27. ver. 22.* This *Sheba* was Southward, and contains all of that Coast which assisted *Gog*. k *Idumeans*, or the most easterly parts of *Arabia Deserta*. By these are noted the Eastern Nations that assisted, say some. l The Inhabitants of the Sea-coast Westward, and *Magog* North. Robbers by Land on three sides, Pirates by Sea on the fourth in a Confederacy to spoil the Church of God. m Young men thirsty of Blood, but more of spoil-flock to *Gog*, resolved to joyn, if they may, rob, and spoil for themselves. n This repeated enquiry made by these, I suppose, is not so much to sound the Intentions of *Gog*, as 'tis a Capitulation and Agreement to come to his assistance, and on condition they might have, possess, and carry away what they seize, they are for him; and they mention particulars, Silver, Gold, Cattel, Goods, are thus exact, out of foresight what little part they might have without such a Compact.

14 Therefore, son of man, prophesie, and say unto *Gog*, thus saith the Lord GOD, In that day o when my people of Israel dwelleth safely p, shalt thou not know it q?

o Vid. ver. 8. let. c. p Vid. ver. 11. and *Chap. 34. ver. 25.* q Thou wilt be informed how weak, yet how rich, how easy 'tis to make them a prey, and thou'lt believe, and try it.

15 And thou shalt r come from thy place s out of the north parts t, thou u and many x people with thee, all of them riding y on horses, a great z company, and a mighty army.

r Vid. ver. 9. let. m. s Out of thine own Land. t From *Scythia*, from the *Euxine* and *Caspian* Seas, and Countries thereabouts. u The Leader and Chieftain. x Mighty and numerous, as ver. 6. and ver. 9. let. q. y Ver. 4. let. l. z Ver. 9. let. q.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land: it shall be in thy latter a days, and I will bring b thee against my land, that the heathen may know cme, when I shall be sanctified d in thee, O *Gog*, before their e eyes.

The first part of the verse, see ver. 9. a See ver. 8. let. c. b See ver. 4. let. i. c *Gog* gathers all from all quarters to be with him to take the spoil; God brings them together to do that among them, which may make the Heathen see, and own his hand. They do it in proud contempt of God and his People, but God doth it to glorifie his own Name, and to vindicate his People. d Confessed to be a great God over all, a gracious and faithful God to his People, and a just, though dreadful Enemy and Avenger against the wicked and proud Tyrants. e In the sight of all the Heathen that are with *Gog* in his Expedition, and much more in the sight of God's own wonderfully delivered People.

17 Thus saith the Lord GOD, Art thou f he of whom I have spoken g in old time h† by my † Heb. by the servants the prophets i of Israel, which prophesied hands. in those days many years, that I would bring thee against them?

f Either by way of contempt from God upon him, and all his preparations, or by way of monition; all these Enterprizes I foresaw, have spoken of them, and I will as well defeat, as I did foretel them. g 'Tis not said, 'tis written, though that be true also, but 'twas more spoken of. h In the days of those years past, or of their years in the times when those Prophets lived. i Not by Prognosticators, or Southsayers, but by true Prophets, my Servants, whom I sent, *Dan. 11.* and *Zech. 14.* now, though they had not foretold this when *Ezekiel* did, yet when the question shall be ask'd by the Church, 'twill

F f be

† Or, conceive  
mischievous  
people.

\* Jer. 49. 31.

† Or, confident.

† Heb. to spoil  
the spoil, and to  
prey the prey.

† Heb. novel.



be so many 100 years past, it may well refer to these two Prophets; beside, *Iſa.* 26. 20, 21. with *Chap.* 27. ver. 1. *Jer.* 30. 23, 24. *Joel* 3. 1, 15, 16. and *Micha* 5. 5, 6. are Prophets cited, as those who spake of this mighty Enemy, and his coming, and from which an understanding Reader may soon collect, that this Foe was intended, as well as others, in the places.

18 And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come k up in my face.

k Gog cometh up in fury against Israel, and God's fury, i. e. hot, yet just displeasure, comes up in his face against both the Attempt, and the Attempters, against Gog, and all his Power, who think to find a weak People, but they shall meet with an angry God.

19 For in my jealousy l, and in the fire of my wrath m have I spoken: surely n in that day there shall be a great shaking o in p the land of Israel.

l For my own People, that I may preserve them, and for mine own Glory to vindicate that, as *Chap.* 39. 25. and *Zech.* 1. 14. m Against mine Enemies Gog, and all his Herds. n 'Tis in Hebrew after the form of an Oath, as *Chap.* 36. ver. 5. o To be sure a very great Disturbance and Tumult, like an Earthquake, as the word signifies; for such an Army, such Threats, such Assaults and Sieges, will shake Cities, Towns, and Hearts of the stoutest. p Or against the Land of Israel, which for ought I know, will make the Sense more obvious; the mighty Preparations, and the proud Threats of Gog against Israel will make many Hearts to quake, as well as Foundations of Cities.

20 So that \* the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, || and the steep places shall fall, and every wall shall fall to the ground.

Here is a lofty strain indeed, giving us the Description of the tokens of God's Presence against his Enemies; the Effects of his Displeasure against them, are seen on all the Creatures sensible, that their Maker is angry, though they know not with whom, or for what: if to be interpreted literally, we shall find some Parallels; when our God march'd before Israel through the Red Sea, as the Waters, so the Fishes saw, trembled, and fled, *Psal.* 77. 16, 19. When he breaketh the Cedars, *Psal.* 29. 6. and discovers the Forests, the Birds that make their Nests there, shake at his Presence and Power. When Sinai trembled, Lebanon and Sirion skipt like a young Unicorn; the creeping things in them, no doubt, shook, and the Beasts feeding on them, did no less, *Psal.* 29. 6. But men apprehensive of God's displeasure, and shaken with their own guilt, shall much more shake. But, I think, it is a very elegant allusive Description of those strange Troubles, and Consternation of minds in men at that day, and so metaphorically to be understood. Mountains may be great ones, or possibly, when God comes to judge Gog, he will by his mighty power give the World so great a shake, that shall be preface to his dreadful Judgment day.

21 And I will call q for a sword r against him s throughout all my mountains t, saith the Lord GOD; every map u sword shall be against his brother.

q Summon, and awaken. r My Army, the People of Israel. s Gog, and his Powers. t From all parts of the Land, called here Mountains, because 'twas full of Mountains. u As 'twas in *Jehoshaphat's* time; indeed these Swords may be meant by the Sword God will call for through all, for they ranged all over his Mountains.

22 And I will x plead against him with pestilence, and with flood, and I \* will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. \*

x As Judge and Avenger, and in most dreadful manner, whether you take the words figuratively or literally, as I slew others, *Senacherib's* Army by Pestilence; probably this was the Angels Sword, others, as *Ammon, Moab, Mount Seir*, with Blood by their own Swords; the *Amorites* with Hailstones, *Sodom* and *Gomorrah* with Fire and Brimstone, the Old World with an overflowing Flood. Each single was dreadful, but all meet in the Destruction of Gog to make it most terrible; whether these things are anigmatical or literal, I will not determine, but I am sure, they tell us how great the final Ruine of the Enemies of God and his Church shall be.

23 Thus y will I \* magnifie z my self, and

sanctifie a my self, and I will be known in the eyes of many b nations, and they shall know that I am the LORD.

y In this most dreadful manner. z Undeniably prove, that I am the mighty, just, faithful, wise, holy, and merciful God toward my People, and that I am the great, just, and terrible one against mine, and my Churches Enemies. a Declare I am holy, and true to my Word. b Many Heathen Nations shall see this in the execution of my Judgments, and own it to my praise, that I am, and none else is the Lord.

## C H A P. XXXIX.

1 Therefore, thou son of man, prophesie against Gog, and say, Thus saith the Lord GOD, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.

Vid. Chap. 38. ver. 2, 3. where this whole Verse is unfolded.

2 And I will turn thee a back, and || leave but the b sixth part of thee, and will cause thee to come c up from the † north parts d, and will bring e thee upon the mountains f of Israel.

a See Chap. 38. ver. 4. let. g. or else, when Gog, or his Assistants shall go into their Countries to compose Disorders risen since this Enterprize was set on foot, they shall return to the rest of the Confederates. b Some read, as our Margin Notes, I will draw thee back with a Hook of six Teeth, alluding to the drawing Fish out of the Water: Others, I will strike thee with six Plagues; others, I will kill five of six, and leave but the sixth part of thee; let me conjecture too, I will leave in thy Country but one in six, and I will bring forth thy People with thee in so great numbers, that five of six shall march on this Expedition; this runs more compliant with what follows. c By his All-wise Providence, God will dispose things so, that Gog shall deliberately chuse this Expedition, so God will bring him, as Chap. 38. 4. d Vid. Chap. 38. ver. 15. let. t. e See Chap. 38. ver. 4. f See Chap. 38. ver. 8. let. k. and ver. 21. let. t.

3 And I will smite g thy bow h out of thy left i hand, and I will cause thine arrows to fall k out of thy right hand.

g Make thy hand weak, not able to hold the Bow, and thy Heart faint, not daring to take it up again. h What is said of these Bow rendered useless, is to be understood of all other Weapons of War; this one kind, the Bow, being most in use with the *Scythians*, is mentioned for all the rest. i The hand for holding the Bow, while the right fits the Arrow to the string, and draws to shoot. k Thou shalt throw away thine Arrows that thou mayst the better fly for escape.

4 Thou shalt fall .: upon the mountains of Israel, thou l and all thy bands m, and the people n that is with thee: \* I will give thee to the ravenous o birds of every † fort, and to the beasts p of the field † to be devoured q.

.: Thy Army shall be overthrown, and slain. l Gog himself the Leader of this Army. m Thine own Souldiers, the old trained Souldiers. n The several of the Nations that had joyned in this Enterprize with Gog. o Their Carcasses unburied shall be torn, and mangled by every ravenous Bird of the Air, p Wild Beasts that range over the Mountains for their Prey, shall eat them. q So many of them shall be denied a Burial. See a like place, Chap. 32. 4, 5.

5 Thou shalt fall upon the † open r field: † for I have spoken it, saith the Lord GOD. r See Chap. 16. ver. 5. let. y. and Chap. 32. ver. 4. let. f. and Chap. 29. 5.

6 And I will s send a fire t on Magog, and among them that dwell || carelessly u in the isles: and they shall know that I am the LORD.

s By an unusual Judgment from God. t Either civil Dissensions, as Egypt was consumed by, as Chap. 30. 16. or else the destroying Pestilence, which always carrieth with it a burning Distemper, or Fever. Or that Fire and Brimstone mentioned, Chap. 38. 22. Or whatever this Fire was, it should devour, and lay desolate. u Who perhaps thought their situation would be their safety, though Gog fell on the Land, the Ships and Isles might escape: not so, for the same hand will send the Fire on the Isles, and their Inhabitants, which sent it on Gog; possibly the *Tyrans* and *Sidonians* may be aimed at.

7 So will I make my holy x name known in the midst of my people Israel, and I will not let y them pollute my holy name any more; and the

Or, strike thee with six plagues, or draw thee back with an hook of six teeth, as Chap. 38. 4. † Heb. sides of the north.

\* Chap. 32. 20. † Heb. wings. † Heb. to devour.

† Heb. face of the field.

Or, confidently.

\* Hof. 4. 3.

|| Or, towers, or stairs.

\* Psal. 11. 6.

\* Chap. 36. 23. and 37. 28.

heathen *z* shall know that I *am* the LORD, the holy one in Israel.

In verse 6th, the Judgments executed on Gog, make God known in the midst of the Heathen; here they make him known among his own People, in both glorious. *x* The destruction threatened against the wicked for their enmity against holiness, being executed, manifest that God is holy, and the Protection of such. Or, *Holy Name*, for that he does in his Oath swear by his Holiness. So his Faithfulness is here commended, and illustrated. *y* I'll give them that new Spirit, that due sense of my mercy, they shall not, as formerly, prophane my Name among the Heathen, Ezek. 20. 9. *let. c.* *z* See Chap. 38. ver. 23. *let. b.*

8 ¶ Behold, it *a* is come *b*, and it is done, saith the Lord GOD: this *is* the day *c* whereof I have spoken *d*.

*a* This Prophecie to be fulfilled in the destruction of Gog, rescue of God's People, and magnifying the Name of God. *b* As sure as if already come: Or, as if already done; nor shall it be too long, ere in effect, and fully it shall be done. *c* That notable Day of Recompences against the last great Enemies of Christ and the Church. *d* By Ezekiel now, and by others. See Chap. 38. ver. 17. *let. g. h. i.*

9 And they that dwell in the cities of Israel shall go forth *e*, and shall set on fire *f*, and burn the weapons *g*, both the shields *b*, and the bucklers, the bows, and the arrows, and the *h* hand-staves *i*, and the spears, and they shall *h* burn *k* them with fire *l* seven years.

*e* Out of their Houses, and out of the Cities, with joy to see and admire the great goodness of God towards them, and the greatness of his Power against their Enemies. *f* This expression seems to intimate, that they should burn these things in the open Field or Mountains, where they found them; here is no mention made of carrying any into the City or Houses to burn in their Chimnies; it may be, they should make those fires in token of Joy. *g* The warlike Provision, Instruments, Engines, Carriages and Waggon, &c. as well as those recounted. *h* Vid. Chap. 38. ver. 4. *let. o.* *i* That either their Leaders used, like our half-Pikes, or perhaps such as they cast like Darts at the Enemy. *k* It may be wondered they burn these Weapons, which might be of use to them for defence and safety; but 'twas done, partly because they were Weapons of the *uncircumcised*, partly because they were *Anathemata* as all Jericho was, but chiefly in testimony that God was their safety and defence, on which they relied, and would ever since he had so wonderfully delivered. *l* We might read the words thus, *they shall kindle with them a fire of seven years*; and then the sense would be plain, that there should be such store of Weapons and warlike Utensils, that heapt together, they should last so long, being cast into the fire still by such as found them; for its not unlike they gathered up the Weapons, as they did scattered Bones on their Walks, as they did light on them. Others tell us, 'tis a certain number for an uncertain; others, that 'tis somewhat a proverbial speech; they shall have enough by the spoil of the Enemy to make them, and keep them warm; much as we sometimes say of one well provided, He is a warm Gentleman; and some others tell us, 'tis an expression of the Jews who love to use this number in extraordinary cases, though they intend not precisely the same; as we say of a thing delay'd, 'Twill be seven years ere it come; or of a thing that will serve us a good while, 'Twill last seven years. Or else, since the Hebrew hath not a distinct way of declaring what might be, or the Potential Mood, as the Latine, but they express *possible* by *future*, and say, *that shall be*, which we express by, *that may be*, the meaning of these futures, *they shall*, in this and the next Verse, is no more than *they may*, or *might burn for seven years*; and so Kimchi glosseth it as to countenance this last guess. They shall be sufficient; and in such a Countrey where the need of fire is much less than with us, it will not seem very incredible, that the warlike Utensils of so numerous an Army might be enough to furnish them with fuel for so many years, or more.

10 So *m* that they shall *n* take no wood out of the field, neither cut down *any* out of the forests; for they shall *o* burn the weapons with fire: and they shall spoil *p* those that spoiled *q* them, and rob *r* those that robbed them, saith the Lord GOD.

*m* Heb. And they shall not, &c. *n* This, as noted before, taken potentially, or speaking what they might, not what they eventually should do; such store of fuel from the Weapons, and Utensils of War left by these Gogites, that the Jews will not need to go to the Forests to cut down Wood. Or else comparatively, as some will, what they shall need to fetch from the Forests shall be nothing in comparison to what they were wont to fetch. *o* They may if they will, 'tis not preceptive, to make it Duty, nor doth it necessarily determine that they must, but there were, and would be for all that time, who would be burning these Weapons, and save the labour and cost of buying, and fetching Wood; and these who should do this, I would look for among

the poorer sort. *p* Strip the dead, rifle their Waggon and Tents, searching what they may find of value and use, in which 'tis likely the poor among the Jews would be earliest, and most diligent. *q* The Army of Gog and his Followers. *r* 'Twas not Theft or Robbery in the Jews to do this, though 'twas Robbery in Gog and his Company to spoil the Jews; but for decorum of the Phrase, the Prophet useth the same word in both cases.

11 ¶ And it shall come to pass at that day *s*, that I will give unto Gog *t* a place there of *u* graves *v* in Israel, the valley *x* of the passengers on the east *y* of the sea: and it shall stop the *z* noses *z* of the passengers: and there shall *h* they bury *a* Gog *b*, and all his multitude: and they shall call it *c*, the valley of *h* Hamon Gog.

*s* When God shall have destroyed this Prince, and his formidable Army. *t* And to many of those were with him, for some were, ver. 4. given to the Birds and Beasts to be devoured. *u* Beside many other reasons for burying these slaughtered multitudes, the humanity that Religion is full of, would guide the Jews to it; and God tells us, that Gog shall have a Grave in Israel. He came to take possession, and so he shall, but not as he purposed and hoped, but as God intended; Gog shall possess his house of darkness in that Land which he invaded to make a prey of: He shall have one place there, a Grave, as the Hebrew. *x* This Valley hath here its name and situation; the name from the frequent Travels of Passengers through it from Egypt and Arabia Felix, into the more Northern parts, and from these again into Egypt and Arabia. *y* By its situation 'tis on the East-side of the Dead Sea, to distinguish it from the Valley that is on this side Jordan Westward, in which is Dotham. Now in this Valley did the Jews discomfit the Ammonites, Moabites, Tyrians, and Sidonians, 1 Macc. 5. *z* This might be a Type, or first Fruits, and assurance of this great Victory, but no more; for this was of a few against a few, and in this fight of some, but few fell, &c. *z* The stink of the putrifying Carcasses should make Travellers stop their Noses, offended with the ill smells. *a* Partly in doing the office of humanity, though to dead Enemies; and let their Enemies live, who would not (for want of others) be so civil to them when dead; but chiefly to remove the nuisance of Eye and Nose, and to prevent diseases that rise many times from such smells. *b* This Prince, whoever 'tis, shall there fall, and be buried with his multitude. *c* This shall give name to the Valley, which is to be called the Valley of Hamon Gog, which Appellation I do not know to be given to any Valley as yet, probably because this Prophecie is not yet fully accomplished.

12 And seven months shall the *d* house of Israel be burying of them *e*, that they may cleanse the land *f*.

*d* Many of the house of Israel, some voluntarily, others by appointment. *e* A little time would not suffice to bury so great multitude, make what haste they could. *f* Not in a legal sense, but in a natural, to clear the Land of hurtful stinks.

13 Yea, all *g* the people of the land shall bury them: and it shall be to them *h* a renown *i*, the day that I shall be glorified *k*, saith the Lord GOD.

*g* That dwell thereabout, or all that came out to resist, and fight with his Army. *h* The house of Israel. *i* A commendation, matter of praise, that did like men, bury the dead, who otherwise must have been enall Dung on the face of the Earth; and the swelling Hill rising from their buried bones, shall be a Monument to the praise of Israel's Courtessie. *k* Or else thus, the day of my being glorified shall be a renown to Israel, as indeed 'tis an honour to be owned of God, so when God shews he owneth such, he gives them honour among all that observe it. *k* In the deliverance of Israel, and in the destruction of Gog by my wonderful power, in my just zeal against mine Enemies, and for my People.

14 And they *l* shall sever *m* out *n* men of *h* continual employment, passing *n* through the land to bury with the passengers *o* those that remain *p* upon the face of the earth to cleanse *q* it: after the end of seven months shall they search.

*l* The Rulers in Israel. *m* Chuse out men who shall make it their work. *n* To go up and down over the whole Land, for many of Gog's wounded, flying Souldiers died in Thickets, and Bye-corners into which they crept, when they could go no farther. *o* Whose assistance they would desire of courtessie, or command by order, and that with reason, all this care and labour for burying the dead, tending to their good, that they might unoffended travel whither they were going. *p* Unburied by the publick labour of the house of Israel during the seven months. *q* A legal cleansing, if referred to Antiochus Epiphanes times, but not so with those that refer it to a season not yet come; for all legal Ceremonies are ended, when Gog's Army shall



shall be destroyed and buried, the Land shall be cleansed from the stench and noisomeness of these Carcasses. *r* These Officers begin their work after the first seven Months are expired, for during the seven Months there would be work for all of them to bury the dead and slain of Gog's Army.

15 And the passengers *f* that pass through the land, when *any* seeth a mans bone *t*, then shall he *†* set up a sign by it, till the buriers have buried it in the valley of *||* Hamon Gog.

*f* Order should be taken to inform Travellers, if they lighted on any Bone, or Bones of men, as they journeyed, that they were desired to set up some Mark at them, that thereby the publick Officers appointed to gather and bury them, might find and carry those Bones to the common burying place. *t* Many of Gog's Souldiers were torn by Beasts, which if some of the greater Beasts did, the lesser could not break and devour the Bones, but with the flesh these were dragged about by Beasts, or scattered by the Eagles and Vultures, and so lay divided from the Body; of these the Prophet speaks.

16 And also the name of the city *u* shall be *||* Hamonah: thus shall they cleanse the land.

*u* Either which is next to this common Tomb of Gog, as most likely; or the City *Jerusalem*, whose People delivered, sanctified, grateful, and magnified in the Eyes of the Nations, by the wonderful Mercy of their God, shall be called by way of eminence, *The People*, or *her People*, *Hamonah*.

17 And thou son of man, thus saith the Lord GOD; Speak *x* *†* unto every feathered fowl *y*, and to every beast *z* of the field; *\** Assemble your selves *a*, and come; gather your selves on every side to my sacrifice *b* that I do *c* sacrifice for you *d*, even a great *||* sacrifice *e* upon the mountains *f* of Israel, that ye may eat flesh *g*, and drink blood *h*.

*x* Though they understand not thy word, yet speak, for they will understand my word, which shall go out with thine. *y* To all sorts of carnivorous Birds, every kind of those that eat flesh. *z* That are for the prey, little or great, which either by craft or power get their food out of the flesh of others. *a* Come in whole Companies, Flocks and Herds too, and this repeated twice more, come gather your selves, they have an earnest Invitation from all sides. *b* When Sacrifices were offered, there usually was a Feast to the Priest the Sacrificer, and for what Guests were invited; now God is about to make such, he invites his Guests, resolved to entertain them plentifully. *c* The Punishment of these God calls a Sacrifice, which he doth offer, *i. e.* to his own Justice, to satisfy that. *d* It was for higher ends, yet since God intends to fill them with the flesh and blood of it, he is pleased to tell them, he hath slain for their entertainment. *e* Where more thousands are offered at once, than ever were at any time offered; 'tis a Sacrifice so great, that none ever was, or will be like. *f* The Land of *Canaan*. *g* The flesh of the Sacrifice. *h* And the Blood of it; this was Entertainment fitting these invited Guests.

18 Ye shall eat the flesh of the mighty *i*, and drink the blood of the princes *k* of the earth, of rams *l*, of lambs *m*, and of *†* goats *n*, of bullocks *o*, all of them fatlings *p* of *Bathan* *q*.

In these two and the two following *Verses*, God takes on him the person of one that makes a Feast, invites his Guests, and promiseth to satisfy them. Of the two former, the first is an *Enigmatical* Invitation, or an Invitation in a Riddle; the latter is the Key to this Character. *i* Who had great Authority, great Courage and Strength, the Giant-like ones, Commanders of great note in the Army. *k* Many Princes came with their Country-men and Subjects to assist in this War, whose Blood these Fowls should drink; and these compared to *l* Rams which lead the Flock. *m* Lambs are the more ordinary in the Army. *n* Great Goats, as the *Hebrew* denoteth, and these signify the more lascivious, and impetuous among them. *o* Such as though more slow, were of great strength. *p* Well fed, 'twas no lean Sacrifice made. *q* A mountain of most rich, and sweet soil, and that fed the best of any.

19 And ye shall eat fat *r* till ye be full *s*, and drink blood till ye be drunken of my sacrifice *t*, which I have sacrificed for you.

*r* Accounted best, and which shall here be plentiful. *s* None should fray them away, nor should any devour so much as to leave others hungry. *t* *Vid. ver. 17. let. c. d.*

20 Thus ye shall be filled at my table *u* with horses *x*, and chariots *y*, with mighty men *z*, and with all men of war, saith the Lord GOD.

*u* In the Field where Gog his Princes and Army are slain, compared to a Table. *x* Horse put for Horsemen, nor common foot-Souldiers. *y* For the men that ride in them. *z* *Vid. ver. 18. let. i.*

21 And I will set *a* my glory *b* among the heathen *c*, and all the heathen *d* shall see *e* my judgment *f* that I have executed, and my hand that I have laid upon them.

*a* I will advance and continue. *b* The glory of Power, Justice and Wisdom against Enemies, and of Power, Mercy, and Faithfulness, with Wisdom toward his People. *c* Among whom my Name was evil spoken of; they eclipsed, but God will clear up his Glory. *d* That are either in Gog's Army, or in the Countries to which the News shall come. *e* Not be able to deny, or doubt. *f* The Punishment just and from Heaven, called God's hand laid upon them.

22 So the house of Israel shall know that I *am* the Lord *g* their GOD from that day *h* and forward.

*g* *Vid. Chap. 34. Ver. 31. let. l. m.* *h* From the day of Gog's signal Destruction forward, while time shall be.

23 And the heathen shall know, that, the house of Israel went into captivity for their iniquity *i*: because they trespassed *k* against me, therefore hid I my face *l* from them, and gave them into the hand *m* of their enemies: so fell *n* they all by the sword.

*i* The foolish Heathen thought meanly of the God of Israel, and reckoned they came into Captivity, because the People of some greater God had by the Power of their God prevailed against Israel's God, and his People; but by this overthrow given to Gog, they shall see 'twas not Impotence in Israel's God, but Iniquity in Israel's People, that brought them into Captivity. *k* Committed sin perversly, continually, and with an high hand. *l* Withdrew my favour, would no more regard them, and then 'twas soon a night of trouble to them. *m* Into the power of their Enemy, which could not have hurt Israel, if Israel had not first forsaken his God, but then God forsook them. *n* When God withdrew his defence, as fenceless, they fell under the Sword of the Enemy; for 'tis he that subdueth Enemies, and giveth Victory.

24 According to their uncleanness, and according to their transgressions have I done *o* unto them, and hid my face *p* from them.

*o* Whatever Severity I have seemed to use, 'twas but according to their Sins, yet less than their Sins. *p* In punishing and hiding my face from them.

25 Therefore *q* thus saith the Lord GOD, Now *r* will I bring again the captivity of Jacob *s*, and have mercy *t* upon the whole *u* house of Israel, and will be jealous *x* for my holy Name.

*q* Since my Name, my Power and Justice are vindicated, and the Heathen see 'twas Israel's iniquity brought them into captivity, and Israel knows this too. *r* From this time of Gog's overthrow. *s* The seed of Jacob, here called by their Fathers Name. *t* This reducing captive Jews, is meer mercy; its very true, by sin they deserved to be made Captives, and 'tis as true, they never did, or could deserve a Deliverance from Captivity; 'twas not extremity of Justice that so punisht, but 'twas the Riches of Mercy that so pardoned, and redeemed. *u* On the ten Tribes with the two. *x* And all this in zeal for my holy Name, by which I am engaged to be their God.

26 After *y* that they have born their shame *z*, and all their trespasses *a*, whereby they have trespassed against me, when they dwelt safely *b* in their land, and none made them afraid *c*.

*y* They have long suffered, and now shall suffer no longer; for it is enough my People know, and the heathen know, that I am the Lord. *z* Reproach for their sins, cast on them by the Heathen, with great reflections on their God; this was part of the Punishment of them all, and the greatest grief to the best among them, that their God was reproach'd. *a* The punishment of those Trespasses, whereby they sinned against God, which this Prophet plainly and frequently chargeth them with. *b* And this done amidst that Prosperity and Safety, which should have obliged them to love and obedience; but when they were safe at home, they sinned as if danger would never overtake them. *c* No Enemy to endanger and alarm them; strange Ingratitude, to cast off the fear of God, and his Law, when he had set them free from the fear of Enemies.

27 When I have brought *d* them again from the people, and gathered them out of their enemies lands *e*, and am *\** sanctified *f* in them in *\** Chap. 36. the fight of many nations.

*d* The Phrase, *Chap. 28. ver. 25. let. b.* the Persons here are not the two Tribes only, but the ten with them, as *ver. 25. let. u.* *e* Where ever they were, they were among Enemies out of their own Countrey. *f* By their accepting punishment, repent-

*†* Heb. build.  
*||* Or, the multitude of Gog.

*||* Or, that is, the multitude.

*†* Heb. to the fowl of every wing.

*\** Isa. 18. 6. and 34. 6.  
Jer. 12. 9.  
Zeph. 1. 7.  
Rev. 19. 17.  
*||* Or slaughter.

*†* Heb. great Goats.

repenting for sin, loathing their former ways, and themselves for them, acknowledging God to be holy, his Law holy, and his Worship holy, and engaging themselves in Covenant of perpetual obedience to God, and keeping it; by these things God will be sanctified among the Israelites, and in sight of the Nations, when they see the Furnace hath purified them.

28 Then shall they know *g* that I am the Lord *h* their GOD *i*, † which caused *k* them to be led into captivity among the heathen: but I have gathered them *l* unto their own *m* land, and have left none *n* of them any more there *o*.

*g* On fullest experiences, and clearest evidences, see, acknowledge, and publish to each other. *h* The mighty One, the just Judge, who determineth righteously between men and men, yea, between them and himself. *i* Who in Covenant with their Fathers, hath remembered it for the good of their Children, who did assure them, that if they violated his Covenant, he would punish, and when they repented, he would shew mercy. *k* Who by his own hand raised up Enemies against, and then delivered them into the Enemies hand, so sent them into a sad and long Captivity. *l* But now done more for them than when I brought them out of Babylon, whence the two Tribes (yet not all of them, for some staid behind) and a few of the house of Israel returned, now the whole of the twelve Tribes shall be gathered. *m* That Country they so dearly loved, somewhat for their Father sake, whose ancient seat 'twas, but more for the goodness of it, which flow'd with Milk and Honey. *n* This recovery, it seems, shall be much more universal than the former in Zerobababel's time, as coming out of Egypt, not a feeble person left behind; so nor here, if the words be to be literally explained. *o* In the Land of Captivity, the Enemies Country.

29 Neither will I hide *p* my face *q* any more from them: for I have \* poured *r* out my spirit *s* upon the house of Israel, saith the Lord GOD.

*p* See ver. 23. let. 1. I will not turn from them in displeasure. *q* From the whole house of Israel; this is no assurance to any Pretender of great Interest in God, yet lives in sin. *r* In abundant measures of Wisdom and Holiness. *s* Which is a Spirit of Sanctification to make them holy, and a Spirit of Strength to confirm them in Holiness, and of Adoption to sweeten obedience to them, they shall not, they will not depart from me according to the Promises, Chap. 11. 19, 20. and 36. 25, 26, 27. and Chap. 37. from 23. to 28. and Jer. 31. 31, &c. and 32. 37, 38, 39, 40. 'Twas sin that caused God to hide his face, and now Grace shall be given to keep them out of sin, and to engage them to constant obedience, that God may rejoyce over them to do them good in this their latter end.

## CHAP. XL.

IN the five and twentieth year of our captivity *a*, in the beginning *b* of the year, in the tenth *c* day of the month, in the fourteenth *d* year after \* the city was smitten *e*, in the self same *f* day the hand *g* of the LORD was upon me, and brought *h* me thither *i*.

*a* Of those that with Jeconiah, who is also called Jehoiachin, were carried away into Captivity eleven years before Jerusalem was sackt and burnt. And this falls in with the 3374th year of the World, or near it, about 574 years before Christs Incarnation. *b* In the month Nisan. *c* The day that the Paschal Lamb was to be taken up in order to the Feast on the 10th day, on which Israel went out of Egypt. *d* Which appears thus; the City was smitten in the 11th year of Jeconiah's Captivity, or 11th year of Zedekiah's Reign, to which, if you add fourteen, they amount to twenty five. *e* Taken, plundered, and spoiled by the Babylonians. *f* This is very particularly noted, as of some weight. *g* The Spirit of Prophecy, vid. chap. 1. 3. let. d. and 3. 14. let. x. and 8. 1. let. g. *h* Not by local motion carrying his Body, but in visional representation, shewing the Prophet what he relates to us. *i* To Jerusalem, the place where it did stand, as appears in the next Verse.

2 In the visions *k* of GOD brought *l* he me into the land *m* of Israel, and set *n* me upon a very high mountain *o*, † by which was as *p* the frame of a city *q* on the south *r*.

*k* By this it appears 'twas not a corporeal Transumption of the Prophet, Vid. chap. 8. 3. let. q. *l* Vid. verse 1. let. h. *m* The Land of Canaan was in a Scheme represented to him. *n* Placed him in the most convenient situation for prospect. *o* 'Twere vain to enquire what mountain this was, since this is a vision, probably it was Mount Moriah here signified. *p* The Pourtrait and Model of a City. *q* A goodly fair City, or by way of Eminence, the City, or of that City, which 14 years ago was burnt. *r* On the south of the Mountain, where the Prophet was set; and this was the situation of Jerusalem, on whose North was Mount Zion, Psal. 48. 2.

3 And he *s* brought me thither *t*, and behold, there was a man *u* whose appearance *x* was like the appearance of brass, with a line of flax *y* in his hand, and a \* measuring reed: and he stood *z* in the gate *z*.

*s* The Lord by his Spirit, as ver. 1. let. h. *t* Ver. 1. let. i. *u* The same no doubt, which appeared to the Prophet, Chap. 1. 26. let. b. whose name is the Branch, and who builds the Temple, Zech. 6. 12, 13. *x* Whose fashion and colour was like burnished Brass; so Revel. 1. 15. much like to that, Chap. 1. ver. 27. let. c. and speaks Glory and Strength. *y* A Plumb-line, a Mason's Line to discover the rectitude of the Building, or its Defects. *z* Not the East-gate, but in the North-gate next toward the East.

4 And the man *a* said unto me *b*, \* Son of \* Chap. 44. 5. man, behold with thine eyes *c*, and hear with thine ears *d*, and set thine heart *e* upon all *f* that I shall shew thee: for to the intent *g* that I might shew *h* them unto thee, art thou brought hither: declare *h* all that thou seest to the house of Israel.

*a* See ver. 3. let. u. *b* Ezekiel, called here, as in many other places, the Son of Man. Vid. *c* Diligently view; all accurateness is required here in looking into these things presented to the Eye. *d* Like care, and attention use also in hearing what shall be spoken; these kind of Phrases do bind us to greatest heedfulness. *e* Ponder and weigh with thy self, meditate, and study on them; though here is a supernatural Revelation, yet he is required to act the utmost part of a man to know the things revealed. *f* Nothing is insignificant here, therefore all must be regarded. *g* This was the reason why thou wast brought hither, and why I am come to meet thee. *h* Plainly tell them, that they may discern, and tell all, conceal nothing.

5 And behold, a wall *i* on the outside *k* of the house *l* round about: and in the mans hand *m* a measuring reed *n* of six cubits long *o*, by the cubit, and an hand breadth *p*: so he measured the breadth *q* of the building, one reed; and the height *r*, one reed.

*i* This was that outmost Wall, which did encompass the whole ground on which the Temple stood, and the Courts, that belonged to the Temple; a Wall that encompassed the whole Mount Zion, upon whose top the Temple stood. *k* This passage clears which Wall it was, viz. the outmost of three, which the floor of the Temple, and the Mount was encircled with. *l* House of God, the Temple, as Ch. 10. 4. and 2 Chr. 2. 1, 5. *m* The Prophet is called to see and hear, but the Standard is not put into his hand; Christ, who is this man, hath, and keeps the Reed in his own hand, as the only fit person to take the measures of all. *n* Or Cane, for this measuring-Rod or Staff was of those Canes growing in that Country; straight, long, and light, and which Architects did make use of. *o* Each Cubit consisting of 18 Inches in our common account; and though there is much wrangling about the exact dimensions of this Cubit, I will not intermeddle with the Dispute, it was about one Roman foot and half, which comes very near to our English foot and half, or eighteen Inches, or one half yard. *p* Added to each six Cubits, not as some have supposed to each Cubit. *q* The thickness of the Walls, which were one Reed, and one hand's breadth, or three yards, and three Inches thick. *r* And the height equal, taking the measure, not from the bottom of the Wall in the Valley on the outside, which was of different height, as the Valley was of different depth, but taking the measure from the Area, or floor on the inside of the Wall, it was in the whole Circuit of equal height, as here.

6 ¶ Then *s* came he *t* unto the gate † † Heb. whose which looketh toward the East *u*, and went up *v* face was the way towards the East. the stairs *x* thereof, and measured the threshold *y* of the gate, which was one reed broad; and the other threshold *z* of the gate, which was one reed broad.

*s* When the Prophet had well observed the outer Wall, and the measuring thereof. *t* The Man with the measuring Reed, i. e. Christ. *u* Either of one of the inner Walls, or of the Temple it self. *v* Till he was got up, he could not measure the Threshold, which was laid at the top of the Stairs, and these were ten; if the Measurer be supposed in the Gate of the house; or eight, if in the Gate of the Court of the Priests; or seven, if in the Court of Israel; and each stair half a Cubit in height, too high at lowest for him to take the measure of the Threshold, if he did not go up the stairs. *y* It is like he measured the lower Threshold first, as next hand. *z* (i. e.) The upper Threshold, or Lintel of the Gate, which was of equal Dimensions with the lower, a Reed broad, or three yards and three inches broad, or thick.

7 And every little chamber *a* was one reed long, and one reed broad: and between the little

Heb. by my  
usuf of them.

\* Joel 2. 28.  
A. 2. 17.

\* Chap. 33. 21.

† Or, upon  
which.



little chambers *were* five cubits *b*: and the threshold of the gate, by the porch of the gate within *e*, *was* one reed.

*a* Along the wall of the Porch were Chambers, three on one side, and three on the other, *v. 10.* of equal dimensions, each one Reed square. *b* A space of two yards and one half between each Chamber, either filled with some neat Posts or Pillars, or it may be quite void, and nothing in them. *c* The inward Threshold as well as outward. *were* of the same measures, and curiously arched over head from side to side, and end to end, which was from East to West.

8 He measured also the porch *d* of the gate within, one reed.

*d* The Posts which were joyned together at the top by an Arch, and so made the Portico, say some. The open space under the Arch between the Posts, or the Alley which leads from the Gate into the more inward parts of the house, or to the inmost. So the French Version, *puis apres il mesura d'une canne l'allée qui menoit a la porte la plus en dedans.*

9 Then measured he the porch *e* of the gate, eight cubits; and the posts *f* thereof, two cubits: and the porch of the gate *was* inward.

*e* This, say some, was another Porch, another Gate distinct from that, *ver. 6th.* But others more likely, refer this measuring to the same Gate, but whereas before the breadth, now the length is measured. *f* These were half Columns, that from the floor to the height of the wall jetted out, as if one half of the Column were in the wall, and the other without, which was both for beauty and strength, and the protuberance of this half Column, was one Cubit, the other taken up in the wall.

10 And the little chambers *g* of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

This is a repetition of what the 7th verse hath already acquainted us with, I only observe, *g* These Chambers were for the Priests and Levites to lodge in during their Ministration, according to their Courses in the Temple, where they kept watch continually night and day. *h* The whole was framed in very great Harmony, and just Proportions.

11 And he measured the breadth of the entry *i* of the gate, ten cubits; and the length *k* of the gate, thirteen cubits.

*i* It is meant of the whole length of the Entry, or Walk through the Porch, which was so wide, and to which they ascended by stairs of a semicircular form. *k* The height is meant, but 'tis called its length, either because height is an erected length; or rather, because thirteen cubits is the greater dimension; and this Interpreters agree in, 'tis the height of the Gate here measured.

12 The space *l* also before the little chambers *m* *was* one cubit on this side, and the space *n* *was* one cubit on that side: and the little chambers *were* six cubits *o* on this side, and six cubits on that side.

*l* The Bound, Limit, or Rails, as some think, which were set up at a cubit distance from the front of these little Chambers, and gave a beauty to them, or else the space of a cubit on the outside for convenient placing of Benches for the Priests to sit on, while they observed who came in, and went out of the Gate. *m* *Vid. ver. 7.* *n* Between the Rails or Ballisters, and the Chambers on each side, North and South. *o* There was no difference in the dimensions of these little Chambers, they were all alike on each side.

13 He measured then the gate from the roof *p* of one little chamber to the roof of another: the breadth *was* five and twenty cubits, door *q* against door.

*p* From the extremity of one little Chamber from the North-side of the Gate, to the extremity of the opposite Chamber on the South-side, and so one Cubit and half for the back wall of the one Chamber, and as much for the back wall of the other Chamber, with the length of the Chambers, six Cubits each, and ten for the breadth of the Gate, amounts to 25 Cubits. *q* Either so placed that the door of the first Chamber on the North-side answered to the door of the first on the South-side; or some think the doors of the Chambers were two in each Chamber in the East and West parts, and so exactly set, that the doors being all open, you had a clear Prospect through all the Chambers to the Temple.

14 He made *r* also posts of threescore cubits *s*, even unto the post *t* of the court round about the gate.

*r* Measured, and thereby shewed what kind of Posts they should be. *s* If this might be interpreted by *Cyrus's* Edict for building this Fabrick 60 Cubits high, it would be a clear confirmation of the divine mission of the Prophet, and the certainty of a future performance of the good he promised in God's Name, when it appears so evident, that he had so long before declared to what height the building should be raised by license from *Cyrus*. But more like 'tis, that it refers to the height of this Gate built up two Stories above the Arch, and the Posts in their height are only mentioned, but imply all the rest of the building over the East Gate. *t* These high Columns, or Posts on the inner front of this Gate were so disposed, that the last on each side was very near to the first Post, or Pillar of the Court on either side of the Gate, and so the Posts and Buildings laid on those Posts joyned on each side of this Gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

This Verse seems to sum up all the dimensions at length; this Gate, its Porch, and thickness of its Walls, and so sum the cubits, 6 in the thickness of the outer Wall, 18 in the three Chambers, 20 in the spaces between the Chambers, and 6 cubits in the thickness in the inner Wall of the Porch.

16 And there *were* *†* narrow *g* windows to the little chambers *b*, and to their posts *i* within the gate round about, and likewise to the *||* arches *k*: and windows *were* round *l* about *||* inward: and upon each post *were* palm *m* trees. *†* Heb. closed. *||* Or, galleries, or porches. *||* Or, within.

*g* These lights were made through the thickness of the wall of the Chambers, and the wall was sloped for that purpose, both within toward the Chamber, and without toward the Cloister; this outward sloping gathering the light from without, and the inward sloping did disperse it over all the Chamber; so they were windows narrowed inward to the middle. *h* The three on each side of the Porch. *i* The upper lintel of each door over which was a Winnow to let in light from that side. *k* Windows under the Arches between Post and Post, to give light to the five Cubits space between Chamber and Chamber. *l* These were on both sides of the Porch within the Gate, exactly alike. *m* (*i. e.*) Engraven with curious Art for beauty, and whose upper branches spreading themselves along under the Arches, seemed to bear up the Arches.

17 Then brought he me into the outward *n* court, and lo, there *were* chambers *o*, and a pavement made for the court round *q* about: thirty *r* chambers *were* upon the pavement.

*n* So called in regard of the more inward Court, between that where he was, and the Temple it self; this Court here, called the outward Court, was at least the second about the Temple, as you go through the first, and greatest Court, or Floor encompassed with that wall of one Reed high, and one thick, through the second which is the Court of the People, and which probably is this in our Text. *o* Not only lodging Rooms for the Priests, but also Store-houses for Tythes and Offerings; these were Treasuries, and so rendred by some. *p* A very beautiful floor laid with Checker-works, as some say of Marble, or of Porphyry, which is much richer. *q* 'Twas not laid as we see some Courts before great Houses with us, in a fair Walk up from the Gate to the door of the House, but the whole floor of this Court was thus paved. *r* That is, fifteen on the South-side of the Gate, and fifteen on the North-side, built over the Pavement.

18 And the pavement *s* by the side *t* of the gates, over against the length *u* of the gates *was* the lower *x* pavement.

*s* That mentioned *ver. 17.* *t* That part which lay on each side of the Gate, and from thence spread it self towards the Chambers, leaving a space of Pavement of equal breadth with the Porch, or Gate in the middle. *u* This length was measured fifty cubits, *ver. 15.* from the outside of the first Wall, to the outside of the inmost Wall of the Gate and Porch, from which, on a Pavement somewhat raised, as in other stately Walks, this went on to the next Gate of the next Court. *x* The side Pavement was laid somewhat lower than this middle Pavement, not only for state, but for the more convenient keeping it clean; so the middle Pavement rose with a little convex surface, and the edges sunk with a little declivity.

19 Then he measured the breadth *y* from the forefront of the lower gate *z*, unto the forefront *a* of the inner court *||* without *b*, an hundred cubits east-ward and north-ward *c*.

*y* Of the whole Ground between the inner Front of one Gate and Porch, to the outer Front of the next Gate more inward to the Temple. *z* Called so in respect to the next Gate, which was on the higher Ground, and into which the entrance was by stairs or steps. So the first of the Fabrick was the lowest, the last was the highest, and the middle Gates were the one higher than the other, as in all Buildings that stand upon such ascents. *a* To the outside Front of the Gate of the Priests

*||* Or, from without.

Priests Court, which was next to this Gate now measured, that is from the west front of the lower to the east front of the upper Gate. *b* This Court from the West front of the lower Gate, was one hundred Cubits in length to the East front of the Gate of the inner Court. *c* And so was the space from the South front of the Court to the North front. So the Court was exactly square.

† Heb. whose face was.

20 ¶ And the gate *d* of the outward court † that looked toward the north, he measured the length thereof, and breadth thereof.

*d* Now is this Measurer giving account of the North-gate of this outward Court, in which is a most exact Harmony with the Measures, Fashion, and Ornaments of the East-gate, so that nothing needs be here repeated; who would know all particulars of this Gate, may find them in the East-gate.

21 And the little chambers thereof were three on this side, and three on that side, and the posts thereof, and the † arches thereof, were after the measure of the first *e* gate, the length thereof was fifty *f* cubits, and the breadth five and twenty *g* cubits.

*e* Called, ver. 22. East-gate. *f* See ver. 15. let. *g* See ver. 13. let. *p*.

22 And their windows *b*, and their arches *i*, and their palm-trees *k*, were after the measure of the gate that looketh towards the east: and they went up unto it by seven *l* steps; and the arches thereof *m* were before *n* them.

*b* See verse 16. let. *g*. *i* See verse 16 let. *k*. *k* Ibid. let. *m*. † 'Tis not said what number of stairs they went up to the East-gate, but by this it appears they were seven steps in number; and 'tis said by some, the form was semicircular. *m* Of this Portico the curious vaulted Roof. *n* Within, or more inward than the Steps or Gate.

23 And the gate *o* of the inner court *p* was over against the gate *q* toward the north, and toward *r* the east: and he measured from gate to gate, an hundred cubits.

*o* The North-gate. *p* Or Court of the Priests. *q* North-gate of the outer Court, these were directly over-right each other. *r* 'Tis concise, but thus to be exprest fully. The East-gate of the inner Court was directly over against the East-gate of the outer Court, and equally distant from each other.

24 ¶ After that *s* he brought me toward the fourth *t*, and behold, a gate toward the fourth *u*: and he measured the posts thereof, and the arches *x* thereof, according to these measures.

*s* Having finish'd the measuring of the East-gate, and shewed the Prophet the Chambers of the North-gates Buildings, Measures and Ornaments, now he is informed of the South-gate, and its exact symmetry with the other two, which consult in verse 5, 6, 7, 8, 9, 10, 11. *t* The South-point of Heaven. *u* South part of the House. *x* Vide ver. 16. and 21, 22.

25 And there were windows *y* in it, and in the arches thereof round about, like those windows *z*: the length was fifty cubits, and the breadth five and twenty cubits.

*y* Vide ver. 16, let. *g*. *z* Which were in the East-gate, and already measured there.

26 And there were seven *a* steps to go up to it *b*, and the arches thereof were before them *c*: and it had palm-trees, one on this side, and another on that side *d* upon the posts thereof.

*a* See ver. 22. *b* The Floor, or square-Court. *c* Vide verse 22. let. *n*. *d* On the right and on the left hand Posts, each † Post had one Palm-tree.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south, an hundred cubits.

As before the East-gate answered to East, and North to North, so here one South-gate answers to the other in the confronting, or parallel Walls, and in all points exactly uniform; to prevent Repetition, I refer you to the particular Measures, &c. of the East-gate.

28 And he brought *f* me to the inner court by the fourth-gate: and he measured the fourth-gate according to these measures.

*f* From the South-gate of the outer Court through the Porch, and over the 100 cubic Pavement, to the South-gate of the in-

ner Court, which is here described by its Harmony with the other Gates, which were before measured, and to them are you referred lest we needlessly repeat the same things.

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it, and in the arches thereof round about: it was fifty *g* cubits long, and five and twenty cubits broad *b*.

*g* Vid. verse 15. *b* See ver. 13. let. *p*.

30 And the arches *i* round about were \* five and twenty cubits long, and five cubits † broad.

\* See ver. 21. and 25, and 23. and 26.

*i* Here, as once before, as verse 11. let. *k*. length is put for † height.

31 And the arches thereof were toward the utter court: and palm-trees were upon the posts thereof: and the going up to it had eight steps.

In this verse two things are mentioned, wherein this Gate differed from the other, first from the Arches or Porch which stood not inward, but outward towards the outer Court; the reason whereof will appear in what follows. The next difference lieth in this, That the Ascent was by eight steps (more than the other, say some, and so make them fifteen.) Now if the Porch to this Gate built outward, stood upon such ascent, 'twould be necessary the Pillars should be such as v. 30. expresth them, 5 Cubits in the breadth of the Basis, and 25 Cubits high.

32 And he brought me into the inner court † toward the east *m*: and he measured the gate according to these measures *n*.

*l* The Court of the Priests, which was next to the House, or Temple it self. *m* To the East-gate of that Court, so he is brought from the South to the East-gate. *n* As the other, so this, exactly like to the first in all Dimensions of length and breadth.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein, and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

Compare the 33 verse with the 6 verse, &c. to the 16th, where the form and dimensions are expressly set down.

34 And the arches thereof were toward the outward court: and palm-trees were upon the posts thereof on this side, and on that side: and the going up to it had eight steps.

Vid. ver. 31. where this verse is explained.

35 And he brought me to the north gate *o*, and measured it according to these measures.

*o* From the East-gate, and taking the measures hereof, he passeth by order to the North-gate, where all is exactly conform'd to that in the South and East-gates.

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about; the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the utter court; and palm-trees were upon the posts thereof on this side, and on that side: and the going up to it had eight steps.

38 And the chambers *p*, and the entries *q* thereof were by the posts of the gates *r*, where they washed *s* the burnt-offering.

*p* Either the six, three on one side, and three on the other, as before in the Gates of the outer Court, or else Chambers built on purpose for the uses here specified, as some conjecture.

*q* The Doors, as well as the Chambers, were by the Pillars, probably adjoining to them. *r* Though some have thought the North-gate was that alone, where they wash'd the Burnt-offering, yet others conceive 'twas done at the East-gate too, if not at the South also, and the Plural Number warrants us to look for another Gate beside the North, when 'tis said, these Chambers were by the Posts of the Gates, Plural. *s* God commanded that the Legs and Entrails of this Burnt-offering should be washed, Lev. 1. 13. now here they did that; and whether these Chambers were built for this use only, or put to this, as to other holy uses, is not greatly material to enquire.

39 And in the porch *t* of the gate were two tables on this side, and two tables on that side,



\* Lev. 4. 2.  
and 5. 2.  
and 6. 2.  
\* Lev. 7. 1.

to slay thereon the burnt-offering, and the \* sin-offering, and the \* trespass offering.

*†* Tho' the words seem so express, yet doubt is made whether any Table were in the very Porch it self, and think they would cumber the passage; but sure where only the Priests in course of Ministration entred, there would be no great Croud; therefore I conceive, that these two pairs of Tables were set in the very Porch of the Gate, which is the letter of the Text.

|| Or, at the  
step.

40 And at the side without *u*, || as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

*u* On the right hand without, and probably in the open air, or else under the Cloister that went Eastward, stood two, and on the left hand two, in like manner, for the same end, and use to slay the Sacrifices.

41 Four tables were on this side *x*, and four tables on that side, by the side of the gate; eight tables *y*, whereon they slew their sacrifices.

*x* Either within the Porch two, and without it two, on either side; or else, as some will, four without the Porch, and Gate in the Cloisters on the right and left hand of the Gate. *y* How ere placed, they were eight for number, and design'd for slaying the Sacrifice on.

42 And the four tables *z* were of hewn stone, *a* for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high *b*: whereupon also they laid the instruments *c* wherewith they slew the burnt-offering and the sacrifice.

*z* Each four Tables, for the Prophet speaks of all Eight, but names them Four, because they were coupled so, one Four on the one side, and the other Four on the other side. *a* 'Tis not likely these were mean worthless Stones, but either best Marble, or else some stone better than Marble, and they are exactly square, a Cubit and half every way. *b* Here is nothing said of the thickness of these stone Tables, 'tis probably they were of a good thickness, which, added to the Cubit height, on which they were set, might raise them to convenient height for use. *c* When they were brought out for present use, at other times we know they were laid up in Chambers, and Cupboards prepar'd for that end.

|| Or, Endings  
Or, the two  
hearth stones.

43 And within *d* were || hooks *e* an hand broad *f*, fastned *g* round about: and upon the tables *h* was the flesh of the offering.

*d* Within the House, Porch, or where're the place be called, where these Tables stood. *e* Learned Conjectures here, as in many other places, perplex more than explain. Hooks, on which the slaughtered Sacrifice might be hang'd, while they prepared it farther, were needful, and the word imports such Iron Hooks. *f* It is probable that there might be two Hooks of Iron fastned to, or wrought out, where the plate was so broad, and therefore called Hooks in the Plural. *g* To Walls, no doubt, near these Tables. *h* They were careful to keep the holy Flesh from lying any where that might look like common Ground. It is like that the Sacrifice was fastned to these Hooks, and rested on these stone Tables, while the Priests cut them into their pieces.

44 And without *i* the inner gate were the chambers *k* of the fingers *l* in the inner court *m*, which was at the side of the north gate; and their prospect was toward the south *n*; one *o* at the side of the east gate *p*, having the prospect toward the north.

*i* When he was got through the Gate of the inner Court. *k* Several in a row. *l* Where they lodged both their Instruments and themselves, during the time of their attendance. *m* Next to the Temple. *n* The back parts of these Lodgings were toward the North Wall of the inner Court, and their Lights and Prospects to the South, and stood both on the North-east side, and on the North-west side. *o* One row of Chambers. *p* This row in length was from East to West, and however this row butted, 'tis certain the position of their Lights was to the North; so these Chambers must have their back parts on some building that run out from the East Gate into the Body of the Court Westward.

45 And he *q* said unto me, This chamber *r* whose prospect is toward the south, is for the priests *s*, the \* keepers *t* of the || charge of the house.

\* Num. 3. 27,  
28, 32, 38.  
|| Or, Ward, or,  
Ordinance So  
ver. 46.

*q* Who appear'd with measuring Line and Reed, ver. 3. *r* This range of Chambers for this single number, refers to the whole row, not to one particular Chamber. *s* The Sons of

Aaron, yet I think, not excluding others, who had charge under the Priests. *t* While, according to their Courses, they had the charge of the House of God, and attended on the service of it.

46 And the chamber *u* whose prospect is toward the north, is for the priests, \* the keepers *x* of the charge of the altar *y*. These are *z* the sons of \* Zadock among the sons of Levi, \* *†* King 2. which come near to the LORD to minister unto *35* him.

*u* See ver. 45. let. r. *x* See ver. 45. let. f. t. *y* to preserve the Fire perpetually on the Altar, &c. *z* The High Priest, who was put in by Solomon's depriving of Abiathar, in whose race the High-priesthood continued, while God's order was observed, his Sons especially among the Levites, had this charge, and in their turns, took care of the Altar, which that they might the better do, they had those Chambers, whose prospect, I do suppose, was toward the Altar.

47 So he measured the court *a*, an hundred cubits long, and an hundred cubits broad, four square *b*, and the altar *c* that was before the house *d*.

*a* The inner Court, or Court of the Priests, who, according to their several Charges, had Lodgings in it, as ver. 46. *b* This Court was an exact equilateral Square. *c* Here the place of the Altar is only mentioned, the measuring of it is Chap. 43. from ver. 13. to ver. 18. This Altar was placed in the very Center of this Square, in a direct Line from the North, East, and South Gates, and might be seen from the lower Courts by those who stood there. *d* The Temple it self.

48 And he brought *e* me to the porch of the house *f*, and measured *g* each *g* post of the porch, five cubits on this side, and five cubits on that side *h*: and the breadth *i* of the gate was three cubits on this side, and three cubits on that side.

*e* From the measuring the Building and Court. *f* That Porch which joyned to the Temple, and was part of the house. *g* The Post, or Wall on each side of the Gate. *h* The thickness, or space between the outside of the Wall, and the inside of the Wall, was five Cubits on each side, North and South, if we suppose the breadth of the Porch from North to South, and the length from East to West. *i* The whole breadth was eleven Cubits, but the breadth of each leaf of this Folding-gate was three Cubits, and they met, or shut on an upright Post, set in the middle of the Gate-space, and this one Cubit broad. And then each leaf hang'd on Posts two Cubits thick, which amount to eleven Cubits.

49 The length *k* of the porch was twenty cubits, and the breadth eleven cubits, and he brought *l* me by the steps *l* whereby they went up to it: and there were pillars *m* by the posts, one on this side, and another on that side.

*k* Tho' learned Men dispute the position of the length, whether from East to West, or from North to South, express word determines the Dimensions of this length and breadth. *l* Eight, say some; others, eleven; and some say ten, others say twelve, but most say eight. *m* So soon as he was come into the Porch, he saw two Pillars that stood off from the side-Walls, not joyned to them, as the Posts were, much like Jachin and Boaz in Solomon's Temple.

## C H A P. XLI.

1 **A**fterward *a* he brought me to the temple, and measured the posts *b*, six cubits broad *c* on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle *d*.

*a* After the measuring of the Courts, &c. now the Prophet is brought to see the Temple it self measured. *b* The thickness of the Walls (called Posts here as also, chap. 40. 48.) on the North-side, and on the South-side of the Gate. *c* One whole Reed in thickness. *d* These Walls in their thickness took up as much space as the whole breadth of Moses his Tabernacle Exod. 26. 22. where eight boards, each one Cubit and half broad, make just the breadth of the Tabernacle, 12 Cubits.

2 And the breadth of the || door *e* was ten *f* cubits; and the sides *g* of the door were five cubits on the one side, and five cubits on the other side: and he measured the length *h* thereof, forty cubits, and the breadth twenty cubits.

*e* Or

<sup>e</sup> Or the Aperture, the open space, which let in light, as well as men; properly the Door of the Porch. <sup>f</sup> Between post and post, on which the Folding-doors did hang. <sup>g</sup> The space from the edge of the Wall by the posts to the side-Wall inward, was on each side five Cubits, on the North-side so many, and on the South so many, which make the content between Wall and Wall, as the Verse hath it, twenty Cubits in breadth. <sup>h</sup> Of the Sanctuary from the Porch to the Partition between the Holy of Holies, and the inward Front of the Wall of the Sanctuary, was forty Cubits, unless we must take in the thickness of the Walls of both Sanctuary, and Holy of Holies, of which more may possibly be spoken.

3 Then went he inward <sup>i</sup>, and measured the post <sup>k</sup> of the door <sup>l</sup>, two cubits: and the door, six <sup>m</sup> cubits; and the breadth of the door, seven cubits.

<sup>i</sup> From the Porch thro' the body of the Temple, to the partition between the body of the Temple and the Holy of Holies, or the Oracle. <sup>k</sup> Either the thickness of that partition-Wall, or of the Pilasters, which stood one on the one side, and the other on the other side of the Door. <sup>l</sup> Or entrance out of the Temple into the Oracle. <sup>m</sup> This Door was six Cubits high, say some, but more likely, 'twas six Cubits broad, and an upright Bar or Post on which the Leaves did meet, and which was of one Cubits breadth, make out the seven Cubits mentioned in the last words of this Verse.

4 So he measured the length thereof <sup>n</sup>, twenty cubits; and the breadth twenty <sup>o</sup> cubits before <sup>p</sup> the temple. And he said <sup>q</sup> unto me, This is the most holy <sup>r</sup> place.

<sup>n</sup> Of the Oracle, or Holy of Holies. <sup>o</sup> It was an exact square, as was Solomon's, 1 King. 6. 20. <sup>p</sup> Parallel with the breadth of the Temple. <sup>q</sup> The Prophet was commanded to hear, and now he shews us his Attention. <sup>r</sup> As having the tokens of God's more special presence, in that the Mercy-seat and Propitiatory were there so called, Num. 7. 89. 'twas called also the Oracle, and 1 King. 6. 16. the inner house, ver. 15, 17.

5 After he measured the wall <sup>s</sup> of the house <sup>t</sup>, six cubits <sup>u</sup>; and the breadth of every side-chamber <sup>x</sup>, four cubits, round about <sup>y</sup> the house on every side <sup>z</sup>.

<sup>s</sup> Having left the Holy of Holies measured in the 3d verse, now he is come to take the measures of the outer Wall. <sup>t</sup> The Temple it self. <sup>u</sup> Three yards thick was this Wall from the Ground to the first story of the side-Chambers. <sup>x</sup> Of the lowest floor; for there were three stories of these, and they differ'd in their breadth, as the Wall of the Temple, on which they rested, abated of its thickness; for the middle Chambers were broader than the lowest by a Cubit, and highest as much broader than the middle. <sup>y</sup> On the North, South, and West parts. <sup>z</sup> On each side of every one of these three Gates. The East-gate, and Buildings about that were not faced with such facings.

6 And the side-chambers were three, <sup>†</sup> one over <sup>a</sup> another, and <sup>‡</sup> thirty in order <sup>b</sup>: and they entred into the wall <sup>c</sup>, which was of the house for <sup>d</sup> the side-chambers round about, that they might <sup>e</sup> have hold, but they had not hold in the wall <sup>f</sup> of the house.

<sup>a</sup> In three Stories high. <sup>b</sup> How these thirty in a row were distributed, is not said; some guess twelve on the North-side, as many on the South-side, and six on the West; but as this may be, so possibly it may not be; but we are sure the whole number is thirty in a row on each Story, i.e. 3 times 30, or 90 in all. <sup>c</sup> Not the five, or six Cubit Wall, which was the Wall of the House, but another Wall of one Cubit thickness, on the top whereof was a Rest, or Ledge of one Cubit breadth, on which the ends of the Cedar-beams were fastned. <sup>d</sup> 'Tis said this was built for the side-Chambers, either from the Foundation the Wall was made so thick, that at five Cubits from the Ground they might rebate or draw in the thickness of the ascending Wall one Cubit, or else this Cubit-thick Wall was after added; but this, as not probable, I reject. <sup>e</sup> That the Beams of the Chambers might have good and firm resting-hold. <sup>f</sup> The ends of the Beams were not thrust into the main body of the Wall of the Temple, as we see Beams laid into the body of the Walls of Houses. But for each Story a rebatement of one Cubit in the thickness of the Wall, so that six Cubits thick at the Ground up to the first floor, and five Cubits thick from that to the second floor, and four Cubits thick from the second to the third floor, so each floor rests on a Ledge of one Cubit without the Wall, and each Story grows a Cubit broader than that is next lower.

7 And <sup>†</sup> <sup>\*</sup> there was an enlarging <sup>g</sup>, and a winding about <sup>h</sup> still upward to the side-chambers: for the winding <sup>i</sup> about of the house went still upward round <sup>k</sup> about the house: therefore the breadth of the house <sup>l</sup> was still upward, and

so increased <sup>m</sup> from the lowest chamber to the highest by the midst <sup>n</sup>.

<sup>g</sup> Viz. of the side-Chambers, so much of breadth added to the Chamber, as was taken from the thickness of the Wall; that is, two Cubits in the uppermost, and one Cubit in the middlemost, more than in the lowest Chambers. <sup>h</sup> Winding Stairs, which enlarged as the Rooms did, and these run up between each two Chambers from the bottom to the top; so there were two Doors at the head of each pair of Stairs, one Door opening into one Chamber, and the other into the opposite Chamber; or else you must make the Chambers Thorough-fares, and suppose Passages thro' all. <sup>i</sup> These Stairs, as they rose in height, enlarged themselves too. <sup>k</sup> (i.e.) On all sides of the House where these Chambers were, which, as observed, was on three sides of the House. <sup>l</sup> Of each Chamber. <sup>m</sup> Grew broader by one Cubit in every upper Room or Chamber. <sup>n</sup> From <sup>5</sup> in the lowest to <sup>6</sup> in the middle, and to <sup>7</sup> in the highest Chamber.

8 I saw also the height of the house <sup>o</sup> round about: the foundations <sup>p</sup> of the side-chambers were <sup>\*</sup> a full reed of six great cubits.

\* Chap. 40. 5.

<sup>o</sup> Of the Chambers, or the three Stories of them, 'tis not the Temple. <sup>p</sup> The lowest Chamber had properly a Foundation laid on the Earth, but the floor of the middle, and highest Story must be accounted here a Foundation; so from the Ground to the Ceiling of the first Room, was 6 great Cubits; from the first Beams, Joices and Boards, to the second, six great Cubits; and from the third floor to the Roof of the Chamber, alike number, to which add we one Cubit for thickness of each of the three Roofs or Floors, you have 21 Cubits for height, ten yards and a half high.

9 The thickness of the wall which was for the side-chamber without <sup>q</sup>, was five cubits: and that <sup>r</sup> which was left was the place of the side-chambers that were within <sup>s</sup>.

<sup>q</sup> The outward Wall for these Chambers, was five Cubits in thickness, and was made of Stone, which added both Beauty and Strength to the other part of the Building, and served as Buttresses to the Temple wall. <sup>r</sup> That space which was left without this Wall about five Cubits broad, and served for a Walk before the Chambers, or for a Passage from one Chamber to another. <sup>s</sup> The Walk and Wall.

10 And between the chambers <sup>t</sup> was the wideness of twenty cubits, round about the house on every side.

<sup>t</sup> That on one side joined to the Temple, and were publick Repositories for Offerings and Tithes, &c. and those other Chambers which were built on the Wall of this inner Court, and were Lodgings for the Priests, there was a void Space or Pavement in the open Air twenty Cubits broad, and these round about on all sides of the Court, and probably some Rails, or Ballisters, or low Wall round too before them enclosing this space.

11 And the doors <sup>u</sup> of the side-chambers were toward the place that was left, one door <sup>x</sup> toward the north, and another door toward the south, and the breadth of the place that was left, was five cubits round about.

<sup>u</sup> The Doors of the lowest row opened into this void paved space. <sup>x</sup> Beside the particular Doors to each Chamber, there were two, one on the North, where was a fair Stair-case, which did lead up to every Story, and above these to the top of the Temple. And so another like this on the South, excepting that this South Stair-case lead not up to the top of all, as that North Stair-case did.

12 Now the building <sup>y</sup> that was before <sup>z</sup> the separate place <sup>a</sup>, at the end <sup>b</sup> toward the west, was seventy cubits <sup>c</sup> broad: and the wall of the building was five cubits <sup>d</sup> thick round about, and the length thereof ninety <sup>e</sup> cubits.

<sup>y</sup> This is a new Building not yet mention'd, but now measured by it self. <sup>z</sup> Or over-against. <sup>a</sup> Either the Temple with all the appendant Treasury-Chambers, or the Oracle, which was in the West end of the Temple, and separate from the rest of the Temple. Or that 20 Cubits space which was cut off from the Chambers, and the five Cubits space before them, by a breast-Wall, as some think. <sup>b</sup> Of either Temple, Oracle, or fore-said space toward the West. <sup>c</sup> As men are not agreed about the Fabrick, and its Dimensions here intended to be measured, so they are as little agreed how to compute the measures, every one however makes out his account, whether the thing he measures be the right, or mistaken. First, suppose the Temple and the West part of it from North to South, thus: 20 Cubits the Oracle, each side-Wall 6 Cubits, breadth of Chambers on each side 4, the thickness of the out-Walls of these Chambers on both sides, 5 Cubits each; a void space of 5 Cubits compa-

G g

fi rig

† Heb. side-chamber over side-chamber.  
‡ Or, three and thirty times, or, fort.  
† Heb. be holden.

† Heb. it was made broader and went round.  
\* 1 King. 6. 8.



sing the whole, and then the low, or breast-Wall that enclos'd this space 5 Cubits thick on each side, making up the third 10, produce the 70 Cubits. But they that think of a distinct building on the West-end of the Temple, do also in their method make out the account. *d* This seems to countenance their opinion, who conceive a distinct building meant. *e* These proportions are easily laid together, which will make up the total, and agree with the Temple thus; Temple and Oracle, with their Walls 70 Cubits, Porch eleven, and Chambers and Walls nine Cubits. And who will have such a new Structure here measur'd (which is more than was in the first Temple Fabrick) will make all correspond to their *hypothesis*, and you may more easily object against another, than demonstrate your own guess. The best is, the Error is not great, if a man do err here.

13 So he measured the house *f*, an hundred cubits *g* long; and the separate place *h*, and the building *i*, with the walls thereof, an hundred cubits long *k*.

*f* The whole Temple, Oracle, Sanctuary and Porch, with the Walls. *g* From East to West, thus: Stairs of the East-Porch, or the thickness of the Wall 6 Cubits, the Passage through the Porch 11, Wall of the Temple within the Porch 6 Cubits, the Temple it self 40 Cubits, Partition-wall 2 Cubits, the Oracle 20 Cubits, West-wall thick 6 Cubits, the Chambers at bottom of the West-wall 4 Cubits, and the outer Wall of the Chambers 5 Cubits. *h* See ver. 12. *let. a.* *i* On both the North and South-side of the Temple. *k* Which is reckoned, The breadth of the Temple 20 Cubits, thickness of both Walls 12 Cubits, the bottom-Chambers on both sides 8 Cubits, the outer Walls of these Chambers 5 Cubits apiece, the breadth of the place left out on each side 5, on both sides 10, (*i. e.* 5 each) and then the wideness between this on either side 20 Cubits.

14 Also the breadth of the face *l* of the house, and of *m* the separate place, toward the east, an hundred cubits *n*.

*l* The whole Front of the House Eastward, the Prospect of it being to the East. *m* This explains the other, say some. The House is the separate place; or else, as others, That other Building on the West-end of the Temple, which was of equal Dimensions with the Temple. *n* Measuring from the North-point along by the Eastern-front to the South point, or corner of the Buildings or Wall. The admeasuring the particulars I forbear, but since this side runs equal with the length of the whole from East to West, we need not doubt 'tis a hundred Cubits.

15 And he measured the length of the building *o* over-against the separate *p* place which was behind it *q*; and the || galleries *r* thereof on the one side, and on the other side, an hundred cubits, with the inner temple *s*, and the porches of the court.

*o* Possibly that of the 12 and 13, or else the Buildings of this Court next to the Temple, or else the West-buildings behind the Oracle, or the Buildings of the utter Court, of which in Chap. 42. 1, 3, 7, 8. *p* See ver. 12. *let. a.* *q* The Buildings that were behind on the West-side of that supposed range of Buildings, or else behind the Temple. *r* Either Chambers, or Porches, or Balconies, places supported by Pilasters, made for Beauty and Delight. *s* According to the measures of the Temple, and its appendant Buildings.

16 The door posts *t*, and the narrow windows *u*, and the galleries *x* round about on their three stories *y*, over-against the door *z* † coiled with wood round about, || and from the ground *a* up to the windows, and the windows were covered *b*;

What are here recounted, were all measured by the Angel, and with the same Reed or Measure. *t* See Chap. 40. 48, 49. 'Tis likely he means the Door-posts of every Gate, or Porch in every Court. *u* See Chap. 40. 16. *let. g.* *x* See ver. 15. *let. q.* and ver. 5. *let. x.* *y* Vid. ver. 6, 7. Or parts, or Buildings, Temple, separate Place, and on the Court-walls. *z* The Singular for the Plural Number, the Doors which were cieled with Wood, were measured; this Cieiling was with choicest Wood. *a* The height of the Windows were taken too. *b* Had Lids or Curtains to cover them, and Lettices too, say some.

17 To that above the door *c*, even unto the inner house and without, and by all the wall round about within and without, by † measure.

*c* In the 15th ver. the Prophet began his Catalogue, and continueth it through this Verse, in which, in the gross, he tells us all above the Doors in every Porch and Gate, to the very inner House, and all without, the Buildings about the Walls, were measured exactly, though we have neither the particular account of what these were, either Things or Measures.

18 And it was made *d* with cherubims *e* and palm-trees *f*, so that a palm-tree was between *g* a cherub and a cherub: and every cherub had two faces *h*;

Now we are acquainted with the Ornaments, the beautiful Carving, which in all parts mention'd, were to be seen. *d* Beautified. *e* Generally taken for the Pourtrait of Angels, and framed to the beauty of young Men with Wings: Yet is the Description of them very different in different places, as the curious observe in Ezekiel's Vision, Chap. 1. *Isaiah's* Vision, Chap. 6. *John's* Vision, Rev. 4. and in Solomon's Temple. *f* A very beautiful, upright Tree, from a strait well-grown body, spreading its Head with large Boughs and Branches, which were used on occasions of Joy, and were Emblems of Victory, Job. 12. 13. and Revel. 7. 9. *g* These were so engraven, that each Palm-tree was between two Cherubs, and each Cherub between two Palm-trees, and this ariseth from the different aspect, or numbring them. *h* Curiously wrought on the same head, somewhat like a Janus-Head; what these Faces were, the next verse tells us.

19 So that the face of a man *i* was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: it was *k* made through all the house round about.

*i* This one Face, the other of a young Lion. Now as to the Aspect, 'twas thus; the Cherub between two Palm-trees, looked towards both Trees, towards the one, a Man's face, towards the other, a young Lions face looked. *k* And thus it was through the whole house round about, and from bottom to top, as ver. 20.

20 From the ground unto above the door *l* were cherubims, and palm-trees made, and on the wall *m* of the temple.

*l* Some think 'tis the great East-Gate; I think rather, here is an Enallage, or change of Number, Door for Doors, and that every Porch was so beautif'd, see Chap. 1. 16, 22, 26, 34. *m* These beautiful Sculptures were round about the Walls of the Temple and Oracle too, tho' not express here.

21 The † posts *n* of the temple were squared *o*, † Heb. *post*, and the face *p* of the sanctuary; the appearance of the one as the appearance *q* of the other.

*n* On each side of the Gate or Door, both of Temple and Oracle. *o* Not round, as some other were, and as the Posts of the Door of the Tabernacle were, but of exact square. *p* The form of the Door, or Gate of the Temple was square, *i. e.* not arched, as the Gates of our Churches ordinarily are, but with a flat Beam, or upper Lintel laid on the top of the Posts, and so either made an equilateral square, or an oblong square. *q* As was the form of the Gate of the Temple in its larger, so was the form of the Gate of the Oracle in its lesser Dimensions.

22 The altar *r* of wood *s* was three cubits high *t*, and the length thereof two *u* cubits: and the corners *x* thereof, and the length thereof, and the walls *y* thereof, were of wood; and he said unto me, This is \* the table *z*, that is before \* Mal. 1. 7, 12. the LORD *a*.

*r* Of Incense. *s* So the inward parts were made, and covered with Gold, Exod. 30. 1, --- 11. 1 King. 6. 20, 22. and from this covering of Gold, 'twas called the Golden Altar. *t* One Cubit higher than that in the Tabernacle of Moses, Exod. 30. 2. *u* As long again as Moses's Altar of Incense in the Tabernacle. *x* The Horns fram'd out of the four Posts at each Angle on the top of the Altar. *y* The sides of this Altar, for it was made up on all sides, are here called the Walls thereof, made of Wood, but covered with Gold. *z* Some say 'tis spoken of this Altar of Incense; others say, the Angel pointed him to the Tables of shew-bread, and spake of that. *a* In the Temple, not in the Oracle, or Holy of Holies; this Incense-Altar was placed without the Oracle, as appears from the Priests offering Incense at it by Courses, whereas none but the High-Priest might enter into the Holy of Holies.

23 And the temple and the sanctuary had two *b* doors.

*b* Each had one Door, so there were two Doors, and they were Folding-doors, or Two-leaved Doors.

24 And the doors had two leaves apiece, two turning-leaves, two leaves for the one door, and two leaves for the other door.

25 And there were made *c* on them *d*, on the doors of the temple *e*, cherubims *f* and palm-trees, like as were made upon the walls: and there were thick planks *g* upon *b* the face of the porch without.

*c* Carved. *d* The Doors of both Temple and Oracle. *e* Including the Holy of Holies also. *f* Vid. ver. 10. *g* I suppose these were Boards of more than ordinary thickness, which were fastned to the great Beams, whose ends came out beyond the Wall of the Porch, and probably were laid so, as to make a part of an Arch over the entrance into the Gate, as we see o-

|| Or, several walks; or, walks with pillars.

† Heb. cieiling of wood.  
|| Or, and the ground unto the windows.

† Heb. measures.

ver some Houses, and as sometimes under the Balconies, and here also in these thicker Planks, 'tis like, were some Ornaments. *b* Or above the Front of the Porch. *i* On the Court side of the Porch, that part that look'd outward.

26 And there were narrow *k* windows and palm trees *l* on the one *m* side, and on the other side, on the sides of the porch, and upon the side-chambers of *n* the house, and thick planks *o*.

*k* Vid. ver. 16. let. u. *l* See ver. 18. let. f. *m* On the North, and on the South side, as you enter in from East toward the West; thus the sides of the Porch outward were garnished. *n* Which were 30 in a row, and three stories high; Vid. ver. 6. *o* Alike carved and beautified, and alike strengthening and defending the places where they were used.

## C H A P. XLII.

1 **T**hen *a* he brought me forth into the utter *b* court, the way toward the north *c*, and he brought me into the chamber *d* that was over against the separate *e* place, and which was before the building toward the north *f*.

*a* After a particular view of the Temple, and all its parts, with the inmost Court, and all in it, the Prophet is brought forth. *b* Called so, in regard to that more inward, whence the Prophet now cometh; it is likely, if not certain, this was the Priests Court, which had two others more outward; but because the Prophet had been in one more inward than that of the Priests, he giveth the name of outer to this Court. *c* Thro' the North-gate, by which he descended into the Court, where the Stair-case was by which he went up into the Chambers, built over the Pilasters, and Arches, so that underneath was a Cloister, or Gallery. *d* Either the Singular Number for the Plural, or Chamber, for the row of Chambers; or else into one of the many that were there. *e* Whether you take it for the Temple it self, or for that Building equal to the Temple, on the West part of the Temple, till this row of Chambers faced the North part of it. *f* The South front of this Range of Chambers look'd to the North-front of the Temple, and its that side Buildings, or to the North-front of the separate place.

2 Before the length *g* of an hundred cubits was the north door, and the breadth was fifty cubits.

*g* The Temple of one hundred Cubits long, and of fifty broad, was on the South-prospect of these Chambers, or possibly this North-door did give entrance into Buildings that were one hundred Cubits long, and fifty Cubits broad.

3 Over against the twenty cubits *h* which were for the inner court, and over against the pavement *i* which was for the utter court, was gallery against gallery *k* in three stories *l*.

*h* The twenty Cubits space of the inner Court, or Court of the Temple, faced the South front of this row of Chambers, their Southern lights lookt into this space, and into the North of the Temple. *i* Which was in the Priests Court, and on the North-side of this building, into which Pavement the North-windows look'd. *k* That is, a Gallery on the South part toward the inner Court, and a Gallery toward the Pavement Northward, and between the backs of these Galleries were Chambers. *l* Either in height, or else in three ranks; as now placed, two Galleries on the sides, and a Chamber in the midst; or two rows of Chambers, and one long Gallery in the middle.

4 And before the chambers *m* was a walk of ten cubits breadth inward, a way *n* of one cubit, and their doors toward the north *o*.

*m* This row of Chambers had on the South-side, or inward a Walk of ten Cubits broad, which lay between the Wall on which these Chambers were built, and the twenty Cubits space, possibly it might be some Cloister running along the Wall on the inside. *n* Before the Galleries, probably, was a ledge of one Cubit broad, running the whole length from East to West, called here a Way, though not designed for any to walk on it; such ledges we see in many great Houses. *o* Every Chamber-door opened to the North, and so the Entrance into these Chambers was through the Gallery which look'd to the Pavement of the outer Court.

5 Now the upper chambers were shorter *p*: for the galleries *q* were higher then these, then the lower, and then the middlemost of the building.

*p* At first view it should seem to refer to the length, but indeed it refers to the height of the Chambers, of which the lowest Chamber was highest pitch, from the Floor to the Ceiling, the second lower pitch than the first, yet of greater height than the uppermost between the Floor and Ceiling. *q* Possibly,

there might be over the uppermost Chambers a flat Roof, on which, as on a Gallery, they might walk from one end to another, and therefore that Floor was much lower than the middle or lowest, according to Rule of Architecture, which directs, that the upper Rooms take not up so much in their height, as the lower, that the weight of the Timber be not too heavy for the Walls.

6 For they were in three *r* stories, but had not pillars as the pillars *s* of the courts: therefore the building *t* was straitened *u* more then the lowest and the middlemost from the ground.

*r* Built high one over another. *s* So thick and strong, as those were, but of the slenderer and weaker make. *t* The highest Room of the Building *u* was laid at nearer distance than the middlemost from the lowest, or than the Roof of the lowest from the ground.

7 And the wall *x* that was without over against the chambers *y*, towards the utter court *z* on the fore-part *a* of the chambers, the length thereof was fifty cubits *b*.

*x* Not of the Chambers, but some Wall at distance from them, perhaps some Wall that might keep up a Terrace-walk. *y* Therefore was Northward from the Chambers. *z* The Court of the Men, or of Israel, which is called utter, with respect to this, wherein this Building stood, as this was called utter, ver. 1, and 3, with respect to the Court that was more inward. *a* Which evidently shews, that the wall of fifty Cubits stood North from these Chambers. *b* Answerable to the length of this Building from East to West.

8 For the length of the chambers that were in the utter *c* court was fifty cubits: and lo *d*, before the temple were an hundred cubits.

This Verse gives us a reason why the Wall over against the Chambers was but fifty Cubits, it might not be more or less, because 'twas to hold exact symmetry with these Buildings which it confronted; possibly this Verse may give some light to the second Verse latter part. *c* See ver. 1. let. b. and ver. 7. let. z. *d* Some say the Angel conducting the Prophet from these North Chambers to the South, hath occasion given him to take notice of, and to measure a second time this space before the Temple; but what if the Angel and the Prophet were now on the Roof of this fifty Cubits Building, as they seem to be, ver. 5. measuring it, and thence the Angel might point to the hundred Cubit space before the Temple, and bid the Prophet to mind it? The former most received, suits best with the 11th and 12th verses.

9 And || from under these chambers was || the entry on the east-side, || as one goeth into them from the utter court.

|| Or, from the place  
|| Or, he that brought me.  
|| Or, as he came.

I suppose this Verse describes the entrance into the South-Chambers, that it was on the East-point, and that who so would go into them, must go up the stairs (which probably were winding-stairs) at the East end of these Buildings, whose Front was toward the South.

10 The chambers *e* were in the thickness *f* of the wall of the court toward the east, over against the separate place *g*, and over against the building *h*.

*e* Galleries also with them of this South-building now measured. *f* Or the breadth of that Wall of the Court, which was Eastward, and as an enclosure of the Building. *g* Which was West from this Building, whose length lay North and South, and its breadth East and West; what this separate place may be, vid. ver. 1. let. e. *h* Vid. ver. 1. let. f.

11 And the way *i* before them was like the appearance *k* of the chambers which were toward the north, as long as they, and as broad as they: and all their goings *l* out were both according to their fashions *m*, and according to their doors *n*.

*i* The Walk, as ver. 4. *k* Exactly uniform with the Fabrick on the North-side. *l* Every Window and Door. *m* Framed in the same manner. *n* According to the number of the Doors in the one, was the number of the other, all in all things exactly alike.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entred into them.

This Verse is a particular description of the Door, and Way that from the East end of this South-building, did lead either under the Buildings, or through some part of them toward the West-point, as before; such a way from the North-buildings did



lead to the South, nor do I think necessary to speak more of the words.

13 ¶ Then said he *o* unto me, The north-chambers, and the south-chambers, which are before the separate *p* place, they be holy *q* chambers, where the priests *r* that approach *s* unto the LORD, shall eat *t* the most holy things: there shall they lay the most holy things *u*, and the meat-offering *x*, and the sin-offering *y*, and the trespass-offering *z*, for the place *is* holy.

*o* The Measurer, Christ, Man in appearance at that time. *p* Vid. ver. 1. *let. c.* *q* Set apart, consecrated to holy Services and Uses, as Vessels, Garments, and Days may be holy. *q* And Levites too. *r* That were then in waiting, according to their Courses, for this approach is not only mentioned, as distinguishing'd from the distance the People were kept at, but as including the present actual approaches of the Priests in their ministering before the Lord. *s* Together, as in a publick Refectory. *t* Things devoted to God, were these most holy, some parts whereof God gave to the Priests to live on. *u* In some of these Chambers the holy things that might be eat, were laid up as in a Store-house; and those which were not for present use, were here to be reserved, till they were to be used: And whether 'twere more or less that was allowed to the Priests out of the Offerings, here it was to be kept, till used. *x* See what this was, Lev. 2. to ver. 12. and 6. 14, 15, 16. *y* See what this, Lev. 6. 26, 29, 30. *z* See Lev. 7. 2, 3, &c.

14 When *a* the priests *b* enter therein *c*, then *d* shall they not go out *e* of the holy place *f* into the utter court *g*, but there *b* they shall lay *i* their garments wherein *k* they minister; for they are holy *l*: and shall put on other *m* garments, and shall *n* approach to those things which are for *o* the people.

*a* At the time of their Service. *b* And Levites also, who assisted. *c* Come into the Court of the Temple, or inmost Court in their Priestly Garments to offer Sacrifice, or to do any other part of their Office. *d* When they have done their Office. *e* In their priestly Garments. *f* The Court of the Priests, not of the Temple. *g* The Court of the People. *h* In some one of the Chambers of South or North Buildings, which is a Wardrobe for them. *i* Lay up, either for other Priests, whose Course came next, or for themselves against the next return of their Course. *k* Expressly directed by God, Exod. 28. 40, 41, 42, 43. *l* Consecrated, ceremonially and relatively holy, for they are not capable of inherent Holiness. *m* When they go out of this Court into the outer, or utmost, they must put on common Garments. *n* And so they may, as they have occasion, and see good. *o* Which common People may meddle with, which the Priests may in their ordinary Garments intermeddle with, and not be guilty, but may not touch, while in the Garments of their Ministration.

15 Now when he had made an end of measuring the inner house *ll*, he brought me forth *p* toward the gate, whose prospect *is* toward the east *q*, and measured it round about *r*.

*ll* The Holy of Holies, the Temple, and all the Buildings that were in it, and its inner Courts. *p* Quite out to the utmost Court, and Wall of it, which compassed all the rest of the Courts. *q* To the East-gate of the outside Wall, mention'd Chap. 40. verse 5, which see at *let. i.* and *k.* *r* (*i. e.*) The four squares of the Wall; for this, as the other Walls, was square, not round; and therefore this round about is to be understood of measuring all four equilateral sides or parallels.

† He. mind.

16 He *s* measured the east *†* side *t* with the measuring-reed *u*, five hundred reeds, with the measuring-reed round *x* about.

*s* The Angel, or Christ in the appearance of Man. *t* From the two opposite Angles of the inside, North and South. *u* Which was of six Cubits, and one Hand, or three Inches. *x* As verse 15. *let. m.* The four square was 500 Reed, that is, each wall was 125 Reeds, say some; yet this hath its difficulties, though I think it more likely than the Conjecture of *L. C.* and for ought I see, the guess of *Villalp.* may be admitted, that the whole square was four times measured round about, from the East round, from the North round, &c. as this, the 17, 18, and 19. verses repeat it.

17 He measured the north side, five hundred reeds, with the measuring-reed round about.

18 He measured the south side five hundred reeds, with the measuring-reed.

19 ¶ He turned about to the west side, and measured five hundred reeds, with the measuring-reed.

Here is nothing new added, but what is in the 16th verse. I observe that the 16 and 17 verses expressly mention the measu-

ring round about, which why I should doubt was twice done, when 'tis related twice, as done from different points, I know not, and then it is easy, and likely enough, that the double relation of this measuring in the 18 and 19 verses, will be the relation of the same way of measuring from other points, which, I suppose, is the ground of *Villalpandus's* opinion, and is far more agreeable to the Hebrew Text, and Context, and Account, and more agreeable to Divinity, than that of *L. C.*

20 He measured it *y* by *z* the four sides: it *a* had a wall round about, \* five hundred reeds \* Chap. 45. 2. long *b*, and five hundred broad *c*, to make a separation *d* between the sanctuary *e* and the profane place.

*y* The whole Wall. *z* Repeating the measure of the whole, according to the number of the sides. *a* The whole had such a Wall, had each side been five hundred Reeds, the Prophet must in Propriety of speech have said, *They, i. e.* the sides, not *it, i. e.* the whole compass of the Wall. *b* In such an equilateral square there is properly no length, for all sides are equal; but because in the Temple-structure there was length and breadth, therefore that *latitudo*, or side, which runs in strait line, parallel with the length of the Temple, is here taken for the length; the other, which was parallel to the breadth of the Temple, is the breadth of this *Isopeleon*, or equilateral Square. *c* He speaks not here of the thickness, though sometime breadth and thickness are the same. *d* To distinguish, and accordingly to exclude, or admit Persons, for all might not go in. *e* Not the Temple, this is not here meant, but we must remember here, that the Jews accounted the whole Earth profane, *i. e.* common or unclean, compar'd with Canaan, and Canaan common, or less holy than Jerusalem, and every part nearer the Temple, the more holy; and so here the outward Court was inclosed to distinguish it by its comparative Holiness, 'twas more holy than all without it.

Thus envelop'd in Clouds and Darknes, thou hast good Reader, a Conjecture of many things, which I need not blush to confess, are more above mine own Comprehension, than above some others: The mystical Sense I refer to thy Thoughts.

#### C H A P. XLIII.

1 A fterward *a* he brought *b* me to the gate *c*, *even* the gate that looketh toward the east *d*.

*a* After that the measuring of the Temple was finished. *b* From the West-gate, where the whole was finished, and where the 42 Chapter left the Prophet. *c* Which, lest we should mistake, is expressly described the East-gate. *d* Of the first Wall measur'd, where he began with the Angel, Chap. 40. ver. 6. From this Gate, in a direct line, you have the fairest Prospect of the Temple.

2 And behold *e* the glory *f* of the God *g* of Israel came *b* from the way of the east: and \* his \* Rev. 14. 2. voice *i* was like a noise *k* of many waters, and and 19. 1. 6. the earth *l* shined *m* with his glory *n*.

*e* Sometime this word is *expletive*, but here surely it stands for more, it expresseth, no doubt, the Joy the Prophet had to see this excellent sight, which should not be seen there more than sixty years; for in the sixth year of the Captivity, the Glory of God left the City, Chap. 11. ver. 22, 23. and now the Prophet foreseeth its return after the settling the Temple, its Buildings, and Ordinances, which took up a great time, as is evident, John 2. 20. which time of 46 years, (*viz.* 30 in *Cyrus*, 8 in *Cambyses*, and some 6 in *Darius*) is very near accounted. So that between the departure and the return of the Glory of God, are about one hundred and six, or eight years; and about fourscore between this Vision and the Accomplishment, *f* Vid. Chap. 1. ver. 28. *let. i. k. l. m.* *g* Of him, who is an infinitely glorious Being, yet in Covenant with us, as a peculiar People of God. *h* When the Glory departed, it went Eastward, and now that it returns, it comes from the East. *i* Though by the Voice of God, Thunder is sometimes meant, yet here it was an articulate Voice, as appears, ver. 7, and 8. perhaps this might be attended with Thunder, as usually in such cases. *k* Terrible and a mighty Voice, as the noise of mighty Waves of the Sea; so Chap. 1. 24. and Rev. 1. 15. *l* Not the whole Earth, but that part about Jerusalem, and the Temple. *m* The Rays of Glory, like the Sun-beams, made the dark Earth to shine with glorious Light. *n* Vid. *let. f.* where reference is to the like Place and Glory.

3 And it *o* was \* according to the appearance \* Chap. 8. 4. *p* of the vision which I saw, *even* according to the vision that I saw, *ll* when I came \* to destroy *q* the city: and the visions were like the vision that I saw by the river *r* Chebar: and I fell *s* upon my face.

*o* This Glory of the God of Israel. *p* Vid. Chap. 1. ver. 4. *let. n.* and Chap. 1. Ver. 28. *let. i. k. l.* *q* To declare, that their sins would ruine their City, Chap. 9. ver. 3. *let. r.* and Chap. 10. *ll* Or, when I came to prophesie that the City should be destroyed. \* Jer. 1. 10.

Chap. 10. ver. 4. let. u. which see. Here the Effect seems ascribed to him, though he only declares it will be. r Vid. Chap. 1. ver. 1, 3. f Overwhelmed, and as 'twere swallowed up. Vid. Chap. 1. ver. 28. let. l.

4 And the glory t of the LORD came u into the house x by the way of the gate, whose prospect y is toward the east.

i Vid. ver. 3. let. o. u The sins of impenitent Israel caused the Glory of the Lord to go out of his House, but now the Repentance of Israel is blest with the return of this Glory. x The Temple where before it dwelt. y Whose Front looks Eastward. Vid. ver. 2. let. h.

5 So the spirit z took me up, and brought a me into the inner court b, and behold, the glory of the LORD filled c the house d.

z Vid. Chap. 2. ver. 2. let. f. a Carried me, at least supported, and moved. b The Court next to the House of the Lord, this was the innermost Court. c Either with Splendor and Brightness, or with a Cloud, such as formerly was, Lev. 16. 2. and 1 Kings 8. 10, 11. Token of his presence. d The Temple.

6 And I heard e him f speaking g unto me out of the house b, and the man i stood k by me.

e Distinctly, intelligibly, so that I am sure it was no Delusion. f The Lord, who was in that Glory. g What was spoken, appears in the next two Verses. b God speaks to his out of his Temple. i Christ Mediator. k To encourage, inform, and strengthen him.

7 ¶ And he l said unto me, Son of man, the place of my throne m, and \* the place of the soles n of my feet, where I will dwell o in the midst of the children of Israel for ever p, and my holy name q shall the house of Israel no more defile r, neither they s, nor their kings, by their whoredom t, nor by the carcases u of their kings in their high places x.

l The glorious God of Israel. m His Throne, i. e. of Glory and Majesty is in Heaven, but the Throne of his Grace is in his Temple; in the Dispensations of Grace, God manifests himself a King. n After the manner of man God speaks, and expresseth his abode and rest, where 'tis in his Temple, as Type, in his Church, as the Antitype. o Not only shall my Ordinances be here administered, but I myself will dwell there. p For a very long time, till the age of Infancy with the Jewish Church be over, and to eternity with my Church, signified by this Temple and City. q Vid. Chap. 22. ver. 26. let. z. and Chap. 35. 20. let. p. r Dishonour, and bring into contempt, as they have done. s The Priests, the false Prophets, and the common People, nor their Governours and Kings. t By Idolatrie, and worshipping of strange gods, which after the Captivity they did very punctually abstain from, as Stories assure us. u Either the dead Bodies of their deceased Kings, buried too near the Temple, less likely; or by the sacrificing of Men to their Idols to Moloch; or Idols are here called Carcasses, as dead, stinking, loathsome things in the sight of God. Or, if I had instances of any Kings buried in the Temples of the Idols, I should incline to interpret this passage of the profane, and wicked burying of idolatrous Kings near the Idols they worshipped. x Where Idol-Temples, and Idol-Worship were celebrated.

8 In their setting of their threshold y by my thresholds, and their post by my posts, || and z the wall between me and them, they have even defiled a my holy name by their abominations b that they have committed: c wherefore I have consumed d them in mine anger e.

y The Idolatrous Kings of Judah and Israel, built Temples and Altars for their Idols, and these are called their Thresholds. The Jews, or People of Judah, and their Kings erected these in the Courts, or near the Courts of the Temple, and so in local nearness, their Threshold was by God's Thresholds, and their Posts by his, that they were a nuisance to him. z And there was but a Wall between me and them, that under my Eye, and within my hearing, they have with greatest Presumption defiled my Name. a Despised my Ordinances, corrupted my Worship, or forsaken it, used me as if I were neither great nor holy. b Abominable Idolatries, and Wickednesses not to be named. c Acted boldly, and openly, against Precept, Threat, and Admonitions. d For which sins I brought Destruction upon them; the Chaldeans ruin'd them, but they were the Rod of God's Anger. e In great displeasure and wrath, i. e. in my provoked Justice, as Chap. 20. ver. 13. let. i. and Chap. 23. ver. 31. let. d.

9 Now let them put f away their whoredom g, and the carcases h of their kings far from me i,

and I will dwell k in the midst of them for ever l.

This Verse is either Prophetick, or Preceptive, it doth direct the Jew what he should in duty do under this Temple, and foretel what the People of God will do under the Gospel, f Cast away, as impure and loathsome things should be cast away. g See ver. 7. let. t. h Ibid. let. u. i My Temple and Worship. k As their Light, Protection, and Glory, the Promises which are made in these cases, enjoin us duty; Men may sin away God's Presence, and Blessings; cast away all sin, that God cast not you away. l See ver. 7. let. p.

10 ¶ Thou son of man m, shew n the house o to the house p of Israel, that they may be ashamed || Or, sum, or number. of their iniquities q, and let them measure the || pattern r.

m Ezekiel, who is call'd thus above 80 times in this Book. n He could not lay a model before their Eye, but he could, and this is requir'd, describe it to them in all the parts. o Temple, which he had seen and exactly measured. p To the Rulers, Prophets, and Priests especially, not excluding others. q When they shall blush to see what Glory their Iniquities had ruin'd, how great losers they were by their sins; or else thus interpret the meaning of these things, and let the Jews know what a Church God will erect among the Gentiles, that so the Jews may be ashamed of their Iniquities which provoked God to cast them off, and to destroy their Church and State. r As thou declarest let them write down, delineate all, and then compute the whole, that they may fully comprehend it.

11 And if they s be ashamed t of all u that they have done, shew them the form x of the house, and the fashion y thereof, and the goings out thereof, and the comings in thereof z, and all the forms a thereof, and all the ordinances b thereof, and all the forms thereof, and all the laws thereof: and write it in their sight c, that they may keep the whole d form thereof, and all the ordinances thereof, and do them.

f The House of Israel. t Repent, and shew it by manifest Tokens. u 'Tis not true Repentance, which is ashamed of some only, but not of all sins. x The model of the Temple. y The manner of the Building and fitting each part to other. z All the Alleys, Gates, Stairs, &c. a Which ought to be observed, saith the French Version. Now, though this be not in the Hebrew, yet the word may imply as much, it being an Idea, Pattern, or Platform, to which a thing is to be conformed. b Rites and Orders, Rules of governing Priests, and their Services. These are again repeated in the next words of the verse, which is usual in Scripture, and with this Prophet. c That it may be remembered, they shall have a Draught of it from thy hand, and drawn in their sight, that they may enquire of any particular, wherein doubt ariseth. d As Moses and Solomon did, so must the Builders of this Temple frame the whole to the Pattern, or Exemplar set before them; for not doing whereof, a heavy account lyeth on some in the Church.

12 This is the law e of the house; Upon the top f of the mountain, the whole limit thereof round about shall be most holy: behold, this is the law of the house.

e This is the first comprehensive Rule: Holiness becomes God's House or Temple; this relative Holiness referr'd to personal, and real Holiness, and requir'd it. f The whole Circuit of this Mountain shall be holy, but the top of it, on which the Temple stands, shall be most holy, into which only holy persons, and holy things shall be brought.

13 ¶ And these are the measures of the altar g after the cubits; the \* cubit is a cubit and an hand-breadth h; even the † bottom i shall be a cubit, and the breadth k a cubit, and the border l thereof by the † edge m thereof round about shall be a span, and this shall be the higher n place of the altar.

g Of Burnt-offerings; for the Altar of Incense was within the Temple, and is called the Golden Altar, but this in this verse is the Brazen Altar, and stood in the Court of the House. h The great, or sacred Cubit, three Inches longer than the common Cubit. i The Ledge or Settle, or as a little Bench fatten'd to the Altar on all sides at the bottom, shall be a Cubit in height. k From the edge of this Settle or Bench on the outside to the edge where it join'd the body of the Altar a Cubit, and this the breadth 21 Inches, broad enough for the Priests to walk on round the Altar, as they had occasion. l A ledge going round on all the squares. m On the outer edge of this settle a span high, about 9 Inches, which was to prevent the Priests that they slip not down in walking on this Settle. n This seems somewhat harsh translated; the French hath it, This shall be the back of the Altar, as the back bears burthens, so

\* Chap. 40. 5. and 41. 8. † Heb. B'som. † Heb. Lip.

\* 1 Chro. 28. 2.

|| Or, for there was but a wall between me and them.



so this should bear the weight of the whole Altar; this is the Basis or Bottom, as called before, which was one Cubit in each square broader, than the next square Frame or Settle.

14 And from the bottom *m* upon the ground, even to the lower settle *n* shall be two cubits *o*, and the breadth one cubit *p*, and from the lesser *q* settle even to the greater *r* settle shall be four cubits *s*, and the breadth one cubit *t*.

*m* From the Superficies of the first ledge, which was a Cubit broad, and a Cubit high from the ground. *n* To the top of that square Settle, which is called lower, because another Settle is raised upon it. *o* In height. *p* On every square, as first and bottom Settle, which by this account was two Cubits larger in each square or side, than the middle Settle. *q* From the highest edge of the uppermost Settle, down to the Cubit broad ledge about the lower Settle. The Prophet measures now downward. *r* So called, because it exceeded the upper Settle a Cubit in breadth on each side. *s* In the height thereof. *t* As the two other were.

15 So † the altar *u* shall be four cubits *x*, and from † the altar *y* and upward shall be four horns *z*.

† Heb. Haval, that is, the mountain of God.  
† Heb. Ariel, that is, the Lion of God.  
114. 29. 1.

*u* This upper part is now called the Altar, though sometimes this name is given to the whole, as *verse 13. let. g.* *x* In height, for it was of much greater wideness, as in the next Verse. *y* † From the top of the Altar, at each corner shall be a Horn, four in all.

16 And the altar *a* shall be twelve cubits *b* long, twelve broad, square in the four squares thereof.

*a* That which in the 15th *verse* is precisely determin'd to be the Altar, the uppermost and least Settle—*b* An exact square, by which we may know the Dimensions of the other two; the first of the two was wider by two Cubits, and longer by two Cubits, than the highest, and the lowest was as much greater, and larger than the middlemost. The highest twelve Cubits square, the middle fourteen Cubits square, and the lowest sixteen Cubits square.

17 And the settle *c* shall be fourteen *d* cubits long, and fourteen broad in the four squares thereof, and the border *e* about it shall be half a cubit *f*, and the bottom *g* thereof shall be a cubit about, and his stairs *h* shall look toward the east *i*.

*c* So called now, since the uppermost carrieth the name of Altar, proper to it self. *d* As said in the former *verse*, nor can it be otherwise, since 'tis one Cubit on each side broader than the Altar, which was 12 Cubits square. *e* Or a border, or ledge, fastned to the edge of the outside of this Bench that goes round about the Settle. *f* About eleven Inches, being the half of this great Cubit; now this Border was for security to the Priests in their going round the Altar, that if a foot slipped, this Border might stay it. *g* The Superficies on which the Priest treads when he is doing any thing on the Altar, or the breadth of this Bench within the Border, a Cubit. *h* Or steps, for such they needed, and probably each stair about one fourth of a Cubit, to carry them up to the first and second Settles. *i* These Stairs placed Eastward, that who went up, should have his Face to the West, his Back to the East; his Face toward God, not toward the rising-Sun, as they, who made the Sun their Idol.

18 And he said unto me, Son of man, thus saith the Lord GOD, these are the ordinances *k* of the altar, in the day *l* when they *m* shall make it to offer burnt-offerings *n* thereon, and to sprinkle blood thereon *o*.

*k* These are the Measures and Proportions for building the Altar. *l* Whensoever. *m* The returned Captives shall build, and use it. *n* It appears then, this was the great Brazen Altar, of which see *Exod. 38. 30.* and *39. 39.* *o* According to the Law, *Lev. 1. 5.*

19 And thou shalt give *p* to the priests the Levites *q*, that be of the seed of Zadock *r*, which approach unto me, to minister *s* unto me, saith the Lord GOD, a young bullock *t* \* for a sin-offering *u*.

\* *Lev. 8. 14.*  
15.

*p* Direct, or command that it be given; for the Prophet could not bestow such a Gift on them. *q* Explaining who were meant by the Priests. *r* Who was put into Abiathar's room. *Vid. Chap. 40. ver. 46.* and *Chap. 44. verse 15.* *s* *Vid. Chap. 42. verse 13. let. q. r.* *t* The Sacrifice appointed, *Exod. 29. 1. 36.* at the consecrating of the Priests. *u* An expiatory Sacrifice, to make an Atonement for Errors, and to reconcile the person that brought the Sacrifice. New Consecration and Reconciliation needful after so long an Interruption of their Ministration, and for such as never were before consecrated.

20 And thou shalt take *x* of the blood thereof *y*, and put it *z* on the four horns of it, and on the four corners of the settle *a*, and upon the border *b* round about: thus shalt thou cleanse and purge *c* it.

*x* Appoint it to be taken. *y* Of the slain Bullock. *z* Not all, but some of the Blood on the Horns of the Altar, as *Lev. 4. 30.* prescribeth, and as *Moses* did, *Lev. 8. 15.* *a* On which the Altar stood, which was two Cubits high, and set upon one of a Cubit high from the ground. *b* See *verse 17. let. c.* *c* Make it legally clean, that it may be fit for so sacred an use, as this of sacrificing was.

21 Thou shalt take *d* the bullock also of the sin-offering, and he *e* shall burn *f* it in the appointed place of the house *g* without the sanctuary.

*d* As *verse 20. let. x.* *e* The Priest of Zadock's line, that by his Course in Ministration, ought at that time to offer the Sacrifice. *f* Either the whole, or so much as is commanded to be burnt. *g* The house here is not the Temple it self, but a place within the Circuit of the most consecrated Ground; 'tis called the Place of the House, because the place in which the House was built, which is the Sanctuary or Temple. This was done without the Gate, without the Camp, while the Tabernacle stood. Now 'tis to be done in the Court of the House, and on the Altar appointed and consecrated; this is the first days Sacrifice.

22 And on the second *b* day thou shalt offer a kid of the goats without blemish *i* for a sin-offering *k*, and they *l* shall cleanse *m* the altar *n*, as they did cleanse it with the bullock.

*b* The next days Sacrifice is here directed. *i* This was a Qualification required in all Sacrifices, and there were Priests appointed to search whether they were perfect; in which search they were very punctual and curious. *k* *Vid. verse 19. let. u.* *l* The Priests in attendance, or course. *m* See *verse 20. let. c.* *n* With the Blood of the Kid put upon the Altar, as appointed, and as the Blood of the Bullock, *verse 20. let. z.*

23 When thou hast made an end *o* of cleansing it, thou shalt offer *p* a young bullock without blemish, and a ram *q* out of the flock without blemish.

*o* Of the first and second days Sacrifice, and cleansing the Altar. *p* On the third day, and so on, through seven days. *q* A Kid, *verse 22.* now a Ram, both, or either, as God appoints; there was no inherent Excellency in either one or other to commend them to God, but a Male, and without blemish it must be.

24 An! thou shalt *r* offer them before *s* the LORD, and the priest shall cast salt *t* upon them, and they *u* shall offer them up for a burnt-offering unto the LORD.

*r* Direct them to offer. *s* Not only to the Lord, but before the Lord, *i. e.* before the Temple; so the Altar stood where the Burnt-offering was to be offer'd. *t* So the Law, *Lev. 2. 13.* expressly requir'd; and the Priests salted every Sacrifice made by fire, three times, they say, in the Salt-Chamber at the bottom of the Altar, and when the Sacrifice was on the Altar. It may allude to the perpetuity of the Covenant thus made by Sacrifice, and salted; as *Numb. 18. 19.* and *2 Chron. 13. 5.* *u* The Priests.

25 Seven days shalt thou prepare every day *x* a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

*x* By this it appears, that there were seven days appointed for consecrating Altar and Priests, and that either these three Sacrifices were every day of the seven offered up, and their Blood sprinkled on the Altar, or at least the young Bullock every day, and one Goat, or one Ram with it; the word here is copulative, but possibly the sense disjunctive, for so this particle is often used.

26 Seven days shall they *y* purge *z* the altar, and purify it, and they shall † consecrate themselves.

† Heb. fill their hands.

*y* The Priests in course. *z* The same of what is said of the Priests, they and the Altar were thus consecrated and dedicated unto God, to be his in peculiar manner.

27 And when these days are expired *a*, it shall be that upon the eighth *b* day, and so forward, the priests shall make your burnt-offerings *c* upon the altar *d*, and your || peace-offerings *e*: and I will accept *f* you, saith the Lord GOD.

|| Or, Thank offerings.

*a* When

*a* When you have on every day of these seven offer'd the Sacrifices, as appointed, and for the ends mention'd. *b* Which begins a new Week, and 'tis probable, the first of these seven days for Sacrifice, might be the Sabbath, and end on our Friday; however, the first Week is spent in solemn Consecration of Altar and Priests, all Weeks after are to have day by day the usual appointed Sacrifices. *c* Which were Sacrifices expiatory, and for Atonement of sin. *d* Of Burnt-offering, the great Brazen Altar describ'd in this Chapter, ver. 13, 14, 15, 16, 17. *e* Sacrifices of Praise and Thanksgiving unto God for his goodness. *f* Be well-pleased with your persons, pardon your sins, smell a favour of Rest in your Thanksgiving, and own you with signal tokens of my Favour and Kindness, I will shew my good will, and delight in you.

## CHAP. XLIV.

**T**hen *a* he brought me back *b* the way of the gate of the outward sanctuary which looketh toward the east, and it was shut *c*.

*a* When the Altar was measured, and Directions given for consecrating it at first, and for the perpetual use of it for future. *b* From the inner Court, where he had been viewing the Altar to the outer part of the same Court, and to the East-gate thereof: Others say, 'twas to the Temple-gate Eastward, and that the Temple is called outward Sanctuary, in respect of the Holy of Holies. *c* When, or by whom the Prophet says not, but he found it shut.

2 Then *d* said the LORD *e* unto me, This gate shall be shut, it shall not be opened *f*, and no man *g* shall enter in by it; because the LORD the God of Israel hath entered *b* in by it, therefore it shall be shut *i*.

*d* Likely the Prophet was surpris'd somewhat, and wonder'd that the Door should be shut, and while he mused on it. *e* The LORD speaks to him out of the Temple, and informs him, and satisfieth him. *f* (i. e.) Shall not ordinarily stand open, but be shut till occasion requires it should sometimes be opened. *g* None of the common ordinary sort of People, or none but the Prince, God's Vicegerent, and the ministring Priests. *h* What was the Glory of the God of Israel, Chap. 43. ver. 2. is here the Lord God of Israel, that Glory was the visible sign of his Presence. His Glory is himself, and where that entered, *i. e.* gave evidence of a more than ordinary presence there. *i* Either kept shut with Bars, or by a Prohibition, be as if 'twere shut, that none should enter thereby.

3 It is for the prince *k*; the prince, he shall sit *l* in it to eat bread *m* before the LORD; he shall *n* enter by the way of the porch of that gate, and shall go out by the way of the same.

*k* For the King, say some; if so, then the Door shut was the Door, not of the Temple, but of the East-gate of the Priests Court. The High-priest, and the second Priest, say others, and indeed this most likely. *l* The King might sit before the Lord, others might not, and the Priests stood ministring, as Hebrews 10. 11. Perhaps the High-priest might have some Privilege to sit, when others might not. *m* If understood of the King, 'twas his eating of the Sacrifice, that part of it which was allowed to the Offerer; if this Prince be the High-priest, this Bread was the Shew-bread, which it seems he might sit and eat in, or near the Porch of the Gate, whereas other Priests were bound to eat in the common Refectory, as appears, Chap. 42. ver. 13. let. f. *n* He may, 'tis his Privilege, or he shall, that is, 'tis his Duty to enter at this, and to come out at it, that the People may know which way to look, when they would see their High-priest enter to make Atonement, which may be mystical, and include our looking to the great High-priest.

4 ¶ Then *o* brought he *p* me the way *q* of the north-gate before the house; and I looked, and behold *r*, \* the glory *s* of the LORD filled the house of the LORD; and I fell *t* upon my face.

*o* When he had been informed of the reason why the East-gate was shut, and when he perceived he must not go out thereby. *p* The Angel, or Christ in the appearance of Man. *q* To the North-gate of the inner Court, whence he had a Prospect of the Temple, though no Door to it on that side. *r* Through the Windows of the Temple he did discern that Brightness and Lustre which filled the Temple. *s* Vid. Chap. 1. verse 28. let. i. k. l. m. and Chap. 43. verse 2. let. c. *t* Vid. Chap. 1. verse 28. let. 1.

5 And the LORD said unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances *u* of the house of the LORD, and all the laws thereof, and mark well

*x* the entering *y* in of the house, with every going forth of the sanctuary *z*.

The whole of the first part of this Verse, is Chap. 40. ver. 4. where 'tis explained. *u* The prescribed Rules for Persons and Things in and about the Temple; these Ordinances are called Laws in this Verse. *x* Set thy mind that thou mayst comprehend them all. *y* Not so much the Gates and Porches, through which the entrance is to the House, as the Persons who may, and who may not enter. *z* Taken here largely for the Holy Courts, rather than for the House it self.

6 And thou shalt say to the rebellious *a*, even to the house of Israel, thus saith the Lord GOD, O ye house of Israel, let it suffice *b* you of all your abominations.

*a* Vid. Chap. 2. ver. 3. let. f. and ver. 6, 7, 8. of that third Chapter. *b* Let the time you have spent on your sins, your many great Sins and Abominations, let them be thought enough, nay, too much, as 1 Pet. 4. 3. do so no more.

7 In that ye have brought *c* into my sanctuary † strangers *d*, \* uncircumcised in heart *e*, and uncircumcised in flesh *f*, to be in my sanctuary to pollute it; even my house, when ye offer my bread *g*, the fat *h* and the blood *i*; and they *k* have broken my covenant *l*, because of all your *m* abominations.

*c* Either by abusing your Power you have licensed, or by conniving, you have permitted to come into my holy Courts. *d* Foreigners and Heathen, who had their Idols in the very Courts of the Temple, and there worshipp'd their Idols, as Chap. 8. ver. 5, 10, 14, 16. *e* The worst of them, profane and impious. *f* No uncircumcised one should come into the Court of the People, but you have brought them into the very Sanctuary at the times of publick Worship, and when you have been offering my Bread, &c. Some think, that the profane carelessness of the Jewish Rulers was such, they suffered uncircumcised ones to be Priests among them, and to approach to God's Altar; this done in Solomon's degenerate days, and in the days of Ahab, Manasseh, Amon. *g* Either the Meat-offering, or first fruits of Corn and Dough, and the Shew-bread. *h* Which was taken off the Sacrifices, and burnt. *i* How let out, received into Vessels, sprinkled and poured out; the Priests and Rulers of my House, through a sinful familiarity with Heathens, have given them Courage to ask, and you have not Zeal and Courage enough to refuse them, but you have satisfied their forbidden Curiosity, and shewed them all these things: Or, as was said, have advanced some to be Priests in my House, and suffered others to be Priests of Idols standing, and worshipp'd in my Courts. *k* The whole Nation of the Jews, the People of the Land. *l* Turn'd Idolaters, mixt with Heathens, forsaken me and my Law. *m* Taking example from your Practices, or complying with your superstitious and idolatrous Inventions.

8 And ye have not kept *n* the charge of mine holy things: but ye have set keepers *o* of my charge in my sanctuary for your selves.

*n* You have not observed the Laws I gave you for the careful, and exact keeping of my holy things, House, Sacrifices, and Worship. *o* You have substituted others in your rooms, made Officials, and Surrogates, and Curats to look to the Gates, and these have let in the profane and unclean; your Pride, or Covetousness, or Laziness hath taken you off from your Duty, and your Charge; or you have, as you saw good, consecrated persons, whether fit or unfit, whether approved or not approved by me, so you have profaned my Name, and violated my Law, Numb. 18. 4.

9 ¶ Thus saith the Lord GOD, No stranger uncircumcised in heart, and uncircumcised in flesh shall enter into my sanctuary, of any stranger that is among the children of Israel.

Now God renews his former Law against the permitting of the wicked, and Heathens to enter his Sanctuary. None of what quality soever, what Interest soever they make, though Princes, Nobles, Learned, Travellers, that come to view Nations, and the Rarities of them; None of these, or such like shall on any colour of pretence be brought into my Sanctuary. Perhaps Solomon shewed Sheba's Queen too much; we are sure Herakiah shewed the Embassadors too much, yet we read not, that either of them shew'd the Sanctuary.

10 And the Levites *p* that are gone away far *q* from me, when Israel *r* went astray, which went astray away from me after their idols, they shall even bear *s* their iniquity.

*p* Priests intended here, and indeed the Sons, or Posterity of them is here intended; for this Apostacy among them was elder than the eldest of them all. *q* Idolaters go far from God, for they depart as an adulterous Wife from her Husband, their Hearts

† Heb. children of a stranger.  
\* Lev. 26. 41.

|| Or, ward, or ordinance. So ver. 14. and 16.

\* Chap. 3. 12. and 43. 5.

† Heb. set thine heart.



Hearts and Affections are far from God, they fell to heathenish Idolatry. *r* It may be worth our while to enquire what time, or near what time this was. I doubt *Baal-peor*, Numb. 25. or from *Solomon's* time, when there was somewhat of this sin among the Priests. But of *Rehoboam's* time 'tis said, 2 *Chron.* 12. 1. All *Israel* forsook the Law of the Lord. And in *Ahaz's* time, when the Altar at *Damascus* so pleas'd him, and the High-priest *Uriah*, that presently an Altar like that is made, and set up between God's House and Altar; and Orders, or, in our Language, Injunctions from the King to the High-priest, and from him to the inferior Priests and Levites, who obey, 2 *King.* 16. 16. And *Manasseh* carried the Apostacy higher. Now account from any of these, from the last of them to the first return out of Captivity, is 114 years, to which we must add the 25 years, which each Priest must be, ere they enter the Priest's Office, 'twill amount to 139 years, and to these add 44 ere this Temple was repair'd, 'twill be 183 years, too great an Age for any of the Priests to be of; therefore, as I said, the Priests that are now-degraded, are the Children of those Apostate Priests, who were (as *Zech.* 1. 5, 6. said of the Fathers) dead. *f* Shall bear the punishment of this their Apostacy, be debased to meanest Services, subjected to others, and be deprived for ever ministering at the Altar. So 2 *King.* 23. 8, 9. and so God executed his Threat against *Eli's* House, 1 *Sam.* 2. 13.

11 Yet they shall be ministers *t* in my sanctuary *u*, having charge at the gates *x* of the house, and ministering *y* to the house: they shall slay *z* the burnt-offering, and the sacrifice *a* for the people, and they shall stand before *b* them to minister unto them *c*:

*t* Servants employ'd in the lowest, and least honourable Work. *u* Not the Temple it self, but about the Courts of it. *x* Shall be Porters to open and shut, and sweep, and ready to go on Errands. *y* Probably made learn the Arts of Mason or Smith to mend and repair, to fetch Wood and Water with *Jebusites*. *z* Do that servile work for the sacrificing Priest. *a* All the Sacrifices the People bring. *b* Heb. Expression of Servants attendance. *c* To wait and obey the Priests.

12 Because they minister'd *d* unto them before their idols, and *†* caus'd *e* the house of *Israel* to fall into iniquity; therefore have I lift up mine *f* hand against them, saith the Lord GOD, and they shall bear their iniquity *g*.

*d* Acted, as Priests to Idols, and in the name of idolatrous Worshippers, sacrificed to the Idols. *e* Were first occasion of fall to some, when their Example was follow'd, and in after-times they seduced, persuaded, and urged them to serve their Idols, and sacrifice to them, for this was the gain of the Idol-Priests. *f* Sworn against them that they shall suffer for this their Iniquity. This lifting up the hand is the form of an Oath, *Exod.* 6. 8. *Deut.* 32. 40. *Chap.* 20. 5. *let. r.* *g* The punishment of this sin; so 'tis *Chap.* 14. 10. and *Chap.* 18. 19, 20. and 23. 35, 49.

13 And they shall not come near *b* unto me to do the office of a priest unto me, nor to come near *i* to any of my holy things in the most holy place: but they shall bear their shame *k*, and their abominations *l* which they have committed.

*b* They shall never be admitted to the Office, nor employ'd in the proper work of a Priest that ministers to me. *i* They shall not come into the Temple, much less into the Oracle, nor have any part in the offering up of Sacrifices on the Altar; tho' they have Meat, Drink, and Lodging about the Temple, yet as discarded Servants that are retain'd lest they starve. *k* They shall be little regarded, but disesteem'd, and put to shame, and this shall be part of their punishment. *l* They shall be dealt with according to their Abominations, *i. e.* their Apostacy and Idolatry, and bear the punishment hereof.

14 But I will make them keepers *m* of the charge of the house for all the service thereof, and for all that shall be done therein.

*m* *Vid. ver.* 11. *let. t. x. y. z.*

15 ¶ But the priests *n* the Levites *o*, the \* sons of *Zadock* *p*, that kept the charge *q* of my sanctuary, when the children of *Israel* went astray *r* from me, they shall come near *s* to me to minister unto me, and they shall stand before me to offer unto me the fat *t* and the blood, saith the Lord GOD.

*n* So called from their Office. *o* By descent from *Levi*, *Jacob's* Son. *p* Who was of *Eleazar's* Family, to whose Father *Phineas* by a Covenant of Salt enst'd the High-priesthood, and all the Honour, Privileges, and Advantages thereof, *Num.* 25. 12, 13. *q* Were constant, zealous, and faithful in their Priestly Office, and their Duties in it. *r* This may possibly refer to that Transgression in the matter of *Baal-peor*, of which *Num.* 25. 3. and

*Psal.* 106. 28, 29, 30. *Vid. ver.* 10. *let. r.* *f* *Vid. Chap.* 40. 46. *t* To offer expiatory Sacrifices, to make atonement, and interceed for the People; this Honour God put upon them for their Integrity, and Constancy in the things of God.

16 They shall enter *u* into my sanctuary *x*, and they shall come near to my table *y* to minister *z* unto me, and they shall keep my charge *a*.

*u* The High-priest, and the other Priests shall have right and liberty of entering. *x* Both to the Altar, to the Temple, and the High-priest into the Holy of Holies. *y* To set the Shew-bread on, and to take it off. *z* To offer Sacrifice at the Altar, and Incense in the House; this the Priests did in their Course, and of this line the High-priest alone once a year in the day of expiation went in to minister to the Lord in the Holy of Holies. *a* See *ver.* 8. *let. n.*

17 ¶ And it shall come to pass, *that* when they enter *b* in at the gates of the inner court *c*, \* they *d* shall be clothed with linen *e* garments; and *f* no wool *g* shall come upon them, whiles they minister in the gates of the inner court *h*, and within *g*.

*b* They must put on their Priestly Garments in the Chambers that are appointed for Vestries to them, where they put off the Garments when the Service was done, and where they put them on when they approached to the Altar, *Chap.* 42. 14. *c* Where the Altar of Burnt-offering stood, and where the Temple, which is included, stood. *d* According to the Law, *Exod.* 28. 42, 43. *e* The reason hereof is given in the next Verse. *f* About the Altar of Burnt-offering. *g* In the Temple it self, in every Service of both.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins: they shall not gird themselves *†* with any thing that causeth sweat.

This Verse recounts but two Garments of Linen, the Bonnet and the Breeches, but *Exod.* 28. 39. and 1 *Sam.* 2. 18, 28. and 14. 3. mention a linen Coat, or Ephod; so they had three linen Garments, and a Girdle of fine twined Linen about to gird the Coat fast, yet so as not to make them sweat, or smell offensively.

19 And when they go forth into the utter court, *even* into the utter court *†* to the people, they shall put off their garments wherein they minister'd, and lay them in the holy chambers, and they shall put on other garments; and they shall \* not sanctifie *‡* the people with their garments.

*Vid. Chap.* 42. 14. *tot.* where this Verse is explained, yet here are two things that Verse hath not, of which a word. *†* This tells us in which Court stood the Chambers wherein the Priests did attire themselves, into which also they retir'd to uncloth themselves of the Priestly Garments. The Chambers were in the Court next to the Court of the People, as *Chap.* 42. 14. *let. f. g.* *‡* By the Law, common things, touching holy things, became consecrate, and to be no more for common use. If the Priests consecrated Clothes touch'd the Peoples, they must part with them, this would be inconvenient: So some. Or least the People should think themselves the holier for such contact, and grow proud of it: So others. The *Chaldee Paraphrast* frames it to the last clause of the 14 *ver.* of the 42 *Chap.* They in holy Vests shall not intermix with the People, this would be a profaning the holy Vests. Or else thus, They shall not come out to bless the People in their priestly Garments, but, having finish'd the Sacrifice, and all belonging thereto, they should change Garments, and in their ordinary Garments come out to the People, and bless them in that form, *Num.* 6. 23, 24.

20 Neither shall they shave *b* their heads, nor suffer their locks to grow long *i*, they shall only poll *k* their heads.

*b* It was forbidden, *Lev.* 19. 27. and 21. 5. Hair is given for an Ornament, and the Priests should not disfigure themselves, nor imitate idolatrous Heathens. *i* Priding themselves in it, as *Abisalom*, giving ill Example by such excess. *k* When the Hair is grown somewhat, they shall trim, cut the ends of their Hair, and keep it in moderate size; beside, long Hair was a token of a *Nazarite's* Vow, and God would have all holy Things and Persons kept unmixt and distinguish'd from other common things.

21 Neither shall any *l* priest drink *m* wine when they enter *n* into the inner court.

*l* Any one, on any pretence. *m* Or any other strong intoxicating Liquor. *n* When they go either to trim the Lamps, or set the Shew-bread in order, or to offer Incense in the Temple, or when they go to the Altar to offer a Sacrifice, which stood in the inner Court; this Prohibition you have, *Lev.* 10. 9. which see; and 'twas [to prevent all Indecencies in the Service.

22 \* Neither

† Heb. were for a stumbling-block of iniquity unto, &c.

Or, in sweating places. † Heb. in. Or, with sweat.

\* Chap. 45. 20.

\* Chap. 43. 19.

\* Lev. 21. 7.  
† Heb. thrust  
forth.  
† Heb. from a  
priest.

22 \* Neither shall they take for their wives a widow, or her that is † put away : but they shall take maidens of the seed of the house of Israel, or a widow † that had a priest before.

God allow'd them to marry, only directs, it be not one of ill fame or divorced, *Lev. 21. 13, 14.* nor the Widow of any deceased common person, yet a Priest might marry a Priest's Widow, but a Virgin rather commended to their choice; and whether Widow or Virgin, it must not be as *Moses* married a Daughter of a strange people, or as they did in *Babylon*, *Ezra 10. 18, &c.* and possibly this of *Ezekiel* was design'd as a rule to direct *Ezra* in reforming this disorder when they came from *Babylon*; nor were they at liberty to marry any of any Tribe, but it must be one of their own Tribe too.

\* Chap. 22, 26.  
Mal. 2, 7.

23 And \* they shall teach o my people the difference between the holy p and profane, and cause them to discern q between the unclean and the clean.

*o* By their place they were bound to instruct the people, *Lev. 10. 10, 11.* this was part of their work, to read the Law, expound it, and resolve Questions arising about it; they were to be as Ministers ought now to be, apt to teach, *1 Tim. 3. 2.* *p* Whether legally, and ceremonially so, or morally, and really so, that they might keep the people from pollutions. *q* The same thing in other words, only this seems to require Priests patient in instructing, till the people have learnt to difference unclean and clean.

<sup>1</sup> Deut. 17. 8.  
2 Chron. 19.  
19.

24 And \* in controverſie ⁊ they ſhall ſtand ſ in judgment, and they ſhall judge ⁊ it according to my judgments u: and they ⁊ ſhall keep my laws, and my ſtatutes in all mine aſſemblies ⁊; and they ſhall hallow my ſabbaths z.

r In Doubts about lawful and unlawful, in Pretences of right and wrong in all Contents. f If the Controversie be brought to them, they shall hear and consider. t Shall determine, end the Controversie, and reconcile Parties. u Not as they favour and affect, or disaffect and hate, but according to what God hath by his Laws in that behalf directed. x Priests first, and people with them. y Publick Congregations for worshipping of God. z With holy care observe the Sabbaths, as days of holy Work to be spent in secret Family, and publick Worship of God, as he requires.

\*Lev. 21. 11.

i. 25 And \* they *a* shall come *b* at no dead person to defile themselves: but *c* for father, or for mother, or for son, or for daughter, for brother, or for sister that had no husband, they may defile *d* themselves.

*a* The Priests who come near to minister before the Lord. *b* Neither touch, nor come into the Room, or attend the Funeral of the dead: For this would be a legal and ceremonial Defilement, and it is prohibited, *Lev.* 21. 1. the *Jews* tell us, that who comes within four Cubits of the dead, is defiled; and the Law, tho' it determine not at what distance such are defil'd, it doth determine that they are unclean, till evening by touch, or coming near the Carcase of any but man, and the defilement by coming near a dead man lasted 7 days. *c* The Priest was indulged in the death of so near Relations, as *Lev.* 21. 2, 3. where they are reckon'd up, as in this Verse. *d* Mourn for them, touch them, be at their Funerals, and shew their natural Affections to them.

\* Num. 6. 10.  
and 19. 11.

26 And \* after he is cleansed *e*, they *f* shall reckon *g* unto him seven days.

<sup>e</sup> After that for seven days he hath kept from the dead, by which the *Jews* accounted a man was cleansed; for as nearness did defile, so absence did cleanse in this case. *f* The Priests, who are about the House of God. *g* Shall appoint seven days more to this defiled person for his cleansing before he is admitted into the Sanctuary.

27 And in the day that he goeth *b* into the sanctuary *i*, unto the inner court, to minister *k* in the sanctuary, he shall offer his sin-offering *l*, saith the Lord GOD.

*b* During the days of his uncleanness he kept out of the Sanctuary, when the days of purifying are fulfilled, he then may go in. *i* Not the Temple it self, but, as the next words have it, the inner Court. *k* To execute the Priests Office. *l* 'Tis not said what this should be, nor doth that, *Lev. 6.21.* refer to this. I think rather that, *Lev. 4. 3.* a young Bullock was to be this Sin-offering in purifying, as it was in consecrating him, *Chap. 43. 10.*

\* Num. 18. 20.  
Deut. 10 9.  
and 18. 1, 2.  
Josh. 13, 14,  
33.

28 And it *m* shall be unto them for an inheritance *n*: I *\* am* their inheritance *o*. And ye shall give them no possession *p* in Israel: I *am* their possession *q*.

*m* Sin-offering, being mention'd immediately before, gives the occasion of repeating the provision made for the Priests, for under this one, all other Offerings are couched; and if the Lord do so expressly require a defil'd Priest to bring his Sin-offering, in which the ministring Priests had their share, he would expect the same of all *Israel*, which would amount to a great Sum. *n* Instead of Lands and Cities. *o* God is the Inheritance of all his People, but specially of his Priests; and so what is given to God by him, is assign'd to his Officers. *p* As the rest of the Tribes had. *q* The peculiar Blessing of God on them, and their share in his Offerings, was a very rich Possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering: and every  
|| dedicate thing / in Israel shall be theirs.

|| Or, *devoid*.

r. We must not think that the whole of these were eat, God had his part, and the Priest his part too; somewhat of each came to the Priest. *f* As First-fruits and Tithes, &c. the Priest had part of them.

30 And the **¶** first **t** of all the first-fruits of all *things*, and every oblation **u** of all of every sort **x** of your oblations shall be the priests: ye **\*** shall also give unto the priest the first of your dough **y**, that he **z** may cause the blessing to rest in thine house.

¶ Or, *chief.*

\* Exod. 13. 2.

& 22, 29, 30.

Num. 3. 13.

& 18. 12.

<sup>4</sup> Num. 15.20,  
Neh. 10.35.

Neh. 10. 37.

1 So soon as the First-fruits are ripe in the Field, your Vine-yards and Olive-yards, &c. say, Redemption-money for the first born of Man was theirs. 2 Whether Free-will-offering, or prescribed. 3 Of what sort soever, whether of Flock, or Herd, &c. 4 'Tis conceived this was of every Mafs of Dough they made, and of the first of the Dough, which every year they first made of the new Corn, as by the Custom of the *Jews* at this day appears; who since they cannot give to the Priest, will burn a little Cake of every Batch in the Oven. 5 The Priest may bless, and pray for thee.

31 The priests shall not eat of any thing that is dead of it self, or torn, whether it be fowl or beast.

This forbidden to all the *Jews*, much more to the Priests,  
*Exod. 22. 31.* and *Lev. 22. 8.*

## CHAPTER XLV.

**M**Oreover when ye *a* † shall divide by lot *b* † the land *c* for inheritance, ye shall \* offer *d* the land to fall, an oblation *e* unto the LORD, an † holy *e* portion of the land: the length *f* shall be the length of five and twenty thousand *f* reeds *f*, and the breadth *g* shall be ten thousand *g*: this shall be holy *h* in all the borders thereof round about.

† Heb. *cause*

the land to fall

\* Chap. 48.8

† Heb. holiness

*a* Ye returned *Jews* restor'd to your own Land. *b* It was not on the return divided by Lot, as 'twas by *Joshua*, but Lot and Inheritance are the same many times in the Scripture, and the expression alludes to the usual way of assigning Inheritances. *c* Land of *Canaan*. *d* As 'tis fit God have his Portion first set out. *e* By its Relation to God, and because dedicated to his Service. *f* The *Heb.* doth not express either *Reeds* or *Cubits*; our Translators supply *Reeds*, but the *French* reads it *Cubits* (*coudees*). *g* *Rochel* edit. 1616. The *Gr.* keeps to the *Heb.* and adds not *Reed* or *Cubit*: could it be demonstrated which is here intended, we might proceed with greater clearness and certainty. 'Tis true, *Reeds* are first mention'd, as the measure, but *Cubits* are also very often mention'd as a known measure in measuring the Temple and Courts, as appears to any one that will read over these four *Chapters*, 40, 41, 42, 43, beside the second *verse* expressly saith *Cubits*, and I am apt to think, that it hath relation as well to the 25000, *v.* 1. as to the 500, *ver.* 2. I rather favour the *Cubit*-measure than the *Reed*, that so the whole content may not seem over-grown, for at *Reed*-measure this portion contains at least 77 miles, and a little more in length; but at the *Cubit*-measure it amounts but to 12 miles and a half. This easily, the other hardly imaginable. *g* *Reeds* is at least 30 miles and a half, but *Cubits* amount to five miles in breadth, and this seems to me both likeliest to be intended, and easiest to be understood; however, since the first *ver.* mentions not the particular Measure, I may as well borrow it from the second *ver.* as others fetch it from the 40 *Chap.* and I think the third expressly limits us to the measure by *Cubits*, which see with Notes, *let. o.* *h* Set apart for holy uses, the whole Circuit thereof.

2 Of this *i* there shall be for the sanctuary *k*  
\* five hundred in length *l*, with five hundred in  
breadth square round about; and fifty cubits *m*  
round about for the suburbs *n* thereof.

\* Chap 42.20.

3

|| Or, said (p. 4)

i Whole consecrate portion of 25000 Cubits long, or 12 miles and half, and 10000 broad, or 5 miles and little more.  
k For a Platform for the Sanctuary, both House and Courts.

H h

4 Five





Prov. 11. 1. and 16. 11. Mic. 6. 10, 11. so must the Prince remove oppressive cheating by divers Weights. *d* To measure dry things, as Corn, Olives, Dates, &c. *e* This was a measure of liquid things, as Oil, Wine, or Water, and what each contained, the next Verse will acquaint us.

11 The ephah and the bath shall be of one measure *f*, that the bath may contain the tenth part of an homer *g*, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

*f* One shall contain as much as the other, the Ephah shall contain as many Gallons of dry, as the Bath doth contain of liquid things. *g* Which is commonly said to be 30 Bushels, or near it. So that the Ephah will be some 3 Bushels in dry things, and the Bath 64 Pints, or 8 Gallons in liquid things.

\*Exod. 30. 13.  
Lev. 27. 25.  
Num. 3. 47.

12 And the *\*shekel* *b* shall be twenty Gerahs: twenty shekels, five and twenty shekels, fifteen shekels shall be your Maneh *i*.

*b* Having laid down the Standard for Weight and Measure in less valuable Things, and that are sold for Money, now the Standard is set down for the Currant Coin, which passed among them, and the valuation of which was part of the Prince his Prerogative. The first mentioned in the Text, is the Shekel, which, saith the Text, contain'd twenty Gerahs, now every Gerah was one Penny half-penny English value, the Shekel then was 2 s. 6 d. the twenty Shekels was two Pounds ten Shillings, the 15 Shekels was one Pound 17 Shillings and 6 Pence, and 25 was 3 l. 2 s. 6 d. *i* Some say 'tis one Pound, and that the Pound was either least, middle, or greatest, according as there were more or fewer Shekels in it; the least, or common Pound was but 17 s. and 6 d. the next, which was the Royal, was 50 s. and the greatest, or Pound of the Sanctuary, was sixty two Shillings and six pence.

13 This is the oblation that ye shall offer *k*, the sixth *l* part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

*k* In the daily Service, the Morning and Evening Sacrifice, there must be Wheat and Barley-flour. *l* Sixth part of an Homer, about one half Bushel and one Peck, and one quarter of a Peck, and three Pints, or near it: So some. Others abate the odd Measures, and say the Ephah was about our half Bushel, as indeed it can be no more, if the Homer were 30 Bushels, the Ephah a tenth part of the Homer, that is, three Bushels, the sixth part of the Ephah amounts to four Gallons, or half a Bushel.

14 Concerning the ordinance of oil *m*, the bath of oil *n*, ye shall offer the tenth *o* part of a bath out of the cor *p*, which is an homer of ten baths, for ten baths are an homer.

*m* Now forasmuch as Oil was always offered with the Meat-offering, here is Direction what quantity shall be used at each Offering. *n* Which contained about 24 Gallons, or very near it. *o* So the quantity of Oil, by this account, will be two Gallons, three Pints, and a little more. *p* Which is here said to be an Homer; these were two Names of one and the same measure, and described by the Baths it contained.

Or, kid.

15 And one *||* lamb out of the flock out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for *||* peace-offerings, to make reconciliation for them, saith the Lord GOD.

This verse prescribes the proportion that is to be observed in bringing the Lambs for daily Sacrifice, they were bound to chuse out of the best Pastures of Israel, the best and fattest Lambs, one out of two hundred; so favourable was God to them in these Cattel, taking so few out of so many. And these Lambs were designed for to be offered with the Meat-offering, either in expiatory Sacrifices, or in Eucharistical Sacrifices: thus daily Sacrifices kept up their Peace with God.

† Heb. shall be for.  
Or, with.

16 All the people of the land *†* shall give this oblation *||* for the prince in Israel.

The plain and summary meaning of this verse, is, That this daily Sacrifice should be, as for the People and the Prince, so should it be provided by a common Purse of Prince and People, all should contribute to this charge. Though some think the People were to give this, and the Prince to give a like share; and I know some think that this Prince is the High priest, and that all the People joining and contributing to this Sacrifice, are here bound to bring it to the High-priest.

17 And it shall be the princes part *q* to give burnt-offerings *r*, and meat-offerings *s*, and drink-offerings *t* in the feasts *u*, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare *x* the sin-offering, and

the meat-offering, and the burnt-offering, and the *||* peace-offerings, to make reconciliation *y* for *||* Or, thank-offerings. the house of Israel *z*.

*q* Besides the share he gives to the daily Sacrifice in the common charge, ver. 16. the Prince is bound also on Solemnities to give Sacrifices out of his own. *r* See Lev. 1. where these are described. *s* See Lev. 2. 1, &c. *t* Exod. 30. 9. and Num. 15. 24. the Drink-offering was ever joined with the Meat-offering, Num. 29. 11, 16, 19, 22. *u* Which he doth particularly recount, as New-Moons, &c. of all particularly to treat would be too long. *x* Here lieth the main deciding Circumstance, whether the Secular, or Ecclesiastical Prince be here intended; some say this preparing is a Sacerdotal Act in order to offering; if so, it must be the High-priest, but I think they mistake. This preparing is nothing more than on the Princes charge, and by his care to see that there be such Beasts ready at hand as are required at such Solemnities; and so 'tis the Secular Prince. *y* See ver. 15. *z* All the People.

18 Thus saith the Lord GOD, In the first month *a*, in the first day of the month, thou *b* shalt take a young bullock *c* without blemish, and *\*cleanse* *d* the sanctuary.

\* Lev. 15. 16.

*a* Of the year every New-years day, or the first New-years day after the Temple is built, a kind of Feast of Dedication; the former better agreeth with the following Verses. *b* Procure, either bring out of his own Flock, or buy with his Money; this the Prince must do. *c* Such the Law required both for kind and quality in what Sacrifice, or on what occasion soever the Sacrifice was offered. *d* That by this offered according to the Law, the Temple might be cleansed.

19 And the priest *e* shall take *f* of the blood of the sin-offering *g*, and put *it* upon the posts of the house, and upon the four corners *b* of the settle of the altar, and upon the posts *i* of the gate of the inner court.

*e* Had the 17th and 18th ver. intended by Prince the High-priest, there would have been no need of changing the Phrase, or of mentioning the Priest, it would have been enough to have said, and he shall; but in those Verses, the bringing and preparing is not priestly, but ascribed to the Prince, as it would be to any other, who offers a Sacrifice to the Lord by the hand of the Priest. *f* Carry with him in some Vessel or other, from the place where the Bullock was slain. *g* Lev. 1. 5. Chap. 43. 20. let. z. *b* Chap. 43. 20. let. z. a. *i* The Blood of the Sin-offering was to be put upon the Posts of the Temple-door, and on the Posts of the Gate of the inner Court, or that next to the Temple.

20 And so thou shalt do *k* the seventh *l* day of the month for every one *m* that erreth, and for him that is simple *n*: so shall ye reconcile *o* the house.

*k* The Priest must offer the like Sacrifice for cleansing the Errors of the People, and reconciling them. *l* About a Week before the Passover. *m* For all the Errors of all the House of Israel, in all that had erred through Ignorance. *n* That is, of weak Intellectuals, half-witted, or a Fool, as the word signifies, or for one that was seduced. *o* (i.e.) Cleanse, as ver. 18. which legally or ceremonially was defiled by those Errors done in the City, or Courts of the House, whither these persons might come, for 'tis not the Temple it self, I suppose, that is here meant.

21 *\* In the first* *p* month, in the fourteenth *q* day of the month, ye shall have *r* the pass-over *s*, a feast of seven days *t*, unleavened bread shall be eaten *u*.

\* Lev. 23. 4.  
Num. 9. 3.  
and 28. 16.  
Deut. 16. 1.

*p* Nisan, which is part of March and part of April with us. *q* As was appointed of old by Moses, Exod. 12. at large. *r* Have, and slay, for so Exod. 12. 6. *s* The Lamb which was to be eaten with Thanksgiving for God's sparing the Jewish Children, their first-born, when he slew the chief of the strength of Egypt, and for bringing the whole House of Israel out of Egypt. *t* See the Institution, Exod. 12. *u* Though here is an Ellipsis, yet the thing clearly speaks it self. Through the whole Feast unleavened Bread was to be eaten under great penalty, Exod. 12. 18, 19. These things, no doubt, concerned the returned Captives, though they have mystical meaning also.

22 And upon that day *x* shall the prince *y* prepare for himself *z*, and for all the people *a* of the land, a bullock for a sin-offering.

*x* Upon the fourteenth day, on which the Passover was slain. *y* As before, ver. 17. let. x. and ver. 18. let. b. *z* To expiate his own sins. *a* See ver. 17 where the same is found.

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks, and seven rams without blemish, daily the seven days: and a kid of the goats daily for a sin-offering.



After the first days Offering, *ver. 22.* or else after the 15th day was over, though first more likely. The Prince at his own charge is to get ready day by day, seven Bullocks, seven Rams perfect without blemish, as the Law required, and one Kid each day of the seven, in all 49 Bullocks, as many Rams, and seven Kids of the Goats. These the Priests were to offer to make atonement for the Prince, and his People.

24 And he *a* shall prepare a meat *b* offering of an Ephah *c* for a bullock, and an Ephah for a ram, and an hin *d* of oil for an Ephah *e*.

*a* The Prince. *b* For the Sacrifice was not entire without this, and the Text proportions this also. *c* For each Bullock one Ephah of fine flour, three Bushels and one half with the seven bullocks of the first day, and so for the Rams; that is, seven Bushels every day for seven days together, according to the number of Rams and Bullocks. *d* This was about one Gallon and three quarters of a Pint. *e* To each Ephah of Meal, so every of the seven there were

7 Bullocks, 7 Ephahs, and 7 Hins of Oil.

7 Rams, 7 Ephahs, and 7 Hins of Oil.

49 of each kind of the Beasts in the space of the seven days, and 98 Ephahs, and as many Hins with them; a great and costly Service.

\* Lev. 23. 34.  
Num 29. 12.  
Deut. 15. 13.

25 \* In the seventh *f* month *g*, in the fifteenth *b* day of the month, shall he *i* do the like *k* in the feast of the seven days, according *l* to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

*f* According to their Ecclesiastical account. *g* Tisri, which answers to part of our August and September. *b* On that day the Feast of Tabernacles began, and it continued seven days. *i* The Prince, as before, *ver. 24.* *k* In every respect for Sacrifices, and all that belonged to them. *l* As was required at the Passover, so at this Feast also, and therefore you are referred to the particulars of that Feast.

#### C H A P. XLVI.

1 **T**HUS saith the Lord GOD, The gate *a* of the inward court that looketh toward the east shall be shut *b* the six working days *c*; but on the sabbath *d* it shall be opened *e*, and in the day of the new moon *f* it shall be opened.

*a* 'Twas the East-gate of the Court next to the Temple, or which did lead into the inmost Court, where the Altar of Burnt-offering stood. *b* This explains that of Chap. 44. 2. *let. d. f. g. c* Or every day that is a working day. *d* On that holy rest, the prospect into the Temple, and to the Altar shall be free. *e* The Priests should open it. *f* This one Festival is named, but all the rest are included; this Gate was to be shut only on working days, therefore to be open on all holy days, which were days of holy Service to God.

2 And the prince shall enter by the way of the porch of *that* gate without *f*, and shall stand *g* by the post *b* of the gate, and the priests shall prepare *i* his burnt-offering and his peace-offerings, and he shall worship *k* at the threshold *l* of the gate; then he shall go forth *m*, but the gate shall not be shut until the evening *n*.

*f* He must come in at the Gate which is between the Court of the Jews, and the Court of the Priests, which is here called the Gate without, or the outer Gate of that Court, and so go up to the Gate within, which leads into the inmost Court, and rose by 10, or 12, or 15 Stairs, say some. *g* While this solemn Service was acting to make Atonement for the Prince, or to offer Sacrifices of Peace-offerings for himself, he is directed to stand before the Lord, in other cases he might sit; the greatest should revere that God, whose Mercy they need and seek. *b* One of the inward Posts, where he might best see the Sacrifice offered up, but may not go into the Court; none might go in, but such as were, by God's appointment, to minister before him. *i* Ver. 22, 23, 24 of the 45th Chap. 'tis said the Prince shall prepare, here the Priests must prepare, but these places speak of different Preparations; the Prince prepared by buying, or bringing of his own the best for Sacrifice; the Priest prepared by receiving, bringing the Sacrifice to the Altar, slaying, and disposing of all things according to the Rule. The Householder prepares, so doth his Cook prepare the Feast, so that each prepare what is proper to them; and 'tis here, the Prince prepares, but doth not sacrifice; the Priest prepares, but doth not buy, or bring the Sacrifices. *k* He shall bow (as Heb.) himself, 'tis a praying Posture, Exod. 12. 27. in which Duty the Prince, as all others are to attend on God, while the expiatory Sacrifice is offering, while their Reconciliation is to be made,

in which Posture the Prince is to be all the while the Priest is offering, 2 Chron. 29. 29. *l* Here he took his standing in the beginning of the Service, here he is, when 'tis finish'd, at the inner Threshold of the Gate, where his Eye might see enough; if his Understanding were enlightned with knowledge of these Mysteries, he need not approach nearer to God, than his Faith could now carry him, while at the Threshold. *m* Not stay to gaze, or talk, but as he came to worship, so having worshipp'd, he must return. *n* Till all the Sacrifices were offered, and the Offerers reconciled; now each offerer was to bring his Offering to this Gate, and there give it to the Priest, and there lay his hands on the Head of the Sacrifice, Lev. 1. 3, 4.

3 Likewise *o* the people of the land shall worship at the door of this gate before *p* the LORD, in the sabbaths *q*, and in the new moons *r*.

*o* And, Heb. *i. e.* as the Prince had done, bringing, standing worshipping at the Threshold of the Gate, and departing when the Sacrifice was finish'd; so must the People when they brought their Sacrifices, but one manner, one Gate, one Sacrifice, but one Saviour. *p* With due sense of God's holy and glorious presence. *q* Both weekly, and other holy days, which are called Sabbaths on good ground. *r* Which were solemn Feasts to the Jews in their Generation; but these days priviledged them only to come thus near, who brought their particular Offerings; for I suppose the People might not approach at pleasure to see the stated Morning and Evening Oblation sacrificed, this would croud the Gate; but at this time they kept in their own Court.

4 And the burnt-offering *s* that the prince shall offer unto the LORD in the sabbath-day *t*, shall be six lambs *u* without blemish *x*, and a ram *y* without blemish.

*s* This is different from that, Chap. 42. 13. as appears both from the kind of Sacrifice, and the occasion of it, or the time of each. *t* Or weekly Sabbath by Sabbath; this was three times as much as was required, Numb. 28. 9. *u* Of the first year and Males, *ver. 13th.* and as the Hebrew implies. *x* Unblemish'd Sacrifices were ever required, and so this, Numb. 6. 14. Lev. 1. 3. *y* When 'twas more than a year old, the Jews accounted it a Ram.

5 And the meat-offering shall be an ephah *z* for a ram, and the meat-offerings for the lambs, *†* as he shall be able to give *a*, and an hin *b* of oil to an ephah *c*.

† Heb. the gift of his hand.

*z* Three Bushels of Meal for each Ram. *a* Rather as he shall see good, as much as he thinks fit in decency or in bounty. *b* One Gallon and a Pint, for a Hin did contain 12 Logs, and each Log contained three quarters of a Pint, or thereabouts. *c* Which was three times 8 Gallons, for each Ephah contained three Bushels; see Chap. 45. 11. *let. g.* So then one Gallon, and one Pint of Oil was required as Proportion to three Bushels of Meal in the Meat-offering.

6 And in the day of the new moon it shall be a young bullock *d* without blemish *e*, and six lambs *f*, and a ram: they shall be without blemish.

In these Verses nothing new occurs, but the appointing a Bullock, with its Meat-offering, for the New-Moon Sacrifice, of which also on other occasion already, *ver. 1.* *d* Vid. Chap. 45. 22. *e* Vid. *ver. 4. let. x.* *f* See *ver. 4. let. u.*

7 And he shall prepare a meat-offering *g*, an ephah *b* for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain *i* unto, and an hin *k* of oil to an ephah.

*g* Vid. Chap. 46. 24. *let. g.* *b* Vid. *ver. 5. let. z.* *i* Vid. *ver. 5. let. a.* *k* Vid. *ver. 5. let. b.*

8 And when the prince shall enter *l*, he shall go in by the way of the porch *m* of *that* gate, and he shall go forth by the way *n* thereof.

*l* Into the Gate of the Court next the Temple to offer his Sacrifice. *m* Go to the Threshold, the inward Threshold of the East-gate, that opens into the Court of the Temple. *n* None of the People might do so, only the Prince and the Priests might go out the same way they came in.

9 ¶ But when the people *o* of the land shall come before *p* the LORD in the solemn feasts *q*, he that entrench in by the way of the north-gate to worship, shall go out by the way of the south-gate *r*; and he that entrench by the way of the south-gate, shall go forth by the way of the north-gate: he shall not return *s* by the way of the gate whereby he came in, but shall go forth over against it.

o All except the Prince, when they come to worship, must observe to go out at that Door that is over-against the Door at which they came in. p Present themselves and their Sacrifices. q The three great Annual Feasts, the New-Moons, and the weekly Sabbaths. r The East gate they might not enter at, as already is observed; and whatever reason might be given besides, this passage in this Verse gives one, they could not go right-forward to go out at a West-gate; for the Temple, and the entrance into it, stood in a strait line from every one of the East-gates from the outmost Court; so that if any should go strait-forward, they would go into the Temple and Oracle, which was not to be. There were but two Gates the People might enter at the South or North. f None might turn their back on the Temple, nor do that which look'd like a going away from God, which may give us somewhat the meaning of Jer. 2. 27. and 32. 33. their turning the Back on God.

10 And the prince in the midst of them when they go in, shall go in; and when they go forth, shall go forth.

∴ The Prince and People must meet together at the same time, and when 'tis the time for offering the Morning or Evening Sacrifice, be ready to present their Prayers to the Lord. And when they offer any particular Oblations, on account whereof they go any whither nearer than at other time, both Prince and People shall do it at the same time.

11 And in the feasts, and in the solemnities, the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs, as he is able to give, and an hin of oil to an ephah.

This Verse is the same with the 5th, therefore see that, and with the 7th, which see.

12 Now when the prince shall prepare a voluntary burnt-offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering, and his peace-offerings as he did on the sabbath-day: then he shall go forth, and after his going forth, one t shall shut the gate.

In the 2, 4, 5, 6, 7. verses, orders were given about those Offerings which were required, which the Prince must offer; in this, direction is given about those that are Free-will Offerings, which in all points must be prepared, as the other were on the Sabbath day, which see in the forementioned Verses. t One of the Priest Porters, as the Gate was opened for this Service only on such a day, so the Service performed, some Priest's Porter shall shut it, for it must not stand open on ordinary days.

13 \* Thou shalt daily prepare u a burnt-offering unto the LORD of a lamb x † of the first-year without blemish: and thou shalt prepare it † every morning.

u See verse 2. let. i. x See verse 4. let. u.

14 And thou shalt prepare a meat-offering y for it every morning, the sixth z part of an ephah, and the third a part of an hin of oil, to temper with the fine flour; a meat-offering continually b, by a perpetual c ordinance, to the LORD.

y See ver. 7. let. g. z Half a Bushel of fine Meal. a Three Pints of Oil, for an Hin held nine Pints. b Morning by Morning. c To continue till the Messiah comes, who will set up a more spiritual Worship.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil every morning, for a continual burnt-offering.

This Verse is a ratifying of all prescribed in the 13th and 14th Verse. These three Verses direct the daily Sacrifice, and because they mention only the Morning Sacrifice, and one Lamb, some think that here less is required than in that, Numb. 28. 3, 4. but they forget that there is a parity of Reason for the Evening Sacrifice, and that this is included. They were to do in the Evening Oblation, as they did in the Morning.

16 Thus saith the Lord GOD, If the prince give a gift d unto any of his sons, the inheritance e thereof shall be his sons, it shall be their possession f by inheritance.

d Of Houses or Lands. e The right to those Houses or Lands shall descend to Childrens Children; the Fee-simple shall be to the Posterity of that Son, to whom 'twas first given. f They shall enjoy it, possess it, as Heirs possess an Inheritance.

17 But if he give a gift of his inheritance g to one of his servants h, then it shall be his to the

year of liberty i, after it shall return to the prince k: but his l inheritance shall be his sons for them m.

g Of any part or parcel of the Crown-land, or the Prince his Inheritance. h Whether such Servant be strictly taken; a Servant or Bondman, or in more large Sense, any of his Servants in the Court, and in Office about it. i The year of Jubilee, as Lev. 25. 10, 13, 28. k Or his Heirs, if the Prince be dead. l This may be understood either of the Prince, or the Servant. Either thus; though the Land by gift go back to the Prince, or his Heirs, from the Servant, yet what Lands this Servant had of his own Inheritance, shall descend to the Heirs of that Servant, and be theirs: Or else thus; Whatever Lands of the Prince by gift are given to Servants, shall at the year of Jubilee revert to the Sons of the Prince, who shall repossess them, forasmuch as they are Lands of Inheritance, and of right belong to the Heir. m And for theirs after them.

18 Moreover \* the prince shall not take n of \* Chap. 45. 8. the peoples inheritance by oppression o, to thrust them p out of their possession; but he shall give q his sons inheritance out of his own possession, that my people be not scattered every man from his possession.

n Seize and cheat, as forfeited (like as Ahab dealt with Naboth, or David with Mephibosheth) to give to others, or keep for himself. o Whether fraudulent Oppression, or by violent, whether under colour of Justice, or against all Rules of Law. p That he may put in his own Creatures, or Children. q Provide for his own out of that is his own. r That they may keep together in their own Land.

19 After he brought s me through the entry which was at the side of the gate, into the holy chambers t of the priests, which look'd toward the north: and behold there was a place on the two u sides westward.

s We left the Prophet, Chap. 44. 4. at the North-gate, and on the inside of it, now we find him going through a private way by the side of that Gate to the holy Chambers appointed for the Priests. t Chap. 40. verse 45, and 46. let. r. f. t. u. and Chap. 42. ver. 13, 14. u Rather on their sides Westward, that is, on the West-side of these Chambers which look'd toward the North: The 72 Read it thus; Behold, there was a place enclosed.

20 Then said he unto me, This is the place where the priests shall boil x the trespass-offering, and the sin-offering, where they shall bake the meat-offering; that they y bear them not out into the outer court z, to sanctify a the people.

x Those that were brought Sacrifices for Sin, were in part for the sacrificing-Priest, and he was to eat thereof, but 'twas to be drest in the Verge of holy Ground, and so Kitchens, Boilers, Ovens, &c. Utensils were prepar'd to do it, and these Kitchens are here described. y The Priests, or the attending Levites. z Where the People were, and many times in great numbers, that this holy flesh must needs be very near many of them, if it were carried out. a See Chap. 44. ver. 19. let. ||.

21 Then he brought me forth into the utter b court, and caused me to pass c by the four corners of the Court; and, behold, † in every corner d of the court there was a court e.

b Either the Court of the People, or more likely the Court of the Priests or Levites, called here, utter Court, because it was more outward than the Court of the Temple. c To go about the whole square of the Court. d Where the side-Walls did meet in right angles. e A smaller Court made up on the outer sides with the Walls of the greater square, and on the in-side made with two Walls, the one forty Cubits long, the other thirty Cubits broad.

22 In the four corners of the court there were courts || joined of forty cubits long, and thirty broad: these four † corners were of one measure f.

They were then an oblong Quadrangle. f All of equal capacity for length and breadth.

23 And there was a row of building g round about in them h, round about them i four, and it was made with boiling k places under the rows l round about.

g A Range of Building on the inside of the Walls of the lesser Courts, or four Ranges answerable to the four sides. h Added lest any should think the Buildings were on the outside of the Walls of these Courts. i Four Courts in the four corners. k Places

† Heb. a court in a corner of a court, and a court in a corner of a court.

|| Or, made with chimnies. † Heb. cornered.

\* Exod. 29.

28.

† Heb. a firm

of his year.

† Heb. morning

by morning.



*k* Places of stone raised on purpose, and framed for the more convenient boiling of that part of the Sacrifice, which was allowed to the Priest, or to the People to eat before the Lord, and feast with. *l* These rows of Building were so framed, that the Cauldrons and Pots were placed under them; 'tis likely they might be like Cloisters, over which was a Roof to cover both the Priest, or *Levite*-Cooks, and the Meats they dress; and they were either open as a Cloister, or had Windows, out of which the smoke of the fire, or steam of the meat passed.

24 Then said he unto me, These *are* the places of them that boil *m*, where the ministers *n* of the house *o* shall boil the sacrifice *p* of the people.

*m* Appointed to do the Cooks work. *n* Either *Levites*, or else degraded Priests, of which, *Chap.* 44. *ver.* 9, 10, 11, 12, 13, 14. which see. *o* The Temple of God. *p* Which they bring, particularly their Peace-offerings, of which the People were to have a portion, and to eat it before the Lord, which is the reason, some think, these Courts, and Kitchens were in the Corners of the Courts of the People; but I think, as the People bringing a Sacrifice, were admitted into the Court that was the Court of the Priests, and to the very Gates of the Court of the Temple, where they gave the Sacrifice to the Priest, saw him prepare, and offer it for them, so they might be admitted to feast on so solemn occasion in the Courts or Chambers, whither ordinarily they might not come: I cannot therefore determine these Kitchen-Courts to have been in the Court of the People, 'tis more likely they were in the Priests Courts.

## CHAP. XLVII.

1 **A**fterward *a* he brought *b* me again unto the door of the house *c*, and behold, waters issued out *d* from under the threshold *e* of the house east-ward: for the forefront of the house stood toward the east, and the waters came down from under from the right side *f* of the house, at the south-side *g* of the altar.

*a* After that the Temple was measured, and the Ordinances of it were settled, and what pertained to Prince and People assigned, &c. *b* The Angel, or the Spirit of God, *Chap.* 1. 3. and 3. 22. *c* The Temple it self. *d* Some do observe, that there were Aqueducts laid under ground, which from some Fountain were convey'd to cleanse and purge away the Blood of Sacrifices poured forth, and the Excrements of the slain Beasts, of which some would remain after greatest care, however they would need much Water about their Temple-services; and this was convey'd in Pipes from the Fountain *Eram*, as Dr. *Lighfoot* observes from their *Rabbins*, and from *Aristotle* an Eye-witness: these gave occasion, or ground of this Vision. *e* The Fountain lay to the West, the Conduit-pipes were laid to bring the Water to the Temple, and so must run Eastward, and perhaps one main Pipe might be laid under the East-gate of the Temple. *f* On the South-side of the Temple, for so the South is to a man, whose face looketh toward the East. *g* Towards the South-side of the Altar, for so it seems they were convey'd to run, till they came to the Altar, and were convey'd by the right side of it, into a Room they called the *Well-Room*. The spiritual meaning I refer to the private Meditations of Christians: Thus far of the Aqueducts.

2 Then brought he me out *b* of the way of the gate north-ward *i*, and led me about *k* the way without *l* unto the utter gate *m* by the way that looketh east-ward *n*, and, behold, there *o* ran out waters on the right side *p*.

*b* Of the inmost Court, where he saw the Waters running under the Threshold, and by the South-side of the Altar. *i* The East-gate being shut, the Prophet in this Vision is led to the North-gate, out of which he goeth into the next Court, and so through them all, till he comes to the North-gate of the out-most Court. *k* Caused him to go about from that Gate to the East-gate of the same Court. *l* Not on the inside of the Wall, but round on the outside of the Wall, which will appear presently, and the reason why. *m* The outmost North-gate in the Wall that compassed the whole Mountain of the Lord's House. *n* When the Prophet was come quite out of all the Courts, and is on the outside of the last Wall, 'he is turned from the North-gate towards the East-gate, and walks up to that Gate. *o* There he found the Water-course. *p* That is on the South-side. *Vid.* *ver.* 1. *let.* 5.

3 And when the man *q* that had the line *r* in his hand, went forth *s* east-ward, he measured *t* a thousand cubits *u*, and he brought me through the waters *x*: the *†* waters were to the an-

*†* Heb. waters of the ancles.

*cles y.*  
*q* This is he who accompanied the Prophet, as his Guide all along, and of whom already hath been spoken in several Notes.

*r* Mentioned in *Chap.* 40. *ver.* 3. but hitherto not used; for the Reed and Cubit hitherto were used only, at least only mentioned. *s* From the Gate directly East, with whom the Prophet goeth. *t* By the Line in his hand. *u* Almost the third part of an English Mile, it wanted about 80 yards of a third part. *x* Went before him as his Guide, and the Prophet followed; all this in Vision. *y* Some five or six Inches deep.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees: again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand, and it was a river that I could not pass over: for the waters were risen, *†* waters to swim in, a river *†* Heb. waters of swimming, that could not be passed over *z*.

*z* This was all done in Vision, and these Waters thus increased, were visional Waters; there was no such natural course of Waters in the place, nor is it imaginable, that in three Miles, or thereabouts, which was the most of the Current, the Waters should so rise; but it is Emblematical, and hath a deep mysterious meaning, and includes spiritual things, and their wonderful growth from small beginnings, and these from the Temple also: But I refer this still to private Meditations.

6 *¶* And he *a* said unto me, Son of man, hast thou seen *this b*? then he brought me, and caused me to return *c* to the brink of the river.

*a* The Man with measuring-Line in hand. *b* Observed and considered this, hast thou well seen this? *c* 'Tis not said whether he was gone from the Bank, though it be said, he returned to the brink; or, perhaps 'tis, He caused me to return along by the brink of the River.

7 Now when I had returned *d*, behold, *\* at \* Rev. 22. 2.* the *†* bank *e* of the river were very many trees *f* on *†* Heb. *Li.* the one side and on the other *g*.

*d* In his first coming he observed none, and no mention is made of any Trees, but it seems he found them on his return, though they do not really so soon grow, they might be visionally there. *e* Where usually for Delight and Ornament, for Profit too, men plant Trees. *f* The kinds are not mentioned, though the Excellency of them is commended, *ver.* 12. but the multitude of them is mentioned, and the growth intimated in the *Hebrew*, and perhaps the Uniformity of them, which seemed as of one Tree, for so 'tis the single Number in the *Hebrew*. *g* On the North and South sides, for the River ran from East to West.

8 Then said he *b* unto me, These waters issue out toward the east-country, and go down into the *i* desert *k*, and go into the sea *l*: which *||* Or, plain, being brought *m* forth into the sea, the waters *n* shall be healed.

*b* *Verse* 6. *let.* a. *i* Some read it as a proper Name, and so render it, They did run toward *Galilee* in the East, and the *Hebrew* bears it indeed, as to the sound of the word, but it cannot be the meaning of the place; for *Galilee*, neither the upper or lower, were East, but North-west from *Jerusalem* toward *Tyre*: Our Translation doth therefore better render it the East-Country, or Border, as the *Hebrew* properly. *k* To *Arabia*, say the *LXXII.* in their *Greek* Version; if this were the Course of the Waters, they did run a Course quite contrary to that of *Galilee*, which lay North and by West from *Jerusalem*, whereas *Arabia* lay South and by East from *Jerusalem*. 'Tis then the Champagne, plain Country, or the Desert, as we read it, and may literally be understood of the Desert of *Maon*, or *Kadesh*, or *Ziph*, which lay on the *Dead Sea*, and this suits well enough with *En-gedi* and *En-eglaim*, mentioned as bordering on these Waters, *ver.* 10. *l* The Sea of *Tiberias*, say some; others, the Sea called the *Dead Sea*, or Lake of *Sodom*, which needed healing. *m* When they run into this Sea, or fall into it, which is our usual Phrase. *n* The waters of the Sea shall be healed, made wholesome, where the Grace of God from his Temple and Altar flows, as this Water, it heals the corrupt vicious Nature of Man, and renders barren, horrid, and terrible Deserts, as a Land of Waters and Gardens, so represented here, and so promised by the Lord, *Isa.* 35. 1, 2. and 41. 19. and 43. 19, 20. and 51. 3. Once more to this Verse let me add, That as the *Hebrew* Doctors do, so we may take it here, that these flowing Waters do divide themselves, and that some flow toward one Sea, i. e. the Sea of *Tiberias*, this toward *Galilee*, other parts flow toward *Arabia* the Desert, and so in their way take their course by *En-gedi*, the Desert of *Ziph*, and into the *Dead Sea*.

9 And it shall come to pass, that every thing that liveth *o*, which moveth *p*, whithersoever the *†* rivers *q* shall come, shall live *r*: and there *†* Heb. *129* shall be a very great multitude *s* of fish, because Rivers, these waters *t* shall come thither: for they shall be

be healed *u*, and every thing shall live *x* which the river cometh.

*o* As Fish, so this Universal is to be limited. *p* In the waters so Gen. 1. 20. this kind of living Creatures are described. *q* These Rivers (by this it appears the Hebrew Doctors have some ground for their interpreting the running of these waters in two Channels) flow. *r* Be preserved alive, or nourished, and thrive, whereas no Fish can live in the dead Sea, as all report assures us, and to which this of the Prophet alludeth. *s* Before none, now innumerable Fish there. *t* These Temple-waters, which have in them a healing Virtue. *u* These poisonous waters of the Dead Sea shall be made wholesome for Fish. *x* Thrive, and multiply in the Virtue of the healing Streams of this Temple-water. Thus anigmatically is the fruitfulness of the Grace of God in the Church set forth.

10 And it shall come to pass that the fishers *y* shall stand *z* upon it *a*, from En-gedi *b*, even unto En-eglaim *c*; they *d* shall be a place to spread forth nets *e*, their fish shall be according to their kinds *f*, as the fish of *\* the great sea g*, exceeding many *b*.

*y* Men whose Trade is to fish for livelihood and profit. *z* Shall dispose of themselves about these waters, either on the shore along the River-side, or in Boats on the Sea, to take the Fish. *a* The Sea, whose waters healed, become fruitful. *b* Which lay on the South-west of the Lake of Sodom, so near, that 'tis reported, that there are the Trees which bring forth Fruit beautiful to the Eye, but touch'd with the Hand, fall into Ashes; yet on those parts, more remote from this Sea, En-gedi affords excellent Vines, Canticles 1. 14. or Gardens of Balsam-Trees. *c* A City on the North-east of the Dead Sea, near which place Jordan runs into it, and they say, 'tis a boundary Town of Moab; others will have it no proper, but common Name, and signifying the confluence of waters in any place; if so, 'twill be like-lieft to be understood of that part of the Red Sea, where Jordan, and two more lesser Rivers run into it at North, and North-east end of this Sea. *d e* All along on the West-side of this Sea to dry them, and fit them again. *f* Of all sorts. *g* For number, growth, and goodness for use. *b* Or great, of exceeding great bigness in their several kinds. All this is mythical, and fulfilled since Christ hath made his Ministers, *q* he made his Apostles, Fishers of Men.

11 But the miry *i* places thereof, and the marshes *k* thereof *ll* shall not be healed *l*, they shall be given to salt *m*.

*i* Unsound, rotten parts, that are neither Sea, nor yet sound Ground, a proper Emblem of Hypocrites. *k* Low Land, fobb'd with the overflowings of unhealthful waters, neither fit to breed Fish as the Sea, nor bear Trees as the Land. *l* These waters find them, and leave them corrupt and noxious. *m* Left to their barrenness, or used as Salt to season, by being made Examples to others.

12 And by *n* the river upon the bank thereof on this side, and on that side, shall *†* grow *o* all trees for meat *p*, *\* whose leaf shall not fade q*, neither shall the fruit thereof be consumed *r*: it shall bring forth *ll* new fruit according to his months *s*, because their *t* waters they issued out of the sanctuary *u*, and the fruit thereof shall be for meat *x*, and the leaf *y* thereof *ll* for medicine *z*.

*n* All along this River, which way ever it runs, it shall make its Banks so fruitful, that on both sides thereof it shall be abundantly planted with best Trees. *o* Take root, flourish, and be fruitful, as Trees that like their Soil. *p* They shall not be as Trees that are set only for pleasure, their Fruit shall be for Food. *q* Ever green, and flourishing as Trees in the Spring, and in their prime. *r* Never be so little as to be consumed and spent, never rot and decay, there shall always be Fruit, and enough. *s* These Trees have, as the Tree of Life, their Fruit every Month, Rev. 22. 2. *t* Called their waters, because watered by this Stream. *u* And so carried a Blessing with them; these waters came from the Temple, and were indeed a Spell against Barrenness. *x* See *let. p.* *y* There are many Herbs of a healing property, none like the Leaves of these Trees. *z* Healing the Nations, as Rev. 22. 2. These Trees most likely were Palm-tree-Trees, whence the Balm that healeth, the Fruit that feedeth, the Juice that refresheth, and allays our Thirst. Thus the Letter; the Mystery I do not insist on, 'tis no hard matter for private Christians to accommodate it to themselves.

13 *†* Thus saith the Lord GOD, This shall be the border *a* whereby ye shall inherit *b* the land according to the twelve *c* tribes of Israel: Joseph *d* shall have two portions.

*a* The utmost bounds of the whole Land. *b* That is, shall divide for Inheritance to the Tribes of Israel. *c* As 'twas at first divided into twelve portions, so now again. *d* That is,

the two Sons of Joseph, Ephraim and Manasseh, and this pursuant of their Adoption by Jacob, as well as in fulfilling the Will of Jacob, who gave Joseph a double share.

14 And ye shall inherit, one *e* as well as another: concerning the which I *ll* *\* lifted up mine hand f* to give it unto your fathers *g*, and this land shall fall *b* unto you *i* for inheritance.

*e* By equal right each Tribe and each Family shall inherit their assign'd portion, by right of Children descendant from a Father, whose 'twas by Letters Patents from Heaven *f* Which by Oath I bound my self, saith God, to give to you; see this form of Oath, Chap. 20. ver. 5. *let. r.* and Chap. 36. ver. 7. *let. g.* *g* First to Abraham, Gen. 13. 15. and 15. 18. next to Isaac, Gen. 26. 3. next to Jacob, Gen. 28. 13. and all three are frequently mentioned, as those to whom the Lord sware in this thing, Exod. 33. 1. Deut. 1. 8. and 6. 10. &c. *b* So we speak of the Inheritance which is sure and firm by indefeasible right, and comes into actual Possession; beside, it may refer to the dividing by Lot, which God will guide, that each may have their own. *i* Returned Captives, who were carried away, and used as if nothing were your own, and as if you never should have any thing, but in their fight you shall inherit.

15 And this shall be the border of the land toward the north-side *k*, from the great sea *l*, the way of Hethlon *m*, as men go to Zedad *n*:

*k* In bounding the Land, the Prophet is informed what is the North-border first. *l* This called so, not that 'tis the greatest, for 'tis the Mediterranean here spoken of, but with respect to the Jews; This to them was the greatest they knew, or traded on; from this Sea doth the measuring of the Land begin, from the West-point along to Hethlon. *m* Which is called Hethlon by Adrichmius, in the Tribe of Asher, at the foot, or near the Mount Hermon, or Senir, as Chap. 27. 5. calls that Mount: This City was in the North-east of Asher's Lot, and on the North-west of Nephthali's Lot, in the old Division of the Land. *n* Which is Sedada, a small Town under the same Hill, and near the head of the River Eleutherus, antiently Gebat.

16 Hamath *o*, Berothah *p*, Sibram *q*, which is between *r* the border of Damascus, and the border of Hamath; *ll* Hazar-hatticon *s*, which is by the coast of Hauran *t*.

*o* Very near to the head of Eleutherus, or Gebat, and to Sedada: It is like to be that mentioned, Isa. 10. 9. situate about the middle of the North-boundary of the Land, called sometime Epiphania, from Antiochus Epiphanes, who repair'd it, and some say now called Enimas. *p* Berothah, a small and inconsiderable Town, or Village lying East of Sedada. *q* Or Sabarim, a place of no farther note than the former, known thus by being a Boundary. *r* It lay between these two, Hamath to the West of it, and Damascus to the East by North, somewhat nearer to Hamath than to Damascus. *s* Though we render it as a proper Name, some render it otherwise. The small Villages between them two, (so the Fr.) *i. e.* between Hamath and Hauran. *t* Or Auran, some Miles beyond Jordan, Eastward from Hamath, which also gives name to the Country called Auranitis.

17 And the border *u* from the sea *x* shall be *\* Hazar-Enan y* the border of Damascus, and the north north-ward *z*, and the border of Hamath: and this is the north side.

*u* The utmost Northern Bounds. *x* Vid. ver. 15. *let. i.* *y* The Village Enan, or Enon, near Sebada. *z* A line drawn from West to East, that shall distinguish the most Northern Boundaries of Israel from the most Southern of Syria Damascena.

18 And the east side ye shall measure *†* from Hauran *a*, and from Damascus *b*, and from Gilead *c*, and from the land of Israel by *d* Jordan; from the border unto the east sea *e*; and this is the east side.

*a* That was the North-east Bound, where we must begin to measure the East-side, and *b* this was more Northward than the City Hauran; but the Country Auranitis, for ought I know, might reach to Damascus, or near it, and so this more particularly direct the measuring: begin at Damascus, draw the line through Auranitis, and so on Southerly to Gilead. *c* A famous Mountain about fifty Miles in length from South to North, where joins Mount Libanus at the East-end of it, and hath many particular Names in particular places, and seems to end his Southern Progress at the Rock Arnon. *d* From the out-side of the Land of Israel, which lay beyond Jordan. *e* Thence to the East-Sea, or Dead-Sea, which lay on the East of Jerusalem. Thus a line drawn from Damascus through Auranitis, Gilead, the Land of Israel beyond Jordan to the East-Sea, made the Eastern Frontier.

19 And the south *f* side south-ward from Tamar, even to the waters of *ll* *†* *g* in Kadesh, *ll*

\* Num. 34. 6.

|| Or, and that which shall not be healed.

† Heb. come up. \* Job 8. 16. Plal. 1. 3. Jer. 17. 8. || Or, principal.

|| Or, for bruises and sores.

|| Or, swore. \* Gen. 17. 7, 8.

|| Or, the middle village.

† Heb. from between.

|| Or, Meribah. the



Or, Valley. the || river *b*, to the great sea *i*. And *this* is the south-side || southward.

Or, toward Teman.

*f* Shall begin at that point which first vergeth Southward from the East-Sea toward *Tamar*, which is near *En-gedi*, and known by the addition, *Hazezon-Tamar*, and so some place the Lake of *Sodom*, that the greatest part will be this Southern Frontier. *g* From *Tamar* a line drawn to *Meribah* in *Kadesh*, of which, *Num.* 20. 13 and 27: 14. *h* Called the River of *Egypt*, and was on the South of *Judab*, lay directly in the way to *Egypt* from *Jerusalem*. *i* To the South west part of the *Mediterranean Sea* near *Gaza*. This the Southern Frontier.

20 The west side also shall be the great sea from the border, till a man come over against *Hamath*. This is the west side.

∴ This Boundary begins where the River falls into the *Mediterranean*, a little South of *Gaza*; this the South-point of the Western-boundary, and the line runs all along the Sea-shore Northward, till you come in a strait line to *Hamath*; and this is the Northern-point of the West-frontier, over-right *Sidon*, or little differing.

21 So shall ye divide this land *k* unto you according to the tribes *l* of *Israel*.

*k* Now bounded. *l* Into twelve Parts or Tribes, to which all but what is allotted to Prince, Priests, Levites, and the City. This, as holy, must be reserved; and when reserved, a very fair portion is left to the 12 Tribes, if you measure the holy portion by Cubits, and not by Reeds.

22 And it shall come to pass *m*, that ye shall divide it by lot *n* for an inheritance unto you *o*, and to the strangers that sojourn *p* among you, which shall beget children *q* among you: and they shall be unto you as born in the country among the children *r* of *Israel*: they shall have inheritance *s* with you *t* among the tribes *u* of *Israel*.

*m* This directs what they should do, as well as foretels the Event that shall be. *n* So 'twas divided before, so it must again; for thus all Controversies shall be prevented, thus he will chuse their Inheritance for them, for the disposition of the Lot is of the Lord. *o* That are the natural Seed of *Abraham*. *p* Foreigners never had such privilege before; tho' they might dwell, and trade among the *Jews*, yet they were excluded all Hereditary Right, could not purchase, nor possess Inheritances, but now the Constitution is altered, and by this temporal external incorporating them, a spiritual and heavenly is signified no doubt. They are put into capacity of Inheriting with *Israel* in both *Canaan*, in this below, in that above. *q* Who from their Birth should be invested with this Right of Inheriting. *r* Equally with the Children of *Israel*, in point of Right, and with that very Tribe in which they sojourn. *s* Possess, and enjoy, as well as you. *t* This speaks the equal Title or Privilege. *u* This directs where the Inheritance of these Strangers born among them, or that first came with them, when they came out of *Babylon*, should be assign'd them, viz. in that very Tribe where they sojourn'd, which is fully express'd in the next Verse.

23 And it shall come to pass *x*, that in what tribe *y* the stranger *z* sojourneth, there shall ye give *a* him his *b* inheritance, saith the Lord GOD *c*.

*x* See ver. 22. *let. m.* *y* Whether by choice or chance the Stranger fix'd in that Tribe. No Stranger shall be excluded out of the Tribe's inheritance, among whom he hath sojourn'd, and begotten Children. *z* Every Profelyte, or Gentile that joins himself to the People of God. *a* Neither the *Jew* might thrust a Stranger out into another Tribe, nor might the Stranger by choice go to another. *b* 'Tis called his, for so much as he had a right preceding the Assignment. *c* All this confirmed by Divine Authority.

#### CHAP. XLVIII.

NOW these *a* are the names of the tribes. From the north *b* end to *c* the coast of the way of *Hethlon* *d*, as one goeth to *Hamath* *e*, *Hazar-Enan* *f*, the border *g* of *Damascus* northward, to the coast of *Hamath* *b*, for these are his *i* sides east *k* and west, a *†* portion for *Dan* *l*.

† Heb. one portion.

*a* Which follow in their order. *b* As the Measurer began to bound the Land first on the North-side, so he will first place the Tribe to whom the most Northern Lot fell, or rather was assign'd by a Divine Direction. *c* Along through the Coast that leads from the West, or great Sea, to *Hethlon*. *d* See Chap. 47. 15. *let. m.* *e* A Frontier City of that name; See Chap. 47. 16. *let. o.* anciently the Royal City of *Toi*, who congratulated Da-

vid in his Victory over *Hadadezer*, King of *Syria* *Zoba*, 2 Sam. 8. 9, 10. *f* *Vid. Chap. 47. 17. let. y.* for I meet with no more concerning it. *g* And so on by the border of *Damascus*, which lay farther Eastward than *Enan*, as Geographers describe it. *h* This is *Syria*, and perhaps might have been best so translated, along bordering on this Coast the rest of the Northern boundary did run. *i* The Land, or *Dan* mentioned immediately after. *k* That is, from the East-point, where Mount *Libanus* joineth to *Gilead*, to the West-point, which is supposed in the Mid-land Sea, near the hot Baths, or *Sidon*; See Chap. 47. 20. *l* The Tribe of *Dan*, and the Strangers that sojourn with him.

2 And by *m* the border of *Dan*, from the east side unto the west-side, a portion for *Asher*.

*m* That is, all along on the South-side of *Dan*, from East to West in length shall the share of the Tribe of *Asher* lie.

3 And by the border of *Asher*, from the east side even unto the west side *n*, a portion for *Naphthali*.

*n* To the North-west point where the dividing-Line ends, being drawn from the North-east point to the North-west in the Mid-land-Sea.

4 And by the border of *Naphthali*, from the east side to the west side, a portion for *Manasseh*.

5 And by the border of *Manasseh*, from the east side to the west side, a portion for *Ephraim*.

6 And by the border of *Ephraim*, from the east side to the west side, a portion for *Reuben*.

7 And by the border of *Reuben*, from the east side unto the west side, a portion for *Judah*.

Hitherto you have seven of the Twelve Tribes placed in the Northern part of *Canaan*, and reckoned as they lay in order, where nothing occurs new from the 2d. verse to the 8th.

8 And by the border of *Judah*, from the east side to the west side, shall be the offering *o* which ye shall offer of five and twenty thousand reeds *p* in breadth, and in length as one of the other parts, from the east side to the west side *q*: and the sanctuary *r* shall be in the midst of it *s*.

*o* The holy Portion of which, Chap. 45. 1. set out for Priests, Levites, and City, Chap. 45. 4, 5. *p* Reeds is here supplied by the Translators, but I rather think Cubits, for the greatness of the portion measured by Reeds, will eat out the Tribes, or leave very little for them, as appears thus: The whole length from North to South was about 160 miles, the breadth some 60. Now 25000 Reeds is at the least 77 miles, at one thousand Paces to a mile. These 77 taken out of 160, there will remain but 83 for the 12 Tribes, which will afford not quite seven miles in breadth for each Tribe, when as 77 miles are allotted to the Priests, Levites, and City; so that there will remain but 83 miles for the 12 Tribes, that is to each one almost 7 miles. Now this to me would seem very much disproportion'd; but 25000 Cubits reckoned, doth give the holy Portion and City 12 miles and half square, as broad as long, and gives near as much in breadth to each Tribe, and five times almost as much in length to each Tribe, which appears thus: 12 times 12 makes 144, and 12 quarters makes 3 wholes; give then each Tribe 12 and a quarter, you divide 147 by 12 and a quarter; now to this add the Prince's, the holy Portion, and the City Land, which is twelve miles and a half, and you have 159 miles and three quarters, which is the length of the whole Land: Thus the breadth of each Portion for each Tribe, but the length of each exceeded the Prince by 12 and a half, and the holy Portion, as much as 60 exceeds 12 and a half. *q* That is, twenty five thousand in length, which amounts to, twelve miles and one half. Now the residue of the Land from the Sea Eastward abutting on the whole breadth of the holy Portion by equal proportion, will be twenty three and one quarter, and as much from the other side measuring from the Eastern bounds of the holy Portion to the utmost bounds Eastward of the Land, which is 60 miles from its utmost Western bounds, as appears thus; Take an oblong square, whose breadth is 12 and a half, its length 60, suppose in the very middle 12 and a half square taken up, there will remain at each end the half of 47 and three quarters, which is 23 and three quarters; according to this we conceive the Prince hath assign'd him as much as two Tribes very near, and almost four times as much as the holy Oblation; so that there is good reason for that, Chap. 45. 9. against Oppression, and the Command, he be content. *r* The whole content of Suburbs, Courts, and House. *s* Of the Land laid out for the holy Portion, for God, and his Priests.

9 The oblation that ye shall offer unto the LORD

LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

This Verse the same with the 3d. ver. of Chap. 45. which see.

10 And for them, even for the Priests, shall be this holy oblation, toward the north *u* five and twenty thousand in length, and toward the west ten thousand in breadth *x*, and toward the east ten thousand in breadth *y*, and toward the south *z* five and twenty thousand in length, and the sanctuary of the LORD shall be in the midst thereof.

*u* Who are more particularly described, ver. 11. which see.  
*x* The North-side in length from North-east to North-west.  
*y* From South-west to North-west-point, between which points lay the West-side.  
*z* Between North-east, and South-east points, which made the East-border.  
*z* From South-east point by line drawn to South-west, the same Measure with the North.

11 \* || It shall be for the priests that are sanctified, of the sons of Zadoc, which have kept my || charge, which went not astray when the children of Israel went astray, as the Levites went astray.

See this verse explained, Chap. 44. 15, 16.

12 And this oblation *a* of the land that is offered *b*, shall be unto them *c* a thing most holy, by the border *d* of the Levites.

*a* Which is as 'twere the *Primitie* of the Land, 'twas order'd to be first set out for God. *b* Set apart, and dedicated to God.  
*c* In the account both of the Priests, and the whole People, it shall be most holy, on no occasion to be Servant unto any common uses. *d* It shall lie next to the Levites; these lay Southward between the Priests and the City's Portion.

13 And over *e* against the border of the Priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth, all the length shall be five and twenty thousand, and the breadth ten thousand.

Vid. this verse explain'd, Chap. 44. 5. tot. *e* The Levites Portion ran parallel with the Priests, whose Northern limits were next to the Southern limits of the Levites.

14 And they shall not sell *f* of it, neither exchange, nor alienate the first fruits of the land: for it is holy to the LORD.

*f* It is most holy, and therefore no Price should be offered for it, nor any Price set upon it, nor may they pass away any on pretence of getting greater, and more particularly serviceable to them, and their Employment, and so for conveniences part with God's Inheritance; this is forbidden, this is holy, as the First-fruits were under the Law, Lev. 25. 23, 24. 1 King. 21. 4.

15 And the five thousand that are left in the breadth over-against *g* the five and twenty thousand *b*, shall be a profane *i* place for the city, for dwelling *k*, and for suburbs *l*; and the city *m* shall be in the midst thereof *n*.

*g* Or running along by the side. *b* Assign'd to the Levites.  
*i* A common, not consecrated place, in which the City should be built, a place for all Services as men shall need; now as that is counted holy, which is set apart only for the Service of God, so that common or profane, that is for common uses. *k* Houses within the Walls. *l* Streets, and Dwellings, or Gardens without the Wall. *m* Jerusalem. *n* Of this common place, which is call'd here profane; so that ten thousand are left at each end.

16 And these shall be the measures *o* thereof; the north-side four thousand and five hundred, and the south-side four thousand and five hundred, and on the east-side four thousand and five hundred, and the west-side four thousand and five hundred.

*o* The extent and proportions of the ground for the City, a square of 4500 shall be taken out of the middle of the 25000 for the Area, or ground-plot of the City. So it shall be an equilateral square, every side exactly the same North, South, East, and West, 4500 apiece, by which Measures the whole Content is visible 18000 Cubits, nor Reeds.

17 And the suburbs of the city shall be towards the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east

two hundred and fifty, and toward the west two hundred and fifty.

Here are the Dimensions of the Suburbs, which added to those of the City thus, 250 added to the 4500 on the North-side, and 250 added to the 4500 on the South-side, makes 5000; so on the East add 250 to 4500, and then add 250 to the 4500 on the West, it makes up a square equilateral 5000 in each side.

18 And the residue in length *p* over against the oblation of the holy portion shall be *q* ten thousand eastward, and ten thousand westward; and it shall be over-against *r* the oblation of the holy portion, and the increase thereof shall be for food *t* unto them that serve *u* the city.

*p* Which remains on each side of the 5000 Cubit square Area. *q* Will be 10000 on the East, and 10000 on the West. *r* Lie parallel, and even with the South-side of the Levites Portion both on East and West. *s* Product, the Revenues of this Land. *t* The Maintenance, both Salary and Allowances of Bread and Wine. *u* For the City-officers, so that they may live by the City, whose life is spent for the City, that the Labourer may, as he is worthy of it, receive his Wages.

19 And they that serve the city, shall serve it out of all the tribes of Israel *o*.

*o* Either this Service is a burthen, if so, 'tis fit all should bear their part in it; or 'tis a privilege and advantage, and then 'tis as fit the advantage should be equally given to all the Tribes; all Tribes shall be capable of the Advantage, and liable to the Burthen.

20 All the oblation shall be five and twenty thousand, by five and twenty thousand *p*: ye shall offer the holy oblation four square, with the possession *q* of the city.

*p* Having particularly measur'd out 10000 for the Priests, and 10000 for the Levites, and 5000 for the City, broad-ways, these make in all 25000. And the length of each the same, 25000 here is evident 25000 by 25000, that a perfect equilateral square whose sides are 25000 each side. *q* The Land assign'd for the City, being added to that of the Priests and Levites, makes their twice ten thousand to amount to twenty five thousand broad.

21 And the residue *r* shall be for the prince on the one side *s* and on the other side *t* of the holy oblation, and of the possession *u* of the city over-against the five and twenty thousand *x*, of the oblation toward the east-border *y*, and west-ward over-against the five and twenty thousand toward the west-border, over-against *z* the portions for the prince: and it shall be the holy oblation; and the sanctuary *a* of the house *b* shall be in the midst thereof *c*.

*r* Of the Land, which is a great Portion, for 'tis the remainder of 12 and a half taken out of 60; so that the Remainder will be 47 and 1 half. *s* Suppose it be the East-side, there will be 23 and three quarters. *t* On the West just as much, 23 and three quarters. *u* The residue of that which is on each side, East and West of the 5000 square Area. *x* Which amounts out of the Priests, Levites, and City Portion. *y* Of the Land of Canaan, all from the East-side of the 25000 to the utmost bounds Eastward shall be the Prince's Portion, and so likewise on the West-side Westward to the great Sea. *z* These 25000 on both sides lay over-against, or run parallel with the breadth of the Prince's Portion, but the length of the Prince's Portion on each side did exceed the length of the holy Portion, and the City-land as 23 and 3 quarters exceed 12 and a half. *a* The holy Mount. *b* Of the Temple of God. *c* Of the Land assign'd to the Priests, which lay as described, bound-ed and guarded with the Prince his Portion at the East and West ends.

22 Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah, and the border of Benjamin, shall be for the prince *\**.

\* That we may clearly understand this, we must remember that the Portion of Judah was laid from West to East next to the holy Portion, and the Portion of Benjamin is in ver. 23. laid likewise from West to East next to the Possession of the City. So that on each side the extent of Judah and Benjamin run out to 23 Miles and 3 quarters further than the holy Portion and Possession of the City did, and all the Land contain'd between the borders of Judah and Benjamin were the Prince his Right, both the 12 Mile and half broad, 23 and 3 quarters long on the West, and the same proportion on the East; and this is the Sum of the 22 verse.



23 As for the rest of the tribes, from the east-side unto the west-side, Benjamin *shall have* † a portion.

|| We left with the Prophet the last assign'd portion to Judah, in the 7th verse, on the North-side of the holy Portions; now the first on the South-side of the Possession of the City, is Benjamin, whose portion, as all the rest, runs in length from East to West, and its breadth from North to South.

24 And by the border of Benjamin, from the east-side unto the west-side, Simeon *shall have* a portion.

25 And by the border of Simeon, from the east-side unto the west-side, Issachar a portion.

26 And by the border of Issachar, from the east-side unto the west-side, Zebulun a portion.

27 And by the border of Zebulun, from the east-side unto the west-side, Gad a portion\*.

\* Thus all the Tribes have their Inheritances assign'd them, but their Lot is not here, as in Joshua's Division; it was a new Church and State that was here intended, and accordingly many changes made in it, which differenced it from the old; which changes, no doubt, are instructive, but the particular Instructions fall not within the design of a Paraphrase or Comment, that is, to make the letter of the Text plain to ordinary Capacities.

28 And by the border *a* of Gad, at the south-side southward, the border *b* shall be even from Tamar *c*, unto the waters of † Itrise in Kadesh, and to the river *d* toward the great sea.

*a* The South-border of Gad. *b* Of the whole Land Southward. *c* See Chap. 47. 19. *let. f. g. h. i.* *d* *Sibor*, say some, but if *Sibor* be *Nilus*, as *Ortelius* makes it, it cannot be the boundary; 'tis indeed a River that riseth, as some place it, out of the North-part of the Mountains of *Paran*, and running a course West from its rise, passeth between *Gerar* and *Rhino-curuva*, and after some 28 or 30 Miles travel, falls into the great Sea, better known in Scripture by the name of the *River of Egypt*. But possibly the true rise may be from Mount *Carmel* and *Gozen*, whence it may be some forty Miles *English* to the great Sea.

29 This *e* is the land which ye shall divide by lot *f* unto the Tribes of Israel for inheritance, and these *g* are their portions, saith the Lord GOD.

*e* Whose South bounds are here repeated, the North-bounds, *ver. 1.* *f* Not casting Lots, but assigning the shares. *g* Above described are the particular shares of each Tribe.

30 ¶ And these *are* the goings out of the city on the north-side, four thousand and five hundred measures *b*.

*b* Now the Prophet hath a general Topography of the City which lay four square. The first side mention'd, is the North,

for there he began to describe the Land, or because 'twas nearest the Temple. 'Twas, as *ver. 16.* which see, 4500 Cubits, *i. e.* about a Mile, and one third of a Mile.

31 And \* the gates of the city *shall be* after the names of the tribes of Israel, three gates northward, one gate of Reuben, one gate of Judah, one gate of Levi *i.* \* *Rev. 21. 12. &c.*

*i* So then at equal distance from the Corners, and from each other, 'tis probable these Gates were built.

32 And at the east-side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south-side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west-side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Ather, one gate of Naphtali.

35 It was round *a* about eighteen thousand measures *b*, and the name *c* of the city from that day *d* shall be, † The LORD is there.

*a* Measuring all four squares. *b* Or Cubits as which proportion'd Measures 'twas about five miles in compass, if the measures were Reeds it would be 30 Miles and 325 yards in compass of the Walls, which cannot be conceived credible, whereas the other is the proportion the City might have been built to, if the sins of the Jews had not prevented. *c* By which called, known, and which shall be the Honour of it, and its Glory. *d* From the day of the Lord's restoring this People, and rebuilding their City, and re-*est*-ablishing his Worship, and their thankful, holy, and pure worshipping of God there, from the day that such unmatched Mercy produceth a suitable return unto God, from that day it shall be said of Jerusalem. *e* The Lord, who as *i* is Name alone is *Jehovah*, so is the only true God, faithful to promise, rich in Mercy, glorious in Majesty, righteous in his Judgments, wise and holy in his Government, whose Presence makes us happy, whose withdrawing from us leaves us to Misery. This God will by his Favour and Presence, repel Enemies, and protect his People, bring with him the Confluence of all Good to Persons, Families, and Cities; this God will be there to dwell, govern, defend, prosper, and crown. The People is blessed that is in such case, for their God is the Lord, *Psal. 144. 15.* Such was the case of typical, earthly Jerusalem, tho' not long, such is, and shall be for ever the case of the heavenly Jerusalem, the City of God, the true Church and Temple of God. Such the case of every true sincere Believer, who may, where-ever he is, in his way of Duty, still write *Jehovah-Shammah*, My God is here; and 'tis best to be where he is, till he bring me within the Gates of the glorious City, where inconceivable Light and Love from the immediate Presence of God give every one an Eternal Demonstration that יהוה שמה; to him be Glory for ever.

† Heb. *Jehovah-Shammah*.

# DANIEL.

## The ARGUMENT.

**I**N Daniel and his Prophecy, observe these things for the better understanding of this Book, and the mind of God in it. 1. As to Daniel the Author or Penman. 2. As to the Book it self.

First, As to the Author, he was a Prophet, as appears in the little Stone cut out of the Mountain without hands, meaning Christ the Messiah and his Kingdom, what he should do, Chap. 2. likewise Chap. 7. to the end of the Book, the six first Chapters are Historical, the six last Prophetical. Secondly, As to his Lineage, he was one of the Royal Seed. Thirdly, He was a Captive. Fourthly, He was rarely qualified for Piety, Wisdom, Beauty. Fifthly, As to his Education, he was trained for three years in Learning. Sixthly, His Advancement, for his Parts and Wisdom. Seventhly, He was faithful and blameless in the place of Honour to which he was preferred. Eighthly, His Care and Kindness for his Companions, he procured their Promotion also. Ninthly, His singular Holiness and Power with God in Prayer, Ezek. 14. 14. Tenthly, His Faithfulness and Constancy in the Worship of God, maugre the Envy and Persecution of his Enemies. Eleventhly, The strange Providence of God in his Preservation, and Deliverance. Twelfthly, His signal Integrity, and flourishing State under several Kings Reigns, even in critical times, and great changes, unto his old Age, and beyond the seventy years of Captivity.

2. As to the Book it self, both the Historical and Prophetical part of it, especially the latter, we find great variety in them. 2. Famous Predictions of the Messiah, of dreadful Wars, of fearful Desolations to Countries, and the Jewish Nation in particular, for putting Christ to death; great Persecutions of the Church, by the Grecians and Romans especially, in which Antiochus and Antichrist are pointed at. These things are all of such weighty consideration, that our blessed Saviour calls for especial Understanding in the reading, even of one part of it, Matth. 24. 15. His Chronology and Calculations may be called the Key of time, relating to the Churches Sufferings and Deliverances. Daniel was the greatest Favourite we read of, namely of the King of Heaven, Chap. 9. 23. and 10. 11. and of the greatest Kings then on Earth. He was the noblest Pattern of a publick Heart for the Church of God, for whose Affliction he was deeply afflicted in the midst of his Court-honours, and Employments.

4 Kings Reign.  
Gierg.

### CHAP. I.

**I**N the third year of the reign of Jehojakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it a.

a Comparing this with 2 Kings 24. 1. and with 2 Chron. 36. 6. the meaning is, after the Lord had taken away that good King Josiah, for the sins of Judah and Manasseh, which were very great, by Pharaoh Necho, King of Egypt, the People of the Land took Jehoahaz the Son of Josiah, and made him King; he reigned but three Months, wherein he did so evil in the sight of the Lord, that the said Pharaoh Necho put him in Bands at Riblah, and after carried him to Egypt where he died, and made Eliakim his Brother King in his stead, and turned his Name to Jehojakim; he became Nebuchadnezzar's Servant three years, for that King of Babylon had overthrown Pharaoh's Army at Carchemish by the River Euphrates; and Jehojakim rebelling against Nebuchadnezzar, which made him come up from Babylon, and took Jehojakim and bound him in Fetters to carry him to Babylon; of whom, and his Death and Burial, you have a sad account, Jer. 22. 17, 18, 19.

2 And the LORD gave Jehojakim king of Judah into his hand, with part b of the vessels of the house of God c, which he carried into the land of Shinar to the house of his god d, and he brought the vessels into the treasure-house of his god.

b In this Expedition Nebuchadnezzar carried away some of the Vessels of the Temple, and some Captives, among whom was

Daniel and his Friends. These Vessels he carried into the House of his God. c Which God was Baal or Bell, and Nebo, Isa. 46. 1. which words they put into the Names of their Kings and Favourites, of which more afterward. d These Vessels, as Spoils, he put in the House of his God for his Honour, because he thought he had gotten his Victory by the help of his Idol-god, 1 Sam. 31. 9, 10. as the Philistines did, Judg. 16. 23, 24. when as the Text saith, The Lord gave all into his hand, ver. 2. The Executioners of God's Wrath upon God's sinful People, have other Thoughts than God hath about that, Isa. 10. 5, to ver. 16.

3 And the king spake unto Ashpenaz, the master of the eunuchs e, that he should bring certain of the children of Israel, and of the kings seed, and of the princes f.

e These here called Eunuchs, were chief among the King's Servants; and they are called Eunuchs, because many of them were such as at this day, and of old among all the Princes of the East, but they were not all such, Jer. 52. 25. The word translated Eunuch, signifies also Chamberlain, such was Hatach, Esther 4. 5. such were Bigthana and Jersesh, Esther 6. 2. and Harbonah, Esther 7. 9. Ashpenaz in the Text, the Master of the King's Eunuchs, who had set Melzar over Daniel and his Companions, ver. 11. f Here was fulfilled what the Prophet Isaiah had foretold King Hezekiah, Isa. 39. 7. Some think Daniel and his Companions were made Eunuchs, in a strict sense, which doth not appear to be probable, but rather to be bred up in the Court for Officers, and thereby to alienate their minds from the Religion of their Country, and from seeking the Welfare and Return of their People; but God had otherwise appointed by this Education of them, as appears in many signal Testimonies of the Preference and Power of



God with them, for the Conviction of Idolaters, that God was above all gods.

4 Children in whom *was* no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the kings palace, and whom they might teach the learning and the tongue of the Chaldeans *i*.

*g* If Princes are so curious in their choice, no marvel that God was cautious in his, *Lev. 21. 17, to ver. 21. and 22. 20, to ver. 25.* The reason why they were so delicately trained up, was, that they being in the flower of their Age, should be allured with the Delights of the Court, and should thereby be brought to forget their Fathers House, and their Religion: This hath been the Artifice of the *Turk* in taking Christians Children, and making them *Mamelucks* and *Janizaries*, that thereby they may become as *Renegades*, the greatest Champions for *Mahomet*, and Enemies to the Christians. *h* This notes men fit by their parts to give advice in arduous matters, *2 Chron. 10. 6.* which shews that men only of promising Abilities, and not incompetent, should be admitted to the presence of Kings. *i* For this cause *Moses* was learned in all the Wisdom of the Egyptians, *Acts 7. 22.* yet it must be supposed, that neither *Moses* nor *Daniel* learned any thing that was ungodly, but only to search Nature, and that which was only moral, wherein both the *Chaldeans* and *Egyptians* were skill'd above any other Nations of the Heathens. And although their *Magi*, or wise Men did at last degenerate into curious and vain Arts, yet *Daniel* had no further Design to know their Wisdom, than to chuse the good of it, and to shun, and reject that which was unlawful. The *Chaldean* Tongue differed from the *Hebrew* in Dialect, and in Pronunciation, which they learned in the right Tone and Accent, that they might be the more acceptable to the King, and Court by their Conformity in Garb, Language and Manners; for which they had the space of three years allotted them.

† Heb. the wine of his drink.

5 And the king appointed them a daily provision of the kings meat *k*, and of † the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

*k* Such as he had at his own Table, wherein his Bounty and Humanity appeared towards them the more conspicuous, they being Captives, by this Preparation they were judged fit to stand before the King, *Prov. 22. 29.* Men of Ingenuity and Proficiency are fit to stand before Kings.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah *l*:

*l* Doubtless most of them of the Royal Lineage of Judah, to which Tribe God had a special Respect, upon the account of *David*; and this Tribe of Judah had the Preheminence in many things.

7 Unto whom the prince of the eunuchs gave names *m*: for he gave unto Daniel the name of Belteshazzar *n*, and to Hananiah of Shadrach, and to Mishael of Meshech, and to Azariah of Abednego.

*m* That is, other Names; this was done by the subtil Inflation of *Satan*, that they might renounce their Names received in Circumcision, by assuming Names imposed relating to the Idol-gods, being a Profanation, and a further degree of their Apostasy; for *Daniel* had the Name of Belteshazzar, or *Baltasar*, from the great *Babylonian* Idol *Baal* or *Bell*, &c. This was by the King's Command, and herein he put forth an Act of his Sovereignty: Thus *Adam*, *Gen. 2. 19, 20.* Thus *Pharaoh* did, *Gen. 41. 45.* he gave *Joseph* the name of *Zaphnath-paaneah*. And *Pharaoh Necho* changed the Name of *Eliakim* (*Josiah's* Son) to *Jewjakim*, *2 King. 23. 34.* And the King of *Babylon* turned the Name of *Mattaniah* to *Zedekiah*, *2 King. 24. 17.* The Lord changed the Name of *Sarai* to *Sarah*, of *Abraham* to *Isaac*, of *Jacob* to *Israel*. Thus the Lord changed *Simon's* Name to *Cephas* or *Peter*, *Mark 3. 16.*

8 ¶ But Daniel purposed in his heart, that he would not defile himself with the portion of the kings meat, nor with the wine which he drank *o*: therefore he requested of the prince of the eunuchs, that he might not defile himself.

*o* There may be several weighty Reasons assigned why *Daniel* did this. 1. Because many of those Meats provided for the

King's Table, were such as were forbidden by the *Jews* Law, whereof *Daniel* made Conscience. 2. *Daniel* knew these Delicacies would too much gratify and pamper the Flesh, and therefore would prevent the Defilements which too often do arise from delicious Fare, *Deut. 32. 14, 15. Ezek. 16. 49. Hos. 13. 6. Rom. 13. 13.* so that those who fare deliciously would practise this. 3. *Daniel* knew he should by this Bait be taken with the Hook which lay hid under it, and insensibly be drawn from the true Religion to a false, by eating and drinking things consecrated to Idols. 4. *Daniel* saw his People lie under God's Displeasure, by their Captivity, and therefore could not but be sensible how unsuitable a courtly Life would be in him to the afflicted state of God's People, *Heb. 11. 24, 25, 26.* Therefore *Daniel* was herein a rare Pattern of avoiding all the occasions of evil, which he did with purpose of heart, faith the Text, *Acts 11. 23.* he purposed in his heart to abstain.

9 Now God † had brought Daniel into favour and tender love with the prince of the eunuchs *p*.

*p* This is a special act of God's Favour to his afflicted people, to give them any Favour in the Eyes of them that do afflict them, *Psal. 106. 46.* he made them to be pitied of them that carried them captive. This is the Effect of sincere Holiness and Innocence, *Prov. 16. 7.* This is the Effect of Prayer, *1 King. 8. 50.* This is the Effect of the special presence of God, *Gen. 39. 3, 4, 21.*

10 And the prince of the eunuchs said unto Daniel, I fear my Lord the king, who hath appointed your meat and your drink: for why should he see your faces † worse liking than the children which are of your ‖ sort *q*? then shall ye make me endanger my head to the king *r*.

*q* 1. Because he believed their Countenances would bewray them. 2. Because the King having appointed it, he dares not disobey, for his life lay at stake.

11 Then said Daniel to ‖ Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, ‖ Or, the steward.

12 Prove thy servants, I beseech thee, ten days, and let them give us † pulse † to eat, and water to drink. † Heb. of pulse. † Heb. that we may eat, &c.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou seest, deal with thy servants *r*.

*r* By these words *Daniel* secures *Melzar* against fear and danger only by ten days trial, which was a fair and reasonable proffer, which the Servants of God must carefully do when they have good Offices done them by the Servants of Princes, as *Elijah* was careful of good *Obadiah*, *1 King. 18. 11, 12.* to secure him from death.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer, and fatter in flesh than all the children which did eat the portion of the kings meat *s*.

*s* There be three things here to be observed. 1. The Hand of God in perswading *Melzar* to incline to *Daniel's* Request. 2. The Goodness of God to make good *Daniel's* Words. 3. That the Blessing of God upon homely Fare, affords often-times more healthful nourishment and strength, than more costly Fare to them that eat the Fat, and drink the sweet.

16 Thus *Melzar* took away the portion of their meat, and the wine that they should drink, and gave them pulse *t*.

*t* Which he could not but take well, for hereby he gained the costly Provision of four Men for the space of three years to his own use and profit. Hence observe, that Courtiers are no loters by the Favours they procure for God's Servants. 2. They are most willing to serve God's Servants, when they can therein also serve themselves by it.

17 ¶ As for these four children God gave them \* knowledge and skill in all learning and wisdom *u*, and ‖ Daniel had understanding in all visions and dreams *x*.

*u* We must own this to come from God, *Jam. 1. 5.* These are beams of light shining in us from the Father of lights, and a man can receive nothing of this, unless it be given him from above, *Joh. 3. 27.* Object. But was not this Magick, and was not

\* Act. 7. 22. ‖ Or, he made Daniel understand.

not this Learning forbidden, as Abomination to the Lord, *Deut.* 18. 9, 10, 11, 12, 13, 14? *Resp.* The *Chaldeans* used lawful Arts and Sciences, and unlawful; these four young men, *Daniel* and his Companions, used only those that were lawful, rejecting all that Wisdom which is sensual, carnal, and devilish, *Jam.* 3. 15.  $\alpha$  Not in idle, vain, and lying, but in such as were sent of God, and Predictions of things to come, as *Numb.* 12. 6. such as the Prophets had, such was that of *Nebuchadnezzar*.

18 Now at the end of the days that the king had said he should bring them in  $\gamma$ , then the prince of the eunuchs brought them in before *Nebuchadnezzar*.

$\gamma$  At the three years end, according to the King's Command, which *Melzar* punctually observed, and brought them in before the King.

19 And the king communed with them  $\alpha$ : and among them all was found none like *Daniel*, *Hananiah*, *Mischael*, and *Azariah*: therefore stood they before the king.

$\alpha$  (i. e.) To try their Proficiency; this argues the King's Ability and Judgment, how else could he discern their fitness, and their excellency above others; he examined all Candidates, he preferred those that outstripped others.

20 And in all matters of  $\dagger$  wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm  $a$ .

$a$  This is a further Confirmation of the King's noble Endowments of Mind, and of his great care whom he chose to be in Offices of trust, namely Persons excellently qualified to serve him in the great Affairs of the Kingdom, not to serve his Lusts of them for base Jobs, for which men of no Abilities or Honour are usually chosen.

\* Chap. 6. 28. 21 And *Daniel* continued even unto the first year of king \* *Cyrus*  $b$ .

$b$  (i. e.) In the Court of *Babylon* until *Cyrus*, and then he was in the *Persian* Court, and he lived in Honour and high Employment all that time, yea, after *Cyrus* began to reign, for, *Chap.* 10. 1. he had Visions and Revelations in the third year of *Cyrus*; he might live longer, for the word, *until*, doth not exclude things that follow after, *Psal.* 110. 1. and 112. 8.

## CHAP. II.

In this Chapter are four principal parts. 1. The Kings Dream, ver. 1. 2. The wise Mens Ignorance and Danger, to ver. 14. 3. The Revelation and Interpretation of the Dream by *Daniel*, to ver. 48. 4. The Advancement of *Daniel* to great Honour by that means, ver. 48, 49.

1 AND in the second year of the reign of *Nebuchadnezzar*  $c$ , *Nebuchadnezzar* dreamed dreams  $d$ , wherewith his spirit was troubled  $e$ , and his sleep brake from him.

$c$  Heb. In the Reign of *Nebuchadnezzar*, for this was properly in the fifth year of that King's Reign, and of *Daniel's* Captivity, and the ninth year of *Jehjakim*, but in the second year after *Daniel* had by his three years Preparation been brought before the King, and approved, then the King dreamed.  $d$  It was one Dream, but of many parts, therefore called Dreams, chiefly for what follows.  $e$  By reason of the strangeness of it, he was terrified and in great Consternation, and this made him awake.

2 Then the king commanded to call the magicians, and the astrologers  $f$ , and the sorcerers  $g$ , and the *Chaldeans*  $h$ , for to shew the king his dreams: so they came, and stood before the king  $i$ .

$f$  These words signify Astrologers, or those that cast Nativities, that pretended great Skill in natural, and supernatural Things, and the  $g$  Sorcerers, or Necromancers, who used Diabolical Arts. See *Exod.* 7. 11. and 22. 18. *Deut.* 18. 10. tho' *Pharaoh* and *Nebuchadnezzar* made use of these as their great Counsellors, yet God baffled them by *Moses* and *Daniel*: and forbad his People the use or toleration of them, because they are an Abomination to him; God will have his People ask counsel of him, and his words, and not of the Devils Oracles.  $h$  This name the Magicians assumed as being national, and most noble; and whatever these wise Men or Wizzards said, it was as if *Jupiter* himself had spoken it, as the *Roman* Satyrists said of them, *Juv. Sat.* 6.  $i$  *Daniel* was not called among them. Why? because the King confided more in these his own old standers,

but chiefly God had thus ordered by his wife Providence, that *Daniel* should not be in their number, for if he had, the Interpretation would have been attributed to Astrology and Magick, and not to God, as now it was.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream  $k$ .

$k$  He remembered the fact in general, but could not repeat it perfectly, much less know the meaning of it, yet it had left such Impression on him, as put him into great perplexity. The Lord hath ways to affright the greatest Men in the World, in the midst of their Security and Jollity.

4 Then spake the *Chaldeans* to the king in Syriack  $l$ , \* O king, live for ever  $m$ : tell thy servants the dream, and we will shew the interpretation  $n$ .

\* Chap. 3. 9. and 6. 6, 21.

$l$  That is in the *Chaldee* Tongue, for *Syria* or *Aram* is taken in a large Sense sometimes, containing, *Assyria*, *Babylon*, *Mesopotamia*, *Phœnicia*, *Palestine*, 2 *King.* 18. 26. and from hence all is written in the *Chaldee* Language, and not *Hebrew*, because it most concerned that People, to the 8th. Chapter, and from thence in *Hebrew* again.  $m$  This was a Salutation to Princes of old, 1 *Sam.* 10. 24. 1 *King.* 1. 25. their meaning was, Let him live a long happy Life, for thus the word, *live*, is often taken, *Psal.* 34. 12. for this is agreeable to the desires of all worldly men in their Prosperity.  $n$  It is observed of old to this day, that there is not any sort of men, who are such Flatterers, as are Impostors, so confident and arrogant are these Fortune-tellers, that they promise to interpret a Dream which they never knew; this was boldly said of them, seeing the *Egyptian* Magicians could not interpret *Pharaoh's* Dream, though he told it them, *Gen.* 41. 8.

5 The king answered and said to the *Chaldeans*, The thing is gone from me  $o$ : if ye will not make known unto me the dream, with the interpretation thereof  $p$ , ye shall be \*  $\dagger$  cut in pieces, and your houses \* shall be made a dunghil  $q$ .

\* Chap. 3. 29.  $\dagger$  Chald. made pieces. \* *Ezra* 6. 11.

$o$  This was of God, that these Impostors should be made infamous, by detecting their Ignorance, and their Arrogance, and that this should be a step to *Daniel's* Honour for knowing the King's Dream, and interpreting of it, neither of which the *Chaldeans* could do.  $p$  If they do not both, saith the King.  $q$  This was an usual Punishment in those parts of the World; thus *Samuel* cut *Agag* in pieces, 1 *Sam.* 15. 33. 1 *Chron.* 20. 3. Thus *David* dealt with the *Ammonites*: and the like was in making houses a Dunghil, the like we have, *Chap.* 3. 29. and thus they did to the House of *Baal*, made it a Draught-house to this day by *Jehu's* Command, 2 *King.* 10. 27. The like did *Darius* threaten to them that would alter his Decree for building the House of God, *Ezra* 6. 11. This Commination argued the King's Wrath to be excessive and furious in punishing for not doing what was above their human Strength, and which the *Chaldeans* never arrogated to themselves, yet was this a just Reward to these men that were so presumptuous.

6 But if ye shew the dream and the interpretation thereof, ye shall receive of me gifts, and || rewards, and great honour  $r$ : therefore shew me the dream, and the interpretation thereof.

|| Or, fee. Chap. 5. 17.

$r$  As I threatened you with Death for not doing, I promise you Rewards and Honour if ye perform it. This is in the power of Princes, as they think; but all this would not do, therefore they are still where they were, they answered the King again.

7 They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of it  $s$ .

$s$  But this the King could not do, they could not tell the Dream, nor the King could not, yet both require Impossibilities.

8 The king answered and said, I know of certainty that ye would  $\dagger$  gain the time  $t$ , because ye see the thing is gone from me. \*

$\dagger$  Chald. buy.

$t$  This ye do in policy to escape Punishment, when taken up with other Affairs, I may forget to make further enquiry after this thing, but it shall not serve your turn.

9 But if ye will not make known unto me the dream, there is but one decree for you  $u$ : for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

$u$  That is, I will not retract my sentence, ye shall surely die: you are upon tricks, ye have prepared corrupt and lying words, for



for he that can interpret a Dream, can tell the Dream, both come from a Divine Inspiration, which ye pretend to, but, I say, ye have it not.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the kings matter; therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh *x*.

*x* The Chaldeans bring three Arguments to convince the King.  
1. There is not a man upon Earth can shew the King's matter.  
2. There is no King requires such a thing of any Magician.  
3. None but the gods can do this. The Chaldeans, with other Gentiles, did believe more gods than one, and the supreme Deity or Deities did not meddle with the affairs of men, but had the Cognizance by inferiour or intermediate Demons. So Plato and many of them held: the meaning then is this; Seeing there are some things that God who knoweth all things, will not communicate the knowledge of to Men, and hath not done it to us it is therefore a singular and unreasonable thing the King should require it of us, and that so suddenly, and upon such Penalties.

12 For this cause the king was angry, and very furious, and commanded to destroy all the wise men of Babylon *y*.

*y* Tyrants are inexorable, and they rule according to their Will, and being croft, they are furious, and that brings forth Death; the Wrath of such is the roaring of a Lion.

13 And the decree went forth, † that the wise men should be slain, and they sought Daniel and his fellows to be slain.

‡ This was unjust, that Daniel and his Fellows should have their share in the Punishment, and yet be excluded from the other part, which was the Reward; the reason why they were not called, was because of their youth, which the Chaldeans despised, wherein we have these three things observable: 1. The Magicians confessed this, That Knowledge and Revelation must come from God, and therefore what Daniel did, was not by any human Strength, but divine only. 2. That the Lord held the Governour's hands, so that he did not slay Daniel presently with the first. 3. That Daniel by his Prudence and Piety, saved all the Magicians lives.

14 ¶ Then Daniel † answered with counsel and wisdom to Arioch the † captain of the kings guard, which was gone forth to slay the wise men of Babylon.

‡ He answered and said to Arioch the kings captain, Why is the decree so hasty from the king *a*? Then Arioch made the thing known to Daniel.

*a* So precipitate to slay the innocent who were never called, who knew nothing of it, this appears plainly from these words, then Arioch made the thing known to Daniel, ver. 15, which was this, That the King had dreamed a strange Dream that troubled him, That he had forgot it, That he had called all his wise Men to shew both the Dream and Interpretation, but they could not. Therefore the King decreed the Death of all the wise Men in Babylon, and Daniel with his Fellows among them, without saving the life of one of them; and he, viz. Arioch, had received Command to execute it presently. Thus there was but a step between him and Death.

16 Then Daniel went in, and desired of the king that he would give him time *b*, and that he would shew the king the interpretation.

*b* There are four things here very strange and wonderful.  
1. That Arioch instead of executing the King's Decree speedily should make this stop. 2. That he should dare to see the King's face when he was so wroth, instead of doing what his Commission tied him to. 3. That Daniel should have the boldness to go in to the King when he was in his Fury. 4. That he should desire time, and obtain it of the King, who had denied the same thing to the wise Men. To which we answer, the signal hand of God was in all this. 2. In particular, Daniel was in great esteem with the King above all the wise Men, Chap. 1. 19, 20. 3. He gave both Arioch and the King hopes he would shew, and interpret the King's Dream.

17 Then Daniel went to his house *c*, and made the thing known to Hananiah, Mishael, and Azariah his companions *d*.

*c* According to the good hand of his God upon him who had shewn him favour thus far, and obtained the Kings leave, he went to his house near the Palace, that he might seek God in secret for this great thing. For, 1. Their lives were at stake.

2. It was not a small thing, he was sure that God was about, wherewith he had troubled the King's mind in such a manner. *d* Therefore re-inforceth his strength, calling his Friends to help him; as Prayer in times of danger is the most seasonable and sovereign help, so in a common danger we must call in all the help we can to it.

18 That they would desire mercies † of the † Chald. from God of heaven concerning this secret *e*; † that before God. Daniel and his fellows should not perish with the † Or, that they should not destroy Daniel, rest of the wise men of Babylon *f*.

*e* Observe here Daniel's humility, he sought not to ingross this &c. business, and the Honour of it wholly to himself, but would have his Fellows share in it with him. Again they would desire mercy, Heb. the Bowels of tender mercy: the choicest Saints desire to be saved by mercy, Ps. 51. 1. *f* The Lord hath a distinguishing care and love for his People, 2 Thes. 1. 6. 2 Pet. 2. 9. especially in common Calamities, Exod. 14. 19, &c. Apoc. 18. 4.

19 ¶ Then was the secret revealed unto Daniel in a night-vision *g*; Then Daniel blessed the God of heaven *h*.

*g* It is not improbably conjectured, that Daniel spent the night in Watching and Prayer, for Night-vision is distinguished from Dreams, Numb. 12. 6. whether sleeping or waking Daniel had the same thing revealed unto him, which King Nebuchadnezzar had, with this difference, the King remembered not his Dream, nor knew what it meant, but Daniel was able to tell his Dream, and give the meaning of it also. *h* He gave thanks and Praise to the Father of lights, from whom all Wisdom comes, who heard his Prayer, and revealed this secret to him. Note, this was revealed to Daniel, and not to his Companions, for he was chief; and by this is signified by what steps he rose up to the Degree of a famous Prophet. Again, he calls the true God, the God of Heaven, because he made Heaven, his Throne is there, and the Magicians and Heathen Gods come not there, but were cast out thence being Devils of Hell; but the God of Israel is the God of Heaven.

20 Daniel answered and said, \* Blessed be the \* Psal. 113. 2. name of God for ever and ever: for wisdom and and 115. 18. might are his *i*.

*i* He blesteth God for two things. 1. Wisdom, he means chiefly the Wisdom God gave him in revealing this great Secret to him, which the wise Men could not attain to, because they knew not the true God, nor did seek to him for it; this is clear in ver. 21, 22, 23. 2. Might is his, that is, Almighty, above all mighty Potentates of the World, above Nebuchadnezzar and all the Kings of the Earth, for he sets them up, and plucks them down at pleasure, ver. 21. as the Interpretation of the Dream and Vision shews.

21 And he changeth the times and the seasons *k*: \* he removeth kings, and setteth up kings: \* Job 12. 18. he giveth wisdom unto the wise, and knowledge to them that know understanding.

*k* God made time, God made the Sun, Moon, and Stars, the measure of Time, he made the Day and the Night, and Seasons of the year, yea, the Revolutions and Change of times; he can make bad times better, and turn Night into Day; he can make the Sun go backward or stand still, as in Abaz and Josiah's time, it is the great part of God's Power and Prerogative to change times. Daniel here attributes that to God, which Heathens attributed to Nature which they deified, or to Chance; seeing that God only that made all by his Power, doth rule, and sometimes over-rule all by his Providence.

22 \* He revealeth the deep and secret things *l*, he knoweth what is in the darkness *m*, and the light dwelleth with him. \* Job 12. 22.

*l* Both of Nature, wherein are infinite depths and Secrets, and of mens Hearts and Counsels, which are very close, deep and secret, saying in themselves, Who can see us? and the deep and secret things of Grace, and the Mysteries of Christ's Kingdom: All this is comfortable to the Saints, and glorious to God. *m* He knoweth what is in darkness, and dwelleth with him, and he in it. He sees, and foresees the most hidden things; Daniel points at the King's Dream in the Night, which he only gave the King, and then took it from him, and then gave it Daniel for him again.

23 I thank thee, and praise thee, O thou God of my fathers *n*, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the kings matter *o*.

*n* Here he gives his God another distinguishing Title from all the gods of the Heathen, he calls him the God of his Fathers, meaning the Covenant made with Abraham, &c. to whom and their Seed God revealed his saving Knowledge, which he did not to the Heathen. God is the God of all by the Kingdom of his Power, but the God of his Church only according to the Kingdom of his grace. *o* In which words he intimates a two-fold privilege; the

the one that as the Son of such Fathers, he obtained the grace and favour of God in giving him Safety and Wisdom; the other, that he found him a God hearing Prayer, and that in a thing of a high nature, he made known to him the King's matter.

24. ¶ Therefore Daniel went in unto Arioch *p*, whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him, Destroy not the wise men *q* of Babylon, bring me in before the king, and I will shew unto the king the interpretation.

*p* Being now prepared, he goes to Arioch to go in with him to the King. *q* He bid him stay his hand, and not destroy the wise Men of Babylon, Arioch might plead the King's Command, Daniel tells him that was because they could not tell the King's Dream: come, saith he, I will shew that by that I take away the ground of thy Commission to destroy. *Quest.* Did Daniel do well in desiring to have them spared, who deserved to die for their unlawful Arts, Diviners, Necromancers, &c? *Ans.* Two things are usually answered to this. 1. They were not all such, some were innocent, studied Arts and Sciences lawful and laudable. 2. Those that were otherwise, he pleaded not for them as such, but for Justice, that they ought not to die unjustly: and that was their Case and Cause.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, ¶ I have found a man *r* of the † captives of Judah, that will make known unto the king the interpretation.

† Chald. that I have found.  
† Chald. children of the captivity of Judah.

*r* How comes Arioch to boast of what he had found, as if he got him by great Search, or by great Chance, and as if Daniel had been some obscure unknown Person, when Daniel had asked time of the King just before. It is the manner of Courtiers to be very officious, and to commend their own little Deeds, that thereby they may signify something with their Prince, and make themselves necessary to him; but possibly Arioch might not know that Daniel had been with the King, and therefore comes with his (*"Euphrates"*) I have found your man, here he is, behold him, he will give the King full satisfaction in all, concerning the Dream.

26 The king answered and said to Daniel whose name was Belteshazzar *s*, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof *t*.

*s* By this name of Belteshazzar he had given Daniel, he took courage as if he might expect some great thing from him: for the word signifies the Keeper of secret Treasure, i. e. to lay up, and bring forth. *t* As if he had said, I question if thou canst, seeing all my wise Men cannot do it, canst thou presume to do more than all they?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the fourthayers, shew unto the king *u*?

*u* He reckons up here all sorts of Divination, to shew that divine things, and the Secrets of God, cannot be comprehended by man, without special Revelation; and that those who presume to do it, arrogate too much to themselves, and that it is too tyrannical to require it of any, and that upon pain of death; for, saith Daniel, they cannot do it.

† Chald. hath made known.

28 But there is a God in heaven that revealeth secrets *x*, and † maketh known to the king Nebuchadnezzar what shall be in the latter days *y*. Thy dream, and the visions of thy head upon thy bed are these;

*x* Hereby the Prophet gives God intirely all the glory, proving all the Powers on Earth to come short in it, it being one of God's peculiar Prerogatives to reveal Secrets: Yea, in great humility he denies himself to have any share in it, as also *ver.* 29. *y* Observe here the Prophets Wisdom in this Discovery, he doth not fall abruptly upon the Dream, but first prepares this lofty King for it in general, and by degrees he doth labour to win him to the knowledge of the true God. 1. By this his Power. And, 2. By his gracious Favour to the King, in revealing to him the greatest Secret in the World, about the change of Kingdoms and Governments, and touching the power of Christ's Kingdom over all in the latter days. See *ver.* 44.

† Chald. came up.

29 As for thee, O king, thy thoughts † came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets, maketh known unto thee what shall come to pass.

\* Gen. 41. 16.  
Act 3. 12.

30 \* But as for me, this secret is not revealed to me, for any wisdom that I have more than

any living, but ¶ for their sakes that shall make known the interpretation to the king *z*, and that thou mightest know the thoughts of thy heart.

*z* Some will have this relate to the Jews, and the Church of God, by whose Prayers this was obtained; but the more plain sense is this, But that the Interpretation may be manifest to the King, and that thou mayst know the Thoughts of thy Heart, that thou mayst be better instructed and satisfied in thy Mind in this great Secret, when thou seest the mind of God in it, and what it points at, and what thy Duty is, and how to steer thy Counsel and Actions in this vast Monarchy, and towards the afflicted Church of God in it.

31 Thou, O king, † sawest, and behold, a † Chald. *was* great image *a*: this great image whose brightness *was* excellent, stood before thee *b*, and the form thereof *was* terrible *c*.

*a* Not a painted superficial Image, but a massy one, a Statue in man's shape, great, splendid, majestic; thus they were wont to represent of old, great Emperors and Empires, and worshipped them as gods, called here an Image, and in a Dream all which is in shew, and shadow rather than in substance, and therefore vanishing. *b* And that upright of a prodigious height noting the Grandeur of those Monarchies. *c* Government is to be feared, fear to whom fear, and honour to whom honour, also some had rather be feared than loved. Some say the Image was so posited, that the face looked toward the King, and thus it might trouble and terrify him.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his † thighs of † Or, *silver* brass.

33 His legs of iron, his feet part of iron and part of clay *d*.

*d* By this we see the World is much worse and far declined, every Age degenerating from what it was of old, as the Poets which borrowed their fancy from this Image, have described the Ages of the World from Metals, the first was Golden, and so coming on courser, it ended at last, as this Image in the Text, in Dirt.

34 Thou sawest till that a stone was cut out † Or, *which* without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces *e*.

*e* (i. e.) All of it to pieces, all vanished, and the Stone became a great Mountain, and filled the whole Earth; this is the Dream, and the Interpretation of all follows.

35 Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became \* like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream, and we will tell the interpretation thereof before the king *f*.

*f* By this word we appears Daniel's Piety and Modesty, for he declares by it, that he and his Companions had begged this Skill from God, and therefore he did not, nor could arrogate it to himself excluding them, without Injury, and Dishonour to God that heard Prayer. Now begins the Interpretation.

37 Thou \* O king, art a king of kings *g*, for the God of heaven hath given thee a † kingdom *h*, power, and strength, and glory *i*.

*g* He means Nebuchadnezzar in person, together with his Successors, Evilmerodac, and Belshazzar, the Prophet would not mind the King of any thing past, nor of any other Governments but those with whom his Church were then, and to be concerned for the future, till the coming of the Messiah, by whose coming they should support and comfort themselves against all their sufferings by Oppressors, and also God would have the Prophet mind Nebuchadnezzar of the Stone cut out of the Mountain without hands, growing and breaking in pieces all earthly power. *h* It came not to thee by thy Ancestors, or by Fortune, or by thy Valour, but the great God of Heaven hath the bestowing of those, and giveth them to whomsoever he will. *i* Authority, victorious Armies, with great Prosperity.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all *k*; thou art this head of gold *l*.

*k* (i. e.) I have given thee absolute dominion of all Creatures, Men and Beasts within the bounds of thy vast Kingdom, to hunt, catch, or kill for thy use and pleasure. God as Lord

Para-



Paramount allows thee his Vassal, and Tenant at will all this. This was not Universal over all the World, but only within his large Territories, which yet were bounded. 1. Why head? Because he was first in order, as the Head is before the other parts, and the Vision began in him, and descended downwards to the other three Monarchies. 2. Why head of Gold? Because of the vast Riches wherein it abounded, and which the Chaldeans most coveted, and scraped from the Spoils and Tributes of all Countries, *Isa. 10. 13, 14. Jer. 51. 41, 44.* Also this is called the golden Head, because it stood longest, 500 years, and was fortunate and flourishing to the last.

39 And after these shall arise another kingdom inferior to thee *m*, and another third kingdom of brass *n*, which shall bear rule over all the earth *o*.

*m* This was that of the Medes and Persians, inferior in time and succession, in duration it lasted not half so long as the Assyrian in Prosperity and Tranquillity; for the Persian was fuller of trouble, yet was this wonderful rich and large for a time, *Esther 1. 1.* This was the Breast and Arms of Silver. *n* This was the Grecian Monarchy under Alexander the Great, who conquered the former, called the City because given so much to Luxury, Brass, because coarser than the other, and their Armour was chiefly Brass, *ἄλλοιοι*. *o* Therefore this is also called an Universal Monarchy; for Alexander marched into the Indies, and conquered much of that, by which he was said to conquer the World, and wept that he had not another World to conquer, yet this lasted not long, for he was soon overcome and killed by his worldly Lusts.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things *p*: and as iron that breaketh all these, shall it break in pieces and bruise *q*.

*p* This is the Kingdom of the Romans, and was to last not only to Christ's first coming, but under Antichrist, to his second coming, but still going down as to Pagan Worship, and at last to Antichristian and Papal Power; for, *ver. 28. Daniel* tells the King, that God made known to him what should be in the latter days, therefore he intended a general History to the end of the World, *ver. 44. and Chap. 7. latter end, and Chap. 11. and 12.* *q* This did break in pieces all other Kingdoms, being too strong for them, and was never in Subjection to any, but brought all in Subjection to it, till the Stone fell upon it; of which afterward.

41 And whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdom shall be divided *r*, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

*r* Partly strong, and partly weak; the Roman Kingdom was divided, partly because Tyranny followed Aristocracy, and the Government made up of both, partly their Civil Wars, when two Competitors strove each for dominion, the common People against the Senate, *Sylla* against *Marius*, *Caesar* against *Pompey*; also partly when conquered Provinces and Kingdoms cast off the Roman yoke, and set up Kings of their own, and so the Empire was divided into ten Kingdoms or Toes. The Vision attributes two Legs to the Image, and to the fourth Monarchy, because the Romans had sometimes *duumvirs*, two Consuls, two Emperors, one in the East, the other in the West.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken *s*.

|| Or, brittle.

*s* This was plain in the Civil Wars of the Romans, the falling off of some Countries, especially in, and towards the end of it.

43 And whereas thou sawest iron mix'd with miry clay, they shall mingle themselves with the seed of men *t*: but they shall not cleave *†* one to another, even as iron is not mixed with clay.

† Chald. this with this.

*t* (i.e.) By Marriage, but they shall never fodder well together, because Ambition is of stronger force than Affinity and Consanguinity in Rulers.

44 And in *†* the days of these kings shall the God of heaven set up a kingdom, \* which shall never be destroyed *u*, and the *†* kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.

† Chald. their days.

\* Chap. 4. 3. 34. and 6. 26. and 7. 14. 27. Mic. 4. 7. Luk. 1. 33.

† Chald. Kingdom thereof.

*u* (i.e.) While the Iron Kingdom stood, for Christ was born in the Reign of Augustus Caesar, *Luk. 2. 1.* Shall the God of Heaven set up a Kingdom. Now see the difference of Christ's Kingdom from all other Kingdoms in the World. 1. In the rise of it, it was not by earthly Succession, or Arms, or Policy. 2. It is spiritual and heavenly in the Laws and Administration of it.

3. Jesus Christ was not a meer Man, but God-Man, he is the King, the Son of God. 4. It is stronger than all other, because it breaks them in pieces. 5. It is not bounded by any limits, as worldly Empires are, but truly Universal. 6. It shall be for ever, and never destroyed and given to others, as the rest were.

45 Forasmuch as thou sawest that \* the stone \* *Isa. 28. 16.* was cut out of the mountains || without hands, and || Or, which was not in hand. that it brake in pieces the iron, the brass, the clay, the silver and the gold *x*, the great God hath made known to the king what shall come to pass *†* here *†* Chald. after this. after *y*: and the dream is certain *z*, and the interpretation thereof sure *a*.

*x* 1. This notes the small beginning of Christ's Kingdom visibly. 2. The different rise of Christ from all other; his Conception by the Holy Ghost, like as *Melchisedech*, without Father and Mother, respectively as to his two Natures, *Isa. 9. 6.* who shall declare his Generation? His Name shall be called Wonderful. 3. This Stone, as a heavy Rock, tumbling down from the Mountain, brake the Image in pieces, which could not be said any other did so. 4. Christ is a Stone that grinds to powder those it falls on: He is the precious Foundation, and chief Corner-stone of his Church for ever. 5. He is a growing Stone even to a Mountain, and therefore will fill the earth, *1 Cor. 15. 24. y* (i.e.) The great God hath shewn all this, who is above all the Kings of the Earth, and only knows, and decrees, and effects future things, who only doth great and wondrous things. *z* (i.e.) This Dream is no ordinary Dream, but an Oracle of God, it is sent from Heaven, and gives a perfect Scheme and Propheatical History of things to come, about the special Providence of God in changing Governours and Governments, with particular regard to his Church under them, and above all, about the Kingdom of Christ, and the growth of it, maugre all the Enterprizes of Pagan and Antichristian Rome. *a* It is not a conjectural guess of the Magicians, and wise Men of Babylon, who use to prepare lying words, because they have no knowledge of the true God, and therefore are wholly unacquainted with his Secrets, which he revealeth to his Prophets by the Spirit of Prophecy, which he hath now signally imparted to me, which I have faithfully made known unto thee, O King.

46 Then the king Nebuchadnezzar fell upon his face, and \* worshipped Daniel, and commanded \* See Acts 10. 25. and 14. 11. 13. and 28. 6. that they should offer an oblation, and sweet odours unto him *b*.

*b* This was strange, that so great a Monarch should thus worship his Vassal; thus was it sometimes done to men, as to *Eliakim* the Prophet, *2 Kings 1. 13.* this was done in Consternation and Admiration, because he saw so much of God in the Prophet, and in the Revelation of the Dream: But why did Daniel suffer it to be done to him? 1. Though he could not hinder the King in his Prostration, and in his word of Command, yet doubtless he shewed his Aversion with much Zeal and Abhorrence, as the Apostles did in the like case, *Acts 14. 13, 14, 15.* because it was high Sacrilege and Idolatry. 2. It is not said they offered Sacrifice to Daniel, but only the King commanded it, which doubtless Daniel refused, because he was so careful in not defiling himself with the King's Dainties, *Chap. 1. 8.* also when he would not omit the Worship of God, though with the hazard of his life, *Chap. 6. 10.* Therefore the King being instructed of Daniel, gives God all the glory in the next Words.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods *c*, and a Lord of kings *d*, and a revealer of secrets *e*, seeing thou couldest reveal this secret *f*.

*c* A God of gods, the greatest and supreme God of all the World, above *Baal* or *Bel*, and above all other gods. *d* The word is *maron* or *maran*, which in the Syriack signifies Lord, or high Lord, seeing he is the highest King of all the Earth. He makes, over-rules, and pulls down whom he will, *1 Tim. 6. 15. Rev. 17. 14. and 19. 16.* by this he gathers, that God is a Revealer of Secrets, *Isa. 48. 3, 5, 6, 7, 8.* *e* Is supreme God, because he knows, and fore-knows, and decrees all things future. *f* Therefore Daniel had it from God, who revealed it to him, which here the King confesseth.

48 Then the king made Daniel a great man *g*, and gave him many great gifts *h*, and made him ruler over the whole province of Babylon *i*, and chief of the governours over all the wise men of Babylon *k*.

*g* Chald. Rabbi, magnified him. *h* An estate suitable to his Honour. *i* *Gabal col medina* over the chief Province of Babylon, which was head, because of the Metropolis; the word is also *Arabick*, and therefore used in Spain at this day. *k* *Chap. 4. 9.* Daniel was chief of them in Wisdom, for he could unfold what none of the wise Men could. Again, he was chief in place and power, he had the rule and inspection of them which were Students and Professors of Wisdom and Learning, into their Studies.

dies and manners, like a perpetual Lord Chancellor; not that this holy Prophet gave any encouragement to them in their unlawful Arts and Divinations, but rather discouraged and corrected them, teaching them the Knowledge of the true God: Thus doth the true Religion top all the World, and make the Grandeur thereof stoop to it; for it is the Wisdom of God, and the Power of God.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sate* in the gate of the king *l*.

*l* He substituted them as Lieutenants for the King's Service under Daniel, which, as the curious observe, was chiefly about Agriculture, and gathering Revenues and Provisions for the Court, but Daniel he was as Privy-Counsellor, and Lord Chamberlain, about arduous affairs of the King and Kingdom, sitting sometimes in Judgment, and also admitting and conducting Persons and Causes to the King, as there was need, to whom there was difficult access, according to the Magnificence and Majesty of the Kings of the East. Thus Daniel *sate* in the King's Gate to be near and ready for the King's chiefest Business, and it notes Honour, also high Favour; but especially we must look upon Daniel's Promotion to be for the Service and Protection of his Brethren in their present state of Captivity, as *Mordecai* was; which shews that God doth remember his People in their low Estate, and doth not leave himself without Witness to them, in raising up nursing Fathers for them.

### CHAP. III.

1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits *n*; he set it up in the plain of Dura, in the province of Babylon.

*m* This daring sin of Nebuchadnezzar was aggravated many ways, by the greatness of the Kingdom, and Majesty God had given him, by the late discovery made to him when Daniel interpreted his Dream, by his Conviction and Confession upon it of that great God, and his Sovereign Power; this is the height of Ingratitude, arguing his carriage before to be only a fit of Astonishment without the least change upon his Heart. *n* The vast Proportion of the Statue or Idol was to shew his greatness, by the height and bulk of it, and his Pride and Magnificence in the richness of it, seeing it was of Gold, and to be a Monument to Posterity of his famous Exploits. Some give this reason, That he might seem hereby to avert the Fate of his Empire, foretold by Daniel, and declare himself sole Monarch of the World, or Head of Gold, because he made it of Gold, whether massy, plated, or gilded, matters not. Likewise that he might seem no ways to be inclined to the Jews, or their Religion, whereof the Chaldeans might be jealous, seeing he had owned their god to be greatest, and had preferred Daniel and his Friends to great Honours. Nebuchadnezzar assured his wife Men and Nobles, that he would still maintain the old established Religion, without Innovation or Mixture: So *Mald. Menochius, Geierus*, that they had a spite against the Jews is clear, ver. 8, 12.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governours, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces *o*, to come to the dedication *p* of the image which Nebuchadnezzar the king had set up.

*o* This great Statue, whether Nebuchadnezzar's own, or Bel's or any other of his gods, see ver. 14. must be solemnly dedicated, and therefore all the Peers of the Realm are called to it; but whether these Ranks of Men and Officers are truly rendered from the Chaldee words, is hard to determine, and not worth disputing: *Etymologists* differ in it. This only is material, That the Heads of all that vast Empire were summoned, of several Nations and Languages, to testify their Conformity to the Emperor's Will, and thereby give assurance of obliging the People under them to the same Obedience, *i. e.* to the same idolatrous Worship. *p* It was the manner of the Heathen to consecrate their Idol before they worshipped it; and herein, as in many other, Satan imitated the Jews, and their Temple-dedication, *Joh. 10. 22.* they held a Feast: The Popish Church do the like, when they dedicate material Temples to particular Saints, with Solemnity and Jollity, from whence cometh the Feasts of Wakes and Revels to this day.

3 Then the princes, the governours, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up, and they stood before the image that Nebuchadnezzar had set up *q*:

*q* (*i. e.*) In the Plains of Dura, where great multitudes might easily be gathered, and behold it lifted up on high, conspicuous to all; they beheld it with admiration, ready to adore it, in obedience to the King's Will and Pleasure; for whatsoever pleased him, pleased them, *walking willingly after the Commandment*, as *Jeroboam* by his Calves made *Israel* to sin. Heathenish and profane men are unstable as water, and blown any way by every Wind of Doctrine suitable to their Princes, and to their own Lusts. If the King had commanded Idols to be broken, and burnt, and the Worship of the true God to be set up, this People would not have been so forward in their Conformity, because men are generally more inclined to false Worship than true.

4 Then an herald *r* cried *†* aloud, To you *†* Chald. with *†* it is commanded, O people, nations, and lan- *†* might. *†* Chald. they *†* command.

*r* It is likely there were many Heralds at the Head of that great Concourse, else they could not all hear. *†* Proclamation was made therefore in several Languages, to some of several Nations assembled there, and to the Representatives of all.

5 That at what time ye hear the sound of the corner, flute, harp, sackbut, psaltery, *†* dulci- *†* Or, singing. *†* Heb. sympho- *ny*. mer; and all kinds of musick *t*, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up *u*.

*t* (*i. e.*) Wind, and stringed Instruments of various sorts and fashions, for we have here Syrian and Greek ones, as appears by the words, though in Chaldee Letters, for this mighty Monarch was Lord over them all. *u* Mark, all that is required of them, is only a gesture of Worship, without oral Profession. The Pomp and Equipage, the solemn sound of the Musick, and the strict Command, was enough to induce them to stoop and fall down to it: This is one of Satan's great Engines to draw the World from God's pure Worship, and the simplicity that is in Christ, dazzling mens Eyes, and bewitching them with a gawdy whorish Dreis of Idolatrous Service, as ye see in this Example, and *Rev. 17. 4, 5.* all which ariseth meely from hence, because men do not, or will not see, that God's Worship is wholly spiritual, and most beautiful and glorious as such, *2 Cor. 3. 6.* to the end, by this it excels all Pagan, Jewish, and Antichristian Worship, all which is humane, bodily, uncommanded of God, therefore displeasing and provoking, unprofitable, enflaming, and destructive. Now idolatrous Gestures are sinful, because forbidden of God, *Exod. 20. 5.* because this satisfies and hardens Idolaters in their way also; because by this Snare and critical Mark their Profelytes are known and distinguished, as here, they that stood up when others fell down; thus Antichrist and New Babylon hath her Mark in the Forehead, and Hands of her followers, *Rev. 13. 15, 16, 17.* Primitive Christians would not offer a grain of Frankincense to a Pagan-Idol for fear or favour, nor true Protestants kneel to the Host, which the Popish Priest holds up to insnare them.

6 And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace *x*.

*x* This was a Punishment usual among the Chaldeans, to scorch, roast, and burn Offenders with fire, *Jer. 29. 22.* see *2 Maccab. 7. 3.* And this the King of Moab imitated, *2 Kings 3. 27. Amos 2. 1.* This shews the hellish Malice and Cruelty of wicked Men, especially against those that cross their Pride and Superstition, which was visible in the Tortures Christians were put to in the Ten Persecutions, and in the Fires which Antichrist hath kindled in all his Reign, against the Witnesses of Jesus, witness the Book of *Acts* and *Monuments*; whom they cannot allure with their Gaudry, they fright with their Fires and Massacres, as ye see the effects of both in the Verse following.

7 Therefore at that time when all the people heard the sound of the corner, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image *y*, that Nebuchadnezzar the king had set up.

*y* The same Methods hath New Babylon followed in the long Slavery of their false Catholick Church; for the whole World wondred after the Beast, and none could make War with him, *Rev. 13. 4, 7, 8.*

8 *¶* Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the corner, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image.

K k

11 And



11 And whoſo falleth not down and worſhip-  
peth, *that* he ſhould be caſt into the miſt of a  
burning fiery furnace.

12 There are certain Jews whom thou haſt ſet  
over the affairs of the province of Babylon, Sha-  
drach, Meſhach, and Abednego: theſe men, O  
king, † have not regarded thee, they ſerve not  
thy gods, nor worſhip the golden image which  
thou haſt ſet up z.

† Chald. have  
ſet no regard  
upon thee.

z Now the Devil's cloven Foot appears, now ye have the  
bottom of the Plot; one of theſe two is clear, theſe *Chaldeans*  
finding the Jews made Courtiers, and preferred to places of  
Truſt and Honour, they either put the King upon this Work,  
or elſe made uſe of it, both to ſatiate their Ambition, and  
wreak their Malice againſt thoſe three Worthies; as they dealt  
with *Daniel*, Chap. 6. 4, 5. they accuſed the Jews; which word  
ſignifies to calumniate, and alſo to eat up, and devour, which  
is the deſign of Envy and Malice: ſee how they go to work;  
1. They ſtrike while the Iron is hot, they take the King in his  
Huſh. 2. They read a Law eſtabliſhed. 3. Then they ſay, the  
Jews do not obſerve the King's Laws, a People already ob-  
noxious. 4. Yea, ſeveral of them deſpiſe the King's Laws and  
Authority. 5. They abuſe the King's great Favour and Indul-  
gence to them. 6. They ſhould give good Example being in  
places of Truſt and Dignity. 7. Yet behold, they declare their  
Contumacy and Rebellion in not conforming to the King's Laws.  
This ſet the King all in a flame of rage and fury, and commanded  
to bring theſe three men before him.

13 Then Nebuchadnezzar in his rage and fury  
commanded to bring Shadrach, Meſhach, and  
Abednego; then they brought theſe men before  
the king.

a Why not *Daniel* too, becauſe he was chief of all in Honour?  
aſw. Becauſe the King had a greater favour for him, and he  
was popular, and beloved for his great Wiſdom, and unblame-  
able Carriage; they would not meddle with him now, leaſt by  
his Knowledge and Intereſt in the King, he might chance to  
ſpoil their Plot.

14 Nebuchadnezzar ſpoke and ſaid unto them,  
|| Or, of purpoſe, Is it || true, O Shadrach, Meſhach, and Abedne-  
as 2. Rod. 21. go? do not ye ſerve my gods, nor worſhip the  
13. golden image which I have ſet up b?

b Now when theſe men were brought before the King, though  
in rage, yet he doth not preſently throw them into the fire,  
but makes inquiry by Interrogatories, that he might ſee firſt  
if they were guilty, by hearing them ſpeak for themſelves, and  
telling them he expected Obedience and Conformity to his Laws  
from them, and it was in vain to look for any Indulgence from  
him, he would bate them nothing, they ſhould be burned:  
What do ye make a jeſt of my gods, and my Religion, and  
my Commands? ſo the word *Heſeda* in the *Syriack* doth ſignifie  
to ſcoff or deride? as if he had ſaid, Is it true indeed, that ye  
reſuſe to worſhip my gods; What, do ye do it in earneſt, or  
in jeſt? It ſeems by your Carriage, if it be true what I hear of  
you, that ye ſlight my gods, and make a mock of my Autho-  
rity, but ye ſhall know there is no jeſting with theſe edge-  
Tools.

15 Now if ye be ready, that at what time ye  
hear the ſound of the cornet, flute, harp, ſack-  
but, pſaltery, and dulcimer, and all kinds of mu-  
ſick, ye fall down and worſhip the image which I  
have made, well: but if ye worſhip not, ye ſhall  
be caſt the ſame hour into the miſt of a burning  
fiery furnace; and who is that God that ſhall de-  
liver you out of my hands c?

c Prodigious Pride and Blaſphemy, for he doth not only in-  
ſult over all gods in general, but particularly againſt the only  
true God, whom he lately confeſſed, Chap. 2. 47. to be a God  
of gods, and a Lord of Kings; ſo the King of *Aſſyria*, 2. King.  
18. 30, 33. Thus all the Tyrants of the Eaſt, *Turk*, *Mogul*,  
*Cham*, whoſe very Titles are Blaſphemy: Its a wonder why theſe  
men worſhip any god, ſeeing they ſet up themſelves above all.  
Reason of State makes them ſet up ſomewhat to keep the peo-  
ple in awe, they themſelves are exempt, and care for none.  
The root of *Nebuchadnezzar's* Arrogance lay chiefly here, he had  
burnt the Temple of the Jews God, and made Slaves of his Peo-  
ple, and he did not deliver either, and therefore thought he  
could not, and ſo preſumes the ſame now; but God will quick-  
ly make him of another mind.

16 Shadrach, Meſhach, and Abednego an-  
ſwered and ſaid to the king, O Nebuchadnezzar,  
|| Or, need not, we are not careful to anſwer thee in this  
So Gr. matter d.

\* Mat. 10. 19.

d Heb. We care not, we may not, there is no need of any  
Anſwer in this caſe, for it is in vain for us to deliberate and de-  
bate the matter; the King is reſolved to have his Will of us,

and we are reſolved on the contrary. For to obey him in this  
horrid thing, will be Diſobedience againſt our God, to the  
higheſt.

17 If it be ſo, our God whom we ſerve is  
able to deliver us from the burning fiery fur-  
nace, and he will e deliver us out of thine hand,  
O king.

e They were indued with a ſtrong Faith in their God, not  
only as to his Power, which was omnipotent, and unlimited,  
but alſo as to his Will, which readily inclined him to ſuccour  
his Servants in their diſtreſs, for his Name, according to his  
Promiſe, and the Saints experience in the like Caſes of Ex-  
tremity.

18 But if not f, be it known unto thee, O king,  
that we will not ſerve thy Gods, nor worſhip the  
golden image which thou haſt ſet up g.

f They add this, *but if not*, to ſhew they did not preſume  
to tie God to this deliverance abſolutely, for God is Arbitrary,  
and knows how to deliver, and ſometimes to ſuffer his Saints  
to glorify him by ſuffering. g It was therefore all a caſe to  
them, which way of the two God would honour himſelf, they  
were reſolved to venture ſuffering rather than finning, and leave  
the Cauſe to God.

19 Then was Nebuchadnezzar † full of fury, † Chald. filled,  
and the form of his viſage was changed ba-  
gainſt Shadrach, Meſhach, and Abednego; therefore he  
ſpoke and commanded, that they ſhould heat the  
furnace one ſeven times hotter than it was wont  
to be heat i.

i Which appeared in his Face, and in his Words, taking this  
Anſwer for the higheſt Affront and Provocation, which as the  
caſe ſtood, he could not bear; the Pride of his Heart made his  
Indignation boil over, and therefore he made the Furnace ſe-  
ven times hotter. i Tyrants would burn the People of God in  
Hell if they could.

20 And he commanded the moſt † mighty men † Chald. might-  
that were in his army, to bind k Shadrach, Me-  
ty of ſtrength. ſhach, and Abednego, and to caſt them into the  
burning fiery furnace.

k Whar, did he think theſe three men would have reſiſted?  
or that their God would defend them from this Power, or that  
if he had, that the King and his mighty Men could have pre-  
vailed? None of all this was in the caſe, for God purpoſed to  
ſhew his Power when the King did his worſt, and to quench the  
violence of the fire, both of the Furnace, and of the King's  
Fury at once, and in the thing wherein he dealt proudly, to be  
above him.

21 Then theſe men were bound in their || coats, || Or, mantles,  
their hofen, and their || hats, and their other gar- || Or, turbans.  
ments l, and were caſt into the miſt of the  
burning fiery furnace.

l This is obſervable and wonderful, that the fire ſhould not  
catch their Garments, being the moſt obnoxious to it.

22 Therefore becauſe the kings † commandment † Chald. word.  
was urgent m, and the furnace exceeding hot,  
the || flame of the fire ſlew thoſe men n that took || Or, ſpark.  
up Shadrach, Meſhach, and Abednego.

m Which made them the more haſty, and precipitate in  
their Execution, and took leſs care for themſelves, againſt the  
violence of the flame. n A ſignal hand of God upon ſuch as  
execute wicked Commands, who, though mighty Men, had no  
might to eſcape the flame at the mouth of the Furnace, when  
the other eſcaped in the miſt of it.

23 And theſe three men, Shadrach, Meſhach,  
and Abednego, fell down o bound into the miſt  
of a burning fiery furnace.

o All this is expreſt with Emphaſis, to make the Power of  
God more glorious in their preſervation; for that flame that  
ſlew the Executioners, might much more eaſily have ſuffocated  
the three Children before they fell down.

24 Then Nebuchadnezzar the king was aſtoni-  
ed, and roſe up in haſte p, and ſpoke and ſaid un-  
to his || counſellors, Did not we caſt three men  
bound into the miſt of the fire? They answered || Or, ſerv-  
and ſaid unto the king, True, O king q. nants.

p This Fear, Perturbation, and Amazement, as the word  
ſignifies, ſurprized the King, being ſurprized with the ſtrange-  
neſs of it, beholding ſomething ſupernatural in it, toge-  
ther with the Diſappointment of his Deſign and cruel Com-  
mands. q The Lord extorted this Confeſſion from them,  
though Enemies.

25 He answered and said, Lo, I see <sup>r</sup> four men loose, walking in the midst of the fire, and <sup>†</sup> they have no hurt; and the form of the fourth is like the son of God *f*.

<sup>†</sup> Chald. there was hurt in them. *r* The fire gave light to see them, though it had no power of heat to burn them. *f* A divine, most beautiful, and glorious Countenance, either of a meer Angel, or rather, of *Jesus Christ* the Angel of the Covenant, who did sometimes appear in the Old Testament before his Incarnation, *Gen. 12. 7.* and *18. 10, 13, 17, 20, &c. Exod. 23. 23. and 33. 2. Josh. 5. 13, 14, 15. Prov. 8. 31.* in all which places it is *Jehovah*, *Gen. 19. 24. Exod. 3. 2. Acts 7. 30, 32, 33, 38.*

26 Then Nebuchadnezzar came near <sup>t</sup> to the mouth of the burning fiery furnace, and spake *u* and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, come forth of the midst of the fire *x*.

<sup>†</sup> Chald. door. *t* As near as he durst come within hearing. *u* With a milder tone than before, God having abated the fire of his Fury. Now he could at once confess and acknowledge the true God to be the most high above all gods, and the three Worthies to be his faithful Servants. *x* They went out upon the King's Call, without which they would not have stirred.

27 And the princes, governours, and captains, and the kings counsellors being gathered together, saw *y* these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

*y* With great Admiration, for the satisfaction of all by their sight of them, and by their smell. All the Works of God are perfect, and there was nothing here wanting to make this wonderful Deliverance complete. Here was a pure act of God's Omnipotence, to divide between the Fire and its most intense heat, and to master any Creature in the World in its height, by working against, and above Nature, whose utmost Sphere of Activity is limited by God.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, *z* who hath sent his angel, and delivered his servants that trusted in him, and have changed the kings word, and yielded their bodies that they might not serve, nor worship any god, except their own God *a*.

*z* Thus out of the mouths of Blasphemers and Contemners of God, can the Lord ordain Praise; yet all this did not draw off this King from his Idolatry, for he saith the God of *Shadrach*, &c. not his God. Wonders will not work Conversion, till God work upon the Heart, *Deut. 29. 2, 3, 4.* *a* He blesteth God for four things. 1. For sending his Angel to deliver his Servants that trusted in him. 2. That they changed the King's Commandment, *i. e.* frustrated it, and made it void, and convinced the King, and brought him to a better mind. 3. Therefore yielded their Bodies to the fire, and to his fury, by Passive Obedience, rather than not obey God actively, by worshipping any false god. 4. But only the true, whom they chose to be their own God. Observe also here the power of Faith, it quencheth the violence of Fire, *Heb. 11. 34.* and the Presence of God with his People, even in the Fire, and in fiery Tryals, *Isa. 43. 2. 1 Pet. 1. 7. and 4. 12.*

<sup>†</sup> Chald. a decree is made by me. <sup>†</sup> Chald. error. <sup>†</sup> Chap. 2. 5. <sup>†</sup> Chald. made pieces. 29 Therefore <sup>†</sup> I make a decree, that every people, nation, and language, which speak <sup>†</sup> any thing amiss against the God of Shadrach, Meshach, and Abednego, *b* shall be <sup>†</sup> cut in pieces, and their houses shall be made a dunghill, because there is no other god that can deliver after this sort.

*b* Observe here, that though he doth not resolve to worship the true God, nor command others to do it, yet he would not allow the God of the *Jews* to be evil spoken of; this was all that he came up to. He was resolved to hold fast to the Religion established, his own Idols; nay, the great golden Idol, which had been flurr'd and slighted by these three Worthies, he would not take down and relinquish: This was the best quarter the true God could get among them, not to be spoken amiss of under great Penalty, though he confessed no god else could deliver after that strange sort. *Bel* could not preserve his men out of the Furnace, God preserves his Servants in the Furnace: All was one for that, *Bel* should be his God still.

<sup>†</sup> Chald. made to prosper. 30 Then the king <sup>†</sup> promoted Shadrach, Meshach, and Abednego, in the province of Babylon *c*.

*c* They that honour God, them will God honour; to suffer, and suffer shame and pains for God, is to honour God, *Job. 21. 19. 1 Pet. 4. 14.* It is probable that the *Chaldeans* used to reproach the God of the *Jews*, and more upon this account, because for his sake these his Servants refused Conformity to *Babylonish* Idolatry; and their common quarrel with the People of God, was upon the account of their Religion; thus here in this instance, and thus in *Daniel's* case, *Dan. 6. 4, 5.* thus *Haman*, *Esther 3. 8.* Also for that very thing they make them disloyal, and Breakers of the King's Laws: Now God would vindicate his People herein, and made this great King to do it too, knowing it was a grief of heart for these men, *Shadrach*, &c. to hear the Name of God abused by Idolaters, and profane Wretches, and doubtless they complained to the King of it, who did them right by this severe Decree, as long as it lasted, seeing the King moreover thought fit to promote them to Honour, *i. e.* he did restore them to their Places, as the word signifies, and made an Addition to their former Dignities.

## CHAP. IV.

**N**ebuchadnezzar the king, unto all people, nations and languages, that dwell in all the earth, peace be multiplied unto you *d*.

The Prophet *Daniel* here sets down another strange Story, after that he had finished that of the three young Men: This the Prophet sets forth not in his own words, but in the words of the King's own Proclamation, that it might pass with undoubted Credit, and without all dispute, being sent to all his vast Kingdoms, and questionless put into the King's Archives, and Court-Rolls, as the manner was. These three first Verses of this 4th Chapter are improperly annexed to the end of the foregoing third Chapter, by some, seeing they are the Preface of the following History. *d (i. e.)* All Health and Happiness; this was always the form of greeting and salutation among the Eastern Nations, comprehending Peace, Plenty, with uninterrupted Joy and Felicity in all comfortable Enjoyments; and from them it came derived down to the Penmen of the New Testament, and notes more, even Peace with God in *Jesus Christ*, spiritual and everlasting. Now the reason hereof was, that War being the root of all Misery, especially where all Government was tyrannical, and when once it brake forth, it made all desolate; therefore Peace was as Heaven, in comparison of the Hell of War, which made the Heathens paint *Plutus*, the god of Riches in the Bosom of Peace.

2 <sup>†</sup> I thought it good *e* to shew the signs and wonders that the high God hath wrought toward me *f*. <sup>†</sup> Chald. it was seemly before me.

*e* I did upon mature Thoughts judge it very becoming me, yea, it was my pleasure to let all the World know it. *f* 1. Signs and Wonders, 2. wrought by the high God, 3. toward me, wherein I was personally concerned; these were his Reasons why he made it known to the World.

3 How great *are* his signs! and how mighty *are* his wonders *g*! his kingdom *is* \* an everlasting \* kingdom, and his dominion *is* from generation to generation *h*. <sup>†</sup> Chap. 2. 44.

*g* These two words signify in their roots, Admiration and Astonishment; it seems these Works of God had that Impression upon this King; a great cause whereof was his Ignorance of the true God, together with his own excessive Pride and Epicurism. God by this following Dream, and *Daniel's* Instruction, had told him his Fate, and that no Kingdom but God's Kingdom, was everlasting, which he had told him once afore this, *Dan. 2. 44.* *h* This Confession of the King was upon Conviction, and it looks somewhat like Repentance, but the Sequel proves him to be no Changeling, though God made prodigious mutations in his Kingdom, and in the form of his Person, as ye see, *ver. 31, 32.* of this Chapter; he was metamorphos'd to a monstrous Beast, and then to a Man again, and yet no Convert.

4 I Nebuchadnezzar was at rest in mine house; and flourishing in my palace *k*.

*i* At rest when his Wars were over, which were great, and he victorious, then I sat down quiet, enjoying the Spoils of my Enemies. *k* Which was most magnificent, there I lived in all delights and grandeur.

5 I saw a dream which made me afraid *l*, and the thoughts upon my bed, and the vision of my head troubled me.

*l* There is no felicity in this World lasting; a black Cloud big with Storm and Tempest, spoils the fairest Sun-shine day. They that fear not God, shall be frighted by him. God doth justly make Epicures and Tyrants uneasy in the midst of their Fools Paradise, where if the Fool saith in his Heart, there is no



God, he shall soon find in his heart to think otherwise. See Job 2. 5. to the end.

6 Therefore made I a decree to bring in all the wise men of Babylon before me *m*, that they might make known unto me the interpretation of the dream.

*m* Though he had experienced before, that these wise men were fools, and could do nothing either in telling or interpreting his Dream, Chap. 2. yet he will try them once again, possibly because they might gain fresh Credit with the King; or he would hear what they could do, and if they failed him, he would then make use of Daniel whom he had in reserve. Perhaps these Chaldean Doctors and Wizards shunned and scorned Daniel's Company, and he was as much shy of theirs; therefore they came not together, but God had disposed of this whole Scene, and for the Honour of his Name, suffered Daniel not to be sent for till the last.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them, but they did not make known unto me the interpretation thereof *n*.

*n* And yet this was it they stood upon before, that the King should tell the Dream, and they would interpret it, which now they could not do; this shews them to be meer Impostors, and that neither their Natural Skill, nor Diabolical Help could unfold God's Secrets.

\* Chap. 1. 7. \* 8 ¶ But at the last Daniel came in before me *o*, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods *p*, and before him I told the dream, saying,

¶ Or, of the holy God, Job. 24. 19. So Gr.

*o* Whether sent for by the King, or brought in by another, appears not, but he was last, that it might appear he had the true understanding of these Secrets; for if he had come first, before the rest had done their best in trying all their Skill, in vain they would have said, They knew as well as he, and so God would not have had the Glory, but now its plain the Spirit of God in the Prophet did all. *p* He speaks in the Plural like an Idolater, and because he calls him Belteshazzar according to the Name of his God, i. e. Bell or Baal; by the Spirit of God, he means the Spirit of Divination, or Prophecy of future contingent things which God only knows, and reveals by his Spirit as he pleases, which none of the Magicians were indued with.

\* Chap. 2. 48. and 5. 11. ¶ Or, God, so Gr.

9 O Belteshazzar, \* master of the magicians, because I know that the spirit of the holy gods is in thee *q*, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

*q* This argued he was convinced of Daniel's great Abilities, and that he truly deserved the Title and Dignity the King had honoured him with, and by this Persuasion and Confidence he had of him, Daniel would shew he answered both the opinion and expectation the King had of him.

10 Thus were the visions of mine head *r* in my bed, I saw, and behold, \* a tree *s* in the midst of the earth, and the height thereof was great.

† Chald. I was seeing.

\* Ezek. 31. 3.

*r* Because the Fancy and Imagination is in the Head; and he calls them Visions or Seings, because Eyes and Sight are attributed to the Understanding, and the thing seemed visible to him, as if he beheld it with his Eyes. *s* Those that write of the Language of the East, tell us, that a Tree denotes some excellent Man. Thus the Prophet Ezekiel, Chap. 31. throughout, describes the King of Assyria, and Pharaoh King of Egypt, in their flourish, height, and great Fall, comparing them to huge Cedars.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof were fair, and the fruit thereof much *t*, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

\* Ezek. 31. 6.

*t* This notes the publick good and benefit of Magistracy: so that it is better living under Tyranny than Anarchy, as Calvin saith.

13 I saw in the visions of my head upon my bed, and behold, a watcher *u*, and \* an holy one came down from heaven.

\* Chap. 8. 13.

*u* By Watcher, is meant an Angel, a holy or good Angel, the Instruments of God, and his Messengers to execute God's Judgments, which they watch constantly to perform, Psalm 103. 20, 21.

14 He cried aloud, and said thus *x*, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from the branches.

*x* Whereby is shewn the consent of the Angels, when one stirs up another to cut down, i. e. to cast out, and take away.

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brails, in the tender grass of the field *z*, and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth.

*y* Here he mitigates and corrects the former right of his Sentence, that the Kingdom should remain, with hope of Return, and Re-admission: God cuts off many flourishing Kingdoms to the stumps, by spoiling their Riches, Beauty, and Majesty. *z* Let the Body of Nebuchadnezzar be preserved, and the Kingdom remain firm, though he be turned out to grass for a while among the Beasts.

16 Let his heart be changed from mans, and let a beasts heart be given unto him, and let seven times pass over him *a*.

*a* Let him live seven years as a Beast in man's shape among Beasts of the Field, let him become brutish, without human Sense and Understanding, and this appeared much also in his outward shape; Nails like Claws, and Hair like Feathers. Some think that he was truly changed into a Beast, but this cannot be; for then the Chaldeans would never more have owned or restored him. Others judge that he was not changed at all, but in appearance only to the Beholders, and in their Fancies, but this is a false Construction of God's Works, when the Scripture saith it was truly done. It is probable he was mute, and belov'd only, that he went naked, and bowed, and eat Grass among the Beasts, with whom his Converse was a dreadful Example upon the greatest Man upon Earth, for his brutish and raging Tyranny, and inhuman Carriage, abating himself, and abusing his Honours, and great Prerogatives to Wickedness, and savage Cruelty, to be thus forsaken of God and Men, and to be made a Prodigy and Spectacle to the World, and that upon Record to all Generations.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones *b*: to the intent that the living may know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men *d*.

*b* The Decree was God's, and the Demand was of the Holy Angels; if God would enact and ratify it, the Angels, as Commissioners, had the Dispensation of it put into their hands, and they all consent to it as a just Judgment of God to be executed by them according to the Will and Pleasure of God: and they desire of God it may be done, alluding to the Customs of some Nations, and speaking after the manner; for the holy Angels are zealous for God's Honour, and pray him to assert his own Sovereignty against the bold Encroachments of mortal men, especially rampant and savage Tyrants, to make them know themselves. *c* This Nebuchadnezzar and his Flatterers conceived he was a God in Earth, independent, and unaccountable to any; and though he had notions of a supreme God, yet he confined his Government to Heaven. Jupiter in Heaven, Caesar in Earth rules all, said the Heathen Poet. But the great God will make all men know he rules all in Earth too, and sets up at his pleasure whom he will, and plucks them down again: All Power is of God, Rom. 13. 1. who doth often make use of his Power in this case, thereby declaring he only is Arbitrary and absolute; for instance, *d* He gives this Dignity sometimes to the basest of Men, as he took it from Saul and gave it David a poor Shepherd's Boy, Psalm 78. 70, 71. and made him a Name among the great Men of the Earth, 1 Sam. 2. 7, 8. 1 Chron. 17. 7, 8.

18 This dream I king Nebuchadnezzar have seen: now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

19 ¶ Then Daniel (whose name was Belteshazzar) was astonished for one hour, and his thoughts troubled him *e*: the king spake and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee *f*. Belteshazzar answered and said, My lord, \* the dream be to them that hate thee, and the interpretation thereof to thine enemies *g*.

e Be-

<sup>e</sup> Because he foresaw such tragical things coming upon the King, for whom he had such reverence for the high favours and honours he had conferred on him, and he was afraid to declare them, these things coming upon him while he was acted by a Spirit of Prophecy, doubled his Consternation, and troubled his Thoughts, *Dan. 10. 16, 27.* <sup>f</sup> Speak out freely, let the Event be what it will. <sup>g</sup> Though this King were a Tyrant, and an Enemy of God and his People, yet the Prophet is grieved for him, and prayed for him, that God would avert his Judgments from him, and lay them rather upon his Enemies, *Jer. 29. 7.*

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king *b*, that art grown and become strong: for thy greatness is grown and reacheth unto heaven *i*, and thy dominion to the end of the earth *k*.

*b* Thou art he that is meant by it. The King is the Tree, the Branches are his Princes, Children and Nephews; the Leaves are his Nobles and Captains; the Fruits are his Riches and Revenues; the Shadow is the Protection which his People had under him. See *Achmetes* of the Language of the East; now in that he speaks plainly and roundly the whole truth, this Prophet is herein a Pattern to every faithful Minister of Christ. First, to preach the Truth of God, and to apply it without respect of Persons, and yet with that Wisdom and Moderation, that men may see they have a compassionate care for their Souls. *i* Thou art high and mighty in the Majesty and Splendor which God hath given thee. *k* Say some to the *Caspian Sea* North, to the *Euxine* and *Ægean Sea* West, to the *Mediterranean* South, for it is not clear that it reached further, and this alone was great.

23 And whereas the king saw a watcher, and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.

24 This is the interpretation, O king *l*, and this is the decree of the most high, which is come upon my lord the king:

*l* This is the Decree of the most High, which is come upon my Lord the King. By saying these words (my Lord the King) he endeavours to sweeten the bitterness of this Cup of God's displeasure as much as he can.

\* Chap. 5. 21, &c.

\* Jer. 27. 5.

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven *m*, and seven times shall pass over thee, till thou know that the most high ruleth in the kingdom of men, and \* giveth it to whomsoever he will *n*.

*m* Because thou hast lived a brutish Epicurean Life, and wert lifted up above the common Race of Mankind, in thy Heart, therefore thy Fate shall be, not to be cast out to live among the basest, and meanest sort of men, which were hard enough, no not among Herdsmen, as if that were too good for him, but among the Beasts to herd with them. This was such a thundering Peal, that it was wonderful the King could endure to hear without Wrath and Fury boiling in his Heart, yet the Lord withheld him. *n* How hard is it for lofty Princes to learn this Lesson, That God is the giver of all they have, and will call them to account severely for all they do, and make the Kings and Kingdoms of the World to know they are his, and not theirs, and that their Tenure is but at the Will of the Lord solely, who can alter and alienate the Property of all their Enjoyments, being the high Lord Paramount above all.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be fire unto thee *o*, after that thou shalt have known that the heavens do rule *p*.

*o* There shall be no other King chosen in thy room all the time thou livest as a stump of a Tree, *Job 14. 7, 8, 9.* Thou shalt recover all again, young Branches shall sprout out of thee. *p* *Verse 34, 35, &c.* If Princes will not learn and know this, God will beat it into them. This is the end of all God's

Rods upon them, if they would hear the Voice of them, and him that hath appointed them, *Psal. 119. 67, 71. Micah 6. 9. 2 Chron. 33. 12, 13.* Though *Nebuchadnezzar* never proved a Convert, yet God made him acknowledge his Truth upon his Restoration.

27 Wherefore, O king, let my counsel be acceptable unto thee *q*, and || break off *r* thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be || a lengthening of thy tranquillity *s*.

|| Or, redeem. Prov. 16. 6. So Gr. || Or, an healing of thine error.

*q* These words *Daniel* adds out of his good Will to the King, if perhaps it might turn away this dreadful stroke from him, and give the King some hopes of mitigation at least, as it was with *Niniveh* and others. *r* The word is well translated break off, for so it properly signifies, and not redeem, as the Papists would wrest it, to establish their Works of Satisfaction and Merit, and is no more than this, cease to do evil, and learn to do well; change thy course, instead of oppressing the Poor shew them Mercy. *s* *Daniel* was not certain of Pardon for him, nor did he altogether despair of it, as *Peter* dealt with *Simon Magus*, *Act. 8. 22.* *Joel 2. 14.* who knoweth if he will return and repent, *Jonah 3. 9. Zeph. 2. 1, 2, 3.* Though *Daniel* gave not this Counsel to elude, or null the Decree of God, which was immutable, yet it might turn to the King's good many ways, if he followed this Counsel. 1. Hereby this Judgment was shorter in the time, and easier in the rigour. 2. That he might acknowledge God to be gracious to him in this Chastisement. And, 3. That he might become by his Reformation more capable of Pardon, and prepared for it.

28 ¶ All this came upon the King *Nebuchadnezzar*.

29 At the end of twelve months *t* he walked || in the palace of the kingdom of *Babylon*. || Or, upon lon.

*t* Here we see God did forbear the Execution of his Judgment decreed the space of one whole year, which may be upon *Daniel's* words, and he did reform somewhat, as *Abah* was spared a good while upon his Humiliation, *1 King. 21. 27.* and God would try him by giving him space of Repentance, as he did to them before the Flood, *Gen. 6. 3.* and to *Jezebel*, *Rev. 2. 21.* But it is most probable though he may be a little astonished at the first, when he heard God's Decree against him, yet he having this respite, he grew hardened, and thought it was over; and therefore spreads his Plumes, and strutted in his Pride as high as ever.

30 The king spake, and said, Is not this great *u* *Babylon* that I have built *x* for the house of the kingdom, by the might of my power, and for the honour of my majesty *y*?

*u* As to the greatness of this place, it might be well called great; for most *Historians* and *Geographers* make it 45 Miles about the Walls, some, 60; for the height of the Walls, they affirm them to be a 100 Cubits, and for their thickness, such as six Chariots might go abreast upon the top of them. See *Babylon* in his *Phaleg*. *x* Which words of his are not true as to the first Foundation of *Babylon*, for that was done by *Nimrod*, or *Bel* which is the same, *Gen. 10. 10.* but if he speak touching the repairing, and enlarging of it after *Niniveh* was destroyed, to *Nebuchadnezzar* might be said to build it, i.e. to make it so great and glorious as at last. *y* The manner of proud Tyrants is to ingross all Honour to themselves; moreover he attributes nothing to the signal goodness of God to him, but takes all to himself. Now God that rebuffs the proud, presently falls upon him, and down he comes while he stood crowing and pruned his gay Feathers.

31 While the word was in the king's mouth there fell a voice from heaven *z*, saying, O king *Nebuchadnezzar*, to thee it is spoken, The kingdom is departed from thee *a*.

*z* This made the Judgment more remarkable, and argued the sin more provoking, and the Anger of God more just against him. Sudden Judgments are most dreadful, whereof we have many instances, as in *Herod*, *Elymas*, *Ananias*, and *Sapphira*, &c. this Voice was from God. *a* This Voice was aloud, and clearly perceived by the King, and them about him, which the Dream intimated more obscurely nor the Kingdom, but the Administration of the Government was transferred to others.

32 And \* they shall drive thee from men *b*, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will.

*b* From the Society and Conversation of Men.

33 The same hour was the thing fulfilled upon *Ne-*



Nebuchadnezzar; and he was driven from men *b*, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws *c*.

*b* Being bereft of his Understanding, as a man distracted he fled, and betook himself to the Woods, or was thrust and driven out either by popular Tumults, or Conspiracy of his Nobles, or by his Son Evilmerodach; some think when he raved, he was bound with Chains, and after turned off loose into the Woods among Beasts. *c* And his Nails like Birds Claws, which might easily grow in seven years to a prodigious length and Deformity.

34 And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me *d*, and I blessed the most high, and I praised and honoured him that liveth for ever, whose dominion *e* \* an everlasting dominion, and his kingdom *f* is from generation to generation *e*.

*d* God shined upon his Soul, and gave him Understanding to reflect upon his Condition, to consider his sad State, and the causes of it. *e* By Prayer and Praise adoring the Justice and Mercy of God towards him, giving God the glory of his Sovereignty and Unchangeableness, Chap. 4. 35.

35 And \* all the inhabitants of the earth *are* reputed as nothing *f*: and he doth according to his will *g* in the army of heaven, and among the inhabitants of the earth *b*: and none can stay his hand, or say unto him, \* What dost thou *i*?

*f* A due Consideration of God's infinite greatness, makes the Creature appear as nothing in comparison of God; Creatures are nothing to help, nothing to hurt, nothing absolutely, nothing in duration, nothing solid and substantial, nothing without dependance, and influence, and support from God. God is *I am*, and there is none else; *verily every man in his best estate is altogether vanity*, Selah, Psal. 39. 5. *Yea, less than vanity and nothing*, Psal. 62. 9. Isa. 40. 17. *g* Psal. 115. 3. God only is Arbitrary. *b* Being the Lord of Hosts, and the only absolute and universal Monarch of the World. *i* He is irresistible and uncontrollable, Job 9. 12. Isa. 45. 9. Rom. 11. 33, 34, 35, 36.

36 At the same time my reason returned unto *k* me, and for the glory of my kingdom, mine honour and *†* brightness returned unto me *l*: and my counsellors, and my lords sought unto me *m*, and I was established in my kingdom *n*, and excellent majesty was added unto me *o*.

*k* What is a Magistrate, yea, or a man without reason? A Brute, as a Ship without a Pilot, as an Army without a Commander, as a Flock or Herd without a Shepherd. *l* Instead of the shape of a savage Beast, I got the Majesty of a King in my Countenance. *m* They who before despised and rejected me, now were glad to creep to me, and to know their place and distance. *n* In my wonted Power and Place, owned and obeyed, without Competitors, by all, without question or complaint; see Chap. 5. 18, 19. *o* He was the most August and Magnificent Prince on Earth, therefore the Lady of Kingdoms, Isa. 47. 7, 8. so was his Kingdom called.

37 Now I Nebuchadnezzar praise, and extol, and honour the king of heaven *p*: all whose works *are* truth, and his ways judgment *q*, and those that walk in pride, he is able to abase *r*.

*p* Thus can the Lord make the stoutest hearts to stoop, and do him homage. This Doxology proceeds from his Heart, *q* God is Truth essentially: he is the Rule and Standard of Truth, his Words are Truth, his Ways are Truth, and they are Judgment: He is wise, and hath dealt justly with me for my Pride, and in very faithfulness hath afflicted me, and in very tenderness hath restored me; I do, and ever shall adore him for it. *r* As he hath declared upon me, in stupendous Changes, which I proclaim to all the World to his glory. He had a just Controversie with me, and I have no ground to quarrel with him, but to give him glory by this Confession.

## CHAP. V.

\* Jer. 51. 39. **B**ELSHAZZAR *f* the king \* made a great feast *t* to a thousand of his lords, and drank wine before the thousand.

*f* His name is from Riches and Power, they were wont, when they were promoted, to take new Names, which also were significant, as this is. *Belshazzar*, *Bel* hath, or gives Power and

Riches; this they attributed to the honour of their Idol, which belongs only to the God of Heaven. There is much contest among the Learned, who this *Belshazzar* was; let us mind the Scripture, and not trust to Heathen Historians; in the 2d verse here he is called the Son of Nebuchadnezzar his Father; so verse the 11. twice, and ver. 13. 18, 22. If he were his Son, then was he called also *Merodach* or *Evilmerodach*: Yet he might be called his Son, though his Grandson; under these three was the Captivity, Jer. 27. 7. *Nebuchadnezzar*, *Evilmerodach*, and *Belshazzar*. After the manner of the East who shewed their magnificence this way, and pleased the Epicurean Palates of his Nobles herein, it being no small piece of Policy with some Princes to oblige their Grandees by *Balls* and *Compotations*, this I believe: Yet I conceive also this Feast was anniversary for the Honour of their Idol *Bel*, as *Herodotus* testifieth. But this is prodigious that he should carouse when the City was besieged, and ready to be taken by *Darius* the *Mede*; for, saith the Text, he drank Wine before the 1000; these *Bacchanalian* Feasts have often proved fatal and tragical, *Eth. 1.*

2 *Belshazzar*, whiles he tasted the wine, commanded to bring the golden and silver vessels *u*, which his father Nebuchadnezzar had *†* taken out of the temple which *was* in Jerusalem; that the king and his princes, his wives and his concubines might drink therein.

*u* This King having the Wine, liked it so well, that he resolved to make a merry day of it, and in order to it, sent for the Vessels of God's Temple, which he did in Scorn and Contempt, triumphing thereby over God and his People; but this Sport lasted not long, they had more honour for the Vessels of their own Idols, which they kept sacred and untouch'd; therefore the Prophet upbraids them with this insolent Profaneness, for the Concubines also drank of them.

3 Then they brought the golden vessels that were taken out of the *||* temple of the house of God, which *was* at Jerusalem, and the king and his princes, his wives, and his concubines drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone *x*.

*x* At the same time insulting against the great God of Heaven and Earth; the Name of God is never more profaned than among Drunkards and Epicures.

5 ¶ In the same hour *y* came forth fingers of a mans hand *z*, and wrote over-against the candlestick, upon the plaster of the wall *a* of the kings palace; and the king saw the part of the hand that wrote *b*.

*y* By this it did appear what was the cause of the King's Punishment and Ruine, namely, his reproaching of God, and profaning the holy Vessels. *z* The likeness of a man's hand, which *Rab. Solomon* saith was managed by the Angel *Gabriel*; it is clear it was immediately from God: This was a plainer Testimony than that of his Father's Dream, for hereof were above a thousand Witnesses, besides his Conscience that shook him, a thousand more. *a* By this it appears how the Feast continued far in the Night, in which Night *Babylon* was taken, and *Belshazzar* slain, ver. 30. *b* God intended it for him, and that he should see it with his own Eyes, and it should not be brought him by report, which affords ground of doubting; but here was undeniable Proof and Conviction, the visible Hand of God was here; and it was also for Terror to him, and spoiled his Draughts of Wine, and was a Cooler to their Jollities.

6 Then the kings *†* countenance *†* was changed, *†* and his thoughts troubled him *c*, so that the *||* *†* joints of his loins were loosed, and his knees smote one against another *d*.

*c* His cheerful Countenance was turned to paleness, fear and horror had quite blasted the Majesty of his face, like an Eclipse of the Sun. *d* So soon can the Terrors of God shake the loftiest Cedars, it is like an Earthquake in the Bowels. Thus can God terrify the Tyrants of the Earth, that he who hath the heart of a Lion, shall utterly melt away. Thus can the Lord spoil the mad Mirth of drunken Atheists in a moment, when they are in their Cups; oh, how valiant are they! as the King of Syria, 1 King. 20. 16, 19, &c.

7 The king cried *†* aloud to bring in the astrologers, the Chaldeans, and the soothsayers *e*: And the king spake and said to the wife *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with *||* scarlet, and have a chain of gold *||* about his neck, and shall be the third ruler in the kingdom.

*e* To

\* Chap. 2. 44  
and 7. 14.  
Mich. 4. 7.  
Luke 1. 33.

\* Isa. 40. 15,  
17.

\* Job 9. 12.  
Isa. 45. 9.

† Gr. form.

† Chald.  
brought forth.

|| Or, palace,  
as ver. 5.

† Chald. bright-  
ness.  
† Chald. chang-  
ed it.  
|| Or, girdles.  
† Chald. bind-  
ings, or knots.

† Chald. with  
might.

|| Or, purple.

<sup>e</sup> To read the Hand-writing, with promise of *Scarlet Clothing, Gold Chains and Honours*. This is the old Trade, and the last Refuge this poor Heathen Prince had, which yet failed him; for how can the Devil help when God is against him? *1 Sam. 28. 16, &c.* Moreover he had his Father's Experience, *Chap. 2. 27. Chap. 4. 7.* Twice he tried them, and they could do nothing, and yet he will go to the Devil's Oracle. Men naturally leave God, and go to Refuges of Lyes, and God gives them up to strong Delusions to believe their Lyes.

8 Then came in all the kings wife *men*, but they could not read the writing *f*, nor make known to the king the interpretation thereof.

<sup>f</sup> The *Rabbies* say, it was not the *Chaldee* Character, though the words were *Chaldee*, but the old *Hebrew, Canaanitish, Phœnician, and Samaritan* Letters; or else because only the initial Letters, *M. T. P.* were written. But God reserved this Honour for *Daniel*, and to him that he might have all the Glory. Besides, this Interpretation was figurative, about weighing in a Balance.

9 Then was king *Belshazzar* greatly troubled, and his <sup>†</sup> countenance was changed, and his lords were astonished *g*.

<sup>g</sup> The second time, because his hopes in his wife *Men* made him ashamed, and God would give him so much grief as he had pleasure in his Luxury, his *Lords* astonished. These were Associates in sinning, and therefore must share in his Consternation: so far were they from comforting of him.

10 ¶ Now the queen by reason of the words of the king and his lords, came into the banquetting-house *b*, and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy <sup>†</sup> countenance be changed.

<sup>b</sup> The Women in those Courts had always an Apartment by themselves, and this being Queen-mother, and aged, did not mingle her self with the King's Wives and Concubines, but withdrew her self from those pleasures in banquetting, yet brake rule in coming in now upon this solemn occasion and fright.

11 \* There is a man in thy kingdom, \* in whom *is* the spirit of the holy gods *i*, and in the days of thy <sup>†</sup> father, light and understanding, and wisdom like the wisdom of the gods, was found in him; whom the king *Nebuchadnezzar* thy <sup>†</sup> father, the king, *I say*, thy father made \* master of the magicians, astrologers, Chaldeans, and soothsayers;

<sup>i</sup> This man was *Daniel*, but how come the King not to think of him? *Daniel* possibly was out of his place by his own Resignation, or his Enemies malicious Contrivance, and was willing to withdraw himself from the Court, and from the Company of the Soothsayers, and would not be reckoned one of them.

12 Forasmuch as an excellent spirit, and knowledge, and understanding, <sup>†</sup> interpreting of dreams, and shewing of hard sentences, and <sup>†</sup> dissolving of <sup>†</sup> doubts were found in the same *Daniel* \*, whom the king named *Belteshazzar*: now let *Daniel* be called, and he will shew the interpretation.

13 Then was *Daniel* brought in before the king, and the king spake and said unto *Daniel*, *Art thou that Daniel*, which *art* of the children of the captivity of *Judah*, whom the king my <sup>†</sup> father brought out of *Jewry*?

Though he was in high esteem for his skill in the days of *Nebuchadnezzar*, who had him in high honour for the Spirit of God in him, yet he being dead, and other Kings coming on that had never tried his Abilities, nor known his merits, as it was in *Joseph's* case, *Exod. 1. 8.* Hereby he came to be neglected and despised, as those words seem to import, ver. 13. *Art thou that Daniel of the Captivity of the Children of Judah, &c?*

14 I have even heard of thee, that the spirit of the gods *is* in thee, and that light, and understanding, and excellent wisdom is found in thee.

I have even heard of thee, that the Spirit of the gods is in thee.

15 And now the wife *men*, the astrologers have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

16 And I have heard of thee, that thou canst <sup>†</sup>

make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

These things were spoken to before, ver. 7, 8.

17 ¶ Then *Daniel* answered and said before the king, Let thy gifts be to thy self, and give thy <sup>†</sup> rewards to another *k*, yet I will read the writing unto the king, and make known to him the interpretation. <sup>†</sup> Or, fee, as Ch. 2. 6.

<sup>k</sup> Did not *Daniel* receive Gifts and Honours from *Nebuchadnezzar* on the like occasion? *Ans.* He was then young, and the Captivity was to be long, and he by his place could be helpful to his poor Brethren, but now the time of the Captivity was near expired, and *Babylon* in distress, by Invasion and Siege, and that Night King, City, and Kingdom lost; and there the time was different, and the case alio. Moreover *Daniel* would not receive a Reward for so sad a Message.

18 O thou king, the most high God gave *Nebuchadnezzar* thy father <sup>†</sup> a kingdom, and majesty, and glory, and honour *l*.

<sup>l</sup> This the Prophet repeats to put *Baltazar* in mind how God dealt with his Father, for it is good for Kings to read over the Story of their Ancestors, and take warning, and to take Example, in the first they are Sea-marks, in the second Landmarks.

19 And for the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down *m*.

<sup>m</sup> He ruled arbitrarily, and had power of Life and Death; he did what he would, his Will was a Law: And this lifted up his Heart in Pride, and harden'd it as *Pharaoh's*, for which being incorrigible, he was deposed from his Kingly Throne, as in the next Verse.

20 But \* when his heart was lifted up, and his mind hardened <sup>†</sup> in pride, he was <sup>†</sup> deposed from his kingly throne, and they took his glory from him *n*. <sup>\*</sup> Chap. 4. 30. <sup>†</sup> Or, to deal proudly <sup>†</sup> Chald. made to come down.

<sup>n</sup> Which was opened before; all this *Daniel* minds him of to rub up his Memory, that he might have the fuller blow in the Application, ver. 22. for the aggravation of his Crime.

21 And he was driven \* from the sons of men, and <sup>†</sup> his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. <sup>\*</sup> Chap. 4. 32. <sup>†</sup> Or, he made his heart equal.

22 And thou his son, O *Belshazzar*, hast not humbled thine heart, though thou knowest all this *o*:

<sup>o</sup> Sins against Knowledge, Experience, and Example, have the highest aggravation. Thy Father was punished for his Pride most dreadfully, and thou knowest it, and behold, thou art worse than he. God punisheth others for example and warning to us, that we may hear, and fear, and do no more wickedly, but thou, O King *Belshazzar*, art more wicked than thy Father; he was restored, but thou art utterly destroyed. And now he goes on to tell for what.

23 But hast lifted up thy self against the LORD of heaven *p*, and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see nor, nor hear, nor know: and the God in \* whose hand thy breath *is*, and \* whose *are* all thy ways, hast thou not glorified. <sup>\*</sup> Job 12. 10. <sup>\*</sup> Prov. 20. 24.

<sup>p</sup> He instanteth in three or four things. 1. They have brought the Vessels of his House before thee to drink Wine in them, to profane them in your idolatrous Feasts, and ye have all polluted them with your filthy blasphemous Mouths, Concubines, and all. 2. Ye have praised the Idol-gods of Metal, Wood, and Stone, which cannot hear, nor see, nor know. 3. And hast not glorified the true God, in whose hands thy breath is, and all thy ways. Yea, thou hast highly dishonoured, and affronted, and reproached him:

24 Then

<sup>†</sup> Chald. brightnesses.

<sup>†</sup> Chald. brightnesses. Gr. sum.

<sup>\*</sup> Chap. 2. 48. <sup>\*</sup> Chap. 4. 8, 9, 12. <sup>†</sup> Or, grandfather. <sup>†</sup> Or, grandfather. <sup>\*</sup> Chap. 4. 9.

<sup>†</sup> Or, of an interpreter, &c. <sup>†</sup> Or, of a dissolver. <sup>†</sup> Chald. knots. <sup>\*</sup> Chap. 1. 7.

<sup>†</sup> Or, grandfather.

<sup>†</sup> Chald. interpreter.



24 Then was the part of the hand sent from him, and this writing was written.

*Mene Mene, Tekel Upharsin.*

25 And this is the writing that was written, MENE MENE, TEKEL UPHARSIN *q*.

*q* It is called part of the hand, because the hand appeared parted from the rest of the Body.

26 This is the interpretation of the thing; MENE *r*, God hath numbered thy kingdom, and finished it.

*r* MENE MENE, he hath numbered, or it is numbered, it is numbered; these words are doubled for the greater confirmation, to note, that the number of his sins, and of his days, both of Life and Reign are full. It relates to the number of the 70 years Captivity now completed, or to the 70 years for the overthrow of the Babylonish Empire, or the Translation of it to the Medes and Persians, foretold, *Isa. 13, and 14. Jer. 50.* and in the Dream, *Dan. 2. 32.*

27 TEKEL *s*, thou art weighed in the balances, and art found wanting *t*.

*s* Thou art weighed in a hanging Balance, alluding to the weighing of goods exactly in Scales; and God is said to weigh the Mountains in Scales, it shews his just proceeding; God is not hasty in punishing, but will give just allowance in weighing; he will hold the Scales, he will do it fairly before all the World. *t* Thou dost not hold weight, but comest short vastly. There is no weight nor worth in thee; thou hast made light of God in his Honour, People, Vessels, and the Lord makes light of thee; thou art reprobate Silver, false Coin; thou art of no Value.

28 PERES *u*, thy kingdom is divided, and given to the *†* Medes and Persians.

*u* Separated, divided, broken. *Phars* signifies two things, broken off, and *Persian*, noting that, First, this Kingdom was broken from Belsazzar and his Line and Family. Secondly, That it was given from the Chaldeans to the Persians: Then it was divided between the Medes and Persians, for *Cyrus* took Babylon, he was *Persian*, after that he gave part of it to *Darius* his Son-in-law, and he was a *Mede*, and so were, as it were Partners. So this vast Empire that was one sole intire thing under Belsazzar, becomes now as it were two divided 'twixt the Medes and Persians, which thing is curious to observe, from this word *Phars*, *Pharsin*, *Peres*, which signifies not only dividing, but *Persian*, as *Pliny* testifies, with the Chaldeans, the Persians in Scripture, are called *Elamites*.

29 Then commanded Belsazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom *x*.

*x* Though it were a sad unwelcome Message to him, yet he would be as good as his word, and performed his Promise: For his Princes were Witnesses to it, and the Word of those Kings was counted sacred; besides it was a great thing that Daniel had unfolded, all were convinced of it as well as the King. *Quest.* But how comes Daniel to accept that now, which he seemed to refuse before, *ver. 17?* *Ans.* He refused before, lest he should seem to prophesy for Reward, which was dishonourable, now it is as it were forced upon him, for the King commanded it, and there is as much Danger and Crime with some in refusing a favour, as boldness in begging.

30 *†* In that night was Belsazzar the king *†* of the Chaldeans slain *y*.

*y* Which the Heathen Histories do also affirm. This shews the severity of God's Judgment against the highest Offenders, *Psal. 2, and 110, and 149. Hef. 10. 7.* It also confirms the truth of God's Threatnings, and of the Hand-writing as Daniel interpreted: Some are sad Instances of God's Veracity.

31 And Darius the Mede took the kingdom, *†* being *||* about threescore and two years old *z*.

*z* There were two of this Name, one called the *Mede*, another *Darius* called *Persian*. This in the Text was he that with *Cyrus* besieged and took Babylon: he gave himself the name *Darius*, being before called *Nabonnedus*, he was chief in the Siege, and first in the Quarrel against the Chaldees.

## CHAP. VI.

1 **I**T pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these, three presidents; (of whom Daniel was *†* first *a*) that the princes might give

accounts unto them, and the king should have no damage.

*a* This was Belsazzar's Promise to Daniel he should be the third Ruler in the Kingdom, *Chap. 5. 7, 16, 29.* The first was General of the Army, the second President of the Palace, the third of the Land and Provinces.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm *b*.

*b* There were three things that made *Darius* greatly favour Daniel; 1. Because he prophesied the Destruction of Belsazzar and his Reign, for which cause the King of Babylon favoured *Jeremiah* the Prophet, *Chap. 39. 11, &c.* 2. Because he saw so noble a Spirit in him, the Spirit of the holy God. 3. Because *Darius* himself was old and unfit for Government, and therefore took Daniel with him into Media, *Jos. Antiq. 10. 12.* whereby the Lord by advancing Daniel, made careful Provision for his Church, this was an act of great Wisdom in *Darius* to prefer men for their Parts and Merit, and to make them that have most of God in them to be their chief Favourites, a thing rarely minded by the Princes of the World, who favour them usually most that do most gratifie their Lusts.

4 *†* Then the presidents and the princes sought to find occasion against Daniel concerning the kingdom *d*, but they could find none occasion, nor fault: forasmuch as he was faithful, neither was there any error or fault found in him.

*c* Made diligent inquiry, and set their Wits awork about it, who can stand before Envy? This Disease always reigns in Princes Courts; every one would be uppermost, and chief Favourite, and quarrel all them that stand in their light: their Eye is evil, because their Prince's Eye is good. *d* And so to have made him guilty of Treason, or other high Misdemeanours, unfaithfulness, and falleness in the King's business; but all their Wit and Malice could find none, forasmuch as he was conscientiously faithful.

5 Then said these men *e*, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God *f*.

*e* These proud envious Courtiers. *f* *Pliny* said of old, It is the custom of Courtiers to study how to make innocent men faulty; and Scripture, and Experience tell us, that the most religious are accounted most dangerous to the Government; and that Debauchery is Loyalty; and that Flatterers ought to be the best Favourites, *Exra 4. 12, 13, 14. Nehem. 6. 5, 6, 7. Esther 3. 8. Dan. 3. 12.* and this Text, are plain Proofs of it, besides the Experience of every Age to this day. This was for the Honour of Daniel's Integrity, and for a Brand of Infamy upon his malicious Enemies.

6 Then these presidents and princes *||* assembled together to the king, and said thus unto him, King Darius, live for ever. *|| Or, come to multiply.*

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains have consulted together to establish a royal statute, and to make a firm *||* decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. *|| Or, interdict.*

8 Now, O king; establish the decree, and sign the writing, that it be not changed, according to the *\*law* of the Medes and Persians, which *†* altereth not. *\* Esth. 1. 19. and 8. 8. † Chald. perfeth not.*

9 Wherefore king Darius signed the writing and the decree *g*.

*g* The sum of all was this; they had a Plot against Daniel and his People, to throw him out of Place and Favour; to effect that, they fall upon him in the point of Religion, which they would make to be Treason. How so? They contrived an Act of Uniformity, by an unalterable Law, to ask no Petition of any God or Man, but of the King; for one Month, upon Pain of Death. They wheedled the King into it, and passed it into a Law. The King sees the Plot to be against Daniel, and would have saved him, but they held the King to it, they were zealous for executing Laws of their own procuring; it was a Net they had privily laid for this holy Man, and had got him fast. 1. We see the horridness of this Decree against God, for it was to ungod him for a time, that *Darius* might be defied. 2. It is marvellous that *Darius* should suffer himself to be perswaded to this Idolatry, blasphemy, and Sacrilege, but that we know it was common to the Kings of the East to shew themselves willing to be accounted gods. Some give three Reasons why *Darius* was perswaded to it. 1. Because he was old, and had not much authority, and by this means he would gain it highly. 2. Because by this the superstitious Chaldeans newly conquered, would be the better kept under. 3. Hereby he would seem not at all to be beheld.

*† Chald. the Chaldean. So Gr.*

*† Chald. he as the son of, &c. || Or, now.*

*† Chald. one. So Gr.*

beholding to *Cyrus* for the share of his Government. 3. The wickedness of this Decree appeared also in this, that it brake all the bonds of Nature's Laws, between superiors and inferiors for one month. 4. The craft of this cursed *Cabal* is seen in this, that they mind *Darius*, that it was his honour, interest and duty to see this Law executed, seeing it was the custom and constitution of the *Medes* and *Persians*, and he himself was a *Mede*. The *Babylonians* had no such Law and Custom, but the others had of old, *Eth* 1. 15, 19. and *chap.* 8. 8. 5. The courage, zeal and sincerity of *Daniel*, in not baulking the course of his devotion for fear of the Kings Edict, but as if he had not been concerned at all in it, being over-awed by the fear of God, who was superior to all the gods and Princes of the World, he made the command and institution of God alone, the Rule of his Worship.

10 ¶ Now when *Daniel* knew that the writing was signed, he went into his house, and his windows being open in his chamber toward *Jerusalem* *b*, he kneeled upon his knees *i* three times a day *k*, and prayed, and gave thanks before his God *||* as he did aforetime *l*.

|| Or, because he used to do so aforetime.

*b* This was 1. King. 8. 47, 48, 49. according to *Solomon's* prayer, which doubtless all the devout *Jews* in their Captivity did observe. Towards *Jerusalem*, not towards the East, which was the manner of the *Gentiles*, nor towards the Kings Palace, lest that in compliance with the Kings Edict, he should seem to worship him, but towards the West, and the Temple in *Jerusalem*, where the Holy of Holies stood in the West end, and because the Temple was the place where the Lord placed his Name and Worship, and promised to appear, and accept his people and their sacrifices, all being a Type of Christ, through whom only the Saints are accepted. Which doubtless *Daniel* by Faith had an eye to; believing also that God in his own time would deliver them out of this Captivity, and bring them back again, and that he faithfully minded these things in the midst of his Honours, and Riches, and Employments. *i* This posture was always used in times of mourning and danger, not that we are tied to this gesture, but it is a comely posture before the great God; noting of guilt at the bar of Gods Tribunal, and begging for our lives, by humble confession and humiliation, and craving pardon, and blessing God for his Mercies. *k* Thus *David*, *Psalm* 55. 17. Their three times, were one at Nine in the morning, which was their third hour of the day, *Acts* 2. 15. the 6th hour was at Twelve a Clock, then *Peter* prayed, *Acts* 10. 9. The 9th hour was our Three in the Afternoon, which was the time of the Evening Sacrifice, 1 Kings 18. 36. *Acts* 3. 1. it is called the hour of prayer, and at that our Saviour Christ offered up himself a Sacrifice for us, *Mat.* 27. 46, 50. Now *Daniel* ordered his Affairs so, tho great, that they should not hinder his solemn devotions to God. *l* By which we see he was a holy man, also that he did not abate his prayers for the Kings command, nor did he rashly break the Law, by doing it purposely, because he did no more than he was wont to do in serving his God. *Daniel* did not imprudently, much less sinfully in this action. 1. Because he would have declared by it that he preferred Man before God. 2. It was against the Law of Nature, which commands God to be worshipped. 3. Against the Dictates and peace of his own Conscience. 4. Against the people of God, whom he would grieve and flumble by this forbearance. 5. Because his Enemies, by hardning them in their evil way, and giving them occasion of triumphing, and blaspheming.

11 Then these men assembled, and found *Daniel* praying and making supplication before his God *m*.

*m* This design being laid by them, they watched narrowly, and it took, they came and found all open; he feared not to be found praying; he prevented their breaking open doors, and rushing in, or making proof; he owned all, and freely offered himself.

12 Then they came near, and spake before the king concerning the kings decree, Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions *n*? The king answered and said, The thing is true, according to the law of the *Medes* and *Persians*, which altereth not *o*.

*n* They had enough now, they came with open mouth, they pleaded the breach of the Kings Laws, they tell the King he had signed it, and it could not be disannulled, the Kings Authority, and the honour of the Nation lay at stake. *o* The King owned such a Law, and it was unalterable.

13 Then answered they and said before the king, That *Daniel* *p* which is of the children of the captivity of *Judah* *q*, regardeth not thee, O king, nor the decree that thou hast signed *r*, but maketh his petition three times a day.

*p* Here they call him, That *Daniel*, as verse 5. that *Daniel*, both by way of contempt, when they had laid him low in their thoughts and words, intending the King should have the same thoughts of him too, hereby they should have the fairer blow at him. *q* A Prisoner at mercy, and yet rebelliously slights the King and his Laws. What! because he chose to obey God rather than men, and ungodly Laws, as this was in the height: Well, that's his great crime, that he prays to his God 3 times a day. *r* Which we account dishonourable to thy greatness, and unsufferable from such a Muffrom as he is. What! do all the Native Subjects of the King keep his Laws, and must this *Daniel* presume to break them, and be indemnified? Wilt thou tolerate this, O King?

14 Then the king when he heard these words *s*, *s* So Mark 6. was fore displeased with himself *t*, and set his heart on *Daniel* to deliver him: and he laboured till the going down of the sun, to deliver him *u*.

*t* He was not wroth with *Daniel*, as *Nebuchadnezzar* upon the Accusation against the three young men, *chap.* 3. 19. but he was angry with himself, that he should be so moved by his Courtiers, against an innocent person of so much Honour and Honesty. *u* This made him labour to save *Daniel* till Sun set. Sometimes blaming his own inadvertency, and levity in so rash and sinful a Decree. Sometimes considering the great Reverence of so holy a man. Then the cruelty and craft in laying snares by Laws made on purpose against the best people in his Court and Kingdom. Then withal how hard it was to break or evade a Law that was by custom unalterable, and how reject his Princes when they pleaded for the Kings Laws.

15 Then these men assembled unto the king, and said unto the king, know, O king *v*, that the law of the *Medes* and *Persians* is, that no decree nor statute which the king establisheth, may be changed *x*.

*v* These were bold men, they were resolved to follow their blows, and would have their will rather than the King should have his in this case, which on the Kings part was honourable, and royal to retrieve an evil act, and to retract, at least, to mitigate a rigid and rash Decree. *x* Thus *Haman* contrived, and pleaded, yet there was a way found to prevent Execution, *Esther* 8. Again, this Law which they plead was fundamental to make all Laws and Decrees immutable, was absurd, and impolitic; for Laws should be essentially changeable by the Law-makers, because they often see greater cause to change a Law when it grows obsolete, and burdensome, tho before thought necessary, than to make it at first: whereof we have sufficient instances in all Nations in all Ages. Will any Legislative power in the World so bind their own hands as to entail a yoke upon themselves and Nation, which they and posterity could not remedy, the intent of the Law-giver is the Law, the equity of it is the obligation of it, which also is the true measure of its duration.

16 Then the king commanded, and they brought *Daniel* *y*, and cast him into the den of lions *z*: Now the king spake and said unto *Daniel*, Thy God whom thou serveest continually, he will deliver thee *a*.

*y* He had a good mind to do *Daniel* a kindness, but he could not stem the Tide of his Flatterers, who being craft might machinate some mischief against him, having this plausible pretence for it, they stood for the fundamental Laws of the Land, which the King endeavoured to null by his prerogative for the sake of one person, his pure Vassal being an alien, and of another Religion, which was contrary to that which was by Law established. *z* Thus the best man in the Kingdom becomes a Sacrifice to the malice of the vilest men; the King contending and commanding it against his Conscience, but for reason of State, being inexcusable, for assuming the honour and worship of a God exclusive to all other Gods and Worship, and for all that he was convinced of the true God, would not worship him, nor suffer others to do it, under pain of death. *a* No thanks to him; why then did he cast the Servant of God to the Lions to try experiments upon him? No, to excuse himself, and to comfort *Daniel*; but to little purpose either.

17 And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning *Daniel* *b*.

*b* They are resolved to make all fast and sure. So did the Enemies of the three young men, by the hellish heat of the fiery furnace. So did the Enemies of Christ, *Matth.* 27. *chap.* 66. verse. So did *Herod* serve *Peter*, *Acts* 12. 4. &c. Thus *Paul* and *Silas* were made sure, *Acts* 16. 23, 24. Thus the Heathen Persecutors, that thought by variety, cruelty and universality of persecutions and torments, to drive the Christian Religion out of the World; and thus Anti-Christ by *Crusades*, *Mas-*



*saes and Burnings.* In this *sealing of the Den* they took away all power from the King of delivering *Daniel*, because they knew he favour'd him. By which the power and providence of God for his preservation and deliverance was the more signalized, *Acts* 4. 26, 27, 28. Thus the Lord gratifies the Enemies of his people oftentimes, as if they had a Commission from him to do their worst; and they go a great way in it, as far as they have rope, *Ist.* 10. 6, 7. *Luke* 22. 53.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him, and his sleep went from him.

*c* Yea, and without instruments of Musick, and Sleep. The King was in perplexity, he was under great Conviction that he had done very dishonourably and cruelly, by hearkening to the counsel of his wicked Courtiers; he should have rescinded his rash Decree, and rated them for their Barbarity against *Daniel*, and have over-ruled them, and let him out; he is convinced of all this, and grieves for it, but to little purpose; many are displeased with themselves for their Vices, yet are drawn away with them; and upon point of honour, or other carnal ground, never come to true Repentance, which consists in a change of heart and life. *Herod* was alike troubled for *John Baptist*, but for all that, for his Oath's sake to a wanton wretch, and for the Companies sake, he sent and beheaded him, *Mat.* 14. 9.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

*d* Watching, and grieving, and being between fear and hope, longing to be satisfied.

20 And when he came to the den, he cried with a lamentable voice unto *Daniel*, and the king spake and said to *Daniel*, O *Daniel*, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

*e* This was a commendation both of *Daniel* and his God, tho he served both very coarsly. *f* Is he omnipotent? Surely if ever he will put forth his power, it will be in thy case, for thou servest him continually, thou wilt not be frightened from his service by savage beasts, by ramping and roaring Lions; now it will appear what thy God will do for his servant. Ah, poor King! God is a better Master to his Servants than thou art, even to *Daniel*.

\* chap. 2. 4. 21 Then said *Daniel* unto the king, \* O king, live for ever.

*g* He prays for the Kings prosperity, tho he suffered under his hand.

22 My God hath sent his angel, and hath shut the lions mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

*b* He had his eye specially to him whose Cause and Honour was concerned in this matter. The Lord either took the Lions hunger away from them, or made *Daniel* appear terrible to them; or literally, shut their mouths. *i* Because by faith he trusted in the Lord, *Heb.* 11. 33. therefore the Papists from hence fallily conclude Justification by Works and Merits, assigning fallaciously a false cause, instead of a principal, formal and meritorious Cause; for the word *forasmuch*, or *because*, in Scripture, doth often signify an Occasion rather than a Cause, *Psal.* 25. 11. *Pardon my sin, for it is great.* *Daniel* did not use to argue thus, but the contrary, *Dan.* 9. 7, 18. *Daniel* pleads the innocence of his cause to the King in suffering, not the righteousness of his Person; and that the Lord delivered him to assert his Honour in his unjust sufferings. *k* Nor have I sinned against thee, O King; the Fear of God is set before Honouring of Kings, *1 Pet.* 2. 17.

23 Then was the king exceeding glad for him, and commanded that they should take *Daniel* up out of the den: So *Daniel* was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

*l* He trusted in Gods Power and Faithfulness, not to work a Miracle, but committed himself to him as a righteous Judge; who would deliver here, or save him hereafter.

24 And the king commanded, and they brought those men which had accused *Daniel*, and they cast them into the den of lions with them, and their wives; and the lions had the mastery of them, and brake all their bones in pieces: or ever they came at the bottom of the den.

*m* Thus they digged a pit for another, and fell into it them-

selves, which the Heathens say was a very just Law, the Law of Retaliation, which the Lord doth often observe, as in *Adonibezec*, and *Abab's* cases, and many more. *n* *Darius* was yet cruel in this Execution, because he cast in with them to the Lions, their Wives and Children. This is not without precedent in Scripture, as in *Corab* and his Company, *Achan* and *Haman*, for the greater terror: For the Kings Justice in this Fact, we need not trouble our selves, it being the Custom of the Arbitrary Tyrants of the East.

25 Then king *Darius* wrote unto all people, nations and languages that dwell in all the earth, Peace be multiplied unto you.

*o* (*i. e.*) Of the known Earth then, being chiefly that great Empire; for what had he to do in all the World besides? It is usual with the *Turk*, *Tartar*, *Chinese*, to arrogate the same universality with the like Pride.

26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of *Daniel*: for he is the living God, and stedfast for ever, and his kingdom, that which shall not be destroyed, and his dominion shall be even unto the end.

*p* Take heed how they speak evil of this great God, but own and honour him as such; whereof he gives the reason following. *q* You would take *Darius* by these words to be a Convert: how far this went with him, and how long it lasted, who knoweth. Surely if he were in earnest, he would forsake his Idolatry, and set up the Worship of the true God in his Kingdom, that his Subjects might turn from dumb Idols, as inconsistent with the living God and his Worship. Howbeit, it's clear, that *Darius* had learnt this Doctrine from *Daniel*, whom he heard and honoured, and was the more convinced of it by this miraculous deliverance of *Daniel* from the Lions.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered *Daniel* from the power of the lions.

28 So this *Daniel* prospered in the reign of *Darius*, and in the reign of *Cyrus* the Persian.

*r* *Chap.* 1. ult. Who was after *Darius* his death, which was called, say some, *Nabonnedus*. *Daniel* continued all this time in great Honour.

## CHAP. VII.

IN the first year of *Belshazzar's* King of Babylon, *Daniel* had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

This Prophecy is written in *Chaldee*, to be a monument and document to him, of the Reverence his Father and Grandfather shewed towards God, who had done such mighty works for them, and against them to humble their Pride, and make them know that the high God ruled, and they reigned at his Mercy. Howbeit *Belshazzar* made no use of it, but lifted himself up in prophaneity and pride till the Wrath of God pluck'd him down. Now *Daniel* begins to declare the Visions God shewed him at sundry times, therefore he goes back to the first year of *Belshazzar*. It is observed by the curious, that the word *Belshazzar* is here changed by the Prophet, one letter transposed, which alters the signification greatly; for in his Name *בִּלְשַׁצְר*, *chap.* 5. 1. which signifies treasures searched out and possessed; but the word in the Text is this, *בִּלְשַׁצְר*, which *Bell* is consumed with the fire of an Enemy, as was prophesied by *Jeremy*, *chap.* 50. 2. and 51. 44. See *Jer.* 51. 25. 58. The Jews used to change the Names of Idols and Idolaters, and it turned to a reproach to them, as *Grotius* proves well out of *Moses de Kozi*. These Visions of *Daniel* were sent, and recorded by him in writing for the benefit of the Church, to rectify their mistake: for they thought all things would succeed prosperously after they returned out of their captivity: yet they should find a world of troubles in many generations following, seeing of the 4 great Monarchies, which he calls Beasts, there was but one passed, and that they should find three more yet to come. This *Daniel* dreamed, saw, wrote, and told the sum of it.

2 *Daniel* spake, and said, I saw in my vision by night, and behold, the four winds of the heaven stood upon the great Sea.

*x* What is meant by Winds, because *Daniel* doth not expound, Expositors think there is room left for every ones conjecture, wherein that seems most likely, that by the 4 Winds of the great Sea is signified commotions of contrary Nations and Factions, striving together by Wars, and producing these 4 Beasts successively. That this is often signified by Winds, see *Jer.* 49. 36. and 51. 1. In the destruction of *Babylon*, the first Monarchy;

*†* *Chald.* brake out upon. So *Gen.*

chy; and of *Elam*, i. e. the *Persian Monarchy*.  $\alpha$  The great Sea in Scripture is the *Mediterranean Sea*, called now, *Levant*, *Archipelago*, *Streights*, &c. 1. Comparatively, for the People, called *Lakes*, Seas, as the Sea of *Galilee*, *Genesareth*, *Cinneroth*, the *dead Sea*, or *Lake of Sodom*, but the *Mediterranean* was *Jam-ma rabba*, the great Sea for his length and breadth; above all the *Lakes* put together, tho it be it self but a *Lake* in comparison of the *Atlantick* and *Indian Oceans*. 2. *Great Sea*, because the great Stage of Action hath been on it, and adjoined to it: and all the four great Monarchies have been Masters of it. 3. *Allegorically*, for it is usual in Scripture to compare People to Waters, and Nations to Seas, *Rev. 13. 1. & 17. 15.* called so from the confused noise of it, *Rev. 19. 6.* and from the unstableness of them, always running and rolling with every wind as it blows, endangering those that ride upon the backs of its swelling waves.

3 And four great beasts came up from the sea, diverse one from another *a*.

*a* That is, four great Monarchies, great, in comparison of particular Kingdoms, that were little to them; Beasts for their Idolatry and tyrannical Oppressions and Depredations.

4 The first was like a lion *b*, and had \* eagles wings *c*: and I beheld till the wings thereof were pluckt *d*, || and it was lifted up from the earth, and made stand upon the feet as a man, and a mans heart was given unto it *e*.

*b* One the king of Beasts, the other the king of Birds, for which he is called the golden head, as *Dan. 2. 32, 38.* This was the *Chaldean*, or *Assyrian*; whose seat was first at *Babylon*, after at *Nineveh*, and then at *Babylon* again. *c* They were swift over-running many Countries, and brought their Monarchy to a prodigious height in a short time. Thus *Jeremy* prophesied, he should come up as Clouds, his Chariots shall be as a Whirlwind, his Horses are swifter than Eagles: in the 17th verse call'd a Lion, and here like Clouds, whirlwinds and Eagles for swiftness, *Jer. 48. 40. Ezek. 17. 3.* *d* Which was first in stopping the career of their Victories, and after in casting them out of their Kingdom, the Nation was not destroyed, but their Monarchy. *e* This was truly verified in *Nebuchadnezzar* after he was as a Beast turned out amongst Beasts, *Dan. 4. 31, 32, 33, 34.* and finished upon his Son *Belshazzar* for not taking warning, *Dan. 5. 22.*

5 And behold, another beast, a second like to a bear *f*, and || it raised up it self on one side *g*, and it had three ribs in the mouth of it *b*, between the teeth of it: and they said thus unto it, Arise, devour much flesh.

*f* Viz. The *Medes* and *Persians*, a fierce, grim, ravenous creature, and barbarously cruel, especially the mountainous part, as of *Caucasus*, *Armenia* and *Media* by the *Caspian Sea* near the *Tartars*, and that which borders upon the *Mogul*, the *Usbeques*, and the *Sabuts*: read *Ista. 13. 17, 18. Jer. 51. 48, 50.* called spoilers. See *ver. 11, &c.* Thus God sent in the Northern Bears upon *Babylon*, to devour flesh. See how God calls them against *Babylon*, *Jer. 51. 20, 21, 22, 23, 27, 28.* he reckons *Ararat*, *Nenini*, and *Albhenas*, and the *Medes*, i. e. *Armenia*, *Parthia*, *Hycania*, &c. the rough Northern hungry Bears. *g* On one side, i. e. the North side; for the *Mede* first arose and sent to *Cyrus* the *Persian* to come in and assist him against the *Assyrian*, and made him General. *b* Several of the *Babylonian* Subjects revolted from the *Babylonian* (and all these made the three Ribs) as the *Hyr-canians*, and *Gobrians*.

6 After this I beheld, and lo, another like a leopard *i*, which had upon the back of it four wings of a fowl, the beast had also four heads *k*, and dominion was given to it *l*.

*i* This Leopard was the *Grecian Monarchy*; a Leopard is less than a Lion, so was this Monarchy at first, but yet durst fight with a Lion; so did *Alexander* encounter *Darius* with a force very small to the other. A Leopard also for his swiftness; therefore described with four wings on his back. *k* Also because his Commanders that succeeded him were four of his chief Commanders, that divided that Empire into four parts between them; and these were the four Heads to whom Dominion was given, *Ptolemy*, *Seleucus*, *Philippus*, *Antigonus*, or as others, *Perdiccas* and *Melager*, *Dan. 8. 21, 22.* *l* *Alexander* did this by the mighty power of God, else how could he conquer *Darius*, that had 600000, with 30000, and in so short a time go conqueror over *Asia* to the *East Indies*; I mean that part which now the *Mogul* possesseth; where he fought with *Porus* and beat him.

7 After this I saw in the night-visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly *m*; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet *n* of it, and it was diverse from all the beasts that were before it, and it had ten horns *o*.

*m* This was the *Roman Empire*; for that followed the *Grecian*, and was monstrous as to his rise and progress. *n* As to the

variety and cruelty of the government. It made use not only of *Italians*, but *Spaniards*, *Gauls*, *Germans*, *Britans*, which made their Armies hardy, and hard as Iron, which broke in pieces the Gold, Silver, and Brass. But it's plain this is the last Kingdom of the four that was to be destroyed by Christ's Kingdom, and this work was to be doing till the last age, *ver. 13. o* (i. e.) King, *ver. 24. Rev. 17. 12.* called *Horns*, i. e. of iron, as the Teeth were, i. e. cruel and persecuting; as Beasts push and gore with their Horns.

8 I considered  $\rho$  the horns, and behold, there came up among them \* another little horn  $\sigma$ , before whom there were three of the first horns pluckt up by the roots  $\tau$ : and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things  $\zeta$ .

$\rho$  *Daniel* considered, and this calls upon us to consider the matter.  $\sigma$  Some will have the *Turk* meant, others before him, *Antiochus Epiphanes*, others *Julius Caesar*, others *Antichrist*. It's certain the horn that riseth out of the he-goat, is *Antichrist*, *Dan. 8. 9, 10, 11, 12.* but the horn here mentioned riseth out of the fourth Beast, or under him. Therefore he must be the *Turk*, as some will have it, or the *Romish Antichrist*; not the *Turk*, being the horn signified only one King, *ver. 24. 2.* He must gain all the 4th Kingdom. 3. He must reign before the Kingdom of Christ is erected.  $\tau$  Some will have *Agypt*, *Asia*, and *Greece* to be the three which are possessed by the *Turk*; but tho he hath got the *Egyptian* and *Constantinopolitan*, which are two, must the *German* be the third? He hath pushed hard for it now of late.  $\zeta$  This again some interpret of *Antiochus*, some of *Mahomet*, some of the *Cesars*, others of *Antichrist*, all concerning their craft and blasphemies, which properly can be meant but of one.

9 I beheld till the thrones were cast down  $\epsilon$ , and the ancient of days did sit, whose garment was white as snow  $\eta$ , and the hair of his head like the pure wool  $\theta$ : his throne was like the fiery flame  $\iota$ , and his wheels as burning fire  $\kappa$ .

$\epsilon$  By Thrones cast down must be meant the Kingdoms of this World, destroyed by Christ the King, and Judge of all, called the ancient of days, because of his Eternal Deity: without beginning and end of days.  $\eta$  Thus Kings Vice-Roy were clothed, *Gen. 41. 42.* as *Joseph* in fine silk, and *Mordecai*, *Esth. 8. 15.*  $\theta$  *Rev. 1. 14.* Noting his innocence, and righteousness in Judgment, *Ista. 42. 4.*  $\iota$  This notes his Majesty in Judgment; see *Psal. 50. 3, 4. Mal. 4. 1. Rev. 19. 11, 12.*  $\kappa$  Arguing the greatest and most formidable state of the last Judge, and Judgment: alluding to the Kings who had movable Thrones, and they had wheels, it notes also Gods swiftness in Judgment, *Mal. 3. 5.*

10 A fiery stream issued, and came forth from before him  $\alpha$ : \* thousand thousands ministered unto him, and ten thousand times ten thousand stood before him  $\beta$ : the judgment was set, and the books were opened  $\gamma$ .

$\alpha$  *Psal. 50. 3.* Noting his Justice and Wrath, in giving Sentence, and executing it.  $\beta$  This is the great *Alfize*.  $\gamma$  *Rev. 20. 11, 12.* This, say some, is spoken agreeable to the *Synedrium*, or *Sanhedrim*, and after the manner of men, and notes the book of Life, of Gods Eternal Decree, the book of Gods Omnipotence, &c.

11 I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame  $\delta$ .

$\delta$  This cannot but be meant of the Ruine and Judgment of *Antichrist*, till the Beast was slain, and his body destroyed, and given to the burning flame, *2 Thes. 2. 8. Rev. 17. 8. & 19. 20. & 20. 10.*

12 As concerning the rest of the beasts, they had their dominion taken away  $\epsilon$ : yet  $\zeta$  their lives were prolonged for a season and time.

$\epsilon$  The Prophet chiefly intends the fourth Empire, and therefore in the proud blasphemous horn: yet did not wholly omit to speak of the three first Empires, and what became of them. He saith they were wholly taken away; that is, successively, as histories tell us. The beast and the horn perish together; for the holy Ghost tells us, that the horn shall prevail against the Saints till the ancient of days come to sit in Judgment, and because the Session of Judgment in *Daniel's* Vision was principally to pluck up by the Roots that wicked horn, *ver. 25.* following, *Daniel's* expectation had failed him, if the horn had not perished with the Beast. Besides the state of the beast under the horn was to be a time, times, and the dividing, *ver. 25.* of which more when we come to it.

13 I saw in the night-visions, and behold, one like the son of man, came with the clouds of

\* Ista. 14. 13.  
14.  
Jer. 48. 40.  
& 49. 22.  
|| Or, where-  
with.

|| Or, it raised  
up one domini-  
on.

Zemphor. lib. 4.  
pag. 63. & 77.

\* *Ver. 21. 24.*  
chap. 8. 5.

\* *1 Kin. 22. 19.*  
*Psal. 68. 17.*  
*Rev. 5. 11.*

\* *Child. a pre-  
lating in life*  
them.



heaven *f*, and came to the ancient of days, and they brought him near before him *g*.

*f* That is, the Messiah; this is the same with the stone, *Dan.* 2. he came with the clouds of heaven, *Mat.* 24. 30. *i. e.* gloriously, swiftly and terribly, *Jer.* 4. 13. *g* This relates to his Ascension, *Acts* 1. 9, 10, 11. at which time, tho King before, *Mat.* 2. 2. yet now, and not before, he seems to receive his Royal investiture, for the protection of his Church, and curbing of their Enemies, which he says he had before, *Mat.* 28. 18. *1 Cor.* 15. 25. *chap.* 2. 44.

14 And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is \* an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

\* chap. 2. 44.  
Mic. 4. 7. Luke  
1. 33.

† Chald. *death.* 15 I Daniel was grieved in my spirit in the midst of my † body, and the visions of my head troubled me *b*.

*b* I was transported even to astonishment with the vision, it was so strange, surprizing and terrible to me.

16 I came near unto one of them that stood by *i*, and asked him the truth of all this *k*: so he told me, and made me know the interpretation of the things.

*i* That is to an Angel, that ministred, *Zech.* 3. 4. 7. *k* That I might learn of him the true and full meaning of this vision, which the Angel readily told him.

17 These great beasts, which are four, are four kings, which shall arise out of the earth *l*.

*l* Men of the Earth, of earthly Principles, Idolatrous, Ambitious, Sensual, Tyrannical; who after they have acted their parts, shall be driven off the Stage into the Tiring Rooms of death and destruction.

† Chald. *high ones, that is, things, or places.*

18 But the saints of the † most High shall take the kingdom *m*, and possess the kingdom for ever, even for ever and ever.

*m* Jesus Christ being their King, they shall reign with him, *Rev.* 1. 6. & 20. and possess the Kingdom for ever, *Mat.* 19. 28. *1 Cor.* 1. 9. & 6. 2. *1 Pet.* 2. 9. *Rev.* 5. 10. This shall be for ever, because Christ's Kingdom is the last Kingdom, never any shall succeed after that.

† Chald. *from all these.*

19 Then I would know the truth of the fourth beast, which was divers † from all the others *n*, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet.

*n* I would fain know it more perfectly and exactly; because the Jewish Nation and Church were to be scatter'd, long, by and under the fourth Beast.

20 And of the ten horns that were in his head *o*, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth, that spake very great things, whose look was more stout than his fellows *p*.

*o* What they meant. *p* (*i. e.*) He had more power and more fierceness. This is wont to be interpreted of Antiochus, and the persecuting Emperours, because it agrees well to them.

\* Rev. 11. 7. & 13. 7.

† Chald. *the judgment.*  
So Gr.  
† Chald. *high ones.*

21 I beheld, and the same horn \* made war with the saints, and prevailed against them;

22 Until the ancient of days came, and † judgment was given to the saints of the † most High; and the time came that the saints possessed the kingdom *q*.

*q* This shews plainly, the Horn is Antichrist of Rome, or the Whore that rides the Beast; and this is more apparent in the interpretation of the fourth beast and the ten kings.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be divers from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

\* Ver. 7. 2.

24 And \* the ten horns out of this kingdom are ten kings *r* that shall arise: and another shall rise after them, and he shall be divers from the first, and he shall subdue three kings *s*.

*r* Which Junius, Piscator, Polanus, make to be the Kings of Syria, and reckon ten of them; and that is not all neither; the 10th, Antiochus, but this cannot be, for he died 160 years before Christ. Others interpret the other that riseth after the ten, and that shall subdue three, to be Mahomet; but Maldonate him-

self saith it agrees better to Antichrist, and 25 verse too, where he speaks of changing times and laws, which God hath set. None of which things he could do, but that God gives him Commission for it, till Gods set time be fulfilled, which is three years and an half, *i. e.* 1260 years; or 42 months, which is all the time of the Witnesses prophesying in Sackcloth, of the Churches being in the Wilderness, and of Antichrists Reign, *Rev.* 11. 3 & 12. 6. & 13. 5, 6, &c. Mind those places, and compare this of Daniel with them, and the 26 and 27. How he shall be judged and executed. The sixth and seventh Vials will decide, and illustrate all this.

25 And \* he shall speak great words against the \* most High, and shall wear out the spirits of the † most High, and think to change times and laws: *†* and they shall be given into his hand, until a time and times, and the dividing of time *t*.

*t* The numbers of Daniel and John seem to agree. Daniel was certainly prophetic in these things, and his prophecy reacheth to the end of times, even of Antichrists Reign. I will not deny but Antiochus might be a Type and fore-runner of Antichrist, and did many things against the Jewish Church, with Craft, Cruelty and Blasphemy: but he was no part of the fourth, but of the third Beast; whereas Daniel here points mainly at the Roman power and persecution, especially by the little Horn, which lasted to his ruine; after which it is clear the Lord Christ will reign in and over his Saints much more gloriously, which the Jews will never be beaten from, because there are so many signal places in the Prophets speaking of it, yet unfulfilled, and in the Apocalypse to the wise Reader, after the Beast and Whore are destroyed with all their supporters. But enough of that at present.

26 But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it \* unto the end.

27 And the \* kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the † most High, whose kingdom is an everlasting kingdom, and all † dominions shall serve and obey † him.

28 Hitherto is the end of the matter *u*. As for me Daniel, \* my cogitations much troubled me, and my † countenance changed in me *x*: but I kept the matter in my heart.

*u* (*i. e.*) Of the Vision, and the Angels interpretation. *x* 1. Because it became him so to be, as a holy wise man ought to be in that case. 2. By this impression made upon him. God would have it laid up in his heart to be drawn out occasionally, and delivered to his people, and that all these wonderful discoveries from God might engage him more earnestly in prayer for the Church of God, as he doth, *chap.* 9.

## CHAP. VIII.

1 IN the third year of the reign of king Belshazzar *y* a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first *z*.

*y* This follows then in time after the former: Those things that were meet for the Chaldees to know, are recorded by Daniel in that Tongue, but now he writes in Hebrew, which lasts to the end of the book, because these things relate to the Church of Christ, Jew and Gentile to the end of the World. *z* In the other Vision he speaks of all the four Monarchies; here only of the three first: this vision being both as a part, and a Comment upon the first.

2 And I saw in a vision (and it came to pass when I saw, that I was at Shushan in the palace, which is † in the province of Elam *a*) and I saw in a vision, and I was by the river of Ulai *b*.

*a* In his mind and thoughts, not bodily, and was by the River Ulai: some think he was locally there, being sent thither in Embassy by Cyrus; but Daniel was now at Babylon, when it was besieged and taken, *Dan.* 5. he was only there in spirit, as the Prophet Ezekiel saith he was in Jerusalem, *Ezek.* 8. 1. Now Daniel had this Vision at Susa, because their deliverance was to come by Cyrus the Persian, or Elamite, for Elam is Persia. This City was called Shushan, *i. e.* a Lily, for the pleasantness of it; such Names they give also their Cities in China. *b* A River whose Waters were so wholesome, that they were carried far, and the king drank of no other.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram, which had two horns *c*, and the two horns were high *d*: but one was higher than † the other *e*, and the higher came up last.

\* chap. 8. 24.  
25 & 11. 22,  
† Chald. *high ones.*

\* chap. 6. 25.  
† Luk. 1. 33.

† Chald. *high ones.*  
|| Or, *religion.*  
|| That is, the people.

\* Ver. 15. chap.  
8. 27. & 11. 22.  
† Chald. *high ones.*

† Heb. *in Elam the province.*

† Heb. *the cond.*

*c* By which is meant the Kingdom of the Medes and Persians, as it is in *ver. 20.* where it is so interpreted. Before he was called a Bear, and here a Ram, both noting the same thing, tho by different expressions. A Ram, because he is a fighting creature, pushing. *d* (i.e.) They were very powerful. *e* (i.e.) The Median, that it came up last; but afterward the Persian was much superior in magnificence and fame, which was verified in Cyrus; who had an incredible heap, even 50 Millions of Talents. See Curtius and Strabo.

*4* I saw the ram pushing west-ward *f*, and north-ward *g*, and fourth-ward *h*: so that no beasts might stand before him *i*, neither was there any that could deliver out of his hand, but \* he did according to his will, and became great *k*.

\* chap. 11. 3.

*f* (i.e.) Towards Babylon, Syria, Cappadocia, Asia the less, and Greece, all Westward from Media and Persia; for the Persians under Darius and Xerxes made War against Greece. *g* (i.e.) Against the Armenians, Iberians, Lydians, Colchi, Cassians, *h* (i.e.) Against Ethiopia, Arabia, Egypt, which Cambyses invaded. *i* They prospered, and conquered all, as did Cyrus. *k* He prevailed against all that opposed, and did what he would without controul, and became the greatest King of the Earth then.

*5* And as I was considering, behold, an he-goat *l* came from the west, on the face of the whole earth *m*, and || touched not the ground *n*: and the goat had † a notable horn between his eyes *o*.

[Or, none touched him in the earth. † such a horn of sight.

*l* Alexander the great, King of Macedonia, and all Greece, called a he-goat, because the Greeks were called *Ægeans*, so was their Sea, that Country and its Islands abounding in Goats, as the word signifies *goatish*. The word he-goat signifies a young he-goat; for so was Alexander called *pellæus juvenis*, the he-goat goes before the flock, *Jer. 50. 8.* This notes him to be the Grecian Captain and Leader. This he-goat answers to the Belly and Thighs of the Image, and to the Leopard and third Beast-*m* (i.e.) In that part of Asia, where he opposed Xerxes, and over-ran all the Eastern Empire. *n* Therefore called a Leopard with wings, for he conquered with incredible swiftness in a short time, for in six years space he overcame the Medes and Persians, Babylon, Egypt, and all the Countries round far and near, as if he had but travell'd over them, he so came, saw, and overcame them. *o* This was Alexander the great, the Western Emperor. Creatures that have one horn are therefore strong as the *Monoceros* or Unicorn, *Num. 23. 22.* between his eyes, noting his power and policy; also his wife Council, Captains and Conduct, as *Parmeno, Clitus, Philotes*, &c.

*6* And he came to the ram, that had two horns *p*, which I had seen standing before the river: and ran unto him in the fury of his power.

*p* (i.e.) The King of Media and Persia, and joined battel presently and furiously, *Jehu* like.

*7* And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns *q*, and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him *r*, and there was none that could deliver the ram out of his hand.

*q* *Artaxerxes Mnemon*, by aiding Cyrus against him; and then *Darius Codomannus*, these are the two horns, or the Medes and Persians. *r* He overthrew him utterly, that he could never rise again. This was at *Granicum, Issum, and Arbela*.

*8* Therefore the he-goat waxed very great *s*, and when he was strong, the great horn was broken *t*: and for it came up four † notable ones \* toward the four winds of heaven *u*.

† Heb. of sight, as ver. 5. \* chap. 11. 4.

*s* By conquering all the Eastern Empire and power even to India. *t* This was the mighty power of the Lord of Hosts, who is higher than the highest, and stronger than the strongest, tho they seem invincible: *Verily every man at his best estate is altogether vanity, Selah.* When Alexander the great was greatest, in his Youth, not 33 years old; when he called himself the Son of Jupiter; when he was swoln with Victories, and successes; then was he broken, and that to pieces, for he, his Mother, Son, Brother, and all his kindred were destroyed. So weak are the greatest to bear prosperity long! for this wonder of Men, by Pride, Luxury and Passion, prepared himself for ruine; he that wept because he had not another World to conquer, and wanted breaching room in this, how soon was he tumbled into a grave of 6 foot? *u* 1. *Antipater* got Greece. 2. *Asia* was possessed by *Antigonus*. 3. *Ptolemy* got Egypt. 4. *Seleucus* had Babylon and Syria. All these were variously situated; to the East, Babylon and Syria; to the South, Egypt; to the North, Asia the less; to the West, Greece.

\* chap. 7. 8. & 11. 21.

*9* And out of one of them \* came forth a lit-

tle horn *x*, which waxed exceeding great, toward the fourth *y*, and toward the east *z*, and toward the pleasant land *a*.

*x* This little horn was *Antiochus Epiphanes*, he arose out of the *Seleucide* of Syria: Called, a little horn, 1. Because he was much less than Alexander, called a notable horn, *ver. 5.* 2. Little, because he was the youngest of his brethren. 3. He was held a Prisoner and Pledge at Rome, whence he escaped. 4. Little, because he had nothing at first of Greatness and Heroick Nobleness in him, also of low Fortune. *y* (i.e.) Egypt, where he besieged and took many places from *Philometer*, till the Romans stopped him. *z* (i.e.) In Syria, Babylon, Armenia. *a* Judea, so called because of the Temple and People of God in it, and the fruitfulness of it, *Ezek. 20. 6.* the glory of a land. So *ver. 15.* *Psal. 48. 2, 3, &c.* *Jer. 3. 19.* *Dan. 11. 15, 41, 45.*

*10* And it waxed great, even || to the host of heaven *b*, and \* it cast down some of the host, || and of the stars to the ground, and stamped upon them.

[Or, against the host. \* Rev. 12. 4. Or, even of the stars.

*b* (i.e.) The Church of God Militant, who worship the God of Heaven, who are Citizens of Heaven, whose Names are written in Heaven; and among these chiefly the Priests, and Nobles and Champions, who were as Stars shining above the rest; these he prophaned and slew cruelly.

*11* Yea, he magnified himself even || \* to the prince of the host *c*, and || by him the daily sacrifice was taken away *d*, and the place of his sanctuary was cast down *e*.

[Or, against. \* Job. 5. 14. Or, from him.

*c* Not only against the High-priest, *Onias*, whom he put from his Priesthood, and sold the High-priesthood, 2 *Macc. 4.* but against God himself, which shewed his daring insolence, and Gods patience and permission for the sins of his people. *d* For he so persecuted the people of God, that he forced them to omit the Worship of God. *e* He took away the use of the Temple as to the holy service and sacrifices, commanding that it should not be called the Temple of God, but of Jupiter Olympus, whose Image he set up in it, and gave the Priesthood to wicked men, as *Jafon* and *Menelaus*.

*12* And || an host was given him against the daily sacrifice by reason of transgression *f*, and it cast down the truth to the ground, and it practised and prospered *g*.

[Or, the host was given over for the transgression against the daily sacrifice.

*f* (i.e.) Either the Transgression of the Priests; for *Jafon* perfidiously took away the Priesthood from his brother *Onias*, and after *Menelaus* did the like by him. Or else for the sin of the people about the Worship of God. Or else *Antiochus* wickedly, and in contempt of God, put Soldiers into the City to hinder or break up the meetings of Gods people about his Worship, 1 *Macc. 1. 47.* *g* The Truth, i.e. the law of God, called the law of truth, *Mal. 2. 6.* which *Antiochus* cut in pieces and burnt, 1 *Macc. 1. 59.* This was his practice, and it succeeded for a time, as he desired.

*13* Then I heard one faint speaking, and another faint said unto || † that certain faint which spake *h*, How long shall be the vision concerning the daily sacrifice, and the transgression || of desolation *i*, to give both the sanctuary and the host to be troden under foot?

[Or, the number of secrets. Or the wonderful number. † Heb. Palmoni. Or, making desolate.

*h* By the first is meant a Holy Angel, by the other is meant Jesus Christ, *Palmoni*, a numberer, or revealer of secrets, a wonderful revealer. *Isa. 9. 6.* of him the Angel asks this secret concerning the calamity of the Church, how long it would last for *Daniel's* sake and his People. For the Lord Christ is the Teacher of his People, the Wisdom of God, and hath all this in his power by Office, and as he stands in Relation to his Church, and for them. *i* The Lord knows his suffering people are much concerned about the time of their sufferings, because there is an appointed time for it; and the Lord doth sometime reveal it, as we see here unto his considering ones, *ver. 5.* and pray *g* Saints, *chap. 9.* they cry out in their Agonies, how long, O Lord! and it's an addition to their sorrow, that no man knoweth how long, *Psal. 74. 9.* How long shall *Antiochus* continue his tyrannical vexations against the people of God, and the worship of God? This is the treading down of the sanctuary, and the host.

*14* And he *k* said unto me, Unto two thousand and three hundred † days *l*; then shall the sanctuary be † cleansed.

† Heb. evening-morning. † Heb. justified.

*k* (i.e.) That Angel unnamed; why did he speak to *Daniel*, and not to the Angel that asked him? because *Daniel*, and the Church to which he related, and was to communicate the Answer, was most concerned in it, and the Angel that asked the Question, did it upon their account. *l* This seems to many learned men a very difficult place, i.e. where to begin, and where to end these days. 1. Some explain it thus, a year contains 365 days; then 2300 make 6 years 2 months and 18 days, reckoning in 2 days of the Leap-years gained, from the



the supernumerary hours and minutes. Now this time begins at Antiochus his first entrance into Judea, when he profaned the Priesthood, and takes in also his second coming in, when he interdicted their Worship, set up an Idol in the Temple, and interrupted the daily sacrifice. 2. Others count the 2300 days from the peoples revolt, which was procured by Menelaus, which began in the year 141, of the Reign of the Seleucids, 1 Mac. 1. but Antiochus did not act his impieties till the next year after, viz. 142, in the 6th month and the 6th day; from whence if we reckon to the 25th day of the 5th month, of the year 148, there will fall out precisely six years, three months, 18 days. 3. Others reckon a little otherwise, from the beginning of Antiochus his profanations, to his death: From 143 to 148, taking in both years to the number. For tho Judas Maccabeus recovered the City, and cleansed the Temple in 148, yet Antiochus was not dead till 149, till when the Work was not finished. 4. Others make it to begin in the year of the Seleucides 145, and to end anno 151, two years after Antiochus's death, for the abomination of desolation was set up in the month Chiffieu, 1 Mac. 1. 57. for not till two years after Antiochus's death was Nicanor overthrown with all his Army. Thus Jacob Capell, and L' Empereur. 5. Others reckon not days, but Sacrifices (at two every day) and restrain the time to fewer years, out of Maccabees, Joseph.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning *m*, then behold, there stood before me as the appearance of a man *n*.

*m* Having obtained the favour of knowing something, he longed for a more clear discovery of those things: and he had his desire granted. *n* Either the Angel Gabriel or Michael, who appeared often in the shape of men, and are the messengers of God in the great things concerning his Church, Heb. 1. ult. others will have this Angel to be Christ.

\* chap. 9. 21.  
Luk. 1. 26.

16 And I heard a mans voice between the banks of Ulai *e*, which called and said, \* Gabriel, make this man to understand the vision *p*.

*e* (i. e.) Of him but now before mentioned, namely, Christ. *p* (i. e.) By declaring it more plainly to him: this shews Christ to be God, in commanding and sending his Angel. Gabriel signifies the strength of God.

17 So he came near *q* where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man *r*; for at the time of the end shall be the vision *s*.

*q* He came near that he might speak more familiarly to him, yet Daniel could not bear the glory of it, Mat. 17. 6. How much less can we bear the glory of God, and how graciously hath the Lord dealt with us, to teach us by Men, and not by Angels; and how vain are they who aspire to converse with Angels here on Earth. *r* He calls him son of man, to make him mind his frailty, and not to be lifted up with Visions, and this great condescension and familiarity of Heaven with him. *s* (i. e.) In Gods appointed time, i. e. in the latter Generations, but not now in this life-time, but about 400 years hence. See ver. 26.

\* chap. 10. 9.  
Luk. 9. 32.  
† Heb. made me stand upon my standing.

18 Now, \* as he was speaking with me, I was in a deep sleep on my face toward the ground *t*: but he touched me, and † set me upright *u*.

*t* Being terrified and astonished with the splendor and grandeur both of the messenger and message: by the sight and by the voice. *u* By one touch only. The power of Spirits is incomparably greater than the strongest of Men. Carnal, and Flesh and Blood in Scripture signifies weak, 2 Cor. 10. 3, 4.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation *x*: for at the time appointed the end shall be *y*.

*x* (i. e.) That God will raise up Antiochus to execute his wrath against the Jews for their sins, and that yet there shall be an end of that indignation; God will have the end of his intention, and the end of his execution in all his severe Providences relating to his people. *y* This he saith to make us wait patiently. He that believeth will not make haste.

20 The ram which thou sawest having two horns, are the kings of Media and Persia *z*.

*z* Or the Kingdom, chap. 7. 17.

† Heb. Javan.

21 And the rough goat is the king of Grecia *a*, and the great horn that is between his eyes, is the first king *b*.

*a* Of Javan, or Ion, or Joan, which properly is Asia the less, which was inhabited by Javan, Gen. 10. 2. but spread over all Greece, and all spake Greek, and the Sea was thence called the Ionian Sea. See more in Bochart. *b* (i. e.) Alexander the great; called the Great from his great power, success and possessions; and the first King, i. e. in Asia, and by his Exploits and Victories

over the Persian Monarchy; for else there were other Kings of Greece before him, but none of them in the sense aforesaid.

22 Now that being broken *c*, whereas four stood up for it *d*, four kingdoms shall stand up out of the nation, but not in his power *e*.

*c* (i. e.) Broken by death, which breaks the horn of all pride, and earthly glory. *d* Four stood up for it, i. e. four Kingdoms of the Nation of the Greeks. *e* That is not in his Majesty and Magnificence, but inferior to him.

23 And in the latter time of their kingdom *f*, when the transgressors † are come to the full *g*, a † Heb. are accomplished. king of fierce countenance *b*, and understanding dark sentences *i*, shall stand up.

*f* (i. e.) When they were come to the height, and beginning to decline: It notes that time when the Romans began to sieze part of the Grecian Kingdom, by Emilius Probus who subdued Perseus King of Macedonia, and thereby brought all Greece under the Roman Jurisdiction, which was 166 years before Christ was born, that very year Antiochus set up the abomination of desolation. *g* When the Jews were grown to an excess of wickedness, and called for punishment, then God suffered Antiochus to persecute them. *b* Such was he; the word is translated impudent, inhumane, for the countenance is the discoverer of the mind and manners oftentimes. *i* Full of all subtilty, another Julian, to lay snares, and fetch over the inconstant and backsliding Jews: such a one all Histories declare this Antiochus to be.

24 And his power shall be mighty, but not by his own power *k*: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the † holy people *l*.

*k* Not by any Heroick Deeds, or truly Regal Qualities, but by making use of the Jewish Fallacies, and also through the Divine permission, and commission given him to punish a backsliding degenerated Nation; lastly, by the help of Eumenes and Attalus, by whose means and help he got up to this height, who being Kings, suspected the Roman Power, and raised him to be a kind of check to them. *l* He shall by force, craft, and cruelty, destroy many of Gods people, from the highest to the meanest Ranks of them.

† Heb. people of the holy ones, chap. 7. 27.

25 And through his policy also he shall cause craft to prosper in his hand *m*, and he shall magnifie himself in his heart *n*, and by † peace shall destroy many *o*: he shall also stand up against the prince of princes *p*, but he shall be broken without hand *q*.

*m* He shall contrive many devices, and most of them shall take; he shall be a great Master of those kind of Artifices: all to circumvent and destroy, as Beasts and Birds of prey have a kind of craft to compass, and then devour their prey. *n* He shall take a pride in his wicked devices and tricks. *o* Under colour of kindness, and promising peace, and amity, shall lull men asleep, so as to fear nothing from him. *p* All this you find verified of him in the Maccabees and Josephus. He fought against God in removing the High-Priest, affronting Gods Laws, profaning Gods Worship, Name and Temple, and setting up the Image and Worship of Jupiter there. *q* By a disease whereof he died, 1 Mac. 6. 8. 2 Mac. 9. 5.

26 And the vision of the evening and the morning which was told, is true *r*: wherefore \* shut † thou up the vision *s*, for it shall be for many days.

*r* (i. e.) Of the 2300 days before, ver. 14. This exposition of it is true, plain and certain, and therefore to be believed, and seriously minded. *s* Lay it up in thy heart, keep it secret, reveal it to none till it be fulfilled. He doth not mean that it should be concealed from the people of God that were wise in heart, for they were concerned in it, and therefore it was revealed to Daniel. But he would not have it revealed to the Chaldeans, and profane Heathens, and therefore it was written in Hebrew, and not in Chaldee. It was to be fulfilled in after-times, and therefore to be safely laid up, and wisely to be thought on and improved. Therefore it is added, for it shall be for many days: 300 years after this in the time of the Seleucids; long after Daniel's days, and that Generation. See Rev. 22. 10.

27 And \* I Daniel fainted and was sick certain † days *t*: afterward I rose up and did the kings business *u*; and I was astonished at the vision, but none understood it.

*t* Greatly afflicted to consider the sad calamity that should befall the poor people of God. This he did in sympathy and compassion, with his people, upon whom these sufferings should fall. 2. Under the dreadful apprehensions of Gods wrath provoked by his peoples sins, which made it an act of justice in God to punish them thus severely. 3. That Daniel should not be lifted up with this Vision and Revelation. 4. That hereby Daniel might be in a due frame of Humiliation and posture for prayer.

\* chap. 7. 28 & 10. 8, 10.

prayer. 5. To shew the powerful Operations and impressions of the mind upon the bodies of men by the passions, chiefly, of fear and grief, causing often faintings, and consternation, which appears most in thoughtful good men, whereof are many instances in Scripture, *Hab. 3. 15. Rom. 9. 1, 2, 3. u* Having digested his grief, and recovered strength, he minded his Place, Duty and Trust, and concealed the whole, that they might not see it by his countenance: tho he had deep thoughts of heart about it.

CHAP. IX.

\* chap. 1. 21. & 6. 23. † Heb. Midai. ‡ Or in which he, &c.

**I**N the first year *x* of \* Darius the son of A-hasuerus, of the seed of † the Medes *y*, ‡ which was made king over the realm of the Chaldeans *z*.

*x* That is immediately after the overthrow of the Kingdom of *Babylon*, which was also the year of the Jews deliverance from their 70 years Captivity. Therefore punctually here set down. The Lord hath carefully recorded the several periods of time that relate to his Church, and the signal providences both of Mercy or Judgment exercised towards it, for hereby God is glorified in the signal displaying of his Attributes, and the Saints graces exercised, especially Faith and Patience, by calling to mind what God hath done in time past, *Psal. 77. 5, 6, 7.* *y* This *Darius* was not *Darius the Persian*, under whom the Temple was built, as *Porphyrus* would have it, that thereby he might persuade unlearned men that *Daniel* lived long after the time that he did live in. Therefore this is called *Darius the Mede*, and by the Greeks called *Cyaxares*. *z* And this is confirmed by *Xenophon*.

**2** In the first year of his reign, I Daniel understood by books *a* the number of the years, whereof the word of the LORD came to \* Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem *b*.

\* Jer. 25. 12. & 29. 10.

*a* By sacred books, both of *Jeremy the Prophet*, *Jer. 25. 11, 12. & 29. 10.* so also the *Pentateuch*, which he had, as is plain, *ver. 10. 11, 12, 13. &c.* by which we see this great Prophet did not disdain to study the Word of God, and the state of the Church of God, tho he had the Converse and Revelation of Angels, and tho he was in a Heathen Court, and in high Office, which required great attendance. *b* *Jer. 7. 34. & 22. 5. & 25. 18.*

**3** And I set my face unto the LORD GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes *c*.

*c* Observe two things: 1. That deep revolting, and deep afflictions, call for deep and solemn Humiliation. 2. Gods decrees and promises do not excuse us from Duty and Prayer, but include it and require it. God will be enquired of for those things which he hath purposed and promised to give his people, *Ezek. 36. 37.* And if it be objected by any (as it is by *Calovius*) that Gods both threats and promises are absolute, and not Hypothetical, as they will prove by *Jer. 25. 11, 12. & 29. 10.* It's answered, that 1. Tho it be spoken peremptorily and absolutely, yet not without a tacit condition, and secret reserve in God, *Jon. 3. 4.* 2. God often speaks positively, to put sinners in the more awe of his judgments, and to drive them to repentance, *Jer. 18. 7, 8, 9, 10.* 3. If God give a Reason of his threatening, viz. because they have despised his Word, and abused his Patience, 2 *Chron. 36. 15, 16. Luke 19. 42, 43, 44.* then the Threat is absolute. 4. And if God add upon his threatenings such words as these, *I will not hear you, pray not for this people*; of which we have many instances, then it's peremptory. 5. When the Threat and the Judgment threatned is the fruit of Gods decree, then it is irreversible; not else. Mind all these Rules well in this case.

\* Dent. 7. 9. Nch. 1. 5. & 9. 32.

**4** And I prayed unto the LORD my God, and made my confession *d*, and said, O \* LORD, the great and dreadful God, keeping the covenant *e*, and mercy to them that love him, and to them that keep his commandments:

*d* By this it appeared he prayed in Faith, to the true God, and his God. 2. He made confession of sin, when he prayed for deliverance, because hereby he justified God in the Captivity of his People. 3. He knew if God vouchsafed pardon of sin, upon this Confession, that would be a sure foundation of future Mercy. 4. He set down here the words of his Prayer, because it is the Prayer of a righteous man, and one of Gods eminent Saints and Favourites in Scripture, who had great power with God in prayer, *Job 42. 7, 8, 9. Ezek. 14. 14, 20. Jam. 5. 16.* *e* He puts God in mind of his Covenant, *Dent. 7. 8. Nch. 1. 5.* he calls him great and dreadful, as to his severe Justice and Wrath; now tho the Covenant hath Promises and Mercy, yet it includeth Obedience on our part, as here is expressed.

**5** \* We have sinned and have committed iniquity, and have done wickedly, and have rebelled *f*, ‡ even by departing from thy precepts, and from thy judgments.

\* *Psal. 106. 6. Isa. 64. 5, 6, 7. ‡ Or, and have departed. So Gr.*

*f* As if he had said, We are not only sinners, but our sin is wickedness aggravated to the height; thus much the gradation here intimates, by doing wickedly and rebelling. In our confessions of sin to God there must be no mincing nor cloaking of sin, but a full and naked discovery, with self judging and self-abhorrence. Note here, all along after, this holy man *Daniel* puts himself in the number of the greatest sinners: So when we are suppliant and penitents, we must include our selves in the general petition.

**6** Neither have we hearkned unto thy servants the prophets *g*, which spake in thy Name, to our kings, our princes, and our fathers, and to all the people of the land *h*.

*g* For God to send his Prophets to his People, was their high privilege, and the highest act of Favour to them, and of his Authority over them, for they were Gods Ambassadors, and came to them in the Lords Name, and therefore their sin and punishment was the greater. *h* Gods Ambassadors have a large Commission, and general Instruction to speak in the Name of their Lord with all Authority, and without respect of persons. And this shews, 1. Gods Authority over all. 2. Gods Mercy towards all, of all sorts. 3. The aggravation of this sin, because it was of all sorts, as *Gen. 6. 12, 13. 2 Chron. 36. 16.* Now the abuse of Gods Ambassadors hath by the Law of Nations ever been highly reſented, 2 *Sam. 10. & 12. 29, 30, 31.*

**7** O LORD, righteousness *i* belongeth unto thee, ‡ but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

‡ Or, thou hast, &c.

**8** O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee *i*.

*i* Here the Prophet, after he had arraigned himself and his People upon their guilt, he passeth judgment; for in this case every true penitent sits in judgment, and proceeds judicially; that is, solemnly and impartially, 1 *Cor. 11. 31.* for he judgeth for God, and proceeds according to Gods Law, and Conscience is witness; and this God takes notice of, and takes well, for it prevents his judging of us. See 2 *Cor. 7. 11.* and is a true sign of true repentance.

**9** To the LORD our God belongeth mercies and forgivenesses *k*, though we have rebelled against him *l*.

*k* How did God shew himself merciful, when he punished them so severely? *Ans.* 1. Because it was less than their sin deserved, for it was Rebellion. 2. Because their punishment was Gods chastisement, which to his People was an act of Love and Mercy, as ye see *Heb. 12. 6, 7, 8, 9.* 3. Because God preserved them in their Captivity, and delivered them from it. 4. They therefore that pray to God under their sin and misery, must eye Gods Mercies, as well as his Justice, *Psal. 51. 1. & 130. 4.* For as the one doth cast them down, so the other bears them up, and gives them hope, or else we might be swallowed up of too much sorrow and despair, 2 *Cor. 2. 7, 11.* wherein Satan would be too hard for us, as well as in dedolency or want of godly Sorrow.

**10** Neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us, by his servants the prophets *m*.

*m* To be large in 1. Confession of sin, especially in a day of Humiliation, is no vain repetition, for we offend commonly in being slight and perfunctory in our confessions: and God will have all our, and make us own it. 2. It was Gods Mercy not only to give his people a Law, which he did solemnly by *Moses*, but set it plainly and powerfully before them, and set it home upon them by the Expositions and Applications of all the Prophets, for this was their work.

**11** Yea, all Israel have transgressed thy law, *n* ‡ even by departing, that they might not obey thy voice *n*; therefore the curse is poured upon us, and the oath that is written in the \* law of Moses the servant of God, because we have sinned against him *o*.

‡ Or, and have departed. So Gr. \* Lev. 26. 14, &c. Dent 28. 15, &c. & 29. 20, &c. & 30. 17, 18. & 31. 17, &c. & 32. 19, &c.

*n* 1. VVhen sin is Epidemical, it's sad and fatal to a Nation; as in *Psal. 14. 3. Rom. 3. 12.* so a deluge of sin, brought a deluge of Judgment, *Gen. 6. 13, 17. 2.* This makes the gap great, and leaves none to stand in it. Then the Curse comes upon a people, i. e. the punishment of the breach



breach of Gods Law, *Jer. 42. 18. & 44. 12.* 1. This 1. shews the holiness of Gods Law. 2. It shews the sinfulness and heinousness of sin, the breach of it. 3. It shews the necessity and excellency of Jesus Christ, who was sent of God to bless us, in freeing us from the Curse of the Law by becoming a Curse for us.

\* Lam. 2. 17. 12 And \* he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

\* Lam. 2. 12. & 2. 13. By this it appears, that Gods judgments threatened against sin, are to be feared, because of the great and terrible God, *ver. 4. Deut. 7. 9, 10. Neh. 1. 8.* q Whose place and duty it was to govern the People, to judge their causes, and to appoint others for it; wherein if there be a failure, as there often was, it was a sin, and judgment upon the People, and upon the Rulers and Judges themselves also; of which we find many Instances and Complaints in Scripture, *Psal. 2. 2, 9, 10. & 58. 1, 2.* r A place privileged many ways above all others, chiefly by the signal presence of God there, and his promises to it, *Psal. 76. 1, 2.* yet when sin is found there, as it was in Jerusalem, to the height, as in Sodom, it was punished to the height. Read the book of Lamentations.

\* Deut. 28. 15. 13 As \* it is written in the law of Moses, all this evil is come upon us: yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

† Heb. intreated we not the face of the, &c. f *Lev. 26. 14. to ver. 40.* The sum of all this, as the Lord threatened and forewarned us long ago, so is it come to pass this day upon us, because we took no warning, we understood not, but sinned and returned not. The Lord is true and just in all that is come upon us: chiefly because we have not made our prayer unto God to prevent our Misery before it came upon us, nor to remove it when it lay heavy on us. See it in *Ezekiel*, who prophesied in the Captivity, and how they received him: and tho they kept a formal Fast, yet what did that signify? *Zech. 7. 5, 6, 7.*

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doth: for we obeyed not his voice.

r This notes, 1. Gods taking notice of all their ways, even while men sleep in carnal security, and dream of no danger. 2. Gods watching here notes the fit ways that he always takes to punish sinners. 3. It notes his haste in executing judgment duly and seasonably, when it makes most for the honour of his Justice. 4. That he may, like a careful Watch-man, not suffer any to escape his hands.

\* Exod. 6. 1, 6. & 32. 11. † Heb. made thee a name. \* Exod. 14. 18. 15 And now, O LORD our God, \* that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast † gotten \* thee renown, as at this day; we have sinned, we have done wickedly

u Daniel mentions this deliverance now, that God would please to put forth the same power in this deliverance out of Babylon according to his promise, *Psal. 80. 8. Jer. 16. 14. and 23. 7.* this he grounds his Faith upon, *Jer. 32. 13.* read thence to the end. 1. How the Lord assured them they should return out of Captivity, by the Prophets making a purchase and sealing Evidences, and laying them up safe. 2. How the Lord would certainly plague them notwithstanding for their wickedness. 3. How he would deliver them as once out of Egypt.

16 O LORD, according to all thy righteousness, I beseech thee, let thine anger, and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people

\* Psal. 44. 14. \* are become a reproach to all that are about us.

\* Psal. 44. 14. & 79. 4. x As if he had said, Lord, according to thy righteousness thou hast punished thy people, as they justly deserved; now also according to thy Mercies, which is the other part of thy Righteousness, save thy people, who they deserve it not. See *Psal. 143. 1, 2.* For God hath promised, and therefore he will do it, yet in Mercy, and this is Faithfulness and Righteousness. See *1 Joh. 1. 9.* y Now tho sin is the reproach of any People and Nation, yet much more of the People of God, which should be a Holy People, because their God is a holy God, and his Laws are holy Laws, by which they excel all other people. Yet, Lord, saith he, if Jerusalem be a reproach, this is a reproach to thee, because of their relation to thee, therefore I pray thee take away this double reproach; it is grievous unto us to bear it for thy Names sake. O let it be grievous unto thee, and therefore wipe it away.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lords sake.

z 1. Here the Prophet is most concerned for the Sanctuary, and place of Worship, a Type not only of the Church, and the Worship of God, but also of Christ; because in all these the Lord is greatly concerned in Honour, especially considering, 2. His Argument; for the Lords sake: for Christs sake the Messiah: who is meant here, I prove, 1. Because the concurrent Testimony of the best Interpreters is for this Interpretation; and the Synod of Sardis. 2. Because this construction is most agreeable to the Text and the Hebrew: the contrary is against it; forced and figurative, when there is no need of it. 3. The plurality of persons is expressed thus. 4. The word Lord is often attributed in Old Testament to Christ. *Psal. 110. 1.* and New Testament, *Luke. 1. 43. and 2. 11. John 20. 28. Rev. 17. 14.* 5. Because the Jews had none else to trust to for Salvation; *John 14. 13. Acts 15. 11. Eph. 3. 12. 1 Tim. 2. 5.* Thus in the Old Testament, *Psal. 80. 15, 16, 17.* for the Sons sake, whom he calls the Son of Man, *ver. 17.* for the Chaldean Paraphrase, for the King Messiah. So upon that place, *Psal. 72. 1.* Give the King thy judgments, and thy righteousness to the Kings son; i. e. the King the Messiah, *2 Sam. 7. 21.* for thy words sake; i. e. Christ, *John 1. 1. 2 Sam. 12. 25.* he called his Name Jeshiah, because of the Lord, of whom Solomon was a Type.

18 O my God, incline thine ear, and hear, open thine eyes and behold our desolations, and the city † which is called by thy Name: for we do not † present our supplications before thee for our righteousnesses, but for thy great mercies.

a Observe here, 1. How he includes God to the City for his Name. It was the City of God, *Psal. 48. 1, 2, 8, 9, ult. Jer. 25. 29.* It is a good Argument in Prayer to intitle our selves to God; yea, to interest God to our selves, and to our cause. Observe 2. How careful and cautious the Prophet is to flee to Mercy, and to renounce Merit. Thus all the Saints.

19 O Lord hear, O Lord forgive, O Lord hearken and do: defer not for thine own sake, O my God: for thy city and thy people are called by thy Name.

b Here, 1. We have the effectual fervent prayer of a righteous man prevailing: he never gave over till he got it. 2. The Lord allows, and loves importunity in Prayer. 3. He and the People of God were under a sore Trial, for the 70 years Captivity were expired. Therefore he saith, defer not now Lord, it's high time for thee to have Mercy upon Zion; yea, the set time is come, Lord, hear for thine own sake, tho not for ours. What! hast thou forgotten? O Lord remember.

20 And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God, for the holy mountain of my God:

21 Yea, whiles I was speaking in prayer, even the man \* Gabriel, whom I had seen in the vision at the beginning, being caused to fly † swiftly \*, touched me about the time of the evening oblation.

c 1. By this we see Daniel used vocal Prayer, pouring out his soul. 2. That the Saints in prayer do parley with God; it's an humble, and holy, and fervent unboasting our soul to God. 3. That holy men in confessing the sins of the Nation, confess their own sins too, and that impartially, begging pardon for all. 4. That when a Child of God sets himself in earnest to seek God by prayer, the Lord hears him. Compare *ver. 20.* with *23.* 5. As the Angels are all ministering Spirits, so the chiefest Angels are sent in the chiefest Messages relating to the Church of God. Thus Gabriel before, *chap. 8. 16.* Thus here. Also to Zachary, and Mary, *Luke 1. 11, 19, 26.* about the incarnation of Christ, and our salvation by him. 6. God herein gives a great encouragement to prayer, and fulfills his promises made of old to his people in this behalf, *Lev. 26. 40, 41, 42. Deut. 30. 1, 2, 3. Isa. 40. 19. and chap. 65. 24.* It shall come to pass before they call I will answer, and while they are yet speaking I will hear. 7. The Lord is quick in hearing and helping his people. The Angel was made to fly swiftly, even unto weariness, as some translate it. Or to fly with flight, *Hab. 1. 8.* The time of the Evening Sacrifice was a solemn and set time of Devotion. Then God heard Elijah and did wonders, *1 Kin. 18. 36, 37, 38.* and Jesus Christ the Saviour of the World was sacrificed for us at that time, about the Ninth hour, *Mar. 27. 46. Mar. 15. 34. Luk. 23. 44.* &c. all these three Evangelists mention Christs giving up the ghost at the Ninth hour, which was the time of the Evening Sacrifice. At this time Gabriel is sent to Daniel to tell him the time of the Messiahs death, and the consequents of it. See *ver. 24. &c.*

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth <sup>†</sup> to give thee skill and understanding *d* :

† Heb. to make thee skilful of understanding.

*d* That is, to make thee know great and secret things concerning the City and Sanctuary of Jerusalem, of the rebuilding of it, and of the Messiah, &c.

23 At the beginning of thy supplications, the <sup>†</sup> commandment came forth *e*, and I am come to shew thee : for thou art <sup>†</sup> greatly beloved *f*, therefore understand the matter, and consider the vision.

† Heb. word.

† Heb. a man of desires.

Chap. 10. 11, 12.

*e* This thing was decreed before in God's Counsel, but not divulged, or ordered to be proclaimed, till Daniel petitioned. *f* Heb. A man of desires, i. e. dear to God, Luke 1. 28.

24 Seventy *g* weeks are determined upon thy people, and upon thy holy city *b*, <sup>||</sup> to finish the transgression, and <sup>||</sup> to make an end of sins, and to make reconciliation for iniquity *i*, and to bring in everlasting righteousness *k*, and to seal up the vision and <sup>†</sup> prophecy *l*, and to anoint the most holy *m*.

† Or, to restrain.

† Or, seal upon.

† Heb. prophet.

*g* These Weeks are Weeks of days, and these days are so many years; though neither Days, nor Months, nor Years are expressed, (which makes it somewhat the more obscure) but Weeks only. It is yet plain and obvious that the Angel useth the number Seventy to shew the favour of God towards them, that they might have so much liberty and joy, as their seventy years Bondage and Sufferings amounted to. Yet was this but a Type of the Time of Grace which was to follow after by the coming of Christ. *b* Why doth he call them Daniel's People? 1. Because they were his by Nation, Blood, Laws, and Profession. 2. Thine, because thou dost own them, and art so tender of them, and so zealous for them. *i* Note, the Angel discovers first the Disease in three several words, *פשע עון חטא*, which contain all sorts of sin, which the Messiah should free us from by his full Redemption. See Exod. 34. 6, 7. Matth. 1. 21. viz. original, actual, of Ignorance, Presumption, &c. also Fault and Punishment, which we may prove by Scripture. 2. The Angel shews us also the Cure of this Disease in three words, *le callee, le chatem, le capper*. 1. To finish Transgression. 2. To make an end of sin. 3. To make Reconciliation. All which words are very significant in the Original, and signifie to pardon, to blot out, mortifie, expiate. *k* (i. e.) To bring in Justification by the free Grace of God in Jesus Christ the Lord our Righteousness, Isa. 53. 6. Jer. 23. 6. and 33. 16. 1 Cor. 1. 30. Called Everlasting, because Christ is eternal, and he and his Righteousness is Everlasting. Christ brings this in, 1. By his Merit. 2. By his Gospel declaring it. 3. By Faith applying, and sealing it by the Holy Ghost. *l* To abrogate the former Dispensation of the Laws, and to fulfil it, and the Prophecies relating to Christ, and to confirm, and ratifie the New Testament, or Gospel-Covenant of Grace. The Talmud saith, all the Prophecies of the Prophets related to Christ. *m* By which alluding to the Holy of Holies which was anointed, Exod. 30. 25, to verse 31. and 40. from verse 9, to verse 16. this typified the Church, which is called anointed, 2 Cor. 1. 21. and Heaven into which Christ is entered, Heb. 8. 1. and 9. 24. and 10. 19. but chiefly Christ himself, who is the Holy One, Acts 3. 14. He received the Spirit without measure, John 3. 34. His human Nature is therefore called the Temple, John 2. 19. and Tabernacle, Heb. 8. 2. and 9. 11. Moreover, Christ is he that held the Law, by which the Will of God is revealed, the Propitiary, appeasing God. The Table that nourisheth us, the Candlestick that enlightens, the Altar that sanctifies the Gift and Offering. All these were anointed and holy. By this word Anointing he alludes to his Name Messiah and Christ, both which signifie anointed. Christ was anointed at his first Conception, and personal Union, Luke 1. 35. In his Baptism, Matth. 3. 17. to his three Offices by the Holy Ghost. 1. King, Matth. 2. 2. 2. Prophet, Isa. 61. 1. 3. Priest, Psal. 110. 4.

† Or, seven weeks and three score and two weeks: the streets, &c. So, Gr.

† Heb. shall return and be built.

† Or, breach, or ditch.

† Heb. in swiftness of times.

25 Know therefore and understand *n*, that from the going forth of the commandment to restore, and to build Jerusalem, unto the Messiah the prince, shall be <sup>||</sup> seven weeks *o*; and three score and two weeks the street <sup>†</sup> shall be built again, and the <sup>||</sup> wall, even <sup>†</sup> in troublous times *p*.

*n* (i. e.) By deep consideration, upon a due search of Reason, and comparing of things, and minding what the Angel saith. *o* From the publication of the Edict, whether of Cyrus or Darius, to restore and to build, we shall see anon. *p* Noting the Enemy should create them much trouble in the building, and reparations of the Wall, City, and Temple, which they did many ways, as we read in Nehemiah, which the Spirit of God doth premonish them of, lest they should think this their chief Deliverance and Redemption. These seven Weeks are therefore mentioned by themselves, and repeated no more, because they contained the time of building the Wall, City, and Temple of

Jerusalem, at the end of which seem to begin the sixty two Weeks.

26 And after the threescore and two weeks *q*, shall Messiah be cut off *r*, <sup>||</sup> but not for himself *s*; <sup>||</sup> Or, and shall and the people of the prince that shall come, <sup>||</sup> Or, it shall be cut off by desolations. shall destroy the city and the sanctuary *t*, and the end thereof shall be with a flood; and unto the end of the war <sup>||</sup> desolations are determined *u*.

*q* (i. e.) After the seven before, and after the sixty two that followed them, which all make up sixty nine, referring to the Angels seventy Weeks, which is nothing, though no Week more be described, because it makes up the number a round number, after the Jewish manner of Calculation, and there might be some fragments in the particular reckoning to make up the Sum; or it might be finished in the 70th Week, and that was enough to call it 70 Weeks, ver. 24. *r* Which word *קָטַל* signifies cutting off, or cutting down as a Tree, Isa. 44. 14. Jer. 10. 3. Secondly, 'tis used for cutting off by capital punishment, Exod. 12. 15. and 30. 33, 38. Whether this be by the signal hand of God, or by the Magistrate, for some heinous Offence, Lev. 18. 29. and 20. 17. Psal. 37. 34. This fore-shews that the Death of Christ should be as of a condemned Malefactor sentenced to death, and that justly. So did the Jews Christ's Executioners proclaim, that he died for Blasphemy, and that he was a devilish Impostor, &c. Yea, God himself charged sin upon him, and the Curse, Isa. 53. 4. 2 Cor. 5. ult. Gal. 3. 13. *s* *וְלֹא בִּלְבָד* which being abrupt, is variously rendred, and read. Some referring it to Christ, and some to the People, and others to both, and all with very probable conjectures, Psal. 22. 6, 7. Isa. 53. 3. i. e. not to him: There was none to succour him, or that they would none of him for their Messiah; they set him at nought, and would not have him live, and therefore he would not own them for his People, but cast them off; for thus dying is expressed in short not to be. Thus Ench. Gen. 5. 24. Joseph. Gen. 42. 36. and Rachel's Children, Jer. 31. 15. Matth. 2. 17, 18. But our English Translation seems to hit the truest sense, i. e. not for himself. He was innocent and guiltless, he died for others, not for himself, but for our sakes, and for our Salvation. *t* The Romans under the conduct of Titus Vespasianus. Some will include Christ his People here, whom he should utterly root out of the Roman Empire, should raise that *Jerusalem*, *temple*, *city*, and *worship*. *u* God hath decreed to utterly destroy and people, by the Miseries and Desolations of War, Sword, Famine, Sicknes, Scattering. All this is testified by *Sodom*: also the profaning of the Temple by Idols, which are called Abominations that make desolate; this was done by the Greeks and Jews before, and the Romans at their Siege, and after. *Quest*. But some will query, why the Angel who was sent to comfort Daniel, should insert here this Tragical Business of Destruction and Desolation, being beyond the space of seventy Weeks? *Ans*. 1. That Daniel might be informed of the Judgments of God upon that place and people, and the reasons of it, viz. their rejecting and killing Christ. 2. That the spirit of God's People should not fail, when these Tragedies were acted being fore told, thereby they were prepared and fortified against it, and to expect it, and not to be surprized by it when it came.

27 And he <sup>x</sup> shall confirm the covenant *y* with many *z* <sup>||</sup> for one week *a* : and in the midst of the week he shall cause the sacrifice and the oblation to cease *b*, and <sup>||</sup> for the overspreading of <sup>\*</sup> abominations he shall make it desolate *c*, even until the consummation, and that determined shall be poured upon the desolate *d*.

† Or, in one week.  
† Or, with the abominable armies.  
\* Matth. 24. 15.  
Mar. 13. 14.  
Luk. 21. 20.

*x* This (He) is not Titus making truce with the Jews, which he did not, though indeavoured to persuade them that he might spare them. I say then, with Grafer, Aede, and others, that this (He) is the Messiah, and the Covenant he confirms is the New Testament or Covenant, called therefore the Covenant of the People, Isa. 42. 6. and 49. 8. and the Angel of the Covenant, Mal. 3. 1. and the Surety of the Covenant, Hebrews 7. 22. And the ancient Rabbins called the Messiah *אֱלֹהֵי בֵּינֵינוּ* a middle Man, or middle Man between two. *Quest*. How did Christ confirm the Covenant? *Ans*. By Testimony, 1. Of Angels, Luke 2. 10. Mar. 28. 2. John Baptist. 3. Of the wise Men. 4. By the Saints then living, Luke 1. 2. 5. Moses and Elias, Matth. 17. 3. 6. Pharisees, as Nicodemus, John 3. 2. 7. The Devils that confessed him. 2. By his Preaching. 3. By Signs and Wonders. 4. By his holy Life. 5. By his Resurrection and Ascension. 6. By his Death and Blood shed. *y* *וְהָיָה* He shall corroborate it, as if it began before his coming to fail and be invalid. *z* Noting hereby the paucity of the Jewish Church and Nation, compared with the great increase and enlargement by believing Gentiles throughout all Nations, and Ages of the World, Isa. 11. 9. and 49. 6. and 53. 11, 12. and 54. 2, 3. Mark 16. 15. Acts 13. 46. *q. d.* with many Jews first and last, and with many more of the Nations; yea, with the many whom the Rabbins and Pharisees despise as the Rabble, the common people, Isa. 42. 3. Matth. 21. 31. Job. 7. 48, 49. 1 Cor. 1. 26, 27. *a* By a figure, take the greater part of the whole, he shall, though rejected by the chief and

M m bulk



bulk of the Jewish Nation, yet make the New Testament prevail with many in that time, i. e. at the latter end of the 70 Weeks. *b* Zebach and Mincha, bloody and unbloody to cease, i. e. all the Jewish Rites, and Levitical Ceremonious Worship, i. e. by the burning of the Temple before the City was taken, for they were only to offer Sacrifice in the Temple, nor had they wherewithal in the Siege. Yet is there more in it than this, viz. That the Lord Jesus by his Death, and by the Execution of his Wrath, did abrogate, and put an end to this laborious Service, and made it to cease for ever. *c* Desolate for the wing, for the manifold and great Abominations stretching, and our Text hath it well over spreading. This Abomination was the Roman Army, with their Eagles, and with their superstitious Rites, in approaching to besiege, and subdue any place; and this is executed by Christ upon them, *Matth.* 22. 7. when he is called a King sending forth his Armies, and destroying the Murderers that destroyed him, and burning their City, and their coming is Christ's coming, *Mal.* 3. 1, 2. *Job.* 21. 22. *Jam.* 5. 7. therefore it's said here, he shall make it desolate. *d* Here all this is made the effect of God's Decree, and therefore irrevocable. This word *Shomen* notes that this People were bewitched, foolishly superstitious, Wanderers, banished, the astonishment and scorn of the World; all which did justly and dreadfully befall them, and they verifie it to this day. They that will curiously search further into the seventy Weeks, and other numbers in *Daniel*, and have leisure and skill, let them read *Graferus*, *L'Empercur*, *Wajmuth*, *Mede*, *Widet*, *Wichmannus*, *Sanctius*, *Rainoldus*, *Peregrinus*, *Derodon*, *Broughton*, *Livellius*, *Helvicus*, *Calvinius*, *Geierus*, &c. *Lege Jos Med. pag. 861, &c. and Bail. pag. 180, &c.* This Scripture shews the coming of the Messiah so clearly, his Sufferings, and the Wrath of God so severely upon the Jews for it, that it thoroughly confutes their Unbelief, and fully confirms our Faith in Jesus Christ.

## CHAP. X.

**I**N the third year of Cyrus king of Persia *e*, a thing was revealed unto Daniel *f* (whose name was called Belteshazzar *g*) and the thing was true *h*, but the time appointed was *†* long, and he understood the thing *i*, and had understanding of the vision *k*.

† Heb. great.

*e* This fell out in the 31 year, which was the last year of the Kingdom of Persia, but the third year after his seizure and Monarchy of Babylon; indeed it's said, *Dan.* 1. ult. that Daniel continued to the first year of Cyrus, i. e. in his place of Honour, but he lived much longer. *f* Revealed by an Angel from Heaven, not in a Dream, or in any more obscure and uncertain way, but plainly. This Chapter is but a general Preface to what is more particularly declared in the next Chapter. *g* By this Name Daniel was famous among many People, and they took notice of him by his honourable Place, Name, and Prophecy. *h* Both in the matter, and that which was truly to come to pass, not feigned, nor a bare Conjecture, *NON* it was Truth. *i* (i. e.) For 300 years space, as was said, *Dan.* 8. 26. or to the end of Antiochus his Persecution, or of the World, *Dan.* 12. 2. *k* And he understood the Thing and the Vision. This is doubled to beget the greater credit, and assurance of the Truth of it.

2 In those days I Daniel was mourning *l* three

† Heb. weeks of days.

*†* full weeks *m*. *l* There are several Causes of Daniel's mourning. 1. Because the Jews had liberty to go out of Captivity, yet many of them staid still in Babylon. 2. Because when they were building the Temple, Walls, and City, they were greatly hindered and molested, *Exra* 4. 4. 3. Because he foresaw the many Calamities of the Jews that would befall them for their sins, especially in destroying the Messiah, and rejecting his Gospel. *m* He fasted and mourned all that time, both to declare his deep sense of those Calamities ensuing, and to be in a better Posture to receive Divine Impressions, which usually God reveals to humble Souls.

3 I ate no *†* pleasant bread, neither came flesh nor wine in my mouth *n*, neither did I anoint my self at all, till three whole weeks were fulfilled.

† Heb. bread of desires.

*n* Fasting and Feasting are very inconsistent; Daniel at other times lived magnificently according to the Dignity of his place, he had the best Bread, Flesh, Wine, and Anointing after the manner of the East; all which he laid aside, that by Austerity he might afflict his Body, and quicken his Soul suitably to the time of Jacob's trouble, and to a true fasting frame.

4 And in the four and twentieth day of the first month *o*, as I was by the side of the great ri-

\* Gen. 2. 14. ver, which is \* Hiddekel *p*:

*o* It was the Month Nisan, which is March. *p* This Hiddekel was Tigris, which is a great Branch of Euphrates: the Prophets had many of their Visions by Rivers.

5 Then I lift up mine eyes, and looked, and

behold *q*, *†* a certain man *r* clothed in linen, *†* whose loins were girded with fine gold of Uphaz *s*.

*q* He beheld wisely, and with a composed mind. *r* Which man some will have an Angel, either Gabriel, who appeared to him before, or Michael, chief among the Angels, Jude 9. Archangel, who is mentioned after. Or rather Christ, who was true Man. 1. He appeared to Daniel in Royal and Priestly Robes, which was not proper for any Angel. 2. He appeared in so great brightness and Majesty, which made Daniel astonished, and laid him prostrate. 3. Compare this place with *Dan.* 12. 6, 7. and you find him the same as here, revealing the secrets of times, and of God's Providence towards his Church, which is Christ. *s* See *Rev.* 1. 13, 14, 15, 16, 17. where the Lord Jesus Christ is described as here in Daniel, and for the same end. Now he appeared thus (before his Incarnation) in the Old Testament as a *Preludium* of it, as the best Expositors grant it. By this appearance the Lord Christ held out clearly his three Offices of King, Priest, and Prophet. The girding of Loins signifies his readiness to obey the Commands, and do the Work of his Father; besides the Ornament of the curious Golden Girdle.

6 His body also was like the beryl *t*, and his face as the appearance of lightning *u*, and his eyes as lamps of fire *x*, and his arms and his feet like in colour to polished brass *y*, and the *\* voice of his words like the voice of a multitude z*.

*t* Which is of a Sea-colour; others translate it, the Chrysolite, others, the Jacynth; the word in the Text כְּחֵרֶשֶׁת like the Tarsis, this is a Colour like the Sea; the Beryl, which is Azure, and like the Heavens, shew Christ to be immortal and glorious, the Lord from Heaven heavenly, *1 Cor.* 15. 47. See *Ezek.* 1. 16. and 10. 9. and 28. 13. *u* His face as the lightning quickens to succour his Saints, and terrifie his Enemies, *Matth.* 24. 27. and 28. 3. *Rev.* 4. 5. *x* His Eyes like Lamps of Fire, signify Omniscience, Splendor, and Terror in Christ. *y* Note his incredible power and swiftness to defend, or to destroy invincibly. *z* By this the Lord would distinguish the Lord Christ from Creatures; and when he comes with a noise and a sound, to shew the Grandeur and Terror of his Presence. And thus his Presence is wont to be uttered in before the Revelation of great things, *Ezek.* 1. 24. and 43. 2. *AH.* 2. 2. *Rev.* 1. 10, 15. and 14. 2. and 19. 1. By the Example of Moses, Isaiah, Jeremiah, and the Apostles, noting also the mighty power of Christ to tear.

7 And I Daniel alone saw the vision; for the men that were with me saw not the vision *a*: but a great quaking fell upon them, so that they fled to hide themselves.

*a* So *Luke* 24. 16. *AH.* 9. 7. 1. The Lord hereby shews his Power over our Senses, both outward and inward in a signal distinguishing way. 2. The weakness of Mortals to see or hear heavenly things, unless he strengthen them. 3. Their flying and quaking argued the terror of God upon them; and thereby the truth and certainty of the Vision by hearing such a sound, though they saw it not, *AH.* 9. 7, 8.

8 Therefore I was left alone, and saw this great vision *b*, and there remained no strength in me *c*: for my *||* *\* comeliness* was turned *||* Or, vigour *\* Chap. 7. 24* in me into corruption *d*, and I retained no strength.

*b* Great in the appearance, and great in the great things revealed. *c* By the recoiling of his Spirits inward. *d* His colour was changed into paleness, as one that is faint, and pining into a Consumption by Terror and Consternation.

9 Yet heard I the voice of his words *e*, and when I heard the voice of his words, then was I in a deep sleep on my face, and my face *||* toward *||* Or, upon the ground *f*.

*e* Nevertheless he made me to hear; here was power in weakness, and yet this added to his fear and frailty. *f* As one that swooned, or as one that slumbered, and as one that adored the Ground.

10 *¶* And behold *\**, an hand touched me, *\* Chap. 9. 21.* which *†* set me upon my knees, and upon the *Rev. 1. 17.* palms of my hands *g*. *†* Heb. moved

*g* What a poor Worm is man to crush, or to raise by the mighty hand of God! Thus dealt the Angel Gabriel with him before, *Chap.* 8. 16, 17.

11 And he said unto me, O Daniel *\**, *†* a *\* Chap. 9. 23* man greatly beloved *b*, understand the words *†* Heb. a man of desires, that I speak unto thee, and *†* stand upright: for *†* Heb. stand upon thy standing. unto thee am I now sent: and when he had spoken this word unto me, I stood trembling *i*.

*h* That

*b* Thit the Lord moulds and models us as Clay in his hands, to receive his impressions. We are not fit for any great-thing till we are abased; and yet when we are vilest in our eyes, we are most precious in Gods eyes. Understand the words that I speak to thee, and stand upright. Thus *Saul* when he was struck down, and struck blind, then he received his Call and Commission to be an Apostle, and to know the Mystery of Christ; see *Hab. 3. 16.* *i* The Lord doth not restore at once his Servants from their frailties, that they by gradual comforts may prize every drop of Mercy, being not quickened at once, when they are mortified, but may be admonished by the remains of fears and frailties, to keep their hearts humble.

12 Then said he unto me, Fear not, Daniel: for from the first day *k* that thou didst set thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words.

*k* The Lord is quick in hearing the fervent prayer of an humble Soul, tho he doth not presently let them know it. God heard the first day, tho he sent not his Angel to tell *Daniel* of it till three weeks after. 2. A Soul that would obtain great things from God by Prayer, must be solemn, and fervent in seeking God. 3. The fervent and constant Prayers of the Saints, make God to send from Heaven and save. Thus in *Peter's* case, *Acts 12. 5, 6, 7.* to verse 15. and here in *Daniel's*.

On the first.

13 But the prince of the kingdom of Persia withstood me one and twenty days *l*: but lo, Michael *||* one of the chief princes came to help me *m*, and I remained there with the kings of Persia.

*l* This place hath some difficulty, therefore variously expounded. Some expound it of earthly Princes, some of Angels, and among them some will have good Angels meant, who they say have the Patronage of the Kingdoms and Provinces of the Earth; but who can imagine that good Angels should quarrel one with the other? Therefore say others, they are bad Angels that oppose the people of God, and their deliverance, seeking rather their ruine, as *Michael* and the Devil strove, *Rev. 12. 7.* Now sometimes God permits Satan to do much this way. But I judge by the Prince of Persia is meant *Cambyses*, who was an Enemy to the Jews, and hindred the building of the Temple. Now he could not properly resist the Angel, but figuratively he did; Angels power is not unlimited, but by Commission and Instructions from God, and their works successive. Therefore God suffered the wicked counsels of *Cambyses* to take place a while; but *Daniel* by his Prayers, and the Angel by his Power, overcame him at last: And this very thing laid a foundation of the Persian Monarchies ruine, ver. 20. and doubtless that King was stirred up to his evil machinations against the people of God, by the Prince of the powers of darkness, that ruleth in the Children of disobedience, *Eph. 2. 2.* *m* This we take to be Christ. 1. His Name signifies who is like God. 2. He is the first in dignity above all the Angels, *Heb. 1. 4, 5, 6, 7, &c.* called Archangel, and the Churches Prince, ver. 21. 3. The chief Champion of his Church, helping *Gabriel*, not as his fellow, but as his General. Thus we see what care God takes of his Churches safety against their potent Enemies, by doubling their succours, (when he could do it, if he pleased, without means) thereby to consult his own glory in the World, by defeating the counsels, and breaking the powers of the mightiest Enemies, after he had given them rope to do their worst.

\* chap. 8. v. 25. Hab. 2. 3.

14 Now I am come to make thee understand what shall befall thy people in the latter days *n*: for yet the vision *\* is* for many days.

*n* Now at last, with much ado, after the contest is over, I am come to give thee understanding touching all the purposes and providences of God relating to his Church: This made amends for the delay; this was the comfortable effect of effectual fervent Prayer; this was Gods overflowing kindness to his servant *Daniel*, to certify him by so honourable a messenger as this, that God would not only give him the knowledge of the present times and dispensations towards his Church and their Enemies, but for a long time after, even 490 years, to the coming of the *Messias*, as he did to *David*, 2 *Sam. 7. 19.* By which we learn this solemn Truth, that God will never leave himself without witness to his people; but in the worst of times he will afford them sufficient discoveries of his care of them; as he did by this Prophecy in those dark days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb *o*.

*o* He was not yet quite free of all his Fear, of which we heard ver. 9. happily this pressed him down the more, when he considered the Majesty of the Angel, the greatness of the Vision, and his own frailty; this transported him with astonishment: and above all, that he saw so much of God in it, in his favour to him, and his poor Church.

16 And behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth *q*, and spake, and said unto him that stood before me; O my lord, by the vision my sorrows are turned upon me, and I have retained no strength *r*.

*p* An Angel in the shape of a Man, and no other but Jesus Christ; as before he that had humbled him, now helped and encouraged him. *q* Which cannot be till the Lord touch our lips, *Psal. 51. 15. Isa. 6. 3, 6, 7. Jer. 1. 9.* *r* Tho the Angel appeared to him, and spake to him as a man, yet could not *Daniel* bear his presence without some dread.

|| Or, this servant of my lord.

17 For how can *||* the servant of this my lord talk with this my lord *s*? for as for me, straight-way there remained no strength in me, neither is there breath left in me.

*s* The condition of the Church under the gospel is a better dispensation than the Law and the Prophets, when God spake often by Angels; but now by his Son, and that not in Angelical shape and splendor, but as a mean man, in a meek and humble garb, and most familiar, *Isa. 61. 1, 2, 3. John 13. 6. Acts 3. 22.*

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me *t*.

*t* *Daniel* needed a second touch, and another word of encouragement before he could hear, and bear the Angels words as to the vision and Prophecy, and now being fortified by degrees, he hath got Courage.

19 And said, \* O man greatly beloved, fear *u*: peace be unto thee, be strong, yea, be strong *x*; and when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me.

\* Ver. 11.

*u* The Lord is gracious and compassionate towards his Saints under their infirmities, *Psal. 103. 13, 14.* *x* And this tender carriage towards him, was a token for good to him and his People, that the Lord would be propitious to them.

20 Then said he, Knowest thou wherefore I come unto thee *y*? and now will I return to fight with the prince of Persia *z*: and when I am gone forth, lo, the prince of Greece shall come.

*y* (i.e.) By what I have said already, and what I have further to tell thee upon thy prayers, which God hath accepted, and hath given me in charge to reveal to thee as followeth to the end. *z* *Cyrus*, or *Cambyses*, who by their Counsels and Captains hinder the work of God; and to bring the Prince of Greece upon him, viz *Alexander* the great, who utterly ruined the Persian Monarchy, which is ushered in with the word *Lo*, because it was a wonder that the Prince of Greece with 30000 men should do it. Thus the Lord sets and disposeth the Fates of Empires, and changeth them as he lists: especially in his Churches quarrel.

21 But I will shew thee *that which* is noted in the scripture of truth *a*: and there is none that holdeth with me in these things, but Michael your prince *b*.

+ Heb. strengtheneth himself.

*a* (i.e.) In the peremptory decree and purpose of God, more authentick and unalterable than the Laws of the *Medes* and *Persians*. Now God hath appointed to deliver the Jews from the *Persians* by the *Greeks*; and from the *Greeks* by the *Maccabees*, especially the *Seleucids* and *Lagids*; and how the *Romans* should come after, and plague the people of God long, both by the persecuting Emperors, and by *Antichrist*, and how that also should have an end. *b* Jesus Christ alone is the Champion and Protector of his Church, and that all-sufficient; when all the Princes of the Earth besides deserted or opposed it. For it cannot be meant of Angels in any sound sense, as *Papish* Interpreters would have it, thereby to countenance their Angel-worship; for can we imagine upon rational and orthodox Principles, that the Angels of Heaven should be divided into Parties, and but two of them mind the cause of the Church of God, with other like absurdities, which accompany the *Papish* sense that *Maldonate à Lapide*, &c. fasten upon this Scripture.

CHAP. XI.

1 Also I in the first year of \* *Darius* the *Mede* *c*, even I stood to confirm, and to strengthen him.

\* chap. 5. v. 31.

This first verse should have been the last verse of the Tenth Chapter, for it pertains to it; and the second verse of this Chapter should have been the first; which neglect, those who divided the Scripture into Chapters have been found guilty of



more than once. *c* Thus speaks the Angel to Daniel; because *Darius* had the rule of *Babylon* by the consent of *Cyrus*, he settled the Monarchy of the *Medes* and *Perians* upon the Ruines of the *Babylonian*, for the verifying of Prophecies, and for protection and preservation of the Church.

2 And now will I shew thee the truth *d*. Be- hold, there shall stand up yet three kings in *Per- sia* *e*, and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of *Grecia* *f*.

*d* This is that thing which Daniel saith, Chap. 10. 1. was re- vealed unto him, and was true; i. e. plain without any obscurity, and should suddenly and certainly come to pass. *e* Which notes their flourishing and strength; for after them that Monar- chy declined. These three are *Cyrus*, *Smerdis*, *Darius Hystaspis*. Others put *Cambyses* for *Cyrus*; others add *Xerxes*, who is ad- ded as the fourth in this same Verse, and made more potent than all the other three, because his Father *Darius* had gather'd an incredible Mass for him, and he also himself drove the same Trade for six years together before he made his Expedition against *Greece*. There were more Kings of *Persia* besides those four, but they had no concern with the People of God: but the four had, either in hindring or helping the Building of the Temple, and therefore the Angel's Instructions from God to Daniel, was principally touching those four who are men- tioned. *f* He had vast Territories from *India* to *Ethiopia*; he had a Navy of 1200 Ships, and an Army of 800000, as *Ctesias* writes; but *Herodotus* speaks of a prodigious Army that *Xerxes* had, little short of five Millions, and near an half 5283000, and all against the Realm of *Greece*, where he made incredible Ha- vock at *Thermopylae* and *Athens*, as the *Greek* and *Latine* Histo- ries mention.

\* Chap. 3. 4.

3 And a \* mighty king shall stand up, that shall rule with great dominion; and do according to his will *g*.

*g* This was Great *Alexander* the He-goat, who moved with Choler for the *Persian* Invasion, run down the *Ram*, and stamped on it, and got a golden Fleece from him by that; and after many Victories, after he did according to his Will, even what he would without Controulment by any. See *Dan.* 8. 7, 8.

4 And when he shall stand up, his kingdom *b* shall be broken *i*, and shall be divided toward the four winds of heaven, and not to his posterity *k*, nor according to his dominion *l*, which he ruled: for his kingdom shall be pluckt up, even for others besides those *m*.

*b* When he is come to his highest, as Monarch of the World, &c. *i* After he had enjoyed that Title a little while, his Kingdom was broken, as the Text saith. So it was into four pieces wherof we have spoken, *Dan.* 7, and 8 Chapters. *k* But to four of his chief Commanders, who should reign in the four quarters of the World, i. e. *Alexander's* Conquest, though here he only mentions two of them, *Egypt* and *Syria*, i. e. the South and the North. *Alexander* had a Brother named *Aridenus*, and two Sons, *Alexander* and *Hercules*, besides others of his Blood, but the Nobles destroyed them all, and so the whole Race of *Alexander* was rooted out to fulfil this Prophecy; but judicially for his great Cruelty, Pride, and Luxury. *l* They did not reign as Kings at first, but only as Captains; and as to the extent of their Dominion, it was far less than *Alexander's*, yea all four fell short of his. *m* Some lesser Commanders shared several parts of that Empire, as *Eumenes*, *Philotes*, with many more, at least ten, as Histories tell us.

5 And the king of the south shall be strong, and one of his princes *n*, and he shall be strong above him, and have dominion: his dominion shall be a great dominion *o*.

*n* This King was *Ptolemy* the Son of *Lagus*, the first King of *Egypt* after *Alexander*, who is brought in, because he took *Jerusalem* by Treachery; for the Angel minds only those Persons and Things which related to the Jews, passing over many things that pertained not to them. *o* His Riches by Land and Sea, and his Territory besides *Egypt*, that *Theocrinus* takes notice of it in *Id. lio*, what this first *Ptolemy* the Father of *Ptolemy Philadelphus* added, viz. *Cyprus*, *Phoenicia*, with many other Countries to *Egypt*, and left all to his Son with an incredi- ble Treasure, and an invincible Army. One of his Princes, i. e. either one of these *Ptolemies*, or *Antiochus*, or *Nicanor*, or *Seleucus Nicanor*, so called for his great Victories, who overcame *Demetrius*, and added *Asia* to his Empire; he overcame the King of *Thrace*, and a King of *India*, and built many Cities; and *Judea* lying in the midst of them, was much afflicted by him, and his Antagonists and Allies.

† Heb. shall af- fectate them- selves.

6 And in the end of years they *p* † shall join themselves together *q*: for the kings daughter of the south shall come to the king of the north to

make † an agreement *r*, but she shall not retain the power of the arm *s*, neither shall he stand, nor his arm *t*, but she shall be given up, and they that brought her, and † he that begat her, and he that strengthened her in these times *u*. † Heb. right. † Or, whom she brought forth.

*p* (i. e.) The Successors of those first Kings of *Egypt* and *Sy- ria*, shall join and make Leagues. *q* This Confederacy was two several times; the first Peace was concluded between *Ptolemy Lagus* and *Antiochus Soter*. 2. The other (which is here meant) was between *Ptolemy Philadelphus* and *Antiochus Theus* the Son of *Soter*: So *Junius* and *Polanus*. *r* *Bernice* shall come from *E- gypt* and marry with *Antiochus Theus*, who was the Son of *Antiochus Soter*, and Nephew to *Seleucus Nicanor*; for her Father brought her to *Pelusium* with an infinite Sum of Gold and Silver for her Dowry. Here was nothing sincere on either side, for each gaped after the others Kingdom, and covered all with a League, and a Marriage; for *Antiochus* put away his lawful Wife *Laodice*, by whom he had two Children, that he might take her Sister to Wife. Thus sacred Wedlock and Leagues were violated. *s* She continued not in Favour and Authority. *t* For *Antiochus* now put away *Bernice*, and took *Laodice* again; for she made a- way *Antiochus* by Poison, and set up her Son *Seleucus Callinicus* in his stead, who slew *Bernice*. From hence many cruel Wars and Tragedies arose between those two Kings. *u* See here the miserable fates of wicked Princes and Courts, where their sinful Politicks most commonly end in their Ruine; for so it did to these two Families, which thing God by his Angel instructs *Daniel* in, to inform, and satisfy him about these wonderful Pro- vidences relating to his Church and their Enemies.

7 But out of a branch of her roots shall one stand up in his estate *x*, which shall comewith an army, and shall enter into the fortress of the king of the north *y*, and shall deal against them, and shall pre- vail.

*x* (i. e.) Of *Bernice* shall come *Ptolemaeus Euergetes*, who shall be King, and revenge the wrong done to his Sister. *y* For he invaded *Syria*, and took many Strong-holds, with a great part of *Syria*, and prevail, i. e. shall be Conqueror, and destroy *Calli- nicus*, with his Mother, whose Treachery was hereby repaid.

8 And shall also carry captives into *Egypt* their gods, with their princes and with † their precious vessels of silver and of gold *z*, and he shall conti- nue *moe* years than the king of the north *a*. † Heb. vessels of their desire.

*z* Which, with other Vessels, amounted to 2500, among which were the Images which *Cambyses* long before had carried out of *Egypt* into *Persia*, for which good act the *Egyptians* cal- led this *Ptolemaeus Euergetes*, the Benefactor. *a* He continued forty six years, and had subdued all *Seleucus* his Kingdom, had he not been recalled.

9 So the king of the south shall come into his kingdom, and shall return into his own land *b*.

*b* So he did with a Booty of 40000 Talents of Silver, with- out fear or danger.

10 But his sons † shall be stirred up, and shall af- femble a multitude of great forces *c*, and one shall war. † Or, shall war. certainly come, and overflow, and pass through *d*: then shall he return, and be stirred up even to his fortress *e*.

*c* He means the Sons of the King of the North, i. e. *Antiochus*, and *Seleucus Ceraunus*, shall be incited with the deeds of *Ptolemaeus Euergetes*, and his Son *Ptolemaeus Philopator*. *d* He means *Antiochus* the Great, because the other, viz. *Seleucus Ceraunus* is taken off by Poison at the beginning, he shall pass through *Syria* and recover what the King of *Egypt* took from his Father. *e* (i. e.) To the entering of *Egypt* *Raphia*, which was check to any irruptions from *Arabia* or *Idumea*, besides many other places. The cause of which Success was partly the *Egyptian* Kings Luxury, and the hatred his People had against him for his Cru- elty in slaying his Father, Mother and Sister: called *Philopator* ironically and reproachfully.

11 And the king of the south shall be moved with choler *f*, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude, but the multitude shall be given into his hand.

*f* Irraged by his Losses, and the Affronts put upon him, fought with *Antiochus*, and slew 10000 of his Army, and took 4000 Prisoners. So Historians relate of it, *Polybins* and *Strabo*.

12 And when he hath taken away the multi- tude, his heart shall be lifted up *g*, and he shall cast down many ten thousands: but he shall not be strengthened by it.

*g* He might have conquer'd and recover'd all again, but he grew proud of his Victory, and returned again to his Lux- ury.

ury. Entering Judea, he entered into the Temple of God at Jerusalem, and the holy place, against the Law; yet though he cast down many thousands, he was not strengthened by it.

† Heb. after the end of times of years. 13 For the king of the north shall return, and shall set forth a multitude greater than the former *b*, and shall certainly come † after certain years with a great army, and with much riches.

*b* Antiochus the great, shall raise great forces, even from Babylon and Media; Philopator being dead, and Ptolemaus Epiphanes his Son yet a Child, under whom Agathocles, a dissolute proud person, hated of all, governed Egypt as his Viceroy.

† Heb. the children of robbers. 14 And in those times there shall many stand up against the king of the south *i*: also † the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.

*i* (i. e.) Many of the Grecians, Arabians, Edomites, &c. and some add, many of the profane Apostate Jews shall join with the rest for Plunder and Spoil, whereby they fulfil what was foretold of them by Moses and the Prophets.

† Heb. the city of Jerusalem. † Heb. the people of his choice. 15 So the king of the north shall come *k*, and cast up a mount, and take † the most fenced cities, and the arms of the south shall not withstand, neither † his chosen people, neither shall there be any strength to withstand.

*k* Antiochus Epiphanes shall march on irresistibly and victoriously, besieging, and taking fenced Cities and strong Holds, as Sidon, Samaria, &c. nor shall all the power of Egypt withstand him.

† Or, gradually land. † Heb. the land of ornament. 16 But he that cometh against him *l*, shall do according to his own will, and none shall stand before him: and he shall stand in the † glorious land *m* which by his hand shall be consumed.

*l* (i. e.) Antiochus, shall do after his own Will, as he listeth without controul. *m* (i. e.) Judea; the word may be rendered pleasant, desirable, noble, Dan. 8. 9. Antiochus held all Judea, the Jews not opposing, and with the Provision and Product of it, maintained his Army: Josephus. And to win them to his side from the Egyptians, he gave them liberties, as to their Religion, encouraging their Sacrifices, and easing their Taxes: For so Josephus translates מִלֵּיךְ by τὴνδεῖν, to consummate and make perfect, and not to consume, as some render it; and thus the LXX. likewise.

† Or, much uprightness, or equal conditions. † Heb. to corrupt. 17 He shall also set his face to enter with the strength of his whole kingdom *n*, and † upright ones with him *o*: thus shall he do, and he shall give him the daughter of women *p* † corrupting her: but she shall not stand on his side *q*, neither be for him.

*n* He shall use all the force and fraud he can to master Egypt, and ingross it to himself, because Ptolemy was then young, and not able to match him. *o* (i. e.) Many of the religious Jews joined with him, Numb. 23. 10. called righteous, in opposition to the rest of his Army, which was composed of Idolaters, and a profane Rabble of rude Heathens. *p* (i. e.) Antiochus shall give Cleopatra his Daughter which was young; to young Ptolemy, called the Daughter of Women for her Beauty, and rare parts which she afterwards discovered; and gave in Dowry with her, Calosyria, Phoenice, and Judea, dividing the Tribute and Revenues between them. *q* As Saul gave Michal to David to be a snare to her Husband, to betray him and destroy him, but she stuck to her Husband's Interest, and not her Father's.

† Heb. for him. † Heb. his reproach. 18 After this shall he turn his face unto the isles, and shall take many *r*: but a prince † for his own behalf shall cause † the reproach offered by him to cease *s*; without his own reproach he shall cause it to turn upon him.

*r* (i. e.) The Isles and Sea-coasts of that part of the Mediterranean and Aegean Sea, as Cyprus, Rhodes, &c. Also Asia the less, with the Grecian Coasts; for the Hebrews call Countries bordering on the Sea, Isles, particularly Greece and Italy. The meaning is, That this Antiochus craftily devised for a time from his Enterprise against Egypt, for fear of the Romans, and dissembling with them both, presumed he should out-wit them all, and therefore persuaded as many of the Greeks as he could, to take part with him against the Romans, slighting and reviling them. *s* (i. e.) A brave Roman Embassadour, and Commanders sent by the Roman Senate, viz. Atilius, and chiefly Scipio, beat Antiochus at his own Weapons of power and Policy, and turned the Reproach upon his own head; for they fell upon him, because Ptolemy required help of them, who was besieged by Antiochus; they raised the Siege, and recovered all that he had gotten

from them; for the Romans were dextrous in protecting their Allies, and in retorting Indignities and Affronts offered them by Incroachers and Oppressors.

19 Then he shall turn his face towards the fort of his own land *t*, but he shall stumble and fall, and not be found.

*t* Being beaten in Battel by Scipio, with 20000 Romans, he himself having 70000, and rejecting the Counsel of Hannibal, he yielded upon dishonourable Terms to deliver his Ships and Elephants to the Romans, and all the Places he had taken from them, which turned to his Disgrace: Then he turned his face home-ward, and made to be content with the narrow limits of the remotest Corner of his Kingdom; and though he sported himself with his Retirement, yet was he not in safety so, but was slain, when he sought to enrich himself by the sacrilegious Spoils of the Temple. Thus Antiochus called Magnus, came to nothing.

20 Then shall stand up in his estate † a raifer † of taxes *u* in the glory of his kingdom: but within few days he shall be destroyed *x*, neither in † anger, nor in battel *y*.

*u* This was Seleucus Philopator, a very covetous Griper, who peeled his Subjects, who being told by his Friends, this would alienate his Friends from him, answered, Money was his best Friend, and therefore spared not to rob the Temple, for which cause he sent Heliodorus to rife that Treasury, 2 Mac. 3. 7. therefore said to raise Taxes in the glory of the Kingdom. *x* For he lived not out the third part of his Father's Reign. *y* Not by open force, but by Poison, or secret Wiles and Treachery of Heliodorus, as some write of him; the Seed of Evil-doers are never renowned in Life or Death.

21 And in his estate shall stand up a vile person *z*, to whom they shall not give the honour of the kingdom *a*: but he shall come in peaceably, and obtain the kingdom by flatteries.

*z* Antiochus called Epiphanes, i. e. illustrious; thus he was called by his Flatterers and Admirers, but the People of God accounted him contrary, i. e. infamous, base, treacherous, barbarous, such were his manners, and accordingly the Angel calls him here a vile person, the type of Antichrist, Epimanes a mad Persecutor. *a* (i. e.) Neither Peers nor People, nor was he the Heir, but his Nephew, or Brother Philopator's Son; but he cheated him of the Kingdom, and crope in by flatteries, i. e. he was a great Flatterer of the Romans, as well as of his People, till he gat up, and shut out Demetrius the Son of Seleucus; so vile a Flatterer was he, that he would bawe in the same Bath, with mean People, to make them believe he was good natured, and not proud. He soothed and courted the Nobles with much Kindness and Presents, and said he was but Guardian to his Brother's Son the Heir, till he destroyed him.

22 And with the arms of a flood shall they be overflowed from before him *b*, and shall be broken, yea, also the prince of the covenant *c*.

*b* (i. e.) The Egyptian force near Pelusium, where they fell by the power of Antiochus, with a great slaughter, and it was near the River Nilus, to which the Holy Ghost alludes here by the Phrase, Arms of a Flood. *c* (i. e.) The High-Priest with his Place and Honour, for he put out Onias, and set up in his stead Jason his Brother, ambitious of that Honour. Thus he opposed the People and Worship of God with the same Stratagems as he did the King of Egypt.

23 And after the league made with him, he shall work deceitfully *d*: for he shall come up, and shall become strong with a small people.

*d* For he made a league with Egypt, and came with a few in comparison, (but they were chosen men) and he took the passes, and set Garrisons, and put all in subjection to him.

24 He shall enter † peaceably, even upon the † fattest places of the province *e*, and he shall do † that which his fathers have not done, nor his fathers fathers, he shall scatter among them the prey, and spoil, and riches; yea, and he shall † forecast his devices against the strong-holds *f*, even for a time *g*.

*e* He shall come in upon the Egyptians under pretence of peace and in time of peace, to a secure People, in a plentiful and delicious Country, and among a Mass of Treasures which the Kings successively had heaped up, the greatest part of which this Antiochus took and distributed among his chiefest Confidants, whereby he obliged them the faster to him, for he was large-hearted and liberal. He did herein (saith the Text) what his Fathers had not done; the Kings of Syria before him could never attain to this success over Egypt, as he did. *f* (i. e.) Having succeeded thus far in the lesser places of the Country, he shall proceed to the most important Cities and Places of greatest strength

† Heb. one that causeth an ex-actor to pass over.

† Heb. anger s.

† Or, into the peaceable and fat, &c.

† Heb. think his thoughts.



strength in that Kingdom. *g* That is, till God put a stop to his carrier, for he held *Egypt* not long, the *Egyptians* found means to deliver themselves from his Yoke, when their King grew to riper years; yet against this did *Antiochus* fore-cast his Devices, as saith the Text.

25 And he shall stir up his power, and his courage against the king of the south, with a great army *b*, and the king of the south shall be stirred up to battle with a very great and mighty army *i*, but he shall not stand: for they shall fore-cast devices against him *k*.

*b* *Antiochus Epiphanes* being emboldened by his former Successes, shall wage War against *Ptolemy* King of *Egypt*, with all his might, and with open force. *i* Being exasperated against *Antiochus*. *k* He might have prospered, if he had not been betrayed by *Eulaeus*, *Leusius*, and the rest of his Nobles, being corrupted by *Antiochus*.

26 Yea, they that feed of the portion of his meat, shall destroy him *l*, and his army shall overflow: and many shall fall down slain.

*l* His most familiar Friends and Confidants, shall be false and treacherous to him, for he shall be overthrown with a great slaughter, as when *Nilus* overflows the Country; for there was the Battle, between *Mount Casius* and *Pelusium*.

27 And both these kings <sup>† Heb. their hearts.</sup> hearts shall be to do mischief, and they shall speak lyes at one table *m*, but it shall not prosper *n*; for yet the end shall be at the time appointed *o*.

*m* They shall meet under pretence of Peace, but with treacherous intents on both sides; they both plaid the Gyffies with each other at *Memphis*, where *Ptolemy* invited *Antiochus* to a Feast; these interviews of Neighbour-Kings jealous one of another, have ever proved fatal, though under the smoothest Promises. *n* For neither shall *Antiochus* gain *Egypt* by all his Artifice, nor *Ptolemy*, *Syria*. *o* *Viz.* By the Lord, whose purpose and counsel shall stand, whatever the devices of Mens hearts are.

28 Then shall he return into his land with great riches *p*, and his heart shall be against the holy covenant *q*: and he shall do exploits, and return to his own land *r*.

*p* *Antiochus* shall depart with his Booty gotten in *Egypt*, into his Kingdom of *Syria*, and be content with the bounds of that, leaving *Egypt* behind him. *q* Against the Law and Covenant of God, with the People that worshipped God according to his Rule and Will. *r* He shall greatly afflict and vex the People of God, yet was it a mercy they had this warning of this fore-trial. *Antiochus* was a fit Instrument of the Devil for this Work, being rich and proud, and thought he might take this in his way: God permitting this Horn to push and gore, for his Peoples Sins, and for a preparation to his own Ruine.

29 At the time appointed he shall return, and come toward the south *s*, but it shall not be as the former, or as the latter *t*.

*s* (*i. e.*) *Egypt*, to fight against *Ptolemy* and his Wife *Cleopatra*, Sister to *Antiochus*. *t* This shall not be so prosperous as the two former Expeditions, but shall fail of his Victory and Booty.

30 For the ships of Chittim shall come against him *u*: therefore he shall be grieved, and return, and have indignation against the holy covenant *x*: so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant.

*u* (*i. e.*) The Romans out of *Italy*, and parts of the Archipelago, under them, shall come with force, and they shall vex and afflict him; for the Romans had Harbours for their Ships and Gallies in *Cilicia*, *Macedonia*, and other parts of those Coasts, where by after they had subdued *Greece*, they pursued *Antiochus* in *Asia*, and sent into *Egypt* to prevent his going into *Alexandria*, *Liv.* 1. 45. This grieved and fretted him; for when he lingred and framed Excuses, *Popilius* the Roman Ambassador made a Circle about him with his Rod, commanding he should not stir thence till he gave him a positive present Answer; by which, fore against his Will, he was fain to pack away out of *Egypt*, and withdraw his Garrisons and Navy thence. This made his Heart boil with Rancor, which he spit out all against the Jews; therefore its said, he shall, &c. *x* Especially being solicited to it by *Jason* first, and *Menelaus* after, who were Apostates, and Betrayers of their Brethren, and the true Worship of God, 2 *Macc.* 4. 26, 27, &c. because *Onias* was in power; this they envied, therefore went to *Antiochus*.

31 And arms shall stand on his part, and <sup>\* Chap. 8. 11. and 12. 11.</sup> they shall pollute the sanctuary <sup>\* Ezck. 24. 21.</sup> of strength *y*, and they shall take away the daily sacrifice *z*, and they

shall place the abomination that <sup>|| Or, astonish-eth.</sup> maketh desolate.

*y* (*i. e.*) *Antiochus* shall come with armed power to assist the Desertors, and force the faithful Jews by his Garrisons. *z* For he polluted the Sanctuary by taking away the holy Vessels, and forbidding the publick Worship; but he added a third Pollution by setting up in the Temple the Abomination of Desolation, *i. e.* the abominable Idol of *Jupiter Olympius*, with many more; 1 *Macc.* 1. 21, 22, 23, 41, to the end. 2 *Macc.* 5. 24.

32 And such as do wickedly against the covenant, shall he <sup>|| Or, cause to dissemble.</sup> corrupt by flatteries *a*: but the <sup>† Heb. of them that do know.</sup> people <sup>†</sup> that do know their God, shall be strong, and do exploits *b*.

*a* For by Gifts, Preferments, and Promises, he drew away great multitudes of this wretched People of *Judea*, always bent to backsliding, to his idololatrical and heathenish Practices and Interest. *b* They that adhere to the true Worship of God, and are zealous for it, shall scorn *Antiochus*'s Gifts, and abhor his ways, and despise his force, not loving their lives to the death, as you have many instances, 1 *Macc.* 1. 62, 63. 2 *Macc.* Chap. 5. 6, 7, 8. and also how *Judas Maccabeus* and his few followers did Exploits against *Nicanor* and others.

33 And they that understand among the people, shall instruct many *c*: yet they shall fall by the sword, and by flame, by captivity, and by spoil many <sup>\* Chap. 8. 26. and 10. 14.</sup> days *d*.

*c* Such as *Eleeazar* that old Scribe, 2 *Macc.* 6. 18. and some others learned in the Laws of God, and holy in heart, and life, shall instruct many in the righteous ways of God, and retain them from Apostasy when others fall off. *d* Many of the People shall fall, yea, of their pious and learned Teachers, as well as their Disciples, 1 *Macc.* 1. 52, 66. 2 *Macc.* 6.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries *e*.

*e* (*i. e.*) God in their Affliction, when it is great, wherein he never leaves himself without Witness, shall raise up some Succour to be Witnesses to this truth, to vindicate his Honour, and save his People from utter Destruction, *viz.* by the *Maccabees*. Read what *Mattathias* and his Sons did at *Modin*, 1 *Macc.* 2. read the Chapter, who would not be flattered out of their Religion.

35 And some of them of understanding shall fall <sup>\* Chap. 12. 10.</sup> <sup>|| Or, by them.</sup> <sup>\*</sup> to try them *f*, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed *g*.

*f* We see hereby, that the best of men have some dross, which makes Afflictions, yea, fiery Trials necessary for them; for the word signifies all kind of Examination and Trials, either as Founders try Metals to purge them, or as Corn is winnowed to cleanse it from Chaff, or as Fullers that wash and scour to take out spots, *Mal.* 3. 1, 2, 3. *g* Now mark here the Spirit of God seems to slide into the Roman Monarchy, for this began in the Reign of *Antiochus*; so that he did begin that which the Romans afterward in process of time acted more highly against the Jews and Christians too. For *Antiochus* is made by all a Type of *Antichrist*, as *Maldonate* confesseth; and thus you find the Prophets and our Saviour too; *David* brings in *Christ*, *Psal.* 72. 8. when the rest is spoken of *Solomon*. So *Pf.* 16. *Isa.* 49. 54, and 60. So our Saviour speaking of the Temple, speaks with it of the end of the World; and thus the end of this Chapter is clearly of *Antichrist*, and this Prophecy of *Daniel* ends with the World's end. Therefore *Antiochus* is a Type of *Antichrist*, in his Pride, Covetousness, Craft, and Cruelty against the People of God, and Blasphemies and Idolatries to the reproach of *Christ*. Therefore it is here added, because it is yet for the time appointed.

36 And the king *b* shall do according to his will *i*, and he shall exalt himself, and magnifie himself above every god, and <sup>\* Chap. 7. 8. and 8. 25.</sup> shall speak marvellous things against the GOD of gods *k*, and shall prosper till the indignation be accomplished *l*: for that that is determined shall be done *m*.

*b* The King, *i. e.* the Roman Government, whether by the Senate, or by Emperors, or by the Bishop of Rome, who shall shove out the Imperial Power, not only from Rome, but from Italy, and all the Western Empire as far as he could, by striking in with the barbarous Nations that invaded it, who are called Ten Kings. Read for all this, *Rev.* 17. 10, 11, 12, 13. as all the seven or eight Governments of Rome are called Horns, and the Horns, *Kings*, ver. 10, 11. The fumm is this; though it is granted some of these things are applicable to *Antiochus*, yet the Angel speaks of him here, and henceforward, but by the bye, and very lightly. His main scope is *Antichrist*, as will appear in the interpretation. *i* *Antiochus* did according to his Will: he shall be arbitrary in his Actions, notwithstanding any Checks of Divine

Divine and human Laws, the cause follows. *k* This is true of the Romans, who would desire what they please, and desire it, or ungodly. Most true of the Persecutors of Christ, and Christians in the time of the Emperors, but most notoriously of the Roman Antichrist. See how this agrees with that Prophecy, 2 Thess. 2. 3, 4. to verse 10. Rev. 17. 3. 1 Then shall Antichrist continue long and prevail; read for this, Rev. 13. per totum. *m* That which God hath decreed to be done by him against the Saints, shall be done; and that which God hath purposed to be done upon him, shall be executed also to his Destruction.

37 Neither shall he regard the God of his Fathers *n*, nor the desire of women *o*, nor regard any god, for he shall magnify himself above all.

*n* He shall so far degenerate from the Rule of Christ, and from primitive Christianity, that he shall be the Head of that Apostasy, 1 Tim. 4. 1. 2 Thess. 2. 3. mark those places; the first whereof is so fully opened by Mr. Joseph Mede in his Doctrine of Demons: the other by Bishop Jewel in his Com. on that place. *o* (i.e.) The desire of Wiving, i.e. forbidding to marry, forbidding Priests Marriage.

38 But in his estate shall he honour the God of *††* forces *p*: and a god whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and *†* pleasant things.

*p* Maazim of strengths or strong-Holds; the Phœnicians worshipped Mars the God of Wars, which Antichrist did worship, but we are come to the Romans; and though many have conjectured several senses of this *††* 192, translated God of forces, yet none comes nearer than Mr. Mede, who interprets it of Demons, or Tutelar Gods which the Romans should worship with Christ, supposing them to be Angels or Saints: This is not to be thought a novel opinion; for many of the Fathers say that this Maazim is the idol that Antichrist should worship. So the meaning is, That in Christ's seat or place, the Temple, they should worship Saints and Angels with Christ, as the Preposition imports, together with Christ; which it's notorious they do. That which made this place obscure, was, That men generally took this strange God for an Idol, which indeed the Jews call the Gentiles gods so, and so doth V. T. often, because foreign to the true God, which was their God; but the true God was foreign and strange to the Romans, because their Gods were Idols. Therefore the Philosophers called Christ, *ἑξω δαιμόνιον*, a strange God; this God they should honour with Gold, and Silver, and precious Stones; the vulgar translates Maazim, Protector, and we know too well how the Romanists adorn the Churches and Shrines of these their Patrons and Tutelar Saints, Psal. 27. 1. and 28. 8. and 31. 3. And the Fathers sometimes fatally hit upon this Expression at the first setting, and honouring of Martyrs, calling them strong Holds, and strong Towers of Defence, but the Council of Constantinople called them the Devil's strong-Holds; thus they called their Images also.

39 Thus shall he do in the *†* most strong holds with a strange god *q*, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for *†* gain *r*.

*q* A confirmation and ingemination of what he said before, he shall use all Art and Authority to propagate this idolatrous Worship. *r* We have laid by the Interpretation of these things of Antiochus, though Polanius, Junius, and others apply all to him, but the Angel speaks of the Romans, and it's plainly verified of Antichrist, who did not only take upon him to dispose of Kingdoms and Provinces by usurped Power, for his profit, drawing incredible Masses of Money from them, but upon a pretended religious account, appointing Tutelar Saints over them.

40 And at the time of the end shall the king of the fourth push at him *s*, and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over *t*.

*s* In the last times towards the end of the World, for it cannot be true of Antiochus who dyed the 11th year of his Reign; and these things are joined to the last Resurrection, Chap. 12. 2. Therefore some understand the Turk and Saracen, who is without the Church, as Antichrist before-mentioned, late in the Temple, he extending his Dominions into Asia and Africa, will be a great stop to Antichrist's Proceedings and Inroachments. *t* (i.e.) The Turk from the North shall invade, and run down the Saracen. Mede.

41 He shall enter also into the *††* glorious land, and many countries shall be overthrown: but these shall escape out of his hand: even Edom and Moab, and the chief of the children of Ammon *u*.

*u* When the Turk should subdue Judea, those People of Edom, Moab and Ammon, shall be left, because all along to this day these

Arabians live partly by Robberies, and partly by Turkish Salaries to secure their Caravans; these shall live, and not be overthrown by Mahometans.

42 He shall *†* stretch forth his hand also upon the countries, and the land of Egypt shall not *†* Heb. send forth. escape *x*.

*x* Though Egypt (and the adjacent Countries) long stood out under the Mamelucks, yet was forced to submit to the Ottoman, An. 1517.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps *y*.

*y* (i.e.) The parts Westward from Egypt along the Barbary-Coast, and Ethiopia, not the Abyssines, but Arabia.

44 But tidings out of the east, and out of the north shall trouble him *z*. Therefore he shall go forth with great fury to destroy, and utterly to make away many.

*z* The Christian Princes of the North, and the dispersed Israelites, and the Jews carried captive into the North. Jer. 16. 14, 15. called also Kings of the East, shall come and trouble him, and all his power shall not be able to withstand. See Rev. 16. 12.

45 And he shall plant the tabernacles of his palace between the seas *a* in the *††* glorious holy mountain; yet he shall come to his end, and none shall help him.

*a* The Euxine, and Mediterranean, at Constantinople, and even to the Red Sea, in the glorious holy Mountain, in the Church of Christ Eastern. So the Turk Or in the Western Seas, Mediterranean and Adriatick, so the Pope reaching to the Western Ocean; both Antichrists, the one without, and the other within the Temple of God.

# C H A P. XII.

1 AND at that time shall Michael stand up, the great prince which *†* standeth for the *†* Or, is for children of thy people *b* and there shall be a time over of trouble, such as never was since there was a Nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written *†* \* in the book.

*b* Many interpret this of the heat of Antiochus his Persecution, 32. but their Arguments are not cogent, but the meaning is this as after the death of Antiochus the Jews had some deliverance and respite, so there will be yet a more famous deliverance to the People of God, when Michael your Prince, i.e. Messiah the Prince shall signally appear for your salvation. He is called the great Prince; but these words in their contexture refer not to the times of Antiochus, but to Antichrist, and to that part of them which are the last part. Yet I think the truest meaning is to interpret these words, at that time, of all the time of Christ, from his first coming to the last. These all are the last times wherein God spake to us by his Son, Heb. 1. 1, 2, 3, to which Michael answers well, i.e. who is like God, which notes his equality with God, Phil. 2. 6. it was necessary Christ should now appear as a Prince to comfort his People against the oppression of Herod and the Romans, by bringing in a glorious Salvation, which should wholly free the Elect Israel of God from the Roman yoke, both under the persecuting Emperours, and under Antichrist. *†* Thus this Election is called by a Metaphor usual in Scripture, and drawn from the usage of men in many cases, namely writing some select mens names in a Book, shewing that this Salvation shall not be National neither to Jews nor any Gentile Nation, but only a gathering together of the Elect of God which are scattered abroad, called therefore a remnant, Rom. 9.

2 And many of them that sleep in the dust of the earth shall awake, *\** some to everlasting life, *\** Matth. 25. and some to shame and everlasting contempt *c*.

*c* So enamoured are some of their notions, though found false and ill grounded, that they will pertinaciously hold them, and seek still to prove one Absurdity from another, as Grotius doth here, still expounding all of Antiochus, and so makes this Resurrection metaphorical, and not the real ultimate one; whereas the most learned Jews themselves are against him, as the late Marnasseh Ben Israel in his Book de Resurrectione.

3 And they that be *†* wise, shall *\** shine as the *†* Or, teachers. brightness of the firmament *d*, and they that turn *\** Matth. 13. many to righteousness *e*, as the stars for ever and ever *f*.

*d* Here the faithful are called wise, i.e. to Salvation, and so these two Members include Teachers and Disciples that are truly taught the way of Salvation, i.e. such as are taught of God to learn Christ as the truth is in Jesus, Job. 6. 45. Eph. 4. 21. *e* They that teach true Justification by the righteousness of Christ, imputed to faith, which is the sum of the Gospel, and express it by righteous walking; they shall have high degrees of glory. *f* By being diligent

*†* Or, manit-  
on.  
*†* Heb. Maaz-  
im, or, as for  
the Almighty  
God in his seat  
he shall honour,  
yea, he shall ho-  
nour a God  
with, &c.  
*†* Heb. things  
desired.

*†* Heb. fortress  
of munitions.

*†* Heb. a price.

*†* Or, sandy.  
*†* Heb. moun-  
tain of delight,  
or holiness.

*\** Exod. 32.  
32.  
Psal. 69. 28.  
and 87. 6.  
Isa. 4. 3.  
Ezek. 13. 9.  
and Mal. 3. 16.  
Luk. 10. 20.  
Rev. 3. 5.  
and 13. 8.

*†* Or, teachers.  
*\** Matth. 13.





# H O S E A.

## The ARGUMENT.

**W**ithout dispute our Prophet is one of the obscurest and most difficult to unfold clearly and fully; Though he come not as Isaiah and Amos do sometimes, nor as Ezekiel and Zechariah do frequently, with Visions; yet his Sententious and Concise Stile, peculiar to himself, renders it many times difficult to find out first, and to declare next the genuine and undoubted sense of his Words. In Expounding this Prophet, the Expositor needs the Cander of his Reader, and the Reader owes his Expositor Thanks if he do make some darker passages fairly intelligible, though he do not demonstrate his Exposition to be the only Sense of the place. This latter is not pretended to; the former 'tis hoped the Reader will find in the most, if not in every obscure passage. It was a very Debauched Age our Prophet did live in, and you will find him very sharp against the Vices of the Ten Tribes, and very plain and open in his threats for their sins, which he saw punished; for he lived to see Samaria taken, and Hoshea made a Prisoner, and the people carried captives. As 'tis not agreed when he began, so nor is it agreed how long he continued to Prophesie.

The Kings of Judah and of Israel, in whose time he first appear'd a Prophet, were of long Reigns; the one forty one, the other fifty two; in which long space of time very different beginnings may be conjectured. All agree that he continued a Prophet very long, seventy years at least and some add more years, and make them up ninety. The sum of what he prophesied is here, given us in short heads, rather in a continued Discourse. And as 'twas preach'd in Israel (though we read not of the places where Hoshea either lived or died, or did preach, it is most likely within the hearing of the Court) so it doth more particularly refer to Israel or the Ten Tribes: Declaring to them what were their Sins, advising them to Repent; promising them Mercy upon sincere Repentance; threatening grievous Judgments on their Impenitence; foretelling their Rejection if they did not amend; and, for the Comfort of the Godly, predicting Mercy to them; intermixing many Promises of the future Kingdom and Coming of the Messiah to whom many should be Converted, and by him be saved, and especially many of the two Tribes who hear from our Prophet a more comfortable Message (viz. of returning to their own Land) than Israel which must not expect any such return, i.e. for the whole Body of the People. And he closeth his whole Prophesie either with a form of Confession and Supplication for the remnant return'd, or a Prediction in what manner they would Return, Confess, Supplicate and Rely upon God alone; to which Duty performed, he adjoyneth sweet and excellent promises containing both Temporal and Spiritual Blessings, Chapter 14.

## CHAP. I.

**T**HE word *a* of the LORD *b* that came *c* to Hoshea *d*, the son of Beeri *e*, in the days *f* of Uzziah *g*, Jotham *h*, Ahaz *i*, and Hezekiah *k*, kings of Judah, and in the days of Jeroboam *l* the son of Joash *m* king of Israel *n*.

*a* Or the command, and the thing commanded; or the prediction expressed in the very words God suggested by his Spirit to the Prophet, and the things to which are now foretold; for holy Men of God spake as they were moved, *Gr.* 2 *Pet.* 1. 21. and the things that were shortly to come to pass were revealed also (in the words of *Rev.* 1. 1.) Hoshea shews the things, and speaks them in words which God hath suggested to him. *b* The Eternal, as *Gallie*, Jehovah, *Heb.* which expresseth the Eternity and Infinite Being of our God, together with his Sovereignty, and absolute Authority over all. This is expressly added, to give warning to the Prophet to command audience, attention, reverence and submission in the hearers, and to intimate to them the certainty of execution if they repent not, and the certainty of performance of promise if they

believe; for it is Jehovah who chargeth not that speaketh both. *c* Or was with him as it came to him so it did abide with him, made a deep impression upon his Mind. Prophets were too backward, rather than over-forward, to publish sad tydings to sinning People. *Moses* was unwilling to go to *Pharaoh*; *Jeremiah* pent up the Word till it grew like fire in his Bowels, too hot, and he could have no ease till he gave it vent. It is not unlikely the Prophet *Hoshea* intimates by this expression some such effect the Word of God had on him, he was full of the Prophetick Spirit, its motions were ever with him, and stirring within him. *d* A name that carrieth most comfortable news in the letter and signification of it, being the same with *Joshua* or *Jesu*, and his word or message from God to the good was comfortable, it was assurance both of preservation and salvation as will appear in process of his Prophesie. *e* Though some would have this *Beeri* to be the same with *Beera*, 1 *Chron.* 5. 6. it hath no probability, the Names being different; beside that *Beerah* was carried captive by *Tiglah Pilneser*, and 'tis probable his Family was carried away with him; or if *Hoshea* had escaped his Fathers mishap, he would have given us at least some ground to believe by his words that he repented the unhappiness of his Family in that respect, but we know the name of the Prophets Father, we know not his Tribe or Country, or of what quality he was, where he lived, or when he died. *f* i. e. During the Reign, in the times; it is a Scripture expression of times. *g* *Uzziah* called *Azariah*, 2 *Kings* 14. 21. and *Ozias*, *Mat.* 1. 8.



8. the beginning of whose Reign is very variously guessed at, and after all is left uncertain, but this is clear that *Fereboam* was contemporary with *Uzziah* who began to Reign in the twenty seventh year of *Fereboam*, reckoning thence to the forty first year of his Reign, which was the last of *Fereboam*, there will be fourteen years of *Uzziah's* Reign in which *Hosea* prophesied; but if there was (as for ought I find there might be) some years of Viceroyship in which *Amaziah* reigned with his Father *Josiah*, and the like between *Fereboam* and his Father, then a longer synchronism ariseth between *Uzziah* and *Fereboam*, and a larger space of time for *Hosea* to prophesie in their days which I search not into. *b* Who succeeded *Uzziah* as Governor and judged the people while *Uzziah* being a Leper, was according to the Law retired from conversing with men, and dwelt in a separate house, retained the Royal Title and Authority; but it is uncertain how many years this was. Some say 15 years, others say four years (for we read 2 *King*. 15. 33. that he reigned 16 years; and in *ver*. 30. we have his twentieth year. Now the four here mention'd seem to be those years of his Viceroyship, or Government for *Uzziah*) yet others say his Governours power was of shorter date, and that *Uzziah* was struck with the plague of Leprosie in the last year of his age and reign, this seems scarce consistent with the report of *Jotham's* being over the house of the King, judging the people; and the Leper-king dwelling in a separate house, till the day of his death, 2 *King*. 15. 5. and 2 *Chron*. 26. 21. they mistake, I think, who place this stroke of Leprosie so late; and they do as much mistake who place it at the twenty fifth of *Uzziah*, and make him a Leper, and seclude him 27 years. *Jotham* hath the character of a good King, 1 *Chron*. 27. 2, 6. but he could not make his subjects good, 2 *Chron*. 27. 2. *i* The worst Son of a good Father, yet the Father of one of the best of Kings. He sinn'd more in his distress, 2 *Chron*. 28. 22. and hastned Gods Judgments on him and his. *k* Who reformed *Judah*, and walked so with God that above any of the Kings of *Judah* he was protected and rescued by the immediate hand of Heaven. How long *Hosea* prophesied in this Kings Reign appears not, but that he did prophesie a great while is most apparent, whether 40, or 65, or 70, or 75, or 90, which different computations have some to assert them, I determine not. *l* The Great-Grandson of *Jehu*, of whose greatness, and sins you read, 2 *King*. 14. 24, 25, 26. he was of the Religion of *Fereboam* son of *Nebat*. *m* Whose story you meet with, 2 *Kings* 13. 5, 10. though a great Idolater, and reproved for it no doubt by *Elizah*, yet gave a Visit to the dying Prophet, and with tears bewail'd the publick loss by *Elizah's* death, and by the Prophet had a Legacy given him, three Victories over the *Syrians*; and more they should have been, had not *Josiah* been sparing too much to his own great loss. I remember not any single Visit so Nobly and Magnificently repay'd. *n* Kingdom of the Ten Tribes, contra-distinguish'd to *Judah*, by this then it appears, *Hosea* was sent to prophesie against the sins of *Israel* or the Ten Tribes, as well as against the sins of *Judah*; against *Israel* he prophesied during *Fereboam's* times, (and afterward left them to their obstinacy) but he continued to prophesie to *Judah* until his death.

2 The beginning *o* of the word of the LORD *p* by *† Hosea q*: and the LORD said *r* unto *Hosea*, \* Go take *s* unto thee a wife of whoredoms *t* and children of whoredoms *u*: for \* the land *x* hath committed great whoredom *y*, departing from the LORD *z*.

*o* This say some, gives *Hosea* the precedence of all the Prophets which perhaps may be allow'd to him among all the Prophets that have written distinct Books of their Prophecies, but simply first of all the Prophets he was not; in *David's* and *Solomon's* times we meet with *Nathan* and *Ahijah* the *Shilonite*. Or this Beginning may be as our ordinary phrase, so soon as God spake, or, at the very first of Gods speaking to *Hosea*, he commanded him to take such a wife, *Sec. p* Vid. *ver*. 1. *let. b* *q* In *Hosea*; denoting the impulse of the Spirit of Prophecy; the internal motions and influence of the Spirit in the Prophet. Vid. *ver*. 1. *let. c*. *r* Directed and commanded him, this was warrant to him, doing which, otherwise was unseemly for a Prophet to have done. *s* This was, say some, done in Vision, and was to be told to the people, as other Visions were: It was Parabolically propos'd to them, and this might be sufficient to convince the *Jews*, would they have considered it well, as *David* considered *Nathans* Parable. Others say, it was Really acted, and that the Prophet did, as commanded, marry one who had been a Strumpet, or that proved to be so after she was married. And though this would have been unseemly in the Prophet, had he done it without this particular direction, now the scandal ceaseth, and it is very fit God be obeyed, and the Prophet may with credit enough do what God had by his command made a necessary duty to him, and marry one known to be a lewd whore. *t* An openly noyed whore, a notorious one so the *Heb.* phrase wife of whoredoms, as a Man of bloods, or man of sorrows; a woman of many whoredoms, and a very lively emblem of Idolatrous *Israel*. *u* Either, that born of such a mother, are, as the addicted to lewdness; or else, with the Mother made his Wife, he is to receive and maintain the children she had by her Adulterers. And thus understood, it may lead our thoughts to Gods Rich Mercy towards their Ancestors, who were (*Abraham* him-

self not excepted) Idolaters when they dwelt on the other side the River, *Josh*. 24. 2, 3. yet God took them, and married them to himself, and did shew wonderful kindness to them, and theirs, all which is slighted and forgotten by their Posterity by you, O Idolatrous *Israelites*! Or it may refer more expressly to what God did for *Israel*, when he brought them out of *Egypt* and made Covenant with them in *Horeb*, which was as a solemn Espousing them to God. The Lord found them tainted with *Egyptian* Idolatries, yet, as the Prophet here, married them to himself, and covenanted with them to be faithful to him, but they broke the Covenant. *x* Land, *i. e.* the people of the Land intimating the universal spreading of this sin, all or most of all so infected. *y* The phrase *Heb.* playing the harlot, hath played the harlot, speaks the continuance of this Idolatry among them, as well as the greatness of the whoredom. From their forefathers they had been Idolaters, while God was giving them his Law (from the Nuptial day to *Fiseah's* time) they committed spiritual whoredom, and first made, next worhipp'd the Golden Calf. *z* So they left their first husband, and doted on Adulterers, on Idols, as *chap*. 2. 5.

3 So he went and took a Gomer *b* the daughter of Diblaim *c*, which conceived and bare him a son *d*.

*a* As commanded, so he did, whether you take it parabolically or literally. *b* If you take it literally, this *Gomer* will be some known harlot, and perhaps she was famous for her beauty, and skill in the Curtians Art, as her name may import. If you take it is a parable, we must take this name for a made name assumed for it is signification; both in the best sense *Israel* was perfect with the perfection which God did put upon her, *Ezek*. 16. 14. he made her *Gomer*; and in the worst sense she had made her self *Gomer*, one who was drawing to her end, who had undone and consumed her self, thus the word, *Psalm* 12. 1. and so in one word, Gods bounty and Mercy, and *Israels* ingratitude and sin is set forth, together with her punishment hastening upon her. *c* Literally understood, this *Diblaim* must be either Father or Mother of this *Gomer*, or else the name of the place where she was born. Parabolically understood, *Diblaim*, bunches of dried figs, may imply the deliciousness of her provision made of God, such as was made for great Feasts. 1 *Sam*. 25. 18. so 1 *Chron*. 12. 40. thus 'twill suite *chap*. 2. 5, 9. and the places where the Fig is mentioned as fruit with which God had blessed *Israel*. All which abused to Luxury and sin, will now make her a daughter of *Diblaim*, of wilderiness, desolate. *d* This seems to favour the literal acception of all this as really done, and not only as represented in Vision, Parable or Hieroglyphic. But while either way it will be well apply'd to the purpose in hand, I shall leave it to the choice of every judicious Reader, to interpret and apply as best likes him.

4 And the LORD said unto him *e*, Call his *f* name Jezreel *g*; for *h* yet a little while and I will avenge *i* the blood *k* of Jezreel *l* upon the house of *Jehu m*, and will cause to cease the kingdom *n* of the house of *Israel o*.

*e* *Hosea* the Prophet who as in taking to wife an Adulteress, so in giving name to his son by her, was to prefigure *Israels* future Calamities. *f* Thy Son now born. *g* The word is, *The seed of the Lord*, or *the arm of the Lord*, or *the Lord will scatter*; so it may insinuate that God by his own arm will scatter among the people, *i. e.* the *Affrians* those who were his people or seed. But we have a surer guide to lead us through this, *i. e.* the history of what was by *Jehu* done in *Jezreel*; of which more presently. *h* This is the reason why the Prophets Son is so called. *i* 'Twas four generations of *Jehu* God promised the Throne to, and now the third that is now running, how near to an end we know not, but are sure 'twas within 28 years; for *Fereboam* began his reign in the fifteenth of *Amaziah*, and so 13 years of his 41 are spent ere *Uzziah* comes to the Throne, 2 *King*. 14. 23. this one account, but 2 *King*. 15. 1. accounteth *Fereboam's* 27th. to be the first of *Uzziah*, and then there are not above 14 years to come, so little a while was this here spoken of, for in six months after *Fereboam's* death, *Shallum* conspired against *Zechariah* and slew him, and reigned a month; so *Jehu's* seed was cast out of the Throne. *j* Enquire after and punish these Crimes, which were committed in *Jezreel*. *Heb.* I will visit, *i. e.* as a just and impartial Judge I will require an account, and execute punishments, *k* Murders committed are in Scripture expressed thus by Blood, here are particularly meant the slaughters made by *Jehu's* hand or by his Order, 2 *King*. 9. 10, 11. and 10. 1, 2, 3, 4, 5, 6, 7, in *Jezreel*, where he did with a Treacherous Mind, and aiming at his own Greatness, destroy *Abah's* house, and slew *Ahaziah* King of *Judah* also. This was the just judgment of God upon that wicked house by *Jehu* executed, but he did it not with that Mind God requir'd. *l* The Town which *Abah* chose above others to dwell in; where the dogs lick'd up *Abah's* blood, when his chariot was wash'd and cleans'd of the blood of that slain King, and where dogs did eat *Fezabel*, as the Prophet threatned, 1 *King*. 21. 23. *m* Which had now possessed the Throne (*Jehu* usurp'd) through the Reigns of *Fehobah*, *Fehash* and *Fereboam*, but the Usurper, and his Successors adhering to the Idolatry of *Fereboam* the Son of *Nebat*, and adding other sins to it had now provoked God to declare a sudden extirpation of the

† Or, in.

\* So *chap*. 3. 1.

\* *Psalm*. 73. 27. *Ezek*. 23. 3, 5.

the Family, which God will in his just revenge make as like to *Jeroboam's* Family as *Asah's*, and they had made themselves like them in this; all which came to pass when *Shallum* conspiring against *Zechariab*, slew him, 2 *King*. 15. 10. *n* Not immediately, but soon after the death of *Zechariab*, the Kingdom of *Israel* did cease first to be free, for *Menahem* made it tributary to strengthen himself; so it is like it continued for ten years during his life, and two years during his son *Pekah's* Reign, after him *Pekah* the Conspirator and Murderer usurp'd the Throne for twenty years, and probably was Feudatary to *Tiglath Pileser*; to be sure *Hoshea* was so, and in his ninth year this word was fulfill'd in the Letter of it, the Kingdom of *Israel* after one and forty years tottering, fell to utter ruine and hath so continued to this day. *o* Or the ten Tribes divided from the house of *David*.

5 And it shall come to pass *p* at that day *q*, that I will break *r* the bow *s* of *Israel* *t* in the valley of Jezreel *u*.

*p* Most certainly this shall be effected. *q* When my vengeance hath overtaken the house of *Jehu*, when his great great Grandson shall be slain, *r* Weaken and by degrees quite break, *s* *e. z.* by the Conspiracies, Seditions, and Civil Wars which will arise among themselves. *t* This was a warlike weapon they much used and were skilful in; this one weapon put for all their warlike provision, power and skill, possibly it may allude to the bow of *Jehu* who slew *Foram* with an arrow, and usurp'd his Throne, but now the bow of the house of *Jehu* and of *Israel* shall be broken. *u* See ver. 4. *let. o. u* Next to *Samaris*, *Jezreel* was chief City of the ten Tribes, a very strong and fortified Town, and both situated in the large and pleasant valley that hath from *Josiah's* time been known by this name, valley of *Jezreel*. *Josiah*. 17. 16. In this valley it is probable the bloodiest battels in the Civil Wars were fought between *Zechariab* and *Shallum*, 2 *King*. 15. 10. and between *Shallum* and *Menahem*, 2 *King*. 15. 14. between *Pekah* and *Pekah*, 2 *King*. 15. 25. and *Pekah* and *Hoshea*, the reason whereof probably might be this, because whoever carried the victory in this place, were soon masters of *Samaris* and *Jezreel*, and consequently carried the Kingdom too.

6 ¶ And she *x* conceived again *y* and bare a daughter *z*; and God said unto him *a*, Call her name *b* Lo ruhamah *b*: for *†* I will no more have mercy *c* upon the house of *Israel* *d*: *‡* but I will utterly take them away *e*.

|| That is, not having obtained mercy.

† Heb. I will not add any more.

|| Or. That I should altogether pardon them.

*x* *Gomer*, the Hieroglyphick Wife, who was to be a sign to *Israel*. *y* Whether Vitiually or really, it comes to one. *z* Which is to be a sign too, as was her Mother. It is too nice which *Ribera* observes, that the state grew weaker, as appear'd by the bringing forth of one of the weaker Sex. This Daughter was fit to be an Emblem, and therefore 'tis a Daughter, rather than a Son, though 'twill be next a Son and no Daughter. But *Lo-ruhamah* is Feminine, and in congruity of speech it must be a Female who bears this name, *a* As before God imposed, so now again he imposeth a name, signifying what he would do with *Israel*. Though God direct what it shall be, the Prophet is to give the name, *b* Not pitied. *Israel's* name had been through many Ages *Rubamah*, *i. e.* Pitied. God had with marvellous patience forborn them, and with tender bowels pitied them, and saved them from Enemies, but now *Israel* should be no more pitied as formerly. God would throw them up to the Rage of Usurpers, and to the merciless hands of prosperous Conspirators, so *Menahem* merciless ript up women with child in *Tiphath*, 2 *King*. 15. 16. And God gave up this bloody Tyrant into the hand of *Tiglath Pileser*. *c* I was wont to add Mercy unto Mercy for *Israel*, I was never weary of shewing them Mercy, but I will do no more so for them; my pity saved them in *Jeroboam's* time and raised them to a great height and glory, but now they shall, unpitied by me, sink lower and lower; Restraints of Divine Pity are sure fore-runners of destruction. *Jer*. 13. 14. *d* This to me seems a qualifying of the former threat; though the House of *Israel* as a Body politick, as a Kingdom. under this Character, shall no more be as it hath been, pitied, yet many among them may obtain Mercy in the days of Gospel Grace, and many of them had Mercy shewed to them by the Lord, when they joyn'd with *Judah* in the return from *Babylons* Captivity, but the whole house, the families of the ten Tribes, united in a Kingdom, shall no more be to God *Ruhamah*, but ever *Lo-ruhamah*. Thus it hath been through the long series of 2400 years and more. *e* Taking away, I will take away, till the whole Kingdom is utterly overthrown, and removed out of the land wherein it once had flourished. Thus some were taken away by the sword of Civil wars, some ruined by oppression of the prevailing Faction in those divided times, whole Cities and all the Land of *Naphthali* was taken away by *Tiglath Pileser*, 2 *King*. 15. 29. and at last all swept away by *Salmanser*, 2 *King*. 17. 3, 4, 5.

7 But *†* I *f* will have mercy *g* on the house of *Judah* *h*, and will save them *i* by the LORD their God *k*, and *\** will not save them by bow *l*, nor by sword, nor by batel, by horses nor by horsemen.

\* *Zech*. 9. 10.

† Or *an*, for yet. *f* The Lord who threatneth *Israel*; profit, flourishing, secure and sinful *Israel*: He promiseth mercy to poor, oppressed, and impoverished *Judah*. *g* Prolonging that Kingdom 132 years after *Israel* ceased to be a Kingdom, preserving them from the combined powers of the king of *Swia* and the King of *Israel*, who combine to destroy them: raising them up to greatness and glory in the Reign of *Hezekiah*, in whose dayes the house of *Judah* was saved by a Miracle, beside all these, *Judah's* Captivity was for 70 years; *Israel's* for ever, *Judah* returned to their own Land, *Israel* never did. By this as the Prophet would abate the Pride of *Israel*, so possibly he would secretly direct the best among *Israel* whither to go to find Mercy. *h* Including *Benjamin*, and such of the *Levites* as adhered constant to God's Law and Worship, and as many of the other Tribes, as renounced the Calves, *Baal*, and all Idolatrous Worship, and worship God alone as he requir'd, all these, in this case, are included in *Judah*, and so we find many such returning with *Judah*. *i* Preserve, that violence do not swallow them up, nor length of Captivity do not wear them out; and this preserved remnant shall return and be planted in their own land, and there kept in safety. This promise does seem to point out such temporal Salvation, but as a Type of a far better and more glorious Salvation. *k* Either by *Messiah*, who is the Lord and their God, or by God himself, as their God whom they did not as *Israel* forsake utterly. This passage bids us look to that extraordinary miraculous deliverance of *Hezekiah* and *Jerusalem*. *Vid. Isa*. 37. 36. and 2 *King*. 18. 13. and 2 *Chron*. 31. 1. *l* Here God removeth all force and might, whether their own or their Allies, all that might Eclipse the Glory of God in this Salvation. Now this was very fully performed in *Hezekiah's* time when *Sennacherib's* Army was, *Isa*. 37. 35, 36. cut off in one night by an Angel, and in *Cyrus's* time, and *Darius* the Captive *Fers* saw 'twas not by Power nor by Might, but the Lord saved them, so should it be here, as *Psal*. 44. 5, 6. *Isa*. 43. 7, 15. *Zech*. 4. 6.

8 ¶ Now when she had weaned *Lo-ruhamah* *m*, she conceived and bare a son *n*.

*m* Though some wrest the words to an Allegorical Sense, I think the Prophet keeps the Decorum in the similitude, and therefore, as women ordinarily conceive not whilest they give suck, so this *Gomer*, weaned her daughter *e. e.* she conceived the Son which is to be an Emblem of the final rejection of the ten Tribes. *n* To be a third sign to this incorrigible and self-undoing Kingdom.

9 Then said God *o*, Call his name *p* *Loami* *q*, for ye *r* are not my people, and I will not be your God *t*.

|| That is, not my people.

*o* To the Prophets as before, ver. 3. and ver. 6. *p* The name of this new born son, the sign, or Type of the Ten Tribes who had rejected God, and would not be reclaimed. *q* Not my people, though once you were a peculiar people, you are so no more in my Account, you are cast off as you deserved. *r* Whole house of Apostate *Israel*, who first cast off the house of *David*, and my Temple, and at last rejected me that I should not be your God. *s* Though circumcised, yet have you cast off my Covenant, you neither worship me, nor come up to my Temple, nor keep my Law; *Baal*, the Calves, and the Idols of your Neighbours are your Gods. *ve* are their people, ye are neither mine as to the Civil Constitution, you made you Kings, and I knew it not. *Hol*. 8. 4. without my leave or liking. Nor as to Church Constitution are ye mine, for your whole Worship is the Politick contrivance of *Jeroboam* the son of *Nebar*. You have forgotten your Maker and build Temples. *Hol*. 8. 14. ye count the great things of my law strange things to you. I must count you strangers to me. *t* To protect you against dangers and enemies, or to replenish you with Blessings, the fruits of my wonted Goodness, or to pity you when you do either want or sin, or to counsel you in difficulties, or to hear your Cries, or pardon your sins, or accept an offering at your hand as you have long and long refused me, and I have tried all ways for to prevent your final self undoing obstinacy, so now I do for ever reject you O house of *Israel*, and will be a God to you, no more than to any of the heathen Nations. This God executed when he gave them up into the hands of *Salmanser*, who sent them where none now can find them; they are lost to Men, they know not where they are; they are lost to God, he loves not nor careth for them.

10 ¶ Yet *u* \* the number of the children of *Israel* *x* shall be as the sand of the sea, which cannot be measur'd nor numbred *y*; and it shall come to pass *z*, that *‡* in the place *a* where it was said unto them *b*, Ye are not my people *c*, there it shall be said *d* unto them, Ye are the sons *e* of the living God *f*.

† *Gen*. 32. 12. *1 Pet*. 2. 10.

|| Or, instead of that.

*u* This may anticipate the carnal *Israel's* objection that thus God would fail of his word to *Abraham*, or he would lose his People, nothing so, yet, though ten Tribes be for ever Captivated, God will have his *Israel*. *x* Not *Israel* after the flesh, not those very Persons, Families that are carried Captive (though for ought I know, or any can tell to the contrary



these may be so increased for *Abraham's* sake) but the *Israel* of God according to the Faith, the spiritual seed of *Abraham*, confisting both of *Jews* and *Gentiles*. *y* Innumerable, expressed by an elegant Proverbial Speech, alluding to the immenseness of the sands, *Iſa.* 10. 22, 23. and *Rom.* 9. 27. *z* The time is fixed, and the thing shall certainly be, God will bring it about in his time. *a* As we read it, 'tis plain, that in those places or Countries, where a people dwell who knew not God, were not his people; There should be a people that should both be called, and be his people; the Heathen should be called into the Church, and in every place God should have his people. Or else thus, instead of being called the people of God, you shall be called the Children; so blessed a change, that who were once far off, and not a people, shall now be more than people, they shall be children. *b* The *Gentiles* and *Jews* unconverted. *c* In the state of unconverted ones, are far from God, without his Covenant, and no people. *d* Known, declared, men shall confess it, God will own it himself, and make it known to others. *e* Grace shall be enlarged, your relation nearer and sweeter, you shall be sons, not servants; have Communion with God as with your Father; and this shall be the common, or equal privilege of this whole *Israel* of God: This is fulfilled in the Kingdom of the *Messiah* under the Gospel, as the Apostle argueth it *Rom.* 9. 25, 26. *f* Who is the fountain of life to all his children, and who giveth them lively affections to serve him, to offer living Sacrifices to the living God. So are we called, *Rom.* 12. 1, 2. and *1 Thes.* 1. 9.

\* *Iſa.* 11. 13.  
Jer. 3. 18.  
*Ezek.* 34. 23.  
and 37. 16, 22.

II \* Then *g* shall the children of *Judah* *b* and the children of *Israel* *i* be gathered together *k*, and appoint themselves one head *l*, and they shall come up out of the land *m*: for great *n* shall be the day of *Jezreel* *o*.

This verse without doubt hath in it both an Historical sense, and a Mystical or Spiritual sense, it looketh somewhat to the return out of the *Babylonish* Captivity, and to their settling in *Canaan*; But it looketh farther to a more glorious deliverance from a more miserable Captivity. *g* In the type and history when the *Babylonish* Captivity is dissolved, and the Captives are loosed. *b* The children of the two Tribes, who adhered to the house of *David*, who were carried Captives, but under promise of a Redemption from it. *i* Some of the ten Tribes who either went over to, and did incorporate with the Kingdom of *Judah*, and so were carried captives with them, or some of the ten Tribes which the children of *Judah* found in the Kingdom of *Babylon*, which having swallowed up the *Assyrian* Monarchy, and now the ten Tribes captives to their conquering sword. Thus in Type, but it is spiritually and mystically to be understood of the whole *Israel* of God, *Few* and *Gentile*, redeem'd by, and converted to Christ, in the day of his power. *k* By the power of God, by the decree of *Cyrus*, by each other heartening one another to return; so the Type, in the Antitype shall be gathered together by the Spirit of God, the Preaching of the Gospel, and mutual instruction, exhortation and encouragements of each other. *l* *Zerubbabel* in Type, who was appointed by *Cyrus*, yet with full approbation of the people, putting themselves under his conduct, to carry them up to *Jerusalem*. But in the Antitype Christ appointed by the Father head of his Church, whom Believers heartily accepting, may in a large sense be said to appoint to themselves. *m* Literally out of *Babylon*, spiritually out of Captivity of sin and Satan. *n* Good, joyous and comfortable. *o* Of the Seed, or people of God, the Sons of God once dispersed, but now gathered by the Gospel.

## CHAP. II.

|| That is, my people.  
|| That is, having obtained mercy.

SAY *a* ye *b* unto your brethren *c* Ammi *d*, and to your sisters *e* *Ruhamah*.

In the two last Verses of the former Chapter, the Prophet did from God promise marvellous mercy to *Judah* and *Israel*, to that remnant of the seed of *Abraham*, who returned out of Captivity, and to the converted *Gentiles*, now in this verse he calls upon them to acknowledge the mercy, and to excite one another to mutual love and esteem. *a* Declare, own or publish. *b* Who of no people are made a people, who were once unpitied and unregarded, but now have obtained mercy; you that are the sons of the living God, whether *Jews* or *Gentiles*; you Christians, as the Apostle applies the words, *Romans* 9. 24, 25. and so in the Antitype no doubt they are to be understood; But in the letter and type, the persons here mentioned are those who among this people were pious, feared God, and kept his Law, some such there were among them. *c* To those of the ten Tribes, who are, and will be these forty years, your brethren. *d* Let them know that yet they are the people of God, and Repentance may remedy all, they are still within the Covenant of their Father *Abraham*, if they will as their Father, walk with God, all shall be well. *e* In a decorum to (what before was made Emblem of *Israel*), the Prophets daughter, *to-Ruhamah*, some are here directed to reason (as 'tis verse 2.) with her, i.e. with *Israel*, whose name is yet *Ruhamah*, and it may be so still, if *Israel* will retain it by returning to God.

2 Plead *f* with your mother *g*, plead *h*: for \* she *i* is not my wife *i*, neither am I her husband *k*: let her therefore put away her \* whore-doms *l* out of her sight *m*, and her adulteries *n* from between her breasts *o*.

*f* Argue the case, state it aright between me and your Mother, then debate it fully; lay open either my displeasure, how great it is, or the effects of it already upon the house of *Israel*, or my menaces against them for the future, by my Prophet *Hosea*: And next recollect the carriage of your Mother of *Israel*; consider her sins, her lewdness, her adulteries, her unthankfulness how notorious, how long, how multiplied and aggravated. *g* The Synagogues, the whole body of the people *Israel*, which were Emblem'd in *Gomer*, the Wife of Whoredoms. *h* Ye that are Sons or Daughters of God amidst this degenerate Idolatrous Nation; you that have any resentments for your Father; debate, or at least deal plainly with her, which is called your Mother, and say how little right she hath to be called my Wife, and how little reason I have to own my self her Husband; *i* In point of right she is not, for by her adulteries she hath dissolved the Marriage-Covenant, and so abolished the Relation, though in point of fact she is not cast off utterly; I have not sued out the divorce, nor turned her out of doors, but yet for all that she is no Wife, nor hath any right to honour, maintenance, or love of a Wife, *k* I do not account my self bound by any covenant of Marriage to love, maintain, comfort or protect her; Nor will I long do it, if by her continued lewdness she still violate her Faith, and abuse my Patience: Tell Idolatrous *Israel*, that her God will deal with her, as an abused Husband will deal with an unreclaim'd adulterous Wife. *l* When you have pleaded, then make an offer to her yet once more, counsel, persuade, intreat and encourage her to do what becomes a Wife that would not be divorced; Try if you can prevail with her to cast aside, and to remove from her all evil practices and inclinations, to cast off Spiritual Whoredoms, which all her Idolatrous practices are accounted to be. *m* Either remove the Idols, their Temples, Priests and gaudy rites for ever out of her sight, as they did, *Iſa.* 2. 20. or else cease from her whorish looks, her unchast and immodest framing her face and gestures. *n* Idolatries which are spiritual Adulteries. *o* By an immodest and lascivious manner of framing the breasts, and laying them open; these kind of Women here alluded to, did entice Adulterers, and so were *Idolatrous Israelites* grown impudent in their Idolatries, and courted others in shameless manner to turn Idolaters also.

3 Left *p* I strip her naked *q*, and set her as in the day that she was \* born *r*, and make her as \* a wilderness *s*, and set her like a dry land *t*, and slay \* her with thirst *x*.

*p* This little word suggests great hopes, if this treacherous Wife will cease her lewdness, and become chaste, she may be forgiven; it reserves room for repentance and reconciliation, without these it threatens. *q* As was usually done by incensed Husbands, divorcing impudent Adulteresses, *vid. Ezek.* 16. 38, 39. and 23. 26. So God will strip her of all her ornaments which he gave, so he did gradually by *Israel's* enemies the *Assyrians*, till at last by *Salmanser*, she was stript to the skin, and led away captive, God cast her out thus by him. *r* 'Tis not much material to fix the period of this Birth, but 'tis enough God threatens, as sometimes we do, an extrem, poor, desolate and comfortless condition, by a kind of Proverbial speech, as naked as ever born. *s* This phrase may somewhat intimate the time of *Israel's* birth, viz. between their going out of *Egypt*, and the giving of the Law, or their entering upon their travels in the Wilderness. Their state was poor enough then, now it shall be as bad, or worse, they shall be as the Wilderness, barren and desolate, affording nothing for life or delight, much less for profit; whereas Adulteresses ordinarily hunt after profit and delights. God will punish Adulterous *Israel* with denying both to her, she shall be like the Wilderness, horrid and starving. *t* This is much the same with the former, and added to confirm and illustrate it. *u* All this shall be done to the end she may be destroyed, of old God led his people through the Wilderness, to a City of habitation, now he will make them as the Wilderness, that they may perish in it. *x* A miserable end surely, thus to be scorcht up with parching heat, so will Gods wrath burn up these wicked Idolatrous *Israelites*.

4 And I will not have mercy *y* upon her children *z*; for they be the children of whoredoms *†*.

*y* *Vid. chap. 1. ver. 6. let. c. d. e.* *z* By this expression particular persons are severally, as by mother the whole Nation was threatened, that none might flatter themselves with hope of better; 'tis observable they are called her children, not Gods. *†* Born in whoredom, and like the Mother addicted to whoredom, as if God had said they are none of mine by birth, nor any whit like me in disposition, but a spurious and hateful brood, and as such I will use them.

5 For *a* their mother *b* hath played the harlot *c*: she that conceived them hath done shamefully *d*: for she said *e*, I will go after *f* my lovers *g*,

\* Jer. 44. 17. vers g, \* that give *b me* my bread and my wa-  
ter, my wool and my flax, mine oyl and my †  
\* Heb. drink. drink.

*a* This demonstrates the truth of the charge, and justifieth the severity of the punishments. *b* *Vid. ver. 2 let. g.* *c* Doted on Idols, worshipt them, and brought forth, and educated children for them. *d* This practise in best circumstances it can be put, was dishonourable as well as dishonest; but here is an aggravation of it; 'twas done with shameless impudence, and openly avowed. *Jer. 3. 3.* with a whores forehead. *e* She took up resolutions, declar'd them, stood to them, none could alter her course. *f* When they came not to her, she will go to them; impudent Adulteress! forsaken, thou courtest and woest. *g* This spoken as if they loved her better then her husband loved her; this high degree of impudence. These are the Idols she worshipt, and the Idolaters she associated and traded with. *h* Whereas every mercy she enjoyed was God's gift to her, and a fruit of his covenant, love and faithfulness towards her; yet she denies (like an impudent strumpet) all his kindness, and in a manner chargeth him with such hardness, and ill usage, that she had starved, if her Idols, and Idolatrous friends had not maintained her, and gives out, the bread she eat, and water she drank, and the cloaths she wore, all was of their kindness. This is shameful indeed; and the Prophet hath set it forth to the life; and now is there not good reason, why a Husband so abused should without pity cast off such a Mother, such Children, and leave them to live on their chosen lovers, or to perish under the hatred of their despised God.

\* Job 3. 23.  
and 19. 8.  
Lam. 3. 7. 9.  
† Heb. wall a  
wall.

6 ¶ Therefore *i* behold *k*, \* I will hedge up thy way with thorns *l*, and † make a wall *m*, that she shall not find her paths *n*.

*i* Because she is so impetuous and shameless in her Idolatrous courses, nothing hath, and she resolves nothing shall hinder her, but she will follow them. *k* Take notice of it thou lewd woman, and all that stand by. *l* Thou wilt set no bounds to thy lusts, and thy wandrings; to satisfy them; I will deal with thee as men do with unruly and rambling beasts; set a hedge of thorns about thee, *i. e.* compass thee in with wars, and other calamities, which shall wound and pierce thee, that though thou love thy sinful courses, and wilt follow them, thou shalt have little pleasure in them. *m* Another allusion to the method men take to keep in wildest Cattle which would break through hedges, but cannot break through Walls, God will make the calamities of this people as a strong and high Wall, over which they cannot leap, nor throw, which they cannot break: So was the Assyrian Army under *Salmaneser*, which coopt them up in a long siege of *Samaria*, and at last took them, and carried them into a long Captivity which now lasteth. *n* Wherein thou didst go when thou wentest to *Egypt*, or *Syria* for help; but by my Judgments, and thine enemies power and watchfulness, always shall be watch and guarded, thou shalt not find how to send to them for relief: These were her paths, whereas a chaste Wife would to her Husband for relief.

7 And she *o* shall follow *p* after her lovers *q*, but she shall not overtake them *r*; and she shall seek *s* them, but shall not find *t* them: then shall she say *u*, I will go and return *x* to my first husband *y*, for then *was it* better with me then now *z*.

*o* Hedged in with many and great distresses; when under the judgments of God. *p* With earnest travel, and with wearisome toil, she shall attempt every way to get to them, but to no purpose, afflictions and sorrows surround *Israel*, these *Israel* can by no means break out of to these lovers, and they like false lovers hasten as fast and as far from this adulteress as they can. *q* Idols and Idolaters, her false friends, and falser Gods. *r* They which hasten after such strange gods and helps, as this shameless harlot shall meet with sorrow, but never overtake their desired help. *s* As is the manner of immodest strumpets, it speaks also her obstinate resolution in her way, so *Israel* forsook a God that would have sought him to do him good, and by no disappointments would be (for a long time) taken off from this frantic Wildness, of seeking to Idols that could do him no good. *t* The final issue of all is at last, she is wearied in her folly, tired with fruitless labour, and sits down hopeless of ever finding help from Idols and Idolaters. *u* As the prodigal first think well on it, next resolve with her self. *x* Restless she will try one way more, happy she, if she had tried this sooner, this would have been successful, she will return, come back, and seek to her Husband. *y. i. e.* God who had Married *Israel* to himself, who was her Husband indeed, all others were as Adulterers, are deceivers and seducers, who abuse the credulity of wanton Women first, and next, abuse their Husband Beds. *z* How much the tune is changed? in *ver. 5.* all her gallantry, her feasts, her rich apparel, these are gifts of her Lovers; not a word of her Husbands greatest kindnesses. But now she fees and confesseth, the least of her Husbands kindnesses was better then the greatest kindness of these her Paramours, and at worst with her Husband, she was better then at best with Adulterers.

8 For † she *a* did not know *b* that I gave *c*

her corn *d*, and † wine and oyl *e*, and multiplied her silver and gold *f*, † which they *g* prepared for Baal *h*.

† This unexemplified ignorance or inconsiderateness, was the cause of all this lost labour, and unthankfulness to God. *a* In her fulness and prosperity, as were the days of *Jeroboam*, in which much of this lewdness was committed, and in which the Prophet calls them to Repentance. *b* Considered not, but carried it toward God, as if indeed she did not know; nor did she own it, or acknowledge it by any suitable obedience, and thankfulness to the God of her mercies. *c* Without desert or worthiness, it was mercy, and this free, from whence all she had came. *d* Which is the stay and strength of our life, one necessary comfort put for all the rest. *e* These cheer the heart, and include all provision for delight, and sweetness. *f* The treasures of Gold and Silver, and all precious things brought in by Trade, and increast among them, were the effect of mine undiscerned, and unacknowledged bounty and goodness. *g* The generality or body of the *Jews*, these idolatrous *Jews*. *h* First made the Idol with the Gold and Silver, and next Dedicated it to the service of the Idol. Scitish ignorance, that with one part of the Gold and Silver make a God, with the other part provide for Sacrifices to be offered to it. Thus one part is advanced to be a Diety, the other part of the same Masse, consecrated to the service of its fellow lump. What absurdities will not down with such fools and fots?

9 Therefore *i* will I return *k*, and take away *l* my *m* corn *n* in the time thereof *o*, and my wine in the season thereof, and will † recover my wool and my flax, *given* to cover her nakedness *p*.

*i* Because I was not acknowledged nor served as the giver. *k* Much after the manner of man doth God speak; he had left large Blessings behind him among this people, but their scitish ingratitude provokes him to resolutions of returning and siezing of all. *l* Take into my hands, or resume all I give, for all giving was mine still, God never gives away his right. *m* It was hers while thankfully received, and rightly used, but want of these forfeit that right, and the Propriety reverts to God. *n* See *verse 8. let. d.* *o* Either when they should gather it in, as being ripe, or when they need it, as being ripe, or when they need it, and should use it: All they enjoy is mine, but since they so use me, as to serve *Baal* by it, I will either take all away from them, or make all useless to them. *p* When I take away my wool and my flax, she shall appear shamefully naked, not having one rag of her own.

10 And now *q* \* will I discover her † lewdness *r*, in the sight of her lovers *s*, and none shall deliver her out of mine hand *u*.

*q* When I make a seizure, and strip her of all that is mine I will expose her, or else I shortly will do so, ere long. *r* Folly and wickedness of her Idolatrous Worship, (and perhaps the corporal lewdnesses which Idolaters seldom were free from, may be here intended) *s* among whom most will loath her, and hoot at her, some secretly despise her, if any shall attempt to help at this dead lift, it shall be to no purpose. *u* They who would deliver her are few and weak, unable to rescue her from the infamy I adjudge her to. In short, as she hath like a strumpet shamelessly lin'd, so like a strumpet she shall be shamefully, with greatest infamy punished; and I faith the Lord, will see it done.

11 I will also cause all her mirth to cease *x*, her feast days *y*, her new-moons *z*, and her sabbaths *a*, and all her solemn feasts *b*.

*x* The jollity of *Israel* was certainly damp't, when *Tiglah Pileser* took *Sion*, and other Cities, and captivated *Naphthali*, *2 Ki. 15. 29.* which was some, yet but few years after this Prophecie: But sure all their joy ceased about ten or twelve years after, when *Samaria* was taken, and *Hoshea*, and all *Israel* made Captives, so the threat was executed in this sense; But the Prophet speaks (as by what follows appeareth) of their sacred or Religious joys, which God will abolish. He did not set them up, but he will pull them down. *y* Though Apostate *Israel* was fallen to Idolatry and renounced the true Worship of God, yet by this Text it appears they retain'd many of the rites and ceremonies that were used by the *Jews*, or else set up others like them, as their solemn Feast at setting up the Calves at *Dan* and *Bethel*, in *Jeroboams* time. *z* These were days of greater Sacrifices. *Numb. 28. 11.* and greater feasting, *1 Sam. 20. 5.* *a* Their weekly Sabbaths. *b* The three Annual Feasts of Tabernacles, weeks, and Passover, or others with them, all which should cease when these people were carried captive, as they were by *Salmaneser*.

12 And *I c* will † destroy *d* her vines and her fig-trees *e*, whereof she hath said, These *are* my rewards *f*, that my lovers, have given me *g*; and \* I will make them *h* a forest *i*, and the beasts *k* of the field shall eat them *l*.

*c* God will do it either by blasting, or by the *Assyrians*, who as other invaders, shall spoil all. *d* Make very desolate, or lay waste.

† Heb. new wine.  
‖ Or, where- with they made Baal.

‖ Or, take away

\* Ezek. 16. 37, and 23. 29.  
† Heb. folly, Or, villany.

† Heb. made desolate.

\* Psal. 80. 12;

13.

Ha. 5. 5.



waste. *e* These two were mentioned, but all other Fruit-Trees are meant. *f* This was in peculiar manner the sin for which *Israel* was punished thus, they gave the praise of the fruitfulness of these Trees and the abundance of them to Idols, rob'd God of the praise due for them, therefore God will take them away. *g* Their false Gods are here made the givers of all outward blessings to *Israel*; vide *ver. 5*. *h* Their Vineyards and Olive-yards, and places where they planted and fenced in their Fig-trees, and other fruitful Trees. *i* Wild and uncultivated, the Hedges, and Fences shall be thrown up, and all run into the wilderness of a Forrest, as it came to pass in the *Affrian* Invasion. *k* Salvage men, such as the *Affrians* were, or rather in the letter the Beasts of the Field should break down their branches, and devour them, and pull off the Fruit as Foxes pull the Grapes, or wild Boars of the Wood root up, and eat the tender and sappy branches and springles. *l* The Trees and their Fruits.

13 And I will visit *m* upon her *n* the days *o* of Baalim *p*, wherein the burnt incense to them *q*, and she decked her self with her ear-rings and her jewels *r*; and she went after her lovers *s*, and forgot me, saith the LORD.

*m* Punish for the Prophet threatens them with this visitation, by which it evidently appears to be a visiting in wrath. *n* The Kingdom of *Israel*. *o* The sins of those days past. *p* *Baal* was the great Idol of the Ten Tribes, the chief of their Idols, their Lord, (as the word signifieth,) and patron; here it is plural *Baalim*, either to denote the multitude of Idols which they worshipt, all call'd by this one Name, or perhaps because of the multitude of his Statues or Images, and of his Altars and Temples erected to *Baal* in all places of the Land. *q* Sacrificed, and Worshipt, for this one kind of Religious Observance is put for all the rest, *r* To put the greater honour upon the Idol, they put on their richest and best attire, or it may be they blindly thought this rich habit would make them the more acceptable to their senseless Idol. *s* Deck'd thus, Strumpet like, she went on by her spiritual Adultery to provoke me, *t* And slighted me, if she did at all think of me, Adulterers like.

14 Therefore *u* behold *x*, I will allure *y* her, and bring *z* her into the wilderness *a*, and speak *b* unto her.

|| Or. Freindly.  
+ Heb. to her heart.

*u* This particle seems to connect these following passages with those that went before as *causal*, or giving a reason why God will do thus and so are difficult than if read as [כִּי] might be either as a particle that speaks order or time of things, and is as much as, afterwards, so 'twill be ealie, I will visit, &c. afterwards I will allure, first punish, next comfort, or else it may be adversative as much as, yet, or but, so 'tis plain, thus she like an Adulteress hath sin'd, and I have punisht. But, or yet, or notwithstanding I will allure and or else it is a particle that doth more strongly affirm, so rendered, the place would be less obscure, thus I will destroy her vines, &c. Surely I will allure, &c. thus כִּי is used *Jeremiah* 5. 2. and *Zechariah* 11. 7. *x* With attention and wonder at the methods of Divine Grace. *y* With kind words, and kinder usage I will incline her mind to hear and consider what I propose. I will persuade by sweetest dealings like a kind Husband that makes use of the distresses of his disloyal Wife to commend his love to her, to win her to himself and to ways that are the honour and happiness of a Wife. *z* After that I have brought her into the wilderness; (so the French) and some other versions, and so it is plainer than as we read it. *a* Deep distress or Captivity, with all the sorrows that attend Captivity; then 'tis likely she will hearken: or, by Wilderness may be understood a retired place, and solitary where shall be no diversions of her mind, no such temptations as formerly, where with best leisure she may consider and bethink her self, so understood our version is easily intelligible. *b* Things that are full of comfort, and in such manner too as is comfortable to the hearer: Here are glad Tydings, gracious promises, and wonderful mercy to the true *Israel* after afflictions have brought them to God, after they are Converted from sin, by these means.

15 And I *c* will give her vineyards *d* from thence *e*, and the \* valley of Achor *f* for a door of hope *g*, and she shall sing *h* there as in \* the days of her youth *i*, and as in the day when she came up out of the land of Egypt *k*.

\* *Joth.* 7. 26.  
*Isa.* 65. 10.  
\* *Jer.* 2. 7.  
*Ezek.* 16. 22, 60.

*c* Reconciled to her; *d* will both settle her, and abundantly enrich her with blessings, as the phrase implyeth. *e* Either from the place of their Exile and sufferings, or from the time of their hearkning to the Lord speaking to them in their distresses and sorrows; or if it refer to *ver. 12*. 'tis a promise to comfort them under that threat which swept away the blessings of Vines and Fig-trees, in their own Land and here is a promise of Vineyards to them from the time of their Repentance, and from the place where they are Captives. *f* Which was a large, fruitful and pleasant valley near *Fericho*, and on the very entrance into the Land of *Canaan* where after forty years Travels and Sorrows *Israel* first set foot on a

Country, such as they expected. *g* As that Valley was a door of hope to *Israel* then, by that, *Israel* saw that he should enjoy the promised Land; so would God deal with repenting *Israel* in the times here pointed at. *h* Praises to their God for his Mercies, and sing forth their own joys too, and answer each other, sing in responds, as the word signifieth. *i* As that Age is most joyous, and expresseth it by singing, so shall it be as renew'd youth to *Israel*, full of blessings from God, and full of praises to God. *k* This passage explains the former, their youth is a time somewhat like the time of their coming out of *Egypt*, their mercies now like the mercies of that time, and their joys and songs shall be like too: However these things were fulfilled to the Type of whose Repentance and return to God is not very eminent: They are all fully made good to Antitype *Israel* the Church of Christ in spiritual Blessings, chiefly here intended.

16 And it shall be at that day I saith the LORD *m* that thou *n* shalt call me *o* *Ishi* *o*, and shalt call me no more *p* *Baali* *p*:

|| That is, my Husband.  
|| That is, my Lord.

*l* When through deep distresses I have prepared her to return, and she who was an Adulteress repents, and renews her Covenant of Love and Obedience, and in the day of my Blessings on her. *m* This confirmeth, and ensurcth the things. *n* My repenting *Israel*, *o* Both by Words, Affections, and Obedience shall own me as thy loving, tender Husband, and delight to call me so. *p* Though the word hath no ill in it self, yet 'tis so near to the name of the abominable Idols that I will no more be called *Baali*.

17 For *q* \* I will take away the names of Baalim *r* out of her mouth *s*, and they *t* shall no more be remembered by their name *u*.

\* *Joth.* 23. 5.  
*Psal.* 16. 4.  
*Zech.* 13. 2.

*q* It is my purpose to abolish the memory of *Baalim*. *r* This great Idol for all others, God will cut off all the remains of Idolatry from his Church. *s* So God required of old, *Exod.* 23. 13. *t* These false Gods, and provoking Idols shall be quite forgotten. *t* Their Names perishing with them, when God shall cut off all Idolatry from his Church in Gospel days, 'twill be the final and fullest accomplishment of this prediction.

18 And in that day *u* will I make a \* covenant *x* for them *y* with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground *z*: and I \* will break the bow and the sword, and the battel out of the earth *a*, and will make them to lie down safely *b*.

\* *Job* 5. 23.  
*Isa.* 11. 6. &  
*Ezek.* 34. 25.  
\* *Psal.* 46. 9.  
*Isa.* 24. *Ezek.* 39. 9. *Zech.* 10.

*u* See *ver. 16. Jer.* 1. \* Command, or Enjoyn, and these Creatures shall as duly observe the Command as just ones keep a Covenant. *y* True Converts, the *Israel* of God. *z* With all the Creatures that might either serve or hurt them, it is a full and gracious promise of abundance of Peace, Safety and Love among all, through the Creation, for the comfort of God's people. *a* But if Brute Beasts do not hurt, yet unless more brutish Creatures, bloody men be tamed, there will be little safety to the Church, therefore God will put an end to Wars, and make Men peaceable in their disposition, far more peaceable than heretofore they have been. *b* By a special care of, love for, and presence with them, God will provide for their safety. Now I doubt not but all this in some measure was made good to the *Jews* returning out of Captivity, among whom were also some thousands of the house of *Israel*, who had their share in this promised peace, safety, and prosperity. But the full accomplishment is to be to the Church of Christ, and in spiritual Blessings shadowed out by these temporal Blessings.

19 And I *c* will betroth *d* thee *e* unto me *f* for ever *g*, yea I will betroth thee unto me *h* in righteousness *i*, and in judgment *k*, and in loving kindness *l*, and in mercies *m*.

*c* Thy God, who was offended, but now am reconciled. *d* Though I was divorcing thee, will now betroth, on new Terms enter Marriage Covenant with thee. *e* O *Israel*, who art my people, and leavest thine Idolatries and Rebelions. *f* God of Mercy and Truth, who hath forgiven and changed thee, and made thee suitable to my self, and who will be as kind and gracious as thou canst desire, or need. *g* The former Covenant was broken, and the Marriage null'd but now it shall be an Everlasting Contract and Marriage between my *Israel* and their God. *h* This promise is repeated to confirm it, and to remove scruples and jealousies. *i* On equal terms on both sides, *k* With mature advice, or well informed and settled judgment and Resolution; This Covenant shall be, as a well taken Oath, finished with integrity of heart and judgment. *l* Without desert in her that is betrothed, of meer love, and freest kindness. *m* This though the same with the former, is added to ensure all to this new espoused Wife; or loving kindness is the never exhausted Fountain; Mercies are the never failing

failing-streams, the abundant fruits of that love toward the poor and undeserving objects of it.

20 I will even betroth thee unto me in faithfulness *m*, and \* thou shalt know the LORD *o*.

*u* This verse is a third promise in the same words to comfort and encourage the true *Israel*, only faithfulness is here added a qualification of this new Marriage, which shall continue firm on a mutual faithful promise, love, and contract. *o* His just anger which hath punished, his rich Grace which hath now pardoned, and now taken into Covenant again his faithfulness, and tender compassions, his All-sufficiency, and Sovereignty that we may obey him, and rest satisfied in his love as 'tis our reward, and happiness.

21 And it shall come to pass in that day *p*, I will hear *q*, saith the LORD *r*, \* I will hear the heavens *s*, and they shall hear the earth.

*p* In that day, when this new alliance is made, or in the day of Gospel Grace. *q* This general promise God gives us to encourage us to cry to him, he will so hear, as to answer, *r* This is the Seal to the truth and certainty of the things promised. *s* There is a subordination of causes, all second causes do in their ranks (like wheels in a curious Engine) move as moved by the first great spring, and so contribute to the good of such as any way depend on them. Thus here, God the first and universal cause will influence the Heavens, he will command their Dew, and Showers; they would be as Iron over us, if God did not command them to distil their Drops on the Earth when this is dry, parch't, and barren, it does as 'twere cry to the Heavens for refreshing showers, for fruitful rains; when the Seed sown, the Vines and Olives planted, are at a stand, take no rooting, they do as 'twere cry to the Earth for its kindly influences, and fatness that they may spring up, and yield Fruit for *Jezebel*, which may call, and cry, and wait, but never be satisfied if God do not hear them, and command his blessing of fruitifying influences which God here doth promise to his people on renewing Covenant with them God's seed; his gathered ones, his espoused Church shall be served to her comfort by all the Creatures. When Disobedience, Backslidings, Idolatries, and such like sins did provoke God to punish them with Famine and Scarcity. Now their Repentance and Obedience shall be blest with plenty, and God will set the frame of Heaven and Earth in due order to effect this; there shall be an harmony and correspondence between all subordinate causes moved by God the first great Cause, whence expected Events and Fruits shall certainly be produced for their good and comfort.

22 And the earth shall bear the corn, and the wine and the oil, and they shall hear *Jezebel*.

23 And \* I will sow *t* her unto me in the earth *u*, and I will have mercy upon her that had not obtained mercy *x*, and I will say to them which were not my people, Thou art my people *y*; and they shall say, Thou art my God *z*.

*t* Their sins, the Enemies Sword, and God's just displeasure had wasted and lessened their numbers, but now the Lord will bless them with wonderful increase of people, express with allusion to a seed sown in the Earth, which multiplyeth exceedingly; so the *Jews* multiplied after the *Babylonish* Captivity, but much more are the numbers increas'd since the preaching of the Gospel, and the gathering in the dispersed Elect of God. *u* Either the Land of *Canaan*, if you refer this to the *Jews* after the Captivity, or the whole Earth, all places, and Nations, if you do as you should, refer it to Gospel days, and so we have seen this promise fulfilled. *x* See *cap. 1. ver. 6. 1st. b. c.* and *ver. 10. tot. y* So great is the change Grace hath made that a rejected people are once more taken to be a peculiar people: A remnant among them is saved. *z* Not in word only, but with hearty consent, joy, affection, and thankfulness they shall be my people, as well as call themselves so. This people of whom the Prophet here speaketh, shall openly confess the Lord is their God, Sovereign to Command, and Rule; and Saviour to deliver and save them. Their God to give them Law and Life; to direct their Obedience, and to be their exceeding great reward for it, their God to sanctifie, justifie, and glorifie.

CHAP. III.

1 Then *a* said the LORD *b* unto me *c*, \* Go yet *d*, love a woman *e* beloved of her friend *f*, yet an adulteress *g* according to the love of the LORD toward the children of *Israel* *h*, who look to other Gods *i*, and love flagons of wine *k*.

*a* Or And, *Hebr.* or furthermore. *b* Commanded. *c* *Hosea*. *d* Again, or once more, so it implyeth he had once already been commanded and done some such like thing. *e* In the former he was commanded to Marry, in this he is commanded

to love; (the reason of which will appear in the application of the parable,) a Woman though describ'd by her Character, yet not named; and though her Character would suit well enough to *Gomer*, yet it was not she for this Woman was to abide *v. 3.* for him, but *Gomer* was presently married to him, or at least so represented; this was brought, *Gomer* was not: *f* Her Husband, though some think it may be some other person, or lover. *g* Either already tainted, or that certainly will be tainted with that vice, a divorced Woman separate from her Husband because of her falleness to him. *h* Let this be the Emblem of my love to the Children of *Israel*; by this I intend saith God, to let *Israel* know how I have loved, and how she hath loved; How greatly, dearly, constantly on my part. How slightly, inconstantly, falsely on her part. *i* When I adopted them to be a peculiar people to me, to take me for their God, and requir'd they shall have none other (which relation is well exprest by that of Husband and Wife;) they have look't, liked, loved other Gods, and depended on them, and their hearts have been estranged from me, they have turned down right Idolaters. *k* Loved the Feasts of their Idols, where they drank Wine to excess, by too great measures, which, without dispute, was usual in the Idol Feasts, *Amos 2. 8. 1 Cor. 10. 21.* or else these flagons of Wine speak their loose, drunken, and riotous living.

2 So I brought her *m* to me for fifteen pieces *n* of silver, and for an homer *o* of barley, and an half homer of barley *p*.

*l* As I was commanded, I procured, or as we read it, bought: *m* Which exactly answers to the State of the *Jews* then in *Egypt* tainted with *Egyptian* Idolatry, and poor, without a portion; brought or redeem'd to be affianced to God. *n* Whatever was the exact quantity and value of these pieces, we need not here curiously enquire; but note we, it was half the value of a slave. *Exod. 21. 32.* and was some 37 s. 6 d. *o* This measure might be about 14 Bushel; so the whole will, for her Diet, amount to twenty and one Bushel, no great Provision for her Diet. *p* And 'tis Barley in both places, the meanest kind of Provision; and suited to a low condition. *Judges 7. 13. Ezek. 4. 9. 12.* all this the fuller to set forth *Israel's* indigence and ingratitude to God, and God's bounty to *Israel*.

3 And I said unto her, thou shalt \* abide *q* for me many days *r*, thou shalt not play the harlots *s*, and thou shalt not be for another man *t*, so will I also be for thee *u*.

This verse is the form of Contract, or the Articles of Agreement between the Prophet and this Woman. *q* Dwell with me, and expect and wait in an unmarried condition, until I see it fit to espouse thee. *r* 'Tis not said how long, but a slave as she is represented here, may not think this severe. The preferment will compensate her waiting. *s* This the third condition she is to live chaste and modest, not to do as she had done. This was to settle her in a virtuous life, and to prove whether she would betake her self to a life praiseworthy. *t* She is bound to marry none other, nor to commit Adultery with any other. *u* In due time I will accomplish the contract, and as I wait, so I will be for thee: so the Deed is mutually seal'd and signed.

4 For the children of *Israel* shall abide many days *x* \* without a king *y*, and without a prince *z*, and without a sacrifice *a*, and without an image *b*, and without an ephod *c*, and without Teraphim *d*.

*x* Now the parable is unfolded, and made plain, it shall be with *Israel* much like as with such a Woman. They and She guilty of Adultery, both punish't with a Divorce, both punish't long with such afflicted State, both made Slaves, kept hardly, and valued meanly, yet in mercy at last pardon'd, reaccepted and prefer'd, but this after long time of Probation. How long we cannot tell, nor list to dispute whether 70 years of *Babylons* Captivity, or whether these Seventy, and the One Hundred and Thirty years of Ten Tribes Captivity before the Two Tribes went Captives, i. e. Two Hundred years; or whether till *Messiah's* coming, or the general and last Conversion of the *Jews*, long 'twas to be no doubt. *y* None of their own Royal Line shall sit on the Throne, and Rule them, but Foreigners, Enemies, and they that had conquer'd them, should be Kings over them. So the Kingdom ceased as *chap. 1. 4.* The Conquering Kings will not out of the *Jews* make their chief Officers to Rule the *Jews*, but Strangers shall be Princes and Governours over them. *a* Either right, and according to Law; (these Sacrifices they had long since cast off) or Idolatrous ones which they would choose. *b* They could carry none of their Images with them, and the *Assyrians* would not let them make new ones. *c* No Priest as well as no Ephod. *d* Idolatrous Images kept in their private Houses to Worship and Consult with like the *Roman Lares* and *Penates*, Household Gods; in one word, such should be the State of these Captives: They should have nothing of their own either in Kingdom and Civil Affairs, or in Church and Religion, but be wholly under the Power and Arbitrary wills of their Conquering Enemies.

3 After-



5 Afterward *c* shall the children of Israel return *d*, and seek the LORD their God *e*, and David their king *f*, and shall fear the LORD *g*, and his Goodness *h* in the \* latter days *i*,

\* Isa. 2. 2.  
Mich. 4. 1.

*c* After these long and sore troubles have broken their hearts and opened their eyes. *d* Repent; 'tis not promise of return into their own Country. *e* To know his way, and to live under his protection and blessing, to worship him, and they shall pray to him, depend on him, consult with him, with ardency and earnestness of desire. *f* Not son of *Jesse*, who was long since dead; nor *Zerubbabel*. But *Messiah* who is elsewhere called *David*, *Psal.* 132. 10. *Jer.* 30. 9. *Ezek.* 34. 24. and 37. 24, 25. which see; and *Amos* 9. 11. *g* With Reverence shall pray, depend and consult their God, and worship his son the *Messiah*, whom the Father sent out of his infinite Goodness, and Kindness towards us. *h* God and his Goodness. *i. e.* the good and gracious God, such to us in Christ, God in Christ and with Christ shall be worship'd. *i* In the days of the *Messiah*, in Gospel times, and perhaps the last of these latter days.

## C H A P. IV.

1 H E A R *a* the word of the LORD *b*, ye children of Israel *c*: for \* the LORD *d* hath a controversy *e* with the inhabitants of the land *f*, because *there is* no truth *g*, nor mercy *h*, nor knowledge of God *i* in the land *k*.

\* Isa. 1. 18. &  
3. 13. *Jer.* 25.  
31. chap. 12. 2.  
Mich. 6. 2.

*a* Attend, consider, and duly weigh; 'tis the hearing of the Mind, as well as of the ear is here required. *b* He that speaks is the great God, though the Messenger be a man, the message is not Man's, but it is the Word, the Message of the Sovereign, Holy, Just and Mighty *Jehovah*, who ever speaks most Important things; things that respect our duty and safety. *c* You of the ten Tribes with whose Ancestors my Covenant was made, who received the Law by the disposition of Angels, but have not kept it, you that have turned aside from your God to Idols. *d* Who knoweth your sins, who hateth, threatneth and will judge, and punish unless you repent, it is he that speaketh, and summoneth you to plead with him. *e* Just matter of debate or arguing against you, you have wrong'd him and he will right himself, yet so that he will be clear in his Judgment, all shall see that the just Lord doth justly, and that this peoples sins are the cause of all their sufferings that God doth not delight to afflict the Children of men. *f* Who dwell in the Cities and Towns of *Israel* divided from the house of *David*, and from the house of God; ye that dwell with Idolatrous Neighbours; it is not a few, but the generality of the Inhabitants; 'tis the whole Land I have an action against. *g* No Faithfulness in their Minds, Words or Works; they cover falshood with fair words, till they may fitly execute their designed frauds. There is neither plain heartedness, nor constancy in their purposes and words. *h* Kindness or gentleness of mind, all are hardned, and restrain their Bowels which should be open'd toward the indigent, and necessitous. There is neither Compassion nor Beneficence among them, they pity not, nor relieve any. *i* All generally are ignorant, know not what God hath done for them, or what God is in himself, or what candor and truth, or what tenderness and beneficence he requires in his word, if they have a slight knowledge of those things yet they consider them not. They have raised the knowledge of God out of their Minds. *k* This speaks the universal Ignorance, merciflessness unfaithfulness of that age.

2 By swearing *l*, and lying *m*, and killing *n*, and stealing *o*, and committing adultery *p*, they break out *q*, and † blood toucheth blood *r*.

† Heb. bloods.

*l* Either falsely, or prophanely, or cursing, and wishing evil to one, instead of truth here is Perjury, instead of compassion here is execration, and evil speaking. *m* Of all kinds; affirming of falshoods, denying of Truths, defrauding, lessening good and representing it what 'tis not, greatning what is in others ill, and so flattering in some cases, and disflaming in other cases, &c. *n* Though God hath forbidden all kinds and degrees of Murder, this people through Ignorance of God do fill the Land with Murders; with open, or secret; by cruelty withholding relief from some, by violence and falshood cutting off others; 'tis the temper of this people was toward killing, their designs laid for it, &c. *o* Injuring one another either by taking away what was another's, or detaining what should have been his, or giving less to another than was his due: Every one inclin'd to Frauds, many addicted to secret Thefts, and some openly practising it. *p* Which was a sin grown high among them, a sin directly against the Truth and Mercy which should have been among them. Under this, all degrees of Adultery, unchaste thoughts, words and gestures are included. *q* As waters that swell above all banks, or as unruly beasts that break over all hedges, so you, O *Israelites* have broken down the hedge of the Law, which expressly forbids what you daily practice. *r* Slaughters are multiplied; by blood the Scripture understandeth slaughter, *Gen.* 4. 10. &c. *Psal.* 58. 10. possibly

the wrong done by the Adulterer, was (as *Ammons*) revenged with the slaughter of the Adulterer; or possibly it may refer to murders committed in the very Court of the Temple; so the blood of the murdered touch'd the blood of the Sacrifices. It is too particular to refer it to the blood of *Zechariah* slain between the Porch and the Altar, and which (some say) ran down to the Altar, and touch'd the blood of the Sacrifice. Or what if this should refer to what will be ere long, when *Feroboam* is dead, when *Zechariah* is murder'd by *Shallum*, 2 *King.* 15. 10. *Menahem* slays *Shallum*, ver. 14. and ript up women with Child in *Tiphshah*, ver. 16. when *Pekah* slew *Pekabiah*, and *Hoshea* slew him. These Kings being thus slain, no doubt much blood was spilt; all which happen'd in less than forty years. For from *Zechariah* to *Pekah's* Usurpation, are but fourteen years, from *Pekah's* entrance on the Throne to *Hoshea's* Conspiracy are twenty years.

3 Therefore *f* shall the land † mourn *t*, and every one that dwelleth *n* therein shall languish *x*, with the beasts of the field *y*, and with the fowls of heaven *z*, yea the fishes of the sea also shall be taken away *z*.

*f* Since their sins are so many and so great, for those very sins already mentioned in the 1. and 2. verse. † Which the ten Tribes did now inhabit. *t* It is a Metaphorical expression, for properly it cannot be spoken of the senseless, and inanimate Creatures, but as Men and Women mourn under the loss of their Comforts and Joys, as they neglect themselves in their Habits, and go less neat, so when the sins of the People shall bring an Enemy upon the land, when War shall first spoil their Cities, Towns, Vineyards and Oliveyards, and finally shall carry the people Captive, all shall run into horrid and saddest state, and in doleful plight. The same expression see in *Isa.* 24. 4. and much like *Amos* 1. 2. *u* No sort of men but had provoked God and sin'd, no sort but should be punished; all that continue in the land till these threaten'd Judgments overtake them. *x* Shall with grief, and vexation pine away, what they see with their eye shall make their heart ake, and faint with greatest dejection and despair; as the word imports, *Isa.* 16. 8. and *Joel* 1. 12. *y* These are elsewhere menaced, *Zeph.* 1. 2. which see; God punisheth man in cutting off what was made for Mans benefit and comfort; and 'tis probable that the tamer Cattel were starved for want of grass or fodder, all being eaten up and consumed by the wasting Armies. † The tamer and innocent either kill'd by Enemies, or offended with stench and noxious Air dye or forsake the Country, or are devoured by Eagles and birds of Prey, which in those Countries wait on Armies. † Whether by drying up the waters of Rivers, Lakes, and ponds, or by corrupting them with blood and carcasses, or by what other way we know not he can do it, who saith he will; and we are sure it speaks the greatness of the threaten'd desolation.

4 Yet *a* let no man *b* strive *c*, or reprove *d* another: for thy *e* people are as they that strive *f* with the priest *g*.

*a* Though Judgments great and wasting are so sure, though the approaching Calamities will lay all utterly waste. *b* None of private Capacity; no Priest or Prophet any more open their mouths to reason and debate with this People; let all know they are so obstinate and hardned 'tis to no purpose to warn any more. *c* Contend as in causes pleaded before a Judge, lay not the Law before them, who have so often refused to hear it. *d* No more chide, or sharply inveigh against their sins and ways. Or this whole passage may be thus read, Yet certainly there is none that may or can strive, &c. All are so corrupted that there is none free who may with confidence argue against others. But our Version is better of the two. *e* Thy country-men, *Hosea*, if the former words be the words of God to the Prophet. Or else if they be the words of the Prophet to the People, then he speaks to them of the Temper of their Neighbours and people with whom they dwell. It is much one which we take, for *Hosea* was now among them; and whether his people or no, they are still the same persons spoken of. *f* There is no ingenuity, modesty, or fear of God or man left among them, they will contend with their teachers, Reprovers, and Counsellors. They will justify themselves, and condemn all reproof; they will adhere to sin and reject all better advice, just as they *Mal.* 1. 2, 7. and 2. 14. *g* This doth not suppose, much less assert, the Priests of *Baal* and the Calves to be true Priests; but were they as true as they are false, yet such is the temper of the People, they would not hear, consider and amend, whoever contested with them. Let them alone therefore to perish with obstinate sinners.

5 Therefore *b* shalt thou *i* fall *k* in the day *l*, and the prophet *m* also shall fall *n* with thee *o* in the night *p*, and I *q* will † destroy *r* thy mother *s*.

† Heb. cut off.

*b* Because thy sins are so many and so great, and thou art incorrigible in them. *i* The Prophet turns his speech to the People, thou O *Israel*; he speaks to them as to one person, they were all of one piece in sin, and should be so one in punishment.

ment. *k* Stumble, and fall, and be broken. *l* Or this day, *i. e.* very suddenly your fall shall be presently effected by your enemies power, vigilance and success; it shall be no longer delayed. *m* Who spake smooth things, who prophesied lies; the false Prophets of *Baal* and the groves, *Jer.* 14. 13. 14. 15. 16. and 23. 15. *n* Be in as sad calamitous condition as any. *o* Either the Prophet that is with thee, that lived with, and prophesied to this people. Or as we read it, when the people are ruin'd and captivated with them, the false Prophet shall be likewise ruined and Captivated. *p* Either proverbially taken, people and prophet shall continually fall; or allusively, both shall fall as a man that falls in the Night. Or else the Prophet shall fall in the darkest Calamities, he shall be covered with thickest Cloud, who falsely foretold and promised light unto such people. *q* The Lord against whom thou hast sinned. *r* Cut off, or make to cease, or be silent for ever *Vid. chap. 1. ver. 4. let. n.* *s* Both, the State, or Kingdom; and the Synagogues, or mock Churches: The Publick is as Mother to private persons, so all shall be destroyed, which also came to pass before the Prophet *Hosea* died, he lived to see his Threats fulfilled.

*Heb. cut off.* **6** ¶ My people *t* are *†* destroyed *u* for lack of knowledge *x*: because thou *y* hast rejected knowledge *z*, I will also reject thee, that thou shalt be no priest to me *a*: seeing thou hast forgotten the law of thy God *b*, I will also forget *c* thy children *d*.

*t* The divorce was not yet issued out, the ten Tribes yet were in some sense *Ammi*. *u* Not only in the Prophetick Style are, because *er'e* long they shall most certainly be destroyed, but in the Course of the History 'tis plain in matter of Fact, many of them were cut off by *Pul* King of *Assyria*, *2 Kings.* 19. and many were destroyed by the bloody and cruel Tyranny of *Menahem*, and more were ruin'd in their estates by exactions, and impositions; The Civil Wars; the Seditions, the Usurpations of some, and the deposing of others were things the Prophet *Hosea* lived to see, and I believe speaks of here as things that had already destroyed many. *x* Of God, his Law, his Menaces, his Providences and Government of the World, had they known his Holy Nature, his jealousy for his own Glory, his hatred of Sin and his power to punish it. Had they known their God, they would either have forborn to sin, or repented of what sins they had committed, and so prevented his wrath. *y* The Prophet now turns his words from the people to the Priests among them. The people's Ignorance was much from the Ignorance and profane humour of their Priests, and this the Prophet doth tacitly charge on the Priests, to whom he speaks as to one particular person; Thou who callest thy self, art accounted by the people, and goest under the name of a Priest. *z* Strange perverseness! they who should direct others, who should be Teachers, are and will be ignorant, will not know, reject knowledge; detestful to know, as the *Chall. Par.* *a* With equal dislike I will reject thee, I will destroy your Church Constitution, and with that, I'll destroy your Priesthood; and I will do this with detestation and abhorrence too. *b* O! *Israel*, and you O! Priests, you have all sinned together, slighted and dis-respected the Law, broken all the precepts of it, set up other Gods, other worship, other Priests than the Law directs. *c* I will pay thee in thy own Coin, I will forget, *i. e.* slight and disregard. *d* The people of *Israel*, the whole Kingdom of the ten Tribes; both those pretended Priests, and their Ghostly children with them.

*Phil. 3. 19.* **7** As they *e* were increased *f*, so they sinned against me *g*: therefore *\** will I change *b* their glory *i* into shame *k*.

*e* Kings Priests and People of that Age, that is, *Feroboam*, second great Grandson of *Jehu*, who raised the Kingdom to it's highest pitch and glory. *f* Both multiplied for number, and grew great in Riches, Power and Honour. Such temper were they of, *Isa.* 1. 2. *g* Sin grew with their Wealth and Honour, God who raised them was by them provoked the more, they turn'd his bounty into sin. Too usual a return from sinners to God. *b* Turn by a just retaliation. *i* They turn'd their glory, all that in which they might glory above others, into sin. *k* I will turn it into shame, that shall be their dishonour, which had it been well used might have been their honour. I will degrade the Priests, impoverish the people, captivate both.

*† Heb. lift up their soul to their iniquity.* **8** They *k* cast up *l* the sin *m* of my people *n*, and they *o* *†* set their heart *p* on their iniquity *q*.

*k* The Priests who minister to the Idols. *l* Live upon with delight, maintain themselves and theirs. *m* Either by conniving at their sins, not reproving as they deserve, lest thereby they should disoblige persons and lessen their bounty to them. Or leave them to sin first, and next look for sacrifices for those sins, like some that make gain by the sins of the people with whom they dispense. Or more plainly by sin is meant sin-offering, in which the Priest had his share. *n* See *ver. 6. let. r.* *o* Covetous, Luxurious, Idolatrous Priests, the Priests of *Baal* and the Calves. *p* Watch to, and earnestly desire

hope and expect. *q* The people will sin, and bring offerings for sin, which is the iniquity as well as gain of these Priests.

**9** And *\** there shall be like people; like priest: *\* Isa. 24. 2.* and I will *†* punish them for their ways, and *† Heb. visit upon* reward them their doings. *† Heb. cause to return*

The sum of these words is this, that God will certainly punish; for the sins both of Priests and people are such that God will no farther forbear either, and when he comes to punish he will do it according to the ways and doings of both, where sins have been equal, punishment shall be equal too, both priest and people shall be lead into Captivity, and there used without any differing respect of one or other.

**10** For *r* *\** they shall eat, and not have enough *s*: they shall commit whoredom *t* and shall not increase *u*: because they have left off to take heed to the LORD *x*.

*r* Or, *And, Heb.* This is another part of their punishment, and 'tis better render'd as a particular part of their Curse, than as a cause of that which was spoken in the former verse. *s* In *ver. 8.* they are said to eat up the sin of that people, *i. e.* by sinful Courses they project for their livelihood, now comes the Curse God will punish this sin with. He will withhold his blessing, they shall not be nourished, not satisfied with what they eat. See *Hag.* 1. 6. *t* Though they multiply wives to relieve them under the Curse of barrenness and want of Children, or by Fornication seek to multiply their off-spring, though they do this which they ought not to do. *u* They shall not hereby increase the number of their Children, either the women shall not bear, or the children not live. *x* They have Apostatized and turn'd from the true God, from his Worship and Law.

**11** Whoredom *y*, and wine, and new wine *z*, take away the heart *†*.

*y* Unlawful converse with wanton women; the forbidden pleasures of an Adulterous Bed. *z* Excess of drinking, and indeed all immoderate pleasures; one kind being put for all. *†* Besot men and deprive them of the right use of their understanding and judgment; by these courses both priests and people here have disabled themselves to discern a right between good and bad; between safe and dangerous.

**12** ¶ My *a* people ask counsel *b* at their stocks *c*, and their staff declareth unto them *d*: for the *\** spirit of whoredom *e* hath caused them to erre *f*, and they have gone a whoring from under their God *g*.

*a* Whom I chose, brought out of *Egypt*, and settled in this land who are not yet cast off, though they deserve it, who call themselves my people. *b* Enquire about future things, and what shall befall them; I threaten from Heaven, they believe not me, but flatter themselves 'twill be better than my Prophets say it will, and they enquire of their Idolatrous priests concerning their Fate. *c* Wooden Statues or Idols with which their priests consult, and make them give answer suiting to the hope of these people. *d* This was an other kind of forbidden consulting with the Devil; an art much in use in those times and places. You read of this *Ezek.* 21. 21. These were parts of their sottish Idolatry. So they thought, they believed what their false Prophets reported from the staff or stock; unparallel'd folly not to believe God speaking from heaven, but at the same time believe a Stock or Staff that knows not in whose hand 'tis, or what use 'tis put to. *e* A Heart addicted to, and enflamed with whoredoms Spiritual and Corporal. *f* Hath blinded, misled and deceived them. So *Isa.* 40. 20. and 44. 18. *g* So they have left their God, refusing to be under his guidance, endeavouring to evade his Corrections, and to fortifie themselves, Rebel like, against his Armies raised to Chastise them, trusting herein to Idols.

**13** *\** They *b* sacrifice upon the tops of the mountains *i*, and burn incense upon the hills *†* under oaks *k*, and poplars *l*, and elms *m*, because the shadow thereof *is* good *n*: therefore *o* your daughters shall commit whoredom *p*, and your spouses shall commit adultery *q*.

*b* Both priests and people. *i* Where their Altars were sometimes to God, sometimes to Idols these were the high places, chosen out by themselves, and where their Sacrifices offered to God were esteem'd little else than Idolatry, *Isa.* 57. 7. *†* An other piece of Idolatry they practis'd, which as it usually was joyned to their sacrifices, so is it here added by the Prophet. This Idolatry abounded in *Israel*, where without controul it had been in use ever since their Revolt if not before. A wood so deep rooted, that the best Kings of *Judah* could not quite extirpate it. *l* Some say Pines, or the Alder. *l* The white poplar. *m* Or Lime-tree, or the Tree whose boughs stretch'd out together cast a pleasant shadow. Under all these 'tis certain the Antient Heathen did perform their Idolatrous services; so did this people choose all these great Trees which having many and great boughs do afford the darkest and coolest

*\* Levitic. 24. Mic. 6. 14.*

*\* chap. 5. 1*

*\* Isa. 1. 29. Ezek. 6. 12.*



coolest recesses, *Ezek.* 20. 28. Convenient for the Sacrificers, while the smoke and smell of the Sacrifice went up through the boughs, and the coolness of the shady place kept their persons from sultry heat, it may be they thought (as the Heathen did) that the *Namen*, Deity delighted to dwell, or be often in such places. For these sins of yours, though you account them no sins, for your harmonizing with Heathenish Superstitions for your leaving my Temple, and against my commands, Sacrifice where best liketh you. *p* Shall dishonour themselves, and their Families, by their lewdness and unlawful converse with Fornicators. The sin of the Fathers is thus punished that they might see Gods just hand punishing, and the sin punished: Here is spiritual whoredom punished: with giving up Daughters to their wadding lusts. *q* Or spouses of your sons, as *Gallie*, Version, a great unhappiness to any Family to be disparaged and wronged by Adulteresses, and a grievous punishment where, or whensoever executed; and this is here foretold, (it will be so) not countenanced.

Or, shall I say.

14 || I will not punish || your daughters when they commit whoredom *r*, nor your spouses when they commit adultery *s*: for themselves *t* are separated with whores *u*, and they sacrifice with harlots *v*: therefore the people that doth not understand *y* shall || fall *z*.

Or, be punished.

|| Or visit upon your daughters; God will not any more lay on them such restraints, as remarkable punishments are usually to all that offend them. They are threatened thus to be thrown up to their own hearts, and others lusts. *r* You have rejected my Law which directed the correction and punishment of such sins, and do you think I will by extraordinary courses restrain, where you cast off the ordinary? *y* You shall have no bitter water of jealousy to discover, convict and torment an Adulterous Wife, as *Judah* hath, *Lev.* 5. 12. nor will I by unusual strokes of my hand smite them. This impunity will increase your grief and shame, and so you shall be punished. *t* The Harlots and Fathers are examples to Wives and Daughters: Those are separated with the lewd women, which either they took to them upon putting away their lawful Wife, which these men did to satisfy their lusts, or else separated, i.e. withdrawn from the company of their fellow Idolaters, that in privacy they might commit whoredom with the women they choose to themselves for that end. *u* Perform the rites of Sacrifices, both in offering first, and in feasting next, in which feasts wine and women would prove great and prevalent temptations to whoredom among those men. *y* By all this it is evident, this people is a foolish ignorant people, that know not God, as *ver.* 1. 6. 11. *z* Be utterly ruined, broken into pieces, and scattered, broken at home first by intestine wars, next by foreign invasions, and carried away at last by conquering enemies.

\* 1 Kin. 12. 29.

\* Zeph. 1. 5.

15 || Though thou Israel play the harlot *a*, yet let not Judah *b* offend *c*, and come not ye *d* unto Gilgal *e*, neither go ye up to \* Beth-aven *f*, \* nor swear, the LORD liveth *g*.

*a* This summeth up the sins, the Idolatries of the ten Tribes, and is a transition to what next follows. *b* Either by way of exhortation or admonition, or Prayer, and wish for the two tribes which stuck to the house of *David*, as to the Temple. *c* Commit like sins as *Israel* hath done, imitate none of their Idolatry; possibly the Prophet saw *Judah* inclin'd to backslide, or this might be preach'd in the beginning of *Ahaz* his Reign. *d* You of *Judah* who have the Temple and house of God with you, who have hitherto been preserved from *Israelitish* Idolatry. *e* A place near *Jordan*, where the twelve stones were pitched, *Josh.* 4. 9. the Camp was pitched, Circumcision revived, the Passover kept, *Josh.* 5. 2, 10. there *Joshua* divided the land, *Josh.* 14. 6. there the Tabernacle was at first pitch'd after they came over *Jordan*, and there they Sacrificed. There was in *Ahabs* time a College of Prophets, and now whether out of reverence to the place on these accounts, or for what other reasons it matters not, but certain 'tis, this *Gilgal* was chosen out by *Feroboam*, or by succeeding idolaters for a place of publick Worship of their Idols, and grew famous for it. *f* Go not up to partake of their idolatry, or to learn it. It is a concise speech, which forbids all the sins committed at *Gilgal*. *g* Which is *Bethel* where *Jacob* lodged, had a vision of Angels, and a more comfortable vision of God, who appear'd to *Jacob*, who for this gave name to the place, and called it *Beth-el*, house of God; but when *Feroboam* made it the place for his Calf Worship, it became, and is called *Beth-aven*, house of vanity or iniquity. Go not thither to worship, 'tis as the former, a prohibition of being of that Religion which was in use at *Beth-aven*, and had been the Establish'd Religion for two hundred years, or thereabouts, viz. ever since *Feroboams* time. *h* This is in it self a lawful Oath, and may be used, but in the circumstances wherewith 'tis here attended, its forbidden, because many who went thither yet pretended there to sacrifice only to the true God, that they own'd him the only living God, revered him, swore by him, though they went up to *Beth-aven* or *Gilgal*, yet they worshipt God there. This is a Synecdoche, a part being put for the whole worship of God, which the Prophet warns them not to blend and mix with idolatries, which yet was done before *Josias* time, *Zeph.* 1. 5. which see, with the Annotations on it.

16 For *b* Israel *i* slideth back, as a backsliding heifer *k*: now *l* the LORD *m* will feed them as a lamb in a large place *n*.

*b* There is just cause why *Judah* should not imitate *Israel*, and this cause is here assigned. *i* The ten Tribes. *k* Grown lusty, fed and wanton, will neither endure the yoke to work, nor be confined in her allowed Pastures, breaks over all bounds, casts off all service, so is *Israel*, as *verse* 7. which see. *l* Ere long, or suddenly, so *chap.* 2. *ver.* 10. *m* Offended by their sins, and provoked to displeasure. *n* In their sinning they were like an untamed heifer, boundless, strong, and stood upon their defence, but in their punishments, they shall be like a lamb, solitary, full of fears, in a large place or Wilderness, where is no rest, safety or provision; Such shall be the condition of the ten captivated Tribes. This is a Proverbial speech, setting forth the forlorn state, which *Israel* ere long should fall under.

17 Ephraim *o* is joyned *p* to idols: let him alone *q*.

*o* The children of *Ephraim* were numerous and potent among the ten Tribes, a principal part of them, and out of which Tribe the first Idolater and Usurper did arise, 1 *King.* 11. 26. and therefore the whole body of the ten Tribes, and the rulers among them are here particularly pointed at. *p* Associated as friends to friends, or joyned as lovers are joyned to lovers; Married to Idols, and will not be taken off. *q* He is indeed obstinately bent on his old courses, and as such throw him up, he will not return, let him wander, but let it be alone, *O Judah* be not his Companion, his friend, go not with him.

18 Their drink is *†* sowre *r*: they have committed whoredom *s* continually *t*: \* her *†* rulers with shame do love, Give ye. *u*.

† Heb. & give.  
\* Mich. 7. 3.  
† Heb. finish.

*r* Though in their Idol Feasts they drink wine and strong drinks, yet this is either sowre and unpleasant, or corrupt and hurtful, there is no good savour in it; therefore *O Judah*, decline thou the intimate familiarity, and have nothing to do with the Idolatries of *Israel*. *s* Both spiritual and corporal. *t* Without ceasing from *Feroboams* time to this day, 200 years, one King after another, and one Idolater after another; Not one, but either was an idolatrous worshipper of *Baal* or the Calves, &c. *u* Beside all this there is shameful oppression and bribery among them, and what good then *O Judah* canst thou look for from society and friendship with them?

19 The wind hath bound her up in her wings *x*, and they shall be ashamed *y* because of their sacrifices *z*.

*x* The whirlwind of wrath from God hath already sized this old Adulteress, and carried some of her children away already. 2 *Kings* 15. 19. and 29 *ver.* Execution of Judgment is already begun, and therefore *O Judah* keep distance from *Ephraim*, *y* Greatly confounded and disappointed of their hopes, as thou *O Judah* wouldst prevent this shame, fly the society of these Idolaters. *z* What they made their confidence shall be their shame, their own Idols cannot help them, but their idolatry shall surely undo them. Their Idols which they worshipt and depended on shall be their shame and confusion, for thy God *O Judah*, hath cursed such people. Confounded be all they that serve graven Images, that boast themselves of Idols, *Pf.* 97. 7. if *Israel* do, yet *O Judah* do not thou so.

## CHAP. V.

1 Hear ye this, *O* priests *a*, and hearken, ye house of Israel *b*, and give ye ear, *O* house of the king *c*; for judgment *is* toward you *d*, because ye have been a snare *e* on Mizpah *f*, and a net spread up on Tabor *g*.

*a* Proclamation is made, and the criminals are cited to appear, and attend their charge; amongst which the Priests are first summoned: Not of the Tribe of *Levi*, not Gods Priests, but *Baals* Priests, Priests of the high places, such they called themselves, so accounted by the people and Priests, they were as good as their constitution by *Feroboam* Son of *Nebat*, could make them. *b* All the people of *Israel* hearken and consider duly. *c* All you of *Menabems* Court, and all you that are of the Royal Family. It is very probable, if not plainly certain, that *Menabem* was King at this time over *Israel*, and that *Hosea* points him out with his whole Family. *d* For to you it appertain'd to execute judgment, and do right, so some, but the most read it, as we do, judgment is toward, i. e. against you. You have sinned, and God will punish. Gods controversy, *chap.* 4. *ver.* 1. is with you all, but first with Priests who neglected to instruct the people, next with the body of the people, and lastly, with the King, Court, and his Family. *e* You *O* Priests and Princes, Nobles and Judges, have ensnared the people by your examples and practices, which have been Idolatrous, and the people have imitated you; it may possibly refer to that the *Fews* say was done, spies set to watch who went to *Jerusalem*, to worship, and to inform that they might be punished:

nicht: Or else thus; By commending the Calves, and palliating the Idolatry committed in worshipping them, by persuading the people they might as well worship there as at *Jerusalem*; you have been a snare unto them, and drawn them into idolatry. *f* Either taken comparatively, as fowls and hunters have taken many birds and beasts, by gins and snares on *Mizpah*, so you have ensnared many souls in idolatry: Or by idolatries acted at *Mizpah* you have ensnared many, so at *Mizpah* there was an high place, and idolatrous worship performed there, whether at *Mizpah* in *Judah*, which is not very likely, or *Mizpah* part of *Libanus*, which is the more likely, I determine not. *g* A very famous mount for its exact roundness, and the height thereof, and as famous for the pleasantness thereof, which easily persuades me to think this hill must needs have some high place on it, and that where high places were so much in fashion, *Tabor* could not be omitted. Here, as in *Mizpah*, idolatry caught men as birds or wild beasts are taken in a net, or briefly thus: The Priests and secular power did make Religion, and the civil Government, a snare for men, both so managed the laws of each as to intrap all they could: As if Men were fowls and beasts, and Governours Civil and Ecclesiastical, hunters and fowlers; And their Laws nets and gins set to catch men, and make a prey of them. Thus 'twas in *Israel* at that day.

Or, and see.  
Heb. a correction.

2 And the revolvers *b* are profound *i* to make slaughter *k*, though I *l* have been † a rebuker *m* of them all *n*.

*b* All those that have cast off the Law of God, both in matters of Religion and Civil Government. *i* Dig deep to hide their counsels, or have taken deep root since their Apostacy from God, and revolt from the house of *David*. *k* All their Religion is but a butchering of Cattle, no Sacrifice to God; or which is worse, a murdering of Men. *l* *Hosea*. *m* a Preacher who in the name and word of God have sharply inveighed against their brutish Religion; and their bloody slaughters. *n* None that have been guilty have escaped the reproof. I have declaimed against Idolatrous Priests, and bloody Usurpers, such as were in those times, *Shallum*, *Menahem* and *Pekah*.

3 I know Ephraim *o*, and *Israel* is not hid from me; for now O Ephraim thou committest whoredom *p*, and *Israel* is defiled *q*.

*o* These revolvers neither are, or can be so deep as to conceal themselves, their designs, contrivances and practices from me: I thoroughly know *Ephraim*, the revolvers are called *Israel* in this verse, who is not hid from me. It is an elegant repetition of the same thing in different words. *p* All thy fair pretences thou canst put upon thy deviled Religion, cannot better it, fill 'tis down right Idolatry, or spiritual Whoredom. *q* *Israel* here is *Ephraim*, and when *Israel* is said to be polluted, it is to be understood both of spiritual and corporal pollution which mostly are linked together, and draw on each other.

Heb. they will not give.  
Or, their doings will not suffer them.

4 † They *r* will not frame their doings *s* to turn unto their God *t*: for the spirit of whoredoms *u* is in the midst of them *x*, and they have not known *y* the LORD *z*.

*r* Those revolvers, polluted *Israelites*, and idolatrous *Ephraimites*, *s* they are so intent upon their idolatries and oppressions, they have been so long inured to these doings, that now they are become slaves to their own doings, inasmuch that they neither have will or power to change them, as *Fer. 13. 23.* *t* To repent of those wicked courses, and to leave them, and so return to their God, who was once theirs by covenant, though now they have violated the covenant, and departed from God. They are in sin hardened to a hopelefs and remediless obstinacy and impenitence. *u* *Vid. chap. 4. ver. 12.* Their mind and inclination stands bent, and fixed upon spiritual whoredoms, and they are incited to it by the seducing spirit, allured by examples, and all these hurry them on. *x* It is an universal distemper among them, all fill'd with this spirit, it hath seiz'd the heart of them. *y* They never did rightly know, nor would they ever know, they forgot, were wilfully ignorant of the way of Holiness and pure Religion, contained in the Law of God. *z* Who is pure, zealous for his Glory, sovereign in his Authority, rich in his rewards, severe in his punishments, and true to his promises and threats; That nothing can be more prejudicial to a people, then to forsake, nor any thing more conducive to the good of a people, then to keep his Law.

\* Chap. 7. 10.

5 And the \* pride *a* of *Israel* doth testify *b* to his face *c*: therefore shall *Israel* and *Ephraim* *d* fall in their iniquity *e*: *Judah* *f* also shall fall with them *g*.

*a* It might have been rendred the excellency or glory of *Israel*, and so refer'd to God, it would be predication that God himself would witness against *Israel*. God is said to swear by the excellency of *Jacob*, *Amos 8. 7. i. e.* by himself; thus interpreted it would very well accord with what follows in this *ch.* and in the 6th verse. But as it is here rendred, 'tis the haughtiness, carnal confidence of *Israel* grown great, under the long and prosperous Reign of *Jeroboam* the second, that they

thought it impossible such calamities, as foretold by the Prophet, should overtake them, or that God should think so ill of that worship they thought so well of; they neither confess their sins, nor fear Gods judgments. *b* Is so full and evident witness against *Israel*, that no other Testimony need be produced *c* to convince and silence the most impudent and shameless among them: *d* The nine Tribes, and the head of them *Ephraim*, *e* be ruined for their sins of which they are guilty, but repent not. *f* The two Tribes under *Ahaz*, now lapsed to Idolatry. *g* Be captivated too, ere long, soon after sin will undo them.

6 \* They *b* shall go with their flocks, and with their herds to seek the LORD *i*, but they shall not find him *k*: he hath withdrawn himself from them *l*.

*b* The people of *Judah* say some, but I rather think 'tis spoken of the *Ephraimites*, and either implies by what they did support their confidence of escaping ruin, or else foretells that extremity of sufferings should force them at last to offer sacrifices to God, and the Jewish Doctors do tell us, that under *Hosea's* Reign *Israel* had liberty of bringing their Offerings and Sacrifices to *Jerusalem*, whether this were so or not; *i* 'tis certain they did not seek him in right manner, it was with their flocks and herds, but not with their hearts, not with sound Repentance. *k* Whilst he might have been found they would not seek him, now as punishment, and to leave them remediless, God will not be found of them, he will not either accept a Sacrifice, or pardon their sin, or return to save them. *l* In displeasure hath withdrawn his favourable presence from them, and with resolution to leave them to the violences of the *Affrian* powers.

7 They *m* have dealt treacherously *n* against the LORD: for they have begotten strange children *o*: now *p* shall a month *q* devour them with their portions *r*.

*m* The whole house of *Israel*, Priests, People and Princes, and their Kings with them. *n* Have falsified their word and promise of fidelity and constancy, of love and affection when they entered covenant with me, turned Idolaters, and have worshipt and rely'd on false Gods. *o* As if 'twere not enough that they were Idolaters, they have train'd up their Children in the same idolatry, partly by their instruction, and more by their examples. *p* Or therefore, or ere long, as *chap. 2. ver. 10. Jer. q.* *q* Either the new moon, one particular species of Ceremonial Superstitious Worship put for all the rest, as some interpret, or rather, a time not long, (as an Age) not as to the old world, nor as to *Nineveh*; 40 days, but a shorter time, possibly it may refer to *Shallum's* short time of usurpation, which lasted but a Month, a Month shall devour them: The *Affrians* shall make a speedy conquest over you. *r* Not only persons, but their Goods and Chattels are exposed to speediest spoiling; and as a token of such future speedy desolation, the Prophet points out a short Reign of one of the Usurpers, and foretells the precise time of his continuance, that when they shall see this come to pass, they might believe the rest foretold by the Prophet should also come to pass. Nor is this conjecture without some ground, since we know that *Shallum* slew *Zechariah* before the people, *2 Kings 15. 10.* implying the peoples concurrence herein, and their accepting of *Shallum* with expectation of peace and prosperity, to the increase of their portion under his Government, all which was blasted at the Months end.

8 Blow ye the cornet *s* in *Gibeah* *t*, and the trumpet *u* in *Ramah* *x*: cry aloud at *Beth-aven* *y*: after thee *z*, O Benjamin.

*s* Ye watchmen, or who ever have the care and custody of these Fortified Towns, sound the alarm for the enemy cometh. *t* A Town of *Benjamin* situate on a Hill, built by *Asa*, *1 Kings 15. 22.* made by him a frontier, and likely always Garrison'd against the incursion of the ten Tribes. *u* Add to the sound of the Cornet, the Trumpet also, which is proper for war, and will be best understood by the people, lest they mistake the meaning of the Cornet, which is say some a pastoral Instrument, proper for Shepherds, sound the Trumpet. *x* Of which there were three, one in *Naphthali* and *Ram*: *Sophim*, and this of *Benjamin* near *Gibeah*, and was an inlet into *Judah*, of great importance, as appears *1 Kings 15. 17. 21.* a Town of strength, built on a high hill, and fit to be as a watch Tower. Be ye upon your guard when the invader is so near. *y* As more concerned, cry out with more vehemency, awaken all to prepare for defence, or howl and lament for the things that are come upon thee, O *Beth-aven*. The *Affrians* march will alarm thy Neighbours, but their success against thee will ruin thee utterly, let thine inhabitants therefore cry and howl: *Beth-aven*, if that situate in the Wilderness; this passage foretells the destruction of it by the *Affrians*, probably in the beginning of their invasion, if 'twere *Bethel*, 'twas the chief seat of Idolatry, and first or chief in miseries. *z* Thee, refer'd to *Beth-aven* speaks thus, after thy cries, when thou hast howled, let *Benjamin* and *Judah* too begin theirs, for they shall also fall for their sin.

9 Ephraim *a* shall be desolate *b* in the day of rebuke *c*: among the tribes of *Israel* *d* have I made known *e* that which shall surely be *f*.

\* Prov. 1. 28.  
Isa. 1. 15.  
Jer. 11. 11.  
zek. 8. 18.  
Mich. 3. 4.  
Joh. 7. 34.



*a* The whole Kingdom of the ten tribes, all sorts and ranks of men among them. *b* A desolation, i.e. most desolate, utterly cut off. *c* When *Salmaneser* shall come up with his Forces, besiege, sack and captivate all thy Cities, and *Samaria* with the rest, when by these *Affrians* I shall rebuke, i.e. punish. *d* To the house of *Israel* openly, so that all might be informed. *e* By my Prophets I have foretold what should be, and by some judgments already executed I have farther made known to them, they are sufficiently warned, and should have considered in time, and prevented their own Calamities. *f* What is irrevocably determin'd and ratified, and they shall never evade, nor ever overcome.

10 The princes *g* of Judah *h* were *i* like them that remove the bound *k*: therefore I will pour out my wrath upon them *l* like water *m*.

*g* The great Men about the King and Court the Rulers and Governours, who by the Law of God and Man should have been the maintainers of Equity, and Justice, among the people. *h* Of the Kingdom of Judah, or the Two Tribes. *i* Have been, and now are, in the days of *Ahaz*, for to this mans time the Prophet now pointeth. *k* The ancient bounds which limited every one, prevented controversies and oppressions of encroaching covetous men. The Prophet I doubt not aims at reproving the sin of these great ones in changing the Laws of Religion, as well as altering the bounds of Civil Rights, whether by encroaching upon Foreigners, and enlarging the Kingdom of Judah by entrenching on the Neighbouring Kingdoms, or which is more certain by injustice and violence seizing what was anothers. *l* This was sin and forbidden, *Deut.* 19. 14. This practice is cursed, *Deut.* 27. 17. and God now will punish it. *m* Like an overflowing flood.

11 Ephraim *n* is oppressed *o* and broken in judgment *p*: because he *q* willingly walked *r* after the commandment *s*.

*n* The Subj. *Os* of the Kingdom of *Israel*, the Ten Tribes, the Prophet resumeth his Threat against them. *o* Supposing as well we may, that this Prophecy respecteth *Ahaz*'s time; it will appear that *Zachariah*, *Shallum*, *Menahem*, *Pekahiah*, and *Pekah*'s Reigns were past, which were unjust, Seditious, Bloody, and Tyrannical times in which oppressions abounded; and of which our Prophet now speaketh. The Ten Tribes are by Seditions, Civil Wars, and Bloody Conspiracies eaten up already almost. But to those God will add his displeasure, and the *Affrians* shall be the Executioners, and shall oppress *Ephraim*. *p* i.e. Through fear of the partiality of the Judge, though his cause be equal and just, yet Money, or Moneysworth is extorted, to prevent an unjust, or to procure a just Sentence; a known course in such days as these the Prophet lived in, or as the days of *Marius* and *Sylla*. *q* *Ephraim* spoken of as if one person perhaps to intimate the universal defection. *r* It was not a force upon them; they did willingly. Though there was a Law commanding, yet there was in the people a forwardness, and too great a readiness to comply and obey that Law which made Idolatry the Establishment in the Ten Tribes. *s* To forbear going to the Temple, and to worship the Calves at *Dan* and *Bethel*, as *Jeroboam* son of *Nebat* required.

12 Therefore *t* I will be *u* unto Ephraim as a moth *x*: and to the house of Judah *y* as a rottenness *z*.

*t* Or And *Heb.* *u* I am, it is concise in the *Hebr.* and might be thus expressed. But, or And, as for me I am, and will be to the Ten Tribes. *x* Moths do leisurely eat up and marr our Clothes, so God was then, and had been, from *Jeroboam*'s Death to this day, weakening the Ten Tribes, their Seditions did eat them up. *y* The Two Tribes who now with *Ahaz* did as *Ephraim* cast God off. *z* Shall secretly consume and rot as wood doth by Worms; so God will punish both *Israel* and *Judah*, these shall be forerunners and preparatories to the final desolation of both; the one by *Affria*, and of the other by *Babylon*.

13 When *a* Ephraim *b* saw his sickness *c*, and Judah *d* saw his wound *e*, then went *f* Ephraim to \* the *Affrian* *g*, and sent *h* to king *Jareb* *i*: yet could he not heal you *k*, nor cure you *l* of your wound *m*.

\* Chap. 12. 1.  
|| Or, to the king  
of each. Or, to  
the king, that  
should heal.

*a* And, *Heb.* after that. *b* The King and Counsel, and Kingdom of the Ten Tribes, *Menahem* is surely meant, *viz.* 2 *Kings* 15. *c* Weakness, like a Consumption, threatening Death. Though *Menahem* had killed *Shallum*, and got into the Throne, yet he found himself unable to hold it against the opposite faction, and therefore sent for assistance from *Affria*. 2 *Kings* 15. 19. or at least purchased the Friendship of *Pul*, who was come out as an Enemy. *d* The other Kingdom of the two Tribes. *e* A deep and festering wound; or a corrupting imposthume, which needs be opened, cleans'd and bound up, such was the state of the two Tribes at that day, ulcerous and full of danger, for *Ahaz* had done very wickedly, and wounded the Kingdom. *f* Made application, *g* Particularly

to *Pul*, as 2 *Kings* 15. 19. 20. Not one word of their going to God, he was not in all their thoughts: He did afflict leisurely that they might seek him, but they forgot him still. *h* Embassadors, and presents to entreat and procure his help. *i* Whilst Interpreters agree not who this *Jareb* was, while some will have it be a proper, others an Appellative, Name, of a Person or Place, I think 'twill be surer course to compare times, who was King of *Affria* when *Ephraim* was sick, and *Judah* was wounded, and both felt it, for whoever this will prove to be, he it is that is meant by *Jareb*. *Pul* in *Menahem*'s time, *Tiglab* *Pilneser* in *Ahaz* time, or, what if *Jareb* be the sum of what *Ephraim* and *Judah* desired of this *Affrian* King; they complain'd, of wrong received, and sent to this Foreign King their complaint, and requested that he would judge, or in our modern terms be Arbitrator; so the word will bear. *k* *Ephraim*'s sickness grew worse by it, *Israel* was sicker for it. *l* *Judah*, *Ahaz*, and his wounded State. *m* The *Affrian* King was either unable, or unwilling to heal the wound which he knew would as much profit him, as hurt his Patient.

14 For \* I *n* will be unto Ephraim as a lion *o*, and as a young lion to the house of Judah *p*: I, even I, will tear *q*, and go away *r*: I will take away *s*, and none shall rescue him *t*.

*n* The Lord whose Power is infinite, whose Wrath they have enkindled, who hath threatened to extirpate them. *o* A Panther say some, a very swift Beast, wherein he excels the Lion, and a very fierce and ravenous Creature, wherein he equals the Lion, or a Lioness, say others; but to leave that, God will make the *Affrian* a Chirurgion, such as a fierce ravenous Lion would be to a wounded man. *p* Which is grown up to his strength for mischief, and retains his inclination to gamefulness, or to play with his prey; so should *Judah* find himself when caught by this Lion, first made a sport to please the Tyrannous humour, and after made a feast to feed his ravenous hunger. *q* The threat is doubled to ascertain it, and make it more dreadful: Divine Vengeance by the *Affrians*, shall be as a Lion tearing his Prey. *r* When satisfied, the Lion goes, away flyeth not for fear. *s* Leaveth not any behind him, carrieth away what he did not eat, so should *Affria* devour the Land, and carry away the People. *t* None have courage to attempt, or power to effect a rescue, the prey must hopeless perish; so 'twill be with *Ephraim* and *Judah* when God appears as a Lion against them.

15 I will go and return to my place *u*, *t*, \* till they acknowledge their offence *x*; and seek my face *y*: in their affliction they will seek me early *z*.

*u* After the manner of Man God speaks, he will do that which shall be like a Man's going away from such as refuse tho' they need his help, he retires; God will withdraw his saving help. *x* Till they confess, humble themselves for their sins. *y* Me their God, my Mercy, and my Law; my sovereign as well as Saviour. *z* In deep distresses they will, at least some will seek me diligently as indeed they did at the end of *Judah*'s 70 years Captivity.

\* *Heb.* till they  
be guilty.  
\* *Le.* 26. 39. 40.  
*Jer.* 29. 12. 13.  
*Is.* 6. 9. and 29.  
43. and 36. 31.

## CHAP. VI

1 Come *a*, and let us return unto the LORD *b*: for \* he hath torn *c*, and he will heal us *d*: he hath smitten *e*, and he will bind us up *f*.

*a* The former Chapter ended with a Declaration of God's Resolution to bring his own chosen ones, true *Israelites* by deep distresses to Repentance, and to seek him whom they had forsaken; This Chapter begins with a Declaration of the success of this project. The Prophet therefore brings them in, exhorting and calling upon one another, and encouraging each other; the phrase you have *Is.* 2. 3. *Mich.* 4. 2. &c. *b* Let us be wiser at last, Idols have not profited us, they have been our sin, and our fall; we forsook the Fountain of Living-water, when we did forsake the Lord. Let us now, with repenting hearts leave Idols, and return to the Lord; let us cast them off, and betake our selves to the Worship, Obedience, Love, and Fear of the Lord, the only true, and Eternal God. *c* We now see his hand in all we suffer, and as 'tis his, we own it very just; we, like froward Rebels sought our help from his enemies, and he, as he threatened, hath met us, like a Lion, and hath torn us; his voice in the judgment like the roaring of a Lion, hath awakened us; and our bleeding wounds have told us, that God hath done all this against us, and all this because we were departed from him. *d* For, beside his mercy inclining him, we know 'twas his design by this course to recover us to himself; and we are assur'd he hath withdrawn his hand, left us in perplexities but till we would seek, till we would be willing to be healed; He will be our Physician, and by his Lenitives will ease, and cure us, now his severer course hath abated our phrensie. *e* *Affrian* King could not, but *Israel*'s God and King can, and will heal. *f* The same thing in a different simile, God hath wounded. *f* As a skilful, and

\* *Deut.* 32. 39.  
\* *Sam.* 2. 6.  
*Job* 5. 18.

tender Chyrurgion binds up with Plaisters, and swatches to heal.

\* 1 Cor. 15. 4.

2 \* After two days *g* will he revive us *b*, in the third day he will raise us up *i*, and we shall live *k* in his sight *l*.

In this verse it is most certain we are to regard both the literal and historical sense, and distinguished from the mystical and accommodated sense, in this latter, these words foretel the Death, and Resurrection, and future Glory of Christ, and Christians, as 1 Cor. 15. 4. and so are generally interpreted and applied by Expositors. As to the Letter, his History 'tis in brief thus, *g* After some short time of sufferings for our sins, or rather when our sufferings have brought us to Repentance, and return to God, our God will soon after shew us his Grace and Favour, and revive our dead state: It is not needful we enquire how long time this two days intends, 'tis certain time for an uncertain, two days for a short time. God doth not delay long when we return to him. *Jer.* 31. 18, 19. with 20. and *Hos.* 14. 3. with 4. *b* Though we were as dead men, buried in our miseries, and neither deserved from God, nor could hope from any other hand a resurrection, and recovery to a better state; yet our merciful God will quicken us again, *Ezra* 9. 8, 9. expresseth their return out of Captivity in those words that might well paraphrase our Prophet. *i* Mercy recovers by degrees, and therefore a third day is added in which this people shall be raised up, increased, established, and confirmed possibly the Prophet may allude to the third day, which is said to be a critical day to the wounded, who conceive hopes when better on that day; or possibly it may refer to the third decree by *Darius* made to *Nehemiah* for building *Jerusalem*, and the two days may refer to the times of *Cyrus* reviving the *Jews* first by his Decree of Liberty, and command to build the Temple. The second day or time that of *Darius Hystaspis* to *Zerubbabel* and *Joshua*, for building the Temple, in which work his bounty revived the hopes of the *Jews*; however poor and unable, yet the Temple should be built, and the Worship of God restor'd. This was a great reviving but their settlement was upon the third Decree, which was given out by *Darius Longimanus* to *Nehemiah*, *cap.* 2. *ver.* 1. *k* Flourish in peace, wealth, and joy; in pure Worship of God in righteousness among our selves, in safety from Enemies. *l* The eye of our God being upon us for good, and we fill'd with the fruits of his favour, inheriting his Promises here till we fully possess them in the light of Glory.

\* Psal. 72. 6.

3 Then *m* shall we know *n* if we follow on to know *o* the LORD: his going forth *p* is prepared as the morning *q*, and \* he shall come unto us as the rain, as the latter and former rain unto the earth *r*.

*m* After that God hath revived, and raised his repenting, and enquiring Captives, brought them to his Temple, and City, restor'd his Worship, and his Law amongst them; (all which are Figures of more glorious things to be expected by the Church of Christ after his Resurrection.) *n* Be better instructed in the Law of our God, know what Worship he requires, is best pleased with: This knowledge of God shall be to us a spring of all holy, righteous, sober, and temperate Conversation; such knowledge, if we observe, the Scriptures was promised to the *Jews* after their return out of Captivity, and their seeking the Lord, *Jer.* 24. 5, 6, 7, and 31. 34. *Ezek.* 11. 17, 18, 19, 20, and 36. 23. *Hab.* 2. 14. *Zeph.* 3. 9. *Ec.* 0 It shall be an increasing knowledge, which by a diligent attendance to the word, and works of God these shall attain, and improve by doing the will of God, and by worshipping him, they shall know experimentally, and practically how Holy, how Good, how Faithful God is, *Joh.* 8. 31, 32. before this they knew not God, and sin'd, provoked God, and undid themselves; but now they shall know, obey, and please their God, and Saviour. *p* Before his people who know him, and endeavour to encrease that knowledge; His Gracious, Faithful, Holy, Just, and Wise Providences, and manifestations of himself in the Conduct of them for his peoples Good and Comfort. *q* As sure, seasonable, beautiful, grateful, and as clear as the Morning; which dispels the darkness, and proclaims its own approach. *r* Which reviveth, maketh it fruitful, beautifieth it, and gives a new face to all. So God will abundantly bless his Repenting *Israel*, his returning people, this blessing he promised over and over to the *Jews* after the Captivity. *Ezek.* 34. 25. *Hos.* 2. 18, 19, and 14. 5, 6. *Mal.* 3. 10.

\* chap. 11. 8.

|| Or mercy, or, kindness.

\* chap. 12. 3.

4 \* O Ephraim what shall I do unto thee *s*? O Judah what shall I do unto thee *t*? for your goodnes *t* is \* as a morning cloud, and as the early dew, it goeth away.

The Lord now enters a debate with, both *Israel* (here called *Ephraim*) and with the Two Tribes with all that were his people antiently; much after the manner of men, who having to do with froward, and ungovernable Children, or Servants whom they pity, and would not cast off after much kindness and patience shewed to them, and abused by them, at last seem at a stand, what more to do, or appeal to by-standers whether more might be done, or demand of the untractable one what they can desire more to be done? So *Isa.* 5. 3, 4.

5, 6. and *Mick.* 6. 3, 4. what is it I may do becoming my Holy, Just, and Wise procedures, with my reasonable Creatures? What should I do more to save you from ruine, and save my own Honour, Truth, and Justice? Would you of the Ten Tribes and you of the Two Tribes, have me cease to be God, and resign to your Idols? Or repeal my own Laws, and subscribe to your Idols rites? Or would you have Satan the wicked one, who hath seduced your Kings, Prophets, Priests, and People whom you Worship in your Idols, would you that he should still retain your Love and Service? And I maintain you in it? I would do, as appears by what I have done, any thing that may be done to reduce, reclaim, and reform you, who are as impudent Adulteresses, that will not be sincere and faithful to their reconciled Husband. Or your kindness, your Love to me, my Law, Worship, and Honour, your promises of Love and Loyalty. *u* Vanisheth without effect, it is deceitful, you are Hypocrites, nothing but short and empty signs of Goodness, piety, and Amendment; Their Hypocritie and unconstancy elegantly exprest in this double allusion renders them incapable of farther gentleness.

5 Therefore *x* have I hewed them *y* by the prophets *z*: I have slain them *a* by the words of my mouth *b*, || and thy judgments *c* are as the light that goeth forth.

|| Or, that thy judgments might be, &c.

*x* Because I would do for you whatever might be done, because I would cure you of your Obstinacy and Hypocritie, and make you upright and constant. *y* I have severely, continually, and unwearily the Prophets reproved, warned, and threatned your hearts, have been like knotty Trees, or hardest stones; I have made my Prophets like Labourers, and my Words like Axes or Hammers to cut off the knots, and to hew off the roughness which make unfit for use, but all to no purpose, the desired effect hath not been attained. *z* Some that were before *Hosea*, *Jeroboam* first was by a prophet reproved, and threatned for this Idolatry in which *Israel* perished, and to which *Judah* did too often fall, and through the space of Two Hundred years from *Jeroboam* the first, to *Hosea*'s time, many other Prophets were sent, whose Names, and some memoirs of them, we have as *Alijah*, *Jehu*, *Hannani*, *Elijah*, and *Elisha*. These and such like were the Prophets that did hew crooked, and knotty *Israel*. *a* Some say the false Prophets are the persons meant here, whom God did slay for their sin seducing *Israel* to, and confirming them in, Idolatry; indeed *Elijah*'s sincere zeal did cut off so many, 1 *Kings* 18. 22, 40. and *Jehu*'s counterfeit zeal cut off so many, 2 *Kings* 10. 21, 25. that it could never be forgotten among that people so the thing is true, many false Prophets were slain for this sin, yet the persons in our Text were not these false Prophets, but they were the people of *Israel* and *Judah*, the Idolatrous refractory Hypocrites among them, whom God threatned with Death, and that by the sword of Enemies. *b* As he did by his word foretel, so he did effect too in due time. *c. i. e.* The punishments threatned, the miseries foretold which fell upon this people, did so fully answer the prediction that every one might see them clear as the light, and as constantly executed, as the morning. So *Zeph.* 3. 5.

6 For *d* I desired \* mercy *e* and \* not sacrifice *f*: and the knowledge of God more than burnt offerings *g*.

\* 1 Sam. 15. 22. Psal. 5. 1. Psal. 5. 12. Psal. 5. 12. Psal. 5. 12. Psal. 5. 12. Psal. 5. 12.

*d* I so hew'd and slew them, because they did not what I most of all required, approved, and could accept of, they were full of Sacrifices, and spar'd them not, but either to Idols, or else in formality, and pride. These Sacrificers were either abominable Idolaters as were they of *Ephraim*, or proud Hypocrites as were too many of *Judah*. *e* Compassion and Charity towards men, this one principal duty of the second Table put for all works of godly humanity pleateth me, in this I delight, I had found little of this among you, nor could I persuade you to it. Though this was it that I required, *Mick.* 6. 8. *f* Rather then, or more than Sacrifice, for 'tis not an absolute, but a comparative Negative. Mercy to Man who needed it without a Sacrifice to me, who need it not, was more pleasing; then a Sacrifice (though required) with cruelty to Man which I forbade. *g* Hearty affectionate knowledge of God, which fills the mind with reverence of his Majesty, Fear of his Goodness, Love of his Holiness, Trust in his Promise, and Submission to his Will; knowledge of Gods Law, rule of our Obedience, of his Favour, the reward of our Obedience, and knowledge of his Omniscience, discerning and judging it, with the excellent effects, proper fruits hereof are more than all Sacrifice, as though they were burnt Offerings; for these are but Ceremonies and signs, empty and insipid to God without the heart. In short these people acted all so contrary to this temper of their God, gave him so much of that he valued not, and so little of that he did most value, that he could not be too severe against them, nor is it wonder he was so displeased with their Sacrifices.

7 But *h* they like || men *i* \* have transgressed the covenant *k*: there *l* have they dealt treacherously against me *m*.

|| Or, *Adam*. \* chap. 8. 2.



*b* I told them by my Prophets what I requir'd of them by Covenant, but I could not obtain it, they regarded not what I said. *i* Or like *Adam*: Some take it for a proper Name, and so refer it unto the first Man, and his breaking Covenant; and for ought I see, it may well enough refer to him, who forgot, or slighted the threat; who judged of what he did, by what it appear'd, as a small matter; and so these forget and slight my threats, and judge of the place where, and the persons by whom, and the times when Sacrifices are to be offer'd as no Material circumstances, and therefore do choose what places they please, and appoint what Priest liketh them best to offer, or else transgress the Covenant as if it were the Covenant of a man like themselves. *k* The Law of their God which directed and encouraged their obedience, and which threatened their disobedience and cursed it. *l* In that very place, the good Land which by Covenant. I gave them, they have broken my Covenant, or in the things in which they thought they kept Covenant, in their Sacrifices, and observing of Feasts, in these things they transgress the Covenant. *m* Very frowardly, and with wilful resolutions perverted my Law; their transgressing was a design'd perfidiousness. I told them obedience, not sacrifice; they reply Sacrifice, and stop there, they give no Obedience, though they offer many Sacrifices.

|| Or, cunning  
for blood.

**8** Gilead *n* is a city of them that work iniquity *o*: and *n* is polluted with blood *p*.

*n* One of the six Cities of Refuge, situate in the Country of that Name, on a high hill, whence 'tis called *Remoth Gilead*, now as a City of Refuge it was a City pertaining to the Priests and Levites as all the Cities of Refuge did, in what Tribe soever they were. *Numb. 35. 6.* *o* A Sacerdotal City where Priests did, and Religion; *i. e.* Knowledge of God, and mercy to man should dwell, but *Gilead* is a City full of most notorious transgressors, the Inhabitants though Levites and Priests, are a generation of men that work all manner of wickedness. *p* Murders committed there have polluted it, or Murders protected there against the Law of God, who provided these Cities a relief for such as unawares, without malice, by chance slew his Neighbour, not for wilful Murderers; yet these for Money or Interest got in and were secured there. And probably many kept out or delivered up to the avenger of Blood contrary to the Law, thus *Gilead* by Name, and all the rest of the Cities of refuge intended too, were polluted with Blood.

† Heb. with  
one shoulder, or,  
to Shechem.  
|| Or, enormity.

**9** And as troops of robbers wait for a man, so the company of priests murder in the way *†* by consent *q*: for they commit || lewdness *r*.

*q* What is here charged upon these Priests, they turned Highway-men and Murderers; some understand of their killing and spoiling those that were going up to Jerusalem to Worship God there; but more likely it is that in this *Gilead*, were many Murderers who durst not go out, nor could get their livelihood within the City, but reduced to straits, took this wicked course for a livelihood, Rob'd and Murder'd on the Highway, and then divided the prey with the Priests, whose consent to the thing made them deeply guilty. *r* And thus in this manner they do most lewd things, or these things are done and encouraged by the Priests, because they make it their business, it is their Trade now to contrive and act wickedness, highest wickednesses; or if you rather like it in brief, the Priests by Companies lay wait, and rob, and Murder; like as do the Troops which rob towards *Shechem*.

**10** I *f* have seen an horrible *t* thing in the house of Israel *u*: there is the whoredom *x* of Ephraim *y*: Israel is defiled *z*.

*s* It may be understood of the Prophet speaking what he had seen, or of God who seeth now, and hath seen. *t* A very horrible thing as some observe from the Word. *u* The Ten Tribes. *x* Idolatry. *y* Which was brought in by an Ephraimite by *Jeroboam* the first 200 years ago, and 'tis there still. *z* It hath overpread all Israel, none free, but all defiled greatly with it.

**11** Also O Judah *a*, he *b* hath set an harvest for thee, when I returned *c* the captivity of my people *d*.

This verse is confessedly very dark to Interpreters who agree not whether *Judah* be Vocative or Nominative, or who it is that setteth, whether *Ephraim*, *Judah*, or God, or what Captivity is here meant; whether one past, or to come: the conciseness of our Prophet makes him very obscure. *a* Or also *Judah*, *i. e.* As Israel is polluted, and must expect to be chastis'd; or O *Judah*, thou art like polluted Israel in sin, and mightest be every way like in punishment. *b* But thy God hath appointed an harvest for thee, thou shalt not as Israel be utterly cut off, a seed of thee shall be sow'd, and thou shalt reap the harvest with joy. *c* When I shall return, rather so it looks to what is to come, or else for as much as I will turn thy Captivity, *d* the house of *Judah*.

## C H A P. VII.

**V** When *a* I would have healed Israel *b*, then the iniquity *c* of Ephraim *d* was

discovered *e*, and the *†* wickedness *f* of Samaria *g*: for they commit falsehood *h*: and the thief cometh in *i*, and the troop of robbers *†* spoileth without *k*.

† Heb. evils.

† Heb. strip  
peeb.

*a* Whether this Chapter be a new Sermon, or a continuati-  
on of that begun *chap. 6.* we need not enquire, nor are there any particulars by which we can guess at the time when this healing work was attempted, but so soon as 'twas endeavour'd indefinitely 'tis spoken, and so to be interpreted *b* God doth assume the person of a Physician or Chirurgeon who compassionately endeavours to cure a people sick and wounded: Such was the house of *Israel*, the whole body of the people. *c* The hidden, old, and putrifying sores here called Iniquity, the impieties and injustice *d* Of *Israel* called *Ephraim*, or of *Ephraim* the chief Tribe of this revolting Kingdom, some would have it mean the Rulers, or principal men. *e* Broke out as many times in cures of old sores it happens, some deeper and more rooted Distemper unthought of by the Chirurgeon appears. *f* The great and many sins. *g* *Samaria* the Royal City of the Kingdom, where Citizens, Priests, Prophets and Courtiers as much outlin'd others as they exceeded them in wealth and ease. *h* Where lying and countenancing each other is act'd as if 'twere a business they were bound to attend. *i* Secret thefts, or robbing others by subtle and undiscern'd methods. *k* And open violence by hands joyned to hands to spoil abroad. In a word, the strength and danger of their disease appears and increaseth more and more under endeavours to heal them.

**2** And they *l* *†* consider not in their hearts *m* that I remember all their wickedness *n*: now their own doings *o* have beset them about *p*, they are before my face *q*:

† Heb. *for*  
to.

*l* They who are thus greatly wicked, notorious sinners *m* Do not remember, nor will they once seriously ponder this. *n* That I see all they do, and remember all I see, and that with more than an idle unactive looking on, or retaining in memory, I look on, and remember to call them to account, and to punish for their sins. They would flatter themselves into an opinion that I take no notice of their wickedness, and that I will never require it. *o* The guilt and punishment, the iniquity, and mischief of the works they have done, their own doings, not their Fathers as Hypocrites, and the incorrigible are ready to complain. *p* As Cords wrap one taken in them, or as an Enemy invests and besiegeth a Town on every side, so these profligate people, Courtiers, Priests, Prophets and Citizens are all held enclosed with their own sins. *q* What they have done I do see, and what they suffer I do see, and it is but just they should suffer what their sins deserve; they hoped for impunity, because they thought I did not regard, but now by a just punishment, by full measures of sorrows heapt upon them, they shall find all their ways were under my eye, and that I weighed their doings.

**3** They *r* make the king glad with their wickedness *s*, and the princes *t* with their lies.

*r* Either the Subjects in general, or rather the Courtiers in particular who were about the King. *s* The Kings of *Israel* every one of them, from first to last were addicted to vitious practices, and their minds were vitiated, deeply tainted with all kind of sins, and they it seems took pleasure in sins, both in their own and other mens, and here are a parcel of flagitious fellows that make it their work to invent pleasing wickedness, to acquaint their King with it, who is so far from doing his Duty in discountenancing it, that 'tis one of his delights to hear or see it. *t* Great men about the Court. *u* With false accusations brought in against the more Innocent, or by false reports made of their words and actions, representing them as ridiculous or foolish, drolling them into infamy.

**4** They are all adulterers *x* as an oven heated by the baker *y*, || who ceaseth from || raising after he hath kneaded the dough until it be leavened.

|| Or, the raiser  
will cease.  
|| Or, making.

*x* Both spiritually, and carnally, and this latter Adultery is that which here is charged on the Courtiers, and people of *Israel*. *y* This vice is grown raging hot among them as you see the fire in an Oven, vvhhen the Baker having called up those that make the bread, to prepare all things ready, and the vvhole Mass is leavened: He doth by continued supply of Fuel heat the Oven to the highest degree. So doth Adultery among this people grow by degrees to raging flames. The vvhole Mass of this people are leavened vvvith this vice also, as vvvell as the Court, and every one enflamed vvvith this unclean fire, as the Oven heated by the Baker.

**5** In the day of our king *z*, the princes *a* have made him sick with || bottles of wine *b*, he stretched out his hand *c* with scorners *d*.

|| Or, heat  
through wine.

*z* Whether this day vvere any occasional day, that the King of *Israel* took to feast his Nobles as *Abasur* did his; or vvhether the Anniversary of his Birth or Coronation, both vvhich vvere usually celebrated, among most Nations, the Birth-day especially. So *Pharaoh*, *Gen. 40. 20.* and *Herod*, *Mat. 14. 6.* vvhether

whether of these we enquire not curiously. *a* Who attended on the King to witness their joy in the remembrance of that day which made the publick glad, so great a blessing was bestowed upon them, and to wish many such days unto their King and the Kingdom. *b* In their excess of drinking healths no doubt; instead of a pious and thankful remembrance of God's Mercies, they run into monstrous impieties of luxury and drunkenness, and with Bottles of Wine drank off probably at one draught, inflam'd themselves, and their King, and drink him almost to Death while they drink and wish his life. *c* In these drunken Feasts it seems the King of Israel forgot himself, became too familiar a Companion, and used the formalities of these drinking Matches, stretcht out his hand, *d* Who deride Religion, and wish confusion to the Professors of it.

On applied.

6 For *e* they *f* have || made ready their heart like an oven *g*, whiles they ly in wait *h*: their baker *i* sleepeth all the night, in the morning it burneth as a flaming fire *k*.

*e* Surely. *f* Those Luxurious and Drinking Princes, *ver. 5.* *g* Do keep close some fire of Ambition, Revenge, or Covetousness, like as a Baker keeps a hot fire within his Oven. *h* Either against the Life or Estate of some of their fellow Subjects, or it may be as appears *ver. 7.* against the Life which they seem'd in their Cups to pray for. *i* He who should watch and prevent mischief, is swallowed up in the day with Feasting and Drunkenness, and sleeps in security all the night, never suspecting the projects of Conspirators. *k* But when he awakes too late, he seeth all in flames, and past quenching. Sedition and Rebellion is among these a sin as hateful to God, as dangerous to the publick; yet frequently acted by the Usurpers of those dissolute times.

7 They *l* are all *m* hot as an oven *n*, and have devoured *o* their judges *p*: all their kings *q* are fallen *r*, \* there is none among them that calleth unto me *s*.

in 54. 7.

This verse is a Key to the former, and helps us to understand the true sense thereof. *l* See *ver. 6. let. f. m* In a larger, and more vulgar sense, the most, or almost all of them, few excepted. *n* See *ver. f. let. g. o* As Fire destroys, so have these Conspirators, when successful, destroy'd. *p* Those that were Magistrates and Rulers, who having somewhat of Integrity, would not joyn with them, nor promote the Interest of Usurpers. *q* All that had been since *Jeroboam* the seconds Reign, to the delivery of this Prophecy, viz. *Zechariah, Shallum, Pekabiah, Pekab*; these four fell by the Conspiracy of such hot Princes, only *Menahem* died a Natural Death. *r* By Treason and Violence from such as would drink them sick with wilches of Health. *s* Not one of all these either fear'd, trusted, or worshipt God. By Profession all were Idolaters, in practice debauched and by their Company they kept, these latter Kings of Israel appear under a suspicion of men contemning God, and deriding Providence, but they are long since fallen, where they must lye for ever, under Gods Justice.

\* Pal. 106. 35.

8 Ephraim *t* he \* hath mixed himself among the people *u*: Ephraim is a cake not turned *x*.

*t* The Kingdom of Israel. *u* By Leagues and Commerce, by Imitation of their manners, and by either entertaining their Gods, and sacrificing to them, or at least Worshipping Idols as the Nations about them did; directly contrary to the express Law of God, *Deut. 7. 2, 3, 4.* and *12. 2, 3.* this was their sin, and the greater because Voluntary; the expression seems to represent it as a thing of their own seeking, they did mix themselves with the Heathen, whereas had the Heathen sought it, 'twou'd in likelihood have been said that the Nations mixed themselves with Ephraim; but this is in other words the same with *chap. 2. 5, 7.* or this passage may be (as some conceive) a threat that the Ephraimites should be scatter'd among the Nations, be Captives to them, and dispersed amongst them, with whom to ease their condition a little, they should endeavour to mix by Friendship and Alliances; if so, this is the punishment of their former sinful Confederacies. *x* Some interpret this of the Party-colour'd temper of Ephraim, by such a Proverb as ours, is neither Fish nor Flesh, neither *Israelite*, nor *Heathen*, but a Mungrel; neither a Heathen Idolater nor yet a worshipper of God, a hotch potch of different Religions and Policies, like them; *1 King. 18. 21.* and *Zeph. 1. 5.* neither Bread, nor yet Dough, but partly both, as the unturnd Cake on the coals is: But it better expresseth their danger and sudden ruine, whose hungry Enemies will eat them up quickly as men do, who for haste will not stay the full baking of their Cake.

\* Heb. printed

9 Strangers *y* have devoured *z* his strength, *a* and he knoweth it not *b*: yea gray hairs are † here and there upon him *c*, yet he knoweth it not *d*.

*y* Forreigners, whose aid Ephraim sought as *2 Kings. 15. 19, 20.* When *Menahem* bought the Friendship of *Pul* King of Assyria for one thousand Talents of silver, and impoverished the Land thereby. *z* Eat up, lived upon, as men live on Bread

they eat. *a* The Riches, and Goods of the Kingdom of Israel: the Fruit of the Olive and Vine, the Fruit of the Earth Corn; the increase of their flocks, and of their Herds; the most or best of all eaten up by Strangers; either Souldiers in Garrison among them, or else courted by Presents, and Rich Gifts sent to them. *b* Is not sensible either of the cause why, or the tendency of this haity Consumption of all, still they are secure, and sin as much as ever. *c* The manifest Symptoms of approaching Death, undeniable tokens of old Age, and declining strength never recoverable are upon their Kingdom, like grey hairs that are here and there intermixt on the head of a man, what with Domestick Seditions, and Forreign Invasions, and the fears, cares, and griefs from both, Ephraim is turned grey-headed, his vital Vigour and strength decayeth, and this is a Fore-runner of his Death. *d* So secure and stupid, that no notice is taken of this nor any course thought of for preventing the dismal effects of this declining Consumptive state; none turn from sin, none seek to God the only Physitian that can heal.

10 And the pride of Israel testifieth to his face *e*, and they do not return to the LORD *f* their God *g*, nor seek *h* him for all this *i*.

*e* *Vid. cap. 5. ver. let. a, b, c.* Their proud contempt of God, and his Threats, of the Prophets, and their warnings is notorious; *f* They persist in sin without Repentance, run away from God rather than return to him; Of this phrase return see *cap. 6. ver. 1. let. b. g* Who was theirs of old, who still would be theirs on fair Terms, of whom they talk and boast. *h* See this phrase *cap. 5. 15. let. y, z.* they pray not, repent not, nor rely on God. *i* Though so greatly, continually, and severely punisht, though almost eaten up.

11 Ephraim *k* also is like a silly dove *l*, without heart *m*; they call *n* to Egypt *o*, they go to Assyria *p*.

*k* *Vid. ver. 8. let. t. and ver. 1. let. d.* A deceived dove seduced by false Prophets, and Idolatrous Priests, whose weak arguments are soon believed, and whose unseasonable advice is too soon followed: Ephraim is now become like the Dove in Weakness and Fear, as well as in Imprudence and liableness to be deceived. *m* This explains the former, whether heart here be judgment and discretion, as sometimes 'tis, or be resolution and courage as other while 'tis; This Dove, this Ephraim wants both. *n* They should in their perplexity call on God, who can help, but they do not, they call indeed, but not to their God, or to a Friend. *o* This *Hosea* did, *2 King. 17. 4.* and I remember not any mention of other application to Egypt since *Jehu's* time. It is probable *Hosea* aims at this Embassy, and private Confederacy of which, as of a thing in hand he speaketh. They do call to Egypt whose King is called so, and judged to be *Sabaco* the *Ethiopian*, who had lately conquered Egypt: By this also may we guess at the time of this Prophecy about some four years before *Samarra* was taken. *p* So did *Menahem* when on the Throne, so did *Hosea*, as 'is evident, *2 Kings. 15. 19, 20.* with *2 Kings. 17. 3.* Thus both betrayed the greatest Imprudence depending for help on professed, old inveterate Enemies. So silly were they! *Vide chap. 5. ver. 13. and chap. 14. ver. 3.*

12 When they shall go *q* I will spread my net upon them *r*, I will bring them down as the fowles of the heavens: I will chastise them *t* as their congregation hath heard *u*.

*q* Whensoever they shall send their Embassadors to seek aid of Egypt or Assyria. *r* As Fowlers spread the net, watch the Birds, and cast it over them to catch them, so will God do to Ephraim: So he did with Israel when he accepted the Alliance of *Salmaneser*, and turn'd tributary; and again, when Israel sought by Egypt's help to get out of the snares of their Vassalage to *Salmaneser*, who revenged the Conspiracy with a total Captivity; nor can there be likelihood or possibility these Fugitives should escape when 'tis Gods Net, and he spreads it; his Almighty Power, his All-searching Wisdom, his Just Vengeance that follows them. *s* Though they attempt to fly, yet as Fowls in the Net they shall certainly fall, I will bring them down as he did when they were gathered into *Samarra* as a Net, and there made Prisoners, and thence carryed Captives. *t* Thus they shall be punisht. *u* Both from the Law of *Moses*, which they had with them, and as they had heard from my Prophets which I have sent unto them. I will faith God make good my word.

13 Wo *x* unto them, for they have fled from me: *y* destruction unto them *z*, because they have transgressed *a* against me: though I have † redeemed them *b*, yet they have spoken lies against me *c*.

*x* It is the voice both of Menace and Lamentation, the Prophet doth at once foretel, and bewail their Miseries, *y* As if it were not enough that they did at first leave my Government, Temple, and Worship; they have gone farther from me, they have hastened herein, they flew from me as Birds on Wing: Their sin is Apostacy. *z* This explains the Woe already mentioned, such Wo 'twill be as ends in destruction, *a* Rebelliously cast



cast off my Law and Government, much in State, more in Church matters, oppressours, in one, Idolaters in the other, and incorrigible in both. *b* Out of Egypt, but that's long since, and the Prophet speaks of deliverance nearer to the times he lived in. God redeemed them partly by *Joash*, 2 *Kings* 13. but more fully by *Jeroboam* the second, 2 *Kings* 15. and would have completed this deliverance, but they by this hinder it. *c* Practically they belye me, flying to Idols, worshipping them, praying to them, as if I were not able or willing to help them; and ascribing praise of the good they enjoy to their Idols, *chap.* 2. 5, 6, 7. they belyed his corrections as if not deserved, or feverer then need; they belyed the good done, as if too little, or not done by God, but by their Idol.

14 And they have not cryed unto me *u* with their heart *x*. when they howled *z* upon their beds *a*: they assembled *b* themselves for corn and wine, and they rebel against me *d*.

*r* Immersed in these troubles, taken in the net. *u* Either they cryed to their Idols, not to God; *vid. verse* 7. *Jer.* 1. or else their tongues made noise, their hearts were silent, and that is in Gods account, no cry at all. *x* With affection, hope, humility and sincerity but out of some trouble, and more fear, they cry'd out to be delivered out of their pain and fear. *y* 'Tis therefore elegantly and properly called howling; Though they did thus howl, yet they pray'd not, they did not pour out a supplication to their God. *a* On their Couches, or in their Chambers. *b* In the houses of their Idols. *c* That they may have plenty of these to satisfy their appetite, to live luxuriously, and in jollity. *d* As in the use of these to excess, so in this manner of seeking these, they rebel against God, and give that honour to the Idol, is due only to God.

Or, chastised.

15 Though *e* I have bound *f*, and strengthened their arms *g*, yet do they imagine mischief against me *h*.

*e* But as for me, or and I. *f* Or chastised, as the word will bear, or instructed, either notion will well suit the place. When I had chastized them for their sins, as in *Jeboabaz* his time, I strengthened them in *Jeboabaz* his time, and in *Jeroboam* time, and made them stronger than their enemies. Or I taught them, gave them wisdom and skill to handle their weapons, so *David* speaks, *Psal.* 18. 34. who teacheth my hands to war, and *Psal.* 144. 1. But the sense best suits with what he took upon him before, if we retain it as our version hath it, bound, as a Chirurgion binds up a weakned member, or having set a broken one, doth with swathes and bands bind it up; so did God for *Ephraim*, when the *Syrians* and other enemies had broken their arms. *g* As I took care to bind, so I did, what none else could, give strength to them, both courage of mind, and strength of body, and success added to both; so they subdued them that had formerly wasted and spoiled them; what successes *Jeboabaz* had, or *Jeroboam* had I gave, and they should have own'd it, and been thankful, but *h* they contrived, laid their heads together and designed what evil they could against me, they imputed their successes to their Idols, to their way of Worship and hardened themselves against all thoughts of Repentance, and returning to me; and devised mischief against my Prophets, and let loose the reins to all impieties. This is their requital for all my love!

\* *Psal.* 78. 57.  
\* *Psal.* 73. 9.

16 They return *i*, but not to the most High *k*: they are *l* like a deceitful bow *l*: their princes *m* shall fall by the sword *n* for the *o* rage of their tongue *o*: this *p* shall be their derision *q* in the land of Egypt *r*.

*i* They sometimes have given some signs of returning, as when *Jebo* destroyed *Beal*, or *Hosea* gave liberty to *Israel* to go up to *Jerusalem*, (if it be true which some affirm of him; and if I were sure *Hosea* did this, I should think the Prophet aim'd at it, in this they return. *k* *Jebo* fell off to the Calves, and *Hosea*'s Reign was wicked too too much, though the reigns of other Kings were more wicked, what shew soever of Repentance among them, yet they never thoroughly repented, never fully embraced the law of God. *l* All was done (as the similitude elegantly sets it forth) in meer hypocrisy, though they seem'd bent for, and aiming at the mark, yet like a weak bow they carried not the arrow home, and like a false bow they never carried it frait toward the mark. *m* The Royal Family, principal Nobles and Magistrates, their brave Commanders and Leaders. *n* Be slain by either sword of base, false and bloody Traytors at home, or by sword of Forreigners, as the *Affryan*. *o* Against God, his Prophets and Providence, which to decry with scorn was their usual diversion, *ver.* 5. *p* This sad end *q* shall be upbraided to them. *r* Among their Allies and seeming Friends.

## C H A P. VIII.

1 *S* Et the trumpet to thy *†* mouth *a*: He *b* shall come *\** as an eagle *c* against *d* the house of the LORD *e*, because *\** they have trans-

gressed my covenant *f*, and trespassed against my law *g*.

*a* The Lord here commands the Prophet to publish, as by sound of Trumpet, that which God will bring upon apostate *Israel*, awakened them with the alarm of war. *b* The King of *Affria*, *Salmaneser*, who carried *Israel* captive. *c* Swift, hungry, surmounting all difficulties, and which from above seizeth his prey, so shall the *Affryan* Army come. *d* Or up to, as far as, so some, but 'tis better as here against. *e* Either so called because the *Israelites* pretended their Temples were not Idols houses, but houses of *Jeboabaz*, and so the Prophet for once calls them so, perhaps to intimate to them that their sins would bring an enemy against those houses, though the were indeed what they pretend them to be, the house of the Lord, or else by house of the Lord is meant, the Family of *Israel*, or the *Israelitical* Church, which till unchurcht might be called the house of the Lord, or it may be a Sarcasm or Irony against their wilful brutish ignorance, who would not understand what was most plain, that his house was only at *Jerusalem*, or a softer derision of them, one of whose principal places of Worship was *Bethel*, which in signification is near the same with this in the Text, house of God. *f* Taken other Gods instead of me, turned Idolaters. *g* This explains and confirms the former, Covenant and Law are synonymous, and so are transgressing and trespassing. They have violated the whole Law and Covenant, and are Apostates from their God, Rebels against him their King.

2 *Israel* *h* shall cry *i* unto me, My God, *k* we know thee *l*.

*b* The ten Tribes, *i* in deep distress when the *Affryan* rangeth over their Country, when *Samaria* is besieged, they will cry out aloud, but hypocritically; they will roar, but not pray. *k* Then they'll look to the antient alliance and league between their Fathers and me. *l* An only Saviour, be ours, for we are thine. Thus in hypocrisy will they carry it.

3 *Israel* *m* hath cast off *n* the thing that is good *o*: the enemy shall pursue him *p*.

This seems to be the answer God by his Prophet gives to *Israel*; in the first part of the verse he doth refute their pretence of a peculiar relation and interest in God, in the latter, he tells them what they must expect. *m* The whole house of *Israel*. *n* With an abhorrence, as an Adulterous Wife puts away her Husband. *o* Moral good to be done, all virtue and goodness; And the suprem good to be enjoyed, God, true Religion and virtue, all cast off for Idols, false Religion and debaucheries. Such a Nation cannot be my people, nor do they know me. *p* That enemy he would be deliver'd from, the *Affryan* Army shall overthrow, and then pursue, till he hath coopt him up in *Samaria*, and till he have brought them Captives out of their own land into *Chalah*, *Chabor* and *Gozan*, &c. By this they shall know that I know them, their transgressions and hypocrisy.

4 They *q* have set up kings *r*, but not by me *s*: they have made princes *t*, and I knew *u* not *u*: *\** of their silver and their gold have they made them idols *x*, that they may be cut off *y*.

\* *Chap.* 2. 1.

*q* *Israel* the prevailing faction among them in *Hosea*'s time. *r* *Shallum*, *Menakem*, *Pekah* and *Hosea*, who usurp the Throne. *s* Not by my direction, or with my approbation, they neither pray'd his blessing, nor askt his leave, and this may be applyed to the very first founding of the Kingdom of *Israel*, divided from the house of *David*. *t* Rulers and Magistrates, or Nobles. *u* He that will not approve any one evil when his omniscience discerns all, is pleased to say, he knew not what he did not approve. *x* Heathen like they have made them Gods, and set up Idolatry, so have perverted all in Church and State settled by me. *y* As if they were resolved to cut themselves off from being a people. By this they thought to establish themselves, but 'twill be quite contrary, these sins will be their ruin.

5 *†* Thy calf *z*, O *Samaria*, hath cast thee off *b*; mine anger is kindled against them *c*: how long will it be ere they attain to innocency *d*?

*z* *Jeroboam* at first set up two Calves at *Dan* and *Bethel*, but 'tis probable, that in process of time there were more set up in other places, for when *Israel* forgot his God, he built Temples, *verse* 14. The Calf then here is the chief Idol set up in *Samaria*, and worshipped there; The Prophet in contempt of the Idol, and in derision of their folly, gives it its right name, 'tis no God, but a Calf, nor yet so much, for that it is senseless and without life. *b* Been the occasion of casting thee far off, in that by this thou hast provoked God to anger, and he hath cast thee off; Or else thus, if thy God, thy Idol, thy Calf, have done ought, 'tis mischief; thy Calf could not keep it self in *Samaria*, but is either carried a captive God, or broken into pieces, is carried piece meal into *Affria*, and so hath cast thee off; it carryeth somewhat of Irony in it. *c* Now it is evident, that

† Heb. the roof of thy mouth.  
\* *Deut.* 28. 49.  
*Jer.* 4. 13.  
*Isa.* 1. 8.  
\* *Chap.* 6. 7.

that my anger as fire burneth against the Idols, Idol-makers and Idol-Worshippers, and shall so burn till they are purified or consumed. *d* The Prophet is very concise, and perhaps here must be supposed some or other (some one of the people, or the Prophet himself) fighting out to God, how long shall thine anger burn? and answer return'd by God, how long will it be ere they be cleansed?

6 For *e* from Israel *f* was it *g* also, the workman *h* made it *i*, therefore it is not God *k*: but the calf of Samaria, shall be broken in pieces *l*.

*e* Or because *f* by their invention and authority. *g* Both the Idol and the worship of it. *h* The Founder, Silver-smith, or Goldsmith *i* fashion'd the Calf. *k* You are foolish fools to think 'tis a God, if the making it will not convince you 'tis no God, yet I hope the destroying it will prove what ere 'twas made for, or whatever thought to be, yet 'twas not, nor could it ever be a God. *l* But when the Idol is broken into pieces, Samaria shall see 'twas but a Calf, and confess their folly in Worshipping it, however the destruction of it will be a perpetual witness of Samaria's sin, and Gods just displeasure in its ruine.

7 For *m* they have sown the wind *n*, and they shall reap the whirlwind *o*: it hath no stalk *p*: the bud shall yield no meal *q*: if so be it yield the strangers *r* shall swallow it up.

*m* Since that, or for so much as, (or) verily, so the Heb. Particle is sometime used, *Isa.* 7. 9. *n* A Proverbial speech to denote either lost labour, or which is much worse, labour that will undo and tear to pieces him that laboureth, both these are in the verse; Mans life and labour is a seed that will bring forth fruit, but when this life and labour is laid out on sin, as here *Israels* was, 'twill bring forth that fruit the sinner is unwilling to reap. *o* A violent, tearing and dissipating tempest, which beareth down, and destroyeth all that is in its way; an emblem of the wrath of God breaking out against these vain and sinful men, so *Ephraim* reaped in his civil wars, and much more in *Affrian* war, which ended in a Whirlwind, that hath scattered them into unknown Countries, and where they have layn buried in forgetfulness, above 2400 years. *p* Suppose this Seed should have its Harvest in no Whirlwind, it will end in loss and disappointment, as Seed that never springs up into a stalk, nor hath bud or ear; All your worship of, and dependance on Idols, and foreign assistance, will at best be as seed that yields neither stalk nor bud. *q* Or suppose it produced stalk and bud, yet 'twill be no profit, but all lost labour, for the bud shall be lank, shrivel'd and blasted, and never yield meal, so was the fruit *Israel* reaped, from *Pul* to *Menahem*, and from *Egypt* assistance to *Hoshea* against *Salmaneser*. *r* Or if yet *Mael* be found in the bud, *Israel* shall be never the better, Foreigners devour it, he did *Pul* and his, and *Salmaneser* and his *Affrians* eat up all.

8 Israel *f* is swallowed up *t*: now *u* shall they be among the Gentiles *x* as a vessel wherein is no pleasure *y*.

*f* In the former verse the Prophet foretells the lost labour of such pains and feed as *Ephraim* bestowed: Now he addeth somewhat more dreadful, the Harvest is ruin and destruction to the seeds man, he is swallowed up, and this is the effect of the Whirlwind, *ver.* 7. ordinarily Whirlwinds scatter the fruit, but here's one swallows up both labour and labourer. *t* Very soon and irreparably, as a man that is swallowed alive by a mighty overgrown Shark. *u* Ere long, within three or four years at most, as I noted on *chap.* 7. *ver.* 11. *let.* o. *x* Carried out of their own Country by *Salmaneser*, and dispersed at the pleasure of the Conqueror into *Chalab* *Habor*, &c. *y* As worthless and useless cast out of doors, or it of any use, yet in basest and most contemptible; so shall these Captives be among the Nations whom they must serve, or *Israel* impoverished by chargeable confederates, is now lookt upon with contempt by them all, and cast off.

9 For *z* they are gone up *a* to Assyria *b*, a wild ass *c* alone by himself *d*: Ephraim *\** hath hired *f* lovers *e*.

*z* The Prophet gives now an account why *Israel* was so impoverished, and why they should be so severely punisht, why so punisht of God, and why so slighted by man. *a* Either gone, *i. e.* have sent Embassadors with rich presents to purchase assistance from *Affria*, or gone with their tribute to procure the continuance of the *Affrian* confederacy and aids. This confidence and trust in *Affria* was accompanied with a casting off their dependance on, and subjection to God, this their sin was very great, and their punishment shall as their sin, be very great. Others refer this going up, unto their going into Captivity into *Affria*, and it surely may be a prediction of what shall be (if it be not a Narrative of what is) done. *b* It was at that time a mighty Nation, whose Kings were very great, and yet more proud then great, as appears in *Sennacheribs* deportment towards God and Man: This Kingdom had now grown on through *Pul*, *Tiglath Pileser*, *Salmaneser*, and *Sennacheribs* Reigns, was a terror to enemies, and the vain confidence of this fool-

ish and sinful people, for which they are particularly threatned, and severely punished. *c* This is differently applied by interpreters, some refer it to the King of *Affria*, who is fierce, swift and haughty as the wild Ass, and all for himself, thus the *French* interpret it: So it suits well, *Israel* thou wilt be disappointed in thy expectation from *Affria* a wild Ass, who seeks himself only. Others do refer wild Ass to *Israel*, who wild, untamed, and burning in lust, (as is reported of the wild Ass) rangeth far and wide for lovers; seeks every where for aids and succours. *d* Solitary, or in a Wilderness, where is no path or tract; this will suit them in their Captivity, when they shall be left as in a Wilderness, and may, as perhaps many did, fly into more remote and desolate places, and ramble into uninhabited places, and there take rooting, and give being to Nations which are now known to us, though we know not whence they descended. Or alone by himself, in a posture fit to become a prey to the Lyon of *Affria*, so 'tis reported the Lions make a prey of the wild Asses in the Wilderness, so will *Affria* make *Israel* a prey. *e* Hath dearly bought the Friendship of *Affria* in *Pul* and *Salmaneser's* time, and more dearly bought Friendship of *Egypt* in the time of *So* or *Sabacon* or *Sevechus*; for beside all the treasure they laid out on this, they parted with their God for it, and set him against *Israel*.

10 Yea, though *f* they have hired among the nations, now *\* will* I gather them *g*, and they shall *h* forrow a little *b* for the burden *i* of the king of princes *k*.

*f* Or yea, because they think this the way to prevent their calamities, but it shall appear, this was the ready way to bring their calamities upon them, and for as much as they have hired the aid of the Nations to secure them against their God and his Judgments, therefore &c. *g* Bring *Israel* together by a secret and unfailing train. I will, faith God, assemble and herd them together, that they may be taken and destroy'd together. Others say God will gather the Nations together against *Israel*. *h* For a while before their final Captivity, they shall complain and be grieved; *i* The Tribute laid on them *k* by the King and Princes, *i. e.* of *Israel*, but better as we read it, 'tis King of *Affria*, the great King who boasted of his Princes.

11 Because *l* Ephraim hath made many altars *m* to sin *n*, altars *o* shall be unto him to sin *p*.

*l* This refers to what follows. *m* Multiplied either to many Idols, every one having his Altar, or multiplied Altars in several places to the same Idol. They had many high places and Altars in all of them. *n* Both as acting against the Law of God which required but one Altar, and also these Altars were to sin, in that they were for sacrifices to be offered on them to Idols. These persons did not intend them for sin, but their good intention did not, could not change the thing, 'twas sin however they intended. *o* Either those here erected, or those they shall find in *Affria*, when they come Captives thither. *p* Either because forced in captivity to worship *Affrian* Idols, and to attend their Altars and Sacrifices, or else by a just and dreadful judgment from God, delivering them over to their wilful blindness, and Idolatrous heart, since they would never be reclaim'd, nor taken off from sinful multiplying Altars, let them follow their own hearts, and set up what they will, much like that, *Revel.* 22. 11. Or else thus, Altars shall be the occasion of his greater guilt and punishment, his Altars, *i. e.* his idolatrous worship shall be that sin that ruins him.

12 I have written *q* to him the great things *r* of my law, but they *f* were counted as a strange thing *t*.

*q* Some read it in the future, and by way of question, shall I write? but most read as we, in the perfect or past Tense, I have written, by *Moses* first, by other Prophets afterwards, the Law was given to them, as well as to the two Tribes. *r* For their importance, weighty; for their excellency, precious; and for multitude of precepts, counsels and directions sufficient; my Law had all this in it for their conduct in all Righteousness towards God and Man. *f* All these things I have written. *t* *Israel* looks on them as nothing to them, they are a distinct Kingdom, and have a distinct establishment, their Laws are now become unpracticable to us, and we have by the wisdom of our Governours; other Laws establisht for our worship; let *Judah* keep to theirs, we will keep to our Laws. After 200 years desuetude, would it not be madness to introduce *Judah's* Laws, and innovate all in *Israel*, thus they contemned the excellent things of Gods Law, as if they were nothing concern'd in them. And thus all their sins at last become incurable diseases, which nothing but utter destruction of the sinners can put an end unto.

13 *h* They sacrifice *u* flesh for the sacrifices of mine offering, and eat it; but the LORD accepteth them not *x*: now will he remember their iniquity, and visit their sins *y*. *\* they shall return to Egypt z*.

*u* Or as for Sacrifices, my gifts, so some taking the words absolute,

\* chap. 10. 10;  
|| Or, begin.

|| Or, in the sacrifices of mine offerings they &c.

\* chap. 9. 31 and 11. 5,

\* *Isa.* 30. 6.  
*Ezek.* 16. 33,  
34.  
† Heb. loves.



absolute, and in opposition read them and perhaps they are plainer and closer connected with the former when so taken. I have written to them, and they count it a strange thing, and the sacrifices and gifts which they call mine, I tell you what I account them to be; as for sacrifices, which now they pretend to give me, it is flesh they sacrifice and eat it when they have done, and I account no more of it: they sacrifice that they may feast and fill themselves with Wine and Mirth, and what is that to me? x Neither owneth them as his, nor taketh any pleasure at all in them. These sacrifices shall never expiate their sins nor reconcile me to them, saith God; I think here is a Meiosis in those words, they may be a softer expression of Hatred and detestation, which Gods bears towards such. y In his just and hot displeasure, he will reckon with them, and by punishing them for all, make them know he remembers all their sins. Here remembering and visiting are the same, and include punishment. z Either alluding to their Bondage in Egypt, so Assyria shall use them. Or else it is an upbraiding them, for and minding them of their perfidiousness to *Salmaneser*. They had been ever Covenant Breakers with God and Man, this last part of treachery God will punish. Or else they shall return to Egypt, i. e. many shall to save their lives fly from the Assyrian into Egypt, and there seek their safety, and if they preserve their life there, the punishment of their sins shall follow them. Exile, with misery as bad as Captivity shall be their lot there. So chap. 9. 6.

14 For Israel a hath forgotten b his Maker c, and buildeth temples d: and Judah hath multiplied fenced cities e: but I will send a fire upon his cities f, and it shall devour the palaces g thereof.

a The ten revolted Idolatrous Tribes. b The same with chap. 2. 8. which see; or chap. 4. 1. and 6. ver. Either remembers not at all, or 'tis without love, thankfulness and consideration what becomes him towards God. c Who made, who preserved, who advanced them and gave them all those privileges wherein they excel other nations, who brought them out of Egypt, &c. d The word will bear Palaces, or Towers. It is like their Idol-Temples were Magnificent that they might boast of them, and strong like towers that they might for need Garrison and Fortifie them, and trust in their strength in a day of War and trouble. e On like designs and motives doth Judah multiply strong holds fortifying against threatened Judgments, making flesh their arm whilst their heart (as at this time of *Ahab* his Reign and Apostacy) did depart from the living God. f Bring an enemy upon them that shall besiege them in their Cities, and burn them which was effected by *Nebuchadnezzar* and his Armies about 130 years after. g The stately Palaces of their Princes and Nobles in their Cities, these shall be burnt too, Judah hath imitated Israel, and made himself like to Israel in sin, and God will make them like in sufferings; the Fire which their sin hath kindled, shall consume both.

## CHAP. IX.

Rejoyce not a, O Israel b, for joy c, as other people d: for thou hast gone a whoring from thy God e, thou hast loved a \* reward f || on every corn-floor g.

a This might seem a morose humour of a discontented sullen Preacher; what, forbid a people to rejoyce when things prosper with them? when should a people rejoyce if not then? the Prophet who had a deeper reach, and took a larger prospect of things, had good cause to advise, or warn, or forbid as he doth, for he saw more cause to grieve than to rejoyce and to mourn than to be merry, the reason you will have presently. b You of the ten tribes. c For any thing that is counted just matter of Joy, though at present you prosper either under *Feleph* and his victorious Arms, or under *Menahem* and the safety he hath procured by a Confederacy with Assyria, though at other times these might be matter of rejoycing, now in thy circumstances, O Israel, 'tis not meet thou should shew any gladness. d With Feastings, publick Games, and Triumphs, or with solemn Sacrifices of thanksgiving, or with erecting Statues to the memory of your great and brave Commanders, or for continuing the remembrance of their achievements. e With thee, O Israel, 'tis as unseemly as 'tis for an Adulteress wife to rejoyce and be jovial, whilst the guilt of her Adulteries, and the shame of her lewdnesses and the displeasure of her Husband fly in her face and whisper reproofs in her ear. f Such as is given by Adulterers to lewd women. g Thou hast loved to see thy floor full and hast thought and said thy Idols had so furnished thee, and therefore thou didst love them. Though mirth might become an honest woman, it doth not so well suit with a dishonest Adulteress; the very place, the company and occasion do upbraid such an one rejoycing with her lewd Adulterers: beside, this Adulteress joys will be short, and end in sorrows and shame, so will thine, O Israel.

|| Or, wine-fat.

2 The floor b and the || wine-press i shall not feed k them l, and the new wine shall fail in her m.

b The Corn which is gathered into the floor and that is threshed there, that plenty which these sottish Idolaters have, and think they have it from their Idols, the bread they eat. For here is the floor put for the Corn, and the bread made of it. i By the same figure, put for the Wine that is pressed out in it, though there is great plenty, and the fats overflow as well as the press full. k All this plenty shall not nourish and strengthen them. Since they think their Idols give them their Corn and Wine, let them give also, what I will not give, a blessing on these that they may support, and refresh them; they shall be lean and half starved in their plenty unless their Idols can do this for them, i. e. bless their food. l Who seek to Idols for Corn and Wine, and praise their Idols as givers of it. These I will blast, their provision shall be as theirs, Hag. 1. 6. m Or lie unto her, or fail her expectation. Samaria and all Israel expect a fair and hot vintage, but they expect it from their Idols which are a Doctrine of Lies, and in this as in all other will Lie.

3 They n shall not dwell in the LORDS land o: but \* Ephraim shall return to Egypt p, and \* they shall eat unclean things in Assyria q.

\* chap. 8. 13.  
\* Ezek. 4. 13.  
Dan. 1. 8.

n Who worship Idols, and give my glory to them, depending on them, and ascribing to them what I alone give them. o Though they have been in possession many years, and though now they seem out of fear of losing it, being great at home and in peace with neighbours abroad, yet in midst of this prosperity and security, let them note it, they shall not much longer dwell in the LORDS Land, which God gave them according to promise, with express condition that they should obey him and fear him, and him only, Deut. 6. 2, 3. and with express menace of Exile and ruine if they forgot God, Deut. 8. 19, 20. This land which is the LORDS propriety, and theirs only on condition, and this condition broken, shall be their possession no longer. p Many of Ephraim, for 'tis not meant of all or the most part but of the more timorous, wary, and who consult their safety before hand many shall fly into Egypt and shift out of the Enemies reach. So again ver. 6. q The residue who fly not into Egypt, shall be carried captives, and in Assyria be forced to eat forbidden meats, called here unclean, such polluted the eater.

4 They r shall not offer wine-offerings s to the LORD, neither shall they be pleasing unto him t: their sacrifices shall be unto them as the bread of mourners u: all that eat thereof shall be polluted x: for y their bread z for their Soul shall not come a into the house of the LORD.

r Captived for their Idolatry and other sins. s These were by the Law appointed to be offered with the morning and evening sacrifice, the sacrifice representing Christ, and pardon by him, the Wine offering represented the spirit of Grace, the sacrifice repeated daily continued their peace and pardon, the Spirit of Grace supported, guided, comforted and refreshed, all which shall be withheld from these Captives, the Law of God forbidding on one account, the Law of their Conquerors forbidding on other account. t Or if any should venture to do it and think thereby to appease Gods anger, they shall miss their aim, 'twill not please God. u Their Eucharistical sacrifices in which they were used to feast with joy shall be to them as the bread of Mourners, as if they had buried a father or mother, and to comfort or support their sadned spirits did force themselves to some larger allowance and choicer meats, so great should be their grief in midst of their Joys. Or else thus their sacrifices should as much pollute them and displease God as if one mourning for the dead, and forbidden to sacrifice in Tears and mourning should yet venture to do it, and against Law, sacrifice to his God, when polluted by the dead, Numb. 19. 11, 12, 13, 14. and Deut. 26. 14. x So far shall these mens sacrifices be from expiating and purifying that they should increase their guilt and danger, and incur the penalty threatened against the polluted, Deut. 26. 13. and Numb. 19. 13. y Or surely the particle is not here causal but assertive, as in many other places 'tis. z Their Mincha or bread, which they always offered and were bound to offer with their sacrifices. Or else the first fruits of their Corn, which were to be brought to the LORD, and which being rightly offered did sanctifie and ensure the rest to them, with a blessing. This should not be done, they should be at that distance from the Temple, and under the confinement of Captives, so that they should not be able to do it if they were willing. a Be brought into the Priest in the Temple, Deut. 26. 2, 3. &c.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

Think with your selves what you are likely to do then, on those days you were wont to cease from your labours, to offer sacrifices to God (as you thought and said) to feast with one another, all was full of seeming Religion and real Feasting and jollity on those days in your own Country, but will your hard Masters that love their own profit, that hate your persons, and despise your Religion, will they lose your labour, indulge your ease

ease, encourage your Religion, and suffer you to exercise it?  
Is this imaginable?

† Heb. spoil.

† Or, their fil-  
ter shall be de-  
fired, the nestle,  
8c.

† Heb. the de-  
fire.

\* Isa. 32. 13.  
and 34. 13.  
chap. 10. 8.

6 For lo, *b* they are gone, because of *†* destruction *c*: Egypt shall gather them up *d*, Memphis *e* shall bury them *f* ||, *†* the pleasant places for their silver *g*, \* nettles shall possess them *b*: thorns *i* shall be in their tabernacles.

*b* Mark it well, and observe the event, *c* Some of the wary and timorous are already withdrawn from the desolation that cometh on their Country, and more will fly from the Assyrian invader, and 'tis very near, and very certain, exprest therefore in the perfect Tense. *d* In Egypt they hope to be quiet, and survive these Desolations, and to return into their own Land, but they shall die in Egypt, and Egyptians shall lay them out, and prepare them to their Grave. So this phrase, *Jer.* 8. 2. and *Ezek.* 29. 5. *e* Which elsewhere is called *Noph*, *Isa.* 19. 13. a very greatly traded City in those days, and at this day also known by the name which speaks it's greatness, Grand Cairo: *f* Many of the Ten Tribes flying their own wasted Country, did no doubt remove so far as Memphis, partly for safety, that they may be out of the Assyrians reach, but more principally for conveniency of a Trade, that they might at least get a livelihood, if not grow rich on their Trade; there many of these Fugitives dyed, and perhaps by the Pestilence (which is a disease that frequently sweeps that City) multitudes of them might be swept away into their Graves in and about that City *g* Their beautiful and strong Houses built for keeping their Wealth in. *b* They shall be ruin'd, and lie long in Rubbish, till Nettles grow up in them. *i* Or Briars, or whatever (one kind for all) worthless, and hurtful shrubs use to grow in perpetuated desolations. *k* in their dwelling places, their houses which here retain the Name of their antient Habitations when they dwelt in Tents.

† Heb. man of  
spirit.  
\* *Eph.* 3. 4.

7 The days of visitation are come, the days of recompence are come *l*, Israel shall know it *m*: the phrephet *is* a fool *n*, the *†* \* spiritual man *is* mad *p*, for the multitude of thine iniquity *q*; and the great hatred *r*.

*l* The Prophet doubleth the same thing both to confirm the certainty of it, and to awaken the stupid *Israelites*, the days of God's just displeasure, in which he will punish, and render to these incorrigible Idolaters, and abominable debauchees as their wickedness deserveth, are come, they are very near, within four years at most. *m* Israel will not believe it, though God hath often told them of it, but when 'tis come, and they feel it, they shall then know indeed as Fools know when they smart for their folly. *n* That their false Prophets were all, to a man of them Fools and rash, judging by present greatness or alliances of Israel, not observing what were their sins and Gods wrath; Now when Hosea preacheth what was contained in this ninth chap. Israel had made a League with So King of Egypt, cast off the Assyrian and not sought to God, but vainly trusted to the Egyptian Succours; now any wise man might imagin that likely which the Prophet Hosea did foretel as certain, that the Assyrian with all his Power would fall upon the Revolters; none but Fools would promise such a people a time of safety when the War was falling upon their heads. *o* That pretends to be full of the Spirit of Prophecy, and foretels good to them. *p* Whom we thought a true Prophet, but now find by sad experience that we believed a mad man, one much out of his wits, yet were we more to believe what he promised, *q* God was highly displeased with the multitude of their iniquities, and began his punishments in giving them over to believe the lies of their false Prophets, and to expect what peace those Prophets did promise. *r* Which God had against your sins and ways: You would walk in ways which God hated, yet would have Prophets to foretel peace and plenty; such you have had as described *Mic.* 2. 11. and you believed them and God, out of his just dislike, suffered this to be left you to your choice.

† Or, against.

8 The watchman *f* of Ephraim *was* with my God *i*: but the prophet *u* *is* a snare of a fowler *x* in all his ways *y*, and hatred *||* in the house of his God *z*.

*f* The old true Prophets indeed were with God, heard what he spake, and told it to the People; they were for God, for his Honour, Law, Worship, and Temple; and so should Prophets now be. Ephraim once had such Prophets, such were *Elijah* and *Elisha*, but none such now, or Ephraim cares not for them. *i* The Prophet speaks of God the true God, as his God, in opposition to Idols on which Ephraim doted now, whose pretended Oracles they believed. *u* The Prophets now adays, who call themselves Prophets, and are so accounted by the people have, as the people, left God, and do no more consult with God. *x* Their pretended predictions and promises are but a snare, such as Fowlers lay to take Fowl in, and these Impostors are conscious to themselves that they are deceivers; at least they cannot but know that the true God never gave them answer at any of their Images, yet they pretend he hath done it, and that he will prosper them; so they ensnare the people first in sin, next in punishment. *y* And

all they design and endeavour by all means is to keep the people in this opinion and hope. *z* so is hated in the sight of God, he doth hate such Deceivers, and he is hated; *i. e.* ere long will be hated in the sight of the people he deceived, they shall hate their false Prophet, who from the house of their God, by answers from the Idols in their Temples confirm'd the people in their Rebellion, and hardened them against returning to God, which ends in their ruin, or else hated, *Ec.* 1. *e. e.* cause of the peoples hatred against God, and one another.

9 They *a* have deeply corrupted themselves *b*, as \* in the days of Gibeah *c*: therefore he *d* will \* chap. 10. 9. remember *e* their iniquity, he will visit their sins *f*.

*a* The People of the Ten Tribes, Prophets, Priests, Princes and People *b* have strangely, and horribly debauched one another; beside all their Idolatry there is more than brutish filthiness among them. *c* The story whereof you have *Judg.* 19. 18. *d* God who hateth such workers of Iniquity. He will not pardon their iniquity, but charge it upon them; when God faith he will not remember, 'tis a promise of pardon, when he threatens he will remember, 'tis a threat of not pardoning. *f* He will punish, see *ver.* 7. *let.* 1.

10 I *g* found Israel like grapes in the wilderness *b*: I saw your fathers *i* as the first ripe in the fig-tree at her first time *k*: but they went to \* Baal-Peor *l*, and separated *m* themselves *n* to \* *Ps.* 106. 28. that shame *o*; and their abominations *p* were according as they loved *q*.

*g* The Lord speaks of himself. *b* in the person of a Traveler, who unexpectedly in their wilderness findeth a Vine loaded with Grapes, which are most delightful and welcome to him; such Love did God bear to Israel, *i. e.* a very strong and hearty love; the simile expresth the greatness, not the cause of the Divine Love. *i* Not Abraham or Isaac, and Jacob, but your Fathers whom I brought out of Egypt. *k* As the earliest ripe Fruit, either of the Fig-tree, as our Version, or the First ripe of any sweet and delicious Fruit-Tree as the word will bear, which are most valued and desired; so was Israel dear and valued. *l* This evinceth that the Prophet speaketh not of Abraham, Isaac, and Jacob, but of those who were brought out of Egypt, as appears in the story of their deportment in *Shittim*, *Numb.* 25. 1, 2, 3. where they committed Idolatry with Baal-Peor, of whose rites Authors do variously discourse, some reporting them to have been practised with shameless looseness, as the rites of Bacchus, Venus, or Priapus among the Romans; others say, this Idol of Moab had his Name from a Mountain in Moab where he was worshipped, and had a stately and famous Temple; this Mountain is mentioned *Numb.* 22. 41. with 23. 28. and this is the more likely opinion. *m* They did consecrate, and dedicate themselves; *n* Possibly some turn'd Priests to the Idol, however, they addicted themselves to, and worshipt the Idol, and brought their Sacrifices. *o* By way of contempt and detestation the Prophet speaks of this Idol, and gives it the name of shame in the abstract to exprest the greatest degree of detestation of it, and of that they did. *p* Their Idols and way of worshipping them. *q* Either as they fancied, or as the Idolaters Women whom they loved were multiplied; so their Idols were, for they took the Idols with them.

11 As for Ephraim, their glory *r* shall fly away like a bird *s*; from the birth *t*, and from the womb *u*, and from the conception *x*.

*r* Their Children or posterity, which was as much the glory of Israel, as their multiplying was above the common rate of other Nations multiplying; it was to them a singular blessing, and performing of promise, and they did greatly rejoice, and glory in this blessing, *Psal.* 128. *tot.* *Prov.* 17. 6. *s* 'Tis proverbial, and speaks a sudden and unexpected loss of Children, which vanish, and are gone as a Bird. *Prov.* 23. 5. where sudden loss of riches is exprest in the same Proverb. *t* Shall die so soon as born. *u* Prove, abortive, their Mothers shall not bring the Fruit of the womb to perfection, or alive into the World. *x* Through barrenness their Wives shall not conceive.

12 Though they bring up their children *y*, yet will I bereave them *z*, that there shall not be a man left *a*: yea, wo also to them when I depart from them *b*.

*y* Or suppose neither of these but that their Children live, grow up, and come to some maturity, yet God provoked by their sins, will deprive them of their Children by Famine, or by Civil Wars which were long and bloody on each other; or by Pestilence, or by Captivity, and dispersing them among Enemies, to whom they shall be Slaves; and as Slaves beget Children not to themselves, but to their Masters. *a* There shall be a total extirpation of them, and their memory, or else I will cut them off from among men as the phrase will bear. *b* To compleat their misery, I will leave them, I will depart from them. It is sad to lose Children, it is sadder to lose their God.



13 Ephraim *c*, as I saw Tyrus *d*, is planted in a pleasant place *e*: but Ephraim shall bring forth his children to the murderer *f*.

*c* Kingdom of Israel. *d* of which see Ezek. 26, 27. and 28. *e* cap. a very rich, well fortified, and pleasant City, and secure too, that afterward held out thirteen years siege against all the Power of the Babylonian Empire in Nebuchadnezzers time. *f* Is now well provided seems invincible, is as secure, as Tyrus was in her prosperity; perhaps reckons either strength shall break the Enemies, or money buy friends; or the magnificence and beauty of their places, and dwellings shall be some safety to them; but all this shall avail nothing. *g* Though multitude of Children to send forth in mighty Armies against the Enemy, yet, will be but a sending them out to the slaughter; God is departed from them, and will not go out with their Armies; so they shall fall by the sword of the Enemy, as they needs must, whom God doth not befriend in a War.

14 Give them O LORD *g*: what wilt thou give *h*? them † a miscarrying womb *i*, and dry breasts *k*.

† Heb. a womb that casteth the fruit.

*g* It is an abrupt but very pathetic speech of one that shews his trouble for the state of a sinking, undone Nation, it is an intercession for them. *h* As if he should say he knew not what to ask, or how to pray for them; he knew God had peremptorily determin'd to punish them with a total extermination, and in most dreadful manner, as describ'd ver. 11, 12, 13. Now give some mercy; *i* the days are coming when the barren womb will be a blessing; give this O Lord! 'tis less misery to have none, than to have all our Children murder'd by a barbarous Enemy, Luk. 23. 29. *k* Not to starve the Children born, but 'tis further explication of the former; dry Breasts are Symptoms of a barren womb, whether by Abortion, or non-Conception; by one or other: Prevent these woful Effects of our Enemies unjust rage, and of thy most righteous displeasure against us, O Lord.

\* chap. 4. 15. and 12. 11.

\* Isa. 1. 23.

15 All † their wickedness *m* \* is in Gilgal *n*: for there I hated them *o*: for the wickedness of their doing *p*, I will drive them out *q* of mine house *r*, I will love them no more *s*: \* all their princes *t* are revolvers.

*†* The chief, or summ, or beginning, it is not to be understood exclusive to other places, for every City was full, there was all kind of sin elsewhere. *m* In rejecting God and his Government; here Saul was made King, and Samuel was rejected. Here they began to turn the remarkable Blessings God gave them in this place into a Superstitious and Hypocritical Veneration of the place, and began their Will Worship, and Idolatries: If all the Impiety of Ephraim may be reduced to their horrible degeneracy and Corruption in State and Church, here it began, and so all was here. *n* Where Israel first pitched their Tents after they passed over Jordan, &c. Vid. cap. 15. let. *e*. *o* As there they began to sin so notoriously, there also I began to shew that I hated them. *p* for the continued wickedness which from their first beginning there they have propagated to other places, and increased daily, and with obstinacy. *q* As men thrust out of their houses one that is altogether unworthy to dwell longer with them. *r* By a Synecdoche, the House for Land, or out of their House, which tho' theirs for use, was yet Gods propriety, and when God casts Ephraim out of his House, he sends him into Captivity. *s* I will cease to express any more love to thee, it is a *Mei sis*, I will add no more to love them, *i. e.* I will add to hate them, and punish them, I will leave them in the hand, and under the fury of their Enemies in a strange Land. *t* Their Kings, Rulers both Civil and Ecclesiastical. *u* Are and have been Idolaters ever since the Division in Jeroboam Son of Nebat, not one of their Kings but were Idolaters, and obstinate, and perverse in it also.

† Heb. defires.

16 Ephraim is smitten *x*, their root is dried up *y*, they shall bear no fruit *z*: yea, though they bring forth *a*, yet will I slay even the † beloved fruit of their womb *b*.

*a* This gives us some Ghells at the time of this prophecy, which was after Jeroboam's Death, in whose Life, and Reign, Ephraim was as a very flourishing Tree, whose roots were full of Sap and Life; but after the Death of this King they were as here 'tis express'd a Tree smitten, as if scorcht with Lightning, or burnt up with a vehement and continued heat and drought by day; blasted they were, whatever was the means; or possibly it may refer to those Seditions, Civil Wars, and Rebellious Conspiracies which (say some) did for some years afflict the Kingdom of the Ten Tribes, which unnatural Wars were as an Ax to the Root of this Tree, and gave Pul King of Assyria opportunity and courage to set upon them, of whom they were forced to buy their peace at a dear rate, viz. a thousand Talents of silver; or to the captivating of Naphtali, and taking many fortified Towns out of Pekah's hand by Tiglab Pileser, who came up to the rescue of Abaz, 2 Kings cap. 15. *y* This hath dried up the very Roots of this Tree; this blast from Heaven hath not only scorcht the top boughs, but rended the

very body of this Israelish Tree, and hath spoiled its Roots; or Civil Wars first, and Foreign Wars next have cut up the Roots of this Tree, the strong and valiant young men, who were to perpetuate the life and beauty of this people. *z* As such a dead root cannot spring out; so these Ephraimites never shall spring forth, they shall ever be barren. *a* Suppose they should yet bring forth, (such a supposition you meet with ver. 12. which see) they shall not grow to maturity and greatness, *b* Either by Diseases which are legibly from God's hand, or by the sword of one another, or of a Foreign Invader, if you do not enumerate all the ways God will take; we are sure he will take ways enough to make good his own word, and slay their Beloved Children, those Children that were the more beloved, for that their Parents had either few, or else had lost some they had before.

17 My God *c* will cast them away *d*, because they did not hearken unto him *e*: and they shall be wanderers *f* among the nations *g*.

*c* No more thy God, O Ephraim, thou canst no more have hope on that account, but my God, saith the Prophet, my God who hath revealed his purpose to me, and who will accomplish it, who will make good the word I have spoken against you. *d* Your sins have been a weariness, a loathing to my God, and now as a vile, loathed, and wearisome thing is cast off by a man, so shall you be cast off from your God. *e* Neither did hearken to God to prevent Apostacy, nor would ever after hearken to God at first to repent and turn to him like a wilful Adulteress, they would not keep faithful to their Husband, nor return to him when once departed from him. *f* Have no City of their own, no settled dwelling place, as much suspected, hated, ill used, and punished as Vagabonds are in well-order'd Commonwealths, all which is fully come upon them, *g* Gentiles were such the proud Circumcision did despise and hate; but now the sins of the circumcised shall bring them under as much contempt with the Nations; nay these proud Apostates from God, when cast off; and wanderers shall account it a favour to be admitted to incorporate with and so to grow up Heathens among Heathens, as after long time they did.

## CHAP. X.

1 Israel † is \* an † empty vine *a*, he bringeth forth fruit unto himself *b*, according to the multitude of his fruit *c*: \* he hath increased the altars *d*, according to the goodness of his land *e*, he hath made goodly † images.

*†* Israel and Ephraim are terms our Prophet doth ordinarily use, and they signifie the same people, the Ten Tribes revolted from the house of David, and from the true worship of God. *a* A Vine wasted and spoiled, that hath lost its strength to bring forth any Fruit, or that is rob'd and pill'd of the Fruit it doth bring forth; this partly for want of the Divine protection, and benediction, which they were wont to have, and partly from an inherent barrenness, and weakness in this Vine. *b* What ever Fruit was brought forth by its remaining strength, was not brought forth to God, for his Service and Honour; but for themselves, for their own use, for service of a State Interest, to make Presents, and to pay Tribute; or which is yet worse to maintain the worship of Idols. *c* When the Land yielded more plentiful increase, this plenty was impiously employed on multiplied Idols, or on multiplied Altars, built to the same Idols. *d* Of their Idols either by adding to the number of Altars, or else adding to the Numbers of Sacrifices offer'd to the Idols on their Altars. *e* Idolaters foolishly imagined that the goodness of their Land was a blessing on them from their Idols; thus sacrilegiously they rob'd God, and on this mistake they proceed to farther impiety. *f* More stately, more curiously wrought, more richly adorn'd, and it is most likely more for number too, accounting it a great Devotion to have many, and rich Statues of their Idols.

2 † Their heart is divided *g*, now shall they be found faulty *h*: he *i* shall † break down *k* their altars, he shall spoil their images *l*.

*g* From God and his Worship, or between God and Baal, such as Zeph. 1. 5. speaks of, or else divided one from another by Parties and Factions, and Civil Wars, which tended to their ruine. *h* As this was their sin, so the effects hereof should manifestly prove them faulty. *i* Either God, or the King of Assyria stir'd up by God to invade and destroy Ephraim. *k* Utterly pull down those Altars which they had multiplied to their Idols, the Assyrians shall as other Conquering Heathen Idolaters rage against the Gods of the people they conquer as well as against the people; such was the Pride and Atheism of these men. *l* Waste, or destroy them, how goodly soever they had seemed to be, yet they should be broken to pieces, and were made of rich Materials, as Silver and Gold; or if adorned with it, the Enemy should the sooner spoil them, and then 'twill appear how foolish this people were to trust in them, or ascribe any praise to them, when Baal cannot defend his own Images, or People.

3 For *m* now *n* they shall say *o* \* We have no king *p*, because we feared *q* not the LORD: what then should a king do to us *r*:

*m* Surely

\* Nahum. 2. 11. or, a vine which is given \* chap. 8. 11. and 12. 11. † Heb. Statues or, standing images.

† Or, he hath broken down their altars. † Heb. broken.

\* chap. 3.

<sup>m</sup> Surely. <sup>n</sup> Ere long. <sup>o</sup> See, and feel, and be convinced too of this Truth. <sup>p</sup> Either no King at all, as in an interregnum, or no such king as we expected, and hoped; our dependance was much upon the wife, valiant, and successful Conduct of our King; but he is either less wife, and valiant, or less successful in his Enterprises. <sup>q</sup> Worshipt not, kept not his Law, depended not on God, therefore we have no King, or one next to none, not able to help us. <sup>r</sup> And now if we had our King, where he as powerful, wife, and successful as *Feroboam* the second; yet 'twould be too late, the *Affryan* power hath so far prevailed, and God is so far departed from us: Kings are not able to save without the God of Kings.

4 They <sup>f</sup> have spoken words <sup>t</sup>, swearing falsely <sup>u</sup> in making a covenant <sup>x</sup>: thus judgment y springeth up <sup>\*</sup> as hemlock in the furrows of the field <sup>z</sup>.

<sup>f</sup> The Nobles, and great men in *Israel*, the heads of the Parties, of the Counsellors of the Kingdom. <sup>t</sup> Have in long and repeated consultations and debates, contrived and laid forth the designs most like to help us; but all in vain; all is but words, or thus they have deceived one another, and ruin'd all; and this latter seems exactly to suit with what follows. <sup>u</sup> By perjury deceiving those they treated with, <sup>x</sup> Either among themselves, accepting an Usurper, promising, and swearing fealty to him; or with their Allies, as with the *Affryan* King whose Covenant they perjuriously broke, and contrary to Oath sent to, and confederated with *Sua*, or *So*, King of *Egypt*, <sup>y</sup> judgment, i. e. Divine Revenges do so abound every where, or else unequal and sinful projects, counsels, and resolutions of their Rulers are instead of just, wholsom, and saving turn'd into bitter, poysonous, and pernicious as hemlock: <sup>z</sup> A proverbial speech, expressing the greatnefs of this pernicious evil. So this will be explain'd by *Amos* 6. 12. oppression, injustice, and all sins spread (as hemlock quickly over-runs a Field) over all the Kingdom.

5 The inhabitants of Samaria shall fear <sup>a</sup> because of the calves of Beth-aven <sup>b</sup>: for the people thereof <sup>c</sup> shall mourn over it <sup>d</sup>, and the <sup>||</sup> priests thereof <sup>e</sup> that rejoyced on it <sup>f</sup>, for <sup>\*</sup> the glory thereof <sup>g</sup> because it is departed from it <sup>h</sup>.

<sup>a</sup> The Citizens who dwelt yet safe in *Samaria*, but knew that the *Affryan* invaded the Kingdom, beat *Israel's* Army, and took his City; these Idolatrous Citizens, were in bodily fear for their Gods, lest the *Affryans* should rudely spoil their Godships. <sup>b</sup> Some give the reason of their fear, because they had fined by these Calves, and provoked God, therefore should this fear seize them; but 'tis more likely this doth speak the object of the *Samaritans* fears, their Cow-calves (as by way of contempt in the *Hebr.*) were the goodly Deities they were afraid for, yet they trusted in these for aid against Enemies; and now fear they have not power enough to defend themselves; what brutes are Idolaters! Of this *Beth-aven* principal Seat of the Calf God, see *cap.* 4. 15. <sup>c</sup> They who dwelt at *Beth-aven*, who had gain and profit by the Idol; to which many resorted; or else they that were addicted to this Idol, worshipt it, and trusted in it. <sup>d</sup> Howl and cry over the endanger'd God; so let all their sorrows be multiplyed that hasten after any strange God. <sup>e</sup> That were to attend and offer Sacrifices to these Calves; the Priest were like to lose their livings with their Idol. <sup>f</sup> These Priests formerly were fed, clothed, enriched, and got into credit by these their Idols, this made them right glad. <sup>g</sup> All its credit, and veneration <sup>h</sup> is vanish'd, twas once taken for a God, but now the case is altered, 'tis turned into a Captive, and with loss of Liberty hath lost its Deity also, the *Affryans* have either broken it, or carryed it in Derision into *Affrya*.

6 It <sup>h</sup> shall also be carried <sup>i</sup> unto *Affrya* for a present <sup>k</sup> to king *Jareb* <sup>l</sup>; *Ephraim* shall receive shame, and *Israel* shall be ashamed <sup>m</sup> of his own counsel <sup>n</sup>.

<sup>h</sup> The Golden Calf made by *Feroboam* the First, *1 King* 12. 28. <sup>i</sup> Though it hath feet, it cannot go, it must be born; as *Isaiah* derides the Idols of *Babylon*, *Ila.* 46. 2, 7. and *Fer.* 10. 5. and it is carried in triumph. <sup>k</sup> According to the custom of conquering Generals, the rich and rare things of the conquered people were reserv'd for gifts to their Kings; and here is a rarity indeed, a Captive God, and 'tis rich, for 'tis made of Gold. *1 id.* *cap.* 5. *ver.* 13. *let. i.* <sup>m</sup> The great confusion of this people is here foretold, and the certainty of it by the ingemination of the phrase, the *Affryans* shall upbraid them with their brutish folly, to think that a God which could not keep it self from becoming a prey to insolent Souldiers, and when thus taunted, *Israel* shall have nothing to answer, but must be silent with shame. <sup>n</sup> Which is expressly mentioned, *1 Kings* 12. 28. it was against the Counsel of God, and as they began, so they persisted in it by the same Counsel.

7 As for Samaria <sup>o</sup>, her king <sup>p</sup> is cut off <sup>q</sup> as the some upon <sup>r</sup> the water <sup>r</sup>.

<sup>o</sup> After three years siege she shall be cut off. <sup>p</sup> For all the rest of the Kingdom was lost, and now he is pent up there also;

he that was once the confidence of the Ten Tribes, and King of a mighty people, is now spoiled of all but one only City where he is rather a Prisoner than a King kept close till made a Captive. <sup>q</sup> Shortly will be cut off, 'tis not unlike this prophecy should be delivered when *Samaria* was besieged. <sup>r</sup> As a contemptible, weak, and light thing; 'tis a proverb, and foretels how contemptibly the *Affryans* should use them.

8 The high places <sup>f</sup> also of *Aven* <sup>t</sup>, the sin of <sup>u</sup> *Israel* shall be destroyed <sup>x</sup>: the <sup>\*</sup> thorn and the thistle shall come up on their altars <sup>y</sup>; and <sup>\*</sup> they shall say to the mountains, Cover us, and to the hills, Fall on us <sup>z</sup>.

<sup>f</sup> The Temples and Altars of *Baal*, and other Idols. <sup>t</sup> For *Beth-aven* say most Interpreters, what if *Aven*, vanity, folly, be here put for all Idol-Worship, and rites, <sup>u</sup> which was notoriously the sin of *Israel*, <sup>x</sup> utterly overthrown, <sup>y</sup> and lay so long waste and desolate, that thorns, and thistles shall spring up out of the places where their Altars once stood within their stately Temples. <sup>z</sup> When this shall be brought to pass, the Idolatrous *Israelites* shall be in such perplexity, that they shall with the Mountains and Hills might fall on them, and bury them alive that they might escape the troubles that they did foresee were coming upon them; or it may be an upbraiding them for praying to lifeless flocks or statues, and telling them in their distresses, and when their Gods are gone, and cannot help, they should cry to deaf Mountains to cover them.

9 O *Israel* <sup>a</sup> thou hast sinned from <sup>b</sup> the <sup>\*</sup> days of *Gibeah* <sup>c</sup>: there they stood <sup>d</sup>: the bat-tel in *Gibeah* against the children of iniquity did not overtake them. <sup>e</sup>

<sup>a</sup> You of the Ten Tribes with such consent have sin'd that you seem to do it as one man. <sup>b</sup> Ever since the days so we, but as *River* observes, it will bear a comparative thus, *thou hast sinned above or more than*. The Ten Tribes were greater sinners than those *Gibeonites*, so the Prophet compareth the sins of the present Age, and that past. <sup>c</sup> *Vid Judges* 19. where the story is set down at large. See also *Hab.* 5. 8. *let. t.* the place described. <sup>d</sup> In that day in a War some stood, who were a seed for raising up the Tribe; so I refer this passage to the Six Hundred Men which fled to the Rock *Rimmon*. <sup>e</sup> That fatal Battle did not reach them; but now *Israel* shall be more severely punish'd; for who escape the Sword, shall be carryed Captives, and they shall be no more a people, or Kingdom, or else thus; *Israel* hath sin'd more than the *Gibeonites*, I will therefore punish them more than the *Gibeonites*: They stood once or twice, but *Israel* now shall be ever beaten, and put to flight; in that War *Israel* had heart to rally, and after two defeats, were victors in their encounter; but it shall not be so now, a War shall overtake them now, not such to *Israel* as was that against the *Gibeonites*, for in that they had at last the better, but in this they shall be totally ruin'd.

10 It is in my desire that I should chastise them <sup>f</sup>: and <sup>\*</sup> the people shall be gathered <sup>g</sup> against them <sup>h</sup>: when <sup>||</sup> they shall bind themselves in their two furrows <sup>i</sup>.

Our version leaves this verse somewhat obscure, but our reading in the margin doth much clear the words, and maketh them much more easily intelligible. <sup>f</sup> I am resolv'd to punish them as I see good, they have deserved the utmost that I shall lay upon them, and therefore I will punish as I see meet. <sup>g</sup> The Forces of the *Affryan* Empire shall be gathered in Arms against them, I will bring *Shalman-Ezer* upon this sinful Idolatrous Nation. <sup>h</sup> *Israel* or *Ephraim*. <sup>i</sup> When I shall bind them, or when they shall be bound for their two transgressions; so the Marginal reading: and then 'tis plain, if once it appear what were their Two transgressions: either corporal, and spiritual Adultery; and what it 'twere their Revolt from *David's* house, their Antient Rebellion and Idolatry or revolt from God; these were the two main spring heads of their other particular sins and for these they shall be bound as Prisoners and Captives, and carried away into *Affrya*.

11 And *Ephraim* is as an heifer <sup>k</sup> that is taught <sup>l</sup>, and loveth to tread out the corn <sup>m</sup>, but I passed over upon <sup>n</sup> her fair neck <sup>n</sup>, I will make *Ephraim* to ride <sup>o</sup>: *Judah* shall plow <sup>p</sup>, and *Jacob* shall break his clods <sup>q</sup>.

<sup>k</sup> A young and wanton heifer, unaccustomed to the yoke, not used to hard labour. <sup>l</sup> Used to, and so skil'd in or acquainted with. <sup>m</sup> What we do by threshing, the *Jems* did by these Heifers or Oxen, tread out the Corn, and in doing this the Law provided that the Ox should not be muzzled, but should eat what it would: So it was with *Ephraim*, he loved that work that was so pleasant, which so well fed him: And God doth let *Ephraim* know, that he had been very much indulged herein, God had given them all abundance and prosperity, and with little labour or care. And he expected thankfulness for it, but no such thing was done by *Ephraim*, he grew more insolent, untractable and perfidious. <sup>n</sup> When I found it so, I did pass over upon her fair neck, laid some lighter yoke upon her, brought

\* chap. 9. 6.  
\* *Ila.* 2. 19.  
*Luk.* 23. 30.  
*Rev.* 6. 16. and 9. 6.

\* chap. 9. 9.

\* chap. 8. 10.  
|| Or, I shall bind them for their two transgressions; or in their two habitations

+ *Heb.* the beauty of her neck.



brought some gentler afflictions upon that people to tame them, and make them serviceable, but this hath not prevailed. *o* I will now deal more rigorously, I will try another course, and as horses are brought to work by one that can bring them to bear, and carry the rider, so I will deal with Ephraim, I will ride on Ephraim, and tame him, *i. e.* by the Assyrians who should subdue and enslave them. *p* Judah though less sinful hath been used to harder labour, and more rugged treats; hath plow'd when Ephraim hath reapt, yet I have spared Ephraim more. *q* The same in other Proverbial Speech repeated, their work at present harder, but there is an Harvest follows, though Judah plow, and Jacob break his clods, labour hard, and for their sins suffer, yet they sow in tears when harassed by Ephraim or going unto Babylon, and shall reap in joy at the return. But Ephraim who abused all my bounty and kindness, who workt only for his own profit shall be more severely punished, and when he goeth forth shall return no more.

\* Jer. 4. 2.

12 Sow to your selves in righteousness, reap in mercy: *\* break up your fallow ground* *t*: for *it is time to seek the LORD* *u* till he come *x*, and rain righteousness *y* upon you *z*.

*r* The Prophet continueth his care of their welfare, by exhorting them yet at last to repent, which as learned interpreters observe, the Prophet doth here in the same elliptick speech which is used before these imperatives, and is to be made up thus, the Lord hath said by his Prophets, sow &c. this same duty hath been pressed on them formerly, and is again commended to them, sow in righteousness, in universal righteousness, towards God in piety, towards man in equity, and herein see that ye sow plentifully, that is, exercise your selves in these works. *s* This is refer'd both to the divine Mercy, and so amounteth to a promise, and to the mercy we should shew to man, and so is direction for another part of duty, both may well have place here. *t* Your hearts, *O ye Ephraimites!* have been, and still are, as ground over run with weeds, which needs be plowed and broken up, that good seed may be sowed in them, that you may bring forth fruit in holy life, from a holy heart, and obtain mercy of God. *u* It is full time if you consider it aright, or it is yet time, you may seek and find he is not quite gone, still he calls you, therefore hearken, and follow seasonable advice, seek ye the Lord whilst he may be found. *x* Seek with patience and faith until he doth, as certainly he will, come, for this passage is a virtual or implicate promise, that God will come to them if they seek him, *i. e.* he will bless, favour and love them, in these he will appear to them, which is his coming to them. *y* Plentifully pour out the fruits of his own goodness and mercy which he hath promised, and having promised, 'tis a righteous thing they should be given according to promise, thus the mercies of God to us are his righteousness to us. *z* Who repent and obey his counsel by his Prophets.

\* Job 4. 8.  
Prov. 22. 8.  
Gal. 6. 7.

13 *\* Ye a* have plowed wickedness *b*, ye have reaped iniquity *c*, ye have eaten *d* the fruits of lies *e*: because thou didst trust in thy way *f*, in the multitude of thy mighty men *g*.

*a* You *O Israelites*, Subjects of the Kingdom of the ten Tribes. *b* Instead of repentance, and a life of righteousness, you have lived in wickedness, and propagated it, you have increased all manner of impieties, thus you have abused and perverted the fruits of Gods goodness. *c* The wickedness you have sown hath sprung up, and ripened into iniquity, or you have met with a recompence worthy of this your labour. God hath punished you for your wickedness, the first seems most agreeable to the Text. *d* Fed your selves with vain hopes. *e* Maintained your selves upon a carnal sinful confidence, forsaking the fountain of living waters, and these lies the Prophet doth in following words reduce to two heads. *f* Dependence on Idols worshipping them, and seeking to them, their way was their Idolatry, committed with the Calves, *g* The next lie on which they lived was the wisdom and valour of their great Men, their King, Nobles, Captains and Counsellors, in confidence of sufficient help by them, they held on in a way of sin and wickedness.

\* 2 King. 18. 34  
and 19. 13.  
\* chap. 13. 16.

14 Therefore *b* shall a tumult *i* arise among thy people *k*, and all thy fortresses shall be spoiled *l*, as Shalman *m* spoiled *\* Beth-arbel* *n* in the day of batrel *o*: the *\* mother* was dashed in pieces up-  
on her children *p*.

*b* Since such are their sins, and such will be their disappointments, since their refuges will be so vain, and their Enemies so many and strong. *i* A discontent, murmur and outcry as of men affrighted, not knowing what course to take when the alarm is given, and certain news cometh, that *Salmaneser* comes with his Army against the Kingdom of Israel. *k* The Israelites among all sorts of people, among all the Tribes of the Kingdom, Every one of thy strong holds, those impregnable fortifications on which thou hast laid out all, that art and diligence could, to make them able to break the power of the enemy that dares besiege them, these, every one of them (as *Heb.* construction bears it) shall be wasted. *m* It is most probably spoken of *Salmaneser*, though abbreviated, which is usual in all

writings of History, to *Alexander* or *Pompey*, without the addition of Great, and so here *Salman* without *eser*, or Sirnamed Prince. *n* Possibly *Arbel* here may be the name of a man whose house and Family *Shalman* destroyed, and so this passage might be read, *the house of Arbel*, but the more likely reading is, as we read it, so 'tis the name of some Country, or City, or both. We meet with a City of this name, famous for the overthrow which *Alexander* gave to *Darius*, and probable it is, that this might be that *Arbel* or *Beth-arbel* here spoken of, rebuilt and grown great again, since the sack of it by *Shalman*, which was at least 400 years before the overthrow of *Darius*: It was a City of *Assyria*, and gave name *Arbelis* to a Country or Region, part of *Assyria*, and lay somewhat below *Arpad*. *o* Of this war we no where else read, it is likely 'twas not long before the war with *Samarita* and the ten Tribes, that the memory of that severity was fresh, and the particulars then well known *p* All were put to the sword, and the City utterly destroyed.

15 So *q* shall Beth-el *r* do *s* unto you *t*, because of *†* your great wickedness *u*: in a morning *x* shall the king of Israel *y*, utterly be cut off *z*.

† Heb. the evil  
of your evil.

*q* Mercilessly and universally ruin. *r* One place put for every, one, and the place put for the Idolatry committed there. *s* Procure, bring your Idolatry and sins, do all this evil against you. *t* *O Samaritans*, and the rest of the ten Tribes. *u* This Idolatry, and the concomitant sins are here summed up in their total sum, great wickedness, exceeding great. *x* Suddenly, or so soon as 'tis day, possibly the *Assyrians* might assault the City towards Morning and master it. *y* *Hoshea*. *z* His power broken, for his Life was spared, and he made a Prisoner, 2 *Kings* 17. 4.

## CHAP. XI.

1 **W**hen Israel was a child *a*, then I loved him *b*, and called *\* my son* *c* out of Egypt *d*.

\* Exod. 4.  
21. 23.

*a* In the infancy of *Israel*, which is here dated equal with his being in *Egypt*. *b* Manifested that tender and paternal affection which I did bear to him, increasing him in numbers, wealth and honour. *c* Adopted him to be my Son, and as my son provided for him, and brought him out of servitude; I loved him as to give *Egypt* for his ransom, *Isa.* 43. 3. *d* Where they had sojourned 215 years, and in them suffered many outrages from the *Egyptians*, who were their enemies, and aim'd at extirpating *Israel*; Now amidst such enemies, God own'd them to be his Sons, his eldest Son, and redeemed him out of bondage, a fruit of a wonderful love never to be forgotten. This in the Letter and History is exceeding plain, but there is difficulty in the application of this unto Christ, and his call out of *Egypt*, of which many interpreters treat at large, which may not now be so much summarily toucht; It is too little to say that the Evangelist doth *Mat.* 2. 15. allude to this place, and I think 'tis too much to say this place is cited by *Matthew*, as in the History of the thing, referring only to Christ, being called out of *Egypt*, but if you will make *Israel* the first adopted Son, Type of Christ, the first born, and the history of *Israel's* coming out to be a Type of Christs future coming out, you then give to both their proper share in these words, and the Letter and History is verified in both, and the principal import of the words will refer to Christ as principally intended in them, yet not excluding the Type.

2 As they *e* called *f* them *g*, so they *h* went from *i* them *k*: they sacrificed unto Baalim *l*, and burnt incense to graven images *m*.

*e* *Moses* and *Aaron*, and other Prophets, and holy zealous Judges and Priests, as *Samuel*, &c. *f* advised, persuaded, intreated, and urged by exhortations. *g* The whole house of *Israel*, and among these the ten Tribes, or *Ephraim*. *h* *Israelites* called and intreated, especially they of that Age, when the division was made, and ever since. *i* Forwardly, and most disingenuously apostatized more and more, as the Prophet, *Isa.* 1. 5. horrible ingratitude so to requite God! *k* From the Prophets counsel and commands delivered as they came from God. *l* In the desert they began this Apostacy, joyn'd themselves to *Baal Peor*, *Numb.* 25. 3. and worshipt the Calf, *Exod.* 32. 4. 5. 6. and held on with obstinacy in it. *m* Images of their God, before which they performed another part of Religious Worship, burning incense before them.

3 I taught Ephraim also to go *n*; taking them by their arms *o*, but they knew not that I healed them *q*.

*n* As a Mother or Nurse doth help the child, and with tenderest care doth guide and form its steps, and by long continued patience waits on it; Such like was the tenderness of God toward *Israel* in his Childhood. *o* Supporting and bearing them up, as Nurses bear up the child in their hands, taking them up by the arms, giving strength for motion, till the child should grow to strength. *q* Unthankful, sottish and heedless ones, neither would see nor acknowledge me in it, but

Exod.

Exod. 32. 4. within few Months time ascribe their deliverance to a Golden Calf; thus foolishly they requite the love of their God.

† Heb. lift up. 4 I drew *r* them with cords of a man *s*; with bands of love *t*, and I was to them as they that take off the yoke on their jaws *u*, and I laid meat unto them *x*.

I found them backward and unapt to lead, I therefore in my pity laid my hand on them, and as a Father or Friend, drew them gently to me, *s. i. e.* with such obliging kindness as best fits and most prevails with a man, with reason. *r* These arguments of love, which might as strong bands hold them fast to my Law and Worship for their good. I used all manner of kindnesses towards them to fix them in good. *u* As a careful Husbandman doth in due season take the yoke from his labouring Oxe, and takes off the muzzle with which they were kept from eating, when at work, gives them time of rest and feeding: So did God with *Israel*. *x* Brought them provision in their wants, as the careful Husbandman brings fodder and provender for his wearied labouring Oxe, by which plain simile God doth inform *Israel* in *Hosea's* time, what antient, tender, constant and vigilant love he had shewed to *Israel* to their predecessors, and to them also, and hereby discovers their unheeded ingratitude, and wickedness, which began in their Fathers, and hath continued with increase to the days of their final ruin.

\* Sec chap. 9. 3. 5 ¶ \* He *y* shall not return into the land of Egypt *z*, but the Assyrian shall be his king *a*, because they refused to return *b*.

*y* Ephraim thus provided for by me, thus indulged, or else Ephraim punished. *z* Either needed not have courted *Egypt's* friendship, or desired that assistance: I would have kept them safe enough, and sufficiently provided for them, so if you refer this to Ephraim, not threatened or punished, but if Ephraim be here threatened, then you have it foretold, that though Ephraim flatters himself with false hopes of a refuge in *Egypt*, it should not be a conquering and captivating them should make himself their King, and rule them with rigour and cruelty, *b* The reason of all is, their obstinacy in Idolatry, and their impenitence, refusing to return to God, which two latter passages are also explicable as the former; thus, if they would have returned unto me, *Assyria* should not have been their King.

\* chap. 10. 6. 6 And the sword *c* shall abide *d* upon his cities *e*, and shall consume *f* his branches *g*, and devour them *n*, because of \* their own counsels *i*.

*c* Either intestine or foreign wars, or both. *d* Shall be long, not be as a sudden incursion, which doth much mischief to surprised and unfortified places, but it shall be a lasting war; Three years *Samaria* was besieged, so the sword did abide. *e* All the Cities of Ephraim, the enemy should have courage and leisure to attend the siege of every one of them. *f* Shall prevail to take, sack, burn and ruin the branches. *g* Lesser Towns and Villages. *h* Which he shall swallow up with speed and ease, without remedy, *i* Which they first took, *1 King. 12. 28.* and ever since irreclaimably have followed in opposition to all the good counsels the Prophets gave them from time to time, to all which they have turned a deaf ear; they have sued for *Egypt* and *Assur's* favour, and slighted mine.

† Heb. together they exalted not. 7 And my *k* people are bent to backsliding from me *p*: though they *m* called them to the most High *n*, none at all *o* would exalt him *p*.

*k* Yet God owneth them for his, he had not cast them quite off, or since they call themselves his, he is willing to encourage them by owning all in them that looks toward him. *l* Or continue in suspense doubtful and unresolved what to do, or rather inclined most to an aversion from me; though the Lord's Prophets have persuaded them earnestly to return by Repentance, yet they continue unresolved what is best to be done, whether to adhere to their Idol Gods, to make sure of *Egypt's* aids, or to turn to God, and cast off the other; this they most dislike, and continue as 'twere tacked and fastened to their Rebellion as the *French* version. *m* The Prophets *n* invited, exhorted, and encouraged them with many fair promises to give Glory to God by returning. *o* Not one of many, scarce any one in those great numbers in *Israel* would hearken and obey. *p* God in his holiness, justice, goodness and truth, all which a repenting people do magnify, but these will not. They retain their Idols, depend on *Egypt*, and put all on that cast, and will neither believe, nor try God's goodness.

\* chap. 6. 4. 8 \* How shall I give thee up *q*, Ephraim? how shall I deliver thee *Israel*? how shall I make thee as \* Adma? how shall I set thee as Zeboim? mine heart is turned within me *r*, my repentings are kindled together.

After such unparallel'd abuse of infinite mercy and patience, what could be expected, but unrelenting wrath and fiercest indignation, but here is a wonder above all the rest. Bowels

troubled, and struggling with anger, and contending on behalf of most inexcusable sinners. *q* O Ephraim, thou hast deserved to be destroyed for ever, thy sins call for this, and my Justice threatens it, I may do it, but my mercy, interpoeth, and I would rather spare in mercy, then destroy in justice, there is still a debate between these two; How shall I give up to Justice, saith Mercy, and how shall I not give up (saith Justice) into the hands of enemies? Justice must be executed that I must do, saith God, and Mercy shall be Magnified that I will do, but how shall this be done, if I deliver thee, O *Israel*, to thine enemies, they will utterly destroy, and when then is mercy? If I deliver thee not, thy sins will not be chastised, and where then is Justice? If I punish thee, as I punish *Admah* and *Zeboim* with fire from Heaven, I do what is just, but then I shew no mercy; for these are two of the four Cities which suffer the vengeance of Eternal Fire, of these, *Genesis 19. 24.* After the manner of man God speaks, we know what 'tis to have a heart turn'd from wrath into kindness and compassions, so God speaks of himself here, and *Isa. 63. 15. Jer. 31. 20.* Still like a compassionate man, he could with his threats in again, his bowels are now as in a flame for them.

9 I will not execute the fierceness of mine anger *t*, I will not return to destroy *u* Ephraim: for I am God, and not man *x*, the holy One in the midst of thee *y*, and I will not enter into the city *z*.

*z* Here Mercy rejoiceth against judgment, and God declar-eth his purpose to spare, he promisseth that he will not execute according to utmost severity, *u* This promise he confirmeth by doubling it, though in somewhat different words, I will not do as men, who having beat an enemy, and wounded him, do return again to see whether he breathe, and to make an end of him, or conquerors that plunder the conquered City, carry away the wealth of it, and after sometime return to burn it; God will not do so. *x* His infinite compassions, his unchangeable goodness; he remembers all his promises to every one, and now seeth who among *Israel* believe and hope for his grace and mercy; these he must spare as he is just Judge of the whole Earth, and for their sakes he will spare many others: *y* A Holy God, and in Covenant, though not with all, yet with many among you, and those that are in Covenant with God are holy ones too; I will not make them as *Admah* or *Zeboim*, for the case is different, in the Cities of the plain there were no righteous ones, but here are some, though not many, and so *River* renders the words, there is a Holy One in the midst of thee, where the singular is used for plural, as in that passage, there is none righteous, *z* I will not come amongst you, as I came into *Sodom*, &c. Here is comfort for God's remnant.

10 They *a* shall walk after the LORD *b*: \* \* Amos 1. 2; he shall roar like a lion *c*: when he shall roar, then the children shall tremble *d* from the west *e*.

*a* Whom infinite mercy spareth, the choice remnant *b* shall hear and obey, worship and depend on the Lord, on the *Messiah*, of whom these, and the words of the next verse do certainly speak. They refer also to the return out of Captivity, in both History and Type, of our deliverance out of Spiritual and Eternal Captivity. *c* Christ the Lion, of the Tribe of *Judah*, shall send out his Gospel, this meant by the Lyons roaring, *Joel 3. 16.* of whom 'tis observed, that he doth by roaring gather his Whelps, and others of his kind to the prey; by the mighty voice of the Lord in the Gospel, the Elect shall be gathered to partake of Eternal Life; *d* The spirit by its power awakening them to the sight of sin, shall make them fear and tremble, *e* to the ends of the earth. This is the mystical sense, yet the literal I think, refers to the return of the Jews out of Captivity, when many out of *Assyria* and *Egypt* returned, and some report 100000, from *Ethiopia* *Cusaa*, and the parts toward *Arabia*; and possibly this hath particular respect to *Darius* his decree, on the behalf of those that follow'd *Haggai* and *Zechariah's* counsel, finish the Temple, restored the Worship of God, reformed strange and unlawful Marriages, paid their Tithes, &c. in these they followed the Lord; And *Darius* made a decree for them, terrible to the children of the West, as the roaring of a Lion. Let this work go forward, *Ezra 6. 7.* &c. who dares to hinder, let Timber be taken out of his house, and a Gallows made thereof, and such be hanged thereon, *ver. 11. 12.* All this filled the inhabitants of those parts with great fear when God thus gathered his dispersed ones; but what I conjecture at I do submit to better judgments.

11 They shall tremble as a bird out of Egypt. and \* as a dove out of the land of Assyria: and \* *Isa. 60. 3.* I will place them in their houses *f*, saith the LORD.

The summary of the first part of this verse seems to be, That some should hasten, yet with solicitude, out of *Egypt*, whither they fled for shelter like a bird that hath been cast out of her nest hasteth to it; others like doves shall hasten out of *Assyria* unto *Judaea*, but with fear and solicitude, which cannot but attend them in a land though their own, yet now desolate and horrid under 180 years devastation since *Salmaneser* trans-ported



spoiled them, i.e. 110 years before and 70 years concurrent with the Jews Captivity in Babylon. *f* They'll find none but I will place them in houses, and they shall be theirs too. It is a very reasonable and comfortable Promise, and suited to the state and wants of those returning Exiles and in the letter of it refers to them, and they as Types of what is more Mysteriously and more darkly contain'd in them; viz. the gathering of Believers from all quarters to Christ with the Alacrity and speed which Birds make in flying to their nests, and Gods providing Mansions of rest for them. Well remembered here in these similes.

12 Ephraim *g* compasseth me about with lies *h*, and the house of Israel with deceit *i*: but Judah *k* yet ruleth *l* with God, and is faithful with the *m* saints *n*.

|| Or, *my* holy.

This Verse might better begin the next Chapter, and by most Interpreters I have seen, it is the first verse of the next Chapter; but since we find it here we will here consider it. *g* Many, or the most of Ephraim. *h* Play the Hypocrites with me still, yet give me good words call themselves my people, and say I am their God, and that they worship me and seek me but they flatter me with their mouths and lie unto me with their Tongues, as *Psalm* 78. 36. So God upbraids them with this their sin. *i* The same thing in an ingeminated phrase to affect, and ascertain the more. *k* The people of the two Tribes, under the Government of the house of David. *l* While Idolaters are Vassals and slaves to the Devil and to their own superstitious fears; the true worshippers of God like Princes rule with God. Or rather keeping to the house of David retain'd the Government in state affairs which was Theopolitia a Government set up of Gods, when Ephraim made Kings and Princes but God did not know it, i.e. did not advise, nor approve it. *m* Retains also purity at least truth of Worship, and in the holy things of God keepeth to his word, and comparatively is faithful; whereas Ephraim is Hypocritical and false, Judah adheres to God's holy Prophets, Priests and other saints of God.

## C H A P. XII.

1 Ephraim feedeth on wind *a*, and followeth lies *c* and desolation *d*, and they do make a covenant with the Assyrians *e*, and oyl is carried into Egypt *f*.

*a* It is a proverbial speech denoting the self-flattery of Ephraim. His supporting himself with hopes as unfit to sustain him, as the Wind is to feed the body and nourish it, in his Religious pretensions he did, hypocrite like, compass God with lies, and now in his civil concerns he compasseth himself with lies. *b* In those Countrys the East winds were most vehement dangerous and blasting. *Psalm* 48. 7. *Jonas* 4. 8. a very apt Emblem to represent the self-destroying course which Ephraim took, which though yet he will not believe, shall ere long scorch, blast, rend and tear him as the tempestuous East-winds do the weaker and unfenced plants. *c* By making new leagues, and fortifying himself with them against the menaces of God by his Prophets, he increaseth Friendships, but all of them will prove lies to him at last like the wind he feeds on. The like you have *chap.* 10. 13. and *Isa.* 57. 9. 13. *d* This is worse than merely to be disappointed by a lie, as before the East-wind was hurtful and did him mischief, so here is purchased friendships shall hasten and increase his desolation. The League made with *Sua* or *So* King of Egypt, was accounted a conspiracy in *Hosea*; and this brought *Salmanser* upon Israel which war ended in Israel's ruin, and final desolation. *e* With purpose to defeat the threats of God, and to secure themselves in their courses. Thus they sinfully confederate as before, *chap.* 5. 13. and 7. 11. and 8. 9. they forsake Gods Covenant and trust not him, but make a Covenant with Enemies and trust them. *f* Not common oyl for trade, but rich and precious oyls, presents and price to procure friendship there too, though forbidden, *Isa.* 30. 2, 6. & 31. 1.

2 The LORD hath also a controversy *g* with Judah *h*, and will *i* punish *j* Jacob *k* according to to his ways *l*: according to his doings will he recompence him *m*.

† Heb. *viste* *npoe*.

*g* Though Judah compar'd with Ephraim be faithful, yet when considered in his ways and doings he is found faulty in many things and God hath just matter of complaint against Judah in point of manners; in publick worship Judah was faithful, kept to God, and the Temple though not without some defects; but in their lives there were many more and greater faults, about which God will contend that Judah may be reformed. *h* The two Tribes. *i* Or visit with chastising to amend, else to destroy; there is hope of Judah that he will be reclaimed, therefore I will try by gentler visitation, by fatherly corrections, yet I will not leave him as hopeless, nor as faultless. *k* Not the Patriarch but those who are of him; his children, but that have degenerated from his ways of love, fear, trust and obedience. Both Ephraim and Judah are of Jacob, but both have corrupted themselves, and there-

fore will I proceed against both and if Judah, the less faulty, escape not, Ephraim can have no hope to escape; if Judah be whipt with rods because a disobedient son, Ephraim may fear a sword because he hath been and still is an obstinate Rebel. *l* Neither can justly complain then, since their different ways are made the Standard of the different proceedings of God against them, he will not lay upon either more than is equal; who suffers most, hath deserved more, and who suffers least needed so much to amend him. *m* This is an elegant and very usual ingemination of the same thing, which doth assure it will be done, and should affect us the more.

3 ¶ \* He *n* took his brother *o* by the heel in the womb *p*, and by his strength *q* he *r* had power with God.

*n* Jacob. *o* Esau. *p* The matter of Fact you have *Gen.* 25. 26. the design of mentioning it in this place is to mind them of that Goodness which God shew'd to them in their Father Jacob who was by a Miracle foretold to be superior to Esau, that he and his should have the Birth-right, this should never be forgotten. The true Worship of God they should have preserved, since in the Priesthood, part of the Primogeniture it was included both as Privilege and Duty; Justice and Equity they should have maintained as a flower of the Crown and Kingly Authority included in the Birth-right, and a double portion or share in God's blessings was theirs too. But all these blessings forfeited by their Apostasy, for which at once they should blush, repent, and humble themselves and at last remember their Primogeniture, and labour to recover to a temper worthy this their original. Jacob strove for the blessing in the womb, but you profanely neglect it in full age. *q* This strength was not of nature but of grace, a fruit of the divine Love and Election, strength from God. *r* Strength received of God was well employed betimes, in it he wrestled for and obtain'd the blessing. But you let it slip out of your hands, and sin it away. There was somewhat of Heroic, a Conqueror from his Birth, but you are Revolters from the womb.

4 Yea, he *s* had power *t* over *u* the angel *v* and prevailed *x*: he *y* wept *z* and made supplication unto him *a*: he *b* found him *c* in Bethel *d*, and there he *e* spake *f* with us *f*.

*f* Your famous Progenitor of whom you boast. *t* Behaved himself as a Prince with God, *Gen.* 32. 28. *u* With, the Angel was willing to be conquered, or Jacob could not have gotten the Victory. *v* Called *ver.* 3. God, and *ver.* 5. is *Febovab* Lord of hosts. He was no created Angel but the uncreated Angel Christ, the Messiah, Eternal God by Nature and Essence, Angel by Office, and voluntary undertaking. *x* Got the victory, went out of the Field a Conqueror, but not by such Arms, and Methods as you use. You are conquer'd by man because of your sins, he conquer'd with God by Faith and Prayer. *y* Not the Angel, as some through mistake but your father Jacob. *z* By this we know he pray'd with Tears though the story say not so with sense of his own unworthiness, with earnestness for the mercy he desired, and apprehensive of the Majesty of him with whom he wrestled. But you quite contrary proud as if worthy, regardless of the best part of the blessing, and earnest only for the meaner part, seek it not of God but Idols. *a* It is Christ who is here intended, it was no meer creature, Jacob might not have pray'd to such, but 'twas the Creator of Angels and the Redeemer of Man, the blessed Jesus, to whom every knee ought to bow, *Philp.* 2. 9. *b* God. *c* Jacob full of weariness, fears and solicitude on his Journey to Laban, *Gen.* 28. 12, 20. when prayers obtain'd a blessing, but with this, and more directly, when on his return after this wrestling bout, *Gen.* 35. 1. &c. God appeared to him, *ver.* 7, 8. to 15. and blessed him. *d* Formerly called *Luz*, but by Jacob new named and called *Bethel*, *Gen.* 28. 19. *e* God. *f* Renewed his promise and confirm'd the blessing. *f* By the current of the words in their grammatical order it should be, *He spake to him*; but 'tis, not without good reason, changed to the plural first person, as, *Posterity were in Jacobs Loins*, and blessed with him, yet more where God appeared to Jacob he commanded him to build an Altar there to God, to restore Religion and reform his Family from Idolatry, *Gen.* 35. 4. which he did. But you children of this Jacob by natural descent are of another, and far different humour, though you have been call'd and exhorted to leave your Idols, yet this 200 years you have kept them and will, I see, keep them, this is your sin, and in it you are obstinate, and I will punish such a Jacob as you.

5 Even *g* the LORD *h* GOD of hosts *i*, the LORD *k* is his memorial *l*.

*g* Or, And he that appear'd and spake, who promis'd the blessing, and commanded the Reformation at Bethel, was *h* *Febovab* the eternal and unchangeable God, who still promiseth with like commands. *i* Who can both perform his promise, and execute his threat, who is a most terrible enemy and most desirable friend, all being to us as he is. *k* *Febovab* repeated for confirmation. *l* By this he will be known, by this name, by such methods of his Sovereignty and Grace, *Exod.* 3. 15.

6 Therefore *m* turn *n* thou to thy God *o*: keep mercy *p*, and judgment *q*, and wait *r* on thy God continually *s*.

\* *Gen.* 25. 26.  
† Heb. *viste*  
prince or, be-  
haved himself  
princely.  
\* *Gen.* 32. 24.  
&c.

\*chap. 14. 1

*m* No more vainly boast of *Jacob*; but, as he, do you approve your selves to God. *n* Repent, leave Idols, and all sins. He worshipt God alone, do you so, he cast Idols out of his family, do you so too; be *Jacobs* children herein. *o* Shew kindness to all who need it, cast off cruelty and inhumanity, and be merciful to the afflicted, this contains all the duties we owe to any that are in straits. *p* Wrong none; but with Justice in dealings, in judicatures, and publick Offices render to every one their due. Acquit the Innocent, and condemn the Guilty, and let none have just cause to complain of Injuries. *q* In publick Worship, and private duties of Prayer, and seeking God, him only serve and trust, let not Idols have either Sacrifice, Prayer, Praise or trust from you. *r* And let your hope and worship, be perpetuated, for ever continued towards God, till he save and rescue, trust, pray, and resign your selves to him who will be yours as he was *Jacobs* God, on these terms and no other. This short phrase *wait on thy God*, includes all duties of the first Table of the Law, all Religious Worship of the true God, do this and the Lord will be to you, as to *Jacob*, defence against danger and fulness in your wants.

*Or, Canaan.*  
*Or, deceiver.*

7 ¶ *He is a* merchant *s*, the balances of deceit *t* are in his hand: he loveth to *u* oppress *u*.

*s* *Ephraim*, of whom here, is so far from being *Jacob*, or as *Jacob*, that you may call and account him a *Canaanite*, a subtle Merchant. *t* What he cannot gain by fair Trading, he will by down right cheating, he is covetous, and very unjust. *u* Where violence, calumnies, and false accusations, are needful to compass his covetous and couzening designs, he will not stick at them; this way of gain he loveth, his heart is upon it, though God hate the false balance, and false witness, and the violent man, yet *Ephraim* loves them all for his gain.

*\* Zech. 11. 5.*  
*¶ Or, all my labours suffice me, but he shall have punishment of iniquity in wisdom *u* in.*  
*† Heb. which.*

8 And *Ephraim* said *m*, \* Yet I am become rich *x*, I have found me out substance *y*: *¶* in all my labours they shall find none iniquity in me, *†* that *mere* sin *z*.

*m* This covetous, oppressive merchant reckon'd with himself, or discours'd with himself upon the whole of his Trading. *x* Whatever is said by some, or thought by others, yet I get what I aim at, either 'tis good and lawful and prospered to me by the blessing of God on it because 'tis just and righteous; or 'tis not so bad as morose Prophets and Preachers make it, or at worst (which I will venture saith *Ephraim*) it lessens my innocency but improves my stock, and this is more to such Merchants than all the Poor innocence in the World. *y* The same thing with a vain boast of what is not in his wealth and substance. If in his gain, he assumed his own only to himself, it were praise-worthy; that is, if he took to himself with shame the sinful manner of acquiring it, but he takes the praise to himself and forgets God; boasts of his wit, though he cannot of his honesty. *z* Finally he hugs himself in the apprehension of close, and crafty carriage of all his Affairs, that no great fault, no crime can be found in it to deserve a reproach or punishment, that he hath more reason to believe all is well since it doth prosper, than to suspect any great miscarriage which should deserve punishment. So this People do at once flatter themselves into security fearless of punishment, and into hardened obstinacy in sin incapable of amendment.

*\* Chap. 13. 4.*

9 And *a* I \* that am the LORD thy God from the land of Egypt *b*, will *c* yet make thee to dwell in tabernacles, as in the days of the solemn feast.

*a* Or *Bur*, I the Lord thy God, who forbid thy frauds and gave thee wealth, and am forgotten in both, thou fearest not mine anger and sinnest; thou forgettest that I give thee power to get wealth, and takest glory to thy self; but wouldst thou, as thou shouldst, remember, thou wouldst know. *b* that all thy blessings from thy coming out of Egypt to this day are from me; I give more, than thou gettest; thou boastest of what is not thine and if thou wilt glory, remember it should be in my goodness and bounty. *c* Hitherto have made, &c. thy peace, safety, plenty and joy here express proverbially in allusion to the joy and security which they enjoyed in the days of the Feast of Tabernacles, was all through my goodness, presence and faithfulness. And darest thou, *O Ephraim*! thus sacrilegiously rob me of the praise and glory? darest thou be thus unthankful? Or else thus I would still make thee to dwell &c. I take what course is fittest to prevent thy dangers, sorrows and ruine, but all will not do, thou wilt undo thy self. I am *Fehovah*, I change not, I am thy God still, and have been so ever since thou camest out of Egypt, I gave thee plenty, peace, safety, joy, and would willingly continue it all, as will appear by what I have done to prevent thy sin, and continue thy obedience. Some tell us 'tis a threat that God will bring them into the condition of wanderers again, others make it a promise of future mercy, and in various conjectures we have ventured on what will suit the contexture of the words, at least tolerably well, if it be not the best, it best pleaseth at present.

*† Heb. by the land.*

*¶* I have also *c* spoken by the Prophets, and I have multiplied visions *d*, and used similitudes *e*, *†* by the ministry of the prophets.

*c* And, *Heb. i. e.* Since I would have continued *Ephraim's* peaceful state, I have spoken to them by my Prophets, who have warn'd them of their danger, reproved them for their sins, intreated them to repent, and do their Duty, so I would have establish'd them, my Prophets spake plainly to them. *d* By many visions and representations of my mind, the duty of the People, what would be safe, what dangerous, by lively Emblems set before the Prophets and by them told to *Israel*, I have advised and warn'd that I might yet settle them. I would have had them dwell still in the peace, safety, and joy of Festivals, therefore I have sent such as *Hoshea*, *Isaiah*, *Jehoiel*, &c. *e* Parables, Examples, Actions; *Isaiah* goes barefoot, names his son *Maher-shalal-hush-bash* to warn *Israel*. *Beit-ziel's* desolation is mention'd to prevent *Samaria's*. *Hoshea* takes an Adulteress to Wife to bring *Israel* to fight and sense of their sin. All this and much more by my Prophets because I had compassion and would have made them dwell in peace and safety under my Government. And yet uncounseilable, and unthankful *Israel* will not understand and comply, will not own their sins and Repent.

11 Is there \* Iniquity in Gilead *f*? surely \* *chap. 6. 8.* they *g* are vanity, they sacrifice bullocks in \* Gil- \* *chap. 4. 15.* gal; yea their altars are as heaps in the furrows & 9. 15. *Amos* of the fields *h*. 4. 4. & 5. 5.

*f* In this concise interrogatory the Prophet warns the refractory ungodly *Israelites* by an Example of Gods wrath on them. About *An. M. 3264*. at *Abez* request and charges *Tielab Pileser*, 2 *King. 15. 29*. came up against *Israel* and took *Gilead* among other Towns, leading the inhabitants Captives, now some 16, or 17 years after doth our Prophet mind the sinful and secure *Ephraimites* what they must expect, and doth it in this pungent question, is there iniquity in *Gilead*? *i. e.* is there only? or is there more? much like that of Christs, *Luk. 13. 2*. suppose ye them greater sinners? Be it, Captive *Gilead* was all iniquity, and *Gilgal* is no better. *g* That come up to *Gilgal* to Sacrifice, are Idolaters, they sin against God in offering to them, and against their own welfare in trusting to them, both ways they appear to be vanity; whilst they multiply these Altars and Sacrifices, they multiply their sins, Gods displeasure is increased, and the danger more near and dreadful. *h* Idolatrous *Israel* thou aboundest in Altars, but if they are for number like heaps of stones, gathered out of plowed land and laid in furrows, they are as common too *i. e.* as far from sacred, as far from commending any offering to God, or atoning his displeasure. And canst thou *Ephraim* hope to escape whose sins exceed the sins of captive *Gilead*? wilt thou never be wise, never warn'd never repent?

12 And *Jacob* *i* fled into the country of Syria *k*, and *Israel* *l* \* served *m* for a wife *n*, and for a wife he kept sheep *o*.

*\* Gen. 29. 20; 28.*

*i* The Patriarch. *k* For fear of *Esau*. *l* Thou honour'd with that great Name. *m* Stoopt to the condition which is next door to slave. *n* A Wife was his wages. *o* Of *Laban*. All which in the History is related *Gen. 29.* at large.

13 \* And by a prophet *p* the LORD brought \* *Exod. 12. 50.* *Israel* *q* out of Egypt *r*, and by a prophet was *51. and 13. 3.* he preserved *s*.

*p* By *Moses*. *q* Your forefathers. *r* Where they had been bondmen 215 years or near upon it, old Slaves, or Vassals for some descents. *s* In the Wilderness, *Exod. cap. 23. &c.* Now the drift of the Prophet herein to me appears to be this, to prevent their vain Pride and boasting of their Ancestors, their vainer sheltering themselves under Ancestors Merits against Gods just displeasure on them for their sins. And the forth plea of what their fathers did at *Beit-el* and *Gilgal*. There are many things which arise on consideration of what their fathers were, suffered, enjoyed and did, to aggravate their sins and ensure them of punishment, but nothing to secure them against judgment to come, or to lessen judgments when they come.

14 *Ephraim* provoked him to anger *†* most *† Heb. with his bitterness.* bitterly *t*: therefore *u* shall he leave his *†* blood *† Heb. bloods* upon him *x*: and his reproach *y* shall his Lord *z* return unto him.

*t* After all the means used from time to time to reclaim Idolatrous sinning *Israel*, yet still they provoked God to indignation by their Idolatries, perjuries, oppressions, murders and all manner of sins which use to be rife among Idolaters, these things were bitterness unto God. *u* Seeing he will incorrigibly persist as he hath begun, and end in sin and misery. *x* He shall bear the guilt and punishment of all his blood, his murders of the innocent, of those that testified against him and as one who hath murder'd himself shall bear his own guilt too. *y* Which *Ephraim* hath cast upon the Prophets, and pious worshippers of God; all the reproach *Ephraim* hath cast on God, preferring Idols before him. *z* Either God who is Lord of all, or the *Assyrian* King and his Prince, Lording it over captive *Ephraim* God shall by these return the shame on *Ephraim* which he cast on God, his Worship, Temple and Prophets.



## C H A P. XIII.

**1** When † Ephraim a spake *b*, trembling *c*, he exalted himself in Israel *d*; but when *e* he offended in Baal *f*, he died *g*.

† So soon as, or according as *Heb.* phrase bears it, and implicitly, there was a time when according to the word of *Ephraim* there was deep impression on the hearers: *a* Feroboam son of Nebat an *Ephraimite* say some, but this is wide of Truth, nor suits the text which refers to their worshipping of *Baal*, and this came into use in *Israel* in *Ahab's* time, *1 Kings* 16. 31. his wife *Jezebel*, daughter to *Ethbaal* King of the *Zidonians* prevailed with him to take her Country Idol and add to *Feroboam's* Calves. *Ephraim* here is either the Tribe of *Ephraim* which was of all the Ten Tribes most powerful, and when angry and discontented made the other Tribes afraid; or rather the whole Kingdom of *Israel* called frequently in *Hosea*, *Ephraim*. *b* When he consulted, commanded, threatened, or sent out his Proclamation, 'tis a speaking like a King, or Kingdoms speaking, which is back'd with power sufficient to act as they speak. *c* The Tribes, and the neighbouring Kingdoms apprehended danger, were put into a fear of the consequence too, all men felt a commotion within them. Such once was the Authority, Power, and Glory of *Ephraim*. *d* Was magnified, advanced, and made glorious, the Kingdom flourish'd in multitudes of People, in abundance of Wealth, in the successes of their counsels, and in their credit abroad. In this flourishing state *Ephraim* a principal Tribe, and which first set up for the Royal Dignity and carried it had principal share, and is said to exalt him in, or with *Israel*. *e* So soon as he sinned. *f* By taking *Baal* to be their God, added this Idolatry to their former sins. *g* Undid himself, lost his Power, Glory and Bravery, as a dead man.

† *Heb.* add *yo* *fin.*  
\* chap. 2. 8.  
and 8. 4.

\* See *1 King*.  
19. 13.

**2** And now *b* they † sin more and more, and \* have made them molten Images of their silver *k*, and Idols according to their own understanding *l*, all of it the work of the craftsmen *m*: they *n* say of them *o*, Let the man that sacrifice *p* \* kill *q* the calves.

*b* Though they are admonish'd, threaten'd and in part punish'd. Yet now that *Baal* is taken in for a God and worshipped. *i* They go on to sin, and add new Idolatries to the old, they increase the number of their sins; in some respect their new sins are greater than those committed formerly but the Prophet here speaks not of greatness of sins, but the number. *k* These were the figures and representation of the Gods they worshipt, and were multiplied as Families, able to go to the coast, did multiply, every one got their Household Gods, Hea then like, and most of these puppets were made of Silver. Or the phrase may imply, That at their own charge these people made them Gods; so though 'twas a strait Altar, or wood that would not soon putrify which was formed into the Idol, yet because bought with their silver it may by a Metonymy be called their silver. *l* Every one as he fancied, as he thought most comely and proper to represent a Deity, perhaps these Idolaters vied with each other who should have the handsomest god. As *Ahab* would vie Altars, and therefore made new ones. Perhaps some of these Idolaters melted down their old less handsome gods to run them into more pleasing Features. *m* Whatever is of the Image is of the workman, who gave it shape but could not give it breath, still 'tis a lifeless lump or Image. *n* Either the Kings of *Israel*, or the Priests of these Idols, or the people. *o* Of the Idols. *p* Let every one that sacrificeth, all that bring their offerings to these Idols. *q* Reverence, Worship or Adore, and shew they do so by kissing the Calves. They'll make them give full worship to their Idols.

\* chap. 6. 4.

\* *Dan*. 2. 35.

**3** Therefore *r* they *s* shall be *t* \* as the morning cloud, and as the early dew that passeth away, \* as the chaffe that is driven with the whirlwind out of the floor, and as the smoke out of chimney.

*r* For these sins in multiply'd Idolatries and trusting to Idols. *s* *Ephraim* his King, his Captains, his Fortresses and Aids. *t* In the day of the *Assyrian* invasion, suddenly, easily, totally and finally dispersed, expressed here by four similes, every one very apt and full, clear and easie to be understood.

\* *Isa.* 43. 11.  
chap. 12. 9.  
\* *Isa.* 45. 21.

**4** Yet *u* I \* am the LORD *x* thy God from the land of Egypt *y*, and thou shalt know no God but me *z*: for \* there is no saviour beside me *a*.

*u* Though thou hast so revolted, and chosen other Gods, it is not occasioned by any change in me, I am what I was. *x* The Lord, the mighty God, the everlasting God, *Yehovah*. *y* Thy God who alone brought thee out of Egypt and who hath maintain'd thy Lot, the Calves and *Baal* were not known amongst you then. And since, I alone brought thee out of Egypt, and saved thee with wonderful salvations many times since, why dost thou seek Gods thou needest not, Gods that cannot help? *z* I forbid thee to know any other God but me, in gratitude thou shouldst know no other, if there were any o-

ther, in point of Interest thou shouldst have known, *i. e.* worship, trusted, and obey'd none but me. And finally by woful experience thou shalt know that Calves, and *Baal* are no Gods, they cannot save thee nor themselves, thou shalt know I am God alone who can destroy those who would not obey me. *a* When thy Idols cannot save thee out of the hands of those I deliver thee up to; then thou shalt see, what now thou wilt not, that there is no Saviour but me. None who can deliver from all evil, and who can enrich with all blessings, who can pardon sin and save the sinner.

**5** I did know *b* thee *c* in the wilderness *d* \* in the land of † great draught *e*.

*b* Own'd, took care of, guided and supply'd. *c* O *Israel* in thy Fathers. *d* Through which for forty years together thou wast moving, and foundest nothing for thy sustenance but what my miraculous Goodness and Power gave thee, through those many deserts thou never didst want. *e* In the parched sands where no refreshing showers, no Rivers or Springs of water to suffice so many Cattle and Men, where thou wentest as 'twere through flames and on sands, scorching as Embers of a fire, a place fit for none but fiery Serpents, or Salamanders (if any such.)

\* *Deut.* 8. 15.  
and 32. 10.  
† *Heb.* draught

**6** According to their pasture *f* so were they filled *g*: they were filled *h* and their heart was exalted *i*: therefore \* have they forgotten me *k*.

*f* When they were come into *Canaan*, that Land of Springs, Brooks, and Rivers, that land of Wheat, Barly, Vines, Olives, and Figs, as *Deut.* 8. 7, 8, 9. when they had abundance of all things for delight, as well as for necessary sustenance, when I had, like a good, careful and wise Shepherd brought them into this rich pasture. *g* they like hungry beasts eat to excess, run into Luxury and Riot; Epicure like, gorged themselves with sweet wines and delicious fare. *h* Either this is a reduplication of the charge to confirm it, I say, they thus luxuriously lived, or else 'tis elliptical, and to be made out thus, And so soon as they were filled; and thus 'twill be parallel to that *Jerusalem* waxed fat, *Deut.* 32. 13, 14, 15. *i* Grew proud, entertained high thoughts of their Progenitors worth, their nobleness by descent, their worthiness, and righteousness above other people; thought of God as of man, that he proportion'd his blessings to what excellency was found in those he did good to. *k* So they have forgotten me who found them in slavery, poverty, reproach, and tears in Egypt out of which I saved them, and they have most scandalously made them Gods, worshipt them, and with sacrilegious unthankfulness given the praise of all I did for them to dumb Idols, though I warn'd them of it before-hand, *Deut.* 6. 11, 12. and 8. 13, 14.

\* chap. 8. 16

**7** Therefore *l* \* I will be unto them *m* as a lion, \* *n* as a leopard *o* by the way will I observe *p* them.

*l* Since they have so abused my gifts by Luxury, Pride and Atheistical forgetfulness of me, of what I had done for them, what I deserved and expected from them, I will use them as is meet, and take my revenge upon them. *m* Unthankful, Apostates, Idolaters, sottish Drunkards, Belly-gods, who live to eat and drink, and forget me. *n* *Vid. cap. 5. ver. 13. Jer. 0.* that is, in his fullest strength, of a middle Age, swift in pursuing, and that can continue the chase till he overtake his prey; and which is strong, courageous and proud of his strength and success, that will dreadfully roar over his prey, as if he challenged any one to attempt its rescue. *o* A very fierce, swift, fly, and watchful Creature, *Jer. 5. 6.* and *Hab. 1. 8.* *p* Watch for them, that I may be sure to take them.

**8** I will meet them *q* as a bear that is bereaved of her whelps *r*, and will rent the caul of their heart *s*, and there will I devour them *t* like a lion *u*: the † wild beast shall tear them *x*.

*q* I know their haunts, their walks, I will not fail to meet them there. *r* Rob'd of her whelps newly taken away which makes her mad with rage, so great rage is proverbially expressed, *Prov. 17. 12.* *s* First kill, next tear in pieces, pull out the very heart, it is probable this fierce creature may by instinct hasten to tear up the prey that it may drink the blood before that it run to waste. *t* Where I find them, and seize them, like the hungry and fearless lion which feasts on his prey where he catch it, draws it not into his Den, but devoureth it immediately. *u* An old Lion that hath his great Teeth, his Grinders, and hath still whelps, fierce, *Gen. 49. 9.* and terrible that will either call in his whelps to divide the prey, or drag the prey to his Den for them, and what hope of any thing to be spared, when you fall into such hands. *x* It is said of the Lion, that he calls by his roaring the wild Beasts together to the prey, when he hath taken it, so you shall be devour'd by the whole Troop of wild Beasts. Or it may be a general threat added to those particular ones before every wild Beast shall prey upon them. All this God executed on them by the *Assyrians* who in their fierceness, cruelty, greediness, and courage answered the character here given to them, the particular resemblances I leave to any who may easily suit them.

† *Heb.* beast of the field.

**9** O *Israel*, thou hast destroyed thy self *y*, but in me † is thy help *z*.

*y* After these menaces it might seem I had destroyed thee, but

† *Heb.* in thy help.

but thou thy self hast done it by thy sins, it is the rebel that destroys himself though he fall by the Sword of his provoked sovereign; thou art cause and author of thine own ruin. *Or, for,* I was always ready, and able to help thee and would certainly have saved thee but thy sins, thy wickedness carried thee toward other helps which were lies and have disappointed thee, and now thou dost perish under thine own choice, whereas hadst thou chosen me I would have helpt and saved thee. Or else thus the whole verse. This hath destroyed thee O Israel, for thou hast rebelled against me, against thy help, and so *Sol. Farby.*

*chap. 10. 3.* 10 I will be thy king *a*: \* where is any other that may save thee in all thy cities *b*? and thy judges *c* of whom thou saidst, Give me a king *d* and princes *e*?

*a* I would have been thy King to Govern and save thee but thou refusedst me in both, yet I will be thy King to punish thee, I will not lose my right, and honour by thy rebellious carriages against me, I will be a King and subdue such; or else 'tis a taunting question where is thy King, on whose Counsel, Wisdom, Power, and conduct thou hast relied, let him now save thee if he can, so it runs smooth with the next words. *b* Or who is there, what wise, valiant, and successful Commander in any of thy Cities, that can deliver thee first out of my hand, and next out of the *Affrians* hand. *c* Where are they? Thy Magistrates have sinned with thee, and shall be destroyed with thee, thy Rulers or inferior Governours. *d* Whom thou didst importune and solicit, in a manner forcedst to meet, consult and resolve in seditious times who should be King next, when Treasons had taken away him that was. *e* Some refer this to their first asking a King, but 'tis better referred to the times either after *Jeroboam* the first. Or, to the times after *Jeroboam* the second between whose death and *Hosea's* time, some say, there was an *Interregnum* of Twenty or near twenty years, during which a turbulent people as the *Israelites* were, would be frequent and earnest in all likelihood in moving for a King. *e* Necessary to assist the King.

*1 Sam. 8. 5. & 15. 23. & 16. 1.* 11 I gave thee \* a king in mine anger *f*, and I took him away *g* in my wrath *h*.

*f* Such as *Shallum*, *Menahem*, *Pekah*, &c. but in displeasure against you. *g* The *Hebrew* says not what, I think, their Kings mentioned. *h* God was angry when he gave such Kings to *Israel*, and he was no better pleased when he took them away; they were punishments when given, and 'twas punishment to *Israel* when they were taken away. If you read the eleventh verse in the future tense as you may, I will give them a King in my anger, it may refer to Gods giving the King of *Affria* the rule over them making them his vassals, and I will take away, *i. e.* you, O *Israelites*! in my wrath I will destroy some and send others into Captivity, take all away out of your Land, and send you in wrath to the Grave or Captives into *Affria*.

*Job 14. 17.* 12 \* The inquiry *i* of Ephraim *k* is bound up *l*: his sin is hid *m*.

*i* In the singular, instead of the plural, all the iniquities and sins. *k* The Kingdom of the Ten Tribes. *l* As indictments drawn up and tied together against the day of trial, or as Bills and Bonds tied up that they may be ready against the day of account when all must be paid. Or, as sins unpardoned, for to loose sins is to forgive, and to bind sins is to charge them upon the sinner, *Matth. 16. 19.* O! *Ephraim* thine unpardoned sins lie in account against thee, thou shalt hear of them and smart for them. *m* Not from God but laid up with God against the day of recompence, as *Job 21. 19.* so *Rom. 2. 5.* and *Deut. 32. 34.*

*1 Sa. 13. 8. Jer. 30. 6. & Heb. a time.* 13 \* The sorrows of a travelling woman *n* shall come upon him *o*, he *†* is an unwise son *p*, for he should not stay *†* long in the place of the breaking forth of children *q*.

*n* By this simile well known in Scripture, the Prophet assures *Ephraim* that the punishment of his sins will overtake him suddenly, with very great anguish and with as great certainty, *Micah 5. 3.* *o* As suddenly, inevitably, and with as much danger too if he be not the wiser, and return to his God. *† i. e.* *Ephraim*. *p* A very foolish Son, an inconsiderate Child who endangers himself and his mother. *q* As a Child that flicks in the birth, so *Ephraim* just at the birth, hesitates, one while will, another while will not return to God, thus dieth under the delay.

*1 Sa. 25. & Heb. the hand. 1 Cor. 15. 54. 55.* 14 \* I *r* will ransom *s* them *t* from *†* the power of the grave *u*: I will redeem them from death *x*: \* O death, I will be thy plagues *y*, O grave, I will be thy destruction *†*; repentance shall be hid from mine eyes *z*.

Some Interpreters render this Text not in the future absolute, but in the subjunctive and conditionally. I would have ransomed, I would have redeemed, &c. if *Israel* had been wise, so 'twill well cohere with the 13th. and 15th. verses. And if the words be considered as spoken of the whole body of *Israel*, they will be most intelligible as they include a condition and are subjunctive. But the Apostle doth and most Christian In-

terpreters with the Apostle interpret them as an absolute promise made for the comfort of the pious and elect among these *Israelites*, and labour not to connect them with the foregoing or following words, but suppose them to be in a Parenthesis between them. And so we take them. *r* *Jehovah* or *Messiah*, the Father promisseth the *Messiah*. *s* By power and purchase, by the price of the blood of the Lamb of God, and by the power of his God-head. *t* That repent and believe, and wait for Redemption through Christ the *Messiah*. *u* He conquered the grave, and rose out of it as our Captain and Head, and he will at the great day of the Resurrection by his Almighty power open those Prison doors, and bring them out in glory, immortality and incorruption, whom he Redeemed by an inestimable and invaluable price. *x* From the curse of the first death, henceforth they that dye in the Lord shall be blessed, and from the second death which shall have no power over them; I will take away the sting of death which is sin, *i. e.* in dominion and guilt of it; now Christ redeems from the one by sanctifying Grace, and from the other by justifying Grace. *y* Thus I will destroy death, and defeat him that had the power of death, it is a Metaphor as the next. *†* I will recover the prey out of the mouth of the Grave, I'll pull down those prison Walls, and bring out all that are confined there, of which the bad I will remove into other kind of Prisons, the good I will restore to glorious liberty. The wicked shall have a worse Prison, the godly shall for ever be freed from prison, and so I will raze this Prison the grave to the very foundation. *z* This Grace toward the godly toward believers among *Israel*, and in the Church, through all ages is unchangeable, I will never, as man that repenteth change my word, and purpose saith the Lord. In either sense they speak the Grace of God toward us, he is ready to pardon and save all that will repent, and he will most certainly and eternally save from death, grave, sin, and Hell, all that do repent and obey the *Messiah*, an abundant comfort to pious ones who should yet die Captives in *Affria*, but rise by the power of the *Messiah* to eternal glory in the day of the general Resurrection.

15 *g* Though he *a* be fruitful *b* among his brethren *c* \*, an east-wind shall come *d*, the wind of the LORD *e* shall come up from the wilderness *f*, and his spring *g* shall become dry *h*, and his fountain shall be dried up *i*: he *k* shall spoil the treasure *l* of all *†* pleasant vessels *m*.

\* *Ezek. 19. 12.*

*a* *Ephraim*, *b* At present as a flourishing Tree seems to be fruitful, things in state seem to be well settled; peace at home, under *Hosea*; and peace abroad with *Affria* and *Egypt*. *c* And all his brethren surround him, either the rest of the Tribes, or the nations who by league are become as his brethren. *d* An Enemy as pernicious to his estate as the east-wind is to fruits, shall certainly come. *e* A mighty and violent Enemy called here the Wind of the Lord, the usual superlative among the *Hebrew*. *f* Which lay South East from *Canaan*, and so it speaks a more pernicious quality in these Enemies, as the South East Winds in that Country were of all most hot and blasting coming over those hot dry sandy Deserts. *g* Springs of Water which were most needful, and highly valued. *h* Shall fail and be cut off, dry up that there shall be no waters in them. *i* The same thing in different words confirming the certainty hereof. This the resemblance of the *Affrian* and the mischief he shall do to *Israel*, he shall lay *Ephraim* desolate and dry up all his fountains which were the comfort of that Land. *k* The *Affrian* Army, *Salmaneser* I shall rob their Treasuries, *m* And carry away all desirable vessels, and furniture, out of all their Houses and Wardrobes, thus all the glory of *Ephraim* shall wither whilest 'tis seemingly flourishing and well rooted too.

† *Heb. vessels of desire.*

16 Samaria *n* shall become desolate *o*, for she hath rebelled against her God *p*: they shall fall by the sword *r* \*: their infants shall be dashed in pieces *s*, and their women with child shall be ripped up *t*.

\* *2 King. 8. 12. chap. 10. 14. Nah. 3. 10.*

*n* The chief or Royal City of the Kingdom of *Israel*. *o* Besieged, taken, plundered and sackt probably 'twas razed to the foundation by the *Affrians*, provoked by the treachery first and by the obstinacy next of *Hosea* maintaining the siege against *Salmaneser* three years, *2 Kings 17. 5.* *p* Cast off both his worship and set up Idolatry and also shak't off the yoke of *Dauid's* house and set up new Kings and maintained both long against God. *q* The inhabitants of *Samaria*, and also the subjects of the Kingdom of *Israel*. *r* Be cut off in War by the prevailing arms of the King of *Affria*. *s* A most barbarous piece of cruelty, yet usually practised in those Countries when they were enraged against a people. *t* Another kind of like or greater inhumanity. Thus *Shalman* raged against *Arbel* in the day of Battle, and this confirms what the Prophet saith *chap. 10. v. 14.* And this was no doubt executed upon *Samaria* when it was taken, so their Springs, Women and Children which are as fountains were all dry'd up.

## C H A P. XIV.

1 O *Israel a*, \* return *b* unto the LORD *c* thy God *d* for thou hast fallen *e* by thine iniquity *f*: \* *chap. 12. 6.*



**a** You that are the true *Israel* of God, you that are the remnant amidst so great a Body of incurable Rebels. **b** Repent ye thoroughly, not hypocritically, turn ye from all your sins in which with others you have been debilitated, and turn to the Lord. **c** The Everlasting living God, who is worthy to be worshipt and obey'd; your Idols were never worth your love, but the Lord, the Fountain of Being and Life is worthy of it. **d** Turn to him as thy God in covenant with thee, to get pardon for past sins according to Covenant promise, to renew Covenant for time to come, and to engage thy self sincerely and heartily to be his people. **e** Thy sins against the Lord thy God have enkindled his Wrath against thee, have involved thee in endless troubles, have turn'd thy prosperity into extrem aduersity; sin hath cast thee from the height of Glory to the depth of reproach and contempt, thus thou art fallen. **f** It is singular number either because all their sins were so link'd together, they were as one huge mass of sin, or it refers particularly to their Idolatry, which is by way of eminency, and above any one other sin, a falling from God, and here punisht with a fall into calamities.

**2** Take with you *g* words, and turn *h* to the LORD *i*, and say unto him *k*, take away all iniquity *l*, and **||** receive us *m* graciously *n*: so will we render the calves of our lips *o*.

**g** Bethink your selves what words will best set out your sins, Gods patience towards you, and your present sorrow and Repentance for sin; prepare your selves to make Confessions, Petitions, Vows, and Praises to God. **h** with words join deeds, let your hearts be in your words, turn, do not as the incorrigible Hypocrite. **i** See ver. 1. **l** c. **k** Pray, present your Petitions to him who heareth Prayer; here is no mention of Sheep or Oxen, or any legal Sacrifices, True Repentance is required which is much better, faith and hope through the great Sacrifice, in vertue of which these Converts expect the Grace they need and seek. **l** This Petition for pardon of sin includes confession of it, sorrow for it, hope that God will of meer Grace forgive it, and take away the guilt, prevent the punishment, and abolish the power of sin, not of some, but of all; Sincere Converts seek full Justification, and full Sanctification. **m** Into thy protection, guidance, and benediction. **n** And this of thy meer Grace and Goodness, having taken away sin, take also graciously our persons as reconciled, and well-pleasing to thee. **o** This will qualifie and encourage us to give the Sacrifices which are to God much more pleasing than an Ox that hath horns and hoofs; *Psalm* 69. 31. with these calves of our lips we will give our hearts also, for those praises of the lips are fruits of what praise the heart of the Convert first gives, and these here are signs of their heart given to God, that so they may be spiritual Sacrifices, such as *Psalm* 50. 13. or *Heb.* 13. 15.

**3** *Ashur* shall not save us *p*, \* we will not ride upon horses *q*, neither will we say any more to the work of our hands, *Ye are our Gods r*: for in thee *s* the fatherless *t* findeth *u* mercy *x*.

**p** It had been one great sin of *Israel* that they did trust to an arm of flesh, *Ashur* is particularly named for that he was the last with whom they made a Covenant fairly, or above-board but any other Forreign aids and friendships may be here understood. God promis'd his peculiar protection, and would have continued it if they had not cast him off, and trusted to man. **q** Another fault of theirs was, they multiplyed horses, and trusted to their strength which God forbid, this includes their home, strength, and provision of all forts. **r** They had most brutishly thought their Idols would be Gods to help them; this the particular confession of their great comprehensive sins which brought on many others with them; Now they renounce as well as confess them, and such renouncing is necessary, and grounded on hope of finding mercy; as appears by *s* The reason they give of their renouncing these sins, and vain confidences in God, to whom they return, in him only there is help to be had. **t** All that are destitute of strength in themselves, and destitute of help from others; all that being sensible of their own helpless condition, look for it from God who hath Power, Mercy, and Wisdom to help and relieve. **u** Obtaineth as often as he doe's rightly sue for. **x** Both Fountain and streams of goodness too, Free Grace, and rich bounty.

**4** I will heal *y* their backslidings *z*, I will love **†** them freely *a*: for mine anger is turned away from him *b*.

**y** It is an usual Metaphor in Scripture, sin is our Disease, God is the Physician who healeth us, *Psalm* 103. 3, and *Jer.* 3. 22. and he doth it through Christ, in whom this promise is made to returning Backsliders. This promise God maketh by his Prophet to encourage them to hearken to his advice of repenting. **z** Aversions, voluntary and willful turning away from God; well exprest here, and called rebellions by some other Interpreters, these voluntary, continued, and obstinate aversions, or backslidings are instances of greatest sins and sinners, yet God promiseth to heal these old putrifying sores, that we might be assur'd that he will heal all other lesser wounds: He will

fully heal by pardoning and purifying. **†** Though before he hated, could take no pleasure in them, now he will shew that his mind and heart are towards them to accept them, and do them good. **a** Without their desert, and without bounds of time or measure, or kind. All kinds of Mercies fruit of his Love, Infinite Mercy in Grace and Glory, Eternal Mercies his Love will afford to them. This is liberal love indeed, this promised here. **b** I am reconciled to them, my displeasure is turned away.

**5** I *c* will be as the dew *d* unto *Israel* *e*: he shall **||** grow as the lilly *f*, and **†** cast forth his roots as *Lebanon* *g*.

**||** Or, *bloſſom*.  
**†** *Heb.* *ſtrike*.

**c** The Lord, who have pardoned, am appeased, *d* refresh and water, that they may grow, and that they may be fruitful, and flourish as the dew in those Countreys, where 'twas more abundant than with us, and for some Months together supplied the want of rain; God will refresh and comfort, and make fruitful in good works, through is Grace, such as return to him, **e** Those that do unfeignedly, not hypocritically confess, pray, and repent. **f** Which grows apace, is fragrant, beautiful, and delights in Valleys, often grows among thorns, so the *Israel* of God, among troubles, in low state, yet comely, and fragrant to the Lord, and grows up in him speedily. **g** Put for the Trees of *Lebanon*, as those Trees spread forth their Roots, grow up to strength, are most beautiful, odoriferous, and durable, Cedars in *Lebanon* are these Trees, *so* shall the true *Israel*, converted Backsliders be blessed of God: So flourishing, and happy shall the Church be under Christ.

**6** His branches *h* shall **†** spread *i*, and \* his beauty shall be as the olive-tree *k*, and his smell as *Lebanon* *l*.

**†** *Heb.* *ſp*.  
\* *Psalm* 52. 8.  
*Cant.* 4. 11.

**h** His tenderest branches which are new sprung out, shall gather strength, not be broken off, but by these shall they multiply in number of boughs, *i* grow great and beautiful and excellent for shade; **k** which retains his verdure all the Winter, and is rich in Fruit; so the true *Israel* of God shall flourish not in fruitless beauty, and stateliness, but in desirable and lovely Fruit, even in Winters of Affliction and Troubles. **l** The Mountain famous for Cedars, where also were the Trees that afford the Frankincense, which sweat out that excellent aromatick, and where many more sweetest flowers grow, and perfume the air, such shall the spiritual Fragrance of the Church be to God and man.

**7** They that dwell under his shadow *m* shall return *n*, they shall revive as the corn *o*, and **||** grow as the vine *p*, the **||** sent thereof shall be as the wine of *Lebanon*.

**||** Or, *bloſſom*.  
**||** Or, *memorial*.

**m** As many as unite to the Church, are members of it, shall dwell under these spreading Trees: The Churches planted and spreading shall be to new Converts, as such Trees to fainting Travellers, almost spent with toyl and heat; they shall find rest in this shadow, which may refer to Christ and the Church. **n** Revive and recover new strength and life; so do souls weary and heavy laden with sin and fears find comfort and life coming to Christ, conversing with such as have been eased and comforted, by Christ in like manner formerly. **o** Which dyeth e're it liveth to bring forth fruit, so converts die indeed to sin that they may live to God, die to all legal Righteousness, that they may live on rich Grace; or else it may refer to the increase of the Church, which shall be as many stalks from one ear of Wheat, **p** Which in Winter seems dead, is prain'd, and promiseth little to the eye, but yet life, sap, and a fruitifying vertue is in it, and it will spring and bring forth Fruit, so the Church of Christ is used that it may bring forth Fruit more abundantly, *Joh.* 15. 2, 3. **q** The Saviour of it to God and good men shall be pleasing as the scent of the delicious Wines of *Lebanon*, which are mentioned by prophane Authors with a great praise for their sweetness and deliciousness.

**8** Ephraim *r* shall say, What have I to do any more with idols *s*? I have heard *him*, and observed him *t*: I am like a green fir-tree *u*, from me **†** thy fruit found *x*.

**r** Not the whole Body of *Ephraim*, but converted *Ephraim* those who ver. 1, 2. were sensible of sin, confessed it, and sued for pardon; **s** i. e. I have no more to do with them, nor ever will; they have been, first, my sin, and next my sorrows; and my sorrows have been multiplyed by hasting after other Gods; I will no more do so, and with detestation against Idols doth *Ephraim* speak as the question implyeth. **t** Some refer these words to *Ephraim*, owning what he had found, and observed in God; what Grace, and Mercy in pardon, deliverance from miseries, and comfortable revival of his State: Others refer it to God, and make it a gracious promise from God of hearing Prayers, and taking especial care of converted *Ephraim*, either way suits the words and matter, and I leave it to your choice. **u** These words also as the former are either *Israel's* giving praise to God, who had on *Israel's* return changed his Dead, withered state into a flourishing, lovely, and beautiful state; others say 'tis God's Promise to be to *Ephraim* as such

such a tree is to a weary Traveller, who may with delight and safety sit under the shadow of it. A tree say some, that grows with very thick boughs, that rain, or heat pierceth not, and whose smell drives away wild beasts; so there is safety and refreshment under the protection of the Lord, under his shadow. *x* This also is differently interpreted. *Israel* confesseth that the fruit of Gods grace is seen from what *Israel* now is, and doth others say, God promiseth the fruits of comfort *Israel* enjoys, and still shall enjoy from God, and his Grace toward *Israel*. I determine neit her, but sure I am, such is the correspondence of Gods grace to the converted, that they cannot more readily acknowledge what God hath done for them, nor more readily engage to do what God adviseth and requireth, then God is ready to encourage them by gracious, and rich, and suitable promises,

\*Mal. 107. 43.  
Jer. 9. 12.  
Dan. 12. 10.

*y* \* Who is wise, and he shall understand these things *y*? prudent, and he shall know them *z*? for the ways of the LORD are right *a*, and the just shall walk in them *b*: but the transgressors *c* shall fall therein *d*.

*y* Though not many wise, yet some methinks, now of those few who is there that will consider what sins God complains of, and threatens to punish in his people, what sins God for-

bad them, so much as once to commit and peremptorily commanded them to turn from when once committed; what duties he required, what promises he proposed, what patience he used toward them, while any hope of their amendment, what severity upon their incorrigible sins. Who so with any tolerable degree of wisdom will view these things, and seriously consider of them, they will understand, and know that the Prophet hath given best advice, and that 'tis safest course to follow it. *z* The same thing doubled with elegancy and to confirm the word as is usual in Scripture. *a* The ways which he would have us walk in towards him, his Law, his Ordinances of Worship, his whole doctrine which directeth our walk are all righteous, and equal. And the ways wherein God walketh toward us in corrections for sins committed in suspending his promises of Grace on conditions of duty, in afflicting or comforting are all righteous and very equal. *b* Will approve them all justifying the Righteousness of Gods displeasure, and confessing he remembreth mercy in the midst of judgment. And justifying the Righteousness of his precepts by endeavouring to observe them. *c* Wilful, obstinate, and inconsiderate sinners. *d* Eventually it proves so, they stumble and are offended somewhat at his precepts and commands but more at his severe judgments, they cast off the one, and vainly hope to shift off the other, till at last they fall under the weight of their own sins and Gods wrath.

# J O E L.

## The ARGUMENT.

*S*ince so many undeterminable points of less moment occur in our Prophet, as of what Tribe he was, whether his Father were a Prophet, whether he Prophesied in Jeroboams or Hezekiahs time, whether contemporary with Hosea, Amos, and Isaiah, whether he Preacht to Ten Tribes, or to the Two Tribes, or to both, whether the Locusts are literal only or Typical and significative of Enemies, or how many years they continued, what Nations they did prefigure, when the execution began, when it ended, or when he began, or how long he continued to Prophesie? We may well rest our selves contented in the undisputable things of greater moment such as are. The Divine Authority with which he came, attested by himself, chap. 1. ver. 1. and confirmed to us by the Apostle, Acts 2. 17. and Rom. 10. 3. and by Christ himself, Matth. 24. 29. Mark 13. 24. and Luk. 21. 25. All he spake is the Word of God. The pernicious consequences of National sins, such as were visible on Gods own People at this very time in parching Droughts, devouring Locusts, and Famine. The only method for removing these Judgments Fasting, Prayer, and amendment of our Life. The successive sufferings of the Church under the several Monarchies till the coming of the Messiah, with the wonderful preservation of the Good during those times. The just and final decisions God will make for his against their oppressors in those Kingdoms, doing it by raising the succeeding Empire to punish and overthrow the precedent. The Conversion of the Jews, the calling of the Gentiles. The advancement of the Kingdom of the Messiah and Communication of Gifts and Graces to his Church. The final and universal decision of all things that concern God and his Church on the one side, and their Enemies on the other. The general Judgment of Quick and Dead are the great subjects he doth in plainer or darker terms set before us. In unfolding of the whole, who so excludes the Letter and Historical reference will fail on one hand, and who so excludes The Typical and Mystical reference will err as much on the other hand. In a due and just application of both leeth the true mean, which hath been aimed at in this enterprise, and how far attained is submitted to the judgment of those that read the ensuing Annotations.

## CHAP. I.

*T*He word of the LORD that came to *a* Joel  
*b* the son of Pethuel *c*.

*a* Since this Preface is word for word the same with that of Hosea, chap. 1. ver. 1. see it there explained. *b* Supposed to be of the Posterity of Reuben, therefore could not be (as the Jews suppose) Samuel's Son, nor will his time fit to 1 Chron. 5. 4, 8. but of what Tribe soever, we know he came from God, and with his authority, and is so cited by the Apostle, Acts 2. 16. *c* More of this man I know not, and 'tis possible he might be, as the Jews suppose, very eminent, because he is named, however 'tis an honour to be reported a Prophet's Father. The time of his Prophesying though not demonstrable, is with greatest probability laid about the latter end of Jeroboam the second his Reign over *Israel*, and in the days of *Uzziah* over *Judah*.

*2* Hear this *d*, ye old men *e*, and give ear all ye inhabitants *f* of the land *g*: Hath this been in your days *h*, or even in the days of you fathers *i*?

*d* He is about to report a very wonderful occurrence, and desires all to consider it, mark it well, and tell me what you know. *e* The oldest among you, who can remember things

done in your days, when you were young, some scores of years past. *f* It is an appeal to all that may possibly know more than others, and remember better than others can. *h* Did you personally ever know the like? *i* Did your Fathers ever tell you of such a thing happening in their days? was there ever such a thing known among them? Have you ever heard them speak of it?

*3* Tell ye *k* your children of it, and let your children tell their children, and their children another generation.

*k* Declare it very particularly, or record it, write it as in a book, that your children may know it, and the memory of it may be perpetuated, for as it was a very wonderful and unusual thing; so it was for to mind us of the cause of it, and what it taught, or should have taught them and us.

*4* *†* That which the palmer-worm hath left, *†* Heb. the residue of the *silene* of the *palm*-worm.  
hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

Four sorts of Insects pernicious to all sorts of Trees, Corn and Herbs, are here mentioned, which did succeed each other, and devoured all that might be a future support to the Jews, whence ensued a grievous famine for four years together, say the Jewish Interpreters, though there is no cogent reason in what



what they mention for proof hereof. These insects might in the same year succeed each other, the one as is usual might come sooner, the rest successively, each in its season, and so spoil the springing of all things, which they did (I do believe) really, and though these might be Emblems of some future devastation, yet it seems most agreeable to reason, and the Context, that there should really have been such caterpillars, and other vermine, and that they did devour all that was green; and though this is no where else mentioned, as I remember, in the sacred History, yet its likely 'twas done, as here told, and so do ne was a figure of some greater devastation made by Foreign Powers, as by *Tiglat-Pileser, Salmanser, Sennacherib and Nebuchadnezzar*.

5 Awake *l* ye drunkards *m* and weep, and howl *n* all ye drinkers of wine *o*, because of the new wine *p*, for it is cut off from your mouth *q*.

*l* Great drinkers of intoxicating liquors are apt to sleep, and be secure, the Prophet doth therefore here call to them, as to sleepers, and by one apt word expresseth a double duty, vigilance of mind, as well as of the body, so may this be paralleld with *Rom. 13. 11. 1 Thes. 5. 6. 1 Pet. 5. 8. or Eph. 5. 14. m* Riotous livers, such as *Prov. 23. 30, 31, 32. and Isa. 5. 11, 12.* whose life is nothing but a continued feasting with choicest Wines, and in excess, such as *Amos 6. 4, 5, 6.* describeth. *n* Lament your condition with sober tears, for the sorrows coming upon you are just matter of weeping, nor will an ordinary degree of weeping suffice. Cry out, and howl like men surprized with unsupportable miseries, *Isa. 13. 6 and 14. 32. and 15. 2. o* Who offend by an inordinate use of Wine, for it is not to be understood of every one that drinketh Wine, but of such as before are called drunkards, who are in love with Wine. *p* Which is sweet and pleasing to the taste, and no doubt drank without stint or measure by men of that Age, against which *Joel* Prophesieth. *q* Suddenly cut off even when you are ready to drink it, and totally all cut off by these devouring vermin; which as 'twas a Narrative of what was already done, refers to that waste and famine by the locusts as 'tis Allegorical and Predictive, 'twill be more dreadfully fulfilled when the enemies of *Judah* shall destroy all.

6 For a nation *r* is come up *s* upon my land *t*, strong *u*, and without number *x*, whose teeth are the teeth of a lyon *y*, and he hath the cheek teeth of great lyon *z*.

This verse countenanceth their conjecture, who take the locusts and vermin to be Emblematical in part as well as literal; for it seems not very suitable, to call their teeth, teeth of a Lyon. *r* And innumerable multitude of locusts and caterpillars, called a Nation here, as *Solomon* calls the Conies and the Ant *Prov. 30. 25, 26.* A prognostick of a very numerous and mighty Nation, that ere long will invade *Judah* *s* Or suddenly will come *t* upon *Canaan* which God calls his land, or more particularly the two Tribes, *Judea* strictly taken. *u* Mighty in power, and undaunted in courage, if you refer it to the *Affryan* or *Babylonians*; if to those vermin, they are, though each weak by it self, yet in those multitudes which come, strong enough, and irresistible, and shall do Gods work, that is, waste the Land, and devour all before them. *x* Not simply numberless, but in such multitudes none of you shall be able to recount them. *y* A strong Lyon, of the middle Age, that hath Whelps, and hunts the prey for them. *z* Which is old, and the more fierce and terrible in his looks, no way lessened in his strength, and that preys for his young ones, now what waste such Lyons make, such these Locusts will make, such *Affrians* will make.

+Heb. laid my fig-tree for a barking.

7 He *a* hath laid my vine waste *b*, and *t* barked *c* my fig tree: he hath made it clean bare *d*, and cast it away *e*, the branches *f* thereof are made white.

*a* That Nation of locusts *verse 6.* both literally and mistically understood. *b* Made it a desolation, *i. e.* most desolate, which is more particularly declared in what followeth. *c* Peel'd off the bark, which is certain destruction to the Tree. *d* Eat off all the rind, and green bark, and left the body of both Vine and Fig-tree bare and stript. *e* As vermin cast out of their mouth, the chewings of what they spoil, so here, *f* all the branches of both Vine and Fig-tree are by these devouring vermin made white, all their green being eaten off; so miserably desolate will the enemy signified by these locusts, make *Judah*, Gods Vine.

8 *l* Lament *f* like a virgin *g* girded with sackcloth *h* for the husband of her youth *i*.

The vicious and wicked among the *Jews* were alarmed and threatened in the former part of the Chapter; Now the Prophet bespeaks the good and Godly among them to prepare for mournful times. *f* This is minatory, and threatens calamitous times shall come, as well as directive, what to do when they are come, when God calls for weeping, we must not rejoice. *g* This tells us to whom the Prophet directs this part of his Sermon, 'tis to those who amidst the *Jews* were like chaste and modest Virgins, whose heart was fixed on one, her own, her

chosen beloved Husband. *h* In deep mournings the people of those Countries did use sackcloth in their mourning habit, and wore it girded close to their skin. *i* Either married to her in youth, or espoused to her, but snatcht away from her by an untimely death, which she doth most bitterly lament.

9 The meat-offering *k* and the drink-offering *l* is cut off *m* from the house of the LORD *n*; the priests *o* the LORDs ministers *p* mourn *q*.

*k* Which by divine appointment was to be of fine Flower, Oyl and Frankincense, as *Lev. 2. 1. &c. and 6. 14. &c.* This meat-offering was necessary to every Sacrifice offered under the Law; so that without the Mincha, or meat-offering, the Sacrifice was maimed and illegal. *l* Required daily, as appears *Exod. 29. 40, 41. and Numb. 28. 8.* a fourth part of a hin of wine, for one lamb, *Numb. 28. 7. m* By the destruction of the vines, by the locusts forementioned, all that wine (out of which they ought to offer the drink-offering) did fail. *n* It was to be poured out if Wine, and part of the meat-offering was to be burnt on the Altar, so both were disposed according to the Law, in the house of the Lord. *o* Sons of *Aaron*, with the *Levites*, *p* who did serve the Lord in the services of the Temple. *q* Grieve inwardly, and express it by outward signs, these had more cause than others to mourn, for as they had equal cause with others in respect to God, whose service hereby failed, so the Priests, in respect to their private gain and maintenance had more cause to mourn, their provision was by this means shortned.

10 The field is wasted *r*, the land mourneth *s*; for the corn is wasted *t*: the new wine is *u* dryed *u*, the oyl *x* languisheth *y*.

*r* The soil that was wont to be fat and fruitful, and did shout with fruits, now lyeth waste, horrid to look upon, and such as promises no fruit, the famine in their houses, and the ceasing of the Sacrifices in the house of God, is like to be perpetuated. *s* The inhabitants of the Land by an usual figure, here called the Land. *t* The Wheat and Barley, their bread corn is eaten up in its greenness by these devouring locusts, whether in the letter by vermine, or in the figure by the *Babylonians*. *u* The word may as well be rendered is *ashamed*, or *confounded*, 'tis then a figurative expression, which this Prophet useth, *verse 12. 17.* in the last of which 'tis rendered, *withered*, if you retain as well you may, our Version, it plainly tells us, the heats and drought with them was so great, that the Vines were withered, and all their hopes of new wine by this means cut off. *x* The Olive-Trees as the Vines fade too, and promise very little Oyl. *y* Neither able to send sap from the root to maintain its verdure, nor to put forth berries, or to bring them to maturity. Now as these words declare what barrenness was now upon the land; so 'tis a plain account of the reason why the Priests are called to mourn, and why the meat-offering and drink-offering are cut off, these must cease when that ceaseth, which made them up Corn, Wine and Oyl.

11 Be ye ashamed, O ye husbandmen *z*: howl, O ye vine dressers *a*, for the wheat, and for the barley; because the harvest of the field is perished *b*.

*z* Some read it assertively, the Husbandmen are ashamed and as to matter of fact, 'tis true, they were ashamed, but the Imperative Mood, or by way of Exhortation it better will suit the Context; They are now called upon to blush, repent and search into the cause of this barrenness, and loss of their labour in plowing, sowing and manuring their Tillage, the prophet aims at this principally, to bring them, as well as the Priests to Repentance. *a* A sort of men so well known with that people, as Gardiners are with us, men whose work was to plant, water, prune and manage Vineyards, and whose labour (unless for sin blasted) did usually succeed to a great increase. *b* Your sins have brought upon you this woful scarcity, your harvest in which you expected your labours and cares should be recompensed is perished, quite destroyed as the word imports. This as just cause why you O Husbandmen should lament and farther enquire why God is so displeased with you.

12 The vine is dryed up *c*, and the fig-tree *d* languisheth, the pomegranate-tree *e*, the palm-tree *f*, also, and the apple-tree *g*, even all the trees of the field *h* are withered *i*, because *k* joy is withered away from the sons of men.

*c* See *ver. 10. let. u.* *d* A Tree well known, and the fruit of it was usually a great advantage, and benefit to the people of those Countries. *e* A pleasant tree, as appears *Cant. 4. 13. and 7. 12.* and its fruit lovely, therefore fit for ornaments about the pillars of the Temple. These in the common drought and by locusts have lost their beauty, and fail the hopes of him that planted them. *f* Of great beauty in the height, and uniformity of its growth, and that doth rise under the weight which would depress it, *Psal. 92. 12.* with these *Ezekiels* Temple was adorned, *chap. 40. 16, 22, 26.* with the branches of these, triumphant shews were also made, but these are wither'd and dry. *g* The fruit whereof was very useful, and did ordinarily well recompence the care of the Planter, but now as other trees

tree them. *b* None so hardy and able to bear unkind seasons, but are now destroyed by the judgments of God in drougt and locusts. *i* Not as in *Autumn*, when the leaf falleth, but because the root fails is either dead or dying. *k* Or therefore, or surely, for the particle here used is oftentimes assertive, not causal. *l* All mirth and liveliness of men is blasted with this dismal blast upon their labours and hopes, they cannot rejoyce who foresee they shall be, nay, are already pincht with want and famine.

13 Gird *l* your selves, and lament *m*, ye priests *n*: howl *†* ye ministers of the altar *o*: come, lie all night *p* in sackcloth, ye ministers of my God *q*: for the meat-offering, and the drink-offering is withholden from the house of your God *r*.

*l* Bind your mourning sackcloth close to you with a girdle, that it may be more troublesome to the flesh, for though in *Heb.* 'tis only gird, the phrase is well known in the Scripture, on these occasions, to include sackcloth, as what is girded on the mourner, and *verse 8*, sackcloth is expressly mentioned, and in many other places, *Isa.* 15. 3. *Jer.* 4. 8. *Lam.* 2. 10. *Ezek.* 7. 18. and 27. 31. *m* Weep bitterly as they do who mourn for the dead, lament over your dead joyes, let it be a hearty grief, as that of *Abraham* for *Sarah*, *Gen.* 23. 2. of *Jacob's* children and friends sorrowing for his death, *Gen.* 50. 10. or of *Israel* lamenting their brave Judge, *1 Sam.* 28. 3. *n* That you may be example to others, and because they had, as observed *verse 9*, a double cause to mourn, one more then the rest of the people. *†* See *ver. 5. let. n. & Verse 9. let. p.* They were the Lords Ministers, now Ministers of the Altar, they served the Lords in the things of the Altar. *p* The case needs a continued fasting, weeping and supplication in the most humble posture, and with all the tokens of an afflicted spirit. The Priests should above others mourn, it they mourn in the day the Priests should mourn night and day. *q* Who having sent me to speak to you in his name, doth call you to this, that he may pardon and bless you when you repent. *r* *Vid. ver. 9. let. k. l. m. n.*

14 *†* Sanctific ye *s* a fast *t*, call *\*a* || solemn assembly *u*, gather the elders *x*, and all the inhabitants of the land *y* into the house *z* of the LORD your God *a*, and cry unto the LORD *b*.

*s* You Priests, Ministers of my God, set a part a day, or more days, appoint a time, forbid all servile work, and sensual pleasures, do what you may to prepare for such a necessary work, *t* Wherein to afflict your selves, confess your sins, repent of them, and sue out your pardon, return to God, that he may remove your present calamities, and prevent the future, *u* Proclaim and publish it, that every one may know they are restrain'd from common, daily work, and that they are commanded to come together, most solemnly to seek the Lord. *x* Both for Age and for Authority, Magistrates and Rulers, who possibly had been by their sins, more then others, cause of these grievous calamities, and should now be examples to others in repenting. *y* Make this Fast as publick universal as you can, command all the people of the land, all that dwell with you, perhaps the Prophet intends Profelytes of the Law, and those of Commerce as well as the *Femes*. *z* Courts of the Temple, for Priests only might go into the Temple it self, the Court of *Israel*, where the people were wont to pray. *a* Remember the Covenant by which you are his people, and he is your God, that you may plead his promises as well as wait for his mercies. *b* With tears of Repentance, with Prayer of Faith, cry more with the broken heart then loud voice.

15 *\* Alas* *c* for the day *d*: for *\* the* day of the LORD *e* is at hand *f*, and as a destruction *g* from the Almighty *h* shall it come *i*.

This verse and the three next may be lookt upon either as a particular declaration of the grounds of this Fast, or as a direction how to manage the Fast, *a* suggesting to the people what they should spread before the Lord, or else as the words of the Priests, bewailing the calamitous state of the Lands, *c* It is a very patheticall bemoaning themselves, which speaks their sense of the evil they suffer'd, *d* The day of trouble sorrow and great distress. *e* This explains the former; it is a day of greater troubles then yet they felt, troubles which God will heap upon them, a day in which God will be Judge, and punish by the locusts, by the drougt, and by *Babylonians*, unless you repent. *f* Great calamities were now upon them, and greater were approaching to them, if the Prophet *Joel* aim at the Captivity either, of the two Tribes, it was 180 years off, if of the Ten Tribes it was about 60 years off, for he Prophesieth about the latter end of *Feroboam* the second; it is likely therefore he aimeth at some other calamities. *g* A total overthrow of the Kingdom, the worship of God, and all your labours in your land. *h* Whose displeasure as a consuming fire, can and will burn up all before it, his power and hand will do it, and then nothing can resist it, *i* Most certainly and speedily nothing can retard, or divert it, unless Fasting, Prayers and Tears and amendment do it.

16 Is not the meat *†* cut off *k* before our

cyes *l*, yea, *\* joy* and gladness from the house of *\* Deut. 16. 11. 14. 15.* our God *m*?

*†* The question does most vehemently affirm our food, what we should eat, *i. e.* all provision we should live upon. *k* Devoured by locusts, or withered with drougt, 'tis perisht *l* We see it is not so far off as what is foretold, 'tis under our eye. *m* Sacrifices fail much, and Priests have scarce enough to live upon, while free will Offerings, first Fruits and Tithes, amount to very little, not sufficient to feast the Sacrificers and Officers, who on such occasion did use to rejoyce in the house of God,

7 The *†* seed *n* is rotten *o* under their clods *p*, *† Heb. grains,* the garners *q* are laid desolate *r*, the barns *s* are broken down *t*, for the corn is withered *u*.

*n* Called so from the seeds-man's scattering it abroad when he soweth it, and in this place only so used, for ought I can observe, and in this use of it here is justified by all the following words; the grain which is sown for the seed against next spring. *o* Is putrified, grown musty and fruitless, nor is this word any were else used in Scripture. *p* And Earth, from under which the seed covered should spring up, but now as unsound, rotten and fruitless seed is lost under it. *q* Or store-houses, Treasuries of Corn, in which 'twas kept for future use, *r* Either run to ruine, because the owners discouraged with the barrenness of the seasons, would not repair them, this will intimate that this judgment lasted some years, and is better ground for it, than the four sorts of vermin reaped one after another, in *verse 4*. or else desolate, being pull'd down, and the materials employed for other uses, till they may have Corn to keep in them. *s* In which they lodged their unthreshed Corn. *t* Neglected, and without repair. *u* There was no use of them, no Corn to be laid up, all withered, and therefore the Barns were not regarded.

18 How do the beasts groan *x*? the herds of cattel *y* are perplexed, because they have no pastures; yea, the flocks of sheep *z* are made desolate.

*x* So great was the penury and want of sustenance, that the beasts in the field pincht with hunger, groaned, made dismal noise for fodder and water, the first word, *beasts*, is general, and contains all sorts. *y* The greater Cattell which go wandering about, and range over all places, yet can find no pasture, *z* Which led by Shepherds, might likely be supposed better secured, yet their Shepherds had no pasture, and the sheep pine away, and starve. These things are mentioned, either as convincing men of their stupidity, who were less sensible of present miseries then brute beasts were, or to provoke them to lay to heart the pressing calamities, or as arguments that he would pity and relieve innocent brutes, though he punish sinful brutes.

19 O LORD *a*, to thee will I cry *b*: for the fire *c* hath devoured the || pastures *d* of the wilderness *e*, and the flame *f* hath burnt all the trees *g* of the field.

*a* Maker and preserver of these poor famisht Cattell. *b* Either 'tis the Prophets Prayer he maketh, or a form prescribed for the Priests. *c* The immoderate heats, or else the scorching and blasting flashes of fire in the air, which in those hot Countries are more frequent and more pernicious then in colder Climates. *d* The fruitful and pleasant places where Shepherds pitch their Tents, and were used to feed their sheep, all are parcht and dried as if burnt with fire. *e* Either because the Shepherds chose to pitch their Tents far from Cities and Towns, or else, because in those vast Wildernesses there were some fruitful Pastures scattered up and down, some lower places of Springs and Water-courses. *f* The flashes of fire from the Clouds, or in the Air, without Thunder, or else Lightnings with Thunder. *g* That they neither afford their fruit, their shade, or their green boughs for broufe for the relief of man or beast. This extream desolation should affect them all, it doth shame the sinfully senseless among them, and it is a good argument to use with God, whose creatures they are as well as man.

23 The beasts *b* of the field *\* cry* *i* also unto thee *k*: for the rivers of waters are dried up *l*, and the fire hath devoured the pastures of the wilderness *m*.

*b* *Vid. verse 18. let. k.* *i* The wilder sort, that rove about many miles seeking their livelyhood, find no sustenance, they look up to God, and cry to him, these creatures that can better shift for themselves, yet can make no good shift; they utter their complaints in their sad tones, they have a voice to cry, as well as an eye to look to God. *k* Who only canst open thy hand, and fill them, learn ye brutish among men, look and cry to God; And again, have pity O God, many of thy senseless creatures perish without relief, hear them, though thou shouldest not hear men. *l* Most extream and tedious drougt, which hath dried up the Rivers themselves, there is no *d.* ink for the Cattle, they must perish without help, unless thou O God send a plentiful rain. *m* *Vid. this explain'd above verse 19. let. c. d. e.*



## CHAP. II.

\* Or, cornet.

\* Zeph. 1.  
14, 15.

\* Amos 5. 18.

\* ver. 11. 25.

\* Exod. 10. 14.

\* Gen. 2. 8.  
and 13. 10.

\* Rev. 9. 7.

\* Rev. 9. 9.

**B**low ye *a* the trumpet in Zion *b*, and found an alarm *c* in my holy mountain *d*: let all the inhabitants of the land tremble *e*: for the \* day of the LORD cometh, for *it is* nigh at hand *f*.

*a* The Prophet continueth his advice or exhortation to the Priests, who were by office appointed to summon the solemn Assemblies, and to call them together by sound of Trumpet or Cornet, and so would he have the Priests to gather the people together to fast, and weep, and pray. *b* Which taken largely is the same with *Jerusalem*, though strictly taken, it is the hill on which the City of *David*, or his Royal Palace did stand. *c* Give notice that all may be prepared against the enemy, let it be known that the enemy is coming, what danger attends his coming, and what provision should be made *d* in *Jerusalem*, in *Moriah*, one which the Temple did stand. *e* Stand in awe of Gods Majesty fear his displeasure, and do this with a penitent heart, all you that dwell in the land of *Canaan*, the parcht and burnt land. *f* See chap. 1. ver. 15. let. e. f. g. h.

**A** day of darkness and of gloominess *g*, a day of clouds, and of thick darkness *h*, as the morning spread upon the mountains *i*: *a* \* great people *k*, and a strong *l*, \* there hath not been ever the like, neither shall be any more *m* after it, even to the years of *n* many generations *n*.

*g* Metaphorically taken for a time of exceeding great troubles and calamities, according to the stile of the Scriptures, which express prosperity by the Metaphor of Light, and adversity by darkness, which certainly is intended here, and the synonymous terms are here multiplied, to intimate the extremity and length of these troubles. And this passage may well allude to the day of Judgment, and the calamities which shall precede that day. *h* Thick darkness does undoubtedly imply, as the gradual approach, so the dismal effects of Gods Judgments and the *Jews* miseries. See this word used 2 *Sam.* 22. 10. with 12. 13, 14, 15, 16. and *Psal.* 18. 9, 11. It was such terror with which God gave the Law, and in such he will punish the Transgressors of his Law. *i* As the Morning spreads it self suddenly over all the Hemisphere, and as it first spreads it self upon the high Mountains, so should the approaching calamities overtake this people. *k* This seems more directly to intend the *Babylonians* rather than locusts, yet both are numerous, as the word imports, *Hebr.* see chap. 1. ver. 6. let. r. u. x. *l* Bold to attempt, and mighty in strength to execute, both true of *Affrians*, or *Babylonians*, or the Locusts. *m* Locusts emblem of the warlike Nations, and the spoil done by both are here described the greatest that ever it were known, and of the *Affrian* or *Babylonian* spoil made in *Judea*, the History doth ascertain this. *n* If ever the like be, it shall not be in many Ages to come.

**A** fire *o* devoureth *p* before them *q*, and behind them a flame burneth *r*: the land *s* is as the \* garden of Eden before them *t*, and behind them a desolate wilderness *u*, yea, and nothing shall escape *v* them.

*o* Either the heat of the Sun vehementer then usual, or the locusts, or *Chaldeans* and *Babylonians* resembled by locusts, as fire shall devour, *p* utterly consume and eat up *q* that people, ver. 2. let. k. l. *r* What is left behind them is as burnt with a flame, all that the locusts leave behind them is as that which the flame hath scorcht, dry'd, and turn'd into Chark-coal; or all the *Chaldeans* and *Babylonians* leave behind them is (as is customary with the barbarous invaders) set on fire, and what they cannot eat or carry away, they destroy with fire. *s* 'Tis every where most fruitful and pleasant, a Land where they have not yet come. This is express in that Proverbial speech, as the garden of *Eden*, see *Ila.* 51. 3. *Ezek.* 36. 35. But where ever these locust, or the armies they signify come, all is turn'd into most desolate Wilderness. *u* Nothing that was for beauty and pleasure, nor any thing for necessity and support of life.

**The** \* appearance of them *is* as the appearance of horses *x*, and as horsemen, so shall they run *y*.

*x* Their carriage for fierceness, agility and irresistibleness, is like that of horses trained up to the Wars, of which *Job* 39. 20. *y* This gives light to the former expression, and by it we see these locusts are not resembled to the horse for shape, but for their nimbleness in motion. And as were these Types, so should the Armies which were typified be also.

**Like** the noise of chariots on the tops of mountains shall they leap *z*, like the noise of a flame of fire that devoureth the stubble *a*, as a strong people *b* set in battel array *c*.

*z* Such Warlike Chariots on resounding Mountains, do with their rapid motions, and shaking their Irons about them, make a great and dreadful noise, so should these locusts in their flight. By which they shall terrifie the people before they come to

them, for the noise of them may be heard say some at six miles distance. *a* Which does with continued crackling burn what is under the flame, and threaten speedy and inevitable ruin to what is before it, all shall be endangered by it, as if surrounded with flaming fire. *b* So ver. 2. let. l. *c* Prepared to assault and destroy, in pursuance of this Metaphor, see ver 7, 8, 9, 10, 11.

**Before** their face *d* the people *e* shall be much pained *f*: all faces shall gather blackness *g*.

*d* At at the sight of these locusts both literally and figuratively considered *e* of the Land; *f* As a woman in travel is in pain, their fears shall be very great, lest these devouring creatures should sieze and destroy whatever was for support of their life, and life of their Families. *g* Such as is the colour of dead men, or as is the dark paleness of men frighted into fits and swoons.

**They** *h* shall run *i* like mighty men *k*, they shall climb the wall *l* like men of war *m*, and they shall march every one on his ways, and they shall not break their ranks *n*.

*b* Locusts, and they who by the locusts are signified, viz. *Chaldeans*, *Affrians* or *Babylonians*, *i* with speed, fierceness and irresistible power against their enemies. *k* Valiant and strong men, or Giants. *l* No walls of any fortified Towns shall be high enough to keep them out, strange locusts that assault Cities, but arm'd and commission'd of God, they shall vigorously act their part, and do what he appointeth, and commandeth them to do. *m* Who fear no power, that from within the Cities might oppose them, they shall valiantly and skilfully manage the assault. *n* Naturalists testifie the truth of this in the stories of these insects, and their marshalling of themselves, of which also, see *Prov.* 30. 27, and *Nabum* 3. 17. This skill in ordering, and steddiness in keeping order, like exactly trained souldiers, foretells the terror and strength both of the Armies signified by these locusts, and of the locusts themselves. As these then did, so the *Affrians*, *Chaldeans* or *Babylonians* should proceed in arms against this people.

**Neither** shall one thrust *o* another, they shall walk *p* every one in his path *q*: and *when* they fall upon the sword *r*, they shall not be wounded.

*o* The Prophet in pursuance of the Allegory, both tells us how this Army of locusts do move without disorder, so shall they who are hereby Typified, it is much the same with the last clause of the former verse. *p* Before 'twas run, i. e. for speed, now 'tis walk for steadfast and even motion. *q* The track he first takes to, follows his leader exactly, and observe rank and file. *r* The sword shall not be a weapon to destroy them, they shall run among swords, yet not be wounded; literally verified in the locusts, and verified in the strange pre-servations and escapes from dangers in midst of the most desperate adventures made by *Affrians* or *Babylonians*.

**They** shall run to and fro *s* in the city *t*: they shall run upon the wall *u*, they shall climb up upon the houses *x*: they shall enter in at the windows *y* like a thief *z*.

In this verse we must discern what is any whit proper to the locusts, and what is applicable more fitly to the Souldiers figured by them. *s* This seems not proper to these insects which move forward, and alter not their course in such limited and streightened bounds as a City, but this well suits with souldiers that conquer a City, and search all places for plunder and prey. *t* In every City that they take; *u* To clear the wall of all the besieged who did defend it, to help up others that were scaling the Wall; and to sieze Towers which were built upon the Wall; this is better fitted to souldiers that take a City then to locusts. *x* Either forsaken and shut fast up by the inhabitants before they left them, or houses defended by such as are in them, as is usual in Cities taken by assault. *y* Where they can find the first entrance, there they will through, and nothing shall keep them out. *z* Suddenly, unexpectedly, to spoil at left, if not to kill and destroy, locusts and souldiers will do this.

**The** earth *a* shall quake before them *b*, the heavens *c* shall tremble, the \* sun *d* and the moon *e* shall be dark *f*, and the stars shall withdraw their shining *g*.

*a* Literally taken, 'tis an elegant description of most unparalleled Armies of locusts, sent of God to waste this sinful people, in the description whereof the Prophet shews his lofty stile, and in a divine hyperbole warns the people, but there is another sense of the words, we must look to; these locusts in this Prophecie are Hieroglyphicks and Emblems, and so are the Earth, Heaven, Sun, Moon and Stars. By Earth thus considered, the vulgar mean multitudes are many times set forth, here, the common people among the *Jews*. *b* Locusts first, and Armies of Foreign Enemies afterwards, and that are long. *c* Grandees, Rulers and Counsellors, or the whole frame of the Kingdom and Government, shall shake and tremble, their hearts shall sink within them who should be a support to others. *d* Their King, *e* their Queen, who may as particularly be here pointed

\* Isa. 13. 10.  
Ezek. 32. 7.  
ver. 31.  
chap. 3. 15.

pointed at as the Queen of Nineveh is Nab. 2. 7. f Overwhelmed with amazement from the greatness of their troubles. g The Courtiers, and men of eminency that were as Stars for glory and brightness, shall be covered with clouds, and these thick and black; all this miserable confusion threatned against them for their sins, and in this emblem of vast multitudes of Locusts presented to their thoughts.

11 And the LORD b shall utter his voice i before his army k: for his camp is very great l: for he is strong m that executeth his word n, for the \* day o of the LORD is great p, and very terrible q, an who can abide it r?

b Jehovah the Eternal and Almighty God, Lord of Hosts. i Summon them in, and encourage them as a General doth encourage his Souldiers ingaging in fight, God commands their attendance, and countenanceth their attempts. k Of Locusts and insects, and of Assyrians, Chaldeans or Babylonians signified by locusts. l Very numerous, and strong, and therefore described by the Prophet in a manner almost above belief; it is the Host which God gathers together, and by which he will do great things. m He giveth strength to his Army, and is among them the strong one, he doth by them execute his own purpose and threats, and shewes his strength n What he hath declared and threatned to do. o See chap. 1. ver. 15. let. d. e, f, g, p Wherein great Sinners are punished, great judgments are executed, by great power in the instruments, and by greater power in the hand that useth them. q Full of terrour and such as will make the stoutest heart quail. r Neither King, Nobles or Warriours, but all faces gather blackness, as 'tis verje 6, 7, 9, 10.

12 ¶ Therefore f also now saith the LORD, \* Turn ye even to me i with all your heart u, and with fasting x, and with weeping y, and with mourning z.

f Since so great displeasure is conceived against you for your sins, and so terrible execution is shortly to be made upon you, and there is no way of resistance or escape left. i Repent of your sins whereby you have departed from me. all this preparation made against you is made not to destroy you utterly but to awaken you to Repentance, whilst you may find mercy upon Repentance be advised to it, and prevent your final desolation. u Not hypocritically, with divided heart, but sincerely and with full purpose of amendment, let your heart, your whole heart first be turned to me your God and sovereign. x Publick fasting as well as private, such fasting as chap. 1. ver. 14. is required. y Make it appear that you are sensible of, and deeply affected with your former sins in the jollity of your sensual Life, now weep for it; tears do well become a fast but they must not be tears only. z But a mournful frame of Heart within, a fountain of these tears is expected and indeed required.

13 And \* rent your heart a and not your garments b, and turn unto the LORD your God c: for \* he is gracious d and merciful e, slow to anger f, and of great kindness g, and repenteth him of the evil h.

a Lay them open as Chyrurgeons lay open putrifying sores that they may be thoroughly cleansed, remove iniquity from your heart as the Chaldee Paraphrast. b As hypocrites do who in sudden or great troubles easily stoop to tear a loose garment, but hardly are brought to rent their Hearts, what God expecteth most if they cannot be persuaded to, but what he careth least for they are ready to do. Be not such Hypocrites before God who cannot be mocked, nor spare them who dare do it; let your Garments scape if you please, but your hearts break them, circumcise them, Deut. 10. 16. c In repenting keep hope alive, look to God as your God, who by Covenant hath promised to shew you Mercy on your repenting, and turning to him, Deut. 13. 17. and chap. 30. ver. 8, 9. Isa. 55. 7. Jer. 31. 19, 20. and 32. 38, 39, 40. d Gentle, easie to be intreated, and ready to forgive the guilty. e Compassionate and ready to shew pity and relieve the indigent, you are both guilty and afflicted return to your God, who is gracious to pardon your guilt and merciful to relieve your miseries. f Who hath spared, doth still spare, and waits purposely that you might have time to repent, and turn and live. g Your provocations are many and great, yet return for his mercy is great, his kindnesses are many. h Not as man but as becometh his own holy, just and immutable nature; he turneth from executing the fierceness of his wrath, Jer. 18. 7, 8, 9, 10, be wise and obedient, and follow my counsel repent and make your peace with God.

14 \* Who knoweth i if he will return k, and repent l, and leave a blessing behind him m, even a meat-offering n, and \* a drink o offering unto the LORD your God?

i None need be discouraged as if 'twere too late to seek and hope for mercy, God will pardon the truly penitent and deliver them from eternal miseries, and it is possible he may deliver from present temporal calamities also. If you obtain not all you would, you shall obtain enough to shew that it was worth your while to seek God. k God doth not locally move from one place to another, but when he withholdeth his blessings, the

fruits of his favour he is said to withdraw himself, so when he gives out his Blessing, he is said to return. l Vid. ver. 13. b. m Cause the locusts to depart before they have eaten up all that is in the Land. n Vid. chap. 1. ver. 9. let. k. o Ibid. let. l.

15 ¶ \* Blow the trumpet in Zion p, sanctifie a fast q, call a solemn assembly r.

p Vid. ver. 1. let. a. b. q Vid. chap. 1. ver. 14. let. f. r. r. Ibid. let. u.

16 Gather the people s: sanctifie the congregation: assemble the elders t: gather the children u, and those that suck the breasts x: \* let † the bridegroom go forth of his chamber y and the bride out of her closet z.

s Ibid. let. y. t Ibid. let. x. u Though they understand little what is done, yet their cries under the affliction of a fast ascend, God hears and with pity looks on their tears. x Let your fast be most universal, spare not sucking Children bring them with you, their tears and cries may perhaps move the Congregation to greater mourning and earnest supplication to God for Mercy; or will be a fit object to present unto the God of mercy to move him to shew Mercy. So the Ninnevetes, Jon. 3. 7, 8. y Let the new married man leave the mirth of the Nuptials and lay aside his bravery a while, and afflict himself with the rest. z Or Chamber in which with the Virgins the adorned her self or caressed them. That these may more earnestly seek the Lord let them at this season forbear lawful delights.

17 Let the priests, the ministers of the LORD a weep \* between the porch b and the altar c, and let them say d, Spare e thy people f, O LORD, and give not † thine heritage g to reproach h that the heathen i should ‖ rule k over them: \* wherefore should they say among the people, Where is their God l?

a Vid. chapter 1. ver. 13. let. l. m. † n. b That Rately Porch built by Solomon, 1 King. 6. 3. and Ezek. 40. 48, 49. c Not of Incense for that was in the Holy place, but the great brazen Altar, or Altar of Burnt-offering, which stood at some distance from this Porch, and here are the Priests commanded to stand, fasting and praying, whence they might be heard and seen by the people in the next Court, in which the people were wont to pray d With loud voice and with louder heart and affection, after this manner let them pray and intercede with God. e This includes confession of sin, acknowledging Gods Justice, laying themselves at the foot of God for mercy and imploring of mercy, though we have sinned and deserve severe wrath yet spare, deal not with us as we deserve. f This includes all they can plead from the Covenant of God with them, his grace, promise, faithfulness, &c. we are thy peculiar people, thou art our God therefore spare, &c. † Thou only canst expose us to Famine and servitude, and both will come upon us if thou first give us up to these predoming locusts they will consume all, and if thou after give us up to those Nations which as locusts are innumerable, & irresistible. Oh give us not up to them. g Chosen, redeemed, possessed through many ages by thee, O Lord, even since we came out of Egypt thou hast owned us for thine heritage; thou whilst we were impenitent, and sin'd high against thee we deserved to be cast off; now we return, repent and pray, be gracious to us and continue to own and bless thine heritage, since thou canst make it fruitful and beautiful, command it to excel in both, cultivate, fence, and watch over it 'tis thine heritage. h It is a reproach to any Land that it starves or eats up the inhabitants thereof, Ezek. 36. 30. and Num. 13. 32. and Famine though by Locusts will be a reproach to this thine heritage, it will be greater reproach to be slaves to the Nations signified by the Locusts, therefore of mercy deliver us from both one and the other. i Whether Assyrians, or Chaldeans, or Babylonians. k Conquer first and then enslave thy people, or, as the word will bear, take them up for a taunt and proverb when they shall know that they leave their own Land as too barren a place to maintain them, or seek their Bread at a dear rate in Heathen Lands. l Nay these barbarous people will not so much consider our sins, or justifie our God, but they will reproach God, our God, the great God as if unable to maintain us. Oh spare for thine own glory sake, never let them as Psal. 115. 2. deride thee our God.

18 ¶ Then m will the LORD be jealous n for his land o and pity his people p.

m When you follow my advice, saith Joel, and heartily repent you of your sins, and turn to God, &c. n Will shew his love and zeal, for the credit of his Land. o The Land of Canaan. p Consider their prayers, their arguments, and tears, and upon the whole will deal so with them that they shall know I do own them for my people, and that I will do them good.

19 Yea, q the LORD will answer r, and say s unto his people t, Behold u, I will send x you corn, and wine, and oyl, and ye shall be satisfied therewith y: and I will no more make you a reproach among the heathen z.

q Or and Heb. r Before 'twas he would pity, ver. 18. not as men many times pity and profess to have compassion for the miserable who cry to them, yet do nothing; but God will pity their

\* Numb. 10. 3.

\* Ezek. 8. 16. Matth. 23. 35.

|| Or, use a by-word against them.

\* Psal. 42. 10. and 79. 10. Mich. 7. 10.

Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.

Jer. 4. 1.

Psal. 51. 17.

Ezek. 34. 6. Psal. 50. 5, 15. Jon. 4. 2.

\* Sam. 12. 22. Amos 5. 15. Jon. 3. 9. Zeph. 2. 3. chap. 1. 9.



their case and hear their request, may grant their request and relieve them. *f* Speak to and work for his people. *r* His Covenant, praying, repenting, and reforming people. *u* What he doth for such a people shall be visible, and remarkable, and such as they may observe. *x* Fruitful seasons shall come when God sends them, his command to the Heavens to pour down their sweet and fruitful influences shall certainly be obeyed, these must hear God, and then the Earth shall bear the Corn, and Wine, and Oyl, as *Hol.* 2. 20, 21. *y* You shall have abundance, to fill and satisfy you, that you may rejoice in your habitations and know no want. *z* Your heathen neighbours shall no more insult over you my people, nor over me your God. Obey my Prophet, turn from your sins, and I will do you all this good I promise, or you need and ask.

\* See Exod.  
10. 19.

† Heb. might  
ful to do.

20 But *a* I \* will remove far off from you the northern army *b*, and will drive him *c* into a land barren and desolate, with his face *d* toward the east sea *e*, and his hinder part *f* towards the utmost sea, and his stink shall come up, and his ill favour shall come up *g*, because he *h* hath done great things.

And *Heb.* *b* That part of these numerous locusts which are towards the North shall be removed far from you no more to annoy you on that quarter, some say this refers to the dissipation of *Senacherib's* army, which came up from the parts which lay somewhat Northernly from *Jerusalem* and *Judea*. *c* Some other part of this locust Army shall be driven away into the Southern Deserts here described by a barren and desolate Land. *d* The van of this Army here called the face shall be driven into the East Sea. *e* The Sea of *Tiberius*, or the Salt-sea, or the Dead Sea, East of *Jerusalem*. *f* The Rear of this Army of Insects shall be driven into the Great, the west Sea, here called the utmost Sea in the Letter and History, the total destruction of this Army of Insects is here foretold which no doubt came to pass if *Senacherib's* Army and its dissipation were here shadow'd out, it is fairly accommodable to this place, when upon his death and the rout of his Army from Heaven, his Forces retir'd out of *Judea* on all quarters with loss of men as is ever the fate of an invading Army beaten in the Heart of the invaded Country. *g* The stench of these locusts destroy'd and lying putrified on the face of the Earth, or the Corpses of the *Affrians* slain and unburied. *h* Some refer this to the locusts, and those whom they signified, he *i. e.* this Army of locusts, or *Affrians*, others refer it to God, thus, for he will do great things as indeed the utter destroying of this devouring Army, and removal of this dreadful Famine was a great work and marvellous, and 'twas an answer to their fasting and Praying; though 'twas not all done which is contained in this conditional promise for that this people never performed the condition.

21 ¶ Fear not, O land *i*, be glad and rejoice *k*, for the LORD *l* will do great things *m*.

*i* *Perse* 10. The Land is said to quake at the approach of this devouring Army, now at the approach of mercy 'tis encouraged, and commanded not to fear, by the same figure and in the same sense, it should not fear now as before it did quake. *k* This tells us that fear not, was a Meiosis, shout for joy express the greatest confidence. *l* Who is your God whom you seek, who by me assureth you 'tis his gracious purpose to do great things for your good. *m* Either this explains that last clause, *ver.* 20. or is Antitheton to it, the locusts, God's messengers and Servants did great things against, but now God will recal these and do great things for *Israel*.

\* *Zech.* 8. 12. 22 Be not afraid, ye beasts of the field *n*: for the pastures of the wilderness *o* do spring *p*, for the tree beareth her fruit *q*, the fig-tree *r*, and the vine *s* do yield their strength *t*.

*n* *Chap.* 1. 18, 19, 20. The poor beasts were represented as in greatest perplexity, for want of Pasture they were like to perish, but now they are (as if capable of fears, or joy from foresight of what was coming toward them) encouraged, they should find Pasture, both the tamer which are under mans hand, and the wilder which range the Mountains, *o* *Vid.* chap. 1. *ver.* 19. *let.* d. e. *p* Begin to look green, and the grafs fresh promiseth food for you. *q* All sorts of Trees, though chap. 1. *ver.* 12. they were withered, and seemed to be dead, now they recover their strength and bring forth fruit. *r* Does not, as chap. 1. 12. languish. *s* The Vine is not as before dried up but with change of season hath changed its hue. *t* Both these Trees do mightily bear are full of fruit, and bring forth as much as ever they are able to stand under.

|| Or, teacher  
of Heb. according  
to Right-  
ness.

\* *Jam.* 5. 7.

23 Be glad then ye children of Zion *x*, and rejoice in the LORD *y* your God *z*: for he hath given you the *||* former rain moderately, and he will cause to come down for you the \* rain *a*, the former rain *b*, and the latter rain *c* in the first month *d*.

*x* In the former verse the Prophet by an usual figure, and with known elegancy called on Land, and Beasts though they understood him not, now he addresseth himself to them that

can understand their work as well as their advantages, and the Children of Zion, all the Inhabitants of *Jerusalem* and *Judea*, who were called to fast, and weep. *y* Show your selves sensible of your mercies, thankful to that free bounty which gave your mercies, rejoice but not only in your Barns, Garners and Bellies full, but in the Eternal God who hath been found of you. *z* As such you were advised to seek him, as such own him, rejoice in him, and ascribe glory to him who keepeth Covenant to thousand generations, and hath remembered his Covenant for you in this your low estate. || The Heb. will bear it, a Teacher of, or unto, or according to, righteousness. Either some eminent Prophet, or Prophets, as *Isaiah*, or *Isaiah* himself, but as fore-runners, and types of the great Prophet Christ, so the words will be a promise of the *Messiah*, and lead these Children of Zion to the *Messiah*, as fountains of all the blessings they receive of God in Temporals as well as Spirituall; it is usual in Scripture thus to pass from Temporal to Spiritual, and from Spiritual to Temporal Promises and Blessings, so *Isa.* 7. 4. &c. with 14, 15, 16. but since our best Interpreters retain as ours this Version, rain moderately, or in due measure, we adhere to it also; God had sent sweet, gentle, yet sufficient showers to make the Earth fruitful, and these showers have made Pastures, and Trees to spring, flourish and be fruitful. *a* As he hath already given some so he will give more, as the Earth and Trees shall need. *b* The Autumn Rain which is needful to mellow the Earth and fit it to receive the Corn, and Fruits, and to Plant and sow them about September. *c* Needful to bring forward and ripen the Fruits planted or sown, accounted the latter Rain because these Husbandmen and vinedressers reckoned from seed time unto Spring and Harvest. *d* That is our March, both these Rains as promised *Deut.* 11. 14. and *Lev.* 26. 4: shall be given from Heaven.

24 And the floors *e* shall be full of wheat *f*, and the fats *g* shall overflow *h* with wine and oyl *i*. *e* Where they threshed their Corn. *f* The best, and most useful grain, the Bread corn for mans life and support. *g* The vessels into which the Liquor ran out of the press. *h* There shall be of the Grape and Olive enough to fill the Vessels, nay to make them run over, though the care of good Husbards will save it. *i* For what was *ver.* 22. said, is here fulfilled the Vine doth yield its strength.

25 And I will restore *k* to you the years *l* that \* the locust hath eaten, the cankerworm, \* chap. 1. 4. and the caterpillar, and the palmer-worm *m* my great army *n* which I sent *o* among you.

*k* Make up to you or compensate the lean years of *Egypt* did eat up the fat. but with you now the fat years shall feed, and enrich the lean ones. *l* By this it appears that this dreadful Famine by these Insects was longer then of one years continuance, and perhaps countenanceth the Jewish conjecture of four because four sorts of Insects are mentioned. These in the late years devoured the fruit of the Earth, but now God will restore the fruits. *m* All recounted. *chap.* 1. 4. with little variation of the order wherein named. *n* *Vid.* *ver.* 3. 4, 5, 6, 7, 8, 9, 10, 11. *o* There was somewhat extraordinary in these Armies of Insects by which the people then living and afflicted by them, might see they were sent immediately from Heaven, though History do not report it to us.

26 And ye shall eat *p* in plenty *q*, and be satisfied *r*, and praise the name *s* of the LORD *t* your God *u*, that hath dealt wondrously *x* with you: and my people *y* shall never be ashamed *z*.

*y* Enjoy and live upon. *q* Not with scarcity as when Water is measured to them, and Bread is given by weight, *Ezek.* 4. 16. *r* The Bread they eat shall refresh them, maintain their strength, not be as that, *Haggai* 1. 6. *s* Ascribe the Glory to the Mercy and Faithfulness, to the Power and Wisdom of your God, ye shall speak of it to his praise, stop the mouths of insulting Heathens. *t* See *ver.* 13. *let.* 1. *u* See *ver.* 13. *let.* c. *x* In one year giving as much as the locusts wasted in the years foregoing, whether three or four or more. *y* You that are my people demeaning your selves as becometh my people. *z* Neither disappointed of your hopes, or refused when you pray, or necessitated to seek relief among the Heathen who will reproach you and me.

27 \* And ye *a* shall know *b* that I am in the midst of *Israel* *c*, and that I am the LORD your God *e*, and none else *f*: and my people *g* shall never be ashamed *h*. \* chap. 3. 17.

*a* Who repent, pray, are blessed with such answer to your prayers, *b* by experience shall see, and acknowledge. *c* My true *Israel*, obedient *Israel*, I am with them to bless them, defend them, guide them, and provide for them. *d* The Almighty and Everlasting God. *e* As I was the God of your Father *Abraham*, yours in peculiar manner by covenant, and to redeem you from evil. *f* That there is not a God beside me, that the Idols you formerly doted upon were no Gods, that the Idols the heathen boast of are a doctrine of lies, and deceive them that trust on them. *g* See *ver.* 26. *let.* y. *h* *ibid.* *let.* z.

16. 44. 3.  
17. 39. 29.  
18. 2. 17.  
19. 12. 10.

28 \* And it shall come to pass *a* afterward *b*, *that* \* I will pour *c* out my spirit upon all flesh *d*, and your sons and your daughters shall prophetic *e*, your old men shall dream dreams *f*, your young men shall see visions *g*.

*a* Most certainly this shall be done, *b* on the latter days, after the return out of *Babylonish* Captivity, after the various troubles and salvations by which they may know that I am the Lord, their God in the midst of them, when those wondrous works shall be seconded by the most wonderful of all, the sending the *Messiah* in his day, and under his Kingdom. *c* In large abundant measures will I give my Holy Spirit, which the *Messiah* exalted shall send, *Joh. 16. 7.* in extraordinary power and gifts in the Apostles and first Preachers of the Gospel, and in ordinary measure and Graces to all Believers, *Eph. 4. 8. 9. 10. 11.* *d* Before these gifts were confin'd to a few people, to one particular Nation, to a very small people, but now they shall be enlarged to all Nations, *Acts 2. 33. and 10. 45.* to all that believe, all that are regenerate. *e* This was in part fulfill'd according to the Letter in the first days of the Gospel; but this promise is rather of a comparative meaning, thus by pouring out of the Holy Spirit on your Sons and your Daughters they shall have as clear and full knowledge of the deep Mysteries of God's Law, as Prophets before time had. The Law and Prophets were till *John*, and during this time the gifts of the Spirit were given in lesser measures, and of all Men the prophets had greatest measures of the Spirit, but in these days, the least in the Kingdom of God is greater than *John*. *f* No difference of Age to old men who had been long blind in the things of God, the Mysteries of Grace shall be revealed, and these shall know as certainly and clearly as if God had extraordinarily revealed himself to them by dreams sent of God upon them. *g* Many young men shall be as eminent in knowledge, as if the things known were communicated by vision. In a word, all knowledge of God and his Will shall abound among all Ranks, Sexes and Ages in the *Messiah's* days, and not only equal, but surpass all that formerly was by Prophecy, Dreams, or Visions.

29 And also *b* upon the servants, and upon the handmaids *i* in those days will I pour out my spirit *k*.

*b* With equal freeness *i* upon the meanest believers, see *Gal. 3. 28. Col. 3. 11.* *k* Of Sanctification and Adoption.

30 And I will shew wonders *l* in the heaven, and in the earth *m*, blood *n*, and fire *o*, and pillars of smoke *p*.

*l* As he promiseth such Grace to believers, so he warneth them that they should not be surpris'd with those alarming prodigies which in those days God would shew, which would usher in the hard times that should be chastisement to the best, and destruction to the worst; who so will read and observe what Historians and Naturalists report of those times, will see this fulfilled in the very letter, and *Mat. 24. 7. 29. and Mar. 13. 24. Luk. 21. 11. 25.* *m* Above men, and under their feet, all which signs are particularly named, and first the signs on the Earth. *n* Possibly eruption of blood, as some Fountains have been reported to have run with blood, and these prefiguring the great effusion of blood by the sword and Wars following, or by Antichristian persecutions. *o* Either breaking out of the Earth, or else unusual Lightnings, and unparallel'd flashes of lightnings in the lower Region of the Air, setting many things on fire. *p* From those burning things fired by lightnings, or by extraordinary flashes a smoke shall go up like a Pillar. Particular instances of these may not here be gathered together, but *Houinger* that learned and painful Historian hath gathered many together of the first Age, and so of the following Ages of the Church, in his Ecclesiastical History, which who desireth, may consult.

\* ver. 10.  
chap. 3. 15.

31 \* The sun *q* shall be turned into darkness *r*, and the moon into blood *s*, before the great and the terrible day of the LORD come *t*.

*q* Having mentioned the Prodigies which were to be wrought on Earth, now the Prophet specifieth what shall be done in Heaven, where the great Luminaries shall be wonderfully affected, the Sun shall be greatly obscur'd. *r* Shall seem to be turned from a Body of Light to meer Darkness; *s* Either by Eclipse, or by the intervention of Vapours drawn up from the places where was great slaughter and effusion of Blood; however as to manner, 'tis most certain as to the Event; the Moon shall seem to be blood. *t* Great to all, terrible to the rejecters and persecutors of Christ. This day was the day of *Jerusalem's* destruction and burning of the Temple, and slaughter of the *Jews* for their violence against, and murder of the *Messiah*, for their sins against the Gospel: This was fulfilled partly in the devastation of *Jerusalem*, but shall fully and finally be fulfilled in the day of Judgment, and at the Consummation of the World.

\* Rom. 10. 13.

\* Obad. 17.

32 And it shall come to pass *u* that \* who so ever shall call on the Name of the LORD *x* shall be delivered *y*: for \* in mount Zion *z*, and in Jerusalem *a* shall be deliverance *b*, as the

LORD hath said *c*, and in the remnant *d* whom the LORD shall call *e*.

*u* Yet when Nature seems out of course, and such terrible Convulsions overthrow all States and Kingdoms, and nothing but ruin and destruction appears on every side, yet then most certainly it shall come to pass. *x* Who heareth the Gospel repenteth of sin, believeth in Christ, and prayeth for Grace, Peace, and Glory; who so worshippeth the Father through the Son in Truth and Faith; *y* Either delivered from those sad outward Afflictions, or else which is infinitely better from eternal Miseries, which will swallow up the unbelieving and impenitent World; when the *Jews* who rejected Christ were destroyed by the *Romans*; all, (as *Eusebius* reports) the *Jews* that believed in Christ, and submitted to the Gospel, escaped. *z* In the true Church typified by *Zion*, the City of *David*; *a* Not local *Jerusalem*; there was the chief place of slaughter, blood, fire, and death; but mystical *Jerusalem*, the Church and City of the *Messiah*. *b* Salvation whether Temporal or Eternal, or both; *c* According as God hath promised, and this promised deliverance gives the Believer satisfaction, and rest, whether in life, or by death. *d* Not of the *Jews* only, but of the *Gentiles* also; *e* called of God to be his peculiar people; called to the knowledge of Christ to proclaim his Name, to believe in Christ, and by him to wait for Eternal Life and Glory, *Joh. 10. 16. Acts 13. 46. Rom. 11. 4. 5. 7.*

CHAP. III.

1 FOR *a* behold *b* in those days, and in that time, when I shall bring again the captivity *c* of Judah *d* and Jerusalem *e*.

*a* Though our dividing this Chapter from the former seems to some a beginning of some new matter, yet indeed the Prophet prosecutes his old Subject, and proceeds to declare how that great thing mention'd in the last ver. of the second chap. should be effected, and in this verse you have a Transition to that thing. *b* It is a note of great attention, and heeding what is to be here spoken. *c* When I shall by *Cyrus* the Type bring *Judah's* people out of *Babylonish* Captivity; the emblem of a greater and worse Captivity *d* after the flesh as the Type, but, according to the mystery of it, *Judah* signifieth the whole remnant, or residue of those God will save, *e* Both literally and typically understood, so that beside what refers to the History of the Two Tribes or Kingdom of the House of *David* restored out of Captivity by *Cyrus*, here is the bringing back the Captivity of the whole *Israel* of God by Christ the *Messiah* to be considered, and all along through this Chapter.

2 I will also gather all nations *f*, and will bring them down *g* into the valley of *Jehoshaphat* *h*, and will plead with them *i* there *k* for my people *l*, and for my heritage *Israel* *m* whom they have scattered among the nations *n*, and parted my land *o*.

*f* In the Type it is not simply all Nations, but all those Nations that have with hostile minds oppressed, and scattered *Judah* in the Anti-type, 'tis all Nations that have been Enemies to Christ and the Church. *g* This is spoken with respect to the low situation of the place, being a valley, and we descend into low parts; so here they are caused to go down. *h* Much difficulty Interpreters find in explaining this; we must look to it as a Type to somewhat signified by it, and so apply. The valley of Blessing where *Jehoshaphat* *2 Chron. 20. 22. &c.* discomfited mighty and numerous Enemies, and then triumph'd in God with praises to him; So the whole Church may be this Valley of Blessing, and in this God will judge the Enemies of his people, and give them occasions of praising God for his righteous Judgments, and *Jerusalem* his Church shall see this as the Inhabitants of *Jerusalem* might see what is done in the Valley of *Jehoshaphat*, if they would be at a little pains to go out of the City, after the manner of a just and impartial Judge I will debate my peoples cause, and do them right *k* in the midst of my Church signified by the Valley of *Jehoshaphat*, the Valley of the judgment of God. *l* *Judah* I two Tribes, but as in their History bearing a Type of the Church of Christ; *m* purchased and possess'd by me ever since they were brought out of *Egypt*; though many times invaded and injur'd by their unjust Neighbours who were so much their Enemies because they were my peculiar people, and kept to my worship. *n* Either by force driving them out of their Habitations, or else carrying them into Captivity, and dispersed them into their insolent humour, of which dispersion more follows, ver. 3. 6. 8. *o* Divided among themselves the Land I gave to my people to hold immediately of me, so 'twas my Land that they divided, their robbery and spoil was sacrilege: Such is the injustice and oppression of Persecutors of the Church now, and so God will judge them in due time.

3 And they have cast lots for my people *p*, and have given a boy for an harlot *q*, and sold a girl *r* for wine, that they might drink *s*.

It was customary with Conquerors to divide the Captives by lot, and so did these Enemies of the *Jews*, *Obad. ver. 11.* and



so did the *Chaldeans* on the Captive *Ninevites*, *Nab. 3. 16.* tho' this was grievous, yet 'twas the common lot of Captives. *q* Either procur'd a boy to bestow on some harlot or other which they kept, or gave a boy, instead of money, the price of an Harlot to be enjoy'd by lew'd Souldiers. *r* A young girl which being Captive, fell to their lot they have valued at a base, low price, and sold it for Wine, *s* so much as at one sitting one of them could drink; or perhaps for one draught of Wine when the barbarous Souldier was dry or minded to be drunk.

**4** Yea, and what have ye to do with me *t* O Tyre *u* and Zidon *x*, and all the coasts of Palestine *y*: will ye render me a recompence *z*? and if ye recompence me, swiftly and speedily *a* will I return your recompence on your own head *b*.

*r* What just cause of quarrel have you against me? Have I done you any wrong which now you avenge upon my people? Or do you begin to violate the Laws of Neighbourhood, and Friendship, and think to escape? Do ye think you have to do with a poor oppressed people, my people, and I nothing concern'd at it? *u* A great Mart Town which Neighbour to the *Fews*, and ought to be Friends, either joyn'd Forces with the Enemy against them, or retaining Friendship with the Enemy, bought the *Fews* for Slaves, and sold them again to strangers, to *Gracians*; this in his Man Trade, Tyre was accustomed to, *Ezek. 27. 13.* *x* Zidon a famous antient Empory, whose Merchants also bought up Captive *Fews* at cheap rates of these barbarous Souldiers. *y* which lay along the Midland Sea, among which were Towns of Trade, and Merchants that bought and sold these Captives. *z* Do ye this by way of reprisal? Have I or my people so dealt with you or yours? *a* I will, since you deal so with my people, and with me, certainly and speedily avenge my self and my people on you. *b* As you have used them, they shall use you. It is probable this may refer to the *Affrian* Invasion, when *Senacherib* took all the fenced Cities of *Judah*, and might sell the Captives, or to *Salmaneser's* time when he captivated the Ten Tribes, or it may be a prediction of what Tyre and Zidon, and these Cities of Palestine would do in the *Babylonish* successes; and a threat what God would do against them for it; but to whatever particular History it refers, who sees not this in it that God will plead the cause of his oppressed Church, and avenge it as his own cause?

**5** Because ye have taken *c* my silver and my gold *d*, and have carried into your temples *e* my goodly *†* pleasant things *f*.

*†* Heb. *degr.* *ble.*

*e* You *Tyrians*, *Zidonians*, and *Philistines* have received at the hands of those you confederated with, you have taken them either as part of the spoil, or as part of your pay. *d* Silver and Gold Vessels dedicated to my Service in the Temple, and about the Altar. *e* And in contempt of me with proud insulting have presented them in your Temples to your Idols, as if they were mightier and more glorious than I; so did the *Philistines* carry the Ark into *Dagon's* Temple, but it cost *Dagon* his head. *1 Sam. 5. 4.* and *Nebuchadnezzar* carried away the sacred Vessels when he spoiled the Temple. *f* God speaks of these after the manner of man, and so accounteth of these things.

**6** The children also of Judah *g*, and the children of Jerusalem *h* have ye *i* sold unto the *†* *Gracians* *k* that ye might remove them far from their border *l*.

*†* Heb. *sons of the Gracians.*

*g* The *Fews* who dwelt in the Land, *h* The Citizens of *Jerusalem*, or perhaps the young ones, Boys and Girls, as *ver. 3.* both of City and Country. *i* *Tyrians*, *Zidonians*, and *Philistines*, though Neighbours, and oftentimes befriended by the *Fews*, yet you have done this, *k* Or sons of *Gracians*, who either employed them as Slaves in *Greece*, or else sold them to other Nations for Slaves; *l* that there might be no hope to these poor Captives ever to return to their Country, nor fear to the *Tyrians* and *Zidonians* of being call'd to account for the injury by them 'twas done unto. *Amos 1. 6. 9.* mentions this sin of the *Philistines*, and God's displeasure at it.

**7** Behold, *m* I will raise *n* them out of the place whither ye have sold them *o*, and will return your recompence upon your own head *p*.

*m* Observe it well, for as 'twill be strange when done, so it shall certainly to your joy be done O my people, and to the astonishment of your Enemies. *n* Awaken and raise them, though they lay sleeping, or as dead men, I will stir up some shall befriend them. *o* Fulfilled when *Alexander Magnus* and his Successors; as *Josephus lib. 13. cap. 5.* reports dismiss'd all *Fews* that were Slaves in *Greece*, and gave them leave to return to their own Country. *p* And more than this, I will pay you in your own Coin, you shall read and know your sin in your punishments.

**8** And I will sell *q* your sons and your daughters into the hand of the children of Judah *r*, and they shall sell *†* them to the *Sabeans* *s*, to a people afar off *t*, for the LORD hath spoken it *u*.

*q* Give them up into the hands of the *Fews*, who thereby shall have opportunities of disposing of them as they see good,

so you did with my people, so I will recompence you. *r* To the *Fews*, the posterity and kindred of those you sold. *†* Either as Factors for *Nebuchadnezzar*, or *Alexander the Great* and his Successors; or else as Merchants Trading on their own account, shall make this one part of their Trade to sell *Gracians*, *Tyrians*, &c. Now though we should not have any particular History that relates the transactions of these people in this kind; yet we may rest assured 'twas done since God said it should be done; nor can we expect, or is it necessary it should be, that the *Fews* should be a conquest of these people bring them Captives, and sell them; The *Zidonians*, *Tyrians*, and *Philistines* did not so against the *Fews*, but they bought particular persons out of the hands of *Syrians* and *Affrians*, who took the *Fews* Captives; so when Tyre and Zidon and the *Philistines* shall be captivated by the *Babylonish* power, or by the *Gracian*, these shall sell their Captives either into the hands, or by the hands of the *Fews*. *s* *Sabeans* were a people in the parts of *Arabia* most remote from Tyre and Zidon, they were accounted the ends of the Earth; *Mat. 12. 42.* and spread themselves along by the Sea-Coast on both sides of the *Arabian* Bay or Red Sea, and past over that Sea, and planted in *Africa*, and were part of that Country which now doth, or lately did belong to the Emperour of *Abissia*, who (as the King of *Spain* in both *Indies*) glorieth in being King of both *Sabeans*, and Successor to the Queen of *Sheba*; to one or both of these *Sabeans* did the *Fewish* men-sellers dispose of those slaves. *t* This may be an elliptick speech thus to be filled up, and the *Sabeans* shall sell them, (*i. e.* whom they bought of the *Fews*) unto another Nation far off from the *Sabeans*; or else 'tis an additional description of this people and their Country. *u* Then 'twas done, whether we know when, or by whom, or how many were sold or no.

**9** ¶ Proclaim *x* ye this *y* among the Gentiles *z*: *†* prepare war *a*, wake up the mighty men *b*, let all the men of war draw near *c*, let them come up *d*.

*†* Heb. *sanctify.*

*x* Publish, or make known, as by sound of Trumpet, some say 'tis an Ironie, I rather think 'tis a Declaration of what is to come to pass through some Ages before the coming of the Messiah, as will appear probable from what followeth; *y* Or these things which I am purposed to do in retaliating to the Enemies of my people, proclaim Wars which may make Captives for sale under the hand of my people, *z* the *Affrians*, *Chaldeans*, *Babylonians*, and *Gracians* successively. *a* Make ready for Wars against the Enemies of my people, who shall by these be corrected, but their Enemies at last shall be destroyed. *b* The valiant men who dare attempt any thing, and are of great strength to execute what they attempt. *c* All the Captains, and experienced Souldiers, let them appear at the rendezvous. *d* When marshal'd, let them march up on their design, toward the seat of the War which will now for many ages be in or about the Valley of Vision, the Church, the Valley of Judgment from the Lord.

**10** \* Beat your plow-shears into swords *e*, and your *†* pruning-hooks into spares *f*, \* let the weak *†* lay I am strong *g*.

\* Mich. 4. 3.  
† Or, *fisher.*  
\* Zac. 12. 8.

*e* Here is a prediction of War, and such as should continue, with some intermissions, through many years, as on the contrary when swords are to be beaten into plow-shares, and spears into pruning-hooks; it was a prediction of peace, *Ila. 2. 4.* lay aside your Husbandry in ploughing and sowing, *f* and let Gardners, Vine-dressers, and Planters think of getting spears instead of pruning-hooks. *†* Either of body through sickness or natural weakness, or else weak of mind, fearful, and cowardly. *g* Put on strength and valour greater than he hath, let none be absent from this War.

**11** Assemble your selves *h*, and come all *i* ye heathen, and gather your selves together round *k* about: thither *l* *†* cause thy mighty ones to come down *m*, O LORD *n*.

† Or, the Lord shall bring down.

*h* The War proclaimed *ver. 9.* provision made *ver. 10.* now hasten to the general Rendezvous, embody your selves as you march, and hasten what you can as the word imports; *i* Not simply and in utmost latitude, but all that are here concerned; *k* All round about *Judea*, the Nations near about this Valley of Vision *l* toward *Judea* and *Jerusalem*; the Church, and Heritage of God. *m* Direct and lead them by thy providence, that they may pitch their Tents, or encamp there; let all thy mighty ones, whether Enemies of thy Church gathered against it, or Friends of thy Church, and gathered for its defence; let them all here encamp, or all those mighty Warriors which thou wilt make use of successively to punish the proud oppressors of thy Church; so the *Chaldeans* punish *Affria*, *Persians* and *Medes* punish *Babylon*, *Alexander* punished the *Persians*, and the divided Captains Successors plained one another with Wars within sight (as 'twere of *Jerusalem* and *Judah*) *n* With which the Prophet comforts himself and God's people, intimating that all these mighty ones are under God's conduct, and he is in the midst of them to save his own people.

**12** Let the heathen *p* be wakned *q*, and come up *r* to the valley of Jehoshaphat: for there *s* will I sit to judge *t* all the heathen round about *u*.

*p* The several Nations in their appointed time, and perhaps the *Affrians* are first to awake and stir under *Salmaneser*, next under

under *Senacherib* both which came up against this Valley of *Feshaphar*. *q* By the sins, and divisions of God's own people, by their own ravenous and turbulent disposition, and by a secret hand of Providence. *r* In Hostile manner, either against the Church and people of God intended here by this Valley, so *Senacherib* did in *Hezekiah's* time. *s* In the midst of my People and Church: to plead with, condemn and punish by the sword; not all the World but all the Heathen round about *Judea*, which was oppressed by these Heathens; their God judged *Senacherib* by his own hand; their God punished the *Egyptians* by *Nebuchadnezzar* who defeated *Neco*. And within sight of the Jews were all the punishments God inflicted on the *Affrian*, *Babylonish*, *Persian*, and *Grecian* Monarchies executed, and God, all this while in midst of his people preserved them as a bush all in a flame, yet not consumed, so did the Lord lead his mighty ones, and limited their power.

\* Rev. 14. 15, 16. *13* \* Put ye *x* in the sickle *y*, for the harvest is ripe *z*; come, get you down *a*, for the press is full *b*, the fats overflow *c*, for their wickedness is great *d*.

*x* Ye mighty ones, ye men of War, Executioners of Divine Vengeance. *y* Begin to reap, cut down sinners ripe for Judgment, let *Tiglat Pileser* and his Souldiers cut down *Syria* and its King *Rezin*, *2 King. 15.* for their Violence against my People. Let *Cyaxares* and his Armies begin to cut down *Affria*, with *Nineveh*, and its King for their sins are ripe to Judgment. Let *Nebuchadnezzar* put in the sickle and cut down *Mobab*, *Ammon*, mount *Seir*, *Egypt*, *Tyre*, *Zidon* and the *Philistines*; after this let *Cyrus* reap down the ripened *Babylonians*, and *Alexander* with his mighty ones reap down *Medes* and *Persians*, and let divided *Grecian* Captains cut down one another, till the *Romans* cut them down. And when this is done God will have mighty ones still to cut down his enemies persecutors of his Church when the harvest is fully ripe, and till the final and universal Judgment wherein all Gods Enemies shall for ever be destroy'd. *z* The sins of those several nations are fully ripe. *a* In another Metaphor the Prophet declares the cutting off the Churches Enemies. *b* As the Grape-gatherer cuts off the bunches and brings them into the press till it be full and then they are trod, so here the Enemies of God's people ripe in sin and brought together to be punished, are to be trodden in the Wine-press of Gods displeasure. *c* A mighty execution is made and the blood of slaughter'd men runs as Wine prest out in greater abundance than the Fats can hold from the press: verified in the slaughter made at the overthrow of the Kingdoms here intended. *d* The violence, and all manner of sins of these Kingdoms is grown exceeding great.

|| Or, concision, or, threshing. *14* Multitudes, multitudes *e* in the valley of decision *f*: for the day of the LORD *g* is near *h* in the valley of decision.

*e* Whether predication or exclamation with wonder, 'tis doubled to intimate the mighty numerous Armies contending one against another, and threshing each other overthrowing numberless men between the conquered and conqueror, so each kingdom was overthrown successively. The *Affrian* overthrow by *Arbaees* and *Pul-belochus*, conspiring against *Sardanapalus*, where the Multitudes were so great that the blood of the slain, is by *Diodorus Siculus* reported to have colour'd the water of a River and the number of the Conspirators Army before *Nineveh* is said to be four hundred thousand. After this we meet *Senacherib's* mighty hosts against *Egypt*, and the *Philistines* to neither of which could he march but either through part of *Judea*, or very near to it and after this he hath 185 thousand slain in one night before *Jerusalem*, beside *Neco's* Army marching towards *Carchemish*, and *Nebuchadnezzar's* Army in pursuit of the routed *Egyptian*; and the Armies of *Alexander M.* and after these the Armies of the *Selucidae* and the *Ligidae*. *f* Where God having by wife Providence gather'd them, did by just determination of the victory decide their quarrels, and by the conqueror punish the conquered for their sins against God and his people. *g* The day of vengeance and righteous recompences upon Enemies. *h* If it begin in the punishment of *Nineveh* and the *Affrian* Kingdom, by the cutting off *Senacherib's* Army. 'Twas in *Joel's* time not above sixty four years, supposing *Joel* prophesied in *Feroboam* the seconds time, and probably not quite twenty years to this day of the Lord if *Joel* prophesied this in *Hezekiah's* time, or after the Captivating of the ten Tribes by *Salmanser*, which was *An. M. 3283* and *Senacherib's* overthrow was *3294.11* years after the deportation, as the *DD. Arch-bishop Usher* in his Annals.

*15* The sun and the moon shall be darkned, and the stars shall withdraw their shining.

*Vid. cap. 2. ver. 10. let. d. e, f, g.* when God doth in the valley of decision punish any of the Kingdoms which persecuted and oppress his Church, the punishment shall be so great as to darken the glory of such Kingdoms, it shall be to the utter overthrow of those Kingdoms and Governments and so it was effected on *Babylon* by the *Mede* and *Persian*; so on this by the *Grecians* and on them by their intestine wars, and by the *Romans* at last on these, and on the Murders of *Messiah*.

*16* The LORD *i* also shall \* roar *k* out of Zion *l*, and utter his voice *m* from Jerusalem *n*, and the \* heavens *o* and the earth *p*, shall shake *q*; but the LORD *r* will be the hope *s* of his

people *t* and the strength *u* of the children of Israel *x*.

*i* Who *chap. 2. ver. 27.* is the Lord in the midst of *Israel* or in the midst of his Church. *k* When he brings forth his mighty ones the men of War, and commands them to march out against his, and his Churches Enemies. He will strike the Enemy with astonishment and fear as the roaring of the Lion doth astonish the weaker beasts of the Forrest. Fear shall surprise them when God shall speak against them. *l* The place where God chooseth to dwell, Emblem of his Church, and of the Kingdom of Christ. *m* In Wrath and Indignation against those he will destroy, because they have destroy'd his Church. *n* Typical, so God rear'd and uttered his voice against *Senacherib*; Mytical, so he hath often already and still will further discover his displeasure against his Enemies, and he will, as one who dwells in a place for the defence of it, rebuke and check those who assault it, so God dwells in his *Jerusalem*, as 'tis *ver. 17.* *o* Metaphorically the States and Kingdoms, the great ones in those States. *p* The common sort of people, the inferior ranks of men, the foundations of those Kingdoms shall be shaken and overthrown. *q* And fly as affrighted, so the word signifieth. *r* But at that time and in the midst of all those commotions, the Eternal and Almighty God, who fills the Enemy with fears and astonishment *s* Shall be the object of his peoples expectation, they shall look for good from him by all these troubles, and so God was to his after their return out of Captivity, through the *Medo-Persian* Reign, through the *Grecian* rule under *Alexander*, and under the times of *Alexander's* Successors. *t* Of them that believe his Word and obey his Law *u* Strong defence and Fortrels to his. *x* Here call'd the children of *Israel*, those that are *Israelites* indeed.

*17* So *y* \* shall ye *z* know *a* that I am the \* *chap. 2. 27.* LORD your God *b* dwelling in Zion *c*, my holy mountain *d*: then *e* shall Jerusalem *f* be *†* holy *g*, and \* there shall no strangers *h* pass through her any more *i*. *†* Heb. holiness. *\* Zech. 14. 21. Rev. 21. 27.*

*y* By these effects of my presence with my people, by my anger against their Enemies, by punishing them by each other overthrowing oppressors by fulfilling what is foretold. *z* Ye that suffer for my sake, but hope in my word and support your selves on my strength. *a* By most comfortable and unquestionable experience. *b* That I have remembered my Covenant for you, and acted according to the power and mercy of an Almighty and All-gracious God. *c* Very graciously present with you, and ever watching over you, and delighting to save you, as a man would do his dwelling house, *d* Which is chosen and separated from all others to be the place of his Habitation, as *Psal. 2. 6.* which he loves above all places, *e* After these things are finished, when Enemies are destroyed and the remnant is saved, and the Messiah is come (for to him and his days do these things finally and ultimately refer) and the Gospel is preach'd. *f* The Church of Christ, the spiritual *Jerusalem*. *g* Be much more holy and pure than now, being made so by the Word and Spirit, and Afflictions too. *h* No profane and unclean Persons shall pass through it as formerly, and bring their strange fashions, rites, worship, or doctrine. *i* Though they have done it formerly, as in *Solomon's* days, and *Aha's* and *Manasseh's* time they shall do so no more for ever.

*18* *†* And \* it shall come to pass in that day \* *Amos 9. 13.* *k*, that the mountains *l* shall drop down *m* new wine *n*, and the hills shall flow with milk *o*, and all the rivers of Judah shall *†* flow with waters *p*, and \* a fountain *q* shall come forth of the house of the LORD *r*, and shall water *s* the valley of Shittim *t*. *†* Heb. go. *\* Ezek. 47. 1. Zech. 14. 8. Rev. 22. 1.*

*k* When Afflictions amidst which they were preserved from which delivered, and by which they were purified. *l* The Vines planted upon the mountains which were, *chap. 1. 12.* dried up shall now be full of juice and fruit. *m* shall come down as the showers or dew sweetly and plentifully. *n* Sweet and delicious. *o* So fruitful shall the Hills be, and keep so many Cows, Sheep and Goats, that Milk shall abound every where, as it were a current that ever runs down. *p* In the great drought Rivers dried up, now the Rivers shall be full of water and ever flow. *q* The Prophet alludes to those waters which were convey'd from some spring through Conduit pipes towards the Altar, of which *Ezek. 47. 1, 2, 3.* for the use of the Temple, in which water the Priests wash'd what was to be washed. This no doubt is a shadow of the purifying blood of Christ, and his sanctifying Spirit and Word. *r* And in that it is said to come from the House of the Lord, it intimateth that these glad tidings, this saving Grace shall be first preach'd from *Jerusalem*, and by the Church which is the house of God, shall be published to others. *s* Refresh, purge and make fruitful in all Holy Works. *t* It was a place in the Plains of *Mobab*, on the Borders of *Israel* towards the South-east, *Num. 33. 49.* and *Josh. 3. 1.* not far from the dead Sea. These spiritual waters shall flow down to the dry and thirsty, the barren and fruitless Gentiles, and make them fruitful.

*19* \* Egypt *u* shall be a desolation *x*, and \* Edom *y* shall be a desolate wilderness *z*, for \* *Isa. 19. 1. Obad. 10.* the violence against the children of Judah, *a*, because



cause they have shed innocent blood in their land *b*.

*u* It was in *Egypt* that the people of God were long kept in Bondage which defiled *Israel* too with its Idolatries, contrived the ruine of *Israel* by a barbarous and unparalleled Cruelty, murdering all the new born males, and with utmost obstinacy resisted the Deliverer who came to fetch *Israel* out of Bondage. By *Egypt* understand we then all the Enemies of the Church of Christ who carry it toward the Church, as *Egypt* carried it toward *Israel*. *x* Most desolate, when God shall judge and punish, so shall Spiritual *Egypt*, *Rev.* 11. 8. *y* The posterity of *Eisan*, of near kin to *Israel* according to the Flesh, whose first Father envied *Jacob* the blessing and vow'd his Death, and made him fly from his Fathers house and become a servant in a strange Land, and was the first who denied *Israel* a friendly passage, and the common Civility of necessities for their money and came out in Hostile manner to fight them, *Num.* 20. 18. *z* It was *Edom* of whom you read in *Obad.* 10. a most bloody implacable Enemy to *Judah* in his greatest distress. And all who come under *Edom's* character are here intended and threatned under this name. *3* Most desolate, and which Art cannot repair; desolate houses or vineyards may, but Wildernesses cannot, by Art be repair'd. *a* The people of God, his Churches. *b* Where distressed *Jews* should have found safety, they met their death; in *Egypt* and *Judaea*.

|| Or: abide.

20 But *c* *Judah* *d* shall || dwell *e* for ever, and *f* Jerusalem *f* from generation to generation *g*.

*e* And or yet. *d* The chosen, peculiar, redeemed of the Lord, his Church. *e* No more be captivated and driven from home, but in their own land and houses abide safely, and perpetually; This typifieth the Eternal Peace and Rest to which

Gods people are redeemed. *f* City of God. *g* Through many generations on Earth, through Eternity in Heaven. Some shadow of this possibly we may find in the days of *Maccabees*, but the fulness of this we expect when that Day, great, dreadful and finally decisive Day, which Interpreters refer this Chapter to, shall destroy all the wicked, and put the Godly into possession of Eternal Mansions of Glory.

21 For *h* I will cleanse *i* their blood *k* that I have not cleansed *l*; || for *m* the \* LORD dwelleth in Zion.

|| Or, even I the Lord that dwell in Zion. \* Rev. 21. 3.

*h* And, *Heb.* *i* Purge away both by the Spirit of Sanctification and by free Pardon in the blood of the Redeemer, by their sufferings also, by the waters of Affliction, as well as by the washing of Regeneration, and Renewing of the Holy Ghost. *k* Their moral pollutions and sinfulness compar'd here unto blood, as also *Ezek.* 16. 6, 9. and so men in sinful state are called flesh and blood, *Mark.* 16. 17. and *Gal.* 1. 16. God will pardon and purify Believers, and when they are pardoned and purified nothing attempted against them shall succeed. *l* Which before I had not taken away, what was wanting in their Sanctification or Justification, and Reconciliation I will make up in them and to them. *m* And I am *Jehovah* dwelling in *Zion*, whence the Law of Grace was publish'd, where the wonders of Pardoning and Sanctifying Grace are wrought, that *Israel* might be a people with whom the Holy God might dwell. Now whereas this can be done but in part here on Earth, there is a *Sion* above, whither *Jehovah* who dwells there will take every Saint after the day of Judgment, having first vindicated, acquitted, and pronounced them holy and meet for enjoyment of the Holy One.

# A M O S.

## The ARGUMENT.

**I**F we might be allow'd to make a conjecture at the quality of our Prophets Sermons by the signification of his Name, we must conclude that they contain heavy Tidings and grievous Judgments coming upon them to whom he is sent to Preach; Amos in the Hebrew coming from a word which signifies to Burthen; to lay a weight, or load on one. But we have a surer Rule to judge the Contents of his Prophecy by: He is by some ancient Writers, erring in this point, said to be the Father of *Isaiah*; but besides that *Isaiah* was contemporary with Amos, which fairly argues it unlike that *Isaiah* should be Amos his Son: Amos the Father of *Isaiah* is quite another name different from Amos, both in Letters wherewith each is spelt, and in signification also. And if *Isaiah* were of the Royal line (as some say he was) Nephew to either *Amaziah* or *Uzziah* by a Brother; it cannot be conceived how Amos a plain Herdsman of *Tekoa* should be his Father. It is certain he was either by Birth or Education, or Employment or in all these respects of the Tribe of *Judah*, and as certain that by an immediate Call from God he was taken off the Herdsman's work and made a prophet, *Chap.* 7. 14, 15. He did in deed, as he profess'd in word, come from the Lord and in his name, delivered his Message to all those whom God sent him unto. And pursuant hereto he preacheth first against those Nations who were borderers, and had been bitter, oppressive, and old Adversaries to *Israel* and *Judah*, *Chap.* 1. 3. to the end, and *Chap.* 2. 1, 2, 3. By this express course, declaring future just executions upon *Syria*, *Palestine*, *Tyre*, *Edom*, *Ammon* and *Moab*, the Prophet doth much prevent the prejudices which *Israel* and *Judah* might have had against his Person and Doctrine. Now he may more freely and plainly reprove and threaten the sins of Gods own people, since he hath so plainly reprov'd and threatned their Enemies, and they who easily believed him a Prophet in his predictions against foreigners, must in reason as easily believe him a Prophet in his Reproofs and Predictions against themselves. He doth bestow the far greater part of his discourses on *Israel* or the Kingdom of the Ten Tribes to whom he was principally sent, yet he doth Prophecy against *Judah* also, and to both he is very sharp in his Reproofs, Impartial in his Censures, earnest in his Persuasions to Repent, very full in his encouragements to this Duty, and demonstratively evident in his charging Sin upon them. He had *Isaiah*, *Joel* and *Hosea* contemporary with him though it appear not how long.

He is in many places Sententious and Concise, which makes the passages the more obscure; though he do bring with him many things from his Country Employment in his Reproofs, Allusions, and Arguments, yet fitted with admirable Skill, and beautified with an unimitable Eloquence, and fortified with that loftiness of Style, that preclaims it self to be from him who gave man both Judgment, Fancy, and Tongue, which is an intrinsic Character of Divinity in our Prophets Writing. He was a Person of most undaunted Resolution, of a prudent Conduct, and of spotless Integrity as appears by the contest he had with *Amaziah* chief of the Priests of *Bethel*, *Chap.* 7. 10. &c.

He lived when *Judah's* affairs were tolerably well and prosperous, but when *Israel's* were in the highest Meridian, when they thought themselves secure against all the dangers he foretold, *Uzziah* had pretty well recover'd *Judah*, and settled it, *Jeroboam* had highly advanced *Israel's* Fame, Riches and Power. With their growth in these, sin grew as fast and as exorbitant, and called for Judgments, which our Prophet foretells very plainly in express words, *Chap.* 7. 11, 17. and in very significant Hieroglyphicks, *Chap.* 7, 8, 9. He foretells the Earth-quake, *Chap.* 1. 1. an Emblem of those Civil Dissensions which shook their foundations, and half ruin'd them before the Assyrian conquer'd and captivated them. Which miseries lasted through an interregnum of eleven years (say some) to be sure through the Reign of *Zechariah*, *Shallum*, *Mena-*  
hem,

hem Pekahiah Pekah and Hofhea in whose time all these miseries were swallowed up in a greater, their perpetual Captivity, which came upon them about 54 or 65 years after the death of Jeroboam the second, near to whose Court and within their hearing Amos preach'd many, perhaps most of his Sermons, and therefore you may observe his Reproofs, Threats, and Predictions seem to be calculated for that Court which was highly guilty of the sins he reprov'd, and were called to repent of them, which because they did not, they did deeply suffer both in the Civil Wars under those four Usurpers and Conspirators, Shallum, Menahem, Pekah and Hofhea. And most deep in the Assyrian Captivity. In the Annotations you will find there is some reference to those times with somewhat more particular application of the Prophetick Text to the Circumstances of times he aimed at then hath been by any Learned Pen, I have hapened to peruse: And would the brevity to which these Annotations, are bound, have born a larger account of those times, and a fuller accomodation of them to the Prophetick Discourses, I do not doubt but the truth of the Prophets Charge, Reproof, Threats and Predictions against Israel would appear to every Reader. Lastly, Our Prophet as others, closeth the sad Tragedy of this fleshly sinning Israel with promise of a Spiritual State under the Messiah full of Grace and Peace.

## C H A P. I.

\* chap. 7. 14. THE words *a* of Amos *b*, \* who was among  
\* Hof. 1. 1. the herdmen *c* of Tekoa *d*, which he saw  
\* Zech. 14. 5. *e* concerning Israel *f*, in \* the days of Uz-  
ziah *g* king of Judah *h*, and in the days of Jeroboam *i* the son of Joash *k* king of Israel *l* two years before the \* earth-quake *m*.

*a* The Holy Ghost doth in this expression comprehensively take in all the Sermons, Visions, and Predictions, which Amos preach'd, and publish'd; all the Exhortations to duty, the Menaces against sins, the warnings of Dangers coming, and the promises of Mercy to them that hear and obey his words. Vid. *Agg.* 1. 12. and so what *Jeremiah* preach'd to his auditors are the words of *Jeremiah*, chap. 1. 1. and the Instructions and Council of *Solomon* are *Ecl.* 1. 1. the words of the Preacher. Both the things spoken, and the words wherein they are spoken are included. *b* Who so think this was father to the Prophet *Isaiah* either discern not the difference that is in the two Hebrew words, or pronounce hastily without Considering what each is in the Hebrew, in which Tongue these words have but two Letters the same. *i. e.* *M* and *O*. the other are quite different; as also is the signification of each; for the one imports strength or might, the other imports a burden or heavy weight. *c* Or shepherds, but whether one of the meaner, or one of the chieftier, whether a Master Herdman or Servant, the word imports the former, yet because the Scripture doth not say, we shall not enquire, since it conduceth little to our profiting, nor will it add to his Authority, since 'tis God who sent him. *d* Whether it belonged to *Zabulun*, *Asher*, or *Judah*, is not much material, though this last be most likely, for 2 *Chron.* 11. 5, 6. we read of *Rehoboam* building Fortresses in *Judah* among which *Tekoa* is mention'd. It was situate on a Hill on the North of *Judah*; as a learned pen describeth it. *e* Received by Revelation, this tells us that the things as well as words were to be understood when 'tis said, that these were the words of Amos. *f* The Kingdom of the ten Tribes revolted from the House of *David*, and now under the Government of *Jehu's* great Grandson. *g* Called also *Azariah* who was smitten with a Leprosy for intruding into the Priests office. 2 *Chron.* 26. 16. 19. *h* Including the Tribe of *Benjamin*, and such of the Levites as did adhere to the house of *David*, the Kingdom of the house of *David*. *i* Not Son of *Nebat*, but Grand-son of *Jehu*. *k* Who had some Successes against *Syria* according to the prophesie of *Elisha*, by which successes *Israel* was rais'd from a declining, to a thriving, prosperous State. *l* See *Jer.* 5. *m* Of which, only this Text, and *Zech.* 14. 5. do make particular mention, and where somewhat is spoken of it; which see. It is the Tradition of the Jews that this Earthquake happen'd when *Uzziah* usurpt the Priests work and offered incense in the Temple, against which violation of Divine Rites God testified thus from Heaven say they. Farther than this we need not enquire in this matter. It was a great and dismal Earthquake, and perhaps by this God did smite the Winter and Summer houses, as *chap.* 3. 14. however as 'twas foretold, two years before it came, so we are sure it did come according to the time prefix'd by the Lord.

*2* And he *n* said, the LORD *o* will roar *p* from *Zion* *q*, and utter his voice *r* from *Jerusalem* *s*: and the habitations of the shepherds *t* shall mourn *u*, and the top of *Carmel* *x* shall whither *y*.

*a* Amos, *o* The Almighty and Eternal whom you of the Ten Tribes have forsaken, and thereby have provok'd to displeasure. *p* The Prophet alluding to what was dreadful, dangerous, and most rowling to Shepherds, the roaring of an hungry Lion that comes out of his Den for prey, doth express the danger of *Israel*, and would awaken them to a sense of it that they might prevent it by Repentance before the Lord tears them in pieces as a Lion tears his prey. *q* Either the Temple in opposition to *Jeroboam's* Idolatrous Chappels. Or intimating their defection and sin in leaving *Sion* for *Dan* and *Bethel*. *r* This explains and confirms the former Metaphorical

expression of Gods wrath. *s* The City God had chosen where he dwelt, the seat of Gods instituted Worship in the matters of Religion, and the Royal Seat of the Kingdom as God had settled it, from which in both respects the Ten Tribes had revolted. This whole Paragraph you have *Joel* 3. 16. which see; and *Jer.* 25. 30. *t* Where the Shepherds found convenient pasture they pitch their Tents, or built them Cottages, and dwelt therein, that they might attend the care of their Flocks for which they also made Folds. And this was the delight and wealth of these men; now by allusion to these Amos expresseth all the Wealth, Greatness, and Delightfulness of the Kingdom of *Israel*. Princes are in the Greek Dialect Shepherds of the People, People are the Flock; Towns and Cities are the habitations of both, and so the Scripture; *Jer.* 2. 8. and 3. 15. *Ezek.* 34. 2, 7, 8, 9. *Nab.* 3. 18. useth the expression; which see. *u* Be made desolate and reduced to a sad, mournful and lamentable state, in which men shall see nothing but matter of sadness and tears. *x* There were two places of this name, and though distant from each other, yet both very fruitful, and much used by Shepherds, the one was in the Northern parts of *Canaan* whither *Elijah* resorted, the other in *Judah* the Southern parts of *Canaan*, now this was nearer *Tekoa*, better known to Amos, and therefore some think this to be here intended, but the other was in *Israel* which is here threatened, and therefore fitter to be the Emblem of the Ten Tribes, and meant here say others; which ever you choose 'tis no hard thing to accomodate it to the Prophets purpose of *Carmel*, Vid. *Nab.* 1. 4. *y* Either blasted, or else dried up with drought, and turn'd into barrenness. So the whole Kingdoms of the people threatened, and of the Ten Tribes, though as fruitful and pleasant as *Carmel* should be made horrid and desolate as a dry and barren wilderness. Vid. *Joel* 1. 12. and 17.

*3* Thus saith the LORD *z*, For three *a* transgressions of \* *Damascus* *b* || and for four, I will not || turn away *c* the punishment thereof: because they *d* have \* threshed *e* *Gilead* *f* with threshing instruments of Iron *g*.

*z* Amos speaks not by conjecture, or of his own head but as he comes in the Name of the Lord, so he assures us of it by this most solemn attestation. *a* This certain number is put for an uncertain, Three, *i. e.* many, especially when as here 'tis joyn'd with Four; their Transgressions are so multiplied, grown to such height and number. *b* It was the chief City of the Kingdom of *Syria*, and very antient, *Abrahams* steward was of this City, North-east from *Canaan* conquer'd by *David*, lost by *Solomon*, recover'd by *Jeroboam* the second, though soon after lost again, and was in *Ahaz* time the Seat Royal of *Rezia* whom *Tiglath Pileser* slew, 2 *King.* 16. 9. while it was in its Power and greatness it mightily oppress'd *Israel*; it is here by a Synecdoche put for the whole Kingdom of *Syria*. *c* Some refer this to the suffering *Damascus* to be quiet; God threatens that she shall not have rest; others say 'tis a threat that God would not convert it, but leave the *Syrians* to their impenitent heart; but our Version is full and plain, it is a threat of punishment which they should certainly fall under. God would no longer continue to be patient and gracious towards such sinners, nor divert the menaced punishment foretold by the Prophet, deserved by the people and which shall be executed by an impartial hand. *d* The *Syrians* comprized in the word *Damascus*, by a Synecdoche. *e* First gathered (as Husbandmen gather Sheafs into a Floor) next trod them under foot, beat them small, *i. e.* with utmost cruelty destroyed the Persons, Towns and Cities. *f* Of this name there was a great Mountain 50 miles in length, saith my Author, there was also a Country of this name, and a City possessed by the *Reubenites*, *Gadites* and *Manassites*; Now the *Gilead* in this Text is by a very usual figure put for the inhabitants of this Country and City, whom *Hazael* King of *Syria*, as was foretold by *Elisha*, 2 *King.* 8. 12. did most barbarously murder, as appears by the words of this Text. *g* Rakes or Flails, or Harrows or Saws or heavy wheels of Iron, which soever of these were the Instruments intended, 'tis most certain it was a very barbarous and cruel manner of using them.

*4* But \* *Ib* will send a fire *i* into the house *k* of *Hazael*, which shall devour *l* the palaces *m* of \* *Jer.* 49. 27; of *Benhadad* *n*.

\* *Isa.* 8. 4. &  
17. 1. *Jer.* 49.  
23. *Zech.* 9. 1.  
|| Or, yea for  
four.  
|| Or, convert it;  
or, let it be  
quiet.  
\* 2 *King.* 13. 7.  
to ver. 6. &c.



*b* The Lord, avenger of mine oppressed Israel, Jehovah, as *verse 3. let. 2. i* Either literally understood, or figuratively Famine, Pestilence, Wars Foreign or intestine, effects of Gods great, but just displeasure, which destroys all like fire. *k* The family, or the material house in which he dwelt, or both; *Hazeel's* stately dwelling place should be consumed by fire, and his whole family be cut off. *l* Eat up, so as to leave nothing remaining of either. *m* The Royal Palaces, or those that defended from *Hazeel*, and dwelt in them. *n* Whether this were some one of the Syrian Kings before *Hazeel*, or the *Benhadad* slain by *Hazeel*, or Son and Successor to *Hazeel* is uncertain, nor can we know particularly who this was by this name *Benhadad*, which to the Syrian Kings was a common name as *Pharao* to the Ancient Egyptian Kings, *Cesar* to the Roman Emperours, and *Czar* to the Muscovite at this day: Three *Benhadads* are mentioned in the Books of the Kings, as *1 Kings 15. 18.* and *2 Kings 8. 7.* and *13. 3.*

*5* I will break *p* also the bar *q* of Damascus, and cut off *r* the inhabitant *s* from the plain of Aven *t*, and him that holdeth the sceptre *u* from the house of Eden *m*: and the people of Syria *x* shall go into captivity unto Kir *y*, saith the LORD *z*.

*o* The mighty God, as *verse 4. let. h. p* Weaken and shake into pieces. *q* Literally the bar with which the City gates were shut, and both fastened and strengthened. *Judg. 16. 3. Neh. 7. 3.* and *Psal. 107. 16.* Metaphorically it contains all the Munitions, Fortresses and Strength of a place or people; so here. *r* *Vid. verse 2. let. b.* It is put here as before for the whole Kingdom, of which 'twas the Metropolis. *t* By the judgments of War, Pestilence, Famine, or diseases, all commissioned to do this. *f* For inhabitants, the singular used for the Plural, and may possibly denote the universal excision, and destruction of the Syrians, who shall perish as one man, see the like use of the single number, *Exodus 8. 6. Jeremiah 8. 7.* *i* It is possible this may refer to some peculiar manner which the Syrians observed in their choosing the Valley or Compaigne for the place of Worship to their Idols; Israel chose high places, the Syrians choose Valleys 'tis likely, and therefore though beaten in the hills where they thought the Gods which Israel worshipt were strongest, yet are confident that in the Valleys where Syrians worshipt their Gods, The Syrians would find their Gods the stronger, *1 Kings 20. 23.* for this reason the Valley or Plain hath its name the Plain of Aven, of iniquity and vanity, because in it they worshipt vain Gods, and their Religion was highest Idolatry, or it may be that *Aven* was the name of some City of Syria well known then, but whose memory is perisht with it a great while ago. *u* A description of the King of Syria, whose Royal Dignity shall be no security to him. *m* Some Royal Seat, where the Kings of Syria did think good to build them a house or Palace, for pleasure and delights, and therefore gave it this name *Eden*, or the house of Pleasure; all their pleasant seats, the Kings Summer-houses shall be laid waste. *x* The main body of the subjects and people of Syria; this explains *Damascus, verse 3. let. b.* and in this *verse. y* *Cyrus* of Egypt say some, but without any probability in this place, there was also *Kir* of Moab, *Isa. 15. 1.* but this was not *Kir* in the Text, this was *Kir* of Moab, *Isa. 22. 6.* now under the Assyrian yoke, and thither did *Tiglath Pilnezer* carry the conquered Syrians. *2 Kings 16. 9.* and placed them Captives in that barren Mountainous Country, about fifty years after it was foretold by *Amos*. *z* This gives us an assurance that all here threatened should at last be executed.

*6* Thus saith the LORD, For three transgressions *a* of \* Gaza *b*, and for four, I will not turn away the punishment thereof *c*, because they carried away captive *d* the whole captivity, to deliver them up to Edom *e*.

*a* *Vid. verse 3. let. a. b* The principal City of the Philistines, all the rest are to be understood, and here the City is named, but the inhabitants are meant also with the City, ancient and strong, the seat of the *Ankims*, conquered by *Judah*, yet lost soon after to the old inhabitants. *c* *Vid. verse 3. let. c. d* This refers to the inroad by the Philistines and Arabians, made upon *Judah* in the days of *Jehoram*, the son of *Jehoshaphat*, the violence and cruelty of which, is set forth *2 Chron. 21. 16, 17.* about the 3116th year of the World, and this is that which is here threatened, as a sin that should be punished. *e* The posterity of *Edom*, who were inveterate enemies to the posterity of *Jacob*, and as ill neighbours are, so were these, the worst enemies the *Israelites* had, as appears *Ex. k. 25. 12.* and *Obad. 10. 11, 12, 13, 14.* and *Psal. 137. 7.* These *Edomites* were ever ready to oppress, enslave, and tyrannize over the *Jews*, if by any means they could by force or fraud get them into their hands.

*7* But I will send a fire *f* on the wall *g* of Gaza *b*, which shall devour *h* the palaces thereof *i*. *f* *Vid. verse 4. let. h. i.* desolating judgments exprest here by fire. *g* Which was strong, and a mighty defence to the City this only mentioned, but all the power and strength of Gaza, and of whole *Philistia* is here included, and the judgment denounced is here intended against all the munitions of that peo-

ple. *b* *Vid. verse 6. let. b. + Vid. verse 4. let. 1. i* *Vid. verse 4. let. m.* What is here foretold was fulfilled partly by *Uzziah*, *2 Chron. 26. 6, 7, 8.* and partly by *Hezekiah*, *2 Kings 18. 8.* and partly by *Sennacherib*, *Isa. 20. 1.*

*8* And I will cut off the inhabitant *k* from Ashdod *l*, and him that holdeth the sceptre *m* from Ashkelon *n*, and I will turn mine hand against *o* Ekron *p*, and the remnant of the Philistines *q* shall perish *r*, saith the LORD God *s*.

*k* *Vid. verse 5. let. q. r. 1* *Vid. Zeph. 2. 4.* and *Zech. 9. 6.* This was one of the five Cities of the Philistines, and had its Roitelet. It was afterwards called *Azotus*, *Acts 8. 40.* In this City was *Dagon's* Temple and Statue, *1 Sam. 5. 1, 2, 3.* the like threat against *Ashdod* did *Jeremiah* denounce, *chap. 25. 16.* with *verse 20. m* *Vid. verse 5. let. t. n* Another City of the Palestine Pentarchy, and a very strong one, of which see *Zeph. 2. 7.* and *Zech. 9. 5, 6.* which shall perish with the King, and inhabitants thereof, which (besides what *Salmaneser*, *Sennacherib* or *Sargon* Kings of Assyria did, and besides what *Hezekiah* did against *Ashkelon*) had some accomplishment in *Nabopolassar*, and *Nebuchadnezzar's* time, and in *Alexander* the great, to whom this City, as well as *Gaza* and *Ashdod* became subject. *p* Having destroyed these, saith the Lord, I will proceed on to *Ekron*, another of the five Cities of the Philistines, strong, but as the rest, cruel to Israel, and very sinfully Idolatrous, worshipping *Baal-Zebub*, for which this shall be destroyed also, see *Zeph. 2. 4.* and *Zech. 9. 5, q* What remaineth either of Cities, Towns or People, not already expressly mentioned and threatened. *r* Be cut off, and wasted utterly, *s* When all this shall be done, though perhaps ye may not know, yet know ye this, that assuredly it shall be done in its time, for the Lord hath said it.

*9* Thus saith the LORD, For three transgressions of \* Tyrus, and for four I will not turn away the punishment thereof *t*: because they delivered up the whole captivity to Edom *u*, and remembered not the brotherly covenant *x*.

The Prophet having foretold the destruction of the Syrians, and the Philistines, for their inhumanity and barbarous cruelty against the Jews, he doth now in the same manner and words foretell the destruction of the Tyrians. *1* *Vid. ver. 3. let. z. a. c. u* *Vid. ver. 6. let. d. e.* where these passages are already explained. *x* Which was between *Hiram* on the one part, and *David* and *Solomon* on the other part, on account whereof these Tyrians ought to have befriended the Jews, and not betrayed them, so some; others thus, The nearness of Blood between Israel and Edom should have been remembered by the Tyrians, and they should therefore have persuaded Edom, to carry it, as became a Brother, and by their mediation, the Tyrians should have made peace between Israel and Edom, but they did not so, they took advantage of times, and made Merchandize of Israel, sold such as either fled for refuge from other enemies, or such as fell into the hands of the Tyrians, joining with *Hazeel* and *Benhadad* in their wars against Israel. What other sins Tyrus added to this between this time and *Nebuchadnezzar's* besieging and subduing Tyrus, were then punished, when after 13 years siege it was taken, of which see *Ezek. 26. 27.* and *28. chap* where at large Tyrus is spoken of.

*10* But I will send a fire on the wall *y* of Tyrus, which shall devour the palaces *z* thereof.

*y* See *verse 4. let. h. i.* and *verse 7. let. g. + Vid. verse 4. let. 1. m.*

*11* Thus saith the LORD, For three transgressions *a* of \* Edom *b*, and for four, I will not turn away the punishment thereof *c*: because he did pursue *d* his brother *e* with the sword *f*, and did cast off *g* all pity *g*, and his anger *h* did tear *i* perpetually *k*, and kept his wrath for ever *l*.

*a* See *verse 3. let. a. b* *Vid. verse 6. let. e. c* See *verse 3. let. c. d* Watch for, and laid hold on every occasion to oppress Israel. *e* *Jacob* and his Posterity here are meant, as is *Esau* and his Posterity; *Esau* personally considered was an enemy to the person of *Jacob*, and vow'd his ruin, forced him to fly unto *Padan-Aram*, and on his return thence frightened *Jacob* too by coming out with four hundred men armed; the Posterity of *Esau* behaved themselves no whit more friendly. *f* Either joining with the enemies, as *Psal. 83. 6, 7, 8.* and *137. 7.* or setting a war on foot on their own account, as *2 Chron. 28. 17.* against them. *g* Common humanity was by *Edom* cast off, when *Jacob's* posterity needed it, as appears by their denial of passage, and selling to them necessities for their relief in Travelling by their Country, *Num. 20. 14.* to *21. nay.* they arm'd against Israel, *verse 20.* Common pity would have forborn strangers travelling by our Coasts, how much more Brethren? The inhumanity of the *Edomites* appeared yet farther in this, that they were Chapmen to buy all the Captive *Israelites*, and to sell them to the Heathen for slaves, which is certainly the height of inhumanity; *h* Which is exprest by fierceness, and with vehemency, *i* as a ravenous, hungry and fierce Lyon tears the prey, so the word. *k* Though sometime this anger did intermit for want of opportunity, yet on every occasion

\* *Isa. 23. 1.*  
*Jer. 47. 4.*  
*Joel 3. 4, 5.*  
† Heb. covenant of brotherhood

\* *Isa. 21. 11.*  
and *34. 5.*  
*Jer. 49. 7.*  
*Joel 3. 19.*  
*Obad. 1.*  
*Mal. 1. 3.*  
† Or, corrupted his companions

\* *Jer. 17. 18.*  
*Zeph. 2. 4.*  
† Or, corrupted  
them even with  
an entire capti-

\* Chap. 9. 10.

\* Jer. 49. 1.  
Zeph. 2. 6.  
Isa. 48. 1.  
Isa. 49. 1.

vived, and shewed it self again. I Least the fire of his wrath should extinguish, Edom did record, treasure up, and reserved the seeds of his displeasure, as men rake up fire in ashes to blow it up into a flame, such was Edom's wrath, a wrath that exceeded all bounds, as the word imports, and never ceast.

12 But \* I will send a fire *m* upon Temari † which shall devour the palaces *n* of Bozrah.

*n* Vid. verse 4. let. h. i. and ver. 7. let. f. † Metropolis of Idumea, called from Esa's Grandson of that name; of this see Ezk. 25. 13. and Hab. 3. 3. And this here taken Synecdochically implyeth the Inhabitants of this City, and of the whole Country which shall perish, when the Judgment here threatned shall be executed. *n* Vid. vers. 8. let. m. *o* A City bordering on Moab and Idumea, and which sometime belonged to the one, sometime to the other, as events of war determined. It may be there might be two Cities of this name, the one in Moab, the other in Edom, or Idumea; however this was a very strong City, and one of the chiefest in the whole Kingdom, so that in the menace against Bozrah and Temari the strength and glory of Edom is threatned with an utter overthrow, as of that which is burnt up by fire.

13 ¶ Thus saith the LORD, For three transgressions of the \* children of Ammon †, and for four, I will not turn away the punishment *p* thereof: because they have ||ript up the women with child *q* of Gilead *r*, that they might enlarge their border *s*.

*p* Vid. verse 4. let. z. a. c. † This is the fourth Kingdom threatned: A people descended from Lot, by his younger Daughter, of near Kin to Israel, and much like Neighbourours, as the Edomites, bitter enemies to the Jews; vid. Ezk. 25. 2. *q* A most inhumane practice, yet usual in those times and places, of which mention is made 2 Kings 8. 12. and 15. 16. and Iosia 13. 16. which see: When, or in what particular place this was done, is not reported in the History of the Bible. Probably 'twas when Hazael harraised Israel, 2 Kings 8. 12. with whom the Ammonites perhaps joined, but the thing was done, though we read not in any particular story when and where; all could not be written which was done in those Ages. *r* Vid. Hof. 6. 8. and Zeph. 10. 10. Name both of City and Country about it, and very rich in excellent Spices and Balms. *s* By destroying all that dwelt in it, and that hereafter might claim or pretend a title to it.

14 But I will kindle a fire in the wall *t* of Rabbah *u*, and it shall devour the palaces thereof *x*, with shouting in the day of battel *y*, with a tempest in the day of the whirlwind *z*.

*t* Vid. verse 4. let. h. i. where the phrase is explained, as to the time when this Prophecie was fulfilled, 'twas partly when the Assyrians Kingdom flourisht, and partly by Nebuchadnezzar, as was foretold by Ezekiel, chap. 25. 1, 2, 3. *u* The chief City of the Kingdom of Ammon, 2 Sam. 11. 1. and 12. 26. which by an usual figure comprizeth all the Ammonites, and all their strength, wealth and glory, all which shall be devoured. *x* Vid. verse 4. let. 1. *y* A mixt and horrid noise of Trumpets, and alarms of War, with howlings of the distressed, groans of the dying, and acclamations of the Conquerours. *z* i. e. With irresistible force, and surprizing swiftness, as the similitude imports.

15 And their king † shall go into captivity, he ||, and his princes † together, saith the LORD \*.

† Or, Milcom, or Moloch the Idol of the Ammonites, so it signifieth, as well as King. I suppose the Prophet may intend both, their God as well as their King shall be carried captive, as was customary with Conquerours, 1 Sam 5. 2. and Isa. 46. 2. || This repeats and confirms the threat, whether it refer to the Idol or the King. † Either Nobles and Ministers of State, who attend and serve the King, or the Priests and Ministers of the Idol, here both may be included, and the utter overthrow of their Affairs in Religion, and State be signified and foretold. \* This, as elsewhere doth ratifie and ensure all; it shall so be, for God hath spoken it.

C H A P. II

\* Isa. 15. 1.  
Jer. 49. 1.  
Ezk. 25. 8.  
Zeph. 2. 8.

¶ Thus saith the LORD, For three transgressions of \* Moab, and for four, I will not turn away the punishment thereof *a*: because he *b* burnt the bones *c* of the king of Edom *d* into lime *e*.

*a* In this form the Prophet began, chap. 1. verse 4. which see. Here he doth threaten a Nation of some Kin to Israel, &c. as was Ammon, and almost as much an enemy; they appeared early enemies to Israel, and took most wicked ways to ruin Israel, first hired Balaam to curse them, Numb. 22. 23. when this did not succeed, he next acts a vile part, and by lewd harlots draws Israel to sin, Numb. 25. 1, 2. &c. that so he might do against sinful Israel, what could not be done against innocent Israel. Moab also was the second oppressor of Israel, who for their sins were delivered into the hands of Eglon King of Moab,

who oppress them eighteen years, Judg. 3. 14. for which, and other hostile carriages they are here threatned, yet their inhumane cruelty to Edom's King is only exprest, the other hostilities to Israel are implied. *b* The King of Moab who particularly this was, is not here, nor elsewhere mentioned, though some say 'twas Mesha, and refer this to 2 Kings 3. 4. yet 'tis not very likely that this was the King who acted such cruelty. *c* It had been barbarous to have burnt the flesh and Nerves of an enemy, but to make the fire so hot, and continue it so long as to burn bones into ashes, is much more barbarous. *d* This somewhat aggravates the cruelty, he was no common man, but a King, who was so used, his name, the time when 'twas done, whether 'twere some King alive or dead, and his bones dig'd up, is not mentioned, but every way 'twas barbarous, though 'twere done to bones dig'd out of the Grave, as some conjecture. *e* Or ashes, calcin'd the bones, reduced them by fire into fine dust, and (as others conjecture) used these ashes instead of lime to plaister the walls and roofs of his Palace, and this was done in hatred and contempt of the King of Edom.

2 But I will send a fire upon Moab *g*, and it shall devour the palaces *h* of Kirioth *i*, and Moab *k* shall dye *l* with tumult *m*, with shouting *n*, and with the sound of the trumpet *o*.

*g* Vid. chap. 1. verse 4. let. h. i. *g* Some think, but I know not on what ground, that there was a City of this name, and meant here, but on better reason we concluded it to be the whole Country, or by a Metonymic the people, who were the posterity of Lot by his elder Daughter: *h* Vid. verse 4. let. 1. *m*. *i* A strong and principal City of this Country, or the Cities, so the word will bear, and then the threat is against all their Cities. *k* The Moabites, all forts and ranks of them. *l* Be destroyed, and perish utterly. *m* Such as Soldiers in fight or assaults make, when they carry all by force, bearing down all opposition, and slaying all opposers, with that rigour which in such cases is very usual. *n* As Conquerours shout to the end they may dishearten the enemy, and animate their fellow Soldiers. *o* This added partly to explain, and partly to confirm what the Prophet had foretold.

3 And I will cut off *p* \* the judge *q* from the midst thereof *r*, and will slay all the princes *s* thereof with him *u*, saith the LORD *x*.

*p* By the sword of the enemy. *q* The Governour, i. e. every one of them; the singular being put for the plural, to intimate the destruction of all of them. *r* Either of Kirioth the Metropolis, or of every City in which were Judges appointed to govern, and minister Justice to the people; and these should be cut off in these Cities, and in the midst of their Government. *s* Either by Birth, or by Office, or by excellent endowments, the chief among the Moabitish people. *u* With the supreme Governour before threatned, let. p. *x* Nothing to us the certainty of the thing, the irrevocable sentence past upon Moab, its King, Princes and Judges, who being cut off, the people must needs perish, and come to nothing.

4 ¶ Thus saith the LORD, For three transgressions of Judah, and for four, I will not turn away the punishment thereof *y*, because they have despised *z* the law of the LORD *a*, and have not kept his commandments *b*, and their lies *c* caused them to err *d*, after the which *e* their fathers *f* have walked *g*.

*y* God hath in the former verses threatned the enemies of his people, for their outrages against his people; now he does threaten his people for their obstinacy in reiterated sins, vid. chap. 4. verse 3. let. z. a. c. *z* First lighted it as if no excellency were in it, and next rejected it, as if 'twere not worthy of their observance; thus they refused with an abhorrence and detestation, *a* the whole Law, partly by their immoralities and transgressions against the just commands of it, and partly by their false Worship and Idolatry: That Law which was given with so much majesty and terror on Mount Sinai; from which they should not have departed either to the Right-hand, or to the Left; that Law which was perfect, holy and useful, with which no fault could be justly found. So much the greater were their sins, because committed against so clear, full, and pure a Law; *b* i. e. They have greatly violated, as the Hebrew phrase importeth, Neh. 9. 34, Dan. 9. 5, 10, 11. *c* Idols which are a lye, whether commended to them by their false Prophets, or chosen according to their own humour and phansie; all their false Superstitions and Idolatrous Worship. *d* Their Idolatry was first their error, and this blinded them, made them more sottish and brutish, which was partly from the natural tendency of this sin, and partly from the just judgment of God, Rom. 1. 24. and 2 Thes. 2. 10, 11, 12. *e* Idols or lies. *f* First in Ur of the Chaldees, before Abraham was called, afterwards in Egypt, the Wilderness, and in the land of Canaan it self. *g* Successively, one Generation after another, Idolatry and Superstition, and will-worship have been old hereditary sins, and now shall be punished.

5 But I will send a fire *h* upon Judah *i*, and it shall devour the palaces *k* of Jerusalem *l*.

*h* Vid. chap. 1. verse 4. let. h. i. *i* In the Kingdom of the two Tribes, Benjamin is to be included with Judah, as elsewhere hath been already often observed. *k* Vid. chap. 1. ver. 4. let. 1. *m*. *s* f

! The



1 The chief City of *Judah's* Kingdom, the City of God, where was the Temple of God, and where were the seats of Judicature; the Holy City, but now to be destroy'd for its sins, as well as other incorrigible Nations. Now this was fulfilled by *Nebuchadnezzar*, about 200 years after this Prophecie of *Amos*.

6 ¶ Thus saith the LORD, For three transgressions *m* of Israel *n*, and for four, I will not turn away the punishment *o* thereof: because \* they *p* sold † the righteous *q* for silver *r*, and the poor *s* for a pair of shoes *t*.

\*chap. 3. 6.

*m* *Vid.* chap. 1. ver. 3. let. 2. a. *n* The Kingdom of the Ten Tribes under the Government of *Jeroboam* the second at this time, against which the Prophet was chiefly sent, though he began with *Syria* and others, by the threats against which Nations he prepared both *Judah* and *Israel* to hearken and consider. *o* *Vid.* chap. 1. ver. 3. let. c. *p* Those who by the appointment of the Law had power to hear, and decide causes between man and man; Judges and Witnesses like the corrupt Judges; † for bribes were their aim, and they would at any time sell Justice to the highest bidder. *q* The Innocent, or those who had a just and righteous cause, for the Prophet here speaks of the justness of the cause, not of the exact justice, or absolute righteousness of the person. *r* Money was the most current and prevailing commodity with these Judges, but moneys-worth would do the feat too, if money were out of the way. *s* When poor men went to law with poor men before these Judges, and the thing they contended for was of small value, the contenders too had light purses, and could not give a considerable bribe; † a very poor bribe express here proverbially, would sway with these Judges, who gaped still after somewhat of Gain from all.

7 That pant after the dust of the earth on the head of the poor *u*, and turn aside the way of the meek *x*: and a man, and his father, will go in unto the same || maid *y* to profane my holy name *z*.

|| Or, young women.

*u* Or swallowed up, as the word is most frequently turned by our Interpreters, and so perhaps more plainly is their cruelty and violence set forth, in that they make a prey of the poor who walk with dust on their heads by reason of distresses that are upon them, and without any compassion towards them greedily, and as at once swallow up and devour the poor whom by the Law of God, and the Office they bear (as Judges) they should deliver out of the hand of the oppressor. *x* Perverfely, and maliciously misinterpret the Actions, Words, and Designs of the humble and meek; of the compassionate and merciful who pity the poor in these streights and dangers. *y* These corrupt Judges, and violent oppressors are also shameless Adulterers and Fornicators; they commit that lewdness which the better tutor'd Heathens abhor and forbear; a kind of incestuous pollution; the Father and Son keep the same Harlot, and go in unto her. *z* Thus they profanely dishonour me by casting off my Law, and doing that which is so shamefully undecent, and unlawful; and giving Heathens occasion to blaspheme my Name, and either think, or say, like people, like God.

8 And they lay themselves down *a* upon clothes laid \* to pledge *b*, by every altar *c*, and they drink the wine of || the condemned *d* in the house of their God *e*.

\*Exod. 22. 26.  
|| Or, such as have sinned, or, mulcted.

*a* The Jews of old did not, as we, sit upright at their feasts, and meals, but in a posture of greater ease did lean, or ly on one side, so here they lay themselves down, *i. e.* put themselves in a feasting posture, *b* of which the Law had expressly said, none should detain them all night, *Deut.* 24. 12, 13. *c* Impudent sinners, who dare thus before the Altar where they suppose that God is present, bring their crying inexcusable oppressions; and feast in sacred places, on sacred viands with bloody minds and oppressive practices; and seek mercy from God when they shew no mercy to the poor. *d* To compleat their wickedness, they offer their drink offerings in Wine which they bought with the fines and pecuniary mulcts laid on the innocent and guiltless, and thus rejoyce in their violence whilst God hates robbery for a burnt-offering.

9 ¶ Yet \* destroyed I *e* the Amorite *f* before them *g*, whose \* height *was* like the height of the cedars *i*, and he *was* strong as the oaks *k*, yet I destroy'd *l* his fruit from above *m*, and his roots from beneath *n*.

\*Num. 21. 24.  
Deut. 2. 31.  
Joth. 24. 8.  
\*Num. 13. 28,  
32, 33.

*e* Whom they have ungratefully forgotten and forsaken, and set up Idols in competition with me; nay cast off my Law and Worship, and embrac'd Idolatry, worshipt Idols that never could do them good, nor destroy their Enemies, this they did after I had destroyed their Enemies. *f* The mightiest Nation of all the *Canaanites*, and therefore expressly mentioned as instances of God's great mercy, and *Israel's* great ingratitude; by this Nation mention'd all the rest of *Canaanitish* Nations are to be understood. These *Amorites* dwelt beyond *Jordan*, between that and *Moab* and their Land fell by lot unto *Reuben*, *Gad*, and half Tribe of *Manasseh*. *g* The Children of *Israel* under the conduct of *Moses*, *Deut.* 2. 24. &c. and 3. 1. to ver. 14. at the very sight of whom these mighty men fled, for God had smuck them with

a terror that they might not stand before *Israel*. *h* The *Amorites* were men of largest size, they were of the race of the Giants, *Numb.* 13. 32, 33. *i* This is a proverbial speech, and sets out the *Amorites*, exceeding ordinary men in stature as much as the Cedar exceeds ordinary trees in height. *k* Another proverbial speech denoting their great strength above the strength of other men, I utterly rooted them out, *m* trees propagated by Fruit are diminish'd, by destroying the Fruit which is the seed of them, so God cut off the children of the *Amorites*, and thereby prevented all succession. *n* This refers to the destroying the old standards, that present generation; this last clause refers to the command God gave, *Deut.* 7. 2.

10 Also I \* brought you up *o* from the land of Egypt *p*, and led you *q* forty years *r* through the wilderness *s* to possess *t* the land of the Amorite *u*.

\*Exod. 12. 34.

*o* You did not rescue your selves out of the hands of your Enemies I did in meer mercy with a mighty arm save, and rescue you, and brought you out *p* where you were oppress'd servants, and expos'd to ruin *q* As a shepherd leads his flock, nay, miraculously conducting by the Pillar of a Cloud, and Fire, and feeding with Manna from Heaven. *r* Reckoning from their coming out of Egypt, *s* they pass'd through many Wildernesses named in Scripture according as they were then call'd, but all these lay so contiguous each to other, that they all made up one great Wilderness, as the many names given to parts of the Sea make us know what particular part is spoken of, but all make one Sea. *t* As an Heir possesseth that he hath an hereditary right to, *u* including all the rest of the accur'd, and dispossest Nations.

11 And I raised up *x* of your sons for prophets *y*, and of your young men *z* for *Nazarites* *a*. Is it not even thus *b*, O! ye children of *Israel* *c*? saith the LORD *d*.

*x* Gave prophetick endowments, stirr'd up their minds, commission'd them to prophesie, and carried them through by an undaunted courage given to them that they should not fear to set upon, or faint in attending to their office. *y* Did not employ strangers whose Affections you might with some colour of reason suspect, but your own Sons, whose affections to you and to their own Country are unquestionable, were sent Prophets to tell you of your sins, to foretel your dangers, and to importune you to repent of your sins, and to prevent your dangers. *z* Though that Age be generally inclin'd to please their own fancies, to walk after the sight of their Eyes. *Ecclef.* 11. 9. yet did God change the mind of some of them in their youth, and inclin'd them to eminency in Religion, to be examples to others; *a* which were religious persons under vow bound to a very sober, abstemious, and holy life; either for some certain limited time, or for their whole Life; see *Numb.* 6. 1, 2, &c. These were not to drink any strong or intoxicating Liquors. *b* God appeals to them in this matter whether he had not done this for them, given Prophets to teach them, and *Nazarites* to be examples to them, in both which God shew'd his love and care of them. *c* Apostatis'd *Israel*, you of the ten Tribes. *d* This added to excite them to serious pondering what is said to them.

12 But ye † gave the *Nazarites* wine *e* to drink, and commanded *f* the prophets *g*, saying, Prophecie not *h*.

† For whose benefit both *Nazarites* and Prophets were rais'd, you who should have heard their word, and imitated their Example. *e* Importun'd, urg'd, or it may be (as is custom of excessive drinkers) forced them to drink Wine, to violate their vow, and condemn Gods Law too, *Numb.* 6. 3, 4. *f* By this passage it appears that they were men in Authority who did this; it is not probable that mean persons who had no Authority would enjoin silence on the Prophets, *Isa.* 30. 10. *cap.* 7. 13. *Mic.* 2. 6. it is evident *Amaziah* was chief Priest in *Bezebel*, and by vertue of his jurisdiction there silenceth the Prophet. *g* The true, faithful, and plain-dealing Prophets, who rebuked their sins, required them to repent and threatened judgments if they did not repent. *h* *Vid.* *Isa.* 30. 10. *Mic.* 2. 6, 11. and *cap.* 7. 13.

13 Behold *i*, I *k* am || press'd *l* under you as a cart is press'd *that* is full of sheaves *m*.

*i* Hitherto the Lord by the Prophet had declared the sins of the Kingdom of the ten Tribes, now he is about to pronounce judgment against them; he calls for their attention, and diligent weighing what he is about to speak. *k* The Lord who have so multiplied mercies to this people; *l* some read this passage actively, and make this the sense, I will load you with these judgments as a Cart is loaded, and you shall cry and groan under these judgments, as a Cart heavy-loaded makes a noise in its motion under such pressures. *m* Perhaps sheaves, the loading of a Harvest season, are mentioned to intimate the ripeness of their sins, and Gods reaping them, or cutting them down by his judgments, and carrying them together to be thresh'd by further judgments.

14 Therefore *n* the slight shall perish from the swift *o*, and the strong *p* shall not strengthen his

|| Or, I will press your place as a cart full of sheaves press'd

† Heb. his soul, or life.

his force *q*, neither shall the mighty *r* deliver himself.  
Because they first loaded God with their sins, and now he loads them with punishments, no way of escape shall be left: *o* Not by swiftness of Foot flying from the Judgments, for their Enemies shall be swifter than they, *Isa.* 30. 16. *p* Natural strength of body shall not deliver. *q* Such, though they might do more than weaker men, yet shall not save themselves, for they shall not know how to use their strength, they shall want courage to do it; *r* the valiant, and man of greatest courage shall not be able to deliver himself, his courage shall fail.

15 Neither shall he stand *f* that handleth the bow *i*, and *be that is* swift of foot shall not deliver himself *u*, neither shall he that rideth the horse *x* deliver himself.

*f* Though at distance from the Enemies, yet shall not dare to keep his place. *i* Much used in the Wars of those times, and used by strong and valiant men, but now both strength and valour should fail, *Isaels* bow-men. *u* This is the same, and explains that in the 14th verse let. *o*. *x* Here the Prophet foretels that the swiftness of the Horse which some will make use of shall as little avail, nor his strength joyn'd with his speed shall deliver the Rider; Neither the strength of the Horse shall carry him through, nor his swiftness carry him away from the hand of the pursuer.

† Heb. strong of his heart.

16 And *he that is* † courageous among the mighty *y*, shall flee away naked *z* in that day, † faith the LORD †.

This verse is not a bare repetition of what he had said before, to confirm it, but he doth foretel an inevitable ruin to those who were the most likely to escape, and a most shameful manner of flight. *y* A description of the most famous Warriours amongst *Israel*, such as were known for valour among the mighty and valiant ones, like *David's* Worthies, such as had the heart of a Lion. *z* Either without his clothes and furniture, or without his Weapons and Arms which were cast away to expedite his flight. † When God will by the *Affrians* under the conduct of *Tiglath-Pileser* first, and finally under the conduct of *Salmanser*, straiten these sinners, and besiege them in their Cities. † All confirm'd under the seal of Heaven.

C H A P. III

1 *H*ear *a* this word *b*, that the LORD hath spoken *c* against you *d*, *O* children of *Israel* *e*, against the whole family *f* which I brought up from the land of *Egypt* *g* saying.

*a* With ear, and mind, consider it well, for this is to hear indeed, *b* which is spoken, and the thing decreed too of God. *c* The Lord who did shew you greatest kindness, and whom you have repaid with greatest ingratitude, the Everlasting God, who changeth not, hath determin'd and declared his determinate purpose; *d* or to, or concerning, for if menaces are words against them, yet Advice, Exhortations, and Promises are to, and concerning those to whom they are spoken. *e* Subjects of *Jeroboam* 2d now King of the Ten Tribes. *f* And let the two Tribes consider too how far they are concern'd in the Prophets reproving for sin, calling to repent of sin, and threatening if they do not repent. *vid. cap. 2. ver. 10, let. o. p.*

2 You only have I known *b* of all the families *i* of the earth: \* therefore *k* I will † punish / you for all your iniquities *m*.

\* See Math. 11. 22. Luke 12. 47. Rom. 2. 9. 1 Pet. 1. 47. † Heb. visit up.

*b* Chosen, made near to my self, adopted to be my peculiar ones, to be Sons and Daughters to me; to you only have I revealed my whole will, and given you my Law for your Rule and Direction, and my promises for your encouragement, and requir'd you have no other Gods before you. *i* This possibly may intimate God's choosing them when they were but a small family as in *Abraham's* day, and when other Families were as considerable as that of *Abraham* was; the growth of which into a mighty Nation was from the favour and blessing of God performing his promises to their forefathers; and this will aggravate their Apostacy from God, which in the next words he threatens to punish. *k* Here is an elliptick speech, for God doth not punish his peculiar people, because they are so near and dear to him, but for that being so they had forgotten their duty and obligations to God, and had abus'd all these his mercies. *l* My hand shall punish certainly whoever are the means, and whatever is the manner, of which you shall hear more, but I will certainly visit for it. *m* All your Idolatries, and sins against the precepts of the first Table, and all your injustices and sins against the second Table; all your desertings of the Law of Piety and justice; None of your works shall ever be forgotten, *Amos* 8. 7.

3 Can two walk together except they be agreed?

Here the Prophet threatens this people, that God would begin his visitations, and their punishments in his forsaking them, and doth by this interrogatory endeavour to convince them

that they could not with any reason expect better from him; It could not be they should long have Gods presence with them, or that he should walk among them, and bless them while they walk so contrary to him; they could not in reason hope that there should be any friendly commerce, where was so little agreement and friendship; a retaliation they expect from the Lord; he will forsake them who have forsaken him.

4 Will a lyon rore in the Forrest when he hath no prey? will a young Lyon † cry out of his den if he have taken nothing?

† Heb. give forth his voice.

In this verse by a double similitude *Amos* certifieth the Jews of near, and inevitable punishment; first by similitude of a Lyon roaring at sight of his prey, which seldom escapes when the Lyon roareth against it: The Lyon usually is so nigh to his prey when he roareth, that he leapeth on it presently, and teareth it. So here God would have sinning *Israel* know that their sins had provok't him to wrath, and that his judgments were near at hand: Nay nearer yet, like a prey drag'd by the old Lyon into the Den for the young Lyons to feed on: so was their case, the Enemies, the *Affrians* should as certainly devour them as the young Lyons in the Den do devour the prey which is brought to them. If the departure of God from them affect them not, perhaps the fierceness of Lyon-like Enemies may affect them.

5 Can a bird *n* fall in a snare *o* upon the earth where no gin is for him *p*? shall one take up a snare from the earth, and have taken nothing at all *p*?

*n* A Sparrow properly, one kind put for all sorts. *o* These are taken by nets spread on the earth for that end, and these nets are watched by the Fowler, attending till the Birds are within the shrape, then he draws the Net over them; so here, for your sins, *O Israel!* God will spread his Net, he will as a watchful Fowler attend and keep his eye upon you, and cast the Net over you. *p* Flatter not your selves as if you should finally escape because you have so long been safe and prosperous; though the Fowler doth long wait, he will not take up the snare before all the prey, or some of it at least be taken in it, so the Lord against whom you have sinned, and who hath spread his Net for you, will certainly let it lye till you are taken in it.

6 Shall a trumpet be blown *q* in the city *r* and the people not be † afraid *s*? \* shall there be evil *t* in a city *u*, † and the LORD *x* hath not done *y* it.

\* Or, run together. † Heb. 5. 7. † Or, And shall not the LORD do somewhat.

*q* When an alarm is sounded, by which notice is given of danger approaching, of an Enemy invading the Land. *r* Any City, but particularly in a frontier City, in which were Watchmen on the Walls and Towers to give notice of an Enemy. *Isa.* 52. 8. *Ezek.* 3. 17. and 33. 7. *s* Affected with the danger, to weigh how great 'tis, how near 'tis; whether it be best to prepare to resist it, or to fly from it, such like Affections doth the Alarm of War work in the minds of men ordinarily, and there is good reason for it. But though God hath sounded the alarm, yet brutish, stupid, and sinful *Israel*; fear not, neither consult what the best course to prevent the danger. *t* of affliction and sorrow, such as plague, famine, &c. *u* Or any where else. *x* The Eternal, holy, and righteous Governour of all in Heaven and on earth. *y* Either immediately by his own hand, or mediately by the hands of those he employs; the evil of punishment he will execute and bring upon *Israel*; he will by the hands of the *Affrians* in due time execute.

7 Surely † the LORD God will do nothing *z*, but \* he revealeth *a* his secret *b* unto his servants *c* the prophets *d*.

\* Gen. 6. 13. and 18. 17. † Heb. 15. 15.

† Since that, or, for as much as, usually the Lord doth no great thing for or against his people, neither brings great Judgments upon them for sin, nor bestows great good upon them for their encouragement to duty. *a* But he foretelleth the one and the other by his prophets to his people, that they may by repentance prevent the evil threatned, and by constancy in obedience attain the good promise. *b* His purpose and determinate Counsel which would never be known beforehand if he did not reveal it. *c* Who fear the Lord, and do his Will in the midst of worst of times; they are holy men of God to whom the Lord revealeth his will. *d* By office called of God to this, and by gifts fitted for this, and by extraordinary assistance carried through this work.

8 The lion hath roared *e*, who will not fear *f*? the LORD GOD hath spoken *g*, who can but prophetic *h*.

*e* God hath threatned, and as a Lion roareth when near his prey; so God hath terribly threatned what is near to be done; *Amos* lived and prophesied in *Jeroboams* time about the 315th year of the World, and these threatned judgments began to come upon *Israel*, when the conspiracies and usurpations of *Shallum*, *Menahem*, &c. filled all with blood and confusions about 3177th year of the world. *f* What wife man, who that is solicitous for his own good and safety, or that hath any affections for the good of others, will do less than reverence and fear.



fear, and prevent by a speedy repentance. *g* This is plain ly what was before figuratively set forth, God had spoken to his Prophets but dreadful things against *Israel*. *h* They dare not conceal them, *Amos* cannot but speak what he had heard. *Jer.* 1. 17. *Acts* 4. 19. and 5. 25.

*g* ¶ Publish ¶ in the palaces at *Ashdod* *i*, and in the palaces in the land of *Egypt* *k*, and say, Assemble your selves *l* upon the mountains of *Samaria* *m*: and behold *n* the great tumults *o* in the midst thereof, and the ¶ oppressed *p* in the midst thereof *q*.

[On oppression.]

¶ You Prophets whom I have sent to threaten the sins of my people *Israel*, now invite strangers to come and observe what just cause I have to do what I threaten. *i* One of the principal Cities of the *Philistines*, *cap.* 1. *ver.* 8. *le.* 1. and *Zeph.* 2. 4. let those that are in the Court at *Ashdod*, and have a mind to travel a while out of their own land, let them know what strange sights they may see in their neighbour land. *k* Let the young Noble-men of *Egypt* come too, yea let as many as will come; *l* by an appointment (if it may be) let them meet together, and make their observations, and then judge between their doings and their sufferings. My judgments and the causes of them. *m* Either the whole Kingdom of *Samaria*, or the Ten Tribes, or else it may denote the great men and Cities of *Samaria*; let *Egyptians* and *Philistines* in their Travels up and down over the Kingdom of *Israel* associate themselves with the great men, and converse in the Cities. *n* Take an exact view of all done by them and in them. *o* The seditious counsels, and rebellious conspiracies begun amongst them on the Death of *Jeroboam* 2d, and continued one after another for many years like mad men, bent on ruining one another to the undoing of all; besides all former violences of *Bashti*, *Zimri*, *Omi* and *Febeu*, who took the Kingdom out of the hands of their Masters; Those of *Shalum*, *Menabem*, *Pekah*, and *Hoshea* acted in the times *Amos* pointeth at. *p* Multitudes of oppressed ones in those times, when the Usurpers took it to be their interest to crush all they fear'd or suspected. *q* *Samaria* the chief City of the Kingdom, and in other Cities; yea, rather through the whole Kingdom of *Samaria*.

10 For they know not *r* to do right *s*, saith the LORD, who store *t* up violence *u* and ¶ robbery *x* in their palaces *y*.

¶ Or, spoil.

¶ Who oppress others, do it as unlearn'd Lawyers and Judges do, they are shamefully ignorant of the Law of God. *f* What is equal between man and man they will not consider, nor do they care whether it be done or not. *r* As men lay up wealth in their treasures, they fill their houses. *u* Perverting judgment, first condemning the innocent, next seizing all as forfeited by Law; so they did no doubt in those times of Rebellion and usurpations, sequestrations and decimations, &c. were then too. *x* The true name of all the proceedings however palliated. *y* This intimates to us that the greatest among them were chief Actors herein, *vid.* *Zeph.* 1. 9. but as they stored up violence, they also treasured up misery and desolation too, as the *Heb.* elegantly imports.

11 Therefore *z* thus saith the Lord GOD, An adversary *a* there shall be even round about the land *b*: and he shall bring down thy strength from thee *c*, and thy palaces shall be spoiled *d*.

¶ Because of all the violence and rapine with other crying sins multiplied against God in the midst of them. *a* The *Affrian*, with united Forces *b* on all sides shall beset thee, the whole Land shall be but as one besieged City, out of which none or so few as next to none shall escape. *c* Lay low all thy fortresses, break all thy power, kill thy valiant men, destroy thy Armies, and by force take thy strong holds. *d* Where thou laidst up thy spoils gotten by violence and oppression; there thy Enemy shall find them, and take them away as lawful plunder, and when thy riches are carried out, they shall burn the palaces themselves too.

12 Thus saith the LORD, As the shepherd ¶ taketh out of the mouth *e* of the lion *f* two legs *g*, or a piece of an ear *h*: so shall the children of *Israel* *i* be taken out that dwell in *Samaria* *k*, in the corner of a bed *l*, and in ¶ *Damascus* *m* in a couch *n*.

† *Heb.* deliverer.

¶ Or, on the beds feet.

In brief, this verse fortells how few, and with what difficulty they shall escape, who are not swallowed up of the approaching judgments, and it is elegantly expressed in the following similitude. As the Shepherd doth hardly rescue a small part of a sheep or Lamb, when the Lion hath seized and torn it. *f* The fiercest, strongest, and boldest Creature, not a Bear or Wolf, which are parts the ravening Lyon less regardeth, and last eateth. *h* Less considerable than the Legs, *i* some of the Children of *Israel*, or some of the Ten Tribes, but the poorer, meaner, and more worthless of them *k* shall escape when *Samaria* is taken. *l* Lying in some dark corner, and on a piece of a bed as the poor do in most places. *m* The chiefest City of *Syria* taken by *Tiglath-Pileser* much about the time when he wasted *Israel* in aid of *Akatz* against *Rezin* and *Pekah*, *n* some few of the poorer among them also shall escape,

pitied by the Enemy when he findeth them weakly and sick upon their Couch.

13 Hear ye *o*, and testify *p* in the house of Jacob *q*, saith the Lord GOD *r*, the God of hosts *s*.

¶ Prophets. *p* Publickly declare, and witness, make what proof you can of this thing. *q* To the Ten Tribes at first and most nearly concerned herein, and to the two Tribes also, who as guilty of many and great sins, so are in danger of many and great judgments, and these hastning on them. *r* Assure them the message comes from the Lord God. *s* Who is Lord of all, and hath all Power in his hand, when he commands all the hosts of Creatures attend to execute his commands, so that what he threatneth, he will surely execute.

14 That in the day *t* that I shall ¶ visit the transgressions of *Israel* upon him *u*, I will also visit the altars *x* of Bethel *y*, and the horns of the altar *z* shall be cut off *a*, and fall to the ground *b*.

¶ Or, punish *Israel* for.

¶ In the appointed time, and within compass of a little time too, God will in his set time make quick work with them; *u* The many and great transgressions of the Ten Tribes, these God will as he hath foretold by his Prophets severely punish and in particular their Idolatry *x* erected unto the Calves, and on which they offered Sacrifices to those Idols by *Jeroboam* appointment at first, and by the continued commands of their Idolatrous Governours. It is possible there might be Altars to other Idols too, see *2 Chron.* 34. 4. and *Hos.* 8. 11. and 10. *ver.* 1. which see. *y* Antiently called *Luz*, but after *Jacob* on his comfortable vision did change its name into *Bethel*, 'twas in the Tribe of *Benjamin*, and one of the two places *Jeroboam* first set up his Idolatry in. *z* Whether more sacred part in their account I know not, but who fled to the Altar and laid hold on the horns of it, found them a Sanctuary *1 Kings* 2. 28. but these now should not be safety to themselves. *a* The Altars shall be pulled down, *b* be cast out as common, and trodden under foot with contempt.

15 And I will smite *c* the \* winter house *d* with the summer house *e*, and \* the houses of ivory *f* shall perish *g*, and the great houses *h* shall have an end *i*, saith the LORD.

\* *Jud.* 3. 22.  
\* *Jer.* 36. 22.  
\* *1 Kin.* 22. 39.

¶ By the greatness of the desolation it shall appear that God did smite though by the *Affrian*; or perhaps it may refer to the Earthquake foretold two years before it came, *cap.* 1. *ver.* 1. *le.* m. *d* Which probably was in the chief City, where the rich and great men retired in the Winter time as more for their delight than the Country horrid and cold, and strip of its Glory. *e* The houses of pleasure, where the Nobles and rich men of *Israel* spent the summer time. *f* Not built with, but beautified with Ivory, or the Elephants Tooth called here, and elsewhere by way of eminency the Tooth. *g* By the violence of the Enemies, these stately houses shall be ransackt first, and pull'd down next, and left in rubbish: *h* Or many, for the word includes both. The Magnificent Palaces of Princes, and the Nobles of *Israel* shall cease for ever either be utterly wasted, or cease to be theirs whose once they were. *i* All this shall infallibly come to pass, and be fulfilled in due time.

## CHAP. IV.

1 Hear *a* this word *b* ye kine of *Bashan*, that are in the mountain of *Samaria* *d*, which oppress the poor *e*, which crush the needy *f*, which say to their masters *g*, bring *h* and let us drink *i*.

This verse is an Introduction to all that follows in this chapter. *a* Attentively, and consider the consequences of it; weigh both what and whose it is that is spoken. *b* Prophesie, or sermon of reproof and threatening, *vid.* *chap.* 3. *ver.* 1. *le.* a, b, c, d. So *Amos* bread among Cattel, compares the mighty, proud, wanton, and oppressive Rulers of *Israel* to those full fed, strong, and wanton Beasts which in the herds did push at, hurt, and disturb the weaker Cattle. Some will by this understand the Court Ladies of *Israel* in those times; but this perhaps is too nice, though as in *Ahab's* time *Jezebel* was at Court, and a promoter of oppression and violence, so there might be in after times some like her, and perhaps these may be intended secondarily, yet surely *Amos* intends the great Men and Governours whom he calls kine of *Bashan*, a fruitful Country, of which see *Ezek.* 39. 18. and *Nah.* 1. 4. *d* In a decorum to his first allusion he calls their places of Power, Authority, and Office in the Kingdom of *Israel*, Mountains, for as those beasts grazing on Mountains grew fat, so these men by their fees, perquisites and bribes grew insolent and mischievous, *vid.* *cap.* 3. *ver.* 9. *le.* m. *e* The meaner sort of the people, the commonalty under their jurisdiction by colour of Law. *f* By force and open violence break in pieces the afflicted, who have neither power nor friend to relieve them. *g* Husbands say some, so the *Hebr.* will bear, or it may refer to some of the greatest Officers in *Israel*, who had inferiour Officers under them, or the Masters of the poor. *h* Get us Commission, or bring

bring them into our Court and office. *i* We will get by them to feast on, and revel in drink.

2 The LORD GOD hath sworn by his holiness *k*, that lo the dayes *†* shall come upon you *m*, that he *n* will take you *o* away with *†* hooks *p*, and your posterity *q* with fish-hooks *r*.

\* Jer. 16. 16.  
Hid. 1. 15.

*†* I have often told you that God had spoken, now I assure you that the Mighty and Eternal God hath sworn the thing, and you must therefore needs conclude it sure and certain. He hath sworn by his Holiness by himself, as he is the Holy God, and cannot lye, see *Psalm* 89. 35. *†* Or darkness, slaughter, famine, desolation and captivity threatened against you. *m* Oppressors that crush the poor. *n* God by the Assyrian Army under *Sennacherib*, nay, before that time you shall be taken, as fish are taken with the hook, during the intestine wars that are coming upon you. *o* Who now live, and hear the word of *Amos* and *Isaiah*, but notwithstanding do continue to all the same violence still. *p* Or Thorns, as the *Hebr.* with which they did pierce the greater fish, before they had the skill of making Iron darts, as some observe. *q* The children of these oppressors, *r* Shall be taken as silly fish, and as easily carried away; The enemy shall with delight ensnare and destroy them.

† Or, ye shall  
see away the  
days of the  
future.

3 And ye *†* shall go out *t* at the breaches *u*, every *com* at *that which is* before her *x*, and *†* ye shall cast *them* into the palace *y*, saith the LORD GOD.

*†* Kine of *Basan*, oppressors distressed by the just hand of God, and by the violent hand of your enemy, *†* endeavour to make your escape by flight. *u* Which the besieging enemy made in your Walls, when *Samaris* is besieged. *x* It shall be an universal flight, and with great consternation, they not able to forecast where the safest, but taking which way is readiest. *y* Either cast away all the riches and ornaments of your Palaces, or the prey and bribes you had laid up there, or ye shall abandon the Palaces ye dwell in.

4 Come to *Beith-el* *a* and transgress *b*, at *Gilgal* multiply transgression *c*; and bring your sacrifices every morning *d*, and your tithes after *†* three years *e*.

† Heb. three  
years of days.

*e* The known place of the *Moscholatris*, Calf-Worship. See *chap. 3. verse 14. let. y.* *b* This clears it to be an Irony, either throwing them up to their obstinate way of sinning, giving them over as hopeless and incorrigible sinners, or deriding their trust and dependence on Idols, to which they sacrificed at *Beith-el*, see what will be the issue hereof, how you shall succeed herein. *c* *Gilgal* was a place also where much Idolatry was acted, *vid. Hof. 4. 15. and 9. 15. and 12. 11.* Since you will not be warn'd, go on, try whether God likes your Sacrifices there as well as you like them, and whether they will be a means to preserve from judgments, or sins heathening judgments on you. *d* In the same Irony God doth by *Amos* express his own displeasure, reprove their sin, and threaten it, though they intimate the Instituted Worship at *Jerusalem*, *Exod. 29. 38. 39. Numb. 28. 3. 4.* *e* God had *Deut. 14. 28.* commanded every third year that all the tithe of that year should be brought, and laid up in a publick Storehouse to this Law, with the same Irony doth the Prophet allude here.

† Heb. offer by  
burning.  
\* Lev. 7. 13.  
† Heb. for so  
low.

5 And *†* \* offer a sacrifice of thanksgiving with leaven *f*, and proclaim and publish the free-offerings *g*; for *†* this liketh you *b*, O ye children of Israel *i*, saith the LORD GOD *k*.

*†* As all the rest of your will-worship, so this also against the express Law, *Lev. 2. 11.* but yet you will persist in it, and do so at your peril, try whether it end in good to you. *g* Publickly, frequently and earnestly persuade your people to voluntary Sacrifices, in which you think to please me, but you offer them all to Idols, this your Religion is impiety. *b* As you invented it, so it pleaseth you, and you will not be reclaimed; *i* Ye Idolatrous Apostate *Israelites*. *k* for these you shall be punished by the Lord your God.

6 And I *†* also have given you cleanness of teeth *m* in all your cities *n*, and want of bread in all your places *o*: yet have ye not returned unto me *p*, saith the LORD.

*†* The Lord who gave many Blessings to win you to Repentance, hath also tried what might be done by Judgment *s*. *m* This is a description of Famine by one effect of it, where meat fails the teeth are not fouled, as where it is eaten. *n* It was a general famine, and probably 'twas that *2 Kings* 8. 1. long Famine. *o* If there were some bread, yet 'twas very scarce every where, this passage explains the former. *p* Yet this starving people repented not of their Idolatries, nor cast off their Idols; left not their sins of oppression and cruelty, *Eccl. 7. 17. Joel 2. 12. 13.* what you did like returning was partial and hypocritical, and not lasting.

7 And I also have withholden the rain from you *q*, when *there were* yet three months *r* to the harvest, and I caused it to rain upon one city *s*, and caused it not to rain upon another city *t*: one piece *u* was rained upon *x*, and the

piece whereupon it rained not *y* withered *z*.

*q* Your vanities could not, and because ye did so greatly sin against me I would not give you rain, I forbid the Clouds from above, and they thus prohibited did withhold their rain as I threatned, *Deut. 28. 23. 24.* *r* At a season when your Countrey most usually had, and as then it ever did most need rain, *vid. Joel. 2. 23.* Three months drought then as 'twas unusual in the course of nature, so 'twas an extraordinary curse and punishment on them. *s* That you might see my hand in it and be instructed, I gave rain to one City. *t* And withheld rain from the next Neighbour City, *u* Nay one part of a field the same field *x* watered and flourisht. *y* Another part dry and withered. *z* All this to convince and turn you.

8 So two or three *a* cities *b* wandred *c* to one city *d* to drink water; but they were not satisfied *e*: yet have ye not returned unto me, saith the LORD *f*.

*a* certain for an uncertain number. *b* The places for the inhabitants by an usual Metonymy. *c* It seems to imply that they travelled at some uncertainty as they do who wander and rove about. *d* It is not unlikely but that in the Prophets times the story might be well known and fresh in memory, though here no mention is made of these Cities. *e* Either that City they went to had not enough for them, or durst not part with it, or though they quencht their thirst, yet because they must return back to their own dry and waterless Cities, or because God withdrew his blessing they were never the better or else not much or long the better. *f* *Id. ver. 6. let. p.*

9 \* I have smitten *g* you with blasting *b* and mildew *i*, *†* when your gardens *k*, and your vineyards *l*, and your fig-trees *m*, and your olive-trees *n* increased *o* \* the palmer-worm *p* devoured *q* them: yet have ye not returned unto me, saith the LORD *r*.

\* *Deut. 28. 22.*  
*Id. 2. 17.*  
† Or, the multi-  
tude of your  
gardens, &c.  
did the palmer-  
worm, &c.  
\* *Joel 2. 25.*

*g* To other judgments inflicted on you I have added this also, my hand hath been heavy upon you, I have smitten. *b* The excessive heat and drought have turned your Corn into black and parched smoot or ashes. *i* A bane to Corn through too much wet, the Seasons were extremely unkind, and all spoiled with it. *k* About your houses for convenience and pleasure. *l* Planted for your support and to enrich you, to cheer your heart. *m* Which were excellent, of very great use, and profit in those Countreys. *n* A principal commodity arose from their Olive-yards, all that was for delight, profit and necessary use. *o* When they were seemingly most fruitful. *p* *Id. Joel. 1. 3. 10, 11, 12.* *q* Eat up all as is the manner of that Worm. *r* *Id. ver. 6. let. p.*

10 I have sent *f* among you the pestilence *t*, *†* after the manner of Egypt *u*: your young men have I slain *x* with the sword *y*, and *†* have taken away your horses *z*, and I have made the stink of your camps to come up unto your nostrils *a*: yet have you not returned unto me, saith the LORD *b*.

† Or, in themay:  
† Heb. with the  
expiracy of  
your horses.

*f* You have died of plague, but I commissioned the Disease, I sent it, and it swept you away in such manner, that any observant eye might have seen the hand of God against you in it, and might have read the Commission. *t* Arrow of God, that walketh in the dark, that wasteth at noon day. *u* In which there was somewhat extraordinary, it swept away both Men and Beasts, say some, probably 'twas this Disease which by the stroke of the Angel seized the First-born in Egypt. Others interpret this with particular respect to the Death of them in going down to seek aid of Egypt, or in their return from Egypt, as if the Prophet minded them of many that died on the way to or from Egypt, but the phrase in the way is better rendred by our Translators after the manner. *x* God was their Enemy and slew their young men the choice of their strength hope. *y* In War and by their neighbouring Enemies in *Jeboabaz* his time, and *Syrians* since that too. *2 Kings* 13. 3. and 15. 16. and 19. compared. *z* Not by Murrain but by what was worse to you by the hand of those who did ride them and these being slain the Horses were taken by the Enemy, and added to their strength, and your danger. *a* So great slaughter hath been made in your Camp that there were not sufficient to bury the slain before they stunk and offended you. *b* *Id. verse 6. let. p.*

11 I have overthrown *c* some of you *d* as God overthrew \* Sodom and Gomorah *e*, and ye were \* as a fire brand pluckt out of the burning *f*, yet have ye not returned unto me, saith the LORD.

\* *Gen. 19. 24.*  
*25. 18. 19.*  
*Jer. 49. 18.*  
\* *2 Ecl. 3. 2.*

*c* Utterly consumed and destroyed your Houses and Goods. *d* Though it was a total consumption to those it fell on, yet 'twas but on some who might be warnings to others, and by which others might see how easie 'twas for God to destroy them all. *e* We no where else read such Fire from Heaven, yet 'tis possible some such judgment might fall on some of their Cities, and not be recorded; but I do rather understand it proverbially spoken, denoting most grievous and desolating Fires; *or*



or judgments. *f* Such of you as escaped were yet in very great danger and as Fire-brands in midst of the Fire, where you were with others burning till infinite mercy saved a remnant, and plucked you out: *g* *Vid. chap. 4. ver. 6. let. p.*

12 Therefore *b* thus will I do unto thee *i*, O Israel *b*: and because I will do this unto thee *i*, prepare *m* to meet thy *n* God, O Israel.

*b* Because none of my former methods have succeeded as in reason might have been expected *i* in some more terrible manner will I now proceed against thee. *k* You of the ten Tribes. And therefore my last advice to you is to consider it well, if you think well of it possibly you may see and prevent the threatened evil. *m* If you humble your selves and so return 'twill be mercy to you. but if you proudly and sinfully refuse to return, know ye that you must perish, for you can never make good your cause against God, and yet you must meet him, for he will ere he hath done with you end the controversy. *n* Who once was thy God, and whom thou still ownest for thy God, and who would yet be thine if thou repent.

13 For *o* lo, he that formeth the mountains *p*, and createth *q* the *ll* wind *r*, and declareth unto man what *s* is his thought *s*, \* that maketh the morning darkness *t*, and \* treadeth upon *u* the high places *x* of the earth, the LORD, *y* the God of hosts *z* is his name *z*.

*o* To move them to act for their safety, the Prophet tells them how great and dreadful God is, the most dreadful and terrible enemy, but the most desirable Friend. *p* When there was not a Mountain or Hill, or the least dust of either, thy God O Israel formed them, and it is wisdom to return to him for he can remove difficulties and pressures were they as heavy as Mountains, and so he can mend all with you quickly, and if your confidences in sinful ways were as strong as Mountains he can overthrow them, return therefore and repent. *q* Giveth, being by an Almighty will. *r* Which for its instability seems of contrary nature to Mountains, which doth shake them and overturn foundations, that wind which we feel, and hear though we see it not, that makes hideous noises, and works dreadful effects. The Storms you are threatened with O Israel, are like the Wind, dreadful irresistible, but as the Wind raised and ruled by God, who can soon with one word lay them all asleep return therefore to him. *s* Think not by any counsels to prevent what God determines against an impenitent and sinful nation, as his power is infinite in creating, his wisdom is infinite too and unsearchable and he can, and will take sinners in their incorrigible wickednesses and punish them, be wise therefore and return to him by Repentance. *t* Can as easily turn outward prosperity into extrem adversity as he can turn a glorious morning into a dark dismal and overclouded day, so will do against you if you repent not, and can turn a cloudy morning into brightness, and misery into happiness if you Repent. *u* Can tread under foot the Idols that are worshipt on high places of the Earth, and trample on high and mighty Potentates. exalted above ordinary men as highest Hills are above lowest valleys. *x* In this lower World. *y* Who alone am the Lord the Eternal and mighty God. *z* Whose sovereign power and command all Creatures obey, and act for or against us as he willeth.

## C H A P. V.

**H**ear ye this word which I take up against you *a*, *even* a lamentation *b*, O house of Israel.

*a* This preface you have in the same words, *chap. 3. ver. 1. let. a. b. c. d.* and in part also *chap. 4. ver. 1. let. a. b.* to which I now add that the person here speaking may refer to the Prophet and to the Lord who sent him, both speak this word. *b* Which is very sad and mournful to all concerned in it, woful news to the Kingdom of the Ten Tribes.

2 The virgin *c* of Israel is fallen *d*, she shall no more rise *e*: she is forsaken upon her land *f*, there is none to raise her up *g*.

*c* This name is given to her not for her purity and integrity for she was an Adulteress, but either ironically, or because her present Riches Glory and Beauty seemed to be that of a Virgin that had her Portion, Strength, and Honour untouched, or else by a figure as properly may it be applied to Israel as to Babylon, *Isa. 47. 1. or to Egypt, Jer. 46. 11. to Sidon, Isa. 23. 12.* *d* Or shall ere long fall, the thing put as done already because of the certainty of it. Or rather is already falling by civil Wars and conspiracies which prepared way for the final ruine of *Israel*; it is possible this Sermon of the Prophet might be about the time that *Sulum*, or *Menibem* usurpt the Throne. Or else it may refer to the times of *Jeboabaz*, when that of the third verse will appear to have been fulfilled, this seems most probable. *e* Though they might by Repentance have risen again, yet the Prophet considering their obstinacy speaks of it as a thing that should never be, as eventually it proved, also for *Israel* never recovered the fall by *Salmaneser*. *f* Broken to pieces upon her own land and so left as a broken vessel, or she shall be by home divisions first broken and afterwards carried Captive. *g* None at home among all her Princes, Council-

lors, and Rulers, nor any Friend among her Allies, all leave her to sink.

3 For thus saith the LORD God *b*. The city that went out *by* a thousand *i* shall leave an hundred *k*, and that which went forth *by* an hundred shall leave ten to the house *l* of Israel.

*b* This solemnly attesteth the certainty of the things. *i* That sent out one thousand Souldiers as the quota they were assessed at to help against an invader. *k* Shall loose nine parts of Ten, so great shall the slaughter be which the prevailing Enemy make upon Israel, and here the Prophet useth a certain number to express an uncertain, or proverbially scarce a tenth man shall escape. *l* The Kingdom of the ten Tribes, and this perhaps may refer backward to *Jeboabaz* his time, *2 Kings 13.* to be sure its fulfilled in the wars of *Salmaneser* and the taking *Somaria*.

4 ¶ For *m* thus saith the LORD *n* unto the house of Israel *o*, Seek *p*, ye me, and ye shall live *q*.

*m* Or yet, truly. *n* Amidst all those threats there is still a reserve, a conditional proviso, and the Lord here does by his Prophet declare it. *o* Though Apostate both in sacred and civils, though polluted and defiled greatly, and this through many scores of years yet after all Repentance would help them. *p* Enquire for my Law and repent of your despising it, obey it in all things for future; enquire diligently what promises I have made and wait for them, believe, obey, and repent for this is to seek the Lord, when a people have turned from the Lord, as you have done O house of Israel. *q* It shall be well with you, your Persons, Families, and the whole Kingdom shall prosper as the *Heb.* phrase importeth.

5 But seek not \* Beth-el *r*, nor enter into Gilgal *s*, and pass not to Beerheba *t*: for Gilgal *u* shall surely go into captivity *x* and Beth-el *y* shall come to nought *z*.

\* Consult not, worship not, depend not on the Idol Calf at Bethel, or seek not God at Bethel but at Jerusalem where he will be found; cast off Idolatry, return to the true God and to his instituted Worship, so shall ye live. *s* A City of great Idolatry, a place where God will not be sought nor found by you, *Vid. Hof. 4. 15. and 9. 15. and 12. 11.* where it is more fully explained. *t* Though God of old did, *Gen. 26. 24.* appear there to Isaac, though Abraham dwelt there *Gen. 21. 31, 32, 33.* and Jacob sacrificed there with acceptance, *Gen. 46. 1. 2. 3.* yet now God appointeth Jerusalem and the Temple the only places of his solemn worship, and of your seeking him. *u* The inhabitants of Gilgal, for the place could not go into Captivity, it is a Metonymie, the place put for the people. *x* *Salmaneser* and his *Affrians* shall certainly carry them away Captives. *y* Both City and People. *z* Shall be vanity and disappointment to all that trust to the Idols of it.

6 Seek the LORD, and ye shall live *a*, lest *b* he break out like fire *c* in the house of Joseph *d*, and devour it *e*, and there be none to quench it in Bethel *f*.

*a* The Prophet repeateth his Exhortation to Repentance with the repeated promise of a good issue hereon, *vid. ver. 4. let. p. q.* *b* This is a new argument to persuade with them to do their duty, for unless they do it Gods judgments will break out upon them. *c* Suddenly with strength, and prevalence, as the *Heb.* word here rendered break forth, importeth. *d* The Kingdom of the Ten Tribes, the chief whereof was Ephraim, who was the younger Son of Joseph, and the first ereitor of this Kingdom was an Ephraimite, *1 King. 11. 26.* *e* Utterly consume it as Fire useth to do, where it gets head and prevaileth. *f* If once this Fire break out from God all your Idols in Bethel shall not be able to quench it, no tears from your eyes there shed, no blood of Sacrifice there offered shall quench it.

7 Ye *g* who \* turn judgment *b* to worm-wood *i*: and leave off *k* righteousness in the earth *l*:

*g* Rulers and Judges. *b* The righteous sentence of the Law the equity of it which is sweet and pleasing to just men, and safe for all. *i* Proverbially understood bitterness, grief, injustice and oppression. *k* Make to cease in your Courts of Judicature and tread it under foot. *l* Or among men, in the Land, the latter part of this verse explains the former.

8 Seek *m* him *t* that maketh the \* seven stars *n* and Orion *o*, and turneth the shadow of death into the morning *p*, and maketh the day dark with night *q*, that \* calleth for the waters of the sea *r*, and poureth them out upon the face of the earth *s*, the LORD *z* is his name *t*.

*m* Tho this be not in the Hebrew 'tis well supplied by our interpreters. *n* A famous Constellation, and whose rising about September was usually accompanied with Rains and sweet showers, which as *chap. 4. ver. 7.* had been withholden, whence want of Water and Bread, now the Prophet adviseth to seek the Lord who can give them Rain and corn, by the kindly influences of that watry constellation, which as he made so he guides

¶ Or spirit.  
\* chap. 5. 8.  
\* Deut. 32. 13.  
& 33. 29.

\* chap. 4. 4.

\* chap. 6. 10.

\* Job 9. 9.  
& 38. 31.

\* chap. 9. 6.

manageth. This I take to be the most natural meaning of the place, *a* Which arising about November brings usually Cold, Rains and Frosts intermixt with much uncertainty, but very seasonable for the Earth, to make it fruitful, this mentioned to persuade these people to repent, who were afflicted with such barrenness and unfruitfulness as brought famine with it. *p* Proverbially, that turneth greatest adversity (which is here called shadow of death) into as great prosperity, here called the Morning *Psalm 23. 4.* Metaphorically this expresseth a change of prosperity into adversity; ye house of *Israel* think well of it, you are in a dangerous state advised to seek him, who can turn your Morning into Night, or your Night into Morning; who can on a sudden remove all evil from you, and bring all good upon you; seek him therefore, and seek not Idols. *r* Either to raise them to terrible swellings and rage, or rather calls up waters out of the Sea, by commanding the vapour to ascend, which he turneth into rain; and then poureth out from the Clouds to make the Earth fruitful. *t* He only is God and the Lord, who doth thus seek him.

\* Heb. spoil.

9 That strengtheneth the *†* spoiled *u* against the strong *x*, so that the spoiled *y* shall come against the fortress *z*.

*u* You have been exceedingly weakened and spoiled by your enemies; yet return, repent, seek God, for he can renew your strength, that you shall spoil your spoilers who are strong. *x* The mighty, victorious and insolent. *y* Those that had lost their strength, and were as conquered. *z* Shall rally, re-embody and form a siege against their besiegers, so God whom you should serve, will soon turn all from dark and dismal into light, and pleasing unto you, and yours; in your Apostacy all will be misery and darkness, but in your return all shall be well and prosperous with you.

10 They *a* hate him that rebuketh *b* in the gate *c*, and they abhor him that speaketh uprightly *d*.

*a* Either this is the Prophets complaint of them without farther expecting their compliance with his advice, or he foretels what they will do, Judges and people. *b* They both hate them that rebuke; Judges hate the Prophets, who rebuke corrupt Judges, and the people hate impartial Judges, if any such be among them; *c* Where Judges fate, and where the Prophets did many times deliver their message. *d* They cannot brook any one that deals plainly and honestly with them, whether Judge, Prophet or private person.

11 Forasmuch therefore as your treading *e* is upon the poor *f*, and ye take from him *g* burdens of wheat *h*; *\* ye* have built houses *i* of hewn stone *k*, but ye shall not dwell in them *l*: ye have planted *†* pleasant vineyards *m*, but ye shall not drink wine of them *n*.

\* Zeph. 1. 13.  
Hag. 1. 6.  
† Heb. vine-  
yards of desire.

*e* Their oppression was more than ordinarily proud and tyrannous, express here by treading. It was very heavy on the poor, an effect of fraud, and executed with tyrannical insolence, as the word, and its Paraphrase imports. *f* Who have not power to withstand your violence, nor money to buy your friendship. *g* Receive when offered, and ye force them to offer, you extort from the poor. *h* Great quantities of best Wheat, on which the poor should live, either making bread of it to feed them, or else making money of it to serve other occasions. It is not said what burthen, but probably as much as the poor man was able to carry. *i* Perhaps these corrupt Judges had built for their children; so one greedy and ravenous Judge might build as many houses as he had Sons, or these Judges being many had built many houses. *k* Intimating the greatness, beauty and strength of them, and they flatter themselves, that they and their posterity shall long dwell at ease, and multiply in these goodly houses. *l* You by oppression build, but God will by his just hand, and by the *Affrians* violence, turn you out of those houses, and make you captives in a land where your enemies please to carry you, you shall find that *Deut. 28. 30.* fulfilled on you, *m* Most desirable for situation, for fruitfulness, for sweetness and goodness of the Grape; every way delightful. *n* Either they shall not bear, or the enemy shall devour, or you shall be carried away into captivity. The threat *Deut. 28. 39.* shall be executed.

\* 10. 4 ransom.

12 For *o* I *p* know *q* your manifold transgressions *r*, and your mighty *s* sins: they afflict *t* the just *u*, they take a *||* bribe *x*, and they turn aside the poor in the gate *y*, from their right *z*.

*a* Wonder not at the threaten'd severity, as if 'twere too rigorous; it is but proportioned to your sins. *p* The Lord whom you provoke, who have threatened you, *q* clearly, fully, and in all the circumstances of them, what moves you to do so, what pretences of Law you make, all your evasions are vain and foolish. *r* The increased number of your sins, and the greatness of them too, as the word importeth. *s* Which mightily wrong, and break the poor and needy. *t* Besiege, or with hostile minds watch against, and gladly take any occasion to wrong, and grieve the just. *u* Not absolutely and sinlessly just but such as are comparatively just, or those whose cause is just or those that live with regard to all the commands of God,

and follow Righteousness: It was the mighty sin of the corrupt Rulers in *Samaria* and *Israel* at that day, that they were enemies to all righteousness. *x* In civil causes bribes carried it, *Vid. chap. 2. verse 6. let. p. t. q. r. f. t.* here bribes set criminals free, a ransom, as the word *Hebr.* buys off the punishment appointed by the Law against Murderers, Adulterers, &c. *y* The poor, who appear in their Courts for Justice, they turn them away, or delay to hear, or hear and judge unjustly, and so send them away wrong'd and crying. *z* These words fully express the Prophets meaning, and are therefore well supply'd in our Version.

\* chap. 6. 10.

13 Therefore *a* the *\** prudent *b* shall keep silence *c* in that time, for it is an evil time *d*.

*a* Because that men are so universally impatient of hearing reproof, and yet their sins so much abound, and so much deserve reproof; since they will sooner turn against the speaker, then turn from the sin spoken against. *b* The wise men, Prophets say some, but I rather think other private men are here meant, whose private capacity alloweth them to keep silence, when others must speak. *c* Be forced to it. (say some) they shall be silenced; this true, but rather here is a voluntary, chosen silence toward vile corrupters of Law and Justice, who will nothing mend though reproved, or a silence before God, owning his Justice in punishing such sinners. *d* Both for the sinfulness of it, which provoketh God to wrath, and for the sorrows, troubles, wars and captivity of this people, by the *Affrians*.

14 Seek good *e* and not evil *f*, that ye may live *g*: and to the LORD the God of hosts shall be with you *h*, as ye have spoken *i*.

*e* Turn to the law of God, study it, that ye may do the good it requireth in works of Piety, Justice and Charity. *f* You have devised evil, and done it in works of impiety, injustice and cruelty. Or this may be the same with *verse 4. 5. 6.* which see. *g* *Vid. verse 4. let. q.* *h* The Eternal Glorious God, who is Lord of all, and can help you, having all the Hosts of Heaven and Earth at his disposal; He will be with you to bless and save you yet, notwithstanding all your former sins. *i* You have boasted his being with you, you think he is bound to be with you, and own you, so he will indeed, but 'tis if you repent, cease from Idols and violence.

15 *\** Hate *k* the evil *l*, and love the good *m*, and establish judgment in the gate *n*: it *\** may be that the LORD God of hosts will be gracious *o* unto the remnant *p* of Joseph *q*.

\* Psal. 24. 14.

and 97. 10.

Rom. 12. 9.

\* Exod. 33. 20.

Joel 2. 14.

*k* Slight dislikes will do little in this case, you Rulers and Judges must heartily hate, and shew that you hate, *l* both ways, doings, contrivers and abettors of the evil among the people, and your selves. *m* Commend, encourage, defend and reward all good in others, and do it your selves, let your heart be toward good things, and good men. *n* By this its evident the Prophet speaks to Governours and Judges among them, what the import of the phrase is see, *verse 10. let. b. c.* and *verse 12. let. y.* Set up honest and upright Judges in every Gate, where Judges did sit in those days. *o* Possibly he will forgive, or abate, or respite the evil days, possibly he may give you his gracious presence, and yet save, *p* what the invasions of enemies, or the Civil Wars have spared, and left *q* in *Samaria* and *Israel*, the ten Tribes, *Vid. chap. 5. verse 6. let. d.*

16 Therefore *r* the LORD the God of hosts, the LORD saith thus *s*, wailing *t* shall be in all streets *u*, and they shall say in all the high-ways *x*, Alas, Alas: and they shall call the husbandman to mourning *y*; and such as are skilful of lamentation *z* to wailing.

*r* The Prophet foreseeing their obstinacy in their sins, and their refusing to obey his Counsel from the Lord, doth proceed to denounce Judgment against them. *s* That there might be no doubt made of the truth of the Prophets words, he doth in most solemn manner attest it to be from the Lord, and that he might awake them to Repentance and Humiliation, he proclaims the majesty and power of God who calls them to it. *t* Lamentations uttered in words and gestures, *Ecc. 12. 5. Jer. 4. 8. Zech. 12. 10.* shall every where be seen and heard in the broad streets of your Cities, as when the *Affrian* prevail'd and cut of the Forces of *Israel*, besieged and took their strong holds. *u* Of great Towns or Cities. *x* Abroad in the Country, and on the road all shall cry out as undone, dispirited and hopeless men, Alas! alas! *y* This sort of men are little used to such Ceremonies of mourning, but now such shall their state be, that they shall be called upon; Leave your toil, betake your selves to publick mourning. *z* And to make all sound doleful, call in those whose art lyeth in acting the part of mourners, and can move hardest hearts to lament and bewail. See these *Jer. 9. 17. 18.* and *Mat. 9. 23.*

17 And in all vineyards *a* shall be wailing, *\* I* will pass through thee *b*, saith the LORD.

\* Exod. 12. 12.

*a* In these places was usually the greatest jollity, and they gather'd their Vintage with joy, but now 'tis quite contrary, either Vines are blasted, or eaten up, or destroy'd of the enemy.



enemy. <sup>a</sup> As an incensed God punishing all every where, who have sinned against him, and therefore every place now shall be full of sorrow, because every place hath been full of sin.

18 \* Wo unto you that desire *c* the day of the LORD *d*; to what end *e* is it for you? the day of the LORD is darkness *f*, and not light *g*.

<sup>a</sup> Scoffingly or not believing any such day would come. The Prophets had long threatened such a day, but these scoffers thought no such thing could overtake them, and if it did they would know the worst of it, alter their course they will not, whatever comes on it, and they are confident the Prophets fright them with bug bears, but wo to such scoffers. *d* Vid. Joel 1. 15. and 2. 2. and Zeph. 1. 15. *e* What do you think to get by it? What good can you expect when darkest calamities overwhelm you? *f* All adversity most black and doleful, therefore called in the abstract darkness. *g* No joy, hope or comfort in it.

\* Jer. 45. 44.

19 \* As if a man did flee from a lion, and a bear met him *b*; or went into the house *c*, and leaned his hand on the wall *d*, and a serpent bit him *e*.

<sup>a</sup> Here Proverbially is express the continuance and succession of evils one after another; it will be a long calamity when your civil dissensions waste you first, next Gods Armies of Locusts and Palmer-worms, and the Assyrians too, until all ends in final Captivity; you may escape one, but shall fall into another calamity, and worse then that you escaped; abroad your miseries shall be like a Lion or Bear. *i* At home you may hope for safety from such open dangers, but there other kind of mischief shall meet you. *k* Weary and faint shall think to ease and support himself. *l* Whose biting infuseth a deadly poison, which suddenly corrupts the whole mass of blood, and kills the man. If Conspirators at home be Lions, the Assyrians will be as Bears to you.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it *m*?

<sup>m</sup> All these things considered, ye secure, profane and Atheistical scoffers, speak your selves, will not that day be as dark as I have described, and as little to your comfort?

\* Jer. 6. 20.  
|| Or, mell your holy days.

21 <sup>a</sup> I hate *n*, I despise *o* your feast-days *p*, and I will not <sup>b</sup> smell *q* in your solemn assemblies *r*.

<sup>a</sup> Impure and unholy they are, whatever they seem to be, and therefore the Lord hateth them, they are abomination to him, Prov. 15. 8. and Isa. 1. 13. 14. *o* Worthless and contemptible they are, and as such God rejecteth them, Isa. 1. 10. 11. 12. *q* There is no goodness that I should value in them, there is all that vileness in them which attends deep hypocrisy, for which I do hate them. *p* The Apostate Israelites imitated the *Fenies* in many things, amongst which they retained their Festivals, in which they multiplied their Ceremonial Sacrifices, and yet God owns them not as His, but brands them with this, they are yours, therefore unwarrantable will worship, and displeasing to God. *q* A savour, of rest or delight, I will not accept and be pleased with, Gen. 3. 21. *r* Appointed, as you think, on very weighty reasons, and by sufficient Authority, and Celebrated with rich Sacrifices, in mighty crowds, and in excellent order, all is yours, not mine.

22 Though ye <sup>a</sup> offer me burnt offerings *t*, and your meat-offerings *u*, I will not accept them *x*: neither will I regard the <sup>b</sup> peace-offerings *y* of your fat beasts *z*.

|| Or, thank-offerings.

<sup>a</sup> That have departed from my Temple, Law and Institutions, you of the ten Tribes. *t* Which was wholly burnt on the Altar; no part due to any but God; of this these Hypocrites had a high esteem, Micah 6. 6. because they accounted it an entire gift to God. *u* To your burnt-offering add the other, your meat offering also, as Lev. 2. 1. 2. Numb. 6. 17. Vid. Joel 1. 13. and 2. 14. *x* It may be a Meiosis, I will as ver. 21. hate them. *y* Your Thank-offerings too, of which Lev. 6. 12. and 7. 15. your praises for your prosperity is no better pleasing neither. *z* In these Peace-offerings, though you bring the best, the fattest, yet you bring nothing but a beast, for you leave your hearts with your sins, and you have no warrant from God to do this, nay, you are prohibited, for you are to offer only at *Jerusalem*, and at the Temple.

23 Take thou away from me the noise *a* of thy lutes *b*, for I will not hear *c* the melody of thy viols *e*.

<sup>a</sup> By way of contempt and loathing, God calls their songs noise, how harmonious, delightful and ravishing soever they might be to their ears, they were not pleasing unto God. *b* Used in their Sacrifices, and their solemn Feasts, herein they imitated Temple-Worship, but all was displeasing to the Lord. *c* This is not to be taken absolutely, for God heard the noise, but 'tis taken in a qualified Sense, he did not hear with delight and acceptance. *d* The pleasing harmony, the sweet concerts. *e* This one kind of Musical instrument put for all the rest, in a word, your Hypocrite, Idolatry and Injustice spoils all your services, and makes God weary of you and them.

24 But <sup>a</sup> let judgment <sup>b</sup> *g* run down as <sup>c</sup> waters *h*, and righteousness <sup>d</sup> *i* as a mighty stream *k*.

<sup>a</sup> And *Hebr.* *g* Some interpret this of Penal Judgment, by God threatened against these Hypocrites, but 'tis better understood of Justice to be administered by Rulers, whose office 'twas to determine between party and party. *h* Freely, constantly, speedily, and for common benefit of all, as waters run. *i* Equity, relieving Justice, the want of which hath been notorious among you. *k* Which bears down all that opposeth it, be hindered by none from doing every one right, do this and you may yet be accepted.

25 \* Have ye <sup>a</sup> offered <sup>b</sup> *m* unto me <sup>c</sup> *n* sacrifices *o*, and offerings <sup>d</sup> *p* in the wilderness forty years *q*, O house of Israel *r*?

\* Ads. 7. 45.

<sup>a</sup> Their Fathers and they, though at so great distance of time are one people, and so the Prophet considers them in this place. *m* Did you not frequently omit to offer, and yet were not reproved or plagued for the omission, when your frequent removes, and many other difficulties made it impracticable, so little is Sacrifice with your God! and yet when you did offer. *n* was it to me only, or did you not sacrifice to Idols and false Gods, and provoked me? Will worship and Idolatry have been hereditary diseases in your Generations; and it is well known too, that these Idolaters fell in the Wilderness, and are made admonitions to you. *o* Of beasts slain, as the word properly speaks. *p* *Minchab* in general is any gift or present made, but particularly here it is a gift or present of fine flower, Oyl and Frankincense unto God with the Sacrifice. *q* It was a broken number of years in exact account, that is 38 An. and 11 Months, but as is common in such cases, the full and round number is taken, and so the account runs here, and in *Ads* 7. 42. forty years. *r* You of the ten Tribes.

26 But ye <sup>a</sup> have born <sup>b</sup> *t* the <sup>c</sup> || tabernacle <sup>d</sup> *u* of your Moloch <sup>e</sup> *x* and Chiun <sup>f</sup> *y*, your images <sup>g</sup> *z*, the star of your God <sup>h</sup> *a*, which ye made to your selves <sup>i</sup> *b*.

|| Or, *Satanah* your King.

<sup>a</sup> The Idolatrous Children of Idolatrous Fathers. *t* Carried along with you in the Wilderness; *u* Or little Chappel, or shrine, or Canopy in which the Image of their Idol was placed. Though others conjecture this to be the proper name of an Idol, I conjecture 'tis the name of the Portable Temple or Chappel in which the supposed Deity was placed. *x* The great Idol of the Ammonites, as *Jupiter* was of the Greeks and Romans; Some antient King among them, who was a famous Founder, or Raiser, and Benefactor to their Nation, though we know not who this was. *y* Perhaps if we understand the whole apparatus, or storehouse of their Images, we shall not err. Their grand Idol was *Moloch*, whose Image they kept, and carried about in a Sacellum, or Consecrated portable Chappel, and with him the rest of their petite Deities; in their Images placed orderly, as they fancied, about their great Deity; others will have *Chiun* to be *Saturn*. *z* What ere these were 'tis plain God accounts them their Inventions, and their Gods. *a* What Star this was we need not enquire, the Idolaters appropriated the Stars to their Gods, and probably did in the roof of their Gods Tabernacles, frame the Star over the Image of their God, or the Star your God, or which you worship. *b* All which Deities you have found out and established to your selves.

27 Therefore <sup>a</sup> will I cause you to go into captivity <sup>b</sup> *d* beyond Damascus <sup>c</sup> *e*, saith the LORD, whose name <sup>d</sup> is the God of hosts.

<sup>a</sup> For all your Idolatry and other sins in which you have obstinately continued, *d* you shall certainly be subdued and captivated, and this shall be done, so that my hand shall appear evidently in it. *e* Into *Affria*, and into parts beyond *Damascus*, but 'tis not certain into what corners of the World they were sent; but probably to those parts that lay about the *Caspian* Sea; more remote from their own Country, than ever to hope they may get back again: Or thus, you shall be carried into a Captivity more grievous, by *Salmenezer* then was the captivity of those whom *Tiglatb Pilnezer* led captive when he slew *Rezin*, took *Damascus*, and wasted *Israel* in the days of *Pekah*, when some Israelites were carried Captives, but this shall be a more grievous Captivity.

## C H A P. VI.

1 <sup>a</sup> WO <sup>b</sup> *a* \* to them <sup>c</sup> that <sup>d</sup> || are at ease <sup>e</sup> *b* \* in Zion <sup>f</sup> *c*, and trust in the mountain <sup>g</sup> *d* of Samaria <sup>h</sup> *e*, which <sup>i</sup> *e* are named \* || chief of the nations <sup>j</sup> *f*, to whom the house of Israel came <sup>k</sup> *g*.

\* Luke 6. 24.  
|| Or, are secure.  
\* Exod. 19. 4.  
|| Or, first fruits.

<sup>a</sup> This compriseth many and great sorrows, all that God intends against these sinners. *b* Who live in abundance, eat, drink, sleep, and are secure, that think to morrow shall be as this day, and neither fear nor believe the threatened Judgments of God. *c* By a Synecdoche put for the Kingdom of the two Tribes, and principally the inhabitants of *Jerusalem* and *Zion*, the Ten Tribes were hitherto threatened, now the Prophet warns the Two Tribes, *d* Wo to them also who rely upon

upon the Strength, Wealth, and Policy of the King, Princes, Cities, and Kingdom of *Samar* or *Israel*. *e* Which two Cities, *Zion* and *Samar*. *f* Accounted Chief Cities among the known Cities of that part of the World. Others refer this passage to the Nobles, Wifemen, and great men of each place, men that were heads among their own people. *g* To which places all *Israel* had recourse, so the two Tribes went up to *Zion*, the Ten Tribes went to *Samar*, or to whom *i.e.* to which Nobles and Rulers the People of each Kingdom did go on all occasions for Judgment, Counsel or Refuge.

\* Nah. 3. 8.

2 \* Pals† ye unto Calneh *b*, and see *i*: and from thence go ye unto Hemath *k* the great: then go down to Gath *l* of the Philistines: *be* they better than these kingdoms? or their border greater than your border *m*?

† Run over the History of that great, and antient City, as go to *Shils*, *Fer. 7. 12.* *b* Built by *Nimrod*, *Gen. 10. 10.* and after a long growth to Power, Wealth and Security, through near 1300 years was at last ruin'd, as is probable in the Civil Wars which ended in the utter ruin of *Sardanapalus* by *Arbaces*, and *Phul-Belochus*, Grandfather to *Salmenefer* who Captivated *Israel*, the story of which, fresh in the days of *Amos*, is thus refer'd unto for warning to *Israel*. *i* Consider well what befall that City built on *Euphrates*, Rich, Delightful, and as you, full of Sin, *k* Head of the *Syrian* Kingdom, lately overthrown by *Tiglab-Pilnefer*, and a very fresh instance of Gods just indignation against secure sinners and a very fit warning to *Israel*. *l* The chief City of the *Philistines* a few years before wasted by the Arms and Cruelty of *Huqiel*, *2 King. 12. 17.* by these Examples learn to amend your ways or expect to perish in them. *m* The reading this passage interrogatively renders it darker than if 'twere read assertively, yet they were better, *i.e.* greater than these Kingdoms of *Israel* and *Judah*, and their borders, *i.e.* the bounds of those Kingdoms, greater than these of *Israel* and *Judah*. But if you retain our Version, it will amount to this: are they, *i.e.* *Israel* and *Judah*, better, more just, thankful and merciful than these Kingdoms that they should hope to escape: or is the border of these two Kingdoms greater that they should hope to stand by power?

\* chap. 5. 18  
† Or, habitation  
Psal. 94. 20.

3 Ye *n* that put far away the \* evil day *o*, and cause the || seat *p* of violence to come near *q*. *n* Wo to you that flatter your selves that the day of darkness and misery foretold is far off, as *Ezek. 12. 27.* which see. These were great ones too, that the Prophet here threatneth, who thus postpon'd the day of *Israel* and *Judahs* Calamities. *o* Not as if it should be a short calamity. as a day, but it speaks the determinate fixed time, and the haste wherewith the Execution shall be made. *p* The Throne, or Judgment-Seat which should relieve the oppressed, condemn the wicked, and acquit the Innocent, this is made a seat of violence where unjust Judges condemn the just, and take Bribes. *q* Thus you draw the judgments of God on your selves, by acting violence against the poor, and contemning the Threats of the Prophets.

† Or, about  
with superfluous  
ties.

That lie *r* upon beds of Ivory *s*, and || stretch themselves upon their couches *t*, and eat *u* the lambs out of the flock *x*, and the calves *y* out of the midst of the stall *z*.

*r* The wo is to be added to them that either out of Laziness or Luxury, and to please the flesh lay themselves to rest. *s* on beautiful rich Beds, bought with the gain of Bribes and Oppression. *t* This somewhat explains the former; they did extremely indulge their Pride and Luxury, and on Beds or Couches laid themselves to Feast, when God called them to mourn and weep. *u* With excess, as *Mat. 24. 37, 38.* and *Luk. 12. 19, 20.* *x* The very best in all their Flock, and probably they chose them out first, before they set out Lambs for Sacrifices, or else these Gluttonous Judges and Rulers eat the best Lambs not of their own, but out of poor oppressed mens Flocks. *y* Those that were fattest too. *z* Kept on purpose to make them most delicious and nourishing meat.

\* Isa. 5. 12.  
† Or, quaver.

5 \* That || chant *a* to the sound of the viol *b*, and invent to themselves instruments of musick *c*, like David *d*.

*a* Wo to them that in a time of deepest Mourning, do entertain themselves with Songs, and with greatest skill sing to their Musical Instruments as if they had no greater thing to mind. *b* Or Lute or Guiter, one kind put for every one used in their Feastings at this time of *Amos*. *c* Not content with known, old-fashioned Musick, they find out new Instruments, New Songs and Tunes. *d* In imitation of *David*, as they profanely pretend or else emulating his skill, and preferring their own Feast Songs and Musick, before his Temple Musick and Songs. We may imagine what Songs such ungodly, cruel, voluptuous men would sing, and what Tunes they would set too, on such occasions, *viz.* loose, profane and impure enough.

† Or, in bowls of  
wine.  
† Heb. breach.

6 That *e* drink || wine in bowls *f*, and appoint themselves with the chief ointments *g*, but they are not grieved for the † affliction of Joseph *h*.

*e* The Prophet continues the wo still to these Riotous Feasters; the jovial, banquetting, dancing, and singing Judges. *f* Not in little Vessels, not in moderate glasses, or cups as be seemed sober men, but in great Vessels, called Bowls, and it is likely they drank these filled as full as they could hold too, and in design to drink each other down. *g* In those hot Countrys this anointing was needful to refresh and strengthen the Limbs and 'twas much used, But here the effeminate use of it, at such a time, and by such men, at Feasts is condemned as great excess, and provoking sin which God will punish. *h* Nothing affected with or troubled for the publick calamities of their Country, though they were fore ones brought on them by the *Syrians*, and by their own divisions and civil Wars, both Kingdoms of *Judah* and *Israel* were in a very low afflicted state, but these Rulers and Grandees live feasting and dance, as if no sad occasion called for other Carriage.

7 Therefore *i* now shall they go captive *k* with the first that go captive *l*, and the banquet *m* of them that stretched themselves *n* shall be removed *o*.

*i* For this sin of unseasonable Feasting added to all former sins; much like that, *Isa. 22. 14.* *k* Who ruled others, and whose Character you have *ver. 1, 2, 3, &c.* who put far from them the evil day, &c. these shall certainly be carried Captive. *l* And as they deserve by their sins, so shall they be carried away the first of any, Gods hand in punishing them shall be as eminent as their hand was in sinning. *m* The Feastings of voluptuous ones shall cease. *n* *Vid ver. 4. let. 1.* *o* God will send the *Assyrians* to take away the Banquet, and to bring in a Bill, a reckoning, for these secure sinners, who shall be removed too as well as their Banquet is, they shall go into Captivity, and there in sorrows dearly pay for all their luxury inhumanity and security.

8 \* The Lord GOD hath sworn by himself *p*, \* *Jer. 22. 22.* faith the LORD the God of hosts *q*, I abhor *r* the excellency of Jacob *s*, and hate his palaces *t*: therefore will I deliver up the city *u*, with † all that is therein *x*.

*p* The secure, incredulous and Atheistical among the Judges of *Israel*, are here spoken to, especially, and the Prophet assures them that God had sworn by himself that they should be punished, and in the manner he had foretold. *q* God assureth his Prophet, that the Prophet might attest it to his Hearers. *r* I look with detestation, and remember with loathing. *s* All that the seed of *Jacob* accounts a glory and excellency to them, and in which they do put their trust all their external privileges and ceremonies Worship, *t* In which violence is forced up, in which luxury abounds. *u* *Jerusalem*, *Samar* and all the other Cities. *x* Both Persons and things, *Assyrians* first shall sweep away all out of *Israel* and *Samar* and *Babylonians* next shall carry away *Judah*, *Jerusalem* and all in it.

9 And it shall come to pals *y*, if there remain ten men in one house *a*, that they shall die *b*.

*y* The thing is decreed, and shall take effect. *z* Or escape the Enemies Sword, or the Famine of *Samar* besieged three years. *a* Many men for 'tis a certain number expected though an uncertain be understood. *b* Either of Pestilence or some other stroke of Gods hand, though they escape a while they shall not finally escape, *2 King. 17. 5.*

10 And a mans uncle *c* shall take him *d*, and he that burneth him *e*, to bring out the bones out of the house *f*, and shall say *g* unto him that is by the sides of the house *h*, *Is there yet any with thee i?* and he shall say *j*, No; then shall he say *k*, \* Hold thy tongue *l* for || we may not make mention of the name of the LORD.

*c* Or some near Kinsman. *d* Instead of those Mercenaries who were wont to do this, and were paid for it, but now none of these to be had, the next to the dead must as well as he be able take him up on his shoulders, and carry him, *i.e.* the last of the Ten, the other nine being dead. *e* Though the *Jews* mostly buried yet in some cases they burned the dead bodies as in this of waiting Pestilence when they could not carry them out either for fear of infecting others or for want of help. *f* All that remain'd. The flesh of the dead being consumed to Ashes; the Bones are reserved to be buried, and laid up in some Sepulchre of their Ancestors. *g* He that doth this Office for the last of his dead friends shall enquire *h* Of one he seeth either dwelling near, and by the sides of the house out of which the bones are carried, or else of some that lay undiscerned in the corner of the house where so many died. *i* Is any one living in this your house, hath any one escaped? *j* The Man or whom the Uncle, or whoever carried out the bones, enquireth. *k* Then shall the Enquirer say. *l* Either murrar not against God, or mourne not, for so sad is the time that the dead are happier than the living, or say nothing lest all be rifled from thee. For such inhumanity was among them that there were those who would dare to rifle infested houses. Or

\* chap. 6. 1.

T t else



else which suits next words be silent under Gods just displeasure. *n* Now 'tis too late to seek God who is executing his immutable Decree and Sentence which we were advised to prevent, but did not in season.

11 For behold *o* the LORD commandeth *p*, and he will smite the great house *q* with breaches *r*, and the little house *s* with clefts *t*.

*o* Consider this well: it seems to be the continued speech of him who took care of the dead, *ver. 10.* *p* God provoked by our sins hath sent out thy Enemies: War, Famine and Pestilence all come commission'd of God and when the Arrow is shot 'twill hit and kill. *q* The Palaces of great men, and their Families, *r* shall have great breaches made in them, by which they shall be ruin'd. *s* The Cottages, and lesser dwellings of poor men with their Families. *t* shall by lesser strokes be ruin'd. their Clefts shall be enough to do this. All shall be overthrown, and we must submit to it.

12 *¶* Shall horses run upon the rock *u*? will one plow there with oxen *x*? for *\* ye y* have turned judgment *z* into gall *a*, and the fruit of righteousness *b* into hemlock *c*.

*u* Would it not be dangerous to Horse and Rider? if Prophets and Pious men exhort threaten or advise they endanger themselves, it does no more good than if you would run your Horse on the slippery Precipices of Rocks. Or all is lost labour on these hardened Sinners. *x* Your hearts are hard as the Rocks; my Prophets Preaching, my lesser Judgments warning you, all gentler means used are but as a Husbandmans Plowing the Rocks. These shall therefore be torn up by the Roots, your state and Kingdom shall be utterly overthrown. *y* You Judges, and Governours in the Ten Tribes, and in Judah too. *z* *Vid. chap. 5. ver. 7. let. g. h. i.* *a* Or poison, by those Laws they took away life, and forfeited Estate which had the Laws been rightly executed, had saved both. *b* All that fruit which Equity and Justice would have produced by due application of the Law, hath been wormwood, grief and complaints by your wrestling and perverting the Law. *c* A deadly and pernicious weed, so the course of your Courts have been.

13 Ye which rejoyce *d* in a thing of nought *e*, which say *f*, Have we not taken to us horns by our own strength *g*.

*d* Glorifying with a Joy and Satisfaction, with Hope and Confidence. *e* In your Victories, Alliances, Fortifications and Idols, all which draw you away from God, and from seeking him as he will be found. *f* Tell the Prophets that reprove you and foretell your downfall, you say to them, notwithstanding all that God threatens, yet *g* you have rais'd your selves to dominion and Greatness by your Wisdom, Courage and Success, and by the same you will maintain it, and so you put off the day of Evil.

14 But *b* behold *i*, I will raise *k* up against you a nation *l*, O house of Israel *m*, saith the LORD the God of hosts *n*, and they *o* shall afflict *p* you from the entering in of Hemah *q*, unto the *¶* river of the wilderness *r*.

*b* Notwithstanding all your boasts and carnal confidences. *i* Observe and weigh well what is said. *k* Awaken, call together, strengthen, succeed and prosper in the attempt against you. *l* *Pul* hath and *Tigath Pileser* hath or now doth afflict and break you, but *Salmanser* shall utterly destroy you, if his strength were not enough of it self, mine arm should strengthen him to bring all your hopes to nought. *m* Kingdom of the Ten Tribes. *n* Who doth what he saith, who does command and 'tis done, whom none can resist. *o* The *Affrians* and their Confederates. *p* Distress you and press you hard on all sides, it shall be a great and an universal oppression of you. *q* A City of *Syria* bordering on the land of *Israel*, North-east and was an inlet into *Syria*, from the North of *Canaan*. *r* Which is *Sichor* in the most South-west parts of *Canaan* towards *Egypt*. So all your Country, *Judah* and all shall be oppressed by that Nation which I will raise and strengthen against you.

## CHAP. VII.

1 **T**HUS *a* hath the LORD God shewed *b* unto me, and behold *c*, he formed *d* *¶* grasshoppers *e* in the beginning of the shooting up of the latter growth, and lo, it was the latter growth *f* after the kings mowings *g*.

*a* Sometime this refers to what went before, here it refers to what the Prophet saw and is about to declare. *b* This is the first of five Visions or Prophetick Representations of what was coming upon this People for their sins. The Lord gave *Amos* a clear sight of the future calamity by this Vision. *c* I could not but observe, and it is worthy your observance too. *d* It is not said he called for them, but he formed, or created them, probably intimating somewhat extraordinary in them, either in their bigness or number, or rather sudden appearing of them. So the plague signified by them should suddenly come upon

them. *e* In our Country grasshoppers are not hurtful, but these in our Text were Locusts and so rendred, *Isa. 33. 4.* and *Nab. 3. 17.* and the word used by *Amos* here is Paraphras'd by the *Heb.* Critics by a word that properly Notes Locusts. *f* The shooting up of the first growth being too luxuriant they did either mow off the tops, or eat it down with Cattel, and this was done for preserving the Corn and increase of the Harvest, but if the second growth were cut off or eat up, it marred the whole Harvest, and these devouring Locusts were formed in such time as to do this, and so to bring a famine upon the land. *g* It is supposed that the first mowing of the luxuriant Corn in the blade was for the Kings use, and after this the second springing grew up to the Harvest. It may possibly intimate, that though the Kings of *Israel* did as 'twere mow the luxuriant Riches, yet they grew again, but when *Affrian* Locusts come all is devour'd.

2 And it came to pass, that when they had made an end of eating the grass of the land *b*, then I said *¶* O Lord GOD, forgive, I beseech thee *k*, *¶* By whom shall Jacob arise *l*? for he is small *m*.

*b* Either visionally, the whole Scheme represented both Locusts, Grass, Herbs and Corn, and it represented the Grass as almost all eaten up and the Locusts ready to fall upon the Corn, and all that remain'd. Or else really, it was acted, and the Grass was devoured. Though the former seems most likely, I leave it to every ones judgment. *i* *Amos* interceded by Prayer for this People in this case. *k* And he sueth for Mercy, intreats for Pardon, hereby justifying Gods proceedings, and though this people for whom he prays is insensible of their condition, yet the prophet is deeply affected with it, and deprecates the displeasure of God, and implores his Mercy; to God belongs forgiveness, to them nothing but shame. *l* How shall any of *Jacob* escape, or if thou O God of *Jacob* dost cast him down, who will or can lift him up? he must needs perish if thou be still angry and shew not pity. *m* Weak in strength, few in number, not able to resist his Enemies the *Affrians*.

3 *\* The LORD repented *n* for this: It shall not be *o*, saith the LORD.*

This spoke after the manner of man, is to be understood as becomes the immutability and omniscience of God, what a man when he repenteth doth, desisting from the thing, so God desisting or suspending his own Act doth tell us he repenteth. *o* This explains the former, That sore Famine like to be caused by these Locusts came not, *Amos* prevailed by Prayer and the Judgment was diverted.

4 *¶* Thus bath the Lord GOD shewed *p* unto me, and behold *q*, the Lord GOD called *r* to contend by fire *s*, and *¶* it devoured *t* the great deep *u*, and did eat up a part *x*.

*p* In Vision or Hieroglyphic, *Vid. ver. 1. let. b.* *q* *Vid. ver. 1. let. c.* *r* Declar'd he would judge as by fire. *s* Literally say some, God would from Heaven by fire punish. *o* Others say metaphorically, by drought which should scorch up all fruits of the Earth, and dry up Fountains and Rivers. Or else by very sore, wasting, and irresistible judgment that like Fire should consume all, hereby denoting the *Affrian* rage, *t* Eat up, *i. e.* Visionally, or in the Emblem. *u* Not literally but as the other, *ver. 2.* in Hieroglyphic. So it appear'd to *Amos*. *x* Of the Land too, it seem'd to seize on the Earth; now this in vision awakens the Prophet as before to pray earnestly.

5 Then said I, O Lord GOD, cease, I beseech thee; by whom shall Jacob arise? for he is small.

6 The LORD repented for this: this also shall not be, saith the Lord GOD:

These two verses are almost word for word the same with *ver. 2.* and *3.* which see,

7 *¶* Thus he shewed me, and behold *y*, the Lord *z* stood *a* upon a wall made by a plumb-line *b*, with a plumb-line in his hand *c*.

*y* *Vid. ver. 1. let. b. c.* *z* The Great God, who had long tried *Israel* and often spared. *a* Possibly it may denote his fixed purpose now to proceed to demolish this State. *b* Strongly, regularly and beautifully built, as art could build it. *c* Ready as an Artist to take the measures of this Wall to discover all the defects of it, and how much 'twas varied from what it was at first built. This shall be the last measuring it, and on this measuring what ever is faulty shall be pulled down though to the very Foundation. This was Visionally represented to the Prophet.

8 And the LORD *d* said unto me, *Amos*, what seest thou *e*? and I said, A plumb-line *f*. Then said the LORD, Behold, I *\* will let a plumb-line in the midst of my people Israel *g*, I *\* will not again pass by them *h* any more.**

*d* Who

\* Hof. 10. 4.  
chap. 5. 7.

¶ Or, who of (or  
for) Jacob shall  
rise.

¶ Or, valleys.

¶ Or, green  
worms.

\* See 2 Kin. 21.  
13. Isa. 34. 11.

Lam. 2. 8.

\* chap. 8. 2.

*d* Who did before shew *Amos* the Emblem in Lanskip or Vision. *e* This God alketh not as if he were ignorant what *Amos* saw, or as if he would be informed whether he saw aright, but it is introductory to that follows. *f* Or perpendicular to which *Masons* first build, and frame Walls of Houses, and by which they do at any time measure them whether they stand upright, or any way belly out, and decline. *g* I will exactly measure my people *Israel*, the whole Fabrique of the Ten Kingdoms. I will take a particular view of all, and how far 'tis right, or how far 'tis out of Order. *h* I will no more forbear, but I will pull down all that is faulty, though I pull up the very Foundations, and this is confirm'd in what followeth.

*9* And the high places *z* of *Isaac* *k* shall be desolate *l*, and the sanctuaries of *Israel* shall be laid waste *m*; and I *\** will rise *n* against the house of *Jeroboam* *o* with the sword *p*.

*i* The Temples on high Mountains built to Idols, or for the Worship of God, though he forbid them. *k* The Father is here named, but his Children are intended all the seed of *Isaac*; I cannot, though some do, think the Prophet alludes to *Isaac's* being offered upon a High Mountain. *l* Shall be raised to the Foundation, or left to moulder and fall with length of time, and assaults of storms and weather. *m* This explains the former, and speaking after the custom of those times the Prophet calls the Idol Temples Sanctuaries, whether in *Dan* and *Bethel* or elsewhere. *n* God will, but not immediately, rise up; He will stir up some or other to do what he threatens. *o* In the days of *Zechariah* (Son of *Jeroboam*) murdered by *Shallum*. *p* First of a Conspirator *Shallum*, next of Civil War.

*10* ¶ Then *g* *Amaziah* *r* *\** the priest *s* of *Bethel* *t*, sent *u* to *\** *Jeroboam* *x* king of *Israel* *y*, saying; *Amos* hath conspired against thee *z* in the midst of the house of *Israel* *a*: the land *b* is not able to bear all his words *c*.

*q* After that *Amos* had expressly and peremptorily foretold the ruin of Idolatry and Kingdom of *Israel* for their sins. *r* It appears not what Family he was of, nor is it much material we should know, 'tis probable he might be of some mean Family, or possibly an Apostate Priest of the Tribe of *Levi*. *s* By way of Eminency, no common Priest, but the chief Priest. *t* To the Calf at *Bethel*, and tis like he was *Præfext* or Governour for the King in the Civil Affairs of that City and Countrey. *u* Gave information by Messengers sent. *x* The second of that name of *Jehu's* Race the third from *Jehu*. *y* At that time living and on the Throne of *Israel*. *z* He accused the Prophet of High Treason, and conspiring to raise War against his Sovereign. *a* Openly, and publicly, or hath endeavour'd to raise all *Israel* into Sedition or Rebellion against their own King. *b* Either thus, if what he threatneth should come to pass 'twill be ruin and utter desolation to all. Or thus; The People are incensed so much against this Prophet for his harsh predictions, that he must be made an Example to quiet and content them. *c* What he saith will come, if it doth come will certainly ruin all, high and low, and a well order'd Government may not bear such a Prophet. Thus far the general Accusation.

*11* For thus *Amos* saith *d*, *Jeroboam* shall die by the sword *e*, and *Israel* shall surely be led away captive *f* out of their own land *g*.

*d* So *Amaziah* falsely reports the Prophet. *e* He no where said so, nor did he insinuate so much, but spake of his house distinguishing'd from his Person, as ver. 9. *f* This indeed he foretold, but did no more contribute to it, or contrive it than the Physician doth who foretells the death of an uncounsellable Patient, sick of a mortal Disease. *g* This is added to signifie the greatness of the Captivity.

*12* Also *Amaziah* said unto *Amos* *h*, O thou seer *i*, go, flee thee away into the land of *Judah* *k*, and there eat bread *l*, and prophesie there *m*.

*h* It is probable enough that this Arch-Priest of *Bethel* did send this advice, or gave it to the Prophet so soon as he had accus'd the Prophet to *Jeroboam*, and perhaps he thus intended to insinuate a great good Will towards the Prophet, presuming the Prophet knew nothing that *Amaziah* had accused him. *i* Whether this be spoken in scorn, or giving him the respect due to a Prophet, I determine not. *k* Be advised, stay not here, but with all speed flee out of the Kingdom, get thee into *Judah* whence thou camest, there thou mayst be safe. *l* Thou wilt never get thy Bread here by this kind of Preaching, in *Judah* 'tis likely thou mayst get thy livelihood by thy Prophetick art; thither go. *m* There thou mayst freely declaim against our Vices, and predict our fall, which we do as little, as thou dost much believe.

*13* But *\** prophesie not again any more at *Bethel* *n*, for it is the kings *o* chappel *o*, and it is the *p* kings court *p*.

*n* As a Friend I advise thou do not, and as having Authority from the King, I do declare thou shalt not Prophesie in *Bethel*. *o* Where I am by the Kings Authority empowered to give Licence, or impose silence, and to see that none but fit

persons preach before the King, who doth there pay his Devotions, *p* where all his Nobles attend him, and where no ordinary, obscure, and uncourtly Doctor may appear, beside such preaching so near to the Kings Court, will be speedily punished, therefore as thou lovest thy self *Amos* follow my advice, and let the Kings Court, and this Country hear no more of thee.

*14* Then *g* answered *Amos*, and said *r* to *Amaziah* *s*, I was no prophet *t*, neither *was* I *\** a prophets son *u*, but I *was* an *\** herdman *x*, *\** *1* King. 20. 35. *and* a gatherer of *o* *lycomore* fruit *y*. *o* *Or, wild figs*.

*z* So soon as this false accuser had under the vizard of friendship given advice, and withal intimated his resolution to use his Authority to make *Amos* desist if he did not do it voluntarily; *Amos* gives him answer *r* readily, boldly, and yet smoothly, and out-shoots the Court Pontif in his own bow. *s* Not fearing his person or his power. *t* Not originally, or by succession, or by study, or by any humane designation and preparation; as many have been, *u* My Father was no Prophet, nor was I bred up in the school of the Prophets, such as *2 Kings* 2. 3. 5, 7, 15. and 4. 38. and 6. 1. Though you call me seer, whether ironically or seriously, I matter not, but assure you I am not such by Art, or Trade, or for a livelihood. *x* By breeding, choice, and occupation I was and still am an herd-man, and have my concerns in that mystery, in or near *Tekoa* in *Judah*, on which I can live, though I prophesie without stipend or salary, I needed not to run into the Prophets work for my bread. *y* The Tree and Fruit is known by one Name, *Palestine* aboundeth with both, and the Fruit was sweet, not large, yet good for food for man, or cattel, as some Fruits are with us; on these I could still, as I formerly did, live, and be content.

*15* And the LORD *z* took me *a* as *†* I followed the flock, and the LORD said unto me *c*, *Go* *d*, prophesie *e* unto my people *Israel* *f*. *†* *Heb. from Levi*.

*z* The great and jealous God whom you oppose by Idols, *a* by an extraordinary power of his Spirit took me off from my old, mean and private employment and recess, and I could not withstand him. *b* A description of a shepherds employment; *c* Commanded whether by voice from Heaven, or extraordinary irradiation of his mind, or impulse of the Divine prophetick Spirit comes all to one, his Authority is Divine. *d* Out of *Judah*. *e* As a Prophet instruct, threaten, promise, invite, and foretel. *f* The Ten Tribes which with like civility are called by *Amos* Gods people as he called *Seer*.

*16* ¶ Now *g* therefore hear thou *h* the word of the LORD *i*: Thou sayest *k*, Prophesie not against *l* *Israel*, and drop *m* not thy word against the house of *Isaac* *n*.

*g* When forbidden, *Amos* undaunted prophesieth to him that forbid him. *h* *Amaziah* who hath accused, yet pretendit to wish and advise my safety. *i* Who sent me, whom thou contradictest, from him I have somewhat to say to thee, and of much concern also to thee. *k* Usest thy power to silence me, *l* Preach not Sedition, or what tends to it under pretence that God speaks it against *Israel*, if thou canst speak good of us, and to us, this may be good for thee, but if thou wilt speak sad news against us, it will not be believed, it may hurt thee, it will do no good to others. *m* Distill not, *Vid. Ezek* 21. 1. 7. and *Mic* 2. 6. *n* The posterity of *Isaac*, this explains the former, and is an Hendiadis, or elegant ingemination.

*17* *\** Therefore *o* thus saith the LORD, Thy wife *p* shall be an harlot *q* in the city *r*, and thy sons and thy daughters shall fall by the sword *s*, and thy land shall be divided by line *t*: and thou shalt die *u* in a polluted land *x*, and *Israel* *y* shall surely go into captivity forth of his land *z*. *\** *See Jer.* 28. 12. and 29. 21.

*o* Because thou hast so directly, and strenuously oppos'd the Lord, *p* which to a man of sense is a great affliction. *q* A common whore, *r* A notorious one that plays not the Adulteress in secret at home, but so that all take notice of it, and brand her for it; *s* Which in all likelihood doth intimate their slaughter by *Shallum* when he slew *Zechariah* *Jeroboam's* Son, with whom no doubt but his friends fell, among which this Family was; or else by the sword of *Menahem*, who slew *Shallum*. *t* Thy Estate, which no doubt was large, shall be shared among the Souldiers and Courtiers of *Menahem*. *u* Thy dishonour by a lewd Wife, thy childless solitariness, and thy Poverty shall come on thee ere thou die, its probable he fled to save his Life. *x* Among the Heathen, where thou mayest be sure my word was true. *y* Ten Tribes. *z* See ver. 11. let. f. g.

C H A P. VIII.

*1* Thus hath the Lord GOD shewed unto me; And behold *a* a basket *b* of summer fruit *c*.

*a* *Vid. chap. 7. ver. 1. let. b. c. and ver. 4. and ver. 7.* a hook say some, with which the gatherer might either pull down the bough, or pull off the ripe Fruit; or a basket into which



which the ripe fruit gathered was put to be carryed away. *c* Not the early ripe fruit, but that which as it needed, so had the whole Summers heat to ripen it, and was gathered in at the end of the Summer.

2 And he said, Amos, what seest thou *d*? And I said, A basket of summer-fruit *e*. Then said the LORD unto me *f*, The end *g* is come upon my *b* people Israel, I will not again pass by them any more *i*.

*d* The like Question you have, *esp. 7. ver. 8.* which see in *1. d. e.* *e* *Vid. ver. 1. let. b. c.* *f* The meaning of this Hieroglyphick as not very plain in it self, the Lord doth here explain it in the following words, *g* Of Gods patience towards *Israel*, of their peace, growth, and glory, the end of their ripening, they are now as fruit fully ripe, in the end of the year fit to be gathered, *h* So they were once, so they boast themselves, so the Nations about them account *Israel* to be the people of God. *i* *Vid. chap. 7. ver. 7. let. h.* God had with admirable patience spared and tried, but now he will with just severity punish, neither pardon, nor spare.

3 And the songs *†* of the temple *k* *†* shall be howlings *l* in that day *m*, *†* say *h* the Lord GOD *n*, there shall be many dead bodies *o* in every place *p*, they *q* shall cast them forth *†* with silence *r*.

*†* Heb. *howl.*

*†* Heb. *be silent.*

*†* Which were composed by choicest wits, and set to sweetest Tunes, and chanted out by most skilful fingers to the best musical instruments, *k* either to take in *Judah*, and foretell the desolation of their Temple, or else by an Ironie, the Idol Temples, or else of the Palace, as the word in the *Hebr.* All Court mirth and jollity, Balls and Musick entertainments, *l* shall howl, *Hebr.* be turned into the hideous out-cries of undone and despairing men, *m* when God shall execute his Judgments threatened as he did begin on the Death of *Feroboam*, and continued that day of vengeance till *Salmanser* finished the work in the ruin of *Samarit* and its Captivity. *n* This added to assure *Israel*, that what *Amos* did foretell, should be accomplished, for God spake it. *o* So there were when *Shallum* slew *Zacharie*, so there were when *Menabem* slew *Shallum*, when he came with his Army against *Samarit*, when he ript up the women with child in *Tiphath*. *2 Kings 15. 16.* and when other usurpers preft through blood and treason to the Crown, beside the howlings when *Pul*, *Tiglah-Pileser*, and *Salmanser* cruelly wasted all *p* in Cities, Towns, and Country, in Palaces, and Temples too, in all which, the bloody effects of Enemies Swords, the wastes of Famine and Pestilence should be seen, *q* Who howl, who see this, *r* either shall secretly bury them, so some, or to rid themselves of that trouble, shall cast them out wherever they can, with silence, that none may observe them; so great calamitous mortality, that the living suffice not to bury the dead, or so great cruelty by the Enemy used against them, that they dare not bury them, or if they do, it must be undiscerned, see *chap. 6. ver. 10.*

4 Hear this *f*, O ye that swallow up *†* the needy *u*, even to make the poor of the land to fail *x*.

*†* Though the Prophet had several times told them what were the sins for which God would thus punish *Israel*, yet on a repeated threat he repeateth the rehearsal of the sins which draw down these judgments on their heads, so here, attend, and consider it *†* greedily and cruelly devour, that do like the greater fish swallow up the lesser fry: In this one word the Prophet includeth all the methods of their cruel oppression, wasting the poor: *u* Such as were objects of your mercy, had you been just and honest, as well as rich and great. *x* Either to root them out, or to enslave them while their necessities force them to sell themselves for bread.

5 Saying, When will the new moon be gone *y*: that we may sell *z* corn? and the sabbath that we may *†* set forth wheat *a*, *†* making the ephah small *b*, and the shekel great *c*, and *†* falsifying the balances by deceit *d*.

*†* Heb. *op. n.*

*†* Mich. 6. 10.

*†* Heb. *perversing the balances of deceit.*

*†* Hos. 12. 7.

*y* Ye that could wish there were nothing to interrupt your Marketting, your irreligious impatience, and your eagerness after the world; look on solemn times of Divine Worship as very burthenfom, such was the first day of every Month, and the weekly sabbath. *z* No servile work might be done on new Moons, no Markets kept, or Corn brought forth publicly to be sold. *a* They were also bound very Religiously to observe the Sabbath, and on that day they might not buy or sell, now they are weary of the Sabbath, as of the new Moon, and on the same account wish it over; here was irreligious gaping after gain. *b* The Ephah was a measure for dry things, and contain'd about half bushel and one pottle *English* measure. Now these covetous Corn-Merchants measured the Corn they sold by an Ephah that was too little, the poor Buyer had not his due. *c* They weighed the Money which they received, and these rich men had no more pity and justice, than to make their shekel weight greater than the Standard; so the poor were twice oppress'd in the same way, had less than was their right, and paid more than they ought to pay; and thus they undid the poor, and eat him up. *d* Deceitfully pervert the balances

that the Money or Shekel weighed, though of full weight, yet appeared too light on the balance, and they who paid it, were forced to add more silver to it.

6 That we *\** may buy the poor *e* for silver *f*, and the needy for a pair of shoes *g*, yea, and sell the refuse *h* of the wheat. *\* chap. 2. 6.*

*e* Either it speaks the aim of these men in oppressing the poor thus, that they might at last buy their perions for Servants and Drudges, or else it speaks the reason why they would have new Moons and Sabbaths over, that they might to Market to buy the poor. *f i. e.* a little silver, at undervalue, as *Amos 2. 6.* *g* This explains the former, and shews us that these cruel oppressors lay in wait for the needy to buy them for a very trifling, when these poor owed but for a very little and cheap Commodity, as suppose a pair of shoes, these merciless men would take the advantage against them, and make them sell themselves to pay the Debt. All which practices are most directly against the Law of God. *h* That which is fitter for hogs to moulle, or for horses to eat, the poor must at dear rate either buy or starve, and this another kind of oppression, corrupted Wares at excessive rates, sold to those that were necessitous.

7 the LORD *i* hath sworn *k* by *\** the excellency of Jacob *l*, Surely *m* I will never forget *n* any *o* of their works. *\* chap. 6. 3.*

*i* Who changeth not, whose words and purposes are immutably true and stedfast, hath often told you, that unless you repent, he will punish for your sins *k* now he hath sworn it, and sends you word by me, that he hath in most solemn and irrevocable manner determined, publisht, and expressly declared that he will visit all your sins upon you *l* by himself, for God cannot swear by any greater, and he is called the excellency of Jacob, *Psal. 47. 4.* *m* If *Hebr.* If I am a God, I will remember and punish, *n* or let pass unpunisht, I will never remit the punishment by an act of pardon, nor ever omit to punish by an act of forgetfulness, *o* Not one of all these their abominable injustices, and irreligion, not one of these cruelties.

8 Shall not the land *p* tremble for this *q*, and *\** every one mourn *r* that dwelleth therein *f*? and it *t* shall rise up wholly as a flood, and it *u* shall be cast out, and drowned *x* as by the flood of Egypt. *\* chap. 9. 5.*

*p* Either literally, are not such sins and judgments enough to shake the very foundations of the Earth? Or, metonymically the land for the people of it, as after in the verse they that dwell therein. *q* This that you have done O house of *Israel* in sinning, and this that God will do in punishing enough to melt the earth, as *Psal. 46. 6.* *r* Since every one hath sinned too much, and every one shall suffer in this approaching calamity, every one at the news may well mourn, and lament, *f* In the Land of *Israel*, *r* or by an interrogation shall it not, *i. e.* shall not the judgment the invading Troops of *Affria*, the displeasure of God, rise and grow as a mighty wasting flood? or else thus the whole Land shall rise up, sob'd in these judgments, it shall seem to swell and grow greater ready like an hydropick to burst asunder, or else 'tis an Hypallage, the Land shall rise up, *i. e.* The flood shall rise over the Land, or which I rather incline to, the whole judgment shall rise as a flood. *u* The Land, the State, People, and what they have shall be as in a Shipwrack, or mighty flood which breaks all down before it be tossed in the Surges and Waves, *x* and at last by the continuance of this Tempest drowned all as the overflowing of *Nilus* doth drown all the plains of *Egypt*.

9 And it shall come to pass *y* in that day, saith the Lord GOD *z*, that I *a* will cause the sun *b* to go down at noon *c*, and I will darken *d* the earth *e* in the clear day *f*.

*y* Most certainly 'twill be, *z* when God begins to execute these his just and severe judgments on the Ten Tribes. *a* The great, just, holy, and terrible God who is provoked by these sins, and hath denounced these judgments, my hand shall be evident in it, *b* literally say some but erroneously, by Sun I understand rather the settled state of their prosperity under their present Government in the house of *Feku*, or it may refer particularly to their King and Court, which *Feroboam* at his death left like the Sun at Noon in the height of their Glory, as all know, who know the History of those times. *c* So *Israel* sun did as at Noon set under the dark Cloud of home bred Conspiracies and Civil Wars by *Shallum*, *Menahem*, *Pekah*, and *Hoshea* till the midnight darkness drew on by *Pul*, *Tiglah Pileser*, and *Salmanser*. *d* Bring a thick cloud of Troubles and Afflictions. *e* The common people, the whole Body of the Nation, so the Sun speaks the Royalty, Nobility, and great ones of this Kingdom by an allusion well known in Scripture, and the Earth speaks the common sort of people, and all are here threatened. *f* When they did think (as in *Feroboam's* time) all was safe, sure, and well settled, far from the night of sorrow and trouble, then will God bring all this he threatneth upon them.

10 And I will turn your feasts *g* into mourning *h*, and all your songs into lamentation *i*, and I *\** will

\* 1st. 15. 2.  
Jer. 48. 37.  
Ezek. 7. 13.

\* will bring up sackcloth & upon all loins *l* and baldness upon every head *m*, and I will make it as the mourning of an only son *n*, and the end *o* thereof as a bitter day *p*.

*g* Religious, though idolatrous in your Temples, *File ver.* 2. *let.* 1 and *k*. and *l*. and your ordinary civil feasts in your Palaces. *b* See *ver.* 3. *let.* 1. *i* This gemination doth assure the thing, and forebode the sadness of their state. *k* As all inwardly shall be sadness, so all that appears outwardly shall speak their sorrow and sadness. *l* All sorts of persons should put on this mourning, and gird it close to their loins that it might afflict them the more, a custom very general in those times and places. *m* Partly pulling off the hair of the head through anguish, or shaving the head and beard in sign of greatest sadness as the Eastern people did, *File ver.* 1. 16. *n* This is accounted the greatest mourning, as I seems proverbially to express such mourning, *Jer.* 6. 26. and *Zech.* 12. 10. which see; *o* God will afflict this people with greatest sorrows, and fill them with greatest mourning. *p* You may hope these troubles will over, and come to an end, but that will be little to your comfort. *p* A bitter day, which you shall wish you had never seen, shall succeed your dark night, as indeed it doth to this day.

11 Behold *q* the days come, saith the LORD GOD *r*, that I will send a famine in the land *s*, not a famine of bread, nor a thirst for water *t*, but of \* hearing the word *u* of the LORD.

\* 1 Sam. 3. 1.

*q* Note well what now I shall declare to you, and consider it. *r* Surely, speedily, and according to the threats of God. *s* By a signal hand of Divine displeasure it shall appear to be from God, that such a famine cometh upon them of *Israel*. *t* A Spiritual Famine join'd with a corporal Famine, their bodies were pin'd with Famine, destitute of bread and water; and this God sent, too, but the Famine of the Soul is worse and more grievous, *u* Either the written word which *Israel* had among them till their Captivity, but afterwards should ever want both it, and those who should interpret it to them, or else the word of Prophecy, now they despise it, though they have it, but then they shall desire it, and have it not. They shall hunt after Prophets, to tell them when their troubles shall end, though now they hate Prophets who warn them that their Troubles might not begin; Now *Israel* despiseth a Prophets Counsel, then they shall hunt for it, but not have a Prophet to give them counsel, as *Psal.* 47. 9.

12 And they shall wander from sea to sea *x*, and from the north even to the east *y*, they shall run to and fro *z* to seek the word of the LORD, and shall not find it *b*.

*x* Search all places for a Prophet or a Preacher, from the *Syrian* or *Midland* Sea to that of *Tiberias*, to the Dead Sea, and to the Red Sea. *y* That mountainous tract, whether persecuted *Elijah* fled, and perhaps other Prophets in like Circumstances retired, proverbially they shall search all Corners for a Prophet. *z* Shall diligently and speedily on every report that a Prophet is, or hear-says in such or such a place, hasten thither as *Abah* in his search for *Elijah*, *1 Kings.* 18. 10. a hoping to hear some good news of an end of their miseries from God by a Prophet. *b* They persecuted, and slew such as foretold the beginning of this misery, and now 'tis come, they shall neither hear the news, nor see the hopes of an end. God did tell them it would be utter ruin, and no Prophet of God can tell them any better news.

13 In that day shall the fair virgins and young men faint for thirst *c*.

*c*. It is probable these in their strength and vigour would seek earnestly to know what end they might expect, whether they should out-live this famine of the word, and the famine of bread and water, but both should faint with thirst and hunger, neither finding the word of the Lord for their comfort, they should faint with despair, nor finding bread and water, should faint and dye with weakness, so *Israel* should be extinguish.

\* Hof. 4. 15.  
Deut. 9. 21.

14 They that \* swear *e* by the \* sin *d* of *Samarita*, and say *e*, Thy God, O *Dan*, liveth *f*, and, The manner *g* of *Beersheba* liveth, even they shall fall *h*, and never rise up again *i*.

*e* Who now do as formerly they have done, trust in, sacrifice to, and swear by; who are obstinate idolaters, and trust to those lies, *d* That which was the sin, the occasion of the sin of *Samarita*, The Calves at *Dan* and *Bethel*. *e* Think, profess, and swear too that *f* the idol at *Dan* is the true and living God. *g* The idols at *Beersheba* to which the zealous, mad, and bigotted idolaters in *Israel* made their Pilgrimages *h* be consumed by Famine, Sword, and Captivity, *i* Never return out of Captivity, nor recover of this Consumption.

## C H A P. IX.

\* Or, chapter,  
or knop.

I Saw *a* the LORD *b* standing *c* upon the altar *d*, and he said *e*, Smite the \* lintel of

the door *f*, that the posts may shake *g*: and \* cut \* Or, wound, *h* them *i* in the head *k* all *l* of them: and I will slay the last *m* of them with the sword: \* he \* chap. 2. 14. that fleeth of them shall not flee away *n*, and he that escapeth *o* of them, shall not be delivered *p*.

*a* As before *chap.* 7. 1, 4, 7. and *esp.* 8. 1. so here the Prophet hath a fifth vision, *b* The great, glorious, just and holy God in some visible tokens of his Majesty, either ready to execute sentence, or ready to depart. *Eccl.* 9. 3. and 10. 1, 4. indeed here he will do both, execute his own sentence, and depart from this people. *d* Of Burnt-offering before the Temple at *Jerusalem*; here the scene is laid, this Altar and Temple *Israel* had forsaken, and set up others against it; and here God in his jealousy appears prepared to take vengeance; possibly it may intimate his future departure from *Judah* too. There *Ezekiel* *chap.* 9. *ver.* 2. saw the slaughter-men stand *e* Commanded. *f* Or the chapter, knop, ornament, that was upon the lintel of the door, which is supposed to be of the Gate of the Temple or possibly door of the Gate that led into the Priests Courts, and though the Party that finices be not named, 'tis likely 'twas an Angel, or possibly the Prophet seemed to do it, for this is to do in vision. *g* Which were the strength and beauty of the Gate. *h* Wound deep. *i* The people which were vitiously represented as standing in the Court of The Temple, *k* That it may more fully signify the destroying of the chief of the heads of this sinful people. *l* Spare not one of these. *m* God will slay by the Enemies Sword, the meanest of them, or the last, *n*. *e*. the posterity of them. *o* Or get out of danger *o* for present out of Battel or besieged City, *p* shall yet at last fall into the Enemies hand, or by his Sword.

2 Though they dig into hell *q*, thence shall mine hand take them *r*: \* though they climb up to heaven *s*, thence will I bring them down *t*.

\* Job 20. 6.  
Jer. 51. 53.  
Obad. 4.

When *David* would describe the omnipresence of God, *Psal.* 139. 7, 8, 9, 10, 11, 12. he doth it most elegantly in almost the same manner as our inspired Herdman here doth, wherever these seek to hide themselves from the pursuing vengeance they shall be found, he is with them, from whom they hide. *q* The deepest recesses, the heart and center of the Earth or the Grave, or literally, for so we may lay the supposition, were it possible to be done to hide in the center of the Earth, or the depth of Hell. *r* For Hell is naked to God, and the Grave did not hide some of these sinners, when dead and buried, the rage of Famine, or of the Enemy might dig some out of their Graves. *s* Could they fly up to Heaven, they would be out of the reach of men: *t* But there they would meet an offended God, and he would cast them down.

3 And though they hide themselves in the top of Carmel *u*, I will search and take them out thence *x*; and though they be hid from my sight *y*, in the bottom of the sea, thence will I command the serpent *z*, and he shall bite *a* them.

*u* One high woody Mountain, shelter and hiding place for wild Beasts, by a figure put for all the rest, if they think to be safe where wild-Beasts find a refuge, they are deceived. *x* I will saith God hunt them out, and take them. *y* This *Ironie*, like brutish Atheist they think to hide themselves in the bottom of the Sea. *z* Crocodile or Shark, some Sea Monster, *a* devour them. Miserable *Israel* to whom nor Sea, nor Mountains, nor Heaven nor Hell will afford an hiding place.

4 And though they *a* go into captivity *b* before their Enemies *c*, \* thence will I command the sword and it shall slay them *d*: and I \* will set my eyes upon them *e* for evil *f*, and not for good *g*.

\* Deut. 28. 65.  
\* Lev. 17. 10.  
Jer. 44. 11.

*a* Those excluded from safety every where else, may perhaps hope that yet the Enemy may spare. *b* Captives are the slaves, the possession of their conquering Enemies these make profit of them by selling them to others, or employing them in labour and service. *c* This seems to intimate some voluntariness in these people going before the Conquerour, whom they hope hereby to mollify and sweeten that he may use them well; yet this hope shall fail them too. *d* The Enemy should either out of cruel humour, and hatred against them, or on any slight occasion and disgust slay them as if they had commission from me so to do, neither propriety in them, nor service by them, nor profit in the Sale of these poor and miserable Captives should be safety to them, they should be accounted as sheep for the slaughter. *e* I will perpetually watch over them, and then be sure no opportunity will be let slip. *f* To afflict and punish them, *g* for their benefit. Thus was the course of God's providence against them from the days *Amos* alimeth at unto this very day, and God hitherto hath, and still doth make good his threat against this idolatrous, cruel, oppressing people.

5 And the LORD *b* GOD *i* of hosts *k* is he that toucheth *l* the land *m*, and it shall melt *n*, and all that dwell therein shall mourn: and it shall



shall rise up wholly like a flood, and shall be drowned as by the flood of Egypt.

The Prophet having foretold such sad, universal desolations, miseries beyond what this secure people could think possible, and such as the Atheists among them censur'd, and derided as impossibilities, as *ver. 10.* now in this and the following verses to the 10th, the Prophet confirms his word, and the certainty of these future judgments. *b Adonai* the Sovereign Lord, *i Jehovab* who speaks and doth, and need no more than will to work and accomplish; so he made, sustaineth, and disposeth of all. *k* All the Creatures are his Army, and do what he commands them to do against his Enemies *l* a light touch of his hand, he needs not as man to take great pains to break and dissolve hard mettals, a touch of his finger will do this. *m* Either the Inhabitants, or rather the Land it self in which they dwell, the Land of *Canaan*, or more likely the whole Earth how firm, and hard soever it seem to be. *n* As now before the Sun in its hottest influences, or as wax before a mighty fire, who can do this, can do all that I have denounced against you oh *Israel*. The rest of the *ver. vid. cap. 3. ver. 8. let. r. s. t. u. x.*

*6* It is he *o* that buildeth his *†* stories *p* in the heaven, and hath founded *q* his *†* troop *r* in the earth, he that calleth *s* for the waters of the sea *t*, and poureth them out upon the face of the earth *u*: the LORD *is* his Name *x*.

*o* He that threatens and will execute his just severities on you is that mighty, glorious King, *p* whose Palace inconceivably surpasseth all the Royal Palaces of the mightiest Monarchs on Earth; his Chambers as *Psal. 104. 3.* are in the Heavens; he by a word of his mouth prepared, and garnisht those Rooms of State, where is Glory that ravisheth the mighty Angels, how easily can he demolish and ruine your Cells, and with the breath of his nostrils by one command, blow away and scatter your little dust heaps, which you call Cities, fortresses, and impregnable munitions? *q* He laid the foundations of this lower world, and can as easily shake, or overturn as at first he laid them. *r* All that is below the Royal pavilions of God are but as a little bundle which he can soon untie and scatter about, nor are the things tied up of such worth and value that he should loose by doing it, how much more easie is it for him to destroy (as he hath spoken) your land and Cities which are a very small thing compared with the whole World, and this as a point, compared with the unmeasurable greatness of the Heavens. You set a value on your selves, and are proud, and think that God will not lose such Jewels, as if a king in his Royalty should fear to lose a pins head, or one atome of dust that lyeth on his Foot-stool. *s* The easiest way a man can take to get any thing done, nothing so easie for a man to do, as 'tis easie for God to drown a sinful Nation or World; possibly God by this may mind them what seeming impossibility he did when he called for the Waters of the Sea to drown the old World, and would hereby make them see that he can now do the like; *t* Either by wholesale in judgment to drown, or by retale by vapours in mercy to give rain. *u* In storms and violence, or in gentler showers to punish or refresh. *x* Eternal, Unchangeable, Almighty and Just. *vid. chap. 5. ver. 8. let. r. s. t.*

*7* Me ye *y* not as children of the *Aethiopians z* unto me *a* O children of *Israel*, saith the LORD: Have not I brought up *Israel* out of the land of Egypt *b*? and the *\* Philistins c* from Caphtor *d*, and the *Assyrians e* from Kir *f*?

*y* Who glory in your descent from *Abraham*, and are in truth the Natural descendants of *Israel*, and think very highly of your selves on this account, slighting all other Nations, and presuming that God neither will, nor can, because of his Covenant destroy you, whatever Prophets say. *z* Not that remote Nation beyond *Egypt*, but those of *Arabia Petrea*, a wild, theevill, and servile Nation, such as now inhabit those parts base, bloody and theevill *Arabes*, hated and despised of all their Neighbours, and so by the *Israelites* their Neighbours accounted at that day. *a* I did make them, as you, they are my Creatures as you, wherein soever you excel them, you owe it to me, who made you both as Creatures, and have distinguished you by my free Mercy, and rich Grace, giving most to you, of which you boast, and giving less to them for which you despise them: *b* And whereas you boast my kindness to you, bringing you out of *Egypt*, and thereupon conclude, God cannot leave you whom he hath so redeemed; you argue amiss, for these things aggravate your sin, and render you less capable of hoping or obtaining mercy since you abuse such Grace; remember *Amos 3. 2.* You think I cannot, must not now root you out of your Land, because I brought you out of *Egypt*, as if you were the only people that ever were brought out of Bondage; *c* but *Moses* tells you the *Philistines* were captivated by the *Caphtorims*, who dwell in their land, yet the *Philistines* were restored and you found them in the land when you came to possess it; their expulsion you read *Deut. 2. 23.* though I remember no particular mention of their deliverance in any History, yet this hint is enough to assure us of the matter of Fact. *e* An Ancient people, inhabiting a large Country, and known by several distinct names, *f* Conquered by some potent Enemies, probably the Ancient *Assyrians*, and sent away to *Kir* a City or

Country of *Media*, yet delivered at last, should these Nations, as you do, argue themselves to be out of danger of Divine Justice, and severe punishments, because I had done this for them? Certainly you would not allow such argument in them, nor will I allow it in you.

*8* Behold *g* the eyes of the LORD GOD *b* are upon the sinful kingdom *i*, and I will destroy it from off the face of the earth *k*: saving that *l* I will not utterly destroy the house of Jacob *m*, saith the LORD *n*.

*g* Consider things better, and argue more like men of Reason. *b* God of infinite purity and knowledge whose Nature hateth all sin, and whose Office 'tis to punish sinners, his eyes behold all these children of men, they run to and fro, as *2 Chron. 16. 9.* *i* Every sinful Kingdom, and on the Kingdom of the Ten Tribes as notoriously the sinning Kingdom, as *Heb. k* And I will ruin any such Kingdom for their sins, that it shall cease to be a Kingdom on earth. *l* And so would I do with the Kingdom of *Israel*, but that I have by Covenant with their Fathers engaged to be their God for ever, which promise I will keep to a remnant of their seed for ever. *m* The seed of *Jacob* which God will not utterly extirpate, though he do extirpate other Nations, *Jer. 30. 11.* *n* This is added to confirm the gracious word concerning the remnant which shall be spared.

*9* For lo *o* I will command *p*, and I will *†* sift the house of *Israel* among all nations *q*, like as corn is sifted in a sieve *r*; yet shall not the least *†* grain *s* fall upon the earth *t*.

*o* As this confirms what the 8th verse promiseth, so it requireth a very diligent and full attention of us. *p* Or give a charge to all Nations whether these exiled persons shall come and they shall observe the charge, it shall as surely be done, as 'tis spoke. *q* Though *Assyrians* and other Nations be the means and instruments yet Gods hand is principal, whilest they would toss, and scatter *Israel* with violence, yet God will hold the sieve, and guide their hands, and set bounds to their violence, *r* by a skilful and careful Husbandman who designs to separate the Chaff from the Corn to preserve this, to tread the other under Foot, *s* Though covered under much Chaff, though tumbled and tossed with the greatest violence, and without any regard to it, yet the smallest, and least regarded good grain, shall not be lost or destroyed with that fire which consumeth the Chaff. *t i. e.* perish, nor be lost, so the phrase *1 Sam. 26. 20.* and *2 Sam. 14. 11.* and *1 Kings 1. 52.* here is a promise of Preservation as great and wonderful, and as hardly comprehended as was the threatened punishment.

*10* All the sinners *u* of my people shall die by the sword *x*, \* which say, *†* The evil *y* shall not \* *chap. 6. 5* overtake *†* nor prevent *z* us.

*u* The great, notorious sinners, Idolaters, Oppressors, Perverters of Law and Equity, cruel and inhumane Judges and others, *x* either at home in the Wars, or abroad by barbarous men that Captivate them; as *ver. 4. let. d.* *†* In their hearts thinking or hoping, or in their words discouraging the impossibility of what *Amos* did foretel. *y* The sad, miserable, and desolating end; *†* As a pursuing Enemy, we will flee from it, *vid. ver. 1. let. n.* *z* It is far off, we shall die first, and be safe in the Grave, a Kingdom in its prosperity, and well settled as this Kingdom was in *Feroboam's* time, cannot soon be brought to such confusion, we shall never see it. This favour'd rank of their Atheism, and they shall certainly fall and perish, and never rise.

*11* *†* In that day *a* I will raise up *b* the tabernacle of David *c*, that is fallen *d*, and *†* close up the breaches *e* thereof, and I will raise up his ruins *f*, and I will build it as in the days of old *g*.

This promise I nothing doubt hath a double aspect both to the return out of Captivity, and to the Messiah his Kingdom, and each part is to be considered by us, if we would duly explain this and the following verse let us look first to the letter and historical reference, and next to the mystical and spiritual sense of the words. *a* A very usual phrase in Scripture, whereby a time fixt and certain, yet unknown to us, is intended in the set time which God hath prefixt. *b* Lay the Foundation, and build up, reduce out of Captivity and re-establish in their own Land. *c* The House of David, and those that did adhere to David's Family, which are here called a Tabernacle, partly for that it never did after the Captivity rise to a free, and independent Kingdom, and partly because he would distinguish the Jews from the Apostate *Israelites*, who did wholly forsake David's house. *d* By a revolt of Ten Tribes in Twelve, whereby their State is low, and as fallen to the ground. *e* Which are in it by that long Division, since *Feroboam* the First's time, which breaches shall upon the return out of Captivity, be made up by the voluntary union of the remnant of the Ten Tribes which shall return with the Two Tribes out of the *Babylonish* Captivity. *f* Disposing the minds of the Kings of Persia to advance David's Line to the Government of the restor'd Captives, and continuing it in the supreme Power till the Messiah's coming, and by rebuilding *Jerusalem*, and the Temple, and setting true Religion

*†* Or, speaks.  
*†* Heb. ascends.  
*†* Or, builds.

*\* Jer. 47. 4.*

*†* Heb. begins, or, mends.

Religion amongst them. *g* Much what 'twas before the sack of the City, and Temple, and the carrying the People Captive. All which, as far as they are Temporal concerns, do suppose and did require a sound turning to God; as did the like promises made by other prophets. And how far so ever they fell short of these Promises 'twas through unbelief, and other sins as *Haggai*, *Zechariah* and *Malachi* complain in their Prophecies. Now as it refers to *Messiah's* Kingdom, 'tis a Prophecy of the Conversion of the Gentiles as appears *Acts* 15. 16, 17. of which no more here, because that our work is to give the literal sense of the Text; Who would see more may consult larger Commentators on this place, and on *Acts* 15. 16, 17.

12 \* That they *b* may possess *i* the remnant *k* of \* *Edom* *l*, and of all the heathen *m*, *n* that are called by my name *n*, saith the LORD, *o* that doth this *p*.

*b* Literally and Historically the *Fews*, or they of the Two Tribes, and with them, such as of the Ten Tribes did unite to them, and return'd to *Jerusalem*. *i* Both the lands of *Edom*, and some of the Posterity of *Edom*, these are Servants, the other as their Propriety. *k* Left by *Nebuchadnezzar*, or that fled out of his reach and lived privately where they could find a hiding place till *Israel's* return. *l* The Posterity of *Esau* wasted by *Nebuchadnezzar*, and ruin'd so that they never did recover to be a Kingdom, but who remained of them did shelter themselves as retainers to other Nations, and among these some did betake themselves to the *Fews*, and lived under them. Though formerly they had been desperate Enemies to the *Fews*, *Edomites* who cry'd rase, rase, *Psal.* 137. 7. shall now assist as Servants in laying the Foundations, and building *Jerusalem*. *m. i. e.* Round about as *Mogabites*, *Ammunites*, &c. by usual phrase called *All the Heathen*. These words either must refer to Heathen, and *Edomites* together, or they are by a Trajection laid here, but in Commemoration, are to be joyned with the foregoing words thus, *That they which are called by my name may possess, &c.* This immutably confirms the Promise, *p* Who saith and doth, who wiseth and doth, whose Command is Almighty. That this is a prophecy of setting up the Kingdom of the *Messiah*, and bringing in the *Gentiles* is very certain, but appertains to the Mystic sense not to the Literal, which is our work.

13 Behold *q*, \* the days come *r*, saith the LORD, that the plowman *s* shall overtake the reaper *t*, and the treader of grapes him that sower seed *u*, and the mountain *x* shall drop sweet wine *y*, and all the hills shall melt *z*.

Here is another promise made literally for assurance of abundant plenty to the returned Captives, and mystically of abundant Grace poured forth in Gospel days. But of the Letter and History. *q* Mark well ye poor captiv'd *Fews*, *r* The time will certainly come, nay it hasteth, and who so lives to return shall see this word performed. *s* Who breaks up the ground; and prepares it for sowing. *t* Shall be ready to tread on the heels of the Reaper who shall have a harvest so large that before he can gather it all in, it shall be time to plow the ground and prepare it for the seed for next years Crop. So God will take away the reproach of Famine (in *Ezekiel's* phrase)

from the mountains of *Israel*. *u* So great shall their Vintage be that e're the Treaders of Grapes can have finish'd their work, the Seed-man, shall be sowing his seed against next harvest Season. *x* The *Fews* did plant the Mountains and Hills of *Canaan* with Vines, *Ira.* 5. 1. there were their Vineyards. *y* The Vineyards shall be so fruitful, and new wine so plentiful as if it did like trickling streams run down from the Mountains. *z* Or as if whole Hills were melted into such Liquors. *Vid. Joel* 3. 18. It is a lofty strain and very elegantly expresseth the abundance of outward blessings promis'd to this People, here spoken of. If any will object it appears not that ever it was so. I answer it is certain the sins of the returned Captives did in very great degrees prevent these blessings which are here promised under a tacit condition which they never did fulfill.

14 And I will bring again *a* the captivity of my people of *Israel* *b*, and they \* shall build *c* the waste cities *d*, and inhabit *e* them *d*, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them *f*.

What is contained in this Verse is an express promise of a Return to Captive *Israel*, and it is an implicit stating of the time when those former promises *ver.* 11, 12, 13. should be fulfilled. *a* *Cyrus* was the person who proclaimed liberty of return to captive *Israel*, but God stir'd up his Spirit to do this and it was Gods eminent work; he was seen in it, as *Psal.* 126. 3, 4. *b* Of those *Salmaneser* carried captive and those *Nebuchadnezzar* carried captive, both falling under the disposal of *Cyrus* by his conquest over *Babylon*; by which means *Israel*, the remnant of the Ten Tribes, as well as the Two Tribes had leave to return. *c* Of *Judah* and of *Israel* too, as well as *Jerusalem*, many of which we meet with in the latter Histories of the *Fews* and their wars. *d* So they did from the time of their return till the *Roman* captivity, and were not by the space of 600 years pull'd out of their habitation. *e* Be blest in the increase of them and enjoy it, freed from that Curse, *Deut.* 28: 39. *f* These planted for delight should be blessed too, both Vineyards and Gardens should be fruitful, and they that planted them should dwell in their houses safely, and eat the fruit of them.

15 And I will plant *g* them upon their land *h*, and they shall no more be pulled up *i* out of their land, which I have given *k* them, saith the LORD thy *l* God.

*g* Or plant, settle them as Trees that are well rooted. *h* By ancient Gift, and by late Restitution to it by the Lord. *i* By the violence of their Enemies which promise is an implicit condition that they seek and not forsake the Lord, and was on Gods part with admirable constancy and Patience to that sinful Nation performed through 600 years, perhaps the longest time of freedom from captivity they ever knew. *k* Of free gift without their merit. *l* God, thy God and thy Lord will do it for his Covenant sake, therefore surely and fully will he do it.

# OBADIAH.

## The ARGUMENT.

THIS short Prophecy will not need any long Prefatory Argument; He concealeth his Nation; Family, and place of his Birth and Abode, which he would not have done, had it much concern'd us to know, or would it have added any thing material to the Authority and Efficacy of his word. Yet perhaps we should be thought to fight, if we did not tell you, That some thought him to be a proselyted Edomite, fill'd with the Prophetic Spirit that he might be sent to declare Gods Judgments against *Edom* but this suggestion will no more prove him an *Idumæan*, then 'twill prove *Jonah* or *Nahum* to be proselyted *Assyrians*; or *Isaiah*, *Amos*, *Jeremiah* and *Ezekiel* to be of so many different Countreys, because they prophesied against so many different Nations. Some others will have him the same, that was great with *Ahab*, but greater with God, hiding and feeding his Prophets by fifty in a Cave: But this is too early for this Prophet, as is noted in the Annotations, and that he was Captain of the Band of Fifty whom, on his request, *Elijah* spared. Or that he was one of those sent by *Jehonaphat*, 2 *Chron.* 17. 7. to instruct the *Jews*, as is said by some, hath more against than can be said for it. But it is certain he was a prophet sent of God, and that his Diligence and Faithfulness answered his Name, *Obadiah*, i. e. the Servant of the Lord, whose Message he delivered though we are not certain when, in what Kings Reign, or what Prophets he was contemporary with, some guess, he was contemporary with *Jeremiah*, and they think the 37 and 39 Chapters, besides *Lam.* 4. 21. afford Arguments to prove it, but if they did not live in the same time, they preach'd the same things against *Edom*, which were in due time fulfilled, though we cannot precisely define the time. It is indisputable, that

Edom's



Edom's Cruelty, Perfidiousness, Pride and Rapine against Jacob were the principal Causes of this Divine Anger against Edom, and yet it admits some dispute when 'twas Edom did so barbarously lay wait for, cut off, or deliver up the flying Jews, whether when Shishak spoil'd Jerusalem, or when Nebuchadnezzar sacked it and led the Citizens Captives. I rather think it had been a constant course observed by Edom to run in with all that invaded Judea, whether Philistines, Syrians, Assyrians or Chaldeans, who were cruel enough, but yet Edom was more cruel; for this cause o a Prophet both threatens punishments upon them, and warns them of their approaching ruin, some think the Prophet warns Edom that they should not do what is here specified, I think he threatens because they had done it. In brief the accommodating the particulars of this Prophecy to their particular times and persons concerned as it requires some good diligence and skill, so it will ever leave room for modesty towards those that it's likely will differ from us in accommodating them. Edom, Type of all the Churches Enemies, shall be destroyed, and Christs Kingdom shall be set up as Obadiah foretells, the Church believeth, and so shouldst thou Reader.

**I** THE vision a of Obadiah b. Thus saith the LORD GOD c \* concerning Edom d, \* We e have heard a rumour f from the LORD, and an ambassador is sent h among the heathen i, Arise ye k, and let us rise up against her in battle l.

a Which the Prophet received immediately from the Lord so Prophets are called Seers, 1 Sam. 9. 9. and Amos 7. 12 and their Prophecy is Vision, Isa. 1. 1. and Joel 2. 28. b Who this was, appears not on any certainty, or when he Prophesied. That 'twas not Obadiah who hid and fed the Prophets of the Lord in Ahab's time, is evident, for that the Prophet doth threaten Edom for their Cruelty against Jerusalem in the day 'twas taken and sack'd, which was three hundred and thirty or forty years, after Ahab's time; he began to Reign about 3025, and Jerusalem was sack'd about 3363, year of the World; his Name speaks a Servant or a Worshipper of the Lord. c This includes his Authority, the certainty of the things he speaks of d or against Edom, e both People and Country are so called from their Progenitor or Founder, Esau called Edom Gen. 25. 30. This Country is called Idumea, Isa. 34. 5, 6. Ezek. 25. 15. which see; 'twas a part of Arabia Petraea. e Other prophets, as I, have heard this News to tell to Edom, or to send to them, Isa. 11. 14. Jer. 27. 3. Joel 3. 19. and Amos 1. 12. f Not an uncertain, and vain report but it comes from God by his Prophets. g An Herald, or Muster-master, who should gather forces together for this Expedition. h By the Lord first, and next by Nebuchadnezzar who executed on Edom what is here foretold. God stir'd up the Spirit of Nebuchadnezzar to make War on Edom, which was (as well as other Nations) given up to Nebuchadnezzar, Jer. 27. 3. i Or Nations, both those that were Confederate with, or subject to Nebuchadnezzar, whom all Nations served, Jer. 27. 5, 6. k This is a summons to them from Nebuchadnezzar that they send in their proportions of Soldiers. l This seems the voice of Soldiers willing to and desirous of the War.

2 Behold m, I have made thee small n among the heathen o: thou art greatly despised. p.

m Ye Edomites lay it to heart, and consider it well; be not secure amidst such dangers. n Thou art a small people for number, thy Land Mountainous, Rocky, and Barren, and 'tis little that which is of it, situate very incommodiouly for any Trade, which makes people great and famous; a Country fitted for Moiss-Troopers, or Banditti; and as such Out-laws and Robbers thou art proud, and promist great things to thy self. o In comparison with other Nations. p By those that do hear of thee, who know thy Situation, Government manner of Life, and what thy Forces are, and how usually employed. What-ever these Edomites had been, now they are despised, and ere long should be more despicable, when as Jer. 49. 20. the least of Nebuchadnezzar's Army should pull them out of their Caves, Houses, and Strongholds.

3 ¶ The pride of thy heart q hath deceived thee r: thou s that dwellest in the clefts of the rock t, whose habitation is high, that saith in his heart u, Who shall bring me down to the ground x?

q The Edomites were, as most Mountainers are, a rough hardy, and daring People; necessitated sometimes to extraordinary Adventures, and many times succeeded in attempts which others would not venture upon, hence they did swell in Pride and Confidence, and their hearts were bigger than their Achievements, and they proud above measure. r Magnifying thy strength above what really it is, s People of Edom. t Houses Fortresses, Towns and Cities, built upon inaccessible Rocks, which neither could be undermined or scaled. Or dwellest in dark, deep, and unsearchable Caves amidst the Rocks. u Who think with themselves, and are upon Report of an Invasion ready to say, x It is not possible for Armies to approach to us, nor bring their Engines to shake or batter our Walls. Who shall i. e. none can.

4 \* Though thou exalt thy self y as the eagle, and though thou set thy nest among the

stars z, thence will I bring thee down, saith the LORD †.

y Edom boasted of his strength from the height of the Rocks he dwelt on, v. 3. but here he is answered if he could build his nest as the Eagles, which build and fly much higher than any other Bird, neither the height of the nest should save the young ones, nor the height of his flight save the old one. z Nay yet in a more lofty strein, suppose you could lodge your brood among the stars for safety, and there fly above the reach of man, yet should you not be out of the reach of danger. † God who is in the Heavens would throw thee down, when men could not Marshal Armies against thee, Stars should fight in their Courses against thee. Nothing can stand which God will cast down, vid. Jer. 49. 16, 17.

5 \* If theeves a came to thee, if robbers by night b, (how art thou cut off c!) would they not have stolen till they had enough d? if the grape-gatherers came to thee, \* would they not leave || some grapes e?

In the fifth verse the Prophet doth in an abrupt manner of speech, mixt of wonder and doubt, express the strange havock and desolation made in Edom, as if he had said—who have been here? or in what posture wast thou found, O Edom! that such strange desolation is found in thee? a If Theeves by day had spoil'd thee they would not have thus strip'd thee. b If Robbers which practice their violence in the night had been with thee, they would have left somewhat behind them. c Here is either a Trajection, this placed here which must be read first in the Verse, or an Exclamation of one as in haste to know whence such unexpected events. Or an insulting derision of that Pride which boasted so much and performed little in self Defence. d Theeves and Robbers take till they have what is sufficient for them at present and leave the rest, but here is nothing left. e If Edom be a Vine, and gathered, some gleanings would be left by Grape-gatherers; but alas here have been those that have cut up the Vine! and is all thy confidence and boasting come to this?

6 How are the things of Esau f searched out: how are his hid things sought up g?

f The Father of this people, and here put for his Posterity. g All that the Edomites had laid up in the most secret places, in unsearchable Caves, and deep Abysses of hollow Rocks, how are all his Treasures found out, seized and brought forth a prey to greedy Soldiers! how durst they adventure here!

7 All the men of thy confederacy h have brought thee even to the border i: the men † that were at peace with thee † have deceived thee k, and prevailed against thee l: † they that eat thy bread m have laid a wound under thee n: there is none understanding || in him o.

h They who by league had bound themselves to assist with Men and Arms, who had made an offensive and defensive League. i Either have conducted in honourable manner through their Country the Embassadors thou didst send, concluded first a confederacy, and next convey'd home the Embassadors who made it. Or else have counselled thee to meet the War before it entrench thy Country, and have marched as confederates with thee until thou wert come to the Borders of thy country, as if they would there fight for thee against the Enemy. † This is Ingemination, or repeating of the same thing before mentioned, unless men of thy peace be men that did make peace and accept the Terms thou didst propose for thy advantage. † Proved treacherous, nay designed to betray thee. l Either thus their Plot took, or else they turned to the Enemy, and under his colours destroy'd thee. m Thy friends, those thou hast maintain'd, the Soldiers thou kept'st in pay. n Have laid a snare armed with some sharp and peircing instrument that wounds so soon as thou fallest on the snare. o Either no prudence to foresee and prevent this, or to manage, and lessen it.

8 \* Shall I not p in that day q, saith the LORD, even destroy r the wise men s out of Edom

\* Jer. 49. 9  
\* Deut. 24. 21  
Isa. 17. 6 and  
24. 12.  
|| Or, of its

† Heb. Of the peace.  
† Heb. the men of thy peace.  
|| Or, of its

\* Mal. 1. 3.  
\* Jer. 49. 14.

\* Amos. 9. 2.

\* Isa. 22. 14  
Jer. 49. 7

Edom, and understanding out of the mount of Esau ?

*p* This Interrogation is a strong Assertion, I certainly will. *q* Of War and Desolation of Edom, when Nebuchadnezzar with his Armies shall invade Idumea. *r* Either by War or Sicknesse take the wife Men out of Edom, they shall die, or deprive them of Places of trust, where they might help to save Edom. Or else turn their Wisdom into Foolishness, as Achitophel's was. *s* Men of sound Counsel and good Conduct in the Affairs of Peace and War. *t* An elegant Ingemination for illustrating and confirming the Prediction. All Edom shall miserably perish, not a wife Man left to foresee and prevent it.

*9* And thy mighty men *u*, O Teman *x*, shall be dismayed *y*, to the end that every one of the mount of Esau may be cut off by slaughter *z*.

*u* Valiant Commanders and Souldiers, who were never blemish'd with Cowardice, who formerly durst adventure on greatest Dangers, and encounter most formidable Enemies, and were never daunted with a slow approaching Enemy how much soever over number to them, nor with any sudden surprizing Accidents: Men of invincible Courage, and most ready Minds. *x* A principal City and Munition of Idumea. *Y* Astonish'd and surprized with such fear as disableth from Action and Counsel, shall neither dare to resist, or hope to escape, but tamely give up all to the Enemy. *z* Thus all shall be expos'd to slaughter when they dare not fight, who should have saved themselves, and defended others. Deploable is their Condition, who surrounded every way with Enemies, have neither Strength nor Counsel to resist their Power, or defeat their Malice.

*10* \* For thy violence *a* against thy brother *b* Jacob *c*, shame shall cover thee *d*, and \* thou shalt be cut off for ever *e*.

*a* Though Idumeans were guilty of many other and great sins, they are here charged with this as the great crying sin, inhuman Cruelty and Perfidiousness; they did mercilessly spoil, and basely betray the Jews, which will be particularly mention'd in the following Verses. *b* Edomites, the Posterity of Esau, and the Jews Posterity of Jacob, are here called Brothers, for that the Fathers of both People were Brothers, Twins; and this nearness of Blood should have been remembered, and kindness should still have run through the Blood and Kindred. It is a great sin to be cruel and false to any, but greatest sin to be so to a Brother. *c* Fut for his Children. *d* Contempt and Reproaches shall by all men be cast upon thee, and cover thee as a Garment, or swallow thee up: God and Man shall pour shame upon thee, thy Memory shall be retain'd with Condemnation to shame, and they end shall be in shame too. *e* Never more be a Nation or Kingdom, which was in a very great degree fulfilled in the cutting them off by the Sword of Nebuchadnezzar. *Y* *Isa.* 34. 5, 10. *Ezek.* 35. 9. threatens the like Desolation.

*Or, his substance.*

*11* In the day *f* that thou stoodest on the other side *g*, in the day that the strangers *b* carried away captive *i* his *h* forces *k*, and foreigners entred into his gates *l*, and cast lots *†* upon Jerusalem *m*, even thou *n* wast as one of them *o*.

*f* During the War which the Babylonians made upon Judea, or in the day of Battel when Jews fought with Chaldeans. *g* Tookest up thy stand over-right them, observing with delight how they were worsted, slaughtered and routed; or didst set thy self in Battel-array against thy Brother Jacob. *h* The Babylonians, and the mixt Nations which joined with them. *i* First master'd the Jews, and then made them Captives, and sent them away out of their own Land, a fight which should have moved Compassion in thee. *k* His Strength, his Troops, or Multitudes that survived, and were taken, and their Wealth and Riches too. *l* That invaded, slew the Inhabitants, and forced the besieged places to open their Gates. Or took the Fortresses by Assault. *†* So Robbers divided their Prey, and Conquerors, *Prov.* 1. 14. *Joel* 3. 3. which see. *m* Upon the Citizens and their Goods which were found in Jerusalem when 'twas taken by the Chaldeans. *n* A Neighbour, who wast not molested by Israel, when they marched through other Nations from Egypt to Canaan, who wast a Brother by descent, *ver.* 10. *Jer.* 11. *b.* *o* As merciless and insolent as any of those barbarous Foreigners.

*Or, do not behold.*

*† Heb. magnified thy mouth.*

*12* But *†* thou shouldest not have looked *p* on the day *q* of thy brother, in the day that he became a stranger *r*: neither shouldest thou have rejoiced *s* over the children of Judah *t*, in the day of their destruction *u*: neither shouldest thou have *†* spoken proudly *x* in the day of distress *y*.

*p* With secret Joy and Satisfaction to thy Eyes and Mind, if thou wouldst have looked it should have been with Tears and Grief, not with Joy and Gladness at the sight; so the word, *Psal.* 37. 34. and 54. 7. and *Prov.* 29. 16. *q* On the Affliction and sad Miserie which fell upon thy Brother Jacob; so day in

Scripture thus absolutely put, doth often signifie, *Psal.* 37. 13. *Micah* 7. 4. *r* Having by the misery of War been made a Captive, and lost his former right and liberty in his own Country, was now look'd upon as a Stranger, i.e. one who had no more right to any thing in the Land. *s* This explains the former. *t* This expounds Brother. *u* This tells us what day meant. *x* Vaunting over the Jews, insolently upbraiding and reproaching them with virulent words, and exulcerated malice. *y* When Jerusalem was taken.

*13* Thou shouldest not have entred *z* into the gate *a* of my people *b* in the day of their calamity *c*; yea, thou shouldest not have looked on their affliction *d* in the day of their calamity, nor have laid hands on their *h* substance *e* in the day *h* Or, forces. of their calamity.

*z* As an Enemy, a Conqueror. *a* By Synecdoche, City is meant by Gate: The Edomites warring among the Babylonians, did with them enter the Gates of conquered Jerusalem, appear'd a proud insulting Enemy over Judah. *b* Thou shouldest have remembered that the Jews thy Brethren were my People, my peculiar People. *c* When their City was broken up, their King imprisoned, and led captive with his Nobles, and other Subjects. *d* As before, *verse* 12. *Jer.* p. *e* Or Strength, the word notes both, Edom siezed the Persons of the Jews, and made them Prisoners, and they plundered the City, siezed the Goods of the Citizens; this they did with delight, but God will punish for it.

*14* Neither shouldest thou have stood in the cross-way *f*, to cut off *g* those of his that did escape *b*; neither shouldest thou have *h* delivered *h* Or, shut up. up *i* those of his *k* which did remain *l* in the day of distress *m*,

*f* Or in the breaches, viz. of the Walls, by which when the City was taken, some might have made their escape from the Enemy, thou didst, though thou shouldest not, spitefully and cruelly watch at such Breaches, and preventedst their flight; or else thou didst post thy self at the head of the Ways, where thou mightest sieze flying Jews. *g* Either kill, if they would not yield, or cut off their hopes of escape, by making them Prisoners. *h* Out of the City, and were flying farther for safety. *i* Reserved them Prisoners, and brought them back into the hands of the Chaldeans. *k* Of thy Brother Jacob's Posterity. *l* Survived the taking of the City, and were fairly like to escape, but thou foundst them, and betrayedst them. *m* When they could no longer defend their City, nor had any hope, but in a flight through all the secret ways they knew; but thou didst watch these ways, and didst cut off many who sought to fly through them.

*15* For the day of the LORD *o* is near upon all the heathen *p*; as thou hast done *q*, it shall be done *r* unto thee, thy reward *s* shall return *t* upon thine own head *u*.

*o* Of just revenge from the Lord upon this Cruelty of Edom, the time which the Lord hath appointed for the punishing of this, and other Nations. *p* Which God hath given to Nebuchadnezzar, and which by this mans arms God would punish, as *Jer.* 27. 2, 3, 4, 5, 6, 7. and that day may justly be accounted near, which shall come within the compass of one man's life, and that well advanced in years, as Nebuchadnezzar now was. *q* Perfidiously, cruelly, and ravenously against Jacob, with an hostile revengeful mind. *r* It shall be done by thine Enemies to thee, as *verse* 7. and this came to pass on Edom, within five years after Jerusalem was sack'd and ruined; within which space of time Obadiab prophesied, reproving Edom, and threatening him for what he had done against Jerusalem, and its Inhabitants. *s* The Punishment or Retribution of evil, for the evil thou hast done to Jacob. *t* By God's just hand, and by thy Enemies cruel hand shall be poured out upon thee. *u* Thy chief men, chief in the Cruelty, shall be chief in Suffering, for the measure thou hast measured, shall be measured to thee, as *Psal.* 137. 8. *Ezek.* 35. 15. *Joel* 3. 7, 8.

*16* For *x* as ye *y* have drunk *z* upon my holy mountain *a*, so shall all the heathen drink continually *b*, yea, they shall drink, and they shall *h* swallow down, and they *c* shall be as though *h* Or, sup up. they had not been *d*.

*x* This, with some, is a Confirmation of what is threatned against Edom, yet others make this verse the beginning of the consolatory Sermon to Judah, and either suits well with the context. *y* O Edomites, or ye, O Jews. *z* If you interpret this drinking as feasting, revelling and carousing, 'tis to be applied to the Edomites and others, who triumph'd first by their arms, next in their Cups, over conquer'd Judah. *a* Either the whole land, or Jerusalem, or the Temple, for all these are called by this name, and here these proud and insolent Conquerors did drink confusion to the Jews. *b* The Nations, Enemies to Edom, shall on Mount Esau conquer first, and then triumph in their revelling Feasts, and drink continually, till they have swallowed up Edom. *c* Edomites *d* shall by this means perish utterly, and

*u u* their



their Memory cease with them, so it suits with *Ezek. 35. 14, 15.* which see. Others refer the words to the *Jews*, thus, ye have drunk the Cup of Astonishment in your land, and in *Jerusalem*, my holy Mountain; so now ere long the Nations which afflicted you, shall drink of the Cup of Astonishment long, yea, drink the Dregs of it, so that they shall perish, and be no more, when your day of dark Affliction shall end in a day of Light and Salvation; and when other Nations do this, *Edom* shall much more, because most deeply guilty above others. *Vid. Jer. 49. 17, 18, 21, 22.*

\* Amos 9. 8.  
Or, they that  
shall  
be holy.

17 ¶ But *e* upon mount *Zion* *f* \* shall be // deliverance *g*, and // there shall be holiness *h*, and the house of *Jacob* *i* shall possess their possessions *k*.

*e* Or, and, Heb. *f* Historically, and in the letter this refers to the People of the *Jews*, to the Inhabitants of *Jerusalem*, and those who worshipp'd God in the Temple. In the mystical sense or typical, it refers to the Gospel-Church, and the setting up the Kingdom of Christ, and the Salvation and Redemption of God's *Israel*. *g* A Remnant that shall escape the Enemies Sword, and which after 70 years Captivity, shall be delivered and restored by *Cyrus*, an Hieroglyphick of *Israel's* Redemption by Christ. *h* Or it shall be holy, the Temple, the City rebuilt, the People returned from Captivity shall be holy to the Lord; they shall obey his Law, attend his Temple-Service, and offer a pure Offering to the Lord, &c. All this typical and accomplish'd in the Christian Church, though not fully and perfectly, till the Church is glorified in heavenly *Sion*. *i* Literally the Survivors of the two Tribes in the *Babylonish* Kingdom, and some others of the Ten Tribes, but including the Elect of God, the House of *Jacob* in the extent of it, as taken in *Isa. 59. 20.* and *Rom. 11. 26.* *k* Either the Possessions of the Heathen, their Enemies, or rather their own ancient Possessions, out of which the violence of their Enemies did cast them when they were led captive, and dispossessed of all.

\* Zech. 12. 6.

18 And // the house of *Jacob* *m* \* shall be a fire, and the house of *Joseph* *n* a flame, and the house of *Esaü* for stubble *o*, and they shall kindle in them *p*, and devour them *q*, and there shall not be any *r* remaining of the house of *Esaü*; for the LORD hath spoken it *f*.

*f* Besides what *Nebuchadnezzar* shall do upon his particular quarrel against *Edom*, bringing them to a very desolate Condition, there shall (though it be not owned) intermixed be the quarrel of God for *Israel's* sake, which the *Chaldeans* shall avenge; or else, after the return out of Captivity, and some settled state in their own land, *Israel* himself shall destroy the Remnant of *Edom*, *Joel 3. 16.* with *19.* and *Ezek. 25. 14.* *m* Either the Kingdom of the two Tribes, or else the whole twelve Tribes, the residue of the ten Tribes joined with the two in their return from *Babylon*. *n* The ten Tribes particularly here mentioned to comfort them, and assure them, that they should not be cast off, though they were more notoriously guilty of Idolatry, and a long Apostasy. *o* As unable to resist or secure themselves, as stubble is to resist the flame. *p* This was fulfilled in part by *Hircanus* and the *Maccabees*, *1 Macc. 5. 3.* but more fully to be accomplish'd in the mystical sense, when the Lord shall make his Church as a fire to all its Enemies, and *Jerusalem* a burthenome stone to all Nations. *q* As a flame eats up the stubble. *r* No considerable number or body of them, or none shall continue *Edomites*, but turn *Jews*, and be circumcised, be added to the Church. *f* However, or whenever this is done, it shall be done, because the Lord hath spoken it; this assures us of the thing.

\* Amos 9. 12.

19 And they *t* of the south \* shall possess the mount of *Esaü*, and they of the plain *u*, the *Philistines* *x*; and they shall possess the fields of *Ephraim* *y*, and the fields of *Samaria* *z*, and *Benjamin* *a* shall possess *Gilead* *b*.

*t* The *Jews* who lived in the South parts of *Canaan*, which was next to *Idumea*, shall after their return and Victories over *Edom*, possess his Country, called here the Mount of *Esaü*.

*a* The *Jews* who dwelt in the plain Country, which was next to *Palestina*, *Josh. 15. 33.* *x* Shall enlarge their Borders, and possess the *Philistines* Country, together with their ancient Inheritance, now of the Possession of Mount *Esaü*, by the *Jews*, *saith Gratius*; it was most fully accomplish'd by *Hircanus*. *Josephus, lib. 13. chap. 17.* reports the matter thus, That the *Idumeans* were commanded either to depart their Country, or be circumcised. If this were the time of fulfilling the one, 'twas the time of fulfilling the other also. *y* And all the Land which the ten Tribes once did possess, shall again be possessed by the *Jews*. *z* The fields also about *Samaria*, how greatly to ever wasted, shall be replanted, and that by the *Jews* too. *a* Either apart, or jointly with *Judah*. *b* A Country beyond *Jordan*, assigned to the Tribes of *Reuben*, *Gad*, and half *Manasseh*, wasted by *Hazael* and *Tiglath Pileser*, some time before *Samaria* was taken, but should be inhabited by the *Benjamites*; and probably *Gad*, *Manasseh* and *Reuben* did enlarge upon the *Mobites* and *Ammonites*. Here is promised a larger Possession than ever they had before the Captivity; and it doth, no doubt, point out the enlargement of the Church of Christ in the times of the Gospel, and particularly when Antichrist, typified in this Prophecy by *Edom*, shall be destroyed; but we are to give the literal meaning, and think we do not miss of it.

20 And the captivity of this host of the children of *Israel* *c* shall possess that of the *Canaanites* *d*, even unto *Zarephath* *e*; and the captivity of *Jerusalem* *f*, // which is in *Sepharad* *g*, shall possess the cities *h* of the south.

Or, shall possess that which is in *Sepharad*.

*c* Those of the ten Tribes that were carried away captive by *Salmaneser*, One hundred and thirty years before that *Jerusalem* was taken by *Nebuchadnezzar*. *d* All the Country they anciently possessed with this Addition also, that what the *Canaanites* held by force, and the *Israelites* could not take from them, shall now be possessed by these returned Captives. *e* Called *Sareptah* *Luk. 4. 26.* near *Sidon*. *f* The two Tribes carried captive when *Jerusalem* was taken by *Nebuchadnezzar*. *g* The modern *Jews* call *Spain* *Sepharad*, but without any good ground, nor was it so called anciently, nor doth the *Chaldee Paraphr.* so interpret it; nor do I meet with any thing better than a tacit Confession, that most believe 'tis a City of *Chaldea* or *Assyria*, and toward the Northern and farthest bounds of it, but where 'twas exactly, they know not. *h* All the Cities which were once their own. *i* In *Judea*, which lay Southward from this *Sepharad*, where the Captives dwelt, and whence they return.

21 And *k* \* favours // shall come *m* upon mount *Zion* *n* to judge *o* the mount of *Esaü* *p*, and the kingdom *q* shall be the LORDS *r*.

\* 1 Tim. 4. 16.  
Jam. 5. 20.  
Luk. 1. 33.

*k* Or, for, so the *Gallick* Version, printed at *Rochel*, 1616. *l* Deliverers, literally the Governours or Leaders of those captive Troops, who shall come up from *Babylon* to their own Country, such as *Zerubbabel*, *Ezra*, *Nehemiah*, of whom 'twas said he came to seek the good of the *Jews*, *Neh. 2. 10.* and successively after these many others, to the times of *Hircanus*, and the *Maccabees*; mystically Christ and his Apostles, and other Preachers of the Gospel. *m* Literally, with leave and commission from the Kings of *Persia*, such as *Cyrus*, and *Darius Hystaspis*, to manage the Affairs of the returned Captives. *n* In *Judea*, at *Jerusalem* and the Temple, and whatever might concern them, with their Neighbours round about. *o* To avenge *Israel* upon *Edom*, to fight, subdue, and give Laws to them, as *Hircanus* did when the *Edomites* were glad to be circumcised to keep their Country. *p* The whole Country, so called from the Father of that Nation, who chose those mountainous Countries for his Habitation, as most suitable to his wild and rambling Humour, which delighted in hunting. *q* The Government, called here the Kingdom, shall manifestly appear to be set up, maintained, and prospered by a Power, Wisdom, and Goodness greater than human. *r* The God of *Israel*, who is *Jehovah*, shall be honour'd, obey'd, and worshipp'd by them, and they shall not, as formerly, rely on Idols, or foreign Aids. All which most fully is accomplish'd by Christ the Saviour, and now known in the Christian Church, who do believe he will, and pray that he would save his *Sion*, and destroy *Edom*, i.e. Antichrist and his Kingdom.

# J O N A H.

## The ARGUMENT.

OUR Prophet owns himself both by his Father's Name, and by his Country; of this latter no great doubt is raised, though it appear not whether he was born in Gath-Hopher, or whether 'twas the place of his abode, when he was called to go Envoy to the great City *Niniveh*; of the former some do enquire whether

it be an assumed Name, and carry in it the Character of some Grace or Vertue which was eminent in the Man, or whether it were the proper Name of the Person? Amittai in the Hebr. denotes Truth, Veracity or Faith, with the Pronoun Possessive of the first Person: My Truth, though Jonah, a Dove by Name, denounce dreadful things against Nineveh, yet he doth it as God's Prophet, and God tells us by Jonah's Pen, He is the Son of his Truth. Whether Obadiah were his Father, and had this significant Name Amittai given him for his owning the Truth of God, and his true Prophets, in the Times of Ahab's Apostacy; and whether his Mother were that Widow, whose Son Elijah did raise from the dead; whether he were the Person sent by Elijah to anoint Jehu, Elisha, and Hazael, as the Jewish Writers affirm, is of no certain demonstrability, and if demonstrated, would be of no great moment, or use to us: It is clear that (though this be the only Book left under his Name, yet) he was employ'd a Prophet in Israel before he was sent into Assyria; for 2 King. 14. 25. He prophesied the future prosperous Successes of Jeroboam the Second, enlarging and establishing the Borders of Israel; yet it is not certain to us, whether he appeared a Prophet before Jeroboam's time, or in the Beginning of his Reign. Not far from this time we are sure we may date his Time, and range him among the first of the Prophets, who have left their intire Volumes behind them. By this also we may guess who was the King of Assyria, who gave such a rare Example of Repentance to all succeeding Monarchs: It admits a Dispute, whether it was Sardanapalus or Belesus, otherwise Phul Belochus, and Phul in Scripture-History, if the time do not best suit to the latter, (as I think it may) rather than to the former, yet I am sure the unparalleled Retiredness of Sardanapalus reported in History, seems to me a reason why it must be some Monarch, that more like a gallant Man, lived more free, open, and of easy Access, that the News might, as 'tis suggested it did, come to his hearing in the first day, such Temper, it is like, Phul Belochus was of. Whoever was the King, Jonah little expected the Success he did find, he thought so great a King and City would not mind him, or else would deride or punish him; or else, if they believed him, then they would repent, God would spare them, and Jonah would be cryed out on, as a false Prophet; upon this he declines the Embassy, and till God taught him his Duty in little ease, he will not do it. When a Miracle hath set him on his Work, and succeeds it, he grows passionate, and will die; God spares and pardons him as well as Niniveh, (which yet falls to Sin, and falls under the Ruin foretold by Nahum) and so leaves him a Type of Christ's Burial and Resurrection, and an Instance how far a good Man may sometime be from his Duty, and that great Passions may be in a Prophet.

## CHAP. I.

**N**OW *a* the word of the LORD *b* came *c* unto || Jonah *d* the son of Amittai, saying,

*a* And Hebr. *b* Which is a usual Description of Prophecy what God had to speak against Niniveh, he here does reveal to Jonah with command that he publish it to those concerned in it. *c* Or was with. *d* Called Jonas, Luk. 11. 30. which signifieth a Dove; he was of Gath Hepher a Town of Zebulun, 2 Kings 14. 25. but no more is added, by which I conjecture it was some obscure place, to which Jonah gave more light than it could to him. *e* Of what rank he was, appears not.

2 Arise *f*, go *g* to Nineveh *h* that great City *i*, and cry against it *k*; for \* their wickedness is come up before me *l*.

*f* Forthwith prepare thy self, and get all in readiness, and with hearty resolution set upon the work. *g* So soon as thou art ready, set forward on thy journey, make not any delay. *h* The chief City, or Metropolis of the Assyrian Kingdom, built by *Assur*, Gen. 10. 11. if this verse be not better translated; thus He (*i. e. Nimrod*) went out into Assyria, and builded Nineveh, so Nimrod the Founder and first Builder. *i* It may be easily conjectured a great City, which was situate on such a River as Tigris is, had continued so many hundred years from 1719 of the World in which 'twas built, unto 3124, about which time Jonah was sent to Preach against it; during which long Growth it may be conceived as great as 'tis ordinarily described, 150 Furlongs in Length, that is eighteen Miles, and three Quarters of a Mile of our English Measure, and eleven Miles and one Quarter of the same Measure in Breadth. *k* Earnestly, and publickly, preach against the Sins, and denounce the sudden Ruin of that City unless they repent. So cry that all may hear, or at least all may come to the knowledge of what is threatened. *l* Their many and great Sins; as 'tis said of Cain's Sin when he had slain Abel, Gen. 4. 10. and Sodom's Sins, Gen. 18. 20, 21. and the Sins of Oppressors, James 5. 4. cry aloud, the Cry enters Heaven, and Justice must no longer defer, yet I will give them Warning, Jonah, Go thou, and tell them plainly, their great Sins shall be greatly punished.

3 But *m* Jonah rose up *n* to flee *o* unto Tarshish *p* from the presence of the LORD *q*, and went down to \* Joppa *r*, and he found *a* ship going *s* to Tarshish, so he paid the fare *n* thereof, and went down into it *x*, to go with them *y* unto Tarshish from the presence of the LORD.

*m* And Hebr. *n* He was commanded to arise, ver. 2. so here Jonah did, but 'twas to run from his Business, not to do it; 'twas a rising against God. *o* Whatever was the Cause which moved Jonah to do this. It is strange that he should fall into a fixt Opinion, that he might, and a fixt Resolution that he would, thus fly from his God, and from his Duty. *p* To Sea, as some;

but this seemeth too rambling a Humour; to Cilicia, say others; and particularly to Tarsus, no mean City of Cilicia, Act. 21. 39. others say 'twas Tunis or Carthage in Africa, to which Jonah minded to fly: either of these carry such Probability with them, that we will not determine for our Reader. *q* I cannot suppose Jonah dream'd of flying from the Omnipresence of God, he knew how David described this, Psal. 139. 7, 8, 9, 10, 11. and natural Reason told him he could never fly from this; but this Presence of God is to be interpreted of the Place where God usually had shewed himself present by revealing his Word and Will to his Prophets, who are Servants to the Lord, and as such did stand before the Lord ready to receive his Commands; now this Command to Jonah, being displeasing to him, and yet whilst he was in his own Country, the Vally of Vision, he is still put upon the Work, now he resolves to shift off the work by shifting place. Perhaps he might think God would not put him upon it, when he was gotten into a strange and remote Country, where were no Prophets, nor Prophetick Impulses. *r* A well known Haven on the Mediterranean, now called Jassa, anciently Japho, Jos. 19. 46. *s* Bound for, and ready to set Sail for the Place he designed. *t* Carthage or Tunis, or Tarsus in Cilicia. *u* Forthwith agreed with the Master of the Ship, and, though unusual, paid presently, staid not till he came to the Port designed. *x* Immediately went a ship-board, and in a melancholy discomposed Humour gets into a Cabin, or Under-deck. *y* Waiting the time when they should go, that he might be sure to go with them. *z* Vid. *ut. q.*

4 ¶ But the LORD *a* † sent out *b* a great † Heb. cast forth wind *c* into the sea *d*, and there was a mighty tempest in the sea *e*, so that the ship † was like † Heb. thought to be broken.

*a* The Almighty and Eternal God, from whose Work Jonah feared. *b* God keepeth the Winds as in Store-houses, or Treasuries, and now brings one forth to fetch back a Fugitive, and obstinate Refuser of his Command. *c* The greatness of it, with the Suddenness of its rising, and manner of its working, undeniably shew'd that 'twas supernatural, and from God, displeased with all, or with some one or other of them. *d* The Winds did not blow aloft over the Sea and Ship, but as if they had intermixt with the very Waters of the Sea, and like an unheard-of Hurricane shook the very Keel of the Ship. *e* That Part of the Sea where Jonah's Ship was: this Messenger soon finds out Jonah, and speaks in most dreadful manner to all in the Ship, who all saw and owned it to be from Heaven, the Finger of God. *f* The Master, and Mariners, thought they, Ship and Goods, and all should be lost; the Hebr. expresseth it as if the Ship had sense of God's Anger, as if the Ship could think, and did think of its own Weakness, and God's mighty Hand.

5 Then *g* the mariners *h* were afraid *i*, and cryed *k* every man *l* unto his god *m*, and \* cast \* So Aq. 27; forth the wares that were in the ship *n* into the sea to lighten it of them *o*: but Jonah *p* was gon down into the sides of the ship *q*, and he lay, and was fast asleep *r*:

*g* When this preternatural Tempest fell with all its Violence into the Sea. *h* Passengers are not here named, who unaccusto-



med to Sea, might be too apprehensive of Danger, but the Men that were acquainted with the Sea, and had seen many a Tempest, and weathered many a Storm, *i* heartily afraid, full of Apprehensions that they should be wrack'd. *k* With loud Voice and earnest Petitions, as the manner of such Men is when Danger awakens them to the Duty they neglect whilst safe. *l* Not a Man of them but feared, nor a Man of them but cried out, by which it is evident 'twas a most dreadful Storm. *m* By this it appears that the Ships Crue was a mixture of Men who worship'd several Gods, and every one doth now cry to the God whom he worship'd, whatever God it might be, 'twas not he that did raise, nor could allay the Tempest. *n* When Prayer to their false Gods doth no good, but their Danger continued and threatened them with foundering in the Sea; to prevent this, they lighten the Ship, as is usual in such Cases, and cast the Wares out; not as Sacrifice to the God of the Sea, or as repenting of Piracy by which the Goods were gotten, though some conjecture so, but the Text tells us 'twas to lighten the Ship, *o* that it may bear up its Head, and work with the Sea better than when heavy laden. *p* The greatest Weight, and only Danger to Ship and Sea-men *q* was under the Hold in some Cabin or other in the Side of the Ship, whither he went before the Storm arose *r* in a very deep Sleep, as the word imports.

6 So the Ship-master *f* came to him *t*, and said unto him, What meanest thou, O sleeper *u*! arise *x*, call upon thy God *y*, if so be that God *z* will think upon us *a*, that we perish not *b*.

*f* Who had the Conduct of the Vessel, and from whose Mouth such a Reproof was seasonable, *t* missing him, when all the rest were toil'd with labour, and had been crying mightily to their false Gods, but *Jonah* appeared not. *u* A very decent, yet sharp Reproof to him; What Mettal art thou made of? Or, What God dost thou fear? Or, Art thou deaf to all the Menaces of Heaven? *x* Awake, get up, *y* Pray to that God thou worships, as we have already each done, for possibly thy God may be mightier than our Gods, and may lay the Tempest that lieth so heavily upon us. *z* They had lost their Labour seeking to other Gods, yet think it advisable, that *Jonah* should try his God too, if so be, *Eccl. vii. 2. 14.* and so *Amos 5. 15.* *a* With Pity, Care and Favour, and do for us in this our strange Distress, *b* that Ship, Goods, and Men too, may not be lost.

7 And they said every one to his fellow *c*, Come *†* and let us cast lots *d*, that we may know for whose cause this evil *e* is upon us: so they cast lots *f*, and the lot fell upon *Jonah* *g*.

*c* After they had prayed, which was necessary in such Cases, as being a religious means, and cast out the Goods which loaded the Ship, which was a proper natural means of Safety, but none appeared, still the Tempest, and their Danger with it, continued; a shrewd Symptom that there was one or other amongst them whose Sins had provoked God to do this, and that 'twere fit to be known who this was, and who 'ere first moved for making the search, all agree in the Expedient. *†* 'Tis like that it was upon the Thoughts of many of them, and so express here. *d* It is extraordinary Danger we are in, all ordinary means fail, let us try that which hath somewhat extraordinary in it, though many times used, let the Lot decide among us who is the Cause of all this. Lots are an Appeal to Heaven in doubtful Cases, and therefore not to be used on trifling or unnecessary Cases, but where the Matter is great, difficult, or undeterminable in any other way, as Scripture Instances of Lots do inform us. *Lev. 16. 8, 9. Num. 25. 55. Josh. 14. 2. and 18. 6. and 21. 4, 5, &c. 1 Sam. 10. 20. &c. Neh. 10. 34. and 11. 1. Saul chosen by Lot, and Acl. 1. 25.* *e* Very great, unusual, and praternatural Tempest, not one among them but had deserved more, yet they summe some notorious Offender amongst them, or this had not been. *f* They act according to what was proposed. *g* God determines and singles out *Jonah*.

8 Then said they unto him *b*, Tell us we pray thee *i*, for whose cause this evil *is* upon us *k*? what *is* thine occupation *l*? and whence comest thou *m*? what *is* thy country *n*, and of what people *art* thou *o*?

*b* When the Lot pointed out *Jonah*, these Mariners all are satisfied that he was the Man; that Heaven had determined that grand Enquiry, and accordingly they treat with him. *i* They do try what fair Means will do with him, and desire to have the Account from his own Mouth; so *Joshua* dealt with *Achan*, *Josh. 7.* satisfied in the Person, next they do with commendable Justice and Calmness enquire into the thing. *k* What hast thou done, for which God is so angry with thee, and with us for thy sake? sure thou canst not but know what 'tis, and now frankly tell us, *l* what Course of Life hast thou lived, or what Employment dost thou now profess to follow, that we may guess by that whether thou art one of flagitious, or of honest Life? *m* 'Ere he give answer to this, probably another asketh whence he cometh, what Company he had kept; by this they conjecture at the Man. *n* Another starts a third Enquiry, what Country or Nation he is of? to those Ports Persons of different Nations flock'd, possibly they hoped some or other in the Ship

might be his Country-men, and so fittest to examine him. *o* This seems to be the same Question repeated, or else an Enquiry where he dwelt. These are the Heads of the Questions asked him.

9 And he said unto them *p*, I am an Hebrew *q*, and I fear *r* the LORD *s* the God of heaven *t*, which hath made the sea *u*, and the dry land *x*.

*p* *Jonah* freely and readily gives account of himself. *q* One that am descended from *Heber*, whose Off-spring by *Abraham* are well known, and probably to these Mariners, he saith not a *Jew*, because he was not in Strictness of Speech, for he was of the Tribe of *Zebulun*, nor an *Israelite* distinguish'd from the *Jew*, lest he should seem to own himself of that Idolatrous Faction. *r* I worship and serve the true God only; or possibly it may imply that his Employment was in the immediate Service of God, as a religious Person that had abdicated the World, and dedicated himself to God. *s* The Eternal, and Almighty God: yours are upstart Gods, and have no Power or Might; nor can they do anything. *t* Who first made, now ruleth, and ever will rule the Heavens, which none of your Gods can pretend to, those Heavens, from whence you see this Storm falleth. *u* That Sea which now threatens you for my sake, and threatens me for my Sin, my God hath raised the Sea in his Quarrel to contend thus furiously, and he can, and none but he can command it to be still. *x* A Description of the Earth, you would get thither, but all your Gods cannot bring you thither, or give you to set one Foot upon it if my God say no. This is the Sum of what *Jonah* declares, by which he intimateth his Innocency from any flagitious Crime as they might imagine him guilty, and yet confesseth the Greatness of his Sin which he had before told them, though they understood it not, or thought light of it, he fled from the Presence of the Lord.

10 Then *y* were the men *†* exceedingly *a* *†* afraid *z*, and said unto him, Why hast thou done *a* this? for the men *b* knew that he fled from the presence of the LORD *c*, because he had told *d* them.

*y* When *Jonah* had declared his God, whose Power and Wrath these Mariners saw and heard in the Tempest, and what Sin of his was now punish'd, and how they had taken him into their Ship, knowing that he did run away from this mighty God. *z* Their Fear was doubled, every thing now represents Horror to them, their own Danger, *Nineveh's* approaching dismal Ruin which they believe by what they see; satisfied, that he so tremendously punish'd the Refusal to deliver the Message, was able and certainly would execute the Sentence which he commanded should be delivered. *a* Now they ask a reason for that of which no reason can be given. It was most unreasonable that *Jonah* had done, and we find no Answer to this Interrogatory, though the foregoing Questions were answered; others think 'tis a Reproof of him for so doing, I rather think it mixt of both; 'twas a real Reproof to himself while he more particularly explains the great Sinfulness of this Prank of his; and 'tis an Enquiry made for satisfaction to them, who no doubt thought of *Jonah's* God as they did of their own, that 'twas no hard matter to be done, nor any great Sin, if done, to run from their Presence. These likely were their Thoughts of the thing when he first told them; but the dreadful Storm that *Jonah's* God sent after this Fugitive Servant of his, makes them more curious to know what great Sin it was, and so *Jonah* explaining the whole, confesseth his Sin, humbleth himself, and takes the Reproof to himself, and informeth them aright. *b* The Master of the Ship, and the Mariners. *c* In these Words 'tis probable he told them, now though they knew this was the thing, yet they apprehended not what was in it, but did judge of this by their own Gods, and their Presence. *d* When they enquired the cause of his Travels, as 'tis very like they would do, 'ere they took his Fare.

11 *¶* Then *e* said they unto him *f*, What shall we do unto thee *g* that the sea *†* may be calm *h* unto us? for the sea *†* wrought and was tempestuous *i*.

*e* When they heard all that *Jonah* had declared to them, and well weighed it all, and saw it look'd all of one piece, most credible. *f* A Prophet fittest in that respect to tell them what should be done, and a Party so highly concerned in it. *g* If thy God will by thee declare his Will, and we do it, we shall not provoke him, and if thou submit to his Will, and direct us, we shall not injure thee. *h* Cease its Rage, and return to its former Calmness for us to make our Voyage. *i* Though *Jonah* had recounted all, and given Glory to God, taken Shame to himself, and satisfied the Sea-men, yet the Sea grew higher and higher, more tempestuous in it self, and more dangerous to them, and they were sensible that somewhat must be done with *Jonah* to quiet all. Their Fear was lest they should mistake herein, and therefore they ask his Counsel.

12 And he said unto them *k*, Take me up *l*, and cast me forth into the sea *m*, so shall the sea be calm unto you *n*, for I know *o* that for my sake *p* this great tempest *is* upon you *q*.

*k* He readily gives them advice for their Safety. *l* This he spake as a Prophet directed of God, and not as some Jewish Rabbi thinks, choosing to die rather than to go to Nineveh. *m* Throw me over-board into the Sea, no other way must you deal with me than this, and this way I not only direct as expedient, but from God I give it you as a Command, and you must do it; thus my God will punish my Disobedience and Contempt. *n* As a Prophet I assure you the Tempest shall cease, and you be safe, and by that you may know I being in the Ship, endanger'd you all. *o* I am assured of this, and tho I have been your danger, and this was my fault, yet it shall not be my fault if you be drowned. *p* For my Sin which God will punish, but not my own Act, I must not leap over-board, 'tis a Crime God will punish by that Justice which is in this place. *q* And will be till you have executed God's Sentence on me, which I willingly submit to.

*Heb. digged.*

13 Nevertheless *r* the men *†* rowed hard *s* to bring *it* to land, but they could *†* not; for the sea wrought, and was tempestuous against them *u*.

*r* And, *Heb.* but rightly to the proper Sense of the Phrase, rendered here *nevertheless*, notwithstanding the Lot fell on *Jonah*, he confessed his fault, directs them to cast him over-board, and in all this avoweth himself to be a Prophet of God, and assures them of a calm Sea if they do this, yet very willing to save him. *s* They contrived all ways, and are willing to be at any labour to save him; they ply their Oars, and strain their strength with deep strokes to force the Ship to Shoar. *t* All was lost labour, God had given other order to his Servants, the Wind and Sea both obey him, and both keep *Jonah* a Prisoner, Self-condemned, and desirous of what the Mariners were very unwilling to. *u* *Vid. ver. 11. let. i.* the Sea tost it self more violently; and by unsteady Motions like som Hurricane every moment endangered them.

14 Wherefore *x* they cried *y* unto the LORD *z*, and said, We *a* beseech *b* thee *c*, O LORD, we beseech thee *d*, let us not perish for this mans life *e*, and lay not upon us innocent blood *f*: for thou O LORD, hast done *g* as it pleased thee *h*.

*x* Since all their Labour and Skill to carry the Ship to shore, was successless, and they saw no remedy, but they must either follow *Jonah's* advice against himself, or drown with him. *y* With importunity of Mind, and with loud Voices too in Prayer. *z* Not now, as in beginning of the Tempest, every Man to his God, but better instructed, now they all do cry to *Jonah's* God, to *Jehovah* the true God. *a* They all joyn in Prayer, *b* sue to Mercy for Mercy, they plead not Innocency, or Merit, but pray for Mercy, and that free. *c* All sue to God, not to Saints, or intermediate *Demons*. *d* 'Tis repeated, to note their Vehemency in Prayer. *e* Though he is pointed out by Lot, hath advised us hereunto, yet if possible let the Tempest cease, and we all be safe, let not him perish, nor we for him, so their first Prayer is for Safety to *Jonah* and all in the Ship. *f* This the next suite, that if God by the continued Tempest do peremptorily and irreversibly require *Jonah's* Life, a Person innocent among them, and had, since he came to them, so demean'd himself, so that, should they throw him over-board, before they had tried all kind of means for preserving him, they might be justly accounted barbarous Murderers, and God would certainly charge innocent Blood upon them: This they deprecate with all Earnestness and Importunity. *g* Sending the Tempest, arresting the Prophet by it, detecting him by Lot, sentencing him by his own Mouth, and confirming the condemning Sentence by the continuance of the Storm, and so leaving us to perish with this Offender against thee, or to be thy Executioners, this is thine own doing, and 'tis just because thou doest it: *h* Though it be secret to us, and strange in our Opinion, yet 'tis very just and necessary we know, or it would not please thee it should be so.

*Heb. flood.*

15 So *i* they took up *Jonah k*, and cast him forth into the sea *l*, the sea *†* ceased from her raging *m*.

*i* And, *Heb.* *k* As he advised with regret to themselves, though with full consent of *Jonah*, at last they yielded. *l* *Vid. ver. 11. let. m.* *m* As *Jonah* had assured them, so they find the Sea all on a sudden calm and friendly, which we must understand includes the Wind sent into the Sea, though it be not mentioned here.

*Heb. sacrifici.*

*Heb. vowed.*

16 Then *n* the men *o* feared the LORD *p* exceedingly *q*, and *†* offered a sacrifice *r* unto the LORD, and *†* made vows *s*.

*n* When they saw God approved the things, and confirmed *Jonah's* word, as a true Prophet, and had spared them. *o* The Sea-men, and all others, if any others were in the Ship. *p* With a deep reverence of his Power, Wisdom and Justice against *Jonah*, and of his Mercy towards them. What was the final effect of this, and whether they were by it thoroughly turned to God, I enquire not now, it may best become our Charity that as *Jonah's* casting over-board was a Type of Christ's Death, so the effect it had upon the Mariners might be a Type of the

Conversion of the Heathen from Idols to God. *q* Their fear before was exceeding great, but that was a fear of the danger, and for themselves a natural fear; but now they do fear the Lord and his Majesty and Mercy, it is a Religious Fear. *r* What they had in the Ship to offer to God, or how they could offer there, appears not to us, but the Scripture affirms they did sacrifice, not to Idols, but to the true God. Some suppose the words are to be interpreted that they would sacrifice at *Jerusalem*, where they now know that the God of *Jonah* was worshipped. *s* Vows are a part of Natural Religion, and here these Persons bind themselves by Vows to recognize God's Goodness in their Deliverance. It is not improbable that here is a Trajection, as many times in Scripture, that placed last which in Construction is to be first. They vowed Vows and sacrificed, (*i. e.*) vowed they would do it, would be Profelytes, and ever worship him, *Jonah* preach'd to them, Creator of Heaven and Earth.

17 ¶ Now *t* the LORD had prepared *u* a great fish *†* to swallow *x* up *Jonah*: And *y* *Jonah* was in the *†* belly of the fish *y* three days, and three nights *z*.

*t* And, *Heb.* *u* Created at first say some, but what need that when a mighty over-grown Fish of a double Age may do this by God's Will and Appointment attended the Ship, and follow'd it in the Storm, expecting a Prey, and ready to receive the Prisoner. *¶* A Whale as we read, *Matth. 12. 40.* others say 'twas a Shark, a Fish common in those Seas. *x* Not to chew upon him, but to take him down whole, *y* in safe custody, *z* that he might rightly typify Christ's Burial in the Grave.

## CHAP. II.

1 *T*hen *a* *Jonah* prayed *b* unto the LORD *c* his God *d* out of the fishes belly *e*.

*a* And, *Heb.* at that time when he lay by the heels a close Prisoner in a Prison, whence none before or since ever came out alive. *b* Sent his Petition in all humble and submissive manner unto God; *Jonah* wonderfully preserved alive, and in full exercise of his Judgment and Memory, now betakes himself to Prayer, and in this exerciseth his Graces; his Soul follows hard after God, when he was shut up in this Dungeon. *c* That was angry, and now was punishing of *Jonah*, the Lord who had committed him to this Prison. The Almighty God, who can do for *Jonah* all that he can need or desire. *d* Though *Jonah* in his froward fit flies from his God, yet now by the Rod taught better, he flies to God, nay as his God, and remembers his particular Interest in God. If *Jonah* prays by Faith grounded on God's Almightyness, now he prays with assurance and hope of Faith, looking to God as his God; if the Power of the Lord and his Mercy keep *Jonah* alive in the Fishes Belly, the same Power and Mercy can deliver him out of this danger, and the Prophet believes he is kept there for an Enlargement, as miraculous as his Confinement was; *e* where he was Prisoner under many Miracles, and all concur to awaken him to Prayer and Faith; he calls it the Belly of Hell, or the Grave; *ver. 2.* employed his time well there.

2 And said *f*, *\* I* cried *g* *†* by reason of mine affliction *h* unto the LORD *i*, and he heard me *k*; out of the belly of *†* hell cried I *l*, and thou heardest my voice *m*.

*\* Psal. 120. 1.*  
*† Or, out of mine affliction.*  
*† Or, the grave.*

The former Verse was a general account that he pray'd, this word in the front of this Verse is a Transition to a more full account of his Prayer, what for substance, and somewhat of the words also. *g* Not with a loud voice of the Tongue, as 'twas not ordinarily feasible in so close a Prison; so, nor was it necessary he should, where none were to hear but his God, who heareth the strongest Desires, and accounts them the strongest Cries; so *Jonah* cried with his whole Heart. *h* Distress, or Straits with which he was encompassed, and close besieged; nor was there ever closer Siege laid to any one, his Body and Mind both shut up, the one by the monstrous Dungeon of the Fishes Belly, and the other by the Terrours of the Almighty. *i* It was in many respects fit *Jonah* should petition God, for he was committed by his special Warrant, and none either had Power or Authority to deliver him but God. *k* Though *Jonah* say not how God did hear, in what particular, yet he knew both how, and in what the support of his Person, the exercise of his Reason, the workings of his Heart towards God, and a hope or assurance that he should be delivered, were part of the Mercy God gave, and he prayed for. *l* Grave, so *Sheol*; so it was as dark to *Jonah*, and had been as destructive too, if Mercy had not prevented. This is doubled, to intimate both the Prisoners earnestness, and the greatness of the Mercy given to one that was as shut up in the Grave. *m* Of his Soul, whilst he was in that dismal Dungeon, as *let. g.*

3 For *n* thou *o* hadst cast *p* me into the deep *q*, in the *†* midst of the seas *r*, and the floods *s* *†* compassed me about, all thy billows and thy waves passed over me *t*.

*† Heb. heart.*

*n* This introduceth the account of his Distress, mentioned *ver. 2.* *o* The Almighty offended by my frowardness and obstinacy. *p* Though the Mariners hands heaved me over-board, 'twas



'twas thy hand that did it, and prest me fore. *q* The bottom of the Sea, by what follows it is probable *Jonah* was cast into the Sea far from shore. *r* Or Heart of the Seas, but more literally and strictly in the midst of the Seas, then that *Ezek.* 27. 4. *s* Either the mighty Rivers which run into that Sea, or the Floods, the mighty Currents, which the rowling Sea and Winds with Tide made. *t* The furies of the Sea, which explains what before he called the Floods. Here is an elegant description of the Violence and Horror of the Seas into which *Jonah* was cast, which tossed his Body and signified the Terrours wherewith his Soul was distressed from God's immediate hand, as *Psal.* 42. 7. Thy Waves, *Jonah* seeth God's Hand, and Sovereignty in all this, intimating that he prayed for what he knew his God could do for him.

4 Then *u* I said *x*, I am cast out of thy fight *y*, yet I will look *z* again toward thy holy temple *t*.

*u* Though this word with us ordinarily denoteth Time, yet here it denoteth Order and Connexion, the Hebrew is *And*. *x* With my self, I thought in the midst of my Fears and Sufferings. *y* Cut off from all hope of Life among Men, rejected, forsaken, and as were forgotten of my God, and left by this Death to pass to a worse Death. Thus he was wrack'd with Sense of present danger from God's Displeasure, and is almost carried away with a despair of ever seeing the Face of God again with Comfort, much as *Psal.* 31. 22. and *Lam.* 4. 22. *z* His Faith begins to recover it self, he will not as despairing ones any more look toward lost hopes, but with reviving Hope he will hope against Hope and never yield to such Dispairs. *t* Where the Ark of the Covenant, where the Mercy-seat, where propitiatory Sacrifices are offered, where is God's High-priest, Types of the great Redeemer, Mediator, and Saviour, by whom Sin is expiated, Sinners pardon'd, Grace and Favour communicated, where God commands the Blessing, Life for evermore, he will look and hope to appear in the material Typical Temple, and to find there Grace dispositive for, as well as significative of Glory in the Heavenly Temple, he hopes for both.

\* *Psal.* 69. 1.

5 The *\** waters *a* compassed me about even to the soul *b*: the depth closed me round about *c*, the weeds were wrapt about my head *d*.

The former part of the fifth Verse seems to be an ingeminating of what was said *ver.* 3. and bears the self-same meaning and interpretation. *a* Literally the Waters of the Sea, metaphorically Afflictions, mystically Temptations, these last arising from his own Guilt, and from the Tokens of God's Displeasure against him in so unusual a manner. *b* To the endangering his Life, and were forerunners (as he apprehended) of worse Miseries, the foretastes of an eternal Damnation; 'twas a Miracle of Providence to preserve my Life, 'twas no less wonder of free Grace to save my Soul. *c* He was carried to the bottom of the Sea, lay as in the deepest hole of the Sea. *d* Not immediately as some conjecture by the Fish pulling them from the bottom of the Sea and swallowing them down, where they wrapt *Jonah's* Head, but mediately when the Fish swam amidst these; or rather it is a comparative Speech, I was no more likely to escape drowning, than a Man in the depth of the Sea wrapt up in, and held fast down by the Weeds in the bottom of the Sea.

† *Heb.* cuttings.

6 I went down *e* to the † bottoms of the mountains *f*, the earth with her bars was about me for ever *g*: yet *h* hast thou brought up *i* my life *k* from † corruption *l*, O LORD *m* my God *n*.

‡ Or, the pit.

*e* The Fish carried him down. *f* As deep in the Sea as are the bottoms of the Mountains, or into those depths out of which might be supposed that Mountains were thence drawn out by the Roots; an elegant description of fathomless Depths, Whirlpools of the Seas. *g* I seemed to be imprisoned where the Bars that secured me were as great and durable as the Rocks, which they were made of. *h* Notwithstanding all these insuperable Difficulties and my own Fears. *i* By what was first my danger, thou hast wonderfully secured me; what I thought should have been my Grave, was made a safety to me; by the Fish *Jonah* is in due time fairly and safely set on shore. *k* His Life of Nature, his Life of Comfort, and Peace, and Joy too. *l* Or the Pit, a description of the state of the Dead, whose Bodies turn to Putrefaction and Stench. *m* O Almighty and Eternal Being, Lord and Sovereign over all. *n* Mine faith *Jonah* by particular choice, Faith and Hope, whom I had served, and should nor have disobey'd, to whom I pray'd, who hath pardoned, whom I will adore, obey and love for ever.

7 When *o* my soul fainted *p* within me, I remembered *q* the LORD, and my prayer *r* came in unto thee *s* into thine holy temple *t*.

*o* So soon as, and so often as. *p* Heart perplexed with variety of Fears, Sorrows, Temptations and Difficulties, when ever I did forecast, and devise what way I might likely escape out of this forlorn Condition, I was dispirited, Heart sunk within me, *Psal.* 22. 14. and 42. 4. and I had fainted if I had not remembered the mighty, faithful, wise and gracious God, who could save me, and on whose Mercy I relied, who had pro-

mised the best of two Deliverances, the eternal, whatever he did with me as to the temporal Deliverance. *q* With Faith and Prayer, for 'tis not a bare recalling of God to his Mind, but a recalling his Mercy, and promise to his Mind *r* made in the Fish's Belly, in his Prison more dismal than ever was that of *Manasseth*. *t* Did enter the Ears of the Lord, he heard and readily answered. *t* Typically the Temple at *Jerusalem*, to which *Jonah* looked, but principally Heaven the Temple of his Glory, whence God gives the Command for his Delivery, orders the Goaler to set him safe on Shore.

8 They that *\** observe lying *vanities* *u*, for- *\* Psal.* 31. 6.  
sake *x* their own mercy *y*.

*u* Who ever they are that do, as the Heathen Mariners seek to, depend upon and wait for help from Idols, false Gods, who-soever choose them for their assistance, and worship them, do depend upon most false grounds, wait for most lying and deceiving Objects; and this of the Prophet is true of, and applicable to all our Creature-dependencies, to all trust reposed in any but God himself; these dig to themselves Cisterns, broken Cisterns that can hold no Water, *Jer.* 2. 13. *x* Turn away from, and do really and practically forsake God, as he leaves the East who goeth on to the West; trust in God, and Idols, are as opposite as is the East to the West. *y* The Lord, who is to all that seek him, and depend on him, the Fountain of living Waters, who is an eternal Fountain of Mercy, and flows forth freely to all that wait for him.

9 But *z* I will sacrifice *a* unto thee *b* with the voice of thanksgiving *c*, I will pay *d* that that I have vowed *e*: salvation *f* is of the LORD *g*.

*z* *Jonah* here doth intimate his adherence to God, his assurance that he should find God to be a Fountain of Mercy to him, that God would hear his Prayer. *a* In most solemn manner recognize the Mercy I receive, I shall have just ground to do it, and I will certainly be just to the Mercy of my God and do it; who wait on Gods that cannot deliver, shall never have cause to sacrifice to them, if they do the thing they do sacrilegiously rob God. *p* Excluding all others, who shall have as little share in the Praise as they had in the thing for which Praise is offered. *c* Including the Heart also; for such is the Sacrifice with which God is best pleased, *Psal.* 50. 14, 23. and 116. 17. *Hos.* 14. 2. *Heb.* 13. 15. *d* Vows are, when made, Debts we owe to God, and must, as just Debts, be paid. *e* It is not said what 'twas he had vowed, probably 'twas a more obedient Heart and Deportment, likely he resolveth to go to *Nineveh* and preach what God commandeth him, he will perform his Promise to the Lord in all things he did engage to do. *f* Power to save, and actual deliverance from all dangers, in all distresses, when none of the Gods the Mariners invoked, neither any one apart, nor yet altogether, could quiet the Tempest, and save from the danger of the Sea; *Jonah's* God could do both, he could by his own single Power deliver *Jonah* out of the Belly of Hell. *g* He only can save, none else can as he can, *Psal.* 3. 8. and 68. 20.

10 ¶ And *b* the LORD *i* spake *k* unto the fish *l*, and it vomited out *m* *Jonah* on the dry land *n*.

*b* Or, as the Particle is sometimes rendred, then, i. e. after *Jonah* had prayed, and acted his Faith though in the Whales Belly. *i* Who made Heaven and Earth, and commandeth both, who is God of Salvation. *k* Commanded, signified it to be his pleasure, as the same word prepared the Fish, and brought it to give attendance to receive the Prisoner, so now it doth discharge the Keeper, and requires him to set his Prisoner at liberty. *l* Though Fishes are destitute of Reason, and understand not as Man, yet they have Ears to hear their Creator, and readily obey. *m* It presently obeys the Word, it could no longer keep *Jonah* a Prisoner. *n* The Command required this, nor could it be a deliverance without this; had he been cast out of the Whales Belly any where else in the Sea he had been drowned, but now that which was his Danger shall be his Safety, a Ship now to land him which before was like to be his Grave. The Scripture doth not say where he was thus set on shore, but considering he was to go to *Nineveh* and preach Repentance to them, it is a very obvious conjecture that any Man might make, that the Whale set *Jonah* on shore in some place of the Syrian Shore nearest to *Nineveh*; and on view of the Charts, any indifferent Geographer would conjecture that 'twas somewhere on the Bay or Gulph of the *Lajazzo* anciently the *Sinus Issicus*, or somewhat near to *Alexandrette* as the French, or *Scanderoon* as the Turks call it; whence, though a long, yet by the Maps appears to be the straightest Journey to *Nineveh*; as for some who conjecture 'twas on the *Euxine* Sea, they consider not the strait Passage of the *Propontis*, nor the length of 1600 Miles from *Joppa* to that part of the *Euxine* which is next to *Nineveh*, nor the length and difficulty of the Passage thence by Land to *Nineveh*; but he that said *Jonah* was landed on *Nineveh's* shore was much wider out in his ghes, and never considered that *Nineveh* was built on *Tigris* some hundreds of Miles by Land from *Joppa*, and if the Fish brought him thither, it was by a compass of many thousand Miles, which would require some Months to run over; besides that the Fish would be too great to swim up the River, that con-

conjecture biddeth fairest, who confine it to some places of the Syrian Sea, and not far from Scanderoon.

CHAP. III.

1 AND *a* the word of the LORD *b* came *c* unto Jonah the second time *d*, saying, *a* After that *Jonah* had been well disciplined for his Contumacy, and was set at liberty. *b* The Command or the Prophetic Spirit *c* *Vid* Chap. 1. ver. 1. let. b. c. *d* The first time *Jonah* rebels against the Command, now better prepared and humbled, he is cried again, God doth give him the Gift of Prophecy, and by that signifies his Reconciliation to him, and admits him into his old station.

2 Arise *e*, go *f* unto Niniveh that *†* great city *g*, and preach *h* unto it *i* the preaching that I bid thee *k*.

*e* *Vid* Chap. 1. ver. 2. let. f. *f* *Vid* Chap. 1. ver. 2. let. g. *†* *Ibid* let. h. *g* *Vid* Chap. 1. ver. 2. let. i. great in extent of Ground, in strength of its Fortifications, height and breadth of their Walls, and multitude of their Towers, great in the multitude of its Numbers and Riches of its Citizens, and every whit as great in the multitude of its sins, but let nothing retard or discourage thee, arise and go. *h* Publicly, plainly, boldly cry, Chap. 1. ver. 2. let. k. *i* (*i. e.*) Against it, publish the near approaching Ruine of it, preach to them the necessity of their Repentance, and awaken them to it by the Terrors of the Lord. *k* Either which I did bid thee at first, as Chap. 1. ver. 3. or what I shall suggest and communicate to thee, when thou art come thither.

3 So *†* *Jonah* arose and went unto Niniveh *m*, according to the word of the LORD *n* ( now Niniveh was an *†* exceeding great city *o* of three days journey *p*.)

*†* *And*, Heb. as God commands and directs, so *Jonah* with a ready, resolved, and obedient mind, sets about the Work. *m* Tho it was a long Journey, yet three Weeks, or three Months Travel by Land, is more eligible, than three days in the Belly of Hell. *n* Every way complying with the Command of God; speeding thither, resolved to preach whatsoever Sermon God should put into his Head, encouraged with assurance that God who did send, would be with him whithersoever he was sent. *o* The greatest City of the known World at that day, it was then in its flourishing state greater than *Babylon*, whose compass was three hundred sixty five, or three hundred eighty five furlongs, but *Niniveh* was in compass four hundred and eighty, her Walls an hundred foot in height, her Walls broad enough for three Coaches to meet, and safely pass by each other, had fifteen hundred Towers on its Walls, and these Towers two hundred foot high, and one million and four hundred thousand men employed continually for eight years to build it, if our Author be not mistaken. *p* There is some difference in accounting how this City was three days Journey, if we account the length of it at one hundred and fifty furlongs, this will amount to eighteen Miles and three quarters; this seems too little to be three days Journey, unless it be supposed the Prophet accounts his leisurely Progress, and takes in the many stops that would necessarily and unavoidably retard him in his walking and preaching such strange News; if we consider this, 'tis not unlike six Miles would be as far as he could go in a day, preaching to all, and discoursing with many; others will account it three days Journey to go through the Streets and Lanes of this City, but on the supposition 'twas eighteen Miles in length, and eleven Miles in breadth, 'twill be more than three days Journey, or a Weeks Journey; for supposing in a Mile's breadth but eight Streets from end to end, through eighteen Miles length, 'twill amount to four hundred sixty four Miles. Others account by the compass of the Walls sixty Miles, and allow twenty Miles to each day's Journey, too far for any one to walk, preach, dispute or reason, and account for himself; the first account seems most probable.

4 And *q* *Jonah* began to enter into the city *a* days journey, and he cried, and said *r*, Yet forty days and Niniveh shall be overthrown *s*.

*q* The former Verse gives us intelligence of *Jonah's* arrival at *Niniveh*, now, so soon as come, he preacheth. *r* To walk through, and to preach the dreadful threats of God against *Niniveh*, and he proclaimed openly and plainly what God commanded; he feared not to tell all what concerned all, he did it with earnestness, as deeply affected with what he spake from God against this mighty City. *s* A very short time some might think, for this great City, but 'tis more time than God was bound to give, or than they could deserve, or than God gave to *Sodom* and *Gomorrah*; the sins of which Cities were, no doubt, found in *Niniveh* now *Jonah* preached, and grew ripe by that time *Nabun* came to forestel their Ruine; *vid* *Nabumtot* The threat is express and peremptory in its form and words; though there be a reserve with God on condition of Repentance which operated in due time, and manifestly proved that God intend-

ed Mercy to repenting *Niniveh*, though he threatened an overthrow to impenitent *Niniveh*; how it should be overthrown, is not expressed; some conjecture by a foreign Enemy, which carrieth unlikelihood with it; others guess by fire from Heaven; but since it was not destroyed, we need not enquire how it should have been, and had they not repented, the event would have informed us fully.

5 ¶ So *t* the people *u* of Niniveh believed *\* Matth. 12.* God *x*, and proclaimed a fast *y*, and put on sackcloth, from the greatest of them even to the least of them *z*. *† Luk. 11. 32.*

*t* *And*, Heb. *u* The Inhabitants who heard, they first believed who first heard, and successively others as soon as they heard. Speaking by his Prophet, they knew their own sins. *x* Though *Jonah* were a stranger to them, yet because coming in God's Name, he did very particularly, fully, and to the life, enumerate, decypher, and lay open their sins, with what they deserved, what might be expected, what God threatened from Heaven; all which concurring, wrought them to believe their Danger, God's Mercy, and the possibility of escape, if they repent; whether the fame of *Jonah's* deliverance came to *Niniveh* before him, appears not, nor is it likely it should come so far and so fast, though 'twere known on the *Syrian* Coast, and about *Tyre* and *Zidon*, possibly *Jonah* might publish it in *Niniveh*. *y* Every one called upon other to fast, or cry'd out, 'twas high time to fast, repent, and supplicate God, so some think; but this Passage is an Anticipation, tells us what was done, and will tell us afterwards on what grounds, Authority and Example 'twas done. *z* A Ceremony very usual in mournings private or publick in those Countries, and a token of their true mourning; this all did, great and small, rich and poor.

6 For *a* word came to the king *b* of Niniveh, and he arose from his throne *c*, and he laid his robe from him *d*, and covered him with sackcloth *e*, and sate in ashes *f*.

*a* This now accounteth for the peoples proclaiming a Fast, ver. 5. they did it because it was commanded, and they had the King's Example herein. *b* Whether *Jonah* did particularly speak to his hearers to send word to the King, or whether the straightness of the thing might move some or other to report it to the Courtiers, and they to the King, is not specified; certain 'tis that the King had word brought him and it was considered by him, nor is it said who this King was; *Sardanapalus* seems too early, *Phul Belochus* is with more probability thought to be this King. *c* Came down from his Royal Seat. *d* Put off his rich, gorgeous, and luxurious Apparel. *e* Put on the rough, and uneasy Garments of a Mourner. *f* As *Job* 2. 8. and 42. 6. *Ejsh. 4. 13.*

7 And he *g* caused it to be proclaimed *h*, and *†* published *i* through Niniveh ( by the decree of *† Heb. said.* the king and his *†* nobles ) *k* saying, Let neither *† Heb. great* man *l*, nor beast *m*, herd nor flock taste any *men.* thing *n*, let them not feed, nor drink water :

*g* The King. *h* Took a particular care to have speedily a Fast ordered, and notified to the People by those publick Officers, who were wont to proclaim the Decrees and Edicts of the King and his Council. *i* This ingemination confirms the thing, and adds somewhat for shewing the deep sense the King had both of his own, and his Peoples sins, danger, and duty in this exigent. *k* It was an Act of the King and Council, and that which passed them with good liking, they relish'd the thing, as the *Hebrew* Phrase importeth. *l* Men have sinned and provoked God to this high displeasure, it does most principally concern them to repent, fast, and mourn for their sins, that God may pardon and spare them. *m* These comprised in the threat, and like to be involved in the common danger, are put under a Fast; this the general which is afterwards express more particularly Herd and Flock, let none of these whether at home in the Stall, or abroad in the Fold and Herd. *n* This referred by some to the strictness with which men were bound to keep this Fast, but this may be a general Prohibition explained by what follows, let all, Man and Beast, forbear to eat or drink, that the Fast might be most solemn, that the Cry of Man, seconded with the Cry of hungry Cattel, might enter the Ears of God, who preserveth Man and Beast.

8 But let man *o* and beast *p* be covered with sackcloth and cry mightily *q* unto God *r*; yea, let them *s* turn every one *t* from his evil way *u*, and from *\* the violence x which is in their hands y.*

*o* Every Man from the greatest, the King on the Throne, to the least, the Beggar on the dunghill, put off his usual and sotten Habit, and afflict themselves in coarsest Garments. *p* Their Horses in which they gloried much, their Camels also, both which they adorned with rich and costly cloathing in their Stables, and with as rich Furniture for Saddles, Bridles, and Trappings when they were used abroad, now all in Testimony of an hearty Repentance, must cloath with Sackcloth, the cloathing of Beasts must witness for Men. *q* Beasts in distress and starving cry

\* Isa. 59. 6.



cry to God as the young Ravens, and hungry Lions, and so here Beasts of the Herd and Flock cry. But 'tis to be referred to men lamenting their sins, deprecating Judgments, imploring Mercy with all earnestness and vehemency of desire, called here a crying mightily to God, as *Chap. 1. 5.* *f* The Inhabitants of *Niniveh*, whether Traders, or who live at their ease and pleasure there, let them reform and amend their doings. *t* The Edict for ceasing from violence, is as full and particular as the Edict for Fasting; all are commanded to be just and righteous. *u* Not cease from single acts only, but change the course and habitual manner of life called here, their way; every one was vicious, and each one almost had some particular method of sin, which was his way of sinning, this must they turn from. *x* Oppression and Rapine, as a chief sin is here particularly mentioned; compare this with *Nab. 3. 1.* *y* Which acted by them, is still in their hands both in the guilt of it, the effects of it, and as publicly known as what is seen in a man's hand, *vid. Psal. 7. 3.*

9 Who can tell *z* if God will turn and repent *a*, and turn away from his fierce anger *b*, that we perish not *c*?

*z* Here is the ground of the *Ninivites* fasting and praying, there is a possibility that they may escape, there is fairly argued a probability; for why should the ruine before-hand be threatened but to give warning so many days ere it come, unless it be to try us whether we will fast, pray, repent and amend? and though *Jonah* had no Commission to promise them a Deliverance, yet 'tis very like he acquainted them with the merciful and gracious nature of his God. This Speech of theirs, *vid. Joel 2. 14.* and *2 Sam. 12. 22.* it includes both Faith and Doubt, yet faith prevailing to use of means. *a* If we return by Repentance, to which God would now call us by this minatory Admonition, he may perhaps return to us in mercy, and by the event shew 'twas not an irrevocable Sentence pass'd against us. *b* Forbear to execute that terrible menace of overthrowing us in his just and hot displeasure against our sins; this explains that which he had called repenting before, which being here, as elsewhere 'tis attributed to God after the manner of man's speaking, must be interpreted as becometh his Immutability and Majesty. *c* Suddenly, exemplarily, temporally and eternally, all which impenitent Sinners deserve, *Ninivites* were in danger of, and the provoked Justice of God would have brought upon them, if they had not repented.

10 ¶ And God saw *d* their works *e*, that they turned from their evil way *f*, and God repented of *g* the evil *b* that he had said *i* that he would do unto them *k*, and he did it not *l*.

*d* Not only with naked and single intuition, but he saw and approved, was singularly well-pleased with that he saw. *e* Works not Words, are sure signs of what men are, humbling themselves to the dust, extraordinary fasting, and crying unto God, these were some of their Works, but God saw more than these external professing Works. *f* *vid. ver. 8. let. u.* They did heartily, presently, and universally turn from the ways of Impiety against God, of Injustice against Man, from the ways of Luxury and Pride, from all their violence against man, without this all the rest had been not worth the observing, nor would God have regarded it. *g* This is spoken as before, *ver. 9. let. a.* (and as his seeing is attributed to him) after the manner of man, and must be applied unto our unchangeable God, so as may not reflect any blemish upon his Truth, Constancy, or Immutability. Though he is said to repent, 'tis not as man doth, who may through frailty of his nature lye; but our God is not a man, or as the Son of man, that he should change or lye. *h* Of Punishment. *i* Threatened by *Jonah's* mouth. *k* To sinning *Ninivites* who did rightly conjecture, that 'twas possible this dreadful Message might be a Minatory Warning, and might be big of a merciful Condition of Pardon, if they repented; and there was no other way to make the Discovery of this, but that they took. *l* For he will not deal with penitent sinners as with impenitent, though his Justice would not have spared unrepenting Citizens, his Mercy is so great, he will not destroy repenting Sinners.

#### CHAP. IV.

I BUT *a* it *b* displeased *c* *Jonah* exceedingly *d*, and he was very angry *e*.

*a* And Heb. *b* The Divine forbearance sparing the great and sinful *Niniveh*. *c* Was very disagreeable to *Jonah's* hasty and fierce temper, to his love of his own Credit, and it afflicted him to see *Niniveh* survive the forty days limited for their continuance. *d* 'Twas a great Affliction to him, so highly distempered *d* is *Jonah* at God's Goodness to a repenting City. *e* This kindled a fire in his Breast, which was made up of Envy, Indignation and Grief, for that it was not done, and desire that yet it may be done. *Jonah* would yet have *Niniveh* a Sacrifice to God's Justice, and an eternal Monument of his Truth, who foretold its Ruine.

2 And he prayed *f* unto the LORD, and

said *g*, I pray thee, O LORD *b*, was not this my saying *i*, when I was yet in my own country *k*? Therefore I fled *l* before unto Tarshish *m*: for I knew *n* that thou art a \* gracious *o* God, and \* *Psal. 86. 5.* merciful *p*, slow to anger *q*, and of great kindness *r*, and repentest thee of the evil *s*.

*f* In a strange distempered humour sets about this Work, and accordingly manageth it; when he designs to pray, his turbulent Affections hurry him into unseemly Confessions and Quarrels with God, yet since he fell on his knees with purpose to pray to God, the Scriptures report it as his Prayer to the Lord. *g* Either spake it out in words, or else thus reason'd within himself, and now leaves it recorded what were his words, or his thoughts. *b* This begins his complaint, or quarrel against the Lord. *i* Did I not think of this? was I not apprehensive that it would be so? I should preach avenging Justice, and thou wouldst exercise pardoning Mercy; thy pardon would contradict my Preaching. *k* Either in *Canaan*, or *Galilee*, or in *Gath-Hepher*, where had I died, and never been a Prophet to *Niniveh*, I had ever had the Reputation of a true Prophet; but now as *Niniveh* I shall be reported a false Dreamer. *l* There was reason for what I did when I declined the Message, and fled away from thy presence; he seems to justify that flight which God condemn'd in him by a miraculous Punishment inflicted on him. *m* *vid. Chap. 1. ver. 3. let. p.* He might know it by God's dealings with so exorbitantly passionate a man as *Jonah* himself was, but he knew it from God's account of himself, *Exod. 34. 6, 7.* and many other places of the Scripture. *o* Who hath bowels of Compassion, a heart that is a Fountain of tender Mercy. *p* Readily expressing his compassions towards sinners that need, and sue for Mercy. *q* Who dost wait long for the sinners return, and dost not hasten thy Executions. *r* And when provoked, thou art yet of an infinite goodness, lenity, and kindness, and forgivest the sinner that repenteth. *s* *vid. Chap. 3. ver. 9. let. a. and ver. 10. let. g.*

3 \* Therefore *t* now *u*, O LORD *x*, take, I beseech thee, my life from me *y*: for \* it is better *z* for me *a* to die than to live *t*. \* *1 King. 19. 4.* \* *Ver. 8.*

*t* And, Heb. *u* Now presently, let no time slip. *x* Who art as only Author, so the great Arbitrer of Life. The mighty and eternal God, his Sovereignty was enough to command *Jonah's* Reverence, but *Jonah* forgets himself and his God. *y* In a peevish humour *Jonah* is weary of his life and prays for death, yet in this Request some mixture there is of Grace with Passion, somewhat of Mercy from God to *Jonah*, in that he doth not give him up to his own Passion. And *Jonah*, as weary as he is, yet will live till God will take away his life. *z* 'Tis more desirable to me to die, and be buried, for then my prophesying that never came to pass, will be soon forgotten; however I shall never more blush at the rebukes the World will cast upon me. *†* Disgraced and upbraided by Atheists, and hardened Sinners, who will reflect the Lye upon me, or on my God.

4 ¶ Then *a* said *b* the LORD *c*, || Dost thou || *Or, art thou* well to be angry *d*? *greatly angry*

*a* So soon as *Jonah's* haste had sinn'd against his God and his own life. *b* Either by voice, audible to *Jonah*, or rather by his Spirit, that Spirit which gave *Jonah* order to go and preach, now takes order to debate the case. *c* Who is now, as *Jonah* needed he should be, gracious, slow to Anger, and of great kindness toward *Jonah*, else he had not lived a moment longer to repent him of his last sins in this matter. *d* Is thy vehement Anger warrantable? or will this Anger of thine do good to thy self or others? Think well of it whether thou dost act like a Prophet, like one that feareth God, or like a man in this thing Anger?

5 So *e* *Jonah* went out of the city *f* and sat *g* on the east-side of the city *b*, and there made him a booth *i*, and sat under it in the shadow *k*, till he might see what would become of the city *l*.

*e* When the Lord had taken notice, and reprov'd the passions of *Jonah*, and made some Impression on his mind for the present. *f* Discontented in himself, and doubtful of the Issue, whether God would be more tender of the life of multitudes, or of *Jonah's* Credit, the Prophet withdrew himself, and waits; how long, we have not any ground of Conjecture. *g* Put himself into a posture of waiting, and therefore to repose himself, rather sat than stood. *b* Which in likelihood was some higher ground, the City standing on the East-banks of *Tygris*, the farther he went East, the higher the ground was, and the safer from the uncertain manner of the Cities overthrow. *i* Some small and mean Shed for shade and shelter, usually made of green Boughs. *k* These Boughs thus pitch'd and made into a Booth, afforded some shadow in which *Jonah* repos'd himself. *l* By this passage it should seem the forty days were not fully expired, nor yet wanted much of expiring, and *Jonah* seems resolved there to expect the event of the City.

6 And the LORD God prepared *m* a || *† Or, palmett.* gourd *n*, and made it to come up *o* over *Jonah*, *† Heb. Kikejon.* that

that it might be a shadow over his head *p*, to deliver *q*. So Jonah was *†* exceeding glad *r* of the gourd *s*.

*m* Commanded that in the place where *Jonah's* booth stood, this Herb or spreading plant should spring up to be a shade when the gathered boughs are withered. *n* 'Tis not certain what this was, some say Ivy, others say it was *Palma Christi*, or five leaved, whose leaves are so set as to resemble a mans hand, or a wild Vine or *Colocyntha*, nor is it very material we should search farther into the nature of this *†* in the Text it was some wild Plant with long and broad leaves, which suddenly grew, spread it self, and made a good shade. *o* God gave it a speedy growth, and directed the growth that it should cover the top of the gourd. *p* And be a shade to *Jonah* against the vehemence of the Sun which did shine very parchingly hot in those Countries. *q* To give some ease to his Mind, refresh his Natural Spirits, much discomposed by the violence of his Passions, and by the violent heat of the Sun. 'Tis probable this Grief was some extream fit of continued Head-ach. *r* As vehement in his Joy now, as in his Grief before; he was a man of great Affections, whatever moved them. *s* His ease by the gourd made him glad of it, and I observe that here is no mention made of *Jonah's* seeing God in it.

7 But God prepared *t* a worm *u* when the morning rose the next day *x*, and it smote *y* the gourd that it withered *z*.

*t* By the same power which caused the gourd suddenly, and to *Jonah's* great joy, to spring, grow, and spread it self, as a Canopy, prepared also. *u* What, is not said, some contemptible grub that was not seen by *Jonah*. *x* Which early next morning, *i. e.* by break of day, *y* Bit the root, *z* so that the whole gourd suddenly withered.

8 And it came to pass *a* when the sun did arise *b*, that God prepared *c* a *||* vehement east-wind *d*, and the sun beat upon the head *e* of *Jonah*, that he fainted *f*, and withed in himself to die *g*, and said, *\* It is better for me to die than to live h.*

*a* After all these passages both in chastising and refreshing *Jonah*, and after all *Jonah's* deportment under them, but more immediately after the withering of the Gourd and the loss of the shadow. *b* With the rising of the Sun, so early in the morning as the Sun arose. *c* By a particular command from God. *d* A dry, scorching, blasting Wind, wherever it blows, but more than ordinarily, so in those Climates, and most so when sent out on such an errand by the Lord. *Silent*, saith the *Hebrew*. Ruffling Winds usually cool the Air, but the silent which blow with even Tenour, rather increase the heat of the Air. However this Wind was sent to do so, and certainly did it. *e* Did perpetually and vehemently shine, or point its burning beams upon the undefended head of *Jonah*. No Wind to cool, no shade to cover scorched *Jonah*. *f* Overcome by the heat, he was no longer able to stand, but as a fainting man fell down ready to die. His strength of body, and his courage of mind also failed him. *g* In this weakness and pain, in this perplexity of body and mind he comes once more to a downright impatience and weariness of life. *h* And here he will justify his Passion, 'tis best of the two; but *Jonah* must be wiser, and humbler, and more merciful too, ere he die. Before God hath done with him, he will teach him to value his own life more, and to be more tender of the life of others.

9 And God said to *Jonah*, *||* Doeſt thou well to be angry *i* for the gourd *k*? and he *l* said *m*, *||* I do well to be angry even unto death *n*.

*i* Vid. ver. 4. *k* God adds this to the same question before proposed, that *Jonah* might be his own Judg, and at once condemn his own Passions, justify Gods patience and mercy, and submit himself with satisfaction in that God had spared *Nineveh*. *l* *Jonah* *m* Passionately answers for himself, whereas ver. 4. he was silent, now he is out of all patience, and

quarrels highly against God, who had spared *Nineveh*, which *Jonah* thought should have been consumed as *Sodom*, or as the old world; but he feels in himself a heat almost as devouring as he wished to the *Ninevites*; thus unexpectedly crossed he flies out against God himself. *n* If in the violence of this passion I should die (as we know some have) yet were I not to blame; thus he tacitely chargeth God with hardly using *Jonah* and breaking his heart; tho he had come a long Journey to deliver a message he would fain have been excused from. So exorbitant and unreasonable is *Jonah's* anger.

10 Then *o* said the LORD *p*, Thou *q* hast *||* *Or, spared* had pity *r* on the gourd *s*, for the which thou hast not laboured *t*, neither madest it grow *u*, which *†* came up *x* in a night, and perished *y* in a night *z*:

*o* When *Jonah* had shewed his Affection of Love and Pity to the Gourd. *p* Shewed *Jonah* the little reason he had to concern himself for the Gourd, and the great reason God had on his side in pitying and sparing *Nineveh*. *q* Thou, a man of narrow and uneven compassions. *r* Hast both had and shewed. *f* A common and worthless weed. *t* 'Twas not the work of thy hand to set it. *u* Nor didst thou water and give growth to it; 'twas not thine. *x* As a Mushroom, was the birth of one night. *y* Died, and was only fit for the fire when withered. *z* With equal suddenness withered.

11 And should *a* not I *b* spare *Nineveh* *c* that great city *d*, wherein are more than sixscore thousand persons, which cannot discern between their right hand and their left hand *e*, and also much cattel *f*?

*a* May not I by virtue of my Sovereignty, pity, spare, or pardon if I will? or is there not good reason to incline me to do it, and to justify my doing it? *b* God of infinite Compassions and goodness. *c* A mighty City; *Jonah*, thou hast pity on a sorry shrub, and shall thy God be by thee confined, that he should not have pity on a vast and mighty City? *d* A stately structure, which cost immense Treasures, was the labour of almost one Million and half of Labourers, through eight years, the great wonder of that world. Thy Gourd, *Jonah*, may not be named in the day with this, only in a passion this must be ruined to please thee, and thy Gourd must not, lest it displease thee. Is this equal? Wouldst thou have me less merciful to such a goodly City, than thou art to a weed? *e* It was a single Gourd *Jonah* pitied, and is angry that it was smitten; here are many hundred thousands of Men and Women, which I have pitied and spared. Here are more than sixscore thousand Innocents who are Infants, who are my Creatures made for Eternity, who grow slowly under my care and charge, whom I value as my own; and peevish *Jonah*, wilt thou not allow me (who can) to shew Pity to mine own invaluable Creatures, when thou pitiest what is neither thine nor valuable? had it been thine, this might have required thy Affection; had it been of worth, this might have excused thy earnestness for it; but all this aggravates thy fierce and cruel passion against *Nineveh*. *f* Beside Men, Women and Children who are in *Nineveh*, there are many other of my Creatures that are not sinful, and my Tender Mercies are and shall be over all my works. If thou wouldst be their Butcher, yet I will be their God: I know what becomes me, God of Prophets; and tho once I hearkened to *Elijah* to send fire from Heaven on contemptuous sinners; yet it is not meet to send fire from heaven upon repenting *Nineveh*. I know how to impress their Minds with a continued belief that *Jonah* came from God to Preach Repentance, and that it was their Repentance prevented their overthrow. I can save thy credit *Jonah*, and yet not humour thy Cruelty. Go *Jonah*, rest thy self content, and be thankful: That Goodness, Mercy, and Kindness which spared *Nineveh*, hath spared thee in this thy inexcusable frowardness. I will be to Repenting *Nineveh* what I am to thee, God Gracious and Merciful, slow to Anger, and of great Kindness, and I will turn from the evil thou and they deserve.



## M I C A H.

## The ARGUMENT.

**I**T is by custom become Necessary in writing the Arguments on the several Prophets, to tell of what Country the Prophet was, and where the Holy Ghost observes it, we may not slight it; our Prophet was no doubt of the Tribe of Judah, but of what note his Family was for Riches, Authority, or Credit, appears not to us, these might be eminent for anything I know, but not mentioned because his Call to, his Abilities for, and his Discharge of the Prophetic Offices needed no Credentials or Countenance from any such External Advantages. It is unquestionable he came from God; and his whole Prophecy is of Divine Authority; Jeremiah gave Testimony to it, and cites some considerable Authority from the opinion of certain Elders of that time who held him to be a Prophet sent of God; and Jer. 26. 18, 19. He was not, as some were, confin'd to one Kingdom, but had his Commission enlarged to preach to the Kingdom of Israel and Judah, which were now grown old in Sin, and universally corrupted with Idolatry, and Impiety, with Inhumanity and Cruel Oppression, with Falseness and Deceits, Ingratitude to God, and forgetfulness of him, vain confidences in the lying Promises of False Prophets, and in their Ceremonial Services, all which Micah doth (as faithful in his office) openly, severely, and impartially discover, reprove, and threaten in Princes, Prophets, and all the people of both Kingdoms; which are so closely join'd by the Prophet, that it requires a very steady and quick eye to discern which of the two is most directly concerned in the Prophets discourse, or whether both are equally intended, yet so as in order of time Israel first, and Judah next. His Phrase and Connexions and Transitions are many times obscure, and fairly capable of different accounts, as every one will see, who can and will read the Hebrew Text, and the Paraphrases or Commentaries of men learn'd in that kind of Learning. The Prophets Style is very lofty, as is his contemporary Isaiah, many times, and I little doubt they were acquainted and conversed each with other; his discourses have a very particular respect to the temper of those times he lived in, and will be clearest understood by those that do distinctly read over and digest the history of Israel and Judah, as they are reported in the 1 Kings, and 2 Kings from the first Apostacy of Israel from God, and their revolt from the house of David. But more especially the stories of Judah through Jotham, Ahaz and Hezekiah's Reign; and of Israel through Zechariah, Shallum, Menahem, Pekah and Hoshea's times, in which most of the sins here requir'd and threaten'd did Reign, and which were (whilst Micah lived) punished according to his word with Sword, Famine, Pestilence and Captivity; he lived to see Israel made a desolation and an hissing, and survived this dead Kingdom about ten years; Judah's Calamity followed surely and not slowly, for within 130 or 133 years Jerusalem was ruined and the Jews carried Captives to Babylon. Many passages of our Prophet have both their Literal and Historical Reference, and their Spiritual and Mystical: In this latter I have been staring, because the design of the present work was to give the plain literal sense, yet I have seldom (if ever) omitted to point out the mystery. If any one see more into this, and be larger in it than the Author; let such one know, the Author had his Reasons why he said so little, tho he saw more of the Mystical Reference of the words to the Messiah, his Birth, his Kingdom, the Redemption of the Elect, the Calling of the Gentiles, and other Evangelical Truths contained in our Prophet, who did certainly Preach the Gospel, as well as the Law to his Hearers.

## CHAP. I.

\* Jer. 26. 18.

**T**HE word of the LORD that came a to \* Micah b the Morashite c in the days d of Jotham, Ahaz e, and Hezekiah f, kings of Judah g, which he saw h concerning Samaria and Jerusalem.

a Thus Hosea begins his Prophecy, ch. 1. 1. and Joel 1. 1. and Jonah 1. 1. and Zeph. 1. 1. which see. b Though Hierome, Epiphanius, and Dorotheus are said to report this Micah to be the same with the Son of Imnah, 1 Kings 22. 8. yet R. Se. Jarchi's reason why this could not be, is satisfactory, for one generation and almost half intervened between Ahaz and Jotham; Ahaz died about 3046 year of the world; Jotham began to reign about 3190, by which it appears there were one hundred forty and four years between Micahiah the Son of Imnah, and Micah our Prophet. c Whether Marishah, rebuilt by Rehoboam, 2 Chron. 11. 8. (called also Beth-gedolim in after time) of which v. 14. of this Chapter. Or whether Arosheth (of which ver. 15.) gave him this surname, and whether because Micah was born there, or else did dwell there, is not easily resolved, nor material if it were resolved. d It is not said what year of Jotham this Prophet began, it is probable 'twas about the beginning of Jotham's Reign, An. M. 3190 of which we have this Character, 2 King. 15. 34, 35. he did right, &c. yet the high places were not removed. Religion was not wholly corrupted as in Israel, yet was it exceedingly abused with their own mixtures. e The very word of all Judah's Kings, all things considered, he brought the Baalistical Idolatry into Judah. f The best Son, of the worst Father; who reformed Judah. How long Micah prophesied during his Reign, we can but conjecture, possibly till the fourteenth year of Hezekiah. So this Prophet may be supposed to have prophesied fifteen years in Jotham's time, as many under Ahaz and fourteen under Hezekiah, in all forty six years, and survived the Captivity of Israel ten years,

which he lamented as well as forerold g Judah only named, But Benjamin is included. b Vid. Amos 1. 1. let. e. i The Metropolis of the ten Tribes, and by a well known figure put for the whole Kingdom as Jerusalem, chief City of Judah is by the same figure put for the whole Kingdom. As both had linked together in sinning, God doth link them together in Suffering, and commands Micah to do so.

2 † Fear I, all ye people m, hearken, O earth n, and all that † therein o is, and let the Lord God p be witness against you q, the Lord from his holy temple r.

† The Prophet here by Proclamation requires earnest attention to his word. So Moses, Deut. 4. 26. and 30. 19. and 32. 1. So the Psalmist, Psal. 50. 1, 4. and to Isa. 1. 2. and 34. 1. m Either all the people of both Kingdoms, all Israel and Judah, or else universally all people of all Kingdoms, whatever both of that present Age, and all of future Ages. n It may be taken for the meaner sort of People, the Commonalty, but I rather incline to interpret it as both a tacit reproof of the deafness of this sinu, and hardened People, with whom Micah now contends, and an Appeal to the senseless Creatures, or a Summons to bring them in Evidences for God against those Kingdoms o Animate or inanimate Creatures, all that are on the Earth: if we interpret Earth for the meaner sort of People, then this fulness of the earth will be the whole multitude of the people. It is a lofty strain, such as those of Moses, Deut. 32. 1. David, Psal. 50. 1. Isaiah, ch. 1. 1, 2. and Jeremiah, ch. 6. 19. p The mighty, holy, gracious, and faithful God, a Lord of Heaven and Earth; who knows all your ways, who is a just Judge, and a severe Avenger of obdurate sinners. q By his word the voice of his Law, by his Prophets whom he hath sent, by the judgments he doth execute according to his Menaces; as by his Sovereignty, he is supremum Judge, so by his Omniscience and Truth he is an authentick witness against you, O house of Jacob r Either from his Temple at Jerusalem, or else from Heaven, as Psal. 11. 4. and Hab. 2. 20.

† Heb. hear ye people all of them

† Heb. the fulness thereof.

\* Isa. 25. 21.  
\* Psal. 115. 3.  
\* Deut. 32. 15.  
and 33. 29.

3 For behold *f*, \* the LORD cometh forth *t* out \* of his place *u*, and will come down *x*, and tread upon *y* the \* high places of the earth *z*.

*s* There is great reason for my earnestness with all people, and therefore once more I advise you to consider it well. Behold, attend to what is said. *t* Who is Judge himself, Psal. 50. 1, 4. whose Holy Majesty you have provoked to displeasure, who is a Jealous God, and hath an Almighty Power to dash his Enemies into pieces. He cometh forth as a Judge prepared to hear, determine and punish; Now when God who is in all places at all times is said to come forth, 'tis not to be meant of his leaving a place where he was, to come to a place where before he was not; but 'tis to be understood of his discovering his presence by some effects of it, which before in that place were not discovered. *u* Heaven, the place of his glorious Throne. *x* Shew by the effects of his Power, Justice and Wisdom that he is more eminently present there. *y* Trample under foot, stain, abase and break. *z* All that is high, excellent, and matter of your glorying, whether flourishing state of your Kingdoms, or power of your Kings, or strength of your Fortresses, and Temples, Altars, or Cities and Palaces. In that day the haughtiness of man shall be laid low, and the Pride of man shall be brought down, Isa. 2. 17. your sins will procure this to you, O Samaria, and Jerusalem, of which God is my Witness, I have plainly told you.

\* Psal. 97. 5.  
Isa. 54. 1, 2.  
Amos 9. 5.

4 And \* the mountains *a* shall be molten under him *b*, and the valleys *c* shall be cleft *d*: as wax *e* before the fire, and as the waters that are poured down a steep place *f*.

*a* If literally understood, we know it hath been so; when God will kindle that fire which shall burn up the Earth, and the works of it, as he will when he cometh finally to Judge the World it shall be done again. But figuratively Mountains are mighty States and Kingdoms, flourishing with Prosperity, and which do think the foundation of this state as Mountains. So chap. 6. 1, 2. Hab. 3. 6. Isa. 2. 14. Or possibly these mountains may be by a Synecdoche put for those who dwell on them, Mountainers who were usually more fierce, secure, hardy and of difficult access, and therefore less regardful of Threats and Punishments. *b* Which way soever you take Mountains, yet the effect of Gods powerful Anger and Justice shall be this, they shall be no more able to bear his indignation, or withstand it, than that which like wax melts before a strong fire. *c* Which either are Emblems of the lower sort of men, or the men that dwell in the Valleys with their Cities built there, which might hope to escape the storm lying more under cover. But such shall be the sweeping, searching, and rapid storm of Gods Judgments, that no places, no persons shall either withstand or divert them. *d* Or rent in sunder, broken up, as the word, Gen. 7. 11. and slide away. *e* Which doth easily and speedily dissolve, and run before the fire. *f* Which immediately spreads it self and runs down the precipice, notable to keep together in one body, but scattered one part from other, Joseph it self without remedy, so shall the glory and strength of Samaria melt away before the fire of Gods displeasure executed by Salmaneser, & by Senacherib and Nebuchadnezzar on Judah.

5 For the transgression *g* of Jacob *h* is all this *i*, and for the sins of the house of Israel *k*, What *l* is the transgression of Jacob *m*? *n* is it not Samaria? and what *u* are the high places of Judah? *are they not* Jerusalem *o*.

*g* The singular for the plural, the many transgressions committed amongst them, but especially that flood of iniquity which springing up in Samaria did overflow the whole Kingdom, Idolatry, pride, luxury, cruelty and oppression. *h* The sons of Jacob, the Ten Tribes most likely are here meant by Jacob. *i* All these, many, and great, inevitable and irresistible Judgments of God foretold, and which will overtake, and utterly ruine these Sinners. *k* The people of the Kingdom of Judah called here by the name of Israel. Or else this and the former phrase may comprehend the Twelve Tribes which were fallen from Gods Law and Worship, and be an elegant ingemination to confirm the thing spoken. *l* Or, *who is?* *i. e.* the spring, and cause of that overflowing Transgression, who brought in the abominable Idolatry? *m* Here is meant the Kingdom of the Ten Tribes, the head of which was Samaria, where the Kings of that Kingdom had their Royal Residence, where they worshipped Idols, whence they issued out their Edicts, and which became Example to the rest of the Israelitish Kingdom. *n* Or, *who is?* *i. e.* cause of the high places, and the Idolatry there practised? *o* Which was chief City of that Kingdom, and place where their Kings dwelt, had the same influence of that Kingdom as Samaria had on the Ten Tribes, there was the Example they imitated, thence the Laws they obey'd contrary to Gods Law.

\* chap. 2. 12.

6 Therefore *p* I \* will make *q* Samaria as an heap of the field *r*, and as plantings of a vine-yard *s*; and I will pour down the stones thereof into the valley *t*, and I will discover the foundations thereof *u*.

*p* For these sins of Samaria, and the Kingdom of Israel. *q* Not by an immediate hand from heaven, but by the Assyrians under the Conduct of Salmaneser, they shall do it as my servants, saith the Lord. *r* Much like Isa. 25. 2. that beautiful City shall be made, and so left as a ruinous heap in the field. *s* In planting Vineyards, they did dig up the earth, and cast it up in hillocks, cast out all the stones, so shall they make this City; *t* The City was built on a high Hill, and a deep valley beneath it, now when 'twas sackt by the Assyrians, they pulled down the buildings, and cast the stones thereof into that valley, so God did by them throw down the stones of Samaria. *u* Rase the Walls, Fortresses, and publick buildings of this City to the very foundations of it, nor leave one stone upon another as Mat. 24. 2. and Luk. 16. 44. in a word, here is foretold an utter desolation upon Samaria for her iniquity, a desolation as shall nor leave the least footsteps of Samaria in the place where once it stood.

7 And all the graven images *x* thereof shall be beaten to pieces *y*, and all the hires *z* thereof shall be burnt with the fire *a*, and all the idols thereof will I lay desolate *b*: for she *c* gathered it *d* of the hire of an harlot *e*, and they *f* shall return to the hire of an harlot *g*.

*x* Erected in honour to the Idols they worship, which usually were the Images or similitudes resembling their Idols, their Gods of silver, gold, or stone and brass, or wood. *y* Pul'd out of their Chappels, Shrines, or Repositories by the conquering Assyrians who would, as was customary with such Nations, deal with the Gods as with Enemies conquered, trample upon them, and use them most contemptibly, and when they break into pieces Idols of rich materials, 'twas to carry it away with them as their booty, others were broken in contempt of them. *z* Or rewards, or gifts which Idolaters thought their Idols gave them, as Hof. 2. 5. or the rich gifts given for the honour & service of the Idols by deceived Idolaters, or all the wealth *fiat* got by leagues with Idolaters. *a* When their Cities or Temples are burnt as no doubt many were burnt by the Assyrian before he could reduce them to obedience, in which conflagrations many rich donatives belonging to Idols were consumed to ashes, or melted down. *b* Thus shall the Idols of Samaria be made desolate, *i. e.* their Temples burnt, their Images either beaten in pieces in contempt, or to be carryed away (if the materials they were made of were worth the carriage, however they shall neither remain, nor be worshipt any more in Israel or Samaria, but be carryed away Captives with their Captive Worshipers. *c* The Kingdom of the Ten Tribes or Samaria. *d* Their Wealth, or the rich Presents made to their Idols, or both. *e* As Harlots get rich gifts of their Lovers; so did this deceived people think, and say, that their Idols gave them the wealth they had; or else as impudent Adulteresses that hire lewd men to come into them; so this hire was that these blind Idolaters, (like shameless Adulteresses,) gave to their Idols. *f* These rich Presents *g* shall be either turn'd by the Assyrians to the service and honour of their Idols, presented as gifts in acknowledgement of their greatness, and prosperity, to be the blessings their Idols have given to them, as Hof. 10. 6. or else thus, as what is got by Harlots, brings shame, and a curse with it, and never continues long, but is as basely wasted as 'twas gotten, so shall it be with all the ill gotten Goods of these Samaritan Idolaters, and all their wealth.

8 Therefore *b* \* I will wail, || and howl *i*; I will go stript and naked *k*: I will make a wailing \* like the dragons *l*, and mourning as the owles *m*.

*b* Because of those dreadful slaughters and devastations made in Israel and Samaria. || Solemnly, as when they who are skillful in lamentation do at Funerals bewail in most affective manner to stir up the like sorrow in others, viz. Amos 5. 16. *l. i. t.* *i* The same in a word of like sense to ascertain the thing, and to intimate the doubled sorrow, the multiplied miseries of this people. *k* As one spoiled of his Clothes by force, or as one that in bitterness of passion hath cast off his upper Garment, or as if discompos'd in mind through the greatness of his vexations, now this the Prophet either speaks as fellow-sufferer with them, or as intimating what they should be reduced to at last: So Isa. 20. 2, 3. whether of these, or whether both, I determine not, *l* Vid. Mal. 1. 3. rather Jakales which haunt desolate places, and make great and hideous noise by night, and by their wailing, or doleful cries in which 'tis said they answer one another, and fill the Air with the sound, and travellers with fear, these Creatures are between a Fox and Wolf for bigness, and seem somewhat like each in qualities, and probably their noise may be as mixt of the barking of the Fox, and howling of the Wolf. It is possible the Prophet by this kind of wailing would intimate the near approach of the Assyrian Lyon hungering and thirsting, and pursuing the prey, as the Jakale runs a little before the Lion, so this wailing of the Prophet should be followed very suddenly with the roaring of the Lion. *m* A melancholy Creature, and loves night, and makes a most unpleasant noise, haunts desolate places, and so fitly is an emblem of Israels doleful, desolate state: Others render it Ostrich, which makes a doleful cry in the Deserts, either will fit the place.

9 For her || wound *n* is incurable *n*, for it is come unto Judah *o*: he *p* is come unto the

\* Isa. 21. 3. and  
22. 4. Jer. 4. 19.  
\* Job 30. 29.  
Psal. 102. 6.  
† Heb. daughters  
of the Owl.

|| Or, *she is grievously sick of her wound.*



gate *q* of my people, *even* to Jerusalem *r*.

*a* The Wounds of *Samarita*, and the Ten Tribes her own sins, God's just displeasure, and the Enemies rage have deeply wounded her, she is senseless, impenitent, and furious against her Physician, and she shall at last dye by Sword, Famine, Pestilence, and Captivity. *b* The contagion of her sins, and the indignation of God against it, and the Enemies successes, viz. *Senacherib's*, or *Nebuchadnezzar's* like a flood have reached to *Judah* also, and this is the reason why the Prophet foretels such mourning, and is willing to personate it to awaken both Kingdoms to repent, and turn to God. *p* The insulting, conquering, and cruel Enemy, or in the Neuter Gender, it *i. e.* the evil is come, *i. e.* in the Prophetick stile will certainly and suddenly come. *q* Either signifying the *Assyrians* besieging *Jerusalem*, as *Senacherib* Son of *Salmanser* did some few years after the sack of *Samarita*, or else by gate of my people is meant the City where the Sovereign Court of Judicature to the whole Kingdom is, denoting the Victories of the *Assyrian* over the rest of the Kingdom of *Judah*, or else the Victories of *Nebuchadnezzar*. *r* This seems added to explain the former phrase.

¶ Or, dust.  
\* Jer. 6. 26.

10 ¶ Declare ye it not at *Gath* *f*, weep ye not at all *t* : in the house of ¶ *Aphrah* *u* \* roll thy self *x* in the dust.

*f* Do what you can to keep your griefs to your selves, let them not be publick, that the *Philistines* your bitter Enemies should know how sad 'tis with you and rejoyce at it, *Gath* was a principal City of the *Philistines* and though this onely is mentioned the rest are understood, such phrase you have, 2 *Sam.* 1. 20. *t* You that are of *Israel* or *Judah* make no publick weeping, that your cries and tears should inform your Enemies in *Palestine* how deplorable your state is, let not your griefs be their joyes. *u* We render it as a proper name of some City or Town, though of no great note, yet we meet with one, 1 *Sam.* 13. 23. In the Tribe of *Benjamin*, a second we find in *Manassah* lor, and was the place where *Gideon's* father dwelt, *Jud.* 6. 11. these Towns were somewhat remote from the *Philistines*, and there the Prophet does direct them to weep with the greatest expressions of it, and to keep it private from the *Philistines*. Others account the word to be a common name denoting dust, and so give the sense, in the house of dust, roll thy self in dust, *x* Or, I have rolled myself, viz. in compassion to the miserable *Israelites*, or as a pattern to which they shall conform, so the word as written, but as by direction of the *Masorets* it is read, and as here it is rendered roll thy self, it directs and foretels, it foretels what they shall do at last, and directs what they should do at present. They shall be brought to sit, nay to wallow in the dust, and in foresight of this it would become them to sit in the dust now.

¶ Or, thou that dwellest fairly.  
† Heb. inhabiters.  
\* Isa. 20. 4. and 47. 2, 3.  
Jer. 13. 22.  
¶ Or, the country of sheeps.  
¶ Or, a place near.

11 Passe ye away *y* ¶ thou † inhabitant of *Saphir* *z*, having thy \* shame naked *a* ; the inhabitant of ¶ *Zaanan* *b* came not forth *c* in the mourning of ¶ *Beth-ezel* *d*, he † shall receive of you his standing *e*.

*y* The imperative is here put for the future, and the Prophet does here foretel and threaten what shall befall this people, they shall go before the Enemy into Captivity. *z* Denotes either the beautiful, and pleasant habitation, and so may be applied to any pleasant seat, such as were many in *Judea*, such was *Samarita* and *Jerusalem*, which perhaps are here intended. Or else 'tis the proper name of some particular Town or City, who reads *Eusebius* will meet such a village in the Mountains between *Abkelon* and *Hebron* or (as later 'tis called) *Eleutheropolis*. *a* Stript by thy conquering Enemy, so that thou shalt not have so much left as to cover thy nakedness; with shame shalt thou be thrust into Captivity, and change all thy beauty into shameful nakedness. *b* A place rich in Pastures and Sheep say some, others take it for the proper name of a particular place in the Tribe of *Judah*, it is likely at this time it might be some considerable Garrison full of people and Souldiers. *c* Neither sent our succours to relieve their neighbouring besieged Town *Beth-ezel*, but stood on their own guard, nor yet durst send out any to console the Captive state of their Neighbours. *d* A strong Town taken and wasted by the *Assyrians*, the people carried Captive under the eye of the inhabitants of *Zaanan*, who mean time dare not stir or make many signs of sorrow. *e* The invading Enemy say some, others say 'tis the inhabitant of *Zaanan*. *f* Who refer this to the Enemy who make this the sense, viz. That the Enemy should make his stay among them till he had conquered, spoiled, and captivated them. Or, that he should by severe dealing make them pay dear for their obstinacy in defending their Town against his Forces, that he should strip them of all to recompence his expences of treasure, time and blood in taking them. But they that refer this to *Zaanan* and its inhabitants make this the sense, That they should take their measures and judge what the Enemy would do against them, by that which he had done against *Beth-ezel* their Neighbour.

¶ Or, was grieved.  
\* Amos 3. 6.

12 For *f* the inhabitant *g* of *Maroth* *b* ¶ waited carefully *i* for good *k*, but \* evil *m* came down *n* from the LORD *o* unto the gate of Jerusalem *p*.

*f* Yet, or certainly, as the *Heb.* particle is often to be ren-

dred. *g* One put for all, because all should fare alike. *b* Some say 'tis by transposing the Letters put for *Ramoth*, others say 'tis as the word imports, the grieving embittered Cities, others take it for the proper name of some lesser place in *Judah*, *i. e.* Long, earnestly and patiently. *k* For peace, prosperity, and what might make them happy. *m* Cf trouble, sword, famine, and pestilence, all sorts of evil comprised in this one. *n* In mighty tempests or as a sweeping Rain. *o* By his special command and charge, and as a punishment inflicted on them from Heaven. *p* The flood of affliction by the *Assyrian* swallowed up other Town and Cities, and swelled high to the head City *Jerusalem*, as partly by *Senacherib's* invasion, but more fully by *Nebuchadnezzar's* besieging and taking *Jerusalem*, and carrying the Citizens captive to *Babylon*.

13 O thou inhabitant of *Lachish* *q*, bind the chariot to the swift beast *r* : the *f* is the beginning of the sin to the daughter of *Zion* *t*, for the transgressions *u* of *Israel* *x* were found in thee *y*.

*q* A very strong Fortrefe on the confines of *Judah* towards the Kingdom of the Ten Tribes, and which as it did to the last stand out against *Senacherib*, so 'tis very probable they did boast of their strength and valour. *y* Either to fly from the Sword of the Enemy, and to seek safety in another Countrey forsaking their own. Or else by way of derision, you will be besieged and coopt up by the *Assyrian*, and then you may harness your Horses or Mules to carry you in Chariots about your own Streets; or else the Prophet foretels *Senacherib's* commanding Post Chariots to carry his messengers to summon *Jerusalem* to yield up all to him. *f* *Lachish*. *t* From thence Idolatry spread it self into *Judah* and *Jerusalem*. *Lachish* nearest to Idolatrous *Israel* took the infection of them and conveyed it to *Judah* or *Jerusalem*, here called the daughter of *Zion*. *u* Not only the Idolatry but others sins also. *x* Of the Ten Tribes. *y* Thou didst receive and worship the same Idols that *Samarita* did.

14 Therefore *z* shalt thou † give presents *a* ¶ to *Moreheth* *b* *gath* : the houses of ¶ *Achzib* *c* ¶ shall be a lie *d* to the kings of *Israel* *e*.

¶ Or, for. ¶ This is, a lie.

*z* For so much as thou hast imitated *Israel* in sin, and been at least an occasion to *Jerusalem*, and the Kingdom of *Judah* to commit the same sins. *†* *Lachish*. *a* Though I do not remember the sacred story reporting this in matter of fact, we read not what Presents were given, or by whom sent, or when: yet as 'twas foretold by the Prophet, so no doubt it was fulfilled, and the inhabitants of *Lachish* courted the assistance of the *Philistines* against the *Assyrian*, and possibly against the *Babylonian*. *b* A known City or Town of the *Philistines* called here *Moreheth* *Gath* to distinguish it from a Town of the same name in the Tribe of *Judah* and in the Valley of *Zephatha*, where *Asa* smote *Zerah* the *Ethiopian* King who invaded *Asa* with a million of men. *c* This was also a City of the *Philistines* not far from *Marebha*, *Abkelon* and *Gaza*, it was a Maritime Town and strong. There was another City of that name toward *Tyrus* also, but this the Prophet doth not speak in this place. *d* A lying refuge or a prop that should break under them that leant upon it, as *Egypt* proved a broken Reed to *Judah*, when trusted to, in the *Hib.* there is an elegant allusion, which the Translation cannot expresse. *e* Some say 'tis meant of the Kings of *Judah*, but we find not that *Herzekiah* made any use of the Houses of *Achzib* when *Senacherib* invaded him. It is more probable the Kings of the Ten Tribes are meant, and that *Hohai* did relye on *Gath*, *Achzib*, &c. and on the friendship of the rest of the *Philistines* to joyn with the *Egyptians*, or to give them a quiet passage through their Countrey to help *Israel* against the *Assyrian*.

15 Yet will I bring *f* an heir *g* unto thee, O inhabitant of *Marebha* *b* : ¶ he shall come unto *Adullam* the glory of *Israel* *k*.

¶ Or, the glory of *Israel* shall come, &c.

*f* The Lord God will cause the *Assyrian* to rise up and prosper in his Wars, to the subduing and possessing of the Cities of *Israel* and the *Philistines*. *g* The *Assyrian* who in the right of conquest shall possess & account himself heir of what he possesseth. *b* Most think the Prophet speaks of *Marebha* in his own Countrey, but I think the *Assyrian* did not inherit that, though he might inherit that of the *Philistines*. *i* Famous for its strength say some, but I rather think it better known for the Cave where *David* lay hid, 1 *Samuel* 22. 1. 'Twas made a Town of defence by *Rhehoboam*, 2 *Chronicles* 11. 7. 'Twas once a Royal City, and had several Villages belonging to it, *Josh.* 12. 15. *k* Ironically (say some) called thus, minatorily threatening that the glory of *Israel* should be brought as low, into as mean condition as *Adullam*; others think it should be read, and to the glory of *Israel* that is *Jerusalem*, so there should be an Ellipsis of (*Thy*) the particle Conjunctive. Others think 'tis the Prophets deep sigh at the thoughts how the glory of *Israel* is laid in the dust. Others think it was then considerable enough at that time to be called the glory of *Israel*, though we know not how.

16 Make thee \* bald *l*, and poll thee *m* for thy delicate children *n*, enlarge thy baldness *o*

as the Eagle *p*, for they *q* are gone into captivity from thee *r*.

10 Judea and Israel in token of sorrow for these wasting judgments tear off thy hair with thine own hands. *m* Shave oil with the Razor, and by others hand what thou canst not tear off. *n* For the loss of them, some being slain, others starved, or swept away with Pestilence, and the residue carried Captive, express thy deep sorrow for these miseries conformably to the custom of bitter mourning, Job 1. 20. Isaiah 3. 24, and 15. 2. Jer. 7. 29. *o* Make thy baldness greater than usual for the occasion does require and will justify it. *p* Which loseth at once her strength, courage and beauty and languishesth in her baldness. *q* Thy delicate children. *r* Never to return more, or not till a long captivity expire.

## C H A P. II.

1 **W**O *a* to them *\* that* devise iniquity *b*, and *\* work* evil *c* upon their beds *d*: when the morning is light *e* they practice it *f* because it is in the power of their hand *g*.

*a* The Prophet now denounceth judgment against oppressors in particular, of which sort of men Judah had too many, and Israel had many more at that day. *b* Conceive and frame mischiefs to others, how they may be ruined, as appears ver. 2. and all the gain can be made of their fall may be brought into the hand of the contrivers, which was the sin of the great ones in Israel, who for near forty years together were plotting to undo one another. *c* Here is a dislocation of the words, unless the Prophet would intimate to us, that in Gods account the resolving to do evil is doing it. *d* When they should rest from making trouble to others, as well as they rest from their labour and troubles of the day, when they should praise God for their own ease, safety and rest, then their inhumanity and cruelty is forecasting how to grieve, vex and swallow up others. *e* So soon as they rise, and that is early when such practices are in design, these cannot sleep till they make them fall on whom they fix their designs. *f* Finish or execute their mischievous purposes. *g* And care not whether there be either Justice or Reason for what they do, if they have power enough to do they will take confidence to do it, and never blush.

2 And they *b* *\* covet* fields *i*, and take them by violence *k*; and houses *l*, and take them away *m*: so they *||* oppress a man and his house *n*, even a man and his heritage *o*.

*b* Who devised mischief, verse 1. *i* First set their minds upon their meaner neighbours Estate, think how convenient it iseth to theirs, as Ahab thought Naboths did for him. *k* By power wrest the Estates out of their hands, at their own rate; or if they will not so part with them, these mischievous oppressors will act a Jezabel's part with Naboth, which was no hard matter to do in Israel, during the times that ran parallel with Jotham, Ahaz and Hezekiah's times. In which their poorer and innocenter Neighbours dwelt, but perhaps these houses spoiled a prospect, or straitened the great one, who right or wrong will have them, that they may enlarge their own Houses, Orchards or Gardens. *m* They tear, devour and swallow up the poor man. *n* His Family, which by this means is left to poverty and beggary. *o* This explains the former, and addeth somewhat to the greatness of their sin, that this is done against ancient right and possession which the oppressed plead, nay, in a case where God hath forbidden them to sell their heritage, Lev. 25. 23. Numb. 36. 7. and 1 King. 21. 3.

3 Therefore *p* thus saith the LORD, Behold *q* against this family do I devise an evil *r*, from which ye shall not remove your necks *s*, neither shall ye go haughtily *t*, for this time is evil *u*.

*p* For this great, inhumane, cruel oppression. *q* The Lord by his Prophet declareth what he will do, and adviseth them to consider it, for 'tis a most manifest retaliation or punishing the offenders, so that every one may see God deals with them, as they dealt with their oppressed Neighbours. *r* They devised, now God will devise, theirs was evil against others, God will devise evil against them, theirs was evil of sin, Gods is an evil of just punishment against their Family, as they devised evil against the Family of their poor Neighbours. God will bring the Assyrian power upon them. *s* They laid snares where open force would not suffice, so that the poor could not get out of their hands, but were empoverished and enslaved, so God will deal with them by the Assyrian, from whose power they shall not escape. *t* You have made others hang the head, so shall you now. *u* You great ones have made it an evil time, evil for sin against me, and the innocent, and for cries and griefs to the poor, I will make it an evil time, full of penal calamities and miseries on the whole Family or Posterity of Jacob.

4 ¶ In that day *x* shall one take up *y* aparable *z* against you, and lament with a *†* doleful lamentation *a*, and say, we be utterly spoiled *b*; *\* he* *c* hath changed the portion *d* of my *e* people:

how hath he moved it from me *f*? *||* turning *||* Or instead of restoring. away *g* he hath divided our field.

*x* When God shall retaliate, as verse 2. when he shall by the Assyrian Captivity fulfil what here is threatened by the Prophet. *y* There shall be taken up, or be in common ordinary use among those that know what is befallen you. *z* Or taunting, scorning Proverb, this tells them how their Assyrian Conquerors should reflect reproach and sinne upon captive Israel, much like that Psal. 137. 2. which the Babylonians used toward captive Judah. *a* Your friends for you, and you for your selves, shall mourn most bitterly, as the import of the Hebrew is, Lament with a Lamentation of Lamentations. So though all are not like affected, yet every one shall carry it towards miserable Israel, according as they are affected, condoling their sad state, or infusing over them. *b* This is the sum of their mournful lamentation over their own state, our Land wasted, our Friends slain, our Cities taken, plundered and sacked, our houses and goods either taken away from us, or burnt, and our persons no more our own, but Captives, under the power and will of our enemy, thus spoiled, nothing is any longer ours. *c* The Assyrian say some, God say others; indeed God did it by the Assyrians. *d* The Estate, Wealth, Plenty, Freedom, Safety, Joy and Honour, into Poverty, Famine, Servitude, Danger, Grief and Dishonour. The Land of Canaan was the inheritance, and all the conveniences it afforded were part of the portion of Israel, but O doleful change! These all taken away from Israel, and given to others. *e* It is either the Prophet, who calls them his people, or rather, every one of Israel that useth this lamentation, who saith *my people*. *f* How dreadfully hath God dealt with Israel? removing their persons into Captivity, and transferring their right and possession to Enemies? *g* Either thus turning away from us in displeasure, God hath divided our fields among others, given them to the Enemy, and he hath divided them to whom he pleaseth, to his own people and souldiers; Or else this word *turning away*, may be rendred *returning*, and bespoken of the Enemy, when he returned he did divide our fields, or as the Margent of our Bibles, *instead of restoring* our fields, which we hoped, and our mistaken leaders promised, God hath given the Enemy success and power to divide our fields, and to allot them to others.

5 Therefore *b* thou *i* shalt have none that shall *\* cast* a cord by lot *k* in the congregation of *\* D. ut. 32. 8. 9.* the LORD *l*.

*b* Because your sins so great, universal and incorrigible, have provoked God to frame and design this desolation against you, and because he will punish you according to your ways. *i* Either oppressor, spoken thus as to one, that it might comprehend every one of them, who are described verse 2. or else, this *Thou* is the whole Family, spoken of verse 3. perhaps both these may best be meant here. *k* None that shall ever return to this land, to claim an inheritance there, or to see it allotted by line, and given to them to possess it, the Prophet here alludes to the manner of dividing fields, and inheritance of old in use among them, as in Joshua's time; so both the whole Family in general, and the great ones, oppressors and extortioners, are more particularly menaced with an utter and perpetuated exclusion out of the Land in which they sinned, and whence they are carried Captives; whoever do, neither they, nor their posterity, shall possess inheritances in it. *l* They should no more be the Congregation of the Lord, nor should their Children be so, or stand in the Congregation of the Lord at any time hereafter, to claim their portion among Gods people. Thus they are rejected and disinherited, and this to this day is verified on the main body of this people.

6 ¶ *\* Prophecie* ye not *m*, say they, to them *||* Or, Prophecie that prophecie *n*: they *o* shall not prophecie to them *p* that that they shall not take shame *q*. *†* Heb. drop, *Or.*

*m* It is manifest that our version here intends this as an interdiction, or prohibition laid upon the true Prophets whose hearers were so far from amending and turning unto God in compliance with his Counsel, and obedience to his Commands given out by his Prophets, that Rulers and People agree to silence the Prophets, and expressly forbid them to utter or drop their severe predictions against the Kingdom. *n* Faithfully as Isaiah, Hosea, Joel, and Micah now did. Or my true Prophets saith God, *p* shall cease from farther troubling, and terrifying these people, who fear not my judgments, and will not by repentance prevent their miserable Captivity, and shame. So God doth in his displeasure grant their desire, and gratifie the interdiction in judgment against them. *q* That they may as they seem resolved to put off all blushing and shame, go on without checks or rebuke, till they be utterly ruined; they are impatient of that shame they should take to themselves for their sins, and therefore would not hear the truth, so it shall be, and they shall not be shamed to repentance, but they shall be ashamed in their ruine; this seems the meaning of the words in our version, and I will not add any other, though there are several versions which somewhat vary from ours.

7 ¶ O thou that art named *r* the house of Jacob *s*: is the spirit *t* of the LORD *||* straitned *u*? *||* Or, shortned. are these *x* his doings? do not my words do good *y* to him that walketh *†* uprightly *z*? *†* Heb. upright.

*r* You

\* Hol. 7. 6.  
\* Psal. 36. 4.

\* Isa. 5. 8.

Or, disfraud.

\* Heb. Lamentation of Lamentations.  
\* chap. 1. 15.



¶ You are in name, not in truth, you call your selves, and would be called by others the seed and posterity of Jacob. *f* You glory in Jacob, whom God blessed, guided, and preserved, and you think he should bless you, but you nothing think how Jacob feared, obeyed, and worshipped God, you are not honest, plain-hearted, and upright with God as he. *t* The Power, Goodness, Wisdom, and Kindness of God is not less now then formerly, he is as merciful to design good, as gracious to promise, as great and good to perform his word, but the reason he doth not promise Good to you, but threatens punishment upon you by his Prophets is all from your selves, 'tis for your sins, you do the things that must be discountenanced, and if you would hear better things by the Prophets, you must do better, you must do what God requires by them. *x* Are these severer proceedings against you, the things your God delighteth in? Doth he choose to take this way? Doth not mercy better please him? He would be more pleased to speak comfortably to you, do you as Jacob did, and God will deal with you as he did with him. *y* My words promise all Good, and my Prophets declare Good to those that are under the house of Jacob. All the ways of God are in an even tenor, mercy and truth to such as keep his Covenant, and Testimonies to do them, as Psal. 25. 10. *z* That with honest hearts walk in the ways of God, but froward sinners, and dissembling Hypocrites cannot with reason expect the same usage from God, who will give peace, and shew mercy to Israel, whilst the workers of iniquity are led out to punishment, this whole verse is excellently cleared by the Prophet Isaiah 59. 1. 2. 3. &c.

† Heb. yesterday.

† Heb. over against a garment

8 Even † of late *a* my people is risen up *b* as an enemy: ye pull off the robe, † with the garment *c* from them that pass by securely *d*, as men averſe from war *e*.

This verse to me seems to be designed as the proof of the perverseness and iniquity of this people, and consequently a justifying of God, and his Prophets threatening severity against them, they flatter themselves, and were angry with the Prophet, but God doth in these words convince them, that they could not with reason expect better tidings. *a* For from a long time since they have revolted from me, and of latter days they have renewed with addition of new violence to their old. *b* All of them have risen up, and acted hostilities among themselves: Israel against Judah, and Judah against Israel, and of late the Ten Tribes have conspired against one another, Subjects against their Kings, and great Ones against the meaner sort, all places are full of the sins and woful effects of Civil Seditions, and the Treasonable practices of violent men. *c* You strip those to their skin, take away their Clothes, and leave them naked: *d* That in peace and fearing no evil, go about their private affairs, *e* disliking such rebellious, bloody, and oppressive courses and wishing every one might enjoy his right without plunderings, sequestrations, confiscations, and decimations for not being of their party. All which we may easily believe attended the Factious and Rebellious times which succeeded after Jeroboam's Death, briefly mentioned, 2 Kings 15. 2. &c. which read with this verse, and diligently consider how it paints out those times of Israel's sinning.

[ Or, wives.

9 The || women *f* of my people *g* have ye cast out *b* of their pleasant houses *i*, from their children have ye taken away *k*, my glory *l* for ever *m*.

*f* The poor disconsolate Widows, whose Husbands you had first slain with the sword of War, or unjustly condemned to Death, or else the Wives of Husbands whom you had oppressed, and by perverted judgment had condemned to forfeit their Estates. *g* This aggravates the sin that this was done against Israelitish women not strangers, against those that were by peculiar provision of God's law to be tenderly & mercifully dealt with, Exod. 22. 22. *b* Disſeize, and turn out, as if unworthy to dwell longer in their old habitations, which they pretend forfeited as Paradise by Adam, who was therefore in this very word cast out, Gen. 3. 24. or as Hagar out of Abraham's Family, Gen. 21. 14. *i* Either pleasant for situation, such seats were to these as dangerous as Naboth's Vineyard was to him, or else pleasant to them, because they were their own, where they enjoyed their Husbands and Children, and with no more preferment, content with their beloved habitation, and domestick conveniences. *k* You have by your violence, and oppression ruined their Posterity, turned their Children out of Houses, and Estates, which were secured by the Law of God from any legal alienation, and sale beyond the Jubilee, you have confiscated them for ever. *l* Which was the Glory of my bounty to them, in use of which they did give glory to me, and by continuance of which they might have lived above contempt, *m* either continually you have done this, or what you have done, you intend to stand for ever.

10 Arise ye and depart *n*, for this is not your rest *o*: because it is polluted *p*, it shall destroy *q* you, even with a fore destruction *r*.

*n* You Inhabitants of Israel, especially you oppressors, bestir your selves, and prepare for your departure out of this Land; for, will ye, will ye, so 'tis, you shall be carried away,

the words also may fairly be applied to the oppressed, to lessen the troubles they were under, and to advise them to retire out of this Land. *o* Though 'twas given this people for a rest under God's wing; yet 'twas on condition of continued Obedience, but since they do not observe the condition, they shall never find the expected rest; one trouble shall succeed another, until the Captivity sweep them all away, both oppressors and oppressed, these therefore should grieve the less at their present trouble, nor grudge to transplant themselves; *p* with many, and great, and old sins, *q* Spue them out as a burden intolerable to the earth that bears them, as Lev. 18. 25. this polluted Land shall be destroyed; *r* Such as may well require a lamentation, such as verse 4. a grievous desolation, such as never shall be repaired.

11 If a man || walking in the spirit *s* and falsehood *t*, do lie *u*, saying, I will prophesie unto thee of wine, and of strong drink *x*, he shall even be the Prophet *y* of this people *z*.

[ Or, walk with the wind, and lie falsely.

*s* This people were weary of true Prophets, and silenced them ver. 6. but they were fondly taken with the false Prophets, and what these promised them, and these, as here described, are by a dreadful judgment on this people permitted, or left to deceive them: Prophets that pretend to walk in the Spirit, *i. e.* to have the Spirit of prophesie, *t* And on that pretence takes the boldness to promise pleasing things in God's Name, whereas he never received such promises of good from God. *u* Against God, and to the people. *x* Micah, and his male-contented Brethren foretell scarcity, war, dismal calamities, and an Assyrian Captivity of all for ever; I tell you these are idle dreams, you shall have plenty, and good days, and may eat, drink, and be merry, such times of evil you shall never see. *y* By a just and dreadful judgment from God, as well as by an unhappy and fatal choice of the people, 1 Kings 22. 6, 10, 11, 12 with ver. 24. Ezek. 13. 3, 10. *z* Doomed to unparalleled misery by God for their sins, and pulling it upon themselves by their obstinate impenitence, and blindness.

12 ¶ I *a* will surely assemble *b*, O Jacob *c*, all of thee *d*: I will surely gather the remnant of Israel *e*; I will put them together *f* as the sheep of Bozrah *g*, as the flock in the midst of their fold *b*: they shall make great noise *i* by reason of the multitude of men *k*.

There are three different interpretations of this verse, of which 'tis hard to say, which is most agreeable to the intent of this Scripture, I will propose all three, and leave each Reader to choose for himself. First, Some will that these words be a continuation of the false-prophets preaching prosperity and good days. So the words are a promise made to them contradictory to the Menaces of the Lord by Micah, he foretold all would end in destruction; the false-Prophet foretells the assembling of all the seed of Jacob into their Land and Cities, and bringing back the remnant of the Captive Israelites, carried away by Tiglath-Pileser, and their safety in their own fold as the flock of Bozrah, and should make great noise of joy and rejoicing in their multitudes. All which spoken by the false Prophet Micah refutes in the 12th. verse. Secondly, Others make it an Evangelical promise of the restitution of Israel by the Messiah, and many Jews agree with Christian Expositors herein, though the Jews refer it to a temporal restitution, not yet fulfilled: the Christians refer it to a spiritual, partly fulfilled, yet more fully to be accomplished hereafter, and suitably to this hypothesis they interpret all the passages of this Text, and the 13th. ver. both which will very fairly bear the sense by these put upon them, and may be the mystical sense of the words, but we who inquire into the literal meaning, think it advisable not to swell the Volume by long digressions. A third opinion ought to be considered ere we can choose which we shall adhere to: now the third opinion in expounding the Text, makes it a commination or dreadful threat against this people, and thus suits it. *a. i. e.* God offended with them. *b* By his providence will cause to come together. *c* He calls to the house of Israel to consider it. *d* Who were flying, shall upon hope of what their false-Prophets promise to return to their own Land and Cities. *e* The same thing in little different words repeated to assure us the truth of the thing. *f* All that remain of the Ten Tribes, (for some were before carried away by Tiglath-Pileser) shall most assuredly be gathered together, that they may all be in one Covey covered with the Assyrian net. *g* In multitudes like those flocks, *b* whence none of the sheep can get and make their escape, so should this people be enclosed and taken. *i* Of cries and lamentation for their distresses, and lost condition. *k* Such great multitudes coope up, shall hideously lament their own condition like multitudes that suffer shipwreck together; all this God will bring upon them by the multitude of the Assyrian Souldiers which come up against them.

13 The breaker *l* is come up *m* before them *n*: they have broken up *o*, and have passed thorow the gate *p*, and are gone out by it *q*, and their king *r* shall pass before *s* them *t*, and the LORD *u* on the head of them *x*.

In the opinion of those, who account the 12th. verse to be part

part of the flattering discourse of false Prophets: This *verse* is the Prophet *Micah's* reply to those false Teachers; so far is it from truth, that God will restore the remnant, and establish them, that he affares them the contrary will surely and suddenly befall them; and these do in some manner expound the words as they of the third opinion, mentioned *ver. 12.* thus. *1* The *Affirian* with his mighty host, *i. e.* *Salmaneser* and his Army *m* The *Present* put after the stile of the Prophets for the Future, because the thing was near, and very certain. *n* The people of *Israel* might see them, would they open their eyes, the preparations for this expedition are visible to all that will observe what is doing abroad. The mighty Army of the *Affirian* King, shall ere long approach the confines, enter the Land, invest the Cities, yea, the Metropolis of *Israel*. *o* No Frontiers shall be strong enough to keep them out of the Land. *p* No Cities so strong with Walls and Gates, which the *Affirian* shall not take and possess, and enter in through the Gates, as of his own Cities. *q* And securely go out too. *r* *Salmaneser*. *s* In triumphant manner. *t* His own Army, and the Captive *Jacob*, *u* offended with the *Jews*. *x* Leading, and succeeding the *Affirians* in this War.

CHAP. III.

**A**ND I said *a*, Hear *b*, I pray you *c*, O heads of *Jacob*, and ye princes of the house of *Israel* *d*; *is it* not for you *e* to know *f* judgment?

*a* In further discharge of his Prophetick Office, and his direction from the Lord, the Prophet proceeds to preach. *b* Attend diligently, and give good ear. *c* Being to address to Governors, he intreats their attention as we have the *Hebrew* participle here rendered, which might have been rendered *now*, and so the *Gallic* Version doth render it, and the participle signifieth both. *d* You that are by birth heads of the Families, and by office, Princes, and Rulers in *Israel* and *Jacob*, *i. e.* in the Kingdom both of the Ten Tribes, and more particularly the Two Tribes, as appears from the last *verse* of this chapter. *e* Are you not bound by Office? Do not men expect? Doth not God require? doth the publick-weal engage you to be well-skilled in the Laws of God? *f* Understand, approve, conform to, and Rule by Equity, and the just Laws of your God. You Princes, Magistrates, and Ruling Officers, ought to know, and do Judgment and Justice, you of all men should know and do right.

*2* Who hate the good *g*, and love the evil *h*, who pluck off their skin from off them *i*, and their flesh from off their bones *k*:

*g* In practice and affection these Rulers were directly contrary to what they should have been and done. they hated not only to do good, but they hated the good which was to be done, and those that did it; and what kind of men may we judge they were who hated good men, and what was good, and by consequence hated also God himself. *h* Chuse, embrace, encourage, delight in, and prefer both evil works and evil workers, and take pleasure to do evil your selves. The worst character that can be given of any sort of men. *i* You by Office are shepherds, and should feed, guide, heal, protect, and love the Flock, but you use them as cruelly as the shepherd, who instead of shearing of the Fleece, would pluck off the skin, and slay them. *k* Another proverbial speech of the same import, and chargeth highest injustice and inhumanity upon these Princes and Rulers, *Vid. Ezek. 22. 27. Zeph. 3. 3.*

*\* Psa. 14. 4.* *3* Who also *\* eat* *l* the flesh *m* of my people *n*, and slay their skin from off them *o*, and they break their bones *p*, and chop them in pieces, as for the pot, and as *†* flesh within the caldron *u*.

*† Ezek. 11. 7.* *l* Maintain themselves and their followers, nay, live in Luxury and excess, revelling in Banquets and Feasts as the word is many times used, *Amos 6. 4.* *m* The Estates, Goods, and Livelihood of their Subjects, Neighbours, and Brethren, *n* whom I have chosen, maintained, and allotted an inheritance unto, of whom I once said, who toucheth them, toucheth the apple of mine eye, *Deut. 32. 10. Zeph. 2. 8.* *o* With barbarous cruelty, and unheard injustice strip off (as Butchers strip the sheep they kill) the very skin; or as hunters, which having taken the prey, wearied, and worried first by their Dogs, do strip off the skin to sell, and eat the flesh in feasts and riotous banquetings. *p* An allusion to Wolves, Bears, or Lyons which devour the flesh, tear the skin, and break the bones of the innocent, weak, and defenceless Lambs or Sheep: thus our Prophet tells these Rulers plainly what they were, did, and how barbarously cruel and wicked. *q* These bloody Murderers, Princes, and Chieftains are here compared to Cooks, and the Subjects, weak Neighbours, are compared to the bare bones which the Cook doth by his Art prepare for pot, and to the flesh cut small for the Caldron, that all might be boil'd and extracted out to make portage, and delicious broths or jellies: thus the great ones used the meaner sort, who lived under their Jurisdiction; possibly the Prophet may aim at the bloody, cruel, and devouring times under *Shallum*, &c. or to that reported of *Menahem*, *2 Kings 15. 16. verse*,

when probably much of this was done according to the very letter.

*4* Then *r* shall *\* they* *s* cry unto the LORD *t*, *\* Psa. 18. 41.* but he will not hear them *u*: he will even hide his face from them *x* at that time *y*, as they have be- *Ezek. 9. 18.* *Zech. 7. 12.* haved themselves ill in their doings *z*.

*r* When that time, and those miseries which *Micah* foretels shall come upon them, *chap. 2. 6, 7, 8.* and *2. 3.* when God shall retaliate and pay these great ones in their own coin *s* The cruel oppressors, these Tyrannical Judges that pitied none, devoured all, and feared not the Divine vengeance. *t* As if they were his, and as if he were bound to deliver; they then shall own he can, and none else can deliver them, and they will expect a saving hand after all their Rebellions against, and contempts of God. *u* As they heard the cry of the oppressed, but would not hear; so God will hear the cry of their distresses, but not hear the requests they make; he will do no more for them, than as if he did not hear them; he will be as a stranger to their case. *x* They turned away their face from beholding and pitying the poor, now God will turn away his eye from them; and as if unconcerned, leave them to their own distresses, and their Enemies rage and cruelty. *y* This added, to assure them they should have least respect from God, when they need it most, so they shall receive what they gave, judgment without mercy, as *'tis Jam. 2. 13.* *y* This speaks both the reason why, and the manner how God will thus leave them to the oppressor, the greatness of their sin deserved this, and such was the quality of their sins, that nothing fitter than a retaliation to punish the sin, convince the sinner, teach the world righteousness, and to vindicate God.

*5* ¶ Thus saith the LORD *a* *\* concerning the* *\* Isa. 56. 10, 11.* prophets that make my people err *b*, that *†* bite *Ezek. 22. 25.* with their teeth *c*, and cry, Peace *d*: and *||* he that *†* chap. 2. 11. putteth not into their mouths *e*, they even prepare *||* Ezek. 13. 18. war against him *f*. *19.*

*a* Now *Micah* in the Name of the Lord foretels what shall become of false Prophets, he had frankly dealt with the Seculars, now he deals as plainly with the Ecclesiasticks. *b* Tho' he give them the Title they assume to themselves, yet he doth very fully describe them, and shews they are false Prophets, they err, and make others to err with them. *Israel* is too apt to mistake his God, and his ways: these false Prophets make them err more, both concerning their former ways of Religion, and civil policy, and concerning their present danger and duty, and concerning future judgments and punishments. *c* When they are furnished with gifts, and well fed. *d* They promise great prosperity, they pretend to give assurance from God, that all shall go well with *Israel*, and none of the dismal woes threatened by *Micah*, and such like Prophets should ever be verified on them. *e* But those who will not feed these false Prophets, that bid them not welcom to their Tables, nor make good cheer for them, *f* they do threaten with war, and all calamities that attend it, or else as Enemies prepared, they work them all the mischief they can, and shew what God they serve, even the God of this world, and their own bellies.

*6* *\* Therefore* *g* night *b* shall be unto you *i*, *\* Ezek. 13. 23.* *†* that ye shall nat have a vision *k*, and it shall be *Zech. 13. 4.* dark *l* unto you, *||* that ye shall not divine *m*, and *†* Heb. from a vision. the sun shall go down over the prophets *n*, and the day shall be dark *o* over them. *||* Heb. from divining.

*g* Because of their irreligious and Atheistical pretences to Divine Revelations, and to come from heaven with promises directly contrary to Gods purpose and word, even when their consciences told them they did lie herein. *h* Of ignorance, and loss of gifts, but since they had none such as they pretended to, I see not how they could lose them. I rather take this night to be a night of distresses, a time of great Calamities upon these Prophets more than ordinary, and upon all the people they seduced. *i* Deceivers, and false Prophets. *k* You shall no more pretend to have a vision, you shall not dare any more to foretel any thing to this people. *l* Very calamitous time to all, but most to you who lived upon lying Visions, and now shall starve for want of them. *m* Have neither skill, nor will any more to set up for your selves in that Trade, being found great Impostors, and such as have seduced this people into sin first, and misery next, they will be enraged against you, and you shall not safely appear among them. *n* A proverbial speech, and contains much the same that night and dark do contain. Perhaps this intimates the visible hand of God extraordinarily against them, and making their sorrows the more dreadful, as darkness by the Sun going down at Noon. would speak it self an extraordinary judgment, and most terrifie the world. *o* The best circumstances any of them shall be in, shall be so sad and woful, that they shall not know which way to take for themselves, or direct for others.

*7* Then



7 Then *p* shall the seers *q* be ashamed *r*, and the diviners confounded *s*: yea, they shall all cover their *†* *Heb. upper lip* *s*, for there is no answer of God *u*.

*p* In the days of this Calamity, which shall confute all the flattering promises of these Prophets. *q* Who call'd themselves, were accounted by others, and were advised with as men that had Visions from God, were Prophets in name and repute with the deceived people. *r* Their Impostures being detected, they shall be covered with shame, the people shall talk what they are, and tell them to their faces wherever they meet them, that they are false and lying Varlets, not worthy to live, and the very Consciences of these men shall then fly in their faces and upbraid them. *s* Diviners here are seers, and being confounded, the same with ashamed, this imputation adds to the thing spoken, at least a fuller verification of it. *t* So Lepers did, *Lev.* 13. 45. and men ashamed, and Mourners did thus, *Ezek.* 24. 17, 22. So these shall mourn and pine in their shame. *u* God doth not answer them, rather because the Answer they had formerly given and pretended to be from God now appears not to have been from him; they should therefore by the sentence of the Law be stoned, *Deut.* 13. 10. and *Zech.* 13. 3. so *Elijah* dealt with *Baals* Prophets; and 'tis like these false Prophets detected might fear the like from those they had deceived.

8 ¶ But truly *x* I am full of power *y* by the spirit of the LORD *z*, and of judgment *a* and of might *b*, to \* declare unto Jacob his transgression *c*, and to Israel his sin *d*.

*x* Notwithstanding this shame and silence covering these false Prophets, yet saith *Micah*. *y* Courage, Vivacity, and Ability becoming a Prophet of God. *z* Not from himself but from the Spirit of God given to him, and duly qualifying him to the faithful discharge of the Prophetic Office, and without fear, flattery, by-respects, or self-seeking, I have already, and still do, and will declare the sins, duties and dangers of this People, that they may repent and be saved, or my God may be justified when he judgeth, and this people may know the difference between a false and true Prophet. *a* A Spirit of Judgment to discern aright, times and seasons, to discern right from wrong, truth from lies, and pure worship of God from Idolatry, and what are the consequences of all these to a people who decline from the way of truth and purity, or adhere to it. *b* Resolution, undaunted in speaking Gods word to the greatest of men, as I have dared. I still do dare to tell the Heads of *Jacob*, and princes of *Israel*, what they do against God, and what God will do against them. *c* With impartial Reproofs, with severe menaces from God to preach against *Jacob's* Transgressions. *d* The same repeated. All the Twelve Tribes have sinned, and God will visit.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment *e*, and pervert all equity *f*.

This Verse is word for word the same in the former part of it, with the former part of the first verse of this Chapter; we refer thither for explication of it. The Prophet having asserted his Divine Call, and avowed his Faithfulness in the Prophetic Office, *ver.* 8. he here gives us one more proof of it, dealing roundly with the Magistrates in both Kingdoms, *Israel* and *Judah*. *e* Whereas judgment should be their great delight, as it is of every good Magistrate; these had hearts that detested it, were weary of the directions of Gods Law in their Polity, and hated to be controuled by it *f* Where you can, you wrest the Law to countenance your unequal proceedings, and wrong those you should right, and acquit those you should condemn. And there is many a wo denounced against such.

10 They *q* build up *r* Zion *s* \* with *†* blood *t*, and Jerusalem with iniquity *u*.

*q* Heads, Princes, Judges and great ones among them. *r* Enlarge or beautify, and fortify. *s* The houses in *Zion*, or perhaps may be meant the Temple and its buildings, and the Royal Palace of the Kings of *Judah*. *t* With Wealth and Gifts which these Builders made themselves masters of by violence, taking away the life of the Owners, or else fining and amercing them. By this course they wrested part of their Estates from them, by the other they seized all; they also for gain sometimes acquitted the Guilty, and freed them in capital Cases, and so sold the blood of the Innocent *u* By such Injustice *Jerusalem* was brought to Ruin at last, tho some particular Persons and Families did raise themselves, their Houses and Palaces to a present largeness and stateliness.

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Lords, and he sits in the midst of the Judges. These corrupt Judges attended little to the Cause, but much to Rewards, and with them the greatest Bribe made the justest Cause, and he was most guilty who was poor and could not, or honest and would not give the expected reward. This was most directly against the Law of God, *Exod.* 23. 8. *Deut.* 16. 19. and expressly cursed, yet 'twas the common course and practice with them. *y* These men should have impartially declared the Law of God to all, told them what was clean or unclean, what was prohibited, what permitted, what commanded; what was safe to them, being pleasing to God; and what dangerous to them, being offensive to their God; but these for hire would direct them how to please themselves, and tho they broke the Law, not be guilty; to extort, yet not to be guilty of Usury; to kill an Enemy, yet not be guilty of Murder, nor break the sixth Commandment; to be unnatural to Parents, yet not sin. Who paid them well should find them most excellently skill'd in the Casuistical Divinity the *Jesuits* at this day are Masters of. *z* Which being extraordinary persons raised of God, and sent by him to deliver his Message impartially to all his people to all Ranks of men among them without fear, flattery, prejudice, or any by-respects. There were in this people at this day a sort of men called prophets, but were indeed meer Fortune-tellers, as we call a vagabond sort of persons among us, and these made a Trade of Divining, and as if 'twere in their power to frame future things to the mind and humour of men, for a good round sum of money they would sell prosperity to them; for they never told great good to come to any but such as gave a great reward, and little money with them never purchas'd the news of a great advantage; and who so had first the misery to be poor, that they could not buy, or else were wiser than to believe these Impostors, these were sure to be told a sad story of troubles and afflictions. Many Disciples of *Balaam* *2 Per.* 2. 15. they loved the wages of unrighteousness. *a* Whilst Magistrates, Priests and Prophets are thus abominably corrupt, yet they will presumptuously lean upon the Lord, and flatter themselves that he is present with them, that he owneth them as his peculiar people. *b* Yea, they boast so. *c* As our God, our Shield, whereas he was among them, but provoked to be their Enemy, tho they will not believe it. *d* So they do fallily conclude against all the word of God, and against all his true Prophets admonitions. No evil of affliction such as War, Famine and Captivity can come upon them. Thus far these corrupt *Jews*.

12 Therefore shall Zion *e* for your sake *f* be \* plowed as a field *g*, and Jerusalem *h* shall become \* Chap. 1. 6. heaps *i*, and the mountain of the house *k*, as the high places of the forest *l*.

*e* By this it appears, that this Sermon was preach'd to *Judah* and its Governors, Priests and Prophets, who were thus wicked in *Ahab's* time, and probably continued so in the beginning of *Hezekiah's* time; *Jeremiah* does put this out of all doubt, *chap.* 26. 18. saying that *Micah* spake these words to all *Judah*. As for the time, it was in all likelihood before the thirteenth year of *Hezekiah*, say some; I rather think 'twas in the very beginning of *Hezekiah*; and that this might awaken them of that Age to comply with *Hezekiah* in the Reformation. *Zion* here is threatned as endangered, nay ruin'd by the sins of Magistrates, Priests and Prophets; they thought that *Zion* should be their safety, howe'er they sin'd; God by his Propnet assures them the quite contrary, their sins should be the danger and destruction of *Zion*. *f* Because your sins are so great and many, God would have spared *Sodom* for the sake of righteous men, these may be safety to a City; but God will not spare the wicked for any places sake, nor shall a Temple be more security to a wicked people, than Heaven was to sinning Angels. Tho these flagitious men cried out against *Micah*, and such like men, as a publick danger; Truth is, the Injustice, Idolatry, and Inhumanity of publick persons were the great danger. *g* Either by the Enemy, and Conqueror, thereby forbidding it to be plowed without his leave, or by such as remained after the body of the People were carried Captive. *h* One of the godliest Cities of the World, proud in its lofty and beautiful buildings, the City of the great king. *i* Shall all lie in rubbish, its stately buildings shall be demolished and lie buried in their own ruins. *k* Holy mountain, on which the Temple, one of the Wonders of the World, did stand, beautified with rarest Buildings. *l* Shall lye so long waste, as to run over with Wood as a Forest, and be a Lodge of wild Beasts.

## C H A P. IV.

BUT *a* \* in the last days *b* it shall come to pass, \* *Ira.* 2. 2, 5. that the mountain of the house of the LORD *c* shall be established *d* in the top of the mountains *e*, and it shall be exalted above the hills *f*, and people *g* shall flow unto it *h*.

*a* This particle which ushers in the following promise, doth also bid us look to somewhat before spoken, of a very different Complexion; that was news of a Total and a long continued Desolation, but this is of a happy Restitution, which doth refer both to a Temporal Deliverance out of *Babylons* Captivity, and to a Spiritual Deliverance out of Ignorance, Superstition and all

\* *Ezek.* 22. 27.  
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\* *Ira.* 1. 23.  
*Hos.* 4. 18.  
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all other ways of false Worship. This latter is the principal, the former is Typical, and so shall we consider them. *b* Or the latter days, at the expiring of the seventy years Captivity, (near 200 years from *Micah's* time) as Type of the days of the *Messiah's* Kingdom, which are most usually call'd the last days. *c* The City *Jerusalem*; or, more particularly, the Mountain on which the Temple did stand, called the House of the Lord, the Hieroglyphick of the Church of Christ in Gospel times. *d* Literally, and in the Type fulfilled when the second Temple was built by the *Jews* return'd out of Captivity. Spiritually and in the Antitype accomplish'd, when Christ did establish his Church by the Preaching of the Gospel, and laid the Foundations of it so that the Gates of Hell should never prevail against it, and made it this promise. *f* As the mountain, or hill on which the Temple stood, was by this honoured above other mountains and hills, so shall it, after desolation and reproach of 70 years, be honoured with the Temple rebuilt upon it for Gods true Worship, whereas on other hills the Heathens worship Idols. So the Gospel Church, and the way of Worship to God, shall excel all modes of Religion. *g* The Gentiles as Antitype, those who came up with *Israel* out of *Babylon*, said to be servants and maids, *Ezra* 2. 64. above 7337. many, if not all, of them profelited to the Jewish Religion and a Type, as well as first fruit of the Gentiles, to be converted in the times of the *Messiah*. This number we are sure of; as for that *Josephus* reports of 4074 of a mixed multitude, we look on with no more credit given, than to his report of four millions six hundred and twenty eight thousand of *Judah* and *Benjamin*, *lib. 11. cap. 4. of Antiq.* *b* Come in freely, continually, and in multitudes, which in the Type was fulfilled, partly at the return out of *Babylon*, and partly in after days when *Darius* *Hystaspis* favoured the Jews, and encouraged them, as *Josephus* reports, *Antiq. lib. 11. cap. 4.* consonant with *Ezra* 6. from *ver. 2. to the 12.* and we have reason to believe that God so disposed *Darius's* mind to favour them, that it might occasion some to embrace the Jewish Religion. But all this Type was eminently fulfill'd in the Conversion of those multitudes we read of, brought in to Christ by the Preaching of the Gospel in the Apostolical times.

2 And many nations *i* shall come and say, Come *k*, and let us go up to the mountain of the LORD *l*, and to the house of the God of Jacob *m*, and he will teach us of his ways *n*, and we will walk in his paths *o*: for the law shall go forth of Zion *p*, and the word of the LORD from Jerusalem *q*.

*i* This was in part, and as Type fulfilled when so many profelited and circumcised servants of several Nations amassed in the Babylonish Kingdom left their Native Country, and in love to their Jewish Masters, and more to the God of the Jews and his Law, came up with them to Jerusalem and the Temple; afterwards, when the wonderful deliverance of the Jews, and the advancement of their Country-man *Mordecai* in the Persian Court, brought the people and their Religion into request, and credit, many turn'd Jews, through the 127 Provinces, *Ezra* 8. 17. were circumcised, became Profelites of Righteousness. And in the times succeeding, through the Reigns of five Kings, for 90 years the Jewish Affairs and Religion continued in a tolerable good condition. In *Alexander's* time, and under the *Maccabees*, also this Prophecy was partly fulfilled, when *Ismaelites*, *Mozabites*, *Ammonites* and *Idumeans* submitted to the *Maccabees*, and by *Hyrcanus* his command, and with their own consent, the *Idumeans* were circumcised; as *Josephus lib. 12. cap. 17. Antiq.* This, notwithstanding the words, had a fuller accomplishment, and fill shall have under the Gospel days, in these times of the *Messiah*, to which as to the Antitype and principal mark, they are levelled no doubt. *k* So the captive Jews, by *Cyrus* and *Darius* Decree, released from Captivity, did certainly call, persuade and encourage each other to leave the strange lands in which they had been captives, and to go up to Jerusalem, and to build that and the Temple, and to restore the Worship of God. And zealous Profelites did, as the Eunuch Lord Treasurer to Queen *Candace*, came up to Jerusalem to Worship. So that we meet many Profelites at Jerusalem, *Acts* 2. 5, 10, 11. whether they were wont to come before the Gospel was publish'd. Now as this was a fulfilling of this Prophecy in part, so the conversion of the multitude of the Gentiles to Christ, is much more eminently a fulfilling of it. *l* To the Temple at Jerusalem, Type of Christ and the Gospel Church. *m* This explains the former passage, and doth, as that, respectively look to the Worship of God at Jerusalem, and in Gospel days. *n* Out of his Law both in points of Worship and Judicature, by such as *Ezra*, *Nehemiah*, by such as *Zachariah* and *Haggai*, and by Scribes acquainted with the Law of God, this to last till *Elias*, fore-runner to Christ, should prepare his way, and the *Messiah* should come to teach his people, and publish the Gospel of the Kingdom, by Apostles, and succeeding Preachers. *o* As was the duty of returning Captives, and as, indeed, many of them did after their return, walk more exactly in the ways of God, and especially kept themselves from Idolatry, yet this was a fulfilling of this Prophecy in Type, prefiguring what hath been done this 1600 years and more, under the preaching of the Gospel, before *Jacob* only, now all Nations see the Salvation of God. *p* In

Jerusalem and Zion is declared the only way of worshipping God before *Messiah* comes, and from thence the only Law of right worshipping God shall go forth, when *Messiah* is come. *q* An elegant ingemination of the same thing in somewhat different words, which as they do respect both Type and Antitype, so must be applied to each respectively.

3 ¶ And he *r* shall judge *s* among many people *t*, and rebuke strong nations afar off *u*: and *v* they shall beat their swords into plow- \* Joel 3. 10. shares, and their spears into *||* pruning-hooks *x*: *||* Or, *Sithis*. nation shall not lift up a sword against nation *y*, neither shall they learn war any more *z*.

*r* God by those Governours, High-priests and Prophets (taking his word for their Rule) set up of God, Types and Servants of the *Messiah*, who in due time, and in a fuller accomplishment of this Prophecy, shall by himself during the days of his dwelling in flesh, and by his Spirit and Word, and Officers he hath appointed, unto the end of the World. *s* Judge, rule Persons, determine Controversies, appoint Ordinances, enlighten Minds, convince Sinners, and convert them, as *Psalm* 2. 8. *t* As the knowledge of God, and the worship of God after the Restoration of the Captivity was somewhat more extended, by the coming in of many Profelites, as is noted *ver. 1. 2.* and this as Type prefiguring the largeness of the Kingdom of the *Messiah* or the Gospel Church, so when Christ set up his visible Kingdom, and commissioned his Apostles, it was *Matth. 28. 18, 19.* to teach all Nations. *u* By the captive Jews he did convince some of those mighty Nations among whom the Jews did live 70 years, and though they were far off from God, his Law, his Temple, and true Worship, he brought them over, they were made Profelites to the true God, so now much more is this fulfilled in the turning the mighty Nations, the Roman Empire and many other Nations from dumb Idols, to serve the living and true God, and to wait for his Son from heaven, *2 Thess. 1. 5, 10.* *x* All that do heartily embrace the Gospel, shall be of a peaceable disposition, both in their private and publick Capacities, and shall, as much as in them is, follow peace with all men. They shall gladly see Wars cease and turn their weapons of War and Slaughter into instruments of Husbandry. *Isa. 2. 4.* *y* Which receive and obey the Gospel, shall not, unless necessitated to it, enter into a course of War and Bloodshed. *z* To make it the employment of their life for their maintenance, or the chosen way to Riches and Honour.

4 But they *a* shall sit every man under his vine, and under his fig-tree *b*, and none shall make them afraid; *c*, for the mouth of the LORD of hosts hath spoken it *d*.

*a* The redeemed of the Lord, redeemed from Babylonish Captivity, and brought back into their own Land, the Type of a greater Redemption by Jesus Christ. *b* The planting Vines and Fig-trees was no part of that Husbandry which the Jews made great profit by, to this Husbandry they were much addicted in times of peace, *1 King. 4. 25.* and when Peace, Security, and Riches or Plenty are promised, among other ways of expresting it, this is one, so *Zech. 3. 10.* So in the Type, the Jews returned, (whilst they walked in the ways of the God of *Jacob*) did enjoy Safety and Plenty, as *Ezek. 34. 25, 26, 27, 28.* and *36. 8, 9. &c.* This was made good in the Gospel days more universally and fully, both in outward and inward peace under the *Messiah*. *c* Those that were once Enemies, shall be Friends, the Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, *Isa. 11. 6, 7, 8, 9.* These Proverbial Allusions do assure us, that they who are redeemed out of *Babylon*, and the servitude of sin, should enjoy their own with great Safety and Security, which literally was performed to the returned resettled Captives, and spiritually or mystically is made good among those that are redeemed by Christ, and who do embrace the Gospel. *d* This gives us the greatest confirmation and assurance of the future accomplishment of the prediction and promise; the Merciful, Wise, Faithful and Almighty God hath spoken it, he hath promised it, whose word spoken, commanding it should be, can make their State what he saith it shall be.

5 For *e* all people will walk every one in the name of his god *f*, and we will walk *g* in the name of the LORD our God, for ever and ever *h*.

*e* This is either a reason why they should be so safe, or else a declaration of their resolution to take this course, that it may be so with them, and so the *Hebr.* Particle may be rendered certainly. *f* It is a received Rule, that they ought, and 'tis a constant practice with the Nations they will pray to, depend on, and serve their Gods, and think by this course to receive their expected Blessings; they are constant to their Gods, *Jer. 2. 11.* *g* Seek the Lord, embrace his Law and Worship, wait on him as the Fountain and giver of all Good, as he is the Lord who can give us Vines and Fig-trees, and can give us safety under them, as he is our God, and engaged by promise to do all this for us, in his name we will walk, and so shall we be safe and



7 Then *p* shall the seers *q* be ashamed *r*, and the diviners confounded *s*: yea, they shall all cover their *t* lips *u*, for there is no answer of God *u*.  
*\* Heb. upper lip.*

*p* In the days of this Calamity, which shall confute all the flattering promises of these Prophets. *q* Who call'd themselves, were accounted by others, and were advised with as men that had Visions from God, were Prophets in name and repute with the deceived people. *r* Their Impostures being detected, they shall be covered with shame, the people shall talk what they are, and tell them to their faces wherever they meet them, that they are false and lying Varlets, not worthy to live, and the very Consciences of these men shall then fly in their faces and upbraid them. *s* Diviners here are seers, and being confounded, the same with ashamed, this indignation adds to the thing spoken, at least a fuller verification of it. *t* So Lepers did, *Lev.* 13. 45. and men ashamed, and Mourners did thus, *Ezek.* 24. 17, 22. So these shall mourn and pine in their shame. *u* God doth not answer them, rather because the Answer they had formerly given and pretended to be from God now appears not to have been from him; they should therefore by the sentence of the Law be stoned, *Deut.* 13. 10. and *Zech.* 13. 3. so *Elijah* dealt with *Baal's* Prophets; and 'tis like these false Prophets detected might fear the like from those they had deceived.

8 ¶ But truly *x* I am full of power *y* by the spirit of the LORD *z*, and of judgment *a* and of might *b*, to \* declare unto Jacob his transgression *c*, and to Israel his sin *d*.  
*\* Isa. 53. 1.*

*x* Notwithstanding this shame and silence covering these false Prophets, yet saith *Micah*, *y* Courage, Vivacity, and Ability becoming a Prophet of God. *z* Not from himself but from the Spirit of God given to him, and duly qualifying him to the faithful discharge of the Prophetic Office, and without fear, flattery, by-respects, or self-seeking, I have already, and still do, and will declare the sins, duties and dangers of this People, that they may repent and be saved, or my God may be justified when he judgeth, and this people may know the difference between a false and true Prophet. *a* A Spirit of Judgment to discern aright, times and seasons, to discern right from wrong, truth from lies, and pure worship of God from Idolatry, and what are the consequences of all these to a people who decline from the way of truth and purity, or adhere to it. *b* Resolution, undaunted in speaking Gods word to the greatest of men, as I have dared. I still do dare to tell the Heads of *Jacob*, and princes of *Israel*, what they do against God, and what God will do against them. *c* With impartial Reproofs, with severe menaces from God to preach against *Jacob's* Transgressions. *d* The same repeated. All the Twelve Tribes have sinned, and God will visit.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment *e*, and pervert all equity *f*.

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BUT *a* \* in the last days *b* it shall come to pass, \* *Isa.* 2. 2, 5. that the mountain of the house of the LORD *c* shall be established *d* in the top of the mountains *e*, and it shall be exalted above the hills *f*, and people *g* shall flow unto it *h*.

*a* This particle which ushers in the following promise, doth also bid us look to somewhat before spoken, of a very different Complexion; that was news of a Total and a long continued Desolation, but this is of a happy Restitution, which doth refer both to a Temporal Deliverance out of *Babylons* Captivity, and to a Spiritual Deliverance out of Ignorance, Superstition and all

all other ways of false Worship. This latter is the principal, the former is Typical, and so shall we consider them. *b* Or the latter days, at the expiring of the seventy years Captivity, (near 200 years from *Micah's* time) as Type of the days of the *Messiah's* Kingdom, which are most usually call'd the last days. *c* The City *Jerusalem*; or, more particularly, the Mountain on which the Temple did stand, called the House of the Lord, the Hieroglyphick of the Church of Christ in Gospel times. *d* Literally, and in the Type fulfilled when the second Temple was built by the *Jews* return'd out of Captivity. Spiritually and in the Antitype accomplish'd, when Christ did establish his Church by the Preaching of the Gospel, and laid the Foundations of it for that the Gates of Hell should never prevail against it, and made it this promise. *f* As the mountain, or hill on which the Temple stood, was by this honoured above other mountains and hills, so shall it, after desolation and reproach of 70 years, be honoured with the Temple rebuilt upon it for Gods true Worship, whereas on other hills the Heathens worship Idols. So the Gospel Church, and the way of Worship to God, shall excel all modes of Religion. *g* The Gentiles as Antitype, those who came up with *Israel* out of *Babylon*, said to be servants and maids, *Ezra* 2. 65. above 7337. many, if not all, of them profelited to the Jewish Religion and a Type, as well as first fruit of the Gentiles, to be converted in the times of the *Messiah*. This number we are sure of; as for that *Josaphat* reports of 4074 of a mixed multitude, we look on with no more credit given, than to his report of four millions six hundred and twenty eight thousand of *Judah* and *Benjamin*, *lib. 11. cap. 4. of Antiq.* *h* Come in freely, continually, and in multitudes, which in the Type was fulfilled, partly at the return out of *Babylon*, and partly in after days when *Darius Hystaspis* favoured the Jews, and encouraged them, as *Josaphat* reports, *Antiq. lib. 11. cap. 4.* consonant with *Ezra* 6. from *ver. 3. to the 12.* and we have reason to believe that God so disposed *Darius's* mind to favour them, that it might occasion some to embrace the Jewish Religion. But all this Type was eminently fulfill'd in the Conversion of those multitudes we read of, brought in to Christ by the Preaching of the Gospel in the Apostolical times.

2 And many nations *i* shall come and say, Come *k*, and let us go up to the mountain of the LORD *l*, and to the house of the God of Jacob *m*, and he will teach us of his ways *n*, and we will walk in his paths *o*: for the law shall go forth of Zion *p*, and the word of the LORD from Jerusalem *q*.

*i* This was in part, and as Type fulfilled when so many profelited and circumcised servants of several Nations amassed in the Babylonish Kingdom left their Native Country, and in love to their Jewish Masters, and more to the God of the Jews and his Law, came up with them to *Jerusalem* and the Temple; afterwards, when the wonderful deliverance of the Jews, and the advancement of their Country-man *Mordecai* in the Persian Court, brought the people and their Religion into request, and credit, many turn'd Jews, through the 127 Provinces, *Ezra* 8. 17. were circumcised, became Profelites of Righteousness. And in the times succeeding, through the Reigns of five Kings, for 90 years the Jewish Affairs and Religion continued in a tolerable good condition. In *Alexander's* time, and under the *Maccabees*, also this Prophecie was partly fulfilled, when *Shmalites*, *Mozabites*, *Ammonites* and *Idumeans* submitted to the *Maccabees*, and by *Hyrcanus* his command, and with their own consent, the *Idumeans* were circumcised; as *Josaphat lib. 12. cap. 17. Antiq.* This, notwithstanding the words, had a fuller accomplishment, and still shall have under the Gospel days, in these times of the *Messiah*, to which as to the Antitype and principal mark, they are levelled no doubt. *k* So the captive Jews, by *Cyrus* and *Darius* Decree, released from Captivity, did certainly call, persuade and encourage each other to leave the strange lands in which they had been captives, and to go up to *Jerusalem*, and to build that and the Temple, and to restore the Worship of God. And zealous Profelites did, as the Eunuch Lord Treasurer to Queen *Candace*, came up to *Jerusalem* to Worship. So that we meet many Profelites at *Jerusalem*, *Acts* 2. 5, 10, 11. whither they were wont to come before the Gospel was publish'd. Now as this was a fulfilling of this Prophecie in part, so the conversion of the multitude of the Gentiles to Christ, is much more eminently a fulfilling of it. *l* To the Temple at *Jerusalem*, Type of Christ and the Gospel Church. *m* This explains the former passage, and doth, as that, respectively look to the Worship of God at *Jerusalem*, and in Gospel days. *n* Out of his Law both in points of Worship and Judicature, by such as *Ezra*, *Nehemiah*, by such as *Zachariah* and *Haggai*, and by Scribes acquainted with the Law of God, this to last till *Elias*, fore-runner to Christ, should prepare his way, and the *Messiah* should come to reach his people, and publish the Gospel of the Kingdom, by Apostles, and succeeding Preachers. *o* As was the duty of returning Captives, and as, indeed, many of them did after their return, walk more exactly in the ways of God, and especially kept themselves from Idolatry, yet this was a fulfilling of this Prophecie in Type, prefiguring what hath been done this 1600 years and more, under the preaching of the Gospel, before *Jacob* only, now all Nations see the Salvation of God. *p* In

*Jerusalem* and *Zion* is declared the only way of worshipping God before *Messiah* comes, and from thence the only Law of right worshipping God shall go forth, when *Messiah* is come. *q* An elegant ingemination of the same thing in somewhat different words, which as they do respect both Type and Antitype, so must be applied to each respectively.

3 ¶ And he *r* shall judge *s* among many people *t*, and rebuke strong nations afar off *u*: and *\* they shall beat their swords into plow- \* Joel 3. 10.* shares, and their spears into *|| pruning-hooks x: || Or, Sittis.* nation shall not lift up a sword against nation *y*, neither shall they learn war any more *z*.

*r* God by those Governours, High-priests and Prophets (taking his word for their Rule) set up of God, Types and Servants of the *Messiah*, who in due time, and in a fuller accomplishment of this Prophecie, shall by himself during the days of his dwelling in flesh, and by his Spirit and Word, and Officers he hath appointed, unto the end of the World. *s* Judge, rule Persons, determine Controversies, appoint Ordinances, enlighten Minds, convince Sinners, and convert them, as *Psal. 2. 8.* *t* As the knowledge of God, and the worship of God after the Restoration of the Captivity was somewhat more extended, by the coming in of many Profelites, as is noted *ver. 1. 2.* and this as Type prefiguring the largeness of the Kingdom of the *Messiah* or the Gospel Church, so when Christ set up his visible Kingdom, and commissioned his Apostles, it was *Matth. 28. 18, 19.* to teach all Nations. *u* By the captive Jews he did convince some of those mighty Nations among whom the Jews did live 70 years, and though they were far off from God, his Law, his Temple, and true Worship, he brought them over, they were made Profelites to the true God, so now much more is this fulfilled in the turning the mighty Nations, the Roman Empire and many other Nations from dumb Idols, to serve the living and true God, and to wait for his Son from heaven, *2 Thes. 1. 5, 10.* *x* All that do heartily embrace the Gospel, shall be of a peaceable disposition, both in their private and publick Capacities, and shall, as much as in them is, follow peace with all men. They shall gladly see Wars cease and turn their weapons of War and Slaughter into instruments of Husbandry. *Isa. 2. 4.* *y* Which receive and obey the Gospel, shall not, unless necessitated to it, enter into a course of War and Bloodshed. *z* To make it the employment of their life for their maintenance, or the chosen way to Riches and Honour.

4 But they *a* shall sit every man under his vine, and under his fig-tree *b*, and none shall make them afraid, *c*, for the mouth of the LORD of hosts hath spoken it *d*.

*a* The redeemed of the Lord, redeemed from Babylonish Captivity, and brought back into their own Land, the Type of a greater Redemption by Jesus Christ. *b* The planting Vines and Fig-trees was no part of that Husbandry which the Jews made great profit by, to this Husbandry they were much addicted in times of peace, *1 King. 4. 25.* and when Peace, Security, and Riches or Plenty are promised, among other ways of expressing it, this is one, *Isa. 3. 10.* So in the Type, the Jews returned, (whilst they walked in the ways of the God of *Jacob*) did enjoy Safety and Plenty, as *Ezek. 34. 25, 26, 27, 28.* and *35. 8, 9.* *c* *Ecce.* This was made good in the Gospel days more universally and fully, both in outward and inward peace under the *Messiah*. *d* Those that were once Enemies, shall be Friends, the Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, *Isa. 11. 6, 7, 8, 9.* These Proverbial Allusions do assure us, that they who are redeemed out of *Babylon*, and the servitude of sin, should enjoy their own with great Safety and Security, which literally was performed to the returned resettled Captives, and spiritually or mystically is made good among those that are redeemed by Christ, and who do embrace the Gospel. *e* This gives us the greatest confirmation and assurance of the future accomplishment of the prediction and promise; the Merciful, Wise, Faithful and Almighty God hath spoken it, he hath promised it, whose word spoken, commanding it should be, can make their State what he saith it shall be.

5 For *e* all people will walk every one in the name of his god *f*, and we will walk *g* in the name of the LORD our God, for ever and ever *h*.

*e* This is either a reason why they should be so safe, or else a declaration of their resolution to take this course, that it may be so with them, and so the *Hebr.* Particle may be rendered certainly. *f* It is a received Rule, that they ought, and 'tis a constant practice with the Nations they will pray to, depend on, and serve their Gods, and think by this course to receive their expected Blessings; they are constant to their Gods, *Jer. 2. 11.* *g* Seek the Lord, embrace his Law and Worship, wait on him as the Fountain and giver of all Good, as he is the Lord who can give us Vines and Fig-trees, and can give us safety under them, as he is our God, and engaged by promise to do all this for us, in his name we will walk, and so shall we be safe and enjoy



enjoy all good from him; we will have no other lovers, nor go after them, though we have done so, *Hof. 2. 6, or 7.* This was in letter, and in part fulfilled, when upon their return out of Captivity, they did abandon all false Gods, and worship'd God alone. And 'tis fulfilled more eminently in all the *Israel* of God, who turn from dumb Idols, to serve the living and true God. *b* Unchangeably, through the succession of Ages among the restored *Jews*, and the redeemed *Gentiles*.

\* *Ezek. 14. 16.* 6 In that day, saith the LORD *i*, \* will I assemble *k* her that halteth *l*, and I will gather her *that is driven out m*, and her that I have afflicted *n*.

*i* Called *verse 1.* last, or latter dayes, *let. b. Vid.* in the day wherein I shall restore my captived people, and in the day I shall redeem mine Elect. *k* First, and in part by the Edicts of *Cyrus, Darius* and *Artaxerxes* for the release of the Captives, their return to *Jerusalem*, and for the rebuilding the Temple, and for restoring the worship of God; But more fully by the Preaching of the Gospel, publishing Salvation by Christ, to whom the gathering of the *Gentiles* was to be, *Gen. 49. 10. Vid. Zeph. 3. 19.* weakened with the hard usages of oppressing conquerours; who were as lamed ones, unable to walk, such were the impoverished *Jews* in the *Babylonish* Captivity, utterly unprovided for so long a Journey, and its likely, they were unresolved too, whether to go or not go, halted between a desire of going, and a fear of the difficulties that would unavoidably attend their Poverty. Now the bounty and favour which God moved in the *Persian* Kings towards the *Jews*, was such, that these poor were encouraged to set forward on the Journey. This word is to this day fulfilled, in that Christ doth by the power of his word and spirit, make his people a willing people, determines their resolution, and enables them to perform it, and to give up themselves to God. *m* In this phrase, *I will gather*, does God by *Ezek. 28. 25.* promise the recovery of his people from Captivity, and so does *Jer. 31. 8.* almost in the same manner promise the restoring of Captive *Judah*. Here they are said to be driven out, *i. e.* of their own Land, into a strange Land, where they are Captives, *Jer. 8. 3. and 16. 15. and 22. 3. and 24. 8. 9. and 29. 15. and Ezek. 4. 13.* The Lord will by his power and goodness gather those whom *Nebuchadnezzar* scattered through his Kingdom, and Christ will much more gather to his fold those who were Captives to Satan. *n* This in the letter refers to wasted and impoverished *Israel*, on whom God laid an affliction of seventy years.

7 And I will make her that halted *o*, a remnant *p*, and her that was cast far off *q*, a strong nation *r*; and \* the LORD shall reign over them in Mount Zion *s*, from henceforth even for ever *t*.

\* *Dan. 7. 14.*  
*Luke 1. 33.*

*o* See this Phrase opened, *Zeph. 3. 19.* and in this Chapter the 6th. verse, *let. l.* *p* Which as they were preserved for a seed, so they should as fruitful seed take root and increase, and continue to the coming of the *Messiah*. *q* That was cast off by God, and by the hands of *Babylonians* were carried away Captives into remotest parts of the *Babylonish* Kingdom. *r* So the *Jews* did grow up in multitudes and strength, as appears by the *Jewish* Wars, which were by them waged in the dayes of the *Maccabees*. *s* The true God, Lord of Heaven and Earth, shall be their God alone, him they shall obey in his Worship, Law, and Temple in *Jerusalem*. *t i. e.* To the end or period fixed for the *Mosaic* and Legal Institutions, for a very long time, not simply for ever. This was partly fulfilled to this people in their return, and re-establishment in their own Land, and in *Jerusalem*. But the final, full and eternal accomplishment hereof, is now fulfilled, and shall continue so, under the *Messiah*, till fulfilled in the gathering all the Elect to Christ in Grace on Earth, and in Glory in Heaven.

8 ¶ And thou, O towre of the flock *u*, the strong hold of *x* the Daughter of Zion *y*, unto thee shall it come, even the first dominion *z*, the kingdom shall come to the daughter of *Jerusalem*.

*u* Some refer this to that Tower *Edar*, in the Neighbourhood of *Bethlehem*, built there for the Shepherds convenienter watching over their flocks. The Prophet may possibly allude to this. In the Church, Christ's flock, there is a Tower built for defence of his flock, but 'tis that name which is a strong Tower, to which the righteous run, and are safe. But there was a Tower of this denomination in *Jerusalem*, through which Tower the flocks of Sheep were driven into the Sheep Market, this one Tower by *Synchedochi* put for the whole City *Jerusalem*. *x* *Ophel*, as 'tis *Hebr.* and perhaps were better rendred a Proper name of that impregnable Fort, *2 Chron. 27. 3.* another considerable part put for the whole. *y* Or, O Daughter of Zion, so 'twill be an explication of what the Prophet before meant by the Tower *Edar* and *Ophel*, *i. e.* O Zion, O *Jerusalem*, both in the Typical, and in the Mystical sense. *z* The former dominion, not in outward splendor, but because the Government and supreme Dignity among this people was restored (after seventy years captivity) to the former Royal Family, and continued in it till *Shiloh* came. This in the Type was fulfilled

upon the settlement, under *Zerubbabel* and his Successors; but the whole Antitype concerns the *Messiah's* Kingdom, and the Gospel *Jerusalem*, and is fulfilled in the Spiritual Glory of it. Christ's Kingdom is the antient, supreme and most glorious Kingdom, and by his redeeming us from Bondage of Hell, is set up, and shall be continued firm and unmoveable, more than *Edar*, *Ophel*, *Zion* or *Jerusalem* Typical, as *Luc. 1. 32, 33.* and more large than ever *David's* or *Solomon's* Kingdom, *Dan. 7. 14.* and therefore greater in Glory, for Christ is King of Kings, *Rev. 17. 14. and 19. 16.* This Spiritual Kingdom came first to the *Jews*, *Act. 13. 46.* It was necessary that the word of God should first have been spoken to you. The Gospel was to be Preached first to the Daughter of *Jerusalem*. There the Preacher of Repentance and Remission of sins was to begin, and thence they were to publish it to all Nations, *Luke 24. 47.* This Text, and such like, the blinded *Jew* doth take in a literal sense only, as if it promised a Temporal Dominion over all Nations, and Worldly Kingdom to the *Messiah*, in which they expect a large share; but what is literal, and concerned the *Jews* alone, was limited to them that came out of *Babylonish* Captivity, and hath been fulfilled to them.

9 Now *a* why dost thou cry out aloud *b*? is there no king *c* in thee? is thy counsellor perished *d*? for pangs have taken thee as a woman in travail *e*.

*a* Now that I have from the Lord promised such great good things to you, after the seventy years Captivity, and in the dayes of the *Messiah*. *b* As if this case was desperate, or as if it would be ever night with thee, or as if thy hopes would not outweigh thy fears, or thy future Joy would not counter-balance thy present griefs. *c* Thou hast lost thy King *Zedekiah*, and now art become Tributary, but thy God, thy King is with thee, and will be with thee to preserve, restore, establish, enlarge, enrich, and to beautify thee with Salvation, and to reign over thee in Mount *Zion* for ever. *Verse 7.* Thy loss at present is great, but thy future advantage may well stop these outcries. *d* Hast thou none among thy wife Counsellors left in thee? Hath *Nebuchadnezzar* cruelly slain all he took of them, and are the rest fled? Yet the wonderful Counsellor is with thee, doth consult and resolve that thou shalt not be undone, and perish for ever. *Messiah*, the wisdom of his Father, hath the conduct of thy sufferings, deliverance and re-establishment, in which thou mayest at last glory. *e* This great distress of Spirit appears by the outcries, like those of a Woman in travail, of which no great reason can be given, all things considered, No more than a Woman at her full time, and bringing forth the fruit of her Womb, to the present increase, and future honour of the Family, whose pains end in joy, *John 16. 21.*

13 Be in pain, and labour to bring forth *f*, O daughter of Zion *g*, like a woman in travel *h*: for now *i* shalt thou go forth out of the city *k*, and thou shalt dwell in the field *l*, and thou shalt go even to Babylon *m*, there shalt thou be delivered *n*: there the LORD *o* shall redeem *p* thee from the hand of thine enemies *q*.

*f* It may be read, *Thou shalt be in pain, and thou shalt labour*, &c. so it will be a prediction of the troubles, sorrows, and dangers that they shall meet with in the Wars against the *Babylonians*, and in their Captivity under them. *g* All the house of *Judah*, particularly you that dwell in *Jerusalem* and near Mount *Zion*. *h* Whose sorrows are very sharp, but somewhat mitigated by expectation of a good delivery, and the birth of a living child, let your hopes so mitigate your sorrows too. *i* E're long, within a few years you will see or hear that *Israel* is carried Captive, (which *Micah* lived to see,) this may be admonition, it is certainly a token that you shall be Captives too, and this came upon them one hundred and thirty years after, when in *Zedekiah's* time the daughter of *Zion* was deplorably wasted, conquered and captivated by *Nebuchadnezzar*. *k* Forced thereto by the prevailing power of the *Babylonians*, who took *Zedekiah* and those that accompanied him when they stole out of the City, these did go out when they could keep in it no longer. *l* As conquered, made prisoners, and held so in the Fields under a strong Guard, until all the conquered were brought together, that they might in one body be led away. In their journey to *Babylon* they were forced to lodge in the Fields, also exposed to all the inconveniencies of heat in the day, and of cold in the night, weary, hungry, thirsty and faint near to death. *m* O daughter of *Zion*, thou shalt certainly be carried Captive to *Babylon*, where thy dwelling shall be little bettered, thou shalt dwell by the River, without the City. *n* By *Cyrus* first, and by *Darius Hytaspis* next, and by *Artaxerxes* in *Nehemiah's* time, all this as Type of a greater deliverance. *o* The everlasting God, thy God, whose servants the *Persian* Kings that favoured the *Jews* were, and by whose motion they did incline to release them. *p* The *Hib.* word points out a Redemption by the next Kinsman, and so fairly minds us of the *Messiah* the great Redeemer of the Church. And to him and the Redemption of the Church by him, do these deliverances ultimately and principally point. *q* Who would have detained the People of God longer in slavery, or who would have hindered the Rebuilding of the Temple, and the re-establishment of the Worship of God,

God, proportionably to this Type doth the Antitype answer, Luke 1. 74, 75.

11 ¶ Now *r* also many nations *f* are gathered against *t* thee, that say *u*, Let her be defiled *x*, and let our eye look upon *y* Zion *z*.

*r* i. e. Ere long, the time is near at hand. *f* Many for number and great for name, mighty in power, all that were at that time confederate with, or feudatory to Senacherib King of Assyria, or else to the King of Babylon. The present tense for the future, in the Prophetick stile, to express the certainty and the nearness of the judgment, they will all of them assemble and come up against Judah and Jerusalem, as Senacherib did when he besieged Jerusalem, or as Nebuchadnezzar did, when he took it. *u* Propose it as their design, hope for it as their end, and boast of it as easy. *x* Let us use her contemptuously, tread her under foot as a common and polluted thing, let us destroy her with such spite and scorn, as a defiled thing deserveth. So the Phrase, 2 Kings 23. 8. let her be polluted with blood, and without respect to her former Holiness let us enter, sack and destroy her Temple and Palaces. *y* With delighting our selves in the ruine, let us feed our envious revengeful eye. *z* Upon Jerusalem the Royal Palace, and the sacred Temple buried in their own rubbish.

12 But they *a* know not *b* the thoughts of the LORD *c*, neither understand they his counsel *d*: for he shall gather them *e* as the sheaves into the floor *f*.

*a* The gathered confederate Nations, *Zions* Enemies. *b* Neither discern nor consider. *c* The design of the holy, just, gracious and faithful God, who is God of his People, of *Israel*, who will humble but not extirpate, who will purify by, but not consume in the Furnace; Gods thoughts to *Israel*, is to give him an expected end. *d* The same thing in somewhat different Phrase, this elegancy ever is added to confirm the thing foretold. *e* By his secret, just, and effectual Providence disposing all things to facilitate their gathering together, that they shall do, and yet God also shall do it, he as the first cause, they as the second, he moves according to his own pleasure, they move as they are second and dependent Agents, they shall as a fire purge out the Dross, or a wind blow away the Chaff and lightest Corn, which is that God intendeth, but they consult only to extinguish the People, to cut them off that they be no more a Nation. *f* A plain and very intelligible simile. The Husbandman gathers the sheaves into the floor to thresh them; so God gathers, *i. e.* in due time he will do this and bring his Enemies, and his Churches Enemies together, that they may be bruised, broken and destroyed utterly. This seems to look to Senacheribs gathering his power against Jerusalem, and the circumstances well enough suit this, yet is not this to be confined or restrained to Senacherib, but perhaps to the slaughter made on the Enemies in one hundred twenty seven Provinces in Esthers time, looking to somewhat that was further off, indeed running through all Ages of the Church, and shall be finally accomplished in the ruine of the Antichristian Kingdom, then shall that of Zech. 12. 2. be fulfilled, when though all Nations gather themselves against Jerusalem, yet 'tis that they may be cut in pieces, when the Vine of the Earth shall be gathered into the Wine-press of Gods wrath, Revel. 14. 19, 20. and chap. 19. 15, 16, 17, 18, 19, 20, 21.

13 Arise *g* and thresh *h*, O daughter of Zion: for I will make thine horn Iron *i*, and I will make thy hoofs brags *k*, and thou shalt beat in pieces *l* many people *m*: and I will consecrate *n* their gain *o* unto the LORD *p*, and their substance *q* to \* the LORD of the whole earth *r*.

*g* This Imperative may be read in the Future Tense, and so be an express promise, it is however an implicate promise made to the Daughter of Zion, the Jewish Church, Type of the Gospel Catholick Church, that she shall be raised out of a Captive, low and oppressed State, and this shall be by the reviving power of her God. *h* So in a decorum to the Metaphor *ver.* 12. used to express the gathering of the Enemy into the floor to be broken, the future strength of the Church employed successfully, (more by the arm of her Redeemer than her own) in the subduing and breaking her Enemies, is here foretold and promised, as 'tis also Isa. 41. 16. Christ will thus punish his Enemies, so Babylon Typical as threatened, Jer. 51. 33. was beat to pieces, and so shall Antitypical Babylon in due time be broken as straw that is threshed into smallest pieces like Chaff. *i* Some taking this for the horny part of the hoof of the Ox which did tread out the Corn, make it to be in sense the same with the hoofs made brags, but they that take it as our Version doth for the horn properly taken, with which the horned Beasts do push and thrust down, break or wound, do express the power and strength of the Church firm as Iron, to beat down her Enemies. *k* By this figurative speech, is the strength of Zion expressed, by which she treads under foot, and breaks the power of Enemies into pieces, that it shall never be repaired, as straw that is threshed in the floor and broken like Chaff. *l* In the times after the rebuilding of Jerusalem, the Jews grew to such strength, that in their Wars they did especially in the Maccabees times, break their Enemies in pieces. But here is a mystical and spiritual sense

of these words, as they refer to the Messiahs Kingdom, in which he will break hard hearts by the power of his word, and convert Sinners to himself. And by the power of his Almighty arm, will defend and support his own Subjects, whilst he doth by invincible strength, throw down and trample into dust, his and their Enemies, and this power he hath sometimes evidently exercised already in the various deliverances he hath wrought for his People, which stand recorded in the Church-Histories, of this strength you may truly say what is reported of the Inscription in the Cross appearing to Constantine. *In this thou shalt conquer.* *m* Such as were Enemies in disposition and carriage towards the Jews, though Neighbours in their Situation, these were both many and mighty Enemies, such Christs Church hath to contend with, and such Christ will conquer for his Church, for he 'tis who *goeth forth conquering and to conquer*, Revel. 6. 2. *And all his Enemies shall be made his footstool*, Psal. 110. 1. *n* Some refer this to the Church, and so it may well enough be applied. The Redeemed of the Lord should by their own act and deed, become the Lords. Others refer it to the Lord, he will consecrate, it is best, but both together the Lord will, and therefore the Church will, God requires it, they consent to it. *o* The spoils of their conquered Enemies, what they get out of their hand. So the Tabernacle was enriched with the spoils of Egypt, and the Temple built with that which David did dedicate of the Spoils of Enemies; and Persian bounty built the second Temple. *p* To the true God, for his honour and in his Service. *q* Their Power, Glory and Wealth, all they have and are. *r* With Humility and low thoughts of all we do, as done to him that doth not need it, being Lord of all.

# CHAP. V.

1 Now *a* gather thy self in troops *b*, O daughter of troops *c*: he *d* hath laid siege against us *e*: they *f* shall smite the judge *g* of *Israel* *h* with a rod upon the cheek *i*.

*a* This Verse is, say some, a sharp Sarcasm against Israels Enemies. Others will have them to be a repetition of the evils, and a description how far those evils should prevail, that were ere long to come upon Judah and Jerusalem, by either Senacherib and his Assyrians, or by Nebuchadnezzar and his Babylonians, to whom Gods People seem thus to speak, we have heard what we must suffer for a time, and how we shall be delivered, and triumph at last, and since that is the order, first afflictions, afterwards Salvation, delay not O thou Enemy, but now. *b* Summon in thy Forces, appoint thy rendezvous, bring thy spoiling wasting Troops, thy merciless and bloody Troops, and form thy Army, O Assyrian, of whom much like this doth Isaiah Prophesie, Isa. 8. 6, 7, 8, 9, 10, 11. And this passage of Micah may also farther refer to the Babylonian Army under Nebuchadnezzar, under the violence of both which they were to suffer, and from both which the Jews should have a glorious deliverance ere long. *c* O Nineveh daughter of Troops, from her first Founder she was a City full of Troops that spoiled, cut off, and destroyed, and had been more than ordinarily, so under Pul, Tiglath, Pilneser, Salmaneser, and Senacherib for ninety five years together in the successive Reigns of these four Monarchs. Babylon also in her time was as troublesome to Judah, and must be this daughter of Troops also. *d* That is the Enemy, either Assyrian which had taken all but Jerusalem and did invest Jerusalem too. Or Babylonian which afterward besieged and took Jerusalem, sacked the City, burnt the Temple, and captivated the People. *e* Hath in prophetick stile, certainly will lay siege against the Inhabitants of Jerusalem, the only People of God at that time; both King, Judges and Citizens were all inclosed in the Siege. *f* The proud, successful and oppressive Enemy. *g* The King, supreme Judge. *h* Not the Ten Tribes, though they are usually called by this name, but the two Tribes that adhered to Davids Family. *i* This is a proverbial Speech, expressing a very contemptuous usage of the Person spoken of, and it was fulfilled partly when Senacheribs General Rabshakeh did so vilifie good Hezekiah, and not content herewith, vilified the God of *Israel* also, as 2 Kings 18. 19, &c. and Isa. 37. 23. It was more fully and literally accomplished, when Zedekiah, his Children, his Counsellors, and his Officers of State were most barbarously used by the insulting Babylonians, 2 Kings 25. 6, 7. 2 Chron. 36. 13, 17, 18, &c. and Jer. 52. 6. &c. since all this must be done against us, make haste, O thou proud Enemy, and do it, for it will end in our deliverance and thy ruine.

2 But *k* thou \* Bethlehem *l* Ephratah *m*, \* John 7. 42: though thou be little *n* among the thousands of Judah *o*, yet out of thee shall he come forth *p* unto me *q*, that is to be ruler *r* in *Israel* *s*: whose goings forth have been from of old, from † ever-lasting.

*k* And Heb. *l* Not in the Tribe of Zebulun, Josh. 19. 15, but in the Tribe of Judah, stiled therefore Bethlehem of Judah, Mat. 2. 1. 6. *m* So called, say some, from Calebs Wife, but that is not probable, for it had the name long before Calebs Wife was thought of, as appears, Gen. 35. 19. It is more likely to be called Ephratah, from the richness and fruitfulness of the Land where

† Heb. the days of eternity.



where it was situate, the *Heb.* word whence this is derived importing fruitfulness, whence also 'twas called Beth-lehem, the house of Bread. *n* Some read this as an Interrogation, art thou little? which ought to be resolved by a negative, thou art not little, and so reconcile Math. 2. 6. to this of the Prophet. Some do read it in the Neuter Gender, *It is a little thing for thee to be among the thousands*, to have a Captain, or Ruler of a Thousand in Judah, it is much greater honour which shall be put upon thee, out of thee shall come he that is to be chief Ruler and Head of all the people of God, the Messiah, much like phrase is that 2 Kings 20. 10. and Isa. 49. 6. there is an exposition of the word Tfair in the Text, as denoting the contrary to our usual notion of it, so Jer. 48. 4. the *Chald.* Paraphr. explains it by Sultans or Princes, but I question whether one instance from the Scriptures can be given, in which Tfair signifies great, notable or chief, our Translators have better rendred it with supplying the adversative *Though!* and make the sense plain and easie, as for Beth-lehem Ephratah she is so little, that she is scarce to be ranged among the Cities of Judah, which go out by a thousand, or are led out by one that is Head, Prefect or Captain of a thousand. *o* This was the Royal Tribe from which the Messiah was to rise, this (as other Tribes) was divided into thousands, and a Head appointed to each thousand, and of these the thousand, or in our language, the Regiment of Beth-lehem was one of the least to the eye. *p* Out of the Tribe of Judah, and out of the City Beth-lehem shall he come *i. e.* be born. *q* For to do that great work God hath designed to do by the Messiah. *r* King and Sovereign. *s* Amidst the *Israel* of God, the whole Israel, as well that after the Faith, as that after the Flesh. Christ the Lord in the midst of them, chap. 4. 7. *t* Whose Generation, as he is the Son of God, equal with his Father, is eternal, this asserts the Eternity of his Divine Nature.

*3* Therefore *u* will he *x* give them up *y*, until the time *z* that she that travelleth *a* hath brought forth: then the remnant of his brethren *c* shall return unto the children of Israel *d*.

*u* Or nevertheless as the particle will bear. *x* God the God of Israel. *y* To the Chaldeans to be wasted by them, and to be led into Captivity, and to be afflicted there, for their sins committed in their own Land against God. *z* Until 70 years be expired, this the time appointed for the punishing the Jews. *a* The daughter of Zion compared here to a Woman in Travel. *b* Be delivered out of Captivity, compared here to a Womans bringing forth, as chap. 4. 9. 10. *c i. e.* The brethren of the Messiah, those of Judah and Benjamin who were carried Captive. *d* Being set free by *Cyrus*, shall return to their own Land, and be there established, and they shall return *with Israel* rather than to all this, referring in the letter to their Redemption out of Babylon, (which was the effect of the Messiahs Power and Mercy towards them, as chap. 4. ver. 10. and chap. 5. ver. 2.) hath a farther reference to a more glorious Redemption, and to intervening afflictions which should fall upon the Jews from after their Restoration, and resettling in Canaan, unto the coming of Messiah in the Flesh, when born of the Virgin, and that of Isaiah 7. 14. shall be fulfilled, when Messiah, Ben David shall set up his Kingdom, and deliver the whole Israel of God from their Captivity under Ignorance, Sin, and Hell, and shall bring in the Gentiles, that remnant of his Brethren, and unite them to the true Israel, and make them one Church to God.

¶ Or, *ra. e.*

*4* ¶ And he shall stand *e*, and ¶ feed *f* in the strength of the LORD *g*, in the majesty *h* of the name *i* of the LORD his God *k*, and they shall abide *l*: for *m* now *n* shall he *o* be great unto the ends of the earth *p*.

*e* The Ruler born in *Bethlehem*, the Messiah, shall stand, sometimes this posture denoteth the Ministry of a Servant, but here it speaks the readines, cheerfulness, firmness, and stability, of both the Ruler, his Government, and Kingdom. *f* As a Shepherd that does diligently watch over, guide, preserve, and feed his Sheep, or as Rulers are called Shepherds, Christ is that good Shepherd, John 10. 14. and he is the righteous and holy Governour, and his Government shall have no end. Isa. 9. 7. *g* In the assistance which God shall give him, for Christ man was carried through this great work, redeeming, setting up, establishing his Church by the Power of the Father, who was with him, and upheld him, as was promised, Isa. 61. 1, 2, 3. All Power in Heaven and Earth was given to Christ our Mediator, who being Eternal God, of equal Power with his Father, doth in his own strength overcome all Enemies, removeth all difficulties, gathereth and governeth his Church, and will do so to the end of the World. *h* Such visible, convincing tokens of a Divine Power and Glory, working in him, and with those he sendeth to preach the Gospel, I mean, Apostles, and all managed to the Glory of God. *i* By Commission from the Lord, in whose Name Christ came, preach'd, wrought Miracles, and instituted his Gospel-Church. *k i. e.* God the Father. *l* His Sheep, his Subjects, his Redeemed Israel, his Church made up of converted Jews and Gentiles, shall continue, the Gates of Hell shall not prevail against them. *m* The Church is so redeemed, and establish'd, that Christ the Messiah might be glorified, God will give him a glorious name, therefore these things are dispo-

sed in this manner. *n* Either *e. i.* long, or in due time, at the set time. *o* Messiah. *p* Whose redeeming Grace shall be publish'd to the ends of the Earth, and his Dominion, his Spiritual Kingdom shall be enlarged wide as the World itself. All here spoken in this *verse* is too great any ways to be applied to Zerubbabel, as some Jews themselves confess.

*5* And this *q man r* shall be the peace *s*, when the Assyrian shall come into our land *t*: and when he shall tread in our Palaces *u*, then shall we *x* raise against him seven shepherds *y*, and eight *†* principal men *z*.

† Heb. *prins men.*

This verse, as the former, is abstruse, and the Particulars are not easily accommodated to times and things. *q* So the Hebrew, and it may be read as the Neuter Gender, and be refer'd to time, or thing, or both, following in the Text, thus, At that time this thing shall be our peace, *viz.* when the Assyrian shall invade us, we shall raise by our Prayers sufficient strength against him, here express'd by seven Shepherds, *&c.* our version supplies the defect of the Substantive with *Man*, *r i. e.* the Messiah the Ruler, who stands and feeds in the strength of the Lord. *s* Which is promised to, and expected by the People of God, all their preservation, and deliverances are not only for the sake, but effected by the Power of the Messiah. *t* As Sennacherib did within a few years after this Prophecy was delivered, and then by the Power and Authority of Messiah was Sennacherib and his Army defeated, and Judca's peace was secured. *u* Which the Assyrian did in all the Cities of Judah, except Jerusalem, against which he could do nothing, because God-Man the Messiah was with Hezekiah and Jerusalem as aforetold, Isa. 8. 8, 9, 10. and chap. 37. 32, 33, 34, 35. *x* Hezekiah, and with him the Prophets and People by Prayer to God, shall prevail with God to *end* deliverance, and Salvation to them. *y* The number is certain, but put for an uncertain, and the quality of those raised, is express'd by Shepherds in a decorum to the representation of the People of God by the Metaphor of Sheep, or Flock, of which Shepherds do particularly take care. *z* Here again a determinate number is put for an indeterminate, and for a sufficient number, that the effect may be sure. God will raise a sufficient number of deliverers for his People, this the import of this Phrase as elsewhere six troubles and seven, Deuteronomy 32. verse 9. Job 5. 19. Thus in the letter and Historical Reference, I suppose the words do look to the wonderful deliverance of Hezekiah, and Jerusalem from the Assyrian, but I doubt not they have a mystical and spiritual Reference, and contain a Prediction of that peace Christ did make, and doth maintain for his Churches against all Enemies typified by the Assyrian. Beside this Exposition given, I must not pass over that note, *viz.* The word rendred Peace, signifieth also Recompence, and so might be rendred. This shall be the Recompence of the Assyrian by the seven Shepherds, rendred for his invading and spoiling Judca, and for attempting against Jerusalem.

*6* And they *a* shall *†* wast the land of Assyria with the sword *b*, and the land of Nimrod *c* in ¶ the entrances *d* thereof: thus shall he *†* deliver *us e* from the Assyrian *f* when he cometh into our land, and when he treadeth in our borders *g*.

† Heb. *eat up.*  
¶ Or, *minish our naked sword.*

*a* The seven Shepherds, and eight principal men, *i. e.* those great, wise and successful Instruments of Gods Revenge, and of his Churches deliverance. *b* This passage seems to point to the Babylonians, who did invade, wast, and subdue the Assyrian Kingdom, under the Conduct of Merodach Baladan, King of Babylon, called also Berodach, 2 Kings 20. 12. he sent the Congratulatory Embassy to Hezekiah newly by miracle cured of his mortal Disease, and delivered from the Assyrian, Isa. 39. 1, 2. This Merodach taking the opportunity of the weakness of the Assyrian Kingdom, partly by the great slaughter of Sennacheribs Army, and the Murder of that mighty daring Monarch, and partly by the Civil Wars which ensued between the Regicides and Eschaddon, took Arms, and succeeded in the Attempt, subduing the Assyrian Kingdom with Force and Bloodshed enough. *c* The same say some with the Land of Assyria, but others perhaps with better reason refer this to Babylon, and the Kingdom thereof, which by Nebuchadnezzar's hand destroyed the Jews, Jerusalem, and Temple, and was afterwards destroyed by the Medes and Persians, whom God raised to punish Babylon, and release the Jews. *d* As we read, it denoteth both the fortified Frontiers, the Garisons which keep all the Entrances of the Kingdom, it denoteth also their Cities, through the Gates of which was great entrance, or their Courts of Judicature which were kept in the Gates, both their Military Power should be reduced, and their Civil Power also by the prevailing Conquerour. *†* In this manner shall He, *i. e.* the Messiah deliver *e* the Jews his People, *f* both as Type of all other Enemies, and he an Enemy to the People of God. *g* See this explained, verse 5. let. u. I add, that what is rendred *when*, might be rendred *because*, and note out the reason, why the Lord Messiah doth so deal with Assyria first, and Babylon next.

*7* And the remnant of Jacob *h* shall be in the midst of many people *i*, as a dew *k* from the LORD

LORD *l*, as the showers upon the grafs *m*, that tarryeth not for man, nor waiteth for the sons of men *n*.

*b* Both the remnant which surviveth the sacking, and burning of their City and Temple, and carried captive, live in a scattered condition; and the whole remnant, according to the Election of Grace, whether of Jacob after the Flesh, or after the Spirit. *i* Either among the several people under the Babylonish Dominion, which may well be called many, when 'tis said of Nebuchadnezzar, that God gave him all Nations and Kingdoms, Jer. 27. 6, 7, 8. (or else amidst the Nations) their Neighbours after their return and re-establishment in their own Land. This remnant wherever they are, *k* either subsisting and multiplying as the dew, or else as the dew refresheth the grafs, and is beneficial to it, so where this remnant is, it should be a Blessing to those about them, that use them friendly, so Hof. 14. 5. *l* It shall be the peculiar work of God, as dew hath no other Father or Fountain, so the Blessings on Jacob, and the blessing by him on others shall be from the Lord; So God blest those that blest Abraham's Seed, Gen. 12. 3. So Cyrus received his Blessings, and his Persians with him, Isa. 45. 1, 2, 3, 4. *m* The same thing in a different, but very apt expression, Nations kind to Jacob should for this spring and flourish, as the grafs doth by the dew and showers. *n* It shall be the only work of God, he shall by his immediate hand blest such, as he alone, without the help of man, giveth dew and showers. As this was fulfilled in the Type, before the Gospel of the Kingdom was Preached to all Nations, so it hath been, now is, and ever shall be fulfilled in Ages to come. Gods remnant shall be a blessing to the places they live in, and the persons they live with, as Jacob was to Laban, Gen. 30. 27. and Joseph was to Potiphar, and to the keeper of the Prison.

8 ¶ And the remnant of Jacob shall be among the Gentiles, in the midst of many people *†*, as a Lyon *o* amongst the beasts of the forest, as a young Lyon among the flocks of *||* sheep *p*, who if he go through, both treadeth down *q*, and teareth in pieces *r*, and none can deliver *f*.

*†* Vid. ver. 7. *let. i.* Who are enemies, that do injure them. *o* For strength and courage, which the beasts of the Forest dare not oppose, and cannot resist, so should this remnant, much like that Lev. 26. 8. *p* A second allusion of the same import, but yet with some greater Emphasis, in the former comparison, the greater Cattel called Behemoth, in this Sheep, much lesser and weaker Cattle are compared with the Lyon and young Lyon. *q* Overbeareth, and throws down by his strength and treads under foot with as much ease as a man would tread on worms, or tread down straw for the dunghil. *r* To devour, satisfy his hunger, and repair his strength for a new assault on his prey. *f* That dares attempt a rescue, but the prey is left under the Lyons paw, to satisfy the hungry beast, so shall Israel be after their return out of Captivity, and while they keep the ways of the Lord, so they were in Esther's time against such as would have destroyed them, so in the Maccabees time, when they subdued the Nations about them. But the Conquering power of the Word, the Rod of Christ's strength, doth greater wonders than the sword of the Maccabees ever did. It is the mighty conquering Power of the Gospel that is here shadowed forth to us.

9 Thine *t* hand *u* shall be lift up upon thine adversaries *x*, and all thine enemies *y* shall be cut off *z*.

*o* Messiah, or a people of God, nay both, for as much as whatever these can do, they do it, not in their own power, but in Christ's power. *u* Thy strength and power, for so does the Scripture usually express strength or might. *x* Shall be greatly exalted, and shall be wonderfully successful against Enemies, who in great multitudes did set upon the people of God; such were those who fought the Maccabees, and were defeated by them. *y* Who do obstinately hold on in the enmity of their natures, ways and doings. *z* Finally, certainly, eternally, and dreadfully perish. This hath a partial fulfilling now, but its full completion will be when Christ will appear the judge of quick and dead, when all his Enemies shall be made his footstool, Psal. 110. 1.

10 \* And it shall come to pass in that day *a*, saith the LORD *b*, that I will cut off thy horses *c* out of the midst of thee, and I will destroy thy chariots *d*.

*a* When the threats against the Enemies, and the promises to the people of God, shall be made good. *b* This is added for assuring the performance of the things foretold. *c* Not in judgment, but in mercy, for there shall be no such need of them, nor shall the Church of God any more rely on them, so Hof. 14. 3. *We will not ride upon horses*, though we have put confidence in them, we will do so no more. *d* Warlike Chariots prepared for War, as God alone is, so they will make him their only trust.

11 And I *e* will cut off the cities *f* of thy land, and throw down *g* all thy strong holds.

*e* The Lord thy God, and thy Saviour. *f* Cut off the occasion of thy fortifying thy Cities as heretofore thou hast done, thou shalt dwell in unwall'd Towns, and need no other defence than what I am to thee. *g* Demolish all thy Forts, and Watch-Towers, and Frontier-Guards. These here-mentioned are means of defence against Enemies assaults in which Israel had too much trusted, the others before-mentioned, *verse 10.* are offensive preparations for annoying the Enemy; but in the day of that peace here spoken of, there should be no Enemy should invade the people of God to put them on their defence, nor should they have any need to attempt upon their Enemies, and though these means are lawful to be used, yet shall it be the happiness of Gods people not to need them, for their God, their Lord is their Saviour in the midst of them, and he will cut off Enemies round about them, so that virtually this is a promise to Israel, that his Adversaries should be destroyed, and so his fears disappear.

12 And I will cut off witchcrafts *b* out of thine hand, and thou shalt have no more sooth-sayers *i*.

*b* In this verse the Lord foretels the downfall of all unlawful arts which had been in use, though forbidden by the Law of God, Lev. 20. 27. though Israel should have consulted with God alone, yet they did consult with Sorcerers. So did Mannahe and before him, 2 Kings 17. 17. *i* The very art shall be out of use, and none shall openly as formerly consult with them, or they make profession of foretelling events, or what a lucky day or hour to set upon an enterprise, or to curse, as Balaam would have done, an Enemy to make way for victory, no more of these, the Oracles ceased when Christ was born; much to this purpose, Zech. 13. 2. and Mal. 3. 5. God will in mercy to his people take away these stumbling-blocks, these occasions of sin.

13 Thy graven images *k* also will I cut off, and thy *||* standing images *l* out of the midst of *||* thee *m*: and thou shalt no more worship the work of thine hands *n*.

*k* Which were for the matter of them made of Wood or Stone, smoothed, and fashioned to the Images, which the blind Idolater thought did well represent his God. *l* Statues erected in places chosen for the purpose, fixed that they move not, had this different name from their posture the matter still the same, *m* O Israel in the Type, and O Israel Antitype, this verified among the Jews, who to this day hate Images for Divine uses, and learnt this in their Captivity; and 'tis verified in the Church of Christ, which condemns all Religious use of images. *n* 'Twas once the great sin of the Jews, to worship, and rely on Idols, but when God shall by the Messiah redeem both his Israels, they shall no more sin thus, Hof. 14. 3. for they shall know he is the only true God, and there is no Saviour beside him.

14 And I will pluck up thy groves *o* out of the midst of thee: so will I destroy thy *||* cities *p*. *||* Or, enemies.

*o* The Groves where some of them abused in down right Idolatrous Worship, others of them used superstitiously, thus beside the word; the other way, quite against the word; But after the return from Babylon, there was a great Reformation in this point, and after the appearing of the Messiah there hath been a greater Eradication of Idolatry. *p* Or thine Enemies, for the word here used indifferently, signifieth both, and they will either agree to this place. If Cities, they are those devoted to Idolatry, which Deut. 12. 15. were to be destroyed, if you interpret it Enemies, 'tis either an argument to confirm them that they shall not need Horses and Chariots, or defended Cities, or a farther blessing promised upon the reforming from Idolatry, this an effect or fruit of it, God will destroy their Enemies when they have destroyed these Idols which are his Enemies.

15 And I will execute *q* vengeance *r* in anger and fury *s* upon the heathen *t*, such as they have not heard *u*.

*q* God speaks to our capacity, he will proceed, or act as the Heb. word signifieth, He is supream judge, to whom vengeance belongeth, and when he hath passed the sentence, and his instruments execute it, he takes it to himself; so when the Babylonians revenged the wrongs by the Assyrian done to the Jews and when Cyrus with his Persians & Medes avenged the injuries of Babylon, this prophetic was partly fulfilled, and in succeeding times it was further fulfilled, and is now fulfilling, and so will be, until the final destruction of the wicked. *s* This spoken after the manner of many, it includes the greatness of Gods just displeasure, and the effects of it, which are resembled to what we do when furiously angry, act with outmost strength, and in the most terrible manner we can; so God will with as great severity and terror as flesh and blood can bear proceed against these Heathens. *t* Literally the Nations under the Assyrian Monarchy first, next the Nations under the Babylonish Kingdom in the full import of the words. All the Nations that are Enemies.

Or, goats.

Zech. 9. 10.



mies to the Lord, to his Christ, and to his peculiar People, who know not God, nor obey the Gospel. *u* With unparalleled terror, and so they shall be made warning pieces to others.

## CHAP. VI.

**H**ear *a* ye now *b* what the Lord saith *c*, Arise *d*, contend thou *e* || before the mountains, and let the hills hear thy voice *f*.

¶ Or, with.

*a* Vid. chap. 1. ver. 2. let. l. m. n. *b* Whilest the Lord is willing to debate with you, before it be too late for you. *c* Though it is a man like your selves, who speaketh, yet he comes from the Lord, and with the Lords message, and it is the Lord who speaketh by Micah. *d* This is Gods Command to Micah, who is bidden to arise; so Jonah chap. 1. ver. 2. which see. Prophets as other men could be content to sit at ease, and neither be troubled by others, or troublesome to others; and perhaps the little success of Micah's preaching, had occasioned him to retire and sit down; now God roweth him, get up, prepare thyself, *e* plead Micah the present cause, argue the case that is between thy God Plaintiff, and thy People Delinquents. *f* Plead openly, vehemently, let there be Witnesses to hear the Cause which is so clear on Gods side, and so full against thy People, that the very Mountains and Hills on which they have sinned against me notoriously, on which I have blessed them abundantly, had they eyes and ears, and voice, would testify that I have planted them with Vines, Olives, Fig-trees, and clothed them with Grapes and Flocks, and stored them with Springs, and beautified them with Cedars, Oaks, and all pleasant Trees of the Forrest; this I have done upon the Mountains and Hills for my People, and there they have made their Groves, set up their Idols, sacrificed to Devils, and committed other lewdnesses not to be named. O Micah, speak as if thou wouldst make Mountains hear thee, to testify for me, Deut. 32. 1. Isa. 1. 2.

\* Psal. 5. 1, 4.

\* Isa. 1. 18.

and 5. 3, 4. and 43. 26. Hof. 4. 1.

2 \* Hear ye, O mountains *g*, the LORDS controversie *h*, and ye strong foundations of the earth *i*: for \* the LORD hath a controversie with his people *k*, and he will plead with Israel *l*.

*g* In the first verse God directs Micah to take the Mountains and Hills for Witnesses; now in this verse he doth call upon those Mountains to hear: It is a Prosopoeia, an Elegant personating of Hearers and Witnesses, as Deut. 32. 1. Isa. 1. 2. and 2. 2. some by Mountains understand Princes and Nobles, and by strong Foundations of the Earth inferior Magistrates, as Psal. 75. 3. but it may as well, or better be an appeal to these Creatures in so just a cause for their Creator. *h* Whose Sovereign Majesty may well command what he pleaseth, and expect to be obeyed, and whose unparalleled Goodness to Israel ought to have been uncontroverted Motives to obey him in all things, yet the Sovereign Goodness is slighted and disobeyed, on which he now impleads his People, brings his Action against them. *i* Called before Hills: It is an Explanation of the former Mountains, or it may be an appeal to those deep Foundations which are hid from any Eye, and which seem most remote from what is done on Earth, but the ill carriage, the Disobedience, and sin of Israel is so notorious, that the whole Creation may be Sub-pœna'd Witnesses against them. *k* Covenant, Redeemed, and only People, as Amos 3. 2. *l* No longer put off the Cause, nor forbear to punish them, and right himself, he will bring the Cause to hearing, Judgment, and Execution 100.

3 O my people *m*, what have I done unto thee *n*? and wherein have I wearied *o* thee? testify against me *p*.

*m* You whole House of Israel, my People chosen in Abraham, Isaac, and Jacob, multiplied in Egypt, and by many Miracles owned, redeemed, and carried through the Wilderness, and settled in the promised Land. *n* If I have done only good, why art thou weary of me, if thou know any evil I have done, declare it, say, what Iniquity hast thou found in me, as Jer. 2. 5. 31. *o* What grievous, or burthensome Impositions that thou mightest justly groan under. *p* Speak, declare, spare not, thou who canst not recount all the good I have done for thee, and who canst not find out one evil I ever did to thee, declare what it is hath caused thee to be weary of me?

\* Exod. 12. 51. and 14. 30. and 20. 2.

4 For \* I *q* brought thee up out of the land of Egypt *r*, and redeemed *s* thee out of the house of servants *t*, and I sent before thee Moses *u*, Aaron *x*, and Miriam *y*.

*q* Look as far back as thy coming out of Egypt, near seven hundred and forty years ago, with an out-stretched arm. *r* Where by Servants thou wert oppress'd, where thy Oppressors did plot thy utter Extermination, where thou servedst in the Iron Furnace. *s* Deliver thee by mighty Power, and gave Egypt for thy ransom, I made them pay dear for their detaining thee, and ill using of thee, *t* being off-spring of Canaan, they were in their Fathers curse, doomed to be Servants, and were, (is

servile minds are) most barbarously cruel to Israel, as appears by the bloody edict against the Male-Children, and by requiring brick without straw, their Bondage was a cruel Bondage under which they groaned. *u* A man excellently qualified to be a Conductor to them, a very learned Martial, and experienced Man, he improved his first forty years, by the advantages of a Royal Education first, and next by the great Employments which such Persons are called to, for his Wisdom, and Learning, his Might and Valour you have witness, Acts 7. 22. the Hebr. Tradition is, that he fought, and got many Battels, in which he commanded as Generalissimo for Pharaoh. Moses was beside this admitted to extraordinary Consults with God, by this means their Model of Policy was made very exact. *x* A Person called to the exercise of the highest Office in the Priest-hood, to offer Sacrifice, and make atonement for the sins of the People, and to be a Type of the great Intercessor. *y* A Prophetess to be assistant to her Brothers last mentioned, to be example and Counsellor to the Women; God furnish them with Magistrate, Priest, and Prophet.

5 O my people remember *z* now what \* Balak *a* king of Moab consulted *a*, and what Balaam *b* the son of Beor answered *c* him from \* Shittim *d* unto \* Gilgal *e*, that ye may know the righteousness of the LORD *f*.

*z* O Israel think well of it, what I did then, was worthy of a grateful remembrance to this day. *a* This Man, though a great and warlike Prince, yet would not adventure by plain force to set upon Israel, he with their ruin, he contrived it, and had he succeeded in his first attempt to bring Israel under a curse, he was resolved next to attack them by force. *b* A Man accounted to be a Prophet, and a holy man able to blast any by his curse, and able to advance any affairs by his Blessing, but really he was a Soothsayer, and a Man of pernicious Counsels. *c* Forced against his Interest and Inclinations to bless Israel, Deut. 23. 4. 5. and Josh. 24. 10. and to confess he could not prevail with God to curse Israel, so also remember how Balaam counselled Balak to draw your Fathers to sin, how this snare took, and how it cost twenty four thousand lives. The Story at large you have, Numb. 22. 23. 24. and 25. chap. 4. This the place where Balak began by fair, but lewd Women of Midian to debauch Israel as Balaam had counselled, and so continued to Gilgal all along the Borders of his Dominion, or else thus remember, O my People, how I spared thee in the matter of Baal-Peor, for which thou deservedst to be destroyed at Shittim, remember also the mercies I gave under the conduct of Joshua after Moses his death, which fell out whilest you abode at Shittim, Josh. 3. 1. *e* Where Israel first took possession of the promised Land, and saw visibly the faithfulness of their God. *f* The Mercy, Justice, Uprightness, Veracity as it signifies, but here it rather denotes the right on Gods side in this Controversie with his People.

6 Wherewith *g* shall I *h* come before the LORD? and bow my self before *k* the high God? shall I come before him with burnt *m* offerings, with calves *n* of a year old *n*?

† Heb. sons of a

In the foregoing part of the Chapter, you have Gods resolution to have a hearing, ver. 1. 2. and his plea for himself against an ungrateful People, ver. 3. 4. 5. Now in this Verse you have the result which is either an unfeigned Submission, and Justification of Gods just proceedings made by some of the best of this People, or else an enquiry made by men among them, who did yet retain some opinion of their own Integrity, much like those, Isa. 58. ver. 3. they were ready to say, we have offered Sacrifices as required, &c. what would God have us do more? Or else it is an enquiry what the Prophet would farther direct them to do in this case, with an intimation that they were ready to offer any Sacrifices God should require of them, or else this Verse is the Prophets supposition, that some among them would be ready to enquire how they should in this case behave themselves, and so this Prosopoeia fairly makes way for farther direction to this People. *g* With what *h* what preparation shall I make for a due and right address unto God? *h* In the person of all the People, or else in the person of the most thinking among them, this *i* is the People of the Jews. *i* It is a Temple Phrase, and contains the solemn attendance on God in his Worship, well paraphrased, in the Chad. Par. with what shall I serve before the Lord? *k* This is exegetical to the former Phrase, when I come to bow my self, and worship the Lord, with what shall I appear? *l* Such was the God of Israel, Heaven his Throne, the Earth his Foot-stool, Idols are Dunghill-Gods, our God alone is the God who dwells on high. *m* Shall these suffice for testimony that I owe my all to God, or appease his displeasure, which justly might devour me as the fire the Sacrifice. *n* It is probable this repeats (as is usual in Scripture to confirm and affect us the more) the thing before mentioned.

7 \* Will the LORD be pleased with thousands of rams *o*? or with ten thousands of rivers of oyl *p*? shall I give my first born *q* for my transgression *r*, the fruit of my *t* body for the sin of my *u* soul *f*?

\* Psal. 50. 9. and 51. 16. Isa. 1. 11.

† Heb. body.

¶ The

• The Law did direct the offering of Rams, single Beasts for single Sacrifices; if this be too little, they shall be multiplied, we will give many, very many, for the phrase is an Hyperbole. *p* Oyl was required too in their Sacrifices, in the Meet-offerings of them, but in no great quantities, a log, or hin, *i. e.* half a pint or three quarts, but we know such gifts are infinitely short of the divine goodness bestowed on us, he who is our God is worthy of Rivers of Oyl, multiplied to thousands, had we such store it should be all his. Such like Hyperbole you meet in *Na.* 40. 15, 16, 17. *q* This is proposed not as a thing practicable by any rule of Reason or Religion, but as a proof of their readiness (as *Abraham*) to offer up their first-born, as he did offer up his *Isaac* to God. It is much to part with any of our Children, but 'tis more to part with the strength and glory, and hope of our Families; yet right Hypocrites, or like unnatural Heathen, this they would do, rather than what would please the Lord. *r* To appease the anger of the Lord for my sins, would these be Expiations? The question is repeated to affect us the more; the words would bear this reading, Shall I give my first born? This would be my sin. The fruit of my Body? This would be the sin of my soul.

8 He *r* hath shewed thee *u*, O man, what *is* good *x*: and what doth the LORD require of thee *y*, but \* to do justly *z*, and to love mercy *†*, and to *†* walk humbly with thy God \*.

\* *Isa.* 1. 17.  
† *Heb.* humble thyself to make.

*r* The Prophet answers the enquiry made, *verse* 7. otherwise than these enquirers did expect; you who make this enquiry might have spared this pains. God himself hath already plain enough told you this. *u* O *Jews*, every one of you might from the Law of God, know what would please your God, and with what you ought to come before him, you might have read, *1 Sam.* 15. 22. that he delighteth in your obeying his word, and more early, *Deut.* 10. 12, 13, 22. the same practical rule was laid down *x* in it self for you, and well pleasing to your God, from his own mouth your Holy and Righteous Fathers did know, and so might you, what is that good, with which you should appear before God. *y* What so much? Or what without; Or doth he require any thing without? It is a question that must be resolved in a Negative, Comparative or Absolute; The Lord doth not require Sacrifice without Moral Duties, nor doth he require Sacrifice so much as such duties after mentioned. *z* To render to every one what is their due, Superiors, Equals, Inferiors, to be equal to all, and oppress none, in Body, Goods or Name; in all your dealings with men carry a Chancery in your own Breasts, and do according to equity. *†* Be kind, merciful and compassionate, towards all that need your kindness, do not use severity towards any, though the Laws of man did not require you to remit of your pretences, and if you exacted all your right, you did not break the Laws of men, yet you should have respect to the Law of Love, and shew mercy with delight in shewing it, *Rom.* 12. 8. and *2 Cor.* 9. 7. *Heb.* 13. 16. \* In all duties which immediately refer to the Precepts of the first Table, in all Religious exercise and deportment toward God, keep the heart sincerely humble toward God, think highly of Him, his Laws and determinations, murmur not against the final determinations God by his Providence makes, complain not of any of his Precepts, know and own it, thou art an unprofitable servant if thou hast done all, *Luke* 17. 10.

9 The LORDS voice *a* cryeth *b* unto the city *c*, and the *||* man of wisdom *d* shall see thy name *e*; hear *f* ye *g* the rod *h*, and who hath appointed *i* it.

*||* Or, thy name shall see that which is.

*a* Either by his Judgments, each of which is the Lords voice, he speaks by them, or rather by his Prophets, and whether people hear it, or forbear, the Lord himself is concerned in it. *b* As to deaf, or to sleepy and secure men, who will not hear the milder and softer calls, the Prophet must cry to them in the loudest manner he can speak. *c* To every City in *Israel* and *Judah*, but principally to *Jerusalem* and *Samaria*, places of greatest concourse, and where the men of greatest sense may reasonably be supposed to dwell, who should hear and consider. *d* Man is supplied to make the fence entire, but without that supply the fence might have run plain, And wisdom will hear, which must have been resolved some way like to our Translation, and I know none that better fits, than that our Learned Translators have supplied. I know not but that the Abstract used here for the Concrete, may express a Superlative Degree, Wisdom, *i. e.* the wisest will hear, &c. *e* Rightly apprehend, and duly reverence the Holiness, Justice and Necessaries of the proceedings of the Lord, with his Power and Majesty in the Execution of his just displeasure, on brutish hardened sinners. *f* Consider well and discern. *g* Citizens both of *Jerusalem* and *Samaria*, and every other City in the Twelve Tribes. *h* The punishments that God is now sending, by which he will plead his cause. These are called the rod, either because they are from God, who once was, and still would be, a Father to them, or because 'tis a comprehensive word, which takes in the various punishments inflicted. *i* Hath commissioned it, handleth the rod, hath chosen it out, and strikes with it, whether it be *Affryan*, or *Babylonian*, or both, at several times. This is the plain literal fence, others there

are which are omitted, because they suit not the design of this work.

10 ¶ Are there yet *k* the treasures of wickedness *l* in the house of the wicked *m*, and the *†* scant measure *n* that is abominable *o*?

*†* Or, is there yet unto every man an house of the wicked, &c.  
*†* *Heb.* measure of scantiness.

*k* After so many express Laws, peremptorily forbidding so many examples of punishments on such, after so many reproofs, menaces and exhortations by so many Prophets, dare you still do so unjustly? *l* Gotten by injurious oppressive courses, ill gotten Wealth, here called Treasures of wickedness, the wickedness wherewith they raked their Wealth together is laid up, with their wealth, as the like is said, *James* 5. 3. *m* None have thought of restoring their ill gotten Goods, the wicked Fathers, who heapt them together, laid them up in their houses, and the Children retain them; The House, *i. e.* Family of these do as their Fathers, store up violence, and so do directly contrary to the first rule, *verse* 7. do justly. *n* Which is less than Standard, *vid.* *Amos* 8. 5. by which these unrighteous ones did both offend against God, and cousten their Chapmen. *o* God abhors such injustice, *Prov.* 11. 1. and 20. 10, 23. and *Deut.* 25. 13, 14, 15, 16. It is most hateful in his sight.

11 ¶ Shall I *p* count them pure *q* with \* the wicked balances *r*, and with the bag *s* of deceitful weights *t*.

*†* Or, shall I be pure with, &c.  
\* *Hof.* 12. 7.

*p* It may have some reference to the Prophet, as speaking of himself, appointed of God to be a reprove, and impartial censurer of the sins of this people, when I am so to judge of them by their doings, shall I flatter them, and say they are better than they are? But it better refers to God himself. *q* Approve, justify, or acquit them, as if they were righteous, and not worthy to be punished? Shall I let them escape who are such unjust persons? This question implieth a strong Negation. *r* This kind is put for all the rest, wherewith things bought and sold were apportion'd, and by which buyers and sellers were ascertain'd how much they bought. *s* In which they both kept their weights at home, and carried them about with them. *t* *Heb.* stones of deceit, they did (as in many places with us men do) use stones for weights, and this unjust people did cheat both at home and abroad, both the balance and its weights were deceitful, and condemned, *Lev.* 19. 35, 36. *Deut.* 25. 13, 14, 15, 16.

12 For *u* the rich men *x* thereof *y* are full of violence *z*, and the inhabitants *a* thereof *b* have spoken lies *c*, and \* their tongue is deceitful in their mouth *d*.

*u* This is given as an evidence of the truth of the charge, and of the justness of the resolution God hath declared to punish them. *x* Who of all men had least temptation to deal unjustly, they were so well provided for, that without a Trade they might live, and in Trading they should have been content with honest gain; They should have been examples of charity and bounty, but these are the men deepest in this guilt. *y* Of *Jerusalem*, *Samaria*, and of every Traded City in the Land. *z* Full of principles, practices, and fruits of Violence and Rapine, their minds inclined to Cheatings and Dishonesty, their practices managed with fraud and falshood, and their Riches heapt up through violence. *a* The disease is universal, not some few rich men, but they that dwell in the City, are wholly oppression, or perhaps thus, who come to dwell among them, soon catch the disease, and learn these ways. *b* Of all the Cities of the Land of *Canaan*. *c* Have accustomed themselves to speak falshood, there is no truth in their affirmations, or negations. *d* There's not a man of plain heartedness, integrity and honesty among them. So *David* complains of his times. *Psal.* 12. 2, 5.

13 Therefore *e* also will I make thee sick *f* in smiting thee, in making thee desolate *g*, because of thy sins *h*.

*e* For these many sins of violence, frauds and lies. *f* Some read, I have begun to smite thee, so it suits well with the history of the Wars, Rapine, Captivity or Desolation by the *Syrians*, *Affryans*, *Arabians*, &c. brought upon *Israel* and *Judah*, which were the beginnings of their sorrows, and Gods just punishments, but as we read it sick in smiting, it will as well suit with the Grammatical Construction of the words, with the History too, and thus 'twill give the greater Emphasis to the words; God will e're long so smite, that the strokes of his rod should reach the very heart, and make *Israel* heart sick of his wounds, inflicted on him by the Lord. *g* This was fully accomplished, when the Kingdom of the ten Tribes was overthrown by *Salmasser*, and the Kingdom of the two Tribes captivated by *Nebuchadnezzar*. *h* Multiplied, aggravated, obstinately retain'd and not repented of.

14 \* Thou shalt eat *i* but not be satisfied *k*, \* Thou shalt cast down *l* shall be in the midst of thee *m*, and thou shalt take hold *n*, but shalt not deliver *o*: and that which thou deliverest *†*, will I give up *p* to the sword *q*.

*†* Both



Both literally and figuratively taken for using what they have. So God threatens, Lev. 25. 26. So God did punish the Jews, Hag. 1. 6. which see. *k* Not be filled with sweetness or strength in the eating, or using of what thou hast, thy sins shall bring either Bitterness or Insufficiency upon all thou hast, by both all shall be made useless to thee. *l* Thy destruction partly by thy Diffentions, Conspiracies, Violences and Conspiracies within thy self, and partly by the Enemies breaking in upon thee, and bringing the War into thine own Bowels. *m* Thou shalt be weakened at home by thine own hands, and be wasted utterly by thine enemy, besieging thee in thy Cities, and taking them. *n* Though there is some variety of readings here, yet the plainest and most obvious sense is as we render it, whether you do refer this *lying hold* to persons, as Wife, Children or Friends, whom (though they endeavour to save out of the Enemies hand, yet) they shall not be able to save, or if refer'd to things, Goods, their most valuable and most portable Goods and Wealth; as Men in distress, and flying out of the reach of Enemies, pack up their best Moveables, lay hold on their Children, and carry them away into some remoter place, or strong hold; so 'tis likely this people did, when invaded, Jer. 35. 11. *o* Where thou lodgest thy Children, and layest up thy Wealth, thither the Enemy shall pursue thee, there besiege thee and thine, or if thou fly into other Countries, it shall not be a safe refuge to thee. *p* Thou dost for a little while, for a few Weeks or Months, preserve from the Enemy, that thou thinkest is safe. *q* By unexpected and unthought of accidents to you, yet guided by the unerring and unresistible hand of divine Wisdom and Power, shall be given up, fall into the hands of Enemies, so that any considerate Eye may see Gods hand in it. *r* To be cut off by either Domestick and Civil Wars, or by the invading, conquering and wasting troops of the Assyrians.

\* Deut. 28.  
38, 39.  
Amos 5. 11.  
Zeph. 1. 13.  
Hag. 1. 6.

15 Thou shalt \* sow *r*, but thou shalt not reap *s*: thou shalt tread the olives *t*, but thou shalt not anoint thee with oyl *u*; and sweet wine *x*, but shalt not drink wine *y*.

*r* Be at great pains and cost in Tilling and Sowing. *s* It shall either not thrive to a Harvest, or if it does, an Enemy shall reap it. *t* Lay out thy labour, and weary thy self in it, plant the Tree, gather the Fruit and tread it, and when thus prepared to use it, an enemy shall rob thee of it. *u* Which in those Countries was much in use, because of the great refreshment it gave to the whole Body. *x* Here is an Ellipsis, and must be thus supplied, thou shalt tread the Grapes which afford sweet Wine. *y* In this, as in the other two, thou shalt be disappointed, thou shalt not enjoy thy labour, nor shall thy heart be cheered with new Wine, nay, thou shalt be sick with weeping, to see thine Enemies hearts glad with the Wine thou hadst prepared for other guests.

|| Or, he doth  
much keep the,  
Sec.

|| Or, astonish-  
ment.

16 ¶ For the || statutes of Omri *z* are kept *a*, and all the works of the house of Ahab *b*, and ye *c* walk in their counsels *d*, that I should *e* make thee a || desolation *f*, and the inhabitants thereof *g* an hissing *h*: therefore ye shall bear the reproach of my people *i*.

*r* Of which you read, 1 Kings 16. 25, 26, 27, 28. He built Samaria to be a Royal City, and Seat of Religion, brought in by Jeroboam; thus he both strengthened, and put more credit upon the Idolatrous Worship which was set up by Omri in a Royal City, whereas by Jeroboam 'twas set up in places of meaner account. *a* Diligently very much. *b* Sum'd up, in establishing Jeroboam's Idolatry, introducing the Idolatrous Worship of Baal, 1 Kings 16. 31, 32, 33. cutting off the Prophets of the Lord, 1 Kings 18. 4. and 19. 10, 14. and abolishing the true Worship of God; besides the barbarous contriving the death of the innocent, and seizing the Estate, 1 Kings 21. 8, 9. &c. *c* Of the house of Israel, though under the Government of Families, which had no great reason to value the house of Ahab, yet you have done their works of Idolatry and Oppression, and you also of the house of Judah, have degenerated and done like their works. *d* Literally fulfilled in Jehoram's Reign, Acts and Counsels, 2 Kings 8. 17, 18. and in Ahaziah's, who was Son of Jehoram, and Grandson of Jehoshaphat, 2 Kings 8. 27. and so did Jehu, and his Successors, all persist in the Idolatry of the Calt-worship, and in oppression of the poor; thus instead of walking humbly with God, they did openly depart from him, contrary to what God required of them. *e* Eventually this was the end, or in necessary tendency it could not end otherwise, though they did not intend this, nor did God will them to do so, that it might so end. *f* An utter waste, such as should astonish those that saw it. *g* Of the City or Land. *h* In token of abhorrence and derision, Deut. 28. 37. Jer. 24. 9, 18. and 29. 18. *i* The reproach threatened in the Law, if my people for sake me, or Jerusalem shall be as much reproacht as Samaria, or as Ezek. 36. 20.

## CHAP. VII.

† Heb. the ga-  
therings of sum-  
mer.

1 WO is me *a*, for I || am as † when they have gathered the summer fruits *b*, as the grape-gleanings of the vintage *c*: there is

no cluster to eat *d*: my soul desired *e* the first ripe fruit *f*.

*a* All are agreed in the scope and meaning of these words that they are designed a complaint for the great scarcity of men that feared God, did Justice, and loved Mercy; and so the Prophet begins with a pathetic complaint, *wo is me*: ordinarily this Phrase is Minatory, but here 'tis Lamentation, as every eye may see, who discerns the propriety of the Heb. || Either the Prophet in his own person, or else in the person of the good man, or by a usual figure, the Land may be brought in, complaining, that whereas 'twas once well stored, now it hath few right good in it. *b* All the fair, goodly, and ripe fruit gathered, none left, or none but evil fruit, such as the labourers thought not worth gathering up. So is the Harvest of Israel and Judah too, though I and other Prophets have sown good Seed abundantly, yet goodness comes up very thin and scarce, so Isa. 24. 13, 16. *c* The same complaint in a like elegant Metaphor, drawn from the Vintage-gatherer, who leaves but few scattering single Grapes; So Israel and Judah, which in bringing forth good men, should have been as a fruitful Vine full of clusters, but barren they have been, and are; and good men, *i. e.* just, compassionate and humble men, are as Grapes after the Vintage is gathered. *d* Such good mens converse would as much delight, refresh and encourage me, as a fair cluster of Grapes doth a thirsty and hungry Person, but there is not one such cluster. *e* It speaks a vehement desire. *f* It is an Ellipsis or Apopoeisis, and to be supplied thus; but there was, or I found none.

2 The \* || good man *g* is perished *h* out of the earth *i*: and there is none upright *k* among men: they all lie in wait for blood *l*, they hunt *m* every man his brother *n* with a net *o*.

\* Psal. 12. 1.  
Isa. 57. 1.  
|| Or, godly or  
merciful.

*g* Who loves, and is kind to men in need, and is so from the sense of Gods goodness, and in a designed imitation of God, is Godly in the frame of his heart, and course of life towards God, and beneficent to men for God's sake. *h* Is dead and gone, and left no Heir of his godlike Vertues. *i* Out of Israel and Judah too, though Hereshab was (probably) now their King. *k* An honest, plain-hearted man, who thinketh no deceit, but speaketh the truth, that is, without crooked and perverse designs, such a one may possibly, but not easily, be found among the People of the Ten, and of the two Tribes. *l* This proves the Prophets charge against this people, for the good and upright man imagineth not evil against any, but it is evident that in Israel (and Judah too) the temper of the most was fly, designing and watching to do mischief, to the ruining of Families, the murdering of Innocents, and seizing their Estates, Ahab like, 1 Kings 21. Prov. 1. 19. *m* They proceed with all diligence, craft and power, as a Hunter that hath set his Toils, and is now by all his arts endeavouring to bring the prey into the Toils, that he may make his advantage by it. *n* Were they strangers they so hunted, 'twere barbarous, but this is inhumanely barbarous, these bloody men hunt and destroy their Brethren, the Seed of Jacob, the Worshipers of the God of Jacob, their own Circumcised Brethren. *o* Which is spread before hand, and laid close; so 'tis secret premeditated Cruelty and Rapine, they do universally exercise against each other.

3 ¶ That they may do evil with both hands earnestly *p*, \* the prince *q* asketh, and the judge *r* asketh for a reward *s*: and the great man *t* he uttereth *u* his † mischievous desire *x*: so they *y* wrap it up.

\* Hof. 4. 12.  
Isa. 1. 23.  
chap. 3. 11.  
† Heb. the mis-  
chief of his Soul

*p* As we render the words, their plain sense will be, that all their diligence, that with both hands they can use, is to set forward evil and mischief. Possibly the first clause might bear this reading, Both hands are towards evil; and then the following clause thus, To do good the Prince asketh. *q* The chief Ruler who Commissioneth the Judge, and should awe him from perverse Judging, who should charge the Judges as Jehoshaphat did, 2 Chron. 19. 5, 6. but contrarily here the Prince set a price upon his own Act in evil. *r* The inferior Magistrate Commissioned to be Judge. *s* Shameless Injustice! to sell the Innocent, and condemn their Cause and Persons, and to acquit the guilty, and pronounce them just; for a bribe to make Gods Authority which is in them, to act so directly against it self, is abominably wicked, for Gods Authority to them is given, that they might relieve the poor oppressed, and acquit Innocency, but here Innocency must buy its safety, or else is sold to danger. *t* Either the Advocates in their Courts of Judicature, or the great men of Interest at Court, who can do what he will there, *u* Is bold to speak plainly what bribe he will have, he makes his own demand, whereas they did (whilest a little modest) treat by others, and a servant or under-officer must make the bargain. *x* His unjust, oppressive design and purpose, knowing that his greatness and Interest will bear him out in whatever Violence he attempts against poor, weak and unbefriended Innocence; he dares for gain set any thing forward. *y* All three, Prince, Judge and great man. *z* Or twist it together, consent each to other, and jointly promote Violence and bloody Cruelty.

4 The best *a* of them *b* is \* as a briar *c*: the most upright *d* is sharper than a thorn-hedge *e*: the day of thy watchmen *f*, and thy

\* Ezek. 2. 6.

vifitation *g* cometh *b*; now *i* shall be their perplexity *k*.

*a* Among all naught, who is leaft naught paffeth for beft, and fo muft it be here, not one Good; but the leaft evil man is by the Prophet called the beft. *b* Of People, Prophets, Judges, Great Men and Princes. *c* Mifchievous and hurtful to all that meddle with them; and perhaps the Prophet alludes to Briars infolded in each other, that fhall fo be devoured at laft. *d* In the fame fenfe upright as they are faid to be beft. *e* The fame in different words, *i. e.* hurtful and mifchievous to all. *f* Literally taken for fuch as on the Watch-towers obferve whether Enemies approach, the day in which they fhall give the affrighting Intelligence, and found the Alarm. Or elfe Figuratively, watchmen, *i. e.* Governours, Prophets, and Teachers either good and faithful, or evil and unfaithful. The day which the true Prophets foretold would come, which faithful Teachers confirmed, good Governours believed, feared, and as *Hzekiah* endeavoured to prevent, will certainly overtake you, that day of evil which your fins have provoked God to appoint. Or elfe that day of good, which your falfe Prophets have promifed, your corrupt Princes, Judges, Great men do expect and hope for. *g* Shall be a day of grievous punifhment, by which the falfhood of flattering Prophets fhall be difcovered, and the Truth of *Micah*, and *Ifaiah*, &c. true Prophets be confirmed. *h. i. e.* Surely, fpeedily, and unavoidably on impenitent ones, how many or how great foever. *i* When the day is come as to *Samarita* in its Captivity, by the Affyrian Tyrant, and to *Jerufalem* in the Babylonifh Captivity, by *Nebuchadnezzar*; and in many other *Novis* intervening between the time of *Micah's* Minatory Predictions, and the full accomplifhment of them. *k* The aftonifhing over-whelming Sorrows, Fears, and Confufions which fhall wrack thefe great, notorious, and impudent Oppreffors, hunters and fellers of Juftice. They fhall be perplexed becaufe the fore evils foretold by the true Prophets of God fhall overwhelm them, and becaufe the Peace and Prosperity promifed by the falfe Prophets, is unexpectedly turned into Troubles, Defolation, and utter ruine to their State, Cities and Families.

*5* \* Trust ye not in a Friend *l*, put not confidence in a guide *m*: keep the doors of thy mouth *n* from her that lyeth in thy bofom *o*.

Moft prodigiously treacherous were the People of that Age, and fince none upright, all lay in wait for Blood, and were turned hunters of Brethren, it is but neceffary caution that they truft no Friendfhip. *m* Either Governour, who ought to guide, or Equal, who being of intimate Familiarity, ufually do guide, or a Husband, as the word imports. *n* Watch thy words, let not thy tongue difcover any fecret, or utter any words which may be danger to thy felf, or give an advantage to thine Enemy. *o* A Periphrate of a Wife in honeft times, but whether in debauched times, as thefe are of which the Prophet did fpeak, it may not import fomewhat like that, *Prov. 5. 20.* I will not fay; a Wife one may rationally fuppofe will never difclofe a Husbands Secrets to ruine him, yet fuch were the Treacheries of that corrupt Age, that it would be Imprudence to truft a Wife.

*6* For *p* the \* fon *q* difhonoureth *r* the father *s*, the daughter *t* rifeth up againft her mother *u*, the daughter in law againft her mother in law *x*; a mans enemies *y* are the men of his own houfe *z*.

*p* The Prophet here gives us a reafon of his advice to be wary how and whom they truft. *q* Who received his being, Maintenance, Education, and inherits the honour as well as Estate of his Father, the Son obliged by moft inviolable Laws to pleafe, preferve, and honour his Father, *r* feeks to accufe, vilifie, endanger and ruine. *s* Whofe difhonour and lofs, or ruine is alfo the Sons difhonour and ruine, yet unnatural Treachery will be fo rife in thofe times, that the Father had need keep his guard upon his very Son. *t* Whofe love and affection ufually more tender than the Sons towards Parents, yet will forget their duty. *u* That bare them, that nurfed them, that more than Fathers, tend, indulge and bear with them. So monftrous fhall the perfidiousnefs of that Age be. *x* In Confanguinity there was not any faithlefsnefs, in Affinity much lefs may you expect it. *y* The worft and moft perilous Enemies, who will be moft ready and moft able to mifchief them. *z* Among Relations and Retainers, who by Law of God and Nature fhould have been faithfulleft Friends. So it fell out through the Civil Wars of the Jews, in their Seditious, and in their Calamitous days. Much like to this is that of *Chrift*, *Mat. 10. 21, 35, 36.*

*7* Therefore *a* I will look *b* unto the LORD *c*: I will wait *d* for the God of my falvation *e*: my God will hear me *f*.

*a* Since times are fo Calamitous, and all forts of men are fo perfidious, fince no fure comfort or relief from thofe that are neareft Relations, and fhould be deareft Friends. *b* As one fet in a watch Tower looks round about, and diligently obferves all that ftirreth. So will the Prophet, fpeaking in the Perfon of the Faithful, the *Israel* of God; fo did they who in *Israel* and

*Judah* feared the Lord and walked with him. *c* The God of Mercy, Power, Truth and Wisdom, who can and will help. *d* Though he do not prefently appear for me (faith the Church) I will with patience expect. *e* Who only can, and who graciously hath promifed to fave his Church. *f* He doth hear my cry and will deliver me.

*8* ¶ \* Rejoyce *g* not againft me *h*, O mine ene- \* *Lam. 4. 21.* my *i*: when I fall *k*, I fhall arife *l*; when I *+* fit in darknefs *m* the LORD fhall be a light *n* unto me.

The Prophet in this verfe perfonates the Church, and brings her in, befpeaking the Enemy in this manner. *g* Let it be no pleasure or matter of glorying to thee, that at the day of Calamity hath overtaken me. *h* *Israel* of God, the remnant, the Faithful, which are the Church of God. *i* O Affyrian, *Edom*, or *Babylon*. *k* Into a low condition, into deepeft diftreffes. *l* I fhall not always lye in them, God will rife me out of them. *+* The Prophet intends the good, the few righteous ones among thofe degenerate Multitudes. *m* When Affliction, War, *+* famine, and Captivity, as a diſmal cloud fhall cover us, and benight the daughter of light, when fallen as low as a Captive, *n* fhall fupport, comfort and deliver me, his preſence and favour fhall, as the Sun riling, difpel the darknefs of the night. This is fpoken more eſpecially concerning *Judah*.

*9* I will bear *o* the indignation of the LORD *p*, becaufe I have finned againft him *q* until he plead my caufe *r*, and execute judgment for me *s*: he *t* will bring me forth to the light *u*, and I fhall behold his righteouſnefs *x*.

*o* Patiently, and ſubmiſſively. *p* The juſt and chaſtiſing anger of the Lord in the effects of it upon me. *q* Greatly, continually, both againſt his Law and Precepts thereof, and againſt his love and the effects thereof, *Judah* was guilty of Idolatry, Ingratitude againſt God, and of Injuſtice, Unfaithfulneſs, and Unmercifulneſs againſt one another, and theſe ſins deſerved ſoarer Punifhments than they ſuffered, therefore the righteous ones here juſtifie God, and humble themſelves. *r* Againſt mine Enemy, for that he will e're long do, as well as now he doth plead his own caufe againſt me. He will be as will a juſt Judge againſt mine Enemies, to avenge me on them, as he is a juſt God, by my ſins provoked to chaſtiſe me. *s* When that day comes, he will certainly and evidently declare his judgment to be againſt mine inſulting Adverſaries, my cruel Enemies, and that he doth ſo puniſh them for my ſake, as *Pſal. 137. 7. Ia. 10. 5. 12. Jer. 30. 8. Zech. 1. 12, 15.* *t* The Great and glorious, the Holy and Juſt God, who now chaſtiſeth me. *u* As a Priſoner brought out of a dark Priſon or Dungeon into the light, is ſet at liberty, advanced and beautified, ſo ſhall the Church be delivered and made to preſper. *x* The Truth and Riches of his promiſed Salvation. This made Good, partly in the Reſtitution of the Captivity, rebuilding of *Jeruſalem* by order of *Cyrus* and *Darius*, and partly before this in *Hzekiah's* reſcue from *Senacherib's* pride and rage.

*10* ¶ Then *y* ſhe that is mine enemy *z* ſhall ſee *a* fit, ¶ Or, and thou wilt ſee her, that and ſhame *b* ſhall cover her *c* which ſaid unto me *f*, *is mine enemy,* \* Where is the LORD thy God *g*? mine eyes *h* and cover her with ſhame. ſhall behold her *i*: now *k* *+* ſhall ſhe be troden down as the mire of the ſtreets *l*.

*y* In the time of this hoped deliverance, when God ſhall, *+* Heb. ſhe ſhall be for a treading down. *z* What Nation or people ſoever, whether *Aſſyria*, *Edom*, or *Babylon*, or whoever. *a* As they did when *Hzekiah* was miraculoſly ſaved, and *Jeruſalem* with him, out of the hand of the Affyrian, and as in the return out of *Babylon*, when the Heathen ſaid among themſelves, God hath done great things for them. *b* Reproach and Confuſion, Self-condemning Reflections. *c* Shall on all ſides be caſt upon her for her Pride, Cruelty and Inhumanity againſt the *Israel* of God. *f* Which with inſulting Pride and Atheiſm derided my Faith and my God. *g* So the Heathen either denied the Omnipreſence or Omnipotence of the true God, or preferred their Idols above him, and as if he had been a conquered and captived God, as well as his People were a captive People. So *Pſal. 115. 2.* and *Jer. 2. 17.* *h* The Church ſpeaketh aſſured of the Truth of Gods avenging her upon her Enemies. *i* With delight or well-pleaſedneſs the People of God ſhall ſee their Enemies laid as low for their Cruelty againſt them, as ever God ſuffered the Enemy to lay his People low for their ſins againſt him, and his Mercies. So the like expreſſion, *Pſal. 59. 10. chap. 4. 11. lit. x.* *k* Either ſhortly ſhall, or elſe when that time of full deliverance is come, the Church ſhall in that day rejoyce in her God and ſay, *Nam. 1* Be accounted and uſed as moſt contemptible and uſeleſs, the conquering Enemy ſhall then tread the Babylonians in the Dirt, and uſe them deſpitefully, and without more regard than that we have for the dirt under our foot, and this was accompliſhed by the Medes and Perſians in their Conqueſt of *Babylon*.

*11* In the day that thy \* walls *m* are to be \* *Amos 9. 11,* built *n*, in that day ſhall the decree *o* be far re- &c. moved *p*.



These words are variously expounded, but the plainest, and most satisfying with the Letter and History to me, seems to be this. *m* O Jerusalem, the days shall certainly come, that thy Walls overthrow and raised by the Babylonians, shall be rebuilt. *n* Which was first in part fulfilled under Cyrus, but more fully under Darius Hystaspis, and Darius Longimanus who commissioned Nehemiah to repair the Walls of Jerusalem. *o* Either the Decree of Artaxerxes, who is also called Cambyfes, and who forbade the building of the Temple, or else the Decree of Darius Hystaspis, reviving Cyrus his Decree for the return of all the Jews that would return. *p* For ever cease if referred to Cambyfes Decree, this shall no more hinder, or else shall be dispersed far and wide among all the Provinces, if you mean Cyrus Decree that all may return.

12 In that day *q* also he *r* shall come even to thee *s* from Assyria *t*, and *||* from the fortified cities *u*, and from the fortresses *x* even to the river *y*, and from sea to sea *z*, and from mountain to mountain *||*.

*q* After the Jews return out of Captivity, and Jerusalem rebuilt. *r* He who is of Jewish Race, and professed Gentile. *s* O Jerusalem, seat of Gods solemn Worship, Type of the Gospel-Church, restored to thy promised Glory. *t* In which many Israelites were found Captives, when the Babylonian Kingdom swallowed up the Assyrian, and were continued in that servitude by the Babylonians, till the Medes and Persians overthrew the Babylonians, and proclaimed a Release to all captive Jews, then from Assyria did captive Israel, *u* *z* some of them go up to Jerusalem. *x* In which it is probable many Jews were kept for servile works; Salmaneser did place the Captivity of the Ten Tribes in the Cities of the Medes, which for ought I know may be the Cities here spoken of. *y* One mentioned for all the rest, and I suppose these Fortresses might be Frontier Garisons made for defence of the Country, where the Jews were in policy placed by the Assyrian, from these places, and through all the Country. *y* To Euphrates or Chebar, where also were of the captive Jews. *z* From the Caspian to the Persian and to the Midland Sea. *||* On which many of the dispersed Jews did in all likelihood settle themselves in process of time for security and retirement, as the persecuted Waldenses and Albigenes settled in the Mountainous parts bordering on France, Savoy and Italy. Or from Mount Taurus to Mount Libanus or Carmel. In brief, from all parts of their Captivity, they shall return to their own Country, a singular Type of the Redemption of the Church by Christ, the bringing in the Gentiles, and enlarging the Messiah's Kingdom.

*||* Or, after that it hath been.  
\* Jer. 21. 14.

13 *||* Notwithstanding *a* the land *b* shall be desolate *c*, because of them *d* that dwell therein *e*: \* for the fruit of their doings *f*.

*a* Heb. And, but well rendered here *Notwithstanding*, viz. these promises of Restoration, and gathering in the dispersed Jews, &c. which took not place till more than 200 years after they were first made by the Lord to his People, accounting thus 132 years from the captivacy of Samaria, to the captivacy of Jerusalem, 70 years the Babylonish Captivity lasted, to which add the years to Darius Hystaspis ere the Temple was built, and the years to Darius Longimanus ere the City was built and the walls repaired, it will amount to a considerable sum of years. *b* Of Canaan. *c* Laid so by Salmaneser, Senacherib and Nebuchadnezzar in the ruins of this last 70 years. *d* The sinful Jews. Which now in Micah's time did, or hereafter shall dwell in it. *e* In Canaan. *f* As punishment for their evil doings.

*||* Or, Rule.

14 *||* Feed *g* thy people *b* with thy rod *i*, the flock of thine heritage *k*, which dwell solitarily in the wood *l*, in the midst of Carmel *m*: let them feed in Bashan *n* and Gilead *o*, as in the days of old *p*.

*g* That this Verse contains good tidings to the People of God, both to his ancient People, Type of his Church in Gospel-days, and to the Church of the converted Gentiles, is agreed on all hands, for they are either a direction and command to those God doth appoint by office to be Shepherds over his Flock, or a Prayer to God that he would please to take the care of them, which doth include somewhat more than the bare Petition for the Blessing. Or it is a Prediction of what shall be done for them after their return out of Babylonish Captivity, or a Promise made to assure and comfort them during their Captivity. *Feed*, so Christ directs his Officers, or God appointeth Christ to do this or so the Prophet for the People, or the People for themselves, pray to God that he would be their Shepherd and feed them. Or the Prophet doth in the Imperative, instead of the Future, tell them what shall be, which is a promise express enough for their support and comfort. *b* Literally Israel after the Flesh returned out of Captivity. Mystically the whole Israel of God redeemed out of a worse Captivity; both a People peculiar to God through Grace by Covenant, and through Christ. *i* In allusion to the usage of Shepherds who guided their Sheep by a pastoral Staff; the peculiar and gracious Providence of God over his Sheep, is hereby expressed, and desired or promised. *k* They are as Sheep weak, not able to defend, or provide for

themselves, a Flock of innocent ones compared with the Enemies, and however they have been scattered, they are thine Heritage still, which thou O Lord hast purchased of old, let them be so still, and do thou both possess, rule, feed and preserve, Deut. 4. 20. and chap. 32. 9. Psal. 100. 3. *l* Feed, graciously protect and guide those that in their present captive State are solitary, compassed with dangers from wild Beasts, so thy people are in danger by cruel Enemies, worse than wild Beasts. *m* A fruitful place and well inhabited, whether you take it for Carmel which Elijah frequented, or where Nabal dwelt, and where was rich Pastures and safe feeding. *n* A place of note for fruitfulness in Canaan. *o* Equal with any of the other for Plenty and Safety. *p* Before the sins of the People caused their Captivity, own them for thine and prosper them, O Lord, in their own land, a much like promise or prediction you have, Jer. 50. 18, 19. and Ezek. 34. 25.

15 According to the dayes *q* of thy coming out of the land of Egypt *r* will I shew unto him *s* marvellous things *t*.

The words are by all looked on as the answer made to the Prayer made in the 14th verse. *q* You Jews do often reflect on the Wonders your Fathers saw in Egypt some hundreds of years since, and some of you think that such wonders would both establish your hope, and engage your obedience for ever to God, you pray that you may be fed as in days of old; it shall be so according to what I have done, I will again do. *r* There I slew the First-born ere they would let thee go free; that stroke of the Angel I will parallel with the destruction of Senacherib's host in one night, and so I will preserve my People and City. Pharaoh and his host were drowned in the Red Sea, And the Babylonish Kingdom shall be swallowed up by Medes and Persians, to make way for my Ransom'd ones. *s* The Person changed, as is usual in Scripture. *t* As indeed the rescuing Jerusalem from the Assyrian power was marvellous, and the bringing Israel out of Babylon was a marvellous work of God, stirring up the spirit of Cyrus and Darius and others to release, and set free, nay to furnish this captive People with necessaries for their Journey, and for the work they were to do. So Psal. 126. 2. it was a work all wondered at, by those passages, Jer. 16. 14, 15. and 23. 7, 8. it seems more wonderful, but the great Redemption by the Messiah here typified, is a most wonderful fulfilling of this.

16 *||* The nations *u* shall see and be confounded *x* at all their might *y*: they shall lay their hand upon their mouth, \* their ears shall be deaf *z*.

\* Chap. 3. 7.  
Job 21. 5. &  
40. 4. Psal. 17.

*u* The Heathen, Enemies to the Jews, as Psal. 126. 1, 2, 3. *x* Amazed at what they see and know done amongst these 42 Nations for the deliverance of his People. The Enemy shall neither be able to bear the sight, nor deny the certainty of the thing; it will make them enviously look on the prosperity of the good and godly among the Jews. *y* As men seldom fail to hear the first report of what they desire, and as seldom open their Ears to that they like not; so shall it be here, though they will not speak of it, nor desire others should speak of it, yet they should to their great grief, see their poor Captives raised out of depth of shame to the height of Honour, from a contemptible remnant to a mighty Nation. As this had its Typical Complement in the reduction of Israel out of Babylon, so it had its Anti-typical completion in our Redemption by Christ, As 1 Cor. 2. 9.

17 They *a* shall lick the dust *b* like a serpent *c*, they \* shall move out of their holes *d* like *||* worms *e* of the earth *f*: they shall be afraid *f* of the LORD *||* our God *g*, and shall fear because of thee *h*.

\* Psal. 18. 45.  
*||* Or, creeping things.

*a* The proud and cruel Enemies of Israel, the Babylonians. *b* In the most submissive, servile manner testify their subjection, promise to serve and honour the Jews released out of Captivity, it is an expression which alludes to the servile manner of those Eastern Complementers, Psal. 72. 9. Isa. 49. 23. and was fulfilled in the days after the return, when the Kings of Persia favoured the Jews, and (as manner of Courtiers is) in compliance with their Kings, the Grandees forwarded the Prosperity of the Jews, as may easily be conjectured from the 6th and 7th Chapter of Ezra. *c* Condemned to eat the dust, and perpetually to crawl on the dust, it seems to intimate the perpetuity of Slavery and Subjection that the Enemy should fall under, and that it should be on them as a Curse, like that on the Serpent. *d* So the Strong-holds, and fastnesses of the Babylonians, who kept Israel in Captivity, are called. *e* Which do with trembling and haste wriggle themselves out of their holes, when the earth is shaken about them, or as when Ants tumultuously in their fright, run about from the Ant-hill scattered with the foot, so should these Enemies of Israel fly out of their Holds, and leave them to conquering Persians, as Isaiah foretold chap. 45. 1, 2, 3, 4. *f* A panick fear, expressed by the loosening of the loyns of Kings, Isa. 45. 1. so did the conquering Cyrus proceed in the course of his Victories, as Isaiah 41. 2, 3. God strengthened his arm, and left the heart of Babylonians sinking within them. *g* Who did powerfully work for Cyrus in order to the deliver-

ing us out of Captivity. It was our God (saith the Prophet in the person of Israel) for his promise sake made to us, who did those great things by Cyrus and for us. *b* So that the name of Jews, their power and greatness shall be terrible to their Enemies.

18 Who *i* is a God like unto thee *i*, that pardoneth iniquity *k*, and passeth by *l* the transgression *m* of the remnant of his heritage *n*? he retaineth not his anger for ever *o*, because he delighteth in mercy *p*.

I left what hath been spoken of this wonderful change in the affairs of the Jews, should on one hand be thought to be made for the Righteousness or Worthiness of his People. Or else on the other hand should seem too great to be done for a sinful People, and so any should doubt whether it should be done at all, the Prophet in this and the two following Verses, propoeth the ground of all this laid on the unparallel'd grace of God toward his People, who pardoneth their unrighteousness, and then of free Mercy delivers them from their afflictions, and Distresses, changing their darkness into light. *i* Some observe that *El* here used signifieth the Mighty God, and so render it thus, the French *le Dieu fort*, none but the Sovereign Mighty God can, or doth forgive Iniquity, it is a Flower of the Crown of Heaven, *Exod.* 34. 6, 7. and *Numb.* 14. 18. and *Mark* 2. 7. This interrogatory and admiration is a strong Negation. *k* Taketh away the guilt and punishment too by his pardon. *l* A form of speech used amongst us, when we promise not to pursue an offence, or not to exact the punishment of it, or as if we either saw it not, or voluntarily winked at it, being resolved that we would not make it a cause of quarrel or breach. *m* It will not suit our brevity, to enquire the difference between Iniquity and Transgression, or whether they are here Synonymous, and explicative of each other, God passeth by the Forfeits we make, and strips us not of our Mercies. *n* This intimateth the reason why God doth, as well as the Persons to whom he doth, pardon sin; That Grace which made them his Heritage, and reserved them to himself in the common Destruction, the same Grace doth as freely pardon and pass by, that it may do them good. No worthiness in them to whom it is done, and yet greatest certainty it shall be done, as *Rom.* 4. 16. *o* Though in his just displeasure God did send them into Captivity, yet because he doth not retain his anger for ever, their Captivity shall not be for ever, he will chastise his remnant, but not consume them, *Zech.* 1. 3. *p* All from the exceeding Riches of his Mercy, it is his delight to shew mercy, and we need enquire no farther, our God is so wonderfully merciful that it is his pleasure to shew mercy, and if a man sometime may give this as a reason why he doth a thing, surely our God may well expect that we should acquiesce in this account of his doing so. He delighteth to do it, *Psal.* 103. 8, 9. *Isa.* 43. 25. and 57. 16. *Jer.* 3. 5, 12. *Rom.* 4. 11.

19 He will turn again *q*, he will have compassion upon us *r*: he will subdue *s* our iniquities, and

thou *t* wilt cast all their sins *u* into the depths of the sea *x*.

*q* Spoken after the manner of man, who in his anger went away resolved to right himself, but on second thoughts, laying aside his Anger, turns again to be reconciled and forgive. So the next words explain these. *r* With tender Bowels he will shew himself gracious to us, *Jonah* 3. 9. *s* As our Enemies and his, God will break the power, abolish the dominion of sin, which whilst it reigned, provoked God and undid us, it polluted and ruined us, but God will pardon the guilt, and abrogate the Law of sin, and so restore his People, suitable to that *Ezek.* 36. 29. to 34. *t* Here is an Hypallage of the Person, from the third to the second Person, yet without any lessening the sense in strength or clearness. *u* A usual expression in Scripture, to set forth the full and eternal pardon of sin, here it is emphatical *All their sins*. *x* Whence ordinarily we account things, can never rise or be found more.

20 Thou *y* wilt perform *z* the truth *a* to Jacob *b*, and the mercy *c* to Abraham *d*, which thou hast sworn *e* unto our fathers *f* from the days of old *g*.

*y* O God of Mercy, Wisdom, Power and Faithfulness, who ever are honoured with being thine Instruments and Servants in doing somewhat herein, the work is thine, thou wilt raise up a deliverer, *Cyrus* shall be thine anointed to do this great work. *z* Give *Heb.* actually bestow what thou hast in Mercy promised, *a* Nothing certain as the Word of God, it is the truth by way of eminency, his promise is yea and amen. *b* The Posterity of *Jacob*, he was that plain-hearted man, who gives now name to all the upright and honest among his Seed, which God will never finally cast off, though now carried Captive they shall be restored, rebuilt, and re-established, shall flourish, as Verse 10, 11, 12. and this as they are a Type of a more gloriously redeemed People. *c* It was meer grace in God to promise *Abraham* and his Seed such excellent Priviledges which *Abraham's* natural Seed did inherit, but both this Seed, and this Mercy, look'd beyond the natural Descendants of *Abraham*, and beyond their return to the Land of *Canaan*, whence they were carried. The Mercy to *Abraham* was, that in his Seed all Nations should be blessed, *Luke* 1. 54, 55. and 68. and holpen. *d* Not only as Father to *Israel* after the Flesh, but to him as Father of the faithful. *e* Not that there was on Gods part any need of such confirmation, but that on our part all doubt might be removed, and we, by the immutable things of God, might have strong consolation, as *Hib.* 6. 18. *f* Because this mercy was frequently repeated in the promises to the Fathers after *Abraham's* time, by which promises a Mercy to be perpetuated in *Abraham's* Seed, till the Redemption of the *Israel* of God by the Messiah (of which all temporal Deliverances of *Israel* were Figures) should be effected. *g* Ever since *Abraham's* days and Gods gracious adopting his Seed to be the peculiar people of God, into this we do, as *Israel* did, resolve our assurance of final deliverance, Amen.

# N A H U M.

## The A R G U M E N T.

**T**He Prophet Nahum is one of those Prophets whose Family and Country is concealed, and it would be more labour than profit, to spend time on the enquiry after the one or other, he is stiled the Elkoshite, and possibly born and bred in Elkosh a Town of Galilee, an obscure place, of which perhaps we had heard no more, had it not been written that this man was born there, to allude to that of the Psalmist, *Psal.* 87. 5. The time of his appearing in publick to discharge his Prophetick Office, is much more material, being a Key to the whole Prophecie; now it is certain that Nahum was a Prophet in Office, whilst the Kingdom of Assyria was not only standing, but whilst it was standing in its glory, and intire strength, whilst it was dangerous and terrible to its neighbours, It is to me evident, that Nahum prophesied before the destruction of Senacherib's Army, for he foretellerb the death of Senacherib, chap. 1. 14. it is certain also he appeared after Hoshea and the ten Tribes were carried Captives by Salmaneser. This was either in Anno Mundi 3229. as Helvicus, or 3283. as Arch-Bishop Usher, and Doctor Lightfoot in the ninth year of Hoshea, which was the sixth of Hezekiah, 2 Kings 18. 10. and some few years before the death of Salmaneser, whose Son Senacherib succeeded, and invaded Egypt and Judah, in the 14th year of Hezekiah, eight years after Samaria was taken and the ten Tribes were captivated, within which time, and probably towards the fifth of those eight, Nahum is sent a Prophet to quiet, support and encourage Hezekiah and his Subjects, against all the threats and power of the Assyrian Tyrant, who threatened to destroy Judah and Jerusalem, from accomplishing whereof the Tyrant shall be so far, that God will turn it to his ruine, and here, as a very fit season, the Prophet declarerh the final and utter ruine of the Assyrian Empire, and its Capital City Nineveh, as a just revenge for all their oppressions of their neighbours, but especially in revenge of their reiterated violence against Israel and Judah, on account of which good tidings the Prophet bath his name Nachum, which in the Hebrew is from a word signifying to comfort. And also to repent, indeed Repentance is



preparatory to comfort, and though his preaching against Nineveh be the comfort of Jerusalem, no doubt he called Jerusalem to repent, which is probably collected from chap. 1. ver. 15. Keep thy solemn feasts, O Judah, perform thy vows. This whole Prophecy, except the fifteenth verse of this Chapter, is directed against Nineveh head City of the Assyrian Kingdom, and against the whole Kingdom, which with all sorts of Men and Women in it, are threatened with very sore and heavy Judgments, with final Desolation, or Captivity for their sins; all which was fulfilled by the Lord, using the Babylonian and Median power to overthrow this power of Assyria, and particularly by the joyned Forces of Nabopolassar and Astyages, as is by the most Learned Arch-Bishop Usher observed, in the Anno Mundi 3378. Yet others tell us the final ruine of the Assyrian Kingdom foretold by Nahum came much sooner, and that in the death of Esarhaddon, or Assaradinus the Assyrian Monarchs did expire. But though I determine not the number of years, during which this threatened Monarchy did stand, yet be they fewer or more, Nahum's Prophecy was fulfilled in the destruction of Nineveh, and the subversion of the Assyrian Monarchy, and the Jews were no more infested by the Assyrian, though they were by the Babylonish Kingdom; the things then spoken of by Nahum, do in the Letter and Historical part of them concern the times between the 12th and 14th of Hezekiah, and the ends of the Assyrian Monarchy. And a skilful observer of the Histories of those times, would be best able to interpret this Prophet, nor shall any do it tolerably well without recourse to those Histories, which though not cited here at large (which brief Annotations admit not) yet have not been quite neglected, and what errors in applying the Histories and Computation of times, are here committed. All will candidly excuse who know the obscurity and uncertainty of those times.

## C H A P. I.

\* Zeph. 2. 13. **T**HE burthen *a* \* of Nineveh *b*, The book *c* of the vision *d* of Nahum *e* the Elkoshite *f*.

*a* When the Prophets were sent to denounce future Judgments against a Nation or City, the word was usually called the burthen of that Nation or City; as the burthen of Moab, *Ist.* 15. 1. of Egypt, *Ist.* 19. 1. of Babylon, *Ist.* 12. 1. of Damascus, *Ist.* 17. 1. So here the Calamities foretold are called the burthen of Nineveh. *b* It was the Mother City of the Assyrian Kingdom, and so by a Synecdoche, is here to be interpreted, as including the whole Kingdom, which is threatened with destruction. in the destruction of Nineveh, a City very ancient, built by Assur, Son of Nimrod, repaired and enlarged by Ninus, giving name to the City, he repaired Nineveh, Anno Mundi 1905, or 1908. *c* Either because written, and sent to Nineveh, or else because written, and left to be read by Posterity. *d* Or Prophecy, for Prophets were of old called Seers, 1 Sam. 9. 9. and their Prophecies were called Visions, or it may include the manner in which Nahum was informed what was coming upon Nineveh, God revealed, and the Prophet foresaw the things. *e* His name speaks a Comforter, but it is to Gods People, to whom he gives notice of the Destruction of their Oppressors, his Family, place of Birth, and time of Prophecy, are somewhat uncertain, perhaps he might Prophecy in the time of Hezekiah, when the Ten Tribes were carried captive by Salmanser. *f* Whether this speaks Nahum's Family, or Town where born, or his Country in general, is not certain, but probably it is the Village Elkosh in Galilee, by which he is here called.

|| Or, the Lord is a jealous God, and a revenger.  
\* Exod. 20. 5.  
† Heb. that hath fury.

**2** || God *g* is \* jealous *b*, and the LORD *i* revengeth *k*, the LORD revengeth *l*, and is † furious *m*, the LORD will take *n* vengeance on his adversaries, and here serveth *o* wrath for his enemies.

*g* The Almighty God, so the *Fr.* Version, and the *Heb.* implyeth it. *b* His love is fervent for his People, his displeasure hot against his, and their Enemies, whose Idolatries he will not long bear against himself, nor their Cruelties and Rage against his People, but as jealous for his Peoples good, and for his own glory he will appear and act, so *Ist.* 42. 13. *Ezek.* 39. 25. and *Zech.* 1. 14. and 8. 2. *i* Jehovah, the Everlasting and Unchangeable God, the same always towards his People, *k* As Supreme Governor, who by Office is, and accounts himself bound, to right the oppressed, and to punish the oppressor, so vengeance is the Lords, and he will repay. *l* It is repeated for confirming the truth, and to affect the wicked with Terror, and to awaken them to a timely Repentance, to affect Gods own People with Joy and Hope, that they may wait on him till they see the Vengeance from God mighty, judge, zealous, unchangeable, and eternal. *m* *Heb.* is Lord, or Master of Fury, not like furious men, who cannot Command or govern their anger, but grow suddenly furious, and as suddenly pour it forth, whether seasonably or unseasonably, they regard not; but God who here threatens Enemies, and comforts his Friends, is as much Lord of his Anger, as he is Lord of Power and Wisdom to execute his displeasure in fittest time. *n* When it is most seasonable he should do it, he most certainly will do it. *o* This explains the former Phrase, Lord of fury, God refrains and keeps in his own anger, which grows greater by the Sufferings of his People, and sins of his Enemies.

**3** The LORD is slow *p* to anger *q*, and great in power *r*, and will *s* not at all acquit *t* the wicked *u*: the \* LORD bath his way *x* in the whirlwind *y*, and in the storm *z*, and the clouds are the dust || of his feet †.

*p* Not slack, as some count slackness, 2 *Pit.* 3. 9. either in performing promise, or executing threats; but very wisely patient, and long suffering which is ever tempered with great mercy, and both are joyned together in his Providence, and in his word; see *Exod.* 34. 6. *Numb.* 14. 18. *Neh.* 9. 17. *Psal.* 103. 8. and 145. 8. *Jos.* 2. 13. *Jos.* 4. 2. *q* Just displeasure conceived and expressed; the Lord doth not presently entertain resentments of displeasure, nor make Sinners feel them. He doth now, as he long hath forbore, you oh sinful Ninevites! Oh cruel Assyrians, but consider it, his slow anger will be the heavier when it falls on you. *r* Most mighty in Power, which restrains the rage of Enemies, defends and supports his oppressed ones, and in a moment can destroy those that have deserved, yet fear not his Anger; that the Assyrians are not yet destroyed, is the effect of Patience, not of Impotence, in the God of *Israel.* *s* This is spoken to awaken the secure Kingdom, in which many, it is like, were as the Scoffers, 2 *Pit.* 3. 4. ready to say all things do continue as they were, there will be no change, no judgment against the wicked. But our Prophet assures such, that as there is great Power with God, he can, so there is exact Justice, and stedfast Resolution, he will judge. *t* Neither pronounce them innocent by sentence of Judgment, nor let them escape, as if innocent, by a perpetuated forbearance in the course of his Providence; but sooner, or later, in due season the wickedness, or righteousness of men shall be upon them. *u* The incorrigible, hardened, and perishing sinner. *x* Either the methods of his Providence, his usual path; or else his way intimating the unerring stedfastness of Providence, the straight and known path; however to us it may seem, yet certainly God knows and keeps the right way. *y* Which riseth suddenly, and with violence beareth before it all things that stand in its way, which none can prevent, which no man can calm, which is attended with terror and amazement, *Job.* 27. 20. *Isaiah.* 17. 13. and 29. 6. *Amos.* 1. 14. so will destruction from the mighty and just displeasure of God come upon his Adversaries, and on you Ninevites and Assyrians when you shall fall before this Whirlwind, and Tempest, so all impenitent Sinners perish, *Prov.* 1. 27. *z* *Heb.* Speaks a dreadful Tempest, which makes men full of horror; it is an elegant Ingemination of the same thing to affect Hearers the more. || Though he be surrounded with darkness, yet as an Army afar off is discovered by the dust that their feet raise, so will God at last appear as an Enemy with great Power marching against his Enemies. † And from above, as well as from the darkness of Clouds destroy them, this is spoken after the manner of man, and must be applied as becoms God.

**4** He rebuketh *a* the sea *b*, and maketh it dry *c*; and dryeth up all the rivers *d*, Basban *e* languisheth *f*, and Carmel *g*, and the flower *h* of Lebanon *i* languisheth *k*.

*a* He once did rebuke, as *Exod.* 14. 22. he still can, as a Lord rebuketh his Servant, or a General rebukes his Souldier, by word, or look, *Ist.* 50. 2. *b* Literally understood, or figuratively, it imports still that he can deliver his People, and destroy his Adversaries, as of old he did. *c* His word or will doth as speedily do this thing, as it doth proceed from God; he commands, and it is done. *d* So *Jordan* saw, or heard the rebuke of our God, and fled, or was driven back; *Jos.* 3. 15. 16. and *Psal.* 114. 3. And what he once did upon *Jordan*, that he can do on all other Rivers, and so are we to understand the words. *e* It lay Eastward of *Jordan*, was the Kingdom of *Og*, it was famous for Oakes, *Ezek.* 27. 6. for Cattle also, as Bulls, *Psal.* 22. 12. and Rams, *Deut.* 32. 14. and was given to the half Tribe of *Manasseh.* *f* Grows barren, as if under a Consumptive languishing, is not longer sufficient to feed the Cattle that were wont to feed, and grow fat upon it. *g* A very fruitful Mountain, either in the confines of *Zabulon* and *Asher* Northward, *Jos.* 12. 22. where *Elijah* by fire from Heaven contended, and convicted the Baalites, or else this *Carmel* might be that.

that where *Nabal* dwelt, 1 *Sam.* 25. 2. famous for its rich Pastures; this was more Southward than the other, and not far from *Hebron*. *b* Whatever flourished, and was beautiful, Trees; their Blossoms, and the Flowers which were wont to be the glory of it. *i* A mountain that runs from the Coast of the Phenician Sea Westward, for 125 Miles more or less Eastward, and verging towards *Arabia*, it is the North boundary of *Judea*, and divides it from *Syria*, famous for its fruitfulness, as for its height. *k* Loeth its strength and virtue; both the Product, and the very Soil that produceth too, soon fall into a Consumption.

\*Psalm 97. 5.

5 The \* mountains *l* quake *m* at him *n*, and the hills *o* melt *p*, and the earth *q* is burnt *r* at his presence, yea the world *s*, and all that dwell therein.

*l* The more known Mountains of that Country were mentioned verse 4. now the Prophet doth extend his Speech to all Mountains, how great soever, and how fast soever their Foundations are laid. *m* Tremble at his rebuke, not only are shaken by Earthquakes from natural Causes, disposed by Gods Power and Will, but are shaken and tremble under the effects of his extraordinary presence, *Judges* 5. 4. *Job* 9. 5. *Psal.* 29. 6. *Jer.* 10. 10. *n* By his power, or at his displeasure, or indeed at his presence, *Psal.* 68. 8. and so the *Chald.* Paraphrast. *o* The lesser Hills distinguished from Mountains, or else it is a confirming Ingemination of what he had said. *p* Gods rebuke is as fire, Mountains and Hills, like wax melt down before it. *Psal.* 114. 5, 7, 8. *q* Which seems to be secure against the fury of the fire, yet proves combustible under the fire of Gods wrath. *r* Or else is taken away, withdraws its self, lifts up its self, as sometimes in Earthquakes, or as the *Gallick* Version, mounteth up in fire; the *Heb.* imports all these. *s* The Habitable World. *t* Whether they be far off, or near to *Israel*, both men, and all the rest of the Creatures, whose abode is on Earth, are wonderfully shaken, affrighted and overwhelmed at the tokens of Gods rebuke.

\*Heb. Psalm 97.

6 Who can stand before his Indignation? and who can abide *x* in the fierceness *y* of his anger? his fury *z* is poured out like fire *b*, and the rocks *c* are thrown down by him.

*x* Since God can do all this, who among the Assyrians? who among the Ninevites? What Kingdom, or Monarchy is mighty enough to resist, or defeat the Counsel and Power of this God, who will ere long rebuke, and pour out his Indignation upon them? *y* Be able to endure, or continue in flourishing, peaceful, safe, or joyful State? It is much the same with standing before mentioned. *z* This explains the former, the heat of his anger, is his Indignation, and no Creature can bear it. *a* Fury in man speaks somewhat culpable, and blame-worthy, but in God it cannot be so, it is the intenseness of his just, and wise displeasure, *a* with most righteous and wise direction by God himself, who is as *ver.* 2. *lit.* *m*, which see. *b* Not in the unsteadiness and unreasonableness, but in the vehemency, spreading Nature, and irresistible force of it, as in *Sodom*s overthrow. *c* Though Foundations do support other things, yet cannot support themselves against their God when once angry.

[Or, strength,

\*Psalm 1. 6.

7 The LORD *d* is good *e*, and he \* knoweth *b* them *i* that trust *k* in him *l*.

*d* Though so terrible to his Enemies, to obstinate Sinners, yet he is as gentle, kind, and good to his People, to *Israel*; so the *Ch. Paraphr.* *e* In his just severity he continueth to be good. None of that consuming anger comes from any want of goodness in God: Yea, it is as much an effect of his goodness, as just Punishments on incorrigible Malefactors, are the effects of goodness in a Judge or Magistrate. But here the Prophet intends rather the kindness and grace of God towards his People to whom he doth good, and will do more, *Psal.* 73. 1. and 119. 68. *f* It might have been rendered good to be a strong hold, as the *Heb.* affix imports, and is sometimes rendered. Though *Israel* seems to be exposed to the violence of Enemies, and to be without any Munition or Fortrefs, yet verily the Lord their God is for a defence and Fortrefs to them, *Psal.* 31. 3. and 51. 3. *Prov.* 18. 10. and is their strength also in their Fortrefs. *g* At all times of affliction and danger, when outward pressures fill us with anguish and fears. *h* Discerneth, approveth, owneth, and will make it appear that he doth preserve, that he may deliver his peculiar ones. He knows the wicked, and will restrain, rebuke, and destroy them; he knows the good, and will protect, rescue, and save them. *i* Whether you consider them in a Body and Community, or by themselves, apart, or singly. *k* Believe, depend, and wait on God, they that depend by Faith, and wait with hope. *l* On God, or on Christ, or on the word and promise of God. So God was to those that trusted in his word of promise in *Hezekiah*s time.

8 But *m* with an overrunning flood *n* he *o* will make an utter end *p* of the place thereof *r*, and darkness *s* shall pursue *t* his enemies *u*.

*m* Or *and*, or *therefore*, since God is so good to *Israel* oppressed by *Assyria*, and so terrible, just, and mighty to punish Oppressors. *n* His judgments like a mighty Flood that overfloweth

all banks, and scorns all that might check it, shall swallow up *Assyria* and *Nineveh*, which was in part effected by *Phraortes* about the 2312 *An.* of the World, and in part by his Son *Cyaxares* who broke the Assyrian Kingdom, and took *Nineveh*. *o* The Lord by the Medes, *p* will destroy, so that it shall never recover, or be rebuilt. *r* Of *Nineveh*, that is, *Nineveh* it self. So in Scripture sometime the place is said to perish when the thing it self doth; as *Dan.* 2. 35. *Revel.* 12. 8. and 20. 11. *s* Troubles, desolating Afflictions, extrem Evils; in Scripture stile are called darkness, *Job* 15. 22. and 17. 12. *Psal.* 35. 6. and 55. 6. *Eccles.* 5. 17. *Isa.* 42. 7. and 55. 9. *Eccl.* Joel 2. 2. *t* Not a single Calamity which is soon at an end, but indeed a Succession of Calamities, continued course of them shall pursue; so *Phraortes* began, *Cyaxares* continued, *Scythians* help'd on, and *Alyages* finally with Four Hundred Thousand Men finished the pursuit in the Sack and Ruin of *Nineveh* after Two years Siege. *u* The Ninevites and Assyrians.

9 What do ye imagine *x* against the LORD *y*? he will make an utter end *z*: affliction shall not rise up the second time *a*.

*x* Having declared the dreadfulness of Gods Power and Anger against the wicked; his goodness towards his People, and denounced future destruction against the Ninevites, and Assyrians: He doth now expostulate with them, would know what it is they think of God, what it is they design against him, and on what ground they flatter themselves into such an attempt? *y* The God of *Israel*, for however you *O* Ninevites, and Assyrians! will look only upon a poor, afflicted People, (weakened by many Wars) and design to swallow them up, yet they are the People of the Lord, and you design against him what you design against them. *z* He will make your utter Desolation, to be the Issue of your Projects, and the Punishment of your sins, *vid. ver.* 8. *lit. p.* *a* When that storm which shall overthrow you is past, no other shall arise, because you shall be no more; as if the Prophet had said, God will at once, and for ever destroy your Empire and City.

10 For *b* while they be folden together *c* as thorns, and while they are drunken *d* as drunkards, they shall be devoured as stubble fully dry *e*.

*b* This gives us account how this Desolation shall be effected; *c* They shall be like Thorns easily burnt, and like Thorns folden together, which burn together, and help to destroy each other, or are all together cast into the fire. *d* As men drunken, and unable to help themselves, are easily destroyed, so shall the Assyrians be, or drunk with Pleasures and Pride, they shall be surpris'd and ruined, and easily overthrown. *e* This fully expresseth the speedy, irresistible, and total Destruction, that the anger of God will bring upon them, as the fire burns up all the dried stubble, so shall the Wrath of God destroy the Enemies of *Israel*, and of *Isaacs* God.

11 There is one *f* come *g* out of thee *b* that *†* Heb. a counsellor imagineth *i* evil against the LORD *k*: *†* a wicked fellow of *Bethel* counsellor *l*.

*f* This is a very usual Dialect to express an uncertain number; several are contained in such, *One*, though if you will determine it to one single Person, it is very like it may be *Senacherib*, or *Rabshakeh*. *g* From *Nineveh* he set forth on that Expedition against *Judea* in the days of *Hezekiah*. *h* *Nineveh*. *i* Consulteth, hath formed, and resolved upon it. *k* So it is evident by his Blasphemies against the Lord, *Isa.* 37. 7, 18, 20, and 37. 10, 24, 29. *2 Chron.* 32. 14, 15, 17, 19. And he imagined evil against the People of the Lord, *2 Chron.* 32. 1. *l* One whose Councils and Projects are without any regard to Right and Equity, who by Injustice and Oppressions, who by Frauds and Deceits, by Blood and Slaughter, designs his own greatness, and the ruine of his Neighbours.

12 Thus saith the LORD *m*, || Though *n* || Or, if they they *o* be \* quiet *p*, and likewise many *q*, yet thus *r* shall they be *†* cut down *s*, when he *t* shall pass through: Though *u* I have afflicted thee *x*, I will afflict *y* thee no more *z*.

*m* This addeth weight to his Prediction, it comes under the great Seal of Heaven. *n* Or if they would have been quiet and peaceable towards my People *Israel*, they, *i. e.* the Assyrians, should have been many, &c. but I think it is nearer to the intent of the place to retain our Version. Though *o* Citizens of *Nineveh*, and People of *Assyria*. *p* Be secure, and fear no danger, because of their strength and Victories. *q* As appears by the mighty Army with which they besieged *Jerusalem*, in which 185000 were cut off in one night. *r* Irresistibly, suddenly, and universally, as is foretold, *ver.* 10. *s* The Prophet varieth his Phrase, for *ver.* 10. he speaks of it as done by fire, here he speaks of cutting down intimating that it was the Sword which should cut them off. *t* Either God, the mighty and terrible one, passing over as a Flood, as it is, *ver.* 8. Or the Angel of the Lord, as *2 Kings* 19. 35. *u* The Lord who am good to my People. *x* *O* *Israel*, *y* chastised by the Assyrian, the Rod of mine Anger, hast thou been, *O* my People! but I will no more use that Rod. *z* For they should soon cease to be a Nation that ruleth, and be conquered and oppressed by others.

Or, if they would have been at peace, so should they have been many, and so should they have been thorn, and he should have passed away. *†* Zeph. 2. 13, 14, 15. *†* Heb. thorn.



13 For *a* now *b* will I break *c* his yoke *d* from off thee *e*, and will burst thy bonds *f* in sunder.

*a* The Lord confirms the Prediction, by declaring how it should be done. *b* E're long, and in few years after this was done, though we cannot precisely determine how soon it was. *c* As that which is broken into pieces. *d* *Senacherib's*, or rather the Tyranny and Oppression of the Assyrian Kingdom. *e* O *Israel*, and *Jerusalem*. *f* Those unjust Impositions, and Edicts, which as strong bonds fastened his heavy yoke upon thy neck. They are the bonds of *Assyria*, as laid upon *Israel*, they are *Israel's* bonds as born by *Israel*.

14 And the LORD *g* hath given a commandment *h* concerning thee *i*, that no more of thy name be sown *k*: out of the house *l* of thy Gods *m* will I cut off *n* the graven image *o*, and the molten image *p*: I will make thy grave *q*, for thou art vile *r*.

*g* God of *Israel*, against whom thou imaginest evil, *h* Determined with himself, and given charge to the Medes, which in due season they will observe, and with assistance of the Chaldeans, will fully execute. *i* Or against thee *Senacherib*, the Royal Family, and the whole Kingdom of *Assyria*. *k* Though *Esar-haddon* son to this *Senacherib* did succeed his Father, yet may it be rather said he was never sown, he never took root, but like Seed that falling on the surface of the Earth, there withers and dies, or else none shall bear thy Name, and Title; but hereafter thy Kingdom shall be swallowed up by the Power, and silenced in the Name of Babylonian or Chaldean Monarchy. *l* Temples built for their Heathenish Worship. *m* Idols intimating the number of them, and the chiefest of them. *n* Destroy, and abolish, so Idolatrous Conquerours were Gods Servants to cut off Idolatrous Worship, and Idols of the conquered Nations; so did this *Senacherib*, 2 *Kings* 18. 33, 34. *Isa.* 37. 19. destroy the Idols of the Conquered, so should they do against the Assyrian Idols, who were appointed of God to wast *Nineveh*. *o* Either it respecteth the universal destruction of the Idols all cut off, not one left: or rather some one more noted, depended on, worshipped, called *Isa.* 37. 38. *Nisroch*, by some thought to be the Sun, but nothing in particular is elsewhere recorded of this Idol, or its Worship. *p* Added either to intimate that all Idols should fall in the future ruine of the Kingdom, or to let us know that the worth of the Metal of which the Image was made, and the curiosity of the Work, nor yet the pretext of Sacred as a God, should be any safeguard to it. *q* Thou shalt not have a Royal Magnificent Tomb made by thy Successor, or such as honour thee, but thou shalt be either buried in obscurity, or else thy Tomb shall relate thy Vileness, as it is reported it did by this Inscription under *Senacherib's* Statue in an Egyptian Temple, *Ἐὶς τὴν δόξαν τοῦ θεοῦ ἐστὶν*. Learn to fear God who lookest on me. *r* Despised since thy defeat before *Jerusalem*, or rather hast been a vile prophane despiser of God, whom thou hast blasphemed, and reproached, and an oppressor of men whom thou hast slain, or enslaved, unworthy of Life, and unworthy of a Grave when dead.

15 \* Behold *f* upon the mountains *t* the feet of him that bringeth good tydings *u*, that publisheth *x* peace *y*: O Judah, † keep thy solemn feasts *z*, perform thy vows *a*: for † the wicked *b* shall no more pass through *c* thee, he *d* is utterly cut off *e*.

*f* As this speaks some unexpected thing, so it calls for our heeding and minding of it. *t* Over which he must needs come, that either came from the Assyrian Camp where the miraculous Slaughter was made, or from *Nineveh*, where the Fugitive defeated Tyrant was slain, many Mountains invironing *Jerusalem*, and lying dispersed in *Judah*, over which the Messengers came, who brought news of *Senacherib's* Death, or downfall of the Assyrian Kingdom. *u* Good news indeed to an oppressed, and weakened People, at which they might well rejoice indeed, if they considered what this Tyrant intended, vid. *Isa.* 10. from ver. 5. to the end of the Chapter. Now he is dead, who designed the mischief. *x* Proclaimeth, and tells to every one he meets. *y* Not by league or friendship with the Assyrian, but as the consequent of his Death, and overthrow of his Kingdom. *z* Be careful to serve God, and Worship him ye that are his People. *a* Made in thy deep distress when all seemed lost and forlorn. *b* That wicked Counsellor, ver. 11. the violent oppressor, proud *Senacherib*, who shall fall by the Sword, or rather is fallen by it, in his own Land, when this Messenger of glad Tydings came, *Isa.* 37. 7. with 37. and 38 verses. *c* Neither as a Conqueror who beareth all down before him, nor as a Triumpher glorying in his acquits, which in progress he takes view of. *d* Murdered by his Sons, his Kingdom shaken by intestine Troubles arising from the slaughter of his Army, and an Anarchy, or interregnum whilst the two Brethren Parricides warred with the third for the Crown, and all three were in that juncture, as in an opportune Season, invaded, subdued, and destroyed by *Meredach Baladan* King of *Babylon*, vid. *Isa.* 10. tot.

## C H A P. II.

1 HE *a* that † dasheth in pieces *b* is come up before thy face *c*: keep the munition *d*, watch the way *e*, make thy loins strong *f*, fortifie thy power *g* mightily.

*a* Some by mistake refer this to *Senacherib*; it is more rightly referred to the Medes or Scythians, or the Chaldeans, all which did somewhat against the Assyrians. *b* That as a heavy and strong Hammer breaks into pieces, and then with his arm scattereth the broken pieces, so shall the destroyer of *Nineveh* do, as a *Maul* (so the word *Prov.* 25. 18.) or as the wind scatters smoke, so the word *Psal.* 68. 2. *c* Against thee, and is with in fight, from thy Watch-Towers on thy Frontiers thou mayest defy thy Avant-Guards. *d* The Prophet derides *Nineveh*, and foretells all will be to no purpose; she shall never be able to withstand, so as to conquer, re-inforce thy Garisons, yet they shall fall. *e* Know which way he comes, that thou mayest barricado the way, or set Ambushes. *f* Encourage thy Souldiers, and make them valiant as thou canst, choose out the ablest and most undaunted. *g* Gather up all thou canst for the War, increase thy Armies, fill up thy Companies, engage assistance from abroad, nothing shall avail thee.

2 \* For † the LORD hath turned *b* away the excellency *i* of Jacob *k*, as the † excellency of *Israel* *l*: for the \* empiers *m* have emptied them out *n*, and marred *o* their vine-branches *p*.

This confirms the Prophets Threat, either declaring that now, since God had sufficiently punished *Jacob* and *Israel*, he would next punish the proud Assyrian, as *Isa.* 10. 12. or else, it is a confirmation by argument from the greater to the less; *Israel* and *Jacob* were more to God, yet he did punish them, much more will he punish *Nineveh*. *b* Laid low, or captivated, as no doubt *Senacherib* did when he took so many fenced Cities, he did not slay all, he sent many into Captivity, and threatened *Jerusalem*, her Citizens with the like, *Isa.* 36. 17. *i* The Wealth, the valiant Men, the Wife Men, all that *Jacob* could (with any colour of reason) and had (with sin more than enough) gloried in. *k* The two Tribes. *l* The ten Tribes spoiled, conquered, and captivated by *Salmanser*. *m* Assyrians who invaded, plundered, and robbed them, both *Israel*, and *Jacob*. *n* Quite exhausted them: *o* Either corrupted them in Religion and manners, as 2 *Kings* 17. 24. &c. or destroyed, and cut up, the Race of *Israel* to destroy them utterly. *p* It may be literally meant, that the Assyrians did cut up the Vines to impoverish the Vine-dressers, or else figuratively for the Nation which is often compared to a Vine, so the Branches are Men and Women.

3 The shield *q* of his *r* mighty men *s* is made red *t*, the valiant men *are* in † scarlet *u*: the chariots *x* shall be with † flaming torches *y* in the day of his preparation *z*, and the fir-trees shall be terribly shaken *a*.

*q* One part for the whole of the Armour, and Furnitures or Harnes. *r* Medes or Chaldeans. *s* Souldiers, more particularly the brave and stout ones, who were the choice men of the Army. *t* Either coloured red by the Dyer, or else dyed red with the Blood of the Slain. *u* This explains the former, they used this colour much, either to terrifie the Enemy, or to conceal their own Wounds, when the Blood on other colour would have disclosed them. *x* Much used in the Wars of those Countries, and the great men usually fought in them in those days. *y* Either because they did force Fire out of the Stones, by their swift motion over them, or rather because they were Torches always carried in them, to light them that rode in them by night, and to be in readines to fire the Houses of Cities, or Tents in the Camp they did break into. *z* When he shall Muster his Armies, and bring together his Magazines, and prepare his Engines. *a* By Axes cutting them down for several uses in the War, for Torches, for Lances, for building Forts, and many other uses. This parallel with *Isa.* 14. 8. whole Forests sometimes destroyed by great Armies, which cut them down for their Service.

4 The chariots *b* shall rage *c* in the streets *d*, they shall juffe *e* one against another in the broad wayes *f*, they † shall seem like torches *g*, they shall run like the lightnings *h*.

*b* Of the Chaldean Army, or the Riders in the Chariots by their fierceness, and carriage, by their cries and calls heartening one another, and threatening the Assyrians. *c* Shall seem to be more like mad-men, than well-ordered Souldiers, and as if they were possessed with Furies, do more than man can do. *d* Either of the Towns they pass through, or rather of *Nineveh* when taken. *e* By reason of their multitude, haste, and fury, they shall hit one against another. *f* Where is most room, shall be most of these Chariots, and yet scarce room for them to move in. *g* What with sparkling fire caused by their Horses and Chariots shod with Iron; and what with the glittering

\* *Isa.* 52. 7.  
Rom. 10. 15.

† Heb. *scat.*

† Heb. *Belial*.

\* Heb. *the dis.*  
† Heb. *or hammer*.

† *Isa.* 10. 12.

† Or, *pride*.

† *Hol.* 10. 1.

† Or, *did scate*  
† Or, *fiery*.

† Heb. *their*  
† *fiery*.

of the polished Irons about the Chariots, and what with the light of flaming Torches carried in them, the Chariots shall look like so many great Flambeaus, very dangerous, and terrible. Both for speed, irresistibleness, and terror against which no defence, from which no flight, or hiding.

5 He i shall recount k his || worthies l; they shall stumble m in their walk; they shall make haste to the wall n thereof, and the defence o shall be prepared.

i This Verse may indifferently refer either to Nineveh and its King, making their defence, or to the Chaldeans and their King, maintaining the Siege, both act with Vigour and Diligence. k Muster, and give orders. l Approved Officers and Commanders. m Shew such forwardness, make such haste, that they shall not stand to pick their way, and there shall be so many, that they shall stumble for want of room. n The Assyrians to defend, the Chaldeans to assault the Walls of Nineveh. o What might defend the besieged, and what might defend the Besiegers; all shall be ready on both sides, and what men can do, both will do.

6 The gates p of the rivers q shall be opened r, and the palace s shall be || dissolved.

p Of the City toward the River. q For River, or because of the greatness of Tigris, upon which Nineveh stood. r It is reported by Diodorus Siculus Biblioth. l. 3. c. 7. that when the Chaldeans besieged Nineveh, a mighty Deluge of Waters overthrew the Walls of Nineveh, by the space of twenty Furlongs, or two miles and half, through which breach the Besiegers made their entrance; so chap. 1. ver. 8. Usher Annal ad An. M. 3257. the overrunning flood may be literally understood; here the Prophet expressly declares how Nineveh shall be ruined. Either the Royal stately Palace of the Assyrian Monarch, or the more stately Temple of Nisroch, or Jupiter Belus, or some mighty Bulwark raised there for defence. t As if melted, it shall drop to pieces, and they that were in, whether Servants of the Court, or Votaries to the Idol, or Souldiers for defence of the Fort, shall in haste, with fear of the danger fly away.

7 And || Huzzab u shall be || led away captive x, she shall be brought up, and her maids y shall lead z her, as with the voice of doves a, tabering upon their breasts b.

u This is variously taken, but the most probable guess is, that it is meant of the Queen, who kept close in the Palace, or Temple, as where she might be most safe in the strength, and supposed sacredness of the place. x Without due respect to her Royal Dignity, shall be hurried into a strange Land with other Captives, and (as they) be exposed to danger and Insolence. y Ladies that waited on her in her Royal State, now shall be her Companions in Captivity. z Support their sorrowful, weary, and fainting Queen, spent with such travel as she had not been used unto. a Sighing out the Complaints they durst not speak out. b These Maids of Honour should now in Captivity strike on their Breasts, but with such caution and fear of being discovered in their lamenting their Sorrows should be but like the noise of a Taber lightly stricken, or else instead of Musical Instruments, on which they were used to play, and to which they were used to sing, now they strike their own Breasts, and sigh out their Sorrows.

8 But Nineveh is || of old c like a pool of water d, yet they e shall flee away, Stand, stand f, shall they g cry; but none shall || look back h.

c A very ancient City, of great renown and strength. d Very populous, like a Pool of Water which hath been long breeding of Fish, and is full of them. e Yet these Multitudes shall not be a Safety, or Protection to Nineveh, they shall flee away distressed and terrified; f As Officers call to flying Souldiers, and it is doubled to shew the earnestness of the Commanders, and desiring the Souldier to stand and fight. g The Chieftains, and most valiant among the Ninevites. h A Panick fear shall so possess them, that none of them shall dare to turn again, nor to look back upon the Enemy.

9 Take i ye k the spoil of silver, take the spoil of gold: || for l there is none end of the store m, and glory n out of all the + pleasant furniture.

i God speaks by his Prophet, commanding that it be done, and foretelling that it certainly shall be done, and Scythians, Medes and Chaldeans, or whoever else did associate in the War, andacking of Nineveh, may be supposed to encourage one another in the plundering of the City, k conquering Souldiers, you that come together in hope of this booty. l Here is enough for you all, Nineveh hath been long gathering, and hath gathered much Treasure, it is uncountable; therefore take all you can lay hands on, possibly it may be the fore-telling of the chief Commander, his giving his Souldiers leave to take what they could, for so much as after all, they would leave enough, a great Treasure for him. m Of all sorts, both for use and Luxury, both for Necessity and Superfluity. n Splendid and rich Furni-

ture in their Temples, Palaces, publick Edifices, and private Houses. Their rich Vessels, costly Hangings, and gaudy Apparel, in their Ward Robes, in their Closets, and in their Shops, all delightful to the Eye, and rich in the real value.

10 She o is empty p and void q, and wast r, and \* the heart melteth s, and the \* knees finite t together, and much pain u is in all loins x, and the \* faces y of them all gather blackness z.

\* Hab. 1. 2. 8.  
\* Dan. 5. 6.  
\* Joel 2. 4.

o Nineveh taken, and under the proud Insultings of the barbarous Souldiers. p Though once full of all store, yet now she is empty enough, many hands have been employed to spoil her. q Citizens are either slip away, or carried Captives, r desolate, and shall continue so. Here is a threefold explication to ascertain the thing, and to intimate the greatness of Nineveh's Desolation. s This Devastation hath broken the hearts of the Ninevites. t Not able to go steddily, ready to fall through weakness, and faintness of Spirits. u Acute pains and griefs caused by their Troubles, Losses, Dangers, and Frights. x Which in those that are well, are their strength, and which to diseased, and broken Bodies, are the seat of Pains and Griefs. y Which were wont to be haughty and scornful, and as it were sparkle with briskness of Spirit. z Now are clouded, sorrowful, and dejected, every one may see their desperate state in this Symptom.

11 Where a is the dwelling b of the lions c, and the feeding place d of the young lions e? where the lion, even the old lion f walked g, and the lions whelp, and none made them afraid.

a It is the insulting, or deriding speech of all that see, and note it. b Nineveh compared to a Lions Den. c Tyrants and bloody Warriors, as Pul, Tiglath-Pileser, and Salmaneser. d Nineveh. e Princes the Children of those Tyrannical Kings. f The King of Assyria. g In his Pride, in Safety, and his Princes with his Rapines about him, which none durst disturb.

12 The lion b did tear i in pieces enough for his whelps k, and strangled for his lionesses l, and filled his holes m with prey, and his dens n with ravine o.

b The Prophet continues the Metaphor, this Lion is the King of Assyria. i Formerly did fall upon his Neighbour Nations, broke their strength, and rob'd their Treasuries, and Store-houses, and broke them in pieces. k The young Brood of the Assyrian Royal Family. l Queens, Concubines, or Ladies in the Assyrian Court. m His Treasuries, Magazines, and Royal Seats, called Dens in a Decorum to the Speech he had used. n Ingeminating what was before spoken. o Spoils which his ravenous mind and hand could lay hold on; all was prey that he could take.

13 Behold p I q am against thee r, saith the LORD of hosts s, and I will burn her t chariots in the smoke u, and the sword x shall devour thy young lions y, and I will cut off thy prey z from the earth, and the voice of thy messengers || shall no more be heard +.

p This calls for our attention. q The God of Israel, whom thou hast despised and blasphemed. r Assyrian Kingdom, and Nineveh, s whose command all must obey. t Nineveh. u In wrath, or suddenly, or what if when the City first plundered, then burnt, these Chariots were burnt in that smoke. x Of the conquering Enemy. y Young Princes that either are found in Arms, or else are cut off in the places of their Retirements for safety. z Cause thee to cease from making a prey any more, or destroy all thou hast gotten by thy prey. || Either Embassadors sent forth, or Tribute-Gatherers, or Muster-Masters to lift Souldiers, or Heralds to proclaim Edicts. + None shall concern themselves with one or other of them. None obey or fear thee.

CHAP. III.

1 W O a to the \* bloody + city, b it is all c full of lies d and robbery e, the prey f departeth not g.

\* Ezek. 24. 9.  
Hab. 2. 12.  
+ Heb. city of bloods.

a A comprehensive threat of many, and great Calamities coming. b Nineveh, the chief City of the Assyrian Kingdom. Vid. chap. 1. ver. 1. ut. b. c Every part, Officers and Rulers; Traders, both Buyers and Sellers; Shops, Houses, Judicatories, all filled with Falshood and Lies. d Cheating in their Trades, and False Witnesses before the Judges. e Their gain, though they count honest, is no better in Gods account than Robbery or Rapine, as is that the Lion taketh, teareth, and devoureth, as the word Heb. implies. f Unjust acquits by fraud and force; Extortions and violent taking away what was not theirs. g As they did so long since, they continue still so to do, no change from Injustice to Justice.

2 The noise of a whip h, and the noise of the



rattling of the wheels *i*, and of the prancing horses *k*, and of the jumping *l* chariots.

The French reads this verse with a Negative distributive, and so links this and the next verse with the former Negative, ver. 1. thus the prey departeth not, nor the noise of the whip, nor. &c. intimating the long continuance of the Chaldeans inflicting over the Ninevites. *b* With which the Charioteer roused, and animated the Horses which drew the Warlike Chariots. *i* By the swift motion of the Horses *k* in the Chariots proudly and stately trampling, *l* made to jump by the swiftness and strength of the Horses which drew them.

† Heb. flame of the sword, and the lightning of the spear.

3 The horseman *m* lifteth up *n* both the bright † sword *o*, and the glittering † spear, and there *p* is a multitude of slain *q*, and a great number of carcasses *r*; and there is no end of their corpses *s*: they *t* stumble *u* upon their corpses.

*m* The Chaldean, and Mede, or their Confederates in the War. *n* Hath his sword not only drawn, but in a posture ever ready to smite, wound, or kill. *o* These Warriors kept their Weapons in such manner, that they were fit both to cut and kill, and also to dazzle the eye, and affright. *p* In Nineveh, and the streets of it. *q* By the sword of the prevailing Besiegers. *r* The slain lay in the Streets unburied. *s* None knew the numbers of the slain. *t* Both Invaders, and invaded, all within the City, *u* are ready to fall at them, not able to avoid them.

4 Because *x* of the multitude of the whoredoms *y* of the well-favoured *z* harlot, the mistress of witchcrafts *a*, that selleth *b* nations *c* through her whoredoms *d*, and families *e* through her witchcrafts.

*x* God is just, Nineveh hath deserved all this. *y* Her crafts and her Policies are in which she resembled those lewd Women, as they by their wiles abuse, and deceive men; so did Nineveh or the Assyrian Kingdom deceive, impoverish, and enslave Nations by state Policies, so Isa. 23. 17. and Revel. 17. 2. or else, by Whoredoms here may be meant Idolatries, which were multiplied by the many People that served the Assyrian Idols, or by their multiplying of Idols, which probably they did, by taking into the Muster-Roll of their Gods, those Idols which the conquered Nations worshipt, or Whoredoms literally understood; for this sin undoubtedly did abound where Wealth, Luxury, Ease, and long continuance of these were to be found. *z* The Glory of their State and Government, or the splendor of their Idols, Temples, and Sacrifices, or the comeliness and beauty of the lewd, and whorish Women among them. *a* Bewitching Policies, and enchanting Councils, Confederacies, and promised Favours, or it may be literally taken for Witchcrafts or Necromancies, which sin abounded no doubt among the Assyrians *b* disposeth of them as imperiously, and absolutely as men do Slaves which they buy, or else drawing them into the Wars for Pay, exposed them to slaughter by the Enemies Sword, as if they had bought their Persons to sell their lives, that thereby their own Countrymen, and Citizens might be spared, and escape. Or selleth, *i. e.* occasioneth them to abound in sin, for which God in his just judgment selleth them into the Enemies hand. *c* Whole Kingdoms. *d* See *lit. y.* *e* Either 'tis an elegant Illustration of the former passage, or perhaps it may intimate the seducing of some particular and eminent Families to ingate themselves in an hereditary and perpetual Service to the Assyrian Idols, or to Witchcrafts, in which the Devil imitated Gods Institution, in taking a Family to his Service, so the chief Families had the Authority of Ruling, and the burthen of an Idolatrous Priesthood, Gr. Tholofun. de Rep. lib. 4. Sect. 9. and lib. 8. c. 2. Sect. 6, and 8.

\* Isa. 47. 2, 3, 8. Jer. 13. 22, 25.

5 Behold *f* I am against these faith the LORD of hosts, and \* I will discover *g* thy skirts upon thy face, and I will shew the nations *h* thy nakedness *i*, and the kingdoms thy shame.

*f* See chap. 2. ver. 13. *lit. p. q. r. s.* *g* Nineveh as an Harlot had been proud, and appeared beautiful, and gay in the gifts of her Lovers; but now God will deal with her according to her ways, (and as men provoked use to do with Harlots) strip her naked, and expose her to greatest Infamy, or deal with thee as inhumane Souldiers do deal with Captive Women, Vide Annor. in Ezek. 16. 37. *h* Which once did reverence thy greatness, shall now abhor thy nakedness which they behold *i* thy vileness and thy shame as in the next words.

6 And I will cast *k* abominable filth *l* upon thee, and make thee vile *m*, and will set thee *n* as a gazing-stock *o*.

*k* By the Chaldean and Medish Army which God will stir up against the Assyrian Monarchy. *l* As is done to lewd Women. *m* Nineveh had made her self morally evil, and vile by sinning: now she shall be made penally vile. *n* O Nineveh. *o* At which they shall wonder, and be astonished, some shall take warning too; so Senacherib's Tomb was a standing Monument to put

men in mind that God is to be feared, and that men looking on it, may reflect on their Insolence, and decline it. So Senacherib's Tomb-stone with his Statue: Of which cap. 1. ver. 14.

7 And it shall come to pass *p* that all they that look upon *q* thee, shall flee *r* from thee, and say *s* Nineveh is laid waste *t*, who will bemoan *u* her? whence *x* shall I seek comforters for thee?

*p* It will most certainly be. *q* So soon as ever thou art seen, and discovered O Nineveh in thy vileness. *r* With hatred, leaching, and abhorrence for her former pride, and wickedness, and *s* for her present Miseries. *t* With wonder, scorn, rejoicing, and spreading the News. *u* Taken, sacked, emptied of Inhabitants, yea, utterly subverted, that it may be no more a rival with Babylon, it is certain that it is not now where it once stood. *x* Whose Bowels will be moved for her that had no Bowels for any one, who will move foot or hand toward her relief? *y* From what place? She hath wronged all her Neighbours, and ruined some of them, from amidst these, surely not one may be fetch'd to speak comfortably to her; these do with reason upbraid her former Cruelty and Pride, and rejoice in her present Calamity and Ruine, and Strangers will not be concerned for her.

8 \* Art thou *y* better *z* than † \* populous No, that was scituate among the rivers *a*, that had the waters round *b* about it, whose rampart *c* was the sea *d*, and her wall *e* was from the sea. \* Amos 6. 2. † Or, overflowing. \* Heb. No-Am.

*y* O Nineveh. *z* It is generally supposed, that this was what we now called Alexandria, a City full of People, and as full of Luxury and Uncleaness, the sins whereof had brought it to ruin, though the History of it do not specify time, period of means, &c. Art thou greater, stronger and wiser, more able to resist an Enemy, and preserve thy self? Yet all her power was broken, her Riches spoiled, and her Glory buried in Ruines. This known in those days, was a fit example to be set before the Ninevites, and though some conjecture the Prophet foretells what should befall populous No, to awaken the Ninevites, yet it seems incredible, that the Prophet should take an instance to terrify secure Ninevites from somewhat to come to pass in after Ages. *a* In a place where the seven streams of Nilus very fairly might be accounted so many Rivers, and near to one of these streams toward the Sea, was this mighty and rich City seated. *b* Though at some distance, yet at no great distance. *c* Of defence of its walls on one side. *d* That part of the midland Sea which was *Mare Egyptiacum*, and was Northward from the City. *e* A mighty strong wall built from the Sea, on the parts Landward, where need was.

9 Ethiopia *f* and Egypt *g* were her strength *h*, and it was infinite *i*, Put *k* and Lubim *l* were † thus *m* + Heb. in thy help.

*f* It is not very probable that this Ethiopia should be that remote Country that lay South of Egypt, though in truth it is possible, and while Egypt was in Friendship with No-Amos, or Alexandria, the aids might in length of time come from Ethiopia, or Habassia. But there was a Cush, an Ethiopia in Arabia, near to Egypt and Alexandria, whose People were likest to undertake the assistance of Alexandria their Neighbour. See 2 Chron. 14. 9. Ezek. 30. 4, 5. and Hab. 3. 7. *g* This No or Alexandria, was either a City subject to, and was part of Egypt, or if (as some conjecture) it was a free City, it was in league with Egypt. *h* Furnishing Souldiers and Warlike Assistance on all occasions to Alexandria, which relied on these Confederates. *i* They never made an end of their Confederacies and warlike Provisions. It is reported that when Amasis reigned, Egypt reckoned twenty thousand Cities, and when Zerah King of Ethiopia came against Asa, it was with an Army of ten hundred thousand men, and three hundred (thousand) chariots; these were the Associates of Alexandria. *k* Or Phutians or the Moors, who lye along Westward of Alexandria. *l* The People that inhabited the parts of Africa, and thought to be that which is now called Cyrene, Vid. Ezek. 30. *m* O Alexandria.

10 Yet she was carried away *n*, she went into captivity *o*; her young children *p* also were dashed in pieces *q* at the top of all the streets; and they cast lots *r* for her honourable men *s*; and all her great men *t* were bound in chains *u*.

*n* It is probable this might be about thirty years before; for about 3207, as Calvisius, or 3277, as Arch-Bishop Usher. Sabacon King of Ethiopia invaded Egypt, took Bocchoris, and burnt him, which was not likely to be done without slaughter of men, and sacking of Towns, among which time No might be ruined. Now as Calvisius and Helvicus account about 3232, or as Usher 3307. An. Mund. Nahum appears, and flourisheth. This ingemination confirms the certainty of the thing, and intends to affect the Ninevites the more. *p* Their innocent Age was no safeguard to them. *q* First barbarously murdered, and then trod under foot in the Streets, *r* was usually with those cruel bloody Souldiers, 2 Kings 8. 12. Psal. 137. 9. Isa. 13. 15. *u* Either

*r* Either to put a scorn upon them, or else to prevent any contest about them, being taken among many others together, and none could say this is my Prisoner. *f* Citizens of note, or some Officers or Governours. *t* Great in place, strength, valour, Wisdom, and so likely to do the Conquerour a displeasure, should they not be secured, *u* of Iron or manacled, used as worst Slaves.

11 Thou *x* also \* shalt be drunken *y*, thou shalt be hid *z*; thou also *a* shalt seek *b* strength because *c* of the enemy.

*x* O Nineveh, *y* not only taste, but drink deep, yea, be drunk with the bitter Cup of Gods displeasure, and thine Enemies rage, *z* Either hide thy self, or be so weakened, and diminish, that thou shalt no more appear, or else be as contemptible, laid by in some obscure place, fear and shame shall cover thee. *a* O Nineveh, as well as Alexandria, *b* shalt sue for, and intreat assistance, *c* or from the Enemy, *i. e.* Either thus in thy distress thou shalt seek for strength from such as are really thine Enemies, though they make a league with thee; or thus, thou shalt beg protection from thy Enemy that hath captivated thee, and relye on the mercy of him against the rage of others.

12 All thy strong holds *d*, shall be like \* fig-trees *e* with the first ripe figs *f*: if they be shaken *g*, they shall even fall into the mouth *h* of the eater.

*d* Castles, and fortified places, not one or two, but all of them *e* easily shaken, *f* whose weight, and ripeness will bring them quickly to the ground *g* if but very lightly toucht, *h* in to the hand of devouring, and hungry ones.

13 Behold *i* \* thy people *k* in the midst of thee *l* are women *m*: the gates *n* of thy land shall be set wide *o* open unto thine enemies *p*, the fire shall devour *q* thy bars *r*.

*i* This may seem strange, but attend diligently, thou shalt see how this will be. *k* Those thou hirest, and are thine for pay, those that are born thine, all thy Warriours, *l* where ver- Cowards use to be valiant, or where necessity makes cowards valiant, where they should shew most valour, *m* weak, afraid, flee away, and hide themselves, Jer. 48. 41. and 51. 30. God would fill them with terroure, and they shall not dare to keep their Gates shut against the Enemy. *n* The Cities, but especially the strong fortified Frontiers which should keep out the Enemy, *o* shall either through fear or treachery be opened, wide opened to admit the Enemy. *p* Chaldeans, and their Confederates. *q* When the Enemy is thus admitted, he shall burn either the City, or the Gates and Bars, he will never trust, nor spare thee. *r* With which the Gates were both shut and strengthened, 1 Sam. 23. 7. Psal. 147. 13.

14 Draw thee waters *f* for the siege *t*, fortify *u* thy strong holds: go into clay, and tread the mortar *x*, make strong the brick-kiln *y*.

*f* Fill all thy Cisterns, and make more, that thou want not for drink, *y* draw the waters into the ditches, or graff about every Fort *t* which thine Enemies will lay against thee. *u* Repair all decays, and strengthen all that is weak. *x* Set thy Brick-makers on work to prepare store of the strongest Bricks, *y* that the materials for thy Fortifications may be firm and good, all this is spoken with an Ironie, or derision of their fruitless labour.

15 There *z* shall the fire *a* devour thee: the sword *b* shall cut thee off: it shall eat *c* thee up like the canker worm *d*: make thy self many *e* as the canker worm, make thy self many *f* as the locusts.

*z* In the very Fortresses. *a* Either literally, or figuratively, the wrath of the Enemy hot as fire, or the Pestilence, or all together *b* Of the Chaldeans, their Wars (after all that the Scythians have done against thee) these shall utterly destroy thee. *c* This tells us the manner how the Ninevites shall be destroyed, they shall be eaten up: *d* Either the Enemy shall as easily eat thee up, as the Canker-worm eats the green Herb; or thou shalt as soon be devoured as Canker-worms are destroyed by storms, rain, fire, or change of weather. *e* They are innumerable, be thou so if thou canst be, all will be to no purpose: *f* The same Ironie repeated, when the Ninevites have

done all they can, they shall as fully, and suddenly be destroyed as these Vermine are.

16 Thou hast multiplyed *g* thy merchants *b* above the stars *i* of heaven: the canker *k* worm || spoileth *l* and fleeth *m* away.

*g* For number; and as the word may import, thou hast greatened them, thou reliest on their power, and interest. *b* Either literally or figuratively, thy great Men, Princes and Rulers, which sold and bought, chap. 3. ver. 4. or thy Confederates, who by vertue of such Leagues have free Commerce with thee, and this most like to be the meaning. *i* Proverbially taken for a very great number, *k* This seems an abrupt speech, and may be thus made up, whatever thou thinkest of these, which thou both multiplyest, and magnifiest; I tell thee, O Nineveh! They are like the Canker-worm, and Locust *l* which spoil where ever they come, and do the greater mischief where they are greater in number, for they come for spoil, while they get by thee, they continue with thee. *m* When no more is to be gotten, they take wing, and flee away, leaving waste, and stench behind them, so will these serve thee, O Nineveh.

17 Thy crowned *n* are as the locusts, and thy captains *o* as the great grasshoppers, which camp *p* in the hedges in the cold day *q*, but when the sun ariseth *r* they flee away *s*, and their place is not known *t* where they were.

*n* Thy rich and wealthy Citizens, or thy Confederate Kings and Princes, or thy Tributary Princes. *o* Hired, or home-born, rather the former, Commanders and Officers for number, and briskness, are like Locusts and great Grasshoppers, but 'tis all for shew, nothing for help to thee; *p* As if they would guard the Grounds, about which they settle. *q* This last while the season suits them. *r* When Trouble, War, and Danger, like the parching Sun scalds them. *s* They shift from the hedge they eat up. *t* Thou shalt never know where to find them when thou needest, and they should help thee.

18 Thy shepherds *u* slumber *x*, O king of Assyria *y*: thy || nobles *z* shall dwell in the dust *a*: thy people *b* is scattered *c* upon the mountains *d*, and no man gathereth *e* them.

*u* Subordinate Magistrates, Rulers, and Counsellors, or Officers set over the Kingdom. *x* Are remiss, or mistake, or are heartless or dead, they cannot, or will not mind the publick concerns, *y* His Name I meet not with, *Asaradinus*, or as the Scripture calls him *Esharaddon*, may possibly be the Name and Man intended *z* The brave, valiant, and famous men, *a* Either be buried as dead, or lye on the dust as faint, and weary, or be trampled on as worthless and useless, *b* Thy Citizens, and Subjects in their great numbers. *c* Partly through fear, shame, and astonishment; partly by violence of the invading Enemy. *d* Where is neither safety nor provision against danger and want. *e* No one that will concern himself to preserve thy dispersed ones; so thou and they are left hopeless, and ruined, for the shepherds are some dead, and cannot, the rest slumber and will not, lay to heart their condition.

19 There is no *f* healing *f* of thy bruise *g*: thy wound is grievous *h*: all that hear the bruit of thee *i* shall clap the hands *k* over thee: for upon whom *l* hath not thy wickedness *m* passed *n* continually *o*.

*f* In a word, thou Nineveh must die, thy bruise he will not heal who gave it, and others cannot. God by the Chaldeans hath wounded thee, and thy friends cannot bind up the wound. *g* Shiver'd, and broken State. *h* Hath brought a weakness on thee, thou art sick with thy wound, and faintest, not able to bear a cure. *i* Of thy former carriage, and present calamities, *k* Insulting and rejoycing over thee. *l* No Kingdom, State, City or Family almost round about thee; not one can be named. *m* Thy sins, thy Idolatry, Luxury, &c. Thy Tyranny, Pride, Oppression and Cruelty; Thy illegal, unprejudiced violence *n* without any bounds, and in most vehement and fierce manner, *o* either alwayes treading down, and trampling upon those whom thou hadst subdued, or else having conquered and spoiled one State, didst forthwith fall upon some other. Thus all suffered by thee, and all rejoyce at thy utter downfall; and as none have cause to befriend thee, so none will find hearts to pity thee, or hands to help thee, but every one is ready to wish, that all who are, as thou wert, Enemy to Mankind, and Justice, may, as thou, perish without help or pity.



# HABAKKUK.

## The ARGUMENT.

**T**HE Propheſie of Habakkuk ſeems to be an exact ſtating of that perplexed caſe, touching the ſeeming unequalneſs of the Proceedings of God, in the Government of the World, in which the good ſuffer Evil, and the Evil rejoyce in Proſperity; the more righteous are afflicted, and the more unrighteous proſper; nay, the worſt domineer over the beſt, among men. This caſe baffled the wiſe among Philoſophers, and it much troubled David and Jeremiah, Pſal. 73. 2, 3. &c. Jer. 12. 1, 2. and hath ever been matter of ſome wonder to the beſt and wiſeſt of men, as here 'twas to Habakkuk, who lived in the times of great impieties againſt God, and of great injuſtice amongſt Men. 'Tis moſt probable He lived and Propheſied in the days of Manaſſeh, when the wicked devoured the man that was more righteous than himſelf, and this is the ſubject of his complaint, chap. 1. ver. 1, 2, 3, 4. Thoſe grievous ſins which then abounded, he declareth ſhall be puniſhed by the Chaldeans, at which he again wondreth; it grieveth him to ſee in Judah, the beſt afflicted by the worſt; and it is as much grief to him to foreſee the wicked Nation of the Chaldeans proſper in the ruins of a more righteous Nation, from the 5th. to the 11th. ver. of the firſt Chapter, which God commandeth him to foretell. On this He propoſeth the caſe expreſſly, from verſe 12. to the end of the Chapter, and which God reſolveth for him in the ſecond Chapter, where the ſins of Judah, and the ſins of the Chaldeans are enumerated, and at once both are threatned with puniſhment, when the Chaldeans have puniſhed Judah's ſins, the Medes and Perſians ſhall puniſh the ſame ſins in the Chaldeans; In all which the unſpotted Righteouſneſs, and the admirable wiſdom of God is ſeen, in the Government of his Church chaſtiſed for her ſins againſt God, and in his Government of the World, ſinning highly againſt God, and with greater wickedneſs acting the ſame, or worſe things than thoſe, for which by their means God had before puniſht his Church. In fine, the Prophet with ſteddy Faith and fervent Prayer, addreſſeth to God, and in moſt elegant manner recounting God's Mercy and Faithfulneſs to his people, chap. 3. leaves it both a Foundation to our hope, and Pattern for our practice. He doth reſolve us we ſhould, to wait for, rejoyce in, and ſubmit to the Lord, in greateſt diſtreſſes, and darkneſs of Providence. An excellent ſubject for our meditations at this day, as well as in the days of our Prophet, whoſe name ſeems to imply his wreſtlings with theſe difficulties, or his laying hold, embracing of God; our ſafeſt courſe in ſuch circumſtances, being to adhere to God. We can but gueſs at the time of his Propheſying, and that we think is rather in the time of Manaſſeh, then of Hezekiah, or Joſiah, though poſſibly he might live and be a Prophet in the firſt part of Joſiah's Reign: What Tribe, or what Family he was of, we pretend not to tell you, ſince we cannot pretend to know; but we are ſure he was not the pretended Meſſenger that carried a meſs of Broth out of Judea into Babylon for Daniel's Dinner; and we think it a wonder, any thinking man ſhould now believe it, as it would at that day have been if really done.

### CHAP. I.

**1** THE burden *a* which Habakkuk *b* the Prophet *c* did ſee *d*.

*a* Vid. Nahum 1. ver. 1. *lit. a.* to which we may here add, as proper to this time and place; That the Prophet ſeems to ſpeak of the grievous things here intended, as a burden to himſelf, a trouble he did feel and groan under. *b* Here we might as others gueſs at his Country, Parentage and Tribe; but no certainty appears in theſe, his name may perhaps intimate ſome-what, either actively one that embraceth, or paſſively one embraced, and ſo may refer to God, or to his people, and intimate good to a people, whom God will ere long embrace, or it may ſpeak one that is puzzled with the intricacy of affairs, and therefore expofitulateth, as verſe 2, 3. *c* Not he that is mentioned in the Apocryphal Book, but a Prophet called, and ſent of God. *d* Not only in the future certainty of it on others, but did alſo feel in the preſent trouble and perplexity where- with it affected him.

**2** OLORD *e*, how long *f* ſhall I cry *g*, and thou wilt not hear *h* ! even cry *i* out unto thee *k* of violence *l*, and thou wilt not ſave *m* ?

*e* Unto God alone he makes his Application, as only able to redreſs all grievances. *f* It may be ſome years he had preached, and in preaching had complain'd and cryed out againſt wickedneſs. *g* Unto men in thy name, and unto thee in Prayer and Supplication. *h* Give answer by correcting or puniſhing the bad; and by reſcuing and delivering the good; by appearing a juſt Arbitrator and Judge of both. *i* With ſubmiſſion, not murmuring, not impatient, nor diſtruſting the Juſtice or Mercy of God. *k* Who art more diſpleaſed, then I or any one elſe can be diſquieted, with that I complain of, who art by office and word bound to reſtrain violence, &c. *l* The unjuſt and wicked oppreſſions which I ſee others feel, and all good people are endangered by. *m* By changing the bad, or reſtraining them, or by overthrowing them, and ſetting up juſt and upright men in their room, both in Jeruſalem, and in Judea, and every where elſe.

**3** Why doſt thou ſhew *n* me iniquity *o*, and cauſe me to behold *p* grievance *q* ? for ſpoiling *r*

and violence *s* are before *t* me : and there are that raiſe up *u* ſtrife and contention *x*.

*n* It is a moſt unpleaſing fight, and *t* *a* : which troubles me, and every good man, to ſee unjuſt and injurious men without controul, and unpuniſht, to act their iniquity; and yet, O God, thou not only permiſteſt it to be done, but to be done in fight, and to the grief of thy ſervants; thus God ſheweth it, and 'tis not without juſt cauſe, though the cauſe be hidden. *o* Men of iniquity and vanity; unrighteous towards men, and vain in their thoughts and practices of Religion towards God. *q* This explains the former, *lit. m.* *q* So 'tis in regard of the effect it hath upon beholders, and ſuch as ſuffer by this iniquity; 'tis grief and ſorrow to them, 'tis a grievance they groan under. *r* Such as waſteth, and undoeth them that fall under it. *s* Perverting Judgment, and turning it into Wormwood; or elſe 'tis a Hebraiſm, ſpoiling and violence, that is moſt violent robbing and ſpoiling each other. *t* Every where I ſee it, to the breaking of mine heart. *u* Or, and there is ſtrife, that is, little elſe but ſtrife among men, occaſioned by theſe oppreſſive practices. *x* So 'twill be a Hebraiſm, expreſſing endleſs contentions. It would bear, and Judgment is taken away, which ſuits the next verſe.

**4** Therefore *y* the law *z* is ſlack'd *a*, and judgment *b* doth never *c* go forth : for \* the wicked *d* doth compaſs about *e* the righteous : therefore wrong || judgment *f* proceedeth.

*y* Becauſe the wicked go on with impunity, and the puniſhment they deſerve is deſer'd. *z* Of God, given to this people by the hand of Moſes, the whole Law Moral, Ceremonial and Judicial. *a* Is ſlighted, weakened, and little ſtudied, and leſs obeyed by all ſorts; *b* Not only private men neglect the Law, but Magiſtrates, Judges and publick Officers pervert, or divert, or obſtruct it alſo. *c* Heb. *To the end*, or *unto Victory*, with prevalence to reſtrain the unjuſt, and to protect the innocent, which is the end of Magiſtracy, Rom. 13. 2. *d* The unjuſt, and violent man. *e* As 'twere beſieged, ſurroundeth, with deſign to oppreſs and ruin by falſe witneſs, intereſt or bribery. *f* Perverted Judgment, wherein innocence is condemned, and the innocent are acquitted; So the Judges are Swords in the Bowels, when they ſhould be Shields over the Bodies of the Righteous.

**5** ¶ \* Behold *g* ye among the heathen *h*, and

\* Job 21. 7.

Jer. 12. 1.

|| Or, *unrighteous*

\* Acts 13. 41.

and regard *i*, and wonder marvellously *l*: for *l* will work *m* a work in your dayes *n*, which ye will not believe *o*, though it be told you *p*.

*g* Here God begins to answer the Prophet, and calls for a very particular and exact consideration of the thing, see and ponder. *h* What Judgments, what Punishments have been executed upon the Heathen, for like sins. *i* Weigh it well in all its tendency and consequence, for it is a warning to you, it assures you judgment will overtake you also. *k* Astonished at Judgments, too great to be express'd in words, and so strange that it will seem too much to be believed. *l* The Great and Glorious God, the Just and supreme Judge. *m* Begin, continue and finish a work; A work I am working, a work of equal Severity and Justice. *n* It shall no more be defer'd, *Ezek. 7. 5. &c.* *o* You wicked violent Oppressors, will not believe though the Lord by his Prophets foretell it. *p* Described how, and by whom, and when.

6 For lo *q*, I raise up *r* the Chaldeans *s*, that bitter *t* and haughty *u* nation, which shall march *x* through the *†* breadth *†* of the land, to possess *y* the dwelling places *z* that are not theirs.

*q* Now the Prophet declares particularly what it is that the Lord will work. *r* Awaken to action, animate them in it, and strengthen them to accomplish their design. *s* Who had subdued other Nations, and had already ruined the Assyrian Monarchy. *t* Cruel, and without Mercy, *Jer. 6. 23. and 21. 7.* *u* Speedy and quick in executing their merciless purposes, as *Isa. 5. 26, 27.* *x* *Hab.* walk without fear, and in order, as a Conqueror doth in his Conquests. *†* Through all parts of the Land, no corner shall escape his search or Cruelty. *y* Not to spoil and be gone; but to take and keep possession, as Lord and Proprietor in the right of Conquest. *z* Houses, Towns, Cities, *Jerusalem* itself, which they had no right to, till Jewish sins gave occasion for the dispossessing the Jews, and the introducing of the Chaldeans.

7 They are terrible and dreadful *a*: their judgment *b* and their dignity *c* shall proceed of themselves.

*a* To affect the incredulous Jews with greater fear, it is doubled, they are of all Nations most terrible; in the fierceness wherewith they assault, and cruelty with which they use their Captives. *b* The Law they observe, is their own Will, and what they please you must submit unto, nor complain of wrong done, for as much as they do it. *c* Their Authority and Superiority for which you must reverence them, the Lordliness of their deportment toward you, or the right they assume to send you Captives, all is from themselves, without respect to any other Law or Rule whatever? How miserable are you like to be, when enslaved to such a barbarous Cruelty, and unbounded Pride!

8 Their horses also are swifter *d* then the leopards *e*, and are more *†* fierce *f* then the evening wolves *g*: and their horsemen *h* shall spread themselves, and their horsemen shall come from far *k*, \* they shall fly *l* as the eagle that hasteth *m* to eat.

*d* They will be sooner upon you than you think, and when once among you, they will be swifter than you can fly from. *Isa. 30. 15. and Lam. 4. 10.* *e* A fierce Creature, ravenous as the Lion, and much swifter, a watchful and sly Beast, from which it is very hard to shift. *f* More eager after, and more cruel to the prey. *g* Which with long fasting in the day, do come out in the Evening, more fierce on every thing that may be a prey for them; see *Jer. 5. 6. Ezek. 22. 27. Zeph. 3. 3.* *h* Excellent Riders, that can manage the speed and fierceness of these Horses. *i* All over the Land, so many shall they be, and so active, and all strong, and hale as some think the word implieth. *k* As far from liking your customs, pitying your Persons, or understanding your Language, as they are far remote from your Country; Men that will make you pay the charge of their long and tedious Journey. *l* Least you should dream of escape by flight, your Enemies (O miserable Jews) shall be so swift, you will think they flew on wings, on Eagles wings, the swiftest of flight, and quickest in espying her prey. *m* Hunger makes her flight the quicker, and her seizure of the prey more bold and daring, *Job 9. 25. Ezek. 17. 3.* so shall your Enemies be to you.

9 They *n* shall come all *o* for violence: *†* their faces *p* shall sup up *q* as the east-wind, and they shall gather the captivity *q* as the sand *r*.

*n* Chaldeans, and in particular these fierce and swift Horsemen; *a* With one purpose, on the same design, to enrich themselves by making a prey of all. *p* Either thus, their very countenances shall be as blasting, pestiferous and dangerous, as is the East wind in those Countries, or thus, all they can sup up, or lay hold on, they will carry Eastward. Or thus, when you are devoured they shall for their faces Eastward to devour others in those Coasts. *q* Prisoners or Captives, called here the

Captivity, to express the extremity thereof. *r* Both for easiness of gathering, and the multitudes of Captives gathered.

10 And they *s* shall scoff *t* at the kings *u*, and the princes *x* shall be a scorn unto them *y*: they shall deride every strong hold, for they shall heap dust and take it *z*.

*s* Both the King of *Babylon* and his Souldiers. *t* Deride and contemn. *u* Which either confederated with the Jews, or else opposed the designs of the Chaldeans, as the Kings of *Egypt*, of *Tyre*, &c. Or the Kings of the Jews, as *Jehoiachin* and *Zedekiah*. *x* Governours, Counsellors, valiant Commanders and Officers. *y* To the whole Army of the Chaldeans. *z* By mighty Mounts cast up, or by filling up the Trenches about your Cities and Fortresses, shall master them.

11 Then *z* shall his mind *a* change, and he shall pass over *b*, and offend *c*, imputing this his power *d* unto his god *e*.

*z* It notes both the time and cause of what happened; extraordinary Successes, and a continued Series of them, attending the designs and attempts of the Chaldean Kings, at last made them so haughty and proud, as to trample on Kings, verse 10. and when their pride was at this height, it stops not here. *a* The Spirit of Wind, as *Hab.* and so some think the Prophet does foretell the change of his prosperous Gales, his downfall; but it is more natural to understand it of the change of mind in the prosperous Chaldean, he will think other thoughts of himself, his Affairs, and of other men. *b* Break over the bounds of all sober and modest Sentiments, exceed in his value of himself, and of his Achievements, as *Sennacherib* first did, *2 Chron. 32. 17, 18, 19.* and next *Nebuchadnezzar*, surnamed the Great, *Dan. 4. 29, 30.* *c* This pride was a great sin, and highly provoked God; for the insolent Tyrant idolized himself. *d* The strength by which he had done all his great Exploits, or the might and power to which he had advanced himself. *e* His at first seems a little tolerable, it seems to favour somewhat of Religion, yet it is a great offence thus to ascribe his grandeur to a dumb Idol, but it is worse to reckon his strength to be his God, as the words will express it in the *Hab.* Vid. *Dan. 4. 29, 30.*

12 ¶ Art thou not from everlasting *f*, O LORD *g* my God *h*, mine holy one? we *k* shall not dye *l*: O LORD *m* thou hast ordained *n* them *o* for judgment *p*, and O *†* mighty God *y*, thou hast *†* established *r* them for correction *s*.

*f* In Being, thou art that God who art not like the gods of the Nations, upstart and Novel; but before the Mountains were brought forth, thou wast God; thou hast permitted them with, restrained, overthrown and punish'd such proud, bloody and Sacrilegious wretches. In thy works or old, before this proud Chaldean Monarch was thought of, thou wast as now, wonderful, just and good, and thy Saints found support in the remembrance thereof, *Psal. 74. 12. and 77. 6, 12. and 143. 5. Isa. 45. 21.* In Covenant with thine *Israel*, which Covenant is not of late years, it is an ancient Covenant, and as it hath, it still shall be kept for our good. *g* The Sovereign Lord and Ruler of the World, who only art *Jehovah*. *h* Judge and Vindictor by Office; as Judge, engaged to defend, rescue and avenge the oppressed; and my God or Judge, whether the Prophet speaks only in his own, or in his Peoples name, he hath a respect to that peculiar relation he or they had to God, much like that, *Isa. 63. 19.* He refers to the ancient Covenant relation which God had taken them into, and implies his hope and expectation of help from God, their Judge and Vindictor. *i* Holy in thy Nature, Law and Government, in thy Mercies, and in thy Judgments, who dost intend to make thy Holiness appear in due time by saving us, though thou seem to forget, or at least to delay the work, yet thou art the Holy one in the midst of us, *Isa. 12. 6.* and we wait for thee. *k* Who are thine, and oppress'd, threatened and exposed to the Avarice and Cruelty of the Chaldean. *l* Be utterly cut off and destroyed, for the death of a Nation is the Destruction or Desolation of it; Thou who hast made us thine by an everlasting Covenant of Mercy; wilt shew us such mercy, that we shall outlive the rage of our Enemies. *m* With humble Veneration he doth look towards God, and discerneth what quieteth his Spirit, and confirms his Faith and Patience. *n* Set up, maintained and designed. *o* The Chaldean Kingdom, as verse 6. *p* To execute this judgment, which is ever tempered with Mercy, which ever betters, never destroys thy People, Vid. *Isa. 10. 5. &c.* *q* Babylon as *Assyria* was rod of Gods Indignation, &c. *r* This he repeats for confirmation and Illustration, and intimateth God to be his Peoples Rock and Refuge. *s* Strengthened and Fortified. *t* To chastise and discipline, not to destroy.

13 \* Thou *u* art of purer *v* eyes *x* then to behold *y* evil *z*, and canst not look *a* on *†* iniquity: *†* Or, *grievously* wherefore lookest *b* thou upon them that deal treacherously *c*, and holdest thy tongue *d*, when *e* the wicked *f* devoureth *g* the man *h* that is more righteous *i* then he?



**1** O Lord who hast raised, and increased the Chaldean Kingdom. **a** Of infinite Purity and Holiness. **x** Ascribed unto God to express his knowledge; for his eyes run too and fro, and his eye is upon the righteous. **y** His Omniscience doth behold all things, and so David expresseth it, *Thou beholdest mischief and spite to requite it*, Psal. 10. 14. But he doth not, will not, cannot, see with delight, with approbation. **z** Of Sin and Violence. **2** The same thing repeated to confirm us. All this the Prophet doth lay down as most undoubtedly true, and on which he stays himself; (though he be amazed with the darkness of Providences) and by this he will repress all undue murmurings, when he debates with God about his Providences, most just and Holy! But why thus or thus? **b** Seest all the Violence done, and bearest with them that do it, why doth not thy hand remove, and avenge what thine eye is offended at, and thine heart abhorreth? **c** The Chaldeans who were a perfidious Nation, and ruined many by their Treacheries; Fraud and Force were both alike to them. And 'tis likely they dealt very falsely with the Jews. **d** Seemest concerned in such a degree as to be silent and say nothing. **e** Or whilest it might seem a fit season to speak, when the Violent are about their Violence, when the Prey is between the Teeth and not swallowed. **f** The Chaldean, an Oppressor, Bloody and Treacherous against Men, an Atheist, or Idolater against God, **g** Swalloweth down whole, as the word imports, *Nam. 16. 32. and Psal. 124. 3.* **h** The Jew, or almost every one of us, as the Phrase imports. **i** Though the Jews were a very corrupt Nation, yet compared with the Chaldeans, they were the better, and of the two the Jew was the less evil. Now this Riddle he desired might be unfolded, why is the juster oppress'd by the unjust?

**14** And makest **k** men **l** as the fishes **m** of the sea **n**? as the **o** creeping things **p** that have no ruler **q** over them.

**k** Not insatiable cruel, ravenous, and unsatiable Appetites, but permitting them to act according to such appetite which was already in them. **l** Who should be just to all, and wrong none, who were once framed for mutual help in civil Societies, and whose life should be Beneficence. **m** Of which the greater live on the lesser, and do greedily and all the day long feed on the smaller fry. **n** Where the devourers are more for number, or greater bulk, and swallow greater numbers of the lesser. **o** Which in the Waters are Food for the lesser Fry; so the World, like the Sea, is wholly Oppression. **p** None to defend the weak, to restrain the mighty, and to give Law to all.

**Amos 4. 2.**

**Or, snail.**

**15** They **q** rake **r** up all **s** of them with the angle **t**: they catch them in their net **u**, and gather **x** them in their **y** drag **z**; therefore they **z** rejoyce **a** and are glad **b**.

**q** Either more generally Oppressors every where, or else particularly the Chaldeans. **r** Draw them out slyly, and craftily when they are taken by his bait. **s** Without distinction, all alike good or bad. **t** It may refer to the delight these Oppressors took in these courses, or to the more private way of destroying. **u** Another method of the Chaldean Rapine, like catching of Fish, not singly and one by one, but destroying many together. **x** As if they could never have enough, these Chaldeans do, Fisher like, drive Men into their Nets and Snares. **y** This is a third way of destroying Fish. The Chaldeans would use all ways to devour the Jews. **z** The greedy and cruel Chaldeans. **a** Both in their own gain, and in the Jews Ruine. **b** 'Tis doubled to shew the certainty of the thing, and probably to intimate the double joy they took in their prosperous Oppression.

**Or, de'nt.**  
**† Heb. fat.**

**16** Therefore **c** they sacrifice **d** unto their net **e**, and burn incense **f** to their drag **g**: because by them their portion **h** is fat **i**, and their meat **k** **l** plentiful **l**.

**c** Because they prosper and thrive, in which they should see and acknowledge thy wife and mighty Providence. **d** Idolize and pay Divine Honours; ascribe the praise of his Victories and acquired Glory. **e** To his own contrivances, diligence, and power, as if the Fisher-man should make his Net his God, and offer Sacrifice for a good draught of Fishes taken, to the Net that took them. **f** Another part of Divine Honour, and mostly used in giving thanks and Praises. **g** To their Policy and Power, their own Counsel, conduct and Arms, express'd in the Metaphor of a Fisher mans drag. **h** State, condition, or Interest. **i** The great and flourishing. **k** The Revenues of the Kingdom in general, and the Revenues of particular Subjects, especially of the Commanders, and Military Officers; those who help to spread, draw, and empty the Net. **l** Abundant, that it might seem a sufficient provision, as well as a pleasant Mess, sufficient for quantity as sweet in quality. It is like these self-administrators did not only eat the Fat of the Land they waited, but paid up in store for themselves.

**17** Shall they **m** therefore **n** empty their net **o**, and not spare **p** continually to slay **q** the nations **r**?

**m** The Chaldeans; *Nebuchadnezzar* and his Armies. **n** Shall former success be pledge of future, they have prospered, and

they think they shall; wilt thou confirm this to them? **o** As Fisher-men empty the full Net to fill it again, and cast out what they had taken to take in more, shall these proud and cruel Chaldeans do to fill? **p** Shall they, as endlessly as mercilessly waste. **q** Murderer-like, kill. **r** Not single Persons, but whole Kingdoms and People at once: wilt thou, O most just, and mighty God, and Judge! Suffer these things always? The Prophet by the question intimates to us, that God most certainly will not suffer it always. The Lord will in fit time arise and break the oppressors Arm, and save the oppressed Church and People of God.

## CHAP. II.

**1** Will **\*** stand **a** upon my watch **b**, and **\*** set **c** me upon the **†** tower **d**, and will **†** watch **e** to see what he **f** will say **g** **||** unto **†** me **b**, and what I shall answer **i** **†** when I am **†** reproved **k**.

**a** The first Chapter endeth with that difficult and perplex'd question, why God suffers the wicked so long to prosper in their oppressions of the righteous? This Chapter represents with the Prophet waiting and musing, studying with himself what account he might give to himself, and waiting what account God would give him of it. He will stand in a posture of meditating, observing and waiting. **b** Possibly the Prophet may have respect to the manner of the Jews, who in their solemn Prayers and waiting on God, had their Stations and Watches (as *DD. Buxtorf* observeth in *verbo* *מִשְׁמָר*) in their Synagogues, or at Jerusalem. But I rather think the Prophet resolveth to be like one that is to be a Watch-man, as Prophets are, *Exek. 3. 17.* for the People of God. Or passively in my Watch, *i. e.* where my Adversaries, like besieging Enemies, observe and watch me. It contains his diligent and persevering expectation and observing. **c** Fixedly and with resolution not to leave my station, as the *Heb.* implieth; 'tis the same thing more emphatically express'd than in the word stand. **d** Either Watch-tower, or besieged Tower, or within a Circle out of which I will not stir till I receive an answer. **e** Most attentively observe. **f** The Lord, *chap. 1. 12.* **g** Or signifie unto me. **h** Waiting for mine own satisfaction, and for the information of others. **i** There are many that are perplex'd at the intricacy of Providence, and some enquire to be instructed; some propose doubts and fears; and others do quarrel, and perversely wrangle with God, and his Prophets: And how I may answer these from the Word of God, is that I wait for, saith our Prophet. **k** When called to give an account of the mysteriousness of Providence; when either to satisfy doubters, or to silence quarrellers.

**2** And the LORD **l** answered **m** me, and said, Write **n** the vision **o**, and make it plain **p** upon tables **q**, that he may run **r** that readeth it.

**l** On whom he waited, and who ruleth all Affairs. **m** Did hear my desire, and gave direction what I should do. **n** What is only spoken is soon forgot, but what is written is more lasting, therefore write thou the Vision shewed to thee. **o** The things thou seest, or which thou shalt see. **p** Make the writing very plain, engrave it, as was their manner. **q** What was of publick concern, and therefore to be published, was anciently written or engraven upon Tables, smooth Stones, or Wood, and then hang'd up in a publick place to be read. **r** That none may need to make a stop, but hold on his course, in the greatest haste of business, every one may plainly and clearly discern what is written.

**3** For **s** the vision **t** is yet for an appointed time **u**, but at the end **x** it shall speak **y**, and not lie **z**: though it tarry **a**, wait **b** for it, because it will **\*** surely come **c**, it will not tarry **d**.

**† Heb. 10. 37.**

**s** The reason why it must be written, is, because it should not be forgotten, whilest the appointed time is somewhat far off; write it that it may be preserved in memory. **t** The accomplishment of the things shewed unto thee, what thou seest is coming, and what thou foretellest to them, will take effect. **u** Determined and fixed with God, though unknown to Men. **x** When the period appointed of God shall come, then, and not till then, it will be accomplished. **y** Be accomplished, and fully made good. **z** Nor disappoint your expectation. **a** From the times of the Prophets seeing it, which was about *Manassah's* time, or from about the time of captivating the Ten Tribes, until *Cyrus* his time. **b** Expect it, then it will speak out that every one who hath an ear to hear it. **c** When the ruine of Babylon, never to be more built, shall proclaim the Justice of God against his, and his Church, her Enemies, and what difference there is between corrections on his People, and destruction upon Enemies. **d** Not beyond the appointed time, which reckoned from the Captivity of the Ten Tribes, was 160 years, or from *Manassah's* Captivity, was about 120 years, more or less to the destruction of Babylon by *Cyrus*, when the Riddle was fully unfolded.

**4** Behold **e** his soul **f** which is lifted **g** up is **†** not

Job 3. 35.  
Rom. 1. 17.  
Gal. 3. 11.  
Heb. 10. 38.

not upright *b* in him: but \* the just *i* shall live *k* by his faith *l*.

Note it, there are two sorts of Persons who concern themselves in this puzzling question of the Divine Providence; some object and quarrel, contest with God, proudly, discontentedly and impatiently. Others enquire humbly, submitting themselves to God, and waiting for him. *f* The heart and mind of every such one. *g* That proudly contests with the Justice and Wisdom of the Divine Providence, that slights promises of deliverance at so great a distance, and provides for his own safety by his own Wit. *h* Is very corrupt and wicked, full of (not only distrusts, but) positive conclusions against Gods future punishing the wicked, such one is so wicked that he thinks God will not punish the Violent and Bloody; the Superstitious and Idolatrous Babylonian. *i* The humble, upright, and comparatively Righteous one, who adores the depth of Divine Providence, and is persuaded of the truth of Divine Promises, and doth approve the Season God chooseth. *k* Supports himself, and quiets his own heart, whilest he foreseeeth the approaching deliverance of *Sion*. *l* His well-grounded dependance on a perfwade of the truth of Gods Promises, touching the Relief of the Faithful Servants of God, whose deliverance he believes to be certain, and so waits for the performance of Promises made to him and them.

Or, how much more.

5 || Yea also *m* because he *n* transgresseth by wine *o*, he is a proud *p* man, neither keepeth at home *q*, who enlargeth his desire as hell *r*, and is as death *s*, and cannot be satisfied *t*, but gathereth *u* unto him *x* all nations *y*, and heapeth *z* unto him all people.

*m* Or *moreover*, *furthmore*. *n* The King of Babylon, or every one of them. *o* Which Vice destroys Kings and Kingdoms, and in the excesses of Luxury the Babylonian King *Belshazzar*, his City and Kingdom of *Babylon* fell a prey to *Darius* and *Cyrus*. *p* Insolent in his behaviour towards all, both Retainers, Subjects, Strangers, and conquered Enemies, such Pride shall have a fall. *q* Is ever abroad warring upon some or other, which though it enlarge his Countries, it weakeneth his Kingdom, and gives advantage to Male-contentes and Conspirators, beside that it exposeth him to imminent and continual dangers. *r* Is most insatiably greedy to devour all, as far from saying it is enough as the Grave is. *s* As pernicious and ravenous. *t* All is too little for him, and there is no possibility to satiate his Appetite. *u* Addeth one after another. *x* To his Kingdom. *y* That are round about him, all he knows, are designed upon, and he purposeth to ingross them. *z* Another expression of the same import. Now all this foretold of the future temper of the Babylonish Kings and Kingdoms, are sure preface of their no long continuance in grandeur, but that shortly Divine Vengeance will overtake them. This might be answer to Disputers.

Or, He, he.

6 Shall not *a* all these *b* take up a parable *c* against him *d*, and a taunting *e* proverb against him? and say: || Wo *f* to him that increaseth *g* that which is not *h* his: how long *i*? and to him that ladeth *k* himself with thick clay *l*?

*a* The Prediction is moulded thus in a Question, to give it Emphasis, and make it more affective. *b* Who have been oppressed, contumeliously used, and perfidiously deceived; all the People who have feared the Power and Policy of *Babylon*. *c* Turn him and his State into a By-word, and Scorn. *d* The King of *Babylon*, a while since the Terror, now the scorn of Nations. *e* Short, but smart, wounding Scoffs, and whereas men usually bewail and condole the mishaps of great, brave, and just Kings or Kingdoms; All People shall exult, and triumph in the Miseries of this oppressive, luxurious and base Kingdom. *f* Either it is a threat of like Vengeance on all such Transgressors, or it may be a publishing the Miseries come upon *Babylon*. *g* By Rapine, Frauds and injurious Dealings multiplied his Treasures, as the King of *Babylon* did. *h* It was not his, though he had it; it was not his right though it was in his possession. Or else thus, one misery of the Babylonians shall be, they increase Wealth, but not for themselves, but for the Medes and Persians. *i* This seems to be the sigh of the oppressed, who think it long ere the oppressor fall. *k* Wo to him that is a burthen to others, while he burthens himself with amassed Treasures gathered by Extortion, and grievous unjust Taxes. *l* Gold and Silver, so called to lower the overvalue of them, and perhaps to mind the Tyrant of a Clay-bed.

7 Shall they not *m* rise up *n* suddenly *o* that shall bite *p* thee, and awake *q* that shall vex *r* thee, and thou shalt be for booties *s* unto them *t*?

*m* This question doth more fully ascertain the thing. *n* Either grow up, or else as men who resolve to do a thing thoroughly, get upon their feet and stand to it. The Medes and Persians were growing to Power, and would ere long rise up to ruine *Babylon*. *o* And surprize it in security, so they were down ere they did perceive themselves falling, and such sudden ruine is most dreadful. *p* Devour and eat thee up. *q* Thou, *O* *Belshazzar*, (and *Babylon* with thee) wilt in drunken slumbers (un-

able to resist) fall into the hands of the awakened Medes and Persians. *r* As thou hast been, *O* *Babylon*! vexation to others by thy proud and insolent behaviour, by Scoffs and Cruelties, so others shall now be a vexation unto thee. *s* Not only your Lands, Houses and Goods; but your Persons, and those of your Relations, shall be Booties taken, and sold for Slaves, to the profit of *g* Medes and Persians.

8 \* Because *u* thou hast spoiled *x* many *y* nations, all *y* the remnant of the people shall spoil thee *z* \* because of mens *†* blood *a*, and for the *\* Ver. 17.* violence *b* of the land *c*, of the city *d*, and all that *† Heb. bloods.* dwell *e* therein.

*u* The Prophet proceeds to give account of the Reasons on which the Divine *N. m. s.* moves in this Affair, and these may convince and confirm us in it. *x* Slain their People, sack'd their Cities, rob'd their Treasures, led captive the Subjects, and deposed Kings, and done this to many Nations, whose Cry is come up to Heaven. *y* *Jer. 25. 9.* and *27. 3.* recounts some six or seven Nations, it is like all the Nations that lay round about this Kingdom were spoiled by it. *y* Now shalt thou be paid in thine own Coin. The remnant of the Nations unspoiled by thee, shall combine against thee, and execute the Lords just Sentence, and spoil the spoiler. *z* *O* *Babylon*. *a* Either shed by private Murders which cry'd to Heaven for Vengeance, or shed by ill application of the Sword of Justice, or continual needles Wars upon her Neighbours. *b* Injustice and Oppressions. *c* Of the whole Land of *Chaldea* if you understand it actively, or else it passively taken, it is the violence done by *Babylon* to the Land of *Judea* especially. *d* Either *Babylon* which oppressed *Jerusalem*, or *Jerusalem* oppressed by *Babylon*. *e* This also as understood actively or passively, is applicable to either *Babylon's* or *Jerusalem's* Citizens and Inhabitants.

9 Wo *f* to him *g* that \* || coveteth an evil covetousness *h* to his house *i*, that he may set his nest *k* on high *l*, that he may be delivered *m* from the *†* power *n* of evil *o*. *\* Jer. 22. 13.* *†* Or, that gathereth as evil gain. *† Heb. palm of the hand.*

*f* It is a general and comprehensive threat against all Tyrants, and Oppressors. *g* Every one that is guilty of the sin *b* Or driveth a Trade of oppression, to gain by what means soever, right or wrong. This is evil of sin, and will end in evil of trouble. *h* His Family which he would enrich, and greatness by raising it on the ruins of oppressed Innocents. *i* A proverbial Speech in allusion to Birds of prey, which build their Nests in the greatest heights, *Obadiah 4.* greatness and advanced Estate gotten by Rapine and Prey, may seem, but never can be a security to any Monarch. *l* Higher than God and Justice set him. *m* Keep secure and out of danger from all below him. *n* *Heb.* from the palm of the hand of evil, that no evil may fasten on, though it may attempt against them.

10 Thou *o* hast consulted shame *p* to thy house *q* by cutting *r* off many people, and hast sinned *s* against thy soul *t*.

*o* *Nebuchadnezzar* King of *Babylon*. *p* Hast mistaken thy measures, thoughtest to advance thy glory, and to illustrate thy name; but it is in very deed the shame of thy Reign that it hath been bloody. *q* Or Family, thy Royal Family. *r* Destroying and impoverishing multitudes of Men and Cities. *s* It was thy sin whatever thou didst think of it. *t* Or life of thy person, and Posterity, this Blood and Cruelty will surely ruine thy house.

11 For the stone *u* shall cry out *x* of the wall, and the || beam *y* out of the timber shall || answer *z* *†* *Or, piece, or, joining.* *†* *Or, Witness against it.*

*u* The strength of thy house accuseth thee. *x* As if it had a voice it crieth to God for vengeance. *y* On which thy Chambers are laid. *z* Confirms the charge against thee, and that *Fabrick* cannot be long a safe or a beautiful Habitation, whose Stones and Beams are shaken with the strong cries of innocent Blood, and Families ruined by the oppression of the builder.

12 \* Wo to him that buildeth *a* a town *b* \* with *†* blood *c*, and stablisheth *d* a city *e* by iniquity *f*. *\* Jer. 22. 13.* *†* *Ezek. 24. 9.* *†* *Nah. 3. 1.* *†* *Heb. bloods.*

*a* Whosoever he be that lays Foundations in Blood, is here threatened, and none so great as to keep off the wo, deserved, and menaced. *b* *Heb.* City. *c* In the guilt and with the cruelty of murdering the Innocent, it is the worst cement which is tempered with blood of murdered Men, Women and Children. *d* Goeth about, or thinketh to stablish the Foundations of a City. *e* *Babylon* in particular. *f* By force and Fraud, by Riches extorted from the just Possessor.

13 Behold *g*, is it not of the LORD of hosts *h*, \* that the people *i* shall labour in the very fire *k*, \* and the people *l* shall weary *m* themselves for very *n* || *Or, in vain,* vanity?

*g* The Prophet calls for attention, and that we observe who



his will execute vengeance on bloody Cities and Kingdoms, *Babylon* is a mighty City, and the Kingdom is overmatch to any Kingdom, and perhaps it may be thought none can give *Babylon* blood to drink, or kindle a fire in her, that shall consume her. *h* Though men cannot the Lord of hosts can, and is not this vengeance his? will not he repay? *i* Either Babylonians and their Confederates, labour for that the fire shall consume. Or the Adversaries of *Babylon* shall be able to endure a service for God against *Babylon*, her as if they laboured in the fire. *k* Either literally taken, or figuratively will well consist with the Text, *l* Either Medes and Persians against *Babylon*, or the Chaldeans for *Babylon*. *m* Spend their strength, and life. *n* The one to preserve what shall never profit them, which they laid up in vain, the other to destroy all (though they lose their booty by destroying it) in the fire, yet all this from the Lord of hosts justly punishing *Babylon* for all her Cruelties.

\* Isa. 11. 9.  
|| Or, by knowing  
the glory of the  
LORD.

14 For \* the earth o shall be filled p || with the knowledge q of the glory r of the LORDs, as the waters cover t the sea.

*o* The Land of *Chaldea*, of the Medes and Persians, and their Confederates, the Lands oppressed by the Chaldeans, but *Judea* more particularly. *p* Every eye shall see, or ear hear, or tongue speak what they know. *q* Sight and Sense of the *r* just and glorious proceedings of God against *Babylon*, for when God shall appear to execute his just judgments upon his own, and his Churches Enemies he will appear glorious indeed. *s* The God of *Israel*, their Holy One, as chap. 1. 12. *t* It is a proverbial speech expressing the general notice, and deep sense all should have of Gods Justice, Truth, Power, and Zeal against mighty Oppressors, such as *Babylon* was full of.

15 ¶ Wo unto him that giveth his neighbour drink u: that putteth thy bottle x to him, and makest him drunken y also, that thou mayest look on their nakedness z.

*u* Another publick and crying sin of this Chaldean Kingdom was excessive drinking, and making one another drunk, and for this God will severely punish. *x* Forcing them by importunity or threats to drink by greater measures than they can bear. *y* Never givest over till thou hast made him vile and loathsome, as well as senseless in his drink. *z* Designing to put the greatest abuse on them, exposing them to view, scorn and derision, or to beastly, or not to be named uncleanness, which vice the Babylonians are charged with by *Hierodotus* and *Ctesias*.

[ Or, more with  
shame, then with  
glory.  
\* Jer. 25. 26.  
and 51. 57.

16 Thou a art filled b || with shame for glory c: \* drink d thou also, and let thy fore-skin be uncovered e: the cup f of the LORDS right hand g, shall be turned h unto thee, and shameful spewing i shall be upon thy glory.

*a* O King of *Babylon*. *b* Shortly shalt be, and 'tis as sure as if already done. *c* As much filled with shame by the contempt they shall cast upon thee, whom thou didst once villify and condemn; thy shame shall be greater than ever was thy glory, as the *Hib.* seems to import. *d* Thy sin was that thou didst drink, and madest others drink to shameless excess too; now thy punishment shall be to drink of the cup of Gods wrath, which will fill thee with astonishment, and Calamities. *e* Let thy shame be laid open before all, this retaliation is just and necessary. *f* A Scripture Phrase, expressing the just judgments and corrections of Sinners. *g* 'Tis said to be in his right hand, here and in his hand, *P. al.* 75. 8. *h* They turned the Cup of pleasure about, God will carry the Cup of Indignation about also, and make them drink deep of it, they shall not escape. *i* Then shalt thou be as much loath'd as a shameful Drunkard is in his vomit.

17 For the violence of Lebanon k shall cover thee l, and the spoil of beasts m, which made them n afraid, because o of mens blood, and for the violence of the land, of the city and of all that dwell therein.

*k* This is added to all the rest, that Gods People might know this was the times of recompences for *Sion*, that the violence by *Babylon* done to *Judea* and its Inhabitants, should be avenged and no longer deserv'd, but now should overwhelm *Babylon*, in which should be made as great Devastations as ever she made in the fruitful, and beautiful Mountain *Lebanon* supposed in *Deut.* 3. 25. to express the Land of *Canaan*, or else by *Lebanon* may be meant the Temple, and House of the Sanctuary (as the Chalde paraphrast) because it was built of the Cedars of *Lebanon*. *m* *Babylon*. *n* Such Spoils as by Hunters is made among wild Beasts, when they endeavour to destroy the whole kind of them, such havock, and by all the ways and methods that art and subtlety can invent to extirpate them, such wastes shalt thou suffer: for thou art to be destroyed. Or else thus, such Desolations shall thine Enemies make in thee as wild, ravenous, and unsatiable Beasts make where they prevail, they shall tear and devour all they seize, and seize all that peep abroad, and this shall make all men afraid continually. *o* *Vid.* ver. 8. *let.* a. b. c. d. c.

18 ¶ What p profiteth the graven q image, that the maker r thereof hath graven it: the molten s image and a \* teacher of lies t, that the t maker u of his work x trusteth y therein to make him dumb z idols?

\* Zech. 1. 17.  
+ Heb. 1. 17.  
+ Heb. 1. 17.  
+ Heb. 1. 17.

*p* Here the Prophet removes the Confidences of *Babylon*, she would boast of her gods, and depend on them, but this will be vain and unprofitable, it is not imaginable that these Idols should help these Persons. *q* Carved in Wood or Stone, for of such materials did these Idol-makers sometimes make their Gods. *r* It is brutish folly in any one to value, or desire to be help'd, by such lifeless Idols, but 'tis greatest folly for him that makes the Image, that remembers how it was hewed, planed, tumbled about, and all this without the least degree of sense, or feeling of what it suffered, and can that be sensible of my sorrows which feels not any thing it self? *s* Idols made of Gold or Silver, or any other useful Metal were framed out of the Metal first melted, and are therefore called molten Images. *t* But whether graven or molten, yet all such Images are but Teachers of Lies, *Jer.* 10. 8, 14. They withdraw the mind from God, our true and only helper, and bewitch men to trust to Idols, in which is no help, which ever proved lyes to all that trusted on them. *u* Who knows, for he saw that there was no Life, Strength or Wisdom in one or other, it is shameless in any, but most in him that made the Idol to worship his own work, and rely upon that which he knows hath no Eyes, or Hands, or Ears, but what his Tool framed for it. *x* His own work, and yet his God! The product of his Art, and yet the hope of his Soul! O brutish Folly, Self-contradiction! *y* Resteth confident of defence, and rescue from evil by it. *z* Which neither can answer a question, nor give a direction in a streight, can neither promise good to a Friend, nor denounce a threat against an Enemy.

19 Wo a unto him that saith to the wood b, Awake c; to the dumb stone d, Arise e, it shall f teach: Behold g, it is laid over h with gold, and silver, and there is no breath at all i in the midst of it.

*a* In the former Verse the Prophet declared the uselessness, and unprofitableness of the Idols of *Babylon*, now he threatens the Idolaters. They sinned greatly by placing their confidence in them, and they should suffer the more for it. *b* Whatever shape Art may give it, or whatever Veneration blind Idolaters may bear to it, it is still Wood, no better; a Log, a worthless Block. *c* This expresseth the Idolaters Prayer to his Idol awake what? Is he a sleepy God? No not so much, 'tis a lifeless Log, and its eyes never did see. *d* Another sort of their useless Idols, senseless as the stones, and still as unable to rise, or help, as before they were graven and carved, it is a stone, no God. *e* Another form of praying to this Idol, and when the Idol can rise, *Babylon* shall be help'd, till then it must abide its sorrows. *f* Sorst men! in misery to hope that lifeless Idols shall counsel and direct, what dumb, and without sense, and yet teach! *g* Look ye self-deceiving Idolaters, consult your own senses, see what matter they are made of. *h* See the Facings, or Plates are different from that which is under, and can that be a God that is made up of such different materials? it were more like men to pull off the Gold and Silver, and with these to purchase your safety. *i* Not so much as the Soul of a Brute in them.

20 But k \* the LORD l is in his holy temple m, † \* let all the earth n keep silence o before him p.

\* Psal. 11. 4.  
† Heb. 1. 17.  
+ Heb. 1. 17.  
+ Heb. 1. 17.

*k* What Idols are, he had already shewed, a Doctrine of Lies, impotent, and lifeless Statues. But the God of *Israel* is not like them. *l* He is *Jehovah* Fountain of Being, Life, Power, and Salvation to his People, he can do all he will, for, or against a People. *m* Or Palace of his Holiness, he is in his Temple and in Heaven, every where at all times, though his People be in *Babylon*, yet he is where he doth hear, see, and discern their State, and whence he promised to relieve and help them. *n* Both *Chaldea* the oppressive, and *Judea* the oppressed, and Medes and Persians and all their Confederates. let all these Nations. *o* Fear, submit, pray, wait for and depend on him; let his Enemies be silent, fear, make their peace, and prevent his displeasure: let his People be silent, reverence, hope, pray and wait for him, who will arise and have mercy on them, and destroy their Enemies, who will make it to be well with the righteous, and again will make it ill with the wicked, who will fully and satisfactorily solve the doubts, and unfold the Riddles of his own Providence.

### C H A P. III.

1 A Prayer a of Habakkuk b the prophet c upon || Sigionoth d.

|| Or, according  
to variable songs  
or tunes called  
in Hebrew  
Sigionoth.

*a* The Prophet required the Earth should be silent before God, and now gives them example; he waits on and prays to God in his Holy Temple, some say 'tis a Prayer of Intercession, and that the word carrieth it so. *b* *Vid.* chap. 1. ver. 1. *c* *Vid.* chap. 1. ver. 1. *let.* c. *d* A musical Note, say some, and such more as the Jews have no certain knowledge of. Others say

say Sigionoth is ignorances, which the Prophet doth confess, and such for the pardon of; both he and the people had erred, were offended at the darkness of divine providences, and needed pardon as well as instruction, or it may be a Prayer on occasion of the many and great changes Providence wrought in the affairs of the World and the Church.

\* Heb. thy report, or, thy hearing.  
|| Or, preserve alive.

2 O LORD, I have heard *e* thy *f* speech *f*, and was afraid *g*, O LORD || revive *h* thy work *i* in the midst of the years *k*, in the midst of the years make known *l*, in wrath *m* remember *n* mercy.

*e* Received answer to the inquiry made chap. 1. ver. 13, 14, 15, 16 and 17. whether by voice from Heaven, or by inward illumination or irradiation of the mind, or any other way of impression from the Prophetick Spirit, needs not be enquired. *f* The report or declaration God made to him concerning the future corrections of his own people, and the devastations Babylon would make among them; And next the destruction which should fall upon the Babylonians by the Medes & Persians, which is summarily set down, chap. 2. *g* Trembled at the apprehension of these sad things, which both we and they were to suffer; He saw them as certain and grievous. *h* Not only keep alive, but somewhat refresh, renew, give some new strength to thy Church and People, who wait for thee. *i* Thy Church called, Isa. 45. 11. as here Gods work in an eminent manner above other people, so the Apostle, we are his workmanship, Ephes. 2. 10. or else by work may be meant, the returning of the Captivity, and restoring them to their own Land, which was the great thing God did promise to do for them; and the Prophet prays for some kindness from the Lord, that may be a revival of the hope, assurance and joy of it. *k* 'Tis not needful we report the different accounts of these years, and the precise midst of them assigned by some, perhaps it may point to that time when Evil Merodach exalted Jehoiachin out of Prison, which 2 Kings 25. 27. was in the 37th. year of their Captivity, but I rather think 'tis more vulgarly to be taken for any time within the term of the sad and troublesome dayes which would last seventy years. *l* It is an affectionate request, and (as such often are) somewhat abrupt, make known either thy Truth or Wisdom, or Power, or Compassion, or all, make it known that thou art our God, and we thy people, that thou still hast a care of us, or what next follows makes the sense full. *m* Whilst thy just displeasure burns against us for our sins. *n* Make it appear thou hast not forgotten to be gracious, let thy people see thou remembrest mercy toward them.

\* Judg. 5. 4.  
Psal. 68. 7.  
|| Or, the south.

3 God *o* \* came *p* from || Teman *q*, and the holy one *r* from mount Paran *f*, Selah *t*, His glory *u* covered *x* the heavens *y*, and the earth *z* was full of his praise ||.

*o* The God of our Fathers, our God *p* appeared, discovered himself, for that is his coming, who since he fills all places at all times, cannot be said to come by any change of place. *q* Either Appellatively the South, or else as a proper name of a Mountain or Country, so called from Teman, Son of Eliphaz, and Grandson of Esau. It is also called Seir, or is one particular Hill among those many, which make up Mount Seir. It was not far from Mount Sinai, where the Law was given, and the Prophet hath respect to that Deut. 33. 2. where God appeared in a manner equally glorious and terrible. *r* Of Israel. *f* Which was a name to Wilderness, Plains, and a Mountain, of which the Prophet here speaketh, and in Deut. 33. 2. 'tis said God shined thence. This the Prophet mentions as a support of his Faith, as an encouragement to others, as a motive why God should renew his work among them, since he so gloriously appeared among their Fathers, and made a Covenant with them. *t* To the Argument he addeth this to awaken us to attention. *u* Lightnings and Thunders, and Fire and Smoke, tokens of the Power, Majesty and Greatness of God, at the sight whereof Moses himself trembled. *x* Overspread, intercepted and obscured. *y* That part of the visible Heavens, under which Israel then encamped. *z* That part of the Earth where this was done. || Of works which deserved then, and still do deserve to be had in remembrance, with praise to God who did them.

|| Or, bright  
horns out of his  
light.

4 And his brightness *a* was as the light *b*, he had || horns *c* coming out of his hand *d*, and there *e* was the hiding *f* of his power *g*.

*a* That Lustre in which God appeared, that unparalleled splendour which shined from him: *b* Pure, clear as the Sun, but much more dazzling and overcoming. *c* Some read it Beams or Rays of Light, and so the Heb. will bear, and thus 'tis plain. *d* Our God is all glory and light, Moses face shined, the Face, yea, Hands of our God, shine with glorious Light; He dwelleth in Light. *e* Either in that place where he thus appeared, or in that Light wherewith he appeared. *f* One would think his brightness should have discovered, not hid his Power, it did both, it discovered much of it, but hid much more; it was Light inaccessible, and therefore a hiding Light. *g* Strength or might, by what was there done it did evidently appear, God who was there could do much more, but it could not appear how much he could do.

5 \* Before him *h* went the pestilence *i*, and burning coals *k* went forth *l* at his feet *m*.

\* Nah. 1. 3.  
|| Or, burning  
disasters.

*h* When God was leading the Israelites out of Egypt into Canaan, he made the Pestilence to go before him, to preparing room for his people. *i* Which wasted the inhabitants of Canaan, swept them out. *k* Burning Fevers, and other distempers of fiery and destructive nature, which destroyed the accursed Nations. *l* As sent, and observing the way he directed. *m* Kept even pace, or waited on him, were his immediate fore-runners: All this mentioned as arguments to prevail for somewhat like these for Israel, and against Israel's Enemies, O God, revive some such work amidst us.

6 He stood *n* and measured *o* the earth *p*: he beheld *q*, and drove asunder *r* the nations *s*, and the everlasting mountains were scattered *t*, the perpetual hills did bow *u*: his wayes are everlasting *x*.

*n* Gave his presence with Joshuaz, and others, as one that stood by while the work was done. *o* He divided to them their inheritance, and did this without toil or difficulty, his very presence with his people was enough to make it known what he allotted to them. *p* The promised Land. *q* Lookt with a frowning countenance, with anger in his eye, *r* Cast them out, or caused them to fly, as many did out of that Country, his Eye did this, for he lookt on them, and did this. *s* The cursed Nations. *t* Either literally understood, as Nahum 1. 5. and may relate to that the Psalmist minds, Psal. 114. 4, 6. when the whole Mount, all the Mountainous parts of Sinai tremble, Exod. 19. 18. &c. or figuratively, the state of these Nations, seeming as immovable as Mountains, yet soon shook and dissolved, before the rebuke of the Lord. *u* An elegant immutation of the phrase, to illustrate and confirm the same thing. *x* The wisdom, goodness, justice, holiness, faithfulness and power of God, which he sheweth in the methods of his governing his Church and People, are everlasting, they are the same, and where the same circumstances concur, the same effects of his power may be hoped for; So the Prophet pursueth the argument; They are everlasting loving kindnesses with which he embraceth his Church.

7 I saw *y* the tents *z* of || Cushman *a* in || affliction *b*, and the curtains *c* of the land *d* of Midian *e* did tremble *f*.

|| Or, Ethiopia.  
|| Or, under affliction, or, vanity.

*y* Not with the Eye, but with his mind and understanding in reading the History of Israel's Travels. *z* For the people that dwelt in them. *a* Some say of Cushman Rishathaim, in Orniels time, and under his victories over them; But I rather think 'tis meant of the Ethiopians, on the confines of Arabia, that Land of Cush, near whose borders Israel's march through, and incampings in the Wilderness, had very often lain. *b* In fear and pain, least that mighty people under the conduct of their General, (famed for Miracles) should as a violent storm fall on them, and dispoil them. *c* For those that dwelt within them; These people dwelt in Tents, and these made up on the sides with curtains. *d* People of the Land. *e* A people sprung from one of Abraham's Sons by Keturah, who gave his name Midian to the Land as well as to the people. *f* Were fore afraid of the arms of Israel, which at last by Gods express direction, were employed against Midian, and cut off five Kings and destroyed the Country, These terrible things our God, whose wayes are Everlasting, hath done to carry our Fathers from Egypt to Canaan, let him who is our God still revive his work, &c.

8 Was the LORD displeased *g* against the rivers *h*? was thine anger against the rivers? was thy wrath against the sea *i*, that thou didst ride *k* upon thine horses *l*, and || thy chariots *m* of salvation?

|| Or, thy chariots were salvation.

*g* The Prophet recalls to memory the miraculous dividing of the Red Sea, and Jordan, when God divided them to make a passage for his people, when by a miracle he made the devouring Element to be a safeguard to his people, when 'twas not displeasure against the Sea or the River, but favour to Israel, that moved him to do this. The Prophet repeats the question to impress the mind of the Captive Jews, with deeper apprehensions of the Mercy of their God. *h* See Nahum 1. verse 4. *i* The Red Sea. *k* As a General in the head of his Army, leading them forward on some great exploit. *l* Alluding to the manner of men, with whom horses are of greatest, strongest and stateliest preparations against an enemy, but these were not designed against the Sea as against an Enemy. *m* But with these Horses are joined (for the decorum of the figure) Chariots, that are Chariots of Salvation for his people; char up then, the Lord hath the same love and power still.

9 Thy bow *n* was made quite naked *o* according to the oaths of the tribes *p*, even thy word *q*. Selah *r*. || Thou didst cleave the earth with rivers *s*.

|| Or, thou didst cleave the rivers of the earth.

*n* One part of Armour put for the whole, or else the Lord here is represented as armed, in readiness to smite through all enemies.



enemies, having his bow in his hand. *o* The case taken off, that when 'twas to be used, there might be no delay. *p* In pursuance of his Oath made to our Fathers, he promised, and confirmed the promise by Oath, that he would drive out the Canaanites, and this Oath is here called Oaths, because repeated and renewed at several times, and 'tis Oaths of, *i. e.* to the Tribes, to raise their hope in their present low condition; Not Abraham here mentioned, lest they should be upbraided with degenerating and losing the right to the Promises; but 'tis Tribes the right is in them. *q* Of promise. *r* Note it well. *s* When they were to march through a dry and thirsty Land, where no water was, how should they subsist? what good to be defended from perishing by the sword of an enemy, and be left to perish for want of refreshing waters? This then is added to compleat the Mercy, our God made Rivers in the desert for them, and satisfied them with streams out of the flinty Rock.

\* Psalm 79. 5.  
Mich. 1. 4.

10 \* The mountains *t* saw *u* thee, and they trembled *x*: the overflowing *y* of the water passed by *z*: the deep *a* uttered his voice *b*, and lift up his hands *c* on high *d*.

*t* Literally taken 'tis an elegant Hyperbole, expressing to us the glorious effects of Gods power and presence, and thus Sinai, and the contiguous Hills, the whole Mount, Exod. 19. 18, are intended, or if you take it figuratively, these are Kings and States, whose Hieroglyphicks in Scripture are mountains. *u* Were sensible of, shewed they were affected with his approach and presence. *x* Were grieved, so 'twill well suit to mountains metaphorically taken, it was grief to the Kings and States to see Gods own conduct, and prosper Israel, Numb. 22. 3. Josh. 2. 9, 10, 11, or trembled, *i. e.* were shaken as with an Earthquake, Exod. 19. 18. and Psal. 68. 8. and 114. 4, 6. so it suits the letter of the Text. *y* The inundation which at that season was wont to be very great, the mighty floods on Jordan. *z* Passed away, *i. e.* at the word of God the waters below flowed, and ran away from those above, which stood on a heap to make a path for Israel. *a* Either the deep Channel in which Jordan flowed, the very bottom of the River appeared, or the deep, *i. e.* the Red Sea *b* with dreadful roaring like a mighty voice, parted its waters; divided, but with great and terrible noise, in this unusual commotion. *c* Testified its Obedience to the command of God, as by lifting up the hand, one doth at a distance signify his ready compliance with the command, or direction, or hands, *i. e.* sides: so when the upper waters stood on a heap both in Jordan, and the Red-Sea, they appeared with sides or flankers unto the Israelites. *d* Like a mountain, visible, and conspicuous to all.

|| Or, thine arrows walked in the light. &c.

11 The sun and moon stood *e* still in their habitation *f*: || at the light of thine arrows they went *g*, and at the shining of thy glittering spear.

*e* Though he rejoice as a Giant to run his race, and had constantly come out of his chamber to run it about 2500 years past, yet now stops his course, and with his stay puts stop to the motion of Moon and Stars at the command of Gods Minister, and Israels Captain, Josh. 10. 12, 13. *f* So the Psalmist, Psal. 19. 4. speaks of a Pavilion or Tabernacle pitched for the Sun, where now at Joshua's word, seconded with the word of Joshua's and Israel's God, he makes a halt as 'twere, stands at the door of his Tabernacle to behold and forward the strange work, the miraculous overthrow of the five conspiring Kings. *g* As we read the words they seem somewhat obscure and perplexed, yet very intelligible in this paraphrase at the light, according to the light which thine arrows gave by their glittering heads, polish shafts, and bright Feathers; in their flight thine arrows, O God, for these were the arrows of Israel, and thine arrows too, as the sword of Gideon was the sword of the Lord. *They, i. e.* Sun and Moon, went, directed their course, and took their way compliant with the flights of these arrows, not hastening to the place of their going down whilst Israel had arrows to shoot, or Enemies that day to discomfit, whilst they were to lift up a spear against any Enemy that day. The Marginal reading of these words is much plainer. Thine arrows walked in the light, (which was miraculously continued) and thy spears walked in the brightness of the lightning, (as I venture for once to read the words from the Hebrew) so dreadful was that day to the Enemy, so joyful to Israel, O let some such day arise on Captive Jews, revive thy works of Old, so the Prophet prays.

12 Thou *b* didst march *i* through the land *k* in indignation *l*; thou didst thresh *m* the heathen *n* in anger.

*b* Our God, *i* as the victorious Conquerour leading still thine Armies, the Tribes of Israel, & of Canaan, to subdue the remainders of thine Enemies and theirs, and to give thine Israel possession of the promised Land. *l* Against them for their sins. *m* Break to pieces *n* the Nations devoted to destruction, these were cut in pieces by the sword of Israel.

13 Thou wentest forth *o* for the salvation *p* of thy people *q*, even for salvation *r* with thine anointed *s*, thou woundedst the head *t* out of the

house *u* of the wicked *x*, by *†* discovering the *†* Heb. making naked. foundation *y* unto the neck. Selah *z*.

*o* Pursuant of this Metaphor the Prophet speaks of God as marching on before his people, or it may refer to the Ark, a token of Gods presence before the people. *p* To compleat the Salvation begun in bringing them out of Egypt, and carrying them through the wilderness, and to be finish in settling them in Canaan. *q* Thy chosen people, the Tribes of thine Inheritance. *r* 'Tis repeated for confirmation, and to affect us with the greatness of the mercy; *s* for thine anointed, *i. e.* all Israel, or under the Conduct of thine anointed, Joshua, Type of the Messiah, by whose hand all these great things were done. *t* Gavest a deadly wound to the Princes and Kings of Canaan, Enemies to Israel, who were cut off, and their Families utterly destroyed. *u* Royal Palaces, or ancient dwellings, and seated habitations of which slaughter of Canaanitish Kings, Psal. 136. 17, 18, 19. *x* The Courts of these Kings were houses of greatest wickednesses, for which they were destroyed; *y* raising the Foundations of their Power, and destroying all from foot to head. *z* All which is to be heeded, and well minded.

14 Thou *a* didst strike through with his staves *b* the head of his villages *c*: they *d* *†* came *†* Heb. more out as a whirlwind *e* to scatter *f* me: their re-temptations. joycing *g* was as to devour *h* the poor *i* secretly *k*.

*a* O God, *b* either meant of the staves or arms of the Canaanitish Kings which they lifted up against Israel, thereby provoking Israel to fight; in which being overcome, they perish by their own Arms taken from them, or it may be meant of the Weapons of Joshua and Israel, called staves, for that they were Arrows and Spears, which are armed staves, or it might be translated Tribes; so with the Tribes of Israel, the Tribes of Gods anointed, or by them were these Canaanites destroyed. *c* All the Cities, and all the unwall'd Towns; for so Israel destroyed the Daughters with the Mothers; *i. e.* the Villages with the Cities. *d* The inhabitants of Canaan, but particularly the five Kings, ver. 11. *lit. f.* of whose conspiracy you read Josh. 10. which see. *e* With violence invading every side; a Tempest made up of contrary Winds and Exhalations, moving as violently as irregularly *f* to disperse and drive away from the Earth. *g* The joy they took was such as is the joy of men, who take the spoil of Enemies, and come to feast, not fight. *h* They dreamt of nothing else but eating up Gods people as they would eat bread. *i* Helpless and Friendless as they seemed to be, poor Israel. *k* Either by secret Conspiracy, or by secret execution of the plot they laid against Israel.

15 Thou *l* didst walk *m* through *n* the sea with thine horses *o* through the || heap *p* of great || Or, mud. waters *q*.

*l* O God, or thou O Israel, notwithstanding all Plots and opposition. *m* Heldest on the way, and walkedst from thy entering on the East of the Land, to thy West thereof; from Bethel, Jordan, and Jericho on the East where they entered the Land that lay within Jordan. *n* Rather to, (as J. T. and Grot.) the most Western parts of all the Land God gave, they took possession from East to West, to the great Sea. The Western Sea, the mightiest Sea the Jews of that time knew, called here by way of eminency the heap of great Waters. *q* Called Ezek. 47. 10, 15, 19, 20. the great Sea, as Josh. 2. 10. was fulfilled what was promised, and they took possession of that was slated on them, Josh. 1. 3, 4. I rather refer this *q* verse in this manner, then with most Interpreters to the Red Sea, which is to me a repetition unseemly for so short and elegant an enumeration of Gods wonderful deliverances, and blessings to Israel, from their leaving Egypt, to their settling in Canaan.

16 When I heard *r*, my belly *†* trembled *s*: my lips quivered at the voice *t*: rottenness entred into my bones *u*, and I trembled in my self *x*, that I might rest in the day of trouble *y*: when he cometh up *z* unto the people *a*, he will || invade *b* || Or, cut them in pieces. them with his troops *c*.

*r* What dreadful desolations God threatned against Israel, chap. 1. ver. 5, 6, 7, 8, 9, 10, 11. for those he now speaketh of and meditateth on, having finish his elegant description of Gods wonderful works of mercy toward Israel of old, & left them as a Foundation of comfort and hope. *†* Or Heart, or Bowels, or inward parts, Prov. 20. 27. *s* Another effect and sign of surprising fears and astonishment *t* at the meer report. *u* A Consumption, and decay of all my strength; a languishing of my Spirits, and a declining of my vigour, a very usual effect of great fears. *x* I was all shaken, as with an Earthquake, no part was free or unshaken. *y* These fears awakened my remembrance of that God, and those wonders which I have recounted, these fears have occasioned my search into this Mystery of Providence, that understanding it, I might, as I do, betake my self to God, and his Covenanted Mercies, that I may rest in him who will make it go well with the Righteous, even with those righteous who shall live to see, and feel the troubles of those days. *z* The King of Babylon, with all his

bitter and cruel Nations bent on violence and Rapine. *a* Against the Jews, my people, faith the Prophet *b* with mighty force, and cut in pieces, make most bloody work among them. *c* With numerous Armies and spoiling Troops, where whar one leaves, another will take; where none escape the fury of some or other in the Troops, see this accomplishment, 2 Kings, chap. 25.

17 Although *d* the fig-tree *e* shall not blossom *f*, neither shall fruit be in the vines *g*, the labour *h* of the olive shall *†* fail *i*? and the fields *k* shall yield no meat *l*, the flock *m* shall be cut off *n* from the fold *o*, and there shall be no herd *p* in the stall.

*a* To War foreseen, the Prophet supposeth Famine, and describeth the most grievous, as indeed it fell out. *e* Which was in that Countrey a very considerable part of their provision to live upon; *f* Not give the least sign of bringing forth fruit, *g* which were also the Riches, and Provision of those Countreys, *h* Either labour bestowed upon the Olive, or the Fruit which the Olive brings forth, called here labour by an allusion to our labour. *i* Disappoint the expectation of both dresser and eater, *k* ploughed and sown *l* Corn for Bread. *m* Of Sheep kept out in the field. *n* Either by Wolf, Murrain, or by the wasting Babylonians, *o* where they were wont to be safe; now are in greatest danger, and that because they may be swept away all at once. *p* Greater Cattel kept in the stall for labour, or for feeding.

18 Yet I *q* will rejoyce *r* in the LORD *s*: I will joy in the God *t* of my salvation *u*.

*q* As for my part, I will, faith the Prophet *r* look for joy, expect matter of rejoycing in the Lord, *s* who will preserve a remnant and redeem them, who will rebuke Babylon, and will very strangely destroy it. *t* The Prophet renews his own Faith, and confirms ours. *u* All shall end in Salvation to him, and believers.

19 The Lord GOD *is* my strength *x*, and he will, make my feet like *\** hinds feet *y*, and he will make me to walk upon mine high places *z*.  
To the chief singer *†* on my *†* stringed instru-  
ments.

*x* The Prophet had in his own, and in the name of all the Godly, made a full profession of his Faith, and resolution to behave himself with joy in midst of troubles, ver. 17, 18. now he gives us account on what ground he speaks so; 'tis not in his own strength, he can do it, but it is because the Lord God is his strength. *y* That I may escape to God my refuge, to that safe Mountain of Salvation, that I may at last fly from Babylon to Judea, to Jerusalem. *z* To my Native Country, to my beloved City, and thy more beloved Temple which were built like high places to that Munition of Rocks, &c. Deut. 32. 13. Isa. 33. 16. My God will return my Captivity, and when I am set at Liberty as I shall be by Cyrus, my God will be my strength, that as a Hind let loose, I may hasten to the Mountains of Israel. *†* Let this be kept on record for publick use, this be pattern for others as well as 'tis declaration of my Faith, Hope, Desire, and Prayer.

\* Sam. 22. 34.  
Psal. 18. 33.  
† Heb. Neginoth

# ZEPHANIAH.

## The A R G U M E N T.

**T**His Prophet by somewhat larger account of his Pedigree gives us ground to guess of what family he might be, the last named may possibly be the Good King Hezekiah; the Names are the same in chap. 1. ver. 1. and 2 Kings 18. 1. by his freedom with Princes, and the Kings Children reproving them, ver. 8. and threatening them with the loftiness of his stile, may fairly be admitted a conjecture at somewhat more than ordinary in his descent, but whether of Royal Blood or no, he came with a Divine Warrant, and with a Prophetick Spirit, sharply reproving all ranks of men for their sins, of which in particular, Idolatry, Apostacy, and neglect to enquire for the true Religion, and the true God, and the sinful fashions of great ones in their habits, and the violent oppression of the great ones are named, chap. 1. 5, 6, 8, 9. which sins, and many others which then abounded amongst them, are threatened with severe punishments, and with utter desolation, which had already befallen some of the neighbouring Nations named, and proposed as Examples to the Jews, to move them to consider, repent, amend, and prevent the threatned judgments, which unless they repent, will come suddenly. The Prophet therefore affectionately exhorteth, and presseth them to Repentance, chap. 2. by Examples of those he mentioneth, whose Impenitence added to their sins, ruin'd them. By Promises, and Encouragements to expect mercy upon their hearkning to his Counsel, foretels the coming of the Messiah, the calling of the Gentiles, the preserving of a Remnant of them amidst all the troubles, and wasting Judgments that should follow them, and a return out of Captivity, with the re-establishing them as the Church and People of God, which promise closeth his Prophecie, and for which he calls on them to be thankful to, and rejoyce in their God, who in the midst of their sins, and his wrath for those sins, yet remembered his own Mercies and Covenant for them.

### CHAP. I.

**T**HE word *a* of the LORD *b* which came *c* to Zephaniah *d* the son of Cushi *e*, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the dayes of Josiah *f* the son of Amon *g* king of Judah.

*a* The Declaration of the purpose of God, either spoken audibly, or clearly manifested by signs. *b* God of Israel, here is the Divine Authority of this Prophecie with which the Prophets word is seconded. *c* The precise manner how it came, we need not enquire into; Zephaniah did not hammer out of his own brain any such news, he received from God what he communicated to them. *d* By derivation of the Name, it is one hidden of the Lord, whom God doth hide, or God's Secretary, or else one that is Gods Watch-man, whom God hath set over the house of Judah, as Ezek. 3. is said to be. *e* His Pedigree here gives us no certainty what his Progenitors were whether as some think him the great Grandson of Hezekiah, the

Name being the same, or whether Prophets, or only eminent known men. *f* Before the Captivity he was then contemporary with Jeremiah and Ezekiel, prophesied before the Captivity, and foretels much like what Jeremiah or Ezekiel did. *g* Whose Reign was very full of Impiety and Idolatry, and hastned the Captivity upon Judah. This Amon sacrificed to all the carved Images which Manasseh had made, 2 Chron. 33. 22.

2 *†* I will utterly consume *b* all things from off *†* the land *i*, faith the LORD *k*.

*b* Heb. Gathering up, I will gather up, or take up, intimating particularly the manner how all should be consumed, i.e. swept away as a prey to the Babylonians. *i* Of Judah, the two Tribes. *k* This is added to confirm, and assure the truth hereof.

3 *\** I will consume man and beast *l*: I will *\** consume the fowls *m* of the heaven, and the fishes *n* of the sea, and the *||* stumbling-blocks *o* with the wicked *p*, and I will cut off man *q* from off the land *r*, faith the LORD.

*l* The former verse denounced the future desolation in general terms, This verse specifieth what desolation in particular

*b b b* God

† Heb. by taking away, I will make an end.  
† Heb. the face of the land.

|| Or, Idols,



God would bring upon the Land. Man shall be consumed for his own sin, and the beasts consumed for Mans sake; Men by the Pestilence and Famine, the Beasts by Murrain, and devoured by multitudes of hungry Souldiers that shall make greater havock than any Murrain ordinarily doth. *m* Either by some unknown Disease among them, or else by a distast at the stench of putrifying Carcasses they fled away, so that none, or very few appeared, insomuch that it lookt as if it were all consumed. *n* By Sea, some understand Ponds, Lakes, or smaller Seas, such as that of Genezareth and Tiberias, the waters whereof might be made noisome to the fish by the streams of blood, and Carcasses which might possibly be cast into them, or God might destroy the Fishes by some consuming disease too. He hath ways to do it, who hath once said he will do it. *o* The Idols. *p* The Idolatrous Priests, and others who worshipt them. *q* All shall disappear. *r* Of Judah.

*4* I will also *f* stretch out mine hand *t* upon Judah *u*, and upon all the inhabitants *x* of Jerusalem *y*, and *\** I will cut off the remnant of Baal *z* from this place *a*, and the names *b* of the Chemarims *c* with the priests *d*.

\* 2 Kin. 23. 5.

*f* And I will, or, And I have, *Hebr.* so Prophets speak of what shall most certainly be, as if already done. *t* This seems to intimate some immediate stroke from God, He speaks so in Jer. 51. 25. Ezek. 6. 14. and 14. 13. and 25. 13. *u* Benjamin is included, though Judah only is named. *x* It will be universal destruction of them either by Sword, Famine, Pestilence, or Captivity; both Citizens and Sojourners, all shall perish, or suffer by some or other of these ways. *y* Though 'twas the Holy City beautified with the Temple of God, yet all should not secure it, Jer. 7. 4. and Ezek. 9. 6. *p* Whatsoever remains of the Idolatry of Baal, both the Idols, their Temples, Sacrifices, Priests, Ornaments, and Worshippers, whether this refer to times after the Reformation by Isaiah, or to times before it, needs not scrupulously be enquired into. *a* This Idolatry had filled Jerusalem it self, *b* both the persons, and the memory of them also, for names includeth both. *c* Either called so from their black Garments they went in, or, from their swarthy colour occasioned by the black smoke of Incense, which they were almost continually in, or Door-keepers, Sextons of Baal, or voluntary Servants; or such as the Popish Monks, some Ministers of Baal distinct from the priests. *d* Either the Priests of Baal, or the Apostates of Aaron's house, who (though Priests by birth and office) should have been steadfast to, but had fallen from the true God and his Worship to Baal and his Worship.

\* 2 Kin. 23. 12.  
Jer. 19. 13.

|| Or, to the  
LORD.

*5* And them *\** that worship *e* the host *f* of heaven upon the house tops *g*, and them that worship, and that swear || by the LORD *h*, and that swear by Malcham *i*.

*e* Those among the people that adhered to this Idolatry. *f* The Sun, Moon, and Stars frequently in the Scripture called the Host of Heaven. *g* Openly, as the manner of those Idolaters was, either because they thought those Deities they imagined to dwell in the body of those stars better saw them, or were better pleased thus, or because these places were nearer Heaven. On the flat roofs of their houses they were used to have their Altars and Worship. *h* Or, to the Lord, (as the *Heb.* bears) persons that mix Idol Worship, and the Worship of the true God; that devote themselves to God, and Baal, or Malcham *i* called *Milcom*, and Molech, and Moloch, Amos 5. 26. probably 'twas their chief Idol, fancied to be King of Gods and Men.

\* Isa. 1. 4.  
Jer. 15. 6.

*6* And *\** them that are turned back *k* from the LORD, and those that have not fought *l* the LORD, nor enquired *m* for him.

*k* Apostates, who have forsaken the Lord and his Worship; or that are turned Atheists, or that in matter of Religion have taken up not what is purest and truest, but what is nearest and most in fashion. *l* Sluggishly neglected to examine pretended Religions, according to the Law which they might, and ought to have done, and who have embraced a false Religion instead of the true. *m* Though the Prophets have preached against this Apostacy, and called the Priests and people to forsake the Idols, and enquire after God, yet they would not enquire, these also are here doomed to destruction.

\* Hab. 2. 20.  
Zech. 2. 13.  
\* Isa. 34. 6.  
Jer. 45. 10.  
Ezek. 39. 17.  
† Heb. sanctified, or, prepared.

*7* \* Hold thy peace *n* at the presence of the Lord GOD *o*: for the day of the LORD *p* is at hand: *\** for the LORD hath prepared a sacrifice *q*, he hath † bid his guests *r*.

*n* Thou that murmurest in discontent, or disputest out of frowardness against God, his Worship, and his Government, that thinkest of him but little better then of Baal or Malcham, cease all thy quarrels and disputes, stand in awe. *o* Who is Almighty, Omniscient, who ruleth and will avenge. *p* A day of vengeance from the Lord. *q* The wicked among the Jews, whom he will sacrifice by the Chaldean's sword. *r* Summoned in Beasts of the Field, and Fowls of the Air, to eat the Flesh, and drink the Blood of slain Jews, whom the Babylonians slew.

*8* And it shall come to pass *s* in the day of the LORDS sacrifice *t*, that I *u* will † punish the *\** † Heb. visit the princes *x*, and the kings children *y*, and all such as *are* clothed with strange *z* apparel. *\* Jer. 39. 6.*

*s* It shall most certainly be fulfilled, what I threaten I will most surely execute. *t* Of slaughter to be made by the Babylonians, called here a day of Sacrifice, that we might see clearly the just and exemplary proceedings of God; these people sinned in Sacrificing to strange Gods, and God will punish them, making them a strange sacrifice to his Anger. *u* The punishment shall appear to be from my hand, as he threatens often by Ezekiel. *x* Nobles about the Court, the great ones, who dreamt of shifting better then others, but fell with the first, 2 Kings 25. 19, 20, 21. *y* Sons and Grandchildren too of good Josiah, Jehoahaz dyed a Captive in Egypt, 2 Kings 23. 34. Jehoikim dyed on the way, or in Babylon, buried with the burial of an Ass, Jer. 22. 18. Jeconiah carried to Babylon sped somewhat, yet but little better; there he dyed a Captive: As for Zedekiah and his Children, these were slain before his face, then his Eyes put out, and he led into miserable captivity. *z* Some say the strange Apparel of Idolatrous Priests, others say, and more likely, the garb of Forreigners, imitated by the wanton Jews.

*9* In the same day *a* also will I punish all those that leap on the threshold *b*, which fill their Masters *c* houses with violence *d* and deceit *e*.

*a* Not to be taken for a single day, but more largely for that time wherein God would visit and punish. *b* Insolently, and with rage break open the doors of such whose goods they seize, upon pretence of forfeitures or fines, a sin that Ezekiel both taxed and threatened, chap. 8. 17. and 12. 19. and 45. 9. *c* Either the oppressing Kings, whose Officers these were, or publick Officers and Judges, whose Servants thus did (to enrich their Masters) spoil the poor, and the oppressed, *d* goods taken away by force, and kept as much against right, as at first taken away without right *e* by false accusations, and by suborned evidence for proof, and by perjuries.

*10* And it shall come to pass in that day *f*, saith the LORD *g*, that there shall be the noise *h* of a cry from the fifth gate *i*, and an howling *k* from the second *l*, and a great crashing *m* from the hills *n*.

*f* See ver. 9. *lit. a.* *g* To assure us of the certainty of the thing. *h* The voice *Heb.* of a cry, *i. e.* a very great outcry and lamentation. *i* Which was on the west side of Jerusalem, through which Gate they brought in fish from Joppe, and other Sea-Towns on the West Sea, or great Sea, now the Mediterranean, at which gate the Babylonians are said first to enter into the City, when they took it, thus it will be a prediction at what Gate the Enemy should enter. *k* The great, horrid, and confused lamentations of desperate and undone multitudes crying out, and bitterly bemoaning themselves. *l* Gate which was in the second Wall of Jerusalem, which on that side was fortified with three Walls, or second part of the City, or the middle City, for 'twas divided into three parts. Others read *Second* as a proper Name, and make it the School, Colledge, or University, and so rendering the howling of the University, *i. e.* of Students either slaughtered, or captivated by Chaldeans. *m* Breaking in pieces, or the noise of what is broken into shivers; possibly the noise of Doors, Windows, Closets, and Chests broken up, or burning *n* in the houses of Nobles, linked here to hills, or more literally in Gareb and Goath, on which the flying Jews pursued by the Chaldees, lost what they carried with them, and their life too; so all places were full of miserable slaughter, and out-cries.

*11* Howl *o* ye inhabitants of Maktesh *p*, for all the merchant people *q* are cut down; all they that bear silver *r* are *s* cut off.

*p* Cry aloud, and bitterly. *q* Some read it appellatively: The Mortar in which of old, before the Corn-Mill was known and used, they did pound and beat their Corn for Bread. They also pounded Spices: Others say 'tis the lower Town, or Valley of Cedron in Jerusalem, a deep Valley that surrounded the Mountain of the Temple, which fancied like a deep Mortar, they gave the name Maktesh to it. *q* Who were wont either to lodge in this place when they came to Trade, or, if Jewish Merchants, dwelt there, which was much to the advantage of the place, but now by the invasion of the Land, and by the siege, all trade is cut off, and many Merchants either slain or made slaves. *r* That brought it with them to pay for what they bought up, and to enrich the inhabitants of this Maktesh, all that traded and paid ready Money, are cut off, as *lit. q.* Others say, the Money-changers, or Bankers are here meant by them that bear Silver, persons that furnish all sorts of people with silver, for Goods laid to pledge, or bartered. *s. i. e.* shall be as surely, as if 'twere already done.

*12* And it shall come to pass at that time *t*, that I will search *u* Jerusalem with candles *x*, and punish

*Rich. Cardak,  
ed. 1858.*

punish the men *that are* settled on their lees *y*: that say in their heart *z*, the LORD will not do good, neither will he do evil *a*.

*It was day, ver. 10. which see* *lit. a.* *u* God speaks after the manner of man, who searcheth dark places with Candles in hand; God's Omniscience seeth all things, and needs no help for discovery, but by this expression foretells how fully he would both discover and punish. *x* It is like enough this was literally fulfilled, when the Chaldeans did search the Vaults and Cellars, and sewers of *Jerusalem* for Men or Goods hidden in them. *y* In allusion to Liquors, which not being poured out from Vessel to Vessel to refine them, grow thick and settled; so men that have known none or little changes, settle in security, and fear no Meraces. *z* Entertain an opinion, or begin to flatter themselves in thoughts. *a* No providence to countenance the good, or to punish the bad: No God, or none that regardeth what is done on Earth, or as they, *Ezek. 8. 12.* think God hath forsaken the Earth. These Atheists God will punish severely, as the sin well deserveth; they shall see, it shall be well with the righteous, and ill with the wicked.

*Amos 5. 11.*

13 Therefore *b* their goods *c* shall become a booty *d*, and their houses a desolation *e*: \* they shall also build houses, but not inhabit them *f*, and they shall plant vineyards, but not drink the wine thereof.

*b* As a punishment for other sins, so for this secure Atheistical denial of Providence, though they have denied, they shall feel, and confess, that the evil they suffer is both just, and from my hand too. *c* Stores in their Shops and Ware-houses, Furniture in their Chambers, and Ward-robbs. *d* A Prey divided among the Babylonish Souldiers, invading, prevailing, wasting Villages and Cities. *e* That they may remember the curse threatened in the Law, executed on them, and acknowledge that who gave the Law Rules by it. *f* According to that *Dut. 28. 30, 39.*

14 The great *g* day of the LORD *b* is near, *i* is near *j*, and hasteth greatly *k*: even the voice *l* of the day of the LORD: the mighty man *m* shall cry there bitterly *n*.

*g* Not the day of general Judgment, but the day in which the great God will bring his great Armies against *Judah* and *Jerusalem*, and do great things by those Armies. *b* Appointed, foretold, and now actually brought on them by the Lord. *i* Very near, it is doubled to shew the nearness of it, and to assure us it is so. *k* Your Enemies eagerness for the prey, your sins and security, and the Lord's justly provoked anger hasten this day. *l* It is within hearing, the sound of it is in mine ears, methinks you might hear it also. *m* The valiant and stout hearted among the Jews, they who should support others, shall be ready to sink themselves, and as much need a Cordial themselves. *n* Their courage broken, they shall cry out most vehemently, or like hopeless Women.

*Jer. 30. 7.  
Ezek. 2. 2, 11.  
Amos 5. 18.*

15 \* That day *o* is a day of wrath *p*, a day of trouble and distress *q*, a day of waftness and desolation *r*, a day of darkness and gloominess *s*, a day of clouds, and thick darkness *t*.

*o* Great day, *ver. 14.* *p* From the Chaldeans, and from the Lord, actively, upon the Jews passively. *q* Here the Prophet heapeth up words of much the same sense, to express the grievousness of the troubles of those times, which shall suddenly come upon them, most distressing trouble, none knowing how to bear it, or where to hide from it. *r* Most desolate waftness in City, Villages and Fields; every where the spoiling Souldier shall lay waste, carrying all he can, and destroying what he cannot carry away. *s* Possibly it might be so as to the temper of the air, dark and gloomy, but figuratively I am sure it was so. *t* Either literally from the Heavens clouded over them, or (if it refer, as it may to the day of sacking *Jerusalem*, and effects of it) darkness, gloominess, Clouds and thick darkness arising from the smoke and fire of the City every where fired by the Enemy, but Metaphorically these speak the most unparalleled Calamities.

16 A day of the trumpet *u*, and alarm *x* against the fenced cities *y*, and against the high towers *z*.

*u* Gods Trumpet calling the Chaldeans, the Chaldeans Trumpet also gathering together their Troops. *x* Threatening and affrighting *y* of *Judah*. *z* Specially Palaces, and strong Munitions fortified with high Towers, built at the Angles of Walls, and therefore *Hib.* calls them high Corners, it may mean also the great men, which (as corners well built) are the strength and beauty of a Wall; so they of a State, *Judges 20. 2. Zech. 1. 4.*

17 And I will bring distress *a* upon men *b*, that they shall walk like blind men *c*, because they have sinned against *e* the LORD: and their blood shall be poured out as dust *f*, and their flesh as the dung *g*.

*a* Cast them into, and surround or besiege them with distress; Calamities which shall greatly trouble, and perplex. *b* The chiefest among them, the richest, and who think themselves safest; the mighty men, as *ver. 10. lit. m.* like blind men, shall neither know what to do, or where to fly, neither be fit for Counsel or Action. *c* All this for their great sins against the Lord, these men of note have been as much greater in sin, as in State above others, and shall be as much deep in distress. *f* As freely, abundantly, and as contemptibly, as dust in the High-way. *g* Shall be spread as dung on the face of the Earth, to fatten and improve it, their life shall be of no more value than dust, their Honour no more regarded than dung, and they shall be so used after death.

18 \* Neither their silver nor their gold *b* shall *\* Prov. 11. 4. Ezek. 7. 19.* be able to deliver *i* them in the day of the LORDS *\* chap. 3. 8.* wrath *k*, but the whole land shall *\* be devoured* *l* by the fire of his jealousy *m*; for he shall make even a speedy riddance *n* of all them that dwell *o* in the land *p*.

*b* Sometimes these have purchased Friends, and redeemed a Life at the hand of greedy Souldiers, who have spared on promise of Money, but now it shall not be so, neither Silver or Gold shall help. *i* To pacify the enraged Sultan of *Babylon*, who had been formerly appeased with Presents and Tribute Money, but will no more. Nor shall his Souldiers dare to spare or save any, when they are charged to slay Man, Woman and Child, as in the taking of *Jerusalem*, 'tis probable they were charged, *Psal. 137. 7, 8, 9.* *k* Were it the wrath of Man only, gifts might appease it, but 'tis the wrath of God, who is a Righteous Judge, and receives not Gifts. *l* Utterly ruined, its Wealth carried away, its Provisions eat up, its Stores exhausted, and its Stock (which should continue their Provision) utterly destroyed as *ver. 1.* *m* To which their sins provoked the Lord, which their sins inkindled, and now it burns that none can quench it, *Vid. Deut. 28. from 15. ver. to the end of the Chapter*; all which God will now make good against them. *n* Though he had with wonderful patience waited and forbore, now he would wait no longer, but with speedy Executions fulfil his threats, and accomplish his wrath, which he did within less than twenty years after this Prophecy, as is most like, on the accuratest computation we can make of the times of *Zephaniah's* prophesying, and *Nebuchadnezzar's* taking the City.

## CHAP. II.

**I** Gather your selves together *a*, yea, gather together *b*, O nation *c* || not desired *d*.

|| Or, not desired.

*a* Call a solemn Assembly, as *Joel 1. 14.* proclaim a Fast. Let all have notice given to meet on this Work, and being gathered together, search your selves, Hearts and ways, and repent. *b* Repeated to affect them the more, and to hasten them to it, and make them serious in it. *c* Of the Jews, yet a People, yet my People, though next door almost to being no People. *d* Neither desirous to return, nor desirable in your return, foolishly unwilling to return, and utterly unworthy to be received on your return, yet gather together, search your ways, and try what you may do for your safety.

2 Before the decree *e* bring forth *f*, before the day *g* pass as the chaff *b*: before the fierce anger of the LORD come upon *k* you, before the day of the LORDS anger come upon you.

*e* The word of the Prophet which declares the purpose of God against this sinful People. *f* The Decree is pregnant, nay hath gone a great while, but is now like a Woman near her full time ready to bring forth, be you speedy in your Repentance, lest your Miseries break forth of the Womb of Divine Vengeance and destroy you. *g* The day of your Calamities. *Babylon's* Rage, and Gods just displeasure. *b* Carry you away as the Wind carrieth chaff away for the Fire, while the good grain is gathered and preserved. *i* The heat of Anger. It was jealousy like fire, *chap. 1. 18.* and here it is the heat of that fire, intimating the greatness of the Anger. *k* As a Storm from on high, with violence irresistible and destructive, and the warning is doubled to make them take it.

3 Seek *l* ye the LORD, all ye meek *m* of the earth *n*, which have wrought his judgment *o*, seek righteousness *p*, seek meekness *q*: \* it may be *r*, ye shall be hid *s* in the day of the LORDS Anger. *\* Joel 2. 14. Amos 5. 15. Jonah 3. 9.*

*l* Turn to him with sound and true Repentance, pray for pardon, engage in new obedience, enquire in the Law what is your Duty and do it; fear, worship, depend on the Lord alone. *m* Ye humble ones who have not hardened your selves with the stubborn, proud, Idolatrous Hypocrites, but have trembled at the Word of the Lord. *n* Of *Judea* which is here spoken of, as *chap. 1. 2.* *o* Obeyed his Precepts, so doth the Scripture express obedience to the Law of God by doing judgment,

B b b 2



ment, *Deut.* 4. 5. *Psal.* 119. 121. *p* Enquire, and know the righteousness which God commandeth, which you ought to persist in, and continue ye in it. *q* Carry it humbly towards God, and patiently under his Corrections, so wait on the just, and merciful God. *r* This is sufficient to raise hope, if it be not sure, if it be hard, yet 'tis not impossible. *s* Under the wing of Divine protecting Providence kept safe, from, or in, their troubles, they shall be either averted or abated.

\* Amos 1. 6.  
Zech. 9. 5.

4 For *t* \* Gaza *u* shall be forsaken *x* and Ashkelon *y* a desolation *z*: they *a* shall drive *b* out Ashdod *c* at the noon day ||, and Ekron *d* shall be rooted up *e*.

*t* It is time to seek some refuge, high time to seek it in God, for your neighbours, as well as you, shall be destroyed, there shall be no refuge for you among your neighbours. *u* A chief City of the Philistines, very strong by its situation, and by art fortified, a Frontier toward Egypt, and not full three miles from the Sea. *x* When the conquering Army of the Chaldeans shall come against it, shall be forsaken either by the flight or Captivity of the Inhabitants. *y* Another of the strong Cities of the Philistines which fell to the Tribe of Dan, and was a Maritime Town. *z* Utterly wasted, so the abstract doth imply. *a* Babylonians. *b* Into Captivity, cast them out of their own, and force them into a strange Land. *c* A strong fortified City of Palestine, called in after times Azotus. || It shall be taken by force at Noon, or the Citizens led away captive in the heat of the day, and under parching heats. *d* Famous for its infamous Idolatry, where Baalzebub was worshipped, the chief Seat of Devil-worship. *e* Utterly extirpated, no more to spring up. *Vid.* Jer. 47. 4, 5. it shall be as a Tree pulled up by the Roots, or maimed, as Hories that are houghed, as *Josh.* 11. 9.

5 Wo unto the inhabitants *f* of the sea-coasts *g*; the nation of the Cherethites *h*: the word *i* of the LORD is against you: O Canaan *k*: the land of the Philistines, I will *l* even destroy thee, that there shall be no Inhabitant *m*.

*f* Now all the Philistines are threatened, whereas before he named only those four Cities. *g* The Coasts of the great, or Western Sea, now the Mediterrane, on which the Philistines of old did dwell. *h* Or destroyers, men that were stout but fierce, and perhaps terrible to Neighbours and Foreigners, that had the hard hap to be forced on their Coasts by violence of Sea. They were great Souldiers, and lived Switzer-like, Guards to David, it may be to other Kings also. *i* His purpose, his threats too by his Prophet. *k* That part that the Philistines did by force keep from the Jews. *l* Though the Chaldeans be the men shall destroy, yet the Lord will do it also; they his Servants, he Chief, in doing it. *m* No more Cities, nor Citizens to dwell therein.

6 And the sea-coast shall be dwellings and cottages for shepherds *n*, and folds for flocks.

*n* This confirms the former, tells us what shall be in those parts, instead of Cities full of rich Citizens, there shall be Cottages for Shepherds watching over their Flocks.

7 And the coast *o* shall be for the remnant *p* of the house of Judah *q*, they shall feed *r* there-upon, in the houses of Ashkelon *s* shall they *t* lie down in the evening: || for the LORD *u* their God *x* shall visit *y* them, and turn away their captivity *z*.

|| Or, when.

*o* The Sea-coast, the Land of the Philistines. *p* Either that escaped, as some did, or else survived the Captivity. *q* The Two Tribes, one nam'd, both included. *r* Their Flocks. *s* In places where Houses of Ashkelon formerly stood. *t* Both Shepherds and Flocks too. *u* The everlasting Jehovah. *x* From their Fathers by Covenant. *y* In mercy remembering his Covenant with them. *z* Or shall send to receive their Prisoners or Captives, or return their Captivity, and by the command of Cyrus, give them liberty of returning into their own Country.

8 ¶ I have heard *a* the reproach of Moab *b*, and the revilings of the children of Ammon *c* whereby they have reproached my people *d*, and \* magnified *e* themselves against their border *f*.

\* Jer. 49. 1.

*a* Either the Prophet for himself, or for the People, speaks this, or else more likely in the name of God, assures the Jews that God had heard, observed, resent, and was highly displeased with that he heard. *b* A People of near kin to the Jews born of Lot's Daughter, seated Eastward of Canaan, upon the Dead Sea, and Jordan, a powerful People and as proud; whose Pride broke out on all occasions against the Jews, as appears from first to last, *Isa.* 16. 6. and *Jer.* 48. 27, 30. brand them as very proud. *c* A People as near as Moab to Jewish blood, and as bitter against them, *Nab.* 4. 2, 3. bitter Scoffers,

and Jearers. *d* Either in the War, or at the taking of Jerusalem, or when the captive Jews were led by their borders into Captivity: *Ezek.* 25. 3. puts these all together. *e* Either boasting what they themselves were, or what they would have done, or what they will do against Israel, recovering their old pretended Right and Estate. *f* Invading their Frontiers, and spoiling them with Insolence.

9 Therefore as I live saith *g* the LORD of hosts *h* the God of Israel *i*, Surely \* Moab shall be as Sodom *k*, and \* the children of Ammon as Gomorrah, even the breeding of nettles *l*, and salt-pits *m*, and a perpetual desolation *n*; the residue *o* of my people shall spoil *p* them, and the remnant of my people shall possess them *q*.

*g* The most solemn Oath, fit for none but God himself to use. *Vid.* *Ezek.* 14. 16. *h* Who have all things at my disposal, and can arm all Creatures against these proud Revilers. *i* Who by Covenant am Israel's God, and Israel is my People, in whose reproaches I am reproached. *k* This is a proverbial Speech in Scripture Phrase to speak great destruction, as *Isa.* 1. 9. Moab and Ammon were not destroyed by Fire, as Sodom and Gomorrah, but the next words are an Explication of these. *l* Not cultivated, but run over with Nettles, as if it were only to breed them. *m* A salt, dry, barren Earth fit only to dig Salt out of it. *n* Never more to be manured and inhabited, or not for a long, a very long time. *o* Either the few left with Gedaliah, or the Remnant that returned out of Babylon. *p* Provoked by the Injuries of Moab, and Ammon, shall take Arms, overcome and spoil them. *q* Settle upon their Lands, and dwell in those parts that are fit for Habitation.

10 This *r* shall they have \* for their pride *s*, because they have reproached *t*, and magnified themselves *u* against the people of the LORD of hosts *x*.

*r* This grievous ruin like Sodoms, this just Retaliation, they insulted over Israel, Israel shall tread on them. *s* Haughty mind and carriage. See ver. 8. *ter. e.* *t* Defamed, spoke Lies and Scandals against the Jews, lessening them. *u* Their Persons and Exploits. *x* Against the only People of the Lord of Hosts, who suffered reproach with his People and in them, for Moabites and Ammonites, as others boasted of their Gods above the True God.

11 The LORD will be terrible *y* unto them *z*: for he will *†* furnish *a* all the gods *b* of the earth *c*, and men shall worship him *d*, every one from his place *e*, even all the isles *f* of the heaven *g*.

*y* Or, The Lord who is to be feared is against or above them, and will make it appear that he is terrible in his doings. *z* Moabites and Ammonites and their Gods, of whom they gloried. *a* Starve; though now their Altars are filled with Sacrifices, and their Bowls run over, as if they designed to make their Gods fat, but they shall want their Sacrifices and Drink-offerings, these shall be few or quite cease, and their Priests grow lean. There shall be a Consumption among them all. *b* Idols, Heathen Gods. *c* Of those Lands, *Dagon*, *Chemosh*, *Molech*, &c. that are Gods no where else but on Earth, and among the deceived, or Gods of the Earth, as Sons of the Earth, vile spurious Gods. *d* Of that Country whose Gods are undone, or all men shall know, own and worship the God of Israel. *e* Where he dwelleth, not only at Jerusalem, or in this Mount, but every where. *f* Either literally, as we now see it fulfilled, or as the Jews interpret Isles to be Transmarine places. So they wait for his Law, as foretold, *Isa.* 42. 4. *g* Of all Nations in all parts of the World. This is eminently fulfilled by the prevailing of the Gospel.

12 ¶ \* Ye Ethiopians *h* also, ye shall be slain *i* by my *k* sword.

*h* The Prophet doth not speak of the African Ethiopians, South of Egypt, but of the Arabian Ethiopians much nearer to Canaan, whose Country was called *Cussea*, with the addition *Ethiopia Cussea*. See *Habak.* 3. 7. *ter. a.* *c* Punished by War, and your people cut off. *k* Nebuchadnezzar and his Chaldeans called here Gods Sword, for God employed and prospered them.

13 And he *l* will stretch out his hand *m* against the north *n*, and \* destroy Assyria *o*, and will make Nineveh *p* a desolation *q*, and dry like a wilderness *r*.

*l* The Lord God of Israel, or the Chaldean Monarch as Gods Servant herein. *m* Engage all his power, and use it to the utmost. *n* *i. e.* As follows Assyria, which lay Northward of Judaea, but more due North from Babylon, if I mistake not. *o* Overthrow that great and ancient Kingdom of Assyria, of which more at large in *Nahum* tot. *p* Chief City of that Kingdom. *Vid.* *Nab.* 1. 1. *q* Most desolate, *Nab.* 3. 13, 14, 15. Will

\* Isa. 15. 9. Jer. 48. 2. Amos 2. 1. \* Amos 1. 12.

\* Isa. 16. 6. Jer. 48. 22.

\* Heb. *nah*.

\* Isa. 12. 1. and 20. 4. Ezek. 30. 9.

\* Isa. 13. 4. Ezek. 31. 4. Nah. 2. 1. and 3. 15.

Will turn those well-watered places into dry, thirsty and barren Land as a Wilderness.

14. And flocks shall lye down in the midst of her *f*, all the beasts *t* of the nations: both the *\* cormorant* and the *bittern* *u* shall lodge in the *||* upper lintels *x* of it: *their* voice shall sing in the windows *y*, desolation shall be in the thresholds *z*: *||* for *||* he shall uncover the cedar work.

*f* *Nineveh* shall be so raised, that Flocks of Cattel shall lye down in the midst of it, as before of the Philistines, ver. 6. *t* All sorts of Beasts which are found in those Countries, the tame under the guard of watching Shepherds, and wild ones seeking their prey will attend about those places. *u* Birds that are solitary, and delight in desolate places, in Reedy Fens, where they seek their Food, and are looked on as unlucky Birds. *x* Shall either make their nests there, or seek and choose their Lodging there; they shall roost there in the night upon the Pillars, or Turrets or Pinacles. *y* These doleful Creatures shall make a more doleful noise, that shall be all the Music to be heard in their desolate Windows. *z* The lowest part of their Houses, from top to bottom nothing but Wastes and Ruine, instead of Beautiful Ladies looking out at Windows and Doors, and singing; now Cormorants and Bitterns, and their doleful Notes. *||* Or when the Babylonian hath burnt the Houses, or beat down the curious Roofs and Coverings of Cedar, the beauty and the defence of their Houses.

15 This is the rejoycing city *a* *\* that* dwelt carelessly *b*, that said in her heart *c*: I am, and there is none beside *d* me: how is she become a desolation *e*, a place for beasts to lie down *f* in! every one that passeth by her, shall hiss and wag his hand *g*.

*a* We may suppose the Prophet, or the Jews, or all passengers standing still and wondering, ray upbraiding *Nineveh*, all Mirth and Jollity once, but now all sorrow and grief. *b* In so great confidence, and security, as if it had been impossible she should ever have fallen from her glory. *c* Persuaded her self into an opinion very ill becoming any, but God himself. *d* None that can contend with me, that will be so hardy as to attempt against me, none able to overthrow me. Somewhat like *Tyris*, *Ezek.* 28. 12, &c. *e* She thought none was like her in Glory, Power and Wealth: now there is none like her indeed, but it is for Misery and Desolations. It may be either the speech of one that laments and wonders at it, or of one that rejoyceth at it. *f* Where Palaces for Princes stood, now are places for Beasts, where Nobles dwelt, now do ignoble Cattle couch. *g* Deride their Arrogancy, and condemn their ungodly Pride and Security, yet with some pity toward this desolate City.

CHAP. III.

WO *a* to *||* *†* her that is filthy *b*, and polluted *c*, to the oppressing *d* city.

*a* The Prophet shewed us *Nineveh* in ruins for her sins, from this doleful spectacle he brings us to take a prospect of what would come upon *Jerusalem*, which ere long will be full of woes, because now full of sin. *b* Loathsome in her sins, so foul they are, and so abominably acted. A City, that like an infamous Woman, is branded for her impudence in sin. Or woto the great Crew, as pointing out the Gluttony of *Jerusalem* literally, and their swallowing the poor who were a prey to the great ones. *c* Greatly polluted by this means. *d* Or the City foolish and seducing, as a silly Dove; so *Heb.* will bear, but our version is to be prefer'd, 'tis come to that pass, *Jerusalem* is a City that doth nothing but oppress, *Jer.* 6. 6. and *Ezek.* 22. tot.

2 She obeyed not the voice *e*: she received not *||* correction *f*: she trusted not in the LORD *g*: she drew not near to her God *h*.

*e* Of the Law, her Prophets or her faithful Priests (which were too few, yet some there were) nor of God by his Mercy and judgments crying loud, warning, inviting, perswading to return. *f* Or instruction, did not learn, would not be instructed, there is a Meiosis in the words, she hated Instruction, as that wicked one, *Psal.* 50. 17. and *Prov.* 5. 12. and 13. 18. *g* Put her confidence in *Egypt* and *Assur*; in any carnal Refuges rather than in her God, in her Kings, Princes, Counsellors, Warriors and Confederates, &c. *h* When revolted did not return, when in distress did not seek him, did not draw near with Prayer, &c.

3 *\* Her* Princes *i* within her are roaring Lions *k*, her judges *l* are evening wolves *m*, they gnaw not the bones till the morrow *n*.

*i* Persons of Principal Place and Authority about the King, Chief Officers in Civil Matters, and which is worse, her own Princes born and bred among them, who should have been most tender and just. *k* Which hunt for prey, are ever tearing or

threatening, affrighting or devouring. Such the Assyrian Princes were, *Nab.* 2. 11, 12. Such and no better are the Princes in *Judah* and *Jerusalem*. *l* Elders of Cities, Magistrates of lower rank. Or it may be the *Sanhedrim*? *m* Most hungry insatiable and cruel, like wolves of the evening, whetted with hunger and fasting, *Hab.* 1. 8. *n* They leave nothing to be eat on the morrow, they devour all presently.

4 Her *\* prophets* *o* are light *†* and treacherous persons *p*: *\* her* priests *q* have polluted the sanctuary *r*; they have done violence *s* to the law.

*o* By Education, Profession, and unwarranted Practice called so, false Prophets such *Zedekiah*, and probably *Chenaanah*, &c. were, *†* Unstable and inconstant, ready to comply with humours which they should have reprov'd, *1 Kings* 22. 13. *p* Men of Treacheries, whatever pleasing temper they seem to be of, yet still they design Treachery, the *Heb.* seems to run it higher, Treacheries in the Abstract. *q* Of the House of *Levi*, of the Stock of *Aaron*. *r* Bound by office to keep holy the Sanctuary, have defiled it, and all that is Holy. *s* Wrestry it by perverse Interpretation, to what sense best serveth a corrupt mind.

5 *\* The* just LORD *is* in the midst thereof *t*: he will not do iniquity *u*: *†* every morning doth he bring his judgment to light *x*, he faileth not *y*, but the *\* unjust* *z* knoweth no shame.

*t* Though unjust Princes, Judges, Prophets and Priests do not think so, yet the Lord who is most just is in the midst of them possibly the *Sanhedrim*, he observeth all, condemneth their Violence and Injustice, he is Sovereign as Lord, and just as Judge. *u* To him it appertaineth to judge all, therefore the unjust shall be punished as well as the just approved. *x* Daily he discovereth his displeasure against the wicked, and punisheth them. *y* Lets not one fit season slip to convince and awaken secure Sinners, by publick and visible Punishments, or judgments. *z* But the wicked Jews proceed impudently, without shame, and without fear or amendment, there is no hope of better, where is no shame for worst of doings, *Jer.* 3. 3.

6 I have cut off the nations *a*: their *||* towers *b* *||* Or, corners are desolate *c*, I made their streets waste *d*, that none passeth by *e*: their cities *f* are destroy'd *g*, so that there is no man *h*, that there is none inhabitant.

*a* Of old the Canaanites, lately the Ten Tribes, later yet, the Assyrians; and others have been cut off for their sins. *b* Either metaphorically Magistrates and great men, as chap. 1. 16. Or literally strong Towers built on the angles of Walls or Palaces. *c* Rased and demolished. *d* I overthrew their Houses, that there were no Streets, *e* or none that walked through them. *f* Small or great, capital or not capital. *g* Taken, plundered, burnt, and ruined. *h* All fled, or slain, or starved, or swept away with Pestilence, or carried into Captivity, not an Inhabitant left in the places.

7 I said *i*, Surely thou *k* wilt fear me *l*: thou wilt receive instruction *m*, so their dwelling *n* should not be cut off *o*, howsoever I punish them *p*: but they rose early *q* and corrupted all their doings *r*.

*i* I thought (speaking as man would) I concluded what was likely, what I might expect. *k* O *Jerusalem*, O *Judah*. *l* For the many and great Judgments executed upon others in thy light, thou wilt fear, by sinning still, to provoke me. *m* Wilt learn thy duty to do it, thy danger to prevent it, thy sins to repent of them, thy ways, to amend them. *n* Houses, Villages, *Jerusalem* o sack'd, and burnt. *p* Wherever I had done against them, however I had chastised them, had they been bettered, humbled, and amended, I would have spared, not destroyed utterly; *q* but they grew worse, more eager in the pursuit of their vile Courses, as if the day would be too short for their sins, they rise early, and begin betimes, *r* designedly, and out of set purpose did worse and worse, when smitten they revolved more and more *||* 4. 1. 5.

8 ¶ Therefore *s* wait ye *t* upon me, faith the LORD, untill the day that I rise up to the prey *u*: for my determination *x* is to gather the nations *y*, that I may assemble the kingdoms *z*, to pour upon them mine *a* indignation, even all my fierce anger *b*: *\* for* all the earth *c* *\* chap. 2. 12* shall be devoured *d* with the fire of my jealousy *e*.

*s* Since you will not be amended by all, since you grow worse and worse. *t* Ye refractory and incorrigible Jews, Rulers and People, attend my resolution, for I am resolved what I will do, and have set a day for it. *u* Until I as an Enemy rise up to destroy first, and next to take the Spoil: you by your sins continue to be mine Enemies, and I will by my judgments, by the

Or, Pelican.  
|| 24. 11, 14.  
Or, 400, 5, Or,  
captivity.  
Or, when he  
had uncovered.

|| 47. 8.

Or, gluttonous.  
† Heb. cyaw.

Or, instruction.

Ezek. 22. 27.  
Mich. 3. 3, 10,  
11.



the Chaldeans, who shall rise up against you, and destroy, and spoil you, shew my self in arms against you, as an Enemy to you. *z* My fixed purpose, that which I have unalterably resolved upon. *y* All that are Subjects to the Chaldean Monarchy. *z* Which are Confederate with, or tributary to the Chaldeans, these thus gathered, lifted and marshalled in a mighty Army. *a* The obstinate, incorrigible and impious Jews, first, (afterwards I will punish *Babylon*) *b* which by their sins they have kindled against themselves. *c* The whole Land of *Judaea* and her Cities *d* consumed as if burnt up. *e* That jealousy wherewith God is jealous for his own Glory, for his Ordinances and Statutes, which Jewish People, Princes, and their Prophets and their Priests had notoriously violated.

9 For then *f* will I turn to the people a pure *†* language *g*, that they may all call upon the name of the LORD *i*, to serve him *k* with one *†* consent *l*.

† Heb. lip.

† Heb. shoulder.

*f* Or then, afterwards, *i. e.* when my judgments have been executed, and have cut off the wicked. *g* I will give them a pure way of worshipping me, in Prayer, Praises, and the issue of a purified heart, *Exod.* 11. 17, 18, 19, 20. and 35. verse 26. *i* Perform all Religious Service, all Religion being expressed thus by calling on the name of the Lord. *k* The Lord their God, not Idols. *l* With one heart, and according to his own Law and Will, with one *shoulder* shall they bear the Yoke of the Law, alluding to Porters that joyn shoulder to shoulder in carrying great Burthens.

\* Isa. 18. 1.

10 From *m* \* beyond the rivers of Ethiopia *n*, my suppliant *o*, even the daughter *p* of my dispersed *q* shall bring mine offering *r*.

*m* The Coasts which lye beyond the Rivers of *India*, saith the *Chald. paraphrast*, but I doubt whether the Captive Jews were carried so far. *n* In *Arabia*, bordering on *Egypt*, whether 'tis easie to conceive many Jews might betake themselves, who are here called dispersed, or dispersion, somewhat distinguish'd from Captives. *o* Praying to me, saith one version. *p* This explains who the suppliant is. *q* The praying remnant of the scattered Jews, who had gotten into those parts of *Arabia* that were coasting along the Rivers which divided *Ethiopia Culæa* from the rest of *Arabia*. *r* Shall return to their Land and bring themselves an offering unto the Lord, which was done, when *Cyrus*, in league with these *Ethiopians*, procured their favour for the dispersed Jews, that they might return to *Jerusalem*, meet their Captive Brethren, and offer a gift to God.

11 In that day *f* shalt thou not be ashamed *t* for all thy doings *u*, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoyce in thy pride *x*, and thou shalt no more be haughty *y* *†* because of my holy mount *z*.

† Heb. in my body.

*f* When pardoned Captives and dispersed ones, shall return and serve the Lord with one consent, mourning for their sins, and seeking the Lord. *t* With a shame of reproach, and confusion, when sin is pardoned, and sinful hearts were purified, reproachful shame may well cease, *Isa.* 54. 4, 5. *u* Which are expounded in the following words, the Prophet speaks of the sins they formerly committed against the Lord. *x* Hypocrites, proud Formalists, that placed all Religion in the gaudy outside, these removed, and those that worship the Lord doing it in sincerity gathered together, the Lord will accept and beautifie them. *y* Thou, O Nation of the Jews, formerly full of haughty thoughts of your selves, your Sacrifices, and your Privileges, but you shall no more boast, or glory, or vaunt your selves herein. *z* Either the City, or rather the Temple on which proud Hypocrites did bear themselves high formerly, when they lived in notorious sins, and yet cried the Temple of the Lord, &c. *Jer.* 7. 4, with 9, 10.

12 I will also leave *a* in the midst of thee *b* an afflicted *c* and poor *d* people, and they shall trust in the name of the LORD *e*.

*a* The Chaldeans had spared none, if the Lord had not preserved a Remnant; 'tis he rather than they, which did leave a Remnant. *b* To return and dwell in *Judaea* and *Jerusalem*. *c* Or a People of a broken Spirit, a meek, humble spirited People instead of that proud heart was once among them. *d* Not so much in outward respects, as poor in Spirit, such a People as the Lord can delight in. *e* Not in City or Temple, but in the Lord and in his mercy, faithfulness and power.

13 The remnant of Israel *f* shall not do iniquity *g*, nor speak lies *h*: neither shall a deceitful tongue *i* be found in their mouth: for they shall feed *k*, and lie down, and none shall make them afraid *l*.

*f* Preserved in Captivity and Dispersion, purified in the Furnace of affliction, and now returned to their own Land. *g* Shall not commit the sins they formerly committed, nor provoke God with their Abominations as before, it is not a Prediction of a sinless, but of a reformed State, they shall be righteous, and

taught of God, no more Idolaters. *h* They shall love Truth, and speak Truth, or in larger sense shall be honest and upright amongst men. *i* A false Accuser or Witness, like *Doeg* or *Jezabel's* Evidences against *Nabab*, according to that, *Psal.* 15. 2. and 24. 4. *k* Or, they shall feed also, &c. so it will be a Blessing added as a Crown of their Piety and Truth; Or, if you read it, for they shall feed, &c. it gives you a reason why they shall not by Frauds and Lyes, as formerly, sin against one another; They shall have a sufficiency by honest ways, and from Gods Blessing, and shall not be under any great temptation to dishonesty and lying. *l* Frights made *David*, *Abraham*, and others to forget truth, here none shall fright them, and they should not fear to speak the truth; Their lips pure, ver. 9. they trust in the Lord, verse 12. therefore shall not lie. Here is a cluster of Spiritual Promises with the Temporal.

14 \* Sing, O Daughter of Zion, shout O Israel, be glad and rejoyce with all the heart, O daughter of Jerusalem.

\* Isa. 12. 6. and 44. 1. Zech. 9. 9.

For all these mercies the Church is enjoined to be thankful, and to rejoyce, and it is trebled, sing, shout and rejoyce, O Daughter of *Sion*, *Israel*, and Daughter of *Jerusalem*; the same persons, the same duty, but differently expressed, but the whole heart required in all.

15 The LORD *m* hath taken away *n* thy judgments, he hath cast *o* out thine enemy *p*: the king of Israel, even the LORD, is in the midst of thee *q*, thou shalt not see evil any more *r*.

*m* Who kills and makes alive, acquits or condemns, and none can reverse the Judgment. *n* Abolished, and put an end to thy Sufferings, the Judgments thy sins brought upon thee; He hath pardoned thy sins, and ended thy Sorrows. *o* Cast the Babylonian out of the Throne, and placed the Persian in it. *p* The Babylonian who held thee Captive, and placed in his room *Cyrus* mine anointed, and thy Friend who shall let thee go free, *Ezra* 1. 1. *q* Thus it is evident, that the Lord who is thy King, O *Israel*, is with thee; that he taketh thy part, is returned to redeem and govern thee. *r* No more such great evil as thou hast seen; whilest thy carriage is as becometh thy mercy received, and my presence with thee, thou shalt neither fear, nor feel like evils.

16 In that day *f* it shall be said *t* to Jerusalem *u*, Fear *x* thou not: and to Zion *y*, Let not thine hands be slack *z*.

† Or, faint.

*f* The day or time of restitution, when the Captivity returned shall be settled in their Land. *t* By Prophets or by Friends, congratulating them, or by each to other. *u* Inhabitants of *Jerusalem*, the place being put for the People. *x* Disquiet not your selves with fears, though you may apprehend some dangers, from *Samballat* and *Tobiah*, &c. though troublous times, as *Neh.* 4. 1, 2. and *Dan.* 9. 25. *y* In the work of the Lord, building the City, and Temple, and restoring the Worship of God, take heart, O ye returned Captives, for God your King is with you.

17 The LORD *a* thy God *b* in the midst of thee is mighty *c*: he will save *d*, he will rejoyce over thee with joy *e*: he will *†* rest *f* in his love *g*, he will joy over thee with singing *h*.

† Heb. he sits.

*a* The everlasting one, who changeth not. *b* Thine in Covenant never to be forgotten or repealed. *c* Can do all he will, can restrain and destroy Enemies, can support and defend his own People. *d* From thy fears, and thine Enemies rage. *e* Will greatly rejoyce in thee. *f* Will take content and satisfaction in this his love. *g* The love he sheweth to thee, shall be rest to him, not thy loveliness, but his own love shall satisfy him. *h* Shall shew greatest love and joy in most affectionate manner, all expressions borrowed from the truest love of man toward dearest Relations, *Psal.* 103. 11, 13. and *Isa.* 62. 5.

18 I will gather *i* them that are sorrowful *k* for the solemn assembly *l*, who are of thee *m*, to whom *†* the reproach *n* of it was *o* a burden.

† Heb. the burden upon it was reproach.

*i* This Promise removes an Objection which might be made by dispersed ones, how can we return? I will gather you saith God. *k* Mourn in their distance from the solemn Worship of God, as *David*, *Psal.* 42. that are for want of Gods Ordinances, troubled more than for any thing. *l* Which three times every year in great Solemnity they celebrated, but now for 70 years had wanted them. *m* These longing Mourners are thy Children indeed, *Israelites* in whom is no guile. *n* The taunts of Enemies and Triumphs over God and Religion, such as *Psal.* 42. 3, 12. *o* Heaviest burthen or a Sword in their Bowels.

19 Behold *p* at that time I will undo *q* all that afflict *r* thee; and \* I will save her that halteth

\* Ezek. 34. 16. Mich. 4. 3. 7.

haleth *s*, and gather her that was driven out *t*, and I will *†* get them praise, and fame *u*, in every land *x* *†* where they have been put to shame *y*.

*Heb. see them or a praise.*  
*Heb. of their name.*  
*p* Mark well. *q* I will deal with them, do their work for them as we say, I will break their power and dissolve their Kingdom. *r* Babylonians who afflicted the Jews, and who were undone by Cyrus and his Persians. *s* Who is in great trouble and ready to fall, as Psal. 38. 16, 17. who is under greatest distress, and hath least strength to bear, or get out. *t* By force of the Enemy carried away Captives, and scattered into far remote Countries. *u* Vindicate them, as a people that are not rejected of their God, as the people of the great God of Heaven, and Earth, as Psal. 121. 2. *x* Among all people with whom they dwelt as strangers *y* were scorned and reproached as slaves and abjects whose God could not, or would not, help them, or had cast them off, and none other would take care of

them. But now gathered together by the Lord, shall appear to be still his peculiar people and his delight.

20 At that time will I bring you *again*, even in the time that I gather you : for I will make you a name and a praise among all people of the Earth, when I turn back your captivity before your eyes, saith the LORD.

This verse is a repetition of the promise for the greater assurance of it, and seems to adde but little to what was before promised, unless it be the speediness of what God doth for them, and the comprehensiveness of it, he will turn back their Captivities; *Heb.* plur. whether under Manasseh, or Jehojakim or Jeconiah, or Zedekiah; all which is confirmed with the broad Seal of Heaven. Thus saith the LORD. Believe then and rejoyce in it.

# H A G G A I.

## The A R G U M E N T.

**H**aggai is the first Prophet that appears in the name of the Lord of Hosts, to awaken, reprove, direct, exhort and encourage both the Governour, High Priest, and People, returned out of Captivity to the restoring and settling the Worship of God to the rebuilding the Temple, whose foundations, together with the Altar of Burnt-offering, had been laid seventeen or eighteen years ago, but the finishing of the Temple prohibited by Cambyles all the time of his being Vice-Roy to his Father Cyrus, and during his own reign; and neglected, near two years in Darius Hytaspis his time, through the Covetousness of many, the coldness of some, and the cowardice of others among the Jews, who were all bent on their own private concerns, and pleaded 'twas not time to set about the building of God's Temple, and who in all probability would have deferred it much longer had they been let alone; now therefore the Lord doth in Zeal for his own glory, and in Mercy to his People send his servant Haggai to awaken them to their Duty, which was this, The Building the Temple, and Restoring the pure Worship of God, reproves them for neglecting this, tells them this sin was the cause of the penury and scarcity which afflicted them these fifteen or sixteen years past, assures them that so soon as ever they begin the work, their Ground, their Cattle, their Vines and Olives should wonderfully increase their store, promiseth God's presence with them, and with it a supply of Gold and Silver which are his; and he will, as he did by the bounty of Darius, and the Contributions of others, bring into them. And though the external Glory of this Temple were less then that of the first Temple, yet this second Temple should exceed the first in Glory for so much as their expected, longed for, and the Blessed Messiah should appear in it. All which as they were weighty arguments in themselves considered, so through the Co-operation of the Spirit of God they prevailed with his hearers who set about the work, and when opposed by their Enemies, who sent to Darius to solicit him to renew the prohibition, he on the contrary confirms and enlargeth their Charter, granted by the great Cyrus, and annexeth severe penalties on all that dare hinder this work, all which particularly, and at large, are set down in the sixth and seventh chapters of Ezra, and so in four years time the Temple is finisht, the feast of Dedication is celebrated, and the final issue answers to the name of the Prophet who, sent of God, set it forwards. Haggai, who hath his name from the word that signifieth a Feast, as if we should call him Festivus. He closeth all with a close Prediction of many and long Wars, and Seditions to come among the Gentiles to the overthrow of the Enemies of the Jews.

### C H A P. I.

*Ezra 4. 24.*  
*and 5. 1.*  
*Zech. 1. 1.*  
*† Heb. in the time of Haggai.*  
*\* 1 Chron. 3. 1. 16.*  
*† Or, captain.*  
**I**N \* the second year of Darius *a* the king *b*, in the sixth month *†*, in the first day of the month, came the word *c* of the LORD *†* by Haggai *d* the prophet *e* unto \* Zerubbabel *f* son of Shealtiel *g*, || governour *h* of Judah *i*, and to Joshua *k* the son of Josedech *l* the high priest *m*, saying,

*a* Of this name there were seven, Darius Medus, Hytaspis, Longimanus, Nohus, Ochus, Arjames, Codomanus, one before Cyrus, viz. that Darius which is distinguished from the other by (*Medus*) the Mede, the next Darius was son of Hytaspis, and third King of Persia (if we leave out Smerdis the cheat, who on Cambyles death counterfeited the true Smerdis, slain by Cambyles his order, got into the Throne, but was discovered and slain at seven months end,) of whom the Text speaketh; unless you can think Joshua High Priest through 144 years, and some considerable number of Jews to have lived 196 years, and the returned cap-

tives to have wanted a Temple for 112 years at least, which incredible things attend them who will have this Darius to be Nohus. *b* As being the greatest of that time, and by way of eminency above others. *†* Elul answering to part of our August, and September. *c* The command or direction what they should do, and reproof for what they had omitted to do. *d* We read nothing of his Parentage or Country in the Scripture, he doct that thought him an Angel. *e* Inspired, sent, approved and assisted of God in his office. *f* Whose name speaks either his birth in Babylon or his interest & power there as some conjecture, probably his birth in Babylon might be ground of trusting him with the Government of Judah, to which he had right, *g* Adoptive son to Shealtiel, being of the Royal Line, probably he was the chief branch thereof, (Uncle to him) but by Nature, or by generation, son of Pedajah, or else there were two Zerubbabel's sons of two brothers, Pedajah and Shealtiel. *h* Appointed to this by the Persian King, under whose power the Jews were now fallen, and at whose pleasure Governours were placed or displaced *i* over the remnant returned out of Babylon, and once at last settled in the Land of Judah. *k* A Type of the great deliverer, one Joshua leads them into Canaan, another restores the Temple, whose name did portend good to this people, and bespoke Gods righteousness, his Father Seraah was High Priest and



and slain by Nebuchadnezzar. *m* By lineal descent according to the Law, chief of power in Church matters, as Zerubbabel was chief in Civil things, to these the Prophet is sent to stir them up to the building of the Temple.

2 Thus speaketh *u* the LORD of hosts, saying, This people *x* say *y*, The time is not come *z*, the time that the LORDS house should be built.

*u* By way of reproof, and to awaken the drowsie Jews; he who knew their heart tells them what they both thought and spoke. *x* Whom mercy preserved in, redeemed out of Babylon, and brought into their Land on purpose to build the Temple. This people whom Cyrus by proclamation sent to do this, who seemed to long for a Temple when they were in Babylon. *y* Discourte thus among themselves, and discourage all that were forward. *z* The proper season of rebuilding the house of God seems to be not come, for since the prohibition by Cambyfes in the days of Cyrus, and through all the time of Cambyfes and in the first year, and part of the second of Darius, we have no Commission to do it, but are required not to do any thing in this affair without farther order, Ezra 4. 21.

3 Then *a* came the word of the LORD *b* by Haggai the Prophet *c*, saying,

*a* When the people were thus sluggish, made excuses and delayed doing their duty, then at that time, *b* Chap. 1. 1. *lit. a.* *c* Vid. chap. 1. v. 1. *lit. d.*

\* 2 Sam. 7. 2.  
Ezra. 1. 3. &c.

4 \* Is it time *d* for you *e*, O ye, to dwell *f* in your ceiled *g* houses *b*, and this house *lie* waste *i*.

*d* You think it full time to build your own houses, you judge it seasonable enough to lay out much cost on adorning them, what pretence can you make that 'tis not seasonable to build my house? *e* Jews who were by a King (that knew not your God) sent to build my house, you unthankful and forgetful ones. *f* To settle your selves securely, and for continuance with stateliness. *g* Arched and with Cedar Waincote, curiously carved and covered, and as richly adorned, as if you were full of treasures. *b* It seems to intimate some of them had more then one house, a City and a Countrey house, and whilst Gods house lay waste; they thus lavish out their wealth on private worldly conveniences, but grudge the charge on Gods house. Can you thus live without a Temple, an Altar, a Sacrifice, and yet cannot live without stately Houses? Do you owe so much to your selves and so little to your God? So much to your bodies, so little to your souls? *i* In its rubbish, or in bare, naked foundations without any superstructure.

† Heb. set your heart on your ways.

5 Now therefore *k*, thus saith the LORD of hosts *l*, † Consider your ways *m*.

*k* Or And now, or but now Heb. It is time for you to consider, to set your heart to that I propose. *l* The great God speaks, hearken therefore. *m* Ponder well the course you have taken and the success of it, what you have designed, how you have succeeded, what care, and what disappointment, what labour and how fruitless your labour hath been? Consider how you have carried it toward God, and how God hath carried it towards you.

\* Deut. 28. 38.  
Hos. 4. 10.  
Mich. 5. 14, 15.

6 Ye have \* sown much *n*, and bring in little *o*? ye eat *p* but ye have not enough *q*: ye drink, but ye are not filled with drink *r*: ye clothe you, but there is none warm *s*: and he that earneth wages, earneth wages to put it into a bag † with holes *t*.

† Heb. pierced through.

*n* The Prophet doth help them or directs them what in particular they ought to consider, and so debateth it with them, your labour, care and charge hath been great in ploughing and sowing, that you are sensible of. But what Harvest have you had? O your Barns have been far from full, you have reaped and brought in little, this is evident to all. *p* You feed on the fruit of your labour and product of the Earth. *q* But what you eat doth not nourish you, it doth not suffice; you are hungry and meagre still. *r* The like emptiness and unprofitableness in your drink, your water quencheth not your thirst, your wine does not refresh your heart, or revive your spirit, or you dare not eat or drink sufficiently for fear you should not have enough, lest your store should fail you. *s* Your wool and flax is not what 'twas used to be, sufficient to defend you from the cold, 'twill not warm you. *t* Who labours or trades to gain and lay up, leaveth all his labour, it runs from him as money put into a purse or pocket that hath no bottom, that cannot hold it. This fruitless labour you will soon discern, if you consider your ways, and what think you may be the cause of this?

7 ¶ Thus saith the LORD of hosts, Consider your ways *u*. Vid. ver. 4.

*u* Debate it with your selves, both as to what is already past, and what will be for time to come, it hath not been a chance, or an evil which none can tell whence it proceeds, 'tis from your neglect of God, his Temple and Worship. Vid. ver. 4.

8 Go *x* up to the mountain *y*, and bring

wood *z*, and build *a* the house *b*, and I will take pleasure *c* in it, and I will be glorified *d*, saith the LORD.

*x* Delay no longer, speed ye up. *y* Moriah, or Sion, better, Lebanon where best, and greatest store of Cedars were to be had; whence came the goodly Cedars which built Solomons Temple, 1 Kings 5. 14, 15. and where they had (before the building was forbidden) furnished themselves, Ezra 3. 7. *z* Provide all sort of Timber for this future Edifice. *a* Go on with the work, the foundation whereof hath been laid some years, but the superstructure omitted. *b* Of God the Holy Temple. *c* This a very gracious promise revived, an assurance that God will dwell in it, and afford his presence there, I will meet you there, and there I will bless you, there I will accept your offerings, hear your Prayers, forgive your sins, and satisfy you with the farness of my house, much the same promise with that, 1 Kings 8. 29. and 9. 3. *d* Shew my majesty and account myself glorified by you also.

9 Ye *e* looked *f* for much, and lo *g*, it came to little *b*, and when ye brought it home, I || did || Or, I have blown *i* upon it: Why? saith the LORD of hosts, Because of mine house that is waste *k*, and ye run *l* every man to his own house *m*.

*e* O Jewes, you toiled, and were at great cost, as ver. 5. *f* Expected, hoped, promised your selves a great increase, a plentiful Harvest. *g* But you saw, discerned, and were sensible that it answered not Expectation. *b* All dwindled into a very little, you were losers by all, went backward still. *i* Had your little been as the righteous man's little, you might have lived on it, and rejoiced in it, but it had not such a blessing upon it; it was blasted, and so was weak, and empty, and heartless it profited little. *k* All this curse on your Estate and Labour was for your ungodly neglect of my house, leaving it waste. *l* Did with eagerness carry on your own particular Buildings, spared not care or cost for them, you stir not a foot about my house, you run with greatest earnestness about your own, *m* Domestick affairs and concerns, in which not one or two, or some few, but every one is culpable, scarce any free from his fault.

10 Therefore \* the heaven *o* over you is † stayed *p* from dew, and the earth is stayed from her fruit. *†* Lev. 26. 19. Deut.

*n* For your great intolerable neglect of God, his House and Worship, *o* Heb. Heavens. *p* Shut up, sealed, prohibited; God, whose they are, hath forbidden them, they drop not one Pearl of Dew, and the Earth must be barren, when dry without the fruitifying influences of Heaven.

11 And \* I *q* called *r* for a drought upon the land *s*, and upon the mountains *t*, and upon the corn, and upon the new wine, and upon the oyl, and upon that which the ground bringeth forth, and upon men *u*, and upon cattel *x*, and \* upon all the labour of the hands *y*. *†* 2 King. 2. 1. chap. 2. 17.

This verse is a particular Narrative of what was more generally expressed in the former Verse, and all things mentioned herein are very plain. *q* Your God whom you neglected. *r* Commanded or willed, which is call powerful enough to bring together any of his armed Souldiers, to punish rebellious and contumacious sinners. *s* Either the whole Land, or in distinction to Mountains, the lower grounds and Valleys. *t* Which in Canaan were fruitful in Pasturage, and rich in Vines and Olives, and Corn, all which for want of Rain, dried up, and withered, languished and came to nothing, so the condition of these people was very desolate, a just punishment for a Temple desolate by their negligence. *u* The very Blood, Humors and Constitutions of Men were strangely changed hereby, and many diseases afflicted them. *x* Murrain, leanness and death among the brute beasts. *y* Whatever mans industry planted, as Trees and Plants, were under this Curse, and languish, dyed and were burnt up.

12 ¶ Then *a* Zerubbabel the son of Shealtiel *b*, and Joshua the son of Josedech *c* the high priest *d*, with all *e* the remnant of the people *f* obeyed the voice of the LORD *g* their God *b*, and the words *i* of Haggai the prophet as the LORD their God had sent *k* him and the people did fear before the LORD *l*.

*a* So soon as they heard this convincing and awakening Sermon. *b* Who is called Salathiel, 1 Chron. 3. 17. Marth. 1. 12. *c* Vid. chap. 1. ver. 1. *lit. k. l.* *d* The Twenty fourth from Aaron, as some reckon, *Alfred. Chron.* but the first after the captivity. *e* Either none were deaf to the Lords reproof and counsel, or else none durst appear so, when the chief Rulers in State and Church were so forward in obeying the Prophet. *f* The common people, the meaner sort. *g* Acknowledged that 'twas the Sovereign Lord who spake, who ought to be obeyed, because he is the Lord. *b* And therefore they ought

to do his will, that they might receive the Blessings, which he, as their God, had promised to them, as God made this an Argument to Obedience, so do these now, we are thy People, thou art our God. *i* This interprets the former, the voice of the Lord was the words of Haggai, he added nothing of his own to them. *k* According to all for which the Lord had sent and commissioned him, or particularly in all that concerned the speedy building of the Temple. *l* This speaks the right Religious frame of heart in this People at this time.

13 Then *m* spake Haggai the LORDS messenger *n* in the LORDS message *o* unto the people *p*, saying, I am with you *q*, saith the LORD *r*.

*m* When the People shewed their Obedience, and the willingness of their minds, then God encourageth them by his Prophet. *n* Legate or Envoy, the *Hib.* word signifieth also an Angel; but this is not sufficient to prove their opinion, who dream that Haggai was not a Man, but an Angel in the form of a Man, the word here used (arising from a word that signifieth to send, and paraphrased by a word that primarily signifieth to send as Messengers are sent) doth speak an Angel from his Office, and work as he ministereth before the Lord, and runneth swiftly on his Errand, it speaketh not the Nature or Essence of Angels, as they are Spirits. The French Version (which I use, Printed at Rochel, 1616) reads it like ours, Ambassadour. So Haggai was Gods Messenger or Ambassadour to his People; no Angel. *o* As becometh an Ambassadour in the words of his Master, so Haggai delivered the Lords Message. *p* Not excluding the Governours, but the People are only mentioned, for that the Prophet spake to the whole Assembly, or because the Lord would encourage them most, who most needed encouragement. *q* A great promise, and which contains all they can need or desire, it ensurcth Gods presence always with them, and his assistance always to them, and his Blessing always upon them. He will be always for, as well as always with them, and then *Tatnai*, *Shethar Boshai*, *Sanballat*, and all other Conspirators with them, shall not prevail to hinder the work; such a promise as this, *Vid. Exod. 3. 12. and 4. 11, 12, 13. Matt. 28. 20. Rom. 8. 31. 2 Cor. 12. 9.* *r* This solemn attestation addeth weight to the promise.

14 And the LORD *s* stirred up the spirit *t* of Zerubbabel the son of Shealtiel *u*, governour *x* of Judah, and the spirit of Jothua the son of Josedech *y* the high priest, and the spirit of all the remnant *z* of the people, and they came *a* and did work *b* in the house *c* of the LORD of hosts *d* their God *e*.

*f* This is the first notable effect of Gods presence with them, a sensible performance of his promise. God inclined their minds, fixt their Resolutions, and inspired them with courage for this work, whereas the stoutest of them before, had no mind to set on this work, now the weakest are forward to it, and bold in it. *t* The heart, mind or inclination. *u* See *verse 12. let. b.* *x* See *verse 1. let. h.* *y* See *ver. 1. let. l.* *z* See *verse 12. let. c. f.* *a* Immediately without delay, and unanimously without any visible dissent. *b* Every one set their hands to it in such manner as was fit for them, Governours did oversee, direct and encourage the Work-men. Artificers framed and prepared, and the People all laboured. *c* Which was now to be built upon the old Foundations, laid some seventeen years before, when *Cyrus* gave the Jews leave to return and build their City and Temple. *d* By which name he delights to be known among the returned Captives; and it was a name best suited to their present state compassed on all hands with Enemies, and in perpetual danger by them. *e* *Vid. verse 12. let. h.*

15 In the four and twentieth *f* day of the sixth month, in the second year of Darius *g* the king.

*f* It appeareth then that *Zerubbabel* and *Jothua* with the people, did resolve on the matter quickly; for in three weeks, and three days, they are at the work, as is evident *chap. 1. verse 1.* on the first day Haggai preached, on the twenty fourth day of the Month the People are at work, *verse 15.* *g* *Vid. verse 1. let. a.* Now this *Darius* was not *Darius Nothus*, but *Darius Hystaspis*, as will appear by considering well the following Scheme of years, from the Captivity to the particular years of each of these two *Darius's*. Suppose we therefore the computation of these years, according to either of these Schemes, it will appear that there is no likelihood this *Darius* in the Text should be *Darius Nothus*.

Captivity ended	3350	Temple burnt	3360	Cyrus's Decree	3420	Darius's Decree	3458	Noth. 3529. <i>Hist.</i>
	3352		3416		3458		<i>Hist.</i> 3485. <i>V. h.</i>	

This latter account begins the Captivity at the fourth year of *Jehoiakim*, the former begins it at the first of *Jehoiakim's* Reign, as *Ezekiel* also doth, *chap. 1. 2. and 40. 1.* Hence that difference which is in the account of the years between the beginning of the Captivity, and the burning of the Temple; the former account makes it eleven years, the latter makes it eighteen, for it begins seven years sooner. In what follows, we shall find both agreeing well enough to clear the unlikelihood of *Darius Nothus* being the King intended here.

Both Accounts make the Captivity to end in the seventieth year according to the Scripture. But now the former account makes it one hundred and nine years between *Cyrus's* his Decree, and *Darius's* his Decree; all which time the Temple by this account lay desolate, without a Prophet to stir them up to their Duty of building the Temple. Now is this probable? can it be reasonably supposed that the Temple should so long lie waste after they were sent out of *Babylon* purposely to build it? Or that they should be so long in that condition without a Prophet? But now the latter account reckons seventeen years between *Cyrus* and *Darius's* his Decree for building the Temple, a space of time easily conceived likely to pass while the Jews did not build; nay were forbidden by *Cambyfes* (in Scripture called *Artaxerxes*) Vice-Roy to his Father *Cyrus* (engaged in foreign Wars) all the time *Cyrus* lived after he gave out the Decree, which some make more, some less, but who make the likeliest guess for ought I know, make it five years; whether *Cyrus* taken up with these Wars, did know of this Prohibition, or thought not good to take it off till he returned Conqueror, I know not; but he died and left this Bar on the work, which continued all *Cambyfes's* his Reign, and unto the second year of his Successor *Darius Hystaspis*. Now if this were seventeen, the most, some say but fifteen, others but twelve years, it is very probable, whereas one hundred and nine years is utterly improbable. Besides this, let us view what age those many or few were of, by these different accounts, who lived to see the Temple re-edified. If in *Darius Nothus's* time they could be no less than 125, allowing them to be sixteen at the burning of the Temple thus, sixteen when the Temple was burnt, thence sixty to *Cyrus's* Decree, and thence 109 to *Darius Nothus's* his Decree. But by the latter account their Age amounts but to ninety five years, which appears thus; sixteen at the time the Temple was burnt, thence sixty to *Cyrus's* his Decree, thence seventeen to *Darius Hystaspis's* his Decree; in all ninety five, which though a great Age, yet not improbable at that time, though the other (125) be improbable. Besides how few through 169 years can distinctly remember what they saw and took notice of at sixteen, or could make that judgment of the disproportion between the two Temples? *chap. 2. 4.* Or can it be supposed that *Zechariah*, *chap. 1. 12.* would have accounted but seventy years desolation, when he might have more than doubled the years, and have reckon'd 169 years? would not the Argument thus have been more moving?

## CHAP. II.

IN the seventh *a* month, in the one and twentieth *b* day of the month, came the word of the LORD *†* by the prophet Haggai *c*, saying,

*†* Heb. by the hand of.

*a* Which the Hebrews called *Tisri*, and *Ethanim*, and it answers to part of our *September* and to part of *October*. *b* Some seven weeks after the first, mentioned in the first Chapter, and about one month after they began to build, or at least prepared for building the Temple. *c* *Vid. chap. 1. ver. 1. let. c. d. e.*

2 Speak now *d* to Zerubbabel *e* the son of Shealtiel *f* governour *g* of Judah, and to Jothua the son of Josedech the high priest *h*, and to the residue *i* of the people, saying,

*d* Once again acquaint them with what I now impart for their encouragement. *e* *Vid. chap. 1. ver. 1. let. f.* *f* *Ibid. let. g.* *g* *Ibid. let. h.* *h* *Vid. chap. 1. ver. 1. let. k. l. m.* See also *chap. 1. ver. 12.* where these persons are mentioned. *i* See *chap. 1. ver. 12. let. e. f.*

3 Who is left among you *k* that saw *l* this house *m* in her first *n* glory? and how do ye see it now *o*? *\* is it not in your eyes p* in comparison of it, as nothing *q*?

*\* Zech. 4. 10.*

*k* There are surely some that are of that Age, as to have seen the Temple which our Fathers sinned, Gods just displeasure, and the Chaldean malice burnt, who are they? and where may they be found? this question implieth there were such, and by *Ex. 4. 3. 12. 13.* appears there were many, for the cries and sobbs of them, equalled the shouts of the younger, who rejoiced to see the Foundations of the second house laid. *l* Took notice of it then, and remember it now, that were of such age and knowledge as to remember what was standing in its glory (one hundred and fifty years ago, if some conjecture aright, but what is nearer to truth) who remember some fourscore years past, who are about one hundred years of Age. *m* The House of God, the Temple built by *Solomon*. *n* In the stately Structure of it, in the rich adornings of it, in the unparallel'd skill and curi-



riosity of his Workmanship, when it was the Glory of the World. *d* Do you see the same Glorious Structure going forward? Have you expectation of one equal to the former Temple? *p* You cannot but recal the former to mind, and make your judgment of this by that. *q* Do you not judge this second nothing comparable with the first, you are ready to say (in proverbial speech) it is nothing to it.

\* Zech. 8. 9.

4 Yet now *r* \* be strong *f*, O Zerubbabel, faith the LORD, and be strong O Joshua son of Josedech the high priest; and be strong, all ye people of the land, faith the LORD, and work *t*: for I am with you *u*, faith the LORD of hosts.

*r* In this juncture, though old men weep for the disproportion of the two Temples, yet now. *f* Be of good courage your selves, O Zerubbabel, and thou O Joshua, and encourage others by your example, animate each other, that all the People of the Land may take heart with you. *t* Forthwith set about the building of the Temple. *u* Both to defend you from Enemies, to supply you with necessities, to bleis and accept you, vid. chap. 1. ver. 13.

5 According to the word *x* that I covenanted *y* with you, when ye came out of Egypt *z*, so my spirit *a* remaineth *b* among you: fear ye not *c*.

*x* Either the word of promise to give them his presence and to carry them through all opposition, or, The word, the Son of God promised to them and us, so it refers to Christ, in whom all the Promises are Yea, and Amen. *y* In solemnest manner reduced to the Form and Model of a Covenant, that it might be sure and firm to you, as to your Fathers in whose time I made this Covenant, and with you in them. *z* When I brought you out of Egypt, the House of Bondage. *a* Of strength and Courage, of Wisdom and understanding, of Zeal and Fervency to carry you through this work, *b* still doth dwell in you, shall be continued to you, and give direction and success. *c* Let no discouraging Surmises settle in your mind, or weaken your hands. There were as many Improbabilities lay in bar to your getting out of Egypt, yet my Word, Covenant, and Spirit overcame all; fear not therefore, I am the same, and with you, as with your Fathers.

\* ver. 21.

Heb. 12. 26.

6 For thus faith the LORD of hosts, \* yet once *d*, it is a little *e* while, and I will shake *f* the heavens *g*, and the earth *h*, and the sea *i*, and the dry land *k*.

*d* After many Repetitions and Confirmations of the New Covenant, one more Repetition, and but one more, rests to be made. *e* Comparatively it was little, though 517 years from the second of Darius Hystaspis to the Incarnation of Christ, a long time to us who are short lived, and short sighted, but a little time compared with that between first promise to Adam, and Christ's coming; or take any other shorter period, as between Abraham or David, and Christ; this last period is short, a little while. *f* Whether it be metaphorical or literal, it was verified at the time of Christ's coming into the World. After the return of the Captivity, what with the Commotions among the Grecians, Persians, and Romans, which began soon after this time; the Prophet points at this, was metaphorically fulfilled, all States were shaken, either with Invasions from abroad, or intestine Diffentions among themselves: Literally it was fulfilled by Prodiges and Earthquakes, &c. as some have observed and recounted at the Birth, Death, and Resurrection of Christ. *g* Either States and Governments of the World, or Church Affairs, which in Scripture are called the Heavens, or the Material Heavens, and the Firmament, *h* which either figuratively, or literally taken, will agree well with the Text, and the History of times. *i* Sea, one part of, that is called Earth, this lower Globe *k* the other part of this inferior World, and both may as former words be literally or figuratively taken, and which better, I do not undertake to determine.

7 And I will shake all nations *l*, and the desire of all nations shall come *m*, and I will fill this house *n* with glory *o*, faith the LORD of hosts *p*.

*l* Which was literally fulfilled in the overthrow of the Persian Monarchy by the Grecians, in the Civil Wars, and succeeding troubles among Alexander his Successors, the growth of the Roman Power by the subduing their Neighbours, and their Diffentions and home-bred Wars, all hushed by Augustus a little before Christ's Birth. These Convulsions began a little after this Prophecy, and continued long, in which the Jews under the Maccabees had their share. *m* Christ the most desirable, because the most helpful to all Nations, which some Profelices in all Ages did come to the knowledge of, and did earnestly desire, and who was desired by all that knew their own misery, and his sufficiency to save them, who was to be the light of the Gentiles, as well as the Glory of his People Israel. The Messiah's coming (the Jews do own) is foretold in this Text, yet will they not see how this, yet a little while is long since past, and the true Messiah long since come, *n* which you now build, this second Temple

The first had a fulness of Glory in its magnificent Structure, rich Ornaments, and costly Sacrifices, but this was a worldly Glory, that which is here promised, is a heavenly Glory from the presence of Christ in it. He that was the brightness of his Fathers Glory, who is the Glory of the Church, appeareth in this second Temple. *o* Of my presence, preaching, healing, and comforting, faith the Messiah, the King of Glory, who entered these everlasting Doors, Psal. 24. 7, 8. This was before the Desolation of this Temple by the Romans a Demonstration that the Messiah should come whilst this second Temple stood. But now the hardened Jew seeks to evade this Text. *p* This is a solemn sealing the certainty of the thing in this Prophet, and Zachariah, and Malachi, who stile him Lord of Hosts near an hundred times.

8 The silver *is* mine, and the gold *is* mine *q*, faith the LORD of hosts.

*q* The right as indisputable, the Treasures of both as full and large, doubt not therefore but I will give enough to build this House, and I could beautifie it with these as much as the first Temple, but I intend a greater Glory, I am the Proprietor, others but Trustees, I have the full disposal of all.

9 The glory *r* of this latter house *f* shall be greater *t* than of the former *u*, faith the LORD of hosts: and in this place *x* will I give *y* peace, faith the LORD of hosts *z*.

*r* Which God intends to put upon this Temple, Solomon, and a rich People with incredible spoils taken from conquered Nations, gave a Glory to the first House, but God himself will give the Glory of this House. *f* Which poor Captives, and feudatory Governours do build; this second Temple, the Prophet speaks of, as if it were already a House, whereas it was now to be built. What God accounts a Glory, must be somewhat better than Silver and Gold. *t* More truly glory, and in higher degrees, the least of Christ is greater Glory than all the Magnificence of Solomon. *u* There were no more but two Houses built by God's appointment, into the latter of which the Messiah was personally to come, as Mal. 3. 1. therefore he came before that latter Temple was destroyed, that is 1684 years ago, when at two months old he was presented in the Temple, embraced and confessed by Simeon some 70 years before the Temple was burnt by the Romans. *x* In my House, Type of Christ, and who is glory of it. *y* A Spiritual, Internal, and Heavenly peace in pardoning guilt, and destroying sin, which displeaseth God, and disquieteth man himself. Christ made peace on his Cross, preached, or published it to the World, and gives it to them by the power of his Spirit. *z* Solemnly avowed by the Lord of Hosts, who cannot deceive, or be deceived.

10 ¶ In the four and twentieth *a* day of the ninth month *b*, in the second year of Darius *c*, came the word of the LORD by Haggai *d* the Prophet, saying,

This Tenth Verse is an Introduction to the fourth solemn Discourse or Sermon the Prophet makes to this People, and there is nothing difficult in it, but what hath been opened already. *a* Two Months and two days after the third Sermon, ver. 2. *b* Part of our November and December, Kisleu Heb. *c* which Darius this was, see chap. 1. ver. 1. let. a. and ver. 15. let. f. *d* See chap. 1. ver. 3. let. b. c.

11 Thus faith the LORD of hosts *e*, \* Ask *f* now the priests *g* concerning the law *h*, saying,

*e* The Prophet comes with his double Parable or Problem, but not of his own head, but in the Name of the Lord of Hosts. *f* Consult with, desire the Solution of the following Case, *g* whose Office bound them to study the Law, and to answer all Cases of Conscience, their lips should retain knowledge, Mal. 2. 7. *h* What the Law faith in the case, not what the Church, but what the Scripture faith.

12 If one *i* bear *k* holy flesh *l* in the skirt *m* of his garment, and with his skirt *n* do touch bread, or portage, or wine, or oil, or any meat shall it be holy *o*? and the priests answered *p* and said, no.

*i* Any one *k* carry away from the Altar, or the Priests hands. *l* Part of the Sacrifice, legally, and ceremonially sanctified, or made holy by the Altar on which the whole was sanctified, of which a part is supposed to be carried away in the skirt of a Garment. *m* In the lap of his Garment, or in any other Cloth or Napkin, *n* and this Cloth touch any common thing as Bread, &c. shall *o* that common thing by such contact become legally, or ceremonially Holy? *p* Who these Priests were, is not mentioned, but 'tis likely that there were some among the People, who did by the Prophets perswasion go and propose the case, and they received the answer as here in the Negative, for neither Mediate, nor yet immediate touch of Holy things, could make common things, or unholy Persons holy.

13 Then said *g* Haggai, If *one* that is unclean *r* by a dead body *f* touch any of these *t*, shall it be unclean *u*? And the priests answered and said, It shall be unclean *x*.

*g* Now the second case is proposed for resolution, &c. *r* Ceremonially, or legally polluted, and unclean. *f* For such touch, though at unawares, did pollute, Numb. 19. 13. *t* Bread or Potage, Wine, or Oyl, or Meat. *u* Shall that which the unclean (by touch of the dead) doth touch, become unclean, or no? Though a mediate touch of what is holy will not make holy, yet will not a mediate touch of what is polluted defile whatsoever it toucheth? It is resolved affirmatively, it shall be polluted.

14 Then answered Haggai, and said *y*, So *z* is the people *a*, and so is this nation *b* before me *c*; faith the LORD; and so is every work of their hands *d*, and that which they offer there *e* is unclean *f*.

*y* Now is the case applied. *z* As common things toucht by holy things are not sanctified, and as polluted persons, touching what is clean, pollute it as holy things did, not by touch and bodily application make him legally holy, who was common; but a polluted person made all he toucht, and handled unclean; so un sanctified and polluted Jews, polluted God's Ordinances, while the outward performing of legal and ceremonial Duties, such as bringing, offering, eating, dragging about their legal sacrifices, left them as unholy in themselves, and as unacceptable to God as they were before: somewhat more than is to be done. The Soul is first to be purified, that they and we may offer up a pure offering. *a* The body of the Jews: or the most part of them. *b* This ingeminateth the same thing to intimate to us how God resenteth it, and how we should be affected with it *c* in Gods account, or in his sight, who seeth indeed what men are, and what their actions are. *d* Whatever they do in Sacred or Civil matters, they make a shift to pollute all by polluted hands, by leprous touches. *e* What they bring to the Altar with impure hearts, and hands, is more polluted by them, than sanctified by the Altar. *f* Really impure, though it seem externally clean and holy, 'tis unsuitable to the purity of a holy God. In sanctified actions all is spoiled by un sanctified hearts. Thence 'tis that uncleanness is derived on their best works, and consecrated Rites do not, cannot sanctifie prophane Spirits.

15 And now *g*, I pray *b* you, consider from this day *i* and upward *k*, from before a stone *l* was laid upon a stone *m* in the temple *n* of the LORD *o*.

*g* Furthermore consider; *b* He affectionately intrcats them to observe *i* this twenty fourth day of the ninth month, ver. 10. *k* Through past years, trace year after year, and your successes and disappointments in them *l* observe all years past before you would set upon the re-building of the Temple after you had intermitted it, some years past, 10, or 15, or 20, or 40 (or more say some) between your surceasing from the work, and beginning to rebuild. *m* The Prophet meaneth either before they began to lay one stone upon another in the Foundation laid in Cyrus his time, or before they began to lay the Foundation of the Walls of the Courts and outward Edifices. *n* Either strictly taken for the house of God, or more largely for the rest of the buildings about the house; this tacitly reproves their sloth; 'twas the Temple they neglected, which they did long for in Babylon. *o* So much the greater their sin, for that 'twas the Lords Temple was slighted.

16 Since those dayes *p* were, \* when one came *q* to an heap *r* of twenty measures, there were but ten *f*: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty.

*p* All that while the Temple lay neglected, and you were contented with maimed, and half Worship. *q* Men were disappointed half in half, *r* which he expected would prove twenty measures, Ephahs, or Bushels, or what other measure you please. *f* It proved but half your hopes, thus your Corn failed, but your Oyl much more failed, and you found but two where you expected five; this Barrenness you cannot be ignorant of.

17 ¶ \* I smote *t* you *u* with blasting *x*, and with mildew *y*, and with hail *z*, in \* all the labours *a* of your hands, yet ye turned *b* not to me, faith the LORD *c*.

*t* My hand was visible in your losses, scarcity, and disappointments. *u* The persons put for their Labours, their Corn, Vines, and Olives. *x* Burning, and scorching Winds that blasted all. *y* Which with too much clammy moisture, that like glew cleaves to fruits, and turns to a corrupting of them, *z* which in these colder Countreys many times by its violence destroys Corn, Fruits, and Trees, but in those Countreys doth it other. Now here was in these somewhat more of the hand of God, and so the punishment was as more grievous, so more visible. *a* In your Plowing and Sowing for Harvest, in Planting of Olives and Vines for a Vintage. *b* You did not see my hand, though you felt it, you did not repent of your sinful neglect of me, my Worship, and Temple, nor thought of building my House. *c* This attested with Gods own hand for witness hereto.

18 Consider now from this day and upward *d*, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORDS temple was laid *e*, consider it *f*.

*d* See ver. 15. *tt*. i. k. *e* See ver. 15. *tt*. m. Make your observation from the day when you began to build on the old foundation laid many years ago in the time of Cyrus. *f* Let that be the precise day from which you begin your reckoning, by this the Prophet excites them to believe, and wait, since he doth in the name of the Lord so expressly promise a blessing, and tells them when it shall begin to come unto them, and would have them observe how truly he speaks.

19 Is the seed yet in the barn *g*? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought *b* forth: from this day *i* will I bless you *k*.

*g* Your Seed for the next Harvest is yet in your barns, unsown, and no one can make any conjecture, yet whether next years increase shall be great, and blest; or whether it shall be blasted and little, I do not speak, faith Haggai, on conjecture, but in the Name of the Lord foretel, and promise you, that it shall be a plentiful Harvest to you; *b* nor have your Fruit-Trees yet put forth, no sign yet appears what Vintage you shall have, what store of Wine, Oyl, Figs, and Pomegranates, which are your choice and rich Fruits, but in the word of God I tell you, you shall be blest in them all, and have a large produce, a joyful Vintage. *i* See ver. 13. *tt*. a. b. and ver. 15. *tt*. i. *k* In all your labour, as before you were blasted in all, because you neglected; so now you shall be blest in all, because you diligently build the Temple of the Lord.

20 ¶ And again the word of the LORD came unto Haggai, in the four and twentieth day of the month *l*, saying,

*l* See ver. 10. *tt*. a. b. and ver. 15. *tt*. i.

21 Speak *m* to Zerubbabel governor of Judah *n*, saying, I will shake *o* the heavens *p*, and the earth *q*.

*m* My Word, and in my Name, faith the Lord. *n* See chap. 1. ver. 1. *tt*. f. g. h. i. and chap. 1. ver. 12. *tt*. b. *o* Vid. ver. 6. *tt*. f. *p* Ibid. *tt*. g. *q* Ibid. *tt*. h.

22 And I will overthrow the throne of kingdoms *r*, and I will destroy the strength *s* of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother *t*.

*r* Now Babylonians are subject to the Persian power, and this standeth on the strength of many Kingdoms, and seems to be one Throne secured by all the power of the known World, and can hardly be hoped to be hereafter better than an Enemy, and Opposer of the Jews, and their restoring of the Worship of God; for comfort in this case here is foretold God's overthrowing them, in case they oppose. *s* This seems an explaining of the former, and a confirming it too. Though the Gentiles, of many Kingdoms united in all their strength, set to hinder this work, this shall succeed so contrary to their expectation, that not you, but they shall find destruction as the end thereof; which was verified in the successive ruin of the Persian, Grecian, and Syrian Kingdoms, all which oppressed the Church, and were destroy'd for it. *t* This passage foreshews that God will, by suffering civil wars to arise among these Nations, ruine them by themselves, as in truth they did, now whilst those Commotions and overthrows perplex and hurt the Jews, yet they were an occasion sometimes of some respite to them; Their Enemies were engaged on other designs, and could not mind mischief to the Jews.

23 In that day *u*, faith the LORD of hosts, will I take thee *x*, O Zerubbabel *y*, my servant *z*, the son of Shealtiel *a*, faith the LORD, and will make thee as a signet *b*: for I have chosen *c* thee, faith the LORD of hosts.

*u* During those dayes of Troubles, Wars, and Destruction, and particularly towards the end of them. *x* Advance, Honour, defend and own. *y* Personally understood it respecteth the beginning of those dayes. Politically understood, it refers to all those times in which God promiseth he would, and indeed did preserve, guide, and honour such Governours of his people, who were as Zerubbabel was; somewhat of which promise and performance you may observe in the times succeeding unto, and through, the Maccabees times, Typically this refers to Christ, and the setting up of his Kingdom, shadowed out by the Government of Zerubbabel. *z* The Signet changed seems to point to him who was Gods most beloved servant, Isa. 42. 1. and 52. 13. *a* Who was one of the Progenitors of the Messiah, Matth. 1. 12. Luke 3. 27. *b* Which is very highly valued, carefully kept and used to confirm, and Ratifie Gifts, Edicts, and Patents, Dan. 6. 17. So shall the Antitypical Zerubbabel, the Messiah be Advanced, Loved, and inviolably preserved King, and Supreme over his Church, *c* for he is the Chosen one, the beloved one, in whom God was well pleased, as the Chald. Paraphrast. and Matth. 3. 17.



# Z E C H A R I A H.

The A R G U M E N T.

**Z**echariah is the second Prophet who cometh from God to the returned Captives, and his errand to them was both to second Haggai's Exhortations, and to reveal more fully, then he doth, all the future Revolutions and Events to the final desolation of Jerusalem, and the second Temple by the Romans, and the rejection of the Jews for their sins against all the Mercies of their God, and for their rejecting and murdering of the Messiah, who, rejected of the Jews, taketh in the Gentiles, and establisheth his Church amongst them, which is revealed unto Zechariah, and Communicated to the Jews by him, with a Declaration of the future ruine of the Persian Kingdom by the Græcians, and also of the Wars of the Seleucidæ, and Lagidæ, and their overthrow by the Romans, during the series of which time, the Jews shall be grown Numerous, Wealthy, and Powerful, and so long as they keep their Covenant with God, shall do wonderful things, and be eminently owned of God, and be either wonderfully secured amidst these troubles, or more wonderfully victorious over those that trouble them. And indeed what Zechariah foretold, or promised to them, was in its time made good amongst them, his predictions were punctually fulfilled, if the promises were not, it was because the Jews by their sins cut themselves off from the promises, which may be observed in those intervals of times between Zechariah's Prophecy, and the coming of the Messiah; now the first interval was above Two Hundred years to the Death of Alexander Magnus, during which time, the Jews enjoyed the common peace with the Subjects of the Persian Empire, and the particular favour of Alexander the Conquerour, during his life. These years were years of growth to the Jews: The next interval through the Wars of Alexander's divided Captains, and between the Seleucidæ and the Lagidæ was an interval of some great troubles, and yet of greater preservation to the Jews. The next interval is that of the Maccabees during which, those Victories were gotten, which do almost exceed our belief, but whilst thus times were changed, the Jews continued much the same, unthankful to God, cold in Religion, and added to their sins daily, till at last God delivered them into the hands of the Romans, whose General, Pompeius Magnus deposed Hyrcanus from the Throne, and restored the High Priesthood to him, from henceforth the Jews Sins and Miseries grow together till that Zechariah 14. 2. was accomplished, the City Jerusalem taken, the Houses rifled, &c. thus by various intermixture of Providences, God did try the Jews whether they would, as became his People, repent of former sins, amend their future doings, believe his promises, and obey his precepts, that he might bless them; so should all the good (foretold by this Prophet) have crown'd them. But if they failed, (as they did) in those points of Duty, then all the evil threatened should (as it did) overtake them, and as Zechariah foretold, continue on them as it doth to this day. This Prophecy then contains the Revolutions of the Jews, and the Empires of Persia and Greece, and the Romans; in whose times the Jews by killing the Lord of Life, filled up their measure, and by whose hands God punished them, destroying their polity, rasing their City, burning their Temple, and captivaring the People, which lasteth to this day, the better to represent all these at once to your view, take this following Scheme.

- Zechariah**  
doth either
1. Exhort to present Repentance and Reformation, chap. 1. 2. and chap. 7. 8.  
 { Present Blessings, chap. 1. 2. and chap. 8. 9. to 15.
  2. Promise { Future Mercy, { under Persian Government, chap. 8. 3, 4, 5, 6, 7,  
 and that { Alexander and the Græcians, chap. 9. 8.  
 { In the Maccabees { chap. 9. 12, 13, 14, 15.  
 times. { chap. 12. 6.
  3. Encourage { Joshua, chap. 3.  
 { Zerubbabel, chap. 4.
  4. Threatens the { Enemies of the Jews. { chap. 1. 21. chap. 2. 9.  
 { chap. 9. from 1. to 8.  
 { sinful and impenitent Jews, chap. 4. chap. 11. 1. chap. 14. 1, 2.  
 { Messiah's coming, chap. 3. 8, 9, 10. ch. 6. ch. 8. 19, 20, 21. & ch. 9. 9, 10. ch. 13. 7.  
 { Jews rejecting him, chap. 11. 10, 11, 12, &c.
  5. Foretel the { Avenging this sin on the Jews, chap. 14. 1, 2.  
 { Calling in the Gentiles, chap. 8. 20, 21, 22, 23. ch. 12.  
 { Gods { 10. and chap. 3. 8, 9. and chap. 6. 12, 13, &c.  
 { Continued Protection of the Church of Christ among the Gentiles,  
 chap. 14. from ver. 3. to the end.

*All which either in dark, yet significant Types or Emblems is represented to us by this Prophet, or else in plain, and easily intelligible words.*

## CHAP. I.

\* Ezra 4. 24. I **I**N the eighth moneth *a*, \* in the second  
year of Darius *b*, came the word of the  
\* Ezra 5. 1. LORD *c* unto \* Zechariah *d* the son || of  
Barachiah *e*, the son of Iddo *f* the Prophet *g*,  
saying,

4 Called both Mareſchuan, and Bul, by *Heb.* and answers to part of our October and November. Two Months after Haggai

began to encourage the Jews to build the Temple. *b* Son of Hytalspes, and the third Persian Monarch, vid. Hag. 1. ver. 1. *let. a.* and again chap. 1. ver. 15. *let. f.* at large. *c* Here is his Warrant, and Divine Call, the Lord communicated to him what he was to communicate to others. *d* His Name bespeaks him a remembrancer of God, or it may speak God remembering him, and the rest of this people. || The Jews call'd the Descendents in right line Sons, though they were Grand-Sons, or great Grand-Sons; and in this sense I say Zechariah is the Son of Barach, and in the Son of Iddo. This Zechariah is not he that is mentioned 2 Chron. 24. 20. this is too early by many years, nor is this Zechariah the Father of John Baptist, this is a much

much too late, but most likely 'tis that Zechariah whom the Jews flew between the Temple and the Altar, Matth. 23. 35. This name is expressly mentioned Matth. 23. and his time exactly suits the time, pointed at by the Evangelist. *f* One of this name you have 2 Chron. 9. 29. but this is too old to be this in the Text, for there will be found (as *Wolpius* in *Ezram* notes) 450 years distance between Iddo the Seer, and this Iddo mentioned in the Text. *g* Whether Zechariah, or Iddo, I determine not.

\* Heb. with dis-  
pleasure.

2 The LORD *f* hath been † fore displeased *g* with your fathers *b*.

*f* The Holy, the Mighty One, your God, the just Governour of the World. *g* So long provoked, that his displeasure at last enkindled within his Breast, and broke out into that flame which hath consumed your Land, City, and Temple. *b* All that were Progenitors, fore-Fathers to the returned Captives, from their entrance into Canaan, but especially since the Apostacy in Jeroboams time, for many hundred years your Predecessors have provoked God by their notorious sins, even to the days of their Captivity.

\* Jer. 25. 5.  
and 25. 14.  
Mich. 7. 19.  
Mal. 3. 7.

3 Therefore *i* say *k* thou unto them *l*, Thus saith the LORD of hosts *m*, \* Turn ye unto me *n*, saith the LORD of hosts *o*, and I will turn unto you *p*, saith the LORD of hosts *q*.

*i* And *Hib.* *k* Command and Require. *l* Of the Captivity who are returned to their own Land. *m* In my Name, by the Authority I have over them as Lord of Hosts, require they hear and obey. *n* Repent ye of all your sins, leave them, set your hearts on my Law to obey it, on my Worship to give me it, on my Temple to re-edify it. *o* Who can punish your refusal, who can protect you in your return, and reward your Obedience *p* with blessings, with all blessings, which my presence brings to a repenting people. It was woe with you, and your Fathers, when I departed from them, but it shall be as well with them, when I return unto them. *q* That you may be assured hereof, I promise it to you, and will be engaged to perform, as Lord of hosts, as having all things at my disposal.

\* Jer. 18. 11.

4 Be ye *r* not as your fathers, to whom the former *s* prophets have cried *t*, saying, Thus saith the LORD of hosts, \* turn ye now from your evil wayes *u*, and from your evil doings *x*: but they did not hear *y*, nor hearken unto me *z*, saith the LORD.

*r* You who have seen the sorrows of a long Captivity, who are wonderfully brought back, who are under the teachings of Rod and Staff. *s* All the former Prophets, 2 Chron. 36. 15, 16. *t* Preached earnestly, frequently, and compassionately. *u* Now to day, yet before 'tis too late: O! turn from vicious, sinful courses and wayes; from your Atheism, Idolatry, Murders, Oppressions, and Adulteries. *x* It is repeated that it might be more impressive upon them. The Prophets importunately intreated them to cease from evil, Isa. 1. 16. and 51. 6. Jer. 3. 12. Ezek. 18. 30. and Hof. 14. 1. *y* They did not, because they would not, they regarded not what I said by my Prophets, neither could they be persuaded to it. *z* This obstinate disobedience is twice together charged on them, to make their sin appear in its greatness.

5 Your fathers: where *are* they *a*? and the prophets *b*, do they live *c* for ever?

*a* But where are your disobedient Fathers? Are they not buried in a strange Land? Did they not die of those Diseases? Were they not consumed with Famine, and the Sword, as was menaced against them? *b* Some apply this to the false Prophets who promised peace, but where are they now? But 'tis better understood of the true Prophets, who died as others; they do not, nor must live always to warn you.

[On, mistake.  
\* Lam. 1. 13.

6 But my words *f*, and my statutes *g* which I commanded *b* my servants the prophets, did they not || take hold *i* of your fathers? and they returned and said *k*, \* Like as the LORD of hosts thought to do unto us according to our wayes, and according to our doings, so hath he dealt with us *l*.

*f* The dreadful Menaces which I spake by my Prophets. *g* The decreed Judgments which my provoked Justice resolved to execute on them, *b* which by my Prophets as my Herald I proclaimed; and published. *i* Overtake as a pursuing Enemy overtakes, and seizes on his Enemy and spoileth him; have not my Judgments thus taken hold both on your Fathers, and on you? *k* By this it should seem that Zechariah gave them time to consider what answer to give. *l* It is true as God said he would do, so he hath done against us, our Fathers, our Families, our Cities and Temples. God's words have not failed, they dyed not, though our Fathers did: This may be an abridgement of their Repentance.

7 ¶ Upon the four and twentieth day of the

eleventh moneth, which is the moneth Sebat *m*, in the second year of Darius *n*, came the word of the LORD *o* unto Zechariah, the son of Barachiah, the son of Iddo the prophet *p*, saying,

*m* Which answers to part of our *January*, *n* Vid. *Hag. 1. 1.* *let. a. b.* and ver. 15. *let. f.* *o* See ver. 1. *let. c.* *p* Vid. *2. 1. let. d. e. f. g.* The first Sermon Zechariah preached, was three Moneths before this, and that Sermon was Reproof, which probably had good effect, as ver. 6. *let. k. l.*

8 I saw *q* by night *r*, and behold *s* a \* man *t* \* Jofh. 5. 13. riding *u* upon a red horse *x*; and he stood among the myrtle trees *y* that were in the bottom *z*: and behind him *a* were there \* red horses *b*, \* chap. 6. 1. to || speckled *c* and white *d*.

*q* In a Vision God communicates his Word, Mind or Will to the Prophet. *r* Either literally, it was by night that Zechariah had this Vision, or with this it may note the obscurity and mysteriousness of the Vision, for it may be emblematical, as the Myrtles, and the bottom are. *s* Mark well what I saw, as now I relate it to you. *t* One in a humane shape, Christ Jesus in shape of a Man, so he appeared to Ezek. 1. 26. and 40. 3. and to Daniel, chap. 7. 13. *u* In a posture of readiness, speed and resolution to help his people, and to appear for them in some tokens of greatness and majesty, Psa. 45. 4. *x* Both the Beast is noted, Horse, bold, strong, speedy, and gallant; and the coloured is noted also, in the same colour he appeared to Isaiah, ch. 63. ver. 1, 2, 3. and Revel. 6. 4. This colour is a symbol of his coming to avenge his own just quarrel, and the unjust dealings of his, and his peoples Enemies. *y* He poseth himself in a convenient place to observe and be ready, (as needful) among humble, verdant, fragrant, pleasant, and much valued Trees, emblem of the flourishing, fruitful, and excellent Saints, and Servants of God. *z* This bottom or low Valley in which the Myrtles grew, (probably on some Rivers Bank) is an emblem of the Church in a low, mourning, afflicted State, then 'tis most verdant, and fragrant as these Trees; or as Spices bruised in a Mortar. *a* Christ was as becoms a Captain, in the Head, the rest as his Souldiers or Servants are behind attending on him. *b* Horses of the same colour not without their riders, though they are not exprest, but 'tis a Synecdoche, Horses, and Horse-men are both intended, and these are Angels, ver. 10. now the colour of these Horses is, 1. Red, denoting probably the bloody condition of States and Kingdoms by Wars one against another, either when God punisheth his Church, or when he avengeth himself, and his Church on his Enemies, and hers, which will appear on a survey of the times past, when Assyrian, Babylonian, Persian, Grecian, or Roman Empires, did successively by Wars do Gods work, his strange work, &c. Isa. chap. 10. and chap. 14. *c* A mixt colour, made up partly of white, red, and black, as some guess, an Emblem of Affairs of different complexion, not all prosperous, nor all unprosperous; not all dark, nor all light, as the day the Prophet describes neither day nor night, such times did the Jews know, during the 70 Prophetick weeks, from the beginning of them, to the Messiah's coming. *d* An Emblem of the best days and State the Church should be in, so Revel. 19. 11, 14. and the Empire too with it.

9 Then *e* said I *f*, O my lord *g*, what *are* these *b*? And the Angel *i* that talked with me, said unto me, I will shew thee what these be.

*e* So soon as he had seen and observed, *f* Zechariah, *g* This was Christ the Lord of Hosts. *b* What is the meaning of these Appearances or Visions? *i* Christ, the Angel of the Covenant, so I take this Angel that promiseth to inform the Prophet to be the same that appears as a man on the Red Horse among the Myrtles.

10 And the man that stood among the myrtle-trees *k*, answered *l*, and said, these *m* *are* they whom the LORD hath sent *n* to walk to, and fro through *o* the earth *p*.

*k* Vid. ver. 8. *let. t. u. x. y.* *l* Gave answer to what I asked. *m* Horsemen. *n* A periphrasis of Angels, who are Servants and Ministers of the Divine Providence in the Government of the World. *o* God is pleased after the manner of men to speak of his managing the affairs of the World; men must employ others, because they need them, God will employ Angels, though he needs them not. *p* The Empires which his Churches were either help'd or injured by; These were partly by the Pride of their Emperors, partly by the flattery of their Servants and Ministers, and partly by the Ignorance of the World at that time in matters of Geography thought to be the whole Earth; and the Scripture sometimes useth phrases used and well known among men, though there be some impropriety in them.

11 And they *q* answered the angel of the LORD *r* that stood among the Myrtle-trees *s*, and said, We have walked *t* to and fro through the earth *u*, and behold *x* all the earth sitteth still *y*, and is at rest *z*.

*q* The



*g* The ministerial Angels, signified by the horses and horsemen. *y* Or rather the Angel, the Lord, the uncreated Angel, who sent them out, and receives account what they had done, *t* As men who would give an exact account, survey every part, so we have searched all Nations, and Kingdoms; walked the length and breadth of them, *u* The world, but chiefly through the Babylonish Empire, which accounts it self Lord of all the Earth. *x* 'Tis wonderful to be seen, and therefore we beseech thee, O Lord, to behold, and consider this. *y* As having ended their Toil, or weathered the storm, composed their differences, and sheath'd their Swords, are full of peace, and sit still to take their ease. *z* Either the same thing repeated, to heighten the quiet of these states, or to confirm the Truth of the thing, or to express the inward quiet of mind the people had with their outward quiet. The publick peaceable, and every ones mind satisfied, this is the state of the Earth, the Empire which at that time ruled all.

12 ¶ Then *a* the angel of the LORD *b* answered and said *c*, O LORD of hosts *d*, how long wilt thou not have mercy *e* on Jerusalem *f*, and on the cities of Judah, against which thou hast had indignation *g* \* these threescore and ten years *g* ?

\* Dan. 9. 2.

*a* When the surveying Angels had made their report of the Prosperity of the Heathen. *b* The Angel, the Lord Christ, Mediator of the Church and head of the Church. *c* Prays as one interceding. *d* Christ speaks to his Father, speaks as one much affected with the state of his afflicted Church. *e* It is the expostulation that well befits a praying Soul, it is not the enquiry of a discontented mind, but the request of one longing for mercy. So David, Psal. 13. 1, 2. and the souls under the Altar, Rev. 6. 10. *f* Jerusalem, thy chosen Mountain, heir of Promises to be re-edified, and on Judah's Cities too, of whose re-building, peace and prosperity thou hast, O Lord, spoken great things, Jer. 30. 31, 32. and 33. Chapters, and Ezek. 36. and 37. &c. chapters. *g* They have felt thine anger and hot displeasure, it was just, and is so still; but it is not to be perpetual; thine anger hath smok'd against the sheep of thy Pasture. *g* The term prefix for the captivity is fully come, 'tis the seventieth year of their miserable captivity: now shew mercy, build Zion, and glorify thy self in doing it, for the set time is come. It is now 70 years since thy Temple was burnt, and Jerusalem sack'd. And full 80 years since Jeconias with many of thy people were carried captive into Babylon, and somewhat more, since many were carried with Jehoiachin, from which to the second of Darius are much about eighty eight, or nine years.

13 And the LORD *b* answered the angel *i* that talked *k* with me, with good *l* words, and comfortable *m* words.

*b* God the Father. *i* Christ the uncreated Angel, Lord of Angels and Redeemer of Israel. *k* Who had first talked by signs and Visions, and next by explaining the mind, and meaning of them, and answering the enquiries Zechariah made. *l* Suitable, and seasonable. *m* The words ministered comfort to Jerusalem and the Captives, the words imported deliverance and blessings.

14 So *n* the angel *o* that communed with me *p*, said unto me, Cry thou *q*, saying, Thus saith the LORD of hosts *r*, \* I am jealous *s* for Jerusalem *t*, and for Zion *u* with a great jealousy *x*.

\* chap. 8. 2.

*n* *i. e.* When the Father had heard the Son and answered him; this is spoken to our apprehension, and so must be understood. *o* Of the Covenant, the Lord Christ. *p* Vid. v. 12. *q. r.* Now publish what thou hearest, preach by commission from me, and assure my poor, captive, impoverish'd Church, that God, my God and her God, will do good for her. *r* Publish what God, Lord of hosts, and Father of his People, promised to do for them. *s* I have been jealous against, but now am jealous for Jerusalem; my love is now heightened to a very high degree of compassion for my people, and of indignation against her Enemies and Oppressors. *t* The City called by my name. *u* Where my Temple stood; those Gates of Zion, which I loved more than all the dwellings of Jacob. *x* That zeal I bear, and now will shew for them is great, to a wonder; it is the Zeal of a God who infinitely loves and pitieth his people.

15 And I *y* am very fore displeased *z* with the heathen *that are* at ease *a*: for \* I was but a little displeased *b*, and they *c* helped forward *d* the affliction *e*.

\* Isa. 47. 5.

*y* The Lord of hosts, God of Israel. *z* Exceedingly angry and will shew it that they may see and feel it, my displeasure is grown up to the highest against them. *a* Secure in their strength, ungovern'd to themselves and trouble to Israel. See ver. 11. *l. y. z.* *b* With mine own people, *i. e.* in comparison with the anger I bear against the heathen, 'twas little, Psal. 137. *tot. c* The Heathen, Babylonians. *d* Attempted to destroy whom I would but correct, Isa. 10. and 14.

I whipt to smart, you wounded to blood, I did wound to bind up, you did wound to kill, &c. It is an *Anthropopathia*. *e* It was more than they could do to provoke me more against them than their own sins did; but what I permitted for a while, they did, and added to the Affliction of Israel. I would prune, but they struck at the root.

16 Therefore *f*, thus saith the LORD, I am returned *g* to Jerusalem with mercies *h*: my house *i* shall be built in it *k*, saith the LORD of hosts *l*, and a line *m* shall be stretched forth upon Jerusalem.

*f* Because the Enemy hath so barbarously and inhumanely added affliction to the afflicted, 'tis time to save and relieve. *g* When I was departed, and had withdrawn my Presence, thus cruelly were my people handled; but now I will return, I will be with them, my presence shall restrain the violent, and protect the innocent. *h* With tender, abundant, and promised Mercies, now they shall be comforted indeed. *i* The Temple of God, the Excellency of Jacob. *k* Shall be finish'd, the impediments shall be removed, what glory I have promised by Haggai, chap. 2. 9. I will put upon this house of mine in Jerusalem. *l* This confirms the promise, and establisheth our Faith, if we know the import hereof. *m* The builders measuring line shall be stretched out, to mark out Walls, Gates, Palaces, Streets, and Houses in Jerusalem, that they may be built again in beauty, and strength, with skill, and art; and shall be once more the glory of the Earth, and Joy of Israel.

17 Cry yet *n*, saying, Thus saith the LORD of hosts, My cities *o* through *†* prosperity *p* *†* Heb. *gnd* shall yet be spread abroad *q*, and the LORD *r* shall yet comfort Zion *s*, and \* shall yet choose *t* \* Isa. 14. 1. chap. 2. 12. Jerusalem.

*n* The Prophets Commission is either enlarged, or more full instructions given to him, to raise the hope and stablish the Faith of the people of God. *o* Jerusalem and the Cities of Judah are mine, saith the Lord, and as mine I'll build, beautify, enrich, fortify, defend, and enlarge them. Through increase of Families and Persons, they shall send forth Colonies, and plant new Towns and Cities, and through increase of Wealth, and Cattel be able to build their cities, and stock their Colonies. *q* Swarm as Bees, and send out their young ones. *r* Their God. *s* Zion his Church, with comforts fit for a Church. *t* Type of the civil State as here joyn'd with Zion; the Kingdom shall be blest in it self, and be a blessing to others, much like that Hof. 14. 4. 5. all this an effect of my choosing it, and dwelling in it.

18 ¶ Then *u* lift I up mine eyes *x*, and saw *y*, and behold four horns *z*.

*u* After I had seen those things, and heard those comfortable words, and received commission to publish all the good news I had heard. *x* He was so intent before, that he looked on nothing else; now he lifts up his eyes. *y* Clearly, certainly, and distinctly. *z* Emblems of the Enemies of the Jews, for strength, fierceness, and pride, and for their number, from all parts of the World.

19 And I said unto the angel that talked with me *a*, What *be* these *b*? And he answered me, These *are* the horns *c* which have scattered Judah *d*, Israel *e*, and Jerusalem.

*a* The Prophet prays for information from the Angel, from Christ, who is the best Teacher. *b* What may be the meaning of these horns, which I see, and know to be horns, and four in number. *c* Powers, States and Kingdoms, which have from all sides pushed at, broken and tossed my people, forcibly bruised some, and destroyed others, these Horns are probably on the North, the Syrians, Assyrians, and Babylonians; on the East, the Moabites and Ammonites; on the South Edomites and Egyptians; on the West the Philistines. All which had many a time spoiled the Jews. *d* The Two Tribes which were the Kingdom of Judah. *e* The Ten Tribes carried away by Sennacherib, or the Reliques of Israel, which adhered to the house of David.

20 And the LORD *f* shewed *g* me four carpenters *h*.

*f* Jehovah, who before is the Angel, *i. e.* Christ, he is the Eternal one, the great God. *g* Both proposed the thing to be seen, and gave eyes to see, and discern it. *h* Known by their Garb and Tools to be Carpenters or Smiths, as the Hebrew bears it.

21 Then *i* said I *k*, What come these to do? and he *m* spake, saying, These *n* are the horns which have scattered Judah, so that no man did lift up his head *o*: but these *p* are come to fray them *q*, to cast out the horns *r* of the Gentiles *s*, which lift up their horn *t* over the land *u* of Judah to scatter it *x*.

*i* So

i So soon as I could propose the question, immediately upon sight of the Carpenters. *k* *Zachariah*. *l* He saw they were men, enquires not who they were, but what was their business and design; perhaps 'tis fittest for us to rest also in the knowledge of what they are to do, and enquire no farther who they were. *m* The Lord Christ intormed the Prophet. *n* Christ doth in order to satisfy the enquiry, first point to the four horns of which, *ver.* 18, 19. as if he should have said, look you there are four Horns which have done mischief to *Judah*, *k* Kept them so under, none had either strength or courage to lift up the head, and thus these Horns proudly and cruelly destroy'd my People. *p* These Carpenters or Smiths are Emblems of those Instruments God will employ in breaking these destroyers. Here are four Carpenters to break the four Horns. *q* To strike a fear into them first; these Kingdoms signified by Horns shall lose their courage. *r* Then their Authority and Power shall be cast out easily. *s* Heathen round about *Judea*. *t* Have employed their Arms and strength against. *u* The whole Kingdom of *Judah*, Gods People. *x* To drive them out of Gods Inheritance. See *ver.* 19. *let. d.*

## C H A P. II.

**I** *a* Lift up mine eyes again *b*, and looked *c* and behold a man *d* with a measuring line in his hand *e*.

*a* *Zachariah*. *b* This is the third Emblem or Vision he had seen. *c* Very diligently, and intently. *d* One in form of a man, some say it was Christ, others say a Type of *Nehemiah*, it was an Emblem of some Master-builder to be sure, and it is probable the Prophet took him for no more than a man. *e* He appeared ready and prepared to lay out the platform of *Jerusalem* for extent, form, and beauty.

**2** Then said I, Whither goest thou *f*? And he said unto me, To \* measure *g* *Jerusalem* *h*, to see what is the breadth thereof, and what is the length thereof.

*f* It is evident, the Prophet did not in so bold a manner enquire before, which may possibly be for that he apprehended this man to be one lesser than an Angel; nor doth he ask the meaning of this Hieroglyphick, but understanding what it meant, the Prophet enquires only where the Platform was to be laid. *g* To take the exact Dimensions of it, that it may answer Gods Promise, and be capable to receive its Inhabitants. *h* The City which was to be built hereafter, but first the Temple is to be built.

**3** And behold the angel that talked *i* with me, went forth *k*, and another angel *l* went out to meet him *m*.

*i* The great and glorious Angel, *i. e.* Christ Jesus himself, which had so long talked with *Zachariah*. *k* From the midst of the Myrtle-trees, where he was first seen; whither he is going is not said, perhaps to stand by, direct, and encourage the Person that was going to measure *Jerusalem*. *l* A created Angel, or a Ministerial Angel, as became his Office, offers his service to Christ. *m* Who is Lord of Angels.

**4** And said *n* unto him, Run *o*, speak unto this young man, saying, *Jerusalem* *p* shall be inhabited *q* as towns *r* without walls, for the multitude of men and cattel *s* therein.

*n* Or, And he said. Or as the *French* (*lequel lui dit*) which said unto him, so it is plain, that the Angel which now was going forth, spake to that Angel which came to meet him, or gave him orders what to do. *o* Since you come so seasonably, hasten with all diligence, and from me tell that young man, *Zachariah*. *p* Which hath so long lain in rubbish, which I once delighted in, which now seems desolate and hopeless. *q* Filled with Inhabitants. *r* The Suburbs of it shall be as Towns unwall'd for greatness of extent, and for safety, and freedom from Enemies and danger; Their own Multitudes of men shall be some safeguard to them. And they shall have my presence, a better Safeguard, I Brought thither for sacred uses, for Sacrifices.

**5** For *t* I, saith the LORD *u*, will be unto her a wall of fire *x* round about *y*, and \* will be the glory *z* in the midst of her.

*t* What was promised or foretold in the former Verse is ratified in this, by an account how it should be performed. *u* That a thing so much above the hope of a present dejected People, so much too great for so weak, and so few a People, might be believed and expected, God engageth he will perform the word. *x* Which cannot be scaled, it would consume them that attempt it; nor undetermined, none could come so near it. Such a wall as once was *Eliza's* Guard, *2 Kings* 6. 16, 17. verses; to which this place may possibly refer. Or it is allusion to the manner of Shepherds and Travellers in those Countries full of wild Beasts, to make fires in the night to secure themselves. *y* No part shall be unguarded, or open to the Enemy. *z* My presence and favour shall make her glorious, *IJa.* 4. 5, 6.

**6** ¶ Ho, ho *a*, come forth *b*, and \* flee *c* from

the land of the north *d*, saith the LORD: for I have spread you abroad as the four winds of the heaven *e*, saith the LORD.

*a* Since *Jerusalem* shall be safe, rich and glorious by the presence and Blessings of her God, the Prophet calls to the sleepy Jews, as men that need be awakened. *b* Set upon your Journey for your own Country and City, come out from your captive Prisons. *c* Make all the haste you possibly can, and flee as men do who are pursued with danger, as men that are earnestly bent to get out of harms way, as the Man-slayer to the City of Refuge. *H. b.* hath only *And flee*, but our Translators have by that, guessed at what might fill up the expression, and read, *Come forth, &c.* *d* *Babylon* which lay North to *Canaan*. *e* As I executed my threats in scattering you, so I will perform my promise, and gather you from all quarters of the World; arise, come away therefore.

**7** Deliver *f* thy self, O Zion *g*, who dwellest *h* with the daughter of Babylon *i*.

*f* The Proclamation for free return is published, up then and he gone. *g* O ye People who should dwell in *Si. n.*, ye daughters of *Sion*. *h* Keepest in *Babylon* when thou mightest go to *Jerusalem*. *i* Perhaps this intimates that which kept many Jews in *Babylon*, Wives or Mistresses.

**8** For *k* thus saith the LORD of hosts, After the glory hath he sent me to the nations which spoiled you: for he that \* toucheth you, toucheth the apple of his eye.

*k* Some refer this to what went before, as a reason why the Jews should return, for God hath commanded it. I think it is an encouragement to the Jews to return, because God had promised to make them a glory, and now assures them that he will take a very particular care of them, therefore sends his Son as a Judge or Vindex, against the Nations that had spoiled the Jews, or God sends his Son to them, to inform them that it is their Interest to unite with the Jews, and become the People of God, and be partakers of the Glory and safety of Gods *Israel*. However to let them understand that it will be dangerous to do violence to *Israel*, as it would be dangerous to any one to violate what is most dear to him, that can destroy the offender; to tell them *Israel* is the Apple of Gods Eye.

**9** For behold, I will shake *l* mine hand *m* upon them *n*, and they *o* shall be a spoil *p* unto their servants *q*, and \* ye *r* shall know *s* that the LORD of \* *chap.* 4. 5. hosts *t* hath sent me *u*.

*l* Or lift up. *m* My power and strength. *n* Against the Nation and Kingdom that doth violence to the People, who are my Glory, and I am theirs, saith the Lord. *o* Those People who comply not with him whom God sendeth. *p* Shall be overthrown and spoiled, and become a prey. *q* The Jews who were first spoiled by, and then made Servants to the Nations who conquered, captivated, and hardly used the Jews, and indeed this fulfilled in *Elizab's* days, and in the Maccabees times. *r* Either Jews or Heathen, or both. *s* Be convinced and own it. *t* The great and faithful God. *u* Hath commissioned Christ to inform them who are to make their choice what to do herein.

**10** ¶ \* Sing and rejoyce *x*, O daughter of \* *IJa.* 12. 6. & Zion *y*, for lo, I come *z*, and I \* will dwell *a* in the 54. 1. *Zeph.* 3. midst of thee, saith the LORD.

*x* Now Christ calls them to rejoyce in the goodness shewed to them, and to sing forth the Praises of him who shewed it. *y* The whole Nation of the Jews, the peculiar, redeemed and restored People of God. They that had been in great and long Captivity. *z* To execute judgments on thine Adversaries, to compleat thy Deliverance and Salvation, I come as foretold and promised, in the Dispensations of Providence among the Nations, in the performance of Promises to you my People. *a* Pitch my Tabernacle, nay, build my Habitation, and House, and reside in it, give you my Ordinances, my Blessing, and my Presence. This was fulfilled in part presently, and so through near 500 years, till Christ came, and ever since to his Gospel Church.

**11** And many *b* nations shall be joyned to the LORD *c* in that day *d*, and shall be my people *e*: and I will dwell in the midst of thee *f*, and thou shalt know *g* that the LORD of hosts *h* hath sent me *i* unto thee *k*.

*b* And great *Heb.* implieth both multitudes, and greatness of Nations; or Heathen, and Gentiles; as the word beareth. *c* Become Proselytes, enquire for, adhere to, and worship the God of *Israel*. *d* When God shall lift up his hand for his People against their Enemies, as *Elizab.* 8. 17. when Christ shall be come in the Flesh, and shall take down the partition wall. *e* Covenant-people, to love, fear, worship, and obey Christ. *f* See *ver.* 10. *let. a.* *g* See *ver.* 9. *let. f.* *h* The Sovereign Law-giver, and Almighty Ruler of Heaven and Earth. *i* The Messiah, and *Zachariah* his Servant. *k* Jew and Gentile.

12 And



12 And the LORD *l* shall inherit *m* Judah *n* his portion *o* in the holy land *p*, and shall \* choofe Jeruſalem again *q*.

*l* Jehovah, the God of *Abraham*, and of his ſeed, who had caſt off *Judah*, and ſeemed to quit his claim in his ancient Inheritance, by a diſciſin of 70 years. *m* Claim, recover, poſſeſs and delight, as a man doth in his paternal Inheritance. *n* All his *ſervants*, this Tribe mentioned, but all the reſt included. *o* His Treafure and peculiar People; his lot and part. *p* Upon, *Hill*, holy, not by any inherent holineſs, but holy and ſelected, and ſet apart for a holy People conſecrated to God. *q* The Lord will as of old chooſe *Jeruſalem* for his ſeat.

\* Zeph. i. 7. 13 \* Be ſilent *r*, O all fleſh *s*, before the LORD *t*: for he is raiſed up *u* out of his *†* holy habitation *x*.

*r* Murmur not, you that love not *Zion*; diſpute not, you that think theſe promiſes are too good, too great; but in ſilence, Reverence, and adore God in all his Excellencies and ways; wait and expect the accompliſhment of all, by him who never utters more than he can and will do for his People. *s* Both Jew and Gentile; you are weak, ſhort ſighted, and worſhleſs; you are fleſh, be ſilent and wait. *t* The Wiſe, Mighty, Gracious and Faithful one: who never ſuffered a word of his to fall unfulfilled, nor will let any of theſe promiſes to fail. *u* He ſpeaks to our capacity, God is ſaid to be raiſed in alluſion to men who get up, or riſe up, and ſet about what they will do; ſo here God is on this work already. *x* Either Heaven, or his Temple.

## C H A P. III.

\* Hag. i. 1. 1 AND he *a* ſhewed me *b* \* Joſhua the high prieſt *c* ſtanding *d* before the angel *e* of the LORD, and *¶* Satan *f* ſtanding at his right hand *g* to *†* reſiſt him *h*.

*a* The Lord of Hoſts, whoſe Servant *Zachariah* was, and in whoſe name he ſpoke. *b* In viſion repreſented to me *Zachariah*. *c* For that Office was by hereditary right deſcended on him, and how mean ſoever his ſtate was, yet ſtill he was that great Officer of the Church. *d* Either as accuſed, and to make his defence; or rather miniſtring in his Office, according to his Duty. *e* This Angel was Chriſt, whoſe Miniſter, or Servant the High Prieſt was, as well as Type of him. *f* That Adverſary, as we might render the word, either Satan the Devil, or ſome inſtrument of his ſtirred up by him, *Samballat*, or *&c.* *g* Either becauſe the Accuſation was true, or to hold his working hand from its work. *h* *Joſhua*.

\* Jude 9. 2 And the LORD *l* ſaid unto Satan, \* The LORD *m* rebuke *o* thee, O Satan: even the LORD that hath choſen Jeruſalem rebuke thee: *Is* not this *p* a brand pluckt out of the fire *q*?

*l* *i. e.* Chriſt the great Redeemer, Reſtorer, Lord and Mediator of the Church. *m* The Great God-father of our Lord Jeſus Chriſt, who as a Mediator rather chooſeth to rebuke him in his Fathers Name, than in his own; though this he could have done. *o* He who was accuſed, was Gods High Prieſt, and to miniſter in the Temple at *Jeruſalem*, the City which God had choſen, in which reſpect it was ſure that God would take cogniſance of the Matter and judge aright. He would prohibit Satan's attempts. *p* This man, this *Joſhua*. *q* Like a brand half burnt, or all ſmutter with long lying in the fire of Affliction? Reſect him not for this.

3 Now *r* Joſhua *s* was clothed with filthy *t* garments, and ſtood *u* before the angel *x*.

*r* At the time *Zachariah* ſaw this Viſion, he ſaw alſo in what a mean, dirty, and tormented ſtate he was, who repreſented the High Prieſt. *s* It was the Hieroglyphick of *Joſhua*, not *Joſhua* himſelf. *t* Emblem of a poor or ſinful State, or both. *u* Vid. ver. i. let. d. *x* The Lord Chriſt called, The Angel.

4 And he *y* answered *z*, and *¶* ſpoke *a* unto thoſe that ſtood before him *b*, ſaying, Take away the filthy garments *c* from him *d*. And unto him he *†* ſaid, Behold, I have cauſed thine iniquity to paſs from thee *e*, and I will clothe *f* thee *g* with change of raiment *h*.

*y* The Lord Chriſt who purifieth his Church, who purgeth away her ſin, and clothes her with rich and clean Garments. *z* So the *Hib.* and ſo this Prophet ſpeaks, though no queſtion went before. It is an Idiom of that Language. *a* Commanded. *b* Some of the Attendants, thoſe Miniſterial Angels, who were Chriſts Servants, and as ſuch are repreſented ſtanding before him. *c* Remove, or cauſe them to be removed, from him as altogether unbefitting his Perſon, Office and Employment; Theſe filthy Garments thoſe Angels took away, but another hand takes away what is ſignified by this Emblem. *d* From this High Prieſt *Joſhua*. *†* Chriſt the Lamb of God. *e* What Angels could not take away, Chriſt did, he removed the filth of

Sin, the guilt and ſtain of it. *f* Adorn and beautify. *g* O *Joſhua*. *h* Clean and Rich, Emblem of Graces, and Spiritual Excellencies given to him.

5 And I ſaid, *i* Let them *k* ſet a fair \* mitre *l* upon *¶* his head: So *m* they ſet a fair mitre on his head, and clothed him with garments, *n* And the angel *o* of the LORD ſtood *p* by.

*i* *Zachariah* takes the boldneſs to deſire that for *Joſhua*, which might add to his Veneration and Authority, and he asks the thing of Chriſt, or rather Chriſt commands, *h* this be done. *k* Who Miniſter before Chriſt. *l* A rich and beautiful Ornament for the Head of the High Prieſt, not a Crown, which is for Royal Heads, but a Tire, a Pontifical Enſign. *m* As they were commanded by Chriſt at the requeſt of the Prophet. *n* All the Garments which did appertain to the High Prieſt, of which you read *Exod.* 28. 4. which probably were put on, though they are not expreſſly mentioned here. *o* The Angel who is the Lord Chriſt himſelf. *p* Withdrew not till all this was done.

6 And the angel of the LORD *q* proteſted *r* unto Joſhua, ſaying.

*q* The Lord Chriſt. *r* Solemnly declared, and averred, *it*, gave him to know.

7 Thus ſaith the LORD of hoſts *s*, if thou *t* wilt walk in my wayes *u*, and if thou wilt keep my *¶* charge *x*, then thou ſhalt alſo judge *y* my houſe, and ſhalt alſo keep *z* my courts, and I will give thee *†* places to walk among theſe that *†* ſtand by.

*s* The Father whoſe will Chriſt reveals to us. *t* *Joſhua*. *u* They the Precepts and holy commands of the Law. *x* The ſpecial charge and office of the High Prieſt. *y* Be chief, and Ruler in the Temple, and in the things that pertain to the Worſhip of God there. *z* Not as a Door-keeper or Servant, but as the Chief, on whom others may wait and give attendance, and at laſt ſhall have place among glorious Angels, *Hib.* 12. 22.

8 Hear now *a*, O Joſhua the high prieſt, thou, and thy fellows *b*, that ſit *c* before thee: for they are \* men *†* wondred at *d*: for behold, I *e* will bring forth *f* \* my ſervant the *¶* BRANCH.

*a* Hitherto thou haſt been entertained with Emblems and Hieroglyphicks, but now O *Joſhua*, hear what theſe mean. *b* The other Prieſts, thy Associates in the Prieſtly Office, though inferior to thee. *c* As Aſſeſſors or Coadjutors in a Council, or Aſſembly, the High Prieſt as President, the other as Members of the Council ſate with him, to let them know what theſe Types mean. *d* The worldly, prophane, unbelieving and ignorant fort of Jews wonder at them, and their hopes; at their labour and expences in attempting to build ſuch a Houſe, with ſo little helps to raiſe ſuch a Structure out of Ruubiſh. *e* God the Father *f* will bring forth a much more wonderful work. *g* Chriſt Meſſiah, the Branch, *Iſa.* 4. 2. and 11. 1. *Jer.* 33. 15.

9 For *b* behold the ſtone that I have laid before Joſhua: upon \* one *i* ſtone *¶* ſhall be \* ſeven eyes, be- hold, I will engrave *k* the graving thereof; ſaith the LORD of hoſts, and I will remove *l* the iniquity of that land in one day.

*b* Here is an Ellipſis, and to make it up we muſt repeat that of the 8th verſe, *Hear now*, &c. For behold (pointing to a particular ſtone) that ſtone which I have laid, ſaith God, in the ſight of *Joſhua*, or which he ſaw laid in the building of the Temple. *i* On that one Stone are ſeven eyes, and *Joſhua* and his Fellows are commanded to obſerve it, the meaning of which the Angel will ſuggeſt to them preſently, it is not improbable this one Stone might be a corner Stone, and a principal corner Stone, and the Eyes engraven on it, ſo placed, that they might look many ways; ſo it will be a more exact Emblem of Chriſt the chief corner Stone, and of his perfect knowledge and wiſdom, fitting him to govern his Church, and provide for it. *k* The Engraving Engraved, *i. e.* moſt artificially, lively, and with excellent contrivance. *l* Or, and I have removed, I have pardoned the Iniquity of this Land at once. Thus the Emblem or Type, which I ſhall once more ſet before you in plainer words than thoſe of our Verſion. Hear now, O *Joſhua*, thou and thy Fellows, for behold there is one Stone, and on that Stone ſeven Eyes moſt curiouſly engraved, and this laid in thy ſight, and in the ſight of thy Fellows; This learn by it, that the Temple, founded on ſuch a corner Stone, built by the wiſdom of the chief Builder, guarded and watched over by all-ſeeing Providence, is the Bleſſing and Honour of that People, whoſe ſins are all forgiven. The farther ſpiritual meaning diſcovers the Meſſiah, the chief corner Stone, the Goſpel Church founded thereon, guided by perfect Wiſdom, and preſerved by never erring Providence, and bleſſed with the pardon of all her ſins, taken away in one day, by the Meritorious death of her Redeemer.

10 In that day *m* faith the LORD of hosts, shall ye call *n* every man his neighbour \* under the vine *o*, and under the fig-tree.

*m* Of building my Temple, when 'tis finish'd, and in the day of removing the sins of my People, literally referring to the returned captive Jews, Mystically, to the whole Church in Gospel-days, when Christ the chief corner stone, shall have purged away sin, and establish'd his Church. *n* Invite with love and peace, such as becomes Neighbours, who are partakers of the same Grace of God, and Blessings of a Redeemer. *o* To feast or refresh themselves under the pleasing shadow, and with the sweet delicious Fruit of the Vine and Fig-tree, of both which there were ever greatest store, and of choicest taste, when the People of God; the Jews did obey, worship and fear the Lord, and long for the Messiah, and loved each other.

# CHAP. IV.

1 And the angel that talked with me *a*, came again *b*, and waked *c* me, as a man that is awakened out of his sleep.

*a* Christ, who for some time had left *Zachariah*, and bestow'd some time on new dressing and cleansing, and adorning *Johua*, the High Priest. *b* This is the fourth time of Christ's revealing his mind to this Prophet by Vision. *c* Either roused him out of a drowsie fit, and bodily sleep, or out of an Extasie, or wonder, that surprizing him, he was as if asleep, or shook him out of a sluggish negligence, or an observance of these things.

2 And said unto me, What seest thou *d*? And I said, I have looked *e*, and behold, a candlestick *f* all of gold *g*, with *h* a bowl *b* upon the top of it *i*, and his seven lamps thereon, and *l* seven pipes *l* to the seven lamps *m*, which are on the top *n* thereof.

*d* What dost thou discern, of that thou didst before halt asleep, half awake see, but didst not observe. *e* Since awakened and rowzed; I have very diligently viewed, and observed, and I see. *f* By Gods appointment there was a Candlestick to be made, as a Utensil and Ornament of the Temple, *Exod.* 25. 31. *g* So was the Candlestick to be for the Temple, all of pure Gold, *Exod.* 37. 17. *h* Or Basin, or round and large Oyl Cruet, capable of so much Oyl as would suffice to feed all the Lamps in the Candlestick. *i* On the highest part of the Candlestick, on the top of the Candlestick on the top of the shaft, or on the head of the Candlestick. *k* Either so many, because the Temple Candlestick had just so many, or because of some perfection supposed to be in this Septenary Number. One pipe to each Lamp, the mouth of which pipe joyned to the Bowl or Basin, and received Oyl from it; the other end of the pipe fastened to the Lamp, conveyed Oyl into the Lamp. *m* So each of the seven Lamps had a pipe reaching from it to the Bowl or Basin. *n* These Lamps were so set, as to stand somewhat higher than the body of the Candlestick.

3 And two olive trees *o* by it, one *p* upon the right side of the bowl, and the other upon the left side thereof.

*o* Some say Branches; better Trees, which well rooted, will continue, and perpetually supply the Bowls, and that will supply the Lamps. *p* Not more, or fewer than two. *q* So placed that the Candlestick stood between them, and each Tree stood at distance from the Candlestick, on the right, and left hand thereof; that they might distill their Oyl into the Basin or Bowl. All which is an Emblem of the Church, both what it is made of, pure Gold; what made for, to be light in the World; to shine as Lamps that continually burn, maintained with pure Oyl, distilled from the Olive Trees, not pressed out by man, but continually, freely, and abundantly dropping or flowing from these Olive Trees.

4 So *r* I answered *f*, and spake to the angel that talked with me *t*, saying, What are *u* these my lord?

*r* After that I had seen and discerned. *f* See chap. 3. ver. 4. *t* See chap. 1. ver. 19. *u* See chap. 2. ver. 3. *l* See chap. 1. ver. 9. *l* See chap. 1. ver. 9. *l* See chap. 1. ver. 9.

5 Then *x* the angel that talked with me *y* answered; and said unto me, Knowest thou not *z* what these be? And I said *a*, No, my LORD *b*.

*x* When the Prophet had enquired into the meaning of these Emblems. *y* See chap. 1. 19. *z* 'Tis not a question either to upbraid the Prophet as an Ignoramus, Christ doth not reproach his for not knowing deep and dark Mysteries at first sight of them. Nor is it the question of one that was uncertain about the thing enquired into, Christ knew the Prophets ignorance though he ask the question, but 'tis to excite him to attend and learn. *a* *Zachariah* freely confesseth he knew not

he pretends not to know what indeed he did not know. *b* He owns the greatness and Sovereignty of Christ.

6 Then *c* he *d* answered and spake unto me; saying: This is the word *e* of the LORD unto Zerubbabel *f*, saying, Not by *g* might *g*, nor by *h* power *h*, but by my spirit *i*, faith the LORD of hosts.

*c* So soon as *Zachariah* had owned his Nescience. *d* Christ. *e* Or this word of the Lord is to *Zerubbabel*, 'tis particularly designed to him, and in an Emblem prefigur'd what a Church, how precious as Gold, how full of light, how framed, how maintained it should be by God himself. This Hieroglyphick is a representation of what the Church should be. *f* The Governor, on whose hand much of the care and trouble of building the Temple did lie; yet let him not be discouraged, for this work lieth on God. *g* Or by an Army, as the word bears, *h* Heb. you may think you shall need an Army to defend you in carrying on this Building, which ill will of Neighbours about you hindereth, but I tell you there is no need of an Army. *i* Courage and Valour, all which make Arms considerable, no need of this neither. Or Might and Power here may be of the same import, and added only for elegancy and assurance of the thing. *j* Which garnished the Heavens, and can beautifie the Church, which moved upon the darkness in the Creation, and brought forth a beautiful and mighty Structure, and can do as much now; by spirit we may understand either the Third Person of the Trinity, engaged in building the Church, with the Father and the Son; or by Spirit you may understand the power of God. Either is encouragement enough, and secur'd the future effect, and promiset a future State of the Church, pure and precious as Gold, full of knowledge in the Doctrines of God, as this Candlestick with seven Lamps full of Holiness from abundant measures of Grace, persevering in it by continued supplies from the Spirit of Grace in Ordinances, &c.

7 Who art thou, O great mountain *k*? before Zerubbabel thou shalt become a plain *l*, and he *t* shall bring forth the head stone *m* thereof *n* \* *Ezra* 3. 11, with shoutings *o*: crying, Grace, grace *p* unto *l*.

*k* The Angel having resolved the question about building the Temple, either himself doth deride all the power of Opposers, or the Prophet doth triumph over it, who art thou? *Sennacherib* and Confederates, or Satan, or *Babylon*, or all put together, what are you all? compared with the power of God the Lord of Hosts, who by his Spirit will finish this work? *l* Thou standest in the way of my Servant, and thinkest his weakness, and poverty cannot remove thee, but if he cannot surmount thy height, I will bring it down and make thee as a plain, and my Servant shall as easily go on with my work, as a Traveller goeth over a way plain'd before him. *t* *Zerubbabel* as the Servant of Christ. *m* Shall, as is usual, assist at the laying of the last finishing Stone, as well as he saw and assisted when the first foundation Stone was laid *n* of the second Temple. *o* With loud acclamations, the signs of great joy and satisfaction in the thing done. *p* Praying and wishing all Prosperity, and a long continuance of it, to the Temple and those that are to worship God in it, as Grace and favour of God began, and finish'd, so may the same grace ever dwell in it, and replenish it.

8 Moreover *q*, the word of the LORD came unto me, saying,

*q* Either at another time, or else at the same time was added, what now *Zachariah* declares.

9 The hands *r* of Zerubbabel \* have laid the foundation *s* of this house, his hands \* shall \* *Ezra* 3. 10. also finish it; and \* thou *t* shalt know *u* that \* and 6. 15. the LORD *x* of hosts hath sent me *y* unto you *z*. *chap.* 2. 9. *l* and 6. 15.

*r* Perhaps (as is customary) he did lay the first stone with his own hands, or rather his direction and command, and under his conduct. *s* In the second year of *Cyrus*, perhaps forty years ago, likelier seventeen, but be those years more or less, he shall finish it, thus the Prophet expressly prenieth from the Lord, both continuance of *Zerubbabel's* Life, Care and Power, as also his success in this work, to encourage both him and the Jews. *t* Whoever thou art, that dost hear me, both *Zerubbabel* and all among the Jews *u* Shall be fully assured, and certainly know *x* God of Truth and Mercy, our God from our Fathers who remembers his Covenant, *y* commanded me to preach these things. *z* Returned Captives, and poor Builders of this stately and magnificent House.

10 For who *a* hath despised the day of small things *b*? *l* for *c* they shall rejoice, and shall see the *h* plummet *d* in the hand of *Zerubbabel*, with those seven *e*, \* they are the eyes of the LORD, which run to and fro through the whole earth. *l* Or, *l* the eyes of the LORD shall see *l* the stone of *l* *2 Chron.* 16. 9. *l* And *Prov.* 15. 2.



*a* And now for those that despise small beginnings, who they are is well known, and to them I say, and promise what they expected not. *b* Of which *H. ver. 2. 3.* *c* Or but, notwithstanding they so much undervalued the means of the second Temple, yet when finish'd they shall wish many others rejoice in it. *d* The perpendicular with which *Zerubbabel* shall try the finished work, or the work near finishing. *e* In subordination to, and co-working with the Divine Providence express'd emblematically by the seven eyes, which were on that Stone, of which *chap. 3. 9.* Though *Zerubbabel* were prudent in managing all the Affairs of Jews, *Jerusalem*, and the Temple, yet not his prudence, but infinite wisdom of God gave success, and when the success appears in the finishing of the Temple, then shall it be acknowledged an admirable work of the Divine Wisdom, and the Jews shall confess, that the Eyes of the Lord which run to and fro through the whole Earth, have been upon them in this work for good, and that God hath shewed himself on their behalf.

11 ¶ Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

In the eleventh Verse the Prophet proposeth a question, to which no answer is given, but he doth immediately proceed to ask one more question, though somewhat, yet not much different from the former, and in the answer to this latter question the Prophet acquiesceth. The Explication of the 11th Verse, you have *ver. 3.* of this Chapter.

12 And I answered *f* again *g* and said unto him *h*, What be these two olive-branches *i*, which *†* through the two golden pipes *k* || empty *l* the *†* golden *m* oyl out of themselves *n*?

† Heb. by the hand.  
|| Or, empty out of themselves oyl into the gold.  
† Heb. the gold.

*f* I went on to discourse, which is the signification of the *Heb.* Phrase here used. *g* *Heb.* a second time *h* the Angel that talked with the Prophet. *i* Two principal Branches one in each Tree, fuller of Berries, higher than the rest, and hanging over the Golden Pipes. *k* These were fastened to the Golden Bowl, on each side one with a hole through the sides of the Bowl, to let the Oyl that distilled into them from those Olive-branches, run into the Bowl, and out of that Bowl it was through so many golden Pipes conveyed into the seven Lamps. *l* Freely without any violence offered, drop the Oyl out of themselves, yet so that still they are full of Oyl for perpetual supply to the Lamps. *m* Because of its preciousness, or from its colour. *n* A supernatural work and Emblem of supernatural Grace, these Branches filled from the True Olive-tree, ever empty themselves, and are ever full, so are the Gospel-Ordinances filled by Christ, always filling his Members true Christians, and even full for all Believers.

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my lord.

*Vid. ver. 5. let. z. a. b.*

14 Then said he, \* These are the two *†* anointed ones *o*, \* that stand by the Lord of the whole earth.

\* Rev. 11. 4.  
† Heb. sons of oyl.  
\* chap. 6. 5.

*o* Not *Enoch* and *Eli*, nor the two Witnesses, nor *Peter* and *Paul*, nor the two Churches of Jew and Gentile. Nor principally *Zerubbabel* and *Johna*, though perhaps the Exposition may glance upon them, and the two Orders Magistracy and Ministry in them; as these are Types of Christ in his two Offices, King and Priest, or Christ and the Comforter, in this I determine nothing.

## C H A P. V.

1 **T**hen *a* I turned *b*, and lift up mine eyes *c*, and looked *d*, and behold a flying roll *e*.

*a* Or, And, *Heb. i. e.* after I had seen those comfortable Visions, and been instructed in the true meaning of them. *b* Changed his posture, though the occasion of it be not mentioned, nor the posture into which he put himself. *c* Look'd up into the Air where the Vision appeared *d* very diligently, and discerned clearly. *e* A Volumn, or Book which in those days were not written as now our Books are printed and bound, but were written as Deeds are now on large or long Parchments, and rowled up upon a neat round stick, or else rowled up on themselves, such the Roll here seen, much as our large Geographical Maps are rolled upon Rollers, and lodged in a convenient Cavity, so were their Books of old. But probably here now the Roll was spread out at large, lying in the Air swiftly, perhaps with some noise that might make the Prophet look about him.

2 And he *f* said unto me, What seeest thou *g*? And I answered, I see a flying roll, the length there-

of is twenty cubits *h*, and the breadth thereof ten cubits.

*f* The Angel, *chap. 4. ver. 1. 5.* *g* O *Zerubbabel*. *h* That is ten yards long by this it appears the Roll was spread out, for had it been rolled up, he could not have seen the length, though he did the breadth, five yards.

3 Then said he *i* unto me, This is the curse *k* that goeth forth *l* over the face of the whole earth *m*: for every one that stealeth, *n* shall be cut off *o* as || on this side: according to it *p*, and every one that sweareth *r*, shall be cut off *s* on that side, according to it.

|| Or, removed this people's health, which himself enjoys, as it doth.

*i* The Angel which instructed the Prophet. *k* This Roll or Book containeth the Curse, the merited Punishment due to Sinners, of which too many were still among the Jews. *l* That goeth speedily, for it flyeth. *m* Either the whole Land of *Juda*, or over all the World, where ever these sins are found; this Curse will come upon the Sinners, unless they repent. *n* There is here first mentioned, a sin that had abounded among them, and from which they were not free then, they robbed one another, and they robbed God, they were Sacrilegious. *o* Shall be punished with an extermination of his Houe, as well as with cutting off his Life. *p* According to the just threats of the Law. *r* Profanely, or falsely, the perjured Person shall be cut off too.

4 I will bring it forth *f* faith the LORD of hosts, and it shall enter *i* into the house *u* of the thief *x*, and into the house of *\** him that sweareth falsely by my Name *y*: and it shall remain in the midst *a* of his house, and *\** shall consume *c* it with the timber thereof; and the stones thereof *c*.

\* chap. 2. 17.  
\* See Lev. 24. 15.

*f* So exemplarily will I execute this Judgment, that it shall appear I do it, my hand faith God shall be seen in it. *i* None shall be able to keep it out, this Curse shall come with commission from me, *u* where he laid up that he got by theft, and thought to rejoice in it, or by House understand all his Estate and Goods, with his Family and Posterity. *x* The Robbers of God, and of their Neighbours, and every other notorious transgressor of the Precepts of the second Table. *y* This doth explain that of the third *ver.*, and 'tis plain that the perjured Person is here threatened, every one that dares call God to witness to a Falshood, and imprecate themselves if they speak not truth. *z* This Curse shall be a long Curse, it shall stick close to them and theirs like *Gehazi's* Leprosie. *a* As in the heart and center of their House, like a Sword in the midst of the Bowels, or like a Disease that seizeth the heart. *b* Though it do not destroy suddenly, it shall destroy surely. *c* The strength of it, nothing shall remain as when both Timber and Stones of a House are consumed and wasted. Such execution shall be done on those whose name and place shall be blotted out.

5 ¶ Then the angel that talked with me went forth *d*, and said unto me, Lift up now thine eyes *e*, and see what is this that goeth forth?

*d* Or went on, proceeded, or as we read it, went forth from some more retired place, though he do not tell us what it was, or where he was with the Prophet when the last Vision appeared. *e* Now the Prophet was come forth with the Angel, he is commanded to look up and observe what he seeth going forth from *Jerusalem*, or the Temple.

6 And I *f* said, What is it? And he *g* said, This is an ephah that goeth forth *i*. He said moreover *k*, This is their resemblance *l* through all the earth.

*f* *Zerubbabel* knew not what this was he saw, so far was he from knowing what it meant. *g* The Angel, *h* the greatest, say some, of measures with the *Hebrews*, but their Corus was much greater, it was a great Measure, and many times taken for any measure, when strictly taken, it held some three Bushels. *i* Out of the Temple of *Jerusalem*. *k* Having told the Prophet what the thing was, the Angel addeth *once* and above. *l* This how dark soever it may seem to be, is a clear Emblem of this People every where. Thus there is a limited time and measure for them whilst they sin, and are filling up the Ephah with their sins, they will find that the Ephah of Wrath filled up also to be poured out upon them, or as the *Heb.* This their eye as the Gallick Version. This the eye I have upon them, *o*. *p*. God's eye observes how they fill their Ephah with sin, that he may suitably punish, that his Ephah of Wrath may fill also.

7 And behold *m* there was lift up *n* a || talent of lead *o*: and this is a woman *p* that sitteth *q* in the midst of the ephah.

|| Or, weight

*m* Here is another part of this Vision, *n* Either lifted up from out of the Ephah, or brought thither to cover it. *o* A large piece of Lead of a Talent weight, large as the mouth of the Ephah. *p* A Woman, the third in the Vision or Emblem. *q* Se-

*g* Secure, shameless, and resolved of her way in increasing in sin.

8 And he said *r*, This *f* is Wickedness *t*, And he cast it *u* into the midst of the ephah, and he cast the weight of lead on the mouth *x* thereof.

*r* The Angel unfolds the Riddle. *f* This Woman that sits in the Ephah, represents the sinful Nation of the Jews, is Emblem of their wickedness. *t* In the Abstract, to express the greatness of the Jews wickedness, they will grow up to be most wicked. *u* The Angel cast down this Woman wickedness from the seat she sat on, *ver. 7.* *x* And now she is down the weight of Lead, which she can never lift up, or remove is laid upon the mouth of the Ephah, she is shut up, as in a Prison, to suffer the punishment of all her sins. This is their resemblance.

9 Then lift I up mine eyes *y*, and looked *z*, and behold, there came out *a* two women *b*, and the wind *was* in their wings *c*, for they had wings like the wings of a stork, and they lift up the ephah between the earth and the heaven *d*.

*y* *Vid. ver. 1. let. c.* *z* *Ibid. let. d.* *a* From the same place whence the Ephah came. *b* The sinful Nation was resembled to a Woman, and now to keep a decorum in the Vision. They who are to be God's Executioners, to punish that wicked Woman, are called Women; 'tis like enough to be meant of the Romans, a warlike and stout Nation. *c* They are set forth as having wings, like the wings of Storks, large and strong, and as flying before the wind with great swiftness, so should Divine Vengeance swiftly follow, and certainly overtake the Jewish Nation, when after their return out of Captivity they shall corrupt themselves, and fill up the measure of their sins. *d* The judgments came thus flying, and so bare away with them those that are to be punished: It is a secret intimation of a future deportation, or carrying the Jews into Captivity again for sin.

10 Then *e* said I *f* to the angel that talked with me, Whither *g* do these bear *b* the ephah?

*e* When I saw the Ephah, Woman imprisoned, and lead too on the wings of those two Women in motion. *f* *Zechariah.* *g* To what place, and how far. *b* Not as a Nurse carrieth the Child, but as Criminals are carried to punishment.

*Jer. 29. 5. 28.*

11 And he said unto me, To *\** build it an house *i* in the land of Shinar *k*: and it shall be established, and set there *l* upon her own base *m*.

The Angel gives him an answer fuller than his question, and first tells the Prophet what was to be done with it. *i* Not in Mercy, but in Judgment, as intending the next deportation should not be as the first for seventy years, but for ever, they should never return. *k* Of *Babylon*, whither many of the Jews fled, and so by voluntary exile fulfilled this Prophecy, whither others of them were forced by the Romans. *l* There they shall be confined without hope of release, *m* not on the Foundation of God's Promise and Covenant, but the base of their sins.

## CHAP. VI.

**A**ND I turned *a*, and lift up mine eyes *b*, and looked, and behold, there came four chariots *c* out from between *d* two mountains, and the mountains were mountains of brass *e*.

*a* See *chap. 5. ver. 1. let. b.* *b* *Ibid. let. c. d.* *c* The appearance or Emblem is plain enough, we can easily conceive that; but the things signified hereby, are most difficultly found out, and perhaps not found when we think they are; here then, if any were, all are bound to write modestly, and all are bound to read carefully, and to judge candidly; whether by these Chariots are meant. 1. The various changes made by Wars in the Nations, the Chariots as some say, were Chariots for War, and drawn by several coloured Horses, and thus Wars and Mutations thereby might be signified. 2. Or, the four Monarchies of different temper and carriage toward the Jews and others, whom they ruled as very many Learned Expositors think. Or, 3. The four Gospels, with the Apostles and Preachers of the Gospel sent by Christ as others. Or, 4. Angels who are sometimes filled Chariots of God, and who are by the Prophets, *Daniel, Ezekiel, Zechariah*, and by the Apocalypses introduced as great Ministers and Servants of Christ in the Affairs of his Church, I determine not, though perhaps all these might fairly be woven into one web, in which Angels, as employed in the Affairs of Church and Empire, act their part in the revolution, and changes of things, be these of what temper soever they will in both, till the Gospel be preached by the Messiah, and his Apostles. *d* Out of a deep, shady, and dark Valley which here is laid between two Mountains, so God's judgments are a great deep, whilest his Righteousness is

as the great Mountains, *Psal. 36. 6.* *e* These Mountains appear to the Prophet very wonderful, for they were of Brass to denote the immovable Decrees of God, his steady executions of his Councils, the insuperable restraints upon all Empires and Councils which God keeps within the Barriers of such impregnable Mountains, whence not one can start till he open the way, and possibly it may import the pressures, difficulties, and distresses of the times signified hereby.

2 In the first chariot were red *f* horses, and in the second chariot black *g* horses.

There is no distinction made between Chariot and Chariot nor any mention made of the drivers of these Chariots, though these are included in the Chariots. Now by the different colours of the Horses, doth the Prophet distinguish the Chariots, and possibly that is all intended by the various colours, though generally Interpreters do guess by the colour of the Horses, what should be the quality and temper of the times pointed at; of which a little, *f* may signify bloody times, a fiery execution of wrath, *Rev. 6. 4.* *g* A time of Mortality, and waiting Diseases, *Rev. 5. 5.*

3 And in the third chariot white *b* horses, and in the fourth chariot grised *i*, and *||* bay *l* horses.

*||* Or, strong.

*b* Joyful and prosperous Affairs, see *chap. 1. ver. 8. let. d.* *i* State of Affairs mixt of good and bad, *chap. 1. 8. let. c.*

4 Then I answered and said unto the Angel that talked with me, what are these my lord?

*Vid. chap. 5. ver. 5. and chap. 1. ver. 19.*

5 And the Angel answered and said unto me, These are *k* the four *||* spirits *l* of the heavens *m*, which go forth from *\** standing *n* before the LORD of the whole earth *o*.

*||* Or, winds.

*\* 1 Kings 22. 19.*

*chap. 4. 14.*

*Luke 1. 19.*

*k* Signific or are the Emblems of *l* Winds, *Heb.* to which the Empires are compared, *Dan. 7. 2.* and for the buffings of them may be well compared so, and so far as they are raised by the Lord, and are under his command, may properly enough be called winds of Heavens, which blow as God orders. Or, *Spirits* of, *i. e.* Angels of Heaven, who have as Ministers of the Divine Providence, a great share in the manage of Affairs both of Church and States. Or, the impulses of Gods Spirit moving as he pleaseth in the Kingdoms of men, and in his Church. indeed this is the great spring which moves Angels and sets them on work about what is to be done by them, either for or against States and Kingdoms, especially in reference to the Church of God. *m* Which as they Reside in Heaven, till employ'd, so go thence when employ'd, and observe the will of their God in Heaven, and having done their work, return thither again. *n* They stand as Servants attending the Will and Command of their Lord. *o* Their God is Lord of all, and their business to do his Will in all the Earth, not in one only part, but every where, whithersoever they are sent.

6 The black horses *p* which are therein *q* go forth into the north-country *r*, and the white *s* go forth after them *t*: and the grised *u* go forth toward the fourth country *x*.

*p* The Angel signified by the black Horses, the Executioners of Gods just displeasure against Sinners. *q* In the second Chariot, for nothing is said more of the first, (the red Horses) say some, because that bloody and cruel State was expired, but the sad things portended by the black Horse are to come next on the Scene. *r* *Babylon*, the whole Kingdom of *Babylon*, which lay so much north from *Judea*, and because the Metropolis lay North, the whole Kingdom is called the North Country, which must feel the effects of these black Horses, which was executed by the hands of the Medes and Persians, assisted by that Squadron of Angels which appeared in the second place. *s* Ministers of Goodness, Mercy, and Kindness went after the black, and their business was, say some, to dispose Affairs for the benefit and joy of Gods People in *Babylon*, whether these were sent to preserve them, to conduct them, and bring them back, and here was great work in this, for many staid behind till *Ezra* and *Nehemiah's* time. *u* The Angels signified by these, and whose business as some guess, lay in managing the Roman power, which was a mixture of many different People, and which were sometimes favourable, sometimes fierce and severe to those they had to do with. *x* *Egypt* and *Arabia*, which lay South of *Judea*, and which the Romans did, though late, subdue, it may perhaps point at their invading *Africa* too, whose punishments were mixed somewhat with Kindness and Mercy more than the Punishments of *Babylon* were.

7 And the bay went forth *y*, and fought *z* to go, that they might walk to and fro through the earth *a*: and he said *b*, Get ye hence *c*, walk to and fro through the earth. So they walked *d* to and fro through the earth.

*y* From the place where the Prophet saw them at first standing as at the starting place. *z* Either asked Commission, or waited for it. *a* They had a larger Commission say some, the



whole Earth or a particular Commission to keep their rounds in the Land of *Judea*, and to take care of their Affairs for the comfort of that People. *b* Christ who hath all power in Heaven and on Earth. *c* Stay no longer here, hasten to your charge, as you have desired, to do. *d* They obey immediately and do his Commands. These Bay Horfes are here represented as attempting, or making essay which at first seems to take little effect, though at last by a full Commission empowered they do succeed in the attempt. This might give ground to suppose here is some Kingdom aimed at, which made some attempts to enlarge it self through all the Earth, but failed in its attempt, which no wonder since the Angels which were to assist were not commissioned to walk through the whole Earth, and they keeping to their Commission, gave no further help, for want of which the design failed. How far this may concern Goths and Vandals, or any more late Empires and Kingdoms, I have neither skill nor will farther to enquire. Nor yet to enquire whether these Bay Horfes were not Emblems of Angels, employed by the Lord, in the Government of the rest of the Kingdoms of the World remote from *Judea*, but not remote from Gods Wife and Sovereign Providence, governing all the Earth. The known Empires here, are supposed to have been managed by particular Angels, represented according to the Analogy between the colours of the Horfes, and the complexion of the Kingdoms. And it may seem likely that the rest of the World was not left without some to have care of them.

8 Then *e* cried he *f* upon me and spake unto me, saying, Behold, these that go *g* toward the north country *b* have quieted my spirit *i* in the north country.

*e* When the Prophet had been informed about the former Vision. *f* The Angel that talked with the Prophet, *i. e.* The Lord Christ spake aloud, and called to him. *g* Or are gone, for he speaks of what was already past, 'tis likely he meaneth the Red Horfes. *b* Into *Babylon*. *i* Either by doing what I appointed them against the cruel Chaldeans in revenge of my Peoples Injuries, or bringing my People back out of *Babylon* into *Canaan*.

9 ¶ And *k* the word *l* of the LORD came unto me, saying,

*k* It appears not that this next thing hath any necessary connexion to that which the Prophet last saw. *l* The direction or command for the Prophet to do something out of hand.

10 Take *m* of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from *Babylon*, and come thou *n* the same day *o*, and go into the house of *p* Josiah, the son of Zephaniah.

*m* Gold and Silver, of those that are come out of *Babylon* lately, to make their Oblation to the Lord, or to bring the Oblation of them, who yet were in *Babylon*, but remembered *Jerusalem* and the Temple. *n* Go fetch them if they lodge elsewhere, and bring them in thy company. *o* The same day in which they come, or else in the same day that I speak unto thee, delay not. *p* Some say he was a Goldsmith, others, that he was Treasurer for the Temple, and that these Persons before named had brought a rich Present to him for the Temple, and the Service of the Lord.

\* chap. 3. 5.

11 Then take silver and gold *q*, and make \* crownes *r*, and set them *s* upon the head of Josiah *t*, the son of Josedech the high priest.

*q* This reiterating the command, both confirms and explains the former command. *r* Two, the one of Silver, the other of Gold. *s* Put both of them, *i. e.* one after the other. *t* Who now in this circumstance stands a Type of Christ, King and Priest for ever for his People, and this extraordinary Act was to represent something extraordinary in the Messiah.

12 And speak unto him *u*, saying, Thus speaketh the LORD of hosts, saying, Behold *x* the man *y* whose name is the BRANCH *z*, and he shall || grow *a* up out of his place *b*, and he shall build the temple *c* of the LORD.

|| Or, branch up from under him.

*u* *Josiah* but in hearing of others, and in the name of the Lord. *x* Consider thoroughly the import and meaning of this unusual Ceremony. *y* Thou *Josiah* art the Type or Figure, but he that is the man signified by thee, is that great Person God hath promised, and you do expect, and who shall come. *z* Whom you know by the name of the Branch, who was called to long since, Messiah *Ben David*; This wonderful Person is the man that is crowned, as King and Priest by Proxy, or in Effigy: Thou *O Josiah* art the Pourtrait he is the Branch *i. e.* himself, chap. 3. 8. *a* Though you may perhaps suspect the Root dry or dead, yet assuredly 'tis not, the Branch will spring up, Messiah King and Priest shall be born in due time. *b* Of the same Tribe and Family, and in the same place foretold. *c* He is, though unseen, that stands by you, that build the material Temple: Neither *Zerubbabel* nor *Josiah*, nor all the Jews, could do any thing without Christ in the present building,

which is yet far inferior to the Spiritual Temple, which Christ will build, beautifie and preserve, and dwell in for ever.

13 Even he shall build *d* the Temple of the LORD *e*, and he shall bear the glory *f*, and he shall sit *g*, and rule *h* upon his throne *i*, and \* he shall be a priest *k* upon his throne, and the counsel of peace shall be between them both *l*.

\* Phil. 1. 10. Heb. 3. 1.

*d* The promise is repeated to settle the Jews in the assured expectation of the thing. *e* Your material Temple as Type, and the Spiritual Temple as Antitype. *f* Of both Kingly Office and Priestly, the glory of both those Crowns shall abide on him, the only Person worthy of it. *g* Which speaks both his Royal Magnificence, and the Perpetuity of it. *h* Though he shall have many Attendants and Officers, yet he shall Rule, give Laws, distribute Rewards and punish Offenders. *i* His by Birth, by Donation, by Purchase, and by Conquest, his most undoubtedly by best Right. *k* The great High Priest, to offer the great Sacrifice to God, to make Reconciliation, to intercede for his People; This is that meant by the Crowns set on thy head, *O Josiah*. *l* The Peace made for Gods People shall rest upon these two, the Kingly and Priestly Office of Christ, by his Priestly Office he shall make their peace with God, by his Kingly Office he shall deliver them from Spiritual Enemies; by Priestly Operation he shall expiate our sin, by the power of his Kingly Office he shall extirpate sin; as Priest he makes, as King maintains Peace; Purchase as a Priest, Protect as a King.

14 And the crowns *m* shall be to Helem *n*, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial *o* in the temple of the LORD.

*m* Those two Crowns before mentioned, made of the Gold and Silver brought from *Babylon*, *see* 11. *n* These Persons we know no more of with any certainty, but their names. *o* Of their Incredulity say some, of their Liberality say others, but these Crowns were certainly to be Memorials of the Messiah's certain and speedy coming, and to be reserved in the Temple, as a Memorial of this solemn Typical Inauguration of *Josiah*, or Messiah in him.

15 And they that are far off *p* shall come *q* and build in the temple of the LORD, and \* ye shall know that the LORD of hosts hath sent me unto you *r*. And this shall come to pass *s*, if ye will diligently obey the voice of the LORD your God.

This Verse hath certainly a double reference, one to the Jews, and the building of the material Temple, which is the literal and historical Sense, the other mystical, and refers to the bringing in of the Gentiles. *p* Such Jews as do now abide in *Babylon*, and *Zerisa*, or other remote parts. 'Tis also the character of the Gentiles, *Acts* 2. 42. *Eph.* 2. 13, 14. *q* The Jews did so with their Gifts, came to *Jerusalem* and built with their Brethren, the Gentiles are come in and build the spiritual Temple. *r* The accomplishment of this shall prove my words to be Gods word, and that I am sent of him. *s* The literal part shall come to pass in your day, if you will obey the voice of the Lord your God speaking by me. The mystical part shall come to pass also, and, if you will believe and obey, the Gentiles shall come in and be your Brethren, make up one Church with you, and help to build the Temple, the spiritual Temple. But if you obey not, you shall be cast out, and the Gentiles be taken in to be Gods People, and to build his Temple.

## C H A P. VII.

1 And it came to pass *a*, in the fourth year *b* of a king Darius *c*, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu *d*.

*a* A most usual Form of Speech introductory to what shall afterwards be spoken. *b* When the Jews had now been two years in building the Temple, and probably 'twas in good forwardness. *c* Son of *Hystaspis* about An. Mundi 3487. as Arch-Bishop *Usher* in his Annals. *d* Part of our November and December, when half the time of building the Temple was spent.

2 When they *e* had sent unto the house of God *f*, Sherezer and Regem-melech *g*, and their men *h* to † pray before the LORD *i*.

† Heb. intro. the face of the LORD.

*e* Either the Captives which still continued in *Babylon*, or the Jews returned out of Captivity, but dwell in the Country at distance from *Jerusalem*. *f* Temple, which now half built began to be frequented by Priests and People, and where *Haggai* and *Zechariah* might be found true Prophets. *g* It appears not who these were, but no doubt they were eminent in Dignity and Piety. *h* Train either of Friends that accompanied them. Or,

of Servants that waited on them. *i* In most solemn manner, and with Sacrifices no doubt, for the Altar was set up long ago. Now these come to intreat the face of the Lord by Prayer in the House of Prayer for pardon of what was past, and acceptance of them at present, and for answer to their enquiry.

3 And to speak *k* to the priests *l* which were in *m* the house of the LORD of hosts, and to the prophets *n*, saying, Should I weep *o* in the fifth month *p*, separating my self *q*; as I have done *r* these so many years *s*?

*k* To consult with. *l* They were to be the ordinary Casuists, and ought to be able, and ready to answer all Cases of Conscience, as Mal. 2. 7. *m* Had their residence in, or about the Temple. *n* These were extraordinary Casuists, who might be supposed able to satisfy the enquiry, if the Priests could not. These Prophets were Haggai and Zechariah. *o* i. e. Fast, of which weeping was a part, *i* Samuel chapter 1. verse 7. and Matt. 9. 15. *p* In sad remembrance of the burning of the Temple on the 10th day of that month. *q* From worldly cares and designs, and afflicting my self. *r* This intimateth their former practice, and seems to include in it some little boasting of it. *s* It had been easie for them to have reckoned up the exact number of years, but they choose rather to express it thus, to greaten their performance.

4 ¶ Then *t* came the word *u* of the LORD of hosts unto me, saying,

*t* When these men had proposed their case, and expected the Priests answer. *u* An answer from God which follows in the 7th and 8th Chapters of this Book at large.

5 Speak unto all the people *x* of the land *y*, and to the priests *z*, saying, When *\** ye fasted and mourned *a* in the fifth *b*, and seventh *c* months, even those *\** seventy years *d*, did ye at all fast *\** unto me *e*? even to me *f*?

*x* i. e. Either by their Messengers who came in their name, or to all the Jews that were at Jerusalem. *y* By which it seems to be not the Loiterers in Babylon, but the returned in Judea, that sent. *z* Some of these perhaps doubted; and others might overvalue, and dote on these voluntary Services, and needed as well as deserved, a reproof. *a* Who prescribed this your Fast? and since you needs would, (as it was at liberty you might fast, and moura) who was better for it? or did you do it to please me, when you displeased me by other, your sinful courses? *b* See *un*. 3. *ut*. p. *c* For the murder of Gedaliah, slain by Ishmael, Jer. 41. 1. *d* So many they were since Gedaliah's death to this time of enquiry, which is made now as many years after the return, as Gedaliah was slain after the beginning of the Captivity. *e* Whatever was in it. There was very little in it from me, no command, no honour, as you ordered it, you pleased your selves in it, not me; you wept more for the inconveniences of the thing, then the sinfulness of it. Had you fasted to me, you would have abstained more from sin, which I forbid, than from meats which I did not forbid. *f* As if God had said, I put it once more to you, did you indeed fast to me?

6 And when ye did eat, and when ye did drink, ¶ did ye not eat for your selves? and drink for your selves?

I was as little minded by you in your Fasts, as in your Feasts, and I was as little pleased with your Fasts, as Feasts, self was all in both, you lookt no higher. Such fasting commends none to God, you had not been the worse if you had forborn such Fasts, nor are you the better for such ill managed abstinence.

7 ¶ Should ye not hear the words *g* which the LORD hath cried *h* ¶ by the former prophets *i*, when Jerusalem was inhabited, and in prosperity *k*, and the cities thereof round about her, when men inhabited the South and the plain?

*g* You needed not have thus enquired, had you heeded the word written, should you not remember? or have you not read what *Isa*. 58. 3, 4, 5, 6, 7. determines in this very case? *h* Openly and loudly spoken. *i* Who have given you the true value of obedience to the great, and momentous Precepts of the Law, who have called for Repentance, and sincere love to God, and Man, and have on just ballance shewed how light, and under weight formal Services have been. *k* Did such observances preserve Jerusalem in its prosperity? Did they prevent the desolation of the Cities round about her? Were they sufficient to save the men, the multitudes that inhabited the South of the plain? Did they, or could they do no good when things were all late and well? And do you fondly imagine they can profit you now all is in ruins? Can they restore a fallen State that could not support it falling?

8 ¶ And the word of the LORD came unto Zechariah, saying,

*Vid. vers* 4. *tot*.

9 Thus speaketh *l* the LORD of hosts, saying, *\** ¶ Execute true judgment *m*, and shew mercy *n* *\** Mich. 6. 8. and compassions *o* every man *p* to his brother *q*. *†* Heb. judge judgment of truth.

*l* Or did speak, *i. e.* to your Fathers, and thus he doth speak to you now. *m* God required former Judges, and he requireth present Judges, without hatred, prejudice, partiality, or bribery, to give true Sentence. *n* Be kind and Beneficent to such as need. Wrong none, if you could, do good to all you can, *o* with tenderness, and most abundant pity; with a heart that feels their Miseries. *p* As this is every mans duty, let it be every ones practice. *q* i. e. to every one that needs you.

10 And *\** oppress *r* not the widow *s*, nor the fatherless, the stranger, nor the poor, and *\** let none of you imagine evil against his brother in your heart *t*. *†* Jer. 5. 28. *\** chap. 3. 17.

*r* Do not first misreport their Persons, their Actions, and their Cases, and on that pretence do them wrong, and oppress them: 'tis double oppression, to oppress by false Information, and then condemn, the first is an oppression of Righteousness, the next is oppression of the Righteous. *s* A Catalogue of helpless ones who are under the peculiar tutelage of God, *Exod*. 22. 21, 22. *Dut*. 10. 18. and 14. 29. and 24. 17, 19. *Isa*. 1. 17, 23. *Sec*. *t* Neither think ill of, or wish ill to, nor plot evil against one another.

11 But they refused to hearken *u*, and *†* pulled away the shoulder *x*, and *†* stopped their ears *y* that they should not hear *z*. *†* Heb. they gave a backsliding shoulder. *†* Heb. made beast.

*u* They wilfully were ignorant, would not consider nor understand. *x* Next they shift from doing their duty, withdraw their shoulder from the Yoke of the Law, *Neh*. 9. 29. *Hos*. 4. 16. *y* And to make it highest contempt, they act the deaf man, stop their ears, and so turn their backs on God. *z* All this out of an obstinate resolution to be acquainted with Gods will, and their own duty.

12 Yea, they made *a* their hearts *as* an adamant *b* stone, lest they should hear *c* the law *d*, and the words *e* which the LORD of hosts *f* hath sent in his spirit *g* *†* by the former prophets *h*: therefore *i* came a great wrath *k* from the LORD of hosts *l*. *†* Heb. by the hand of.

*a* Though the heart of it self is far from taking Impressions, and receiving kindly the Law of God, yet these desperate sinners think 'tis too pliable, they study how to harden it, and this was the fault of many of them. *b* The hardest of stones.

Which was peremptorily required of them, and they as peremptorily resolved against it. *d* Of God by *Moses*, of whom they boasted, whilst they despised his Law. *e* Counsels and Commands. *f* Which the Lord of Hosts their God spake, nay though they knew he spake they would not hear. *g* By his Holy Spirit in clear evidences, piercing Convictions, powerful Operation, and dreadful Threatenings; yet they opposed and resisted, and sinned against his Spirit. *h* All of them acted by the same Spirit, and pressing them to the same duties, and foretelling the same Miseries, and promising the same Blessings, but all would not prevail. *i* For this great obstinacy, *k* which consumed the whole Land, and burnt against them 70 years together in Babylon. *l* In all which the hand of the Lord was most evidently seen, dealing to them according to their ways. Such were your Fathers, such their ways, such their sufferings, all which is well known to you who start such Queries, and mean while run away from the great commands of the Law.

13 Therefore *m* it is come to pass that as he *n* cried, and they would not hear: so *\** they cried *o* and I would not hear, saith the LORD of hosts. *†* Prov. 1. 24. 28. *Isa*. 1. 15. *Jer*. 11. 11. *Sec* 14. 12. *Mich*. 3. 4.

*m* This is the very cause, and 'tis just too. *n* My Spirit by the Prophets called, warned, intreated, and urged them to repent, obey, and live; but they would not; *o* by fasting and howling in their deep, but chosen distress, in the Miseries they fell under after Gedaliah's death, yet I would not hear (saith the Lord of Hosts, is it not most just I should disregard their Tears for Gedaliah, when after his death they pretended to enquire that they might obey my word, *Jn*. 42. 23. with 5. 6. yet then they gave my Prophet the lye, and contemptuously resolved to do contrary to my word by him, *Jer*. 43. 4. Thus you know my resentments of your Fasts held on with your sins, saith the Lord.

14 But I scattered them *p* with a whirlwind *q* among all the nations *r* whom they know not *s*; Thus the land *t* was desolate after them *u*, that no man passed through, or returned *x*, for they *y* laid the *†* pleasant land desolate. *†* Heb. land of desire. *q* When



<sup>p</sup> When they had so provoked me, I cast them out of their Habitations, pursued them with the Tempest of wrath that scattered them as I threatened. <sup>q</sup> Irresistibly, suddenly, and tearing all into pieces as Whirlwinds do. <sup>r</sup> All the Heathen that hated them and their ways. <sup>s</sup> Where they could have no pity or any relief, nor common commerce; but as barbarous usage as fierce and unintelligible Enemies can give them. <sup>t</sup> Once flowing with Milk and Honey; once full of Cities, Men, and Cattel, now waste as a Wilderness. <sup>u</sup> Either the Jews cast out, or the Chaldeans who cast them out. <sup>x</sup> 'Twas not fit to make a Road through a Land so void of all necessities, so full of wild and ravenous Beasts, so unwholesome as to the Air, &c. <sup>y</sup> Sinful Jews by their Sins, fierce Chaldeans by their Sword, and God by his just displeasure, laid the pleasant Land most desolate and waste.

C H A P. VIII.

<sup>1</sup> **A** Gain <sup>a</sup> the word of the LORD of hosts <sup>b</sup> came to me, saying,

<sup>a</sup> Or, *And, Heb.* as the word of reproof in the former Chapter, so the word of Consolation in this Chapter was from God. <sup>b</sup> Hereby God assurcth the Jews, that what he promiseth he can perform, and therefore in this Chapter, where so many things, so great, are promised, this name is very many times repeated in this Chapter, viz. 18.

<sup>2</sup> Thus saith the LORD of hosts, I was <sup>c</sup> jealous for Zion <sup>d</sup> with great jealousy <sup>e</sup>, and I was jealous for her <sup>f</sup> with great fury <sup>g</sup>.

<sup>e</sup> I have been in time past, in days of old before the Captivity, and I have been so since the Captivity for some years past. <sup>d</sup> Properly 'tis the Passion of a Lover or Husband, mixt of Love, Care, and Anger in their highest degrees for the Beloved, and against all that is hurtful to it, so God hath greatly loved Zion, had been careful of her Honour and welfare, and displeased with her sins, (which first hurt her) and then with the Chaldeans which violated her. <sup>e</sup> With great care that she should nor, as formerly, sin against my love, and her own welfare, and with a great love to do her good now, and to rescue her from her Enemies. <sup>f</sup> On her behalf, and nor as formerly against her, I am jealous in favour to her (as the *Heb.* phrase importeth). <sup>g</sup> With heat of Anger against her Enemies, as *chap.* 1. 14, 15. which see.

<sup>3</sup> Thus saith the LORD, I am returned <sup>b</sup> unto Zion <sup>i</sup>, and will dwell in the midst of Jerusalem <sup>k</sup>, and Jerusalem <sup>\*</sup> shall be called <sup>l</sup> a city of truth <sup>m</sup>; and the mountain of the LORD of hosts <sup>n</sup>, the holy mountain <sup>o</sup>.

<sup>\*</sup> *Isa.* 1. 21, 26.

<sup>b</sup> I did in anger depart from sinful and incorrigible, and unhumiliated *Israel*, and sent them into a long Captivity, and a far distance from my House, but now I am pacified, they punished, and I will be no longer absent from them; I am returned, not by change of place, but by change of my dealings with them. <sup>i</sup> Literally to my place of ancient Residence, where the Temple and City of David stood; spiritually to the Church where-soever it was humbled in distresses. <sup>k</sup> Once more, as of old, I will fix my Residence, and afford my Presence there, as *1 Kings* 6. 13. and *Psal.* 68. 16. according to promise repeated to my People. *Jerusalem* shall be my dwelling place. <sup>l</sup> It shall be, for I will make it a *m* City of Truth, her Citizens shall love the Truth and speak it, shall worship me in truth of heart, as well as in the true manner prescribed to them, and they shall inherit the truth of my promises too; much to this, is that of *Ezek.* 37. 23, 24. to the end of the chap. <sup>n</sup> Either *Jerusalem* shall be called, *The mountain of the Lord of hosts*, or *Mount Moriah*, on which the Temple was built. <sup>o</sup> Shall be called, and be the holy Mountain, for that the Temple is rebuilt there, and the holy worship of God restored there, impure Idols which were worshipped there by your impure Fathers, and thereby was the Mountain defiled, shall now be cast out and none but the Holy God worshipped in his Holy Temple.

<sup>4</sup> Thus saith the LORD of hosts, <sup>\*</sup> There shall yet old men <sup>p</sup>, and old women <sup>q</sup>, dwell in the streets of Jerusalem, and every man <sup>r</sup> with his staff in his hand for <sup>†</sup> very age <sup>s</sup>.

<sup>\*</sup> See *1. Sam.* 2. 31. *Iam.* 2. 20. &c. &c. 5. 11, 14.

<sup>†</sup> *Heb.* multitude of days.

<sup>p</sup> Very old Men, and very old Women; formerly War, or Famine, or Pestilence, and wasting Diseases, or wild Beasts, did cut off Men and Women before they grew to old Age; but now it shall be otherwise, I will bless with Health, and long Life, in a peaceful State. <sup>q</sup> Though naturally the weaker, though by Child-bearing farther weakened; yet there shall be many of these very old, or possibly it may intimate a very long life with their beloved Mates, and so old men will be ancient Husbands, old Women their ancient Wives. However, this old Age shall be a Crown of Honour to this City. <sup>r</sup> Every one, as *Heb.* will bear it. <sup>s</sup> Through multitude of days, it shall not be from weakness, and Diseases, that they lean upon their staff, but very Age shall bring them to it.

<sup>5</sup> And the streets <sup>t</sup> of the city shall be full <sup>u</sup> of boys and of girls <sup>x</sup> playing <sup>y</sup> in the streets thereof.

<sup>t</sup> Every Street. <sup>u</sup> Have many young ones healthful, strong, brisk, and lively, the present joy, and future hope of all. <sup>x</sup> So will I fulfil the promise of multiplying your Children. <sup>y</sup> *Jerusalem* shall be in that Peace, Health and Plenty, that Parents shall neither fear danger to their Children abroad, nor need their Labour at home. So shall that, *Psal.* 128. be fulfilled to them.

<sup>6</sup> Thus saith the LORD of hosts, If it be <sup>||</sup> marvellous <sup>z</sup> in the eyes <sup>a</sup> of the remnant of this people <sup>b</sup> in these dayes <sup>c</sup>, <sup>\*</sup> should it also be marvellous <sup>d</sup> in mine eyes? saith the LORD of hosts <sup>e</sup>.

<sup>||</sup> Or, *hard, or difficult.*

<sup>\*</sup> *Gen.* 18. 14. *Luke* 1. 37. *Rom.* 4. 21.

<sup>z</sup> These things promised, may perhaps seem very strange and difficult if not impossible. <sup>a</sup> In the Judgment and opinion, or rather, to the unbelief of this People. <sup>b</sup> Few in number, exceedingly poor, and perpetually surrounded with dangers. <sup>c</sup> Which are days of small things. <sup>d</sup> Impossible? Or so much as difficult to me. <sup>e</sup> The Almighty God will do this.

<sup>7</sup> Thus saith the LORD of hosts <sup>f</sup>, Behold <sup>g</sup>, I will save <sup>h</sup> my people from the east-country <sup>i</sup>, and from the <sup>†</sup> west-country <sup>k</sup>.

<sup>†</sup> *Heb.* country of the going down of the Sun.

<sup>f</sup> Here again God engageth his Almighty Power to make good his Promise. <sup>g</sup> Consider well what power is to do this. <sup>h</sup> Bring them safe. <sup>i</sup> *Persia* and *Media*, which lay East from *Jerusalem*, and being now Masters of *Babylon*, and the captive Jews, they are said to be brought out of the East, though otherwhiles they are brought out of the North, both very consistent. <sup>k</sup> No doubt some of the Jews were carried Westward, the Trade of selling men was known in those days, and *Tyris* is noted and threatened for it, by *Ezek.* 27. 13, beside other Sea-towns West of *Canaan*, which would be ready to buy captive Jews, and convey them Westward. But if this Promise should look to the Roman Empire, and secure the Jews a return from that Captivity, 'tis plain how their Empire lay West from the Jews. Or perhaps 'tis a Synecdoche, these two parts of the World mentioned, but all parts intended, as *Psal.* 50. 1. and 113. 3. and *Mal.* 1. 11.

<sup>8</sup> And I will bring <sup>l</sup> them, and they shall dwell <sup>m</sup> in the midst of Jerusalem, and they shall be my people <sup>n</sup>, and I will be their God <sup>o</sup> in truth and in righteousness <sup>p</sup>.

<sup>l</sup> Though many things interpose to hinder, none shall keep them from returning; I will lead the way, I will guard them in, I will supply their necessities, I will give strength to the weak, and cheer up the dejected, I will gather and carry too. <sup>m</sup> Settle their Habitation in *Jerusalem*. <sup>n</sup> A peculiar People to obey and honour me, it contains very much, *Jer.* 30. 22. and 31. 33. and 32. 37, 38. *Ezek.* 11. 20. <sup>o</sup> I will own them, perform all my Promises to them. <sup>p</sup> Both on Gods part, and on their part; on Gods in Truth, on theirs in Righteousness, in obedience to Gods righteous Law.

<sup>9</sup> ¶ Thus saith the LORD of hosts, <sup>\*</sup> Let your hands be strong <sup>q</sup>, ye <sup>r</sup> that hear <sup>s</sup> in these dayes <sup>t</sup> these words <sup>u</sup> by the mouth of the prophets <sup>x</sup>, which were in the day that the foundation of the house of the LORD of hosts was laid <sup>y</sup>, that the temple might be built <sup>z</sup>.

<sup>\*</sup> *Hag.* 2. 4.

<sup>q</sup> Be of good courage, and hearken on each other to the expectation of Gods Promise, and the doing your duty. <sup>r</sup> You returned Captives. <sup>s</sup> This is an Argument to revive their Courage, they hear God by his word very fairly proposing great things. <sup>t</sup> In these days of *Darius Hystaspis*, some 12 or 15, or perhaps 18 years since the time I point at. In these days of hope from *Darius* favourably helping, but most from God assisting and Blessing. <sup>u</sup> Promises, Exhortations, and Counsels. <sup>x</sup> *Haggai* and *Zechariah*. <sup>y</sup> In the second year of *Cyrus*, which if reckoned from his succeeding of his Father *Cambyses* in the Persian Crown, and his Father in law *Cyaxares* in the Crown of *Media*; which happened near about, Anno M. 3467, unto the second of *Darius Hystaspis*, Anno M. 3485, that is 18 years ago, will make it likely that *Haggai* and *Zechariah* are intended here: But to lay it so that this Re-edifying of the Temple be in the second of *Darius Nothus*, is to make these two Prophets either to be silent 112 years together, or to preach with little success, and less complaint, for I do not remember that either of them chargeth this People with this particular fault. <sup>z</sup> According to Gods command and your duty.

<sup>10</sup> For before these dayes <sup>a</sup> || there was no hire <sup>b</sup> for man, nor any hire for beast, neither was there any peace <sup>c</sup> to him that went out, or came in, because of the affliction <sup>d</sup>: for I <sup>e</sup> set <sup>f</sup> all men, every one against his neighbour.

<sup>||</sup> Or, *the hire was become nothing, &c.*

<sup>a</sup> For eighteen years together. <sup>b</sup> Reward or Recompence, no

no profit by the labour of Man or Beast, sowing or planting. *Vi. Hag. 1. 6, 7, 8, 9, 10, 11, and Hag. 2. 15, 16, 17, and Mal. 3. 10, 11.* Or else though the poor Jew laboured and received Wages, it profited him not, God blasted it. *c* No safety or content, and rest at home or abroad; nothing prospered as might be hoped, in field or house; if they went out 'twas trouble to see all unprosperous there, if they came home 'twas not one whit better, perhaps it may intimate troubles by War, but I incline to interpret *וְשָׁלוֹם* as I have done with respect, partly to the *Holiness*, partly to the twelfth Verse. *d* Distress, or straits, and want, through such great barrenness, as attended all their labour. *e* God just and holy. *f* Let out, or took off the restraints which kept men in some order, and when they were thus let out, they did discompose all, fell into Seditions, and taking of Parties, and breaking their own and others Peace.

11 But now *q* I will not be unto the residue of this people, as in the former days *i*, faith the LORD of hosts *k*.

*g* Since this People go about building the Temple and restoring my worship with some cheerfulness. *h* God changed not, his not being what he was to this People, is a change of his Providence and his dealings with them. Our affairs will be to us as God is to us. *i* See *ver. 10. lit. a.* *k* See *ver. 7. lit. i.*

12 For the seed *l* shall be *†* prosperous, the vine shall give her fruit *m*, and the ground shall give her increase *n*, and the heavens shall give their dew *o*, and I will cause *p* the remnant of this people to possess *q* all these things.

*l* Which before brought nothing, or very little forth, shall now prosper into a plentiful Harvest, such as *Mal. 3. 10.* *m* This was very much the Wealth and support of that People, this had been blasted, as *Hag. 1. 9, 10.* now it shall be blessed, and bring forth her expected Fruit. *n* Summarily, the ground you plant, shall abundantly bring forth her Fruit to your satisfaction. *o* Which before were as Bricks, and made your Earth as Iron, hard, barren, shall now drop down their Rain, and make the Earth fruitful. Much like that *Psal. 72. 3. Hyl. 2. 18.* *p* By my special, singular Providence, and Blessing on them. *q* To enjoy, have the things, and the comfort of them, whereas before, though they eat, they were not satisfied, had not enough, *Hig. 1. 6.*

13 And it shall come to pass, that as ye were a curse *r* among the heathen *s*, O house of Judah *t*, and house of Israel *u*; so will I save you *x*, and \* ye shall be a blessing *y*: fear not, but let your hands be strong *z*.

*r* As threatened *Deut. 28. 37.* and *Jer. 24. 9.* and *29. 18.* all which came upon them in this seventy years Captivity, and the Miseries that preceded. *s* Nations who knew the Misery, which they heaped on the Jews, Nations among whom they were scattered. *t* Two Tribes. *u* Ten Tribes, or rather some of them which escaped *Salmanser's* hand, and adhered to Judah; or some that from the division of the Tribes did keep close to the House of David, and the Temple Worship. *x* In such manner will I save you, so wonderfully, so graciously. *y* A Form or Model of Blessing, as *Zeph. 3. 19, 20.* *z* Be not discouraged, neither slack your hands, in the building of the Temple, and restoring the Worship of God, for God will be with you, and finish all by, and for you.

14 For thus faith the LORD of hosts, As I thought *a* to punish you *b*, when your fathers provoked *c* me to wrath, faith the LORD of hosts, and I repented not *d*.

*a* Determined first, then declared my Resolution, in my threats and many warnings given. *b* Jews, the Body of that Nation; you, one with your Fathers. *c* Highly, obstinately, and till there was no remedy, my wrath being kindled and continually increased by increase of your Fathers sins and yours. *d* I did not fail to do as I said I would, I neither changed my mind, for I am not a man, nor changed the course of my Providence, but executed my threats.

15 So *e* again have I thought in these dayes to do well unto Jerusalem, and to the house of Judah: fear ye not *f*.

*e* So with like steadiness of mind, with an equal unchangeableness I have purposed and promised to do well to you, O Inhabitants of Jerusalem and house of Judah. *f* For if in punishing, which I love not, I was constant; in blessing, which pleaseth me, I cannot but be constant.

16 These are the things that ye *g* shall do, \* Speak ye every man the truth *h* to his neighbour *i*, + execute the judgment of truth *k*, and peace *l* in your gates *m*.

*g* You to whom I am returned, whom I have promised to

bless, you have something to do that the Blessing may come upon you, and look you do it. Beside building the Temple and restoring publick worship in Sacrifices, these things ye must do. *h* Be true of your word, and lie not one to another, as becomes such a People, *Psal. 24. 4. Prov. 12. 19. Hyl. 4. 1.* *i* To all men, it hath been the sin of your Fathers, they have lived, deceived, and cheated, not Strangers, but Brothers and Neighbours, but do not ye so; every one you deal with is your neighbour, do you speak truth to every such one. *k* Vid. *chap. 7. ver. 9. lit. m.* *l* That may restore, settle, and promote peace among you, as righteous Judgments will do. *m* Either referring to the places of Judicature, where the Judges are. Or more generally and comprehensively through the whole Land, *Exod. 20. 10.*

17 And let none of you imagine evil in your heart against his neighbour *n*, and love no false oath *o*: for all these are things that I hate *p*, faith the LORD.

*n* Vid. *chap. 7. 10. lit. t.* *o* Vid. *chap. 5. ver. 4. lit. y.* you that must not lie to a man, must not swear to a lie before God, *Psal. 15. 4. Ezek. 17. 18, 19.* *p* So that I cannot be reconciled to them, so that I must not, will not let them go unpunished, if you'll be blessed as I promise, look you do as I prescribe. This is reason enough why you should not do them.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus faith the LORD of hosts, The fast of the fourth month *q*, and the fast of the fifth *r*, and the fast of the seventh *s*, and the fast of the tenth *t* shall be to the house of Judah joy and gladness *u*, and cheerful + feasts *x*; therefore love *y* the truth and peace.

This nineteenth Verse is a final decision of the proposed Case, and the whole of this Verse stands on a Proviso or Condition, That they do those things required, *verse 15, 17.* then shall their fasting cease, and turn into Joy and Feasts. *q* Wherein the City was taken by the Babylonians, who on the ninth day of this month, broke into the City, *Jer. 52. 12, 13.* *r* Of which on the tenth day the Temple was burnt. *s* Wherein *Gedaliah* was killed, *Jer. 41. 1.* *t* On the tenth day whereof the King of Babylon's Army gave down before the City and besieged it. *u* Good days, in which they shall rejoice for all the goodness that God hath shewed them in their private, they shall rejoice. *x* For publick; these days of Fasting shall be turned into solemn and publick Festivals, days of Thanksgiving to the Lord, for turning back their Captivity, and restoring Church and State. *y* Let your hearty Affection be set on Truth, in all concerns of Religion, and on peace in all converse with your Neighbours.

20 Thus faith the LORD of hosts *l*, It shall yet come to pass *m*, that there shall come people *n*, and inhabitants of many *o* cities.

*l* This solemn Attestation, that 'tis the Lord of Hosts who will do that great thing next promised, calls both for our heeding, and believing of it. *m* How long forever the State of my Church doth appear, and really is, yet a time shall come when it shall be more considerable. *n* People, that is, multitudes of People, for they shall be *o* Inhabitants of many and great Cities, which is added to explain what was more obscure in that one word, People, The Gentiles shall be added to the Church, and increase her greatly.

21 And the Inhabitants of one city shall go to another *p*, saying, Let us go *†* + speedily *†* to pray before the LORD, and to seek the LORD of hosts *r*, I will go also *s*.

*p* Great was the Zeal and forwardness of primitive Converts, to bring others into the Church, and to acquaint them with the Doctrine of Christ, and this is here foretold under the Zeal, and forwardness of the Jews to gather one another, and to ascend thus to the Temple. *q* In going let us go, set forth presently, hold on constantly and cheerfully, *Hyl. 2. 3. Mic. 4. 2.* *r* To call upon his name, entreat his Favour, or face as 'tis, *Heb.* one part of Religious Worship put for all, and explained by seeking the Lord for counsel and supply; for Grace, Comfort and Glory. *s* This foretells a readiness in the invited, they shall with as much Zeal embrace the motion, as others made it.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem *s*, and to pray *t* before the LORD.

This Verse is both confirmation and illustration to the former, there 'twas People, here 'tis many People, and mighty, or great, not the Poor, and contemptible, and few, but People of a greater Figure in the World. The Gospel first spread itself through the Roman Empire, and triumphed in Rome the Lady of the World. Strong Nations submitted to the Gospel. Literally understood you have the first Fruits of them mentioned in *Acts 2. 10, 11, 12.* Mystically, Jerusalem is the Church of Christ

† Heb. *Solemn*,  
or *set times*.

|| Or, *continually*.  
† Heb. *going*.  
† Heb. *to entreat*  
*the face of the*  
*LORD*.

Eph. 4. 25.  
† Heb. *judge*  
*truth, and the*  
*judgment of*  
*truth*.



Christ, or the State of it in the times of the Gospel, *Psal.* 110. 2. *Iſa.* 2. 3. † To perform all Gospel-worship to the Lord.

23 Thus saith the LORD of hosts *u*, in those days *i* shall come to pass *x*, that ten men *y* shall take hold *z* out of all languages *a* of the nations, even shall take hold of the skirt of him that is a Jew *b*, saying, We will go with you *c*: for we have heard *d* \* that God *e* is with you *f*.

\* *1 Cor.* 14. 25.

The Lord seems delighted with the reporting what should be done in those days of the building up his *Jerusalem*, and therefore he bids his Prophet report it again, as he doth in this *last verse of the chap.* *u* Once more the Lord avows this as his design, so his work as his purpose, so he would effect it, *x* in the days which shall be the shadow of better; that shall be brought to pass which shall be proportioned to them; thus in the deliverance of the Church from *Haman's Conspiracy*, many in the Provinces of that mighty Kingdom became Jews; But in the Gospel-days it shall be more full. *y* That is, many men, *z* As Children lay hold on the Nurse, or Mothers skirt to go with them. *a* No Nation any longer excluded. *b* To whom the Gospel was first preached, nay, who were the first Preachers of it, as the Apostles, and the seventy Disciples. *c* We will go, that we may learn your Religion, and be of it. *d* And now see, believe, and are assured. *e* The true God, the only true God, whom to know is Life Eternal, is with you, our Gods are vanity, a Doctrine of lies, and a pernicious cheat, we will cast them off, and no more trust to Lyes. *f* God is with you only, and we must be with you, and of you, that God the Saviour may be with us too, having hold on you, we will not let you go without us, we seek your God, and our God.

## C H A P. IX.

† The burden *a* of the word *b* of the LORD *c* in *d* the land of Hadrach *e*, and \* Damascus *f* shall be the rest thereof *g*: when *h* the eyes *i* of man, as of all the tribes of Israel shall be towards the LORD.

\* *Amos* 1. 3.

*a i. e.* The heavy, sad, and grievous, the menacing Prediction of future Evils coming upon a People, so burden in prophetic stile, *Iſa.* 12. 1. and 15. 1. *Nab.* 1. 1. *Hab.* 1. 1. signifieth. *b* In which from Gods own mouth *Zechariah* threatneth. This might be read in Apposition thus, the Burden, the Word, for when the Word of the Lord threatneth sad Afflictions, they will come as a heavy Burden, they cannot decline without Repentance, nor shake off by their own strength. *c* Of Hosts, the God of *Israel*, who determines what he will do against *Israel's* Enemies, and none can alter his purpose. *d* Or, *on, against, Heb.* *e* Not *Messiah's* Land as some, nor the Land of an Idol, called *Hadrach*, *i. e.* the Sun as others, nor yet the Land or Countries that lye round about *Judea*, as others, or yet is *Arabia* here meant as others, but 'tis the name both of a City in *Celestria*, and here signifieth the Country also, this Town was not far from *Damascus*, and about 25 miles distant from *Bostra*, a Sea Town of *Phenicia*, which is not far from *Byblos*, now called *Giblet*, or *Gibletto*, says my Author, no farther mention is made of it in Scripture. It was likely an Enemy to the Jews, and had sinned therein, and now must account for it, and be punished. *f* Chief City of that part of *Syria*, and whether *Abel* were slain there, or no, or whether that Murder gave it the Name, or whether the Etymology be rightly given (*Dam.*) blood, (*Sack.*) a bag. I say not. But 'twas no Friend to Gods People, *Iſa.* 7. and here 'tis threatened among other their Enemies, the Country is intended here as well as the City. *g* This burden shall lye long, as well as heavy on *Damascus*. *h* Rather, *For, Heb.* *i* Eye, *Heb.* as we read it, it is of some difficult Interpretation, but more easie if read, as it may be thus, *For unto the Lord is the eye of man, and of the Tribes of Israel, i. e.* unto the Lord it belongeth to look to, and by his providence to dispose of all men as well as of *Israel*, and all mens appeals in cases of wrong are to Heaven, so they who have been wrong'd by Syrian Injustice, look to Heaven for right, and to be avenged, and God will do it.

2 And Hamath *k* also shall border *l* thereby, Tyrus *m*, and \* Zidon *n*, though it be very wife *o*.

\* *Obad.* 10.

*k* A principal walled Town of *Syria*, once called *Epiphania*, it was near Neighbour to the Jews, for 'twas a boundary of the Land of Promise. *l* Shall be so near to this storm which cometh, that they shall be the worse for it. The Country called by this Name, in which *Riblah* was, and where the barbarous murder of many Nobles of the Jews, the Murder of *Zedekiah's* Children, and his Eyes were put out; all which Cruelty, and such like *Hamath* must suffer, for now God rides his Circuit, and judgeth. *m* A famous Mart as ever the World had, on which *Ezekiel* bestows his 26, 27, and 28 *chap.* which see. *n* Another Mart, and on the same Sea, more ancient than *Tyris*, and as much an Enemy to the Jews, threatned as here; so by *Ezek.* *chap.* 28. *Tyris*, ver. 3. *Zidon* ver. 21. which see. *o* Each of them, *i. e.* the People, the Governors, and Counsellors of both these

Cities are subtle, and think by Craft to save themselves, but this shall not be, God derides their Wisdom, *Ezek.* 28. 3.

3 And Tyrus *p* did build her self a strong hold *q*, and \* heaped *r* up silver as the dust *s*, and fine gold *t* as the mire *f* of the streets.

\* *Job* 27. 15.

*p* Which was naturally a strong hold, situate on a great Rock in the Sea. *q* Fortified her self mightily, and then thought her self impregnable. *r* Gathered Treasure, and laid it up, so that there was no end of it. *s* 'Tis a proverbial Speech, and speaks the very rich Stores of their Gold and Silver, by which they might buy their peace, or maintain their War: So that here is Wisdom, Strength, and Treasure, the master Sinews of War, yet all these cannot profit them in the day of their Calamities approaching.

4 Behold *u*, \* the LORD will cast her out *v*, *u* *Iſa.* 23. 1. and he will smite her power in the sea *x*, and she *y* shall be devoured with fire *z*.

*u* Observe it, for I tell you truth, though strange, 'twill be so. *v* The Lord will do this, he will eject and cast her out of her Inheritance, as the word in the *Heb.* and he will inherit her, as the word also bears. God will do both, he will seize into his hand by some or other, and so put them out of all. Her Fortifications shall not be able to secure her Possession, *x* The Lord declares how he will do what he threatens against *Tyris*, where their strength lieth, he will break them, take away their shipping, and then both Treasures will waste, Trade will fail, and Auxiliaries will not be gotten. *y* *Tyris*, probably *Zidon* with her. *z* That is, by the Enemy in the Siege, or at the taking of her. All which was done about *An. M.* 3572. one hundred eighty five years after this Prophecy, when *Alexander Magnus* master'd *Tyris* at Sea with a Fleet of 190, or 200 Ships, took the City, slew many thousands of them, and as *Curtius* reports, burnt the City.

5 Ashkelon *a* shall see *b*, and fear *c*: Gaza *d* also shall see *e*, and be very sorrowful *f*, and Ekron *f*: for her expectation *g* shall be ashamed *h*, and the king shall perish *i* from Gaza, and Ashkelon shall not be inhabited *k*.

*a* Threatened by *Zephaniah*, *chap.* 2. ver. 4. which threat was executed by the Babylonians soon after the Jews Captivity, when *Nebuchadnezzar* wasted the Sea-coast, and besieged and took *Tyris*, but this threat of *Zechariah* was fully executed by *Alexander Magnus*, as is most likely. *b* As Cities see the fall of Neighbouring Cities, they shall have the news of it, and know it, perhaps some Ashkelonites may be there, and see the Siege and tell it. *c* As men that have no power to defend themselves, nor means left of flying from the Enemy. *d* Another strong Town, a Principality of the Philistines, Enemy to *Israel*, which in *Nebuchadnezzar's* time suffered with *Tyris*, *Zeph.* 2. 4. *let. u.* and shall again so suffer in *Alexander's* time, as here foretold. *e* At the news of *Tyris* fall shall take a fright, and fall into sorrows of a travelling Woman, as the word imports. *f* A City famous for Idolatry, see *Zeph.* 2. 4. *let. d.* Shall as much fear and grieve as *Ashkelon* or *Gaza*. *g* Her hope that *Tyris* would break *Alexander's* Power, or hold out against it, and be a refuge to her Citizens, who could not hope to withstand the Conqueror. *h* Turned into shame and confusion. *i* The Government be overthrown, and perhaps this literally was fulfilled when *Alexander Mag.* took *Gaza* after two Months Siege, and two slight wounds received, and finding *Bttis* the King, or *Roytelet* advanced to that Dignity by *Darius*, thought good to put him to a cruel Death, as *Curtius* 1. 4. *let. i. e.* For some years it shall be as waste, or, as 'twas, laid by the Babylonian according to *Zeph.* 2. 4.

6 And a bastard *l* shall dwell in Ashdod *m*, and I will cut off the pride of the Philistines *n*.

*l* Some say *Alexander Magnus* was by *Olympia's* confession declared to be a Bastard, and that he is here pointed at; but I think rather Strangers, who have no right of Inheritance, yet did dwell here, are meant, called Bastards. Because not the rightful Heirs, but Intruders. *m* *Azotus* now a strong Town, a City of the Philistines, but still of the same temper with the rest against the Jews, and now as before, *Zeph.* 2. 4. must suffer with them. *n* In these strong Cities did the Philistines glory, and boast themselves as having been too hard for the Jews even at their first coming to *Canaan*, who could not take their Cities from them, but now the fatal change is foretold, God will cut off this pride of theirs, as he did in the times of the Grecians, the *Sulcides*, and the *Maccabees*.

7 And I will take away his *†* blood out of his mouth *o*, and his abominations from between his teeth *p*: but he that remaineth, even he shall be for our God; and he shall be as a Governour *q* in Judah, and Ekron as a Jebusite *r*.

† *Heb.* blood

*o* Though proud and warlike Nations have delighted to shed blood, nay, (if some judge aright) to eat the blood of their slain Enemies, yet now God will restrain, nay, overthrow their power, and take the prey out of their mouth, they shall

neither breathe out slaughter, nor act it with their hands. *p* This may possibly be explanatory of the former, but I think rather is meant of their abominable Sacrifices which they offered and feasted on, so the word in Deut. 7. 27. with 26. 1 Kings 11. 5. 7. 2 King 23. 13. and by Hof. 9. 10. God will punish for these sins, idolatries, and by his destroying the People and Cities of those abominations will remove them for ever. *q* The remnant, even that, (so it might be read) if so read, it points out that small select number who escape the Sword, and are reserved to be for God, to Worship, Obey, Honour, and Love him; such a remnant as Isa. 4. 3. or as Isa. 17. 6. or Isa. 24. 6. Those few Jews whom God preferred from the rage and cruelty of these bloody Idolaters, shall be the Lords peculiar ones. *q* For respect and honour which shall be given to them, 'tis not said they shall be Governours, but they shall be as like Governours. *r* The City for the People, and this one City and People for all the other: All the Philistines shall be as Jebusites, Servants to the people of God, or slain.

8 And \* I will encamp *f* about mine house *t*, because of the army *u*, because of him that passeth by, and because of him that returneth *x*; and no oppressour shall pass through them any more: for now have I seen with mine eyes.

*f* Pitch, not the Tents of Travellers and Shepherds, but of an Army, God in the midst of his own Hosts, and Angels among them, Guardians too. *t* This material Temple, but as 'tis an Emblem of the Church. *u* Of the Persian and Grecian Army, whose march lay either through or near to Judæa, and Jerusalem. *x* Armies are very troublesome, costly and dangerous in all their marches, the people of God, his City, and Temple shall be as Garrison'd and Fortified, as if secured by an host, God will have Angels pitch their Tents round about those that fear the Lord. Judæa was a thorough fare to the Egyptian and Syrian Armies, to the Grecian and Persian, an unadvised attempt to stop Pharaoh Necho in his passage through once cost Josiah his Life, but God will be a guard to his people, whilst their Enemies are moving. All this was accomplished in the times of Alexander and his Successors, in midst of whose Wars, though the Jews suffered somewhat, yet they were mightily defended by their God. *a* As formerly, when they had ingreſs, egress, regreſs at their pleasure, as if Lords of the Soil, and of the People too. *b* I ever saw it, but now I manifest that I take notice of it purposely to redreſs it: I see how vilely they use my people, they shall do so no more. I Behold, as Psal. 10. 14. mischief and spite to requite it.

9 ¶ \* Rejoyce greatly *c*, O daughter of Zion *d*; Shout *e*, O daughter of Jerusalem *f*: behold, thy King *g* cometh unto thee *h*: he is just *i*, and ¶ having salvation *k*; lowly *l*, and riding upon an ass *m*, and upon a colt, the foal of an ass *n*.

*c* The Prophet calls for such a joy as expresseth it self in outward gesture, as indeed the Daughters of Zion did in their Holannahs, when this had its accomplishment. *d* Jerusalem's Inhabitants, or the Church. *e* Proclaim aloud your joy at the news I now tell you. *f* Before it was Daughter of Zion, now it is Daughter of Jerusalem, both the Church and State among the Jews had great cause to triumph at this. *g* The Redeemer, Expected, Promised Messiah, Son of David, the only restorer of your lapſed State. *h* Christ cometh to thee, to redeem and save thee; he cometh for thee, as well as to thee. *i* The righteous one, who cometh to fulfil all righteousness, and to be our righteousness. *k* Designs to save, and hath that in his eye, that he can save, 'tis in his power: He can save us as he did save himself, by raising himself from the Dead. *l* Low and mean of State, and mean; or lowly of mind. *m* A Beast of no state or price, an emblem of his outward state. *n* In this some footsteps of Sovereignty appeared in the colts taking, and bearing him quietly, Luk. 19. 35.

10 And I \* will cut off the chariot from Ephraim *o*, and the horse from Jerusalem *p*, and the barrel bow *q* shall be cut off, and he shall speak peace unto the heathen *r*, and his dominion ¶ shall be \* from sea even to sea *t*, and from the river *u*, even to the ends of the earth *x*.

*o* When the Messiah comes and sets up his Kingdom, he will need no external force, he will do that by the power of his Spirit: Chariots of War are for other kind of Kings and Kingdoms, but in promoting of his own Kingdom, he will make no use of such force. *p* Either literal, or typical. *q* Another Instrument of War, but not useful to the Prince of Peace, neither bow, nor Sword brought Salvation to him, nor shall they be mentioned in the day of his conquest. *r* Make peace for them, and then publish it to them; that on the Cross, this in the Gospel; the Gentiles shall through him be reconciled unto God, and one another, Ephes. 2. 17. *s* How mean soever on the Ass, yet hath a large Dominion, is King of the Universe. *t* From the Red Sea, and from the Arabian Gulf, to the Syrian Sea. *u* Euphrates utmost bound East *x* to the utmost end of

Canaan, toward the Mediterranean Sea; a Type of all the world to be the inheritance of Christ. These things promised here are of Spiritual Nature, and be blessings of a Spiritual Kingdom.

11 As for thee *y* also, ¶ by the blood *z* of thy ¶ Or, whose covenant *a*, I have sent forth thy \* prisoners *b* ¶ Or, whose covenant is by blood. out of the pit wherein is no water *c*. \* Isa. 61. 1.

*y* Oh Zion and Jerusalem, thou Jewish Church, these words are Christ's words to her, not the Prophets words to Christ, though some would have it so, to countenance a *Limbus Patrum*. *z* By my blood, saith Christ, *a* in which thy Covenant as confirmed; 'tis God's Covenant as made by him, 'tis Zions Covenant as made for her, 'tis Christ's also as made in him. *b* I have delivered and released, Cyrus indeed by his Edict sent the Jews home, but in this he was Christ's Servant, and Christ was mindful of the Covenant, and to perform this, brought them up. *c* Babylon, compared to a Pit in which no water was, wherein the Jews must have perished, had not mercy from Christ visited them; here no *Limbus Patrum*, though some say so among the Romish Commentators.

12 ¶ Turn ye *c* to the strong hold *d*, ye prisoners of hope *e*: even to day *f* do I declare that I will render double *g* unto thee.

*c* The Prophet exhorts the Jews, both those in Babylon still, and those already in Canaan, to hasten up *d* to Jerusalem say some, which had been a strong hold, and which was now to be built again, as the high places of the Earth; or to Christ, who is the Salvation and High Tower of his Church. *e* Captives in Babylon, yet under a promise from God, and under an Edict from Cyrus that you shall return, this gives you hope, this maketh you prisoners of expectation. *f* In this day of lowest distress, I declare, &c. *g* Either more than thy Fathers ever received, or double, that is, twice as much good enjoyed, as ever was thy evil suffered, as Isa. 40. 2.

13 When I have bent Judah for me *b*, filled the bow with Ephraim *i*, and raised up thy sons, O Zion *k*, against thy sons, O Greece *l*, and made thee *m* as the sword of a mighty man *n*.

*b* In the days when Judah shall have recovered strength and courage, and be in my hand as a strong bow, ready bent. *i* Ephraim the remainder of the Ten Tribes (which returned with Judah) shall be for a supply of Warriours; as the quiver filled, is supply of Arrow to the Bow-man. *k* Explicatory to the former. *l* Against the Grecians, or Ionians, the sons of Javan, who had formerly oppressed the Jews, and bought them for slaves, and did again oppress them in the Reigns of the Seleucide, and the Lagide, against whom the Jews took Arms and Courage under the Conduct of the Maccabees, to whom Christ made good much of this promise. *m* O Zion or Jerusalem, you O Jews! *n* A sharp Sword of a mighty man, or Giant, who cuts down all that stands in his way, as the Maccabees did.

14 And the LORD *o* shall be seen over them *p*, and his arrow *q* shall go forth as the lightning *r*: and the Lord GOD *s* shall blow the trumpet *t*, and shall go *u* with whirlwinds *x* of the south *y*.

*o* The Almighty God, the God of Israel, Lord of Hosts shall manifestly appear for them by his works of Power against their Enemies. *q* Alluding to Warriours that then used the Bow; God's judgments which slew his Churches Enemies, were swift, irresistible and sudden in striking and killing them. *r* Which breaks forth with violence, and runs from East to West in a moment, which is very terrible many times. *s* Their God the God of Israel. *t* Give the Alarm to them to provide for the War, sound the Call to bring them together, and the March also for their moving, and found the Charge too, God will infuse new courage, and give Directions *u* in the head of them as Captain General. *x* With fury and strength like that of whirlwinds *y* In which the mightiest whirlwinds are raised; or Whirlwinds of Teman, some think the Prophet alludes to the Tempest about Sinai, at the delivery of the Law when, all Israel and Moses too quaked for fear, Deut. 5. 23, 24, 25. ye quaked exceedingly, and desire to see no more such sights.

15 The LORD of hosts shall defend them *z*, and they shall devour *a*, ¶ and subdue with sling-stones *b*, and they shall drink *c*, and make a noise *d* as through wine *e*, and they ¶ shall be filled like bowls *f*, and as the corners of the altar. ¶ Or, subdue the stones of the sling. ¶ Or, shall fill both the bowls.

*z* In the most dangerous attempts the Jews under their Captains in the Wars against the Grecians, were preserved to a miracle according to this promise. *a* A few of them destroy many of their Enemies: *b* As we read this passage, it seems to refer to the slaughter of Goliath with a sling, by David a stripping; so weak means in the hand, and under the blessings of the great God, shall do mighty things: others read the words, they shall subdue the sling-stones, that is, conquer the Grecians, who



in their Wars used the sling, and that with great dexterity and success. *c* In their Festivals, when they offered Sacrifices of thanksgiving for their Victories. *d* Shout with shouts of Triumph, *e* Make a great noise, as men do whose hearts are glad with success, and cheered with Wine. *f* Rather they shall till, *i. e.* with the blood of the Sacrifices they offer both the bowls and corners of the Altars, all shall be full of the blood of Eucharistical Sacrifices.

16 And the LORD their God *b* shall save them *i* in that day *k* as the flock of his people *l*, for they shall be as the stones of a crown *m*, lifted up, as an ensign upon his land *n*.

*b* As in Covenant with them, not only as Lord of Hosts by his power, but as their God in mercy and faithfulness. *i* Fully deliver them, *i. e.* the sons of Zion *k* in the day of their contest, and wars with the sons of Javan. *l* As a shepherd saves his flock, as David saved his. *m* Or, seeing that they are precious, and of value with me as the stones of a Royal Crown, or as the stones of Trophy set up in memory of some Noble achievement. *n* Which are as an Ensign lifted up, to which who so repair, may give thanks, and rejoice in their deliverance, a form of which, for ought I know, may follow.

17 For how great *is* his goodness *o*, and how great *is* his beauty *p*? corn shall make the young men *q* cheerful *q*, and new wine the maids *r*.

|| Or, grow, or, speak.

*o* Infinite Goodness is the fountain of all that good done for this people, the Prophet admires it, and suggests what is fit to be done by those that come and view those stones set up for Trophies. *p* How wonderful the beauty of Divine Providence in all the great effects of it in Israel's deliverance and salvation. *q* Plentiful Harvests shall make the young men cheerful in fowing, reaping, labouring in Harvest work, as well as in eating the Fruits thereof. *r* Such plenty of Wine, that all young and old shall be cheered with it.

And now there are the sweet Fruits of Temporal Salvation, but the Fruits of Spiritual shadowed out by these, are much more glorious, refreshing, and worth our praise and wonder.

#### CHAP. X.

\* Jer. 14. 22. 1 **A** Sk *a* ye *b* \* of the LORD rain in the time of the latter rain *c*, so the LORD shall make *†* || bright clouds *d*, and give them *e* showers of rain *f*, to every one *g* grafs in the field.

|| Or, lightnings.

*a* It was a time of great scarcity with the Jews while the Temple and City lay waste, and the Prophets from God assure them 'tis for neglecting to rebuild the Temple, to which work the Lord do's earnestly call by Haggai and Zechariah, with promises of great blessings which forthwith God would give to them, if they set to this work, and seek the Lord by Prayer, to which Duty he doth direct them in this chap. to the building of City and Temple they must add Prayer, for the blessing is prepared, and shall be given when asked. *b* Jews returned from Babylon, settled in your City, and return'd to the Worship of God, and to whom many excellent promises are made you must pray. *c* Which usually came about Spring to fill the eared Corn, and to bring forth the grafs to make the Trees and Plants with their Fruit to be full and large. this latter rain made plenty of all provision, and is proverbially used to signify a great blessing, Hosea chap. 6. v. 3. *†* By making the Vapours ascend from the Earth, he will cover the Heavens with clouds, see how Job 38. 28. doth elegantly describe this work of God. *d* Clouds which bring rain, and pour it out abundantly, when they are opened with Thunders and Lightnings, which do as it were breach the Clouds, they unstop these Bottles, and they are bright Clouds through the Lightnings which break from them, Job 28. 26. and 38. 25, 26. *e* The Jews his people. *f* Plentiful showers of rain that shall fatten the Earth, and make it fruitful. *g* None shall miss it, nor the effect of it on Corn, or Grafs; Corn for Man, and Grafs for the Beast.

2 For the \* *†* Idols *b* have spoken vanity *i*, and the diviners *k* have seen a lie *l*, and have told false dreams *m*: they comfort in vain *n*: therefore they *o* went their way *p* as a flock, they *q* were troubled *q*, because there *was* no shepherd *r*.

\* Jer. 10. 8.

Hab. 2. 18.

† Heb. teraphims.

|| Or, answered that, &c.

*b* Images which before the Captivity they venerated, and at them consulted their Idols about plenty, or barrenness, and concerning future events, Judg. 10. 14. Isa. 19. 3. *i* Their predictions were vain, nothing of certainty in them. *k* Soothsayers, and consultants with familiar Spirits. *l* Foretold good, when all issued in evil, no good came. *m* They pretended a revelation from Heaven, but 'twas a dream of their own head, or a cheat put on them by the Father of Lies. *n* Their Lies for the present comfort the deceived, but the vanity of these comforts soon appears in the disappointment which followeth. *o* Either they that consulted, or those who sent them, indeed almost all the Jews were thus foolish in consulting, and believ-

ing these Lyars, and so confounded at last, fell into all the misery they thought to escape. *p* They went into Captivity into Babylon, *q* miserably oppressed and afflicted, *r* without guide, or protection: without Ecclesiastical or Civil Governours, that would faithfully do their duty, and this was one reason that they were so afflicted and captivated.

3 Mine anger was kindled *f* against the shepherds *t*, and I *†* punished the goats *u*: for the LORD of hosts hath visited *x* his flock, the house of Judah, and hath made them as his goodly horse *y* in the battel *z*.

† Heb. visited.

*f* Though 'twas justly kindled against all, yet 'twas more hot, and fierce against the chief sinners among them. *t* Officers in Church and State, who neglected to keep the flock from straying, who were ring-leaders in Idolatry, and fourthaying. *u* The wanton, lustful, and petulant Officers among them, which like he-goats push, and wound, and trample under foot the feeble Cattle, as Ezek. 34. 16. 17. these were more grievously punished, Jer. 29. 22. and 39. 6. *x* In favour and mercy. *y* With change of State hath changed their sheepish weakness and cowardise into strength, courage, and gallantry, like that of a goodly Horse, this appeared in the Maccabees Wars, *z* When all his courage is stir'd up, and he appears as Job brings him forth with neck clothed with thunder, Job 39. 19, to 26.

4 Out *a* of him *b* came forth the corner *c*, out of him the nail *d*, out of him the battle-bow *e*, out of him every oppressour *f* together.

*a* Or out from him, *b* from Judah, rather from the God of Judah. *c* Which in building is strength and beauty, here 'tis the Prince or Ruler, which is in a polity as a corner-stone in Buildings. *d* From God the nail which fastens the Tents of War, or fastens the Timber together in a house. *e* All Warlike Provision both of Men and Arms, Synecdochically express'd by Bow. *f* Or Officer, Exactor, Collector of Tribute. It was from God that Nebuchadnezzar mightily prevailed, and in the course of his Victories oppress'd Israel, and it is from God also that Judah is at last made free, grows up to such power, as to be able to cope with his Adversaries, to beat them, and to impose Tribute on them. He sets up, and pulls down as he pleareth, Psal. 60. tot.

5 || And they *g* shall be as mighty men *h*, which \* tread down their Enemies in the mire of the streets in the battel *i*: and they shall fight *k*, because the LORD *is* with them *l*: and the || riders on horses shall be confounded *m*.

\* Psal. 18. 43.

|| Or, they shall make the riders on horses ashamed.

*g* The Jews under the Conduct of their Captains, such as the Maccabees, *h* shall be valiant, mighty Warriours, *i* shall take Cities, and beat down those that oppose them, and as usual in such cases tread the conquer'd as mire in the streets; *k* thus valiantly and successfully fighteth for them, and against their Enemies. *m* This is the Character of the Jews Enemies, they came with armed men, and a mighty Cavalry, as Antiochus, and others did in which they trusted; but this availed little, these Horsemen were confounded, beaten, or fled away from a beating, when God was with Judah's Enemies, so they behaved themselves, and trod down Judah, now he is reconciled to Judah, and fighteth for Judah, Judah shall behave himself, and succeed against his Enemies as before they did against him.

6 And I will strengthen the house of Judah *n*, and I will save the house of Joseph *o*, and I will bring them again *p* to place them *q*; for I have mercy upon them *r*: and they shall be as though I had not cast them off *s*: for I *am* the LORD their God *t*, and will hear them *u*.

*n* God will give both courage and strength, courage to attempt, and also strength to go through and finish the attempt; in this they of the house of Judah were famous in the Wars of the Jews against the Seleucidae, in which Wars they had wonderful difficulties, and as wonderful courage and success. *o* The remnant of the Kingdom of Israel, the residue of the ten Tribes, called the house of Joseph, for that Ephraim and Manasse part of that Kingdom were the sons of Joseph. *p* Both Judah and Joseph out of Babylonish Captivity, *q* To settle them in their own Land, and in their own Cities, how far this doth warrant the expectation of an universal gathering of this people, I do not undertake to determine. *r* I pity them in what they have already suffered, and my mercy is not clean gone from them, I have yet rich mercy for them, and will shew it when they have built City and Temple, and restored Religion. *s* In every respect they shall so multiply, thrive and prosper, that though they remember it with grief, and shame, yet the generations to come shall discern no sad marks of a rejected people *t* in a perpetual Covenant which I never can, nor will break; I am and will be their God, they should, yea, shall be my people, as chap. 8. 8. *u* They will pray, and I will hear, for they are mine, they will seek me as their God, and I will save them as my people.

7 And they of Ephraim *x* shall be like a mighty many, and their heart shall rejoyce as through wine *z*: yea, their children shall see *it*, and be glad *a*, their heart shall rejoyce in the LORD *b*.

*x* Vid. *verse* 6. *let.* o. *y* See *verse* 5. *let.* h. *z* Which warmeth the blood, cheareth the Spirits, and adds Life greatly, where a good and joyful success concurrereth as here it doth. *a* Either thus in the days of your Children this shall be, or rather when the time comes for these things they shall continue through your generations to Children that shall be born. *b* The goodness, power, wisdom and faithfulness of God shall be the cause of this Joy, and many of these people shall indeed rejoyce in the Lord, and in the Messiah.

8 I will hiss for them *c*, and gather them *d*, for I have redeemed them *e*: and they shall increase as they have increased *f*.

*c* Though they are now scattered far off, I will cause them to return, I will whistle, as a Shepherd, and they, as scattered Sheep, shall run with speed back to the Flock, I called their Enemies to orce and they came, *Isa.* 5. 26. and 7. 18. 19. and my People will come when thus I call to them. *d* This shall be enough to bring them together, or it shall be done as soon as I spoke, so soon as I whistle they shall return. *e* I have been at the care and charge of Redeeming, I raised *Cyrus* to do it, I bestowed all Nations and Kingdoms on him, and afterwards on *Darius Hystaspis* to do this, to restore my Exiles, to replant *Judah*, to rebuild the City and Temple, and I will do this also which is much less, I will as a Shepherd with his Pastoral whistle, call them in. *f* A promise made by *Jer.* 33. 22. and *Ezek.* 36. 10, 11, 37, 38. which see.

9 And I will sowe them *g* among the people *h*: and they shall remember me in far countreys *k*, and they shall live with their children *l*, and turn again *m*.

*g* It might seem impossible the Jews should so increase, but to satisfy us herein God promisseth to sow them, so their increase should be like the increase of rich soil that hath much seed cast on it, *Jer.* 31. 27. and *Hos.* 2. 23. that Land shall soon be full of Men and Cattle, when God sows both. *h* The Heathen; where dispersed, there they should multiply. *i* There they shall think of me, and long for me, and desire to return to *Jerusalem*, and to my Temple. *k* Whichever soever they were driven in the farthest parts of the Persian Empire. *l* Though Captives and Poor, yet they nor their Children shall starve, nay their Children born to them shall live, and grow up with them, this young fry shall fill the Earth. *m* To me, my Temple, their City and Country. That this may also refer somewhat to the Conversion of the Jews to the Gospel, and to their spreading the Gospel unto others for multiplying of the seed of *Israel* according to the Faith, as I doubt not, so neither shall I particularly enquire, since the letter so fairly suits with History and manner of Fact, as is evident from the multitudes that were gathered to the Passover when *Titus Vespasianus* coopt them up in a close Siege.

10 \* I will bring them again also out of the land of Egypt *b*, and gather them out of Assyria *o*, and I will bring them into the land of Gilead *p* and Lebanon *q*, and place shall not be found for them *r*.

*a* Into which doubtless some hasted by an early flight from the Babylonians before they wasted *Canaan*, and others fled though forbidden, *Jer.* 43. chap. where also in after days some Jews sought a repose, and where they wonderfully increased, if *Josephus* story be true of 120 thousand Jews set at liberty by *Phelonus Philadelphus*, when he procured the 72 Elders to translate the Hebrew Bible into Greek. These Egyptian Jews shall be brought back. *o* In which many yet did linger, loth to depart but when God hisseth for them they shall come. *p* Which was the Eastern Frontier of the Land of *Canaan*. *q* This was the North Frontier of the Land, and both fruitful and pleasant, they are here mentioned as part for the whole, as before chap. 8. *ver.* 7. *r* The Land should be too narrow for them, so *Isa.* 49. 20. and 54. 2, 3. which was in part fulfilled according to the Historical, and literal part but fully in the spiritual part.

11 And he shall pass through the sea with affliction, and \* shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.

The former part of this Verse might be read in the Preterperfect Tense, reporting what God hath done, and perhaps more agreeably with the Context and Design, which is no doubt to confirm the promise; and make it credible, though so many and great difficulties render it unlikely to reason; I will, faith God, *verse* 10. I promise who am he that hath past through the Sea, the Red Sea, and brought my People through, who hath

done this, can do what he now promisseth. I am he that dried up the deeps of *Jordan*, (when at deepest by the Floods, which was then upon the River) I can remove Obstacles were they as great as these, and as easily lay low the pride of Enemies, or remove their Scepters as I did to *Assyria* and *Egypt*, so the whole verse is an allusion to what God had done in the two famous deliverances of his People under the hand of *Moses* and *Jehona* bringing them out of *Egypt* through the Red Sea, and through *Jordan*, and destroying the Egyptians, and delivering them out of Assyrian Bondage, and in order thereto destroying that Kingdom.

12 And I will strengthen them *f* in the LORD *t*, and \* they shall walk up and down *u* in his name *x*, \* Mich. 4. 5. faith the LORD.

*f* Vid. *ver.* 6. *let.* n. *t* Their God in Christ, say some; and 'tis true enough, whether these words so mean or no; God and Christ are the strength of the Church, and of all Believers. *u* Shall manage all their Affairs Civil and Military, Secular and Ecclesiastical. *x* By Authority derived from, by power received of him, by Wisdom given from above, to the Glory of our God, and our Redeemer. Thus far the great things promised to the Jewish Church, and which were to be fulfilled in the time from the Re-building the Temple and City to the coming of Christ through some 450 years, in which times if ought fell short of promise, it was because the sins of the People provoked God to alter the course of his Providence toward them.

## CHAP. XI.

1 O Pen thy doors, O Lebanon *a*, that the fire *b* may devour thy cedars *c*.

This Chapter is Minatory, and foretells the ruine of *Jerusalem* and the Temple, this second Temple by the Romans, and the Captivity of Jews under them for their rejecting of Christ, so the times of this Chapter must be laid about the death of Christ and downwards.

*a* Either the Temple, because built with Cedars of *Lebanon*, so the Temple is called, *Ezek.* 17. 3. and *Hab.* 2. 17. Or *Jerusalem*, or *Judea*, whose boundary Northward this Mountain was, if all these do not fully suit with the Text and Context, perhaps this added may. *Lebanon* a high and great Mountain boundary between *Judea* and its Neighbours on the North, is here spoken to open its Gates, its Fortifications raised to secure the passages, which through the hollownes of the Mountain, the deep and dismal straits lead into *Judea*, and would be first attempted by the Enemy that first invades the Northern parts of *Judea*. These Garisons and Fortresses are foretold like to be easily taken, as if they opened of themselves and the Romans would have easie entrance by this means into *Judea*. *b* Either figuratively the rage of the Enemy, or the wrath of God, or literally Fire by the Enemy kindled in the Houses and Buildings in *Judea*, and in *Lebanon* it self. *c* Palaces built with Cedars, or else figuratively Nobles, Princes, and eminent Men.

2 Howl fir-tree *d* for the cedar is fallen *e*; because the || mighty are spoiled *f*: howl, O ye oaks of Bashan *g*, for || the forest of the vintage *h* is come down *i*. *Or, gallants.*  
*Or, the defended forest.*

*d* Either mean Men, or Houses, and Towns built with Firres. *e* The greater and better escape not, much less shall the meaner and worse. *f* Howl because the mighty Men, Cities, Fortresses, and Munitions are taken, sackt, and ruined; or else held by Enemies, which is worse, and of defences, and safety to us are become our greatest annoyances, and dangers. *g* Oakes either literally as they were used in that Country, for building Palaces, Cities, Towns and Fortresses, or else figuratively the great men of that Country, a Land very fruitful and pleasant, of which *Nabum* 1. 4. *b* Either all strong places which were for guarding and defending the Vineyards. Or *Jerusalem* it self compared to a Forest, in regard of the many and tall Houses in it, this best pleaseth all Interpreters. In short all are called to weep, and cry, and howl for the miseries that will come upon all forts, high and low, on them and theirs; *i* is laid desolate.

3 ¶ There is *k* a voice of the howling *l* of the shepherds *m*, for their glory is spoiled *n*: a voice of the roaring *o* of young lions *p*; for the pride of Jordan is spoiled *q*.

*k* 'Tis as certain as if present, as sure all these shall howl, as if the things for which they do howl were already acted. *l* A most bitter, loud, passionate, and dismal howling. *m* Literally thus, the Enemy having broken in, hath driven away, or eaten up their Flocks of Sheep, their Herds, and they undone, howl most bitterly on the Mountains, where the echo more doubles the horroir than the noise. Or figuratively Shepherds are Governours, Magistrates, and civil Officers, together with Priests and Prophets, who are over the People, as Shepherds over the Flocks. *n* What was their Honour, their safety, their joy is spoiled, taken from them and given to others. *o* The dismal outcries. *p* Of men in Authority among the Jews, who should have been Shepherds to defend, but were as Lions to tear and devour.

Ecc 2 devour,



in their Wars used the sling, and that with great dexterity and success. *c* In their Festivals, when they offered Sacrifices of thanksgiving for their Victories. *d* Shout with shouts of Triumph, *e* Make a great noise, as men do whose hearts are glad with success, and cheered with Wine. *f* Rather they shall till, *i. e.* with the blood of the Sacrifices they offer both the bowls and corners of the Altars, all shall be full of the blood of Eucharistical Sacrifices.

16 And the LORD their God *b* shall save them *i* in that day *k* as the flock of his people *l*, for they shall be as the stones of a crown *m*, lifted up, as an ensign upon his land *n*.

*b* As in Covenant with them, not only as Lord of Hosts by his power, but as their God in mercy and faithfulness. *i* Fully deliver them, *i. e.* the sons of Zion *k* in the day of their contest, and wars with the sons of Javan. *l* As a shepherd saves his flock, as David saved his. *m* Or, seeing that they are precious; and of value with me as the stones of a Royal Crown, or as the stones of Trophiey set up in memory of some Noble achievement. *n* Which are as an Ensign lifted up, to which who so repair, may give thanks, and rejoyce in their deliverance, a form of which, for ought I know, may follow.

17 For how great is his goodness *o*, and how great is his beauty *p*? corn shall make the young men *q* cheerful *q*, and new wine the maids *r*.

|| Or, grow, or, speak.

*o* Infinite Goodness is the fountain of all that good done for this people, the Prophet admires it, and suggests what is fit to be done by those that come and view those stones set up for Trophies. *p* How wonderful the beauty of Divine Providence in all the great effects of it in Israel's deliverance and salvation. *q* Plentiful Harvests shall make the young men cheerful in sowing, reaping, labouring in Harvest work, as well as in eating the Fruits thereof. *r* Such plenty of Wine, that all young and old shall be cheered with it.

And now there are the sweet Fruits of Temporal Salvation, but the Fruits of Spiritual shadowed out by these, are much more glorious, refreshing, and worth our praise and wonder.

### CHAP. X.

\* Jer. 14. 22.

1 *A* Sk *a* ye *b* \* of the LORD rain in the time of the latter rain *c*, so the LORD shall make *†* || bright clouds *d*, and give them *e* showers of rain *f*, to every one *g* grafs in the field.

|| Or, lightnings.

*a* It was a time of great scarcity with the Jews while the Temple and City lay waste, and the Prophets from God assure them 'tis for neglecting to rebuild the Temple, to which work the Lord do's earnestly call by Haggai and Zechariah, with promises of great blessings which forthwith God would give to them, if they set to this work, and seek the Lord by Prayer, to which Duty he doth direct them in this *chap.* to the building of City and Temple they must add Prayer, for the blessing is prepared, and shall be given when asked. *b* Jews returned from Babylon, settled in your City, and return'd to the Worship of God, and to whom many excellent promises are made you must pray. *c* Which usually came about Spring to fill the eared Corn, and to bring forth the grafs to make the Trees and Plants with their Fruit to be full and large, this latter rain made plenty of all provision, and is proverbially used to signify a great blessing, Hosea chap. 6. v. 3. *†* By making the Vapours ascend from the Earth, he will cover the Heavens with clouds, see how Job 38. 28. doth elegantly describe this work of God. *d* Clouds which bring rain, and pour it out abundantly, when they are opened with Thunders and Lightnings, which do as it were broach the Clouds, they unstop these Bottles, and they are bright Clouds through the Lightnings which break from them, Job 28. 26. and 38. 25, 26. *e* The Jews his people. *f* Plentiful showers of rain that shall fatten the Earth, and make it fruitful. *g* None shall miss it, nor the effect of it on Corn, or Grafs; Corn for Man, and Grafs for the Beast.

\* Jer. 10. 8.

Hab. 2. 18.

† Heb. teraphims.

|| Or, answered that, &c.

2 For the \* *†* Idols *b* have spoken vanity *i*, and the diviners *k* have seen a lie *l*, and have told false dreams *m*: they comfort in vain *n*: therefore they *o* went their way *p* as a flock, they || were troubled *q*, because there was no shepherd *r*.

*b* Images which before the Captivity they venerated, and at them consulted their Idols about plenty, or barrenness, and concerning future events, Judg. 10. 14. Isa. 19. 3. *i* Their predictions were vain, nothing of certainty in them. *k* Soothsayers, and consultants with familiar Spirits. *l* Foretold good, when all issued in evil, no good came. *m* They pretended a revelation from Heaven, but 'twas a dream of their own head, or a cheat put on them by the Father of Lies. *n* Their Lies for the present comfort the deceived, but the vanity of these comforts soon appears in the disappointment which followeth. *o* Either they that consulted, or those who sent them, indeed almost all the Jews were thus foolish in consulting, and believ-

ing these Lyars, and so confounded at last, fell into all the misery they thought to escape. *p* They went into Captivity into Babylon, *q* miserably oppressed and afflicted, without guide, or protection: without Ecclesiastical or Civil Governours, that would faithfully do their duty, and this was one reason that they were so afflicted and captivated.

3 Mine anger was kindled *f* against the shepherds *t*, and I *†* punished the goats *u*: for the LORD of hosts hath visited *x* his flock, the house of Judah, and hath made them as his goodly horse *y* in the battel *z*.

† Heb. visited.

*f* Though 'twas justly kindled against all, yet 'twas more hot, and fierce against the chief sinners among them. *t* Officers in Church and State, who neglected to keep the flock from straying, who were ring-leaders in Idolatry, and soothsaying. *u* The wanton, lustful, and petulant Officers among them, which like he-goats push, and wound, and trample under foot the feeble Cattle, as Ezek. 34. 16. 17. these were more grievously punished, Jer. 29. 22. and 39. 6. *x* In favour and mercy. *y* With change of State hath changed their sheepish weakness and cowardise into strength, courage, and gallantry, like that of a goodly Horse, this appeared in the Maccabees Wars, *z* When all his courage is stir'd up, and he appears as Job brings him forth with neck clothed with thunder, Job 39. 19, to 26.

4 Out *a* of him *b* came forth the corner *c*, out of him the nail *d*, out of him the battle-bow *e*, out of him every oppressour *f* together.

*a* Or out from him, *b* from Judah, rather from the God of Judah. *c* Which in building is strength and beauty, here 'tis the Prince or Ruler, which is in a polity as a corner-stone in Buildings. *d* From God the nail which fastens the Tents of War, or fastens the Timber together in a house. *e* All Warlike Provision both of Men and Arms, Synecdochically express'd by Bow. *f* Or Officer, Exactor, Collector of Tribute. It was from God that Nebuchadnezzar mightily prevailed, and in the course of his Victories oppress'd Israel, and it is from God also that Judah is at last made free, grows up to such power, as to be able to cope with his Adversaries, to beat them, and to impose Tribute on them. He sets up, and pulls down as he pleaseth, Psal. 60. tot.

5 ¶ And they *g* shall be as mighty men *h*, which \* tread down their Enemies in the mire of the streets in the battel *i*: and they shall fight *k*, because the LORD is with them *l*: and the || riders on horses shall be confounded *m*.

\* Psal. 18. 49.

|| Or, they shall make the riders on horses ashamed.

*g* The Jews under the Conduct of their Captains, such as the Maccabees, *h* shall be valiant, mighty Warriours, *i* shall take Cities, and beat down those that oppose them, and as usual in such cases tread the conquer'd as mire in the streets; *k* thus valiantly and successfully fighteth for them, and against their Enemies. *m* This is the Character of the Jews Enemies, they came with armed men, and a mighty Cavalry, as Antiochus, and others did in which they trusted; but this availed little, these Horsemen were confounded, beaten, or fled away from a beating, when God was with Judah's Enemies, so they behaved themselves, and trod down Judah, now he is reconciled to Judah, and fighteth for Judah, Judah shall behave himself, and succeed against his Enemies as before they did against him.

6 And I will strengthen the house of Judah *n*, and I will save the house of Joseph *o*, and I will bring them again *p* to place them *q*; for I have mercy upon them *r*: and they shall be as though I had not cast them off *s*: for I am the LORD their God *t*, and will hear them *u*.

*n* God will give both courage and strength, courage to attempt, and also strength to go through and finish the attempt; in this they of the house of Judah were famous in the Wars of the Jews against the Seleucidae, in which Wars they had wonderful difficulties, and as wonderful courage and success. *o* The remnant of the Kingdom of Israel, the residue of the ten Tribes, called the house of Joseph, for that Ephraim and Manasseh part of that Kingdom were the sons of Joseph. *p* Both Judah and Joseph out of Babylonish Captivity. *q* To settle them in their own Land, and in their own Cities, how far this doth warrant the expectation of an universal gathering of this people, I do not undertake to determine. *r* I pity them in what they have already suffered, and my mercy is not clean gone from them, I have yet rich mercy for them, and will shew it when they have built City and Temple, and restored Religion. *s* In every respect they shall so multiply, thrive and prosper, that though they remember it with grief, and shame, yet the generations to come shall discern no sad marks of a rejected people *t* in a perpetual Covenant which I never can, nor will break; I am and will be their God, they should, yea, shall be my people, as chap. 8. 8. *u* They will pray, and I will hear, for they are mine, they will seek me as their God, and I will save them as my people.

7 And they of Ephraim *x* shall be like a mighty man, and their heart shall rejoyce as through wine *z*: yea, their children shall see *it*, and be glad *a*, their heart shall rejoyce in the LORD *b*.

*x* Vid. *verse* 6. *lit.* o. *y* See *verse* 5. *lit.* h. *z* Which warmeth the blood, cheareth the Spirits, and adds Life greatly, where a good and joyful success concurrereth as here it doth. *a* Either thus in the days of your Children this shall be, or rather when the time comes for these things they shall continue through your generations to Children that shall be born. *b* The goodness, power, wisdom and faithfulness of God shall be the cause of this Joy, and many of these people shall indeed rejoyce in the Lord, and in the Messiah.

8 I will hiss for them *c*, and gather them *d*, for I have redeemed them *e*: and they shall increase as they have increased *f*.

*c* Though they are now scattered far off, I will cause them to return, I will whistle, as a Shepherd, and they, as scattered Sheep, shall run with speed back to the Flock, I called their Enemies to orce and they came, *Isa.* 5. 26. and 7. 18, 19, and my People will come when thus I call to them. *d* This shall be enough to bring them together, or it shall be done as soon as spoke, so soon as I whistle they shall return. *e* I have been at the care and charge of Redeeming, I raised *Cyrus* to do it, I bestowed all Nations and Kingdoms on him, and afterwards on *Darius Hystaspis* to do this, to restore my Exiles, to replant *Judah*, to rebuild the City and Temple, and I will do this also which is much less, I will as a Shepherd with his Pastoral whistle, call them in. *f* A promise made by *Jer.* 33. 22. and *Ezek.* 36. 10, 11, 37, 38. which see.

9 And I will sowe them *g* among the people *h*: and they shall remember me in far countreys *k*, and they shall live with their children *l*, and turn again *m*.

*g* It might seem impossible the Jews should so increase, but to satisfy us herein God promisseth to sow them, so their increase should be like the increase of rich soil that hath much seed cast on it, *Jer.* 31. 27. and *Hos.* 2. 23. that Land shall soon be full of Men and Cattle, when God sows both. *h* The Heathen; where dispersed, there they should multiply. *i* There they shall think of me, and long for me, and desire to return to *Jerusalem*, and to my Temple. *k* Whither soever they were driven in the farthest parts of the Persian Empire. *l* Though Captives and Poor, yet they nor their Children shall starve, nay their Children born to them shall live, and grow up with them, this young fry shall fill the Earth. *m* To me, my Temple, their City and Country. That this may also refer somewhat to the Conversion of the Jews to the Gospel, and to their spreading the Gospel unto others for multiplying of the seed of *Israel* according to the Faith, as I doubt not, so neither shall I particularly enquire, since the letter so fairly suits with History and matter of Fact, as is evident from the multitudes that were gathered to the Passover when *Titus Vespasianus* coopt them up in a close Siege.

10 \* I will bring them again also out of the land of Egypt *b*, and gather them out of Assyria *c*, and I will bring them into the land of Gilead *p* and Lebanon *q*, and place shall not be found for them *r*.

*n* Into which doubtless some hasted by an early flight from the Babylonians before they wasted *Canaan*, and others fled though forbidden, *Jer.* 43. chap. where also in after days some Jews sought a repose, and where they wonderfully increased, if *Iosephus* story be true of 120 thousand Jews set at liberty by *Ptolemus Philadelphus*, when he procured the 72 Elders to translate the Hebrew Bible into Greek. These Egyptian Jews shall be brought back. *o* In which many yet did linger, loth to depart but when God hisseth for them they shall come. *p* Which was the Eastern Frontier of the Land of *Canaan*. *q* This was the North Frontier of the Land, and both fruitful and pleasant, they are here mentioned as part for the whole, as before chap. 8. *ver.* 7. *r* The Land should be too narrow for them, so *Isa.* 49. 20. and 54. 2, 3. which was in part fulfilled according to the Historical, and literal part but fully in the spiritual part.

11 And he shall pass through the sea with affliction, and \* shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.

The former part of this Verse might be read in the Preterperfect Tense, reporting what God hath done, and perhaps more agreeably with the Context and Design, which is no doubt to confirm the promise; and make it credible, though so many and great difficulties render it unlikely to reason; I will, saith God, *verse* 10. I promise who am he that hath past through the Sea, the Red Sea, and brought my People through, who hath

done this, can do what he now promisseth. I am he that dried up the deeps of *Jordan*, (when at deepest by the Floods, which was then upon the River) I can remove Obstacles were they as great as these, and as easily lay low the pride of Enemies, or remove their Scepters as I did to *Assyria* and *Egypt*, so the whole *verse* is an allusion to what God had done in the two famous deliverances of his People under the hand of *Moses* and *Johna* bringing them out of *Egypt* through the Red Sea, and through *Jordan*, and destroying the Egyptians, and delivering them out of Assyrian Bondage, and in order thereto destroying the Kingdom.

12 And I will strengthen them *f* in the LORD *r*, and \* they shall walk up and down *u* in his name *x*, \* Mich. 4. 5. saith the LORD.

*f* Vid. *verse* 6. *lit.* n. *t* Their God in Christ, say some; and 'tis true enough, whether these words so mean or no; God and Christ are the strength of the Church, and of all Believers. *u* Shall manage all their Affairs Civil and Military, Secular and Ecclesiastical. *x* By Authority derived from, by power received of him, by Wisdom given from above, to the Glory of our God, and our Redeemer. Thus far the great things promised to the Jewish Church, and which were to be fulfilled in the time from the Re-building the Temple and City to the coming of Christ through some 490 years, in which times if ought tell short of promise, it was because the sins of the People provoked God to alter the course of his Providence toward them.

## CHAP. XI.

1 Open thy doors, O Lebanon *a*, that the fire *b* may devour thy cedars *c*.

This Chapter is Minatory, and foretells the ruine of *Jerusalem* and the Temple, this second Temple by the Romans, and the Captivity of Jews under them for their rejecting of Christ, so the times of this Chapter must be laid about the death of Christ and downwards.

*a* Either the Temple, because built with Cedars of *Lebanon*, so the Temple is called, *Ezek.* 17. 3. and *Hab.* 2. 17. Or *Jerusalem*, or *Judea*, whose boundary Northward this Mountain was, if all these do not fully suit with the Text and Context, perhaps this added may. *Lebanon* a high and great Mountain boundary between *Judea* and its Neighbours on the North, is here spoken to open its Gates, its Fortifications raised to secure the passages, which through the hollowness of the Mountain, the deep and dismal straits lead into *Judea*, and would be first attempted by the Enemy that first invades the Northern parts of *Judea*. These Garisons and Fortresses are foretold like to be easily taken, as if they opened of themselves and the Romans would have easie entrance by this means into *Judea*. *b* Either figuratively the rage of the Enemy, or the wrath of God, or literally Fire by the Enemy kindled in the Houses and Buildings in *Judea*, and in *Lebanon* it self. *c* Palaces built with Cedars, or else figuratively Nobles, Princes, and eminent Men.

2 Howl fir-tree *d* for the cedar is fallen *e*; because the || mighty are spoiled *f*: howl, O ye oaks of Bashan *g*, for || the forest of the vintage *h* is come down *i*.

*d* Either mean Men, or Houses, and Towns built with Firres. *e* The greater and better escape not, much less shall the meaner and worse. *f* Howl because the mighty Men, Cities, Fortresses, and Munitions are taken, sackt, and ruined; or else held by Enemies, which is worse, and of defences, and safety to us are become our greatest annoyances, and dangers. *g* Oakes either literally as they were used in that Country, for building Palaces, Cities, Towns and Fortresses, or else figuratively the great men of that Country, a Land very fruitful and pleasant, of which *Nabum* 1. 4. *b* Either all strong places which were for guarding and defending the Vineyards. Or *Jerusalem* it self compared to a Forest, in regard of the many and tall Houses in it, this best pleaseth all Interpreters. In short all are called to weep, and cry, and howl for the miseries that will come upon all sorts, high and low, on them and theirs; *i* is laid desolate.

3 ¶ There is *k* a voice of the howling *l* of the shepherds *m*, for their glory is spoiled *n*: a voice of the roaring *o* of young lions *p*; for the pride of Jordan is spoiled *q*.

*k* 'Tis as certain as if present, as sure all these shall howl, as if the things for which they do howl were already acted. *l* A most bitter, loud, passionate, and dismal howling. *m* Literally thus, the Enemy having broken in, hath driven away, or eaten up their Flocks of Sheep, their Herds, and they undone, howl most bitterly on the Mountains, where the echo more doubles the horroir than the noise. Or figuratively Shepherds are Governours, Magistrates, and civil Officers, together with Priests and Prophets, who are over the People, as Shepherds over the Flocks. *n* What was their Honour, their safety, their joy is spoiled, taken from them and given to others. *o* The dismal outcries. *p* Of men in Authority among the Jews, who should have been Shepherds to defend, but were as Lions to tear and devour,



devour, and which lurk in *Jerusalem*, and in the Cities of *Judea* wherefoever they could lie in wait to tear the poor and weak. *q* The great Forests on the Banks of *Jordan*, called here the pride of *Jordan*, either because of the stately Scituation of them; Or because the Prophet would keep the Decorum of his Allegory, he calls these the pride of *Jordan*, for that the young Lions were wont to walk proudly, to range over it without fear. So did these men-lions, securely prey in *Jerusalem* and its fellow Cities, but these are cut down, and now they must no more range through to seek a prey, so all from the North to the East of the Land of *Canaan*, is represented as made a spoil.

4 Thus saith the LORD my God *r*, Feed *s* the flock of the slaughter *t*.

*r* God the Father. *s* O *Zachariah*, feed, comfort, rule; but rather the Father speaks to Christ the Son, and appoints him who is the eternal Shepherd to feed his Sheep. *t* Appointed to the slaughter by different hands, and for different causes. It speaks of the People of the Jews who were killed by many hands, during 450 years they were a flock of slaughter to the Egyptians, Chaldeans, &c. afterward to the Romans, who ruined their Common-wealth, slew their Citizens, and burnt their City.

5 Whose possessours slay them *u*, and hold themselves not guilty *x*: and they that sell them *y*, say, Blessed be the LORD, for I am rich *z*: and their own shepherds pity them not *a*.

*u* Either their own Gouverneurs, or the Romans who in fight of Conquerors are their Possessors, which way ever they got them into their hands, they ruined them, destroyed them both in Body and Estate, *x* think they do not sin in doing this, so low thoughts they had of this People, such extravagant thoughts they had of their own Power and Authority. *y* Betray their Persons or Liberty, or Estate for profit, or sell them for Slaves to Foreigners. *z* With profane ungodly hearts do give God thanks that they thrive by the most barbarous methods of Cruelty and Oppression, by bloody Murders, as if these were ways of his appointing to gain Wealth, as if he blest them. *a* Who by Birth, Call, and Office were their proper Shepherds, the Gouverneurs of this poor People, the Princes, the Priests, had no pity on them in their Slavery, or Blood; lookt on as unconcerned, it may be glad, that either they got a Booty, or were rid of a disaffected Subject.

6 For *b* I will no more pity the inhabitants *c* of the land, saith the Lord: but lo, I will *†* deliver the men every one into his neighbours hand *d*, and into the hand of his king *e*, and they shall smite the land *f*, and out of their hand I will not deliver them *g*.

*†* Heb. make to be found.

*b* Their great sins have turned away Gods compassions from them, and men shew no mercy where God withdraws his. *c* The generality of the Nation, the body of this sinful People. *d* Leave to a turbulent, cruel, seditious and fraudulent Temper one against another, to make Parties each against other, to rob, imprison, banish or kill each other, as in the latter times of their State 'tis known they did. *e* The Roman *Cesar* called here the Jew his King, for that they had chosen him to be so. Or else the head of the Faction. *f* Their King and his Armies shall destroy the Land, it may point to *Vaspasian* and *Titus* who sackt *Jerusalem*, burnt the Temple, captivated 97000 Persons, and slew 600000 at least, though *Josaphus* reckons 1100 thousand. *g* They shall never more be by my hand delivered, or I will cast them off for ever, and so their Captivity under the Romans continueth to this day.

7 And *b* I will feed the flock of slaughter *i*, even you, O poor of the flock *k*: And I took unto me two staves *l*; the one I called Beauty *m*, and the other I called Bands *n*, and I fed the flock *o*.

*||* Or, verily the poor.

*||* Or, binders.

*b* Or but as the *Heb.* particle is sometime read, as for the greatest part they are so corrupt and obstinately disobedient I will cast them off; But, I will feed, &c. O therefore, so then, because it is the Will of God, that the Flock of slaughter should be fed, I will feed, &c. the *French* Version seems this way inclined. *Je me suis donc mis a paître les brebis exposees a tuerie.* I am sent then to feed the Sheep that are exposed to slaughter. *i* Either by the violence of their Enemies, or by the monstrous negligence of their Shepherds. *k* This is explicatory of the former, and by the ingemination of it, shews us that God doth in his charge to the Prophet Typically, and in his charge to Christ Antitype distinguish clearly between People, and People among the Jews, between those that were poor, and forlorn, and those that were Tyrannical, proud, cruel, and made a prey of them, these are left out of the Pastoral charge, the other are taken care of. *l* Thus he enters on the actual exercise of his Office, and takes two staves to himself, at the meaning whereof we can but guess. Two say some to signify the twofold way of Christs governing his People by lenity and severity. Or say others to note his singular care and diligence in his Office, when other Shepherds content themselves with one, Christ takes two. Or

what if hereby Christ would be provided with one to guide the Flock, with another to repel such as would slaughter them, to protect against violence, and to direct such as are meek, Christ hath his Golden Scepter for his loyal and obedient Subjects, and his Iron Rod for refractory Rebels, and violent Enemies. *m* Or pleasantness, sweetness, and loveliness, this lay in the Holiness of his Precepts, the excellency of his comforts, the glory of his reward. This is the first, and answers to the character of the ways of wisdom, *Prov.* 3. 17. They are pleasantness, the Ordinances of God, and the enjoyment of them are the Beauty of the Lord, and our beholding it as *David*, *Psal.* 27. 4. *n* Either alluding to the lines wherewith the portion of the Holy land was meted out to every one according to their lot. Or referring to the Obligations Christ lays on men, to hold together in Peace and Unity. The Beauty of Grace and Glory, the Bands of Love and Peace. *o* With these in hand the Shepherd undertakes to feed and rule this Flock.

8 Three *p* shepherds *q* also I cut off *r* in one month *s*, and my soul *†* lothed them *t*, and their soul *†* also abhorred me *n*.

*p* Put for many, a definite for an indefinite number. *q* Negligent or greatly faulty. *r* Put out of office, or by discovering their faults, made them lie hid and conceal themselves. *s* In a little time. *t* Hated their treachery and idleness. *u* Disgraced and turned out, they hated him, in which these Shepherds had too many of the Jews that sided with them, and that bore a hatred to the true Shepherd, and to his impartial executing severity on the wicked Shepherds.

9 Then *x* said I, I will not feed you *y*: \* that *x* that dieth, let it die *z*: and that that is to be cut off, let it be cut off *a*: and let the rest eat, every one the flesh *†* of another *b*.

*x* After that time of his patient and vigilante feeding the Flock, and after his cutting off the three unfaithful Shepherds, and after the ill resentment he met with for it; when he deserved love and thanks for it, he is repaid with disdain, and hatred, by the People, as well as by the Shepherds, when he saw all this, Then, &c. Thus they rejected Christ, the true Shepherd. *y* Next he rejecteth them, he will no more take care of them, or provide for them. *z* That which is ready to dye, and will not be cured, but hath rejected the Shepherds love, and skill, let it die, 'tis like that if ye believe not, ye shall dye in your sins. *a* Either the same repeated to confirm, and affect them more, or else it intends to leave them naked, and unguarded to their Enemy to cut them off by the Sword, or Famine, &c. *b* Either live to be besieged till Hunger and Famine make the living eat the dead, or cruelly kill that they may eat as threatened, *Deut.* 28. 52. to 58. or else by Seditions and bloody Intestine quarrels destroy each other, all which happened to them in the Siege of *Jerusalem* by the Romans.

10 ¶ And I took my staff, even Beauty *c* and cut it aunder, that I might break *d* my covenant *e* which I had made with all the people *f*.

*c* Which I gave that name to, which was the Beauty and Glory of them, the Covenant of God, with all the Blessings of it, his presence with them, his love to them, and his protection of them, and his Blessing on them. *d* Signifie and declare that they had rejected God and his favour, and refused his Covenant, and that now God would hold it for null'd, and not obligatory to him. *e* This somewhat illustrates the staff Beauty, which while unbroken, the Covenant between God and the Jews was whole and unbroken; and 'tis to be noted, Christ calls it his Covenant, for he was the Mediator of it, to bring us to God in duty and holy walking, and to reconcile God to us in Mercy and Grace, which is the most Beautiful and sweetest object we can see. *f* Here again all the People, that is the generality in distinction to the poor and meek, the little remnant with whom the Covenant stood firm, though the body of the Nation were rejected and cast off, for God nor Christ have neither of them ever cast away his People, *Rom.* 11. 1, 2. whom he foreknew.

11 And it was broken *g* in that day *h*: and *||* so the poor of the flock that waited upon me *i*, knew that it was the word of the LORD *k*.

*g* The Covenant was abrogated by the Jews obstinate refusal of it, and the Mediator of it. *h* It is not to be wondered twas done in one day at last, for the unthankful, unbelieving Jew had been through many Generations breaking it, now a day doth it, when it came to that, Not this man but Barabbas, and we have no King but Cesar, and crucifie, crucifie him. *i* Who knew the Messiah, believed in him, and obeyed him, observed his Doctrine, Miracles and Life. *k* Saw, and owned God in all this. That he had justly cast off the Nation of the Jews for their sins, their bloody Murder of the Lord of Life, and refusing his Government they saw God would by the Roman power punish the Jews, and lay wast their Land, City and Temple for this their and other sins. *l* All which was both according to his will

*†* Heb. was traitimed for them.

*†* Heb. of his fellowes, for, me.

*||* Or, the poor of the flock, &c. certainly knew.

counsel and exprefs word, thefe understood what among others this Prophet had 490 years before written of thefe things.

+ Heb. if it be  
good in your eyes.

12 And I ſaid unto them *m*, † If ye think good *n*, give *me* my price *o*, and if not, forbear, So they *p* weighed *q* for my price thirty pieces of ſilver *r*.

*m* Upon parting, Chriſt ſeems after the manner of men to mind them of his pains and care for them, and would have them reckon with him. *n* He puts it to them whether they thought he deſerved ought at their hands, and what it was. *o* Though I need not your money or pay, I deſerve more than you will give, and therefore do in this as likeli you. *p* The Rulers of the Jews, the High Prieſt, Chief Prieſts and Pharifees, *q* Which was the manner of paying Money in thoſe days. *r* Which amounts to thirty ſeven ſhillings fix pence, the value of the Life of a Slave, *Exod.* 21. 32. this was fulfilled when they paid Judas Iſcariot ſo much to betray Chriſt, *Matt.* 26. 15. and 27. 3.

13 And the LORD *s* ſaid unto me *t*, Caſt it unto the potter *u*: a goodly price that I was prized at of them *x*, And I took *y* the thirty pieces of ſilver, and caſt them to the potter in the houſe of the LORD *z*.

*s* God the Father with deſertation of ſo vile an affront and undervalue of his ſon, ſaid *t* to *Zechariah* in this Theatre performing Chriſt ſometimes. *u* As being ſo little 'twould hardly purchaſe any thing but what was cheapeſt among them, a little earthen ware. *x* In an Irony God upbraids the Shepherds of his People who prized the great Shepherd no higher. *y* *Zechariah* who in this part now emblematically doth what Judas will with horror do when he hath fold innocent blood, and betrayed it. *z* Or rather caſt them into the Houſe of the Lord for the potter, all which the Jewiſh Rulers act over in their profecuting Chriſt unto death.

Or, hidden.

14 Then *a* I *b* cut aſunder mine other ſtaff, even Bands *c*, that I might break *d* the brotherhood *e* between Judah *f* and Iſrael *g*.

*a* So ſoon as I ſaw what value they put upon me, or preſently after the caſting them off from the Covenant, and unchurching them. *b* Chriſt did it really, the Prophet did it in the Type. *c* Took no further care to keep them in civil peace among themſelves, but left them to their ſeditious Humours, and in humane Animofities. Religion which is true, is the beſt bond of Peace, Friendſhip, and Love, when the Jews caſt off Religion, and murdered their Lord, next they fall to murdering one another. *d* Declare it broken, leave them to ſlew 'twas broken. *e* That Friendſhip which had been among them. *f* The two Tribes. *g* The remnant of the ten Tribes which fell into moſt unnatural Seditions after the death of Chriſt, till the taking of *Jeruſalem* by the Romans.

15 ¶ And the LORD ſaid unto me, Take unto thee *h* yet the instruments *i* of a fooliſh ſhepherd *k*.

*h* O *Zechariah*! Put on the garb, and perſonate once more a Shepherd quite different from him thou haſt repreſented. *i* This fooliſh People have rejected the wiſeſt and beſt Shepherd; let them ſee, what one they will chooſe, in ſeeing what part thou now aſteſt.

Or, hidden.

Or, hear.

16 For lo, I will raiſe *l* up a ſhepherd in the land, which ſhall not viſit thoſe that be *||* cut off *m*, neither ſhall ſeek the young one *n*, nor heal that that is broken *o*, nor *||* feed that that ſtandeth ſtill *p*: but he ſhall eat the fleſh of the fat *q*, and tear their claws in pieces *r*.

*l* As a juſt Punishment of their ſin, reſuſing Chriſt, the wiſe and good Shepherd, his Government they would not accept to their Salvation, that they chooſe ſhall be to their ruine. *m* Or that are hidden, it is a fooliſh Shepherd, who ſeeks not our thoſe that are loſt to bring them home. *n* Which are apteſt to periſh through weakneſs. *o* But leaves it to die of its wounds. *p* Either not able to go forward, or hungry ſtops to eat, but the Shepherd will not wait while this is done. *q* Will Feaſt on the fatneſs of the Flock. *r* And with cruelty extort all from them, tear off their ſkin unto the very nailes, in brief a ſluggiſh, negligent, covetous, riorous, oppreſſive and cruel Government ſhadow'd out by a fooliſh Shepherd, is the puniſhment of the ſins of the Jews.

17 Wo to the idol ſhepherd *s* that leaveth *t* the flock: the ſword *u* ſhall be upon his arm *x*, and upon his right eye *y*: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened *z*.

*s* To every one of them that are but the Images of Shepherds, worſhipleſs and uſeleſs. *t* Caſts off the care of the Flock, *Jer.* 23. 1. *Exch.* 34. 2. *u* Of the Enemy. *x* To break his ſtrength. *y* Blind and beſet of his counſels. *z* Power and Policy ſhall fail him, ſuch ſhall be their Governours.

## C H A P. XII.

1 THE burden of the word of the LORD *a* for Iſrael *b*, ſaith the LORD *c*, \* which ſtretcheth *d* forth the heavens *d*, and layeth the foundation of the earth *e*, and \* formeth *f* the ſpirit *g* of man within him. \* *ſa.* 42. 5. \* *Nam.* 16. 22. *Ecl.* 12. 7.

*a* Vid. This whole paſſage, chap. 9. 1. *let.* 2. *b, c.* *b* Or touching, concerning, as *Gall.* verſion upon, againſt, *Hib.* bears it, and ſome take it in one, ſome in the other ſenſe, though I think the main of the Chapter perſwades it is to be rendred, for in the behalf of *Iſrael*, i. e. the Church of Chriſt among the Jews until their reſeſtion, and among the Gentiles ever ſince their vocation, both have their concern in the things here foretold, *c* Who giveth out promiſes of great things to a People in a very low State, and therefore to raiſe their hope, tells them by his Prophet what he hath done. *d* As a curtain ſaith *ſa.* 40. 22. who did more eaſily ſpread abroad the Heavens, than any creature can ſpread forth a Curtain about your Bed, or a Canopy over your head; by an Almighty power going along with the act of his will, ſaying let it be, all that inanimate body of the material, viſible Heavens immediately ſpread forth it ſelf. *e* Upon his own Almighty word, on that the chief corner ſtones thereof do lye, *Job* 38. 4. 5. 6. *ſa.* 51. 13. *f* In admirable wiſdom, and with more eſpecial artifice framed, ſo *Hib.* imports, as *ſa.* 43. 7. and 45. 11. *g* The immortal Soul, that ſpiritual Being which animateth us, who hath done all this he can do all that is here promiſed for *Iſrael*, and threatened againſt *Iſrael*'s Enemies.

2 Behold, I will make *Jeruſalem* *b* a cup of *||* trembling *i* unto all the people round about *k*, when they ſhall be in the ſiege *l* both againſt Judah *m*, and againſt *Jeruſalem* *n*. *||* Or, ſtamber, or, poſſon. *||* Or, and alſo againſt Judah ſhall he be which ſhall be in ſiege againſt *Jeruſalem*.

*b* That weak, unwall'd, poor, and thinly inhabited City Type of the Church, and much more the Church which is Antitype to *Jeruſalem*. *i* They ſhall drink their own bane whoſe Swords be drinking the Blood of the Inhabitants of this *Jeruſalem*; there is poiſon mixt in the Cup of the wrath of God which he will put into the hands of ſuch wicked ones, and they muſt drink it off. *k* To the Heathen round about, to all of them, all have more or leſs at one time or other moleſted *Jeruſalem*, and God remembers it, and hath provided for them a cup of aſtoniſhment, againſt the day in which they beſiege her, thinking then to finiſh all their attempts againſt *Jeruſalem*. *l* Strange Siege laid againſt a whole Country, and mighty powers will be little enough to do this, it requires a moſt extraordinary proviſion, now when all this is in readineſs, and no viſible means of eſcape, then will God make them drink the Wine of aſtoniſhment, and caſt them into a dead ſleep. *m* The Land of Judah. *n* Typical and myſtical, the Church of Chriſt.

3 And in that day *o* will I make *Jeruſalem* a burdensome ſtone *p* for all people *q*: all that burden themſelves with *it* ſhall be cut in pieces *r*, though all the people of the earth *s* be gathered together againſt *it*.

*o* In the times of the Heathens afflicting the Church, from the repair of *Jeruſalem*, till Chriſt's coming in the Fleſh, and in ſucceeding times ſince, but the day of the full accompliſhment of this Propheſie, is a day known to the Lord. *p* Too heavy for them, though many joyn together to remove it. *q* Though all People of this known World ſhould burthen themſelves with her. *r* They would be cruſhed to pieces, as a man that falls under a weighty and maſſy ſtone. *s* Many Nations have been confederate, now if you would ſuppoſe all through the whole World in league againſt *Jeruſalem*, yet they could not ſtand under the weight of his diſpleaſure, who is provoked by ſuch attempts, he would grind them to powder.

4 In that day *t* ſaith the LORD, I will ſmite every horſe *u* with aſtoniſhment *x*, and his rider with madneſs *y*, and I will open mine eyes upon the houſe of Judah *z*, and I will ſmite every horſe of the people with blindneſs *a*.

*t* Vid. *ver.* 3. *let.* 0. *u* Horſes are of very great uſe in Wars, they were the main ſtrength of *Antiochus Epiphanes*; his beſt preparations. *x* A dull, ſortiſh fear and perplexity. *y* An impotency of mind both in the underſtanding, which is folly and imprudence, and in the will and reſolution which is either Cowardice or Unconſtancy, like Mad-men that neither know how to reſolve or act. God will turn all their counſel into fooliſhneſs, their ſtrength into weakneſs, their courage into fear, and ſo overturn them all. *z* A while I ſeem'd as one that ſlept or wink'd at the proceedings of my Churches Enemies, yet now I will open mine eyes, and ſee all that is going forward againſt them, and I will watch over my people for good, againſt their



their Enemies to confound and destroy them, and their enterprizes, this eye of God open upon his People, is his wise, powerful, gracious Providence for them, *Psal.* 31. 22. *Jer.* 24. 6. *a* All their Warriours in their projecting, and consults shall be as full of improvidence, and have as little foresight, as a stark blind man hath of sight to see by.

*Or, there is strength to me and to the inhabitants, &c.*

5 And the governours of Judah *b* shall say in their heart *c*, || The inhabitants of Jerusalem *d* shall be my strength in the LORD of hosts *e* their God *f*.

*b* The Counsellors and Rulers at home, and the Leaders and Captains abroad the Maccabees and others every one for himself. *c* Shall think, believe, and reckon upon it, and be hearty in it. *d* Though but few, and poor, yet they shall be my strength, and these shall be ready and forward to go forth against their Enemies, with an handful of men to encounter mighty and numerous Armies, because their strength and help lyeth in the name of the Lord of hosts. *e* Not in their own Power, but in the power of the Almighty Sovereign Lord of all who can save by few as by many. *f* And because their God, he will give them victory.

6 ¶ In that day will I make the governours *g* of Judah like a hearth of fire *b* among the wood *i*, and like a torch of fire in a sheaf *k*; and they *l* shall devour all the people round about on the right hand and on the left: and Jerusalem shall be inhabited *m* again in her own place *n* even in Jerusalem *o*.

*g* See *ver.* 3. *let. b.* *b* A hearth thoroughly on which fire is kindled. *i* The more is laid on, the more is consumed and burnt up, so the Enemies of Judah and Jerusalem shall be, their multitudes shall no more save themselves, than much wood cast on a great fire in the hearth can preserve it self. *k* Which immediately sets the whole Sheaf on fire, and it is consumed. *l* The Governours of Judah with their handful of men, shall thus surely and speedily consume their Enemies which set upon them. *m* As indeed it was, and continued so till Christ's death, and forty years after, for of these times doth the Prophet speak, and not of times still to come. *n* Not built as *Nineveh*, *Tyrus*, *Babylon*, or *Rome*, in some place near to the old Cities of that name, but in the very same place where old Jerusalem did, shall re-edified Jerusalem again stand. *o* So you shall find Jerusalem in Jerusalem, or thus, spiritual Jerusalem shall be that Jerusalem in which you ought to look, and where you shall find the old Typical Jerusalem, which though it lye waste, and I fear must never be built, yet is in more ample manner built up in the Church, spiritual Jerusalem.

7 The LORD also shall save *p* the tents *q* of Judah first *r*, that the glory of the house of David *s*, and the glory of the inhabitants of Jerusalem do not magnifie themselves *t* against Judah.

*p* Rescue from the power and rage of the Antiochus's; nay, subdue their Armies, and put them to flight before the Jews. *q* The unfenced places, the open Country, the Shepherd-like Cottages, or Tents of Judah. *r* Before he saveth Jerusalem, before he put Jerusalem into arms, or bring her Inhabitants into the Field, to fight, and help the Country, and its Inhabitants; first the weaker are saved, next the stronger. *s* That the illustrious House of David, and so the glorious Citizens of Jerusalem. *t* Boast of their Power, Policy, Courage, and forwardness, and how much Judah owed to these for their deliverance: This would exasperate Judah, and provoke God who would do all this, so that all might magnifie their God, none think greatly of themselves.

*Or, as yet.*  
*† Heb. fallen.*

8 ¶ In that day *u* shall the LORD defend the inhabitants of Jerusalem *x*, and he that is *†* feeble *y* among them, at that day shall be as David *z*, and the house of David *a* shall be as God *b*, as the angel *c* of the LORD before them *d*.

*u* See *ver.* 3. *let. o.* *x* As he had defended, and saved Judah, and the Tents thereof; so will he also defend Jerusalem and its Inhabitants, against all their Enemies, during the Persian, Grecian, and beginnings of the Roman Empire, during which days many Wars were raised against the Jews, but most visible was this, when the Maccabees succeeded so far, as to restore Religion, and cleanse the Temple. *y* Reeleth through weakness. *z* A mighty man of valour was David, so these through faith of the weak became strong, as *Hab.* 11. 34. *a* Thofe of the Royal Line shall be for Prudence, and Prowess in the Conduct of the Armies of Israel most excellent, exprest here in an Hyperbole. *b* Or as Angels, so *Elohim* is translated *Psal.* 8. 2. and so I find the French reads it (*Comme des Anges.*) *c* Nay, like the Angel of the Lord, which is head of Principalities, like Christ who is Captain of our Salvation. In these Exploits, and in this deliverance of the Church, they were

Types, and so must have somewhat in them which may be sufficient to resemble them to him. *d* These excellent ones of the Royal Line were to be Leaders and Commanders in these Wars, and in their Conduct they should shew prudence and valour like that of an Angel, rather than that of an ordinary man.

9 ¶ And it shall come to pass *e* in that day, that *l* *f* will seek *g* to destroy *b* all nations that come against *i* Jerusalem *k*.

*e* This also shall certainly come to pass. *f* God the Defender and Saviour of Israel. *g* This speaks not any difficulty to God in the work, as with men, who sometimes do seek to do what they cannot do, but this implieth God would thoroughly do it, his right hand should find out these his Enemies, he will hunt them out. *b* Not to restrain, but to overthrow and destroy. *i* Without partiality, every Nation that sets it self to oppress and destroy Jerusalem, God will pay them in their own Coin, they said blot out her Name, but God will blot out theirs; let us, say they, cut them off from being a Nation, but this God will turn upon their own heads. *k* Combine, and attempt to destroy her, and this was evidently seen upon those that sought to destroy Jerusalem, and the second Temple before Christ's Incarnation: for by the Romans God destroyed the Antiochian Power which had often mischiefed the Jews, and destroyed the other Kingdoms which had been Enemies to the Jews, who were never in danger of being cut off from being a Nation, till their horrid murdering of the Lord of Life. *l* Literally and historically the City which the Captives returned from Babylon did build, but mystically the Catholick Church which God will never suffer to be destroyed, he will rather destroy all Nations, than suffer them to destroy his Church.

10 And *\* I* will pour *m* upon the house of David *n*, and upon the inhabitants of Jerusalem *†*, the spirit of grace *o*, and of supplications *p*, and *\* they q* shall look upon me *r* whom they have pierced *s*, and *\* they shall mourn for him t*, as one mourneth for *\* his only son u*, and shall be in bitterness for him *x*, as one that is in bitterness for his first-born *y*.

*l* God the Father, so *Acts* 2. 17, 18. and *IIa.* 44. 3. *m* In plentiful measures, as a plentiful rain is poured forth on a thirsty ground; this was fulfilled on Christ's Exaltation, when he received gifts for men, and being glorified, gave the Spirit, sent the Comforter to his Disciples and Believers, this is daily performed to the Children of God, and will be continually performed till we all are made perfect, and are brought to be with Christ for ever. *n* On some of that Royal Family, or Typically considered 'tis the whole Family of Christ, his House who was the seed of David, and who is called David their King, *Exek.* 37. 24. *Hof.* 3. 5. *†* Literally understood it was fulfilled extraordinarily, *Acts* 2. 4, 5. and no doubt in the ordinary manner, to many of whom no mention is made, mystically the Inhabitants of Jerusalem are all the Members of Christ, all Believers of all Ages. *o* Which is fountain of all Graces in us, and which makes us lovely in the eye of our God, Grace to purifie us, and to beautifie us, that God may delight in us. *p* Or Prayer, which is an early, inseparable Fruit of the Spirit of Grace; by the Spirit, we cry, *Abba Father*, and *Rom.* 8. 26. and are helped to perform this Duty. *q* All those who have received this Spirit *r* with an eye of Faith, and turn to Christ, love, obey, and wait for him. *s* Every one of us by our sins pierced him, but many of the Jews nailed him to the Cross, and actually murdered the Lord of Life. This, as foretold, so was very punctually fulfilled and recorded in the account of his Death given by *John* 19. 34, 35, and 37. this hath then a particular respect to the Jews, though not confined to them. *t* Grieve, and heartily lament the crucifying the Lord Jesus Christ, not only as the sinful cruel act of their Fathers, but as that in which their sins had a great share. *u* With a very great and deep, with a long and continued sorrow, with an unfeigned and real sorrow, such as is the sorrow of a Father in the Death of an only Son; they shall retain it inwardly, and express it outwardly, as in the Funeral Mournings on such occasions. *x* This speaks the inwardest affection of the Mourner, there may be tears in some cases without grief, or bitterness in the Spirit; but here both are joyned, true Repentance will bitterly lament the sins which brought sorrows and shame upon our Lord. *y* This bitterness compared to the grief of one who loseth his first-born, to confirm and illustrate what he had just before spoken of Christians mourning for Christ.

11 In that day *z* shall there be a *\* great a* mourning in Jerusalem, *\* as the mourning of Hadadrimmon* *\* 2 Kin. 23. 29* in the valley of Megiddon.

*z* When the Jews shall know, own and mourn for their sins, and for that great sin in crucifying the Lord of Glory. *a* A very great mourning, which is exprest by the greatest the Jews ever were acquainted with, and which for its greatness grew up into a Proverb. The mourning of Hadadrimmon, or the mourning for Josiah slain at Hadadrimmon a Town in the Valley

Valley Megiddon. Of this mourning, see 2 Chron. 35. 24, 25.

families  
families.

12 And the land *b* shall mourn, † every family apart *c*, the family of the house of David apart, and their wives *d* apart: the family of the house of Nathan apart, and their wives apart.

*b* Land put for the Inhabitants of it, and Land in General; for the Land of Judaea, or that where the Jews dwelt who should every where bear a share in this mourning; Thus some of the Jews from every Country where they dwelt, being met at Jerusalem, were prick't at heart, and did mourn over the crucified Messiah, Acts 2. 5. with 37. and 41. *c* Or Family by family, exprest in *Hebr.* Families, Families. *d* The Royal Family in both branches of it, Solomons and Nathan's, this Family as having greatest portion in Christ, should have been most tender of him, who had been Heir on the Throne, if his Kingdom had been of this World, and by descent from David, but since they forgot him, neglected to do their duty to him alive, they remember him, and do their duty towards him dead; they mourn really and truly. *d* The manner of the Jews in mourning was by shutting up themselves, retiring from Company and Pleasure, here Families retire, nay, in the Family, wives retire to bewail their sin, and their Fathers sin in rejecting Christ. Some there were of this Family who believed in Christ, and mourned when the Gospel was first publish'd to the Jews before 'twas carried to the Gentiles.

13 The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart.

The sacerdotal Tribe was the most bitter and fierce Persecutors of Christ, they hired the Traytor, they fought witness; The High Priest, (head of that Family) condemn'd him to dye, for all which they shall one day reckon with God, and therefore above other Tribes they are particularly named as chief mourners for their injustice and cruelty to Christ. Here is one particular branch of Levi's Family mentioned, the Family of Shimei, of whom 1 Chron. 6. 17. and 27. 10. These two Families had been deeply guilty, now they do as eminently concern themselves to mourn for him, to lament the sin, deprecate the fierce Wrath of God, and submit to his Kingdom, which their Fathers did not, would not do. In this Family where most were bitter, bloody Enemies to Christ, some had other thoughts of him, and mourned for him.

14 All the families that remain, every family apart, and their wives apart.

It would be somewhat tedious to repeat every Family and their Wives once, therefore a general comprehensive account may serve; some of every Family of the whole remnant of Israel mourn, believe, look to, and obey Christ the Messiah. So the mourning for Christ bears some proportion to their violent dealing against Christ, and they through Faith live by the blood they did spill, and get to glory by him whom they loaded with reproaches; what will not Grace do when it converteth, accepteth, comforteth, glorifieth such offenders?

#### CHAP. XIII.

1 IN that day *a* there shall be a fountain *b* opened *c* to the house of David, † and to the inhabitants of Jerusalem *d* for sin, and † for uncleanness †.

† Heb. separati-  
on for unclean-  
ness.

*a* When the Lamb of God shall be offered up a Sacrifice for mankind, and the Gospel shall be preached in which the glad Tydings of our Redemption are publish'd. *b* By water, and Ceremonial washings was legal pollution in many cases purged away, and much of the legal Service stood in divers washings, but all these were shadows and Types, here is that they typified. The matchless healing, and purging Fountain, *i. e.* The Blood of Christ here is the true Siloam which never failed to heal any that rightly used it, 'tis Christ. *c* The Spouse is to Christ a Fountain sealed, but Christ is to sinners a Fountain opened; under the Law he was as the waters of the Temple, for the Jew; but now he is opened to us Gentiles, free to all, and of clemency, and of Sovereign virtue to heal. † He was every where nearest to them, and though his own Kindred did some of them slight him, and not believe in him, yet some others did, and it may intimate to us the first tender of Grace made to his own, to whom he came, though they received him not; or the Royal Family some of them will be benefited by it, and all of them need it; no outward priviledge can secure us against poison of sin, Grace alone, this Fountain only can purge it away in great, and Noble; or mean, and base. *d* To all the Jews before the Gentiles, *To you first saith the Apostle, God hath sent his Son*, but in that 'tis opened, 'tis to us Gentiles also. Jerusalem as Image of the whole Church, takes in the Gentiles, so Inhabitants of Jerusalem are all to whom the Gospel is preached, all penitents. † For purging away of all manner of sins and uncleanness of which men repent, and from which they depart, according to that Prov. 20. 9. 1 John 1. 9.

2 ¶ And it shall come to pass in that day *e*, faith the LORD of hosts, *that* I will \* cut off \* the names of the idols out of the land *f*, and they shall no more be remembred *g*: and also I will cause the prophet *h*, and the unclean spirit *i* to pass out of the land \*.

*e* Vid. ver. 1. *lit. a. f* Utterly destroy Idols and Idolatry, *Satan fell from Heaven like Lightning*, as Christ tells us when the Gospel was preach'd by those he sent, and 'tis known the Birth of Christ silenced the Devil, that he could no more give answer to those that enquired at his Oracles, the light of the Gospel is such, that none of the Idols can bear it. The Devil put it into the heads of the Romans to keep Christ from being received by publick allowance for a God, because he would turn out all the rest of them. *g* With veneration, sacrifices, gifts, erecting of Temples, depending on; or consulting with them; they shall be remembred and abhorred, whereas before they were remembred and ador'd. *h* Either those that being Priests to Idols, did consult with them, and pretend to foretell future events, or more likely the false Prophets among the Jews, who are Prophets as Idols are Gods, *i. e.* The Devil which sees the false Prophets on work, Christ cast many out of persons possessed, and by his Doctrine doth still cast out Satan.

3 And it shall come to pass, *that* when any shall yet prophesie *k*, then his father and his mother that begat him *l*, shall say unto him †, Thou shalt not live *m*: for thou speakest lies in the Name of the LORD *n*: and his father, and his mother that begat him, shall thrust him through *o* when he prophesieth.

*k* Whosoever he be that shall pretend hereafter to prophesie through the instigation of that unclean Spirit, for it can be from no other, when the Lord shall have fully revealed his mind to us. *l* His dearest Friends, they who are by nature nearest to him who begat him. † Shall discourse him, and inform him what the Law of Moses directed in this case. *m* Which I take to be not the sentence condemnatory, for being private persons, they could not condemn him; but it is a repetition of the Law which saith, such shall not live, and then it amounts to this, a false Prophet ought not to live, Deut. 13. 6. 8. what then dost thou do to break this Law, and endanger thy Life? Thou oughtest to dye for this by the Law; the Father and Mother thus should admonish and shew the matter of Law and danger, but not judicially pass sentence, and determine what shall be done. *n* Thou fallest under that Law, Deut. 13. 6. *o* Or wound, chastise with stripes that may leave their marks behind them; or rather shall sharply reprove him, and with cutting words terrifie him from the like practice: You read of words that are piercing words, Prov. 12. 18. words that run through as a Sword, and the Chaldee Paraphrast on this of our Prophet allows the Father and Mother to deal sharply with their Son, they shall rebuke cuttingly; besides, if 'twere to be understood of killing, the Law directs to stone such a one, Deut. 13. 10. not to run him through with Lance or Sword.

4 And it shall come to pass *p* in that day *that* the prophets shall be ashamed *q* every one of his vision: when he hath prophesied; neither shall they wear *a* \* † rough garment *r* † to deceive *f*.

*p* By this means it will come to pass, such sharp reproofs, such impartial threats, such convincing arguments will have a good effect. *q* These Prophets will see their Error, and be ashamed, and give over what they blush at, and is their shame. *r* Such Garments the true Prophets were wont to wear, and these cheats had used them for a cover to their juggling Hypocrisie; but when thoroughly convinced, none shall need pull, they will themselves cast off those Garments. *f* By first seeming to be more holy and strict than they are; and next on such ill grounded opinion of the holiness of their persons draw them into their Opinions, Religion, and Practice. 'Tis an excellent work of the Grace of God to recover deceivers, and to make them turn off the deceiver, and deal plainly and faithfully with others, and themselves.

5 But he shall say, I am no prophet, I am an husbandman: for man taught me to keep cattel from my youth.

This verse is this reclaimed man's recantation, or renunciation of his former course, and his solemn promise to take up his own Calling, and become a plain honest man, and live upon his Labour, to which he was trained up from his youth, and is sorry he ever left it.

6 And one shall say unto him, What are these wounds *t* in thine hands? Then he shall answer *u*, Those with which I was wounded in the house of my friends *v*.

*t* This verse continueth the account of the reclaimed Prophet, and suppleth what is said that some will enquire what

\* 2 King. 1. 2.

† Heb. a garment of shame.

† Heb. to lie.



the meaning of the marks or impressions on his hands, whether they were not such as appropriated him to an Idol, or declared him a profect Diviner. *a* plainly and fully no such as you imagine. *x* But the scars of the wounds my stubbornness deserved, and the love of my friends gave me under a severe Discipline, to recover me from ruining my self and others by Impositions and Lies.

\* Joh. 10.30.  
\* 14. 10, 11.  
Phil. 2.6.  
\* Math. 26.31.  
Mark 14. 27.

7 ¶ Awake *y*, O sword *z*, against my shepherd *a*, and against the man *b* \* that is my fellow *c*, saith the LORD of hosts: \* smite the shepherd *d*, and the sheep shall be scattered *e*: and I will turn mine hand *f* upon the little ones *g*.

Many words are spent by Interpreters to shew what they think to be the connexion of the words; it is easier to say what are the contents and design of them. It is possible they are subjoyned to the former to vindicate Christ from the suspicion of an Impostor, though he was wounded, for this his Father did foretel by Zechariah 490 years more or less before-hand, so that these wounds are not marks of an Impostor, but testimonies of his Truth, and that he is the Messiah. *y* 'Tis God's Commission, or rather prediction, the Imperative put for the future. *z* i. e. Afflictions, Persecutions, and the Cross. *a* Who is my faithful shepherd, and will lay down his Life for my sheep. *b* Who became man, that he might be my Servant and die, *c* or my equal who was ever with me, and my delights, Prov. 8. 30. Man my fellow speaks Christ man with us, and God with his Father, God-man in one person. *d* This great and good shepherd shall be smitten, i. e. die for my sheep, and before he dieth, shall suffer much for them. *e* As affrighted, desolate of one to look after them, and which must be paraders in sufferings with their shepherd. *f* God will, say some, turn his hand against the little ones, smite them too; but, others say, this turning the hand is in favour, and for protection, 'tis a hand turned over them, as if he would keep the blow off them, while others fitter to bear it do suffer. *g* New, and therefore weak Converts and Disciples.

8 And it shall come to pass, that in all the land *b*, saith the LORD, two parts *i* therein shall be cut off, and die, but the third *k* shall be left therein *l*.

This verſe may be a prediction of the great slaughter Titus made among the Jews, and also an Emblem of the multitudes of them that perish, and paucity of them that are saved. *b* Of Judea, or the whole World, *i* Not precisely two, but more largely the greater part by far. *k* A temporal death, by the sword of Titus, or an eternal death under unbelief and rejecting Christ. *g* i. e. A remnant, the lesser part, yet as many as are chosen. *l* Shall escape or be preserved and saved.

9 And I will bring the third part through the fire *m*, and will \* refine them as silver is refined *n*, and will try them as gold is tried: \* they shall call on my name *o*, and I will hear *p* them: I will say, \* It is my people; and they shall say, The LORD is my God.

*m* That part that is preserved shall be brought into afflictions hot as fire. *n* These Afflictions shall purify them, and so better them as silver and Gold are bettered by the Furnace, made fitter to be Vessels of honour. *o* Pray to me and own me for their God. *p* I will answer them, and own them for my People, my purified People, &c.

#### CHAP. XIV.

1 Behold *a*, the day of the LORD *b* cometh, and thy spoil *c* shall be divided in the midst of thee *d*.

*a* Here are things of very great importance, and of very mysterious nature, proposed by the Lord to us, and therefore we are called upon to attend to them. *b* The day which the Lord hath appointed for punishing the sins of his ancient people, day of his Sacrifice, Zeph. 1. 8. *let. t.* Of vengeance Joel 2. 1, 2. cometh, hasteth, or will soon overtake you, O sinful, unthankful! bloody! Jews, who first despised and next murdered the Messiah. All thou hast, O Jerusalem, shall become a prey to thine Enemy. *d* Thy conquering Enemies shall be such absolute Masters of thee, that in greatest security they shall divide among themselves what they take from thee, in the very place where they take it, Jerusalem is their own, and all in it, and where they find their own they will take it, to they reckon.

\* Isa. 13. 16.

2 For *e* I will gather *f* all nations *g* against Jerusalem to battel *h*, and the city shall be taken *i*, and \* the houses rifled *k*, and the women ravished *l*, and half of the city shall go forth into captivity, and the residue of the people *n* shall not be cut off from the city *o*.

*e* This gives not the Reason why, but introduceth an account how, this thing shall be done. *f* God will summon, and bring together his Army, they do it themselves by their own councils, for their own works and ends: God also hath his work for them to do, and by his counsel, and at his call they shall come. *g* The Romans with the Power of their Empire which at that time had the Rule over all the known world, or over all the Nations of that part of the World. *h* To make War with the Jews which lasted some years and cost many thousand lives and ended at last as our prophet foretold. *i* By assault and force whereby all lay at mercy of the Souldiers who shew'd little to those who first refused the mercy of their God, and justly given up by God to their own blind obstinate wills, refused the mercy of their Enemy also. *k* All houses pillaged, and all in them worth taking was taken away. *l* Wives, Widows, and Virgins barbarously violated. *m* A certain part for uncertain, or in common speech, many, were it one half precisely it would be but a sixth part of what were before the Wars, Two thirds being cut off, as chap. 13. 8. and one third remaining, of which one half is for Captivity. *n* That small number of the Jews, which fled to Pella, and who were spared by Titus. *o* Literally were not forbidden to dwell in, or about the City, mystically were not cut off from the Church, nor ceased to be a Church, this the more likely, for Titus utterly ruined the City.

3 Then *p* shall the LORD go forth *q*, and fight against those nations *r*, as when he fought in the day of battel *s*?

*p* After that he hath sufficiently punished Jerusalem and the rest of the Jews. *q* Out of his holy place (spoken after the manner of men) as a warrior prepared for battel. *r* Which had sack'd Jerusalem, and oppress his people. *s* As in any of those dayes past, when God fought for his people and gave them great Victories.

4 ¶ And his feet shall stand in that day upon the mount of Olives *t*, which is before Jerusalem on the east *u*, and the mount of Olives shall cleave in the midst thereof *x* toward the east, and toward the west, and there shall be a very great valley *y*; and half of the mountain shall remove toward the north, and half of it toward the south *z*.

*t* Ver. 3. the Lord is said to come forth to fight for his people, this 4th. verse tells us where he will take his Post, or make a stand, viz. on Mount Oliver, which for its situation, in its height, and nearness to Jerusalem, and the Temple might appear a convenient post for succours to post themselves on, God (speaking after the manner of men) promiseth succours to his Church, and assureth her of his nearness to her, and of the prospect he hath over all that is about her, or in her; that she might be encouraged to wait on God, who is so near to her. *u* A Geographical description of the situation of this Mountain with respect to Jerusalem. *x* As if it were sensible of the Majesty of God, who stands upon it, this cleaves. Sinai erected, at the presence of the God of the whole Earth. *y* The consequent of this dividing of the Mountain, a mighty valley appears running strait from East to West; so there should be plain and easie access from the place of the feet of the Lord unto Jerusalem. *z* As if it knew how to comply with the design of God, and withdraw on each hand far enough out of the way, and be no hindrance to the intended relief of the Church. So I Judge (if these things were not by Vision represented to the Prophet, which I will not avow though I may think so) the Prophet doth Parabolically set forth the future preservation and deliverance of the Church of Christ, and suppose we then what wonderful effects the presence of God wrought of old when ever he appeared to rescue his people; how mountains fled, or melted, or sunk into plains, or as here is said divided, and made a deep, and large valley, i. e. how every obstacle removed, that the relief might be sure and easie; so shall it be with the Church of Christ, the Gospel-Jerusalem in all times of its troubles, and though Jewish-Jerusalem, that ancient City be ruin'd, never to be built, yet a more excellent City, the Christian-Jerusalem, shall be built, guarded, rescued, and never ruin'd; for the feet of the Lord shall stand so near to her, as *Oliver* to Jerusalem, and the way plain and easie before him on purpose to save her. In this manner I understand somewhat of the Text, but I cannot suit it with particular accommodation of the events here mentioned, if I look on it as a prediction of what shall be done, according to the letter, or be matter of History. Nor do I meet with any that do tell me any such thing hath been done between the time of Zechariah's prophesying, and Titus wasting and sacking Jerusalem, nor shall any such thing ever be if material Jerusalem never be built.

5 And ye *a* shall flee *b* to the valley || of the mountains, || for *c* the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake *d* in the days of Uzziah king of Judah, and the LORD my God shall *e* come, and all the saints with thee.

<sup>a</sup> You that are members of the Church, and whom God doth in wonderful power, and majesty come to save. <sup>b</sup> Fill'd with apprehensions of such strange things, and troubled at the convulsions, and struglings of Nations against God, and you; shall as in a great fear fly to some place of safety, and repose; you will fly the valley it self which God maketh; by terrible things in righteousness doth God answer, and his people tremble before him when he cometh to save them; so here are represented to us a people wonderfully saved, and astonished at the methods of it, God makes valleys in the midst of Mountains, and they (for whose good they are made) fly those valleys. So the words were better read, our Marginal readings and the Gallic Version do so read it. <sup>c</sup> Or *although, or notwithstanding*, this valley reach to Azal, which speaks say some a separate place, *i. e.* provided of God for their safety, a Zoar for Lot, or Pella for the Citizens of Jerusalem. They shall as is usual in great frights and consternation of mind not see how safe they are, or whither to go, but some will run for a while from or beyond their Refuge. <sup>d</sup> This was some dreadful Earthquake, and put the people into a mighty fear, and made them fly in all haste, 'tis mentioned Amos 1. 1. and the Prophet tells us, that when God shakes the Kingdoms of his Enemies, to make a plain, and level way for his ransom'd ones it shall make them fly for fear too. <sup>e</sup> As thus rendred it gives reason of this commotion of mind and this hasty flight. But it would be plainer if it were as it may be (I think) read. *And or, yet O Lord my God come, and bring all the Saints with thee.* As if 'twere said, Though 'twill, O Lord, put us into such fears; yet without such wonderful works we shall not have our hopes, nor see thy Salvation; therefore, O Lord my God come, and bring thy Saints, holy ones, Angels with thee, and so will this be like that of St. John, Rev. 22. 20. shutting up the Visions of the New Heaven, and the New Earth, and the Appendages of them with, *Come Lord Jesus.*

6 And it shall come to pass in that day *f*, that the light *g* shall not be *†* clear *h*, nor *†* dark *i*.

<sup>f</sup> Whilst God is fighting with the Enemies of his Church, the Nations that fought against Jerusalem. <sup>g</sup> Good Estate, Peace and Welfare. <sup>h</sup> Unmixt good, all light, 'twill not be so well with the Church. <sup>i</sup> Not so sad as all darkness, there shall be a temper of both, some peace with some trouble; some prosperity with some adversity; some mercy in midst of judgment to allay the bitterness of Judgment, and some judgment with our Mercy to allay their sweetness.

7 But || it shall be \* one day *k* which shall be known unto the LORD *l*, not day nor night : but it shall come to pass that at \* evening time *m* it shall be light *n*.

<sup>k</sup> One continued day, no setting of the sun to make it quite night, God will always act in order to the full Salvation of his spiritual Jerusalem. <sup>l</sup> The Lord knows when it shall begin, how long last, and how, and when it shall (not as other days end in night, but) end in glorious light, till then 'tis enough for us that our God knows this day that is mixt of trouble and of peace. <sup>m</sup> When other days end. <sup>n</sup> This shall be all light and glory, Isa. 58. 8. Psa. 97. 11.

8 And it shall be in that day *o*, that living \* waters *p* shall go out *q* from Jerusalem *r* : half of them toward the || former sea *s*, and half of them toward the hinder sea *t* : in summer and in winter shall it be *u*.

<sup>o</sup> When the Gospel shall be preached, and the dayes of dark Ceremonies among the Jews, and darker Ignorance, and Idolatry among the Heathens, shall end. <sup>p</sup> Not only such as springs and fountains afford, living waters in opposition to standing, muddy and dead waters; but such as Ezek. 47. 1, 6, 7. give life. The quickning, saving Truths of the Gospel, with all its Ordinances in Purity. <sup>q</sup> Spread themselves or flow down as currents from good springs. <sup>r</sup> The Church of Christ, the true Jerusalem. <sup>s</sup> Or Eastern Sea, so far Eastward, as the Sea will give leave, and who knows that Sea. <sup>t</sup> Or Western Sea. Synecdochically 'tis both East, West, North and South so from Jerusalem, *i. e.* the Church the Doctrine of the Gospel is preached abroad, and runs down as doth living water. <sup>u</sup> Perpetually without intermission or interruption, these waters should never dry away, nor ever lose their healing vertue.

9 And the LORD *x* shall be King *y* over all the earth *z*; in that day *a* shall there be one LORD, and his name one.

<sup>x</sup> God, Father, Son and Spirit. <sup>y</sup> Acknowledged to be, Men shall confess, that as he only is, so he ought to be owned only true God, and King of his Church. <sup>z</sup> Over the Heathen, the Gentiles or Roman Empire, as well as once over the Jewish State. <sup>a</sup> Of deposing Idols, and advancing the true God, all his Churches shall cast off Idolatry, and agree in Worshipping one God, in one way of Spiritual worship, and hearty obedience.

10 All the land *a* shall be || turned as a plain *b* from Geba *c* to Rimmon *d* south of

Jerusalem *e*, and it shall be lifted up *f*, and || Or, shall abide. inhabited in her place *g* : from Benjamins gate *h* unto the place of the first gate, unto the corner-gate, and from the tower of Hananiel unto the Kings wine-presses.

<sup>a</sup> The whole land of Judea, here is, Type of the whole Earth, seat of the Catholick Church, filled with the knowledge of God, and abounding in multitudes of Converts. <sup>b</sup> All high, uneven places, all high thoughts, and imaginations, all Rocky, and barren ground, changed into fruitful vineyards. So the Church of Christ shall be fruitful, humble and lovely, as pastures rich in sheep, and rich for sheep. <sup>c</sup> North boundary of the Land. <sup>d</sup> The South boundary of Judea, <sup>e</sup> Which taken here not literally but mystically, is the Church of Christ in Gospel dayes, and by the repair of all parts of this Jerusalem, as here described, is shadowed out the full, and compleat building of the Church on all sides North, South, West and East. <sup>f</sup> Raised out of the dust and rubbish to which Enemies had brought her, through Gods permission, but never should be able to keep her in that low state since God was resolv'd to raise her. <sup>g</sup> Still 'tis Emblematially of the Christian Church. <sup>h</sup> Benjamins Gate North-East, Corner-gate North-West. Hananiel's Tower South, Wine-presses North; that is in brief, completely round the City.

11 And men *i* shall dwell in it *k*, and there shall be no more utter destruction *l*, but Jerusalem *m* shall be || safely *n* inhabited.

<sup>i</sup> *i. e.* Many for number, or eminent for worth. <sup>k</sup> As 'twas Type, this was verified, say some, when in League with *Bacchides*, and succeeding Kings. But in the Antitype, to which Zechariah looks, 'tis now, as it hath been, fulfilled, and more fully shall be, when the fulness of the Gentiles cometh in. <sup>l</sup> There may be afflictions and troubles, but no utter wasting of Jerusalem; the gates of Hell shall not prevail. <sup>m</sup> The Antitype, the Gospel Church. <sup>n</sup> Not secure from troubles, but secure enough from total destruction.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people, that have fought *o* against Jerusalem : Their Flesh *p* shall consume away while they stand on their feet *q*, and their eyes shall consume away, in their holes *r*, and their tongue shall consume away in their mouth *s*.

<sup>o</sup> Maliciously to destroy, and waste, and extirpate Jerusalem; the Ring-leaders, especially such as Antiochus, Herod, &c. <sup>p</sup> when they are fat, fleshy and strong, their flesh or strength shall utterly perish. <sup>q</sup> Either in Arms ready to fight, or so suddenly they shall not have time to sit down, a very sudden death is threatened to them. <sup>r</sup> A dreadful and exemplary blindness shall seize them. <sup>s</sup> In which Member, by strange judgments on them, some persecutors also have felt Gods hand.

13 And it shall come to pass in that day *t*, that a \* great tumult *u* from the LORD *x* shall be among them *y*, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against *z* the hand of his neighbour.

<sup>t</sup> When God punisheth those that invaded and wasted Jerusalem, his Church. <sup>u</sup> Confusion, Vexation and inclination to turn all upside down. <sup>x</sup> From the just displeasure of God, and in revenge on them for troubling his People. <sup>y</sup> The bloody, cruel, and insatiable Enemies of Jerusalem. <sup>z</sup> From Murmurs and Grudgings one against other they shall at last run into Civil Wars, and fight one with another, and so destroy themselves, and revenge Jerusalem. As did &c. Judg. 7. 22. and 9. 23.

14 And || Judah *a* also shall fight *b* || at Jerusalem *c*, and the wealth of all the heathen *d* Judah, shall round about shall be gathered together, gold and silver, and apparel in great abundance.

<sup>a</sup> The Jews, and particularly those of the Tribe of Judah, and possibly Judas Maccabeus might be intended too, as those who in that day were valiant Warriors, and successful against the Churches Enemies. And many such have been among the Christians too since those dayes. <sup>b</sup> With courage, good conduct and success. <sup>c</sup> Both in the Land of Judea and also at Jerusalem. <sup>d</sup> Nations round about them, who having by foreign War peeled and rob'd many Nations, had brought it home, and now God gave it to the Jews, and in like manner have many Christians spoiled those that spoiled them.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of the beasts that shall be in these rents, as this plague.

Those creatures which the Enemy in the Wars made use of against the Church shall by the hand of God be suddenly and strangely either destroyed or made useless, neither fit to annoy



the Church, nor to benefit their owners. As God destroyed much of the cattle of the Egyptians by hail, and murrain, &c. So now shall it be with the cattle of these Persecutors they shall perish with their masters; The Horses, as the Horsemen, were drowned in the Red Sea.

16 ¶ And it shall come to pass, that every one that is left *e* of all the nations which came against Jerusalem, shall even \* go up from year to year to worship *f* the King the LORD of hosts, and to keep the \* feast of tabernacles *g*.

\* Isa. 66. 23.

\* Lev. 23. 24.  
43. Hof. 12. 9.  
John 7. 2.

*e* Such as escape the stroke, and are by mercy reserved, very many of them, among all the Nations, shall consider Gods hand, repent, and submit themselves to his law, they shall (as many did) on sight of Gods hand for the Church, and against the Churches Enemies, be converted & become Profelites and Christians. *f* By a ceremonial phrase and usage, which shadow'd out a better worship, the Prophet foretels the constant Zeal and care the converted Gentiles should have to worship the Lord. *g* One solemn Festival, by a figure, put for all the days consecrated to God for holy Worship, and this perhaps with an eye to Christs Tabernacling with us, and may point to the Christian Sabbath.

17 And it shall be, that whoso will not come up *b* of all the families of the earth unto Jerusalem, to worship the King the LORD of hosts, even upon them shall be no rain *i*.

*b* If there be any more remits than they ought herein, and neglect to worship the Lord, *i* They shall be punished with want of Rain, and with want of the blessings which plentiful and seasonable Rain produceth, their land shall be barren.

18 And if the family of Egypt go not up, and come not, † \* that have no rain *k*: there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

† Heb. upon whom there is not.

\* Deut. 11. 10.

*k* Egypt should think though they had no rain they should not be much losers by that, having Nilus to water their ground and make it fruitful. God by his Prophet answers them, They shall fall under Penury and Famine, the very self same punishment which shall fall on other Nations, if they neglected his worship; the Lord hath more ways than one to withhold the fruits of the Earth, and send Famine among people.

¶ Or, Sin.

19 This shall be the ¶ punishment of Egypt *l*, and the punishment of all nations, that come not up to keep the feast of tabernacles.

*l* And what he saith of Egypt, he saith of all contemners of his Law and Worship, their sin is the same, their punishment shall be the same, for with God is no respect of Persons.

20 ¶ In that day *m* shall there be upon the

¶ *n* bells of the horses *o*, HOLINESS UNTO THE LORD; and the pots *p* in the LORDS house shall be like the bowls *p* before the altar.

¶ Or, bridle.

*m* When the Nations are converted to God, as 'tis ver. 16. *n* Written as twere on every common thing; such as the bells, Bridles or Collars, or Stables of Horses, in these very things, *i. e.* the use of them they should make it appear they were for God, and for his worship, wherefore these things may serve, or promote it. *o* This was the inscription on the rich Mire of the Jewish High Priest, denoting the great holiness of his Office, and how he was dedicated to God, and that he ought to keep himself holy in all things, especially in things of Divine Worship. Now in these days of the Gospel when Gentiles are converted to Christ, made Priests unto God, are made holy Nations, a Royal Priesthood, the grace of God shall so abound and prevail, that common ordinary things in the hands of Christians much more. Their persons shall bear the dedicating inscription of holiness to the Lord, and by their study of holiness they shall make good their Motto. *p* Which were used in the Kitchens of the Temple, for the use of the Priests, and were not accounted so sacred as the Utensils nearer to the sacrifices, and Altar. *p* Which received the blood of the Sacrifices, and retained it, until the ministring Priest had finish'd his service, and sprinkled it as commanded, now these as appropriated to be used nearer to the Altar were more esteemed as more holy, so should holiness in these dayes spoken of exceed the holiness of those former dayes.

21 Yea, every pot *q* in Jerusalem and in Judah *r* shall be Holiness unto the LORD of hosts *s*: and all they that sacrifice *t*, shall come and take of them *u*, and feed therein *x*: and in that day there shall be no more the \* Canaanite *y* in the house of the LORD of hosts *z*.

\* Isa. 35. 8.  
Joel 3. 17.  
Rev. 21. 27.

*q* The Utensils of private houses shall be so dedicated to Gods service that without scruple they shall on occasion be used, or might be used in the worship of God. *r* The Types, but the Gospel Church is the Antitype, in the times hereof every family shall be a Temple in which God shall be worshipped, and their house-pots in the worship of God shall be in extraordinary Cases used without scruples. *s* See verſe 20. *let. m. t* In allusion to sacrifices, the Prophet expresseth all Religious affections, practice, and worship, which shall be as pleasing to God, as were the sacrifices of his People offered up with divine warrant and approbation. *u* Freely, without scruple. *x* Seeth that part of the Sacrifice which pertaineth to the Priests, and to the offerer to feast on, in the house Pots. *y* Any of the accursed Nation, or one who makes Merchandise of Religion. In a word, by allusion used here, we understand, That time will come, when scrupulous adhering to Ceremonies, shall not be as formerly 'twas deemed, so necessary, so material in the worship. *z* But all shall know that the Lord hath greatest pleasure in upright, hearty, and sincere Love and Holiness.

# MALACHI.

## The ARGUMENT.

**C**ONCERNING this Prophet, some have thought (but without good and sufficient ground) that he was an Angel in the form of a Man; others, think him to be Ezra; but as it is the plainer, so the surer, Opinion that he was a Prophet of that Name, and a man distinct from Ezra, and sent the last of all the Prophets. His time of appearing among the Jews, cannot be determined precisely, but it is best guessed, to have been about the times of Nehemiah's Reforming the strange Marriages, Nehemiah 13. 23, 28. with Malachi 2. 11. and when he Reformed the Sacrilegious detainers of Tithes, Nehemiah 13. 10, 11. with Malachi 3. 8. as Doctor Lightfoot observeth. Now this Reformation of Nehemiah was about the Anno M. 3519. as Doctor Lightfoot, or 3545. as Helvicus, or 3589. as Arch-bishop Usher's Annals. Whatever was his time of appearing, 'tis certain he lived in a very vicious Age, in which both Priests, as well as People, were leaven'd with either Perverse Thoughts of the Divine Providence, or Brutish Atheism, denying the Deity and Providence, Contemtuons thoughts of the worship of God, Sacrilegious Practices, robbing God of Tithes and Offerings, Shameless justifying these their Practices, Boundless or Monstrous unfaithfulness to their Wives, casting off Jewish to marry Gentile Wives, or else superinducing the Gentile women, and enslaving the Jewish to them, casting off the Law of God, or which is equally bad (if not worse) wresting it to their own sinful Sentiments. All which he doth severely reprove, and requires them to reform, and foretells the day of the Messiah's coming to sit as a refiner, and purifier; whose appearing, such sinners and sins would not be able to bear; and tells them of his forerunner, who in the Spirit and power of Elias should come, and prepare a People for the Messiah: Till then (as their Duty was) he commands them in the name, and by Authority from God, that they remember the Law of Moses, which God commanded in Horeb; hereby intimating, some great change in the Law at the coming of the Messiah: and intimating also, that they should expect no more Prophet, till the Great Prophet himself should come unto them.

### CHAP. I.

**T**HE burden *a* of the word of the LORD *b* to Israel *c* by Malachi *c*.

*Heb. in the end of Malachi.*

*a* See Zech. 9. 1. *lit. a. b. c.* and Nah. 1. 1. *lit. a.* usually it imports sad threats against those concerned in it, though sometimes it may be no more than the Message of God. *b* The Authority was Divine on which this Prophet spake. *c* My Messenger (saith the Lord) so *Heb.* sounds. My Angel as some, though they err, who take him to be an Angel conversing with Jews in the form of a man, but Angel, taken in the grammatical sense *i. e.* Messenger he was, and Gods Messenger, the last of Prophets sent to Israel before the great Prophet Messiah came. That he was *Mordeai* or *Ezra*, as some conjecture, without good ground, or who he was, of what Tribe or Family, the Scripture gives us no account, and we make no guess. His Prophecy is of Divine Authority, and so cited by three of the four Evangelists, Matt. 11. 10. Mark 1. 2. Luke 1. 16. and by St. Paul, Rom. 9. 13.

2 I have loved *d* you *e*, saith the LORD *f*: yet ye say *g*, Wherein hast thou loved us *h*? was not Esau *i* Jacobs *k* brother? saith the LORD: yet *l* I loved Jacob *l*.

*Rom. 9. 13.*

*d* God asserts his Ancient love, that which he had in many Generations past shew'd; I have time out of mind, yea, from before the birth of your Father Jacob, and in truth before Abraham was, designed more kindness to you than to others, and from the time of Jacob I have undeniably shewed it. And this deserved, what I have not found from you, a love corresponding somewhat to mine; but instead of such love, some are ready to say they saw no such thing, or to dispute perversely in what it appeared. *e* Both personally considered and relatively, as you were in your Fathers and Progenitors. *f* Their ingratitude extorts this solemn Protestation, they should readily have owned, and not put God to show the love he had shewn them. *g* Or, And, you do querulously, and with ignorance enough object to me, and put me on it to vindicate my love, and expose your ingratitude. *h* Wherein, or for what? is there not some cause? did not Abraham's love deserve a love for us his Posterity? most perverse pride; *i* Who have been Captives, and groan'd under the miseries of it all our days till of late, is this love to us? *j* Since they are supposed thus to object, by cur-

ring questions God will give them answer; Was not Esau Jacob's Brother? had they not one and the same Grandfather? was not Abraham as near to one as to the other? did not one Father beget them, and one Mother bear them? did they not lie together in the same Womb? was there not as much of Abraham and Isaac in Esau, as in Jacob? or what of Nature, Consanguinity, and outward privilege was there in one more than in the other? whatever that was, Esau might claim, for he was the Eldest. In Esau's Person his Progeny is included, as appears next Verse. *k* The younger Brother, and your Father, O unthankful Jews! I prefer'd him to the Birthright, and this of free love, before any merit could be dreamt of, I did love his Person, and have loved his Posterity, with an unparallel'd love, and shew'd it to all.

3 And I *\** hated *m* Esau *n*, and laid his mountains *\** Jer. 49. 17, 18. and his heritage *o* waste *p*, for the dragons *q* of the Ezek. 35. 7, 9. Obad. 10, 11. wilderness.

*m* I loved not Esau or his Posterity, as I loved Jacob and his Posterity; this Not loving, comparatively is a hating; God shew'd not the same kindness to the Twin-brothers, the one was more enrich'd with the Fruits of Gods Love, and had cause to be thankful, the other had no cause to complain, for God did him no wrong. *n* Containing his Posterity with him; for though the hatred or lesser love began towards Esau's Person, yet the effects of it appeared more manifestly in Esau's Posterity. *o* Mount Seir with the neighbouring Mountains gives to Esau, Deut. 2. 5. Job. 24. 4. for Inheritance, as here 'tis said, and which he and his Posterity did enjoy about 1200 years. *p* By Nebuchadnezzar's Arms five years after the sacking of Jerusalem, as foretold by Ezek. 35. The People were slain or captivated, or forced to fly from the Sword of the Enemy, their Cities taken, plundered, and burnt. It is possible that they might meet with worse usage than the Jews met with herein, however their state seems equal, and here is no token of unequal hatred, but what follows doth manifestly discover it, for whereas Jacob's Captivity returned, and their Cities were rebuilt, Esau's never were. *q* Or Jackals or Owles, for the word is so used and explained by some, or all these with Dragons, detestful Creatures, which delight in desolate places, by which the utter desolation, and the perpetuity of the desolation of Esau is signified.

4 Whereas Edom saith, We are impoverished *r*, but we will return *s* and build the desolate places *t*: thus saith the LORD of hosts, They shall build

FFF 2

but



but I will throw down *u*, and they shall call them, The border of wickedness *x*, and the people against whom the LORD hath indignation for ever *y*.

*r* Here the Prophet introduceth *Edom*, reflecting on its present low condition, and taking up resolutions of bettering their condition, we are now, as the Jews were five years before, exceedingly spoiled by *Nebuchadnezzar*, who hath ridled our Houses, burnt our Cities, and captivated our Citizens. *s* This speaks their Infolence, or *shall*, this speaks their hopes of such a return as *Jacob's* Posterity had after 70 years. *t* Repair their Cities as *Jerusalem* was repaired by the returned Captivity. *u* They may do so for a while, but saith God, I will throw it down, as he did in the times of the Maccabees. *x* They will be by their flagitious lives, after they a little recover themselves, a most wicked People, and so notorious, that all their Neighbours shall brand them for it, and preface a Curie will follow them. *y* They will so highly provoke God, that his Indignation will be kindled against them, and will burn for ever.

|| Or, upon.

† Heb. from up-  
on.

5 And your eyes shall see *z*, and ye shall say *a*, The LORD will be magnified *b* || † from the border of Israel *c*.

*r* You Jews who are now returned from Captivity, and are blest with a Rebuilt Temple and City, who are settled in Civil and Sacred Concerns, your eyes shall see, some of you must needs, more will, and all might observe what I have said, that my love is toward you whom I plant, build up, and prosper, while I root up, pull down and destroy your neighbouring Kindred *Edom*. *a* Ye should in point of duty, and some of you will take notice of it, and confess it. *b* Or let the Lord be magnified, let his name be great, and his Praise great for his free love to *Israel*, for his great displeasure against the border of wickedness, for his truth in both. *c* Let *Israel* from all his borders give God this Praise.

\* Luke 6. 46.

6 ¶ A son honoureth his father, and a servant his master *d*. \* If then I be a father *e*, where is mine honour *f*? and if I be a master, where is my fear *g*? saith the LORD of hosts, unto you, O priests, *h* that despise *i* my name *k*? And ye say, Wherein have we despised thy name?

*d* This is a practical principle engraven on the hearts of Mankind, a Law which all own, a Truth written with a Sun-beam, and which is violated by none, but unnatural brutish men. *e* This *if*, no way doubt; but 'tis made a supposition grounded on a contest, ancient, and peculiar Adoption and Redemption, by virtue whereof the seed of *Jacob* had God to their Father and Master; and this undisputed Relation if I be, &c. doth more piercingly affect the mind when 'tis demanded, where is your performance of duty, where the honour you give me? *f* The internal in high apprehensions and esteem with answerable affections, the external in dutiful behaviour and carriage, where the ready, ingenuous, and delightful obedience, &c. *g* Servants do fear their Masters, and this fear, though servile, yet is due to a Master, it is a quality suiting the Relation, and now where is either of them? *h* Had undutifulness and irreverence been found among the ignorant People who knew not the Law, nor were in capacity of knowing me as you, it might have been a little excusable, yet a great sin: But you, O Priests, nearest of any to me, whose business is to know me, who live upon my Sacrifices, have me in a most peculiar manner your portion, you have like *El's* Sons despised me your selves, and made others do so too. *i* Thought and spoke contemptibly of what is most venerable. *k* God, his Sacrifices, and Oblations, his Law and Worship. *l* Proud and hardened, they dispute it with God and his Prophets.

|| Or, bring unto,  
&c.

7 || Ye offer *m* polluted *n* bread *o* upon mine altar *p*; And ye say *q*, Wherein have we polluted thee? In what ye say *r*, The table *s* of the LORD is contemptible.

*m* You through covetousness take any the People bring, whether such as the Law requires or no. If it answer not the perfection of the Law, yet you first make it serve me, through your contempt of me, and then to serve your turn to feed you and yours. *n* Either by ill managing it, and misordering what is good and allowable, or accepting what is disallowed and forbidden, because of its blemishes. *o* Either the shew-bread, of which *Exod.* 25. 30. or meat-offerings, *Exod.* 29. 41. *Lev.* 2. *Numb.* 28. 5. or in a more large Sense, all that was to be offered unto God, Sacrifices and Oblations. *p* By this it appears Bread is to be expounded here of Sacrifices, and not to be confined to the narrow bounds of this one kind. *q* They stand upon their own justification, and proudly contend with God, either implying they did not offer such polluted things, or if they were defective, and in law fence polluted, yet that this did redound to God, or affect him no more than the perfection of them could add to him. *r* Perhaps in words, however by your deeds you speak your thoughts and judgment; you think so, and then act so. *s* Before 'twas Altar, now it is Table, not to be opposed each to other, but comprehending both, and all

that was offered unto God on both. *t* As if they measured Sacrifice and Oblation by the Splendor and Riches of the Temple and Altar, the first were more pompous than the second, and these Priests probably thought they might abate in the qualities of the Offerings, as this Temple abated in its Splendour, they contemned this, and then condemn those Offerings.

8 And \* if ye offer the blind *u* † for sacrifice, *is* \* ver. 14. it not evil *x*? and if ye offer the lame and sick, *is* it † Heb. 29. 15. not evil? offer it now unto thy governour *y*: will he be pleased with thee *z*, or accept thy person? saith the LORD of hosts.

*u* This *if*, it implies they had done so, it chargeth them with somewhat in matter of practice among them, the lame and sick also they had offered. *x* Is it not against the express Command of God, *Lev.* 22. 22, 23, 24. and *Deut.* 15. 21. the living God should have living Sacrifices, and God who is perfect, should have perfect Sacrifices. But the People bringing such, the Priests accepting such, do in effect tell the World, they thought such Sacrifices good enough for that God they were offered to; so great profaneness runs through this whole carriage. *y* Not their King, for they had none; but Governors they had, and these the Jews revered, and would not dare do that to them, they do boldly with God daily. *z* Your Governour would not thank you, he would be angry with you, and account it an affront, and shall not the Lord of Hosts much more account it an indignity offered unto him? People in bringing Priests, in accepting these blemished Oblations which were not good enough; for a man did sin greatly, and spake their apprehensions of God to be contemptible and slight.

9 And now I *a* pray you *b*, beseech † God that † Heb. 29. 15. of God, he will be gracious unto us *c*: this *d* hath been † Heb. 29. 15. by your means *e*: will he regard your persons? saith the LORD of hosts?

*a* *Malachi*. *b* O Priests. *c* Intercede with God for this sinful People, among which (with the modesty that is usual among Gods Saints) he rangeth himself, intreat they may find Grace with God, and be pardoned. *d* Detestable contempt of God, his Altar and Worship. *e* You O Priests have been great occasions of this, 'tis more your sin, though too much theirs, beg then that it may be forgiven, repent and pray, or you will not be regarded: Some think the whole Verse to be an Irony against those Priests and their Sacrifices.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought: I have no pleasure in you *f*, saith the LORD of hosts, neither will I accept \* an offering at your hand *g*.

\* *Isa.* 1. 17.  
*Jer.* 5. 22.  
*Amos* 5. 21.

Some make this Verse to be a kind of wish, that there were some among them that would shut up the doors of the Temple, and keep out such Sacrifices and Sacrificers, it would be less displeasing to God, 'twere better not done at all, than so ill done, and so long as it is so ill done, God can have no pleasure in it or them. Others make it a reproof of the Priests, upbraided for their profane contempt of God, and for their inexcusable negligence while they are so well paid for all their service, be it ever so little, and inconsiderable, as the lighting a fire on the Altar, or shutting the doors of the Temple, inexcusable dishonesty to receive large Wages, and neglect your work! *f* I cannot be pleased with such Servants and Services; or 'tis a *Misfit*, I am very greatly displeased with you, *g* whilst you are thus profane and contemptuous, I will never accept your gifts, but reject you and them.

11 For from the rising of the sun, even to the going down of the same, my Name shall be great among the Gentiles, and \* in every place incense *h* shall be offered unto my Name, and a pure offering *i*: for my Name shall be great among the heathen, saith the LORD of hosts.

\* *1 Tim.* 2. 8.

This Verse is a very full and plain Prediction and Promise made on behalf of the Gentiles, that they should be a People to the Lord, and should exalt his Name, and worship him in a pure way, and well-pleasing to the Lord. That when he calleth off Ceremonial Services, and Carnal Ordinances, he will set up Spiritual and Heavenly, and all Nations, from East to West, shall submit to them, and sanctify the Holy and Reverend Name of God in them. *h* A Law term for a Gospel Duty, and under this Type is contained the Prayers and Praises, nay, the whole Gospel Worship is that Incense which shall be offered unto God, which is in the Verse called a pure Offering. *i* Both sincere in opposition to Hypocrisy, and holy in opposition to impurity, and purged from Superstition and Idolatry. The sum of this Verse is contained in that *John* 4. 21, 22, 23, 24.

12 ¶ But ye *k* have profaned *l* it, in that ye say *m*, The table of the LORD is polluted *n*, and the

the fruit thereof, *even* his meat *o* is contemptible *p*.

*k* O Priests! principally and first, the People next by their Examples I used it as a common thing, and valued it at a strange undervalue, as if neither excellent or useful. *m* By your deportment you say so perhaps, you do not say so in words, this were too impudent indeed. *n* Not a sacred thing, or to be rever'd. *o* Either the Meat which fell to the Priests share, and was for them to live upon, this they despised, or else the portion which did belong to God himself, and was laid upon the Altar; they were neither pleased with that the Lord did reserve to himself, nor with that he gave to them, but they found fault with both. *p* A poor sordid allowance, scarce fit for meaner Persons, and less Service.

13 Ye said also, *†* Behold, what a weariness *q* is it? *†* and ye have snuffed *r* at it, saith the LORD of hosts, and ye brought *s* that which was *†* torn; and the lame, and the sick: thus ye brought an offering *t*: should I accept this of your hands? saith the LORD *u*.

*†* To those sins before mentioned, the Priest chiefly, and the People with them, added this also, that they openly complained of Gods Service. *q* What a toil and drudgery is it to observe every point of the Law about ordering our selves, and the Sacrifices! *r* In token of discontent, and that you thought it was all needless labour, would not examine your Sacrifices as you should. *s* For want of value for the Ordinance and Patience in examining whether the Sacrifice were perfect and according to Law, you Priests accepted and offered the torn and blind, *t* which are expressly forbidden to be made Sacrifices, vid. *ver* 8. *u* With such minds snuffing at my service, and with such Sacrifices, unfit for mine Altar, have they wearied themselves somewhat, but their God more; should he receive this at their hands? *n* i. e. 'tis not at all fit to be accepted, nor will our God receive it.

14 But cursed *x* be the \* deceiver *y*, *†* which hath in his flock a male *z*, and voweth *a*, and sacrificeth *b* unto the LORD a corrupt thing *c*: for \* I am a great king *d*, saith the LORD of hosts, and my Name is dreadful among the heathen *e*.

*x* Now comes a thunder clap from Heaven against sinners, who were before reprov'd, cur'd be, &c. *y* The Hypocrite that doth deceive man, and would deceive God; the false heart that intends one thing, and pretends another, would seem to offer a Sacrifice of the best, but puts God off with the worst. *z* A perfect Male, such as God requireth, and accepteth. *a* In Vows God required very perfect and unblemish'd Offerings, *Lev*. 22. 18, 19. but here are Juglers that vow corrupt things, when they have what is perfect, and should vow that *b* solemnly sacrificeth the worst, wholly unfit for acceptance. *c* Any thing, but the best we have, is this corrupt thing, for the best we have is justly commanded, and that only is acceptable to the Lord. *d* Very full of Majesty, and therefore will by no means be slighted. *e* Heathens Reverence this Name, and will do so when converted, and you Jews ought not to undervalue it.

## C H A P. II.

1 **A**ND now, O ye priests, this commandment *a* is for you *b*.

*a* Either this which he had already minded them of, about the Sacrifices what ought to be offered, and what refused, if the People brought defective Sheep or Oxen, they who were Priests, ought not to have admitted; they ought not to have offered them upon Gods Altar; or this Commandment he now brings from God to them, and which is contained in this Chapter. *b* By especial Direction 'tis sent to you, and look to it that you obey it.

2 \* If *c* ye will not hear, and if ye will not lay it to heart *d*, to give glory unto my Name *e*, saith the LORD of hosts, I will even send a curse *f* upon you *g*, and I will curse your blessings *h*: yea I have cur'd them already *i*, because ye do not lay it to heart *k*.

*c* This *if*, to the Prophet was dubious, but to God, who sent the Prophet, 'twas not doubtful, but 'twas for monition to the Priests and Jews, and implied a condition of mercy if they would yet hear, but an inevitable curse if they did not hear. *d* If you do not consider what you hear, to do the good, to forsake the evil. *e* By a due and holy manner of sacrificing and offering Incense: in neglect of which you have greatly sin'd, and dishonoured me, and polluted my Name and Altar. *f* It is a comprehensive threat, many miseries in one word; it is a blast on their good hoped for, and 'tis poison in the good possessed, and when 'tis, as here, sent of God, 'twill surely do

both, 'twill be a blast on hopes, 'twill be poison in what is possessed and should be enjoyed. *g* All, both Priests, and People, but especially on the Priests. *h* All the good, sweet, necessary supports of Life, and comforts of your selves and yours. *i* You have so long polluted my Name, and would not reform, that I have already sent out the curse, and 'tis in part upon you, though you are not sensible of it, nor will feel it, and this is forerunner of greater curses yet coming, unless you repent. *k* The sin was great, in that you polluted my Name; but it becomes much greater when you add impudence to it, and harden your selves, and will not lay it to heart, therefore the curse is gone out with Commission from God to seize you.

3 Behold *l*, I will *†* corrupt your seed *m*, and *†* spread dung upon your faces *n*, *even* the dung of your solemn feasts *o*, and *†* one shall take you away with it *p*.

*l* Note it well, and consider. *m* Take away the prolific vertue and strength of it, that it shall bring forth none, or little Fruit; your seed you make plentiful, but you cannot make your harvest so, nor will I, till you give me the Glory I contend for, and will have, ere I have done; I will rebuke, or check your seed, which will surcease to grow thereupon, though your vices check, thrive still; your Seed for Harvest cannot grow up under my checks. *n* 'Tis an expression of greatest contempt cast upon a Person; it is a token of utmost undervalue and scorn, so I will expose you, as you have exposed my Name to contempt. *o* Your most solemn days and Feasts, which are by you accounted most Holy; and in which you think you offer the most holy and acceptable Sacrifices shall be as loathsome to me as dung, and shall make you, who offer them illegally, as polluted, unclean, and loathsome, as if I had thrown the dung of those Sacrifices into your faces. *p* You shall be taken away with it, removed as unclean as the dung it self, as unfit as that to be in the Temple, as fit to be cast out to the Dunghil; so contemptible shall you be, if you lay it not to heart.

4 And ye *q* shall know *r* that I have sent this commandment *s* unto you, that my covenant might be with Levi *t*, saith the LORD of hosts *u*.

*q* O Priests! *r* By sense and feeling, by woful experience, or know ye *i. e.* but what I speak now, and will do among you. *s* Admonition, reproof, and exhortation, to look more carefully for future, that you do not dishonour me, and make mine Altar and Sacrifices contemptible; but repent of what is past, and for time to come amend all, this I call for at your hands. *t* That you do not null the Covenant of Priesthood made with Levi, and which I would have continued in his Posterity, in you, and yours after you, which I would not have your sins and high provocations should abrogate; but if you will not this confirm, settle, and keep Levi's Covenant among you, I will make it firm, as to what is on my part to be done herein, to punish the violators of it. *u* God Almighty, Lord of Hosts hath spoken this, and will do it.

5 \* My covenant *x* was with him *y* of life and peace *z*, and I gave them *a* to him \* for the fear *b* <sup>12.</sup> wherewith he feared me, and was afraid before my Name *c*. <sup>\* Num. 23. 17. \* Deut. 33. 8, 9.</sup>

*x* Here is one Covenant that is more particular than any; a Covenant of Priesthood between God, and a particular Tribe. *y* Levi is named *ver*. 4. and I will rest there, though I know some would have it be Aaron, or Phineas. *z* Of long Life, and prosperous, by covenant under the Privileges therein contained, assured to the Levites in their due Ministrations before God. *a* Both Lives, the word is dual, or Life and Prosperity; *b* Religious fear, or that gracious qualification which appeared in the acts of it, for he feared before God. *c* Behaved himself with Reverence and trembling before God. It is the same repeated for confirmation of the former, or perhaps it may imply the habitual frame of Reverence from a contrite heart, which is here pointed at, and commended in this person under the name of Levi.

6 The law of truth *d* was in his mouth *e*, and iniquity was not found in his lips *f*, he walked with me *g* in peace *h* and equity *i*, and did turn many away from iniquity.

*d* The Law of God which is the Truth, the Doctrine of the Law according to the true meaning thereof. *e* He did teach it to the People, he resolved all cases by this Law, Aaron, Eleazar, Phineas, or as we must understand it, every one of those Godly Priests or Levites, in what Age soever they lived, who as *ver*. 5. feared God, and were humble. They taught the People (as was their duty) first to know the Law of God, and then to obey it; this by their example, the other by their Instruction. The Law of Truth was in his mouth, he pronounced according to the Law truly, pronouncing that unclean which the Law determined unclean, and that clean which was clean. *f* He judged not with respect to persons, nor for bribes per-



perverted judgment, nor judged that lawful which was unlawful; or the unlawful which was lawful. *g* His whole Life was a continual walking with God, as *Enoch's* was, and *Noah's* was, and as God required *Abraham's* should be, in holy fear of his majesty, in true love of his Precepts, and reverend observing his Ordinances; he lived with God, and to him. *b* With God, and with him, it was his aim to live peaceably towards others, that God might make them peaceable toward him, and God gave him much of that he desired. *i* In rectitude of mind, or in sincerity and uprightness, free from Hypocrisy, or else in all righteousness among men. *k* By his Instructions, and by his excellent example, he converted many from ways of sin.

\* Deut. 17. 9, 10.  
Jer. 18. 18.

7 For *l* \* the priests lips should keep knowledge *m*, and they *n* should seek the law at his mouth *o*: for he *is* the messenger *p* of the LORD of hosts.

*l* Those forementioned excellent Priests did so teach, and so live inasmuch as they did well consider 'twas their duty to be well acquainted with, and to have a great insight into the Law of God. *m* It is that their office binds them to; it is duty of all Gods People to know his Law, but the Priests duty to know it more than others, *Lev. 10. 11.* for they were to teach *Israel*, *Deut. 33. 10.* *n* The People of *Israel*. *o* In difficult cases, in Controversies, &c. the People were to consult, and advise with the Priests, and enquire what the Law said in the case. *p* Interpreter, Ambassador, or Legate of the Lord of Hosts with the People. Leiger among them, and who therefore ought to be advised with, about his Lords mind.

|| Or, fall in the law.

8 But ye *q* are departed *r* out of the way *s*, ye have caused many to || stumble at the law *t*: ye have corrupted the covenant *u* of Levi, saith the LORD of hosts.

*q* Priests that now are in office, now live, when *I Malachi* am sent to preach. *r* Have shamefully degenerated and turned away from your duty, are Apostates *s* of Gods Law, and of those holy Priests your Predecessors, out of the way of Truth, Holiness, Peace and Equity. *t* Your Expositions of the Law, your manner of worshipping God, and your manner of living, all together were great Scandals to very many, and too many of these that were offended by these things, these faults of yours, fell to sinning with you. *u* The Covenant of Priesthood, *Nehem. 13. 29.* charge them with this sin, and therefore they have no reason to expect the Blessings of this Covenant, *viz.* Life and Peace, since their making the Covenant void on their part, had cut off all claim and right to the Blessings promised in that Covenant, and had exposed them to the Curses God threatened them with.

\* 1 Sam. 2. 30.

|| Or, lifted up the face against.  
† Heb. accepted faces.

9 Therefore *x* \* have I also made you contemptible and base *y* before all the people *z*, according as ye have not kept my wayes *a*, but || † have been partial *b* in the law.

*x* Because you have corrupted the Covenant of *Levi*, and have dishonoured me, and made my Sacrifices contemptible. *y* I have left you under the contempt of the People, who think as you deserve, basely of you, you have dishonoured me, and I have made, and will make good my word, you shall be lightly esteemed. *z* There are none but account you an unworthy, unthankful, profane and unjust Generation, neither fit to serve God, or guide man. *a* Your punishment is as your sin, you forsook the Law of God, and made his Table and his Bread contemptible, now I make you contemptible, you were weary of my service, and the People were weary of such Priests. *b* You have perverted the Law for to please great men, or to favour your selves, or to speak all in few words, you have declined the true judgment of Gods Law, to serve some unworthy design or other; so that none could be sure of a right interpretation, or of a just judgment, or of a safe and sure direction from you.

\* Eph. 4. 6.

10 \* Have we † not all one Father *c*? hath not one God created *d* us? why do we *e* deal treacherously *f* every man *g* against his brother *h* by prophaning *i* the covenant of our fathers?

† We Jews. *c* Either *Abraham*, or *Jacob*, (not *Adam* here intended) with whom God made the Covenant by which the Posterity was made a peculiar People separated from other Nations, and on very weighty reasons forbid to joyn, and intermix with strange Nations. *d* The Prophet speaks of that great and gracious work of God, creating them to be a chosen People, a Nation formed to shew forth his praise, *Deut. 32. 6, 18. Isa. 43. 1, 7.* and so we Christians are created in Christ Jesus, *Eph. 2. 10.* and are in him new Creatures, *2 Cor. 5. 17.* *e* The Prophet was not guilty of the fault, yet speaks as one of the Community, partly to take off the envy of the Jews, and to cut off all occasion of quarrelling against his word, and partly to insinuate

the sense he had of this thing, and the affection he had for them, though he reproved them. *f* Despise, so some, break our Faith in the Marriage Contract engaged, so carry it disloyally, against the duty we owe to Gods Law, which equally binds us, as our Wives to mutual Love, Honour and Faithfulness, and why then do we take Heathen Wives ('tis bad if a Jew unmarried do it) but here now the case is worse) Jewish Wives being disliked, rejected, and so greatly despised? Why do we this against the bond of Consanguinity? And do we Sons of *Abraham* abuse thus the Daughters of *Abraham*? Why do we so little regard the bond of Religion, we are People, Sons and Daughters of one God, who hath called us, separated us from the Heathen, to keep Religion pure and unmixed, why then do we transgress thus? *g* The fault was very common, among the People and Priests too, and since their return out of *Babylon*. *h* This wrong was done immediately against the Wife, but the Father, Brothers or Kinsmen of the wronged Wife are mediately, and by consequence wronged, the whole Family of the Wife thus used, is perfidiously abused, but Brothers as principal of the Family are named. *i* Violating the Covenant of God, the Law, which approves no Polygamy, and forbids marrying of Idolaters.

11 ¶ Judah *k* hath dealt treacherously *l*, and an abomination *m* is committed in *Israel n*, and in *Jerusalem o*: for Judah hath profaned the holiness *p* of the LORD which he || loved *q*, and \* hath married the daughter of a strange God *r*. || Or, ought to love. \* Neh. 13. 23.

*k* Though *Judah* only is named, yet the rest of the returned Captives are included. *l* *Vid.* verse 10. letter *k*. *m* Such treachery is a very abominable thing, God and all good men abhor it, and yet here 'tis committed. *n* Who are Gods peculiar People, and above others should have been holy. *o* Under the eye of the Governours, the high Priest and Sanhedrim, nay under the eye of God who dwelt in *Jerusalem*, this could not but greatly provoke God. *p* Profane, violated the necessary cautionary Law of Marriage, confining *Israel* to marry within themselves, and not to endanger themselves and Religion, by joining affinity with Idolaters, who would draw them and their Children from the Holy Law, Worship and Temple of God, which are the holiness that he loved. *q* Which *he, i. e. Judah* once loved, so 'twas Apostacy in *Judah*. Or which *he, i. e. the Lord* loved above all, so 'tis a neglect of a main duty, 'tis slighting what God so greatly loved. *r* *Ezra 9. 1. and 10. 2.* mentions what Nations they were, whose Daughters were by these Jews taken for Wives, they were Idolatrous Nations, and the Women were Idolatresses when the Jews did marry them. This was bad, but these Jews had Wives before, and they cast them off. Or else took in these Strangers, and despised their former Wives, this is the Treachery and Abomination that is here committed.

12 The LORD will cut off the man that doth this *s*: || the master and the scholar *t* out of the tabernacles of *Jacob u*, and him that offereth an offering *x* unto the LORD of hosts. || Or, him that maketh, and him that sacrificeth.

*s* The Family of those who do this, shall be destroyed utterly by the hand of God, he will punish this crime. *t* Him that calleth and him that answereth. There shall be left neither any to teach or any to learn, none to call, nor any to answer, all the living cut off. *u* This points to the People, or Laity who dwell in the Cities of *Jacob*, they shall be rooted out of the Land. *x* The Priests that are guilty of this fault, shall be put out of the Office of Priest and Minister no more before the Lord.

13 And this have ye done again *y*, covering the altar of the LORD with tears *z*, with weeping *a* and with crying out *b*, insomuch that he *c* regardeth not the offering any more *d*, or receiveth it with good will at your hand *e*.

*y* Beside that first fault, you have committed another, you slight, misuse, and afflict your Jewish Wives, whom alone you should have loved, and cherished, but you make them drudges, and slaves to Idolatresses, your new and illegal Wives. *z* Your despised and misused Wives fly to the Temple, weep, and cry out unto God for redress of their injuries. *a* This is added to shew the abundance of their tears. *b* With vehemency crying to God against such Husbands. *c* The Lord who seeth their tears and heareth their cries. *d* Valueeth not such offerings made to him by such People, and such Priests. *e* is not at all pleased with such Offerings, whether expiatory or peace-offerings, none of them from such People shall ever avail them.

14 ¶ Yet ye say, Wherefore *f*? Because the LORD ha h been witness *g* between thee and the wife of thy youth *h*, against whom thou hast dealt treacherously *i*: yet *is* the thy companion *j*, and the wife of \* thy covenant *k*.

\* Prov. 2. 17.

f Though

*f* Though the fault was so great in the nature of it, and so notorious in the evidence of it, these impudent sinners will not see, but dispute, what just cause God hath to reject their offerings. *g* The Prophet answers them, God was witness both of the Marrimonial contract, when you promised other deportment and affections; and he is witness also of your violating this contract, and had seen how false, and perfidious you have been, what inhumanity you have shewed against your Wives. *†* Whom in thy youth thou marriedst, and hast had the best of her time and strength, and in age should love and deal kindly with. *b* See ver. 10. *h* *i* Yet she is, what she was, by the Sacred Institution of God, made thy Companion, not thy Drudge, or Slave, thou art most unjust to her, thus to change thy affection and deportment when there is no change in her State and Relation, *k* Covenants ought to be very exactly kept, and those especially which are of our own free will, and most voluntary making, our Covenants; such was this between the unnatural Husband, and his despised Wife; all which as they should have been arguments to his Duty, so they are aggravations of his neglect of Duty, and provocations to God, and now judge ye disputing, quarrelling Hypocrites whether God hath not justest cause to reject your offerings,

15 And did he *l* not make one *m*? yet had he the *||* residue of the spirit *n*: And wherefore one *o*? That he might seek a *†* godly seed *p*: Therefore take heed to your spirit *q*, and let none deal *||* treacherously *r* against the wife of his youth.

*l* God our Creator, *m* But one Man, and one Woman. *n* Yet he could have made more Men, and Women, and if it had been good, and well-pleasing to him, he could have made many Women for one Man, but though by his Power he could, yet in his Wisdom, Goodness, and Holiness he would not make more; from the beginning Marriage was ordained to be between one Man, and one Woman alone at once. So Christ argued *Matth.* 19. 4, 5, 6. *o* One couple, and no more. *p* Or a seed of God, either an excellent seed, as *Hebr.* expresses the excellency of a thing by the addition of the Name God to it, or rather a holy seed born to God in chaste Wedlock, and brought up under the instructions, and virtuous examples of Parents living in the fear of God, and love of each other, which in Polygamy cannot be expected. *q* Keep your heart from wandering after strange Wives, as you tender your life and souls. *r* Though many have done so, let none now do it any more.

16 For *s* \* the LORD the God of Israel saith *||* that he hateth *†* putting away *t*: for one *u* covereth violence with his garment, saith the LORD of hosts, therefore take heed to your spirit *u*, that he deal not treacherously *x*.

*f* The Prophet enforceth his former exhortation ver. 15. with the arguments laid here close together from the odiousness of the thing (he exhorts them to forbear) it is odious to the Lord that changed not, renews this evil practice as much as ever. God, Judge of wrongs, and the wronged, hates such wrong. God of Israel by Covenant, and in peculiar Relation, and so much more engaged to punish it; and he now declares his hatred of these things. *t* Divorce, such putting away of Wives as these petulant Jews used to make way for some new Wives, *u* rather, And covering violence, &c. which God hates as much as divorcing or putting away. This super-inducing of violence by a second Wife taken in upon, or with, or over the first Wife, called here a *Garment* God hateth. In summe neither your Divorces, nor your Polygamy may with safety be practised, for God hateth both. *u* And therefore be advised, take heed as you love your Life, your Souls, your Peace, and Welfare. *x* Neither on dislike, divorce, nor yet, with unbridled Lust, take other Wife in to the former, both are perfidious Treachery against her, thy Covenant, and thy God, and what canst thou expect from such courses that God hateth, but to be cut off?

17 \* Ye *x* have wearied *y* the LORD with your words *z*: Yet ye say, Wherein have we wearied him? \* When ye say *a*, Every one *b* that doth evil *is* good *c* in the sight of the LORD *d*, and he delighteth in them *e*, or Where *is* the God of judgment *f*.

*x* Ye Priests and people, slight in your Religion towards God, unfaithful in your Covenant with your Wives. *y* After the manner of Man this is spoken of God. *z* Your perverse reasonings, or impious quarrellings against God, among which, one most ungodly and Atheistical, does come to be remarkt on. *a* When your discourse and reasoning is managed to the overthrow (if 'twere possible) of all morality and goodness. *b* Nor one excepted by these illogical Atheists. *c* That is a wicked man, and doth wickedness (as you Prophets preach to us) is misrepresented by you, such are good men, and what they do is good; thus they call evil good; wo then to them! *d* In the account and judgement of God. *e* As appears (say these Atheists) by his prospering of them, did he not delight in them, would he so enrich and prosper them? *f* Or if they be evil, and their ways, designs and doings be evil, and punishable;

where is that God of Judgment? or why doth he delay execution of his displeasure against such men and ways? I am apt to think that the irreligious sentiments of the priests, their superficial managing the solemn worship of God, their Adulteries, and multiplying of Wives hitherto unpunished, had brought them either to think there was no such thing as Moral Goodness, or Moral Viciousness in mens Actions, or that if there were, since no punishment was laid on the vicious, nor any encouragement, or present reward bestow'd on the virtuous; that God did not, nor ever would concern himself to judge it; and so by an undue way of arguing, had concluded themselves into Atheism, the very height of wickedness. That this is likely enough, our Age confirms, in which unpunished enormities, are Atheists Arguments against God and his Providence. And unless he damn them, they'll not believe the Being of a God; But such must remember, they shall know and believe it at last, if not too late.

CHAP. III.

1 Behold *a* \* I will send *b* my messenger *c*, \* *Luke* 1. 76. and he shall prepare the way before me *d*: and the LORD *†* whom ye seek *e* shall suddenly come *f* to his temple *g*, even the messenger of the covenant *h* whom ye delight *i* in: behold *k*, he shall come *l*, saith the LORD of hosts *m*.

The former Chapter, as we have it cast; ended with an enquiry made by vicious and ungodly priests and people, who either doubted, or denied the present government, or future Judgment of God over the World. This being reproved in the last verse of the second Chapter; Now God condescends to give a very full and particular answer to this question, for the instruction and consolation of the good; whatever use the evil will make of it. *a* This note in this place, and on this occasion, requires our best attention, consider it well therefore all ye that enquire with doubt, and all ye that enquire with belief, that he will come, who is God of Judgment. *b* Or I am sending, I will shortly send; it is Christ who here speaketh, and who sendeth, *c* John Baptist, the forerunner of Christ, as evidently appears from, *Matth.* 11. 10. *Mark* 1. 2. and *Luk.* 7. 27, 28. He is this messenger, whom some by mistake, have taken to be an Angel, but though the word so signifieth, it doth also signify a Messenger, and so 'tis very fitly rendered in this place, *Vid.* chap. 1. verse 1. *let. c.* *d* By Preaching Repentance, because the Kingdom of heaven was at hand, by Baptizing, by calling them to believe on the Messiah, who should now ere long be revealed, &c. so *John Baptist* made ready the people to entertain Christ, and to believe in him; this was he who came in the spirit and power of Elias, and such a one the Jews expected. *†* Messiah, who is Lord and Christ, *Acts* 2. 36. Lord of Lords, *Rev.* 17. 14. and 19. 16. *e* You ungodly disputers, seek, but not aright, for you seek, *i. e.* enquire whether there be such a God of Judgment? beside these, there are others also, who did seek, *i. e.* humbly, longing and praying that he would come, and waiting, assured that he will come; 'tis these, chiefly intended. *f* After the coming of his forerunner; this suddenly in the Text, is not very fitly interpreted of a time, so long as between this Prophecy, and the coming of Christ, but it very well suiteth to the time between John Baptists appearing to prepare the way, and Christs appearing now the way was prepared. *g* That Temple, which was the second Temple at Jerusalem, lately built by Zerubbabel and Joshua, into which the Messiah was to come and so he did; There old Simcon met him, there he disputed with the Doctors, thither he went to drive out buyers and sellers, and this according to what was foretold of him; *Hag.* 2. 7. and all the Religious Jews, who lived and dyed before the desolation of this second Temple, did believe, and did confess that the Messiah would come, whilst that house did stand. He is then come, for that Temple hath been ruin'd long since by the Romans. *h* The Angel of the Covenant, not Elias, but Christ, the Messiah, in whose blood the Covenant of grace was confirmed, for whose sake 'tis performed to us. *i* You Jews, among whom, few there are, who do not please themselves to think of his coming, for the expectation of the best among the Jews, was fixt on Salvation, as that they hoped for by Christ. Others expected great, but worldly advantage by his coming, and setting up his Kingdom among them. *k* Behold again, saith the Prophet, consider thoroughly what is foretold. *l* At the time to the place, in the manner fore-shewed. *m* All confirmed by the word of the great God.

2 But *n* who *o* may abide *p* the day of his coming *q*? and who shall stand *r* when he appeareth? for \* he is like a refiners fire *s*, and like fullers sope *t*.

*n* And *Hebr.* *o* Among the Jews were two sorts of enquirers after the day of the Messiahs coming, some enquired with doubt of the truth of the promises, that he should come to set all right like them, chap. 2. verse 17. *where is the God of Judgment?* Others enquired, hoping for preferment in the Kingdom of the Messiah, of these, who shall be able to endure? To abide this day? When the unparallel'd afflictions of that

\* See *Isa.* 4. 4. *Matth.* 3. 10, 11, 12.



time shall cut off so many Jews, when the Sword of the God of Judgment shall destroy the ungodly scoffers, when so many must in Zech. 12. 8, 9. *be cut off*; and so many must *pass through the fire*. This will be a terrible day to these ungodly ones. Nor will it be much better with those, who disappointed of the expected Worldly Grandeur of the Messiah shall stumble and fall, and be snared and broken, who will reject that Messiah, who appears in a character so extremely different from what they had preconceived, and when God shall punish for the rejecting the Messiah, it will be a dreadful day, as 'tis describ'd, Matth. 24. 6, 7, 8. &c. Mark 13. 2, 8, 12, 13, 14. the righteous will scarcely be saved, what then will become of the sinner? *p* Think of, as *Valg. Lat.* the forethought of those calamities would be a burden; who shall be able to stand under the heavy weight of those crosses which in that day will fall on all sorts of men? *q* This day was from his Preaching, till the utter destruction of the City of Jerusalem, about seventy years after the Birth of Christ; dayes they were, had they not been shortned, would have worn out all; but for the Elect sake they were shortned, Matth. 24. 22. *r* An elegant ingemination to confirm the thing, and to affect us with it. *s* Some are like Metals, which nothing but a fierce fire can purge, such fire shall the troubles of these days be. *t* Another allusion; Though this may express the troubles of those times somewhat more tolerable, yet troublesome enough. The boiling waters, into which spotted Cloaths are thrown, where they lie soaking ere they are taken out; the rubbing of them with the soap, by which the cloaths are whiten'd and cleans'd indeed, but withall, fretted, weakened, and in time worn out; so that day of the Lord will prove to all, a day of great Tryal, to purge and refine.

\* Isa. 1. 25.

3 And \* he *u* shall sit *x* as a refiner, and purifier of silver *†*, and he shall purifie *y* the sons of Levi *z*, and purge them as gold and silver *a*, that they may offer *b* unto the LORD an offering in righteousness *c*.

*u* King Messiah, Christ Jesus our Lord. *x* As resolv'd to attend this work, he will set to it vigorously, and continue in it constantly, till 'tis finished. *y* Overlooking the Furnace, that it be hot enough to melt down the Silver and Gold, and to consume the dross, and purifie the best part of the Gold. *z* The effect of this fiery Tryal, of this scouring, shall be the thorough cleansing of the persons that are to pass through it: These sufferings, together with his word, shall by the power of the Spirit accompanying them, thoroughly purge the good, and they shall be a fire hot enough to burn up the wicked. *a* Either the Jewish Levites, or all Christians, who are made Priests unto God, to offer Sacrifices to him, even Prayers, Praises and Alm's, &c. or such as should minister more immediately to God, in the services of the Spiritual Temple, as the Levites did in the Material Temple. *b* That they may be vessels of Honour, purified for holy employments. *c* By the Law phrase is set forth Gospel Worship, for it cannot be meant of Legal Offerings, which the Messiah did abolish at his coming. *d* In right manner, purely and uprightly.

\* chap. I. 11.

|| Or, ancient.

4 Then *d* \* shall the offerings *e* of Judah, and Jerusalem *f* be pleasant *g* unto the LORD, as in the dayes of old, and as in || former years *h*.

*d* When the Lord, Messenger or Angel of the Covenant, the King Messiah shall be come, and set up his Kingdom, framed his Gospel Church. *e* The services and duties required of the Church, and performed by it; express'd here, in an allusion to the Law services; such are now fervent Prayers, Psal. 141. 2. lively Praises, thankful memorials of the death of Christ in the Sacraments, attentive hearing the word, and giving up our selves, Soul and Body, a holy, living Sacrifice to God, Rom. 12. 1. and Alm's, Heb. 13. 15, 16. *f* The whole Christian Church, express'd by the names of its Type. *g* Delightful as sweet odours to the smell, as savoury meats to the taste, as comely objects to the eye, every way acceptable to God. *h* This acceptance God will give, shall be as great and gracious as ever he gave to any of the Services of his Saints of old, we need not determine the precise times to which these expressions refer. It is certain, God did greatly delight in the Sacrifices and Offerings of his people, when they offered them in right manner. He will give as gracious acceptance still which implyeth a continuance of these Sacrifices which he will accept, and inferreth that this coming of Christ is not his coming to judge the world, his last coming.

|| Or, defraud.

5 And I *i* will come near *k* to you *l* to judgment *m*, and I will be a swift witness *n* against the forcerers *o*, and against the adulterers *p*, and against false swearers *q*, and against those that || oppress the hireling in his wages *r*, the widow *s* and the fatherless *t*, and that turn aside the stranger *u* from his right, and fear not me *x*, saith the LORD of hosts.

*i* Either God the Father, or Christ the Messiah, to whom the Father hath committed all Judgment, John 5. 22. *k* You have spoken as if you thought I was far off, but by what I do,

you shall see, I am near to you, and you shall feel my hand, that you may believe I am a God of Judgment, and they happy who wait for him, and they miserable who fall under his Judgments. *l* O Jews, not those very persons Malachi preach'd to, but those who should be then living, when the Messiah cometh, which was more than 400 years after Malachi's preaching, by which time his Hearers were all dead. *m* Against the wicked to whom he would be what fire is to the dross in the Furnace, to the Righteous what the fire is to purer parts of the Gold: He will consume the Wicked, he will refine the good, he will be terrible to both in doing this. *n* In that he will be a Witness, they may be assured, that they should not be acquitted in Judgment for want of Evidence, and in that a swift Witness they may be sure he will come in timely enough against them. And farther yet, he that comes near as Judge to call them to an account, was always near them to observe all they did, all they spake, or thought, and he will be near, as Witnesses against them. *o* Sorcery was forbidden, and God testifies his detestation of the sin, and such as practice it, Deut. 18. 10, 11, 12, 13, 14. the people of God who may consult with their God, his Word, and Prophets, do very abominably if they consult with the Devil; a sin their Fathers learnt among the Egyptians, a sin they had learnt among the Chaldeans during the Captivity, and practis'd under the second Temple. *p* Who transgressed the Law of Nature, and of God, Exod. 20. 14. Deut. 5. 18. and 22. 22. and were by the Law to dye for it. *q* Perjury, against which Zech. 5. 3, 4, and God hateth this sin, Zech. 8. 17. *r* Either detaining it, or lessening it, Jer. 22. 13. James 5. 4. *s* Who should be relieved, Deut. 24. 19, 20, 21. not oppress'd, Isa. 1. 17. *t* Such are not only those who have lost their Fathers by Death, but all friendless ones, God requires us to assist, and help such, not oppress them, Psal. 82. 1, 2, 3, 4. *u* Pervert Judgment, or wrest the Law, or admit false Witnesses against a stranger. Not doing right is ill, though to an Enemy, but 'tis a crying sin to do wrong to a stranger, and God will punish it when it cryeth, as he did upon your Fathers, Ezek. 22. 7, with 13, 14, 15, 16. *x* Neither reverence my precepts to keep them, nor tremble at my threats to prevent the execution of them by declining the sins I threaten. Irreligion is root of all these oppressions, and God will punish them.

6 For *y* I am the LORD, I \* change not *z*, \* therefore ye sons of Jacob *a* are not confu-  
med *b*.

*y* This introduceth the final, and full confirmation of what hath been foretold in the verses before, the God of Judgment will come, &c. *z* As he loved Righteousness, and hath purposed to defend and reward it, yea, hath promised, it shall be well with the Righteous, so he now loveth Righteousness, and purposeth to deal well with them that love, and practice it, these may joyce, I change not. And so on the other hand I do as I ever have hated wickedness, and will as I have threatned, punish it, I change not, my mind toward the things or persons that are wicked, is the same. *a* Either taken for all the natural branches of Jacob, or taken for such as are the Sons of Jacob according to the Faith, who did indeed fear God. *b* Since the same hatred of sin, and resolution to punish is accompanied with the same long suffering, and patience, that you Sons of Jacob by Nature (but not by imitation) who have provoked me, and deserve to be destroyed, might yet have time to repent and amend, since my long suffering changeth not, you are not yet consumed in your sins. So for the good, though they are oppress'd, and suffer, yet not consumed, for God changeth not, he now doth love as he ever hath loved them, and preserveth them. In brief God is the same in his Wisdom to order the rewards of good and bad in fittest season, and therefore neither the one nor the other are consumed, but both preserv'd to the season appointed of God, the just Judge, and then each shall be dealt with according to what they are.

7 ¶ Even from the dayes of your fathers *c* ye are gone away *d* from mine ordinances *e*, and have not kept them *f*: \* Return unto me *g*, and I will return unto you *h*, saith the LORD of hosts: But ye said, Wherein shall we return *i*?

*c* We need not fix a particular time, or age wherein this Apostacy began; It is an old Apostacy that is here charged on them, and they were notoriously guilty of it. *d* Are turn'd away by the Examples, and by the corrupt Doctrines of your Fathers, and false Teachers; yea, you have voluntarily and of choice gone away. *e* Which either directed my worship, or your dealings one with another, so that you have sinned greatly by polluting my Temple with your own Additions, or diminutions, with Idolatry, or corrupt manner of performing my Service, and you have sinned against one another by Injustice, Unfaithfulness, and Cruelty, since you have gone away from my Laws, which direct the way of Righteousness and Equity. *f* It is a farther affirmation confirming the Truth of the charge, and added to make them more sensible of their sin. Some tell us that this chargeth on them their sins against Negative precepts, as the other charged them with sins against Positive precepts, so the whole Law was new, and had long been broken by their Fathers, and themselves.

\* Num. 23. 19.

Rom. 11. 29.

Am. 1. 15.

Lam. 3. 23.

\* Zech. 1. 3.

It is the only course you can take, repent ere 'tis too late, return whilst there is hope. *r* I will yet pardon, accept you, establish, and bless you; amend your ways and doings, and I will soon amend the state of your Affairs. *s* As to other, so now to this advice, they return a proud, shameless, and self-justifying Question, wherein, or what is the evil from which we should return to thee? What is our sin?

8 ¶ Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? *x* In tithes *y* and offerings *z*.

Among the many Deviations from Gods Law (which they do not, because they will not see) the Prophet chargeth them with this kind of Sacrilegious Theft, they had detained his Tithes, shortened him in that portion which he had reserved to himself, and for his Service, which is as our Version expresseth it a robbing of God. And as the words lie in the original, they do by arguing from the less to the greater aggravate this sin; as they may be read, *will a man rob a great man?* or, *a Judge?* for the word us'd will bear these Notions. Or, *will a man rob the Gods?* *i. e.* do not Heathens abhor the foulness of such a fault, and fear the punishment of Sacrilege, and therefore would not rob their Idols? as another Prophet ask'd once the question, have any of the Nations changed their Gods, which yet are no Gods? Jer. 2. 11. so now, have the Nations rob'd their Gods? But, blush ye shameless Priests! and Jews! you have rob'd not a great man, but the great God; not Judges, but the Judge of Judges; not an Idol, but the Living God. How great is your crime! *x* A question just like those chap. 1. 7. and 2. 17. and 3. 7. which see. *y* The People rob'd God, not paying the full Tenth, which God appointed should be paid to him. The Priests rob'd God in Tithes, while they took too much, or it may be all for their own particular, and Family use, and did not distribute them to all that by Gods Law had a right to a proportion of them. *z* Either First-fruits, or other Oblations and Gifts, which were appointed to be brought to the Temple for the Service of God; in all which the People, and Priests had given him less than his due.

9 Ye *a* are curst with a curse *b*: for ye have robbed me *c*, even this whole nation *d*.

O Priests, your sin, your Sacrilege, of which you are guilty, hath provoked me. *b* Are greatly curst, and are likely still to be curst, the Curse shall continue whilst you continue in this your sinful course. *c* This brought, increas'd and multiplied your curse. Or as some, yet ye do rob me! Strange that you dare sin, whilst I am punishing for this very sin! Or by way of question, and do ye rob me? will you go on thus to sin, when you are under the curse for it? will you, as Ahab, sin when in distress? or Pharaoh-like, harden under the Judgment? *d* Like Priest, like people, the Priests and Levites did unduly employ the Tithes, and Offerings, and the People did unduly pay, 'tis like the People observed how much of the Tithes were laid out otherwise than the Law directed, and they were ready to think they might do well enough to keep that for a use better (as they did think) than the use the Priests and Levites put it to, they thought 'twas ill spent by the Priests, and well saved by them, but this however seemingly excuse them to themselves, it leaves them guilty before God, the whole Nation is Sacrilegious, and the whole Nation curst for it.

10 Bring ye *e* all the tithes into the store-house *f*, that there may be meat in mine house *g*, and prove me *h* now herewith *i*, faith the LORD of hosts, if I will not open you the \* windows of heaven *k*, and \* pour you out a blessing *l*, that there shall not be room enough *m* to receive it.

If these persons spoken of, be the Priests, then they are required not to detain the Tithes in their own hands, but as was their duty, to bring them into the publick store-house. If the People are the Persons, *ye, people*, it requires them to make a punctual and full Payment of all Tithes of Corn, Wine, Oyl, &c. about this did Nehemiah contend with the Rulers, and made them honest, and all Judah obeyed and did the like, Neh. 12. 10, 11, 12, 13. *f* Which was one or more large Rooms, built on purpose for this use, to lay up the Tithes, and to keep them for Holy Uses. It was some large and stately Chamber, for we find that Eliashib had befriended Tobiah, letting him have it for an Apartment to dwell in, Neh. 13. 5, 6, 7, &c. *g* For the Priests and Levites to live upon, that they fly not, as many had done, from the Service of God in the Temple, to take care of their Country Affairs, and by their Industry provide maintenance for themselves and theirs, Neh. 13. 10. *h* Make the experiment, the Prophet doth in the name of God offer to put it to a short Trial. *i* By doing your duty, try whether I will not make good my Promise, and give you a Blessing instead of a Curse. *k* This form of Speech is used, Gen. 7. 11. when those mighty rains that help'd to drown the world, were poured forth, and now here plentiful and fruitful Rains are promised in the same Phrase, in a kind of proverbial Speech, to express great abundance of the thing intended. *l* First of Rain to water the Earth, and to make it fruitful, next a Blessing of Corn, Wine and Oyl, and all other products of the Earth, for the use of man and beast. *m* Your Barns and Store-houses shall not be large enough to receive it all. Your Fats shall overflow, Joel 2. 23, 24. Or as 'tis

Amos 9. 13. you shall have Harvest work, and Vintage work, and Sowing work, as much, or more, than your Labourers can well finish in their Seasons.

11 And I will rebuke *n* the devonrer *n* for your sakes *o*, and he shall not † destroy *p* the fruits of † Heb. corrupt. your ground *q*: neither shall your vine cast her fruit *r* before the time *s* in the field *t*, faith the LORD of hosts.

*n* Lay a restraint upon, or prohibit, and the Prohibition shall be effectual, if God so check, no Creature is or dares be deaf to it; such a check not only quiets the unruly Sea, but can dry it up. *n* All kind of devourers, the Locust, the Cancer-worm, Caterpillar, &c. pests of those Countries very often, though they were in mighty Armies and incredible Multitudes, yet a rebuke from God will check them all at once as if they were but one. *o* No for Merit in you, but for Good to you. *p* Consume and eat up, as those Vermin always did wherever they came. *q* Corn sown by your hand, and Grass springing up of its own nature, both which these Locusts devour wheresoever they come, and leave Penury or Famine behind them, *r* Nor blasting or burning Winds shall make them drop, no Frosts or Hails shall destroy your Vines. This was once the Plague of Egypt, Psa. 105. 33, 34, 35, 36. *s* Your Vines shall carry their Fruit till they are fully ripe. *t* Where they had large Vineyards and Olive-yards planted, and God will make them prosper, if this People will return to him.

12 And all nations *u* shall call you blessed *x*: for ye shall be a delightful land *y*, faith the LORD of hosts *z*.

*u* All that are about you that know you, and see Gods dealings with you. *x* Praise the state and condition you are in, and pronounce you to be a very happy People, whose God is the Lord, and whose Mercies come thus from God. *y* Of delights, or desirable for its pleasantness; a Land so good man would desire it, and when purged, 'twill be a Land the Lord will delight in, and give it the name Hephthibah; *z* Added as an assurance that it shall be according to this promise, for so much as he who is Lord of Hosts, hath engaged his word to do it, and his word will do it, can make all Creatures co-operate for that purpose.

13 ¶ \* Your words *a* have been stout *b* against me, faith the LORD: yet ye say *c*, What have we spoken so much against thee? \* Job 21. 14

*a* Your Discourses concerning my Providences over you and others, your Reasonings, Censures, and Verdicts, passed on your own ways, and on the ways of your God. *b* Proudly justifying your selves, as deserving better usage from God, or insolently arraigning God for his kindness to others, who in your Judgment are worse than your selves, by such words as those chap. 2. 17. *c* You think you have spoken nothing so proudly and stoutly, and challenge me to tell you wherein, or with what words you have shew'd such Insolence.

14 Ye *d* have said *e*, It is vain to serve God *f*: and what profit *is* it, that we have kept his † ordinances *g*, and that we have walked † mournfully *h* before the LORD of hosts? † Heb. observation. † Heb. in black.

*d* Ye that are the Children of the Forefathers, who had this good Land given to them, and ever made fruitful while they feared and obeyed their God, you that have been well rewarded for your obedience, or you Priests who have Tithes, Sacrifices, Offerings, and First-Fruits given you for your Services. *e* Have thought first, and next have discourst it, unthankful to your God, you have Atheist-like maintained it in Disputes. *f* That all is lost Labour, no profit to God, nor any to your selves; therefore better sit still, and do nothing, than to no purpose. *g* While what they have before their eyes, is the Fruit of Gods goodness, and what they want is punishment of their not doing it better; whilst a very unsuitable observing the Ordinances of God, hath so much profit for you, dare you say there is no profit? Sortish Atheists! who will not try what a more agreeable Service would do! *h* So the Hypocrites and ungodly object against God, Isa. 58. 3. Yet their's, as Ahab's dissembled Mourning had their reward, and infinitely better than they deserved.

15 And now *i* \* we call the proud happy *k*: yea, they that work wickedness are † set up *l*: yea, they that \* tempt God are even delivered *m*. \* chap. 2. 17. † Heb. built. \* Psa. 55. 9.

*i* Or now therefore, on these false reasonings of these deceived ones, they proceed to further Impiety, and audacious Blasphemy. *k* We (say they) see before our Eyes, and pretty pronounce what we see; that the proud Contemners of God and his Law, are the flourishing ones; they are at present happiest, and there appears no sign of any change of Affairs to them. They do boldly and despitefully oppose God and yet prosper. And could this be, say they, if there were a God of Judgment to call men to account, and to deal with them according



to their ways? *i* Who contrive, and then work wickedness; who choose it, study it, and glory in it, as the whole of their life; are built up, are advanced to honours, and filled with Riches, and have fair probability that all this will last to them, and theirs. And could this be, say these Priests and Jews, under the eye of a just and Sovereign Judge? where is the God of Judgment when such disorders are every where seen? *m* They that dare him to his very face, that do the highest affronts to God, purposely to prove whether he would or could punish the sinners amongst men. Those escape punishment though the Law and Prophets threaten them, and would you have us (say these men) believe there is such a God of Judgment, when all is so disorderly carried in the world? Thus far the proud behaviour of these against God.

16 ¶ Then *n* they that feared the LORD *o*, spake often one to another *p*, and the LORD hearkned *q*, and heard *r*, and a book of remembrance was written before him *s* for them *t* that feared the LORD *u*, and that thought upon his name *x*.

*n* When Atheism and bold contempt of God was grown so high, and was so plainly and smartly reprov'd by the Prophet. *o* Those that were truly Religious that knew Gods judgments were a great deep, and that his wayes were as high above our wayes as Heaven above the Earth. *p* Discour'd aright of Gods Mercy, Justice, Patience, Holiness and Wisdom in his Government, and manage of the Sons of Men; establish'd one another against the assaults of such proud contemptuous disputers; encouraged each other to wait for God in the way of his Judgments. Though 'tis not said what they spake, we have reason to believe it was as good of God and his proceedings as the discourse of the wicked was evil. The Godly spake things that did as much become the wayes of God, as what the wicked spake did disparage the wayes of an omniscient, holy, patient and just God. *q* After the manner of man, the Lord is represented as if he did listen to hear more distinctly, and as if he did incline his Ear. *r* Clearly, perfectly, and fully understood and observed, and what the godly spake of him and for him. *s* A Registry was made of the persons and their discourses. This is after the manner of men, spoken of God whose omniscience seeth, knoweth, and remembreth all, but this Book is written before the Lord, he will have every good man, every good word of such, and every good thought such have for him, entered under his eye, that they may be assured of a comfortable reward for it. *t* On their behalf. *u* See *let. o.* *x* With love, esteem and holy admiration.

\* Exod. 19. 5.  
Psal. 135. 4.  
Tit. 2. 14.  
|| Or, special  
treasure.  
\* Isa. 62. 3.

17 And \* they shall be mine *y*, saith the LORD of hosts, in that day when *z* I make up my || \* jewels *a*; and I will spare them *b* as a man spareth his own son that serveth him *c*.

*y* Though now they seem to lie unregarded; as if they were not worth the owning, they shall appear to be mine. *z* The day wherein God will sever between Men and Men, and between Actions and Actions, which day, though ye know it not is well known to the Lord, and beside, the great day of final discrimination, God hath several other dayes of Visitation, which are times wherein he will own his, as the good Figs, &c. Jer. 24. The day that God hath appointed, and will and did bring upon this people in the destruction of Jerusalem by Titus Vespasianus. *a* Or peculiar Treasure, that which I highly value and keep most safely, now they are packt up among things of no great value, but when the Casket is opened, these Jewels shall be laid up among the richest Treasures, as when they were all sent to Pella, not one Christian left in Jerusalem, and which shall be fully made good in the last great day of final Judgment, and in Heaven to Eternal Ages. *b* In the mean time they shall be spared, pick'd, preserved, and loved. Now their weaknesses covered and pardoned, their good will approved and accepted, then their worth own'd, published and rewarded. *c* As a tender Father doth with his Son, his own Son, that serveth him, so will God spare such, as in an Atheistical world do speak for God, do fear God, and highly value both his Law and Government, and so obey him.

18 Then *d* shall ye *e* return *f*, and discern *g* between the righteous and the wicked: between him that serveth GOD, and him that serveth him not.

*d* When that day of the Lord punishing the Jews by the Romans shall come, and he shall do thus for his Jewels. *e* To be blasphemous Scoffers, proud Contemnners of God and Religion. *f* Return to your Reason, enforced by the convincing power of Gods Judgments to come to your selves, or to change your opinion of God and his Government. *g* Clearly see with envy towards them, with horror and grief in your selves; the unexpected escape and happiness of the righteous who served God, and your misery that served him not, but were wicked, and perish now in your wickedness.

## CHAP. IV.

1 FOR *a* behold *b*, the day *c* cometh *d* that shall burn as an oven *e*, and all the proud *f*,

yea, and all that do wickedly *g* shall be \* stub- \* ble *h*, and the day that cometh *i* shall burn them up *k*, saith the LORD of hosts *l*, that it shall leave them neither root nor branch *m*.

*a* The words immediately foregoing, (which as we have the Chapters divided, did end the third Chapter) foretold a day to come then, though 'tis now long since past, in which such Judgment should be executed upon the Jewish Nation as should make the stoutest contemnners of God to see and acknowledge his different respects and providences toward the good and toward the evil. Now in this verse (which continueth the discourse) he accounteth how it should be. *b* Mark well what now the Lord doth foretell. *c* Before mentioned, the day of visitation and discerning of men. *d* Though it be at some 400 years distance from you, yet 'tis coming and will overtake you and overwhelm you too about that time; nay you shall have some tastes of bitter cups before, some less and shorter troubles, the presage and assurance of that dreadful day I now speak of, saith our Prophet. *e* The Refiners fire, chap. 3. 2. is now represented to us as a fire, burning more dreadfully, which really was more dreadful in the fulfilling then here it is in the prediction. When Jerusalem and the Temple were on fire, and none could quench it, when the Fire rag'd every where, but burnt most fiercely where the arched Roofs did make it as in Ovens and Furnaces to double it felt, and in fold flames with flames, and with dreadful roarings increas'd its Terrors. This day may will be an Emblem of the Day of judgment, and this place may be accommodated thereto, but it principally speaks of the times of vengeance on Jerusalem in its final desolation. *f* Such as chap. 1. 13. and 3. 13, 14, 15. are described. *g* This is another part of the character of these persons, and expiatory of the former passage, proud men, such as (the Text mentions) will be wicked workers. *h* Dried and cast into the Oven, consumed as soon as cast in. *i* Of which already, chap. 3. 15, and this ver. *let. c. k* Totally and speedily consume them. *l* Added to confirm the certainty of the thing, the Lord of Hosts hath said it shall be, and he can do what he saith he will. *m* In allusion to the utter extirpation of trees for the fire, whose branches lop'd off, the body cleft, and the roots stock'd up, and all cast into the fire, so that nothing remains but the ashes, into which all is turned, and this was fully accomplished upon the irreligious Jews when the Romans burnt their City and Temple, and destroyed the people.

2 ¶ But unto you that fear my name *n*, shall the \* sun *o* of righteousness *p* arise with healing *q* in his wings *r*, and ye shall go forth *s*, and grow up *t* as calves of the stall *r*.

*n* So chap. 3. 16. are they described to us who were written in the book of remembrance, who loved the Law of their God, and kept it, who believed his Promises and rejoiced in expectation of the good promised, who believed his Threats and trembled at them, that they might rest in the day of trouble, as Hab. 3. 16. who walked humbly with their God. *o* Christ, who is Luke 1. 78. the day-spring from on high. Or as most elegantly described Isa. 60. 1, 2, 3. who is very fitly compared to the Sun, fountain of Light, and vital heat to his Church, he enlightens and enlivens every one, John 1. 4, 5. *p* And of Mercy and benignity; for the Heb. word imports both, and neither may be here excluded. His Justice is seen in Executions of judgment on the proud and wicked, who are consumed in the Fire of his wrath, and his Righteousness and Mercy are seen in the preservation and remuneration of those that fear the Lord, so greatly different shall this time be, to the wicked and the godly; to these a day of benign light and kindly influences through the Mercy of God, to the wicked a day of destruction, and utter extirpation. *q* His beams and rays shall bring health and strength with delight and joy, safety and security, it may be (as some have observed from the word) an intimation of the healing virtue that from Christ went forth to such as in faith touched the hem of his Garment, Math. 9. 20, 21. and is as effectual for the healing of Soul Maladies and infirmities as of Bodily Diseases. *r* Go out of harms way, out of Jerusalem, before the fatal siege, obeying the Call from Heaven, Go hence to Pella, and thar of Christ, Math. 24. 15, 16. *s* In Strength, Vigour and Spiritual Stature. *t* Where they are safe guarded and well ordered. So will the Lord keep safe and look well to his preserved ones when the wicked are destroyed.

3 And ye *u* shall tread down the wicked *x*: for they shall be ashes under the soles of your feet *y*, in the day that I shall do *this* *z*, saith the LORD of hosts.

*u* Vid. ver. 2. *let. n.* *x* Now the ungodly, proud, and Atheistical despisers of God, Providence, and future judgments, do tread down those that fear God and are godly, but it shall not be so always; that word, *Psal.* 58. 10, 11. and that *Isa.* 66. 24. and that Rev. 18. 20. shall be fulfilled in the overthrow of the bad, and in the Triumphs of the good. But more particularly this treading seems to be intended of those who, after the sacking and burning of Jerusalem, should return either to view the ruins, or to dwell there, and so should in going up and down, tread upon the wicked, either buried in the Ruins or consumed to Ashes. *y* by this it appears, that these preserved

preserved ones did not barbarously tread upon the entire Bodies of the wicked, but upon the ashes of those Bodies by the fire consumed and turned into ashes, and mixt with the ashes of their Houses and Goods. 2 Burn Jerusalem and the Temple with the Citizens and Priests whose Carcasses were slain by the Sword, or their Persons surpris'd with the Flames, shall be burnt up. And so both this and much of the first Verse may be literally understood, and was so fulfilled by Titus and his Souldiers, Anno Christi, 73.

\* Exod. 20. 3. 4 ¶ Remember *a* ye the \* law *b* of Moses *c* my servant *d*, which I commanded unto him \* in Horeb *e* for all Israel *f*, with the statutes and judgments *g*.

*a* Now take leave of all Prophecie, for you shall have no more till the Great Prophet, till Shiloh come, and attend ye diligently to the Law of Moses, keep its Precepts and Directions. *b* In the full extent, the Moral Precepts, Rules of a Holy and Religious Life for all. The Ceremonial Precepts; Rules of your Worship, so long as your Temple shall stand a Type of Christ to come. The Judicial Precepts; whilst you have any Government, or power of Judicatures. By a due keeping this you may escape future Judgments, and obtain future Blessings, Lev. 25. Deut. 28. beside, by this attending to the Law, they might be enabled to see the Messiah, and own him of whom Moses wrote in the Law. Now though the Law only be express'd, the Prophets are included, who also wrote of Christ, Deut. 18. 15. John 5. 46. Acts 13. 27. This was excellent advice to this People, who (had they taken it) had escaped the sins they ran into, and the Miseries they fell under; They had not crucified the Lord of Glory, nor rejected their own Mercy, nor pulled fiery Judgments on their own heads, to their utter Ruine. *c* Whose memory you venerate, in whom you glory, whose Law therefore ye ought to obey. *d* Who was my Servant, and delivered my commands to you. I do therefore expect that my Authority, and Moses his esteem among you, prevail with you, to study most carefully this Law. *e* With most Majestick Circumstances, to awe you to the observance of all its Precepts, and which was an Emblem of that Terroure and Majesty wherein the Law-giver would appear to Judge, to give rewards or adjudge to Punishments. *f* So long as they should be a People and Church. *g* Be not partial; Statutes and Judgments, i. e. the whole Law must you attend to, and remember it as God requires, not turn aside from any of its Prescripts.

\* Mark 9. 11. 5 ¶ Behold I will send *b* you \* Elijah *i* the prophet *k*, before *l* the coming of the great *m* and dreadful *n* day of the LORD *o*.

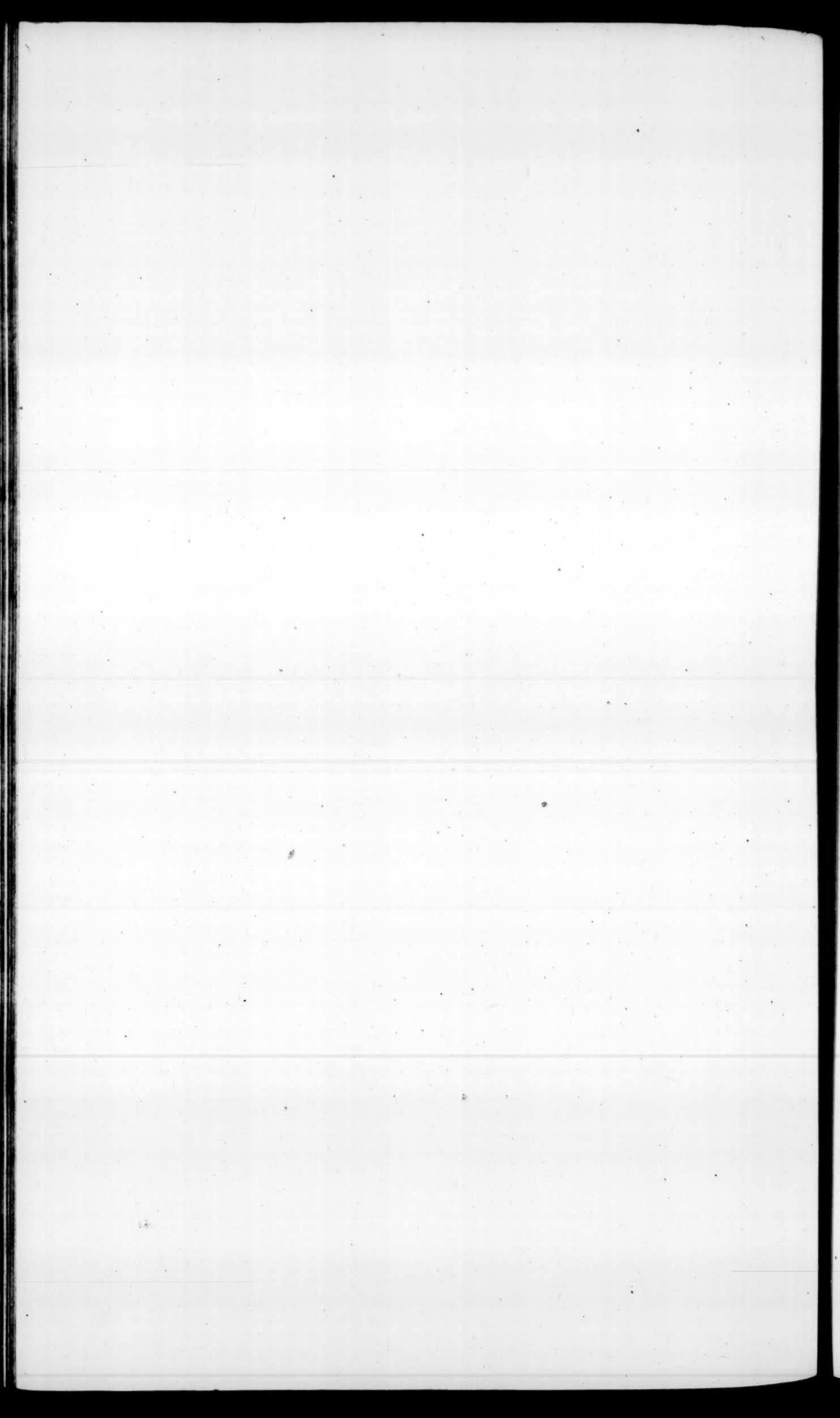
*b* Though the Spirit of Prophecie cease for 400 years, yet at the expiring of those years, you shall have one sent, as great as Elijah, and therefore he is now called Elijah, that shall prepare Messiah's way. *i* Not the same in Person, who reproved idolatrous Israel, who destroyed Baal, though both Jews and many Christians would gladly have it so, in favour of some Errors they have adopted and would maintain. But this Person here called Elijah, was John Baptist, as is clear from Matt. 17. 9. to 13. *Elias is come, and they have done to him whatsoever they listed*, ver. 12. *Then understood the disciples that he spake of John the Baptist. And bewas that Elias if they would receive him*, Mat. 11. 10, 11, 12, 13. Elias was to come when Malachi lived; Elias was come, and the Jews had ill treated him, and Herod had beheaded him, when Christ here lived; this Elias then was John the Baptist, who came in the Spirit and power of Elijah, Luke 1. 17. and therefore bears his name in this Prophecie. *k* Who foretold Christ the true Messiah's sudden manifestation, who indeed was already among them, but had not yet discovered himself, on whom he perswades the Jews to believe, and receive his person and his Law, Luke 1. 15, 16, 17. and Mark 1. 7, 8. who was greater than a Prophet, Mat. 11. 9. nor doth John's denying himself to be a Prophet, John 1. 21. in their sense contradict this. *l* That is immediately before, so he was

born six months before Christ, and began his preaching but few years before Christ began to exercise his publick Office. *m* This day was great indeed, yet 'tis not the day of the last and great Judgment, though the Jews perversely affirm it to evade the acknowledgment of Messiahs being already come. But this day of Messiah was great for the alterations he was to make in worship, and Church-affairs, taking down the Mosaic Ceremonies, and enlarging the Church; great for the Miracles he wrought and empowered others to do; great for the Reconciliation between God and man, for the conquering of Satan, and casting him out of his Throne. It was great too against the Jews his obstinate Enemies. *n* It was a time of Vengeance, executed upon a People whose sins were full ripe, and such sufferings fell on the Jews at that time, as may very well be an Emblem of the day of Judgment, and which may be remotely meant hereby. But the first, literal and plain meaning of the words, refer to the times of Vengeance upon the Jews, from either the Birth, or first Preaching, or Death of Christ to the final Desolation of the City and Temple, and irrecoverable overthrow of their Government, of which Christ speaks at large, Mat. 24. 1. and Mark 13. to 32. ver. 6. which places point out first the sad and dismal Miseries of the Jews, and next by accommodation, the end of the World and last Judgment. Such a description of this day, Joel 2. 31. by St. Peter interpreted and applied to this day of Christ, Acts 2. 20. more fully clears this. *o* Jesus Christ preaching to the Jews, calling them to Repentance, reproving their sins, encouraging their compliance, threatening their Impenitence, and labouring to gather the children of Jerusalem together under his wings, but they would not, Matt. 23. 34. to 36. And therefore at last destroying by the Romans, these obstinate and incorrigible Sinners.

6 And he *p* shall turn the heart *q* of the fathers unto the children *r*, and the heart of the children to their fathers *s*, lest *t* come and finite the earth *u* with a curse *x*.

*p* John the Baptist, who comes in the spirit and power of Elias. *q* It shall be his office and work to turn, as it is the office of every Preacher. The success is of God; who also gives it as he pleaseth, and did give it to John's Ministry, and so the words include the event of John's Preaching, which did, as here it is foretold he should, convert many. *r* There were at this time many great and unnatural divisions and quarrels among the Jews, in which Fathers studied mischief to their own Children; they were divided and spitefully bent against them, in Civils and on account of Religion, and these turned hearts from dearest Relations. Some by *Fathers* and *Children* understand Jews and Gentiles, whose Souls being converted to Christ, their hearts were turned one to another. *s* Undutiful Children estranged by the same means, and on the same accounts from their Fathers, but now by obeying the call to Repentance, embracing the Doctrine of the Messiah, immediately to be revealed, and Baptized into it; Religious quarrels cease, and both Parents and Childrens hearts unite to Christ first, and then to each other, and all to God. *t* God, or Christ who indeed first tenders the Blessings of Grace and peace, and gives them to such as accept, but this the Jews would not; the Rulers, the Priests, the body of the People refused them, next thing Christ (Lord and King, rejected and disowned) will do, is to curse and destroy. *u* The Land of Judaea, and the Inhabitants of it. *x* Which brings with it, and ends in utter destruction: as at this day we read in the Story of the Romans invading, subduing, captivating the Jews, and raising their City and Temple. That the time is past now 1644 years since a stone was not left upon a stone, as was foretold by Christ, Matt. 24. 2. since those unparallel'd Hardships and Miseries, befel the Jews, which no heart almost can read, and not bleed at reading, (though at this distance of time) and the Sufferers so deservedly endured such a Curse, as leaveth Jerusalem a desolate heap, and a perpetual Monument of Gods displeasure, against a People that finally sin against his Sovereignty and his Mercy.





# ANNOTATIONS

## ON THE

# New TESTAMENT.

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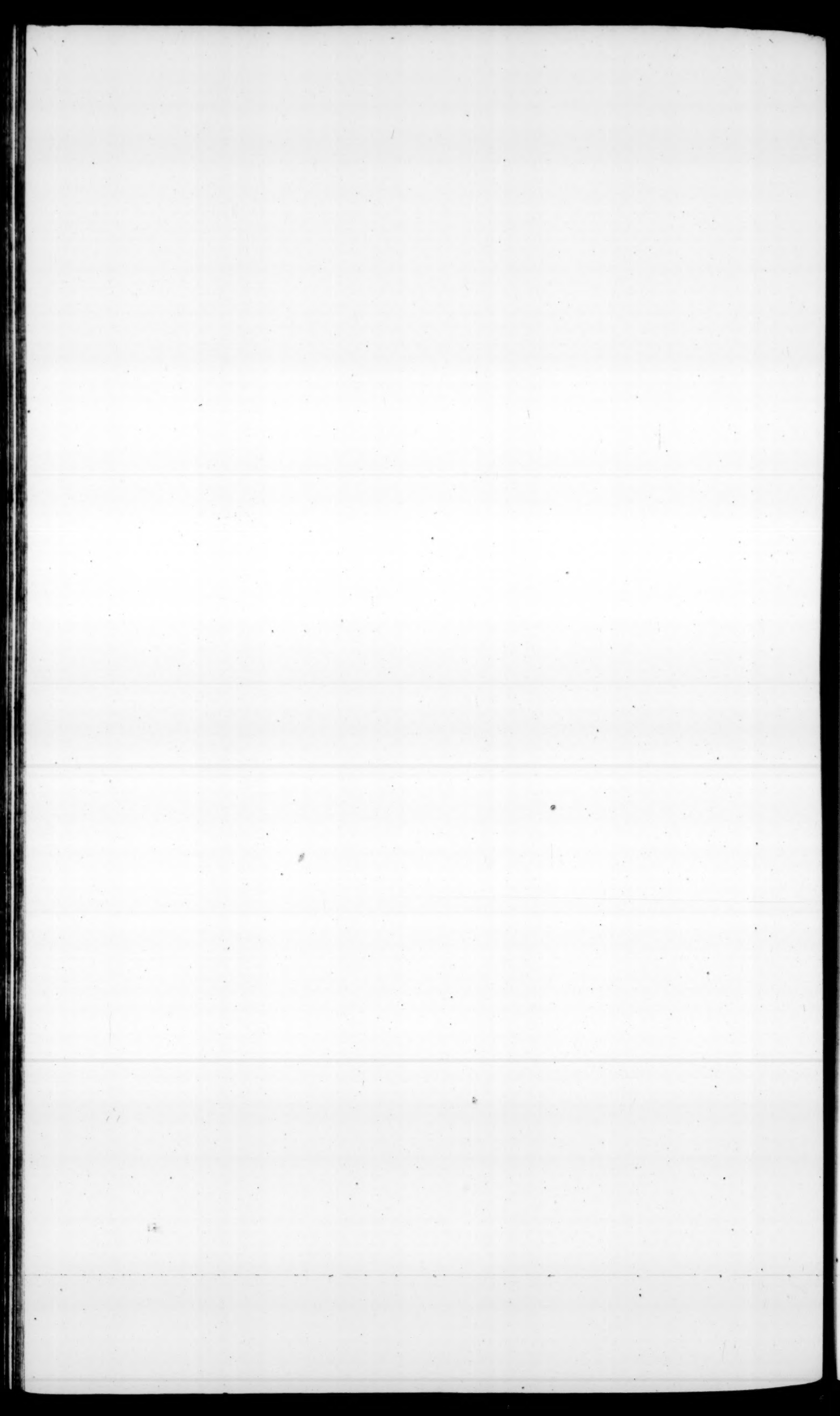
## S<sup>t</sup>. MATTHEW.

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### The ARGUMENT.

**T**HE whole Revelation of the Will of God to the Children of Men, is usually called The Bible, that is, The Book (for the word Bible derives from the Greek *βιβλα* or *βιβλιον*) with a note of Eminency, being indeed the Book of Books, so as Luther said well that he should wish all his Books burn'd if he could know, that men by them would be kept, from reading the Scriptures. And to distinguish this from other Books, we have in the ordinary Titles of our Bibles, added Holy, with respect to the Authority, the Matter and end of it. This sacred Book with us Christians, is usually divided into the Old and New Testament, indeed the term Testament, doth not so properly belong to the Law and the Prophets, as to the Books of the Evangelists, the Acts and Epistles, &c. The Title of New Testament in Greek is, *τῆς καινῆς διαθήκης* *ἀπ' ἀντα*. That is the whole of the New Disposition or New Law, or New Covenant, or New Testament. The word, Originally, and Primarily signifieth a Disposition of things: In regard, that amongst men, Things are ordered, or disposed, by a Law, or by Contract, or Covenant, or by Will and Testament, the word hath been used to signify any of these. But in regard, that until a Testator be dead, a Testament is of no force, Christ having not come nor dyed, before all the Law and the Prophets were Finished (I mean the Writings containing the Law, and what other Holy Men wrote by Inspiration from God, which the Jews call the Prophets, or the Holy Writings) it is not so proper (but that use hath now obtained) to call those Writings by the Name of a Testament. Especially considering, that as part of them (which contained the Ceremonial Law) was abolished by the Testator's Death, and another great part of them, fulfilled, in his Coming and Dying. 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Nor yet an exact account of every Speech in any one Sermon, or all the Circumstances of any of his Actions: We must conceive of them, not as exact Notaries, but such who wrote from their Memories (not without the Inspiration of the Holy Spirit) Hence it is manifest, that altho they do not Contradict one another (that indeed were incompetent with the Spirit of Truth, their common Guide) yet one Evangelist hath, what another hath not, and in the same piece of his History, one hath more Circumstances than another: And hard'y any of them relates all things in the same Order of time, in which they were Spoke or Done, but set them down, as their Memory did serve them, keeping to the Substance, and being less careful as to Circumstances: So as where more Evangelists relate the same History or Sermon, what all say must be taken to Compleat the History or Discourse, so far as the Holy Spirit thought fit Christians should be acquainted with it; which is the Method I have taken in my Notes upon the Gospel according to St. Matthew. Matthew was the Son of Alpheus, Mark 2. 14. called also Levi, by his Employment he was a Publican, that is one who gathered Custom for the Romans (which sort of People were generally hated, and perhaps none of the honestest Men) Christ called him from the Receipt of Custom to be his Disciple, Matth. 9. 9. 10. Mark 2. 14, 15. He was sent out as one of the Twelve Apostles, Matth. 10. 3. So as he was both an Eye and Ear-witness of what he wrote, what became of him after Christ's Ascension I cannot tell, nor knowing what Credit is to be given to what Ecclesiastical Historians say in the Case, who wrote three or four hundred years after. The term of his Writing this Gospel is as incertain, some eight, some





# ANNOTATIONS ON THE New TESTAMENT.

## S<sup>t</sup>. MATTHEW.

### The ARGUMENT.

**T**HE whole Revelation of the Will of God to the Children of Men, is usually called The Bible, that is, The Book (for the word Bible derives from the Greek *βιβλα* or *βιβλιον*) with a note of Eminency, being indeed the Book of Books, so as Luther said well that he should wish all his Books burn'd if he could know, that men by them would be kept, from reading the Scriptures. And to distinguish this from other Books, we have in the ordinary Titles of our Bibles, added Holy, with respect to the Authority, the Matter and end of it. This sacred Book with us Christians, is usually divided into the Old and New Testament, indeed the term Testament, doth not so properly belong to the Law and the Prophets, as to the Books of the Evangelists, the Acts and Epistles, &c. The Title of New Testament in Greek is, *τῆς καινῆς διαθήκης* *απ' αὐτῆς*. That is the whole of the New Disposition or New Law, or New Covenant, or New Testament. 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nine, some fifteen years after Christ's Ascension. It hath been a Question also, whether he wrote in Hebrew or Greek: It is most probable that he (as the other Evangelists) wrote it in Greek, tho' it hath been once or twice translated into Hebrew. Those who as to that Question have a Curiosity to know what is written on both sides, (not to mention other Books) may read enough in Mr. Pools Prolegomena, to this Gospel in his Synopsis Criticorum. The matter of his Gospel is principally the History of the Birth, Life, Death, and Resurrection of our Saviour: The passages after his Resurrection, and before his Ascension are most fully related by St. John, Luke more fully relates the History of his Birth and what went before it. The History of the wise Men coming from the East to inquire for Christ is related by Matthew alone, so are some Parables, as that of the Virgins, Chap. 25. &c.

## CHAP. I.

\* Luke 3. 23.

**T**HE Book of \* the Generation of Jesus Christ, the Son of David, the Son of Abraham.

The Book of the Generation, Signifieth no more than the Writing containing the Genealogy or Pedegree; for the Jews called all Writings Books. Thus, Jer. 32. 10, 11. The Evidence of a Purchase is called the Book. So Isaiah 50. 1. and Mark 10. 4. the Writings called a Bill of Divorce are both in the Hebrew and the Greek called a Book of Divorce. Thus in Ecclesiastical Courts still, the term Libel (which signifieth a little Book) is used, so as these words, are not to be looked upon as the Title to the whole Gospel according to St. Matthew, but only to the following Pedegree of our Saviours Ancestors, of Jesus Christ, of that Person to whom the name of Jesus was given by the Angel, as we shall hear further, verse 20. 21. Because he shall save his People from their sins, (for Jesus as also Joshua signifies a Saviour or Deliverer) and who also was the Christ, or the Messiah, prophesied of by Daniel, Dan. 9. 25, 26, expected by the Jews, as doth appear from John 1. 41. (for Messiah and Christ denoted the same Person, John 4. 25. only Messiah was an Hebrew word, and Christ of Greek extraction, both signifying Anointed, and so Gods designation of a Person to the Office of a Priest, a Prophet, or a King. The Christ signifieth a designation to all three, The Son of David, the Son of Abraham: Not the immediate Son of either, but by a long Tradition, lineally descended from both. Abraham was long before David but is here put after him; either because he was a King, or because, the Jews expected Messiah, was to be the Son of David; Or because the Evangelists design was to begin the Pedegree from Abraham whom he therefore last mentioneth. Both are named, because both were concerned in the promise of Christ. It was made to Abraham, Gen. 12. 3. and 22. 18. and to David renewed, and enlarged, Psalm 89. 36, 37. Hence it appeareth that the Jews, lookt that Christ should be the Son of David, Matth. 22. 42. Mark 12. 35. Hence the Evangelist puts David in the front. From Abraham the Jews derived themselves, they usually Gloryed, they had Abraham to their Father. The Evangelist by proving Christ, to have descended from Abraham by Isaac, proveth him an Hebrew of the Hebrews, and to be descended from the seed to whom the Promise was made, and by proving him the Son of David, he proves him David's Righteous Branch, or Branch of righteousness mentioned: Jer. 23. 5, 6. and 33. 15. and so to have descended from the Royal Family.

2. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his Brethren.

The Evangelist reckoneth the Genealogy of our Saviour, by three Periods; reckoning thrice fourteen Descents. The first Period began in Abraham, and ended in David. The second began in Solomon, and ended in Christ. The third began with Joseph, and ended in Christ. Luke (as we shall see in its place) fetcheth our Saviours line, from Adam, from Abraham to David, there is no difference betwixt Matthew and Luke, they both reckoned up the same fourteen Persons, Luke 3. 32, 33, 34. But Luke repeating our Saviours Pedegree by his mothers side, and Matthew by his supposed Fathers side, Joseph, after David they must differ, Mary descending from David's Family by his Son Nathan, Joseph descending from him by Solomon. All Interpreters agree that there are great difficulties, about the Genealogy of Christ, (especially in reconciling Matthew and Luke.) And the Enemies of Christianity have in all times, made their advantage of them, to weaken our Faith as to the Gospel, but Christians ought to consider, 1. That the Jews had without doubt perfect Genealogies; and were more especially exact in keeping them as to the Royal Tribe of David, which was Judah, and the Priestly Tribe of Levi, that they might have a right King, and High Priest, and it cannot be expected that after seventeen hundred years almost, we should make out Genealogies, as they could. 2. That they were very apt to make Strifes, about words, and endles Genealogies. As appears by the Apostles cautioning both Timothy and Titus against it, Timothy 1. 4. and 6. 4. Titus 2. 9. 3. That it had been a sufficient exception against Christ if they could have proved he had not lineally descended from David. 4. That though they cavilled at

Christ for many things, yet, they never made any such Cavil. 5. That we are forbidden Strife, and endless Labour about Genealogy. And therefore it is the most unreasonable thing imaginable for us, to make such little Dissatisfactions, Grounds for us to question, or disbelieve the Gospel, because we cannot untie every knot we meet with in a Pedegree, but in this first Period, no such Difficulties occur. Both the Evangelists are agreed, and the Old Testament agrees both: That Abraham begat Isaac (when he was an hundred years old) we are assured by Moses, Gen. 21. 2, 5. that Isaac begat Jacob, he also telleth us, Gen. 25. 26. So also that Jacob begat Judas and his Brethren, Genesis 29. 35. Judas was Jacob's third Son by Leah, and that Son of whom dying Jacob prophesied, That him should his Brethren praise, and to him should his Fathers Children bow down. That the Scepter should not depart from Judah, nor the Lawgiver from between his feet, until Shiloh came, and unto him should the gathering of the People be, Gen. 49. 8, 9, 10. Though Saul who was the first King of Israel (given them in wrath) was of the Tribe of Benjamin, 1 Sam. 9. 21. yet David was of the Tribe of Judah, in whose Line the Kingdom held unto the Captivity, (and his Brethren) the Brethren of Judah, are here mentioned, being the Heads of the Jewish Nation: Christ descended from Judah.

3 And Judas begat Phares and Sarah of Tamar and Phares begat Esrom, and Esrom begat Aram.

That Judas begat Pharez and Zarah (They were Twins begot of Tamar his Daughter-in-Law, the Relict of his Son by whom God slew, Gen. 38. 7.) appeareth from Gen. 38. 27, 28, 29, 30. That Pharez begat Esrom, appeareth from Ruth 4. 18. and 1 Chron. 2. 5, and from the same Texts appears also that Esrom begat Aram, Ruth 4. 19. 1 Chron. 2. 9. where he is called Ram, some may possibly be offended that amongst all the Ancestors of Christ, there are but three Women named, and all of them such as had a great stain and blot upon their Reputation. This Tamar, the mother of Pharez and Zarah was blotted with Incest, and Pharez was one of the Children begot in that Incest. Rahab also is mentioned, ver. 5. whom the Scripture calleth an Harlot, Josh. 2. 1. and Bathsheba was stained with Adultery. But we ought to consider, 1. That (abating Original Corruption which we indeed all derive from our Parents) no man deriveth any intrinsic badness from the Vice of his Parents, though he may derive, a blot upon his Honour and Reputation, from it. 2. That this was one degree of our Saviours Humiliation. 3. That it was no way incongruous, that he who came into the World to dye for great sinners, should be born of some that were such.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

This exactly agreeth with the Old Testament, Ruth 4. 19. 20. 1 Chron. 2. 10, 11. Only it is there said, that Naasson, was Prince of the Children of Judah, Num. 1. 7. and 2, 3. and Salmon is there called Salma.

5 And Salmon begat Boaz of Rachab, and Boaz begat Obed of Ruth, and Obed begat Jesse.

6 And \* Jesse begat David the King. \* 1 Samuel 16. 2. This agreeth with Ruth 4. 22. and 1 Samuel 16. 2. 2. 15. Here now ariseth the first difficulty we meet with in this Genealogy, and it is rather an appearance of a Difficulty than a real one. Salmon being the Son of Aminadab, who was the Prince of the Children of Judah in Moses time, Salmon cannot be imagined to have lived later than in the times of Joshua. Boaz seemeth to have lived in Elies time, which (if Chronologists count right) was 300 years after, here are but four men named to take up these years. Salmon, Boaz, Obed, Jesse. Answer. The World according to Chronologists wanted but five of 2500 years old, when the Israelites (under the conduct of Joshua) entered into Canaan: We will suppose Salmon, to have then been a young man. Eli is by them said to have lived about the 281<sup>st</sup> of. So that the distance is 315 years. David is said to have been born in the 2860<sup>th</sup>. So as from Salmon to David are 255 years. Admire Salmon, Boaz, Obed and Jesse to have each of them lived an hundred years, or upward and this is no difficulty. Nor can be any absurdity in admitting this, if we consider the Age, and Vigor of Persons in that age of the World. Moses (tho a man spent with Travels and Bateils) lived 120 years, Deut. 34. 7. Caleb at 85 years was strong, and as fit for War, as ever

ever, Jos. 14. 11, 12. If we allow these four men the Life of Moses they might live 430 years, which might allow to each of them 15 or 16 years apiece for the Concurrence of their Lives with their Parents, yet 265 years might be well allowed for all their time: Nor is it unreasonable for us to suppose that God might allow those whom he intended thus to dignify a something longer Life, then the ordinary sort of men lived in that age of the World. So as the thing being neither naturally impossible (for in our Age we see particular Persons live upward of an hundred years) nor morally improbable, and directly affirmed in three or four Texts, they must have a great mind to quarrel with a Divine Revelation who quarrel the Truth of it upon such a pretence: Especially considering that the Lives of men in our declining, and debauchage of the World, are no measures by which we can guess at the Lives of extraordinary persons who lived near three thousand years ago. [David the King] possibly that term is added to distinguish the David here intended, from others of the same name, or because he was the first King of the Tribe of Judah to whom the Scepter of Israel was promised, Gen. 49. 10. Or the first King not given to the Israelites in wrath, as Saul was upon their murmuring against Samuel, or to shew that Christ descended from that Family, to whom the promise of the Messiah was made, Jer. 23. 5, and a Kingdom established for ever. Psal. 89. 35, 37. Thus our Evangelist hath given us the Names in his first Period, or fourteen Generations. Abraham, Isaac, Jacob, Judas, Pharez, Ezrom, Aram, Aminadab, Naasson, Salmon, Boaz, Obed, Jesse, David.

6 And David the King begat Solomon of her that had been the wife of Uriah.

Solomon was not the Eldest Child of David by Bathsheba that dyed, 2 Sam. 12. 22, 23. He was born after David had taken Bathsheba (who had been the Wife of Uriah) for his Wife, ver. 25. compared with 2 Sam. 11. 27.

7 And \* Solomon begat Roboam, and Roboam begat Abia; and Abia begat Afa.

This exactly agrees with the History of the Old Testament, 1 Kings 11. 22. (where he is called Rehoboam) he Reigned but seventeen years and dyed, 1 Kings 14. 21. and v. 31. Abijam his Son Reigned in his stead, he is here called Abia. But we shall observe frequent alteration of Names, both as to the final Terminations, and where the quiescent Letters in Hebrew fall into the Name. Abia or Abijam Reigned but three years, and was succeeded by Afa his Son, 1 Kings 15. 2. 8. Afa Reigned forty one years, 2 Chron. 16. 13. So as these three Princes Reigned sixty years.

8 And Afa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

Josaphat here called Josaphat, in the Greek (they having no Letter to express the Hebrew י by) was the Son of Afa, a good Son of a good Father, 2 Chron. 17. 1, 2. he Reigned twenty five years, 1 Kings 22. 42. Jehoram (here called Joram) succeeded him in his Kingdom, he slew his Brethren, he walked in the ways of Ahab, 2 Chron. 21. 2. 6. he Reigned but eight years, lived, and dyed wickedly, and was buried infamously, 2 Chron. 21. 20. But here arises another difficulty from what is said, Joram begat Ozias. It is certain that he did not beget him immediately, for Ozias was the fourth from Joram. Jehoram or Joram begat Ahaziah, he was his youngest Son, he lived but one year as King, 2 Chron. 21. 1, 2. then Athaliah usurped the Kingdom for six years, nor counting her Usurpation. Josiah the Son of Ahaziah Reigned forty years, 2 Chron. 24. 1. He dies, 2 Kings 12. 21. And Amaziah his Son Reigned in his stead, 2 Chron. 25. 1. He was the Father of Ozias called Azariah, 2 Kings 14. 21. So that when it is said: That Joram begat Ozias, we must only understand, that Ozias lineally descended from Joram, thus, ver. 1. Christ is called the Son of David, The Son of Abraham. Thus the Jews said, We have Abraham to our Father, and Elizabeth is said to be of the Daughters of Aaron, Luke 1. 5. But it is a greater Question, why the Evangelist leaves out Ahaziah, Josiah and Amaziah who were all three lawful Princes, and rightly descended from the Family of David. To pass by various Conjectures, the best account I find given of it is this. 1. It is manifest the Evangelist had a design to divide all the Generations from Abraham to Christ into three Periods. The first of which should contain the growing state of the Jewish Common-wealth, till it came at the height which was in Davids time. The second should contain its flourishing state; which was from Davids time till the first carrying into Captivity. The third should contain its declining state, from the first carrying them into Captivity to the coming of Christ. 2. He designed to reduce all the Generations in each Period to fourteen, this appeareth from ver. 17. Now altho the first Period contained exactly fourteen Descents or Generations, yet in the second there was manifestly seventeen, so as the Evangelist was obliged to leave out three to bring them to the number of fourteen; now tho it be a little too Curious to inquire why the Evangelist chose to leave out these three: Ahaziah, Josiah and Amaziah, rather than any other three.

yet there is a probable good Account of it given by learned Men, who have waded into these Speculations. Ahaziah was the Son of Jehoram by Athaliah the Daughter of Ahab, 2 Chron. 21. 6. Josiah her Grand-child, Amaziah her Great Grand-child. Now God had cursed the house of Ahab, and threatened to root out all his House, 1 King 21. 21. This (as is supposed) made the Evangelist, who was necessitated to leave out three to bring the Generations to fourteen, rather to chuse to leave out these Princes, who were of Ahabs half Blood, then any others. If any say why then did he not leave out more? Besides that he was not obliged any other way (then as he would keep to his number to leave out these) he knew Gods Threatnings of Children, for the sins of Parents, usually terminate in the third, and fourth Generation.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

That Joatham succeeded his father Ozias and Reigned sixteen years, agreeth with 2 Chron. 26. 23. and that Achaz his Son succeeded him, agreeth with 2 Chron. 28. 1. he also Reigned sixteen years, Hezekiah his Son Reigned in his stead, 2 Chron. 28. 27. Some here have cavilled at the Truth of the History of Holy-Write, because it appeareth from 2 Kings 10. 2. that Achaz dyed at thirty six years of Age, and that Hezekiah began to Reign at twenty five years of Age, doth also appear from 2 Chron. 29. 1. whence it appeareth that Hezekiah must be born when his Father was but eleven years of Age, which they think improbable: But those who will question the Truth of what we have so good a Proof of, as the Revelation of Holy-Write is, are obliged not only to tell us of things in it that are improbable to their apprehensions, but either in Nature impossible, or at least inconsistent with some other piece of Divine Revelation. Of the latter sort, we hear of nothing objected in this Case. Now though with us it be not ordinary for Persons at that Age to beget Children, yet that it is not impossible in Nature, nor more then hath happened in the World sometimes, Spanhemius hath largely proved in his Dabia Evangelica, Dub. 5. and that by no less Authorities then those of Hierome amongst the Ancients, and the learned Scaliger amongst the more Modern Writers, it is what may be. The Scripture telleth us it was so, that is enough for us, tho it be not a thing very ordinary.

10 And \* Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josiah. \* 2 Kin. 20. 21. 1 Chron. 3. 13.

All this exactly agreeth with the Scriptures of the Old Testament, these three Princes in a lineal Descent immediately succeeded each other, Manasseh, Reigning 55. Amon, 2. and Josiah thirty one years, all together eighty eight years.

11 And \* Josiah || begat Jeconias and his Brethren, about the time they were carried away to Babylon. \* 2 Kin. 23. 34. and 24. 1. 2 Chron. 36. 4. || Some read begat Jakim, and Jakim begat Jeconiah.

In this Jeconiah (who ever he was) determined the Evangelists second Period of fourteen Generations. But there is much Dispute, both about the Jeconiah who is here mentioned, and the Sons of Josiah as they are reckoned up, 1 Chron. 3. 15. where it is said, The Sons of Josiah were the first born Jehozabab, The second Jehoakim, The third Zedekiah. The fourth Shallum, 2 Kings 23. 31. 2 Chron. 36. 1. It is plain that Jehoabaz succeeded Josiah his Father: It is certain that amongst the Jews it was very ordinary for Persons to have two Names; thus King Uzziab in the Book of Kings called Azariah, 2 Kings 14. 21. Most if not all of Josiah's sons had two Names, it is plain that Jehoabaz his Eldest son is the same who in 1 Chron. 3. 15. is called Jehozabab, but he Reigned but three Months, probably set up by the people, and put down by Pharaoh Necho, in a Battle against whom Josiah was slain, he pursuing his Victory put him down, and set up Eliakim his next Brother, calling him Jehoakim, as he is called, 2 Chron. 3. 15. he Reigned eleven years, 2 Chron. 36. 5. The King of Babylon puts him down, and setteth up Jehoachin his son, who is also called Jeconiah, and Coniah, 2 Chron. 36. 9. he Reigned but three Months, and ten days, and the King of Babylon fetcheth him away, and sets up his Uncle Zedekiah (called also Mattaniah) he Reigned Eleven years, as appeareth by 2 Chron. 36. verse 11, then the whole Body of the Jews were carried away Captive into Babylon. We do not read either in the Book of Kings, or Chronicles, that Shallum (Josiah's fourth son) ever Reigned, yet it should seem that he did, by Jeremiah, 22. ver. 11. Some think that he was set up instead of Jehoabaz, when he was carried away. But the Scripture saith nothing of it, nor is it very probable that the Conqueror should skip over the Second and Third Son, and set up the Fourth. But it is not my present Concern, to inquire after Shallum, but only after Jeconiah mentioned in this Verse, and the other Jeconiah mentioned in the 12 verse, as the head of those generations which make up the last Period. As to this Jeconiah the most probable Opinion is, that it was Jehoakim, who was also called Jeconiah, and that the Jeconiah mentioned, ver. 12. was Jehoachin, the son of Jehoakim. In this I find some of the best Interpreters acquiescing, nor indeed is there any great Difficulty, in allowing Jehoachin the Father, as well as Je-



*Jehojachim* the Son to be called *Jeconiah* (so near are the Names akin, and the signification of both the same) but then the question is, how *Josiah* could be said to beget *Jehojachim*, about the time of the carrying into the Captivity of Babylon; for it appeareth by 2 Chron. 36. 5. That *Jehojachim* was twenty five years Old when he began to Reign, and he Reigned eleven years; and in his time was the first carrying into Babylon, so that there must be thirty seven years betwixt the begetting of *Jehojachim* and the first Transportation into Babylon. The Margent of our Bibles tell us of another Reading, *Josias* begat *Jakim* (*Jakim* and *Jehojachim* are the same) and *Jakim* begat *Jeconiah* (that is *Jehojachim*.) *Bera* thinks this the truest reading taken out of an old Copy of *R. Stephens*, magnified by *Stapuleus* and *Bucer*. But he thinks it should be thus, *Josias* begat *Jakim* and his Brethren (for we know that *Josiah* had four Sons) and *Jakim* begat *Jeconiah* (that is *Jehojachim*) about the time of the carrying into the Captivity of Babylon. For *Jehojachim* or *Jeconiah* was not nine years old when himself was carried away, and his Father was carried away before [about the carrying away into Babylon.] The Greek Preposition *καὶ* doth not signify any determinate certain time, but doth include sometimes many, and distinct times as it must do here, for *Josiah* began to Reign at eight years old, and Reigned thirty one years; so that he dyed at thirty nine years of Age, 1 Chron. 34. verse 2. *Jehozabab* (or *Johanan*) his eldest Son succeeded him at twenty three years old, so he must be born when *Josiah* was sixteen years of Age. *Jehojachim* began to Reign at twenty five years of Age. *Zedekiah* at one and twenty as appeareth from 2 Chron. 36. 1, 5, 11. so that *Zedekiah* must be but about nine years old when his Father dyed, which was not twelve years before *Jehojachim* was carried into Babylon, as appeareth by the History, 2 Chron. 36. Thus, the Persons in this Period, which (was the flourishing time of the Kingdom of Judah) are fourteen: *Solomon*, *Rehoboam*, *Abia*, *Asa*, *Jehoshaphat*, *Joram*, *Uzziah*, *Jotham*, *Ahaz*, *Hezekiah*, *Manasse*, *Amon*, *Josiah*, *Jehojachim*, only here is no mention made of *Jehozabab* his Reign, who was *Josiah* his Eldest Son, who it may be is not mentioned by the Evangelist: Either, because *Jehojachim* (here called *Jeconiah*) was a Second Son of the same Father, or in regard of his short Reign (for it was but three Months and odd days) or it may be, because in all Probability he was Tumultuously set up by the People, and not fixed in his Throne, before he was turned out by the Conqueror *Pharaoh Necho*, nor do we read of any Sons he left, to be sure he left none who could succeed him in the Throne, for *Jehojachim* was set up, and his Son *Jehojachin* succeeded him, as the History telleth us.

12 And after they were brought to Babylon,

\* *Jeconiah* begat *Salathiel*, and *Salathiel* begat

\* *Zorobabel*.

This *Jeconiah* is generally thought to be *Jehojachim* the Son of *Jehojachim*, he is called *Jeconiah*, 1 Chron. 3. 16. as well as *Jehojachim*, 2 Chron. 36. 8. so also Jer. 24. 1. he is called *Jeconiah* the Son of *Jehojachim*, that this *Jeconiah* begat *Salathiel*, appeareth from 1 Chron. 3. 17. It is here objected that God said concerning this *Jeconiah*, called also *Coniah*, Jer. 22. 30. Write you this man Childless, how then did he beget *Salathiel*; but it is easily answered, for that Verse, Jer. 23. 30. will expound it self. Write you this man Childless, a man that shall not prosper in his days, for no man of his seed shall prosper, sitting upon the Throne of David, and ruling any more in Judah: So as that Text is plainly to be understood without a Child that shall actually succeed in the Crown, for the Text it self supposeth that he should have seed but none that should prosper, sitting upon the Throne of David, and ruling in Judah, which the Scripture, 2 Chron. 36. justifieth, for the King of Babylon set up *Zedekiah* his Uncle in his stead, who was the last King in Judah, in the eleventh year of whose Reign the Jews were all carried Captive. This *Jeconiah* had eight Sons as we read, 2 Chron. 3. 17, 18. *Salathiel* is there reckoned as his second Son (possibly *Asher* dyed young, or at least Childless) so as the right of the Crown was in *Salathiel*, who is the Person alone here named. But how *Salathiel* is here said, to have begot *Zorobabel* is yet a greater Difficulty; for, 1 Chron. 3. 19. it is said: The Sons of *Pedajah* (not of *Salathiel*) were *Zorobabel*, and *Shimei*, if *Zorobabel* were the Son of *Pedajah*, how could he be the Son of *Salathiel*? Several Answers are given to this. Some think that *Zorobabel*, because he descended lineally from *Salathiel* is called his Son, which were a sufficient Answer if the supposition were true, that *Zorobabel* were lineally descended from *Salathiel*: But that it is not, for according to 1 Chron. 3. 18, *Pedajah* was not the Son, but the Brother of *Salathiel*. Others think that *Salathiel* is here said to have begot *Zorobabel*, because *Zorobabel* succeeded him in the Kingdom, but as that is a strange Interpretation of the word begat, so neither was *Salathiel* a King, though possibly the Title of the Crown was in him, as the Great Grand-child of *Josiah*, nor did ever *Zorobabel* assume the Crown that we read of. Whereas others say, that there were two *Zorobabels*; and that this Son was the adopted Son of *Salathiel*, both these things are suggested without proof. The most probable Opinion which I perceive the best

Interpreters acquiesce in, is, That *Salathiel* dying without issue *Pedajah* his Brother married his Wife according to the Law of God, Deut. 25. 5. and begat *Zorobabel* of her that had been the Wife of *Salathiel*; and thence it is said *Salathiel* begat him, *Pedajah* so raising up seed to his Brother according to the Law aforesaid. To this it is objected by some, That the Law was, That the Child should succeed in the name of the Brother that was dead: So that if this were the sense it should not have been, *Salathiel* begat *Zorobabel*, but *Salathiel* begat *Salathiel*. The Answer to this, is not difficult: For to succeed in the name of the Brother that is dead, doth not signify to be called by the very name with which he was called, but to be denominated his Son, as if begotten by him. And this is Evident from Ruth 4. 10. where *Baal* hath these words, *Ruth* the Moabitess, the Wife of *Mahlon*, have I purchased to be my Wife, to raise up the Name of the dead upon his inheritance, that the Name of the dead, be not cut off from among his Brethren. Yet verse 21. *Baal* having a Son by *Ruth*, did not call his name *Mahlon*, by the Name of his Father, but *Obed*.

13 And *Zorobabel* begat *Abiud*, and *Abiud* begat *Eliakim*, and *Eliakim* begat *Azor*.

14 And *Azor* begat *Sadoc*, and *Sadoc* begat *Achim*, and *Achim* begat *Eliud*.

15 And *Eliud* begat *Eleazar*, and *Eleazar* begat *Matthan*, and *Matthan* begat *Jacob*.

Here are divers Objections made to this last part of the Genealogy, and in a great measure caused from the difference between *Matthew* and *Luke*; but I shall not attempt any Reconciliation of those Differences till I come to *Luke* chap. 3. There is no *Abiud* reckoned among the Sons of *Zorobabel*, 1 Chron. 3. 19, 20. and for the others named, we have no certain Account of them, in any part of the Holy-Writ. From the time of *Jehojachim* were above five hundred years to the Birth of Christ: Of which seventy were spent in the Captivity of Babylon, *Zorobabel* was alive at the end of the Captivity, Ezra 5. 2. and, as it appears, the Ruler of the Jews though not under the Title and Style of King. For *Eliakim*, *Azor*, *Sadoc*, *Achim*, *Eliud*, *Eleazar*, *Matthan*, and *Jacob*. Though we have no mention of them in any Canonical Books of Holy-Writ, but only this, yet *Matthew*'s Credit in the Church of God, ought to outweigh any other Writings, pretending anything contrary to what he saith; we are therefore obliged to believe they all lineally descended from *David*, but living in a private State, and Condition, and Holy-Writ not extending its History beyond *Zorobabel*'s time (the time when the Jews came out of Babylon) it is no wonder that we have no better means then we have, from Holy-Writ to know their lineal Descent from the Royal Family. That *Matthew* in what he wrote was guided by the unerring Spirit, and that he had Rolls of Pedegrees which we want, we have reason to believe. This is enough for us Christians, who own the Books of the New as well as the Old Testament, to be wrote by Persons divinely inspired, so as to them we have nothing to do, but to reconcile *Matthew* and *Luke* both, whom we own to have had the same infallible Inspiration and Direction. If Jews or Pagans argue from any other Topick then this, it is enough to tell them, That the Jews kept exact Genealogies, and more especially as to the Descents in the Tribes of Judah and Levi, that they might never be at loss as to the Messiah whom they expected, as the Son of *David*, nor yet as to the true High-Priest. Tho these Records, and Rolls of Genealogy be now lost, yet we have no reason to believe they were so in *Matthew*'s time, of which Genealogies (as to this part) doubtless what *Matthew* saith was but a Copy, directed by that Holy Spirit, by which he was inspired.

16 And *Jacob* begat *Joseph* the Husband of *Mary*, of whom was born *Jesus* who is called Christ.

How *Luke* cometh to make *Joseph* the Son of *Heli*, we shall inquire (if God please) when we come to his third Chapter: But from this verse ariseth a very grave question, viz. How, or wherefore, the Evangelist in deriving the Pedegree of Christ, bringeth the line down to *Joseph*, from whom our Saviour did not descend, being no Flesh of his Flesh. Christ being the promised Messiah, the Prophecy, Isa. 7. 14. must be, and was fulfilled in him. A Virgin shall conceive and bear a Son, and thou shalt call his name Emmanuel. Now if *Joseph* were not the true, but only the Legal or Supposed Father of Christ: What had the Evangelist to do with his Genealogy? Many Answers are given to this, some think that the Evangelist accommodateth himself to the Vulgar Opinion, they took him generally for the true and natural Son of *Joseph*. They said, Is not this the Carpenters Son? But then the Holy Spirit, must have attempted to have proved a Conclusion true, from a Medium that was false, which must by no means be allowed: Besides, neither could this be *Matthew*'s design, who afterwards relateth the Mystery of our Saviours Incarnation plain enough; and tells us, ver. 18. That *Mary* was found with Child before *Joseph*, and she came together, others therefore say that amongst the Jews the Genealogies of Women use not to be reckoned. How universally true that

\* King. 24. 6.

\* Ezra 3. 2.

is, I cannot tell, generally it is (very probable) as being usual almost with all Nations to reckon Descents from the Males. In the present Case it is granted by most, that *Luke* deriveth the Descent of *Mary*. In the present Case, it seemeth of high Concern, that the Genealogy both of *Joseph* and *Mary* should be counted: Though our Saviours being the Messiah, could not have been proved from his being the Son of *Joseph*, for then he could not have been the Son of a Virgin (yet admitting the Jewish error in that Case, not knowing the Mystery of Christ's Incarnation) Christ, by their own confession, was confirmed to be the Son of *David*, because *Joseph* was so: On the other side, *Luke* deriving *Mary's* Genealogy from *David*, and affirming Christ to be born of a Virgin espoused, confirmed him to all the World, to be both the Son of *David*, descending from *Mary* a Virgin, that was a Daughter to one who was the Son of *David*, and also the true Messiah, in whom the Prophecy was fulfilled, of a Virgins conceiving and bearing a Son; so that by the reckoning of the Generation of two Persons, both of which were lineally descended from *David*, he was proved to be the Son of *David*, both to the generality of the Jews, who could not deny but *Joseph* was so, and to all believers both Jews and Gentiles, to whom God should give to believe the Mystery of the Incarnation, by the Conception of the Holy Ghost. This to me seems a sufficient reason for the reckoning up our Saviours Descent from *David*, both by Father and Mother. Which is advantaged by considering that *Joseph* was not only the reputed Father, but the legal Father of Christ, and although his being not the Natural, but the legal Father of Christ, will not prove him the Son of *David*, further then to the Jews, who would have him to be the Natural Son of *Joseph*, yet the Genealogy reckoned from *Abraham* to *Joseph*, will prove *Joseph* the Son of *David* (whom they judged Christ's natural Father) so as they had nothing to say against that, and the other parts of this Gospel, and this Chapter indeed with the Genealogy of *Mary*, will prove that he was both the Son of *David*, and the true Messiah, as a Son born of a Virgin. Whereas some say that *Mary* was of the Tribe of *Levi*, and think to prove it by her being Cousen to *Elizabeth*, who is expressly called a Daughter of *Aaron*, *Luke* 1. 1. Besides that *Luke* ch. 3. plainly proveth her of the Tribe of *Judah*, and of the Family of *David*, the proof is by no means sufficient, for although the Law, *Nam* 35.8,9. for the avoiding of a Confusion of Inheritances, commanded them to Marry within their Tribes, yet this Law concerned not the Daughters of the Tribe of *Levi*, for that Tribe had no Inheritance as the rest. So as that kindred might easily be, though *Mary* was not of the Tribe of *Levi*, but of *Judah*, as indeed she was. But leaving this Question, let us come to the words of the Verse. And *Jacob* began *Joseph* the Husband of *Mary*, that is, the espoused Husband of *Mary*. Espousals make a Marriage before God: The Angel afterward said to *Joseph* (but yet espoused) *Fear not to take unto thee Mary thy Wife*. And he was soon after the Legal, Actual Husband of *Mary*: Of whom was born *Jesus*, who was called *Christ*, that Person who was called *Jesi's* by the Direction of the Angel, as we shall by and by see, who was also called *Christ*, which as we said, signifieth Anointed, and the same with *Messiah*. It is observed by some, that the name of *Christ* was given to Kings of *Judah* (because of their anointing) before the Captivity, but to none after, till he came who was the *Christ*, God by that Providence (if the Jews would have understood it) pointing out to them, that the Person was now come, who was promised them under the Notion of the *Messiah*, *Dan* 9. 25, 26. and whom they expected, as appeareth from *John* 1. 41. & 4. 25. and no longer to be expected.

17 So all the generations from *Abraham* to *David* are fourteen generations; And from *David* to the carrying away into *Babylon*, are fourteen generations, and from the carrying away into *Babylon*, unto *Christ* are fourteen generations.

The Evangelist for reasons which we cannot fathom, reduceth our Saviours Progenitors to fourteen in each Period of the Jewish State, and in the first Period determining with *David* there were no more. In the second, he leaveth our three Kings descended from the Daughter of *Ahab*. In the third which was from the Captivity to *Christ*, there were doubtless more, *Luke* reckoneth up twenty four (taking in *Christ* for one) and agreeth in very few with *Matthew*, who was forced to leave out some, to keep to his number of fourteen. Nor doth *Matthew* speak any thing false, or contradictory to *Luke*, in saying there were fourteen, though there were more. Besides there might be many more Progenitors of *Mary* than *Joseph*, whose Pedegree *Matthew* deriveth.

18 Now the Birth of *Jesus Christ* was \* on this wife, when as his Mother *Mary* was espoused to *Joseph*, before they came together, she was found with child of the holy Ghost.

The Evangelist preface this extraordinary Birth of our Saviour in this manner. Now, the Birth of *Jesus Christ* was on this wife, not in the ordinary Course and manner in which

Children are conceived and brought forth into the World, but in this wonderful manner [when his Mother *Mary* was espoused to *Joseph*.] Betrothing, or Espousing, was nothing else but a Solemn promise of Marriage made by two Persons each to other, at such a distance of time, as they agreed upon. It was a decent usage approved of (if not ordained) by God, as appears by *Deut* 20. 7. That we are obliged still to use it, I dare not say, it might be a prudential Order and Constitution of that State. There was nothing in it Typical, nothing to bring it under the Notion of a Carnal Ordinance, (as the Apostle calls some of their Ordinances relating to the Worship of God) It seemeth Equitable, that the Parties to be married might have some convenient time to think seriously of the great Change they are soon to make in their Lives, and more solemnly seek unto God for his Blessing upon them, as also that they might more freely Discourse together about their Household Affairs, and the Settlement of their Families, than the modesty of the Virgins of that age would otherwise have allowed them. It made them Man and Wife before God, though they came not together for some time after: The distance of time seemeth to have been left to the Agreement of Parties, and Parents. In this case we cannot certainly assert the distance, but it appeareth to have been such, as that she was found with Child, before they came together. *Mary* knew what the Evangelist here asserteth, that it was by the Holy Ghost: For as she must know, that she had not known Man, as she told the Angel, *Luke* 1. 34. So the Angel had satisfied her, saying, v. 35. *The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee. Therefore also that Holy thing which shall be born of thee, shall be called the Son of God*. It cannot be doubted but that she revealed this to some of her Friends, but how it came to be found, or who found it, we are not told. *Joseph* as yet had no such Revelation. God would have his Son to be born of a Virgin. 1. For the fulfilling of the Promise, *Isa* 7. 14. 2. Of the Holy Ghost, that the Womb of the Virgin being sanctified by the Spirit of Holiness, there might be no Traduction of Original sin. Of a betrothed Virgin. 1. That he might not be under the reproach of Illegitimacy. 2. Nor his Mother subjected to the punishment of the Judaical Law. 3. That *Mary's* stock might be by her betrothed Husband. 4. That *Christ* might have a Guard in his Infancy.

19 Then *Joseph* her husband being a just man, and not willing \* to make her a publick example, \* *Deut* 24. 1. was minded to put her away privily.

It was found she was with Child (possibly her self, or some of her Friends told it to *Joseph*) her espoused Husband, it is plain from this Text, he came to the knowledge of it, for upon it, the Evangelist saith, he was minded to put her away privily; had *Joseph* at this time heard and believed, that the holy Ghost had come upon her, and the power of the most High overshadowed her, being a good Man, he would not have entertained thoughts of putting her away: But though she had before received this Revelation, and might possibly have communicated it to some of her Friends, yet it is manifest that her Husband *Joseph* had not heard it, or at least was not easie to believe a thing of so unusual and extraordinary a Nature. That she was with Child, was evident, how she came to be so, was as yet hidden from him, in Nature, and so incredible a thing, as it had argued too much of easiness of belief for him to have believed, had not *Joseph* had (as afterwards he had) a Divine Revelation for it, he therefore receiving such a report, and finding it to be true, resolves to put her away in the privatest manner he could, rather than to expose her to a publick Shame, or to be made a publick Example. Their being betrothed, was a thing publicly taken notice of, and he could not put her away so privately, but there must be Witnesses of it, the meaning therefore must be as privately as the Nature of the thing would bear. *Joseph* in this case had the choice of three things. 1. He might, notwithstanding this, have taken her to his House, as his Wife, for the Law of Divorce or putting away, was but a Law giving a Liberty in case of a discerned uncleanness to put away the Wife, it did not lay any under an obligation so to do. 2. He might give her a Bill of Divorce, and leave her with her Friends. Now those skilled in the Jewish Writings, tell us this might be done; either more privately before two or three Witnesses, putting a Writing of that import into her Bosom, or more openly and publickly, before the Magistrate. 3. He might according to the Law, *Deut* 22. 23, 24. &c. have brought her forth to be examined, whether she had only suffered a Rape, or had her self consented. If it was done with her consent, she was by the Law to be stoned. Of these *Joseph*, in his first thoughts upon the Matter, and before he rightly did understand the thing, chuseth the Second, and the milder part, and resolves to put her away, but in the most private manner the Law would in that case allow him: He did this (saith the Evangelist) because he was a just Man, where the term *Just* signifieth Equitable, in opposition to Severity and Rigour; nor ought any to say, *Joseph* in this shewed himself an unjust Man, because by the Law, she ought to have been stoned to Death, for that is a mistake, supposing she had been with Child by

man,



man, yet if she had been forced, the man only was to dye, *Deut. 22. 27, 29.* or she might have been with Child before her betrothing, in which case she was only obliged to marry him that had so abused her: A kind and equitable man always presumeth the best, especially in a case where Life is concerned, besides that no doubt *Mary* had by this time told *Joseph* the Truth, and what the Angel had said to her, to which (it being so incredible a thing as not to be believed, but upon a Divine Revelation) though *Joseph* was not obliged, having as yet no such Revelation to give a present easie Faith, yet he might reasonably give so much Credit, as to resolve upon the mildest course he could take, though he was willing also to avoid the blot upon himself, by taking her to him for his Wife, according to his Contract. God will not leave so good a man long unresolved what to do.

20 But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, *Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.*

What we have in this Verse, assureth us, That *Joseph* was not only inclined, by the kindness and benignity of his own natural Temper, and by his Charity to that moderate resolution he had taken up, but also more immediately influenced by God, who was now sending a Messenger to him, to tell him what he would have him to do in this case. Whether this Angel was the Angel *Gabriel*, who *Luke* tells us, *c. 1. 26.* was sent to *Mary*, to tell her that the power of the most high should overshadow her, or some other Angel, none can assert, an Angel it was. He appeareth to *Joseph* while he was asleep, and in and by a Dream. By Dreams was one way by which God revealed his mind to People formerly, *Heb. 1. 1.* one of those ways by which God made himself known to Prophets, *Nom. 12. 6.* and not to Prophets only, but to Pagan Princes sometimes, as appeareth by the Instances we have in Scripture of the Dreams which *Pharaoh* and *Nebuchadnezzar* both had. Dreams, are either Natural, or Supernatural, or Preternatural. How to distinguish the former from the two latter, is not my work in this place, and possibly a difficult Task, especially in our times, when God having spoken to us by his Son, and given us his word as a perfect Rule, hath left off ordinary speaking to his Prophets by Dreams and Visions, though not limited himself, but that he may sometimes so speak; we are assured of the Truth of a Divine Revelation to *Joseph*, by this way of Dreams, while his Head was full of thoughts what he was to do in this case. God thinks of us when we sleep, and one way or other will not be wanting to our Inquisition in sincerity, to know his Will in the difficult Cases of our Lives. The Angel saith unto *Joseph*, *Joseph, thou Son of David;* By which Compellation he lets him know, he wasto be the Supposed and Legal, though not the Natural Father of the Messiah, who was by the Confession of all men, to be the Son of *David*. Fear not to take to thee *Mary thy Wife*. She that is thy betrothed Wife, and so thy Wife in my sight, thou hast espoused her, and called me to witness, that thou wilt consummate this Marriage with her in a due time, and take her to thine House. I see what hath happened which troubleth thy thoughts, possibly thou art afraid lest thou shouldst offend me, marrying one who appeareth unto thee to be defiled, or thou art afraid of bringing a blot upon thy self, if thou shouldst consummate this Marriage, but do not Fear any of these things, but go on, and Consummate thy Marriage, she is not as thou supposest, or mayest Fear, defiled by Man, for that which is conceived in her is of the Holy Ghost. That Holy thing (as *Luke* speaks) that Humane Body which is in her Womb, is created in her, and is of the Holy Ghost. The Holy Ghost by his Almighty creating Power, hath supplied what is wanting from the help of the Creature, as to ordinary Productions of this Nature.

\* *Luke 1. 31.*

21 \* And she shall bring forth a Son, and thou shalt call his name *Jesus*: for he shall save his People from their sins.

When the usual time of Women is accomplished, she shall bring forth a Son, and thou shalt call his name *Jesus*. He shall not be thy Natural Son, but he shall be her Son, not begot by thee, but brought forth by her, so Flesh of her Flesh, His name shall be called *Jesus* by thee, or by his Mother. It is the Will of God thou shouldst give him that Name. For he shall save his People from their Sins. It was the Custom of the Jews (Gods Ancient People) to give Names to their Children, either expressive of the Mercy which God had shewed them, in giving them their Children, or of the Duty which their Children did owe unto God. This name was given by God, expressing the Mercy of God to his People, in giving them this Child. For, he shall save his People from their Sins (saith the Angel) *Jesus* comes from an Hebrew word, which signifies Salvation. *Johana* had his Name from the same word, because he was to be a Temporal Saviour to save the Jews, the whole Body of the Jews from the Canaanites their Enemies. This *Jesus* was to save his People, all that should believe in his Name, whether Jews or Gentiles from their Sins: Hereby the Angel hints the mistake of the Jews, in thinking the Messiah

should be a Temporal Saviour, who should save the Jews from their Enemies, minding them, that he was to save them not from their Bodily but Spiritual Enemies, from their Sins: The Guilt of them, and the Power of them, and from the eternal Danger of them, and he alone should do it; *Acts 4. 12. There is no other Name under Heaven given amongst men, neither is there Salvation in any other.*

22 Now all this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name *Immanuel*, which being interpreted, is God with us.

Or, *Immanuel* shall be called.

By these great Acts of Divine Providence, that which was spoken and Prophesied of by *Isaiah* ch. 7. 14. speaking by Inspiration from God, was fulfilled: Though things are said in the Evangelists, to be fulfilled when the Types have had their accomplishment in the Antitype, and when something cometh to pass much like, or bearing some proportion to something which before happened in the World (as I shall shew hereafter) yet I take the Sense of being fulfilled, here to be literally fulfilled; believing so much of that Prophecy as is here quoted, did literally concern Christ, and none but him. But we must take heed of interpreting the Particle *that*, as signifying the end of Gods Action in this great work of Providence; for the End for which God sent his Son into the World, was before expressed, to save his People from their sins, not to fulfil a Prophecy. That here only signifies the consequent of that Act of Divine Providence, and the Sense is but only this: By all this which was done, was fulfilled that which was spoken of the Lord by the Prophet, &c. But the Jews so much Clamouring against the Application of that Text, *Isaiah 7. 14.* to Christ; and some learned Interpreters thinking the fulfilling mentioned to be no more than the fulfilling of a Type in the Antitype, it will be necessary that we make it appear that it was literally fulfilled. To which I know of but two Prejudices.

1. That it could be no relief to *Ahaz*, nor to the Jews against their Sense and Fear of their present Danger, to tell them that Christ should be born of a Virgin eight hundred years after.
2. That whereas *ver. 15.* it is added, *Before the child shall know to refuse the Evil, and chuse the good, the Lord that thou abhorrest shall be forsaken of both her Kings.* Supposing those two Kings to be *Pekah* King of *Israel*, and *Rezin* King of *Syria*, who were at that time joyned in a Siege against *Jerusalem*, or at least preparing for it, and the Child mentioned *v. 16.* to be the Son of a Virgin promised, *v. 14.* it could be no relief to *Ahaz*, nor any great News for the Prophet to have told *Ahaz* that they should both leave the Country before eight hundred years were elapsed. Let us therefore first consider the History to which that Prophecy related. *Isaiah 7. 1.* we are told that in the time of *Ahaz*, *Rezin* the King of *Syria*, and *Pekah* the Son of *Remaliah* the King of *Israel* went up towards *Jerusalem* to war against it, *v. 2.* And it was told the house of *David* (that is *Ahaz*) saying, *Syria* is confederate with *Ephraim*. And his heart was moved, and the heart of his People, as the trees of the wood are moved with the wind. The expedient which *Ahaz* thought upon in this Distress, was to get *Tiglah Pileser*, the King of *Assyria*, to joyn with, and help him (which he afterward did) hiring him with the Silver and Gold found in the House of the Lord, and in the Treasures of the Kings House, as we find *2 Kings 1. 6, 7.* This Conjunction with Idolaters, was what the Lord had forbidden, and had often declared his abhorrence of. To prevent it, *v. 3.* he sends his Prophet *Isaiah* to him, *Isaiah 7. 3.* Go forth now to meet *Ahaz*, thou, and *Shear-jahub* thy son at the end of the upper Pool in the High-way of the Fullers Field. And say unto him, Fear not, neither be faint-hearted, &c. In short, he assureth him in the Name of the Lord, That the Counsel of these two Kings should not stand, nor come to pass, *v. 7.* that within threescore and five years *Israel* should not be a People, &c. *Ahaz* knew not how to believe this. *Isaiah* offered him from God, to ask a Sign for the Confirmation of his word, either in the height, or in the depth. *Ahaz* refuseth it under pretence that he would not tempt the Lord, as if it had been a tempting God, to have asked a Sign at his command, at this the Lord was angry, as appeareth by the Prophets reply, *v. 13.* And he said, Hear ye now, you House of *David*, is it a small thing for you to weary men, but will you weary my God also? Then he goeth on. Therefore the Lord himself shall give you a Sign, Behold a Virgin, &c. There was nothing more ordinary in the Prophets, then to comfort the People of God amongst the Jews in their Distresses, with the Promise of the Messiah, this we find they often did, with reference to the Captivity of *Babylon*, and in other causes of Distress and Trouble. And certainly that is the design of the Prophet here, in these words: Behold a Virgin shall conceive, and bear a Son, and shall call his Name *Immanuel*. *Ahaz* had refused to believe the Promise, God gave him, to defeat the Counsel of these two Kings, he had refused to ask a Sign, for the Confirmation of Gods word. Well (saith the Prophet) God shall give you that fear him

a Sign, he shall in his own time send you the Messiah, whose name shall be called Immanuel, and he shall be born of a Virgin. Nor yet doth he leave *Ahas* and his People Comfortless, as to their present distress, for saith he, v. 16. *Before the Child shall know to refuse the Evil, and to chuse the Good, the Land that thou abhorrest shall be forsaken of both her Kings.* The Hebrew is *יָדָעַר* which I think were better translated: This Child, then the Child, for *ידע* seems not to be a Relative (referring to the Child mentioned in v. 14.) but a Demonstrative referring to the Son of *Isaiah Shear-jahub*, whom God v. 3. commanded the Prophet going to meet *Ahas* to carry with him, (who probably) was a very young Child saith the Prophet. Here is a little Child whom God hath commanded me to bring with me, before this Child be much older, this Land which thou art so much afraid of, shall be quitted of both those Kings, who have now some Possession of it, for at this time, 2 Kings 16. 6. *Rezin* had taken *Elath* a City of *Judah*; and doubtless he, and *Pekah* had taken divers places, for they were come up to *Jerusalem* it self. And indeed if this be not the Sense, it is very hard to conceive, to what purpose God commanded *Isaiah* to take *Shear-jahub* with him. *Isa.* 7. 3. When he went upon this Errand. So that v. 14. remains as a Prophecy, respecting the Messiah only, and given not for any relief of unbelieving *Ahas* as to his present distress, but for some relief to Gods People among the Jews, with reference to their Posterity: This will appear a much more probable Sense than theirs, who think that *Mahershalal-hazibbar* is the Son mentioned, v. 14. whom we read of *Isa.* 8. 3. who was born to *Isaiah* of the Prophetess, who some think was at this time a Virgin, and was a Type of Christ, for the Scripture doth not tell us whether that Prophetess was a Virgin, or a Widow, neither was it any great wonder, that a Virgin being married should conceive, and bear a Son. Nor had this been any relief to *Ahas*, as to his present Distress, for this Virgin (if she were such) was yet to be married, to conceive and bear a Son, so that according to that Notion, we must allow three or four years, before *Ahas* could have expected relief. This is further advantaged by that passage, *Isa.* 8. 18. *Behold I and the Children which the Lord hath given me are for Signs.* Not the Child but the Children. *Shear-jahub*, was for a Sign of Gods deliverance of the Jews from those two Kings, *Maher-shalal-hazibbar*, was for a Sign of the Destruction of the Israelites, within five years, and also of *Syria*, which fell out afterward thus, v. 14. remains a literal Prophecy of Christ. For the Jewish Interpretation of it, concerning *Hesekiah* (born fifteen years after) it is too ridiculous to be mentioned.

24 Then Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.

25 And knew her not, until she had brought forth her first born Son. And he called his name Jesus.

The Will of God (as we heard) was revealed to Joseph in a Dream. It is God that giveth a Power to sleep, and a Power to awake: Therefore it is said, *being raised from sleep*, he shewed both his Faith and Obedience, his Faith in the Divine Revelation, a certainty of which he had doubtless by some extraordinary Divine Impression, and his Obedience to the Divine Precept: *He took unto him his Wife*, that is, he took her unto his House (for betrothed Virgins, used to abide at their own Friends Houses, till the Consummation of the Marriage) and owning her as his Wife, yet not fully using her as such, for the Text saith, *he knew her not* (a modest Phrase used from the beginning of the World, as appears from *Gen.* 4. 1. to express the Conjugal Act) till he had brought forth her first born Son. Some make a great stir in determining, whether he knew her afterwards, yea or no: Some of the ancients were stiff in their Opinion, that he did not, so are the Popish Writers, and many Protestant Interpreters. Mr. Calvin I think determines best, That none will move such a question, but such as are unwarrantably curious, nor contend for either part, but such as are unreasonably Quarrelsome. For as on the one side, none can conclude that she had more Children from the Word until, further than, they can conclude from *Psal.* 110. 1. That Christ shall not for ever sit on his Fathers right hand (the word Until being a Particle only exclusive of a preceding time, not affirming the thing in future time. Nor doth the term First born conclude any born afterward: So on the other side, there are no cogent Arguments, to prove that Mary had no more Children by Joseph, we read of the Brother of our Lord, *Gal.* 1. 19. and of his Mother, and his Brethren, *Matth.* 12. 47. and though it be true, Brethren may signifie Kinsmen according to the Hebrew dialect, yet that it doth so in these Texts cannot be proved. The Holy Ghost had made use of the Virgin for the Production of the Messiah, why after this, her Womb should be shut up, and Joseph take her home to be his Wife, and not use her as such, I cannot tell, nor yet what reproach it could be to Mary or to our Saviour, Marriage

being Gods Ordinance, and the undisturbed Bed Honourable, and those who think our Saviour would have been dishonoured in any others lying in the same Bed, after him, seem to forget how much he humbled himself, in lying in that Bed first, and then in a Stable, and a Manger; we know he knew her not till Christ was born, whether he did afterward or no, we are willingly ignorant, because God hath not told us. And he called his name Jesus: This is added to declare his Obedience to the command received by the Angel. We shall meet with more Circumstances relating to the Birth of Christ, when we come to the two first Chapters of *Luke*.

## CHAP. II.

Now when \* Jesus was born in Bethlehem \* *Luke* 2. 6. of Judea, in the dayes of Herod the King, behold there came wise men from the East to Jerusalem.

That Joseph the legal Father of Jesus, was of *Nazareth* in *Galilee*, appears from *Luke* 2. 4. where we are told that he went from thence unto the City of *David*, which is called *Bethlehem*, because he was of the House and Lineage of *David*: To be taxed with Mary his espoused Wife: For it seems, so was the Emperors decree, v. 1. and *Cyrenius* the Governour of *Syria* had ordered that every one should go to be taxed in his own Tribe and City; those words [of *Judea*] were added to distinguish the place from another *Bethlehem*, which was in the Territories of *Zebulon*, *Jos.* 19. 15. the Verse further tells us, that this was in the days of *Herod* the King, these words [the King] are added to distinguish him from *Herod* the Tetrarch, *Matt.* 14. 1. or other *Herods*. This was that *Herod* the Great, commonly called the *Ascalonite*, the Son of *Antipater*, there are three Opinions of learned Men concerning him. Some think that he was by Birth an *Idumean*, and that his Mother was an Arabian, and say he was the first Foreigner that ever reigned in *Judea*, and that in him the Prophecy was fulfilled, *Gen.* 49. 10. *That the Scepter should not depart from Judah till Shiloh come.* Others contend that he was a Native Jew. A third sort say he was originally an *Idumean*, but that his Predecessors had for some Ages been Professed to the Jewish Religion: Which last opinion is judged the most probable. *Judea* was at that time subject to the Romans, whose Senate made him King over it. Christ being born at this time. It is said, *There came wise men from the East to Jerusalem.* How long it was after that he was born that they came, the Scriptures tell us not. Some think they came presently, Some think within thirteen days, some think it was two years after. It is certain they were directed to find Christ at *Bethlehem*, v. 8. 9. There he was born and Circumcised the eighth day, there his Mother accomplish'd the days of her Purification, according to the Law. Which days were thirty three, as may be seen *Levit.* 12. 2, 3, &c. *Luke* tells us, *ch.* 2. 22. that after the accomplishment of those days, they brought him to *Jerusalem*, to present him (as their first born) to the Lord, *Exod.* 13. 2. and to offer a Sacrifice, and he tells us there, of his meeting with *Simeon* and *Anna*, and of their Prophecies, v. 25, &c. and v. 39. it is said, *When they had performed all things according to the Law of the Lord, they returned into Galilee to their own City Nazareth.* It is not probable that these Wise Men came before our Lord was carried to *Jerusalem* (which was about six Weeks after he was born) for besides that they had a long Journey to come, after such a noise made by the Wise Mens coming, it is no way probable, that Joseph and Mary would have carried him to *Jerusalem*. Where the enquiry was first made, especially considering *Herod's* Trouble about it, and his sending Messengers presently to slay all the Children in *Bethlehem* and in all the Coasts thereof, v. 16. It is therefore most probable that it was near two years after the Birth of Christ before they came, for though no such thing can be concluded from *Herod's* decree, which was for the slaying those that were two years old and under, yet one would think the following words signifie some such thing, according to the time which he had diligently inquired of the Wise Men. He had then made enquiry about what time this Child should be born, possibly they could not tell him the exact time; but if they said a year or a year and half before, *Herod* (to make sure) might make his decree for all to be slain from two years old and under, but had they said a Month or six Weeks, it is not probable *Herod* would have been so Barbarous as to have slain all of two years old, so as if we wisely consider the History of Scripture, it is no way probable, that they came before *Maries* Purification was over, and their offering him to the Lord, &c. mentioned *Luke* 2. but then how should they find him at *Bethlehem*, for he went to *Nazareth*, *Luke* 2. 39. *Ans.* God might order some motion of Joseph to *Bethlehem* (of which the Scripture is silent) it was a City within the Tribe, to which he related where probably he had Kindred. So as though it were a year or more after the Birth of Christ, before these Wise Men came, yet it is possible they might find him at *Bethlehem*, his Parents being as Guests there, though



though Infidels at *Nicomedia*. This is enough to have spoken of the time when these Wise Men came, viz. At what distance from the Birth of *Mary*, considering that nothing can be in the Case certainly determined: It is yet a greater question, who these Wise Men were, and from what part of the World (here called the East) they came. The Incertainties of mens Conclusions in their points of Curiosity, rather than profit, let us know how vainly Men search for satisfaction, when God hath hidden a thing from them. They cannot agree in the number of these men, some will have them twelve, some but three, and they undertake to tell us their Names, though neither can they agree in it: Some will have them to be Kings, and the Papists make us believe they have their Sepulchres with them to this day at *Cologne*; and by the number of the Tombs they know their number, and that Church hath a Festival for them (which is our Twelfth-day) these and an hundred more Fables there are about them. The Scripture saith no more than Wise Men, and telleth us nothing of their number, whether they were meer Astrologers, or such as were skilled in magical Arts, or more generally Philosophers, is vainly disputed, only we have their observation of this extraordinary Star, together with what the Scripture tells us of the use those Eastern Nations made of Astrologers, to guide us to think, they were such as were famous in their Country for Astrology: Though others think them Persons skilled in Divine and Humane Laws. The Scripture only calls them Wise Men. Whether they came from the Eastern parts of the World, or that part of the World which lay Eastward to the City of *Jerusalem*, is another unprofitable question; Pagans they were without doubt, whether Persians or Arabians, or of some other Country, is of no great concern for us to know, and almost impossible to determine. These were the first Fruits of the Gentiles owning Christ as King of the Jews, whilst he came amongst his own, and they received him not: Nor do I know any thing more worthy of our observation concerning them, those that think it worth the while to read what more is said concerning them, may read enough in *Spauhen his Dub. Evang. Hincius his exercit. Sac. and Poli Critica* which I rather chuse to name than the Popish Writers, because in some of these he will find the Antidote together with the Poison of those Fabulous Discourses, and be taught a Pious wariness of obtruding old Wives Fables into Canonical History, and highly imposing upon the Faith of ignorant People.

2 Saying, where is he that is born King of the Jews? for we have seen \* his Star in the East, and are come to worship him.

*Jerusalem* was the Metropolis of *Judea*, thither they come, as to the most likely place, where to receive satisfaction. Of whom they inquired the Scripture saith not, but it is observable that they took notice that there was a Person born, who was to be an illustrious King of the Jewish Nation, they speak not at all doubtfully as to that. This Information they doubtless had from a Divine Revelation, for although there was an extraordinary Star appeared, which might let them know that God had produced, or was producing so extraordinary a work of Providence in the World, yet without a supernatural Interpreter, they could not have made so true and particular Interpretation of it, as upon the sight of it to have come with such a Confidence to *Jerusalem*, affirming that there was a King of the Jews born, and that this was his Star, a Light which God had put forth to direct that part of the World, to the true Messiah: All guesses at the nature of this Star, and the means how the Wise Men came to know that the King of the Jews was born upon the sight of it, and its motion are great Incertainties, God undoubtedly revealed the thing unto them, and caused this extraordinary Star as at first to appear to confirm what he told them, so at last to appear directing them to the very House in which the young Child with his Mother were [and are come to worship him] whether Worshipping here signifieth only a Civil Honour, which those Eastern Nations ordinarily gave unto great Princes, or that Religious Homage and Adoration which was due unto the Messiah, is variously opened by Interpreters, it is said, v. 11. they fell down and worshipped him, and when they had opened their Treasures, they presented unto him Gifts, Gold, Frankincense, and Myrrh. This might be upon a Civil or upon a Religious Account; and doubtless was according to the Revelation, which they had, concerning which nothing can be certainly determined.

3 When Herod the King heard these things, he was troubled, and all Jerusalem with him.

*Herod* was hardly warm in his Kingdom, and had taken *Jerusalem* by Force, and was therefore much concerned, to hear that there was a new King born, and supposing him to have been all his Life acquainted with the Jewish Writings and Records where were Prophecies of the Messiah, under the Notion of a King, and not knowing that the Kingdom of the Messiah was not to be of this World, but being possessed of the ordinary Notion of the Jews, that the Messiah should restore a Temporal Kingdom to Israel, he could not but be troubled at the News of one born, who was to be the King of the Jews, especially having a Confirmation of it by such an extraordinary

means, as Persons coming from a far Country, and being directed to their Journey by some extraordinary impulse, upon the sight of a new Star; which pointed to *Judea*, as the place to which it related; *Herod* upon this might justly think that his newly acquired Kingdom would not last long. And though most People are quick; weary of Conquerors, yet their former miseries being fresh in their minds, and the renewing of them likely upon a Change in the Government, it is no wonder if the generality of the People were also troubled.

4 And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them, where Christ should be born.

In this Perplexity the King *Herod* calleth a Synod or Convocation, which was made up of the chief Priests and Scribes, the single question which he propounded to them, was to resolve him. Where Christ should be born. It is most likely this was an extraordinary Convention of such of these Persons as the King thought fit, who were best skilled in the Law, and other Revelations of Holy-writ, not any orderly meeting of the *Sanhedrim*, for the question propounded to them was of meer Ecclesiastical Concern; and to be resolved from the Prophecies and Writings of the Old Testament. The stating of the question to them, not where the King of the Jews, but where Christ should be born, makes it manifest, that although (that we read of) the Wise Men said nothing of Christ, yet *Herod* presently conceived, that this King of the Jews, that was born, must be the Messiah Prophecied of *Psal.* 2. and in *Dan.* 9. he therefore desired to know of them the place, in which according to their received Tradition, and Sense of the Prophecies of Holy-writ, the Messiah whom they expected (that is Christ) should be born.

5 And they said unto him in Bethlehem of Judea, for thus it is written by the Prophet.

6 And thou Bethlehem in the land of Judah, art not the least \* amongst the Princes of Judah: <sup>John 7. 42.</sup> for out of thee shall come a Governour that shall <sup>Or, Jud.</sup> rule my people Israel.

It was (as it seems) so received a Tradition, and Interpretation of *Micah* 5. 2. that they gave him an answer without any Hesitation, telling him. He was to be born in Bethlehem of Judea, this they confirm by the Prophecy of the Prophet *Micah* ch. 5. v. 2. So confirming the Son of the Virgin *Mary* (at unawares) to be the Messiah from the Testimony of the Prophet *Micah*. The words in *Micah* something vary from those here mentioned, they are thus. But thou, Bethlehem Ephrata, though thou be little amongst the Thousands of Judah, yet out of thee shall come forth unto me, one that is to be Ruler of Israel, whose goings forth have been of Old from Everlasting. We must know that the Writers of the New Testament in their Quotations out of the Old Testament, ordinarily quote only so much of them as makes to their purpose, and not always in the very terms in which they are found in the Old Testament, but keeping to the Sense. 2. That it is more than probable, that the Evangelist keeps to the words, in which the Priests and Scribes delivered in their Answer to the King, for in this Relation he is but reciting their Answer. The sole question propounded to them was, What the place was where the Messiah, according to their Records, was to be born? They answer in Bethlehem Judah, they prove their Answer from the Testimony of the Prophet. If any object that the Prophet calls it Bethlehem Ephrata not Bethlehem Judah. The answer is, that it is in Sense the same, for Bethlehem Ephrata was within the Tribe of Judah, it should seem by *Gen.* 35. 19. and 48. 7. that it was formerly in *Jacob's* time called Ephrata, some think that it was a Town within *Caleb's* portion, and called Ephrata by from his second Wife, whose name was Ephrata, or Ephratah, *1 Chron.* 2. 19. 50. if it were not the same place, only fortified anew. We read of another Bethlehem in Judah, builded by *Rehoboam*, *2 Chron.* 11. 6. whether it had this Addition from its old Name, in *Jacob's* time, or from *Caleb's* Wife, or to distinguish it from Bethlehem, belonging to the Tribe of Zebulon is hard to say, it is plain, that that Bethlehem is meant both by *Micah* and *Matthew*, which was in Judah, possibly in Tract of time the Addition Ephratah was lost, but say some there is a Contradiction betwixt *Micah* and *Matthew*, *Micah* saith it was the least, *Matthew* saith it was not the least. Ans. Here is no Contradiction, consider Bethlehem it self, it was but a small City (if it were in *Caleb's* Lot, it is not named) but in other respects it was not the least. It was of old, famous for *Izrah* one of the Judges, for *Elimelch*, *Boaz*, *Jesse*, *David*, and now last of all for the Birth of Christ, with respect to which the Evangelist calls it not the least, or if he reciteth the Scribes and Priests words, they might call it not the least upon the account of *Boaz*, *Jesse* and *David*, all which were born or dwelt there; and particularly with respect to Christ, who was born there: The Prophet calls it the least with respect to its State in his time, the Evangelist not the least with respect to its State then, its State being magnified by the Birth of Christ. *Micah* saith amongst the Thousands, *Matthew* amongst

the Princes. It is the same thing for *Nam*, 1. 16. their Princes were Heads of Thousands in *Israel*. The Jews would by no means have their Text interpreted of Christ, but either of *Zorobabel* or *David*, but as to *Zorobabel* he was born in *Babylon* etc. in *Bethlehem*, and *David* was dead long before this Prophecy, neither could the following words [*whose goings forth have been old even from Everlasting*] agree to *Zorobabel*, or *David*: *Zorobabel's* name tells us where he was born, and we never read that *Bethlehem* was thus celebrated with reference to *David*, tho he was born there, 1 *Sam*. 16. 1. and 17. 53. upon which account it is called the City of *David*, *Luk*. 2. 4. The Prophecy is certainly related to Christ, and him only, and is interpreted by the *Chaldean Paraphrasts*, who I think was one of this Council called by *Vireo* in this Cause.

7 Then Herod when he had privily called the wife men enquired of them diligently what time the star appeared.

How they heard the Answer of the Priests and Scribes, did not think it to make any noise of it amongst the People, he knew the Jews were apt enough to rebel, and being so late a Conqueror had no reason to presume much of their good Will towards him, he therefore calls the Wife Men privily, and gives notice of any King they talk of, but only intimates the time, When this new Star first appeared, to what end he made this inquiry, may be learned from 21. 15. only that he might be able to Govern himself in his bloody Deceit, that he might neither destroy more Children than would serve his premeditated design, nor yet leave his Child behind.

8 And he sent them to *Bethlehem* and said, Go, and search diligently for the young child, and when you have found him bring me word again that I may come and worship him also.

He tells the Wife Men, that *Bethlehem* was the place, wherein his Wife Men had informed him, that the King of the Jews was to be born, and sends them thither with their Instructions: That they should go, and search diligently there, for the young Child, whom he doth not call King, thereby dissembling his bloody mind, and making as if he had no jealousy of him, yet withal he suggests to them, that he was like to be a Great Prince, or else he would never have pretended that he had a Design, when once he knew certainly where he was, to go and pay an homage to him. This Testifies us the Malignity of Herod's Heart, and indeed of all wicked mens Hearts. Herod knew that the Messiah was born. The Extraordinary Star, and the coming of the Wife Men, the Priests and Scribes Answer to him could not but confirm him, that he was born, who was long since Promised, as a King and Governor to *Israel*, yet could he not obtain of his wretched Heart, to comply with the Councils of God, but contrary to his own Conventions, shews the folly of his Heart, in thinking it was in his Power to frustrate the Divine Councils, and be too hard for God himself, nor is his folly less remarkable, nor sending any of his own Courtiers with them, whom he might better have trusted than meer Strangers to have come back, and brought him an account, but whether it was, that he durst not trust any of the Jews, or that he was over credulous in trusting to the innocent Simplicity of these Wife Men, being not made acquainted with his Instructions he suffers them to go alone upon this Errand, when he might possibly think would be least suspected of *Jehoiachin* and *Mary*, so as at their return he should have a more full account of all Circumstances concerning him, than he could have expected from one who had been taken notice of, as one that belonged to his Court.

9 And when they had heard the King they departed, and to the Star which they saw in the East, went before them, till it came, and stood over where the young child was.

They did not enquire *Bethlehem* *Judah*, how long their journey was, we cannot tell, some wonder, that none of the Jews attend them in their journey, coming out of their own Country upon such a Discovery, and impute it either to the Jewish fear of the Tyrant under which they were, or to the hardness and hardness of their Hearts, for St. John tells us he came amongst his own, and they received him not; but it is possible that the Wife Men immediate Applications were to the Court, as thinking that the most probable place to hear of one that should be born King of the Jews; and it may be questioned whether Herod, tho he called the Scribes and the Priests together, told them, that his Summoning of them was occasioned by the coming of the Wife Men, for the only question he propounded to them, was where Christ was to be born, which they might understand without any Relation to the Wife Mens question. Nor is it probable that Herod should be more open than needed in publishing the coming of these Wife Men or their Errand. Yet, the Text saying that not only Herod but all *Jerusalem* was troubled, suggests to us that both their coming, and the Occasion of it, was noised abroad more than probably Herod could have wished, but it is like their Dismissal was so private, that if any of the Jews had,

had an Heart and Courage enough to have gone with them, yet it might not have had Opportunity. It is more admirable, that Herod sent none that he could securely trust with them, But the hand of God was in this thing. They that be His men he will bless. The Lord had prepared them a better Guide. The Star which privily had disappeared for a while, while they were upon their journey to *Jerusalem*, (for they needed no Stars to guide them, to go thither, a place) as soon as they were out of *Jerusalem* appeared again, and went before them, till it came, and stood over where the young Child was; probably, the Star appeared in the East, *Revel*. 1. and tho it could not point so directly that they should not, the very Hierarchy is made plain to us, as if it were a light, they might find it, especially by the influence of the Holy Spirit, which doubtless they did not want, as the Wise Men were of the Posterity of *Isaac*, who promised that, *Nam*. 24. 17. 12: of a *Septer* that should arise out of *Isaac*, that should smite the corners of *Mah*, some that would have Dominion, etc. Or this Star had any Relation to the Star mentioned there, 2. 17. is very uncertain: it is more probable that these Wife Men came a far further Journey, and that the Star there mentioned was not to be understood in a literal sense, but better expounded by *Stamen*, *Luk*. 2. 32. A light to lighten the Gentiles, it is to be the Star of his People *Isrl*.

10 And when they saw the Star, they rejoiced with exceeding great joy.

Joy is but the natural Consequence of Desire satisfied, they had in their own Country seen a remarkable Star, which according to the Rules of their own Art, they might guess to be an Indication of a great Prince born; or by a Divine Revelation they might know to be so. The kind of joy was a strong Desire, to go and pay an homage to him, a joy which they were a long Journey to *Jerusalem*. When they came there they were more fully confirmed, from the Answer of the Priests and Scribes, that there was a Christ to be born in *Bethlehem* *Judah*, thither they go, in their journey, the same Star they had before seen, appears to them again, confirming their former Apprehensions, and by its standing over *Bethlehem*, and a particular House in it (to their Apprehension) they were fully confirmed, that they had right Instructions from Herod and rejoiced in the Satisfaction of their Desires naturally, and possibly relieved *Satan* in this manner of *Isrl* 13 all People, if they had (as is probable) a Spiritual Illumination, and believed that this Christ was also Jesus, one come to save both Jews and Gentiles from their sins.

11 When they were come into the house, they saw the young child with Mary his Mother, and fell down and worshipped him; and when they had opened their Treasures, they presented unto him Gifts, Gold, and Frankincense and Myrrh.

How long the *Virgin Mary*, and her infant Child, when there, is more pressed, tho it is said, that the Wife Men came within six Weeks or two Months, Judge that *Joseph* and *Mary* came thither from *Jerusalem* after that he had been there offered to the Lord, of which you read, *Luk*. 2. 22. further are forced to uphold this to interpret, *Luk*. 2. 43. which says, that after they had performed all things according to the Law of the Lord, they returned into *Galilee* 24. *from over City Nazareth*: Of a considerable time after they had performed these things which seemeth something hard, and needless, especially considering *Nazareth* was *Joseph's* own City, *Luk*. 1. 1. The City where his fixed Habitation was: It is most probable, that they after so long absence, went right home, and if the Wife Men (which is said) found them in *Bethlehem*, they were gone thither again to visit some Relations. The first time the Child with *Mary* his mother, under what other Circumstances the Scripture saith not, but questionless they were very poor and mean, which is a very strong inducement to us to believe, that they had a Spiritual Divine Revelation. That this was a King, whose Kingdom was not of this World, the true Messiah, and Saviour of the World, they would hardly have treated a poor Infant, in an ordinary House and no more attended, as the rare they did, for the Text saith, [they fell down and worshipped him] an usual Homage indeed which the Eastern Nations paid to Princes. But they used than to have better Evidences of their Royal State and Dignity, than these Wife Men seemed to have had, if they had not besides the Stars Divine Revelation, what manner of Kings this was to be. We may therefore rather judge that their Revelation extended not only to the Birth of a King, but of such a King as indeed he was, the Eternal Son of God clothed with humane flesh; and that their falling down and worshipping him, is to be understood of a Divine Worship they paid to him, as the Saviour of the World: And so they were the first Fruits of the Gentiles, owning and believing in the Lord Jesus Christ. And that their following Offerings to him were upon that Account, for opening their Treasures, they presented to him Gold, Frankincense and Myrrh, the Gifts of those, who think that they offered him Gold, as to a King, Frankincense as an High Priest, and Myrrh to sweeten the place where he was, to be but the Product of Luxurious Fancies. It is most cer-

Or, as if



tain that those *Eastern* People, seldom came to their Princes without some Presents, and that their presents were usually of the most choice things their Country afforded; This is plain from *Gen. 43. v. 11.* and if what Naturalists tell us be true, that *Myrrh* was only to be found in *Arabia*, and *Frankincense* in *Sabta*, (a part of *Arabia*) and that Country also had *Gold*, which it is plain that it had, from *2 Chron. 9. 14.* it makes a very probable Argument, that these *Wise Men* came from *Arabia*, which was full of men that were *Astrologers*. The Providence of God was wonderfully seen in these Presents, by them providing for the Sustenance of *Joseph*, and *Mary*, and *Jesus* in that Exile which they were soon after to endure, for other *Allegorical* and *Mystical* Significations of these Presents they are but Conjectures, and the Exuberancies of mens Fancies.

12. And being warned of God in a dream, that they should not return to Herod, they departed into their own Country another way.

Now, the wife God begetteth to defeat the crafty Counsels of *Herod*, whose bloody Hand he had stayed, till he should from the *Wise Men* have had a perfect Intelligence concerning this new born King. God in a Dream appeareth to the *Wise Men*, and warneth them to go no more to *Herod*. The *Wise Men* came with no intention to serve *Herod's* bloody designs, but came in the Simplicity of their Hearts: This Simplicity of theirs, *Herod* would have abused, to have made them Accessaries to his Guilt. God will not suffer it: *He who walketh uprightly, walks safely.* Thus the Integrity of *Abimelech* in taking *Sarah* protected him from Guilt with reference to her, *Gen. 20. 6.* The word which we here Translate *warned of God*, is used of persons, whom God is pleased to Honour, so far as to Discourage with: Either, *by himself*, or an *Angel*. *Luk. 2. 25. Acts 10. 22. Heb. 8. 5. and 11. 7.* Thus hath God honoured these *Wise Men*, whose Hearts were inclined towards him and his Christ. 1. *By giving them a Star*, to guide them. 2. *Confirming their hearts by his Word*, from the Mouths of the Chief Priests and Scribes, that they were not mistaken concerning the Star and its Indication. 3. *By speaking himself to them*, to keep them from any Guilt, or being so much as Accessaries any way to that bloody Tragedy, which upon their departure he knew would be Acted: They take another way to go into their own Country, so we hear of them no more.

13. And when they were departed, Behold the Angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child, and his mother, and flee into Egypt, and be thou there, until I bring thee word, for Herod will seek the young child to destroy it.

How long it was before this Apparition to *Joseph*, the Scripture saith not, but admitting what is affirmed by some Geographers, that *Bethlehem* *Judah* was but two days Journey from *Jerusalem*, it cannot be presumed long, for *Herod* had (doubtless) quick Intelligence of the *Wise Men's* motions. Here was a second Temptation upon *Joseph*, who was of no great Quality (a Carpenter) and might have anxious Thoughts how he in *Egypt* should maintain himself, his Wife and Child, but *Joseph* knew, *That the Earth was the Lords, and the fulness thereof*, tho *Egypt* therefore was a Land of Idolaters, and he had no Visible way of Subsistence there, yet we shall hear that none of these things made him hesitate. *Egypt* was near to *Palestina*, and the Dominions of another Prince, within which *Herod* had nothing to do, *Jeroboam* fled thither, *1 King. 11. 40.* and staid there till the Death of *Salomon*: Gods Precept here, did not only indicate his Care and special Providence for, and over this *Holy Child*, but included a Promise of Sustenance and Support for it, and its Parents, and the Lord further assured *Joseph*, that he should not dye in that Exile, for he would likewise tell him the time when he should come back. Christs time to dye was not yet come, and therefore he would have him out of the way, for he who searcheth the Heart, and tryeth the Reins, and knoweth the Thoughts of Man afar off, did know that *Herod would seek the young Child to destroy him*, he should but seek it, for God had resolved to preserve it, but he would shew the Malice of his Heart in seeking of it, therefore God commands him to go away, and directeth him whither to go. The certainty of an issue, from the *Divine Counsels*, or a *Divine Revelation*, ought not to encourage us in the neglect of any rational, and just means for the obtaining of it. Tho God will provide for his Church and People; yet it is his Will they should use all just and Lawful means for their own preservation.

14. When he arose, he took the young child, and his mother by night, and departed into Egypt.

15. And was there until the death of Herod, that it might be fulfilled, which was spoken of the Lord, by the Prophet. Out of Egypt have I called my Son.

True Faith, or assent to a Divine Revelation, always produceth Obedience to the Precept of it. Thus it did in the *Wise Men*, thus in *Joseph*, thus every where in Holy-writ: By

which we may learn. That they indeed believe not the Scriptures to be the word of God, who take no Care to live up to the rule of Life prescribed in them. *Joseph* not only obeyed but readily, and presently obeyed: *When he arose he took the young Child, and Mary his Mother.* The Poverty of our Saviours Parents is not obscurely gathered from this hasty motion of *Joseph*. His motion was not delayed for the packing up of Goods, gathering in of Debts, &c. if he lost any thing by his haste, yet he carried with him the promise and special Care of God for him, and his; yet he moveth Prudentially, and therefore he beginneth his Journey *by night*, when least notice could be taken of his motion. We are not to put God upon working Miracles for our preservation, tho we have never so many sure promises, when it may be obtained in the use of means. They are Gods Security given to Creatures, whom he hath indued with reason, and express that we should use it, while we yet trust in his word. We are not told into what part of *Egypt* *Joseph* went, nor how long he staid there: Some say six or seven years, others, but three or four Months. The Text saith: *He was there until the Death of Herod*, some say that was before the *Paschal Solemnity* that year. But these things are great incertainties. It is certain he staid there till *Herod* dyed, but when that certainly was, we know not, nor is it material for us to be Curious in inquiring. [That it might be fulfilled, which was spoken of the Lord, by the Prophet. Out of Egypt have I called my Son.] That it might be fulfilled is a Phrase we often meet with in the New Testament, to declare the Harmony of Scripture, and the faithfulness of God, in fulfilling the Prophecies, or Promises of the Old Testament. *Spanheim* tells us, The Scripture is said to be fulfilled Properly or Improperly. Properly two ways, either Literally or Mystically. Improperly, Secondly, when some such like thing happeneth, as was before foretold or spoken of, or an Example is brought Parallel to some former Example. Literally the Scripture is said to be fulfilled. 1. When a thing before Prophecied of, or promised, cometh to pass. Thus *ch. 1. 22.* the Prophecy *Isaiah 7. 14.* was Literally fulfilled, so *Micah 5. 2.* was Literally fulfilled, *chap. 2. 6.* by Christs being born in *Bethlehem*, so *Zech. 9. 9.* was Literally fulfilled, *chap. 21. 5.* Or else, 2. When the Type is fulfilled in the Antitype. Thus we read of many Scriptures of the Old Testament fulfilled in Christ, several things about the *Paschal Lamb*, the *Brasen Serpent*, *Salomon*, *David*, *Jonas*, &c. Improperly the Scripture is said to be fulfilled: When any thing is reported as done, which bare a proportion to something before recorded in Holy-writ, as spoken or done, thus Christ applyeth the same thing to the Hypocrites which lived in his time, which *Isaiah* spake of those who lived in his time, *Isa. 29. 13. chap. 15. 7. 8. so 13. 14. Isa. 6. 9.* this Divines call a Fulfilling, per Accommodationem, aut Transumptionem. The question is, whether this Scripture which is, *Hosea 11. 1.* was fulfilled in Christs being carried into *Egypt*, Properly or Improperly: There is a great Variety of Opinions, those possibly judge best who think that the *Israelites* going into, and coming out of *Egypt*, was a Type of Christs going into *Egypt*, being preserved there and coming out again, *Matthew* saith the Scripture was fulfilled, whether Properly or Improperly, is not much material for us to know, I have only added thus much to shorten my Discourse hereafter where we shall meet with this Phrase.

16. Then Herod when he saw he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the Children which were in Bethlehem, and in all the Coasts thereof from two years old and under, according to the time which he had diligently inquired of the wise men.

*Herod* now expounds what he meant by his coming and Worshipping Christ also, which he talked of *v. 8.* When he saw that he was mocked, &c. really mocked by their coming no more to him, nor that they used any mocking Language, or designed by their Actions to deceive him, but probably intended to have gone back according to his Desire, but that they were otherwise admonished by God in a Dream. [He was exceeding wroth] as great Persons use to be when they see any great Design, they have, frustrated by their Inferiors; [and sent forth and slew all the Children in Bethlehem, and in the Coasts thereof from two years old, and under] he sent forth Soldiers or Executioners, and slew all the Children, there is a Tradition that amongst them he slew his own Son, and that *Augustus Caesar* hearing it, should say, *It was better to be Herods Hog than his Child*, because the Jews will eat no Swines Flesh. Others say this is but a Fable, for his Son dyed very few days before himself, from two years old and under. If we take these words as they seem to sound, they would incline us to think that Christ was near two years old before the *Wise Men* came, but some very learned Men think they came within a year or little more, and that the term we translate *two years old*, signifieth Perfect, that had never so little entred upon the second year of their Age: So as if a Child were but a year and a week old, he was properly enough called *Perfect*, one of two years old, that is who had began his second year. Hence they think that the Star appeared some little matter above a year before they came

came to *Bethlehem*, and considering at how great distance some parts in *Arabia* were from *Jerusalem*, they think that a year might well be ran out in their deliberations about, and preparations for, and dispatch of their Journey. Thus they interpret the next words [according to the time he had diligently inquired of the Wise Men] that they had told them, that it was something above a year, since the Star appeared first. This is now a middle way, betwixt those who (very improbably) think that they came within thirteen days, too short a time doublets for such a Journey, and those that think they came not till near two years, which to some seemeth as much too long. I leave it to the Readers judgment.

17 Then was fulfilled that which was spoken by Jeremy the Prophet, saying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Text quoted, is *Jer. 31. 15.* this Prophecy was literally fulfilled when Judah was carried into captivity: there was then a great mourning in the Tribes of Benjamin and Judah, for their Children that were slain and carried into Captivity: It was now fulfilled, that is verified a second time. There is no need that Rama here should be taken appellatively, as it signifieth an High place, from whence a noise is most loudly, and dolefully heard. There were several places so named, one near *Bethlehem* (formerly called *Ephrah*) *Gen. 35. 15. 19.* *Jud. 4. 5.* a City in the lot of Benjamin, *Jos. 18. 22.* The slaughter was in *Bethlehem* and the Coasts thereof, the noise reached to Rama which was close by, both Benjamin, and Judah made up the one Kingdom of Judah. Rachel was the Mother of Benjamin, a Woman passionately desirous of children, therefore the fittest person to have her name used, to express the sorrow of all those Mothers, who had lost their Children in this slaughter. The slaughter of these Children caused a lamentable Mourning by tender Mothers throughout Benjamin and Judah, such as the former Captivity caused to be mentioned, *Jer. 21. 14.*

19 But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt;

20 Saying arise, and take the young child, and his mother, and go into the land of Israel, for they are dead who sought the young child's life.

That is, as some say, within three or four Months (for Herod they say no longer outlived this bloody Act) and if we may believe Historians, he was in his Death, made a dreadful Example of Divine Vengeance, but we cannot assert the just time how long he out-lived this bloody Act; when he was dead, God who had promised Joseph *ver. 13.* to tell him by an Angel (as before) let Joseph know he might safely return: It is probable this Apparition was not immediately upon the Death of Herod, for Archelaus was reigning, who must be allowed some time to go to Rome, and to have this Dignity conferred on him, but soon after he was Dead, this Apparition was, with a Command to him, to return into the Land of Israel, to which he soon yielded obedience.

21 And he arose, and took the young child, and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: Notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee.

The true King of the Jews being born. The singular Providence of God is ordered it, that there were no more constituted Governours of Judea, under the Title of Kings, tho they are said to Reign, because the *Tetrarchs* in their Provinces, exercised a *Regal Power*: For though Archelaus was by his Fathers Will declared his Successor in the Kingdom, yet the Emperor and Senate of Rome was to confirm him, who made Archelaus *Tetrarch* of Judea, as appears by this chapter, Antipas another of his Sons, called also by his Fathers name, *Tetrarch* of Galilee, Philip, another of his Sons, *Tetrarch* of Iturae, and Lysanias *Tetrarch* of Abylea and set a Governour over Judea which was Pontius Pilate, as appeareth by *Luke 23. 1.* of all the Sons of Herod. Archelaus is said to be of the most fierce, and bloody disposition, which made Joseph afraid to go thither. His brother Herod Antipas is reported of a much milder disposition, and more inactive Temper; so Joseph not without the direction of God goeth into his own Province which was Galilee.

23 And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, he shall be called a Nazarene.

It appeareth by *Luke 2. 4.* That Joseph dwelt in Nazareth, before our Saviour was born, and *Luke 2. 39.* after *Maries Purification* it is said, They returned into Galilee, to their

own City Nazareth, and *Luke 4. 16.* he was there brought up. Hence *John 1. 45.* he is called by Philip, Jesus of Nazareth, but the following words of this Verse afford as great difficulties as any other in Holy-Writ. 1. How Christ could be called a Nazarene, who apparently was born at Bethlehem. 2. How the Evangelist saith that was fulfilled which was spoken by the Prophet, he shall be called a Nazarene: When as there is no such saying in all the Prophets. There is a strange Variety of Opinions as to these Questions. *Spanhemius* acquiesceth in that which seemeth least liable to Exception, viz. That Christ was to put a period to that Order of Nazarites, amongst the Jews whose Rules we have *Nam. 6. 2, 3.* of which Order *Sampson* was, as appears by *Jud. 13. 7.* and Joseph was called *בּוֹיֵר* *Gen. 49. 26.* the very same word which is used *Jud. 13. 7.* Both Joseph and Sampson were eminent Types of Christ. And it was spoken of Christ by the Prophets (the Holy Men of God who wrote the Scriptures) that Christ should be called *בּוֹיֵר* Nazir, as it is in the Hebrew, in that it was spoken of those that were his Types, who are both expressly so called. The word signifieth an Holy person, one separated to God, and from ordinary converse with Men, Christ was to be such a Nazarite, separated to God, for the accomplishment of our Redemption, and like Joseph separated from his Brethren, *Isa. 53. 3.* he was rejected of Men — We hid as it were our Faces from him, and we esteemed him not. God by his singular Providence so ordered it, that he who was the Antitype to all the Nazarites, and the true Nazir or Person separated, should be Educated at Nazareth, a poor Contemptible Town, *John 1. 46.* Nathaniel said, can there any Good come out of Nazareth? That while his Education there gave the Jews an occasion to reproach him as a Nazarene; because born at Nazareth, believers amongst the Jews might understand him to be the true Nazarite, understood in Joseph and Sampson called by this name, as Types and Figures of him who was to come, separated by God to a more excellent end, and from Men in a more eminent manner. So that what the Prophets spake of this Nature concerning Christ, they spake of those who were the true Types of Christ. Those who will read *Spanhemius*, and *Poole Critica*, will find large discourses about the difficulties of this Text, but this seemeth to be *Spanhemius* his Opinion, improving the Notion of Mr. *Cotton*.

### CHAP. III.

IN those days came \* John the Baptist, preaching in the wilderness of Judea. \* Mar. 1. 4. Luk. 3. 2.

That is, in the 15th. year of *Tiberius Cesar* (as *Luke* expounds it, *Luke 3. 1.*) when John the Baptist, and Christ also were about thirty years of Age, *Luke 3. 23.* for there was no great difference betwixt the Age of Christ and John, as may be learned from *Luke 1. 31. 41. 57.* In those days while Joseph and Mary, and our blessed Lord dwelt in Nazareth, see *Exod. 2. 11.* This phrase in those days is the same with in those years. It is an ordinary thing in the Hebrew to confound the words signifying a day, and a year, and the Greeks did the same, as appears by the *Septuagint Interpreters*, 1 *Sam. 1. 3. 7.* The Evangelists pass over with a great deal of silence our Saviours Ministry, only mentioning *Luke 2. 42.* his disputing with the Doctors in the Temple, [came John the Baptist] John the Son of Zacharias, *Luke 3. 2.* called the Baptist; either, because he baptized Christ, or because by him God instituted the Ordinance of Baptism, which before that time the Jews used in the Admission of their Profelytes, [Preaching] according to his Commission, *Luke 3. 2.* where it is said. The word of the Lord came to him [in the Wilderness of Judea] some parts of Judea, where Houses and Inhabitants were very few: None must think that the History of the second Chapter, is continued in this, there was a distance of twenty eight or twenty nine years. The Evangelist designing not to satisfy mens Curiosity, but only to give us that part of Christs story, which might be Profitable to us to know.

2 And saying; Repent ye, for the Kingdom of heaven is at hand.

The Evangelist only gives us the Sum, and Scope of the Baptists Doctrine, the other Evangelists gives us a more full Account of his preaching also, Faith in Christ, *John 1. 29.* and 3. 29. 36. so *Acts 19. 4.* Repentance, Faith and New Obedience ought to be the substance and scope of all our Sermons. Repentance signifieth the Change of the Heart, and Reformation of the Life: A turning from sin unto God [for the Kingdom of Heaven is at hand] That blessed State of the Church (foretold by the Prophets) under the Messias, wherein God will exhibit his Son, as the King in Zion, and exert his power, and Kingdom, both Extensively subduing all Nations to the Obedience of the Gospel, and Intensively in all the Administrations of his Government: For the Kingdom of Heaven, is not to be understood here of the Kingdom of Glory, but of the Kingdom of Grace, in all the Administrations of it; this passage containeth the Argument, upon which the Baptist



in his Sermons pressed, Repentance and Faith, and Obedience to the Will of God revealed.

3 For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

It is not much material, whether we understand these words as the words of the Evangelist concerning John, as it should seem by *Mark* 1. 2. and *Luke* 3. 4. or the words of John himself, for he thus spake, *John* 1. 23. As the words of the Prophet they are found, *Isa.* 40. 3. The words are judged Literally, but Typically to concern *Cyrus* and *Darius*, and either these Princes, who were instrumental in the restoring of the Jews to their Liberty from the Captivity of *Babylon*, or those Prophets who encouraged them to their return, or upon their return to build the Temple and City. But they are confirmed by all the four Evangelists, *Mark* 1. 3. *Luke* 3. 4. *John* 1. 23. to have a special Relation also to John the Baptist, who was to come more immediately before Christ, and with the Fervency, and in the Spirit of *Elias*, *Luke* 1. 17. crying, Prepare ye the way of the Lord, make his paths straight, as the Harbingers of great Princes are sent before them to call to persons, to remove things out of the way which may hinder their free Passage, so John was sent before this great King in *Zion*, now coming forth to shew himself, and to set up his Kingdom in the World; to cry Fervently to all People by a true and timely Repentance, to cast off those sinful Courses, and to reject those false Opinions, of which they were possessed, the holding of and to which, might hinder the Progress of this spiritual Kingdom.

\* Mar. 1. 6.

4 And the same John had his rayment of Camels hair, and a leathern girdle about his loyns, and his meat was locusts and wild honey.

There are great and insignificant disputes, about the Habit, and the Diet of John the Baptist. The Evangelists doubtless designed no more, then to let us know, that John Baptists's Habit was not of soft Rayment, like those who are in Princes Houses, but a plain Country Habit, suited to the Place in which he lived, and his Diet plain, such as the Countrey afforded. In vain therefore do some contend that John wore watered Stuff, fine and splendid, as Art in our days hath improved Camels Hair; and others as vainly contend, that he wore in a Camels skin raw, and undrest: But he was habited in a plain Sute of Camels Hair, such as ordinary Persons of that Countrey used, or else such a rough Garment as is mentioned, *Zech.* 13. 14. used by the Prophets. *Elijah* had much such a Habit, *2 Kings* 1. 8. There is likewise a Variety of Opinions about these Locusts, which John did eat, the most probable is, that they were true Locusts, for Locusts might be eaten, *Levit.* 11. 22. Nor is it to be thought that John did eat nothing else, all that is intended is, to let us know that John was a man not at all Curious as to his Meat and Clothes, but was Habited plainly, and fared ordinarily, as the Men of that Countrey fared, if there were any Difference in his Habit, it was to proportion himself to *Elijah*, and the Habit of Prophets. In this the Evangelist teacheth us what the Ministers of the Gospel should be, and do. They should be Men contemning the gawdry, and delicacies of the World, and by their Habit and Diet, as well as other things set an Example, of Severity, and Gravity to others.

\* Mar. 1. 5.

5 \* Then went out to him Jerusalem, and all Judea, and all the Region round about Jordan.

The Preacher being described, the Evangelist proceedeth to tell us what Auditors he had. The term All here twice repeated, is enough to let us know, that it is often in Scripture significative, no further than Many, for it cannot be imagined, that every individual person in Jerusalem, and the Region about Jordan went to hear John the Baptist, but a great many did: It is not to be admired that there went out such a Concourse of People to hear John the Baptist. 1. If it be true, that from *Ezra's* time till now, no Prophet had appeared: Our Saviour speaking of John, what went you out for to see? A Prophet? Seems to hint that a Prophet was a great Rarity amongst them. 2. If we consider the Severity of his Life. Our Saviour saith he came neither eating or drinking, that is as other Men. 3. If we consider the new Doctrine he brought, and his Fervency in the pressing it, he came to Preach the Messias, whom the Jews had long expected; to tell them his Kingdom was at hand. 4. Especially if we consider the new Rite of Baptizing, which he brought in. For admit their washing of Profelytes in use before, yet he baptized Jews. He was sent to Baptize with Water, *John* 1. 33. So as from his time the Institution of the Sacrament of Baptism must be dated, and he did Baptize many.

6 And were Baptized of him in Jordan confessing their Sins.

A great part of those who went out to hear John were Baptized, that is, Dipped in Jordan, but from hence it will not follow, that Dipping is Essential to Baptism: The wash-

ing of the Soul with the Blood of Christ (the thing signified by Baptism) being expressed by sprinkling or pouring Water, as well as by Dipping, or being buried in Water, *Isa.* 44. 3. *Ezek.* 36. 25. *Col.* 2. 12. whether they confessed their sins, Man by Man, by word of Mouth, or by submitting to the Doctrine of the Gospel declared, their Renunciation of the Righteousness of the Law, and their Engagement to an Holy Life is not expressed. But it is most certain, that a Profession of Faith and Repentance, was ordinarily required before the Baptism of adult Persons. It may be admired that this new practice of John (if it were wholly new) made no more stir amongst the Jews. Either (as some think) Baptism was in use before that time, as an Appendix to Circumcision (tho Circumcision only be mentioned) or they had some Notion that Christ, *Elias* and that Prophet, when they came should baptize: For *John* 1. 25. they asked John? Why baptizest thou then, if thou be not that Christ, nor *Elias*, nor that Prophet. That which seemeth to me most probable is, That before that time there was a baptism in ordinary use amongst them after Circumcising the Child, beside the baptizing of Profelytes. And as in the other Sacrament, Christ left out the Typical part, and Blessed the Bread, used at last in that Administration, and made use of that for the Institution of the Sacrament of the Supper: So as to the Ordinance of Circumcision, he is the Institution of that Gospel-Ordinance, left out Circumcision (which was Typical also, and retained only the washing of the person with Water, and so instituted the other Sacrament of the New Testament. But yet there was so much ray in the Baptists Practice (for he did not baptize Profelytes only, but Jews, nor did he use it as an Appendix to Circumcision preceding, but baptized adult Jews) that if the State of the Jewish Church had been declining and their power of Discipline very little (if any) they would more then have sent to John, to know by what Authority he baptized: But they were under the Roman Power, and their Ecclesiastical Officers, were more pragmatical: then mischievous, God in the Wisdom of his Providence, having so ordered it that the Change of Worship should be at such a time brought in, when it should be least potently opposed.

7 But when he saw many of the Pharisees, and Sadduces come to his Baptism, he said unto them,

\* O Generation of Vipers, who hath warned you to flee from \* the wrath to come.

We shall often notice with the mention of these Pharisees and Sadduces: We will therefore inquire here a little more largely concerning them. There were three more eminent Religious Sects amongst the Jews. The *Essenes* of whom we read nothing in Holy-writ, their main Doctrine was Fate, they ascribed all things to it. The two others are here mentioned, and often, in other parts of the New Testament, we read of the Pharisees and Sadduces: The latter were most acceptable to the great Men amongst the Jews, the former were more popular and acceptable to the people. The Sadduces, were directly opposite to the *Essenes*, they ascribed nothing to Fate, but maintained the Liberty and power of mans Will in the most Excravagant height; they denied the Immortality of the Soul, the Resurrection, Angels, &c. all which the Pharisees owned, this we may learn from *Acts* 23. 8. where Paul wrought his own Escape by setting these two Factions on quarrelling about these two points. In short these were no better then Atheists (for what must they be less that deny Spirits, and the Resurrection?) The Pharisees as to their Doctrine, were much more sober, they owned Spirits, and the Resurrection, and tho they held much of the Freedom of, and a power in mans Will; yet they also ascribed much to the Providence and Grace of God: They were the Interpreters of the Law, and as Mr. Calvin thinks, had their Name from thence, nor from their dividing and separating themselves from others (as some think) they spent much of their time in Fasting and Prayer, but, 1. They held a Righteousness by the Works of the Law, to be our Righteousness, for which we are accepted of God. 2. They made a very jejune Interpretation of the Law, as may appear from our Saviours Correcting it, chap. 5. 3. They held many unwritten Traditions of equal Force with the Law of God. 4. Fourthly they were very Hypocrites in their Practice, neglecting the weighty things of the Law, making long Prayers for a Pretence for their wickedness, and doing all they did, but to be seen of men. Some of these Sadduces and Pharisees, came to John's Baptism, and no wonder, for *Mark* 6. 20. Herod observed him, heard him, did many things, and heard him gladly, but *Luke* 7. 30. it is said the Pharisees were not Baptized of him. It is like they came out of Curiosity [He said unto them, O generation of Vipers] the very Language which Christ used to them, chap. 12. 24, and 23. 33. The Viper to which he compareth them, is the worst and most dangerous of Serpents: We need give no Account of the Baptists treating them so roughly, because our Saviour justifieth the term by applying it to them. Corrupt Teachers are the worst of Men, and of all orders of Sinners, fewest of them Repent and have their Hearts changed [who hath warned you to flee from the Wrath to come] what comes in your mind, who think there

is no Resurrection, no Hell, or who think you are so righteous that you need fear none, to do any thing that might testify you are afraid of Wrath to come.

8 Bring forth therefore fruits meet || for repentance.

You come here and thrust your selves into a crowd of Penitents, but this is not enough, true Repentance is not a barren thing, neither are your leaves of external Profession a sufficient Indication of it, you must bring forth the Fruits of Holiness, Fruits that may answer the Nature of true Repentance. The proper Products of Habits, are called their Fruits, thus we read of the *Fruit of Sin*, and the *Fruit of Righteousness*, *Fruits meet for Repentance*; are Works that are the proper Product of Repentance, or justly answering an external Profession of Repentance. As *Faith*, so *Repentance without Works* is dead.

9 And think not to say within your selves, \* we have Abraham to our Father: For I say unto you, that God is able of these stones to raise up children unto Abraham.

All Hypocrites bear up themselves upon something, upon which they promise good to themselves, and a freedom from the Judgments of God. The Jews rested much upon their Descent from Abraham, as appeareth also from John 8. 39. by which means they intulded themselves to the Covenant. Gen. 17. extended to his Seed, as well as to himself, as also to the Name of the Church, Abraham's Posterity by Isaac being all the visible Church which God had upon the Earth at that time: It is the great work of Ministers to drive Hypocrites from their vain Confidences. This John doth here, as if he should say, I know what you trust to, you think with your selves, that because you are the only Church of God upon the Earth, Judgment shall not come upon you, God would then have no Seed of Abraham, to shew Mercy to, and to keep his Covenant with, but mistake not, God of stones, if he please, can raise up Abraham a Seed. To keep Covenant with Papists, and Formalists have much the same Presumption, though with this difference, The Jews were the true, the only Church of God, these do but arrogate the Name to themselves.

10 And now also the Ax is laid to the root of the trees, \* therefore, every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

A Prediction, as some think, of that dreadful Destruction, which within a few years came by the Romans upon the whole Jewish Nation. The Sense is: The Vengeance of God is very near to be revealed, Men must repent Now or Never, for every tree which bringeth not forth good Fruit, shall be hewn down, and cast into the fire. Judgment now is as nigh unto Men, as the Tree is to falling, to the Root of which the Ax is already applied, whether it be to be understood of the Judgment common to all unbelievers, all that *know not God*, and *obey not the Gospel of Christ*, as 2 Thessal. 1. 8, 9. or the particular Destruction of this Nation of the Jews, I shall not determine, though I rather judge the latter probable. The latter part of the Text is made use of by our Saviour, chap. 7. 19. in the latter part of his Sermon upon the Mountain. It leareth us know, that it is not Improper, nor Dissonant to the Style of John Baptist, and Christ, and others the most eminent first Gospel-Preachers, to press Repentance, Faith, and Holiness of Life, from Arguments of Terror.

11 I indeed baptize you with water \* unto Repentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the holy ghost, and with fire.

I am not the Christ, Mark 1. 8. Luke 3. 15, 16. John 1. 15, 25. I am but the Messenger, and forerunner of Christ, sent before him, to baptize men with the Baptism of Water, in Testimony of their Repentance, but there is one immediately coming after me, who is infinitely to be preferred before me, so much, that I am not worthy to carry his Shoes, or unloose his Shoe-latchet: He shall baptize men with another kind of Baptism, the Baptism of the Holy Ghost and Fire. With the Holy Ghost inwardly washing away their Sins with his Blood, and sanctifying their Hearts, the Holy Ghost working in their Hearts like Fire, purging out their Lusts and Corruptions, warming and inflaming their Hearts with the Sense of his Love, and kindling in them all Spiritual Habits, or with the Holy Ghost, as in the days of Pentecost, there appearing to them cloven Tongues like as of fire, as Acts 2. 3. thus the term Fire is made Exegetical of the term [the Holy Ghost] Or with the Holy Ghost, and with Fire, changing and renewing the Hearts of those that believe in him, by the Operation of the Holy Ghost, and consuming and destroying others, that will not believe, as with Fire.

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat in-

to his garner: but will burn up the chaff with unquenchable fire.

Judas is at present God's floor, the only Church he hath upon the Earth, but there is Chaff upon this floor, as well as Wheat. Now he is come, who will make a Separation betwixt the Chaff and the Wheat: Who by his Preaching the Gospel, will distinguish betwixt Israel, and those that are of Israel, Rom. 9. 6. betwixt those who living in the true expectation of the Messiah, shall receive him now he is come, and those that by their not owning and receiving him, shall declare that they never had any true Expectation of him, shall separate them into distinct Heaps, raising up a Gospel Church, and shall at the last day make yet a strict Discrimination, and thoroughly purge his floor, taking true Believers in to Heaven, and burning Unbelievers with unquenchable Fire, casting them into Torments like unquenchable Fire.

13 \* Then cometh Jesus from Galilee to Jordan \* unto John to be baptized of him.

Christ who now was about thirty years of Age, Luke 3. 23. cometh from Nazareth a City in Galilee, where Joseph lived, Luke 2. 4. and whither he went with Joseph and Mary, Luke 2. 39. and again after he had disputed with the Doctors, at twelve years of Age, Luke 2. 45. cometh from thence to Jordan the great River, where John was baptizing Disciples, offering himself to be baptized of him. He shewed his Humility by going to him, and also made the Action publick, if any ask to what end Christ, who had no sin, was baptized, himself gives us an Account, v. 15. *To fulfil all Righteousness*, (of which more in its place) \* He thus owned Jesus Ministry and Mission to Baptize, and confirmed the Institution of Baptism by Water, and offered himself to that Testimony, which he knew his Father would give of him. He thus initiated himself in the Christian Church, as by Circumcision he had made himself of the Jewish Church, and so was both the Head of the believing Jews and Gentiles. He was not (as others) Baptized in Testimony of his Repentance, or for the Remission of sins, for he was without sin.

14 But John forbid him, saying, I have need to be baptized of thee, and comest thou to me?

He did not absolutely repel him, but modestly excused himself for a time, knowing that Christ was already baptized with a more excellent Baptism, than he could Administer to him, for God gave him the Spirit not by Measure, John 3. 34.

15 And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

Jesus saith unto him, *Suffer it now to be so*. The question is not whether thou or I be more Excellent: Is it thy Duty to Baptize, for my Father hath sent thee to Baptize. It is my Pleasure and Duty to be obedient to my Father, whose Will I know, though it be hidden from thee. Baptism is a new Law of the Gospel-Church, of which though I be the Head, yet I must be conformed to the Members of it, concerning which my Fathers Will is, that they should be Enriched with Water, as well as with the Holy Ghost, besides that, I am to put an end to the Jewish Typical Circumcision, and to put a new Face upon the Church, by instituting another sacrament of Initiation. It is therefore both just and Equal that I should be Baptized, (though not for those ends for which others, that are my Members, are Baptized, not for Remission of sins, but) for the fulfilling of all Righteousness, in obeying my Fathers Will [So he suffered him] he that erred through Ignorance, will correct his Error upon better Information. We may learn from this Example of Christ, that being Baptized with the Holy Ghost, will excuse none from Contempt or Neglect of Baptism by Water, because it is the revealed Will of God, that all the Members of his Church should come under that Ordinance, so as there is a fulfilling of Righteousness in our Case, as well as in Christs, though in a different measure.

16 And Jesus, when he was baptized, went up straight way out of the water, and lo the heavens were opened unto him, and he saw \* the Spirit of God descending like a Dove, and lighting upon him.

17 And lo a voice from heaven saying, \* This is my beloved Son, in whom I am well pleased.

This story is also related by Mark 1. 10, 11. and by Luke 2. 21. Luke saith, that Jesus praying, the Heavens were opened. Mark saith, *cloven asunder*. It is most probable, that the opening of the Heavens mentioned, (though possibly far more Glorious) bare a Proportion to that opening of the Heavens, which we often see in a time of great Lightning, when the Air seemeth to divide to make the fuller, and clearer way for the Light [unto him] that is unto John [and he saw the Spirit of God descending like a Dove, and lighting upon him] The Spirit of God is an invisible Substance, and cannot be seen by Humane Eyes, but the shape assumed by any Person of the Trinity may be seen, whether it was a real Dove, or only the appearance of one.



appearance of a Dove, is little material for us to know. It was certainly one or the other, nor could any Representation at this time be more fit; either to let the World know the Dove like Nature of Christ, *Mat. 4. 2.* or what should be the Tempter of all those who receive the same Spirit, though by measure, and are by it taught to be innocent as Doves, not that Christ had not received the Spirit before, but that his receiving of it might be notified to others. This Dove, or appearance of a Dove lighted upon Christ, thereby shewing for whose sake this Apparition was. Christ was not confirmed only to be the Son of God by this appearance of the Holy Spirit, in the form of a Dove, and lighting upon him, but also by a Voice from the Excellent Glory, saith *Peter, 2 Pet. 1. 17.* God forming a Voice in the Air, which spake saying: *This is my beloved Son, in whom I am well pleased.* The word signifieth a dearly beloved Son. The same voice was repeated at Christ's Transfiguration, *Matt. 17. 5.* *Peter* from it concludes the certainty of the Faith of the Gospel, in the aforementioned Text. [*In whom I am well pleased*] The word signifieth a special and singular Complacency and Satisfaction, I am pleased in his Person, according to that, *Prov. 8. 30.* I am well pleased in his undertaking, in all that he shall do and suffer, in the accomplishment of the Redemption of Man: *We are made accepted in the beloved.* *Eph. 1. 6.* This Text, (as is generally observed) is a clear Proof of the Trinity of Persons, or Subsistences in the one Divine being: Here was the Father speaking from Heaven, The Son baptized and come out of the Water. The Holy Ghost descending in the form or shape of a Dove.

## CHAP. IV.

**T**hen was Jesus led up of the Spirit, into the wilderness to be tempted of the Devil.

This is mentioned by two of the other Evangelists, *Mark 1. 12.* *Luke 4. 1.* *Luke* saith, that being full of the Holy Ghost, he returned from Jordan, and was led by the spirit, &c. *Mark* saith, immediately the Spirit drove him, great manifestations of Divine Love, are commonly followed with great Temptations. Others observe, that Temptations usually follow Baptism, the beginnings of Spiritual Life, and Covenants made with God. *He was led up:* Some think he was taken up, *Mark* useth the word *ἐνέβη*, the Spirit thrust him out, we must not understand an Act of Compulsion, doubtless he went voluntarily of the Spirit, the Holy Spirit, that lighted upon him as a Dove into the Wilderness. *Mark's* saying, *Mark 1. 13.* That he was there with wild Beasts, lets us know that it was not such a Wilderness as *John* began to preach in, *ch. 3. 1.* But an howling Wilderness full of wild Beasts. The end is expressed in the last words [*to be tempted of the Devil*] thus his Temptations are distinguished from Divine Temptations, such as *Abraham* had, *Gen. 22. 1.* and by Tempted here is meant solicited, or moved to sin, in which Sense God tempteth no Man, *James 1. 13.* The general Notion of Tempting, is making a Trial, God makes a Trial of his People for the Proof, and Manifestation of their Gracious Habit, Satan by moving to sin, makes a Trial of Corruption, which was the reason, that although Christ was Tempted: *That he might be able to succour those that are Tempted,* *Heb. 2. 18.* and that he might taste all those Evils to which we are exposed, and might overcome the Devil, yet when the Prince of this World came, he could effect nothing against him, because he found nothing in him, to comply with his Motions.

2 And when he had fasted forty days, and forty nights, he was afterwards an hungred.

He was in the Wilderness, a place of Solitude, and so fitter for Satans purpose, and he was an Hungred, which was another advantage Satan had. But he was not an Hungred, till he had fasted forty days, and forty nights. Here was the Divine Power miraculously seen, in upholding the Humane Nature of Christ, without any thing to eat: This was a Miracle, the like did *Moses* before the Law, *Elijah* under the Law. Christ doth the same in the beginning of the Gospel, nor did he fast as the Jews were wont, of whom we sometimes read, that they kept Fasts several days, they only fasted in the Day-time, but eat their Food at Night, or sometimes only forbore wheate Bread, as *Daniel* did, *Dan. 10. 2, 3.* for three full Weeks. But Christ fasted from all Food, and that not only forty days, but forty Nights also, from whence may easily be gathered, how idly if not impiously, the Papists found their fasting forty days, in Lev. Here all Christs Acts (most certainly his miraculous Works) are not recorded for our imitation: Some of them are only for our Adoration, all his miraculous Acts are so. There can be nothing more fortiff, than for us to think, that because Christ (supported by the Divine Nature) fasted forty days, therefore we are obliged to do so, and because we cannot fast forty Days, and forty Nights, without eating something, therefore we may eat Fish, though no Flesh (when all know that to some Pallats, there is no more delicate Food, than Fish) or we are obliged to fast

in the Day-time, though not at Night. And because Christ once in his Life-time fasted forty Days, and forty Nights, therefore we must do so every year, or that the Church hath any Power to injoin any such thing. If Papists think Christs Fast of forty Days, and forty Nights, obligeth them to imitation, let them keep them as he did (with such a Fasting I mean) and try whether they be able to do it, or whether four Days or Nights, instead of forty, will not convince them of their Folly. Christ fasted forty Days, and forty Nights, and thereby shewed he was God-Man, the Divine Nature supported the Humane, afterward he was Hungry, to shew that he was truly Man, touched with the feeling of our Infirmities, in all Points tempted as we are, yet without sin, *Heb. 4. 15.*

3 And when the Tempter came unto him, he said, If thou be the Son of God, command that stones be made Bread.

\* And when the Tempter [Satan, the Devil as he is called, viz.] came unto him, Probably in some visible shape. He forming an audible Voice of the Air, said, *If thou be the Son of God,* not that he doubted it, which shewed his horrible Impudence, Command that these stones, this stone saith *Luke c. 4. 3.* be made Bread. The Temptation plainly was to the use of means which God did not allow him, to relieve him in his distress of Hunger, to distrust the Providence of God, in supporting of him. A Temptation common to those who are the Members of Christ, and enough to instruct us, that we ought to look upon all Thoughts, and Motions, to the use of means not allowed by God, in order to a lawful end, as are Temptations *vel a Carne,* vel *Hoste,* either from our own Flesh, for *James 1. 14.* every man is tempted, when he is drawn away by his own lust, or enticed; or from our Grand Adversary the Devil. It is not much material for us, to know from which, they being both what we ought to resist, though those from Satan are usually more violent and impetuous.

4 But he answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

So also *Luke 4. 4.* There is no better answering the Tempter, then by opposing the Precepts of Holy-writ, to his Motions to sin. The word is called, The sword of the Spirit, *Eph. 6. 17.* The Papists therefore denying People the use of the word, disarm them as to the Spiritual Combate. It is written *Deut. 8. 3.* Though man ordinarily liveth by common Bread, such Food as men usually eat, yet Gods Power is not restrained, he can uphold the Life of Man when that is wanting, as he supported the Israelites by Manna, (to which that Text relates) nor is God obliged to create any extraordinary means, for his Power which is seen in creating such means, can produce the same Effect, without such a mean if it pleaseth him: His Power must be seen in creating the mean, and in upholding the proper Power and Faculty of the mean, in order to its end, why cannot he by the same Power produce the Effect, without any such mean?

5 Then the Devil taketh him up into the holy City, and setteth him on a Pinnacle of the Temple.

By the Holy City, is meant Jerusalem, once an Holy City, *Dan. 9. 24.* now though a most impure and filthy City, upon many Accounts, yet upon other Accounts still an Holy City; being the only City in the World, which had then in it the true Worship of the true God, and in which God, doubtless, who in *Abrahams* time had seven thousand in Israel, had many Holy People, how the Devil took Christ into the Holy City, is variously argued, and judged, the words used in the Greek, are such as would incline us to think, he was not carried by Force, but followed the Tempter willingly, and set upon a place on the top of the Temple, higher than the other parts of it: The end of his being set there, the next Verse tells us.

6 And saith unto him, If thou be the Son of God, cast thy self down, for it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Before the Devil had tempted our Lord, to diffidence or distrust in Gods Providence, and the use of means not allowed by God to supply himself: Here he tempts him to an unwarrantable Presumption, and Confidence of, and concerning the Divine Protection. In the former Temptation, the Devil used no Scripture, but having been repelled in that Assault, by the Sword of the Spirit, which is the word of God, *Eph. 6. 17.* He here takes up the same Weapon: The thing to which the Tempter soliciteth our Saviour, was the throwing himself down from a Precipice, a Temptation in Effect, to destroy himself (which is one of those Fiery Darts, which he commonly throweth at the People of God, in their hours of Melancholly,

Melancholly, or under great Pressures of affliction) but the usual Argument, which he useth to them, is *deliverance from their Terrors*, the preventing of want, or avoiding Shame. The Argument he useth to our Lord, is quite of another Nature, the *special Protection of God*, promised to Gods People, *Psa. 91. v. 11, 12.* herein he transformeth himself into an *Angel of Light*, according to *2 Cor. 11. 14.* and lets us know that Truth may be abused to the Patronage of Lyes, and that there is no hook more dangerous to the Members of Christ, than that which is baited with Scripture mis-interpreted, and mis-applied: Which Holy-writ always is, when it is so interpreted, or so applied, as to be made an Argument to sin. This Portion of Holy-writ is both. 1. *Falsly cited*, and, 2. *As ill applied*. In the Quotation the Tempter leaves out those words [*in all thy ways*] This was none of our Saviours ways, he had no call, no Warrant from God to decline the Stairs by which he might have gone down, and to throw himself down. God had never promised, nor ever given any the Protection of Angels, in sinful and forbidden ways. 2. He *mis-applith this Text*, using it not to instruct, but to deceive, dividing betwixt Mans Duty, and Gods Providence, making this word a Promise to be fulfilled, upon Christs neglect of his Duty, extending the Promise of *special Providence*, as to Dangers, into which men voluntarily throw themselves. Putting God upon working Miracles to declare Christ to be his Son, where there was no need, and of which there was no use, mocking our Saviours true use of Scripture, with Scripture abused, and many other ways, but he had to do with one not ignorant of his devices.

7 Jesus saith unto him: It is written again, thou shalt not tempt the Lord thy God.

This is written, *Deut. 6. 16.* To make an *under*, and *unwarrantable* Trial of God, is to tempt God, whether the Trial respecteth his Power, or his Goodness, thus the word used, *Nam. 14. 22. Mal. 2. 18. Hb. 1. 7. 22. chap. 16. 1.* By this Answer Christ lets the Devil know that he abused Scripture in his Quotation of it, such a casting of himself down, when he had a plain way to go down by the Stairs, would not have been an Act of Faith, but *Presumption*, not a trusting God upon his word, but a Tempting of God, expressly contrary to his command, *Deut. 5. 16.*

8 Again, the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the world, and the Glory of them.

9 And saith unto him, all these things will I give thee, if thou wilt fall down and worship me.

This is the third Temptation, by which the Tempter solliciteth our Saviour to sin, and of all other the most Impudent. For what can be more Impudent, than for the Creature to expect an Homage to him, from him who was his Creator. What Mountain this was, and how our Saviour was taken up into it, are things not revealed, and of very little concern for us to know. The Text tells us it was *exceeding high*, yet not high enough, from whence one Kingdom could be seen, in the extent of it. It is therefore most probable that *Dr. Lightfoot* judgeth most truly. That the Devil, being the Prince of the Power of the Air, formed an *Airy Horizon* before the Eyes of Christ, carrying such pompous and glorious appearance of Kingdoms, States, and Royalties in the Face of it, as if he had seen those very Kingdoms and States indeed. Such things the Devil can do, and doth do, by condensating the Air first, then shaping, and figuring, and lastly so colouring it, that it may represent what he intendeth. All these things he promised to give our Saviour, if he would fall down and worship him. The same eminent Person well observes, that what *Luke* calls *worshipping before the Devil*, *Matthew* calls *worshipping the Devil*, and concludes solidly, That if to worship before the Devil, be to worship the Devil, worshipping before an Image (as the Papists do) must be worshipping the Image. The Devil here arrogates to himself, what was Gods alone to give, and such ordinarily are the Devils Promises, of such things, as to which he hath no Power to fulfil what he promiseth.

1 Sam. 7. 3.

10 Then saith Jesus unto him, Get thee hence Satan, for it is written, \* Thou shalt worship the Lord thy God, and him only shalt thou serve.

As this was of all the three the most impudent Temptation, so our Lord receiveth it with the highest Detestation, saying, *Get thee hence Satan!* By which words, he doth not only shew his Detestation of this Temptation, but also chides him off from any further Tempting him. The Sense is, Satan I know better things, viz. That a Religious Adoration is not to be given unto any, but unto God alone, thou art a Creature, no Worship is due unto thee: To worship before thee (so *Luke* Phraseth it, *Luke 4. 7.*) is to worship thee. This is expressly contrary to the Command of God, *Deut. 6. 13.* and *10. 20.* It is also observable, that our Saviour opposeth this to the Devils words, *ἐὰν μὲν ἀσπασαίῃς με*. If thou falling down wilt Worship me, and that Christ answers, *Τὸν Θεόν*

ὡς ἀσπασαίῃς ἐξ αὐτοῦ μὲν ἀσπασαίῃς; which shews the Idleness of the rapists-imitation of *Dulia*, and *Latria*, the first of which they say may be given to the Creature: The second only unto God, by which they justify their Veneration of Images: The using a *posture of Adoration*, before the Creature in an Act of Worship; Christ here interpreteth a Worshipping the Creature, if the Creature either exalts it of us, or we purposely set it before us, or chuse it as an object exciting, or moving us to such an Act of Adoration, which the Papists do not, that all Prostration before the Creature is an Act of Divine Adoration, there is a Civil, as well as a Divine Worship, and in Divine Worship, the Position of the Creature before us, may be merely for Convenience, or Accidental: But all Prostration in an Act of Divine Worship, is a Posture of Adoration, and where a Creature is chosen, and set before us in that Act or Posture, to excite or move us, it partaketh of the Homage. There is some little difference betwixt the words, *Deut. 6. 13.* and *10. 20.* and those of *St. Matthew*, but that is said to be written, which is written as to the Substance and Sense, though not in those Terms. *Moses* saith, *Thou shalt fear*, as *Matthew* quotes it, it is, *Thou shalt worship*. The Term Fear applied unto God, signifieth any Act of Religion, whether External or Internal, and though the last words in *Deuteronomy* [*thou shalt fear by his Name*] be not mentioned in *Matthew*, yet enough are quoted for our Saviours purpose. Falling down and Worshipping, belongeth only to God (saith our Saviour) not to thee, let me therefore hear of thee no more.

11 Then the Devil leaveth him, and behold Angels came and ministered unto him.

Resist the Devil saith *James ch. 4. 7.* and he shall flee from you, thus he did from the Head, thus he shall do from the Members, but as he did not flee from Christ, till commanded away, so neither till commanded off by God, doth he leave the People of God, but upon our resistance, God will command him off, that we may not be tempted above our strength. The Evil Angels leaving him, the Good Angels came and ministered unto him, whether by bringing him Food, or bringing him off the Mount, or otherwise executing his Commands, it is not expressed, and it is too much Curiosity to inquire. God by this teacheth us, that our Lives are to have their Vicissitudes of Temptations and Consolations, and that our Temptations shall have an happy Issue, and that when ordinary means fail, we may expect extraordinary Influences and Assistances. *Luke* saith, he departed from him for a season: To let us know, that though here was an end of his more eminent Temptations, yet he was not afterward without Satans Assaults.

12 \* Now when Jesus had heard that John was cast into Prison, he departed unto Galilee.

\* Mark 1. 14.  
Luke 3. 20.  
Luke 4. 14-36.  
John 4. 43.  
|| Or, delivered up.

*John* was some time after this cast into Prison, for his free reproving *Herod Antipas*, the Tetrarch of *Galilee*, for taking *Herodias* his Brother *Phillip's* Wife, and other Evils, *Chap. 14. 34. Mark 6. 17. Luke 3. 19, 20.* Jesus heard of this accident, and departed into *Galilee*. There were many things happened between Christs Temptations, and this his Motion into *Galilee*, which are omitted by all the Evangelists except *John*, and by him recorded in his four first Chapters. Neither by *Galilee*, we must understand the nether *Galilee*, which was within the Jurisdiction of *Herod*, but the upper *Galilee*, called *Galilee of the Gentiles*, v. 14. in the Borders of *Zabulon* and *Nephthali*, which was in the Jurisdiction of *Phillip*, a man of a less bloody Disposition. Others make it under *Herods* Jurisdiction, but where the Pharisees had less to do than in *Judea*. Our Saviour doth not out of Cowardice avoid Danger, but he knew his time was not yet come. But some judicious Interpreters, think that our Saviour first went into the lower *Galilee*, and from thence soon after into the upper *Galilee*, that which makes this more probable, is the next words: And leaving *Nazareth*, he came and dwelt in *Capernaum*, so as it should seem he first went to *Nazareth*, which was in the lower *Galilee*.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the Sea-coast, in the borders of Zebulon and Nephthali.

By this (as we said before) it should seem that our Lord first went into the nether *Galilee*, where *Nazareth* was, which after a time he left, and went to *Capernaum*, which *Capernaum* was a City near the Sea, in the Borders of *Zebulon* and *Nephthali*, whose Lots in the Land of *Canaan*, were contiguous, and by the Sea-side, as appeareth by *Jobna 19.*

14 That it might be fulfilled, which was spoken by the Prophet *Esaia*s, saying,

15 The land of Zebulon, and the land of Nephthali, by the way of the Sea beyond Jordan, Galilee of the Gentiles.

16 The people which sat in darkness, saw great light, and to them which sat in the Region, and shadow of death, light is sprang up.

The



The Text in *Isaiah* 5. 1, 2. where the words are, *Nevertheless the dimness shall not be such as was in her vexation, when at the first he slightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict her by the way of the Sea beyond Jordan, in Galilee of the Nations. The people that walked in darkness, have seen a great light, they that dwell in the land of the shadow of death, upon them hath a light shined.* The Jews make a great many Objections against the Application of this Text unto Christ (as indeed they do against the Application of all Texts, cited out of the Old Testament by the Evangelists) Christians believing that the Evangelists being Holy Men, who wrote not from a private Spirit, private Intemperance, have not any reason to regard what their Interest leadeth them to object: But even Christian Interpreters are divided in their Sentiments, whether these words are said to be fulfilled, in this Motion of Christ into Galilee, in a Literal, or Typical, or a more improper and Analogical Sense, nor is it any great matter, with which of them we agree, for my own part, I see no reason, why *v. 2.* should not be literally understood of, and applied unto Christ. There is nothing more ordinary in the Prophecies, than after a threatening of Judgment, and Captivity unto the People, to comfort such as feared God among them, with Promises of the Messiah, and the spiritual Salvation which was to be brought in: The Land of Zebulun and Naphtali, suffered much by *Benhadad*, *1 Kings* 15. 20. and more by *Tiglath-Pileser*, *2 Kings* 15. 29. before the General Captivity of the Ten Tribes, *2 Kings* 17. 6. The Lord by the Prophet, *ch. 8.* had been threatening the general Captivity, possibly the Prophet might say, the Affliction of those parts, should not be so great as the second mentioned, *2 Kings* 18. 20. Because by the Story it seems they were generally carried into Captivity, before the more general Destruction of the other Tribes there, saith he. This *darkness* shall be abundantly hereafter compensated, by the coming of the Messiah, and preaching amongst this People, who living at a great distance from Jerusalem, never had such a light as some other parts of *Judea*, and first drank of the Cup of Gods wrath in their Captivity. It was called *Galilee of the Gentiles*, because it was near to the Men of *Tyre*, who were Gentiles, and had doubtless, in it a greater mixture of Gentiles, than any other part of *Canaan* ever since *Solomon* gave *Hiram* twenty Cities in this *Galilee*, *1 Kings* 9. 11.

17 From that time Jesus began to preach, and to say, \* Repent: for the Kingdom of heaven is at hand.

From the time of Christs Baptism, or from the time that he heard that *John* was committed to Prison, he, who before had Preached and taught privately, and more rarely, began to preach more ordinarily and publicly, and the sum of his Doctrine, was the same of that with *John* the Baptist, confirming his Doctrine, *Repent, for the Kingdom of Heaven is at hand.* See the Sense of those words, *ch. 3. v. 2.* *Mark* hath the same, *Mark* 1. 14.

\* *Mark* 1. 16.  
*John* 1. 47.

18 And Jesus walking by the Sea of Galilee, saw two Brethren, Simon \* called Peter, and Andrew his Brother, casting a net into the Sea, for they were Fishers.

Whether by the Sea, he here meant the Lake of *Gennesaret* or the *Oxene*, I not worth the arguing, for the Jews called all great Collections of Waters, the Sea, according to *Gen.* 1. 10. *Let it be two Brethren, Simon called Peter, and Andrew his brother, whether natural Brethren, or called so because of their joyne employment, casting a net into the Sea, either for the catching of fish, or for the mending of their Nets.* See *Luke* 5. 2. *for they were Brethren-men*, Sea-men (as the word seems to signify) used to fish in the Sea; *Simon* had a Ship of his own, *Luke* 5. 3. The Evangelists differing Religion of the call of *Simon* and *Andrew*, hath made a great deal of work for Interpreters. The greatest difference seemeth to be betwixt *Matthew* in this Text, and *John* *ch. 1. v. 35, 36, 37, 38.* But certainly *John* speaks of one Call in those Verses: The other Evangelists of another. According to *John*, they were called to the knowledge of, and first acquaintance with Christ, this was while *John* was in the publick Exercise of his Ministry, for they were his Disciples, *John* 1. 35, 36. and *v. 37.* they are said at that time, to have abode with him that day: Probably they again returned to their old Employment, and when *John* was imprisoned, Christ walking by the Sea, saw them, and then called them to the Apostle-ship. There are other differences in their Call observed, betwixt *Matthew*, *Mark* and *Luke*, but such as may be easily answered, by those who observe that there is nothing more ordinary, than for the Evangelists in reporting the same History, one of them them to supply more largely, what the other had recorded more summarily.

19 And he saith unto them, Follow me, and I will make you Fishers of men.

Here was their Call to the Office of Apostles. It is observable that Gods Calls of men to places of Dignity, and Honour, and his appearances of Favour to them, have ordinarily been when they have been busied in the honest Employments of

their Callings. *Saul* was seeking his Fathers Asses, *David* keeping his Fathers Sheep, when the Lord called them to the Kingdom: The Shepherds were feeding their Flocks, when they had the Revelation of Christ, he called four Apostles from their Fishery. *Amos* from amongst the Hardens of *Tibebah*, *Matthew* from the receipt of Custom, *Moses* when keeping *Jethros* Flock, *Exod.* 3. 2. *Gideon* from the Threshing floor, *Jud.* 6. 11. God never encourageth Idleness, but dispatcheth not Persons in meanest Employments. Follow me, that is, to return no more to your Employment. [I will make you Fishers of men] here is the work of Ministers set out, to gain Souls to God, they are not to Fish merely for a Livelihood, much less for Honour and applause to themselves, but to win Souls to God, and are to bait their Hooks, and order their Nets to this end, which they will never serve, if either by general Discourses, they make the Masles so wide, that all will dare through them, or if by their Wit and Learning, they make their Discourses so fine, and curious, that few or none of their Hearers can understand them. Nor will all our Arc make us Fishers of Men: I will make you (saith Christ) *Paul* may plant, and *Apollus* may water God must give the increase: But we must order our Nets rationally, and probably in order to our end, and without that, cannot expect Gods Blessings. Nor were the Apostles presently to enter upon the work of the Ministry, but first to follow him. And indeed such should all Gospel Ministers be, in the choice of *Matthias*, *Peter* linked the People in their Election, to those that had accompanied with them all the time, the Lord Jesus went in and out amongst them, *Acts* 1. 21. other Ministers commonly prove Fishers for something else, not for the Souls of men.

20 And they straightway left their Nets, and followed him.

When Christ calls, Men shall obey, when he calls, he draweth. It is not of indispensable necessity, that men who exercise the Ministry, should have nothing else to do. *Pauls* hands were filled to his necessity. But nothing but a providing for our selves, and Households, can excuse Ministers, in intangling themselves with the things of this Life. Churches that are able, ought better to provide for their Ministers and Ministers so provided for, sin if they do not wholly give up themselves to their work, *1 Tim.* 4. 15.

21 And going on from thence, he saw other two Brethren, James the Son of Zebedee, and John his Brother in a ship with Zebedee their Father, mending their Nets, and he called them.

22 And they immediately left the ship, and their Father, and followed him.

There was another *James*, *Matt.* 10. 3. the Son of *Alphaeus*, called *James the less*, brother of *Jesus* and *Salome*, *Mark* 15. 40. this was *James* the Son of *Zebedee* [and *John*] who is thought to be the Evangelist. Christ called them, not with his Face only, but by his Spirit, affecting their Hearts. So as they immediately left their Ship, and their Father, elsewhere the Disciples say, *Master we have left all and followed thee*, probably their employment with their ship was their All. They left their Father also, but it was upon Christs call, in which Case it is every Mans Duty (and followed him) to learn of him before they went out to Preach him, and to be Witnesses of his Miracles, &c.

23 And Jesus went about all Galilee teaching in the Synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the People.

*Jesus* Christ having now called his Disciples, did not judge it sufficient to send them about, but himself went about all the places of that dark Country of *Galilee* [teaching in the Synagogues] the word signifieth both the Congregation convened, and the Place. Here it signifieth both: *Synagogues* were of old time, *Acts* 15. 21. How ancient we know not. Some think that they were no older than the return out of the Captivity of *Babylon*: But I am posited then in determining, where the Body of the Jews ordinarily worshipped God on the Sabbath-days, for it is certain they did not all go up to the Temple at Jerusalem. In the Old Testament we read of them only, *Psal.* 74. 8. as at that time burnt up: As to the order of them we only read. That they had some Rulers, *Acts* 13. 15. who directed those who were to speak words of Exhortation. The Scriptures were read in them, *Acts* 16. 21. the Law and the Prophets, *Acts* 13. 15. They Prayed in them, *Matt.* 6. 5. they expounded Scripture in them, *Luke* 4. 16, 17, 18, 19. Christ [Preached in the Synagogues] not only there, we shall find him Preaching on the Mount in the next Chapter, and in private Houses, but he did not decline the Synagogues: Either, as to Preaching, or Learning, yet wholly separating from a Church corrupt enough through Traditions, but not Idolatrous, but what did he Preach? The Gospel of the Kingdom, the glad Tidings for lost Sinners, that was come into the World, by the Revelation of him, who was the true Messiah, and the true and only way, by which men

Men might come to the Kingdom of God, and be eternally saved: This is what all his Ministers should publish, not their own Conceits, or Dictates of Men, or things impertinent to the Salvation of Souls, but the Gospel of the Kingdom, and healing all manner of Sicknesses, and all manner of diseases amongst the People. The Greek is all Diseases, and Sicknesses, yet surely some dyed in Galilee, in that time. This is another Text, to prove that the term *All* in Scripture doth not always signifie every individual, but some individuals of every Species. Christ confirmed his Doctrine, and Divine Mission, by these miraculous Operations.

24 And his fame went throughout all Syria, and they brought unto him all sick people, that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those which had the palse and he healed them.

Syria, is said to be bounded on the North by Cilicia, by Egypt on the South, on the West with the Sea, and on the East with Ephraim, and to comprehend within it all Judea; Bethany, Galilee, Decapolis, Samaria, Idumea, Palestine, Syro-phoenicia, Syria of Damascus, and Syria of Antioch. Christs fame spread very far doubtless, because of the good he did, and the Miracles he wrought [and they brought out to him, all such People that were taken with divers diseases]. All here again can signifie no more than very many that were indisposed, and ill affected as to their bodily health, those that were sick of, or detained in their Beds, or Houses by divers diseases: Tho Christ shewed his Power in curing some Diseases, which Physicians judge incurable, yet he shewed his kindness also in relieving others, not so fatally Sick [and Torments] such as were troubled with great Pains, as if they were upon Racks, or in the hands of Tormentors, that set themselves to Torture them [and those which were possessed with Devils]. Of these sorts of Persons we shall read often in the Gospel: This is the first time we meet with the term. It is observed that in the Old Testament we read little of any such Persons (we read only of Sauls being vexed with an evil Spirit) we read much of them in the New Testament, and in Ecclesiastical History, for some years after Christ, they called them *Evangelium*. Some think God in those first times of the Gospel, permitted the Devil to this degree, that the Power of our Saviour might be the more seen in casting them out, and in giving Authority to his Disciples to cast them out, which was a great Demonstration of his Divinity: Others think, that God did it for a Demonstration of the Error of the Sadducees, who held there was no Spirits. The Gospel seemeth to hint two sorts of these Persons. Some upon whom the Devil had Power, no further than to Wrack and Torture them, Mark 5. 2. 4. 5. Luke 9. 29. others, in whom he dwelled Bodily, and Divined, and Prophecied in them, Acts 16. 16. [and those which were Lunatick] affected with such Diseases, as use to increase, in some times of the Moon, or at such times to seize Persons of this Nature, we know divers more particularly, the Falling-Sickness, and Dropsie [and those which had the Palse] a Disease caused by the Resolution of the Nerves. Those Diseases are mentioned, which Men account hardest to be cured, if capable of Cure by Men, Christ to shew his Divine Power healed them. Christ did not only cure these Bodily Distempers, but he also Preached the Gospel of the Kingdom to heal their Soul Distempers: We read of many that came to him for Bodily Cure, but of none that said to him: What shall we do to be saved? How sensible are Men and Women of their Bodily Pains and Diseases more than of their Souls wants?

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

They followed for the Loves, for the benefit of the Bodily Cures, or out of Curiosity, tho some (probably) followed him out of Love, and to learn of him; Decapolis hath its name from ten Cities, comprehended in it. Here was a mixture both of Jews and Gentiles following Christ, who came to be a Saviour of them both, and to pull down the Partition-wall betwixt both, to make them both one Gospel-Church, Eph. 2. 14.

#### CHAP. V.

1 And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

The last Chapter concluded with telling us, that a great multitude followed Christ, which he observing, that he might with more Conveniency to himself, and Advantage to them speak what he had to say, he went up into a Mountain;

and sitting down, after the manner of the Jewish Doctors, to shew their Authority, which our Saviour also at other times observed. Matth. 23. 55. Luke 4. 20. Job. 8. 2. his Disciples came to him, both those strictly so called, and others also viz. the multitude, mentioned in the last Chapter or some of them, and he began to speak to them with Freedom, so as the multitude might hear, Christ thought it as lawful to Preach in the Mountain, as in the Synagogues: Nor did his Disciples doubt the Lawfulness of hearing them, wherever he thought fit to speak.

3 \* Blessed are the poor in spirit for theirs is \* Luk. 6. 20 the kingdom of heaven.

Happy are they, who tho they be not Rich in this Worlds goods, yet have a Spirit suited to their State and Condition, not looking for their Consolation here, but having a Poor, and low Opinion of the World, and all that is therein, looking after more excellent Riches, and in order to it, are of broken and contrite Spirits, for their manifold sins, and cannot entertain any Proud Opinion of their own Righteousness, but fly unto the free Grace of God, and the Righteousness of the Lord Jesus Christ. Not the Great, and Rich, and Proud Men of the World are happy, but these are the Blessed Men, for true happiness lyeth not in Worldly Possessions, but in the Favour of God, and a right to the Kingdom of Heaven, and that these Men have, Psal. 34. 18. and 51. 17. Isa. 66. 2.

4 \* Blessed are they that mourn, for they shall \* Isa. 61. 2. be comforted. Luk. 6. 21.

The World is mistaken in accounting, the jocund, and merry Companions the only happy men, their mirth is madness, and their joy will be like crackling of Thorns under a Pot, but those are rather the happy men who mourn, yet such are most certainly Happy, who mourn out of Duty in the Sense of their own sins, or of the sins of others, or who mourn out of choice rather to suffer Afflictions, and Persecutions with the People of God, than to enjoy the pleasure of sin for a Season. Tho such sufferings do excite in them natural Passions, yet it is a Blessed mourning, for those are the blessed Tears which God will wipe at last from Peoples Eyes, and such are these, They shall be Comforted either in this Life, with the Consolations of the Spirit, or with their Masters Joy in the Life that is to come, Isa. 61. 2. Job. 16. 20. James 1. 12. So as this Promise and Declaration of Blessedness, is not to be extended to all Mourners, but only to such as God hath made so, or who in Duty have made themselves so, obeying some Command of God; for Sympathizing with Gods Glory, or with his afflicted People, Rom. 12. 15. or Testifying their Repentance for their sins, for there is a mourning, which is a meer natural effect of Passion, and a Worldly sorrow which worketh unto death, as well as a Godly sorrow, working Repentance to Salvation, 2 Cor. 7. 10.

5 Blessed \* are the meek, for they shall inherit \* Psal. 37. 11. the earth.

Men count the Heftors of the World happy, whom none can provoke, but they must expect as good as they bring, an Eye for an Eye, and a Tooth for a Tooth: But I tell you these are not truly Happy, they are tortured with their own Passions, as their hand is against every one, so every Mans hand is against them, besides that there is a God, who will revenge the wrongs they do. But the meek who can be angry, but restrain their wrath in Obedience to the Will of God, and will not be angry, unless they can be angry, and not sin: Nor will easily be provoked by others, but rather use soft words to pacifie wrath, and give place to the Passions, of others these are the Blessed Men; for tho others may by their Sword and their Bow, conquer a great deal of Earth to their Will and Power: Yet they will never quietly and comfortably inherit or possess it, they are Possessors male fidei, forcible possessors, and they will enjoy what they have, as rapacious Birds enjoy theirs, unquietly, every one hath his Gun ready Charged and Cockt against them: But those who are of meek and quier Spirits, tho they may not take so deep root in the Earth, as others more boisterous, yet there will be no Worm at the Root of what they have, and they shall enjoy what God giveth them with more quiet and certainty, and God will provide for them, Verily they shall be fed, Psal. 37. 3, 11.

6 Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

You see many Men and Women, Hungring, and Thirsting after sensual Satisfactions, or after sensible Injoyments; these are unhappy miserable Men, they often Hunger and Thirst, and are not satisfied: But I will shew you a more excellent way, a more excellent Object of your hunger and thirst, that is a Righteousness, both a Righteousness wherein you may stand before God, which is in me, Jer. 23. 6. and is revealed from Faith to Faith, Rom. 1. 17. and the Righteousness of an Holy Life. Those are Blessed Men, who first seek the Kingdom of Heaven, and the Righteousness thereof, God will fill these Men with what they desire, Isa. 55. 1, 2. Luke 1. 53. There are some who understand this Text of an hungering after the clearing of their innocency towards men, which is natural to just and innocent persons falsely accused, and traduced



duced, and they have a Promise of being filled, *Psal. 37. 6.* but I see no reason to exclude this, the Sense of this Text.

7 Blessed are the merciful, for they shall obtain mercy.

The Men of the World bless themselves, if they can take Care of themselves, let others do what they will, and as well as they can: But I tell you, that those alone are the blessed Men, who are touched with a true Sense and feeling of the Wants and Miseries of others, and that not out of a meer Goodness and Tenderness of Nature, but out of a true Obedience to the Will of God, and a Sense of his Love to them, and Faith in his Promises, and moved from these Principles, do not only Pity, and Compassionate them, and wish them well, but extend their helping hand to them, suitably to their Miseries: For these Men shall obtain mercy, and that not only from Men, if they come into Strains and Distress, but from the hand of God. *Psal. 37. 25. and 112. 5.* he doth not say they shall merit Mercy at Gods hand, but they shall be *merciful*, they shall obtain mercy.

\* *Psal. 24. 4.*

8 Blessed are the \* pure in heart, for they shall see God.

The Men of the World bless those who appear Pure, and Holy to Men, and put on a Vizard, and Mask of Purity: Tho they be but painted Sepulchers, and their Hearts be as Cages of all unclean birds: But those alone are Blessed, who being washed from their filthiness by my Blood, are of a sincere and upright Heart, though they be not legally Pure, and free from all sin; yet are so Pure as that God will accept them, the bent of their Hearts being after Holiness. Who have not an Heart, and an Heart, no doubleness of mind, who are Persons in whom is no Guile. For tho no mortal Eye can see, and comprehend the essence of God, yet these Men shall by an Eye of Faith, see and enjoy God in this Life, tho in a Glass more darkly, and in the Life to come, Face to Face, and as he is, *1 Cor. 13. 12. Heb. 12. 14. 1 Job. 3. 2.*

9 Blessed are the peace-makers, for they shall be called the children of God.

The World blessing the boisterous unquiet Party of it, that can never be still, but are continually thinking of more Worlds to Conquer, and blowing up the Coals of War, Division, and Sedition. But they are Blessed indeed, who study to be quiet, seeking Peace, and pursuing it; and are so far from sowing the Seeds of Discord, or blowing those Coals, that their great study is to make Peace between God and Man, and between a Man, and his Neighbour, doing this in Obedience to God, and out of a Principle of Love to God, and Men: For those that do so, shall approve themselves like unto God to be his Children, and so they shall be called. To be called, and to be is much the same, so what *Moses* said, *Gen. 21. 12.* is interpreted by *Paul*, *Rom. 9. 7. 8.* So what is said by *Matthew*, *Matth. 21. 12.* is interpreted by *Luk. 19. 45.* what was said by *St. John*, *chap. 1. 13.* is interpreted, *1 John 3. 1.* for God is the God of Peace, *1 Cor. 14. 33.*

10 Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven.

The Men of the World judge those Men very unhappy and miserable, whom their Rulers make the Objects of their Wrath and Malice, and pursue violently to the loss of their Estates, Liberties or Lives, never considering the Cause for which they are so pursued: But they are quite mistaken. For that Man who is pursued by such Violence, and hunted upon this Account, because to please Men, he durst not sin against God, but Labours to keep a Conscience void of offence, both toward God, and toward men, *Acts 24. 16.* is a Blessed man, and if he be hunted out of the Kingdoms of the Earth, yet he shall be hunted but to Heaven, for to such Men belongeth the Kingdom of God in Glory, *James 1. 12. 1 Pet. 3. 14. and 4. 12.*

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you || falsly for my sake.

|| Or, lying for my names sake.

Reviling, and speaking Evil of Persons falsly, because of their Profession of Christ, and because they dare not sin against God, is a species of Persecution. *Gen. 21. 9. Gal. 4. 29.* tho the worst Degree of it. It hath been the constant lot of Gods Servants, *David* 111, *Psal. 35. 11.* that false Witnesses did rise up, and laid to his charge things that he knew not. Thus *John* and *Christ* were reviled, *Matth. 11. 10. Luk. 7. 34.* nor is it to be wondered, that those whose Consciences are so feared, that they cannot feel the guilt of Persecuting others for Righteousness sake, should not feel the guilt of Lying and false Slandering. But faith our Saviour, you are Blessed when these things happen unto you, *1 Pet. 4. 13.*

12 Rejoyce, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.

Be so far from being troubled, as to count it all Joy, when

you fall into these Trials, *James 1. 2.* Let it be Musick in your Ears, to hear that the Drunkards make you their Song. Rejoyce in your Hearts, express it in your Lips and Behaviour, for great is your reward, not of Debt but of Grace, for our light and momentary Afflictions are not worthy to be compared with an Eternal and exceeding weight of Glory, where there is no proportion, there can be no Merit: Especially, when it is given to us on the behalf of Christ to suffer, *Phil. 1. 29.* Peter upon this Argument saith, *1 Pet. 4. 14.* The Spirit of God and of Glory resteth upon us. Our Saviour adds: For so they persecuted the Prophets before you. The Magistrates, and the Rulers of the Jews persecuted *Elijah, Micah, Jeremiah, Amos*, and the rest of the Prophets whom you succeed, not in time only, but in the same Office of revealing the mind of God to the People.

13 Ye are the salt of the earth, But if the salt hath lost its flavour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

In our Christian course we are not to trouble our selves with what Men say of us, and do unto us, but only to attend to our Duty of Holiness, and an Exemplary Life, which is what our Saviour preteach plainly, *1 Pet. 2. 15.* and leads his Hearers to it by four Comparisons, which he instructeth be-  
 1. *Yeast*, both in respect to corrupt Doctrine, and corrupt Manners (therefore by the way it will be no wonder, if they resist it by Reviling and Persecuting you) you are the Salt of the Earth, through the Grace of God bestowed upon you, *Mat. 9. 50. Col. 4. 6.* If it were not for the number of sound and painful Ministers, and Holy and Gracious Persons, the Earth would be but a stinking Dunghill of Drunkards, unclean Persons, Thieves, Murderers, unrighteous Persons, that would be a stench in the Nostrils of a Pure and Holy God. Look as it is in the World, if the Salt hath lost its flavour, its Acrimony by which it opposeth Putrefaction in Fish, and flesh, nor the Fish or Flesh only will be good for nothing, but the Salt is self so insatuated (as it is in the Greek) will be good for nothing, but to be cast upon a Dunghill, and trodden under Foot. So it is with Ministers of the Gospel, so with the Professors of it, if they have lost their soundness in the Faith, and Holiness of Life, they are of no value, nay they are worse than other men. Money if it be clipped in pieces, and hath lost its usefulness as Coin, yet is of use for a Goldsmith, near corrupted, it will not serve for Men, yet will feed Dogs, Salt is good for nothing. No more are pretended Ministers or Christians: their Excellency lies in their favour, if that be lost, wherewith shall they be salted: Of what use are they, unless to cause the Name of God and Religion to be blasphemed. Such another similitude the Prophet useth. *Ezek. 15. 2. 3.*

14 Ye are the light of the world, A city that is set on an hill cannot be hid.

You that are to be my Apostles, are so Eminently, but all you that are my Disciples are so also. Christ is the Light of the World, *John. 1. 9.* but though the Sun be the Light of the World, yet it doth not follow, that the Moon and the Stars also are not so, he is the Original Light, the great Light, who hath Light from and in himself. The Ministers of the Gospel are the Lights of the World also, the Angels of Churches are Stars, *Rev. 1. 20.* and Holy Persons are Children of the Light, *1 Thess. 5. 5.* A City that is set upon an Hill cannot be hid. The Church is often called the City of God. Christ compares his People here not to a City, but to a City upon a Hill, so that all which our Saviour mentions a City here for, is the Conspicuity of a City so built. It is as much as if our Saviour should have said: You had need be Holy for your Conversation cannot be hid, any more than a City can that is built upon an Hill, which is obvious to every Eye. All Mens Eyes will be upon you.

15 Neither do men light a candle, and put it under a \* bushel, but upon a candlestick, and it giveth light unto all that are in the house.

\* *Mat. 4. 21.*

*Luk. 8. 16.*

and 11. 33

You ought also to consider the End, why I have Communicated of my Light unto you, it is in part the same with that of Men, when they light up a Candle in a Room, which is to shew Light to all those that are in the Room, they do not use to light it up to hide it under a Vessel, or a Bushel: So I have not Communicated my Truths, or my Grace unto you merely for your own use, but for others use. It is said of *John* (by our Saviour) he was a burning and shining Light: So is every true Minister of the Gospel, yea and every true Christian: not only a burning Light, burning with Love to God, and Zeal for God, and Love to, and Zeal for the Souls of others: But also a shining Light, Communicating his Light to others both by Instruction, and an Holy Conversation. Others pretended Candles were never of Gods lighting.

16 Let your light so shine before men, that they

16. 2. 12. they may \* see your good works, and glorifie your Father which is in heaven.

Our Saviour now plainly tells us, what he intended by the Comparisons before mentioned. Let the Light of that Doctrine which you receive from me, and the Light of your Holy Conversation (the latter by the following words, seemeth to be here principally intended) to shine before Men, be so evident and apparent unto Men: That they may see your good works, all sorts of Good works, whatsoever I have commanded, or shall Command you, and as I Command you, and in Obedience to such Commands, otherwise they are no Good works, and Glorify your Father which is in the Heavens. You are not in your good Actions to aim at your selves, to be seen of men, as *Matth. 6. 1.* not merely at doing good to others, the good works, *Tit. 3. 14.* are to be maintained for necessary uses, but having a Primary and Principal respect to the Glorifying of your Father, for *Joh. 15. 8.* herein is my Father Glorified, if you bear much Fruit: Not that we can add any thing to Gods Essential Glory, but we may predicate and manifest his Glory. Which how we can do by good works, if they proceed from meer Power and Liberty of our own Wills, not from his special Efficacious Grace, is hard to understand. Our Father is said to be in the Heavens, because tho his Essential Presence filleth all places, yet he is pleased there more than any where to manifest his Glory and Majesty.

17 Think not that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfil.

There are so many Adversaries. *Jews, Papists, Socinians, Anabaptists, Antinomians, &c.* That make their advantages of this Text, for the Establishing their several Errors, that it would require a Volume to vindicate it from their several Exceptions, those who desire Satisfaction may read *Spinhe-mil Dub. Evang. 12. 3.* The plain Sense of the Text is this: It would have been a great Cavil with the Jews especially (who had a great reverence for the Law) if either our Saviours Enemies amongst them, could have perwaded people, that Christ came to destroy the Law and the Prophets: Or his own hearers had entertained from his Discourse any such Apprehensions. Our Saviour designing in his following Discourse, to give a more full and strict Interpretation of the Law than had been given by the Pharisees and other Jewish Doctors, prefaceth that Discourse, with a protestation against his coming to destroy the Law, and averring that he came to fulfil it. It is manifest by his following Discourse, that he principally spake of the Moral Law, tho he also fulfilled the Ceremonial Law, he being the Antitype in whom all the Types of that had their Complement, and real fulfilling and Accomplishment. Saith he, I am not come to destroy, and put an end to the Moral Law. I am come to fulfil it, not to fill it up, as *Papists and Socinians* contend, adding any new Precept to it, but by yielding my self a Personal Obedience to it, by giving a fuller and stricter Interpretation of it, than you have formerly had, and by taking the Curse of it (so far as concerneth my Disciples) upon my self, and giving a just Satisfaction to Divine Justice for it. The greatest Objection urged against Christ destroying part of the Law, and adding new Precepts to the Moral Law, is that about the Change of the Sabbath, but this is none, if we consider, that the Moral Law required no more than one day of seven to be kept as a Day of Holy Rest, nor this or that particular Day, for the particular Day, the Jews learned it from the Ceremonial Law, as Christians learn theirs from Christs, and the Apostles Practice. Nor is it any Objection against this, that the seventh Day from the Creation is mentioned in the Law, to those who know how to distinguish betwixt the Precept and the Argument, the seventh from the Creation is not in the Precept, but in the Argument. For in six days, &c. Now there is nothing more ordinary than to have Arguments of a particular Temporary Concernment used to enforce Precepts of an eternal Obligation, where the Precepts were first given to that particular people, as to whom those Arguments were of Force, an instance of which is in the first Commandment, as well as in this: As on the other side Arguments of universal Force, are oft annexed to Precepts, which had but a particular Obligation; upon a particular People for a time. Thus in the Ceremonial Law, we often find it is an Argument to enforce many Ceremonial Precepts. For I am the Lord thy God.

18 For verily I say unto you, till Heaven and Earth pass, \* one jot, or one tittle shall in no wise pass from the Law, till all be fulfilled.

When I say unto you, so it is in the Greek, a Phrase as some observe never used, but by God and Christ himself who is the *Amer, the Faithful and true Witness, Rev. 3. 14.* tho the Servants of God have sometimes used it, as an Adverb of wishing. It is by most concluded a form of an Oath, God by it Swearing by his Truth and Faithfulness [till Heaven and Earth, &c.] that is the Law is the certain and unchangeable will of God concerning reasonable Creatures, and it shall never

be altered in the least Tittle, nor ever be abolished, you may therefore be secure that I come into the World upon no such Errand.

19 \* Whosoever therefore shall break one of \* *James 2. 10.* these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do, and teach them shall be called great in the Kingdom of Heaven.

Whosoever shall in his practice violate but one of the Commandments of God, which the *Pharisees* judge of the least, and which possibly are so, compared with others, and shall teach Men that they may do, as he doth; making such false Interpretations of the Law, as may warrant such a practice, he shall be accounted of the least value, and esteem in the Church of God, and shall never come in the Kingdom of Glory: But he who shall strictly and uniformly obey all the Commandments, and teach others to do the like, by his Doctrine and Example, that Man shall have a great Renown, and Reputation in the Church which is the Kingdom of Heaven upon Earth, and shall have a great reward in the Kingdom of Glory hereafter.

20 For I say unto you, that except your righteousness \* shall exceed the righteousness of the \* *Luke 17. 40.* Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven.

I am so far from giving a Liberty to the Violation of my Fathers Law (as the *Scribes and Pharisees* may possibly suggest) that I assure you, that unless your Obedience to it exceed that Obedience, which the *Scribes and Pharisees* teach you, and themselves practise, you shall never come in Heaven. What the Righteousness of the *Scribes and Pharisees* was, we cannot better learn than from *St. Paul*, who was himself a *Pharisee*, and bred up at the Feet of *Gamaliel*, a great Doctor amongst them, *Acts 23. 5. & 26. 5. Phil. 3. 5.* That it was a Righteousness of works appeareth from *Phil. 3.* and the whole Epistles to the *Romans* and *Galatians*, and their not owning Christ as the Messiah: Nor believing on him, *Joh. 7. 48.* made it impossible that it should be any other, that they lookt upon their meer Obedience to the Ceremonial Law as their Righteousness, cannot be proved, yea the contrary is enough Evident, by their Obedience to the Moral Law, according to the Interpretation they put upon it. But their Interpretation of the Moral Law was so short and jejune, that it is manifest that their Righteousness, was not only a Righteousness not of Faith, but of Works, but Works that were very imperfect and short of what the true sense of the Law required, our Saviour afterward proveth. That is to say, it was no Righteousness, for he that keepeth the whole Law, if he be guilty in one point is as filthy as all. *Ja. 2. 10.*

21 Ye have heard that it was said by them of old time, thou \* shalt not kill, and whosoever \* *Ex. 20. 13.* shall kill, shall be in danger of the Judgment. *Deut. 5. 17.*

22 But I say unto you, That whosoever is angry with his Brother without a cause, shall be in danger of the Judgment, and whosoever shall say unto his brother. Raca, shall be in danger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire.

The *Pharisees* in their Lectures upon the Law usually thus prefaced, It was said to them of old time, this saith Christ, you have heard, Thou shalt not kill: This was spoken by God in Mount Sinai, it was the sixth of the ten words then spake, and whosoever shall kill, shall be in danger of the Judgment: This now was the *Pharisees* addition: for we read of no such addition to the Law, as deliver'd, *Exod. 20. 13.* Thus they mixed their Traditions with the word of God, which possible might be the reason of their saying rather, It was said to them of old time, than it was said by *Moses*; Or, it was said in the Law of God, for under that Phrase, It was said to the Ancients, they both comprehended the Law given by *Moses*; to the Ancient People of God, and also their own Traditions, and false Glosses, which tho not so Ancient as the Law, yet had obtained for some considerable time, in the corrupt State of the Jews: Shall be guilty of, or obnoxious unto the Judgment, not to the Wrath and Vengeance of God, of that they said nothing, but to those Courts of Judgment which sat amongst them, to administer Justice in criminal Causes. As if this Law of God had been only intended to uphold Peace, and to preserve humane Society, and Civil order. *Thou shalt not kill* (that is, as they interpreted) thou shalt not without a Warrant from God, or from the Law, actually take away the Life of another. It appeareth by what followeth, that they extended not this Law, to unaffordable Passions in the Heart, such as *rab Anger, Malice, revengeful Thoughts*: Nor to any *opprobrious or revengful words*. But I say unto you: I shall give you another Sense of this Law. The killing here forbidden is as well, *Rab and crafty Anger*, and *revengful*



probious Threatning Speeches, as bloody Actions. *whoever is angry with his Brother without a cause, shall be in Danger of the Judgment, &c.* Our Saviour (as most Interpreters judge) speaks this with Allusion to the Three Courts amongst the Jews: The one was the Court of Three Men, which only judged of smaller and lighter Causes, not in Capital Causes. Another was their Court of Twenty Three Men, which much answered our Courts at Westminster. The Third was their Sanhedrim consisting of Seventy Men, which answered our Parliament. Some think that by the Judgment, is meant the first or second of the Courts. By the Council, the Superior Courts amongst the Jews, but the judgment of our Reverend Dr. Lightfoot, seemeth much more probable, that by the judgment is meant the judgment of God. By the Council and Hell-fire, not only the judgement, and vengeance of God, but the judgments and punishments, that are inflicted in the Courts of Men, that are Magistrates, and bear not the Sword in vain; so as the Sense is this. I say unto you, that if a Man doth but in his Heart nourish Wrath, and Anger against another, without a just Cause, and lets it grow up into Malice, and Thoughts and Desires of private Revenge, though he be not by it obnoxious to Courts of Justice, who can only determine upon overt Acts, yet he is accountable to God, and liable to his Judgement, but if men suffer their Passions to break out into Reviling Terms and Language, such as *Raca* (signifying a Vain person) or *thou Fool* (speaking this from Anger or Malice) they are not only liable to the Eternal Vengeance of God, compared to the Fire of *Gehenna*, but ought to be subjected to the punishment of the Civil Magistrate. Every Civil Government being by the Law of God, in Order to the prevention of Quarrels, or blood-shed (which often followeth Revilings each of other) obliged to punish such offences, as being the beginnings of Murder, Provocations to it, and Indications of murderous Hearts, Hearts full of that, which in the Eye of God is Murder.

23 Therefore if thou bring thy Gift to the altar, and there remembreth that thy Brother, hath ought against thee.

24 Leave there thy Gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy Gift.

The Jews were to offer Gifts and Sacrifices, *Hab. 5. 1.* Their Gifts were their Free-Will-Offerings, they were the most frequent Oblations amongst the Jews, as may appear from *Leviticus*, and what the Priests pressed with the greatest Importunity, as may appear from *Mark 7. 11.* therefore our Saviour instanteth in these, rather than in other parts of their Worship. Bring unto God the best and most acceptable Sacrifices (in your or the Teachers judgment) that you can, if there be found Malice, or rash Anger in your Hearts, God will not accept them. Therefore how near soever you be come to a Religious Action, if you there remember, that your Brother hath a just reason to be offended with you, for any Malice or rash Anger, shewed, or expressed by you, do not think this will discharge of your Obligation to pay your Homage to God, but forbear a while, leave your gift before the Altar, and do what in you lies to be reconciled to your brother, to have a placable Spirit to him, to purge your Heart of Wrath, and Malice, and any desire of revenge, and then come and offer your Gifts, pay that Homage which you owe, and it was in your Heart to pay to God. It is a Text usually applied with reference to Communion with God in the Lords Supper, but equally Extensive to any other part of Worship, *Hearing the word, Jam. 1. 21.* and *Prayer, 1 Tim. 2.* God accepteth no Service, no Homage from an implacable, Malicious Heart.

25 Agree with thine Adversary quickly, whilest thou art in the way with him, lest at any time the adversary deliver thee \* to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

\* Luke 12. 58.

26 Verily I say unto thee, Thou shalt by no means come out thence, until thou hast paid the uttermost farthing.

Forasmuch, as the overt Acts, and Expressions of unjust Wrath and Malice, are iniquities, punishable by the Judge, let it be the Care of those that will be my Disciples, if by their Passions they have provoked any, and made him their Adversary quickly to agree with them, for you know the ordinary Course of enraged Adversaries amongst Men, is to bring their Actions, and to bring Men before the Civil Judge, and when the Judge upon inquiry hath found them Guilty, he useth to deliver them to the Goaler to be carried to Prison, until they have fully paid their Fines for such offences: And forasmuch as not only the overt Acts, but the Passions which cause such Acts are culpable before God, and make Men obnoxious to his righteous Judgment, and God by them is made an adversary to the Soul; as having violated his great Command: *Thou shalt do no Murder.* Let all my Disciples, who have been, or may

be overtaken with such Faults, by Repentance and Faith in me, make their peace with God in this Life, lest dying in impenitency they be put under the Eternal displeasure and wrath of God, from whence they shall never be delivered, *chap. 6. 15.* and *18. 35.*

27 Ye have heard, that it was said by them of old time, \* Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart.

\* Exod. 20. 14.  
Deut. 5. 18.

The Scope of our Saviour in these Verses, is the very same as in the Verses immediately preceding, viz. to Correct the jejune Interpretation which the Pharisees had put upon the Divine Law, and to shew that he instead of coming to destroy the Law, came to fulfil it, as other ways, so by giving a more strict, and true Interpretation of it; and whereas they interpreted it, only as to Overt Acts, which disturb humane Society, and break Civil Order, he sheweth that it reacheth to the inward Thoughts, and unlawful Desires of the Heart, and any means that have a Tendency to such prohibited Acts. It was said by God to those Fathers of the Jews, *Thou shalt not commit Adultery, Exod. 20. 14.* This Law (saith our Saviour) your Doctors expound, You shall not carnally lye with a Woman that is not your Wife, but there is a great deal more in it than so, for he that but secretly in his heart desireth such a thing or taketh pleasure in such Thoughts, and casts his Eyes upon a Woman, in order to such a thing, is in the sight of God an Adulterer. Hence we read of Eyes full of Adultery, to avoid which Job made a Covenant with his Eyes, *Job 31. 1.* and would not, *2. 7.* Suffer his heart to walk after his eyes: We must so interpret the Commandments of God, as not to extend them only to forbid, or command those Acts which are plainly mentioned in them, but the inward pleasing of our Hearts with such things as are forbidden, the desires of our Hearts after them, or whatsoever is a probable means to give us that sinful pleasure of our Thoughts, or further inflame such unlawful desires in our Souls.

29 \* And if thy right eye offend thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

\* Mat. 18. 28.  
Luk. 17. 14.

30 And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

The sum of these two Verses is, That the Salvation of our immortal Souls, is to be preferred before all things, be they never so dear, and precious to us, and if that Mens ordinary discretion reacheth them for the preservation of their Bodies to cut off a particular member, which would necessarily endanger the whole Body: It much more reacheth them to part with any thing, which will prejudice the Salvation of their Souls. Not that any person is by this Text obliged to cut off any bodily Member (as some have done) because there can be no such necessity; but only to mortify their members, *Col. 3. 5.* the deeds of the Body, *Rom. 8. 13.* their inward lusts, which being mortified there will be no need of mutilating our selves; for the Members of the Body are but commanded, and animated to their motions from the inward lusts of the Heart: But if there could happen such a Case, as that a Man must voluntarily part with the most useful Member of his Body, or sin against God to the damnation of his Soul, he ought rather to chuse the former than the latter. How much more then ought Christians to mortify their inward Lusts and unlawful desires, which can be of no profit nor advantage to them: But will certainly make them to offend God, and so run them upon the danger of Hell-fire.

31 It hath been said, whosoever \* shall put away his Wife, let him give her a writing of divorcement.

\* Deut. 24. 1.  
Mat. 19. 9.  
Mar. 10. 5.

32 But I say unto you, that \* whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery.

\* Luk. 16. 18.  
1 Cor. 7. 10, 11.

The Law to which our Saviour referreth here, or rather the Indulgence and Toleration (for none was obliged to put away their Wives in case of uncleanness) is that *Deut. 24. 1.* where we have it in these words. *When a Man hath taken a Wife and married her, and it cometh to pass, that she findeth no Favour in his Eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it her in her hand, and send her out of his house.* The Pharisees had extended this Toleration which God gave Husbands amongst the Jews to other Cases, besides that of uncleanness or Adultery; so as they put away their Wives upon every slight occasion, interpreting those words [if she find

no favour in his Eyes] separately from the following words, because he hath found some uncleanness in her, and gave a Liberty for Men, upon any dislike of their Wives, to put them away, provided that they first gave them a Bill of Divorcement, and that in these Cases it was lawful for the Parties thus separated each from other, to marry to whom either of them pleased, and this is expressed in terms in their Form of those Writings of Divorcement, in Josephus and other Writers. This indeed is a Case properly relating to the Judicial Law, but all the Judicial Laws are either Appendices to the Moral, or to the Ceremonial Law. This particular Indulgence, was an Appendix to the Moral Law, by the Seventh Commandment, to which our Saviour is now speaking, and giving the true Sense of it. He here opposeth the Pharisees in two Points. 1. Asserting that all Divorces are unlawful, except in case of Adultery. 2. Asserting, that whosoever married her that was put away, committed Adultery. It hath been a great Question, not so much amongst Divines, as amongst Lawyers, Whether it be not lawful in any case, to put away a Wife, unless for Adultery? The Canonists have found out many Cases, in which they affirm it lawful. And the Council of Trent (from whom we may learn the Sense of the Popish Divines) Anathematize those who deny the Church a Power of determining other Causes of Divorce. But their Blasphemous Curse falleth upon him, who is above them, God over all Blessed for ever, who in this Text hath determined that Point. Nor indeed did Moses give a Toleration in any other Cases. There may indeed be a parting betwixt Man and Wife upon other Accounts: Either wholly or in part. In case one of them will part from the other, which the Apostle determineth, 1 Cor. 7. 11, 15. In which Case the Person departing is only Guilty, if he or she Marry again. In Case of an Error, through Ignorance or Inadvertency upon the Marriage, that it appeareth, that the Persons married were such as by the Law of Nature, and of God, ought not to have married. &c. But if we take Divorce for the Voluntary A& of the Husband, putting away of his Wife: It is unlawful in any Case, but that of Adultery, which dissolves the Marriage Knot and Covenant. 2. A second question is also here determined by our Saviour, viz. That it is unlawful for her, that is justly put away, to Marry to any other, or for any other to marry her wittingly.

33 Again, you have heard, that it hath been said by them of old time, \* Thou shalt not forswear thy self, \* but shalt perform unto the Lord thy oaths.

This was said, Exod. 20. 7. and more plainly, Levit. 19. 12. the substance was there said, though the words be not *Verbatim* recited.

34 But I say unto you, Swear not at all, neither by Heaven, for it is \* Gods throne.

35 Nor by the earth, for it is his footstool, neither by Jerusalem, for it is \* the city of the great King.

36 Neither shalt thou swear by thine head, because thou canst not make one hair white or black.

Doth our Saviour here oppose himself to the Law of God, which saith Deut. 5. 13, 10. 20. Thou shalt fear the Lord thy God, and swear by his Name: Doth he condemn Abraham, who swore his Servant by the Lord God of Heaven and Earth, Gen. 24. 3. doth he destroy such an useful mean, for the end of Strife, Heb. 6. 16? None of all these: We must consider that our Saviour is here opposing himself to the Corruptions of that Age brought in by the Pharisees, who had taught People that swearing was nothing, if they did not forswear themselves, or at least swearing by the Heaven, by the Earth, by Jerusalem, by their Head, or in such like Forms was no sin, if they forbear the Name of God: That they were only obliged to swear by the Name of God in publick Courts of Justice, but they were not tyed up to it at other times. To these and such like Corruptions our Saviour opposeth these words, I say unto you *swear not at all*, not at all voluntarily, but where it is necessary for the end of Strife; not at all in your common Discourse, Ja. 5. 12. and so it is expounded in the next Verse: The Law doth not only forbid false swearing, but common and ordinary swearing, needless swearing which speaks a great want of Reverence in the Heart, of the Name of God. And let not your Teachers cheat you, in telling you God, or the Name of God is not concerned, in your swearing by Heaven. Is not Heaven the Throne of God? Or by Earth, is not that the Foot-stool of God? Or by Jerusalem, is not that the City of God. Or by your Head, is it not God that hath given you your Life, and bodily Members? Is it in your Power to make an Hair of your Head, White or Black: So as the great thing here forbidden, is common and ordinary Swearing, where God calleth not us unto it, for the Determination of Strife. Do not only think that false swearing, but be assured, that ordinary, common, needless Swearing is forbidden by God.

37 But let your communication be Yea, Yea, Nay, Nay, for whatsoever is more than these cometh of evil.

St. James saith much the same, Ja. 5. 12. Let your ordinary Discourse in the World be mere Affirmations, or denials of things in Terms, or Phrases of the same import, with *Yea* and *Nay*, though you do not always use those Terms: Let Forms of Swearing, be preserved for special times, when the Providence of God calls to you for them to determine strife, and make some weighty matters which you assert credible unto others who will not take your bare Assertions, have such a Reverence for the Name of God, as not to use it for every trifle, and let not my Ordinance for the end of Strife, be made of no use, by your common use of the Name of God, for in ordinary Discourse, and common Talk, whatsoever is more than bare Affirmations and Denials, cometh of an evil Heart, or from the Devil, or from the Corruption of other mens Hearts. Some would make the Communication mentioned here, to be understood as if it were Conversation, or your ways of dealing with Men be plain without Fraud, and Guile, and so think our Saviour here strikes at the Root, and cause of so much idle and vain Swearing, viz. the common Falshood, Frauds, and Covenages of Men in their dealings; but it seemeth hard so to interpret *kyo* in this place. Our Saviour especially being speaking concerning Words and Forms of Speech.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

This was the Commandment of God to the Magistrate, in case a Woman with Child were struck, and any mischief came of it, Exod. 21. 24. & Levit. 24. 20. in case of damage done to a neighbour, and in the case of false witnesses, Deut. 19. 21. But in the mean time God had said to private Persons, Levit. 19. 18. Thou shalt not avenge, and it is said, Prov. 24. 29. Say not, I will do to him, as he hath done to me. The Pharisees had interpreted this Law of God, into a Liberty for every private Person, who had been wronged by another, to exact a Satisfaction upon him, provided that he did not exceed this proportion of taking an Eye for an Eye, and a Tooth for a Tooth, doing no more wrong to another, than that other had done to him.

39 But I say unto you, \* That ye resist not evil, \* but whosoever shall smite thee on the right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

The Apostle Paul giveth the best Exposition upon this Text, Rom. 12. 17, 18, 19. 21. *Recompense to no man evil for evil—if it be possible, as much as in you lies, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay saith the Lord, v. 21. Be not overcome with evil, but overcome evil with good.* The general Scope of our Saviour, is that which they must observe, who would understand the Sense of these words, they must not think that the particular things mentioned, are their Duty, but 1. That is the Will of their Lord, that they should not take any private Revenge, but leave the avenging of their Injuries unto God, and to the publick Magistrate, who is God's Vice-gerent, before whom notwithstanding anything here said, they may seek a just Satisfaction. 2. That in lighter Cases, we should rather remit the wrong done to us for Peace-sake, than stand upon a Rigor of Justice, rather overcome Evil with Good, than suffer our selves to be overcome by the Evil of others. Rather suffer a blow on the other Cheek, than with our own Hands revenge the blow, which is given thus on our Cheek; rather lose our Cloak also, than contend for our Coat, taken away in Judgment from us, though we be in that Judgment oppressed. No injury can deserve a private Revenge: Light Injuries are not of that Nature, as we should contend for a publick Revenge of them.

42 \* Give to him that asketh thee, and from \* him that would borrow of thee, turn thou not away.

In these words our Saviour preffeth another piece of Charity, viz. Liberality to those who are Poor, who are of two sorts, some such as are never able to repay us, to those he commandeth Christians to give, to him that asketh, who hath need to ask, and in that order too which God hath directed, who hath commanded us to provide for our own Household, and to do good to all, but especially to the household of Faith. The other sort are such as may have only a Temporary want. To these he commandeth us to lend, and not to turn away from them, when they desire to borrow of us, and we can spare it. This was an ancient Precept of God, Deut. 15. 7, 8, 9. confirmed by Christ, as a piece of his Will under the Gospel.



43 You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Thou shalt love thy Neighbour as thy self, was the old Law of God, *Levit. 19. 18.* the other part, and hate thy enemy, was the Pharisees Addition, or rather their Collection, because the Law only commanded them to love their Neighbour **33** signifies sometimes a *Friend*, sometimes more largely any other Person; they took it in the strict Sense, yet they could not be so blind, as not to extend it to all those of their own Nation, for *v. 17.* there are two words used, one signifying thy Brother, the other thy Countryman, whom they are commanded in that Verse, not to hate in their Hearts. But it appeareth by *Luke 10. 29.* that they did not very well know their Neighbour. The Lawyer asked who is my Neighbour? Christ instructs him by the Parable of him that was fallen amongst Thieves, that they ought not to look upon those of their own Country only as Neighbours, for a Samaritan might deserve the Name better than a Priest or Levite. But they generally lookt upon all the Uncircumcised, as not their Neighbours, but their Enemies, whom the Precept did not oblige them to love.

\* Luke 6. 27.  
Rom. 12. 14.

\* Luke 23. 34.  
Acts 7. 60.  
1 Pet. 2. 23.  
8: 3. 9.

44 But I say unto you, \* Love your enemies, bless them that curse you, do good to them that hate you, and \* pray for them which despitefully use you, and persecute you.

That this is no Counsel of Perfection (as the Papists would have it) nor any new Precept added to the Law of God (as the Socinians would have it) is plain from *Prov. 25. 21.* where we find it commanded under the Old Testament. Neither is it I advise you, but I say unto you, which argueth a Command. Love here doth not signify the Complacency of the Heart in an object, which is Love in the strict Sense, but be charitable unto, do good to your Enemies, nor are we equally obliged to do good to our Enemies as to our Friends, but it is expounded by the following Words, and to be understood. 1. Of not seeking unlawful private Revenge. *Bless them that Curse you:* do not return Reviling for Reviling, while they Curse, do you Bless. 2. Doing them common Offices of kindness, *Rom. 12. 20. If thine enemy hunger, feed him: if he thirst, give him to drink.* This is a doing good to them that hate us, relieving them in their pressing Necessities. 3. *Doing them all the good we can for their Souls:* Pray for them who despitefully use you and persecute you. So did our Saviour *Luke 23. 43.* and Stephen, *Acts 7. 60.* so did David, *Psal. 35. 13, 14, 15.* In the mean time we may hate those who are Gods Enemies, as such, *Psal. 139. 21, 22.* And for such, we may seek a due Revenge of Gods Honour upon them, and for our Enemies, this Precept prohibits not the seeking of a just Satisfaction, for Wrongs done unto us, in a way of publick Justice, yet not without a mixture of Charity.

45 That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.

As your Heavenly Father hath a common Love, which he extendeth to all Mankind, in supplying their Necessities, with the light and warmth of the Sun, and with the Rain as well as a special Love and Favour, which he exerciseth only toward those that are good, and Members of Christ, so ought you to have, though you are not obliged to take your Enemies into your Bosom, yet you ought to love them in their order, and as your Heavenly Father, though he will one day have a Satisfaction for Sinners, for the wrong done to his Majesty unless they Repent; yet to heap Coals of Fire on their Heads, gives them good things of Common Providence, that he might not leave them without Witness, yea, and affords them the outward means of Grace for their Souls: so although you are bound to seek some satisfaction for Gods Honour and Glory, from flagitious Sinners, and though you may in any orderly course seek a moderate Satisfaction for the wrong done to your selves, yet you ought to love them, with a love consistent with these things. That so you may imitate your Heavenly Father, and approve yourselves to be his Children.

\* Luke 6. 32.

46 \* For if you love them that love you, what reward have you? do not even the publicans the same?

47 And if ye salute your brethren only, what do you more than others? do not even the publicans so?

Reason obligeth you, who expect a reward from God for what you do, to do something more than those who know of no such reward; or at least live in no Expectation of any such thing, and you who condemn others as great Sinners, and Men not worthy of your Converse, ought to do something by which you may outdo those whom you so Con-

demn, both in Offices of Piety towards God, and Charity towards Men. But if you only shew kindness to your Relations and to your Country-men, you do no more than those whom you look upon as Heathens, and the worst of Men, who act only from the Light and Law of Nature, and know of no reward God hath to give, nor live in any such Expectation of it. By loving here is meant doing good Offices, either for the Souls or Bodies of others. By Saluting is meant common Offices of kindness, such as inquiring of our Neighbours Health, wishing them well, &c. The Publicans were Civil Officers appointed by the Romans, to gather up Publick Taxes and Revenues, the Chief Commissioners were Knights and Gentlemen of *Rome*, who either let out these Revenues to others, or employed others under them in the Collecting of them, these thus employed were some Jews (such were *Matthew* and *Zacchaeus*) some Romans. These (as is ordinary) made their own Markets, and exacted of the People, upon which Accounts they were exceeding odious: and therefore ordinarily in Scripture we shall find Publicans and Sinners put together, *chap. 9. 11. & 11. 19.* and they are joyned with Harlots, *ch. 21. 32.* and the Pharisee in his Justification gloried, he was not as that Publican, *Luke 18. 11.* Those who condemn others, ought to take care that they be better than others.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

*Perfekt* here is not taken in that Sense, as it is taken in other Texts of Scripture, where it signifieth Sincerity and uprightness, as *Job 2. 3.* or where it signifieth a Comparative Perfection, as *Paul* saith, he spake to those that were *Perfekt*, but for an Absolute perfection, such as is in our Father which is in Heaven, and so much is signified by the proposing of our Heavenly Father as our Example. Nor will it therefore follow, either that this is a meer Counsel, not a Precept, or that an absolute *Perfection* in Holiness, is a thing in this Life attainable. But that it is our Duty to labour for it, forgetting what is behind, and reaching forth unto those things which are before, pressing toward the Mark, for the prize of the high calling of God in Jesus Christ (as the Apostle speaks) *Phil. 3. 13, 14. Pro perfectio est, qui perfectio Proximus.* God accounteth him *Perfekt*, who is nearest Perfection.

## CHAP. VI.

1 Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.

Alms are any Acts of kindness freely done by us, for the relief of any that are in Distress and Misery, which when they are done, from a Principle of love to God, his Precepts, commanding them Obedience in Faith to his Promises made to the giving of them, and that he may be glorified, are truly good Works, Acts of Religion, and acceptable to God, though Meritorious of nothing from him, *Acts 10. 31.* otherwise they are merely Acts of Humanity and Morality to the reward of which, God is by no promise obliged. Therefore Christs Disciples are obliged to take heed, that in the doing of their Alms, though they may do them before Men, that God may be glorified, *Phil. 2. 15. 1 Pet. 2. 12.* yet they do them not before Men, on purpose that they should take notice of them, and applaud them for them, for God rewardeth no Action, of which he is not the End.

2 Therefore when thou doest thine alms, do not found a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men, Verily, I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth.

4 That thy \* alms may be in secret, and thy \* Father which seeth in secret, himself shall reward thee openly.

There are some who think that our Saviour here reflects upon some Practice of the Pharisees then in use, for Ostentation, who under a pretence of a mean to call people together, caused a Trumpet to be sounded, when they distributed their Alms, but those learned in their Writings assure us, they could never find in them any Foundation for such an Opinion. The speech is rather Metaphorical, prohibiting all Ostentation in Acts of Charity, and inviting others to take notice of them, as *Jesus* invited *Yonathas* to come and see his Zeal, *2 Kings 10. 16.* As the third verse is but a proverbial Expression expounded, *v. 4. That thy Alms may be in secret.* Nor that it is unlawful to give a poor Body Money, or Bread, &c. in the sight of others: but only to do it for that end, that we might be seen of others, the thing forbidden under the Metaphorical Expression, is Ostentation, and seeking our

Or, canst thou  
Trumpet to be  
sounded.

our own Honour and applause. The thing commanded is Sincerity with respect to our End. The Apostle calls it a giving with Simplicity, singly aiming at the Glorifying of God, by an obedient performance of our Duty: He tells us those who give their Alms to be honoured of Men, have their reward, that is, all which they are like to have, Men applaud and cry them up, there's their reward: Others *shall have their reward from God, who seeth in secret*, and so needeth not such a Publication of our good Deeds, and he will reward them openly before Men and Angels at the last day, *ch. 25. 34, 35, 37.* and ordinarily in this Life, & *113. 5, 10. Psal. 37. 25. Psal. 41. 1.*

5 And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray, standing in the Synagogues and in the corners of the streets, that they may be seen of men, Verily I say unto you, They have their reward.

Our Saviour here cautioneth them against the same thing in Prayer, as he had done before in giving Alms, viz. Hypocrite and Ostentation, doing this Duty upon that design merely to be taken notice of, and applauded by Men, it was lawful to pray standing in the Synagogues, but not to do it merely to be taken notice of by Men, for devout Persons, nor yet to confine themselves to praying in the Synagogues, if they chose to pray standing, that they might be more conspicuous, and in the Synagogues; because those places were more Holy (as they might be) Or, which seems rather to be here meant, because there most People would see them, for which purpose only, they chose Corners of Streets, as was the old Popish Custom, upon which account they set up Crosses, at three way Turns, &c. these things were sinful, but to pray standing was not, *Mark 11. 25.* and to pray in the Synagogues, and in the Temple standing as usual, *Luke 12. 13.* But those who do it merely for Vain-glory, have their Reward, and must expect none from God.

6 But thou, when thou prayest, \* enter into thy closet, and when thou hast shut to thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

By this Publick Prayer is not condemned, but secret Prayer is commended, and more every Christians Duty, and Christians are warned not to think that their Duty of Prayer is discharged by their going to places of Publick Worship and Praying there, but that which our Saviour here cautioneth us against is Ostentation, by which Men may as much offend in their Closets as elsewhere, wherever we pray, we must take heed that our Ends be right, that the Glory of God be our Principal end, and yielding Obedience to his Command, and there is no better means in order to this, than the right feeling of God before our Eyes, as he that seeth in secret, and knoweth the most secret Desires, Scopes, and Intentions of our Hearts, and who if we thus perform our Duty, will reward us of his Free Grace and Mercy; nor as Persons, who by our Prayers have merited anything at his hand (for what Merit can there be in our Prayers) but as having shewed our Obedience to his Will, and in the fulfilling of those many Promises which he hath made to them that seek his Face, for the hearing of their Prayers.

7 But when ye pray, use not vain repetitions, as the heathens do, for they think they shall be heard for their much speaking.

8 Be not ye therefore like unto them, for your Father knows what things ye have need of, before ye ask him.

It appears from hence, and from what followeth also, that the Prayer here spoken of, is Vocal Prayer, not the meer Springing which the Heart payeth to God, by a Recognition of him, as the Fountain of all Good, and our secret desires that God would supply our Wants, but the Expression of those Desires in the words of our Mouths, which is that Duty which the Scripture generally calleth Prayer, and is most certainly a Duty incumbent on every Person. Nor are Repetitions of the same Words in Prayer, or much speaking (that is, Praying to some length of time) here absolutely forbidden: Our Saviour before his Passion prayed three, for the same thing within a short compass of time (though he did not use the same words) and *Luke 6. 12. he continued all night in Prayer to God.* But that which is here forbidden, is an Opinion of being heard, for over-long Prayers, and using Vain Repetitions in the Places of Publick Worship, continued from Morning to Night, *Psalm 134. 2. O Lord hear us! O Lord hear us,* (as if their God had been asleep, or were a Journey, as the Prophet mocketh them, *1 Kings 12. 29, 28.*) Repetitions are then Vain, when they are the same, and flow from some irreverent thoughts we have of God: Nor when they are as if we were forced from the Honour and Intention of our Affections. The like is to be said of much speaking in Prayer. Long Prayers are not to be commended, but the Assiduity of them is, and long Prayers upon reverence and Designs are: But when the mind is absent,

and the Affections fervent, length of Prayer is no Fault, especially upon solemn Occasions, when we come not to ask a particular Mercy at the hand of God, nor for a particular Person, or Family. But Repetitions after the manner of Heathens, are condemned as proceeding from irreverent Thoughts of God, as if he did not know what things we have need of, or were like a Man to be prevailed upon by a multitude of words.

9 After this manner therefore pray ye, \* Our Father which art in Heaven, Hallowed be thy Name. \* *Luke 11. 2.*

Not always in these words, but always to this Sense, and in this manner. None ever thought Christians obliged to use no other words than these in Prayer, though none must deny the lawfulness of using those words which Christ hath sanctified after this manner: First seeking the Kingdom of God, and begging those things which more immediately concern God's Glory, and then those things which more immediately concern your selves. Or, After this manner, praying only in particular for such things, as are more generally couched in the following Petitions. Our Father which art in Heaven: A Compellation speaking our Faith, both in the Power, and in the Goodness of God, our eyeing him as in Heaven, speaketh his Power, *Psalm 115. 3.* our considering him as our Father, speaks our Faith in his Goodness, *Matt. 7. 11.* Hallowed be thy Name. Gods Name is whatsoever he hath made himself known by, let the Lord be glorified in every thing, whereby he hath made himself known.

10 Thy kingdom come, Thy will be done in earth, as it is in heaven.

Let the Lord rule over all the Nations of the Earth, and let them be freely subject to his Laws, and to his Son Jesus Christ, let the Gospel of the Kingdom be published, and prosper by bringing all Thoughts into a Captivity to it. And let the Kingdom of God come more within the Hearts of all Men, and raise the Revelations of the Kingdom of Glory. Let the Will of the Lord be every where done, and that on Earth, with as much Freedom and Cheerfulness, and with as little Reluctancy as it is done by the Angels and Saints in Heaven. These three first Petitions are of great Cognation one to another. God is then glorified when his Kingdom is advanced, and his Kingdom is then promoted, when there is most free and cheerful Obedience yielded to his Will, the sum is: Let God be glorified.

11 Give us this day, our daily Bread.

And for as much as in thee, we live, and move, and have our Life, so the means for the upholding, and the preserving of our Lives, and the Blessing upon them must be from thee, we beseech thee to give us Food convenient for us, that which thou hast ordained for our Nourishment and Preservation, and that thou wouldest preserve it to us, that we may have it from day to day, whilst we live in the World with thy Blessing upon it, that we may not be tempted to take Bread which is not Ours, nor be over-solicitous, and careful for to morrow, but by daily Prayer, may obtain daily supplies from thee, so far as shall be necessary or convenient for us.

12 And forgive us our debts, as we forgive our debtors.

Our Saviour here doth not teach us the Order, in which we should pray for good things for our selves, only in three Petitions comprehendeth whatsoever we should ask of God. For doubtless, we are obliged according to *Matt. 6. 32. first to seek the Kingdom of God, and the right counsel thereof:* That by our Debts are here meant our Sins, is plain from *Luke 11. 4.* as also from *v. 14.* of this Chapter, where they are called *Transgressions.* The Sense is then, discharge us from that Obligation to Death, which our Sins have laid us under: Give us a Pardon for our sins past, and prevent (for who liveth, and sinneth not against thee?) as we forgive our Debtors, not as *Perfectly*, but in like manner, as we according to the imperfect State of our Natures, forgive those who have done us injury, not seeking any Revenge upon them, nor bearing them any Malice, so as indeed those who retaining their Malice in their Hearts, put up this Prayer unto God, do in effect pray down Divine Vengeance upon their Souls; well therefore doth the Apostle command *1 Tim. 2. 8.* that we should lift up pure hands unto God without Wrath, or doubting. So that not only Faith, but Charity also is necessary to our praying acceptably.

13 And lead us not into temptation, but deliver us from evil, \* For thine is the kingdom, and the power, and the glory, for ever. Amen. \* *1 Chron. 29. 17.*

The term *Temptation* in the general signifieth a Tryal, and is sometimes used to express Gods Tryals of his Peoples Faith and Obedience, but most ordinarily to express Satans Tryals of us, by Motions to sin, which may be from our own Lusts, *1 Pet. 1.* Or, from the Devil, who is therefore called the Tempter, or from the World. These are the Temptations which we are commanded to pray against, not that God leads any Persons



into such Temptations, unless by the Permission of his Providence. But deliver us from Evil, from the Evil one, as some read it, because of the Article prefixed, but others think it not material, whether we understand the Devil, who is the Evil one, or the Evil of Temptations which harm us not, if we be not overcome by them. For *this is the kingdom, the power and the glory, for ever. Amen.* These words are omitted by *Luke*, ch. 11. 4. but many think, that *Luke* speaks of another time, when he dictated this Prayer: The words both shew us, that the Honour and Glory of God, ought to be the End and Scope of all our Prayers, and that we can expect no Audience, but upon the account of Gods Grace and Mercy, and they likewise confirm our Faith, that God is able to grant what we ask of him *Amen*: This in the close of a Sentence is a Particle of wishing, and signifieth our desire to be heard; and as it is a term that signifies Truth and Certainty, it likewise signifieth our Faith in God that we shall be heard.

\* Mark 11. 25.

Col. 3. 13.

\* Chap. 18. 35.

James 2. 13.

14 For \* if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But \* if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.

Not that our meer forgiving our Brethren the Injuries done unto us, is all that God requireth of us in order to the Forgiveness we expect from him, the contrary is plain from several other Texts, *Jo. 3. 18. 35. Acts 2. 38. & 16. 31. &c.* but that without this Forgiveness of our Brethren, God will not forgive us, *Matt. 18. 35.* It is one piece of that Obedience which we owe to God, and also of our gratitude without the performance of which, it is vain for us to hope for forgiveness from God.

16 Moreover when ye fast, be not as the hypocrites of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou when thou fastest, anoint thine head and wash thy face.

18 That thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

Our Saviour in these words returns to his former work, to caution his Disciples against Hypocrisy, Vain Glory, and Obsecration in their Religious Duties, the doing them to be seen of Men, what he before said, as to giving Alms, and Prayer be here again appliceth, as to Private Fasting, which is by this Discourse of our Saviour confirmed, though not as a stated, yet as an occasioned Duty of Christians, in order to, and as an indication of their humbling of their Souls for their sins, or under the mighty hand of God, but he requireth that it should be in Sincerity, not in Hypocrisy, for the Glory of God, nor for Ostentation and appearance unto Men: Our Saviour probably in this Discourse hath a respect to some Hypocritical usages of the Pharisees, using to disfigure their Countenances, and look demurely, or fowly upon their Fasting-days, not that he prohibiteth here Habits, or Gestures suited to the Duty, himself sometimes commanded the Jews to put off their Ornaments, nor was any thing more ordinary for good Men then to cover themselves with Sackcloth, and put Ashes on their Heads. All that our Lord prohibiteth, is the affecting of these things, to cover the Hypocrisy of their Hearts. Nor must we think, that it is the Will of God, that we on such days, should indeed anoint our Heads, and wash our Faces: Or (which is the same thing with us) Adorn, Paint, or Perfume our selves, or use any Habits, or Gestures unsuitable to Mourning, and not Indicative of afflicted Souls, but that we should rather do this, than the other, viz. put on a Mask and Vizard of sorrow for sin, when indeed we had no Sense of it, for still *we must appear to our heavenly Father to fast*, which we cannot very well do, if our outward Habit and Demourour, be not something proportioned to the inward Sorrow and Affliction of our Souls, for the putting on of fine Dresses and Ornaments, must be an imperate Act of the Soul; and not like to be commanded by a Soul in affliction, it being natural to such a Soul, to neglect the Culture of the Body, being wholly swallowed up with bitter Thoughts, relating to its own spiritual and eternal State. Our Saviour addeth the same Argument to press sincere Fasting, which he had before used concerning the Duty of giving Alms and secret Prayer, where I have before spoken to those words.

\* Prov. 23. 4.

Eccl. 10. 5.

James 5. 20.

\* Luke 12. 33.

19 Lay \* not up for your selves treasures on earth, where moth and rust doth corrupt, and where thieves break thorough and steal.

20 \* But lay up for your selves Treasures in heaven, where neither moth, nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

A Treasure (according to the Notation of the Word) signifieth something laid up for to-morrow, for future time, more largely it signifieth any Riches, or what we judge a valuable Portion, make not the things of the Earth your Riches or Portion, with reference to future time; for all the Riches of the Earth are perishing contemptible things, Silver and Gold is what Rust will corrupt, Clothes are what Moths will spoil, any other things are subject to Casualties; and amongst others, to the violence of unreasonable Men, who though they have no right to them, will ordinarily take them from you. But let your Riches, your Treasure be that which is Heavenly, those Habits of Grace which will bring you to Heaven, the things which accompany Salvation, *Heb. 6. 9.* which *make you meet to be partakers of the Saints in light*, *Col. 1. 12.* be rich in good works, *1 Tim. 6. 18.* laying up in store for your selves, a good foundation against the time to come, that you may lay hold on eternal Life, *v. 19. chap. 19. 21. & 25. 34.* *Luke 18. 22.* Those Treasures will not be liable to such Accidents as all Earthly Treasures are: Wherever you fix your Treasure, your Heart will be there also, thinking upon it, delighting in it, &c.

22 \* The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness; how great is that darkness?

You had need look to your Hearts, your Understanding, Judgment and Affection, for look what Proportion there is betwixt your Bodily Eye, and the rest of the Bodily Members, with regard to their Guidance and Conduct: The same Proportion there is betwixt your Heart, and whole Conversation, with reference to the Guidance of it, with relation to God: The Eye is the Window by which the Soul looks out to guide the Body, if that be not impaired by the defluction of Humours, &c. but be single, it directs all the Motions of the Body right; but if that be defective, or any way impaired, the whole Body is at a loss how to move safely, and with advantage to it. So if your Hearts be set right, if you have a right and sound Judgment, a true and sanctified affection, they will influence and guide all your Actions, your whole Conversation will be regular and Holy: But if that inward Eye be Evil, through Covetousness, too much adherence to the Earth, or through Envy (both which are called Evil Eyes in Scripture) or through the Prevalence of any other Lusts or Passions, your darkness will be exceeding great: You will not be able to set one step right, for out of the abundance of the Heart the Mouth speaketh, and according to the Dictates and Affections of the Heart, the Hand and the whole Man acteth.

24 \* No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other, you cannot serve God and Mammon.

No man can serve two Masters, that is two Masters that command contrary things each to other, for that is the present Case of God and Mammon. Or, no man with the like Diligence, and Alacrity, and Faithfulness can serve two Masters. It is a proverbial Speech, and in reason to be understood of contrary Masters, he will either hate the one, or the first, and love the second, or else he will cleave to the first, and condemn the other, that is, so in his Actions behave himself, that he will appear a true Servant but to one of them, and despise or slight the other; *You cannot serve God and Mammon.* It is not improbable, that some of the Ancients have thought, that amongst some of the Heathen, they had an Idol called Mammon, which they made the God of Money, thence Mammon by a figure signifieth Riches, as *Luke 16. 9.* So it is of an Equivalent Sense to, No man can serve God and Bacchus, or God and Venus: That is, none can be a Drunkard, or an unclean Person, and a true Servant of God. So no Man can serve God, and yet make the getting of Riches right or wrong his Study, hence the Apostle calls Covetousness Idolatry, *Col. 3. 5.* So that by serving, here must be understood a giving up of our selves chiefly or wholly to the Service of God, and to the business of getting the World: Or, serving the latter, in what it tempteth or commandeth us to, contrary to the Will of God.

25 Therefore I say, \* Take no thought for your life, what ye shall eat, or what ye shall drink, nor for your body, what ye shall put on: Is not the life more than meat, or the body than rayment.

The Text must not be interpreted in a Sense Contradictory to those many other Texts, which forbid an idle Life, and command us, in the sweat of our Face, to eat our Bread, or to Provide for our Families, *2 Thess. 3. 20. 11. 2 Tim.*

\* Luke 11. 34

\* Luke 15. 17

\* Psal. 55. 22

Luke 12. 22, 23

Phil. 4. 6.

1 Tim. 5. 8.

1 Pet. 5. 7

1 Tim. 5. 8. nor did Christ himself live such a Life, he went about doing good, finishing the Work which his Father had given him to do, it must be therefore understood. 1. Of no such thoughts as are inconsistent with the Service of God, mentioned in the last words. 2. Of no Anxious and Distracting thoughts. 3. Of no such thoughts as should shew any distrust, or diffidence in Gods providing for us. God hath given us our Lives and our Bodies, without our care for the Existence of them. Why should we in a lawful and moderate use of means, distrust God for a Subsistence for them, he hath given us the greater, will he not (think you) give us the less?

26 \* Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

God takes a care of all his Creatures. For example, consider the Fowls, and those not the Tame Fowls about your Houses, but the Fowls of the Air, for whom the House-wives Hand doth not provide, neither hath God fitted them for any Labour, by which they can procure their Lively-hood, nor doth he require any such thing of them, nor do they Labour, yet their Creator (who is your Heavenly Father) feedeth them. You have much more reason to trust in God, if you could not Labour, being hindered by his Providence, for you are more excellent beings than sensible Creatures, and you have a further Relation to God, than that of Creatures to the Creator, for God is your Heavenly Father, you are in the order of Nature, and especially considering that God is your Father much better than they.

27 Which of you by taking thought can add one cubit to his stature?

How vain a thing is it to distrust your selves with Anxious thoughts, about your Body, and your Life? all your thinking will not add a Cubit to your Stature; as your Being, and Existence deriveth from God, so the increase of your Stature dependeth upon him; likewise he maketh the Child to grow to the just proportion which he hath intended him, and beyond that he cannot pass. If Gods Blessing be necessary to this, and so necessary that no thoughts, no means, will add any thing without the Divine Blessing, what reason have you to take any such thoughts, as you cannot expect he should bless to their desired Effect and Issue?

28 And why take ye thought for rayment? Consider the Lillies of the field how they grow; They toyl not neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the grafs of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

From Sensitive Creatures, our Lord proceedeth to Vegetables, an order of Creatures which have more than meer being, they have also Life, though no Sense, but yet two Degrees beneath Man, wanting not only Reason but Sense. He shews us from an instance in these, that we have no more reason to be troubled and anxious about Clothing, than about Meat or Drink. Clothing is of no other use, than for Warmth or Ornament, for such Clothing as will serve us for Warmth, a little care will serve the Turn, *Sedamus ad Supervacantia*, our Swearing thoughts are mostly for Superfluities in Clothing, if God see them fit for us, he will also give us them, without so many thoughts about them. Look upon the Lillies (whether he means what we call Tulips, or other Flowers called Lillies, which probably those Countries had in greater Variety and Beauty, is not worth the arguing) God designing to glorifie himself in those Creatures, though of meanest orders, hath given them a greater Beauty than Solomon had in all his rich Array. To see us know that Art must not contend with Nature, and that Beauty and Glory in Apparel is no more than is to be found in Creatures much inferior to our order, which made *Salon* (though an Heathen) prefer the sight of a Peacock, to that of *Cyrelus*; and therefore this is a thing not worthy of any Anxious thoughts, for if God seeth such things good for us, he that so clotheth the Grafs of the Field, which is but of a few days Continuance, will much more Cloth us, and if we distrust him for such Provision, we shew our selves Persons of little Faith.

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

Our Lord repeateth the Precept before given v. 25. wherein he forbids not all moderate and provident thoughts for things necessary, but only such thoughts as shall argue our

distrust in God, or perplex and distract our Minds, or be inconsistent with our Duty, and imployment of our thoughts about higher and better things. This he here presseth by two Arguments. 1. Because these are the things which people spend all their thoughts upon, who are not aware that they have Souls to take care for, or do not understand the providence of God, or have no such Relation to God, as Christians have who call God Father. 2. You have (saith he) an heavenly Father, who being the God of Heaven knoweth what you need, and being your Father, will supply also your needs.

33 But \* seek ye first the kingdom of God; and his righteousness, and all these things shall be added unto you.

The Kingdom of God, and his Righteousness in this Verse, are Terms comprehensive of whatsoever appertaineth to the Honour and Glory of God, either as Means, or as the End. Let your principal Care and Study be, how to get to Heaven, and how to promote the Kingdom of God in the World, to bring your Hearts in Subjection to the Will of God, that the Kingdom of God may be within you, and how to bring others to the Obedience of Faith, and of the Will of God. And for the things of this Life, it shall fare with you as it did with Solomon, 1 Kings 3. 12. who asked not Riches and Honour, but had them. You shall have for your necessities, *Psalm. 37. 4. Mark 10. 30. 1 Tim. 4. 8.*

34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of it self. Sufficient unto the day, is the evil thereof.

No such thoughts as before-mentioned, for God will provide for you to morrow, when to morrow cometh. Besides every new day will bring forth some new Cares, you know not what to morrow will bring forth; nor what to morrow you will have need of, and if you did, why should you torment your selves before the time? it will be time enough when you feel the Evils of a succeeding time, you need not Torment your selves with Prophecy against your selves, what it may be shall never be, or if it be, you had not need weaken your selves for the encountering such Evils, by a previous disturbance of your thoughts about them.

## CHAP. VII.

1 \* Judge not that ye be not judged.

2 For with what judgement ye judge, ye shall be judged, \* and with what measure ye meet, it shall be measured to you again.

Our Saviour must not be understood here prohibiting any Judgment, which is elsewhere in Holy Writ allowed, for the Holy Spirit doth not command and prohibit the same thing; whence it is evident, that it is not to be understood of Political or Ecclesiastical Judgments, nor was our Saviour here speaking to any such Persons, it is therefore to be understood of private Judgments, nor of them absolutely, for it is lawful for us to judge our selves, yea it is our Duty, 1 Cor. 11. 31. Nor is that Judgment of our Neighbours opinions, or Actions here forbidden, which terminateth in our selves, in our Satisfaction, as to the Truth or Falshood of the former, or the goodness or badness of the latter, we ought so to prove all things in order to our holding fast that which is good, nor is all Judgment of our Neighbours Actions with reference to him, forbidden. How can we reprove him for his Errors, or restore him that is fallen, without a previous Judgment of his Actions? But that which is here forbidden, is either a rash Judgment of his State, or a judging him for doing his Duty, such was *Simons* judging the Woman, or the Disciples Judgment of the Woman, *Matt. 25. 6. 7.* or a second Judging of others, for things which they judge to be indifferent, forbidden, *Rom. 14. 1, 2, 3.* or a third Judging them for secret things, such as inward habits of Grace, when no apparent Fruits to the contrary are seen, or fourthly condemning others for single Acts, or a publick censuring and condemning others for private failings, or finally any open and publick censuring the Actions of others, when and where it cannot conduce either to Gods Glory, or our Brothers good, That you be not judged. This is expounded in the next Verse, telling us either the ordinary Temper of Men, or the just Judgment of God, re- saying such uncharitable Actions, *per legem Talionis*, with suffering others to do the like to us, *Luke 6. 37.*

3 \* And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye.

5 Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly

\* Luke 12. 31.  
See 1 Kings 3.  
13. Psalm. 37.

\* Luke 6. 37.  
Rom. 2. 21.  
1 Cor. 4. 3.  
James 4. 11, 12.  
\* Mark 4. 24.  
Luke 6. 38.

\* Luke 6. 41.



clearly to cast out the mote out of thy brothers eye.

Whether the word translated a Mote, signifieth a Mote or a Splinter, is of no great concern to know. Our Saviour expounded this Text, when he said to the Pharisees, bringing him a Woman taken in Adultery. *Let him that is guiltless throw the first stone.* So doth the Apostle Paul, *Rom. 2. 1.* the Text teacheth us these Lessons. 1. That those who are most Censurers of others, are usually more Notorious and culpable themselves, if not for the same Sins, yet for others of Equal, if not greater Magnitude. 2. That it is notorious Hypocrisy to spy smaller faults in others, and not to see greater in our selves. 3. That it is notorious impudence to pretend to censure and judge others for sins, in which we live our selves. 4. That there is no such way to teach us Charity, in not hastily, rashly, or too severely judging others, as to look first into our own Hearts, and ways, and seeing if we have not the same or greater failings. Our Charity in this kind should begin at home.

\* Prov. 9. 8. &  
23. 9.

6 \* Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

By Swine and Dogs, our Saviour doubtless understandeth wicked men of several sorts, either such as are more tame Sinners, trampling upon Holy things, and with Swine wallowing in the Mire of Lusts and Corruptions, *Prov. 26. 11.* 2 Pet. 2. 21. By Dogs, more Malicious, Revengeful, Boisterous Sinners may be meant, whose Consciences will serve them to bark and grin at the word of God, to mock at Holy things, to persecute those that bring them the Gospel, and are their open Enemies, because they tell them the Truth. The Gospel is to be preached to every Creature, *Mark 16. 15.* But when the Jews were hardened, and spake evil of that way before the Multitude, &c. *Acts 19. 9.* the Apostles left Preaching to them. The Precept doubtless is General, directing the Ministers of Christ to administer the Holy things, with which they are entrusted, only to such as have a right to them, and under prudent Circumstances, so as the Holy Name of God may not be profaned, nor they run into needless danger.

\* Ch. 21. 22.  
Mark 11. 24.  
Luke 11. 9.  
John 14. 13. &  
15. 7. & 16.  
23. 24.  
James 1. 5, 6.  
1 John 3. 22. &  
5. 15.  
\* Prov. 8. 17.  
Jer. 29. 12.

7 \* Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For \* every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

Here is a Precept expressed by three words, Ask, Seek, Knock, and a promise annexed in three distinct Terms. *It shall be given you. You shall find. It shall be opened unto you.* The thing commanded is Prayer, the thing promised is an Audience of Prayer, or an answer to Prayer. The multiplying of the Terms in which the Precept is expressed, is not idle and superfluous, it lets us know our averiness to the Duty, and that God in it requireth of us, Faith, Diligence, and Constancy, and Importunity. Christ had before told us, of whom we should ask our Father, it is not said what we should ask, both in regard we have a liberty to ask any thing we have need of, and he had *Chap. 6.* particularly directed the matter of our Prayers. The promise that we shall have, signifies an answer, either in kind, or in value, the promise of giving lets us know, that our Prayers are not Meritorious. For every one that asketh the things he needeth, and in Faith, according to the will of God, and for a right end, receiveth, &c. *James 4. 3.*

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

\* Gen. 6. 5. &  
8. 21.

11 If ye then \* being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?

Asking is but a verbal Expression of an inward desire, no Man desireth that which is Evil, but that which he at least apprehendeth to be good, (that is, suitable unto his wants) as earthly Parents knowing that their Children, though through weakness of understanding they may ask that which is really Evil for them, yet will not give them any such things, and gratify their ignorance, so neither will your Heavenly Father, knowing what you truly need, and what is truly good for you, give you any thing which he knoweth is not suitable for you, but noxious to you, but if you ask any thing which is either absolutely good for you; and cannot be evil, or which your Heavenly Father knoweth to be good for you, under your present Circumstances, you may be assured, considering he is your Father, and hath as great a kindness for you, as an Earthly Father for his Child, and that he is your Heavenly Father, and therefore hath a sufficiency to give, will give good things to you, asking them of him, and this you may be assured of from that good will, and inclination which you,

though you come infinitely short of the perfection and good inclinations of your Heavenly Father, find in your selves towards your Children; or you derive from him, as his Children, all that Goodness and Benignity which you have. If therefore we in Prayer ask any thing of God, which may be Good or Evil under different Circumstances, and receive it not, we may conclude, that though we thought what he asked, Bread, yet indeed it was a Stone, though we thought it a Fish, yet God saw it was a Scorpion, and account that God answered our general Desires, which were for some good by denying our Specific request.

12 Therefore \* all things whatsoever you would that men should do unto you, do ye even so to them, for \* this is the law and the prophets.

\* Luke 6. 31.  
\* Chap. 22.  
Rom. 13. 10.

Most Interpreters think the Term *therefore* here redundant, as some such little Particles often are in Holy Writ, for it is hard to make out this to be a proper Inference from the Premises. This Precept containeth in it the Substance of all that is to be found in the Books of the Law and the Prophets, which concerneth us in reference to others, the Sum of the Second Table, which requireth only Justice and Charity. Christ doth not say, this is all the Law and the Prophets, but this is the Law and the Prophets. There is no man but would have others deal justly with him, in giving him what is his own, whether Honour or Tribute, or Estate, &c. neither taking, nor withholding his own from him. Nor is there any but if he stood in need of it, would desire the charitable help of another, or a charitable Remission from him of what he might in exact Justice require. Do ye (saith our Saviour) the same unto them. And indeed this is but a Confirmation of the light and Law of Nature, no more but what Men would do, if they would hearken to the Light within them. And without this, in vain do Men pretend to Religion, as our Saviour teacheth, *Mark 7. 9, 10, 11, 12, 13.* which makes some think, that our Saviour by this reflects upon the Pharisees, who laid all their Religion upon Ceremonies, and some Ritual Performances in observance of their Traditions, and omitted the weightier things of the Law, Judgment, Mercy, and Faith, *Matt. 23. 23.*

13 \* Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

14 || Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Our Saviour having in this Sermon delivered many hard sayings to Flesh and Blood, here obviates a two-fold Temptation they might have to the neglect of them. 1. From their Difficulty. 2. From the Pain of them who live according to these Rules. He hereupon compareth Heaven to an House, a stately House, into which a strait Gate leadeth to a City, the way to which is a narrow way. There is nothing more ordinary in Holy Writ, than to call a common Course of Mens Actions a way. It is also compared to a Gate. The Sum of what our Saviour here saith, is this, There are but two ultimate ends of all men, *Eternal Destruction*, and *Eternal Life*. The Course that leadeth to Destruction, is like a broad way that is obvious to all, and many walk in that. That Course of Life and Actions which will bring a Man to Heaven is strait, unpleasing to Flesh and Blood, not at all gratifying Mens Sensitive Appetites, and narrow, the Greek is affixed, a way wherein Men will meet with many Croesses and Temptations, and there are but a few will find it. You must not therefore wonder if my Precepts be hard to your Carnal Apprehensions, nor be scandalized, though you see but few going in the right Road to the Kingdom of Heaven.

15 \* Beware of false prophets, \* which come to you in sheeps clothing, but inwardly they are ravening wolves.

\* Deut. 18. 9.  
Jer. 23. 15.  
Chap. 24. 4.  
Rom. 16. 17.

The Term Prophets in Holy Writ, is of larger Extent than to signify only such as foretold things to come, others also who taught the People, pretending Authority from God so to do, were called Prophets. Thus *Bar-Jesus*, *Acts 13. 6.* is called a false Prophet. A false Prophet is of the same Significancy with a false Teacher. Against those our Saviour cautieth his Hearers, as being the most fatal and dangerous Enemies to Faith and Holiness. Some of them indeed come in Sheeps Clothing, under very fair pretences, and a fair shew of Religion and Strictness, but they are ravening Wolves, as dangerous to your Souls, as ravenous Wolves are to a Flock of Sheep.

16 \* Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

\* Luke 6. 44.

17 Even so \* every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

\* Chap. 12. 33.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 \* Every

Chap. 3. 10.  
John 15. 2. 6.

19 \* Every tree that bringeth not forth good fruit is hewen down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

A proper Effect discovereth the Cause: Left his Disciples should ask, how shall we distinguish *True*, from *false Teachers*? Our Saviour tells them. *By their fruits ye shall know them.* Our Saviour sends not his Disciples to inquire into the Truth of their *Mission*, whether that more *Internal* from God, of which they could not judge, or more *External* from *Men*, who may err and send out those whom God never sent, but you shall know them (saith our Saviour) by their faithful, or unfaithful discharge of their Duty: If they be true Teachers by their discharging the Ministry, in a faithful Revelation of the Mind and Will of God, or by their Holy Life, living as *examples* to the Flock, by their Fruits of *true Doctrine*, and a *Holy Life* by the Discharge of their Ministry in good Conscience; for it is with Men, as it is with the Trees, good Trees bring forth good Fruit, corrupt Trees bring forth evil Fruit. If Men have the Root of the matter, the Seed of God abiding in them, they will in every Relation, bring forth the Fruits of *Truth* and *Holiness*: If they have not, they will bring forth *Error* and *Wickedness*. From whence we may learn, that our Lord expecteth from his People such a knowledge of the Scriptures, as they may be able to discern Truth from Falshood, and such a Diligence as to search the Scriptures, whether those things which their Teachers deliver to them, be according to them or no, *Acts 17. 11.* not taking Divine Truths upon Trust, nor believing anything, because dictated by Teachers, using their *Teachers* not as Dictates, but only as *helpers of their Faith*.

Mat. 8. 2.  
Luke 5. 5, 6.  
John 24.  
John 15. 13.  
John 1. 22.

21 \* Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

Some that say unto Christ, *Lord, Lord*, shall be saved, being the true Disciples of Christ, but *every one* that owneth Christ by an external Profession, as his *Lord*, every one that prayeth, though he doth it often, and with some appearing Zeal and importunity, shall not be saved; nor doth by it approve himself a true Disciple of Christ, but he alone who doth endeavour to fulfil the whole Will of God, both by *Faith* and *Holiness*, *Rom. 2. 13. 1 Thes. 4. Jam. 1. 22, 23. 3.* True Religion lies in Obedience to the whole Will of God.

Num. 24. 4.  
John 11. 51.  
Cor. 13. 2.

22 Many will say unto me in that day, Lord, have we not \* prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works.

Luke 13. 25.  
Matt. 25. 12.

23 \* And then I will profess unto them, \* I never knew you, depart from me ye that work iniquity.

That by *that day* is to be understood, *the day of Judgment* is generally agreed by Interpreters: *We have prophesied in thy Name.* That is, revealed the Will unto People, and in thy Name, that is by thy Authority and Power cast out Devils, and done many wonderful Works, that is, wrought many miraculous Operations, in the *Old Testament* we find Balaam and Saul prophesying, who were both wicked Men: *Judas* was sent out (under the *New Testament*) both to *Preach*, and to *work Miracles*. So as none from Gifts, no nor the most eminent and extraordinary Gifts, can conclude the Goodness of his State, or any special favour with God, *I will profess*, that is, I will openly declare to them, *I never knew you*, that is, so as to approve you, or take pleasure in you: *Depart from me, you workers of iniquity*, *Mat. 25. 41.*

Luke 6. 47.

24 Therefore \* whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, which built his house upon a rock.

25 And the rain descended, and the floods came, and the winds blew, and did beat on that house, and it fell not, for it was founded upon a rock.

Our Saviour maketh frequent use of that ancient way of instructing People by Similitudes and Parables, which by their ease entering into the Senses, give advantage to the Memory, he here chooseth a Similitude to conclude his excellent Sermon upon the Mount. The Builder intended, who our Saviour dignifieth with the name of a *Wise Man*; is, *He that does not only hear Christ's Sayings, but doth them*; under the Notion of hearing is comprehended, understanding and believing them, by doing them, he understandeth a sincere Desire and Inclination to do them, with a Practice so far as Humane Frailty will permit. The House intended, seems to be an *Hope for eternal Life and Salvation*, by the *Rock* is meant Christ, *1 Cor. 10. 4. Eph. 2. 20. 1 Pet. 2. 4.* Every wise Christian, before he buildeth up to himself an *Hope of eternal Life and Salvation* through Christ, must find that he is one who doth not

only read, and hear the word of God, but so hears, as to understand and believe them, that with an Operative Faith, working upon his Soul to the Obedience of the Will of God, or at least a sincere Endeavour to it. And he who doth so, though his *Hope* may be sometimes assailed with *Fears, Doubts, Temptations*, (which are like the Assaults of an House builded on a *Rock*, by *Winds, Floods, and Storms*) yet it shall not fail, because it is truly founded on Christ, according to the Revelation of his Will, *Prov. 10. 23. 1 John 3. 3.*

26 And every one that heareth these sayings of mine, and doth them not, shall be likened to a foolish man, which built his house upon the sand.

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

There are, and will be others, that as foolish Builders, run upon a House in haste, without looking to the Goodness of the Foundation, and happen to build it upon loose Ground: So they flatter themselves, with the *Hopes* of the House in the Heavens, not made with Hands, *2 Cor. 5. 1.* without looking to the bottom and Foundation of these Hopes, whether they be such as Christ hath warranted or no; but either build their Hopes upon Gods infinite Mercy, or the sufficiency of Christ's Merits, or their own works, hearing the word of God, and performing some other Duties of Religion, never regarding to live to the Obedience of the Will of God. And the same Event will be to these Men, as to such foolish Builders, their Building may stand a while, but when a day of Visitation, or Death, or sharp Afflictions, or Temptation comes, then their House, their Hopes, all fall and perish in a moment: Because they had no good Foundation, *Job 8. 13, 14. & 11. 20. & 27. 8. Prov. 11. 7. and great will be the Fall of it.* Their Misery and Calamity shall be the greater, by how much their Hopes hath been the stronger, the disappointment of their Expectation adding to their Misery.

28 And it came to pass, when Jesus had ended these sayings, \* the people were astonished at his doctrine.

\* Mark 1. 22.  
& 5. 2.  
Luke 4. 32.

29 For he taught them as one having authority, and not as the scribes.

The same words also are repeated, *Mark 1. 22. Luke 4. 32.* They declare the Effect of this, and other of our Saviours Sermons, upon the Hearts of those that heard him, and the reason of it. They were *astonished*, affected with an *Admiration* at what they heard him in this, and other Sermons deliver; the Divine Verities revealed in his Discourses, the purity of his Doctrine, the convincing Power that attended it, his bold and free Speech without respect of Persons, the Simplicity of his Phrase, the Gravity of his Matter: The Majesty he shewed in his Discourses, affected the People, and made him appear to them, one sent of God and clothed with his Authority. He did not teach as the *Scribes*, the ordinary Teachers among the Jews, from whom they had the Discourses about *Traditions, and Rites, and Ceremonies, Cold and dull Discourses*, of little or no Tendency, to their eternal Salvation.

## CHAP. VIII.

1 **W**hen he was come down from the mountain great multitudes followed him.

2 \* And behold there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

\* Mark 1. 40.  
Luke 5. 12.

We heard of Christ's going up into the *Mountain*, *Mat. 5. 1.* and of great Multitudes, that followed him from *Dreopolis*, and from *Judea*, and from *Jerusalem*, and from beyond *Jordan*: Whether the same Multitude, or others followed him upon his coming down, is not said. But behold (saith the Evangelist) there came a *Leper*, both *Mark* and *Luke* have the same Story, or one very like to it, *Mark 1. 40. Luke 5. 12.* of the *Plague*, or *Leprosy*, we read much in the Books of *Moses*. It was a white *Scab in the Flesh*, which Gradually consumed the Body, and was *Contagious*: The *Leper* and he who touched him, or any thing he came near, was Legally *unclean*, thrice we read of it inflicted as a severe Punishment, upon *Gehazi* for lying, and taking Bribes, and upon *King Uzziah*, for offering Sacrifice. It was a Disease of very difficult Cure, this *Leper* comes and worshippeth Christ. *Mark* saith, that he kneeled down to him: Whether he only kneeled down, or prostrated himself is not much material, for either of them might be done according to the Fashion of those Countries, in token either of a *Civil Respect*, paid to him as a great and eminent Prophet, or a piece of Religious Homage (if he had so early a Revelation, that he was the Son of God, which some doubt) saying, Lord! if thou wilt thou canst



*make me clean.* The term *Lord*, will not conclude his Recognizing Christ as the Son of God, being a term used by Sarah to Abraham, and afterwards to Elijah. The words import his desire, though they be not a *Form of Prayer*, but an acknowledgment of the *Power of Christ*. The Leper acknowledging Christ's Power, submits himself to his Will, and so with the same Breach declareth his Faith and Modesty. He indeed declareth no Faith in the Will of God, nor can any person exercise any such Faith as to any Temporal Mercy, any further, than as God shall judge it for our good.

3 And Jesus put forth his hand, and touched him, saying, I will be thou clean. And immediately his leprosie was cleansed.

By the Law of God, Lev. 5. 3. he that touched another, who was unclean (as the Leper was, Lev. chap. 13, ch. 14.) was unclean, how then doth Christ (who was subject to the Law) touch the Leper? Some say he did not touch the unclean Leper, but him that was a Leper, and by his touch made clean. But it is a better answer, that what Christ did as he was God, (such were his miraculous Operations) he could not contract any Ritual Uncleaness by; and possibly under the Law, the Priest was exempted from that Uncleaness, for he came very near the Leper, in his Office about him expressed, Levit. ch. 13. 14. Nor do we read of any Uncleaness contracted by Aaron, in his performance of his Office to Miriam under her Leprosie, nor by the Priests, 2 Chron. 26. 23. though it be said, *They thrust out Uzziah*. Christ by putting forth his hand, shewed his kindness to this miserable Creature: By healing with a touch, he shewed his Divine Power, saying, *I will, be thou clean*. He answereth him in his own term, *I will*, and then *Commands the thing*. How acceptable is Faith to God? And immediately his Leprosie was cleansed, that is, removed, the word immediately confirms the Miracle; it was not only a thing done without ordinary means, but without the ordinary time, requisite for such a Cure.

\* Lev. 14. 3.  
4. 10.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the Priest, and offer the gift that \* Moses commanded, for a testimony unto them.

Some think that our Saviour, only commanded him *Silence* until he had shewed himself unto the Priest, and he according to the Law, Lev. 13. should have pronounced him clean, lest their Envy upon hearing of it, should have caused them to have obscured the Miracle, by delaying to pronounce him clean; but it is observable that this was not the only time when Christ commanded those upon whom he had wrought Miracles to say nothing of it, see chap. 9. 30. and 12. 16. and 17. 9. It is therefore more probable, that this Precept was not to be understood with that Limitation, but that Christ did it, either that he might not be thought to seek his own Glory, or rather, because Christ judged it not yet time by his Miracles to be publickly made known: But he sends him to the Priest, both to teach him *Obedience to the Law*, and that the Truth of the Miracle might by a publick Record be confirmed, he also Commands him to offer the gift appointed by the Law, Lev. 14. thereby both acknowledging his cure to be from God, and testifying his Thankfulness. *That Moses Commanded*, to shew that he came not to oppose Moses. *For a Testimony unto them*, that hereafter it may be a Testimony unto them, that I am more than the Son of Man, John 5. 36.

\* Luk. 7. 1.

5 \* And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him.

6 And saying, Lord, my servant lyeth at home sick of the palse and grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

\* Luk. 19. 19.  
21.  
\* Phil. 1. 27. 20.

8 The centurion answered, and said, Lord, \* I am not worthy that thou shouldst come under my roof, but \* speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me, and I say unto this man, Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith no not in Israel.

Many think, that this story was in order before the other. It is related by Luke 7. 1. with some larger circumstances, there is only this Difference betwixt the two Evangelists, Matthew seems to speak, as if the Centurion at first came in person to him, Luke saith, that he first sent the Elders of the Jews to him, then some Friends. But we are accounted our selves to do that which we set others on work to do. *There came unto him a Centurion*, there came some Elders of the Jews first, then some

particular Friends of one that was a Roman Captain, to him, to tell him that the Captain had a Servant at his house, that lay grievously sick of, and tormented with the Palse. That which we usually call the dead Palse, in which a fit of the Apoplexy usually insueth, when it doth not presently kill. Our Lord promiseth to come, and heal him, therein shewing both his kindness, and how acceptable to him, the humanity of this Centurion to his Servant was. The Centurion by his Friends, as Luke tells us, sends to him, desiring him not to trouble himself to that degree, telling him. 1. That it was a favour of which he was not worthy. The best men have always the meanest Thoughts of themselves. 2. That it was needless, for if he would only speak the word, commanding out the distemper, that was enough to effect the cure. For he tells him, that he believed Diseases were as much at Christ's Command, as his Servants were at his Command. That they came at Gods Command, wrought according to their Commission from God, and went off when God commanded them off; so that if he tho at a distance, would command off his Servants disease, it would be as effectual as his presence; whether this Captain was actually Profelyted to the Jewish Religion, or no, is uncertain, It should seem by our Saviour's next word, that he was not an Israelite; but it is most certain, that he had a right Notion of the Power of the true God, and it looks very probable, that he had a Revelation of Christ, as the true Messiah and Son of God. When Jesus heard this he marvelled. Admiration agreed not to Christ as God, but as man it did. And said to those that followed him, Verily, I say unto you, I have not found so great Faith in Israel. That is, in the generality of the Israelites, for if we speak of particular persons, both Joseph and Mary had shewed a greater Faith. This Expression is enough to let us know, that the Centurion was no native Israelite, and makes it probable he was not of the Jewish Church, which might be, though he was so kind to the Jewish Nation as to build them a Synagogue, upon which account, Luke 7. 3. &c. the Elders of the Jews pleaded with Christ for him. This made our Saviour go on, Prophecying of a further Conversion of the Gentiles.

11 And I say unto you, that \* many shall come \* Mal. 1. 11. from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven.

12 But \* the children of the kingdom \* shall be cast out into outer darkness, there shall be weeping and gnashing of teeth. \* chap. 21. 43. \* chap. 13. 12. \* 24. 51. &c.

That is, in short, many of those who are now Heathens shall be saved: And many of the Jews shall be damned. Many, not all, shall come from the East and West, from all parts, from the remotest parts in the World, Luke saith, East, West, North, and South, Luke 13. 29. to Isa. 11. 12. and 43. 5, 6: and sit down with Abraham, Isaac and Jacob in the Kingdom of God, in Heaven where Abraham, Isaac and Jacob the Heads of the Jewish Nation are, to whom the Promises were made. Or, in the Church of God, for the Church Triumphant, and Militant are both but one Church: They shall sit down with them, as Men sit down at a Banquet, an Expression oft used, to signify, the rest and pleasure, the Saints shall have in Heaven, Isa. 25. 6, 7, 8. Luke 22. 29, 30. But the children of the Kingdom, the Jews who boast much that they are the children of Abraham, and think themselves the only Church and the only Heirs of glory, and who are indeed the only Church of God, as yet shall be cast out into outer darkness: Either the darkness of Errors, Ignorance and Superstition, the Gospel Light shall not shine upon them, they shall be no more the Church of God: Or the darkness of Hell, where shall be nothing but pain and misery, and lamentations for the Gospel, and the Grace thereof first offered to them, but unthankfully rejected by them, by which they judge themselves unworthy of the grace of God, and of Eternal Life, Acts 13. 46.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee, and his servant was healed in the self same hour.

Luke saith, And they that were sent returning to the House, found the Servant whole that had been sick, Luke 7. verse 10. so as it seemeth, that what Christ said unto the Centurion, must be interpreted to those whom the Centurion sent in his Name. Go your way, your business is done, the Centurions Faith hath obtained, it shall be done to him, as he hath believed; where believing must signify, A certain persuasion of the Power of Christ, with a relying on his Mercy and Goodness. The proximate object of Faith is some Word of God. How far this Centurion was acquainted with the Oracles of the Old Testament (though he lived amongst the Jews, and as appears by his building a Synagogue for them, Luke 7. had a kindness for their Religion) I cannot tell. It is most probable, that he had some immediate Revelation of God concerning Christ, which he is here said to have believed, and to have had a full persuasion of and trusted in. All Revelations of God are the object of Faith, though the Scriptures being now written, are to us that have them, the Tests, and Touchstones to try such impressions by. As thou believest, not because thou believest. Our Faith is not meritorious

rious of the least Mercies, but it is an exercise of Grace which gives Glory to God, and receiveth the reward not of Debt but of Grace. The Miracle appeared in that the disease was of an incurable Nature, and the Cure was wrought without the application of means, and in such a moment of time as means, though used, could not have wrought it.

14 And when Jesus was come into Peters house, he saw his wives mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her, and she arose and ministered unto them.

This Story is related with some further circumstances, *Mark* 1. 29. *Luke* 4. 38, 39. *Mark* tells us, it was the house of *Simon*, and *Andrew* with *James* and *John* (it seems they lived there together) that they told him of her sickness, after he had been there some time, That he took her by the hand, and lift her up. *Luke* saith, it was a great Fever, that they brought him for her, That he stood over her and rebuked the Fever. Here is no Contradiction, only some Amplifications of the Story. It is plain from this Text, that *Peter* was a Married Man, and continued so, though called to be Apostles, and that he had a Family. Fevers were ordinary Distempers, and often cured by ordinary means, but this was a great Fever. The miracle here was not in the Cure of an incurable Disease, but in the way of the Cure, by a touch of his hand, or a lifting her up, and the suddenness of the Cure, it immediately left her, and her sudden recovery of strength, that she could presently arise and Minister to them; that she could do it, argued her Cure Miraculous; that she did do it, argues her sense of Christs goodness, and thankfulness, and teacheth us the use we should make of all Gods gracious Providences to us, to make us fitter for the Service of God, and to employ our selves in it; so taking the Cup of Salvation, and praising the Name of the Lord, *Psal.* 116. 13.

16 When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick.

*Math* 53. 4. 17 That it might be fulfilled which was spoken by *Elaiah* the prophet, saying, \* Himself took our infirmities, and bare our sicknesses.

*Mark* had much the same chap. 1. 32. and *Luke* chap. 4. 40. *Luke* adds, he laid his hands upon them, and healed them, we before chap. 1. ver. 24. shewed who were meant by persons possessed by Devils. It is only observable that it is said, he cast out the Devils by his Word, by the same power by which he made the World and all things therein, *Gen.* 1. his Authoritative Word: he healed all that were sick, that is, all that were brought to him; Laying on of his Hands, was but an external Symbol, or Rite used in blessing, in miraculous operations, and in ordination of Ministers. The great question is, how that which the Prophet *Isaiah* said chap. 53. 4. was fulfilled by these Miraculous operations. The words are, Surely he hath born our Grievs, and carried our Sorrows, and verse 5. By his stripes we are healed; and the Apostle *Peter* referring to that Text saith, *1 Pet.* 2. 24. who bare our sins in his Body on the Tree. The words neither seem truly quoted, nor doth the sense appear the same, the Evangelist applying what the Prophet seems to speak of our sins, to our bodily infirmities, and his bearing them to his curing them, whereas *Peter* seemeth to apply it to his bearing our Sins, that is, the punishment of our sins, in his stripes, and by his sufferings on the Cross. What I observed before is here to be considered, that the Evangelists in their quotations out of the Old Testament took themselves only concerned to keep to the sense, not exactly to the Words (which is a liberty we ordinarily take in quotations) 2. As to the Sense, Grief and Sorrows, are Terms capable of an Interpretation, as to whatsoever comes upon us, as the fruits and demerits of our sins, so as the Prophet designed to express Christs suffering all the punishment due to us for sin, of which Nature are all the Afflictions of this Life, and Death itself, as well as the pains of Hell. The only question is, How *Matthews* saying, he healed the peoples Diseases, answered the Prophets expression. He bare our griefs, and carried our sorrows. This Scripture was twice fulfilled in Christ: as to their Bodily griefs and sorrows, that is mentioned by *Matthew*, though he bare them not all in his own body, yet he had compassion on Men with Reference to them, and shewed himself afflicted in their afflictions, by his putting forth his Divine Power to heal them, and he bare the Guilt that was the cause of these and other griefs and sorrows upon the Tree, as is said by *Peter*, and he therefore healed them, that he might demonstrate himself to be the true *Messias* Prophesied of by *Isaiah*, who was to come, who was to bear our griefs, and to carry our sorrows.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

When Jesus did these things before mentioned, he was in Capernaum, verse 5. but the multitudes pressing him, he gave order to pass over the Sea of Galilee, otherwise called the Sea of Tiberias, *Joh.* 6. 1.

19 And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.

We have the same story, *Luke* 9. 57. only *Luke* saith it was as they went in the way: and saith, a certain man thus said unto him. *Matthew* more particularly describeth the Man from his Office, or ordinary employment. Both agree in what he said to our Saviour, Master! (so they usually called their Teachers to whose conduct they gave up themselves) I will follow thee, that is, I am resolved, or I am ready to follow thee whithersoever thou goest. Thus men often take up sudden Resolutions to walk with God and to be his Servants, upon fainter accounts, and before they have well considered what they are like to meet withal, who own themselves the Disciples of Christ. Our Saviour knowing his heart, and that this Resolution was either bottomed in his curiosity, to see his Miracles, or in an hope of some livelihood from him, first him with an Answer, letting him know what difficulties those that followed him must look to meet with. The Foxes have holes, &c. Alas! thou dost not know what it is to follow me, my external condition is worse then that of the Birds of the Air, they have fixed Nests, or the beasts of the Earth, the worst of them have holes, but I have no fixed Habitation on Earth. He both here and in many other Texts calls himself The Son of man (a name never, that we read of, given to him but by himself) To declare the truth of his humane Nature, and that he had a natural Compassion for Men, that he was a Child born, a Son given to us, *Isaiah* 9. 6. The person Prophesied of as the *Messias*, *Dan.* 7. 13. The person mentioned, who was to have all things put under his feet, *Psal.* 8. 6. *1 Cor.* 15. 27. *Heb.* 2. 8.

21 And another of his disciples said unto him, Lord, suffer me first to go, and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

*Luke* repeating the same History, chap. 9. 59, 60. saith that Christ said to this man follow me, he replied, Lord! Suffer me first to go and bury my Father, to live at home with my Father who is an old man, till I have performed my last filial Office to him in burying him. Others think that he was already dead, and that this Disciple would not have begged leave for so incertain a time. Christ saith unto him follow me, not that our Lord disapproved the decent manner of burying the dead, but by this let him know, that no Office of love and duty to men, must be preferred before our duty to God, to whom we owe our first obedience. It appeareth by *Luke* 9. 60. That this Disciple was called to Preach the Gospel, a work not to be omitted, or neglected for any Offices to men, Of old, the High Priests, and the *Nazarites*, were not to touch dead bodies, *Numb.* 6. 6. because of their Separation to the more immediate service of God, Preachers of the Gospel ought to keep themselves as free as they can from what may distract them, saith our Saviour, let the dead bury the dead. There are enough to bury the dead, persons that are spiritually dead, not alive to God, let them take care of those meaner offices. I have higher employment for thee than that is, Lawful, and decent offices become sinful, when they hinder greater duties.

23 And when he was entred into a ship, his disciples followed him.

24 \* And behold, there arose a great tempest \* *Mark* 4. 37. in the Sea, inasmuch that the ship was covered with the waves, but he was asleep. *Luke* 8. 23.

25 And his disciples came to him, and awoke him, saying, Lord save us we perish.

26 And he saith unto them, Why are you fearful, O ye of little faith, \* Then he arose and rebuked the winds, and the Sea, and there was a great calm. \* *Psal.* 107. 29.

27 But the men marvelled, saying, What manner of man is this, that even the winds, and the sea obey him?

It is apparent that the Evangelists did not set down all the Motions and Actions of our Saviour in order, as done by him, whether therefore this was the same motion, and over the same Sea of which mention was made before, is incertain, nor much Material for us to know. Nor yet whether the Storm which here arose was in the ordinary Course of Providence, or raised on purpose for our Saviour to shew his power in quieting it. It is enough



enough for us to know, that a great Storm did arise. It is expressly said, that our Saviour was *asleep*, hereby he shewed himself to be *truly man*, subject to like Infirmities with us, (Sin only excepted, *Hb. 4. 15.*) That the Disciples came to him and awoke him, saying, *Lord save us, we perish*, argued both their Faith in his Power, and their Frailty in not considering who was with them in the Ship, one who though his humanity was *asleep*, yet was he who watcheth over *Israel*, who never slumbereth nor *sleepeth*. Our Saviour faith unto them, *why are you fearful, O ye of little faith!* The Prevalence of fears in us upon imminent dangers, will not argue no Faith, but will argue a *weak Faith*. Which yet he that will not break a bruised Reed, nor quench a smoking Flax, will not discourage. He will therefore give them a Proof of his Divinity, *he arose and rebuked the Winds*, and the *Seas* let them know he was their Lord, and commanded them to cease, and *there was a Calm*. It is he that rebuketh the Waves of the Sea, when they roar, and filleth the ragings of the People. The men, either the Seamen, or the Passengers, or both marvelled, saying, *What manner of Man is this, that even the Winds and the Sea obey him*, surely this is more than a Man, that can command Winds and Seas.

28 And when he was come to the other side, unto the country of the Gergesenes, there met him two possessed of devils, coming out of the tombs exceeding fierce, so that no man might pass that way.

This History is related by Mark, *Ch. 5. 1, 2, 3, 4, &c.* and by Luke *ch. 8. 26, 27.* more largely than by Math. The other two Evangelists report it to be done in the Country of the Gadarenes, Matthew in the Country of the Gergesenes, they were the same People, sometimes denominated from one great City in their Territories, sometimes from another, who so readeth the Story in all three Evangelists, will easily conclude it the same, though related with different Circumstances. Matthew faith, there was *two* of these *Demoniacks*. Mark and Luke mention but one, Luke faith, the Man had Devils a long time, that he *was* *no* clothes, *neither abode in any house but in the Tombs*. Mark faith, *There met him out of the Tombs, a man with an unclean Spirit, who had his dwelling amongst the Tombs, and no man could bind him, no not with chains. Because he had been often bound with Fetters, and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him, and always night and day, he was in the Mountains, and in the Tombs crying, and cutting himself with stones.* Matthew faith he came out of the Tombs; was exceeding fierce, so as none could pass that way. Divines agree, that the Power of the evil Angels was not abated by their fall, they were only depraved in their Will. That the power of an Angel is much more than is here mentioned, is out of question. That the evil Angels do not exert this Power upon us, is from the restraining Power of God, we live in the Air in which the Devil hath a Principality, *Eph. 2. 2.* why God at that time suffered the Devil more to exercise this power over the Bodies of Men, we probably shewed before upon *Matt. 4. 24.* the World was grown very ignorant, and wicked, and foolishly Superstitious: besides he was now come, who was to destroy the Works of the Devil, and was to shew his Divine Power in casting him out. The Jews buried their dead out of their Cities, the richer of them had Tombs heaved out of the Rocks, &c. and those very large, as may be learned from *Isaiah 65. 4. Jo. 20. 6.* The Devil chose these places, partly to affright Persons through the horror of the places, and torment the possessed with noisomeness of them, partly to cheat Men, with an opinion they were the Souls of the Persons deceased that were there buried.

29 And behold they cried out, saying, what have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

Mark faith *chap. 5. 8.* That Jesus (first) said to him, *come out of the man*, and *v. 6, 7.* when he saw Jesus afar off, he ran and worshipped him, and cried out with a loud voice, *what have I to do with thee, Jesus, thou Son of the high God? I adjure thee, that thou torment us not.* Luke's Relation, *chap. 8. v. 28, 29.* is much the same with Mark's. The Devil's possessing these poor Creatures, hearing Christ, to whose power they knew they were subject to command them out of this Man, or these two Men, said, *What have we to do with thee, Jesus thou Son of God?* The Devils knew Christ to be the Son of God, though the Jews would not believe it, they say unto him, *what have we to do with thee?* an usual Phrase made use of, where men had no desire to be troubled with the Company, Converse or Importunity of others, *Jos. 22. 24. 2 Sam. 16. 20. 2 Kings 9. 18. 2 Chron. 35. 21. Joel 3. 4. John 2. 4.* when they came to him with some ingrateful motions, &c. art thou come hither to torment us before the time? either they look upon their Disposition as a Torment, for the Devil is not at quiet, but when he is doing Evil, and as this is the Temper of the old Serpent, so we shall observe that he communicateth it to his Seed, *Prov. 4. 16.* or else the Devil was afraid lest Christ should have commanded him to his Chains, before the day of Judgment.

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, if thou castest us out, suffer us to go away into the herd of swine.

Both Mark and Luke interpose here something more, Mark *5. 9.* And he asked him what is thy Name, and he answered and said, *My Name is Legion, for we are many*, Luke faith. And Jesus asked him, saying, what is thy Name? because many Devils were entered into him. A Roman Legion, consisted of twelve thousand five hundred Soldiers. Not that there were precisely so many evil Spirits which had a power over this poor Man, but many had. A certain number is named for one uncertain. Christ knew his case well enough, but probably asked him the question for the further Glorifying of his Divine Power, in casting them out. Luke adds, *v. 31.* And they besought him that he would not command them to go out into the deep. I cannot think that the meaning of that is into the Sea, for surely the Devil did not fear drowning, the word is *ἀβυσσος* into the Abyss, that is into Hell, into the bottomless pit, where he could do no more mischief, Mark says, *chap. 5. 10.* The Devil besought him that he would not send them out of the Country. Still upon the same Grounds, the Devil hath an insatiable Thirst to do mischief, and would gladly be where he might do it. In the mean time he knoweth it is in the power of Christ to send him whither he pleased, Now comes in the *30.* and *31.* ver. of Matthew, they saw an herd of many Swine feeding, Mark faith, *chap. 5. 11.* nigh unto the Mountains. Luke faith *on the Mountain*. They beseech Christ to give them leave to enter into the Swine, and the Text faith, *He suffered them*. The Devil cannot so much as trouble a Spirit without leave from God. The next *v.* tells us the Consequence of it.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine, and behold, the whole herd of swine, ran violently down a steep place into the Sea, and perished in the waters.

Mark gives us much the same account, *chap. 5. 13.* only adding, *they were about two thousand.* Luke differeth, not only what Matthew calls a Sea, Luke calls a Lake, but the Jews called all great gatherings together of Waters Seas. The Devil is naturally so fond of doing mischief, that he will rather play at a small Game than stand out. This way of Executing his Malice upon the Beasts, we have often experienced of in the practice of Witchcraft. And it may teach Husband-men, and those that trade in much Cattle, to whom they are beholden for the Preservation of their Cattle, and how rightly God is styled, *he that preserveth both Man and Beast*, and what need they have to keep up daily Prayer in their Families, and to live so as they may not make God their Enemy, who hath Legions of Devils, as well as many Legions of less hurtful Creatures to revenge his Quarrels.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

Mark and Luke in this differ not from Matthew, only they add, that they told it in the City and Country. Those that most serve the Devil are afraid of him, when he cometh to shew himself in his true colours. These Men go and publish abroad the Miracle, what had happened to the Man that was so famous an Object of the Devils malice, and what had happened to the Swine.

34 And behold the whole city came out to meet Jesus, and when they saw him, \* they besought him, \* *Acts 16. 30.* that he would depart out of their coasts.

Both Mark and Luke here add much. Mark faith, *chap. 5. 14, 15, 16, 17, 18, 19.* And they went out to see what it was that was done. And they came to Jesus, and saw him that was possessed with a Devil, and had the Legion, sitting, and clothed, and in his right mind, and they were afraid. And they that saw it, told them how it befel to him, that was possessed with the Devil, and also concerning the Swine: And they began to pray him to depart out of their Coasts. And when he was come into the Ship, he that had been possessed by the Devil, prayed him that he might be with him. How be it Jesus suffered him not, but said unto him, Go home to thy Friends, and tell them how great things the Lord hath done for thee, and hath had Compassion on thee. And he departed and began to publish in Decapolis, how great things Jesus did done for him, and all men did marvel. Luke faith, *chap. 8. 26, 28, 29.* That the whole multitude of the Country of the Gadarenes, round about besought him to depart from them, for they were taken with great fear, and he went up into the Ship, and departed back again. Now the man out of whom the Devils were departed, besought him

him that he might be with him, but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee: And he went away, and published throughout the whole City, how great things Jesus had done unto him: By the whole City, or the whole Country, we must understand a very great part of them came out to meet Jesus: Mark expoundeth it, to see that which was done, and to beseech him to depart out of their Coast. They saw him, and not him only, but him that had been possessed of the Devils, sitting at his feet clothed, in his right mind. A great Miracle wrought. They did not only see it, but they heard their Servants, the Swine-herds attesting it, they had all the external means of Faith imaginable: How are they affected? The Text saith, *they were afraid*. An awe of this great Person seized them, and possibly they were afraid, lest he should have done them some further Evil. What is the effect of this Fear? Surely they will fall down at his Feet, beg his Grace and favour, and that he would continue with them, and be the Author of more good amongst them. Though they had lost two thousand Swine, yet they were delivered from the fear of him that was possessed with the Devil. And that poor Creature was delivered from as great an Affliction as we can imagine. Nothing of all this. They came and prayed, and besought him to go out of their Coasts: Certainly, our Saviour's knowledge of the Nature of this People, and what was in their Hearts, provoked him to give the Devils such a Liberty as he did, to destroy their Swine; we are ordinarily punished, in the thing wherein we offend, we need no more than our ordinary Wishes and Prayers to ruine us: Who shall hereafter tell us of a Power in Mans Will, to do that which is spiritually good, upon a Moral Suasion, what higher Moral Suasion could these Gadarenes have had, than the sight of Christ, and what he had done, afforded, (yet for ought appears) they were Unanimous in this Desire, that Christ should be gone. They do not do what was in their Power to do, desiring him to stay. But oh! How dangerous a thing it is, for Men to reject Christ, he immediately departeth, and we do not read that he came here any more. But he out of whom the Devils were cast, abideth with him, sits at his Feet, desires he may go along with him. How great a difference there is, betwixt seeing and hearing of Christ, and tasting how good he is. The poor Demoniac, would have left his Country, and gone with him. But Christ suffered him not, probably he saw it would be more for the Glory of God for him to stay, he therefore commands him to return to his House, and shew what God had done for him, and how he had compassion on him. We cannot more shew our Thankfulness to God, than by declaring his wonderful Works, and what in particular he hath done for us. This poor Man doth accordingly, and publisheth the Name of Christ in Decapolis, which Name comprehendeth a space of the Country, within which were ten Cities (as the word doth signify) whereof Gadara (saith *Pliny*) was one, from which City these People had their Denomination of Gadarenes; that is, Citizens of Gadara: Or, Inhabitants of the Country adjacent to that City.

## CHAP. IX.

1 And he entred into a ship, and passed over, and came into his own city.

Whether the same Ship he came in or no, it is not material, he passed over the Lake of *Gennesaret*, and came into his own City, not *Bethlehem*, in which he was born, but either *Nazareth*, where he was brought up, or (which most judge) *Capernaum*, whither, leaving *Nazareth*, he went formerly to dwell. *Matt.* 4. 13. whither he is said to have entred, *Mark* 2. 1. this was upon the Sea-coast of *Zabulon* and *Naphtali*, *ch.* 4. 13.

2 And behold, they brought to him a man sick of the palsy, lying on a bed, and Jesus seeing their faith, said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee.

The History of this Miracle is reported by *Mark* *ch.* 2. from the second to the 13. v. By *Luke* *ch.* 5. from v. 18. to v. 26. by both, with more Circumstances than *Matthew* doth report it. *Mark* saith, He entred into *Capernaum* after some days, and it was noted that he was in the house. And straightway many were gathered together, insomuch as there was not room to receive them, no not so much as about the door: and he preached the word unto them, and they came unto him, bringing one sick of the palsy which was borne of four, and when they could not come nigh unto him for the press, they uncovered the roof where he was, and when they had broken it up, they let down the bed where the sick of the palsy lay, and when Jesus saw their Faith, he said to the sick of the palsy, Son, thy sins be forgiven thee, *Mark* 2. 1, 2, 3, 4, 5. *Luke* mentioneth not the place, nor our Saviours being Preaching, but saith, And behold men brought in a bed, a man which was taken with a palsy, and they sought means to bring

him in, and lay him before them: And when they could not find by what way they might bring him in, they went upon the house top, and let him down through the tiling, with his couch into the midst before Jesus. And when he saw their Faith, he said unto him, Man! Thy sins are forgiven thee. All interpreters agree it to be the same History. *Mark* in his Preface to the Report of the Miracle, tells us where Christ was, viz. in *Capernaum*, what he was doing, preaching the word, the occasion of the People breaking up the Roof of the House, viz. the press of the people, so as they could not come nigh to Christ: All three Evangelists agree the Sick Mans Disease to be the Palsy, which being the resolution of the Nerves, besides the pain that attends it, debilitates the Person, and constraineth him to his Bed or Couch, which was the reason of his being brought in his Bed, and by four men. All the Evangelists mention Jesus seeing their Faith, their inward pervasion of his Divine Power, and their confidence in his Goodness, both the Faith of the sick Person, and of those who brought him, he saw it in their Hearts, for the inward Principles and Habits are not visible to us, yet they are seen and known to him, who searcheth the Heart, and knoweth what is in the Heart of Man: He saw it in the Fruits, their endeavouring to lay him before Christ, He said to the sick of the Palsy, Son be of good cheer, thy sins be forgiven thee: But what was this to his Palsy? Our Saviour by this, lets him and those who brought him, know, that sin is the Root from which our Evils spring. 2. That being forgiven, bodily Disorders (how fatal soever) can do a Man no hurt. 3. That his Primary end of coming into the World, was to save his People from their sins. 4. That in the hour wherein Remission of sins is granted to a Soul, it becomes Gods Son, dear to Christ. 5. That Remission of sins followeth the Exercise of Faith in Christ. 6. Possibly he begins with this, to give the Scribes and Pharisees occasion of some Discourse.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

*Mark* saith, There were certain of the scribes sitting there, and reasoning in their Hearts, why doth this man thus speak Blasphemies? Who can forgive sins but God only, *ch.* 2. 6, 7. *Luke* saith, The Scribes and Pharisees began to reason, saying, Who is this which speaketh Blasphemies? Who can forgive sins but God alone? It should seem they did not speak it out, *Mark* saith, They reasoned in their hearts. *Matt.* in the next Verse saith, Jesus knowing their thoughts. It seemeth that it was then agreed on all hands, that Forgiving of sins was the prerogative of God alone: And that for man to arrogate to himself such a Power as belonged to God alone, was no less than Blasphemy, as all ascriptions of Divine Perfections to Creatures must be. It stands the Pope and Priests in hand to clear themselves from this Guilt. It was also agreed by the Scribes and Pharisees, that Christ spake Blasphemy in pronouncing to the Sick of the Palsy, that his sins were forgiven. The reason was, because they did not believe him to be the Son of God, but look on him as meer Man.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins. Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house.

*Mark* repeats almost the same words, *Mark* 2. 8, 9, 10. So doth *Luke* *ch.* 5. 22, 23, 24. Christ here giveth the Scribes and Pharisees a Demonstration of his Deity, by letting them know, that he knew their Thoughts. Jesus knowing their thoughts, said: A thing not competent to Angels, much less to one who is meer Man, yet these blind Scribes and Pharisees take no notice of it. Wherefore think ye Evil in your hearts, Evil concerning me? I did this, saith he, on purpose to let you know, that I, who am indeed the Son of Man, and whom you mistake in thinking to be no more than the Son of Man, hath power, while he is upon the Earth, and so converting amongst you, to forgive sins, and you may make suitable Applications to him for that end. It had been as easie for me every whit, to have said to this sick man, Arise, and walk: And that I will demonstrate to you. Then saith he to the sick of the Palsy, Arise, take up thy Bed, and go to thine house. The same power is required to the one, as to the other, God by your Confession can forgive sins, and God alone can raise Men from the Grave. The end of my miraculous Operations, is to convince you, that I am he who hath a power to forgive Men their sins. I therefore chose to pronounce this Mans sins first forgiven, that I might have the advantage to confirm to you by a subsequent Miracle, this great Truth, that I am the Son of God, though you think me no more than the Son of Man, and that I have a power



power to forgive Sins upon mens Exercise of their Faith, and coming unto me. Now therefore believe, not because of my Word only, but because of the Sign I shew you confirmative of it.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

*Mark saith v. 12. And he immediately arose, and took up his bed, and went forth before them all, inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. Luke saith ch. 5. v. 25, 26. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day. They all agree in Sense, though not in Words. With Christs word there went out a power, enabling him to do what he had commanded him. He immediately stands upon his Feet, takes up his Bed, or Couch, that whereon he lay (saith Luke) and went home in the sight of them all, so as none could doubt concerning the Cure. What effect hath this upon the People? They marvelled, saith Matthew; they were amazed and filled with fear, saith Luke. Here is not a word of their believing and owning Christ as the Son of God, which was the great thing the Miracle was wrought to bring them to, but blindness was happened to them, seeing they saw, and could not perceive. The Miracle wrought in them an Awe and Reverence of him as an extraordinary Person, and put them into a kind of Extasie and Admiration: and the Text saith, They glorified God, but not aright; they praised God, not for sending his Son into the World, to save Sinners, but for giving such a power unto men, they would still own Christ no more than a Man, though a Man to whom God had given great power. No man can say Jesus is the Lord, but by the Holy Ghost, 1 Cor. 12. 3. truly to believe, own, and receive Christ as our Lord, requireth the Operation of the Spirit of Grace, working such a Faith and perswasion in us.*

9 And as Jesus passed from thence, he saw a man named Matthew sitting at the receipt of custom, and he saith unto him, Follow me, and he arose, and followed him.

*Mark hath the same Story, Mark 2. 14. only he calleth him Levi, and tells us he was the Son of Alphaeus. Luke also mentioneth it, and calls him Levi, adding that he was a Publican, and saith, That he left all, rose up, and followed him. Luke 5. 27, 28. This Matthew might have also the Name of Levi, all Interpreters agree him the same Man. All three Evangelists say, that when Christ called him, he was sitting in the Custom-House at the receipt of Custom. This Matthew was one of the Twelve Apostles, ch. 10. 3. and the Pen-man of this Gospel; his Father Alphaeus was honoured to have four of his Sons Apostles, James the less, and Thaddæus (called Lebbaeus) Simon the Canaanite, and Matthew. He was a Publican, an Officer under the Romans, to gather the publick Revenue; it was an odious Name amongst the Jews, but Matthew to magnifie the Grace of Christ in calling him, is not ashamed thus to describe himself both here and ch. 10. 3. He saith unto him, follow me, and he arose and followed him. His word carried a secret power with it, which Matthew obeyed by leaving his employment, and going after Christ.*

10 And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came, and sat down with him and his disciples.

*Luke saith ch. 5. 29. that Levi made him a great feast in his own house, and there was a great company of Publicans, with others that sat down with them, Mark ch. 2. v. 15. saith, they were many: and they followed him. Matthew touched with the Sense of the free and infinite love of Christ to him, maketh Christ a Feast: this speaketh him a Man of some Estate, he invites many to dine with him, some of them Publicans, some noted Sinners. He designs Good undoubtedly to such as had been his former Companions, that they might also see the Lord, and be brought to follow him. Grace teacheth a Man to study the Conversion of others, and never dwelleth in a narrow Soul, nor studieth its Concealment from others.*

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicans and sinners?

*Mark hath the same ch. 2. 16. so hath Luke ch. 5. 30. only he saith, They murmured. The Pharisees having a perfect Malice to Christ, did not only seek all means to carp at him, but to bring him under a popular Odium; this seemed a fair opportunity. The Publicans being an order of Persons, who both for their employment, and perhaps also their ill Managery of it, were abominated by the Jews, and reckoned amongst the more Notorious Sorts of Sinners. They therefore come to*

his Disciples clamouring against their Master, that he kept Communion with Publicans and Sinners.

12 But when Jesus heard that, he saith unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, \* I will have mercy, and not sacrifice: for I am not come to call the righteous, but \* sinners to repentance. \* *1 Mic. 6. 5, 6. Chap. 12. 7. 1 Tim. 1. 16.*

*Mark and Luke, in the places before mentioned, have the same Answer, only leaving out these words, Go ye and learn what that meaneth, I will have mercy and not sacrifice, quoted from Hosea 6. 6. Our Saviour's reply to the Pharisees, to him that duly considers it, will appear very smart. 1. They were a Generation that laid all Religion upon Rituals, Sacrifices and Traditions. 2. That justified themselves, Luke 16. 18, and thought they needed no Repentance. Saith our Saviour, I am the Spiritual Physician. With whom would they have the Physician to converse, but with such as are Sick? Those that are whole (as the Pharisees account themselves) think they have no need of my coming amongst them. By their peevishness at the Acts of Mercy, which I do (and those of the highest Mercy too, healing Souls) they shew that they do not understand, what Hosea (a Prophet acknowledged by themselves) long since taught them, That the Lord desired Mercy before Sacrifice (for that appeareth to be the Sense of not Sacrifice in that Text, both by the next words, and the knowledge of God more than burnt Offerings, and by the many Precepts by which God declared, that he did desire Sacrifices) For I came not to call the righteous: that is, those who are swelled in an opinion of their own Righteousness: but sensible Sinners to Repentance. First to Repentance, then to the receiving Remission of Sins through me, and Eternal Life.*

14 Then came to him the disciples of John, saying, Why do we, and the Pharisees fast often, and thy disciples fast not?

15 And Jesus said unto them, Can the children of the Bride-chamber mourn, as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken from them, and then they shall fast.

16 No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish, but they put new wine into new bottles, and both are preserved.

*Mark hath this same History, almost in the same words, Mark 2. 18, 19, 20, 21, 22. only he saith, that some of the Disciples of the Pharisees came with the Disciples of John. Luke also hath it varying little, Luke 5. 33, 34, 35, 36, 37, 38. only he saith, Fast often and make prayers, and, The piece that is taken out of the new, agreeth not with the old. And he addeth at last v. 39. No man also having drunk old Wine, desireth new, straightway, for he saith, The old is better. Which I shall consider, it plainly belonging to this History. Mark beginneth his Narration of this History, with telling us, chap. 2. 18. And the disciples of John, and of the Pharisees used to fast; which is implied, though not exprest by the two other Evangelists; for the Pharisees, it is plain enough from the Pharisees boast, Luke 18. 12. that he fasted twice in a week. John also used his Disciples to a severer Discipline than Christ did (of which we shall afterward hear more.) It should seem that the Pharisees had a mind to make a Division betwixt the Followers of John, and the followers of Christ, and set on John's Disciples to go and ask an account of this. Hypocrites are always hottest for Ritual things, as things most fit to raise a Division about. There was no Precept of God for any Fast, but once in a year, though indeed God left People a liberty to fast oftner, as their Circumstances more fitted, and called for the Duty. The Pharisees had set up themselves a Method, and would fain have imposed it on Christ's Disciples; especially considering John's Disciples complied with the Practice of frequent Fasts, and seemed to suggest as if Christ set up a new, and more jovial Religion. (As if Religion lay only, or principally in Rituals, as to which God had set no Rule.) The Papists are at this day the Pharisees true Successors in these Arts. Christ answereth them in two particulars. 1. He tells them that his disciples were not as yet under such a Dispensation, as called for fasting. 2. That his disciples were new Converts, and to be brought on by degrees to the severer practices of external discipline and godliness. This is the Sum of v. 15, 16, 17, 18. his he delivers in Metaphorical Expressions.*

can the children of the bride-chamber mourn as long as the bride-groom is with them? But the days will come when the bride-groom shall be taken from them, then they shall fast. Your Master John hath compared me to a Bride-groom, John 3. 29. These my Disciples, are the Children of the Bride-chamber. It is as yet a Festival time with them. Fasting is a Duty fitted to a day of Mourning and Affliction. It is not yet a time of Mourning for my Disciples: yet do not envy them. There will shortly come a time, when, as to my bodily presence, I shall be taken from them: then they shall Mourn and Fast. The second thing he saith, he illustrateth by two Similitudes. First (saith he) amongst Men, no discreet Person will put in an Old Garment, a new piece of Cloth, for they will not agree together, the strength of the new Cloth will bear no proportion to the strength of the old, which by wearing is made weak, so as if the Garment come to a streis, the Rent will be the greater. So as to Wine, Men do not use to put New Wine into Old Bottles, that through much use are weakened, for fear of breaking the Bottles, and spilling the Wines, but they use to put new Wine into new Bottles, to proportion the thing containing to the thing contained. My Disciples are newly converted. Should I impose upon them the severer Exercises of Religion, it might discourage them, and be a Temptation to them to go back. For as Luke addeth, *No man having drunk old wine, desireth new, for he saith the old is better.* Custom is a great Tyrant, and men are not on the sudden brought off from their former Practices, but by degrees. This is a Portion of Scripture which much commendeth Prudence to Ministers, both teaching their People as they are able to bear, and also putting them upon Duties, with respect to their Stature, and Proficiency in the ways of God. Especially in such things as are but our free will offerings to God.

18 \* While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead, but come, and lay thine hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

Mark hath this History, chap. 5. 22. And behold there cometh one of the rulers of the Synagogue, Jairus by name, and when he saw him, he fell at his feet; and besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come, and lay thine hands upon her that she may be healed, and she shall live, v. 24. And Jesus went with him, and much people followed him, and thronged him. Luke hath it, chap. 8. v. 42. adding only that she was his only daughter; twelve years of age. Two Evangelists say, she was at the point of death, or dying. Matthew saith, that he said, she was dead, (that might be according to his Apprehension) she was so near death, that he concluded, that by that time he was got to Christ, she was dead. Others observe out of Greek Authors, that the Particle *αὐτῇ* here used, doth not always signifie a time past, but sometimes, a time near at hand. But the best answers, That Matthew relates the Story compendiously. It appears from Luke 8. 49. That the Maid did dye, Matthew reports that first, which the Messenger brought them the news of afterwards, as we shall see v. 23. of this Chapter. By the Ruler here both Mark and Luke tell us, is to be understood *Jairus*, not a Civil Magistrate, but one who was the Ruler of the Synagogue in that place, for in their Synagogues they had an order, there was one Chief who ordered the Affairs of it, and they say the Interpretation of the Law belonged to him. [And worshipped him] with a Civil Worship, or respect, saying, My daughter is but now dead, or dying. One would judge the latter should be the Evangelists meaning of the Particle, because of what the other Evangelists say, come and lay thine hand upon her and she shall live. His Faith reacheth not up to the Centurions Faith, who declared his Faith, that if Christ would but speak the word, his Servant should live. *Jairus* desires him to come and lay his hand upon her. And Jesus arose and followed him, and his Disciples. The Jews thrust Christs Followers out of their Synagogues, he is more kind to the Ruler of their Synagogue, he presently goeth, and his Disciples followed him. They were to be Witnesses of his Miracles. Mark adds, much people followed and thronged him, which gave occasion to another Miracle, which Christ did in his way to *Jairus* his House, the Relation of which Matthew giveth us before he perfecteth the History of this Miracle.

20 \* And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

Mark addeth, chap. 5. 26. That she had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse; when she had heard of Jesus, she came in the press behind, and touched his garment, &c. Luke saith, the border of his garment. In the crowd there

cometh a Woman, that had a Bloody Flux twelve years. In-veterate Diseases are hard to be cured, nor had means been neglected, she had tryed many Physicians, and had spent all her Estate upon them. She came behind him, out of Modesty, and perhaps Shame, desiring not to be taken notice of. That which induced her to come, was the Fame she had heard of Jesus, and a perswasion wrought in her Heart, (doubtless by the Spirit of God) that if she could but come to touch the hem or border of his garment, she should be cured. In this she judged rightly, that Christ was all Virtue, and that his Virtue was not restrained to his laying his hand upon her. She believed that the Oyl poured on his Head, was like that poured on the Head of Aaron, which ran down to the skirts of his Garment: But if she thought that she could thus steal a Cure, and that Christs Cures flowed not from his Grace and good Will, but a kind of necessity, herein she wonderfully erred, and Christ afterward let her know it, though he pardoned her mistake.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.

\* Luke 7. 50  
& 17. 19. &  
18. 42.

Matthew relates this Story shortly, as he doth many others, being only intent upon recording the Miracle. We must here supply something out of Mark and Luke. Mark saith, chap. 5. v. 29. And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that Plague. And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, who touched my clothes? And his Disciples said unto him, Thou seest the multitude thronging thee, and sayest thou who touched me? And he looked round about to see her that had done this thing. But the woman fearing, and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, daughter, thy faith hath made thee whole, go in peace, and be whole of thy Plague. Luke reports in the same Circumstances, with little Variation, chap. 8. 45, 46, 47, 48. Christ was not ignorant of this Womans coming, and touching his Garment, he doubtless influenced her to the Motion, his inquiry was therefore only that the Miracle might be taken notice of, he knew that Virtue was gone out of him, and he healed the Woman, for he had commanded it so to go out, or she had not been healed, but he desired that the People might take notice that she was healed by his Grace, not by any Magical Virtue in his Clothes. The Woman is brought openly to come, and confess it, that she had touched his Clothes, and that she was healed. She feared and trembled, lest she should have offended. Christ comforts her, by assuring her the Cure, and telling her; That her Faith in him as an Instrumental cause had effected it. We have met with Christ often before, as well as in this Text, and shall again often meet with him, ascribing much to the Exercise of Faith. And the Faith to which he ascribeth so much, seemeth not to be justifying Faith, or that Exercise of Grace, whereby a Soul in the Sense of its lost Estate, by reason of Sin, accepteth of him; as its Saviour, and relyeth upon his Merits alone for Salvation; for we read nothing of the Persons Repentance for Sin, nor reliance upon Christ for the Salvation of their Souls, or any profession of any such thing. Is it then so valuable an Act of Faith, to believe that Christ is the Son of God? I answer. 1. Though Faith in Christ be the only saving Faith, yet a Faith in God, being perswaded of his power and trusting in him, is an Exercise of Grace, which God (as appeareth in Scripture) much rewarded with Blessings of this Life, it giveth God the honour of his Power, &c. 2. But secondly, The great truth That Christ was the eternal Son of God, Was that, which God more especially aimed at to give the Worlds Assent unto, and perswasion of at this time, and indeed Preliminary, and necessary to Peoples receiving of him as their Saviour, for *Cursed is he that trusteth in man.* It was also the great truth which the Pharisees and the rest of the Jews did oppose. Hence our Saviour takes all occasions both to confirm and to encourage this Faith, which was but a perswasion, that he was clothed with a Divine power, and did that which no Man could do, and that he had in him Divine goodness, ready to relieve mans Infirmities, according to that Power. 3. It is hardly possible, that any should truly and seriously believe that Christ being apparently Man, and the Son of Man, should also exercise a power, which none as the Saviour could do, and that they should not believe in him but the God of the World, and be quickened to the use of those means, which he should reveal for their Salvation. For these reasons, amongst others, we may conceive that Christ Predicates this Faith to much in those in whom he found it. This Miracle being wrought by our Lord in his way to *Jairus* his House, after the first notice he had of the dangerous Sickness of his Daughter, the Evangelist now goeth on to give us an account of his perfecting that good Work.

23 And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise,

D

Neither



Neither Mark nor Luke speak any thing of the Minstrels, but only of the Peoples wayling. Amongst the Jews we read not in any part of the Old Testament of Musical Instruments used at Funerals, but amongst the Pagans it was usual as we read in their Writers. Amongst the Jews, they had some Songs sang, as some gather from Jer. 9. 17. and 22. 18. and 34. 5. Amos 5. 16. It is very like that the Jews having long lived amongst the Heathens, had learned this usage from them. Before this Mark addeth, *That there came some from the Rulers House, which said, thy Daughter is dead, why troublest thou the Master any further?* But Jesus as soon as he had heard the word that was spoken, said to the Ruler of the Synagogue be not afraid, only believe. And he suffered no man to follow him save Peter, and James, and John, the Brother of James, and he cometh to the House of the Ruler of the Synagogue, and seeth the Tumult, and them that wept, and wailed greatly. And when he was come in, he saith unto them, why make you this ado, and weep? The Damsel is not dead, but sleepeth. And they laughed him to scorn, but when he had put them all out, he taketh the Father, and the Mother of the Damsel, and them that were with him, and entreats in where the Damsel was lying. Matthew saith nothing of what happened in the way: Neither the Messengers coming, and telling Jairus that his Daughter was Dead, nor our Saviours comforting of him, but Luke mentioneth all, ch. 8. v. 49. 50. Matthew goes on with an Account of what Christ did in the House, seeing the Minstrels and the Tumult caused by the Mourners there.

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

Mark saith, ch. 5. 39. when he was come in, he saith unto them, why make you this ado, and weep? The Damsel is not dead, but sleepeth. And they laughed him to scorn, but when he had put them all out, he taketh the Father and Mother, and them that were with him, and entreats where the Damsel was lying. Luke saith, ch. 8. v. 51. 52. when he came into the House, he suffered no man to go in [that is into the Chamber, where the dead Body lay] save Peter, James and John, and the Father and Mother of the Maiden. And all wept and bewailed her, but he said weep not, she is not dead, but sleepeth. And they laughed him to scorn; knowing she was dead. The History is plain, when Christ came into the House, there was a mixed noise of Fiddlers, or Pipers, and Mourners. Christ coming in with Peter, James and John, asketh them what they made such ado for? The Maid was not dead but asleep: They apprehending that she was dead, mocked him. He desires to go into the Chamber, where the Corps lay: But would suffer none but Peter, James and John, and the Father and Mother of the Maid, to go in with him, the reason appeareth afterward, because he did not desire that this Miracle should be presently published. The only question is in what Sense our Saviour saith she is not dead, but sleepeth. When as they knew she was dead. 1. Some think our Saviour speaketh Ambiguously, for Death is in Scripture often called a sleep, 1 King. 14. 20. John 11. 11. Acts 7. 60. 1 Cor. 15. 6. with respect to the Resurrection. Others think that our Saviour speaks ironically, knowing that some of them would so diminish the Miracle, to calumniate him, or abate his Reputation. But it is a better Answer, to say, that he speaks with reference to their Opinion, she is not dead, in that Sense you judge her dead, so as she shall not come to Life before the Resurrection, she is not so dead, but she shall come to Life again; as he said to Mary concerning Lazarus, John 11. 23. Or, To me she is not dead. Or shall we say, as soon as Christ was come into the House, who is the Resurrection and the Life? John 11. 24. her Soul again returned into her Body, which tho to their appearance it was separated from her Body, was not yet fixed in its Eternal Mansion. In what Sense soever he spake it, they judged it Ridiculous, and laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

¶ Or, this fame.

26 And the fame hereof went abroad into all that land.

Mark ch. 5. 41. 42. 43. saith. And he took the Damsel by the Hand, and said unto her, Talitha Cumi, which is (being interpreted) Damsel arise: And straightway the Damsel arose, and walked (for she was of the Age of twelve years) and they were astonished with a great astonishment: And he charged them straitly, that no Man should know it, and Commanded, that something should be given to eat. Luke saith, ch. 8. 54. And he put them all out, and took her by the hand, and called, saying, Maid arise! And her Spirit came again, and she arose straight-way, and he commanded to give her meat: And her Parents were astonished, and he charged them, that they should tell no Man what was done. It was the Power and Vertue that went out of Christ, which wrought the Miracles, he performeth them under a Variety of Circumstances, sometimes he used only his Word (as in the Case of Laza-

rus) sometimes he touched the Persons, laying his hand upon them, here he takes the Maid by the Hand, and also saith, *Daughter or Maid, Arise!* They were words of Power and Authority, she presently arose, Luke saith, *her Spirit returned again.* Luke by this lets us know; That the Soul is not the Crasis: Or, some accident to the Body, but a distinct Subsistence of it self. For the curious question of some where the Soul of this Maiden was, as also the Soul of Lazarus, of whom we read, Job. 11. and others restored to Life, when Dead, were in the time whilst they were separated from their Bodies. It is a matter of no great Concern to us, to know where: This we know, that God designed their return to their Bodies again, they were not therefore fixed in their Eternal Mansions. Our Saviour hath taught us, that Souls departed are under the Conduct of Angels, to their Stations. Lazarus, his Soul was carried by Angels into Abrahams Bosom, what can be opposed if we say that it is probable, that the Souls of these Persons were under the Guard of Angels, about, or near the dead Bodies, waiting the Pleasure of God with reference to them? Until the Lord again Commanded the restoring of them to their Bodies [he commanded to give her Meat] to confirm the Truth of the Miracle. Concerning our Lords Command, that they should not publish what he had done, we spake before in the Case of the Leper: Our Lords time was not yet come, and he was not willing his Enemies should take too publick a notice of him. But Matthew saith, *The Fame thereof went abroad into all that Land.* That is, Galilee at some distance from Jerusalem, which was the great Seat of his Enemies, where probably our Saviour did least desire any publick notice should as yet be taken of him.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, \* See that no man know it.

31 \* But they, when they were departed, spread abroad his fame in all that country.

This Miracle is reported only by St. Matthew, tho the other Evangelists tell us of some others of the same kind. They followed him in the way, crying, and saying, *Thou Son of David have mercy on us.* These are the first we read of in this Gospel, that made their Applications to Christ under the Notion of the Messiah (for so much that Compellation, *Thou Son of David*, importeth) He was to open the blind Eyes, Isa. 35. 5. and 42. 7. and was to be the Son of David, according to the Prophecies of him, nor can any reason be given, why they called him the Son of David, but this their belief, that he was the true Messiah. *Have mercy on us*, their Petition is general, tho without doubt they had a particular respect to their want of sight, and so our Saviour understood them. Others that came to Christ for Cure before, lookt upon Christ, as a man to whom God had given great Power, and Glorified God upon that Account, as v. 8. Their Courage and Boldness in the Faith also appeared, in that they feared not the Pharisees Decree, made as appeareth from John 9. 22. for the Christ, and the Son of David amongst the Jews at this time signified the same Person, as appears by ch. 22. 42. Christ listeth not unto them, till he came into the House, there he saith, *Believe you that I am able to do this?* Christ forgetteth not the Prayer of Faith, tho he doth not give a present Answer according to our Expectation, that he may continue us in our Duty, and quicken us yet to further importunity. Our Lord puts the common Test upon them, *Believe you that I am able to do this?* There is no absolute particular promise, for good things of a temporal Concern. It is enough for us in those Cases, to believe that God is able to do the thing, and that he will do it, if he seeth it be for our good, he only therefore questioneth their Faith as to his Power, in their former owning him as the Messiah, the Son of David, they had declared that they believed his kindness to the Sons of Men. They said unto him, *yea Lord.* We believe thou art able; and we believe thee the Messiah, come to do good, and we have a trust in thee thou wilt do it, for this cause we are come, we cry unto thee. *Then touched he their Eyes, and said, According to your Faith be it unto you.* See the mighty power of the Prayer of Faith. *Their Eyes were opened*, that is, their vivify faculty was restored, or given to them. And Jesus straitly charged them: See that

\* Chap. 2. 4.  
and 12. 15.  
and 17. 5.  
\* Mar. 7. 36.  
Luk. 9. 14.

no man know it. It was known they were blind, and Men must know that they now saw. But he chargeth them not to publish it, as done by him. The word used signifieth to command with Authority, and with a Threatening annexed, we have met with several such Commands to Persons cured, and none of them observed, nor the Persons blamed by Christ for not observing them. \*We must say the Parties sinned in publishing the things, unless the Command was with some Limitations not mentioned by the Evangelists. But we are not able, either to give a just Account, why, or how Christ commanded them: Nor how they published the things, or were excusable in doing of it.

32 \* As they went out, behold they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.

Some think this the same mentioned, *Luke 11. 14.* as shortly as is here: The word in the Greek signifies Deaf as well as Dumb, for all Persons who are Deaf from their Birth, are also Dumb. But it is probable this man was only accidentally Dumb, from the power of the Devil, that had possessed him, and suppressed his Speech. It is observed that Christ cured, 1. Some that came on their own accord to him, as the Woman with her Bloody Flux. 2. Others that could not come, but were brought to him, as the Paralytick before mentioned in this Chapter, who was willingly brought. 3. Others, who neither came, nor were willingly brought, but he occasionally met, *Luke 7. 12. John 5. 5. & 9. 1.* Others that were brought without their consent, as the Demoniack before mentioned, and this, in this Verse; his design was, by these Operations, to shew himself the Son of God, and therefore did not always stay for Peoples voluntarity offering him occasions, but sometimes took them, when they were not voluntarily offered, to shew the freeness of his Grace.

34 But the Pharisees said, He casteth out the devils through the prince of the devils.

This was not the only time they said so. See *ch. 12. 24. Mark 3. 22. Luke 11. 15.* I shall in my Notes on *ch. 12. 24.* speak more fully to this Text, where we shall also meet with our Saviour's Vindication of himself, from this imputation. At present I shall only observe the miserable Effects of Envy and Malice. The common People marvelled, and said, *There was never seen such things in Israel.* The Jewish Doctors were mad, and charge our Saviour to have made a Contract with the Devil, and to have derived this power from him. But how did this appear to them? Nothing appeared as to any thing which our Saviour had done, that could conduct their reason to such a Judgment: Nothing but what led their more charitable Neighbours to a quite contrary Judgment. But something they must say to defame our Saviours Reputation among the People, having nothing else but what the People would have judged false, they thus charge him; nor are the Children of the Devil to learn his Arts, who when they cannot charge good and Holy Men with Prophecies, charge them with Hypocrisie, of which it is impossible they should be competent Judges.

35 And Jesus \* went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease amongst the people.

We met with these words, *ch. 4. 23.* only there it was all *Galilee*, by which probably this Text ought to be expounded, see the Notes there.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as \* sheep having no shepherd.

Some had something of this, *chap. 6. 34.* It pitted him, who came down from Heaven to Earth to seek and to save lost Souls, to see what a company of People followed him, willing to be instructed, because they were *ἐκλελυμένοι*, or as some read it, *ἐσπυμένοι*, tired and wearied with running after him to hear the Gospel, and *ἐρριμμένοι*, scattered abroad as sheep having no shepherd. Had then the Jews at this time no Ministry? They had the Temple at Jerusalem, Scribes, and Pharisees, and Priests. Synagogues, in other places, where the Law was read and interpreted. Christ accounts those People to have no Ministers, who have no Good ones: But either Dumb Dogs that cannot Bark, or Lazy ones that will not. Such was the Generality of the Jewish Ministry at this time. This moved the Bowels of Christ (so the word signifies.) It is a great Miskry when the Congregation of the Lord are as sheep which have no shepherd, *Num. 27. 17.* and so they are when they have no true Prophets of the Lord to instruct them, *1 Kings 22. 17.*

37 Then saith he unto his disciples, \* The

harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

The plain Sense of these two Verses is this, *John* the Baptist, and Christ, had now been preaching for some time, God inclined the Hearts of great Multitudes, to follow both the one and the other: There was a great People prepared for the Lord, *Matt. 11. 12. From the days of John the Baptist, the kingdom of Heaven had suffered violence, and the violent took it by force;* men were exceeding fond of hearing the Gospel. *The fields were white to the harvest* (as our Saviour expresseth it) *John 4. 35.* But there were few that would faithfully deliver the mind of God, there were abundance of idle Pharisees, and Scribes, and Priests, that spent their times in teaching People their Rites and Ceremonies, and Traditions, but the Labourers were few; such must be Gods Gift to the People, and they must be thrust out. No Arguments will be sufficient to persuade Men to the weighty work of the Ministry, with an intention to fulfil it, but the power of God inclining their Hearts to it: You had need therefore pray unto God, that he would send, nay that he would *ἐκβάλει*, thrust out Labourers into his Harvest. 1. The Inclination and Desire of multitudes, to hear Divine Truth, is Gods Harvest. 2. Ministers work is a Labour, *Gal. 4. 11. Phil. 4. 3. 1 Tim. 5. 17.* if rightly discharged, it must be with Labour. 3. God is the Lord of the Harvest. Ministers ought to look upon him as so. 4. None ought to thrust themselves into the work of the Ministry, till God thrust them out, *Heb. 5. 4.* 5. *There always were but a few labourers in Gods Harvest.* Hence *Chrysostome* thought that but a few Ministers would be saved. Our Saviour in this Chapter prefaceeth his work, of which we shall discourse in the next Chapter, viz. His sending forth his Twelve Apostles.

C H A P. X.

1 And \* when he had called unto him his twelve disciples, he gave them power *Mark 6. 7. Luke 9. 13.* against unclean spirits, to cast them out, and to heal *Or, over.* all manner of sickness, and all manner of diseases.

*Mark ch. 3. v. 13.* faith, *And he ordained twelve, that they should be with him, and that he might send them forth to preach, v. 15. And to have power to heal sicknesses, and to cast out Devils.* *Luke* repeats almost the same words, *Luke 9. 2.* Only he saith he gave them Power and Authority over Devils, —and to preach the kingdom of God. This was the first Mission: Which the Apostles had, much different from that given them after his Resurrection, they were now sent only to the lost sheep of the house of Israel, then they were sent to all Nations. They were not called Disciples, as that term signified, only the common Hearers of Christ, but in a more Emphatical Sense. He chuseth our Twelve, that as the Twelve Patriarchs begat the Jewish Church, so these Twelve Men might be the Fathers to all the Gospel-Church. The number of Twelve seems a Sacred number. The new Jerusalem, *Rev. 21. 12.* described as having twelve Gates, and at the Gates twelve Angels, and to have written on the Gates the Names of the Twelve Tribes, and *v. 14.* The Wall of the City is said to have had Twelve Foundations, and in them the Names of the Twelve Apostles, the dimension of it twelve thousand Furlongs. The power he gave to the Apostles was, 1. To preach the Kingdom, that is, the Gospel, which as it sheweth the way to the Kingdom of Glory: So it was the means to gather the Christian Church, which is the Kingdom of Grace, and to subdue Mens Hearts to the obedience of Christ. 2. To cast out Devils, and heal all manner of sicknesses. By which they gained repute amongst People, confirming People that they were sent of God, doing (though not as Christ did them) things which none but God could do, by a derivation of power from him; Christ did the same things, but by a power inherent to himself. These Twelve were ordinarily to be with Christ, and to go forth (as occasion served) clothed with his power to preach, and to work Miracles.

2 Now the names of the twelve Apostles are these, The first, Simon who is called Peter, and Andrew his brother, James the Son of Zebedee, and John his brother.

3 Philip, and Bartholomew, Thomas and Matthew the publican, James the Son of Alphaeus, and Lebbeus, whose surname was Thaddeus.

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

*Mark* reckoneth up the same Persons, *ch. 3. 16, 17, 18, 19.* with some Additions, which we shall consider as we come at the Persons whom they concern. Apostles signi-



*ses Persons sent*, the Term applied to Christs Disciples signifies the Persons that were first sent by him to preach the Gospel. It was reasonable for the Evangelists to set down their Names, because the whole Christian Church was to be builded upon their Doctrine, *Eph. 2. 20.* The first, *Simon* who is called *Peter*, *Matth. 16. 18.* because the Term signifies a *Rock*, and the Confession of Faith which he made our Saviour declares to be a *Rock*, on which he would build his Church. He is not here called *the first*, because he was *first called*, or *first believed*, the contrary is plain from *John 1. 41.* but when many are named, one must be first Named. He was the *Son of Jonathas*; Christ gave him the Name of *Cephas*, which is by Interpretation, a *Stone*. He was called *Simon Peter* to distinguish him from *Simon the Canaanite*, afterward mentioned. So that it seems the Papists are put hard to it for Arguments to prove *Peters* Primacy and Superiority over the Apostles, and Headship over the Church, when they are enforced to make use of this, because he is here called *the first*. Yet such another was brought at the Disputation of *Berne*, 1523. when *Alexius Grad* the Nuns Confessor, would prove *Peters* Headship, because he is called *Cephas*; and he had read in some Dictionary, that *Kēphas* anciently signified an Head: As if the Evangelist had not interpreted it, *Job. 1. 41. Peter or a Stone.* By the same Argument they can from hence prove *Peter* the first, *Gal. 1. 19.* will prove him the second, for so he is there reckoned. *James, Cephas, and John*, [*Andrew his Brother*] *Simon Peters Brother*, by *John* directed to Christ, *John 1. 40.* called by Christ together with his Brother *Peter*, *Mark 1. 16.* *James the Son of Zebedee* so called, to distinguish him from another of the Apostles of the same Name, who was the Son of *Alpheus*. This is he of whose Death we read, *Acts 12. 2.* he was slain by *Herod*, and *John* his Brother, viz. the Son of *Alpheus*; this is he who was called the Beloved Disciple, who also wrote the Gospel of *John*, *John 1. 20.* [*Philip, and Bartholomew, and Thomas.*] *Philip* was of *Betsaida*, the City of *Andrew and Peter*, *John 1. 44.* found and called by Christ, v. 42. of the Call of *Bartholomew* we do not read, some think him the same with *Nathaniel* mentioned, *John 1. 45. &c.* It is some inducement to believe it, that he is here Named with *Philip*, who was the instrument to bring him to Christ, *John 1. 45.* but there is nothing of this certain. *Thomas*, the same who was called *Didymus*, who was so unbelieving as to Christs Resurrection, *John 20. 24, 27.* and *Matthew* the Publican, he that wrote this History of the Gospel; we heard before of his Call from the record of Custom, he was also called *Levi*. *James the Son of Alpheus, and Lebbeus, whose Surname was Thaddæus.* This *James* is called *James the lesser*, *Mark 15. 40.* and so distinguished from *James the Son of Zebedee*. The Brother of our Lord, *Gal. 1. 19.* (that is as some think his Kinsman) judging him not the Son of *Alpheus*, who was the Father of *Matthew*, but another *Alpheus* the Husband of *Mary*, the Wife of *Cleopas*, *John 19. 25.* But this appeareth not from Scripture. In stead of *Lebbeus*, whose Surname was *Thaddæus*, *Luke* saith, *Ch. 6. 16.* *Judas the Brother of James*, (he that wrote the Epistle of *Jude*, as appeareth by *Jude*) *Mark ch. 3. 17.* mentions not *Lebbeus* at all, which makes some think that the Words are Transposed, and should be *Thaddæus the Son of Lebbeus*; for *Thaddai* in the *Syriack* is the same with *Judas*. *Simon the Canaanite*, *Luke* calls him *Simon Zelotes*, *Luke 6. 15.* and *Acts 1. 13.* we must not understand by *Canaanite* a Pagan (for Christ sent out none but Jews) but one of *Cana*, which by Interpretation is *Zelus*, from whence it is that *Luke* calleth him *Zelotes*. [*And Judas Iscariot who also betrayed him.*] There are many guesses, how *Judas* had the Name of *Iscariot*; whether from *Kerioth*, supposed to be his Town, or on some other account, the guesses of the best are but incertainties, nor is it material for us to know. It here distinguisheth him from the other *Judas*. Of his betraying his Master, we shall hear afterward. Christ altered the Names of *Simon*, whom he called *Peter*, *Mark 3. 16.* He added to the Names of *James* and *John*, calling them *Bornges*, that is, the Sons of Thunder, v. 17. *Thaddæus* is called *Judas*, and by *Matthew* also *Lebbeus*. There were the first Apostles, to which were added (after Christs Ascension) *Matthias* (instead of *Judas Iscariot*), *Paul* and *Barnabas*, but these conversed with Christ, and were the first sent out by him. We shall now hear the Instruction he gives them.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

\* Chap. 15. 24.

6 \* But go rather to the lost sheep of the house of Israel.

Here Christ limiteth their Ministry to the Jews. The Apostle tells us, *Rom. 15. 8.* Christ was the Minister of the Circumcision, for the truth of God to Confirm the promises made to the Fathers, and the Apostle tells the Jews, *Acts 13. 46.* That it was necessary, that the Word of God should be first spoken to them. Therefore in this his first Mission, he restrains

his Apostles from going to the Gentiles, to whom they had afterwards a Commission to go, *Matth. 23. 19.* and did go, but not before the Jews had judged themselves unworthy of Everlasting Life, *Acts 13. 46.* by rejecting and blaspheming the Gospel, and persecuting the Ministers of it; They are also commanded not to go into any City of the Samaritans. The Samaritans were partly Jews Apostatized, and partly Heathens, descended from those whom the King of Syria sent thither, when the ten Tribes were carried into Captivity, *2 Kin. 17. 6.* and from some Jews left in the Land. You shall read of their Religion there, v. 31. to the end. They were perfectly hated by the Jews, and as perfect Haters of them, as may be gathered from *Luke 9. 52, 53.* *John 4. 9.* Our Lord, partly in regard they also were no better than Gentiles, and so hated as they were of the Jews, would not suffer these his first Ministers to go and Preach amongst them. Nor that they were forbidden (if some particular persons, whether Gentiles or Samaritans came to them,) to Preach to them, but only not to make it their work to go into their Country, or Cities; the time was not yet come for this great Light to shine upon the Gentiles. But go rather to the lost sheep of the house of Israel. By Israel he here meant the Ten Tribes that came to the House of David, for the Ten Tribes ever since their Captivity, *2 Kin. 17. 6.* had lost their share in that Name. He calls them *lost sheep*, in the Sense that *Jeremy* speaks, *Ch. 50. 6.* My people have been lost Sheep; their Shepherds have cast them to go astray. So that *lost Sheep* here signifies wandering Sheep, for want of proper Guides. The Jews at this time, had Miserable Teachers, so as they wandered as *lost Sheep*, and this Comporteth with what we had in the last Verses of the former Chapter. There was a great Harvest, and but few Labourers, he is therefore providing them Labourers, Shepherds that should gather those scattered Sheep into one Fold.

7 \* And as ye go, preach, saying, \* The kingdom of heaven is at hand.

\* Luke 9. 2

\* Chap. 3. 2

and 4. 17.

\* Acts 3. 18

25.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils, \* freely ye have received, freely give.

In these Words he gives them Power, 1. To Preach the Gospel. 2. To confirm the Doctrine they preached to be of God, by Miraculous Operations. Healing the sick, cleansing Lepers, casting out Devils. He bids them go Preach Knowledge, Cry like Heralds, something like *Nathans* Commission, *Isaia 58. 1.* Cry aloud, spare not, lift up thy Voice, lift up thy Voice like a Trumpet. He teacheth them what should be the Sum of their Sermons. The Kingdom of God is at hand, the same thing which *John Baptist* preached, *chap. 4. v. 2.* which Christ Preached, *Mark 1. 15.* and which he directed the LXX to Preach, *Luke 10. 9.* not that they were to use no other words, but that all the words they used, were to have this Tendency, To declare that the time was now come, when God had fulfilled his promise of the Messiah, who was setting up his Kingdom in the World, and to whose Laws they were to be obedient. This Doctrine they were to confirm by Miracles. Which he gives them a charge, they should work freely without receiving any reward for them, that the Miracles being used to their private profit, might not lose their end, which was the Confirmation of their Doctrine.

9 Provide \* neither gold, nor silver, nor brass in your purses.

\* Luke 9. 3

and 10. 4.

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves. \* For the workman is worthy of his meat.

\* Luke 10. 5

1 Tim. 5. 18

Our Saviour having in the last Verse commanded them to give freely, they might reasonably be thinking, that they had need to provide well for their Journey. No, saith our Saviour, Provide neither Gold, nor Silver, nor Brass, &c. That this was but a Temporary Precept, the Will of God concerning them for this short Journey, appeareth from *Luke 22. 35, 36.* But now he that hath a purse, let him take it, and likewise his Scrip, &c. They were to finish this Journey in a short time, and much Provision would have been a hindrance to their Motion. Besides our Saviour designed to give them an experience of the Providence of God, and to teach them to trust in it, as also to teach People, That the Labourer is worthy of his Hire, and that God expected that his Ministers should not live of their own, but upon the Altar which they served, so as at once he taught his Apostles not to be Covetous, nor over-much Sollicitous, and People to provide for those who Ministered to them in things Spiritual. I pass over what others have Critically observed concerning the Words, that being not my proper work. *Mark* saith, *Ch. 6. 8.* That he commanded them that they should take nothing for their journey, but a Staff only, no Scrip, no Bread, nor Money in their Purses, but be shod with Sandals, and not put on two Coats. From whence is plain that the Staves forbidden in *Matthew* were either Staves for defence, or to bear Burdens upon, not merely Travellers Staves. The Sum is in this their first Journey, which they were soon to dispatch, he would have them trust

God.

God, for Protection, and Sustainance, and load themselves with nothing more than necessary.

11 \* And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide, till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy let your peace come upon it, but if it be not worthy, let your peace return to you.

14 And \* whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, \* shake off the dust of your feet.

15 Verily I say unto you, \* It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

Our Lord had before set them their Limits, and appointed them their works, and directed them as to their Accommodations for their Journey, here he directeth them their Methods. Luke hath much of the same Instructions, chap. 10. v. 4, 5, 6. but applied to the Seventy, not to the Twelve. Mark hath something of them applied to the Twelve, Mark 6. 10, 11. And he said unto them, In what place soever you enter into an House, there abide until you depart from that place; and whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. The method Christ set them was, when they came into any of the Cities of *Israel*, to inquire if there were any worthy Persons in it, and thither to go, and there to abide (if they did not find they were mistaken) until they left that place; and when they came into an House to salute it, wishing all Peace and Happiness to it, if they found themselves Welcome, to Preach to it the Gospel of Peace. But if they found themselves unwelcome, and discerned, that the People of the City, or of that House, did not care for their Company, and refused to hear them, they should not make themselves, or the Gospel a burden to them, but shew their Contempt of those who contemned the Gospel, and the Ministry of it, by shaking the dust off their feet, as a testimony against them. Then he concludes, telling them, That the Lord would so grievously at last revenge such Contempt, that the Condition of the Men of Sodom and Gomorrah, who were destroyed by Fire and Brimstone, Gen. 19. 24. would at the last day be more tolerable than theirs. This is the Sum, by which our Saviour doth obviate the solicitous Thoughts, might from his former words arise in their Minds. How shall we live, going amongst Strangers, if we carry nothing with us? Saith our Saviour, when you first come into a Town or City, do not inquire for the Inns that entertain Strangers, but who is *Worthy*, *Worthy* of such Guests, so Heb. 11. 38. A Son of Peace, Luke 10. 6. who are accounted, as the most Pious and Religious Persons in that Town or City, or best affected to the Gospel, (he hereby hints, that John the Baptist and his Ministry had had such Success, that in most places there were some such Persons.) *Worthy*, doth not in our ordinary Discourse signify always a meritorious Person, but a Person Excelling, either in Religion or Knowledge, or Moral Vertue. Such Persons our Lord presumes would entertain those, who came upon so kind an Errand, to their Houses, he commands them to go, and when they came to an House to salute it: To say, *Peace be to this House* (which was the Jews ordinary Salutation) under the Notion of Peace they comprehended all Good. But, *Let your peace be upon it* (I conceive) comprehended more, viz. *Preach the Gospel of peace unto it*: Or, my Peace shall be upon it. I will bless that House. But if you find you are misinformed, or mistaken, your peace shall return unto you; you have done your Work, and you shall have your reward. If they will not receive you, nor hear your words. If they declare any contempt of you, and will not hear the glad Tidings of the Gospel: When you depart out of that house or city, shake off the dust of your feet. This was more than a sign of Contempt of them, we read of Nehemiah ch. 5. 13. that he shook his lap, and said, so God shake out every man from his house, and from his labour, that performeth not this promise: We have but one Instance of this Practice of the Apostles, Acts 13. 51. Luke adds for a testimony against them. A Testimony of Gods despising them, who despised his Grace, and of the Vengeance of God, that should come upon them for that Contempt. For he adds, *It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city*. Their Condemnation shall be more dreadful, as having sinned against greater Light, and fairer offers of greater Grace than ever they had.

16 \* Behold, I send you forth as sheep in the midst of wolves, \* be ye therefore wise as serpents, and harmless as doves.

Our Lord having hitherto instructed his Twelve Apostles, as to the places whither they were to go, the work they had to do, and the Methods, he would have them observe, now comes to arm them against their Difficulties, and the Temptations they were like to meet with. *I send you forth* (saith he) *as sheep amongst wolves*. It is most probable, that our Saviour speaks this with reference to what they were like to meet with, when he should be taken from them, for we do not read of any great opposition, which they at present met with. I send you, saith he, *as sheep* which are feeble Creatures in themselves, and without any natural Armour to defend themselves, amongst wolves, which are rapacious Creatures, and have a particular Enmity to Sheep. Amongst Enemies who will have as great an inclination from their Malice to devour you, as Wolves have (from their Nature) to devour Sheep. Be ye therefore wise as Serpents. It is said of the Serpent, Gen. 3. 1. that he was more subtil than any beast of the field. Naturalists observe, yet, a great natural Sagacity in the Serpent, which they note in several particulars: It is hard to say, that Christ aimed at this, or that particular thing, wherein the Sagacity of Serpents appeareth. He only proposeth the Serpent, as a pattern of Subtily, and commendeth Prudence to them, so far as it consisted with Innocency, for it followeth, Innocent as Doves. Amongst the Beasts of the Field, there is none more innocent than a Sheep. Amongst the Birds of the Air, none more innocent than a Dove, to both these our Lord compareth his Disciples. This Text teacheth us, 1. That Wisdom may dwell with Prudence. 2. That all true Prudence must be attended with innocency.

17 But beware of men, \* for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And \* ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

The last word Gentiles maketh it plain, that our blessed Lord is not here arming his Disciples so much against any opposition they were like to meet with upon their first going out, for they were not to go to the Gentiles as those they should meet with some years after his Ascension; yet not excluding what they should meet with from the Jews, for what is said, about delivering up to the Councils and Scourging in the Synagogues, seemeth to have a particular reference to the Jews. This Scripture was most eminently fulfilled, as to the Apostles, Acts 4. 1, 2, 3, &c. 5. 27. & 6. 12. and as to being brought before Governors and Kings, there are Instances enough in the Acts, more in Ecclesiastical Stories. Neither do I think our Saviour hath in these words any reference to the distinction of their Councils amongst the Jews; he only designed to let them know, the time would come, when for their owning him, and Preaching his Gospel, they should be brought before all sorts of Magistrates, and in all kinds of Courts. That Phrase [*and they will scourge you in their Synagogues*] hath mightily perplexed some, especially such as have dreamed Religious Synagogues too Holy places for such Offices, but there is no need that we should take the term Synagogues here for the places of their worship, it doth as well signify in their Conventions, and there are some that think, that they had adjoining to their Synagogues, a place in which they punished Offenders, upon the account of Religion; certain it is, 2 Cor. 11. 24. That Paul was five times Scourged by the Jews according to their Law, Deut. 25. 2. for a testimony against them, and the Gentiles. A Testimony for me, that is expressed in those words, for my names sake, and against them, whether Jews or Gentiles: A Testimony against them in the day of Judgment, eis μαρτυριον, hence our terms of Martyr and Martyrdom, the one signifies a Witness, the other a Testimony.

19 \* But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour, what ye shall speak.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

Mark hath much the same, chap. 13. 11. so hath Luke chap. 12. 11, 12. The Apostles being Men but of an ordinary Education, before Christ called them, he might reasonably suppose, that they would not appear before Councils, and Kings, and Governors without some Abashment; having not been accustomed to such Presences: he therefore arms them in these words, wherein he doth not prohibit ordinary Thoughts, which every man hath before he speaketh, but anxious Thoughts beforehand, for saith he, *it shall be given you in that hour, what you shall speak*. The Lord seemeth to speak here, as he did to Moses, Exod. 4. 12. complaining he was of a slow speech, and of a slow tongue, v. 11. Who hath made mans mouth? It shall, saith Christ, be given you from God. For it is not you that speak, but

\* Chap. 24. 9.  
Mark 13. 9.  
Luke 21. 12.

\* Acts 5. 40.  
Acts 12. 1.  
& 25. 22.

\* Luke 21. 14.

\* Luke 10. 3.

\* Rom. 15. 13.

\* 1 Cor. 12. 13.



*the Spirit of your father which speaketh in you:* That is, not you, from your selves only: The Holy Spirit shall influence your Thoughts as to the Matter, and suggest that to you, and it shall influence your Tongues, giving you a Freedom of Speech. This was verified in *Stephen, Acts 6. 10.* and hath been eminently verified in a multitude of Martyrs. We may observe from hence, that the influence of the Spirit is not to be confined to the Will and Affections. It hath also an influence upon our words in the Service of God; not that we can conclude, that whatsoever Christians so speak, either in their Confessions or other Duties, is from such immediate Assistance, but there is such an influence, though the Spirit in this, as in other Operations, like the wind bloweth where and when it listeth.

\* Mic. 7. 6.

21 \* And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake, but \* he that endureth to the end shall be saved.

*Luke* speaketh much the same, though as spoken upon another occasion, *Luke 21. 16, 17.* Our Saviour here tells them, that the Persecutions would reach even to death itself, and that the Malice of the World against him and his Gospel should proceed so far, as to extinguish all natural affection, betwixt Brethren, and Parents, and Children, and that they would meet with a multitude of Enemies (for that is here meant by *All*, not every individual man, as in a multitude of other Scriptures.) The Root of all Persecution is *Hatred*. For my names sake, for Preaching or Professing of my Gospel, and living up to the Rule of it, *Acts 4. 18. & 5. 41.* This is that which *Peter* calleth *suffering as a Christian, 1 Pet. 4. 16.* And by this Phrase, he doth not only admonish them of their Duty, to see that they suffered for his Names sake, but also encourage them from the Honourable cause of their suffering, it was for his Names sake. He also addeth another Argument, *But he that endureth to the end shall be saved.* There shall be an end of these sufferings, if they end not in your Life-time, they will end with your Lives, and if you continue to the end, you shall be saved. It is neither true Patience, nor will it be profitable, if it holdeth not out to the end, *Mark 13. 13. 1 Cor. 9. 24. Heb. 2. 6.*

\* Chap. 2. 13.  
& 4. 12. & 12.  
75.  
*Acts 8. 1. & 9.  
25. & 14. 6.  
|| Finished.*

23 \* But when they persecute you in this city, flee ye into another: For verily I say unto you, Ye shall not have gone over the cities of Israel, until the Son of man be come.

Whether this Text at all warranteth Ministers flight in a time of Persecution, I doubt, it seemeth to be a special Command given to the Apostles, that they might have a time before the coming of Christ here spoken of, to preach the Gospel all over the Cities of Israel. But that in some Cases it is lawful to fly, I do not at all doubt, (though I do question whether it be to be warranted from this Text) what those Cases are, is largely discoursed, particularly by Mr. *Toswell*. Generally it is said, where-ever the Glory of God, Or, the good of others calls to us for such a flight. But what may be judged in such Cases, is a more particular Question. *Augustine* to *Honoratus* speaketh well in the Case. Ministers ought not to fly rashly, nor out of Cowardise, nor that they might live elsewhere Lazily, nor when their flight will betray the Church of God. Nor where the Persecution is general, but where the Persecution is particular, against some of them, and there will be enough left for the Care of the Church in their absence, and with the consent of the Church they may fly. But this is too large a Case to be spoken to here: Especially, considering (as I said) that I do not think that any flight is to be justified from this Text, the Precept being particular for special Reasons. *Until the Son of man come.* There is a wonderful Variety of Interpreters Senses of this Text, founded upon the various Comings of Christ mentioned in Holy Writ: He was already come in the Flesh, so as it speaking of a time to come, could not be meant of that: Nor can it be understood of his second coming to Judgment, for they have gone through the Cities of Israel long ago. Christ is therefore said in Scripture to come, when he appeareth in some great work of Providence, whether of Judgment or Mercy. This makes some interpret it of the Destruction of Jerusalem; in which Sense some think the coming of Christ is mentioned, *Matt. 24.* Some of the Resurrection of Christ, from whence they say Christ's Epocha commenced. Others understand it of the Effusion of the Spirit in the day of Pentecost, this they ground on *John 14. 17, 18.* where they think Christ's coming promised, *v. 18.* is the coming of the Spirit promised, *v. 17.* undoubtedly in the General, our Saviour means, till the time be accomplished, when you must leave preaching to the Jews and go to the Gentiles, and my Kingdom shall be further extended than it is at present, which Dispensation of God, may for ought I know be called the coming of Christ; being an eminent Act of Gods Providence,

by which Christ was more shewed to the World, and his Kingdom further extended.

24 The disciple is not above his master, nor the servant \* above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: If \* they have called the master of the house || Beelzebub, how much more shall they call those of his household?

As much as if he had said, Think not much if you meet with Persecutions: I am your Lord and Master, you are my Servants and Household; you have no reason to look for better measure from the World, than I your Lord meet with. It is Honour enough for you, to be used as well as I am; you know they have persecuted me, they call me *Beelzebub*, saying, that I cast out Devils by *Beelzebub*, the Prince of Devils. Why should you expect better? Our Saviour used the same Argument, *Luke 6. 40.* *Beelzebub* was the Idol of Ekron, *2 Kings 1. 2.* The word signifies the Lord of Flies: Either because they invocated his help against the Flies, or (as others say) the Name was in Derision to that Idol, given by the Jews to the Prince of the Devils, because the places wherein they sacrificed to it, were infested with Flies, which they say Gods Temple at Jerusalem never was, notwithstanding the multitude of Sacrifices which were there killed. Certain it is, they understood by it the Prince of Devils.

26 Fear them not therefore: for there is nothing covered that shall not be revealed, and hid that shall not be known.

This is a proverbial Speech used by our Saviour, upon more occasions than this, *Mark 4. 22. Luke 8. 17. & 12. 2.* As to his present use of it, the Sense is: Though my Gospel be now covered, and hid; yet it shall be revealed, and made known. Or, Though your Innocency be hid, and covered, yet God shall bring forth your Judgment as the Light, and your Righteousness as the Noon-day. Or, Though your Enemies Rage and Malice be hid, and their Vengeance seemeth to sleep, yet it shall be revealed. The first seemeth most probable, from what followeth in the next Verse, which he seemeth to speak as a means to it.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.

The Candle of the Gospel, which God hath by John the Baptist and me, lighted up, is not to be hid: Though therefore you have it from me in private, yet do you publish it, I do as it were whisper it in your Ear by private Discourses, and in a private Converse, but it shall be made as publick, as if it were published to the greatest advantage, and do you contribute what you can unto it, do you publish my Gospel, as it were upon the House tops.

28 And fear not them which kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

As I told you before, you will in the Publication of my Gospel meet with opposition from men. Now that it is Preach'd as it were in Darkness, and whispered in mens Ears, there is no great noise made in the World; but the Case will be otherwise, when it cometh to be publicly revealed and published upon the House tops, but consider, the Enemies can only kill the Bodies of my Disciples: You have Souls as well as Bodies, they have no Power over your Souls; but he that hath sent you to preach, and called you to the Owning, and profession of the Gospel, hath a power over your Souls, as well as over your Bodies, and to punish both in Hell: We have the same, *Luke 12. 4, 5.* There is nothing so effectual to drive out of our Hearts a Slavish fear of man in the doing of our Duty, as a right apprehension of the Power of God, begetting a fear of him in our Souls.

29 Are not two sparrows sold || for a farthing? and one of them shall not fall on the ground without your father.

30 \* But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

Besides consider: There is a God that governeth the World, and by his Providence influenceth, and watcheth over the most minute, and invaluable beings in it, and preserveth, and upholdeth them, it extendeth to the very Hairs of your Head, and to a Sparrow (two of which are sold ordinarily for an Assarion, the tenth part of a Roman Penny) these little Birds fall not when they are shot, without the notice of him, who is your heavenly Father, and he will much more regard even your Bodies, for you are of more value than many Sparrows. Our Lord there, 1. Affirms the Providence

\* John 13. 15.  
15. 20.

\* Chap. 12. 24.  
Mark 3. 22.  
Luke 11. 15.  
John 8. 48.  
|| Gr. Beelzebub.

|| Is value half-penny farthing, being the tenth part of a Roman penny, which is or Chap. 13. 23.  
\* 1 Sam. 14. 45.  
Luke 21. 13.  
Acts 27. 34.

vidences of God, to extend to the most minute things, to be restrained to things in Heaven, or some greater and more Noble Creatures. 2. He teacheth his Disciples to take courage from the Consideration of it, as being assured, that their greatest Enemies should not be able to steal, or wrest them out of Gods Hands. But if they should dye in their Testimony, it should be by Gods ordering.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

\* Rev. 3. 5.

33 \* But whosoever shall deny me before men, him also will I deny before my Father which is in heaven.

As this is a time for you publickly to own me, so there will be a time (in the Day of Judgment) for me to confess and publickly own you, before the Angels of God, (which Luke addeth to this Sentence, Luke 12. 8.) as men deal with me in this Life, so I shall deal with them in that day. Our Saviour speaketh much the same thing, as repeated by Mark, chap. 8. 38. and Luke 9. 25. only there instead of whosoever shall deny me, it is, whosoever shall be ashamed of me, and my Words. Christ requireth of us not only a believing on him, but an External Profession: nor that only, but a Confession of him, which signifieth a profession of him, and his Gospel in the Face of Opposition and Enemies, see Rom. 10. 10. 2 Tim. 2. 12. It is dangerous either through shame or fear, to withhold our publick owning and acknowledgement of Christ and his Truths, when we are called to it, much more to deny them, but the Guilt is greater when it is through shame, for where fear is the cause, the Temptation is more high. This Text must be understood, of those who persist in such denial, for Peter denied his Master, yet was graciously upon his Repentance received by him.

34 Think not that I am come to send peace on the earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother; and the daughter in-law against her mother in law.

Luke hath much the same with the 34 v. chap. 12. v. 49. As the Jews were much mistaken in their notion of the Messiah, as if he were to be a Temporal Prince, to restore the Kingdom to Israel, and as the Kingdom, so a peaceful Kingdom: so many persons think still that where true Religion comes, there must be forthwith Peace and Union. And indeed so it should be, and so it would be if the Gospel were Cordially and Universally received. It is impossible that a System of Laws should be compiled; better fitted to Humane Society, or conducive to Peace, the great end of it, than the Laws of the Gospel are: but Eventually it is not so, nor was such a Civil Peace the end of Christs coming. Accidentally through the Corruption of mens Hearts, the Consequent of Christs coming into the World, and of his Gospel coming into, and prevailing in any part of the World is (as Luke phraseth it) rather division, which is here called a Sword. Through Mens Fondness of their Idolatry, Superstition and Lusts, and madness on them, their Impatience of being outdone in Religion, and Righteousness of Conversation. The Event of Christs coming was Division, Wars, Variances, like the times Prophecied of by Micah, ch. 7. 6. God either stirring up Wars to revenge the Contempt of the Gospel (as it happened to the Jews) or men taking up Arms to compel all others to their Idolatries, and Superstitions. And that Natural Antipathy which men have to Holiness, setting them at Variance with those who embracing the Gospel, love a life as becometh the Gospel of the Lord Jesus Christ, worketh so far, as Men will have no respect to their nearest Relations.

\* Psal. 41. 9.  
and 55. 13.  
John 13. 18.

36 And a mans foes shall be they of his own household.

Not of the household of Faith, which sheweth that it is not the Gospel, but mens Corruptions, which causeth Division. Those who truly receive the Gospel agree well enough, at least break not out into open Feuds, but the tie of no Natural or Moral Relations will hold together the Seed of the Woman, and the Seed of the Serpent. This doth not always happen but very ordinarily, and therefore there was need that Christ should forewarn his Disciples of it.

37 He that loveth father, or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

Luke seemeth to speak higher, Chap. 14. 26. If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, cannot be my Disciple. But the Sense is the same, for by barred there is only meant displacement, and a setting them in his esteem, below Christ, and his Commands, Christ doth not command or encourage want of Natural Affection,

but only by this saying, he reduceth it to order, and sheweth that our first Love, and Homage is due to God, and where we cannot shew what Love and Affections our Father, or Mother, or Son, or Daughter call for, without failing in that Duty which we owe unto God, or Violating some Divine Precept, we must acknowledge our Heavenly Father, even by disobeying our Earthly Parents. Instead of is not worthy of me, Luke saith, cannot be my Disciple, which expoundeth this Term. He is not worthy of my Favour, of the Name of my Disciple, or the Reward I intend my Disciples.

38 \* And he that taketh not his cross, and followeth after me, is not worthy of me. \* Luke 14. 27.

We have much the same, Matt. 16. 24. Mark 8. 34. Luke 9. 23. It is not he that maketh nor, but he that taketh not his Cross, that is, he that doth not Willingly and Cheerfully, and Patiently bear, and undergo those Tryals and Afflictions, and Persecutions, which God in the way of his Providence, shall lay upon him, and bring him into, for my sake, and my Gospel; is not worthy of the name or Reward of my Disciples. Our Saviour calls all such Tryals, The Cross; either with reference to the Roman last Punishment, by Crucifying or signifying what Death he should dye, and with reference to his own Cross.

39 \* He that findeth his life, shall lose it: \* Luke 17. 33. and he that loseth his life for my sake shall find it.

John, chap. 12. 25. giveth us a Commentary upon these Words thus. He that loveth his life (shall lose it, and he that hateth his life in this World, shall keep it unto life Eternal. He in this Text is said to find his life, who thinks that he hath found, that is, saved it, who is so much in love with his Life, that rather than he will lose it, he will lose Gods favour; deny the Lord that bought him, deny the most Fundamental Truths of the Gospel. The Man that doth thus (saith Christ) shall lose it, possibly, he shall not obtain the end he aimeth at here, but if he doth, he shall lose Eternal Life. When on the contrary, he that is Valiant for the Truth, shall sometimes be preserved, notwithstanding his Enemies rage, but if this happens not, yet he shall have Life Eternal, his Mortality shall be swallowed up in life.

40 \* He that receiveth you, receiveth me: \* Chap. 10. 40. and he that receiveth me, receiveth him that sent me.

41 \* He that receiveth a prophet in the name of a prophet, shall receive a prophets reward: \* 1 Kin. 17. 10. and 18. 4. and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward. \* 2 King. 4. 8.

42 \* And whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. \* Chap. 25. 40. in Mat. 9. 41.

He that receiveth you, receiveth me, &c. we have the same Luke 10. 16. only there it is. He that heareth you, heareth me, and there is added, And he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me; in John 13. 20. it is, Verily, Verily, I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me. As great Princes account what Favour is shewn to their Embassadors, who represent their Persons, shewn unto themselves, and whatsoever Indignities or Affronts are done unto them, as done to themselves, so doth Christ. Receiving is a general Term, and capable of a large interpretation. That Hearing is one branch of it, Luke tells us. The Scope of the Context, and the Words that follow, do manifest that a giving Entertainment to them in their houses, is another thing here meant. There is another more inward, receiving of their Doctrine by Faith and Love, to which undoubtedly there will be a great reward. But whether it be here intended I doubt. Our Saviour was sending the 12 out, he had commanded them to take with them no Gold, Silver, nor Brafs, no Scrip, &c. but when they came into any City, to inquire who there were in that City, who were worthy Men, Favourers to the Gospel, and ready to entertain Strangers, and to go to their House or Houses, Saluting them, and to abide there till they left the place. He furnisheth them here as it were with a Ticket, or Bill of Exchange. He gives them an Assurance, that whatsoever kindness should be done to them, he would account it as done to himself. And further hath assured both them, and all the World, That if any should come to them to reveal the Will of God (for that the Term Prophet signifieth) if they give him an Entertainment upon that account, they should be rewarded. What is here meant by the Term; a Prophets reward is variously guessed, whether it be. 1. The reward which God hath appointed for such as entertain his Prophets. 2. Or such a reward as such a Prophet shall himself receive, or 3. The reward which the Prophet will give him or them, viz Prayers and Instruction. That which appears to me most probable



probable, is that no more is meant, than a liberal reward. For such shall be the reward of those who turn many to Righteousness, *Dan. 12. 3.* Those words [*in the Name of a Prophet*] are both exclusive of those from the benefit of this promise, who receive and entertain the Ministers of the Gospel, upon any other account than this, that they are the Lords Prophets, and also encouraging to those who may discern, they have been mistaken in their Acts of Charity of this Nature; if they have been sincere in their Designs and Actions, they shall not lose their reward, though the pretended Prophet so entertained, prove but an Impostor. And whosoever shall give to one of these little ones, a cup of cold water only, in the name of a Disciple: He shall not lose his reward. Christ will not only reward those who shew love to his Prophets, but those who shew kindness to his Members, whom the World counts contemptible, and calleth little ones; nor shall those only be rewarded, who give them great Entertainments, and make them great Presents, but (if it be proportionable to what they are able to do) though it be a kindness of the most Minute Consideration, but a Cup of cold water, they shall be rewarded. God rewards the love we shew to him, and the good Actions that flow from it. Here are three Persons mentioned, for whose Entertainment, and reception, God hath provided in this Promise. A Prophet. A Righteous Man, a little one. And a three-fold reward promised. The reward of a Prophet. The reward of a Righteous Man, and his reward. How to distinguish the Righteous Man, and the little one, I cannot tell, unless we understand by the Righteous man, one more perfect, more eminent in Holiness, and by the little one, one that is sincere, though we cannot judge him so grown in Grace, and the knowledge of Christ. I should understand no more by the three-fold rewards, than Gods more particular Value for his Ministers, and for such as are more perfect in Holiness. While in the mean time he will not break the bruised Reed, nor quench the smoking Flax, and that every one shall be rewarded according to his Works. Which shall not be measured by the quantity of the Gift, but by the Obedience, and Affection, and Ability of the giver, *Luke 21. 2, 3. Heb. 6. 10.*

## CHAP. XI.

1 **A**ND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

We never find our Saviour idle, but continually going up and down doing good, and we find him most intent upon Preaching and Teaching, which doubtless is the great Work of the Ministers of the Gospel, of what quality soever they be, they can pretend to no higher than Christs. Nor did our Saviour think it enough to send others in his stead, as his Curates, he went himself. *Luke* noteth *Chap. 10. 1.* that he sent the seventy, two by two into every city, whither himself was to follow, so as it seems, he did not judge it enough, that one Proclamation of the Gospel should be made to them. For those that think there is a distinction to be made betwixt Preaching and Teaching, *κηρύσσειν* and διδάσκειν, they may learn from this Text, that they are both the Works of Christs Ministers, if they be bound to take example from their Masters, and not think the Servant is above his Lord. Those that undervalue Preaching, as the least part of the Ministerial Work, do both forget this Text, and what *Paul* said, that Christ sent him not to baptize, but to preach the Gospel. That is, not so much to baptize, as to preach. If any think, that People are now so instructed, that there is no such need of preaching, they should do well to question their People a little, and they may discover their own great mistakes. Besides, that Experience teacheth us, that those who are best instructed, are most desirous of that which deserveth the Name of Preaching, which lets us know that there is yet something further to be known, or that we had need have our remembrance stirred up, or at least our Affections quickened.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples.

3 And said unto him, art thou he that should come? or do we look for another?

The Instance of this Text alone, is enough to convince the observing Reader of Holy Writ, that the Evangelists do not set down all things in that order, as they were done. We have heard nothing before of John's being cast into Prison in this Gospel, nor do we hear any thing here of the Story of it, till *Matt. 14. 6.* when our Evangelist occasionally relateth it something largely. He here tells us of something done during his Imprisonment, viz. his sending two of his Disciples to Christ, to be satisfied, whether he was the promised Messiah, or they must look for another. *Luke* reports the same thing, *Chap. 7. v. 19.* Could he that was sent before Christ to prepare his way, and that had baptized him, and seen the Spirit

descending on him, and heard the voice from Heaven, saying, This is my beloved Son, in whom I am well pleased, and who had shewed Christ to his Disciples, *John 1. 29, 30, 31.* &c. doubt whether he was the Messiah? Undoubtedly no, but John saw how some of his Disciples either envying for his sake, as *John 3. 26.* or else inclinable to the common error of the Jews about the Messiah, were something shaken with the Clamours of the Scribes and Pharisees (who were far more favourable to John than to Christ.) That they might be satisfied from their own sight of the Works of Christ, he a little before his Death, sendeth them to Christ on this Errand, Art thou he who should come, (in the Greek, who is coming) which lets us know the full Expectation the Jews generally had at that time of a Messiah coming. They desired only to be satisfied whether Christ was he.

4 Jesus answered, and said unto them, Go, and shew John again those things which ye do hear, and see.

5 \* The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. \* *Mat. 23. 12.*

6 And blessed is he whosoever shall not be offended in me.

We must imagine these Disciples of John to have staid with Christ some time, and to have seen him work some of these Miracles, and to have heard him Preach, and seen the great success of his Ministry, and then to have left him with this Answer. *Luke* therefore addeth *chap. 7. 21.* And in that same hour he cured many of their Infirmitis, and Plagues, and of evil Spirits, and unto many that were blind, he gave sight. Then he repeateth the Answer which we have here, in which our Saviour referreth unto his Works, as sufficiently testifying of him, *John 5. 36, 37. & 10. 25, 37, 38.* we read not that these Disciples saw any dead Person raised, whilst they were with Christ, but it appeareth from *Luke 7. 8.* &c. that the report of such a Miracle, was the occasion of their coming to Christ. The question is, how the sight of these things done by our Saviour, could be a sufficient Argument to confirm to them that he was the Messiah? Especially considering that his Apostles did the same things. Answer. First it was Prophesied by *Isaiah, chap. 35. 4, 5, 6.* That when God should come to save them, the eyes of the blind should be opened, and the ears of the deaf unstopped, then shall the lame man leap as an Hart, and the tongue of the dumb sing, and *Isaiah 61. 1.* That the Messiah should preach good tidings to the meek, that is, the poor, *Luke 4. 18.* which Christ v. 21. applied to himself. So that the fulfilling of these promises, argued that the Messiah was come, and no other was to be looked for, whether these things were done by him, or by his Disciples. Secondly, The Disciples as yet had done no such things, so as his doing of them plainly evidenced his Divine power, the others did them but as his Disciples, by his Power and Authority. 3. It is more than probable, that when the Disciples did them, they used some such Form as Peter used, *Acts 3. 6.* In the Name of Jesus Christ of Nazareth, arise and walk; we find Peter v. 12. very wary, that the People should not mistake in thinking, they did it by their own Power and Holiness. And the poor have the Gospel preached to them. *Gr. ἡσυχὴν εὐαγγέλιον* which may be translated, The poor preach the Gospel in an Active Sense, as the word is used, *Luke 2. 10.* or the poor are gospelized. Taking the word in a passive Sense, as *Heb. 4. 2. 1 Pet. 1. 25. & 4. 6.* In the passive Sense it may be understood either of a more External Reception of the Gospel upon Preaching, or of a more Internal Reception of the Gospel by Faith. In all Senses it was true, of the times of the Messiah: The poor preached the Gospel; nor was this a mean Evidence, that the Messiah was come to see a few poor Fishermen, at his call leaving their Nets and their Friends, and following one calling them, to preach a new Doctrine to the World. 2. The poor had the Gospel preached to them, nor was this a less Evidence of Christ, to be the Messiah, considering the Prophecy, *Isaiah 61. 1.* and the contempt of the Poor amongst the Jews, *John 7. 45.* But that the Poor, who commonly are the more ignorant and rude sort of People, should vouchsafe to hear the Gospel, and be turned into the likeness of the Gospel upon Christs preaching to them, this was yet an higher Evidence. Many by Poor understand the Poor in Spirit. The binding up of broken Hearts, and bringing glad Tidings to Souls saddened on Spiritual accounts, is a great effect of the Divine Power. It followeth, And blessed is he who shall not be offended in me. It is not improbable that our Saviour here reflecteth on the Disciples of John, who out of a great Honour for their Master, took many occasions to be offended at Christ. One while because he, and his Disciples, did not fast so often as they and the Pharisees, as *chap. 9. v. 14.* another while because so many followed him, *John 3. 26.* But the words spoken have a further reference, than to John's Disciples. The Lord Jesus and his

his Doctrine are to many a Stone of stumbling, and a Rock of offence, according to the Prophecie, *Isa. 8. 14. and 28. 16. Luke 2. 34. Rom. 9. 33. 1 Cor. 1. 23. 1 Pet. 2. 6.* The Jews stumbled at the meanness of his Person and Parentage, and the meanness of his Followers. The Gentiles not at these things only, but his Ignominious Death. At this day many stumble at the Sublimeness, and strictness of his Doctrine, &c. Christ speaks here with reference to all, and pronounceth that man a *Blessed Man, who shall so take Offence at nothing*, whether respecting his Person, his Life, or his Death, his Doctrine, or his Followers, as to deter, or discourage him from embracing him, and believing in him as the Saviour of lost Sinners, that shall by Faith receive him.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see, A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft rayment? Behold, they that wear soft clothing are in Kings houses.

9 But what went ye out for to see? A prophet? Yea I say unto you, and more than a prophet.

Luke repeating the same Story, *ch. 7. 24. 25.* instead of *they that are clothed in soft Rayment*, saith, *They that are gorgeously apparelled, and live delicately, are in Kings Houses.* Our Saviour here doth tacitly imply, that the Ministers of the Gospel, should neither be uncertain, and inconstant Men: Nor yet delicate Men, affecting splendid Apparel, or delicate Diet, but minding their great work, viz. the Revelation of the Will of God. But the Scope of his present Speech here, was to confirm the multitude in their good Opinion of John, and to keep him from being scandalized, or altering their Opinion of him, because he was now in Prison. *Chap. 14. 5. and 21. 26.* All men held John as a Prophet. You went out (saith our Saviour) into the Wilderness to hear John Preach, you did not go out to see some idle Light-man, such as a Reed shaken with the Wind. Nor yet to see a Man clothed gorgeously (the Wilderness is no place for such persons, they are to be found in the Courts, and Palaces of Princes) you went out to hear one revealing the Will of God to you. Nor did you mistake. He was a Prophet, Not that Prophet of which *Moses* spake, *Deut. 18. 15.* But a Prophet; Yea, and more than a Prophet. One that hath taught you, what none of the Prophets ever could teach you. That is, the Messiah, am come, they could only tell you that I should come.

10 For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, amongst them that are born of women, there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven, is greater than he.

St. Luke hath the same, *ch. 7. 27. 28.* only he saith, *There hath not arisen a greater Prophet, than John the Baptist*; It was written, *Malachi 3. 1.* Behold I will send my messenger before my Face, and he shall prepare the way before me. And the Lord whom you seek, shall suddenly come to his Temple, even the messenger of the Covenant, whom you delight in. Behold he shall come, saith the Lord of Hosts. The latter part was a Prophecie of Christ. The former part a Prophecie of John the Baptist, and applied to him not in this Text only, but *Mar. 1. 2. Luke. 1. 76. and 7. 27.* Christ is set out as a great Prince, who sends his Harbingers before him to prepare his way, and by Johns Preaching we may learn the Ministers Duty, who are to prepare Christs way to peoples Souls, viz. To preach Repentance and Faith in Christ. Verily I say unto you, amongst those that are born of Women, there hath not arisen a greater: That is, (as Luke expounds it) a greater Prophet. *i. e.* Amongst all the Prophets of the Old Testament, God raised up none greater than John. But he that is least in the Kingdom of Heaven is greater than he. Mr. Calvin and many others think that by this phrase is to be understood, the least of those who shall preach the Gospel after my Resurrection, will be greater than he, that is, as to their Doctrine. John could only declare me to be come. They shall preach me, as having dyed for my peoples sins, and risen again for their justification, *Rom. 4. 25.* The Death, and the Resurrection of Christ, were indeed great points of the Gospel, which John could only prophesie of, nor preach of, and declare us things in his time accomplished.

12 And from the days of John the Baptist, until now, the kingdom of heaven || suffereth violence, and the violent take it by force\*.

As John Baptist was a great man, so the Lord hath owned him as such, giving such a Success to his Ministry, that

ever since he began the Course of it, men have been carried on with a great Ardor and Heat, in hearing and receiving the Gospel, which is the Gospel of the Kingdom, and bringeth men into the Kingdom of Christ amongst men, and at last to the Kingdom of Glory. The Hearts of Men and Women have been inflamed with a desire after the knowledge, and obtaining of Heaven and Heavenly things: They are great persons whom God thus owneth, and those whom the Lord thus owneth, are ordinarily such as have some measures of the Spirit of this first Gospel Ministry, making the great things of God the matter of their Discourse, and doing their Work, with a Seriousness, Zeal, and Favour fitted to it. *For violent take it by Force*: They are not lazy Wishes, or cold Endeavours, that will bring Men to Heaven.

13 For all the prophets, and the law prophesied until John.

It is no wonder, that there was such an heat kindled in the Souls of people, upon John the Baptists coming, for they understood that Christ typified in the Law, and only foretold by the Prophets, was now come. So as the Ceremonial Law from his time began to dye, and all the prophecies of Christ in the Prophets, began then to have their Complement. John shewed them with his finger, him who before had been only darkly revealed under Types and Figures, and in the prophecies of the Prophets: Men came to see that they had not hoped, or waited in vain for the Salvation of Israel. [Prophecied] in this Verse, signifies made dark Revelations of Christ, and the Kingdom of Heaven.

14 And if ye will receive it, this is Elias which was for to come.

God had told the Jews, *Mal. 4. 5. 6.* that he would send them Elijah the Prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers, lest (saith he) I come and smite the Earth with a Curse. This Prophecy related to John the Baptist, as our Saviour here teacheth us, so *Luke 1. 17.* it is confirmed by the Angel to Zachariah, and *Mar. 9. 11.* From which last Text it appeareth, that the Scribes had a Tradition, that Elias should come before the Messiah. Their mistake was that they looked for an Elias to come in person, when as God meant no more (as the Angel expoundeth it, *Luke 1. 17.*) than one in the Spirit, and Power of Elias, as bold and free a preacher, who should no more fear the Face of Men, in the discharge of his Duty, than Elias did (saith our Saviour) if you will believe, this John was that Elias, Prophecied of by Malachi.

15 \* He that hath ears to hear, let him hear. \* *Rev. 2. 7. 11; 17, 29. and 3. 6, 13. 22.*

It is an Epiphonema or Conclusion often used by our Saviour (and by St. John in the Revelation) quickening up the hearers to a just Attention to, and belief of, what in the Doctrine preceding he had revealed to them: Intimating that he knew, that what he had said would not be entertained, or believed of all, but only of such whose Ears and Hearts God had opened, or should open to receive spiritual Mysteries. But it was a matter of greater Concernment, he therefore calls upon those, whose Ears God had opened to attend to it. So *Chap. 13. 9. 43. Mar. 4. 9. and 7. 16. Luke. 8. 8.*

16 But whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling to their fellows:

17 And saying we have piped to you, and ye have not danced, we have mourned unto you, and ye have not lamented.

Luke telling to us the same History, *ch. 7. v. 31. 32. 33. 34. 35.* preface it thus, *v. 29. 30.* And all the People that heard him, and the Publicans justified God, being Baptized with the Baptism of John. But the Pharisees and the Lawyers rejected the Counsel of God against themselves being not Baptized of Him. Which letteth us know that our Saviour by the term [this Generation] here doth not mean all the people of that Generation: But the Pharisees and the Lawyers, whom nothing could allure, or persuade to the receiving of Jesus Christ, neither the Ministry and Example of John, nor yet his own preaching and Example. For the people and the Publicans, justified the words of Christ, which he had spoken in Commendation of John, and were Baptized of him: But the Pharisees and Lawyers did not believe, nor would be Baptized of him. These our Saviour likens to a Company of sullen Children, whom their Fellows could not persuade any way to a Compliance with them: If they Piped they would not Dance, if they sang to them some mournful Songs, neither would they be affected with them, so as no Tune would please them. It is thought, that our Saviour doth here allude to some sport used then amongst Children, which we are not so well acquainted with, wherein Children were wont to sing, sometimes more merry and pleasant, sometimes more sad and mournful Songs one to another: And that he here liketh the Pharisees and Lawyers to a sullen set of Children, that let their Companions sing what they would, would not answer them. Our



Saviours meaning is expounded plainly enough by the next words.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

*Luke* hath the same words, *ch. 7. v. 33. 34. 35.* The Sense of the Words is this, God hath by his Providence used all means to win this People to the Gospel. The Doctrine of *John the Baptist*, and Christ was the same, but their Temper and Converse was very different: *John* was an Austere and Morose Man, Christ was of a more free and familiar Conversation: But these men would neither give the one, nor the other a good word. They reviled both of them, and rejected them both, and the Doctrine which they brought. *John came neither Eating nor Drinking*, that is, not as other Men ordinarily do, he was a Man that lived most in the Wilderness, and fed upon very ordinary Diet, not Eating with Publicans and Sinners, nor coming at any Feasts, &c. and they said of him, *He hath a Devil*; He is a Melancholick, Hypochondriack fellow, a kind of a Mad-Man. *The Son of Man came Eating and Drinking*, he was of a more affable pleasant Temper, of a more Free, and less reserved Converse, Eating, and Drinking, as other Men, (though keeping to the Law of Temperance) such things as the Country afforded, not refusing to be present at Feasts, though Publicans and Sinners were there. They said to him, *Behold a Man Gluttonous, a Wine-bibber, a Friend of Publicans and Sinners*: He displeased them with the too great Freedom of his Conversation, from whence by the way they may be better instructed (who place some Perfection, or Merit, in living like Monks and Hermits; by that Rule *John the Baptist* was to be preferred before Christ.) But Christ could please the Pharisees and Lawyers, and their followers, no more than *John* did. They could not say, he was Melancholick or Morose; but they blasphemed him to an higher Degree, calling him a Glutton, and Drunkard, and a Friend of Publicans and Sinners. A Godly Man, let his Temper and Converse be what it will, pleaseth none, who hateth the Truth of the Gospel, and the Power of Godliness. If he be reserved, then he is a Morose, Melancholick Man: If he be of a more Free and open Converse, then he is a Drunkard, or a Glutton, something or other they must have to say against a Man, that will not run with them to the same Excess of Riot; though they lay to their Charge, things that they know not. The business is, they hate the Power of Godliness in them. This instance of these Mens thus treating *John the Baptist*, and Christ, is of mighty use to strengthen those who meet with the very same things. *But Wisdom is justified of her Children.* There is a great Variety amongst Interpreters, in giving the Sense of these words. Some think them spoken Ironically, for the Pharisees went for the Children of Wisdom. Some think them spoken plainly, and think it should be *Wisdom is judged or condemned of her Children*; but tho the word *δικαιοσύνη* signifying to Justice, or do Justice to another, which according to the merit, or demerit of the Person, may be by justifying or condemning, upon which Account it was true here, that Wisdom was condemned of those who pretended to be her Children, and the word is so used in other Authors; yet we have no such usage of it in Scripture. Nor to reckon the various Senses others put upon the words. The plain Sense of them seems to be this. It is a Proverbial Speech, something like that, *Ars non habet inimicum præter ignorantem.* Learning hath no Enemies, but the Ignorant. *I who am the Wisdom of God, am justified by you*, who truly believe on me: You know I am no Glutton, no Wine-bibber, no Friend of Publicans and Sinners. 2. Or, *Grace is justified of all that are partakers of it.* Godly Men that are wise, will own the Grace of God in all Men, whether they be of *Johns* Temper, or of mine, whether of more Austere, or more pleasant Tempers: Or, 3. *The wise Counsel of God, making use of several Instruments of several Tempers, to win this People unto his Gospel will be justified*, that is, acquitted, defended, praised, adored of those who belong unto God, and are acquainted with his Wisdom and Counsels: *Luke* saith, The people justified God, *ch. 7. 29.* Some by the Children of Wisdom, understand the Scribes and Pharisees themselves (who thought themselves the Children of Wisdom) or the Generality of the Jews, who were condemned in their own Consciences, and could not but in Heart justify Christ, though in their Speeches they condemned him. But Christ never called them the Children of Wisdom. This interpretation therefore seemeth something strained. That which seemeth the most natural, is what I before hinted. Tho those that pretend to be the Children of Wisdom, thus speak of *John*, and of me; yet those who are truly wise will justify me, and also the Counsels and Wisdom of my Father in the use of all means, to bring them to receive the glad Tidings of Salvation, brought to them both by my more Austere, and re-

served forerunner, and by my self, who have chosen, tho an Holy and unblameable, yet a more Free and Pleasant way of Converse with them.

20 \* Then began he to upbraid the cities, where in most of his mighty works were done, because they repented not. Luk. 12. 19

Our Lord had hitherto spent most of his time in *Galilee*, and the Cities belonging to that Province, there both *John the Baptist*, and himself had Preached the Gospel, there he had wrought many Miracles, by both aiming at their Repentance, but there were multitudes that did not receive him, nor would be brought to any fight of their sins, or any acknowledgment of him as the Messiah. He now begins to reprove them smartly, not that they did not applaud and commend him, but because they did not Repent. This was Christ's end in all his Preaching, and in all his miraculous Operations, to bring men to Repentance, and to receive him as the Messiah, and this should be the great end pursued by all his Ministers.

21 Wo unto thee, Chorazin, wo unto thee, Bethsaida, for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

*Luke* hath the same, *Chap. 10. v. 13. 14.* *Chorazin* and *Bethsaida*, were two Cities of *Galilee*, not far from one another, only the Lake of *Gennesaret* was betwixt them, *Capernaum* (by and by spoken of,) was betwixt them both, on the same side of the Lake, as *Bethsaida*, which was the City of *Philip*, *Andrew* and *Peter*, *John 1. 44.* In these Towns Christ had often Preached, so probably had the Apostles, and Christ had done many great works in them. *Tyre* and *Sidon*, were Habitations of Heathens, their Country joyned to *Galilee*. They were places of great Traffick, inhabited with *Canaanitish* Idolaters, and exceedingly wicked, threatened by the Prophet *Isaiah*, *chap. 23.* and by the Prophet *Ezekiel*, *ch. 26.* and 27, and 28. and by *Amos*, *ch. 1. 9.* a People odious to the Jews upon many Accounts. To these our Lord here compareth the *Galileans*, telling them, that they were worse than that Pagan People, who were so Contemprible in their Eyes, and that their Plagues in the day of Judgment, would be greater. For (saith he) *If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes.* Some think this a strong Proof; That where the Gospel is Preached, God gives a sufficiency of Grace: So as if men will but use that Power, which they have in their own Wills, they may with the Assistance only of that Grace truly repent and be saved. I shall not meddle with that Dispute, but cannot see how that Notion can derive any Proof from this Text; 1. *Because the Text only mentioneth Civils Miracles, not his Preaching.* 2. The Text doth not say, they would long ago have repented unto Life, but they would have repented in Sackcloth and Ashes, they would have been more affected then these *Galileans* were, who shewed no Sense at all of their sins. The King of *Nineveh* and his People repented, *Jonah 3. v. 7. 8.* So did *Ahab*, *1 King. 21. 27.* yet none will say, they repented unto Life. None ever denied a Power in Mans Will, (his understanding being by the Gospel enlightened to his Duty) to perform Acts of Moral Discipline. 3. Our Saviour might here speak after the manner of Men according to Rational Conjectures, and Probabilities. The Scope of our Saviour in these words is to be attended, which was only to shew, that the Men of *Chorazin* and *Bethsaida*, shewing no signs of Remorse for sin, or Conviction of the Messiah upon the sight of his Miracles, confirming his Doctrine to be from Heaven, had shewed a greater Stubbornness and hardness of Heart than these Heathens, who tho they were bad enough, yet had not had such means to reform, and to convince them. Therefore he tells them their place in Hell, would be more dreadful than the place of the Men of *Tyre* and *Sidon*. And so we are by this Text taught, That as the sins of Men, who have the Light of the Gospel are much greater than the sins of the worst of Men, who have it not: So their Condemnation in the day of Judgment will be much heavier, *John 3. 19.*

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of Judgment than for thee.

This Speech of our Saviour is much of the same import with the other. The Scope and Sense of it the same, to let the

the *Capernaïtes* know that the hardness of their Heart was greater in contempt of the Gospel, confirmed by so many miraculous Operations, and their guilt greater than the guilt of *Sodom*, long since destroyed by Fire and Brimstone, *Gen. 18.* for tho they were guilty of prodigious sinning, yet they had not such means to convince, reclaim, and reform them. God hath not sent his Son amongst them, nor given them such Testimonies of that Act of Grace, as he had given these, by vouchsafing to confirm the Doctrine of his Son by Miracles, and therefore they must expect, that God in the day of Judgment, should deal more severely with them, than with the filthy and impure *Sodomites*. Our Saviour here speaketh not as an all-knowing God, but as the Son of Man to the Sons of Men, who speak upon probabilities, and rational Conjectures. If we should say that Christ spake this as an all-knowing God, all that can be inferred is this, That an External Reformation, may be a lengthening out of Persons Tranquillity, in the mean time God was just to both, in not giving them such means, they sinning notoriously against the Light of Nature, which they had, and the Light of Lots holy Example, whose Righteous Soul they vexed with their filthy Conversation, and unrighteous deeds, *2 Pet. 2. 7, 8.* and he was also just in destroying of them. *Capernaïm* is here said to have been exalted to Heaven, either with respect to their Trading and outward Prosperity, or with respect to the means of Grace, they enjoyed in hearing Christs Sermons, and seeing his Miracles. The casting down to Hell, mentioned *v. 21.* seems to be meant of a Temporal Destruction, the Word *Hell* not signifying the place of the Damned, but the State of the dead, but *v. 22.* must be understood of *Eternal Condemnation*, which shall be in the day of judgment.

25 At that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast \* hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, father; for so it seemeth good in thy sight.

*Luke, Ch. 10. v. 21.* hath the same thing, only he thus preface. *In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of Heaven and Earth, &c.* He rejoiced in Spirit, his Heart was inwardly affected with this Grace of God his Father. Then he answered, and said, Answering in Scripture doth not always signify, replying to the Words of others, but a speaking, upon some fit occasion offered, a beginning of a speech. *I thank thee, O Father! Lord of Heaven and Earth,* In the Greek the same Word is used, which signifieth to *confess*. In all Thanksgiving and Praising, there is a Confession of the Power, Wisdom, or Goodness of God, so as all praising is a Confessing, tho all Confession be not praising: By calling his Father *Lord of Heaven and Earth,* he acknowledged his absolute Power to have done otherwise, even as it pleased him. *Because thou hast hid these things from the Wise and Prudent.* By the Wise and Prudent, he here plainly means the *Scribes and Pharisees*. The Learned Doctors of that Age, who should have been Wise and Prudent, and were so, both in their own, and in their Followers opinion. By these things, he means the Mysteries of the Gospel, as *Mat. 13. 11.* *The Mysteries of the Kingdom of Heaven,* God is said to have hid them, because he had not revealed them to them, nor can it be understood of a meer External Revelation, by the Preaching of the Gospel, but of an Internal Revelation by his Spirit, so as they embraced and believed them, *1 Cor. 2. 10.* in which sense *Paul* saith, *2 Cor. 4. 3.* if our Gospel be hid, it is hid to them that perish. And hath revealed them to Babes. *vncios.* It signifieth persons that are Young in years, [infants] and weak in Understanding. It principally means his Apostles, together with those ordinary persons that believed in him, for *John 7. 48. 49.* the *Pharisees* said, *Have any of the Rulers, or the Pharisees, believed on him? But this People who knoweth not the Law are Cursed.* O Father (saith our Saviour) thou hast all Power in thine Hand, thou art the Lord of Heaven and Earth, thou couldst by thy Spirit, have caused these Learned Men to have received and embraced thy Gospel, and followed me, as well as these poor Fishermen, and other Jews of none of the highest quality; in that thou hast not done it, thou hast declared thy Justice, for their rejecting of thy Counsel for their salvation, but in that thou hast revealed these things to any, especially to these Persons, not under the same Worldly Advantages, for Reputation, Wisdom, and Wit. Herein thou hast shewed thy special and abounding Grace, as well as the greatness of thy Power. Lord! I rejoyce in thy Dispensations, and I give thee Thanks, that out of the Mouths of Babes and Sucklings, thou hast perfected thy Praise. There can be no other reason given of this, but thy good Pleasure. *Even so, O Father, for so it pleased thee* We may from hence, observe, 1. That the further Revelations of Christ to some Souls, have more than others enjoying the same outward means, are not to be ascribed to the Power or goodness of the Will of Man, but solely to the good pleasure of God. 2. That from the beginning of the Gospel,

the special and effectual Revelations of the Mysteries of the Kingdom of Heaven, have from the good pleasure of God, been made generally not to the most Learned, and Wise Men in Mens Account, but mostly to Persons of a meaner Rank. *Surgunt indocti, & Celum rapiunt: Nos tam Doctrina nostra in Gehennam tradimus.* *1 Cor. 1. 26, 27, 28.* *James 2. 5, 3.* That wheresoever God by his Spirit reveals the Mysteries of the Kingdom of God, it is matter of great Joy and Thanksgiving; especially where God reveals these Mysteries to Persons most unlikely to have received them.

27 \* All things are delivered to me of my Father, and no man knoweth the Son but the Father, \* neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

\* *Joh. 13. 3!*

\* *Joh. 1. 12.*

and *6. 46.*

and *10. 15.*

*John* saith, *Chap. 3. 25.* The Father loveth the Son, and hath given all things into his hand. *Mat. 28. 18.* All Power is given unto me, and *Joh. 17. 2.* Thou hast given him power over all flesh, that he should give Eternal Life, to as many as thou hast given him. God is the Fountain of Power, *Psal. 62. 11.* He hath committed also Power to Christ as Mediator, *Psal. 2. 7, 8, 9.* more particularly the Power of Life and Eternal Salvation, as *Joh. 17. 2.* he hath the Keys of Hell and Death. *Rev. 1. 12.* and all the means that lead to Eternal Life are in his power and disposal. And no man knoweth the Father but the Son. No man knoweth his Divine Essence, his Eternal Generation, and therefore Men are not to listen to what the *Scribes and Pharisees* say of him, but to attend to, and to believe what the Father hath revealed from Heaven concerning him: who best knoweth him. Neither knoweth any man the Father save the Son. No man knoweth the Essence of the Father, or the Councils of the Father, as to the Dispositions of the Gospel, save the Son, and he to whomsoever the Son will reveal him. The Prophets inquired, and searched diligently concerning this Salvation, searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified before hand the sufferings of Christ, and the Glory that should follow. *1 Pet. 1. 10, 11, 12.* Mr. *Calvin* saith, the Son is said to know the Father, as he is his lively Image, the express Image of his Person, and the brightness of his Glory, and he to whom the Son will reveal him, *John 6. 46.* and *14. 9.* He that hath seen me, hath seen the Father. All our saving knowledge of God is in and through Christ.

28 Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek, and \* lowly of heart, and ye shall find \* rest unto your souls.

30 \* For my yoke is easie and my burden is light.

\* *Zec. 9. 9.*

*Phil. 2. 7, 8.*

\* *Jen. 6. 16.*

\* *1 John 5. 3.*

Our Lord having before shewed, 1. That all Power was given to him. 2. That none could know the Father but by, and in him, closeth his Discourse with an Invitation of Persons to him. By the weary and heavy laden in the Text, some understand those that are laden with the Sense of their sins, and the feeling the guilt of them. Others understand with the burden of the Law, which the Apostles called a Yoke, *Acts 15. 10.* (Mr. *Calvin* thinks this too strait an Interpretation) others understand heavy laden with Trials and Afflictions. Christ will give Rest to all those of his People that are any ways weary, and heavy laden, but in an order first to Souls wearied, and heavy laden with the burden of their sins, and their want of a Righteousness wherein to stand before God. Then to such to whom he hath given this Rest, he promiseth also Rest from their troubles and persecutions in the World, *John 15. 32.* It is very like he used this Term *Come*, with respect to that of *Isaiah, Ch. 55. 1, 2.* That by coming is to be understood believing, is plain from *John 6. 44, 45, 46.* *Heb. 11. 6.* The Rest promised chiefly, respecteth the Soul, as appears from *v. 20.* the promise may be understood both of that Rest which believers have in this Life, *Rom. 5. 2.* and *15. 13.* and also of that Rest which after this Life remaineth for the People of God. *Heb. 4. 9.* whatever the Rest be, it must be of Christs giving, *v. 29.* and our seeking, *v. 30.* nor is it to be obtained without labour and suffering, for it followeth; Take my Yoke upon you. The Members of Christ are not without a Yoke, a Law and Rule by which they are obliged to walk, and tho the Service of God be a perfect Freedom, yet to Flesh and Blood it is a Yoke, Grating upon our Sensitive Appetite, and restraining our Natural Motions and Inclinations. For I am Lowly and Meek; Humility and Meekness are in themselves Yokes, as they are contrary to our Pride, and aptness to swell in an high opinion of our selves, and to our Wrath and Danger, which sometimes boyleth to a great height, without any due Fewel; and as in themselves they are a great part of Christs Yoke, so they fit and dispose us to take Christs further Yoke upon us, and may be here considered, as means directed for the



the better performance of the Precept. *Take my Yoke upon you.* Our Lord also by this Precept, lets us know there can be no true Faith without Obedience to the Commands of Christ. The true Faith and Obedience be two things, yet they are inseparable, *show me thy Faith (saith James) by thy Works.* And the *Rest* of the Text is not promised to either of them severally, but to both jointly. *For my Yoke is easie, and my Burden is light.* Our Saviour had before, *Ch. 7.* told us, that the way to Heaven is a *strait way*, how doth he now tell us *his Yoke is easie, and his Burden is light?* *Ans.* Nothing makes it hard or burdensome, but our corruption which floweth from the depravation of Humane Nature. 2. It is much easier than the Yoke and Burden of the Law. 3. Tho it be hard to beginners, yet it is easie when we have once Accustomed our selves to it. 4. It is easie, considering that we do it not in our own Strength, but by Assistance from God, *Jer. 31. 22. Ezek. 35. 24, 25. John 15. 3.* we are delivered even from the Moral Law, considered as a Covenant, and as merely commanding us, and affording no help and Assistance. It is also easie, as we are by the love of God constrained to our Duty, so we are freed from the Rigor of the Law. It is *easie, and light*, as it is a Course of Life highly consonant to our Reason, once delivered from a Bondage to our Passions. Finally, it is much more easie and light, then the Service of our Lusts is. There is no greater Slavery, than a subjection to our Lusts, that if a Drunkard saith Come, we must come; if an Harlot saith Go, we must go. Or then our Service to the World, &c. To say nothing of the exceeding easiness of it, from the prospect of the great reward proposed, and promised to those who keep the Commandments of Christ, the exceeding and Eternal weight of Glory, as *Jacob* hard service of fourteen years seemed to him but a few days, *2 Cor. 4. 17.*

## CHAP. XII.

**A**T that time Jesus went on the Sabbath day through the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

*Mark* relating this Story, *Ch. 2. 23.* varieth little. *Luke* relating it, *Chap. 6. 1.* saith it was on the second Sabbath after the first, and his Disciples did eat rubbing them. God in his Law, *Deut. 23. 25.* had said, *when thou comest into thy Neighbours Standing Corn, thou mayest pluck the Ears with thy Hand, but thou shalt not move a Sickle to thy Neighbours Standing Corn.* To take for our need so much of our Neighbours Goods, as we may reasonably think that if he were present, and knew our Circumstances, he would give us, is no Theft. The Pharisees therefore do not accuse them of Theft, but of Violation of the Sabbath. *Luke* saith, This happened upon the second Sabbath after the first. Whether that was the Sabbath next following the Feast of Unleavened Bread, (which was about the time of our Easter) the first and last dayes of which were Sabbaths in the Jewish Sense, or the Feast of Tabernacles, or any other, is not much Material for us to know. But on the Sabbath day it was that our Saviour went through the Corn, and his Disciples were an hungry, this may teach us their low Estate, and condition in the World. He could quickly have supplied their hunger, but he chose to leave them to relieve themselves with Plucking, Rubbing, and Eating of the Corn, that he might have an opportunity to instruct them, and the Pharisees in the true Doctrine of the Sabbath.

2 But when the pharisees saw it, they said unto him, Behold, thy disciples, do that which is not lawful to do on the Sabbath day.

So saith *Mark, Ch. 2. 24.* only he puts it into the form of a Question. *Luke* adds nothing, *Ch. 6. 2.* but saith, *Certain of the Pharisees.* They granted the thing lawful to be done another Day, but not on the Sabbath Day. How blind is Superstition, that they could think, that it was contrary to the Will of God, that his People should fit themselves for the Service of the Sabbath by a moderate refreshment? Some of the Pharisees ordinarily attended Christs Motions, not to be instructed by him, but (as is afterward said) *That they might have something wherof to accuse him.* What a little thing do they Carp at? Wherein was the sin? the plucking of a few Ears of Corn, and rubbing them, could hardly be called Servile Labour, especially not in the Sense of the Commandment, which restrained not necessary Labour, but such Labour as took them off from the Duties of the Sabbath, but their Tradition had made this unlawful, as it was a little reaping, and a kind of Threshing. Hypocrites and Formalists are always most Zealous for little things in the Law, or for their own Additions to it.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him,

4 How he entred into the house of God, and did eat the \* shew-bread, which it was not lawful for him to eat, neither for them which were with him, but only for the priests? \* Exod. 24. 1. Lev. 24. 9.

*Mark* and *Luke* add little, only *Mark* specifieth the time, *In the days of Abraham, the High Priest,* and saith, *Wine he had need, and was an hungred.* We have the History, *1 Sam. 21. 6.* David was upon his Flight from Saul, upon the notice of his danger given him by *Jonathan, Chap. 20.* and being hungry, he asks of the High Priest five loaves of bread. The High Priest tells him he had none but Hallowed Bread, which the High Priest gave him, *v. 6.* what this Shew-bread was, may be read, *Levit. 24. 5, 6, 7, 8, c.* it is expressly said, *A Stranger shall not eat thereof.* (Now saith our Saviour) notwithstanding this David and his Followers being an hungred did eat thereof, tho strictly according to the Letter of the Law, none but the Priests might Eat it: But some may object; *What was this to the purpose?* It was not upon the Sabbath Day? *Ans.* It was either upon the Sabbath Day, or immediately after, for it was to be set on every Sabbath Day, and to be Eaten in the Holy place, *Levit. 24. 8, 9.* and the High Priest told David, *1 Sam. 21. 6.* That it was taken away to set hot Bread in the room of it. 2. But Secondly that which our Saviour produceth this for, was to prove a more General Proposition, which being proved, the Lawfulness of his Disciples Act would easily be inferred from it. That was this: *That the Letter of a Ritual Law is not to be insisted upon, where some eminent necessity argueth the contrary, in the performance of some Natural or Moral Duty.* The Law of Nature commandeth every man to feed himself when he is hungry. The Moral Law confirms this, as it is a means to the Observation of the sixth Commandment, and especially on the Sabbath day, so far as may fit us for the best Sanctification of it. The Law concerning the Shew-bread, was but a Ritual Law, and that part of it which restrained the use of it, when taken off from the Holy Table, was of lightest concern, as it commanded it should be eaten by the Priests only, and by them in the holy place, where the Life or necessary Relief of Men was concerned, the Obligation of the Ritual Law ceased, and that was Lawful both for David and the High Priest, which in ordinary Cases had not been Lawful. Works necessary either for the upholding of our Lives, or fitting us for Sabbath services are lawful upon the Sabbath day. Tho the Law concerning the Sabbath, be a Moral Law, yet it is *ius positivum*, not a Law Natural but Positive, and must be so interpreted, as not to destroy the Law Natural, which Commands Men to feed themselves: nor yet to destroy it self. The Scope and end of it, is to be considered, which is the keeping of a day, as a day of Holy and Religious rest. What Labour is necessary to such keeping of it is also lawful. The time of the Sabbath, is not more holy than the Shew-bread, and as David in a case of necessity, might make a common use of that Holy Bread, so the Disciples in a case of like necessity, might make use of a little of that holy time, in such necessary Servile Work, as might fit them for their Sabbath service. Thus it was Lawful by the Law of God, and if the Pharisees had not been ignorant, or had understood what they had read, they would never have disputed this, the instance of Holy David might have satisfied. So that this little kind of labour could only be a breach of one of their By-Laws, by which they pretended to expound the Law of God, in which he sheweth they had given a false interpretation.

5 Or have ye not read in the Law, how that on the sabbath days \* the priests in the temple prophane the sabbath, and are blameless. \* Joh. 7. 22

Neither *Mark* nor *Luke* have this Argument of our Saviours. The meaning is: All Acts of Servile labour are not unlawful on the Sabbath-day. The Priests according to the Law, *Numb. 28. 9.* Offer Sacrifices, and do many other Acts, such as Circumcising, and many other things, which in your sense would be a profanation of the Sabbath, yet you do not blame them, neither are they to be blamed, because God permitted and directed them. If any say, but how doth this agree to what our Saviour is speaking to? *Ans.* the Disciples of Christ were employed with, and by him in going about and Preaching the Gospel, and what they now did, was but in order to fit them for his Work, when they had not had such leisure as others, before hand to provide; and this Establisheth a second Rule; *That works of Piety, and tending to fit us for Acts of Piety, that cannot conveniently be done before, are Lawful on the Sabbath day.*

6 But I say unto you, that in this place is \* one \* 2 Chro. 5. 13 greater than the temple.

The Jews had very Superstitious Conceits, concerning the Temple, and might object. But the Priests Works are done in the Temple. The Jews had a saying, *That in the Temple there was no Sabbath.* They looked upon the Temple, as Sanctifying all Actions done there. To obviate this (saith our Saviour) *In this place is one,* (that is) *I am greater than the Temple.* The Temple was but a Type of me. If the Temple can sanctifie so much labour, will not my Authority,

city, and Permission, think you excuse this little Labour of my Disciples.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Neither Mark nor Luke, have this Argument. Our Lord yet goeth on Taxing these great Doctors of Ignorance. The Text he quoteth is, *Hosia 6. 6.* we met with it before quoted by our Saviour, chap. 9. 13. The meaning is, *That God preferreth mercy before sacrifice*; where two Laws in respect of some Circumstances, seem to clash one with another, so as we cannot obey both, our Obedience is due to that which is the more excellent Law. Now saith our Saviour, the Law of Mercy is the more excellent Law. God preferreth it before Sacrifice, which had you well considered, you would never have accused my Disciples, who in this point are Guiltless.

8 For the Son of man is Lord, even of the sabbath day.

This Argument Luke hath, chap. 6. v. 5. Mark hath it thus, chap. 2. 27, 28. *And he said unto them, the sabbath was made for man, and not man for the sabbath. Therefore the Son of Man is Lord also of the sabbath.* Some Interpreters make these two Arguments, 1. *The Son of Man is Lord of the sabbath*: Therefore it is in my Power, to dispense with this Action of my Disciples, though it had been contrary to the letter of the Law: Or rather, Therefore it is in my power to interpret the Law, which I my self made. 2. *The sabbath is made for man, not man for the sabbath.* A Law made for the good of another bindeth not, in such cases where the Observation of it would be evidently for his Harm and Ruine. The Law of the Sabbath, was made for the good of Man, that he might have a solemn time, in which he should be under an Obligation to pay his Homage unto God, this must not be so interpreted, as would tend to the Destruction of a man. I find Interpreters divided about that term *the Son of Man*. Some think that it is not to be interpreted, as usually in the Gospel concerning Christ. But of ordinary Men, and that Mans Lordship over the Sabbath, is proved by the Subserviency of it to his good, to which end also it was ordained. But certainly, that is both a Dangerous and unscriptural Interpretation, dangerous to give Man a Lordship over a Moral Law, for it is very improper to call any Lord of a thing, because he hath the use of it, and it is for his advantage; I cannot see but we may as well make Man Lord of the whole Ten Commandments, as of one of them: *unscriptural*, for though our Saviour useth this term more than three score times in the Gospel, yet he always useth it with Relation to himself, never with reference to any meer Man: Neither is there any necessity to understand it otherwise here. Christ affirming himself *Lord of the sabbath*, spake properly enough to the Pharisees Quarrel. For it must needs then follow, that he had Power to dispense with the Observation of it at particular times; and much more to give a true and right Interpretation of the Law concerning it.

9 And when he was departed thence, \* he went into their synagogue.

Mark saith, chap. 2. 1. *He went again into their synagogues on the sabbath day.* This our Saviour was often wont to do, to own there what was done according to his Fathers Institution, and himself to do what good he could: Nor doth he now decline it, because he had had so late a Contest with them: It is therefore said, that he went into their Synagogues, as being neither ashamed of what he had delivered, nor afraid to own it in the Face of his Adversaries.

10 And behold, there was a man which had his hand withered. And they asked him, saying, \* Is it lawful to heal on the sabbath days? that they might accuse him.

Mark repeating the same History, saith, chap. 3. 1, 2. *There was a man which had a withered hand, and they watched him whether he would heal him on the sabbath day, that they might accuse him.* So saith Luke, chap. 6. v. 6, 7. only he addeth, that it was his right Hand, which made his affliction greater: They asked him not, that they might rightly inform themselves, but that they might accuse him, to their Magistrats that had power in those Cases, for the Violation of the Sabbath was, amongst the Jews, a Capital Crime.

11 And he said unto them, What man shall there be amongst you, that shall have one sheep, and \* if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Mark saith, chap. 3. 2, 4, 5. *And he said unto the man that had the withered hand, stand forth. And he said unto them, Is it lawful to do good on the sabbath days, or to do evil, to save life or*

*to kill? But they held their peace.* Luke reports it thus, *ch. 6. 8.* *But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst, and he arose, and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath days to do good, or to do evil, to save life or to destroy it? Christ knew their thoughts: He needed not that any Man should tell him what was in the Heart of Men, he knew their design in coming, and propounding this Question. He calls this Man with the withered Hand to stand forth, that all Men might see, and take notice of him. Then he argueth the Case with the Pharisees, telling them, that they themselves would grant, that if a man had a sheep fallen into a Pit on the Sabbath day, they might labour so far as to take it out (so it seemeth that in Christs time they did expound the Law.) They also knew that the Life, or good of a Man, was to be preferred before the Life of a Beast, in their reproving him: Therefore they condemned themselves in a thing which they allowed. Then he propounds a question to them, which Matthew hath not, but is mentioned both by Mark and Luke. He asketh them, *Whether it was lawful on the sabbath day to do good, or to do evil? To save life or to destroy it.* The Argument is this, Whatsoever is good to save the Life of Man, may be done on the Sabbath day, but this is a good Action, if I should not lend him my help, when it is in my power, I should in the Sense of Gods Law, kill him.*

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth, and it was restored whole, like as the other.

Mark saith, *They held their peace*, they made him no answer to his question, upon which, *He looking round about him with anger, being grieved for the hardness of their hearts, he spake unto the man—Stretch forth thine hand.* Luke saith, *Looking about them all, he said, &c.* Our Saviour looked about him, to see if any of them would adventure to answer him, but he saw their Mouths were shut. He was angry that these great Doctors of the Law should understand the Law of God no better, and should yet be so hardy, as to take upon them to instruct him. He was also grieved (saith Mark) *at the hardness of their hearts*; that which we call Hardness, is a Quality in a thing which resisteth the Truth, a non-impressiveness, when a thing will receive no impression from things apt to make impressions; the Hardness of the Pharisees Hearts lay in this, that whereas Christs Words and Works might reasonably, and ought to have made an impression upon them of Faith, that they should have owned and received him as the Messiah: Yet, they had no such Effect, nor made any such impressions upon them. He said to the Man, *Stretch forth thine hand, and he stretched it forth, &c.* Christ sometimes used the Ceremony of laying on his Hand; here he doth not, to let us know that that was but a Sign of what was done by his Power: What little things malicious men would carp at. What was here of servile Labour on the Sabbath day? They did far more themselves, as often as they lifted a Beast out of a Pit. Our Saviour compounds, or prepareth no Medicaments he only speaks the word, and he is healed. But Matthew tells that,

\* 14 Then \* the Pharisees went out, and || held \* Mark 3. 6. a council against him, how they might destroy Luke 6. 11. John 5. 18. &c. 10. 39. & 11. 53. him.

Luke saith, *They were filled with madness, and communed one with another, what they might do to Jesus.* Mark saith, *they Council.* (straightway took council with the Herodians against him, how they might destroy him. What cause of their madness was here offered? A poor lame Man was miraculously healed. They certainly were mad to see themselves confuted, who would not acknowledge him to be the Messiah, or to hear themselves Non-plust, or to find themselves Contradicted (a thing proud men cannot bear.) They take Council with the Herodians (of whom we shall have occasion to say more, when we come to chap. 22.) all agree them, and the Pharisees, to have been steady Enemies one to another, but Herod and Pilate can agree when Christ is to be Crucified.

15 But when Jesus knew it, \* he withdrew \* See Chap. 1. himself from thence: and great multitudes followed him, and he healed them all.

16 And \* charged them, that they should not \* Chap. 9. 32. make him know.

Here is nothing in these two Verses, but what we have before met with: The Multitudes have followed Christ in all his Motions, from his first beginning to preach, and to work his miraculous Operations. *He healed them all*, must be understood, of those that were Sick. The charge he gives, is the same which we have often met with, of which no satisfactory Account can be given, further than that knowing his time was not yet come, and he had much work to do before his Death.



he useth all prudent means to preserve his Life, reserving himself for the further work which his Father left him to do. The publishing of his Miracles, would have made a great noise, and possibly have more enraged the Pharisees against him, neither did he seek his own Glory, but the Glory of him that sent him.

17 That it might be fulfilled, which was spoken by *Isaiah* the prophet, saying,

Christ did this, that is, he withdrew himself when he heard what Councils the Pharisees and Herodians had taken, he charged those whom he had cured, that they should not publish it abroad, he did those good Acts before spoken of, *That it might be fulfilled which was spoken by the Prophet*. That he might shew himself to be the very Person, whom the Prophet *Isaiah* long since did foretell, *Isa. 42. 1, 2, 3, 4.* The words in the Prophet are thus. *Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgment unto the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax he shall not quench: He shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he hath set judgment in the earth, and the isles shall wait for his Law.* Thus far that Prophet, let us now consider his words, or Prophecy, as repeated by the Evangelist.

\* *Isa. 42. 1.*

\* Chap. 3. 17.

& 17. 5.

18 \* Behold, my servant, whom I have chosen, my beloved \* in whom my Soul is well pleased. I will put my Spirit upon him; and he shall shew judgment to the Gentiles.

The Alteration is very little, and we must not expect to meet with Quotations out of the Old Testament *Verbatim*: It is enough that the Sense is the same. *Behold my servant whom I have chosen.* The word indifferently signifieth a Child or a Servant, Christ is called the Lord's Servant, because he took upon him the Form of a Servant, and became Obedient even to Death, *Phil. 2. 7, 8.* Whom I have chosen, my beloved in whom my Soul is well pleased, in *Isaiah* it is, whom I uphold, mine elect in whom my Soul delighteth. *Matthew* seems to have left out whom I uphold, and to have taken the next words, mine elect: And to have translated them, whom I have chosen, which was all said by the Prophet. God chose the Lord Jesus Christ to be our Redeemer, and the Head of the Elect, hence we are said to be chosen in him, *Eph. 1. 4.* Peter saith, he was Fore-ordained, *1 Pet. 1. 20.* & 2. 6. he is called a chief corner stone, elect, my beloved in whom I am well pleased. In *Isaiah* it is, in whom my Soul delighteth. The Sense is the same: *He shall bring forth judgment to the Gentiles, or to the Nations.* The words *וְשָׁפַט* in the Hebrew, *ἵστα* in the Greek, and Judgment in the English are also variously used, as gives Interpreters a great Latitude to abound in their Senses. The most probable to me is this. Judgment signifies a thing adjudged: All Judgment is, either of Approbation or Condemnation. He shall bring forth, or he shall shew the things which God approveth and judgeth right, both in matters of Doctrine, Worship, and the Government of the Church of God, and in matters which concern the Government of Mens Lives and Conversations, and to this end God promiseth to put his Spirit upon him, *Isa. 11. 2.* & 61. 1. and *John* tells us, it was not given him by measure, *chap. 3. 34.* which is the same with being anointed with the oil of gladness above his fellows, *Psalm. 45. 7.* which the Apostle applieth to Christ, *Heb. 1. 9.*

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

These words declare the Meekness, and Gentleness, and modesty of our Blessed Saviour: His Meekness, that he should not do his work in any Passion, or Roughness, nor carry on his Kingdom with any Strife or Violence: Therefore when the Pharisees took Council against him, he made no opposition, but peaceably withdrew, until the time came when he was to be delivered, and then he as meekly yielded up himself, rebuking Peter for but drawing a Sword for him, and healing his Ear which he had wounded. His not crying, nor lifting up his Voice, or suffering his Voice to be heard in the Streets, might either signify his Meekness, not crying out to stir up any Sedition. Or not setting a Trumpet to his Mouth, when he had wrought a Miracle, that People might take notice of it, instead of it, he charged the Persons healed, not to publish it.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

He shall carry on his work with so little noise, that if he trod upon a bruised Reed, he should not break it. Or he shall not despise the afflicted, that are as bruised Reeds, and smoking Flax. But the best Expositors interpret it of Christ's kindness to Peoples Souls. He will not discourage those that are weak in Faith, or weak in Hope. Smoking Flax signifieth Flax in the kindling of which the Fire hath not pre-

ailed, and so is a very apt Metaphor to express such as believe, but are full of Doubts and Fears, or such as have a Truth of Grace, but yet much Corruption; Christ is Prophesied of, as one that will encourage, not discourage such Souls. *Until he hath brought forth judgment unto victory, (Isaiah saith) unto Truth.* Some think that, *Until*, here only signifies the Event of the thing, not a term of time, for there shall never be a time, when Christ shall break a bruised Reed, or quench a smoking Flax, in the Sense before mentioned. By Judgment here may be meant, as before, what his Father hath judged right, until he hath caused the Doctrine of the Gospel, and the Messiah, to be believed and embraced of all the World. Or, until he shall have brought forth the Judgment of those broken Reeds, and that smoking Flax into Victory, until such Souls be made perfect in Faith and Holiness, and shall have got a Victory over all its unbelief and other Corruptions. Or, until he hath brought forth Condemnation into Victory (for so the word signifieth) till he hath conquered Death and Hell, so as there shall be no Condemnation to any Soul that is in Christ Jesus, *Rom. 8. 1.* Or, *Until the last judgment comes*, which shall determine in a perfect absolution, and acquittal of all his People, and in a perfect Victory over all his Enemies.

21 And in his name shall the Gentiles trust.

This makes some think, that the bringing of Judgment into Victory, referreth to the final Destruction of the Jews by the Romans, after which the Gentiles came more universally to receive the Gospel. Though Christ be Meek and Gentle with men a long time, while there is any Hope of their Reformation: Yet, he will not be so meek, and patient always. Neither was he so with the Jews. But the falling of them proved the rising of the Gentiles; Christ is beholden to no People for bearing the Name of his Church; if the Jews fail in their Duty, they shall be cast off, and in his Name shall the Gentiles trust. God is able of stones to raise up Children unto Abraham, *Isaiah* saith, the *Isles* shall wait for his Law, his Law both of Faith and Holiness, shall be acceptable to the Gentiles. The Term Law, here seemeth to expound that Phrase, *v. 18.* *He shall bring judgment to the Gentiles*, that is right things, he shall give them his Law.

22 \* Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb, both spake and saw.

Some think this Person was the same mentioned, *Luke 11. 14.* I presume, because the following Discourse there is much the same, with what followeth here, but others are of another mind; and it is certain *Luke* speaketh of no Blindness in him. We heard before, a Discourse of such as were possessed by Devils, so as this Verse affords nothing new.

23 And all the people were amazed, and said, Is not this the son of David?

This is the first Conviction we met with, from the Miracles wrought by our Saviour, that he was the Messiah, unless that of the two blind Men, mentioned, *Matt. 9. 27.* And their Faith in it appears but weak, for they do not plainly affirm it, only ask the question like the Faith of those mentioned, *John 7. 31.* When Christ cometh will he do more Miracles than this man hath done?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

We met with the same Blasphemous Calumny, from the same Persons, *chap. 9. 34.* The Pharisees, not acknowledging the Deity of Christ, nor that he was the Messiah, were for their Interest concerned, not to acknowledge; and as much as in them lay to keep others from believing, that he did that from his own power, which God alone could do. But yet they might have allowed him to have by a power derived from God, done these miraculous things, as *Elijah* and *Elisha* of old did. But they blaspheme at the highest Rate imaginable, ascribing that to the Devil, which was proper to God alone. Christ's Miracles were exceeding many, and it was a time when the Messiah was expected. The Scepter was departed from Judah, and as it appears from *John 7. 31.* (whatever the Jews now say impudently.) They heard that when the Messiah did come, he should work many Miracles. These things puts them into a Rage. This remarkable piece of History is recorded by three Evangelists. By *Matthew* in this place, by *Mark* *ch. 3. 22, 23, 24, 25, 26, 27, 28, 29, 30.* and by *Luke* *chap. 11. v. 17, 18, 19, 20.*

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against it self is brought to desolation, and every city or house divided against it self shall not stand.

26 And if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand?

This is our Lords first Argument, *Mat. 23. 23, 24, 25, 26.* with little Alteration in the Phrase, so doth *Luke* *chap.*

Ch. 11. 17, 18. The Sum of the Argument is, The Devil is so wise, that he will look to the upholding of his own Kingdom in the World. This will require an Agreement of the Devils amongst themselves, for if they be divided, they cannot uphold their Kingdom, nor stand any more than an house City, or Kingdom in the World so divided can stand, therefore the Prince of Devils will not forcibly cast out the inferior Devils. There is but one imaginable objection to this. Do we not see the contrary to this in Peoples going to Cunning-men, for help against those that are bewitched, to get help for them, and is there no Truth in those many Stories we have of Persons that have found help against the Devil, from some that have Traded with the Devil? I Answer, It is one thing for the Devils to play one with another, another thing for them to Cast out one another. One Devil may yield, and give place to another, for to gain a greater advantage for the whole Society, but one never quarrelleth with another. The first may be for the enlarging of Satans Kingdom. This must be to destroy it. When a poor Wretched Creature goeth to one, who dealeth with the Devil, for help for one who is vexed with some effect of the Devil, one Devil here doth but yield, and give place to another by Compact, Voluntarily, and for the Devils greater advantage; for it is more advantage to the Devil (who seeks nothing so much as a Divine Homage) to gain the Faith of one Soul, then to Exercise a power to afflict many Bodies. In such cases as these, the Devil for the Abatement of a little bodily pain, gains a power over the Soul of him or her, who cometh to implore his help, and exerciseth a Faith in him. This is an Establishing, promoting and enlarging his Kingdom. But Christ forced the Devils out of Persons, they did not yield Voluntarily for a greater advantage, but forcibly, for no advantage. He did not pray the Devils to come out, nor make use of any of the Devils Sacraments, upon the use of which by some Original Compact, he was obliged to come out, upon a Souls surrender of it self by Faith to him, but they came out unwillingly upon the Authoritative Words of Christ, without the use of any Magical Rites, and Ceremonies, testifying the least Homage done to him.

Gr. Beelzebub. 27 And if I by † Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your Judges.

Our Saviours Argument is this, *where the Cast is the same, the Judgment ought to be the same*, and the contrary Judgment speaketh Malice and Hatred of the Person. Do I cast out Devils? So do your Children. You say they do it by the power of God, why do you say, that I do it by a Prince of Devils? What appeareth in their casting of them out more than in mine, which can argue that they do it by the power of God, and I by the power of the Prince of Devils? The only question is who our Saviour here meaneth by *their Children*, some think that he meaneth his own Apostles, who were all of them Jews, and to whom they might be more favourable than to him, because of their Relation to them. Others think that he means some *Exorcists* amongst the Jews, such they had, *Acts 19. 13.* But concerning these there is a double Opinion. Some think that they were such as themselves, Acted by Compact of the Devil. Others think that they Invoked the God of Abraham, Isaac, and Jacob, God might Honour them so far, as upon that Invocation to command the Devil out of Persons, *Origen, and Justin Martyr*, both tell us, that there were some, that used that form, with such success. But so they might do, and yet not obtain their effect, from a *Divine Influence*, nor so much cast as *Flatter out Devils*, upon an Homage first paid to the Devil. I find some difficulty to persuade my self, that in those times, especially when God by this miraculous effect was demonstrating the Messiah, God should so far concur with any but him, and those that did it by his Express Name, and Authority, and I observe, that when the seven Sons of *Secura*, attempted such a thing, *Acts 19. 13.* They called over them which had Evil Spirits, in the Name of the Lord Jesus, and said, we adjure you by Jesus, whom Paul Preacheth (which they being the Sons of the Chief of the Priests, would not have done in the more grateful form of, The God of Abraham, Isaac, and Jacob, would have done it) yet could they not prevail; (as you read there, *v. 14, 15, 16.*) Our Saviours meaning therefore must certainly be either, 1. You do not say so of your Children, my Apostles, who do, and profess to do, what they do by a power derived from me; why do you say this of me, not of them? 2. Or, There are some of you, who seem to cast out Devils, when as the Devil only plays with them, and yields to their Magical Arts for his own Advantage, and attains some more External Effects on Peoples Bodies, upon the surrender of their Souls to him, by believing he is able to Cure them, and imploring his help, yet you think these Men endowed with the Power of God; why are you so unequal to me? I observe, tho we read of *Exorcists* amongst the Jews, *Acts 19. 13.* yet they are called *αἱρετικοὶ ἢ ὁμιληταὶ* Vagrants. They were an idle Vagabond sort of Persons (such probably as we call Gipsies) with whom, or by whom it is not proba-

ble, God would work such effects, especially at such a time, tho they used the Names of Abraham, Isaac, and Jacob. Nay it is plain from the Story of the *Acts*, that tho they used the Name Jesus, God would not work by them, *v. 16.* The *Demoniac* leapt upon them, overcame them, prevailed against them, so that they fled out of the House naked and wounded.

28 But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.

Luke hath the same Chap. 11. 20. only for the Spirit of God, he hath the Power of God. By the Kingdom of God he here meaneth the coming of the Messiah, which is so called *Dan. 2. 44.* The time is come, when the Lord begins his Kingdom of Grace. Setting up his King upon his Holy Hill of Zion, *Psal. 2. 6.* whence we may observe, that Christ giveth in his casting out of Devils by a Divine Power, as an Argument to prove himself the Messiah; for saith he, By this you may know, the Kingdom of God is come amongst you, that there is one come among you, who by the Finger, Power, or Spirit of God, casts out Devils. But where had the force of this Argument been, if the Jew had had *Exorcists*, whom God had so Honoured, tho Vagabonds, as to cast out Devils upon their calling upon the God of Abraham, Isaac, and Jacob, while in the mean time they derided and contemned Christ?

29 Or else, how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Mark hath the same words, with little Variation, *Mark 3. 27* Luke, Chap. 11. 21, 22. saith, When a strong Man Armed keepeth his Palace, his Goods are in Peace: But when a stronger than he cometh upon him, and overcometh him, he taketh from him all his Armour, wherein he trusted, and divideth his Spoil. The Sense is the same, though the words be multiplied. Our Saviour sheweth how his casting out of Devils, by the Spirit and Power of God, argued that the Messiah was come, and the time come, when God would set up his Kingdom amongst Men. The Devil (saith he) who is the God of the World, and the Prince of the Power of the Air, is very strong, there is none save God only, who is stronger than he. If I were not God, I could never cast out this strong Man, who Reigns in the World as in his House. As you see amongst Men, the strong Man is not overcome but by one stronger, he by this also lets them know, that he was so far from any Covenant or Compact with *Beelzebub*, that he came into the World a Professed Enemy to him, to dispossess him of that Tyrannical Power he Exercised amongst Men, by his keeping them in Darknets, blinding them with Error and Superstition, and seducing them to sinful Practices, till God for their prodigious sins, had also given him a power over their Bodies, variously to Vex, Afflict, and Torment them. Christ took from this strong Man all his Armour: By scattering the Darknets which was in the World, by the full Revelation of Gospel Truth: By Expelling Error and Superstition, reaching People the Truths of God, and the right way of his Worship: By taking away the Guilt, and destroying the Power of Sin, and Death, Ignorance, Error, Profaneness. The Sense of the Guilt of Sin, and the power of Lusts within us, being the Devils Armour, by which he kept up his Power, and doth yet keep up what dominion he hath in the World.

30 He that is not with me, is against me, and he that gathereth not with me, scattereth abroad.

Luke hath the same Ch. 11. v. 23. some understand this concerning the Devil, whom he was so far from favouring that his Work was quite opposite. Some understand it concerning some *Neutralers*, that should neither shew themselves for Christ, nor against him. Our Saviour tells them, that this cause would bear no Neutrality, they must be either for him or against him. But possibly it is best understood, concerning the *Scribes and Pharisees*, whom he lets know, That he was one, shewed men the true way of Life and Salvation, and those that complied not with him, were his Enemies. And instead of gathering, scattered the Sheep of God.

31 Wherefore I say unto you, All manner of sin and blasphemy, shall be forgiven unto men: but the blasphemy against the holy Ghost, shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him, \* but \* 1 John 5. 18. whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Mark repeateth the same, Ch. 3. v. 28, 29. with no Alteration as to the sense, and in stead of *world* in this



World, nor the World to come, he saith. But is in danger of Eternal Damnation: Luke hath something of it, Ch. 12. 10. And whosoever shall speak a Word against the Son of Man, it shall be forgiven him? But unto him that Blasphemeth against the Holy Ghost, it shall not be forgiven:—It is a Text hath very much exercised great Divines, and much more perplexed poor Christians in their fits of Melancholly, and under Temptations. There is in it something asserted, that is, That all manner of Sin and Blasphemy shall be forgiven, v. 32. Whosoever shall speak a Word against the Son of Man, it shall be forgiven, (that is, upon the terms other sins are forgiven, Repentance and Faith in Jesus Christ.) By the Son of Man, here some would understand any ordinary Man, but, 1. Christ never spake of any under the notion but himself. 2. It had been no great News for Christ to have told them, that ordinary Evil-speaking against Men should be forgiven: Doubtless by the Son of Man here, Christ meaneth himself. He declareth that sins of Ignorance should be forgiven, tho a man should Blaspheme Christ, yet if he did it ignorantly, verily thinking he was no more than the Son of Man, it should upon his Repentance and Faith in him be forgiven. A Text yielding exceeding great relief to Souls, labouring under the Burden of their sins; and reflecting upon their Aggravation. But the Difficulty lyeth in the latter part of the Text, which denieth forgiveness to any, who Blaspheme the Holy Ghost: Upon this arise several Questions. 1. Quest. what the sin against the Holy Ghost here specified was. Answer, It is not hard to gather this from the Context, and what Mark addeth, ch. 3. v. 30. Because they said he had an unclean Spirit. Christ was come amongst these Persons to whom he speaketh, he had not only Preached, but he had wrought many miraculous Operations sufficient to convince them, that he Acted by the Power and Spirit of God. They were not only not convinced of it, so far as to acknowledge it, but they attributed these Operations to the Devil, and said he had a Devil, and that he did what he did by the Power of the Devil. This out of doubt was their sin against the Holy Ghost, maliciously speaking to the highest Reproach of the Holy Spirit, contrary to the rational Conviction of their own Consciences. Hence ariseth a second Question: Whether any such sin can be now committed? Answer. If there were no other but Texts that seem to conclude, there may be such as those, Heb. 6. 4, 5, 6. and 10. 26, 27. and 1 John 5. 16. where he speaketh of a sin unto Death, for the Forgiveness of which he would not have Christians pray. I should conclude, that there is no such sin now to be committed, for we cannot have such means of Conviction as the Pharisees had, Christ not being on the Earth now working Miracles. But it is plain from the Texts before mentioned, that there is such a sin, that Men and Women may yet incur the guilt of: But now what that sin is, hath exercised the Judgment of the greatest Divines to describe. I shall not repeat the various Opinions about it, many of which are easily confuted; but shall determine from the Guidance of the Scriptures, that mention it so far as they will direct in the finding of it out. 1. It cannot be any sin that is committed ignorantly. Paul was a Blasphemer, but forgiven, because he did it ignorantly. 2. It must be a sin knowingly committed, against the Operations of the Holy Ghost. So was this sin of the Pharisees. 3. Apostacy must be an ingredient in it. If they fall away, saith the Apostle, Heb. 6. 6. It is a sinning wilfully after the receiving the knowledge of the Truth, Heb. 10. 26. It should seem by this Text Persecution is an ingredient in it: The Pharisees did not only say this, but they spake it out of Malice, designing to destroy Christ. 4. Most certain it is, that the Impenitency cannot be called that sin, yet it must be an ingredient in it, for what sins we truly repent of shall be forgiven, 1 John. 1. 9. and therefore the Apostle saith of such sinners: It is impossible they should be renewed by Repentance. Upon the whole then: If any Person hath been instructed in the things of God, and hath made a profession of Religion, and Godliness, and afterwards falleth off from this profession, and becomes a bitter Enemy to it; saying that those things are the Effects of the Devil in Men, which his Heart telleth him are the Operations of the Holy Spirit, and be so hardy as to persecute and seek to destroy such persons for such Profession: The Interpretation be to those that hate us, and to the Enemies of our God. If they have not committed this unpardonable sin, they have done what is very like it, and I know no way they have, but by a timely and hearty Repentance to satisfy the World, or their own Consciences, that they are not under this dreadful Guilt. And that which confirms me in this Opinion, that we rarely hear of such persons renewed by Repentance, (if any instances of that Nature at all can be produced.) I do know that some have thought that this Sin might be committed by Words, without other Overt-Acts, and indeed Blaspheming, (properly taken) can signify nothing else, but Evil, or Reproachful speaking. But these words must proceed from a malicious heart, full of Rancor and Revenge, for it is not every word, nor every Blasphemy that is here meant, it is (as Augustine saith) Quoddam dictum, quædam blasphemia. A certain word, a certain Blasphemy. Not words spoken ignorantly, or hastily, or according to our

real Judgment and Opinion: But words spoken maliciously in order to destroy God, or Christ if it were possible; after sufficient means of Light and Conviction, that the things which we speak Evil of, are not from the Evil, (but probably at least) from the Holy Spirit of God, and yet we will impute them to the Devil, in order to the defaming, or destruction of those Servants of God, who do them, or in whom they are found. We can define nothing certain in the Case, but this cometh nearest to the sin here mentioned; that shall never be forgiven in this World, or the World to come: That is, as Mark expounds it, the Persons guilty shall be in danger of Eternal Damnation, by which he hath spoiled the Papists Argument from this Text for their Purgatory.

33 Either make the tree good, and \* his fruit \* Luke 6. 43  
good, or else make the tree corrupt, and his fruit 44  
corrupt, for the tree is known by his fruit.

We met with much the same, Ch. 7. 16. As the words here spoken may be understood to have reference to the Devil, to the Scribes and Pharisees, or to Christ himself: You say, I do these things by the Devil, you cannot but say, the things I do are good, the Fruit followeth the Nature of the Tree: The Devil is Evil, a corrupt Tree, how can he produce good Fruit? Or thus, you shew your selves to be corrupt Trees, by the Fruit you bring forth; you indeed are not Leud and Profane, but put on a Mask and Vizard of Godliness, but your Fruit sheweth what you are. Or, 3. If the Fruit which I produce be good; why should not you judge me good? Speak things that are consistent, if the Fruit be good, the Tree must be good, convince me of any Evil things that I do, from whence you can rationally conclude that I am a Corrupt Tree.

34 O Generation of Vipers! how can ye being evil speak good things? For out of the abundance of the heart, the mouth speaketh.

35 A good man, out of the good treasure of the heart bringeth forth good things: And an evil man out of the evil treasure, bringeth forth evil things.

The Evangelist Luke, Ch. 6. 45. hath much the same with what is here, v. 35. O Generation of Vipers; John had so called them, and Christ again so calleth them, Mat. 23. 23. A viper is of all other the most venomous and dangerous Serpent. Christ in calling them, a Generation of Vipers, intimateth, that the Pharisees were generally a most mischievous Faction, for the Souls of men. How can ye being Evil speak good things? Why do I (saith he) spend my time and breath in reproving, or admonishing you; you have cankered hearts, full of Pride, Malice and Envy, and therefore cannot ordinarily speak good things, for out of the abundance of the heart, the mouth speaketh. What Men ordinarily, and deliberately do speak, is from the Affections and Thoughts of their Hearts. Hence good Men out of the good Treasure of their Hearts, speak good things, that is, most ordinarily and commonly, and Evil Men, out of the flock of Malice, Revenge, Envy, Pride, and other Lusts, which are in their Hearts, speak evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Some understand by idle words here; Lying and deceitful words, others, Conumelious and Reproachful words. But the best Interpreters here extend the Sense further, not only from the Sense of the word ἀργον, here used, but because they judge our Saviour is here arguing, from the less to the greater, convincing the Pharisees what a dreadful Account they had to give for their Blasphemous and Reproachful Words, when all must give an Account even for those Words, which they speak to no good purpose, but vainly without respect, either to the Glory of God, or the good of others, or their own necessary and lawful occasions. Hence the Apostle doth not only forbid Filthiness, foolish Talking, and Jesting, Eph. 5. 4. and corrupt Communication. Eph. 4. 29. but in the same Verbe, commandeth that Christians Speech should be to the use of Edifying, that it may minister Grace to the Hearers; and to the Colossians, Chap. 4. 6. Let your Speech be always with Grace, seasoned with Salt. Nor will this seem too strict, to those who consider, that any thing is abused, when it is not used to the right end, and use. God hath not given unto Man his faculty of Speech, to fill the World with idle Tattle and impertinent Discourse, but that by it, 1. We might bless God, by Prayers, and Praises, Talking of his Words and wondrous Works. 2. That we might Communicate our minds to Men, in their or our own Concerns, and so be mutually helpful one to another. For by thy Words thou shalt be justified, &c. what justified here signifies, appears by the word Condemned (to which it is opposed.) God will pronounce Sentence, or against Men in the last day, not only according to their other Actions, but accordingly

according to their other Actions, but accordingly as they have used their Tongues. If there were no other Text in the Bible, to prove that we have need of another Righteousness, than any of our own, wherein to stand before God, this Text alone would be enough, for *James 3. 2. If a man offend not in word, the same is a perfect man.*

Mark 8. 11.  
Luke 11. 16.  
Cor. 1. 22.

38 \* Then certain of the scribes, and of the Pharisees answered, saying, Master, we would see a sign from thee.

We read the like to this, *chap. 16. 1. and Luke* seemeth to relate the same History, *chap. 11. 29. Master* was the usual Title which they gave to any whom they owned as a Teacher. By a *Sign*, they mean something that might confirm unto them, that he was sent of God; they expected that an extraordinary Mission should be so confirmed, so *John 6. 30. What Sign shewest thou then, that we might see, and believe thee, what dost thou work?* Moses shewed them signs, (as they there go on) he brought down for them Bread from Heaven. Had not Christ shewed them signs enough, what were all the Miracles he had wrought in their sight? They either speak this out of a further idle Curiosity (their Eye being not satisfied with seeing) or else they speak it in direct opposition to the whole Scope and Tendency of our Saviour's former Discourse, which was from his Miracles to prove himself truly God, and sent of God: if the latter which seemeth from our Saviour's sharp Answer, most probable, the Sum of what they say, is this. *Master* we have seen thee do wonderful Works, but no other than what Impostors may do by the assistance of the Devil; we would see something done by thee, which Magicians cannot do, such as *Moses* did, *Exod. 8. 19.* when the Magicians confessed they were outdone, and cried, *This is the finger of God.*

39 But he answered, and said unto them, An evil, and adulterous generation, seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

Mat. 17.

40 \* For as Jonas was three days, and three nights in the whales belly: so shall the Son of man be three days and three nights in the heart of the earth.

An Evil, and adulterous Generation. Either called Adulterous, for that carnal Sin, which reigned amongst them, and indeed their Polygamy was hardly better: or else because of their Degeneracy from *Abraham*, whom they so much gloried in as their Father, *John 8. 39, 44. Stoketh after a sign,* not satisfied with my Miracles which I do on Earth, they would have a sign from Heaven. God was not difficult of confirming, and encouraging Peoples Faith by signs. He gave *Gideon* a Sign upon his asking, he gave *Hizekiah*, and proffered *Ahaz* a Sign without asking. But he had already given the Pharisees Signs enough, and sufficient to convince them, but they would not believe, but out of Curiosity would have a Sign of another kind, a Sign from Heaven, as *Mark* expoundeth it, *chap. 8. 11. such a Sign as the Devil could not Counterfeit. There shall no Sign be given to it,* no Sign of that Nature, for we shall find, that after this Christ wrought many Miracles. But they shall have a Sign when I shall be risen again from the Dead, to their Confusion and Condemnation. When I shall answer the Prophet *Jonas* his Type of me. He was cast into the Sea, and was three days and three nights in the Belly of the Whale, in the Heart of the Sea, *Jonas 1. 17.* and then the *Whale* vomited him out upon the dry land, *chap. 2.* So I shall be by them violently put to death, and shall be in the Grave part of three days and three Nights, and then I shall rise again from the Dead. But here ariseth a difficulty. Christ indeed dying the day before the Jewish Sabbath, and rising the Morning after, might be said to be in the Grave three days, because he was there part of three days, but how can he be said to have been there three Nights? for he was only in the Grave the night of the Jewish Sabbath. (For their Sabbath began at the Evening before) and the Night following, which were but two Nights, either in whole, or in part. *Ans.* What we call Day and Night, made up the Jewish *νύξ ἡμέραν*. It appears by *Genesis 1. 5.* That the Evening and morning made up a day. Three days and three Nights is with us but the same thing with three Natural days, and so it must be understood here. Christ was in the Grave three Natural days, that is, part of three Natural days. Every one of which days contained a day and a night, *viz. 24. hours.*

41 The men of Nineveh shall rise in judgment with this generation, and condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here.

The Story of the men of *Nineveh* we have in *Jonah, chap. 3. 5. Luke* repeateth the same passage, *Luke 11. 32. The Men of Nineveh shall rise in judgment,* that is, shall at the General Resurrection, rise, and stand up in Judgment as Witnesses against the Scribes and Pharisees, and the other unbelieving Jews of this Age, and shall be Instruments as to that Con-

demnation, which God shall that day pronounce against them. Why? *Be cause they repented at the preaching of Jonas, and behold a greater than Jonas is here.* *Jonas* was a Stranger to them, he wrought no Miracles amongst them, to confirm that he was sent of God, he only came and cried, *yet forty days, and Nineveh shall be destroyed,* yet they repented, if not truly and sincerely, yet in appearance, they shewed themselves to be affected with what *Jonah* said, his words made some Impressions upon them, as that the *King arose from his throne, laid his robe from him, covered himself with sackcloth, and sat in ashes, called a fast,* as *Jonah 3. 5, 6, 7, 8.* but saith our Saviour, I am greater than *Jonah*; I was long since prophesied of, and foretold to this People, to Come; I am Come. I have preached amongst them, and not only preached, but wrought many wonderful Works amongst them, yet they are not so much affected, as to shew the least signs of Repentance.

42 \* The Queen of the south shall rise up in the judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth, to hear the wisdom of Solomon, and behold a greater than Solomon is here. \* Luke 11. 31.

We have the History to which this relateth. *1 Kings 10. 1. &c.* She is here called the *Queen of the south*, in the Book of *Kings*, and *2 Chron. 9. 1.* the *Queen of Sheba*, whether this *Sheba* or *Saba* was in *Arabia* or *Ethiopia*, is not much Material; certain it is, it was Southward of *Judea*, and a place at a great distance. Yet saith our Saviour, Though she was a great Queen, though she lived at so great a distance from *Jerusalem*, though she had only heard of the Fame and Wisdom of *Solomon*: Yet she came in Person to hear his wife Discourses, either about things Natural or Super-natural. These wretched Jews are not put to it to take a Journey, I am come amongst them, I who am greater than *Solomon*, who am the Eternal Wisdom, and come to discourse of Heavenly Wisdom to them; I am come to their Doors, theirs to whom the Notion of a Messiah is no new thing, they have heard of me, they are no Heathens, but bred up to the knowledge of God. I have done many Miracles before them, yet they will not hear, nor believe me. The Queen of *Sheba* in the day of Judgment shall rise up as a Witness against them, when God shall condemn them for their unbelief. The more Light, and Means, and Obligations Men have upon them, to Faith and Holiness, the greater will their Judgment and Condemnation be.

43 \* When the unclean spirit is gone out of a man, \* he walketh through dry places, seeking rest, \* Luke 11. 24. and finding none. \* Job 1. 7.

44 Then he saith, I will return unto my house, from whence I came out, and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in, and dwell there, \* and the last state of \* Heb. 6. 4. & that man, is worse then the first. Even so shall it 10. 25. be also unto this wicked generation.

The Speech appeareth Parabolical, the Persons concerned in it are expressed in the last Words. *The men of that wicked generation.* The Text is thought to be well expounded by *Peter, 2 Pet. 2. 20. If after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are entangled therein, and overcome, the latter end is worse with them then the beginning.* Our Lord here compareth the Jews, to a Man out of whom the unclean Spirit was gone. The Devil is called the unclean Spirit, both in regard of his own impure Nature, and because his Work is to tempt Men to Sin, (which is Spiritual filthiness.) The Jews were a People Holy to the Lord, a People distinguished from Pagans, by a visible Profession. So as the Devil in a great measure had left them. Now saith he, the Devil is an unquiet Spirit, and findeth no rest, if he cannot be doing Mischief to Men. For the Phrase, *He walketh through dry places, looking for rest,* we must know, That in Parabolical Speeches, we must not scruple, or make a severe Scrutiny upon every Phrase. *Dry places* are for the most part places least inhabited, for want of the Conveniencies of Water. The Devil cannot be at rest, where he hath no mischief to do to Men. Then he saith, *I will return to my house, from which I came out.* The Devil so leaveth none, but he will be attempting to come into them again, and he ordinarily succeedeth where Christ hath not prepossessed the Soul, all other Reformation proves but a Sweeping and Garnishing, while the Soul is empty of Christ. It may be swept from the filth of flagitious Sins, and garnished with the Paint of Religion, or some Habits of Moral Vertue. But none of these will keep out the Devil. *He goeth and taketh with himself, seven Spirits more wicked then himself, and enters in and dwelleth there.* Seven, that is, many. The meaning is, he maketh that Man much worse than before. So (saith he) it shall be to these Jews. God gave them his Laws, and so delivered them from such a Dominion, as the Devil doth



exercise over Pagans. In force of this Law, the Scribes and Pharisees amended many things, so as they were like an House swept and garnished. God sent his Son to dwell amongst them, but him they rejected, so the House was empty, though swept and garnished. The Devil will come again, and they will be ten times worse.

46 While he yet talked to the people, behold, his mother and his brethren, stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren.

\* See John 15.  
14.  
Gal. 5. 6.  
& 6. 15.  
Col. 3. 11.

50 For \* whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Mark repeateth the same passage, Mark 3. 31, 32, 33, 34, 35. Luke repeateth it more shortly, Luke 8. 20, 21. Both Mark and Luke saith, more than one spake to our Saviour, first one, then others. *Thy mother and thy brethren*, most Interpreters think *Brethren* here signifieth no more than some of his Kindred, whom the Hebrews usually called *Brethren*. By the following words of our Saviour, v. 48, 49, 50. we must not understand that our Saviour slighted his Mother or Brethren, we are elsewhere taught what Honour he gave to his Parents, Luke 2. 51. yet he seemeth to speak something angrily, because he was interrupted in his work, so Luke 2. 49. John 2. 3, 4. we may shew a just respect to our Parents, and respect to our Relations, though we do not neglect our Duty to God, out of Respect to them. The only thing to be further learned from this Paragraph, is how dear *Believers*, and *Holy persons* are to Christ. He counts them as dear as Mother, Brethren, or Sisters, and thereby teacheth us the Esteem we ought to have for such, Luke saith, *He that heareth my word, and doth it. Matthew saith, he that doth it: It is the Will of God, that we should believe on him whom he hath sent: See John 6. 40. & 1. 12. & 8. 47.* This Text derogates nothing from the Honour truly due to the Blessed Virgin; as the Mother of the Messiah, but it shews the madness of the Papists, exalting her above Christ, whom Christ (considered only as his Mother) seemeth here to set beneath every true Believer, though considered as a Believer also, she hath a just preference.

### CHAP. XIII.

1 The same day went Jesus out of the house, and sat by the sea-side.

\* Luke 5. 3.

2 And great multitudes were gathered together unto him, so that he \* went into a ship, and sat, and the whole multitude stood on the shore.

Mark chap. 4. 1. saith, *He began again to teach by the sea-side, and there was gathered unto him a great multitude; so that he entred into a ship, and sat in the sea, and the whole multitude was by the sea upon the land.* Luke chap. 8. 4. saith no more than, *when much people were gathered together, and came to him out of every city, he spake by a parable.* Two Evangelists agree, that this Sermon of our Saviours, was preached out of a Ship, to multitudes that stood on the shore: The occasion of his going into a Ship, was the throng of People, both for his own and their Convenience. It is here said, *That he sat*; This we observed before, was the usual Gesture of the Teacher amongst the Jews. This Sermon is said to have been made the same day, which some observe in Historical Narrations, is to be taken strictly, and lets us know the Affiduity of Christ in his work. And he spake many things to them in Parables: The term Parable often in Scripture signifies Dark sayings, or *Proverbial Speeches*, *Ezech. 17. 2. & 20. 49.* But in the Gospel it generally hath another Sense, and signifies *Similitudes* and *Comparisons* of things. This being the first time we have met with the term, and the first formed and perfect Parable we have met with, because we shall meet with the term often hereafter, with many formed Parables. I shall here give some notes which may be not only of use to understand the following Parables we shall meet with in this Chapter, but in the following part of the Gospel. 1. A Parable (in the Gospel sense of the term, signifieth a *Similitude*, taken from the ordinary actions of men, and made use of, to inform us in one or more Points of spiritual Doctrine. 2. That it is not necessary to a Parable, *That the matter contained in it, should be true in matter of Fact.* For it is not brought to inform us in a matter of Fact; but in some

spiritual Truth, to which it bears some Proportion. This we see in *Jotham's* Parable of the Trees, going to chuse themselves a King, &c. 3. That it is not necessary, *That all the actions of men mentioned in a Parable, should be morally just and honest.* The actions of the unjust Steward, Luke 15. 1, 2, 3, &c. were not so. 4. That for the right understanding of a Parable: *Our great care must be, to consider the main scope of it, whether the Story tends, and what our Saviour designed principally by the Parable, to instruct and teach the people by that Discourse.* 5. That the main Scope of the Parable, is to be learned, either from our Saviours General or more particular Explication of it, either from the *Proparabola*, or Preface to it, or from the *Epiparabola*, or the Conclusion of it. 6. It is not to be expected, that all particular actions represented in a Parable, should be answered by something in the Explication of it. 7. Lastly, though the Scope of the Parable be the main thing we are to attend unto, and in which it doth instruct us, yet it may collaterally inform us in several things, besides that point which is in it, chiefly attended. It is said, that our Saviour spake many things to the multitude in Parables, covering Truths under Similitudes, fetcht from such ordinary Actions as Men did, or might do. This was a very Ancient way of Instruction, by Fables or Parables, as we may learn by *Jotham's* Parable, *Jud. 9. 7, 8, &c.* It is now much out of use with us, but amongst the Jews very ordinary. So as our Saviour spake to them in their own Dialect. It had a double advantage upon the Hearers: First upon their Memory, we being very apt to remember Stories. 2. Upon their minds, to put them upon studying the meaning of what they heard, so delivered, and also upon their Affections, Similitudes contributing much to excite Affection. But withall it had this disadvantage, that he who so taught, was not understood of a great part of his Auditory.

3 And he spake many things unto them in Parables, saying, Behold a sower went forth to sow.

4 And when he sowed, some seeds fell by the way side, and the fowls came, and devoured them up.

5 Some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth.

6 And when the sun was up they were scorched, and because they had no root, they withered away.

7 And some fell amongst thorns, and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

9 \* Who hath ears to hear, let him hear.

\* Chap. 11. 19.

There is some difference in the terms used by Mark and Luke, in their Relations of this Parable, Mark 4. 1, 2, 3, 4, 5. & Luke 8. 4, 5, 6. But none that are material, nor much to be considered by us, being they are in the Parable. I shall, when I come to it, more exactly consider what differences there are betwixt the Evangelists, in the terms they use in the Explication, which our Saviour giveth us of the Parable; which he did not give before the Multitude, but when he was alone (saith Mark chap. 4. 10.) That which our Saviour spake to the whole Multitude, was this. Now whether there were indeed any such Sower; yea or no, is not at all material: Our Saviours design was not to inform them in a matter of Fact, but of the different Success of the Preaching of the Word, and for this purpose he brought this Similitude, leaving the Generality of the Hearers, to study out his meaning, concluding, *He that hath ears to hear, let him hear*; which is an *Epiphonema*, or Conclusion of a Speech we met with before, and spake something to.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Luke saith, chap. 8. 9. *His disciples asked him, saying, What might this parable be? Mark saith, When he was alone, those that were about him with the twelve, asked of him the Parable.* It should seem, that his Twelve Apostles understood his meaning, but others that with them were about him, when the Multitude were gone did not: They therefore desire of him, 1. That they might understand the reason, why he spake to the multitude in dark sayings, and Similitudes, without plainly opening his meaning to them. 2. They own their own dullness of understanding, and confess that they themselves were ignorant, and therefore desired him, that he would tell them the meaning of this Parable, with which he had entertained the Multitude. Their staying with the Twelve, when the Generality of the multitudes were departed, argued that they came with a desire to learn, and to be instructed, not out of a meer Curiosity to see Christ, or in a meer Formality. They shew both their Charity, in

desiring

desiring others might be intelligibly instructed: And their Piety in desiring, that they might be more fully themselves instructed.

Chap. 16. 17. 11 He answered and said unto them, Because \* it is given to you, to know the mysteries of the kingdom of heaven, but to them it is not given.

Cor. 2. 10. John 2. 27. 12 \* For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not: from him shall be taken, even that he hath.

Mark saith, chap. 4. 11. *Unto you it is given to know the mysteries of the kingdom of God: But unto them that are without, all these things are done in Parables.* Luke saith no more then, *Unto you it is given, to know the mysteries of the kingdom of God: But to them in Parables.* Only chap. 8. 18. he saith, *Take heed therefore, how you hear; for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken, that which he seemeth to have, Because it is given to you, &c.* Given by my Father. God according to the good pleasure of his Will, hath given to some Persons to know the Mysteries of the Kingdom of God, more than to others. Some here distinguish concerning the things which concern the Kingdom of God. The Laws of his Kingdom, they say, are delivered plainly, viz. Those things which are necessary to be known in order to our Salvation, are delivered plainly; so as we may understand them. But there are other things that belong to his Kingdom, not so necessary to be known in order to Salvation, these God giveth to some only to know. I cannot agree to this Notion. God manifested in the flesh, is the great Mystery of the Gospel, the Mystery hid from Ages, yet I am sure the knowledge of Christ, as such is necessary to Salvation. I therefore think the Emphasis lyeth upon *know*. There is a more General and confused knowledge of a thing: And there is a more distinct, clear, particular knowledge. 2. There is a meer Notional knowledge, and there is a more affective, experimental knowledge. To you my Father hath given Eternal Life, and as means in order to it, to know more clearly, particularly and distinctly, the things that concern the Kingdom of God, to know, and to believe in me, who am the Saviour of the World, my Father hath no such special and particular kindness, for the Generality of this People, and therefore he hat' not given to them the same Aids and Assistances. For whosoever hath, to him it shall be given, and he shall have in more abundance: By him that hath, some understand, he that hath, and maketh use of what he hath, and that is plainly the Sense of it. chap. 25. 29. where it is the *Epitaph*, or Conclusion of the Parable about the Talents. But though the preceding Parable plainly leadeth to such a Sense there, yet the preceding words seem as directly to lead to another Sense here, and what is the more Natural, and proper signification of the word *hath*, which most naturally signifies to have a thing in our Possession. He that hath therefore in all reason signifies, He that hath that which is said to be given. He that hath the saving knowledge of the Mysteries of the Kingdom of God. To him that doth not so much come to hear me out of Curiosity, and comprehendeth by his understanding, something of my Will, but hath an Heart that imbraceth and receiveth me, so as he believeth in me. To him that hath the Seed of God in him as in good ground. Shall be given, that is expounded by the next words, and shall have in more abundance, he shall have more Grace, a more full, and clear, and distinct knowledge of me, and the things which concern my Kingdom. But from him that hath not, that hath not the Seed of God, a true Root of Grace, in whom the Seed of my word hath not fallen as in good Ground, but only as in the High-way, or in thorny or stony ground, shall be taken away, even that which he hath, how can that be? Ans. It must not be understood of things of the same Nature and Kind, Luke expounds it chap. 8. 18. by *ὁ δοξάζει*, that which either to himself, or to others he seemeth to have. He that hath not a truth of Grace, may think he hath: His hope, and opinion of himself shall fail. Others may from his Gifts and Parts, think he hath. God shall unmask him, taking away his common Gifts, or suffering him to fall into, and be overcome by foul Temptations. His Gifts and Parts shall decay, his Moral Righteousness will abate by Gods just Deregulation of him, and with-holding his restraining Grace.

13 Therefore speak I to them in parables, because they seeing, see not, and hearing hear not, neither do they understand.

Neither Mark nor Luke hath this, but it directly followeth from what they have, which also followeth here, only here it is plainly asserted concerning these Hearers, and given as a reason, why our Lord spake to them in Parables. We shall, in the Explication of the following words, inquire in what Sense it is said: This People seeing, saw not, and hearing heard not.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive.

15 For this peoples heart is waxen gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, And I should heal them.

These words of the Prophet are not less than five times found in the New Testament (besides by Matthew in these Verses) applied to the Jews: They are taken out of *Isaiab*, chap. 6. 9, 10. where they are found thus. *And he said, Go, and tell this people, Hear ye indeed, but understand not, and see ye, but perceive not: Make the heart of this people fat, and their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.* It is quoted, *Mark* 4. 12. *Luke* 8. 12. where the Sense of the words only is quoted more shortly, *John* 12. 40. *Acts* 28. 26. *Rom.* 11. 8. more largely, yet with some more difference of Phrase, from that of the Prophet. By all of them it appeareth, either that God spake those words to the Prophet, as well with reference to those Jews that were to live in the time of Christ: As to those Jews who were living when *Isaiab* prophesied: Or at least, that the words were as true of these Jews, as they were of those, so the Prophecy of *Isaiab* was fulfilled in them. But the words are so differently related, that the Prophet, and St. *John* chap. 12. 40. seem to make God the cause of the Fatness of this peoples hearts, the heaviness of their Ears, and the Blindness of their Eyes. Therefore they could not believe, because *Isaias* saith again, *He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.* So also Paul speaketh, *Rom.* 11. 8. *God hath given them the Spirit of slumber, eyes that they should not see, and ears that they should not hear.* Matthew saith, *This peoples heart is waxed gross.* Matthew seemeth to speak of the more Proximate Cause, *Isaiab*, *Luke*, *John*, and *Paul* of the higher, but remoter Cause. Matthew of their sinful Act preceding. *John*, *Luke*, and *Paul*, and *Isaiab*, of the Judicial Act of God; consequent to their sinful Act. God first sent them, *Moses* and the Prophets, by whom they might have seen, and known his Will, they would not see, nor hear, nor understand, nor convert, nor be healed. God at last did leave them to the Reprobacy of their own mind: He willed indeed the Prophet to go and preach, but saith he, *This shall be all the Fruit of thy Ministry, it shall but make the Heart of this People fat, and their Ears heavy, they shall more and more shut their Eyes, their time of Conversion and Healing is past: It is now too late, I will not convert, I will not heal them: Now (saith our Saviour) what was applicable to the Jews, in the time of Isaiab, is in like manner applicable to you; and the Prophet Isaiab did foretell what I should meet with. The Generality of the People, are a People that have so despised the Grace of God, that their day of Grace is over. God is resolved, he will not convert nor heal them. They have had light, they have seen me and my Works, they have heard my Sermons, and John Baptists; in seeing they would not see, in hearing they would not hear nor understand. So they are fallen under a Judicial Hardness and Blindness. They shall not now have the light as they have had: My Spirit shall no longer strive with them; neither shall they have an Heart to make a due use of the means they have. This is doubtless, the meaning of these Words. And so they give a just reason, why he spake to them in Parables. And thus undoubtedly God doth to this day, when a People have a long time sat under a good and profitable Ministry, wherein their Souls have been dealt withal plainly and faithfully, and they remain still Ignorant, Debauched, and unbelieving God in a righteous Judgment, gives them over to the Blindness of mind, and hardness of Heart under the Ministry, that though it continue never so good amongst them, yet they are not affected with the Word, but Sleep and Harden under it: Sometimes he by his Providence suffers such a Minister to come amongst them, as speaketh nothing but Parables; things which they understand not, or smooth things, fit to smooth them up in their sinful Courses, and harden them in their Prejudices against Christ, and Holiness. A most tremendous Judgment of God; when God Antecedently to this Contempt, by his Providence sends such a Ministry, as may declare his willingness, they should be saved and come to the knowledge of his Truth, and consequently to this Contempt, and despising of his Grace, so dealeth with them by his Providence, either, suffering their first seeming Affections, and edge to abate, (as the Jews are said, for a while to have rejoiced in the light John brought) or suffering such a Ministry to come amongst them, as one would think God sent, lest Men should Convert, and be Healed. In the mean time Christ in this Text excellently sets out Gods method in his*



dealing with Souls. 1. He bringeth them to hear and see. 2. Then he makes them to understand and believe. 3. Then he Converts them, reneweth, and changeth their Hearts. 4. Then he healeth them, pardoneth their Sins, and accepts their Persons, not because they are converted, but at the same time, when he works Faith in them, and giveth them an Heart to repent.

\* Chap. 16. 17. 16 But \* blessed are your eyes, for they see, and your ears, for they hear.

\* 1 Pet. 1. 10. 17 For verily I say unto you, that \* many prophets, and righteous men have desired to see those things which you see, and have not seen them, and to hear those things which ye hear, and have not heard them.

Luke repeateth this passage, but not as annexed to this Parable, Chap. 10. 3. *Blissed are your Eyes.* The Eyes of your Bodies and of your Minds. With the Eyes of your Bodies, you have seen the promised Messiah, come in the Flesh, and you have seen the Works which I have done, confirming me to be the Messiah: and with the Eyes of your Minds, you have understood, and believed. For many Prophets, many Righteous men (Luke adds, many Kings) have desired to see the things which you have seen, &c. From the very first giving out of the promise of Christ to Adam, upon the fall, Gen. 3. 15. there was in Believers an Expectation of the Messiah, who being so great a good, so infinite a Blessing to Man-kind, they could not but have a desire (if God had so pleased) to have seen him. But we are told that Abraham saw Christ's day and rejoiced. And Simon and Anna's Expectation of him, mentioned Luke 2. lets us know that other Pious Souls had such desires. Our Saviour blesteth his Disciples, that they had seen with the Eyes of their Bodies, what others had only seen afar off by the Eyes of their Minds. Heb. 11. 13.

\* Luke 8. 11. 18 \* Hear ye the parable of the sower.

Mark addeth a little Check he gave them, Mark 4. 13. *know ye not this Parable? how then will you know all Parables.* Luke saith, *The Parable is this* (that is my meaning in and by the Parable, was this) *You seeing that you cannot satisfy your selves, as the most that heard me, hearing a sound of Words, without understanding what they meant, and seeing, that to you it is given to know the Mysteries of the Kingdom of God; and seeing, that you see, God hath opened your Eyes and Ears to Spiritual Mysteries. Hear the Parable of the Sower.* My true Sense and meaning in this Parable, my Scope in it was to shew you the different effects which the Word of God Preached, hath upon Mens Hearts, and the Reasons of that difference.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart, this is he which received the seed by the way side.

Mark hath this thus, Chap. 4. v. 14, 15. *The Sower soweth the Word. And these are they by the way side, where the Word is sown, but when they have heard, Satan cometh immediately, and taketh away the word which was sown in their Hearts.* Luke hath it thus, ch. 8. 11, 12. *The seed is the word. Those by the way-side are they that hear. Then cometh the Devil, and taketh away the word out of their Hearts, lest they should believe and be saved.* From Luke we learn, that the Seed is the Word. From Mark, that the Sower is the Preacher. Christ in the first place, then all who derive from him as his Ministers, and are exercised in Preaching the Gospel, which Matthew calleth the Word of the Kingdom, because it is the Instrument by which God raised up Christ's Kingdom on Earth, both in the Church and in particular Souls, and by which he prepareth Men for the Kingdom of Glory. This is a mighty commendation of the Word. The Soil is the Heart, the Soul of Man. Now there are some Hearers, to whom the Word Preached is like seed, that a Sower throweth upon some Foot-path, or High-way, the Plow never turneth the Earth upon it, or the Harrow never goeth over it, so it lyeth bare, and is trodden down by the feet of Passengers, and the fowls of the Air come and pick it up: So saith our Saviour, there are some that hear the Word, but never meditate upon it, never lay it to their Hearts, never cover it with second thoughts, *The wicked ones* the Devils who are afraid of the Power of the Word digested, (like the Fowls of the Air) by suggesting other thoughts, or by presenting other Objects to them, *Catch away the Word that was sown in their Hearts.* These are they, whom I compared to the High-way Ground receiving the Seed. But some may say, How was it sown in their Hearts, if the Devil could thus catch it away? Answer, By the Heart here is meant the Soul, which hath several Powers and Faculties. Every thing we hear, goeth into our Heart, in some sense. As the Heart may signify the imaginative Power of our Soul, or that Power by which we take the Notion of a thing. The Word doth enter into sinners hearts, so far as they spend

some thoughts upon it, and gain some Knowledge and Notion of it, yea they may entertain it with some sudden and temporary Affection and Passion, indeed it is never so in their Hearts, as that they truly believe it, or that their Wills are conquered into the Obedience of it.

20 But he that received the seed into stony places, the same is he which heareth the word, and \* anon with joy receiveth it.

21 Yet hath he no root in himself, but dureth for a while: for when tribulation, or persecution ariseth, because of the word, by and by he is offended.

Both Mark and Luke have this with no difference, save only in Words, Mark 4. 16, 17. Luke 8. 13. What Matthew calleth *Stony Ground*, Luke calls the *Rock*. By the Sun being up, and scorching the seed in the Parable, our Saviour meant Tribulation or Persecution, which Luke calleth a time of Temptation, ch. 8. v. 13. *Stony places*, are places where may be a little Earth, but not much; he is here likened to such Ground, who heareth the Word, and anon, the Gr. is *εὐθὺς* which signifieth presently, *with joy receiveth it*, as Herod is said to have heard John the Baptist gladly. The Word of God (as some other Objects) doth often on the sudden affect some Persons in whom it doth not take any deep Root. A sudden Passion surpriseth them, which is but like the overflowing of a Brook, which is quickly down. *He hath no Root in himself*, &c. Our Saviour here assigneth two Causes of such hearers falling away, the one Internal, the other External, the former is the great cause of the latter, *By Root in himself*, some understand constancy, or a serious Resolution, and purpose of Heart, but this is doubtless, but the product of this Root, which is the same thing, which the Apostle calls *The Seed of God*, Job calls the *Root of the Matter*; a principle of Grace, in an Heart truly touched with the Love of God, and of his Truth. *He dureth but for a while*; no longer then he thinks that he can by his Profession, attain the end he aimed at, and propounded to himself, be it Riches, or Honour and Reputation; but when Tribulation or Persecution ariseth for the Words sake, or because of the Word, when he seeth that he cannot own his Profession without the danger of his Estate, Life, Liberty, Places, and Preferments, &c. he is by and by offended, made to stumble and fall, he falls off from all his former Profession of the Gospel.

22 He also that receiveth seed amongst the thorns, is he that heareth the word, \* and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

Mark adds, Chap. 4. 19. *And the Lusts of other things entering in, choke the Word.* Luke saith, Chap. 8. 14. *And that which sell among Thorns, are they, which when they have heard go forth, and are choked with Care and Riches, and Pleasures of this Life, and bring no fruit to perfection.* Under these Terms, *The Care of the World, the Deceitfulness of Riches, and the Pleasures of this Life*, or the Lusts of other things, our Saviour comprehendeth all that which St. John calls, *The Lust of the Eye, the Lust of the Flesh, and the Pride of Life.* The immoderate desires of our Hearts after lawful things, or their desires after things prohibited, and unlawful; these he compareth to Thorns, as Thorns in a Ground choke the Seed, shadowing the Blade when it comes up, and keeping off the warmth of the Sun, and drawing the fanness of the Ground from it; so these divert Mens thoughts, and draw Mens Affections off from the Word of God, so as it bringeth forth no Fruit, or if there be some little appearance of Fruit, it dwindles away, and cometh to no perfection. None of these were profane Godless Persons, who make no Conscience of neglecting to hear the Word Preached. They are all Hearers. O how strait is the way? how narrow is the Gate that leadeth to Everlasting Life? how few there be that find it?

23 But he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

Mark saith, Ch. 4. 20. much the same. Luke saith, Chap. 8. 15. *But that on the good Ground, are they, which in an honest and good Heart, having heard the Word keep it, and bring forth Fruit with patience.* To make a good Christian, all these things must concur. 1. An hearing of the Word. 2. An understanding or believing it. 3. A keeping of it. 4. A bringing forth of Fruit. 5. A bringing forth Fruit with patience. He that receiveth the Seed into good Ground, is he (saith Luke) who in an honest and good Heart, having heard the Word keep it. The good ground in this Parable, is the good and honest heart, that is, an Heart renewed, and sanctified by the Spirit of God. He beareth the Word. He (saith the Apostle) who is born of God heareth us; Faith cometh by hearing. And understandeth it. Mark saith, *Receiveth it*, that is, not in the meer Notion.

\* Isa. 58. 2.  
Joh. 5. 39.

\* Chap. 19. 23.  
Mark 12. 23.  
Luke 12. 24.  
1 Tim. 6. 9.

tion, but by Faith, and a mind willing to learn, and be instructed, *Luke* adds, and keepeth it, retains the Saviour and Impression of it upon his Soul. Which also beareth fruit, the Fruit of Holiness, in his Life, in an obedience to the Will of God, for all Seed bringeth forth Fruit, according to his kind. *Luke* adds, with Patience, by which is to be understood Certainty, Constancy, and Perseverance, and that notwithstanding all Trials and Oppositions he meets with from the World, the Flesh and the Devil. Some are hundred fold, some sixty, some thirty, not all alike. A Soul may be an honest, and good Soul, and that (as we see here) in Christs opinion and Judgment, though it doth not bring forth Fruit in the same proportion with others.

24 Another parable he put forth unto them, saying, The kingdom of heaven is likened unto a man, which sowed good seed in his field.

25 But while men slept, his enemy came, and sowed tares amongst the wheat, and went away.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst thou not sow good seed in thy field, from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants then said unto him, Wilt thou then that we go, and gather them up?

29 But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but \* gather the wheat into my barn.

31 Another parable put he forth unto them, saying, \* The kingdom of heaven is like unto a grain of mustard-seed, which a man took and sowed in his field.

32 Which indeed is the least of all seeds, but when it is grown, it is the greatest amongst herbs, and becometh a tree, so that the birds of the air, come and lodge in the branches thereof.

33 \* Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Here are three Parables by the Evangelist put together before he cometh to the Explication, which our Saviour giveth of the first. All of them concerning the Gospel Church, and the Dispensation of the Gospel. In the one he instructs us what we are to expect, as to the mixture of Persons in it, while it is in this World. In the other two concerning the Increase and Propagation of it. The first himself Expoundeth, v. 37, 38, 39, 40, 41, 42, 43. This Parable is only found in *Matthew*. The other two are found, shortly both of them in *Mark*, one in *Mark*, neither of them are Expounded. I will therefore without any Explication of these Verses at present, go on to the Verses following them, all which will lead me to our Saviours own Interpretation of the first of these Parables, after which I will also consider those two Parables that follow here, but are neither Expounded here, nor in the other Evangelists.

34 \* All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them.

35 That it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

Christ spake all the aforementioned things to the Multitude, and also to his Disciples in Parables, dark sayings, covering Divine and Spiritual Truths, with fit and proper Similitudes, and at this time he delivered himself wholly in this manner to them, though at other times he spake more plainly. He gave us the reason before, and by this way of speaking, also he made his own Disciples more diligent to attend to what they heard, and more inquisitive after the true sense and meaning of it. And thus saith the Evangelist, that which was spoken by the Prophet, *Psal.* 78. 2. was also fulfilled in Christ, not that the Psalmist, whether *David* or *Asaph*, did there Prophecy concerning Christ, for plainly the Psalmist intended to relate

the History of Gods dealing with the Jews, and their behaviour toward him. Nor was it fulfilled, as the Type in the Antitype, but as a thing of the same Nature was done; the Prophet delivered himself in dark sayings, so did Christ, but instead of *I will utter dark sayings of old*, the Evangelist hath, which have been kept secret, from the foundation of the world, he means the great and mysterious things of the Gospel, hid from Ages and Generations, *Rom.* 16. 25. *1 Cor.* 2. 7. *Colos.* 1. 26. where it is called the Revelation of the Mystery, which was kept secret since the world began, *Eph.* 3. 9. As the Psalmist opened his Mouth in Grave Discourses, tending to the good of the People, to whom he spake: So Christ taught the People, by revealing the Myseries of the Gospel, hid in God from the beginning of the world, as *Paul* speaks to the *Ephesians*.

36 Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

The Multitude went away (as most People do from Sermons) never the wiser, understanding nothing of what they heard, nor caring to understand it. But there was a more Conscientious part of our Saviours Auditory, who could not thus satisfy themselves, they follow Christ into the House, and intreat him to open to them the Parable of the tares of the field, they say nothing of the other two Parables, because probably they understood them, and it may be this Parable did more affect them, in regard of the dreadful Conclusion of it.

37 He answered and said unto them, He that soweth the good seed, is the Son of man.

38 The field is the world, the good seed are the children of the kingdom, but the tares are \* the children of the wicked one.

39 The enemy that sowed them is the devil, \* the harvest is the end of the world, and the reapers are the angels.

The Design that Christ had in this Parable, was to shew them, that though he laid a good Foundation of a Church in the World, calling some home to himself, and making them partakers of his effectual Grace, laying the Foundation of his Gospel Church, in such as took his Yoke upon them, yet in process of time, whilest those that should succeed him in his Ministry slept, (not being so diligent and watchful as they ought to be) the Devil (who is full of Envy and Malice to mens Souls, and is continually going about, seeking whom he might devour) would sow erroneous Opinions, and find a party even in the Bosom of his Church, who would hearken to him, and through their Lusts comply with his Temptations, both to Errors in Doctrine, and Errors in Practice; and it was his Will, that there should be in the visible Church, a mixture of good and bad, such bad ones especially, as Men could not purge out, without a danger of putting out such as were true and sincere, but there would be a time, in the end of the World, when he would come with his Fan, and thoroughly purge his Floor, and take to Heaven all true and sincere Souls, but turn all Hypocrites into Hell. This appears by our Saviours Explication, to have been our Saviours plain meaning in this Parable. Hence he tells us, That by the Sower here, he meant himself the Son of Man. By the Field, he meant the World. By the good Seed, he meant the Children of the Kingdom. Such as had a true Change wrought in their Hearts, were truly regenerated, and converted. By the Tares he meant the Children of the wicked one, that is, of the Devil. Such as did the Works of the Devil, *John* 8. 44. That the Enemy that sowed these Tares, was the Devil, who by his Suggestions, presenting objects, &c. makes himself the Father of all wicked Men. Our Saviour here saith nothing to that part of the Parable, where the Tares are said to be sown (while men slept) That was plain and intelligible enough. The Devil hath a Power to Seduce, Persuade and Allure, none to force. If particular Persons kept their Watch, as they might, the Devil could not by his Temptation force them. If Magistrates and Ministers kept their Watches according to Gods Prescription, there could not be so much open Wickedness in the World, as there is. Neither doth our Saviour give us any particular Explication of that part of the Parable, which is v. 28, 29. where the Servants say to their Master, Wilt thou then that we go, and gather them up. And he said unto them, Nay, lest while ye gather up the Tares, ye root up also the Wheat with them. Our Saviour by this teacheth us, that every passage in a Parable, is not to be fitted by something in the Explication; It was not the Point that he designed in this Parable to instruct them in, how far Church-Officers might or ought to act in purging the Church. But only that in the Visible Church, they must expect a Mixture, till the day of Judgment. 2. That in that day he would make a perfect Separation. So as those that would from this passage in the Parable conclude, That all Erroneous and

\* Gen. 3. 15.

Acts 13. 10.

1 John 3. 8.

\* Joel 3. 13.

Rev. 14. 15.

Chap. 3. 12.

Mark 4. 33-34.  
Luke 13. 19.In the Explication  
of this Parable  
in *Matthew* 13. 43.

Luke 13. 20.

A measure  
containing a pint of  
Peas and a  
half.

Mark 4. 33.



loose Persons, ought to be tolerated in the Church, till the day of Judgment, forget the common Rule in Divinity, that Parabolical Divinity is not Argumentative. We can argue from nothing in a Parable, but from the main Scope and Tendency of it. However it is bold arguing from a passage in a Parable, expounded by our Saviour himself, when he hath omitted the Explication of that passage. Nor can any thing be concluded, but that such must not be rooted out, as have such a resemblance of Wheat from the outward appearance, that they cannot be rooted out, without an hazard of a mistake, and a rooting up of the Wheat with them, but our Saviour reserves the point of the Ministerial Duty in purging the Church, to another more proper time, he here saith nothing of that, but of his own design to purge it at the Harvest. Which he interprets, the end of the world, that is, the day of Judgment. By the Reapers, he tells us that he meaneth the Angels.

40 As therefore the tares are gathered, and burnt in the fire, so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity.

42 And shall cast them into a furnace of fire: there shall be weeping, and gnashing of teeth.

43 \* Then shall the righteous shine forth as the sun, in the kingdom of their Father, \* Who hath ears to hear, let him hear.

As in the common Practice of Men, when they have a mind to pick their Corn, and have it clean, when it is reaped, to set Men to clean the Wheat, and to pick out the Tares, and having tied them up in Bundles, to burn them, so (saith he) I will do. I will send my Angels at the day of Judgment, and they shall out of my Church, take all impenitent Sinners, all those who in this World have been Scandals and Offences, and Mischievous to my People, and who have made it their business to work Iniquity. And they shall cast them into a furnace of fire, where shall be weeping and gnashing of teeth. That is into Hell, which in regard of the severe Torments, which the damned shall feel there, is often in Scripture compared to Fire, as chap. 25. 41. and in other Texts, by which is only set out to us, the dreadful nature of the Punishment of the Damned, that is proportioned to; if not far exceeding that of the burning living Bodies in Fire. Having thus expressed the punishment of wicked Men, he expoundeth what he means, by gathering the wheat into his barn, viz. The taking of Righteous Men to Heaven. Then, saith he, shall the righteous, those whom I have clothed with my Righteousness, and who have lived in Obedience to my Will, to that degree; that though they be not perfectly Righteous, yet are sincere and upright, so as I have accepted them. Shine as the sun in the kingdom of their Father, an Expression much like that of Dan. 12. 2, 3. Significant of that Glorious State of the Saints in Heaven, which no Eye having seen, nor Ear having heard, no Tongue is able to express. He concludeth in the same manner, as he concludeth the Parable of the Sower, exciting his Hearers to a diligent Consideration, and Belief of what he had said. Our Saviour adding no particular Explication of the two Parables, delivered v. 31, 32, 33. the Disciples not asking him to explain them, and the Evangelist having put the Explication of the first Parable after them. It is reasonable, that though I omitted the Explication of them in their proper place, yet I should add something here for the Benefit of those who possibly will not be able to readily to conceive our Saviour's meaning in them, without an Interpreter, as the Disciples did, which is thought to be the reason, why they asked no Explication of them. The one is the Parable of the Grain of Mustard-seed, v. 31, 32. The other, the Parable of the Leaven hid in three Measures of Meal, v. 33. The Scope of both is the same. Our Saviour intended them both, to let his Disciples know the Success that his Gospel should have over all the World, that they might not be discouraged at the little Success of it at present. To this purpose he compareth it. First, to a Grain of Mustard-seed, which he saith, is the least of all Seeds, that is, one of the least of Seeds, or the least Seed, that produceth so great a Plant, but becomes a tree so high, that the birds of the air come and lodge in the branches of it. Though that small Seed with us, runs up to a great height, and produceth a Plant which hath Branches considerable enough to lodge Birds which sit low, yet we must not judge of what grew in those Countries, by what groweth in ours, there are strange and almost incredible Stories, told of that Plant by Naturalists, as to its growth, in some hot and fertile Countries. Christ by this, foretold his Disciples, what following Ages quickly verified, That the Heathen should entertain the Gospel, and the sound of it should go to the ends of the Earth. Notwithstanding its present small appearance. Upon the same Score, he compareth it to a little Leaven, which a woman hid in three measures of Meal, till the whole Mass

of Meal was leavened. By these two Expressions, our Saviour also lets us know, the quick and powerful Nature of the Word. That Christ's words are (as he said) Spirit of Life, and hath an hidden and extraordinary Virtue in them. I do not think it worth the while to inquire into the content of these *ovm* or Measures of Meal, and why he mentioneth but three. They are Curiosities, the knowledge of which turneth to no account. Our Saviour certainly by the Expression, designed only to hint the small number of the Jews, that believed in him, but foretold a far greater Harvest. The Law should go forth out of Zion, and the word of the Lord from Jerusalem, as Isaiah Prophesied, chap. 2. 3. But many people (after them) should say, Come you, let us go up to the mountain of the house of the Lord.

44 Again the kingdom of heaven is like unto treasure, hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth, and selleth all that he hath, and buyeth that field.

Whatsoever belongeth to the Kingdom of God, whether the Word, which is called the Word of the Kingdom, or the Grace and Favour of God, which he by me dispenseth out under the Administration of the Gospel, is like, that is, should be adjudged, esteemed, and used like as Treasure hidden in a field. Men should do by it, as they would do upon the Discovery of a great Sum of Money, buried up in the Earth, in some Field, not yet their own. Suppose a Man had made some such Discovery, what would he do? he would rejoice at it, he would hide it, he would sell all he had, and buy that Field, so should men do to whom there is a Revelation of the Gospel, and the Grace thereof. They should inwardly rejoice in the Revelation, and bless God for it, and whatever it cost them, labour that they might be made partakers of that Grace. Earthly Possessions cannot be had without purchasing, and those who have not ready Money to purchase with, must raise it from the Sale of something which they have, therefore our labour for the Kingdom of Heaven, is set out under the Notion of buying. But the Prophet *Is.* 55. 1, 2. lets us know that it is a buying without money, and without price, however there is some resemblance, for as in buying and selling, there is a parting with something that is ours, in exchange for something which is anothers, so in order to the obtaining of the Grace of the Gospel, and the Kingdom of Glory, to which the Remission of sins leadeth; we must part with something, in order to the obtaining of it. We have no ready Money, nothing by us, that is, a *Quid pro quo*, a valuable Price for Divine Grace, we must therefore part with something that we have, and it is no matter what it be, which God requireth. Where this Discovery is made, the Soul will part with all it hath, not only its old Heart, its unlawful Desires and Lusts, but its Riches, Honours, Pleasures, if it can by no other means obtain the Kingdom of Heaven, that it may obtain it, they are all of no value to it. Nor is it at all necessary in order to buying, that the thing parted with, be of a proportionable value. Amongst Men, Wedges of Gold have been purchased for Knives and Rattles, &c. nor doth any thing we can part with, that we may obtain the Kingdom of Heaven, bear any better proportion, yet it is a buying, because it is what God is pleased to accept, and upon the parting with, gives us this Heavenly Kingdom.

45 Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls.

46 Who when he hath found one pearl of great price, went and sold all that he had and bought it.

The State of the Gospel Dispensation, is such, that Men in it, having a Discovery of more excellent things, than before they were aware of, Life and Immortality being brought to light through the Gospel. 2 Tim. 1. 10. Grace and Truth coming by Jesus Christ, John 1. 17. Men and Women are set upon seeking for these Spiritual things, as Merchants do for goodly Pearls, and when God makes a Discovery of Christ, and his Grace to the Soul, it appears to them as a Pearl of great price, of more value than all they have in the World, and they are ready to part with all, to obtain Christ, and his Grace. Both these Parables have the same Scope and Tendency, viz. to inform us, that Christ and his Grace, are of a great and Transcendent value. 2. That under the Gospel, there is a clear Discovery of these things to the World. 3. That where this Discovery is effectually and particularly made to any Soul, that Soul will part with all it hath, or is worth, rather than it will miss of Christ and his Grace and Glory.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.

48 Which when it was full, they drew to shore and

|| Scandal's,  
Stumbling-  
blocks.

\* Chap. 8. 12.

\* 1 Cor. 15. 42.

\* Verse 9.

\* Phil. 3. 7.

and fate down, and gathered the good into vessels, but cast the bad away.

\* Chap. 25. 32. 49 So shall it be at the end of the world: The angels shall come forth, and \* sever the wicked from the just.

\* Verie 42. 50 And shall cast them into the furnace of fire, \* there shall be wailing, and gnashing of teeth.

The Scope of this Parable is much the same with that of the Tares, to teach us, that whilst the Church is in the World, there will be in it, a mixture of good and bad, a perfect Separation of which one from another, is not to be expected, until the day of Judgment. *Again the kingdom of heaven.* This term signifieth the whole Dispensation and Administration of the Gospel, both the Grace dispensed in it, and the means of that Grace, which is administered under it. I should here interpret it of the Preaching of the Gospel, which is called, the *Word of the kingdom*, being the means by which Men are gathered in, both to the Church visible, and invisible. This our Lord here compareth to a Net, thrown into the *Sea of the world*, and gathering in of every kind, bringing in many to an outward Profession, all of which shall not come to the Kingdom of Glory, nor are indeed true Members of Christ, nor Members of the Church invisible, though they be Members of the Church visible. When the end of the World shall come, and Christ shall have accomplished his Design in the World, then a day of Judgment shall come, and there shall be a perfect Separation betwixt such as received the Gospel in Truth, and in the Love of it and others, the former shall be taken to Heaven, and the latter thrown into Hell; which he expresseth by the like Phrases, which he had before used in the Parable of the Tares, which need no further Explication.

51 Jesus saith unto them, Have ye understood all these things? They said unto him, Yea, Lord.

A Conscientious Teacher, will have a respect to the profit of his Hearers. Christ here setteth us an Example, asking his Disciples if they had understood all these things, as well those Parables of which he had given them no particular Explication, as those he had explained. They say unto him. *Yea Lord*, we have understood them.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Seeing you understand these things, communicate your knowledge of them unto others, do not know for your selves alone. Every Scribe that is instructed to the kingdom of Heaven. The Scribes amongst the Jews, were not only Clerks, that were employed in Writing; but Teachers of the Law, such a one was Ezra chap. 7. v. 6. Our Saviour here by Every Scribe instructed to the kingdom of God, understandeth every good minister of the Gospel, fitted to promote the Kingdom of God, to be employed in the Church of God, should be like a good Householder, that he hath not his Provision to seek, when his Guests come; but hath a full fraught Store-house, and hath nothing to do, but out of his Stock and Store-house, to bring out all sorts of Provision, according to the various Pallars of his Guests: Ministers of the Gospel, should not be Novices, *1 Tim. 3. 6.* Raw and Ignorant Men, but Men mighty in the Scriptures, well acquainted with the Writings of the Old and New Testament, and the Sense of them, Men that have a stock of spiritual Knowledge, able readily to speak, *a word to the weary.* and to speak to Men and Womens particular Cases and Questions.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his \* own country, he taught them in their synagogue, insomuch that they were \* astonished, and said, whence hath this man wisdom, and these mighty works?

Mark relateth this passage, chap. 6. 1, 2, 3, 4. Our Lord went up and down Preaching the Gospel, he having preached unto the People in the former Parables, now he departeth from the Sea-side, where he preached as before, into his own Country, most Interpreters judge Nazareth, he was born in Bethsaida, but we read little or nothing of any time he spent there afterward. Nazareth was the place where he was brought up, and therefore he was called *Jesus of Nazareth*. There he preached in the Synagogue, or in the Synagogues of Galilee. Mark addeth on the Sabbath day. *Insomuch that they were astonished.* It is not said they repented, or believed, but they admired at him, and were astonished, and said, whence hath this man this wisdom, and these mighty Works? That is, a power to do these mighty Works. Mark saith, whence hath this man these things? And what wisdom is this, that is given unto him, that even such mighty works are wrought by his hands? Astonishment and Admiration flow from Ignorance, and are no Indications of any spiritual saving Work upon Mens Hearts;

we shall see that these Jews, notwithstanding their Astonishment, are by and by scandalized, and offended at Christ.

55 Is not this the carpenters son? \* Is not his \* John 6. 42. mother called Mary, \* and his brethren James, and \* Chap. 13. 55. Joses, and Simon, and Judas?

56 And his sisters are they not all with us? Whence then, hath this man all these things?

Mark saith the same, chap. 6. 3. Only he saith: Is not this the Carpenter? *ὁ τέκτων* which leadeth some to think, that Christ, while he was thirty years of Age, wrought with Joseph upon his Trade, Luke 2. 51. it is said, *That he came to Nazareth, and was subject to his Parents.* Joseph was an Artificer, that was certain. So *τέκτων* signifies, but whether a Carpenter or a Smith, the word will not inform us; for the Brethren of Christ and his Sisters here mentioned, the most by them understand his near Relations. The Jews were offended at the meanness of our Saviour's Parents, and Relations. *They were offended in him*, that is, these things made them stumble at him, and not receive him as the Messiah, or a Prophet sent from God. How unreasonable is Malice and Prejudice? One would have thought, that their knowledge of his Friends and Education, should have rather led them to have concluded, that he must be sent from God, and more than a Man, seeing that he did not come by this Wisdom, by an ordinary Means, nor work these great Works by any Humane Power.

57 And they were offended in him. But Jesus saith unto them, \* A prophet is not without honour, \* Luke 4. 24. save in his own country, and in his own house. John 4. 44.

58 And he did not many mighty works there, because of their unbelief.

Mark saith, chap. 6. 3, 4, 5, 6. *But Jesus said unto them, A Prophet is not without honour, but in his own country, and amongst his own kin, and in his own house. And he could there do so mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled, because of their unbelief, and he went round about the villages teaching.* Our Lord here gives another more external reason of their being scandalized at him: That is his being so familiar with them, and conversing so long with them: Familiarity ordinarily breeding Contempt, to this purpose he applyeth to them a proverbial Speech. *That a Prophet is not without honour, but in his own country.* Men are ready to undervalue, slight, and disesteem those they have been brought up, and ordinarily conversed with, and amongst: *He did not many works there.* Mark telleth us he did some, but not many, *Because of their unbelief.* He saw them a People, whose Hearts, through the just Judgment of God, were locked, and shut up under unbelief, and therefore it was to no purpose, to do more Miracles before them, upon whom they would have no Effect, nor did this consist with what he knew of the Counsels of God, with reference unto them. So as he left them, and went Preaching about the Villages, or Country Towns in Galilee.

#### CHAP. XIV.

1 AT that time, Herod the tetrarch heard of the fame of Jesus.

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do || shew forth themselves in him.

|| Or, are wrought by him.

This, and the following History, is related by Mark more largely, chap. 6. from v. 14. to v. 30. By Luke more shortly, chap. 9. 7, 8, 9. we heard before, that the Romans, under whom the Jews now were, had altered the Government of the Jews, from a Kingdom to a Tetrarchy, or Government of four. Luke telleth us who were the Tetrarchs, chap. 3. 1. Herod (as we read there) was the Tetrarch of Galilee. He had before this time put John Baptist to death, upon what Occasion, and in what manner, we shall hear by and by. He heareth of the fame of Jesus. Luke saith, he heard of all that was done by him, and was perplexed. *That some said John the Baptist was risen from the dead.* Others, *That Elias had appeared:* Others, *That one of the old Prophets was risen again.* But Herod said, *John have I beheaded, but who is this, of whom I hear such things? And he desired to see him.* Mark saith, chap. 6. 14. *That King Herod heard of him, for his name was spread abroad. And he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.* Others said it was Elias: And others said, *It is a Prophet, or as one of the Prophets:* But when Herod heard thereof, he said, *It is John whom I beheaded, he is risen from the dead.* So as it seems, though others had various Opinions, yet Herod was fixed in this. That this Man was John the Baptist risen again from the dead: Though Luke reports him as speaking more doubtfully (as he might do to the People) yet

Luke



*Luke and Mark* speak him, affirming of it more confidently (probably to his Courtiers and Confidants.) There was an Opinion amongst the Heathens, that the Souls of Men and Women, when they died, went into other Bodies. Some think that *Herod* was infected with that, and that this is the meaning of his Suspicion, that *John* was risen from the dead: That his Soul which he had forced from his Body, was gone into another Body; so as it might be revenged on him. Or else he thought that *John* was indeed raised from the dead (which yet by search might quickly have been known) and therefore mighty Works shewed themselves in him.

\* *Luk. 3. 19, 20.* 3 For *Herod* had \* laid hold on *John*, and bound him, and put him in prison, for *Herodias* fake, his brother *Philips* wife.

*Mark* saith, chap. 6. 17. For he had married her. Whether this *Philip* was *Herod's* Brother, both by Father and Mother, is argued by some, as also whether he married her during the Life of his Brother: The Scripture satisfieth us not in these things, but it is most probable, that *Philip* was his own Brother, and that he had at least lived in Adultery with her, during the Life of her Husband, contrary to the express Law of God, *Levit. 18. 16.*

\* *Lev. 18. 16.* & 20. 21. 4 For *John* said unto him, \* It is not lawful for thee to have her.

*Mark* telleth us, chap. 6. 20. that *Herod* feared, that is, revered and respected *John*, knowing that he was a just man, and an Holy, and observed him, and when he heard him, he did many things, and heard him gladly. *John* was very popular, and all men counted him as a Prophet; so that probably *Herod* sent for him to the Court, and heard him there. *John* seeing *Herod* live in Adultery and Incest, was not able to suffer such a sin upon him, but tells him, he did that which was not lawful for him to do, for Gods Law had forbidden such Marriages: *Mark* addeth, that *Herodias* had also a quarrel against him, and would have killed him, but she could not, because of the respect which *Herod* had for him. But this wore off, for *Matthew* tells us:

\* *Chap. 21. 26.* & *Luke 20. 6.* 5 And when he would have put him to death, he feared the multitude, \* because they counted him as a Prophet.

At first he had some reverence for *John*, because he was a good Man, but either *John*, by the frequent checks he gave to his Lust, or *Herodias* her continual Importunities to *Herod*, to revenge her of her great Enemy, prevailed, and made *Herod* willing enough to put him to death, but now he was afraid of some popular Tumult or Insurrection; because of the great Esteem which the Jews generally had of *John*, thinking him a Prophet; one sent of God to reveal his Will unto Men.

6 But when *Herod's* birth-day was kept; the daughter of *Herodias* danced || before them, and pleased *Herod*.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

*Mark* relateth this more fully, but the Sense is the same, chap. 6. v. 21, 22, 23. And when a convenient day was come, that *Herod* on his birth-day made a supper to his Lords, high Captains, and chief Estates of Galilee. And when the daughter of the said *Herodias*, came in and danced, and pleased *Herod*, and then that she with him, the king said unto the Damsel: Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my Kingdom. Those who have got over the point of Lawfulness in an Action, have nothing to Consult, but Convenience: Therefore saith *Mark*, when a Convenient day was come, when probably *Herod* should be over merry with Wine, or should be busied with his Company, and not so much at leisure to consider what he did: It so happened that the Daughter of this *Herodias* danced before *Herod* upon his Birth-day. The keeping of Birth-days was usual amongst the Eastern Kings, *Pharaoh* kept his Birth-day, *Gen. 40. 20.* Some by it understand the day of the Princes Coronation, or Entrance upon his Government, which some think is meant *Hos. 7. 5.* by the day of the King, when the Princes made him sick with bottles of wine. The Jews reckoned them both amongst the Pagan Festivals, but they had both derived this, and many other usages from them. Dancing was much used amongst them at their Festivals. It seemeth this Daughter of *Herodias* pleased *Herod* more than ordinary: He sweareth that he would give her what she would ask, to the half of his Kingdom. That Phrase by *Elther 3. 3.* seemeth to have been ordinary with Princes, when they made liberal Promises.

8 And she, being before instructed of her mother, said, Give me here *John Baptists* head in a charger.

*Mark* chap. 6. 24, 25. reports it more largely. And she went forth, and said unto her mother, What shall I ask? And she said, the head of *John the Baptist*. And she came in straightway, with haste to the king, and asked, saying, I will that thou give me by and by in a charger, the head of *John the Baptist*. The meaning is plain, so as the words need no Interpreter, they let us see, 1. The power of the Lust of Malice, and desire of Revenge; surely *Herodias* might have prompted her to have asked something which might have done her more good, than the Blood of an Holy and Innocent man. The guilty Soul is never at rest, *John Baptist* was a Prisoner, she should not need have feared the influence of *John's* word to have caused a Divorce, but she cannot be at rest while *John* is alive. 2. The great Evil of wicked Parents: And the contrary Blessings of Parents fearing God, the former by commanding or perverting their Children to sin, are great Instruments towards their Childrens Damnation: The other by their Admonitions, Precepts, and Instructions, great Instruments of their Salvation, and Eternal Happiness. 3. We may observe the Genius of flattering Courtiers, not one of them interposed to save the *Baptists* Life.

9 And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded *John* in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

*Mark* relateth it more largely, chap. 6. 26, 27, 28. And the king was exceeding sorry, yet for his Oaths sake, and for the sake of those that sat with him, he would not reject her. And immediately the king sent an Executioner, and commanded his head to be brought, and he went, and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother. The King was exceeding sorry. He could have wished she had asked something else, he was troubled, for we heard before, that although he feared not God, yet he feared the People. Yet for his Oaths sake, not out of any Religion of his Oath: *Juramentum non potest esse vinculum iniquitatis*. They must be fortissimely ignorant, that think their calling God to witness, that they will do a thing which God hath forbidden them to do, should oblige them in any measure to the doing of the thing. But for his Oaths sake in point of Honour, because his word was gone out, that he might not appear guilty of any Temerity, or Levity, and for the sake of those that were with him, that he might not seem before them to vary from his word, or it may be, as well to gratify them, as to gratify the Damsel and her Mother, he sends an Executioner, who took off *John the Baptists* Head, and gave it to the Damsel in a Charger, who carried it to her Mother: What could be more Injust, and Inhumane, and Bloody? *John* was not tryed, nor condemned. It was a great Festival, and should not have been profaned or defiled with Blood. These things were nothing, when an unsatiable Malice was to be gratified. *Herodias* will have her Husband, and his Guests see, that *John Baptists* Head in a Charger, was to her as pleasing a Dish, as any was at *Herod's* great Feast. Thus dyed this Great Man, to satisfy the Malice and Lust of a lewd and imperious Woman; and to teach us, what we must expect, if we will be faithful to the Trust which God reposes in us.

12 And his disciples came, and took up the body and buried it, and went and told *Jesus*.

The Disciples of *John*, in Testimony of their respect to their Master, and of their owning his Doctrine, and grateful Remembrance of him, hearing what *Herod* had done, came and took up *John's* Body, and buried it in a Tomb, and they soon after went and acquainted our Saviour with what had happened. Which was the cause of our Saviours withdrawing to a place where he might be less taken notice of, as we shall hear.

13 ¶ \* When *Jesus* heard of it, he departed \* *Chap. 13. 33.* thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities. *Luke 9. 10.*

14 And *Jesus* went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

*Mark* hath the same, chap. 6. 32. Our Lord knew that the time for his suffering was not yet come; and possibly consulted also the safety of his Disciples, the People follow him on Foot, but our Saviour going by Sea, how could the People follow him on Foot? It is answered, that it was but a Creek of the Sea, which our Saviour passed over, and the People by going three or four Miles about, might follow him on Foot. He seeing a great multitude had Compassion on

on them, and healed the Sick Persons that were amongst them.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past, send the multitude away, that they may go into the villages, and buy themselves victuals.

The following Miracles being an evident Confirmation of the God-Head of Christ, is recorded by all the Evangelists. By *Matthew* here. By *Mark* chap. 6. 35. By *Luke* chap. 9. 10, 11, 12, &c. By *John* chap. 6. v. 1, 2, 3, &c. These words lead us to it, and shew us the occasion of it. Our Saviour was withdrawn to a more private place, which because little inhabited, is called *A desert place*. *Luke* saith, it was near *Bethsaida*, *Luke* 9. 10. The People, as it seemeth, had been together some time. It was now Afternoon, and the time of Dining was past. It was Evening in the Jewish Sense (who called it all Evening, after the Sun was turned, and therefore had two Evenings, as those skilled in their Writings tell us, because which the *Passover* was to be killed) The Disciples therefore pitying the Multitudes, who, they presumed, might be Hungry, come to our Saviour, and move him to dismiss them, that they might get something to eat in the Villages of the Adjacent Country.

16 But Jesus saith unto them, They need not depart: Give ye them to eat.

*John* relateth the Story thus; When Jesus lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat, and this he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that everyone of them may take a little. One of his Disciples Andrew, Simon Peters brother, saith unto him; There is a lad here which hath five barley loaves, and two small Fishes, but what are they amongst so many? and Jesus said, make the men sit down. Now there was much grass in the place, so the men sat down in number about five thousand.

17 And they say unto him, We have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he \* blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled, and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thousand men, besides women and children.

In the Relation of this Story, by the other Evangelists, there is no difference in what is Material, the others relate some Circumstances more, as that they *sate down on the grass*, and by *fifties*, one saith, by *hundreds*, and by *fifties*, &c. But they all agree in the quantity of the Provision, Five Loaves, and two Fishes, the Number of the Persons fed five thousand (only one addeth, *besides women and children*) and in the Number of the Baskets full of Fragments. And in our Saviours *lifting up his eyes to heaven, and blessing them*. These are the main things, observable in this History. In the History of the Miracle, as there is no difference between the Evangelists to be reconciled, so there is no difficulty to be explained. It is a plain Relation of a matter of Fact, by which our Lord evidently shewed himself to be the Son of God, God blessed for ever, for he must in this necessarily exert a Creating Power, here must be a Production of a Substance of being, out of a *not being*, or it had not been possible, that five thousand Men (beside Women and Children) should have been fed with Five Loaves and two Fishes, and therefore some think that it is said, that Christ Blessed the Loaves, as he blessed the living Creatures, *Gen. 1. 22.* but we have not here the following words, *Increase and multiply*, which incline me rather to think, that the Blessing mentioned here, upon his lifting up of his Eyes to Heaven, was a *begging Gods Blessing upon their Food*, himself thereby paying the Homage of his Divine Nature to his Father, and teaching us according to that, *1 Tim. 4. 4, 5.* to receive the good Creatures, which Gods Providence affordeth us for our Nourishment, with Thanksgiving, Sanctifying them by Prayer. By this Miracle, and others of the like Nature, our Saviour took from the unbelieving Jews, all manner of Cavil, and Exception to his Works. Though Devils might by Compact, give place one to another, and some Exorcists of their own, might seem to cast them out, yet none ever pretended to multiply Bread and Fish, to such a Proportion as this, that such a quantity

of either should feed such a Number, and leave such a remainder. This History likewise further instructed us, both concerning the low condition of Christ, and his Disciples, their Faith in the Word of Christ, and our Duty, and safety in depending upon his Providence, while we are doing of our Duty, and minding the things of the Kingdom of God, and obeying the Will of God. St. *John* observeth the Fruit of this Miracle, *John 6. 14.* *These men whom they had seen the miracle which Jesus did, said, This is of a truth, that Prophet which should come into the world.*

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

*Mark* saith, chap. 6. 45. *before, unto, or over against Bethsaida.* Christ is said to have constrained them, to denote to us, that they were not very willing to go. They were in a desert place, it was towards night, the day was far spent ere he wrought the Miracle before mentioned. Probably they were loth to leave Christ alone, in such a place, and at such a time. But his command was obeyed. Probably he commanded, 1. That he might better scatter the Multitude, *Mark 6. 45.* 2. That he might prevent a Tumult, for St. *John* tells us, That the People had a design, to take him by force and make him a king, *John 6. 15.* 3. To make a way for another Miracle, to which their going by Sea gave occasion, as we shall hear by and by. 4. To gain himself a private opportunity for Prayer, for *Mark 6. 45.* *When he had sent them away, he departed into a mountain to pray.* So also saith our Evangelist.

23 \* And when he had sent the multitudes \* *Mark 6. 45.* away, he went up into a mountain apart to pray: and \* when the evening was come, he was there \* *John 6. 16.* alone.

*John* saith no more, than that he departed himself into a Mountain alone. *Matthew* and *Mark* say it was to pray. From whence (as from other places of Holy Writ) the Duty of Secret Prayer, is commended to us by the great Example of our Saviour, he chooseth the Mountain for it, as a place of greatest Privacy and Solitude. And when the evening was come. This confirmeth the former Notion. That the Jews had two Evenings. They called that part of the day after the Sun had began to decline, *The Evening*, which was the Even before spoken of, interpreted by the other Evangelists, *when the day was well spent.* And the twilight, which is here called the *Evening*, and which is the time which we most usually call by that Name.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

Whilst our Saviour was praying on the Mount, the Ship which carried his Disciples, was upon the Sea, that is, that Creek of the Sea, which they were at that time passing over, a storm ariseth, not without the counsel of God, that Christ might shew, that both the Winds and the Waves were under his command. And in the fourth watch of the night, that is, about three hours before the rising of the Sun, for though the Jews anciently divided the Night into three parts, each consisting of four hours, yet being at this time under the Romans, they kept to their Division of it under four parts, which they called *Watches*, from their *Military Guards*, which they relieved every three hours. *Jesus went also unto them, walking upon the Sea*, as if it had been firm Ground. And when the Disciples saw him walking on the sea, they were troubled, saying, *It is a spirit, and they cried out for fear.* By this it seemeth, that the Doctrine of Spirits was not strange to that Age, though they had a *Sift of Sadducees*, which denied it. That the Devil by Gods permission, hath a power to trouble, and agitate the Air, and also to assume a visible shape, and in it to affright Persons by Sea or by Land, is unquestionable. When the Disciples at distance saw Christ walking on the Sea, they concluded it was some such Apparition. This made them cry out through fear. But straightway *Jesus saith unto them, be of good cheer, it is I, be not afraid,* *Mark* chap. 6. v. 52. addeth, *They considered not the miracle of the loaves, for their hearts were hardened.* Having had so late an experience, both of the Power and Goodness of their Master in their late straight, for want of Bread, they ought not so soon to have shewed a distrust in his Providence, as if he would have suffered them to have perished in the Sea, that Miracle did not make a due Impression upon them.



28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said come, and when Peter was come down out of the ship, he walked on the water to go to Jesus.

Strong.

30 But when he saw the wind || boisterous, he was afraid, and beginning to sink, he cried, saying, Lord save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him. O thou of little faith, wherefore didst thou doubt?

*Peter by saying, if it be thou, shewed that his Faith was no so strong as it should have been, after he had heard his Masters Voice, by his saying to him, bid me come unto thee on the water, he sheweth a something stronger Faith, and a Resolution to obey his Command, but his fear afterward, when the Wind began to rise higher, and he began to sink, argued again the Infirmary of his Faith. Thus Peter is a Pattern of the best Believers, who though they may sometimes think, that they could trust God in any State or Condition, yet often mistake their own Hearts, and begin to shrink in an Hour of great Extremity, which lets us see what need we have to Pray, That God would not lead us by his Providence into great Temptations, much more to take heed, that we do not throw our selves into them. No Man knows how he shall find his Heart, under a great Temptation, until he hath tried it. It therefore gives us a caution, as against condemning others, so against Boasting, and too much Confidence as to our selves, and lets us see how much need we have to keep our Eye upon Christ, and his strength in such an hour. And immediately Jesus stretched out his hand. God is never far off from his People, when extream Troubles are hard at hand. Christ saveth Peter, but not without a check. O thou of little faith, wherefore didst thou doubt? Doubting is directly contrary to Faith, yet it will not conclude a Soul to have no Faith, only a little Faith.*

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth, thou art the Son of God.

*They, that is Christ, and Peter, whom we must suppose to have walked some way with Christ upon the Sea, Christ by his Company making his mighty Power more conspicuous, so as the Manichees had no reason to conclude, from Christs walking on the Sea, that he had no true Humane Body, for sure Peter had, and they must ascribe little to our Saviours Divine Nature, that will not allow him to have had a Power to suspend the Natural Motion downward, which we see in all Gravity, which is an affection of all Humane Bodies. No sooner was Christ come into the Ship, but the Wind ceased, in Testimony of its Homage to him, who bringeth the Wind out of his Treasuries. Those that were in the ship, came and worshipped him, paying a Religious Homage unto him, as he who had preserved their Lives from so great a danger, and they further owned him to be the Son of God. This was that great point, which God was bringing the World to the acknowledgment of, and we see it was done by degrees, his Miracles at first only procured a Veneration of him, and a Faith that he had his Power from God, then he comes to be acknowledged the Son of David by the Blind Man. The Miracle of the Five Loaves, brought many to acknowledge him that Prophet that should come into the world. This is the first time we meet with so plain and open an acknowledgment of his being the Son of God, this was done not only by his Disciples, but by the Mariners, and the Passengers in the Ship, but it was far from a steady Faith, as to that point, which the Disciples yet wanted.*

\* Mark 6. 53.

34 And \* when they were gone over, they came into the land of Genesareth.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.

36 And besought him that they might only touch the hem of his garment, \* and as many as touched were made perfectly whole.

\* Chap. 9. 20.  
Mark 3. 10.  
Luke 6. 19.  
Acts 19. 12.

*Mark relateth the same, chap. 6. 53, 54, 55, 56. with no difference considerable. Christ had been in this Country before, chap. 8. and in it wrought several Miracles, so as they had a former knowledge of him, as soon as they had knowledge of his being again come, they express their Faith in him, and their Charity towards their Neighbours, in telling it abroad, and bringing Sick Persons to him. I know not why any should fancy any Superstition in their desire, to touch the hem of his Garment, considering how Mark expresseth it*

*now which we Translate, if it were but the hem of his garment. It rather soundeth in my Ears, as an high Expression of their Faith, they believed there was such a fulness of Vertue in Christ; that it from him flowed to every part of his Garment. It was their Faith in Christ, not their touch of his Garment that healed them. I am sure our Lord so far encouraged their Faith, that he healed all those who touched his Garment with that Faith and Expectation. The Evangelist saith, they were made perfectly whole. Their Faith here plainly implied, not only an Assent to his Power, but a Confidence in his goodness.*

## CHAP. XV.

1 Then came to Jesus, Scribes and Pharisees which were of Jerusalem, saying,

2 Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread.

*Mark relateth this piece of History more largely, Chap. 7. 1, 2, 3, 4, 5. Then came together unto him, the Pharisees and certain of the Scribes, which came from Jerusalem. And when they saw some of his Disciples eat Bread with defiled (that is to say with unwashed) hands, they found fault, For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the Traditions of the Elders. And when they come from the Market, except they wash, they eat not. And many other things there be, which they have received to hold as the washing of Cups, and Pots, Brasen Vessels, and of Tables. Then the Pharisees and Scribes asked him, Why walk not thy Disciples according to the Tradition of the Elders, but eat Bread with unwashed hands? This Portion of Scripture cannot be well understood, without understanding something of the Jewish Government, as to Matters Ecclesiastical. In which the High Priest was the Chief, Numb. 11. 25. God addeth seventy Men more to Moses and Aaron, to bear a share in the Government, these were called the Sanhedrim, and this was the Supreme Court of Judicature amongst the Jews, as to all things which respected the Laws of God, whether Moral, Judicial, or Ceremonial, and every one was bound to abide by their Determination. These sat in Jerusalem, but had their inferiour Courts in other places, from which they appealed to the Sanhedrim, who finally determined, Deut. 17. 8, 9, 10, 11, 12, 13. It was the great business of this Court, to take care that there should be no Corruption in Religion. These were they therefore that sent Messengers to John, when he began to Preach, to inquire what he was, and by what Authority he Baptized, John 1. 19. The Pharisees (as we before heard) had charged our Saviours Disciples with Violation of the Sabbath, by plucking and rubbing ears of Corn, and himself also with the same Crime for healing the Sick. It is very like these Accusations were got to Jerusalem, and that these were emissaries sent from the Sanhedrim, to watch our Saviour, or possibly they came out of their own Curiosity. They could find in our Saviour no Guilt, as to any Violation of the Law of God, but they pick a quarrel with him for some Rites and Ceremonies of the Church, which he, and his Disciples were not so strict in the Observation of. They say, Why do thy Disciples transgress the Traditions of the elders. The word Traditions signifies only things delivered, and is as well applicable to the Law of God, as any thing else. Thus the whole Law of God, was but a Tradition, a Doctrine of Life, delivered to the Jews by Moses from God: Thus the Apostle bids the Thessalonians, 2 Thess. 2. 15. Hold the Traditions which you have been taught, whether by word or our Epistle. But the Term of the Elders, is that which restraineth it, for as the Papists in our time hold, that besides what we have in the New Testament, the Apostle delivered many things to the Primitive Church only by word of Mouth, which have since that time been imparted to succeeding Churches, to the Observation of which, Christians are as much obliged, as to the written word. So the Jews did formerly. For though, for some Tract of time, they kept to the Divine Law, yet in process of time they abused that Text, Deut. 4. 14. to found a new Invention upon it. That while Moses was in the Mount of God Forty Days, and Forty Nights, God in the day time revealed to him, the Law written in the five Books of Moses, and in the Night, he revealed to him several other things, as to which his Will was, they should not be written, for fear the Heathens should Transcribe them, but he delivered only by word of Mouth to the Sanhedrim, and be to them as much a Rule of Judgment, as any part of the Law, which was written. By which means they gained themselves a liberty, of making the Law of God, what they pleased, for their Traditions were of several sorts. Some were Determinations of what in the Law seemed doubtful. Others were Determinations of what the Law left at Liberty, others they called Sepimenta Legis, Rules they gave under pretence of a Guard to the Divine Law. For the more Caution that*

they might not transgress it. These things at first were not imposed as Laws, but commended by way of Advice and Counsel, afterward they came to be looked upon as Laws, and grew almost infinite. They tell us that *Ezra* was he who gathered those Traditions together, and made the *Caldean* in seventy two Books, which was kept by *Gamaliel*, and others till the Destruction of *Jerusalem*. An hundred and twenty years after they tell us, *Rabbi Judas*, the Son of *Simon*, composed a Book of them called *Mishna*. Three hundred years after this, they tell us *R. Johanan* found more, and he and others his Colleagues, collected them in a larger Book, called the *Jerusalem Talmud*. And an hundred years after this, another *Rabbi* made a Collection of the Traditions amongst the Jews, that remained in *Babylon*, which he called the *Babylonish Talmud*, by which two the Jews are governed in Ecclesiastical Matters, all the World over at this day. Their whole *Talmud* is divided into six parts. The first is about *Purifications*, it containeth twelve Books, and every Book hath twenty or thirty Chapters, all treating about the purifying of Houses, Cloths, Vessels, Humane Bodies, and their several parts. The Jews after the Destruction of *Jerusalem*, were in such an afflicted State, that though their *Talmud* was not perfected of five hundred years and more after Christ, yet it is probable, they added not much to what they had in use in Christ's time. The Pharisees were very severe as to those Traditions. The Sadducees kept more to the written Law, but the Pharisees were in far greater Credit with the Jews, therefore *Paul* called them the *strictest sect of the Jewish Religion*, *Acts 26. 5.* The Jews have several ornamental Sayings, that shew in what Esteem they had these Traditions, as, *If the Scribes say our right hand is our left, and our left hand our right, we are to believe them.* And, *There is more in the words of the Scribes, than the words of the Law, &c.* These Scribes and Pharisees, accuse our Saviours Disciples, for the Violation of one of these Traditions. *Mark* saith, that the Pharisees and all the Jews, (that is the Major part of them, that followed the Pharisees Faction) *except they wash their hands oft, eat not.* They thought it sinful, unless they often washed their Hands. The Foundation of this Tradition, was doubtless in the Levitical Law, God by that Law had declared him unclean, that should touch the carcass of any unclean thing, *Levit. 5. 2. 3.* upon this, (as some think) they had superstructed a Tradition of washing their hands, pots, cups, vessels, when they had been at the Manger, or almost any where for fear they or their Pots, Cups, &c. should have touched any unclean Person, or thing. In this they were guilty of several Errors, 1. Extending the Law to the touching of things and Persons, of whom the Law had said nothing. 2. In Cases where such Touches happened accidentally, and were not made on purpose. 3. In thinking that the stain of sin could be washed away by a ritual Action, which God never commanded. We must not think, that they charge the Disciples here, with a neglect of a civil washing for cleanliness, but of a Religious superstitious washing. *Mark* saith, *οὐκ αὖτε ἔξωτος ἔσθ' ὡς μετὰ κοινῆς χειρὸς.* We translate it, *Polluted, so Acts 10. 14. & 11. 8.* Hands not first separated to God by the Religious Rite of Washings.

3 But he answered and said unto them, Why do you also transgress the commandment of God by your traditions?

*Mark* hath the same, *chap. 7. 9.* though a little out of the order in which *Matthew* hath it. *Full well you reject the Commandment of God, that you may keep your own traditions.* Our Saviour could have answered them, had he pleased, more strictly to their Questions, but he must then, either have incurred Danger, or *Odium*; he therefore chuseth to answer them by another Question, which struck at the Root of the matter. *Admir*, saith he, my Disciples culpable in not observing Traditions, which indeed you call the Traditions of the Elders, but are your own, devised by you, or some like you, merely to uphold your Power and Authority, and to keep People in a needless subjection to you: I am sure you are far more Guilty, in making Traditions contrary to the Law of God, or rejecting Gods Law, to keep your Traditions: And indeed this is the common Guilt of those, who are great Zealors for Traditions and Rites, not commanded in the word of God. The Jewish *Rabbi* *Jose* saith, *He sweeth as much, who eateth with unwashed hands, as he that lieth with an Harlot.* The Papists make it a greater sin, for a Priest to marry, than to keep a Concubine, and commit Fornication: They make it a lesser Transgression, than to *Eat meat on a Friday.*

4 For God commanded, saying, Honour thy father and mother, and He that curseth father or mother, let him dye the death.

5 But ye say, Whosoever shall say to his father or his mother, *It is a gift, by whatsoever thou mightest be profited by me,*

6 And honour not his father or mother, he shall be free, Thus have you made the commandment of God of none effect by your tradition.

*Mark* hath much the same, *7. 2. 10, 11, 12, 13.* *Mark* saith *Moses* said, which is the same with God commanded. God commanded by *Moses.* *Mark* saith: *It is Corban [that is, a Gift]* *Mark* addeth, *v. 12.* *And you suffer him no more to do ought for his father or mother, which more fully sheweth their Crime, and expoundeth what Matthew had said more shortly.* *Mark* adds, *And many such like things do you.* This is an instance, by which our Saviour justifieth his Charge upon them, that they had made void the Law of God by their Traditions. The Law he instanceth in, is the Fifth Commandment, *Exod. 20. 12. Deut. 5. 16.* which the Apostle calleth the *First Commandment with promise*, *Eph. 5. 2.* which God had fortified with a Judicial Law, wherein he had commanded, *That he who curseth his father and mother should be put to death, Exod. 21. 17. Levit. 20. 9.* he had also further threatened the Violators of this Law, *Prov. 20. 20.* By the way our Saviour here also lets us know, that the Fifth Commandment obligeth Children to relieve their Parents in their necessity, and this is the Sense of the term, *Honour*, in other Tests of Scripture. A Law of God, which hath approved it self to the Wisdom almost of all Nations. *Liberté Parentes alant aut vinciantur.* Let Children relieve their Parents, or be put into Prison, was an old Roman Law. Nor did the Pharisees deny this in terms, but they had made an Exception from it, which in Effect made it of no use, at least such as wicked Children easily might, and commonly did elude it by: They had taught the People to say to their Parents, *Corban: It is a gift, by whatsoever thou mayest be profited by me.* And in that Case, though they did not give their poor Parents any thing wherewith they might relieve their Necessities, yet they should be Guiltless as to the Fifth Commandment. There is a strange Variety of Interpreters, as to this Text. Some making the Sense this, *That which I should relieve you with, I have dedicated unto God, and therefore I cannot relieve you:* Others thus, *I have dedicated my Estate to God, and that will be as much Good, and benefit to you, as if I had given it unto you.* Others think that *Corban* was the Form of an Oath, from whence they form other Senses. But the most Free, and unconstrained Sense seemeth to be this. The Pharisees were a very Courtous Generation, and had a share in the Gifts, that were brought unto God, for the use of the Temple or otherwise, thence they were very Zealous, and diligent, in perswading People to make such Oblations, when any pretended the need that their Parents stood in of their help, they told them, That if they told their Parents *it was a Gift* that they had vowed, such a Portion of their Estate to a Sacred use, that would before God excuse them for not relieving their Parents; so as the Precept of *Honouring their Parents*, and relieving them in their Necessities, obliged them not, if they had first given to God the things by which their Parents might, or ought to have been relieved. Thus he tells them, that by their Traditions, under pretence of a more rigid Religion, and expounding the Divine Law, they had indeed destroyed it, and made it of no Effect at all.

7 Ye hypocrites! Well did \* *Isaias* prophecy \* *Mark 7. 6.* of you, saying,

8 \* This people draweth nigh unto me with \* *Isaias 29. 13.* their mouth, and honoureth me with their lips, but *Ezek. 33. 31.* their heart is far from me.

9 But in vain they do worship me, \* teaching \* *Col. 2. 18, 22.* for doctrines the commandments of men.

The Greek is, *ἡδυσκοῦντες διδασκαλίας*, teaching Doctrines, the Commandments of Men. *You Hypocrites*, who put on an outward Vizard, or appearance of Holiness, but have nothing in your Hearts of true and severe Piety, *Well did Isaias prophecy of you.* *Isaias* spake to the Jews, that were then in being, but what he then said of your Forefathers, that lived in his Age, is true of you who are their Children, *Saying, This People, &c.* The Evangelist doth not quote the words of the Prophet exactly, but his Sense, and teacheth us this Lesson, That whatsoever outward shew and Profession of Religion be in, and upon Men, if their Hearts be not right with God, and what they outwardly do, proceed not from an inward Principle of Faith, Love and Obedience, in and to God, they are but Hypocrites. *To vain do they worship me, &c.* That is, idly, and unprofitably, and to no purpose: I will not accept what they do. *Teaching Doctrines, the Commandments of men:* He means in the Worship of God, for other Commandments of Men, are not the Preachers Texts, nor doth he here mean by *Commandments of men*, such as back'd the Commandments of God, and only served to enforce them, but such as he had been speaking of, Humane Traditions, of which God had said nothing, as *washing of hands:* Or such Traditions, as enervated the Commandments of God, such were the last mentioned.



10 And he calleth the multitude, and said unto them, Hear and understand.

\* Acts 10. 14.  
Rom. 14. 17.  
20.  
Tit. 1. 15.

11 \* Nor that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.

*Mark* hath the same, *chap. 7. 15.* Our Saviour turns off his Discourse from the Pharisees and Scribes, who he saw were indocible to the Multitude, in whom he discerned a more teachable Temper; he useth the Preface *Hear and understand*, as well knowing how they had been taught, and what an advantage *Error* in Possession hath. That which he tells them, and that before the Scribes and Pharisees (as will appear by the following Verses) was, That *that which goeth into a man doth not defile him, but that which cometh out of him.* He speaketh not of a Levitical Pollution, for so he that did eat of an unclean thing, might by it be defiled, but even in such an Eating, it was not the Flesh of the unclean Bird, or Beast, that defiled the Man, but his sinful Lust after it, and Eating it in Disobedience to the Command of God.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

The Pharisees offence was without question, at his making so light a matter at their Washings, nor that they understood our Saviour, as speaking against the distinction of Meats, which was established by the Ceremonial Law, not as yet abrogated. There's nothing doth more offend Hypocrites, than pressing spiritual Worship and Homage to God, and the slighting of all external Rites and Actions, not attended with a suitable inward Homage, and Devotion of Heart.

13 But he answered, and said, Every plant which my heavenly \* Father hath not planted, shall be rooted up

14 Let them alone, \* they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

*Every Plant*, may be understood of Doctrines, Practices, or Persons. These Scribes and Pharisees are a wretched Generation, that are got into the Sheep-fold, not at the door, my Father never sent them, they are crept in at the Windows, they are Plants got into my Garden, which my Father never planted there, and they must be rooted up. *Let them alone*, they are incorrigible, and blinded by their own Interest against any Conviction, or Instruction, as *Hos. 4. 17.* *Ephraim is joined to Idols, let him alone.* So these Men are joined to their Superstitious Traditions: I will not concern my self with them: They are pretended Leaders of the Blind, *Rom. 2. 19.* but themselves are blind. I pity the poor People, for whilst the Blind lead the Blind, they both fall into a Ditch. An ignorant and unfaithful Ministry is the greatest Plague God can send amongst a People.

15 \* Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, \* Are ye also yet without understanding.

*Mark* saith, *His Disciples asked him concerning the Parable*, *Peter* probably began, the rest followed. Or, *Peter* speaks in the Name of the rest, for our Saviour in his Answer, doth not say, *Art thou*, but *are ye*. They did well, in that they desired to be instructed what the meaning was of the Parable, that is, the dark saying, which he used (for the Hebrews called all dark Sayings, Parables) possibly they might also stumble at what our Saviour said, as tending to the Destruction of the Ceremonial Law, about the difference of Meats. But that they were no better instructed, than not to understand a thing so plain and obvious, this was their Fault, and argued their small improvement of our Saviours Company. God expects a proficiency in knowledge from us, proportionate unto the means he giveth us.

17 Do not ye yet understand, that whatsoever enteth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But \* those things which proceed out of the mouth, come forth from the heart, and they defile a man.

19 \* For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

*Mark* hath this, with very small difference in words, *ch. 7. 18, 19, 23, 21, 22, 23.* only he specifieth some more sins than *Matthew* enumerateth. The Sum of what our Saviour saith, is this. That all sin proceedeth from Lust, some de-

fires in the Heart of man, after things forbidden in the Law of God. All the ticklings of our Hearts, with such Thoughts, all the Willings and Desires of such things, though they never issue in Overt-Acts, yet defile and pollute a Man, and from these inward Motions of the Heart, proceed those Overt-Acts (mentioned by *Matthew* or *Mark*) of Murders, Adulteries, Fornication, Theft, False-witness, Blasphemy, Deceit, Lechitiousness, an Evil Eye, Pride, Foolishness, now these things take them in their Nest, which is the Heart, they defile and pollute that. Take them in their passage through our Lips, into the World, they pollute that, take them in their Overt-Act, they pollute the Man. But to eat with unwashen hands, a thing no where forbidden by God, only by the Pharisees, who had no such Authority given them from God, to command any such things, this doth not pollute a Man. It is possible, that Men may sin in not obeying the Commandments of Men, but it must be then in things, in which God hath authorized them to command, and to determine our Practice in, for the pollution lies in a Disobedience to the Commandment of God, not of Men.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

*Mark chap. 7. 24.* addeth, and entered into an house, and would have no man know of it, but he could not be hid: Some here make a question, whether our Saviour did go into *Phœnicia* (of which *Tyre* and *Sidon* were the principal Cities) or only into the Coasts of *Palestina* next to it; those that think he did not go into *Phœnicia*, are guided by his Prohibition of his Disciples, to go into the way of the Gentiles, *Matt. 10. 5.* and the consideration that the time was not yet come, for his manifestation to the Gentiles. I rather incline to think, that he went into *Tyre* and *Sidon*; and that this was a kind of a *Preludium* to the calling of the Gentiles, and a Prediction of what should be done more fully afterwards: It is manifest he did not go with a design to make himself publick there, for *Mark* saith, he would have no man know of it. But for privacy withdrew himself thither, and shewed some of his miraculous Operations there, and *v. 22.* Saith the Woman that came to him as a Canaanite, *Mark* saith, she was a Greek, a Syrophenician by Nation. Nor is here any Contradiction, for ever since the Grecian Monarchy, prevailed over so great a part of the World. The Name of Greeks had obtained, so as they called all Greeks, who were not Jews, *Rom. 1. 14. 16. & 10. 12.* a Syrophenician saith *Mark* by Nation: That is, one that was a Native of that part of *Phœnicia*, which is joined to *Tyre* and *Sidon*. *Matthew* calls her a Canaanite, or a Woman of *Canaan*, by which though some would understand one of *Cana*, yet as the Orthography will not agree, so *Mark* calling her a Greek, and a Syrophenician, inclines us rather to judge her of the stock of the old Canaanites.

22 And \* behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word, And his disciples came, and besought him, saying, Send her away; for she cryeth after us.

*Mark* saith, *A certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet. The woman was a Greek, a Syrophenician by Nation, and she besought him, that he would cast forth the Devil out of her daughter. But Jesus said unto her, let the children first be filled, for it is not meet to take the childrens Bread, and to cast it to dogs.* *Mark 7. 25, 26, 27.* Though the Woman appears to have been a Pagan, yet living so near *Galilee*, she had doubtless heard of Christ, both what he had done in casting out Devils, and also that he was lookt upon as the Son of David, and usually called by that Name, by those who went to him for any Cures; she therefore gives him that Title: Others think her to have been more specially enlightened, and to have called him the Son of David, not as an usual Compellation given him, but as believing him to have been the true Messias promised to the Jews, nor is that impossible, for though the Gospel at this time had not shined out upon any considerable number of the Heathen, yet God in all times had his number amongst them, and this Woman living so near to the Jews, and so near to *Galilee*, where our Saviour hitherto had most converted, and preached, it is not improbable, that she might have received the Grace, as well as the sound of the Gospel, so God might have kindled in her Heart, a true Faith in the Messias. Our Saviours Commendation of her Faith in the following Discourse, maketh this very probable. *Matthew* saith, that he answered her not a word, *Mark* saith, that he said to her, *Let the children first be filled, &c.* To the observing Reader, this will appear no Contradiction. For by *Mark* it should appear, that the first came to our Saviour into the House, into which he went, that he might be private, and there fell at his Feet. Here Christ answered her not a word; took no notice of her

\* James 3. 5.

\* Gen. 6. 5. &  
8. 21.  
Prov. 6. 14.  
Jer. 17. 9.

her at all. But it appeareth by Matthew, that Christ soon left the House, and she followed after him upon the way. The Disciples said, *send her away, for she cryeth after us.* Then it was that our Saviour said to her, *Let the Children be first filled.* His Disciples first interposing, saying, *send her away, for she cryeth after us.* How any of the Romanists think that this Text Patronizeth their Invocation of Saints departed, I cannot tell, for these Disciples were alive, and we do not read, that she spake to any of them, to intercede for her. It is certain they did move Christ on her behalf.

chap. 10. 5. 24 But he answered, and said, \* I am not sent, but to the lost sheep of Israel.

Our Lord by these Words doth not deny, but that he was sent as a Redeemer to more, but not as a Minister or as an Apostle, as he is called, *Heb. 3. 1.* The Apostle *Rom. 15. 8.* faith, *That Jesus Christ was a minister of the Circumcision, for the Truth of God, to confirm the promises made to the Fathers.* Our Lords Ministry was confined to the Jews, so was the Apostles, *Matth. 10. 5.* Till some time after our Saviours Ascension, the Gospel was not preached generally to the Gentiles, though some particular persons might, and did both in Christs time, and in the time of the Apostles, before they did go to the Gentiles. hear, receive, and embrace the Gospel as we shall hear this Woman did.

25 Then came she, and worshipped him, saying, LORD, help me.

She here acknowledgeth his Divine Power, and imploreth his Help. Thus shewing that she believed him to be the Son of God, and a rewarder of those that sought him, and continues her request after two Repulses.

26 But he answered, and said, It is not meet to take the childrens bread, and to cast it to dogs.

Mark faith, *Chap. 7. 27.* *Jesus said unto her, Let the Children first be filled, for it is not meet, &c.* By the Children, here he means the Jews, by the Dogs, he meaneth the Heathen. The Jews are called the Children of the Kingdom, *Isa. 43. 1.* *Gods Son, his first-Born, Exod. 4. 22.* the Apostle, *Rom. 9. 4.* faith, to them belonged the Adoption. By Bread here our Saviour means, the Publication of the Gospel, and the Miracles by which the truth of the Doctrine of it was confirmed, by Dogs, he means the Heathen, whom the Jews did count as Dogs, no members of the Household of God, it was a Term of contempt, *2 Sam. 3. 8.* and *16. 9.* *2 Kings 8. 13.* When our Saviour faith it is not meet, he means it is not just, nor equal. *Object.* How came it then, that the Gospel was ever carried to the Gentiles? Mark Expounds our Saviours meaning, or rather gives us an account of our Saviours Words more perfectly. *Let the Children be first filled. It is not meet, &c.* The Jews are Gods Children, a people whom he chose out of all the Nations of the Earth, to whom he gave many privileges. It is his Will the Gospel should be first preached to them and then to the Gentiles. Gentiles are as Dogs, of whom God hath not taken such a care, but they shall have their time. Only it is not Consonant to my Fathers Will, that the Gospel, and the Miracles by which it is confirmed, should be Exhibited unto you Gentiles, till it hath been fully preached to the Jews, and they be first filled with the sound, and with the confirmation of it.

27 And she said, Truth LORD, yet the dogs eat of the crumbs, which fall from their masters table.

Mark reports it to the same sense, *chap. 7. 28.* She goeth on after a third Repulse. The last of which was not without a reproach, for our Lord had implicitly call'd her a Dog. These words are as much, as if she had said, Lord, I confess the Jews are Children, I am a Dog, a poor Heathen, no proper Member of the Household of God, and it is Truth, that it seemeth unreasonable, that I being a Dog, should be served before all the Children are filled. Lord, I do not beg such a full manifestation of thy power, and goodness for the Gentiles, I beg but a Crumb of Mercy for my self and poor Child, and Lord, though we do not use to give our Loaves prepared for our Children to the Dogs that feed under our Table, Crumbs of our Childrens Bread, as Mark expresseth it, yet we suffer our Dogs to gather them up. Lord, I know thou hast a plenty of Grace and Blessing, the Children may be filled, and yet I may have some Crumbs. Three things are Remarkable in her Answer, besides her Faith so eminently expressed. 1. Her Humility, she owneth her self a Dog. 2. Her Modesty, she beggeth no more than a Crumb. 3. Her Fervency and Importunity after three Repulses. By this we Learn our duty in Prayer, to go to God Humbly, to implore him modestly, and be instant in Prayer, going on in our duty, though we have not precisely such an Answer as we desire. These things conjoyed with Faith, make an acceptable Prayer.

28 Then Jesus said unto her, O woman! Great is thy Faith; be it unto thee, even as thou

wilt. And her daughter was made whole from that very hour.

Mark faith *Chap. 7. 29.* *And he said unto her, for this saying, Go thy way, the Devil is gone out of thy Daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the Bed.* O Woman! for this saying, shewing the greatness of thy Faith. Be it unto thee as thou wilt. Go thy way, the devil is gone out of thy daughter. And her daughter was made whole that very hour, as she understood, when she came home to her house, for she found the devil was gone out of her daughter, and her daughter was laid upon the bed. Thus the words of both the Evangelists compounded make but one entire and perfect sense. The greatness of her Faith appeared in two things. 1. In that she had so little means, so small a Revelation, being a Pagan, she ordinarily had not heard the Gospel, nor seen so many of Christs mighty Works, confirming the Truth of the Doctrine of it. Hence it is observed, that Christ admired the Faith of none but Pagans, *Matth. 8. 10.* 2. In that she would not give over, though he gave her three Repulses. So as she said like *Jacob, I will not let thee go, until thou bless me.* And as he like a Prince, so she like a Princess, prevailed with God, and obtained the thing which she desired. But will some say, *Where was her Faith?* What promise? what Word of God had she to assent to? God doth not speak to us outwardly, but inwardly, as undoubtedly he had to this Woman, giving her some inward assurance, that he was the Son of God, and both able and willing to grant her the thing she asked. Now a firm and fixed assent to any Divine Revelation is Faith: whether the Revelation be Internal or External. We from hence learn, the mighty power of True Faith and Fervent Prayer.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were \* lame, blind, dumb, \* *Isa. 35. 5, 6.* maimed and many others, and cast them down at Jesus feet, and he healed them. *Luke 7. 22.*

31 Inasmuch that the multitude wondred, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, And they glorified the God of Israel.

Mark gives us an account of this motion of our Saviours *chap. 7. 32.* and mentioneth a particular Miracle which our Lord wrought, either in the way or when he came to the place where he rested, which not being mentioned by our Evangelist, I shall consider when I come to that Chapter in Mark. Matthew only tells us in general, that he healed many, some lame, some that were blind, some that were dumb, &c. such a general Account of the Miracles wrought by our Saviour, we had *ch. 4. 24.* & *8. 16.* & *11. 5.* The Evangelist not largely setting down every particular Miracle wrought by our Saviour. And they glorified the Lord God of Israel. The Pharisees ascribed these operations to the devils power, but the poor people owned them as the Works of God, and gave praise unto God.

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus faith unto them, How many loaves have ye? And they said seven, and a few little fishes:

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled, and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were four thousand men; besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Mark gives us an account of this Miracle, *chap. 8. v. 1, 2, 3, 4, 5.* &c. There is very little difference in their Relations, only Mark faith, our Saviour went into the Coasts of *Daimanutha*, Matthew faith, into the Coasts of *Magdala*, most think that it was the same place which had two Names, some think one was the Name of the Country, the other, of the City or Town.



Town. Others that they were two Towns near together. There are no difficulties in this History, some question how they could fast three days, but the Text doth not say so, only that at that time they had nothing to eat, having spent what they brought with them probably in their Baskets, which Answers another question also, how they could get baskets in the Wilderness. The Miracle was of the same Nature, with that which we met with, chap. 14. Only there were 5000 Men fed with five Loaves, and two Fishes, here 4000 were fed with seven Loaves, and a few Fishes, there they took up twelve, here but seven baskets full. Our Lord worketh sometimes without means, sometimes by means, and those differently proportioneth to his end, as it pleaseth him. The Miraculous Operations of our Saviour, are amongst his *Miranda* & *Admiranda*, not his *Imitanda*. These Actions of his, we are in reading to admire, and adore, but are not concerned to imitate, yet something we may observe from them, both for our Instruction and Imitation. For our Instruction, we may from this History observe the Extent of Christs Compassion to his Disciples, which though it is most Eminently seen in what he doth for their Souls, yet reacheth also to their bodies, and more External wants. It also teacheth us to trust God in the doing of our Duty. Those that are in a Wilderness hearing Christ, shall not faint by the way, before they get home. His course of giving Thanks before he brake, and made use of the Bread (which we observed before in the other Miracle) commendeth to us, the religious Custom of begging a blessing before our Meat, and giving Thanks to God for good things, of that Nature, when we have received them.

## CHAP. XVI.

\* Chap. 12. 38. 1 \* **T**HE Pharisees also with the Sadduces came and tempting desired him that he would shew them a sign from heaven.

What these Pharisees and Sadduces were, we have had an occasion to shew before in our Annotations on chap. 3. ver. 7. there was a great Opposition betwixt them, as we may learn from *Acts* 23. 7, 8. The Pharisees and Scribes were great Zealots for their Traditions. The Sadduces valued them not. The Pharisees held, the Resurrection, Angels and Spirits. The Sadduces denied all. But they were both Enemies to Christ, and Combine in their designs against him. They came to him Tempting, that is, desirous to make a trial of him, they desire that he would shew them a sign from Heaven. Such a one as *Moses* shewed them, *John* 6. 30, 31. bringing down Bread from Heaven. They had seen our Saviour shewing many signs, but they had taught the People, that these things might be done by the power of the Devil, or by the Art of Man, therefore they challenge our Saviour to shew them another kind of sign, a sign from Heaven, that they might know he was sent of God. See *Mark* 8. 11.

2 He answered, and said unto them, When it is evening, ye say, *It will be fair weather, for the sky is red.*

3 And in the morning, *It will be foul weather to day, for the sky is red, and lowring.* O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

You can, saith our Saviour, make Observations upon the Works of God in nature, and common Providence, and from such observations you can make Conclusions; if you see the sky red in the Evening, you can conclude from thence, that the morrow will be fair, because you think that the Redness of the sky at Night speaks the Clouds thin, and the Air pure, and on the other side, the Redness of it in the morning, speaks the Clouds thick, so as the sun cannot disperse them, or because you observe that generally it so proveth, though nothing be more mutable then the Air, but you cannot discern the Signs of the Times. You are only dull at making observations upon the Scriptures, and the Will of God revealed in them concerning me: you might observe, that all the Signs of the Messias are fulfilled in me. I was Born of a Virgin, as was prophesied by *Isaiah*. chap. 7. 14. in *Bethlehem Judah*, as was prophesied by *Micah*, chap. 5. 2. At a time when the Scepter was departed from *Judah*, and the Lawgiver from his Feet, as was prophesied by *Jacob*. Gen. 49. 10. That *John the Baptist* is come in the Power and Spirit of *Elias*, to prepare my way before me, as was prophesied by *Malachi*, Mal. 4. 5. That there is one come, who openeth the eyes of the blind, and unstoppeth the ears of the Deaf, and maketh the Lame to leap as an Hart, and the tongue of the dumb to sing, according to the Prophecie, *Isai*. 35. 5, 6. All these are the signs of the Time, when the Messias was to come, but these things you cannot discern, but like a Company of Hypocrites, who pretend one thing, and do another, you come and ask a sign, that you might believe in me, when you have so many, and yet will not believe.

4 A wicked, and adulterous generation, seeketh after a sign, and there shall be no sign given unto it, but the sign of the prophet *Jonas*. And he left them and departed.

We meet with the same Answer given to the Pharisees, chap. 12. 39. you pretend your selves to be the Children of *Abraham*, but you are Eastards rather than his Children; he saw my day as far off, and rejoiced, you will not believe, though you see me amongst you, and at your doors, he believed without any sign, you will not believe, though I have shewed you many signs. You shall have no such sign as you would have, the sign of the Prophet *Jonas* is enough: But in our Lords former reference of them to the Prophet *Jonas*, he instanced in one particular, viz. his being three Days, and three Nights in the belly of the Whale; here he seemeth more generally to refer to *Jonas*, as a Type of him in more respects, which indeed he was. *Cheremius* reckons them up thus. 1. *Jonas* was thrown into the sea by the Mariners, to whom he had entrusted himself: Christ was delivered to Death by the Jews, to whom he was specially promised. 2. *Jonas* was willingly thrown into the Sea. Christ laid down his Life, and man took it not from him. 3. *Jonas* by being cast into the Sea, saved those in the ship. Christ by his Death saved the Children of Men. 4. *Jonas* after he had been in the Whales belly three days, was cast up on dry land: Christ after three days, rose again from the dead. 5. The *Ninivites*, tho upon the preaching of *Jonas* they made a shew of Repentance, yet returning to their former sins, were soon after destroyed; so were the Jews within Forty years after Christs Ascension. So as *Jonas* was many ways an Eminent sign and Type of Christ. Our Lord having referred them to study this sign, would entertain no more discourse with them, but leaves, and departeth from them. *Mark* saith, chap. 8. v. 12. that he entering into the Ship again, departed to the other side, (the ship which brought him to *Dalmathus*, or, *Magdala*) and went into the Coasts of *Galilee* again.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadduces.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

*Mark* saith ch. 8. v. 12, 15, 16. Now the Disciples had forgotten to take Bread, neither had they in the Ship with them more than one Loaf. And he charged them, saying, Take heed and beware of the Leaven of the Pharisees, and of the leaven of Herod. And they reasoning amongst themselves, said, It is because we have no bread. The Disciples went into the ship without taking a due care for Provision for their bodies, which they were sensible of, when they came on shore on the other side. Christ happened in the mean time, to give them a caution against the Doctrine of the Pharisees and Sadduces and Herodians, which he properly expresseth (though Metaphorically) under the Notion of Leaven, this they understood not, but fancied that he had spoken this to them with reference to their want of Bread, as if he had only given them warning, that for the making of bread to supply their necessity, they should not go to the Pharisees, or Sadduces, or Herodians, for leaven; or that they should not go to buy any bread of the Pharisees, or of the Sadduces. So dull are we to understand Spiritual things, and so soon had they forgot the Doctrine which our Saviour had so lately taught them, chap. 15. 17, 18. That those things which are foreign to a Man, and come not out of his heart, do not defile a Man, but those things only which proceed out of his heart.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye amongst your selves, because ye have brought no bread?

9 Do ye not yet understand, neither remember, \* the five loaves of the five thousand, and how many baskets ye took up? \* chap. 14. 17. *John* 6. 9.

10 \* Neither the seven loaves of the four thousand, and how many baskets ye took up? \* chap. 15. 34.

11 How is it, that ye do not understand, that I spake it not to you concerning bread, that ye should be ware of the leaven of the Pharisees, and of the Sadduces.

12 Then understood they, how that he bad them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadduces.

*Mark* giving us an account of this passage, chap. 8. 17, 18, 19. useth some harsher Expressions. And when Jesus knew it, he said unto them, Why Reason ye, because ye have

no Bread? Perceive ye not yet, neither understand, have ye your Eyes yet hardened? Having Eyes, see you not, and having Ears, hear you not? And do you not yet remember? When I brake the five loaves, amongst the five Thousand, how many baskets full took you up? They say unto him twelve. And when the seven amongst four Thousand how many baskets full of Fragments took you up? And they said seven. And he said unto them, how is it that you do not understand? Our Saviour here chargeth them, with three things, Ignorance, Unbelief, and Forgetfulness. 1. Ignorance in that they did not understand, that his usual way was to discourse spiritual things to them, under Earthly similitudes, and so by Leaven he must understand something else than leaven, with which Men use to leaven their Bread. 2. Unbelief, That they having seen the power, and Goodness of their Lord and Master, to feed four Thousand; with seven loaves, and five thousand with five loaves, leaving a great remainder, and that he did this for a mixed multitude, out of a meer Compassion to the wants, and cravings of humane Nature, should not judge, that he was able to provide for them, although they had brought no bread: Or, doubt whether he would do it or no for them, who were much dearer to him. 3. Forgetfulness, which is often in Scripture made the Mother of Unbelief and Disobedience, Deut. 4. 9. 23. & 25. v. 19. Psal. 78. 11. There is nothing of Difficulty in the terms, only from this History we may learn these things. 1. That God expecteth that we should, not only hear and see, but understand. 2. That he looks we should not only hear for the present time, but for the time to come; Christ expected that his Disciples should have learned from his Doctrine, about washing of hands, that he could not mean the leaven of bread, but something else which might defile them. 3. That he is much displeased with his own people, when he discerns blindness and ignorance in them, after their more than ordinary means of Knowledge. 4. That former Experiences, of Gods power and goodness manifested for us, or to us, ought to strengthen our Faith in him, when we come under the like circumstances, and a disputing, or doubting after such Experiences argueth but a little, and very weak Faith, and an hardness of Heart, that the Mercies of God have not made a just impression on our Souls. *Then understood they that he bid them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.* Mark instead of, and of the Sadducees, hath, and of the leaven of Herod, which hath made some think, that Herod was a Sadducee. The Doctrine of the Pharisees is reducible to two Heads, Justification by the works of the Law, and those Works too according to that imperfect sense of the Law they gave. 2. The Obligation of the Tradition of the Elders: Whose Traditions were also (as we have heard) some of them of that Nature, that they made the Law of God of no Effect. The doctrine of the Sadducees, we are in part told. Acts 23. 8. They said, there was no Resurrection, nor Angel, nor Spirit: These were principles excellently suited to Men of Atheistical hearts and Lives, and it is more than probable, that Herod and his Courtiers, and some of his Lords, and great Captains, had sucked in some of these Principles, and these were the Herodians mentioned, Matth. 22. 16. & Mark 3. 6. These doctrines are by our Saviour compared to leaven, not only because of the fower Nature of it, but also, because Hereticks words (as the Apostle saith) Eat as doth a Canker, and are of a contagious Nature; as leaven doth diffuse its quality into the whole mass of meat. Our Saviour chap. 13. 33. had upon this Account compared the Gospel to leaven, because by his Blessing upon it, it should influence the World as we heard, chap. 13.

13 When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I the son of man am?

14 And they said, \* Some say that thou art, John the Baptist, some Elias, and others, Jeremias, or one of the prophets.

This, and the following part of this Discourse, is related both by Mark and Luke: Mark hath it, chap. 8. 27. And Jesus went out, and his disciples, into the Town of Cesarea Philippi, and by the way he asked his disciples, saying unto them: Whom do men say that I am? And they answered, John the Baptist, but some say Elias, and others, one of the prophets. Luke saith, chap. 9. 18, 19. And it came to pass, as he was alone praying, his disciples were with him, and he asked them saying, whom say the people that I am. They answering him, said John the Baptist, but some say Elias; and others say, That one of the Old Prophets is risen again. Matthew and Mark name the place, whither our Saviour was going, viz. Cesarea Philippi: It is so called partly, to distinguish it from another Cesarea, and partly, because it was built to the Honour of Tiberius Caesar, by Philip the Tetrarch. It was a City at the bottom of Lebanon, and upon the River of Jordan. Mark saith, this discourse was in the way, Luke saith, As he was alone praying, but As must there signify after, for we cannot think that our Saviour would interrupt himself in Prayer by this discourse, nor could he be alone praying if his disciples were

with him, both which Luke saith, so that *ἐν τῇ οἰκῇ αὐτοῦ* *καθ' ἑαυτὸν προσευχόμενος*, were certainly translated better. After he had been praying alone, his disciples were with him, so that this discourse might be (as Mark saith) in the way, before they came to Cesarea Philippi, whither he was going. He asked his disciples, saying, whom do men (or the People, as Luke hath it) say that I am? Not that our Saviour who knew the Hearts of all, did not know, but to draw out Peters following Confession. And they said unto him, some say, thou art John the Baptist, we heard before that Herod said so, others Elias. This respected the Prophecy, Mal. 4. 4, 5. the Jews had a Tradition, that before the coming of the Messias, Elias should come, John 1. 21. Some say Jeremias, this is only in Matthew or one of the Prophets. The Jews seeing Christ do such wonderful Works, could not relieve themselves who he was. Herod and his Court-party said: That he was John the Baptist risen from the dead. They had it seems an Opinion of some extraordinary Vertues or Powers, in such as were risen from the dead. Many Interpreters agree that the Jews had an Opinion, that Good mens Souls when they died, went into other bodies, this made them guess that our Saviour was one of the old Prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered, and said, \* Thou art Christ the son of the living God.

\* John 6. 69. &  
11. 27. Acts 8. 37.  
& 9. 20. 1 John.  
4. 15. & 5. 5.

Mark saith, chap. 8. v. 29. Thou art the Christ, Luke saith, v. 9. 20. Peter answered, and said, The Christ of God, that is, the Messias; you that are my disciples and Apostles, what is your Opinion of me? Our Lord expects not only faith in our hearts, but the Confession of our Lips. Rom. 10. 10. And Simon Peter answered, not because he had any Priority amongst the Apostles, but he was of a more quick and fervid Temper than the rest, and so speaketh first, they silently agreed to what he said. What he saith is but little but of that Nature, that it is the very Foundation of the Gospel. Thou art Christ the announced, the Person of old promised to the World, under the Name of the Messias, Dan. 9. 24, 25. the Son, not by Adoption, but by Nature, for they believed John the Baptist, Elias and the Old Prophets, the Sons of God by grace: it is plain Peter means more than that, Of the living God. Our Lord had asked, Whom do men say that I the Son of man am? And in the same sense he speaks to the disciples; Whom do ye say, that I the Son of Man am? Lord saith Peter we believe that thou the Son of man art the Christ, the Son of the living God. God is often in Scripture called the living God, in opposition to Idols which had Eyes and saw not, Ears and heard not, nor had any Life in them, Gen. 16. 14. Heb. 3. 12. & 9. 14. &c. So as here we have a full and plain Confession of that doctrine, which is the Foundation of the Gospel.

17 And Jesus answered, and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, \* but my Father which is in Heaven.

1 Cor. 2. 20.

Our Lord appeareth here to be mightily pleased with this Confession of Peter, and the rest of his Disciples, (for we shall observe in the Gospel, that Peter was usually the first in speaking, John 6. 69.) He pronounceth him Blessed, and giveth the reason of it afterward. Simon Bar-Jona, that is, Simon Son of Jona, or as some would have it Son of John, (they think Jona is a contraction of Johanna.) Our Lord gives him the same Name, John 21. 15. For flesh and blood hath not revealed it unto thee but my Father which is in Heaven. By Flesh and Blood, our Saviour meaneth Man, and the Reason and Wisdom of Man. Thus it is often used in Scripture, Isaiah 40. 5. Gal. 1. 16. Eph. 6. 12. Some note it always signifieth so when it is in Scripture opposed to God. Thou hast not learned this by Tradition, or any Dictates from Man, nor yet by any humane Ratiocination, but from my Father which is in Heaven. This confirmeth what we have, Eph. 2. 8. That Faith is the Gift of God, John 6. 44. No man cometh to the Son, but he whom the Father draweth. Men may assent to things from the reports of men: Or, from the evidence of Reason, but neither of these is Faith. Faith must be an assent to a proposition, upon the Authority of God revealing it. Nor doth any Man truly, and savingly believe, that Jesus Christ is the Eternal Son of God, and the Saviour of the World, but he in whom God hath wrought such a persuasion; yet is not the Ministry of the Word needless in the case, because as the Apostle saith Faith cometh by hearing, and ministers are Gods instruments by whom men believe. No Faith makes a Soul blessed, but that which is of the Operation of God.

18 And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

And



And I say unto thee also. Then art Peter, Christ gave him this Name, *John 1. 42.* when his Brother Andrew first brought him to Christ: I did not give thee the name of *Cephas* or *Peter* for nothing (for what *Cephas* signifieth in the *Syriack*, *Peter* signifieth in the *Greek*.) I called thee *Cephas* and thou art *Peter*, a Rock. Thou shalt be a Rock. This our Lord made good afterward, when he told him; That *Satan* had desired to winnow him like *Wheat*, but he had prayed that his Faith might not fail, *Luke 22. 32.* Thou hast made a Confession of Faith, which is a Rock, even such a Rock as was mentioned, *chap. 7. 25.* And thou thyself art a Rock, a steady firm believer. [And upon this Rock will I build my Church.] Here is a question amongst interpreters, what, or whom, our Saviour here meaneth by this Rock. Some think that he meaneth himself, as he saith, *John 2. 19. Destroy this Temple* (meaning his own body) *God is often called a Rock, Deut. 32. 18. Psal. 18. 2. & 31. 3.* and it is certain, Christ is the Foundation of the Church, *1st. 28. 16. 1 Cor. 3. 11. 1 Pet. 2. 6.* But this sense seemeth a little hard, that our Saviour speaking to *Peter*, and telling him he was a *Stone*, or a *Rock*, should with the same breath pass to himself, and not say, Upon my self, but upon this Rock will I build my Church. 2. The Generality of Protestant Writers, not without the suffrage of divers of the Ancients, say *Peter's* Confession which he had made is the Rock here spoken of. And indeed the Doctrine contained in his Confession, is the Foundation of the Gospel. The whole Christian Church is built upon it. 3. Others think in regard that our Saviour directeth his speech not to all the Apostles but to *Peter*, and doth not say, *blessed are you, but blessed art thou Simon Bar-Jona.* That here is something promised to *Peter* in special, but they do not think this is any Priority, much less any Jurisdiction, more than the rest had, but that Christ would make a more Eminent and special use of him, in the building of his Church than of the rest; and they observe, that God did make a more Eminent use of *Peter* in raising his Gospel-Church, both among the Jews, *Acts 2.* and the Gentiles, *Acts 15.* But yet this foundeth a little harshly, to interpret Upon this Rock, By this Rock. I do therefore rather incline to interpret it in the second sense. Upon this Rock, upon this solid and unmovable Foundation of Truth, which thou hast first publicly made, I will build my Church. It is true, Christ is the Foundation of the Church, and other Foundations can no man lay. But though Christ be the Foundation in one sense, the Apostles are so called in another sense, *Eph. 2. 20. Rev. 21. 14.* Not the Apostles Persons, but the doctrine which they preached. They by their doctrine which they preached. (the sum or great point of which was, what *Peter* here professed) They laid the Foundation of the Christian Church, as they were the first preachers of it to the Gentiles. In which sense soever it be taken, it makes nothing for the *Papists* Superiority, or Jurisdiction of *St. Peter* or his Successors. It follows, [I will build my Church.] By Church is here plainly meant, the whole body of Believers, who all agree in this one Faith. It is observable, that Christ calls it his Church not *Peters*, and saith, I will build, not thou shalt build. The working of Faith in Souls is Gods work, Men are but Ministers, by whom others believe. They have but a Ministry towards, not a Lord-ship over the Church of God. [And the gates of Hell shall not prevail against it.] That is the power of the devil, and all his instruments shall never prevail against it utterly to extinguish it, neither to extinguish true Faith in the heart, of any particular believer, nor to root the Gospel out of the World. The Gates is here put for the Persons that sit in the Gates. It was their Custom to have the Rulers, to sit in the Gates, *Ruth 4. 1. 11. 2 Sam. 19. 8.* neither doth Hell signify here the place of the damned, as *Job*, no where (except in one place, and as to that it is questionable, *Luke 16. 23.*) signifies so, but either Death or the Grave, or the State of the Dead, Yet, the devil is also understood here, as he that hath the power of death, *Heb. 2. 14.* The plain sense is, That our Lord would build the Christian Church upon this Proposition of Truth, That he was the Christ the Son of God. That *Peter* should be an eminent instrument in converting men to this Faith, and where this Faith obtained in the World, he would so far protect it, that though the devil and his instruments should by all means imaginable attempt the extinguishing of it, by the Total Extirpation of it, the Professors of it, and might as to particular places prevail, yet they should never so prevail, but to the end of the World, he would have a Church, a number of people called out by his Apostles, and those who should succeed in their Ministry, who should uphold this great Truth. So as this is a plain Promise, for the continuance of the Gospel-Church, to the end of the World.

\* chap. 18. 12.

19 \* And I will give unto thee the keys of the Kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.

And I will give unto thee ] Not unto thee Exclusively,

that is to thee, and no others; for as we no where read of any such power used by *Peter*, so our Saviours first question, *Woom think you that I am?* Letteth us know, that his speech, though directed to *Peter* only (who in the Name of the rest first answered) concerned the rest of the Apostles, as well as *Peter*. Besides, as we know, that the other Apostles had as well as he the Key of Knowledge and doctrine, and by their preaching opened the Kingdom of heaven to Men; so the Key of Discipline also, was committed to the rest, as well as unto him: *John 20. 22, 23. Whose sins soever you remit, they are remitted unto them, and whose sins soever you retain, they are retained.* [The Keys of the Kingdom of heaven] the whole Administration of the Gospel both with reference to the Publication of the doctrine of it, and the dispensing out the Ordinances of it. We read of the Key of Knowledge, which the *Scribes* and *Pharisees* took away, *Luke 11. 52.* and the Key of Government: The Key of the house of David, will I lay upon his shoulder, *Isa. 22. v. 21. I will commit thy Government into his hand,* which is applied to Christ, *Rev. 3. 7.* The sense is; *Peter!* I will betrust thee, and the rest of my Apostles, with the whole Administration of my Gospel; you shall lay the Foundation of the Christian Church, and administer all the Affairs of it, opening the Truths of my Gospel to the World, and governing those who shall receive the Faith of the Gospel. And whatsoever thou shalt bind on Earth, shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. Some very learned Interpreters think that our Saviour here speaketh according to the Language then in use amongst the Jews: Who by binding understood the determining and declaring a thing unlawful, and by Loosing, declaring by Doctrine, or determining by Judgment a thing unlawful, that is such, as no mens Consciences were bound to do, or to avoid. So as by this Text, an Authority was given to these first Planters of the Gospel, to determine (by Vertue of their infallible Spirit, breathed upon them, *John 20. 21.*) concerning things to be done, and to be avoided. Thus *Acts 15. 28, 29.* they loosed the Gentiles from the Observation of the Ceremonial Law. Some think, that by this Phrase our Saviour gave to his Apostles, and not to them only, but to the succeeding Church, to the end of the World, a Power of Excommunication, and Absolution to admit in, and to cast out of the Church, and promise to ratify, what they do of this Nature in Heaven, and that this Text is expounded, by *John 20. 23. Whose sins soever you remit, they are remitted, and whose sins soever you retain, they are retained.* And that the Power of the Church, and of Ministers in the Church, as to this, is more than Declarative, that the Church hath a Power in a due Order, and for just Causes, to cast Persons out of its Communion, is plain enough from other Texts. But that the Church hath a Power to remit sins committed against God, more than Declaratively, that is, declaring that upon Mens Repentance, and Faith, God hath remitted, I cannot see founded in this Text. Certain it is, that Christ doth not here bind himself to confirm the Erroneous Actions of Men, either in Excommunications, or Absolutions. Nor to authorize all such Actions of this Nature as they do. I do therefore rather incline to think, that our Saviour, by this Promise, declared his Will, that his Apostles should settle the Affairs of the Gospel-Church, determining what should be lawful and unlawful, and setting Rules, according to which all succeeding Ministers, and Officers in his Church should Act, which our Lord would confirm in Heaven. And that the ordinary Power of Churches in Censures, is rather to be derived from other Texts of Scripture, than this, though I will not deny, but that in the general it may be here included, but I cannot think that the Sense of Binding and Loosing here, is Excommunicating and Absolving, but a doctrinal or Judicial Determination of things Lawful and Unlawful, granted to the Apostles. The not obeying, or living up to whose determinations and decisions, may be indeed a just Cause of casting Persons out of the Communion of the Church: As the contrary Obedience and Conformity to them, a good Ground of receiving them in again. But whether in this Text, be not granted to the Apostles a further Power than agrees to any Ministers since their Age, I much doubt, and am very prone to believe that there is.

20 \* Then charged he his disciples, that they should tell no man, that he was Jesus the Christ. \* Chap. 17. 9. Mark 8. 30. Luke 9. 21.

We met with some Charges of this Nature before, given to those whom he had miraculously cured, that they should tell no man of it, *Matt. 8. 4. & 9. 30.* but this seemeth to differ from them. There he only forbade the Publication of his Miracles: Here he forbids them preaching, that Jesus was the Christ, a Doctrine necessary to be believed, in order to Peoples Salvation. We are not able to give an account of all our Saviours particular Actions. 1. We are sure this was a Precept, but of a Temporary Force and Obligation, for we know, that afterward they did sufficiently publish this abroad, only for a time he would not have it published by his Disciples. We cannot certainly determine whether he forbid them

them. 1. Because they were not as yet fit to publish so great a Truth. Or, 2. Because the time was not yet come, for the Publication of it. Or, 3. He would not have it published, till he rose again from the dead, having triumphed over Death, lest People hearing of it before, should have had their Faith shaken by his death; which seemeth very probable, because in the next words, he begins to speak of his death. Or, 4. That he might hereby (as much as might be) avoid the Odium and Envy of the Pharisees. Or, 5. That himself might publish first this great truth of the Gospel, and confirm it by his Miracles.

21 From that time forth began Jesus \* to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

Our Lord taught his Hearers by degrees, as they were able to hear, and to bear his Instructions. He therefore first instructed them in the Truth of his Divine Nature, and bringeth them to a firm and steady Assent to this proposition. *That he was the Christ, the Son of God*; lest they should have this Faith of theirs shaken by his Sufferings and Death, he beginneth to instruct them, as to those things, that when they saw it come to pass, they might not be offended, but wait for his Resurrection from the Dead.

22 Then Peter took him, and began to rebuke him, saying, † Be it far from thee, Lord, this shall not be unto thee.

Peter took our Lord aside, as we do our Friend, to whom we would speak something, which we would not have all to hear, and began to *Rebuke him* *ἐπιτιμαίνω* to reprove him, as Men often do their familiar Friends, when they judge they have spoken something beneath them, or that might turn to their prejudice, saying, *Be it far from thee Lord. This shall not be unto thee.* The words in the Greek want the Verb, so leave us in doubt, whether we should translate them. *Be Merciful to thy self*, spare thy self, or let God, or God shall be merciful unto thee. The last words expound them. *This shall not be unto thee*, God shall be Merciful unto thee, and help thee, this shall not betide thee. These words were undoubtedly spoken by Peter, out of a good intention, and with a singular affection to his Master, but 1. They spake him as yet ignorant of the Redemption of Mankind, by the Death of Christ, of the Doctrine of the Cross, and of the Will of the Father concerning Christ. 2. They speak great weakness in him, to contradict him, whom he had but now acknowledged to be the *Christ, the Son of God*. Good Intentions, and good Affections, will not justify evil Actions, Christ takes him up sharply.

23 But he turned, and said unto Peter, Get thee behind me \* Satan, thou art an offence unto me, for thou fawourest not the things that be of God, but those that be of men.

Peter, thou thinkest that by this Discourse, thou shewest some kindness unto me, like a Friend, but thou art in this an Adversary to me (for to the word Satan doth signifie) and is therefore ordinarily applied to the Devil, who is the grand Adversary of Mankind. *Get thee behind me.* I abominate such Advice, I told thee I must suffer. It was the Determinate Counsel of God, it is my Fathers Will. He is mine Enemy that dissuadeth me from a free and cheerful Obedience to it. I will hear no more such Discourse. For thou fawourest not the things of God, but those that be of Man. The word is *σατανᾶς*, and it may be, were better translated, *thou thinkest not of*, or *thou understandest not.* The things that be of God, that is, the Counsels of God in this matter, as to the Redemption of Mankind, thou considerest me only as thy Master, and thy Friend, and wouldst have no harm come to me: thou dost not mind, or think of me, as the Saviour of the World, or the Redeemer of Mankind, which cannot be redeemed otherwise than by my Death. Though by thy intemperate Affection to me, thou wouldst hinder the Redemption of Mankind, this is not in this thing to mind, think on, or favour the things of God, but to suffer thy self to be seduced by thy Carnal Affection. It is a mistaken kindness to our Friends, to dissuade them for our Personal advantage, to do what they cannot do in consistency with their Obedience to the Will of God.

24 \* Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mark hath the same, chap. 8. 34. and Luke chap. 9. 23. only Mark saith, *when he had called the people to him with his Disciples, Luke saith, He said unto them all.* He spake it to his Disciples, but not privately, but before all the rest of the People, who at that time were present. *If any man will come after me*, that is, if any Man will be my Disciple, so it is expounded by Luke, chap. 14. 26, 27. which is a Text much of

the same import with this, only what Matthew here calleth a *denying of himself*, Luke calleth *hating*. The Disciples of others are called the *followers* of them. *Let him deny himself.* To deny our selves, is to put off our Natural Affections towards the good things of this Life, let them be Pleasures, Profit, Honours, Relations, Life, or any thing which would keep us from our Obedience to the Will of God. Thus Christ did, the Apostle saith, *He pleased not himself*, and Jo. 5. 30. *I seek not my own will, but the will of him that sent me.* John 4. 34. *and take up his cross*, willingly, and cheerfully bear those Tryals and Afflictions, which the Providence of God brings him under, for owning and standing to his Profession, (all which come under the Name of *the Cross*) with respect to Christ's Cross, on which he suffered, and follow me in his *taking up the cross*, he shall but do as I shall do, following my Example. Or else this may be lookt upon as a third Term of Christ's Discipleship, viz. yielding an universal Obedience to the Commandments of Christ, or living up as near as we can to the Example of Christ. 1 Pet. 1. 15. This Doctrine our Saviour preacheth to them, upon occasion of Peter's moving him, to spare himself, by which he did but indulge his own Carnal Affection, without respect to the Will of God, as to what Christ was to suffer for the Redemption of Mankind.

25 For \* whosoever will save his life, shall lose \* Luke 17. 33; it, and whosoever will lose his life for my sake, John 12. 25. shall find it.

We met with these words, Chap. 10. 39. see the Notes there.

26 For what is a man profited, if he shall gain the whole world, and lose his own Soul? or \* what \* Psal. 49. 7, 8; shall a man give in exchange for his Soul?

Our Interpreters by Translating the same word *Soul*, in the Verse which they had translated *Life*, v. 25. let us know that they understood it here of that *Essential part of Man*, which we call the Soul, in which Sense it could not be understood in that Verse, for it is impossible in that Sense to *lose our Soul*, for *Christ's sake*. Some think that it hath the same Sense here, as in that Verse, and that our Saviour argueth here, from the less to the greater thus, Men will lose any thing, rather than their Lives. *Skin for skin, and all that a man hath for his life*, and this is but reasonable, for if a Man lose his Life to get the World, what will the World gotten do him good? what can be a proportionable Exchange or Compensation to him for that? Now if you value your Temporary Life at that rate, how much more ought you to value your Eternal Being and Existence? It cometh much to the same, only the Sense is plainer, if we take it as our Translators have taken it, for otherwise part of the Argument is not expressed, but left to be understood, or supplied from the next Verse. So as the Sense is this, besides Bodies which may be killed by Persecutors, you carry about with you Immortal Souls of infinite more value, and besides a temporal Life, of which you are in possession, there is an Eternal State, which awaiteth you. You are Creatures ordained to an Eternal Existence, either in Misery, or in Happiness. Admit you could by pleasing your selves, denying me, shifting the Cross, declining a Life according to my Precepts and Example, prolong your Temporal Life, yet what will you get by it, considering that by it you must suffer loss as to your Eternal happy Existence, for I shall then deny you before my Father, and his Angels, can any thing you can get or save in this World, be a proportionable Exchange for Eternal Happiness?

27 For the \* Son of man shall come in the glory of his Father, \* with his Angels, and then he shall reward every man \* according to his works.

This Verse makes it plain, that our Saviour by *Ψυχη* in the former Verse, understood the *Soul of Man*, or *Eternal Life*, that blessed State which is prepared for the Saints of God. For he here mindeth them, that there shall be a *last Judgment*, and gives them a little Description of it. 1. As to the *Judge*, the *Son of Man*, him whom you now see in the shape of a Man, and whom Men vilifie, and contemn under that Notion. He is to be the *Judge of the quick and of the dead*, Acts 10. 42. 2 Tim. 4. 1, 2. As to the *splendor of it*, He shall come in the *Glory of his Father*: It is also his *Glory*, John 17. 5. he calls it the *Glory of his Father*, because by his *Eternal Generation*, he received it together with the Divine Nature from his Father, and it was common to him with his Father. Or because his Commission for Judgment was from his Father, John 5. 22. *For the father judgeth no Man, but hath committed all judgment to the Son*, with his Angels, his holy Angels. 1 Thess. 1. 7. *And then he shall reward every man according to his work*, not for his work. Our Saviour is not here speaking of the Cause of the reward, but the Rule and measure of it, according to his deeds, Rom. 2. 6. according to his labour, 1 Cor. 3. 8. according to what he hath done, 2 Cor. 5. 10. Not according to his Faith, but Works,

\* Chap. 26. 64;  
Mark 8. 38.  
\* Zech. 14. 5.  
Chap. 25. 31.  
Jude 14.  
\* Job 34. 11.  
Psal. 62. 12.  
Rev. 2. 23.



for Faith without Works is dead, but these Works must spring out of a Root of Faith, without which it is impossible to please God. He shall reward him by a reward of Grace, not of Debt, Rom. 4. 4. Works shall be rewarded, but not as with a Penny for a Penniworth, but of Grace.

28 Verily I say unto you, There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.

Mark saith, chap. 9. 1. Till they have seen the kingdom of God come with power, Luke chap. 9. 27. saith no more than till they have seen the kingdom of God. There be some standing here, that shall not taste of Death, that is, that shall not dye, Heb. 2. 9. It is the same with not seeing Death, John 8. 51, 52. Heb. 11. 5. The great question is, What is here meant by the Son of man coming in his kingdom. It cannot be meant of his second coming to Judgment, spoken of immediately before, for all who stood there, have long since tasted of death. Yet is not that day come. Some understand it of that sight of Christs Glory, which Peter, and James, and John had at Christs Transfiguration, of which we shall read in the next Chapter, and I shall be very inclinable to this Sense, (for there was a glimpse of the Glory of the Father mentioned, v. 27.) were it not for those words added by Luke, till they have seen the kingdom of God come with power. This inclineth others to think, that it is to be understood of Christs shewing forth his power in the destruction of Jerusalem. But the most generally received opinion, and which seemeth to be best is, that the coming of the Son of man here meant, is his Resurrection from the dead, his Ascension into Heaven, and sending the holy Spirit, after which the Kingdom of Grace, came with a mighty power, subduing all Nations to the Lord Jesus Christ. Rom. 1. 4. he was declared or determined to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the Dead. And when after his Resurrection from the dead, they asked him, Acts 1. 6. whether he would at that time restore the kingdom to Israel. He puts them off, and tells them for an answer, v. 8. But you shall receive power, after the holy Ghost is come upon you, and you shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And then v. 9. He in their sight ascended up into Heaven. Then did the kingdom of the Son of man come with power, Acts 2. 33, 34, 35, 36. they knowing assuredly that the Son of Man, whom the Jews had crucified, was made both Lord and Christ, as v. 36. and as v. 34, 35. set at Gods right hand (according to the Prophecy of David, Psal. 110. v. 1.) until his enemies should be made his Footstool.

CHAP. XVII.

1 And after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart.

2 And was transfigured before them, and his face did shine as the Sun, and his rayment was white as the light.

Both Mark and Luke have recorded this History. Mark 9. 2, 3. Mark saith. His rayment became shining exceeding white as snow, so as no fuller on earth can whiten them. Luke saith, chap. 9. 28. And it came to pass, about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his rayment was white and glistering. All three agree the place. Upon a Mountain Matthew saith it was six, Luke saith eight days after the preceding Discourses. Luke mentioneth our Lords praying, which neither of the other mentioneth, and saith his Transfiguration began whilst that he was praying. They all agree the Company that was with our Saviour; Peter, James and John (which were the three our Saviour took with him, when he went to pray before his Passion, Matt. 26. 37.) Peter was to be a great Instrument in carrying on the Works of the Gospel. James was he whom Herod killed, Acts 12. 2. John was he who outlived all the Apostles, he intended to have these three Witnesses of his Agony, Matt. 26. 37. he prepareth them for that, and for the future Testimony they were to give him, by making them Eye-witnesses of this his glorious Transfiguration. This, as to his Person, lay in the change of his Countenance, looking gloriously as the Sun, and his Rayment looking extraordinarily white.

3 And behold there appeared unto them Moses and Elias talking with them.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here, if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

Mark adds, Chap. 9. 6. For he will not what to say, for they were afraid. Luke addeth, Chap. 9. 31, 32, 33. Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep, and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here, &c.—not knowing what he said. So as the History seemeth to be thus. After six or eight days, Christ took Peter, James and John, and went up into a Mountain, and prayed, while he prayeth his Disciples fell asleep, waking, they saw him with his face shining gloriously, like the Sun, and his Garments white as Snow, and two men talking with him about his Death and Passion, whom they (by Revelation) knew to be Moses and Elias. They were fore afraid, and Peter not well knowing, or considering what he said, saith to Christ, Master! It is good for us to be here. Let us make here three Tabernacles, one for thee, one for Moses, one for Elias. It is most likely, that Moses and Elias appeared in their own Bodies; as to Elias there was no difficulty, for his Body was taken up to Heaven in a fiery Chariot; for Moses, it is said, the Lord buried him in a valley, in the land of Moab, over against Beth Peor, but no man knoweth of his sepulcher to this day, Deut. 34. 6. The Devil and the Archangel had a dispute about his Body, Jude 9. it is very probable, God raised up the Body of Moses, for this Transfiguration-testimony; that by the Law and the Prophets, represented in Moses (the giver of the Law) and Elias one of the most famous of the Prophets, the Disciples might be confirmed in their Faith concerning Christ, as the true Messias, and also fortified against the Scandal and Temptation of that ignominious Death, which he was soon after to undergo; and that these three Apostles, being the highest number of Witnesses, by the Law of Moses, to confirm a thing, might be judged competent Witnesses of what they saw and heard. Do not think Peter's saying, Let us build here three Tabernacles, &c. proceeded from any pleasure or satisfaction that he had from this glimpse he had of the Divine and excellent Glory, for how could this consist with that fear, with which Mark saith they were possessed? But that as Mark saith, He will not what to say, or (as Luke) not knowing what he said. Which I take to be, as a reasonable, is the best excuse can be made for the Errors and weakness discovered in his speech, as if Moses and Elias, or Christ could have dwelt there, &c.

5 While he yet spake, Behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, \* This is my beloved Son, \* in whom I am well pleased, \* hear ye him.

Mark and Luke relate the same, without any considerable Variation, only Luke saith, They were afraid, as they entered into the cloud. It seemeth that the Cloud did encompass them, so as they seemed all as if they had been within the Cloud. This still increased their fear. It is observable, that God did very often make his Appearances to People in a Cloud, making the Clouds his Chariots, Exod. 16. 10. & 40. 34. Num. 11. 25. Psal. 104. 3. To teach us Humility, not to pry too much into his Secrets, who covereth himself with thick darkness, and likewise to console our weakness, who are not able to behold him, as he is; this is said to be a bright Cloud, so differing from the Cloud in which he appeared under the Law, but without doubt it had something of a shadow in it, and was chosen of God, for some abatement of the brightness of his Glory. This Cloud encompasseth Christ, Moses and Elias, and also Peter, James and John. [And behold a voice out of the cloud] they saw no visible shape, nor more did the Jews, Deut. 4. 15. only as St. Peter (who saw it) expresseth it, 2 Pet. 1. 17. there came such a voice from the excellent glory. He speaks of this very time, as may appear from v. 18. The voice is the same which was heard upon the Baptism of Christ, chap. 3. 17. only there is added to it, hear him. You need no Elias to instruct you, Hear him. Thus Moses saw what he had before prophesied of Deut. 18. v. 15, 18. fulfilled; he in this Ministry, as a Servant in the House of God, had prophesied, that the Lord would raise up a Prophet from amongst their Brethren, like unto him, and put his words into his mouth, and he should speak unto them all that God should command him; Deut. 18. 18. and v. 15. unto him you shall hearken. God had now fulfilled that word, and he declares that this Prophet was his Son, his beloved Son, and commands them to hear him. Which words establish Christ, as the only Doctor and Teacher of his Church, the only one whom he had entrusted to deliver his Truths and Will to his People, the only one to whom Christians are to hearken, nor doth this destroy the Ministers of the Word, who are no more than the Interpreters of what he hath said and are no more to be regarded, than as by them we hear Christ speaking more plainly and frequently unto us. This appearance of God from time to time in a Cloud, and that not in any visible shape, but in an excellent Glory, causing a voice to be heard, lets us see the Audaciousness of those, who by any Pictures or Images, pretend to make any Representation of any Person in the Trinity. And this command from God to us to

hear Christ, let us also see the Audacity of those, who take upon them to impose upon Christians, what Christ never spake.

6 And when the disciples heard it, they fell on their face, and were fore afraid.

7 And Jesus came, and \* touched them, and said, Arise and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus only.

Mark saith no more then, And suddenly when they had looked round about, they saw no man any more, save Jesus only with them. Such is the Majesty and Glory of God, that a Cloud will not so veil it, as a Man is able to behold any appearance of it, without some Consternation; something more than that Fear of Reverence, without which none ought to draw nigh unto him. Paul fell to the earth, Acts 9. 3. when a light from Heaven shone upon him. The Disciples here fell on their faces, and were fore afraid. This lets us see the Goodness of God, in hearkening to the Peoples request, Exod. 20. 19. Deut. 5. 23. & 18. 15, 17. and speaking to us by men like unto our selves. By Moses under the Old Testament. By Christ (that Prophet mentioned, Deut. 18. 15.) under the New Testament, and such as he commissioned to declare his Will, Heb. 1. 1, 2. And Jesus came and touched them, and said, Arise and be not afraid. To deliver them from the Fear of a Spectrum, or Apparition, he toucheth them, and saith in effect, It is I; be not afraid. They look up and see the Excellent Glory, and the Cloud was withdrawn, and also Moses and Elias, and they and their Lord were left alone; and he goeth down from the Mountain with them, whether this Mountain was Tabor, or some other Mountain much nearer Cæsarea Philippi, is of no Consequence for us to be satisfied in.

9 And as they came down from the mountain, \* Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.

Mark saith the same, chap. 9. v. 9. Luke saith, chap. 9. 35. They kept close, and told no man in those days, any of those things which he had said. The other two Evangelists record the Precept, Luke and Mark their Obedience to it. The most probable reason of this Charge given by Interpreters is, lest his after-Sufferings should have shaken again their Faith, as to the Divine Nature of Christ, before he was by his Resurrection from the Dead, declared to be the Son of God with power, as the Apostle speaks, Rom. 1. 4.

10 And his disciples asked him, saying, \* Why then say the Scribes, that Elias must first come?

Before these words, Mark saith, chap. 9. v. 10. And they kept that saying with themselves; questioning one with another, what this rising from the dead should mean? Then he addeth, And they asked him, saying, Why say the Scribes, that Elias must first come. The Disciples (as appeareth) were as yet very imperfectly instructed in the Doctrine of Mans Redemption by Christ, though Christ had before told them, that as Jonah was three days and three nights in the Belly of the Whale; so he should be three days and three nights in the Belly of the Earth. How dull the best of Men are to apprehend Spiritual Mysteries, which are above the reach of our Reason? The Jewish Tradition, and retain it to this day, That before the coming of the Messiah, Elias should come; they build it upon Mal. 4. 4, 5. That they had such an Expectation, appeareth by their sending to John the Baptist, John 1. 21. to know if he were he, meaning Elias the Tishbite (for him they expected) and this was their great Error, and still blindeth them. The Disciples had now seen Elias, and possibly might wonder at our Saviours forbidding them to speak of the Vision, as thinking that nothing could more conduce to the receiving of him as the Messiah; Or, possibly they might wonder at Elias's so soon leaving the Earth, the Messiah being come, whom they expected he should come before. So as though they were fully satisfied, that Christ was the true Messiah, yet they knew not how to reconcile their Faith to the Promise, or to their Tradition built upon the Promise. This causeth the question.

11 And Jesus answered, and said unto them, Elias truly shall first come and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him, whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the Disciples understood, that he spake unto them of John the Baptist.

Mark saith, chap. 9. 12. He answered, and said unto them, Elias truly comes first, and restoreth all things, and how it is written of the Son of Man, that he must suffer many things, and be set at naught. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of

him. Our Saviour agreeth to the Promise, but sheweth their mistake, as to the true Sense of it. They understood the Promise of Elias the Tishbite, the Promise referred only to one of his Spirit, and such a one was come, that was John the Baptist, as the Angel said Zachariah, Luke 1. 17. He shall go before him in the Spirit and Power of Elias. Very much of the Power and Spirit of Elias, was evident in John. Elias was full of Zeal for God, 2 Kings 9. 10. So was John the Baptist: Did Elias freely reprove, not only Baza Priests, but even Ahab and Jezebel? John as freely reproveth Herod and Herodias, and the Pharisees and Sadducees. Was Elias an austere man? Such was John the Baptist. Did Elias flee unto the Wilderness to save his Life? John Baptist, for sometime, lived and preached there. Elias living in a corrupt time, was a great means or Instrument to restore decayed Religion. So was John the Baptist, in the time wherein he lived. This notwithstanding, not the Jews only, but some Christians, and that not only Papists, but some Protestants think, that besides the Elias, which is long since come, there is another Elias, who shall come before the end of the World; they found their Opinion upon this Text in a great measure. 1. Because our Saviour here saith, Ἐγὼ εἰμι πρῶτον, he doth come first; and Mark saith, ἔρχομαι πρῶτον, saying, I doth come first, all things; now John the Baptist was both come, and gone; nor had he restored all things: Besides they say, that John denied himself to be Elias, John 1. 21. and it is plain, that not the Scribes and Pharisees, but the Disciples only understood the Prophecy of Elias the Tishbite, and Malachi saith, that Elias should come, before the terrible day of the Lord, which day they say, is the Day of Judgment, in the constant Language of Scripture. But to all this is answered, 1. That the Baptist, John 1. 21. only denied himself to be that Elias, about which they inquired, according to their Tradition. 2. That it is true, that the Disciples were led away with the Jewish Tradition, and looked for Elias the Tishbite, but Christ both here and elsewhere correcteth their Error. 3. That not only the day of general judgment, is called the terrible day of the Lord, but the Gospel-time, Matt. 3. 10. when the axe was laid to the root of the tree, &c. So Acts 2. 20. and the day of the Jews particular Judgment, which some understand hinted in those Texts. 4. That our Lord first repeareth the words of Malachi, and so he saith, Elias shall come, or is coming; and then he expounds the words of Malachi, of John the Baptist. 5. That the words of Mal. 4. 6. are expounded by the Angel, Luke 1. 15, 17. and there applied to John the Baptist. 6. That John did fulfil the words of the Prophet, by endeavouring the Conversion of the Jews, and prevailing in a great measure. 7. That the last words in Malachi, Ἰσμε the earth with a curse, plainly shew, that the Text in Malachi cannot be understood of the day of Judgment. And though the name of Elias be given to John, yet it is no more than the giving the Name of David to the Messiah, Ezek. 37. 24. So as there is no other Elias to be expected, but the Elias prophesied of by Malachi, was (as our Saviour doth expound it) John the Baptist, whom Herod had beheaded. They knew him not, their Tradition blinded them so, as they could not discern the Prophecy of Malachi, fulfilled in him, so did unto him whatsoever they listed, and (saith our Saviour) so shall they do with the Son of Man, that is, with me, who am the Son of Man.

14 \* And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, \* Mark 9. 54.

15 Lord have mercy on my son, for he is lunatick, and sore vexed, for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy Disciples, and they could not cure him.

The same History is told us both by Mark and Luke, but with considerable difference, we have it Mark 9. 17. thus, And one of the multitude answered, and said, Master I have brought unto thee my Son, which hath a dumb Spirit: And whosoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away, and I spake to thy disciples, that they should cast him out, and they could not. As an Introduction to this, Mark saith, v. 14, 15, 16. That when our Saviour came to his disciples, he saw a great multitude about them, and the scribes, questioning with them: And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the Scribes, what question you with them? Luke gives us this account, Chap. 9. 37, 38, 39, 40. And it came to pass, that on the next day, when they were come down from the hill, much people met him. And behold a man of the company cried out, saying, Master I beseech thee look upon my Son, for he is mine only child. And lo a spirit taketh him, and he suddenly cryeth out, and he teareth him, that he foameth again, and bruising him, hardly departeth from him. And I besought thy Disciples to cast him out, and they could not. When our Lord went up to the Mountain, where he was transfigured, he left at the Foot of it, the multitudes, and nine of his Apostles, he took only



three with him. How long he staid there, no Evangelist tells us: The multitude, and his Disciples staid waiting for his coming, probably not far off, some of the Scribes were got to them, and they were arguing together: The day after our Lord and Peter, James and John, were come down from the Mount; they go to the Multitude, who received him with great Passion, and saluted him: He beginneth to inquire what they were Discouraging about: But was by and by interrupted with a certain Man, who comes and falls down upon his Knees before him, begging Mercy for his Son, who (as Matthew reports his Condition) was Lunatick and sore vexed, often falling into the fire, and often into the water. Mark saith, he had a Dumb Spirit, that it tore him, he often foamed and gnashed with his teeth, Luke saith, That it was the Mans only Child, that he had a Spirit, that he cried out, it tare him, he foamed, and was bruised by it, &c. By the Description of this young Mans Disease, it appeareth to have been, what we call the Falling Sickness, wherein Men fall down, foam and beat themselves, with this Disease the Devil joyned, so as at certain times of the Moon, this Disease took him, and the Devil acting with it, he was Dumb at least for the time, and fell sometimes in the Fire, sometimes into the Water, foamed, gnashed with his teeth, tore himself: This seems to have been his Condition. The Father (during Christ's absence) had attempted a Cure by his Disciples, but the Text saith, they could not (the reason we shall hear afterward) upon this he crieth unto Christ for his help.

17 Then Jesus answered, and said, O faithless, and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour.

Mark relates this part of the History much more largely, chap. 9. 19, 20, 21, 22, 23, 24, 25, 26, 27. He answered him, and said, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me. And they brought him unto him; and when he saw him, straightway the Spirit tare him, and he fell on the ground, and mumbled foaming: And he asked his father, how long is it ago, since this came unto him? And he said of a child. And oft-times it hath cast him into the fire, and into the waters to destroy him: But if thou canst do any thing, have compassion on us, and help us. Jesus saith unto him: If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said, with tears, Lord I believe, help my unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him: Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him, and he was as one dead. Inasmuch, that many said; He is dead. But Jesus took him by the hand, and lifted him up, and he arose. Luke relates this shorter, but addeth nothing to what is in the other Evangelists, Luke 9. 41, 42. Then Jesus answered, and said, O faithless, and perverse Generation. Christ here calls them, not so with respect to justifying Faith, but that Faith which respected the Divine Power, as to working Miracles. Every Revelation of the Divine Will, is the Object of Faith, Christ had revealed to the Jews, that he was sent of God, and furnished with such a Power; this the Jews, and particularly the Scribes, did not believe, the Faith of the Father of the Child, was but very weak in the case; no more, as we shall see afterwards, was the Faith of the Disciples, so as he may be understood to respect them all, though in different degrees, he calls them Perverse, because they had so often seen, and experienced his Power of this Nature, yet their Faith was not clear and strong. He biddeth that the young Man should be brought to him, and it was done. And when he saw him (saith Mark) straightway the spirit tare him, &c. Our Saviour could easily have prevented this, but probably he suffered it, that the Miracle might be more evident. However it letteth us see, how hardly the Devil parteth with his Possession in us, in any Degree, and how ready he is to run to the length of his Line, in doing us mischief. Christ asked his Father how long he had been so vexed, his Father tells him from a Child. By this also the Miracle was more illustrious, which probably was the reason, why Christ pronounced the question: No Evils are too inveterate for Christ to remove. The Father reneweth his request, and in it sheweth the weakness of his Faith, If, saith he, thou canst do any thing, his coming to Christ, and crying to him, argued that he believed he could do something; his saying, If thou canst do any thing, speaks the weakness of his Faith. Christ tells him, If he could believe all things are possible. Nothing eyeth Gods hands, but his Creatures unbelief. It is said, That Christ could not in Capernaum, do many mighty works, because of their unbelief. Upon this the Father cries out, Lord I believe, help my unbelief. Men may truly believe, and yet have a mixture of Unbelief. God rewards a weak

Faith, to Souls labouring under the Sense of their Weakness, and desiring an increase of strength, Christ rebukes the Spirit (called a Dumb and Deaf Spirit, because it made the Person such, that was thus affected with it) Christ commands the Spirit out, and so to come out, as never more to enter into him. The Evil Spirit roars, renderth him, comes out, and leaveth him as one dead: Which still confirmeth us in his Malice to Mankind, he will do what harm he can, when he cannot do us the harm he would.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus saith unto them, Because of your unbelief, for verily I say unto you, \* If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

Mark repeats only what we have here, v. 19, 21. The Reason assigned here by our Saviour, why his Disciples could not cast out this Devil, was their Unbelief, not their total want, but the weakness of their Faith. Christ here argueth us see the Power of Faith, and the mischief of Unbelief. I take the plain Sense of the Text to be this, That there is nothing which may tend to the Glory of God, or to our good, but may be obtained of God, by a firm Exercise of Faith in him; whether our Saviour here speaketh of a Faith of Miracles, or no, I will not determine, I rather think, that he speaketh here of any true Faith; we must have the Power and Promise of God for its Object. The Promise of working Miracles by a Divine Power committed to them, was a particular Promise made to the Disciples, Matt. 10. and so was only the Object of their Faith. But I take our Saviours words to extend to a further Latitude, though as to miraculous Operations, it was only applicable to them. There is nothing which God hath promised to give or bestow on any, but Faith will obtain from him, it attended by a fervent Prayer, to which Fasting is subservient, as preparing us to it. There are some things, which are obtained by a stronger Faith, and by more fervent and importunate Prayers than others are: A Mercy sometimes seems to us, to come out of the Hand of God with more difficulty, and wrestling for it, but there is nothing within the Latitude of a Promise, but is to be done, and obtained by the vigorous Exercise of Faith, and by fervent and importunate Prayer. The Apostles had yet but a weak and imperfect Faith, and they had not used such fervent and importunate Prayer in this Case, as they ought to have done, thence did this work appear so difficult unto them.

22 \* And while they abode in Galilee, Jesus said unto them, The son of man shall be betrayed into the hands of men.

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

Mark saith, chap. 9. 30, 31, 32. And they departed thence and passed through Galilee, and he would not that any man should know it. For he taught his Disciples, and said unto them, the Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him. Luke saith, chap. 9. 44. he said unto them. Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them; that they perceived it not, and they feared to ask him that saying: It is said, That Christ taught his Disciples, as they were able to hear, Mark 4. 33. 9. he tells them John 16. 12. He had many things to say to them, but they could not hear them at that time. Christ a long time concealed the Doctrine of his Passion and Resurrection from the Dead, from them, until he had confirmed them in the great point of his Divine Power, and his being the true Messiah; now he begins to deliver this Doctrine unto them, that what they should now soon see, might not weaken their Faith in him, as the Messiah and the Son of God: Partly, in regard of that inveterate Opinion, which had possessed the Generality of the Jews, that the Messiah should be a Temporal Prince, and should deliver the Jews from that Servitude, under which they were, and had for a long time been: Partly, in regard of the difficulty to conceive, how he who was the Son of God could die. Once or twice before therefore he had begun to speak to them, about his Passion, chap. 16. 21. Moses and Elias had some discourse with him about it, Luke 9. 31. The Text saith, They understood it not, It was hid from them. They perceived it not. They were afraid to ask him. They were

Sorry. Possibly they were sorry, that they could not understand it, and reconcile it to the Notion of the Messiah, they had drunk in, for it seems hard to assert, they were sorry for what Christ said about his suffering, because the Scripture saith, they understood it not, thinking our Saviour had not spoken plainly of a matter of fact which should be, but that he intended something else, besides what his Words seemed plainly to import.

Mark 9. 43.  
Ga. 6. 12.  
a Cup in  
a 15 piece.

24 And \* when they were come to Capernaum, they that received || tribute-money, came to Peter, and said, Dost not your master pay tribute?

25 He saith Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon? Of whom do the kings of the earth take custom, or tribute? of their own children or of strangers?

26 Peter saith unto him, Of strangers, Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the Sea, and cast an hook, and take up the fish, that first cometh up, and when thou hast opened his mouth, thou shalt find a \* piece of money. That take, and give unto them for me and thee.

Ge. 4. Stator:  
a piece of money  
worth 2 s. 6 d.  
it is 12 ounces  
of silver.

The Jews were by Gods Law, *Exod. 30. 12.* obliged to pay an half Shekel, which was for the Service of the Sanctuary, *Ex. 16.* this was paid every year, the half Shekel amounted in our Money to fifteen pence, or thereabouts, whether this were the Tribute Money here demanded, and paid, some doubt, and say that the Romans having the Jews now under their power, imposed this payment upon every head, as a Tribute to the Emperor, which being a Customary payment, they thought the Jews would less stumble at, though it was changed from a *Sacred*, to a *Civil* use, from an Homage penny to a tribute an Homage penny to the Conquerors. The Agreement of this sum with what was required by the Law, together with what our Saviour saith afterward, will incline us to think, that this Tax was that religious Tax mentioned, *Exod. 22.* and that the Collectors were some Officers deputed for that service by the Priests. When Peter came into the house, our Saviour prevented his propounding the Question to him (for Peter had before told them, *yes he did*) by asking him of whom the Kings of the Earth use to receive Tribute, of their own Children or of Strangers? Where by Children, we must not understand their Political Children, that is their Subjects, but their Natural Children for otherwise Peter would not have said of Strangers, nor would our Saviour have answered, *Then are the Children free*, for there is nothing more ordinary than for Princes to receive Tribute of their Subjects. That which our Saviour seemeth to mean is this, This Tribute is gathered for my Heavenly Father, I am his Son, I am not bound to pay it, notwithstanding lest we offend, lest we give them occasion to say we break the Law of God, Go thou to the Sea, (the Sea of Galilee which was near) and take up the Fish, which cometh up first, and when thou hast opened his mouth, thou shalt find *saimee*, a piece of Money, to the value of about half a Crown in English. How this Money came in the mouth of the Fish, is a very idle dispute, considering that he that speaks, was the Creator of all things. And pay thou for me and thee. The Papists who think they have found here an argument for the Primacy of Peter, because Christ paid this Tribute for him, and not for the other Disciples, do not only affirm what they do not know, but forget that Capernaum was the City in which Peter lived, (we heard before of Christs curing his Wives Mother there of a Fever) and that Peter was the only Man of whom this Tribute was demanded. This Portion of Scripture affords us this Instruction. *That it is the Duty of Christians, to yield something of their own right, when they cannot insist upon, and obtain it without a Scandal, and prejudice to the Gospel, and the concern of Religion.* If this were required in pursuance of the Law, *Exod. 30. 12, 12.* and our Saviour had refused to pay it, the Scribes and Pharisees would have clamoured against him, as violating the Law of God. If it were required as a Civil Tax, they would have clamoured against him, as a Man that went about to stir up Sedition or Rebellion. Having therefore first asserted his right and immunity he departeth from it, to prevent a scandal. We must never part with Gods right: but to depart from our own, is not only lawful, but oftentimes very advisable, and expedient. Our Saviour chuseth rather to work a Miracle, than to give a Scandal, and by this Miracle he also confirmed his Immunity, that he was the son of him, who is the King of Kings, and so not in strictness obliged to pay it.

## CHAP. XVIII.

1 AT the same time \* came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

\* Luke 9. 46.  
22-24.

Mark who relateth also the same History, *chap. 9. 33.* more largely, saith, that this discourse was in the house at Capernaum, and that our Saviour began with them, asking them, what they had been discoursing of by the way? that they held their Peace, for they had been in the way arguing one with another, who should be the greatest, they might at the same time also ask Christ the Question. Like in whom we find the same History, speaketh of it only as a Question that had risen among themselves, *chap. 9. 46.* It had been the matter of their thoughts in the way, yea, and of their more private discourse also, *Luke saith, Jesus knew the thoughts of their hearts.* We had need for the Lord at all times before our Eyes, for we are always in his sight. He incomprehended all our paths (as the Psalmist saith) in the way when we think we also cannot be over-heard, he heareth us, and will call us to account for our Travelling thoughts and discourses. They were at first ashamed to tell the Lord, what they had been thinking and discoursing upon, for Mark saith, *v. 34. they held their peace.* But by and by they propound the question to Christ himself, (so saith Mattheus) what do they mean here by the Kingdom of Heaven? or what gave them occasion to such a Discourse? It is most probable, that they did not in this Question, intend the Kingdom of Glory. But either the Church or Gospel dispensation. Or (which indeed is most likely) That Earthly Kingdom which the Jews thought the Messiah should exercise on the Earth. The general Error of their Nation, about a secular Kingdom, which the Messiah when he came, should exercise upon the Earth, *restoring the Kingdom to Israel.* as they phrase it, *Acts 1. 6.* Seemeth to have infected them, as though in this they differed from the unbelieving Jews, that they owned Christ to be the promised Messiah, and the Christ the Son of God, yet they look'd for a Temporal Kingdom, which he should Administer. Three times we find them in this mistake. Here and *chap. 20. 24.* and at our Saviours Administration of the Supper, *Luke 22. 24.* and by *Acts 1. 6.* it should seem, that till Christs Ascension, they were not fully instructed in the Nature of Christs Kingdom, but expected, that after his Resurrection, this Kingdom of his should have began, and therefore they say, *Will thou at this time restore the Kingdom to Israel.* Some think that that which at this time raised their jealousy and stirred up their Ambition, was our Saviours promising Peter the Keys of the Kingdom of Heaven, *chap. 16.* and paying Tribute for him, *ch. 17.* But neither of these could be, for had not the Keys been given equally, the question had been determined, they needed have reasoned no more. He that had the Keys was certainly to be the greatest, and for the paying of Tribute, it was too Minute a thing to cause such a jealousy, besides this discourse of theirs, was by the way to Capernaum, where he now was, that was after he came to the house. But they doubtless fancied a temporal Kingdom of the Messiah, in which places would be bestowed, and Christ by his discourse about the Tribute, had asserted himself a Kings Son; and they conceived that after his Death and Resurrection, (which Christ had lately been speaking of) this his Kingdom would begin, which also agreeth with what we have, *Acts 1. 6.* they therefore thought it now time to speak for places. They had been arguing the point amongst themselves, and could not come to a Resolution. Some of them were Christs near Kinsmen (such was James, *Gal. 1. 19.*) some of them had more extraordinary parts, he named two of them on this account, the sons of Thunder. To others he had shewed a more particular kindness. John is called the beloved disciple, Peter, James and John, were taken up to the Mount to see his Transfiguration. These things might cause some Emulation and suspicion, they therefore come to our Saviour to be resolved. 1. How slowly do we conceive, and how hardly do we come to understand spiritual things? we are of the Earth, and we are Earthly. 2. How prone are we to seek great things for our selves? neglecting our higher Spiritual and eternal concerns? This Text lets us see, that even the best of Men are subject to Earthy mindedness, Ambition, Emulation, and hardly brought truly to understand, believe, and seek the things which are above. Let us now observe how our Saviour behaveth himself towards his disciples upon this question, and what answer he makes to it.

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said unto them, Verily I say unto you, \* Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

\* Chap. 10. 14.  
1 Cor. 14. 20. 3.  
1 Pet. 2. 2.

4 Whosoever therefore shall humble himself as this



this little child, the same is greatest in the kingdom of heaven.

Mark saith, Chap. 9. 35. And he sat down, and called the twelve, and said unto them, if any man desire to be first, the same shall be last of all; and servant of all. And he took a child and set him in the midst of them, and when he had taken him in his arms, he said unto them, &c. Luke saith only, that he took the child, and set him by him, Chap. 9. 47. and v. 48. and adds, He that is least amongst you all, the same shall be great. How easie a thing had it been for our Saviour, had he intended any such Primacy in the Church, as the Papists contend for, to have said, Peter shall be the greatest. Here was a very fair opportunity for him, if he had pleased, to to have declared his Will, but here is not a word of such Tendency. Mark saith, our Saviour first laid down (as the manner of their Teachers was, when they taught, to denote their Authority.) 2. He called the twelve, to let them know, that what he was about to speak, was a grave matter, not of a particular, but universal concern for them to learn, that they might teach others. He said to them (saith Mark) if any man desire to be first, the same shall be last of all, and servant of all, and (which Luke adds) He that is least amongst you all, the same shall be great. You would know (saith he) who shall be greatest, He that doth not desire to be first, he who is most remote from Pride and Ambition, he that most contemneth the World, and the Priorities and Superiorities of it. The proud and ambitious Man, he that seeketh great things for himself, shall be of least esteem in my Kingdom, he is really least in Grace, and ought to be of least esteem and repute amongst Christians, and he will be the last in the Kingdom of Glory. Then he calleth to him a little child, the word doth not always signifie a very young Child, here it doth, for, 1. He took him in his Arms (saith Mark) 2. A Young Child was the fittest pattern to commend Humility to them. This was an ancient and usual way of teaching, by Types as it were, or patterns. See Jer. 19. 10. and 27. 2. He reads this Lecture upon the Child, Verily except ye be converted, and become as little children, ye cannot enter into the kingdom of God. Whosoever therefore shall humble himself as this little child, &c. The prefixing Verily adds much to the Authority of this saying. Converted here signifies doth not signifie the Change or Conversion of a Soul from a State of sin unto God, (so the Apostles were already converted) but the turning of their Souls from a particular Lust or Error, into the opposite right way of Truth and Holiness: except ye repent of your Pride and Ambition, ye cannot be saved, the next words expound it, and become as little children. Not as little Children in all things (which was the Anabaptists Dream in Germany, upon which they would run about the Streets, playing with Rattles, &c.) but v. 4. Humbling your selves as little children. Little Children know not what Dominion means, and therefore affect it not, are not Ambitious. 2. They are not given to Boast and Glory, and to prefer themselves before others. 3. They are ready to be taught and instructed. 4. They live upon their Fathers Providence, and are not over solicitous. 5. They are not malicious and vindictive; in malice (saith the Apostle) be ye children. The three first are principally here intended. If ye be not thus like little Children, ye will be so far from being greatest in the Kingdom of God, that you will never come there at all. So as this Text teacheth us all. 1. The necessity of Humility in order to Salvation. 2. That even converted Souls have need of a daily Conversion; Repentance is a Work will never be perfected till we come to dye. 3. How abominable in the Eyes of God Ambition and Pride in any, especially in Ministers of the Gospel are. 4. That in the Church, the way to be great, is to be humble. 5. That true Humility lieth in a mean opinion of our selves, not minding high things, condescending to men of low estate, not being wise in our own conceits, Rom. 12. 16. in honour preferring one another, v. 10.

5 And whoso shall receive one such little child in my name, receiveth me.

\* Mark 9. 42.  
Luke 17. 1, 2.

6 But \* whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Mark hath it thus, Chap. 9. 37. Whosoever shall receive one of such children in my name, receiveth me, and whosoever receiveth me, receiveth not me, but him that sent me: Then v. 42. he addeth, And whosoever shall offend one of these little ones, that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. Our Lord having declared, that the little ones before mentioned, shall be greatest in the Kingdom of God, here cometh to shew the care which he in his Providence will take for them. That their Friends shall be his Friends, and their Enemies his Enemies. Whoso receiveth such a little child, that is, an humble Christian. In the next Verse it is opened by one that believeth in me. By receiving, I conceive is here to be understood, the shewing of any favour

or kindness to them, Christ declares that he would take it as done to himself. It is much the same with Chap. 10. 40-41. 42. Mark addeth, He that receiveth me, receiveth him that sent me. The Reason is, because he and his Father are one, and the Father takes any kindness done to Christ, as if it were done to himself, and the Son takes any kindness or unkindness done to any humble believing Soul, as if it were done to himself, see Chap. 25. from v. 34. to the end. And why shall offend any of these little ones, &c. As offending signifies the laying of a stumbling Block before any, so it signifies any Motion or Temptation to them to sin against God, whether it be by flattering or trowning Arguments, though the latter seemeth rather to be understood here; so by offending, it signifies the doing of them any harm upon Christs account, because they own him, and make a profession of his Gospel, which besides that, it is a stumbling Block, upon which they fall and suffer, as to their Bodies and outward concerns, is also a stumbling Block to their Souls, such dangers being strong Temptations to Christians, to turn them aside from the right paths of Truth and Holiness. It were better for him that a millstone, &c. *μύλον ὀνύδος*, a stone in such a Mill as Asses were wont to draw, because of the heaviness of it. Some think our Saviour in this Phrase, alludeth to some punishment of Notorious Malefactors, in use not amongst the Jews, but some other Nations, by tying a stone about their Necks, and throwing them into the Sea; but whether it be such an allusion or no, is of no great Moment; the Phrase signifies a certain Destruction, both in regard of the weight of the stone, and the depth of the Sea. He saith, It is better that a millstone, &c. because of the punishment shall be inflicted on such Persons, beyond this Life.

7 Wo unto the world, because of offences.

\* For it must needs be that offences come, but \* wo to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee, it is better for thee to enter into life, halt, or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee, it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

By Offences are here meant stumbling blocks to Souls, such Persons or Actions as are to others Temptations to sin. The World, saith our Saviour, is full of Temptations. Temptations to sin are on all Hands, some enticing and perswading men to that which is Evil, others setting them an Example to it, others alluring them by promises, others by threatnings and punishments driving men to it as much as in them lieth; the World will one day find the evil and mischief of it. It must be that offences come, God hath so ordered it in the Wisdom of his Providence, that he will not refrain the Lusts of all mens Hearts, but suffer some to walk in their own ways. Men in power will command those under them, to do what is sinful, fright them by Threatnings, force them (if possible) by punishments. Equals and Inferiours will set Examples of sin, allure, incite and perswade. But wo be to those by whom such offences come. Men, saith our Saviour, should be so afraid to sin, as they should rather part with the dearest things they have in the World, if they be as dear as Eyes, Hands, Feet, rather than sin, or endure them to be occasions of sin to them, see v. 2. 9. opened in our Notes to Chap. 5. 29. Mark hath the same things, Chap. 9. 43, 44, 45, 46, 47, 48. only with the addition of this saying thrice. Where the word dieth not, and the fire is not quenched. Which phrase doth but denote the Eternity of sinners misery taken from Isaiah 66. v. 24.

10 Take heed that ye despise not one of these little ones, for I say unto you, that in heaven \* their Angels do always behold the face of my Father which is in heaven.

Our Saviour having before declared, how dear believing Souls are unto him, though their quality or parts be not like others, here he gives the word a further charge not to despise, that is, not to contemn or neglect them, because God the Heavenly Father hath such a care of them, so as he hath given his Angels a charge over them, Psal. 34. 7. Psal. 91. 11. Heb. 1. 14. which Angels (saith he) do always behold the face of my Father, which is in Heaven, that is, are always ministering before him, and ready to execute his Will, and pleasure; so as the Argument is not only drawn from the decency and undutifulness, that such despising must import, but also from the danger of it. Your heavenly Father loveth these little ones, that he hath given his Angels a special charge concerning them, and these Angels being continually in the Lords presence, are ready both to make report how

they are used in the World, and likewise having Commission from God, to execute his Vengeance upon those who neglect, despise, or affront those that he hath taken into such a special Protection. Here is no ground in this Text for their Notion, who Fancy that every particular Child of God hath his proper Angel to attend them. Our Saviour doth not say their several and respective Angels, but *their Angels*, and if all the Angels be *ministering Spirits, for the good of Gods Elect*, *Heb. 1. 14.* I see no great reason to contend for a particular Angel, for every individual amongst them. But be that as it will, the Opinion hath no Paroage from this Text.

11 \* For the son of man is come to save that which was lost.

We find the same in *Luke, chap. 19. 10.* but applied upon another occasion. Our Saviour here riseth higher in his Argument, against *giving offence to his little ones*. All Scandal tendeth to the Ruine and Destruction of him to whom it is given. *Scandalum non est nisi male rei edificans ad Gehennam*, saith Tertull. and a greater than he hath taught us the same Lesson. *Rom. 14. 15. 1 Cor. 8. 11.* Now (saith our Saviour) *I am come to save that which was lost*, you ought therefore to take care, that you be not the Causes and Instruments of any being lost. Or thus, you look upon poor humble Souls, that believe in me, as mean contemptible Creatures, therefore you think you may despise them: Were not all those whom I came to redeem, in as mean and despicable a Condition, yet I did not despise their Souls? Did I come to save them, and shall it be your work to destroy them?

12 How think ye? If a man have an hundred sheep, and one of them be gone astray? doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, then of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

We shall meet with the Parable or Similitude more fully, *Luke 15. 4.* To what purpose it is brought here, our Lord hath told us, *v. 14.* to shew us, *That it is not the will of our heavenly father, that the least and meanest believer should perish.* And every Scandal or Offence (as I before shewed) hath a Tendency to destroy that Soul, before whom it is laid, or to which it is given. I take heed, saith our Saviour, of giving Scandals and Offences to others, yea, though you should have observed them in something slipping and going astray, you will be more uncharitable to Men, than you are to the Beasts which you keep. you do not thus with a Sheep, though it be gone astray, you do not despise and neglect it, much less take courses to drive it further. No, you rather leave the rest as being late, and go, though it be into the Mountains, to recover the Sheep that is lost, and if you find it, have a greater Passion of joy for that one Sheep so recovered, than for all the other. If you see some Error in any of my Sheep, if they do wander, should it not be your care, rather to restore such in the spirit of meekness? as *Gal. 6. 1.* than to lay further stumbling-blocks before them, and give them occasion of further stumbling and falling? My Father hath done so for lost Man, my coming to seek and to save that which is lost, is an Evidence to you, that it is not his Will, that one of my little ones should be lost.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault, betwixt thee, and him alone: \* If he shall hear thee, \* thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in \* the mouth of two or three witnesses, every word may be established.

17 And if he shall neglect to hear them, tell it to the church, but if he neglect to hear the church, let him be to thee as an \* heathen man, and a publican.

Our Saviour very appositely addeth this to his former Discourse, concerning avoiding Offences. That none might think, that by the former Doctrine he had made void the Law, *Lev. 19. 16.* which commanded all in any wise to rebuke their neighbour, and not to suffer sin upon him, pretending that it was their Duty, in some Cases, to offend any Person by that Law. He here telleth them, that he would not be so understood, as if they might not tell Offenders of their sins, for fear of offending them, this had been to have withheld Charity from their Souls, under a pretence of Charity. Only in these Reproofs we must keep an Order, which order he here prescribes. 1. Doing it privately, betwixt thee and him alone. 2. If that had not effect, then taking two or three with them. 3. If that and

proved ineffectual, then telling it to the church. 4. If that he would not hear the church, then, *Let him be to thee* (saith Christ) *as an heathen and a publican.* If thy brother trespass against thee. By Brother, here he meaneth any Christian, *1 Cor. 5. 12.* For what hath the Church to do, to judge those that are without? Offend against thee. Some interpret this, of Offences done so privately, that none else knoweth them, but one single Person; but it is objected, that then there needed no going to him, much less were there need of any Witnesses, for they could prove nothing: Others therefore understand the Precept of private Injuries, which are in Mans power to forgive, *Luke 17. 3.* Others think such Injuries are primarily intended, but yet the Precept is not to be restrained to them, but to be understood of all Offences, whether against God, our selves, or our Neighbours; and that our Saviour useth this term *against thee*, only to distinguish the Offences he is here speaking of from publick Scandals; for *1 Tim. 5. 20.* it appeareth to be the Will of God, that publick and open sinners should be rebuked before all, that others may fear. The Rule therefore seemeth to be given concerning private Mischances, not such only as are done in the sight or hearing of a single Person, but such as are not the matter of publick Fame, nor openly committed before a multitude, but being committed more secretly, are come only to the knowledge of some particular Person or Persons. In such Cases it is the Will of God, not that we should blazon and publish them, but being certain that any Christian hath so offended, it is our duty first to go to him, and tell him of it; that is, not only tell him what thou knowest, or hast heard in matter of Fact, that he hath spoken or done, but shew him also the sinfulness of it. If he shall hear thee, thou hast gained thy brother: That is, if he confesseth the sin, and be brought to a sight of it, a sorrow for it, and a Resolution against it for the time to come, thou hast gained the Soul of thy Brother. But if he will not hear thee. If he either denieth the matter of Fact, that he did such a thing, or (admitting that) standeth to justify the Fact, as what he might do: Then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. One or two more, either such as may be of more Authority with him, whose words may probably be of more weight than thine with him, or who may witness the matter of Fact if it be denied, or at least witness by charitable Admonition of him, and his Contumacy, if he refuseth to hearken to thee, and to repent and reform. What was the Law of God, in civil and judicial Causes, *De 19. 15.* God would have observed in Ecclesiastical Causes. One witness shall not rise up against a man for any iniquity, nor for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. And so the words in Matthew should be translated, or at least understood. Every word, that is, every matter be confirmed. And if he should neglect to hear them. Either refuse to speak with them, or to suffer them to speak with him, or hearing them with his Ears, if he persists to deny the Fact, or to justify the Fact, as if it were no sin, or go on still in the same Course (all these things are to be understood by the term of not Hearing) If he shall not hear them, tell it to the church. That the term Church is a Noun of multitude, is evident, and therefore cannot be understood of any particular Person. Some would by the Church here understand the Political Magistrate, but as this Sense is embraced by very few, so it is very improbable, that our Saviour should send Christians in that Age to the Civil Magistrates, when they were all great Haters and Persecutors of the Christian Religion, especially in Cases that were not punishable by the Judges, for no deliberate Person will say, that the Offences mentioned in this Text, were all of that Nature, as a Civil Judicature might take notice of them. Others say, that by the Church is here meant, the Jewish Court called the Sanhedrim, which had a mixed Cognizance, both of Civil and Ecclesiastical Causes. There are three Prejudices against this. 1. That the Jewish Court was never in Scripture called Ecclesiastical. 2. That it is not probable, that our Saviour would direct Christians to go to the Jewish Courts in such Cases. 3. That the Sanhedrim was too great a Court to be troubled with all Scandals, though they did take cognizance of some things in Religion, which were of a grand concern. Such as Blasphemy, Idolatry, False Prophets, &c. Others therefore understand it of the Christian Church: Against this Opinion, there is this great Prejudice, that there was no such thing in being at that time; but I take this to be a lighter Objection than those against the two other Opinions. 1. Because we need not understand our Saviour, speaking with Relation to the present time, but the time to come, and giving Laws which should take place, and abide from the gathering of the Christian Church, to the end of the World. Nor is it necessary, that we should take the term Church here in the strict Sense, in which it is most generally used in the Scriptures of the New Testament, for the general Notion of the word, is only a company of People called together, and in this sense, Till the Church, is no more than tell the multitude, make his Crime more publick: Now what that multitude was which our Saviour meant, would easily be understood, when the Churches came to be founded. But the next Verse will make



It more plain, v. 18. *Verily I say unto you, whatsoever you shall bind on earth, shall be bound in Heaven, &c.* By the Church, then must be meant, those who had power to Bind and Loose. Now, though at this time there was no particular Church formed, yet there were some who had a power to Bind and Loose, Christ had given such a power to his Apostles. These were the present Church, and at this time in being. They were afterwards to constitute particular Churches, to whom (when constituted) in force of this Precept, such Offences were to be told. There are yet further Disputes, whether this Offence and Contumacy be to be told only to the Rulers, or to the Multitude. I say to the whole Church, but first to the Rulers, then by them to the Multitude, not to Judge of it, but for their consent, in casting a Person out of the Communion of the Church. Thus the incestuous Person was first accused to Paul; then cast out by the consent of the whole Church, 1 Cor. 5. 3, 4. For it is unreasonable to think, that People should deny Communion to any, without knowing a justifiable Cause. And to no purpose, for Rulers in a Church to cast one out of its Communion, with whom the Members will have Communion. *If he will not hear the church, let him be unto thee as an heathen and a Publican.* That is, esteem him as a vile Person, for so they esteemed all Heathens and Publicans. How far this could reach beyond having an intimacy of civil communion with them, and a Communion with them in the Sacrament, I cannot understand, for as Christians were licensed to a civil Commerce with Heathens and Publicans: So neither were Heathens and Publicans, ever that we read of in Holy Writ, denied the benefit of their Prayers, and hearing the Apostles preach. I am very well satisfied, that the Primitive Church did not deny to Persons excommunicated, Liberty to be present at the Prayers of the Church, but it was long after the Apostles times, and whether grounded upon any Practice of theirs, I much doubt. Christians had a Liberty to pray for any who had not sinned the sin unto death. That they might not be present at such Prayers, I cannot learn from anything in Holy Writ.

\* John 20. 23.  
1 Cor. 5. 4.

18 Verily I say unto you,\* Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.

We met with this Sentence, ch. 16. v. 19, where we observed that by Binding and Loosing, was signified (according to the usage of the Jews of those times) *declaring of Propositions, true or false, or judging things lawful or unlawful.* Some think that it hath no further import here; but it is the Opinion of Mr. Calvin, and other very judicious Interpreters, that it is here to be extended to the Censures of the Church: The Sentence of the Church pronounced justly in the Case of Offences, and is added, lest Persons justly denied the Communion of the Church, should condemn such Censures, Christ assures these Persons, that such Censures ought not to be slighted, for God would confirm them in Heaven, as also to their Absolutions, or Re-admissions of such Persons into their Communion, upon their true Repentance, and acknowledgement of their Errors. Not that our Lord by this intended to confirm all Sentences of Excommunication, or to patronize any Cheat or Hypocrisy in any, to gain an Absolution or Reconciliation to the Church. But only as to the first to assure stubborn and impenitent Sinners, that he would ratify what his Church did, according to the Rule he had given them to act by. It is therefore a terrible Text, to those who are justly, and duly cut off from the Communion of the Church, for notorious and scandalous sins: Such as who so commiteth, and doth not repent of, they shall never enter into the Kingdom of God. And as comfortable to those, who being so cast out, do truly repent, and are under Temptations, to be swallowed up of too much sorrow. If therefore any be cast out of any Church, for professing, or standing to any Truth of the Gospel, or because he will not do what is sinful; we must not understand them bound in Heaven, though they be bound on Earth, nor have any such Excommunications any Terror in them. *How forcible are right words, but these arguings, what do they reprove?* The Church is not by this Text made infallible, nor is the Holy God, by it engaged to defend their Errors.

\* 1 John 3. 22.  
8c 5. 14.

19 Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, \* it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

Most Interpreters agree, a Connexion betwixt these Verses, and those immediately preceding, as if it were a further Confirmation of what God had said concerning his Binding, and Loosing in Heaven, whatsoever they should Bind or Loose on Earth, and say, the *Asking* mentioned in this Verse, sup-

poseth that no Church will adventure upon so grave an Act as Excommunication, without asking his direction or Counsel. Nor undertake such a thing as Absolution, without the like serious asking of God pardon for the repenting Sinner: Now saith he, Let the Church be never so small, that so joyneeth in Prayers on this occasion, what they ask of God shall be done. Whether it hath any such reference or no, or be an independent Promise of Christ's presence with his Church, I shall not determine. Those who think this Text hath such a particular reference, yet do also grant it a more general Promise of Christ's Presence with his People. Whenever they are met by his Authority, or upon his account or command, whether it be for Counsel or Judgment, or Prayer, or the Celebration of any sacred Institution of his, he is in the midst of them, to protect and favour them: *What they ask shall be done for them* (that is, provided the thing asked be good, chap. 7. 11.) and for a right end, James 4. 3. and in a right manner, Luke 18. 1. James 1. 5, 6, 7. Christ in this Text establisheth the Duty of Prayer in Communion with others. He doth not only require of his People secret Prayer, chap. 6. 6. but also praying in Company with others; the gathering together of his People for Prayer, whether in private Families, or more publick Congregations.

21 Then came Peter to him, and said, Lord! How often shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Till seven times, \* but until seventy times seven times.

Luke hath something like this, chap. 17. 4. but it seemeth to have been spoken at another time, and upon some other occasion, yet the Sense is much the same, and there are who think that Peter's mention of seven times, arose from our Saviour's command there, that we should forgive our Brother, offending us seven times, when our Saviour by it intended not a certain and definite number, but a number incertain, and indefinite. But it is a greater Question, *What sinning?* And what *Forgiveness* is here meant? I cannot think that our Saviour here speaketh concerning the Churches absolving scandalous sinners justly excommunicated, but of the private Forgiveness of Injuries done to us; it is not the Church, but I forgive him, for although the Doors of the Church ought to be as open to a repenting Sinner, as the Doors of Heaven are, yet methinks both the Phrase of the Text, and the following Parable (which seemeth to me a Comment upon this Text) seems to lead us to the Interpretation of these Verses, as to private Wrongs or Injuries, they are properly *sins against us*, and such as it is in every single Persons power to forgive. But it seems hard, that Christians should be obliged to forgive another his private Wrongs, so often as he doth them, if he will go on without end, multiplying Affronts and Injuries to us; we must therefore know, that our Saviour by this Precept doth not oblige any to take his Enemy into his Bosom, and make him his Intimate or Confidant again; but only to lay aside all Malice, all thoughts and desires of Revenge towards him, to put on a charitable frame of Spirit towards him, so as to be ready to do him any common Offices of Friendship: Thus far we are obliged to forgive those that do us Injuries, so often as they stand in need of Forgiveness; the Apostle, Col. 3. 8. speaks of Wrath, Malice, &c. as pieces of the Old man, which every true Christian hath put off, and calls upon us, in Malice to be Children.

23 Therefore is the kingdom of heaven likened to a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand Talents.

25 But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, until he should pay all that was due unto him.

35 \* So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

All these Verses (except the last) are but a Parable, which (as I before shewed) Is a Similitude brought from the usual Actions of men, and made use of to open, or apply some Spiritual Doctrine. The main Scope, or the Proposition of Truth, which our Saviour designs to open, or press in that which is first and principally to be considered and intended: that as I before shewed, is to be known, either by the particular Explication given by our Saviour, or by what went immediately before, or followeth immediately after. The Scope of this Parable is plainly exprest, v. 3. *So also shall my heavenly Father do unto you, if you from your hearts, forgive not every one his brother their trespasses.* Nor is it obscurely hinted to us, in what went before, where our Saviour was instructing Peter in the great Duty of forgiving *unto their trespasses*: This being agreed, as we use to say, that *Similitudes run not on four feet*, so we are not to expect, that all the Actions of Men mentioned in the Parable, should be answered by some Correspondent Actions of God, as Similitudes always halt, so never more than when by them, Gods Actions are exprest, and represented to us. The main points which this Parable instructeth us in, are, 1. *That it is our Duty, especially theirs, who have received forgiveness from God, to forgive their Brethren.* 2. *That if they do not, they may justly question, whether God hath forgiven them, and expected the same severity from him, which they shew unto their Brethren.* These being the main things for instruction, in which this Parable is brought, and which we ought chiefly to eye, as the things taught us by this Parable, nothing hindred, but that it may also instruct us in some other things, though we cannot raise a proposition of Truth, from every Branch of the Parable, and some things be put in according to the Passions, and usual dealings of Men, which possibly are in them unrighteous Actions, and may follow from their ungoverned Passions, which will by no means agree to the pure and Holy Nature of God. I will first open such terms in the Parable, as may be less intelligible to Vulgar Readers. *The Kingdom of Heaven.* My Administration of my Kingdom: I am come to purchase Remission of Sins, and to dispense our Remission of Sins, to those who are indebted to the Justice of my Father, but in the Application of my Blood, to Men and Women, for the Remission of their Sins, both my Father and my self, will do as a King that took account of his Servants, &c. Men must look for pardon from my Father, and benefit from me as their Redeemer, upon the following terms, Chap. 6. 15. [*Ten thousand Talents*] a certain for an incertain number, a very great Sum. Those who have computed it, say it amounteth to a Million, and eight hundred seventy five thousand Pounds. [*He commanded him to be sold, and his Wife and Children, and all he had.*] A thing which our Law will not suffer, but in use amongst other Nations, and amongst the Jews in particular, as may be learned from, 2 Kings 4. 1. [*and he delivered him to the Tormentors*] that is, to the Keepers of the Prison, so the next words teach us, and the Greek word often signifieth no more, though it doth indeed sometimes, *an hundred Pence*, v. 28. signifieth a small Sum, hardly exceeding in our Money Fifty Shillings. This Parable excellently instructeth us in these Truths. 1. That as Men by the Law of Nature and God, and the Laws of Men, may be Debtors to us, to our Reputation, to our Estate. So we are all Debtors to the Glory, Honour, and Justice of God. 2. That it is a vast Debt we owe to Gods Honour and Justice; to which no Debt owing by any to us, can bear any proportion. 3. That we have nothing to pay to God, in Satisfaction for our Debt. 4. That God hath a right to demand a full Satisfaction of us. 5. That God for Christs sake, upon our Applications to him for Mercy, will forgive us our Debts. 6. That we are not so ready to forgive our Brethren their little Injuries, as God is to forgive us. 7. That our Difficulty to forgive our Brethren, after Gods Liberality in forgiving us, is a great Charge, or will be a great Charge against us, in the Court of Heaven. 8. That we ought to set before us Gods Compassion towards us, and free Love in forgiving us, powerfully to move us, to forgive those who have done us

Injury, and to forgive them out of that Consideration. 9. That we ought from our Hearts, to forgive men their Trespasses, that is, so as not to hate them, bear them any Grudge or Malice, seek any private revenge upon them, nor publick Satisfaction, beyond what they are able to give, but be ready to do them what common Offices of kindness in their straits, are in our power. 10. That the not doing of this, will be an ill Evidence to our Souls: That God hath not indeed forgiven us, as well as a Bar against such forgiveness, and an ill Omen, that some punishment from God expecteth us in this Life, to bring us to a temper more conformable to the Gospel, and if not in this Life, yet in the Life which is to come.

# CHAP. XIX.

1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2 And great multitudes followed him, and he healed them there.

Most Interpreters agree, that both *Mark*, Chap. 10. 1. & *Luke* Chap. 9. 51. make mention of the same motion of our Saviour out of Galilee, into the Province of Judea, which is here exprest, though *Luke* and *John* mention something largely, some things done in the way, of which *Matthew* speaketh not. He departed from Galilee: Our Saviour had hitherto spent his time mostly in Galilee, the Country of the Jews was divided into three Provinces. Galilee, Samaria and Judea; Galilee was the more Northerly part of the Country. And was divided into the upper Galilee, which is also called Galilee of the Gentiles, *Matt.* 4. 15. and the lower Galilee, which was contiguous to it, but lay more Southerly, and adjoynt to Samaria: Our Saviour dwelt at Nazareth a long time. *Corazin*, *Bethsaida*, *Capernaum*, were all Cities of Galilee. He is now taking his leave of this Province, into which he never returned more. His next way into Judea, lay through Samaria (for Samaria lay in the middle, betwixt Galilee and Judea) and through part of it he did go, for *Luke* 9. 52. some Inhabitants of a Village belonging to the Samaritans, refused to receive him. He came into the coasts of Judea beyond Jordan. This Phrase hath caused some difficulty to Interpreters, because Judea was bounded by Jordan, and had no Coasts beyond it. Some say that the term *beyond Jordan*, must be applied to, he came, he came beyond Jordan to the Coasts of Judea. Others say, that as Men came out of Egypt, the Coasts of Judea were beyond Jordan, *Matt.* 4. 15. But some think it should be there translated, *By Jordan*: The word *Negev* signifies any Border, or side of a Border, *beyond Jordan*: Therefore is on the border of Jordan, and possibly were better translated so, seeing the word will bear it, and there were no Coasts of Judea beyond Jordan: It is probable, that our Saviour coming out of Galilee into Samaria, kept on the left hand near to Jordan, till he came into Judea, which also bordered on that River. Wherever he went, great Multitudes followed him, but more for healing their Bodies, or for the Lives, than for the feeding or healing of their Souls; so different is most Peoples Sense of their bodily and spiritual Wants. He healed them, the Text saith, but it saith not, They believed in him.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Our Saviour, though yet at some distance from Jerusalem, yet was come into that Province, where the Pharisees had the greatest Power, and were in greater Numbers: Now they come to him, tempting him, where the word *tempting*, rather signifies generally making a trial of him, than strictly, *soliciting him to sin*, they came (as appeareth by their question) to make a Trial, whether they could intrap him, and get any Determination from him of a point, for which they might accuse him. The question they propound to him is: *Whether it be lawful for a man to put away his wife for every cause?* The word here translated *Cause*, signifieth not *Cause*, or *Occasion*, but *Crime* also. So it may be translated *Crime*, but they did not only put away their Wives for Crimes, but upon any occasion, in abuse of that Text, *Deut.* 24. 1. *When a man hath taken a wife and married her, and it come to pass that she find no favour in his Eyes, because he hath found some uncleanness in her: Which the Pharisees had interpreted, of any kind of Deformity, or natural Infirmary, not merely of moral Uncleanness.* Had our Saviour now answered, *Yes*, he had contradicted what he had formerly delivered, Chap. 5. 32. had he denied, they had trapped him, as contradicting the Law of Moses, *Deut.* 24. 1. (according to their Interpretation of it.) So they had had whereof to accuse him.

4 And he answered, and said unto them, Have



\* Gen. 5. 2.  
Mal. 2. 15.  
\* Eph. 5. 31.  
\* 1 Cor. 6. 16.

ye not read, \* that he who made *them* at the beginning, made them male and female.

5 And said, \* For this cause, shall a man leave father and mother, and shall cleave to his wife, and \* they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh, What therefore God hath joyned together let no man put asunder.

Mark chap. 10. 2, 3, 4. giveth us the same History of this Discourse, differing a little in the order of the Words; but nothing as to the substance of his Discourse. Our Saviour answereth neither *Yea* nor *Nay* to their Discourse, but gives them a fair occasion to answer themselves, and tacitly chargeth them with Ignorance and Corruption of the Law of God. He referreth them to the first Institution of Marriage, and for that to the Book of *Genesis*, Chap. 1. 27. & 2. 24. It is as much as if our Lord had said: You own the Book of *Genesis*, as well as the Book of *Deuteronomy*. In the Book of *Genesis*, you read the first Institution of Marriage, it was instituted by God himself; he made Male and Female, *Gen. 1. 27.* he made the Law of Marriage, *Gen. 2. 24.* that a man should leave father and mother, and cleave to his wife, and they should be one flesh, from whence he concludeth, that the Man and Wife are one Flesh in Gods account; from hence he leaves them to conclude, whether it was probable, that *Moses*, whom they so revered, and who was so Faithful in the House of God, as a Servant, would License them to put asunder, whom God had put together: Or, whether they had not put an Interpretation upon the Law of *Moses*, which it could not bear, in Consistency with the Law of God. For the Sense of those words, *Gen. 1. 27. & Chap. 2. 24.* See the Notes on those places.

\* Deut. 24. 1.  
Chap. 5. 31.  
7 They say unto him, Why did *Moses* then \* command to give a writing of divorce, and to put her away?

8 He saith unto them, *Moses*, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

Mark reports this a little differently, Chap. 10. 3. As if Christ had first said unto them. What did *Moses* command you? And they said, *Moses* suffered to write a bill of divorcement, and to send her away. And *Jesus* answered, and said. For the hardness of your heart, he wrote you this precept, &c. The substance of our Saviours answer seemeth to be this. *Moses* gave you no positive Command in the Case, he could not make a Law directly opposite to the Law of my Father. But *Moses* saw the Wantonness, and Wickedness of your Hearts, that you would turn away your Wives without any just and warrantable Cause, and to refrain your Extravagancies, of Cruelty to your Wives, or disorderly turning them off upon any occasion; he made a Law, that none should put away his wife, but upon a legal cognizance of the cause, and giving her a bill of divorce. Indeed possibly this Bill of Divorce was sometimes judicially granted upon irregular Causes, and *Moses* might connive at it, for the preventing of greater Evils, because you were always an hard-hearted, and stiff-necked People; and you by your Traditions have expounded that Law, beyond *Moses* his Intention, and made a Bill of Divorce grantable in Cases which he never thought of, nor intended in that Law. But the measures of lawfulness, are neither to be taken from *Moses* his Temporary Toleration and Connivence, nor much less from your Traditions, and Expositions of the Law of *Moses*, but from the Original Institution of Marriage, and from Gods Original Law relating to it; now God at first made but one Woman for one Man, and so united them, that he filled them one Flesh: So as he who puts away his Wife, doth as it were divide and tear his own Flesh piece from piece, which is Barbarous, Inhumane, and Unnatural. And the Law of God was not, that a Man should forsake his Wife, whenever he had a mind to it, but that he should rather forsake his Father and Mother than his Wife, that he should cleave to his Wife living, and dwelling with her, as a Man of knowledge, not hating his own Flesh, loving his Wife, as his own body, loving and cherishing her, *Eph. 5. 28, 29.* Now how can this possibly consist with a Mans putting away his Wife, upon every little and trivial Cause of Offence, or dislike unto her.

\* 1 Cor. 7. 10,  
11.

9 \* And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and who so marrieth her that is put away, doth commit adultery.

We met with the like Determination of our Lords upon this Question, Chap. 5. 32. only there it was [instead of committeth adultery] causeth her to commit adultery, that is in case she married again: Here our Lord saith, the like of the Husband, we have the same, *Mark 10. 11. Luke 16. 18.* The reason is this, because nothing but Adultery dissolveth the

Knot, and Band of Marriage. Though they be thus illegally separated, yet according to the Law of God, they are still Man and Wife: Some have upon these words made a question, whether it be lawful for the Husband or the Wife separated for Adultery, to Marry again while each other liveth: As to the party offending, it may be a question, but as to the innocent Person offended, it is no question, for the Adultery of the Person offending, hath dissolved the Knot of Marriage by the Divine Law. It is true, that the Knot cannot be dissolved, without the Freedom of both Persons, each from another, but yet it seemeth against Reason, that both Persons should have the like Liberty to a second Marriage. For, 1. The Adulterers is by Gods Law a dead Woman, and so in no Capacity to a second Marriage. 2. It is unreasonable that she should make an Advantage of her own sin and error. 3. This might be the occasion of Adultery, to give a wicked Person a legal Liberty to satisfy an Extravagant Lust. But for the innocent Person, it is as unreasonable, that he or she should be punished for the sin of another. But what our Saviour saith here, and in the other parallel Texts, is undoubtedly to be understood, of Husbands and Wives, put away not for Adultery, but for other light and trivial Causes, for which by the Law of God no Divorce is allowed.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

This is a very strange Saying, and discovers to us, both the imperfect State of Christ's Disciples, and also the Tyranny of a sinful Practice grown up into a Custom. The Jews had assumed a Liberty of turning their Wives out of doors, upon every light and trivial Offence, or dislike, the Disciples think; if this Licentiousness may not be allowed, it is not good to Marry. So an Holy Institution of God ordained for the Propagation of Mankind, for the restraint of Extravagant Lust, and for the Solace and Comfort of Mans Life, should be despised, rather than those unquiet Lusts and Corruptions mortified, the Mortification of which, would have made those irregular Separations both needless and undesirable. Surely they should rather have said: If the case of a man be so with his wife, then both Husbands and Wives had need to learn to deny themselves, to comply each with another, to silence their brutish and boisterous Passions, that being the same Flesh, they might also have one and the same Spirit, and not be like a diseased piece of Flesh, where Humours so quarrel, that one piece need be cut off to preserve the other. But the best of Men have their Infirmities, and as the Hebrews said, *Spiritus dei non semper tangit corda prophetarum.* The Spirit of God was not always upon the Hearts of the Prophets. So it is as true, *Spiritus Dei, non semper & ubique tangit corda fidelium.* All that the Saints say is not Gospel. Their flesh hath its turn to speak, as well as the Spirit in them. A sinful Liberty conceded, indulged, or connived at, by the Laws, or by the Rulers of a Church or Place where we live, for a long time, is not easily restrained, and even good Men may for a time be carried away with the Error of it, so as they cannot discern it, be convinced of it, or be brought clearly off it to a Conformity to the Will of God.

11 But he said unto them, \* All men cannot receive this saying, save they to whom it is given. \* 1 Cor. 7. 45.

12 For there are some eunuchs, which were so born from their mothers womb, And there are some eunuchs, which were made eunuchs of men: And there be \* eunuchs which have made \* 1 Cor. 7. 46 themselves eunuchs for the kingdom of heaven 34. & 9. 51. fake, He that is able to receive it, let him receive it.

Our Saviour knowing the sinful Custom and Practice of the Jewish Nation now for many years, and giving some allowance for that, and his Disciples Infirmities, so he doth not answer them severely, as what they said might deserve, but reproves them gently; what he saith amounts to thus much, you do not consider what you say. All men without sinning against God, cannot abstain from Marriage. An Ability to live chastly without the use of Marriage, is a peculiar Gift of God, and your saying hath no place in Persons, to whom God hath not given that Gift, For it is better to marry than to burn. There are some whom God by Nature hath made unfit for Marriage. There are others whom Men (wickedly) make unfit for it, that they might gratify their own Jealousie (Thus several Courtiers were made Eunuchs, and so bestrusted with the care of Princes Wives and Concubines.) And there are some who have made themselves Eunuchs (not castrating themselves, that is wickedness) but abstaining from Marriage, and yet living chastly (having mortified their Lusts, and brought under their Body) that they might be less incumbered with the cares of the World, and be more free for the work of the Ministry, or be able more to give up themselves to an holy Life and spiritual Conversation. But God, who by his Ordinance of Marriage designed to People, and continue the World, hath given to Persons

Persons different Tempers and Constitutions: So as possibly the most of Men and Women, cannot without making use of Marriage, govern their Lusts. As to these, Marriage is not a matter of Choice and Deliberation, and they may, and ought to use it as an appointment of God, for the ends for which he hath instituted it. If there be any who can receive this Saying, who can without Marriage bridle his Lust, and so live in a Solitude and single State, as not to sin against God, by any Extravagancy of Lusts, and impure Desires and Affections, and desire, and shall do so, that he may be more Spiritual, and serve God with less distraction, and be a more fit Instrument to promote the Kingdom of God in the World, let him do it.

13 Then were there brought unto him little children, that he should put his hands on them and pray, and the disciples rebuked them.

Mark saith, Chap. 10. 13, and Luke saith, Chap. 18. 15. they were brought that he should touch them. A doubt may from this Text arise in the Readers mind, for purpose the Parents, or Nurses did bring these young Children to Christ. It was not for Baptism, for he baptized none himself, John 4. 2. It is not like it was for Healing, for though our Saviour in such Cases did sometimes Touch, or lay his Hand upon the sick Persons; yet it is not likely, that in that Case the Disciples would have rebuked them, knowing that their Master used to heal such as were brought to him. It must therefore unquestionably be, that he might Bless them; Matthew here saith, that he might put his Hands on them and pray. The putting of Hands upon Persons, when they Blessed them, or prayed for a Blessing on Persons, was a very usual Rite and Custom amongst the Jews. Without all contradiction (saith the Apostle, Heb. 7. 7. The lesser was blessed of the greater.) It was a Custom amongst the Jews, to bring Persons to those whom they lookt upon as excelling in Holiness, to be blessed and commended to God by their Prayers, Gen. 27. 4. & 48. 14. The Parents or Nurses of these Children by this Act declared, that they looked upon Christ as some great Prophet, in favour with God; and whose Prayers could prevail with God, and whose Blessing was considerable as to these little ones. The Disciples rebuked them, as thinking they were too troublesome to their Master, and not understanding what Children in Health had to do with their Master, nor perhaps having before seen such a president.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

Both Mark and Luke add something to this Story. Mark saith, Chap. 10. 14, 15, 16. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them. Luke saith the same, Chap. 18. 15. only he saith, He called them unto him, and leaves out what Mark hath, v. 16. of Christ taking them up in his arms, putting his hands upon them, and blessing them. From this Text, Divines will prove the Baptism of Children, because this is the Kingdom of heaven; which whether we understand of the Church, and the Dispensation of the Grace of Christ under the Gospel, viz. That the Gospel-Church is made up of Infants, as well as more adult Persons, or that the Grace of Christ under the Gospel, viz. Remission of sins through the Blood of Christ, doth belong to some Children, as well as to grown Persons: Or, of the Kingdom of glory, viz. Children shall go to Heaven, as well as grown Persons. The Argument is well drawn from this Text: Those who have a right to a Membership in the Church, are to be baptized: Or, those who have a right to the Kingdom of Glory may be baptized. But one or both of these are affirmed in this Text. We must take heed, we do not found Infant-Baptism, upon the Example of Christ in this Text, for it is certain that he did not baptize these Children, Mark only saith, he took them into his arms, laid his hands on them, and blessed them. The Argument for Infant-Baptism, from this Text is founded upon his words, uttered on this occasion, nor upon his practice. Mark addeth, that our Saviour told them, That unless a man receive the Kingdom of God as a little child, he could not enter into it. But we opened those words before, Matt. 18. 3, where we met with the same in effect.

16 And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

This History is reported by Mark, Chap. 10. from v. 17. to v. 23. and by Luke Chap. 18. from v. 18. to v. 24. Mark saith, When he was gone forth into the way, there came one running and kneeled to him, and asked him: Good Master! What may I do, that I may inherit eternal life? Luke saith, A certain ruler asked him. Our Lord was now in his way from Galilee to Judaea,

and to Jerusalem. There cometh a Person, a Ruler, whether of some of the Synagogues, or in some place of Civil Magistracy, the Scripture saith not. He runs, he kneeleth to him (paying him at least a Civil Homage, as to his Superiour) he salutes him with the ordinary Title they gave to their Teachers: Master, Good Master, he propoundeth a Grave question to him, what he should do that he might get to Heaven? But yet he doth not propound the Question in those terms: but, What good thing should I do, that I may have eternal Life? It appeareth, by his respect shewed to Christ at his coming, and by the question proposed, and by his going away sorrowful, when our Saviours Answer did not satisfy him, that he did not come upon any captious design to entrap our Saviour, but out of a desire to learn; but yet, it appeareth plainly, that he was a Pharisee, or a Disciple of the Pharisees, and though his Life was in his own Hands, that he had a Power in himself to do some good thing, by which he might merit Eternal Life, or upon the doing of which, he might at least obtain Everlasting Life; though not as a strict reward for his Work, without any consideration of a Merit: He grants an Eternal State, he declares his desire of an Eternal Happiness, he declareth his readiness to do some Good thing, that he might obtain it.

17 And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

Mark omitteth the latter Clause, and only saith, Thou knowest the Commandments: So saith Luke, chap. 18. v. 19, 20. Our Saviours design here was, not to shew this young Man by this Answer, the way by which it was possible, that he or any other might come to Heaven, but only to convince him of the Errors of the Pharisaical Doctrine; they would not own Christ to be God, nor to become forth from God, They taught Eternal Life to be obtainable by the Works of the Law, and by a fulfilling of the Law, according to that imperfect Sense which they gave of it, of which we heard much, chap. 5. Now (saith our Saviour.) Seeing you will not own me to be God, nor yet to have come from God, why callest thou me good? There is none Originally, Essentially, and absolutely good, but God: There is none derivatively good, but he deriveth his Goodness from God. How callest thou me Good, whom thou wilt neither own to be God, nor to derive from God? But if thou wilt enter into life, keep the Commandments. This was the Doctrine of the Pharisees: That men might keep the Commandments. Saith our Saviour, the way to Eternal Life, according to your Doctrine, is plain before thee: You say, Men may perfectly keep the Commandments of God. He that doth so shall be saved. Therefore keep the Commandments: Not that our Saviour thought he could do it, or that there did lye a passable Road to Heaven, that way, but that he might convince him of his Error, and the need he had of a Saviour.

18 He saith unto him, Which? Jesus said, \* Thou shalt do no murder, Thou shalt not commit adultery, thou shalt not steal, Thou shalt not bear false witness.

\* Exod. 20. 13; Deut. 5. 17.

19 \* Honour thy Father, and thy Mother, \* Thou shalt love thy neighbour as thy self.

\* Chap. 15. 4. \* Lev. 19. 18. Chap. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.

Mark addeth, Defraud not, Chap. 10. 19. but Luke doth not put in, Chap. 18. 20. Three things we may observe. 1. There are no Commandments mentioned, but those of the second Table. 2. Nor are they reckoned up in order. 3. The tenth Commandment is expressed by: Thou shalt love thy neighbour as thy self: Which elsewhere our Saviour calls the second great Commandment, and makes comprehensive of all the Commandments of the second Table. We must not from our Saviours order here, in the Enumeration of the Commandments, either conclude, that the Precepts of the second Table, are greater than those of the first, or that it is enough to keep them, in order to Eternal Life: Nor yet, that the fifth Commandment is lesser than the sixth, seventh, eighth, ninth, because it is put after them. But, 1. Our Saviour had reckoned up Commandments enough to convince this Man, that he could not by keeping the Commandments hope for Eternal Life. 2. He had reckoned those by some, of which he intended by and by to convince him, that he had not kept the Commandments. 3. And those of the Non-Observation, of which it was most easie to convince him. 4. The Pharisees lookt upon these, as the most vulgar and easie Commandments. 5. Because Love to our Neighbour, is an excellent Evidence of our Love to God. As concerning the Order, in which they are enumerated: It was not our Saviours business here to shew which was the greatest Commandment, that he hath elsewhere determined; calling, Thou shalt love the Lord thy God with all thy heart, &c. the first and great Commandment, here he is not solicitous about the Order.

20 The young man saith unto him, All these things have I kept from my youth up, what lack I yet?

Those words, What lack I yet? Are not in Mark or Luke.



The young Man understood these Commandments, according to the Pharisees Interpretation of them, who as we heard, Chap. 5. interpreted them only as prohibiting the Overt-Acts, not the inward Lusts and Motions of the Heart, together with the means or occasions leading to such Acts. Paul saith, *He had not known lust, if the law had not said, Thou shalt not covet, Rom. 7. 7.* Men that deceive themselves with false Glosses, and Interpretations, may think they keep the Commandments of God, and be very confident of a Righteousness in themselves. But it is impossible others should be so: *What lack I yet?* He expected Christ should have set him some new Task, and was not aware, that he only wanted a better knowledge and understanding of the Law, to convince him of his mistake.

\* Chap. 5. 20.  
Luke 12. 33.  
& 16. 9.  
1 Tim. 6. 18, 19.

21 Jesus saith unto him, If thou wilt be perfect, \* Go, and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me.

Mark repeats it thus, chap. 10. 21. *Then Jesus beholding him, loved him. And said unto him, One thing thou lackest. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up thy cross, and follow me, Luke chap. 18. 22.* repeats it as Matthew, only he begins it with, *One thing thou lackest.* Mark saith, that Jesus beholding him loved him, not with a special saving Love, for he sent him away sad; upon his going, he tells his Disciples, that it was a very hard thing for a Rich man to come to Heaven, he tells him, One thing was wanting to him; but he loved him with such a common Love, as he loveth all his Creatures with, and more especially, such as are better than others. All that can be concluded from hence is: *That Acts of moral righteousness are pleasing to God.* He saith to him, *If thou wilt be perfect:* That is, in keeping the Commandments of God. The Papists make a great deal of stir to found upon this Text, their *Counsels of Perfection.* As if Christ here were advising only the young Man to do something beyond what the Law strictly required, in order to a more perfect State than others. But that this cannot be the Sense of the words, will appear to him who will diligently consider. 1. That this had been needless for our Saviour, for directing the young Man to keep the Commandments, in order to his obtaining Everlasting Life, had sufficiently declared, that the keeping of the Commandments was Perfection enough. 2. He says, *One thing is wanting to thee:* That is, in order to thy obtaining Everlasting Life, which had not been true, if our Saviour had granted him to have kept all the Commandments, for he had before let him know, that the keeping them was sufficient. Our Saviour therefore, by this Speech, only endeavours to convince him, that he had not kept all the Commandments. But it may be objected, *How could that be? For there was no Commandment that obliged him to go sell all that he had, and give to the poor?* I answer: There was a Commandment, *That he should love the Lord his God with all his heart, and soul, and strength,* which he could not do, unless he had an Heart ready to obey any Command God should lay upon him; which our Saviour puts upon the Trial, by this special Precept. 2. There was a Commandment, *that he should love his neighbour as himself,* and that he should not covet. Now not to be ready at the Commandment of God, liberally to relieve the poor Members of Christ, argued a covetous mind, more in love with his Estate than with God; So as though this was not before specially commanded, yet it was commanded generally, and that he would have understood, had he rightly understood the Law of God; especially having such a Promise annexed, *as thou shalt have treasure in heaven.* 3. Nor must all the command be taken to be included in those words, *Go sell all that thou hast, and give to the poor,* but the following words must also be taken in. *And come, and take up the cross, and follow me.* Perfection here, is not made to lye in a voluntary Poverty only, but in coming after, and following of Christ with a free taking up of the Cross. In short, No man can be perfect in keeping the Commandments of God. *That doth not love God with all his heart, soul, and strength:* Nor can any Man pretend to this, that hath not an Heart ready to obey God in all things, whether more generally, or more specially commanded. Nor can any Man fulfil the Duty of the second Table, without first fulfilling the Duties of the first; for if our Love to our Neighbour flow not from a Love to God, it is no Act of Obedience, and consequently no fulfilling the Law, which is not fulfilled by meer doing the external Duty of it, but by doing what is required in it, out of an Obedience unto God, which cannot be without a first loving God.

22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

Mark saith the same, chap. 10. 22. So doth Luke chap. 18. 23. He was sorry that he had ever propounded the Question, or that the terms were such as his covetous Heart could not comply with. He would have had Heaven, if he could have had

it cheap: Or it may be he would have parred with something for it, but to *sell all* was an hard Saying! Or he was sorry to see himself so confused and convinced, that whatsoever he dreamed, he had not kept the Commandments, and had not an Heart prepared to obey God in one thing. It is not said, *Because he loved his great possessions,* but, *for he had great Possessions:* Yet the first is intended. It is an hard thing for us to have a great Concern in the World, and not to love it more than God. He *went away*, he would hear no more of that Discourse: How many would have Heaven, if they might have it upon their own terms? How few are willing to come up to Gods terms? How false and deceitful are our Hearts? They will persuade us we have done all, when indeed we have done nothing, nor are prepared to do any thing in Truth and Sincerity? We are not perfect, something is wanting to us, till *To Will*, to do whatsoever God requireth of us, be present with us, though, when it comes too, we may want strength to perform.

23 Then said Jesus unto his disciples, Verily I say unto you, that \* a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, it is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

Mark saith, chap. 10. 23. *And Jesus looked round about, and said to his disciples, How hardly shall they that have riches, enter into the kingdom of God. And the disciples were astonished at his words, but Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God. Luke saith, chap. 18. 24, 25. And when Jesus saw that he was sorrowful, he said, How hardly shall they that have riches, enter into the kingdom of God! For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God. Our Lord seeing the young man that came to him so briskly, with such a Zeal for his Soul, and appearing warm in desire, to be instructed in the right way to Heaven, and asking for a Task to be set him: First, what good thing he should do in order to that end; then calling for more, when our Saviour had reckoned up some Commandments to be observed. *What lack I yet,* saith he? Go away quite damp and sorrowful, when our Saviour said not to him, *Give thy body to be burned,* no nor yet, *cut off a right hand, or foot, or pluck out a right eye.* Only part with some of thy Circumstances, *Sell what thou hast and give to the poor.* A thing he might have done, and have been a man still perfect; both as to his Essential and Integral parts. He hence takes occasion to discourse with his Disciples, the danger of Riches, and the ill influence they have upon mens Souls, with relation to their eternal Welfare. Luke and Mark say, he spake it by way of Question. How hardly? Matthew delivereth it as spoken positively. *A rich man shall hardly enter,* &c. The Sense is the same, only the Interrogation seems to aggravate the Difficulty, and to fortify the Affirmation, as much as to say, a Rich man shall very hardly enter into the Kingdom of Heaven. The Disciples were astonished at this (saith Mark) which made our Saviour say it over again, with a little Exposition. *How hard is it for them that trust in riches, to enter into the kingdom of God?* Which Exposition is so far from a Correction, or abatement of the severity of his former Speech, that some judge it rather a Confirmation of it, for he goes on with saying: *It is easier for a camel to go through the eye of a needle.* But why should this astonish the Disciples, who had no reason upon this account to Fear for themselves, who had forsaken all to follow Christ? Possibly, because it was so contrary to the common opinion of the World, who did not only as in Malachi's time, call the *Proud Happy;* but thought God had scarce any Favour for any but the Rich: In opposition to which Christ, Luke 6. 20. 24. *Blesseth the poor,* and pronounceth Woes to the Rich, as having received their Consolation. As to the words themselves. The design of our Saviour in them, was not to condemn Riches, as in themselves damnable; nor yet to deny Salvation to all Rich Persons: Our Lord knew, that Abraham, Isaac, Jacob, Job, were all Rich Persons, and yet in Heaven, so was David and Solomon, &c. He also knew, that Riches were the Gifts of God, Good things, not in themselves pernicious: His design was only to shew, that they are dangerous Temptations, soliciting and enticing our Hearts, into so great a Love of them, and Affection to them, as is not consistent with our Duty, with reference to God; and giving the Heart of Man such Advantages for the Lusts of Pride, Covetousness, Ambition, Oppression, Luxury, (some or other, of which are predominate in all Souls) that it is very hard for a Rich man, so far to deny himself, as to do what he must do, if ever he will be saved. For those words in Mark, *Them that trust in riches.* I take them rather, to give the reason of the Difficulty, than to be an Abatement of what he had before said. For to trust in Riches, is to place an Happiness in them, to promise our selves a security*

from them, so as to be careless of a further Happiness, *Psal.* 49. 6. & 52. 7. *1 Tim.* 6. 17. That which makes it so hard for a Rich man to be saved, is the Difficulty of having Riches, and not placing our Felicity in them, being secure because of them, and having our Hearts cleave unto them, so as we cannot deny our selves in them, to obey any command of God: And the suffering them to be Temptations to us, to Pride, Luxury, Ambition, Oppression, Contempt, and Despising of others, Covetousness, &c. Upon these Accounts our Saviour goeth on and saith, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.* Which doubtless was a Proverbial Expression in use, then amongst the Jews, to signify a thing of great Difficulty, by terms importing impossibility: Or, else the Phrase may signify an impossibility, without the extraordinary Influence of Divine Grace, as our Saviour seemeth to expound it in the next Verse.

25 When his disciples heard it, they were exceedingly amazed, saying, who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but \* with God all things are possible.

*Mark* saith, *They were astonished out of measure, saying among themselves, &c.* All three Evangelists agree in the same substance of the other words. But why are the Disciples amazed? Or why do they say, who then can be saved? Are there not in all places more Poor than Rich Persons? The Disciples might reasonably conclude, that Poor Persons were by their Poverty also exposed to many great and dangerous Temptations, that even they, though they had not Riches, yet might too much place Felicity in them, and cover what they had not; and from hence collect a difficulty for any to get to Heaven. Our Saviour saith unto them, *With men this is impossible, but with God all things are possible.* If men indeed were left all to themselves, none would be saved, the Black-a-moor cannot change his skin, nor the Leopard his Spots. But God can bring men to Heaven, by the mighty power of his Grace, he can change a Rich mans Heart, and take it off from too much Love of Riches, and make him to despise and contemn his Wealth, and to put his Trust in the living God: Or, a poor mans Heart, and make him poor also in Spirit, and rich in Grace.

27 \* Then answered Peter, and said unto him, Behold we have forsaken all, and followed thee, what shall we have therefore?

28 And Jesus said unto him, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, \* ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

*Mark* and *Luke* repeateth the words of *Peter* in part, but neither of them have this part of our Lords answer, particularly respecting his Apostles. We heard before, *ch. 4. 18, 21.* of *Peter*, and *Andrew*, and *James*, and *John's* forsaking all, and following of *Christ*, when he called them, the others doubtless did the same: *Peter* observing that our Saviour laid not the stress of mens Salvation, either upon Riches or Poverty, but upon the Frame of Mens Spirits, their Humility, Self-denial, their Obedience to, and readiness to follow him, rejoiceth these words, and saith, *We have forsaken all, and followed thee, what shall we have?* Some think that he had an Expectation of something in this Life, according to the Notion which the other Jews had; and it is apparent, the Disciples had some Tincture of a secular Kingdom, which the Messiah should exercise. But considering our Lords former Discourse, could not be so interpreted, and the Disciples question, *Who then can be saved?* I cannot agree that. And for the same reason I cannot agree, that the coming of the Son of man in his Glory, mentioned *v. 28.* should be understood of his coming in his Mediatorial Kingdom, (as some would have it) but of his last coming, which is most properly called, *The coming of the Son of man in his Glory*, mentioned, *1 Thess.* 4. 15, 16, 17. & *Jud.* 14. and that the thing here promised to the Apostles, is not a preference in the Church, but a further degree of Honour and Glory in the day of Judgment. *You which have followed me in the regeneration:* That is at this time, while I have been by my Doctrine Reforming the World. In the Regeneration of my Church, while I have been putting it into a new State. Some make those words, *In the Regeneration*, to refer to the next words. *In the Regeneration:* That is, *In the day of Judgment*, when *Christ* shall come in his Glory. The Apostle indeed, *Acts* 2. 21. calleth that day, *The time of the restitution of all things.* And the Prophet speaks of it, as the time of the New Heavens and New Earth, *Isa.* 66. 22. So doth the Apostle, *2 Pet.* 3. 13. and *John*, in *Rev.* 21. 1. It is not much material, to which part we apply the term. *You that have followed me:* That is, who

have followed, and shall go on and follow me, for this promise cannot belong to *Judas* the Son of Perdition: *You shall sit upon twelve thrones.* Judges and Princes use to have Assessors, that sit with them in Judgment. He mentions twelve Thrones, because he had now twelve Disciples, his Apostles, and though afterward *Judas* fell away, yet *Matthias* succeeded, *Acts* 1. 26. So as the twelve Thrones shall not be empty; but filled up with twelve that followed *Christ* (for such a one was *Matthias*, *Acts* 1. 21.) Judging the twelve Tribes of Israel. Though the Tribes were thirteen, yet they usually went under the Notion of Twelve, because *Levi* was not counted, as having no particular Possession: That is, judging the Jews for their Unbelief, and not reception of me: Judging others also, but Judgment shall begin at the House of God. Doubtless this Promise imports, that the Apostles shall have a higher place in Glory at the great day, than ordinary Believers: Yet the Apostle saith the Saints shall judge the world, *1 Cor.* 6. 2.

29 And every one, that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name sake, shall receive an hundred-fold, and shall inherit everlasting life.

*Mark* saith, *chap. 10. 29, 30.*—For my sake and the gospels, And he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. *Luke* saith, *chap. 18. 29, 30.*—For the Kingdom of Gods sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting. The words are a liberal Promise, and we must consider, 1. To whom it is made. 2. Of what it is. The former Promise respected the Apostles, and was special, as appears by the number of twelve Thrones. This respecteth all those that should forsake any thing: Houses, brethren, lands, sisters, fathers, mothers, wife, children, for *Christ*: Which is expressed by three *Hyperboles*, for my names sake, for the gospel sake, for the Kingdom of Gods sake. (All of the same import) rather than they will forsake me, and the profession of my Gospel, rather than they will sin against God. The promise is, 1. Of an hundred-fold in this life. 2. Of eternal life. We must not understand of an hundred-fold in *Specie*, but in value. Therefore *Mark* saith, he shall receive what he hath in this Life with Persecutions: What is therefore this hundred-fold in this life? 1. Joy in the Holy Ghost, Peace of Conscience, the Sense of Gods Love: So as with the Apostles, they shall rejoice, that they are thought worthy to suffer any thing for the Name of *Christ*, *Acts* 5. 41. They shall with *Paul* and *Silas*, *Acts* 16. 25. Sing in the Prison; with those, *Heb.* 10. 34. Take joyfully the spoiling of their goods, knowing they have in heaven a better, and an enduring substance. This inward Joy and Peace, shall be an hundred-fold more, than Fathers, and Mothers, or Brethren, or Sisters. 2. Contentment. They shall have a contented frame of Spirit, with the little that is left, though they have not so much to drink as they had, yet they shall have less thirst, *Phil.* 4. 11, 12. 3. God will stir up the hearts of others, to supply their wants, and that supply shall be sweeter to them, than their abundance was. 4. God sometimes repays them in this Life, as he restored *Job* after his Tryal to great Riches. But they shall have a certain reward in another World, Eternal Happiness.

30 \* But many that are first, shall be last, and \* Chap. 20. 16. the last shall be first.

So saith *Mark*, *chap. 10. v. 31.* We have much the same Sentence, *Luke* 13. 30. and *chap. 20. 16.* The Jews that are counted now the First, nearest to the Kingdom of Heaven, shall have no place there: And the Gentiles look upon, as most remote from it, shall be admitted into it. The Pharisees and great Doctors, who think themselves First, that is, nearest the Kingdom of Heaven, shall be last, and those whom they count Last, such as shall have nothing to do with Heaven, shall be counted the First shall have the preference, the chiefest place in Heaven. It is a general Sentence, and may be applied variously. But if we consider what Discourse follows, we shall see reason to interpret it, as an awakening Sentence to the best of Men. It is the Apostles, to those who had forsaken all to follow him, to whom he here saith: *But many that are first, shall be last, &c.* As much as if he had said, you have forsaken all and followed me, but you had need look, and consider, from what Principle, with what Love, and to what end you have done it; you had need keep a watch upon your selves, and see that you hold on, and that you have no Confidence in your selves. For many, *That are first in Profession:* First, in the opinion of others, First, in their own opinion and confidence, at the day of Judgment, will be found to be the Last in my and my Fathers Esteem and reckoning: And many who make not so great a noise, nor have so great a Name and Repute in the World, and who have the lowest and meanest Opinion of themselves, will be found first, and highest in my Favour. The day of Judgment will frustrate many Expectations.



CHAP. XX.

**F**OR the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard.

|| See on Chap. 13. 23.

2 And when he had agreed with the labourers for a || peny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place.

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a peny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a peny.

11 And when they had received it, they murmured against the good man of the house.

|| Or, continued but one hour.

12 Saying, These last have || wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: Didst not thou agree with me for a peny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

\* Rom. 9. 21.

15 \* Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

\* Chap. 19. 30.

\* Chap. 22. 14.

16 \* So the last shall be first, and the first last: for many be called, but few chosen.

We find this Parable only recorded by St. Matthew; nor have any thing to guide us in understanding the Scope of our Saviour in it, but the sixteenth Verse. *So the last shall be first, and the first last: for many are called, but few are chosen.* Some here by *First*, understand such as are of greatest Repute and Estimation in the World: or who have the highest Opinion of themselves. By *Last*, they understand Persons who are of meaner Note and Reckoning in the World, and have lowest opinion of themselves. The former shall be *last*, as to the Love and Favor of God, and any reward from him: and the other shall be *first*. Others by the *First*, understand the Jews, who were the first People God had in the World, and more dignified than any other by Privileges: By the *Last*, the Gentiles, who came last into the Church of God. This seems to be directly intended by our Saviour, who perfectly knew the Pride and invidious Temper of the Jews, who valued themselves upon their Privilege, that they were the Church of God, when the World lay in Wickedness; and were apt to resent as an Indignity, that the Gentiles should be called into the Church, and be made equally partakers of Spiritual Privileges with them. Having now fixed the Scope of the Parable, the Interpretation is easie. The Kingdom of Heaven, that is the sovereign Dispensation of God in calling Nations or Persons to partake of Spiritual Benefits in his Church, and consequently of eternal Blessedness; is like unto a man that is a householder, which went out early in the morning, to hire labourers into his vineyard. The Householder is God the Father, compared by Christ to an Husband-man, with respect to the Culture of Vines, John 15. 1. to one that hath a Vineyard, Isa. 5. 1, 2, &c. The Vineyard is the Church, the Work is that which concerns eternal Salvation, both of our own Salvation, and of others that are committed to our Charge, or that are within the compass of our Activity to do them Spiritual Good. The labourers, are eminently Persons

in Office, and generally all that are called by the Gospel. The hiring of them imports the gracious Promise of the Reward published in the Gospel to those who will work. The *peny*, is the Reward comprehensive of the Spiritual Privileges, that Persons in the Church are made Partakers of. *Men standing idle in the market-place*; signifies their neglect of the great and proper Work, for which they came into the World, to glorify God, and save their Souls. *His going out at several times, and calling in some to the vineyard, at the third, sixth, and ninth hours*, implies the calling of the Jews in the early Age of the World, and his sending the Prophets in sundry times, when they were degenerated, to return to his Service. *The calling some at the tenth hour*, particularly respects the bringing in the Gentiles by Preaching the Gospel, who before were without the Knowledge of God, and the way to Life. *The even*, is the time of Accounts and Recompence. *The murmuring of some*, that they received no more than those that came later into the Vineyard, primarily and immediately signifies the Envy and Vexation of the Jews, that the Gentiles should be equal Partakers of the Grace of God, with themselves, who for so many Ages, had been his peculiar People. *The householder's vindicating himself*, is from two Considerations: wherein it appears, that his Liberality to some, is perfectly consistent with his Justice to all. 1. That he agreed with them for a Peny, which they received: The Jews enjoyed those external Privileges of Gods Covenant, which they so much valued themselves for, till they cut themselves off by their obstinate rejecting his Grace. 2. That he might do what he pleased with his own. He was Master of his own Favors, and it was malignity to tax his Bounty to others, which was nothing prejudicial to what was due by Agreement to them. Our Saviour concludes the Parable, that the Last shall be First: The Gentiles shall be made Partakers of the Gospel, with the blessed Privileges attending to it: And the First shall be Last: That is, the Jews should be deprived of those Privileges. And analogically in every Age, some who are first, in presumption of their own Merit, in Profession and Reputation, but not in real Holiness, shall be last in Gods Account; and those who were sincere and diligent in the Christian Calling, though disvalued by the World, shall be preferred before them: For many are called, but few are chosen. This is the Reason of what is said before: Many are called by the external Preaching of the Word, into the visible Communion of the Church; this is the evident meaning by the reading of the Parable, wherein 'tis said, Persons were called at several Hours, comprehending the Ministry of the Prophets and the Apostles, and all the Succession of Preachers in every Age: and few are chosen; That is, by the free and unchangeable Decree of God ordained to eternal Life, and to partake of saving Grace, in order to the obtaining it. This is the main Scope of the Parable.

17 And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death.

19 \* And shall deliver him to the Gentiles, to mock, and to scourge, and to crucifie him: and the third day he shall rise again.

\* Chap. 24. 9. Luke 23. 1. John 19. 16. Acts 3. 13.

Both Mark and Luke give us account of this passage. Mark saith, Chap. 10. 32, 33, 34. *And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and to the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles; And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.* Luke hath it, Chap. 18. 31, 32, 33, 34. *Then they took unto them the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on; And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.* Our blessed Lord was yet upon his road from Galilee to Jerusalem; we have here an account of some of his travelling Discourse, to teach us to make use of all time for edifying, and profitable Discourse. Mark saith, that as they went, Jesus went before them, and they were amazed, and as they followed they were afraid. Mark gives us no account of any formidable Object in their Eye: Those that think they were amazed to see him make such hast to his death, forget that Luke saith, that after our Saviour had further instructed them in this, they understood it not; But probably they knew he was going into the Nest of his Enemies, and this made them afraid. He calls to him the Twelve, (it was not a Discourse fit for a Multitude) and gives them an account very particularly of what he had

twice

twice or thrice before taught them; he had before told them of his Death and Resurrection, and that he should be betrayed to death; here he describes the manner, *they should deliver him to the Gentiles, (to Pilate and Herod)* he describes his previous Sufferings, he should be *scourged, mocked, spit upon, and the kind of his death*, he should be crucified; that when these things came to pass, they might be assured that he was God, who had so punctually foretold things to come, not existent in their causes, but meer Contingencies, he comforteth them with two things. 1. *That it was according to what had been foretold by the Prophets.* 2. *That though he died, he should rise again the third day.* They had need of this fore-warning, for a fore-arming; for considering that they now looked upon him as the Messiah, it might well pose them, to think how he should dye; and when they had seen all these things come to pass, it might have shaken their Faith, but being so particularly foretold, the coming of them to pass, rather confirmed their Faith in him as the Son of God, than weakened it. But *Luke saith, They understood none of these things.* That is, surely they believed none of them, the *Saying was hid from them.* The words were plain enough, but they could not reconcile them to their Reason, they could not conceive how he who was the Messiah could dye: nor get over the Prejudice of his being a Temporal Prince, and exercising a Kingdom in this World: For his rising again the third day, they could not believe it.

Chap. 4. 21.

20 Then came to him the mother of \* Zebedees children with her sons, worshipping him, and desiring a certain thing of him.

21 And he saith unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

*Mark saith, Chap. 10. 35, 36, 37. And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.* Matthew's saying, *In thy kingdom, Mark, In thy glory,* leaves us in some doubt, whether these two Disciples and their Mother, had here some carnal Notion of the Kingdom of Heaven, because Christ had before spoken of some that should be first in it, and others last. Or were in some expectation of some glorious secular Kingdom, which Christ after his Resurrection should exercise in the World; for that they had some such thoughts, appears from *Luke 22. 24. Acts 1. 6.* This Mother of James and John was Salome *Mark 16. 40.* A constant follower of Christ, *Matt. 27. 55, 56.* Matthew saith she spake, *Mark* saith her two Sons spake. They would first have had a general Grant from Christ, of *whatsoever they should ask, or a certain thing.* But wise Men use not to grant such Requests; Our Lord asks them what they would desire? Then do they betray their Ambition. Was there ever a more unreasonable Request, than for them to be Sutors for great Places to him, when he had but now told them, he was going to be *Spit upon, scourged, condemned, crucified?* Yet there was this good in it, they by it discovered a Faith in him, that notwithstanding all this, he should be exalted, and have a Kingdom. But how carnal are our Conceptions of Spiritual and Heavenly things, till we be taught of God a right Notion of them?

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

*Mark* hath the same, Chap. 10. 38, 39. Our Saviour gently reproves them for their inadviced Petition, and again mindeth them, that he *was first to suffer, and then to enter into his glory,* and that by much Tribulation they also must enter into the Kingdom of God, which was a thing fitter for their present Thoughts, than sitting at his right hand, and left hand, for we *must suffer with him, if we will be glorified together,* Rom. 8. 17. How ready are we to ask we know not what? *Are you able to drink of the cup, &c.* The Sense is, are you able to suffer, what I am to Suffer? Hereby our Saviour intimates, That those who are the freest, and greatest Sufferers for Christ, shall have the greatest Rewards from him. Christ here expresseth his Sufferings under the Notion of *drinking of a cup, and being baptized with a baptism.* A cup is an ordinary Metaphor in Holy Writ, by which a Mans Portion in the Life is expressed, whether it be a Portion of good things or evil. *Psal. 11. 6. Isa. 51. 17. Jer. 25. 15. Lam. 4. 21. Chap. 26. 39, 40, 42. John 18. 11.* Drinking of a Cup is usually put for Suffering, *Jer. 49. 12. Ezech. 23. 32. Obad. 16.* The Metaphor being as some think, taken from a Custom in some Nations, to put Malefactors to Death by giving them a cup of poison to drink, or as others think, from the leud Custom at Comportations to force men to drink off their Cups. *To be baptized with the baptism I am baptized with,* hath the same

Import, see *Luke 12. 50.* Afflictions are ordinarily compared in Scripture to Waters: To be baptized, is to be dipped in Water; Metaphorically to be plunged in Afflictions: I am, saith Christ, to be baptized with Blood, overwhelmed with Sufferings and Afflictions, are you able to be so? *They say unto him, we are able.* This was as rashly spoke as the other. How little do we know our own strength? Chap. 26. 55. When Christ was apprehended, *they all forsook him and fled.*

23 And he saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand, and on my left, is not mine \* to give, but it \* Chap. 23. 34. shall be given to them for whom it is prepared of my Father.

*Mark* hath the same, Chap. 10. 39. 40. Our Saviour here telleth them, that as he was first to suffer, and then enter into his Glory; so they that should be glorified with him, should also first suffer with him, for none shall be crowned, but those who strive lawfully, *2 Tim. 2. 5.* And all that will live Godly in Christ Jesus, shall suffer Persecution, *2 Tim. 3. 12.* But who should be highest in the Kingdom of Glory, his Father must determine upon *whose Will,* the disposal of his Kingdom, and the preferences in it depended. This Text hath been abused, by those who have denied Christ's Deity, and Equality to the Father, as if it served their purpose: Because Christ here denieth it in his Power, to dispose of the Kingdom of Heaven; but besides that, he elsewhere asserts the contrary, *John 10. 28. & 17. 2.* Christ doth not here speak of what was in his Power, but what was his Office as Mediator, so his work was to encourage them to fight the good Fight, not to dispend out Crowns to them. Or else, he speaketh of himself as Man, as he speaketh, *John 14. 28.* Nor indeed doth Christ here deny, that it was in his Power, but only that it was in his power, to give this preference to any, except those for whom his Father had prepared it: Note the Greek is, *ἐν ἐξουσίᾳ δίδωμι, ἀλλ' οὐκ ἐπιτιμῶμαι.* That is, *Is not mine to give, but to them for whom it is prepared:* So that those words [it shall be given to them] which our Translators put in, were better left out. All this was before ordered and determined by God, and he could only dispose of the Kingdom of God, according to the Eternal Council, *Αλλὰ* (which we translate *but*) hath here the Force of *ἐμὴν* (mine) as in *Mark 9. 8. 2 Cor. 2. 5.* Besides that, to shew the Order of the Trinity in working; Acts of Power and Providence, are usually ascribed to the Father, though by other Scriptures it appears that the Son in them co-operate with the Father.

24 \* And when the ten heard it, they were \* Luke 22. 24. moved with indignation against the two brethren. 25.

*Mark 10. 41.* Here is not yet a word of Peter's Primacy, or any Claim he put in for it, nor it seemeth, had the others any Apprehension of such an Establishment, for then, neither would James and John have put in for it, nor would all the Disciples (among whom Peter was one) have been so displeased at the Ambition of James and John, yet they seem to be sick of the same Disease, and to have been displeased only, that they had the start of the Motion, and had put in their Petition first.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But \* it shall not be so amongst you, \* but \* 1 Pet. 5. 3. whosoever will be great amongst you, let him be \* Chap. 23. 11. your minister. *Mark 9. 35.*

27 And whosoever will be chief amongst you, let him be your servant.

So *Mark* hath much the same, Chap. 10. 42, 43, 44. *Luke* hath also much the same, (but it seemeth spoken at another time) *Luke 22. 25, 26, 27.* I shall not here intermeddle with the Disputes, some have founded on this Text: *Whether there may be a civil magistracy amongst Christians:* A thing undoubtedly Foreign to the Sense of this Text. Or, *Whether Christ here establisheth a party amongst ministers;* Which I do not think our Lords design here: Nor yet, with that other question, *Whether ministers of the Gospel may take upon them, the exercise of any civil power.* That which our Saviour here intendeth, 1. *To distinguish his Kingdom from the Kingdoms of the world:* Those Kingdoms are over mens Bodies and Estates, his was a Spiritual Kingdom, over the Hearts and Consciences of Men. Or rather, his was a Kingdom of Glory, where there would be no need of Rulers and Magistrates, as in the Governments of the World, nor any such exercise of Authority, as is here exercised in the Government of earthly Kingdoms, and Polities. 2. *To condemn ambition and pride in his Disciples,* as making them most unfit for this Kingdom, which is a thing he had before taught them. The way to be greatest in Heaven, is to be humblest, to be low and mean in our own Eyes: This I think



think to be the properest Interpretation of this Text. Our Lord by it correcting the erroneous Opinion of his Disciples had of the Nature of his Kingdom, as also their Pride, and Ambition, and pressing upon them other Studies, than how to be the greatest in any Earthly Kingdom. If any do think, that in this Text our Lord hath some respect to the Kingdom he hath upon Earth. He rather checks Ambition, and an Affectation of Superiority, than any thing else, and lets us know, that such as love the Preheminence are most unfit for it: That the work of Heads of the Church, is but a Ministry, not a Domination, and that those who are fittest for it, and deserve most Honour in the Church, are those that least seek and affect it: And those most unworthy of that Honour, who most hunt after it. But I prefer the first Sense given of this Text. For certainly, what our Saviour here saith, was not only occasioned by, but had a great Relation to the Petition of *James* and *John* with their Mother; and the bearing Rule, and exercising Authority mentioned here, relates to the Kingdom mentioned in that Petition. Which I think cannot be understood of the Church, which was a Kingdom of Christ; which they as yet little understood, but they either meant the Kingdom of Glory, intaining carnal Conceptions of that, that there would be some Superiority and Inferiority there amongst the Saints, which our Saviour here correcteth their mistake in. Or else they fancied a Secular Kingdom to be exercised by Christ on Earth, after his Resurrection from the Dead. Our Saviour correcteth this mistake also, intimating that his Kingdom should be of another Nature, and the way to be higher in it, was to be Humble and Low, and mean in Opinions of our selves.

28 Even as the Son of man came not to be ministered unto, \* but to minister, and \* to give his life a ransom for many.

\* Luke 22. 27.  
John 13. 14.  
\* Tit. 2. 14.  
1 Pet. 1. 19.

So saith *Mark*, Chap. 10. 45. the Apostle saith, *Phil.* 2. 7. he made himself of no reputation, and took upon him the form of a servant. Our Saviour had before taught them, that the Disciple is not above his master. Such saith our Saviour, as is the King in my Kingdom, such must the Rulers and great Persons in it be: See what a Kingdom I have, I came not to be ministered unto, but to Minister, to serve the Necessities of Men and Womens Souls and Bodies: And to give my life a ransom for many. *ἀντάγω* a Redemption price; the Apostle useth *ἀντάγω* *ἵνα*, which signifieth a Price paid instead of another, *1 Tim.* 2. 6. So as there is no further Satisfaction or Price to be paid for any.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, what will ye that I shall do unto you.

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

*Mark* repeateth the same Story, Chap. 10. from v. 46. to the end, with several more Circumstances. 1. He mentioneth only one blind man, and nameth him *Bartimeus* the Son of *Timens*. He saith, the blind man was begging. *Mark* saith, when Christ called the Blind man, they said unto him. Be of good comfort, rise, he calleth thee. And he casting away his garment, rose and came to Jesus. He further adds, that Christ said to him. Go thy way, thy Faith hath made thee whole. *Luke* relateth the same, Chap. 18. v. 35. to the end. He saith, As he was come nigh to Jericho, he mentioneth but one blind man: In repeating Christs words, he saith, Jesus saith unto him, receive thy sight, thy Faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God; and all the people when they saw it, gave praise unto God. Our Lord presently gives his Disciples a Demonstration of what he had said. That he came to Minister, to serve even the poorest and most despicable Creatures. *Jericho* was a City not far from *Jordan*. *Jos.* 3. 16. it was taken, *Jos.* 6. and upon the Division of the Land, fell within the Lot of *Benjamin*, *Jos.* 18. 21. Our Saviour took it in his way from *Galilee* to *Jerusalem*. Probably these blind men, or *Bartimeus* at least, who alone is mentioned by *Mark* and *Luke*, hearing Christ was coming, sat first on the side of *Jericho* next *Galilee*, and then got him on the other side, as our Saviour was leaving the Town. Which makes *Luke* say, as he came nigh, and the two other Evangelists say, as he went out of *Jericho*, he sat begging. *Bartimeus* (being as it should seem)

the most known, and the most famous, is alone mentioned by *Mark* and *Luke*, *Matthew* (naming none) saith there were two. Which *Mark* and *Luke* deny not, but knowing only the Name of the one of them; they mention only one: They speak to our Saviour, under the Notion of the Son of *David*, by which they owned him as the true Messiah; for that was a Title by which the Messiah was known amongst the Jews, according to the Prophecies of him. They ask him for Mercy, they continue in their Cry, though the Multitudes rebuked them, as possibly thinking, they only came to ask some Alms, and were too importunate, seeing our Lord seemed not to regard them. God sometimes tryeth our Faith (by delays) how it will hold out, but he never frustrateth it. This mindeth us of our Duty, to Pray without ceasing. Christ stops, calleth them, asks them what they would have? They seem most sensible of their bodily wants, and answer. Lord that our eyes may be opened. Jesus hath compassion on them, toucheth their Eyes, Christ sometimes, but not always in healing, touched the affected part, and (as *Luke* saith) he said, Receive thy sight. The Miracle is wrought, they presently are able to see. *Luke* addeth, that Christ said, Thy Faith hath made thee whole; we have met with the same Phrase before, I have made thee whole, but thy Faith in me, hath prevailed with me to do it. Their Faith in his Power was seen in their owning him as the true Messiah. So able to do it. 2. In their imploring his mercy, and going on in their Cryes, of that Nature, though they met with a Rebuke. Faith, and fervent Prayer, do great things with God, because of his Compassion. And the prayer of faith shall save the sick, *James* 5. 15. & v. 16. The effectual fervent prayer of a righteous man availeth much. Nor is any Man so mean and contemptible in the World, (these two blind men were Beggars) but if they can believe on the Lord Jesus Christ, if they will lye in Christs way, if they will cry unto him, and not give over their Cryes; they shall obtain at our Saviours hands greater things than these. This Miracle gaineth God Glory from the multitude, and from the Blind man, not only Praise, but a Resolution to follow Christ. This should be the Effect of all Salvations wrought for us, Mercy is then duely improved, when it bringeth forth in our Hearts, Glory and Praise to God; and ingageth us to follow the Lord Jesus Christ. Our Saviour had wrought his former Miracles in *Galilee*, where the Witnesses of them were remote, he hath now two Witnesses in the Province of *Judaea*, who go along with him towards *Jerusalem*: Where we shall find him in the next Chapter.

## CHAP. XXI.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

2 Saying unto them, go into the village over against you, and straightway ye shall find an ass tyed, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

This Famous Story of our Lords entrance into *Jerusalem*, is recorded by *Mark* and *Luke* also; by *Mark*, Chap. 11. 1. by *Luke*, Chap. 19. 29. There is little difference in their Relation of it thus far, afterwards we shall find more: I shall consider what they all say, that I may at once give the story perfect. *Mark* saith, Bethphage and Bethany, He saith, You shall find a colt tyed, whereon never man sat. *Luke* hardly varieth at all from *Mark*, at least in nothing considerable. Our Lord was come now very nigh *Jerusalem*, *Bethany* was but fifteen Furlongs from *Jerusalem*, that was about two miles wanting an eighth part. *John* 11. 18. it was the Town of *Lazarus*, *John* 11. 1. *Matthew* names only Bethphage, which was a place at the same distance, at the Foot of the Mount of *Olives*, so called from the plenty of *Olive-Trees* growing there; this Mount was betwixt *Jerusalem* and *Bethphage*: It is like our Saviour was at both these Towns, for *Mark* and *Luke* nameth both; from one of them he sendeth two of his Disciples to a Village near hand; telling them, they should there find at their entrance in, an ass tyed with a colt, on which yet never man sat. *Mark* and *Luke* only mention the Colt, because Christ rode only upon the Colt. *Matthew* mentions the Ass, for the fulfilling of the Prophecy, of which we shall hear in the next Verses. Loose them, and bring them to me: And if any man say ought to you (which he knew they would, and *Mark* and *Luke* tell us they did) You shall say, the Lord hath need of him. Nor our Lord, but the Lord of Heaven and Earth; whose are the Cattel upon a thousand Hills, hath need of him, not for any weariness; he who had travelled on foot from *Galilee* to *Bethany*, could have gone the other two miles: But that he might enter into *Jerusalem*, as was prophesied of him, *Zech.* 9. 9. And he will straightway send him. The words are so, as may be understood as a Promise of Christ to send him back, but

it is more likely they are intended, as an assurance to the Disciples, that the owners would make no Difficulty to send them. These Instructions (considered with the Success) were an evident Argument of Christ's Divine Nature. Who could tell all particular Circumstances, and also which way the Heart of man would incline.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

The words are, *Zech. 9. 9. Rejoyce greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass.* The Evangelist quoteth no more of them, than served for his purpose. John in the short account he giveth of this our Saviour's entrance, quoteth them shorter, *John 12. 15.* The former part of the words are found, *Mat. 21. 11.* The Jews agree this Prophecy to respect the Messiah, though they were to be blinded, as not to see it was fulfilled in Christ. Tell ye the daughter of Zion, Prophecy you to the Jews, to the Citizens and Inhabitants of Jerusalem, Behold, Thy king cometh to thee. Thy spiritual King, having Salvation, the King promised and foretold, that shall bring Salvation, cometh, that is, shall shortly come to thee for thy Profit and Advantage. And you shall know him by this. He shall come *יב, Poor, Afflicted, Meek, Lowly, sitting upon an Ass, an Ass used to bear Burdens* (to the word signifies) and a *Colt the foal of an Ass:* Not upon both, they are Exegetical of each other. The first denoted the Species of the Beast, the second its Age: There was not any Prophecy of Christ more plainly fulfilled than this. Asses were of Old, Beasts that Great Persons used to ride on, *Jud. 10. 4. ch. 12. 14.* But after Solomon's time, the Jews got a Breed of Horses; so as only poor People rode upon Asses, mostly reserved for Burdens; whom could the Jews possibly expect to see coming, riding into Jerusalem, under the Notion of a King, bringing them Salvation in so little State, upon the Foal of an Ass, but the Person Prophecied of by Zechariah, Chap. 9. 9. whom they themselves confess to be the Messiah? And had not there been a strange Veil upon their Hearts, Herod's Courtiers and Pilates might have understood his Kingdom was not of this World, nor he such a King, as threatened their Grandeur.

6 \* And the disciples went, and did as Jesus commanded them.

Mark saith, Chap. 11. 4, 5, 6. And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him. And certain of them that stood there, said unto them, What do you loosing the colt? And they said unto them, even as Jesus had commanded, and they let them go. Luke saith, Chap. 19. 32, 33, 34. And they that were sent, went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose you the colt? And they said, The Lord hath need of him. The true Obedience of Christ's Disciples, is to be learned from the Practice of these two Disciples: They dispute not the Commands of their Lord, nor make Objections, nor raise any Disputes, nor are afraid of any Danger to themselves, they went, and that speedily, and are exact to what their Lord had commanded them, accordingly they find, as he had said, they loose the Colt, the Owner seeing them, asks why they loose the Colt. They tell him the Lord had need of him.

7 And brought the ass, and the colt, and put on them their cloths, and set him thereon.

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David, \* Blessed is he that cometh in the name of the Lord, Hosanna in the highest,

Chap. 23. 35. Mark saith, Chap. 11. 7, 8, 9, 10. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David. that cometh in the name of the Lord; Hosanna in the highest. Luke hath it yet with more Circumstances, Chap. 19. 35, 36, 37, 38, 39, 40. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce and praise God with a loud voice, for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disci-

ples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out. John also gives us some account of this, Chap. 12. 12, 13. On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord. They bring the ass, and the colt to Jesus, who had no Saddle, no costly Furniture for him; they were glad to lay on the Asses back some of their Garments, and to set Christ upon the Colt. And in a kind of a natural Country Triumph, made up without any kind of Art, some threw their Cloths in his way, some cut down Boughs of Trees, (Palm-trees, saith John) with these they bestrewed the way. Christ at Bethany in his Journey, had done a famous Miracle, raising up Lazarus from the Dead. John saith, Chap. 12. 18. The Fame of this, made many that were in Jerusalem, who were come thither against the Passover time (for John 12. 1. it was but six days before the Passover) go out to meet him, and joyned with those, who came along with him from Bethany, they cried all along as they came, Hosanna to the son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest. Blessed is the kingdom of our Father David. Peace in Heaven, and Glory in the highest. Many of these Expressions seem to be taken out of *Psalm 118. 24, 25, 26.* Their laying the Garments upon the Ass, and throwing them in the way, was a Custom they used towards Princes, as appears, not only by many Records out of profane Authors, but from *2 Kings 9. 13.* where the like was done at Jehu, upon his being anointed King over Israel. For the Acclamations they were also such as were usual to Princes: Whether Hosanna signified, Save now: Or, Help! We pray: Or, whether it was a Term by which they expressed their Desire of good Success, or Prosperity to the Person, to whom they applied it: Or, whether it was the Name of some Song used in their Festivals, or it signifies Boughs, &c. is not much material; they by this Acclamation, acknowledged him a King, the Son of David; they blessed him, they wished him Peace, Honour and Glory. This was the Acclamation of the multitude, who doubtless had but a small and imperfect knowledge of the Divine Nature of Christ, but yet looked on him, as the Son of David, as the Messiah. The Pharisees (some of which it seemeth had mixed themselves with this multitude, were troubled at the Acclamation, and (as Luke tells us) speak to Christ to rebuke them; but he answereth, If these should hold their peace, the stones would immediately cry out. It is a Proverbial Expression, the Sense of which is alone to be attended. The Sense is this: The time is come, set by my Father for the Publication of my Kingdom, and declaring what I am, and when Gods time is come, the thing must come to pass, by one means or another: If these Children of Abraham should hold their Peace, God is able of these stones to raise up Children to Abraham, and they should do the same thing, publish me as the Son of David, the King in Zion.

10 \* And when he was come into Jerusalem, all the city was moved, saying, Who is this? \* Mark 11. 15. Luke 19. 45.

11 And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. John 2. 13, 15. 13.

Such an unusual sight might well affect a great number in Jerusalem, with Admiration and Astonishment; the People especially, giving Honour to him as a King, and calling him the Son of David; and certainly, but that the meanness of his Appearance, and meanness of his Followers, put uninterested Men out of Fear; and gave Herod and Pilate some security, that there was no attempt on Foot, against the Civil Government: Our Saviour and his Followers would have been apprehended, as Raisers of a Sedition and Rebellion. But the multitude now gave him no other Title, than that of Jesus the Prophet; which yet was enough to distinguish him from other Prophets, for he was Jesus a Saviour, and the Prophet foretold, *Deut. 18. 15, 18, 19.*

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

13 And said unto them, It is written, My house shall be called an house of prayer, \* but ye have \* Jer. 7. 11. made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

This piece of the History, is related by two of the other Evangelists, but with great difference. Luke before this, mentioneth a Discourse upon the way, upon our Saviour's first fight of the City, and his Prophecy of the Destruction of it; but no other Evangelist mentioning it, I shall pass it over, till I come to his History. Mark hath this part of the History thus, Chap. 11. 11. And Jesus entered into Jerusalem, into



the Temple, and when he had looked round about upon all things, and now the even-tide was come, he went out to Bethany with the twelve. And on the morrow when they were come from Bethany, he was hungry—(Then he relates our Saviours cursing the barren Fig-tree, which I leave till I come to it in order.) v. 15, 16, 17, 19. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the money-changers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And when even was come, he went out of the city. Luke saith, Chap. 19. 45, 46, 47. And he went into the temple, and began to cast out them that sold therein, and them that bought, Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.— And he taught daily in the temple. It is plain by all the Evangelists, that our Saviour coming to Jerusalem five days before the Passover, went every night to Bethany, about two miles off, and returned in the Morning to the Temple, where Luke saith that he taught daily. The first day it should seem by Mark, that he only came into the Temple, lookt round about upon all things, and with the Twelve went out to lodge at Bethany. By his going into the Temple, we must understand only the outward Court for the Priests and Levites only might enter into the Inner Court, and the Holy Place; and the High Priest only might enter into the Holiest of all. Though Mark mentions not his driving out the Buyers and Sellers the first day, but reciteth it as if it had been done the second day of his coming, yet the best Interpreters think that it was done the first day, as Matthew and Luke seem to hint; nor is any thing more usual, than for the Evangelists to set down things out of the Order of time, in which they were done. Some learned Authors in the Hebrew Learning tell us, That in the outward Court, was a daily Market of such things as the Jews used for Sacrifices, Wine, Salt, Oyl, Oxen, and Sheep: But it being but three or four days before the Passover, the Market was much greater, because of the great multitude of Lambs, then to be used. By the Law, Exod. 30. 12, 15, every one also was to bring an half Shekel. For this purpose there were Tables of Money Changers; Men that were furnished with half Shekels to change with the People, that every one might have his half Shekel, and those that so changed, allowed some little Profit to those that changed their Money, which change was called *χολαυσιζμῶς*; thence the Changers were called *χολαυσιζμοι*. Money Changers. Those that sold Doves were there, to furnish the Women that came up to their Purification with their Offerings, according to the Law, Lev. 12. 6. This was the reason of that great Market, which our Lord found in the outward Court of the Temple, and it is not likely that our Lord should see these abuses the first day, and take no notice of them, but come the next day and correct them, which make Interpreters think, Mark in this Relation post-poned this part of the History. Here arise two Questions. 1. Whether it was unlawful for them to sell these things in this part of the Temple. 2. Admit it were, By what Authority did our Saviour do this? To the first it must be said, That had it not been unlawful, our Saviour would not have reprov'd them, for turning his Fathers House, and the House of Prayer, into a place of Merchandise. Nor would he have driven them out in such a Zeal, overturning the Tables, &c. which he had done also once before. John 2. 15. The Temple was built by Gods direction, not only dedicated by Men, but Gods Acceptation of it was testified: It appeareth by John 2. 19, it was a Type of Christs Body. We know there were special Promises made to those that did pray towards it, 1 Kings 9. 3. God saith, he had hallowed it, that is, separated it from common use to his Service, amongst other things for an House of Prayer, Isa. 56. 7. Now though we read of no other things sold there, but what were useful for Sacrifices, yet this was a civil use, and a profanation of that Holy place, because there were Market-places in Jerusalem, in which these things might have been done. It had been against Decency, if the Temple had not been hallowed in this manner, if such things had been done in the Synagogues, being places set apart, and commonly used for Gods Worship; but to use the Temple in this manner, so specially hallowed, was doubtless a great Profanation of that Holy place. As to the second question: By what Authority our Lord, being no publick Magistrate, did these things? I am not so posed to determine that, he being the External Son of God, and now in the Exercise of his Regal power, as I am to give an account how it came to pass, that the Priests, and Scribes, and Pharisees, never questioned him for what he did; for if any will say, That we presently shall read of their taking Council against him: I reply, But we read of nothing relating to this laid to his Charge. Nor do we read of their questioning him, when he did the same things before, an account of which we have in John 2. For though I know some say, that our Saviour did this *Jure Zelotarum*. That the Jews had a Law, That any might punish even to Death, such as profaned the Worship, or Holy things of God; which they justify from Deut. 13. 9. and the Examples of Phineas killing Zimri and Kosbi, Numb. 25. 6. and Mattanah's killing the Jew, Sacrificing to Idols at Modin, and the Kings Commissioner, of which we read in 2 Maccab. 2. 24. 25. yet this doth no way give me any Satisfaction; for as on the one side, I

should not have known how to have defended the Act of Phineas, if God had not by and by justified him, nor do I think that the Law in Deut. 13. 9. is to be expounded of private Persons: So on the other side, if the Priests, and Scribes, and Pharisees, had not known of some Law that justified our Saviour in this Act, I can hardly conceive they would have so quietly put it up, especially considering that probably their profit was concerned, if they had for Gain licensed those Traders, to a place within the Compass of the Temple, as is very probable. Being therefore fully satisfied, that our Saviour, who was Lord of the Temple, and to whom the Spirit was given without measure, did no more than he might lawfully do, I am willingly ignorant how it came to pass, that he met with no opposition in it, because God hath not pleased in his word to inform us. It is certain that he did the thing, and that it was a thing fit to be done, and that he, as the Son of God, had Authority to do it; what made them take it so quietly, I cannot tell, nor is it necessary for us to know, nor of any great advantage.

15 And when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were fore displeased.

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings, thou hast perfected praise?

The other Evangelists say nothing of this part of this History: The wonderful things here mentioned, are his healing the Blind and Lame, of which we read v. 14. The Cry of the Children doubtless more displeased them; it was of the same Nature with that of the multitude in the way, and in the Streets when our Lord came into Jerusalem, they owned Christ as the Messiah, and gave him Praise, and wished all manner of Felicity to him. The Pharisees shewing a displeasure at the Acclamation, Christ referreth them to what was written, Psal. 8. 2. there it is thou hast founded, or ordained strength, that is, a solid, and firm Praise: A prediction that from the Testimony of such weak Persons, the glorious power of Christ should be proclaimed, and from such mean and despicable beginnings; great and glorious things should come to pass.

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw † a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee, henceforward for ever. And presently the fig tree withered away.

20 ¶ And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away?

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith \* and doubt not, ye shall not only do this, which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And \* all things whatsoever ye shall ask in prayer, believing, ye shall receive.

Luke hath nothing of this passage, but Mark relateth it, with some Variation and Additions: The Variation is only as to time, (as to which the Evangelists were not curious) Matthew relates this Miracle, as done in the Morning of the second day, as Christ and his Disciples returned from Bethany; so doth Mark, Chap. 11. 12. but Matthew speaks as if the Disciples discerned it presently withered. Mark mentions it, as not discerned to be withered, till the next Morning, v. 20. Mark saith, v. 13. For the time of figs was not yet, which breeds a difficulty, why our Saviour should Curse the Fig-tree, for having no Fruit, when the time for its Fruit was not come (of which more by and by.) Mark saith, v. 21, 22. That Peter calling to remembrance, his Masters cursing the Fig-tree, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away. And Jesus answering saith unto them, Have faith in God. Then repeats the substance of what Matthew hath in v. 21, 22, to which Mark addeth, v. 25, 26. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven, forgive you your trespasses. When our Lord had been in the Temple, and driven out the Buyers and Sellers there, he went out of the City to lye at Bethany, either to avoid the noises of the City (now very full of People, the Passover being so nigh) or to get a more private place for Prayer. He returns the next Morning, and being an Hunger, and seeing a Fig-tree in his way, he goes to it, finds it full of Leaves, but no Fruit on it. He saith unto it, Never fruit grow on thee.

† Gen. 1. 11

\* James 1. 6

\* Chap. 1. 3

Mark 11. 24

Luke 11. 9

John 3. 22

8. 14

more. *Mark* saith, *For the time of figs was not yet: Why then doth our Saviour curse this tree?* Some think, that by time is here meant *Season* (as indeed the Greek word often signifieth) these would have the meaning to be, *For it was not a seasonable year for figs.* But this rather augmented, than abated the Difficulty; for why should our Saviour Curse it, for having no Figs, when the Year was such, as was not seasonable? Others therefore think, that it should be *Fig*, then the English would be, *Where he was, was a time of figs.* For this it is said, 1. That the Greek Spirits and Accents were ordinarily left out in ancient Copies, which if they be taken away, the words are the same. 2. That this was according to Truth, for it was a time of Green Figs, at least it being near *Jerusalem*, and but three or four days before the Passover, about which time they reaped their Corn, as appears from *Lev. 23. 16. Dent. 16. 9.* and it is plain from *Cant. 2. 13.* that in the beginning of their Spring, their *Fig-trees put forth green figs.* But when I consider, that none of the ancient Translations are according to this Criticism, but as our Translations, I conclude, that the Ancients understood it, *Fig* not *Fig*, and it seemeth too bold to interpret the words contrary to their Unanimous Sense: Others therefore tell us, that *Fig-trees*, or at least some kind of them (like *Orange-trees*) had Leaves and Fruit upon them always, some Green, some half Ripe, some full Ripe, and that these kept on their Leaves all the Winter: So that our Saviour seeing Leaves, might be led to it with an Expectation of some Fruit put forth the former Year, for the time for the ripening of Fruit, of that kind that Year, was not come, and finding none, he cursed it. Thereby in a Type, shewing what should be done to barren Souls, who have only Leaves, no true Fruit of Righteousness. Or, what if we should say, that he did not curse it, with any respect to its want of Fruit, but only to shew his Divine Power, working a Miracle? And presently the *fig-tree withered away*: As soon as our Saviour had cursed it, it began to wither. *Mark* tells us this was the next Morning, Chap. 11. 20. which made *Peter* say, *Master, behold the fig-tree which thou cursedst is withered away.* *Matthew* saith, *When the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away?* Upon this our Saviour telleth *Peter* and the rest, that if they had Faith, and doubted not, they should not only do that which he had done to the *Fig-tree*, but if they said to that mountain, *be removed and cast into the Sea, it should be done.* This is interpreted by 2. 22. *All things whatsoever ye shall ask in prayer, ye shall receive:* We met with the like Expression before, *Mat. 17. 20. Mark* hath the same, Chap. 11. 23. *Luke* hath it, Chap. 17. 6. It is an Expression which ought not to be strained further than to signify, That there is nothing conducive to the Glory of God, and our own good, but Believers may receive at the Hand of God, if they can believe without doubting, that what they would have shall come to pass. I see no reason to Discourse of a Faith of Miracles, as different from other Faith: which only thus differed, that the Disciples (the Apostles I mean) had a power given them, and a promise made to them, that they should be able to work miraculous Operations, which is not given to other Christians, serving only the particular occasions of that time, to give Credit to the Gospel. The General proposition is true, and shall be made Good to every Believer: *That whatsoever good is made the matter of a Promise (such are all good things) shall be given to believing Souls, praying for them.* But there were of old special Promises, not made to the People of God in general, but to particular persons for particular Ends; we cannot expect to do or obtain such things now. Nothing is too big for true Faith to obtain, but that Faith must have a promise to lean upon, and it must be shewed by Prayer, as 2. 22. *Mark* adds, that it must be also attended with Charity, a charitable Heart ready to forgive, and actually forgiving our Brethren their Trespases: But it is no more than we met with in *Matthew*, Chap. 6. v. 14, 15. where we opened the Sense of those words.

23 ¶ \* And when he was come into the temple, the chief priests and the elders of the people, came unto him, as he was teaching, and \*said, By what authority doest thou these things? and who gave thee this authority.

*Mark* hath before this, Chap. 11. 18. *And the scribes and chief priests heard it: That is, his turning the Buyers and Sellers out, and overturning the Tables of the Money Changers, and saying how they might destroy him: For they feared him, because all the people was astonished at his doctrine.* Then v. 27, 28. he saith, *And they came again to Jerusalem, and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders: And say unto him, By what authority dost thou these things? And who gave thee this authority to do these things?* *Luke* saith, Chap. 19. 47, 48. *And he taught daily in the temple, but the chief priests, and the scribes, and the chief of the people sought to destroy him: And could not find what they might do, for all the people were very attentive to hear him.* It is plain that our Saviour went every night to

*Bethany*, and returned to *Jerusalem* every Morning, and daily preached in the Temple. And *Luke* saith, the People were very attentive to hear him. In the Greek it is, *hung upon him*, hearing him. They were also much affected with the Miracles which they had seen him working: So as the Scribes and the Elders feared him (*saith Mark*.) This possibly might be one reason, why they made no opposition to our Saviour, driving the buyers and sellers out of the temple, viz. For fear of the People; for we must remember they were a conquered Tributary People, and under the Jurisdiction of the Romans, under whom, though they had a Liberty for the Exercise of their own Religion, yet they had not such a power as before: *It was not lawful for them to put any to death, John 18. 31.* And for the preserving of their own Liberty, they were obliged to take heed, of causing any Tumults for matters concerning their Religion. So as what they did of this Nature, they did by Craft rather than plainly, and openly attempting it. *Mark 14. 1.* It is likely they might have some previous secret Councils, what method to take, mentioned both by *Mark* and *Luke*: The method it seems which they agreed upon, was first to send to him, to know, *By what Authority he did those things, and who gave him such Authority?* This is mentioned both by *Matthew* and *Mark*, they sent such a Message to *John*, Chap. 1. 19, 20, 21. They had often questioned him about his Doctrine, and had gone by the word, he justifying his Doctrine to their Faces. For the Truth of his Miracles, it was so evident that they could not question that: They therefore now only question his Authority to preach. The question was captious enough, for if he had said by a Divine Authority, they would probably have accused him of Blasphemy: For an Humane Authority, they knew he had none, according to their Rules for Order, for they came from the Court, that should have given them such Authority: Our Saviour well enough understanding their Design, gives them, who would not understand his Divine Mission by his miraculous Operations, a wary Answer.

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I likewise will tell you, by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not believe him?

26 But if we shall say, of men; we fear the people, for all hold John as a prophet \*.

\* Chap. 14. 5.  
Mark 6. 20.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you, by what authority I do these things.

We have the same without any considerable alteration, *Mark 11. 27, 28, 29, 30, 31, 32, 33. Luke* also records the same History, Chap. 20. 1, 2, 3, 4, 5, 6, 7, 8. with no considerable difference, only he thus prefaceth to it, *And it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the chief priests and the scribes, came upon him with the elders.* Which makes it plain, that their question principally related to our Saviours preaching. It should seem, they had a Law prohibiting any to preach in the Temple, without Authority from the Chief Priests and Elders. If any one think this was not an apposite answer, to the question propounded to him. 1. They ought to consider, that our Saviour did truly judge, they deserved no answer, for his Works had testified of him, that he acted by a Divine Power; he should not need tell them so, in so many words. 2. In very deed there was a direct answer couched in this question of our Saviour. I pray, saith he, by what Authority did *John* preach and baptize? They could not say by an Humane Authority, for they knew he was not Licensed by their Masters: It must follow that he acted by Vertue of an extraordinary Divine Mission, so do I (saith our Saviour) and have given you a greater proof of it, than ever *John* Baptist did. But our Lord well knew, that the Pharisees had a greater Reverence for *John* the Baptist, than for him, and that many of the People had a great opinion of *John*, indeed greater than of him, our Saviour coming eating and drinking, as he expressed it, (that is) being of a more free and sociable Conversation, which did not to please the Pharisaical, morose, and supercilious Humour; he therefore chuseth to teach them by a question, in which as soon as they could resolve themselves, they might know by what Authority he did what he did. Besides, by the Baptism of *John*, mentioned in our Saviours question, is not to be understood only his Administration of Baptism, but his Doctrine, and indeed the whole of his Ministry: For as his Baptism is called the Baptism of Repentance; to the Pharisees here argue, that if they should say



from Heaven, He would say, why then did you not believe him, which must be understood of his Doctrine: A great part of John's Doctrine was, that the Messiah was come, that Christ was he, John 1. 20. he pointed to him, and said: Behold the Lamb of God, who takes away the sins of the world, which had they believed, they would never have come to him with so silly a Question: The Pharisees therefore rightly judged, how they would be ensnared, if they had said John's Baptism and Doctrine was from God, for then a Divine Faith was due to his words, and they must have owned Christ to be the Messiah. But why did not they say of Men? The Text saith, *They feared the People*. Those who will not fear God, shall have something to fear sordidly and slavishly. The People all owning John as a Prophet, a Man that had an extraordinary Mission from God, and Commission to reveal the Mind and Will of God; and would have cried shame upon them, had they disparaged him, as one that spake of his own Head: They say, *We cannot tell*. Herein they lied. Our Saviour replies: *Nether do I tell you, &c.* Nor, I cannot tell you, but I do not tell you: I will tell you no more than what John hath long since told you, and what if you will, you and all Men may know by my Miracles.

28 ¶ But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not, but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go sir, and went not.

31 Whether of them twain did the will of his father? They said unto him, The first. Jesus saith unto them, \* Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

\* Luke 7. 29, 30  
\* Chap. 3. 8.  
\* Luke 5. 12, 13  
32 \* For John came unto you in the way of righteousness, and ye believed him not: \* but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.

Matthew alone mentioneth this Parable. The Scope of it is taught us, v. 31. The Publicans and Harlots go (that is, shall go) into the kingdom of Heaven before you: That is, you Pharisees; who these Pharisees, and who the Publicans were, we shewed before, Chap. 2. 7. The Publicans were very odious to the Jews, see Mark 2. 16. Harlots are great sinners. By the Kingdom of Heaven, here is meant, that of Glory. Our Lords saying, that Publicans and Harlots should go in before the Pharisees, doth not imply that they should follow. It only signifieth that some who had been Publicans, (as Matthew and Zachaeus) and Harlots were in a better condition than these Pharisees: He proves it because they had done the will of God, which the Pharisees notwithstanding all their fair Profession, had not, but resisted it, and particularly in the Ministry of John the Baptist, who came to them, *In the way of Righteousness*, preaching the true Doctrine of Righteousness, and living an Holy and Righteous Life; upon the hearing of whose Doctrine, some of the Publicans, and other great sinners had believed in Christ, but the Pharisees, though they heard this Doctrine, saw his Conversation, and saw others repent, and own Christ, yet were so far from Believing, that they would not Repent, that they might believe; they would not be awakened to any Sense of their sinful Courses, nor amend any thing of their former ways, that they might receive Christ and embrace his Righteousness, and Salvation. For although Evangelical Repentance is the Fruit of Faith, yet that Repentance which lyeth in a previous Sense of sin, and a Resolution to leave sinful Courses, goeth before it. Now to illustrate, and press this home upon the Consciences of these Pharisees: Our Saviour brings this Parable (as Nathan did to David, 2 Sam. 12. 1. & 11.) that they might, being convicted, condemn themselves. Hence the Parable is easily understood: The Man mentioned is God. The two Sons were the Pharisees, a People highly pretending Obedience to the Law of God, and making a great shew of Religion. And the Publicans and Harlots; great sinners, bad and vile People, making no pretence to Religion: God saith to the one, *Go and work in my vineyard*, that is, do my Will. Do the work I command you to do. The Pharisees, so Hypocrites and Formalists, by their outward pretence and profession, say: *Sir, I go, but yet go not*; all their Religion is a vain shew, a meer outside Appearance. Others, by their Lives declare, *That they will not go*. But yet upon second Thoughts, having their Hearts touched by the Finger of God, they do Gods work, *Which of them did the will of his Father? They say to him the first*. This is plain, for what was the Will of the Father, but that they should do the Work he set them to do? This the latter did not; the Fathers Will was not only that the Son should give him a

Cap, and a Knee, and Complement him, but that he should go to work in the Vineyard. It is the least part of Gods Will, that Men should give him good words, be a little Complementary, and Ceremonious toward him, but that they should Repent and Believe, and obey his Gospel. This some Publicans and Harlots did, the Generality of the Pharisees refused. It is an hard thing to convince a Moral, Righteous, Civil Man, that he lacks any thing to Salvation; and hence it is, that prophane Persons many times repent, believe and are saved, when others perish in their Impenitency and Unbelief, because they think they have no need of Repentance, or any further Righteousness, than they are possessed of.

33 \* Hear another parable. There was a certain \* Cant. 2. 15. householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

Mark hath this Parable, Chap. 12. 1. Luke hath it, Chap. 20. 9. who is here intended under the Notion of a Householder: Or a Man. We are told by the Prophet Isaiah, Chap. 5. 1, 2. *It is the Lord of Hosts, the God of Israel, the House of Israel, and the men of Judah are his Vineyard*, his pleasant Plant, v. 7. he hedged this People by his Providence; God often compareth his Church to a Vineyard, Deut. 22. 32. Psal. 80. 8. Jer. 2. 21. the other Expressions of making in it a Wine-press, or a Wine-fat, signifie no more than that God had provided for the Jews all things necessary for use or Ornament, his setting of it out to Husbandmen, and going into a far Country, signifies that being himself, as to his Glorious residence in Heaven, he had entrusted the Church of the Jews, with an High Priest, and other Priests and Levites.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, \* that they might receive the fruits thereof.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the first, and they did unto them likewise.

Mark agrees in the substance, but mentions three single Servants sent, and then many others. The first he saith they caught, and beat, and sent away empty. At the second he saith, they cast stones, wounded him in the head, and sent him away shamefully handled. The third he saith, they killed, and for others, they did beat some, and kill some. Luke speaks to the same Sense: I observed before, that we must not look to fit every particular Phrase in a Parable, in the Explication. By the Servants here sent to the Husbandmen are doubtless to be understood those extraordinary Prophets, whom in the corrupt state of the Jewish Church, God sent to reprove the Priests, and to admonish the Priests, as well as the People, of the Duty which they owed unto God, in Obedience to his Law. And the various Phrases here used, to express the Indignities offered to the Servants, do but signifie the various abuses offered to many of these Prophets, of which are instances in 1 Kings 19. 10. 2 Chron. 36. 16. Neh. 9. 26. Jer. 44. 4, 5, 6. Jeremiah was beaten and imprisoned, so was Micah, Zechariah slain in the Temple, &c.

37 But last of all he sent unto them his son, saying, They will reverence my son.

Mark saith, he had but one son, his well beloved, Chap. 12. 6. Luke saith, 20. 13. *Then said the Lord of the vineyard, what shall I do? I will send my beloved son, it may be they will reverence him, when they see him*. God is here brought in acting after the manner of Men, using all probable means to get their Rent; we must not fancy that God did not know what Men would do. God after all his Prophets, sent his only Son to the Jews, and to their Priests, his well beloved Son, he said, *Perhaps they will reverence my Son*: These words must be understood, not as expressing what they would do, or what appeared to God probable that they would do, but as expressive, of what they ought to do, and what God might reasonably expect from them.

38 But when the husbandmen saw the son, they said amongst themselves, \* This is the heir, \* Heb. 1. 2. \* come, let us kill him, and let us seize on his inheritance. \* Chap. 25. 4. & 27. 1.

39 And they caught him, and cast him out of the vineyard, and slew him. John 11. 59.

Mark and Luke have the same with no considerable Alteration. Our Lord here Prophesieth his own Death, by the means of these wicked Priests, and so both lets them know, that he was not ignorant of what was in their Hearts, and they had been already (as we heard before) taking Council about, by which they might again have concluded, that he was the Son of God, and one who knew their Hearts; and he also let them know, that they should not surprize him, and that he was not afraid of them. But when the husband-

men saw the Son, they said this is the *Heir*. These Words let the Pharisees (to whom together with the People, he at that time spake) know, that themselves knew he was the Son of God, and were convicted in their own Consciences, that he was the true Lord of the Church. Though this was not true of all that had an hand in Crucifying Christ: For Paul saith of some of them, that if they had known him, they would not have Crucified the Lord of life, yet it was doubtless true of many of them, and those the most knowing men amongst them. But herein did their most prodigious blindness, and madness appear, that when they knew this, they should think it possible to prevent his being set as King upon the Lords Holy Hill of Sion. One would think this were impossible to rational Creatures. But why should we think so? How many are there in the World this day, that are Convict in their own Consciences, and do believe that the ways, and people whom they persecute to their Ruin, yea to death it self, are the Truths, the Ways, the people of God, yet they will be kicking against the Pricks; and the God makes many of them perish in their Enterprises, and suffers them not to come with Hoary Heads to the grave in Peace, yet there ariseth another in stead of this *Hidra*, a Posterity approving their doings, and thinking, tho their Fathers failed in this or that little Policy, yet they shall prevail against God, and his Inheritance shall be theirs. Wise Providence thus fitteth the Saints for their Crown, and suffers sinners to prepare themselves for the day of Wrath.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his Vineyard to other husbandmen, which shall render him the fruits in their seasons.

Mark relates the latter Verse, as Christs own Words, *ch. 12. 9.* so doth Luke, *chap. 20. 15.* adding, *That when they heard it, they said, God forbid.* It is said to solve this difficulty, 1. *That they say unto him* must not be understood of the Pharisees, but some of the Hearers; the Pharisees said only, *God forbid.* 2. Others think the Pharisees and Elders did at first say as is here exprest, but our Saviour dissenting them, They were the Men, and opening it farther to them, they said, *God forbid.* It is very possible the Pharisees and Elders might first say it, and that our Saviour confirming and opening their words, shewing them how they had given Judgment against themselves, they said, *God forbid*, so both they might say these Words, and Christ also. This I take to be the most satisfactory Answer. By those Words also our Saviour declares. That his Church should thordly be taken out of the Hands of these Pharisees and Elders and Priests, and put into the Hands of his Apostles and a Gospel Ministry.

42 Jesus saith unto them, Did ye never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner. This is the Lords doing, and it is marvellous in our eyes.

Chap. 2. 12. 43 Therefore say I unto you \* The kingdom of God shall be taken from you, and given to a Nation, bringing forth the fruits thereof.

44 \* And whosoever shall fall on this stone, shall be broken, but on whomsoever it shall fall, it shall grind him to powder.

Mark saith, *chap. 12. 10.* And have you not read this Scripture, the stone which the Builders rejected, is become the head of the Corner: This was the Lords doing, and it is marvellous in our Eyes. Luke saith, *20. 17.* And he beheld them, and said, What is this then that is written? The stone which the Builders rejected, is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it shall grind him to Powder. It is more then probable, that our Saviour had more Words with them upon this Argument, than are left us upon sacred record, (for John hath let us know, that we are not to expect that all he did or spake should be written, *chap. 21. 25.* and not as every discourse or action, so not all Words in the same discourse, nor all circumstances relating to the same action) knowing themselves, and their Masters to be the Husbandmen, with whom the Lord had entrusted his Vineyard the House of Israel. It is not reasonable to think they should be very patient, to hear that God would miserably destroy them as Wicked men, and commit his Vineyard to the trust of others. We cannot therefore in reason imagine, but that they should reply something to that, as thinking it a strange thing that he should assert, That for the rejection of him, God would reject his Ancient people, and cast off the Church of the Jews. To shew this was nothing which ought

to seem strange to them, he asks them. Did you never read in the Scriptures, the stone, &c. Luke saith, he beheld them and said, What is this then? As if the Pharisees had charged him with speaking without any Warrant from them Word of God, there was no such thing in the Law or Prophets. To convince them of their mistake, or at least that there was nothing in what he said, which needed to appear strange to them, he saith, did you never Read? Or have you not Read the Scripture? (so Mark relates it) or, what is this then? as Luke hath it. The Text he quoth is, *Psalms 118. 22, 23.* It is manifest that the Jews understood that Psalm to be a Prophecy of Christ, by the peoples Acclamations of *Hosanna*; for the substance of those Acclamations are in the 24 and 26. verse of that Psalm. *Save now I beseech thee O Lord! O Lord, I beseech thee send now Prosperity: Blessed is he that comes to us in the Name of the Lord. Hosanna Na.*

וְיִשְׁעִי יִשְׁעֵךָ *Save I beseech thee.* This they understood of the Messiah. This they had heard cryed unto our Saviour. Such our Saviour in that very Psalm, you may read, the stone which the Builders rejected, is become the head of the corner. Before he had compared the Church to a Vineyard, to shew their Obligation to bring forth Fruit, here to a Building, to denote Gods dwelling in it. The builders here intended, were the Heads of the Jewish Church, who not only by their own pretences, but by their Calling were builders, and ought to have been builders, though indeed they proved Destroyers, and pullers down instead of builders. The Church is elsewhere compared to a building, *1 Cor. 3. 9. Eph. 2. 21.* and the Teachers in it to builders, *Rom. 15. 20. Gal. 2. 18.* Our Lord is here compared to a Stone, because he is the only firm Foundation. The chief corner stone, in whom all the building is by framed, groweth unto an holy Temple in the Lord. To whom also we are for an Habitation of God through the Spirit. *Rom. 8. 2. 21, 22.* called by the Prophet *Isaiah 28. 16.* A stone laid in Zion for a Foundation, a tried stone, a precious corner stone, a sure Foundation. Which is applied to Christ, *Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 6, 7, 8.* He is become the Head of the corner, that is, the chief, the principal stone in the building. Left they should be startled at this, he addeth, This is the Lords doing, and it is marvellous in our Eyes. This may seem strange to you, that those who seemed to be builders, and Pillars, should be rejected and thrown away; and no wonder. For it is the Lords doing. In the Reformation of Churches from Gross Corruptions, God doth always some extraordinary things, which we are not at present able to reconcile to our Reasons, *V. 43.* (which some think should have been put after the next verse.) Our Lord tells them plainly, That God was removing his Church from them to the Gentiles, which he calleth a People that should bring forth the Fruits thereof. And whosoever shall fall on this stone shall be broken. There will be many that shall be offended at Christ his Person, his Doctrine, his Institutions, upon which account he is called a stone of stumbling, *Rom. 9. 32.* But they shall be broken. If they take offence at me, so as they will not believe on me, nor receive me, it will be their Ruin. But on whomsoever it shall fall, it shall grind him to powder. If they shall go on to persecute me, and my Members, so that I fall on them, they shall be ruined, irreparably and irrecoverably with a more dreadful Destruction.

45 And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet.

Mark hath much the same, *chap. 12. 12.* so hath Luke *chap. 20. 19, 20.* but Luke adds, They watched him, and sent out spies, which should feign themselves just Men, that they might take hold of his Words, that so they might deliver him to the Power and Authority of the Governour. These wretched Men were convinced in their own Consciences, they perceived he spake of them. They had nothing to oppose to what he said. They could not deny, but that the Psalmist, *Psal. 118. 22.* spake of the Messiah. They could not but own that they were the builders, and that they had refused him, yet their Lusts and Interests would not suffer them to obey these Convictions, to receive, and to embrace Christ, and prevent that Ruin which was coming upon them. They durst not apprehend Christ for fear of the People. They had nothing to lay to his charge, they therefore send out Spies to watch him, to see if they could catch any thing from him in Discourse, whereof to accuse him before Pilate the Roman Governour, in Judea at this time.



## C H A P. XXII.

\* Luke 14. 6.

1 **A**nd Jesus answered, \* and spake again to them by parables, and said :

2 The kingdom of heaven, is like unto a certain king, which made a marriage for his Son.

3 And sent forth his servants, to call them that were bidden to the wedding, and they would not come.

\* Prov. 9. 2.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold ! I have prepared my dinner, \* my oxen, and my fatlings are killed, and all things are ready, come to the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise.

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as you shall find, bid to the marriage

10 So those servants went into the high-ways, and gathered together all, as many as they found both bad and good, and the wedding was furnished with guests.

\* 2 Cor. 5. 3.

4. 24.

10. 12.

15. 15.

9. 8.

11 And when the king came in to see the guests, he saw there a man \* which had not on a wedding garment.

12 And he saith unto him, Friend ! how camest thou in hither, not having a wedding garment ? And he was speechless.

\* Chap. 8. 12.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him \* into outer darkness, there shall be weeping and gnashing of teeth.

\* Chap. 20. 16.

14 \* For many are called but few are chosen.

Luke hath this parable, chap. 14. from v. 16. to 26. which hath made divers interpreters think, that Matthew hath put it out of its due order, for Luke reports it as spoken long before, and that not in the Temple, but at a Pharisees House where he was at Dinner, and upon occasion of one of them saying, *Blessed is he that shall eat bread in the Kingdom of God.* But I know no reason why we may not allow our Saviour to have used the same Parable twice, in two differing Companies, and upon two different occasions, especially considering there are remarkable differences in Luke's and Matthew's Relation. I shall therefore leave the consideration of Luke's Relation, till I come to that Chapter in his Gospel, where I shall meet with it in Course, and consider only what Matthew saith. We must remember this is a Parable, not an Historical Narration. The first Verse tells us, *Then Jesus answered, and spake again to them in Parables,* he answered, that is, He began a Discourse (so the Word very often signifies) our Saviour hath neither given us any particular Explication of this Parable, nor any Parabol or Epiparabol, any Sentence, before, or after the Parable, guiding us as to the Explication, except only that short Sentence, *ver. 14. For many are called but few are chosen,* which rather guideth us in the Explication of the four latter Verses, than of the whole parable, yet it is not hard for us to find out our Saviours scope in this parable. It seemeth to be double. 1. To inform those to whom he spake of the Destruction suddenly coming upon the Jews, for their Rejection of the Gospel, and of the calling of the Gentiles. To let us know that neither among the Jews nor Gentiles, all should be saved, whom God called by the External Ministrations of the Gospel : But those alone who belonging to the Election of Grace, should be found in the Day of Judgment, having on the Wedding garment. So then : The Kingdom of Heaven here signifies, the way, or Equity of God in the dispensation of the Gospel, or the Administration of things in order to the Kingdom of Glory. The King here mentioned, must be he who is the King of Kings. The Marriage for his Son, is the Exhibi-

tion of the covenant of Grace. Which whosoever layeth hold on, *Isaiah 56. 4.* is by Faith United to Christ, which Union is often expressed in Holy Writ, under the Notion of a Marriage, *Psal. 45. 10, 11. Eph. 5. 23, &c.* Or their Union with him in Glory, *Rev. 19. 9.* The persons bidden were the Jews. The Servants that called them to the Wedding, were those that were faithful, amongst their ordinary Teachers, or the Prophets, such as *Isaiah* and the rest, whom they refused to hearken unto. The other Servants might signify *John the Baptist*, and the twelve, and others sent out by Christ, to tell them that Christ was now come, there wanted nothing but their coming to him, and receiving of him. Their making light of it, going one to his Farm, another to his Merchandise, and others taking the servants, entreating the servants spitefully, and slaying them, signifies the Jews general refusal of the Gospel, and the particular Rage, and Malice of some of them, shewn in their abusing of the Lords Prophets, and Messengers, and which he knew some of them would further shew against *Stephen* and *James*. The Kings sending forth his Armies, and slaying the Murderers, signified the coming of the Roman Armies, and their utter destroying Jerusalem. The sending of the Servants into the High-ways, and inviting all those whom they found to the Wedding, signified the Apostles going to the Gentiles, and Preaching the Gospel to all Nations. Which much enlarged the Territories of the Church, gathering in many who professed to accept of Christ, but not all in Truth, and Sincerity. The Kings coming to see his Guests, signifyeth Christs coming at the Day of the last Judgment, with his Fan in his Hand, thoroughly to purge his Floor. His finding one without his Wedding Garment, signifyeth his finding many Hypocrites at the Day of Judgment. The Guests at Weddings were either wont to put on their best Clothes (as we usually do) or a particular Garment which was then in use, and was worn by them, who were invited to Weddings. By the Wedding garment here is meant Christ, *Rom. 13. 14.* who is at this Feast, both the Bridegroom, and the Meat at the Feast, and the Wedding Garment also, in Diverse respects. It is but an idle Dispute, whether Faith is meant, or Love, neither the one nor the other separately, but Faith that worketh by Love. Whosoever God requireth of us, that we may be made meet for the Kingdom of God, without Faith and Holiness none can see God. His being Speechless signifies, That those who have lived under the promises of Grace and Salvation, and have rejected them, neither believing in the Lord Jesus Christ, nor bringing forth Fruits of Holiness, will be without excuse at the Day of Judgment. And the Kings Commanding his servants to bind him hand and foot, &c. signifyeth that all such persons as live within the Church, under the means of Grace, yet dye impenitent, and unbelievers, having not by a true Faith received Christ as their Saviour, and brought forth the fruits of true Repentance and holiness, shall get nothing by their being within the Church, and Externally called, but shall be thrown to Hell as well as others, the pains of which are here expressed by binding hand and foot ; lying in outer darkness, weeping and gnashing of Teeth, as in other places by a Worm that shall never dye, and a fire that shall never go out, all Metaphorical Expressions signifying the Vexations, and intolerable punishment of the damned in Hell. For (saith our Saviour) many are called but few are chosen. We met with this expression before, *ch. 20. 16.* Where the sense of it was not so obvious, as it is here. Some by it here understood, a choice unto life Eternal : Nor without reason, if that be understood, by the Marriage Supper, as it is *Rev. 19. 9.* and it appears to be partly at least the sense of it here, in that the person without the Wedding garment is doomed to Eternal Misery : If we by the Marriage Supper understand an Union with Christ here, or the benefits flowing from that, we must by Chosen here understand Effectually called, being made partakers of that special, distinguishing Grace, which bringeth Salvation. The Gospel is preached to many, whom God doth not favour with his special Grace, so as they receive it, convert and are saved. The former part of this Parable, doth hint us the reason why the Jews rejected the offers of Grace and Salvation made to them, viz. The power that the Temptations from the World of Pleasure, profit, and honour had upon them. As the latter part also sheweth us the true reason why any are saved, to be from the free Grace of God, viz. because they are Chosen, chosen to Eternal Life, and particularly favoured to be made partakers of his special, and distinguishing Grace.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

Mark chap. 12. 13. saith, *They sent unto him certain of the Pharisees, and of the Herodians, to catch him in his words.* Luke saith, *chap. 20. 20. They watched him, and sent forth Spies, which should feign themselves just Men, that they might take hold of his Words, that so they might deliver him to the Power and Authority of the Governor.* His Life was what they sought for. This they had no power allowed by the Romans to take away without the sentence of

of Pontius Pilate, the Roman Governour. That they might have something to accuse him of before him, which he might condemn him for, they first take Council. They saw he did nothing worthy of Death: They therefore issue their Councils in a Resolution to send some Persons to discourse with him, under the pretence of Conscientious good Men, to propound some questions to him, his answer to which, might give them some opportunity to accuse him of Blasphemy or Sedition. The men they pitch upon, were some of them Pharisees, some Herodians.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, We know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

Mark hath the same, Chap. 12. 14. So hath Luke, Chap. 20. 21. There is a great Variety of Opinions, who these Herodians were, we read of them in an early Consultation against Christ, with the Pharisees, Mark 3. 6. Some think, they were Foreigners of other Nations; whom Herod being Tetrarch of Galilee, had brought in from contiguous Pagan Nations, but this is not probable, for then the Pharisees would have had nothing to do with them. Others think, that they were some of Herods Guard or Soldiers; but neither is this probable, considering the issue of their Councils, to send some whom Christ should not know, nor be frightened with. Others (which is more probable) think they were some of those Jews who favoured Herod's side, and had forgotten the Liberty of their Country, joyning with the Conqueror, and taking his part. Others think they were Sadducees. Others say, that they were Persons that were of a Mungrel Religion, made up of Judaism and Gentilism, Mark 8. 15. Our Saviour bids them beware of the Leaven of the Pharisees, and of Herod; which maketh it probable, that the Herodians were not only Courtiers, and for the Roman Interest, but that they had imbraced some particular Doctrines, much differing from the Pharisees; it is likely they were leavened with some of the Doctrine of the Sadducees, denying Angels and Spirits, and the Resurrection. It is plain, that they were some of Herod's Faction, what their Principles were, as to Religion, is not so plain, nor of much concern to us to know. They begin their Discourse to our Saviour, with a great Complement, Master, a Name the Jews did usually give to those whom they owned for Teachers. We know that thou art true, one that will tell us the Truth, and speak as thou thinkest to be true: And teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men. Thou wilt speak nothing out of Fear, nor for any Favour or Affection: But plainly tell us what is Truth, and what God would have us do, in the Cases we offer to thee. In these words they give us the true Character of a good Teacher, he must be a good Man, True, one that will truly teach Men the way of God, and in the faithful discharge of their Duty, not be afraid of the Face of men. But herein they condemned themselves, for if our Saviour was so, why did they not believe in him, and obey what he taught them? Tell us therefore what thinkest thou? Is it lawful to give Tribute unto Cesar? Or not? But how came this to be a Case of Conscience? What doubt could there be, whether men for their peace, might not lawfully part from their own, especially such a little part of it? Some think, that they spake with Relation to that particular Tribute, which was demanded, which they think, was that half Shekel, Exod. 30. 12, 15. paid by the Jews every year, which was to go for the Service of the Tabernacle: They say, that the Romans had ordered this Payment to go to the Emperor, and this bred the Question, Whether they might lawfully pay that which was appointed, as a Testimony of their Homage to God, and for the Service of the Temple, to a profane use. I must confess I cannot so freely agree to this, wanting any good proof, that the Romans exacted that Payment for the Emperor, and thinking it a very probable Argument to the contrary, that the Tables of the Money-Changers, who changed the Peoples Money into half Shekels fit for that Payment, was now continued. And if that Payment had been now altered, and turned to the use of the Civil Government, our Saviour's overturning those Tables and driving the Money-Changers out, had offered them a fair opportunity, to have charged him with Sedition, which they did not do upon that account. I rather therefore think the Question propounded concerning the Lawfulness of making any Payments to the Emperor, looking upon him, as an Usurper of Authority, over a Free People. That the Jews were very tenacious of their Liberty, appears from John 8. 33. And without doubt, the most of them paid such Taxes, as the Roman Emperor laid upon them, with no very Good Will. Now these Hypocrites turn it into a Case of Conscience; God having made the Jews a Free People, whether they should not sin against God, in paying these Civil Taxes to a Pagan

Conqueror? There was one *Thoudas*, and *Judas* mentioned, Acts 5. 36, 37. who made an Insurrection upon it. This was a question capricious enough. For if he had said it was Lawful, he had probably incurred the Odium of the People, which was what they desired, for they had apprehended him before this time, but for Fear of them. If he had said, *It is not lawful*, they had what they sought for, a fair opportunity for accusing him, and delivering him up to Pontius Pilate, the Roman Governour at this time amongst them.

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought to him a penny.

20 And he saith unto them, Whose is this image, and the superscription?

21 They say unto him, Cefars. Then saith he unto them, \* Render therefore unto Cesar, the things that are Cefars, and unto God, the things that are Gods.

22 When they had heard these words, they marvelled, and left him, and went their way.

Mark hath the same, Chap. 12. 15, 16, 17. So hath Luke, Chap. 20. 23, 24, 25, 26. Our Saviour, saith Luke, perceived their Craftiness, how subtilly they went about to entrap him. He calls them to shew him their Tribute-money: The Jews had two sorts of Money, Shekels and half Shekels, which was Money proper to them, and Roman Coin, Pence and Sesterces. Their Tribute was paid in this Coin. Accordingly they bring unto him a Penny, a Roman Penny, as much in value as seven pence half penny in our Coin: Which it seems was the Poll-money, which the Romans exacted of every Head. The Coining of Money was always looked upon, as an Act of sovereign power; hence the Usurpation of it is made to Criminal: Most Princes use to have their Effigies stamped upon their Coin, and some Inscription about it, with their Names, and some words expressive of their Dominion over such places, where their Coin was Current: So as the admission of a Princes Coin, as Current amongst a People, was a Testimony of their owning, and subjection to such a Prince. Such an Image and Superscription this piece of Money had: Upon which our Saviour concludes, Render therefore unto Cesar, the things which are Cefars, and unto God, the things that are Gods. Although Cesar be an Usurper, yet God hath given you into his Hands, you have owned him, by accepting his Coin, as Current amongst you. His right, and Gods right are two distinct things. Religion doth not exempt you from your Civil Duties, and Obedience to Princes, in things wherein they have a power to command. Princes have power to impose Tributes upon their Subjects, for the Maintenance, and upholding of the Civil Government. Let Cesar have his due, and let God have his right; You are a Company of Hypocrites, who by this question, would make me believe you have a great Zeal for God, and his Rights; and that you would not pay Taxes, that you might assert Gods right over you, this is your pretence; but indeed your design is to try me, if you can persuade me by any words of mine, to encourage you to any Sedition, or Acts of Disloyalty to your Civil Governours. I see no reason for it, Cesar hath his Right, and God hath his Rights, you may give them both their Rights, and so you ought to do. Gods Kingdom is of another Nature, than the Kingdoms of the World. His Law forbiddeth no Civil Rights. Thus our Saviour answers their question so, as he maketh them to condemn themselves, if owning the Civil Magistrates power, they did not give him his Rights, and so, as neither Cesar, nor yet the People had any just Cause of Exception against him for his words. This answer surprizeth them, they marvel, and go their way, having plaid their Game, and got nothing.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man dye, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there was with us seven brethren, and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

Mark thus repeats the same History, Chap. 12. 18, 19, 20, &c. So doth Luke, Chap. 20. 27, 28, 29, 30, 31, 32, 33. Concerning the Sadducees, we have before spoken, they were a Sect amongst the Jews, much differing from the Pharisees, as may be seen, Acts 23. 8. Amongst other Erroneous Tenets, they denied the Resurrection, as may be seen in the Text, as well

¶ See Ch. 20. 28  
In value seven  
pence half penny.  
¶ Or, Inscription.

\* Chap. 17. 25.  
Rom. 13. 7.

† Gr. Seven.



as this; and (which indeed was their Fundamental Error) they denied Spirits, and consequently the Immortality of the Soul in its separate State. Their design seemeth not so much to have been, to have drawn out a Discourse from our Saviour, which might have touched his Life, (which was the Pharisees design) as to have exposed him, by bringing him to an absurdity. To this purpose they put a Case to our Saviour upon the Law, *Deut. 25. 5.* where God had ordained, for the Preservation of the Inheritances of the several Tribes and Families distinct, *That if Brethren dwell together, and one of them died, leaving no issue, the wife of the dead should not marry unto a stranger, her husband's brother should go in unto her, and take her to him to wife, &c.* Now they either knew of, or else supposed a Case of seven Brethren, successively marrying the same Woman; they desire to know, whose Wife of the seven this Woman should be in the Resurrection? Instead of discovering their acuteness, and putting our Saviour upon a Difficulty, they did but betray their own Ignorance, as to the State of the Resurrection.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, \* 1 John 3. 2. nor are given in marriage, but \* are as the angels of God in heaven.

Mark hath the same, Chap. 12. 24, 25. only he propounds it as a question: *Do ye not therefore err, because ye know not the scriptures?* Luke saith, Chap. 20. 34, 35, 36. *And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they dy any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.* The Discourse of the Sadducees, was bottomed upon this mistake, That there should not only be a Resurrection of Bodies, but of Relations too; and the state of the World to come, should be like the state of this World, in which for the propagation and continuance of Mankind, Men and Women marry, and are given in Marriage. Now saith our Saviour, your Error is bottomed in your Ignorance, because you know not the Scriptures, (which indeed is the Foundation of all Mens Errors, in matter of Faith,) nor the power of God. If you knew the power of God, you would know, that God is able to raise the Dead; to confirm our Faith in the Resurrection: the Scripture every where sendeth us to the consideration of the Divine Power, *Rom. 8. 11. Phil. 3. 21.* If you knew the Scriptures, you would know that God will raise the Dead, and the state of Men in the Resurrection shall not be as in this Life, where Men and Women dye daily; and in case they did not marry, and give in Marriage, the Generation of Men would quickly be extinct. But (saith Luke) *They who shall be accounted worthy to obtain that world, and the Resurrection from the dead.* It is manifest by the first words, that the latter words are not to be understood of the General Resurrection (to which all shall come worthy or unworthy) but of the Resurrection unto Life. That Resurrection which is not the meer effect of Divine Providence, necessary in order to the last Judgment, but that Resurrection to Life, which is the effect of Christs purchase. And this is observable, that the Resurrection from the Dead, will be of so little advantage; nay of such miserable disadvantage to wicked Men, that the Scripture sometimes speaketh of the Resurrection, as if it were peculiar to Saints, *1 Cor. 15. 22. Phil. 3. 11.* So in this Text, hence Luke calls them afterward, the Children of the Resurrection; not that others shall not rise, but the Children of God alone shall be the Favoured of the Resurrection; those who shall rise as Children to an Eternal Inheritance. Concerning the state of Persons in the Resurrection, our Saviour thus describes it: That Men and Women there shall be as the Angels, not in all things, but in the things mentioned, which are two, one of them mentioned by Matthew, both by Luke. 1. *They shall not dye any more.* 2. *They shall not marry, nor be given in Marriage.* The first sheweth the needlessness of the latter; for one great reason of Marriage, was to supply the Gaps which Death maketh in the World; but Men shall not dye any more, therefore there will be no need of Conjugal Relations amongst Men, more than among Angels. *The children of this world (saith Luke) marry, and are given in marriage.* Marriage was only an Institution for this World, and is to continue no longer than this World stands, for the State of Men in another World, will be such as needs it not, being a state of Immortality, so not needing it for Propagation: and a state for Perfection, and so not needing it for mutual help in the Affairs of Mans Life, nor a Remedy against extravagant Lust.

31 But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying,

32 \* I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living. \* Exod. 3. 15. Acts 7. 32. Heb. 11. 16.

33 And when the multitude heard this, \* they were astonished at his doctrine. \* Chap. 7. 22.

Mark hath the same, Chap. 12. 26, 27. So hath Luke, Chap. 20. 37, 38. only Mark and Luke mention the time when God spake these words—*In the bush*, that is, when God appeared to Moses in the burning bush. *Exod. 3. 6. and Luke addeth, for all live unto him.* Mark also saith, *Concerning the dead that they rise, have you not read in the book of Moses?* Our Saviour in the foregoing words, had by the by asserted the Doctrine of Angels, here he asserts both the Doctrine of the Immortality of the Soul, and also of the Resurrection of the Body; and though Cardinal Perron, and Maldonate the Jesuite boldly assert, that the Resurrection of the Body cannot be proved from hence, without taking in the Tradition of the Church; yet notwithstanding their Confidence, those who have a greater Reverence for our Saviour's words, think that not only the Immortality of the Soul, but the Resurrection of the Body also, is irrefragably proved by this Argument of our Saviours; to make out which, these things are to be observed, 1. God doth not say, *I have been*, but *I am*: He speaketh of the time present, when he spake to Moses, and of the time to come. 2. He doth not say, *I am the Lord of Abraham, Isaac, and Jacob*, but the God of: Now where-ever God styles himself the God of any People, or Person, it always signifieth, God as a Benefactor, and one that doth, and will do good to such a People, or Person. It is a federal Expression, as where he saith to Abraham, *Gen. 17. 7. I will be a God to thee and thy seed, that is, of thee, and of thy seed.* 3. *Abraham, Isaac, and Jacob, doth not signifie part of Abraham, Isaac, and Jacob, but their entire persons*, which consist of Bodies as well as Souls. 4. *God is not the God of the Dead*, he doth not shew kindness to them if they be Dead, and shall rise no more. 5. In this Life, *Abraham, Isaac, and Jacob*, received no such signal kindnesses from God, but others might receive as great kindness as any of them did. Hence now our Lord proveth as the Immortality of their Souls, so the Resurrection also of their Bodies, that God might shew himself the God of whole *Abraham, Isaac, and Jacob*. Gerard saith, The Argument of this Text is made clear, by *Heb. 11. 16. Wherefore God is not ashamed to be called their God, for he hath prepared for them a City.* This is that which made God to be truly called their God; because he hath prepared for them a City, which City they could never possess, without a Resurrection. It is yet further added by some, That Gods promise to Abraham, of the Land of Canaan, was in these terms, *Gen. 12. 15. To thee will I give it, and thy seed for ever: Not only to thy Seed, but to thee; so to Isaac, Gen. 25. 3. To Jacob, Gen. 28. 12. Exod. 6. 4. 8. Deut. 11. 21.* The Promises seemed not to be fulfilled, in giving their Posterity the Earthly Canaan, which *Abraham, Isaac, and Jacob* lived not to enjoy, but to extend to the Rest prepared for the People of God, the City mentioned by the Apostle, *Heb. 11. 16.* which God had prepared for them, to justify himself to be their God. Now this could not be prepared for the Souls merely, which were but a part of them, and hardly capable of perfect Happiness, without a Re-union with the Body, there being in it such an innate Desire. Nor was it reasonable, that the Bodies of these Saints having been sharers with their Souls in their Labours, should have no share in their reward from that Covenant; therefore of God with *Abraham, Isaac, and Jacob*, our Saviour firmly proveth their Resurrection. Luke addeth, *For all live unto him.* Not live unto him only as their End. But in the same sense, as Paul saith, *Rom. 6. 10. of Christ. In that he liveth, he liveth unto God:* That is, with God. So saith Luke, *Abraham, Isaac, and Jacob*, though dead at present, live with God, and they, and all the Children of Abraham shall live to God, that is, with God to all Eternity. Matthew addeth, *When the multitudes heard this, they were astonished at his doctrine.* Poor People, they had been used to hear Discourses from the Pharisees, about the Traditions of the Elders, Rites, and Ceremonies, washing hands before meat, and the necessity of washing Pots, and Cups, and the Sadducees declaiming against the Doctrines of Angels and Spirits, and the Resurrection, they were astonished to hear one instructing them in things concerning their Souls, the Resurrection and Life Eternal, and confuting their great Teachers, from Books of Scripture owned by themselves; for the Sadducees, though they had no great regard to the Prophets, yet they owned, and paid a great deference to the Books of Moses.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them which was a lawyer, asked him a question, tempting him, and saying,

36 Master!

36 Master, Which is the great commandment in the law?

37 Jesus said unto him, \* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first, and great commandment:

39 And the second is like unto it, \* Thou shalt love thy neighbour as thy self.

40 \* On these two commandments, hang all the law, and the prophets.

Mark relateth this History more fully, Ch. 12. 28, 29, 30, 31, 32, 33, 34. And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first Commandment of all? And Jesus answered him, The first of all the Commandments is, Hear, O Israel, the Lord thy God is one Lord. And thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength. This is the first Commandment. And the second is like to it, namely this, Thou shalt love thy Neighbour as thy self; there is no other Commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the Truth; for there is one God, and there is none other but he. And to love him with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himself, is more than all whole Burnt Offerings and Sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God. And no Man after that durst ask him any Question. Luke omitteth this History, only subjoyneth to our Saviours Answer to the Sadducees, Chap. 20. v. 39, 40. Then certain of the Scribes answering, said, Master, thou hast well said. And after that they durst not ask him any Question at all. There are different Opinions of Interpreters concerning the Design of this Scribe, called by Matthew, a Lawyer, in coming to Christ with this Question. Some think that he came upon the same Errand with the others, to entangle him in his Speech. Others, that he came merely out of a desire to be more fully instructed by him; and that Tempting here, signifies no more than trying him, not for a bad end, but as the Queen of Sheba came to prove Solomon with hard Questions to have an Experiment of his Wisdom. Our Saviour's fair treating him, and the Commendation he gave him, together with his fair speaking to our Saviour, and commending his Answer, induce me to think that he came on no ill Design. Besides, that the Opinion of some, that he came hoping to hear our Saviour vilifie their Ritual Precepts, in comparison of the Moral Precepts, seemeth to me not probable; for himself consents to what our Saviour saith; and addeth, That to love the Lord our God, &c. is more than all Burnt Offerings and Sacrifices. His Question was, Which is the first and greatest Commandment? Matthew saith, the great; Mark saith, The first: they have both the same Sense, and our Saviour, v. 38, puts them together. Jesus saith unto him, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. Mark adds, with all thy Strength. It is to be found, Deut. 6. 5. only there is not with all thy Mind. Luke puts it in, Ch. 10. 27. It is but the same thing expressed in divers Terms, for with all thy Soul, is comprehensive of Heart, Mind, and Strength. Mark adds a Preface; Hear, O Israel, the Lord thy God is one God. Thou shalt love, &c. Those words only, 1. stirred up the Peoples Attention. 2. Shewed the reason of the following Precept, which is fully expressed in Matthew. If any ask, To which of the Ten Commandments is this to be referred? It is easily answered, That it is the Sum of the four first, which comprehend our Duty toward God. Our Saviours expressing them by loving God, shews us, that the Law of God was not fulfilled in the observation of the Letter of those Commandments, but doing these things which God commands out of a Principle of Love, the highest Degrees of Love to God. They idly interpret this Precept, who interpret it only an Obligation upon us to love God as much as we are able in our lapsed State; the fall of Man lost God no right of commanding, and telling us our Duty. The Law doth undoubtedly require of us Love to God in the highest Degree, to be shewed by the Acts of the whole Man, in obedience to all his Commandments, and that constantly. It is our only happiness that the Law is in the Hands of a Mediator, who hath thus perfectly fulfilled it for all those who believe in him, Rom. 8. 3. and accepteth of us the Will for the Deed. Thus the Moral Law is a School-master that leadeth us unto Christ. Our Saviour justly calls this the first and great Commandment, 1. Because God is to be served before our Neighbour. 2. Nor can love to our Neighbour flow from any other true Principle, than that of Love to God; nor is our Neighbour to be loved, but for Gods sake, and in Subordination unto him. And the second is like to it; commanding Love also: So that as the

Apostle saith, Love is the fulfilling of the Law. [Thy Neighbour] that is, every Man as thy self, doing as much for him, as thou wouldst have him do for thee; and doing no more against him, than thou wouldst willingly he should do against thee: As truly and sincerely as thy self. On these two Commandments hang all the Law and the Prophets. There is nothing commanded in all the Old Testament, but may be reduced to these two Heads. This is the whole Duty of Man there commanded. The whole Book of God is our Rule, and we are obliged to every Precept in it; Moses summed up all in the Ten Commandments, to which, truly interpreted, all the Precepts of Scripture are reducible: Christ here brings the Ten to Two; the Apostle brings all to One, telling us, Love is the fulfilling of the Law. There is nothing forbidden in Scripture, but what offends the Royal Law of Love, either to God or Man: There is nothing commanded, but what will fall under it. Mark addeth, that the Scribe applauds our Saviour, as having said the Truth, and confessing, that the fulfilling these two Precepts, was more than all Sacrifices and Burnt Offerings; in which he agreed with Samuel, who long since told Saul, that to obey was better than Sacrifice; and it needs must be so, seeing that all the true value of Sacrifices lay in the Obedience by them given to the Will of God. Christ tells the Scribe, He was not far from the Kingdom of God. He who once rightly understands the Law of God, and hath cast off that silly fancy of thinking to please God with Ritual things, hath made a great Proficiency under that School-master, who, if rightly understood, will shew him the need of another Righteousness than his own, wherein to appear before God.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose Son is he? they say unto him, The Son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 \* The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool?

45 If David then call him Lord, how is he his Son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Mark hath this Story, shortly repeating only the substance of it, Ch. 12. 35, 36, 37. adding nothing to it, but concluding; And the common People heard him gladly. Luke repeateth it as shortly, Chap. 20. 41, 42, 43. For the right understanding of this Discourse of our Saviour to the Pharisees, we must know, that tho the Pharisees, and the Jews in general, did expect a Messiah or a Christ, yet they expected no more of him, or in him, than that he should be a Man, the Son of David, descended from his Family according to the promise, Isa. 9. 6. and dreamed only of a Secular Prince, who should deliver them from their Enemies, and restore them to their ancient Civil Liberties. Christ seeing a pack of them together, took the Liberty, which he had allowed them towards himself, to propound a Question or two to them. His Question was, What they thought of Christ? Not of himself, but of the Messiah whom they expected, whose Son he should be? They say unto him, The Son of David; that is, one who should in a right Line be descended from David. This was a constant and uncontroled Tradition amongst them. Hence Mark saith, the Question was propounded, How say the Scribes? Luke, How say they, that Christ is, that is, is to be the Son of David? This was a common received Opinion amongst them, which our Saviour by the next words doth not contradict, but only argueth that he must needs be something more: for (saith he) How then doth David in spirit call him Lord? Psal. 110. 1. Mark saith, David himself said by the Holy Ghost. David was a Prophet, and spake by Inspiration from the Holy Ghost, Acts 1. 16. and 2. 30. Luke saith, in the Psalms; whence we may observe, that Psalm 110. was David's Psalm, not a Psalm composed by some other for David, as some contend: Would David have called him Lord, whom he knew to be merely his Son, one that should only descend from him? He would have said, The Lord said to my Son, or will say to my Son, The Lord said, Jehovah said to my Lord, Sit thou on my right Hand. Would David, speaking prophetically by the Holy Ghost concerning the Messiah, had he believed he was to be his Son, and no more, have said, that Jehovah should say unto him, Sit on my right Hand, a place of the highest Honour, Dignity, and Favour, until I make thy Enemies thy Foot-stool? that is, for ever, for until doth not signify a determinate time. See the Notes on Chap. 1. 25. If David then call him Lord, how is he then his Son? That is, how is he then no more than his Son, no more than a meer Man? Our Saviour by this Argument doth

\* 1 Cor. 15. 24.

Heb. 1. 13.

and 10. 1.

13.



neither go about to prove, that the *Christ* was not to be the Son of *David*, nor that he was the *Messias* himself, but that their expected *Messias* or *Christ*, must be more than a meer man, otherwise *David* would never have called him *Lord*; nor yet Prophesied, that *Jehovah* should call him to *Sit at his Right Hand*. *Matthew* concludes with telling us, that as the *Sadducees* and the *Scribes* were non-plust before; so now the *Pharisees* Mouths were also stopped. *Mark* saith, the *Common People* heard him gladly. *Matthew* saith, No Man was able to answer him a Word, neither durst any man ask him any more questions. Nor shall we hear of their troubling him with Disputes any more, they now see disputing will not do their business, their next Business is to consult how to take away his Life, which is always the Course of *Proud*, and *Malignant Men*, given over of God to ruin, to conceal their Conventions, and proceed to Execute their Lusts and Malice, rather than they will not have their Ends. But before they meet with a fit opportunity, we shall have some excellent Discourses from our Saviour, to the Disciples, and the Multitude.

## CHAP. XXIII.

Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes, and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works, for \* they say, and do not.

\* *Mat. 23. 21.*  
22.

Our Lord having now done with the *Pharisees*, turneth his Discourse to the more Docile People, who (as we heard before) heard him attentively, and gladly, *Mark* 12. 37. *Luke* 19. 48. Our Saviour fore-saw, that some unwary Hearers might make two ill uses of what he had spoke against the *Scribes* and *Pharisees*. 1. Some might report him an Enemy to the Law, the Interpreters of which the *Pharisees* were. 2. Others might condemn the Authority of the Law, because he had represented these Men, in whose Hand the Interpretation of it at present was, so truly Contemptible. Whereas on the other side, many might run into Errors of Practice, from the Example of the *Scribes*, and *Pharisees*, their Magistrates and Teachers. Against all these mistakes, he Cautioned them in this *Chap.* Shewing, that he did not undervalue the Law of *Moses*, nor would have his Reflections on the *Pharisees* prejudice any thing which they taught them of it, and according to it, neither would he have his People take the Copy of the Law from their Actions. The *Scribes*, and *Pharisees* sit in *Moses* Seat. These Men were the ordinary Readers, and Interpreters of the Law of God. *Moses* is here put for the Law, as *Luke* 16. 31. If they hear not *Moses* and the Prophets, and so v. 29. They have *Moses* and the Prophets. *Moses* his Seat signifieth the Seat appointed for those that gave the Sense of the Law, or Judgment upon it; thus *Acts* 15. 21. 2 *Cor.* 3. 15. *Moses* in old time hath in every City those that Preach him, being Read in the Synagogue every Sabbath Day. Their way was, while they Read the Scriptures, they stood up, (paying a particular Reverence to the pure Word of God) *Luke* 4. 16. when they had done Reading, they sat down and opened it. Their sitting in the Seat of *Moses* did not signify a Succession to *Moses*, for he had no Successor, being the Mediator of the Old Testament; but the delivering and interpreting the Doctrine, and Law of *Moses*. Dr. *Lightfoot* thinks it is rather to be understood of the Chair of Magistracy, than the Doctrinal Chair. The *Pharisees* being Exercised in that, it may be understood of both, for the Reading, and Interpreting the Law, chiefly belong'd to the *Scribes*. All therefore whatsoever they bid you observe, observe and do. That is, whatsoever is in *Moses*, which they bid you observe, and do. The Term *All* is to be understood restrainedly, with respect to the Subject Matter or Persons spoken of, in Multitudes of Scriptures. Our Saviours cautioning his Disciples, so often against the Leave of these Men, and their Traditions, plainly sheweth us, that must be here the Sense of it. Let not the Law of God lose its Authority with you, because of these wicked Men. He doth not Command them to hear none but them, for then to what purpose did he himself Preach, or send out the Twelve, if none might hear them? All that can be concluded from this Text is, That the Law of God, or Word of God, is not to be despised, whenever Reads, or delivereth it: he goeth on, But after their Works do not, for they say and do not. We are Naturally moved by Example, than by Precept. Men had therefore need be Cautioned against ill-living Teachers. *Odi Philisphum qui non sapit sibi*. A Man had need very well know the Medicine, which he taketh from a Physician he seeth Sick of the same Disease, when he himself refuseth and abominates it. He that says and doth not, may be heard, but not imitated. There may be a time, when Men can ordinarily hear no others, which was the present Case.

4 \* For they bind heavy burdens, and grievous to be born, and lay them upon mens shoulders, but they themselves will not move them with one of their fingers.

\* *Gal. 6. 13.*

Our Saviour saith the same of the *Lawyers*, *Luke* 11. 45. The Burdens here mentioned, were not their Traditions and Ritual things, *Christ* would never have before commanded his Disciples to observe and do them; but the things truly commanded by the Law of God, especially the Ceremonial Law, called a Yoke, *Acts* 15. 10. which (say the Apostles) neither we nor our Fathers were able to bear. They are, saith our Saviour, Rigid Exacters, and Pressers of the Law of God upon others, but will not themselves use the least endeavours (such as the putting of a Finger) to do them. 1. He blameth them that their own Lives no way answered their Doctrine. 2. It may be, he also blameth their too Rigid pressing the Law in all the Minute things of it: There may be a too Rigorous Pressing of the Law. Good Teachers will be faithful in delivering the whole Counsel of God, yet Teaching no more than themselves will endeavour to practise, and being conscious of Humane Infirmary, they will do it with great Tenderness and Compassion, joyning Law and Gospel both together.

5 But \* all their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments.

\* *Chap. 6. 1.*  
2. 5 16.

Our Saviour had v. 4. blamed the *Pharisees* for not living up to what they taught, pressing the Law of God on others, but not doing nor endeavouring to observe it themselves. Here he blames them for doing what good things they did for Ostentation, to be seen of Men, and abounding in their Ritual Performances of more minute Concernment, in the mean time neglecting their Moral Duties. All they do, they do to be seen of Men; this is their main end, to be seen of Men; for this he had reflected on them, *Chap.* 6. They make broad their Phylacteries, and enlarge the borders of their Garments. For the right understanding of this, we must have recourse to *Num.* 15. 37, 38. And the Lord spake unto *Moses*, saying, Speak unto the Children of *Israel*, and bid them that they make them Fringes in the Borders of their Garments, throughout their Generations, And that they put upon the Fringe of the Borders, a Ribband of Blue; And it shall be unto you for a Fringe, that you may look upon it, and remember all the Commandments of the Lord, and do them, and that you seek not after your own Heart, and your own Eyes, after which you use to go a Whoring: That you may remember, and do all my Commandments, *Deut.* 22. 12. Thou shalt make thee Fringes upon the four Quarters of thy Vesture, wherewith thou coverest thy self. In obedience to this Law, the Jews did generally wear such Garments that had Fringes, and Blue Ribbands annexed to them. The Jews at this Day do it not, because, as they pretend, they have lost the true way of Dying the Blue Colour, required in the Law. The end why God commanded them, is expressed, That they might look upon it, and remember all the Commandments of the Lord, and do them, and be restrained from their own Inventions, and Imaginations in Gods Service. They were also a Note of Distinction of the Jews from other People. Besides these, God Commanding that they should Bind his Laws for a Sign upon their Hands, and as Frontlets between their Eyes, *Deut.* 6. 6, 7, 8. they made them *Pachments*, in which the Precepts of the Law were written, which they bound to their Foreheads, and Arms. These were called *Phylacteries* from *φύλαξις* to keep, Things wherein the Law was kept. The *Pharisees* for a Boast how zealous keepers they were of the Law of God (than which they did nothing less) made these *Phylacteries* and Ribbands broader, their Fringes much longer than other Mens; this is that making broad their *Phylacteries*, and enlarging the Borders of their Garments, which our Lord here reflects upon, done only for Ostentation, and that they might be seen of Men.

6 \* And love the uppermost rooms at feasts, and the chief seats in the synagogues,

\* *Luke 20. 16.*  
3 *John. 7.*

7 And greetings in the markets, and to be called of men Rabbi, Rabbi.

We have the same applied to the *Scribes*, *Mark* 12. 38, 39. *Luke* 11. 43. *Mark* addeth, which love to go in long Clothing. Our Saviour in these Words doth not blame a Distinction in Habits, and Places; for he himself hath taught us, that those who are in Kings Palaces wear soft Rayment; and being often called Master and Lord, never reflected on them who called him so, as having done amiss: he only blameth the *Pharisees* Ambition, and silly Affectation of these little things, seeking their own Honour, and Glory, or an undue Domination; there is therefore an Emphasis to be put upon the Word Love. They might take Salutations, and the upper Rooms, if offered them as their due, for keeping Civil orders, but not affect them.

8 But \* be not ye called Rabbi, for one is your master

\* *James 3. 1.*

master, even Christ, and all ye are brethren.

9 And call no man your father upon the earth, \* for one is your father which is in heaven.

10 Neither be ye called masters, for one is your master, even Christ.

It is most certain that our Saviour doth not here forbid the giving of the Titles of *Masters* and *Fathers* to his Ministers; for then Paul would not have given himself the Title of *Father*, 1 Cor. 4. 15. nor called the *Galatians* his *little Children*, Gal. 4. 19. nor called *Timothy* his *Son*, and himself his *Father*, Phil. 2. 22. nor called himself a *Doctor of the Gentiles*, 1 Tim. 2. 7. 2 Tim. 1. 11. That which he forbids is, 1. An *Affellation* of such *Titles*, and hunting after them. 2. *Rem Tituli*, the Exercise of an absolute *Mastership*, or a *Paternal absolute Power*; so as to require any to believe things because they said them, or to do things because they bid them, without seeing the things asserted, or first commanded in the Word of God. For in that sense God alone is Mens Father, Christ alone their *Master*. *Pastors* and *Teachers* in the Church, are all but Ministers, Ministers of Christ to publish his Will, and to joyne his Laws, nor must any be owned as *Masters* and *Fathers*, to impose their Laws and Doctrines. This is twice repeated, because such is the Corruption of humane Nature, that it is very prone, not only to affect these swelling Titles, but also to exercise these exorbitant Authorities.

11 \* But he that is greatest amongst you shall be your servant.

12 And \* whosoever shall exalt himself, shall be abased, and he that shall humble himself, shall be exalted.

We have what is v. 12. twice in *Luke*, Ch. 14. 11. and 12. 14. These Verses expound what went before, and let us know, 1. That it was not a *Title*, but the *Affellation* of a *Title*, which he blamed. 2. Not a *Doctorship*, or *Mastership*, but such a *Doctorship* or *Mastership* as made a man too big for the Ministry of the Church; such Honour as lifted up the Mans Heart above his Work. He is an infamous *Doctor* in the Church of Christ, who thinks himself too *High*, or too great to be a Minister in it. For God will abase, and Men shall abase him who exalteth himself. God resisteth, and Men usually contemn and despise the *Proud*, especially Ministers who are so. Both God shall exalt, and Men shall honour those that humble themselves, both to Men, condescending to those of low Degree, and to their Work, thinking not the meanest Ministry to Souls, a Work beneath them.

13 But woe unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in your selves, neither will ye suffer them that are entering, to go in.

Our Saviour now cometh to denounce Eight Woes against the *Teachers* of those times, the *Scribes* and *Pharisees*. *Luke* saith, Ch. 11. 52. *Wo unto you Lawyers, for you take away the Key of Knowledge, you entered not in your selves, and them that were entering you hindered.* It was written of old, that the *Priests Lips* should preserve Knowledge: God hath committed the *Key of Knowledge* to the Ministers and Guides of his Church, not that they should take it away, but that the People might seek the Law at their Mouths, because they are the *Messengers of the Lord of Hosts*, Mal. 2. 7. Now saith our Saviour, you have taken it away; this *Matthew* calls a shutting up the Kingdom of Heaven against Men. Doing what in them lay to keep Men from the knowledge of the Mind and Will of God, neither themselves teaching them the Knowledge of God, which yet was their Office and Duty, nor suffering others to do it who would. *You will neither go in your selves, neither will you suffer them that are entering, to go in.* Your selves are too proud, or lazy to preach the Gospel, which is the way to the Kingdom of Heaven, and when others would, you suffer them not, nor yet will you suffer the People, who have an Heart to it, to hear it. For this he calls them *Hypocrites* seven times in this Chapter, they pretending to be *Teachers* and *Openers of the Door* to the Kingdom of Heaven, when indeed they did shut it; and denounced a *Woe* to them, comprehending that Ruin which soon after came upon them, and their City by the *Roman Armies*, and that *Eternal Damnation* which slept not, and was due to them. There are no worse Men in the World than *Hypocrites*, Men pretending highly to God, yet neither themselves doing their Duty in embracing the Gospel, nor suffering others to do it, but doing what in them lies to hinder People from the means, by which they might come to the Kingdom of Heaven.

14 Wo unto you Scribes, and Pharisees, hypocrites; for \* ye devour widows houses, and for a pretence make long Prayers: therefore ye shall receive the greater damnation.

Mark hath the same, Ch. 12. 40. and *Luke*, Ch. 20. 47.

If any should think that *Long Prayers* are here condemned, he will be confuted by *Luke* 6. 12. where he will find that our Saviour continued all Night in Prayer to God. It is the End of their long Prayers, which alone our Saviour blameth, their making them a Pretence to devour Widows Houses. Which whether they did as interested in the Civil Power (in which it is certain the *Pharisees* amongst the Jews were employed) or by Vertue of their Ecclesiastical Power, or Influence, perswading silly Women to give them their Estates, or at least, to give them a great part of them, to the Service of the Tabernacle, that they might pray for their Souls, was an Abomination to God, not only for the Hypocrisis of such Prayers designed for another end than they pretended, but because God had taken upon him the special care, and protection of the Widows. As our Saviour had before blamed their Religious Acts for the Ostentation in them, seeking only their own Honour and Applause: So he here blameth them for their covetous Design in them.

15 Wo unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte: and when he is made, ye make him two-fold more the Child of hell than your selves.

A third *Wo* followeth, expressed in this Verse, because they corrupted their *Proselytes*, both as to Doctrine and Manners, so as they were twice more the Children of the Devil, and in danger of Hell than before. A *Proselyte* was one, who coming from some Pagan Nation, relinquished Idols, and worshipped one true and living God. Of these, Writers tell us there were two sorts: One that only professed to believe and worship one God, tho' he did not embrace the Jewish Religion; such a one they suffered to live amongst them, and called him a *Proselyte of the Gate*. Others embraced the Jewish Religion, and were admitted into their Church, by Circumcision, and Baptism, and Sacrifice, (as their Writers tell us) These they called *Proselytes of Righteousness*. Our Saviour saith the Scribes and Pharisees compassed Sea and Land, that is, would take any pains (it is a Proverbial Expression) to make one a *Proselyte*, nor was this blame-worthy in them, but that which followeth, That they made them twice more the Children of Hell, than before, corrupting them with their false Doctrine, and setting them Examples of an ill Life. Their business was not to turn them from Sin unto God, but merely to convert them to an Opinion, if they had once got them into their Church, so as they could make their Markets of them, never regarding their Souls more, nor to press upon them the Reformation of their Lives, that they might be saved. Thus *Priests* and *Jesuits* at this Day go to China, Japan, to proselyte Men to the Roman Faith, and use all imaginable Arts to seduce Persons born and bred under the Profession of the Protestant Religion, in Protestant Countries, and boast much of their Converts; but he who looks upon the Scriptures, and considereth the Lives of most of their Converts, will easily see they are but twice more the Children of Hell, being licensed by their Indulgences, Pardons, Absolutions, nay, by their very Casuists, to live most prodigious impious Lives, to say nothing of their damnable Errors in matters of Faith.

16 Wo unto you \* ye blind guides, which say, \* Chap. 15. 14. \* Whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor. \* Chap. 5. 33.

17 You fools, and blind: for whether is greater, the gold, or the temple, which sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is || guilty.

19 Ye fools, and blind: for whether is greater, the gift, or \* the altar that sanctifieth the gift? || Or, a debtor, or bound. \* Exod. 29. 37.

20 Whosoever therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And who so shall swear by the temple, sweareth by it, and by \* him that dwelleth therein. \* 1 King 8. 13. 2 Chro. 6. 2.

22 And he that shall swear by heaven, sweareth by the \* throne of God, and by him that sitteth thereon. \* Chap. 5. 34. Acts 7. 49.

Our Saviour here sheweth the false Doctrine, which the *Pharisees* for their own Gain taught the People concerning Oaths. God had commanded that they should fear and serve the Lord their God, and swear by his Name, Deut. 6. 13. and 10. 20. He that sweareth by any Person, or thing, doth two things. He attributeth to the thing or Person, by which he sweareth, a Knowledge of the Heart, and the secret Intention. 2. He



called upon the Person or thing, by which he sweareth to be his Judge; or to take a revenge upon him, in case, he doth not believe in his Heart, what he affirmeth or denieth with his Words, to be true or false, otherwise an Oath is no security at all. From whence appeareth, that it is unreasonable for any to swear by any other than God, who alone can have a knowledge of the Truth, and security of the Heart; and that he, who sweareth by any Creature, committeth Idolatry in his Heart, and in his Heart doth indeed blaspheme, paying a Divine Homage to a Creature, and attributing to the Creature, what only agreeth to the Creature. The *Pharisees*, as it seemeth, had taught the People, that it was lawful to swear by the Creature; but all Oaths by Creatures did not bind to the performance of the thing promised by such Oaths: If a Man swear by the Temple, or by the Altar, *It was nothing*, no Man was bound by such Oaths, to perform the thing, for which such Oaths was given as a security. But if any Man swear by the Gold of the Temple, or by a Gift, which he brought to the Altar, these Oaths did bind him. By the Gold of the Temple, is not to be understood the Golden Vessels used in the Temple; nor the Golden Plates, with which the several parts of the Temple shined; but the Gold which was brought as an Offering into the Temple, and put into the Treasury there, of which and of the Gifts, the Priests and Officers about the Temple, had a considerable share, which made them equalize an Oath by these, to an Oath made by the Name of God it self: Our Saviour here sheweth the unreasonable Folly of the Tradition, and calleth them for it, *Blind Guides*: for in reason, the Temple sanctifying the Gold, must it self be more especially Holy, that is, separate for an holy use. The Temple was Holy, so was the Altar before the Gold was brought into it, but the Gold was not Holy, till it was brought into the Holy Place, and there offered. 2. Secondly, He lets them know, that Oaths by the Creatures once made did oblige, as much as if they had been made by God himself. They were indeed sinfully made, for Men ought not to have sworn by Creatures, but being made, those who made them were bound to perform them, if the matter of them were not sinful. For he that swears by the Altar, swears by it, and all the things thereon: And he who swears by the Temple, swears by it, and him that dwelleth therein: And he who swears by Heaven, swears by the Throne of God, and him that sitteth thereon. For none who swear by inanimate things, could possibly be imagined to call these things which he knew had no Life, no Sense, no Knowledge, to be a Witnesses to the Truth of his Heart, as to what he believed, or what he intended. So as though he that sweareth by the Creature, be a *profane Swearer*, yet he is bound by his Oath, he indeed swearing by the God of those Creatures. He hath reason to repent of the profane, and unlawful form of his Oath; but if the matter be, what he may without sin perform, he is bound by his Oath to the performance of it.

23 Wo unto you Scribes and Pharisees, hypocrites, for ye pay tithe of Mint, and † Annise and Cummin, and have \* omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

We have much the same, *Luk. 11. 42.* only there it is, *Tithe Mint, and Rue, and all manner of Herbs, and pass over Judgment, and the Love of God.* It is manifest by our Saviours words in the latter part of the Verse: *These ought you to have done*; that he doth not blame the *Pharisees* exactness in Tithing *Mint, Annise, Rue, Cummin, and all manner of Herbs*; but their neglecting the weightier matters of the Law, *Faith and Love to God, Judgment and Mercy.* The Levites having no Inheritance, God ordained *Tithes* for their Maintenance; of which also the Poor were to have a share, *Lev. 27. 30. Num. 18. 23.* The *Pharisee* boasted, *Luk. 18. 12.* That he paid Tithe of all he possessed: Christ here acknowledgeth that the *Pharisees* were exact in their paying *Tithes*; but he blames them for their Partiality, neglecting the weightier things of the Law. 2. For their *Hypocrisy*, they were only exact in these little things, that they might be taken notice of, as *Scrupulous* Observers of the Divine Law; while they omitted those things which were of much more weight, which he reckoneth up. *Faith*, by which some understand Faith in God, but the most, *Faithfulness*, and sincere and honest dealings with Men, in opposition to Fraud, and Cheating, and Circumventions. *Judgment*, by which he means Justice, giving to every one what is their own. *Mercy*, by which he meaneth a Charitable Behaviour, in helping such as are miserable and afflicted. *Love to God*, which is the true Root, out of which all things should flow, and is indeed comprehensive of all our Duty toward God, as well as the Root of all our Good Works towards Men.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

It is a *Proverbial Expression* used amongst them, against such as would pretend a great Niceness and Scrupulosity, about, and Zeal for, little things, but in matters of much higher Concern and Moment, were not nice, and scrupulous at all;

and this indeed is both a certain Note, and an ordinary Practice of Hypocrites: There is no man that is sincere in his Obedience to God, but hath respect to all Gods Commandments, *Psal. 119. v. 6.* Tho' some Duties be greater, of more moment for the Honour and Glory of God than others, which a good Man will lay the greatest stress upon, yet he will neglect nothing which the Law of God enjoyneth him: But concerning Hypocrites, these two things are always true: 1. They are partial in their pretended Obedience. 2. They always lay the greatest stress upon the least things of the Law, bodily Labour, and Exercise, and those things which require least of the Heart, and least Self denial.

25 Wo unto you Scribes and Pharisees, hypocrites: \* for ye make clean the out-side of the cup and of the platter, but within they are full of extortion and excess. \* Mat. 7. 4

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the out-side of them may be clean also.

Luke hath this, *Ch. 11. 39, 40.* as occasioned by the *Pharisees*, wondering that he washed not before Dinner, instead of Extortion and Excess, he hath *Ravens and Wickedness*, and addeth, *You Fools, did not he that made that which is without, make that which is within also?* But the same thing might be spoken at two several times: He speaketh there to the *Pharisee*, with whom he dined, *v. 37.* Here he speaks to the *Disciples*, and the *Multitude*. Our Saviours design here seemeth to me not to be a Condemning of their *Legal, or Traditional washings of Pots and Cups*, which he elsewhere reflecteth upon, but by way of Allusion only, to blame them that in their whole Conversation, they rather studied an external Purity, than the inward Purity of the Heart; whereas if they would first have looked at Purity of Heart, the other would have followed that. A man may be outwardly pure, and inwardly filthy and impure: But no man can have a pure Heart, but he will live a pure and holy Life; for the *External Acts* are but the Imperate Acts of the Soul: Out of the abundance of the Heart, the Mouth speaketh; and according to the Inclinations, and Affections of the Heart, the Foot moveth, the Hand, and all the bodily Members act. For our Saviours Application of this to their *Traditional Washings*, I shall speak to it when I come to *Luke 11. 39.*

27 Wo unto you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also appear outwardly righteous unto men, but within ye are full of hypocrisy, and iniquity.

The Similitude is of the same Import with the other, to shew that the *Pharisees* had only a Vizour of strictness, and Holiness, when in the mean time their Hearts were full of Lusts, Hypocrisy, and Iniquity. The Jews had two sorts of Graves; some for ordinary Persons, which appeared not (to which our Saviour likened the *Pharisees*, *Luk. 11. 44.*) Others that were covered with Tombes, which were wont to be kept whited, so as they looked very fair outwardly, but had within nothing but Rottensness and Putrifaction. To these he compareth them in this place. They were men that made a great shew, but had nothing of any inward Purity or Cleanness, but were full of Iniquity. Thus Paul called *Ananias* a whited Wall, and *Psal. 5. 9.* The *Psalmist* faith of the Throat of the Wicked, that it is an open Sepulcher.

29 \* Wo unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the Prophets, and garnish the sepulchers of the righteous. \* Luk. 11. 47

30 And say, If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets.

Luke hath it, *Ch. 11. 44.* Wo unto you, for you build the Sepulchers of the Prophets, and your Fathers killed them: Truly you bear witness, that you allow the Deeds of your Fathers, for they indeed killed them, and you build their Sepulchers. It is plain by our Saviours Discourse, that the *Pharisees* were at great Charge oft-times, to rebuild or adorn the Sepulchers of the Lords Prophets, who had been slain by the Jews in former Ages, for testifying the Truth of God, and the Sepulchers of other Righteous Men dying for their Righteousness. This they did like a Company of Hypocrites, to persuade the World of what they also said: That had they lived in the times of those Prophets, and other good Men, they would have had no hand in their Blood.

31 Wherefore ye be witnesses unto your selves, that \* ye are the children of them that killed the prophets. \* Act. 7. 51  
52  
1 Thel. 2. 15

32 Fill ye up then the measure of your Fathers. 33 Ye

† Gr. *Annise*,  
Dill.

\* 1 Sam. 15.

22.

5. 6.

8

3

2 Chap. 2. 7. 33 Ye serpents, \* ye generation of Vipers, how can ye escape the damnation of hell?

You (saith our Lord) confess that you are lineally descended from those who killed the Prophets: You have not only their Blood communicated to you, but their Spirit, your Behaviours and Carriages towards me, and my Disciples have witnessed, and will yet further testify, that you are the Children of those who killed the Prophets in a Moral, as well as in a Natural Sense; you inherit the same Spirit, and are full of the same Malice and Rancor. They killed them, and you bury them: Seeing there is no reclaiming you, Go you on, Fill up the measure of your Fathers Sins. There is something more to be added, to make the Iniquity of this Nation full; you are a Company of Serpents, Vipers, that cannot escape the Damnation of Hell.

\* 2 Ch. 24. 21. \* Psal. 17. 2. & 91. 4. 34 Wherefore, behold, I send unto you Prophets, and wise men, and Scribes, and \* some of them ye shall kill and crucifie, and † some of them ye shall scourge in your Synagogues, and persecute them from City to City.

\* 2 Cor. 11. 24. 25. \* Gen. 4. 8. 35 That upon you may come all the righteous blood shed upon the earth, \* from the blood of righteous Abel, unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

Luke saith, Ch. 11. 49, 50. Therefore also said the Wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay, and persecute; That the Blood of all the Prophets, which was shed from the Foundation of the World, may be required of this Generation, from the Blood of Abel, to the Blood of Zacharias, who perished between the Altar and the Temple. Verily I say unto you, it shall be required of this Generation. Luke saith, Therefore also said the Wisdom of God. Matthew saith, Behold I send. Christ is the Wisdom of God, he here tells them, he would send them Prophets, Wise Men, Scribes. Luke expounds it by Prophets and Apostles: Men authorized by Christ, to reveal unto Men the Will of God, and Men that should be extraordinarily inspired to enable them thereunto. Scribes, that is, Persons instructed to the Kingdom of God, a new sort of Scribes, but much fitter for their Work, than the present Scribes. And some you shall kill, and crucifie, &c. Our Lord in this only fore-tells what usage both himself and his Apostles should meet with from them, which was fulfilled, in what the Scripture telleth us, of the scourging of Paul, the stoning of Stephen, the killing of James, &c. beside the Crucifying of himself. That upon you, that is, as he expounds it, v. 38. Upon this Generation may come all the Righteous Blood, that is, the Blood of righteous Men, from the Blood of Abel, to the Blood of Zacharias, shed upon the Earth, &c. Here arise two questions: 1. Who this Zachariah the Son of Barachiah was? 2. How it could stand with Gods Justice, to bring the Guilt of the Blood of former Generations upon that Generation. As to the first, some have guessed the Person spoken of, to have been one Zachariah the Son of Baruch, who was the last slain upon the taking of Jerusalem, as Josephus tells us, but our Saviour here speaks of a thing past, not to be afterwards done: Others think it was Zachariah, the Father of John Baptist, but we have no Proof that he dyed a violent Death: Others think it was Zachariah, who was one of the small Prophets, but there was no Temple in his time. It is most probably concluded to be Zachariah, the Son of Jehojada, whom the Jews stoned with stones at the Commandment of Joash, in the Court of the House of the Lord, 2 Chron. 24. 21. The Fathers Name indeed doth not agree, but first, Jehojada (as many of the Jews had) might have two Names: some think it was this same Zechariah, who is called the Son of Je Berechiah, Isa. 8. 2. Our Saviour nameth Abel, who lived before the Law, and Zachariah, who lived under the Law, both slain for Righteousness sake; that under them he might comprehend all the Martyrs slain in those two Periods. Others judge that these two are named, because we read of Abel's Blood crying, Gen. 4. 10. and Zachariah's praying (when he dyed) That the Lord would require his Blood. For the other Question. It is but righteous with God to punish the Sins of Parents upon their Children; and the such Vengeance doth not ordinarily reach further than the third and Fourth Generation, yet where succeeding Generations go on in the same sinful Courses, it may reach further, and oft does, Isa. 64. 6. I will (saith God) recompence into their Bosom your Iniquities, and the Iniquities of your Fathers together. That was the case here. They filled up the measure of their Fathers Sins. Therefore Christ tells them, that Vengeance should sleep no longer, but come upon that Generation, which happened in the utter Destruction of Jerusalem, within less than Forty Years after. Our Lord concludes with a Pathetical Lamentation

over Jerusalem, and a further Confirmation of what he had said about their Ruine.

37 O Jerusalem, Jerusalem! thou that killest the Prophets, \* and stonest them which are sent unto thee, how often would I have gathered thy children together, even as an \* hen gathereth her chickens under her wings, and ye would not?

38 Behold your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, \* Blessed is he that cometh in the name of the Lord.

We have the same, Luke 13. 33, 34. O Jerusalem, Jerusalem! The doubling of the word sheweth the vehemency of our Saviours Affection. Thou killest the Prophets, and stonest them which are sent unto thee. That hast killed, and abused, and art yet going on to do the like, not taking notice of the Vengeance of God upon thee before for this very Sin, 2 Chron. 36. 16, 17. Neh. 9. 26. How often would I have gathered thee? Giving thee all external means proper to have reformed thee, and reconcile thee to God, as an Hen gathereth her Chickens under her Wings: Which if thou hadst accepted, and imbraced, the Chickens are not safer under the Wings of the Hen, from the danger of a Kite, than thou wouldst have been from Enemies. But thou wouldst not. Instead of hearkening to my Prophets, thou killedst them, and didst stone those sent unto thee, and so didst voluntarily reject me, and all my offers, and tenders of Grace, Mercy, and Protection, through the meer obstinacy of thy perverse Will. Behold, your House is left unto you desolate. Both the Temple, in which you place such a Confidence, and your own dwelling-Houses shall be destroyed, burnt, and razed down, or at least, left without you as Inhabitants. For I say unto you, you shall not see me henceforth, till you shall say, Blessed is he that comes in the Name of the Lord. I will appear no more to you as a publick Preacher, after two or three days, for ever; and you, that the other day so envied the Peoples Acclamations, to me, Blessed is he that cometh in the Name of the Lord, shall be glad your selves, to see one of the days of the Son of Man, and shall say the same thing, Blessed is he, &c. for whereas some interpret the term Till, &c. of the day of Judgment, or the time when the Jews shall be converted, I take them to be strained Interpretations. Till here certainly is to be interpreted, as Psal. 110. 1. and Matth. 1. 25, and this comporteth with the History; for after this time our Saviour appeared in the Temple publickly no more. For the Disputes raised from v. 7. about Gods secret Will, whether he seriously willed the Salvation of the Jews, &c. I take the Affirmative part to have no Foundation in this Text; for would I, is plainly enough here interpreted by the foregoing Word, sending them Prophets, and other Ministers, to persuade them to Repentance, and Reconciliation with God. As the use of means proper to an end, appear to us Indications of the Will of him that useth them.

\* 2 Ch. 24. 21.

\* Psal. 17. 2. & 91. 4.

\* Psal. 118. 26. Chap. 21. 9.

CHAP. XXIV.

AND Jesus went out, and departed from the temple, and his disciples came to him, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, \* there shall not be left here one stone upon another, that shall not be thrown down.

\* Luk. 19. 44.

Mark saith, Ch. 13. 1, 2. One of his Disciples, Luke saith, come, Luke 21. 5. Mark saith, the Disciple said, Master, what manner of Stones and Buildings are here? Luke saith, they spake how the Temple was adorned with divers Stones and Gifts. All three Evangelists agree in the Substance of our Saviours Reply. Christ had now done his Work in the Temple, where he never came more, and was going toward the Mount of Olives, where we shall find him in the next Verse: His Disciples, either one of them or more, probably one in the presence of the rest, either doubting (considering the structure of the Temple) whether it could be destroyed, or at least thinking it pity that so famous a Structure should come to ruine, come to him, admiring the Stones and Buildings. Most think this was the Temple builded by Zorobabel, almost six hundred years before, though it received great Additions by Herod (for we have no Record, that that Temple was ever destroyed.) Incredible Stories are related about the Dimensions of the Stones, and the Ornaments of it. Our Saviour saith unto them; Verily I say unto you, there shall not be one Stone left upon another; that is, This brave goodly Temple shall be utterly ruin'd: Nor, (if we may believe other Histories) did this Prophecy fail as to the letter of it. Titus the Roman Emperor taking Jerusalem, about forty years after this, commanded his Souldiers to spare the Temple, when they entered the City, but they in their Rage burnt of it what was of a Combustible Nature, and Turnus Rufus left General



of his Army, when he went away, drew a Plow over it, as God had said, Jer. 26. 18. Micah 3. 12. Zion shall be plowed like a field: And when after this, Alippius, by the Command of Julian the Apostate, attempted the rebuilding of it, with the help of the Jews, it is reported by divers, that Bads, or Globes of Fire rose up from the Foundations, destroyed many of the Workmen, and made the place inaccessible for any further such attempts. So justly are the Divine Threatnings to be feared, whatever improbability of the contrary appeareth to us. We are very apt to be taken with the glittering Prosperity of Sinners, but we ought to measure the Duration of it, from the Revelations of the Divine Will, not from our own Reason or Fancy, to remember the Temple of Jerusalem: There are no places so strong, but an Almighty God is able to destroy, and Sin is enough to blow up. We may also observe, how little God values splendid Houses of Prayer, when they are made Dens of Thieves.

3 And as he sat upon the mount of Olives, the Disciples came unto him privately, saying, Tell us when these things shall be, and what shall be the sign of thy coming, and of the end of the World.

4 And Jesus answered, and said unto them, \* Take heed that no man deceive you.

Mark saith, Ch. 13. 3. And as he sat upon the Mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him privately; Tell us, when shall these things be, and what shall be the Sign when all these things shall be fulfilled? And Jesus answering them, began to say, Take heed lest any Man deceive you. Luke saith, Chap. 21. 7. And they asked him, saying, Master, but when shall these things be, and what Sign will there be when these things shall come to pass? And he said, Take heed that you be not deceived. Mark names the Disciples which came to our Saviour privately, Peter, James, John, and Andrew: They seem to propound three Questions to him. 1. What should be the Sign of the Destruction of Jerusalem? 2. Of his coming? 3. Of the end of the World? It is probable, they might send these four to propound these Questions to our Saviour, three of them being such to whom Christ had shewed signal, and special Favour before; some doubt whether the Questions propounded, were three or two; if but two, the coming of Christ must either be the same with the first, or with the last. Those who understand Christ's coming as a distinct Period from the other two, think that the Disciples refer to that secular Kingdom, which they fancied that the Messiah should exercise in the World. They desire to know the signs of these times, that is, Prognostick Signs, which might before-hand instruct them that the time was nigh, even at hand. They name two things here, which time hath told us, were to be at more than sixteen hundred years distance one from the other; for Historians tell us, that Jerusalem was destroyed within seventy or seventy one years after our Saviours Birth, within less than forty years after this Discourse; but it is probable, that they put them together, as believing that Jerusalem should not be destroyed, till the day when Christ should come to judge the World; and that the end of the World, and of the Jewish State, should come together. And as we all are naturally curious to know things that are to come, so these Disciples were in this thing particularly curious, having some particular Apprehensions of the coming and Kingdom of Christ, according to the mistaken notion which the Jews had of that Kingdom which their expected Messiah should exercise in the World. Our blessed Lord at another time, Acts 1. 7. told them, It was not for them to know the times and seasons, which the Father hath put in his own power. He therefore giveth them no such certain Signs of these things, as they could from them certainly conclude the particular time; but yet gives them some Signs from whence they might conclude, when they saw them, that the time was hastening; which Signs, tho' some have distinguished, appropriating those in the former part of the Chapter to the Destruction of Jerusalem, and those in the latter part, to the Day of Judgment, yet they rather seem in our Saviours Discourse mixed together; and Time, which is the best Interpreter of Prophecies, must expound them to us. The Destruction of Jerusalem is a thing past many hundreds of years since; so as by those Histories which we have partly in Holy Writ, partly in other Authors, it will not be hard to pick out what our Saviour intended for Signs of that Destruction, tho' there are some Signs, which were common Signs both of that Destruction, and of the end of the World; and it is agreed by Divines, that the Destruction of Jerusalem was a Type of the Destruction of the World; and therefore most of the Signs are common to both. Paul was brought to Rome in the beginning of the Reign of Nero, Acts 27. Other Historians tell us, he and Peter were put to death about the end of his Reign, within a year or two after Jerusalem was destroyed. Our Saviour prefaceth his Discourse of these Signs with an usual Caution to his Disciples, Take heed that no man deceive you.

5 For \* many shall come in my name, saying, I am Christ, and shall deceive many.

Mark hath the same, Chap. 13. 6. Luke, Chap. 21. 8 saith, Many shall come in my Name, saying, I am Christ, and the time draweth near, go ye not after them. Our Saviour seemeth to have given this as a Sign common both to the Destruction of Jerusalem, and the end of the World, tho' possibly before the Destruction of Jerusalem, while the Jews were in Expectation of a Messiah, as a Temporal Prince or Deliverer, there were more of them than afterward; for every one who could get a Party together to colour his Sedition and Rebellion, gave out himself to be the Christ. Of this number are said to have been Theudas, and Judas of Galilee, mentioned by Gamaliel, Acts 5. 36, 37. Amongst these, some also reckon the Egyptian mentioned, Acts 21. 38. and Simon Magus, who gave out himself to be some great One, and the People accounted him the great Power of God. Such there have been, and probably may be more toward the end of the World. Many were deceived by the Impostors, Christ warneth his Disciples concerning them.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled, for all these things must come to pass, but the end is not yet.

7 For \* nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

Mark hath the same, Ch. 13. 7, 8. Luke hath also much the same, Ch. 21. 9, 10, 11. only he addeth, Fearful Signs, and great Signs shall there be from Heaven. Interpreters think this Prophecy did chiefly respect the Destruction of Jerusalem; for the time from our Saviours Death, to that time, was full of Seditions and Insurrections, both in Judea, and elsewhere. The Truth of our Saviours words, as to this, is attested by Josephus largely from the 11th. Chap. of his second Book of the Wars of the Jews, to the end of the fourth Book; besides that there was great Wars between Otho, and Vitellius, and Vespasian the Roman Emperor, who succeeded Nero. We read of one Famine, Acts 11. 28. which Agabus there prophesied should be in the time of Claudius Caesar. Of Earthquakes in several places, mention is made in divers Histories. Our Saviour tells them, that these things should be, but the end should not be presently; which any one that will read Josephus his History of the Wars of the Jews, will see abundantly verified upon the taking of Jerusalem by the Roman Armies.

9 \* Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my names sake.

Mark hath this thus, Chap. 13. 9. But take heed to your selves, for they shall deliver you up to Councils, and in the Synagogues you shall be beaten, and you shall be brought before Rulers and Kings for my sake, for a Testimony against them. Luke saith, Chap. 21. 12. But before all these, they shall lay their Hands on you, and persecute you, delivering you up to the Synagogues, and into Prisons, being brought before Kings and Rulers for my Names sake. And it shall turn to you for a Testimony. Our Saviour knowing that his Disciples Minds still ran upon a Secular Kingdom, here calls off their Thoughts, by giving them a Sign of his coming, an Account of those Persecutions and Tryals which they should undergo before his coming, either in his Power to the Destruction of the Jews, or in his Glory at the last Day: The Afflictions specified, are, A being hated of all Nations, delivered up to Councils, beating in the Synagogues, casting into Prisons, and being killed. All which happened to the Disciples of Christ before the Destruction of Jerusalem. The Christians were counted a Set every where spoken against, Acts 28. 22. Stephen was stoned, Acts 7. 29. James was killed with the Sword, Acts 12. 2. Paul and Silas were imprisoned, Acts 16. 23. Paul five times received of the Jews forty stripes save one; he was thrice beaten with Rods, once stoned, 2 Cor. 11. 24, 25. He was brought before King Agrippa and Festus; Peter and John were called before the Council, Acts Chap. 4. 7. and 5. 21. so as all these things happened before the Destruction of Jerusalem; and this may be interpreted as a sign of that great Destruction, but not of that only; for the Text saith, you shall be hated of all Nations, which came to pass afterward, when Christianity was persecuted by Heathens for three hundred years together. Mark saith, this should be for a Testimony against them; that is, the Persecutors. Luke saith, it shall turn to you for a Testimony. The Persecutions of Christians are, 1. A Testimony against the Persecutors, of their Ingratitude, and Cruelty, and Hatred to the name of Christ. 2. They are a Testimony to the Persecuted, of their Faith, and Patience, and Courage, &c.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

Mark saith, Chap. 13. 12, 13. The Brother shall betray the Brother to Death, and the Father the Son, and Children

\* Eph. 5. 6.  
Col. 2. 8, 18.  
2 Thes. 2. 3.  
1 Joh. 4. 1.

\* Hag. 2. 21.  
Zech. 14. 13.

\* Chap. 10. 17.  
Joh. 15. 2.  
Rev. 2. 10.

\* Jer. 14. 14.  
and 23. 25.  
Joh. 5. 43.

Children shall rise up against their Parents, and cause them to be put to Death. And you shall be hated of all Men for my Names sake. Luke saith, Ch. 21. 16. And you shall be betrayed, both by Parents, and Brethren, and Kins-folk, and Friends, and some of you shall they accuse to be put to Death. And you shall be hated of all Men for my Names sake. Many shall be offended. The meaning is, shall turn Apostates, stumbling at these great Afflictions, and Persecutions for the Gospel. And shall betray one another. We Read of several Apostates in holy Writ, such as Phileas, Hermogenes, Demas, Hymeneus, Philetas, and others; but all things not being Written that were done, we have no particular Record of such Treachery as is here mentioned. But it is no other than we may reasonably presume was done, tho we had not been assured of it, to justify our Saviours Prediction. There is no time of great Persecution, but proves a time of great Apostasy and some Treachery. It hath been a constant observation, that no hatred flames to that degree, with hatred upon the account of Religion. Nor is what our Saviour here predicted, more than the History of all Ages of the Church hath justified.

11 And \* many false prophets shall arise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

Here are two Signs more given. 1. The abounding of false Teachers. 2. The Abatement of Christians Zeal, and Love to God. For the matter of the 11. v. we shall meet with it more fully, v. 23, 24. By the abounding of Iniquity here, we may either understand, the Rage and Malice, and Cruelty of the Enemies of the Gospel, or, 2. The Apostacy of such as are Professors. Both these are great Temptations, and tho they will not Extinguish that Holy Fire which God hath kindled in good Souls, yet they have oft-times a very ill influence upon them to abate of their former warmth in the ways of God. Or if we understand it of Love to Brethren, the Apostacy of Professors much cooleth the Christian, not knowing who they may trust, and confide in as sincere. If by the abounding of Iniquity, we understand the abounding of Profaneness in the general (which always also aboundeth most in times of Persecution) that also hath no small influence upon Christians warmth in their Profession, to cool and abate it. Heb. 10. 25. 2 Tim. 1. 15. and 4. 16.

13 But he that shall endure to the end, the same shall be saved.

We have the same, Mark 13. 13. We also met with it before, Ch. 10. 22. It is a promise to Perseverance, especially to such Perseverance as is joyned with Fortitude. He that shall not be tempted to Apostacy through the Afflictions of the Gospel, but shall Patiently and Courageously endure all the sufferings which shall follow the Profession of the Gospel, shall be saved; if not preserved, and so saved with a Temporal Salvation, yet he shall be Eternally saved.

14 And this gospel of the Kingdom, shall be preached in all the world, for a witness unto all nations, and then shall the end come.

So saith Mark, Ch. 13. 10. Some think that the end mentioned in the Close of this Verse, refers to the Destruction of Jerusalem; others, that it referreth to the Day of Judgment. If we take World (as it is often taken) for the Gentiles in opposition to the Jews, Synecdochically, the whole being put for a great part; it is most certain, that before Jerusalem was destroyed, the Gospel, which is here called the Gospel of the Kingdom, either because it shews the way to the Kingdom of God, or because it is that sacred Instrument by which Christ subdueth Mens Hearts to himself, was preached to the World, that is, to the Gentiles, and that to a great part of them. Paul alone had carried it from Jerusalem to Illyricum. The Romans Faith was spoken of throughout the World, Rom. 1. 8. Paul, Col. 1. 23. saith it was Preached to every Creature: See also, Rom. 10. 16. & 15. 16. Col. 1. 6. 1 Tim. 3. 16. But others chuse by the End here to understand the End of the World.

15 When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (who so readeth let him understand.)

Mark, Ch. 13. 14. saith, Standing where it ought not. Here are two Questions. 1. What is here meant by the Abomination of Desolations? 2. What Text in Daniel our Lord referreth to? As to the latter, there are three places in Daniel which mention it, Ch. 9. 27. For the over-spreading of Abominations; or (as it is in the Margent) with the Abominable Armies he shall make it desolate. Chap. 11. 31. They shall place the abomination that maketh desolate. Chap. 12. 11. From the time that the daily Sacrifice shall be taken away, and the Abomination that maketh desolate, set up. Mr. Calv in thinks that the Text in Daniel here referred to, is that, Dan. 12. 11. others say, that it is that, Dan. 9. 27. contending that those two other Texts speak of Antichrist, which is the very Reason given by others to the contrary. It is

of no great Consequence to us to know which Verse our Saviour referreth to. Be it which it would, it was spoken of by Daniel the Prophet; by which Quotation our Saviour doth both give his Testimony to that Book, as a part of Holy Writ, and also lets his Disciples know, that what he told them, was but what was prophesied of, and so must have its Accomplishment; and that the Jewish Worship was to cease. As to the other Question, amidst the great Variety of Notions about it, I take theirs to be the best, who understand the Abomination of Desolations to be meant of the Roman Armies; which being made up of Idolatrous Souldiers, and having with them many Abominable Images, are therefore called the Abomination: Those Words of Desolations are added, because they were to make Jerusalem desolate, and so St. Luke, who hath not these Words, possibly gives us in other Words the best Interpretation of them, Chap. 21. 20. And when you shall see Jerusalem compassed with Armies, then know that the Desolation thereof is nigh: When, saith our Lord, you shall see the Abominable Armies stand in the holy place, that is upon the holy Ground (as all Judea was) who so readeth those Prophecies of the Prophet Daniel [let him understand] that as through the Righteous Judgment of God, he once suffered the holy place to be polluted by the Abominable Armies of Antiochus, which he foretold; so he will again suffer the holy place to be polluted by the Abominable Armies of the Romans; who shall make the holy place desolate, which was Prophesied by the Prophet Daniel, as well as the former. Therefore saith our Saviour, when you see the Roman Armies pitch their Tents before Jerusalem, be you then assured, God will give Jerusalem into their Hands, and then all that I have foretold, shall come to pass.

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house top, not come down to take any thing out of his house.

18 Neither let him which is in the field, return back to take his cloths.

Mark hath this, Ch. 13. 14, 15, 16. Luke saith, Chap. 21. 21. Then let them that are in Judea, flee to the Mountains; and let them which are in the midst of it, depart out; and let not them that are in the Countries enter thereinto. The import of all this, is no more than, Let every Man with as much speed as he can, shift for himself; for, as Luke saith, Then the Desolation of Jerusalem is nigh; for, as he addeth, These are the Days of Vengeance, that all things which are written may be fulfilled. Let none of you think the Storm will over, for when you see this, be assured the time is come, when all I have spoken of this City, shall be accomplished.

19 And woe to them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the sabbath day.

Mark saith nothing of the Sabbath Day, Chap. 13. Luke hath not what Matthew hath, v. 20. Woe to them, in this Text, is only a Phrase testifying our Saviours Compassion on such, and indicative of the addition it would make to their Misery; as it would retard their Flight. Upon this account also, he bids them pray their Flight might not be in the Winter, neither on the Sabbath-day. The Winter would Naturally retard their motion, through the cold, and moisture of it. The Sabbath would be a Moral hindrance, in regard of the Superstitious opinion they had of the Sabbath, that they might not upon that Day defend themselves, nor flee from their Enemies beyond the length of a Sabbath-days Journey, which was but two Miles: Our Saviour hinteth them, that their Flight must be further. When our Saviour spake this, the Jewish Sabbath was the Day of holy Rest; and he knew, that altho by his Resurrection he should Sanctify a new Sabbath; yet the Jews would not for a time understand, that the old Sabbath was Abolished. Here is therefore no Establishment of the old Sabbath, to be observed after his Resurrection: The praying that their Flight might not be upon the Sabbath Day, respected only either their removal to their Flight, which the Sabbath would give them (in case they should keep it as an Holy Rest) or the addition of trouble it would make in their Spirits, when they considered that was the Day in which they were wont to go to the house of Prayer; keeping it a Day of Holy Rest unto God.

21. For \* then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortned, there should no flesh be saved, but for the elects sake, those days shall be shortned.

Mark hath the same in effect, Chap. 13. v. 19, 20. Luke, Chap. 21. 23, 24. speaks more particularly: For there shall be great distress in the Land, and Wrath upon this People. And



And they shall fall by the Edge of the Sword, and shall be led away Captive into all Nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled. These Verses must be understood with reference to the Jewish Nation; and who so shall read in Josephus, the History of the Wars of the Jews, will easily agree, there is nothing in all the foregoing Jewish story, which we have recorded in Scripture like unto it: The final Destruction of them by Titus, was rather an abatement of Miseries they suffered by the Factions within themselves, than any thing else. And thus some think, that God shortened those days of their Misery, by sending the Roman Armies to quiet the Seditions, and Factions amongst themselves, which were more cruel one to another; God promiseth to shorten these days for the Elect sake, that were amongst this sinful People: So that as the City was taken in less than six Months, so was their whole Country, in less than eighteen Months more; And if the Lord had not in Compassion to those amongst this People, who belonged to his Election of Grace, shortened these days of Calamity, both by sending the Roman Armies, to quiet their intestine Divisions, and then giving these Armies to quick a Victory, none of the Jews would have been left alive, which indeed any one will judge, that shall but read those Histories.

\* Luke 17. 33. 2. 8. 23 \* Then if any man shall say unto you, Lo here is Christ, or there, believe it not.

\* Deut. 13. 1. 2 Thef. 2. 11. 24 For \* there shall arise false Christs, and false prophets, and shall shew great signs and wonders, in so much that if it were possible they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold he is in the desert, go not forth; Behold he is in the secret chambers, believe it not.

Mark hath much the same, Ch. 13. 21, 22, 23. There is no doubt, but that our Saviour here hath a special Respect to those Persons who about the time of the Destruction of Jerusalem, taking advantage of the Jewish Expectation of the Messiah, as a secular Prince, who should restore them to Liberty (an Opinion, which as we have often heard, had infected the Generality of the Jews, and not a little even the Disciples of Christ) made themselves Heads of Parties, and pretended that they were the Messiah, the Christ, thereby to encourage People to follow them, and to stand up for their Liberty; of which kind there were several mentioned both in the History of Josephus, and in the Roman History, respecting those times. Our Lord therefore cautioneth his Disciples against such, and thereby taketh them off their Expectation of any such secular Kingdom of the Messiah, as they had dreamed of. He tells them, that there would such Persons arise, and some of them should do great signs and wonders; in so much that if it were possible, they would deceive the Elect of God; but he had prayed for them, only they must also Watch, and take heed, that they might not be cheated, and deceived by them, tho they came with never so fair Pretences; for his coming would be quite of another Nature, and his Kingdom would be a quite other Kingdom.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

Luke hath much the same, Luke 17. 24, 37. The Disagreement of Interpreters, about the Coming of the Son of Man, here spoken of, makes a Variety in their Interpretation of these Verses: Some think the coming of the Son of Man, here spoken of, was his coming to destroy Jerusalem, which he saith, will be sudden like the Lightning; which tho the Thunder be taken notice of beforehand as following the Lightning, yet is not taken notice of. These Interpreters make the Carcass, mentioned, v. 28. to be the Body of the Jewish Nation, designed to be destroyed, and the Eagles to be the Roman Armies. Job saith of the Eagle, Chap. 39. v. 30. Where the slain are, there is she. Habakkuk, Chap. 1. 8. saith the fame of the Caldean Armies, They shall fly as the Eagle that hasteth to eat. Some understand by the Coming of Christ here, his coming in his Spiritual Kingdom: The preaching of the Gospel shall be like the Lightning; you need not listen after those that say, Lo here is Christ, or Lo he is there; for my Gospel shall be Preached every where, and where the Carcass is, where my Death and Resurrection shall be Preached, all the Elect, my Sheep that hear my Voice, and follow me, shall be gathered together. Others understand it of Christ's coming to Judgment, which is compared to Lightning for the suddenness and Universality of it. There, saith Christ, I shall be, and all my Saints shall be gathered together. Luke seemeth to speak of this, Luke 17. 24, 37. That Phrase, Wheresoever the Carcass is, there will the Eagles be gathered together, is a Proverbial Speech, signifying, That it will need no great Labour to bring things

together, which are naturally joyned by an innate Desire, either of them to the other; so that it is applicable in more Cases than one; and whether that Discourse in Luke, were at the same time when this was, I cannot say: our Saviour's Discourse on this Argument, Luke 21. hath not these Verses, and is a part of a Discourse, which Luke 17. v. 20. is said to have been begun at least to the Pharisees: But I shall further consider what Luke saith, when I shall come to that Chapter in him.

39 Immediately after the tribulation of those days \* shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. \* Joel 2. 31. Act. 2. 20.

Mark saith, Ch. 13. 24. In those days after that Tribulation, the Sun shall be darkened, and the Moon shall not give her Light, and the Stars of Heaven shall fall, and the Powers that are in Heaven shall be shaken. Luke saith, Ch. 21. 25. And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the Earth distress of Nations with Perplexity, the Sea and the Waves roaring: Mens Hearts failing them for Fear, and for looking after those things which are coming on the Earth; for the Powers of Heaven shall be shaken. Interpreters are much divided in the Sense of these Words, whether they should be interpreted of Christ's coming to the last Judgment, and the Signs of that: Or, 2. Concerning the Destruction of Jerusalem. Those who interpret it of the Destruction of Jerusalem, have the Context to guide them, as also the reports of Historians, of strange Prodigies seen in the Air, and Earth, before the taking of it; likewise the word Immediately after, &c. But I am more inclinable to interpret them of the last Judgment, and to think that our Saviour is now passed to satisfy the Disciples about their other Question, concerning the end of the World; for altho Christ's coming may sometimes signify that remarkable Act of his Providence, in the Destruction of his Enemies; yet the next Verses, speaking of his Coming with great Power and Glory, and of his Coming with his Angels, and with the Sound of a Trumpet, and gathering his Elect from the four Winds, the Phrases are so like the Phrases by which the Scripture expresseth Christs coming to the last Judgment, 1 Cor. 15. 52. 1 Thef. 4. 16. and Christ speaking to his Disciples asking of him, as well about that, as the Destruction of Jerusalem: I should rather interpret this Verse, with reference to the last Judgment, than the Destruction of Jerusalem, before spoken of, or at least, that these Signs should be understood common both to the one, and the other; as divers of the other signs mentioned in this Chapter are. Some do think, that the darkening of the Sun and the Moon here, the falling of the Stars, and the shaking of the Powers of Heaven, are to be taken Metaphorically, as signifying the great Change should be in the Ecclesiastical and Civil State of the Jews; and it is true, that such kind of Expressions do often in Scripture so signify, Isa. 13. 10. & 24. 23. Ezek. 32. 7. Joel 2. 31. But without doubt the literal Sense is not to be excluded, whether we understand the Text of the Destruction of Jerusalem, or of his coming to his last Judgment; for, as Historians tell of great Prodigies seen before the former, so the Apostle confirms us, that there will be such things seen before the day of Judgment, 2 Pet. 3. 10, 12.

30 And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and \* they shall see the Son of man coming in the clouds of heaven with power and great glory. \* Rev. 1. 7.

31 \* And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. \* Chap. 13. 41. || Or, with a Trumpet and a great Voice.

Mark saith, Ch. 13. 26, 27. And then shall they see the Son of Man coming in the Clouds with great Power and Glory. And then shall he send his Angels, and shall gather together his Elect from the four Winds, from the uttermost part of the Earth, to the uttermost part of Heaven. Luke saith, Ch. 21. 27. And then they shall see the Son of Man coming in a Cloud with great Power and Glory. And when these things begin to come to pass, then look up, and lift up your Heads, for your Redemption draweth nigh. Interpreters are also divided about these Words, as about the former; some understanding them concerning the Destruction of Jerusalem, and judging that by the Sign of the coming of the Son of Man, is probably meant some Prodigy, or some Comet seen before that Destruction, which should be of that Nature, as it should make the Jews (here called the Tribes of the Earth) to mourn; they by the Angels and Trumpet mentioned, v. 31. understanding the Ministers of the Gospel, who after the Destruction of Jerusalem, should go and Preach the Gospel over all the World, and so gather in the Elect into the Gospel-Church. But I cannot agree this Sense, and I said the most Interpreters expound these Words of the last Judgment; what is meant by the sign of the Son of Man, all are not so well agreed, two of the Evangelists say only the

the Son of Man: Matthew mentions, first the appearance of the sign of the Son of Man, then the Son of Man himself; probably it signifieth some great Prodigy, that shall be seen before that great and Terrible day. Those things which incline me to think, that the day of Judgment, nor the Destruction of Jerusalem, is that which is spoken of in these Verses, is,

1. That all the Phrases are such as the Scripture useth, to express Christ's coming to the last Judgment. His coming in the Clouds of Heaven, *Matth. 26. 64. Rev. 1. 7. The Tribes of the Earth mourning, Rev. 1. 7. his coming with the Angels, and the sound of a Trumpet, Matth. 23. 31. Mar. 8. 38. 1 Cor. 15. 52. 1 Thes. 4. 15.* His sending his Angels to gather the Elect, *Mar. 13. 49.* 2. The Tribes of the Earth mourning, seems to signifie more then the twelve Tribes of Israel. 3. That which Luke hath; *Look up, and lift up your Heads, for the day of your Redemption draweth nigh;* seemeth hardly applicable to the Destruction of Jerusalem, rather to the Redemption of the Body mentioned, *Rom. 8. 23.* For the Gospel before this time was carried to the Gentiles: Nor do I know, that that is any where called Redemption. Those things which have led some learned Interpreters to expound, *v. 29, 30, 31.* of the Destruction of Jerusalem, are, I conceive, those Particles, Immediately after the Tribulation of those days, *v. 29.* and the Particle then, *v. 30.* together with *v. 34.* where our Saviour saith: *This Generation shall not pass till all these things be fulfilled.* But the Term Immediately after the Tribulation of those days, may signifie not only the Destruction of Jerusalem, but that, and all the Calamities of those days, that should follow that, to the end of the World: And it is very usual for Prophetical Scriptures to speak of things to come long after, as if they were presently to come to pass, *Deut. 32. 35.* and the day of Judgment is ordinarily spoken of, as if it were at hand, *1 Thes. 4. 15. Ja. 5. 8. 1 Job. 2. 18.* both to denote the certainty of it, and to keep us from Security, and to let us know, that a Thousand years in Gods sight, are but as one day *2 Pet. 3. 8.* for the 34. we shall give the Sense of it in its Order.

32 Now learn a parable of the fig-tree, When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33 So likewise ye, when ye shall see all these things, know \* that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 \* Heaven and earth shall pass away, but my words shall not pass away.

Mark hath the very same, *Ch. 13. v. 28, 29, 30, 31.* So hath Luke, *Ch. 21. v. 29, 30, 31, 32, 33.* only he saith, the Fig-tree, and all Trees, when they now shoot forth, you see, and know of your own selves, that Summer is nigh at hand. So ye, when ye see these things come to pass, know you that the Kingdom of God is nigh at hand: Verily, &c. By this Similitude of the Fig-tree (called therefore by Luke a Parable) Our Saviour doth not only design to inform them, that these things which he had told them, should be as certain signs of the approaching of the Destruction of Jerusalem, and the coming of his Kingdom, as the Fig-trees, and other Trees putting forth of leaves, is a sign of the approaching Summer, as *Can. 2. 13.* but that as the Frosts, and Snow, and Cold of the Winter, doth not hinder the Trees from bringing forth Fruit in the Summer, so these Tribulations and Troubles should be so far from hindring, and destroying Christ's Kingdom, that they should prepare the World for it, and promote it; so that as they might know from these Tribulations in Judea, that the Kingdom of Grace was at hand, and began: So from the following Tribulations upon the World, they might know that his Kingdom of Glory was also hastening. Verily I say unto you, this Generation shall not pass, till all these things be fulfilled. There are several Notions men have of that term. This Generation, some by it understanding mankind, others, the Generation of Chrijli-ans, others, the whole Generation of the Jews; but doubtless our Saviour means the Set of Men that were at that time in the World: Those who were at that time living should not all dye, until all these things shall be fulfilled, all that he had spoken with reference to the Destruction of Jerusalem, and indeed the most of those signs, which our Saviour gave, were signs common, both to the Destruction of Jerusalem, and the last Judgment, abating only Christ's personal coming in the Clouds, with Power and Glory. So that considering, that the Destruction of Jerusalem, was within less than forty years after our Saviour's speaking these words, so many as lived to the Expiration of that number of years, must see the far greater part of these things actually fulfilled, as signs of the Destruction of Jerusalem, and fulfilling, as signs of the end of the World. Heaven and Earth shall pass away, but my Words shall not pass away. By this Expression our Saviour confirmeth the Truth of what he had said, assuring those to whom he spake: That altho there should be a change of the Heavens, and the Earth, *2 Pet. 3. 10, 12, 13.* which Men commonly look upon as the most stable, and abiding things, yet the Truth of what he had said should not fail.

36 But of that day and hour knoweth no man, no not the angels of heaven, \* but my Father only. Mark addeth, *Ch. 13. 32.* Neither the Son, but the Father, of that Day and Hour, that is, the particular time when the

Heavens and the Earth shall pass away, as he had before said, or when the End of the World shall be, which was one of the Questions propounded to him by his Disciples, *v. 3.* knoweth no Man, no meer Man, nor have Men any reason to be troubled at it; for it is a piece of Knowledge, which the Father hath reserved into his own Power, and his own Pleasure, from the Angels, who continually behold his Face. Nay, I my self, as Man know it not, nor is it more absurd, or derogating from the Perfection of Christ, then for to say, that Christ as Man, was not Omnipotent, nor Omniscient, &c. By the way this gives a great Check to the Curiosity of Mens inquiries after the particular time, or year when the World shall have an end, or the day of Judgment begin, or be.

37 But as the days of Noe were, so also shall the coming of the Son of man be.

38 For as in the days that were before the flood, \* they were eating and drinking, marrying \* *Gen. 7. 1.* and giving in marriage, until the day that Noe entered into the ark.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Luke hath much the same, *Chap. 17. 26, 27.* where he also saith, it shall be as in the days of Lot, but I shall consider what he saith, which seemeth spoken at another time, and upon another occasion; when I come to his seventeenth Chapter. Two things our Saviour seemeth here to teach us, 1. That Christ's coming to the last Judgment will be sudden, and not look for, upon which Account his coming, is compared in Scripture to the coming of a Thief, *v. 43. 44. 2. Pet. 3. 10. Rev. 16. 15.* 2. That it will be in a time of great Security, and Debauchery, such was the time of Noah, *Gen. 6. 3, 4, 5.*

40 \* Then shall two be in the field, the one \* *Luke 17. 36.* shall be taken, and the other left.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

Some refer this, to the coming of Christ in his Kingdom of Grace, some to his coming in the day of Judgment; it is true of both those comings. God shews the freeness of his Grace much in the Conversion of sinners, and makes Discriminations of which we can give no Account, as he tells us, *Luke 4. 25, 26, 27, 28.* but it seemeth here rather to be understood of that Separation, which Christ shall make at the day of Judgment, of the Sheep from the Goats, the Elect from the Reprobates; for of that coming our Saviour seemeth to be speaking, both in the preceding, and in the following Words.

42 \* Watch therefore, for ye know not what \* *Chap. 25. 13.* hour your Lord doth come.

43 \* But know this, That if the good man of the house had known, in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up, \* *Luke 12. 39. 1 Thes. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. 6. 16. 15.*

44 Therefore be ye also ready, for in such an hour as you think not, the son of man cometh.

Mark saith, Take ye heed, Watch and Pray, for you know not when the time is, *Ch. 13. 33.* What our Lord here meaneth by Watching, is easily gathered, as well by what went before, where our Saviour had been speaking of the Security and Luxury of the old World: As by what followeth *v. 44.* where he biddeth them, be always ready, and therefore Luke, *Chap. 21. 34.* expounds this thus: And take heed to your selves, lest at any time your Hearts be over-charged with Surfeiting, and Drunkenness, and Cares of this Life, and so that day come upon you at unawares. For as a snare shall it come on all them, that dwell on the Face of the whole Earth: Watch you therefore and Pray, that you may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of Man. Our Saviour in these Verses, from the uncertainty of the particular time, when the day of Judgment shall be, presseth upon his Disciples, a Sober, Heavenly and Holy Life; intimating that by such a Life only, they can make themselves ready for the coming of Christ, and to stand before the Son of Man, when he shall appear in his Power and Glory. He presseth this from that which common Prudence would teach any Householder, viz. If he knew in what Watch of the Night a Thief would come, to watch, and not suffer his House to be broken open. That is, in what time of the Night, (for the Jews divided the Night into the first, second, third and fourth Watch, as the Romans divided it for relief of their Military Guards. Now (saith our Saviour) you, knowing that there will come such a time, and not certainly knowing at what time, stand concerned to be always Watching and Praying,

45 Who then is a faithful, and wise servant, whom his Lord hath made ruler over his household to give them meat in due season?

46 Blessed is that servant, whom his Lord when he cometh shall find so doing.

47 Verily I say unto you, \* that he shall make him ruler over all his goods. \* *Chap. 25. 21.*

\* Jam. 5. 9

\* Plal. 102. 26.

Isa. 51. 6.

Chap. 5. 12.

Heb. 1. 11.

\* Zech. 14. 7.



We have much the same, *Luke 12, 41, 42, 43.* whether spake at the same time, and upon the same occasion or no, I know not. It is said there, *v. 41.* That Peter gave occasion to this Discourse, by saying, *Lord speakest thou this Parable to us, or even to all?* Our Saviour replyeth as here, only *Luke* saith, *Who is that Faithful and Wise Steward?* The Question intimates, that there are but a few such. This Discourse plainly referreth to the Ministers of the Gospel, whom Christ leaveth in trust with his Church, to give them their Meat in due Season: he declareth the Blessedness of those Ministers that shall be found Faithfully discharging their Trust, and that the Lord in the Day of Judgment will exalt them to a much greater Honour, according to that of *Dan. 12. 3.* *They that be wise shall shine as the brightness of the Firmament: and they that turn many to Righteousness, as the Stars for ever and ever.*

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to finite his fellow servants, and to eat, and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

51 || And shall cut him asunder, and appoint him his portion with the hypocrites, \* there shall be weeping, and gnashing of teeth.

*Luke* hath much of this, *Ch. 12. 45.* But and if that Servant say in his Heart, my Lord delayeth his coming, and shall begin to beat the Men-servants and Maid-servants, and to Eat, and Drink, and to be Drunken. The Lord of that Servant will come in a Day when he looketh not for him, and at an Hour when he is not aware, and will appoint him his Portion with unbelievers. If that Servant prove an Evil Servant, presumeth upon my not making such haste to Judgment, as he thought I would, and shall prove a Persecutor of my People, or a loose and Debauched Person, I will come to his particular Judgment, before I come to the General Judgment, and at such a time as he shall not be aware of me, and destroy him, and give him his Portion with such as believe not my second coming, and with such as are one thing in Profession, and another thing in Practice, in Hell where the Condition of poor Creatures will be miserable, as the Condition of those that Weep and Gnash their Teeth. By this Parable our Saviour doth quicken his Apostles, to whom he intended to leave the care of his Church, when he should be ascended into Heaven, to a Faithful care of the Flock committed to their Trust, and also let us know that in succeeding Ages, there would arise a Generation, of loose and debauched Ministers, and such as would persecute the sincere Professors of his Gospel, who could not comply with their Doctrines, and Lives. Of which, as all Ages of the Church have given a proof; so the time since Popery hath prevailed in the World, hath given a more plentiful, and abundant proof. All which Extravagances are encouraged from their Atheism and unbelief of Christs coming to Judgment. He also sheweth how severe he will be against such Persons: He will come upon them before they be aware of it, and Cut them in pieces. The Word signifies to cut them in two pieces, as the Jews were wont to divide their Sacrifices: or (as some think) as some Pagan Nations were wont to punish perfidious Persons, and some more Notorious Malefactors, and give him his Portion with unbelievers, and Hypocrites in Hell, *Ch. 13. 42. & 25. 30.* The Case of all Persons that live securely, and debauched Lives, because Judgment is not speedily Executed, will be sad: but the Case of Ministers that do so will be dreadful. They are a sort of Sinners, whom God seldom suffereth to live out half their Days; and when he doth, yet they shall not escape the severest Damnation of Hell. They betray a greater trust, and lead Multitudes to Hell with them, and so are the greatest Traytors against the Divine Majesty.

## CHAP. XXV.

1 **T**hen shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish, took their lamps, and took no oyl with them.

4 But the wise took oyl in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at mid-night there was a cry made, Behold the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oyl, for our lamps are gone out ||

9 But the wise answered, saying, Not so, lest there be not enough for us and you: but go ye rather to those that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and \* the door was shut, *\* Luke 13. 25.*

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verily I say unto you, \* I know you not.

13 \* Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh. *\* Chap. 7. 23. \* Mark 13. 33. 1 Cor. 15. 13. 1 Thes. 5. 2. 1 Pet. 5. 2. Rev. 16. 15.*

For the understanding of all Parables, I have formerly shewed, That Parables are Similitudes brought from some Earthly things, or Actions, to illustrate some Heavenly Doctrine, or Spiritual Mysteries, and insinuate them into our Practice; for the right understanding of all Parables, the first and principal thing to be attended to, is the Scope and main end of the Parable. What Heavenly Doctrine it is, which our Saviour by that Earthly Similitude designeth to illustrate, or what practical thing it is which he designeth by that Parable to press, I have shewed; our Saviour sometimes more particularly sheweth this Expression, what he meant by the several things, and Actions mentioned in the Parable. This he did, *Ch. 13.* in the Parable of the Sower, and of the Tares of the Field. But in most Parables he doth not so, but from something going before or coming after, gives us light enough to know what his main design was, and leaveth to us by that to interpret the several parts of the Parable. Here he hath left us a sufficient Light to know his meaning.

1. From his Discourse in the latter end of the foregoing Chapter, where he had been pressing the Duty, and Prudence of watchfulness, from the uncertainty of the time of his coming. It is manifest that he is pursuing the same design still, by the *επι παραβολῆς*, or, the saying with which he closeth this Parable, *v. 13.* Watch ye therefore, for ye know neither the Day, nor the Hour wherein the Son of Man cometh. This Watchfulness we had interpreted, by an opposition to Sin, both of Omission and Commission. Taking heed of having our Hearts over-charged with Surfeiting, and Drunkenness, and Cares of this Life, *Luke 21. 34, 36.* Taking heed of smiting our Fellow Servants, Eating and Drinking with the Drunken, discharging our Trusts faithfully, Ministers giving to the household of Christ their Portion in due Season, *Ch. 24. v. 45. 49.* being ready for the coming of Christ, *v. 43.* Praying, *Luke 21. 36.* This our Lord had pressed there particularly on Ministers, he is here in this Parable pressing the same Duty on all, and in this Parable further opens the Duty of Watchfulness, not only as opposed to Slumbering and Sleeping, but as comprehending a getting of our selves ready (as he had said, *Ch. 24. 44.*) and this Readiness he also further openeth in this Parable, under the Notion, of having not only Lamps, but Oyl in our Lamps. To these purposes he takes up this Parable, which we shall not so well understand without understanding their usual Rites, and Customs at Weddings, which were these. 1. Their Marriages were ordinarily in the Night. 2. They usually had Young-men that attended the Bridegroom, and Young Virgins that attended the Bride at her Fathers House. The Young-men attended the Bridegroom. These were called the Children of the Bride-Chamber, or the Friends of the Bridegroom or Bride, *Mark 2. 19. John 3. 29.* The Wedding being in the Night, there was need of Lamps. When the Bridegroom came, the Bride-maids, who were attending the Bride, went forth to meet the Bridegroom, with Lamps lighted, to conduct him and his Companions into the House, and to her who was to be the Bride, when they were entered the Door was shut, and the Marriage proceeded. Our Saviour now to quicken his Auditors to the Watchfulness, before spoken of, supposeth such a Marriage and Ten Virgins, (the usual number at such Solemnities) he supposeth these Ten Virgins, to have been, half of them Wise, and half Foolish, the Wisdom of the one, he makes to lye in getting their Lamps ready, and furnishing themselves in time, with Oyl to feed them, that they might go out, either while they waited for his coming, or in their Conduct of him. The Folly of the others he makes to lye in their want of this care, so as when the Bridegroom came, their Lamps were out, they would have borrowed Oyl of the others, but they had none to lend them, so as they were shut out of the Door, of the Bridal-house, and tho they Knocked could obtain no entrance. It is not hard now to apply the several parts of the Parable, to the end for which this Parable is brought, provided that we do not expect, that Similitudes should run on four Feet, or that every Minute Circumstance in a Parable, should be fitted in the Explication. The Kingdom of Heaven (which in Scripture always signifies that of Grace or Glory) here signifieth that of Grace, the State of the Church is likened to Ten Virgins, these Ten Virgins are Professors, their Lamps, and their going forth to meet the Bridegroom, signify their joynt profession of the Gospel, and their Expectation joyfully to meet Christ (who is the Bridegroom here meant, *Psal. 45. 14. John 3. 29.* Five were Wise, five Foolish

! Or, cut him off.  
\* Chap. 8. 12.

\* Chap. 7. 23.  
\* Mark 13. 33.  
1 Cor. 15. 13.  
1 Thes. 5. 2.  
1 Pet. 5. 2.  
Rev. 16. 15.

! Or going out.

*Foolish.* This signifieth the difference of Professors, some have Lamps, make a Profession, but have no Truth of Grace; others have the root of the matter in them, a true Faith and Love, which feeds Mens Profession. The Bridegrooms tarrying, signifies Christ's delaying to come to Judgment; their Slumbering and Sleeping signifies the Infirmities of the best, who sleep, tho' their Hearts wake, and the deeper security of others in their sinful state. The coming of the Bridegroom at Midnight, signifieth Christ's coming in a dark time of Troubles and Afflictions, or at a time not looked for. The Virgins trimming their Lamps upon the cry made, signifies the care of pious Souls, more especially upon any Notices of Christ's coming, to prepare themselves for the meeting and reception of him. The foolish Virgins late discerning that their Lamps were out, and that they wanted Oyl, lets us know, that Hypocrites, and formal Professors, will too late know, that Profession without a Root of Faith, and true Regeneration will serve them in no stead. Their asking the wise Virgins to lend them some of their Oyl, with their refusal, because then they should not have enough for themselves, lets us know the woful shifts that Hypocrites will at last be put to, and how vain their Hopes are, who hope to be relieved, from the Grace, and good Works of others. Their going to buy Oyl, and their being shut out before they returned, and knocking in vain, and in vain crying, Lord, open to us, lets us know, That as the Tree falls, so it must lie; That after our buying time in this life, mentioned, Isa. 55. 1, 2. is expired, our State will be determined; that we are concerned to take the Counsel of Solomon, Eccles. 9. 10. *Whatever thy hand findeth to do, especially for our Souls, to do it with thy might, for there is no Work, nor Device, nor Knowledge, nor Wisdom, in the Grace whither thou goest.* Therefore we are all concerned to watch, that is, to look that we have not only Lamps, but Oyl to feed our Lamps, and to keep our Lamps burning, because we know that the Bridegroom Christ will come, and we do not know at what time he will come to the General Judgment, or our particular Judgment; for when we die, we can do no more to make our selves ready for the great coming of Christ to judge the World, but must appear before him, as we go out of this World. No Oyl after the Determination of our Lives, will be to be bought; no further Preparation of our selves is to be made; as our Life leaveth us, Judgment will find us.

14 For the kingdom of heaven is, as a man travelling into a far country, who called his own servants, and delivered to them his goods.

15 And unto one he gave five || talents, and to another two, and to another one, to every man according to his several ability, and straightway took his journey.

There is much the same Parable, Luke 19. 12. but the difference is so great in the Narration, and the Time, and Circumstances, and Scope, seem so different, that the best Expositors think it another, and spoken at another time, tho' there be much of this in that: I shall therefore leave the consideration of that in Luke, until I meet with it in him, (tho' some Interpreters do think this the same with that) and only consider this, as it is before us in this Evangelist. By the Kingdom of Heaven, is doubtless here to be understood the Oeconomy of God's Providence in his Gospel Dispensations; the Man travelling into a far Country, is Christ ascending up to Heaven; who, when he ascended up on high, gave Gifts unto Men, Eph. 4. 8. By the Goods which the Man is said to have delivered to his Servants, are to be understood the Gifts which God giveth to Men, being himself (as to his glorious Presence, and his principal Residence which is in Heaven at a great distance from us) as a Man in a far Country; for I see no reason to restrain these Gifts to such as flow from Christ, as Mediator, but rather chuse to interpret it Generally of all the Gifts of God, whether of Providence or Grace; whereas, v. 15. it is said, that this Man divided his Goods to his Servants *inequally*, to one five Talents, to another two, to another one, to every Man according to his several Ability. It signifieth only God's unequal Distribution of his Gifts to the Sons of Men, according to his own good pleasure, which is true, both concerning Natural Parts, as Wit, understanding, Judgment, Memory, as concerning those which the Heathens call good things of Fortune, as Riches, Honours, and Dignities, Christians call them the good Things of Providence; under which Notion also come all acquired Habits or Indowments, such as Learning, Knowledge, Moral Habits, &c. which tho' acquired, are yet Gifts, because it is the same God who gives us Power to get Wealth, as Moses speaks, Deut. 8. 18. who also gives Men Power to get Knowledge, and upon Study and Meditation, to comprehend the Natures and Causes of things, and also to govern, and bridle our Appetites: or the Gifts of more special Providence, or Distinguishing Grace. I take all those Powers given to Men, by which they are enabled to do good, or to excel others, to come under the Notion of the Goods here mentioned, which God distributeth *inequally* according to his own good Pleasure, and as seemeth best to his heavenly Wisdom, for the Government of the World, and the ordering of the Affairs of his Church; of all which God will have an account one Day, and reward Men according to the Improvement, or no Improvement, which they have made of them in their several Stations.

16 Then he that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his Lord's money.

This part in the Parable only sheweth the different use that Men and Women make of those Gifts, whether of common Providence, or of Grace, especially common Grace, which the Lord bestowed on them. Some make a great use of them for the profit of their Master, for the end for which God entrusted them with them, to wit, the Glory of his holy Name, and the Salvation of their Souls. Others make no use at all of them for those ends.

19 After a long time the Lord of those servants comes and reckoneth with them.

God in the Day of Judgment will call all men to account for those Gifts which he hath given them, how they have used the Days of Life, the Measures of Health, their Knowledge, Wit, Memory, Understanding; their Wealth, Estate, Honours, Dignities, Relations, all their natural, or acquired Habits, all their Enjoyments, &c. for the Honour of his Name, and the Advantage of their own Souls.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold I have gained besides them five talents more.

21 His Lord said unto him, Well done thou good and faithful servant, thou hast been faithful over a few things, \* I will make thee ruler over many things, enter thou into the joy of thy Lord. \* Chap. 24. 47. Luk. 22. 29.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents, behold, I have gained two other talents besides them.

23 His Lord said unto him, Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

This part of the Parable teacheth us only these things. 1. That some Persons in this World make a very good use and improvement of those Gifts and good things, which God hath entrusted them with, according to the measure with which God hath entrusted them. 2. That those who do so, shall in the Day of Judgement have a liberal Reward in the Kingdom of Glory, called here the Joy of their Lord. That God doth not expect an equality of Service from all, but a Service proportionable to those Gifts which God hath given Men; and those shall go to Heaven, who have made a due Improvement of the Gifts with which God hath blessed them, tho' it be not proportionable to the Service which others of greater parts, and who have had greater advantages and opportunities, have made; if Men have but two Talents, yet if they gain other two, they shall go to Heaven at last, as well as those who have had five, and improved them to the gaining of other five. We must take heed of concluding from this part of the Parable, that those who have most given them ordinarily, do make the best Improvement of them, for daily experience teacheth us to the contrary; neither is the Parable brought to instruct us in any such thing.

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou wert an hard man, reaping where thou hast not sown, and gathering where thou hast not sowed.

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His Lord answered, and said unto him, Thou wicked, and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not sowed.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury.

We must remember that we are in a Parable, which (as other Similitudes) cannot be expected in all things to agree with what it is brought to illustrate. This part of the Parable doth chiefly instruct us in these two things: 1. That it is the Genius of wicked Men, to lay the blame of their miscarriages upon others, oft-times upon God himself. The unprofitable Servant here pretends that the dread of his Lord, as a severe Man, was that which kept him from labouring, and making an Improvement of the Talent, with which his Master had entrusted him. Thus many think that if there be an Election of Grace, or any thing



of special, and distinguishing Grace, and Man hath not a perfect Power in his own Will; he shall have something to excuse himself by before God hereafter, for his not repenting, and believing God in such a Case, condemning Men for Unbelief and Impenitency, should reap where he did not sow, and gather where he did not sow. 2. Men in their Excuses, which they fancy, instead of excusing, will but accuse and condemn themselves. The Lord of the unprofitable Servant tells him, That the fault lay in his own Sloth and Wickedness; and his dread of his Lord's Severity, was but a meer frivolous Pretence, and unreasonable Excuse; for if he had dreaded any such thing, he would have done what he could; he would have put out his Money to the Exchangers, and then he should have received his own with increase. And shall not God as justly another day reply upon those who think to excuse their lewd and wicked Lives, their Impenitency and Unbelief, from their not being clothed, nor having a Power of themselves to repent and believe, nor perceiving his efficacious Grace. O you wicked and foolish Wretches! Did you suspect, or fear you were not elected? Why then did you not give all diligence to make your Calling and Election sure? Do you plead the Work of Power in your own Will to repent and believe, and that I did not give you a special effectual Grace? But had you not a Power to keep from the Taverns and Alehouses? To keep from Lying, and Cursing, and Swearing, and open Profanation of my Sabbaths? Had not you a Power to read, to hear, to pray? If you had to your utmost used the Talents I gave you, and I had been wanting in my further necessary Influences of Grace, ye might indeed have said something; but when you made no use of the Talents you had, why should I trust you with more? Faith comes by reading, hearing, praying; you had a Power to these things, these Talents you had. Why did you not read, hear, pray, that you might believe? If you took me to be so severe a Master, why did not you do what was in your power to do, that you might find me otherwise? If you had done what lay in your Power to do, in the use of those Talents which I gave you for that end, you might then have blamed me if I had not given you more; but you never tried my kindness in such a Case. So that you are not ruined by any Severity of mine, but by your own sloth, neglect, and wickedness. Thus much this Parable teacheth us, That God in the Recompences at the last day of Judgment, will be found just, and Sinners will all be found Liers; and their Damnation will be of themselves.

28 Take therefore the talent from him, and give it unto him, which hath ten talents.

29 \* For unto every one that hath shall be given, but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

God often in this life depriveth Men and Women of those Gifts which he hath given them, and they do not make use of for the Glory of his Name, and the good of their and others Souls, the great ends for which he hath entrusted them with them. But this seems not to be here intended, this Text referring to the day of Judgment; all therefore that we are to understand by this, is, That no Mans Gifts, whether of Nature, or Providence, of what advantage soever they have been to him in this life, will be of any profit to him in the day of Judgment, unless he hath in this life used them to the ends for which God gave them. In that day he will lose all, and the Glory of Heaven shall not be the Portion of them that have had great Talents of Learning, Wit, Riches, Honours, spiritual Gifts, or any thing of that nature. But of those only, who have used these things to the Honour and Glory of God, and to the advantage of their own and others Souls. For all those that have been unprofitable, Hell will be their Portion at last, where there Misery will be, as of those that live in extreme darkness, continual weeping and gnashing of Teeth. The substance of what is in v. 29, we met with, Chap. 13. 12. To him that hath shall be given, &c. But I think the Proverbial Speech here, is applied differently from the Application of it there. There, He that hath, signifieth to signify, He that hath in actual Possession; for it is said before, Because it is given to you to know the Mysteries of the Kingdom of God. So that I take that Text to contain a Promise of the increase of Grace to those that have the Seed of God; when as the appearance of it in others shall not last, but vanish away. Here plainly, He that hath, signifieth, He that maketh a good and true use of what he hath, and thus the Parable expounds it. So as the sense is, He that hath any Talents from God, and maketh use of them, and improveth them for the Honour and Glory of God, shall be rewarded with further Gifts of Grace, or Glory. But if a Man hath not; that is, hath, but is, as if he had not, making no use of what he hath for the Glory of God: those Gifts and Talents which he hath, shall be of no Profit and Advantage, but miserable disadvantage to him at last.

31 \* When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

Our Saviour having spoken much before of his spiritual Kingdom which he exerciseth in his Church, cometh now more plainly to tell them what kind of a Kingdom he should further set up, and exercise in the end of the World, far different from that which the Jews dreamt of, and his own Disciples seemed to have some Expectations of. When the Son of Man, he who now appeareth to you in the form of a Servant, and only as the Son of Man, shall come in his Glory, a glorious manifestation of himself; he now appeareth clothed with flesh, but he shall appear in his Glory, and all the holy Angels with him: He shall come with ten thousand of his Saints, Jude 14. with his mighty Angels, 2 Thess. 4. 7. Then shall he sit (after the manner of great Princes) upon the Throne of his Glory, he shall appear in great Splendor, And before him shall be gathered all Nations, that is, all Persons that ever were, or at that time shall be in the World; the Quick and the Dead, Acts 10. 42. 2 Tim. 4. 1. 1 Pet. 4. 5. He shall send forth his Angels, and say to them who are his Reapers, Ch. 13. 30. Gather together first the Tares, and bind them in bundles to burn them, but gather the Wheat into my Barn. He by his Angels shall separate them one from another, as a Shepherd, who feedeth both Sheep and Goats together, at Night separateth them one from another: So the Saints of God, who are like Sheep for Whiteness, Gentleness, Innocency, and feed in this World together with stinking and lascivious Goats, the wicked of the World, compared to Goats, for the filthy Qualities by which they resemble them, yet at the day of Judgment Christ shall separate them: And he shall set the Sheep at his right hand. The right Hand is the place of Honour and Dignity, and the place for Favourites: Then Christ shall exalt his Saints to great Honour and Dignity, and shew them his Favour; and the Goats on the left hand; wicked Men shall rise to Shame and Contempt. The right hand Men of the World, shall be at the left Hand of Christ: It shall be then seen, that because they are a People of no Understanding, he that formed them, will shew them no Favour.

34 Then shall the king say to them on his right hand, Come ye blessed of my father, inherit the kingdom \* prepared for you from the foundation of the world.

The King, that is, he who was before called the Son of Man, who shall then sit on the Throne of his Glory: He shall say to his Saints, to those on his right Hand, those whom he designs to honour and to favour, Come ye Blessed of my Father: You whom my Father have blessed with all spiritual Blessings in me, who were also blessed in his Eternal Thoughts; for there was a Kingdom prepared for you from the Foundation of the World; you have not purchased it by your Works, no, it was prepared for you before ever you were; you were blessed in my Fathers eternal Thoughts, so he prepared a Kingdom for you; and you have been blessed since with all spiritual Blessings through me, so you are now prepared for it: Therefore Come, and now Inherit it, as that which you are fore-ordained, and born unto, as that which is freely given you, not purchased by you.

35 \* For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: \* I was a stranger, and ye took me in:

36 \* Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in, or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the king shall answer and say unto them, Verily I say unto you, \* Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The Recompences of the last Judgment, are according to the tenour of our good Works, and the desert of evil Works. The King here gives the reason of his gracious rewarding Sentence: For I was an hungry, and ye fed me. This doth not imply any desert, much less any Worthiness of Equality between the Work and the Reward; but that Evangelical Works, the Products of unfained Faith and Love, qualify us by the Covenant of Grace to receive it. The Causes of the Reward are either the Original Cause, the most free and rich Mercy of God, or the Meritorious, the most perfect Righteousness and Sacrifice of Christ; and the good Works here recited, are infallible signs that the Performers of them, are the Objects of the Divine Favour in Predestination, and are truly united to Christ. Besides, in the Gospel, which is the Law of Grace, God has established a necessary connexion between Faith that works by love, and the blessed Reward; and accordingly Evangelical words are the condition of our Title, that qualifies us to obtain the Kingdom of Glory, freely promised for Christs sake to obedient Believers. And in this respect, the dispensing the Reward, may be said to be an act of Justice, namely in the faithful performance of the Promise

\* Mat. 4. 26.  
Luk. 8. 18.  
and 19. 26.

\* Chap. 2. 12.

\* Chap. 20.  
Mar. 10. 35

\* Jam. 1. 27.  
\* Heb. 13. 2

\* Jam. 2. 15.  
16.

\* Pro. 13. 17.  
Heb. 5. 16.

\* Zech. 14. 6.  
Chap. 13. 27.  
\* Heb. 14. 16.  
\* Rom. 14. 10.  
\* Gal. 5. 10.  
\* Eph. 2. 127.  
and 34. 17, 20.  
Chap. 13. 49.

Promise, as in the forgiving sins, which is an Act of pure Mercy; God is said to be faithful and just, 1 Joh. 1. 9. Our Lord here reckons but one Species of good Works, instead of many, as is usual in Scripture, and he rather chuseth to instance in Works of Charity, than of Piety. 1. He knows the hardness of Mens Hearts, and, 2. That the Poor they should have always with them, especially such as would live godly, and so be more than others, out of Favour with the World. 3. He knew how acceptable these were to his Father, and had a mind the World should know it, Mich. 6. 2. Isa. 58. 7. Ezek. 18. 7. Matth. 9. 13. 1 Joh. 3. 17. And hereby declares, that Acts of Charity to the Souls, makes us fit Subjects for the Divine Mercy in the day of Judgment, 2 Tim. 1. 18. The Answer, v. 27. Then shall the Righteous answer him, saying, &c. only teacheth us this, That at the great Day the best of Men shall blush, and be ashamed to hear God speak of any good Works they have done, and be swallowed up in the Admiration of God's free and infinite Grace, in rewarding any thing which they have done, at so liberal a rate. And the King shall answer and say unto them, &c. This only confirmeth what we had, Ch. 10. 42. That Christ looketh upon Acts of kindness done to the meanest godly Persons, and will reward them as if they had been done unto himself; so that tho our Charity must not be limited only there, yet it must be chiefly shewn to those of the Household of Faith; other Charity may be shewn in obedience to the Command of God, and have its reward; but none can so properly be said to be done to Christ, as that which is done to those who are his true Members.

41 Then shall he also say to them on the left hand, \* Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, \* Inasmuch as ye did it not to one of the least of these, ye did it not to me.

The great King, and Judge of the whole Earth, had before given Sentence for those on his right Hand, who are now possessed of their Kingdom, and sit with him to judge the World; he now comes to sentence the Goats at the left hand, whose Judgment is to Eternal Misery, lying in two things, in a departure from God, so as never more to have any favour from him. 2. In a Sense of Pain and Misery, exceeding that which fire causeth to a Body consuming with it. In this life wicked men are capable of some preference of God with them, and receive several Favours from God, in Gifts of common Providence, and common Grace; which might serve either as Encouragements to allure them, or means to help them in turning to God; but having abused these, the righteous God in that day will totally depart from them, and they shall receive no more tokens of kindness and favour from him; and whereas by the Advantages they had from such a Preference of Divine Providence, as God was pleased in this life to allow them, they lived in some degrees of Pleasure and Liberty, which they were not thankful for, they shall at that day be adjudged to Eternal Torments. Nor shall the Justice of God be impeached, for disproportioning Eternal Torments to temporary sinnings; for the infiniteness of the Majesty offended, to which Satisfaction is due, is to be considered; and is so amongst Men, who think it reasonable to recompence a Prince or Noble-man, for an Injury done to them, with ten thousand Pounds, which they would not recompence to an Equal, with so many Shillings. Beside, that every Sinner hath sinned, in *his* infinite, to the utmost Line of his time, and wanted nothing but more time to have sinned more, for he had a Will to have sinned infinitely. This everlasting Fire, is said to be prepared for the Devil and his Angels. Not because it was not also prepared for Men, but the Evil Angels were adjudged to it before Man had sinned, so that Man comes but into a share with the Evil Angels; and by this, God also lets us know, that they are the Children of the Devil by evil Works, Joh. 8. 44. 1 Joh. 3. 8. Having determined their Punishments, and pronounced their Sentence, he comes to justify himself in it: For I was an hungry, and ye gave me no Meat, &c. For here may be interpreted as a Cause, for tho' none merits his own Salvation, yet every sinners Destruction is of himself, and he meritieth his Condemnation. The mentioning only of sins of omission, and those only, as to Acts of Charity, doth not only teach us, that sins of Omission are enough to damn us, but that Omissions of Acts of Charity to the distressed Members of Christ, are such sins, as if not repented of, and washed off with the Blood of Christ, are enough to condemn us to the Pit of Hell, and such things as God doth keep in mind, and will in a more special manner reckon with Men for. I cannot pass by a Reflection, which I find almost all Interpreters make upon this Text. If those in the day of Judgment shall be sent to Hell, who do not feed the poor Members of Christ, and give

them to drink, when they are thirsty; what shall be done to them who pluck the Bread out of their Mouths, which they have got in the Sweat of their Face, and spill the Drink which their own Labours, or others Liberality hath given them to drink? If those shall have their Portion with the Devil and his Angels, who give not Entertainment to them when they are banished, and Strangers, what shall become of them who are Instruments of their Banishment, and to make them Strangers? If it shall go so hard with those that clothe them not when they are naked, what shall become of those who any way help to strip them naked? If those shall not escape the Vengeance of God, who do not visit them when they are sick, and in Prison, where shall they appear who cast them into Prisons, and are means of those Diseases that shorten their Lives, by their barbarous Usages of them? Those that finite their fellow-Servants, had need be sure that it be not for well-doing. Our Lord heretells us, that the Wicked in that day will say, When saw we thee an hungry, &c. They did not deny, that they had refused to give Bread to the Hungry; but they deny that they ever saw Christ an hungry, and did not feed him. Persecutors have always ill Names to give the Servants of God, pretending still a great Reverence for God and Christ. But mark our Lords Answer, and that with an Oath: Verily I say unto you, Inasmuch as you did it not to one of the least of these, you did it not to me. It is no matter what you thought of, or called those to whom you shewed no Mercy; you see they are here at my Right Hand, you might have known them to be my Sheep, you saw them hear my Voice, and following me; you in casting them into Prison, cast me in; in starving them, you starved me; and in stripping them of their Goods, you stripped me. Therefore, Go ye Cursed into everlasting Fire, prepared for the Devil and his Angels.

46 And \* these shall go away into everlasting \* Punishment, but the righteous into life eternal. Dan. 12. 2. Joh. 5. 29.

So then it seems they shall rise as well as the other, tho' they live in the Lands of the Grand Signior, or the great Mogul, they shall not (as some filthy Dreamers have thought) have such a quiet sleep in the Graves, but that the sound of the last Trump shall awaken them. Nor are they out of the Jurisdiction of him that shall be the Judge both of the quick and the dead. Nor shall they escape a Judgment without the Law, because they have sinned without the Law: For the invisible things of God, from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, Rom. 1. 20. they shall perish (as they have sinned) without the Law, Rom. 2. 12. They shall go into everlasting Punishment, not a Punishment for a time (as Origen thought.) But the Righteous, those who shall be so adjudged, being made so in this Life, by the imputed Righteousness of Christ, and accepted as such, for their holy and sincere Conversation, tho' in many things imperfect, shall go into Life Eternal, which doth not signify a meer Eternal Existence (for so the worst of Men shall live eternally; or else they could not be capable of eternal Punishment) but a happy and blessed Estate, which shall never have an end; and thus Eternal Life always signifieth in Scripture, being opposed to eternal Death, Everlasting Fire, the Worm that never dieth, &c. Thus endeth Christ's Kingdom of Grace: Or rather, thus shall begin his Kingdom of Glory: All his Enemies being put under his Feet, and none remaining but this glorious King, and those who shall be his true Subjects. Of which Kingdom shall be no end.

CHAP. XXVI.

And it came to pass, that when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after \* two days is the feast of the passover, and the son of man is betrayed to be crucified. \* Mar. 14. Joh. 13. 1.

Mark saith, After two days was the Feast of the Passover, and of unleavened Bread. Luke saith, Ch. 22. 1. Now the Feast of unleavened Bread drew nigh, which is called the Passover. For our better understanding of what the Evangelists say here, and in the following part of this History, we will consider the Law of the Passover in its Institution, which we find in Exod. 12. 3. &c. Lev. 23. 4. &c. Num. 28. 16. &c. in Exod. 12. we find its first Institution, and the occasion of it: Upon the Tenth day of the Month Nisan, they were to take up a Lamb for every Household; or if the Household were too small, they might take in their Neighbours: this Lamb was to be a Male without Blemish, and to be kept up to the fourteenth day, then to be killed in the Evening; or betwixt the two Evenings (that is, as is most probably judged) some time that day after the Sun began after noon to decline, before the Sun did set) the Flesh of this Lamb was that night to be eaten, neither raw, nor sodden, but roasted with Fire, with unleavened Bread, and with bitter Herbs; nothing was to remain till the Morning, and if any did remain, it was to be burned. They were to eat it with their Loins girded, their Shoes on their Feet, and their Staff in their Hands; they were to strike the Blood of the Lamb on the two first Posts, and on the upper Door-posts of the Houses where they did eat it: Seven days they were to eat unleavened Bread, beginning on the Fourteenth day of the

\* Phil. 6. 8. Chap. 7. 23. Luk. 13. 27.

\* Prov. 14. 31. and 17. 5. Zech. 2. 8.



the Month at Even, and ending the One and twentieth at Even. This was to be to them for a Memorial of their Deliverance in Egypt, upon God's destroying the first-born of the Egyptians, and sparing them, and their Deliverance and coming out of Egypt, and was to be an Ordinance unto them for ever. This may be read at large, *Exod. 12.* from v. 3. to v. 21. This also was a Figure of the true Passover, Jesus Christ, whom the Apostle calleth our Passover, and the Evangelist calls the Lamb of God. The Law of the Passover was again repeated, *Levit. 23.* 5, 6, 7, 8. *Numb. 28.* 16. The first and last of the Days of unleavened Bread (as may be seen there) were to be Days of an holy Convocation. There were some differences betwixt the Observation of the first Passover in Egypt, and their after-Observations of it. At the Passover in Egypt, the Blood was to be sprinkled on the Door-posts; in following times the Blood and the Fat were to be sprinkled upon the Altar: At the Passover in Egypt, every Paschal Society slew the Passover in their own House, but afterwards they were all slain in the Temple, and then carried to be roasted, and eaten by the several Societies. The Passover in Egypt was to be eaten standing, with their Loins girded, their Shoes on their Feet, and Staves in their Hands, in token of their being ready to take their Journey out of Egypt: But in their following Passovers they (in token of the liberty into which God had brought them) did eat it sitting: Hence we shall find, that Christ sat down with the twelve, when he ate the Passover: In other things the Observation was much alike. They strictly kept to the time, the fourteenth day of the Month Nisan or Abib, which answereth part of our March and April. This great Festival was to be kept after two days (saith our Saviour; ) whether the two days are to be understood as including or excluding the day when he spake, is incertain, and not material for us to know; probably he spake this on the Tuesday (as we call it) Friday being to be the Passover-day. And the Son of man is betrayed, to be crucified. Tho' he was not yet actually betrayed that we read of, yet he knew both what Counsels his Adversaries had already been taking, and were further about to take, and what was in the Heart of Judas; he therefore forwarneth his Disciples, that when the thing should come to pass, they might not be surprized, and might know that he was the Son of God, who could foretell future Contingencies, tho he was also as the Son of Man to be crucified.

3 Then \* assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast-day, lest there be an uproar amongst the people.

Mark, Ch. 14. 1. saith, —The Chief Priests and the Scribes sought how they might take him by Craft, and put him to death. Luke saith much the same with Mark. They had before this been seeking how to destroy him, Luke 19. 47. nor was it the first time they had made a formal Council about it, Job. 11. 47. but now again they met. The place is named, that was, the High Priests Hall; the Counsellors were the Chief Priests, Scribes, and Elders. The matter of their Deliberation was to kill Christ, and how they might do it by Subtilty, for they were afraid of the People, who had a great esteem for our Saviour, because of the many Miracles he had wrought. But they said, Not on the Feast-day, that was now within two days, and in order to it, the City was full of People, and they were afraid (as they were concerned, being a conquered People, and having but a precarious Liberty for their Religion) of causing any Tumults; this awed them, not any great Religion for the Festival for all things now were out of order with them. Their High Priest was chosen annually, and at the Will of their Conquerors; some little appearance they had of their ancient Religious Government, but it was in no due order.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of ointment very precious, and poured it on his head as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor \* always with you, but \* me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her.

This piece of history, (or one very like it) is recorded by the three other Evangelists. Mark hath it with very little dif-

ference, Chap. 14. 3, 4, 5, 6, 7, 8, 9. instead of for much, v. 9. Mark hath a precise Sum, three hundred Pence, and adds, they murmured against her; and some other little differences he hath in Words rather than in Sense. Luke, Chap. 7. 36. we read, one of the Pharisees desired him that he would eat with him, and he went into the Pharisees House, and sat down to meat. This seemeth not to be the same History, tho some think it is. And behold a Woman in the City, which was a Sinner, when she knew that Jesus sat at Meat in the Pharisees House, brought an Alabaster Box of Ointment, And stood at his Feet behind him weeping, and began to wash his Feet with Tears, and did wipe them with the Hairs of her Head, and kissed his Feet, and anointed them with Ointment. It is plain, this Pharisees Name was Simon, by v. 40. Luke further addeth a Discourse betwixt our Saviour and this Pharisee, from v. 39. to the end (which I shall in its order consider.) John relateth it, Ch. 12. 1, 2, &c. Then Jesus six days before the Passover, came to Bethany where Lazarus was, which had been dead, and was raised from the dead. There they made him a Supper, and Martha served: But Lazarus was one of them which sat at the Table with him. Then took Mary a Pound of Ointment of Spikenard, very costly, and anointed the Feet of Jesus, and wiped his Feet with her Hair, and the House was filled with the Odour of the Ointment. Then saith one of his Disciples, Judas Iscariot, Simon's Son, which should betray him, Why was not this Ointment sold for three hundred Pence, and given to the Poor? This he said, not that he cared for the Poor, but because he was a Thief, and had the Bag, and knew what was put therein. Then said Jesus, Let her alone, against the day of my burying hath she kept this. For the Poor always you have with you, but me you have not always. Whether all the Evangelists relate one and the same, or divers Stories in the Question, Luke's Relation seemeth the most different; he saith nothing of this Simon being a Leper, and relateth this History immediately after things done in Galilee. All the other three agree this passage to have fallen out at Bethany, within two Miles of Jerusalem. It is very probable that Matthew, and Mark, and John recite the same Story: they agree it to have happened in Bethany, at a Supper in Simon's House; they agree in the kind of the Ointment, and in our Saviour's Discourse upon the thing. The difference in the time, John mentioning six days before the Passover, and Matthew two days, will be cleared, by considering that St. John sets down the precise time when our Saviour came to Bethany, which was six days before the Passover; St. Matthew sets down the time when the Feast was made, which was two days before the Passover; so that our Saviour had been four days in Bethany, before he was entertained in the House of Simon, and anointed by Mary for his Burial. When Christ came out of Galilee toward Jerusalem, he came (as we heard before) to Bethany, Mark 11. 1. there he was entertained at a Supper, by one Simon, who had formerly been a Leper, and probably had been cured by Christ, who therefore in Gratitude entertained him, and made him a Supper; where (saith John) Martha served, Lazarus sat at meat, whom, Ch. 11. he had newly raised from the dead. There comes a Woman, John saith her Name was Mary, and takes a Pound of the Ointment of Spikenard, Matthew and Mark say it was in an Alabaster Box; John saith she did anoint his Feet, and wiped them with her Hair, Matthew and Mark say nothing of her anointing his Feet, but of his Head only. Tho therefore Opinions both of ancient and modern Divines be very various, some thinking that the Evangelists speak but of one Anointing; others, that they speak of two; others, that they speak of three; yet it seems most probable, that they speak of two, one of which is mentioned by Luke a year before this; the other is mentioned by Matthew, Mark, and John. Who so deliberately reads over the History in Luke, and compareth it with the Record of it in the three others, will see reasons enough to conclude, that Luke speaketh of another Person, and another time, and another place; for certainly Simon the Pharisee, and Simon the Leper, were not the same; besides, we read in Luke, that that Simon carpt at our Saviour for letting such a sinful Woman come near him: here is nothing like it in this Story. I shall therefore here consider the History as reported by our Evangelist, taking in what Mark and John have to make it complete. Matthew and Mark say, it was in Bethany, in the House of Simon the Leper. John mentioneth not the House, but adds, that Lazarus was at the same time at Supper with our Lord, and that Martha waited. It will not from hence follow, that our Saviour was at the House of Lazarus (as some think;) for as the other Evangelists express another House, so John gives no suspicion of any such thing, but by mentioning the presence of Lazarus, and his two Sisters there, which might be, and one of them wait, tho they were at the House of a Friend. There came unto him a Woman (so say Matthew and Mark) John saith it was Mary, one of the Sisters of Lazarus) she having an Alabaster Box of Ointment, very precious, poured it on his Head as he sat at meat. John saith the Ointment was of Spikenard, very costly, and that she anointed his Feet, and wiped them with her Hair, and that the quantity of it was a Pound, so as the Odour of it did fill the Room. She did certainly anoint both his Head and his Feet. It is certain that in those Eastern Countries, this was an usual Fashion to entertain their Guests at Banquets, by anointing them with Oil, to which the Psalmist alludeth, Psal. 23. 5. This Woman seemeth to have exceeded the usual Complement of this

\* Psal. 2. 2.  
Ages 4. 25.  
&c.

\* Deut. 15. 7.  
13.  
John 12. 2.  
\* 1 Cor. 13.  
20. and 28. &c.

this Nature in the kind of Oyl she used, the quantity of it, and in her Anointing his Feet (which she possibly did instead of washing his Feet, which was very usual with them,) in these things she shewed the greatness of her Love to this Guest. When his Disciples saw it, they had indignation, saying, To what purpose is this wast? Mark adds, they Murmured at the Woman; they said, This Ointment might have been sold for much, and given to the Poor. Mark and John say, for three hundred Pence. John saith it was Judas Iscariot that spake the Words, and gives the Reason for it, because he bare the Bag into which the price of the Ointment (had it been sold) must have come; and he was a Thief; he spake not this out of any regard to the poor, but to himself. It is likely other of the Disciples might also think that it was too great a Wast upon such a Complement. Our Lord understanding it, vindicateth the Woman. 1. He tells them that she had done a good Work. Actions not forbidden by the Divine Law, nor commanded in it, take up their goodness or badness, from their principles and ends; what she had done, was done out of a principle of love to Christ, and for his Honour and Glory, so it was a good Work. 2. He tells them that they had the Poor with them always, but they should not have him always. A Work may be good, done at an extraordinary time, and upon an extraordinary occasion, which is not so if brought into ordinary practice. Christ here declares that he had no design to discourage the relief of the Poor, but they would have daily occasions to do them good, but he was not long to be with them. 3. He tells them that she had poured this Ointment upon him against his Burial. That is, if this cost had been spent upon my Dead Body, you would not have blamed her, for those kind of perfumes both moist and dry were much used in their Embalming dead Bodies. I am about to dye, I have often told you so, you believe it not, she believeth it, and hath out of her Love to me, bestowed such a cost upon my dying Body, as you would not have blamed, had it been bestowed upon my dead Body; so she shewed her Faith in Christs Words, as well as his Person. Or if this Woman did not do it with any such Intention, yet (saith our Saviour) she hath done the thing, I shall suddenly dye, and she hath but Anointed me aforehand, and is certainly as much excusable, as those that spend more about Bodies already Dead. Finally, he tells them, That wheresoever this Gospel should be Preached, what she had done, should be told to her Honour and Praise for a Memorial of her. Christ seeing that her Action proceeded from an hearty and burning Love to him, accepteth her act as an extraordinary Act of kindness to him, and proportioneth her a reward. Without Love if a Man give all his Goods to the poor, it signifieth nothing; but if there be Love in the Heart, it makes the Gift acceptable. Love seldom underdoth in an Act of kindness, and it cannot overdo where Christ is the true object of it. Men who know not our Hearts, may be ready to blame us for Actions which God will highly commend and reward. The Evangelist having thus far digressed from his Discourse (probably to give us an account of the reason of Judas his disgust to our Saviour) he now returneth to a Discourse about what was done at the Council he had told us of, v. 3, 4, 5. the fear of an uproar amongst the People, seemed to be that alone which made them shy of apprehending him on the Feastday.

\* Chap. 10. 4. 14 Then one of the twelve, called \* Judas Iscariot, went unto the chief priests.

\* Zech. 11. 12. 15 And said unto them, \* What will ye give me, and I will deliver him unto you. And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

Mark saith, Ch. 14. 10. And Judas Iscariot, one of the twelve, went unto the chief Priests to betray him unto them. And when they heard it, they were glad, and promised to give him Money, and he sought how he might conveniently betray him. Luke hath this yet more fully, Luke 22. 3. Then entred Satan into Judas, surnamed Iscariot, being of the number of the twelve: And he went his way, and communed with the chief Priests, and Captains, how he might betray him unto them; and they were glad, and Covenanted to give him Money. And he promised, and sought opportunity to betray him unto them, in the absence of the Multitude. While they were busie in Council, viz. (the Chief Priests, and Scribes, and Elders) how they might surprize Christ, without making a Tumult, Judas Surnamed Iscariot, one of the Twelve Disciples of our Lord, instigated by the Devil, who possibly did take advantage of Judas his discontent that the Ointment was not sold, and he had not the Money to put into the Bag, or that Christ checked him so openly before the Disciples, goes to the Council, and offereth them to betray him unto them, without making any noise in the City. This being what they desired, and were consulting how to effect, they were glad of such an offer, and agreed with him for a Sum of Money: No Evangelist but Matthew, in this place mentioneth the particular Sum; which was Thirty Pieces of Silver. Interpreters do very probably think that these Thirty pieces were Thirty Staters or Shekels of the Sanctuary, which being but of the value of two Shillings six pence apiece, amounted but to 3. l. 15. s. 0. in our Money, which was the Sum appointed by the Law, Exod. 21. 32. to be paid for a Servant, gored to Death by the Beest of another, the poorest and meanest price of any Persons Life, Judas left it to them,

and they set the meanest price imaginable. There are other opinions about the value of these pieces of Silver, but this is the most probable, especially considering the mean opinion these Men had of Christ, and their design and interest to depreciate him as much as might be, and that the Priests were the great Men in this Council, who most probably agreed with him for such pieces of Money as were most in use amongst the Jews; It may be a just matter of Admiration, that they should make so Cheap a Bargain with him, considering that they doubtless (had he insisted upon it) would have given him more, but there was a Prophecy to be fulfilled, which we find, Zech. 11. v. 12. So they weighed for my price thirty pieces of Silver. And the Lord said to me, cast it to the Potter. A goodly price that I was prized at of them. I shall have occasion when I come to Ch. 27. 9. to discourse that Text further. The price was set by the Council of Heaven, which had determined this Degree of our Lords Humiliation, that as he took upon him the form of a Servant, so his Life should be valued at the rate of an ordinary Servants Life. Tho therefore Judas was covetous enough to have asked more, and it is like the malice of those Councillors, would have edged them to have given more, yet it was thus ordered by the Divine Council: Christ must be sold Cheap, that he might be the more dear to the Souls of the redeemed ones; for thirty pieces of Silver he Covenanted with them, and they promised it to him; whether it was now paid, or when he had done his work, appeareth not, From that time (saith Matthew) he sought how he might conveniently betray him. Luke expounds this ἀπὸ τῆς ὥρας without Tumult, Ch. 22. 6. He was now fixedly resolved upon his Villany, his Lust wanted but opportunity, which soon after offered it self.

17 Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand: I will keep the passover, at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passover.

No one of the Evangelists relates this History fully, but Mark relateth the former part more fully than Matthew, Mar. 14. 12, 13, 14, 15, 16. And the first day of unleavened Bread, when they killed the Passover, his Disciples said unto him, Where wilt thou, that we go and prepare, that thou mayst Eat the Passover? And he sendeth forth two of his Disciples, and saith unto them, Go ye into the City, and there shall meet you a Man bearing a Pitcher of Water, follow him: And wheresoever he shall go in, say you to the good Man of the House, The Master saith, where is the Guest-Chamber, where I shall Eat the Passover with my Disciples? And he shall shew you a large upper Room furnished, and prepared, there make ready for us. And his Disciples went forth, and came into the City, and found as he had said unto them, and they made ready the Passover. Luke, Ch. 22. 7, 8, 9, &c. differeth a little in the former part of this Relation: He saith, Then came the day of unleavened Bread, when the Passover must be killed. And he sent Peter and John, saying, Go, and prepare the Passover, that we may Eat: And they said unto him, where wilt thou, that we prepare? And he said unto them: Behold, when you are entred into the City, there shall a Man meet you, &c. So he goeth on, v. 10, 11, 12. varying scarce at all from what Mark saith. The Variations of the Evangelists are of no mement, none contradicth the other, only one hath some Circumstances omitted by the other. Our Lord was now at Bethany, whither he went every Night from Jerusalem. The day was come for the killing of the Passover. What that day was, the Law hath fixed, Exod. 12. 6. The Fourteenth day of the first Month (Nisan) in the Evening: Or, betwixt the two Evenings, (That is, as is mostly agreed) betwixt the declining of the Sun after Noon, and the setting of the Sun; for they counted one Evening began when the Sun was declined, which was the second Evening of that day, and another Evening (belonging to the ensuing day) beginning at Sun-set. Betwixt these two Evenings, the Passover was to be killed; now this Fourteenth day, was called The first day of unleavened Bread, tho strictly it was not so, according to the Jewish account of days, from Sun-set to Sun-set; but it was so after the Roman Account, who count the days as we do, from Midnight to Midnight: For the Jews began their Feast of unleavened Bread, from their Eating the Passover: So as their Fourteenth day, must needs take in so many Hours as were betwixt the setting of the Sun, and Midnight, of the first day of unleavened Bread, which held to the end of the twenty first day. So were seven intire days with a part of another. Matthew and Mark, bring in the Disciples first, asking our Saviour, (knowing his resolution to keep the Passover) where he would have it prepared? He said (Luke saith) to Peter and John, Go into the City to such a Man, &c. Mark and Luke here, supply something omitted by Matthew, for Matthew only mentioneth their going to the Master of the House, and telling him from Christ, The Master saith my time is at hand, I will keep the Passover at thy House with my Disciples. The other two Evangelists mention more in their Instructions; telling us, that



that he told them, that when they came into the City, *They should see a Man carrying a Pitcher of Water*, whom they should follow into what House soever he should go in, and there they should say to the Master of the House, *The Master saith unto me, time is at hand. I will keep the Passover at thy House with my Disciples.* Mark and Luke add, where is the Guest-Chamber? No doubt, but at that time most Householders, who had convenient Houses did prepare Chambers, for the several Passover Companies. Our Lord here gave his Disciples an eminent Proof of his Divine Nature, in so particularly telling them, what they should meet with in the City; and disposing the Heart of this Householder, to so free a reception of him. For all three Evangelists agree, *That the Disciples did as Jesus commanded, and found as he had said unto them, and they made ready the Passover.* There was a great deal of work to be done, of which none of the Evangelists say any thing. Some upon the reading of this, may be thinking, *Where they had the Lamb? When was it offered?* &c. According to the Law, in *Exod. 12. 3.* the Lamb was to be taken up the Tenth day, and kept to the Fourteenth; it might either be brought by those that did Eat it, or bought at Jerusalem, for they had great Markets for that purpose, some days before the Passover: *Whether all the Lambs thus eaten, by the Jewish Societies, were first to be brought to the Temple, and then killed, and the Blood sprinkled on the Altar, and poured out at the Foot of it, and their Fat and Entrails offered.* I much doubt; I rather think, this was only to be done with some of them, instead of all. That some were so killed by the Priests, their Blood so sprinkled and poured out upon, and at the Foot of the Altar, I doubt not, tho God having no Temple, nor Altar built at that time, there be no such thing in the Law, *Exod. 12.* but at *Hezekiah's* Passover, *2 Chron. 30. 16, 17.* we find the Levites killing the Passover, and the Priests sprinkling the Blood; but as I said before, I do not think, that the Priests and Levites killed the Lambs for all the Passover Societies: The great time that it must have taken, and the vast quantity of Blood would have been, the long time it must have taken to cleanse the Entrails, makes it appear impossible to be done in four or five hours, for they had no longer time to kill it in. They did not begin to kill till after the Evening Sacrifice, for the day was done with, and that was betwixt two and three of the Clock, and they were to finish by Sun-set, for then the other Evening began: This inclineth me to think, that every Lamb, was not so killed and offered, only some instead of all. But what the Disciples did as to these matters, the Scripture hath not told us. It is enough for us that we are told the Passover was made ready, and we may be assured, that nothing in the preparing of it was omitted, which by the Law of God was required as to this sacred Action. It was not the business of the Evangelists to acquaint us with every particular Circumstance, only to let us know that our Lord did keep the Passover, and in the close of that Feast institute his Supper, to which Relation our Evangelist now comes.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord is it I?

\*Psal. 41. 9.

23 And he answered, and said, \* He that dipperth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him, but woe unto the man, by whom the Son of man is betrayed, it had been good for that man if he had not been born.

25 Then Judas which betrayed him, answered, and said, Master is it I? he said unto him. Thou hast said.

Mark hath the same, *Ch. 14. v. 17, 18, 19, 20, 21.* And in the Evening he cometh with the Twelve. And as they sat and did Eat, Jesus saith, Verily I say unto you, one of you shall betray me, which Eateth with me. And they began to be sorrowful, and to say unto him, one by one, is it I? And he answered, and said, It is one of the Twelve, that dipperth with me in the Dish. The Son of Man indeed goeth, as it is written of him, but Woe unto that Man, by whom the Son of Man is betrayed; good were it for that Man if he had never been Born. Luke saith, *Ch. 22. 14, 15, 16, &c.* And when the Hour was come, he sat down, and the twelve Apostles with him. And he said unto them, with desire have I desired to Eat this Passover with you before I suffer, for I say unto you, I will not any more Eat thereof until it be fulfilled in the Kingdom of God. And he took the Cup and gave thanks, and said, Take this, and divide it amongst your selves. For I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come. Then Luke passeth to our Lords Institution of the Supper: Luke mixeth the Discourse about the Person that should betray him, with the Relation about the Institution of the Supper, contrary to the Relation both of Matthew and Mark, and John, so as we may reasonably think, that Luke mis-placeth it, giving us an Account of that passage, *v. 21, 22, 23.* within his Relation of the History of

his receiving the passover, and instituting of the Supper, which immediately followed each other, but not strictly in that Order, in which our Saviour spake them, which appeareth plainly by the other three Evangelists, to have been during the Eating of the Passover, and before the Institution of the Lords Supper. For the understanding of the History, we must understand something of the Jewish Order, in their Eating of the Passover; which was this, as we have it described, by the Learned Doctor Lightfoot. "Their sitting at Meat was commonly upon Beds "or Couches, made for that purpose, with the Table before "them: Now at other meats, they either sat as we do, with "their Bodies erect, or when they would enlarge themselves "to more Freedom of Feasting, or refreshing, they sat upon "the Beds, and leaned upon the Table on their left Elbow, and "this, or the other posture, they used indifferently at other "times, as they were disposed; but on the Passover night they "thought they were obliged to use this leaning Composure, "and you may take their Reason for it in some of their own "Words. They used their leaning posture as Freemen do, in "memorial of their Freedom. And Levi said, because it is the "manner of Servants to Eat standing, therefore now they Eat "sitting, and leaning, to shew that they were got out of Servi- "tude into Freedom—Upon this Principle and Conceit of "Freedom, they used this manner of discumbency, frequently, "at other times, but indispensably this Night, so far different "from the posture enjoyed and practised at the first Passover "in Egypt, when they ate it with their Loyns girded, their "shoes on their Feet, their Staves in their Hands, and in haste, "Exod. 12. 11. v. And as the thought of their Freedom dis- "posed them to this leaning, reposed, secure Composure of "their Elbow upon the Table, and their Head leaning on their "Hand; so to Emblem out the Matter the more highly, they "laid their Legs under them sitting on them, and laying out "their Feet behind them. (Thus the Woman, *Lu. 7. 38.* could con- "veniently come at our Saviours Feet to wash, anoint and wipe them.) "Thus removing, and acquitting their Legs and Feet, "as far as possible, from the least shew of standing to attend, "or readiness to go upon any ones employment, which might "carry with it the least Colour of servitude, or Contrariety to "their Freedom. Now according to the manner of sitting, and "leaning are the Texts to be understood, about the beloved Dis- "ciples leaning in the Bosom of Jesus, *Joh. 13. 23.* and on the "Breast of Jesus, *Joh. 13. 25. & 21. 20.* *Ἀνακλινόμενος ἐν "ἑλίκῳ ἢ ἐπιπλάττον, ὁ ἐπαρτασθὲν ἐν τῷ στήθεϊ,* which "some Translators, not having observed, or at least not expre- "ssed, have intricated the Reader, in such gross Concep- "tions, as to this matter, as that some have thought, and some "pictured John reposing himself, or lolling on the Breast "of Jesus, contrary to all Order and Decency: Whereas the "manner of sitting together, was only thus, Jesus leaning up- "on the Table with his left Elbow, and so turning his Face "and Breast away from the Table, on one side: John sat in "the same posture next before him, with his Back towards "Jesus, his Breast or Bosom not so near as that Johns Back and "Jesus his Breast did joyn together, and touch one another, "but at such a distance, as that there was space for Jesus "to use his right hand upon the Table to reach his Meat at his "Pleasure, and so for all the rest, as they sat in like manner. "For it is but a strange Fancy, with which some have satisfied "themselves about this Matter, conceiving either; that they "lay upon the Beds before the Table, one tumbling upon, or "before the Breast of another, or if they sat leaning on the "Table, that they sat so close, that the Back of one joyned "to the Breast of another: they sat leaning but with such "distance between each other, that the right Hand of every "one of them had Liberty to come, and go, betwixt himself and "his Fellow, to reach his Meat. as he had occasion.—Thus far that Learned Man in his Discourse of the Temple-Service, in the "time of our Saviour, *Ch. 13.* By which Discourse we may learn "1. That the Jews at the eating of the Passover, used the very "same posture as at other times they did Eat their Meat in. "2. That this was not lying along, but sitting upon their Legs, "and sometimes leaning their Head upon their left Elbow, "yet at such a distance one from another, as every one that sat "might freely use their Right Hand to take their Meat, and "reach it to their Mouths: Nor did they always sit at meat so "leaning, but at their pleasure Leaned, or not Leaned; only at the "Paschal Supper they always Leaned, as an Emblem of their "more perfect Liberty. By this we easily understand what is "Meant by Christs Sitting down with the Twelve, after the manner "of that Country in eating their Meat. And as they did Eat, he "said unto them. For the understanding of this we must a little "inquire into the Jewish manner of Eating that holy Supper, "which I will take out of the afore-mentioned Learned Author "in the same Book and Chapter, Paragraph third. "They be- "ing thus set, the first thing towards this Passover Supper, that "they went about, was, that they every one Drank of a Cup "of Wine. So do their own Directories and Rituals about this "thing inform us. Now the consideration of this is of mighty "use to us to help us to understand the two Cups mentioned by "Luke, *Ch. 22. v. 17.* and again *v. 20.* The latter was the Cup "which our Saviour consecrated for the institution of his Supper, "as is plainly shewn by the Consecration of the Bread mentioned imme- "diately before, *v. 19.* The Cup mentioned, *v. 17.* was their "first Cup of Wine, which they Drank before the Passover Sup- "per, mentioned by Luke only. Our Saviours giving thanks when "he

he took it, was but his Blessing of the whole Paschal Supper. Luke before this mentions some Words of our Saviour, v. 15. 16. with desire have I desired to Eat this Passover with you before I suffer. For I say unto you, I will not Eat any more thereof, until it be fulfilled in the Kingdom of God. That is, I am now about to suffer, I know that I am betrayed, I have therefore earnestly desired to Eat this Passover with you before I dye, to put an end to this Legal Service, which hath now continued so many Years, and hath all this time been but a Type of me, and my Death, and Oblation for Sin, John 1. 29. 1 Cor. 5. 7. For this is the last Passover I shall Eat with you, or that you shall Eat before you see those things fulfilled in Gospel Providences, which this Service doth but Typify. This indeed was but the Preface to the Paschal Supper, nor doth Luke mention more of it, only addeth, v. 18. For I will not Drink of the Fruit of the Vine, until the Kingdom of God shall come. Of which Words I shall here say nothing, for they are doublets by Luke put out of the true order, being both by Mark and Matthew mentioned, as spoken after that our Saviour had Blessed, and taken the Sacramental Cup. So as questionless the 21, 22. Verses in Luke should have been before the eighteenth, according to the order in which Matthew and Mark put them, and v. 18, should be put after, v. 20. and so also both Matthew and Mark do place them. Luke mentioneth no more of the Paschal Supper, let us therefore return to our Evangelist. [And as they did Eat] that is, the Paschal Supper, which (according to the Law) Exod. 12. 8. was the Lamb, or Kid roasted, which they were to Eat with unleavened Bread, and bitter Herbs. The Jews had an hundred Traditional Rites, which they observed about the Paschal Supper. But there seems to have none of them been of any Divine institution. The Law required no more then the Eating of the Lamb, or Kid roasted, with unleavened Bread, and bitter Herbs. As to their Drink it prescribed nothing, they were left to Liberty; for their Tradition of four Cups of Wine to be Drank, &c. I cannot find any of the Evangelists mentioning our Saviours usage of any such thing, but very probably, he Drank Wine at his Pleasure, as at other Meals, keeping only to the Rule of the Law. Now saith Matthew and Mark. And as they did Eat, he said Verily, I say unto you, that one of you shall betray me. He had before told them the Son of Man should be betrayed, Ch. 17. 22. & 20. 18. where he had also told them he should be Scourged, Mocked, and Crucified; but he now cometh to discover the Traytor to them. One of you: And they were exceeding sorrowful, and began every one to say unto him, Lord! Is it I? They were sorrowful that he should be Betrayed by any, but more troubled, that one of themselves should be so Accused an Instrument, every one mistrusts his own Heart, and saith, is it I? Christ replyeth, He that dipper his Hand with me in the Dish, the same shall betray me. The Dish here could be no other, than the Dish at the Passover Supper, probably the Hand of Judas was at that time with our Saviours in the Dish, for we Read of no more reply from any, but from Judas. Our Saviour addeth, The Son of Man goeth as it is Written of him, but woe unto that Man by whom the Son of Man is betrayed. It had been good for that Man if he had not been Born. By these Words our Saviour doometh the Traytor, tho' wital he tells them, That for his suffering he was determined by God, foretold by the Prophets, and so Eventually necessary, he was not dragged to it. The Son of Man goeth. But Gods Decree as to the thing, did neither take away the Liberty of Judas his Will in Acting, nor yet excuse the Fact he did. Woe unto that Man by whom the Son of Man is betrayed. A Text worthy of their Study, who will not understand how God should Decree to permit Sin, and make a sinful Act as to the Event necessary, without being the Author of Sin. As to our Saviours Death, God had determined it, foretold it, it was necessary to be, but yet Satan put the Evil Motion into the Heart of Judas, and Judas acted freely in the doing what he did. Then Judas which betrayed him, answered, and said, Master, is it I? and he said unto him, Thou hast said. This (as I said) maketh it very probable that the Hand of Judas was in the Dish with our Saviours, dipping in the Sauce, when our Saviour spake these former Words. That Judas as well as the other Disciples was with our Lord at this Action, is out of doubt. That he stayed any longer, may very well be questioned, not only because John saith, Ch. 13. 30. He then having received the Sop, went immediately out. But because one cannot in reason think that his Guilty Conscience, should suffer him to stay beyond that Word, or that our Saviour would have admitted of the Society of so Prodigious a Traytor at his last Supper, the Institution of which immediately followed.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

28 For this is my blood of the new Testament, which is shed for many \* for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my fathers kingdom.

30 And when they had sung an // hymn they went out into the mount of olives.

Mark relates this with no considerable difference, Chap. 14. 22, 23, 24, 25, 26. only he saith, they drank all of it, and shed for many for the Remission of Sins. Luke saith, our Saviour upon his giving the Bread, said, This is my Body which is given for you. This do in Remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you. From the 24. Verse also to the 33. of his 22. Ch. he gives us some further Discourses of our Saviour with Peter, and to his Disciples, but no other Evangelist mentioning them in this place, and Luke no where saying that they were spoken in the Guest-Chamber, I shall not consider them till I come to that Chapter in Luke. And as they were Eating, that is, while they were yet in the Guest-Chamber, where they had eaten the Paschal Lamb, (for we must not think that our Saviour interrupted them in their very Act of Eating the Paschal Lamb, with these Words, and another Institution) Jesus took Bread, without doubt unleavened Bread, for this Night there was no other to be found in the House of any Jew, nor yet for seven Days which began from the Sun-set of this Night. But it will not from hence follow, that the Lords Supper must be eaten with unleavened Bread. For tho' our Saviour be to be imitated, in his Actions relating to Gospel Worship; yet not in such of them which had a plain Reference to the Jewish Worship, and were there instituted for a special reason, as unleavened Bread was, to put them in mind of the hast in which they came out of Egypt. Our Saviour at this time could use no other than unleavened Bread, for no other was to be had. And blessed it. He did not only give Thanks to God for it, and beg his Blessing upon it, which (as we have before observed) was our Saviours constant practice where he did Eat Bread, but he set it apart, and Consecrated it for a part of his last Supper. It seemeth very probable, that this is to be understood here in the Word Blessed it. For altho' the Jews, and our Saviour ordinarily used a short Prayer and Thanks-giving before they did Eat Meat, thereby shewing that they owned God as the giver of those things, and depended upon him for a Blessing upon them, yet we no where Read, that they did so during the same Meal, as often as they put Bread into their Mouths. Luke (as we heard before) made a particular mention of our Saviours Blessing the Paschal Supper. The mentioning of our Saviours Blessing of this Bread, manifestly leadeth us to a new Notion and Institution, and the repeating of it again, v. 27. upon his taking the Cup, doth yet further Confirm it. That our Saviours Blessing both the one and the other, signifieth to us not only his giving Thanks to God, and begging of Gods Blessing, as upon ordinary Food, but his Sanctifying the one, and the other to be used as a new Gospel Institution, for the Remembrance of his Death. And brake it, and gave it to the Disciples, whether (as some say) the Master of the Jewish Feasts was wont after begging of a Blessing, thus to break Bread and to give it to all the Guests, I cannot tell, I know no Scripture we have to assure us of it; certain it is our Saviour, brake it, and did give it to his Disciples; that he gave it into their Mouths, they not touching it with their Hands, or that he gave it into every one of their particular Hands, the Scripture saith not, nor is it very probable, except we will admit, that he changed the posture he was in; for let any Judge how probable it is that one sitting upon his Legs, Leaning, or not Leaning, (the constant posture they used in Eating, whether the Paschal Supper, or any other Meals) keeping his posture, could reach it to eleven Persons in the same posture, to put it into their several Mouths, or give it particularly into every one of their Hands; it is therefore more probable, that he put the Dish, or Vessel in which the Bread was from him; to him that sat next to him, and so it was conveyed from Hand to Hand till all had taken it, after he had first spake as followeth. Those who can think otherwise, must presume that our Lord changed his posture, which I am sure is not to be proved, from any place of holy Writ. And said, Take Eat this is my Body. (Luke adds) which is given for you. Do this in Remembrance of me. Paul puts all together, 1 Cor. 11. 24. only for given, he saith Broken. What Contests have been, and yet are betwixt the Papists, Lutherans, and Zuinglians (since called Calvinists) about the true sense of those Words, This is my Body, every one knows. The Papists make the Sense this; This Bread once Consecrated by the Priest, is presently turned into the very Body and Blood of Christ, in its true substance, is present with the Bread and Wine in the Sacrament, and Eaten by every Communicant. Both these opinions agree in this Absurdity, That Christs Body now must be no true humane Body, for we know that all true Humane Bodies are subject to our Senses; and some one place that they cannot at the same time be in another, much less in a thousand or ten thousand places at the same time. But neither the Papist nor the Lutherans will hear of any Arguments from that Head, but stick to the Letter of our Saviours Words. The Zuinglians say the meaning is. This signifieth my Body. In the same Sense, as it is said, Christ is the Way, a Door, a Vine, a Shepherd, and it is said of the Lamb, Exod. 12. 11. This is the Lords Passover; yet they are far from making it this Ordinance

\* Many, Gr. Copies have, given thanks.

\* Chap. 20. 28. Rom. 5. 15.

// Or, Psal.



Ordinance a bare empty Sign, but do acknowledge it a sacred Institution of Christ in the Gospel, in the Observation of which he doth vouchsafe his spiritual Presence, so as every true Believer, worthily receiving, doth Really and Truly partake of the Body and Blood of Christ; that is, all Benefits of his blessed Death and Passion, which is undoubtedly all intended by our Saviour in these words; and when he saith, *Take, Eat*, he means no more, than that true Believers should by the hand of their Body take the Bread, and with their bodily Mouths eat it, and at the same time by the Hand and Mouth of Faith, receive and apply all the Benefits of his blessed Death and Passion, to their Souls; and that they should do this in remembrance of him, that is, (as the Apostle, *1 Cor. 11. 25*, expounds it) *showing forth the Lords Death till he come*. It followeth; *And he took the Cup, and gave thanks, and gave it to them, saying, Drink, ye all of it. For this is my Blood of the New Testament, which is shed for many, for the Remission of sins*. Christ's taking of the Cup, and giving of Thanks, were Actions of the same Nature with those which he used with a Relation to the Bread, of which I spake before: Let the Papists and Lutherans say what they can, here must be two Figures acknowledged in these words. The Cup here is put for the Wine in the Cup; and the meaning of these Words, *This is my Blood of the New Testament*, must be, *This Wine is the sign of the New Covenant*. Why they should not as readily acknowledge a Figure in those words, *This is my Body*, I cannot understand. The Pronoun, *This*, in the Greek, is in the Neuter Gender, and applicable to the term Cup, or to the term Blood; but it is most reasonable to interpret it, *This Cup*, that is, the Wine in this Cup, is the Blood of the New Covenant, or Testament; that is, the Blood by which the New Covenant is confirmed, and established. Thus the Blood of the Covenant, signifieth in several Texts, *Exod. 24. 8. Zech. 9. 11. and 9. 20. Heb. 10. 29. Which is shed for many for the Remission of sins*, to purchase Remission of sins; and this lets us know, that by *Many* here, cannot be understood all Individuals, unless we will say, that Christ purchased a Remission of sins for many, who shall never obtain it; which how he could do, if he died in their stead, suffering the Wrath of God due to them for sin, is very hard to understand. But I say unto you, that I will not henceforth drink of the Fruit of the Vine. I observed before, that Luke puts these words before the Institution of the Supper; and some think that they properly belong to that place, but I understand no reason for it, Matthew and Mark both placing it here; nor doth it seem probable, that after these words, our Saviour should presently drink of it in the Institution of his Supper. Some here object our Saviours drinking after his Resurrection, but besides that, it cannot be proved that he drank any Wine, neither did he otherwise eat, or drink at all, but to shew that he was indeed risen (for he hungered and thirsted no more after his Resurrection) or else by this Phrase our Saviour only meant, I will no more participate in this Ordinance with you, until I drink it new with you in my Fathers Kingdom, that is, in Heaven. Some will say, *Shall there then be drinking of Wine in Heaven?* Ans. No, neither doth the Particle *Until*, signify any such thing; but the Joys and Pleasures of Heaven are often Metaphorically set out, under the Notion of sitting down to Banquet, *Chap. 8. 11. Supper*, *Rev. 3. 20. Eating and drinking*, *Luk. 22. 30*. Our Saviour calls this new Wine, to signify that he did not by it mean such Wine as Men drink here: I will not henceforth drink of the Fruit of the Vine, but both you and I in my Fathers Glory, shall be satisfied with Rivers of Pleasures, which shall be far sweeter, and more excellent than that which is but the juice of the Grape, and the Fruit of the Vine. And when they had sung an Hymn, they went out into the Mount of Olives. That the Jews were wont to close their Passover-Supper with singing an Hymn, I do not doubt; nor that they had some particular Psalms, or Hymns, which they used at that time to sing: But whether it were any of these that our Saviour at this time praised God with, I cannot tell; much less, whether he designed this praising of God, with particular Relation to the Paschal Supper, or his Supper which he had now instituted, or both. The inquiries after these things, are but insignificant Curiosities, fit for such as have more mind to look into the Skirts of Holy Writ, than to find out of it what may be of Profit and Advantage to them. Our Saviour doubtless intended by this to instruct us, That the Ordinance of his Supper, is an Eucharistical Service, wherein our Souls are most highly concerned to give thanks unto God; and as Singing is an external Action, which God hath appointed to express the inward Joy and Thankfulness of our Hearts, so it is very proper to be used at that holy Institution. They went out to the Mount of Olives. Our Lord knew that his time was now come, when he must be actually delivered into the Hands of his Enemies: That he might not therefore cause any disturbance, either to the Master of the Family wherein he was, or to the City, tho' it was now Midnight; he goeth out of the City (the Gates being either open (because of the multitude of People) very late; or else easily opened to him) to the Mount of Olives: A Mountain in the way betwixt Jerusalem and Bethany, so called, as is thought, from the multitude of Olive Trees growing upon, and about it. The Evangelist as yet mentioneth nothing of Judas, who now was gone to plot his Work, and will anon return to accomplish it. In the mean time let us follow our Saviour, attending to his Discourses and Actions,

\* Joh. 16. 32.

31 Then saith Jesus unto them, \*All ye shall be offended, because of me this night, for it is writ-

ten, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, \* I will go before you into Galilee. \* Chap.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus saith unto him, \* Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice. \* Joh. 13. 38.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee: likewise also said all the disciples.

Mark hath the same, *Chap. 14. 27, 28, 29, 30, 31*. only v. 30. he saith, *This day, even this night, before the Cock crow twice, thou shalt deny me thrice*. Luke, *Chap. 22. 31, 32, 33, 34* hath it not entire, but he hath something of it, with some Addition, thus, *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as Wheat. But I have prayed for thee, that thy Faith may not fail; and when thou art converted, strengthen thy Brethren. And he said unto him, I am ready to go with thee, both into Prison, and to Death. And he said unto him, I tell thee Peter, that the Cock shall not crow this day, before thou shalt thrice deny that thou knowest me*. Those who read the Evangelists, must remember that they did not write our Saviour's words from his Mouth, but from their Memories, and therefore must be allowed to vary in their Expressions, and in Circumstances, giving us only an account of the substance of Words and Actions, as their Memories served them; from whence also it is, that some of them have some Circumstances not in the others. Our Saviours design here in general, is to inform his Disciples of some thing which would happen by and by. All ye (saith he) shall be offended, because of me this night. The word *offended*, is of a very large signification in Holy Writ; here it seems to signify disturbed, or troubled, tho' it we take it strictly for *stumbling, so as to sin*, it was true enough; for that happened (as we shall see anon) which made them to forsake Christ, and fly, which doubtless was their sin. For it is written, *I will smite the Shepherd, and the Sheep of the Flock shall be scattered*. The words are, *Zech. 13. 7*. The words there are Imperative, *smite the Shepherd*. There are different Opinions, whether that Text is primarily to be understood of Christ, or it be only a Proverbial Speech, which the Prophet made use of with another reference, which yet Christ doth apply unto himself. I do more incline to think, that Christ here interpreteth the Prophecy to relate primarily to himself; for he doth not say, *As it is said*, but, *As it is written*; yet consider it as a Proverbial Speech, it is true of others also. But certainly our Saviour designed to uphold the Spirits of his Disciples, by letting them know, that tho' they should see the Shepherd smitten, that is, Himself, who is the good Shepherd, *Joh. 10. 1*. and is called by the Apostle, the Great Shepherd of the Sheep, *Heb. 13. 20*. the Chief Shepherd, *1 Pet. 5. 4*. yet they should not be disturbed; for, *1. It was no more than was prophesied concerning him, Zech. 13. 7. 2. Tho' at present they were scattered, yet it should not be long; for he should rise again, and then he would go before them into Galilee*, which was fulfilled, as we read, *Mar. 16. 7*. Upon these words, Peter, whom by all the Gospel-History, we shall observe, to have been of the highest Courage, and forwardest to speak, saith, *Tho' all Men should be offended, yet will I never be offended*. These doubtless were his present Thoughts, this his sudden Resolution: here now seem to come in our Saviours words to Peter, mentioned by Luke only, *Ch. 22. 31. Simon, Simon, Satan hath desired to have you, that he may sift you as Wheat. But I have prayed that your Faith might not fail; when thou art converted, strengthen thy Brethren*. You is in the Plural Number, and to be interpreted by You all, tho' our Saviour directeth his Speech only to Peter, who first spake, whom he calleth by his own Name, and doubleth it to signify his earnestness in giving him warning. To sift you. In sifting there are two things, *1. The shaking of the Corn up and down. 2. The Separation of the Grain from the Dust, or its Seeds mixt with it: Satan hath desired, or hath obtained leave of my Father, to trouble you all, shaking your Faith this and that way. But I have prayed, that altho' the workings of your Faith be suspended, and the Habit of your Faith be shaken, yet it may not utterly fail, but the Seeds of God may abide in you: You shall not wholly fall away, but be renewed again by Repentance; and when thou art converted, when thou hast fallen, and shalt have a fight of thy Error, and be humbled for it, endeavour to strengthen thy Brethrens Faith*. We may observe from hence, *1. That Temptations are siftings: God sifts us to purge away our Dross; Satan sifts us, if it were possible to take away our Wheat. 2. That the Devil is the great Tempter*. Others may hold and move the Sieve, but he is the Master of the Work. *3. That he hath a continual desire to be sifting in Gods Flour. 4. That he hath a Chain upon him, he must ask Gods leave to trouble his People. 5. That God often giveth him leave, but through Christs pleadings, he shall not conquer*. He may sift and trouble a Believer, but the Believers Faith shall not fail. *6. That in the hour of Temptation, we stand in Christs strength, by the Vertue of his Intercession. 7. That lapsed Christians, when the Lord hath restored them, ought to endeavour to strengthen and establish others*. Jesus saith to Peter, Verily,

I say unto thee, that this Night before the Cock crow thou shalt deny me thrice. Luke saith, Thou shalt deny that thou knowest me. Mark saith, before the Cock crow twice: And so interpreteth Matthew, for he denied Christ but once, before the Cock did crow once. How little do we know our selves, that cannot tell what our Hearts will be, three or four hours? Peter was too confident of the contrary, and replyeth again, upon our Saviour telling him; That if all should deny him, he would not. So also, they all said, but what happened we shall hear more by and by.

36 Then came Jesus with them, unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

Mark leaveth out Yonder, Ch. 14. 32. Luke saith, Ch. 22. 39. He came out, and went as he was wont, to the Mount of Olives, and his Disciples followed him. And when he was at the place, he said unto them: Pray that you enter not into Temptation. And he was withdrawn from them a Stones cast, and kneeled down and Prayed. Whether this Gethsemane, were the name of a Garden, or of a Village, wherein was a Garden, is not much Material for us to know: In Jerusalem they say, they had no Gardens, but their Gardens were without the Gates; certain it is, it was on the other side of the Brook Cedron, Job. 18. 1 and either in, or at the Foot of the Mount of Olives. Thither Christ went with his Disciples: That is, eleven of them, we shall hear of the twelfth by and by, Luke saith, that he had his Disciples Pray, that they might not enter into Temptation: These Words Matthew and Mark have, after Christ's first return to them: They say, he now said only, Sit you here while I go and Pray Yonder.

\* Chap. 4. 21. \* John 12. 27. 37 And he took with him Peter, and \* the two sons of Zebedee, and began to be sorrowful, \* and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful unto death, tarry ye here, and watch with me.

Mark names the three Disciples, Ch. 14. v. 33, 34. And he taketh with him Peter and James, and John, and began to be sore amazed, and to be very heavy. And saith unto them, my Soul is exceeding sorrowful unto Death: Tarry ye here and Watch. The three Witnesses of his Transfiguration, Ch. 17. 1, He takes also to be Witnesses of his Agony. He began to be Sorrowful, and very Heavy. The words in the Greek are expressive of the greatest Sorrow imaginable, which he further expresseth, v. 38. Saying, My Soul is exceeding sorrowful unto Death. This was not wholly, upon the Sense of his approaching Death, for he laid down his Life, no Man took it from him. Nor yet, to consider how his Disciples would be left; but in the Sense he had, of the Wrath of God due to Man for Sin, which he now felt, bearing our sins. So as this was a part, and a great part of his suffering, as appears by his following earnest Prayers, for the passing away of that Cup, his Sweating as it were drops of Blood, Luke 22. 44. The Angels coming and Ministering unto him, Luke 22. 43. Luke saith, he was in an Agony, which signifieth a great inward Conflict.

\* Heb. 5. 7. 39 And he went a little further, and fell on his face \* and prayed, saying, O my Father if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt.

Mark saith, He went forward a little, and fell on the Ground, and Prayed, that if it were possible, the hour might pass from him. And he said, Abba Father! All things are possible unto thee, take away this Cup from me: Nevertheless, not what I will, but what thou wilt, Ch. 14. 35, 36. Luke saith, He was withdrawn from them about a Stones Cast, and kneeled down, and Prayed, saying, Father if thou be willing, remove this Cup from me: Nevertheless, not my Will, but thine be done. Here are three distinct Forms of Words, but all agreeing in one, and the same Sense. Matthew saith, He went a little further and fell on his Face, and Prayed. He at his first Motion carried but three with him: Peter, James, and John: now he leaves them, but not far, Luke saith, about a Stones Cast. Fervent Prayer loves Privacy, and Christ by this teacheth us, that secret Prayer is our Duty, He fell on his Face, Luke saith, He kneeled, he possibly at first Kneeled, then fell on his Face: We read in Scripture of Sitting, Standing, Kneeling, and Prostration used in Prayer, the first and last rarely: Standing and Kneeling, were the most ordinary Postures. David prayed sitting in his House, 2 Sam. 7. 18. Abraham fell on his Face, Gen. 17. 17. So did Moses and Aaron, Numb. 16. 22. 45. Prostration was ordinarily used in great Passions, hardly otherwise in Prayer. Saying, O my Father if it be possible, let this Cup pass from me: Nevertheless, not as I Will, but as thou wilt. Mark first tells us the Sum of his Prayer, then saith, he said Abba Father! All things are possible unto thee: Take away this Cup from me: Nevertheless, not what I will, but what thou wilt. Luke saith, he said, If thou be willing, remove this Cup from me: Nevertheless, not my Will, but thine be done. Luke's, If thou be willing, expounds Matthew's if it be possible. A thing in it self may be possible, which considered in its Circumstances is not so, thus, (as it is,) Mark, All things are to God possible. But yet it is not possible for God to alter any thing which he hath decreed, or said shall come to

pass; because God is not as Man: One that can Lie, or Repent. But it will be Objected, Did not Christ know, that it was not possible? Did not he himself, v. 54. say, Thus it must be? I answer, It is one thing what he knew, as he was God, and of Counsel with the Father; and another thing what he Prayed for, as Man: Besides, our Saviours saying, If it be possible, doth not suppose that he knew it was possible: It signifieth no more than this. Father, my Humane Nature hath an Aversion from this heavy stroke, so as if it were possible, it craves of thee a Discharge from this Curse: Nevertheless, not my Will, but thine be done. The first Clause, is but the Expression of the natural (but not sinful) infirmity of his Flesh: The latter a perfect Resignation, of his Will to God. In the first, he tells his Father, what his natural flesh would crave, if it might consist with the Will of God. In the second, he begs that whatsoever his Flesh craved, yet the Will of God might be done. And herein he sets us a perfect Pattern for our Prayers, for deliverance from Temporal Evils, viz. With a Submission to the Will of God. By this, our Saviour doth not declare himself ignorant, or incertain of the Divine Will. Only as, tho the Person that dyed was God-man, yet the Humane Nature only dyed: So, tho the Person that prayed was God-man, yet he only prayed, as he was Man.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch, and pray, that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak.

Mark hath the same, Ch. 14. 37, 38. Luke hath nothing of our Saviour's going the second, or third time; but hath some other passages, which we shall consider by and by, and telleth us but once, of his finding the Disciples asleep, which we shall also take notice of, in their Order. Whether Christ came this first time, only to Peter and James, and John, whom he had left nearer to him, or to the other eight, left at a further distance, I cannot determine, but think the first most probable: He saith unto Peter, and so to James and John: What, could ye not Watch with me one Hour? You Peter, that even now were so resolute for me, and you James and John, that told me, You could Drink of the Cup whereof I Drank, and be baptized with the Baptism I should be baptized with, what? Do you faint the first time? Watch and Pray, that you enter not into Temptation. Here he calls them to a greater Watching, spiritual Watching, in Opposition to Security, that they might not fall under their Temptations. By watching, he directeth them to the use of such means, as were within their Power to use; by adding I say, he lets them know, that it was not in their Power, to stand without Gods help and Assistance, which must be obtained by Prayer, and upon their Praying, should not be denied them. The Spirit indeed is willing, but the flesh is weak. The Spirit sanctified by Divine Grace, is resolved with Constancy to perform its Duty; but the Flesh, the sensitive part, is apt to faint and fall away, when terrible Temptations assault us: Therefore you should earnestly pray for super-natural strength, and be Vigilant, lest you be surprized and overcome by them. The words also, may have an immediate Respect to their being overtaken with sleep in this hour of Christ's Summons; tho they resolved Affectionately to attend him, and cleave to him.

42 He went away again the second time, and prayed, saying, O my Father if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came, and found them asleep again, for their eyes were heavy.

Mark saith, Ch. 14. 39. And again he went away and Prayed, saying the same Words. And when he returned, he found them asleep again (for their Eyes were heavy) neither wist they what to Answer him, saying the same Words. How our Translation came to translate this so I cannot tell, in the Greek it is *ἵνα αὐτοὶ ἀγνοέω*, which must be Translated, The same Word, or the same Speech, not Words (if that were the Evangelists Sense.) But that it is not, for as it is plain, our Saviour used more than one Word. So it is as plain, it was not the same Speech or Form of Words, for we have met with four different Forms already: Our Lord prayed but thrice, so as he could not say the same Speech. But *ἀγνοέω* here signifies Matter.—Speaking the same Matter, or to the same Sense, and thus we translate it, Mark 1. 45. Mark 2. 2. and in a multitude of other Texts, in Correspondence with the Hebrew *בְּדָבָר*. He comes to them a second time, and findeth them asleep. So quickly did they find the Truth of what he had but now taught them. That the Spirit is willing, but the flesh is weak, for there is no doubt but they did what they could to keep themselves awake.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith, Sleep on now, and take your rest, behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going, Behold he is at hand, that doth betray me.



Mark saith nothing of this third Praying, but saith, And he cometh the third time, and saith unto them, sleep on now, and take your rest, the Hour is come, Behold, the Son of Man is betrayed into the Hands of Sinners; Rise, let us go, lo, he that betrayeth me is at hand. What the meaning of saying the same Words is, we heard before, praying to the same sense, or saying the same thing, or matter, tho' using other words, as it is plain he did. Luke 22. 43. tells us, There appeared an Angel to him strengthening him: This is not the first time we read of Angels appearing and ministering to Christ; they did so, Ch. 4. 11. after his Conflict with the Devil in the Wilderness. Now an Angel appeared to him in the Hour of Temptation. Then he had without, Troubles; but now he hath within, Fears, being in a great Agony. Thus it is said, John 12. 27. that he being in a Conflict, and praying, Father save me from this Hour; but for this cause I came unto this Hour. Father, glorify thy Name. A voice was heard, saying, I have both glorified it, and will glorify it again. There the Answer was testified by a Voice from Heaven, here it is by an Angel (so God, Dan. 9. 21. let Daniel know his Prayer was heard.) Hannah knew another way by the Peace of her Spirit after Prayer — her Countenance was no more sad. How the Angel did strengthen him, we are not told. Let no man think that he who was the Son of God needed an Angel to strengthen him: he was not now exerting his Divine Virtue, but by his suffering shewing that he was truly Man, and as to that nature, made lower than the Angels. Luke addeth, And being in an Agony he prayed more earnestly, and his Sweat was as it were great Drops of Blood, falling down to the Ground, v. 44. These words are expressive of the great Conflict of our Saviour's Spirit, which was such as thrust out Sweat like great drops of Blood; whether they were very Blood, or Sweat with some Mixture or Tincture of Blood, is very hard to determine, nor of any consequence for us to know; it is no unusual thing for Bodies to breath out Sweat in ordinary Conflicts of Spirit, this was much more than ordinary. Luke saith, that when he rose up from Prayer, and was come to his Disciples, he found them sleeping for Sorrow: And said unto them, Why sleep ye? Rise up and pray, lest ye enter into Temptation. All three Evangelists agree, that Christ coming the third time, found them sleeping; Luke gives one Reason of it, for Sorrow. Their Sorrow added to their Watching, may be some excuse for their sleeping, tho' otherwise it was a time which called for more Waking. The Evangelists do not so well agree in what Christ said to his Disciples: Luke saith, Rise up and pray lest ye enter into Temptation. Matthew and Mark say, he said, Sleep on now, and take your rest, &c. he might say both. Nor can we determine whether he spake those words seriously, as willing that they should take their Rest, for they could be no further useful to him, whose time was now come, he was betrayed, and the Traytor was at hand: Or, with some Reflection upon them for their Drowsiness, which the words going before, What could ye not watch with me one hour? seem to hint to us.

47 And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude, with swords and staves from the chief priests, and elders of the people.

Mark saith the same, Ch. 14. 43. adding also the Scribes. Luke saith, there was a Multitude, and Judas went before them, adding, that he drew near to Jesus to kiss him, Luk. 22. 47. If any ask, How Judas knew where Jesus was at that time of the Night, or rather so early in the Morning? John satisfieth us, Ch. 18. 2. And Judas also which betrayed him, knew the place, for Jesus oft-times resorted thither with his Disciples. And then goeth on: Judas then having received a Band of Men and Officers, from the Chief Priests and Pharisees, cometh wither with Lanthorns, and Torches, and Weapons. Those skilled in the Jewish Learning, tell us, That the ordinary Guard of the Temple belonged to the Priests, and such Officers as they employed; but upon their great Festivals, the Roman Governor added a Band of his Souldiers, who yet were under the Command of the Priests. It is thought these Officers, Souldiers, and others came with a Warrant to apprehend our Saviour, from the Jewish Sanhedrim, or highest Court, which was made up of Chief Priests, Scribes, and Pharisees, and the Elders of the People; they had Torches and Lanthorns, because it was yet dark, before the Day was broke: Swords and Staves to be ready against any Opposition. Judas the Traytor comes before as their Leader.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail Master, and kissed him.

Mark, Ch. 14. v. 44, 45. differs not, only instead of hold him fast, he saith, Lead him away safely; and instead of Hail Master! he saith, Master, Master! There is in these words nothing difficult or doubtful; Judas had given them a sign how to know Christ, that was, his kissing of him; being come where he was, he steps to our Saviour and kissed him; by which he lets them know, that he was the Person against whom their Warrant was.

50 And Jesus saith unto him, Friend, where-

fore art thou come? Then came they and laid hands on Jesus, and took him.

Mark saith nothing of what Christ said to him. Luke, Ch. 22. 48, adds, that Christ said to him, Judas, betrayest thou the Son of Man with a Kiss? Whether Christ used this Compellation of Friend to Judas, to mind him what he formerly had been, and still ought to have been; or as a common Compellation (as we oft use it) is not much material. A Kiss is the Symbol of Friendship and kindness, and therefore very improperly used by a Traytor, and professed Enemy (yet so used by Joab to Amasa, 2 Sam. 20. 9.) that makes our Saviour ask him if he were not ashamed to betray the Son of Man by a Kiss. Judas, by calling him Master, Master, acknowledged he had been once his Disciple. By his Kiss he pretended Friendship to him, yet betrayed him. O the depth of desperate Wickedness, which is in the Heart of Man! especially such as apostatize from a former Profession, they are commonly the worst and falsest Enemies of Christ, and his Gospel.

51 And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place, \* for all they that take the sword, shall perish with the sword. \* Gen. 9. 6. Rev. 13. 10.

53 Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of Angels?

54 But how then shall the scriptures be fulfilled, that thus it must be? \* Isa. 53. 7, 8. Luke 24. 29.

Matthew relates this History shortly, but Mark much more, Ch. 14. 47. he saith no more than this: And one of them that stood by, drew a Sword, and smote a Servant of the High Priest, and cut off his Ear. Luke also relates something of it in Ch. 22. 50, 51. And one of them smote a Servant of the High Priest, and cut off his Right Ear. And Jesus answered and said, Suffer ye thus far, and he touched his Ear, and healed it. John relates the same passage with some more Particulars, Ch. 18. 10. Then Simon Peter having a Sword, drew it, and smote the High Priests Servant, and cut off his right Ear. The Servant's Name was Malchus. Then said Jesus unto Peter, Put up thy Sword into the Sheath. The cup which my Father hath given me to drink, shall I not drink it? If any ask how Christ and his Disciples came to have a Sword, he may be satisfied, that they had two, from Luke 22. v. 35, 36, 37, 38. (which Verses being in none of the other Evangelists, I have left to be spoken to in their order.) The Disciples seeing the Officers (as was said, v. 50.) laying Hands on Christ, as Luke saith, knowing what would follow. One of them (St. John tells us it was Peter) drew a Sword, and smote off the Right Ear of one of the High Priests Servants. John tells us his Name was Malchus. Our Saviour reproveh Peter, commanding him to put up the Sword again into its Sheath, and telling him, That he who taketh the Sword, shall perish with the Sword. It is to be understood of private Persons, taking up the Sword to destroy their lawful Magistrates; and this Lesson it teacheth all Christians, Men must have the Sword given orderly into their hands before they may use it; and that no private Person can have against the Supreme Magistrate. 2. (saith our Saviour) I needed not thy help to defend me; if I were to make any defence, I could pray to my Father, and he should give me more than twelve Legions of Angels; there is therefore no need of thy drawing a Sword in my defence. 3. The Scripture (saith he) must be fulfilled; it was prophesied of me, that I should be thus used, and those Prophecies must be fulfilled. Having reproved Peter, and silenced his Passion, Luke tells us, he begged leave so far as to touch his Ear, and he healed it; thus doing good to those that hated him, and working a Miracle in the sight of them, which (had not their Hearts been hardened) might have convinced them, both of his Innocency, and his Divine Power; but they take no notice of his kindness. Now he applyeth himself to the Multitude of his Enemies.

55 In that same hour, said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves, for to take me? I fate daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that \* the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. \* Lam. 4. 24.

Mark hath the same, Ch. 14. v. 48, 49, 50. Luke, Ch. 22. 52, 53. hath it thus, Then Jesus said unto the Chief Priests, and the Captains of the Temple, and the Elders which were come to him, Be ye come out as against a Thief, with Swords, and Staves? When I was daily with you in the Temple, you stretched forth no Hands against me. But this is your hour, and the Power of Darkeness. What our Evangelist reports as spoken to the Rabble, Luke reports as spoken to the Chief Priests, and Captains of the Temple (that is, of the Souldiers, who at that time were the Guard of the Temple) some of which it should seem, came along with the Rabble, to whom our Saviour directeth

directeth his Speech; *I sat daily with you teaching in the Temple.* I observed before, that it was the usual manner for those that taught in the Temple, to sit while they taught, to testify their Authority; Christ when he came up to the Passover, was wont to teach in the Temple, and you laid no hold on me. I did not hide myself, nor go about to raise a Party to defend myself, but quietly taught in the Temple; if I had been guilty of any Crime, you might easily have taken me; why are you now come out against me, as against a Thief, upon whom you had need to raise the Country? Why come you against me with Swords and Staves, as if you thought I would make some Resistance to defend myself? You never saw any such thing in me, as should give you a Jealousie of such a thing. But all this was done, that the Scriptures of the Prophets might be fulfilled: The many Scriptures, which spake concerning the Sufferings of Christ. *Luke addeth, But this is your Hour, and the Power of Darkness;* that is, this is that which God hath determined. Wicked Men, and Persecutors of Christ and his Gospel, have their Hour. There is a time which God in his wise Counsels hath set and determined, when for the Tryal of his Peoples Faith and Patience, he suffers the Devil by vile and wicked Men, who are his Instruments, to imprison, or otherwise vex, and molest his People. That such a time is their Hour, and what they do, is by the Permission, and according to the Counsel of God; and but an Hour, a determined, and short time, are great Arguments for to persuade us to the Exercise of Faith, and Patience. And the Power of Darkness. A time when the Prince of Darkness is putting forth his Power, or the Power of Darkness, that is, a time of exceeding great darkness, of Affliction to me and my Disciples. Wicked Mens Hour is always to Christs Disciples the Power of Darkness. And all his Disciples forsook him and fled. Probably all of them fled at first, tho' Peter and another came back again: Or, *All here* signifieth the most of them. We never know our Hearts upon the prospect of great Tryals, until we come to grapple with them, and to be engaged in them. These Disciples had all said, they would not forsake him, when it comes to the Push, not one of them stands by him. But altho' they shrunk at first, not without the Providence of God permitting them thus to fail in their Duty, then governing their Failures to his own Glory: yet they again returned to their Duty after Christs Resurrection, owned Christ, preached his Gospel, and at last drank of the Cup, which he drank of first, and were baptized with the Baptism wherewith he was baptized. All must not be condemned for Flight in a time of Persecution. We must observe whether they apostatize from their Profession, or whether they do not return again before we pass a Judgment against them.

57 And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes, and the elders were assembled.

Mark, Ch. 14. 53. saith, *They led Jesus away to the High Priest, and with him were assembled all the Chief Priests, and the Elders, and the Scribes.* Luke saith no more but, *Then they took him, and led him, and brought him into the High Priest's House,* Ch. 22. 54. John saith, *Then the Band, and the Captain, and the Officers of the Jews took Jesus, and bound him, and led him away to Annas first, for he was Father-in-law to Caiaphas, who was the High Priest that same year,* Joh. 18. 12, 13. All things were now out of order in the Jewish Church. Regularly their High Priests were to be such as derived from the eldest Son of Aaron, and were to hold in their place for Life; but they were now chosen annually, and their Conquerors ruled the Choice as they pleased. Yet some think, that in this the Jews kept something of their ancient form, and the High Priest was chosen regularly of the House of Aaron, and for Life; but the Romans when they lifted turned him out, and sold the Place to another; and such a one was Caiaphas, who was at that time High Priest, Son-in-law to Annas: Their carrying of Christ first to Annas his House, was no more than to stay there a while till Caiaphas, and the Council which was appointed to meet that Morning at the House of Caiaphas, could assemble.

58 But Peter followed him afar off unto the high priests palace, and went in, and sat with the servants to see the end.

Mark adds, Ch. 14. 54. and warmed himself at the Fire. Luke saith, Ch. 22. 54, 55. *Then took they him, and led him and brought him to the High Priest's House, and Peter followed afar off; and when they had kindled a Fire in the midst of the Hall, and were sat down together, Peter sat down amongst them.* John gives us a more particular account how Peter came into the Hall, Ch. 18. 15. *And Simon Peter followed Jesus, so did another Disciple, that Disciple was known unto the High Priest, and went in with Jesus into the Palace of the High Priest: but Peter stood at the Door without. Then went out that other Disciple, which was known unto the High Priest, and spake unto her that kept the Door, and brought in Peter.* Some think that this other Disciple was John himself, but it is not probable that John and the High Priest should be so well acquainted; it is more probably judged, that it was none of the Twelve, but one who favoured Christ more secretly, some Citizen of Jerusalem, whom the High Priest favoured, or at least knew by Face, and had some respect for, and therefore he was admitted in, and he helped Peter in; who being come in, and a Fire kindled in the Hall, the rest of the Company sat down and warmed themselves

by the Fire, Peter also sat down amongst them, being desirous to see the end.

59 Now the chief priests, and elders, and all the council sought false witness against Jesus to put him to death,

60 But found none: yea, tho many false witnesses came, yet found they none. At the last came two false witnesses,

Mark expounds this latter Verse, Ch. 14. v. 56. *For many bare false witness against him, but their Witness agreed not together.* It is plain that they had taken up a Resolution to destroy Christ one way or another, but they will make a shew of Justice in the Execution of their Malice. The Council being sat, it is not to be thought that they had then leisure to send about for Witnesses; but out of their Malice, they crowded, and fixed such Witnesses as were brought to see if they could get of them upon their Oaths, to affirm any thing against him, which by their Law was Capital. Many false Witnesses came, yet they found none. That is, no two agreeing in the same Story, as the Law required, Deut. 19. 15. for a single Testimony was none. *Vox unus est Vox nullius;* a single Witness, is no Witness: Or none that could testify any thing of a Capital Nature; many came and witnessed Trivial things, but none witnessed any thing which touched his Life, till at last came two false Witnesses.

61 And said, \* This fellow said, I am able to \*Chap. 27. 40. destroy the temple of God, and to build it in three days.

Mark saith, Ch. 14. 57, 58, 59. *And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this Temple that is made with Hands, and within three days I will build another made without Hands. But neither so did their Witness agree together.* These are called by the Evangelists, false Witnesses. Our Saviour said, Joh. 2. 19. *Destroy ye this Temple, and in three Days I will raise it up;* speaking of his Body, as John tells us there, v. 21. he did not say, *I will destroy this Temple made with Hands, and within three Days I will build another made without Hands.* But Mark saith, These Witnesses could not agree in their Tale, or their Testimony, tho agreeing was not sufficient to make him guilty of a Capital Crime: The High Priest must use some other Arts.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But \* Jesus held his peace. And the high \*Isa. 53. 7. Chap. 22. 12. priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

Mark speaks to the same purpose, Ch. 14. 60, 61. The High Priest expected a long Defence, and so to have had matter of Accusation against him out of his own Mouth. Christ disappointeth him, saying nothing at all, either out of Modesty, or not thinking what they said, of any Moment, or worthy of any Reply; or perhaps seeing that they could not agree in their Tale, so as what they said was of no force against him. The High Priest therefore comes at last to examine him, *Ecce Officio.* Mark saith, Ch. 14. 61. *Again the High Priest asked him, and said unto him, Art thou the Christ the Son of the Blessed?* Luke, to give us the Story of Peter, from his first coming into the High Priest's Hall, to his going out, entire, interrupteth himself a little in his Relation of their dealings with Christ, and then relates some Indignities offered him, which the other Evangelists do not mention: Which seem to have been offered him while the Souldiers and the Rabble had been before he appeared in the Council, Ch. 22. 63, 64, 65, 66, 67. *And the Men that held Jesus, mocked him, and smote him; and when they had blindfolded him, they stroke him on the Face, and asked him, saying, Prophecie, who is it that smote thee? And many other things blasphemously they spake against him. And as soon as it was day, the Elders of the People, and the Chief Priests, and the Scribes, came together, and led him into their Council.* Then he mentioneth nothing of what the Witnesses said, possibly because it was nothing of Moment, nothing upon which they proceeded against our Saviour for his Life, but goes on — saying, *Art thou the Christ, tell us?* Matthew saith, *Art thou the Christ the Son of the living God?* Mark, the Son of the Blessed. It is plain both from this Text, and from Joh. 1. 49. that the Jews did expect a Messiah, who should be the Son of the Ever-living and blessed God; but whether they understood that he should be the Son of God by Nature and Eternal Generation, or only by a more special Adoption, than the whole Jewish Nation was, (to whom the Apostle saith belonged the Adoption) I cannot say. I adjure thee to tell us; that is, as some say, I charge thee upon thy Oath to tell me; but it doth not appear that they had given any such Oath to him; the Guilty Person was not wont to be forced by an Oath to accuse himself, neither is it very probable, that our Saviour would have taken such an Oath. The sense thereof seemeth to be rather, I command, or require, or charge thee, as solemnly as if thou hadst taken an Oath (as in the presence of God) to tell us. Or I charge thee with a terrible Imprecation on thee,



if thou speakest falsely, or wilt be silent to declare, if thou be the Christ the Son of the living God.

64 Jesus saith unto him, Thou hast said. Nevertheless I say unto you, \* Hereafter shall ye see the son of man \* sitting on the right hand of power, and coming in the clouds of heaven.

Mark, Ch. 14. 62. saith, And Jesus said, I am, and you shall see, &c. Luke saith, And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of Man sit on the Right Hand of the Power of God. What all the Evangelists say, put together, makes up our Saviours perfect Answer. To what purpose (saith Christ) should I answer you? This is now but a capious Question, not propounded by you to that end that you might be satisfied as to the Truth, but only to ensnare me; for if I should tell you I am, you would not believe it. If I should argue the matter with you, you will give me no Answer. I have given you Proof enough, but yet, Caiaphas, thou hast said the Truth, I am the Christ, the Son of the ever-living blessed God; and to confirm you further, hereafter you shall see me, whom you think to be no more than the Son of Man, sitting on the Right Hand of the Power of God, and coming in the clouds of Heaven. There is a time for a Man to speak, and a time for him to hold his peace, in the matter of Confession of Truth. The seasons for Silence or Speech, are to be judged from the Honour and Glory of God; when we cannot be silent without betraying the Truth, we are bound to speak. Our Lord therefore being so solemnly adjured in the Name of God, to tell them what was the Truth, now confesseth, and denieth not, that he was the Son of God; and tells them, Hereafter they should see it: whether the term Hereafter, refers to the time soon following (as *ἐν ᾧ* in this Evangelist; and *ἐν τῷ ὄρει*, in Luke seem to signify) and be to be understood of Christ's Resurrection, his Ascension into Heaven, the coming of the Holy Ghost, and the carrying of the Gospel to all Nations, or to the day of Judgment (which the New Testament often speaks of, as a thing at hand; and that Phrase, coming in the Clouds of Heaven, seems rather to signify) or (as others think) to both, referring the sitting on the right hand of Power, to the former, and the coming in the Clouds to the latter, is hard to determine.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? Behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, \* He is guilty of death.

Mark hath much the same, Chap. 14. 63, 64. only he saith, They condemned him to be guilty of Death. Luke, Chap. 22. 70, 71. saith, Then said they all Art thou then the Son of God? And he said unto them, ye say that I am? And they said, What need we any further Witness? For we our selves have heard of his own Mouth. This rending of Clothes, was a thing very ordinary amongst the Jews, used by them in Testimony of Sorrow, and of Indignation: They used it in Causes of great Sorrow and Mourning, even before the Israelites were formed into a Nation; we find it practised by Reuben and Jacob, Gen. 37. 29, 34. and by Jacobs Sons, Gen. 44. 13. by Joshua and Caleb, Num. 14. 6. by Jephthah, Judg. 11. 35. indeed he that was High Priest, was forbidden to do it, Levit. 21. 10. and in order to it, to come near a dead body, v. 11. which command, yet the Jews restrain to his Priestly Garments, but upon other occasions he might rend his Clothes, as Caiaphas here did. It was usual in case of Blasphemy, both to shew their Sorrow for it, and Detestation of it, 2 King. 19. 1. Jer. 36. 24. Acts 14. 14. So as they convicted our Saviour, not upon Oaths of Witnesses, but upon words which they interpreted to be Blasphemy. The High Priest, being but the President in this Council, asks the opinion of the rest of the Council: They all condemn him as guilty of a Capital Crime, which is here phrased guilty of Death; that is, one who by their Law ought to die.

67 \* Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands,

68 Saying, \* Prophecie to us, thou Christ, who is he that smote thee?

Mark hath much the same, Ch. 14. 65. And some began to spit on him, and to cover his Face, and to buffet him, and to say unto him, Prophecie: And the Servants did strike him with the Palms of their hands. Tho' there be nothing more barbarous and inhumane, than to add to the Affliction of the afflicted, yet this is no more than we ordinarily see done by a Rabble of brutish People; spitting in the Face was but an ordinary Token of Contempt, Numb. 12. 14. Deut. 25. 9. And perhaps in all these Indignities, Judah was a Type of Christ, Isa. 50. 6. if that Text be not to be understood of Christ immediately. In the mean time it lets us see, that there is no Degree, or Mark of Contempt, or Shame, or Suffering, which we ought to decline, and grudge at, for the Name of Christ, who, tho' much more excellent than us, yet for our sake endured the Cross, and despised the Shame.

69 \* Now Peter sat without in the palace, and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

Mark hath this, Ch. 14. 66, 67. only he saith, Peter was beneath in the Palace, and warming himself. Luke hath this whole Story before, what he saith of Christ's Examination and Condemnation, Ch. 22. 56. And a certain Maid beheld him as he sat by the fire, and earnestly lookt upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. We before left Peter in the High Priests Palace, warming himself by the fire amongst the Servants. It is a dangerous thing for Christians to come into places of Temptation. A Maid comes to him, and chargeth him to have been with Christ, whom she calls Jesus of Galilee: so they called Christ sometimes Jesus of Nazareth, the City in Galilee where Christ lived the greatest part of his Life; he denied before them all, so loud that all heard it. I know not what thou sayest; or (as Luke saith) I know him not, I neither know him, nor what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

Mark hath the same, Ch. 14. v. 70. more shortly. So Luke, Ch. 22. 58. It is like Peter upon the first Alarm, began to shift away, and was got into the Porch, but there another meets him with the same Charge: Here to the former Lye which he had told, and here repeateth, he adds an oath for the confirmation of what he had said. What are the best of Men when God leaves them to their own strength? But the temptation yet riseth higher.

73 And after a while came unto him they that stood by, and said unto Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew

Mark, Ch. 14. v. 70, 71. saith, And a little after, they that stood by, said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not the Man of whom you speak. Luke hath it, Ch. 22. 59, 60. And about the space of an hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him, for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately the Cock crew. One spoke in the Name of the rest that were gathered about Peter, and he chargeth Peter confidently, and he might well; for John saith, Ch. 18. 26. That this was one of the Servants of the High Priests, being his Kinsman, whose Ear Peter cut off, he said, Did not I see thee in the Garden with him? Temptations always grow upon us in the Company of wicked Men. Here Peter adds to his Lying, Swearing and Cursing; all confirming of what he had said, in the denial of his Master: All in an exact fulfilling of what Christ had told Peter, v. 54. tho he was then difficult to believe it, to teach us all, not to presume too far upon our own strength, but to pray that we be not led into Temptation; while we stand to take heed lest we fall, and in order to it, to avoid the Society of wicked Men and Places, in which we probably may be tempted: To teach us also Charity to lapfed Brethren and not too hastily to condemn our Brethren for falling a second, and a third time, into the same sin, especially while the same fit of Temptation holdeth. It is added, and immediately the Cock crew, that is, the second time: So saith Mark, Ch. 14. 72. who had mentioned the Cock's first Crowing v. 68. upon Peters first denial of his Master.

75 And Peter remembered the word of Jesus, which said unto him, \* Before the cock crew, thou shalt deny me thrice. And he went out and wept bitterly.

Mark saith, Ch. 14. 72. And the second time the Cock crew and Peter called to mind the Words that Jesus had said unto him: Before the Cock crew twice, thou shalt deny me thrice; and when he thought thereon, he wept. Luke saith, Ch. 22. 61. And the Lord turned, and lookt upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the Cock crew, thou shalt deny me thrice. And Peter went out and wept bitterly. We have in this last Verse Peters Repentance, and the Occasion and Cause of it. A good Man may fall, and that foully, but he shall not fall, so as to rise no more: David lay longer than Peter under the Guilt of his Sin, but both of them wept bitterly. He went out of the Porch, whither he went is not said; possibly he was afraid to what this Detection of him might rise, or else sought a place (as Joseph did) to weep more privately, and plentifully than he durst do, or thought convenient to do in the Porch of the High Priest. That which gave occasion to this Reflection, was the Crowing of the Cock the second time, and his Remembrance of the words of Jesus, v. 34. Our Memories serve us much in the business of Repentance; and therefore that the Soul should be without Knowledge of the Law of God, is not good. Peter remembered what Christ had personally said to him. True Penitents are still excited to Repentance, by remembering the Law of God, what Christ hath in his word said to them. and considering their own ways: The Crowing of the Cock the second time, help

\* Verse 34.  
Mark 14. 30.  
John 13. 38.

\* Chap. 27. 30.

\* John 19. 3.  
|| Or, Rids.

\* Luk. 22. 64.

\* John 13. 36.  
25.

him to remember the words of Jesus, for he had said, *Before the Cock crow twice, &c.* But the Cause of his Repentance is expressed by Luke: *The Lord turned and looked upon Peter.* More must be understood by this Look of Christ upon him, then the meer cast of Christ's bodily Eye; with that Look, there was a Virtue which went from Christ, which healed Peter, exciting his Habit of Grace, and assisting him in the Exercise of it, which double Influence of Grace, is necessary to every renewed Soul. Christ lookt upon Judas, when Judas kissed him: yea, and said to him, *Judas, betrayest thou the Son of Man with a Kiss?* Yet Judas went on in his Villany without Remorse. He lookt upon Peter, and he went out and wept bitterly. He lookt only upon the Face of Judas, but he lookt upon the Heart of Peter, as well as upon his Face.

## CHAP. XXVII.

\* Luk. 22. 66. **W**hen the morning was come, \* all the chief priests and elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

Mark, Ch. 15. 1. saith, *And straightway in the Morning, the Chief Priests held a Consultation with the Elders and Scribes, and the whole Council, and bound Jesus, and carried him away, and delivered him to Pilate.* Luke saith, Ch. 23. 1. *And the whole multitude of them arose, and led him to Pilate.* Joh. Ch. 18. 28. saith, *Then led they Jesus from Caiaphas, unto the Hall of Judgment, and it was early, and they themselves went not into the Judgment-Hall, lest they should be defiled, but that they might eat the Passover.* If any ask why, having condemned Christ, they did not put him to death? John tells us, v. 31. *It was not lawful for them to put any one to death.* They had already out of their Malice to Christ, broken several of their own Canons, or Rules observed in ordinary Capital Causes, sitting in the Night-time, and upon a Festival-day. They must have notoriously broken another, if they had themselves on that day put him to death. It should seem by their stoning Stephen, Acts 7. 59. they had a Power in some cases to put Persons to death; but Christ was to be crucified, and as to that kind of death, they had no Power, see Joh. 18. 32. Besides that, we must consider it was the Passover day, and stoning any Man to death, required a Concurrence of People to throw Stones; and they were afraid of Tumults. The Roman Governour had the Militia in his Power, and could better prevent, and suppress Tumults than they could do. Finally, Christ was by his Death to give Testimony to his Kingly Office; and the Jews, as we shall hear, had this to charge him with, That he made himself a King; this was a Civil Cause, and to be adjudged by Pilate the Roman Governour amongst them. In the Morning therefore, consulting how to put Christ to death, they delivered him to Pontius Pilate, having first bound him, (for tho' he was bound upon his first Apprehension, yet it is probable, that they had loosed him when he came in the Hall of the High Priest, and now bind him a second time, when they carried him before Pilate.) John tells us, that they would not themselves go into the Judgment-Hall, lest they should be defiled, but that they might eat the Passover: Which words have in them a difficulty, and also give us an account of a most inaccountable Superstition. For the Passover they had eaten it the Night before. But we must know, that not the Paschal Lamb only, but all the Sacrifices offered any of the seven days, were also called the Passover, Deut. 16. 1, 2, &c. It was now the first day of unleavened Bread, but there were to be Offerings this day, of which they were to eat, which in a large Sense are called the Passover. But how inaccountable was the Superstition of these Hypocrites? They made no Conscience, when they had eaten the Paschal Lamb in the Evening, to spend the whole Night in consulting how to shed innocent Blood, and condemning of Christ; but they pretend now Conscience, that they will not go into a Pagans House in the Morning, for that was the Defilement they feared, having nothing to do to sit in Judgment with him.

3 Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests, and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood: and they said, What is that to us? see thou to that.

\* Acts 1. 18. 5 And he cast down the pieces of silver in the temple, and departed and went and hang'd himself.

Matthew (who alone reports this piece of History) interrupteth his Relation of our Saviours Tryal before Pilate, with an Account of Judas his end. We must not interpret *Toen*, strictly, so as to think Judas did this at the time, when Christ was carried before Pilate, but some short time after; for they went immediately from the High Priests Hall to the Judgment-Hall, and staid there until Christ was condemned by Pilate, before they returned to come into the Temple. But possibly it was that day after Pilate had condemned him, or within some short time after, that Judas (as it is said) repented himself; that is,

began to be terrified in his Conscience for what he had done. The Consciences of the worst of Men will not always digest Mire and Dirt, but sometimes throw it up yea, tho' it hath first incurably poisoned them; sin is sweet in the Mouth, but bitter in the Belly. All Repentance is not saving; nor doth all Confession of sin obtain Remission. Judas here repents, and confesseth he had sinned, and his particular sin, in betraying an innocent Person; yet he findeth no mercy, he hath not an heart to beg Forgiveness, nor to apply himself to Christ for Remedy. But the Answer of the Chief Priests and Elders, is very remarkable, *What is that to us, look thou to that?* Wretched Judas! He had been the Servant of these wicked Mens Lusts, and for a poor Wages served them in the highest Act of Villany. He falls into a distress of Conscience for what he had done: What miserable Comforters do they prove? Tempters never make good Comforters. Those who are the Devils Instruments to command here, entice, or allure Men to sin, will afford them no relief when they come to be troubled for what they have done: Nor will it now satisfy the Conscience of Judas, to remember that he had a Warrant for apprehending Christ, and acted Ministerially. The Priests will not take the Money, he throws it down in the Temple, and goes and hangs himself. How great is the Power of Conscience, smiting for the guilt of sin? Judas could have no hope of a better Life, so as all his happiness lay in the time of this present Life; yet he is not able to allow himself that. The Devil that entered into his Heart to tempt him, now entrench again to persuade him to put an end to his Misery in this life, by hastning himself to an eternal Misery. Let all Apostates turning Persecutors of innocent Persons, read this, and tremble. There is a Difficulty of reconciling this Text, to that of Luke, Acts 1. 18 where it is said of him, *That he falling head-long, burst asunder in the midst, and all his Bowels gushed out.* That which is usually said, is, that he fell from the place where he hanged himself, and with the fall burst himself: I know there are some others who think that the words ἀνέβη, need not be translated, he hanged himself; but he was suffocated or strangled. Some think the Devil strangled him, and threw him down a Precipice. Others, that he was suffocated by some Disease, which caused a Rupture of his Body. Others think (as we translate it) that he hanged himself, and swelling, his Body brake, and his Bowels gushed out. Concerning the manner of his Death, we can determine nothing, but that he was strangled, and his Bowels gushed out, both these the Scripture asserts, but how it was, we cannot certainly tell.

6 And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood.

God, Deut. 23. 18. had forbidden to bring the Price of a Whore, or a Dog, into the Temple; this they had interpreted of all filthy Gain: Upon which they thus determine, that it was not lawful for them to put the Money they had given Judas, for so sordid a Service as that, of betraying his Master, into the Chest, or place which they had, where they kept the Monies given for the Repairs of the Temple; and in this they were right enough perhaps, but in this they shewed themselves stupidly blind Hypocrites, that they saw not it was much less lawful for them, who had hired him to this sordid Action, to be employed in the Service of the Temple; for, Isa. 52. 11. those that bear the Vessels of the Lord, ought to be holy. Thus to justify our Saviours words, they strain at a Gnat, and swallow a Camel.

7 And they took counsel, and bought with them the potters field to bury strangers in.

8 Wherefore that field was called the \* field of blood to this day. \* Acts 1. 19.

9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

10 And gave them for the potters field, as the Lord appointed me.

They at last resolved what to do with the Money, which was no great Sum, (for as we noted before, it exceeded not three Pounds and fifteen Shillings) they would not turn it to their own private use, for (probably) it was before taken out of the Treasury, neither would they again return it into the Treasury, because it had been made use of as the Hire of Blood. They therefore agree to buy with it a piece of Ground, ordinarily known by the Name of the Potters Field, probably because some Potter had digged Earth, and thrown the waste of his Pot-kilnes there, so as it was of no great value. This Field, the vulgar upon this Purchase of it by the Priests, called many years after, the Field of the Blood. Then was fulfilled that which was spoken by Jeremy the Prophet. The Evangelists use this term fulfilled, as I have before noted, in very different Senses.

1. Sometimes to express the Accomplishment of a Prophecy. 2. Sometimes to express the fulfilling of a Type, or answering it by the Antitype. 3. Sometimes to express an Allusion to some other Scripture, mentioning some matter of Fact of a like nature. For the Text here quoted, we have no such Text in the Writing of the Prophet Jeremy, which are upon sacred Record. Jeremy indeed did buy a Field by order from God, Chap. 32. 9. to declare his Faith in Gods Promises,

|| Or, whom they bought of the Children of Israel.



mises of the return of the Jews out of Captivity, but he bought it of his Uncle *Hananeel*, and for seventeen pieces of Silver; and that he was a *Potter*, or that the *Field* was called by that Name, we do not read. The nearest place in the *Prophe- tists* to this Text, is *Zech. 11. 12, 13.* And I said unto them, if you think good, give me my Price; so they weighed for my Price thirty pieces of Silver: and the Lord said unto me, cast it unto the *Potters*, a goodly Price, that I was prized at of them. And I took the thirty pieces of Silver, and I cast them to the *Potter* in the House of the Lord. It is a very hard Text as it lies in the *Prophet*, to give a just account of. The *Prophet* was one of them who prophesied after the Captivity of *Babylon*, yet, v. 6. he plainly prophesieth after God's Destruction of the Jews, and of *Jerusalem*: Which Destruction being (after that of the *Calde- ans*) to what it should refer, but to the last Destruction of the Jews by the *Romans*, I cannot understand. v. 7. he saith, I will feed the flock of the slaughter, that is, the Flock designed for the Slaughter, or drawing near to the Slaughter, even you, O poor of the Flock! Christ came in person to feed the Church of the Jews, but they also abhorred him, so that he abhorred them, and resolved to cast them quite off, v. 8, 9. so he broke first his Staff called *Beauty*, took away all the Glory and Beauty of that Church. Then as it were in Indignation, he saith, If you think good give me my Price: What Requital will you give me for my Labour amongst you? So they weighed for my Price thirty pieces of Silver. Their selling of Christ to a Traytor for so much, signified their high Contempt of him. And the Lord said, Cast it unto the *Potter*, a goodly Price that I was prized at of them: and I took the thirty pieces of Silver, and cast them to the *Potter*, in the House of the Lord. The *Evangelist* indeed doth not quote the very words of the *Prophet*, but the substance of them. And for my part, I think that the *Evangelist* here by fulfilling, meaneth the Accomplishment of the *Prophecy* in *Zechariah*. For I know not what other tolerable sense to make of the *Prophecy*, if we do not say the *Prophet* spake in the Person of Christ, foretelling his own coming amongst them, their Rejection and Contempt of him, and his utter Rejection of them, and prophesying as a piece of their Contempt and Rejection of him, their selling him to *Judas* for thirty pieces of Silver (a most contemptible Price) and God so ordering it by his Providence, that this Money should again be brought them, and this *Potters Field* should be bought with it. So as I think that Text was fulfilled here, more than by *Allusion*, or as it was *Typical* to this Act, and that this Act was the very thing which there is prophesied, and here fulfilled. But how *Matthew* saith, this was spoken by *Jeremy* the *Prophet*, is an harder Knot. It is observable that *Zechariah* hath many things found in *Jeremy*, and it is not improbable, that the very same thing was prophesied by *Jeremy*, tho' afterward repeated by *Zechariah*, and only in the Writings of *Zechariah* left upon sacred Record. *Matthew* having now given us an account of the Fate of *Judas*, returned to our Saviour, carried (as we heard) before *Pilate*.

11 And Jesus stood before the governour, and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

\* 1 Tim. 6. 13.

*Mark* hath the same, *Ch. 15. 2.* so hath *Luke*, *Ch. 23. 3.* *John* relates it more distinctly, *John 18. 29.* *Pilate* then went out unto them, and said, What Accusation bring you against this Man? They answered and said, If he were not a Malefactor, we would not have delivered him up to thee. Then said *Pilate* unto them, Take him, and judge him according to your Law. The Jews therefore said unto him, It is not lawful for us to put any Man to death. That the saying of *Jesus* might be fulfilled, which he spake, signifying what death he should die. The other *Evangelists* seem to have given us the Story of this our Saviours first appearance before *Pilate*, summarily; *John* seems to have given us it more orderly, and particularly. It is the course of all Judicatures to require the Accusers to speak first; *Pilate* therefore asketh what Accusation they had brought against him? Their Answer was very Malapert: If he had not been a Malefactor, &c. What was this to the purpose, suppose him never so great a Malefactor? Must it not appear he is so before a Judge condemns him? These Accusers (as it seemeth) were of the same mind that the *Pa- pists* are, that the *Civil Magistrate* is to be Executioner to the Church; and when the Ecclesiastical Power hath condemned a Man for Heresy or Blasphemy, the *Civil Magistrate* hath nothing to do, but without his own hearing the Cause, to put the Person to death. But they met with a more equal Judge, tho' he were an Heathen. Say ye so, saith he, Take him then, and judge him according to your Law. This he either speaks as deriding them, and scorning what they would have put him upon; or else not thinking he had deserved any thing worthy of Death, knowing they might, without him, scourge him, or inflict some lighter Punishments. They reply, It is not lawful for us to put any Man to death. It is very questionable in what sense they spake this. Those that affirm that the power of judging, and determining in Capital Causes, was before this time taken from the Jews, must affirm that *Stephen* was put to death in a popular Tumult, for he was after this stoned to death by the Jews, *Acts 7. 59.* which is not probable, considering what we read of him, *Ch. 6. 13, 15.* called before the Council, and Wit- nesses used against him, and have no Record of any notice the

*Civil Magistrate* took of the Fact as a Disorder: I therefore rather think their meaning was, This is with us a Feast-day, on which it is not lawful for us to put any to death without thy Consent: Or, it is not lawful for us to put any to death for any Civil Cause, for saying, he is our King; for it is mani- fest by the Question which *Pilate* first put to him, upon his se- cond coming into the Hall, mentioned, *John 18. 33.* in which all the other three *Evangelists* agree, That they had charged him with saying, that he was the King of the Jews; to which all that he replied, which is recorded by *Matthew*, *Mark*, and *Luke*, is, Thou sayest it. I am not bound to accuse my self, who witnesses this against me? But *John* saith, that our Savi- our said, Sayest thou this thing of thy self, or did others tell it thee of me? *Pilate* answered, Am I a Jew? thy own Nation, and the Chief Priests have delivered thee to me. What hast thou done? *Jesus* answered and said, My Kingdom is not of this World, if my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the Jews; but now is not my King- dom from hence. Our Saviour by this Answer to *Pilate's* Que- stion, seems to vindicate his Right not to be condemned with- out Witness, which if others had told *Pilate* this, they were bound to have produced. *Pilate* tells him, He had it not of himself, he was no Jew, but they were those of his own Na- tion who had delivered him to him, and therefore asketh him what he had done. Then our Saviour openeth himself, not denying that he was the King of the Jews, but telling him he was no King of this World, his Kingdom was a Spiritual King- dom, and he might know what King he was, by his Retinue, and those who took his part; for if he had laid claim to any secular Kingdom, he should have had some appearing to take his part, and to fight for him to deliver him from his Enemies, but he saw he had none. *Pilate* laying hold of his words, re- plies, Art thou a King? *Jesus* answered, Thou sayest that I am a King, to this end was I born, and for this cause came I into the World, that I should bear witness to the Truth. Every one that is of the Truth, heareth my voice. *Pilate* saith unto him, What is Truth? Our Saviour still useth Prudence, and keeps himself upon a close Guard. It had been dangerous for him, directly to have owned himself a King; he therefore only tells *Pilate*, That he said he was a King, and that he came into the World to bear Testimony to the Truth; and further adds, That every one who was of the Truth, did hear his Voice. This poseth *Pilate*, who had no Notion of that Truth which Christ spake of, he goes out as it were deriding him, saying, What is Truth? Pre- sently he goeth out to the Jews, v. 38. and tells them, he found in him no fault at all, and offers to release him; but this we shall meet with in our *Evangelist* by and by, the Passages hereto mentioned, are only related by *John*; excepting only the Question, Art thou the King of the Jews? and our Saviour's Answer, Thou sayest it, which is reported by all.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith *Pilate* unto him, \* Hearst thou not how many things they witness against thee?

\* Chap. 26.

14 And he answered him to never a word, inso- much that the governour marvelled greatly.

*Mark* saith much the same, *Ch. 15. 3, 4, 5.* These things were before *Pilate* went out to the People, and told them, that he found no fault in him at all, and offered to release *Barab- bas* unto them. Then seemeth to me to follow in order, what we have in *Luke 23.* from the 5th. v. to the 17th. in these words, And they were the more fierce, saying, He stirreth up the People, teaching from all Jewry, beginning from Galilee to this place. The constant charge, which we shall observe, was laid upon all the Ministers of the Gospel, from Christ's time. *Tertullus* the Roman Advocate thus charged *Paul*, &c. When *Pilate* heard of Galilee, he asked whether the Man were a Galilean? And as soon as he knew that he belonged to *Herods Jurisdiction*, he sent him to *Herod*, who himself was also at *Jerusalem* at that time. After the Death of *Herod the Great*, who died soon after our Saviour was born (as we heard before.) The Scepter departed from *Judah*, there were no more Kings. The Government of Jewry was turned into a Tetrarchy, divided into four Provinces, each of which had a Governour, who was called the Tetrarch of that Province. You have the Division, and the Names of the Tetrarchs, *Luke 3. 1.* where you will find that *Herod* was Tetrarch of Galilee. Our Saviour being taken within the Jurisdiction of *Pilate*, it seemeth not to have been necessary for *Pilate* to have sent him to *He- rod*, but a Complement to satisfy his Curiosity. For (saith *Luke*) When *Herod* saw *Jesus*, he was exceeding glad, for he was desirous to see him of a long Season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. Then he questioned with him in many Words, but he answered him nothing. And the Chief Priests and Scribes stood, and vehemently accused him. And *Herod* with his Men of War set him at nought, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to *Pi- late*. And the same Day *Pilate* and *Herod* were made Friends together, for before they were at enmity between themselves. This is now all Historical, and hath in it nothing difficult. Christ had spent

spent most of his time in Galilee (which was Herods Tetrarchy) tho Herod had not seen him, yet he had heard much of him, and had the Curiosity to desire to see him, hoping that our Saviour would have wrought some Miracle before him. But he failed in his Expectation. He propounds several Questions to him. Our Saviour being not before a proper Judge, answereth him nothing. So as there was nothing done, only the Chief Priests and Scribes followed him with Incessant Clamours. Herod and his Guard, vilify and mock him, put him on a Gorgeous Robe, and send him back to Pilate. All the effect of this was, Herod was pleased with Pilates Complement, and from that Day was reconciled to Pilate, tho there had been a former Enmity betwixt them, only as we shall hear hereafter: Herod Decreeing nothing against Christ, Pilate made some use of it, in his endeavours to have delivered our Saviour.

15 Now at that feast, the governour was wont to release unto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

Mark saith, Chap. 15. v. 6, 7, 8, 9, 10. Now at that Feast, he released unto them one Prisoner whomsoever they desired. And there was one Named Barabbas, which lay bound with them that had made insurrection with him, who had committed Murder in the Insurrection. And the Multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, will ye that I release unto you the King of the Jews? (for he knew that the Chief Priests had delivered him for Envy) but the Chief Priests moved the People, that he should rather release Barabbas unto them. Luke hath this passage of the History more fully, Chap. 23. 13, 14, 15, 16, 17, 18. And Pilate when he had called together the Chief Priests, the Rulers, and the People, said unto them, you have brought this Man unto me, as one that perverteth the People, and behold I having examined him before you, have found no fault in this Man, touching those things whereof you accuse him; no, nor yet Herod, for I sent you to him, and lo nothing worthy of Death is done unto him. I will therefore Chastise him, and Release him; for of necessity he must Release one unto them at the Feast. And they cried out all at once, saying, Away with this Man, and release unto us Barabbas, who for a certain Sedition made in the City, and for Murder, was cast into Prison. John, Ch. 18. 38, 39, 40. saith, that when he went out he told them, he found no fault in him at all. But you have a Custom, that I should release unto you one at the Passover, will you therefore that I release unto you the King of the Jews. Then cried they all again, saying, Not this Man, but Barabbas: now Barabbas was a Robber. The History is plain, Pilate discerned upon his before mentioned Examination of Christ, that our Saviour had done nothing amiss, but was only Loaded with the Malice, and Envy of the Chief Priests and Scribes; this made him resolve to do what in him lay to deliver him. He first tells them that they had brought him before him, accused him of many things, but had proved against him nothing Criminal: That he had sent him to Herod, in whose Jurisdiction he had lived, but neither did Herod find any fault in him. Now there was a Custom that ever at the Passover, the Governour released a Prisoner at the request of the People: The People desired he would keep their old Custom in this particular, Pilate propoundeth to them, to release the King of the Jews. The Chief Priests influence the People to declare their Disatisfaction at that, and to Name one Barabbas, a Prisoner who was a Robber, and had been guilty of an Insurrection, and of Murder committed in the Insurrection: accordingly the People cry out, Not this Man but Barabbas. This makes him again to return to the Judgment Seat.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do, with that just man, for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude, that they should ask Barabbas, and destroy Jesus.

Matthew only mentioneth this passage of Pilates Wife, whether it was when Pilate sat upon the Judgment Seat the second time (the Story of which we have heard) or afterward is uncertain. Nor is it material, the doubtless referreth to some late Dream, which possibly the might have after her Husband was gone from her, for he was called early. Whether this Dream was caused by God for a further Testimony of Christs Innocency, or were merely natural, cannot be determined. But still the cry holdeth, Not him, but Barabbas. So much Influence had the Wicked Priests upon the People.

21 The governour answered, and said unto

them, Whether of the twain, will ye that I release unto you? They said Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, let him be crucified.

23 And the governour said, why? what evil hath he done. But they cried out the more, saying, Let him be crucified.

Mark hath the same, Ch. 15. v. 12, 13, 14. So also, Luke, Ch. 23. 20, 21, 22, 23. saith Pilate, therefore willing to release Jesus, spake again to them: But they cried, saying, Crucifie him, Crucifie him. And he said unto them, the third time, why? what Evil hath he done? I have found no Cause of Death in him, I will therefore Chastise him and let him go. And they were instant with loud Voices, requiring that he might be Crucified, and the Voices of them, and of the Chief Priests prevailed. John, Chap. 19. from v. 1. 13. hath yet more Circumstances relating to the latter part of this Tryal, which follow. Then Pilate therefore took Jesus, and Scourged him, And the Soldiers platted a Crown of Thorns, and put it on his Head, and they put on him a Purple Robe: And said, Hail King of the Jews, and they smote him with their Hands. Pilate therefore went forth again, and said unto them: Behold I bring him forth unto you, that you may know I find no fault in him. Then came Jesus forth, wearing the Crown of Thorns, and the Purple Robe. And Pilate saith unto them: Behold the Man! When the Chief Priests therefore, and Officers saw him, they cried out, saying, Crucifie him, Crucifie him. Pilate saith unto them, Take ye him and Crucifie him, for I find no fault in him. The Jews answered him, We have a Law, and by our Law he ought to dye, because he made himself the Son of God. When Pilate therefore heard that Saying, he was the more afraid; And went again into the Judgment Hall, and saith unto Jesus, whence art thou? But Jesus gave no Answer: Then Pilate saith unto him, speakest thou not unto me? Knowest thou not, that I have Power to Crucifie thee, and have Power to release thee? Jesus saith, thou couldst have no Power at all against me, except it were given thee from above: Therefore he that hath delivered me unto thee, hath the greater sin. And from thenceforth Pilate sought to release him, but the Jews Cried out, saying, if thou lettest this Man go, thou art not Casars Friend: He that maketh himself a King, speaks against Casar. I have not given the Reader at one view, what all the Evangelists say, as thinking it scarce possible from them all, to set down the Order, how things passed at this Tryal; but only that I might take notice of what was remarkable in it, related from one or other of them. The reason of our reading so often of Pilates going out, and then again coming on to the Judgment Seat, seemeth to be, because, as we heard before, the Jews would not come into Pilates House, but stood at the Door; and on the other side I conceive, that he could not proceed judicially, but sitting upon the Tribunal, or Seat of Judgment: So as, tho he could proceed in Judgment within the House, with the Attendance of his own Servants, Souldiers, and Officers; yet, when he had any thing to propound to the Jews, he went out. We cannot think that the Evangelists report all the things the Jews objected against our Saviour, nor all the Questions by Pontius Pilate propounded to him: For the Evangelists tell us, Summarily, That they accused him of many things, and Pilate saith, Hearst thou not, how many things they Witness against thee? There was, it seems, but one thing that they most insisted upon, that was, his making himself a King, as to which we heard before, how our Lord cleared himself. In the whole Process of this Tryal, these things are remarkable. 1. Our Saviours Silence. 2. Pilates Equity. 3. The Rage and Madnes of the Chief Priests, Scribes and People. Our Saviours Silence confirms to us, that piece of the Law of Nature, That no Man is bound to accuse himself. Pilates Equity appears in many things: 1. He would not Condemn him, without a particular hearing of his Cause himself: He would not force him to accuse himself; he accepts our Saviours Vindication of himself: as to the great thing wherewith he was Charged he twice declares, that he found no fault in him: He studies Expedients, to deliver an innocent Person from their Rage: He sends him to Herod, and obtains his Concurrent Suffrage to his innocency: He offereth to release him according to a Custom they had at the Passover to deliver one, whomsoever they desired: When this would not do, he caused him to be Scourged, then brings him out to them again, hoping to have moved them to Compassion, by that lighter punishment of him. The Rage and Madnes of the Jews, principally of the Chief Priests and Scribes, appeared in their urging to have had our Saviour Condemned without hearing; their excessive Clamours against him; their preferring one before him, who was a Robber, a Murderer, one that had made a publick Insurrection; their insisting so much upon the kind of Death that he should dye, viz. by Crucifying him, tho in that, they did both fulfil the Council of God, who had determined, That he should be made a Curse for us, as it was written. Cursed is every one that hangeth upon the Tree, Gal. 3. 13. and what himself had Prophesied, that he should be delivered to the Gentiles, and they should Mock, and Scourge, and Crucifie him, Mat. 20. 17. But that which is most remarkable, is The Providence of God, for the Evidencing of our Saviours innocency, Pilates Wife call him a just Man, Pilate twice tells them, that he found no fault in him. They are able to

\* Joh. 18. 40.  
Acts 3. 14.



say nothing, when Pilate asks them, *What Evil he had done!* Herod objects nothing against him. He is merely condemned, upon the brutish Clamour and Rage of the Rabble incensed, and set on fire by the Chief Priests, and Pharisees. The Art of these his Adversaries, is also observable, because it is the same which the Enemies of the Gospel deriving from this first Pattern, have ever since observed, in the Execution of their Malice against the Preachers, and faithful Professors of the Gospel. They durst not insist upon the Doctrine, which our Saviour Preached, which was the true Cause of their Malice against him, but bring him under a Charge of Treason, and Sedition; as if he had gone about to make himself a King in opposition to the Roman Emperors, tho there was not the least Pretence for any such thing; and if there had, none who considereth that they were a Conquered People, and how Zealous they upon all occasions shewed themselves, for their Civil Liberties, can imagine they had any great kindness for Caesar. It is very observable, That Malice against Religion and Godliness, and a Desire of the Extirpation of it, and the Professors of it, is the Predominant Lust in the Hearts of wicked Men. To serve this, they not only deny their own Reason, and Principles of common Justice, but deny themselves likewise, in some other Lusts. And herein they shew themselves the true Seed of the Serpent, and the Children of the Devil, whose Works they do; who though he be the Proudest Spirit, yet to destroy a Soul, will abate his Pride, truckle to a poor Witch, and go upon her Errands.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

\* Ag. 5. 22. \* Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Mark saith, Ch. 15. v. 15. So Pilate willing to content the People, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. Luke, Ch. 23. 24. Saith. And Pilate gave Sentence, that it should be as they required. And he released unto them him, that for Sedition and Murder, was cast into Prison, whom they had desired, but he delivered Jesus to their Will. John saith, Ch. 19. v. 13. When Pilate therefore heard that saying, He brought Jesus forth, and sat down in the Judgment Seat, in a place that is called the Pavement, but in the Hebrew Gabbatha, and it was the Preparation of the Passover, and about the sixth hour, and he saith unto the Jews, Behold your King. But they cried out, Away with him, Crucify him. Pilate saith unto them, Shall I Crucify your King? The Chief Priests answered, We have no King but Caesar. Then delivered he him, therefore unto them, to be Crucified.—Here are three Accounts given of Pilates coming over to the Jews Desire to condemn Christ, contrary to the Conviction of his own Conscience, for he had twice declared, that he found no fault in him. Matthew saith, He saw he could not prevail any thing, but rather a Tumult was made. Mark saith, he did it to content the People. John saith, It was upon the hearing of that saying, If thou lettest this Man go, thou art not Caesars Friend: Whosoever maketh himself a King, speaketh against Caesar. His fear of being accused to the Emperor Tiberius, as favouring one, who made himself a King, especially, if his opposing the Jews in their desire of his Death, should have caused a Tumult, was unquestionably the great thing that moved him, to give Judgment in this Case contrary to his own Conscience; and this is the meaning of his contenting the People, mentioned by Mark. It is plain by the whole story, he had no mind to gratify, or gain Favour with them, but considering how jealous and suspicious a Prince Tiberius was, it was Pilates Interest to quiet them, and to give them no occasion of Accusing him unto the Emperor. He taketh Water and washed his Hands before the multitude. It was the Law of God in Man-slaughter, where he that slew the Man was not known, the Priests and Elders of the City, that (upon measure) should be found nearest to the dead Body, should take an Heifer, and bring it to a rough Valley, and strike off its Head, and wash their Hands over the Head of the beheaded Heifer: And say, Our Hands have not shed this Blood, neither have our Eyes seen it, Deut. 21. 1, 2, 3, 4, 5, 6, 7. Some think, that Pilate living amongst the Jews, had learned this Rite from them; but others think, that it was a Rite used in Protections of Innocency amongst other People, as well as the Jews. But it was a great Fondness in Pilate, to think this excused him, and freed him from the Guilt of our Saviours Death. For there was such an inseparable Guilt clove to the Act, as nothing could expiate, but that Blood which he spilt. Those who take upon them the Trust of executing Laws, had need to take heed what they do, for the Law will not excuse them in the Court of Heaven, unless it be found according to the Law of God; what Pilate did, he did but Ministerially, The Law condemned, not he, but if it be understood of the Law of God about Blasphemy, to which the Jews undoubtedly referred, John 18. 33. 35. it was mis-applied. If it were a Roman Law, Pilate ought to

have considered the Equity and Justice of it, and whether the Fact was proved or no, Pilate had twice owned, *There was no fault in him.* His washing his hands could not purge him of the Murder, whereof he was Guilty in his Condemnation, he did but Protest against what he immediately was about to do. Then answered all the People, and said, *His Blood be upon us and our Children.* His Blood, that is, the Guilt of his Blood, be upon us, &c. A most sad imprecation, the effect of which hath been upon that Miserable People, now more than sixteen hundred years. Then released he Barabbas to them, and having scourged Jesus, &c. The Scourging was before this, and so recorded by St. John (for we cannot imagine that he was twice Scourged.) He delivered him to be Crucified: Not to the Jews, but to his own Officers, for it was a Civil Crime that he was accused of before Pilate, and Crucifying was a Roman Punishment.

27 Then the soldiers \* of the Governour, took \* Joh. 19. 1. Jesus into the common hall, and gathered unto \* Or, the Governor's house, him the whole band of Souldiers,

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, saying, Hail King of the Jews.

30 And they \* spit upon him, and took the reed, \* Isa. 50. 6. and smote him on the head. Chap. 25. 6.

31 And after they had mocked him, they took the robe off from him, and put his own rayment on him, and led him away to crucify him.

Mark hath the same, Ch. 15. 17, 18, 19, 20. only he saith, they put upon him a Purple Robe. John seemeth to mention this a little out of order, Chap. 19. 1, 2, 3, 4. as done before his Condemnation, for the some think that Matthew and Mark rather mention these things out of their due order, yet the abuses seem more likely to be done to a Person, who was Condemned, and so Dead in Law, than while he was upon his Tryal. Writers tell us that none might be Crucified before he was Scourged, and that not with Rods (which was the Jewish manner, but with Whips (far more cruelly) but whether it was before, or after Condemnation we are not certain: He was Condemned upon that Article, That he should say, he was the King of the Jews. To mock him therefore, they set a Crown on his Head, but of Thorns; they put a Scepter into his Hand, but it was of a Reed; they bowed the knee before him, as was wont to be done Princes; they put on him a Robe of Purple, or Scarlet, both which were used by Princes. In short they put upon him all the Indignities, and marks of Scorn imaginable. When they had thus glutted themselves, they restored his own Garment to him, and lead him away to the place of Execution. Who can Read these things with a believing Heart, and dry Eyes, if he remembers that our Sins platted the Crown of Thorns set upon our Saviours Head, and made the Whips with which he was Scourged? Our Stomachs (when we read these things) are ready to rise against the Pagan Souldiers, but how little did they do in Comparison of what Christ suffered for our Sins? Who can read these things, and not be fortified against Temptations, from suffering, if we will own the Gospel, and cause of Christ? Our suffering will come much short of what Christ hath suffered for us.

32 And as they came out, they found a man of Cyrene, Simon by name, him they compelled to bear his cross.

33 And when they were come to a place called Golgotha, that is to say, A place of a skull.

34 \* They gave him vinegar to drink, mingled \* Psal. 69. 21. with gall: and when he had tasted thereof, he would not drink.

Mark saith, Ch. 15. 21. And they compelled one Simon a Cyrenian, who passed by coming out of the Country, the Father of Alexander, and Rufus, to bear his Cross. And they bring him unto the place Golgotha, which is, being interpreted the place of a Skull. And they gave him to drink Wine, mingled with Myrrh; but he received it not. Luke is larger in his Account of the passages, betwixt his Condemnation and Crucifixion, Ch. 23. 26. to v. 33. And as they led him, they laid hold on one Simon a Cyrenian coming out of the Country, and on him they laid the Cross, that he might bear it after Jesus. And there followed him a great Company of People, and of Women, which also bewailed, and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but for your selves, and for your Children: For behold the days are coming, in the which they shall say, Blessed are the Barren, and the Womb that never bare, and the Paps which never gave Suck. Then shall they begin to say to the Mountains, fall on us, and to the Hills cover us. For if they do thus in a Green Tree, what shall be done in the dry? And there were also two other Malefactors led with him to be put to Death. John, Ch. 19. 17. saith no more then. And he bearing his Cross, went forth into a place, called the place of a Skull, which is called in the Hebrew Golgotha. Matthew and Mark, and Luke say, That a Country-man, one Simon a Cyrenian, (compelled to it by the Soldiers) carried the Cross after Christ. John saith, that he himself bare it. Both were doubtless true, some say that Christ himself did carry

carry it through the City, and when he was out of the City, this Simon carried it. Others think, that Christ being wearied, Simon took it, but reason will tell us, that the Cross was too heavy a piece of Timber for one to bear, and therefore Simon was compelled to bear the hinder part, therefore Luke saith, he bore it after Jesus. The Dispute, whether this Simon was a Native Jew, tho an inhabitant of Cyrene, or a Proselyted Cyrenian, or as yet a Pagan, and whether this Cyrene was one of the ten Cities comprehended in the Name Decapolis, is not worth spending any Words about: All the Evangelists agree, that he was Crucified at Golgotha, Luke calls it Calvary, they are both Names of the same Signification, The place of a Skull, the one is the Hebrew Term, the other Latine: And they gave him Vinegar to Drink, mingled with Gall. Mark saith, Wine mingled with Myrrh: There is so great a Cognition between Wine and Vinegar, that it is no wonder if one Evangelist calls it Vinegar, another Wine, which, if it be acid, is Vinegar. The word translated Gall, signifies all Bitterness; whether it be caused from Gall, or Myrrh. Some think, that some good People gave him Wine, and the Soldiers added Myrrh to it. But this is a great uncertainty: Certain it is, that it was an ordinary Favour they shewed to dying Persons, to give them some Intoxicating Potion, to make them less sensible of their Pain: It is probable, it was something of this Nature; but our Saviour was not afraid to dye, and so had no need of such an Antidote against the Pain of it, he refused it: We shall find they afterward gave him something to drink also. Luke tells us, that great multitudes followed him to the place of Execution (which is still very ordinary) lamenting him, to whom our Saviour saith, Daughters of Jerusalem, Weep not for me, but for your selves, and for your Children; and then prophesieth the Miseries that should follow his Death, to that degree, that the Barren should bless themselves; and they all should say to the Mountains fall on us, and to the Hills cover us. He bids the women Weep only for themselves and for their Children: For how much better is it for Persons of any Tenderness to have no Children, then to have Children, and to see them dashed against the Stones, as was threatened to Babylon, Psal. 137. 9. or to Kill them for the Parents Sustainance, as it happened in Ahab's time; or to see them slain before the Parents Faces, as it happened to Zedekiah, when the Enemy took Jerusalem? Jer. 52. 10. The People also, he saith, should (as it was of old Prophecy of those of Samaria Hos. 20. 8.) Cry to the Mountains to cover them, and to the Hills to fall on them: A Proverbial Expression, to signify their wishing themselves dead and under Ground; or expounded by Isaiah 2. 19. And they shall go into the Holes of the Rocks, and into the Caves of the Earth, for fear of the Lord, and for the Glory of his Majesty, when he shall arise to shake terribly the Earth. See the like Expressions, Rev. 6. 16. & 9. 6. In those days, Men shall seek Death, and shall not find it, and shall desire to dye, and Death shall flee from them. For if they do thus to the green Tree, what shall be done to the dry? It is another Proverbial Expression, which may either be understood Imperfonally. If they do, that is, if it be thus done to. If God suffers them thus to do to me, who am his Son, what shall be done to you, who are but as dry Sticks, and so fitter for the Fire? If Judgment begin at the House of God, where shall the Wicked and ungodly appear? 1 Pet. 4. 17.

\* Psal. 22. 18.

35 And they crucified him, and \* parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments amongst them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Mark, Ch. 15. 24, 25. &c. saith, When they had Crucified him, they parted his Garments, casting Lots upon them, what every one should take, and it was the third hour, and they Crucified him: And the Superscription of his Accusation was written over, The King of the Jews. And with him they Crucified two Thieves, the one on his right Hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbed with the Transgressors. Luke 23. 33. saith, And when they came to a place called Calvary, there they Crucified him, and the Malefactors, one on the right Hand, and the other on the left. Then said Jesus, Father forgive them, for they know not what they do. And they parted his Rayments and cast Lots, John telleth us some further Circumstances, Joh. 19. 18. Where they Crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a Title, and put it on the Cross, and the Writing was, Jesus of Nazareth, the King of the Jews. This Title then read many of the Jews, for the place where Jesus was Crucified, was nigh to the City, and it was written in, Hebrew and Greek, and Latin. Then said the Chief Priests of the Jews to Pilate, Write not the King of the Jews. Pilate answered, What I have written, I have written. Then the Souldiers, when they had Crucified him, took his Garments, and made four parts, to every Souldier a part, and also his Coat; now the Coat was without Seam, woven from the top to the bottom: They said therefore amongst themselves, Let us not rend it, but cast Lots for it, whose it shall be: That the Scripture might be fulfilled, which saith, They parted my Rayment amongst them, and for my Vesture did they cast Lots. These things therefore the Souldiers

did. And they Crucified him. That is, four Souldiers, as we learn from John's narration of this matter of Fact; it seemeth this business was assigned to four more especially: This Crucifying was a bitter, and shameful kind of Death, not in use amongst the Jews; but amongst the Romans, the manner of it is not particularly known to us: But as it is described by Writers, a piece of Wood was erected, which was crossed with a Bar upon the top. The Body of the Person being fastned to the main piece of Wood, his Arms were extended, and nailed to the cross Bar, or piece of Timber, and his hands and Feet were nailed. Mark saith, It was about the third hour, which with us was about nine of the Clock: So hasty they were, in destroying this just Person, that betwixt Midnight and nine of the Clock in the Morning, they apprehended him, Tried, and Condemned him in the Sanhedrim, or at least, in a Court of High-Priests and Elders, and then before Pilate the Roman Governour, and led him to be Crucified, and nailed him to his Cross. The Evangelists tell us, he was Crucified in the middle, betwixt two Thieves (of whom we shall read more afterward) several Scriptures of the old Testament were fulfilled in this Crucifixion of Christ. They pierced my Hands, and my Feet, Psal. 22. 16. was fulfilled in his nailing to the Cross. In his being Crucified betwixt two Thieves, was fulfilled that Isaiah 53. 12. He was numbed with the Transgressors. That of the Psalmist, Psal. 22. 18. They parted my Garments amongst them, and upon my Vesture did they cast Lots, was fulfilled in the Soldiers parting of our Saviour's Garments (as their Fee.) But how could they part them, and yet not rend them? Possibly they parted his other Garments, and only did cast Lots for his Coat, or upper Garment. Or, it may be, they valued it, and agreed each Mans share, and then cast Lots for the whole. I see no Ground for their Assertion, who say, that in such Cases they only stripped the Condemned Person of his upper Garment. John's Relation seemeth to oppose it, he saith, And also his Coat. Matthew, Mark, and John, all agree in the Inscription, which Pilate drew to be put upon his Cross, signifying the Crime for which he died; only John puts in those words (of Nazareth) Thus Christ died in the Attestation of his Kingly Office. This Inscription angered the Jews, they solicited Pilate to alter it, and that it might be, Who said he was the King of the Jews. But Pilate refused, saying, What I have written, I have written. There was nothing more pleasing to Pilate, than this, (as he thought) to deride the Jews, as having such a despicable Person (as he judged him) their King: In the mean time the Counsels of God have their Effect; Christ in his Death is declared to be the King of the Jews. Luke saith, that Christ said, Father forgive them, for they know not what they do. Whether these Words were spoken, when our Lord was first Nailed to the Cross, or afterward, is not much material. Luke relates them before the Soldiers parting his Garments. Our Saviour by them declares himself a true Pastor, and Shepherd of Souls, teaching his Disciples no more than he himself did practice, Chap. 5. 44. He had taught his Disciples to pray for them who despitefully used, and Persecuted them; Himself here practiseth it. The Malice of Men ought not to quench in Christians the Grace of God. Let us now consider the passage that happened from the time he was nailed to the Cross, until the time of his Expiration, which was more than three entire hours.

39 And they that passed by, reviled him, wagging their heads.

40 And saying, \* Thou that destroyest the temple, and buildest it in three days, save thy self: If thou be the Son of God, come down from the cross.

\* Chap. 26. 61. Joh. 2. 19.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save: If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 \* He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

\* Psal. 22. 8.

44 The thieves also which were crucified with him, cast the same in his teeth.

Mark relateth this part of the History, with no Material Circumstance differing from Matthew, Ch. 15. 29, 30, 31, 32. Luke saith, Ch. 23. 39, 40, 41, 42, 43. And one of the Malefactors which were Hanged, Railed on him, saying, If thou be the Christ, save thy self and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same Condemnation? and we indeed justly, for we have the due reward of our deeds, but this Man hath done nothing amiss. And he said unto Jesus, Lord remember me, when thou comest into thy Kingdom. And Jesus said unto him, Verily, I say unto thee, To day thou shalt be with me in Paradise. John saith, Ch. 19. 25, 26, 27, 28, 29. Now there stood by the Cross of Jesus his Mother, and his Mothers Sister, Mary the Wife of Cleophas, and Mary Magdalene: When Jesus therefore saw his Mother, and the Disciple standing by whom he loved, he said to his Mother, Woman behold thy Son. Then saith he to the Disciple, Behold thy Mother; and from that time the Disciple took her to his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I Thirst. Now there was set a Vessel full of Vi-



negar, and they filled a Sponge with Vinegar, and put it upon Hyssope, and put it to his Mouth. When Jesus therefore had received the Vinegar, he said, It is finished. Matthew, and Mark relate more particularly, what abuses our Saviour suffered, while he hung dying upon the Cross. 1. From Passengers. 2. From the Chief Priests, Scribes, and Elders. Nothing is more inhumane than to mock such as are in the most extrem, and utmost Misery, and it is what we seldom hear from the worst of Men; but for the Chief Priests and Elders, the Magistrates and Rulers of the Jews, to be Guilty of such a Barbarous behaviour, is amazing. That not the ordinary Priests only, but the Chief Priests, that is, either such as had been in the Office of High Priests, or else some of the most Ancient and Grave Men of the Priests; that, not the Hot-headed Young Men amongst the Jews, but the Elders of Israel, should be so rude, as not only to behave themselves undecently, to a Man in the extreme Misery; whom they ought to have pitied, and for whom they ought at this time to have been praying; but also forgetting all Reverence to God, to say, He trusted in God, let him now deliver him, if he will have him; Jeering all Faith, and trusting in God; and as it were defying Gods Power, and saying with Nebuchadnezzar, Dan. 3. 15. Who is that God, that shall deliver you out of my Hands? That is justly surprizing, and lets us see to what an height of Wickedness the Jews were come, and confirms us in this, That if those who serve the Lord in public places, especially in Holythings, be not the best of Men, they are the worst. Having more knowledge of the Will of God than others, if they have once mastered their Consciences, they become the vilest of Men, and the most Prodigious Patterns of Acheifme; and all Wickedness. It lets us also see to what a Degree Malice and Covetousness will Debauch Souls, and teaches us to fear sinning against our Light, and Convictions. All this was foretold by the Prophet David, Psal. 22. v. 8. and so must be. But the necessity of the Event, by no means excused the Sinfulness of the Act, nor made God the Author of these Mens Sins. Matthew saith, The Thieves also which were Crucified with him, cast the same in his Teeth. Luke saith, only one of them did so. Some think, that at the first they both reviled him, but the Heart of one of them was changed, while he hung upon the Cross; but it is no unusual thing in Scripture, to use the Plural Number for the Singular, and the Number may be understood, not so much to refer to the Persons, as their Qualities, they were both Thieves, tho but one of them reviled our Saviour. Or what hinders, but that they both might desire Christ to put forth his Power to deliver them, tho one of them further reviled him, by Words which the Evangelists have not set down. Luke tells us, that one of these Thieves rebuked his Fellow, and cleared Christs Innocency. Thus God had that Honour from a Thief, which was denied him by the Chief Priests and Elders. He can of Stones raise up Children to Abraham. He begs of Christ to Remember him when he came into his Kingdom; discovering an Eminent Faith in Christ, he is rewarded, by Christ telling him, To day thou shalt be with me in Paradise. A plain Text to prove that Souls neither Sleep nor Dye with the Body, but immediately pass into their Eternal Mansions. John addeth, that there stood by the Cross of Jesus, his Mother and her Sister, Mary the Wife of Cleopas, and Mary Magdalene, and mentions our Saviours recommending his Mother to the Care of his beloved Disciple, and tells us of Johns care of her: the other three Evangelists mention their being there, but standing afar off; which might both be true, they being nearer the Cross at first, then removing themselves further off. John further mentioneth their giving our Saviour (upon his saying I Thirst) Vinegar to Drink. It is very probable, this was but a kindness they did usually shew to Malefactors, dying that kind of Death, when they were so long a time dying, but the Evangelist tells us, that in our Saviours Case, there was a Scripture to be fulfilled, Psal. 69. 21. In my Thirst they gave me Vinegar to Drink: whether David there spake in the Person of Christ, or what was at that time primarily fulfilled in David, was at that time fulfilled, in Christ as his Antitype, is not much material for us to know; that the Text related to Christ, and was fulfilled in him, we are assured by the Evangelist. This giving of Christ to Drink, was distinct from that we meet with before, as may appear by the many different Circumstances. That he refused: this he received; and said, It is finished. My passion is finished, or upon the finishing.

45 Now from the sixth hour, there was darkness over all the land unto the ninth hour.

\* Heb. 5. 7.

46 And about the ninth hour, \* Jesus cried with a loud voice, saying, Eli, Eli, Lamasabachthani, that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

\* Psal. 69. 21.

48 \* And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus when he had cried again with a loud voice yielded up the Ghost.

Mark hath the same, Chap. 15. from v. 33. to v. 38. Luke saith, Chap. 23. 24. That it was about the sixth hour, and there was a darkness over all the Earth unto the ninth Hour. And the Sun was darkened, and the Vail of the Temple was Rent in the midst. And when Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit. And having said thus, he gave up the Ghost. John saith no more, Chap. 19. 30. but that—he bowed his Head, and gave up the Ghost. It is said, John 19. 14. It was about the sixth Hour, when Pilate brought forth Christ to the Jews, how then could he be Crucified at the third Hour, and the Darkness begin at the sixth? The different ways the Jews and the Romans had of counting Hours, make us to be at a loss sometimes, as to Circumstances of time, to reconcile some Scriptures. But as to the present difficulty, it is said that the Jews as they divided the Night into four Watches, so they also divided the Day into four parts, each part having his Denomination from the succeeding part, by which Name all the intermediate time was called. Thus when the third Hour (which with us is nine of the Clock) was past, they called all the sixth Hour till past twelve. Thus Pilate Condemned Christ in the beginning of the sixth Hour, and the darkness began at the end of it, that is, after twelve; for dividing the day into Quadrants, the Hours had their Denomination from them. John also saith no more, than about the sixth Hour, which is true it it were some small time after, there was darkness over all the Land, till the ninth Hour. That this darkness was caused by the Eclipse of the Sun at that time of the Day is plain enough, but that this was no Eclipse in the ordinary course of Nature is evident; for, 1. Whereas all Eclipses use to be in the time of the New Moon, this was when the Moon was at the Full, the fifteenth Day of the Month Nisan. 2. This Eclipse was not seen in one part or in another, but over all the Earth, that was under the same Hemisphere. 3. No Eclipse in a natural Course can last three Hours. So that plainly this was a Miraculous Eclipse, not caused by the Interposition of the Moon (as other Eclipses) but by the Mighty and Extraordinary Power of God, which made an Heathen Philosopher at a great distance cry out, Either the Divine Being now suffereth, or sympathizeth with one that suffereth, he is said to have seen this Eclipse in Egypt: And about the ninth Hour, that is, about three of the Clock (as we reckon the Hours) Jesus cried with a loud Voice, Eli, Eli, or Eloi, Eloi, Lamasabachthani. The Words are Hebrew, tho Mark reports them according to the Syriack Corruption of the Dialect. They are Davids Words. Psal. 22. v. 1. David was a Type of Christ. He that was the Son of David useth Davids Words, possibly spoken by David in the Person of Christ. Gods forsaking any Person or places, must be understood with reference not to his Essential Presence, for so he filleth all places, and is present with all Persons. But with reference to the Manifestations of his Providence for our good; thus when God withhold his good Providence to us, either with respect to our outward or inward Man, he is said to forsake us. A Total forsaking either of our Bodies, or of our Souls, is not consistent with the being of our outward Man, or the Spiritual being or Life of our inward Man. All forsakings therefore in this Life, are Grandual and Partial. The forsaking which Christ therefore here complains of, was not the Total withdrawing of Divine favour, and assistance from him (that was impossible and incompetent with the first Words testifying his relation to God, and assistance in him) but it must be understood with respect to Gods Consolatory Manifestations, and that is testified by his other Words, related by Luke; Father, into thy Hands I commend my Spirit. Which Words having said, he gave up the Ghost (say Matthew, Mark and Luke) John addeth, That he bowed his Head, and yielded up the Ghost. Words added, to confirm what he elsewhere said, That he laid down his Life, none took it from him. His crying twice at this instant, with a loud Voice, argued his Spirits not so spent, but he might have lived a few Minutes longer, but he freely laid down his Life. The People saying, he calls for Elias, when he said Eli, Eli, spake them to be Jews, who to this day dream of an Elias to come, and restore all things. That they no better distinguished betwixt Eli and Elias, must be attributed either to the Corruption of their Dialect, he saying Eloi, Eloi, (according to the Syriack Corruption of the Term) or their too great distance from him. Their mocking him upon it, was but Consonant to their former behaviour toward him, while he was upon the Cross. Their giving him the Sponge with Vinegar, and Hyssope, we before gave an account of.

51 And behold \* the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent.

52 And the graves were opened, and many bodies of fairs which slept arose,

53 And came out of the graves, after his resurrection, and went into the holy city, and appeared unto many.

Mark, Ch. 15. 38. mentioneth only the rending of the Veil: No more doth Luke, Ch. 23. 45. John mentioneth none of these things. It pleased God to give a Testimony against this Prodigious piece of Wickedness, by Prodigious Signs, both in the Heavens, and on the Earth. In the Heavens, the Sun, as we heard before, suffered an unusual, Preter-natural Eclipse, which lasted three hours.

\* Exo. 26. 31.  
2 Chro. 3. 14

hours. In the Earth there was an Earthquake, to that degree, that the Rocks were rent by it. Earthquakes were sometimes no more than Indications of God's Power and Majesty; and some think, that by this Earthquake, Christ declared his Divine Power, *Psal.* 68. 8. *Joel* 2. 10. It is certain, that *v.* 54. the Centurion concluded from it, this was the Son of God. But Earthquakes were sometimes not only the Indications of the Divine Majesty and Power, but also of his Wrath, *Psal.* 18. 7, 8. *Joel* 3. 16. *Nahum* 1. 6. And such doubtless was this, to shew that the Earth abhorred what these Men had done. Besides these, the Veil of the Temple was rent; three of the Evangelists mention it. It is not much material whether this were the outward Veil, or the inward Veil or Hangings, which parted the most Holy Place from the other part of the Temple, tho' probably it was the inner Veil. By this rending of the Veil, God testified his Wrath against the Jews, and that he was leaving his Temple amongst them. The Veil also was a Type of Christ's Flesh, *Heb.* 10. 20. the Antitype being rent, it was reasonable the Type should also be so. By this also was shewed, that the Temple-Service was now at an end, and to continue no longer; and the Partition-wall betwixt Jew and Gentiles, was pulled down. For what *Matthew* speaks, *v.* 52, 53. of the Graves opening, and the Bodies of the Saints arising, &c. probably it was not till Christ's Resurrection, only *Matthew* puts it in here, reckoning up together all the prodigious things that happened; for *Matthew* himself saith, *v.* 53. They came out of their Graves after his Resurrection; and it is not likely that the Graves opened any considerable time before they came out of their Graves. These now were the Prodigies which attended the death of our Saviour.

54 Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, \* who followed Jesus from Galilee, ministering unto him.

56 Amongst which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

*Mark* saith, *Ch.* 15. 39, 40, 41. And when the Centurion which stood over against him, saw that he so cried out, and gave up the Ghost, he said, Truly this man was the Son of God. There were also Women looking on afar off, amongst whom was Mary Magdalene, and Mary the Mother of James the less, and of Joses, and of Salome, who also when he was in Galilee, followed him, and ministered unto him, and many other Women which came up with him to Jerusalem. *Luke*, *Ch.* 23. 47, 48, 49. saith, Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous Man. And all the People that came together to that sight, beholding the things which were done, smote their Breasts, and returned. And all his Acquaintance, and the Women that followed him from Galilee, stood afar off beholding these things. We heard before, *v.* 36. that the Souldiers sate down and watched Christ. The Centurion here mentioned, was the Captain of this Watch, he seeing the Earthquake, and all the other things that were done (saith *Matthew*.) *Mark* saith, When he saw that he so cried out, and gave up the Ghost. He glorified God (saith *Luke*.) *Matthew* and *Mark* tell us how; he said, Truly this Man was the Son of God. *Luke* saith, he said, Certainly this was a righteous Man: He glorified God by a Confession of the Truth, to the Glory of God, saying, He was a Righteous Man, and such a righteous Man as was also the Son of God. It seems very probable, that this Captain living amongst the Jews, had learned from them their Expectation of a Messiah; and speaketh this with reference to that, and acknowledgeth that Christ was he. *Luke* addeth, That all the People that came to see that sight, returned, smiting their Breasts, being convinced of the great Wickedness committed by their High Priests, and Chief Priests, and Elders; and fearing that Vengeance which followed in less than forty years. (And many Women were there) these Women had followed Christ out of Galilee: Two only are named here, Mary Magdalene, who probably had her Name from Magdala, a City in Galilee, and Mary the Mother of James and Joses. James the less, saith *Mark*, to distinguish him from James the Son of Zebedee, and the Mother of Zebedee's Children, these stood afar off, these three Evangelists say. *John* told us, *Ch.* 19. *v.* 25. That two of these were so near the Cross with the Mother of our Lord, that he spake to them. Here we read nothing of the Mother of our Lord, probably she was gone with *John*, to whom Christ had commended her, and the rest withdrew, and stood further off from the Cross at this time. *Matthew* goeth on now describing the coming of Joseph of Arimathea, to beg the dead Body of Christ, so doth *Mark* and *Luke*. *John*, *Ch.* 19. 31, 32, 33, 34, 35, 36, 37. interposeth something tending to compleat the History: The Jews therefore, because it was the Preparation, that the Bodies should not remain upon the Cross on the Sabbath-day, for that Sabbath-day was an high day, besought Pilate that their Legs might be broken, and that they might be taken away. Then came the Souldiers and brake the Legs of the first, and of the other which was crucified with him. But when they came to Jesus,

and saw that he was dead already, they brake not his Legs. But one of the Souldiers with a Spear pierced his Side, and forthwith came there out Blood and Water. And he that saw it, bare Record, and his Record is true, and he knoweth that he saith true, that you might believe. For these things were done, that the Scriptures should be fulfilled: A Bone of him shall not be broken. And again another Scripture saith, They shall look upon him whom they have pierced. The day upon which he was crucified, was the fifteenth day of the Month Nisan, upon the Friday, as we call it; this appeareth from this Text, which saith, It was the Preparation to the Jewish Sabbath; and that Sabbath the Evangelist saith, was an High Day; not because, as some think, the Jews put off their Passover to that Day, but because it was the second Day of the Feast of unleavened Bread. It is true, *John* 19. 14. it is called the Preparation to the Passover; but we must remember that all the seven Days of unleavened Bread were so called, as I before noted. This Day was indeed the Preparation to the Sabbath in the Paschal Week; for otherwise we must say, that Christ did not eat the Passover the same Day that the Jews did, which involves us in many inextricable Difficulties, and could not be, if the Paschal Lamb was to be killed by the Priests, for they would not have killed it the Day before. It is therefore most probable, that *John* 19. 14. must be expounded by *v.* 31. and the Preparation of the Passover, *v.* 14. was the Preparation to the Sabbath, which falling within the compass of the seven days of unleavened Bread, was a great Day with them, especially being the Day following the eating of the Paschal Lamb. By the Law, *Deut.* 21. 23. the Body of none that was hang'd, was to abide all Night upon the Tree. It was betwixt three and four of the Clock in the Afternoon before that Christ died, and they used to set some hours apart for Preparation to the Sabbath, which that Night began as soon as the Sun was set; this therefore makes them to go to Pilate, and desire the Legs of them that suffered, might be broken. Pilate grants their Request: The Souldiers break the Legs of the two Thieves, but when they came to Christ, they found him dead, and brake not his Legs, but a Souldier with a Spear pierceth his side. The Evangelist takes notice of these minute things (and assureth us he saw them, that we might believe) that he might shew us how in every point, the things of old spoken concerning Christ, were fulfilled in him. Christ was the true Paschal Lamb, as to which the Law was, That a Bone of it should be broken, *Exod.* 12. 45. *Num.* 9. 12. or else the Evangelist referreth to *Psal.* 34. 20. where it is said of a righteous Man, He keepeth all his Bones that not one of them is broken. Our Saviour's Side was pierced, and that also is recorded, to let us know the fulfilling of that Scripture, *Zeck.* 12. 10. They shall look on him whom they have pierced.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus his disciple.

58 He went to Pilate, and beg'd the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapt it in a clean linen cloth,

60 And \* laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulcher, and departed. \* *Mat.* 53. 9.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.

*Mark* hath it, *Chap.* 15. from *v.* 42. to the end. And now when the Even was come, because it was the Preparation, that is, the Day before the Sabbath, Joseph of Arimathea, an Honourable Counsellour, who waited for the Kingdom of God, came and went in boldly unto Pilate, and craved the Body of Jesus. And Pilate marvelled if he were already dead, and calling unto him the Centurion, he asked him whether he had been any time dead. And when he knew it of the Centurion, he gave the Body to Joseph. And he bought fine Linen, and took him down, and wrapt him in the Linen, and laid him in a Sepulcher, which was hewn out of a Rock, and rolled a stone to the door of the Sepulcher. And Mary Magdalene, and Mary the Mother of Joses, beheld where he was laid. *Luke* hath it, *Ch.* 23. 50, &c. thus; And behold, there was a Man named Joseph, a Counsellour, and he was a good Man, and a just: The same Man had not consented to the Counsel and Deed of them; he was of Arimathea, a City of the Jews, who also himself waited for the Kingdom of God. This Man went unto Pilate, and begged the Body of Jesus: And he took it down, and wrapt it in Linen, and laid it in a Sepulcher that was hewn in a Stone, wherein never Man before laid. And that Day was the Preparation, and the Sabbath drew on. *John* reports it with some Additions, *Ch.* 19. 38, 39, 40, 41, 42. And after this, Joseph of Arimathea, being a Disciple of Jesus, but secretly for fear of the Jews, besought Pilate, that he might take away the Body of Jesus, and Pilate gave him leave: He came therefore and took the Body of Jesus. And there came also Nicodemus (which at the first came to Jesus by Night) and brought a mixture of Myrrh, and Aloes about an hundred pound weight. Then took they the Body of Jesus, and wound it in Linen Clothes, with the Spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there



was a Garden, and in the Garden a new Sepulcher, wherein never was Man yet laid: There laid they Jesus therefore, because of the Jews Preparation-day, for the Sepulcher was nigh at hand. All four Evangelists (as we see) repeat this History, one supplying what is wanting in another, towards the completeness of it. Nor must we think it is for nothing so punctually related; much depended upon the Worlds satisfaction in the Truth and Certainty of his Death, Burial, and Resurrection; (they are three great Articles of our Faith.) We have therefore here punctually described his Burial, with all the Circumstances of it: As it is with us, so it seems it was with them. The Bodies of those who died as Malefactors, were taken to be in the power of the Magistrates, to dispose of as they pleased, tho' they were ordinarily granted upon Petition to their Friends and Relations. The Person who begged the Body of our Saviour, is described to us by his Name Joseph, by his City Arimathea (there it seems he was born, or had his Mansion-house, tho' he resided in Jerusalem) by his Quality, both his more exterior Quality, and his more interior Qualification. As for his outward Quality, Matthew saith he was a Rich Man. Mark saith he was an Honourable Counsellour. Luke also calls him a Counsellour, but had not consented to the Counsel and Deed of them; that is, of them who had examined and condemned Christ; whether he was a Member of the Jewish Sanhedrim, or of Pilate's Council, (tho' the last be not probable) or had been a Counsellour formerly, but now was not so, is hard to determine; but his Quality doubtless made his Access more free to Pilate. He went in boldly to him (saith Mark) his Quality in the City, and his Love to Christ, both contributed to this boldness. For his more inward Qualifications, Matthew and John both tell us he was a Disciple, one that had learned of Christ, tho' John tells us, it was secretly for fear of the Jews, Joh. 12. 42. Among the Chief Rulers, many believed on him. As bad as that set of Rulers was, which now ruled the Jewish Affairs (and a worse could not be) Christ had some Disciples amongst them (as well as afterward in Nero's Court) these, for fear of the Jews casting them out of the Synagogues, durst not openly own Christ, but secretly loved him. Joseph and Nicodemus were two of them: And to let us know what the Disciples of Christ are, and should be; this Joseph is described by Luke to be a good and a just Man; by Mark, to be one who waited for the Kingdom of God. A Believer, one who believing what Christ had said, both concerning his Kingdom of Grace and Glory, lived in the Expectation of it. This Man begeth of the Governour the Body of Christ. Pilate wondered that he should be so soon dead, but inquiring of the Centurion, and hearing that he was dead, he commands that his Body should be delivered unto Joseph. The manner of the Jews, was neither to have Gardens, nor Burying-places within the City, but without the Wall; it should appear that this Joseph had a Garden-place without the City, and near to the place where Christ was crucified; and in that Garden he had cut out of some great Stone, a Sepulcher for himself (Matthew calls it his own new Tomb, which he had hewn out of the Rock) the other Evangelists do not call it his own new Tomb; only Luke and John observe it was a Sepulcher in which none ever before was laid. So as when they found him risen from the Dead, they could not say it was some other Body, for there was no other Body in the Tomb. But before they laid in the Body, both Matthew and Mark observe, that Joseph wrapped it in fine Linen; and John further addeth, that they Embalmed the Body; to which purpose it was, that Nicodemus (that Ruler who came to Jesus by Night, of which we have the Story, John 3. with whom our Saviour had a Discourse about Regeneration) brought the mixture of Myrrh and Aloes, of about an hundred pound weight. John adds, as it was the manner of the Jews to bury, not ordinarily, but Persons of greater Note, whose Estates were such, as they could bear such an Expence. This was the beginning of Honour done unto Christ, after that he had passed through his lowest degree of Humiliation. Mary Magdalene, and the other Mary, that is, the Wife of Cleophas, of whom we heard before, stayed to see where he was laid, and took their Seats over against the Sepulcher. Luke saith, Ch. 23. 55. The Women also which came with him from Galilee, followed after, and beheld the Sepulcher, and how his Body was laid. And they returned, and prepared the Spices, and Ointment, and rested the Sabbath-day, according to the Commandment. It seems they sat but a little while (as Matthew saith) right over against the Sepulcher, but went home, and prepared Spices and Ointment to Embalm him, but would not do it on the Sabbath, which was now beginning, thinking that it would be time enough upon the first day of the Week. Matthew saith, that Joseph rolled a great stone to the Door of the Sepulcher, and departed.

62 Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember, that that deceiver said, while he was yet alive, \* After three days I will rise again.

64 Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as you can.

66 So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

This part of the History is recorded by no other Evangelist; the recording it by Matthew, contributeth yet further to evidence the Truth of Christs Resurrection; for here was all imaginable care taken to prevent a Cheat in the Case. The next day that followed the Day of the Preparation, must be the Sabbath day, Mark 15. 42. These superstitious Hypocrites that quarrel with our Saviour for his Disciples (being hungry) plucking Ears of Corn on the Sabbath-day, and for his healing him that had a withered Hand, Ch. 12. 13. can now themselves go to Pilate, to set him on work, to command that the Sepulcher should be made fast to the third day. They alledge, that Christ, whom they impiously call that Deceiver, said, while he was alive, that he would rise again the third day, to answer the Type of the Prophet Jonas, Ch. 12. 39, 40. They were doubtless jealous that there was more truth in those Words, than they were willing to believe. They pretend also a Fear, lest his Disciples should come privately by Night, and steal his Body away, and then say he was risen. But was this a probable thing, that a Government should be afraid of a few poor unarmed Men? they were doubtless convicted in their own Consciences, that he would rise again from the dead; and to prevent his coming out of the Sepulcher, they would have Pilate command that the Sepulcher should be made sure. Pilate tells them, that they had a Watch, a Band of Souldiers which he had commanded at this time to attend them, either for the Guard of the Temple, or other things, about which they would imploy them, they might make the Sepulcher as sure as they could. So they went, and made the Sepulcher sure, sealing the Stone, and setting a Watch. Vain Men! as if the same power that was necessary to raise and quicken the Dead, could not also remove the Stone, and break through the Watch which they had set. But by this their excessive Care and Diligence, instead of preventing Christs Resurrection, as they intended, they have confirmed the Truth, and Belief of it to all the World. So doth God take the Wife in their own Craftiness, and turn their Wisdom into Foolishness, that he may set his King upon his holy Hill of Zion.

CHAP. XXVIII.

IN\*the // end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulcher.

\* Mark 16. 1. // Or, end of the Sabbath; Or, rather in the end of the Week.

We are now come to that part of the Gospel, which treateth concerning the Resurrection of Christ, and the Converse which he had upon the Earth for forty days, Acts 1. 3. until the time of his Ascension into Heaven. Matthew and Mark are the shortest in this Narration. I shall therefore only consider what Matthew saith, and what the other Evangelists speak, as to the same things which he mentioneth, leaving out what the other Evangelists have (not at all mentioned by him) to be discoursed in their proper place. We heard before, that Mary Magdalene, and the other Mary, had prepared Spices and Ointment, to anoint the Body of Christ, but the Sabbath-day being at hand, they would not by that unnecessary Action, profane the Sabbath, as Luke tells us, Ch. 23. 56. They rested on the Sabbath, according to the Commandment. The Sabbath ended with them at the setting of the Sun. They did not go as soon as the Sabbath was ended, but after it was ended, as it began to dawn towards the first day of the Week. The first day of the Week began with them as soon as the Sabbath was ended, so as the first Day of the Week was a third part spent; therefore Mark reports the time, Mark 16. 1, 2. And when the Sabbath was spent; and says, that Mary Magdalene, and Mary the Mother of James, and Salome, had bought sweet Spices, that they might come and anoint him. And very early in the Morning, the first day of the Week, they came unto the Sepulcher at the rising of the Sun. Luke, Ch. 24. 1. saith, that upon the first day of the Week very early in the Morning, they came unto the Sepulcher, bringing the Spices which they had prepared, and certain others with them. John saith, Ch. 20. 1. The first day of the Week cometh Mary Magdalene early, while it was yet dark, unto the Sepulcher. As to the time, three Evangelists say it was upon the first day of the Week early in the Morning; about Sun-rising (saith Mark) while it was yet dark (saith John.) These now interpret Matthew's εἰς ἃν σαββατον, which doth not signifie, in the Evening of the Sabbath, but in the Evening of the Sabbaths, the end of the Week. The Jews, in Honour to the Sabbath, called all the days of the Week Sabbaths. The first of the Sabbath, the second of the Sabbath, &c. So as εἰς ἃν σαββατον is well translated by our Translators, In the end of the Sabbaths. The Evening, or Night following the Sabbaths following the seventh day, which was the Sabbath. Nor is εἰς ἃν to be taken here strictly for that time of the Night, which we call the Evening, but for the whole Night, which must be reckoned to continue until the Sun-rising of the first day of the Week; and so Matthew expounds himself, adding, as it began to dawn towards the first day of the Week, that is, the first artificial Day (as the Day is accounted from the Sun-rising, to Sun

\* Chap 16. 21. and 17. 23. and 20. 19. Mark 8. 31. and 10. 34. Luke 9. 22. and 18. 33. and 24. 6.

Sun-setting) otherwise it was upon the first Natural day of the Week, which began from the Sun-setting before. Matthew mentions the coming of Mary Magdalene, and the other Mary, who Mark saith, was the Mother of James and Salome, to the Sepulcher. John mencioneth only Mary Magdalene, but it is not probable she went alone; and two other Evangelists say also the other Mary. Luke saith, there were certain others with them; there might be divers with them, tho' one only be named by John, two by Matthew and Mark, as being the principal Persons in the Company. And tho' Matthew only mencioneth their going to see the Sepulcher, yet Mark telleth us, that they went also to anoint his Body; and Luke saith, they carried the Spices prepared for that end, their Faith, as it seemeth, was yet but weak as to our Saviour's Resurrection.

Or, had been.

2 And behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

Matthew alone telleth us this, all the other Evangelists agree, that when the Women came, they found the stone rolled away, which eased the Women of the solicitude they had as they came, saying amongst themselves, Who shall roll us away the stone from the door of the Sepulcher? Matthew saith, an Angel descended and rolled away the stone, and came and sat upon it. This Angel had assumed a shape, for he appeared to those that saw him, as to his Countenance like Lightning; as to his Garment, as one clothed in exceeding white Linnen, white as Snow. What doth the Watch all this while? Matthew saith, they were afraid, shook, and became like dead men. Luke and John make mention of two Angels; nor indeed needed there any Angel at all to remove the Stone, if this had been all he had come down for; he that was quickened by the Spirit, could by the same Power have rolled away the Stone: But as it was fit, that the Angels who had been Witnesses of his Passion, should also be Witnesses of his Resurrection; that he who was justified in the Spirit, should be seen of Angels, 1 Tim. 3. 16. So it was necessary that the Keepers might give a just account to Pilate, and the Chief Priests and Scribes: and no wonder that they were afraid, and as dead men, when as all Apparitions of this nature naturally affright us; and they had such a Conscience of Guilt upon them, and might justly fear what their Masters should say to them, when they found the Body was missing; especially also seeing, or being sensible of the Earthquake, or great Concussion of the Air. (For tho' we translate it Earthquake, yet the Greek hath no more than σεισμός, σεισμός.) Besides, that the presence of the Angels seemed reasonable to prevent a Cheat, by putting some other dead Body into the Sepulcher, and to direct the Women who were now coming towards the Sepulcher, for they were not yet come; when they were come, they found the Stone rolled away: and Matthew's relation how the Stone came removed, was doubtless, not from them, but from the Keepers, or some to whom they had related it.

5 And the Angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, who was crucified.

6 He is not here: for he is risen \* as he said, come see the place where the Lord lay.

7 And go quickly and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulcher with fear, and great joy, and did run to bring his disciples word.

Mark, Ch. 16. 5, 6, 7. And entering into the Sepulcher, they saw a young man sitting on the right side, clothed in a long white Garment, and they were affrighted: And he saith to them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified, he is risen, he is not here: behold the place where they laid him. But go your way, tell his Disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you. And they went out quickly, and fled from the Sepulcher, for they trembled, and were amazed, neither said they any thing to any man, for they were afraid. Luke saith, Chap. 24. 3, 4. And they entered in, and found not the Body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining Garments. And as they were afraid, and bowed down their Faces to the Earth, they said unto them, Why seek ye the Living amongst the Dead? He is not here, he is risen: remember how he spake unto you while he was yet in Galilee, saying, The Son of man must be delivered into the Hands of sinful men, and be crucified, and the third Day rise again. And they remembered his words, and returned from the Sepulcher, and told all these things unto the Eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other Women that were with them, which told these things to the Apostles. And their words seemed to them idle Tales, and they believed them

not. John saith of Mary Magdalene only, Ch. 20. 2. Then she runneth, and cometh to Simon Peter, and the other Disciple whom Jesus loved, and said unto them, They have taken away the Lord out of the Sepulcher, and we know not where they have laid him. Matthew in this Relation omitteth many things more distinctly related by the other Evangelists, when the Women came to the Sepulcher, they first entered in: So saith Mark and Luke, it was within that they saw the Angel, habited as it were in a long white shining Garment, they were affrighted (as we naturally are upon Apparitions) they bowed down their Faces to the Earth. The Angel bids them not to fear, he knew that they sought Jesus of Nazareth, who was crucified; Why seek ye the Living amongst the Dead? He is not here, he is risen. Sheweth to them the place where his Body was laid, mindeth them of Christ's Words to them in Galilee, Ch. 17. 23. bids them go tell his Disciples (Mark adds and Peter) that he was going before them into Galilee, and that there they should see him, as he had said unto them, Matth. 26. 32. Mark 14. 28. They quickly departed from the Sepulcher (as Matthew saith) with fear and great joy; Mark saith, trembling and amazed: John doth not say unbelieving, but he saith it in effect; for he saith, that they said to Simon Peter, They have taken away the Lord out of the Sepulcher, and we know not where they have laid him. The cause of their Fear and Amazement, was doubtless the Apparition of the Angel: The cause of their sudden Joy, was the News, That he was risen, told them by the Angel. It appeareth that their Joy was but a sudden flash of Passion, not rising from the certainty of their Souls, as to the Truth of what they heard, because they said to the Disciples, that they did not believe it, but upon second thoughts concluded, that some body had removed our Saviour's Body; neither did the Apostles themselves believe it, as appeareth by Luke, he saith, they looked upon it as an idle Tale. John saith expressly, Ch. 20. v. 9. As yet they knew not the Scripture, that he must rise again from the dead. They knew it notionally, but they did not give a firm and fixed assent to it, they did not believe it. It was not, it seemeth, in the Power of their Wills to believe this Article of Christ's Resurrection; for as they had a Divine Revelation of the thing from Christ himself, so we cannot but think they had Mind and good Will enough to believe it: But God had not given them the Power of Faith as to this Point.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail: And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid, \* go tell my brethren, that they go unto Galilee, \* John 20. 17. and there shall they see me.

Matthew repeateth this very shortly. Mark saith, Chap. 16. 9. Now when Jesus was risen early, the first day of the Week, he appeared first to Mary Magdalene, out of whom he had cast seven Devils. And she went, and told them that she had been with him, as they mourned and wept. And they when they had heard that he was alive, and had been seen of her, believed not. Luke saith, Then (that is, when Mary Magdalene and the other Mary had come, and told the Disciples what they had seen and heard, tho' at first they gave no credit to it) arose Peter and ran unto the Sepulcher, and stooping down, he beheld the linnen Clothes laid by themselves, and departed, wondering in himself at that which was come to pass, Luke 24. 12. John relateth this more distinctly in Chap. 20. v. 3, 4, 5, &c. Peter therefore went forth, and that other Disciple (whom Jesus loved, as v. 2. and that was John himself, who wrote that Gospel, John 13. 23.) and came to the Sepulcher; so they ran both together, and the other Disciple did out-run Peter, and came first to the Sepulcher, and he stooping down, and looking in, saw the Linnen Clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the Sepulcher, and seeth the Linnen Clothes lie, and the Napkin that was about his Head, not lying with the Linnen Clothes, but wrapped together in a place by it self. Then went in also that other Disciple, which came first to the Sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the Dead. Then the Disciples went away again unto their own home. But Mary stood without at the Sepulcher weeping; and as she wept, she stooped down, and looked into the Sepulcher, and seeth two Angels in white, the one at the Head, the other at the Feet where the Body of Jesus had lain; and they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman! why weepest thou? whom seekest thou? She (supposing him to be the Gardiner) saith unto him, Sir, if thou hast buried him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary: She turneth her self, and saith unto him, Rabboni, which is to say, Master: Jesus saith unto her, Touch me not, for I am not yet ascended to my Father. But go to my Brethren, and say unto them, I ascend unto your Father, and my Father, and to my God, and your God. Mary Magdalene came and told the Disciples that she had seen the Lord, and that he had spoken these things unto her. What there is particularly to be noted upon the several particulars in John's Relation, I shall observe when I come to that Chapter of John, I have only at present transcribed it, that from

\* Chap. 12. 40.  
and 16. 21.  
and 20. 19.

the



the comparing it with the other Evangelists, we might understand the order of this History. And as they went to tell his Disciples. 3. This seemeth to be their second going, and the order to be thus: When Mary and the rest came to the Disciples, and told them they had been at the Sepulchre, and what they had there seen and heard, they believed it not. But yet it being close by the City, and not knowing what to think, Peter resolves to go and see, and so doth John; they both run, but John comes there first, but goes not into the Sepulchre, but only looks in, and saw the linnen clothes lying. Peter comes (for it was very near the Gates of the City) he goeth in, seeth the linnen clothes, and the Napkin. Then John also adventured to go in, and saw, and believed: he is the first is said to have believed. Then they went home: But Mary staid weeping, and now and then looking into the Sepulchre, she seeth not the clothes only, but two Angels sitting, the one at the Head, the other at the Feet of the place where the Body of Christ did lie. They ask her why she wept; she tells them, because they had taken away here Lord, and she did not know where they had laid him. Now saith John, when she had said thus, *ἐξέβη ἐκ τῆς οἰκίας*, we translate it, she turned her self back, and saw Jesus standing, Joh. 20. 14. which seemeth to contradict our Evangelist Matthew, who saith, As they went to tell his Disciples, behold, Jesus met them, and said, All hail. Our Translation now would make one think, that Mary was still at the Sepulchre, and there looking back she saw Jesus; and this seemeth either to assert that Mary saw Christ twice, once at the Sepulchre, once in her return to the City, or else to contradict Matthew; but the Greek words may be translated, she was turned backward, that was going back to tell his Disciples, and met Christ, who saluted her, saying, All hail; tho' Mary Magdalene be only named, and possibly all the Women who were with her at first, did not come back with her the second time, yet it is plain she was not alone; for Matthew saith, They came and beld him by the Feet, and worshipped him; he bids her be not afraid, but go, and tell his Disciples they should meet him in Galilee: For the other Discourse betwixt him and Mary, we shall meet with it when we come to that Chapter in St. John's Gospel, where it is mentioned. Mark saith, That when they had heard he was alive, and had been seen of her, they believed not. We do not read that the Angels appeared either to Peter or John, much less that Christ as yet shewed himself to them; so they had only the Testimony of Mary as to these things, and their own view of the empty Sepulchre, and the clothes lying by. How hard a thing it is to believe Spiritual Mysteries above the reach of our Reason? so hard, that no Revelation of Flesh and Blood is sufficient to beget such a Faith.

11 Now when they were going: behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money to the souldiers,

13 Saying, Say ye, his disciples came by night, and stole him away while we slept.

14 And if this come to the governours ears, we will perswade him, and secure you.

15 So they took the money, and did as they were taught. And this saying is commonly reported amongst the Jews to this day.

No other Evangelist hath this passage which was necessary to be inserted by Matthew. 1. To satisfie Readers how it could come to pass, that Matthew should know of the Earthquake, or Concussion of the Air rather; and that an Angel came and rolled away the stone; for all this was done, and Christ risen, before the Women came; it came out by the Watch, or by Pilate, to whom the Watch related it; or else by some of the Priests and Elders, who did not keep counsel so well as others. 2. To shew the horrible Wickedness of these Priests and Elders, that would thus cover the Blood they had spilt with a Lye, and Subornation. Thus one Sin requires more to defend it. 3. To let us see how simple People will shew themselves in their Malice. What a Story here was? If they were asleep, how could they know that Christ's Disciples came by night and stole him away? Would no noise of rolling away the stone wake them? Malice will not allow Men deliberation enough to shew themselves wise. God infuriated these Men, that succeeding Ages might know they were suborned. Here we have also the ground of that Fable with which the Jews presently filled all the World.

16 Then the eleven disciples went away into Galilee into a mountain, \* where Jesus had appointed them.

17 And when they saw him, they worshipped him; but some doubted.

The other Evangelists mention several other appearances of Christ, which we shall consider when we come to them. This was in Galilee, upon Christ's appointment, either before, or after his Resurrection, we cannot certainly say when, or how. Some think (upon what grounds I know not, but because the Evangelists mention no more) that this was the famous Appearance mentioned by the Apostles, when he was seen of more than five hundred Brethren at once, 1 Cor. 15. 6. The Text speaks but of

eleven that went into Galilee, it is possible more might meet him there, but we have no guidance of Scripture to conclude it. Some worshipped him, some doubted. Thomas we know did so, so might others; but some think that it had been better translated, some had doubted; I understand no sufficient reason for it, for it is not certain that this was after his other Appearances mentioned by the other Evangelists.

18 And Jesus came and speak unto them, saying, \* All power is given to me in heaven, and in earth.

19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even to the end of the world. Amen.

Mark saith, Ch. 16. 15. And he said unto them, Go ye into all the World, and preach the Gospel to every Creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name they shall cast out Devils; they shall speak with new Tongues; they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Our blessed Lord in these three last Verses, 1. Asserteth his Power and Authority. 2. He delegates a Power. 3. He subjoyneth a Promise. The Power and Authority which he asserteth to himself, is All Power both in Heaven and Earth, Acts 10. 36. 42. Eph. 1. 20, 21, 22. Power of Remission of Sins, Luke 24. 47. of congregating, teaching, and governing his Church, a Power to give Eternal Life to whomsoever he pleased. This was inherent in him as God blessed for ever: given to him as our Mediator and Redeemer, given him when he came into the World, but more especially confirmed to him, and manifested to be given him at his Resurrection and Ascension, Philip. 2. 9, 10. Having declared his Power, he delegates it; Go ye therefore and teach all Nations; the Greek is *μαθητεύσατε*, make Disciples all Nations; but that must be first by preaching, and instructing them in the Principles of the Christian Faith: and Mark expounds it, telling us, our Saviour said, Go ye into all the World, and preach the Gospel to every Creature; that is, to every reasonable Creature, capable of hearing and receiving it. I cannot be of their mind, who think that Persons may be baptized before they be taught, we want Presidents of any such Baptism in Scripture, tho' indeed we find Presidents of Persons baptized, who had but a small degree of the Knowledge of the Gospel, but it should seem that they were all first taught, that Jesus Christ was the Son of God, and were not baptized till they professed such Belief, Acts 8. 37. and John baptized them in Jordan, confessing their Sins, Mat. 3. 6. but it doth not therefore follow, that Children of such Professors are not to be baptized, for the Apostles were commanded to baptize all Nations; Children are a great part of any Nation, if not the greatest part; and altho' amongst the Jews those that were converted to the Jewish Religion, were first instructed in the Law of God, before they were circumcised, yet the Fathers being once admitted, the Children were circumcised at eight days old; nor were they under a Covenant different from us, tho' we be under a more clear manifestation of the same Covenant of Grace, of which Circumcision was a sign and Seal to them, as Baptism is to us. Infants are capable of the Obligation of Baptism, for the Obligation ariseth from the Equity of the thing, not from the Understanding and Capacity of the Person; they are also capable of the same Privileges, for of such is the Kingdom of God, as our Saviour hath taught us. All Nations: The Apostles were by this Precept obliged to go up and down the World, preaching the Gospel, but not presently. So it is plain that the Apostles understood their Commission from Acts 1. 8. and 3. 26. and 13. 46. and 18. 6, 7. Gal. 2. 7. They were first to preach, and to baptize amongst the Jews, and then thus to disciple all Nations. Pastors and Teachers who succeeded the Apostles, were not under this Obligation, but were to be fixed in Churches gathered, as we learn from the Acts of the Apostles, and the Epistles of the Apostles. They by this Commission have Authority in any place to preach, and to baptize, but are not under an Obligation to fix no where, but to go up and down preaching in all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Baptizing them is no more than washing them with Water. We read of the Baptism of Pots and Cups, Mark 7. 8. (we translate it Washing) which we know may be by dipping them in Water, or by pouring, or sprinkling of Water upon them. It is true, the first Baptisms of which we read in Holy Writ, were by dippings of the Persons baptized. It was in an hot Country, where it might be at any time without the danger of Persons lives, where it may be, we judge it reasonable, and most resembling our burial with Christ by Baptism into Death; but we cannot think it necessary, for God loveth Mercy rather than Sacrifice; and the thing signified by Baptism, viz. the washing away of the Soles Sins with the Blood of Christ, is in Scripture expressed to us by pouring, and sprinkling, Ezek. 36. 25. Heb. 12. 13. 1 Pet. 1. 2. In the Name of the Father, &c. In the Greek it is *ἐν τῷ ὀνόματι*, into the Name. In the Name doth not only import the naming of the Names of the Father, Son, and Holy Ghost, upon them but in the Authority, or (which is indeed the chief) into the Possession.

\* Chap. 11. 29.  
Luke 10. 22.  
John 3. 35.  
and 5. 22.  
and 17. 2.  
Heb. 1. 2. and  
2. 8.

Profession of the *Trinity* of the Persons in the one Divine Being, dedicating the Persons baptized to God the Father, Son, and Holy Ghost, and thereby obliging them to worship and serve God the Father, Son, and Holy Ghost; for in Baptism there is both a solemn Dedication of the Person to God, and a solemn Stipulation: The Person baptized, either covenanting for himself, that he will be the Lord's, or his Parents covenanting for him, that he shall be the Lord's; which Covenant doth both oblige the Parents to do what in them lieth in order to that end, and also the Child, the Parents covenanting for no more than the Child was under a natural, and religious Obligation to perform, if such Covenant had never been made by its Parents on its behalf. Teaching them to observe all things whatsoever I have commanded you. There is a Teaching must go before Baptism of Persons grown up; and this was the constant Practice of the Apostles. It is fit Men should act as Rational Creatures, understanding what they do. And there is a Teaching which must follow Baptism, for Baptism without Obedience, and a living up to that Covenant, in which we are engaged, will save no Soul, but lay it under a greater Condemnation. The Apostles might teach nothing but what Christ had commanded them, and they were bound to teach whatsoever Christ had commanded them. Here now is the Rule of the baptized Persons Obedience. We are bound to no Obedience, but of the Commands of Christ, and to a perfect Obedience of them, under the Penalty of Eternal Condemnation. When Mark saith, *He that believeth, and is baptized, shall be saved*; it doth not imply, that Baptism is absolutely necessary

to Salvation, or in the same order with Faith in Christ, but that the Contempt of it is damnable, as being a piece of presumptuous Disobedience; and such a Faith is to be understood there, under the Notion of believing as worketh by Love. And, I, I am with you to the end of the World. I am, and I will be with you, and those who succeed you in the Work of the Ministry, being called of me thereunto; I will be with you, protecting you, and upholding that Ordinance, and blessing you, and all others of my faithful Ministers that labour for making me, and my Gospel known with success to the End of the World, nor of this Age only, but of the World; my Ministry begun in you, shall not fail; nor shall the adding of Souls to the number of them who shall be saved (as a Token of my gracious Presence with you) fail, till the World shall be determined, and the New Heavens, and the New Earth shall appear. What Mark addeth concerning the Signs that should follow those that believed, had a particular reference to the times immediately following Christ's Ascension into Heaven, and to be understood of those miraculous Operations which were to be wrought by the Apostles and others, for a further Confirmation of the Doctrine of the Gospel by them preached. Matthew says nothing of them here. There is no Promise of Christ's Presence with his Ministers to enable to such Operations to the end of the World, but with his Ministers, Preaching, Baptizing, and Teaching Men to observe, and to do whatsoever he hath commanded them, he hath promised to be, till time shall be no more.

## St. MARK.

### The ARGUMENT.

**T**hat the Author of this Compendious History of the Gospel, was none of the twelve Apostles, is evident to any who will read over their Names, Matth. 10. and Mark 3. That he was one of the Seventy, whom Christ sent out afterwards, is said by some, but upon what evidence, I cannot tell. That he was a Disciple of Christ, is out of question. There was one John surnamed Mark, Acts 12. 12. Some think he was the Penman of this Gospel, but others doubt it, the Ancients always calling him Mark. We read of a Mark, Sisters Son to Barnabas, Col. 4. 10. and we read of Mark employed in the Ministry, 2 Tim. 4. 11. Peter calls one of this Name his Son, 1 Pet. 5. 13. Paul calls one of this Name his Fellow labourer, Philemon 5. 24. He who was surnamed Mark (added to John as his Prænomen) went along with Barnabas to Cyprus, upon the dissention betwixt Paul and him, Acts 15. 39. How many distinct Persons are mentioned in Scripture of this Name, and which of them was the Evangelist, we have not light enough in Scripture to know by (which yet we should not have wanted, had it been material for us to know) and Writers give an uncertain sound concerning this Evangelist; some would have him to be one, some another: Some have thought this Gospel was dictated by Peter to Mark. We are also told, that he wrote this History at Rome, then preached the Gospel in Egypt, and was the first Bishop of Alexandria, where he was buried, dying in the Eighth year of Nero. These are the things which Men may believe, or forbear to believe, as they see reason, coming to us only upon the Credit of Writers, who are said to have wrote what we have of their Writings at least three hundred years after Marks time. Most valuable Interpreters agree him to have wrote in Greek, tho' a Native Jew, and well understanding that Language. Hieroni tells us, that he wrote it at Rome upon Peters dictating, at the desire of some Christians; but these are great Incertainties, and we want any Evidence from Scripture, that Peter ever came at Rome, tho' we know that Paul was carried thither Prisoner. His History is much shorter than that of any of the other three Evangelists, yet in some particular parts he added very much to Matthews Relations. He seemeth much to have compared Notes with Matthew, and hath very few things which Matthew hath not (tho' he omitteth many things which he hath) which hath much shortned our Annotations upon this Gospel. Matthew begins his History with the Genealogy and Birth of our Saviour. Luke begins his with some things that preceded the Birth of John the Baptist, and of our Saviour. Mark beginneth with the Preaching of John the Baptist. The Divine Authority of this Book never came in question, nor can come, unless Matthew and Luke be questioned also, for he hath very little that is not in one of them: that is, what we are most especially to attend unto, for from thence it followeth, that what he wrote, is the Object of our Faith, and the Rule of our Life (as to things practicable by us.)

### CHAP. I.

**T**He beginning of the Gospel of Jesus Christ the Son of God.

The Gospel seems to have taken its Name *Εγγελιον* from the Angels Words to the Shepherds, Luke 2. 10. I bring you good Tidings of great Joy. (For the word in the Greek signifies a good Message, or good News, or Tidings.) It sometimes signifies the Historical Narration of the coming of Christ, John Baptist's, and Christ's Preaching, and what he did in the World,

his Birth, Life, Death, &c. sometimes the Doctrine of Salvation by Christ, in Opposition to that of the Law, sometimes the Dispensation of it, or that Period of time, when God began to publish the Mystery hid from Ages, openly to the World. It seemeth here to signify the latter; for both Matthew and Luke seem to begin the History higher: Luke from the History of John the Baptist and Christ, as to what things preceded their Birth. Matthew, from the Birth of Christ; but the Dispensation of the Gospel began with the preaching of John the Baptist: Before his time the Doctrine of the Gospel was made known to Adam, and Abraham, and David, prophesied by Jacob, Isaiah, and several of the Prophets; but John was the first in  
R whom



whom those Promises and Prophecies were fulfilled, the first publick and plain Preacher of the Doctrine of the Gospel, for the Law and the Prophets prophesied until John. Since that time the Kingdom of God is preached, and every Man presseth into it, *Matth. 11. 13. Luke 16. 16.* so as John's preaching was the beginning of the Gospel; for tho' the Doctrine of the Gospel was darkly before made known, yet it then began to be plainly and publickly declared to the World. He was the first in whom the Gospel-Prophecies began to have an end, as both the Prophecies and the Types of it had a more full Complement in Christ. Two Prophecies at least had their Complement in John, which we find in *Malachi, Mal. 3. 1.* which the Evangelist mentioneth in the next Verse, and *Mal. 4. 5.* concerning Elias first to come, which our Saviour applies to John, *Matth. 11. 14. Chap. 9. 11.* and the Angel before him, *Luke 1. 17.* besides *Isaiah's* Prophecy, *Isa. 40. 3.* applied unto him by *Matthew, Ch. 3. 3.* and in the third Verse of this Chap. and by John applied to himself, *John 1. 23.* This Gospel is called the Gospel of Jesus Christ, because the History of Christ's Birth, Life, and Death, is the matter of it. Christ was by *Matthew* called the Son of David, the Son of Abraham, to let us know that he was truly Man, a Native Jew, and of the Royal Family, and derived from those two Families, to whom the Promises of the Messias were made. By *Mark* he is called the Son of God, to let us know that he was more than meer Man. And indeed who, but he who was the Son of God, could fully reveal his Father's Will, determine the Law of Moses, and introduce a new way of Worship, and publish a Mystery of Salvation hid from all preceding Ages, tho' not from all individual Persons in them?

\* *Mal. 3. 1.*

\* *Isa. 40. 3.*

*Luke 3. 4.*

and *7. 27.*

*John 1. 23.*

2 As it is written in the prophets, \* Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 \* The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

The Prophets *Malachi* and *Isaiah* (saith the Evangelist) prophesied of this beginning of the Gospel. *Malachi* prophesied, that before the Great King should come unto Zion, an Harbinger should come before him to prepare his way. The Angel, *Luke 1. 11.* expounds both their Prophecies, and also that *Mal. 4. 5.* And he shall go before him in the Spirit and Power of Elias, to turn the hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just, to make ready a People prepared for the Lord. John by his Preaching, turned the Ears of the People to the Sound of the Gospel, and so prepared them for Christ. See the further Explanation of these words in the Notes on *Matth. 3. 3.* and *11. 10.* This Name given to John the Baptist, A voice crying, gives us the right Notion of a Gospel-Minister. Here is but a Voice crying, speaking what God hath first suggested to him. Thus *Exod. 4. 15.* God saith to Moses, Thou shalt speak unto him, and put words into his mouth, and I will be with thy mouth, and with his mouth.

\* *Matth. 3. 1.*

*Luke 3. 3.*

*John 3. 23.*

|| Or, unto.

4 \* John did baptize in the wilderness, and preach the baptism of repentance || for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem; and were all baptized of him in the river of Jordan, confessing their sins.

*Luke* saith, that John began about the fifteenth year of *Tiberius Caesar*; he baptizeth in the Wilderness, that is, a place little inhabited: By his Baptism is not to be strictly understood Baptism, but his Preaching and Doctrine, his whole Administration, which is called the Baptism of Repentance, because Repentance was the great thing he preached, a Seal of which Baptism was to be, the consequent of which was to be the Remission of Sins; or the Argument which he used to press Repentance, was the Remission of Sins. See further the Annotations on *Matth. 3. 5, 6.* where we before had these words.

6 And John was clothed with camels hair, and with a girdle of a skin about his loins, and he did eat \* locusts and wild honey:

\* *Lev. 11. 22.*

This was all explained in the Notes on *Matth. 3. 4.*

\* *Luke 3. 16.*

*John 1. 27.*

7 And preached, saying, There cometh one mightier than I \* after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

\* *Isa. 44. 3.*

*Joel 2. 28.*

*Acts 2. 4.*

and *11. 15.*

8 I indeed have baptized you with water, but he shall baptize you \* with the holy Ghost.

We had the same, with very little difference in the Phrase, *Matth. 3. 11.* See the Notes there.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

\* *Matth. 3. 16.*

|| Or, cloven or

rent.

\* *Psal. 2. 7. Isa.*

*42. 41. Mat. 3.*

*17. Chap. 9. 7.*

*Luk. 3. 21, 22.*

10 And straightway \* coming up out of the water, he saw the heavens || opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, saying, \* Thou art my beloved Son, in whom I am well pleased.

Christ, who, *Luke 2. 51.* went with his Parents to Nazareth, and was subject to them, after he had been disputing with the Doctors in the Temple, now goes from Nazareth a City in Galilee, to that part of Galilee near Jordan, or rather to Bethabara, where John was baptizing, and was baptized: See the Notes on *Matth. 2. 13, 16, 17. John 1. 28.* where this piece of History is more fully related. *Luke* addeth, that Christ was now about thirty years of Age.

12 \* And immediately the Spirit driveth him \* *Luke 4. 1.* into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto him.

Both *Matthew* and *Luke* relate the History of our Saviour's Temptations by the Devil more fully. See the Notes on *Matth. 4. 1, 2.* *Mark* saith, immediately, but it is not to be taken strictly, for the next moment, but after a day or two, as it should seem.

14 Now after that \* John was put into prison, \* *Mat. 4. 12.* Jesus came into Galilee, \* *Luke 4. 14.* preaching the gospel of the Kingdom of God, \* *Mat. 4. 23.*

15 And saying, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel.

It should seem that John had but a short time wherein he exercised his publick Ministry; he was the Son of a Priest, *Zacharias*, *Luke 1. 13.* and it is probable that he entred not upon his publick Ministry, till he was thirty years of age (it was the Sacerdotal Age, and the Age at which *Luke* telleth us our Saviour entred upon his publick Ministry.) He was but about six Months older than our Saviour, and was imprisoned as soon as our Saviour entred upon his Ministry, indeed before we read of his entrance upon it. Upon his Imprisonment Christ beginneth to preach in Galilee the Gospel by which he set up his Kingdom, and which leadeth Men to the Kingdom of God: And saying, The time is fulfilled, the time determined of God for the Revelation of the Messias, and the Grace of the Gospel through him, foretold by the Prophets, *Dan. 2. 44.* Hence Christ is said to have come in the fulness, and in the dispensation of the fulness of time, *Eph. 1. 10.* *Gal. 4. 4.* And the Kingdom of God is at hand, the gracious dispensation of God in the Gospel, is at hand, or hath approached. Repent you, turn from the wickedness of your ways, and believe the Gospel, or in the Gospel; to believe the Gospel is one thing, to believe in the Gospel (as it is here in the Greek) is another. The former Phrase signifies no more than a firm and fixed assent to the Proposition of the Gospel; but to believe in the Gospel, is to place our hope of Salvation in the Doctrine and Promises of the Gospel, which are the proximate object of our Faith, tho' the primary object of it be the Person of the Mediator. There is a Repentance that must go before Faith, that is, the applicative of the Promise of pardoning mercy to the Soul, tho' true Evangelical Repentance, which is a Sorrow for sin, flowing from the sense of the love of God in Christ, be the fruit and effect of Faith. Our Saviour's Preaching agreeth with the Baptist's, *Matth. 3. 2. Joh. 3. 23.*

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they \* forsook their nets, \* *Mat. 19. 27.* and followed him. *Luke 5. 11.*

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them, and they left their father Zebedee in the ship with the hired servants, and went after him.

We heard of the Call of these four Apostles before, in *Matth. 4. 18.* in the Notes upon which, may be found whatsoever is necessary for the Explication of these Verses (having nothing new in them) as also the reconciling of what John saith, *Ch. 1. 40.* about the calling of Andrew and Simon, to what these two Evangelists say about it.

21 \* And they went into Capernaum, and \* *Mat. 4. 13.* straightway on the sabbath day he entred into the synagogue, and taught. *Luk. 4. 31, 32.*

22 And they were astonished at his doctrine, for he \* taught them as one that had authority, \* *Matth. 7. 29.* and not as the Scribes.

We heard before, that the Synagogues were much of the nature of our Parish-Churches, places where People ordinarily met together on the Sabbath-days, to worship God by Prayer, and reading the Law and the Prophets, and hearing the Words of Exhortation, from such as the Rulers of the Synagogues appointed thereunto. Christ ordinarily preached in them. The Evangelists often mention the Peoples admiring, being amazed, and astonished at his Doctrine; but it is one thing for People to be astonished and amazed at a new Doctrine, and to admire the Preacher,

Preacher, another thing to believe; we read amongst the Jews, of many that were affected at the hearing of Christ, with astonishment, and admiration, but of few that believed in him, for he taught them as one that had Authority. A small derivative from this, is yet seen in the Gravity, awful presence, and Authority, which (as a great Gift of God) we see still given to some faithful Ministers of Christ, such especially as God maketh a more eminent use of in the conversion of Souls. But this great Preacher had the Spirit above humane measure; not as the Scribes, the ordinary teachers of the Jews, who read their lectures of the Law, but so coldly, and without Life and Power, as the hearts of the People were not at all affected with them, no more then with the dull telling a tale, with which neither the tellers, nor hearers were much affected.

\* Luke 4. 33. 23 \* And there was in their synagogue, a man with an unclean spirit, and he cried out,

\* Matth. 8. 29. 24 Saying, Let us alone \* what have we to do with thee, thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the holy One of God.

Luke reports the same passage, he saith,— There was a Man who had the Spirit of an unclean Devil. The Devil is called an Unclean Spirit, in opposition to the Spirit of God which is the Holy Spirit. The Man that had this unclean Spirit, or rather the Unclean Spirit in the Man, cries out, Let us alone, what have we to do with thee? He doubtless feared what followed, viz. That he should be cast out. He counts himself destroyed when he cannot do mischief like wicked Men, who are the seed of this old Serpent, who Prov. 4. 16. sleep not except they have done mischief, and their Sleep is taken away, unless they have made some to fall. The Devil here owneth Christ to be the Holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

It is both here and in many other places observable, that when the Devils made a confession of Christ, yet neither Christ nor his Apostles would ever take any notice of it. Truth is never advantaged from the Confession of known Ljars (as the Devil was from the beginning) Christ need not the Devils testimony, either to his Holiness, or his being the Son of God, nor would he have People allow the least faith to the Devils words. Nor was he to be imposed upon, by the Devils good words; he was to make no truce with him, but to Destroy him, and his works; he therefore chargeth him to hold his peace, and to come out. And when the Unclean Spirit had torn him. The Greek Word here *σπαραξεν* is ill translated, torn, as appears by Luke 4. 35. where it is said, it did him no hurt; the word signifies no more then a violent Convulsion, or shaking; and it is observed that those possessed by Devils, had only their members made use of by the Devils, but without any wounding or laceration of them. He cried out with a loud Voice, and came out of him. O how loth is the Devil to part with his Possession! but possibly also Christ would have him cry out with a loud Voice, that his miraculous operation might be the more taken notice of.

\* Luke 4. 35. 27 And they were all amazed, inasmuch that they questioned amongst themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean Spirits, and they do obey him.

The Jews had Exorcists amongst them, who sometimes cast out Devils by some forms of Invocation they had, but Christ commanded them out; he neither did it, by any kind of intreaty from any compact with the Devil, nor yet by any Invocation of God, but by an Authoritative command; this was new to the Jews, and especially confirming a new Doctrine that he had published. But still we read of no believing, no agnition of him as God, or the Son of God, or the Messiah, and Saviour of the World, only the generality are amazed, they could not obtain of themselves to believe this new Doctrine, nor yet so far command their passions, but they must be startled and amazed at it.

28 And immediately his fame spread abroad, throughout all the region round about Galilee.

The Fame of his Miracles, rather then of his Doctrine; by this means many were brought to him to be cured, many were brought also to hear him, some of whom believed, others were hardened.

\* Luk. 4. 38, 39. 29 \* And forthwith when they were come out of the synagogue, they entred into the house of Simon, and Andrew, with James and John.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came, and took her by the hand, and lifted her up, and immediately the fever left her, and she ministered unto them.

See the Notes on Matth. 8. 14. where we met with this History. Our Saviour sometimes shewed his Power in diseases not accounted incurable. The Miracle appeared, 1. In the cure of her without the use of any means. 2. In the Instantaneousness of the Act,

she did not recover gradually, but in a moment, and to such a degree as she could minister unto them, suppose at Dinner or Supper, &c.

32 \* And at evening, when the sun did set, they \* Mat. 8. 16. brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and \* suffered \* Luke 4. 41. not the devils to speak || because they knew him. Acts 16. 17, 18.

It was upon the Sabbath day, (as appeareth from what went before) therefore the time is noted, at the Evening when the Sun was set. Before that time when the Sabbath was determined, the Jews thought it unlawful to carry any burdens, but after Sunset they judged it Lawful. The usage of the Particle all here, v. 32, 33. is again observable, to shew the vanity of those who will from general Particles, conclude Propositions contrary to the Analogy of Faith, those Particles being often used in a restrained Sense. Luke saith, that the Devils cried out, Thou art Christ the Son of God. And he rebuked them, suffering them not to speak, because (or that they) knew him. Christ desired not to be published so soon under that Notion, but he much less desired the Devils testimony in the case, see v. 25. Acts 16. 18. The good Words of the Devil and his Seed, are indeed a defamation to Christ and his Seed.

35 And in \* the Morning rising up a great while \* Luke 4. 42. before day, he went out, and departed into a solitary place, and there prayed.

Secret Prayer stands commended to us, as by the Precept of Christ, Matth. 6. 6. so by his frequent example, to teach us that our duty in Prayer, is not discharged without it, we are to pray with all Prayer and Supplication. There is in Publick, and Private Prayer, a more united strength, and interest: But in secret Prayer an advantage, for more free and full communication of our Souls unto God. Christ for this chuseth the Morning (as the time freest from Distractions and Company,) and a solitary place as fittest for a secret duty.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, \* Let us go into the \* Luke 4. 43. next towns, that I may preach there also; for \* there- \* Isa. 61. 1. fore came I forth.

39 And he preached in their Synagogues, throughout all Galilee, and cast out devils.

Peter probably pitieth the Multitude, because many amongst them needed Christs presence, for their bodily infirmities. Our Saviour knew their hearts better then Peter, and that which made them so much seek for him, was either in some a curiosity to see Miracles wrought, or at best, but a desire of some bodily benefit from him. Whereas his working of Miracles was but a secondary work, subservient to his work in Preaching, and done to confirm his Doctrine, and to advantage them as to their Faith in him as the Messiah. As therefore he refused to gratify the curiosity of the Pharisees in giving them a sign; so here our Saviour takes no notice of the Multitude seeking for him, but saith to his Disciples, Let us go into the next Towns, that I may Preach there also, for therefore am I come forth. Paul saith, that God sent him not to Baptize but to Preach, 1 Cor. 1. 17. Our Saviour saith not, Let us go into the next Towns, that I may work Miracles, but that I may Preach there also; he doth not say he came forth to work Miracles, but to Preach. How it comes to pass, that some are possessed of so slight an opinion of Preaching, as to think that it is needless, which our Saviour and St. Paul counted to be their principal Work, where in the mean time, they pretend to derive from Christ, I cannot tell. I am sure Preaching was the greatest part of Christs work; how it comes to be the least part of Ministers work since, or how any of them think it sufficient to discharge that work by Journey Men, which he thought it not beneath him to do himself, may deserve their examination, which make it so. We do not say that Preaching is a greater Work than Prayer, or that it is not Ministers duty to Pray, nor yet that it is greater then administering the Sacrament: But this we say, we read of Christs Preaching often in the Synagogues, on the Mountain, in a Ship: Of his Publick Praying we read not, tho of his Private and secret Prayer often. We read expressly, that he Baptized none; we must have leave to think that our greatest Work, which our Lord and his Apostles were most employed in, and do think others will be of our Minds, as soon as they shall understand, that if the end of Preaching be not turning Men from one opinion to another, but from the love and practice of Sin to God, there is as much need of it as ever; and that the turning of Men from one Opinion to another, without a change of heart, as to the love of Sin, is but a turning of Men from one quarter of the Devils Kingdom to another.

40 \* And there came a leper to him, beseeching \* Luke 5. 12, him and kneeling down to him, and saying unto 13, 14. him, If thou wilt, thou canst make me clean.



41 And Jesus moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straightly charged him, and forthwith sent him away.

44 And saith unto him, Seest thou say nothing to any man, but go thy way, shew thyself to the priest, and offer for thy cleansing those things, \* which Moses commanded for a testimony unto them.

\* Lev. 14. 4.

\* Luke 5. 15.

45 \* But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places, and they came to him from every quarter.

We before had this piece of History, *Matth. 8. 2.* to the Notes upon which it is enough to refer our Reader, we shall also meet with it hereafter in *Luke. Ch. 5.* Our Lord being moved with Compassion, or affected in his Bowels, (as the Word signifies) is often used as Expressive of the cause of his Acts of Mercy; thus in curing the Leper, he at once both shewed himself the Son of Man, one who could have Compassion on our infirmities, and indeed could not but have such a Commiseration toward Mankind, and the Son of God, that he could in an instant, by a Touch, or by the Word of his Power command off a Disease of so difficult Cure. For his Charging of him to say nothing to any Man, we are not able to give a perfect account of it, whether it was to avoid a Suspicion of Ostentation: or to avoid a throng of Company pressing upon him, or to avoid the Odium which he knew the doing of these mighty Works, would bring him under with the Scribes and Pharisees, until the time came for the fuller Revelation of himself. Much less can we tell how to excuse the Leper, for doing contrary to this charge, which we find many others to have done, who had the like charge, yet we read not of our Saviours blaming them for it. *Mark* addeth that his Publication of it caused, That Jesus could no more openly enter into the City, but was without in desert places, by which is to be understood only places less inhabited, some think, places near the shore, whereby going into a Ship (as he often did) he could more easily quit himself of the Throng of People, for (as it followeth) they came to him from every quarter.

## CHAP. II.

\* Luke 5. 18. 1 \* AND again he entred into Capernaum, after some days, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door, and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was born of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was, and when they had broken it up, they let down the bed, wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said to the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there and reasoning in their hearts.

7 Why doth this man thus speak blasphemies? \* who can forgive sins but God only?

\* Job. 14. 4.  
Esa. 43. 25.

8 And immediately when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk?

10 But that ye may know the Son of man hath power upon earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately, he arose, took up the bed and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

We read the History of this Miracle, *Matth. 9. 1.* to our Notes upon which I shall refer my Reader, having there taken

in those passages in this Evangelists Relation, which *Matthew* had not, I shall only take notice of some few things (not there touched upon) he Preached the Word unto them. The Word of God, the Gospel. There are other Words, but that is the Word, *Matth. 13. 20.* and in this Gospel, *Ch. 8. 32. Ch. 16. 20. Luke 1. 2. Acts 17. 11.* The most excellent Word, and the only Word to be Preached, *v. 7.* Why doth this Man speak Blasphemies? Who can forgive Sins but God? So as it was on all Hands then received, that none but the Creditor could discharge the Debt, none but God could forgive Sins. But how spight Cankers things? Our Saviour did not say till afterward, that he forgave him his Sins. What Blasphemy was there in this saying, Thy Sins are forgiven thee? But what if none but God could forgive Sins? could also any but God, tell unto Men their thoughts? *1 Chron. 28. 9. 2 Chron. 6. 30. Psal. 7. 9. Jer. 17. 10. 1 Sam. 26. 7.* That Christ could tell their thoughts, was matter of Demonstration to them, *v. 6. 8.* why might they not also have allowed him a Power to forgive Sins? But they could not for this Charge him with Blasphemy, which was their Malicious Design.

13 And he went again forth by the sea side, &c all the multitude resorted to him, and he taught them.

Still it is said he taught them thereby, letting his Ministers know, what is their Great Work. And therefore they should be Persons Apt to Teach, as *Paul* directeth *Timothy*.

14 And as he passed by, \* he saw Levi, the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

\* *Mat. 5. 9.*  
*Luke 5. 27.*  
Or, the Custom house, or place where the Custom was paid.

15 And it came to pass, that as Jesus sat at meat in his house, many publicanes, and sinners sat also with Jesus, and his disciples, for there were many, and they followed him.

16 And when the Scribes, and Pharisees saw him eat with publicanes, and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicanes and sinners.

17 When Jesus heard it, he said unto them They that are whole, have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

We had this piece of History with some addition in *Matth. Ch. 9. 9.* (where he was called *Matthew, Mark* and *Luke* both call him *Levi*) it was ordinary with the Jews to have two Names. See the Notes on *Matth. 9.*

18 And \* the disciples of John, and of the Pharisees used to fast. And they come, and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

\* *Mat. 9. 14.*  
*Luke 5. 33.*

19 And Jesus saith unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also sowerth a piece of new cloth, on an old garment, else the new piece that filled it up taketh away from the old, and the rent is made worse.

Or, raw, or unwrought cloth.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred, but new wine must be put into new bottles.

See all this opened in the Notes, on *Matth. 9. 9.* &c. the Sum of all teacheth us. 1. That Fasting is an exercise suited to Afflictive Dispensations of Providence, and ought to be proportioned to it Season. 2. That new Converts are not to be discouraged by too severe Exercises of Religion, but to be Trained up to them by degrees.

23 \* And it came to pass that he went through the Corn-fields on the sabbath day, and his disciples began as they went to \* pluck the ears of corn.

\* *Luke 6. 1.*  
2. &c.  
\* *Deut. 23. 25.*

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, \* which is not lawful to eat, but for the priests, and gave also to them which were with them?

\* *Lev. 24. 9.*

27 And he said to them, The sabbath was made for man, and not man for the sabbath.

28 Therefore

28 Therefore the son of man is Lord. also of the sabbath.

We had also this History in *Matth. 12. 3.* in our Notes upon which we considered all those passages relating to it, which this *Evangelist* hath; for the Explication of which I refer my Reader thither. It referreth to a Story, *1 Sam. 21. 1.* where *Abimelech* is said to have been the High Priest, *Abiathar* was his Son, as appeareth by *1 Sam. 22. 20.* who escaped the slaughter of his Fathers Family, upon the Information of *Doug the Edomite*, and followed *David*. It was in the latter end of the Priesthood of *Abimelech*, and probably *Abiathar* assisted his Father in the Execution of the Office, and so suddenly succeeded, that *Mark* calls it the time of his Priesthood. Besides that those words, *ἐν Ἀβιάθῳ*, do not necessarily signifie in the days of *Abiathar*, as we translate it, no more than *ἐν μετρηταῖς* signifies in the carrying into Captivity, but about the time, or near the time which it was; for *Abimelech* was presently after it (possibly within a few days) cut off, as we read, *1 Sam. 22. 17, 18.* and *Abiathar* was a more noted Man than his Father *Abimelech*, enjoying the Priesthood more than forty years, and being the Person who was made famous by carrying the *Ephod* to *David*.

## CHAP. III.

\* Luke 6. 6.

1 And he \* entred again into the Synagogue, and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day, that they might accuse him.

3 And he saith unto the man that had a withered hand, † Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? but they held their peace.

† Or, blindnes.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand, and he stretched it out, and his hand was restored whole as the other.

See the Notes upon *Matth. 12. 9.* The Word *πρωτότης* used, v. 5. may be understood to signifie *Blindness*, or *Hardness*, as it may derive from *πρῶτον* & *Callus*, or *πρωτος* & *Cacus*, but the Derivation of it from the former best obtains *Hardness*, being a quality in a thing by which it resisteth our touch, and suffers us not to make an Impression upon it, that ill Condition of the Soul, by which it becomes rebellious and disobedient to the Will of God, revealed, so as it is not affected with it, nor doth it make any Impression of Faith or Holiness upon the Soul, as is usually called *Hardness of Hearts*. But for the Argument of this History, proving Acts of Mercy lawful on the Sabbath-day, it is fully spoken to in the Notes on *Matth. 12.*

\* Matth. 22. 15.

6 And the Pharisees went forth, and straightway took counsel with \* the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself, with his disciples, to the sea, and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

† Or, rushed.

10 For he had healed many, insomuch that they pressed upon him to touch him, as many as had plagues,

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

\* Chap. 1. 25.

12 And he \* straightly charged them, that they should not make him known.

Who these *Herodians* were, we cannot learn plainly from holy Writ; it is most probable that they were a Civil Faction, who took *Herods* part, and were stiff for promoting his Interest, and the Interest of the Roman Emperor (whose Substitute *Herod* was) with these the *Pharisees* (in other Cases their implacable Enemies) mix Counsels how they might destroy *Christ*. *Christ* gives place to their fury, his time being not yet come, and withdraweth himself from their sight, being followed by great multitudes, who in the fame of his Miracles, or the hopes they had of receiving some good from him for their selves, or for their Friends, drew after him. Some of these are said to have come from *Idumea*, which was the Countrey of *Edom*, and distinct from *Judea* anciently, as may be gathered from *Joel 15. 1.* and *Numb. 24.* but whether it was at this time so or no, is doubted. Our Lord com-

mandeth the Devils not to make him known, nor desiring any such Preachers.

13 And he goeth up into a mountain, and he calleth unto him whom he would, and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

15 And to have power to heal sicknesses, and to cast out devils.

We have this piece of History, or rather something to which it relates both in *Matthew* and in *Luke*, only *Mark* hath this peculiar to himself, that our Saviour did this upon a Mountain. It is the opinion of *Bucer*, that this was the Mountain at the Foot of which he preached the Sermon largely recorded, *Mat. Ch. 5, 6, 7.* and (as some judge) more shortly by *Luke, Ch. 6.* he thinketh the Multitude here mentioned, is the same with that mentioned, *Matth. 4. 25.* and *Luke 3. 7.* and that our Saviour did not go up into this Mountain to preach, or ordain his Disciples, but only to pray, and to discourse with some of his Disciples more privately about *Spiritual Mysteries*. That it was at this time that he continued all night in Prayer to God, *Luke 6. 12.* and in the Morning called unto him such of his Disciples as he thought fit, and discoursed with them his Intentions concerning them, telling them that he had chosen them to be with him, ordinarily, to be Eye and Ear-witnesses of what he spake and did. 2. That he designed soon after to send them out to preach; which we read he did, *Ch. 6. 7. Matth. 10. v. 1, 3.* to give them a Power to heal Sicknesses, and to cast out Devils; so that this Chapter only mentioneth *Christ's Election* of them, nor his actual sending them, which is discoursed, *Ch. 6.* as also *Matth. 10. 1.* These things being privately transacted on the Mountain, *Bucer* thinks he came down into the Plain at the Foot of the Mountain, according to *Luke 6. 17.* and there preached that Sermon mentioned, *Matth. 5, 6, 7. Ch.* as we before said; the *Evangelist* telling us, that he called to him which of his Disciples he would, lets us know, that he chose them, and not they him; that the choice of them was of his free Grace and Mercy, and his continuing all Night in Prayer before this choice, lets us know the Gravity of the Work of choosing Persons fit to be sent out to preach the Gospel.

16 \* And Simon he surnamed Peter.

17 And James the son of Zebedee, and John the brother of James, and he surnamed them Boanerges, which is, the sons of thunder. \* *Mat. 10. 2. Luke 6. 14. John. 1. 42.*

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him. And they went into an house.

† Or, home.

*Matthew* nameth the Apostles upon his relating the History of their Mission, or sending out: *Mark* nameth them upon their Election or first choice. Both these *Evangelists* agree with *Luke* in their Names, saving that *Luke* calleth him *Judas*, whom *Matthew* calls *Lebbaeus*, and *Mark, Thaddeus*, so that he had three Names. *Christ* changeth the Names of *Simon*, whom he called *Cephas*, or *Peter*, *John 1. 42.* we have the reason, *Matth. 16. v. 18.* He also changed the Names of *James* and *John*, the Sons of *Zebedee*, calling them *Boanerges*, about the Etymology of which Name, Critics much dispute: The *Evangelists* tell us it signifieth *Sons of Thunder*, thereby minding them of their Duty to cry aloud, and to preach the Gospel in the House-Tops, or perhaps declaring what he knew was in the fervor and warmth of their Spirits. We must not here inquire too narrowly into the secret Counsels of God, in suffering a Son of Perdition to come into the number of his first Ministers; *Christ* did it not because he did not know what was in his Heart, for before that he shewed himself a Devil, by informing against his Master. *Christ* told his Disciples, that he had chosen twelve, and one of them was a Devil: Nor yet because he had no others to send, he had Multitudes of Disciples, and he who of Stones could have raised up Children to *Abraham*, could easily have fitted out a Person for this Service; nor yet did he do it to let in any Sorts and scandalous Persons into the Ministry, for we read of no Scandal in *Judas* his life. We ought to believe that God had wise ends in the Permission of this, and that *Christ* did out of infinite Wisdom do this, tho' we possibly are not able to give a satisfactory account in the Case. What if we should say, that *Christ* by this instructed those that after his Ascension should have the care of the Church, not to pretend to judge of secret things, but only to judge as man ought to judge according to the outward appearance, leaving the Judgment of the Heart to God alone. 2. God by this armeth his People against the Scandal of wicked Ministers, such in whom Corruption may break out after their entrance into that holy Function, tho' before no such thing appeared, that they may not think the Ministerial Acts performed by them, to have been Nullities. 3. God by this also lets us know, that the Efficacy of the Ordinance, doth not depend upon the goodness of the spiritual State of the Minister that administers. A Bell may call others to hear the Word, tho' it self receives no Benefit by it. In the mean time there is no warrant either for People to chuse, or the Governours of a Church to ordain lewd, and visibly scandalous Persons. *Judas*



was no such Person, nor yet for People to own, or the Governour of Churches to continue lewd and scandalous Persons in the Ministry, God ordinarily not blessing the labours of such. No sooner had Judas discovered himself, but he went out and hanged himself: Christ no longer allowed him his Company, nor the Disciples their Fellowship. There is a great deal of difference, with relation to our Fellowship and Communion, betwixt secret Wickedness concealed in the Heart, and open and scandalous sinning, tho' both be alike dangerous to the Soul of the Sinner.

\* Chap. 6. 31. 20 And the multitude cometh together again \*, so that they could not so much as eat bread.

|| Or, kinsmen. 21 And when || his friends heard of it, they went out to lay hands on him, for they said, He is besides himself.

There is no small Dispute, who are here called our Saviour's Friends, *οἱ προσφύτοι*, those who were of him, whether it signifieth his Neighbours, the Citizens of his City, or his nearer Relations, those who belonged to the Family of which he was: (For he had some Brethren that did not believe in him, John 7. 5.) they went to lay Hands on him, that is, to take him from the Multitude, which pressed upon him by force (for so the word signifies) for they said, He is beside himself, *ἑξέστη*; various senses are given of this word, but certainly the most ordinary Interpretation of it doth best agree to this place. They saw our Saviour's warmth of Spirit and Zeal in the Prosecution of that, for which he came into the World, and did so well understand his Person or Mission, and receiving the Spirit not by measure, and did take what he did to be the Product and Effect of a natural Infirmary, and imperfect Head, and disordered Reason. The young Prophet sent by *Elisha*, was counted a mad Fellow, by *Jehoiada's* Comrades, 2 Kings 9. 11. so was Paul by Festus, Acts 26. 24. or by the *Corinthians*, or some crept in amongst them, 2 Cor. 5. 13. We are naturally inclined to inquire the Causes of strange and unusual Effects, and cannot always discern the true Causes, and often make false guesses at them. I am not so prone, as I find some, to condemn these Friends, or Neighbours, or Kinsmen of Christ, believing that they did verily believe as they spake, not yet fully understanding, that the Spirit of the Lord in that measure was upon him, but through their infirmity, fearing that he had been under some distraction, and charitably offering their help to him. The next words tell us of a far worse sense the Scribes put upon his Actions.

22 And the Scribes which came down from Jerusalem, said, \* He hath Beelzebub, and by the prince of the devils, he casteth out devils.

\* John 7. 20.  
and 8. 48, 52.  
and 10. 20.  
\* Mar. 12. 26.

23 \* And he called them unto him, and said to them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against it self, that kingdom cannot stand.

25 And if an house be divided against it self, that house cannot stand.

26 And if Satan rise up against Satan, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

\* 1 Joh. 5. 16.

28 Verily I say unto you, \* All sins shall be forgiven unto the sons of men, and blasphemies; wherewithsoever they shall blaspheme.

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternal damnation.

30 Because they said, He hath an unclean spirit.

Here is no passage in all this piece of History, but what the Reader will find opened in the Notes on *Matth. 9. 34.* and *Matth. 12. 31, 32, 33.* to which I refer him.

\* Luk 8. 19,  
20, 21.

31 There came then his brethren, \* and his mother, and standing without, sent unto him, calling him

32 And the multitude sat about him, and they said unto him, Behold, thy mother, and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold, my mother, and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

See the Notes on *Matth. 12. 46, 47, 48, 49, 50.*

## CHAP. IV.

And he began again to teach by the sea-side, and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea, and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables, and said unto them in his doctrine.

We may observe that our Saviour often preached by the Sea-side, the reason of which was, doubtless, he had there the convenience by a Boat or Ship, to quit himself of the inconvenience of the Peoples pressing upon him; he was now in *Galilee*, which bordered upon the Sea. And he taught them many things by Parables, and said unto them in his Doctrine. Some of those things which our Lord taught his People by earthly Similitudes, are afterwards expressed; but probably he taught them many more things than the Evangelists have left us upon Record. And said unto them in his Doctrine: that may be understood in a double sense, either understanding by Doctrine, his way of teaching which he affected and made much use of, viz. by Similitudes, or else thus, That he intermixed with the Doctrine which he taught them, several Parables, some of which here follow.

3 Harken, \* behold, there went out a sower \* Luke 8. 5; to sow.

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came, and devoured it up.

5 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit, that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve, asked him of the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables.

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable, and how then will you know all parables?

14 The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word which was sown in their hearts.

16 And these are they likewise, which are sown on stony ground, who when they have heard the word, immediately receive it with gladness.

17 And have no root in themselves, and so endure but for a time; afterward when affliction, or persecution ariseth for the words sake, immediately they are offended.

18 And these are they which are sown amongst thorns, such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entring in, choke the word, and it becometh unfruitful.

\* Tim. 6. 17.

20 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

See this Parable largely opened in the Notes, upon *Mat. 13. 1.* The Parable is recorded both by *Matthew*, *Mark*, and *Luke*, and is of excellent use. 1. To shew the excellency of the Word of God, which is here (as in other places) called the Word. It is the Seed of God, the good Seed, and the excellency of the Ordinance of Preaching (for that is the Seed sown.) 2. To shew us the different effect of the Word preached from Moral Discourses, and Philosophical Disputes, from which can be expected no Fruit; but where the Sower soweth the Word, there is yet a very different effect; some bring forth the Fruit of Faith and Holiness, and the abiding Fruit of it, tho' in different Degrees. But many, yea the most of those that hear it, either bring forth no Fruit, or no abiding fruit (which is indeed no true Fruit.) The Causes of this are some Mens perfunctory and careless hearing, never regarding to meditate on it, apply it to their own Souls, or to hide it in their Memories. Others not suffering it to sink into their hearts, and to take root in them, tho' it may at present a little affect them, and make them matter of discourse. Other Mens Thoughts being taken

taken up with business, and the care of this World, and their hearts filled with the love of the things of this Life, which they cannot part with when trouble and persecution for the owning and Profession of the Gospel ariseth. 3. It likewise teacheth us a sure note of unprofitable hearers of the Word, as also of those whom the Word is likely to profit, and have any good and saving effect upon; the former hear, but never regard whether they understand what they hear, yea or no: The others are not satisfied with hearing, unless they understand. For those who went to him to know the Parable, were not the twelve only, (who are often called his Disciples emphatically) but those others that were about him, to whom it was given to know the Mysteries of the Kingdom of God. 4. Many of our Saviour's hearers, were doubtless Members of the Jewish Church (at least the most of them) yet our Saviour, v. 11. files the most of them those that are without, which teacheth us, that not only such as are out of the pale of the Church, but those also who are out of the Decree of Election, those to whom it is not given to know the Mysteries of the Kingdom of God, are in Christ's account without. For other things concerning this Parable, they are fully spoken to in our Notes on Matth. 13.

\* Luke 8. 16.  
|| A Measure  
containing  
sixteen sextar-  
tins, viz.

Matth. 5. 15. linesf, being an Argument drawn from the End for which Men receive Gifts and Grace from God, which is not only for their own advantage, tho (like the Husbandman) those that have it, reap first of their own fruit, but for the good and advantage of others also. Some think that Christ here speaketh of himself, who is the Light of the World, and therefore opened this Parable unto them. But the context in Matthew guiding us to the true sense of the Words, I see no reason for us to busy our selves in searching out another, especially when the connexion is so fair with the foregoing Words, where he had been describing the good ground by bringing forth fruit, some thirty, some sixty, some an hundred fold. What therefore the sowing the seed in the good ground, mentioned in the Parable is, that is the lighting up of a Candle in this verse; and the Light shewed by the lighted Candle, not put under a Vessel, or a Bed, but in a Candlestick, is the same thing with the Fruit before mentioned.

\* Luke 8. 17.

22 \* For there is nothing hid which shall not be manifested, neither was any thing kept secret, but that it should come abroad.

\* Mat. 11. 15.

23 \* If any man have ears to hear let him hear. Our Saviour Matth. 10. 26. sending out his Apostles, saith to them, Fear them not therefore, that is, not your Enemies, and Persecutors, for there is nothing covered, that shall not be revealed, and hid, that shall not be known; the sense of which Words we there said might be, Tho your innocency be now hid, yet it shall be made known; or tho the Gospel be now hid, and Preached in a little corner, and kept secret, it shall be made manifest, and come abroad. Both Mark and Luke, have it immediately after the Parable of the Sower, where it doth not seem to have the same sense as here. But more general Proverbial common sayings, may be variously applied to things, to which the common sense, and import of them will agree. Some here apply them thus. There is nothing in the Prophecies concerning me, which shall not be manifested; which agrees with the sense of those who interpret the former verse concerning Christ, as if he had been giving a reason why he opened the Parables to those that asked him of it. But those who interpret it to the sense which it beareth plainly, Matth. 5. 15, 16. make the sense thus, For tho you may play the Hypocrites, and under a profession of the Gospel, but hide the Hypocrisie, Lusts and Corruptions of your Hearts, yet that Mask will not hold always, there will come a day of Judgment, which will manifest and discover all, and bring to light the hidden things of dishonesty. What we have v. 23. is but an usual conclusion which our Saviour hath often made of any grave and important discourses.

\* Luke 8. 18.

24 And he said unto them, Take heed what you hear, With what measure you mete, it shall be measured to you, and unto you that hear shall more be given.

25 For he that hath, to him shall be given, and he that hath not, from him shall be taken, even that which he hath.

Who so considereth the connexion of these Words, With what measure you mete, &c. with the first Words in the verse, Take heed what you hear, and compares the former with the Parallel Texts, Matth. 7. 2. Luke 6. 38. will wonder what the force should be of the Argument. For in both the Parallel Texts, the latter Words in this verse seem to be used as an Argument to persuade them to Justice and Charity towards Men, from the Punishments of the Violations of the Law concerning them, by way of Retaliation. Nor are there any Sins so ordinarily as those of that kind, so punished. But they can have no such force here, following those words, Take heed what you hear. But, as I said before, there is nothing more usual then divers applications of the same common saying, or Proverbial expression; the saying is true, whether it be understood of Men, or of God. As we deal

with God, so will God deal with us. Take heed what you hear. Luke saith, how you hear. Take heed what you hear, as much as take heed to what you hear, that you may receive the Word not as Seed by the Way side, or in Thorny, or Stony ground, but as in good ground. This seemeth rather to be the sense of our Saviour, than to give a caution by these Words, to Men to examine what they hear, searching the Scriptures, whether what they hear doth agree with them, tho that also be the Duty of all Conscientious Persons, as appeareth from Acts 17. 11. For, saith our Saviour, God will deal with you as to his Providence, as you deal with him. If you allow the Word of God but a slightly hearing, you shall reap from it heard, a very slightly profit and advantage; this appeareth to be the sense, from the following Words, And unto you that hear shall more be given; that is, unto you that hear, so as you attend, understand, believe, hearken, and obey, God will give further knowledge of Divine Mysteries. For he that hath, to him shall be given, &c. Another general Proverbial expression, which the Reader may find opened in the Notes on Matth. 13. 12. & 25. 29.

26 And he said, So is the Kingdom of God, as if a man should cast seed into the ground.

27 And should sleep, and rise night and day, and the seed should spring, and grow up he knoweth not how.

28 For the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come.

Our Evangelist alone taketh notice of this Parable, nor hath it any particular explication annexed. If we expound it with relation to what went before, the Scope of it seemeth to be, to let us know that God will have an account of Men for their hearing of his Word, and therefore Men had need to take heed what they hear (as Mark saith) and how they hear (as Luke phraseth it) thus the 29 verse expoundeth the former with the help of our Saviour's exposition of the Parable of the Tares, on which he had told us, Matth. 13. 39. The harvest is the end of the World. The reapers are the Angels. There is another notion of Gods harvest, Matth. 9. 37. and John 4. 35. where Gods harvest signifies a People inclined and prepared to hear, and to receive the Gospel. But withal this Parable of our Saviour may be of further use to us. The Kingdom of God is, &c. That is, such is the Providential dispensation of God, in gathering his Church by the Ministry of the Word, as mens casting of seed into the ground; when the Husbandman hath cast his seed into the ground, he is no more sollicitous about it, nor doth he expect to discern the motion of it, but having done what is his part, he sleepeth, and riseth again, leaving the issue to Gods Providence; the Earth brings forth fruit of it self, yet not without the influence of Heaven, both in the shining of the Sun, and the falling of the Dew, and of the Rain, neither doth its fruit appear presently in its full ripeness and perfection, but gradually is made perfect; first there appears the Blade, the Herb, then the Ear, then the Grain, which by degrees groweth to its full Magnitude, and then hardneth, and then the Husbandman putteth in his Sickle; so the Ministers of the Gospel ought faithfully to do their Parts, in sowing the seed of the Gospel, then not to be too sollicitous, but to leave the issue unto God; where the seed falls upon good Ground, the Word will not be unfruitful; the Minister of the Gospel doth not presently discern the fruit of his labour, he at first, it may be, seeth nothing of it, but is ready to cry out, I have laboured in vain, but tho the seed lie under the clods, and seems choaked with the corruption of Mans heart, yet if the Soul be one to whom it is given to know the Mysteries of the Kingdom of God, it shall Spring out, the Word will be found not to be lost; but first will spring the Blade, then will appear the Ear; the Fruit of the Word Preached appears by degrees, sometimes at first only by creating good inclinations in the Souls and desires to learn the way of the Lord more perfectly, then in acts further tending to perfection, at last in confirmed habits of Grace. It is not thus with all, in some the Word brings forth nothing but the Blade, a little outward Profession, which dwindleth away and dies; in some the Profession holds longer, but they never come to confirmed habits of Virtue and Holiness. But there will come an Harvest when God will come with his Sickle, to reap the Fruit of his Seed sown; therefore Men had need take heed what and how they hear. This I take to be the sense of this Parable.

30 And he said, Whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which when it is sown in the earth, is less than all the seeds which be in the earth.

32 But when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

We met with this Parable Matth. 13. 19. where the Reader will find we have given the sense of it. It is a Prophetical Parable, foretelling

\* Mat. 13. 31.  
Luke 13. 18.



foretelling the great Success that the Gospel, which at this time was restrained to a little corner of the World, and there met with small acceptance, should have, after Christs resurrection from the Dead, which Prophecy we find was fulfilled in the Apostles time, and hath been further fulfilling in all ages of the World since that time.

\* Mat. 13. 34.

33 \* And with many such Parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them, and when they were alone, he expounded all things to his disciples.

From hence we may gather that all the *Parables*, by which our Saviour instructed his hearers, are not recorded by the Evangelists, tho many be; and some mentioned by one, some by two of them, which are not recorded by the other, *as they were able to hear it*. Christ disdained not to accommodate his stile, and method of Preaching to his hearers capacity, neither will any faithful Minister of Christ do it; he Preacheth in the best stile, Language and Method that Preacheth best to the capacity, understanding, and profit of his hearers. Other Preachers do indeed but trifle with the greatest Work under Heaven, and please themselves with their own noises. That he did not speak without a Parable unto them, was, That he might speak with the best advantage for their Understandings, and their Memories, and have the greater influence upon their affections. For Similitudes have these three advantages. 2. That he might discern who came to hear him with a desire to learn, and be instructed by him, by their coming to him, to inquire of his Parables. For altho some of his Parables were plain, and easy to be understood, yet others of them were dark sayings, because the Doctrine taught by them was more Mystrious: Conscientious hearers would therefore come to have the Parables expounded to them; these were *those Disciples* mentioned v. 34. to whom he was wont to expound the Parables, in or by which he taught the Multitude. For other common hearers, their contenting themselves, with a mere hearing a sound of Words which they did not understand, was a sufficient indication, that they made no Conscience of their Duty, but were such to whom it was not given to know the Mysteries of the Kingdom of God, but such upon whom the Prophecy of the Prophet *Isaiah* was to be fulfilled, *Isaiah* 6. 9. 10.

\* Mat. 8. 24.  
Luke 8. 23.

35 \* And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship: And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: And they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still; And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that you have no faith.

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

This piece of History is related by *Matthew* and *Luke* as well as by our *Evangelist*, and that, with no considerable variations one from another; what in it wanteth Explication, may be found in the Notes on *Mat. 8. 23.* &c. Christ had been Preaching, and being wearied, and tyred with the multitude, still pressing upon him, gave order to cross the Sea, and to go over on the other side, then (to shew us he was truly Man, and took upon him the infirmities of our Nature) he composeth himself to Sleep upon a Pillow, in the hinder part of the Ship. There happeneth a great Storm of Wind (not without Christs knowledge and ordering,) that he might upon this occasion, both try his Peoples Faith, and also shew, his Divine Power in stilling the raging of the Sea. As Man he slept, but at the same time he was the true Watchman of *Israel*, who never slumbereth nor sleepeth. The storm increaseth till there was a great quantity of Water come into the Ship; and they were ready to perish. In the Mount of the Lord it shall be seen. God often forbears from helping his People till the last hour. Then they awake him, he riseth, rebukes the Wind and the Waves, useth no means, but by the Word of his Power, commandeth the Wind and Waves to be still, and he also rebuketh his Disciples for want of Faith, who yet did not discern that he was not Man only but the Almighty God, as appears by their Words, they said one to another, What manner of Man is this?

## CHAP. V.

\* Luke 8. 25. I

AND they \* came over unto the other side of the Sea, into the country of the Gadarenes.

2 And when he was come out of the ship, im-

mediately there met him out of the tombs, a man with an unclean spirit.

3 Who had his dwelling amongst the tombs, and no man could bind him, no not with chains.

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him.

5 And always night and day he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him.

7 And cryed with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion, for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave: And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choaked in the Sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind, and they were afraid.

16 And they that saw it, told them how it befel him that was possessed with the devil, and also concerning the swine.

17 And \* they began to pray him to depart out of their Coasts. \* See Acts 16.

18 And when he was come into the ship, \* he that had been possessed with the devil, prayed him that he might be with him. \* Luke 8. 32.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: And all men did marvel.

This Famous piece of History hath the testimony of three Evangelists, *Matthew*, *Mark* and *Luke*. We meeting with it in *Matthew*, did not only largely open what passages *Matthew* hath about it, but what both *Mark* and *Luke* have. See the Notes on *Mat. 8. 28, 29, 30.* &c. We shall only annex here some short notes. Interpreters judge the Country of the *Gadarenes*, and of the *Gadarenes* mentioned here to have been the same, sometimes receiving the denomination from one City, sometimes from another in it. Why the Devils are called *Unclean Spirits*, in Opposition to the Holy Spirit, &c. we have formerly shewed: As also Why they delight to be about Tombs. We have also shewed his Power, which (by Gods permission) he exerciseth upon Men, some he possesseth, and setteth the part of the Soul in them, (especially as to the locomotive faculty) these are properly called *Demoniacs* *ἐνδεδυμένους*; others he afflicteth more as a Foreign agent, offering violence to them. Others he more secretly influenceth, by Impressions and Suggestions: thus he still ordinarily worketh in the Children of disobedience, *Eph. 2. 2.* nor are the People of God free from this impetus, tho being succoured by Christ, they are not so ordinarily overcome. Of the mighty Power of the Evil Angels to break Chains and Fetters, we need not doubt, considering that tho fallen from their first righteousness, they yet have their natural Power as Spirits, I adjure thee by God, is no more then, I solemnly intreat thee: it hath not the force of, Swear unto me by God, (as some would have it.) *Matthew* mentioneth two of these *Demoniacs*, *Mark* and *Luke* but one; there were doubtless two, but probably one of them was not so raging as the others, and therefore less taken notice of. Some think one of these Men, was

was an *Heathen*, the other a *Jew*. Because the term *Legion* which the *Demoniack* gives himself is an *Heathen* term, signifying a Squadron of Souldiers, about six thousand or more, as some reckon. 2. *Christ was now in a Country full of Heathens*. 3. The Woman of whose cure we next read was a *Syrophœnician*. It is observable that a multitude of evil Spirits, is called by the name of the *Devil*; because tho considered as individual Spirits they are many, yet in their Malice and mischievous designs against mankind, they are as one. O that the People of God were as well united in designs for his Glory! Some Interpreters start a Question here, not very easie to be resolved, *viz. What made the Devils so desirous that Christ would not send them out of the Country*. Their Answer is not improbable. That it was a Paganish ignorant Sottish place. Where usually the Devil hath the best Markets, and the greatest Rule. For as it is said of Christ, that he could not do much in some places, where he came because of their *unbelief*: So neither can the Devil do much in some places, because of the *Faith* of the Gospel received by them. Hence it is observable, That as the Devil is not able to play his Game in any place amongst Christians, as he doth this Day amongst Heathens: So he hath much less Power at this day in places, where the Word of God is more generally known, and more faithfully Preached, than in other places where People are more Ignorant of the Scriptures, and have less faithful and frequent Preaching. In the latter he dealeth most by more inward Suggestions and Impressions. Our Learned Dr. *Lightfoot* observes it probable, that this City or Country was generally made up of *Pagans*, or Apostatized Jews, because they nourished so many *Swins*, which to the Jews were unclean Beasts. For other things relating to the Explication of this History, see the Notes on *Matth. 8. 24, 25, 26.*

\* Mat. 9. 1. 21 \* And when Jesus was passed over again by ship unto the other side, much people gathered to him, and he was nigh unto the sea.

\* Luke 8. 41. 22 And \* behold there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet.

23 And besought him greatly, saying, My little daughter lyeth at the point of death, I pray thee come, and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

This whole History also is recorded both by *Matthew* and *Luke*, and we have already in our Notes, upon *Matth. 9. 18, &c.* fully opened the several Passages of it mentioned by all the Evangelists, to which we refer the Reader. Christ was now come over again into *Galilee*, where tho the Temple was not, yet there were Synagogues, where the People did ordinarily assemble to worship God. Nor were they without order in these Synagogues, they had one whom they called the Ruler of the Synagogue, who directed, and ordered the Affairs of that particular Synagogue. It is more probable, that *Jairus* (here mentioned) was in that Sense so called, than because he was one of the Court of twenty three which the Jews are said to have had in every City.

\* Lev. 15. 25. 25 And a certain woman, \* which had an issue of blood twelve years.

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his cloths, I shall be whole.

29 And straightway the fountain of her blood was dried up, and she felt in her body, that she was healed of that plague.

\* Luke 6. 19. that 30 And Jesus immediately knowing in himself \* vertue had gone out of him, turned him about in the press, and said, Who touched my cloths.

31 And his disciples said unto him, Thou seeest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about, to see her that had done this thing.

33 But the woman fearing, and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

\* Chap. 10. 52. 34 And he said unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

See the Notes on *Matth. 9. 18.* upon this whole History; containing a passage which happened in the way betwixt the place, where our Saviour first heard of the Sicknes of *Jairus* his Daughter and his House, whither our Saviour was now going; we shall in these Histories observe our Saviour propounding several Questions to Persons, of the matter to which they related, he could

not be presumed to be ignorant, being as to his Divine Nature Omniscient, but he only propounded them for the bettering of the knowledge of those to whom or amongst whom he spake, that his Miracles might be more fully, and distinctly understood. So also he is said to have known many things (as here, that *Vertue was gone out of him*) which he only knew as he was God, and knew all things. It is also observable how Christ encourageth the first Rudiments of saving Faith in Christ. All that we read of this Woman, is, that she said, *If I may but touch the Hem of his Garment, I shall be whole*, this was much short of her owning and receiving him as her Lord, and Saviour. It amounted to no more, than a persuasion she had of his Divine Power, and goodness, and that with respect to the healing of a bodily Distemper, neither doth it import her believing him to be the Eternal Son of God, but one to whom God had Communicated a power of healing; in this confidence she cometh unto him, and toucheth the Border of his Garment, she is presently healed, Christ faith, *her Faith had made her whole*. Christ measureth her Faith by the light and means she had received, and accordingly rewards it, and if the Notion be true, that where he healed the Body, he also healed the Soul, this was the beginning of a greater Faith in her.

35 While he yet spake, there came from the ruler of the synagogues house, certain which said, Thy daughter is dead, Why troublest thou thy Master any further?

36 As soon as Jesus had heard the word that was spoken, he faith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he faith unto them, Why make you this ado, and weep? the damsel is not dead, \* but sleepeth.

\* Joh. 11. 11.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entreth in, where the damsel was lying.

41 And he took the damsel by the hand, and faith unto her, Talitha cumi, which is being interpreted Damsel, I say unto thee arise.

42 And straightway the damsel arose, and walked, for she was of the age of twelve years: And they were astonished with a great astonishment.

43 And he charged them straightly, that no man should know it: and commanded that something should be given her to eat.

There is nothing in this History needeth further Notes for Explication, than what we gave in the Notes on *Matthew 9.* to which I here refer the Reader. There is nothing more accountable in all the passages of our Saviours Life, recorded by the Evangelists. Then the Charges that he gave to several Persons healed by him. That no man should know it. Especially if we consider, 1. That he did not charge all so, he bid the Person possessed with the Devil, v. 29. of this Chapter, go home to his Friends, and tell them how great things the Lord had done for him. 2. That he could not expect to be concealed, had they yielded obedience, for his Miracles were done openly, and it was not like that all would keep silence, nay he commanded the Lepers to go and shew himself to the Priests. 3. Few of those thus Charged, did keep silence. Nor do we ever find that Christ reflected blame on them, from which yet we cannot acquit them. But we must not think to understand the Reasons of all Christs Actions and Speeches, he had doubtless wise ends in doing it, tho we do not understand them.

## CHAP. VI.

1 AND he went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogues, and many hearing him, were astonished, saying, \* From whence hath this? Joh. 6. 42. man these things, and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended at him.

We meet with all this, *Matth. 13. 53, 54, 55, 56.* See the Notes there. By his own questionless, is meant *Nazareth*, the place



place of his Education, tho *Bethlehem* were the place of his Birth, hence he was usually called *Jesus of Nazareth*. *Luke*, Ch. 4. 16. Nameth *Nazareth*, but tho (finding that place affixed in the Margent of our ordinary Bibles as a Paralel Text) I have also put it into the Margent, yet I cannot be confident, that this Text mentioneth the same motion of our Saviours. The constant practice of our Saviour on the Sabbath Days is observable, it is true, he had a Liberty there to Preach, and Expound the Scripture; but without doubt many things of Ritual Nature were there done, which our Lord was far from approving, their Assemblies being not Idolatrous, he Judged it no Sin to be present, the main things done there were of his Fathers Institution, for other things we never read our Saviour touched at them. Still the effect of our Saviours Preaching to the Jews, we find to be *Amazement* and *Astonishment*, but no *Faith*. Men may be affected by the Word that are not converted by it. That which troubled them, was, They could not imagine whence our Saviour had his Power to do those mighty Works? 2. To speak things importing such a Wisdom given unto him, they could not conceive how one that had never sat at the Feet of their Doctors, but had been bred up as a Mechanick, should have such Wisdom, and Knowledge, or such a Power to work Miraculous Operations. *Is not this the Carpenter.* This makes it appear probable that our Saviour did, till he was thirty Years of Age, work with *Joseph* in his Trade, whether of a *Carpenter* or a *Mason*. (For *Yehozab* signifies either.) It is certain he did not begin to appear publicly, and to Preach till he was thirty Years of Age, and it is not probable, that he lived all these Years in Idleness, the Son of Mary, the Brother of James, and Joses, and Judas, and Simon, that is, the Kinsman (as most interpret it) supposing Mary the Mother of our Lord had no more Children. I shall not Determine it. They say these four were the Children of Mary, Sister to the Mother of our Lord, and the Wife of *Cleopas*, Ch. 15. 40. Ch. 16. 1. we read of James, Joses and Salome, as the Children of that Mary, but of Judas, and Simon, we read not. And they were offended at him. That is, altho they heard such things from him, and saw such mighty Works done by him, as they could not but think required a Divine Influence, and Power, yet because by their reason they could not Comprehend, how one who had almost thirty Years lived as a Mechanick amongst them, should come by any such acquaintance with, or Extraordinary Influence from God, their Passion quickly went over, and tho they were more modest than with their Corrupt Teachers, to say he did this by the Devil, yet neither would they receive him, and believe him, but slighted and despised him; as if Gods Influence had been tied to their Schools of the Prophets.

\* *Luke* 4. 24. 4 But Jesus said unto them, \* A prophet is not without honour, but in his own country, and amongst his own kin, and in his own house.  
\* *Joh.* 4. 24.  
\* *See Gen.* 19.  
22. & 32. 25.  
\* *Mat.* 13. 58.

5 \* And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.  
\* *Mat.* 9. 35.  
\* *Luke* 13. 22.

6 And he marvelled because of their unbelief, \* And he went round about the villages, teaching. Experience tells us that Familiarity breedeth a Contempt. Our Saviour (tho there was a deeper Cause) assigneth this the cause why those of *Nazareth* paid him no greater respect. Unbelief in us, bindeth the Hands of God, he could there do no mighty Works, &c. He could not, not from a defect of Power, but the exercise of Divine Power, is always regulated by Wisdom, and in consistence with his Wisdom, he could do no mighty Works there: for the end of our Saviours Miracles being either to convert Unbelievers to the Faith of the Gospel, or to Confirm Weak Believers in it, he foresaw that the performing of Miracles there, would be without any saving effect, and suspended his Miraculous Power. Besides, he was highly provoked by their obstinate Infidelity, and would not Work great wonders amongst them. Only he Cureth a few Sick Persons, and he marvelled at their Unbelief: his Divine Doctrine was so Convincing, and the Fame of his Glorious Works done in places near them was so Universal and Credible, that there was just cause of his Rational wonder, that they did not Believe. Tho our Saviour left them in their Infidelity, he did not his Blessed Work, going round about the Villages Teaching. Still Preaching appeareth to have been our Saviours great Work, how light a thing forever some make of it. I cannot but observe, how little Reason Men have to Glory in, or to trust to any Eternal Privileges, how little other aids and Assurances, without the special Influences of Divine Grace, signify to the begetting of Faith, in Unbelieving Souls, and removing their Prejudices against the Doctrine of the Gospel. Christ's own Country is as bad as any other.

\* *Mat.* 10. 1.  
\* *Luke* 10. 1.  
|| Brags, it is here taken for money. Matthew saith neither Gold, nor Silver, nor Brags. Mark only nameth Brags. So all money was prohibited them.  
\* *Mat.* 10. 9.  
The word signifies a piece. Mark had before told us of the Election of the twelve, Ch. 3. 14. which neither Matthew nor Luke mention here, he giveth in value some us an account of their Mission, which is mentioned by both them what less than altho. The Instructions which he gave them, are much the same a farthing. with what we meet with in *Matth.* 10. and there opened. He

would have them upon their first Mission, commit themselves to, and find the Experience of the Divine Providence, and therefore he chargeth them. 1. To take no Money as a reward of their Pains. 2. Not to go provided with any Sustenance, or money to buy any, only they might take a Walking-stick in their Hands, for as *Matthew* reports it, he forbid them taking any Staves to bear Burdens, as well as any Scrips, or it may be he meant two Staves, that if one had any way Mis-carried, have been broken or lost, they might have another at Hand.

9 But \* be shod with sandals, and not put on two \* *Acts* 12. 8. coats.

Go in your ordinary Habits, making no Provision for your selves, as Travellers, who think they may need something before their return.

10 And he said unto them, In what place soever ye enter into an house, there abide, till ye depart from that place.

11 And \* whosoever shall not receive you, nor \* shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom † and Gomorrha in the day of judg-† *Gr.* 9. ment, than for that city.

*Matthew*, Ch. 10. gives us a larger Copy of the Instructions given by Christ to the Twelve, then doth either *Mark* or *Luke*, See these things opened in the Notes upon *Matth.* 10. 15.

12 And they went out, and preached, that men should repent.

13 And they cast out many devils, and \* anoin- \* James 5. 14. ted with oyl many that were sick, and healed them.

They Executed both the Trusts which Christ had reposed in them, Preaching the Gospel, and by Miraculous Operations confirming the Doctrine, which they brought to be from Heaven. John Baptist, and Christ, and the Twelve all Preached the same Doctrine, Repent. That is, turn from your former sinful Courses, which if Men do not, Christs coming will profit them nothing. And Anointed with Oyl many that were Sick. James directed, this Anointing with Oyl also in the Name of the Lord. It is disputed amongst Learned Men, whether this Anointing with Oyl, was the using of Oyl, as a Medicine, having a Natural Virtue (for it is certain in that Country, there were Oyls that were of great Natural force for healing) or only as Sacramental, and Symbolical, signifying what they did was from that Union of the Spirit of Christ, which they had received, not by their own Power or Virtue, and representing by Anointing with Oyl, that is an excellent Lenitive, the Refreshing and Recovery of the Diseased. But it is not probable, considering that our Lord sent the Disciples, to confirm the Doctrine of the Gospel which they Preached, that he should direct them in these Operations, to use means of a Natural force, and efficacy, which had at least much abated of the Miracle, besides James bids them Anoint the Sick with Oyl in the Name of the Lord. So as they doubtless used Oyl as Symbolical, testifying, that what they did was not by their own Power and Virtue. Nor did the Apostles always use this rite in healing. Peter and John used it not in their Healing the Lame Man, *Acts* 3. 6. In the Name of Jesus Christ (say they) arise and walk, v. 16. he declareth the use of it, only to shew, that Christs Name through Faith in his Name, was that which made the Lame Man whole. So that it being both a free Rite, which they sometimes used, and sometimes not, and a Rite annexed to Miraculous Operations to declare the effect was from Christ, not from their Power, in a Miraculous, and extraordinary, not in a natural and ordinary way of operation, the necessity of the use of it still is very impertinently urged by some, and as impertinently quoted by others, to prove the lawfulness of Ritual Impositions.

14 And king Herod heard of him for his name was spread abroad, And he said, that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 \* Others said, That it is Elias, And others said, \* *Mat.* 15. 14. That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John whom I beheaded, he is risen from the dead.

17 For \* Herod himself had sent forth, and laid \* *Luke* 3. 19. hold upon John, and bound him in prison for Herodias sake, his brothers Philips Wife, for he had married her.

18 For John had said unto Herod, \* It is not \* *Lev.* 18. 16. lawful for thee to have thy brothers wife.

19 Therefore Herodias had a || quarrel against || Or, as it him, and would have killed him, but she could ward grade, not.

20 For Herod \* feared John, knowing that he \* *Mat.* 14. 5. was a just man, and an holy, and || observed him, || Or, kept, and when he heard him, he did many things, and heard him gladly. saved him.

21 And when a convenient day was come, that Herod on his Birth-day, made a supper to his Lords, high captains, and chief estates of Galilee.

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me, whatsoever thou wilt and I will give it thee.

\* Eft. 5. 3. 6. 23 And he sware unto her, \* Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist.

25 And she came in straightway with haft unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry, yet for his oaths sake, and for their sakes that sat with him, he would not reject her.

27 And immediately the king sent an executioner, <sup>Or, one of his guard.</sup> and commanded his head to be brought. And he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

29 And when his disciples heard of it they came and took up his corps, and laid it in a tomb.

We meet with this History in *Matth. 14.* to which I refer the Reader, having there taken in the most considerable things in the Relation of the same thing by *Matthew* or *Mark*. *Mark* calleth him *Herod the King*, whom *Mark* & *Luke* called *Tetrarch*. *Herod* was *Tetrarch* of *Galilee*, but under that Title he exercised a Regal Power within his Province. The whole History teacheth us several things. 1. The Notion of a faithful Minister. He is one that dares to tell the greatest Persons of what they do contrary to the plain Law of God. 2. It also teacheth us the Malice of Souls Debauched with Lust. It was not enough for *Herodias* to have *John* in Prison, where he could do her no great Prejudice, she must also have his Head cut off. 3. The ill Influence of Corrupt Persons in Princes Courts. *Herod* had in his Government appeared no cruel Bloody Man. Our Saviour in great quiet Preached the Gospel, and wrought Miracles for the Confirmation of it within *Herod's* jurisdiction, in *Galilee* we find no inquiry made by *Herod* after him, no calling him in Question, and for *John the Baptist*, he did not only Tolerate him, but brought him to his Court, Reverenced him as a just, and holy Man, did many things upon his Instructions, heard him gladly, but by the Influence of *Herodias* (his Courtiers being at least silent in the Case) he is prevailed with, to put him to Death. 4. The Arts likewise of these Persons are observable, they take the advantage, of his Jollity on his Birth-day, when in the Excess of Mirth, it was likely he would be more easie and complying to grant their Requests. 5. We may also from hence learn the Mischief of Rash Oaths, and general Promises, especially when they flow from Souls Ignorant of the Law of God, for had *Herod* understood any thing of that, he could not have thought that his Oath could have been the Bond of Iniquity, or obliged him to any sinful Act. 6. We may also understand the Mercy of God to that People, who are Governed by Laws, whose Lives and Liberties do not depend upon the Will of any. 7. Lastly, We may observe how far Men may go, and yet be far enough from any saving Grace. They may have a Reverence for Godly Ministers, they may hear them gladly, they may do many things. The Hypocrite hath some principal Lust in which he must be gratified, and cannot bear a reproof as to that.

\* Luke 9. 10. 30 And the Apostles gathered themselves unto Jesus, and \* told him all things, both what they had done, and what they had taught.

When Christ chose the twelve, it is said, *Chap. 3. 14.* That he ordained twelve, that they should be with him, and that he might send them forth to Preach. And to have Power to heal Sicknesses, and to cast out Devils. So that till Christs Ascension, tho they went out from him to Preach and work Miracles, yet they ordinarily were with him, receiving further Instructions. When they had Preached, and in his Name wrought many Miracles, they again returned to Christ, and gave him account both of their Doctrine, and of the Cures they had wrought.

\* Chap. 3. 20. 31 And he said unto them, Come ye your selves apart, into a desert place, and rest a while, for there were many coming, and going, and they had no leisure, so much as to eat.

\* Mat. 14. 13. 32 \* And they departed into a desert place, by ship privately.

33 And the people saw them departing, and many knew him, and ran a foot thither, out of all ci-

ties, and outwent them, and came together unto him.

*Matthew* makes the cause of this motion of our Saviour's, to have been his receiving the Report of *Herod's* dealing with *John the Baptist*, as we often find him yielding to the Fury of his Adversaries. *Mark* Assigns another Reason (as there may be several Reasons or Motions of and to the same Action or Motion) viz. That both himself and his Apostles might have a little Rest. The place which he chose for his Retreat, is called a *Desert place*, not because it was wholly not Inhabited, but very thinly Inhabited. *Luke* saith, It was a *Desert place*, belonging to the City called *Bethsaida*, probably some large Forrest, or Common Pasture, which belonged to that City, and took a Denomination from it. It was a Place on the other side of the Water, for they went to it by Ship. But this Water was but a Lake, tho called the Sea of *Tyberias*, for the People fetching a little further compass about, went thither on Foot, and out went the motion of the Ship.

34 \* And Jesus when he came out, saw much \* *Mat. 9. 36.* people, and was moved with compassion toward *14. 15.* them, because they were as sheep not having a shepherd, and \* he began to teach them many things. \* *Luke 9. 11.*

When Christ came out of the Ship, on the other side of the Water, he found that the People had outwent the Ship, they were come about with a desire to hear the Word, he considered, what Miserable Priests and Teachers they had, so that they were indeed as Sheep without a Shepherd, having none but such as were as bad, or worse than none, tho he was weary, and came hither for some Rest, and Repose, yet he will deny himself as to his Bodily Cravings, to do good to their Souls, he first Preached to them, and Teacheth them many things, then he confirmed his Doctrine by a Miracle, the Relation of which followeth to v. 44.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed.

36 Send them away, that they may go into the Country round about, and into the villages, and buy themselves bread, for they have nothing to eat.

37 He answered, and said unto them, Give ye them to eat, and they say unto him, Shall we go and buy || two hundred penny-worth of bread, and || *The Roman penny, was in our money seven pence half penny, as Mat. 18. 28.* give them to eat?

38 He saith unto them, How many loaves have ye, go, and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them, to make all sit down by companies upon the green grass.

40 And they sat down by ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them, and the two fishes divided he amongst them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

We meet with the Relation of this Miracle, *Matth. 14. 15, 16, &c.* and shall again meet with it, *John 6.* *John* relates it with some more particular Circumstances, telling us it was *Philip*, that moved our Saviour to dismiss them so seasonably, that they might provide themselves Food, and making Christ to Propound the Questions to *Philip*, where they should buy Bread enough for them. He also tells us, that it was *Andrew* who told our Saviour, That there was a Lad there had five Barly-Loaves, and two Fishes. But all three of the Evangelists agree in the main, both as to the Quantity of Victuals, five Loaves, and two Fishes, and the Quantity of the People fed with them, Five Thousand, and the Number of the Baskets full of Fragments taken up, which was twelve. *John* also addeth the Effect of this Miracle upon the Multitude, *John 6. 14.* They said, this is of a Truth, that Prophet, that should come into the World. For further Explication of this piece of his Story. See the Notes on *Matth. 14. 15.* and on *John 6. 5, 6, 7, &c.*

45 \* And straightway, he constrained his disci- \* *Mat. 14. 22.* ples to get into the Ship, and to get unto the other *Joh. 6. 17.* side before unto *Bethsaida*, while he sent away the *Or, over against Bethsaida.* people.

46 And when he had sent them away, he departed into a mountain to pray.

If this Desert where Christ was, were as *Luke* saith, *Chap. 9. 10.* a desert belonging to *Bethsaida*, those words in *to* *against* *Bethsaida* are ill Translated unto *Bethsaida*, and the Marginal Note in our larger Bibles is better, over against *Bethsaida*. Our Saviour here first sends away his Disciples by Water, then he dismisseth the Multitude to go to their own Homes. Then he goeth up into a Mountain to pray. We find



Christ very often in the Duty of Secret Prayer, very often chusing a Mountain (as a place of Solitude for the performance of it, and very often making use of the Night for it, which is also a time of quietness and solitude, which lets us know that *secret Prayer* is necessary, not only for the bewailing and confessing, and begging pardon for our secret Sins, (for Christ had no such) but for our more free and more near Communion with God, for altho God filleth all places, yet we shall observe that God, in his more than ordinary Communion with the People, hath not admitted of company, of which *Abraham*, and *Moses*, and *Jacob*, and all the Prophets are sufficient instances.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toying in rowing for the wind was contrary unto them, And about the fourth watch of the night he cometh unto them, walking

\* See Luke 24. 28.

upon the sea, and \* would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer, It is I, be not afraid.

51 And he went up unto them into the ship, and the wind ceased, And they were fore amazed in themselves beyond measure, and wondered

52 For they considered not the miracle of the loaves, for their hearts was hardened.

See the Notes on *Matth. 14. 24.* By the Sea here is meant the *Lake of Genesaret*. The fourth Watch of the Night, was after Four in the Morning. The foregoing part of the Night, our Saviour had spent alone upon the Mountain in Prayer. They were fore amazed in themselves, and wondered. For they considered not, &c. Had they diligently considered, by what Power five Loaves, and two Fishes were Multiplied to a quantity, to feed five thousand Men, besides Women and Children, they would not have been amazed, either at the sight of Christ safely Walking upon the Water, or at the Wind ceasing when he came into the Ship; but these things had not made that due impression upon their Hearts, which they ought to have done: The time was not yet come, when Christ would have his Divine Nature fully revealed to them; and till he opened their Eyes, and wrought in their Hearts a full persuasion of that, it was not in their power so to apprehend it, as to give a full assent to it, and according to Act. This is that which is here called Hardness, or Blindness of Heart.

53 And when they had passed over, they came into the land of Genesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entred into villages, or cities, or country, they laid the sick in the streets, and besought him that \* they might touch if it were but the border of his garment, and as many as touched || him were made whole.

\* Chap. 5. 27, 28. Acts 19. 12. || Or, it.

See the Notes on *Matth. 14. 34, 35, 36.* The Charity of this People to their Sick Neighbours, is very commendable, and instructive of us as to our Duty to do good to others, as to their Bodily wants, and necessities so far as we are able; but how much greater is that Charity, which is shewed to Peoples Souls, inviting them to Christ, that they may be Spiritually Healed? It was not their touching the hem of his Garment, nor of his Body, which Healed these Sick Persons, those who had an Hand in Crucifying of him did both; it was the Virtue that went out from Christ, upon the testimony of their Faith, by coming to him, and touching, and desiring to touch the Rem of his Garment: neither is it Mens coming to the Congregation, and hearing the Word of God that will heal Mens Souls, unless there goeth forth a Divine Power from the Spirit of Grace upon Mens Hungring and Thirsting after Christ in his Ordinances, and by Faith, laying hold upon the Promise exhibited in the Preaching of the Gospel.

## CHAP. VII.

1 Then came together the Pharisees, and certain of the Scribes, which came from Jerusalem.

|| Or, common.

2 And when they saw some of his disciples eat bread with || defiled (that is to say, with unwashen hands) they found fault.

3 For the Pharisees, and all the Jews, except they || Or, diligently wash their hands || oft, eat not, holding the traditions of the elders.

|| Or, diligently wash their hands || oft, eat not, holding the traditions of the elders.

4 And when they come from the market, except they eat not. And many other things there be which

they have received to hold, as the washing of cups, and || of pots, and of brasen vessels, and of || tables.

|| Sextarius is about a pint and a half. || Or, Bids.

5 Then the pharisees, and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands.

6 He answered, and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, \* This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do.

9 And he said unto them, Full well ye || reject the commandment of God, that ye may keep your || Or, your own tradition.

10 For Moses said, \* Honour thy father, and thy mother; and \* who so curseth father or mother, let him die the death.

\* Exod. 20. 12. Deut. 5. 16. \* Exod. 21. 17. Lev. 20. 9. Prov. 20. 20. \* Mat. 15. 4. free.

11 But ye say, \* If a man say to his father or mother, it is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father, or his mother.

13 Making the word of God none effect through your tradition, which ye have delivered; and many suchlike things do ye.

See the Notes upon the nine first Verses of the fifteenth of *Matthew*. By the Notions of *Traditions*, our Saviour understandeth not such things as were delivered to them by God in his Law, but such things as were delivered to them by the *Elders*; that is, their *Rulers* in the Church in the former times, for v. 9. he opposeth *Traditions*, to God's *Commandments*, and saith the latter were neglected by their zeal for the former: To give countenance to which *Traditions*, as the *Papists* would impose upon us to believe, that Christ communicated some things to his Apostles, and they to the Primitive Churches, by word of Mouth, which have been so transmitted from Age to Age; so the *Jews* pretended that God communicated his Will in some things to *Moses*, which *Moses* did not publish to the People. And as the former pretend a power by Christ left to the Church to determine *Rituals*; so the *Pharisees* (their true Predecessors) pretended a such like power amongst others, besides the *divers Washings* mentioned by the Apostle, *Heb. 9. 10.* amongst the *Carnal Ordinances imposed only until the time of Reformation*; they had invented many other *washings*, as *Sepimenta Legis*; Hedges to the Divine Law. They washed their Hands often, when they came from Market, or before they did eat; not for Decency and Neatness, but out of Religion, lest they should have been Defiled by touching any Heathens, or any polluted things; and not their Hands only, but their Pots and Cups, their Beds and Tables, and *Brasen Vessels*; (as indeed there is no stop, when once Men have passed the Hedge of the Divine Institution,) of which *Papery* is a plentiful instance, where it is hard to discern an Ordinance of God in the rubbish of their superstitious *Traditions*. And 'tis very observable, that superstitious Men are always more fond of, and zealous for, the *Traditions* of Men in their Worship, than keeping the *Commandments* of God; It is with the *Papists* more heinous to Violate *Lent*, than to Violate the *Sabbath*; for a *Priest* to Marry, than to commit Whoredom. This zeal in them ordinarily produceth a neglect, or slight esteem of the plain *Commandments* of God. So it did in the *Pharisees*, v. 9. upon which our Saviour calleth them *Hypocrites*, v. 6. and telleth them, This *worshipping* of God was vain, sinful, and idle, and impertinent; there was in it a derogating from the Authority of God, and arrogating of an undue Authority to themselves, by their *Commands*, making those things necessary, which are not so; and, as commonly it happeneth, when Humane inventions are over urged, and multiplied, some are urged destructive of the Divine Law; so it was with those *Pharisees*, so they had done as to the fifth *Commandment* (of which we have spoken plentifully in our Notes on *Matthew 15. 2.*) Our Saviour goeth on, shewing their ignorance and blindness in imagining that any person could be Defiled by eating with unwashen Hands.

\* Mat. 15. 10.

14 \* And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

Our Saviour's calling all the People unto him, before he spake what next followeth, and his Prefacing that Discourse with, *Hearken every one of you, and understand*; Lets us know that what he was about to say, was a point of great moment, well worth their learning, and observation.

\* Mat. 15. 10.

15 \* There is nothing from without a man, that entering into him, can defile him; but the things that come out of him, those are they that defile the man.

<sup>\*Matth. 11. 15.</sup> 16 \* If any man hath ears to hear, let him hear.

The addition of these words, *If any man hath ears to hear, let him hear*, confirm what I observed before, that our Saviour look't upon what he said as a truth of very great moment, and, with all, as such a notion which carnal Hears and superstitious Persons, had no Ears to hear. This great truth was, *That a man in the sight of God, (for of such defilement he alone speaketh) could be defiled by nothing but what came from within him.* How easily would a Popish Doctor have answered this? Doth not Disobedience to the Churches Commands, come from within us? Our Saviour therefore must be understood of such things as come from within, in disobedience to the Commands of God, such are those which he mentioneth, v. 21, 22. For all things that come from within, do not defile the Man. And it is true, that a Disobedience to the Commands of any Power, whether Civil or Ecclesiastical, is a thing which cometh from within and defileth a Soul, if it be a disobedience in such things which God hath given them a Power to command, but if not, the case is otherwise.

<sup>\*Matth. 15. 15.</sup> 17 And when he was entred into the house from the people, his disciples \* asked him concerning the parable.

That is concerning the Saying of his, which appeared to them dark: For a Parable sometimes in Scripture signifieth no more, *Plal. 49. 4* yet one would think that our Saviour's Saying was plain enough: But Custom is a great Tyrant. The prejudice they had received from their superstitious Teachers, blinded them, and lockt up their Souls from receiving true and spiritual Instructions; we see the same thing every day. What an heinous thing do the blind Papists think it is to eat *Flesh in Lent*, or on one of their *Fish-days*? never considering by what Law of God any men are restrained in such things. Our Saviour in the next words checks their blindness.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entred into the man, it cannot defile him?

19 Because it entred not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

<sup>\*Gen. 6. 5. & Eccl. 10.</sup> 21 \* For from within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

<sup>Gr. Crethorais, nifi, wickedness.</sup> 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these things come from within, and defile the man.

Christ checketh his Disciples for understanding things no better. Ignorance is more excusable in those who are strangers to God and Christ, than in those that have relation to him. In our Saviour's enumeration of those things which come out of the heart, several things are reckoned up, which are the overt actions of the tongue, eye, hands; but our Saviour saith, all these flow from the heart: For the actions of the outward Man, are but the imperate actions of the Will, and things past the imaginations and understanding, before they come at the Will, to be chosen or rejected. Here are but some Sins reckoned instead of many, for it is true of all our evil actions, that they are first hatched in the heart, and are first entertained in our thoughts, in our understandings, then chosen by our Wills, and then the bodily members are commanded by the Soul to the execution of them. Mark reckoneth more than Matthew, but in both, the enumerations are imperfect, and some Sins are named instead of all. Nothing but Sin defileth the Man: Sin hath its first rise in the heart, and floweth from thence. See further the Notes upon *Matth. 15. 18, 19, &c.*

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entred into an house, and would have no man know it, but he could not be hid.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

<sup>|| Or, Gentile.</sup> 26 The woman was a || Greek, a Syrophenician by nation, and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled, for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes Lord, yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon her bed.

Matthew recordeth this History with several considerable additions. See *Matthew 15. 21.* where we have largely opened it.

31 \* And again departing from the coast of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. <sup>\*Matth. 15. 29.</sup>

32 And \* they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. <sup>\*Matth. 9. 32.</sup>

33 \* And he took him aside from the multitude, and put his finger into his ears, and \* he spit, and touched his tongue. <sup>\* Chap. 8. 23. John 9. 6. \* John 11. 41, & 17. 1. \* John 11. 33. 38.</sup>

34 And looking up to heaven, \* he sighed, and said unto him, Ephphatha; that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he \* charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. <sup>\* Chap. 5. 43.</sup>

37 And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

This History is recorded by Mark only. And again departing from the coasts of Tyre and Sidon, (We heard, v. 24. of his going into those Coasts; some think that our Saviour did not go out of the Jewish Country, tho he went to the Coasts of Tyre and Sidon, which were Pagan Countries) he came to the sea of Galilee, through the midst of the coasts of Decapolis. That Decapolis was an Union of ten Cities so called, is plain by the Name; but what those Cities were, and whether they lay on the same side of Jordan, that Galilee did, or on the other side of Jordan, is disputed: most think they lay on the Galilean side. One that was deaf, and had an impediment in his speech: Some think that he was Dumb, but the Word signifies one that spake with difficulty; so as it is likely his Deafness was not natural, (for all naturally Deaf, are also Dumb; we learning to speak by hearing) besides that, it is said after the Cure, that he spake plain, it was probably an accidental Deafness, happening to him after that he could speak. Their beseeching Christ to put his Hand upon him, proceeded from their observation of him very often to use that rite in his Healing sick Persons. And he took him aside from the multitude, not seeking his own Glory and Ostentation, and put his finger into his ears, and spit, and touched his tongue: All these things were ex abundanti, not necessary actions, or naturally efficacious for his Cure, but our Lord sometimes used no signs, or rites, sometimes these, sometimes others, as it pleased him. And looking up to heaven, he sighed, pitying the condition of humane nature, subject to so many miseries, defects, and infirmities, and faith, Ephphatha, that is, Be opened. By the Word of his Power, he made the World; and by the Word of his Power, he upholds it, and by the same Word of his Power, he restoreth any lapsed, or decayed part of it. He speaks, and it is done. And straightway his ears were opened: Nature obeyeth the God of Nature. Concerning his Charge of them not to publish it, and their disobedience to it: I have had occasion once and again to speak, and must confess I can neither satisfie my self in the reason from my own thoughts, nor from what I read in others. This Miracle hath no other effect than the People, Astonishment, and Confession, that what he did was well done; which was the common effect of Christ's Preaching, and Miracles upon the most.

## CHAP. VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfie these men here with bread in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes, and he blessed, and



and commanded them to set them also before *them*.

8 So they did eat, and were filled, and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand, and he sent them away.

All these verses gives us an account of another Miracle wrought by our Saviour, of the same Nature with the other which we had, Chap. 6. only there five thousand (besides Women and Children) were fed, with five Loaves and two Fishes, here, four thousand are fed, with seven Loaves, and a few Fishes, there twelve Baskets full of fragments were taken up, here but Seven. We meet with the same History *Matth. 15. 32.* see the Notes on that place. Both Miracles testified Christ to have acted by a Divine Power, and were certainly wrought to prove, that the Doctrine which he delivered to them was from God; both of them shew the compassion that he had for the Sons of Men, shewed to them not only with relation to their *Spiritual*, but also to their *Corporal wants*, and Infirmities. In both of them is commended to us, from his great example, the religious custom, of *begging a blessing upon our food*, when we sit down to it, and receiving the good creatures of God, with *Thanksgiving*. From both of them we may learn, in the doing of our duty, not to be two solicitous, *what we shall eat, or what we shall drink*. God will some way or other provide for those, who neglect themselves to follow him. From both we may also learn our duty to take a provident care, to make no wast of the good things, which God lends us. These are the chief things this History affordeth us for our Instruction.

\* *Matth. 15. 39.*

10 And \* straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha.

\* *Matth. 12. 38.*  
\* *16. 1 John*  
6. 3..

11 \* And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

*Matthew* saith, he came into the Coasts of *Magdala*, it is probable they were two contiguous tracts of Land, we often read of the Pharisees coming to our Saviour to ask a Sign, had they not Signs? What were all the Miracles he wrought but Signs of his Divine Power, and Mission? but they ask for a Sign from Heaven, such a Sign as *Moses*, *Joshuah*, and *Elijah* gave them, by this means making a trial of his Divine Power. Our Saviour who never wrought Miracles to satisfy Mens curiosity, but only to confirm their Faith, refuseth to shew them any such Sign as they desired, and leaves these Coasts.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

\* *Luke 12. 1.*

15. And he charged them, saying, \* Take heed, and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is because we have no bread.*

\* *Chap. 6. 52.*

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread, \* Perceive ye not yet, neither understand? have ye your hearts yet hardened.

18 Having eyes, see ye not? and having ears, hear ye not, and do ye not remember?

\* *Matth. 14. 20.*

*Chap. 6. 43.*

*John 6. 13.*

\* *Matth 15. 37.*

2. 8.

19 \* When I brake the five loaves, amongst five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And \* when the seven amongst four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that you do not understand?

We met with this whole History, with some Additions in *Matth. 15. 5, 6, 7, &c.* See the Notes there. It teacheth us both a Lesson of *Humane frailty*, and what is our *Christian duty* of our frailty, in not considering the works of the Lord for us, so as to make any use of them, for the time to come, God doth his great works of Providence, to be had in Remembrance, and that not only, with respect to himself, that he might be glorified by us, upon the remembrance of them, and this not only by our rejoicing in him, but also by our trusting in him, and not desponding under such like Difficulties, as God by any of them hath delivered us from, and also with respect to our duty, that we might in present exigencies, relieve our selves from former experiences, and if we do not thus conceive of Gods dispensations, we do not perceive nor understand, the meaning and will of God in them; tho we have Eyes, we see not, tho we have Ears, we hear not, and in remembering, we remember not, our remembrance is of no benefit, no advantage at all unto us. Our Saviour indeed, did not at all speak

here of *bodily Bread*, tho he did bid them beware of the Leaven of the Pharisees, and Herod, he spake to them about the Doctrine of the Pharisees, and so *Matthew* tells us, they (after this reproof) considered, tho he (after his accustomed manner,) spake to them under a Parabolical expression. Saith he, what though you have forgotten to bring Bread, do not you know, have not I by two Miraculous operations, taught you that I am able to furnish you with Bread, tho you have none, or such a quantity as is very insufficient? God expecteth of us, that we should so keep in mind his former dispensations of Providence to us, under Straights and Difficulties, as to trust in him, when his Providence brings us again into the like difficulties, yet not declining the use of any reasonable and just means, for providing for our selves. Thus *David* knew, and understood, that God had delivered him from the *Lion and the Bear*, while going against *Goliath*, *1 Sam. 17.* he made it a ground of his confidence, *1 Sam. 17.* so also *Psal. 116. 8.* and *Paul* when he concluded God would deliver, because he had delivered. *God Psal. 74. 14.* when he brake the *Heads of Leviathan in pieces*, gave him to be meat to the People inhabiting the Wilderness, he intends former mercies to be food for his People, in following Straights and Exigencies.

22 And he cometh to Bethsaida, and they bring a blind man to him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hand on him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that, he put his hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, \* *Matth. 24.* Neither go into the town, \* nor tell it to any man *Chap. 5. 43.* in the town.

This Miracle is only mentioned by *Mark* particularly, possibly because of two singularities in it. 1. With reference to the signs he used. 2. With reference to the gradual cure. Our Saviour sometimes used some signs in his Miraculous operations, sometimes he used none, but by the Word of his Power alone healed them; in the signs he used, to let the People understand there was nothing in them, he often varied, sometimes he laid his hands upon them, sometimes he took them by the hand, sometimes he used one Sign, sometimes another. Here. 1. *He takes the blind Man by the Hand.* 2. *He leads him out of the Town*, the Inhabitants being not worthy to see a Miracle, it was one of the Cities upbraided by our Saviour for their Impenitency and Unbelief, *Matth. 11. 2.* 3. *He spit on his Eyes.* So *Chap. 7. 33.* 4. Then he twice put his hands on him. 2. Christ was wont to heal at once, here he healed by degrees, so as the healing of this Blind Man, was a true pattern of his healing spiritual Blindness, which usually, is done gradually, but perfected at last as this bodily cure was.

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, \* Whom do men say \* *Matth. 16. 13.* that I am. *Luke 9. 18.*

28 And they answered, \* John the Baptist, but \* *Matth. 14. 2.* some say, Elias, and others, One of the Prophets.

*Herod*, and those that followed him, judged Christ to be John the Baptist raised from the Dead, or to have the Soul of John the Baptist, clothed with other flesh. Others conceived him to be *Elias*, of whom they were in expectation, that he should come before the *Messias*. Others thought he was *Jeremias* as *Matthew* saith, or one of the old Prophets, they could not tell what to determine of one who appeared to them in the shape of a Man, but did such things as none could do, but the Divine Power either immediately, or mediately, putting forth it self in a humane body.

29 And he saith unto them, But \* whom say ye that I am? And Peter answereth, and saith unto him, Thou art the Christ. *\* Matth. 16. 16.* *Luke 9. 20.*

30 And he charged them that they should tell no man of him.

*Luke* reports no more of this than *Mark*, but *Matthew* reports it much larger, giving us a further reply of Christ to Peter. (See the Notes on *Matth. 16. 15.*) which we have there discoursed largely upon. I shall only say here, That if so great a point as *Peters Primacy*, had been understood by Christs Disciples of that age, to have been settled by that answer of our Saviour, it is likely two of the Evangelists would not have omitted an account of it. If they had forgotten it, there is no doubt but some or other of Christs Disciples, would have put them in mind of it. Our Saviours charge that they should tell no Man of him, seemeth to him, that altho our Saviour was willing to be taken notice of as a Prophet, yet he was not willing as yet to be taken notice of as the *Messiah*, or Son of God, which latter *Matthew* reports as added to his Confession; and perhaps both *Mark* and *Luke* in their following Words, give us the Reason, for if we observe it, he immediately falls into a discourse of his suffering, and he might possibly think,

think that a weak Faith of his Divine Nature would be overthrown by the sight of his subsequent sufferings. So that he reserved the publication of himself to be the Son of God, until such time when (as the Apostle saith, *Rom. 1. 4.*) he was declared so with Power, according to the Spirit of Holiness, by his Resurrection from the Dead.

\* Math. 16. 21.  
\* 17. 22.

31 And \* he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Our Lord is elsewhere said to have taught his Disciples, according as they were able to bear, or to hear, what he spake unto them. He did not at the first teach them that he must suffer Death, the Doctrine of the Cross of Christ; was like new Wine not fit to be put into old Bottles; yet necessary to be taught them, lest when they saw it soon after they should have been offended, as indeed they were to some degree, notwithstanding the Præmonition they had of it. With the Doctrine of his suffering, he joyneth also the Doctrine of his Resurrection the third day. So saith *Matthew*, *Mark* saith after three days, *which* seemeth to be a difference between the two Evangelists, and also a Difficulty, when it is certain that our Saviour did not lie three entire days in the Grave. But either *Mark* reckons the time from his first being betrayed and apprehended, so it was after three days, and *Matthew* speaketh only of the time which he lay in the Grave, that was but part of three days, or else it was the fault of our translators to translate *after*, because indeed it often so signifies, when as it sometimes signifies *in*, which had better fitted this Text, to make it agree with *Matthew*. This is *Grotius* and *Beza's* observation, (see his Notes the Text,) and is abundantly justified by *Matth. 27. 64.* where his Adversaries desired of *Pilate*, that the Sepulchre might be made fast, *ut non revivisceret* until the third day, because he had said while he was alive *post tres dies resurget* after three days I will arise, which if they had understood of, after the third day fully spent, they would not have petitioned, that the Sepulchre should have been made fast only until the third day, but it is plain they understood it the third day, he would rise. So after three days, here is, After the third day is come, not after the third day is past, which neither agrees with *Matthew*, nor yet with the Truth. If any desire further to make out this Notion, he may read the Learned *Beza's* his larger Notes on this verse.

32 And he spake that saying openly, and Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan, for thou favourest not the things that be of God, but the things which be of men.

It is from hence manifest, that notwithstanding the Confession of Peter, that he was the Christ, yet they had a very imperfect knowledge of the business of the Redemption of Man by the Blood of Christ, and a very imperfect Faith, as to the Hypostatical Union of the Divine, and Humane Nature in the one Person of the Redeemer, for had Peter known these things, he would have seen a necessity of Christs Dying and Resurrection from the Dead, in order to the Redemption and Salvation of Man, and would neither have dissuaded our Saviour from it, nor doubted of the Truth of what was spoken by him, who was the Truth and could not Lye. Our Saviours telling him *seest thou favourest not*, might have been more favourably translated, Thou understandest not, or thou mindest not, and must not be understood of a total ignorance, or regardlessness, or not relishing, but of a partial knowledge, the want of a due regard to, or favour of the things of God. Thou preferrest thy carnal affection to me, and indulgest thine own desires to the hinderance of the honour and Glory of God, and the Salvation of Souls, which I came to purchase by these my sufferings, and so art a Satan, an Adversary to me, who came to fulfil the Will of my Father, and must not therefore give the least Ear to thee, who, in what thou sayest, dost but seek, and take care to please thy self. This leadeth him to the following discourse.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

Our Saviour hearing Peter so stumble at the news, he told him, and the rest, of the cross which himself was to endure, and taking notice of his exceeding fondness to gratify himself, to the prejudice of a far greater good, he now tells them the Law of his Discipleship, that as he was not to please himself nor to decline afflictions for the Gospel, so neither must any who would be his followers, they must all deny themselves, take up the Cross, and follow him. And because this was an hard saying to Flesh and Blood, and what was to be their certain lot, he presseth it upon them by several Arguments to the end of this Chapter. See more in the Notes on *Matth. 10. 38.* & *16. 24.*

\* Joh. 12. 25.

35 For \* whosoever will save his life, shall lose it, but whosoever shall lose his life for my sake and the gospels the same shall save it.

We met with this Argument twice in *Matthew*, to the Notes upon which I refer the Reader, *Mark* adds those words, and for the Gospel, thereby teaching us, that a suffering for the sake of

the Gospel, which therefore owning the Propositions of it, or living up to the Precepts, is by Christ accounted a suffering for Christs sake. *For* here must signifie *Life*, (as it is translated) for a Man cannot lose his Soul for Christs sake and the Gospels. The meaning is, He that will deny, and abandon me, and my Gospel, out of a desire to save his temporary Life, shall lose it, or at least shall lose his Souls portion in a better Life. But he that is willing to lose his Life, or will run the hazard of it, for my sake, for his owning, and professing me, and the Faith of my Gospel, or living up to the rules, shall either save it in *Specie*, by the special workings of my providence for him, delivering him out of his Persecutors hands, or shall be recompensed with an eternal Life, of much more value.

36 But \* what shall it profit a man, if he shall \* Luke 9. 25 gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

*Luke* saith, if he loose himself and be cast away. Tho *For* was rightly translated *Life*, in the former verse, the sense justifying that translation of it there, yet here it is as truly translated *Soul*, for there are many things, which Men value in Proportion with their Lives, their Honour, Estates, nay many value their Lusts above their Lives, and Christ himself here teacheth us, that his Disciples ought to value his Honour and Glory, and their steady profession of Faith and Holiness above their Life, because he that will lose his Life shall save it. See the Notes on these words, *Matth. 16. 26.*

38 \* Whosoever therefore shall be \* ashamed of \* Luke 9. 26. me, and of my words in this adulterous and sinful \* See Rom. 1. 16. generation, of him also shall the Son of man be \* 2 Tim. 1. 8. ashamed, when he cometh in the glory of his Father, with the holy angels.

These words occurring twice in *Matthew*, 10. 33. Ch. 16. 27. have been before spoken to, see the Notes on those Texts. *Luke* repeats them most perfectly, as here they are recorded. *Mark* expounds *Luke's* Words, where he saith that Christ shall come in his own Glory, and of the Father, and of the Angels. By the Glory of the Holy Angels, is meant no more than attended by the Holy Angels, according to *Matth. 13. 41.* and *1 Thessal. 4.* and other Scriptures. *Matthew* saith Ch. 16. 27. For the Son of Man shall come in the Glory of his Father, with the Angels, and then he shall reward every Man according to his Works, Ch. 10. 33. Whosoever shall deny me before Men, him will I deny also before my Father which is in Heaven. There are two Passions which prevail upon Men, to make them Apostatize in a day of Temptation, Fear and Shame, the first prevailed upon Peter, in the High Priests Hall. The second we find no instance of any good Man guilty of in Holy Writ, and it most certainly argues a rotten, and a corrupt heart. When Men think it beneath their Honour, and quality to own the despised, and maligned truths and ways of God, this is not only a denial of Christ, but the most inexcusable denial of him. Nor can any such persons look for any thing less at the hands of Christ, than that he should think it much more beneath his Honour and Dignity in the day of Judgment to own them.

## CHAP. IX.

1 \* AND he said unto them, Verily I say unto \* Math. 16. 28. you, that there be some of them that stand \* Luke 9. 27. here, which shall not tast of death, till they have seen the kingdom of God come with power.

To tast of Death, is the same with to Dye, or to begin to Dye, or to experience Death, compare with this Text, *Psal. 34. 8.* *Luke 14. 24.* *Joh. 8. 52.* *Heb. 2. 9.* *Heb. 6. 4. 5.* *1 Pet. 2. 3.* till they have seen the Kingdom of God come. Our Evangelist addeth with Power. It cannot be meant of the day of Judgment, unless in the type of it, which was in the destruction of *Hierusalem*, (of which many understand it) for some of the Apostles, more doubtless of Christs Disciples, outlived the fatal ruin of that once Famous City. Others understand here by the Kingdom of God, Christs Resurrection from the Dead, when Christs Kingdom began to be fully made known, *Acts 10. 42.*

2 And after six days, Jesus taketh with him, Peter, \* Luke 9. 28. and James, and John, and leadeth them up into an high mountain apart by themselves, and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses, and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were fore afraid.

7 And



7 And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son, hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.

Both *Matthew* and *Luke*, as well as *Mark*, bear record to the Truth of this History. See the *Notes* on *Matth. Ch. 17. 1.* Our Saviour was pleased thus to fortify these three of his Disciples against his Passion, which they were soon to see. And also to confirm their Faith as to his *Divine Nature*; why *Moses* and *Elias*, rather than any others appeared, is but a curious question of no great use to us, if resolved, and not possible to be resolved. These three Disciples, by this Apparition, saw our Saviour owned by *Moses*, who gave the Law, and by *Elias*, in great repute both of them with the Jews. The three Disciples could know neither of them (dead many hundreds of years before they were in being) but by *Revelation*: probably Christ told them who they were, what their Discourse with Christ was in the general, *Matthew* telleth us. There is no considerable thing in this *Evangelists* Relation, which we did not meet with in *Matthew*, which may supersede any further Labour about it here.

11 And they asked him, saying, Why say the

\* *Mat. 17. 10.* scribes \* that *Elias* must first come?

12 And he answered, and told them, *Elias* verily cometh first, and restoreth all things, and

\* *Psal. 22. 6.*

*Isa. 53. 2. &c.*

\* *Phil. 2. 7.*

suffer many things, and \* be set at nought.

13 But I say unto you, that *Elias* is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Christ had been telling his Disciples that he should suffer. The Jews had a Prophecy, not only that the *Messias* should come, but that he should be cut off, *Dan. 9. 26.* but not for himself. Only this hindered, the certainty of their persuasion, that Christ was he, because *Elias* was not yet come, whom they did expect, *Mal. 4. 5.* for they expected the coming of *Elias* in Person, when as the Prophecy was to be understood of one in the Spirit, and Power of *Elias*, as the Angel expounded it, *Lu. 1. 17.* They also expected that *Elias* when he came, should make a great change in their World, and bring all things again into order, but still their Eye was upon a secular Change, and a restoring of them to that Liberty of their Country, which they formerly enjoyed, whereas the Prophecy, *Mal. 4. 6.* is expounded by the Angel, *Lu. 1. 16, 17.* And many of the Children of Israel shall be turned to the Lord their God --- to turn the Hearts of the Fathers unto the Children, and the disobedient to the Wisdom of the just, to make ready a People prepared for the Lord. The Disciples being Jews, were under the prejudices of these Notions about *Elias* to commonly received by the Doctors of their Church, and the Generality of their People. To this our Saviour Answers, The thing was true, *Elias* (that is one in the Spirit and Power of *Elias*) was according to the Prophecy of *Malachy* to come, before the *Messias*, but they had over-lookt him, for indeed this *Elias* was come, *Matth. 11. 14.* and by his Preaching the Doctrine of Repentance, for the Remission of Sins, had endeavoured to restore all things, that is, to make a great change in the Hearts, and lives of the Jews, but they had put him to death, he further telleth them, That *John* had told them of the Son of Man, that he must suffer many things, and be set at nought. He did indeed tell them so, when *John 1. 29.* he pointed to him passing by, and said, Behold the Lamb of God who taketh away [or taketh up, or beareth] the Sins of the World. So that this was no just prejudice to their believing, that he was the true *Messias*.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye

|| Or, among your selves.

When Christ came down from the Mountain of Transfiguration, to his Disciples, which he had left at the Foot of the Mountain, he saw a great Multitude got together about them, and discerned some Scribes (Companions of the Pharisees and Teachers of the Law) mixing themselves with his Disciples, and Arguing with them. They had often attempted our Saviour to no purpose, but their own Shame and Confusion, in his absence they fall in with his Disciples, who were yet raw in the Faith, over them

they hope to get a great Conquest. The Evangelist doth not plainly tell us what the subject matter of their Discourse was. There be no question but the Scribes in this Discourse pursued their Design to expose, and vilify Christ, and his Disciples, and to that purpose taking advantage of our Saviours absence, discoursed with them about many Things, yet Mr. *Calvin* doth (not improbably) judge that a great part of their Discourse, was about our Saviours Casting out of Devils, and their Power in that thing derived from him, they being at the present non-plust, and not able to exert that Power in the casting out of a Devil, with which one was possessed, who in our Saviours Absence was brought to them. That which maketh this probable, is not only that this Act of our Saviour more troubled and Gall'd them, than any other, and put them to that miserable Refuge, (out of which our Saviour had lately beaten them) to say, That he cast out Devils, by Beelzebub the Prince of Devils, but also that when our Saviour coming in to the timely Rescue of his Disciples, asks the Scribes. What Question you among your selves, it is said.

17 And \* one of the multitude, answered, and \* *Luke 9. 38.* said, Master! I have brought unto thee my son, which hath a dumb spirit.

18 And whosoever he taketh him, he || teareth || Or, dasheth him, and he foameth, and gnasheth with his teeth, him. and pineth away, and I spake to thy disciples, that they should cast him out, And they could not.

19 He answered him, and said, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him, And \* *Chap. 1. 25.* when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times, it hath cast him into the fire, and into the waters to destroy him, but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, \* If thou canst believe, \* *Luke 17. 6.* all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou my unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him, and he was as one dead, inasmuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

This famous History is also recorded by two other Evangelists, *Matthew* and *Luke*, we have opened it in our Notes on *Matth. 17. 14, &c.* and consider'd what *Mark* and *Luke* have to Complement it. For our Instruction we may learn several things from the Consideration of it. 1. The great goodness of God in preserving us from the power of Evil Spirits, as also the daily working of his Providence for our preservation, what but this kept this Man from being destroyed by the Fires and the Waters into which he had been often thrown by the Evil Spirit. 2. That the shorter the Devils time is, the more he rageth, v. 20. This is true, both as to the Devil himself, and his Instruments, *Rev. 12. 12.* The Devil is come down unto you, having great Wrath, because he knoweth that he hath but a short time. Thus in the moment of Conversion, Christians often meet with the strongest Conflicts of Temptation. 3. The fault is not in Christ, but in our selves, if we receive not that Mercy from him, which he hath, and which we stand in need of, and beg from him. --- If (saith Christ) thou canst believe. --- 4. God rewardeth weak Faith, where it is attended with a sincere desire of increase. This poor Man shewed a very imperfect Faith, in saying, If thou canst do any thing, but it being in some degree and sincere, the Lord rewardeth it, tho Weak, he desiring an increase of it, and that God would from his goodness supply what was defective in his Faith. 5. The great Cures both of our Bodies and Souls in some Cases, require more Extraordinary, and Importunate Addresses, and applications unto God, more especially where Evils are more inveterate. For other things relating to this History, see the Notes on *Matth. 17. v. 14, &c.*

30 And they departed thence, and passed through Galilee, and he would not that any man should know it.

<sup>31</sup> For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

<sup>32</sup> But they understood not that saying, and were afraid to ask him.

Our Saviour, as the time of his suffering approached more nearly, did more frequently inculcate it to his Disciples, that being forewarned, they might also be fore-armed against the Temptation of it; and we learn from *Luke 24. 21.* That all was too little, for when they saw these things *come to pass*, they began to flag as to their Faith. They said, *v. 21. But we trusted it had been he, who should have redeemed Israel.* Our Saviour, the Son of man is delivered, which is expounded by *Matthew 17. 22, 23.* The Son of man shall be betrayed. He was already delivered in the sure Counsel of God, and what God hath revealed, shall be done, because of the certainty of the effect, is often in Scripture spoken of as a thing already done, that Phrase, *v. 31. The third Day, ἡ τρίτη ἡμέρα* expounds that other Phrase which we meet with, *Chap. 8. 31. ἡμεῖς ἴδμεν* which we Translate *after three Days*, and makes the meaning of the Evangelist plain to have been, as we determined it.

<sup>33</sup> And he came to Capernaum, \* and being in the house, he asked them, What was it that ye disputed amongst your selves by the way?

<sup>34</sup> But they held their peace: For by the way they had disputed amongst themselves who should be the greatest.

This Ambition of the Disciples we have had occasion before to discourse of, in the Notes on *Matth. 18. 1.* It was founded upon their mistake of the true Nature of the Kingdom of the Messiah, which they at this time, and a long time after (even to the time of Christ's Ascension, as appeareth by *Acts 1. 6.*) understood of a temporal, secular Kingdom, in the Administration of which, he should deliver the Jews from all Slavery, and Bondage; this made their Minds so often run of Dignities, and Places which he should in that Administration, have a Power to dispose of: this made the Mother of Zebedee's Children, Petition for Places for her two Sons.

<sup>35</sup> And he sat down and called the twelve, and said unto them, \* If any man desire to be first, the same shall be last of all, and servant of all.

<sup>36</sup> And \* he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them,

<sup>37</sup> Whosoever shall receive one of such children in my Name, receiveth me; and \* whosoever shall receive me, receiveth not me, but him that sent me.

*Matthew's* Recital of this Passage, expoundeth *Mark*; he saith, Christ said, *Except you be converted, and become as little children, you shall not enter into the kingdom of heaven; whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of God: And whoso shall receive one such little child in my Name, receiveth me.* *Luke* also relateth this Passage something more shortly, but without any contradiction to what is said by the other Evangelist. The Sense is plain our Saviour's design was to check the Ambition, and Ignorance of his Disciples, never more unseasonably shewed than now, when a suffering time was so hard at hand, he at first did it by word of Mouth, telling them, *That if any man desire to be first, he should be last of all.* The least valuable in the Eyes of God, and he would have them value such a Person least: *Humility* is that which most exalts a Soul in the Eyes of Christ, and setteth it highest in his esteem. But it is observable; Our Lord doth not say, He that is the first, but he who *desireth to be first.* God is a God of Order, not of Confusion; there can be no order without a first, as well as a last. But Christians (Ministers especially, for he is here speaking to the Twelve) ought to be sought out for, not to seek places of Preheminence, and Dignity; he that is *first* in seeking them, is usually *last* as to any true worth deserving them, and ought last to obtain them. Then he teacheth them *Humility* by the Type of a little Child, which he setteth in the midst of them, telling them, They must be like that little Child, (saith *Matthew*); not in all things, but in the want of Ambition, in a carelessness as to the great things of this Life: And whosoever entertain'd or shewed kindness to such a one, Christ would take it as done to himself; and what kindness was shewed him, reached not to him only, but to his Father who sent him. There are also other things in little Children, commended to us in Holy Writ, but this is manifestly what our Saviour here intendeth. See the Notes on *Matthew*, Chap. 18. v. 1, 2, 3.

<sup>38</sup> \* And John answered him, saying, Master, we saw one casting out devils in thy Name, and he followed not us, and we forbid him, because he followed not us.

<sup>39</sup> But Jesus said, Forbid him not, \* for there is no man that shall do a miracle in my Name, that can lightly speak evil of me.

<sup>40</sup> \* For he that is not against us, is on our part.

Here is a Question ariseth worthy of our Discussion a little, seeing these Miraculous Operations were performed by a Divine Power, and for such an end as the confirmation of Christ's Divine Power, How could any one cast out Devils in the Name of Christ, and yet not follow Him, and his Disciples? 1. It is apparent, that this person was no Enemy to Christ, or his Gospel, by what our Saviour saith, both *v. 39.* and *40.* 2. It is evident, That the casting out of Devils, was no saving effect of the holy Spirit; Christ saith, *Matth. 7. 22.* That some should say, *In thy Name have we cast out Devils;* to whom in the Day of Judgement, he would say, *Depart from me, I know you not, you workers of iniquity.* 3. It is plain that this man was no such person, as *Scrua's* Sons of whom we read, *Acts 19. v. 14, 15.* for the Devils resisted them, tho they also used the Name of Christ. It was a time exceeding famous for some of the more extraordinary Gifts of the Holy Ghost, and it is not to be wondered, if some in this time for the Glory of God, received some Graces of that plentiful Benevolence, tho they were but imperfect Disciples, yet being no Enemies. *Caiphas* Prophesied, *John 11. 51, 52.* And tho I do think that the Children of the Pharisees, mentioned *Matth. 12. 27.* as persons that cast out Devils, is best interpreted of those sent out by Christ, (the Twelve and the Seventy) yet some are of another mind: Some think this man, tho he did not follow Christ, and his Disciples as a constant Companion, yet was one who favoured, and had received the Gospel; or else one of John's Disciples, and so one, who, tho he was not formally joyned with the Followers of Christ, yet was a Friend of that great Bridegroom. So as John and the rest forbidding him, seemed to be guilty of two no small Errors. 1. *Envy* for Christ's sake, as *Joshua* did for *Moses* his sake, *Numb. 11. 28.* as *John's* Disciples did for their Master's sake, *John 3. 26.* willing that Christ, and those whom he sent out, should have all the Honour, of those Miraculous Operations. 2. *Limiting the Grace of Christ to that Congregation which followed Christ, and the Twelve.* A thing that good men are too prone unto: How much better was the Spirit of Paul, who tells us, *Phil. 1. 15.* That altho some preached Christ of envy, and strife, yet he rejoiced, and would rejoice, that Christ was preached, whether in pretence, or in Truth, *v. 18.* Christ would have all his People of such a Spirit, as not to hinder, but commend, not to envy, but to rejoice in the doing of good by any, whether they did follow him or no. Some do think that at that time it pleased God, that for the Honour of his Son Jesus Christ, he did concur with those, that named his Name in such Miraculous Operations: Sure we are that Christ reproveth John, and commandeth them not to forbid this Man, giving this for a reason. That his owning the Name of Christ, so far as to use it in such an Operation, had at least so much kindness for him, as he was no Enemy, he would not Curse him, nor speak Evil of him; which cometh up to that of the Apostle, *1 Cor. 12. 3. No man speaking by the Spirit of God, calleth Jesus accursed;* and no man can say, Jesus is the Lord, but by the Spirit: For he that is not against us, is on our part. If a man be not an open Enemy to Christ, he ought to be presumed to be his Friend, at least so far as not to be discouraged in doing a good Work.

<sup>41</sup> For whosoever shall give you a cup of water to drink in my Name, because ye belong to Christ; I say unto you, he shall not lose his reward.

We meet with the same in substance, *Matthew 10. 42.* There the Phrase is in the name of a Disciple, here it is Expounded, *because you belong to me, in my Name*, upon my account, believing you have a Relation to Me.

<sup>42</sup> \* And whosoever shall offend one of these little ones, that believe in me, it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea.

See the Notes on *Matthew 18. 6.*

<sup>43</sup> And if thy hand offend thee, \* cut it off: It is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that shall never be quenched: *Mat. 18. 8. Or, cause thee to offend. So v. 45, 47.*

<sup>44</sup> \* Where their worm dyeth not, and the fire is not quenched. *Isa. 66. 24.*

<sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that shall never be quenched:

<sup>46</sup> Where their worm dyeth not, and the fire is not quenched.

<sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: *Or, cause thee to offend.*

<sup>48</sup> Where their worm dyeth not, and the fire is not quenched.

See the Notes on *Matthew 5. 29, 30.* where the same things occur (*Matthew* only mentions the Hand, and the Eye) all have the same Significance, viz. That it is better to deny our selves in some particular satisfaction, than to hazard Eternal Salvation for the gratifying the Appetite in it.



\* Levit. 2. 13. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

The Phrase of this Text is so difficult, and the Sense of it so necessary to be understood, that it hath deservedly exercised the parts of many Interpreters, and given them a Latitude to abound in Interpretations. Those who would rightly understand it, must have a Retrospection to the six Verses immediately preceding, where our Lord had perswaded the Mortification of our most beloved and profitable, or pleasant Lusts under the Notion of cutting off the right Hand or Foot offending, and plucking out the right Eye, under the Penalty of going into a Fire that shall never be quenched: as also to the Law, Levit. 2. 13. which runs thus: And every Oblation of this Burnt Offering, shalt thou season with Salt, neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy Meat-Offerings: with all thine Offerings thou shalt offer Salt. 2. They must next consider the Nature of Salt, and Fire. It is of the Nature of Salt, by drying up the over-much moisture in Meats, to preserve them from Putrefaction. 2. To cause smart to living Flesh. And of Fire to separate things not of the same kind in compounded Bodies, and also to cause pain, and smart. 3. They must know, that every one in the former part of the Verse, is the same with every Sacrifice in the latter part: For every Man, and Woman living, will, or shall be a Sacrifice to God. Godly Men are not onely Priests, 1 Pet. 2. 5. 9. Rev. 1. 6. & 5. 10. but Sacrifices, Rom. 12. 1. wicked Men, tho indeed they be no Priests (Voluntarily giving up themselves unto God) yet they shall be Sacrifices like the Sacrifice in Bozrah, Isa. 34. 6. or in the North Country by the River Euphrates, Jer. 45. 10. See also Ezek. 39. 17. Zeph. 1. 7. The Saints are both Priests and Sacrifices. These things premised the difficulty of the Text is not great. Our Lord had been in the former Verses perswading the Mortification of Mens dearest Lusts, under the Notions of cutting off the right Hand, or Foot, and plucking out the right Eye, and pressing this Exhortation, from the eligibility of it, rather than (keeping them) to be thrust into Hell, where the Worm never dyes, and where the Fire never goeth out. Now (saith he in this Verse,) For every one shall be salted with Fire, and every Sacrifice shall be salted with Salt. God hath a Fire, and a Salt, which every Man must endure. He hath a purging Fire to take away mens Dross and Tinn. Some be Baptizeth with the Holy Ghost, and with Fire, Matth. 3. 11. Luke 3. 16. and he hath a Consuming Tormenting Fire, a Fiery Indignation, which shall devour the Adversaries, Heb. 10. 27. It is true, the Lord's sacred Fire of his Holy Spirit, will like Fire and Salt cause smart, while it purgeth out our Lusts, like the cutting off of a right Hand or Foot; but judge you whether it be not better to endure that smart, than to endure Hell Fire, for every one must endure one of these: Yea, and every one must be salted with Fire. The Saints shall be seasoned with influences of Grace, Eph. 4. 29. Col. 4. 6. and they shall by the Holy Spirit of God be preserved by Faith through the Power of God to Salvation, till their Purity of Heart, and Holiness of Life, shall issue in an incorruptibility of Being, and blessed State, 1 Cor. 15. 52. 53. 54. they shall be salted in, or, with Fire; that is, preserved, in, or by the Holy Fire of God's Holy Spirit; (nor is Salting with Fire so hard a Metaphor, as being Baptizeth with Fire, seems to be, (nothing being so contrary to Fire as Water is) others, viz. Wicked and ungodly Men, who will not endure this Fire, nor be salted with this Salt, shall yet be salted with another Fire, and with another Salt, which is the Fire that never goes out, mentioned 44, 45, 48, v. which will cause them a much greater pain, and smart, and in which, being separated from all their comforts and satisfactions, they shall be salted, that is, (as to their Beings) preserved, that they may be the objects of the Eternal Wrath and Justice of God; for every one must go through one or the other Fire, every Soul must be seasoned, with the one or other Salt. Now judge you then, whether it be not more advisable for you, to be seasoned with this Salt, tho you indeed shall endure some smart in your Acts of Mortification, and Self-denial, than to endure Hell Fire, where you will be salted too as we'l as burned, that is, not Tormented onely, but preserved in Torments, so as you shall never Consume, but be ever dying; for with one or other of these Fires, every Person, every Man or Woman breathing must be salted, and seasoned, as of old, every Sacrifice was to be Seasoned with Salt.

\* Luke 14. 34. 50 \* Salt is good, but if the salt hath lost its salt-  
\* Rom. 12. 18. nels, wherewith will ye season it? Have salt in your  
Heb. 12. 14. selves, and have \* peace one with another.

We met with the former part of this Verse, Matth. 5. see the Notes on v. 13. in that Text he compared his Disciples, whether Preachers or others to Salt, because by their Doctrine, and Holy Life and Example, they as it were kept the World sweet. I do not see why we should not so understand him speaking here, understanding by Salt, Persons salted, seasoned with the knowledge of the Doctrine of Christ, and with the fear and love of God. These are good. But if any appearing such, Apostatize, or be Lazy, and inactive, what are they good for? or what shall season them? Have salt in your selves, and peace one with another. Here Salt is taken in a little different Sense. In the former Sense, themselves were the Salt, here they are commanded to keep Salt in themselves. They could not have been Salt to Season others, if themselves had not first been salted with gracious Habits of Knowledge, Faith, Love, Fear of God: Now faith our Saviour, Keep this Salt in your selves, let not this Holy Fire Dye from the Altar,

take heed of losing your Saviour, and have Peace one with another. It is one thing in the Nature of Salt, to Unite and Knit the parts of the Body salted together, so as the upholding of an Union, and Peace one with another will declare, that you have Salt in your selves. By this (saith the Apostle) we know we are translated from death to life, if we love the brethren. In order to which, Men must avoid Envy, and Emulation, and Contests for Superiority, &c. A Contest of which Nature, gave the first occasion of these Discourses.

## CHAP. X.

1 And \* he arose from thence, and cometh into \* the coasts of Judea, by the farther side of Jordan, and the people resort unto him again, and as he was wont, he taught them again. Mat. 19. 1.

We have nothing in this whole Chapter, but what we found before in the nineteenth and twentieth Chapter of Matthew; when Christ had the Discourses mentioned in the former Chapter, he was in Galilee; now he departeth from Galilee, passeth through Samaria, and cometh into the Province of Judea, which being the chiefest, and that in which Jerusalem was, he was there more than before troubled with the Scribes and Pharisees: who were now watching him in all his Words and Actions, that they might have somewhat whereof to accuse him.

2 And the Pharisees came to him, and asked him, Is it \* lawful for a man to put away his wife? \* Mat. 19. 3. tempting him.

Matthew adds for every Cause, that is, for any cause, unless for Adultery, for so the Pharisees had interpreted the Law permitting Divorce, Deut. 24. 1. taking advantage of those Words [if she find no favour in his eyes] and interpreting the Term Uncleaness following, of any deformity, or other cause of dislike.

3 And he answered and said unto them, What did Moses command you?

4 And they said, \* Moses suffered to write a bill \* Deut. 24. 1. of divorcement, and to put her away. Mat. 5. 31.

5 And Jesus answered, and said unto them, For the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, \* God \* Gen. 1. 27. made them male and female.

7 \* For this cause shall a man leave his father and \* Gen. 2. 24. mother, and cleave to his wife. 1 Cor. 6. 16.

8 And they twain shall be one flesh, so then they Eph. 5. 31. are no more twain, but one flesh.

9 What therefore God hath joyned together, let no man put asunder.

The order of the Discourse as recorded by Mark, something differeth from that in Matthew, but the Evangelists were not so accurate in that, but took care onely to set down the substance of the Discourse, as appears from the relation of several other parts of the History. In the Notes on Matthew 19. 3, 4, &c. the Reader will find whatsoever stands in need of Explication, opened.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, \* Whosoever shall \* Luke 16. 18. put away his wife, and marry another, committeth 1 Cor. 7. 10. adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Matthew, Chap. 5. 32. and 19. 9. interpreteth this passage of Mark, by adding those Words [except in case of Fornication] none but Mark alone hath what is v. 12. which concerneth the Woman, which hath made some doubt, whether the Woman in case of the Husbands Adultery, may sue a Divorce from him, but the most judicious Interpreters say, There is an equal right on both sides. I am sure the Reason is equal on both sides. The Adultery of the Husband dissolveth the Tie and Covenant of Marriage, as well as the Adultery of the Wife. It is yet a more groundless, and unreasonable Opinion of some from the Words of this, and the paralel Texts, That persons Divorced may not Marry again; as if God's end in the Law of Divorce, in case of Adultery, were merely to separate the Wife from the Husband's Bed; whether the person that hath given the cause for the Divorce, may Marry again, may be more disputed, not onely because such persons are Dead persons in the Law of God, but because such a Liberty granted, would open a Flood-gate to Iniquity of that kind, while persons weary of their Correlates, should by this means gratify their Lusts, and also obtain their Desires. But I shall not determine it, certain it is, our Saviour here, speaketh onely of Divorces for trivial causes, which the Law of God doth not warrant, and in such cases the person Marrying again, must necessarily commit Adultery, because the Band of the former Union holds. As to the Question, Whether Divorces

*Divorces be lawful in no Cases, but that of Adultery. See the Notes on Matth. 5. and on Chap. 19.*

\* Mat. 19. 13. 13 \* And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for \* of such is the kingdom of God.

\* 1 Cor. 14. 20. 1 Pet. 2. 2. \* Verily I say unto you, \* Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

This is reported both by *Matthew* and *Luke*, only they both omit what we here have, *v. 15.* By the Kingdom of God, is doubtless to be understood, the Word of God, or rather the Grace of Christ in the Gospel, he that doth not receive it, with *Humility* and *Modesty*, without disputing, without malice, like a little Child, shall never come in Heaven.

\* Mat. 19. 16. 17 \* And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do, that I may inherit eternal life?

*Luke* saith he was a *Ruler*. His question signified, that he believed such a thing, as an happy eternal Existence of good Souls, and that he desired it, and that he was willing to do something in order to the obtaining a share and portion in it.

18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is God.

That is *Originally good*, and *Supremely good*, or *perfectly good*. Herein our Saviour doth not deny himself to be God, but checked him who did not believe him such, yet called him God.

\* Exod. 20. 14. Rom. 13. 9. 19 Thou knowest the commandments, \* Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

That is, in that Latitude to which the *Dollors* of the *Jewish Church*, at that time expounded them.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and

\* Mat. 6. 19. Luke 12. 33. thou shalt have \* treasure in heaven, and come take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved, for he had great possessions.

See the Notes on *Matth. 19. 16, 17, 18, &c.* Christ had an humane Compassion towards so Civil a Person, but sheweth him, that *Love* was the fulfilling of the *Law*, and that *Love* is seen in a Resolution to yield an *Universal Obedience* to the Will of God. Our Saviour imposeth a special Precept upon him, conjoined with two general Precepts concerning all the Disciples of Christ, to which his not yielding obedience, shewed that he was mistaken in his Notion, That he had from his Youth kept the *Commandments*, tho it might be true according to that Law-Interpretation of them given by the Pharisees.

\* Luke 18. 24. 23 \* And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God?

24 And the disciples were astonished at his words.

\* Job. 31. 24. But Jesus answereth again, and saith unto them, Children, how hard is it for them that \* trust in riches,

\* Phil. 6. 10. to enter into the kingdom of God?

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

\* Jer. 32. 17. 27 And Jesus looking upon them, saith, With men it is impossible, but not with God, for \* with God all things are possible.

See the Notes on *Matth. 19. 23, 24, 25.* where the same History occurred, and all the additions to it here are opened.

\* Mat. 19. 27. 28 \* Then Peter began to say unto him, Lo, we have left all, and have followed thee.

\* Luke 18. 28. 29 And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels,

30 But he shall receive an hundred-fold, now in

this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life.

31 \* But many that are first, shall be last, and \* Mat. 19. 30. the last first. Luke 13. 30.

See the Notes on *Matthew 19. 27, 28.* Our Saviour having blessed the Poor, especially such as had stripped themselves of all for his sake, and the Gospels; *Peter* raised up hopes to himself, who had no Riches to trust in, or have his Heart cleave unto, and had stripped himself of all that little he had to follow Christ. Christ assures him, that neither he, nor any other that had done so, should by it lose any thing, for tho in this Life they should have *Persecutions*, yet they should be amply rewarded in *Valut*, if not in *Species* in this World, and with infinite happiness in the next.

32 And they \* were in the way going up to Je- \* Luke 18. 32. rusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them, what things should happen unto them.

33 Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

See the Notes on *Matth. 20. 17.* This is at least the third time, that our Saviour instructeth his Disciples as to his Passion, toward which he was now going, and that with such a readiness, that to the Amazement of his Disciples he led the way, and ourwent them. It is observable, that Christ here describeth his sufferings more particularly than before. He tells them here, that he should be first delivered to the *Chief Priests* and the *Scribes*, they should *Condemn* him. Then they should deliver him to the *Gentiles* (such were the *Romans* and *Pontius Pilate*) they should *Mock* him, *Scourge* him, *Spit* on him, *put* him to death, but he should rise again the third Day. *Luke* adds, *v. 33.* They understood none of these, and this saying was hid from them, neither knew they the things which were spoken. How hardly do we believe what seems contrary to our interests? but we are to hear for the time to come. This Premonition was afterwards of use to them, they remembered the Words of Jesus, when the things were come to pass. Preachers Words are not lost, tho at present they be not believed, or hearkned to.

35 And James and John the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us, whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us, that we may sit one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask, Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal, shall ye be baptized.

40 But to sit on my right hand, and on my left hand, is not mine to give, || but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

See the Notes on *Matth. 20. 20.* where we have the same History, with little or no Variation, only *Matthew* tells us, that *James* and *John* did that by their Mother, which *Mark* reports as done by them in Person, but there is nothing more ordinary, even in our common Discourse, than to speak of that as done by our selves, which is done by another on our behalf, at our Command, or Solicitation, both the Evangelists agree in all the other parts of their Relation, and in the following Discourse also very much.

42 But Jesus called them to him, and saith unto them, \* Ye know that they which are accounted \* Luke 22. 25. || to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them.

43 But so it shall not be among you, but whosoever will be great among you, shall be your minister.

44 And whosoever of you will be the chiefest, shall be servant of all.



\* Joh. 13. 14. 45 For even \* the Son of man came not to be ministered unto, but to minister, and \* to give his life a ransom for many.

Phil. 2. 7.  
\* 1 Tim. 2. 6.  
Tit. 2. 14.  
See the Notes on *Matth. 20. 25.* where we had the same almost *Verbatim*. Those that think it worth the while to inquire, what Critical Men say about that Phrase, *in donis deus* which we Translate *those that are accounted to Rule*, may find it in *Poli Synopsis Criticorum*. When all is said, doubtless the *in deus* in *Matth.*, and *in donis deus*, and *Luke* is *Barbaric*, signify the same Persons. And our Translators might as justifiably have Translated those Words, *The Rulers, as those who are accounted to Rule* (which is a Translation the *Active Participle* will hardly bear.)

\* Luke 18. 35. 46 \* And they came to Jericho, And as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the high-way side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him, that he should hold his peace, but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called, and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

\* Mat. 9. 22.  
Chap. 5. 34.  
|| Or, hath saved thee.  
52 And Jesus said unto him, Go thy way, \* thy faith || hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

This History is a meer Narrative of a matter of Fact, in the Relation of which no difficulties occur, which stand in need of Explication. *Matthew, Mark* and *Luke* relate it, with but two considerable differences. *Matthew* mentioneth two Blind Men, the other two *Evangelists*, but one. It is probable the one was the more remarkable, and his Father a Person of some Note, therefore he is mentioned; also, the other probably some obscure Person. *Luke* reports it done, when he came nigh to Jericho. *Matthew* and *Mark*, as he went out of Jericho, but tho *Luke* saith, that he sat Begging by the way, as they came nigh to Jericho, yet he doth not say the Miracle of his Cure was wrought then. It is most probable, that he followed Christ into Jericho, crying after him, and also when he went out of Jericho, and that it was as he went out of Jericho (as *Matthew* and *Mark* say) that our Saviour took notice of him, called him, and wrought the Cure upon him. See further the Notes on *Matth. 20. 17.*

## CHAP. XI.

\* Mat. 21. 1. I \* AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples.

*Matthew* saith nothing of Bethany, mentioned by *Mark* and *Luke*. It was the Town of *Lazarus*, *John 11. 1.* Some think that Bethany was rather a Tract of the Mount of Olives, than a Town, and that Bethphage was a kind of Suburbs to Jerusalem, at the remotest part of which Bethany began, but the Town it self call'd Bethany, was fifteen Furlongs, near two Miles from Jerusalem. It was the place from which Christ Ascended to Heaven. *Luke 24. 50.* A Sabbath Days Journey from Jerusalem, Acts 1. 12. at some distance from the Town called Bethany, from this place called still Bethany, upon the Borders of Bethphage, he sent out two of his disciples.

\* Mat. 21. 2.  
Luke 19. 30.  
2 And faith unto them, \* Go your way into the village over against you; and as soon as ye be entred into it, ye shall find a colt tied, whereon never man sat, loose him, and bring him.

*Matthew* saith, *an Ass with a Colt*. The other *Evangelists* speak only of the *Colt*. The Heathens by a Light of Nature, shewing them there was a Reverence and Honour due to the Divine Being, were wont in the use they made of Creatures for any Divine Service, to use such as they had not before used, for common uses; the *Philistines*, 1 Sam. 6. 7. sending home the Ark, set it on a new Cart, and took two Milch Kine, on which there never came Yoke. But our Saviour probably made choice of such a Colt, for the further notice of the Miracle (Colts being, when first Backed, more unruly) or for some other wise end which we know not.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met, and they loose him.

5 And certain of them that stood there, said unto them, what do ye loosing the colt?

6 And they said unto them even as Jesus had commanded, and they let him go.

See the Notes on *Matth. 20. 18, 19. &c.* All along the Story of our Saviours Life and Actions, we shall find certain Indications of his Divine Power and Vertue. His *knowing Mens thoughts*, and declarations of such his Knowledge to them. His certain Prediction of future Contingencies, being able to tell Persons such particulars as no Man could know; how could he who was not God, have told the Disciples, that at their entrance into the Village, they should find a Colt, on which never Man sat, that the Owners would not resist Strangers to take it away? Yet notwithstanding all this his Disciples very imperfectly believed him to be so, until he was risen from the Dead. The time was not yet come when Christ would have this Published, and while he gave them a Power to believe it, i. e. to have a full persuasion of it, all these Moral Arguments, were not sufficient to work in their Hearts a full persuasion. The Faith of the Christians of that time, seemeth to have had these three Gradations. 1. They believed him a great Prophet, that had received great Power from God. 2. They owned him as the Messiah, as the Son of David, and now and then they would drop some Expressions, arguing some persuasions that he was the Son of God. 3. Last of all, they came to a firm persuasion that he was truly God, as well as Man; after that he was risen from the Dead, and declared with Power to be such as the Apostle saith, yet what means imaginable could they have had more than, 1. A Voice from Heaven declaring it. 2. The Spirits descending in a Visible Shape. 3. The great Miracles he had wrought by Sea and Land, commanding the Winds and the Waves, healing incurable Diseases, and all others in an instant, without use of Rational Means, raising the Dead, &c. 4. His telling their thoughts, foretelling future Contingencies, &c. yet all these produced in the Generality of the People no more than Amazement, and Astonishments in the Apostles themselves, rather a Disposition to such a Faith, or an Opinion or Suspicion of such a thing, than a firm and fixed persuasion concerning it.

7 \* And they brought the colt to Jesus, and cast \* Luke 19. 35. their garments on him; and he sat upon him.

8 And many spread their garments in the way, and others cut down branches off the trees, and strowed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna, Blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the highest.

We met with all this *Matth. 21. v. 2, 9.* see the Notes there. It appeareth by our Saviour sending for the *Colt*, that this little Rural Triumph, and the Acclamations attending it were designed by him, both to shew the People, 1. That he was the King whom God had promised to set upon his holy Hill of Zion, and 2. That his Kingdom was not of this World. For (as he elsewhere saith) if his Kingdom had been of this world, his Servants would have fought for him. So it may be said, you may know his Kingdom that he spake of, was not of this World; for if it had, there would have been found a more stately Beast than the *Colt* of an *Ass*, or at least a Saddle for that; the ways would have been covered with Tapestry, rather than poor Mens Coats and Cloaks, and other Heralds would have been found, than a Company of Children, and poor Men, crying Hosanna. This was such a thing as would but have Ridiculed a Government to be afraid of, nor indeed (to give Pontius Pilate the Roman Governor at this time in Jerusalem his due) do we find him the least disturb'd, tho the Scribes and Pharisees (which were the Jewish Church-men) seeing their Kingdom going down, were something nettled, and tho they had more Modesty than to bring this little Triumph in judgment against him, yet their great charge was, his declaring and making himself a King. In order to which this was the greatest shew he ever made.

11 \* And Jesus entred into Jerusalem, and into \* Luke 19. 45. the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 \* And on the morrow, when they were \* Mat. 21. 18. come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon, and when he came to it he found nothing but leaves, for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 And

\* Luke 19:45. 15 \* And they come to Jerusalem, And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

16 And would not suffer that any man should carry any vessel, through the temple.

\* Isa. 56. 7. 17 And he taught, saying unto them, Is it not written, \* My house shall be called || of all nations, the house of prayer? but \* ye have made it a den of thieves.

\* Jer. 7. 11. 18 And the scribes and chief priests heard it, and fought \* how they might destroy him, for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

See the Notes on *Matth. 21. 12.* where having so largely spoken to this part of the History, considering also what *Mark* and *Luke* hath to compleat the History, few Words will be needful about it here. The *Mark* seems to relate it so, as if the first Day Christ came into the Temple, lookt about it, and did no more till he came back from *Bethany* (whither he went that Night) the next Day, yet the other Evangelists Relation of it, would make one think otherwise; besides that, Interpreters think it not probable, that our Saviour the first Night, should only look about, and patiently see and suffer those abuses; most do therefore think, that our Saviour the first Day did cast out those that sold and bought in the Temple. In the Notes upon *Matth. 21.* we have given an account of the Market in the Court of the *Gentiles*, which was the outward Court of the Temple, where through the Covetousness of the Priests, some say there were constant Shops. In the Temple there were, The most Holy place (into which the Priests only entered) and the Holy place into which entered all the *Circumcised*, whether Native *Jews* or *Proselytes*. These two places they accounted Holy. But there was also a Court which they called the Court of the *Gentiles*, of which they had no such esteem, but allowed the keeping of Shops and Markets in it, especially before the Passover. Concerning our Saviour's driving out these Buyers and Sellers, see the Notes on *Matth. 21. 12, 13.* In those Notes also I have fully opened the History concerning our Saviour's Cursing the Barren Fig-Tree, and given what account Interpreters do give of the difficulty arising from v. 13. as to which I have nothing to add here, save this only, offering it to Learned Persons to consider, Whether the Sense of these Words *οὐκ εὗρεν φύλλον*, be any more than, for there were no Figs. He found nothing but Leaves, for there were no Figs, as if it had been *οὐκ εὗρεν καρπὸν*. So, as *καρπὸς* there should neither signify, the common time when Figs use to be ripe, nor yet signify, the seasonableness of the Year for Figs, but particularly relate to that Tree, which at that time had no Figs. But enough hath been before said, as to that Text.

\* Mat. 21. 20. 20 And in the morning as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, Have I Or, of God. saith || in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith, shall come to pass, he shall have whatsoever he saith.

See the Notes on *Matth. 20. 21.* It is I confess the opinion of many excellent Interpreters, whom I Reverence, that the main end of our Saviour's Cursing and Blasting this Fig-tree, was to let his Disciples see in a Type, what would be the Consequence of a Spiritual Barrenness. That Spiritual Barrenness is exceeding dangerous, is out of question; our Saviour teacheth us plainly by another Parable of the Fig-tree, *Luke 13. 7, 8, 9.* and the Apostle teacheth us it, *Heb. 6. 7, 8.* But I see nothing to Guide us to any such Interpretation of this Action of his, which was a Miraculous operation, by which, as he, 1. Plainly shewed his Divine Power. So 2. these Verses inform us, that it was his design to shew his People the Power of Faith, that is, a full persuasion, that whatsoever we ask of God according to his Will, and which may tend to his Glory, shall be done for us. Which Interpretation of this Action of our Saviour, solves all the difficulties relating to this Story, about which Interpreters have so disquieted themselves.

\* Mat. 7. 7. 24 Therefore I say unto you, \* What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

\* Mat. 6. 14. 25 And when ye stand praying, \* forgive, if ye have ought against any, that your Father also

which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

See the Notes on *Matth. 21. 22.* and *Ch. 7. 7.* and *Matth. 6. 14.* In which Texts we before met with what we have in these Verses, teaching us the necessity of Faith, and Charity to those who would so pray as to find acceptance with God. This also lets us know the necessity of Peoples full Satisfaction, that what things they ask of God in Prayer, are according to the Will of God, without which it is not possible they should pray, with a full persuasion that they shall receive, whatsoever they in Prayer ask of God. And because it is impossible we should in this point be fully satisfied, without a Divine Revelation, as to things not necessary to Salvation, our Faith or Persuasion can rise no higher, than a full persuasion, that if things of this nature, when we ask them of God in Prayer, be such as are for our good, and for Gods Glory, we shall receive them. The cause was otherwise as to those to whom Christ had given a Power to work Miracles; what they asked of that Nature, they must know it was the Will of God to effect by them, and they could not without Sin doubt of it.

27 And they come again to Jerusalem, \* and as he \* Mat. 21. 23. was walking in the temple, there come to him the chief priests, and the scribes, and the elders.

28 And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?

Our Lord went every Night to *Bethany* (two Miles, or near so much) and returned in the Morning to *Jerusalem*; our Saviour walkt, and taught in the Temple. *Matthew* saith the Priests and the Scribes, came to him as he was teaching. *Mark* saith, as he was walking, possibly he at the same time both walked and taught, for in his whole Story we shall observe that he lost no time, if he were walking by the High-way, or sitting in the House, where ever he was, we still find him teaching; see the Notes on *Matth. 21. v. 23.* where we had the same thing.

29 And Jesus answered and said unto them, I will also ask of you one || question, and answer me, and || Or, thing. I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or \* of men? answer me. \* Luke 20. 3, 4, 5, 6.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people, \* for all men counted John, that he was a \* Mat. 14. 5. prophet indeed. Chap. 6. 20.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

See the Notes on *Matth. 21. v. 24, 25, 26, 27.* where are the same passages opened. A Prophet here, v. 32. signifyeth, one extraordinarily inspired, and sent of God to reveal his Will, so as his Baptism must needs be from Heaven. This Reputation *John* it seems Universally had, so as to have denied his Baptism to have been from Heaven, had been to have exposed themselves to the Mockings, if not the rage of the People, which they were loth to do. If they had said from Heaven, they had accused themselves for not believing him, *John 7. 48.* This makes them chuse rather to make themselves doubtful in the Case. And giveth our Saviour a fitting occasion to deny them Satisfaction, as to what they asked of him.

CHAP. XII.

1 AND he began to speak unto them by Parables.

A \* certain man planted a vineyard, and set \* Phil. 20. 8. an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. \* Luke 20. 9.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another, and him they killed, and many others, beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But



7 But those husbandmen said amongst themselves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? The stone which the builders rejected, is become the head of the corner.

11 This was the Lords doing, and it is marvelous in our eyes.

12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them, and they left him, and went their way.

This Parable is related by Matthew, and by Luke also, see the Notes on *Matth. 21. 33, &c.* The twelfth v. telleth us, that the Rulers of the Jewish Church, knew that he had spoken this Parable against them, and they needs must know it, considering what Matthew adds to this Parable (which Mark and Luke have not) that he also told them, *Matth. 21. 43. Therefore I say unto you, That the Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof.* By the Man Planting a Vineyard, is to be understood, God who *Psal. 80. 8, 9. brought a Vine out of Egypt, and cast out the Heathen, and Planted it in the Land of Canaan, and prepared room for it, and caused it to take deep Root, and it filled the Land, the Hills were covered with the shadow of it, and the Boughs thereof were like the goodly Cedars; she sent out her Boughs unto the Sea, and her Branches to the River. It was a Noble Vine, a right Seed, Jer. 2. 21. God Planted it in a fruitful Hill, he fenced it, and gathered the Stones out of it, and Built a Tower in the midst of it, and also made a Winepress therein, and he looked that it should bring forth Grapes.* *Isaiah 5. 2.* The Church of the Jews then was this Vineyard, which God Hedged by his Providence, and gave them all means necessary for the Production of Fruit. The Servants sent to receive the Fruit, so abused by the Husbandmen (as v. 2, 3, 4, 5.) were the Prophets. *2 Chron. 36. 16.* is a Compendious Exposition of these Verses. *They mocked the Messengers of God, and despised his Words, and misused his Prophets.* The Son mentioned as sent at last was Christ, and the latter part of the Parable is Prophetical, foretelling what they should do unto him, and also of the Ruin of the Jewish Nation, and Church, and the passing of the Gospel to the Gentiles, who should more freely believe in Christ, and embrace and receive the Gospel, so as they should not obtain their end, but Christ, who rejected by them, should yet be the Head of a far larger and more Glorious Church, according to a Prophecy owned by themselves, as a piece of Holy Writ, *Psal. 118. 22.* see more in the Notes on *Matth. 21. 33, &c.*

\* Like 20. 21. 13 \* And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man, for thou regardest not the person of men, but teachest the way of God in truth, Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a || penny, that I may see it.

|| A piece of  
Coyne worth in  
our money five  
pence half  
penny, as Mat.  
18. 28.

16 And they brought it, and he saith unto them, Whose is this image and superscription? And they said unto him, Cæsars.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cæsars, and to God, the things that are Gods. And they marvelled at him.

See the Notes on *Matth. 22. 15.*

18 Then come unto him the sadduces, which say there \* is no resurrection, and they asked him, saying.

\* Mat. 22. 23,  
24, &c.  
Luke 20. 27.

The Sadduces most probably derived their Name from one Sadoe, Scholar to Antigonus Socheus. It is said, that the occasion of their Heresy, was their Masters teaching them, *That they must not serve God as Servants for Rewards.* Upon which they Built their Notion. That there be no Resurrection, no Rewards, nor Punishments in another Life. They denied the Immortality of the Soul, and the Resurrection of the Body, and Angels, and Spirits. *Acts 23. 8.* attributed all to free Will, denying Fate and Destiny, they rejected Traditions, and owned no Scriptures, but the Five Books of Moses. They seemed to be a kind of Rational Divines, that would own, and believe nothing, but what they could Fathom by their Reason, or was Obvious to their Sense; and their Doctrine was excellently Suited to Mens Lusts,

who desire not to be troubled with any thoughts of a World to come. Nothing more shews the Degeneracy, and Debauchery of humane Nature than this; That to Gratify their Sensual Appetites, more freely in the things of this Life, they will be content to think of Annihilation (which Nature not Debauched abhors) and of quitting all Hopes of Eternal Life and Happiness, that they may have a Principle to warrant their living like Beasts, they come to our Saviour, thinking to flout him and his Hearers out of the Doctrine of the Resurrection, as having insuperable difficulties to Clog it. But he that takes the wife in their own Craftiness, shews these wise Men, that all their Wisdom was but Folly, and their Argument wholly proceeded *ex ignoratone Elenchi*, from their not understanding the thing they would Philo-sophise about.

19 Master, Moses wrote unto us, \* If a mans brother dye, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. \* Deut. 25. 5. Mat. 22. 24. Luke 20. 27.

20 Now there were seven brethren, and the first took a wife, and dying left no seed.

21 And the second took her and dyed, neither left he any seed, and the third likewise.

22 And the seven had her, and left no seed, last of all the woman dyed also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God.

25 For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven.

26 And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, \* I am the God of Abraham, and the God of Isaac, and the God of Jacob? \* Exod. 3. 6.

27 He is not the God of the dead, but the God of the living, ye therefore do greatly err.

The true question about the Resurrection, was, Whether the Bodies of the Dead shall rise or no? not whether they shall arise with the same Qualities, Affections, Powers, &c. they are sown Natural, but they shall arise Spiritual Bodies, without Affections and Qualities disposing them to Actions, only necessary for the supporting the Natural Life. Such as Hunger and Thirst, &c. or for the upholding the World, that while one Generation passeth, it might be supplied by another. Such as an Appetite to Marriage, &c. What needs this when all Generations shall be determined in the everlasting World? So as in Truth these Learned Men, shewed themselves Dunces, wholly ignorant of what they came to argue upon. They should first have proved, that there would be any need of Wives, or any such thing as Marriage, after the World should have an end. In the mean time our Saviour proveth the Resurrection out of the Writings of Moses, owned by themselves for Holy Writ. Without a Resurrection Abraham would not be Abraham, nor Isaac Isaac, nor Jacob Jacob, see the Notes on this part of the History, *Matth. 22. 24, &c.*

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, \* Hear, O Israel, the Lord our God is one Lord. \* Deut. 6. 4. Luke 10. 27.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.

31 And the second is like, namely this, \* Thou shalt love thy neighbour as thy self; there is none other commandment greater than these. \* Lev. 19. 18.

32 And the scribes said unto him, Well Master, thou hast said the truth, for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole-burnt-offerings, and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

See the Notes on *Matth. 22. 35.* where whatsoever Mark here hath, is opened.

<sup>\* Luke 20. 41.</sup> 35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

<sup>\* Psal. 110. 1.</sup> 36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his son? And the common people heard him gladly.

See the Notes on *Matth. 22. 41, 42, &c.* Matthew saith that Christ spake this to the Pharisees, who were very far from acknowledging Christ God-Man, or, indeed, expecting a Messiah that should be so. Had they owned Christ, and the Hypothetical Union of the two Natures in him, the Answer had been easy.

<sup>\* Mat. 23. 1.</sup> 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and <sup>\* Luke 11. 43.</sup> love salutations in the market-places.

39 And the chief seats in the synagogues, and the uppermost rooms at feasts.

<sup>\* Luke 20. 47.</sup> 40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

See the Notes on *Matth. 23. 5. and v. 14.* The more Men and Women want of real worth and value, the more they seek themselves a Reputation from their Habits, either the Gravity, or the Riches and Gaudery of them, and the more they court Titles of Honour and Dignity, and affect external Respect: Whereas Nobler Souls despise these things, being like Pictures well Drawn, which need no Supercription to tell Men what, or whose they are. Good Men are satisfied from themselves, and as not careless of their Reputation, so neither careful who Men say that they are. But these Verbes are more fully Discoursed on *Matth. 23. 10* which I refer the Reader for Satisfaction.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

<sup>I A brass piece of money. See Mat. 20. 19.</sup> 42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

<sup>Or the sixth part of a piece of that brass money. See Cor. 8. 12.</sup> 43 And he called unto him his disciples, and saith unto them, Verily, I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.

This is the only piece of History in this Chapter, which we did not before meet with in *Matthew*. *Luke* hath this *Chap. 21. v. 1, 2, 3, 4.* For the understanding of this History, both as to the Letter, and profitable Instruction arising from it, we must know, That in the Temple (where our Saviour now was) there was a Treasury, or rather Treasuries. And famous Dr. Lightfoot saith, There were Treasury Chambers called *Lesacoth*, and thirteen Treasury-Chests called *Shopheroth*, all called by the general Name of *Corban*, or *Corbonah*. Two of these Chests were for the *Half-shekel*, which every Israelite was to pay according to the Law, *Exod. 30. 12, 13.* There were Eleven more, the Inscription upon which, shewed what Money should be put there. 1. For the price of the two Turtle Doves, or two Young Pigeons. 2. For the Burnt-Offering of Birds. 3. For the Money offered to buy Wood for the Altar. 4. For those who gave Money to buy Frankincense. 5. For those who offered Gold for the Mercy-Seat. 6. For the Residue of the Money for the Sin-Offering. 7. For Residue of the Money for a Trespass-Offering. 8. For the Residue of an Offering of Birds. 9. For the Surplus of a Nazarite's Offering. 10. For the Residue of a Leper's Trespass-Offering. 11. For whosoever would offer an Offering of the Herd. The Israelites tyed to their several Offerings, were not tyed to provide them themselves, but they might bring Sums of Money, with which the Priests provided them, and if there were a Surplusage, it was put into one or other of these Chests. These Chests were placed in that part of the Temple, which was called the Court of the Women, not because none but Women might come there, but because Women might go no further. As the Court of the Gentiles (into which Jews came) was so called because the Gentiles might go no further. Our Lord so saith, as he observed Men come and put their Offerings into one of these Chests. He saw many Jews that were Rich casting in much Money of Silver, or Gold, or Brass, tho Brass Money was most in use: Amongst others a poor widow came, she threw in two Mites, which make a Farthing. As to the value of what she threw in, let us hear the Learned Dr. Lightfoot in his *Temple-Service*, *Chap. 19.* "The Weight of the piece of Silver mentioned in the Law, was three hundred and twenty Barly-Corns. The wise Men added to it, and made it four hundred eighty four middle Bar-ley-Corns. This made four Denarii, each Denarius made six Metabs; which in Moses his time was called a Gerab. The Metab made two Pondions, the Pondion made two Issarins, or Assariuses; the Assarius or Issarius, was the Weight of four

"Barly-Corns, the Weight of a Mite was half a Barly-Corn. According to this rate, the Widow's two Mites made in Silver the Weight of a middle Barly-Corn. This our Saviour calls All that she had, and all her living. The Greek is all her life; that is, all that she had to sustain her Life. Arias Montanus thinks that that which is meant, is all that she had to uphold her Life for one Day. For it is said, that this quantity, was usually reckoned the Livelihood, or a Sufficiency for a poor Man for a Day. Christ saith, She had cast in more than any of the rest; not more strictly, but pro rata, comparing what they were able to do with what she was able to do. The two great instructions which this History affords us are, 1. That the poorer sort of people are not excused from good Works, 2 Cor. 8. 2, 3. 2. That God in his Acceptation of our good Works, looks at the Heart, the Will, and Affections, not at the Quantum of what we do, 2 Cor. 8. 12. If there be first a willing mind, it is acceptable, not according to what a man hath not, but according to what he hath. It is the Obedience, and Love which God accepteth, not the Quantum of the Gift.

CHAP. XIII.

<sup>\* Luke 21. 5.</sup> 1 And as he went out of the temple, one of his Disciples saith unto him, Master, see what manner of stones, and what buildings are here.

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. <sup>\* Luke 19. 44.</sup>

The perishing Nature of the splendid and gay things of this World, are fitter Objects for the Meditation of such as are Christ's Disciples, than the Splendour and Magnificence of them, especially when they are the Privileges of a sinful People. Sin will undermine, and blow up the most Famous Structures. It is a good thing for Christians not to set their hearts upon them. See the Notes on *Matth. 24. v. 1.*

3 And as he sat upon the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew, asked him privately:

4 Tell us, When shall these things be, and what shall be the sign when all these things shall be fulfilled. <sup>\* Mat. 24. 3. Luke 21. 5.</sup>

Matthew puts two things more into the Question, What shall be the sign of thy coming? and of the end of the world? The best of men have a great curiosity to know Futurities, things that shall hereafter come to pass. All the other part of this Chapter is spent by our Saviour in an Answer to these three Questions, (according to St Matthew) or this one Question, according to St Mark and Luke. Some have attempted curiously to distinguish betwixt the Signs intended by our Saviour, as relating to each Period. But certainly those Interpreters do judge best, that think our Saviour intended to let them know, That the Destruction of Hierusalem, should be a Type of the Destruction of the World, at the last Day, and that the same things should go before the one, and be Signs of it, that should go before the other. And whofo readeth the History of Josephus, of what happened before the Destruction of Hierusalem, and after this time, will find that there were few or none of these Signs, that are here mentioned, but came to pass, before the dreadful Destruction of that so famous Place; yet we must doubtless look for many, if not all the same things to come to pass, before the general Destruction of the World in the last Day.

5 And Jesus answering them, began to say, Take heed, lest any man deceive you. <sup>\* Luke 21. 3, 8. 2 Thess. 2. 3. Eph. 5. 6.</sup>

6 For many shall come in my name, saying, I am Christ: and shall deceive many.

See the Notes on *Matth. 24. 4, 5.* This is the first Sign, fulfilled before the Destruction of Hierusalem in part, and which hath been fulfilling ever since, and probably before the Day of Judgment, the number of such Impostors will increase.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled; for such things must needs be, but the end shall not be yet. <sup>\* Luke 21. 9, 10, 11.</sup>

8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be famines, and troubles; these are the beginnings of sorrows.

Matthew adds Pestilences. Luke saith Pestilences, and fearful Signs, and great Signs from Heaven. See the Notes on *Matth. 24. 6, 7, 8.* Here are two or three more Signs put together! Wars and rumours of wars, great commotions in nations; which tho they may be at other times, yet probably may be more extraordinary before the Day of Judgment. 2. Famines, Pestilences, and Earthquakes. 3. Fearful Signs and Apparitions in the Air, and the Heavens. Such there were (as Josephus tells us) before the Destruction of Jerusalem; and tho these things be seen before the last day, yet it is most probable they will be greater before the Day of Judgment, than at any time before; and for fearful Signs, and great Signs from Heaven, they ordinarily go before some great Judgment of God upon places, and therefore the observation of them by the Heathen, (as we learn by Livy and

Or, pains of a Woman in travel.



and others) seems but to be a piece of *Natural Religion*, and Christ giving these things as Signs of the approaching Ruine, first of *Jerusalem*, then of the World, will make Thinking Christians behold them with a Religious Fear, tho not to undertake to expound them particularly, or Prophecy upon them. Certainly we ought to look upon them, as Prognosticating some great Work of God, and usually of Judgment upon Sinners.

9 But \* take heed to your selves: for they shall deliver you up to councils, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

This so far as concerneth those to whom Christ spake, can only be a Sign of the *Destruction of Jerusalem*, but so far as it concerneth others, it is also a Sign of the end of the World: It is the fifth Sign he gives them, The Persecution of the Ministers of Christ, and the Saints of God, for the Preaching, and professing of the Gospel. See the Notes on *Matth. 24. 9.*

\* *Mat. 24. 14.* 10 \* And the gospel must first be published among all nations.

I am prone to think that our Lord gives this not onely as a Sign of the *Destruction of Jerusalem*, but of the *End of the World*, and the latter principally, for before the *Destruction of Jerusalem*, (which was in less than Forty years after Christ's Death) the Gospel was not Preached to all Nations, otherwise than as All signifies *very many*: And I do think that all places shall have the Gospel Preached to them, before the Day of Judgment, after another manner, than either it was possible, it should be Preached to them within *Forty years*, after the Death of Christ, or than many places have had it Preached amongst them to this Day: for tho the Holy Scriptures, and Ecclesiastical Historians, give us a something large Account, of the Gospel being Preached in *Europe, Asia*, and in *Africa*, yet we have little account from any of them, of its being Preached in *America*: I am not wholly ignorant of what those Writers tell us, of *Thomas the Apostle* his Preaching to the *Indians*, and of *Truicentius* and his *Colleague*; but they are very few Preachers that any Stories give an account of, gone to the *Indians*, whither I believe the Gospel must go before that Christ comes to Judgment.

\* *Luke 12. 11.* 11 \* But when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

See the Notes on *Matthew 10. 19. 20.* By *take no thought*, he means, take no anxious thoughts to disquiet your selves.

\* *Mic. 7. 6.* 12 Now the \* brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

\* *Mat. 10. 22.* 13 And ye shall be hated of all men for my Name's sake: \* But he that shall endure unto the end, the same shall be saved.

This is but an amplification of the fifth Sign, given us *v. 9.* viz. A furious Persecution, eminently made good in the *Jewish Persecution*, before the *Destruction of Jerusalem*: In the *Pagan Persecution*, for three hundred Years after Christ: In the *Popish Persecutions* to this Day. See the Notes on *Matth. 24. 10.*

\* *Dan. 9. 27.* 14 But when ye shall see the abomination of desolation \* spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judaea, flee to the mountains.

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elects sake whom he hath chosen, he hath shortened the days.

See the Notes on *Matth. 24. 15, 16, 17.* where we have before opened all these passages. This Sign doth manifestly relate to the *Destruction of Jerusalem*, and can have no relation to the *End of the World*. In our Notes on *Matthew 24.* we have shewed what is meant by the *Abomination of Desolations*, and to what place in *Daniel* it refereth. *Luke* expoundeth it, *Chap. 21. 20.* When you shall see *Jerusalem compassed with armies*; the *Roman Armies*, Abominable for the Idols that in them were worshipped: The

Sign was this, When you shall see the *Roman Armies besiging Jerusalem*, be assured God will soon deliver it into their hands; what ever vain hopes men may suggest of their holding out, or driving them away: Let every one of you with all imaginable expedition shift for your selves; God will surely deliver up the City, when that time comes. And before the taking of the City, he tells them, There shall be such affliction (by reason of their intestine Factions and Divisions) as never any people experienced. As to these things, see the Notes on *Matth. 24. 15, 16, &c.*

21 And then if any man shall say unto you, Lo, *Luke 17. 23.* here is Christ, or lo, he is there: believe him not. \* *21. 8.*

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

32 But take ye heed: behold, \* I have foretold \* *2 Pet. 3. 17.* you all things.

See the Notes on *Matth. 24. 23, 24, 25.* The History of *Josephus*, and those *Roman Historians*, who did write the History of those times, that went immediately before the *Destruction of Jerusalem*, and give us account of the taking of that City, are the best Commentary on these Verses. It hath been often said, That the *Jews* were in expectation of a *Messias*, and are so still: but by him they understood not a person, who should be *God-Man*, and save his People from their Sins, and set up a *Spiritual Kingdom* in the World, but a *Secular Prince*, who should come of the *House of David*, and restore them to their Civil Liberties. So that the Name of *Christ*, was a fair Name to Patronize any *Rebellious Faction*, where the *Leader* would arrogate it to himself, (especially if he could pretend to the *House of David*) near the *Destruction of Jerusalem*, several persons used these arts to draw People after them to defend themselves, and to stand up for their Liberties. Our *Saviour* having discerned his Disciples tainted with this common Error of the Nation, and knowing what would come to pass, gives his Disciples warning, to avoid these Delusions, and not to run after such Pretenders, to their ruine and destruction.

24 \* But in those days, after that tribulation, the \* *Mat. 24. 29.* sun shall be darkened, and the moon shall not give her light. *20. 31.* *Luke 21. 26.*

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

The usage of these Phrases, of the *darkening the Sun*, and the *Moon*, and the *falling of the Stars*, to signify the ruine of Nations, and changes wrought in them, as in *Isaiah 13. 10.* as to the *Destruction of Babylon*, and *Ezek. 32. 7.* to express the change the Providence of God made, by the *Destruction of Egypt*, as also to signify the change made in the World, by setting up the Gospel, to which purpose they are used by *Joel*, *Chap. 2. 31.* hath given interpreters a Latitude, to Interpret these Verses, with relation to the *Destruction of the Jews*, which made a great change, as to the *Jewish Church and State*. 2. And with reference to the change made by setting up the *Gospel-Church*. But the 26, and 27 Verses, incline me rather to Interpret them of the *End of the World*: for tho those other expressions are used to express great Changes and Mutations, yet it is not said of any of them, *Then shall they see the Son of man coming in the clouds, with great power, and glory.* And then shall he send his angels, &c. Which Phrases do so agree with those other Texts, where Christ's second coming to Judgment is expressed certainly, that I cannot but think our *Saviour* speaks here with reference to that. See *Matth. 13. 41. 1 Cor. 15. 52. 1 Thes. 4. 16. Rev. 1. 7.*

28 \* Now learn a parable of the fig-tree: When *Matth. 24. 32.* her branch is yet tender, and putteth forth leaves, \* *Luke 21. 29.* ye know that summer is near. *31, 32, 33*

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, That this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

See the Notes on *Matth. 24. 42. 33. 34.* where we met with the same things, almost word for word: So, as more words need not be repeated here in the explication of these Verses.

32 But of that day and that hour, knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray; for ye know not when the time is.

See the Notes on *Matth. 24. 36. 42.* *Ido latet ultimus Dies, ut observentur omnes Dies.* God hath concealed from us the knowledge of the last Day, that we might watch all our Days. See the Notes on *Matthew*, in what sense Christ saith, He did not know

know the last Day, and hour. *Watching* is opposed to *Sleeping*, there is a *natural Sleep*, and a *spiritual Sleep*, of which the Apostle speaks, *Rom. 13. 11. Eph. 5. 14.* the latter is here principally intended, to which the *Watching* here commanded, is opposed, and signifies an industrious diligent care, to keep our selves from Sin, upon a prospect of the last Judgment, and the consideration of the uncertainty of the particular Year, or Day, when it shall be: Together with such a *bodily watching*, as may be subservient unto that end, and fit us for Prayer; but the *Watching* principally intended, is a *striving against Sin*, which is the *spiritual Sleep*: and thus it is expounded by *Luke, Ch. 21. 36.* compared with *v. 34, 35.*

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.

36 Left coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

In the *Greek*, those Words, *For the Son of Man is*, are not, but those, or some such like, are necessarily to be understood, to make up the sense. The *Watchings* here again twice called for, is the same with that before-mentioned. The sense of these verses is the same as before, the uncertainty of the time, when Christ cometh to Judgment, should oblige all Men to be diligent and industrious, to keep themselves from Sinning, that they may be ready at what time so ever he cometh. He mentions only the four parts of the Night, having spoken of *Sin*, under the notion of *Sleeping*, and *Holiness*, under the notion of *Watching*.

## CHAP. XIV.

\* Luke 22. 1, 2. 1 \* A Fter two days, was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, not on the feast-day, lest there be an uproar of the people.

Matthew saith the same, only he bringeth it in, as said to the Disciples by Christ. This must be said upon that day in the Week, which we call *Tuesday*, for *Friday* was the *Passover-Day*, when began the Feast of Unleavened Bread. See other things in the Notes on *Matth. 26. 1, 2, 3.*

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabastrer-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head.

\* John 12. 1, 2, 3. 4 \* And there were some that had indignation within themselves, and said, Why was this wast of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

\* Deut. 15. 11. 7 For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her.

See the Notes on *Matth. 26. 6, 7, 8, &c.* where this piece of History is fully considered, with the differing circumstances related by our Evangelist, and by *St. John*.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

See the Notes on *Matth. 26. 14, 15, 16.*

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there

shall meet you a man bearing a pitcher of water, follow him.

14 And whosoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

See the Notes on *Matth. 26. 17, 18, 19.*

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I; and another said, Is it I.

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man, if he had never been born.

See the Notes on *Matth. 26. 20, 21, 22, 23, 24, 25.* where is opened whatever is necessary for the understanding of these Words, in which nothing of moment is varied, save only that *Matthew* reporteth *Judas*, as being at this time particularly discovered. *John* hath nothing of this, unless the Supper mentioned, *Ch. 13.* where this Supper, of which more shall be said in its order.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat, this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives.

See the Notes on *Matth. 26. 26, 27, 28, 29, 30.* where the very small differences betwixt our Evangelist and *Matthew*, and *Luke* are also considered.

27 And Jesus saith unto them, All ye shall be offended, because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

See the Notes on all the discourse, *Matth. 26. 31, 32, 33, &c.*

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy.

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh and findeth them sleeping, and saith unto Peter, Simon sleepest thou? couldst not thou watch one hour?



38 Watch ye, and pray, lest ye enter into temptation: \* the spirit truly is ready, but the flesh is weak.

39 And again he went away and prayed, and spake the same words.

40 And when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest, it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

See the Notes on *Matthew* 26. 36, to v. 46.

\* Luke 22. 47, 48, 49. John 18. 3. 43 And \* immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him.

See the Notes on *Matthew* 26. 47, 48, 49, 50.

46 And they laid there hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high priests, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me?

\* Psal. 22. 6. Isa. 53. 7, &c. 49 I was daily with you in the temple, teaching, and ye took me not; but the \* scriptures must be fulfilled.

50 And they all forsook him, and fled.

Having to compleat the History of the Passion, especially as to what is said of it by *Matthew*, *Mark* and *Luke*, in my Notes on *Matthew*, considered all passages relating to what *Matthew* saith, the things here mentioned being opened in our Notes on *Matthew* 26. 47, 48, 49, 50. need not here again be enlarged upon.

51 And there followed him a certain young man, having a linnen cloth cast about his naked body, and the young men laid hold on him.

52 And he left the linnen cloth, and fled from them naked.

This part of the History is only recorded by *Mark*: What hath made some affirm, that this was *St John*, I cannot tell. *John* was one of the *Eleven*, that were with *Christ*, when *Judas* came; and tho we find him asleep a little before, yet we read not that he was gone to bed, nor can conceive there was any, at or near the place. The Garment in which he was, in all probability, was a *Night Garment*; it is certain it was a loose Garment, he could not else, when he was apprehended, have so soon quit himself of it, and being quit of that, it seemeth he was quit of all, for the Text saith, *He fled from them naked*; nor doth the Text give him the Honour to call him a *Disciple of Christ*, at large: Probably, it was some young man, who being in his Bed, and hearing the noise of the Multitude, going by his Lodging, with Swords and Staves, got up, slept on his *Night Garment*, and followed them, to see what the matter was, and they having apprehended *Christ*, he followed them: and possibly his unusual Habit, made them take the more notice of him, staying when the *Disciples* were all fled. Nor can the reason be well given, why *Mark* should record such a passage, unless it were to tell us what we must expect from the Rage of Persecutors, viz. That our own innocency should not defend us. This young man was not concerned in *Christ*, only came as a Spectator, without any Arms: But the *Sword of Persecution*, useth not to distinguish perfectly. The *Basilisk* (they say) will fly at the Picture of a Man.

\* Luke 22. 54. 63, 64. John 18. 19. 53 \* And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest, and he sat with the servants, and warmed himself at the fire.

\* Mat. 26. 59. 55 \* And the chief priests, and all the council sought for witnesses against Jesus to put him to death; and found none.

56 For many bare false witnesses against him, but their witnesses agreed not together.

57 And there arose certain, and bare false witnesses against him, saying,

58 \* We heard him say, I will destroy this temple \* Chap. 15. 25. that is made with hands, and within three days I John 2. 19. will build another made without hands.

59 But neither so did their witnesses agree together.

60 And the high priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesses against thee?

61 But he held his peace, and \* answered nothing. \* Isa. 53. 7. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am; and \* ye shall see the \* Mat. 24. 30. Son of man sitting on the right hand of Power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and said, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.

This History of our Saviour's Examination before the High Priest, we had *Matth.* 26. from v. 57, to 69. see the Notes there. It should seem the High Priests, and Council were very eager upon this thing: This Council seems to have sat up all Night, for early in the Morning they carried him (condemned by them) to *Pilate*, and before Twelve, they brought him out of the City to be Crucified. These wretched Hypocrites, had but the Evening before been taking the *Passover*. It was now the *Fest of Unleavened Bread*. This was now the first Fruit of their Thanksgiving to God, for bringing them out of the Land of *Egypt*. Besides that, their keeping a Court of Judgment in a Capital Case, on an Holy-day, or in the Night, were things against all Rules of Order. But the Rage of Persecutors can be neither bounded by the Laws of God or Man. If the Servants of God still be thus treated, they are in this more like *Christ*, who hath told them, *That the Disciple is not above his Master*. But see further in the Notes on *Matthew* 26.

66 \* And as Peter was beneath in the palace, \* Luke 22. 55. there cometh one of the maids of the high priest. John 18. 25.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept ||.

All four Evangelists give us an account of this History of Peter's Denial of his Master. We have considered what they all say to compleat the History, in our Notes on *Matthew* 26. 69, 70, 71, 72, &c. to which I see no reason to add any thing but the Observation, 1. How contemptible means God often useth to take down our Pride, and Self-confidences: Peter, a great Apostle, is here humbled by the means of two Maids. 2. How naturally one Sin draws on another: Peter first telleth a Lie, then to Lying, addeth Swearing and Cursing. 3. How necessary it is for those that would keep from Sin, to keep out of Sinners Company: I am (said David) a companion of them that fear thee. 4. How profitable Words from God are for the time to come; tho at present we find not the use, and advantage of them. 5. How different the sinings of Reprobates, and Saints are, as to the Consequences and Issues. Judas Sins, Repents, and Hangs himself. Peter goeth out and Weepeth bitterly. Judas Repented unto Death. Peter Repenteth unto Life. See more with reference to this History, in our Notes on *Matth.* 26. 75. Thus far we have heard *Christ's* Trial, before the Ecclesiastical Court of the Jews. Thus far what he said Chap. 10. 33. is made good: He is delivered to the chief priests, and the scribes, and they have (as we have heard) condemned him to death. But he also said there, ----- And they shall deliver him to the Gentiles; And they shall mock him, and shall scourge him, and shall spit upon him, and shall

shall kill him. We must see those Words verified in the ensuing part of the History, in the next Chapter.

## CHAP. XV.

**1** AND straightway in the morning, the chief priests \* held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

\* Psal. 22.  
\* Matth. 27. 1, 2.  
\* Luke 22. 66.  
\* John 18. 28.

See the Notes on *Matth. 27. 1. 2.* Pontius Pilate was the Roman Governour in Judaea at this time, *Luke 3. 1.* The reasons of their carrying Christ to him, when they had condemned him to Death for Blasphemy (a crime cognoscible before them, as appeareth in the case of Stephen, *Acts 7.*) see in our Notes on *Matth. 27.* what time in the Morning they carried him before Pilate, is not said, only John saith it was early, and we read it was about the Sixth hour, when Pilate dismissed him, being by him condemned, (that is, with us twelve of the Clock) probably they were with Pilate, by Six or Seven in the Morning. This Morning was the Morning after the evening in which they had eaten the Passover, and the first day of their feast of Unleavened Bread. So little did they regard Gods Ordinance.

**2** \* And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

\* Matth. 11.  
\* Luke 23.

**3** And the chief priests accused him of many things: but he answered nothing.

\* Luke 22:  
from v. 3. to v. 25.  
\* John 18. v. 28. to ch. 19. v. 15.

**4** \* And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

**5** But Jesus yet answered nothing; so that Pilate marvelled.

**6** \* Now at that feast he released unto them one prisoner, whomsoever they desired.

**7** And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

**8** And the multitude crying aloud, began to desire him to do as he had ever done unto them.

**9** But Pilate answered them, saying, Will ye that I release unto you the king of the Jews.

**10** (For he knew that the chief priests had delivered him for envy.)

**11** But \* the chief priests moved the People, that he should rather release Barabbas unto them.

**12** And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews?

**13** And they cried out again, Crucifie him.

**14** Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

**15** And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

**16** \* And the souldiers led him away into the hall called Pretorium; and they call together the whole band.

**17** And they clothed him with purple, and platted a crown of thorns, and put it about his head.

**18** And began to salute him, Hail king of the Jews.

**19** And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

**20** And when they had mocked him, they took off the purple from him, and put his own cloths on him, and led him out to crucifie him.

This History of our Saviours examination before, and Condemnation by Pilate, together with the indignities offered him, after his Condemnation, is recorded in some degree or other, by all the four Evangelists, by the comparing of which it will appear, that Mark hath left out many material circumstances, and parts of it. In our Notes on *Matth. 27. v. 2, 3, 4, &c.* We have compared, and considered them all, and shall thither refer the Reader. Only observing, 1. How much more favour Christ found from a Gentile Heathen, than from the Jewish High Priest, and not Favour only, but Justice also. 2. How close our Saviour kept upon his Guard, not accusing himself. 3. The horrible debauchery of these Priests, that they would prefer a Murderer, and Seditious Person, before a most innocent Person. 4. The

weakness of a corrupt heart, to resist an ordinary Temptation. Pilate was convinced the Prosecution was Malicious, that there was no guilt in Christ; yet he must content the People, and is basely afraid of their misrepresenting him to the Roman Emperour. 5. That the point upon which Christ was Condemned, was his maintaining his spiritual Kingdom, in, and over his Church, for he expressly disclaimed any claim to any earthly Kingdom, before Pilate, as the other Evangelists tell us. 6. How punctually the words of Christ are, by the Providence of God fulfilled, we have now heard how Christ was delivered to the Gentiles, by them mocked, scourged, spit upon, and now going to be killed. 7. How Christ hath made all our bitter Waters sweet? Sanctifying every cross to us, and taking the curse out of it. He was reviled, imprisoned, mocked, scourged, spit upon, and last of all killed; he hath tasted of all these bitter Waters, and by that taste they are made wholesome, and medicinal for us, and he hath learned us, that there is no ignominy, shame, and contempt, no indignity, and species of suffering for his sake, in which we may not boast and Glory, as being thereby made conformable to the sufferings, and Death of Christ. And if we suffer with him, we shall be glorified together.

**21** And \* they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

**22** And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

**23** And they gave him to drink, wine mingled with myrrhe: but he received it not.

**24** And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

**25** And \* it was the third hour, and they crucified him.

**26** And \* the superscription of his accusation was written over, THE KING OF THE JEWS.

**27** And \* with him they crucifie two thieves; the one on his right hand, and the other on his left.

**28** And the scripture was fulfilled, which saith, \* And he was numbred with the transgressors.

**29** And \* they that passed by, railed on him, wagging their heads, and saying, Ah, \* thou that destroyest the temple, and buildest it in three days,

**30** Save thy self, and come down from the cross.

**31** Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save.

**32** Let Christ the king of Israel descend now from the cross, that we may see, and believe. And they that were crucified with him, reviled him.

**33** And \* when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

**34** And at the ninth hour Jesus cried with a loud voice, saying, \* Eloi, Eloi, lame sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

**35** And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

**36** And \* one ran, and filled a sponge full of vinegar, and put it on a reed, and \* gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

**37** \* And Jesus cryed with a loud voice, and gave up the ghost.

To make this History compleat, all the other Evangelists must be consulted, and compared with Mark, who omitteth many considerable passages recorded by them, we have done it in our Notes on *Matth. 27. 32, 33, &c.* to which I refer the Reader, both for the understanding the several passages of this Relation, and reconciling any small differences betwixt the Relations of the several Evangelists. It is the observation of some, that when in Scripture the Father is made known by the Son, or Sons, it signifieth some more eminency in the Sons, than in the Father. Many think that this Simon was a Pagan, tho it be not certain, yet it is not improbable, that this Alexander was the same who is mentioned, *Acts 19. 33.* persecuted there by the Jews, and Rufus, he whom Paul saluteth, *Rom. 16. 13.* calling him chosen in the Lord. They say they were both at Rome, where they judge St. Mark was when he wrote this History, and that Mark mentioneth them, as those who could attest the truth of this part of the History. The Father bare Christ's Cross, (or one end of it) there is all we read of him. The Sons believe on him, who died upon it. So free is Divine Grace, fixing where it pleaseth. Concerning the Wine mingled with Myrrhe, we spake in our Notes on *Matth. 27.* Some think



our Saviours Friends gave it him, to refresh him : But it is most probable it was given him to intoxicate him, that he might be less sensible of the pain he should endure upon the Cross ; whatsoever they intended, our Saviour refused it, having Wine to uphold him, which they knew not of. For other things relating to this Story, see the Notes on *Matth. 27. 32, 33.*

\* Luke 23:47, 48, 49. 38 \* And the vail of the temple was rent in twain, from the top to the bottom.

39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome.

\* Luke 8. 3. 41 Who also when he was \* in Galilee, followed him, and ministered unto him ; and many other women which came up with him unto Jerusalem.

The *Prodigies* happening upon the Death of our Saviour, and the passages happening betwixt the time of his Expiration, and his Burial, are more largely reported by the other Evangelists than by Mark ; we have put them all together, and considered the passages relating to them in our Notes on *Matth. 27. v. 51, 52, 53, &c.*

\* Luke 23:50. John 19:38. 42 \* And now when the even was come, (because it was the preparation, that is, the day before the sabbath :)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him, Whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linnen, and took him down, and wrapped him in the linnen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

The circumstances of our Saviours honourable burial as related by this, and the other Evangelists, are gathered together, and opened in our Notes on *Matthew 27. from v. 57. to 66.*

## CHAP. XVI.

We are now come to the History of our Saviours Resurrection, his several appearances to, and converse with his Disciples, from the time of his rising from the Dead, unto the time of his Ascension up into Heaven, which was forty days. Of all the Evangelists, St. John is most full in his Relation of this part of the History of our Saviour, which we shall consider in order, for his two last Chapters are wholly spent in this part of the History ; in the mean time, as we did in our Notes on *Matth. 28. take notice only of what Matthew hath upon that Argument : So we shall in the opening of this Chapter of Mark, take notice only of what Mark hath, not concurrent with, and complementary of what Matthew had before said. (For what he hath of that Nature we shall refer the Reader to our Notes on Matthew) and here we will also take in what Luke hath, that tends to the fuller relation of any thing which Mark hath, not meddling with what John hath, but reserving that till we come to open the fuller account of this whole History, in the twentieth, and one and twentieth Chapters of his Gospel.*

1 AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

About the time when they came, see the Notes on *Matth. 28. 1. which is also further expressed in the next verses.*

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

\* Matth. 20:1. Luke 24:1. John 20:1.

Matthew saith, (as it began to dawn toward the first day of the Week. John saith, they came early while it was yet dark. Luke also saith very early. But it is manifest from the History, that

they came a second time, of which Mark may speak, passing over their first coming.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre.

4 (And when they looked, they saw that the stone was rolled away) for it was very great.

These were their thoughts as they were coming, concerning the guard which they had set by Pilates permission at the importunity of the Jewish Priests and Rulers, it is probable (the day before being the Jewish Sabbath in the observation of which the Jews were very strict) they had not heard, so were not solicitous as to them, but they knew of the Stone rolled to the mouth of the Sepulchre, but they were in vain solicitous, when they came they found the Stone rolled away. Christ was risen before.

5 And \* entering into the sepulchre, they saw a \* young man sitting on the right side, clothed in a long white garment ; and they were affrighted.

6 And he saith unto them, Be not affrighted : ye seek Jesus of Nazareth, which was crucified, he is risen, he is not here, behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, \* as he said unto you.

8 And they went out quickly, and fled from the sepulchre ; for they trembled, and were amazed : neither said they any thing to any man ; for they were afraid.

Both Luke and John mention two Angels in the habit of young Men, Matthew speaks of one sitting upon the Stone. They might see him sitting upon the Stone, and yet find him within also, the motions of Angels are quick, and indiscernable to our sense, or the Stone might be rolled inward. That they were affrighted is no wonder, considering how apt we are to be affrighted by any apparitions. Concerning what the Angel said to these women, read the Notes on *Matth. 28. 7, 8.* They presently fly from the Sepulchre amazed, saying nothing to any, till they came into the City, where they tell it to the Disciples.

9 Now when Jesus was risen early the first day of the week, \* he appeared first to Mary Magdalene \* out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Concerning this appearance of Christ to Mary Magdalene, see the Notes on *Matth. 28. 9. and more fully on John 20. 2, 3, 4. who gives a more full account than any other of this appearance.*

12 After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

Of this appearance St. Luke gives us a very large account, *Luke 24. from v. 13. to v. 35. See the Notes on that Chapter.*

14 \* Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

This most probably is the appearance mentioned, *Luke 24. 35. John 20. 19. See the Notes there.*

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 \* He that believeth and is baptized, shall be saved : but he \* that believeth not shall be damned.

17 And these signs shall follow them that believe ; \* In my name shall they cast out devils, they shall speak with new tongues.

18 \* They shall take up serpents, and if they drink any deadly thing, it shall not hurt them ; \* they shall lay hands on the sick, and they shall recover.

See the Notes on *Matth. 28. 19. where what we have here is largely explained.*

19 So then, \* after the Lord had spoken unto them, he \* was received up into heaven, and \* sat on the right hand of God.

Matthew saith nothing of our Saviours Ascension, Mark speaketh of it very shortly. Luke saith. And he led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up to Heaven. And they worshipped him and returned to Jerusalem with great Joy. And again gives us this part

part of this History most fully, *Acts* 1. from v. 1. to v. 12. we shall in our Notes on *Luke* 24. speak more fully to this. We are told *Acts* 1. 3. that Christ was forty Days upon the Earth after his Resurrection, and v. 9. That a Cloud did receive him. He is said to sit on the Right Hand of God, to distinguish him from Angels, whose places are but places of Ministration.

\* *Acts* 14. 3.  
\* *Heb.* 2. 4.

20 And they went forth and preached every where, the Lord working with them, and \* confirming the word with signs following. Amen.

Here is now the History of a great deal of following time, shortly Epitomized in one Verse. The first motion of the Ele-

ven was to Jerusalem, *Luke* 24. 52. and this was according to the express command of Christ, v. 49. There they were continually in the Temple Praising and Blessing God, v. 53. *Acts* 1. 12, 13. At Jerusalem they went into an upper Room. There they continued with one accord in Prayer and Supplications, v. 14. and chose Matthias for the twelfth Apostle, *Acts* 2. The Holy Ghost came upon them, still they continued Preaching to the Jews, till *Acts* 13. 46. The Jews by their Unbelief and Persecution judging themselves unworthy of Eternal Life, they turned to the Gentiles of God confirming their Word, that is, his Word spoken by them with Signs following. The whole History of the *Acts* of the Apostles is an abundant Proof.

## St. L U K E.

### The ARGUMENT.

**C**oncerning the Penman of this History, the certain time when he Wrote it, and the occasion of his Writing of it, we have little in Holy Writ; and there is such an uncertainty in Traditions, as it is hardly worth the Labour to Transcribe what Men have but guessed at. For those who would have him to be Barnabas, or one of the Seventy, they seem not to have considered what Luke himself saith, Chap. 1. 2. that he Wrote, as they delivered them to him, which from the beginning were Eye-Witnesses, and Ministers of the Word. By which is fairly hinted to us, that he was no Eye-Witness, nor (from the first at least) a Minister of the Word. That there was one Luke Contemporaneous with Paul, and his Fellow-Labourer, appeareth from 2 Tim. 4. 11. Philemon v. 24. Col. 4. 15. in both which latter Texts he is joined with Demas, and in Col. 4. 14. he is called a Beloved Physician. Those three Texts seem all to speak of one and the same Person, who (probably) at first practised Physick, afterwards being made a Disciple, exercised the Ministry; it is generally thought that this was he, who was the Penman, both of this History, and of the Acts of the Apostles. Whether by Nation, he was a Syrian, or a Roman, or of what other Nation is but an unprofitable Speculation. That he was an Evangelist we know, that is, one inspired by God to Transmit to the World, the History of the Birth, Life, Death, Resurrection, and Ascension of our Saviour, as also of the Acts of the Apostles, until Paul was a Prisoner at Rome. For his History of the Gospel, so far as it relates to Christ himself, it containeth many remarkable things, not mentioned by the other Evangelists. The Generation of John Baptist. The History of Zacharias. The Angels coming to the Blessed Virgin, Elizabeths Exclamation, and Sultation of her. The Publication of Christs Birth to the Shepherds, with the things spoken by them. The Testimony which Simeon and Anna gave to Christ. The occasion of Joseph and Mariess going to Bethlehem, the Circumstances of our Saviours Birth there, his disputing with the Doctors at twelve Years of Age, are things reported by no other Evangelist, and of great use to Compleat the History of John the Baptist and of Christ; besides that he hath many Parables (as those of the lost Sheep, the lost groat, and of the Prodigal, &c. that are to be found in no other Evangelist, together with several other Parables and pieces of History; to say nothing of divers Circumstances, in those Parables and pieces of History (which other Evangelists have recorded) omitted by them: He dedicateth his Book to some Friend, either named Theophilus, or to whom the Signification of that Name (which is a lover of God) in his Judgment did very well agree. The time when he Wrote it, is uncertain; some would have it to be Written the fifteenth, some the two and twentieth, some the twenty seventh Year of our Saviour. The matter Written by him is much more of concern to us to know than these Circumstances. We have in our Annotations spoken to those things which he mentioneth (before recorded by Matthew or Mark) more shortly. To other things which we in him first meet with, more largely.

### CHAP. I.

**F**OR as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.

\* *Heb.* 2. 3.  
\* *Joh.* 1. 1.  
\* *Joh.* 15. 27.  
2 \* Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word.

\* *Acts* 1. 1.  
3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most \* excellent Theophilus.

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

Lukes Evangelical History hath this peculiar to it self, That whereas the Histories of the other Evangelists are written to the whole World, having no particular Inscription, or Dedication. Luke dedicates his to a particular Person, named Theophilus; for tho that Name signifyeth, one that loveth God, yet I cannot think it is to be taken here Appellatively, it being commonly

used as a Proper Name. Parents in former Ages giving Children Names generally either expressive of their Childrens Duty to God (that by their Names they might be put in mind of it) or Expressive, of Gods Mercy to themselves, in giving them such Children. The Evangelist here suggesteth, That many had taken in Hand, orderly to Write an account, of the things which were certainly believed amongst the Jews; some think that Luke here reflecteth upon some, that even so early had given false accounts of our Saviours History; for there were several pretended Gospels wrote, called, The Gospel of the Nazareans, of Thomas, Matthias, Nicodemus, and many others which the Church soon saw cause to reject. But others think that Luke doth not at all reflect, and possibly those Fictions were not so early; but Luke observing that many did Write this famous History, and some possibly for want of due information, not so exactly, as they might, yet as they were delivered to them, from such as from the beginning were Eye-Witnesses, and Ministers of the word, but possibly might not be able so exactly to inform them, or the Writers not so able duly to digest them (for most think Matthew, Mark and John wrote after.) Or possibly, because there being then no Printing, but all in Manuscripts, because he thought, his Friend Theophilus (to whom he knew such an History would be grateful) might not have come to the sight of those Manuscripts, he undertakes (not without the direction



of the Holy Spirit as appeared afterward) to Compile an History of these things, to which he was either encouraged by the example of others, or recited by the Mistakes of those who had done it ill, having the advantage perfectly to understand all things from the first, most think that this advantage arose not from his Personal Knowledge, but his Converſe with the Apostles and other Ministers of Christ; for he saith no more, v. 2. than *even as they delivered them unto us, which from the beginning were Eye-Witnesses, and Ministers of the Word.* By which it seemeth to be hinted to us, that he was no Eye-witness, nor Minister of the Word. To understand by the Word in that v. Christ (whom John indeed so calleth, John 1. 1.) seemeth to me too hard, considering the Word in the Evangelists, doth ordinarily signify the Gospel, and no where Christ but in John 1. 1, 2, &c. That thou mightest know the certainty of those things wherein thou hast been instructed. That this, by the Relation of others. Before I pass this Preface, I shall make some Observations upon it. 1. That even from the beginning there were some Cheats, in reporting matters of Fact concerning the Church, whether Luke intended to reflect on them, or no, if we may believe any thing of Ecclesiastical History, there were some false Gospels, and before the time of the Gospel there were Apocryphal Writings relating to the History of the Old Testament, No Writings but the Scriptures deserve our Faith, (otherwise then they agree with them) in things of which they give us an account. 2. In Lukes time the History of the Gospel was most surely believed, as being delivered from Eye-Witnesses. 3. Men ought to have perfect understanding of matters of Fact before they Write them. Whoſo Writes a History upon uncertainty, imposeth upon all future Ages. 4. A Knowledge of Certainties, is, what all good Men ought to aim at in Writing, and Reading. It is a mean Soul that can feed upon an uncertainty, and they are as mean that spend their time in catering such Food for reasonable Souls. Mens understandings are given them for Nobler uses, than to gain the Notion of a Falsehood, and they are low-born-Souls that can spend their precious Hours in such Cookery, let the Sauce with which they serve it up be never so Artificial.

5 There was in \* the days of Herod the king of Judea, a certain priest named Zacharias, \* of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

The Holy Ghost for infinitely wise Reasons, giveth us here an account both of the time when John the Baptist was born, and also of his Parentage. It was in the time of Herod the King of Judea, that is, he who was the Son of Antipater (not Herod the Tetrarch of Galilee, of whom you read, Luke 3. 1. who put John Baptist to Death (that was thirty one, or thirty two years after this, he is usually called Herod the Great, who fought his way to the Government of the Jews (under the Romans) and came to his Throne by the Slaughter of the Jewish Sanhedrim, by which means he also extinguished all the Government, which till his time held in the Tribe of Judah, tho not in a single Person, (for that was destroyed in John, soon after the time of Judas Maccabeus) yet in a Select Number out of that Royal Tribe. So that in this Herods time the Prophecy of dying Jacob, Gen. 49. 10. was fulfilled. The Scepter, that is, the Government departed from Juda, and the Lawgiver from his Feet, which was a certain Sign (in order to the fulfilling of that Prophecy) that Shiloh, that is, the Messiah was coming. This for the time. A certain Priest, named Zacharias, some will have him to have been the High Priest, or his Deputy, but that cannot be, for the High Priest was but one, and so not within the Courses of the Priest, but of the Eldest Family from Aaron; and tho it be said v. 9 that his Lot was to Burn Incense, yet it must not be understood of the Incense mentioned, Lev. 16. 12. to be Burned upon the yearly Day of Expiation, (which indeed none but the High Priest might do.) but of the daily Incense mentioned in the Law, Exod. 20. 6, 7, 8. which any of the Priests did in their Courses. This Zacharias was of the Course of Abia. The Eldest Son of Aaron was always the High Priest, his other Sons were Priests; in a long Course of time, their Descendants so multiplied, that they were too many all at the same time to Minister in the Temple. David therefore divided them into Courses, each Course waited their Month, 1 Chron. 24. 5, 6 there is an account of the Distribution of the Priests into twenty four Courses. In Davids time the Eighth Course, was the Course of Abia, it appeareth by Nehemiah 24. 17. That after the Captivity they kept the Denominations of these Courses, but it is probable the order of them was altered. We Read of Abiah, in Nehem. 12. but whether his was then, or at this time when Luke Wrote his Gospel, the Eighth Course I cannot tell. It is enough for us, that Zachariah was one of the ordinary Priests of the Course of Abia. Whose Office it was to serve in the Temple in his Course (which was the Course of such as derived from the Abia, mentioned in 1 Chron. 24. 5, 6.) And his Wife was of the Daughters of Aaron, and her Name was Elizabeth. This is added not to signify Zacharias his obedience to the Divine Law, which obliged the Priests to marry within their own Tribes, for the reason of that Law, being only to prevent the Confusion of the Inheritances, which fell by Lot to the several Tribes, and by the Will of God were to be kept distinct, the Tribe of Levi having no such Inheritance, might intermix with any other Tribe, and did so, the High Priest was only obliged to Marry some of his own people, Levit. 21. 14. and Jehoadab, 2 Kings 11. 2. Married one of the Tribe of Juda, but it

is added to shew the Honourableness of Elizabeths Stock. Moses and Aaron, were the two first Governours of the Israelites. Elizabeth was not only of the Tribe of Levi, but descended from Aaron, whom God made the Noblest Family of the Levites. Her Name was Elizabeth. It is an Hebrew Name, Exod. 6. 23. and (as you may see there) was the very Name of Aarons Wife the Daughter of Aminadab, and Sister of Naashon. As it may be variously Written it signifyeth, The Rest, or the Oath, or the Rod of my God.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

That they were not Righteous by a perfect Legal Righteousness, being not guilty of any Sin is certain, for so there is none Righteous, no not one, but so Righteous, as that God accepted them, and looked upon them as Righteous, as Abraham believed; and it was imputed to him for Righteousness, tho he Sinned in the denial of his Wife, &c. or as it is said of David, 1 Kings 15. 5. He did that which was Right in the Eyes of the Lord, and turned not aside from any thing which he commanded him all the Days of his Life, save only in the matter of Uriah. They also Walked in all the Commandments and Ordinances of the Lord, Blameless. A Mans Blameless Conversation before the World, is a piece of his righteousness, but will not make up alone such a Righteousness, as will testify his Acceptation with God, or Righteousness before him; he must in the first place, Walk in the Commandments, and in the Ordinances of God. There is a Duty towards God, as well as toward Men: and that Duty lies in the keeping his Commandments, his Ordinances for the fear of the Lord, must not be taught us by the Precepts of Men. Yea, and in all the Ordinances of God having a respect to all Gods Commandments, and making this his constant Course and Practice, not doing it by fits, he must alſo be blameless towards Men. Here is a true Pattern of what a Married Couple should be, especially where the Husband waits at the Altar, and is employed in the holy things of God. A Bishop must be blameless, 1 Tim. 3. 2. v. 8. A Deacon Grave, not double Tongued, not given to much Wine, not greedy of filthy Lucre -- v. 10. Blameless; and v. 11. Even so must their Wives be Grave, not Slandrers, Sober, &c. such were Zacharias and Elizabeth. Such ought all Ministers of the Gospel, and their Wives to be.

7 And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

Amongst all Earthly Blessings, there is nothing we more desire than Children, in whom we have a kind of Perpetuity, living in our Species and in our Posterity, when we are dead in Nature; but as God for our Tryal, doth often deny us other good things which are the great objects of our desires, so he doth often deny his own People this great Blessing. Sometimes he withholdeth it a long time from those to whom he at length giveth it. Barrenness in Israel was a Reproach. See v. 25. and 1 Sam. 1. 6. There was a promise to Abraham of a plentiful Seed, hence amongst the Jews, she that was Barren hardly thought her self, or was judged by others a Genuine Daughter of Abraham. Both Zachariah and Elizabeth, were now well stricken in Years. God chuseth this Woman naturally Barren, and now Aged, also, to be the Mother of John the Baptist, therein working a double Miracle; and it is observable in Holy Writ, that when God denyed to any Women Children for some long time, and then opened their Wombs, they were the Mothers of some Eminent Persons, whom God made great use of. Thus it was with Sarah, Rachel, the Wife of Manoah, Hannah, 1 Sam. 1. and this Elizabeth.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to \* burn incense when he went into the temple of the Lord. \* Exod. 30. 7. Lev. 16. 17.

The Priests were Multiplied to an exceeding Number, we find an account of more than 4000 upon the return out of the Captivity of Babylon, Ezra 3. 36, 37, 38, 39. they were doubtless afterward multiplied to a far greater number, Josephus tells us, there were a thousand in a Course; whether they held to twenty four Courses as in Davids time or no, I cannot tell. There were several parts of the Priestly Office, which it seemeth by this Text, the Priests of the Course that Ministered, divided amongst themselves by a Lot, one part of their Work was to Burn Incense Morning and Evening. It seems this was that part of the Priestly Office, which Zacharias was by Lot to Exercise.

10 And the whole multitude of the people were praying without, at the time of incense \* \* Exod. 30. 7. Levit. 16. 17.

We are told, that the order of the Jewish daily Service was this. Twice in the Day the Priests (whose Course it was to Minister, or such of them whose Lot it was) went into the Holy Place to Burn Incense according to the Law, Exod. 30. 7. when they went in, A Bell Rung to give notice, that it was the hour of Prayer; there were constantly there, 1. The rest of the Priests of the same Course. 2. The Levites. 3. Their Stationary men, who represented

\* Mat. 2. 1.

\* Chr. 24. 10.

presented the whole Congregation, and laid their hands upon the Beast slain. 4. So many more of the People as would voluntarily come, and it was very ordinary for many to go, (thus we read Acts 31, of Peter and John going into the Temple at the Hour of Prayer) these made the Multitude of whom it is said, That while the Priest was Burning Incense, they were without; not without the Temple, but in the Court of Israel, without the Holy Place, in which the Priests was Burning Incense. Praying, so they used to do privately by themselves. There is a Text in Ecclesiasticus, Chap. 30. 15. which, tho it be not Canonical Scripture, yet as Credible as any other Civil History, and will much help to make the Readers understand the Order of the Jewish Service, and what this Text saith.

11 And there appeared unto him an angel of the Lord, standing on the right side of the \* altar of incense.

Tho we Translate it appeared, yet in the Greek it is, there was seen of him. An Angel indeed was there, whether the Angel Gabriel or no, or in what form he appeared, it is not said. It is by some observed, That until the *Ovim* and *Toummim* ceased. No Angel appeared to any Priest Executing his Office; after this it is observed by others, That most Appearances of Angels to the Priests were, when they were employed in their Service in the Temple.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

We are naturally affrighted, at sudden, and unusual things, but especially at any Divine Appearances, whether God himself takes a shape, or Authorizeth an Angel to do it. So was Daniel, Chap. 10. 7, 8. and Manoah and his Wife, Jud. 13. 20. and Paul, Acts 9. for tho God doth not make these Appearances to affright us, yet such is the Imbecillity of our Natures, that we cannot but be shy at them, and start from them, and it is but reasonable, that God should by this means, both declare his own Glory and Majesty, and also humble his poor Creatures, and make them more Impressive, and Receptive of his Divine Revelations. It is reasonable God should keep, and declare his Majesty, tho we keep and declare our Infirmary.

13 But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and \* thou shalt call his name John.

Altho the great God useth so to shew himself to the best of his own People, as to imprint upon them a sacred Aw of his Majesty, yet he never suffereth the Souls of his People to sink under those apprehensions. The first Words, the Angel saith to Zacharias, are, *Fear not Zacharias*: I am no bad Messenger to thee, but a good Messenger from God, to tell thee, *Thy prayer is heard*; This is good News to any Soul: But of what Prayer the Angel here speaketh, is a little further Question, for it follows, and *thy wife Elizabeth shall bear thee a son*; It is believed that the Priest while he Burned Incense, did offer up Prayers, but that he had now offered Prayers to God for Issue, is not so probable, considering that both he and Elizabeth were well stricken in years, and probably past Children. Some therefore think, that those Words, *And thy wife Elizabeth, &c.* are given him only as a Sign, that his Prayers were heard; and added to signify, that as a further Mercy to him, than what he asked, Elizabeth should conceive. Nor do I see any reason why we should restrain the Prayer mentioned, to the Prayer he had now made, and not expound it of those many Prayers which Zacharias had before made, which tho God had delay'd to Answer, yet the Angel assures him, should now be answered with relation to Issue, and *thou shalt call his name John*. Which is the same with *Johanan* in the Hebrew, and signifies *Gracious*. The Angel directed Joseph to call Christ's Name *Jesus*; Because he was to save his people from their sins; and he directed Zacharias to call his Son's name *John*; Because he was to open the King of Grace, and to Preach the Grace of the Gospel, through Jesus Christ.

14 || And thou shalt have joy and gladness, and many shall rejoice at his birth.

None ought to have so mean thoughts of these Words of the Angel, as to think that they are only expressive of that Affection, which commonly discovereth it self in us, when God giveth us Sons, especially after a long Barrenness, but of a further Joy and Gladness, his Parents should have upon a Spiritual account, afterwards express: *Many shall rejoice at his birth*, John 5. 36. They rejoiced in his Light, the glad Tidings of the Messiah being come into the World, which he brought. The Papists think they have a ground here for their Holy-day, they keep to his Honour, and their Apish Carnal Rejoycing, which certainly, was not so valuable a thing, as for an Angel to foretel. The Angel speaks of the great Acceptation with the People, (many of them) which John's Doctrine should have; so that as our Saviour saith, *From his days the Kingdom of heaven suffered violence, and the violent did take it by force*. But he further openeth his meanings, in the following Verses.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, \* even from his mother's womb.

16 \* And many of the children of Israel shall he \* Malach. 4. 6. turn to the Lord their God.

We have a natural Ambition to be great, but it is onely to be great in the sight of Men. Thence one man coveteth Riches, another Honours, and Reputation, but the true Greatness is to be great in the sight of the Lord, who doth certainly judge with the truest and most infallible Judgment. In God's sight he is a great man, of whom God maketh a great use, especially in turning many Souls to himself. Consider John separately from his Work, and the Concurrence of God with his Work, he was a very little man, and so looked upon, by the Pharisees and Rulers, who would not believe in him. His Father was an ordinary Priest. For Titles and Dignities, he had none, John the Baptist was his highest Title. For his Clothing, he was not clothed in soft Rayment (as Princes Chaplains) he was clothed with a Skin, with Camels Hair, and had a Leathern Girdle about his Loins, yet Christ saith of him, *Among those that were born of women, there had not risen a greater than John the Baptist*; he had no Palace, no stately Habitation, he lived mostly in desert Places, little Inhabited. Nature was his Cook, that provided him Locusts, and wild Honey. Where was his Greatness, but in this? He was a great, and faithful Preacher of the Gospel; and God blessed his Labours to Convert Souls. They are little men, that do little of the Work, for which God hath sent them into the World, and do little good in their Generation. *He shall drink neither wine nor strong drink*; by strong Drink is meant any Drink which ordinarily intoxicateth. This was the Law of the Nazarites, Numb. 6. 3. It was forbidden the Priests, during the time of their Ministration, upon pain of Death, Levit. 10. 9. No Lovers of Wine and strong Drink, can be great men in the sight of God. The Minister of the Gospel must not be one given to Wine, 1 Tim. 3. 3. Titus 1. 7. *And he shall be filled with the Holy Ghost, even from his mother's womb*. This is true, both as to Prophecy (which is an extraordinary Gift of the Holy Ghost) and also of the Holy Ghost considered as a Sanctifying Spirit renewing the Heart: For many of the children of Israel shall he turn to the Lord their God. Then it seems there is another Conversion besides the Conversion of men from Paganism. John (with the assistance of the Holy Ghost) was an Instrument to turn many of the Israelites, who already Verbally owned the true God, but were drencht in Errors and Superstitions, and looseness of Life, to the Lord their God, by Repentance, and this he did by Preaching both Law and Gospel to them. This made him a great Man, for *Lan. 12. 3. Thy tree turn many to righteousness, shall shine as the stars for ever and ever*.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient || to the wisdom of || Or by, or in: the just, to make ready a people prepared for the Lord.

God was last spoken of, he must therefore be the Him mentioned here, before whom John the Baptist was to go, according to the Prophecy, Mal. 4. 5, 6. from whence is an evident proof, that Christ was the Lord our God, before whom John the Baptist came, in the Spirit and Power of Elias, and therefore he is called Elias, Mal. 4. 5. as expounded by Christ, Matth. 11. 14. Mark 9. 11. The Jews not understanding this, keeps them in a vain expectation of a Messiah to this Day, and of a Personal coming of Elias before him; it is the observation of some learned men, that where the word Power is added to the Spirit, or Holy Ghost, it signifies a more than ordinary measure, and influence of the Spirit, as in this Chapter v. 35. Acts 10. 38. 1 Cor. 2. 4. 1 Thess. 1. 5. But I rather think, that by that Phrase, *In the Spirit and Power*, here is meant, with the same zeal and frame of Spirit that Elijah had; we have before in our Notes upon Matthew, shewed in how many things John the Baptist was like Elijah, to say nothing of his Habit, and the Severity of his Life, in respect of the most corrupt time, wherein they both lived, their faithfulness in their Ministry, their warmth and zeal in their Work, their boldness, not fearing to reprove Princes for their Errors, &c. To turn the hearts of the fathers to the children. Malachi addeth, And the hearts of the children to the parents; instead of which, Luke hath, And the disobedient to the wisdom of the just; that is, to bring both Young and Old to Repentance. The Hearts of the Fathers amongst the Jews, to the Doctrine of Christ, and his Apostles, their Children, and the Hearts of the Jews, which, with respect to Abraham, Isaac and Jacob, and David, are Children, to the Doctrine which they embraced, and the ways of God wherein those just men walked, which is the Doctrine of Wisdom: to reconcile many amongst the Jews to that which some of them own and profess, tho others of them are yet Apostatized, and yet led away, with the Superstitions of these Degenerate, and Corrupt times. To make ready a people prepared for the Lord; to acquaint this part of the World with the Messiah, and to prepare them for receiving him and his Doctrine, which is presently to be revealed by himself, taking off peoples prejudices, and discovering and commending Christ to them; or by bringing men to a true Repentance for their Sins, and a Sense of them, till which they cannot believe to prepare them for a more Internal Reception of the Lord Jesus Christ: For John is said to have Preached the Doctrine of Repentance for the Remission of Sins, and to have Preached, saying, Repent for the Kingdom of Heaven is at hand. Also defaming the Pharisees who were the great Enemies of Christ, by detecting to the People their Hypocrisy. Thus he made ready a people prepared for the Lord.



\* Gen. 17. 17. 18. And Zacharias said unto the angel, \* Whereby shall I know this? for I am an old man, and my wife well stricken in years.

The Words are much the same with those of Abraham, Gen. 15. 8. *Whereby shall I know I shall inherit it, viz. the land of Canaan?* And Mary v. 34. of this Chapter, when the same Angel had told her she should have a Child, v. 31. faith, *How shall this be, seeing I know not a man?* Gideon also asked a Sign, Jud. 6. 17. To our appearance and judgment there seemeth no great difference betwixt these, and Zachariah in this place asking a Sign: Only Zachariah here opposeth his own sense and reason to the Words of the Angel, yet we shall hear a different issue of this Question, or Answer to it.

19. And the angel answering, said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

20. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

It is by some observed, That before the Captivity of Babylon, we read of no name of any Angel, who have no names as we have, but assume names to declare the nature of their Ministration, and that Gabriel signifieth the Power, or the Strength of God, because the declaring of the Gospel which the Apostle declares, Rom. 1. 16. *The power of God to salvation, seemeth to have been his peculiar Ministration.* We Read of this Gabriel, Dan. 8. 16. and 9. 21. where we find him foretelling the Messias, and the working of Mans Redemption: to which Prophecies he doubtless refers Zacharia, in saying, *I am Gabriel.* We again shall meet with him, v. 26, 27. Six months after this, appearing to the Virgin Mary, and telling her, she should bring forth the Messias; he addeth, *that stand in the presence of God;* as the good Angels always behold the Presence of our Heavenly Father (as our Saviour tells us) and are ready to be sent about his Messages, (whence is the Name of Angels) they are called God's Ministers, Psal. 103. 21. & 104. 4. and am sent to speak unto thee, and to shew thee glad tidings. God sent me on purpose to declare this thing to thee. Which Zachariah might have known by the time, and place, when he appeared, at the time of Prayer, at the Altar in the holy Place, where the Evil Angels used not to shew themselves. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. Divines have perplexed themselves, to give a just account of this signal Punishment of so good a Man. Whether they have said enough to satisfaction, I cannot tell. Abraham upon the same Question, was gratified with a Sign, Gen. 15. 9, 10. so was Gideon, Jud. 6. 17. where there is no difference in the Words, or in a Fact, there may be a great difference in the Heart, and its inward Habit and Motions, from which those Words proceed, and we must allow God to see that, better than we can discern it by the Words. Before Abraham's time, we read of no such Experience of God's Power in such Cases, neither do we find that Abraham desired a Sign as to this, that God would give him a Child, but only as to the Lord's giving his Posterity Canaan. Besides, that it is said, Verse 6. *He believed, and it was counted to him for righteousness;* and the Apostle extolleth his Faith, Rom. 4. 19. *being not weak in the faith, he considered not his own body now dead, when he was above a hundred years old, nor the deadness of Sarah's womb, he staggered not at the promise through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what he had promised, he was able to perform.* So as he asked not a Sign for the begetting of a Faith in him, he believed the Lord without a sight, only, fearing his own Heart, he asked a Sign for the further Increase and Confirmation of his Faith. Besides, Zachariah's Punishment was gentle, and of that nature, that it also carried with it an Answer to his Desire: It was only the Privation of Speech, until the Words of the Angel should be fulfilled: *because thou believest not my words.* The Words of God by his Messengers are to be believed, and the not believing their Words, which they speak truly from him, and as so sent, is a Sin God will severely punish. It is all one, not to believe God, as not to believe those whom he sends, speaking what he bids them. Which shall be fulfilled in their season. The Unbelief of men shall not make the Word, and Promise of God of no effect. But God's Promises have their Seasons, before which we must not expect the Accomplishment of them, Habakkuk 2. 3.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them, and they perceived that he had seen a vision in the temple, for he beckned unto them, and remained speechless.

23. And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

While the Priests was in the Holy Place, the People were in that part of the Temple called the Court of Israel, or the

Court of the People, Praying, when he had done, he came out, and Blessed them according to the Law, Numb. 6. 23, 24. where is the Form of Blessing, which he used, for this, the People waited before they went home. Whether the Angel's Discourse with Zacharias was longer, or his Amazement at the Vision made him stay longer than the Priest was wont to stay, it is uncertain, but so he did; and when he came out, he was not able to pronounce the Blessing, nor to speak at all, only he beckned to them, by which the People judged, that he had seen some Vision. Yet Dumbness being none of those Bodily defects, for which by the Law they were to be removed from the Priests Office, nor having any great Work in which he used his Tongue, during his Ministration, which was more the work of the Hands, he accomplished the Days he was to Minister, and then departed to his own house, for in the Days of their Ministration they had their Lodgings in Buildings appertaining to the Temple.

24. And after those days his wife Elizabeth conceived, and hid her self five months, saying,

25. Thus hath the Lord dealt with me, in the days wherein he looked on me, to \* take away my \* reproach among men.

How long after those Days the Scripture saith nor, but it is probable it was soon after, as in the Case of Abraham. And in the Case of Manoah's Wife, Jud. 13. 3. who conceived presently after the Revelation, and hid her self under ground; nor that she hid her self from seeing any Person, but she concealed from those whom she saw, the hopes that she had of her being with Child, and perhaps what her Husband had let her know by Writing of the Revelation he had from the Angel, nor that she herself doubted the thing, that were unreasonable to presume, after the seeing of her Husband made Dumb for a Sign of it; and her next word will let us know the contrary, but to avoid the Discourse of People upon so unusual a thing, who might possibly think her too Vain in speaking of a thing so improbable, and unlikely as this was. In the mean time she did not conceal her self from God, but said, *Thus hath the Lord dealt with me;* ascribing it all to the Power of God, who keepeth the Key of the Womb in his Hand, and maketh the Fruit of it his Reward: *In the days wherein he looked upon me;* it is the same with, v. 48. *He hath regarded the low estate of his hand-maid.* The Favour of God to his Creatures, is it expressed under this Notion, Psal. 25. 18. and 84. 9. and 119. 132. *To take away my reproach amongst men.* Barrenness is no more than a Reproach amongst men, it was more especially a Reproach to Jewish Women, not only in regard of the Expectation of being the Mother of the Messias (for none could expect that but a Virgin, Mat. 7. 14. and the of the Tribe of Judah, to which the Messias was promised, and one of the House of David, to whose Family he was promised as a Branch) but in regard of the special Promise to Abraham, to whom a Seed was promised, numerous as the Dust, and as the Stars, to which the Barren Woman, could contribute nothing. It is a great Mercy when God favoureth his People with any Providences, which take away their Reproach amongst men, and a just cause for his Peoples thankful acknowledgment.

26. And in the sixth month; the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth;

27. To a virgin \* espoused to a man whose name \* was Joseph, of the house of David, and the virgin's name was Mary.

In the sixth Month, that is, after Elizabeth's Conception, thus it is expounded afterward, v. 36. The Angel Gabriel, the same Angel that had appeared in the Temple to Zacharias, who seemeth to have had a special Ministration, with reference to that part of God's Will, which was Predictive of the Messias, he was sent from God, (without whose Command the Angels do not move) to a City of Galilee, called Nazareth. There Joseph lived, from thence he went, Chap. 2. 4. The Angel came to the Virgin, who is here described by her Name Mary, and her Relation, she was Espoused to one Joseph, who is said to be of the House of David. Matthew reduceth his Genealogy to prove him to be so.

28. And the angel came in unto her, and said, || Or, God greet Hail, thou that || art highly favoured, the Lord is with thee; blessed art thou among women.

Virgins Betrothed, until the Consummation of their Marriage, were ordinarily kept in their Friends House, thither came this Angel, and faith, *Hail, thou that art highly favoured:* The Word Translated Hail, signifies Rejoyce thou, or is as much as *God save thee.* It is not the Form of a Prayer (as the Papists use it) but an ordinary Salutation, as much as, *God save you, or Good-morrow,* is amongst us: *Thou that art highly favoured,* signifies, in Scripture, two things: 1. The free Love, and Favour of another bestowed upon any, that is taken, Verse 30. *thou hast found favour,* Eph. 1. 6. *To the praise of the glory of his grace.* 2. It signifies good Habits in the Soul, as 2 Pet. 3. 18. *grow in grace,* Col. 3. 16. *Singing with grace in your hearts.* Hence the Verb, a Participle from which the Word here used is, may signify two things: Either *thou hast received* Grace

Grace or favour from God, or, 2. *Thou that art full of gracious habits.* The first seems to be its sense in this place, it followeth in the Verse. *Blessed art thou,* so also it is expounded, v. 30. *for thou hast found favour with God.* So as the Virgin was the object of Divine Grace, as we are, and therefore not to be prayed to, as the *Fountain of Grace*, she herself had nothing but what she received. This whole Verse seemeth to be only a *Salutation*, there is nothing of a Prayer in it, the Angel doth only take notice of her, as a Favourite of Heaven, one dear unto his Lord, with whom God was in an especial manner, and whom God blessed above the rate of those ordinary Blessings, with which he blesteth other Women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

It seemeth that she did not only hear a Voice, and saw an ordinary appearance, but the appearance of the Angel, was attended with some manifestation of the Glory of God, which affected her and made her admire, what the meaning of this should be, that God should send an Angel to her, and with such a kind of Salutation.

30 And the angel said unto her, Fear not, Mary, for thou hast found favour with God.

This expounds those words, *thou art highly favoured*, v. 28. and lets her know, that he came upon no ill design unto her, neither upon any Humane Errand, nor yet with any Message of evil tidings from God, for she was one for whom God had a favour.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and \* shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest, and the Lord God \* shall give unto him the throne of his father David.

33 \* And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

These three Verses contain the substance of the Angels Message or Errand to the Virgin, to tell her she should be the Mother of a Son. By what name she should call him, and what he should be. In telling her this, who knew her self to be a Virgin, one who had not known Man, (as she expresseth it, v. 34.) he plainly mindeth her, that the Prophecy, *Isaiah 7. 14.* should be fulfilled in her. Thus far the Angels Word signify a Promise. And thou shalt call his name *Jesus*, the Angel, *Matth. 1. 21.* saith the same to Joseph, and expounds it, adding, *for he shall save his People from their Sins*, and thus the Prophet expoundeth it who saith, *Isa. 7. 14.* his name should be called *Emanuel*, there were two of this name before, *Joshua* and *Jehoshua*, both of which were great Types of Christ, as being great temporal Saviours to the Israelites. The one brought them into *Canaan*. The other led them out of *Babylon*, *Ezra 2. 2.* But this was yet a more excellent *Joshuah*, who was to save his People from their Sins. The Angel further goes on describing him, saying, *He shall be great*, *Isaiah* had said *Ch. 9. 6.* His name shall be called *wonderful*, mighty both in Words and deeds, *Luke 24. 19.* And shall be called the Son of the Highest, that is the Son of God, who is often in Scripture made known by this name, *Gen. 14. 19. Psal. 92. 1. & 83. 18. Mark 5. 7.* He shall be called the Son, that is, he shall be so, for this Phrase so signifieth often, *Isaiah 1. 26. John 1. 12.* for he shall be known, and declared to be so, *Rom. 1. 4.* Peter so called him, so did the Centurion who attended his Cross, God himself called him so, *Psal. 2. 7.* and that in a sense, agreeing to none but him, no not to the Angels, *Heb. 1. 5.* much less to Saints. And the Lord God shall give unto him, the throne of his Father David. Not the temporal Kingdom, but the Spiritual Kingdom over the same People over whom David ruled, from whom he is descended. It appeareth from many passages in the Prophets, that Davids Kingdom was a type of Christ, *2 Sam. 7. 13. Psal. 2. 6. & 132. 11. Isaiah 9. 6, 7. Amos 9. 11.* Hence we find the name of David given to Christ, *Jeremy 30. 9. Ezek. 34. 23. ch. 37. 24. Hosea 3. 5.* And he shall reign over the house of Jacob for ever, and of his Kingdom shall be no end. Jacob was the Father of the twelve Tribes of Israel. So as the house of Jacob, primarily signifieth the Jews, who were the natural Branches, in this excellent Olive. Christs Kingdom extended beyond the house of Jacob, but it began there, his Law went first out of *Sion*, and he was in the first place sent to the lost Sheep of Israel, he was the Minister of the Circumcision, *Rom. 15. 8.* others were to be joined to the house of Jacob, *Isaiah 14. 1.* or Jacob, and the house of Jacob, may signify the whole Church, all that should believe in Christ. The Rod of his strength went out of *Sion*, *Psal. 110. 2.* tho his Kingdom was not confined to Jacob. All believers who worship God in the Spirit, and rejoice in Jesus Christ, are by the Apostle determined, the Circumcision, *Phil. 3. 3.* and he is a Jew who is one inwardly, *Rom. 2. 29.* And of his Kingdom shall be no end, this both expounds the Words for ever, going just before, and also distinguisheth the Kingdom of Christ, from all Kingdoms of the World, which all shall have their Periods, and also assureth us of the continuance of the Gospel Church, which is Christs Kingdom, till his Kingdom of Glory be revealed, and this agreeth with the Prophecies of the

old Testament, concerning the Kingdom of the Messiah, and the typical Kingdom of David, *Psal. 145. 14. Isaiah 9. 7. Dan. 7. 14. Micah 4. 7.*

34 Then said Mary unto the angel, How shall this be, seeing I know not a Man?

There are some would excuse Mary in this reply, and tell us these Words spake in her no doubt, that the things spoken by the Angel should not come to pass, only admiration, or a desire to be further, which way God would effect such a wonder of Providence. Others think her Words hardly excusable from all guilt, tho the more excusable, because there had yet been no such Precedent made in the World of the Divine Power, as to cause a Virgin to conceive, and bring forth a Son. The next Words, *Seeing I know not a man*, seem to import, that she understood the Angel of the present or past time, that she had already conceived, or should immediately conceive, against which she objects her not having any carnal knowledge of any Man. For the Notion of some Papists that would from hence impose upon us to believe, from hence, that Mary had vowed Virginity, as if the sense of the Words were, *I am resolved never to know Man*, it is so ridiculous, that no Man of ordinary sense can allow it, for, besides that there was no such vows, that we ever read of amongst the Israelites, nor could any such be made but by the Law of God, might be rescinded, if made when the Virgin was in her Fathers House; and besides that, it is very improbable, that a Jewish Woman should make such a Vow, in whom barrenness was such a reproach, and who looked upon it as a curse; I say besides these things, who can have such unworthy thoughts of the blessed Virgin, as to think that she should, having made such a Vow, admit of an Espousal to Joseph to mock him. But she certainly understood the Angel, as speaking of a thing in being, or which presently should be, and tho she believed what the Angel said, yet is desirous of further satisfaction how such a thing could be, out of the ordinary course of Nature.

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy thing which shall be born of thee, shall be called the Son of God.

The Holy Ghost, (who is also called here the Power of the Highest,) shall come upon thee; it is a Phrase which signifieth a special and peculiar influence of the holy Spirit; thus we read of the Prophets, *That the Spirit of the Lord came upon them*, *2 Chron. 20. 14. &c.* which argued a special influence of the Holy Spirit on them, efficacious, so as it put them upon a present Prophecy. There is a common influence of God upon the forming of all Children in the Womb, *J. b. 10. 8. Psal. 139. 5.* But this Phrase denoteth an extraordinary special influence of the Spirit, changing the order and course of Nature, and giving a Power to the Blood of the Virgin by him sanctified, to coagulate alone to the forming of a body of a Child; this is more mysteriously yet express, by the next term *overshadow thee*, which I take to be a modest Phrase, signifying only a supply of Mans self, by a Divine creating Power, in a most miraculous manner. Therefore also that holy thing, which shall be born of thee, shall be called the Son of God, as Adam was called the Son of God, *chap. 3.* God (by his creating Power) supplying as to him the place of Father and Mother, and to Christ, supplying the place of the Father, tho not of the Mother, for (saith the Angel) he shall be born of thee. But yet that *Mass of Flesh* shall be an holy thing, because tho born of thee, and Flesh of thy Flesh, yet of thy Flesh first sanctified, by the Holy Ghost coming upon and overshadowing of thee. He shall be called so, not that he was not so by eternal Generation, (of which the Angel here speaks not,) but the Word, the eternal Son of God, which was in the beginning, being thus made Flesh, and personally united to thy Flesh, the whole Person shall be called, *The Son of God.*

36 And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For \* with God nothing shall be impossible. \* Gen. 18. 14. Jer. 32. 17. Chap. 18. 27.

What a particular notice doth God take of the Children of Men? he knoweth our Relations. Thy Cousin Elizabeth. Here some make a question how Elizabeth, who v. 1. was one of the Daughters of Aaron, and consequently of the Tribe of Levi, could be Cousin to Mary, who was of the house of David, and consequently of the Tribe of Juda, (as our Evangelist proveth, *Ch. 3.*) because of the Law, *Num. 36. 6, 7.* But Cousin may be taken in a large sense, as Paul calleth all the Jews his kinsmen, *Rom. 9. 10.* or they might be Cousins in a strict sense, for the Daughters of the Tribe of Levi, might marry into any other Tribes, having no inheritance to carry away, to prevent which was the Law, *Num. 36.* And this is the sixth Month, &c. from her conception, by which time Women use to be at some certainty about their Quickening, you must not therefore think this impossible, for you know Elizabeth was counted barren, and was old, yet she hath conceived. And with God nothing is impossible. I bring you a Message from God, to whom all things are possible. This was an ordinary saying amongst them, *Nothing is impossible with God.* Our Saviour useth it several times, *Mark 10. 27. Matth. 19. 26.* Nor needed we any Scripture to prove, that nothing could be impossible to him who is the first Being, the first Cause, and the Fountain of all



Power, and to whom all things are subject. No considerate Man will from hence conclude that things are possible to God, which would derogate from the perfection of the Divine being, and are imperfections in us. Nor yet that any thing is possible to God, the contrary to which he hath willed, but God can do whatsoever he can will.

38 And Mary said, Behold the handmaid of the Lord, be unto me according to thy word. And the angel departed from her.

*Once have I spoken (saith Job. Ch. 40. 5) but I will not answer.* In like manner the Virgin speaketh. I will dispute no more, I am the Lords Servant, let him do with me whatsoever he pleaseth. This Phrase, *Behold the handmaid of the Lord*, doth not speak her, the *Lady and Queen of Heaven*, (as the *Papists* stile her) but it speaketh her *Humility* and readines to give up her self to the Lords pleasure, her *assent*, and *consent* unto God. She addeth a *Prayer*, that God would do according to what the *Angel* had said unto her. The *Angel* having dispatched his errand, and obtained what he came for, ascendeth into Heaven.

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda.

40 And entred into the house of Zacharias, and saluted Elizabeth.

Many think that this City where this *Zacharias* lived was *Hebron*, before called *Kiriath-Arba*, *Job. 14. 15.* for that was a City, in the Mountainous part of *Juda*, one of the *Cities of refuge*, and belonging to the *Priests*, *Job. 20. 7.* But whether it was so or no cannot be certainly determined, the probably went not only to rejoyce with *Elizabeth* her Kinswoman, but also to strengthen her own Faith, as to the Revelation which she had received finding that true, which the *Angel* had told her, concerning her Cousin *Elizabeth*.

41 And it came to pass that when *Elizabeth* heard the salutation of *Mary*, the babe leaped in her womb: and *Elizabeth* was filled with the holy Ghost.

The motion of the Child in the Womb of the Mother, after her time of quickening is past, and the more than ordinary motion of it, upon some extraordinary cause of joy, is no unusual thing with Women in those circumstances, but doubtless as this motion was more than ordinary, so it had a more than ordinary cause, being caused from the Holy Spirit of God, and so the best Interpreters Judge, what is afterward said of *Elizabeth*, that she was filled with the *Holy Ghost*, is expounded in the next Words, wherein the Prophecieth of the Spirit of Prophecy.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

*Elizabeth* useth the same Words to *Mary*, which the *Angel* had used for her, *v. 28.* That is, thou art an exceeding happy Woman, not only renowned, but one whom God hath greatly favoured, and exceeding Blessed and made happy, and *Blessed is the fruit of thy Womb.* Tho the same Word be used, yet is not to be understood of the same degree of Blessing. Christ was anointed with the oil of gladness, above his fellows, and Blessed in another sense, and after another manner, than any creature can be said to be Blessed, for the fulness of the Godhead dwelt in him bodily.

43 And whence is this to me, that the mother of my Lord should come to me.

*Mary* in these Words acknowledgeth both the incarnation of Christ, and the Union of the *Divine*, and *Humane Nature*, in the one Person of the *Mediator*, she acknowledgeth *Christ* her Lord, and *Mary* to be his Mother.

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

By these Words *Elizabeth* declareth, that she looked upon the motion of the Child in her Womb, upon *Marys* salutation of her, as something more than Natural.

|| Or, that there shall be a performance of those things which were told her from the Lord.

Some will have this given as a reason, why *Elizabeth* pronounced her *Blessed*. Because she believed, that what God had said should have its effect, as *Chap. 11. 28.* when the Women Blessed the Womb that bare Christ, and the *Papists* that gave him *Sack*. Christ saith, *yea rather Blessed are they, that hear the Word of God and keep it.* *Mary* was Blessed not in this so much, that she brought forth Christ, as in this, that she believed in him. The Words are certainly a great confirmation of what the *Angel* had before told her, and it must needs be a great satisfaction to her, to hear her Kinswoman by the Spirit of Prophecy, coming extraordinarily upon her, confirming what the *Angel* had before told her.

46 And *Mary* said, My soul doth magnifie the Lord.

47 And my spirit hath rejoyced in God my Saviour.

We are now come to the Famous Song of the blessed Virgin, upon whom also the Spirit of the Lord comes upon this occasion. She first Solemnly gives praise unto God, then by various expressions declareth the Power and goodness of God, shewing him worthy to be praised, and lastly applieth what she had spoke more generally, to the particular business of Mans Redemption. Our magnifying God, is not by making him great, as he magnifieth us, as it is *v. 49.* but by declaring, and shewing forth his greatness. She saith, *her Soul did Magnify the Lord*, and her Spirit rejoyced. Soul and Spirit are but two Words, signifying the same thing, and importing that she glorified God heartily, and with her whole Soul, and teaching us, that all praising of God, with our lips, are of no significancy, without the conjunction of the heart, with the tongue. [*In God my Saviour.*] So *Hannab*, *1 Sam. 2. 1.* *My heart rejoyced in the Lord, mine horn is exalted in the Lord.* This is true, spiritual rejoycing, when the primary object of our joy is not the sensible Good, but the Goodness of the Lord to us, in giving us that good thing.

48 For he hath regarded the low estate of his hand-maiden: for behold, from henceforth all generations shall call me blessed.

Our Translators have here rightly translated *my low estate.* *Mary* doubtless doth not here commend her own Humility, (as some *Papists* would have it,) but magnifieth God, for that he had respect to her, who was of so mean and low a condition, for tho she was of the Family of *David*, yet that Family had for many years been broken and afflicted, and she was now espoused to a Carpenter, which spake her condition low and mean, tho descended from the Royal Family of *David*, and thus God usually magnifieth himself, he chuseth *David* from the Sheepfold to be King over Israel, he much delighteth to exalt such as are low, he chooseth the foolish things of the World, to confound the Wise, the weak things of the World to confound the mighty, and base things of the World, and things which are despised, hath God chosen, *1 Cor. 1. 28.* That no flesh should Glory in his presence, *v. 29.* Henceforth (saith *Mary*) all generations shall call me Blessed. It is no mean favour of God, when God giveth us a name in the World, and that not only in the present generation, but in succeeding Generations.

49 For he that is mighty hath done to me great things, and holy is his name.

That which is observable both in this Verse, and in this whole Song, is how the blessed Virgin, attributes all to God, and ascribeth nothing to her self, or any merits of her own, much like unto her Father *David*, *Psal. 115. 1.* Not unto us, O Lord, not unto us, but unto thy name give Glory, for thy Mercy, and truths sake, and herein she teacheth those Generations, which she had even now said should call her *Blessed*, how to take notice of her, viz. as one highly favoured of the Lord, one for whom God indeed had done great things, but not as one who had merited any thing at Gods hand, much less as one to whom we should pay a greater Devotion, than to her Son, and speak to her, that she should command her Son, (according to the blasphemous devotion, and idolatry of the *Papists*, *Mary* is very careful of giving succeeding Generations any occasion from her expressions for any such Superstitions. And holy is his Name. Holy, that is glorious, and venerable, [his name] that is, he himself is Glorious and Holy, far above the Conception and Comprehension of poor Creatures.

50 And \* his mercy is on them that fear him, \* *Exod. 20. 6.* from generation to generation.

Having celebrated God for his *Glory* and *Majesty*, she here celebrateth him for his *Mercy*, which extends to all, but especially is shewed to such as fear him, she certainly respecteth the promise of God, to be the God of *Abraham*, and his seed, but declareth this to be most eminently made good to those who are truly Pious, all Piety being expressed ordinarily in Scripture, (especially in the old Testament) under the notion of the fear of God, we have almost the same Words, *Psal. 103. 17.* It is elsewhere expressed under the notion of thousands, *Exod. 20. 6.* signifying not only the extent of the Divine goodness to all his People, but the continuance of it for ever.

51 \* He hath shewed strength with his arm, he \* *1Sa. 51. 9* hath scattered the proud, in the imagination of \* *52. 10* their hearts. \* *Psal. 33. 10*

52 \* He hath put down the mighty from their \* *1 Pet. 5. 5* seats, and exalted them of low degree. \* *1 Sam. 2. 8*

In these verses the Virgin celebrateth both the Power and justice of God, as she before had done his Holiness and his Mercy, and Goodness. The strength of a Man is much seen in the effects of his arm; hence God, who hath no such part as we have, is yet spoken of as if he had an arm, by which no more is signified, than a mighty Power, by which he bringeth things to pass. *Exod. 15. 16.* *1Sa. 40. 10.* & *89. 13.* *Psal. 98. 1.* So in many other texts. He hath scattered the proud in the imaginations of their hearts. *Jethro*, *Exod. 18. 11.* knew that the Lord was above all Gods, because in the thing wherein they dealt proudly he was above them. The Proud in Scripture often signifies wicked men, as the humble signifies good and holy men, but Proud in a strict sense, signifieth Men that have an high opinion of themselves, now there is nothing that a Proud Man dealeth more Proudly in, than in following

following the imaginations of his own heart. There (saith Mary) God scattereth them, turning their Counsels into folly, and confounding them in their own imaginations. He hath put down the mighty from their Seat, thus he did by Pharaoh, Nebuchadnezzar, &c. he pulls down some, and sets up others. Promotion is not from the East, nor from the West, and exalteth them of low degree, this is Gods way, thus he exalted Moses, Joseph, Jacob, David. God thus sheweth his mighty Power, and superintendency upon mens affairs. He doth what he pleaseth with Men, yet what he doth is infinitely Wise, just and good.

\* Psal. 34. 10.  
\* Sam. 2. 5.

53 \* He hath filled the hungry with good things, and the rich he hath sent empty away.

In this Sentence, the holy Virgin celebrateth, the equity of God in the Government of the World, proportioning Men in some degrees one to another, that the rapacious qualities of some, might not gain all to them, while others have nothing. The Notion of hungry, speaketh Persons in want, and craving a supply. The Notion of Rich, signifieth Persons that are full. God blesteth the Poor, pitieth the needy, while he neglecteth greater Persons. Some apply it to those whom Christ blesteth, Matth. 5. Who hunger and thirst after Righteousness, and expound the rich of those who think they have no need of the Righteousness of Christ. In this sense it is also true, but whether the Virgin intended it here or no I know not.

54 He hath holpen his servant Israel, in \* remembrance of his mercy.

55 \* As he spake to our fathers, to Abraham and to his seed for ever.

\* Jer. 31. 3.  
\* Psal. 132. 11.

In these verses the blessed Virgin celebrateth Gods mercy, together with his truth, withal she hath here a respect to Gods particular goodness and Mercy, in the sending of the Redeemer. The Word which we here translate hath helped, signifieth he hath sustained, or as it were lifted up with his hand, his Servant Israel, or his child Israel, he calleth Ephraim, his dear Son, his pleasant Child. But by Israel he meaneth Believers, those of Abrahams seed, that lived in the Faith, hope, and expectation of the Messiah the children of the Promise, Rom. 9. 8. those who are Jews inwardly, Rom. 2. 29. the true Circumcision, Phil. 3. 3. Israelites indeed, Joh. 1. 47. This she saith God had done, not in remembrance of their merits, but his own Mercy, Ezek. 36. 32. but of his own free goodness and Mercy, and in the fulfilling of his Promise, made to Abraham, Gen. 17. 15. the extent of which Promise is declared, Rom. 9. 6, 7, 8, 9. and that seed of Abraham, his seed as the Father of the Faithful shall be for ever, and the virtue of the Promise shall hold to them for ever.

56 And Mary abode with her about three months, and returned to her own house.

It is most probable, that she staid with her until she was brought to Bed, not leaving her just at the time of her travail, but she staid not long after but went home, by this time she must herself know that she was with Child, and here in the true order of the History cometh in what we had, Matth. 1. 18, 19, 20, 21, 22, 23, 24. See the Notes there.

57 Now Elizabeths full time came, that she should be delivered, and she brought forth a son.

58 And her neighbours, and her cousins heard how the Lord had shewed great mercy upon her; and \* they rejoiced with her.

\* Ver. 14.

The Angel told Mary v. 36. That it was then the sixth Month with her, after this Mary was with her about three Months, which made up her full time, so she was delivered, and brought forth a Son to shew the truth of Gods Promises, that we may all learn to give credit to his Word. For the Neighbours and Kinswomen of Elizabeth to come, and to rejoyce with her, was but according to the ordinary custom of friends to this Day, like enough to hold to the end of the World. But the Religion of Persons in that age possibly is not in so ordinary a practice, in I mean the taking notice of the Influence and goodness of God to those who receive such Mercies, we are fallen into an age, where congratulations are made to Friends, upon any good things happening to them are ordinary, and meetings also to make merry, (as they call it) upon such occasions, but ah! how little is that God, who openeth the Womb, and a reward from whom Children are, taken notice of? how little is his Power and goodness in such Providences taken notice of, in such meetings? and made the subject of the discourses there had? Elizabeths Neighbours and Cousins, take notice how the Lord had shewed great Mercy unto her. The Mercy of a Child, of a safe delivery in the Birth of a Child, are great Mercies, and ought to be the first and principal things taken notice of, in such rejoycing meetings, otherwise the Meeting is more like a Meeting of Pagans, than of Christians.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

\* Ver. 13.

60 And his mother answered and said, \* Not so, but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

The Law for Circumcision, Gen. 17. 12. Levit. 12. 3. was

strictly for it to be performed the eighth day. We find nothing commanded in Scripture, either as to the Person who was to perform the Office of the Circumciser, or as to the place, Ex 4. 24, 25: God met Moses in the Inn, and sought to kill him, because he had not Circumcised his Child, and Zipporah his Wife did it. It is said they afterwards did it in the Synagogues, but there is no Divine Law in the case. That the name was given to the Child upon its Circumcision, appeareth not from Scripture. It is said Gen. 21. 3, 4. that Abraham called his Son Isaac, and then v. 4. he Circumcised his Son Isaac being eight Days old, we read of no name given by Zipporah to her Child when she Circumcised him. But the name was at Circumcision declared. It is most certain, that John was Circumcised in his Fathers House, for we find his Mother was present, who at that time, was not in a condition to stir abroad. They called his name Zacharias, whence we may observe the ancient usage of giving to children, the names of their Fathers and Kindred. This in all probability is the reason of so many odd and unjustifiable Names given to Persons, (such as are Names of Heathenish Gods and Goddesses, not fit to be named amongst Christians, &c.) We derive from Pagans, and tho some Heathens changed their Names, when they turned Christians, yet many (probably) did not, and by a long tradition, (the Names of Parents being given to Children) the Names of Pagan Idols, such as Fortune, Diana, and the like, are by a most sordid practice made the Names of Christians, a thing which certainly ought to be reformed, for it is a doing honour to those Idols, if the giving a Persons Name to a Child, be (as we ordinarily account it, (an honour done to the Person whose Name is so given. The Jews from their beginning seem to have had a Religion as to this, giving Names to their Children, either significative of Gods mercy to them, or their Children, or their own duty to God, and the Names of the Parents, or some of the Kindred, were in honour to them given to their Children, therefore when Elizabeth (who knew the Counsel of God as to this Child, either by some Writing from Zachariah, or some Revelation to her self) heard them call him Zachariah, she contradicted them in this thing, and nameth him John, they objected that none of her Kindred was called by that name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, \* His name is John. And they marvelled \* Ver. 13!

It was the Parents place, (the Fathers especially) to give Children their Names, Zachariah was Dumb as yet, they therefore make Signs to him, he by Writing declareth, that his Name was John, that is, He was so named already by the Angel, therefore there was to be no further dispute about it. The Friends marvel at the consent of both the Parents in the case, declining all the Names of their Kindred.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

The Angel v. 20. inflicted the Punishment upon him no longer, then until what he had said should be performed, now it was performed, God looseth his tongue, and he praiseth God, by the Song which we shall by and by meet with.

65 And fear came on all that dwelt round about them: and all these || sayings were noised abroad || Or, things, throughout all the hill country of Judea.

66 And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

By fear here is to be understood, an awe, and Religious reverence of God caused by these miraculous operations, Acts 2. 43. Fear came upon every soul, and many Wonders and Signs were done by the Apostles, [these sayings] in usula mōra. It is an Hebraism, these doings, or matters, or things, were published throughout all the Parts of Judea, adjacent to the City, where Zacharias dwelt, v. 39. And those serious People that heard them, pondered on them, considering the work of the Lord, and did think. That this Child would prove no ordinary Person. And the hand of the Lord was with him. By the hand of the Lord is meant, the Power of the Lord, his Providence, Love, favour, thus the Lord is said to have been with Samuel, 1 Sam. 3. 19. The hand of the Lord oft signifieth the Power, help, and assistance of the Lord, 1 Chron. 28. 19. Psal. 80. 17. The hand of the Lord upon a Person, sometimes signifieth the Spirit of Prophecy, Ezek. 1. 3. & 40. 1. but this is a different Phrase, denoting only Gods special favour to John, watching over and protecting him, using him to grow up and thrive to improve in knowledge, &c.

67 And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

We must not think that Zacharias was before this time destitute of the Holy Ghost, we heard the contrary before, v. 6. but the Holy Ghost at this time came upon him, by a particular, and more especial impulse, as it did upon the Prophets, whom the Spirit moved but at some special times to Prophecy, tho it at all times dwelt, and wrought in them, as an holy sanctifying Spirit, this is made good by the next Words, which tell us he Prophesied, which Word signifieth any speaking for, or instead of another, and is not only applicable to such speakings, as are foretellings of



things which shall afterward come to pass, but unto any speaking, for, or instead of God, in the Revelation of his will made known unto us. In this Prophecy there is both predictions of what should come to pass concerning John, and concerning Christ, and also applications of what was before spoken of them, by the Prophets, and it is observed by some, that it is an Epitome of all those ancient Prophecies, and that there is in it, a compendium of the whole Doctrine of the Gospel.

\* Chap. 7. 15. 68 Blessed be the Lord God of Israel, for he hath \* visited and redeemed his people.

\* Psal. 132. 17. 69 \* And hath raised up an horn of salvation for us in the house of his servant David.

\* Jer. 23. 5. 70 \* As he spake by the mouth of his holy prophets, which have been since the world began.

God is not the God of Israel only, but of all the Nations of the Earth also, but he is peculiarly called the God of Israel, both here and in many other places, *Psal. 41. 13 & 72. 18 & 106. 48 &c.* in regard of the Covenant which he had specially made with them, and the special advantages they had mentioned by the Apostle, *Rom. 3. 2. To them were committed the Oracles of God, and Rom. 9. 4. to them pertained the Adoption, the Glory, the Covenants, the giving of the Law, and the service of God, and the promises.* Zacharias pronounceth God blessed, and desires that he may be Blessed, that is honoured, and celebrated, and spoken well of, for that he had visited and redeemed his People. The Word may be extended to all Gods deliverances of Israel, but it seemeth to be here more specially restrained, by what followeth to the Redemption by Christ. And hath raised up an horn of Salvation for them. An horn of Salvation, signifies a mighty powerful Salvation, by a Metaphor taken from Beasts, which much exert their Power by their Horns. The Beasts ten horns. *Dan. 7. 7.* are expounded to be ten Kings, *v. 24.* so where David saith he will cut off all the Horns of the Wicked, *Isa. 2. 3.* where God is said to have cut off all the Horns of Israel, in the house of his servant David, this agreeth to the Prophecy, *Jer. 30. 9.* where Christ is called David, *They shall serve the Lord their God, and David their King, whom I will raise unto them,* who is also called a righteous branch raised unto David. God is said to have raised up this Horn of Salvation in the house of David. The House of David was now down lapsed, and decayed. God promiseth to raise up to the Israelites, a mighty salvation from the house of David. This was fulfilled in Christ, *As he spake by the mouth of his holy Prophets, which have been since the World began.* All the Prophets, or many of them at least Prophecied of Christ, as the Son of David, and of a great Salvation to be raised up to Israel, from his house.

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercy promised to our fathers, and to remember his holy covenant.

This was that which God had told them by his Prophets, that a mighty Salvation should arise to them out of the house of David, by which they should be saved from their Enemies. By which Enemies the generality of the Jews understood their temporal Enemies, made of Flesh and Blood. But Zachariah speaking by the Spirit of Prophecy, must needs have a truer Notion of it, as it signifies our spiritual Enemies. All this is attributed to Gods Mercy, and faithfulness, his Mercy freely looking upon his Creatures in Distress, and Misery, his faithfulness in remembrance of his holy Covenant, made to Adam, Abraham, David, &c. but it is more particularly explained.

\* Gen. 12. 3. 73 The oath which he sware to our father \* Abraham.  
\* Heb. 6. 13. 17.

God first gave Abraham his Word, *Gen. 18. 18.* then he confirmed it by his Oath, *Gen. 22. 16.* the Apostle to the Hebrews saith, *When God made promise to Abraham, because he could swear by no greater, he swore by himself.*

\* Heb. 9. 14. 74 That he would grant unto us, that we being delivered out of the hand of our enemies, \* might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

Thus Zacharias by an infallible Spirit, expounds the Covenants, and Oaths of God to Abraham, and David, nor as they appear to us at first view, as if they were promises of a meer temporal Kingdom, and a Victory for the Jews over their Enemies, together with a splendid state for them; which was all the Scribes and Pharisees, and the generality of the Jews expected from the Messiah, but as confirming Gods resolution to send the Jews a Saviour, who should save them from their Sins, the guilt and Dominion of them, and from the Power of Hell, and purchase a spiritual liberty for them to serve the Lord all their days, without fear, in holiness and righteousness, which indeed, was the true end of the Messiahs coming. Thus far now the Song of this holy Man respected Christ, whom he sheweth to be sent from the free Grace and Mercy of God, yet in performance of Gods truth and faithfulness, according to his Oath and Promises, and to be therefore sent to deliver his People from their Enemies, and to purchase for them a spiritual liberty not to Sin, but to serve the Lord without fear, in Holiness and Righteousness. The latter part of his Prophecy,

respecteth John the Baptist, the new born Son of this Priest, and heavenly Prophet.

76 And thou child shalt be called the prophet of the Higheft: for \* thou shalt go before the face of the Lord to prepare his ways. \* Mal. 3. 1. 45. ver. 17.

Zacharias here foretelleth what came to pass, about thirty years after (for it cannot be thought that John began his Ministry, before the Sacerdotal Age, especially considering Christ did not begin sooner, *Chap. 3. 23.* Thou shalt be called a Prophet, that may either signify, thou shalt be a Prophet, as *Matth. 5. 9. John 1. 12.* or thou shalt be owned, or taken notice of, as the Prophet of the Higheft. Both were true in John. He was a Prophet (tho not that Prophet, *John 1. 21.*) yea and more than a Prophet, saith our Saviour, *Matth. 11. 9.* And thou shalt go before his face to prepare his ways. This was according to the Prophecy, *Isa. 40. 3. Mal. 4. 5.* and according to what John said of himself, *Matth. 3. 3. Mark 1. 3.* See the Notes on *Matth. 3. 3.*

77 To give knowledge of salvation unto his people, \* || by the remission of their sins. \* Chap. 3. 3. Or, Jr.

To Preach the Doctrine of repentance to Men, that they may obtain remission of Sins. But it seems more natural. To teach People, that the only way by which they can attain Salvation, is not by any righteousness of their own, but by obtaining the free Pardon, and remission of their Sins, by Christ and his Righteousness, *Psal. 32. 1.* which is in short to Preach the Gospel, which *Rom. 1. 16.* Is the Power of God to Salvation to every one that believeth. For therein is the Righteousness of God revealed, from Faith to Faith.

78 Through the || tender mercy of our God; whereby \* || the day-spring from on high hath visited us. Or, the bowels of Mercy. Or, the East. Or, the Right. Or, Branch. \* Num. 24. 17. Isa. 11. 1. Zech. 6. 12.

In the Greek it is, through the bowels of Mercy. An ordinary expression, and very natural to signify great and deep compassion, *Gen. 43. 30. 1 Kings 3. 26.* Our remission of Sin floweth from Gods bowels of Mercy, it dependeth not upon our satisfactions and penances, (as Papists dream,) but Gods free and tender love, yet God must be just, and declare his righteousness, while he justifieth the ungodly therefore. The Day Spring from an high, hath visited us *ἀνατολή ἐξ ὕψους.* Some think that the Greek Word answereth the Hebrew Word, *Jer. 23. 5. Zech. 3. 8.* translated the Branch, the seventy Interpreters translate it by *Ανατολή.* *Jer. 33. 15.* Those Texts manifestly relate to Christ, who is called there the Branch. Others think it rather answereth the Hebrew Word *אור* we translate it a great Light, Others think, it should be translated the East. So they say Christ is called, *Zech. 3. 9. 6. 12.* but we translate it the Branch in both those places. Be it the Branch, or the Light, or Day-Spring, or the East, it is certain Christ is meant, who is called the Son of Righteousness, *Mal. 4. 2.* That God might be just in the remission of our Sins, he sent Christ to visit us, and in our Nature to dye for us.

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

Here Zacharias sheweth us the end, why God visited us, with his Son, the Branch, the Light, the Day Spring, the Son of Righteousness, Men were in the darkness of Sin and Ignorance, dead in trespasses and Sins, at War and enmity with God, Christ came to give them the Light of Gospel Revelations, the Light of Spiritual comfort and Salvation, to purchase Peace, and to direct them how to walk that they might have Peace with God, and at last enter into Peace. This he did to the Jews first, then to the Gentiles, see *Isaiah 9. 1, 2 & 60. 1. 19.*

80 And \* the child grew, and waxed strong in spirit, and \* was in the deserts till the day of his shewing unto Israel. \* Chap. 2. 40. \* Matth. 3. 1.

The Evangelists having done with Zacharias his Prophetical Song, now cometh to tell us, what became of John. He saith, the Child grew, and waxed strong in Spirit. He did not only grow in his bodily dimensions, but in the endowments of his Mind, and was in the deserts, that is, in places very thinly inhabited, (some will have this to have been the deserts of Ziph and Maon) till the day of his shewing to Israel. That is (in all probability) till he was about thirty years of age, when he came forth, as a Publick Preacher to those parts of Israel, where he spent the small remaining part of his Life, of which we shall hear more hereafter.

## CHAP. II.

1 AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed || Or, enrolled.

2 And this taxing was first made when Cyrenius was governour of Syria.

3 And all went to be taxed, every one into his own city.

Of Augustus Caesar, (called Augustus, for his prosperous achievements,) was the first Roman Emperour properly so called, (for Julius

Julius Cæsar had but the Title of *Perpetual Dictator*.) In the forty second year of whose Reign Christ was Born. *Josephus* saith, in the one and thirtieth year, *Antiq. Cap. 10.* Herod the Great being at that time King of *Judea* (being so declared by the Senate of *Rome* near forty years before) it was the Custom of the *Romans* to take a particular account of the Numbers and Qualities of all Persons, inhabiting Countries under their jurisdiction, in order to the laying of Taxes upon them. About the time of the Birth of Christ, there was a Decree issued from the *Roman* Emperour for such a *Census*, or account to be taken of the Jews, (who some think are here only understood by the Term, all the World) others think, that it was a Decree which reached all that part of the World, which was subject to the *Roman* Emperour. This trust it seemeth was committed to *Cyrenius* Governour of *Syria*, whether he was at that time Governour, or afterwards made Governour, and at this time only a Commissioner, for this business is not agreed. That this *Cyrenius* was the same whom the *Roman* Historians call *Quirinius*, is pretty well agreed. Great endeavours are used to reconcile what *Luke* saith here, to *Josephus* and the *Roman* Historians, who make *Varus* not *Quirinius*, as this time the President of *Syria* (those who desire to be satisfied as to those things, may read Mr. *Pool's Synopsis Criticorum*, upon this Text, &c.) where *Civil* Historians differ from what we have in holy Writ, we are obliged to believe them mistaken, not the Penmen of holy Writ, who were guided by an infallible Spirit. Leaving therefore those disputes, and in what Sense this *Census*, is called the first, or is said to be first begun, when *Cyrenius* or *Quirinius* was President (as being of no great concern, for other Historians grant *Quirinius* at this time a Commissioner with *Cæsar*, and within Ten years after President, in Succession to *Varus*) let us rather herein observe the wonderful Providence of God in the ordering of things for the fulfilling of his Word, while we think of such things, to which purpose doubtless this is premised by the Evangelist. According to the Counsel of God declared by his Prophets, *Micah 5. 2.* Christ was to be Born at *Bethlehem*, the Metropolis of *Judea*, so the Chief Priests and Scribes tell Herod, *Matth. 2. 5.* Mary his Mother, and *Joseph* his supposed Father, lived at a great distance from *Bethlehem*, in *Nazareth* a City of *Galilee*. God so ordereth it, that the *Roman* Emperour (under whose Power the Jews were at this time) orders a numbring of all his Subjects, either in all his Dominions at the same time, or at least in *Judea*, and an account to be taken of their Persons, and Qualities, in order to the laying Taxes upon them, to defray the Charges of the Empire. The account of the Jews being to be taken according to their Tribes, those who belonged to each Tribe, were ordered to Convene in the Chief City belonging to the Tribe of which they were. *Joseph* and *Mary* were both of the Tribe of *Judab*. This occasion brings them both to *Bethlehem*, being the Chief City of their Tribe to meet the Emperours Commissioners. So Christ came to be Born in *Bethlehem*, according to the Word of the Lord, from which a Title shall not fail, and little *Bethlehem* becomes not the least amongst the thousands of *Judab*, one coming out of it to be a Ruler in *Israel*, whose goings were of old even from everlasting.

4 And *Joseph* also went up from *Galilee*, out of the city of *Nazareth*, into *Judea*, unto the city of \* *David*, which is called *Bethlehem*, because he was of the house and lineage of *David*.

5 To be taxed with *Mary* his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

This was the occasion of *Josephs* coming to *Bethlehem*, who either for fear of *Herod*, or for the convenience of his Trade, (tho he belonged to the Tribe of *Judab*) was removed into *Galilee*, but he yieldeth obedience to the *Civil Magistrates*, and cometh to be enrolled, in the Court Books belonging to the *Roman* Empire, to which by this Action he acknowledgeth himself a Subject, he also by this Act publicly declared both himself, and *Mary* his Wife to have been of the Tribe of *Judab*, and of the Family of *David*. We are told it was the Custom of the *Romans* to Enrol both Women and Children, however *Marys* Personal Attendance upon this Homage, might have been excused by her being great with Child, had not the Counsel of God so ordered it, that Christ should be Born there, this doubtless carried *Mary* along with *Joseph*, he having now (according to the Angels direction, *Matth. 1. 20. 24*) took her unto him as his Wife, while they were there, *Marys* time of Child-bearing was accomplished, we have the like Phrase, *Gen. 25. 24*.

7 And she brought forth her first-born-son, and wrapped him in swadling cloths, and laid him in a manger, because there was no room for them in the inn.

It is *Bucer's* Note, that in the Greek it is not her First-born-Son, but her first-born Son, the First-born, he was truly her Son, and her son first-born, but he was not called first-born, upon that account merely, for he was the first-born of every Creature, *Col. 1. 15.* he was the first-born also of *Mary*, but it cannot be from thence concluded, she had more Sons, (for where there is but one Son, he is the first-born.) And wrapped

him in Swadling Cloths, and laid him in a Manger, &c. whether the Inn was in the City, or in the Suburbs, adjoining near to the City, is not material for us to know, nor considering the occasion of meeting at *Bethlehem* at that day, and the numbers who upon that occasion must be there, is it at all strange, that Person of no higher Visible Quality than a Carpenter, should not find a Room in the Inn, but be thrust into a Stable, nor was it unusual in those Countries for Men and Women to have Lodgings in the same Rooms where Beasts are kept, (it is no more than is at this Day in some places, even in *Europe*.) Here the Virgin falls into her Labour, brings forth her Son, and Lodgeth him in a Manger. God (by this) teaching all Christians to despise the High and Gay things of this World, he who, tho he was in the form of God, and thought it no Robbery to be equal with the Father, thus making himself of no Reputation --- and being found in Fashion of a Man, thus humbling himself, as the Apostle speaks, *Philip. 2. 6, 7, 8.*

8 And there were in the same country shepherds abiding in the field, keeping || watch over || Or, the night watches, their flocks by night.

*Bethlehem* was a place about which were Pastures for Sheep, as appears from *1 Sam. 17. 15.* There were Shepherds, abroad in the Night (for so the Word signifyeth) watching over their Flocks, whether the Phrase signifyeth (as some think) successive Watches, such as are kept by Souldiers, and by the Priests, I cannot say. This maketh some think, that it is hardly probable, that our Saviour was Born in *December*, in the midst of the Winter, that being no time when Shepherds use in the Night to be keeping their Flocks in the Field.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were fore afraid.

Christ was promised to Men, who by their Occupation were Shepherds, *Gen. 47. 3.* He himself was the Chief Shepherd, and the true Shepherd, *John 10. 1.* The first Publication of his Birth, is made to Shepherds. Not to Shepherds that were idle, but busied in their honest Vocations, keeping their Flocks. This Publication of his Birth is made by an Angel, whether the Angel *Gabriel* before-mentioned, or another, is not certain. This Angel, surprizeth the Shepherds, cometh upon them, thinking no such thing but only minding their business. The Angel comes in a glorious appearance, probably an extraordinary Light, for it is said, it shone round about them, such an appearance of extraordinary Light is, *Luke 9. 30, 31.* That they were fore afraid was but natural, we are naturally affected at suddain and unusual appearances with fear and amazement.

10 And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of *David*, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you, Ye shall find a babe wrapped in swadling cloths, lying in a manger.

Tho God in his appearances to his People, was wont so to appear, as to shew them cause to Revere his Majesty, yet he always supported them that their Spirits might not fail, under those apprehensions and Conternations: The Angel bids them not to fear, for they had no reason to be afraid, he came not to bring them any affrighting Tidings, but Tidings of Joy, and that not to them alone, but to all People, both Jews and Gentiles (for, to that Latitude the Text may be expounded) what was that? Unto you is Born this Day in the City of *David*, a Saviour, which is Christ the Lord. You have heard of the Promises of the Messias of a Christ that should come, and of the House of *David*. The Promises of that Nature are this Day fulfilled, he is Born this very Day, unto you, but not to you alone, he had before told them, that his Tidings of Joy should extend to all Nations. And this shall be a Sign unto them, by this you shall know the truth of what I say, and you shall know also where to find him. In the City of *David*, (that is *Bethlehem*, as was said before) you shall find the Babe, wrapped in Swadling Cloths, and laid in a Manger. Where you find such a Babe, that is he, therefore be not offended at his low and mean Condition, let that be no Stumbling Block to you, I give it you as a Sign, by which you shall know him.

13 And suddainly there was with the angel a multitude of the heavenly host, praising God, and laying,

14 Glory to God in the highest, and on earth peace, good will towards men.

The Nativity of our Saviour was published first by one Angel, but it must be Celebrated by a Multitude of Angels, who appear praising God upon this occasion. These are called the Lords Host, *Psal. 103. 20, 21.* not only because he useth them as his Arms to destroy his Enemies, but also because of the order which is amongst them. How they Praised God is expressed, v. 14. they Sang, Glory to God in the Highest. On Earth Peace and Good-will towards Men. The Words may be taken either Judicatively, as signifying, That was come to pass that Day, by which God would have

Glory



Glory, Men would have Peace, and the Good-will of God to the Sons of Men, was unspeakably declared: Or Precatorily the Angels desiring God might have Glory, and that Peace might be on Earth, and the Good-will of God published to the Sons of Men. But the *Vulgar Latin* is most corrupt that rendereth these words, *Peace to Men of Good-will*; when we consider, that the Heavenly Host was here praising God, it will appear very reasonable, to interpret these Words *Judicatively*. The Angels hereby declaring their apprehensions, and the truth concerning this *Act of Providence*, no *Act* more declaring the Glory of Gods Power, Wisdom, or Goodness: nor more declaring his good will towards Men, and more conducing to Peace upon the Earth, whether by it we understand the Union of the Jews, and Gentiles, or that Peace of particular Souls, which floweth from a justification by Faith in Christ, for tho the Text seemeth to speak of three things, *Glory to God, Peace on Earth, and Good-will toward Men*, yet indeed they are but two; the two latter differing only as the Cause, and the Effect? The Good will of God is the cause, Peace with, or amongst Men is the Effect, *Rom. 5. 1. Eph. 2. 14, 15, 17.*

15 And it came to pass, as the angels were gone <sup>† Or, the men</sup> away from them into heaven, the <sup>†</sup> shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it, wondered at those things: which were told them by the shepherds.

It was Night, yet they delayed not to go, and make a search, according to the Revelation of the Angel, and not in vain, they found Mary and Joseph, and the Babe. Divine Revelations never deceive the Soul, that gives credit to them. Heaven and Earth may pass away, but nothing which God hath spoken shall pass away without its accomplishment. When they had seen it, they made known the saying, &c. They had no charge of Secrecy upon them, so did well in publishing what was of such Universal concern for Men to know, Spiritual Morfels ought not to be Ate alone. The effect of their Relation, in the generality of the People that heard it, was the same which we have often met with, upon the Peoples seeing of Christs Miracles, viz. *Amazement and Astonishment*, we read nothing of their Faith. The first was a Natural Effect of a strange Relation. The other must have been the special Operation of God.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The different effect of these things upon the Generality of the People, upon Mary and upon the Shepherds, is worthy of our notice. The People only wondered, thinking the Story of the Shepherds a strange Story, Mary suffereth them not to pass out of her thoughts, nor entertaineth them with a meer passion, which suddainly is extinguished, but she pondereth them in her Heart, both those things she had learned from her Husband, and what her self had heard from the Angel, and this also, which was related to her of, or by the Shepherds. The Shepherds return, that is, to the care of their Flocks, Religion gives none a discharge from their secular Duties, the Disciples had a special Call, and Command, that left their Nets, and their Parents, and followed Christ. The Shepherds were only made occasional Preachers, *pro hac vice*, they return, but Glorifying and Praising God for all the things they had heard, and seen, as it was told them, which argued, that they gave a firm and full Assent to them, and that they were the first Fruits of Believers under the Gospel-Dispensation. True Faith produceth great Joy, and Thanksgiving to God, and needs must produce Joy, because of the Union it maketh betwixt a Soul, and its desired object.

21 And when eight days were accomplished for <sup>\* Chap. 1. 31.</sup> the circumcising of the child, his name was \* called JESUS, which was so named of the angel, before he was conceived in the womb.

The time Prescribed by the Divine Law for Circumcision, was the Eighth Day, *Gen. 17. 12. Levit. 12. 3.* he was indeed the Law-giver, and as such not tied to the observance of the Law. But he was also made of a Woman, made under the Law, *Gal. 4. 4.* and the Law was, *Lev. 12. 2.* That if a Woman had conceived Seed, and born a Man-Child in the Eighth Day, the Flesh of his fore-skin should be Circumcised. He was to make himself appear the Son of Abraham, and so this was Gods Covenant, *Gen. 17. 10.* with Abraham and his Seed after him, every Man-Child among you shall be Circumcised. This Law Christ was bound to fulfil, and by the fulfilling of it in this point, he shewed himself a Debtor to the whole Law, *Galath. 3. 3.* and by his observance of it, he was to teach us our Duty. He was to be a Minister of the Circumcision, *Rom. 15. 8.* and to the Circumcision which they would never have allowed him to

be, had not he himself been Circumcised, upon which account Paul took Timothy, and Circumcised him, *Acts 16. 3.* By his Circumcision also we were to be Circumcised, with the Circumcision made without Hands, in putting off the Body of the Sin of the Flesh, *Coloss. 2. 11.* It was therefore reasonable and necessary that Christ should be Circumcised the eighth Day. His Name was called Jesus, it was in Circumcision before Wicnelfs publicly declared to be so, for God by his Angel had given him his Name, *Matth. 1. 21.* we read of four under the Old Testament, to whom God gave Names, before they were Born, Isaac, *Gen. 17. 19.* Joseph, *1 Kings 13. 2.* Ishmael, *Gen. 16. 11.* Cyrus, *Isaiah 44. 28.* and in the New Testament to John the Baptist, and to Jesus Christ. Which lets us know the certainty to God of future Contingencies, for tho the Parents of Ishmael, and Isaac, John Baptist, and Christ, imposed those Names in obedience to the Command of God, and there was but a small time betwixt, the giving of these four their Names, and their Birth, yet the Case was otherwise as to Joseph and Cyrus.

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord.

23 As it is written in the law of the Lord, \* Every male that openeth the womb shall be called holy to the Lord. <sup>\* Exod. 21. 23. 34. 19.</sup>

24 And to offer a sacrifice according to that which is said in the law of the Lord, \* A pair of <sup>\* Lev. 12. 8.</sup> turtle-doves, or two young pigeons.

In these Verses is a Record of the Virgins obedience to two Laws, The one concerning the Purification of the Woman after Child-Birth; the other concerning the presenting of the Male-Child before the Lord. We have the Law concerning Purification, *Levit. 12. 4.* throughout. The Sum was, That if a Woman had brought forth a Male-Child, she should be unclean seven Days, and after that continue in the Blood of her Purifying thirty three Days. If she brought forth a Female, she was to be unclean fourteen days, and afterward to continue in the Blood of her Purifying, Sixty Six days. So that the time of the Womans Purification after the Birth of a Female, was fourscore Days, for a Male (which was the present case) forty: After the Expiration of which time, she was to bring a Lamb of a Year old, for a Burnt-offering, and a young Pigeon, or a Turtle-Dove, for a Sin-Offering, to the Priest to the Tabernacle, who was to offer it for her, and to make an Atonement. If she were Poor and not able to bring a Lamb (which seems the present case) then she was to bring only two Turtle-Doves, or two young Pigeons, the one for a Burnt-Offering, the other for a Sin-Offering. The Evangelist takes no notice of any Lamb, but only a pair of Turtle Doves, or, Two Young Pigeons. Which lets us know, she was Poor, and so obliged by the Law no further. Mary after her Forty Days were expired, cometh up to the Temple, to yield obedience to this Law. And not so only, but also to present her Child before the Lord. This depended upon two Laws. We find the one, *Exod. 13. 2.* where in remembrance of Gods sparing the Israelites, when he smote the first Born of the Egyptians, he gave the Israelites this Law. Sanctify unto me all the first-Born, whatsoever openeth the Womb amongst the children of Israel, both of Man and Beast it is mine. So *Chap. 22. 29. & 34. 19.* Instead of these, God took the Levites, as appears by *Numb. 8. 16.* yet were the first-Born to be presented before the Lord, and Redeemed by the payment of Five Shekels apiece, for all those who were above the number of the Levites, as appeareth by *Numb. 3. 44. 45. 46. 47.* and five Shekels was the Redemption-price of any Male upon a Singular Vow, *Levit. 27. 6.* For these two ends, after six Weeks, Joseph, and Mary, and Jesus come up to Jerusalem.

25 And behold, there was a man in Jerusalem, whose name was Simeon, and the same was just and devout, \* waiting for the consolation of Israel, <sup>\* Ver. 33.</sup> and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death before he had seen the Lords Christ.

27 And he came by the spirit into the temple, And when the parents brought in the child Jesus, to do for him after the custom of the law:

28 Then took he him up in his arms, and blessed God, and said.

Interpreters have spent much pains in fortifying their Conjectures (for they can be no more) that this Simeon was Rabban Simon, the Son of Hillel, the Father of Gamaliel, but to what purpose I cannot tell; it can hardly be thought that a Man of that Note, should do such a thing as this so openly, and no more notice be taken of him. That which Calvin and Brentius, and other reformed Divines do think is much more probable, that he was some ordinary plain Man of an obscure Quality, as to his Circumstances in the World. There was a general expectation of the Messias at this time, but very few had a right notion of him, but lived in a vain expectation of, I know not what secular Prince who should bring them a Temporal Deliverance. These few

few were scarce any of them of their Rabbits, or Rabbans, but a poor despised sort of People, whom those great Doctors counted Accursed, John 7. 48, 49. The Revelations of Christ were to none of the Pharisees, but to Joseph a Carpenter, to Mary a despised Virgin, tho of the House of David, to an ordinary Priest Zacharias, to Shepherds, and why we should fancy this Simeon a principal Doctor, I cannot tell. The Evangelist gives him his highest Title. A just Man, and devout, and one that waited for the Consolation of Israel. One of the Remnant, according to the Election of Grace (mentioned by the Apostle) a holy, and Righteous Man, one, who waited for the Consolation of Israel. Which is the same in Sense with the Character given of Joseph of Arimathea, Ch. 23. 50. that waited for the Kingdom of God. Simeon waited for Christ, that is meant by the Consolation of Israel. For it is very observable, that the Prophets ordinarily comforted the People of God amongst the Jews, against all their sad tidings they brought them, with the Prophecies of the coming, and Kingdom of Christ, Isaiah 65. 13. Jer. 31. 13. & 49. 13. Zech. 1. 17. Herein Old Simeon shewed the truth of his Piety and Devotion, that he believed, and waited for the coming of Christ, he had a true Notion of the Messiah, promised, he believed that he should come, and he waited for his coming. And it was revealed unto him, that he should not see Death until he saw the Lords Christ. God by the Holy Ghost gave him this special Revelation, as the reward of his Faith, and the Answer of his Prayers, that he should live to see Christ Born. The same Holy Spirit moved him to go into the Temple, at that very time, when Joseph and Mary brought in Christ, to present him to the Lord according to the Law, and (tho it be not express, certainly the same Spirit did Intimate to him, that that Child, was the Lords Christ. The old Man takes him up in his Arms, blesteth God and saith.

- \* Gen. 45. 30. 29 Lord, now \* lettest thou thy servant depart in peace, according to thy word.
- \* Phil. 1. 23. 20 For mine eyes have \* seen thy salvation.
- \* Chap. 3. 6. 31 Which thou hast prepared before the face of all people.
- \* Isa. 42. 6. 32 \* A light to lighten the Gentiles, and the glory of thy people Israel.

The Song consists of an Elogium of Christ, whom Simeon here calls the Lords Salvation. 2. A light to lighten the Gentiles. 3. The Glory of Israel, and a Petition, that now the Lord would let him depart in Peace, but I shall take the Words in order. Lord! lettest thou now thy Servant depart in Peace according to thy Word. He desireth to dye, having now lived to see, what alone he desired Life for. It is a Speech much like Jacob, Gen. 45. 30. when he had seen Joseph (whom he thought lost) but spoken here upon a much more weighty Consideration. The Word Translated depart, signifies to absolve, and forgive, chap. 6. 37. to dismiss, and to deliver as from Bondage and Misery, it is used to express the Death of good Men, by the Septuagint. Gen. 15. 15. Num. 20. 29. and the Noun from it is used so by the Apostle, 2 Pet. 1. 15. Simeon owns God to be the Lord of his Life, who had the Power of it, and could alone dismiss him, and signifyeth himself to be an old Man, satisfied with Days, willing to be at rest from the Miseries of this Life, but he beggeth to be dismissed, and to dye in Peace, that is, happily, see Gen. 15. 15. 2 Kings 22. 20. Psal. 4. 8. According to thy Word, that is, thy promise mentioned, v. 25. But the putting of these Words in before those Words in Peace, seems to import that he could not dye in peace, before he had seen Gods Word fulfilled to him, in which he had made him to hope. For mine Eyes have seen thy Salvation, that is, thy Christ according to the Revelation I had from thee. Simeon had a special Revelation of a Corporal sight of Christ, he could not dye happily, till he had had that. None of us can dye in Peace, till we have seen the Lords Salvation with a spiritual Eye, and made Application of the promises of the Gospel, in the more general Revelation of his Word, thy Salvation, which thou hast prepared before the Face of all People. That is, the Author of Salvation, for there is no Salvation in any other, Acts 4. 12. Simeon declares, that this Salvation was prepared for all People, Isaiah 11. 10. he was prophesied of as an Ensign for the People, to it shall the Gentiles seek, so Isaiah, 52. 10. The Lord hath made bare his holy Arm in the Eyes of all the Nations, and all the ends of the Earth shall see the Salvation of our God. So Psal. 98. 2. Simeon speaks the same thing more particularly, v. 32. A light to lighten the Gentiles, and the Glory of thy People Israel. All the People mentioned, v. 32. were either Gentiles or Jews. Simeon here prophesieth, that Christ should lighten the Gentiles. The State of the Gentiles (by whom were understood all the People in the World (except the Jews) is often in Scripture, expressed under the Notion of darkness, both in respect of the Ignorance of the true God, which was amongst them, and of their Idolatry and Superstition, and their leud and wicked Lives much proportioned to their Religion. Hence Paul is said to be sent to the Gentiles, to turn them from Darkness to Light, Acts 26. 18. Christ is called Light, John 8. 12. I am the Light of the World, he that followeth me shall not walk in Darkness, but shall have the Light of Life. So John 9. 5. Conformable to the old Prophecies, Isa. 60. 1. Arise, Shine, for the Light is come. --- v. 2. Behold the Darkness shall cover the Earth, and Gross darkness the People, but the Lord shall arise upon thee. --- v. 3. And the Gentiles shall come to thy

Light. And speaking of Christ. I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation to the ends of the Earth, so Isai. 42. 6. And give thee for a Covenant of the People, for a Light of the Gentiles, see Psal. 98. 3. Acts 13. 47. And the Glory of thy People Israel. All the Earth is the Lords, but Israel is called his Son, his first Born, Exod. 4. 22. Christ was the Minister of the Circumcision, Rom. 15. 8. To them it was that he was promised, of them it was that he was born, Rom. 9. 5. Amongst them it was that he preached and wrought Miracles. He came amongst his own, John 1. 11. It was said of old, I will place Salvation in Zion for Israel my Glory. Christ is the Glory of any People, the Preaching of Christ, the owning and professing of Christ, a living up to his Rules, this is, a Peoples Glory. And as some do this more, and better than others, so in Gods account they differ from others in what is true Glory.

33 And Joseph and his mother marvelled at those things which were spoken of him.

Brentius Notes on this Text. Non admirantur quia non Credunt, sed quia credunt, ideo admirantur. They did not admire because they did not believe, but because they believed, therefore they marvelled. They had Revelations what Christ was, the Angel had appeared to Joseph, to Mary, to Zachary, and Elizabeth, the Wise-men had come from the East (if as some think they came so soon) yet they marvelled, they did not Contemn and mock at these things, but certainly neither did they fully understand them, but in the General believed the Divine Revelation. I do doubt whether before Christ was declared to be the Son of God with Power, by his Resurrection from the Dead, Rom. 1. 3, 4. either Mary, or Christs own Disciples, did steadily and firmly believe, that Christ was the Eternal Son of God, tho it is clear, that before that time, they believed him to be sent of God, and a great Prophet, nay the promised Messias, the Christ of God, and generally believed what was spoken of the Messias, and the Christ belonged to him, but whether they did rightly understand that the Messias was to be God-man, I cannot tell. John Baptists seemeth clearest in the Case, Peter also made a famous Confession of it, but many things we Read of Peter afterward, which speak even Peters Faith in the case, rather the Embryo of Faith, than a fixed and perfect Faith. But I impose nothing here on my Reader, let him judge as he seeth reason, supposing a fixed firm Faith in this Case, yet they might Marvel, for Christ is to be admired of them that believe.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the \* fall and rising again of many in Israel, and \* for a \* sign which shall be spoken against.

35 (Yea, a \* sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

Simeon blessed them, some may question how it was that Simeon blessed Christ, when as the Apostle tells us, The lesser is blessed of the greater. But we must distinguish betwixt a Propheticall Blessing, as Jacob blessed his Sons, which was nothing but a Prediction how God would bless them. 2. An Authoritative Blessing, as the Priests blessed the People in the Name of the Lord, Numb. 6. Which is nothing but a pronouncing them blessed by Authority from God, whom God hath blessed. 3. A Charitable, or Precatory Blessing. Praying God to Bless them. Thus Inferiours may bless Superiours, as well as Superiours may bless Inferiours. The first, or last, or both those, is to be understood here, not the second. And he said to Mary his Mother. Not to Joseph, who he knew was not his Natural, but Legal and Reputed Father. Behold this Child is set for the fall, &c. that by the fall and rising again, is here meant the Salvation and Damnation of many is doubted by no valuable Interpreters. The Apostle so applyeth, Isaiah 8. 14. where he is said to be for a Stone of stumbling, and for a Rock of offence, to both the Houses of Israel, for a Gin, and for a Snare, to the Inhabitants of Jerusalem, and many amongst them shall stumble and fall, and be broken, and be snared, and be taken, so doth Peter, 1 Pet. 2. 8. neither is it more than Christ telleth us, Joh. 9. 39. For Judgment I am come into this World, that they which see not might see, and that they which see might be made blind. Accordingly the Apostle saith, 2 Cor. 2. 16. that they were to some, the Saviour of Death unto Death, to others the Saviour of Life unto Life. The reason is, because they that believe in him shall be saved, they that believe not shall be Damned, Mar. 16. 16. John 3. 19. 36. This is now granted on all Hands, That Christ will be the occasion of many Peoples Damnation, even all that that reject, and oppose them, and believe not in him, a 1 the cause of many Peoples Salvation, even all that shall be saved. For there is no other name given under Heaven, by which any can be saved, Acts 4. 12. see Math. 21. 44. 1 Pet. 2. 4. 5. and it is observable, that the Salvation of Souls by Christ is expressed by the Term Rising. So as all are fallen, Eph. 2. 1. and have need of the application of a greater Power to them for their Salvation, than an under-propping of the innate power of their Wills. But the great question is about *zeta* is set, whether it signifyeth only an event, or some Counsel and Ordination of God, let us compare it with other Texts, where the same Word is used,

Is. 8. 14.  
Rom. 9. 22, 23.  
\* Acts 28. 22.  
\* Joh. 19. 25



*Phil. 1. 17. 1 Thess. 3. 3.* How such great Issues of Providence should happen, without the fore-knowledge of God, or how God should have any such fore-knowledge, without a previous Act of his Will, determining the thing, let any one consider, in the mean time it is freely granted, that the intervening of Mens Unbelief and Malice, and Opposition to Christ and his Gospel, is the Proximate Meritorious Cause of the fall of any Soul by occasion of him. It follows. And for a Sign that shall be spoken against. Such a Mark as *Job* speaks of. *Job. 16. 12.* or such a Sign as *Isaiah* speaketh of, *Isaiah 8. 18.* *Simon* here prophesieth. That Christ and his Ministers and People, should be Rediculed, and all the Arrows of ungodly Men, should be shot against him, which proved true in that Age as to Christ and his Apostles, and in succeeding Ages as to all that derive from him, and will hold to the end of the World; *Yea, a Sword shall pierce through thine own Soul also*, as the Irons entred into the Soul of *Joseph*, *Psal. 105. 18.* He tells the *Virgin* her Soul should be wounded with the Reproaches and Indignities which should be offered to this blessed Babe, as it proved afterwards, when she heard him Reviled, and saw him Crucified. That the thoughts of many Hearts may be revealed. The Gospel-times, especially times of Persecution will discover, whom God hath chosen, and whom he hath not, by discovering the thoughts of their Hearts, it will then be seen who will receive, and who will reject the *Messias*, who is on his side, and who will be against him. The Term [That] doth denote the Consequent, not the Effect. The preaching of the Gospel is the Lords Fan, by which he purgeth his Floor. Persecution is the Lords Sieve, by which he winnoweth Churches, and separateth the Dirt, and Darnel, and Tares from the Wheat. Gospel-times, and times of Persecution, are both of them times which make great Discovery of Mens Spirits.

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser, she was of a great age, and had lived with an husband seven years from her virginity,

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that \* looked for redemption in Jerusalem.

\* Mar. 15. 43. Ver. 25. 44. || Or, Israel. God took a care that our Saviours Nativity should be fully attested. To the Testimony of the Angels, the Wife-men, the Shepherds, *Simon* here is added another. It is that of Anna who is described here by her Tribe, and by her Father. She was of the Tribe of Aser, one of the meanest Tribes, and of those Ten Tribes that were carried into the Captivity of Assyria, having before made a Defection (under the Conduct of *Sennacherib*, both from the House of David, and from the true Worship of God. But tho the Generality did so, yet many particular Persons removed, to enjoy the true Worship of God, and joined themselves to Judah, *Jer. 50. 4.* it was prophesied, that the Children of Israel should come, they, and the Children of Judah together going, and Weeping to seek the Lord their God. What her Father Phanuel was, we read not, she is also further said to be a Prophetess. Such there were amongst the Jews, we read of *Deborah*, *Miriam*, and *Huldah*, to whom King *Josiah* sent. They were called Prophets and Prophetesses, who revealed the Will of God unto the People, but in the Old Testament it most generally signified, such as God enabled to foretell things which were to come. The Spirit of Prophecy had much failed amongst the Jews for four hundred years before Christ, about Christs coming it began to revive. This Woman seems to have been upward of a hundred years old, if we account the eighty four years here mentioned from her Widowhood, not so, if we count them from her Birth. She was but seven years Married, all the rest of her life she had spent in Widowhood. She departed not from the Temple Night or Day. That is, she was frequently there, giving up her self wholly to Religious Exercises, Prayer and Fasting, that she might be more fit for Prayer. This Woman coming in at that instant, where *Simon* took up Christ in his Arms, &c. gave thanks likewise unto the Lord, and spake of him to such as she knew in Jerusalem, who looked for the Redemption of Israel. There is no place where God hath had a Name, but how ever it be Corrupted and Debauched, hath a number that keep close to God. God in *Ahab*s time had seven thousand in Israel. And in this most Corrupt time, there was a *Simon* and an Anna, and also others who had a true Notion and Expectation of the *Messiah*, and these the holy Ghost taketh more notice of than of all the Jewish Doctors, all the Scribes and Pharisees, whose Names are rolled, while what these Persons said and did, shall remain for a Memorial of them, wherever the Gospel shall be Preached to the end of the World.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

If the Wife-men mentioned, *Matth. 2. 1.* had been with *Herod* before this time, it is more than probable that *Herod* would have made an end of Christ, at this time, therefore certainly it

was after this time. *Luke* saith nothing of what we have, *Matth. 2. v. 13, 14, 15, 19, 20, 21, 22, 23.* of *Joseph* going into Egypt, upon the Admonition of the Angel, nor his coming back, but both *Matth.* and *Luke* agree in their dwelling at Nazareth, which he calleth their own City, for there *Joseph* dwelt, *v. 4. Matth. 2.* the Scripture hath not told us. It is very Idle for any to say *Joseph* dwelt there, for then he would not have taken up his Inn there, nor been put to such a stress, as to have his Wife bring forth in a Stable, besides it is apparent from *v. 4.* and this Verse, and from *Matth. 2. 23.* that he dwelt at Nazareth. God who ordered the motion of the Wife-men, and their instructions to be sent to Bethlehem, to look for Christ, could easily find *Joseph* some business to be done there at that time, whether some business of his Trade, or some Visit to his Friends we cannot say.

40 \* And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. \* Chap. 1. 20. Ver. 52.

This Verse shortly summeth up all that we have in the Gospel, of the History of the first twelve years of our Saviours Life. Tho there could be no Accession to the perfection of the Divine Nature in Christ, yet as to his humane Nature, he was (as we are) capable of Accession of Habits, and Wisdom and Knowledge, for tho the Divine Nature was personally United to the humane Nature, yet there was no Communication of Properties.

41 Now his parents went to \* Jerusalem every year \* at the feast of the passover. \* Exod. 23. 14. 17. & 34. 23. \* Deut. 16. 1.

The Law of God enjoined all the Males of the Israelites to appear at Jerusalem before him, three times each year, of which the Feast of Unleavened Bread was one, but the Women seem not to have been all under the same Obligation, but many of them went, of which *Mary* was one, but we read not of Christs going, till he was twelve years Old. Some think that the Women used to go once in a year, we read that *Elkanah*s Wife went, *1 Sam. 1. 5, 6, 7.* but whether they generally did so or no, the Scripture saith not. One thing is observable. The Pharisees, and Scribes and Priests, had in those days much Corrupted the Worship of God by their Traditions, yet they retained the substance of Gods Institutions, we find both our Saviour and his Disciples, and other People of God, not wholly forsaking the Jewish Church, because of its Corruptions, yet we cannot think they joined with them in any thing of their Will Worship, from whence we may learn a tenderness, as to a Total Separation from a Church, and the lawfulness of attending Divine Ministrations, tho attended with usages, which we approve not of, provided there be no Idolatry in the Service.

42 And when he was twelve year old, they went up to Jerusalem, after the custom of the feast.

It is said by those who are learned in the Jewish Writings, that till a Child was of this Age, he was not obliged by the Law to go. We have in Scripture nothing to ascertain us in the Case, it is certain, that our Saviour went at this Age, after the Custom of the Feast, that is, so as to be there about the fourteenth Day of the Month, Nisan.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk, and among their acquaintance,

45 And when they found him not, they turned back again to Jerusalem, seeking him.

The Feast of the Passover, and of Unleavened Bread, held seven Days, during which time *Joseph* and *Mary* stayed in Jerusalem, and then returned, they usually both went to and returned from these Feasts in great Troops or Companies. Christ tarried behind, *Mary* thinking he had been in the Company, missed him not, they return to Jerusalem to seek him.

46 And it came to pass, that after three days, they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them questions.

After three Days possibly here is to be understood from the time they first went from Jerusalem, one Day they went forward in their Journey, a second Day they were coming back, the third Day they found him, for it cannot be thought they should be in Jerusalem three days before they found him, considering that they found him in the Temple, which it is likely was the first place they sought for him in. It should seem that the Doctors of the Law gave a general liberty to any, to propound any Questions to them about the Law of God, to which they gave Answers. But it is very probable, that something more than ordinary appeared in him, that they admired him to sit amongst them, for tho themselves sat on Benches, yet their Auditors usually sat at their Feet; hence we read of *Paul*s being brought up at the Feet of *Gamaliel*.

47 And \* all that heard him were astonished at his understanding and answers. \* Mat. 7. 28. Mark 1. 22. Chap. 4. 22. 33. Joh. 7. 15. 46.

What was the subject matter of the Doctors and Christs Discourses, is Vainly questioned, only in the general we may be assured, it

was something about the Divine Law, what the particular Themes or Subjects were, is not material for us to inquire. Our Saviour so answered their questions, as they were all astonished.

48 And when they saw him, they were amazed, And his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

The something must be allowed to a Womans Passions, and a Mothers Indulgence, yet one would think, that especially considering where they found him, and what doing, she should not have spoken thus unto him, had she had a clear and distinct knowledge of his Divine Nature, in Union with her Flesh; she speaks to him with the authority of a Mother, Why hast thou thus dealt with us?

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business?

50 And \* they understood not the saying, which he spake unto them.

Some read it --- that I must be in my Fathers House, then the Sense must be, Why did you seek me in any other place than the Temple, that is, my Fathers House, there lyeth my Business. But the Phrase seemeth rather to signify as we Translate it. He doth here signify that God was his Father, that Mary might have known not only from the Revelation of the Angel, but because she had not known Man, but she did not yet fully understand his Divine Office as Mediator, and the great Prophet promised, that should reveal the Will of God to People, much less did she yet fully and distinctly understand, that he was by Nature the Eternal Son of God. She believed so much as was revealed to her clearly concerning Christ. It is said they understood not the saying, which he spake unto them, they had not a clear and distinct understanding of them. In the mean time, from these Words of our Saviour, and this Fact of his, we may learn, That Inferiours are not in all things under the Power of their most Natural Superiours. Particularly not in such things wherein they cannot yield obedience to them, without a disobedience unto God. There are some Cases, wherein instead of obeying, we are bound to hate both Father and Mother by our Saviours Precept.

51 And he went down with them, and came to Nazareth, and was subject unto them, But his mother kept all these sayings in her heart.

We left him at Nazareth, after Mariæ Purification, v. 39. we find him at Nazareth now at twelve years old. We shall now read no more of him till Ch. 3. 23. when he came to be about thirty years of Age. What he did in the mean time, is a business of too much Curiosity for us to inquire, and of very little Significancy to us if we knew. Some think he wrought with his Father upon his Trade; as I cannot tell how to prove it, so I know nothing against it. It is not like he was sent to any of the Schools of their Prophet, as he who could Argue with the Doctors pertinently at twelve years of Age, and to whom the Spirit was given not by measure, had no need of their instructions: So their Academies were not such as we can reasonably think, that Joseph and Mary should seek any Education for him in them, and I know no reason why we should think, that he who abhorred not the Womb of the Virgin, nor a Stable, nor a Manger, should abhor the Works of an honest Vocation, and not much more abhor an idle Life. But we dispute about these things in vain, being such, as to which we can never be satisfied (God having hidden them from our knowledge) what is for our Instruction is told us, He was Subject unto his Parents. This teacheth the greatest and highest Mortals, to honour their Fathers and Mothers. Which (saith the Apostle) is the first Commandment with promise. Solomon honour'd his Mother, and behold a greater than Solomon is here, paying his Homage also, both to the Womb that bare him, and to his (supposed) Father that provided for him, and protected him. But his Mother kept all these sayings in her Heart. Mary was no forgetful hearer, some things she did not yet clearly understand, but she kept them in her Heart, and those who do so as to Gods Word, shall in time understand them.

52 And Jesus \* increased in wisdom and stature, and in favour with God and man.

If any ask how he, who was the Eternal Wisdom of the Father (who is the only wise God) increased in Wisdom, they must know, that all things in Scripture, which are spoken of Christ, are not spoken with respect to his entire Person, but with respect to the one or the other Nature United in that Person, he increased in Wisdom, as he did in Age or Stature, with respect to his Humane, not to his Divine Nature. And, as God daily Magnified his Grace and Favour toward him, so he gave him Favour with the Neighbourhood and People of Galilee, so as that when he came forth to be a Publick Minister, he came forth as a Bishop, (the chief Bishop of Souls especially) ought to do, Having a good Repute even of those who were without. And thus we leave our Saviours History, for about eighteen years of which, the History of the Gospel tells us nothing.

## CHAP. III.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonitis, and Lyfanius the Tetrarch of Abilene.

2 \* Annas and Caiaphas being the high priests, \* Joh. 11. 49. the word of God came unto John the son of Zacharias, <sup>51.</sup> Acts 4. 6. in the wilderness.

The Evangelist having given us an account, both of the Birth of John the Baptist, and of our Saviour, and of all the Prophecies preceding and attending them both, leaving the History of our Saviour a little, cometh to give us an account of the History of John the Baptist, his entrance upon his publick Ministry, and fulfilling of it. John the Baptist had Six Months Seniority of our Saviour, and probably did appear so long before him to the World, as a publick Minister; the time of his beginning was in the fifteenth Year of the Reign of Tiberius Cesar. Tiberius Cesar was he who next succeeded Augustus (for all the Roman Emperours after Julius Cesar, were called Cæsars, as all the Kings of Egypt were called Pharaohs) he was as wicked a Prince as most who ruled the Roman Empire. Herod the Great (in whose time Christ was Born) was some time since dead, Archelaus began to Rule in his stead as a King, but the Romans changing the Government from a Monarchy to a Tetrarchy (that is, a Government of four) Archelaus, had only the Government of Judea, Herod, Antipas (another Son of Herod the Great) had the Government of Galilee, under the Title of Tetrarch, and Philip another Son of his, had the Government of Iturea, and Trachonitis, under the same Title of Tetrarch. And one Lyfanius had the Government of Abilene (all four Strangers.) So as at this time the Jews were all under the Government of Foreigners, the Scepter, or Government, was wholly departed from Juda. Archelaus was soon after sent into France, and Pontius Pilate made Procurator or Governour of Judea and Samaria. Annas and Caiaphas were the High Priests. By the Law of God, the eldest Son of the Family of Aaron, was to be the High Priest. How there came to be at this time two High Priests, is not agreed amongst Interpreters. Those who are curious in this Inquiry, may see what Mr. Pool hath Collected for their satisfaction, in his Synopsis; we must know, that at this time the Jews were under the Power of the Romans, and all things amongst them were out of order. Some say the Jews had liberty to chuse their High Priest, but then their Conquerours would turn him out, and sell the place to another. Others say, that the High Priest had his Deputy, who also obtained the same Title. Others think, that as they had made the High Priesthood an Office, to which they chose one Annually, (which was by Gods Law an Office for Life) so the High Priest of the former year, still retained his Title for another year. We are at no certainty in these things. It is certain, that at this time there were two that bare the Title of the High Priest, upon what account we cannot tell. It appeareth from John 18. 13. that the same Men three or four years after bare this Title of High Priest, whether chosen again or no, we know not. But this was the time, when The Word of God came unto John the Son of Zacharias in the wilderness. The same John, of which we heard before, The Word of the Lord came to him, commanding him out to Preach the Gospel. It is a Phrase which is often used in the Old Testament, to signify the Influence of the Spirit of God upon the Prophets, quickning them to their Work. And signifyeth to us, That no Man ought to take this Honour unto himself, until he be called of God, nor to speak in the Name of the Lord until first the Word of God cometh to him.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

How long the time of John's Ministry was before that he was shut up by Herod in Prison, the holy Scriptures do not certainly tell us; but it must be very short, for our Saviours time was little more than three years, and we hear of his Imprisonment in the beginning of our Saviour's Publick Ministry. All that we have of John's Ministry, is to be found, either in this Chapter, or in Matth. 3. or in Mark 1. or in the first and third Chapters of John. From them all it appeareth, That the Sum of his Doctrine, was the necessity of Repentance and Faith in Christ, in order to the Remission of Sins. His pressing Faith in Christ is most clearly declared by the Evangelist John; Matthew, Mark and Luke, insist more upon his Preaching the Doctrine of Repentance, for the Remission of Sins and Baptism as an Evidence of it. Which Doctrine of repentance he pressed, both from Evangelical Motives, the Kingdom of Heaven is at Hand, and from Legal Motives, or Arguments of Terror, The Axe is now laid to the Root of the Tree. In this setting an Example to all Ministers of the Gospel, shewing them what should be the main Subjects of their Discourses, for we shall find, that our Saviour Preached the same Doctrine, and in the same Method. What is here said, we before opened in our Notes, on Matth. 3. 2. and Mar. 1. 4. John did not Preach that Baptism was Repentance, or that Remission of Sins was infallibly annexed to it, but that the way to obtain Remission of Sins was by Repentance, and that Baptism was an External Sign and Symbol of it.



\* Mat. 3. 3.  
Mar. 1. 3.  
Joh. 1. 23.

4 As it is written in the book of the words of *Isaias* the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth.

6 And all flesh shall see the salvation of God.

All four of the *Evangelists* apply that Prophecy, *Isaias* 40. 3, 4, 5. to *John the Baptist*. *Luke* only repeats what is v. 5, and 6. and in *Isaias*, Chap. 40. 4, 5. and he doth but shortly repeat what is in the Prophet, v. 5. the Prophet saith, And the Glory of the Lord shall be revealed, and all flesh shall see it together, for the Mouth of the Lord hath spoken it. But there is nothing more usual, than for the Writers in the New Testament, in their Quotations out of the Old Testament, to repeat the sum of the Sense, not the Words strictly. For the understanding of that Prophecy, we must know, that there the Prophet *Isaias* was sent to Comfort those amongst the Jews, who feared God, partly with the assurance of them that they should return from *Babylon*, their warfare should have an end, *Cyrus* should deliver them, partly with the assurance of them of a far greater deliverance, in and by the coming of the *Messiah* (of whom *Cyrus* was but a Type) to this purpose the Prophet sets out both *Cyrus*, and in that Type *Christ's* coming, as if both were present, and at Hand. Kings and great Princes coming (especially with Armies) have usually some coming before them, as *Pioneers*, to prepare their way, by Levelling Rough places, and removing whatsoever is in the way of their Motions, and filling up Holes and Ditches, &c. nor are they far off when once their Harbingers and *Pioneers* are arrived, or are seen coming, *John* is here set out as an Harbinger to *Christ*, to prepare his way, or a *Pioneer* to fill up Ditches, throw down Hills, to make Rough-ways smooth, and every way to prepare the way for him. That all flesh might see the Salvation of God. And as Princes that have Wildernesses to pass through, have more need of their *Pioneers* to prepare and smooth their ways: So the State of the Jews being now confused, as a Wilderness, and Corrupt above Measure, *John the Baptist* was sent before to cry in the Wilderness, &c. This I take to be the true Sense of the Prophecy, and that it is mighty Vain to strain these Metaphorical Phrases, and inquire what is meant by Valleys, Mountains, and Crooked-ways, they all most certainly signify the same thing, viz. whatsoever might be an hindrance to Peoples receiving of *Christ*, and to *Philosophers* further about them, is but to shew the Luxuriancy of our Wit, rather than any Solidity of Judgment. The whole Scope of these three Verses, is but to shew, That as Kings, and Princes, and Governours of Armies, have used to have Harbingers, and *Pioneers*, or other Officers to go before them, to remove things out of the way of them and their Retinue, and to prepare their way: So had *Christ*, and *John the Baptist* was the Man whom the Lord pitched upon for that purpose, by his Preaching to bring Men to a Sense of their Sins, and off from their wicked Courses, and to shew them their need of a Saviour, that so when *Christ* came himself forth to Preach, People might not be wholly ignorant, but in some measure prepared to receive the joyful Tidings of the Gospel, which he brought unto them.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

|| Or, meet for.

8 Bring forth therefore fruits worthy of || repentance, and begin not to say within your selves, We have Abraham to our father: For I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the tree, \* every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

\* Mat. 7. 19.

See the Notes on *Matth.* 3. 7, 8, 9, 10. where we met with all this with no Alteration, save that *Matthew* saith, that he spoke this to the *Pharisees* and *Sadducees*, seeing them come to his Baptism, tho he did especially intend them, yet he spake in the hearing of the Multitude, amongst whom they were.

10 And the people asked him, saying, What shall we do then?

\* Jam. 2. 15.

1 Joh. 3. 17.

& 4. 20.

11 He answereth and saith unto them, \* He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.

Altho the Preaching of the Law, doth not immediately Conduce to work in us Faith in *Christ*, yet mediate it doth, as it brings Men to cry out as those, *Acts* 2. 27. Men and Brethren what shall we do? Or as the *Apostle*, *Acts* 15. Sirs, What shall we do to be saved? *John* Preaching *God's* Terrors, hath this effect upon the People, they ask him, What shall we do then? the *Baptist's* Answer may seem a little strange to those who do not consider, that it amounts to the same with *Daniel's* Coun-

sel to *Nebuchadnezzar*, *Dan.* 4. 27. Wherefore, O King, let my Counsel be acceptable unto thee, and break off thy Sins by Righteousness, and thine Iniquities by shewing mercy to the Poor: and what *John* had said, v. 8. Bring therefore Fruits worthy of Repentance. Our Saviour said much the same, *Ch.* 11. 41. Give Alms of such things as you have; and Peter commanded, 1 *Pet.* 4. 8. Above all things have fervent Charity amongst your selves, for Charity shall cover a Multitude of Sins. *Solomon* saith, it covereth all Sins, *Prov.* 10. 12. The Peoples question was, What shall we do? What are the Fruits meet for Repentance, that is, truly indicative of Repentance? To this now *John* answereth, He that hath two Coats, let him impart to him that hath none. Which must not be interpreted, as obliging every one that had two Coats, to give away one, but as Instructive of us, that Ceremonies, and Ritual performances, in which that Age abounded, would not serve their turn, but true, and real good Works, relieving the Poor to their Ability, out of their Superfluities, out of Obedience and Love to God, not merely pitying them, and saying to them, Go ye and be ye Cloathed, or be ye warmed; not saying *Corban*, and thinking that would excuse them from relieving their Parents, or other poor People, but according to their Ability relieving them, *John* doth not here Countenance Anabaptistical Levelling, he only Cautions them against Pharisaical Hypocrisy, trusting to External Privileges, such as having Abraham to their Father, or some Ritual, and Ceremonial Performances, whiles in the mean time they neglected the weighty things of the Law, of which *Christ* hath taught us that Mercy is one.

12 Then came also publicanes to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

We have shewed often before that the Publicanes were Men, that Collected the Publick Revenue; in all times, that sort of Men have been charged with Exactions of what was more than their due. The *Baptist*, as a Fruit or Indication of the Truth of their Repentance, cautioneth them against Exaction, thereby declaring, That Acts of Justice as well as Mercy are true Fruits of Repentance, and that Repentance is vainly pretended, while Men go on in the same Sinful Courses, wherein they have formerly walked. Our Lord here doth not disapprove of the Office of Publicanes, nor certainly was that to be Condemned, if Magistrates may impose Taxes and Payments, which without question they may for the support of the Government for our Protection, there is no question, but they may appoint Officers under what Titles they please to Collect it. But both those that impose, and those that Collect such Payments, are obliged to the Rule of Justice. The former to impose no more than is necessary for the end, and in a just Proportion; The others to exact no more than what is appointed them.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, || Do violence to no man, neither accuse any || falsely, and be content with your || wages.

|| Or, put to man is just || Or, allow-

A good and faithful Minister of *Christ*, should be one able to assist, bring out of his Store-house, things New and Old, to give every one their Portion in their Season, and so Courageous and Faithful, as not to be afraid to do it, nor for any reason decline the doing of it. Such was *John the Baptist*. These were the Roman Souldiers, kept by them to maintain their Conquest of *Judea*. Some of these also come to hear *John the Baptist* preach, hearing him press Repentance, and bringing forth Fruits that might testify the truth of it. They ask what they should do to them. *John* saith, Do Violence to no Man, &c. experience hath taught all People, that Souldiers, (especially employed to keep Garrisons amongst a Conquered People) are often very insolent, and for their own gain prone to accuse Innocent Persons, and the jealousy of Conquerours often allows them too easy an Ear, as also how apt they are by Oppression to mend their short Commons, or to exact upon others, that they may spend Luxuriously. All these are Acts or Species of Injustice, which the *Baptist* lets them know must be left, if they would bring forth Fruits fit for Repentance. He doth not blame the Employment of a Souldier, but only regulates their behaviour in that employment. Wars in just causes, are undoubtedly lawful under the Gospel, and Consequently so is the employment of a Souldier, we read of several good Centurions or Captains of hundreds. But the Souldier stands highly concerned to look, that the cause be good, in which he draweth his Sword. 2. That he behaveth himself in it lawfully, not using any needless Violence, not accusing any wrongfully, not endeavouring to mend his Pay by any Rapine, or unjustly taking away what is anothers, either to spend in Luxury, or to uphold himself in his Station. From this Instruction of *John the Baptist*, we may learn several things concerning the Nature of Repentance. 1. That where there is a true Root of Repentance, it will bring forth Fruits worthy of it. 2. That Acts of Mercy and Justice, are true and proper Fruits of a true Repentance, without which there can be nothing of it in Truth. 3. That true Repentance is best discovered by our abhorrence of, and declining such Sinful Courses as we have formerly been addicted to, and have daily Temptations to from the Circumstances of our Lives, and those callings, and places, and Courses of Life, wherein the Providences of

Or, in sup-  
pence.  
Or, reasoned  
or debated.

of God hath fixed us. 4. That these things Repentance and Faith, are such proper effects of both, as discover the truth of those Gracious Habits in the Soul, and without which there can be no true Evidence of them.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not?

It being known to many what the Angel had told Zacharias concerning John, thirty years since, and what had Miraculously happened at his Circumcision, as also what Zacharias his Father had Prophesied concerning him, and there having been many who had observed the Holiness and Severity of his Life all along, until he came to Mans Estate, and knowing that the time was fulfilled for the coming of the Messias, the Scepter being now departed from Judah, and Daniels Weeks being accomplished, and hearing him Preach with that Life and Power which attended his Ministry, as also considering his Doctrine, (not new in it self, being Consonant to the Divine Law, and the Doctrine of the Prophets, but) new to them, who had used to hear of Rites and Ceremonies, and the Traditions of the Elders, but little or nothing of Repentance, or bringing forth Fruits worthy of it, they began to Reason and Debate with themselves, whether John the Baptist were not the Messias promised, and in great insulgence they were about it. But John quickly satisfied them as to that, not desirous to Arrogate to himself his Honour, whose Messenger only he was.

\* John 1. 26.

16 John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the holy Ghost, and with fire?

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

See the Notes upon Matth. 3. 11, 12. and on Mar. 1. 7, 8. John the Baptist in these Verses doth not only assure them, that he was not the Christ, but also lets them know, that Christ was coming amongst them, and that he was more excellent than he, and should Baptize them with the Holy Ghost, and with Fire; with Fire as the Symbol of the Holy Ghost; so some understand it, expounding it as a Prophecy of the descent of the Holy Ghost, Acts 2, 3. others possibly better expound it of the holy Ghost, working in the Souls of Believers, as Fire, Purging them, and burning up their Lusts, and Corruptions. And many other things in his Exhortation he Preached unto the People. By which Words the Evangelist lets us know, that what he and the other Evangelists have Reported concerning Johns Preaching, was but the Sum of it.

\* Mar. 5. 17.

19 But Herod the Tetrarch being reproved by him, for Herodias his Brother Philips wife, and for all the evils which Herod had done.

20 Added yet this above all, that he shut up John in prison.

These two Verses sufficiently Confirm to us, that we are not to expect to find the several passages in the Gospel concerning John the Baptist, set down according to the order of time, in which they happened, for the Evangelist sets down the Imprisonment of John, before the Baptism of Christ mentioned in the two next Verses, which we know could not be as to the order of time, our Saviour being Baptized by John. John was in so great Repute, that Herod himself heard him, did many things, and heard him gladly, Mar. 6. 20. But John was a faithful Preacher, and could not but reprove him for his wicked Courses, particularly for his Incestuous taking of his Brother Philips Wife; for he was alive when he took her, if it be true which Historians tell us, that John was Imprisoned in the sixteenth Year of Tiberius Caesar, and Philip died not till the twentieth, however, his Brother leaving Issue (for we read Herodias had a Daughter, Matth. 14.) it was unlawful for him to have Married her, especially to turn away his own Wife to take her. Matthew reporteth this History more fully, Chap. 14. 3, 4. &c. see the Notes there. It is said, that Herod, addeth yet this above all, that is, above all his former, or other Wickedness, that he shut up John in Prison. This spake him incorrigible in his wicked Courses, refusing the Remedy, or means to reduce him. An Hypocrite may hear the Word, and do many things, but he hath always some particular Lust, as to which he must be spared, being neither willing to part with it, nor able to bear any reproof for it.

\* Mar. 1. 9, 10.  
John 1. 32.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

This History of our Saviours Baptism, is reported both by

Matthew and Mark much, most largely by Matthew, see the Notes on Matth. 3. 13, &c. Luke only addeth those Words, And Praying, which teacheth us, that Prayers ought to be joyned with Baptism. What was the matter of his Prayer, we are not told, tho the following Words incline, some not improbably to judge that he Prayed for some Testimony from Heaven concerning him.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

\* Mar. 13. 55.  
Joh. 6. 42.

Here is amongst Critics a little dispute, whether our blessed Lord at his Baptism (after which he soon began his Publick Ministry) was full thirty years of Age, *ωνει* and *αιρεων* in the Greek, give occasion to the doubt. Those who judge that he was thirty compleat, conceive that the Age before which the Priests and Levites did no Service in the Tabernacle of God, Num. 4. 3. commanded the number of them to be taken from thirty years old to fifty, and it was done accordingly, v. 34, 35, &c. David in the latter end of his Life so numbered them, 1 Chron. 23. 3. when their number (of that Age) was thirty eight thousand, yet in that Chapter, v. 24. and 27. we find them numbered from twenty years Old and upward (but possibly, that was for some more inferior Service, in Conformity to this, most think that both John the Baptist and Christ, entered not upon their Publick Ministry, till they were of that Age, but whether they were thirty years of Age, Compleat or Current, is a question, but so little a one, as deserves no great Study to resolve, the two qualifying Words *ωνει* and *αιρεων*, would incline one to think Christ was but thirty years of Age Current, which is advantaged, by what others tell us, that the Jews ordinarily called a Child two or three years Old, as soon as it did but enter upon its second or third year. Some think our Saviour was Ten Months above twenty nine years of Age, when he was Baptized, after which he was tempted of the Devil forty Days, before he entered the Publick Ministry, but these are little things. [Being (as was supposed) the Son of Joseph.] Joseph was not his Natural Father, tho so supposed by the Jews, Joseph being indeed his Legal Father, being Married to the Virgin, when our Saviour was Born, Matth. 1. 20.

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph.

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge.

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda.

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri.

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er.

29 Which was the son of Jofe, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi.

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim.

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David.

\* Zech. 12. 12.  
\* 2 Sam. 5. 14.  
\* Ruth. 4. 17.  
1 Chro. 2. 10.

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson.

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda.

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor.

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala.

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech.

\* Gen. 11. 10, &c.

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan.

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.



There have been great Disputes about the Genealogy of our Saviour, as recorded both by *Matthew* and *Luke*. The Adversaries of Christian Religion have taken no small advantage, from the seeming difference betwixt them, which even many Sober Writers have thought it no easie matter to Reconcile. The Apostle hath cautioned us against giving too much heed to *endless Genealogies*, which minister *Questions rather than Godly Edifying*, which is in *Faith*, *1 Tim. 1. 4.* yet certainly it is our Duty, as well for the stopping the Mouths of such as would Clamour against the truth of the whole Scripture (if not of the whole *Christian Religion*) as so far as we can to Vindicate holy Writ from their little Cavils, and thereby also to confirm those who are *Weak in Faith*. To make these things as clear as we can: It is plain, that both the *Evangelists* agree in their Design, by setting down the *Genealogy* of our Saviour, to prove him *Lineally descended*, both from *Abraham* and *David*, the two Persons to whom was made the promise of the *Messiah*, and the *Stability of his Kingdom*, and also in the Names of the first *fourteen Generations*, mentioned by *Matthew*, and here by *Luke*, *v. 32, 33.* and to *Abraham*, *v. 34.* Their disagreement lyeth in four things. 1. *In the form of the Pedigree.* *Matthew* beginning with those who were first, *Luke* with those that were last in order of time. But this is no valuable Exception, one Evangelist counts forward, another backward. 2. *Matthew* counts by three Periods, each consisting of fourteen Generations, *Luke* doth not, but neither is this of any Moment. 3. *Matthew* sets down our Saviours *Genealogy*, before he tells us any thing of his Conception or Birth. *Luke* after his Relation of his *Conception, Birth and Baptism*. 4. *Matthew* deriveth our Saviours *Genealogy* but from *Abraham*, *Luke* from *Adam*. All these differences lay no Foundation for any Exception. Several accounts are given, why *Luke* carrieth up the *Genealogy* to *Adam*, the best seemeth to be this. That *Matthew* intending his History Primarily for the Jews, judged it enough to prove Christ the Son of *Abraham*, and the Son of *David*; but *Luke* designing the information of the whole World, deriveth him from the common Father of Mankind. By which means he also sheweth, the *Antiquity of the Gospel*, and lets us know, that Christ was he who was promised to *Adam*, before *Abraham*'s time, and that the *Grace of the Gospel* is not limited to the Seed of *Abraham*. Thus also *Luke* supplyeth what was wanting in *Matthew*, and truly deriveth both the first and second A&T from God, the Father of our Lord Jesus Christ, and of us all. But besides these differences (hardly worth the taking notice of under that notion) there are some seeming contradictions in the Genealogies, yet not such, but I think a fair account may be given of, to any who will but first consider, 1. That they all lye, in what *Luke* hath, from *v. 23.* to *v. 32.* and from the latter end of *v. 34.* to the end. So that in *v. 32, 33* and part of *34.* we have nothing to reconcile. 2. That these Words [*the Son*] is in the *Greek* only *v. 23.* where Christ is said to be the Son of *Joseph*, but ever after it is supplied by the Translators. So as the *Greek* runs thus. *The Son of Joseph, which was of Heli, which was of Matthat, which was of Levi, which was of Melchi, &c.* Which consideration cuts off the first cavil how *Joseph* could be the Son of *Jacob*, (as *Matthew* saith) and the Son of *Heli*, as *Luke* saith; for indeed *Luke* saith no more than, *v. 23.* And *Jesus himself* began to be about thirty years of age, being (as was supposed the Son of *Joseph*.) which was the Son of *Heli*. That is, Christ was of *Heli*, the supposed Son of *Joseph*, but truly of *Heli*, the Father of *Mary*, his Mother. I know that some think that *Jacob* was also called *Heli*, (as it was ordinary with the Jews to have two Names,) others think that *Joseph* is called the Son, because he was the Son-in-Law of *Heli*, by the Marriage of the Virgin *Mary* his Daughter, (*Naomi* calleth those her Daughters, which were but her legal Daughters, *Ruth 1. 11.*) in this the most agree, but I must confess I think it is Christ, who is here said to be of *Heli*, (tho he was reputed, and generally taken to be the Son of *Joseph*.) 3. That *Luke* is here deriving our Saviour, not from his supposed Father *Joseph*, but from *Mary* his true Mother. It is not to be conceived that *Luke* after such a narration of the predictions of his conception, as he had given us in the first Chap. should go to derive Christ from *Joseph*, and this gives us a fair account why the Names are so different from *David*'s time to the Birth of Christ. *Joseph* (whose pedigree *Matthew* relates) deriving from *Solomon* who was the Son of *David* succeeding him in the Kingdom. *Mary* (whose pedigree *Luke* relates) descending from *Nathan*, *v. 31.* *1 Chron. 3. 5.* tells us, he was another Son of *David*. So as after *David*'s time, the Persons named which before were the same in our Saviours Pedigree became diverse, some the Progenitors of *Joseph*, whom *Matthew* reckons others the Progenitors of *Mary*, whom *Luke* nameth. This answereth the objection, from the differing number of the Person from *Joseph* to *Zorobabel*, (excluding them both) *Matthew* reckoneth but nine, *Luke* here reckoneth eighteen, in *v. 23, 24, 25, 26, 27, 28.* From *Zorobabel* to *David*, *Luke* reckons twenty two Progenitors, *Matthew* but fourteen (leaving out three Kings of the half Blood of *Ahab*, of which we gave an account in our Notes on *Matthew 1.*) so as the Scripture nameth seventeen tho *Matthew* leaves out three in two different Lines; it is not impossible that one person in so many years might have so many more Progenitors than another, supposing *Matthew* designed to reckon all, which it is plain from his leaving out three Kings named in Scripture that he did not. 4. That ordinarily the Jews had two Names, sometimes three, all *Josiah*'s Sons had each of them two at least. *Matthew* had also the Name of *Levi*, &c. This solves the difference from *v. 27.* where *Heli* is said to be the Son of *Zorobabel*, when as *Matthew* saith, (tho

13. Zorobabel begat Abiud. That Abraham was the Son of Terah or Thara, and Terah the Son of Nachor, appeareth from Gen. 11. 24. 25. That Saruch or Sarug, was the Son of Rex or Ragan, appeareth from Gen. 11. 20. 1 Chron. 1. 25. that Reu was the Son of Peleg, (here called Phalec) and Peleg the Son of Eber, and Eber the Son of Sala, appears from Gen. 11. 18. 1 Chron. 1. 25. But in Genesis 11. we read, that Sala was the Son of Arphaxad, v. 12. whereas he is here said to be the Son of Cainan, and Cainan is made the Son of Arphaxad. So as Luke maketh Sala Grandchild to Arphaxad, Moses makes no mention of Cainan at all, but mentions Salab, as begotten by Arphaxad. Those who are curious to know what is said for the resolution of this difficulty, may read it largely, both in Spanheims dubia Evangelica, and Mr. Pools Synopsis Criticorum. It is a difficulty which hath exercised many very learned Men, and I doubt whether ever any yet satisfied himself in the resolution of it. It is not probable, that Luke should correct what Moses said, the best account I can give of it is, the Septuagint in Gen. 11. 12. have it just as Luke here hath it, and it is certain, that Luke in his quotations out of the old Testament, doth generally follow the Septuagint, (being the Translation most in use among them) Beza tells us of an ancient Copy of the Gospel he had, which mentioneth no Cainan. The best of it is, that it is a matter of no great moment, for the Question is not, whether Sala was the Son of Arphaxad, (for so he was, tho Arphaxad was his Grandfather, in the same sense that Christ is called the Son of Abraham, and the Son of David, and Elizabeth the Daughter of Aaron, ch. 1. 1.) but whether he was the immediate Son of Arphaxad, or Cainan, whether Moses omitted Cainan, or some transcriber of Luke added Cainan out of the Septuagint (being then the current Translation among them) the last is most probable. For the other part of the Genealogy, v. 35, 37, 38. it plainly agreeth with Gen. 5, 6, &c. & 6. 10. So that I must profess I see no great difficulty to reconcile the Genealogies, admitting the one to give the Genealogy of Joseph, and the other, to give the Genealogy of Mary; that indeed Mary was the Daughter of Heli, is not to be proved by Scripture, nor yet contradicted, but it is very probably judged so. And tho we cannot prove that Cainan mentioned, v. 36. was added out of some latter Copies of the Septuagint, yet it is more than probable it was so; which two things if we admit, I see no great difficulty remaining, but a fair agreement betwixt both the Evangelists. For I presume none will stumble at the alteration of some letter, or omission of some letter in a Name, or addition to it in the end; there is nothing more ordinary than that, when Names are mentioned in several Languages.

## CHAP. IV.

**1** **A**ND \* Jesus being full of the holy Ghost, \* Math. 4. 1.  
returned from Jordan, and was led by the spirit into the wilderness. Mark 1. 12, 13.

\* By the Holy Ghost here is to be understood the Gifts of the Holy Ghost, according to the Prophecy of him, *Isaiah* 11. 1, 2. The Gifts of the Holy Spirit are often in holy Writ called the Spirit, *Acts* 2. 4. 8. 18. 10. 44. and not only those that are influenced with the saving Gifts and Graces of the Spirit, are said to have the Spirit, and be filled; but those who received the more extraordinary Powers of it, such as the Gifts of Prophecy, healing, &c. Others besides Christ are in Scripture said to be filled with the Spirit, *Acts* 6. 5. and it was so Prophecied concerning *John*, *Luke* 1. 6, 7. But they had but their measure, to Christ the Spirit was given not by measure, *John* 3. 34. he returned from *Jordan*. There *John* baptized, there Christ was Baptized by him. And was led by the Spirit into the Wilderness, *Mark* 1. 12, faith *Luke*, *ἐν πνεύματι*, faith *Matthew*, *Mark* expresseth it by the Word *ἐκβαλλει*, the Words do not signifie a violent motion, (for without doubt Christ went willingly) but a potent and efficacious motion.

2 Being forty days tempted of the devil, and  
 \* in those days he did eat nothing: and when they <sup>\*Exod. 24:18.</sup>  
 were ended, he afterward hungred. <sup>1 King 19. 8.</sup>

See the Notes on *Matth.* 4. 2, 3, 4.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, \* It is writ- \* Deu. 8: 3  
ten, That man shall not live by bread alone, but  
by every word of God.

See the Notes on *Matth. 4. 3, 4*. It is very observable, that Christ here asserteth the Authority of the Scriptures, and tho he was full of the Holy Ghost, yet maketh the Holy Scripture his rule of action.

5 And the devil taking him up into an high mountain, shewed unto him all the Kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.

*Or, fall down before me.* 7 If thou therefore wilt || worship me, all shall be thine.

\* Deut. 6. 13. 10. 20. 8 And Jesus Answered and said unto him, Get thee behind me, Satan; for \* it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

See the Notes on Mat. 4. 8, 9, 10. Those Words, v. 6. For that is delivered to me, and to whomsoever I will, I give it, are only mentioned by Luke, where we may observe, 1. That the Devil was a Lyar from the beginning. The Dominion over the things of the World was not given to the Angels, but to Man, neither hath he any such Power as he pretends to, being not able to do any thing against Job, till he had obtained leave from God, nor to enter into the Swine, without license first obtained from Christ.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.

\* Psal. 91. 11, 12. 10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

\* Deut. 6. 16. 12 And Jesus answering, said unto him, \* It is said, Thou shalt not tempt the Lord thy God.

See the Notes on Mat. 4. 5, 6, 7. what Matthew calls the Holy City, Luke expoundeth Jerusalem.

\* Mat. 4. 11. 13 And when the devil had \* ended all the temptation, he departed from him for a season.

Matthew saith, The Devil left him, and behold Angels came and ministered unto him. Luke saith, he departed from him for a season, when he had ended all the Temptation. Those Words for a season, seem to intimate that our Saviour had further Conflicts with the Devil than are here mentioned; and possibly those Words all the temptation may hint us, that the Devil offered more temptations, than the Evangelists have recorded, tho some affirm, that all Temptations fall under those which are the heads of these Temptations, and think those Words for a season, signify until the time of his Passion, when he entered into the heart of Judas, and armed all his Instruments against this Captain of our Salvation.

\* Act. 10. 37. \* Mat. 4. 12. Mark 1. 14. 14 And Jesus returned in the power of the spirit into \* Galilee, \* and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

Both Matthew and Mark make the occasion of our Saviours going into Galilee, to be his hearing, that John was cast into Prison. But certainly Matthew and Mark speak of a second going into Galilee, and mean by it Galilee of the Gentiles, which was in the jurisdiction of Philip the Brother of Herod Antipas, else one might admire, why Christ should go into Galilee, upon hearing that John was cast into Prison; that had been for him to have thrown himself into Herod's Mouth, before that his time of suffering was come; but it should seem that after his Temptations, he first went to Capernaum, where he did not stay many days, John 2. 12. and then to Nazareth, which was his own Country; but others think, that all the Evangelists speak of a second going into Galilee, which I cannot agree if Nazareth were within that Galilee, which was called the lower Galilee, and was within the jurisdiction of Herod Antipas, who was the Tetrarch of Galilee, and the Man that had imprisoned John, and afterwards caused him to be beheaded. And he taught in their Synagogues. He had the reputation of a Prophet, which procured him that liberty of speaking in all those places, where the Jews celebrated their publick worship; being glorified, that is, admired, and honoured of all.

\* Mat. 2. 23. 16 And he \* came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

We heard before Ch. 2. 29. 51. that Christ was brought up at Nazareth, we read of him at Nazareth, Matth. 13. 54. But I must confess I doubt, whether Matthew there, and Luke here, speak of the same time; of the Nature of the Jewish Synagogues, and their order of Worship there, and the reading of the Scriptures in them, we have spoken before in our Notes on Matth. 4. 23.

17 And there was delivered unto him the book of the prophet Esaias, and when he had opened the book, he found the place where it was written;

18 The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

The Words differ in some things from the Words of the Prophet, out of which they are quoted, Isaiah 61. v. 1. where is nothing of recovering of sight to the Blind, but they exactly agree with the Septuagint version, only v. 19. they have *καὶ ἵνα* to call, and Luke hath *ἵνα* to Preach, according to which probably the copies of the Septuagint in use with them were. It was their manner in the Synagogues for the Minister (an Officer appointed to that purpose, see v. 19.) to bring the Book of the Law or of the Prophets, which was to be read, and to deliver it to him that officiated for that time, who when he had read, re-delivered it to the same Officer to be laid up. Their Writers tell us, that the Books of Moses were divided into several portions, which they were tied to read in order, but for the Books of the prophets, he that officiated, was more at liberty to read in what place, and proportion he pleased. Our Lord readeth, Isaiah 61. 1. which (according to the Septuagint copy) was as Luke here translated, and by the way, this custom of the Writers of the New Testament (writing in Greek) to quote Texts out of the old Testament, very often according to that Septuagint translation, may first give us some account of the difficulty we met with, Chap. 3. where Sala was made the Son of Cainan, and the Grandchild of Aphaxad, whereas Moses mentions no Cainan, Gen. 11. Luke taking the quotation out of the Septuagint, might put it in according to them, for they have it in Gen. 11. 12. Secondly it may learn us not to be too curious as to minute things in Scripture, for had it been a thing of moment, the holy Spirit of God had certainly never suffered Luke to write after their Copy, either there, or here. God never had a Church in any place, but he soon stirred up some to make an Interpretation of the Scriptures for their use, and so far assisted them, that tho they might differ from the Hebrew Text, or the Greek in some minute things, yet they differed not in any thing of moment necessary for us to know and believe in order to Salvation. And the frequent quotations we have in the New Testament, out of the Septuagint, incline us to think, that it is the Will of God, that particular Persons in Churches, should make use of such Versions, and take them for the holy Scriptures, not lightly and ordinarily varying from them. The translating of Scriptures, being not an ordinary ministerial Gift, but the work of some stirred up by God unto it, and whom he more than ordinarily so assists, as that they have not erred in any momentous thing. If this may be admitted, we need not lay the fault upon those who transcribed Luke's Copy. But let us come to the Text it self. The Spirit of the Lord God is upon me, because he hath anointed me. Anointing may signify two things. 1. The Adornment of the Person with Gifts and Abilities fit for his Work. Thus 1 Joh. 2. 27. The anointing is said to teach us all things, and Christ is said, Psal. 45. 7. Heb. 1. 9. to be anointed with the oil of gladness above his fellows, which the Baptist seemeth to interpret, Joh. 3. 34. God giveth not the Spirit by measure unto him. 2. Anointing also was a Symbol of Gods calling out, and sending a Person to the Execution of an Office, 2 Kings 9. 6. 3. I find also anointing used, as a Symbol of Gods purpose, and designation of a Person to an employment, to the performance of which he did not presently call him; thus David was anointed, 1 Sam. 16. 13. By the Spirit of the Lord is upon me, I conceive is meant, exciting and quickening Christ to the present Execution of that Office, to which God had anointed him, that is, of old designed him, 2. fitted him, giving him the Spirit not by measure, 3. now called him to the exercise of it, and because the Lord, had so designed him, so prepared, and now so called him. The Spirit now excited, and quickened him. God stirreth up none to take upon them the Office of the Ministry, whom he hath not fitted with Gifts for the discharge of it. But what this employment to which Christ was anointed, *ἵνα κηρύξωμι, to Preach the Gospel to the Poor.* This was the great work of our Lord and Saviour, to Preach; and what? the Gospel, the glad tidings of Salvation; to whom? *τοῖς πτωχοῖς, it is used to signify those that are mean in the World, and by a figure, those that are miserable, and afflicted, and this I should take to be the sense here, in conformity to that other Phrase which our Saviour useth to Johns Disciples, Matth. 11. 1. and to that of the Apostle, 1 Cor. 1. 26. Christ was first sent to the lost Sheep of the house of Israel, who were all at this time in a Poor afflicted State and Condition, and amongst them chiefly to the meaner sort. The Rulers believed not on him, John 7. 48, 49. To teach Ministers what Erasmus saith, *Nulla nobis anima vilis videri debet, pro qua Dominus gloria mori non est dignatus.* That they are too proud, that despise the Poor, and that we ought not to count any Soul vile, for which he who was the Lord of Glory disdained not to dye. We may add, to which the great Minister of the Circumcision took himself to be anointed to Preach. I had rather thus understand it, than of such as are poor in Spirit, which seem to be understood in the next Words, he hath sent me to heal the broken-hearted, whether wounded in the sense of Sin, or melted in the sense of Mercy; the whole hearted, are such as see no need of repentance, no need of a Saviour, Christ came not to heal these. The whole need not a Physician. It followeth, to Preach deliverance to the Captives. To let them know that are yet Slaves to Sin, and to their Lusts, that there is a way for their deliverance. And recovering of sight to the Blind, to let all Blind Sinners know, that there is an eye-salve discover'd, which if applied will recover their spiritual sight. To sit at liberty them that are bruised. It is of the same significancy, with binding up the broken in heart. To Preach the acceptable year of the Lord. The true Jubilee, when every Soul may be set free from the bonds of its Sins, 2 Cor. 5. 7. the year of Gods good Will, that the time was now come, when in every*



every Nation, he that feared God, and wrought Righteousness, should be accepted with him, Acts 10. 35.

20 And he closed the book, and he gave it again to the minister, and sat down: And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Christ observeth the order used in their Synagogues, when he that officiated, had read such a portion out of the Law as was appointed, or out of the Prophets, as he pleased, he closed the Book, or the Roll, and gave it again to the Officer, whose work it was to bring it, and then to carry it back, and lay it up. And then sat down, whilst he made his exhortation upon it. This Christ did, the People being in the mean time very attent to hear what he would say. He begins to speak, and telleth them. This was a Prophecy concerning him, *This day is this Scripture fulfilled in your ears.* That is, it is fulfilled in me, either primarily, or as I am the Antetype to *Cyrus*. We must not think that this was all which Christ said, but thus he began his discourse.

\* Mat. 13. 54.

55.

\* Joh. 6. 42.

22 And all bare him witness, and \* wondred at the gracious words which proceeded out of his mouth. And they said, \* Is not this Josephs son?

All that heard our Saviour in the Synagogue bare him witness. Of what? Not that he was the Messiah, much less the Son of God, but they praised his discourse in opening the Prophecy, they did not believe in him, but they admired the Wisdom and Piety of his discourses, they admired the effects of the Grace of God in him his gracious Words, but see the wretchedness of carnal hearts, in their proneness to take up prejudices, to choke the beginnings of any convictions in themselves. They do not admire the Power of Divine Grace, that they could so far influence one of so mean an education as they took Christ to have had. But dreaming that the Kingdom of God must come with observation, and the coming of the Messiah must be in great outward splendour and Glory, they stumble at his Parent, because (tho of the house of David) they were of so mean a visible quality.

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in \* Capernaum, do also here in \* thy country.

\* Mat. 4. 13.

\* Mat. 13. 54.

Mark 6. 1.

\* Mat. 13. 57.

24 And he said, Verily I say unto you, \* No prophet is accepted in his own country.

Christ here tells those of Nazareth, what was in their hearts, viz. That they in their hearts contemned him, because of the meanness of his Parentage, and challenged him to confirm his Doctrine by Miracles, urging that Nazareth was his own Country, and Physicians in the first place ought to cure themselves and their Friends and those of their own Families; they therefore challenge him to work some such Miracles, as he had before wrought in Capernaum, as they had heard. He gives them the reason why he did no Miracles amongst them, viz. because he discerned that they contemned them, as is very usual for Persons, according to that common saying, *No Prophet is accepted in his own Country.* The reference here to some things done before this time in Capernaum, would incline us to think, that after Christs Temptations, he first went to *Casa of Galilee*, where he wrought his first Miracle, John 2. 1. turning the Water into Wine, then to Capernaum, where he staid not many days, John 2. 12. then to Nazareth, but hearing that John was cast into Prison, he removed from Nazareth to Capernaum, out of the jurisdiction of Herod, under the milder Government of Philip his Brother.

\* Jam. 5. 17.

25 But I tell you of a truth, Many \* widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Elishas the prophet: and none of them was cleansed, saving Naaman the Syrian.

The two Stories to which our Saviour refereth, are those, 1 Kings 17. 9. 2 Kings 5. 14. But the question is, what our Saviour intended to teach them by these stories, which made them so exceedingly angry as we shall find by and by. I answer, several things, none of which pleased them. 1. The freeness of Gods distinguishing Grace. That God was not bound to give to all the same aid and means of Grace that he gave some. This is a Doctrine the World were never patient to hear. That God will have Mercy on whom he will have Mercy, we would fain make God a debtor to us, those of Nazareth, think they had as good, if not a better right to Christs Miracles than those of Capernaum. I tell you, saith Christ, God is a Sovereign in his acts of Grace, and acteth freely, and I can do no Miracles, but where he will have them done. 2. That it is through the fault of Men, if they receive not the benefits of Divine Grace. If the Israelites would have entertained Elias, he might have been sent to them, as well as to Sarepta. If the Lepers in Israel would have sought out, and come to Elisha, they might have been healed, if you would have

received me, and believed in me, you might have seen what those of Capernaum did, it is because of your contempt and unbelief, that I can shew you no Miracles. If any say, if God had put it into the hearts of the widows in Israel, or the Lepers there, they would also have entertained Elias, and have sought out and come to Elisha, why did not God put it into their hearts? To this the answer is ready, *Who art thou that disputest with God?* Why doth the Clay reply upon the Potter? Even so, O Father, for so it pleaseth thee, however the failours of the Lepers in Israel, and the widows there, and of those in Nazareth, was in a great measure in their duty, as to things within their Power to do by virtue of that common Grace, which God denieth to none, he might justly deny his special influences, while they neglected to make use of his more common influences. 3. That in every Nation he that feareth God, and wrought Righteousness, was ever accepted of him. God had no respect to this Country, or that Country, he sent Elias to do good to a Sydonian, and Elisha to do good to a Syrian, whilst he neglected the ingrateful, and disobedient Israelites. Thus he also not obscurely hinteth, that for their unbelief, and rejection of, and disobedience to him, God would send his Gospel to the Gentiles, and reject them, which came to pass within a few years after. None of all these were grateful sounds in the ears of the Men of Nazareth; you ask me (saith our Saviour) why I do not such things here at Nazareth, as I did at Capernaum. I was not sent to you. No? but were not they some of the lost Sheep of Israel? Ah! but Christ was no more sent to all Israel, than Elias was sent to all the Widows in Israel. He was sent to preach to them all, but for any special signal favours, he was sent but to some, and those some were such as did not proudly reject and condemn him, but receive him.

28 And all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the || brow of the hill whereon || Or, Egi. their city was built, that they might cast him down headlong.

30 But he passing throw the mids of them, went his way.

Unhappy Nazareth! where Christ had now lived more than thirty years, they had seen him growing up, increasing in Wisdom and Stature, and in favour both with God and Man, Chap. 2. 52. they had had the first fruits of his Ministry, and v. 22. they bare him witness, and wondred at the gracious Words, which proceeded out of his Mouth, they knew his education, so as they could not think he had this Wisdom and Knowledge from any advantages of that, but must have it from Heaven; yet when they hear him Preaching, and but touching them for their contempt and rejection of him, and tacitly comparing them with their Fore-fathers in the time of Abah, and Preaching the Doctrine of Gods Sovereign and free Grace, and hinting to them, that the Grace of God should pass to the Gentiles, while they should be rejected, they are not able to bear him. Thus Acts 22. 21. the Jews heard Paul patiently, till he repeated Gods Commission to him, to go unto the Gentiles; then they cried, away with such a fellow from the Earth, for it is not fit he should live. This was according to the old Prophecy, Deut. 32. 2. (applied to the Jews by the Apostle, Rom. 10. 19.) that because they had moved God to jealousy, with that which is not God, he would move them to jealousy, with them that are not a People, and provoke them to anger with a foolish Nation. This is further matter of observation, That wretched Sinners, who cannot obtain of their Lusts, to be as good and holy as others, yet are ordinarily so proud, as they have no patience to hear that others are better than they, or have, or shall have, any more special share in Gods favour. Those of Nazareth, which were in the Synagogue, hearing these things, are filled with wrath, thrust Christ out of the City, as not fit to live among them, and go about to kill him, by throwing him down headlong from the brow of the Hill upon which their City was built. But he passing through the midst of them went away. How he got out of their hands, when they had laid hold of him, the Scripture doth not tell us, nor is it our concern to be curious to inquire; we read much the like passage, John 8. 59. when the Jews had taken up Stones to stone him, we know it was an easy thing for him who was God as well as Man, to quit himself of any mortal Enemies, but how he did it, whether by blinding their Eyes, or altering the Nature of his Body, and making it imperceptible by them, or by a greater strength than they (which the Divine Nature could easily supply his Humane Nature with) who is able to determine?

31 And \* came down to Capernaum, a city of \* Mat. 4. 13. Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: \* for his word was with power. \* Mat. 7. 29.

Capernaum was a City in the other Galilee, under the jurisdiction of Philip, whither Matthew and Mark mention our Saviours motion, upon the report of the Imprisonment of John. Philip is not only by Historians reported of a less bloody temper, than his Brother Herod, but Herod having taken away his Wife, it is very probable, that there was no good understanding betwixt him and Philip. So that two things promised our Saviour more quiet in Philips jurisdiction. 1. The tameness of his temper. 2. The Hatred betwixt him and Herod. It appears from v. 23. he

He had been at Capernaum before, but stayed very little, hastening to his own Country of Nazareth in the other Galilee, from thence he now again removeth, hearing of John's imprisonment, and seeing the baleness of his Countrymen; when he came there, he keeps on his course Preaching upon the Jewish Sabbath, not abolished till his Resurrection. It appeareth by v. 33. That he Preached in the Synagogue here also. It is said, That the People were astonished at his Doctrine. Astonishment is one thing, Believing is another. Men may be some ways and to some degrees assisted, at the Word of God, that yet are far enough from believing, as the most of these Capernaimites were, else Christ had never upbraided them as he did, *Matth. 11. 23. for his Word was with Power.* That this Phrase is to be understood only of those powerful and miraculous operations, by which Christ confirmed the word which he Preached to be from God; I cannot yield, it is better interpreted by *Mark 1. 22. He taught them as one that had Authority, not as the Scribes;* and to be understood of the gravity, and spirituality of his Doctrine, his Majesty and Life in the delivering of it, and the Power of God going along with it for the conviction of Sinners, to all which were added his miraculous operations, of which the Evangelist goeth on giving us a more particular account.

33 And in the synagogue there was a man which had a spirit of an unclean devil, and he cried out with a loud voice.

34 Saying, || Let us alone; what have we to do with thee, thou Jesus of Nazareth, Art thou come to destroy us? I know thee who thou art; the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commanded the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

We met with the same History related as done in Capernaum, and with the same circumstances, *Mark 1. 21, 22, &c.* To the Notes upon which we refer the Reader.

38 And he arose out of the synagogue, and entered into Simons house: And Simons wives mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and ministered unto them.

We met with this History both in *Matthew* and *Mark*. See the Notes on *Mat. 8. 15.* and *Mark 1. 29, 30.*

40 Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: || for they knew that he was Christ.

See the Notes on *Mark 1. 32, 33, 34.* where we met with the same things.

42 And when it was day, he departed, and went into a desert place, and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

See the Notes on *Mark 1. 35, 36, 37, 38, 39.* where that Evangelist reports the same things, that this Evangelist mentioneth, only with more circumstances, *Mark* saith, *He went out a great while before day into a solitary place to pray.* He saith also, that *Simon* and others followed him, and found him, and told him, that all Men sought him. *Luke* addeth, that the others desired him not to depart from thence. They desired his stay, in order to his Miracles, the healing of their Sick, dispossessing Dæmoniacks, &c. Christ replied (as *Mark* saith) *Let us go into the next Towns, that I may Preach there also, for therefore came I forth.* *Luke* saith, he told them, *He must Preach the Gospel of the Kingdom to other Cities also, for therefore he was sent.* Accordingly, (saith *Luke*.) he did Preach in the Synagogues of Galilee. *Mark* adds also that he cast out Devils. How can any think, that Preaching the Gospel, is not the great Work of the Minister of Christ, but Prayers are to be preferred before it, or administering the Sacraments greater? when it is expressly said, That Christ Baptized none but his Disciples, *Joh. 4. 2.* and *Paul* saith, Christ

sent him not to Baptize, but to Preach the Gospel. And Christ omitted opportunities of working Miracles, that he might Preach to other Cities, and only wrought Miracles to confirm the Doctrine he Preached; and we so often read of his going about Preaching and Teaching, never of his Praying, but alone with his Disciples, or in a Mountain or solitary place, (tho doubtless he, or some others, did pray at their worship in the Synagogues) unless any will be so mad as to think, that the sole end of Preaching was to convert Men from Judaism, or Paganism, to an outward owning and professing of Christ, tho under that profession, by reason of their foolish ignorance, and debauched lives, they remain twice more the Children of the Devil, than many Jews and Pagans are. What was Christs great Work, is certainly his Ministers, viz. to Preach the Gospel of the Kingdom.

CHAP. V.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

It is by many Interpreters thought, that *Luke* in this History to the eleventh Verse, doth but give us a larger account of what *Matthew*, ch. 4. 18. and *Mark*, ch. 1. 16. told us shortly. The Sea of Galilee, (as they call it) and the Lake of Genesareth, were both the same, receiving the different denomination from the opposite Coasts betwixt which it was, *καθ' ἓν ὕψος*, had been better translated upon, or at, than by the Lake, for without doubt the two Ships here mentioned were upon the Water, tho possibly fastened as usually to the Shore.

3 And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: And he sat down and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes, and their net brake.

7 And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, \* they forsook all, and followed him.

\* *Mat. 19. 27. Chap. 18. 28.*

Here is a plain and orderly story related with many circumstances, tending to shew us the Power and influence of God upon Mens successes, in their honest and ordinary callings, and also that God hath a Command upon the Fish in the Sea, together with an account of Christs Call of *Simon Peter*, to be a Preacher of the Gospel. The only difficulty is to reconcile this to what *Matthew* tells us, *Chap. 4. 18, 19, &c.* *Matthew*'s words are these. And Jesus walking by the Sea of Galilee, saw two Brethren, *Simon* called *Peter*, and *Andrew* his Brother, casting a Net into the Sea, for they were Fishers. And he saith unto them, Follow me, and I will make you Fishers of Men. And they straightway left their Nets and followed him. And going on from thence, he saw other two Brethren, *James* the Son of *Zebedee*, and *John* his Brother, in a Ship with *Zebedee* their Father, mending their Nets, and he called them. And they immediately left the Ship, and their Father, and followed him. *Mark*'s relation doth much agree with *Matthew*'s. The differences are in these things: *Matthew* and *Mark* speak of Christs calling these Disciples, as he was walking by the Sea. *Luke* seems to mention it as done in the Ship. *Ans.* *Luke* doth not say, that Christ spake so to *Simon* in the Ship, tho he doth indeed mention those words to *Simon*, before he mentioneth their bringing the Ship to Land, because possibly, he would give account to all that Christ did or spake together. 2. They might be out of the Ship, walking by the Sea, before he called *James* and *John*, whose call *Luke* doth not mention, but *Matthew* and *Mark* alone.



alone. 2. *Matthew and Mark* mention no Ships, nor going of Christ into any, nor any draught of Fishes. *Ans.* *Matthew* saith, that he saw *Simon and Andrew* casting their Nets into the Sea. But there is nothing more ordinary than for one Evangelist to relate more fully what another repeateth summarily. 3. *Matthew and Mark* speak of *Andrew* being with *Simon*. *Luke* mentioneth *Simon* alone. *Ans.* *Luke* denies not that *Andrew* was there, and we are sure *Simon* alone could not manage the Nets with such a draught of Fish. 4. *Matthew and Mark* speak of the calling of *Simon, Andrew, James and John*. *Luke* only of the calling of *Simon*. *Ans.* It doth not follow from thence that they were not called during Christ's walk by the Sea after he came out of the Ship, *Matthew and Mark* assure us they were. 5. *Matthew and Mark* say, that *James and John* were mending their Nets. *Ans.* *Luke* saith nothing to the contrary, for he doth not mention their call at that instant when *Simon* was. That immediately after such a draught of Fishes, their Nets should want mending, and they so employed, is nothing at all strange. So as it was like there was a little distance of time betwixt the call of *Peter*, and the others, yet *Luke* omitting some circumstances mentioned by *Matthew and Mark*, as well as adding much to this History by them omitted; saith (at least) of more than one, *They forsook all, and followed him*. Hence appeareth that there may be a coherent History, taking in what all three Evangelists say, only allowing that Christ came upon the Shore, and walking by the Sea side, some short time, before he called *James and John*. The History instructeth us, 1. *How good a thing it is for Men to be employed in their honest callings, tho' never so mean.* There God meets People with Blessings. 2. *How much it is our duty to yield obedience to Gods Commands, and how advantageous it will prove, how contrary never they appear to our sense and reason.* 3. *Upon whom our Blessing depends, let our labour be what it will.* 4. *That it is the work of the Ministers of the Gospel to catch Men, to gain Souls to God.* 5. *How powerful Gods calls are: They forsook all and followed him.* For the difference betwixt what *John* saith, Chap. 1. 40, 41. of the call of *Andrew and Simon*, from what the other three Evangelists say, we have spoken something in our Notes on *Matth. 4. 18.* and shall add more when we come to that place in *John*. In short, *John* speaketh of another time, before that either of them were called to follow Christ.

12 And it came to pass, when he was in a certain city, behold, a man full of leprosie, who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will, be thou clean. And immediately the leprosie departed from him.

14 And he charged him to tell no man, but go and shew thy self to the priest, and offer for thy cleansing, \* according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

See the Notes on *Matth. 8. 2, 3, &c.* and on *Mark 1. 40, 41, &c.* *Matthew* reports this Miracle done when Christ came down from the Mountain, and immediately after saith, that he entered into Capernaum, v. 5. *Mark* also concluding the first Chapter with this piece of History, he begins the second with telling us, that he entered into Capernaum after some days. So that some think he was near Capernaum, within the bounds of it when he wrought this Miracle, but there is no certainty of that.

16 And he withdrew himself into the wilderness, and prayed.

We meet with Christ often commending to us the Duty of Secret Prayer, by his own Example, as he had done by his Precept, *Matth. 6.* and always chusing for it, the most private and retired places, to teach us to go, and to do likewise, often to pray to our Father, which seeth in Secret, and his Example more presseth us, because we have much more business with God in Prayer than he had; he had no Sins to confess, nor to beg Pardon for, no need to ask for any sanctifying habits of Grace, &c. It is possible also that he withdrew into desert places oft-times, to avoid all shew of Ostentation, or dangers of tumults, and to obtain a little rest for himself. But suppose that the reason of his Motion, yet the spending of his leisureable hours, in communion with his Father, is very imitable for us; Christ had no idle hours, he was always either Preaching or healing, thereby doing good to others, or Praying, thereby Paying an homage to God; if it could be said of the Roman, (with respect to his Studies) it should be much more said of Christians. *They should never be left alone, than when they are alone, nor less idle, than when they are most at leisure from their publick Employments.*

17 And it came to pass on a certain day as he was teaching, that there were pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was present to heal them.

We shall observe, that the Scribes and Pharisees much haunted

our Saviour where ever he came, either to cavil at him, or out of curiosity to see the Miracles he wrought. It seems they were many of them present at this time, but here ariseth a question or two. 1. How it is said, the Power of the Lord was present with Christ to heal; had not Christ this Power of healing then at all times? *Ans.* Doubtless he had, for he was always the Lord that healeth us. The Divine Nature once united to the Humane, was never separated from Christ, but it did not always put forth itself, being as to that directed by his Will. But as the end of Christ's Miracles was for the confirmation of his Doctrine: So we shall observe, that mostly after Preaching, he wrought his Miraculous operations. 2. *Qu. Who are here meant by them,* by reading the Words one would think them related to the Pharisees and Doctors of the Law, of none of which we read, that they were Sick, nor do we read of any Cures that Christ made upon them. *Ans.* We must know, that sometimes in Holy Writ, these relative terms are put out of due order, as in *Matth. 11. 1.* where we have these Words. *And it came to pass, when Jesus had made an end of commanding his twelve Disciples; he departed thence, to teach and to preach in their Cities,* not in the Disciples Cities, poor Men they had no Cities, but in the Jewish Cities, the Cities of that Country, yet the verse mentioneth no other Persons than Jesus, and the twelve Disciples. So here, tho the verse mentioneth no other Persons present than the Pharisees, and Doctors of the Law, yet there doubtless were many others, and some amongst them labouring under Chronical distempers, of these the Text is to be understood.

18 And behold, men brought in a bed a man which was taken with the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the pharisees began to reason, saying, Who is this which speaketh blasphemies? \* Who can forgive sins, but God alone? \* *Psalm 32. 5.*

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? *Isa. 43. 25.*

23 Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk.

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

See the Notes on *Matth. 9. 2.* and on *Mark 2. 3, &c.* Both those Evangelists record the same story with very small alterations in the Phrase, nothing in the sense. Instead of the last Words. *We have seen strange things this day,* *Matthew* saith, they glorified God, who had given this Power unto Men. By which appeareth, that all the effect this Miracle had was, 1. *Amazement.* A thing was done they understood not how it could be effected. 2. They apprehended a Divine Power as to the effect. They therefore glorified God, who had given such Power unto Men. So as it is plain, they only looked upon Christ as a great Prophet, to whom God had communicated such a Divine Power, as of old he had communicated to *Elijah*, and then to *Elisba*. Left any should stumble at what is said, that they uncovered the House, and let him down through the tiling, fancying the roofs of their Houses built as ours, they must know, that the most of their Houses were builded (like some amongst us) with flat roofs, which were covered with some slates or stones, so as they might easily be uncovered, and this appeareth by the Command of God, *Deut. 22. 8.* concerning making Battlements on the tops of their Houses, to prevent Casualties. The object of the Faith here mentioned, was plainly the Divine Power and goodness, but not as coming from Christ Originally, as Eternal God, but as an Instrument by which God conveyed it to men under such miserable circumstances as this poor Man was.

27 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their scribes and pharisees murmured against his

\* Lev. 14. 4.  
10. 21, 22.

his disciples, saying, Why do ye eat and drink with publicanes and sinners.

31 And Jesus answering, said unto them, They that are whole need not a physician, but they that are sick.

32 I came not to call the righteous but sinners to repentance.

See the Notes on *Matth.* 9. 9, 10, 11. and on *Mark* 2. 14. both which Evangelists, have also recorded this call of *Levi*; the first, calls him *Matthew*; *Mark* and *Luke* call him *Levi*. There was nothing more ordinary amongst the Jews, than for Persons to have two Names. *Mark* tells us his Fathers name also, saying he was the Son of *Alpheus*. All agree in his employment that he was a *Publicane*, one employed in the gathering of the *Publick Revenue*, that part of it which arose from the exportation and importation of commodities; for he was sitting at the receipt of Custom. Christ from thence calls him, he follows him, that is, gave up his name to be his Disciple; in gratitude, *Matthew* or *Levi* invites him to a feast, and with him several other *Publicans* and others. The other two Evangelists say nothing of *Matthews* preparing this feast; but it is implied in them, for they take notice of his sitting at meat in his house, and of the offence taken at it; by the Scribes and the Pharisees, and of our Saviours taking notice of it, and what he said in justification of himself, see the Notes before mentioned. Only *Matthew* adds, that our Lord also said unto them, Go ye, and learn what that means; I will have Mercy and not sacrifice. But for the explication of our Saviours intire answer, see the Notes on *Matth.* 9. 9, 10, 11, 12. &c.

33 And they said unto him, Why do the disciples of John fast often, and make prayers. and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them, No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottle shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

We have also both in *Matthew* and *Mark* met with this piece of History. See the Notes on *Matth.* 9. 14. *Mark* 2. 18. Both *Matthew* and *Mark* say, That they were the Disciples of *John* who came, and thus said to our Saviour. In our Notes upon the two former Evangelists, we have fully opened this piece of History. *John the Baptist* was of a more severe deportment, than our Saviour thought fit to shew himself, and complying more with the practices of the *Pharisees*, (tho in much more sincerity) in their exercises of discipline, the *Pharisees* did more easily get his Disciples to joyn with them, in this address to our Saviour. Tho probably *Johns* Disciples did it more out of infirmity, and the *Pharisees* out of Malice, that they might have whereby to lessen Christs reputation amongst the People; thus weak tho good Men are often drawn in by those who are more subtil, and Malicious to promote their designs. Besides we naturally desire to be the standard to all, and that others should take their measures from us, and possibly *Johns* Disciples might have a little of that envy for their Masters sake, which we find them sick of, *John* 3. 26. Our Lord, who might have told them, that he was to be their exemplar, and not they his, dealeth more gently with them, and gives them sufficient reason why, as yet, he did not inure his Disciples to those severer Acts of Religion. 1. Because this was all the joycing time they were like to have. He was now with them, when he should be gone from them, before which it would not be long, they should have time to mourn. 2. That they were but newly entred into his Discipleship, and therefore not at first to be discouraged, that they might not have a temptation upon them, to leave off as soon as they began. But see the Notes more fully upon the same History in *Matthew* and *Mark*.

## CHAP. VI.

AND it came to pass on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them,

Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, \* what David did, when himself was an hungred, and they which were with him? \* 1 Sam. 21. 6.

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is \* not lawful to eat, \* Lev. 24. 9. but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

See the Notes on *Matth.* 12. 1, 2, 3. and on *Mark* 2. 23, 24. There are several guesses what day is here meant, by the second Sabbath after the first. The Jews had several Sabbaths, besides the seventh day Sabbath which was weekly, all their Festival Days were called Sabbaths. In the fourteenth Day of the first Month, at even began the Passover, on the fifteenth Day began their Feast of Unleavened Bread, which held seven Days, every one of which was called a Sabbath; but the first Day, and the seventh Day, were to be Days of Holy Convocation, in which no work was to be done that was servile, Lev. 23. 7. Then they had their Feast of first Fruits. Fifty Days after that they had their Feast of Pentecost. Some understand by the second Sabbath after the first, the second Day of the Feast of Unleavened Bread. Others their second great Festival. It is very hard to resolve, and not material for us to know. For the History it self see the explication in the Notes on *Matth.* 12. 1, 2, 3, 4.

6 And it came to pass also on another sabbath, that he entred into the synagogue and taught: And there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he rose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

See the Notes on *Matth.* 12. 10. and on *Mark* 3. 1, 2, 3. in both which places we met with the same History, and with some more circumstances. *Mark* tells us that the subject of their deliberation, what they might do to Jesus was, how they might destroy him, this the Evangelist maketh the effect of their madness, and he very properly so calls it. For Men to answer Arguments and reason with violence, is for them to act like *Mad-men*, not like reasonable Creatures; yet to shew the degeneracy of Humane Nature, we shall observe there is nothing hath been more ordinary, when Men have been Conquered by reasoning, and have nothing reasonably to oppose, then to fly to violence, and with Swords to cut knots, which they cannot untie. Nor can there be a greater evidence of silly, and brutish Souls, and a baffled cause.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Those who framing this Text would Interpret the Words, ἐν τῇ ὄρει for the place of Prayer, will be concerned to find us out that house of Prayer, which stood in this Mountain, or to tell us where we shall find in Holy Writ, any place but the Temple so called, and why it should be said that he went out into a Mountain to pray, if it were not to signify unto us, that he sought a privacy and retiredness, which he could not have had in the Temple, nor in any other common place for Prayer. These Interpreters certainly judge righter that say, That our Saviour being about to send out his twelve Apostles, thought so great a Work should not be done, without solemn Prayers, he therefore seeketh a place of Privacy, and goeth thither to spend some more time than ordinary in the duty of Prayer, and the Evangelist sayeth that he continued all Night; so setting us an Example, what to do in great affairs, especially such as are the sending out of Persons to so great an employment, as that of the Ministry, and by his own example commending to us what *Paul* afterwards commanded *Eph.* 6. 18. *Col.* 4. 2. Continue in Prayer and Watch in the same with Thanksgiving.

13. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles.

14 Simon whom he also named Peter and Andrew his brother, James and John, Philip and Bar- \* Joh. 1. 42. tholomew.



15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes.

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

We have twice already met with these Names of the twelve Disciples, whom our Saviour called *Apostles*, intending them not only to be *with him*, and to have a more special Communion with him, but also to be sent out with Power to *Preach, Baptize*, and to *Work Miracles*, see the Notes on *Matth. 10. 2. 3. and Mar. 3. 14.* There were amongst them, two, whose Names were *Simon*. The one *Christ* named *Peter*, the other is called *Simon Zelotes* here. *Simon the Canaanite* by *Matthew* and *Mark*. Two whose Names were *James*. The one was the Son of *Zebedee*, the other was the Son of *Alphaeus*. Two whose Names were *Judas*. The one is called *Thaddaeus* by *Mark*. *Libbani* and *Thaddaeus* by *Matthew*. *Judas the Brother of James* by *Luke* (this was the Penman of the Epistle of *Judas*, and *Judas Iscariot* the Traitor, the other six were all of differing Names. What occurs of difficulty as to their Names, see opened in our Notes on *Matth. 10. 2. 3. and Mar. 3. 14.*

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases.

18 And they that were vexed with unclean spirits, and they were healed.

19 And the whole multitude sought to touch him, for there went virtue out of him, and healed them all.

Such passages as these we meet with several times in the Evangelists, who not Writing a particular account of the several Miracles wrought, or Discourses made by our Saviour, oftentimes they give us a general account of more than they particularly mention. Some think that *Luke* referreth here to *Mark 2. 7. 8.* But *Mark* seemeth rather to refer to a Multitude that followed him, before he went up to the Mountain, which yet might be the same People coming again the next Morning, and waiting for *Christ* coming down from the Mountain.

20 And he lifted up his eyes on his disciples, and said, \* Blessed be ye poor, for yours is the kingdom of God.

21 \* Blessed are ye that hunger now, for ye shall be filled, \* Blessed are ye that weep now, for ye shall laugh.

22 \* Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 \* Rejoyce ye in that day, and leap for joy, for behold, your reward is great in heaven, for in the like manner did their fathers unto the prophets.

There are many that think that what *Luke* hath in these Verses, and so to the end of this Chapter, is but a shorter Epitome of what *Matthew* hath in his five, six, seven Chapters, and that both *Matthew* and *Luke* mean the same Sermon Preached at the same time. The things which favour this opinion are, 1. That Sermon is said to be Preached upon a Mountain, this, when he came down, and stood upon the plain (by which some understand only a plainer, and more level part of the Mountain,) 2. That very many passages in the remaining part of this Chapter, are plainly the same with those we find in one of these three Chapters in *Matthew*. I can hardly be of that mind. 1. Because of the Phrase here used, *he came down, and stood in the Plain*, it seemeth to me hard to interpret, that either of the top of the Mountain (which might be a plain) for how then could he be said to come down, or of a plainer place of the Mountain. 2. The Multitude described there are said to have come from *Galilee, Decapolis, Jerusalem, Judea, and beyond Jordan*. These are said to have come from *Judea, Jerusalem, and the Sea-coasts of Tyre and Sidon*. But thirdly principally from the great difference in the Relations of *Matthew* and *Luke*. 1. Many large Discourses are not touched by *Luke*, viz. *Christ's* whole Discourse in giving a true Interpretation of the Law, his Discourses, *Matth. 6.* about *Alms, Prayer, Fasting*. 2. *Luke* here putteth in three Verses together, wherein there are Woes denounced, of which *Matthew* saith nothing. Now tho' it be usual with the Evangelists to relate the same Discourses, and Miracles with some different Circumstances, yet not with such considerable differences, and Variations. *Matthew* records nine Blessings pronounced by *Christ*. *Luke* but four, and those with considerable Variation from *Matthew*. As for those things which incline some to think it the same Sermon, they do not seem to me conclusive. For what they say as to the place, it rather proves the contrary. *Matthew* saith, it was when he had gone up into a Mountain, and sat down. *Luke* saith, he was come down, and stood in the

Plain. Nor is it more considerable, that most of the passages in this Chapter, are to be found in the fifth, sixth, or seventh Chapter of *Matthew*, for as they are not here exactly repeated according as *Matthew* recites them. So what should hinder but that our Saviour at another time, and to another Auditory, might Preach the same things which concern all Men. Leaving therefore all to their own judgments. I see no reason to think that this Discourse was but a shorter Copy of the same Discourse, referring to the same Time and Company. This being premised, let us now come to consider the Words themselves, comparing them with the Words recited by *Matthew*. *Blessed be ye Poor, for yours is the Kingdom of God.* *Matthew* saith, *Blessed be ye Poor in Spirit, for theirs is the Kingdom of Heaven*. It is true, neither Riches, nor Poverty Bless, or Curse any Man, and none that are Poor are Blessed, if they be Proud and High-minded, nor any Rich Man Cursed, but he that placeth his Portion, or Consolation in Riches, yet *Christ* here by the Antithesis, seems more particularly to direct his Discourse, to relieve his Disciples discouraged by their Poor and Low Estate in the World; by telling them, that whatever the World thought, they being his Disciples, believing in him, and following him, were in a better condition than those that were Rich, and had their Consolation in this Life. *Blessed are ye that Weep now, for ye shall Laugh.* *Matthew* saith, *Blessed are they that Mourn, for they shall be Comforted*. The Sense is much the same, you that are in a sad afflicted State (being my Disciples) are blessed, for there will come a time when God shall wipe Tears from your Eyes. *Blessed are ye that Hunger, and Thirst, for ye shall be filled.* *Matthew* saith, *Blessed are they that Hunger and Thirst after Righteousness*. It is true, Hungering and Thirsting are no Blessings, but neither are they Curses to a truly Righteous Soul, or a Soul that truly seeketh after, and Studieth Righteousness. *Blessed are ye when Men shall hate you, and when they shall separate you, from their Company, and shall Reproach you, and cast out your Name, as Evil, for the Son of Man's sake.* *Matthew* saith, *Blessed are they, which are Persecuted for Righteousness's sake, for theirs is the Kingdom of Heaven*. *Blessed are ye when Men Revile you, and Persecute you, and shall say all manner of Evil against you, falsely for my sake*. It is true, the general Sense is the same Sufferers, for the Name of *Christ* are pronounced Blessed, but the Words are very different, and here are some Species of Persecution mentioned, that *Matthew* mentioneth not particularly. 1. Separating the Disciples. 2. Casting out their Names as Evil. The Separating here mentioned, may indeed be understood of Imprisonment, or Banishment, for Persons under those Circumstances are separated from the Company of their Relations and Country-men, but it may also be understood of Ecclesiastical Censures, and thus it agreeth both with our Saviour's Prophecy, *John 15. 2.* *They shall put you out of the Synagogues*, and with *John 9. 22.* where we read of a Decree they made, that if any did confess that *Jesus was the Christ*, he should be put out of the Synagogues. There are some that think that the Jews Exercised no such Power till the time of *Ezra*, when their Governor was but a Substitute under a Pagan Prince, who did not give their Conquered Subjects a Power to put any to Death, but left them to Exercise any lighter Punishments. I cannot subscribe to the Judgment of those Learned Men that think so. For as it is not reasonable, that God left the Church of the Jews, without that Power, that Nature Clotheth every Society with, to purge out of it self such as are not fit Members for it, so it will not enter into my thoughts, that all were to be put to death, of whom God said so often, *he, or they shall be Cut off from his, or their People*, as in case of Uncircumcision, not receiving the Passover in its time. So as I do not think that the latter Jews derived this Practice from an humane Constitution, but from a Divine Law. Now we are told that the Jews had three Degrees of this Separation. Some they merely separated from their Communion, others they Anathematized, that is, Cursed. Others they so separated, that they prayed against them, that God would make them Examples of his Vengeance, and some think (but I Judge it but a Guess) that these were those Sinners unto Death, for whom *John* would not have *Christians* Pray, *1 John 5. 16.* Now it is certain that the Jews Exercised not the lowest degree only, but the highest against *Christians*, and also made it their business by Letters, and Word of Mouth to Reproach them all over the World, *Acts 28. 22.* Now *Christ* pronounceth them under these Circumstances, *Blessed, if they suffered these things for his Name's sake*. This, casting out of their Names as Evil, doth not only signify their blotting out their Names out of the Rolls of the Church, but the defaming of them in the manner before mentioned, which was like to be a sore Temptation to the Disciples, against which he further Armeth them, saying, *Rejoice ye in that Day, and leap for Joy, for great is your Reward in Heaven, for in the like manner did their Fathers unto the Prophets*, see the Notes on *Matth. 5. 12.*

24 But \* wo unto you that are rich, for ye have received your consolation. \* Amos 6. 1. James 5. 1.

Not because you are Rich, but because you are not Rich towards God, because you look upon your Riches as your Portion, as your Consolation, or, you that are Rich in the opinion of your own Righteousness.

25 \* Wo unto you that are full, for ye shall hunger \* Isa. 65. 13.

ger. Wo unto you that laugh now, for ye shall mourn and weep.

Our Saviour must be understood, either of those who are *sinfully full*, or at least such as be *spiritually empty*; those that are full, are opposed to those that hunger, if we take *hunger* for an *Hungring* and *Thirsting* after Righteousness, as *Matthew* speaks, those that are full, are such as are filled with Wind, an high Opinion of their own Righteousness. If we take *Hunger* for a want of the necessities of this Life, then *fullness* signifieth either a *Sinfulness*, with Drink, or Meat, or ill gotten Goods, or at least for such as are *Spiritually empty* of the Knowledge, or Grace of God; there will come a time when they shall want, as *Rich Dives* wanted a little Water to cool his Tongue. So by those that laugh must be understood, either those that are *Sinfully Merry*, or at least those that have no true cause of Spiritual Joy. By *Mourning* and *Weeping* threatened to such, is either meant the Vengeance of God upon them in this Life, or in the World to come, where there shall be Weeping, and Wailing, and Gnashing of Teeth.

26 Wo unto you when all men shall speak well of you, for so did their fathers to the false prophets.

A good Report of all, even those that are without, is a desirable thing, and what all good Men ought to labour for, both by avoiding any just occasion of their speaking ill of them, and by doing all the acts of Kindness and Charity, that may commend Religion to them. But the World is so corrupt, that usually none are worse spoken of, than the best Men. And this is true of no sort of Men, more than of the Ministers of the Gospel; neither the *Prophets of Old*, nor *John the Baptist*, nor *Christ*, nor the *Apostles* could have good words from the wicked party of their several Ages. The false *Prophets of Old*, were in much greater Credit with the generality of the Jews, than the *Prophets of the Lord*. The *Doctrines of the Law* and the *Gospel* are so contrary to the most of Mens Lusts, as it is impossible that the most of the World should be Reconciled to it, or to those who faithfully declare it; this the *Pharisees* in their Age, and the *Papists* and their Friends in our Age, have for some time so well understood, that as it was the business of the *Pharisees* in their time, so it hath been the business of the *Papish Casuists*, so to Expound the Law of God, as Men may flatter themselves, that they are no Debtors to it, though they keep their several Lusts, and so to Interpret the Gospel, that the way to Heaven is made so broad, that it is not easie for any man to miss it.

\* Mat. 5. 44.  
Rom. 12. 20.  
27 \* But I say unto you which hear, Love your enemies, do good to them which hate you.

\* Chap. 23. 34.  
Act. 7. 50.  
28 Bless them that curse you, and \* pray for them which despitefully use you.

We met with these Precepts, *Matth. 5. 44.* and there discoursed the Sense of them. See the Notes there.

\* Mat. 5. 39.  
40.  
\* 1 Cor. 6. 7.  
29 \* And unto him that smiteth thee on the one cheek, offer also the other, and him that taketh away \* thy cloak, forbid not to take thy coat also.

We met also with a passage much like this, in this Verse, *Matth. 5. 39.* the general Sense of which was, as I then said, a *Prohibition of private Revenge*. It is therefore there prefaced in with a more general Precept, *Resist not Evil*. But besides this there seems to be in it also a *Prohibition of vexatious Suits and Molestations of others*, though under a colour of Law, therefore *Matthew* saith, *If any Man will sue thee at Law, and take away thy Cloak*; and it may be thought a more special Precept relating to those times, when they had none but *Heathen Magistrates*, and in some measure to be expounded by, *1 Cor. 6. 7.* and to be a Precept given with respect to the *Reputation of the Gospel*, that it might not be scandalized by Christians, going to Law before *Infidels*. It is most certain it doth not forbid the use of the Law, whether for the defending, or recovering our just Rights, only the *Irregular, or Scandalous use of it*; See further the Notes on *Matthew 5. 39.*

30 Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again.

*Matthew* hath much the same passage, only he saith, *Give to him that, &c.* not to every one that asketh of thee, and for the latter Clause, he hath from him that would borrow of thee, turn not away thine Hand, which seems more agreeing to the Precept, *Deut. 15. 8.* These Precepts of our Saviour must be interpreted, not according to the strict Sense of the Words, as if every Man were by them obliged, without regard to his own Abilities, or Circumstances of Persons begging, or asking of him, to give to every one that hath the Confidence to ask of him, but as obliging us to Liberty, and Charity, according to our Abilities, and the true Needs, and Circumstances of our poor Brethren, and in that order which God's Word hath directed us; first, providing for our own Families, then doing good to the Household of Faith, then also to others, as we are able, and see any of them true Objects of our Charity. Nor must the second part of the Verse be interpreted, as if it were a restraint of Christians, from pursuing of Thieves, or Oppressors, but as a Precept, prohibiting us private Revenge, or too great contending for little things, &c. see the Notes on *Matth. 5. 42.*

31 And as ye would that men should do to you, do ye also to them likewise.

See the Notes on *Matth. 7. 12.* This is the Law of Nature, the Golden Rule of all Justice, and may also serve for a Guide to us to expound the former Verses, and some other Precepts of Charity in this Chapter. Men in all these Cases should consider what they would be glad, and think reasonable that others should do to them, were they in their Circumstances, and the others had the same Ability, or Advantage to do good to them, and by this they should measure their Acts both of Justice, and Charity.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 \* And if ye lend to them of whom ye hope \* Mat. 5. 42. to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

See the Notes on *Matth. 5. 46, 47.* The Strength of our Saviour's Argument lyeth in this, That God expecteth that those who have received more Grace and Favour from God than others, and who make an higher profession than others, should do more in obedience to the Positive Commands of God, and the Revelations of his Will in his Word, than they who live merely by the Light of Nature, and live up merely to the Law of Nature.

35 But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and \* ye shall be the children of \* Mat. 5. 42. the highest, for he is kind unto the unthankful, and 45. 48. to the evil.

36 Be ye therefore merciful, as your father also is merciful.

I know not how to agree what I find many Interpreters judging, that this Text is a *Prohibition of Usury*. I should rather interpret it more largely, as a *Command for Acts of Mercy*, with respect to the Circumstances of Persons, obliging us not to withhold a Charitable Hand, from our fear, that if we lend we shall lose what we lend, and obliging us, that if we find the Circumstances of any, that desireth us to lend him for his necessity, such a quantity of Money or Goods as we can spare, and we can well enough bear the loss of, if the Providence of God should render the Person unable to repay us, we should not be awed by such a fear from Acts of Charity, but give with a Resolution to lose it, if God please to disabie the Person to whom we lend, so as he cannot repay us. For the question about *Usury*, as to which some conceive this Text a *Prohibition*, this is not a place to handle it in the Latitude. I do not think it was ever absolutely forbidden to the *Jews*, they might take it of *Strangers*, and that not only of the *Canaanites*, whom some say they might kill, (which I doubt after their agreement to a quiet Co-habitation) but of other *Strangers* also who came not under the Denomination of *Canaanites*. That argued the taking of *Usury* to be not *malum per se*, in it self evil, but only *malum prohibitum* an Evil as forbidden, and not absolutely, and *universally forbidden*, but *respectively*, only with reference to their Brethren of the same Church, and Nation, so rather to be reckoned amongst the *Municipal Laws of the Jews*, than the *Commons Laws of God for all Mankind*. Besides that amongst the *Jews* there was less need of it, partly in respect of their years of *Jubilee*, and partly in regard their employments were chiefly in Husbandry, and about Cattle, which called not for such Sums of Money, as Merchandizing doth. Nor is it to be referred to any of the *Ten Commandments*, unless the *Seventh*, *Thou shalt not steal*, which forbidding Sins against Charity, and such Sins against Charity being there forbidden, as are *The taking away the Goods of another against their Will, and without a just cause*, I cannot see, how the lending of Money for a Moderate use, when it is helpful, and relieving to our Neighbour, should be any kind of *Stealing*, when his good Will appeareth in the Contract; nor can there be any injustice in it, where there is a *Quid pro quo*, but a Proportion for what I am indamaged by the loan; unless any will say it is *unjustly*, because *against the Law of God*, which is to beg the Question, this Argument being brought to prove it is not contrary to the Law of God. The Exacting of an undue Proportion for *Usury*, or a moderate Proportion, when we plainly see, our Brother is fallen into Poverty, and cannot pay it, may be forbidden, as a Sin against Charity, and that love that we ought to shew to our Neighbours, and the *Mercifulness* here required, *vers. 36.* yet, admitting the Law of God, *Deut. 23. 19.* 20. to be interpreted of all *Usury*. (which yet seemeth hard, for then the *Jews* might not sell for any thing more at twelve Months time, than if they were paid presently, for the Words are *Usury of Money, Usury of Victuals, Usury of any thing lent upon Usury*) it concerned the *Jews* only, betwixt themselves, not in their dealings with any *Strangers*, which is plain, *v. 20.* so also *Exod. 22. 25.* where the Term *Poor* is also put in as it is, *Levit. 25. 35, 36, 37.* By which Texts the *Psalms* must be expounded, *Psal. 15. 5.* It may possibly from the Equity of that Law oblige us, to be more kind to those that are of the same Nation and Church with us, than unto others, especially such as are no Christians; and amongst those that are Christians, to those that are Poor, than to those who have better Estates. But as I said in the beginning, I had rather interpret the Precept



of the Text more largely, as a general precept of Mercy, from the Example of our Heavenly Father.

37 Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned, forgive, and ye shall be forgiven.

See the Notes on *Matth. 7. 1.* and on *Matth. 6. 14.* where we have discoursed, what private Judgments are here forbidden, and what forgiving is here required.

\* *Prov. 19. 17.*

*Mat. 7. 2.*

38 \* Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. \* For with the same measure that ye mete withal, it shall be measured to you again.

To let us know how God favoureth Acts of Charity and justice we shall observe that there are no good Deeds, that God so rewardeth by Retaliation, as such which are the Products of these Habits, nor any Sins, which God so punisheth by way of Retaliation, as Sins contrary to these, especially such as are more eminently contrary. This Verse speaks of Acts of Charity. Give, and it shall be given to you, and that not bare measure, but good Measure, Pressed down, and shaken together, and running over; nothing can more Concur to make good Measure, than the shaking of the Bushel, the Crouding and Pressing down of the Corn, or Meal with the Hand, and the Pouring in till the measure runneth over. Soas that which is here promised, is a plentiful reward to Charitable and Merciful Actions, either from the Hand of God more Mediately, God stirring up others to be as kind to us as we are to others, or more immediately himself Blessing us by his unexpected Providential Dispensations; to this purpose are abundance of Scriptures, *Deut. 24. 19. Psal. 41. 1, 2, 3. Prov. 11. 25. and 28. 27. 2 Cor. 9. 6.* If Men will not be so just, as to require the good which their Brethren have done them, having it in their Power, yet God will be faithful to his Promises, and by his Providence take care, that those who have done Acts of Mercy, not in a meer Commiseration to Humane Condition, but in a just obedience to his Will, shall not lose by what they have done, they shall be rewarded fully and plentifully, finding again (tho it may be after many days) the Bread which they have cast upon the Waters, according to his command.

39 And he spake a Parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

By a Parable here is to be understood a Proverbial saying, which hath some darkness in it, as being brought to express, or signify more than the Words naturally do express. Proverbial Speeches, are applicable to more things, and in more Cases than one. Nor is it to be expected, that in all that the Evangelists give us an account of, as to the sayings of Christ, we should be able to find out an evident Connexion. They (questionless) wrote much at least from their Memories, and set down many sayings, without respect to the time when our Saviour spake them, or the matter of his Discourse, immediately preceding them; we need not therefore be careful to make out the Connexion of these Words of his, with what was before set down, in the Parabol Text, *Matth. 15. 14.* Our Saviour plainly applyeth these Words with reference to the Scribes and Pharisees, the Jewish Leaders, their Doctors, and Teachers at that time, who themselves being ignorant of the true Sense of the Divine Law, were not like very well to Guide others, but with them to fall into the Ditch, that is, into Ruin and Destruction, from whence a very probable Connexion of them here, with what went before may be observed; for as appears from *Matth. 5.* he had in the preceding Verses, given an interpretation of that Law of God, *Thou shalt love thy Neighbour as thyself*, much different from what the Pharisees had given of it, who had expounded it, *Matth. 5. 43. Thou shalt love thy Neighbour, and hate thy Enemy.* Making a great many Branches of Love to Men, more than they made. Now (saith he) This is the Will, this is the Law of my Heavenly Father. The Scribes and Pharisees, your present Doctors and Teachers go much below this, but listen not to them, if you mind to please God; themselves are Blind, and know not the Will of God, and if you follow them, what can you expect more than such an event, as where one Blind Man leads another.

40 The disciple is not above his master, but every one that is perfect shall be as his master.

\* *Mat. 5. 48.*  
|| Or, shall be perfected as his Master.

This was another common saying, which our Saviour applyeth *Matth. 10. 24. Job. 15. 20.* to comfort his Disciples concerning their Sufferings, because he was first in Suffering: here he applyeth it to signify their Duty in doing. Some apply this with reference to the Pharisees, and so make a Connexion betwixt this and the former Verse, where he had said, *If the Blind lead the Blind, they shall both fall into the Ditch.* For, *The Disciple is not above his Master*, none must look to learn of another, more than the Teacher knoweth himself. But it is better applied to Christ, and is as much as if our Lord had said, I am your Master, you are my Disciples, and by that Relation engaged to learn of me, and to follow me. I have taught you no more than I am ready to practise, I am Merciful, I forgive, I give, looking for nothing again. I do not look that you should do any thing above me: any thing as to which I have not set you, or shall not set you an Example, but your

perfection lyeth in coming as near to me as you can, in being as your Master.

41 And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, \* cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

\* *See Prov. 19. 17.*

See the Notes on *Matth. 7. 3, 4, 5.*

43 For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.

44 For \* every tree is known by his own fruit, for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

\* *Mat. 12. 33.*

† *Gr. 2. 4. 2. 5.*  
\* *Mat. 12. 35.*

45 \* A good man out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart, bringeth forth that which is evil, for \* of the abundance of the heart his mouth speaketh.

\* *Mat. 12. 34.*

See the Notes upon *Matth. 7. 16, 17, 18, 20.* The 43. and 44. are expounded in the 45. v. Men and Women here, (as in other Texts of Scripture) are compared to Trees with respect to their Root and Fruit, and the dependance the Fruit hath upon the Root, and the Nature of the Tree. The Heart of Man is made the Root, that being the Principle of humane Actions, as the Root is the Principle to the Fruit; for all the overt Actions of a Mans Life, are but the imperate Acts of the Heart and of the Will. Hence it is that a Will renewed and Sanctified in a Man, and made conformable to the Will of God, doth not only will and chuse the Will of God, love it, desire it, and delight in it, but commandeth the Tongue to direct its Discourses conformable to it, and also commandeth all the members of their Body, in their Motions, and Order, to Act conformably; and on the contrary the unrenewed, and unsanctified Will of Man, doth not only reject, and refuse the Will of God, but directeth the Tongue to words contrary to the Divine Will, and all the Members of the Body in their Motions and Order, to act without any respect to, or awe of the will of God.

46 \* And why call ye me Lord, Lord, and do not the things which I say?

\* *Mat. 23. 6.*  
*Mat. 7. 21.*  
*Chap. 13. 29.*

47 Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock.

49 But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

See the Notes on *Matth. 7. 24, 25, &c.* where we before met with the same thing. The Sum is, Mens Hopes of Salvation builded upon any other but Christ alone, or Builded upon Christ, without a Sincere Study, and Indevour to keep the Commandments of Christ, are Vain Hopes, and tho till a Storm of Affliction, or Temptation comes, they may please themselves a little with them, yet when they come to dye, or when any notable Temptation assailes them, or any great Affliction cometh upon them, then they will fail them, and they will see the folly, and Vanity of them, what is the Hope of the Hypocrite, when God takes away his Soul? *Job 27. 8.*

CHAP. VII.

NOW when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick and ready to dye.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends unto him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee, but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me souldiers, and I say unto † one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

See the Notes on *Matth.* 8. from v. 5. to v. 11. where we have considered all the differences betwixt *Matthews* and *Lukes* Relation of this Miracle. We have in it remarkable, 1. The Humanity of the Centurion to his Servant, to reach us Christians to do the like. 2. the profitableness of good Works, the Centurions love to the Jews in Building them a Synagogue, gaineth their Applications to Christ for him. 3. The Humility of the Centurion, he did not think himself worthy to appear in Christ's presence, nor to receive Christ into his House. 4. His Faith in Christ's Divine Power and Goodness. It doth not appear, that he believed that Christ was the Eternal Son of God, but he did at least believe, that he was clothed with a Divine Power, or had a Divine Power Communicated to him from God, by which he was able at a distance and by no more than a Word, without Application of humane Rational means, to command off the Distemper of his Servant. 5. The power of Faith in God, and its acceptableness to him. Christ doth not only effect the Cure, but predicate his Faith, to be greater than he had found amongst the Generality of the Jewish Nation, who went for the only People of God at that Day, and had much more Light, and means to discern that Christ was sent of God for the good of Men, than this Roman Captain had.

11 And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the † bier, and they that bare him stood still, And he said, Young man, I say unto thee, \* Arise.

15 And he that was dead, sat up, and began to speak, And he delivered him to his mother.

*Luke* alone gives us an account of this Miracle of our Saviours, *Matthew* mentioneth only the raising from the dead of *Jairus* his Daughter. *Luke* addeth that of *Lazarus*, *John* 11. by which our Lord did mightily shew his Divine Power, and gave us some first Fruits of the more general Resurrection, as well as declared himself to be, as he elsewhere saith, the Resurrection and the Life. The place where this Miracle was done, was called Nain. *H. Stephen Hib. Cald. Gr. & Lat. nomen*, &c. tells us, it was a City or Town about two Miles from Mount Tabor, at the Foot of the lesser Mount *Hirmon*, near to *Hendor*. It was the Custom of the Jews to bury their Dead without their Cities. Christ met this Dead Body carrying out. He was it seems her only Child, and she was a Widow so under a great Affliction God by this Providence having quenched the only Coal, she had left in Israel. And when the Lord saw her (the Text saith) he had Compassion on her, and said unto her, Weep not. None moved him on the behalf of the Widow, neither do we read, that she herself spake to him. Only our Saviour's Bowels were moved at the sight of her Sorrow, and consideration of her loss. It is observable that our Saviour wrought his healing Miracles, 1. Sometimes at the motion, and desire of the Parties to be healed; 2. Sometimes at the desires of others on their behalf. 3. Sometimes of his own free motion, neither themselves nor others Solliciting him for any such Act of Mercy toward them, and that in the three first Miracles of which *Matthew* and *Luke* give us an account here, and *Matth.* 8. which he wrought after his famous Sermon on the Mountain, he gave us an instance of all these, in his healing of the *Lepre*, Personally beseeching him, of the Centurions Servant at the Intreaty of the Elders of the Jews, and of the Widows Son here, upon his sight of the Womans Affliction, none Solliciting him. Thereby shewing us that we ought not to stay our Hand from doing good, when we have proper objects and opportunities before us, until

we be importuned, and Sollicited, thereunto. Christ saying to her, Weep not, forbid not the Natural expression of her Passion, but signified a sudden, and not expected Resurrection, so as she should not Weep without Hope. This said, he cometh and toucheth the Bier or the Coffin, and saith not, Young Man! In the Name of God I say unto thee Arise, but, Young Man I say unto thee Arise. Thereby declaring to them (would they have understood it) that he was the Son of God, and while he was on Earth, had a power, in, and from himself by the Word of his Mouth to Command the Dead to Arise. His Word was effective, and to evidence it, it is said, That he who was Dead sat up, so as all might take notice of the Miracle, and began to speak. And he delivered him to his Mother. To let him know his Duty, to be subject to her, and the Jurisdiction she had over him.

16 And there came a fear on all, and they glorified God, saying, \* That a great prophet is risen up among us; and, That God hath visited his people.

\* Chap. 24. 19.  
Joh. 4. 19.  
and 9. 17.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The People here saw the Divine Power, manifestly exerted; for the Keys of the Clouds, the Womb, and the Grave are three Keys, which their Teachers had taught them were kept in Gods Hand alone. All Sense of the Divine Presence Naturally fills us with fear. Some even the worst of Men, are filled with a stupid fear of Astonishment and Amazement. Pious Persons, or those that are inclined to Piety, are filled with a Fear of Reverence, such a Fear we read of, *Chap.* 1. 65. such was this. For it issued in a predication of the Name of God, and a giving to him Praise, and Glory. For that a Great Prophet was risen amongst them, thus far God Blessed this Miracle to make them look upon Christ as a Prophet, a Great Prophet, and to look upon Gods Act in his sending him as an Act of great kindness to the Jews, for that is here plainly understood by them, saying, God hath visited his People, as before, *Luke* 1. 68. and this Rumour was spread abroad all that Country.

18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, \* how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

\* Isa. 55. 5.

23 And blessed is he whosoever shall not be offended in me.

See the Notes on *Matth.* 11. 2, 3, 4, &c.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled, and live delicately, are in Kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, \* Behold I send my messenger before thy face, which shall prepare thy way before thee.

\* Mal. 3. 1.

28 For I say unto ye, Amongst those that are born of women, there is not a greater prophet than John the Baptist, but he that is least in the kingdom of God, is greater than he.

See the Notes on *Matth.* 11. 7, 8, 9. Where we met with this Testimony concerning John, given by our Saviour with some considerable enlargements.

29 And all the people that heard him, and the publicans justified God, being baptized with the baptism of John.

30 But the pharisees and lawyers † rejected \* the counsel of God † against themselves, being not baptized of him.

† Or, refused.  
\* Acts 20. 27.  
† Or, within themselves.

*Matthew* hath not this Addition to our Saviours Commendation of John, but it is of great use to introduce our Saviours following Discourse. The Evangelist here divided the hearers into



into two sorts. The first were the *Common People*, and the *Publicans*, the former were despised by the Jewish *Doctors*, and *Rabbies*, as a Rude Illiterate sort of People, the latter as a Notoriously wicked sort. The second sort were the *Pharisees* and the *Lawyers*; of the former, he saith, that they being Baptized with the Baptism of John, Justified God, that is, they owned, and Publickly declared, and Predicated the Goodness, and Justice of God, they approved of what God had done, and Blessed his Name for sending amongst them such a Prophet as John was, they owned and received him, and were Baptized by him. Who so believeth the message which God sendeth, and obeyeth it, he justifieth God, he that doth not, Accuseth and Condemneth God, see John 3. 33. 1 John 5. 10. But the Pharisees and the Lawyers, that is, the Scribes, not the Scribes of the People, (they were but *Attornies*, or *Publick Notaries*), but the Scribes of the Law, whose Office it was to Interpret, and give the Sense of the Law. These rejected, the Word sometimes signifies to despise, Ch. 10. 16. 1 Toss. 4. 8. Heb. 10. 28. sometimes to disdain, as Gal. 3. 15. sometimes to reject, as Mar. 7. 9. Ch. 6. 26. It is here Interpreted by those Words. Not being Baptized of him. We must understand the Sense of *ἀπορριψεν* by considering what is here meant by *βουλομαι* the Counsel of God, which some will understand concerning the Purpose of God within himself. Others concerning his Revealed Will, his Counsel as revealed to us. The matter seemeth to me, but a strife about a Word, which is sometimes taken in one Sense, sometimes in another. The Will of God is but one, only as every one of us keep some part of our mind to our selves, and reveal other parts of it to our Servants, and Children: So God who hath Determined and Willed all Events, concealeth some part of it from his Creatures, and Revealeth another part of it to them. It is the Will of God, that this, and that, and the other Person should Believe, and be saved. He Revealeth as to this, thus much of his Will, that *who so Believeth, shall be Saved*, but for that other part of his Will, that this, and that, or the other Man shall Believe, this he concealeth, till he gives them a Power to Believe and to receive the Gospel, and then his Will in this particular is Revealed. Supposing then we here understand by *βουλομαι* *ἡ* *θεοῦ* God's secret purpose to be understood, how is it proved that it must be understood, of his secret purpose for their Salvation? why should it not be understood of the secret Purpose and Counsel of God, to give them the means of Life and Salvation? God from all Eternity purposed to give the Jews the Ministry of John the Baptist and Christ, as means for their Salvation, nor which should be certainly effective of it, but that should have such a Tendency towards it, as without their own refusing, and opposing them it should have been effective, and was in their own Nature a proper mean in order to it: they reject, and refuse it; by this they rejected the Counsel of God, the effect of his Counsel, and so judged themselves unworthy of Eternal Life, by neglecting, despising, and rejecting the use of that means, which was the Product of an Eternal Purpose to send them such means. This Counsel of God is said to be rejected towards, or against themselves; take it as *Gods Act*, it was towards themselves, that is, for their Good; if we refer it to their *Act of Rejection*, or refusal, it was against themselves, a judging of themselves unworthy of Eternal Life. We cannot in this place Translate it *Dissanul*, or *frustrate*, as Galath. 3. 15. understanding it as to the Divine *Act*, for who can frustrate or Dissanul the Will or Purpose of Man, as to an Act of his own, within his Power to purpose? tho indeed as to the Event it may be Dissanul'd as to any good effect as to another, if it be made to depend upon the Action of another. Besides, what need any further Explication of this Phrase, of *Rejecting the Counsel of God against themselves*, than what followeth, *Being not Baptized of him*, that is, not receiving Johns Doctrine of Repentance, for the Remission of sins, and bringing forth Fruits worthy of amendment of Life, nor submitting to Baptism as a Testimony of such Repentance; for the Baptism of John in Scripture signifieth his whole Administration, the Doctrine he Preached, as well as the Ordinance of Baptism by him Administred, and so must be Interpreted, where our Saviour ask'd the Pharisees whether Johns Baptism was from Earth or from Heaven, and they durst not say from Heaven, lest Christ should have ask't them, Why then they Believed him not? They were not Baptized of him, is the same thing with, They would be none of his Disciples.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced, we have mourned to you, and ye have not wept.

\* Mat. 23. 4. Mark 11. 6. 33 For \* John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

See the Notes on Matth. 11. 16, 17. where we have this smart Reflection upon the Scribes and Pharisees, and the Ge-

nerality of the Jews. They were neither pleased full nor fasting, but censorious of the different manner of living of John and Christ. John shewed a more austere and severe Humour, and lived like a *Recluse*, you had nothing else to say, you said, *He had a Devil*. I have chosen not a less Innocent, but a more free Converse with Men of all sorts, and eat, and drink as other Men, of me you say that I am a *Wine-bibber*, a *Glutton*, a *Friend of Publicans and Sinners*. Such was their perverseness, that proceeded from their Enmity to the Doctrine of John and Christ.

36 \* And one of the Pharisees desired him that \* Mat. 26. 6, he would eat with him. And he went into the Mar. 14. 3. Pharisees house, and sat down to meat.

This was no small Civility from a Pharisee, for the Pharisees were of all others in the Generality of them, the most desperate and implacable Enemies of our Saviour. But God hath his number amongst all Nations, and all sorts and orders of Men. Our Saviour as was said before, was of a free, and open Converse, and never refused any opportunity offered him to do good. We may soberly Eat, and Drink with Sinners pursuing such Designs.

37 And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabastrer-box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

What hath made any Interpreters imagine this was the same Story which is mentioned, Matth. 26. Mark 14. and John 12. 2, 3. I cannot tell. The Histories agree scarce in any thing, unless in the bringing the Alabastrer-Box of Ointment, and the Anointing our Saviour's Feet, whereas there was nothing in those Countries more ordinary. That Anointing was done in Bethany, within two Miles of Jerusalem, this in Galilee. That in the House of one Simon the Leper, this in the House of one Simon a Pharisee. That, a little, this a great while, before our Saviours Passion. At that Judas was offended, at this Simon the Pharisee was offended. There Christ vindicates the Woman from one head of Argument, here from another. Questionless this is another quite different piece of History. And behold a Woman in the City which was a Sinner. That is, a remarkable Sinner, it is a Word generally so used, and applied to Women, signifies a Prostitute, or at least one of an ill Report as to Chastity; was, referreth here to the time past, tho lately past, she had lately been infamous and notorious, but it appeareth by what followeth, that she was not so now, otherwise than in the Opinion, and Vogue of the People; according to whose opinion, tho uncharitable enough, *Que semel fuit mala, semper presumitur esse mala in eodem genere mali*, a Person who hath once been bad is always presumed to be, through their ignorance of the Power of Divine Grace in changing the Heart, or their Malice against and Envy towards, those whose Hearts they see so changed. But whatever this Woman had been, it seems God had affected her Heart with the Word which Christ had Preached, and filled it with the pure Love of God and Christ, instead of its former fulness of impure Love, and made her Sins as bitter, as they had been formerly pleasant to her. She hearing Christ was Eating Meat at the House of Simon the Pharisee, makes no noise, but cometh behind him bringing an Alabastrer-Box of Ointment, And stood at his feet behind him, Weeping, and Washing his Feet with her Tears, and wiped them with the Hairs of her Head, Kissed his Feet, and Anointed them with Ointment. Weeping in the Sense of her Sins, and so plentifully, as she washed the Feet of Christ with her Tears, spoke a broken and a Contrite Heart. Wiping them with her Hair, her Hair with which she had offended through Wantonness, Plaiting it, and Adorning her self by the dress of it to allure her Lovers; she now useth to testify her Abhorrence of her former Courses, and Kissed his feet, and Anointed them with the Ointment. The Kiss is a Symbol of Love, and not of Love only, but of Subjection and Worship; by this she both shewed her Love to Christ, and also her Subjection to him, she Kissed Christ in the Psalmists Sense, Psal. 2. 11. It was not a Kiss of Love only, but of Reverence and Subjection, like Josephs Kiss to Jacob, Gen. 50. 2. Moses his Kiss to Jethro, Exod. 18. 7. nay of the Highest Reverence, for such was the Kiss of the Feet. And to testify her Adoration of him. Thus the Idolaters Kissed the Calves, Hof. 13. 2. and Baal, 1 Kings 19. 28. washing and anointing with Oyl, was a common Complement they used in those Countries, for Cleansing, and Cooling the feet; she had been a great Sinner, she now shews the profoundest Sorrow, greatest Love, Humility, Subjection, &c. But some may say, How could she come behind him, sitting at Meat and do this, while we sit at Meat our Feet are before us? This confirmeth the Notion I mentioned before, in my Notes on Matth. 26. 20. concerning the Jewish manner of sitting at Meat, which was Kneeling and resting their Bodies upon their Legs leaning backwards; admitting that all that we here read of this Woman, was very easie; for his Legs being thrust out backward, the Soles of his Feet were turned up, and she might with convenience enough, come at them, behind him to wash, and

and to wipe and to anoint them, which it is hard to conceive how he could do, admitting him to have sate, as we do, putting our feet forward under the Table.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, \* This man, if he were a prophet, would have known who and what manner of woman *this is*, that toucheth him, for she is a sinner.

How easily are persons, (tho seemingly well inclined and fair,) offended, who have not the Love of God rooted and grounded in their hearts? Did then all Men who were Prophets, know Persons at first sight? It is certain they knew no more of Peoples hearts and Lives, than God was pleased to reveal to them or they knew by converse with them, and observation of them. 2. Suppose she had been a Sinner, might she not be a convert now; and did not her behaviour toward Christ (before mentioned) witness a change in her? 3. Admit she had been yet such a Sinner, yet might not she touch Christ? This was indeed a Pharisaical error. That all not of their own Religion, and all Persons notorious for some Sins, were in the same order, as *Lepers*, and other Persons that were *Leviticallly*, or *Legally Unclean*, so as none might touch them, but that contact made them also Unclean. It is said, also of the *Samaritans*, that when they meet a *Jew*, or a *Christian*, they would first call out to him, *Do not touch me*. That there was of old such a Party amongst the Jews that cried, *Stand by thy self come not near to me, for I am holier than thou*, is plain from *Isaiah 65. v. 5*.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith Master, say on.

41 There was a certain creditor which had two debtors, the one ought five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, Which of them will love him most.

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

Our Saviour treateth his host civilly, but yet letteth him know, that he both knew his heart, and the heart of this poor Woman, whom he had so uncharitably reflected upon. *Simon v. 39. spake within himself*. Christ lets him know that he knew the thoughts of his heart. *I have* (saith he) *something to say unto thee*. So he civilly obtaineth leave of him to speak, *Simon saith, Master say on*. Our Saviour tells him, *There was a certain creditor, &c.* It is obvious by our Saviours application of this Parable, *v. 44. 45. 46. 47.* That he whom Christ here intendeth under the notion of a *Creditor* is God. That one of the debtors that did owe five hundred pence, (that is a great Sum,) was this Woman, whether Simon were intended by the other or no, is not easily determined, but admit the other was *Simon* any one that was a Sinner, but not so notorious a Sinner. God forgives freely both the one and the other. Christ asks which would love most? *Simon* tells him, that Debtor to whom most was forgiven. Christ tells him that he had judged rightly, whence observe, 1. That as all Sins to all Sinners are not equal in the sight of God, all are guilty, but there are degrees in guilt. 2. That be Mens Sins less or greater, fewer, or more, those who have least will stand in need of pardoning Mercy, and forgiveness. 3. That God is free in the forgiveness of all Sins, be they few or more. *He frankly forgave them both*. 4. That Christ first speaketh of these two Debtors as being forgiven them, of their *loving much*, and of their being forgiven as the cause of their loving much. 5. That much love, will follow a great forgiveness, a great Sinner (one I mean who hath been so) will hardly ever be able to satisfy himself, that his much is forgiven, if he doth not find his heart very warm with love to God. 6. A true love to God and Christ, will be seen in all acts, which may be demonstrative or declarative of it. Christ turns to the Woman, and saith to Simon, &c. *Kissing, washing of feet, anointing with Oyl*, were usual Complements of those Countries, by which Men shewed their respects and kindness to Strangers and Friends. For *Washing of Feet*.

See *Gen. 18. 4. & 19. 2. Jud. 29. 21. 1 Sam. 25. 41. 1 Tim. 5. 10.* For anointing with Oyl. See *Psal. 23. 5. & 45. 7.* This Woman had exceeded the usual kindness, and civility of the Country toward Christ, they were wont to bring their Friends water to wash their Feet, and possibly a piece of linnen to wipe them, she washed his Feet with her tears, and drieth them with her hair. They used to anoint the Head of their Friends with Oyl, she anoints his Feet. They used to kiss one anothers Cheeks or Lips, she kisseth his Feet, they kissed their Friends once, she ceased not to kiss his Feet. Upon this Christ who before had forgiven her, *declareth* her to be forgiven, first in the hearing Simon, then he doubleth his Words unto her. He had told Simon before that the Creditor had *frankly forgiven them both*, his adding here, *Her sins which are many*, sufficiently evidenceth that she was she, whom he intended by the debtor who owed much. Hence we may judge how little ground the Papists have, to urge this place to prove, that *Remission of Sins is procured by our own merits and satisfactions*. Love here is not mentioned as the cause, but as the effect of the Remission of Sins, and that which our Saviour here designed to instruct Simon in, was. 1. That whatsoever this Woman had been, she was not now such a notorious Sinner, as he fancied; her Sins were forgiven. That God having thus favoured her with the Grace of Remission, had also kindled in her heart a Love towards him. 2. That this Love wrought in her heart in some proportion to that Love, which God had magnified upon her, therefore she loved much. 3. That Men and Womens love to God and Christ, will, and ought to be according to that Love which they have received from Christ. 4. That much love to God, will bring a great sense of Gods Love to the Soul, *John 14. 21.* The Particle *on* which we translate *because*, doth not always in Scripture signify the cause, but may be translated *therefore*, or for what cause, see *Job 14. 17. you know him for he dwelleth in you*, the Spirits abiding in believers, is not the cause of their knowing of him, but the effect of it, so that *for*, in that place is as much as *therefore*. So in *Mark 9. 28. on* is as much as *for what cause*, or, *for what reason*? we translate it, *why* could not we cast him out, so here, *Her sins which are many are forgiven*, for which cause, or reason she loveth much.

49 And they that sat at meat with him, began to say within themselves, \* Who is this that forgiveth sins also?

These were either the Pharisees, who thought that Christ blasphemed, in arrogating to himself such a Power as belonged to God alone, or the others, who speak this rather in admiration, but it is probable the former are here meant.

50 And he said to the woman, \* Thy faith hath saved thee; go in peace.

Thy believing in me as he who hath Power on Earth to forgive Sins, and accordingly making application to me, and thus thy Faith working by Love, *Gal. 5. 6.* producing in thee this carry sorrow for thy Sins, a subjection unto me, and such testifications of thy Love as thou art able to make, hath been an instrumental cause of that Salvation, which floweth from me as the principal cause, *Rom. 6. 23.* we have such another expression in *Mat. 9. 22. Mark 5. 34.* tho the saving here mentioned, be much more excellent than that there spoken of. Faith is profitable both for the good things of this Life, and those of the Life which is to come. And with reverence to both, Salvation is ascribed to Faith, as the instrumental cause, not to Obedience and Love, tho the Faith that doth us good must work by Love, and be evidenced by an Holy Conversation. Go in Peace, is a phrase which was the usual valediction among the Jews, as much as our Farewell, or God be with you, they under the term of Peace, comprehending all good, but when we consider who it is that speaketh, and what immediately proceeded, we have reason to think this was a more than ordinary Complement or Farewell, even as much as is comprehended under the term Peace, which as I before said is *all good*, but more especially that Peace mentioned by the Apostle, *Rom. 5. 1.* as an effect of Faith. Go thy way a blessed, and happy Woman, and in the view and sense of thy own blessedness, and be not troubled at the Censures and reflexions of supercilious Persons, who may despise or overlook thee because thou hast been a great Sinner. God hath pardoned thy Sins, and this I assure thee of, only take heed to keep and maintain that Peace.

## CHAP. VIII.

1 AND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him.

2 And \* certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, \* out of whom went seven devils.

And Joanna the wife of Chuza Herods steward, and Susanna, and many others which ministered unto him of their substance.

Still I cannot but observe, that Preaching the Gospel, and thereby shewing the glad tidings of Salvation (the principal means to bring Men to the Kingdom of God, whether that in this Life, or the Kingdom of Glory, in the Life which is to come.)

was



was Christ's great Work. His working Miracles was but subservient to this, and for the confirmation of the Doctrine, which he Preached; hence when a People shewed a contempt of his Word, he refused to work any Miracles before them. How any one can dream, that either Praying, or Government, or administering Sacraments, or any thing else, should be more the work of a Minister of Christ than Preaching, may justly amaze any thinking Soul that ever read the Gospel. Christ went every where about Preaching, and the twelve were with him, sometimes hearing (as his Disciples) sometimes Preaching; some Women also were with him, such as had been healed of evil Spirits and other Distaffs. Mary Magdalene was one, out of whom he had cast seven Devils, that is, many Devils. Most think she had her Name from Magdala, a City in Galilee, where she was bred, or dwelt. It is a great error to think she was the Mary mentioned, John 11. the Sister of Lazarus; she lived in Bethany near to Jerusalem; yet it is plain from Mark 16. that she was at Jerusalem, at the time of Christ's Death and Resurrection, but so were many that followed him from Galilee, Mark 15. 41. Luke 23. 49. And Joanna the Wife of Chuza, Herod's Steward. Christ hath his self in all places, his Joseph in Pharaoh's Court, his Daniel and three Children in Nebuchadnezzar's Court. His Saints in Nero's household, Philip. 4. 22. his Joanna in Herod's Family, this was that Herod Antipas Tetrarch of Galilee, he who put John the Baptist to death, and himself with his Soldiers mocked Christ; possibly his Steward was as bad, but his Wife was one that followed Christ, knowing that tho her husband had Power over her Body, he had none over her Soul. And they ministered to him of their substance. They were not ashamed to be seen following of Christ, tho doubtless they met with scoffs enough. Nor were they ashamed to be reproached for their former failing, nor was Christ because of their former Lives, or the Life of some of them, to have them following him. It is a Glory to Christ, and to the Church of Christ to have great Sinners brought to him and brought into it; the only shame is to such as being in the Church, or pretending at least to be Christians, are Debauchees still. Christ did not give himself for a People, that were pure, and holy, without spot or wrinkle, but that he might sanctify them and cleanse them, with the washing of Water by the Word, Eph. 5. 25, 26, 27. Following Christ they ministered to him. This was according to Christ's Doctrine, Matth. 10. 10. and his Apostles after him, 1 Cor. 9. 11. 2 Cor. 8. 9. Galath. 6. 6. Some of them might be Virgins, some Widows, some Wives (who had an allowance for themselves from their Husbands,) however, it could be no robbery to give of what was their Husbands, to him who was the Lord of all, which either their Husbands or they possessed. Nor was Christ ashamed to live upon the baskets of others, while he was providing spiritual food for the Souls of all, 2 Cor. 8. 9.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable.

5 A sower went out to sow his seed: and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choaked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 \* And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that \* seeing they might not see, and hearing they might not understand.

11 Now the parable is this: \* The seed is the word of God.

12 Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they which when they have heard, go forth, and are choaked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

We have had this Parable, Matth. 13. 2, 3, 4. and Mark 4. 1, 2, 3. See the Notes on both these Chapters.

16 No \* man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light.

See the Notes on Matth. 5. 15. and on Mark 4. 21.

17 For \* nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

This we have also met with twice before. See the Notes on Matth. 5. 15. Mark. 4. 21.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

See the Notes on Mark 4. 24. and on Matth. 13. 12. 25. 29.

19 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

See the Notes on Matth. 12. 46. Mark 3. 31.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they lunched forth.

23 But as they sailed, he fell asleep, and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water, and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

This whole History we have also before met with, both in Matth. 8. 23. and Mark 4. 37. See the Notes upon both those Chapters.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no cloths, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus thou Son of God most high? I beseech thee torment me not.

29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

30 And Jesus asked him, saying, What is thy name? And he said, Legion, because many devils were entred into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an heard of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine, and the herd ran violently down a steep place into the lake, and were choaked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind, and they were afraid.

36 They also which saw it, told them by what means

\* Matth. 13. 10.  
Mark 4. 10.

\* Isa. 6. 9.

\* Matth. 13. 18

\* Luke 11. 33.  
\* Matth. 10. 26.  
Mark 4. 22.  
Luke 12. 2.

|| Or, thinketh that he hath

means he that was possessed of the devils, was healed.

37 Then the whole multitude of the country of the Gadarenes round about, \* besought him to depart from them; for they were taken with great fear: And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him, But Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people gladly received him, for they were all waiting for him.

We have had this whole story *Matth. 8. from v. 28. to the end, and Mark. 5. from v. 1. to the 21. See the Notes on both those Chapters.*

41 And behold there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus feet, and besought him that he would come into his house.

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment, and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched me, for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her, But he said, Weep not, she is not dead, \* but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished, But he charged them that they should tell no man what was done.

We had both these pieces of History twice before related by *Matthew, Chap. 9. 18. and by Mark. Ch. 5. from v. 22. 48. with some further circumstances. See the Notes on both those Chapters. Christ v. 45. said, who touched me? and again v. 46. Some body hath touched me, for I perceive that Virtue is gone out of me, doth not argue that Christ knew not of the Womans coming and touching him, or did not voluntarily send out that virtue that healed her, far be any such thoughts from any Pious intelligent Souls, she was not healed by her touch of the border of his Garment, but by his Powerful Will, commanding such a miraculous effect; he only spake this to bring forth the Miracle into light, which was wrought secretly, so as the People took no notice of it. *Healing Virtue* went out of Christ upon an act of his Will not necessarily. From v. 55. is confuted the Atheism of those*

who would make the Soul to be merely the *Crafts*, or some affection of the Body, and it is proved to be a being that can subsist of itself, in a state of separation from the Body. It is said, *Her Spirit returned again*, not Christ gave her a new Spirit. Christ here did not exert a creating Power, only sent forth that Power with which he was clothed to *raise the Dead*. For other things observable from this story, see the Notes before mentioned upon the parallel Texts.

CHAP. IX.

1 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a piece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

We have heard of the *calling* of these twelve Disciples and their Names, *chap. 6. 13. Mark 3. 14.* Our Saviour chose them to be with him, to learn of him and to be instructed by him, and to be Witnesses of what he said, and did; after some time thus spent, he sends them forth to *Preach the Gospel*, and giveth them a Power to confirm the Doctrine which they Preached, by several miraculous operations. *Matthew* takes no notice of their *Election* only of their *Mission*. Both *Mark* and *Luke* take notice of both. The 3, 4, 5, 6 verses, give us an account of the instructions he gave them, we met with them all before, and a more full account of them. See the Notes on *Matth. 10. 1, 2, 3, 7, 8, 9, 10.* and *Mark 6, 7, 8, 9.* See the Notes on both those places.

7 Now Herod the tetrarch heard of all that was done by him, and he was perplexed, because that it was said of some, that John was risen from the dead. \* Mat. 14. 1, 2. Mark 6. 14, 15, 16.

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded, but who is this of whom I hear such things? And he desired to see him.

This Herod, was Herod Antipas the Tetrarch of Galilee, who had beheaded John the Baptist, he heareth of these great things done by Christ, and *smuggles* saith the Evangelist; it is a Word that signifieth, a great disturbance, and perplexity of Mind, when a Man is in doubt and fear, and knoweth not what Councils to take or follow; it is used *Luke 24. 4. Acts 2. 12. Acts 5. 24. Acts 10. 17.* The other Evangelists say Herod himself guessed it was John the Baptist, whom he had beheaded. Oh! the power of a guilty conscience! He had Murdered John, now he is afraid his Ghost haunted him, or that his Soul was entered into another Body, that it might be revenged on him, others guessed variously. Herod knoweth not what to think, but desireth to see Christ, possibly that he might make up some judgment about him, possibly out of meer curiosity. But we read not that he did see him, until, Pilate sent him to him after his examination of him, *Luke 23. 8.*

10 \* And the apostles when they were returned, told him all that they had done. \* And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida. \* Mark 6. 30. \* Mat. 14. 13.

11 And the people when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

The Evangelists give us but a summary account of things, we read of the Mission, or sending out of the Apostles, v. 1. Here we read of their return and giving their Lord an account of their discharge of the trust he had reposed in them; being returned, our Saviour goeth with them into a place near Bethsaida, not much inhabited, and therefore called Desert. He never wanted followers, nor an heart to receive them, and to take all opportunities to do them good. Many followed him, he received them, and Preached to them for the good of their Souls, and healed those amongst them that were Sick, to teach us to join Spiritual with bodily, and bodily, with Spiritual Alms. Spiritual Alms such as instruction, reproof, counsel, are as much better than those that relieve only bodily wants, as the Soul is better than the Body: Spiritual Alms, without bodily relief, from such as are able to give them, are fittest for Spiritual Persons; carnal ignorant People, that have no sense of spiritual things, must be like Children allur'd into a good opinion of the things, and ways of God by some bodily charity, and so taken by guile and eniced to the knowledge of God.



12 And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get Victuals; for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to his disciples to set before the multitude.

17 And they did eat, and were all filled, and there was taken up of fragments that remained to them, twelve baskets.

The History of this Miracle is recorded by all the four Evangelists. See the Notes on *Matth.* 14. 15. and on *Mark* 6. 35. We shall again meet with it, *John* 6. 5. with some further circumstances. *Luke* hath nothing but what we have before met with.

18 And it came to pass as he was alone praying, his disciples were with him: and he asked them, saying, \* Whom say the people that I am?

19 They answering, said, \* John the Baptist: but some say, Elias: and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? \* Peter answering, said, the Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing,

22 Saying, \* The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

*Matthew* and *Mark* tells us this discourse passed at *Cæsarea Philippi* (or at least one of the same import) *Matthew* also gives us an account of it with more circumstances. See the Notes on *Matth.* 16. 14. As he was alone Praying. That is, free from the multitude, for the next Words, tell us, the Disciples were with him. The 22 v. is not to be found in the other Evangelists; and if *Luke* hath reported these Words in the right order of time, they afford us a probable reason of what is v. 21. Why Christ would not yet be published, as the Christ, or the Son of God. Because he was to suffer, and it might much have shaken Peoples Faith, as to that Point if they had seen the Person, of whom they believed such suffering, and to be so despitely used as he was, he therefore desired to be concealed as to that, until he should be declared to be the Son of God with Power, by his Resurrection from the Dead.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, \* shall lose it; but whosoever will lose his life, for my sake, the same shall save it.

We have met with these Words before, *Matth.* 16. 24. 25. & 10. 38, 39. *Mark* 8. 34, 35. See the Notes on those places.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

See the Notes on *Matth.* 16. 26. *Mark* 8. 36.

26 For \* whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Fathers, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

See the Notes on *Matth.* 16. 28. *Mark* 9. 1. *Luke* seems here to have recorded several sayings of our Saviour, spoken not all at the same time.

28 And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him, \* were heavy with sleep: and when they were awake they saw his glory, and the two men that stood with him. \* *Dan.* 8. 18. and 10. 9.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said.

34 While he thus spake, there came a cloud and overshadowed them: and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, \* This is my beloved Son, hear him. \* *Mat.* 3. 17. *Acts* 3. 22.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in those days any of those things which they had seen.

See the Notes on *Matth.* 17. 1, 2, 3. and on *Mark* 9. 2.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he cometh again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

See the Notes on *Matth.* 17. 14. *Mark* 9. 14.

43 And they were all amazed at the mighty power of God: But while they wondered every one at all things which Jesus did, he saith unto his disciples,

44 \* Let these sayings sink down into your ears, \* *Mat.* 17. 22. For the Son of man shall be delivered into the hands of men.

45 \* But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. \* *Mark* 9. 32. Chap. 2. 5.

Of the Peoples Astonishment and Amazement at the sight of Christs Miracles, we often hear much; of their embracing him, as their Saviour, and owning him as the Christ, we read little. Thus far many of them were come, indeed the most (the Scribes and Pharisees, and Sadducees only excepted) that they believed Christ was a great Prophet, a Man sent of God: authorized by God to reveal his will, and impowered from God to do many things, which none but God had Originally a Power to do. Others were gone a step further, viz. to believe not only that he was a Prophet, but that Prophet, foretold by Moses, *Deut.* 18. 15. *John* 1. 21. 45. the Christ of God, as Peter expressed it, he that should Redeem Israel, *Luke* 24. 21. That they had not a true Notion of the Messias, either as to his Person, that the Divine and Humane Nature, were united in his Person; as to his Work, that it was not to Redeem Israel from their bodily servitude, but from their Sins only, will appear to any from the whole History of the Gospel. Nor indeed doth our Saviour hasten their Faith in this Revelation, I mean the perfecting, and confirming of it, knowing that it would be a great shaking to their Faith in him, in this Notion, and indeed as the Messias to see him so shamefully abused by the vilest subjects of the People, (as he was at his Passion) and then hanging upon the Cross, and dying, until they should also see him by his own Power risen from the Dead, and be confirmed concerning the truth of his Resurrection, where therefore he saw this seed of precious Faith springing up, as it did in Peter and divers others, who it is plain apprehended him more than Man, as he did not discourage, nor blame it, but highly commended it, so neither did he please to strengthen it, so as to put them out of all doubt about it, and often charged them not to publish it abroad, and bends himself to prepare them against this great Obstacle, which he saw would be in their way, to wit, his sufferings. This is the second time now that in this Chapter we find him inculcating it. And there was need of it, for the Evangelist telleth us, That they understood it not, it was hidden from them. They could easily understand how an ordinary Prophet might be delivered into the hands of Men, but how the Messias, the Christ, that Prophet, he, of whom some of them believed, that

\* *Mark* 8. 27;

28.

\* *Matth.* 14. 2.

\* *John* 6. 69.

\* *Mat.* 17. 22.

\* *Mat.* 16. 25.

\* *Mat.* 10. 33.

*Mark* 8. 38.

2 *Tim.* 2. 12.

|| Or, things.

that he was more than a meer Man, how he should be thus delivered thus to suffer, they could not understand, and they saw Christ as to this Point to be reserved, and private, and forbidding the Publication of it, that they feared to be too particular with him about it.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name, receiveth me, and whosoever shall receive me, receiveth him that sent me, for he that is least among you all, the same shall be great.

See the Notes on *Matth. 18. 1. Mar. 9. 33.* This Paragraph sheweth what need there was of the proceeding Discourse, that our Saviour should prepare them with a pre-informing them about his Suffering; that when they saw it, their Faith in him, as the *Messiah*, might not fail, for they were possessed with the common Notion of their Country, that the *Messias* should deliver them from the Temporal Pressures which they were under, and Exercise a Civil or Military secular Power, this made them think of places of Priority, and greatness, about which we often find them disputing. Our Lord to bring them off that false notion of him, and his Kingdom, he taketh a Child, and setteth him before them, and saith, *Whosoever shall receive this Child, &c.* what *Luke* saith, must be interpreted, by what we had before in *Matthew* and *Mark*. This Child, that is, one that is as humble as this Child, &c. see the Notes before mentioned.

\* See Num. 11. 22. 49 \* And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not, for \* he that is not against us, is for us.

*Mark* saith further, that Christ added, *For there is no Man, which shall do a Miracle in my Name, that can lightly speak Evil of me,* see the Notes on *Mar. 9. 38, 39.*

51 And it came to pass, \* when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

From this to v. 57. we have a piece of History recorded by no other Evangelist, but *Luke*, but is of great use to us, both to let us know, that our Saviour laid down his Life, and no Man took it from him; and to let us see to what height differences about Religion ordinarily arise, and what intemperateness is often found, as to them, in the Spirits of the best of People, as also what the Will of our Grand-masters, as to the Government of our Spirits on such Cases. The going up of our Saviour to Jerusalem at this time, was his last Journey thither. When the time was come that he should be taken up, *οὗτω σηματοποιῶντας τὰς ψυχὰς τῆς ἐκκλησίας* *ἵνα αὐτὸς ἀναβῇ εἰς οὐρανόν.* That is, when the time was drawing nigh, when Christ should Ascend up into Heaven, so the Word is used, *Mar. 16. 19. Acts 1. 11. 1 Tim. 3. 16.* But why doth the Evangelist express it thus; why doth he not say, *when he was to suffer,* but Skipperth over his Death, and only mentioneth his Ascension. 1. That is included, Christ was first to suffer, and then to enter into his Glory. 2. Christ's Death is called a *lifting up* from the Earth, *John 12. 32.* 3. What if we should say that Christ's Death is thus expressed, to let us know that the Death of Christ was to him, a thing that his Eye was not so much upon, as the Glory which he immediately was to enter into after; so as he calls his very Death a *taking up*, as that which immediately preceded, if thereby teaching us to overlook Sufferings, and Death, as not worthy to be named or mentioned; and to look only to that taking up into our Fathers Glory, which is the Portion of all Believers: when they dye, they are but taken up from the Earth, and tho our Bodies still stay behind a while, Death having a Power over us, yet of them also there shall be a *taking up*. Upon both which takings up, our Eyes should be so fixed, as to overlook all the Sufferings of this Life, as not worthy to be named. He stedfastly set his Face to go to Jerusalem. Some think this was not our Saviours last motion thither before his passion, but then it would not have been said *αὐτοῦ ἀναβῆναι*, he set his Face, or he Confirmed his Face. He was now in Galilee, Jerusalem (that killed the Prophets) was the place designed for his Suffering; between Galilee and Jerusalem lay Samaria; through which he was to pass.

52 And sent messengers before his face, and they went, and entred into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

The Land of Canaan was by *Joshua* divided among all the Twelve Tribes of Israel, as we read in the Book of *Joshua* 14. 15. 16. 17. *Ch. Saul, David, and Solomon* (after the Death of *Joshua*, the Judges and *Samuel*) ruled over them all, but *Rehoboam* the Son of *Solomon*, following the Counsel of the young Men in his Counsels; Ten Tribes Revolted from the House of *David*, 1 *Kings* 12. 17. 18. *Jeroboam* brought them to Idolatry, v. 29. setting up *Calves* at *Dan* and *Bethel*. So as

that there was a perpetual difference between the *Israelites*, and those that adhered to the House of *David*, both upon a Civil and Religious account. This held for about two hundred and sixty years. In the time of *Hoshea* their last King, the King of *Affria*, after a Siege of three years, did take Samaria their Head City. Of this we have an account, 2 *Kings* 17. 6. as also of those Sins which had Provoked God to give them up into his Hands, v. 24. of that Chapter, we read that the King of *Affria* brought Men from *Babylon, Cuthah, Avah, Hamah, Sepharvaim*, and placed them in the Cities of Samaria instead of the Children of Israel, he removed the most of the Jews, v. 6. of that Chap. and placed them in *Halab*, and in *Habor*, by the River of *Gozan*, in the Cities of the Medes; after this there were several Mutations in the Government of those Countries. We must not imagine, that all the Jews were carried away, but the Chief and Principal Men; and we read in that 17. *Ch.* that a Priest was sent back to instruct the new Colonies, how to Worship the God of the Country; because the *Lyons* infesting them, they conceived their non-Acquaintance, with the Methods of Worship used toward the God of that Country, was the cause of it, 2 *Kings* 17. 26, 27. v. But yet v. 29. The People of the several Nations brought thither, worshipped their several Idols, as may be read there: After this, about a hundred and sixty years, these Places came under the Dominion of *Cyrus*, who gave the Jews a liberty to return, but it chiefly concerned those that belonged to the Kingdom of *Judah*, for we read *Ezra* 1. 5. That they were the Fathers of *Juda*, and *Benjamin*, that rose up to return. The Samaritans were their Enemies as to the Building of the Temple, *Ezra* 4. 5. After this, they fell under the Power, first, of the *Grecians*, then of the *Romans* (under which they at this time were) this old Feud both upon the account of their former civil difference, and their difference in Religion still held, so as there was a great Enmity (especially occasioned by their difference in Religion) betwixt those who belonged to the Tribes of *Judah*, and *Benjamin*, and the Samaritans who were indeed Idolaters. The Jews (for so now were they only called, who adhered to the House of *David*) had no dealings with them, *John* 14. 9. Tho it be the opinion of some, that there were common Civilities betwixt them, and that the Rigidities lay on the Jewish part, rather than the Samaritans: *Galilee* lay beyond Samaria, and it should seem was more generally inhabited by Native Jews. The King of *Affria* planted his Colonies (it is probable) more in that which was now more strictly called Samaria, which lay in the Heart of the Land, which might be the reason, that the Inhabitants of that part now called Samaria, were more absurd, and Gross in their Worship, than the Inhabitants of *Galilee*, amongst whom Christ so long Preached. From whence (as was before said) Christ going to Jerusalem to the Feast, was to pass. The Samaritans refused to receive him, which ordinarily, it is said, they did not to Passengers, but possibly, their knowing, that he was going to the Feast, was the cause, or his Attendants might be more than they liked. When we come to *John* 4. we shall hear more of the Religious differences betwixt the Jews, and the Samaritans. This is enough to have at present Noted.

54 And when his disciples James and John saw this, they said Lord, wilt thou that we command fire to come down from heaven, and consume them even \* as Elias did?

The History of *Elias* (to which the Disciples refer) is doubtless that, 2 *Kings* 1. 10. where *Elias* sent without direction from God, called for Fire from Heaven to destroy those Captains and their *Fifteen*, which the King sent to take him.

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For \* the son of man is not come to destroy mens lives, but to save them. And they went to another village.

The Term Spirit sometimes signifies, the inward motions, Propensions, and inclinations of the Soul, influenced either from the holy Spirit of God, or from the Evil Spirit. So the Term is used, 2 *Tim.* 1. 7. you do not (saith our Saviour) consider what kind of motions these are, which you indulge your selves in. The Case of *Elias*, and this Case had three remarkable differences; 1. The People of Israel at that time had been in an Apostacy, but of few years comparatively to these Samaritans; they were fallen into it, in the sight of the True Worship of God at that time upheld in *Juda*. They were not only stiff in it, but the King sends these Captains to apprehend *Elias* for declaring what God had commanded him to declare. These Samaritans were under the Prejudices of Antiquity, and prescription for many hundreds of years. Histories tell us, that the Samaritan Temple, on Mount *Gerazim*, builded in opposition to the Temple at Jerusalem, was builded by one *Sanabath*, *Darius* his Governour in those parts, to be revenged on the Jews, for turning his Son-in-Law *Manasse*, from the Priest-hood at Jerusalem, which if it be true, the Samaritans had been fixed now in their false Worship, more than five hundred years. Nor were these that we read of, any of the Heads, and Rulers, but probably ordinary Country People, Rooted so long in this Corrupt-way, and doing this in Zeal to their own Temple on Mount *Gerazim*, and so inclined to shew no favour to those, who in any Devotion were going to the Opposite Temple. Christ pityeth them under these

\* 2 Kings 1. 10

\* Joh. 3. 17. &c. 12. 47.



these Prejudices, and tho he doth not approve of their Worship, yet he did not think, that the way to change their minds, was to call for Fire from Heaven against them, nor would he be so severe against them. It is not the Will of God, that we should approve of any corrupt Worship, and joyn with those that use it, but neither is it his Will, that we should by Fire and Sword go about to suppress it, and bring Men off from it. *Antiquity*, or the *Practice of our Forefathers*, is no sufficient Plea, to justify any Worship. (It was the *Samaritanes Plea*, John 4. 20.) but yet where any such Prejudice against the Truth is, it calleth us, for Mild and Gentle Behaviour, towards such as are under those disadvantages for the receiving of the Truth. 2. But Secondly, There was a difference in the *Call of Elias*. He was an extraordinary Prophet who did nothing of this Nature, but by an Immediate Imtruse, and direction; so as what he did was in *Zel* for God guided by a *Knowledge of the Will of God*. The Disciples had no such Call. 3. The times differed, *Elias* acted under the Legal Dispensation, which was more severe. They were under the more mild and gentle Dispensation, of the Gospel. And in this Question they did but indulge their Passions, and sinful desire of Revenge, therefore (saith our Saviour) you know not what manner of Spirit you are of. Our Saviour lets them know, that they were under a more mild and gentle Dispensation, by propounding his own example. *The Son of Man* (saith he) came not to destroy Mens Lives, but to save. The Term translated *Lives* signifieth also Souls: but if we consider the Apostles questions, which was not whether they should call for Fire from Heaven, to destroy their Souls; but to destroy them as to their *Lives* here, it will well enough justify our Translators rendering it in this place *Lives*. You see, saith our Saviour, by my healing the Sick, raising the Dead, &c. that my business is not to make my Ministry ingrateful to Men, by any ways Prejudicing them in their outward Concerns. If it were Translated *Souls*, it is yet a great Truth. Christ came not to destroy Mens Souls, but to bring the means of Salvation, and Eternal Happiness; if they reject these, and Perish, their Destruction is of themselves.

57 And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

*Matthew* saith, Ch. 8. 19. This Man was a Scribe. See the Notes on *Matth.* 8. 19. Let those who have stately Houses, and think them worth Glorifying in, or that they are things fit for Men to value themselves upon, despising their poor brethren that want such Accommodations of this Life, digest this Text.

59 And he said unto another, Follow me. But he said, Lord suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God.

See the Notes on *Matth.* 8. 21. How free is Divine Grace? the scribe offers to follow Christ. Christ encourageth him not. To another that made no such offer, he first speaketh, saying, follow me, and will admit of no excuse.

61 And another also said, Lord, I will follow thee, but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, no man having put his hand to the plough, and looking back, is fit for the kingdom of God.

*Matthew* (who mentioned the other two) mentioneth not this Third Person. Some doubt whether we well Translate these Words *ἄνθρωπος τις εἰς τὸ οἶκόν μου* bid them at my House farewell. Or whether it were not better Translated, to order the things, or Persons relating to my House. Let it be Translated either way, it signifies a too much Worldliness of mind in this Disciple, which our Saviour Checketh in the next Words, saying, No man having put his Hand to the Plough, and looking back εἰς τὸ οἶκόν μου to the things behind, is fit for the Kingdom of God. Some think it is an Allusion to the Story of *Elisha's* call, 1 Kings 19. 19. *Elijah* passing by him Plowing with twelve Yoke of Oxen before him, and he with the twelfth, Cast his Mantle upon him. And he left the Oxen, and ran after *Elijah*, and said, Let me I pray thee Kiss my Father, and Mother, and then I will follow thee. Be that as it will, here is a Plain Allusion to the Work of a Plough-man, and a comparing of a Minister of the Gospel in his Duty, with the Plough-man in his Work. The Plough-man is obliged to look forward to his Work, or he will never draw his Furrows either strait enough, or of a just depth; so must a Minister of the Gospel, if he be once called out of secular employments to the service of God in the Ministry, he is bound to mind and attend that; that is enough, to take up the whole Man, and his whole strength, and time, he had need of no other things to mind, or look after, the things of the World are things behind him; Not that God debarreth his Ministers (in case of Exigence) to work for their Bread with their Hands, as

*Paul* did, but they ought not without apparent necessity to entangle themselves with the things of this Life, so as to make them their business.

## CHAP. X.

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

We heard before of Christ's first *Electing*, then sending out *Twelve*, Ch. 6. 12, 13, 14. & Ch. 9. v. 1, 2, 3. & v. 10. we heard of their return, and giving an account of their trust to their Lord; what their particular account was, we no where read, but it was such as our Saviour judged, the Harvest too great for the Hands of the Labourers. He therefore now resolveth to send out *Seventy* more. The Names of these we have not in the *Evangelist*, only that Christ sent them out, and that he sent them two by two, which might be for their better Mutual assistance each of other, and also for their Mutual Testimony, one for another; when God sent out the first Conduccion, and Governours of his People, he sent two, *Moses* and *Aaron*; *John Baptist* sent two of his Disciples to Christ; Christ, Ch. 22. 8. sent two of his Disciples to prepare the Passover. There seemeth to be nothing Mysterious in this. Man is a Sociable Creature, and it is not good for him to be alone; we cannot determine that our Saviour had any regard to the Numbers of *Twelve*, and *Seventy*; tho it is certain that both those Numbers amongst the Jews seem to have had a more than ordinary Character, *Twelve* being the number of the Tribes of *Israel*, according to the promise, Gen. 17. 20. & 49. 28. at *Elim* they found *Twelve Wells of Water*; according to the number of the Tribes, were the twelve Pillars, *Exod.* 24. 4. and the *Twelve Stones* in the *Brazen plate of Judgment*, *Exod.* 28. 21. and the number of the Cakes for the Shew-bread was to be *twelve*, *Levit.* 24. 5. The Princes of *Israel* were twelve, *Numb.* 1. 44. and *twelve Men* were sent to spy out the Land of *Canaan*, *Deut.* 1. 23. So we shall observe that in a Multitude of things, they kept to the number of twelve: *John* in his Description of the new *Jerusalem*, which he saw in his Vision, says, *Rev.* 21. 12. It had *Twelve Gates*, and at the Gates *Twelve Angels*, and on the Gates were the Names of the *Twelve Tribes*. And the Wall had *Twelve Foundations*, &c. And for the number of *Seventy*, *Jacob's Family* when they went down into *Egypt*, were *Seventy Souls*, *Gen.* 46. 27. they Mourned for *Jacob* seventy Days, *Gen.* 50. 3. at *Elim* they met with seventy Palm Trees, *Numb.* 33. 9. the Posterity of *Jacob* was in *Babylon* seventy years, The *Jewish Sanhedrim*, or great Court chosen upon the advice of *Jethro*, is said to have consisted first of seventy, then of seventy two Persons. So as the numbers of twelve, and seventy, seem to have been Numbers to which the Jews had some respect. Whether our Saviour in the choice of those, whom he first sent to Preach the Gospel, had any respect or no to the Jewish value for those Numbers, or designed by it to shew them, that he was about to set up a new Kingdom and Government, which tho differing from what they had Exercised formerly, yet in some little things, should have some conformity to them, we cannot determine. We shall find the same Powers and Authority, given to those seventy, as to the twelve, and the same Instructions; how some come to imagine a difference of order betwixt them, I cannot tell, no such thing appeareth from the Instructions given the one or the other upon their first sending out.

2 Therefore said he unto them, \* The harvest <sup>\* Joh. 4. 35</sup> truly is great, but the labourers are few, \* pray ye <sup>\* 2 Thel. 3. 1</sup> therefore the Lord of the harvest, that he would send forth labourers into his harvest.

See the Notes on *Matth.* 9. 37. where these Words are put immediately before the sending out of the twelve. Both the *twelve*, and the *seventy*, all that Christ ever sent out were to be Labourers in the Lords Harvest.

3 Go your ways, Behold, I send ye forth as lambs amongst wolves.

4 \* Carry neither purse, nor scrip, nor shoes; <sup>\* Mar. 6. 8</sup> and salute no man by the way.

We met with these Instructions before, and opened them in our Notes on *Matth.* 10. 9. & 10. 16. only there we had not those Words, and salute no Man by the way. The meaning of that is no more, than make all possible speed, \* *Kings* 4. 29.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the Son of peace, be there, your peace shall rest upon it, if not, it shall turn to you again.

7 \* And in the same house remain, eating and drinking, such things as they give, for the \* labourer is worthy of his hire, Go not from house to house. <sup>\* 1 Cor. 10. 27.</sup>  
<sup>\* 1 Cor. 9. 4.</sup>  
<sup>\* 1 Tim. 5. 18.</sup>

See the Notes on *Matth.* 10. 11. and on *Mark.* 6. 10, 11. the Instructions as to the substance of them are the same here and there, tho a little differing in the Terms.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

<sup>\* Mat. 3. 2. and 4. 17.</sup> 9 And heal the sick that are therein, and say unto them, The <sup>\*</sup> kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

<sup>\* Chap. 9. 5. Acts 13. 51.</sup> 11 <sup>\*</sup> Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, it shall be more tolerable in that day for Sodom, than for that city.

We have met with the same Instructions before in *Matthew and Mark*. See the Notes on *Matth. 10. 11, 14. and Mark 6. 10, 12.* there is some difference in Words. *Matthew* saith, enquire who in the City is worthy, and *v. 13.* If the House be worthy. *Luke* saith, if the Son of Peace be there, they both mean the same thing. If there be any in it that belongs to Gods Election of Grace, any whom God intendeth by you to call, and make partakers of the Peace of the Gospel. For other things relating to the opening of the words, see the Notes before mentioned. Only we may from hence observe for our Instruction, 1. That it is the Will of Christ, that his Ministers should not be too Sollicitous for a Lively-hood. As the Labourer is worthy of his Hire, so he that sends them into his Harvest, will see they shall be Fed. Let them look to their Calling, and to the fulfilling of their Ministry. God will see they shall be Fed. 2. That the Society of Ministers of the Gospel, in Cities and Houses should not be with Debauches, but with those that are worthy, so far as Man can judge, such as are their Masters, Friends and Servants should be their Companions. 3. Those are most worthy in places amongst whom the Son of Peace is; Men and Women that have the most Knowledge of, and Love for Christ. 4. The Ministers of Christ, ought to carry themselves with all imaginable Civility, wishing good to all, and doing good to all. 5. Christs Ministers ought not to make their Bellies their Gods. — *Eat such things as are set before you.* 6. They have a Divine License to take and use for their necessities, such things as Men give them. 7. Christ expects, that his People should maintain his Ministers, not depriving the Labourers of their Hire, nor Muzzling the Mouths of the Oxen, which tread out the Corn, *1 Cor. 9. 9, 10.* nor preferring their Servants for their Worldly occasions, before such as Labour for their Souls, and in that Work are Gods Messengers to them, and his Servants in the first place, tho employed in Watching for Peoples Souls. 8. The not giving a Lively-hood to Ministers, is a not receiving them, *i. e.* that is, provided the People be able. 9. People by not receiving the Gospel of Peace brought them by faithful Ministers, shall do them no hurt, their Peace shall return unto them. They shall be a Sweet Savour unto God, even as to them that Perish, Their Judgment is with the Lord, and their Work with their God, tho they Labour in vain, tho Israel be not gathered, they shall be Glorified. Men proportion their rewards according to Successes of Servants, God more justly proportioneth his rewards to Mens Sincerity and Diligence in their Labour. 10. If Men refuse the Gospel, yet they shall know the Kingdom of God is come nigh unto them. If they will not be subject to his Kingdom of Grace, yet they shall be subdued by the Kingdom of his Power and Justice. 11. There will come a Day when Men that have the offers of the Gospel and Peace, and refuse them, slighting, and despising his Ministers and their message, will find, that they had better have lived in Sodom when it was Burnt with Fire and Brimstone. Their Portion of wrath in the Day of Judgment will be larger, and bitterer, than the Portion of the Men of Sodom. Let all who live in our Days hear and fear, and in time break off their Sins by a true Repentance, lest they go to Hell, at the highest disadvantage.

13 Wo unto thee Chorazin, wo unto thee Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

See the Notes on *Matth. 11. 21.*

<sup>\* John 13. 20. 1 Thess. 4. 8.</sup> 16 <sup>\*</sup> He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

See the Notes on *Matth. 10. 40.*

17 And the seventy returned again with Joy, saying, Lord, even the devils are subject unto us through thy name.

As we before read of the Twelve coming back to give Christ an account of their success, so we here have the same of the Seventy; whether this Joy of the Seventy was more Carnal than it ought, they rather rejoicing in that new Power which they had

received from Christ, than in the Demonstration of Christs Divine Power, and the Confirmation of the Doctrine of the Gospel by these Miraculous Operations, is hard to determine; for tho Christs reply, seemeth to have a Check in it, yet it is so qualified by the term *Rather, v. 20.* that we cannot from thence absolutely conclude any such thing from it. Here is a difference to be observed betwixt Christs and his Disciples casting out of Devils. Christ did it in his own Name, by his own Word of Command, Power and Authority; the Disciples did it in Christs Name, and by a Power, and Authority derived from him.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

Lightning comes suddenly, and with Thunder. The Thunder of the Gospel, brought down the Devil as Lightning, and indeed this is observable, the Devil is so busie in no places where the Gospel prevails, as in places where that joyful Sound is not come, whether we consider his Power with reference to Mens Bodies or Souls. This is one general advantage of Gospel Preaching, the Devil will not indure the sound of it, so as to impose upon Man-kind, at that rate which he doth upon ignorant Perions, that are Heathens, or only differing from them in that they are Baptized, and call themselves Christians. Christ saw this, as God, for the Devil is not visible to humane Senses, as neither are any Spirits, which shewed the impudence of that *Papish imposture* in Germany, who selling Indulgences (by which he pretended Souls were delivered from Purgatory) called to the People to look up and see them fly away. But Christ could see it as God, for he certainly knew, that it would be, and that it already was the Blessed effect of the Gospel.

19 Behold, <sup>\* Mar. 16. 18.</sup> <sup>\*</sup> I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

Christ doth here, 1. Confirm the Power before given to these Seventy for working Miracles, that they might not think, that it ceased upon the Determination of their first Mission. 2. He confirmeth his promise to them for his presence with them, and Protection of them. Interpreters think here is a manifest Allusion to *Psal. 91. 13.* Thou shalt tread upon the Lion, and Adder, the young Lyon, and Adder, thou shalt trample under thy Feet. Which must be understood Figuratively, the Sense being, that no thing should hurt them. This promise was more specially verified for some years, in Gods Protection of the first Ministers of the Gospel, until they had done their Work, and shall be fulfilled in a Sense to the end of the World, according to the promise, in *Psal. 91.* Nothing shall hurt their Souls, as to the Favour of God, and their Eternal Happiness, nor their Bodies so far forth as, or so long as God in his Wisdom shall judge fit. They have a further Power also given them more common to all the Ministers of the Gospel sent by Christ, yea, and to all Christians. They have a Power over all the Power of the Enemy; God will not be wanting to them in a power to Resist the Devil, and they have a promise that being resisted, He shall flee from them.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto you, but rather rejoyce, because <sup>\*</sup> your names are written in heaven.

It is an usual thing in Holy Writ, to have Prohibitions delivered in General Terms, which must be understood in a restrained Sense. That it is so here, appeareth plainly by the Word *Rather*, prefixed to *Rejoyce*, in the latter part of the Sentence. For it was doubtless a just cause of Joy, and Rejoycing to them, that Christ had honoured them with such an extraordinary Gift and Power, but not of so much Joy, as to know that their Names were Wrote in the Book of Life; for as the good was infinitely greater, so a proportionable Joy was requisite upon the assurance of it. The expression *written in heaven*, is equivalent to the being Wrote in the Book of Life, whereby it signified, either the certain Designation of some to Eternal Life, or effectual calling. We read of this Book of Life, *Rev. 3. 5. & 20. 12, 15. & 21. v. 27. & 22. 19.* it is called the Lambs Book, *Rev. 13. 8.* and it is said it was Written from the Foundation of the world, which will justify those Divines who understand it of a particular Election from Eternity; whereas it is objected that when amongst the Twelve, there was a Son of Perdition, it is unreasonable to think that all the Seventy were elect Vessels. It is easily answered, that our Saviours Words were true according to the usual Phrase of speaking, if the Generality of them only were such. Nor need our Saviour be understood as asserting, all their Names were so written, but only asserting the greatest cause of Joy to be, if Men can by their Calling find that their Election is sure. From our Saviours Words we may infer, 1. That there is a Book of Life, an Election of Grace. 2. That there are Names written in this Book. It is an Election of Persons. 3. That Men may know that their Names are written in that Book, otherwise they could not rejoyce; no man rejoyceeth, but in a good with which he hath some degree of Union. 4. That this is a greater cause of Joy, than for a Man to know that he hath a Power to cast out Devils. Men may be made use of to cast out Devils in Christs Name, who yet may go to the Devil at last, *Matth. 7. 22.* So cannot those whose Names are written in the Book of Life; but I cannot understand that our Saviour in these Words asserts that all the Names of the Seventy were wrote

<sup>\* Exo. 32. 32.</sup>  
Ira. 4. 3.  
Dan. 12. 1.  
Phil. 4. 3.



in that Book. The tendency of his discourse is rather to quicken them to give all diligence to make sure of this cause of joy and rejoicing.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, \* and he to whom the Son will reveal him.

Mat. 28. 18. John 3. 35. John 6. 44. 45. See the Notes on Matth. 11. 25. 27. where we met with these Words of our Saviour.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.

\* 1 Pet. 1. 10. 24 For I tell you, that \* many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

See the Notes on Matth. 13. 15, 17.

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life.

26 He said unto him, What is written in the law? how readest thou?

\* Deut. 6. 5. 27 And he answering, said, \* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and \* thy neighbour as thy self.

\* Lev. 19. 18. 28 And he said unto him, Thou hast answered right: this do, and \* thou shalt live.

Ezek. 20. 11. 13. These four Verses would incline one to think that Luke here records the same piece of History, which we met with, Matth. 22. 35. and Mark 12. 28. (See the Notes on both those Texts.) but neither of those Evangelists, have the following part of this discourse, which makes me doubtful whether Luke speaks of the same Person coming to Christ, whether the others mention. A Lawyer he was, who came to our Saviour upon a design to Tempt. that is, to make a trial of him, whether he would deliver any Doctrine contrary to the Law of Moses. It is plain that he fancied that the Eternal Life which Christ Preached, was to be obtained by doing what the Law required. Our Saviour agreeth it, that if he did what the Law required, according as he himself had given an account of, he should live. I apprehend no absurdity, to affirm that our Saviour speaks here of living Eternally. It is rather absurd to fancy, that our Saviour did not answer *ad idem*, to the thing about which the questions was propounded. Neither is Salvation impossible, because the Law in it self could not give Life, but because of the weakness of our Flesh, so as we cannot fulfil it. So that considering our infirmity, the Law serveth to us only as a Schoolmaster, to bring us to Christ, and as a Mark, which we ought to shoot at, tho we cannot shoot home, a Rule to direct us in our duty, tho we cannot perform or fulfil it.

29 But he willing to justify himself, said unto Jesus, And who is my neighbour?

This Lawyers desire to justify himself, spake him an Hypocrite. The reason of that Question *who is my Neighbour*, was the notion of the Neighbour, (mentioned in the Law) which the Scribes and Pharisees had, who counted none their Neighbours, but their Friends, and benefactors, at least none but those that were of their own Nation, or particular Sect, and had taught their People, that they might hate their Enemies. Our Saviour (this being but a captious question considering the received Interpretation amongst them of the Law of God,) doth not think fit to answer his question directly, but telling him a story, maketh him answer himself.

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead.

31 And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritane, as he journeyed, came where he was, and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him

35 And on the morrow when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. || See on Matth. 20. 2.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves.

37 And he said, He that shewed mercy on him, Then said Jesus unto him, Go, and do thou likewise.

It is certain that the Principal Scope of our Saviour in this History, or Parable, was to convince the Lawyer, that every one is our Neighbour, to whom God offered us an opportunity of doing good, whether he be of our Nation, or Religion yea or no. Every object of our Mercy is our Neighbour, whom God requireth us to love as our selves, this was quite contrary to the common Doctrine of the Scribes and Pharisees, Interpreting the Law, *Thou shalt love thy Neighbour as thy self*, and excellently served our Saviours design, to shew this Lawyer that he understood not, much less observed the Law of God in that manner, as that he could justify himself from the Violation of it. He also by the by sheweth him, that the Samaritanes, whom the Jews so much abhorred, better understood the Law of God, than the Ecclesiastical Guides of those times, who yet pretend to be teachers of it to others, for some of them by the light of Nature discerned themselves obliged, to do good to every one that stood in need of their help, or if not by the light of Nature, yet by the light of Revelation in the Law of Moses, but the Scribes and Pharisees by their false Interpretation of the Divine Law, had taught People to omit a great part of their Duty, required by the Divine Law, and so could not hope to be justified or to obtain eternal Life, and Salvation from the observation of it.

38 Now it came to pass, as they went, that he entred into a certain village: and a certain woman named \* Martha, received him into her house.

\* Joh. 12. 2.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word,

\* Acts 22. 3.

Interpreters think this Village was Bethany, and that this Martha and Mary, were the same which are mentioned John 11. 2. Inns probably were not so frequent then, and in those places, as they are now, so as strangers were often received in private houses. Christ looeth no opportunity of Preaching the Gospel, while they were preparing Supper, he was entertaining the Family with the glad tidings of the Gospel, (the feast made upon the Mount in of old times, Isaiah 25. 6.) The lips of the righteous feed many. It was their fashion to have Disciples sit at their Doctors Feet, to hear their Word, there Mary fixeth her self.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

Two things are blameable in Martha. 1. That she made too much ado about the entertainment of our Saviour; that the entertained our Saviour, she did well, but herein she erred that she made her entertainment of him so troublesome, as it would not give her leave to take that advantage, which she might, or ought to have done from the entertainment of a Prophet. 2. That she is displeased with her Sister, because she would not lend her her hand, but chose rather to sit at Christs Feet, and hear his Word, and desireth Christ to send her away to her assistance.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things.

42 \* But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her. \* Psal. 27. 4.

Our Saviour plainly blameth Martha, for her too great sollicitude, and trouble to provide a Dinner, or Supper for him, who had Meat to eat which she was not aware of, it being his Meat and Drink to do the Will of his Father, and to Preach the Gospel. Interpreters much trouble themselves, in determining what that one thing is, which our Saviour here saith is needful. Some think our Saviour meaneth no more than *one dish is enough*, but this certainly is too low a sense. Others would have this one thing, to be a Life of Meditation and Contemplation, and that this was that good part Mary had chosen. If Mary had thus spent her whole Life, they might have said something for this. But certainly Marys chusing to take advantage of Christs company, rather to spend an hour or two in hearing of him, than in preparing a Supper for him, will prove no such thing. I should Interpret it generally, concerning the care of the Soul with reference to eternity. That is certainly the one thing necessary, that was the better part, which Mary had chosen, as to which Christ would not discourage her, nor any way blunt the edge of those holy desires, he had kindled in her, an effect of which study and care, was her sitting at the Feet of Christ, to hear his Word.

## CHAP. XI.

**1** AND it came to pass, that as he was praying in a certain place, when he ceased one of his disciples, said unto him, Lord, teach us to pray, as John also taught his disciples.

This seemeth to be a different time from that mentioned by Matthew, where our Saviour directed his Disciples to pray. there his direction was part of his Sermon on the Mount. Besides the doxology or conclusion is there left out. It is said here, as he was Praying in a certain place. Christ looked upon all places as holy enough for Prayer. It also looks as if at this time our Saviour was not at his more secret Devotions, but with the twelve. (which were his Family) praying with them when he ceased. This is very observable against those who pretend impulses of the Spirit to disturb Ministers in the time when they are Praying and Preaching; it may easily be known from what Spirit, such impulses are. The Disciples of Christ often propounded questions to him after Preaching, but never interrupting him in his Work, nor before he was retired into an house. They now come to be informed about Prayer, but they stay till he had first ceased; we having no account in holy Writ of Johns Disciples asking him, or his teaching of them to Pray, are more at a loss, to determine whether our Saviour did intend that his Disciples should use these Words, as the Phrase here seemeth to import in, or only pray this sense, after this manner, as Matthew saith, indeed nothing can be concluded from either Phrase by any judicious Person. For as we read in many places in Scripture, that Christ answered and said, when it is manifest the meaning is, he spake Words to that import or sense, (the Evangelists reporting the Words spoken with variations of expression,) so when we pray we may say, Our Father which art in Heaven, &c. though we do not use the same Words and Syllables.

**2** And he said unto them, When ye pray, say, Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done, as in Heaven, so in Earth.

Or, for, or, according to the Day.

**3** Give us this day our daily bread.

**4** And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into Temptation, but deliver us from Evil.

See the Notes on Matth. 6. v. 9, 10. Who so compareth this Prayer as it is recorded by Matthew will find the form of Words differing in more things than one, not only the Doxology or Conclusion is left out wholly by Luke, but for *omnes* there, we have *καὶ ἡμῶν* here, for *οὐρανίου*, Luke hath *ἀμαρτίας*, for *ὡς ἡμεῖς ἀφίεντες τοῖς ἀμαρτίαις ἡμῶν*, we have here *καὶ ὡς οἱ ἀφίεντες πᾶσι τοῖς ἀμαρτίαις ἡμῶν*, from whence plainly appears that our Saviour did not intend to oblige his Disciples to the same Syllabical words, but only to words of the same import, that is to Praying for the same things, yet that Christians have a liberty to use the same words is out of question. and as much out of a question that they have a liberty to vary, still keeping their Eyes upon the matter of this Prayer, and not forgetting that, when they go unto God in that holy Duty.

**5** And he said unto them, Which of you shall have a friend, and shall go in unto him at midnight, and say unto him, Friend, lend me three loaves.

Or, out of his way.

**6** For a friend of mine in his journey is come to me, and I have nothing to set before him.

**7** And he from within shall answer and say, trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

Chap. 18 1.

**8** I say unto you, \* Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

Or, his importunity.

**9** And I say unto you, ask, and it shall be given you, seek, and ye shall find: knock, and it shall be opened unto you.

The plain meaning of our Saviour in this Parable, is to teach us that we ought not only to pray, but to be importunate with God in Prayer. To continue in Prayer as the Apostle Phraeth in Col. 4. 2. and to Watch thereunto with all perseverance, Eph. 6. 18. this in the Greek is called *ἀεικέως* importunity, which though in our Language it is generally taken in an ill sense, yet here signifieth no more, than an holy boldness, or pursuing our Petitions notwithstanding delays, or denials. For those Words, v. 9. See the Notes on Matth. 7. 7. where the same Words are found.

**10** For every one that asketh, receiveth, and he that seeketh, findeth: and to him that knocketh it shall be opened.

Mar. 11. 24.

John 16. 24.

James 1. 6.

**11** \* If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

**12** Or if he shall ask an egg, will he offer him a scorpion.

**13** If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

See the Notes on Matth. 7. 8 9, 10, 11. As our Saviour's design in the former Words appeareth to be our information, that the hand of God be full of good things proportioned to all the necessities of his Creatures; yet they must not expect to have them without asking, he will for them be enquired of by the hand of Israel, Eccl. 36. 37. and all his promises for the collation of good things, must be Interpreted, with a supposition of Peoples seeking them at his hand, as also that every lazy, cold, formal Praying will not obtain them at the hand of God, but the working, fervent Prayer of the Righteous availeth much. His design in these Verbs seemeth to be, to let us know, that fervent and importunate Prayer, will not prevail with God to give us any thing, but what shall be good for us; for he knoweth that the general desire of our Souls, is for nothing but what is good; if we ask for things hurtful, it is but a lapse or miscarriage of our Tongues, caused from the blindness and ignorance of our minds. No Man knowingly will ask any thing of another, that shall do him hurt, and though our Children, through their want of knowledge and judgment to discern betwixt things that are Good or Evil for their Bodies, may ask of us, and cry unto us, for things that are hurtful; yet we who know, that they would not ask for them, if they had the use of their reason, and well knew their noxious quality, considering their circumstances, will not give them to them. So our heavenly Father though he heareth us crying for such things, as we knoweth (considering our circumstances) would be mischievous, and hurtful to us; yet he will not give us any thing of that Nature, and so in denying the Words of our Lips, he yet answereth the general Scope, and designs of our Souls, which is to have only what is good for us. But if we ask any thing which is good, and wholesome for us, and profitable unto us in the circumstances in which we are, we may be sure that God will give them to us, as we may, that an earthly Parent will deny nothing to his Children crying, which is in his Power to give, and which he knoweth to be good for us, for the Nature of all good, lyeth in the conveniency and suitableness of the thing, to the wants and necessities of the Person that receiveth it. And every such thing must also be according to the Will of God; according to his Promise, Psal. 84. 11. to withhold no good thing from them that live Uprightly. So as both Gods fatherly Relation, and the knowledge we have, that he is a God, that cannot Lye, nor Repent, are assurances to us that whatsoever good thing we ask, we shall obtain of him, and nothing else, although we ask and cry for it. Therefore whereas Matthew saith, Chap. 7. 11. How much more shall your Father which is in Heaven, give good things to them that ask him. Luke saith here, How much more shall he give his Holy Spirit, to them that ask him?

**14** \* And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

\* Matth. 9. 32. 33. and 12. 22.

The Devil is here called Dumb, from his effect upon the Demoniacs, in restraining his use of his Tongue.

**15** But some of them said, He casteth out devils through † Beelzebub, the chief of the devils.

† Gr. Beelzebub, and so v. 13, 19.

**16** And others tempting him, sought of him a sign from heaven.

**17** But he \* knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth.

\* John 2. 25.

**18** If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub.

**19** And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

**20** But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

**21** When a strong man armed keepeth his palace, his goods are in peace.

**22** But \* when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, & divideth his spoils.

\* 1st. 53. 12. Col. 2. 15.

**23** \* He that is not with me, is against me, and he that gathereth not with me, scattereth.

\* Mat. 12. 30.

See the Notes on Matth. 9. 31. 35. and 12. 24, 25, 26, 27. and on Mark 3. 22, 23, 24, 25, 26, 27.

**24** When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, he saith; I will return unto my house whence I came out.

25 And



25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the \* last state of that man is worse then the first.

\* Joh. 5. 14.

See the Notes on *Matth. 12. 43, 44, 45.* From these verses we may observe, 1. That the Devil may in some sort and degree, be cast out of Persons and Places, while yet in other respects, they may be his house, and he may dwell in, and amongst them. Their bodies, their Country may be in great measure delivered from his Power, and he may yet keep possession of their Souls. This ordinarily happeneth in places where the Gospel is faithfully Preached, tho there remain abundance of Men whose lives evidence that the Devil hath a too great possession of their Souls, yet those places, and Persons inhabiting in them, are more freed from *Witchcraft*, and the power which the Devil exercises (by Gods Permission) upon Men, and Womens bodies, and Cattel, &c. than other more Paganish and ignorant places. He may also in a case be said to be cast out of Persons, that are reclaimed from vicious, and debauched Lives, yet are not brought home to God, only are more enlightened, and more under the Power of restraining Grace, yet their Souls may be his house. 2. The Devil cast out in any degree, is quieter till (if possible) he hath recovered as full a Power over, and possession of Men and Women, as he ever had. 3. If he ever recovereth it, their latter end is worse than their beginning. *Hib. 6. 4. and 10. 26. 2 Pet. 2. 20.*

27 And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, blessed is the womb that bare thee, and the paps which thou hast sucked.

\* Mat. 7. 21.

28 But he said, Yea, \* rather blessed are they that hear the word of God, and keep it.

We are very prone to bless Persons from external privileges, and the favours of Divine Providence, which do not at all change, or affect the hearts of those to whom they are given, but God looketh with another Eye upon Persons. Christ doth not here deny his Mother to have been Blessed, her Cousin Elizabeth, *ch. 1. 42.* had pronounced her Blessed amongst Women, and the Angel had before called her Highly favoured, and told her that she had found favour with God. But our Saviour here declareth that her Blessing did not so much lye in that her Womb bare, and her Paps gave Suck to him, as in that she was one who heard and kept the Word of God; for he pronounceth all such as did so principally Blessed. Nor must we separate what God hath put together, the Blessing is not pronounced to those who barely hear the Word of God, the Blessed, and the unblest *pariter adstant, pariter audiunt*, they may go to Church together, and hear the Word together, but the Blessing is to those that hear the Word of God, and keep it. See *James 1. 22, 23.* The Word to some that hear it may be a Savour of Death into Death. The Soul that through Grace is made obedient to the Will of God, is a more happy Soul than the Virgin Mary was, considered merely as the Mother of Christ, without the consideration of her Faith, and Holiness.

29 And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

\* Jonas 1. 17.

and 2. 10.

\* 1 King 10. 1.

30 \* For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 \* The queen of the south shall rise up in judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater then Solomon is here.

\* Jonas 3. 5.

32 \* The men of Nineve shall rise up in the judgment with this generation, and shall condemn it, for they repented at the preaching of Jonas; and behold, a greater then Jonas is here.

See the Notes on *Matth. 12. 39, 40, 41, 42.* Matthew saith, they were the Pharisees that came to him, desiring to see a Sign from Heaven, they did the same again, *Matth. 16. 1.* Christ was very ready to work Miracles, to encourage and confirm his hearers Faith, but not to satisfy unbelievers curiosity. Instead therefore of shewing them Signs from Heaven, he denounceth the just judgment of God against them, for their not believing in him. See further the Notes upon the aforementioned parallel Texts.

33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

We met with this similitude, *ch. 8. 16.* and *Matth. 5. 15.* See the Notes on all those Texts. It was a kind of Proverbial Speech, and so applicable to divers Subjects. Some think that our Saviour bringeth in these words, as a reason why he would shew the Pharisees no sign, viz. because he knew it would do them no good, it had been like the lighting of a candle,

and to put it under a bushel, which no Man doth. Others think that by it he designs to give an account, why he v. 28. pronounced those Blessed, who heard the Word and did it, because practice, and giving light to others is the end of all hearing.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light, but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the || bright shining of a candle doth give thee light.

|| Gr. a candle by its bright shining.

See the Notes upon *Matth. 6. 22.* Our Saviours speech in these verses, is plainly both *Elliptical* (something being in it self to be understood) and also *Metaphorical*. The sense is this, what the Eye is to the Body, that the Soul, the Mind and Affections are to the whole Man. Now look as the Eye is the Organ, by which light is received to guide a Mans steps, so that if that be perfect without any mixture of ill humors, &c. the Body from it takes a full and right direction how to move and act. But if that be vitiated by ill humors, the Man knows not how to direct his bodily steps. So if a Mans Soul (which answereth the Bodily Eye) more especially a Mans understanding, as judgment darkened, perverted; prejudiced, or his Affections be debauched or depraved, he will not know how to move one step right in his duty; but if his understanding have a right notion of Truths, and he judgeth aright concerning the things and ways of God, and his affections be not depraved, then the whole Man will be in a capacity to receive the Light, and Revelations of Truth, as they shall be communicated to him, even as he who hath a perfect Eye receiveth, and is able to make use of the bright shining of a Candle.

37 And as he spake a certain Pharisee besought him to dine with him: And he went in and sat down to meat.

This is the second time we meet with our Saviour at a Pharisees house. He saith of himself, that he came Eating and Drinking, that is, allowing himself a free, tho innocent converse with all sorts of People, that he might gain some. The Pharisees were as to the generality of them, the most bitter, stubborn and implacable Enemies Christ had, yet he refused not to go and sit at Meat with a Pharisee.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

*Matth. 15. 2.* the Pharisees quarrelled with the Disciples upon this account, here this Pharisee is offended at Christ himself, Mark gives us the reason of it, *Mark. 7. 3.* For the Pharisees, and all the Jews except they wash their hands eat not; holding the tradition of the Elders. Concerning this tradition of theirs and the ground of it, see the Notes on *Matth. 15. 2.* and *Mark 7. 3.* we would all be infallible and therefore cannot allow others to differ from us in a rite, which hath no foundation in Gods Word, and wonder at those who cannot see with our Eyes, nor practise according to our Latitudes.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: \* but your inward part is full of ravening and wickedness.

\* Tit. 1. 15

40 Ye fools, did not he that made that which is without, make that which is within also?

We have much the same tho delivered in another form, with a denunciation of a Woe, *Matth. 23. 25.* See the Notes on that v. We must not imagine that our Saviour here reflecteth upon the cleansing of Vessels, in which we put our Meat and Drink, for undoubtedly as to them, the Pharisees washed both the inside, and the outside. And the conceit of them is amiss who think that by the inward part, v. 39. he means the meat in their Dishes, which was gotten indeed, by ravening, and Wickedness, Extortion, &c. for it is an hard Interpretation of the inward part of the platter, to say, by it is meant, the Meat in the platter; but neither doth our Saviour say, the inward part of the Dish, but your inward part, by which he plainly means the Soul. Our Saviour doth therefore certainly compare the Pharisees to Dishes or Platters, washed, or scoured only in the outside; and blameth their Hypocrisy in this; That they were mighty solicitous about an outside purity, and cleanness; but for the inward purity of the Heart and Soul, they took no care at all about that; they were very scrupulous about undefiled hands, but nothing at all about having their Souls, and inward Powers, and affections undefiled. This he telleth them was most egregious folly, for God that made the Body, made the Soul also, and therefore would exact a purity in the inward, as well as the outward Man, especially considering that he loveth truth in the inward parts.

41 \* But rather give alms of such things as you have: and behold, all things are clean unto you.

1 Isa. 58. 7.

Dan. 4. 27.

Chap. 12. 33.

\* Or, as you are able.

Πάντα τὰ ἐνὸς αὐτοῦ ὅτε ἐλεημοσύνην.] The Word ἐνὸς αὐτοῦ being a Word not ordinarily used in a sense which will fit this place, hath made a great abounding in their own senses amongst Interpreters. Some translating it. Give such things as are within for Alms, others, such things as you have, others, such things as are necessary,

*essary, others, such things as ye are able, as if  $\kappa\alpha\tau\alpha$  were to be understood before  $\tau\alpha$   $\epsilon\upsilon\phi\omicron\rho\alpha$  according to what you have. Others, What things remain, after the serving of your own necessities, and a just restitution to those whom you have wronged. Others think it is but a Connexion of our Saviours Speech, and the Sense is, Moreover there is but one thing to be done, Give Alms, &c. as if it were  $\tau\omega$   $\epsilon\upsilon\phi\omicron\rho\alpha$ . I do not see but our own Translation is as good as any, and  $\kappa\alpha\tau\alpha$  seems to be understood in the Greek according to what you have, which is truly, and justly your own, not theirs whom you have wronged, nor your Creditors, nor your Families for their necessities, Give Alms of all that. And behold all things are clean unto you. Not your Souls are clean, tho that must first be, yet our Saviour is not here directing that, or the Means and Methods for it, but all things are clean to you; you may lawfully and without Guile use them, Tit. 1. 15. Unto the pure, all things are pure, but unto them that are defiled and unbelieving is nothing pure. Our Saviours Words are a plain Exhortation to Repentance, that lyeth in the change of our minds, and that inward change of our minds, must be evidenced by the Change of our Actions, and particularly by a *Restitution in Case of wrong done to any*. The Pharisees were a Covetous Rapacious Generation, full of Extortion, devouring Widows Houses, &c. Their Repentance was to be evidenced by contrary Works; those were Works of Justice and Mercy. God calleth to the Israelites for the first *Isaiah 1. 16, 17*. Christ calls to the Pharisees for the latter. Such Works of Mercy as might evidence their Hearts to be truly changed, and then faith our Saviour, all things will be clean to you, which otherwise will not be with all your Traditional Superstitious Washings. And needs it must be so, for no Soul can Repent truly without the Influence and Assistance of Divine Grace, which God giveth not, but to those Souls which are Washed with the Blood of Christ. So that before a Soul can produce the Fruits of true Repentance, it must be justified by Faith, and Sanctified by the Spirit of Holiness. Or if we understand it only of that Repentance, which an unjustified Soul may have, yet even that may so far profit, as to have our outward things so blessed to us, that we may use them without any Pollution or Guilt, and have them outwardly blest to us.*

42 But wo unto you Pharisees: for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought you to have done, and not to leave the other undone.

See the Notes on *Matth. 23. 23*. There are two great Notes of Hypocrites. 1. To be more exact in, and Zealous for the observation of Rituals and the Traditions of men, than in and for the observation of the Moral Law of God. 2. In matters of Morality to be more exact, and strict in, and for little things, than for things more grave and weighty. There is no Commandment of God so little as we may neglect, or despise, or disobey it, but yet there is a difference in Duties, and we ought to have a first regard to the greater, then to the lesser.

43 Wo unto you Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets.

See the Notes on *Mat. 23. 6, 7*. Their fault was not in their taking them, but in their affecting them, and in being Ambitious of them. God is the God of order, and we are bound to give honour, to whom Honour belongs, but Pride and Ambition are detestable Sins, especially in such as should be Teachers of Humility, and the Vanity of all things below.

44 Wo unto you scribes and pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them, are not aware of them.

See the Notes on *Matth. 23. 27*. where our Saviour compareth the Pharisees to whitened Sepulchres, here he compareth them to Sepulchres, but not as there to denote their Hypocrisy, appearing white, but having nothing within but Rotteness; but upon the account of the Contagion of them, and their Pollution of others that were not aware of them. To understand our Saviour, we must consider the Levitical Law, *Num. 19. 16*. where we shall find that not only he that touched a dead Body, but he that touched a Grave was Legally unclean for seven Days. Christ here alludeth to that, tho he be speaking not of Legal, but Moral uncleanness. By reason of the Law afore-mentioned, the Jews took care to whiten their Graves, that People might see them, and avoid that danger. To such whitened Sepulchres, Christ compares the Pharisees, *Matth. 23. 27*. But some Graves might not be whitened, or the Colour washed off, so as they did not appear, and Men could not be aware of them, but ran into a Pollution by them. To such Graves he in this place compares them. They were Men that externally appeared not to be what they were. The Jews took the Pharisees for great Saints (the strictest Sect of their Religion) so strict they were in their Duties to their Traditions, &c. which External Severity and formal behaviour, covered their Extortion, and Covetousness, and Malice, and Erroneous opinions, so as People did not suspect them of any such Guilt.

45 Then answered one of the lawyers, and said

unto him, Master, thus saying, thou reproachest us also.

This Lawyer was a Scribe of the Law, *v. 44*. The Work of these Men was to interpret the Law, the Pharisees strictly observed their Decrees, and Interpretations. The Lawyer therefore spake rightly in thinking our Saviours Words, had some reflection upon Men of his order, but he wofully erred both in thinking his own order was unblamable, and also in calling our Lords just Reproof a Reproaching them. But by this he gives an occasion to him, who used rightly to divide the Word of God, and to give every one their Portion out of it, to let them know wherein they were faulty, as well as the Pharisees.

46 And he said, Wo unto you also ye lawyers, for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

See the Notes on *Matth. 23. 4*.

47 Wo unto you, for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the Wisdom of God, I will send them prophets, and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 \* From the blood of Abel unto the \* blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation. \* Gen. 4. 8. \* 2 Chro. 24. 20, 21.

See the Notes on *Matth. 23. 29* to *v. 37*. The Pharisees like a company of wretched Hypocrites, under a pretence of their honouring the Memories of the Prophets, under the Old Testament, took a great care to Repair, and to Adorn their Sepulchres, while in the mean time, their Hearts were as full of Malice against the Truth, and against Christ, and those who came to reveal Gods Will to them, as ever were their Fathers against the Prophets, and faith our Saviour, I, who am the Wisdom of God tell you, that I shall send you Apostles, and Prophets, and some of them you shall Kill, others you shall Persecute; that all the Righteous Blood that hath been shed on the Earth, from the Blood of Abel, to the Blood of Zacharias, may come on you, which mind being in you, the same as in your persecuting predecessors, your Building, and adorning the Old Prophets Tombs, is not (as you would have it thought) any Testimony, of your Honour to the Prophets. But rather to your Fathers that killed them, a kind of Trophy for the Victory your Fathers got over the Prophets of the Lord; so as by that Act you give a Testimony, that you own them, as your Fathers who killed the Prophets, and glory in what they did, for if you truly honoured their Memory, you would not retain the same Malicious bloody Mind. It is gross Hypocrisy for Men to magnify the Servants of God in former Ages; and in the mean time to Malign and Persecute the Servants of the same God, in a present Age, owning but the same Truths, and living up to the same Rule. See further Notes on what is in these Verses, in the Notes on *Matth. 23. 29*. where the same things are said with larger Circumstances. They truly Honour Martyrs, that live the same Lives they did, and adhere to the same Truths of God, in a testimony to which they Dyed.

52 Wo unto you lawyers, for ye have taken away the key of knowledge: ye entered not in your selves, and them that were entering in, ye hindered.

Matthew saith, *Ch. 23. 13*. For you shut up the Kingdom of Heaven against Men, &c. I take the Sense of these Words to be, you have taken away Knowledge, which is the Key by which Men enter into the Kingdom of God. Tho knowledge itself be but a common Gift, and Men may have great Measures of it, and yet perish for ever, *1 Cor. 13. 2*. yet it is the Foundation of all saving Grace, *Rom. 10. 14*. How shall they be alive on him, of whom they have not heard? So how shall they obey a rule they do not know, or Repent of those Sins, which they do not know to be so. So as those that are the hinderers of Peoples coming to the Knowledge of the Will of God, are the vilest Instruments upon Earth in hindring Men, and Womens Salvation. The Papists are highly guilty of this, in keeping their Laity from the Scriptures in a Language intelligible to them. But how were the Scribes guilty of this? The Jews were never hindered from Reading, or hearing of the Law. It was read in their Synagogues every Sabbath Day. But we must know that Knowledge is highly advantaged by an Interpretation of the Mind and Will of God: But how did the Scribes take away this? They Preached and interpreted the Law of God. An. They gave not the true Sense of it, but so Preached that People were scarce any whit the wiser, as to the Knowledge of the Law of God, only they made People understand their Traditions, and Ceremonies: their Doctrines were the Traditions of Men. Now they occupying the places of Teachers, and no better discharging their Work, instead of giving, took away knowledge.

Or, forbade.



ledge from them, and proved blind Leaders of the Blind. Whoever they are that arrogate to themselves the Office of Teaching, and supplying the place of Teachers, and either do not make Preaching, and instruction of the People under their charge, their business, or who Preach in Stiles, and Methods their People understand not; or who Preach other things, than what they prove to be the revealed Will of God, fall deeply under the Condemnation of this Text.—See further the Notes on *Matth. 23. 13.*

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things.

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Herein the Vile Genius of these wretched Men was seen, Christ was become their Enemy, because he told them the Truth. His Reproofs in order to their Reformation, and amendment do but fill them with madness against him. Nor are Wicked and Malicious Men at any time fair Enemies, they urge him vehemently, and provoke him to speak many things, they lye at the Catch, in wait for him; hoping that in his many Words, and Answers to their many Capricious questions, they should hear something from him, upon which they might form an Accusation against him, to Pilate the Roman Governour, for his Blood was that they thirsted after. If it were thus done to the Green-Tree, let us not wonder if it be so done also to the dry. The Hearts and Practices of Malicious and Wicked Men, in succeeding Generations do (as in a Glass) answer the Hearts of Persons of their Spirits, and Morals in preceding Generations. Malice will never regard Justice or Equity.

## CHAP. XII.

1. **I**N the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

We read of such a caution given to the Disciples, *Matth. 16. 6.* But that is not the same caution with this; there he compared their Doctrine to Leaven, for the aptness of it to infect others, here he compareth their Lives to the same thing, and for the same reason; this appeareth to be the same Sense of our Saviour here, because he saith their Leaven is Hypocrisy. There are none so like to do mischief to the better sort of People, than those that under a Mask, and Exterior Disguise of severity and strictness, indulge themselves in Corrupt Affections, and Vicious Inclinations.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

It is a *Proverbial Expression*, those, and Parabolical Expressions, may be applied in several Cases, and to several Subjects; we have met with this before variously applied, *Matth. 10. 26. Mar. 4. 22.* and in this Gospel, *Ch. 8. 17.* Here it is applied, as an Argument against Hypocrisy, or the concealing of naughty and Corrupt Hearts under the Vizard, and Disguise of demure Looks, or fair Conversation. In the Day of Judgment, Sinners shall walk Naked, and Men shall see their Shame; God will in that Day make known all the Secrets of Mens Hearts, to be sure the secrets of all their Hearts, whose Iniquities are not forgiven, and whose Sins are not covered.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

We have something very like this, *Matth. 10. 27.* spoken by way of Precept. It seemeth to be a Sentence also variously applied; it may be left indifferent to the Reader, whether he will understand it as a promise of the Publication of the Gospel (to which purpose it seems to be spoken in the form of a Precept, *Matth. 10. 27.*) or as a further enlargement of his former Discourse, v. 2.

4 And I say unto my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom you shall fear, Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

See the Notes on *Matth. 10. 28.* where we met with the same, from this to the 13. v. our Saviour Armeth his Disciples, to encounter those storms of Persecution, which he knew they would meet with after he should be taken up into Heaven. Here are two Arguments in this Verse, 1. The one drawn from the Impotency, or Limited Power of the most Malicious Enemies; they can Kill the Body, but can do no more. 2. From the mighty Power of God, who can cast us into Hell, *Matthew*, saith, who can cast Body and Soul into Hell Five: Whence is evident. 1. That there are punishments beyond this Life; all Mens Punishments will not end with the killing of their Bodies. 2. That Men have Souls,

as well as Bodies, and both Souls and Bodies of Sinners will in the Resurrection be made capable of Eternal Punishment. 3. That the ready way to bring us under that Misery, is to be more afraid of the wrath of Men than of the wrath of God.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows.

See the Notes on *Matth. 10. 29, 30, 31.* Our Saviours third Argument is brought from the Providence of God, both his General Providence upholding the Beings of all his Creatures, so that he forgetteth not a Sparrow, tho a Creature of so minute a value, that two of them are sold for a Farthing (as *Matthew* saith) or Five for two Farthings (as *Luke* saith) yea, he so remembereth them, that one of them falls not to the Ground without his knowledge and leave, saith *Matthew*. But besides this, God exerciseth a more special Providence towards Creatures; with reference to their Dignity, and Excellency, now (saith our Saviour) you are of more value than many Sparrows, you are so as Men, you are more so as my Disciples, especially as my Ministers and Embassadors. The very Hairs of your Head are numbered; God will regard your most minute concerns.

8 \* Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. \* 2 Tim. 2. 12

9 But he that denieth me before men, shall be denied before the angels of God.

See the Notes on *Matth. 10. 32, 33.* Here is a fourth and fifth Argument, drawn from the Rewards, and Punishments of such as shall confess, or deny Christ before Men. Confession here signifies, the owning, and adhering to the Truths, and Ways of God in a time of Opposition; the Reward promised, is, Christs owning those that do it at the Day of Judgment; before the Father, (saith *Matthew*) before the Angels, saith *Luke*. Christ hath no need of our owning him, his truth and ways; we may by it be profitable to our selves, but not to him, we shall have need in the Day of Judgment of Christs owning us. By the denial of Christ, is meant our Apostacy from the Truths, or ways of God; the denial of his truths, ways, or interest in this World it implies a Persecuting of them, but signifyeth something much less, a denial by words, or a forsaking and not adhering to them. The punishment will be Christs denying of us in the Day of Judgment. What that signifyeth, *Matthew* tells us, *Ch. 7. v. 23.* I will profess unto them, I never knew you. Depart from me, I know you not, ye workers of Iniquity, and *Matth. 25. 41.* he shall say to them on his left Hand, Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels. This must be understood not of such as deny him, as Peter did, in an Houe of great Temptation, and then go out and Weep bitterly, and again return unto him, but of such as Persist in such denials, and return not to confess him.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him, but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

See the Notes on *Matth. 12. 31.* and on *Mar. 3. 29.*

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say.

12 For the holy Ghost shall teach you in the same hour, what ye ought to say.

See the Notes on *Matth. 10. 19. Mar. 13. 11.*

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

This Passage certainly is not recorded for nothing, if it teacheth us any thing, it is this, That matters of Civil Justice belong not to those whom Christ sends to Preach his Gospel. That Work is enough for them: Christ here refuseth the Office so much as of an Arbitrator. A very learned Author tells us, that the practice of bringing Civil Matters before Ecclesiastical Men, as Judges began in the Captivity of Babylon, the Jews by that means avoiding the bringing their differences before Pagan Judges, which the Apostle also persuadeth at large to the Primitive Christians, in *1 Cor. 6. 1, 2, &c.* But that the Ministers of the Gospel should be employed, or might be employed in them, doth not appear by the Apostle; nay *1 Cor. 6. 4.* he speaks the contrary, *fit them to Judge who are least esteemed in the Church.* These surely were not the Elders in it. Under the Romans, the Jews had more liberty, having Civil Courts made up of Persons of their own Religion, to whom our Saviour turns over this Man; being not willing to move out of his Calling, as a Minister of the Gospel. As Christs Commissioners it is most certain, that no Ministers of the Gospel can intermeddle in Civil Judgments; whether those who are such Commissioners of Christ may yet as Mens Commissioners act, it stands those in Hand who are Ambitious of such an Employment, and can find leisure enough for

for it, are called to it, to inquire I shall not intermeddle in that Controversy. To me, the proper Work of the Gospel is Work enough.

15 And he said unto them, Take heed, and beware of covetousness, for a mans life consisteth not in the abundance of the things which he possesseth.

The word *πλεονεξία* here Translated Covetousness, is an immoderate desire of having of this Worlds Goods, which discovers it self either by unrighteous Acts in procuring, or uncharitable omissions for the keeping of the things of this Life. It is that *φιλαργυρία*, Love of Money, which the Apostle determineth to be the root of all Evil. It is also discovered by a too much thoughtfulness, what we shall Eat, Drink, or put on, or by the too great meltings of our Hearts into our bags of Gold, or Silver. All these come under the notion of that Covetousness, which is here forbidden. In short, whatsoever it is that hindreth our Contentment with the Portion God giveth us upon our indeavours, though it amounteth to no more than Food and Rayment, according to the Apostles Precept, 1 Tim. 6. 8. & Heb. 13. 5. This is what Christ warneth his Disciples to beware of, he gives us the reason. For mans Life consisteth not in the abundance of what he possesseth. Which is true, whether we understand by Life, the subsisting and upholding of our Life, or (as Life is often taken) for the Happiness and Felicity of our Lives. Abundance is not necessary to uphold our Lives. *Ad manum est quod sat est*, saith Seneca, Nature is content with a little. *Sudamus* (saith he) *ad supervacanea*. We sweat only to get Superfluities. Nor will abundance protect our Lives, it will not keep off an Enemy, but rather tempt him; nor fence out a Disease, but rather contribute to it, as engaging us in immoderate Cares or Labours to procure and keep it, or as exposing us to Temptations, to Riot, and Debauchery, by which Mens Lives are often shortened. Nor doth the Happiness of Life lye in the abundance of what we possess. Some Philosophers determined rightly, that something of this Worlds good, is necessary to our Happiness of Life, but abundance is not. The Poor are as Merry, and many times more satisfied, more healthy, and at more ease, than those that have abundance. It is a Golden Sentence which deserves to be engraven in every Soul.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods.

19 And I will say to my soul, \* Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool! this night shall \* thy soul be required of thee, \* then whose shall those things be which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich towards God.

The Evangelist lets us know, that these Verses contain not a Narrative of a matter of Fact, but only a Representation of something that is too ordinary, by a Fictitious Story. The Scope of it is to justify, what our Saviour had said in the Verse immediately preceding, That a Mans Life lyeth not in the abundance of what he possesseth, for he who hath the greatest Possessions, may dye as soon as he who hath not where to lay down his Head, and may be taken away, at a time when he is enjoying the fullest Satisfaction that he can promise himself, or the Creature can afford him. Therefore he acteth not like a Wise and Rational Man, that takes care to lay up for himself Treasure on Earth, and in the mean time neglecteth the Riches of Grace. The Sense of the Parable is to be learned from the *ὁρμηγγορὴν* which we have v. 21. So is he that layeth up Treasure for himself. So foolish, and unwise is he, &c. But from this Parable we may make general Observations. 1. That God maketh his Sun to shine, and his Rain to fall on the just, and on the unjust. Men may have laid up much Earthly Treasure, who are yet very Poor towards God. 2. That the Increase of Riches increaseth care. The Rich Man saith, What shall I do? the difference betwixt the Begger and the Rich Man is but this, both are saying, What shall I do? The Begger saith, What shall I do to get Money, the other saith, What shall I do with it now I have it? 3. Worldly Mens Fruits, are their Goods, v. 3. they are so in their Estimation, and they are so as they are the whole Portion, that such should have from God, 4. Great Estates and Enjoyments of this Life, have a very enticing Quality in them, they make us loth to dye, and willing to think we shall live many years. 2. They incite us to a spiritual Sloth and Security, and to Sing a Requiem to our Souls. 3. They incite us to sinful Mirth and Luxury, Eat, Drink and be Merry. 5. He that hath most, may have his Soul taken from him in a Night. 6. A Man is no longer owner of the Goods of this Life, than he can keep an Earthly Possession of them. 7. When he dyes, he knoweth not whose those things shall be, nor whether his Son or Strangers shall In-

herit them, nor if his Son doth happen to meet with the Countenance of the Law, doth he know whether that Son shall be a wife Man or a Fool. 8. Hence it appears to be the most Egregious Folly imaginable, for Men to spend their time, and strength in getting, and laying up Treasure upon Earth, in the mean time neglecting, or not duly endeavouring to be Rich towards God. Both 1. in that Grace by which the Soul is justified, and accepted, 2. and also in that Grace in the Exercise of which alone he may glorify God; this latter is that which the Apostle calls, 1 Tim. 6. 18. a being Rich in good Works, ready to distribute, willing to Communicate, &c. where he mentioneth only one Species of good Works. For whereas Wisdom lies in the choice of the best end, and then of the best means to obtain it, and the best Circumstances, in the use of those means, the worldly Man failing in the first, not chusing the best end must needs be a Spiritual Fool. And indeed, of all Folly that is the greatest, which is seen in the choice of a worse, and more ignoble end, before that which is of more advantage, more noble, and excellent, as certainly the acquiring of an eternal happiness and Felicity, is before an acquiring a meer Transitory, and uncertain felicity and satisfaction.

22 And he said unto his disciples, Therefore I say unto you, \* Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more then meat, and the body more then raiment.

24 Consider the ravens, for they neither sow nor reap, which neither have store-house nor barn, and God feedeth them: How much more are ye better then the fowls.

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lillies how they grow: They toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven, how much more will he cloth you, O ye of little faith?

29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after, and your father knoweth that ye have need of these things.

See the Notes on Matth. 6. from v. 25. to v. 33. where we before met with all that is here. The thoughtfulness here forbidden, is not moderate prudent thoughtfulness, or care, but 1. A distrustful thoughtfulness. 2. Distracting or dividing Cares, such as make a Man live in suspense, and to be wavering as a Meteor, *ὡς μετέωρον* or, 3. A thoughtfulness for high things, as some Interpret that Word: But possibly it better signifies such a thoughtfulness to be forbidden, as keeps the mind of Man from rest, in a continual motion and Fluctuation, or 4. Any such thoughtfulness, as is inconsistent with our seeking first the Kingdom of God. Against this thoughtfulness, our Lord Arms his Disciples, with the consideration, 1. Of their dependance on God necessarily for their Lives, which are better than Meat and Rayment, v. 23. 2. Of the Providence of God, which extending to all orders of Creatures, particularly to such as merely have Life (such are Vegetables, the Grass, and Flowers) and such as have only Life and Sense (such are the Ravens) it cannot be reasonably presumed, that it will be wanting to Men, who are the most noble order of Sublunary Creatures, having Being, Life, Sense and Reason (which is the Image of God in Man.) 3. From the consideration of the Vanity of this care, by which we cannot Contribute a Cubit to our Stature. 4. From the consideration that the Heathens make these things their care, whom Christians ought to excel as knowing more, and living under more excellent hopes and promises than they have. Lastly, from the consideration of their Relation to God as a Father, and their Fathers knowing what they have need of, of whom therefore it were unreasonable to presume, that he should suffer them to want what is necessary for his Children. See more in the Notes before mentioned on Matth. 6. 25.

31 But rather seek ye the kingdom of God, and all these things shall be added unto you.

Matthew saith, seek first the Kingdom of God, and the Righteousness thereof, and these things shall be added, &c. The particle *πρῶτον* prefixed here to *ζητεῖτε* (which we Translate Rather seek) doth expound Matthew's *πρῶτον*, first seek, and likewise Expounds our Saviours meaning, when he said, Take no thought what ye should Eat, &c. That is, let not those be your only or principal thoughts, *Quin etiam, tantum maxime*. But also, and mostly, or chiefly, seek ye the Kingdom of God, that Kingdom mentioned in the next Verse, and all these things shall be added to you, either an Affluence of them; or a sufficiency of them,

\* Psal. 55. 22  
1 Pet. 5. 7

|| Or, have not  
is careful suspense.

\* Eccl. 11. 5, 10.  
1 Cor. 15. 32.  
Jam. 5. 5.

|| Or, do they  
require thy  
Soul.

\* Job 20. 22.  
Psal. 27. 8.

\* Psal. 39. 6.  
Jer. 17. 11.



them, with a contented satisfied mind. See more in the Notes on *Matth. 6. 33.*

\* *Mat. 11. 25.*  
26. 32 Fear not little flock; \* for it is your Fathers good pleasure to give you the kingdom.

Our Saviour had mentioned a Kingdom, *v. 31.* How much to big a thought was this for Fisher-men, and others of his poor Hearers to entertain? he therefore here assureth them of the thing, that they should have a Kingdom, and sheweth them that their Title to it was his and their Fathers Will, tho they were a little Flock, and so not like to Conquer a Kingdom upon Earth for themselves, yet they should have a Kingdom from the free Donation of him, who had Kingdoms to give and would give it to them, because he was their Father. By this Kingdom can be understood nothing else, but that state of Honour, Glory, and Dignity, which Believers shall have in the World that is to come, which they shall have not from Merit, but Gift, not from the first good Motions, and Inclinations of their own Will, but from the free motions of the Divine Will, and therefore they had no reason to fear that God would not provide Food convenient for them. He that had provided a Kingdom for them, which he would one Day give unto them, would certainly provide Bread for them, and give it to them.

\* *Acts 2. 45.*  
and 4. 34. 33. \* Sell that ye have, and give alms, provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

The immutable purpose of the Divine Being is, to Glorify the Disciples of Christ: The freedom of the Divine Will, in the Gift of Heaven and Glory, are neither of them exclusive of, but include, and suppose their Duty to use such due Means, as he hath directed them, in the use of which they shall obtain, what he hath purposed for them, and promised to them. Some of which are here directed and prescribed. *Sell that you have, and give Alms, &c.* It is a precept of the same import with that, *Matth. 19. 21. Mar. 10. 21.* Tho possibly, The Precept here given to the Disciples of Christ, generally is not to be interpreted, so strictly as seemeth to be our Saviour's meaning in those Texts, as to the young Man. For it seems to have been a special Precept to him, laying an Obligation upon him to make a present Actual Sale of all he had, and it is plain that he so understood it. To this, Christians are not obliged generally by this precept. 1. But to be ready at the call and command of God, to part with all, for such uses as God should shew them: not to fear their Heart on Riches, *Psal. 62. 10.* to be ready to distribute, and willing to Communicate, *1 Tim. 6. 18.* remembering that God loveth Mercy rather than Sacrifices, *Hos. 6. 6. Matth. 9. 13.* To give of our Superfluities, *Luke 3. 11.* To make Friends of our Mammon of unrighteousness, *Luke 16. 9.* Nay if the necessities of the People of God be such as requires it, for the subsistence of Christians, to sell what we have, rather than others of Gods People should starve, calling nothing our own in such a case, which Christians did in the Primitive State of the Church, *Acts 4. 34, 35, 37.* For the other part of *v. 33.* and *v. 34.* see the Notes on *Matth. 6. 20, 21.*

35 Let your loyns be girded about, and your lights burning.

36 And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately.

The first Words of the fortieth Verse expound the thirty fifth. *Be ye therefore always ready also.* In this Sense we find the Phrase used, *1 Kings 18. 46. 2 Kings 4. 29. Ch. 9. 1. Job 38. 3. & 40. 7. Jer. 1. 17.* In those Eastern Countries, both Masters, and Servants were wont to wear long Garments, which they were wont to Gird up, either when they went to Fight, or when they were to Travel, *Exod. 12. 11. 1 Kings 18. 46.* or when they went about any Service, see *Ch. 17. 8. John 13. 4.* this was a piece of their Preparation. We read of the Girding about of the Loyns of the mind with Truth, *Eph. 6. 14.* and with habits of Grace and Vertue, *1 Pet. 1. 13.* wherefore Gird up the Loyns of your minds, be sober, and hope to the end. The other Phrase, and your Lights burning is of the same import, relating to the Lords coming from the Wedding, mentioned *v. 36.* For in those Countries, their Weddings were celebrated in the Night. Christ is coming to Judgment, whether our particular, or the more general Judgment, is that, which is here set out to us, under the notion of a Mans coming home late at Night from a Wedding. Nor improperly, for in this Life Souls are united to Christ, *Eph. 5. 32.* when Christ shall have done his Work of that Nature upon the Earth, that all the Elect shall be gathered, then shall he come to Judge the World. He would have all his People be ready for that Day, and waiting for their Lord, that his coming may be welcome to them.

37 Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 \* Be ye therefore ready also, for the Son of man cometh at an hour when ye think not.

The Duty which Christ is here pressing upon his hearers, is a Watchfulness, which signifyeth, 1. A Negation of Sleep, 2. An Industrious keeping our selves awake with reference to some particular end. The end here expressed, is, to be the happy receiving of Christ coming to judgment, from whence is evident, that the Watching here intended, is a Spiritual Watching, which is a denial of our selves as to our Lusts, and the Sleep of Sin, which is compared to Sleep, *Rom. 13. 11. Eph. 5. 14.* and an Industrious keeping our selves from such Sleep in order to the coming of our Lord. Who will come, at an Hour when we think not, *v. 40.* His coming is to us uncertain, and will be to many Surprising. This Watchfulness he presseth upon his Hearers, 1. From the reward the Lord will give to such Persons. *He shall Gird himself, and make them sit down to Meat, and will come forth and serve them.* Very high Metaphorical Expressions, signifying no more, than that he will put upon them a very high Honour and Dignity, and satisfy them with a fulness of Happiness and Glory, and they shall be at Rest for ever. The State of Glory is elsewhere set out under the notion of drinking new Wine in the Kingdom of God, and Eating and drinking in his Kingdom. 2. From the Benefit which they will have by Watching in this. That let the Lord come when he will, whether in the Second, or Third Watch, they will be ready, and they shall be Blessed. 3. He presseth it also from the ordinary Prudence of Men; who, if they have an intimation, that a Thief is coming, will Watch, and prevent the mischief that might ensue by the breaking open of their Houses. But concerning those Words, see the Notes on *Matth. 24. 43.* where we met with them before used upon the same occasion.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, \* Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season.

43 Blessed is that servant whom his lord when he cometh shall find to be doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink and to be drunken.

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And \* that servant which knew his lords will and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more.

See the Notes on *Matth. 24.* from *v. 45.* to the end, where we met with the same Parable, but here expressed more largely, and with more Circumstances. *Matthew* hath not the Introduction to it, which we have here, *v. 41.* It was occasioned, from Peters saying to Christ, Lord, speakest thou this Parable unto us, or unto all? Doth this Duty of Watchfulness concern all thy Disciples, or only us, that are thine Apostles, the Ministers of thy Gospel? The substance of what our Lord saith in Answer to Peter, from *v. 42.* to *v. 49.* is, Peter, I spake it to all, I have not the meanest Hearer, but is concerned to Watch against my coming. But you that are Ministers of my Gospel, are most eminently concerned. Others are concerned upon the Pain of Eternal Damnation, to have the Loyns of their understandings girt about with Truth, the Loyns of their Minds girt with Sobriety and Hope, to have their Lights burning to be every way, and always ready, Watching against Sin, abstaining from it, and industriously keeping themselves from any obedience to their Lusts, in a prospect of my coming to Judgment. But you that are to be Ministers, are more highly concerned than others. You are the Rulers of my Household, the Stewards of my Mysteries, *1 Cor. 4. 1.* your Work is to give the rest of my People their Portion of Meat in due Season, if you faithfully do this, you shall be blessed, holding on in doing of it to your lives end, so as your Lord find you.

you so doing. But if any of you shall be found, who out of any Atheistical Principles, not in heart believing what you Preach to others, but saying, either that *I will not come*, or not so soon, but you may sleep a while, and wake time enough to prepare for my coming. If they, who should be examples to my Flock, and are the Rulers over them, shall give reins to their Lusts, and eat with the Gluttons, and drink with the Drunkards, if they who should feed my Flock, shall fall to the worrying of it, instead of feeding, beating my Men, Servants, and Maidens. The Lord will not spare them long, but be upon them before they are aware, *Kai dyglosiouti*, and cut them in pieces; (the Word signifies, to divide into two parts, as those Nations were wont to serve the vilest transgressors, Traitors, and Rebels, and Violaters of their Covenants) they shall be most severely dealt withal, v. 47. *They shall be beaten with many stripes*. Because they knew their Masters will, and did it not. Ignorance of the Divine Will, will not wholly excuse the Sinner of Ignorance; he shall be beaten, but his stripes shall be few, his Damnation shall be gentle, compared with a Minister, that knows his Masters will, but doth it not, teacheth it to others, but doth it not himself. Our Saviour further tells them; That this just Judgment of God upon Leud and Scandalous Ministers, is justified by the ordinary practice of Men, who require much, where they give much, and ask much of those to whom they have committed great trusts. God looks upon wicked, loose, and scandalous and mischievous Ministers, as the greatest Transgressors, and he will deal with them as such. There will be degrees in the punishment, as well as in the rewards of another Life. Such Persons as have taken upon them to be the Rulers of Christs household, the Stewards of his Mysteries, if they be vile and Wicked, if they be not Faithful in giving the Servants of Christs household their portion in it's season, must expect the deepest place in the bottomless Pit; they know more than others; they have more committed to their trust than others; their examples do more harm than others. Their Sins are greater than others, and the fiery furnace will for them be heated over seven times.

49 I am come to send fire on the earth, and what will I, if it be already kindled?

Some of the ancients here by Fire, understood the Holy Ghost, or the Preaching of the Gospel, with those Flames of Love, and holy affections which that causeth in the hearts of good People, but this Interpretation cannot but be looked upon as strained to those who compare this verse with v. 51, 52, 53. and the Parallel Text in *Matth. 10. 34, 35, 36*. by Fire here therefore is to be understood the *disension*, or *division* mentioned, v. 15. with all those Persecutions, Wars, &c. which are the effects of it. A Prediction, or threatening of Persecutions, or Wars, or any kind of troubled State of things is often expressed in Holy Writ under the notion of Fire, and Water, or a Flood, for though Fire and water are opposite in their qualities, yet they both agree in the common effect of consumption, wasting and desolation. Christ saith, *he came to find it*, because he foresaw this would be a certain consequent, tho not a proper and natural effect of the Preaching of the Gospel. Christ may be said to come to send a Fire in the same sense, as he that is employed in the removal of a filthy Dung-hill, may be said to come to send a stench, his design is to carry the muck away, and in a due time he will have done it, but in the mean time it sends out a much greater stench than before it was stirred. And what will I? if it be already kindled? not to take notice of what critical Authors say, about the signification of the Particles, or the Phrase here used, I take the true sense to be, *I desire nothing more than that it were already kindled*, nor was this any more inconsistent with the Goodness and Holiness of Christ, than for a Gold-Smith to with the Fire was kindled that should separate the dross from the pure Metal, or than for Christ to desire that his floor were thoroughly Purged. Christ doth not desire the Fire for the Fires sake, but for the sake of that effect it would have, in separating in his Church the good from the bad; it was a thing he saw would be through the opposition the World would give to the Preaching of the Gospel, before his Gospel would obtain its end in the World; I would, saith he, that what they do, they would do quickly, that they would spit their Venome, that my Father might make their Wrath to praise him, whereas some interpret it indicatively, as if the Fire were already begun *ei den avianen* can hardly be so interpreted.

50 But I have a baptism to be baptized with, and how am I straitened till it be accomplished?

This Baptism spoken of here by our Saviour is the same mentioned *Matth. 20. 22, 23*. and can be understood of nothing but his Passion, the accomplishment of which he hinteth us, was to be, before the Fire (before mentioned) would blaze upon the Earth. Concerning this he saith, he was straitened till it was accomplished; not that he willed the influencing of the heart of Judas to betray him, the heart of Pilate to condemn him, or the hearts of the wicked Jews, to accuse, Condemn and Crucifie him, but he willed these events, for the manifestation of the Glory of his Father, in the Redemption of the World by him. As the Women big with Child heartily wisheth that the hour of her Travel were come and over, not for the pains sake, which she must endure, but for her own ease sake, and the joy she should have of a Child born into the World.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay, \* but rather division.

52 For from henceforth there shall be five in one

house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law, against her daughter in law, and the daughter in law, against her mother in law.

See the Notes on *Matth. 10. 34, 35*. Our Saviour in these Words doth, but pursue the same Argument, which began, v. 49. to shew what would be the consequents of the Doctrine of the Gospel. And hereby they might have understood a design in our Saviour to convince them, that the business of the Messiah whom they expect, was not to exercise a temporal but a Spiritual Kingdom and Power; nor to restore to their Nation a civil Peace, but to purchase their Peace with God, and to bring them to that Joy, and Peace which is consequent to believing. For as to the eternal state of things it would be much more troubled than it was before; our Lord foresaw how tenacious both the Jews and Pagans, and in succeeding ages Christians also would be of their Idolatries and Superstitious rites and usages with whom their believing Relations not complying, there would be greater feuds and animosities arise than ever was before; the Father would hate the Son, the Son the Father, &c. Before the Gospel came amongst the Heathens, they were entirely the Devils Kingdom, which is not divided against itself. But when Christ by those who belonged to the Election of Grace should be separated, through the Devils rage, and Mens lusts, there would be continual feuds, and divisions.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south-wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

We met with a discourse of the same Nature *Matth. 16. 2*. See the Notes there. The sense of our Saviour is, that God by his Prophets, had given them more certain Signs and Revelations of the coming of the Messiah, and of the Nature of his Kingdom, and the effects, and consequents of it, than were written in Nature of any natural effects, and upbraids their stupid ignorance, and unbelief, that they could give credit to, and discern the latter, and not the former, whereas the former were much more certain.

57 Yea, and why even of your selves judge ye not what is right?

58 \* When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence till thou hast paid the very last mite.

Our Saviour made use of this expression, *Matth. 5. 25*. to persuade Peace betwixt Brethren, here he useth it to persuade Men to acquaint themselves with God, and be at Peace. He had been treating of the last Judgment, there was no fitter foundation, upon which he could build an exhortation to Repentance, and making our Peace with God. In not doing of it, he telleth his hearers that they did not of themselves judge what was right, for if they did, they would judge themselves as much concerned to come to an agreement with God, as they did ordinarily to come to an agreement with Men. Now if amongst Men they had an Adversary, they did not judge it Prudence to stand out with them till the Sentence of the Judge were past, and they were imprisoned, nor to come out till they had paid every farthing of the Debt, and Charges wherein they were Condemned; but to agree while they were in the way, before they came to a final judgment in the case; that so having compounded the case, they might avoid the judgment. So in the case betwixt God and their Souls, if they judged right they would judge that it was not their Wisdom to stand out till the irrevocable Sentence of Condemnation was passed upon them, but in the way, during the time of this Life, they would make their Peace with God, and reform their Lives before that great and terrible day came. It is a Sign the Papists are at a woful loss for Arguments to prove Purgatory, when they make use of this Text, because it is said, thou shalt not depart thence till thou hast paid the uttermost farthing, as if this Text spake of a Prison for Souls from which there is an out-let; such another Argument will prove from *Psal. 110. 1*. That Christ shall not sit at the right hand of his Father, because God only said to him, sit there until I make thine Enemies thy footstool. And that Joseph knew Mary after Christ was born, because it is said, *Mat. 1. he knew her not, till she had brought forth her first born Son*. But we have before shewed that that term, tho it be exclusive of a time past, yet doth not determine a future time.

See Mark 12: 42.

\* Prov. 25: 8.

[Or, pains.]



## CHAP. XIII.

1 **T**Here were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

Or Doctors.

The Holy Scriptures giving us no account of these two stories, to which our Saviour doth here refer, and those who have wrote the History of the Jews having given us no account of them, Interpreters are at a great loss to determine any thing about them; we read of one *Judas of Galilee*, who drew away much People after him, and perished, *Acts* 5. 37. It is said, that he seduced People from their obedience to the *Roman Emperor*, perswading them not to acknowledge him as their Governour, nor to pay tribute to the *Romans*. It is guessed by Interpreters, that some of this Faction coming up to the *Passover*, (for they were Jews) *Pilate* fell upon them, and slew them while they were sacrificing. Others that these were some remnant of *Judas* his Faction, but *Samaritans*, and slain while they were sacrificing at their Temple in Mount *Gerazim*, and that (tho *Samaritans*) they were called *Galileans*, because *Judas* the head of their Faction was such. The Reader is at liberty to chuse which of these he thinks most probable, for I find no other account given by any. The latter is prejudiced by our Saviour's calling them *Galileans*, and advantaged by the desperate hatred which the Jews had to the *Samaritans*, which might make them more prone to censure any passages of Divine Providence severe towards them. But what the certain crime, or provocation was, we cannot say; we are sure that *desalto* the thing was true, *Pilate* did mingle the Blood of some *Galileans* with their sacrifices, of which a report was brought to Christ. We are at the same loss for those *eighteen upon whom the Tower of Siloam fell*. *Siloe* or *Siloa* was the name of a small fountain at the foot of Mount *Zion*, which as we are told did not constantly, but at certain times send out Waters, which running through hollow places of the Earth, and Mines and Quarries of Stone made a great noise, *Isaiah* mentions it, *ch.* 8. 6. There was also a Pool in *Jerusalem* which had that name, and had a Wall built by it, *Neh.* 3. 15. Christ sent the Blind Man to go and wash there, *John* 9. 7. *Turrets* are (as we know) very usual upon Walls. It seems one of these *Towers* fell, and slew eighteen Persons, come thither either to wash themselves, or by reason of some healing virtue in those Waters, upon what occasion we cannot determine. But there they perished. This Story seems to have been something older than the other. Our Saviour either had heard, what some People had said, or at least knew what they would say upon those accidents, (for we are mightily prone to pass uncharitable judgments upon Persons perishing suddenly, especially if they dye by a violent Death.) As he therefore took all occasions to press upon them *Repentance*, so he doth not think fit to omit one so fair; and tho he doth not by what he saith, forbid us to observe such extraordinary Providences, and to whom they happen, but willeth us to hear, and fear; yet he tells them, there were many *Galileans*, as bad as they, who unless they repented, (that is) being sensible of, heartily turned from the wickedness of their ways, would perish also; thereby teaching us, 1. That punishments come upon People for their sins, and more signal punishments, for more signal Sinning. 2. That altho God sometimes by his Providence signally punisheth some for notorious Sinning, yet he spareth more such Sinners than he so signally punisheth. 3. That therefore none can conclude from such signal punishments, that such Persons punished, were greater Sinners than they. 4. That the best use we can make of such reports, and spectacles of notorious Sinners, more than ordinarily punished, is to examine our selves, and to repent, lest we also perish.

\* Mat. 27. 19.

6 He spake also this parable, A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold! these three years I come seeking fruit on this fig-tree, and find none, cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it.

9 And if it bear fruit, well: and if not, then after that, thou shalt cut it down.

This Parable very fitly cohereth with the preceding discourse, where he had let his hearers know; that tho God spareth some

Sinners, and hath a longer patience with them, than others, tho they be every whit as great transgressors, in expectation still that they should bring forth fruit; yet if they answer not the means which God useth with them to bring them to repentance, they shall not be spared long, but vengeance shall overtake them also. Those who think that this Parable concerned not the Jews only, but all Mankind, or more especially those, who are in the pale of the Church, judge well, provided that they allow it to have been spoken with a primary reference to that Nation, amongst whom Christ had now been Preaching, and Working Miracles three years, and expected the fruits of Repentance, and Reformation from them in vain. I do not think it any prejudice to this, that the Vine-dresser begged but for one year longer, whereas after this Christ had patience with them forty years, before they were destroyed; for one year may not be intended strictly, (tho the *three years be*) but to signify some little time more, that the Apostles might use all probable means to reclaim them, and make them more fruitful. *Gratius* thinks the term of *three years* is used, because every fig-tree (not wholly barren) brought forth fruit one year in three, which notion (if true) of that plant, is valuable, but may be of ill consequence, if any should thence conclude, that Mens Days of Grace exceed not three years; yet thus much is observable, that when God sends a faithful Minister to a place, the greatest success and blessing of their Ministry is within a few of their first years in a place. The Parable doubtless extendeth much further than to the People of the Jews, and learns us all these Lessons. 1. That where God plants any one within the pale of his Church, he looks he or she should bring forth the fruits of Repentance and Faith. 2. That many are so planted, yet bring forth no fruit. 3. That there is a determined time beyond which God will not bear with barren Souls. 4. That barren Souls are not only useless, but also spoil others *tho in the vineyard*, they make the soil unprofitable; a quench-coal spoils the fire. 5. That faithful Ministers will be very earnest with God to spare even barren Souls. 6. That it is their work and duty to use all probable means to make barren Souls fruitful. *I will dig about it, and dung it.* 7. That a bearing fruit at last will save Souls from ruine and destruction. 8. That without it, every Soul, tho standing in God's Vineyard, will at last perish eternally.

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her self.

12 And when Jesus saw her, he called her to him; and said unto her, Woman; thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

Tho the Greek be in the *Sabbaths*, which might signify any day of the Week, yet it is manifest by what followeth that this Miracle was wrought upon the Seventh day, which was the Jewish Sabbath, else the Ruler of the Synagogue would not have quarrelled with our Saviour about it. What is meant here *v. 11.* by a *Spirit of Infirmity*, would not easily be determined, whether only a very great Infirmity, or an Infirmity, in the bringing and continuing of which upon her the Devil had a great instrumentality, but for *v. 16.* where she is said to be one that Satan had bound, she was a Cripple, and so bowed down that she could not lift up her self, and thus she had been for eighteen years, so as the distemper was inveterate, and out of the course of ordinary cure. Christ, who as to Peoples bodily infirmities, was sometimes found of those that sought him not, seeing her, calleth her to him, and saith, *Woman, thou art loosed from thy infirmity; He layeth his hands on her, and immediately she was straight.* The inveterateness of the Disease, and the instantaneousness of the Cure, without the use of any means, made the Miracle evident. The Woman for it gave thanks to God, for that is meant by *glorified God*, she spake some things to the Honour and Glory of God who had healed her.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, \* There are six days in which men ought to work: in them therefore come and be healed, \* and not on the sabbath-day.

\* Exod. 20. 9.

Answering here signifies no more than he spake, as in a multitude of other places in the Gospels. The Jews were both very Superstitious, and very uneven, as to the Sanctification of the *Sabbaths*; *Superstitious* because they would not do many things, which by God's Law they might do, such as applying means to heal the Sick, defending themselves against Enemies, &c. *Uneven* because they would do divers things of equal bodily labour, with those things which they pretended to scruple, one of which we shall hear our Saviour by and by instancing in. This Ruler studied to defame him before the People. His pretence was, this was a Work, and such a Work, as might be done in the six days. Let us hear how our Saviour defendeth himself.

\* Mat. 12. 10.  
Chap. 6. 7.

15 The Lord then answered him, and said, Thou hypocrite, \* doth not each one of you on the sabbath

\* Chap. 15. 4.

bath loofe his ox or his afs from the ftall, and lead him away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound to thefe eighteen years, be loofed from this bond on the Sabbath day?

Our Saviour here calleth this Ruler of the Synagogue Hypocrite, for his impudence in fo fevere a reflection on him for doing on the Sabbath-Day, a Work of that Nature, which he himfelf did, and thought himfelf blamelefs in the doing of, and his friends ordinarily did, upon whom, for fo working he did not reflekt: thereby teaching us one note of an Hypocrite, viz. To reflekt upon others for things which we do our felves. This Ruler of the Synagogue and his Party, indeed did not beat on the Sabbath-Day. But what kind of Work was healing? was it not a Work of Mercy? what fervile labour was there in it? It is only faid, Chrift called this poor Creature, and ſhe came, not that ſhe was brought to him. What did Chrift do? he only laid his hands upon her, and pronounced her loofed from her infirmity. Now the Jews would ordinarily upon the Sabbath-Day, loofe a Beaft from the ftall, to go and drink at a Pit, or lead it thither, was not this a greater labour? how came this to be lawful, and not that aft of Mercy which Chrift did ſhew to this poor Creature? Their aft was capable of no other excuſe, than that it was an Aft of Mercy, and a good Man will ſhew Mercy to his Beaft; it could be no Aft of Pity, nor of Neceſſity; for a Beaft may live one Day without Water, or at leaſt might have had Water fet by it the Night before: nay our Lords Work of Mercy was much more noble: Theirs was to a Beaft, his to one of Mankind, to a Woman, and ſhe a Jewiſh Woman, a Daughter of Abraham, a Father upon whom they much valued themſelves, and their whole Nation, *Matth. 3. 9. Joh. 8. 39.* Their Beaft might not be Sick, ſhe was under an Infirmity, and that no ordinary Infirmity, ſhe was in the hands of the Enemy of Mankind, bound by Satan, nor was her affliction of a few days continuance; ſhe had been fo bound eighteen years.

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

It is one thing to be aſhamed, another thing to be convinced, fo as to confeſs an error; they were aſhamed, that they were fo put to ſilence before the People, but we read of no confeſſion of their error, and miſtake, and begging Chriſts Pardon, the People rejoiced and gave thanks to God, for all the glorious things that were done by our Saviour.

18 Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it?

19 It is like a grain of Muſtard-ſeed, which a man took and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

See the Notes on *Matth. 13. 31, 32, 33.* They are two Parables by which Chriſt foretelleth the great Succeſs of the Goſpel, notwithstanding the preſent ſmall appearance of the efficacy of it.

22 \* And he went through the cities, and villages, teaching and journeying towards Jeruſalem.

Still where-ever we find our Bleſſed Lord, we find him teaching, and that not by an exemplary Life only, but by Word of Mouth; there are different opinions whether our Saviour was now journeying towards Jeruſalem, with reſpect to the Paſſover, or ſome other great Feſtival of the Jews.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them,

24 Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

Our Saviour hath told us *Matth. 7. 13.* that ſtrait is the way, and narrow is the Gate, that leadeth to eternal Life, and few there be that find it. Upon this his exhortation is founded *ἀγωνίζεσθε* contend, or ſtrive to enter in at the ſtrait Gate; a Word which ſignifies a labouring againſt oppoſition, and the utmoſt endeavour of the Mind, and Body; not that our own labouring will bring us thither; for eternal Life is the Gift of God, and without the influence of his Grace, we can do nothing effectually; but to let us know, that the Lord will give Heaven to none, but ſuch as labour, and ſtrive for it, yea and alſo ſtrive lawfully: he tells us that many ſhall ſeek and ſhall not enter: Either ſeeking in a wrong way, or in an undue time. By this Speech of our Saviours he divers them from that curious Queſtion, about the number of thoſe that ſhall be ſaved. That was not ſo much their concern to know, as that they ſhould be ſome of that Number.

25 When once the maſter of the houſe is riſen up, and \* hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, \* Lord, Lord, open unto us; and he ſhall answer, and ſay unto you, I \* know you not whence you are. \* *Mat. 25. 10. Chap. 6. 45. Mat. 25. 12.*

26 Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 But he ſhall ſay, I tell you, I know you not whence you are; \* depart from me all ye workers of iniquity. \* *Phil. 6. 8. Mat. 25. 41.*

Our Saviour in theſe verſes doth repreſent himſelf by a Man, who having invited gueſts to his Supper, ſtays till all thoſe who were invited, and accepted the invitation were come in; then riſing up, ſhuts the Door, and after that is ſhut, turns a deaf ear to any that ſhall come knocking, let them plead for admittance what they can plead. By this Parabolical expreſſing of himſelf, he both openeth in part, what he meant by the foregoing Words. Many ſhall ſeek to enter in, and ſhall not enter, and alſo let us know, that there is a determinate time, wherein Souls muſt (if ever) accept of the offers of Grace and Salvation, when they are made to them, which if they ſlip, they will not be able to obtain of God an entrance into the kingdom of Heaven. See the Lord while he may be found, ſaith the Prophet, *Iſaiah 55. 6, 7.* In an acceptable time I have heard thee, (ſaith the Prophet) *Iſaiah 49. 8.* which the Apoſtle, *2 Cor. 6. 2.* applyeth to perſwade Men, that they ſhould not receive the Grace of God (in the Goſpel) in vain, what this determinate time is, God hath hidden from us, and it is probable that it is not the ſame as to all Perſons, we know nothing to the contrary, but while there is life there is hope, which warranteth us to Preach Faith and Repentance to all. We are alſo further inſtructed. That no outward Priviledges, (though Chriſt hath taught in our Streets, No external aſts of Communion with Chriſt, tho we can ſay, we have Eat and Drunk with him,) will juſtifie our hopes of entrance into Heaven, if in the mean time, we be workers of iniquity, we had much the ſame, *Matth. 7. 21, 22, 23.* See the Notes there.

28 There ſhall be weeping and gnawing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you your ſelves thruſt out.

22 And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall fit down in the kingdom of God.

We have the ſame *Matth. 8. 11, 12.* only he ſaith, only from the Eaſt, and from the Weſt. See the Notes there, *weeping, and gnawing of teeth,* are uſual expreſſions by which the pains of the Damned are expreſſed, eſpecially by the Evangelist *Mat. them, ch. 8. 12. ch. 13. 42, 50. ch. 22. 13. ch. 24. 51. ch. 25. 30.* One cauſe of this vexation of Spirit expreſſed under this Notion, is the Jews ſight of the reſt, and happineſs that their Relations, nay ſome to whom they upon Earth were Enemies, ſhould enjoy in Heaven. Nay with ſome which were Heathens ſhould enjoy there, when as they took themſelves to be the only Church, and to have the ſame right to the Kingdom of Heaven, that Children have to the Inheritance of their Father, ſhould he caſt out, as having no portion there.

30 And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

This is a Sentence which our Saviour often made uſe of and not always to the ſame purpoſe. See the Notes on *Matth. 19. 30. and 26. 16. Mark 10. 31.* As to the ſenſe of them here it is plain. Our Saviour here foretelleth the Conversion of the Gentiles, but yet I do not take the Gentiles to be all who are intended under the Notion of the Laſt, but divers others alſo. Men who both in their opinion of themſelves, and in reality with reſpect to Priviledge, are the firſt, whether in reſpect of Gifts, or Office, or the means of Grace, or Proſeſſion, will many of them be the laſt, that is, furtheſt off from the Kingdom of God; and many who are the laſt, upon theſe accounts, will in the Day of Judgment be firſt; that is, appear ſo, as having more of the favour of God, and be ſo, taken to Heaven, when the others ſhall be caſt to Hell, *Matth. 11. 20, 21, 22, &c.*

31 The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do cures to day and to morrow, and the third day I ſhall be perfected.

33 Nevertheless, I muſt walk to day and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

It is plain from this Text, that our Saviour was at this time in Galilee, for that was the Tetrarchy or Province of Herod Antipas, who is the Herod here mentioned, whether theſe Phariſees came upon their own heads, or as ſent by Herod is not ſo plain, nor ſo well agreed by Interpreters. If they came upon their own heads, *it*



it is certain they came not out of kindness, for the whole History of the Gospel, let us know, that the *Pharisees*, had no kindness for Christ, but were his most implacable Enemies, and continually consulting how to destroy him, but they either came to scare him out of *Galilee*, whose repute was so great, and who did them so much mischief there, or to drive him into the *trap*, which they had laid for him in *Judea*. But it is most probable, that they came as secretly sent by *Herod*, who tho of himself he be reported to be of no bloody disposition, yet upon the *Pharisees* continual solicitations might be persuaded, to send them on this errand, chusing rather cunningly to scare him out of his Province, than by violence to fall upon him. This opinion looks more probable, because v. 32. Our Saviour sends them back with a Message to *Herod*, Go and tell that Fox. *Herod* had gained himself no reputation amongst the Jews, by his Murthering *John the Baptist*, whom the Jews generally valued as a Prophet, and probably seeing our Saviour exceeding him in popular applause, he was not willing to augment the *Odium*, which already lay upon him for that Fact, yet to gratifie the *Pharisees*, (many of which were in his Province) he was willing if he could effect it cleverly, and without noise, to be quit of Christ, especially considering (as we before heard) he had an opinion, that he was *John Baptist risen from the Dead*, or the Soul of *John the Baptist* in another Body, and possibly he could not tell what might be the effect of his Ghost, so haunting his Province. It is certain, that either he, or the *Pharisees* or both had a mind to have him gone some whither else, to which purpose this Message is brought to him. Our Saviour either discerning *Herods* craft in this thing, or having observed the craft he used in the whole managery of his Government, that he might keep favour both with the *Roman Emperor*, and with the Jews, bids them, Go and tell that Fox. I do not much value their Critical observation, who observe that it is not ἀδελφός ἐξ ἐθνῶν but τῶν Ἰουδαίων that is, this Fox, from whence they would observe that our Saviour might mean the *Pharisees* not *Herod*, nor is there any need of it to excuse our Saviour, from the violation of that Law of God, *Exod. 22. 28. Thou shalt not revile the Gods, nor curse the Ruler of thy People*, which Law *Paul* reflected on, *Acts 23. 5.* and pleads ignorance for his calling *Ananias*, a white Wall. For we shall observe that the Prophets all along (being immediately sent from God) took a further liberty than any others, in severely reprovng Kings and Princes. *Elijah* tells *Ahab* it was he that troubled *Israel*, the Prophets call the Rulers of the Jews, Rulers of *Sodom*, and Princes of *Gomorrah*, &c. But Christ may be allowed a liberty neither Lawful, nor decent for other Persons, no, tho they were Prophets. But what is the Message which Christ sends by these Pharisees? Behold I cast out Devils, and I do Cures to Day, and to Morrow, and the third day I shall be perfected. Tell him faith he what I am doing, I am freeing his Subjects from molestations by evil Spirits, and the incumbrances of many Diseases. What do I do worthy of Death? I have but a little time to trouble him, for in a little time I must Dye, which is that which he means by being perfected, it is plain that those Words to Day, and to Morrow, and the third Day, must not be taken strictly, for Christ lived more than three Days after this. If this will not satisfy him, tell him, (faith our Saviour.) That I must walk to Day and to Morrow, and the Day following. I know, that as to this thing I am not under his Command, or Power, I must walk, &c. My Days are not in his hands, and I know that he cannot kill me, for it cannot be that a Prophet perish out of *Jerusalem*. *Jerusalem* is the place where I must die, not *Galilee*; the *Sanhedrim* sits at *Jerusalem* who alone can take cognisance of the case of false Prophets; and *Jerusalem* is the place where the People must fill up the measure of their iniquities by spilling my Blood. Upon this our Saviour breaketh out into a sad Lamentation of the case of that once Holy City, the praise of the whole Earth.

34 O *Jerusalem*, *Jerusalem*, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate: And verily I say unto you, Ye shall not see me, until the time come when ye shall say, \* Blessed is he that cometh in the name of the Lord.

\* Ps. 118. 26.

See the Notes on *Matth. 23. 37, 38, 39.* These five last verses affords us much for our instruction. 1. We may from them learn the craft of the Enemies of the Gospel, as well as their Malice, they are *Lions*, and will like *Lions* tear and rend, when they see an opportunity; but when they see it convenient, then they put on the fox's skin, doing the same thing by subtilty, which they durst not attempt to effect by cruelty. 2. Their Malice is as much perspicuous; who but the Children of the Devil could have found in their hearts, to have desired Christ to go out of their Country, who did nothing there, but innocently, and diligently Preach the Gospel, deliver People from grievous Diseases, and the Power of *Satan*, who miserably posselt and tormented them? 3. When the most Malicious Enemies of Gods People have done what they can, they shall finish their course, and work the time God hath set them. 4. When they have perfected their Work, they shall be perfected. Death is but the perfecting of the Saints, as it was the perfecting of Christ. 5. Men shall Dye as at the time, so

at the place which God hath set. 6. God sending of his Ministers faithfully to reveal his Will to People, is a declaration of his willingness to gather them under the Wings of his special favour and protection. 7. The perverse Wills of Men, are those things which hinder Men and Women from being gathered. 8. Temporal judgments, and that of the severest Nature will first or last follow Mens contempt of the offers of Grace and Salvation. 9. Those that do contemn the means of Grace, shall not see them long.—*Thou shalt not see me.* 10. The Proudest Scorners and Contemnors of Christ, and his Grace, shall one day wish, that one would or might come unto them in the Name of the Lord, and do but now contemn what hereafter they would be glad they might enjoy.

## CHAP. XIV.

1 AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropsie.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, \* Is it lawful to heal on the sabbath-day? \* Mat. 12. 10.

4 And they held their peace. And he took him, and healed him, and let him go:

5 And answered them, saying, \* Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? \* Exo. 23. 4. Deut. 22. 4.

6 And they could not answer him again to these things.

We have before observed the freedom of our Saviours converse; sometime he will Dine with *Publicans*, sometimes with *Pharisees*, becoming all things to all Men, that he might gain some. Christians certainly have the same liberty; the matter is not in whose houses we are, but what we do, or say, how we behave our selves there. In his going to a *Pharisees* house, he gives us a great Precedent of humanity, and self-denial, for the *Pharisees* were his great Enemies, and we shall observe no great kindness shewed to him in the invitation of him. Whether this Pharisee be called: one of the chief of the *Pharisees*, because he was a Member of the *Sanhedrim*, or a Ruler of a *Synagogue*, or because he was one of the Eldst and greatest repute, is not worth the inquiry; thither he went to eat Bread, that is, to take a Meal with him. It is a Phrase often used to signifie Dining, or Supping, for they ordinarily under the Notion of Bread, understood all manner of Victuals. It was on the Sabbath-day. In the mean time the Evangelist tells us, they watched him, to wit, whether they might hear any thing from him; or see any thing in him, whereof they might accuse him. It happened there was a Man who had a Dropsie, whether casually, or brought thither on purpose by the *Pharisees*, the Scripture faith not, he was not there without a Divine direction, to give Christ an occasion of a Miracle, and further to instruct People in the true Doctrine of the Sabbath. Christ upon the Sabbath begins us a discourse proper for the Day, asking the *Pharisees* if it were Lawful to heal on the Sabbath-day, they make him no reply, Christ healeth him, then Preacheth a Doctrine to them, which he had twice before inculcated, in the case of a Man who had a withered hand, *Matth. 12. 10.* and of the Woman whom *Satan* had bound of which we heard, *ch. 13. 15. viz. That works of Mercy are Lawful on the Sabbath-day.* Then he justifieth his Fact by the confession of their own practice, in lifting up Beasts fallen into Pits on the Sabbath-day. His Argument is this. If it be Lawful on the Sabbath-Day to relieve a Beast; it is much more Lawful to relieve a Man. But you do the former. The Evangelist reports them put to silence, but saith nothing of their Conviction. It is an easier thing to stop Malicious Persons Mouths than to remove their prejudices. Malice will ordinarily hold the conclusion, when the reason of the Soul infected with it is not able to justifie the premises.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief room; saying unto them,

A Parable here hath something a different signification, from what it more ordinarily hath in the Evangelists, it usually signifies a Similitude, here it signifies either a Wife saying, or a Dark saying, by which he intended something further than in the Parable he expressed, which he expoundeth v. 11. we may observe from hence, that the Dining of Friends together on the Lords Day is not unlawful, only they ought to look to their discourses, that they be suitable to the Day.

8 When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him?

9 And he that bid thee and him, come and say to thee, Give this man place, and thou begin with shame to take the lowest room;

10 \* But when thou art bidden, go, and sit down in the lowest room; that when he that bade thee cometh

cometh, he may say unto thee, Friend, go up higher, Then shall thou have worship in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

Two or three Moral instructions we have in this Parable. 1. That the Law of Christ justifieth none in any rudeness and incivility. 2. That the Disciples of Christ ought to have a regard to their Reputation, to do nothing they may be ashamed of. 3. That it is according to the Will of God, that honour should be given, to those to whom honour belongeth; that the more honourable Persons, should sit in the more honourable Places. Grace gives Men no exterior preference, though it makes men all glorious, yet it is within. But the more spiritual instruction (for which our Saviour put forth this Parable) is in v. 11. Our Saviour had but now in the sight of these Pharisees cured a Man of a bodily Dropsie, he is now attempting of a cure of the spiritual Dropsie, of Pride in their Souls. He had before denounced a Woe again the Pharisees, for loving the uppermost places in the Synagogues, ch. 11. 43. and told us *Matth. 23. 6.* that they loved the uppermost Rooms at Feasts, and possibly he might at this Feast see something of it. He therefore applyeth his discourse by pressing upon them Humility, and shewing them the danger of Pride, which tho it be a vice seated in the heart, yet by such little things discovereth it self in the outward Conversation, he tells them, That God is such an Enemy to Pride, that he ordinarily fo ordereth it in the Government of the World, that usually self-exalting People, are by one means or other abased, and brought to shame, and contempt, and those that are low in their own eyes are exalted, and if it doth not so fall out here, yet this will be, what will at the last Day befall them, in the Day of Gods righteous judgment. See the Notes on *Matth. 23. 12.* We shall meet with the same again, ch. 18. v. 14.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

\* Nch. 8. 10.

13 But \* when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Many things are delivered in Scripture in the form of an absolute, and universal Prohibition, which must not be so understood, amongst which this is one instance; none must think that our Saviour doth here absolutely, or universally forbid, our invitations of our Brethren, or Kinsmen, or rich Neighbours, or Friends, to Dinners, or Suppers with us, there was nothing more ordinarily practised amongst the Jews, Christ himself was at divers Meals; but Christ by this teacheth us, 1. That this is no act of Charity, it is indeed a Lawful act of humanity and civility; and of a good tendency sometimes to procure Amity and Friendship, amongst Neighbours and Friends, but no such act of charity, as they could expect an heavenly reward for. 2. That such Feastings ought not to be upheld in prejudice to our Duty in relieving the Poor, that is, they ought not to be maintained in such excesses and immoderate degrees, as by them we shall disabse our selves from that relief of the Poor, which God requireth of us, as our Duty, with respect to the estate with which he hath Blessed us. 3. That we may most reasonably expect a recompense from Heaven, for such good Works as we do, for which we are not recompensed on Earth. 4. That Gods recompenses of us, for doing our duty, in obedience to his Commands, are often deferred until the Resurrection of the just, but then they will not fail obedient Souls.

\* Rev. 19. 9.

15 And when one of them that sat at meat with him heard these things, he said unto him, \* Blessed is he that shall eat bread in the kingdom of God.

Whether this Person had any gross conceptions of the Kingdom of God, as a state of external happiness, and sensible satisfactions, I cannot say, (tho it be the opinion of some valuable Interpreters) he might mean no more than, Blessed is he that shall come to Heaven, and enjoy the Coelestial pleasures and satisfactions there, for that Blessed state is called the Marriage Supper of the Lamb; and Christ spake to his Disciples, in this Dialect, when he spake of drinking Wine with them in his Kingdom. But this passage, both lets us know the good influence of spiritual discourse, to set the Tongues of others on Work, and also it lets us see, what good Meditations may be founded, almost upon any Subjects, if we have any heart thereunto. This gives our Saviour an occasion to put forth the following Parable.

16 Then said he unto him, A certain man made a great supper, and bade many:

\* Prov. 9. 2.

17 And \* sent his servants at supper-time, to say to them that were bidden, Come, for all things are now ready.

18 And they all with one consent began to make

excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of Oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden shall taste of my supper.

We met with the same Parable, *Matth. 22. 1, 2, 3.* where we had the most of what is here, and many other considerable Circumstances. See the Notes on that Chapter. Christs Primary intention by this Parable, was certainly to foretel the Rejection of the Jews for their contempt of his Gospel, and the Reception of the Gentiles. They were those who were first bidden, that is called, and invited by the Preaching of John the Baptist, Christ himself, and the Apostles to the Receiving of Christ, that so they might be prepared for the Marriage Supper of the Lamb, mentioned *Rev. 19. 9.* The Gentiles as a more Rustick People, are set out under the notion, of such as were in Lanes, Streets and High-ways. It also informeth us of some great Causes of Mens rejection, of the Grace of God offered them in the Ministry of the Gospel, their Worldly cares, and businesses. 2. Their sensible Enjoyments and Pleasures, which did not hinder the Jews only, but one or other of which hinders the most of People still from receiving the Grace of Christ tendered in the Gospel. They are either not at leisure to attend their Souls, or they must enjoy things sensible and sensual, in a degree in which the enjoyment of them is inconsistent with that Duty, which God requireth of them who would be saved. *Perimus licitis*, most Men Perish by their Sinful use (or abuse rather) of things in themselves lawful. It may be observed also, that the two first sorts made a kind of mannerly excuse, saying, *I pray thee have us excused*; but the last peremptorily said *I cannot come*. Tho secular employments, be great diversions of us, and so hinderances of our minding things of highest Concernment, yet Sensual satisfactions and pleasures do most Drown, and Swallow up the Soul of Man, and keep it from minding Heaven, and Heavenly things. There have been a great many Words spent about these Words, *Compel them to come in*, v. 23. It appeareth to be almost the unanimous Sense of the Ancients, That no man ought by Temporal Punishments to be compelled to the Profession of the true Faith. Some of them have a little differed about such as having once embraced the Doctrine of the true Faith, and afterwards swerved from it, tho the truth of it is, they can be no more Compelled than the other, for the Will admits of no Violence. Be the Truth what it will in those points, certain it is that External Compulsion, hath no Colour of Foundation in this Text. They are the Ministers of the Gospel that are thus spoken to, who we know by Christs Commission had no Civil Power committed to them. Nor do we ever read that they exercised any in order to the bringing of the Gentiles to the embracing of the Faith, nor do Servants sent out to invite Men to Feasts (as these were) use to pull them in by Head and Shoulders, or to drive them in by Whips, and Cudgels, only to use the best Arguments they can to persuade them. Christ never prescribed any Spanish Conversions of People. Man is presumed to be a Rational Creature, and taught even by Nature to chuse things, which he sees are or may be of highest Importance and Concern. So that the very opening to Men the Riches of Divine Grace, fitted to their lost and undone State (which must also be shewed them) is a Compulsion of them, or would at least be so, if Men by the fall were not Corrupted as to their Wills, so as they will not follow the Dictate of their understanding. But notwithstanding the depravation and averness of the Carnal will, yet as many as the Lord will please to shew Mercy to, by joining the efficacious Operations of his Spirit, with the Exterior call in the Ministry of the Word, shall come in. The Words are *ἀναγκάζουσιν* make it necessary for them to come in, which no Cudgels, no bodily punishments can do, for they have their choice, whether they will dye, or do it. It is used, *Matth. 14. 22.* Christ Compelled his Disciples to go into a Ship, *ἀναγκάζουσιν* yet it is certain he used no Swords or Staves, or Whips, or pecuniary Mulcts to enforce them. A Word of as high an import is used, *Ch. 24. 29.* of the two Disciples compelling Christ to stay with them *παρεβιβάουσιν* so *Gal. 2. 14.* *ἀναγκάζουσιν* why dost thou force the Gentiles to Judaize, yet it is certain Peter neither exercised, nor called in the Power of the Magistrats to force the Gentiles. But when Men began to spare their pains as to their tongues, to over-power and prevail



prevail upon Mens Hearts, then they began to Compel them, by *Civil Conventions*, and to call in the *Civil Magistrate*, to the effecting of what they would have, whiles they themselves would do nothing, and thus contrary to all Sense and Reason, they expounded their Words *Compelling them to come in*.

25 And there went great multitudes with him: and he turned, and said unto them.

26 \* If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

We met with much the same *Matth. 10. 37.* The sum of the Words is, That no Man can be a true Disciple of Christ, that giveth any Friend, or any thing a preference to Christ in the affections of his Heart. Christ must be loved above all. It appeareth that the Words must not be interpreted rigidly, for then they would oblige us to a thing impossible in Nature. For no Man ever yet hated his own Flesh, but loveth it, and cherisheth it, *Eph. 5. 29.* yet Life is one of the things mentioned, which we ought to hate. 2. It is Morally impossible: For the Law of God Commands us to Honour our Father and Mother, for the non-observance of, or teaching contrary to which Law, (Teaching the People to say *Corban*.) It is a Gift whatsoever thou mayest be profited in by me, Christ so severely reflected on the Pharisees. Himself therefore doth not here teach others to hate their Fathers or Mothers, taking Hatred in a strict, and absolute Sense. If any Man hate not, signifyeth here no more than if any Man doth love his Father, wife, Children, Brethren and Sisters, yea, and his own Life more than me, he cannot be my Disciple. Nor is this any Sense put upon the Term *hate*, different from what must be the Sense of it in other Scriptures, *Gen. 29. 31.* When the Lord saw, that Leah was hated, that is, less loved, as is expressed, *v. 30.* so it must be interpreted, in *v. 33.* It also signified *less loved*, *Deut. 21. 15. 17.* *Matth. 6. 24.* *John 12. 25.* We met with the substance of what is here *v. 27.* in *Matth. 10. 38.* and *Mark 8. 34.* See the Notes on those places.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether ye have sufficient to finish it?

29 Left haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him.

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

Our Lord, had in the Parable of the Supper shewed what those things are, which keep Men from embracing the Call of the Gospel, to wit, their Hearts too much adherence to, and embracing of Sensible, and Sensual things. For the according of which Temptation he had told them, *v. 25. 26. 27.* That if they loved any thing in the World more than him, they could have no Portion in him, they could not be his Disciples, for (as *Matthew* saith) they are not worthy of him. Nay, more than this, they must take up, and bear their Cross, and come after him. Here he directeth them the best Expedient in order to the performance of these Duties, to hard to Flesh and Blood. That is, to sit down before Hand, and think what it will cost them to go through with the Profession of Religion. This he tells them, ordinary Prudence directeth men to, when they go about to Build, or Fight. As to the first they make as good an Estimate as they can of the Charge. As to the latter they consider both the charge, and the Strength that they are able to produce, to make opposition. So saith he, must they do who will be his Disciples, 1. Sit down and consider what it will cost them to become the Lords Building, what old Foundations of Nature must be digged up, what new Foundation must be laid, how many Stones must be laid before they can come up to a Wall-level, to the promise wherein Salvation is insured. 2. Then they must consider what Oppositions they are like to meet with, from the World, the Flesh, and the Devil. And they must be ready to forsake all for Christ, tho it may be they shall not be Actually called out to it. Only we must remember, that in *Parables* every Branch is not to be applied. We must desire no Conditions of Peace from our Spiritual Adversaries. 2. In our counting up of our Strength to maintain the Spiritual Fight we must to as Princes use to do, who use to count the Forces of their Allies, and Confederates, as well as their own: So we must not count what opposition we alone can maintain against the World, the Flesh, and the Devil; but what Christ (who is in Co-

venant with us as to these Fights) and we can do together. So as Consideration, and Pre-deliberation here is not required of us upon any account to deter us from the Fight (for fight we must, or dye Eternally) but to prepare us for the Fight, by a firm and Steady Resolution, and to help us how to manage the Fight, looking up to Christ for his Strength and Assistance in the Management of it.

34 Salt is good: but if the salt have lost its savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghil; but men cast it out. He that hath ears to hear, let him hear.

See the Notes on *Matth. 5. 13.* *Mark 9. 50.* where we met with the most of what we have in these Verses. By Salt in this place our Saviour seemeth to mean a Christian Life, and Profession. It is a good, a noble, and a great thing to be a Christian: But one that is in an outward Profession may lose his Saviour. Tho a Man cannot fall away from Truth, and Reality of Grace, yet he may fall away from his Profession, he may be given up to believe Lies, and embrace damnable Errors, he may shake off that dread of God which he seemed to have upon him, and then what is he good for? wherewith shall he be seasoned? He is neither fit for the Land, nor the Dunghil, as some things will spoil Dunghils, so Debauched Professors do but make wicked Men worse, by prejudicing and hardening them against the ways, and Truths of God. He that hath Ears to hear, let him hear. It is an usual Epiphomena, or Sentence by which Christ often shuts up grave and weighty Discourses; the Sense is, you had therefore need to look about you, and to undertake the Profession of my Religion upon such weighty Grounds and Principles as will carry you through the practice of it to the end, against all the Oppositions you shall meet with; for if you Apostatize from your Profession, you will be the worst of Men, neither fit for the Church, nor for the World (for you will make that the worse) indeed fit for nothing but for the Fire of Hell.

## CHAP. XV.

1 Then \* drew near unto him all the publicanes and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

I have so often taken notice, that the Term *All* in the New Testament is very often used to signify, not all the Individuals of that Species, or order of Men to which it is applied, but only a great and considerable number of them, that it is needless again, to repeat it. None can imagine, that every Individual Publican and Sinner in those parts, where Christ now was, came to hear Christ, but only Many of them, or some of every sort. Thus Publicanes and Harlots entered into the Kingdom of God, whiles the Children of the Kingdom, and such as appeared to lye fairer for it, were cast out. The Scribes who were the Interpreters of the Law, and the Pharisees, who were the rigid observers of their decrees, and interpretations, murmured, they were disturbed, and troubled at it. Thinking that because the Law appointed no Sacrifice for bold and presumptuous Sinners, therefore there was no Mercy in God for them, or those of whom they had such a Notion, and that they were *ipso jure* Excommunicated, and therefore Christ Sinned in Eating, or Drinking with them, or in any degree receiving of them. And from hence concluding he was no Prophet. As if because ordinarily, Persons are known by their Companions with whom they converse, therefore it had been a general rule, as if one might have concluded, that their *Doctrines* were ignorant, because they conversed with them that were so, for their Instruction; or could conclude, that the Physician is Sick, because his Converse is with the Sick, for their Cure and Healing. A man is not to be judged to be such as he converseth with necessarily, or in order to their good; which was the end of all our Saviours Converse with these Sinners. Besides, were they themselves without Sin? The Root of their uncharitableness was their opinion of their own Righteousness from the Works of the Law, according to their own Jeune Interpretation of it. But let us hear our Saviours reply.

3 And he spake this parable unto them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, rejoice with me, for I have found my sheep \* which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, \* more then over ninety and nine just persons which need no repentance.

See the Notes on *Matth. 18. 12. 13.* where we met with the same Parable, tho not related with so many Circumstances. The S.v. arch

\* *Mat. 9. 11.*  
Chap. 7. 35.

\* *1 Pet. 2. 10.*

\* *Chap. 5. 35.*

Seventh Verse which is the *Epiphrase*, sheweth us the Principal thing, which our Saviour by this Parable designeth to teach his Hearers, and us also, viz. That *Christ is so far from rejecting the greatest Sinners that Repent, and Fly unto his Mercy, that if it were possible, he should take a greater Satisfaction, in such an issue of Divine Providence, than in all the glorified Saints.* No Repenting Sinner, let his Sins be as many, and as great as then can be, shall be unwelcome unto Christ, flying to him with a broken Heart (resolved against his former Courses) for Pardon and Mercy. But as it happeneth to them, who by Study and Practice make great Experiments, they can hardly find out what they mostly seek for, but in the way to it, they will find out several other Notions, which are of great use to them: So it will fall out to them, who diligently Study the Parables of the Gospel. Tho some one Truth be that, the Explication of which our Saviour doth chiefly intend; yet the Parable will also afford some other profitable instructions, not unworthy of our notice and regard. The Man here intended, is *Christ*, who was the Son of Man, as well as the Eternal Son of God. The *Hundred Sheep* signifies the whole number of his *Elect*, whether in Heaven or on Earth, whether yet called, or hereafter to be called. The *Sheep* going astray, signifieth all the *Elect*, who are by Nature *Children of wrath* as well as others, *Dead in Trespasses and Sins*, Eph. 2. 1, 3. Here is mention but of one *Sheep* so gone astray, tho there be many, to let us know the Love of Christ to every individual Soul, that if but one of them had been to have been Redeemed, he would have come down from Heaven to have Redeemed it. The *Ninety Nine* left in the Wilderness, seem to me to be the *Glorified Saints*, they are the only just Persons who need no Repentance. The *Country Mans* going after the lost *Sheep* till he finds it, then bringing it home upon his Shoulders rejoicing, signifies the infinite Love of Christ, both in leaving his Fathers Throne, and the Society of the Glorified Saints, and Angels to come and to seek, and to save that which was lost, to pay a Redemption price for them, then sending his Holy Spirit, and the Ministers of his Gospel to invite, and effectually to persuade them to accept of his Salvation, truly Repenting of their Sins, and also preserving them through his Power by Faith, unto Salvation (for it is upon his Shoulders, that any *Elect* Soul is brought home) it is his Eye must find them, and his Power that must bring them Home) The *Country-mans Rejoicing*, and calling his Neighbours to Rejoice, &c. signifieth the satisfaction and well pleasedness of Christ, in the Conversion of Sinners, which is more plainly expressed, v. 7. *I say unto you, that likewise there shall be Joy in Heaven over one Sinner that Repenteth, more than over Ninety and Nine just Persons, which need no Repentance.* We have much the same again, v. 10. leaving out the Comparative part. There also it is. *There is Joy in the presence of the Angels of God.* We will consider the Expressions in both the Verses together. As to which there may arise these Questions. 1. *Qu. What is here meant by Joy in Heaven?* The Inhabitants of Heaven are God, the blessed Angels, and the *Glorified Saints*; how can they be said to Rejoice, whereas Rejoicing is in us the product of a Passion, by which we Triumph in our Union to some good, which we before wanted? 1. *An.* When Terms Expressive of our Passions, are applied to perfect Beings, we must understand them so, as they alone can agree to such Beings, separated from those Excesses, which they have in beings more imperfect. Joy signifieth nothing but the full satisfaction of the Will, in a good obtained. Thus God is said to Rejoice in his People, Isa. 62. 5. 2. *Qu. Who are these Ninety Nine just Persons that need no Repentance?* (For the number, it is but an uncertain number put for one certain) 2. *An.* Some by such as need no Repentance understand, such as think so of themselves, tho indeed they do need it. Others understand it Comparatively, such as if compared with others need no Repentance. 3. Others by Repentance understand Penance. Such Sober Persons as stand in no need of a being called to a Publick Confession, for the satisfaction of the Church offended. I had rather understand it of the *Glorified Saints*, whose Society Christ left, when he came to Work out our Redemption. 2. For the others it had been no great matter for Christ to have told them, that God, and the Holy Saints, and Angels, Rejoice more over one Repenting Sinner, than over Ninety Nine Impenitent Sinners, and self-righteous Persons, who continually grieve him, and whom he abhorreth. But then, 3. *Qu. How can it be said, that God, and the Angels, and Saints, more Rejoice over one Repenting Sinner, than over Ninety Nine Glorified Saints?* *An.* It is universally agreed, that Christ speaks here of God, and of the Angels, after the manner of Men: Of whose Nature it is to express more passion, upon a new Object that pleaseth them, than upon others, that they have been long pleased with. As a Parent Rejoiceth more over one Child recovered from the Jaws of Death, than over all the rest of his Children. Tho nothing can be new to God, that is, which he did not see, and fore-know, yet some things may be new to him in *fallo esse*, as done and fulfilled, and tho we must not imagine any Mutation, or Alteration of the Divine Being upon any Emergency amongst Men. Yet to express how infinitely pleased God is, in the Repentance and Conversion of great Sinners, he is set out, as receiving an Augmentation of satisfaction in the effecting of it; such Expressions as these condescended to by God for our Consolation, must not be so strained by us, as to occasion any unbecoming thoughts of God. *Qu. Some query how the Angels know of the Conversion of a Sinner, and from hence the Papists would some of them infer, that they know our Hearts, because that is*

the fear of Conversion. *An.* both the Angels, and the Glorified Saints also may know it by Gods revealing it to them.

8 Either what woman having † ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

This Parable (as appeareth by the conclusion of it) is of the same import with the other, and needs no further Explication. By both these Parables, our Blessed Lord lets the Pharisees know the end he aimed at in Converſing with Publicans and Sinners, viz. In order to their Repentance and Conversion, than which nothing could be more grateful, and well pleasing to that God who desireth not the Death of a Sinner, but rather that they should turn from their Wickedness, and live. Of the same import is also the following Parable, which taketh up all the remaining part of this Chapter.

11 And he said, a certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And went and joyned himself to a citizen of that country, and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

The Scope of this excellent Parable, is apparently to Magnify the Grace of God, who is willing to receive and to Treat kindly the greatest Transgressors, seriously Repenting, and turning unto God; but in it we are also, 1. instructed in the Original State of Man, like that of a Child in his Fathers House, Happy and wanting nothing. 2. The most Miserable Estate of fallen Men, such especially as run to great excess of Riot. 3. The true way of a Sinners returning to God. 4. The readiness of our Gracious Father to receive, and his wonderful kindness in the receiving and embracing repenting, and returning Sinners. 5. The Envy that is sometimes found in good Souls to others receiving (as they think) more favour from God than they do. 6. The Gentleness and Meekness of God in dealing with us, notwithstanding our infirmities and misbecoming passions. God is again here represented under the notion of a Man, who had two Sons. Some that are his Children by Regeneration as well as Creation: he having given them that believe, a Right to be called the Sons of God, John 1. 12. Others, that are his Sons by Creation only. The latter are here represented under the notion of a Younger Son. This younger Son is represented, as dissatisfied with living in his Fathers House, desiring his Portion, &c. All Men and Women by Nature were equally the Sons of God, being all in Adam who was so. All Men Swerved from him, in Adam all Sinned, all dyed. But some again by Grace are returned to their Fathers House. Others challenge a Relation to God, as his Creatures, but are not of their Fathers House, but desire only a Portion of the good things of this Life. Some desire Honours, some Riches, all of them Life and Health, &c. God like a liberal Father, gives some of these good things to one, others to another; to some more than one kind of them, whatever they have of this Nature is from him who maketh his Sun to Shine, and his Rain to fall upon the Just and Unjust. Wicked Men when they are thus furnished by God, quickly take their Journey into a far Country, are more Alienated and Estranged from God by Lewd, and wicked Practices, than they were by Nature. Waste their Substance, the Health of their Bodies, their time of Life, their Estates, their great and Honourable Capacities, by giving up themselves to Lewd and Riotous kinds of Life, to the high dishonour of Almighty God. It pleaseth God by his Providence, sometimes to bring these Men into Straights; when they are so brought, they will take any base Sordid Course to relieve themselves, rather than they will think of returning to their Heavenly Father, of themselves they will rather chuse to serve Swine. But if they be such as belong to Gods Election of Grace, the Providence of God will not leave them: tho there be little Food for a Soul in the Husk of sensible Satisfaction; yet they shall not have a Belly full of them. God will bring them off from

† Gr. drachma here translated a piece of Silver, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny, Mat. 18. 28.



Satisfaction in any thing, and make every Condition uneasy to them.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger?

18 I will arise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

Every Sinner is besides himself. His reason Lacqueys to his Lust and Passion, he is Governed by Appetite, and that rageth in him, while his understanding is Blind, and cannot discern betwixt Good and Evil, and when he hath in any Measure discerned any thing, his Will is Stubborn and chuseth the Evil. Conversion is but the return of a Soul to itself. The first thoughts of which Conversion arise from a Souls Consideration, what a poor Miserable Creature it is, ready to Perish for ever, whiles never a Poor Soul belonging to God, no not the meanest Servant in his Family, wanteth any good thing that is necessary for him. These things increase in a Soul thoughts of returning to his Heavenly Father, through the Operation of the Holy Spirit of God. (For of our selves we are not sufficient so much as to think one good thought.)

20 And he arose, and came to his father, But \* when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

\* Acts 2. 39.  
Eph 2. 13, 17.

The way of a Sinners returning to God must be by arising, and going to the Father, Confessing his Sins with the Aggravations of them, disclaiming any goodness, any Righteousness in himself, Humbling himself to God's Footstool, *I will arise* (saith the Prodigal) *and go to my Father, and say unto him, Father, I have Sinned against Heaven, and before thee, And am no more worthy to be called thy Son, make me as one of thy hired Servants. And he arose and came to his Father.* He arose from the Sleep, and Bed of Sin, and came unto his Father. We are not here told by whose Strength, or in whose Assistance he arose, and came. We must remember that our Saviour is here representing a Spiritual Notion, by an ordinary humane Action; now Men have an innate Power to Natural Motions, tho not to Spiritual Actions. We are elsewhere told, *That no Man cometh to the Father, but by Christ, nor doth any Man come unto the Son, but he whom the Father draweth.* Every one as he is taught of the Father, cometh unto the Son; and again, that tho we be saved by Faith, yet it is not of our selves, it is the Gift of God, and Phil. 1. 29. *It is given to us on the behalf of Christ to believe.* These are but several Expressions signifying, by the tender affections, and Gracious reception of Earthly Parents of a returning Prodigal Son, the exceeding readiness of our Heavenly Father to receive Penitent Sinners; he is so far from discouraging great Sinners from taking up thoughts of returning unto him, that he cherisheth the Embryoes of such Resolutions, *I said* (saith the Psalmist) *I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin.* Psal. 32. 5. God seeth the first good Motions, and stirrings of our Hearts, towards him, and he needs must do so, for he stirreth them up in us; there is no sacred Fire upon our Altar, but first cometh down from Heaven, whiles yet the Soul is far off from believing, and closing with Christ actually, and hath but some thoughts of that tendency, God looks upon it, incurrageth it, meeteth it as it were half-way; and indeed if he did not, our Goodness would be but like a Morning Dew, which would quickly pass away, our first Inclinations would perish like an untimely Birth, before it hath seen the Light.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Now the good thoughts, and Resolutions of the Sinner ripen into Action, and the first of it is an Expression of his Convictions, and Humiliation by an humble Confession of his Sins, with their Aggravations, as committed against God, and that in the sight of God, and his God his Father, his unworthiness so much as of the Name of a Son to such a Father. The Petitionary part of what he resolved upon, v. 19. is not here again repeated, but to be understood. Men may by the common Grace of God denied to no Man, have some good thoughts, but they dye away, and come to no Maturity, unless the Holy Spirit of God breathes upon them, and maintaineth, and upholdeth them in the Soul; but where the Lord designeth a thorough Change in a Soul, the Spirit of the Lord comes, and convinceth the Soul of Sin, and of Righteousness, and where he doth so, the Resolution ripeneth into Action, and produceth in the Soul a true and hearty Contrition, and confession of its sin, with humble Petitions and a Resignation of its self to the Lords Will, and a casting of its self upon God's free Grace and Mercy.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf and kill it; and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

We must remember that we are in a Parable where a Sinner is represented to us, under the notion of a Prodigal Son, God under the notion of an Indulgent Father. A Repenting Sinner, under the notion of a Prodigal returning to his Father, Confessing his Error, Petitioning his Father for Mercy, acknowledging he deserveth none, but casting himself upon his Fathers Goodness and Mercy. It is observed by an Eminent Author, That amongst all the Parables, this is one of the most famous, and wherein is the most full and perfect Representation of the thing intended to be represented, and an Applicableness of every part of the Similitude to that which it is brought to represent. This part of it representeth the Grace of God to truly repenting Sinners. We before heard, his readiness, and willingness to receive them, this part lets us see the manner how he will treat them. As in case of Apostasy; the seeming Righteousness, and Profession of Men shall not be remembered, *Ezech. 3. 20. and 33. 13.* so in case of a true and hearty Repentance, the Sins of a Soul shall not be remembered, *Isaiah 43. 25.* The Father taketh no notice of the Prodigal's leaving his Fathers House, or wasting his Estate Riotously, but saith, *Bring forth the best Robe, and put a Ring upon his Hand, and Shoes upon his Feet, and bring hither the Fatted Calf* &c. *μαγευ & στυγευ.* I find some Interpreters, who by the Fatted Calf are willing enough to understand Christ; yet Interpreting the best Robe, Innocency, or Immaculate Righteousness. Nor is it an ill Interpretation, if we consider, That God at the same time, when he imputeth the Merits of Christ to the Soul for Justification, doth also put his Spirit of Holiness into the Soul, by which being renewed in the inward Man, this Man brings forth the Fruits of Holiness, unto Righteousness: *Ezech. 36. 26, 27.* But why we should not understand both the Phrases of the Application of Christ's Merits, and the Imputation of his Righteousness to the Soul, I cannot tell, considering, that the Church of *Laudica* is Counseled to buy of him *White Rayment*, that she might be *Clothed Rev. 3. 18.* and that those *Clothed with White Robes*, *Rev. 7. 14.* are said to have *Washed their Robes*, and made them *White* in the *Blood of the Lamb*; and that tho the Habits of Grace are sometimes in Holy Writ compared to *Cloathing*, *Be ye Cloathed with humility* (saith the Apostle) yet these are not *μαγευ & στυγευ*, I should therefore rather chuse, to Interpret the *killing of the Fatted Calf* for the Prodigal Son, as representing, that application of the Blood of Christ which is made to every Sinner that truly repenteth, and maketh its application to God for Mercy; and the best Robe, and the Righteousness of Christ, in that moment reckoned unto the Soul (thus believing) for Righteousness: further yet (to consider it only in the Parable) the Word *στυγευ* Sacrifice the Fatted Calf, seems to signify what a great cause of thanksgiving to God, as well as joy amongst Men, the Conversion of a Sinner is. We that are earthly Parents, or Ministers of the Gospel, should not receive the news, or see the visible probability of a Souls being converted, and returning unto God without offering a Sacrifice of thanksgiving unto God, for doing such things for Men, and without a true, and hearty rejoicing in our selves. But to return again to the meaning of the Parable, *let us eat and be Merry*, consider these Words, as the Words of an Heavenly Father, they signify unto us, that the Eternal God, from the Day that a repenting Soul, hath the Blood of Christ applied to it, and is clothed with his righteousness, is at Peace with the Soul, hath a Communion with it, and that it from that time, hath a true right to spiritual Mirth, and rejoicing, for *Light is sown for the Righteous, and joy for the upright in heart*, tho possibly the Soul at present through temptations, cannot apprehend it, and be not actually possessed of that joy, and Peace which followeth believing, yet it hath a right to it, and indeed none but that Soul hath any thing to do with Peace. It followeth, *For this my Son was dead, and is alive again, he was lost and is found.* A Sinful Soul is a dead Soul, as the Woman that liveth in Pleasure, is said to be *Dead while she lives*, by the Apostle. The Conversion of a Sinner, is as a Resurrection from the Dead. Nor is any Soul capable of any true Mirth, till it be Reconciled to God through the Blood of Christ.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, thy Brother is come; and thy father hath killed the fatted calf, because he hath received him safe and found.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends.

30 But

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

This last part of the Parable, is not so exactly applicable to that which it is brought to represent, as the former parts are. But it serveth excellently to shew us that Envy, which is found in our Hearts by Nature, to the Spiritual Good, and advantage of others. Two things are observable in it, 1. *Mans Peevishness* and Envy. 2. *Gods Meekness* towards us under our Frowardness. By the eldest Son, some think, the Jews are represented, whose Peevishness to the Gentiles, and the offer of the Grace of the Gospel to them, is made appear to us from many places of Holy Writ. Others think that by the Eldest Son are represented Hypocrites, who swelling in an opinion of themselves, and their own Righteousness have no Patience to hear, that any others should be preferred in the favour of God before them. Why may not we say that All are understood by it, even the best of Gods people, who (if they narrowly search their own Hearts) will find something of Pride and Envy remaining in the best of them, and as the former prompt them to judge themselves as much deserving the Favour of God, even in special particular Dispensations as any others: So the latter inclineth them to repine at such Dispensations of Divine Grace, as others receive, and they want. Two Corruptions which we are as much concerned to keep a Watch upon, or against, as any other, speaking both a Peevishness to the Honour and Glory of God, a Dissatisfaction in his Dispensations, and an Offer at the Controulment of his Wisdom and Justice, and also a great Degree of uncharitableness; our Eye being Evil because the Lord is Good, besides, that it seemeth to put in a claim of Merit; and the Soul that Indulgeth itself in such thoughts, seems to say that he hath deserved more, than it doth receive; for without such a supposition, it is the most unreasonable thing imaginable, that any Person should be displeased, that another should have a greater share in the Favour of God than he, whilst himself receives more than he can lay a claim unto, and God may do with his own what he pleaseth. The Meekness of God in dealing with us under our Frowardness, is as much remarkable. Son (saith this Father in the Parable) thou art ever with me, and all that I have is thine. It was Meet that we should make Merry, and be glad, for this thy Brother was Dead, and is alive again, was lost, and is found. This must be understood of God *ἀνθρώποις* as spoken after the manner of Men, who shew greater passions upon the receiving of a Good that is new to them, and possibly surprizing, than they ordinarily shew upon the view of a good of which they have had longer Fruition, so it confirms what was before said in v. 7. 10. we must take heed of thinking that any thing can make a change or alteration in God, but must look upon it only as an expression of Gods high satisfaction, and well pleasedness in a Sinners Conversion, and turning unto him, so as if it were possible any good should more than other affect the Divine Being, it would be this, so as this whole Parable is of excellent use, not only to instruct Sinners in their miserable State till they be reconciled to God, but to deliver them from all Temptations to Fear, that heartily returning they shall not be accepted.

## CHAP. XVI.

1 And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship, I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my Lord?

6 And he said, An hundred || measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred || measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely, for the children of this world are in this generation wiser than \* the children of light.

Hierom of old, thought this Parable was very obscure, and Julian and other Apostates, together with some of the Hellenic Philosophers, took occasion from it to reproach the Doctrine of Christ, as teaching and commanding Acts of unrighteousness. But there will appear no such Difficulty in it, nor cause of Reproach to Christ, and his Doctrine from it, if we consider what I have before hinted: That it is no more necessary to a Parable, that all the Actions in it supposed be just and honest, than that all the parts of it be true in matter of Fact, whether past or possible to be, for a Parable is not designed to inform us in a matter of Fact, but to describe to us our Duty, under a Fictitious Representation: nor doth every part of a Parable, point at some Correspondent duty to be done by us, but the main Scope for which it is brought, is principally to be attended by us, and other pieces of Duty which may be hinted in us, are to be judged of, and proved not from the Parable, but from other Texts of Holy Writ, where it is inculcated. The main things in which our Saviour seemeth desirous of this Parable to instruct us, are, 1. *That we are but Stewards of the good things God lends us*, and must give an account to our Master of them. 2. *That being no more than Stewards intrusted with some of our Masters Goods for a time*, it is our highest Prudence, while we have them in our Trust, to make such an use of them, as may be for our advantage, when we give up our Account. Thus we shall hear our Lord in the following Verbes Expounding his own meaning. To this purpose he supposed a Rich man to have a Steward, and to have received some Accusation against him, as it he imbezelled his Masters Goods Committed to his trust. Upon which he calleth him to account, and tells him that he should be his Steward no longer. He supposeth this Steward to be one who had no other means of Livelihood, and subsistence, than what his Place afforded him, a Man not used to Labour, and too proud to Beg. At length he fixed his Resolution, to send for his Masters Debtors, and to abate their Obligations, making them Debtors to his Master for much less than indeed they were; by this means he probably Hoped, that when he was turned off from his Master, he should be received by them. He supposeth his Master to have heard of it, and to have commended him, not for his Honesty, but for his Wit in providing for the time to come. What was Knavery in this Steward, is honesty enough in those who are the Stewards of our Heavenly Lords Goods; suppose Riches, Honours, Parts, Health, Life, or any outward Accommodation, viz. to use our Lords Goods for the best profit, and advantage to our selves, during such time as we are intrusted with them. For tho an Earthly Lord, and his Steward, have particular divided Interests, and he that maketh use of his Lords Goods for his own best advantage, cannot at the same time make use of them for the best advantage of his Master, yet the Case is different betwixt our Heavenly Lord and us. It hath pleased God so to twist the Interest of his Glory with our highest good, that no Man can better use his Masters Goods for the advantage of his Glory, than he who best useth them for the highest good, profit, and advantage to himself: Nor doth any Man better use them for his own Interest, than he who best useth them for Gods Glory. So as here the Parable halteth, by reason of the disparity betwixt the things that are compared. And tho the unjust Steward could not be commended for the honesty, but only for the Policy of his Action, yet we who are Stewards of the Gifts of God in doing the like, that is, making use of our Masters Goods for our own best profit, and advantage, may Act not only wisely, but also honestly; and indeed Christ in this Parable blameth Men for not doing so. The Children of this World (saith he) are wiser in their Generation, than the Children of Light. By the Children of the World, he meaneth such as this Steward was, Men who regard not Eternity or the concerns of their immortal Souls, but only regard the things of this Life, what they shall Eat, or Drink, or put on: By the Children of the Light, he meaneth such as live under the Light of the Gospel, and receive the common Illumination of the Gospel; tho if we yet understand it more strictly of those who are Translated out of Darkness into marvellous Light, it is too true, they are not so Wise, and Politick, and Industrious for Heaven, as Worldly Men are to obtain their ends in getting the World. He saith, The Men of the World are wiser in their Generation, that is, in their kind, as to those things, about which they Exercise their Wit, and Policy, than the Children of God.

9 And I say unto you, \* Make to your selves \* friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

That by Mammon here is meant Riches, is universally agreed, but whether it Originally be a Chaldaick, or Syriack, or Punic Word, is not so well agreed. The Chaldaic Paraphrast, useth it, Hof. 5. 11. But the Heb. there is quite otherwise, (according to our Translation) They willingly followed the Commandment. But if the notion of those be true, that some of those Nations had an Idol called Mammon, whom they made The God of Riches, answering the Grecian Plutus, it fairly Interprets

\* Eph. 5. 8.  
1 Thess. 5. 5.

\* Mat. 6. 19.  
and 19. 21.  
1 Tim. 6. 17.  
|| Or, Riches.

Gr. Batius  
Heb. Bath.  
The word translated measures, signifies a measure containing nine gallons and three quarts.  
Ezek. 45. 14.  
|| Gr. Corus.  
Heb. Cor.  
The word signifies a measure containing sixteen bushels and a possel.



interprets the *Chaldei Paraphrast*. They followed the command for Idolatry, for such was *Jeroboam's* Commandment, mentioned in that Text, and from thence it might be that the *Syrians* and *Punicks* called Riches *Mammon*. We have the Word in the New Testament four times; thrice in this Chapter, once *Matth. 6. 24*. It is called the *Mammon of unrighteousness*, by a *Hebraism*, it is as much as the *unrighteous Mammon*, by which we must not understand ill gotten Goods, (for *God hateth Robbery for a Burnt Offering*) we must restore such Goods, not make Friends of them: But Riches are so called, because of the manifold Temptations to Sin, which arise from them, upon which account they are also called *Deceitful*. But others think that it is so called in opposition to the *true Riches*, mentioned *v. 11*. So that the *Mammon of unrighteousness*, is the *Mammon of Falshood*, or hurtful Riches, *Riches of hurtfulness* (*ἀδύνα* sometimes signifies *Hurt* or *Wrong*, and *ἀδύνα* *ledere, nocere*.) Of these Riches, which are no true Riches, and which deceive the Soul, and do hurt, and mischief to a Soul, exposing it to Temptation. Christ commands us to make Friends, either, 1. To make God our Friend, not by meriting from him any thing by our disposal of them, but by obedience to his will in our distribution of them. 2. Or make poor Christians our Friends, so as we may have their Prayers. So that when ye fail, when you dye, when ye fail of any more comfort from them, they may receive you into everlasting Habitations. The Holy Trinity, or the blessed Angels (whose Work it is, as we shall hear) to carry Souls into *Abraham's Bosom*, may receive you into Heaven.

\*Chap. 19. 17.

10 \* He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much.

This is an usual Sentence, (our Saviour made use of many such) as to which kind of Speeches it is not necessary they should be universally true, it is sufficient if they generally be so. Besides that our Saviour plainly speaketh here according to the common opinion, and judgment of Men. Men ordinarily judge that he who is faithful in a little thing, of no high concern or moment, will be faithful in what is of an higher concern, or greater Moment, and if they have found a Person unfaithful in a small thing, they will conclude that he will be so in a greater, and not trust him; tho sometimes it falls out otherwise, that one who is faithful enough in some trifling things, prove unfaithful in a greater trust, where unfaithfulness will turn more to his profit; and on the contrary, he that is unfaithful in a little thing, may prove more faithful in a greater, but none will trust to that, and that is our Saviours design, to teach us that God will do by us, as we in the like Case do by our Servants, or Neighbours.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

This Verse now opposeth the *unrighteous Mammon* to the *true Riches*, which would strongly incline one to think, that by the *Mammon of unrighteousness* before mentioned, our Saviour meant only false, and deceitly Riches. By the *true Riches*, I cannot think, is meant the Gospel, which indeed is said to be committed to trust of the Ministers, but not of all Christians. I had rather interpret of *special spiritual Grace*, which is of all other the true Riches, and so it teacheth us this great Truth. That God is justified, in the denial of his special Grace, to those who do not make a due use of his common Gifts and Grace. And indeed here will lie Mens Damnation, because they do not make a just use of that common Grace which they have, and might make a better use of them than they do. If they would be faithful in that, God would not deny them the true Riches.

12 And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

Let it be questioned whether *ἀλλότρου* might not have been Translated *Foreign* as well as *another Mans*, for so Interpreters expound that Phrase. If you have not been faithful in things that are without you, which are little, compared with things that are within us. Yet Riches are indeed properly not ours, we are but the Stewards of them, and part of them are other Mens, and only trusted into our Hands, to dispense to them according to our Masters order. Grace is our own, especially justifying and sanctifying Grace; because it is given us of God solely for our own use and advantage. We use to say, That those who have been bad Servants, seldom prove good Masters. In the trust of our Riches, we are but Servants, God will not give out of his special saving Grace, to those that abuse the trust of his common Gifts and Grace.

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

See the Notes on *Matth. 6. 24*.

\*Mat. 23. 14.

14 And the Pharisees also \* who were covetous, heard all these things: and they derided him.

Concerning the *Pharisees* Covetousness, we have often heard before, and indeed they were so from this Principle, that none but the Rich were happy, and blessed, and that all poor People were Cursed, *John 7. 49*. in opposition to whom some think that our Saviour, *Chap. 6. 20*. Blessed the Poor. The promises relating to the old Testament, and made to the Jews, were generally of *Temporal Blessings*, tho under them *Spiritual Mercies* were also understood. As Hypocrites can never endure to have their beloved Lusts touched, and Persons that have Drank in an Error, have no patience to hear it contradicted; so the *Pharisees* had no patience to hear that Doctrine, which crossed what they had taught, and struck at their darling Lusts. They derided him. The Word used, signifyeth a deriding with the highest degree of Scorn and Contempt.

15 And he said unto them, Ye are they which justify your selves before men; but \* God knoweth your hearts: for \* that which is highly esteemed amongst men, is abomination in the sight of God.

\*Psal. 7. 9.  
\*1 Sam. 15. 7.

By justifying here is to be understood either an appearing before Men, as just, and strict observes of the Law, or 2. A predicating of themselves as just, you (saith our Saviour) make a fine shew, and great brags amongst Men: but Gods Eye goeth deeper, he knoweth the Heart; what Pride and Covetousness, and Hypocrisy lodgeth there. Men do not know your Hearts, but God knoweth them. All is not Gold by God's Touchstone, that Glisteth in Mans Eyes. Nay, many things which are highly esteemed amongst Men, as matters of great Devotion and Piety and Merit, and which they applaud others for, are in the sight of God no better than Abominations. This highly obligeth all, not to make their estimate of things from the value, and Estimate which Men put upon them: Not every thing, but many things are highly esteemed amongst Men are Abomination in the sight of God.

16 The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it.

We had the Sum of these Words, *Matth. 11, 12, 13*. See the Notes on those Verses. The Connexion of these Words in this place seems to be this. Do not think it strange, that I Preach some Doctrines to you, which seem new to you, tho indeed they are no other than was before contained in the precepts of the old Testament; For the Law of the Prophets, the preaching of them, held but till John, since whose time the Gospel hath been Preached, which gives you a clearer light into the Will of God than you had before, and it pleaseth God to give it a great acceptance in the World, tho you reject it, every one presseth, that is, many press into it, so as God will not want a People, tho you mock and deride the Gospel instead of embracing of it, as you ought to do.

17 \* And it is easier for heaven and earth to pass, than one tittle of the law to fail.

\*Psal. 102. 25.  
27.  
Isa. 40. 8.  
and 51. 6.  
Mat. 5. 18.

Neither do you scandalize me, as if I came to teach a new Doctrine, contrary to the Law, and the Prophets. I tell you the quite contrary; Heaven and Earth shall pass away, before one tittle of the Law shall pass. Your vain interpretations of the Law, shall be destroyed, or amended, but the Law of my Father shall remain as a certain rule of Life, to his People, until the World shall have an end.

18 \* Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband, committeth adultery.

\*1 Cor. 7. 10.

See the Notes on *Matth. 5. 32*. where this is expounded, as also in the Notes on *Matth. 19. 9*. *Mark. 10. 11*.

19 There was a certain rich man which was clothed in purple, and fine linnen, and fared sumptuously every day.

20 And there was a certain begger name Lazarus which was laid at his gate, full of sores,

And desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores.

22 And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: The rich man also died, and was buried.

It is a Question of no great concern for us to be resolved about, whether this be an *History*, or Narrative of matter of Fact, or a *Parable*. Those that contend on either side have probable Arguments for their Opinion, and it may be they best judge, who determine it to be neither the one, nor the other, but a profitable discourse, that hath in it something of both. Our chief concern is to consider what our Lord by it designed to instruct us in. And certainly those do not judge amiss who think, that this discourse hath a great reference to what went before, *v. 9. 10*. where our Saviour had been exhorting his hearers, to make themselves Friends of the *Mammon of Unrighteousness*, as also to the Pharisees deriding him for his Doctrine, *v. 14*. Our Lord by this discourse letting them know the danger of Covetousness, and Uncharitable-  
ness.

<sup>1</sup> Job 21. 13.

\* Isa. 8. 20.  
and 34. 16.  
Acts 15. 21.  
and 17. 11.



Men believe the propositions of his Word, and live up to the rule of Life, prescribed there, and not expect to have their curiosity satisfied, by needless and extraordinary Revelations. But is there then no need of the Gospel to bring Men to Heaven? doubtless there is, but that is included in *Moses* and the *Prophets*, who all Prophesied of Christ, tho more darkly than he is revealed in the New Testament. *Had ye believed Moses, ye would have believed me, for he wrote of me, John 5. 46 & v. 39. Search the Scriptures, for in them ye think that you have eternal Life, and they testify of me: now they at that time, had no Scriptures to search, but those of Moses and the Prophets, for the New Testament was not at that time Written.*

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

How vain is Man in his imaginations? We are prone all of us, to think after the rate, that this *Rich Man* is here brought in speaking. That altho Persons be Deaf to the sound of the Word, yet some sensible evidence of the Wrath of God, would make a change in their hearts and lives. There is no such thing. There is not possibly in all the Book of God, a Text that more speaks the desperate hardness of a Sinners heart, than this, nor a Text, which looks more dreadfully upon Persons sitting under the means of Grace, reading and hearing the Word of God, and yet find not their hearts so affected with the reading and hearing of it, as thereby to be brought to repentance, and Faith, and such Holiness of Life as it requireth. If it were possible that such Men and Women should see one come out of the bottomless Pit, tearing his hair, and wringing his hands, and gnashing his teeth, and bewailing his Misery, and begging of them to be wise by his example, telling them for what Sins he is made so miserable, and with tears and highest expressions of Passion, beseeching them that while they have time, they would leave off those courses, *acquaint themselves with God, and be at Peace, that thereby good might come unto them*, they would not yet believe nor Repent, nor would this have any further effect upon them, than a little Passion, till they could get the Din out of their Ears. For tho sensible evidence, be the highest advantage in the World to moral suasion; yet these things are under no Divine appointment to such an effect. Henceforth let us wonder no more that a Drunkard sees his Companion drop down Dead before him, yet presently cries again, *fill the Glass*, that hundred of Sinners are daily hurried down to Hell in their Wickedness, and yet their Companions take no warning. In a fight at Sea or Land hundreds drop, yet their Companions do not fly, but are held up by their Stomachs, and Passion, and their Ears are made deaf by the noise of the Drums and Trumpets. So in the World hundreds of Sinners drop down daily into the Pit, yet the rest of their Companions, tumble their Companions into their Graves, and never consider the work of the Lord, nor consider the operation of his hands, till they also like Sheep be laid in the Grave, and Death comes to feed upon them, and Hell to devour them also. This now to those that duly consider not things, and in particular do not consider this Text, seemeth strange and amazing. But it is no more to be wondered at, than that hundreds read, and and hear the Word of God, and are not by it Converted and Changed. It is not to be expected that any Providence of God, should work upon those Souls any salvick change upon whom the Word doth not work. That is the ordinance of God with which the holy Spirit joys it self, which alone can produce this change. If God works not this change, he will work it by nothing else. Tho he sometimes maketh use of such Providences towards Souls to whom he intendeth good, to make them observe, and attend to the Word better, in order to so Blessed an effect.

## CHAP. XVII.

Then said he unto the disciples, It is impossible but that offences will come: but wo unto him through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones.

See the Notes on *Matth. 18. 6, 7. Mark 9. 42.* This term *skandalon* is used in the New Testament very variously; in the general it signifies anything, which may be an occasion of mischief to another. Man consisting of *Body* and *Soul*, may by something be made to stumble and fall either with reference to the one, or to the other; thus *Levit. 19. 14. Thou shalt not put a stumbling block before the Blind.* *Heb. 10. 24. 17.* the mischief done to our Souls is by Sin, so as in the New Testament, it often signifies any action of ours, by which our Brother is made to Sin, which actions may be good and necessary, and then the scandal is taken, not given; or Wicked and Abominable, hence we call some Sins scandalous Sins, such as give offence to others, and are examples alluring them to Sin. Or thirdly, Actions which in themselves are of indifferent Nature, neither commanded nor forbidden in the Word. Our taking one part in these Actions, rather than another, may be a Scandal, that is an Offence. What our Saviour here saith, is certainly true, concerning all these kinds of Offences, considering the Complexion of the World, and the

Corruption which is in Mens hearts. It is impossible but that Offences will come. But I must confess that I incline to think, that the Offences primarily intended by our Saviour here, are those of the first sort, and that by them are meant *Persuasions of the People of God.* To the Authors of which our Saviour denounceth Woe. So that our Saviour by this, lets the World know the special protection under which he hath taken his People, so as tho he knew there would arise, those who would hurt and destroy in his holy Mountain; yet he declares, that they shall not go unpunished, but they had better dye the most certain Death imaginable, (such must be the Death of him who is thrown into the Sea, with a Millstone about his Neck) than to that degree expose himself to the Vengeance of God, a guilt of that Nature, that there is not much more hope for him to escape Gods Vengeance, than there would be of a Man escaping with his Life, whom we should see thrown into the Sea, with a Millstone appendant to him. I do very well know that it is also highly dangerous, to tempt or sollicit a Child of God to Sin, either by our Words or Actions; but I do not think it the design of our Lord in this place, so much to express that as the other.

3 Take heed to your selves: If thy brother trespass against thee, \* rebuke him; and if he repent, \* forgive him.

\* *Prov. 17. 10. James 5. 19.*

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

*Matthew* hath something of the same tendency in *ch. 18. 21.* mentioning it as an answer to a Question which *Peter* propounded to our Lord; but the circumstances of both relations are so different, that I cannot think them the same, but do believe these Words spoken at another time. This Doctrine of the forgiveness of our offending Brother, is pressed upon us in several places in the Gospel, and New Testament, and that upon the gravest Arguments imaginable, *Matth. 6. 15. & 18. 35. Mark 11. 25. Chap. 6. 37. Eph. 4. 32.* from whence we may justly conclude it a duty of very high concernment for us, both to understand, and to live in the practice of. It signifies the laying aside of all thoughts or desire of revenge in our own cause. The precept is not exclusive of our duty in seeing the Glory of God avenged upon Murderers, &c. Nor yet of our seeking a just satisfaction in a legal way, for wrongs done to us, relating to our Limbs or Estate, so far as the Person is able to do it; much less doth it require the making such a one as hath so injured us, our intimate and bosom Friend. That which it requireth is the laying aside all Malice, or desire of Revenge, upon our Neighbour in a case wherein our own Name or Honour is concerned, and is fully joyned to what went before. This Malice, or desire of Revenge, being the root of all the mischief that Men voluntarily do one to another, especially of that which they do to the innocent Servants of God.

5 And the Apostles said unto the Lord, increase our faith.

Tho we be not to seek a Connexion of all those speeches of our Lord, which are recorded by the Evangelists, they sometimes heaping together many of his golden sayings, without so much as regard to the order of time when he spake them, or their dependence each on another; yet he that wisely observes the preceding discourse for charity, will easily observe an excellent Connexion of this verse with the former. No duty required of Men and Women, more grates upon Flesh and Blood, than this of forgiving injuries, nothing that the most of People find harder to put in practice: so as indeed where there is not a root of Faith, this Fruit will not be found. It is Faith which worketh by love. Till the Soul cometh steadily and fixedly, to agree to those propositions of the Word, where this is required, as the indispensable Will of God. Nay till it comes firmly to rest upon those promises and hope for them, which are made to this duty, finally till it comes to have received Christ, and forgiveness from him, and considers it self bound to forgive, as God for Christs sake hath forgiven it, *Eph. 4. 32.* it will hardly come up to the practice of this duty. Hence it is that ungenerate Men, are usually implacable, Malicious, always studying Revenge. Nay so imperfect are the habits and workings of Faith in Believers, that they often find it very difficult to forgive. The Apostles therefore very properly, pray, *Lord increase our Faith*, after hearing this discourse; others make the Connexion thus, Lord we have now heard thee discoursing our duty as to Love, now increase our Faith, discourse to us something for the increase of that. But the former seemeth to be least strained. By the way we may observe from hence, that as the beginnings, so the increase of our Faith must be from Gods In things truly, and spiritually good, without him we can do nothing.

6 And the Lord said, If ye had faith as a grain of mustarft-seed, ye might say unto this sycamine-tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you.

*Matthew* hath in *Effect* the same *ch. 17. 20.* tho he saith you might say unto this Mountain. See the Notes there. I cannot be of their Mind who think that our Saviour in this, and the Parallel place, speaks only of a Faith that works Miraculous Operations. The object of which must be a Divine Revelation or Promise made to particular Persons, that they shall able to do

do things (By the Power of God) out of, and beyond the ordinary course of Nature. I do believe that in both Texts our Lord designs, to shew the great honour he will give to the exercise of the Grace of Faith. so as nothing which shall be for the honour of God, and the good of those that exercise it, and which God hath promised shall be too hard, or great an achievement for it; yet will it not thence follow, that if we had Faith, that is a full persuasion, that God would do such a thing by us, and a rest and confidence in God relating to it, we might remove Mountains, or cast Sycamine-trees into the Sea, for no such Faith in us now could have a Promise for the object, so as such a Persuasion would be no Faith, but a meer Presumption. But there are other things as difficult for which all believers have Promises. *Sin shall have no Dominion over you. Resist the Devil and he will flee from you, &c.* and there are duties to be performed by us, as hard in the view of our Natural Eye, as removing Mountains, amongst which this of forgiving Injuries, is not the least, especially to some Natural tempers. But (saith our Saviour) do not think it impossible to do, you have said well to me, Lord increase our Faith, for if you had Faith as a grain of Mustard-seed, either so small as a grain of Mustard-seed, (if true) or so lively and working, that had such a principle of Life in it, as a grain of Mustard-seed, you might do any duty, resist any Temptation, mortify any Corruption, and you that have a power given you, and a Promise made you for working Miracles, might say to this Sycamine-tree, be removed, &c.

7 But which of you having a servant plowing, or feeding cattel, will say unto him by and by, when he is come from the field, Go, and sit down to meat.

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that Servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

The 7, 8, 9. verses are plainly a Parable, a part of a discourse wherein our Lord, under an earthly similitude instructeth us in a spiritual Duty. This Duty is easily learned from the *E-piparabolē*, v. 10. and it lieth in two things. 1. That we ought to do all those things which our Lord hath commanded us. 2. That we, when we have done all, are to look for our reward, not of debt, but of Grace. He illustrateth this by a Similitude or Parable. He supposeth a Man to have a Servant, Plowing or feeding Cattel for him. By Servants we must understand, such Servants as they had in those Countries, who were not *day Servants*, or *Covenant Servants*, who are only obliged to work their hours, or according to their Contracts with us; but such Servants as were most usual amongst them, who were bought with their Money, or taken in War, who were wholly at their Masters Command, and all their time was their Masters, and they were obliged by their labour only to serve him; such Servants our Lord supposeth to have been abroad in the field, Plowing, or Sowing, or feeding Cattel, and at Night to be come in from their Labour. He asks them which of them would think themselves obliged presently to set them to Supper, (for Meat, Drink, and Clothes, were all such Servants wages) or would not rather set them to work again, to make ready their Masters Supper, and then to wait upon him, tying up their long Garments, which they used in those Countries to wear, promising them, that afterwards also they should Eat and Drink. And suppose they do that without Murmuring; he asketh them again, whether they would take themselves obliged to thank them, for doing the things which their Master commanded? He tells them he supposeth they would not take themselves to be under any such obligation. Now what is the meaning of all this, he tells them, v. 11. So likewise ye when you have done all those things which are commanded you say, We are unprofitable Servants, for the infinitely Glorious and Blessed God, can receive no benefit by our services, we have done that which was our Duty to do. By which we are instructed. 1. That we are wholly the Lords, all our time, strength, abilities; we are obliged to Love the Lord, with all our Heart, and Mind, and Soul, and Strength. 2. That our labour for the Lord must not cease, till the Lord ceaseth commanding; till we have done all that the Lord by his revealed Will lets us know we have to do. 3. That when we have done all, we shall have merited nothing at Gods hands. 1. Because we are Servants. 2. Because we have but done our duty. 4. That the Lord may delay our reward till we have done all that he hath commanded us. 5. That when we have it, it is not a reward of thanks, but of Grace. This Parable is excellently added to the former discourses, our Saviour, had before pressed the Doctrine of Charity, he had also shewed what must be the root of it, viz. true and lively Faith, he here sheweth us what we should propose to our selves, as our end in such acts, viz. not to merit at the hand of God, nor merely in hope to receive a reward from him, but the Glorifying of God, by a Faithful obedience to his Will, owning him as our Lord, and our selves as his Servants, without any vain Glory, or Ostentation, and in all Humility, confessing our selves Servants, unprofitable

Servants and such as have but done our Duty, no tho we had done all that he Commanded us, waiting for our reward with patience, and taking it at last as of his free Grace with thankfulness, which is indeed requisite to the true and regular performance of every good work which we do, and our Duty if the infirmity of our flesh would allow us to do all whatsoever God hath commanded us; but much more when our performances are so lame and imperfect, that the greatest part of what we do, amounteth not to the least part of what we leave undone.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up their voices, and said, Jesus Master, have mercy on us.

Christs nearest way from Galilee to Jerusalem, was through Samaria. In a certain Town ten Lepers met him, for tho the Law forbade them any other Society; yet it did not restrain them from the Society each of other, probably they were got together, that they might at once come to this great Physician. The Leprosie was a sore Disease, not so much known in our Countries. We shall observe it was the Disease which God made to come upon some Persons, to testify his displeasure for some Sin committed by them. It was threatened as the Mark of God upon Men for Sin, *Deut. 28. 27. from the scab whereof thou canst not be healed.* God sent it upon Miriam, *Num. 12. 10.* for her contempt of *Moses*. David curieth *Joabs* house with it, *2 Sam. 3. 29.* Gehazi suffereth by it, for his lying and going after *Naaman* for a bribe, *2 Kings 5. 27.* King *Uzziah* for usurping the Priests Office, *2 Kings 15. 5.* These ten Lepers cry to Christ for Mercy, Mercy with respect to their Afflictions.

14 And when he saw them, he said unto them, \* Go shew your selves unto the priests. And it \* *Levit. 13. 2.* came to pass, that as they went, they were cleansed.

It was according to the Divine Law, *Levit. 14. 2.* That the Leper in the Day of his cleansing, should be brought unto the Priest, who was to judge whether he was healed yea or no, and to offer the offering there prescribed. Christ sends him to the Priest, partly that he might observe the Law which his Father had given in the case, partly that he might have a testimony of this his Miraculous Operation. We shall observe that our Saviour cured some being at distance from them, some by the Word of his Power only, tho he were present in the same place, others by touching of them; he certainly chose thus to vary his circumstances, in actions of this Nature, to let People know that the healing virtue was inherent in him, and that the proceeding of it from him, was not tied to any ceremony used at the doing of the Work, which he used or omitted according to his pleasure.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet, giving him thanks: And he was a Samaritan.

It is most probable that this Leper first shewed himself to the Priest, according to the Commandment and the direction of our Saviour, and then returned to give our Saviour thanks. Some think that this glorifying God here mentioned, and his giving thanks to Christ, signifie the same thing, I doubt it, because nothing appeareth from this Story sufficient to convince us, that he looked upon Christ as God; nay it doth not appear that his Faith was risen so high as to believe him, the *Messiah*, the Son of *David*, they speak to him only under the notion of *Jesus*, Master, v. 13. It is plain they believed him at least to be a great Prophet, sent from God, and clothed with a Power from God. I chuse rather therefore to Interpret his falling down on his face at his Feet, as an humble posture of Reverence, which those Nations did often use to complement their Superiours by, even as a posture of Adoration, and that his glorifying God, was a praising of him as the principle efficient cause of his healing, and his giving thanks to Christ, a civil respect paid to Christ as Gods instrument in the case. The Evangelist addeth, and he was a Samaritan. Christ calls him a Stranger, v. 18. A Stranger to the Common-Wealth of *Israel*, as all the Samaritans were.

17 And Jesus answering, said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

These ten Lepers were a representation of all Mankind, not more than one of ten that receive signal Mercies, from the bountiful hand of Divine Providence, cometh to give God any suitable homage. Thus he maketh his Sun to shine, and his rain to all upon the Just, and upon the Unjust. Men howl to God upon their beds, but glorifie him not when they are raised up. But this in-corporation of our Saviour lets us know, that this their way is their folly.

19 And he \* said unto him, Arise, go thy way; thy faith hath made thee whole. \* *Mat. 9. 22.* *Mark 5. 34.* *and 10. 52.*



It is a wonderful thing to observe what small Rudiments, and Embryoes of Faith, Christ encourageth, and rewardeth. His Faith appeared to be no more, than a Persuasion that Christ did not do, what things he did of this Nature, by any *Magical Art*, (as the Pharisee blasphemed) but by the *Power of God*, and that he was a Man sent of God. This Faith Christ honoureth, commendeth, rewardeth. Faith is to be measured from the *Revolution*, which he who believeth hath, and from the *Opposition* which he encountereth, a little Faith, upon a little Light, and maintained against a great Opposition is a *great Faith*, tho little in it self, yet great with respect to the circumstances of him, or her that believeth.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

Or, outward show.

Whether the Pharisees spake this deriding him, who in his discourses had been often mentioning a Kingdom of God to come, or in simplicity of heart, for they generally expected the coming of a *Messiah*, and a secular Kingdom, which he should exercise in the Earth, particularly over the Jews, (having first destroyed the Gentiles) is very hard to determine; their mean opinion of Christ, inclineth some to think the former; their generally received opinion about the Kingdom of the *Messiah*, giveth some countenance to the latter. Our Saviour's answer fitteth them, whatsoever they intended by their question. The Kingdom of God, (saith he) cometh not with observation, The Word signifies a scrupulous and Superstitious Observation. Thus the verb from whence it cometh signifieth, Gal. 4. 10. The verb also signifies a captious Observation, Mark 3. 2. Chap. 6. 7. & 14. 1. & 20. 20. Acts 9. 24. But that sense cannot agree to the Noun used in this place, the generality of the best Interpreters agree, the sense here to be, with external Pomp and Splendour, and therefore *Bera* expounds the Noun here by a *Periphrasis*, *Itz ut observari poterit*, in such a manner, as it can be observed. As if he had said, Men have taken up a false Notion of my Kingdom, as if it were to be a secular Kingdom to be set up in the World, with a great deal of Noise and Pomp and Splendour. So as Men may observe it, and gaze upon its coming. But that which I call my Kingdom is not of this Nature. Our Lord expounded it in the next verse. The Kingdom of God is within you, it is of a spiritual Nature, not obvious to humane senses, but exercised over the hearts of my People, whether our Saviour speaketh this in reply to the Pharisees, or (as some think) beginning a discourse with his Disciples, which he further pursueth I cannot determine.

21 Neither shall they say, Lo here, or Lo there: for behold the kingdom of God is within you.

Or, amongst you.

The latter Words of this verse seem fairly to admit of a double Interpretation, as you here may signify the Disciples of Christ, who had received Christ as their Lord, over whom he exercised a spiritual Dominion, and Jurisdiction, or as it may respect the whole Jewish Nation, amongst whom the Kingdom of God was now exercised, by the Preaching of the Gospel, and the Power of Christ, put forth in the casting out Devils, and other Miraculous Operations. I incline to the latter, as differing from those that think these Words were spoken with a peculiar respect to the Disciples, I rather think them a reply to the Pharisees, as corrective of their false Notion, and apprehension of the *Messiah*, as if he were yet to come, and to set up a temporal principality, for it is said, v. 22. And he said unto the Disciples, as if he did but then specially apply his discourse to them *ev nuin* thus signifieth, Chap. 7. 16. John 1. 14. you (saith our Saviour) are much mistaken, as to the Nature of my Kingdom, and indeed of the Kingdom of the *Messiah*, in the expectation of which you live. It is not a Kingdom of the same Nature with the Kingdoms of the World, it cometh not with Pomp and Splendour for Men and Women to observe; they shall not say, Lo here he cometh, or Lo there he goeth, the Kingdom of God is now in the midst among you, tho you observe it not.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

Our Lord spendeth his further discourse in this Chapter, in a forewarning of his Disciples of those great troubles, which should follow his departure from them. At present the Bridegroom was with them, and they could not Mourn, for many years after that he was departed from them, the days of the Son of Man continued, that is, Gospel days, times wherein the Gospel of Christ was freely Preached to them. But (saith he) make use of that time, for it will not hold long, there will come a time when you shall desire to see one of the days of the Son of Man, and shall not see them. These evil days began, when false Christs and false Prophets rose up, which was most eminently a little before the Destruction of Jerusalem, which happened about forty years after, every Factious Person that had Reputation enough to make himself the head, and leader of a Faction, taking his advantage of the common error of the Jews, that a *Messiah*, a Christ was to come, who should exercise a temporal Kingdom over the Jews, would pretend to be, and give out he was the *Messiah*, to draw a Faction after him. This is that which our Saviour saith in the next Words:

23 And they shall say to you, See here, or See there: go not after them, nor follow them.

24 For as the lightening that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

See the Notes on Matth. 24. 23, 27. You will (saith our Saviour) have a great many false Christs, and false Prophets arise, and foolish credulous People will be deceived by them, and come and tell you, Lo yonder is the *Messiah*, or Lo he is in another place, but believe them not. So it is in Mark 13. 21. follow them not, saith Luke. The Son of Man shall have his Day, a Day when he will come in a Glorious manner to Judge the Quick, and the Dead; but it will come upon the World like *Lightning*, that suddenly shineth from one part of Heaven to another, so as no Man can foretell it, or observe the Motion of it. Some do think that by the Day of the Son of Man, here was meant the spreading of his Gospel, but certainly, it is a strained sense, nor was the spreading of that a thing so sudden, but more gradually, and observably accomplished.

25 But first\* must he suffer many things, and be rejected of this generation. \* Mark 8. 31. and 9. 31. and 10. 33.

Before my Kingdom shall appear in that Glory, I must suffer many things, and be rejected of this Generation; you must be seduced to think that I am going to put on a Crown as a secular Prince to deliver you from your Enemies. Alas; I am going to a Cross: I shall have a day, but this is mine *Enemies Day*, and the Power of Darkness both with reference to me and you. Look for nothing in, or from this generation but to see me mocked, scourged, spit upon, buffeted, hanged upon a Cross, rejected, by Men, these will be the issues of Divine Providence, as to this Generation; look for better things hereafter, but look for no better, from, or in this Generation.

26 \* And as it was in the days of Noe, so shall it be also in the days of the Son of man. \* Gen. 7.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all.

28 \* Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. \* Gen. 19.

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

See the Notes on Matth. 24. 37, 38. Our blessed Lord in these Verses doth both declare the surprisal of the Jews, with that Judgment which was coming upon them, and of the world, with his coming in the Day of Judgment (of which the Destruction of Jerusalem was a Type) and also forewarneth them to take heed, that they might not be surprized; he tells them, that in the Days of the Son of Man. (So that he speaketh of more than one Day) the Day of his Power in the Destruction of the Jews, and in the Day of Judgment, the Antitype to the former, it shall be as in the Days of Noe, and of Lot. In the Days of those Men, neither the Men of the old World, nor the Men of Sodom would hearken either to Noah or Lot, who were Preachers of Righteousness to them, and gave them Examples of Sober, and Holy Lives, but gave up themselves to Luxury, and lived in a careless regard of any thing God was doing, until the very Day, that Noah went into the Ark, with his Family, and the Flood destroyed all the rest, and till the Day that Lot went out of Sodom, and Fire and Brimstone came down and destroyed all those who were left in Sodom. So it would be before the Final ruin of the World. Till the very Days came, and Men felt it, the Generality of Men would not believe it, nor make any preparation for it. But in our Lords propounding these two great Examples to them he also lets them know their Duty and Wisdom, viz. to Watch, and be upon their Guard, with Lot to get ready to go out of Sodom, with Noah to prepare an Ark upon this Admonition which he gave them. There are no such Signs of approaching ruin to Persons or Nations, as Security, and the abounding of Sin and Wickedness; notwithstanding the warnings which God giveth them by his Messengers.

31 In that day, he which shall be upon the housetop, and his stuff in his house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

These Words seem to relate singly to the Destruction of Jerusalem. We had the same, Matth. 24. 17, 18. See the Notes there. They only signify the certain Ruin and Destruction of the place, and are our Saviours Counsel to his Disciples, not to linger, or promise themselves any longer security there, notwithstanding what any false Christs, or false Prophets should plainly tell them, but to make as much hast away out of it, as they possibly could.

32 Remember Lots wife.

We

We have the Story, Gen. 12. 25. *She looked back from behind him, and she became a Pillar of Salt.* Lot and his Family leaving *Sodom*, either looked back, as not believing what the Angel had said, or as moved with the miserable condition of the place, or as loth to leave her Estate, and Goods: however in disobedience to the command of God, v. 17. *Escape for thy Life, look not back, neither stay thou in all the plain, escape to the Mountain, lest thou be consumed.* God turneth her into a Pillar of Salt. It is a dreadful caution, against unbelief, disobedience, worldly mindedness, Contempt of Gods threatnings, and keeping a love for the forbidden Society of lewd and wicked Persons.

33 Whosoever shall seek to save his life, shall lose it, and whosoever shall lose his life, shall preserve it.

That is, whosoever in disobedience to my command shall use Aristo preserve his Life, shall lose it, and whosoever at my command shall be ready to lose it, shall preserve it, or if he loseth his Breath, he shall preserve his Soul. See the Notes on Matth. 10. 39. & 16. 25. Mark 8. 35.

\*1 Thess. 4. 17. 34. \* I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 || Two men shall be in the field; the one shall be taken, and the other left.

See the Notes on Matth. 24. 40, 41. These Verses seem to respect the Day of Judgment, and that dreadful Separation which shall be in that Day betwixt the *Sheep* and the *Goats*. It is true also of *Christs Day* in the Preaching of the Gospel, but that seemeth not to be the Sense of this Text. They can hardly be applied to the Destruction of *Jerusalem*; it was so universal as hardly any were there left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wherefoever the body is, thither will the eagles be gathered together.

Concerning the Sense of this *Proverbial* Expression, and the various application of it by Interpreters. See the Notes on Matth. 24. 28. In our Evangelist (where it is *οὐρα* not *αἰῶνα* (as in *Matthew*) the Word there properly signifying a dead Body, the Word here a living Body) it seems to be applied to *Christs* glorious coming to Judgment: Where I shall be, who am to be the Judge both of the Quick and the Dead; thither shall all the World be gathered before me, but my Saints especially, who have *Eagles Eyes*, Senses exercised to discern betwixt Good and Evil, to discern me as their *Redeemer*, and the true *Messiah*, according to that, *Psal. 50. 5, 6. Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice. And the Heavens shall declare his Righteousness: for God is Judge himself.*

CHAP. XVIII.

1 AND he spake a parable unto them, to this end, \* that men ought always to pray, and not to faint.

\* Chap. 21. 35. Rom. 12. 12. 1 Thess. 5. 17. This Duty of *Praying always*, is inculcated to us several times, in the Epistles, as may appear from those Texts quoted in the Margin, which we must not interpret, as an Obligation upon us, to be always upon our Knees praying: for thus, our Obedience to it would be inconsistent with our Obedience to other Precepts of God relating both to Religious Duties, and Civil Actions; neither was *Christ* himself always praying; but it either lets us know, that there is no time in which we may not pray, as we may pray in all places, every where lifting up pure Hands without doubting (as the Apostle saith) so we must pray at any time. Or, secondly, it is as much as to say frequently, and ordinarily, as *Solomon's* Servants are said by the *Queen of Sheba*, to stand always, that is, ordinarily, and frequently before him, 1 Kings 10. 8. and the Jews are said always to have resisted the Spirit of God, Acts 7. 51. That is, very often, for they did it not in every individual Act of their Lives, or else in every part of time: Knitting the Morning and Evening (the general parts of our time) together by prayer. Thus the Morning and Evening Sacrifice, is called the continual Burnt Offering, Exod. 29. 42. Nehem. 10. 33. \* Or as it is in *Ephesians* 6. 18. *ἵνα ὡς αἰὶν λέγετε: In every Season, when ever the Providence of God offers us a fair Season and opportunity for Prayer. Or Mentally praying always, intermixing good and Pious ejaculations, with our most earthly, and Sublunary occasions; or having our Hearts at all times ready, for Prayer, having the Fire always on the Altar (as was required under the Old Law) tho' the Sacrifice be not always offering. And not fainting, which is the same with that, Eph. 6. 18. Watching thereunto with all perseverance, and Col. 4. 2. continue in Prayer, watching thereunto. Not fainting either by reason of Gods delay, to give us the things we ask of him; or through laziness, and remission of our Duty, before our Life doth determine. This is now what our Saviour designeth to teach us in this Parable, which followeth.*

2 Saying, There was  $\dagger$  in a city a judge,

which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And \* shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? \* Rev. 6. 10.

8 I tell you, that he will avenge them speedily, Nevertheless, when the Son of man cometh, shall he find faith on the earth.

We have here the Parable, and the interpretation thereof, both v. 1. in the *Proparable*, or the Words immediately going before it, and also in an *Epiparable*, or some Words following it, which sufficiently explain our Saviour's Scope and Intention in it, viz. To assure his People, that tho' the Lord shew a great deal of patience towards Wicked Men, who are the Enemies of his People, and doth not presently answer their cries for a deliverance of them out of their Hand; yet if they go on crying to him he will most certainly at length deliver them. To this purpose he tells them a matter of Fact, which either had happened, or might happen in the World. There was in a City a Judge, which feared not God, &c. v. 3, 4, 5. from hence he concludeth, arguing a *minore ad majus*, from the lesser to the greater, and indeed there is an *Emphasis* in every part of the comparison. 1. This was an unjust Judge, God is a Righteous Judge. He did this for a Stranger, Gods People are his own Elect. Then he assureth them, That God would avenge them speedily. We may from this Discourse of our Saviour observe several things. 1. That all the wrongs and injuries, which the People of God suffer in this Life, should make them fervent and frequent in Prayer to God for redressing them. 2. That notwithstanding their Prayers, God may bear with their Enemies long, for so much time as they shall think it a long time. 3. If Gods People do not faint, but continue Night, and Day crying to him, God will hear them, and avenge them of their Adversaries. The Power that importunity hath upon Sinful Men, may confirm us in this thing, and ought to engage us to pray without Ceasing and Fainting. Nevertheless when the Son of Man cometh, shall he find Faith on the Earth? When *Christ* shall come to Judgment, he will find very few whose Hearts have not fainted; there will be Multitudes who are fallen away, through the Power that Temptations have upon the frailty of humane Nature: by Faith here seems to be understood the true and proper effects of Faith, growing out of it as the Fruit out of the Root. This Premonition of our Saviour also served for an excellent caution to his Disciples, that they would watch, and take care that they might be none of that part of the Stars of Heaven, which by the Dragons Tail should be cast down to the Earth.

9 And he spake this parable unto certain which trusted in themselves || that they were righteous, and despised others.

By the Term *certain* or *some*, he unquestionably understandeth the Pharisees and their Disciples, who (as we have all along in the History of the Gospel observed) were a Generation of Men, who were eminently guilty both of a Boasting of themselves, and a scorning and despising all others.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publicane.

Who these Pharisees, and who the Publicanes, where we have had frequent occasions before to tell. The Temple stood upon an Hill; therefore they are said to Ascend, or go up. They had in the Temple set Hours for Prayer, as may be learned from, Acts 3. 1. At which some of all sorts went up to pay that homage unto God. Our Saviour mentioneth but two, having in it no further design than by this Parable to inform his Disciples, how much more acceptable to God, the Prayers of broken humble contrite Hearts are, though the Persons possessed of them be such as have been, or at least have been reputed, great Sinners, than the Prayers of those who are Hypocrites, and proud, and come unto God pleading their own Righteousness, in order to the obtaining of his Favour.

11 The Pharisee stood and prayed thus with himself, \* God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publicane. \* Isa. 1. 15. and 58. 2. Rev. 3. 17.

From hence we may observe, that *Thanksgiving* is a part of Prayer. It is said he Prayed, yet we read not of any one Petition he put up. His standing while he prayed is not to be faulted, (that was an usual posture used by Persons praying) unless the Pharisee made choice of it for Ostentation, that he might be the better taken notice of: Which was too much in their fault, Mat. 6. 5. whether the Term *stands* *enjoyed* with himself, in this place, signifies

\* This thirty first verse is not in most of the Greek Copies.

|| Or, as being righteous.

\* Or, in a certain City.



signifyeth that he only prayed in his Heart, or with a voice that could not be heard, or only that he prayed by himself, I doubt, for tho' our Saviour, who knew Mens thoughts, could easily repeat his Prayer, supposing it only mental, or at least with a Voice not audible; yet this seemeth not to suit the Humour of a Pharisee, whose whole design was to be taken notice of, seen and heard by others, he saith, *God I thank thee, that I am not as other Men, Extortioners, Adulterers, &c.* But was this blame worthy? may we not bless God for his restraining Grace, not suffering us to run into the same Excesses of Riot with other Men? Doubtless it is both lawful, and our Duty, provided, 1. That we speak truth when we say it. 2. That we do not come to plead this as our Righteousness before God: But this Pharisee, 1. Speaks this in the Pride of his Heart, in the justification of himself. 2. In the Scorn, and Contempt of his Neighbour. 3. Tho' he were guilty of as great Sins as these, tho' of another kind. In the meantime we observe, That he did not attribute this Negative goodness, of which he had boasted, or that positive Goodness, which he will tell us on by and by, to the Power of his own Will. He gives thanks to God for them.

12 I fast twice in the week, I give tithes of all that I possess.

Twice in the Sabbath, saith the Greek, but that is ordinary to denominate the Days of the Week, from the Sabbath, the meaning is, Twice betwixt Sabbath and Sabbath. Those learned in the Jewish Rabbins tell us that the Jews were wont to fast twice in a Week, that is, the Pharisees and Devouter sort of them once on the Second: Another time on the fifth Day (which are those Days which we call Monday and Thursday.) From whence some tell us that Wednesday and Friday, come to be with us Fasting Days or Fifth-days. The Christians in former times, thinking it beneath them, to be less in these Exercises, than the Jews, would have also two Fasting-days each Week, and those not the same with the Jews; that they might not be thought to Judaize. If that Custom had any true Antiquity, I doubt not, but they fasted after another rate, than Papists or others now do, who pretend a Religion to those Days. But neither was the Pharisees Practice, nor the Practice of Christians in this thing to be much admired or applauded. For Fasting was always used in Extraordinary Cases, and the bringing extraordinary Duties into ordinary practice, usually ends in a meer Formality. It is a good Rule; Neither to make ordinary Duties extraordinary, or rare. Nor yet extraordinary Duties ordinary; the doing of the first ordinarily issueth in the loss of them, and quite leaving them off; the latter, in a former lifeless performance of them. I give Tithes of all I possess. The Emphasis lyeth in the Word All. Others paid Tithes of Apples, and some Fruits of the Earth (of which alone Tithes was due) but the Pharisees would pay Tithes of those things, as to which it was generally held, that the Law did not strictly require them, such as Forbs, Eggs, Milk, Cheese. Our Saviour bare them this Testimony, that they paid Tithes of Mints, Anis, and Cummin. Mat. 23. 23. Rue, and all manner of Herbs. Luke 11. 42. This Pharisee boasteth of his Exactness in two things; neither of which were required particularly by the Law of God. Nor did he amiss in them, if he had not omitted the weightier things of the Law, as our Saviour chargeth them to have done in both the Texts before-mentioned. but how came these things to make him a Plea for his justification before God? will he plead his Righteousness, because he did things which God did not command him, whiles in the mean time, he omitted those things which God had commanded? Or, what did these things signify, if they were not done out of a Root of Love? The Law is, thou shalt love the Lord thy God with all thy Heart, and how could they be performed out of Love, when Love was one of the things which our Saviour chargeth them to have omitted? Of the same nature, are other Works, such as building of Churches, and Hospitals, and Alms-houses; the Fruit is good, if the Root be good. But if they be done out of Ostentation, or opinion of meriting at Gods Hands, Mens Money (notwithstanding these things) will perish with them, for Heaven is not to be purchased by our Money.

13 And the publicane standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Those who fancy the Publicane stood afar off from the Pharisee, because the Pharisees would suffer none but those of their Sect, at least none that were under such a Notoriety of disrepute, as the Publicans generally were, to come near them: suppose him to have been a Jew (which is not impossible) if he were a Gentile, he must stand so far off as the Court of the Gentiles, was from the Court of Israel. This Publican's Humility in his Address to God, is described by his Posture, he looks upon the Earth, as one that thought himself not worthy to look toward Heaven. 2. By his Action, He smote upon his Breast, as one full of Sorrow, and Trouble. 3. By the matter and form of his Prayer, he confesseth himself a Sinner. He flyeth unto the free Grace of God. Here's not a Word of Boasting, that he was not such, or such, nor yet that he did thus, or thus. He confesseth himself a Sinner, a Miserable Sinner, and fleeth to the free Grace of God, thereby instructing us how to make our Applications to God, disclaiming any Goodness or Righteousness in our

selves, and fleeing to the alone Merits of Christ, and the free Grace of God in, and through him.

14 I tell you, This man went down to his house justified rather than the other: \* for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted. \* Job. 22. 29.

Justified, *ἰεξιμένος*, We Translate rather than the other, not that the other was at all justified by God, the other was justified by himself only, and those of his party. The Publicane was justified by God. It followeth, For every one that exalteth himself shall be abased, &c. It is another of our Saviours Sentences often made use of by him, Mat. 23. 12. and in this Gospel, Chap. 14. 11. It is applied to the ordinary practice of Men, but here to God in the ways of his Providence, he resisteth the Proud, and gives Grace to the Humble. The Blessed Virgin magnifieth God on this account, Chap. 1. 51, 52.

15 And they brought unto him also Infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. \* 1 Cor. 14. 20.

17 \* Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. \* 1 Pet. 2. 2.  
\* Mark 10. 15.

See the Notes on Mat. 19. 13. Mark 10. 13. where we before met with this piece of History.

18 And a certain ruler asked him, saying, good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good save one, that is God.

20 Thou knowest the commandments, \* do not commit adultery, do not kill, do not steal, do not bear false witness, Honour thy Father and thy Mother. \* Exod. 20. 12, 15.  
\* Rom. 13. 9.  
\* Eph. 6. 2.  
\* Col. 3. 20.

21 And he said, All these have I kept from my youth up.

22. Now when Jesus heard these things, he said unto him, yet lackest thou one thing, \* Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. \* Mat. 6. 19.  
\* 20. 21.  
\* 1 Tim. 6. 19.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, \* how hardly shall they that have riches enter into the kingdom of God? \* Prov. 11. 13.

25 For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, \* the things which are impossible with men, are possible with God. \* Jer. 32. 17.

We have met with this Story at large, Mat. 19. 16. And with (if not the same) very like to it, Mark 10. 17, 18. See the Notes on both those places. The History is of great use to us. 1. To know how far a Man may go, that yet is a great way short of a truly good, and Spiritual State. He may know that nothing in this Life will make him perfectly happy. He may desire Eternal Life, and Salvation. He may go a great way in keeping the Commandments of God, as to the letter of them. He may come to the Ministers of the Gospel to be further instructed. But herein he will fail, He will not come to Christ, that he may have Life, but fancy he should do something Meritorious of it; he doth not aright understand the Law, and that there is no going to Heaven that way, but by the perfect observation of it, and therefore fancies himself in a much better Estate than he is. 2. It instructeth us in this, That there is no coming to Heaven by Works, but by a full and perfect obedience to the whole revealed Will of God. 3. That every Hypocrite hath some Lust or other, in which he cannot deny himself. This Rulers Lust was his immoderate love of the World, and the things thereof. 4. That it is a mighty difficult thing for any Persons, but especially such as have great possessions on Earth, to get to Heaven. 5. As difficult and almost impossible as it may appear to Men, yet nothing is impossible with God. He can change the Heart of the Rich, and incline it to himself, as well as the Heart of the Poor. The Rich Man hath more impediments; but be Men Rich or Poor, without the powerful influence of God upon the Heart, without his free Grace no Soul will be saved.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents,

or

or brethren. or wife, or children, for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

See the Notes upon *Matth.* 19. 27, 28, 29, 30. and on *Mark* 10. 28, 29. The difficulty is only to reconcile, v. 30. to Gods Providence. For the Eternal Life promised in the World to come, that is *Matter* of Faith, and not so much as seemingly contradicted by any Providence of God. But how many lose much for Christ, that in this Life do not receive Manifold more, or an Hundred-fold? *An.* It is true if we understood it *in specie*. But the promise is not so to be interpreted. It is enough, if they do receive much more in *value*, in value upon a true and just estimation. And this every Sufferer for Christ hath either; 1. In a Joy, and Peace, and assurance of Gods love, which is a thousand times more. 2. Or at least in a contentment of *Mind*, with that State into which the Providence of God bringeth them; this also is much more, as any will judge it a happier State never to Thirst, than to have much Drink to satisfy the Appetite.

31 \* Then he took unto him the twelve, and said unto them, Behold we go up to Jerusalem, and all things\* that are written by the prophets concerning the Son of man shall be accomplished.

32 \* For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on;

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

We shall afterward in the History of our Saviours passion, see all these things exactly fulfilled, and our Lord here assureth his Disciples, that it was but in accomplishment of all that was prophesied concerning the *Messiah*; nor was it any more than he had told them, *Ch.* 9. 22. and again v. 44. *Matth.* 20. 17. *Mark* 10. 32, 33. yet it is said, *That they understood none of these things.* The Words were easie enough to be understood, but they could not Reconcile them, to the notion of the *Messiah*, which they had drank in, they could not conceive how the *Messiah*, that should redeem *Israel* should dye, or be thus barbarously used, by those whom he came to Redeem, or Save. We have great need to consider well what Notions we entertain concerning the things of God. All this Blindness, and unbelief of the Disciples, was bottomed in the false Notion of the *Messiah*, which they had taken up. However our Saviour thought fit to inculcate them, to prepare them against the offence they might take at them, when the Providence of God brought them forth, it is good for us to hear, tho it be only for the time to come.

35 \* And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging.

This blind Man was *Bartimaeus*, the Son of *Timaeus*, as *Mark* tells us, *Mark* 10. 46. *Matthew* mentions two, the other two *Evangelists* but one, as being more famous, either upon his own, or his Fathers account.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him. And when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight:

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: And all the people when they saw it, gave praise unto God.

See the Notes on *Matth.* 20. 29, 30. and on *Mark* 10. 46. where this whole History is more fully opened. It is here again very remarkable, how much Christ attributeth to Faith, v. 42. *Thy Faith hath saved thee*, which can be no otherwise understood, than of Faith, as the condition that was required in the Person to be healed, for it is most certain, that Christ by his Divine Power, was the Efficient cause of this Blind Mans healing, but he exerted this Divine Power, upon that exercise of Faith which he discerned in the Blind Man, whose Faith seemeth to be a degree higher than that of the *Lepers*, *Ch.* 17. 12. who said no

more *Jesus, Master.* Jesus, thou Son of David was much more than this. It speaks the blind Mans persuasion, that Christ was the *Messiah*, for it was an incontrollable Tradition amongst the Jews, that the *Messiah* was to be the Son of David. Christ rewards the least Exercises of true Faith, but much more the higher Exercises of it. It doth not appear this Blind Man was fully informed, who the *Messiah* should be, viz. God-man, but so far as he knew he professeth, he calleth Jesus, The Son of David.

CHAP. XIX.

1 AND Jesus entred, and passed through Jericho.

*Jericho* was a very rich City, in the Tribe of Benjamin, less than twenty Miles distance from *Jerusalem*, (whither our Saviour was going) and less than eight Miles distance from *Jordan*. See *Numb.* 22. 1. It was the first place which *Joshua* sent Persons to spy out, before he had conducted the *Israelites* over *Jordan*. *Jos.* 2. 2. he took it, *Ch.* 6. and Cursed the Man that should rebuild it, (for he Burned it) v. 24. He Prophesied, that he who should go about to rebuild it, should lay the Foundation of it in his First-born; and set up the Gates thereof in his Younger Son, which accordingly fell out in *Ahabs* time, to one *Hiel* a *Bethelite*, 1 *Kings* 16. 34. Through this Town or City, which now had been rebuilt many years, our Saviour passeth in his way to *Jerusalem*.

2 And behold, there was a man named Zaccheus, which was the chief among the publicanes, and he was rich.

We have had frequent occasions to hint, that the *Publicans* were the gatherers of the *Publick Revenue* from the *Romans*. Amongst them there was an order of Superior and Inferiour Officers: *Zaccheus* was the chief of them that were in that Commission. And he was Rich, which is not to be wondered at, considering his employment, and is particularly mentioned doubtless to Magnify the Grace of God towards him, (of which we shall by and by hear more.) As well to let us know, that tho it be an hard thing for a Rich Man to be saved, yet with God it is possible, as we heard before: as that tho *Publicans* were most of them Rapacious and exceedingly given to Extortion; and the love of Money commonly increaseth, with the encrease of Mens Estate, yet Christ can change the Heart of such a Man, and work it into a Contempt of *Riches*, and into a freedom to part with them at the Command of Christ, or where they hinder the Embraces of him.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.

All this was but Curiosity, he saw a great Croud passing by, and asks what was the matter. The People tell him; That it was *Jesus of Nazareth*, that famous Prophet, whose Fame had filled *Judea* as well as *Galilee*; he hath a great Curiosity to see him, and runs before to find out a convenient Station, but perceiving the Croud was great, and knowing that he was too low of Stature to look over all their Heads so well, as to satisfy himself, he Climbeth up upon a *Sycamore-tree*, by the way-side, in which he knew that he must pass.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make hast, and come down; for to day I must abide at thy house.

I see no ground for their Opinion who think that before this time *Zaccheus* his heart was touched with any love, or affection to Christ. The Evangelist seemeth to represent *Zaccheus* before this, as a meer stranger to Christ, he sought to see who he was. But Christ's looks are healing looks, there went virtue along with them to convert *Zaccheus* tho a *Publican*, and to recover *Peter* who had denied his Master, but they must be such looks, as carried with them a design to do good to Souls. Christ looked upon thousands to whom his looks conveyed no spiritual saving Grace. He that could heal by the hemm of his Garment touched, could change an heart by his look. How good a thing is it to be near the place where Christ is, whatever principle brings Men thither? provided Men come not as the Pharisees used to come, to execute their Malice. *Zaccheus* was brought to the bodily view of Christ out of meer curiosity, but being there he receiveth a saving look from him, how many have had their hearts changed by Gospel Sermons, who never went to hear the Preachers with any such desire or design? Christ's design may be executed in the Conversion of Sinners, tho not ours. He is found of them that seek him not, and of those that enquire not after him. Preparatory dispositions in us are not necessary to the first Grace. God can at the same time Prepare, and change the heart. *Zaccheus* is the first Man we read of, (to whose house Christ not asked) invited himself, and in it did more for *Zaccheus* than he expected. O the freeness, and riches of Divine Grace! which seeketh not a worthy object, but makes the object worthy, and therefore loveth it. What a Word was this. Come down, for I must this Day abide at thine house?



6 And he made halt, and came down, and received him joyfully.

Curiosity carried *Zaccheus* up, but *Love to Christ* bringeth him down, he therefore makes halt to come down, and he receiveth Christ joyfully, glad to entertain such a Guest. When Christ cometh to any Soul he never brings any sorrow to it, nor any thing but glad tidings.

7 And when they saw it, they all murmured, saying, That he was gone to be a guest with a man that is a sinner.

All here must not be taken for every individual Person, that is not to be presumed either of all the Inhabitants of *Jericho*, or much less of all that were in Christ's Company, amongst others *Mary Magdalene* was at this time in his Company, who had no reason to Murmur at that. But of what sort of People were these Murmurers? The voice is the voice of *Pharisees*, who had often quarrelled at Christ for this, and of their Disciples, for there were multitudes of the Jews that had Drunk in the Superstitions of that Faction, and were more afraid of keeping Company with Sinners, than themselves being so. Of having fellowship with their excommunicates in their houses, then of having fellowship with their greater works of darkness. Our Saviour had before answered this Cavil, he will now come to shew them they were mistaken in the Man. That he whom they counted a Sinner, was a better Man, than themselves generally were.

8 And *Zaccheus* stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by \* false accusation, I restore him four-fold.

\* Chap. 3. 14.

See here the first Effects of Christ's saving looks upon any Soul. The Soul presently begins to cry out with the Prophet *Isaiah* 6. 5. *Who is me for I am undone, because I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lives, for mine Eyes have seen the King, the Lord of Hosts.* *Zaccheus* is now made sensible of his Covetousness, and hardness of heart towards the Poor, of his Extortion, and Oppression, and resolves upon an effectual Reformation. Christ never looks any Soul in the face, but he looks his scandalous Sinning out of countenance. Acts of Charity and Justice are the first Fruits of true Repentance. The World and the love of it, goeth out of the heart, as soon as ever the true love of Christ comes into it; the Soul knows that it cannot serve God, and Mammon. In case of wrong done to others, there can be no Repentance, nor (consequently) any Remission, without Restitution and Satisfaction so far as we know it, and are able. *Restore*, (saith *Zaccheus*.) True Love to Christ never giveth him bare measure. God had nowhere required the giving of half a Mans goods to the Poor, nor the restoring of four-fold, except in case of theft, of which Men were judicially convicted; in case of voluntary Confession, the Law was but for a fifth part over and above the principal to which a Person was wronged: *Num.* 5. 7. In case an Ox were stolen, the thief was to restore five-fold, and in case of a sheep stolen four were to be restored, if the Person had alienated it; if it were found alive in his hand, he was to restore double, *Exod.* 22. 1, 4. In other cases he was to restore but double, if it came to the Sentence of the Judge, *v.* 9. But in case of a voluntary Confession, he was only tied to a fifth part above the principal, *Levit.* 6. 1, 2, 3, 4, 5, 6. and to bring a *Trespass-Offering* to the Lord. This was the case of *Zaccheus*, being touched with the sense of his Sin, he voluntarily confesseth, and promiseth the highest degree of Restitution. But a true Love in the Soul to Christ, thinks nothing too much to do in the Detestation of Sin, or demonstration of it self in Works which may be acceptable in the sight of God.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is \* the son of Abraham.

\* Chap. 13. 16.

\* See Mat. 10. 6. and 15. 24.

10 \* For the Son of man is come to seek and to save that which was lost.

It is the opinion of some, that by *house*, is here to be understood *Zaccheus*, and his whole Family. Nor can it be denied, but that God when he poureth out the Oil of Grace upon the head of a Family, maketh some of it to run down to the skirts of his Garments. Gods Covenant was with *Abraham* and his seed. There is a Blessing upon whole Nations, and whole Families, where the heads of them receive the Gospel; but this is not to be extended beyond some Gospel privileges, and the liberty of the means of Grace. *Salvatio est in eis* (which we translate *Salvation is come*) seemeth to signifie much more than this. I had rather therefore Interpret this *house*, the head of this house. For as much as he also is the Son of Abraham. Here again a question ariseth, in what sense these Words are to be understood, whether that he were the Son of Abraham, as *Abraham* was the father of the Jewish Nation, or as he was the Father of the Faithful, viz. of all those who believed, or should believe in Christ. Those who think he was a Jew, suppose, that the Romans did employ some Jews in their service, to gather the publick Revenue, (which is not improbable, being no more than is done by all Conquerors) they have also to countenance them. 1. That *Zaccheus* is a name of Hebrew extraction. 2. That his mention of a four-fold Restitution, seemeth to have reference to the Law of four-fold Restitution, *Exod.* 22. 1. in case of Sheep stolen and alienated. 3. That the Jews did not charge our Saviour for eating with a Person Uncircum-

cised, but a Person that was a scandalous Sinner. These make these Words to be a reason given by our Saviour, why he was so kind to *Zaccheus*, because he also was a Son of Abraham, one of the lost sheep of the house of Israel. If I could Interpret *Salvatio* The means of Salvation, I should incline to this sense also; but taking it to signifie saving Grace, which bring men to a certainty of Salvation, Remission of Sins, and the justification of the Soul of this Publican, I cannot but think that by a Son of Abraham in this Text is meant a true believer; which he might be, and yet be a Native Jew also. Tho all Israel did not obtain, yet the Election amongst them did obtain, *Rom.* 11. 7. All were not Israel who were of Israel. Neither (saith the Apostle *Rom.* 9. v. 7.) because they are the seed of Abraham are they all Children. Nor were they others than Jews to whom Christ said, *John* 8. 39. If ye were Abraham's Children ye would do the works of Abraham, and *v.* 44. you are of your Father the Devil, and the Lusts of your Father ye will do. Our Saviour therefore in saying, For so much as he also is the Son of Abraham, intendeth much more, than that he was a Native Jew, (if indeed he were so, for that is not certain) viz. that he was a believer, a Son of Abraham, considered as the Father of the Faithful, a genuine Son of Abraham, rejoicing with him at the sight of his Day, and believing with him, so as it was imputed to him for Righteousness, and Salvation is already come in a sure Title, tho not in actual possession, to every Soul that is such a one. For the Son of Man (saith he) is come to seek and to save that which is lost. We had the same *Matth.* 18. 11. See the Notes in that place.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

We noted before, that *Jericho* was but 150 furlongs from Jerusalem, (which were not twenty Miles) and probably this discourse was upon the way when he was come nearer to it. But the principal occasion of the following Parable was, his discerning of the Opinion which possessed some of the company which went along with him, that the time was now at hand when the Kingdom of God should appear. When Christ would put forth some eminent act of his Power, in delivering them from the servitude they were in, to the Romans, or in destroying the unbelieving Jews and Pharisees. Or when his Gospel should take a further place, and prevail in the World beyond what it yet had done. He therefore putteth forth a Parable to them, wherein by a familiar similitude, he lets them understand, that he was going away from them, but would come again, and then receive the Kingdom. That in the meantime he would employ them as his Servants, with his goods, and when he came would take an account what use, and improvement they had made of them, and then he would both reward his Friends, and be revenged on his Enemies. The Parable followeth.

12 He said therefore, A certain noble man went into a far country, to receive for himself a kingdom and to return.

13 And he called his ten servants, and delivered them \* ten pounds, and said unto them, Occupy till I come.

\* Mina is two ounces and an half, which at five shillings the ounce is three pounds, two shillings and six pence.

14 But his Citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the † money, that he might know how much every man had gained by trading.

† Gr. Silver and so *v.* 25.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been \* faithful in a very little, have thou authority over ten cities.

\* Chap. 16. 10.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound which I have kept laid up in a napkin.

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, \* Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

\* 2 Sam. 1. 15. Mat. 12. 37.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And

24. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds)

\* Mat. 13:12

26 For I say unto you, \* That unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

The Parable of the Talents which we had, *Matthew 25. 14.* is of great cognation to this Parable, and the Doctrine of it in many things is the very same; but the circumstances of that and this Relation, are so differing as I cannot think, that both *Matthew* and *Luke* relate to the same time. I know nothing that hinders, but that our Saviour might twice repeat a Parable, which in substance is the same. Not to insist upon the examination of the Words used in the *Greek*, (which is a work fit only for Critical Writers) for, the right understanding of this Parable we have three things to do. 1. To enquire what special instruction our Saviour did in this Parable intend to those who heard him at that time. 2. Who the Persons are represented in it, under the Notion of a Nobleman and Servants, and what the things are represented in it, under the Notion, of going into a far Country, to receive a Kingdom, distributing his Goods, &c. 3. What general instructions from it may be Collected, which are informative of us as well as those to whom our Lord at that time spake. The special instructions which our Lord in this Parable seemeth by it to have given his Disciples were these. 1. That they were mistaken in their Notions, or apprehensions of the sudden coming of Christs Kingdom in Power and Glory. He had first a great journey to go, and they had a great deal of work to do. Instead of Reigning amongst them, and exalting them, he was going away from them for a long time. 2. That there would be such a manifestation of his Kingdom in Glory and Power, when he should exalt and liberally reward his Friends, and severely punish all such as should be his Enemies. In order to these instructions, he taketh up this Parable, or speaketh to them in the use of this similitude. 3. As to the aptness of it. 1. The Nobleman here mentioned was Christ, who shall hereafter be a King in the exercise of Power and Justice, and distribute eternal Rewards and Punishments, but in his state of humiliation in which he was, when he thus spake to them was but like a Nobleman, a Son of Man, the chiefest of ten thousand. His going into a far Country, signifieth his going from Earth to Heaven. To receive a Kingdom, a Kingdom of Glory, Honour, and Power at the right hand of the Father. His returning signifies his coming again to Judge the World at the last Day. His calling his Servants, and delivering to them ten Pounds, signifieth his giving Gifts unto Men, when he should ascend upon High. Gifts of several Natures, but all to be Occupied, used in a spiritual Trade, for the advantage of our common Lord. Not that he giveth to all alike (which it is manifest he doth not) for every passage in a Parable is not answered in the thing, which it is brought to represent or express. The Citizens hating him, and sending a Message after him, &c. signifies that the generality of the World are haters of Christ and demonstrate their hatred by their refusal of his spiritual Government and Jurisdiction. His returning, and calling his Servants to an account, signifies, that when Christ at the last Day shall come to Judge the World, he will have an account of every individual Person, how they have used the Gifts with which he hath intrusted them, whether they be longer time of Life, more health than others, Riches, Honours, or more spiritual Gifts, such as Knowledge, Utterance, Wit, &c. or any trusty places, or Offices, they have been in. The different account the Servants brought in, signifieth, that Men do not equally use the Gifts with which the Lord blest them; some use them well, some ill, some bring Honour and Glory to God by the use of them, and that some in one degree, and some in another. Some bring him no Honour or Glory at all. The Masters answer to them upon their accounts, lets us know that every Man shall be rewarded according to his Work. There will be degrees in Glory, (tho we cannot well open them) as well as of Punishments. The unprofitable Servants excuse for himself, signifies, the great itch of Proud Humane Nature to excuse it self, and lay all the blame of its miscarriages on God, either his severity, or his not giving them enough, &c. The Kings answer, v. 22, 23. lets us know, that Sinners will be found to be Condemned out of their own Mouths. At the last Day, God will be found a Righteous God, and Man will be found to be a Liar. What the Lord further adds, v. 24, 25. Lets us know Gods liberality in rewarding his Saints at last. What he saith, v. 27. concerning his Enemies assures us, That altho God spareth Men and Women a long time, so long as while his Son is in the far Country, while the Heavens must contain him; yet in the Day of Judgment, a most certain final ruin will be their portion. Hence we may easily gather what instructions are offered us in this Parable. 1. That the state of Christ when he shall come to Judge the World, will be a far more Glorious State, than it was while he was here upon the Earth. He was here in the appearance of a Nobleman, but he shall then appear as a King. 2. That all the good things which we have in this Life, are our Lords goods

but in trust with us to be used for his Honour and Glory. 3. That it must be expected that in the World, there should be a great many Rebels against Christ and his Kingdom, a great many that shall say, *We will not have this Man to rule over us.* 4. That some make greater improvements than others, of what God intrusteth them with for his Honour and Glory, and some make no improvement at all of them. 5. That Christ when he cometh to Judge the World, will have a strict account how Men have used his Goods, their time of Life, or Health, their Capacities, Honours, Riches, Trusts, Parts, &c. 6. That those shall have the highest reward in Glory, who have made the highest improvements; but those who have made improvements in any proportion shall have their reward. 7. That Proud and Wretched Sinners, will think in the Day of Judgment to wipe their own Mouths, and lay all the blame of their miscarriages on God. 8. That this is their folly, God will condemn them from their own vain Pleas. 9. That in the Day of Judgment unprofitable Creatures, will, besides the loss of those Rewards which they might have received from God, have all their little satisfactions taken from them, in the enjoyments of which they dishonoured God. 10. That tho Proud Sinners here oppose the Law of God revealed to them, and will not suffer Christ to Reign over them; yet his Power they shall not be able to resist, they shall at the last Day be slain before Christs face, and become his Footstool. He shall break them with a rod of Iron, and dash them in pieces like a Potters Vessel, Psal. 2. 9. & 110. 1. and who shall then deliver them out of his hand?

28 And when he had thus spoken, he went before for ascending up to Jerusalem.

Jerusalem (as we before Noted) stood upon an Hill, those that went to it therefore ascended. This going before the Company was Noted by *Mark ch. 10. 32.* here again *Luke* taketh notice of it. To let us know certainly with what Alacrity, our Saviour managed the business of Mans Redemption. He knew that he was at this time to be the sufferer, and to die at Jerusalem; to shew that he was freely willing, he leadeth the way.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples.

30 Saying, Go ye into the village over against you, in the which at your entring ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him! See the Notes on *Matth. 21. 1, 2, 3.* and *Mark. 11. 1, 2, 3.* &c. we have discoursed there of Bethphage and Bethany, and whatever occurreth in this History needing an explication.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives; the whole multitude of the disciples began to rejoice, and praise God with a loud voice for all the mighty works that they had seen.

38 Saying, \* Blessed be the King that cometh in the name of the Lord: \* Peace in heaven and glory in the highest. \* *Psal. 118. 26.* \* *Chap. 2. 14.* \* *Eph. 2. 14.*

See the Notes on *Matth. 21. 7, 8, 9.* *Mark 11. 7, 8, 9, 10.* both which Evangelists (*Mark* most fully) describe this great Triumph.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered, and said unto them, I tell you, that if these should hold their peace, \* the stones would immediately cry out, \* *Heb. 2. 11.*

How Peevish were these wretched Pharisees? to envy our Saviour this little Triumph; of coming into the City upon an Asses colt, with Garments under him instead of a Saddle, or any stately furniture, and trapping, and attended by a Company of poor People throwing their Garments, and boughs of trees in the way; yet these they would have silenced. Our Saviours reply, *If these should hold their Peace, the stones would immediately cry out.* It seemeth to have been a Proverbial Speech used amongst them, to signify a thing which could not be. This Day was accomplished Gods decree in that particular passage of Providence, concerning our Saviour which could not be defeated.



41 And when he was come near, he beheld the city and wept over it.

Those of old blotted out this Sentence, as thinking that weeping was not becoming Christs Perfection, seem to have forgotten that he was *perfect Man*, and a sharer in all the natural infirmities of humane Nature, (if weeping upon the prospect of Humane miseries, deserveth no better Name than an infirmity, being an indication of Love and Compassion.) Those who think that it was idle for him to *weep*, for that which he might easily have helped seem to oblige God to give out of his Grace, whether Men do what he hath commanded them and is in their Power to do yea or no. Christ wept over *Jerusalem* as a Man, compassionating these poor Jews, with respect to the Miseries he saw coming upon them. As a Master of the Gospel pitying the People to whom he was primarily sent.

42 Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Speeches which are the products of great passion, are usually abrupt and imperfect. *If thou hadst known*, That is, *O that thou hadst known*, or *I wish that thou hadst known*. We are said in Scripture to know more than we believe, are affected with, and live up to the knowledge of. They had heard enough of the things which concerned their Peace; Christ had told them to them, but they attended not to them, they believed them not, and so cared not to direct their lives according to any such notions. *At least in this thy Day*. The time in which I have been Preaching the Gospel to thee, (for so I had rather interpret, than of this last journey of our Saviours to Jerusalem.) This was properly the Jews day; for the first Preachers of the Gospel, spent all their time and pains amongst them. *The things which belong to thy Peace*, that is, to thy happiness, for so the term often signifies, and it referreth as well to the happiness, of the outward, as of their inward Man, *But now they are hid from thine Eyes*. God will not suffer his Spirit always to strive with Man, because he is but *Flesh*, not fit to be always waited on by the great Majesty of Heaven. First, Men shut their Eyes against the things that do concern their Peace, then God hideth them from them. No Man hath more than *his Day*, his time of Grace, how long that is none can tell, if he sleepeth out that, his case is desperate, past remedy.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44 And \* shall lay thee even with the ground, and thy children within thee; and they \* shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

It is a plain Prophecy of the final Destruction of Jerusalem, by the Roman Armies, which came to pass within less than forty years after. The cause of that dreadful judgment is assigned, *because thou knewest not the time of thy Visitation*. Gods visitations are either of Wrath or Mercy, of Wrath, *Exod. 32. 34. Levit. 26. 16. Jer. 15. 3. of Mercy, Jer. 29. 10.* It is plain that our Saviour useth the term here in the latter not the former sense, and that by Gods Visitation of this People here, is meant his visiting them with his *Prophets* by John the Baptist, and by himself. Their not knowing of it, (here intended) was their not making use of it, nor receiving and embracing the Gospel. The contempt of the Gospel is the great cause of all those Miseries which come upon People in this Life, or shall come upon them in that Life which is to come.

45 And he went \* into the Temple, and began to cast out them that sold therein, and them that bought.

46 Saying unto them, \* It is written, My house is the house of prayer: but ye \* have made it a den of thieves.

We have met with this before more fully. See the Notes on *Matth. 21. 12, 13. Mark. 11. 15, 16, 17.*

37 And he taught daily in the temple. But \* the chief priests and the scribes, and the chief of the people sought to destroy him.

48 And could not find what they might do: for all the people were || very attentive to hear him.

This our Saviours Preaching daily must be understood of a very few days, for it appeareth from *John 12. 1.* that he came to *Bethany* but six days before the *Passover*, now upon the *Passover*-Day he Died, but for the intermediate time it is plain from the other Evangelists, that he was wont to spend the Day time at Jerusalem in the Temple, and at Night to return to *Bethany*. The chief Priests and the Scribes, and the chief of the People, sought to destroy him, only they stood in a little awe of the People, who were very attentive to hear him.

## CHAP. XX.

\* Mat. 21. 23. I  
Mark. 11. 27. **A**ND \* it came to pass, that on one of those days, as he taught the people in the temple,

and preached the gospel, the chief priests and the scribes came upon him, with the elders.

2 And spake unto him, saying, Tell us, \* By what authority doest thou these things? or who is he that gave thee this authority? \* AGS 4. 7. and 7. 27.

We have along the History of the Gospel observed, that the Scribes and Pharisees, took all advantages imaginable against our Saviour; failing in all their acts, they now come to question his Authority, which seemeth not so much to have respect to his Preaching, as to his act in casting of the *Buyers and Sellers out of the Temple*, for as to Preaching, they seemed by the History of Scripture to have given a great liberty, especially if any had the repute of a Prophet.

3 And he answered, and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

See the Notes on *Matth. 21. 24, 25. Mark. 11. 28, 29.* The substance of our Saviours answer is this. From whence had John his Authority? he Preached and Baptized; who gave him his Authority? They had sent much such another Message to John, *John 1. 21, 22, 23.* was Johns Authority ordinary or extraordinary? It is plain that he had no Authority from them, for then they would not have sent to him to know *who he was*. He must therefore have it from Heaven, now if they had allowed Johns call extraordinary, why should not they allow Christs to be such, to whom John gave so large a testimony, and who confirmed his extraordinary Mission by Miraculous Operations, which we do not read that John ever did? Besides the Pharisees saw that if they allowed Johns Mission to be extraordinary, and from Heaven, they had obviously exposed themselves to a check, for not believing what he said, they therefore refuse to make any answer, and Christ refuseth also to satisfy them.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third; and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them.

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, \* The stone which the builders rejected, the same is become the head of the corner? \* Mat. 21. 42.

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

We met with this Parable at large both in *Matth. 21. 33. to the end, & in Mark. 12. 1.* Its obvious Scope is to let them know, that God in righteous Judgment, for the Jews abusing the Lords Prophets, John the Baptist, and himself, who was in a few Days to be killed by them, would unchurch and destroy them, & raise up to himself a church amongst the Gentiles, & that this was more than was prophecied of, *Pf. 118. 22.*

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the

the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should \* feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

There is nothing in these verses, but what we before met with, and is opened in the Notes on *Matth. 21. 45, 46.* or *Mark 12. 12, 13.* They let us see as in a Glass the Spirit and Genius of Wicked Men, filled with Malice against the Gospel. They are continually seeking to destroy such as have any relation to Christ, and to effect their ends, they will judge no means unfair, and their great art is to represent them as dangerous Persons to the Civil Government; so as if good Men find the same things still, they have this to comfort them, *That the Disciple is not above his Master, nor the Servant above his Lord.*

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God || truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a || penny: Whose image and superscription hath it? They answered and said, Cæsars.

25 And he said unto them, Render therefore unto Cesar the things which be Cæsars, and unto God the things which be Gods,

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

This piece of History we have likewise met with both, in *Matth. 22. 16.* and *Mark 12. 13.* See the explication of it there.

27 Then came to him certain of the Sadduces \* which deny that there is any resurrection, and they asked him,

28 Saying, Master, \* Moses wrote unto us, if any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are \* equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, \* even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

See the Notes on *Matth. 22. 23.* &c. and on *Mark 11. 18.* &c. where all the Passages in this piece of History are fully opened. By equal with the Angels, in v. 36. we must not understand in all things, but in the thing mentioned; the number of the Elect shall be perfect; so there shall be no need of Marrying, or giving in Marriage, to multiply the number of Men. 2. There shall be no more Marriages amongst men, than amongst Angels, v. 38. All live unto God. Tho Abraham, Isaac, and Jacob, were dead at the speaking of those words, yet they were not so in Gods Eye, who was determined to raise them up in the last Day; and who with the same Eye beholds things past, present, and to come. But see more in the Notes before mentioned.

39 Then certain of the scribes answering said, Master, thou hast well said:

40 And after that, they durst not ask him any question at all.

The Scribes were the Jewish Doctors of the Pharisees Faction, and Enemies to the Sadduces; they applaud our Saviour's answer, thus as the Herodians before (in the case of the Tribute) so the Sadduces here are put to silence. He will now put the Scribes and Pharisees to silence.

41 And he said unto them, \* How say they that Christ is Davids son?

42 And David himself saith, in the book of psalms, || The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

The answer had been easy if the Scribes and Pharisees, who (*Matthew* saith) were there altho, had owned Christ to be the Son of God. But this they did not own, and so (*as Matthew* tells us) *ch. 22. 46.* No man was able to answer him a Word, neither durst any man from that day forth ask him any more questions. Thus Christ Nonplust all his Adversaries.

45 Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

47 Which devour widows houses, and for a shew make long prayers: the same shall receive greater damnation.

We have met with all this before, *ch. 11: 43. Matth. 23. 6, 7. Mark 12. 38, 39, 40.* See the Notes on those Texts.

## CHAP. XXI.

1 AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

We met with this piece of History. *Mark 12. 41, 42, 43, 44.* *Mark* telleth us, that Christ was sitting right over against the Treasury, for other things necessary to be known. To understand this piece of History, See the Notes on *Mark 12.*

5 And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

*Matthew* and *Mark* say, That some of his Disciples spake these Words to him, and received this answer, as he was going out of the Temple. For the goodly stones which the Disciples admired, we are told that there were some of them forty five Cubits long, five in depth, and six in breadth. The gifts here mentioned are called in the Greek, *ἀναθήματα* not *ἀναθήματα* nor *δῶρα*. The latter Word *δῶρα* signified any Gifts, Money, or Plate, &c. which Men voluntarily offered, *ἀναθήματα* signified things accursed, or devoted to God, as all the goods of *Abel* were, *Job 1. 7.* but this Word signified such Gifts or Presents made to God, as might be hung up and exposed to open view. Our Lord to take off his Disciples Eyes from those gay and stately things, Prophesieth the utter ruin of the Temple, to that degree, that one stone should not be left upon another; which how it was afterwards fulfilled within less than forty years, see the Notes on *Matth. 24. 1, 2, 3.* and on *Mark 13. 2.* God by that Providence not only destroying the vain confidence of the Jews, who took their Temple to be an Asylum, or Sanctuary for them from the Providence of God, or his justice rather; but also severely punishing them, for their Profanation of his holy place; and also lets them know that the time was come, when God would put an end to all Types of the Messiah, and also to all that Worship, which could not make him that did the Service, perfect, as to the Conscience, but stood only in Meats and Drinks, and divers washings, and carnal Ordinances, imposed on them until the time of Reformation, *Heb. 9. 9, 10.* See further, the Notes on *Matth. 24. 1.* and *Mark 13. 1.*

7 And they asked him, saying, \* Master, but when shall these things be? and what sign will there be when these things shall come to pass?

*Mark* saith, *Peter, James, John, and Andrew, asked him privately.* *Matthew* brings two things more within the compass of their Question, viz. What shall be the sign of thy coming, and of the end of the World? Our Saviour answereth this question from v. 8. to v. 32. The most of what he saith, we have before



met with in *Matthew* and *Mark*. It is the harder to distinguish betwixt the signs Christ giveth of the Destruction of *Jerusalem*, and of the Day of Judgment, because the Signs of both, are generally the same, and most Divines think, that God in the Destruction of *Jerusalem*, intended to give a Specimen of the general Conflagration, and ruin of the World at the last Day: so as Signs of the same kind with those seen before *Jerusalem* was destroyed, shall be seen before the great and terrible Day of our Lords coming to judge the World.

8 And he said, \* take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*, and the time draweth near: Go ye not therefore after them.

See the Notes on *Matth.* 24. 4, 5. and on *Mark* 13. 5, 6. This happened, and was abundantly fulfilled before the destruction of *Jerusalem*, and probably will receive a further fulfilling, in the latter end of the World. But before the destruction of *Jerusalem*, it was, as *Josephus* assureth us, fulfilled in many, particularly in one *Theudas*, (whether the same mentioned by *Gamaliel*, *Acts* 5. 36. or some other of that Name, is uncertain.) 2. An Egyptian Sorcerer, mentioned, *Acts* 21. 38. 3. One *Dositheus* a Samaritan. 4. Another in the time of *Festus* his Government 5. *Simon Magus* is also reckoned for one, *Acts* 8. 9. He boasted he was the Great Power of God. Others also reckon one *Menander*, a Disciple to *Simon Magus*. It is certain there was many, who arrogated to themselves the Name of the *Messiah*, to countenance their heading of a Faction. There have also been many since the Destruction of *Jerusalem*, and probably will be many more before the end of the World. 2 *Tim.* 4. 5. 2 *Pet.* 2. 1. 1 *John* 2. 18.

9 But when you shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.

See the Notes on *Matth.* 24. 6, 7. and *Mark* 13. 8. Time is the best Interpreter of Prophecies: what shall be seen of these before the end of the World, we are yet to observe, but the Destruction of *Jerusalem* is past many hundreds of years since. What Commotions were before that, we must learn out of Civil Historians, who tell us of divers. *Josephus* tells us of an Insurrection made by those of *Judea* against the *Samaritans*, *Romans* and *Syrians*. And of the *Romans* against the *Jews*, to the Destruction of Twenty Thousand *Jews*, as also of those of *Scythopolis*, who destroyed of the *Jews* 12000. Of the *Aleolanites*, who destroyed of them 2500. Of those of *Alexandria*, who destroyed of them 50000. Of those of *Damascus*, who slew of them 10000. They tell us also of many more Seditions, during the Government of *Felix*, *Festus*, *Albinus* and *Florus*, &c. The Text speaks further of Earthquakes, the Gr. Word signifyeth no more than Concussions and Shakings, but Historians tell us of several Earthquakes that happened (tho not in *Judea*) before the Destruction of *Jerusalem*. One at *Rome* in *Nero's* time; another in *Asia*, which destroyed three Cities, &c. For *Famine*, we read of one in Scripture prophesied of by *Agabus*, *Acts* 11. 28. Twelve years after *Christ's* Death, there was another in *Greece*, and fours years after, at *Rome*. For the fearful Sights and great Signs from Heaven: *Josephus* tells us of a Comet, which for a year together in the form of a Sword, pointed over the City. A Light that shined in the Night in the Temple, and made it as Bright, as if it had been Noon-day. He also tells us of a *Neat-Bell* bringing forth a Lamb in the midst of the Temple. Of the strange opening of the Gates of the Temple. Of Visions of Chariots, and Armed Men. Of a Voice heard in the Temple, inviting those who were there to be gone. As also of a Man (whom he Names) who for seven years and five Months together, before the Siege, went about crying, *Wo, wo to Jerusalem*, and could with no Punishments (which they thought fit to inflict) be restrained, &c. These were great Signs both from Heaven and Earth.

\* *Mat.* 24. 9.  
\* *Mark* 13. 9.  
\* *Rev.* 2. 10.  
\* *Acts* 25. 23.

12 \* But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, \* being brought before kings and rulers for my names sake.

We have all this justified from Holy Writ, *Acts* 4. 3. & 5. 18. & 12. 4. & 16. 24. What of this shall be seen before the end of the World, time must shew; tho the prophecies of Holy Writ speak enough of that also.

13 And it shall turn to you for a testimony.

That is, your Persecution shall turn to you for a Testimony: For a Testimony against your Adversaries: So as they themselves shall be brought by your Confession of me, to own me as the true *Messias*, and their Cruelty which they Mask under the *Vizor* of Religion shall be openly detected, and it shall at last appear to all the World, that the judgments of God are just, for the cruelty they have exercised upon you: And to you it shall be for a Testimony, you shall have an ample occasion of Testifying, both before Kings and Great Men, that I am the true *Messiah*. Your Faith, Patience and Constancy shall be made more manifest: you

shall also testify that my Kingdom is not of this World, and that my Disciples are not to expect a Terrene Felicity. They shall also be a Testimony to you, that you expect not your Portion and Felicity in this, but in another life.

14 Settle it therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

See the Notes on *Matth.* 10. 19, 20. *Mark* 13. 11. We must not think, that our Saviour by this forbids us what is naturally impossible for us to avoid: That is, the forming of those Words first in our thoughts which we speak, nor yet a prudent thinking before hand what we should speak, but an anxious thinking what we should speak; such a thinking as should argue a distrust in God, to carry us through with that Testimony, which he calleth us forth to give. For, faith he, I will give you a Mouth and Wisdom. So he promised *Moses*, *Exod.* 4. 12, 15. That he would be with his Mouth, and teach him what to say; and he tells *Ezekiel*, *Ch.* 3. 27. that he would open his Mouth; here he promiseth the Disciples a Mouth and Wisdom, that is, such Wisdom, as should guide their tongues, when they should be called out to testify for him. This was made good to *Stephen*, *Acts* 6. 10. The *Libertines*, *Cyrenians*, *Alexandrians*, those of *Cilicia* and *Asia*, were not able to resist the Wisdom and Spirit by which he spake. Thus it fared with *Peter* and *John*, *Acts* 4. 10, 13. By Resist we must understand Conquer, or victoriously resist. The Enemies of the Gospel have been always opposing, and resisting the Parsons and Witnesses of, and for the Truth, but never yet made a Conquest; let any indifferent reader but read and judge the accounts we have of the conflicts betwixt the Papists and the Protestants in the beginning of the Reformation, or betwixt the Papists and the Martyrs in *Queen Mary's* Days in this Nation, and judge on whose side there was most Scripture and Reason. This promise hath been fulfilling from *Christ's* time even to this day. It is true, the Enemies have been able to kill the Parsons of *Christ's* Disciples; they Stoned *Stephen*, killed *James* with the Sword, *Acts* 7. & *Ch.* 12. They crucified *Peter*, and *Andrew*, stoned *Philip*, banished *John* into *Patmos*, beheaded *Bartholomew*, beheaded *Matthew*, and various ways destroyed many in the first, and most furious times, and have slain many Thousands since; but the Truths which they Preached, prevailed.

16 \* And ye shall be betrayed, both by parents, \* *Nich.* 7. 6. and brethren, and kinsfolks, and friends; \* and some † *Acts* 7. 58. & 12. 2. of you shall they cause to be put to death.

17 And † ye shall be hated of all men for my † *Mat.* 10. 22. Names sake.

See the Notes on *Matth.* 24. 9, 10. and *Mark* 13. 12, 13.

18 But there shall not an \* hair of your head \* *Mat.* 10. 30. Chap. 12. 7. perish.

It is a Proverbial Speech, signifying that they should have no hurt, or damage by any thing, which their Enemies should do against them. When at the last you come to cast up your Accounts, you shall find you have lost nothing, and your Enemies shall also find that they have gained nothing.

19 In your patience possess ye your souls.

Patience is either passive, seen in a quiet free and courageous suffering those Evils which God will please in his Providence to order us for our Portion; or Active, seen in a quiet believing, waiting for, and expectation of what God hath promised. Possess your Souls, that is, your selves; do not decline suffering for my names sake, but live in the Exercise of Christian courage and fortitude until the Lord will please to release you. In this Sense *James* expounds this Phrase, *James* 1. 4. But let Patience have her perfect Work, that you may be perfect, and entire, wanting nothing. Others say, Possess your Souls, is the same with save your Souls. So it seems to be expounded by *Matthew* 24. 13. and *Mark* 13. 13. But he that endureth to the end, shall be saved.

20 \* And when ye shall see *Jerusalem* compassed \* *Mat.* 24. 15. with armies, then know that the desolation thereof \* *Mark* 13. 14. is nigh.

21 Then let them which are in *Judea* flee to the mountains, and let them which are in the midst of it, depart out; and let not them that are in the countries, enter therinto.

22 For these be the days of vengeance, that \* all things which are written may be fulfilled.

After our Saviour's Ascension, the Seditions amongst the *Jews* were so many, and they rebelled so often against the *Romans*, during the Governments of *Felix*, *Festus*, *Albinus*, and *Florus*, that the *Romans* resolved wholly to destroy them, and to that purpose *Titus Vespasianus* was sent with an Army against them, who took the City. Our Saviour foresaw, that when that time should come, there would be some vain Persons full of Stomach for their Liberties, that would be Prophecying their Deliverance, and encouraging them to hold out to the last. He warneth his Disciples to give no credit to them, for God would certainly deliver the City into their hands; therefore he adviseth them

\* *Dan.* 9. 26, 27.  
\* *Zech.* 11. 1.

as soon as they should see the City besieged, they should all Shift for themselves, as fast as they could, for there was no true Ground to hope for any deliverance. The time of Gods Vengeance was come, when God would most certainly fulfill against that place, whatsoever he had foretold against it.

23 But wo  $\dagger$  unto them that are with Child, and to them that give suck in those days: for there shall be great distress in the land, and wrath upon this People.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, \* untill the times of the Gentiles be fulfilled.

Josephus tells us, that in the Wars, which ended in the taking of Jerusalem, by the Famine, and the Sword, there perished 1100,000. Jews, and 97,000. were carried into Captivity. Jerusalem ever since that time, hath been trodden down by the Gentiles, the Romans, Saracens, Franks, and is at this day trodden of the Turks, until the time of the Gentiles be fulfilled. Some from this Text think, that there shall be a time, when the Jews shall re-possess the City of Jerusalem. Whether any such thing can be from hence gathered, I doubt. Some here by the time of the Gentiles understand all that time betwixt the Destruction of Jerusalem, and the end of the World. Others, the time when the Gospel should be carried over all the World. But their Opinion seemeth to me most probable; who interpret it of the time of Gods patience with the Gentiles. As the Jews have filled up their Measure, and now the wrath of God is come upon them to the uttermost; so the Gentiles shall have their time also. The Romans have had their time. The Turks now have their time; but their Glass is also running out, there will be a fulfilling of their time too, and whether then another sort of Barbarians shall possess it, or the Jews, or Christians, shall recover it, time must interpret.

25 And there shall be signs in the Sun \*, and in the Moon, and in the Stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring.

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

We may easily imagine, that this was eminently fulfilled in the Siege of Jerusalem, that Mens Hearts failed them for fear; and for Prodiges, we are told of enough, both by Josephus and Tacitus, l. 5. the latter tells us, that Armies were seen fighting in the Air, with glittering Armour; and the Temple seemed all a-fire with Lightning; he also tells us of the Voice heard, and throwing open of the Doors of the Temple before mentioned; but telleth us few were affected, but built hopes upon a Tradition they had. That now was the time at which Christ should come, which was true enough, but not in their Sense. But what is spoken here, certainly relates to the Day of Judgment, before which Prodigious things will be seen, 2 Pet. 3. 10. 12. and it follows.

27 And then shall they see the Son of man  $\dagger$  coming in a cloud with power and great glory.

See the Notes on Matth. 24. 30. Mark 13. 26.

28 And when these things begin to come to pass, then look up, and lift up your heads; \* for your redemption draweth nigh.

Matthew seemeth to expound this, ch. 24. 31. so doth Mark. Ch. 13. 27. Both speak to the same sense. And he shall send his Angels, with a great sound of a Trumpet, they shall gather together his Elect from the four Winds, from one end of Heaven to the other. This is certainly to be understood of the Day of Judgment, when the Saints shall be glorified as the Sons of God by Adoption, and obtain the Redemption of the Body, Rom. 8. 23.

29 And he spake to them a Parable, Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves, that Summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 \* Heaven and earth shall pass away: but my words shall not pass away.

We had this same Parable both in Matthew and Mark. See the Notes on Matth. 24. 32. and Mark 13. 28.

34 And \* take heed to your selves, lest at any time your hearts be overcharged, with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For \* as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and \* pray always, that you may be accounted worthy to escape all these things that shall come to pass; and to stand before the Son of man.

I take the thirty fourth Verse to be a good Exposition of the Term Watch, v. 36. Avoid Sin industriously, in a prospect of my coming to Judgment: for Sin is compared to Sleep, Rom. 13. 11. and Eph. 5. 14. and as he that Watcheth doth not only Wake, but setteth himself designedly to forbear Sleep, in order to some end; so he who keepeth the Spiritual Watch, must set himself designedly to avoid Sin, upon a prospect of Christ's coming, and the uncertainty of it. Particularly he cautioneth his Disciples against Luxury, and Worldly-mindedness. The first he expresseth under the notions of Gluttony and Drunkenness, which are two Eminent Species of it. The latter, under the notion of the cares of this Life, not necessary and provident Cares, but Superfluous, and distracting Cares. These things he presseth them to avoid, lest they should be surprised by Christ's coming, as he tells them the most of the World would be. He further Exhorteth them to pray always, the Sense of which Precept we shewed largely in our Notes on Ch. 18. 1. He further presseth both these Duties in those Words, That you may be accounted worthy to escape all these things that shall come to pass, but those that should come to pass at, or before the Destruction of Jerusalem, or afterward, and stand before the Son of Man, that is, in the last Judgment, for, The ungodly shall not stand in the Judgment; nor Sinners in the Congregation of the Righteous, Psal. 1. 6.

37 \* And in the day time he was teaching in the temple, and at night he went out, and abode in the mount, that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

In these two Verses our Evangelist letteth us know how Christ spent those few Days which he had to live. In the Day-time he was in the Temple Preaching. In the Evening he was on the Mount of Olives praying, to reach all those, who as under-Shepherds derive from him, who is the true and chief Shepherd, how they should spend their time, Preaching and Praying. Tho' the Scribes and Pharisees and Sadducees, and the chief of the Jews, malignant and despised him: yet many of the People paid him a due respect, and came early in the Morning to hear him. In the Worlds Reception, and Entertainment of Christ, that of the Apostle was verified; Not many Rich, not many Wise, Secs But the Poor of this World hath God Chosen.

## CHAP. XXII.

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And \* the chief Priests and Scribes sought how they might kill him; for they feared the People. See the Notes on Matth. 26. 1, 2, 3, 4, 5. and on Mark 14. 1, 2.

3 \* Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them || in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they say unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in,

11 And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he said unto them: and they made ready the passover.

C c 2

14 And

\* 1 Thess. 5. 2.  
2 Pet. 3. 10.  
Rev. 3. 3. & 15.  
15.  
\* Mat. 24. 42.  
Mark 13. 33.

\* John 8. 1, 2

\* Psal. 2. 21.  
John 11. 47.  
Acts 4. 27.

\* Mar. 26. 14,  
15, 16.  
Mar. 14. 10, 11.  
John 13. 2, 27.

|| Or, without tumult.



14 And when the hour was come, he sat down, and the twelve apostles with him.

See the Notes on *Matth.* 26. 17, 18, 19. and on *Mark* 14. 12.

|| Or, I have  
heartily desi-  
red.

15 And he said unto them, || With desire I have desired to eat this passover with you, before I suffer.

16 For I say unto you, I will not any more eat thereof, untill it be fulfilled in the kingdom of God.

17 And he took the cup and gave thanks, and said, Take this, and divide it among your selves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament, in my blood, which is shed for you.

\* *Psal.* 41. 9.

21 \* But behold, the hand of him that betrayeth me, is with me on the table.

\* *Aes* 2. 23.  
& 4. 28.

22 And truly the Son of man goeth \* as it was determined: but wo unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

See the Notes on *Matth.* 26. from v. 20. to v. 30. where is opened whatsoever *Luke* hath, that is not in the other *Evangelists*.

24 And there was also a strife among them, which of them should be accounted the greatest.

*Luke* only taketh notice of this strife, at the time of their being in the *Guilt-Chamber*. Such a strife we read of, *Matth.* 18. 1. & 20. 25, 26. *Mark* 9. 33. and in this Gospel, *Ch.* 9. 46. by which it is apparent, that they had been more than once arguing this point. But yet most Interpreters think that it is here placed by *Luke* out of order, and some Translate *εὐνοία* in this Text, *There had been*, not *there was*, and indeed we can hardly think so uncharitably of the Apostles, as to imagine of them, that immediately after their receiving first the *Passover*, then the *Lords Supper*, their thoughts should be taken up with things of this nature, much less that they should dispute of any such Subjects as these, especially also considering what our Saviour had told them, that he was betrayed into the hands of Sinners. Something of our Saviours Answer pressing upon them Brotherly Love, and mutual Serviceableness each to other, was very proper to this time, which our Saviour (tho spoken before) might at this time repeat, and *Luke* prefatorily to it might take notice of this contest in this place.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

\* *Chap.* 9. 48.

26 But ye shall not be so: \* but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve,

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but \* I am among you as he that serveth.

\* *John* 13. 13,  
14.  
*Paul.* 2. 7.

See the notes on *Matth.* 20. 25, 26, 27, 28. The Sum is, Our Saviour hereby teacheth all his Disciples (his Ministers especially) to avoid all Affliction of Rule and Dominion, as that which became Heathens rather than Christians, and the Kings of the Gentiles, rather than the Ministers of the Lord Jesus Christ. This Text giveth no countenance to the levelling of all orders of Men. Magistracy is an ordinance of God, and ought to be upheld. Order also in the Church is to be observed, for God is the God of order: but no Minister of Christ ought to affect great Titles, nor to Exercise a Dominion or Lordship, *1 Pet.* 5. 3. Our Work is to Feed the Flock of Christ, taking the oversight of them not by Constraint, but willingly. Not for filthy lucre, but of a ready mind: Neither as being Lords over Gods Heritage, but being examples to the Flock, *2 Cor.* 1. 24. Not for that we have Dominion over your Faith, but are helpers of your Joy. That the Ministers of Christ may not have Titles given them; speaking Honour and Reverence due to them, I do not know. But the reason is obvious, why they should not affect them to be fond of them: for Pride is a vain and vicious Affection, and more culpable in them than others. Their Works are but a Ministration to the Church, in putting the Laws of Christ relating to it in Execution, and it is their greatest Honour to be Humble. Nor doth this at all Degrade a Minister of Christ, for even Christ himself while he was upon the Earth, was not as one that sat at Meat, but as one that served.

28 Ye are they which have continued with me in my temptations.

29 And I \* appoint unto you a kingdom, as my Father hath appointed unto me.

\* *Mat.* 24. 34.  
*Chap.* 12. 34.

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

These Verses seem to contain (tho in a few more Words) the substance of what we met with, *Matth.* 19. 28. There they are spoken as an answer to *Peter*, speaking on the behalf of himself, and the rest of the Apostles, who had forsaken all to follow Christ. Christ tells them there, that those which had followed him in the Regeneration, when the Son of Man should sit on the Throne of his Glory, should sit upon twelve Thrones, judging the twelve Tribes of Israel. That time which our Lord there calleth the Regeneration, is the time, when he had been giving a new Birth to the Church, Reforming the world by his Doctrine and holy Example. That time he here calleth the time of his Temptation, by which he meaneth *Tryals*, *Afflictions* and *Persecutions*, as the Word is often taken in holy Writ, *James* 1. 12. *Gal.* 4. 14. *2 Pet.* 2. 9. *Rev.* 3. 10. To those of the disciples (they were eleven of the twelve) he promiseth a Kingdom, a State of great Honour, and Dignity, as his Father had appointed him, and therefore they might satisfy themselves with the Titles and qualities, of Ministers and Servants while they were here; and be content to meet with Troubles and Temptations, as he had done, to hunger and Thirst, &c. when that time came which he had appointed, they should then Eat and Drink at his Table, they should sit also upon Thrones, judging the twelve Tribes of Israel. Terms expressive of that Rest and Satisfaction, that Glory, Honour, and Dignity, which the Saints in God shall in Heaven be possessed of.

31 And the Lord said, Simon, Simon, behold, \* Satan hath desired to have you, that he may sift you as wheat:

\* *1 Pet.* 5. 8

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Our Lord directeth his Speech to *Peter*, as one who (as it will by and by appear) had a greater confidence of himself than the rest expressed, & as one who he foresaw would fall more foully than the rest, tho it appears, that in his Speech he had a respect to them all, for the Word *You* is in the Plural Number. The Devil had a mind to disturb them all by his Temptations (that is here called Sifting) Christ hath his Fan in his Hand, and will Sift his Church, but his Sifting is to purge his Floor, he Sifts a particular Soul, to purify it from its Lusts and Corruptions, but Satan sifteth the Soul and the Church merely to give them trouble, and to keep them from rest and quiet by continual motion and Agitation. This we are all concerned to take notice of, that we may both be continually prepared for the time of our siftings, and bless God who doth not satisfy Satans desires to sift us: for he hath the same mind to winnow us now, that he had to sift *Peter* and the rest of the Apostles. But (saith our Saviour) I have prayed that thy Faith fail not. There is a total and a partial failing of Faith. *Peter's* Faith did fail in part; but the Seed of God did yet abide in him; his Faith did not wholly fail, so will it be with the Faith of every true Disciple of Christ. In hour of great Temptation and Tryal, their Faith may, as to some degrees, fail, but totally it shall not. They may be perverted, but they shall again be converted. As the Apostle saith of the Bodies of the Saints, *Rom.* 8. 10, 11. And if Christ be in you, the Body is Dead, because of Sin, but the Spirit is Life because of Righteousness. But if the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead, shall also quicken your Mortal Bodies by his Spirit that dwelleth in you, may also be said of their Souls. They have in them a Body of Death, and they may in an Hour of great Temptations fail, and their gracious Habits may seem to dye: But if the Spirit of God dwelleth in the Soul, he will again quicken their Souls by his Spirit which dwelleth in them. And when thou art Converted strengthen thy Brethren. That is, when God hath recovered thee from thy fall, and made thee to see thy Error, make an improvement of thy recovery out of the snare of the Devil, by admonishing others to take heed of too much confidence in themselves, and encouraging them not to despair, tho they also may fall into Temptation; but that the Grace of God shall be sufficient for them.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee, *Peter*, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

This is more largely recorded by *Matth.* *Ch.* 26: 33, 34, 35. and *Mark.* *Ch.* 14. 27, 28, 29, 30. See the Notes on those places.

35 And he said unto them, \* When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

\* *Mat.* 10. 9

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For

\* Mark 15. 28. 37 For I say unto you, that this that is written, must yet be accomplished in me, \* And he was reckoned among the transgressours: For the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

Those who interpret, v. 35, 36. as a Precept of our Saviours imposing a Duty upon his Disciples; or a Counsel concerning the providing Arms which they might use for the protection and defence of themselves, will not only find a difficulty to reconcile their notion of it, to several other precepts, and the Will of God declared by the Apostles practice, who never went about by force and Arms to defend themselves in the first Plantation and Propagation of the Gospel; but also to Reconcile it to the last Words of our Saviour, who said, when his Disciples told him they had two Swords, *It is enough.* Which he would never have said, if he had intended any such thing; for two Swords was much too little to have Conquered that Multitude of Adversaries, which the Disciples of Christ were to meet with. Our Saviour doth doubtless speak in a Figure, and all that he intendeth amounteth but to this. Hitherto I have been with you, and you have had my special protection; tho you went out without a Purse, or a Scrip; yet you have wanted nothing; tho you went without a Sword, yet none did you any harm. But the time is now come, when the posture of your Affairs will be much altered; your Friends will be few, your Enemies many, therefore you stand concerned to make as good Preparation as you can do in those things, that are consistent with the general precepts that I have given you. The Tragedy will begin with me; for what is written of him must now be accomplished, *Isaiah 53. 12. He was numbred amongst the Transgressours; I must be brought before Magistrates as a common Malefactor, and hanged on a Cross betwixt two Thieves. And the things concerning me shall shortly have an end: you will next come upon the Stage; and therefore prepare what in you lyeth for the performance of your part.*

\* Mat. 26. 36. Mark 14. 32. 39 \* And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Both Matthew and Mark say, he went to a place called Gethsemane, but that makes no difference, for whether Gethsemane signifyeth a Village, or a Garden, or a Valley, all agree it was at the Foot of the Mount of Olives. It was a place to which our Saviour had used to go ever since he came to Jerusalem, and lay in his way to Bethany. He went thither to pray, and his Disciples followed him.

\* Mat. 26. 41. 40 And when he was at the place, he said unto them, \* Pray, that ye enter not into temptation.

When he came to the Mount of Olives, he first setteth his Disciples to that Work, which at this Day was proper for them. *Pray, that ye enter not into temptation,* that if it be the Will of God, you may be delivered from such an Hour of Tryal as I am entering into; or at least that you may not be overcome by it. That my Tryals which you will presently be Witnesses unto, and your own which you shall hereafter meet with, may have no Power upon you to withdraw you from your Work in the Publication, or Profession of my Gospel. The other two Evangelists make mention of our Saviours taking Peter, and James, and John with him, yet more privately. Luke mentioneth not that, but goeth on.

\* Mat. 26. 39. 41 \* And he was withdrawn from them about a stones cast, and kneeled down and prayed.

Whether from the Eight, or from Peter, James and John also the Evangelist doth not tell us; but some are of opinion, that he took the three Disciples along, to joyn with him in Prayer, from whom some account might be given of the substance of his Prayer, which followeth. I rather think he was alone.

\* Gr. willing to remove. \* John 6. 38. 42 Saying, Father, if thou be † willing, remove this cup from me: \* nevertheless not my will, but thine be done.

We have a large account given us of our Saviour's Prayer, both by Matthew and Mark, *Matth. 26. from 39. to 46. and Mark 14. from v. 35. to 42. See the Notes there.*

43 And there appeared an angel unto him from heaven, strengthening him.

\* John 12. 27. Heb. 5. 7. 44 \* And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

We have formerly opened these Verses in our Notes, on *Matth. 26. 44, 45, 46.* where we took them in, as being a part of the History of our Saviour's praying before his passion.

45 And when he arose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise, and pray, lest ye enter into temptation.

The Relations which Matthew and Mark give us, are both more particular, than that given us by Luke, to which we refer the Reader. Luke speaketh but of his praying once. Matthew saith he prayed thrice. Luke mentioneth nothing of his withdrawing with Peter, James and John, from the other Eight, Matthew and Mark both mention it. Luke maketh mention of an Angels appearing to him; of the Agony in which he was, and his Sweating drops as it were of Blood, which neither Matthew nor Mark take notice of, yet we must not think, that either any one of the Evangelists, or all of them together give a perfect account of all the Words our Saviour used in these Prayers, only they tell us the Sum of them in different Words: but see the Annotations on *Matth. 26. 39. and Mark 14.* where we have fully considered whatsoever is said by any of the Evangelists upon this Argument.

47 And while he yet spake, \* behold, a multitude, and he that was called Judas, one of the twelve, went before him, and drew near unto Jesus, to kiss him. \* John 18. 3.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

See the Notes on *Matth. 26. 47, &c. and Mark 14. 43*

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them \* smote the servant of the high priests, and cut off his right ear. \* Mark 14. 47. Joh. 18. 10, 11.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

No other Evangelist but John hath this passage perfect. What he hath we have opened in our Notes, on *Matth. 26. 47, 52.* because it tendeth to compleat that part of the History there discoursed, concerning Christs being apprehended. John relates it with more Circumstances, telling us that it was Peter who drew the Sword, and that his Name whose Ear was cut off, was Malchus, and relateth some further Words used by our Saviour to Peter, which we shall further consider in their places. This rash act of Peter, might have cost him dear, for he made a Kinsman of Malchus take such notice of him, as he was very near being accused by him, *John 18. 26.* Swords are dangerous things for us to use, until God puts them into our Hands. Peter ought not only to have asked his Master if he should smite with the Sword; but also to have said his Hand till Christ had given him an Answer.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

See the Notes on *Matth. 26. 55. and Mark 14. 48, 49.* It speaketh a great degree of Rage and Malice against our Saviour, that so great Men, as the Chief of the Priests, and the Elders should come out at Mid-night, in the company of the Officers and Souldiers to apprehend Christ. From these Verses it appeareth that some of them were there in the height of their Zeal.

54 Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

See the whole History of Peters denial of his Master, and of his Repentance, in our Notes on *Matth. 26. from v. 69. to the end.*



end. where we have opened what passages relating to it, are in Mark or this Evangelist.

63 And the men that held Jesus, mocked him, and smote him.

64 And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?

65 And many other things blasphemously spake they against him.

Concerning these abuses offered to our Saviour: See the Notes on *Matth.* 26. 57, 68. and *Mark* 14. 65.

\* *Matth.* 27. 1.  
\* *Mark* 14. 53.  
to 66.  
\* *John* 18. 19.  
to 28.

66 \* And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came to ether, and led him into their counsel,

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask you, you will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

\* *Mark* 14. 62. 70 Then said they all, Art thou then the Son of God? And he said unto them, \* Ye say that I am.

71 And they said, What need we any further witnesses; for we our selves have heard of his own mouth.

Our blessed Lord before his Death passed two Trials or Examinations. The one before the Jewish *Sinedrim*, whose proper Province it was to try such as were accused as *false Prophets*, or *Blasphemers*. This was a kind of Ecclesiastical Court. The *High Priest* was the chief Judge in it, and we are told that they tried to it in his Palace. The other was before *Pilate* the Roman Governor of *Judea* at that time, he principally took cognisance of criminal things, such especially as concerned the peace of the Country, considered as a part of the Roman Empire. These verses give an account only of the former. *Blasphemy* was the crime they charged upon him. We cannot from any one Evangelist have a full account of either of them. In our Notes on *Matthew* 26. from v. 57. to 67. we have fully considered what all the Evangelists say. See the Notes on that place.

### CHAP. XXIII.

1 AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a King.

\* *Matth.* 27. from v. 1. to 27.  
\* *Mark* 15. from v. 1. to 16.  
\* *John* 18. 28. to Chap. 19. 16.

3 And Pilate asked him, saying, \* Art thou the king of the Jews? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

\* *Chap.* 3. 1. 7 And as soon as he knew that he belonged to Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

\* *Chap.* 5. 7. 8 And when Herod saw Jesus, he was exceedingly glad: for he \* was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

\* *Acts* 4. 27. 12 And the same day \* Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 \* And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 For \* of necessity he must release one unto them at the feast.

18 And \* they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast into prison)

20 Pilate therefore willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

\* 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And \* Pilate gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into Prison, whom they had desired; but he delivered Jesus to their will.

The History of our Saviours Examination and Trial, before *Pilate* the Roman Governor of *Judea*, is recorded by all four Evangelists, nor can it be distinctly and perfectly understood, without the comparing together of what they all say, which we did in our Notes on *Matth.* 27. from v. 1. to v. 27. where our Reader will find all such passages opened, as occur in any of the Evangelists about it, and stand in need of explication. See the Notes there. The *High Priests*, and the chief Priests, and the Elders, had before determined our Saviour Guilty of Death, for *Blasphemy*, they stoned *Stephen* in that case, *Acts* 7. 59. without carrying him before the Roman Governor at all, that we read of in that History; how came it to pass that they did not so by our Saviour, but make a double work of it? 1. Some think that that was rather done in a tumult, tho he was carried before the Council, *Acts* 6. 12. than in a regular judicious way, for Conquerors in those times, tho they sometimes allowed the Nations conquered Courts of judicature, wherein they judged in ordinary matters, according to their own Laws, and had judges of their own Nations, yet ordinarily reserved capital causes to the cognisance of Governours constituted by them; and this seemeth confirmed by *John* 18. 31. where when *Pilate* said, Take ye him, and judge him according to your Law, we read that the Jews replied, It is not Lawful for us to put any to Death. 2. Others think that they had a Power to put to Death, but it was not Lawful for them to put any to Death upon the Feast Day. It was now the first Day of Unleavened Bread. But the former seemeth more probable. 3. Or was it because they had *Sedition* and *Treason*, to lay to his charge, which were crimes cognisable only before the Roman Governor? and possibly they were willing enough (knowing the Reputation our Saviour had with the People) to lay the Odium of his Death upon *Pilate*, rather than take it upon themselves. 4. Whatever were the causes, it is most certain that it could be no otherwise, that all Righteousness might be fulfilled, nor a Word of what our Saviour said could pass away, he had foretold *Matth.* 20. 19. *Mark* 10. 33. *Luke* 18. 32. that he should not only be betrayed to the chief Priests and Scribes, and by them be condemned to Death, but that he should be delivered to the Gentiles, to Mock, and to Scourge, and to Crucify; and indeed that way of putting to Death by Crucifying, could only be done by the Gentiles, and that Death he was to Dye. In the History of our Saviours examination before *Pilate* is observable, 1. How much more Justice and Equity our Saviour found from a Heathen, than from the Jewish Church-men, the latter condemn him without any Proof, after all attempts of subornation, and seek to destroy him right or wrong. *Pilate* useth all endeavours to deliver him and set him at liberty. 2. How desperate the hatred is that groweth upon the account of Religion, in the hearts of wicked Men; they prefer a Person guilty of the highest Immoralities, and Debaucheries, viz. *Sedition* and *Murder*, before the most innocent Person that ever lived, who differed only from them in some Points of Religion, and those chiefly relating to Traditions and Ceremonies; but indeed he interpreted the Will of God more strictly than their Lusts would suffer them to interpret it, and lived another kind of Life than they lived. Strictness and Holiness of Doctrine and Life is that which irrageth the Men of the World against the Preachers and

and professors of the Gospel. But see the Notes on *Matth.* 27. more fully.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

See the Notes on *Matthew* 27. 32. and *Mark* 15. 21.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children.

29 For behold, the dayes are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 \* Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

\* *Isaiah* 2. 19.  
\* *Hol.* 10. 8.  
\* *Revel.* 6. 15.  
\* *Jer.* 25. 29.  
\* *Pet.* 4. 17.

31 \* For if they do these things in a green tree, what shall be done in the dry?

What is in these verses is only found in this *Evangelist*; but being part of what happened in the way, while our Saviour was leading to his Cross: We have before opened what is here, in the Notes on *Matth.* 26. 31, 32. They are another Prophecy of the dreadful Calamities, which happened about forty years after this, at the Destruction of *Jerusalem*.

32 And there were also two other malefactors led with him to be put to death.

\* *John* 19. 17.  
18.  
\* Or, the place of a skull.

33 And \* when they were come to the place which is called || Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

*Mark* saith here, *The Scripture was fulfilled, which saith, And he was numbered with the Transgressors.* We met with this before, both in *Matthew* and *Mark*: See the Notes on *Matthew* 27. 33, and 38. and also on *Mark* 15. v. 27, 28.

\* *Acts* 7. 60.  
\* *Cor.* 4. 12.  
\* *Acts* 3. 17.  
\* *John* 19. 23.

34 Then said Jesus, Father, forgive them; for they \* know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding: And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thy self.

\* *Mark* 15. 25.  
\* *John* 19. 19.

38 \* And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

\* Or, Land.

44 And it was about the sixth hour, and there was a darkness over all the || earth, until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the mids.

\* *Psal.* 31. 5.  
\* *Matth.* 27. 50.  
\* *John* 19. 30.

46 And when Jesus had cried with a loud voice, he said, \* Father, into thy hands I commend my spirit: And having said thus, \* he gave up the ghost.

See the Notes on *Matth.* 27. 35, 36, to v. 50. and on *Mark* 14. 23, to 38. This part also of the History of our Saviour's Passion, is best understood, by a comparing together what all the *Evangelists* say, which we have before done in our Notes on *Matthew*, so as we shall only observe some few things from it, as here recited, v. 35. And the People stood beholding, and the Rulers also derided him, saying, *Matthew* ch. 27. The chief Priests, Scribes, and Elders, were there mocking. So saith *Mark* 15. 31. How doth Malice and Hatred for Religion sake, not

only out-shew Mens reason, but also all their *Moral Vertue*? and make nothing accounted uncharitable, unjust, or indecent to them, into whom this *Devil* hath once entred. To say nothing of the injustice, and indecencies obvious to every Eye, which these Men shewed upon our Saviour's examination, and Trial. It was now the first Day of the Feast of *Unleavened Bread*, the Day following the *Passover Night*; or (as some think) the preparation both for the *Weekly Sabbath*, and for the *Passover*, (tho the most judicious Interpreters be of the first Opinion) one of them it was; be it which it would. If Atheism, and Irreligion had not been at the height amongst this People, had it been possible that the High Priest, and the chief of the Priests, and the Rulers of the Jews, should have spent this Day, the whole time, from break of the Day till Noon, in accusing, or Condemning Christ? and then have spent the afternoon, in mocking, and deriding him on the Cross as he was dying, breaking all Laws of humanity, and decency, as well as Religion; admitting *Anas* and *Caiaphas* were not there; yet some of the chief of the Priests, the Scribes, and the Elders, were certainly there; and behaving themselves there more rudely and indecently than the common People. The People were there beholding him: These were there mocking and deriding a dying Person. But as we say in *Philosophy*, *Corruptio optimi est pessima*; so we shall find it true, that Men who are employed in sacred things, if the true fear of God be not in them, to make them the best, they are certainly the vilest and worst of Men. We read of no rudenesses offered to our Saviour dying, but from the Scribes, Chief Priests, Rulers, and Soldiers. These verses also afford us great Proof of the immortality of the Soul; otherwise the penitent Thief could not that Day have been with Christ in Paradise, as Christ promised, v. 43. Nor would Christ have committed his Soul into his Fathers hand, if it had been so have expired with the Body, and have vanished into Air. For other things which concern this part of the History of our Saviours Passion, see the Notes before mentioned, on *Matthew* 27. from v. 35, to 50.

47 \* Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

\* *Mark* 15. 39, 40.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

For a perfect knowledge of all those things which did happen, after our Saviours nailing to the Cross, till he died, and was taken down to be buried, all the *Evangelists* must be consulted. We have made a Collection of them in our Notes on *Mat.* 27. from v. 51. to v. 57. to which the Reader is here referred. This passage about the Centurion, is taken notice of both by *Matthew* and *Mark*; only they say, he said, *Truly this was the Son of God.* *Luke* saith, that he said, *Certainly this was a Righteous man.* Possibly the sense is the same, and the Centurion by the Son of God, did not mean the Son of God by eternal Generation, but one highly favoured of God, a righteous Man, and very dear to God, and highly beloved of him, for it must be by a very extraordinary Revelation and impression, if he had so early a Faith in Christ as God Blessed for ever. I think Mr. *Calvin* on *Matth.* 26. 54. expounds it well, *Non vulgarem esse hominem, Sed divinitus excitatum statuit.* The Centurion determined, that Christ was no ordinary Person, but one stirred up by, and sent of God. It is observable, that Christ had a testimony from all orders of Men almost, except the Scribes, and Priests, and Pharisees. *Pontius Pilate*, and *Aerod*, declared him innocent: *Pilate's Wife* acknowledged him a Righteous Person: The Thief on the Cross testified he had done nothing amiss: *Judas the Traitor*, confessed he had betrayed innocent Blood: The Centurion owned him to be no ordinary Man, but a Righteous Man, the Son of God: The multitude always owned him; they see they are now run down, they smite their Breasts, say nothing, but depart: Only those that were to have been the teachers of others, are blinded and hardened to their ruin.

50 And behold, there was a man named \* Joseph, a counsellor, and he was a good man, and a just:

\* *Mark* 15. 42;  
43, 44, 45.  
\* *Chap.* 2. 25,  
38.

51 The same had not consented to the counsel and deed of them, He was of Arimathea, a city of the Jews, who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

See the Notes on *Matthew* 27. 57, 58.

54 And that day was the \* preparation, and the sabbath drew on.

\* *Math.* 27. 62.  
\* *Mark* 15. 42.

*Gr.* Σάββατον ἐνέτοιμον, the Sabbath shined. What Preparation was here intended, whether to the weekly Sabbath of the Jews, (that it was most certainly) or to the *Passover* also, which some will have to have been this year put off to that Day, because of the concurrency of the Weekly and the Annual Feast, I shall



not determine, tho the most judicious Interpreters skilled in the Hebrew Writings, think the Passover this year was kept in its season, the Night before: But the Sabbath, that is, the seventh Day drew on. The Greek Word signifies *shined*, the propriety of which term, hath cost Critics some pains to make out, for it rather began to be Dark than light some, their Sabbath beginning after the setting of the Sun. Some think the Word referred to the evening Star, which began to shine: Others, that it referred to a Lamp or Candle, which they were wont to set up, they call it *Luminare discriminationis*, the Light of Discrimination, which being set up in their severl Families, the Sabbath was accounted to be begun: Others think it referred to the following Day: But there need not much labour in the case, for by the same reason that it is said, the Evening and the Morning made the Sabbath Day; the Sabbath might be said *ἡμετέρας* (that is to begin) when it began to be Dark, not taking the Word in a proper, but in a Metaphorical sense.

\* Mark 15. 47. Chap. 8. 2. 55 And the women also \* which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

\* Exod. 20. 10. 56 And they returned, and prepared spices and ointments; and rested the sabbath day, \* according to the commandment.

See the Notes on Matthew 27. 61. It is Beza's observation upon these verses, That Christ being opposed by the Devil, and all his instruments, being now Dead, leaveth two or three poor Women, as it were in the Front of the Battle, intending within a very short time, without much ado, to Triumph over all these terrible adversaries.

## CHAP. XXIV.

\* Mark 16. 1. 1 NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Mary Magdalene, and Mary the Mother of Jesus, were the two Women that took up their seat right over against the Sepulchre, to see where Christ was laid, Matth. 27. 61. Mark 15. 47. they had bought spices, some time of that day after they knew he must Dye, or else they bought them immediately after his Burial, as they went home, for they rested on the Sabbath-Day; they had now got some others into their Society, and came very Early upon the first Day of the Week, ( See the Notes on Mat. 28. 1. as to the particular time ) intending to shew their last act of love to their Friend, by embalming his Body.

2 And they found the stone rolled away from the sepulchre.

The stone which Joseph had rolled to the Mouth of the Sepulchre, when he had laid in the Body, Matth. 27. 60. and the Jews had sealed, v. 66. and which as they came walking they were so troubled about, how they should get it removed, Mark 16. 3. How it came to be rolled away Matthew telleth us, ch. 21. v. 2.

3 And they entred in, and found not the body of the Lord Jesus.

Probably when they entred in they saw no Angels, for one may reasonably suppose, that if they had, they would hardly have adventured to enter in, but at their coming out being satisfied that the Body was not there, the Angels made themselves visible to them; for it followeth.

\* Mark 16. 7, 8. 4 And it came to pass as they were much perplexed thereabout, \* behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the || living among the dead?

6 He is not here, but is risen: \* Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

\* John 2. 22. 8 And they \* remembered his words.

These two Men were two Angels in humane shape: See the Notes on Matthew 28. 5, 6, 7.

\* Mark 16. 10. 9 \* And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

\* Chap. 8. 3. 10 It was Mary Magdalene, and \* Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the Apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linnen cloths laid by themselves, and departed, wondering in himself at that which was come to pass.

See the Notes on Matth. 28. 8, 9, 10. but more fully on John 20. 2, 3, 4. &c. who repeateth this piece of History more largely than the rest. It is plain that scarce any of the Disciples gave credit to the first Relation of the Women; but yet, it being near the City, Peter and John thought it worth the while to go and see: For though Peter alone be mentioned here, yet John is mentioned, John 20. 3, 4, 5. under the Notion of another Disciple; and he is said to have out-run Peter, and to have come first to the Sepulchre: But concerning that part of the History relating to the Resurrection, we shall reserve our selves till we come to John 20. We now pass on to a piece of History relating to the evidencing of Christ's Resurrection, which is neither touched by Matthew, nor by Luke: Mark toucheth it shortly, ch. 16. 12, 13. After that he appeared in another form to two of them, as they walked, and went into the Country: And they went, and told it unto the residue; neither believed they them. We shall now hear Luke giving us a more full and perfect account.

13 And \* behold two of them went that same day, to a village called Emmaus, which was from Jerusalem about threescore furlongs.

Who these two were is variously guessed; that the name of the one was Cleopas, appeareth from v. 18. Some will have the other to have been Luke, but he in the beginning of his Gospel distinguisheth himself from Eye-Witnesses, ch. 1. v. 2. Some will have it to have been Nathaniel, others will have it to have been Simon, from v. 34. and 1 Cor. 15. 5. But these things are so incertain, that all the instruction we can learn from them, is the Vanity and uncertainty of Traditions. This Emmaus was from Jerusalem, about 60 furlongs, which make seven Miles and an half according to our computation.

14 And they talked together of all these things which had happened.

There is nothing more ordinary, than for Persons walking and riding upon Roads, to make the present news of the time, the subject of their discourse: There had great things happened in Jerusalem, the Death of our Saviour was such, and those things which attended his Death were very extraordinary, and it is not at all to be wondered, that a discourse of them should fill every Mouth, especially every Disciple's Mouth.

15 And it came to pass, that while they communed together, and reasoned, \* Jesus himself drew near, and went with them.

He overtook them upon the way, and joyned himself to their Company. It is a good thing to be discoursing of Christ, it is the way to have his presence and company with us.

16 But their eyes were holden, that they should not know him.

God by his Providence restrained their Eyes, that tho they saw a Man, yet they could not discern who he was. We may learn from hence, that the Form or Figure of Christ's Body after his Resurrection, was not changed: His Body had the same Dimensions, the same Quantity, Colour and Figure, and was in it self a proper object for humane Eyes, for otherwise there had been no need for their Eyes to be held. From hence also we may learn the Influence, which God hath upon all our Members and Senses, and how much we depend upon God for a daily Power to Exercise our natural Faculties. Our Lord had no mind that these two Disciples should at first discern who he was, that he might draw out their following Discourses, and from them take occasion to prove from Scripture the certainty of his Resurrection, from this Text, and draw out their following Discourses concerning him. From this Text we may gather, how hard the Lutherans are put to it, to maintain the Real presence of the Body of Christ, where ever the Sacrament of the Lords Supper is Administred, for this they must maintain: That altho the Body of Christ after his Resurrection was the same that was Crucified, and so obvious to Sense, yet he had not only a power to make it insensible, and invisible, which we grant, but that he hath also a power to multiply it, and make it in one and the same instant to be in so many places as his Supper is administred in, and also that he willeth it at the same time to be imperceptible by any humane Senses in all those places; for it is apparent from hence, that it was not at all times imperceptible; it might at this time have been seen, had not the Disciples Eyes been held, that they could not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

Not that he, from whom the secrets of no Hearts are hidden, did not know what they were Discoursing about, but that he had a mind to hear them repeated from them, that from their Repetition of them, he might take the better advantage to instruct them.

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him; Concerning Jesus of Nazareth, \* which was a Prophet mighty in deed and word before God, and all the people:

The

The things which had lately happened in *Jerusalem* were so many, and so unusual, that the Disciples wonder that any one coming from *Jerusalem* should ask What things? they therefore ask him, if he were a meer stranger in *Jerusalem*, coming from some other Countrey, or from some remoter parts of *Judea* or *Galilee*? or, if he were the only man who had been unconcerned in what was the common Discourse, both of the Town and Countrey? Still our Saviour draws out the Discourse from them, by asking them, What things? They tell him, concerning *Jesus of Nazareth*, a great Prophet, mighty both in Words and Deeds: In which Phrase *Stephen* Celebrated *Moses*, Acts 7. 22. That is, one who did not only in an Extraordinary manner reveal the Will of God unto Men, but also did many great and mighty Works, and lived a most Holy and most Exemplary Life, and Conversation, so as that he was not only highly favoured of God, but in great repute, and Estimation also amongst the People.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he \* which should have redeemed Israel: And beside all this, to day is the third day since these things were done.

It is from hence evident, that as yet they neither had a true Notion of Christ as *God-man* in one Person, nor yet of the *Messiah*, but still remain'd in an opinion of a Temporal Deliverance, to be effected for the Jews by the *Messiah*, when he should come. The Words also shewed a great weakness in the Disciples Faith as to Christ, they speak as if they were quite out of Breath, and their Faith began to fail: We were, say they, once of the mind, and maintained some Hope, that this *Jesus of Nazareth* had been he whom God had designed for the *Messiah*, and now it is the third Day since these things were done. This mention of the third Day, is a good Argument to prove that there were some old Disciples of Christ, who had taken notice of his Promise or Prophecy, that he should Rise again the third Day, Chap. 18. 33. They ought to have had patience till Night, and to have considered, that tho the third Day were began, yet it was not yet past.

22 Yea, and \* certain women also of our company made us astonished, which were early at the sepulchre.

23 And when they found not his body, they came, saying, that they had also seen a vision of angels which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not.

It is plain from the Relation of these two Disciples, that they had whatsoever might conduce to a Moral Swason: They had the Revelation of the Word, from the Mouth of Christ himself; they had Evidences from the Women, from the Apparition of Angels, from some among themselves, that his Body was not there. The Angels said he was Risen; Why do they hesitate then? Why do they not believe? is the fault in the Perverseness of their Wills? had they no mind to believe, that the thing they had hoped, longed, waited for, was true? Certainly there was nothing they more desired. Let the Patrons of the Power of Man's Will to believe, or perform any Actions Spiritually good, tell us (if they can) what could hinder these Disciples actual believing the Resurrection of Christ, but the Impotency of their Wills, God not yet pleading to influence, and assist their Wills actually to believe, what they had the greatest Propensions, and Inclinations imaginable to have believed.

25 Then he said unto them, O fools, and slow of heart, to believe all that the prophets have spoken.

26 \* Ought not Christ to have suffered these things, and to enter into his glory.

27 And beginning at \* Moses, and \* all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

By our Saviours form of reprehending his Disciples, We may both learn, 1. That it is not every saying, *Thou Fool*, but a saying of it from a Root of Hatred, Malice and Anger, which our Saviour makes to be a breach of the sixth Commandment, *Matth. 5.* Our Saviours Reprehension of them, was out of a Principle of Love, and a Root of good Will to them. 2. That the best of us are very slow of Heart to believe what cometh to us upon the mere credit of a Divine Revelation. It is also observable from what we have, v. 27. That *Moses* and the Prophets are not to be rejected by Christians, they also have much concerning Christ; out of them Christ instructeth these two Disciples in the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he \* made as though he would have gone further.

29 But \* they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

I do not understand how some conclude from hence the lawfulness of dissembling, or telling a lye in some Cases, because the Evangelist saith, our Saviour made as tho he would have gone further, and did not; for without doubt our Saviour had gone further, if the Disciples had not been urgent with him to have staid. Nor did he stay long there, as we shall hear by and by.

30 And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and || he vanished out of their sight.

|| Or, he ceased to be seen of them.

Some would have this Bread to be *Sacramental Bread*, as if our Lord at this time Celebrated his Supper, and some of the *Papists* are mightily Zealous for that Interpretation, thinking that they have in it a mighty Argument, to justify their Lame Administration of it in one kind; (for here is no mention of the Cup at all) but they do not consider, that this Text will prove (if it be taken with relation to the Supper) more than they would have it, as, 1. That Priests may Consecrate, without Wine, which themselves will not grant, tho they say that both Elements being Consecrated, the People sufficiently partake if they share but in one. 2. It will also prove that a Priest may Consecrate, without using those substantial Words, *This is my Body*. But it is a most improbable thing, that our Saviour coming just out of his Journey, should fall upon his Administration of this Ordinance. The Text is certainly to be meant of Bodily Bread, which our Saviour never took without a previous Blessing of it, *Matth. 14. 19.* How their Eyes were opened, the Evangelist tells us. Some think they knew him by his form of Blessing: It is a wonder then they did not know him before by his Style, in three or four Hours Discourse by the way: Others think they knew him by taking upon him the Office of the Master of the Feast, *To bless the Table*, and to Carve to the Guests. But all this is vain, He withdrew the Veil from their Eyes, which alone hindered their discerning him before, for the Object was visible, only the Medium of their sight was indispensed, *And he vanished out of their sight*. Our Saviour had now obtained his end, viz. to satisfy them that he was indeed risen, now he disappeared; for that he had a power to make his Body imperceptible to the Disciples Senses, is out of doubt.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

There was a mighty difference no doubt, betwixt Christ's Preaching, and his Ministers; he Preached as one who had Authority, not as the Scribes, nor as ordinary Ministers, but with more Majesty and Power; but as to the saving Efficacy of his Words, that depended upon his Will, where he pleased to put forth such Efficacious Grace, there his Words became effectual, where he did not, they were not so: Christ Preached in the hearing of hundreds, who yet continued Unbelievers, and Perished in their Unbelief. There is a great deal of difference also between one Minister's Preaching and anothers; some kind of Preaching of its self, makes Mens Hearts to Freeze, others make them to Burn, but where Preaching makes our Hearts to Burn within us, Christ throws in the Coal, which the best Preacher doth but blow up; only the Spirit of God is pleased to Work (as *Erasmus* saith) *secundum quod nactus est Organon*, according to the Instrument it worketh by, and to Concur with rational and Spiritual means, in order to Rational and Spiritual ends. But wherever any Soul is Baptized with Fire at hearing a Sermon, it is also Baptized with the Holy Ghost. Christ will not always Cure Blind Eyes with Clay and Spittle, (tho he did it once) These were Disciples before the Fire was kindled in their Hearts, Christ's Preaching did but blow it up. We ought so to speak in our Preaching, so to open and apply the Scriptures, as our Discourses may have a rational tendency to make the Hearts of our Hearers to Burn within them, not so as to make them Dead, and Sleepy, and Cold, or Luke-warm; and then to know that it must be Christ's Work to Inflame them, when we have said all that we can say.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

The 34. v. compared with 1 Cor. 15. 5. makes some great Authors think, that *Simon* was one of the two, and that *Cleopas* (who was the other) spake this. They make no stay at *Emmaus*, but come presently to *Jerusalem* and acquaint the Disciples;

Ver. 25.  
Acts 17. 3.  
1 Pet. 1. 11.  
Gen. 3. 15.  
22. 18.  
25. 4.  
49. 10.  
Deut. 18. 15.  
Psal. 132. 11.  
Matth. 7. 14.  
9. 6.  
40. 10.  
Jer. 23. 5.  
23. 14.  
Ezek. 34. 23.  
37. 25.  
Dan. 9. 24.  
Mich. 7. 20.  
1st John 4. 45.  
See Gen. 12. 25.



Disciples, That for certain Christ was Risen, and that he had appeared to them in the way, and was known of them at their breaking of Bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

Of this appearance of Christ, *Mark* speaks, Chap. 16. 14. and *John*, Chap. 20. 19, 20. The Salutation, which he useth to them was common amongst the Jews, and answereth our *God save you, or God be with you.* It was an appreciation of all Blessing, and Happiness, which they comprehend under the name of *Peace.*

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

Spirits sometimes (by Gods permission, or direction) assumed humane shapes. They seeing an humane shape, and not able on the sudden to conceive, how an humane Body should come into the midst amongst them, without any more noise, or notice taken of it, were affrighted, as we usually are, at the sight of apprehended Apparitions. From hence we may conclude, That either the World, and the best Men in it, have been in all Ages deceived, and a few *Atheists* have been wiser than them all, or there are such Beings as *Spirits.*

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

\* John 20.  
20, 27.

39 Behold my hands and my feet, that it is I myself: \* handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

If either the *Papists*, or the *Lutherans* could shew us Christ's Hands or Feet, while they impose upon us to believe, that Christ's Body is really present at, or in the Lord's Supper, they would not so fright us, nor make so many thoughts arise in us as they do, about their apprehensions of the Nature of a Body. But while the *Papists* allow us to Handle, and to taste the Bread, and we find no such things, and the *Lutherans* suffer our Eyes to be open, and we can see no such thing: We cannot but conclude, that the Body of Christ which they talk of, must certainly be a Spirit, which (according to our Saviour's notion) is a substance which hath neither Flesh nor Bones, as we see the Body they would have us to believe hath not; that is to say, that the Body they talk of, is no Body. Our Saviour here proveth that it was his true Body which appeared to them, because, 1. It had Integral parts, Hands and Feet. 2. Because it might be seen. 3. It might be handled. 4. It had Flesh and Bones, which a Spirit hath not. Then he shews them his Hands and Feet. So then our Saviour did not think, that the Judgment of our Senses was to be rejected, concerning the Nature of Bodies, and his Body in particular, and that in its State of Exaltation, when it was raised from the Dead. Do any of them say that Christ's Body here came through the Door, or it could not have been here? How shall that be proved? We can easily tell them how his Body might be in the midst of them, tho' it were not discerned while he was there, even as the Eyes of the two Disciples were held, v. 16. that they could not discern Christ, so the Eyes of the Disciples might be held now, till he was in the midst amongst them.

41 And while they yet believed not for joy, and \* John 21. 10. wondred, he said unto them, \* Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took it, and did eat before them.

Believed not for Joy, yet if they had not now believed, they doubtless would not have rejoiced, but their Faith was the cause of their Joy; yet the Excess of their Joy was the hinderance of their Faith, so dangerous are the excessive motions of our Affections. Christ here gives them another Evidence of the truth of his Body, he did Eat with them, (tho' very ordinary Country Diet, a piece of broiled Fish, and a piece of an Honey-comb) such a Meal as we read of that he had at the Lake of *Tiberias*, *John* 21. 9. He did not Eat to uphold, but only to testify his Life. Thus when he had raised the Daughter of *Jairus*, Ch. 8. 55. he bid them give her something to Eat; and for this end *Lazarus* sat at Meat with the rest, *John* 12. 2. and *Peter* proves the Resurrection of Christ from their Eating and Drinking with him, *Acts* 10. 41. Let not profane Wits seek Knots in *Bulrushes*, inquiring what became of this Meat? &c. Let them first tell us what became of the Meat the Angels did Eat with *Abraham*, *Gen.* 18. 8. and learn to believe, that it was easie with the Power of God to annihilate again that Meat, which was not necessary for the sustentation of the body of Christ, now freed

from all the cravings of Natural Appetite, tho' he did eat it to satisfy them, that he was truly risen from the Dead.

44 And he said unto them, \* These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. \* Chap. 21. Ver. 6.

The Jews ordinarily divided the Old Testament into the Law, the Prophets, and the Holy Writings, which they called the *Hagiographa*. The Book of *Psalms* was one of the last sort, and one of the most noted amongst them: so as by these three Terms our Saviour understands all the Scriptures of the Old Testament. He tells them, that he had before his Death, while he conversed with them, told them that all things (which were very many) which were found in any of these Books concerning him must be fulfilled, he had told them so. *Chap.* 18. 31. *Mat.* 16. 21. & 17. 22. & 20. 18. *Mark* 9. 31. & 10. 34.

45 Then opened he their understanding, that they might understand the scriptures.

He did not open their Understanding without the Scriptures, he sends them thither, and he knew the Scriptures would not sufficiently give them a Knowledge of him, and the things of God, without the Influence, and Illumination of his Spirit; they are truly taught of God, who are taught by his Spirit to understand the Scriptures. Christ gives a great Honour to the Scriptures. The Devil cheats those Souls whom he persuades to cast away the Scriptures in Expectation of a teaching by the Spirit. The Spirit teacheth by, not without, not contrary to the Holy Scriptures.

46 And said unto them, \* Thus it is written, \* *Phil.* 21. and thus it behoved Christ to suffer, and to rise *Ia.* 53. from the dead the third day. *Acts* 17. 3.

All the Divine Predictions are certain, and infallible. The Jews did maliciously and freely profane our Saviour to Death, and God did certainly foresee how their Wills would be determined, and the Event was accomplished accordingly.

47 And that repentance, and \* remission of sins \* *1 John* 2. 12. should be preached in his name, amongst all nations, beginning at Jerusalem.

48 And \* ye are witnesses of these things. \* *John* 15. 27.

The few Words in v. 47. are comprehensive of the great duty of the Apostles: 1. To preach Repentance and Remission of Sins. 2. In Christ's Name. 3. To all Nations. 4. Beginning at Jerusalem. They were to Preach Repentance, that is, a turning from Sinful Courses, into a Course of Life Consonant to the Will of God; and Remission of Sins, that is, upon Repentance, this they were to Preach in his Name, which may refer either to their Preaching; then our Saviour lets them know that they were to be his Ministers, and to Preach by his Authority, *2 Cor.* 5. 20. To be Ambassadors for Christ, Stewards of his Mysteries: Or else it may refer to Repentance and Remission of Sins, which are to be Preached in his Name, for the sake of his Merits and satisfaction. They were to Preach this to all Nations. This was prophesied of plentifully, *Psal.* 2. 8. *Ia.* 49. 6. *Dan.* 7. 14. *Hos.* 2. 23. *Joel* 2. 32. This was a piece of Divine Revelation, which Christ had, till this time, concealed in a great Measure; when he sent out the Twelve, *Matth.* 10. 5. He commanded them not to go to the Gentiles: Beginning at Jerusalem, that is, amongst the Jews. He was prophesied of under the Notion of a King, to be set upon the Lords Holy Hill of *Sion*; so *Psal.* 110. 2. *Isaiah* 2. 3. & 28. 16. & 60. v. 1. in pursuance of this, we shall find the Apostles Preaching only in Judea, till they had judged themselves unworthy of Eternal Life, then they turned to the Gentiles, *Acts* 13. 38. 45.

49 And behold, \* I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be indued with power from on high. \* *John* 14. 16, 25. & 15. 26. & 16. 7. *Acts* 1. 4. & 2. 1. &c.

It is questioned by none, but by the promise of the Father, our Lord meaneth the promise of the Spirit, as it came down in the Days of Pentecost. This Effusion of the Spirit was promised under the Old Testament, *Isaiah* 44. 3. *Jerem.* 31. 33. *Ezek.* 36. 27. Most eminently, *Joel* 2. 28. (The Apostle himself interpreting the Prophets, *Acts* 2. 16, 17, 18.) See also *Acts* 1. 8. Where the fulfilling of this promise of the Father, as it is call'd, v. 4. is put before — and ye shall be Witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and is also expounded by, And ye shall receive Power, after the Holy Ghost is come upon you. Our Lord also had said, I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. In this Text he saith, that

that he will send him; so also John 15. 26. and ch. 16. 7. thereby confirming his Disciples in this, That he was equal with the Father, and that the Holy Ghost was sent by the Father and him, yet sent by the Father, upon the Prayer of the Son, and in his Name, John 14. 16, 26. This Holy Spirit is also called Power from on high, the power of the highest, Luke 1. 35. But here the Gifts of the Holy Ghost may be understood, as also in Acts 1. 8. where this Power is said should be received after that the Holy Ghost should come upon them, until this time should come, which was in the Days of Pentecost, Acts 2. 1. the Disciples were bound to stay at Jerusalem, which accordingly they did. And we may from hence conclude, that these Words of our Saviour were spoken to his Disciples, after his appearance to them in Galilee, (of which Luke saith nothing) which was the place where (as most think) he was seen of above five hundred Brethren at once, 1 Cor. 15. 6.

50 And he led them out as far as to Bethany: and he lift up his hands, and blessed them.

51 \* And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

This must be understood to have happened forty days after our Saviour's Resurrection, for so Luke himself tells us, Acts 1. 3. then he led them out as far as Bethany, not the Village Bethany, but that part of the Mount of Olives, which belonged to Bethany. Our Saviour had been often there praying, from thence, he now ascendeth into Heaven, and lifted up his Hands and blessed them. Some think that by Blessing here is meant Praying; and the lifting up of his Hands, was accommodated to that religious Action. Others think that Blessing here signifieth a more Authoritative Act; and that his lifting up of his Hands, was a stretching out of his Hands, as a sign of that effectual Blessing of them: While

he blessed them, he was parted from them, and carried up to Heaven, that is, he moved upward, as if he had been carried, for it is certain that our Saviour ascended by his own Power. Luke saith, Acts 1. 9. He was taken up, and a Cloud received him out of their sight, as Elijah, 2 Kings 2. 11. went up to Heaven in a Whirlwind. So Christ went up in a Cloud, but with this difference, Christ ascended by his own power, Elijah could not without the help of an Angel.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

We never before read of any Act of Adoration, which the Disciples performed to Christ: Their Faith was now come to the highest pitch; they did no longer look upon him only as one sent of God, a great Prophet, nor only as the Son of David, the promised Messiah. In the mean time not rightly taking the notion of the Messiah, but looking upon him as one who should be a Temporal Saviour, and deliverer of his People, they now believe him to be the Eternal Son of God, being so manifested by his Resurrection from the Dead, and Ascension into Heaven before their Eyes. According to his Commandment they return to Jerusalem, full of Joy; And were continually in the Temple praising and blessing God, Amen. Acts 1. 12, 13. it is said, that they being returned, they went into an upper Room, and continued in Prayer and Supplication: Some think that this upper Room, was appendant to the Temple. But continually here may reasonably be interpreted often, or ordinarily, or at Temple Hours of Prayer, as the Morning and Evening Sacrifice are called the Continual Burnt-Offering, Exod. 29. 42. Num. 28. 3. Their work was to praise and Bless God: It is not said for what, but easily understood; as for other mercies, so more especially for his sending the Messiah for our Redemption, and the Confirmation of, and perfecting their Faith in him.



## St. JOHN.

## The ARGUMENT.

The Penman of this Gospel is generally taken to have been John the Son of Zebedee, Mat. 10. 2. not either John the Baptist, or John surnamed Mark, Acts 15. 37. He was a Person mightily honoured by Christs personal favours, and therefore often called the beloved Disciple; you may read of these favours in these Scriptures following, Mat. 17. 1. Luk. 9. 28. and 22. 8. Joh. 13. 23, 24. and 19. 25, 26. and 20. 1, 2. Act. 3. 3. Acts 4. 13. Gal. 2. 9. Thus far the Scripture guideth us: He is thought to have gone to, and continue in Asia till the third of the ten Persecutions in the time of Trajan; he was by Domitian banished into Pathmos, where he wrote the Revelation.

The time when he wrote this Gospel, is uncertain; some think about the latter part of his Life; he died the last of all the Apostles, judged about an hundred Years after the Birth of Christ. It is said that the heresies of Ebion and Cerinthus, who denied Christs Divinity, and of the Nicholaitans, who held many absurd things about his Person, gave occasion to the writing of this Gospel; himself mentioneth the Doctrine of the Nicholaitans, Rev. 2. 6. and Ebion and Cerinthus are thought to be those Antichrists which he in his Epistles reflecteth upon.

Two things are observed of him: 1. That he insists more on the proof of Christs Divinity, than any of the Evangelists; producing his Miracles most evidently to prove it. 2. That he mentions very little reported by the other Evangelists; to which I think may be added, that he delivereth the History of the Gospel after Christs Resurrection more fully than any of them; he gives us also a more distinct account of the four Passovers happening after Christs Baptism: The necessity of Faith in Christ, and Regeneration, the Doctrine of our Mystical Union with Christ; the sending and end of the holy Spirits Mission, and the advantage that the Apostles and others should receive from it. His Gospel is most particularly remarkable for the sublimeness and mysteriousness of the matter, and sweetness of his Phrase.

## CHAP. I.

**I**N the beginning *a* was the Word *b*, and the Word was with God *c*, and the Word was God *d*.

*a* In that beginning which Moses mentioneth, Gen. 1. 1. the beginning of all things, when the foundations of the World were laid, Prov. 8. 27, 28. the beginning of Time; for before that, was no measure of time, all was Eternity. *b* Was the Word, that is, the Eternal Son of God, the Lord Jesus Christ, of whom more is spoken afterward. Nor is Christ in this Text alone called the Word, but 1 John 1. 1. the Word of Life, so Rev. 19. 13. and there are some who think he is so called, Luke 1. 2. comparing that Text with 2 Pet. 1. 16. as also Psal. 33. 6. Nor is it an improper term by which to express the Son of God; for it both expresseth something of his ineffable Generation, as the Word is begotten in our Thoughts, and is the express image of them; and also his Office in the Revelation of his Fathers Will unto the Sons of men, and revealing his Father to us, Matth. 11. 27. and there are some (if they be not too curious in their Notion) who think David by that phrase, 2 Sam. 7. 21. For thy words sake (expounded for thy Servants sake, 1 Chron. 17. 19. which is the Title of Christ, Isa. 42. 1.) that Christ is meant: Besides it is observed, that this term was more acceptable both to the Jews and the Heathens, than the term of Christ or the Son of God would have been; for there was nothing more abhorred by the Jews than the latter; and the Heathen Writers made (as is noted by divers) great use of this term, to express the Name and the Power of God: Nor is any thing more ordinary with the Chalde Paraphrasts, than this Expression, Isaiah 45. 12. I have made Heaven and Earth, Chald. I in my word have made Heaven and Earth: So chap. 48. 13. Mine hand hath laid the foundation of the earth. Chald. By my word I have laid the foundations of the Earth; this is taken from Moses's describing the Creation by Gods Word of Command, Let there be light, and there was light; the manner of expressing it by the Word of Command, is significative, that all things were made by his Eternal Word; For, would any Jew deny that God by his Word created the World? The Evangelist therefore calleth Christ, to whom *v. 3.* he was about to attribute the Creation, the Word; not the Word of God (so the Scriptures are called;) to distinguish Christ in this notion from the Revelation of the Divine Will to the Prophets, he is only called the Word, though he was the Son of God. Nor is it said, That in the beginning was the Word Created. (as is said of the Heavens and the Earth, Gen. 1. 1.) but was the Word; this proveth the eternal existence of the second Person in the Trinity; for what was in the beginning, did not then begin to be; the term, the Word, without the addition of God, speaketh him a subsistence; and it being said, That in the beginning he was, speaks his eternal existence; for what had a Being in the Beginning of Time, must needs be Eternal, nothing being when Time began, but what was Eternal. To this purpose are those Texts, Psal. 90. 2. Prov. 8. 22, 23, 24, &c. John 17. 5. Eph. 1. 4. 2 Thes. 2. 13. Which two Texts compared, shew In the beginning here used, to be the same with before the foundation of the World; so 2 Tim. 1. 9. *c* Lest any should say, Where was this Word before the foundations of the Earth were laid? the Evangelist saith, with God; which agreeth with Prov. 8. 27, 30. This both distinguisheth Christ from all Creatures, (none of which were with God in the beginning;) and also sheweth the vanity of Sabellius, and those we call Quakers,

who will not allow Christ to be a distinct subsistence, or Person from his Father; it also denoteth the Sons co-existence, and his equality with his Father; and yet, his Filial relation; for God is not said to have been with the Word, but the Word was with God, which also speaks a perfect unity and consent betwixt them. *d* Lest any should say, What but God can be Eternal? or be said to have been and had an existence in the beginning of the World? the Evangelist addeth, That the Word was God; that is, the person or subsistence spoken of, and intended by him, was the Divine Being, which is but one, tho' in it there be three distinct subsistences; all make but One and the same Divine Being. The first thing spoken here of Christ, attributed to him Eternity: The second speaks his Relation to the Father; this speaks the Oneness and Sameness of his Essence with that of the Father. The term God, which in the foregoing words is to be taken personally for God the Father, is here to be taken Essentially, as it signifieth the Divine Being.

2. The same was *e* in the Beginning with *e* God *e*.

*e* These words of the Evangelist are a further Confirmation and explication of what the Evangelist had said before, asserting the Eternity of the Son, and his Relation to the Father, and oneness of Essence with the Father; whether the Evangelist forewarned by the Spirit of God, did add this repetition to forewarn Christians against those Errors which did afterward trouble the Church, I cannot say; but certain it is, that these words do effectually confute the Eranomians, who distinguished betwixt the Word which in the Beginning was God, and that Word by which all things were made; and the Arians, who make the Father to have existed before the Son; as also the Anomians, who would make the Father and the Son diverse both in Nature and Will. Some others make this Verse a transition to the fourth, and the sense to be, This same was not manifest to the World from the Beginning of the World, but was with God until he came to be manifested in the flesh: Thus 1 John 1. 2. it is said, He was with the father, and was manifested unto us. He was manifest in the flesh, 1 Tim. 3. 16.

3 *\* All things were made by him f; and without him was not any thing made that was made g.*

*f* The Divine Nature, and Eternal existence of the Lord Christ, is evident from his efficiency in the Creation of the World; what the Evangelist here calleth All things, the Apostle to the Hebrews, chap. 1. 2. calleth the Worlds. And St Paul, Col. 1. 6. calleth all things that are in heaven and earth, visible and invisible. Moses calls the heavens and the earth, Gen. 1. 1. These were all made by the Word; not as an Instrumental cause, but as a principal efficient cause; for tho' it be true, that the Preposition *Διὰ*, is sometimes used to signify an Instrumental cause; yet it is as true, that it is often used to signify the principal efficient cause; as Job. 6. 57. Rom. 5. 5. and 11. 35. Eph. 4. 6. Acts 3. 16. and in many other Texts; it here only denoteth the order of the working of the Holy Spirit; Nothing that was made, neither the Heavens nor the Earth, neither things visible nor invisible, that were made, were made without him. There is nothing more ordinary in Holy Writ, than after the laying down an Universal Proposition, (where no Synecdoche is used,) to add also an Universal Negative for the confirmation of it: So Rom. 3. 12. There is none good; then is added, No not one. Lam. 2. 2. and in many other Texts. The term without him, doth not exclude the efficiency either of the

First or Third Person in the Trinity, in the Creation of all things; the Father created the World by the Son, *His Word*; and the Creation of the World is attributed to the Spirit, Gen. 1. 1. Job 33. 4. Psal. 33. 6.

4 \* In him was life *b*; and \* the life was the light of men *i*.

*b* In this Word was Life *Corporal, Spiritual, Eternal*; it was in him as in the Fountain. Some understand this of *Corporal Life*, both in the first Being and preservation of it; It is certain that this is in Christ, for he upholdeth all things by the word of his power, Heb. 1. 3. Acts 17. 28. And thus it is another demonstration of the Deity of Christ. Others think, that here is rather a transition from *Creation to Redemption*; you hath he quickened, Eph. 2. 1. Others understand it of *Eternal Life*, because our Evangelist most generally taketh the term of Life, as a benefit flowing from Christ in this sense, as chap. 3. 16. and 4. 14. and in a multitude of other Texts. I know no reason why we should not understand it of all Life; all Life being in Christ, as God equal with the Father; and Spiritual and Eternal Life flowing also from him in a more peculiar consideration, as Mediator. But tho' as God he distributes life according to their degree to all his Creatures, yet is he the peculiar light of men, enlightening their minds with Light, of which Vegetative and sensitive Creatures are not capable; so as by Light is not here to be understood the emanations of all lucid bodies, as that of the Sun or Stars; for other Creatures as well as men are capable of that; nor is it to be understood of the Light of Reason, though that be the Candle of the Lord in the Soul; but that Light by which we discern the things of God; in which sense the Apostle saith, Eph. 5. 8. *You were darkness, but now you are light in the Lord*. And therefore he saith of men, exclusively to Angels, who, tho' lightsome, noble Creatures, yet had not their nature assumed by Christ, Heb. 2. 16. Besides that it is said in the next Verse, that this Light shined in the darkness, that is, amongst many men who yet had reasonable Souls, but the darkness comprehended is not. That cannot be, that men did not comprehend Reason, but even rational men comprehended not this Light of supernatural Revelation: So John is said to have come to testify of that Light; who did not come to testify of Christ, as the Author of Reason. Nor is there any Text of Scripture in which the term Light signifieth Reason.

5 And \* the light *k* shineth in darkness *l*: and the darkness comprehended it not *m*.

*k* He had said before, That Life was in Christ, in him as in the Fountain; and the Life in him was the Light of men, giving Light to men. Now this Light which was in him, had its emanations (as Light in the Sun; and *l* the darkness, that is, men of dark minds, the abstract being put for the concrete,) comprehended (that is received) it not. *m* This was true concerning the Jews in former times, upon whom Christ the true Light had shined in many Types and Prophecies; it was also true concerning the Jews of that present Age, to whom through the favour of him who had undertaken the Redemption of man, the means of Grace were continued; through the blindness of their minds and hardness of their hearts, they wilfully rejected those means of illumination which God granted to them.

6 ¶ \* There was a man sent from God *n*, whose name was John *o*.

\* Not the Christ, not an Angel, but a man; yet one, than whom (as our Saviour saith) there had not risen a greater amongst those that were born of Women; he did not come upon his own head, but was sent; for he was he of whom it was written, Mat. 3. 1. *Behold I will send my messenger before my face*, &c. Luk. 7. 27. He was not sent of men, but of God, foretold by the Angel, as to his existence, name, work, and success, Luke 1. 13, 14, 15, 16, 17. *o* His name was John, named by the Angel, Luke 1. 13. before he was born; by his Father and Mother, Luk. 1. 60, 63. when he was born. John signifieth Grace; and doubtless the Baptist obtained that name, because he was to be the first, and a famous Preacher of the Grace of the Gospel which came to the World through Jesus Christ.

7 The same came for a witness *p*, to bear witness of the light *q*, that all men through him might believe *r*.

*p* John was called a Messenger, to denote his Authority; a Witness, to denote his Work, which is the work of every true Minister of the Gospel. John was the first Witness, and Witnessed a thing wholly unknown (before him) to the generality of the World; for though the Shepherds, and Simon and Anna had given some Testimony to Christ, when he was born and brought into the Temple to be offered to the Lord; yet that was Thirty years since, and generally forgot; neither could they bear a Testimony to him as an actual Minister of the Gospel. The Apostles were to be Witnesses to Christ, Acts 1. 8. Witnesses of his Resurrection, Acts 1. 22. and 4. 33. and 5. 32. and 10. 41. and 13. 31. All the Prophets, Acts 10. 43. bare Witness to him, that whosoever believeth in his Name should be saved. So

did John also; and John further pointed to him, passing by, and Witnessed that he was he of whom the Prophets spake. So that the Apostles, and so following Ministers, were, and are greater Witnesses than John the Baptist. The Prophets witnessed that he should come, John Baptist witnessed that he was come, the Apostles witnessed that he was not only come, but had Died, and was again risen from the Dead. *q* For John's Office was to give a Testimony to Christ the true Light, mentioned before; so called, because he maketh manifest, Eph. 5. 13. He revealeth his Father, Matth. 11. 27. He is the brightness of his fathers glory, Heb. 1. 3. who is Light, 1 John 1. 5. and the World is by him enlightened. It was Prophesied, Isa. 11. 9. of his times, *That the Earth should be full of the knowledge of the Lord*. *q* The end of John's Testimony was, That multitudes of all sorts might believe by him, or by it, as an instrumental cause of their Faith. If we read it by him, it is most proper to understand the Pronoun of John the Baptist; for we are not said to believe by Christ, but in him, in his name, &c.

8 He was not that light *s*, but was sent to bear witness of that light *t*.

*s* John the Baptist was a Light, as all Saints are light in the Lord, Eph. 5. 8. Nay, in a peculiar sense our Saviour beareth him Witness, that he was a burning and shining light; but he was not that light before mentioned, v. 5. that shineth in darkness; and again v. 9. which lighteth every one that cometh into the World. John borrowed his light from that Original Light; that Light was God, he was but a man sent from God. The men of the World are ordinarily in extremes, either wholly rejecting Gods Ministers and Witnesses, or else adoring them; as the World is concerned to take heed of the former, so the Ministers of Christ are also highly concerned not to admit the latter, see Luke 7. 33. Acts 14. 13, 14. but both John here, and Paul there, were very cautious not to rob their Master of the honour due unto him alone. *t* John, as was said before, came only to bear Witness of that Light, that he was come, and shined forth, and was the true Light, as it followeth.

9 \* That was the true Light *u*, which lighteth \* every man that cometh into the world *w*.

\* True is sometimes opposed to what is false, Eph. 4. 25. sometimes to what is Typical and Figurative, John 1. 17. Sometimes to what is not Original, and of it self; in Opposition to all these Christ is the True Light; he who alone deserved the name of Light, having Light in himself, and from himself, 1 John 2. 8. and shining more gloriously than the Prophets or Apostles. *w* He lighteth not the Jews only, (as the Prophets of old) but both the Jews and Gentiles. Some understand this of the Light of Reason; but besides, that Reason is no where in Holy Writ called Light; neither did this illumination agree to Christ as Mediator. It is rather therefore to be understood of the Light of Gospel Revelation, which Christ caused to be made to all the World. Matth. 28. 19. Mark 16. 15. Those who Interpret it of the more internal illumination by the Holy Spirit of God, by which Christ is not revealed to us only, but in us, say, That Christ hath done what lay in him (as a Minister of the Gospel) so to enlighten all that came into the World; and that Christ is said to enlighten every man, because none is enlightened but by him; and that some of all sorts are by him enlightened; in one of which two latter Senses, the terms All and Every man must be Interpreted in a multitude of Texts in the Gospel. The words in the Greek are so, as they may either be Translated as we read them, or thus, *Who coming into the world, enlightened every man*. A more universal Spiritual Light, or means to come to the Knowledge of God, overspreading the World after Christs coming, than before. So John 12. 45. *I am come a Light into the World*. And it is by some observed, that the Phrase, *coming into the world*, doth not barely signify a being born, but being sent into the world by the Father, being sanctified, as in John 10. 36. and 17. 18.

10 He was in the world *x*, and \* the world \* was made by him *y*; and the world knew him and 11. 3. not *z*.

*x* He was in the place called the World, and amongst the men of the World; for so the term World is often taken, chap. 16. 28. 2 Pet. 3. 6. Christ before he came in the Flesh, was in it; filling both the Heavens and the Earth, and sustaining it by the Word of his Power, and manifesting his Will to it, more immediately to Moses and to the Prophets; and more mediately by Moses and by the Prophets. *y* And the Heavens and the Earth, all things visible and invisible (as was said before) were made by him. And *z* the men of the World took no notice of him, did not acknowledge him, believe in him, nor were subject to him; so the word know often signifies (according to the Hebrew Idiom) John 10. 14, 15, 27. Not a bare comprehension of an Object in the Understanding, but suitable affections: So Mat. 7. 23. 1 John 3. 1. This is not to be understood of all individual persons in the World; for Abraham, Isaac, and Jacob, and David, and many particular persons, did in this sense know him; but the generality of the World did not. The Heathens did not (who are sometimes called the World, distinct.

\* Chap. 5. 26.  
1 John 5. 11.  
\* Chap. 8. 12.  
and 9. 5.  
and 12. 46.

\* Chap. 3. 15.

\* Mat. 3. 1.  
ver. 33.



distinctively from the Jews, 1 John 2.2. 1 Cor. 1.21.) and most of the Jews did not, though some did.

11 He came unto his own *a*, and his own received him not *b*.

*a* Christ came into the World, which being made by him was in the most proper sense his own; or, to the Israelites, which were as his own House, Land and Possession, Psal. 85. 1. John 16. 32. The Greek word is in the Plural Number, and used in the places before mentioned, as also Acts 21. 6. Sometimes signifying mens proper Country, sometimes their proper house. But it is a further question, what coming is here spoken of; tho' it be generally (or by many at least) interpreted of Christs coming by his Incarnation, yet that seemeth not to be the sense; partly, because that coming is spoken of, v. 14. And partly, because in that sense the Jews did receive him; nor was it in their power to hinder his manifestation in the flesh. The coming therefore here mentioned, seemeth to be intended of his coming by his Prophets, John the Baptist, and his own personal preaching of the Gospel. *b* Whom in this way of coming, they did not receive, believing neither the Testimony given by his Prophets, nor by the Baptist, nor by himself, John 5. 43.

12 But \* as many as received him *c*, to them gave he || power to become the sons of God *d*, even to them that believe on his name *e*.

*c* Though the generality of those amongst whom Christ came, received him not in the manner before expressed; yet some did own him, believed in him, and submitted to him; and to as many as thus received him, not into their Houses only, but into their Hearts. *d* He gave a Power, or a Right, or Privilege; not that they might if they would be; but to be actually, to become, or be the Sons of God by Adoption; for Believers are already the Sons of God, Gal. 3. 26. Though it doth not yet appear what they shall be in the Adoption, mentioned Rom. 8. 23. which the Apostle calls the Redemption of the body, viz. in the Resurrection; hence Luke 20. 36. The Children of God are called the Children of the Resurrection. *e* This is the Privilege of all that believe in the name of Christ; by which term he opens the former term of Receiving: To receive Christ, and to believe in his Name, are the same thing. To believe in his Name, is either to believe in him, Acts 3. 16. or in the Revelation of himself in the Promises of the Gospel. The proposition of Gods Word is the object of Faith of assent; but the person of the Mediator is the object of that Faith which receiveth Christ; and those alone have a Right to be the Sons of God, and to the Privileges peculiar to Sons, who believe in Christ as revealed in the Promises of the Word of God, and there exhibited to men.

13 Which were \* born, not of blood *f*, nor of the will of the flesh *g*, nor of the will of man *h*, but of God *i*.

*f* Not of the Blood of Men and Women; or not of the Blood of Abraham (which was the boast of the Jews, we have Abraham to our Father). *g* Nor from the Lusts of the Flesh. *h* Nor from a power in mans Will, or mens free act in adopting other mens Children. To be born, signifieth to receive our principle of Life; those who are the Children of God have not the principle of their Life, as they are such, from the motions of nature, nor from the Will of men. *i* But of God, whatever be the sense of the former Words, these Words plainly affirm God to be the principal efficient, and procreant cause of all those who are the Sons of God; for Faith, by which we are the Children of God, Gal. 3. 26. is the work of God, John 6. 29. His Gift, Phil. 1. 29. and men are born again, not of corruptible seed, but that which is incorruptible, 1 Pet. 1. 23. They are sanctified and cleansed with the washing of water by the Word, Eph. 5. 26. The washing of regeneration, and renewing of the holy Ghost, Titus 3. 5.

14 \* And the word was made flesh *k*, and dwelt amongst us *l*, (and *†* we beheld his glory *m*, the glory as of the only begotten of the father) *n*, \* full of grace and truth *o*.

*k* The Son of God, called the Word, for the reasons before specified, was made truly man, as flesh often signifieth in Holy Writ, Gen. 6. 12. Psal. 65. 2. Isa. 40. 5, 6. Not a vile, despicable, mortal man. The Evangelist rather saith he was made Flesh, than he was made man; more plainly to distinguish the two Natures in Christ, to assert the truth of his Humane Nature; to let us know that Christ assumed Humane Nature in common, not the particular nature of any; to commend the Love of God, and to let us see; That his Plaster was proportioned to our Sore, it reached all Flesh. The Evangelist saith not, he was changed into Flesh; but, by assuming he was made Flesh. *l* And he Tabernacled amongst us; amongst us men, or amongst men that were his Disciples: The word signifieth properly, he made no long stay. *m* And we beheld the signs and effects of his Glory; many of which were seen, both at the time of his

Transfiguration, and at his Passion, Resurrection and Ascension; the Glory of his Grace, Holiness, Truth, Miraculous Operations, &c. *n* Which Glory was the Glory of the only begotten of the Father; for the particle [*as*] here doth not signifie Likeness, but Truth; Nehemiah 7. 2. Job 24. 14. *o* Full of Grace and Truth, as he was God manifested in the flesh. Grace signifieth Love and Good Will, out of which it was that he delivered us from the Curse and Rigour of the Law (to which Grace is opposed). He was also full of Truth, both as Truth is opposed to Falshood, and is opposed to the Shadows and Figures of the Law; and Christ was full of Truth, as he was the Antitype to all the Ceremonies, and all the Promises had and have their complement and reality in him. See chap. 14. 17. 2 Cor. 1. 20. Rom. 15. 8. Truth also may signifie the sincerity and integrity of Christs Life, as he was without guile.

15 ¶ John bare witness of him, and cried, saying *p* \* : This was he of whom I spake *q*, He that cometh after me is preferred before me *r*; for he was before me *s*.

*p* John was not he, but only a Witness to him, and he continueth to bear Witness, (the Verb is in the present Tense) nor did he give an obscure or cold Testimony, but an open, and plain, and fervent Testimony, according to the Prophecies; his Testimony was the Voice of one crying in the Wilderness. *q* He first testified that Christ was he of whom he had before spoken; possibly when he was Preaching in the Wilderness, and Christ came to him to be Baptized of him, Matth. 3. 11, 14. *r* He that cometh after me, in order of time, or in the Ministerial Office and Employment, or, as if he were my Disciple, John 8. 12. is become, or is made before me. *s* For he was before me, both in the Eternal destination, and in respect of his Divine Nature; as also in Dignity and Eminency, considered as a Prophet; i. e. one that Revealeth my Fathers Will. This John said before, though not in terms, yet in effect; when he said, Matth. 3. 11. He that cometh after me, is mightier than I, whose Shoes I am not worthy to bear, Sec. So Mar. 1. 7. Luke 3. 16. This is the first thing which is here mentioned, as Johns Testimony concerning Christ, respecting the excellency of his person.

16 And of his \* fulness have all we received *t*, and grace for grace *†*.

*t* Of that plenty of Grace which Christ hath, (who hath not the Spirit given him by measure, chap. 3. 34. as other Saints have, Acts 2. 4, 6, 8.) We who by Nature are void of Grace, whether taken for the favour of God, or gracious habits, have received as the Skirts of Aarons Garment received the Oil which was plentifully poured out on Aarons head. *†* Nor have we received Drops, but Grace upon Grace; not onely knowledge and Instruction, but the Love and Favour of God, and Spiritual habits, in proportion to the favour and grace which Christ hath (allowing for our short capacities); we have received Grace freely and plentifully, all from Christ, and for his sake; which lets us see how much the Grace-receiving Soul is bound to acknowledge and adore Christ, and may be confirmed in the receiving of further Grace, and the hopes of Eternal Life; and it may mind all (according to that of the Apostle, 2 Cor. 6. 1.) to take heed that they receive not the grace of God in vain.

17 For the \* Law was given by Moses *u*, but, grace and truth came by Jesus Christ *w*.

*u* The Law Moral and Ceremonial came not by Moses, but was given by Moses as Gods Minister and Servant, that Law by which no man can be justified, Rom. 3. 28. In this was Moses his honour, of whom you glory, chap. 5. 45. God indeed made an eminent use of him, as his Minister; by whom he revealed his Will to you; both in matters of his Worship, according to that Dispensation; and in matters which concern you in your whole Conversation; but yet there is an eminent difference betwixt him and Jesus Christ. The law is no where called Grace, neither doth it discover any thing but Duty and Wrath; it sheweth no remission, in case that Duty be not done; nor affordeth strength for the doing of it. *w* All that is from Christ, all the favour of God for the Remission and Pardon of Sin, and for strength and assistance to the performance of Duty, is (not given from God by Christ, as the Law by Moses, but) from Christ, as the Fountain of Grace; And not Grace onely, but Truth, whether taken for solid and real mercy, or with respect to the Law; the fulfilling of all the Types and Prophecies in it, was by and in Christ.

18 \* No man hath seen God at any time *x*, the only begotten son, which is in the bosom of the Father *a*, he hath declared him *†*.

*x* No man hath at any time seen the Essence of God with his Eyes, John 4. 24. Nor with the eyes of his mind understood the whole Counsel and Will of God, Matth. 11. 7. Rom. 11. 34. Moses indeed saw the Image and representation of God, and had a more familiar converse with God than others; upon which account he is said to have talked with God face to face, Numb. 12. 7, 8. God saith he would speak

\* Isa. 56. 5.  
Rom. 8. 15.  
2 Pet. 1. 4.  
1 John 3. 1.  
|| Right, or privilege.

\* Chap. 3. 5.  
James 1. 8.  
† Gr. Blood:

\* Chap. 1. 16.  
John 1. 18. and  
1 John 1. 18.  
\* Col. 1. 19. &  
2. 9.

\* ver. 27, 30.  
& chap. 3. 34.

\* Col. 1. 19.  
& 2. 9, 10.

\* Ex. 20. 20.

\* Luke 10. 22.  
1 Tim. 6. 16.  
1 John 4. 12.

Speak unto him mouth to mouth, even apparently; but he tells us how in the same Verse, and the similitude of the Lord shall he be-hold; and God who had spoke to the same sense, *Exod. 33. 11.* saith, v. 20. *Thou canst not see my face, for there shall no man see me and live.* Now to whom he did not discover his face, he certainly did not discover all his secret Counsels. *a* But he who is the only begotten and beloved Son, hath such an intimate Communion with him in his Nature, and such a free Commu-nication of all his Counsels, as it may be said, he is continu-ally in his Bosom. *†* Hath declared him, not onely as a Pro-phet declareth the Mind and Will of God, but as the *Heavens* declare the glory of God, and the Firmament sheweth his handy works. *Psal. 19. 1.* Being the brightness of his Fathers glory, and the expres Image of his person, *Heb. 1. 3.* So as the Father can onely be seen in the Son; nor is so full a Revela-tion of the Fathers Will to be expected from any, as from the Son.

\* Chap. 5. 33.

19 And this is \* the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou *b*?

*b* John's former Testimony was more private to the com-mon people; this Testimony was given to a publick Au-thority. The Jews (most probably the Rulers of the Jews who made up their Sanhedrim, or great Court, answering a Parliament with us, for the cognizance of false Prophets belonged to them) sent Priests and Levites, which v. 24. were Pharisees of the strictest Sect of the Jews, as to Rites and Ceremonies; these came from Jerusalem, where the San-hedrim constantly sat; and the Chief Priests were (if the Mes-sias were not from the Sanhedrim it self) to ask John Baptist who he was; that is, by what Authority he Preach-ed and Baptized? What kind of Prophet he was? for they could not but know his Name and Family, he descending from a Priest amongst them; and this appeareth to be their sense from what followeth.

\* Chap. 3. 28.  
And 13. 25.

20 And he \* confessed *c*, and denied not *d*; but confessed *e*, I am not the Christ *f*.

*c* He being asked openly and plainly, professed, and *d* did not dissemble nor halt in his Speech. These Negatives are in Scripture often added to Affirmatives, to exclude all Exceptions. *Job 5. 17. Psal. 40. 10, 11, 12.* *e* He did not tell them once so, but again and again, because many were musing about it, *Luke 3. 15.* *f* I am not that great Messiah which God hath promised you, and in the expectation of whom you live, *Luke 2. 26, 38.* and *19. 11. John 4. 25.* The Diligence we shall constantly observe in the Servants of God in Holy Writ to avoid the arrogating of that Honour to them-selves, which is due onely to God and Christ; and this, to-gether with John's steadiness and plainness, doth very well be-come all Professors, but the Ministers of the Gospel espe-cially.

[A Prophet.

21 And they asked him, What then? Art thou Elias *g*? And he saith, I am not *b*. Art thou || that Prophet *i*? And he answered, No *k*.

*g* John was at Bethabara when these Messengers came to him, v. 28. they asked him if he were Elias. The Jews had not onely an expectation of the Messiah, but of Elias to come as a Messenger before him, according to the Prophecy, *Mal. 4. 5.* as appeareth, *Matth. 17. 10. Mar. 9. 11.* of which they had a gross Conception here, That Elias should come out of Heaven personally, or at least that his Soul should come into another Body (according to the Pythagorian Op-i-nion) now the meaning of the Prophecy was, That one should come like Elias, and this was fulfilled in John, *Luke 1. 17.* as our Saviour tells us, *Matth. 17. 12. Mark 9. 13.* but they asked the Question according to that notion they had of Elias. *b* To which John answereth, that he was not neither that Elias that ascended in a Fiery Chariot to Hea-ven; nor any body informed with Elias's Soul, (and thus the words of our Saviour, *Matth. 17. 12. Mark 9. 12.* are easily reconciled to this Text.) *i* They go on, and ask him if he were that Prophet, or a Prophet? Some think that he meant the Prophet promised, *Dent. 18. 18.* but that was no other than Christ himself, which he had before denied him-self to be; nor doth it appear from any Text of Scripture, that the Jews had any expectation of any other particu-lar Prophet; but it is plain from *Luke 9. 8.* that they had a notion that it was possible one of the old Prophets might rise again from the Dead, for so they guessed there con-cerning Christ: But others think that the article in the Greek here is not emphatical; and they onely asked him if he were a Prophet; for the Jews had a general notion, that the Spirit of Prophecy had left them ever since the times of Zechariah and Malachy; which they hoped was return-ed in John the Baptist, and about this they question him, if he were a Prophet? *k* To which he answereth, No, Neither that Prophet promised, *Dent. 18. 18.* nor yet any of the old Prophets risen from the dead; nor yet one like the Prophets of the Old Testament, who onely Prophesied of a Christ to come; but as Christ calls him, *Matth. 11. 9.* More than a Prophet, one who shewed and declared to them

a Christ already come; for the Law and the Prophets Pro-phesied but until John; the Law in its Types fore-shewing, the Prophets in their Sermons foretelling a Messiah to come, John did more. His Father indeed, *Luke 1. 76.* called him the Prophet of the highest; but there Prophet is to be un-derstood not in a strict, but in a large sense, as the term Prophecy is taken, *Rom. 12. 6.* And the term Prophet often signifieth one that revealeth the Will of God to men; in which large sense John was a Prophet, and yet more than a Prophet in the stricter notion of the term; and in that sense No Prophet, that is, no meer Prophet; so *Numb. 11. 19.* Moses tells the people they should not eat flesh one, or two, or five, or ten, or twenty days, because they should eat it a whole Month together.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us *m*. What saist thou of thy self *n*?

*l* Hitherto John had given them onely a Negative answer, and told them who he was not; he was neither Christ, nor the Elias, nor that Prophet they expected; neither any of the old Prophets risen from the Dead; nor any Prophet at all in a strict sense (as were the Prophets of the Old Testament;) they press him to a direct, plain, positive Answer. *m* That they might give an Answer to those that sent them, who did not send them to enquire what he was not, but what he was. *n* And there were various talks and discourses of the People about him, which they were not willing to take up and run away with; but they desired to have it from himself.

23 \* He said, I am the voice of one crying in \* *Luc. 3. 4.*  
the wilderness, Make straight the way of the Lord, *Ila. 40. 3.*  
as said the prophet Esaias *o*.

*o* We had the same, *Matth. 3. 3. Mar. 1. 3.* See the Notes there. Chennitius thinks, that John chose rather to preach, and fulfil his Ministry in the Wilderness, than in the Temple; to make an illustrious difference betwixt himself, who was but the Lords Messenger, and whose Office was but to prepare the Lords way, and his Lord himself, of whom it was Prophecied, *Mal. 3. 1. The Lord, whom you seek, shall suddenly come to his Holy Temple; upon which account Haggai prophecied, Haggai 2. 9. That the Glory of that latter house (builded by Ezra, and Zoro-babel, and Nehemiah) should be greater than of the former.*

24 And they which were sent, were of the Pharisees *p*.

*p* Who these Pharisees were, hath been before explained in our Notes on *Matth. 3. 7.* They were of the strictest Sect of the Jewish Religion, *Acts 26. 5.* The greatest part of their Councils was made up of those of this Sect, as may be learned from *Acts 23.* They were the Men most Zealous for, and tenacious of the Jewish Rites; and would allow nothing to be added to the Jewish Wor-ship to what they had received concerning it, either from the Law of God, or the Traditions of the Elders.

25 And they asked him, and said unto him, Why Baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet *q*?

*q* The Pharisees themselves would allow the Messiah, or Elias, or a Prophet, to make any additions to, or alterations in the Wor-ship of God, but none else: Hence it is, they ask, by what Au-thority he Baptized, if he were none of these? From whence we may learn, That although they might have some umbrage of that Baptismal washing which was under the Gospel, to com-mence into a Sacrament, or federal sign in the washing of their Profelytes, or of Jewish Children when they were Circumcised; yet John's Action was looked upon as new, who Baptized adult Jews; now the care of the Sanhedrim was to keep the Worship of God incorrupt, and the Pharisees amongst them had a par-ticular Zeal in the case, especially so far as the Traditions of the Elders were concerned.

26 John answered them, saying *r*, \* I baptize \* *Matth. 3. 11.*  
with water: *†* but there standeth one amongst you,  
whom you know not *s*;

*r* This was no strict Answer to their Question; which was not, how, but why he Baptized? But proper Replies, are of-ten called Answers in Scripture, though not apposite to the Question. *†* I Baptize you with meer Water *s*, but there hath stood one amongst you, *scilicet*, or (by an usual putting of one Sense for another) there standeth one; Christ had been there with the Crowd, *Luc. 3. 15, 21.* and possibly was amongst them still, when John spake these words, whom you know not (not so much as *ore tenus* by Face.)

27 He \* it is, who coming after me is preferred before me *t*, whose shoos latchet I am not wor-thy to unloose *u*.

*t* John the Baptist, had before told them, *He that com-eth after me, is preferred before me.* See the Notes there. He now repeateth those words; and it is observable, that the three other Evangelists all put this Passage before the Histo-ry of Christ's coming to him to be Baptized. So as it is pro-

\* *Mat. 3. 11.*  
ver. 15, 30.  
*Mar. 1. 8.*  
*Luke 3. 15.*  
*Acts 19. 4.*



probable, that these Messengers came to John as he was Baptizing, and either immediately before or after Christ's Baptism, Christ being yet in the Crowd, he repeateth to his hearers, what he had a little before said of him, that he was to be preferred before him. \* He here enlargeth upon it with a *Proverbial Speech*, which the other Evangelists have, with a very little variation: *Matthew* saith, *whose Shoe's I am not worthy to bear*: that is, to perform unto him the very meanest Service or Office. We have such forms of Speeches in use at this day amongst us, when we would express the great pre-eminence of some one above another; we say of that other, *He is not worthy to tie his Shoe's*; Or, to carry his Shoe's after him. There is a vast difference between Christ, and the most excellent of his Ministers; which as to Baptism lieth here; the Ministerial Baptism is but with Water; Christ Baptizeth with the *Holy Ghost*, and fire, *Matth. 3. 11.* or with the *Holy Ghost*, as *Mar. 1. 8.*

28 These things were done in Bethabara beyond Jordan *n*, where John was Baptizing *x*.

\* The Evangelist had before told us what was done, these words tells us where. Some ancient Writers will have the place to have been *Bethany*; but they seem not to have so well considered *John 11. 18.* where *Bethany* is said to have been but *fifteen Furlongs from Jerusalem*, and consequently on this side *Jordan*, whereas the Evangelist saith, that this place was *πέραν, beyond Jordan*, in the *Tribe of Reuben*, in the Country of *Peræa*, *x* where John at this time was Baptizing, and probably had been so for some time.

29 ¶ The next day *y*, John seeth Jesus coming to him *z*, and saith, Behold \* the † lamb of God *a*, which || taketh away the sin of the world *b*.

† The most think, the day following that day, when the Messengers of *Hierusalem* had been examining the Baptist. *Hierusalem* thinks it was the same day, and saith, the *Hellenists* usually so interprets *ἐπ' αὐτοῦ* for *ὑπὲρ αὐτοῦ*, after these things; but the former Sense is more generally embraced. *z* John seeth Jesus coming to him out of the Wilderness, (as some think) where he had been tempted by the Devil; but then it must follow, that he was not amongst the Crowd, *v. 25.* standing in the midst of them when the Messengers were there; and it should appear by *v. 32.* and *33.* that this which is here recorded happened after Christ's Baptism by John (of which this Evangelist saith nothing); it seemeth rather to be understood of another coming of Christ to John after he had been Baptized. † When John seeing him, pointed as it were with his Finger to him (for the term *Behold* seemeth to be here used demonstratively) shewing them the Person whom he would have them cast their Eye upon; whom he calls, *a* the Lamb of God, not onely to denote his excellency, as we read of the *Lamb of the Lord*, *Exod. 12. 42.* and the *bread of God*, *Lev. 21. 21.* which indeed Christ was, being without blemish, *1 Pet. 1. 19.* But with reference to the Lambs used in the Jewish Sacrifices, not only at the Passover, *Exod. 12. 5.* but in the daily Sacrifice, *Exod. 29. 38. Lev. 1. 10.* or the *Burnt Offering*, and in the *Peace Offering*, *Lev. 3. 7.* and in the *Sin Offering*, *Lev. 4. 32.* he calls Christ the *Lamb of God*, probably, because divers of the Priests were there to hear; and (as appears *v. 39.*) it was nigh the time of their daily Sacrifice, that so he might mind them, that Christ was the Truth and Anti-Type to all their Sacrifices. *b* *ὁ αἰών*; The word signifies, both to take up, and to take away; that taketh away the Sins of the World, as God (to whom it belongs to forgive Sin) and this he did by taking them upon himself (so it is Translated, *Matth. 16. 24.*) expiating them, which expiation is followed by a Plenary remission, and taking them away, both the punishment of them, and the root, and body, and power of them; Redeeming them as from the Grave and Hell due to Man for Sin; so from a *Vain Conversation*, *1 Pet. 1. 18.* and not doing this for the Jews only, but for the Gentiles also, *1 John 2. 2.* for many in the World, being he, without whom there is no remission, *Acts 4. 12.* Nor doth his gracious act cease at any time, it is a work he is always doing, and which none but he can do: Ministers may persuade, Priests of old offered Lambs and other Beasts in Sacrifice; but he alone taketh away Sin. So that, as what he said to the Messengers of the *Sanhedrim*, gave all the honour of any valuable effect of Baptism to Christ: So, what he saith here, gives him all the honour of any good effect of Preaching, or any good effect of our Ministry; it is he alone, who (when we have said or done what we can) taketh away the sin of the World.

30 This is he, of whom I said *c*, After me cometh a man, which is preferred before me: for he was before me.

*c* And (saith he) this is he of whom I said, (as *v. 15.*) he cometh after me in order of Time and Ministry, but is more excellent than I am. See the Notes on *v. 15.*

31 And I knew him not *e*: but that he should be made manifest unto Israel *f*, therefore am I come baptizing with water *g*.

\* This verse is best expounded by *v. 33.* where the same words are repeated, *I knew him not*; and is added, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, &c. Left any should think that Christ and John had compacted together to give one another credit, or that there was some near relation betwixt John and Christ. John saith, I knew him not, for Christ had spent his time at home, *Luk. 2. 51.* John had lived in desert places, the Providence of God so ordering it, that John should not know Christ, so much as by face, until that time came, when Christ was to be made manifest to Israel. † But that God might make his Son manifest unto Israel, when God by an extraordinary mission sent John to Baptize with Water, he gave him this token, That he upon whom he should see the Spirit descending and remaining on him, as *v. 33.* that was the *Messiah*, the Lamb of God, that should take away the Sin of the World; he who should Baptize with the *Holy Ghost*. *g* And therefore (saith John) I came baptizing with water. I did not run without sending, nor introduce a new rite or Sacrament without Commission; but being thus sent of God, and that I might give Christ an opportunity of coming to me, that I might see the Spirit descending and remaining upon him. From whence we learn, That none but Christ can institute a Sacrament. John Baptized not, till he was sent to Baptize with Water.

32 \* And John bare record saying, I saw the spirit descending from heaven *b* \*, like a dove *i*, and it abode upon him *k*.

*b* Saith John, According to the Revelation which I had when I received my extraordinary Commission to Baptize, so it fell out to me, I did see, when he was baptized, the *Heaven opening*, and a representation of the Spirit of God, (for no man can see God and live) descending. *i* The form of the Representation, was like that of a Dove. *k* And it was not a meer transient sight, but it did for some time abide upon that Person, in that sensible Representation; by that Token I knew that he was the Son of God.

33 And I knew him not *l*: but he that sent me to baptize with water *m*, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost *n*.

*l* I was a stranger to him, I knew him in a Sense, when I leapt in my Mothers Womb, upon his Mothers coming to see my Mother, *Luk. 1. 41.* but that (as Impressions made upon Infants use to do), wore off. *m* I had some Impression upon me at that time, when he came towards me to be Baptized, which made me say to him, as *Matth. 3. 14.* I have need to be baptized of thee, and comest thou to me? But yet I was not certain, tho I knew he was in the crowd of people, that he was the Person designed, and whose work it should be to Baptize with the Holy Ghost. *n* Until the same God, that had given me that Sign, fulfilled it to me.

34 And I saw *o*, and bare record *p*, that this is the Son of God.

*o* But when I saw that, I could not but believe. *p* And also bear an open Testimony to the World, That this man was not meer man, but the eternal Son of that God, who sent me to Baptize with Water; reserving still to himself the Divine Power of blessing that Holy Sacrament, and conferring the Holy Ghost in regenerating habits, working like fire, in purging away the dross of Souls, and like Water washing away the filth of Sin, *Matth. 3. 11. Joh. 3. 5.*

35 ¶ Again the next day after *q*, John stood and two of his disciples.

*q* The next day after that the Messengers who came from *Hierusalem*, had been with John.

36 And looking upon Jesus as he walked *r*, he said \*, Behold the lamb of God *s*.

*r* John stood with two of his Disciples, whether he was Preaching or no, it is not said; but John standing with them, saw Christ walking, whence, or whither, is not said; but as a good man is always taking opportunity to commend Christ to others; so John upon this occasion, took advantage further to make Christ known to those two men (who they were, we shall hear in the following Verses), and repeats the words he had said before, *Behold the Lamb of God*. (See the Notes on *v. 27.*) Thus good and faithful Ministers will continually be inviting their Disciples to Christ, taking them off from further consideration of themselves, and as Ministers to shew them the way to Christ.

37 And the two disciples heard him speak, and they followed Jesus *t*.

*t* God blessed the verbal Testimony that John had given, so far, that they stood in no need of any Miracle to confirm it, but upon their hearing John speak, they followed Jesus; as yet, not as his Apostles; for their call to that Office was afterward (as we shall hear); nor yet, so

\* *Mat. 3. 15.*  
† *Mar. 1. 10.*  
|| *Luk. 3. 22.*

\* *Mat. 3. 15.*

† *Mar. 1. 10.*

|| *Luk. 3. 22.*

\* *Mat. 3. 15.*

† *Mar. 1. 10.*

|| *Luk. 3. 22.*

\* *Ver. 29.*

as no more to depart from him; but there was created in them a further desire of Knowledge of him, and Acquaintance with him.

38 Then Jesus turned, and saw them following, and faith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

<sup>Or, abide.</sup> Christ as he walked, turning him, and seeing two men following him, inquireth of their end, what they sought; to teach us in all our Religious motions and actions, to do the like; for the end will contribute much to specify the Action, and to make it good or bad. They give him that honourable Title which was then in Fashion, by, and under which they were wont to speak to those upon whom they relied for Instruction, whose Doctrine they desired to know, and with whom they desired to converse, and to learn of him. They asked him, where he abode, or where he lodged?

39 He faith unto them, Come and see *w*. They came and saw where he dwelt *x*, and abode with him that day *y*, for it was about  $\dagger$  the tenth hour *z*.

<sup>That was about two hours before night.</sup> *w* Our Lord discerning the End of their following him to be sincere and good, invites them to come and see where his Lodging was; for he elsewhere telleth us, that he had not an house wherein to hide his head. They *x* came and saw his Lodgings, (where, or of what nature they were, we are not told) but we never read that he during his whole Pilgrimage amongst us, had any stately or splendid Lodgings. *y* The text faith, that these two Disciples abode with him that day; whether only the two, or three remaining hours of the same day (for it was now about four of the Clock afternoon (which answers the tenth hour according to the Jewish account) or another whole day, being the Sabbath day, as some think) we are not told, nor can conclude; certain it is, they abode with him the remaining part of that day, *z* from four of the Clock till night.

40 One of the two which heard John speak, was Andrew, Simon Peters Brother *a*.

*a* Concerning the call of this Andrew to the Apostleship, see *Matth.* 4. 18. and *Mar.* 1. 16, 17. that was at another time, and in another manner. Christ here only invited them to come, and see where he lodged.

41 He first findeth his own Brother Simon *b*, and faith unto him, We have found the Messiah, which is, being interpreted, the Christ *c*.

<sup>Or, the anointed.</sup> *b* It should seem that both the Disciples (after their converse with Christ at the place where he lodged) went together to look for Peter, Andrews Brother. Andrew first found him, and tells him (with great joy) that he and that other Disciple had found the Messiah prophesied of by Daniel, and in the Expectation of whom the Disciples and the Jews lived. *c* The term Messiah in Hebrew is the same with Christ in Greek, and both signify the same with Anointed in English. The Article in this place is Emphatical, not merely prepositive; as in other places, but signifying, That Anointed; for other Kings, and Priests, and Prophets were also anointed, and God's people are called anointed; but he was anointed with the Oyl of Gladness above his Fellows, having the Spirit not given him by measure.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the Son of Jona *d*\*, thou shalt be called Cephas- $\dagger$ , which is by Interpretation  $\parallel$  a Stone *e*.

<sup>Matth. 15. 18.</sup> <sup>Or, Peter.</sup> *d* Andrew having found his Brother Simon, conducts him to Jesus. *V.* 44. telleth us, that Andrew, and Simon, and Philip were Citizens of Bethsaida, which was a City of Galilee; how near to the place where John Baptized, or Christ lodged, we cannot say; probably Simon was one of John's Disciples, and came to attend his Ministry, so as the Disciples only sought him in the Crowd, and came with him to Christ. When Christ beheld him, he said, Thou art Simon; he knew him, and called him by name, and told him his Father's name Jona<sup>s</sup>,  $\dagger$  and giveth him a new name, Cephas, which by interpretation doth not signify an Head, (as the Popish disputant at Bern urged to prove him the Head of the Church, as if it had been a Greek word, and came from κεφαλή; or as he pretended, ridiculously enough, from an old Greek Word Κεφας;) but a Stone (as this Text tells us) by which name we find him called, *1 Cor.* 1. 12. & 3. 22. & 9. 5. & 15. 5. *Gal.* 2. 9. in other places Peter, which signifieth a Stone also, or a Rock. Cephas is a Syriack Word, Peter a Greek word; Christ gave him the name, *John* 1. 42. *e* Both Cephas and Peter are by interpretation, a Stone. Beza thinks that our Saviour did not here give him that name, but foretell that he should be so called. *Causabon* thinks, that the name was here given to him, and with it a new Spirit; that whereas before he was (according to his Fathers name Jona<sup>s</sup>, which signifies a Dove) fearful and timorous; from this time forward he was as a

Rock, steady, firm, and full of courage and constancy; but it is a greater question, how this Text is to be reconciled with *Matth.* 4. 18, 19, 20. where Andrew and Peter are both said to be called by Christ, walking by the Sea of Galilee; and *Luke* 5. 10. where Simon is reported to be called after they had taken a great draught of fish; and with *Mark* 3. 13. and *Luke* 6. 13. where all the Apostles are named, as called at one and the same time; doubtless, the calls were different. This in *John* seems rather to be a Prophecy than a Call. Those Texts, *Matth.* 4. 18, 19, 20. and *Luke* 5. 10. seem to be their calls to a Discipleship; the other Texts, *Mark* 3. 13. *Luke* 6. 13. respects their Election to the Apostleship, and the mission of them.

43 The day following Jesus would go forth into Galilee, and findeth Philip *f*, and faith unto him, Follow me *g*.

*f* All this while Christ seemeth to have been in Judea (which was the most famous Province); the day after Peter had thus been with him, he had a mind to go into Galilee; out of that he designed to choose his Disciples; and that being the Country where he had been Educated, he designed in a more special manner to honour it with the first Fruit of his public Ministry; there he findeth Philip (the name signifieth a Lover of Horses.) *g* He calleth him to be his Disciple.

44 Now \* Philip was of Bethsaida *b*, the City of \* Chap. 12. 21. Andrew and Peter *i*.

*b* This Philip was a Citizen of Bethsaida, (the word signifies in the Hebrew, the house of Fruits, or of Huntmen.) *i* Andrew and Peter (mentioned before) both of them lived there: It was one of those Cities where Christ did most of his mighty Works, *Matth.* 11. 20.

45 Philip findeth Nathaneel *k*, and faith unto him, We have found him, of whom \* Moses in the Law, and the  $\dagger$  Prophets did write, Jesus \* of Nazareth the Son of Joseph *m*.

<sup>\* Gen. 49. 10. Deut. 18. 18. See Luke 24. 27.  $\dagger$  Isaiah 4. 2. and 62. 2. Micah 5. 2. Zechar. 6. 12. and 9. 9. more on Luke 24. 27.  $\dagger$  Matth. 2. 23. Luke 2. 4.</sup> *k* Philip having himself discovered Christ, is not willing to eat his Morsels alone, but desires to communicate his discovery to others; he finds (whether casually, or upon search, is not said) one Nathaneel, he was one of Cana in Galilee, *ch.* 21. 2. (The name is an Hebrew name, signifying, The Gift of God; some think it the same with Nathanael, *1 Chron.* 15. 24.) *l* Having found him, he tells him with great joy, that they had found him of whom Moses had wrote in the Law, the *Shilo* mentioned, *Gen.* 49. 10. the Prophet mentioned, *Deut.* 18. 15. the branch of the Rod mentioned, *Isa.* 4. 2. the Messiah mentioned by Daniel, *Dan.* 9. 25, 26. and all the other Prophets, *m* him whom they usually called Jesus of Nazareth, (there he was conceived, there he was bred, *Luke* 2. 4, 51.) Though he was born in Bethlehem of Judah, *v.* 4. and who was commonly thought to be the Son of Joseph. If Philip did only, *cum vulgo loqui*, speak as was commonly said, though himself knew and believed other things, he is not to be blamed: but the most think Philip discovered here his own weakness, both in thinking Christ the Son of Joseph, and to have been born at Nazareth. It is certain, that the Apostles themselves at first, yea, and till Christ's Resurrection from the Dead, had a very imperfect Notion of Christ, as the true Messiah. Grace may consist with great weakness as to knowledge.

46 And Nathaneel said unto him, Can there any good thing, come out of Nazareth? Philip faith unto him, Come and see *o*.

*o* The words of Philip begat a prejudice in Nathaneel, as to what he said. *Micah* 5. 2. it was prophesied, that the Messiah should come out of Bethlehem. So *ch.* 7. 41. Some of the People said, Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the Seed of David, and out of the Town of Bethlehem, where David was? Nazareth was not only a poor little place, (for so Bethlehem also was) but a place which the Scripture never mentioned, as the place from whence the Messiah should arise; a place that God had not honoured with the production of a Prophet. By any good thing seems to be meant, the Messiah, or any Prophet, or (more generally) any thing which is noble, and excellent, and of any remark: So prone are we to think, that the Kingdom of God comes with observation, that we know not how to fancy how great things should be done by little means, and great persons should arise out of little contemptible places. Whereas God chuseth the foolish things of the World, to confound the wise; and the weak things to confound the mighty; and base things of the World, to confound the Wise, *1 Cor.* 1. 25, 26, 27. *o* Philip not knowing how to answer Nathaneel's Objection, and to remove his prejudice, witheth him himself to go, and make up a Judgment. Wise men ought to do this, and not to take up prejudices from reports and common Vogue.

47 Jesus saw Nathaneel coming to him, and Ec faith,



faith of him, Behold an Israelite indeed *p*, in whom is no guile *q*.

*p* They are not all *Israelites*, which are of *Israel*, *Rom. 9. 6.* For he is not a *Jew*, which is one outwardly: neither is that *circumcision*, which is outward, in the flesh: But he is a *Jew* which is one inwardly, and *circumcision* is that of the heart, in the Spirit, *Rom. 2. 28, 29.* Christ seeing *Nathaneel* (though he was prejudiced by *Philip's* mistake, or the common mistake of his Nation) coming to see him, and seeing not only his body and bodily motion, but his heart also, and the motions of that, faith of him, Behold one who is not only born an *Israelite*, but is a true *Israelite*, like his Father *Jacob*, a plain Man, *Gen. 25. 27.* *q* In whom there is no deceit, no doubleness of heart; such ought Christians to be, no crafty, deceitful, double-minded men, but men of great sincerity, and plainness of heart, laying aside all malice, and all guile, *1 Pet. 2. 1.* like little Children, *Matth. 18. 3.*

48 *Nathaneel* faith unto him, Whence knowest thou me? *Jesus* answered and said unto him, Before that *Philip* called thee, when thou wert under the Fig-tree, I saw thee *f*.

*f* *Nathaneel* wondereth how *Christ* should know him, having not been of his familiar acquaintance; *Christ* tells him, he saw him under the Fig-tree, before ever *Philip* called him. That was a very hot Country, wherein people sought shadowy places; hence we read of sitting under their own Vines and Fig-trees, *Micah 4. 4. Zech. 3. 10.* and it is likely that those being two luxuriant plants, that had large Leaves, and ran out in long Boughs in hot Weather, they might under the covert of these Plants, not only sit as in an Arbour to converse one with another, but also perform Religious Duties. Whether *Christ* saw him there eating, and drinking, or conversing with friends, or reading, or praying, the Scripture saith not, and it is but vainly guessed; it is enough that by his telling this to him, he let him know, that he saw him, though he was not in his view, and so was Omnipresent and Omniscient. *Christ* seeth us where we are, and what we do, when we see not him; and he seeth our hearts, whether they be single, or double, plain, or false, and deceitful; which as in many cases it affordeth us much comfort, so it admonisheth us to be at all times in the fear of the Lord.

49 *Nathaneel* answered, and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel *u*.

*u* The term *Rabbi*, which *Nathaneel* here giveth to *Christ*, is of the same significancy with *Rabban*, and *Rabboni*, *John 2. 16.* *Rabban*, *Rabbi*, *Rabbi*, all which signifie Master, and my Master; a name which in that age they usually gave their Teachers, as a Title of Honour, *Matth. 23. 7, 8.* Titles that began about the time of our Saviour; for *Buxtorf* tells us, Purer antiquity gave no such Titles to their Teachers or Prophets, thinking it not possible to give those persons (extraordinarily sent of God) Titles answerable to their Dignity; They say, *Hillel* about our Saviours time was the first who was so called; *Rabban* was counted the highest; *Rabbi* the next, *Rabbi* the least. *Rabban*, they say, lasted but two hundred years, given to seven after *Hillel*. *Nathaneel* calls him also the Son of God, as *Peter* and the other Disciples did, *Matth. 14. 33.* and *Peter*, *Matth. 16. 16.* But it appeareth that they had but a faint persuasion of this, by many following passages, till he was declared so with Power, by his Resurrection from the dead, *Rom. 1. 4.* *u* He acknowledgeth *Christ* also the King of Israel, that is, the true *Messiah*. This was the title of the *Messiah*, *Matth. 21. 5.* and *27. 11.*

50 *Jesus* answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou *w*? thou shalt see greater things than these *x*.

*w* *Christ* encourageth the beginnings of faith in the Souls of his people, and magnifies *Nathaneel's* faith from the Revelation which he had, which was but imperfect, for *Christ* had said no more, than that he had seen him under the fig-tree, before *Philip* called him. *x* He tells him that he should see greater things than these. To him that hath, shall be given. What those greater things are, which our Lord here meaneth, he telleth him (in part at least, *v. 51.*)

51 And he saith unto him, Verily, verily, I say unto you *y*, Hereafter you shall see heaven open, and the Angels of God ascending and descending upon the Son of man *z*.

*y* These things he useth in with a *Verily, verily*, and declareth them, spoken not to *Nathaneel* alone, but to you; viz. all you that are my Disciples indeed, who are (like *Nathaneel*), true *Israelites*, in whom there is no guile. For the terms, *Amen, Amen*, (by us translated, *Verily, Verily*,) some of the Ancients, accounted them an Oath; but the most learned Modern Writers, have seen no reason to

agree with them. Surely (see a large Discourse about these Particles in our learned *Fuller*, his *Miscellan. l. 1. cap. 2.* to which nothing need be added) if *Amen* is never used in the Old Testament, but as a term of prayer or wishing; in the New Testament it is used to assert or affirm a thing, or as a particle of wishing and prayer. The Word in the Hebrew, properly signifies, Truth, *Isa. 65. 16.* whence *Christ* (the Truth) is called the *Amen*, *Rev. 3. 14.* As the Prophets were wont to begin their Discourses with The word of the Lord, and Thus saith the Lord, to assert the Truth of what they were about to say; So *Christ*, to shew that himself was God, and spake from himself, beginneth with *Amen*, and *Amen, Amen*, sometimes; it is observed that *John* constantly doubles the particle, and saith *Amen, Amen*, that is, *Verily, Verily*. Either (as Interpreters, say) for further Confirmation of the thing, or to get the greater Attention, or to assert as well the truth of the Speaker, as of the thing spoken. *z* Now the thing spoken followeth as a thing premised, not to *Nathaneel* only, but to all Believers, That they should see the Heavens opened, and the angels of God ascending and descending upon the Son of man. Some think that hereby is meant the spiritual Metaphorical opening of Heaven to Believers by *Christ*. But it seems more properly to signifie, such an opening of the Heavens as we read of, *Matth. 3. 16.* Some understand it of the appearances of Angels to *Christ* at his Passion, and Resurrection, and Ascension; but it seems rather to refer to the day of Judgment, when Ten thousands of Angels shall wait upon *Christ*, as the Judge of the Quick and the Dead, and Minister unto him; which Ministration, they say, is expressed by the terms of Ascending and Descending, with reference (doubtless) to *Jacob's* Vision, *Gen. 28. 12.* *Jacob* saw it sleeping, *Nathaneel* and other Believers shall see it with open Eyes. Others Interpret it more generally, viz. You shall see as many Miracles, as if you saw the Heavens opened, and the Angels Ascending and Descending. Others think it referreth to some further appearances of the Angels to *Christ* in their Ministration to him, than the Scripture records. *Christ* doth not say, You shall see Angels Ascending and Descending upon me, but upon the Son of man; by which our learned *Lightfoot* saith, He did not only declare himself to be truly man, but the second *Adam*, in whom what was lost in the first, was to be restored. It is observed, that onely *Ezekiel* in the Old Testament, and *Christ* in the New Testament, are thus called; and that *Christ* was never thus called, but by himself; *Ezekiel* was doubtless so called, to distinguish him from those spiritual Beings with which he often conversed. *Christ* to distinguish his Humane Nature from his Divine Nature; both which (in him) made up one Person. *Christ's* calling himself so, was but a further Indication of his making himself of no Reputation, while he was in the form of a Servant. Others think, that the Son of man in the Gospel used by *Christ*, signifies no more than I, and me; (it being usual in the Hebrew Dialect, for Persons to speak of themselves in the third person); so upon the Son of man, is upon me, who am truly man. *Chenitius* thinks, that as the term *Messiah*, (by which the people commonly called *Christ*) was taken out of *Daniel*; So this term by *Christ* applied to the same Person, is taken out thence too, *Dan. 7. 13.* Where it is said, one like the son of man came with the clouds of Heaven, and came to the Ancient of days, &c. And that *Christ* did ordinarily so call himself, to correspond with the Prophecy of *Daniel*, to assert himself truly man, and to declare himself his Fathers Servant, according to the Prophecy, *Isa. 42. 1.*

## CHAP. II.

1 AND the third day there was a marriage in Cana of Galilee *a*, and the Mother of *Jesus* was there *b*.

*a* Whether it was the third day after that our Saviour had left the Province of *Judea*, or the third day after *Philip* came to him, or after *Peter*, or *Nathaneel* came to him, is hardly worth the disputing; if it be to be interpreted with relation to *v. 43.* of the former Chapter, (which speaks of the day following) it must be the third day after *Simon* came to *Christ*, there happened to be a marriage in Cana of Galilee. Some reckon three Cities of this name; one in the lot of *Manasse*, another in the lot of *Ephraim*, another in the lot of *Assur*. This Cana is concluded by most Interpreters, to be the same mentioned, *Joh. 19. 28.* which was in the Tribe of *Assur*, which was in *Galilee*; some others say, it was another Cana, near to *Capernaum*. *b* At this Wedding-feast was the Virgin Mary, our Lords Mother; and 'tis probable, that the persons for whose Marriage the Feast was solemnized, were some of the Virgins Kindred, or near Relations. Some think from the Virgins taking notice of the

\* Matth. 4. 11,  
5.  
Luke 2. 9,  
13. and  
24. 43. and  
24. 4.  
1. 10.

the want of wine, *επει* it was a Family where she had either a constant charge, or the charge for that day.

2 And both Jesus was called, and his disciples, to the marriage *c*.

*c* Whether only the five Disciples mentioned in the former Chapter, or some others also, the Scripture doth not say. Christ and his Disciples being at this Marriage-feast, both lets us know, that feasting at such a time is proper, and that the most severe Religious persons may lawfully be present at such meetings, only they are obliged to keep to rules of Frugality, Modesty, and Sobriety, to a breach of which possibly such meetings may give more temptations.

3 And when they wanted wine *d*, the mother of Jesus saith unto him, They have no wine *†*.

*d* The word *υστερον* *†* *ε*, may as well be translated, coming short, or behind, as wanting; and so some think it is to be understood; but *†* Mary tells Jesus, they had no wine; they either had none, or she discerned it came short; they had not enough. It lets us know the Frugality of him who made the Feast. But whether Mary told her Son of it, in expectation that he should supply it by a Miracle, or that he should entertain the company with some Pious discourse, while the want should be supplied, is not so easy to determine; that which seems to oppose the first, (and most generally received) opinion, is, That this was the first Miracle he wrought, which we have upon record; nor had our Saviour by any words given her hope to see any miraculous Operations from him; for tho' some say, he had, from the last verse of the former Chapter; yet the words can hardly be strained to such a sense; nor doth it appear that Mary was in Judea to hear them. But yet it seems probable, she had some such Expectation, both from our Saviours answer, *v. 5.* and from her saying to the Servants, *v. 4.* *Whatever he saith unto you, do it?* and tho' Christ had as yet done no publick miracle; yet what the Virgin might have seen of him in thirty years time, while he lived at home with her, we cannot tell.

4 Jesus saith unto her, Woman *e*, What have I to do with thee? mine hour is not yet come *g*.

*e* That it was ordinary with the Jews, speaking to Women, to call them by the name of their Sex, is plain from *Matth. 15. 28. Luke 13. 11, 12. and 22. 57. Joh. 4. 11, 12.* But that speaking to their Relations, they were wont to own their Relation in their Compellation, sometimes is also evident, from *1 King. 2. 20. Ask on, my Mother.* So as our Saviours here calling the blessed Virgin, Woman, not Mother, is agreed by most, to signify to her, that in this thing he did not own her as his Mother, and so clothed with an authority to command him. And indeed so much of the next words signify, which is a form of Speech that both signifies some displeasure for her unseasonable interrupting him, and also that she had no right nor authority upon him in this thing. See the use of the same Phrase, *Judg. 11. 12. 2 Sam. 16. 10. Ezra 4. 3. Matth. 8. 29. and 27. 19.* None was more obedient and respectful to his Parents, than our Saviour, *Luke 2. 51.* therein fulfilling the Will of God, *Jer. 35. 13, 14.* but in the business of his calling, he regarded them not, *Matth. 12. 48. Luk. 2. 49.* and hath thereby taught us our Duty, to refer our obedience to our heavenly Father, before our Obedience to any earthly Relation, *Matth. 10. 35. Luk. 14. 26.* He hath also hereby taught us, that the blessed Virgin is not to be preferred before her Son, (as the Papists do.) *g* Besides this, our Lord giveth another reason for his not present hearkning to his Mother; either, because the time was not yet come to work miracles publicly; or to shew her, that she was not to prescribe the time to him when he should work miraculously; thereby also shewing us, that for things in this Life, we are to submit our desires to the Divine will; and to wait Gods leisure; yet by this expression he also gives her some hopes, that he would in his own time supply this want.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it *h*.

*h* She plainly by these words, declareth her confidence that Christ (notwithstanding the Repulse he gave her) would supply this want; and therefore taking no notice of Christs reprehension of her, she orders the Servants to be absolutely Obedient to him, doing, without disputing, whatsoever he bid them; and indeed such is the Obedience which we all owe to God and Jesus Christ.

6 And there were set there six water-pots of stone; after the manner of the purifying of the Jews, containing two or three firkins a piece *k*.

*k* The Jews were wont in their Dining rooms, to have Water-pots standing; whether one for every guest, upon which

account some think here were six *†* doth not appear. *†* For the content of these Vessels, it is uncertain; the reason is; because the Jewish measures, both for things dry and liquid, are much unknown to us, most Countreys varying in their measures. According to our measures, these Vessels should contain three Hogheads, or near it; but it is not probable, that so great Vessels of Stone should stand in a room; the end of their standing there, was for the people to wash in, before they did eat, *Matth. 15. 2. Mar. 7. 3.* and to wash their Vessels in, *v. 4.* We are certain of the number of the Vessels, but not of the content of them. Some say, they held so much Water, as being turned into Wine, was enough for 150. Persons; but we can make no certain Judgment of it.

7 Jesus saith unto them, Fill the water-pots with water *l*. And they filled them up to the brim *m*.

*l* Either the Water was defiled by some Persons washing in it, or else the vessels were not full. Our Lord commands them to be filled, the Water-pots, not Wine Vessels, with Water, pure Water; he commands them all to be filled by the Servants, who could attest the miracle, that there was nothing in the Vessels but pure Water. Here was no new Creature to be produced; he doth not therefore command the production of Wine out of nothing; but only the transformation of a Creature already existent, into a Creature of another kind. The Servants dispute not his commands, nor ask any reason of his command, but yield that ready and absolute Obedience which we all of us owe to Divine Precepts. They fill them, and so full, that they could hold no more.

8 And he saith unto them, Draw out now, and bear unto the governour of the feast *n*. And they bare it *o*.

*n* The Jews had one who was to order the affairs of their Feast, and who is upon that account called the Master, or Governour of it; to whom our Saviour directs, that some of this newly-made Wine should be carried; either that they might not suspect it was by some art provided by him, or because he was of the best Judgment in those affairs. *o* The Servants yield the same ready Obedience to his commands, which they had before yielded.

9 When the ruler of the feast had tasted the water that was made wine *p*, and knew not whence it was, but the servants which drew the water, knew *q*; the governour of the feast called the bridegroom,

*p* Our Saviours action, by which he turned the Water into Wine, being not obvious to the senses of any; but only the secret motion of his Will, willing the thing to be, is not recorded, only the effect, and the consequents of it are. The Papists would from hence argue, that the Bread in the Sacrament, may be called Bread, tho' it be transubstantiated, as the Water here is called Water, tho' it were turned into Wine; but it must be observed, that it is not here called Water, without the addition of that was made Wine; we have no such addition in the Gospel, where the Sacramental Bread is called Bread; it is not said, the Bread which now is turned into the flesh of Christ; nor doth the Scripture any where, (as here) attest any such Transubstantiation. *q* The Governour of the Feast had a Cup of Wine presented to him, but knew not whence it came, only the Servants, who by Christs command first filled the Vessels and drew out this Cup full, they knew.

10 And saith unto him, Every man at the beginning doth set forth good wine *r*; and when men have well drunk *s*, then that which is worse: but thou hast kept the good wine until now *t*.

*r* The Governour calls the Bridegroom (at whose cost the Provision for the Feast was to be provided) and mindeth him, that he seemed to have done contrary to the common practice of such as made feasts, for they used to bring forth their best Wine first, when mens Palates were quickest, and least adulterated; and worse *†* after that they had drank well; so the word *αειμα* signifies, (as appears by the Septuagints Translation of the Hebrew word so signifying,) *Gen. 43. 34. Hag. 1. 6.* Not onely mens distemperings themselves with Wine, (which it also sometimes signifieth), and this speaketh our Translation of it, *1 Cor. 11. 21. are drunken*, something hard, the word not necessarily nor alwayes so signifieth; and they must be very uncharitable to the Primitive Church of Corinth, who can think, that it would permit persons actually drunken to the Lords table. But the custom, it seems, was, if they had any Wine worse than other, to bring it out to their Guests after that the edge of their Palates was a little blunted with the taste of better. *t* Now this Bridegroom, as the Governour of the Feast (who knew nothing of the Miracle) thought, had kept his briskest and most generous Wine to the last, thereby giving a great Approbation of the Miracle, not onely owning it to be true Wine,



but much better than they had had before at the Feast.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

*a* The sense is not, That this was the first Miracle which Christ wrought in Cana of Galilee; but this was the first Miracle which Christ wrought after he was entered upon the publick Ministry, and it was wrought in that Cana, which is within the confines of Galilee, either in the lot of Zebulun or Asher; yet there are some, who would not have it the first Miracle which Christ wrought, but the first which he wrought in that place, but there is no reason for such an Interpretation; for then there had been no reason for the following words, for Christ did not manifest his glory there only, though some object those wonderful, or miraculous things, happening at our Saviours Birth, of which we read, *Matth. 2. 9. Luke 2. 11.* Yet as some distinguish betwixt *miracula* and *miracula*; so others give a more plain and satisfactory answer, telling us those were miraculous Operations, more proper to the Father and the Spirit; thereby attesting the Deity of Christ, than to Christ considered as God-man. This was the first of those miraculous Operations which were wrought by Christ Jesus as God-man, by which he manifested his Glory, the Glory mentioned, *chap. 1. 14.* as of the only begotten of the Father; his Divine Majesty and Power. *x* And his Disciples, who before believed on him, *John 1. 41, 42.* now more firmly believed on him, *John 14. 1.* as Mediator. In Scripture that is often said to be, which doth not commence, but increase from that time and occasion.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

*y* Capernaum was a City lifted up to Heaven, for mercies of all sorts, which Christ foretold, *Matth. 11. 23.* should be brought down to Hell for their contempt of his Doctrine and Miracles. It was in the Tribe of Naphtali, whose Lot was contiguous to Zebulun, and lay on the North-East of it, a place where Christ afterwards Preached much, and wrought many miracles, *Matth. 8. 13, 14. and 9. 18. Mar. 2. 1. and 5. 22.* a place brought so low in Hierons time, that it scarce consisted of seven poor Cottages of Fishermen. *z* Thither at this time went Christ and his Mother, and his Brethren; (by which term the Scripture often expresseth any near Kinsmen) and his Disciples; whether only the five mentioned in the former Chapter, or others also, is not said: *a* But they did not at that time stay long there, probably because the Passover time (when they were to be at Hierusalem), was so nigh, as would not admit any long stay before they began their Journey; and it is likely, that the company mentioned here, to be with Christ at Capernaum, did also design to go along with him to the Passover, of which we next read.

13 ¶ And the Jews passover was at hand: and Jesus went up to Hierusalem.

*b* Concerning the Jewish Passover, we have once and again spoken in our Notes on the other Evangelists; the Institution of it, was *Exod. 12.* It was to be solemnized yearly in the place which the Lord should choose, according to the Law, *Deut. 16. 6.* Christ, though he was not naturally subject to the Law, yet to fulfill all Righteousness, and to Redeem his people from the Curse of the Law, *Gal. 4. 5.* kept the Passover yearly, taking also advantage from the conflux of the people to Hierusalem at that time, to make himself and his Doctrine more known. None of the other Evangelists make mention of more than one Passover betwixt the time of Christs Baptism and Death: *John* plainly mentions three, one here, another in *chap. 6. 4.* the last, *chap. 18. 39.* and some think, that he mentioneth another, though more obscurely, *chap. 5. 1.* Our Lord was at them all.

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting.

*c* *Matth. 21. 12. Luke 19. 45.* Is a piece of History so like this, that some have questioned whether it mentioneth not the same individual matter of fact; but it is apparent that it doth not. 1. Because *St. John* mentioneth it as done three years before it, at the first Passover; all the other Evangelists mention what they report, as done at the fourth Passover. 2. The circumstances of the Narrative make it appear. 1. *John* mentions only the Ejection of the Sellers, all the other mention the Ejection both of the Buyers and Sellers. 2. Here, he only saith, they had made his Fathers house a Place of Merchandise. The others say, that whereas it was written, it should be called an House of Prayer, they had made it a Den of Thieves. 3. Here he only bids them that sold Doves, take their goods

away. The others say, he overturned the Seats of them that sold Doves; so as our Saviour plainly appeareth to have done this twice, at his first Passover, and at the last. For the more full Explication of the parts of this History, see our Notes on *Matth. 21. 12. Luke 19. 14. Mark. 11. 15.* The reason of their bringing Oxen, and Sheep, and Doves, into the Temple, was to supply those that came a far off, and could not bring their Sacrifices with them, with such Sacrifices as the Law required in several cases. *d* The money-changers were there, to change the peoples money into half-Shekels; every one being obliged to Offer his half Shekel, *Exod. 30. 13.* Our Saviour did not condemn this course of accommodating of people; but blameth the covetousness of the Priests, who for their private lucre had made the Temple their Market-place, when as there was room enough elsewhere.

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers money, and overthrew the tables.

*e* It concerns not us to inquire, where our Saviour had the small cords, of which he made his Whip; there were doubtless, Cords enough at hand, taken off from Beasts brought thither, (though he was himself in no Franciscan habit, as the Papists idly dream.) *f* *g* But herein was the mighty Power of God seen, that Christ, a single, private, obscure Person, should without any more noise or opposition, drive out the multitude of these Hucksters, and overturn their Tables. Nor I think (after the consideration of this circumstance) need we enquire, By what authority he did this? It was prophesied of him, *Mal. 3. 1.* That he should come to his temple; and *v. 3.* Should sit as a refiner, and purifier of silver: and purify the sons of Levi, and purge them as gold and silver. Christ here according to that Prophecy, cometh to his Temple, and begins to purge it.

16 And said unto them that sold doves, Take these things hence: make not my Fathers house an house of merchandise.

*h* At this his first coming, he gives them that sold Doves a liberty to take their goods away; but at the last coming, *Matth. 21. 12.* it is said, he overturned their seats. Those that think this sufficient to vindicate private Persons tumultuous pulling down Images, seem not to consider, that Christ was no private Person (though so esteemed) and did what he did as Lord of his house: Those who urge it, as inferring Magistrates and Superiors duty in this case; urge it well; for it may well be from hence concluded, That it is the Will of Christ, that places set apart for publick Worship, should neither wickedly be made Dens of Thieves, nor yet indecently made places for men to buy and sell in; though we can ascribe no such holiness to any place, as to the Temple, which had not only a particular Dedication, but was built by Gods order, his acceptance of it declared, and had peculiar Promises annexed to it; besides its Prefiguration of Christ (of which we shall speak more afterward); yet even nature it self teacheth, That there is a decent reverence and respect due to such places. This Action of Christs, also, before he had published the Doctrine of the Gospel, influences us, That those who have authority, are not always to refrain from removing instruments of Superstition and Idolatry, or gross and indecent Corruptions; until people be first by the preaching of the true Doctrine perswaded, willingly to part with them. But if this were to make Gods house a place of Merchandise for men, there to sell Oxen, and Sheep, and Doves, and keep Shops for changing money: What do Papists make such Houses, by their shewing their Relicks and Images to people, thereby to get money for their Priests; and for scaling Pardons, Indulgences? &c. Never were Gods Houses to that degree made places of Merchandises, and Dens of Thieves, if every one that cheateth for his profit be (as he is) a Thief.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

*i* The Disciples, as well as the rest of the people there present, could not but be astonished at this so strange a thing, to see a single Person, and he in no repute but as a private Person, to make a Whip, and with authority drive the Buyers and Sellers out of the Temple, and no body to oppose him; but they remembered the words of *David*, *Psal. 69. 9.* Some think that *John* here reports what they did after Christs Resurrection; and indeed, who so considereth the following part of the Gospel History, would think that it were so; for they did not seem so early to have had a perswasion of Christs Divine nature, nor that he was the Messiah. Or if they at this time remembered it, and apprehended that Christ was the Son of David, the Impression seems to have worn off. It is a greater Question, whether *Psal. 69.* (from whence this quotation is,) is to be understood of Christ, properly and literally? Or merely as the Antitype to David, of whom that Psalm is literally to be understood.

stood. Some of the *Lutherans* think that *Pſalm* primarily concerned *Chriſt*. *Mr. Calvin*, and others, think it only concerned *Chriſt* as *David's* Antitype: The former for their Opinion, take notice of the frequent Quotation of it in the *New Teſtament*, *Matth.* 27. 48. *John* 19. 28. *Acts* 1. 20. *Rom.* 15. 3. The other arge, that there are ſome things in that *Pſalm* which cannot agree to *Chriſt*. The matter is not much; *Zeal* is nothing but a warmth of *Love* and *Anger*. It is good to be *Zealous*; yea, ſwallowed up with *Zeal* in a good cauſe; but men muſt take heed of the phariſaical *Zeal*, not according to *Knowledge*; *Chriſt* was zealous, but the cauſe was good.

18 ¶ Then answered the Jews k, and ſaid unto him \*, What ſign ſhewſt thou unto us, ſeeing that thou doeſt theſe things l?

\* *Matth.* 12. 38.  
Chap. 6. 30.

k Which of the *Jews*, whether ſome of the *Magiſtrates*, or the *Prieſts*, (who were ſpecially concerned for their profit) or the common people, or all together, is not ſaid. They undertake not to juſtify their fact, nor could they deny it, but they ask him what ſign he could ſhew them, to juſtify his Divine Authority. For this ſeemeth to have been their principle, That let Corruptions and Abuſes in a Church be never ſo great, yet they were not to be reformed, but either by the ordinary Authority of the *Magiſtrate*, or by an extraordinary Authority from *God*. Such an extraordinary Authority they would acknowledge in *Prophets*, but they expected that thoſe who pretended to ſuch an extraordinary Divine Miſſion, ſhould be able to confirm that Miſſion by ſome miraculous Operations, (as *Moses* did, *Exod.* 4. 30.) They had had no *Prophets* now for 400 years amongſt them; the *Jews* required therefore a Sign, 1 *Cor.* 1. 22. The *Papiſts* were at the ſame point with the firſt *Reformers*; but they miſtook; for they brought no new Doctrines; but ſtill cried, to the *Law*, and to the *Teſtimony*; and where the true Doctrine and Sacraments are upheld, there is a true Church, which hath power to call and ſend out *Preachers*.

19 *Jeſus* answered and ſaid unto them \*, Destroy this temple, and in three days I will raiſe it up m.

\* *Matth.* 27. 40.  
*Mark* 14. 58.  
and 15. 29.

m Our Saviour refuseth to give them any Sign, but that of his Reſurrection the third day from the Dead. This was the Sign to which he afterward referreth the *Phariſees*, *Matth.* 12. 39. *Luk.* 11. 29. Our Saviours words muſt not be underſtood, as commanding or licenſing them to deſtroy him; but as foretelling what they would do. It is in Scripture, very ordinary to uſe the Imperative mood for the future tenſe of the Indicative, ſee *Gen.* 42. 18. *Deut.* 32. 50. *Iſa.* 8. 9, 10. & 54. 1. *John* 13. 27. Destroy, is as much as, I know you will deſtroy, or if you do deſtroy this Temple, I will build it up in three days. The Reſurrection of *Chriſt* from the dead, is ordinarily in Scripture attributed to the Father; but here *Chriſt* ſaith he would do it, and the Spirit by whom he is ſaid to have been quickned, equally proceedeth both from the Father and his Son. Nor is this the only Text, where it is attributed to *Chriſt*, ſee chap. 20. 17, 18. It was the work of the Trinity, out of it ſelf, and ſo the work of all the three Perſons. Theſe words were three years after this made a great charge againſt *Chriſt*, *Matth.* 26. 61. but they reported them thus: This fellow ſaid, I am able to deſtroy the temple of *God*, and to build it in three days. He ſaid onely, the Temple, meaning his Body.

20 Then ſaid the Jews, Forty and ſix years was this temple in building n, and wilt thou rear it up in three days o?

n The *Jews* underſtood his words of that material Temple in which they at this time were, which the beſt Interpreters think was the Temple builded by *Ezra* and *Zerubbabel*; but how to make it out, that it was 46 years building, they were not well agreed. Some ſay, *Cyrus* reigned 30. *Cambyses* 8. *Darius* 6. Theſe added together make 44. Others ſay that the *Magi* reigned more, 2. years. Some reckon to *Cyrus* 31. to his Son *Cambyses* 9. *Darius* 6. Others ſay that the years wherein the building was hindred, during *Artaxerxes* time, *Ezra* 4. 21. added to the two years of *Darius*, v. 24. in whoſe 6th year it was finiſhed; are reckoned together. o The *Jews* thought it ſtrange that our Saviour ſhould undertake in three days, to rear a building which had coſt their Fore-fathers ſo many years.

21 But he ſpoke of the temple of his body p.

p But alas, our Saviour ſpoke not of their material Temple, but of the Temple of his Body, which yet was proper ſpeaking; for if the Apoſtle calleth our Bodies the Temple of *God*, as he doth, 1 *Cor.* 3. 16. and 6. 19. 2 *Cor.* 6. 16. It much more may be ſaid ſo of the Body of *Chriſt*; for as *God* dwelt in the Temple, and there revealed his Will, and would be there Worſhipped; how properly muſt the Notion of the Temple agree to *Chriſt*, in whom the fulneſs of the *Godhead* dwelt bodily? *Col.* 2. 9. who revealeth his Fathers nature and will to men, *Matth.* 11.

27. and in whom all muſt worſhip him? So as the Temple at *Jeruſalem* was every way a moſt Illuſtrious Type of *Chriſt*, and *Chriſt* might well, ſpeaking concerning his Body, ſay, *deſtroy this Temple*; and thus *Chriſt* (would theſe blind *Jews* have ſeen it) drew off the *Jews* from glorying in their Temple, *Jer.* 7. 4. and from the Temple, which was but a Type, (as the Tabernacle was before, *Acts* 7. 47. *Heb.* 9. 23, 24.) to himſelf, prefigured by thoſe houſes, *Heb.* 9. 11. Nor doth he think fit at this time to ſpeak more plainly; for as he knew, that the perverſe *Jews*, in ſeeing, would not ſee, nor bear any ſuch Doctrine; ſo he alſo knew, that his better Diſciples were as yet weak in Faith; and none putteth new Wine into old Bottles.

22 When therefore he was riſen from the dead \*, \* *Luke* 24. 8. his diſciples remembred that he had ſaid this unto them q: and they believed the ſcripture, and the word which *Jeſus* had ſaid r.

q Even *Chriſt's* own Diſciples at the firſt rather admired, than perfectly underſtood their Lord. It is ſaid of *Chriſt*, *Luke* 24. 45. a little before his Aſcenſion into Heaven, Then opened he their underſtanding, that they might underſtand the Scripture. The Diſciples did not diſtinctly underſtand many things, till after *Chriſt's* Reſurrection from the Dead, when they ſaw the things accompliſhed; and when *Chriſt* further opened their eyes, which was alſo further done, when the Holy Ghoſt came upon them in the days of *Pentecoſt*. Thus we hear for the time to come; and the Seed which lieth a long time under the Clods, at laſt ſpringeth up through the Influence of Heaven upon it. r The Diſciples then more clearly and more firmly believed the Scriptures, and were able to make a clearer Application and Interpretation of them. By the Scriptures here, are meant the Scriptures of the Old Teſtament; to which is added, and the words of *Jeſus*. *Chriſt's* words gave them a clearer insight into the Scriptures of the Old Teſtament, and the harmony of the writings of the Old Teſtament, with *Chriſt's* words under the New Teſtament, confirmed the Diſciples Faith in both.

23 ¶ Now when he was at *Jeruſalem* at the paſſover, in the feaſt day, many believed in his Name s, when they ſaw the miracles which he did t.

s To believe in *Chriſt's* name, and to believe in *Chriſt* himſelf, are one and the ſame thing; as it is the ſame to call upon *God*, and to call upon the Name of *God*: ſo *Acts* 3. 16. The meaning is, that they believed the things which were publiſhed concerning his Perſon and Office, yet the Periphrasis, Believing in his name, is not vain; but declareth a mutual relation betwixt *God* and the Word, by the Preaching of which he maketh himſelf known to the World. True faith cometh by hearing, and hearing by the Word of *God*. I think it is to no purpoſe diſputed here by ſome, Whether the Faith here mentioned was true Faith, yea or no. It appeareth by what followeth, that it was not true juſtifying Faith; but that it was true in its kind. To make up true juſtifying ſaving Faith, which the Apoſtle calls the faith of *God's* elect, three things are required. 1. A knowledge of the Propoſition of the Word revealing *Chriſt*; this is acquired by Reading, Hearing, Meditation, &c. 2. The ſecond is Aſſent, which is the act of the Underſtanding, agreeing in the truth of the Word revealed, when ſuch an Aſſent is given to a Propoſition, if merely upon the Divine Revelation of it; this is Faith, a true Faith in its kind: 3. Upon this now (in thoſe who ſavingly believe,) the Will cloſeth with *Chriſt* as an adequate object; for it receiveth him, accepteth him, relies on him as its Saviour, and moveth by the Affections, to Love, Deſire, Hope, Rejoyce in him; and commandeth the outward man into an Obedience to his Law. Now it is very poſſible, that through a common Influence of the Holy Spirit of *God*, men upon the hearing of the Word; eſpecially, having the advantage of ſeeing miraculous Operations confirming the Word, may give a true Aſſent to the Propoſition of the Word, as a Propoſition of Truth, and yet may never receive *Chriſt* as their Saviour, cloſe with him, truſt in him, deſire, love, or obey him; this was the caſe of theſe Perſons (many at leaſt of them.) t They believed, ſeeing the miracles which *Chriſt* did; they wanted a due knowledge of *Chriſt* ſounded in the Word; neither had they any certain, ſteady, fixed Aſſent, founded in the diſcerning the Truth of the Propoſition; their Aſſent was ſudden, founded only upon the Miracles they ſaw wrought, ſo as though they might have ſome confidence in him, as a famous Perſon, and ſome great Prince, from whom they might expect ſome earthly good; yet this was all, which was far enough from true ſaving Faith.

24 But *Jeſus* did not commit himſelf unto them u, becauſe he knew all men v.

u *Chriſt* did not take all theſe ſeeming Believers into his Boſom, nor call them after him, nor maintained any familiar fellowſhip and communion with them; but made haſt again into *Galilee*, till his time was come, knowing that in ſo publick



lick a place of danger, they were not to be trusted; for being God blessed for ever, he had knowledge of the hearts of all men.

25 And needed not that any should testify of man *x*: for \* he knew what was in man *y*.

\* 1 Sam. 15. 7.  
1 Chron. 28. 9.  
Chap. 6. 64.  
Act. 1. 24.  
Rev. 2. 23.

*x* And needed not any information concerning the Principles and Humours of all Men; for he perfectly knew men, not only from their more external Acts and Behaviours, (as we know them); but he knew what was in them, searching the hearts, and trying the reins, which is the property of God alone, 1 Kings 8. 39. Psal. 33. 15. Here what we formerly observed, is again observable; that oft times in Holy Writ, for the further Confirmation of a Proposition, to an universal Affirmative is added, a contrary Negative. Here ariseth a question, agitated betwixt the Lutherans and the Calvinists, Whether Christ as man knew all things, and what is in the heart of man; they affirm it, because of the personal Union of the Divine and Humane Nature in Christ. We say, that although there be such a personal Union, yet the properties of each nature remain distinct; upon which account Christ denyeth that he, as the Son of Man, knew the day and hour of the end of the World. Besides, by the same reason, that Omniscience belongeth to the Humane Nature of Christ; Omnipotence, Infiniteness, and Omnipresence also must; which last indeed they affirm, seeing that without it, they were not able to defend their Doctrine of Consubstantiation, or the presence of the Body and Blood of Christ, wherever the Sacrament of his Supper is Administred; but this being a matter *Polematical*, we shall not here discourse it. Those who would be satisfied as to what is said on either side, may find enough in *Gerard*, *Hannius*, and *Farnovius*, on the Lutheran side; and in *Zanchius*, and others, on the Calvinists side; *Zanchius de natura & Attributis Dei*, lib. 3. cap. 2. qu. 15.

### CHAP. III.

1 There *a* was a man of the Pharisees *b*, named Nicodemus *c*, a ruler of the Jews *d*.

*a* The particle *there*, being put in onely to fit our Idiom to the Greek, where is nothing but the Verb, signifies nothing to prove, that what we read in this Chapter was done at Jerusalem; it is a dispute amongst some Interpreters, whether he was there or no, it should seem by *ch. 7. v. 50.* that Nicodemus his chief Residence was there; he was *b* one of the Pharisees, who were a sect (as we have shewed before) which had their name either from an Hebrew word, which signifieth to explain, (because they were Expounders of the Law); or from another word, which signifieth to divide, because they were separate from others: the Opinions have both learned Patrons. *c* This mans name in Greek, signifies the Victory of the People: *d* He was either the head of a Family among the Jews, or a Ruler of the Synagogue, or one of the Sanhedrim; it seemeth most probable he is here called a Ruler upon the last account, if we consider *chap. 7. 50.*

2 The same came unto Jesus by night *e*, and said unto him, Rabbi, we know that thou art a teacher come from God *f*: for \* no man can do these miracles that thou doest, except \* God be with him *g*.

\* Chap. 9. 16,  
33.  
\* Acts 10. 38.

*e* He came by night to Christ, not as some (too charitably) possibly may think, that he might have the freer and less interrupted Communion and Discourse with him; but either through fear, or possibly shame, (being a Master in Israel) to be lookt upon as a Scholar going to learn of another. *f* He saluted him by the Name they usually gave to their Teachers, (as we shewed in the foregoing Chapter, *v. 49.*) and saith, *we know*, by which he hinteth to us, that not only he, but others of the Pharisees also knew that he was a Teacher sent from God in a more extraordinary manner; *g* and he giveth the reason of this their Knowledge, because of those miraculous Operations which he had wrought. God hath his number among all orders and sorts of men; and those that are his, shall come unto Christ; there was a weakness in the Faith and Love of this Nicodemus; (his Station amongst the Jews was a great Temptation to him,) but yet there was a truth of both in him, which further discovered it self, *Job. 7. 50.* and more upon Christ's death, *chap. 19. 39.* But here ariseth a greater question, *viz.* How Nicodemus could conclude that Christ was a teacher sent from God, by his Miracles? *Ans.* It is to be observed, that he doth not say in the general, that no man does Signs or Wonders of any kind, unless the Power and Favour of God be with him. But he speaks particularly and eminently of those things which Jesus did; they were so great in their nature, so real and solid in their proof, so divine in the manner of performing them by the Empire of his Will; so holy in their end, to confirm a Doctrine most becoming the Wisdom and other glorious At-

tributes of God, and that were the verification of the Prophecies concerning the *Messiah*, whose coming was foretold, should be with miraculous healing benefits; that there was the greatest assurance, that none without the Omnipotent hand of God could do them; for 'tis clear by the light of Reason and Scripture, that God will not assist by his Almighty Power the Ministers of Satan, to induce those who sincerely search for Truth to believe a Lye. The Magicians indeed performed divers Wonders in Egypt, but they were out-done by *Moses*, to convince the Spectators, that he was sent from a Power infinitely Superior to that of evil Spirits. Real Miracles that are contrary to the order, and exceed the Power of Nature, can onely be produced by creating Power, and are wrought to give credit to those who are sent from God. And when God permits false Miracles to be done by Seducers, that would thereby obtain Authority and Credit amongst men, the deception is not invincible; for 'tis foretold expressly, to give us warning, That the man of sin shall come with lying Wonders, by the working of Satan, *2 Thes. 2. 9.* and the heavenly Doctrine of the Gospel has been confirmed by real Miracles, incomparably greater than all the strange things done to give credit to Doctrines opposite to it.

3 Jesus answered *∴*, and said unto him, Verily, verily, I say unto thee, \* Except a man be born *a* gain *b*, he cannot see the kingdom of God *i*.

\* Tit. 3. 5.  
|| Or, from above.

*∴* We observed before, that the term *Answered* doth not always in the New Testament signifie a reply to a question before propounded; but sometimes no more than a reply, or the beginning of another Speech; whether it doth so here or no, some question. Some think Christ here gives a strict answer to a question which Nicodemus had propounded to him, about the way to enter into the Kingdom of God; which Question the Evangelist sets not down, but leaves to the Reader to gather from the Answer. Others think that our Saviour knew what he would say, and answered the thoughts of his heart. Others, That he onely began a discourse to him about what was highly necessary for him, that was a Master in Israel, to understand and know; he begins his Discourse with *Verily, verily*, the import of which we considered, *chap. 1. ver. 51.* *b* The word translated *again*, is *ἀνωθεν*, which often signifieth from above; so it signifieth, *ver. 31. Jam. 1. 17.* and *3. 15, 17.* It also signifieth *again*, *Gal. 4. 9. how turn you again to these weak and beggerly elements?* That it must be so translated here, and *ver. 7.* appeareth from Nicodemus his answer in the next verse. But the expression of the second or new Birth by this word, which also signifies from above, may possibly teach us; that the new Birth must be wrought in the Soul from above by the power of God, which is what was said before, *chap. 1. vers. 12, 13.* the necessity of which our Saviour presseth from the impossibility otherwise of his seeing the Kingdom of God; by which some understand the Kingdom of his Glory, (as the Phrase is used, *Luke 18. 24, 25.*) others understand it of the manifestation of Christ under the Gospel-state, or the vigour, power, and effect of the Gospel, and the Grace thereof. By seeing of it, is meant enjoying, and being made partakers of it, as the term is used, *Psal. 16. 10. Job. 16. 10. Revel. 18. 7.* The Jews promised their whole Nation a place in the Kingdom of the *Messiah*, as they were born of Abraham, *Matth. 3. 9.* and the Pharisees promised themselves much from their Observation of the Law, &c. Christ lets them know neither of these would do, but unless they were wholly changed in their hearts and principles (for so much being born again signifieth; not some partial change as to some things, and in some parts) they could never have any true share, either in the Kingdom of Grace in this Life, or in the Kingdom of Glory in that Life which is to come. 'Tis usual by the Civil Laws of Countries, that none enters into the Possession of an earthly Kingdom but by the right of Birth; and for the obtaining the Kingdom of Heaven, there must be a new Birth, a heavenly Renovation of the whole Man, Soul, Body and Spirit, to give him a Title by the wife and unchangeable Constitution of God in the Gospel, and to qualifie him for the enjoyment of it.

4 Nicodemus saith unto him, How can a man be born when he is old *k*? can he enter the second time into his mothers womb, and be born *l*?

*k* By the answer of Nicodemus, it should seem that he was an old man; which is also probable, because he was one of the Rulers; he puts the cases as to himself; I am, saith he, an old man, how should I be born? *l* Can a man enter the second time into his Mothers Womb, and be born? How true is that of the Apostle? *1 Cor. 2. 14.* The natural man receiveth not the things of the Spirit of God. What a gross conception doth Nicodemus, (though doubtless a learned, as well as a great man) discover of Regeneration, as if it could not be without a mans Mother travelling in birth with him a second time? Nicodemus his question, discovers a great deal of ignorance and weakness; but yet

yet a great deal of simplicity and plainness in him; that he did not come, as the *Pharisees* generally were wont to come to Christ, to catch him by captious Questions, but brought *disendi pietatem*, a pious desire to learn from him, and to be instructed by him. The *Pharisees* had been used to study the Traditions of the Elders, and spent their time about unprofitable Niceties, as to the meaning of the Law; so were not at all versed in the great things which concerned the Kingdom of God. The like Instance hath been in latter Ages, the *Papish Divines* spending their time generally about nice School-questions, shewing themselves much ignorant of Spiritual things, and the great Mysteries of the Kingdom of God.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit *m*, he cannot enter into the kingdom of God *n*.

*m* To excite his Spirit and Attention, our Saviour again expresses the Authority of his Person; I say, and twice repeats the solemn Asseveration, Verily, verily, to shew the infallible certainty, and importance of what he propounds; that 'tis a truth worthy of his most serious consideration, and to be embraced with a steadfast belief. After this Preface, he declares, If any one be not born of Water and the Spirit, to rectify the carnal conceit of *Nicodemus* about Regeneration. In the third verse, our Saviour compared the spiritual Birth with the natural, and with respect to that, a renewed man is Born a second time. But in this verse, he expresses the cause and quality of the new Birth, that distinguishes it from the natural birth, and resolves the vain carnal Objection of *Nicodemus*. He speaks not of the Terrestrial Animal Birth, but of the Celestial and Divine; that is suitable to that Principle from whence it proceeds, the holy Spirit of God. There is a great difference among Interpreters about the meaning of being born of Water. The *Romanists* and rigid *Lutherans*, understand the Water in a proper sense, for the Element of Baptism, and from hence infer the absolute necessity of Baptism for Salvation: but the exposition and conclusion are both evidently contrary to the Truth. Indeed the new Birth is signified, represented, and sealed by Baptism, 'tis the Soul and Substance of that sacred Ceremony; and if our Saviour had only said, That whoever is born of Water and the Spirit, shall enter into the Kingdom of Heaven, it might have been congruously understood of Baptism; because 'tis an undoubted truth, That all who are truly regenerated in Baptism, shall be saved. But our Saviour says, He that is not born of Water and the Spirit, cannot enter into the Kingdom of Heaven; the exclusion of the unsanctified, is peremptory and universal. And our Saviour shews a manifest difference between an affirmative and negative Proposition; when having declared, That whoever believes and is baptized, shall be saved; and coming to the negative, he only adds, and he that believeth not, shall be damned, Mar. 16. 16. The reason why he does not say, Whoever is not baptized shall be condemned, is evident; for without faith, 'tis impossible to be saved; but without Baptism, even as the *Romanists* themselves grant, many have been saved. For if we consider the time when our Saviour spake these words, they acknowledge that Believers were not then obliged to receive the Baptism of Christ for Salvation; for our Saviour had this conference with him some years before his Death. And they hold, that before the death of Christ, Baptism was not necessary, neither by virtue of Divine command, nor as a means to obtain Salvation. Therefore the Believers that lived then, might enter into Heaven without Baptism. They also declare, that Martyrdom supplies the want of Baptism, and that Persons instructed in the Doctrine of the Gospel, and sincerely believing it, if prevented by Death without being baptized, their faith and earnest desire is sufficient to qualify them for partaking of the heavenly Kingdom. But if by Water here, be meant the Elementary Water of Baptism; the words of our Saviour are directly contrary to what they assert; for neither the blood of Martyrs, nor the desire and vow of receiving Baptism, are the Water of Baptism, which they pretend is properly and literally named by our Saviour. And certainly, if, as the Apostle *Peter* instructs us, 'tis not the cleansing of the flesh in the Water of Baptism that saveth, 1 Pet. 3. 21. 'tis not the meer want of it, without contempt and wilful neglect, that condemneth. By Water, then we are to understand the Grace of the Holy Spirit in purifying the Soul, which is fitly represented by the efficacy of Water. And this purifying refreshing virtue of the Spirit, is promised in the Prophecies that concern the times of the *Messiah*, under the Mystical Expression of Water. Thus 'tis twofold by *Isaiah*, I will pour water upon him that is thirsty, and floods upon the dry Ground, *Isaiah*. 44. 3. And this is immediately explain'd, I will pour my Spirit upon thy Seed; and the Divine Eirth follows, they shall spring up as among the grass. In the same manner the effects of the holy Spirit are express'd by *Ezekiel*, I will pour clean water upon you, and you shall be clean, *Ezekiel*. 36. 25, 27. and presently after, I will put my Spirit within you. Our Saviour instructing a *Pharisee*, to whom the prophetic writings were known, expressly uses these two words, and in the

same order as they are all set down there; first, Water, and then the Spirit, that the latter might interpret the former; for Water and the Spirit, by a usual figure when two words are employed to signify the same thing, signify spiritual Water, that is, his Divine Grace in renewing the Soul; as when the Apostle *Mys*, in *Demonstration of the Spirit and of the Power*, to signify the powerful Spirit. Thus *John* the Baptist foretold of Christ, That he should Baptize with the Holy Ghost and Fire, that is, with the Spirit, that has the force and efficacy of Fire to refine us from our dross and corruptions. Thus our Saviour plainly instructs *Nicodemus* of the absolute necessity of an inward spiritual Change and Renovation, and thereby shewing the inefficacy of all the legal Washings and Sprinklings, that could not purify and make white one Soul, which were of high valuation among the *Jews*. *Entering into the Kingdom of God*, is of the same importance, and hence with the seeing the Kingdom of God, in the 3<sup>d</sup> vers. That is, without Regeneration no man can truly be joined with the Society of the Church of God, nor partake of the Celestial Privileges and Benefits belonging to it, here and hereafter.

6 That which is born of the flesh *o*, is flesh *p*; and that which is born of the Spirit, is Spirit *q*.

*o* That which was born of natural Flesh; for flesh sometimes signifies the Man. So the Prophet saith, All flesh is grass; so *Gen*. 6. 12. All flesh, that is, all men had corrupted their way. Or, That which is born of corruption, from vitiated and corrupted Nature; (so flesh is oft taken in Scripture, *Rom*. 8. 4, 5, 8, &c.) *p* is flesh, that is, it bringeth forth effects proportionable to the cause; a man purely natural brings forth natural Operations. Man, as man, moveth, and Eateth, and Drinketh, and Sleepeth. Corrupted man brings forth vicious and corrupt fruit, which often are called the works of the flesh, *Gal*. 5. 19. Flesh here signifieth the whole man, whether considered abstractly from the adventitious corruption of his Nature, or as fallen in *Adam*, vitiated and debauched through Lust. *q* But that Man or Woman who is regenerated by the Spirit of Grace, is spiritual; he is after the Spirit, *Rom*. 8. 5. he is one Spirit with God, 1 *Cor*. 6. 17. he is made partaker of the Divine Nature. 2 *Pet*. 1. 4. he doth not commit sin, 1 *Joh*. 3. 9. Nothing in Operation exceedeth the virtue of that cause which influenceth it; so as no man from a meer natural Principle, can perform a truly spiritual Operation; and from hence 'tis absolutely necessary that man must be born of the Spirit, that he may be qualified for the Kingdom of Heaven.

7 Marvel not that I said unto thee, Ye must be born *r* again *r*.

*r* There is a twofold Admiration; that which is join'd with Infidelity, and that which is the effect of Faith. Our Saviour forbids *Nicodemus* to marvel at the Doctrine of Regeneration, as strange and incredible, upon an imaginary impossibility supposed by him of the thing it self. But he that believes, will judge that supernatural work of the Spirit, whereby a sinful man is made a partaker of the Divine Nature, worthy of the highest Admiration. And what our Saviour had said in the general before, That a man must be born again, he now particularly applies to *Nicodemus*, with those of his Order, Ye must be born again. For *Nicodemus* would easily consent that the *Pagans*, and possibly the vulgar *Jews* had need of Regeneration, to partake of the Kingdom of God; but that the Doctors of the Law, (of which number himself was) esteemed the Lights of the World, should be under the same necessity, was astonishing to him. Therefore, our Saviour, to undeceive and humble him, saith, Ye must be born again, for that all are defiled with the corruption that is universal to mankind.

8 \* The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit *n*.

*n* The Word which is translated Wind, being the same which both here and ordinarily in Scripture is translated Spirit, hath given Interpreters a great liberty to abound in their several senses. Some thinking that it should be translated, The Spirit, that is, the Spirit of a man breatheth where it listeth; and that our Saviours sense was, *Nicodemus*, thou needest not to wonder that thou canst not with thy senses perceive the spiritual new Birth, for thou canst not understand the natural Birth. Others think it should be translated, The Spirit, that is, the Spirit of God bloweth where it listeth; but that seemeth not probable, because of these words. So is every one that is born of the Spirit; which will hardly be sense if we understand the first part of the verse, concerning the same Spirit, and *vers*. 12. Our Saviour saith, If I have told you earthly things, and you believe not; they seem therefore best to understand it, who interpret it of a terrene Spirit particularly. The Wind which

*Pateris libamus & auro, viz. aureis pateris, Virg.*

*Or, from a-bore.*

\* *Ecc*. 11. 5.  
1 *Cor*. 2. 11.



is of a spiritual nature; and thus by their Translation it is apparent that our Interpreters understood it. So as, tho' our Saviour speaketh of the motions of the *blessed Spirit*; yet he speaketh of them by way of Comparison, comparing it to the motion of the Wind, of which he said, *That it bloweth where it listeth*; nor that it is its own mover, and under no government of the first cause; for the Psalmist tells us, *Psal. 148. 8. That the stormy Winds fulfil Gods Word*; nor is any such thing competent to any Creature; but the Original of its motion is to us imperceptible. We can speak something philosophically to the cause of it, and can tell whether it bloweth from the East, West, North, or South; but we cannot tell the particular place, where, or from whence it riseth. So every one who is regenerated from the working of the Holy Spirit of God, is changed and renewed, so as we can give our selves or others no account of it in all points, as to the inward Operation, tho' in the effects it be discernable.

\* Chap. 6. 52, 60. 9 Nicodemus answered and said unto him \*, How can these things be w?

w Nicodemus had before spoken, as if he thought it a thing impossible, understanding our Saviour of a carnal Generation, which he knew could not be repeated: Perceiving that he spake of a spiritual Birth, he is now posed at the Mystery of it; it being a thing, the Doctrine of which he had not been acquainted with. His carnal stupidity hindered his understanding the first Lesson of Christianity, tho' explained by the Sun of Righteousness: and his pride hinder'd him from confessing his Ignorance. He rather judges the Doctrine to be absurd and impossible. The like darkness is in every unrenewed mind; *Regeneration* being like that new Name, which none understand but those that have it.

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things x?

x Our Saviour doth not so much wonder at, as upbraid the Ignorance of Nicodemus, and all of his Sect, who went for *Masters or Teachers*, and that in Israel, who had the Law and Prophets, and yet were ignorant of those things which were necessary to be known to every ordinary persons Salvation. Will any say, But where was there any thing spoke in the Books of the Law and the Prophets about *Regeneration*, or a *being born again*? Ans. What other things could be meant by the *Circumcision of the heart*, commanded by Moses, *Deut. 10. 16.* promised in *Deut. 30. 6.* by the *new Heart*, and the *new Spirit*, promised *Ezek. 36. 25, 26.* by the clean heart prayed for by David, *Psal. 51. 10.* A Teacher in Israel should from hence have understood the necessity of a new, and of a clean heart; but the whole Sect of the Pharisees were so taken up with the trifles of the Rites and Traditions, and the works of the Law, that as to these spiritual things of nearer and much higher concernment to peoples Souls, they knew, and spake little of them.

\* Chap. 7. 16. and 8. 28. and 12. 49. and 14. 24. \* Verily, verily, I say unto thee, We speak that we do know y, and testify that we have seen z: and ye \* receive not our witness a.

y Christ speaketh onely of himself, tho' he speaketh in the *Plu. Num.* for in the next verse, he saith onely, *If I have told you earthly things*; he lets Nicodemus know, that he spake nothing, but what he was certain of. z This he expresseth by two words, *Know* and *See*, which are terms expressive of the greatest certainty of a thing imaginable; for the terms express a certainty of the mind, arising both from the rational deduction, and sensible demonstration; and herein our Saviour lets his Ministers know what is their Duty to teach unto people, viz. What they know and have seen: those that think that the Doctrine of the Gospel would have no certainty, but for the authority of the Church, stand highly concern'd to reflect upon this Text. a Ye ought to believe what I tell you upon the authority of my Revelation; but such is the hardness of your heart, such your stubbornness and unbelief, that you receive not my Testimony.

12 If I have told you earthly things b, and ye believe not, How shall ye believe if I tell you of heavenly things c?

b If I have spoken to you plain things, and in a plain stile, humbling my Phrase to your Apprehensions; and illustrating Sublime, spiritual Mysteries, which in their own Nature are more remote from your apprehensions, by plain, and obvious Similitudes and Parables, and speaking thus, you understand and believe not; c What would you do, if I should Discourse to you sublime and spiritual Things, without these advantages for your understandings?

\* Chap. 6. 62. Eph. 4. 9. 13 And \* no man hath ascended up to heaven, but he that came down from heaven d, even the Son of man which is in heaven e.

d No man hath so ascended up to Heaven, as to know the secret Will and Counsels of God, (for of such an as-

cending it must be meant; (otherwise, *Elijah* ascended up to Heaven before our Saviour ascended); thus the Phrase is supposed to be used, *Prov. 30. 4.* ) None but Christ (who as to his Divine Nature came down from Heaven) hath ever so ascended thither, even the Son of man, who was in Heaven, (we translate it, is) but the Participle *ascendens*, is of the *Præterimperfect tense*, as well as the *Present tense*; or who is in Heaven, by virtue of the personal Union of the two Natures in the Redeemer, as *Acts 20. 28.* we read, *The Church which he hath purchased with his own blood.* By reason of the personal Union of the two Natures in Christ, tho' the properties of each Nature remain distinct; yet the properties of each Nature are sometimes attributed to the whole person. The Lutherans have another notion, ascribing an *Omnipresence*, even to the humane Nature of Christ, because of its personal Union with the Divine Nature; and so affirm that Christs Humane Nature while it was on Earth, was also substantially in Heaven; as on the other side, they are as stiff in maintaining that, altho' Christs Humane Nature be now in Heaven, yet it is also on Earth really and essentially present, wherever the Sacrament of the Lords Supper is Administred; but this is to ascribe a Body unto Christ, which indeed is no Body, according to any notion we have of a Body.

14 ¶ And as Moses lifted up the serpent in the wilderness f: even so must the Son of man be lifted up g.

f The History of the lifting up of the Serpent in the Wilderness, we have, *Numb. 21. 8, 9.* the people being stung with fiery Serpents, as a righteous Judgment of God for their sins, as a merciful remedy, God commanded Moses, v. 8. *Make thee a fiery Serpent*, [that is, the Image or Representation of one of those fiery Serpents], and set it upon a Pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live; this brazen Serpent in the Wilderness was a lively Type of Jesus Christ. Our Saviour having before spoken of the New Birth as necessary to those who shall be saved; here comes to shew it in the causes, and instanceeth first in the meritorious, then in the instrumental cause, the meritorious cause was his Death; he saith, That look as the Serpent was lift up in the Wilderness: g So he, who was the Son of man must be lifted up; that is, *dye upon the Cross*; the Phrase is used twice more in this Gospel, *chap. 8. 28.* and *12. 32, 34.* an allusion doubtless to this Type. Yet Mr. Galvin thinks the lifted up here, more properly interpreted of the Doctrine of the Gospel, and by the Preaching of it; and others apply it to Christs ascension into Heaven; and thus he tells Nicodemus must be, for the fulfilling the Scripture, and the Counsels of his Father.

15 That whosoever believeth in him, should not perish, but \* have eternal life h.

h Here our Lord openeth the Instrumental cause of Justification and Salvation, that is, believing, *eis autum*, in him. It is one thing to believe him as a Teacher, another thing to believe in him as a Saviour. The Object of the first is a Proposition; we believe a Person when we assent and give credit to what he saith, because he saith it. The Object of the latter, is the Person and Merits of the Mediator. As the looking up to the brazen Serpent healed the Person, not by any physical Operation, but from the goodness of God, as it was an act of obedience to the Divine Institution for that end: So neither doth Faith in the Mediator justify and obtain pardon for any Soul from any Meritorious virtue in that act, but from Gods gracious Ordination, that so it shall be; he hath so ordained, that whosoever should rest upon Christ, and receive him by Faith as his Mediator and Saviour, should not perish, but live for ever. There are other things besides Faith necessary to Salvation, such are Repentance, Love, and new Obedience; nor is Faith only mentioned, because they are ingredients into it; but because Faith is the root of all those, and that from which they must necessarily flow; for it is as impossible that any should truly hope, and trust in, and rest upon Christ for that life which he hath only promised to those that obey him; as it is impossible that any should indeed trust in, and rest upon a man who hath promised a reward upon a condition, for that reward, without any care to fulfill that condition. But by this and other places, where Faith alone in Christ is mentioned as necessary to Salvation, Nicodemus was taught, that no Obedience to the works of the Law without this Faith in the Mediator, would bring the Soul to eternal Life and Salvation.

16 ¶ \* For God so loved the world i, that he gave his only begotten Son k: that whosoever believeth in him, should not perish, but have everlasting life l.

i For God the Father, who is the Lord of all, Debtor to none, sufficient to himself, so loved the World, that is, Gentiles as well as Jews. There is a great contest about the Signification of the term, betwixt those who contend for or against the point of Universal Redemption; but certain

\* Vers. 35.  
Chap. 6. 47

\* 1 Joh. 4. 9.

rain it is, that from this term no more can be solidly concluded, than from the term *all* and *every*, which in multitudes of places are taken in a restrained sense for many, or all of such a Nation or kind; as this term sometimes signifies all persons, so in 1 *Job*. 2. 2. the *Gentiles* in opposition to the *Jews*; nor (admit that the World should signify here every living Soul, in the place called the World) will any thing follow from it. It is proper enough to say, A man loved such a Family to such a degree, that he gave his Estate to it, tho he never intended such a thing to every Child or Branch of it; so as what is truth in that vexed question, cannot be determined from any of these Universal terms; which must, when all is said or can be said, be expounded by what follows them, and by their reconcileableness to other Doctrines of Faith. God so loved the World *ε*, that he gave his Son to dye for a Sacrifice for their Sins, to dye in their stead, and give a Satisfaction for them to his Justice. And this Son was not any of his Sons by Adoption, but his only begotten Son; not so called (as Socinians would have it;) because of his singular Generation of the Virgin without help of man, but from his eternal Generation, in whom the *Gentiles* should trust, *Psal*. 2. 12. which none ought to do, but in God alone, *Deut*. 6. 13. *Jer*. 17. 5. *1 That whosoever*, &c. The term [*all*] occurred, v. 15; and is there spoken to; these words restrain the Universal term *World*, and *all*, to let us know that Christ only dyed for some in the World, viz. such as should believe in him. Some judge, not improbably, that Christ useth the term *World*, in this Verse in the same sense, as in 1 *Job*. 2. 2. Our Evangelist useth to take down the pride of the *Jews*, who dreamed that the *Messiah* came only for the benefit of the Seed of *Abraham*; not for the Nations of the World, he only came to destroy them, which notion also very well fit- teth what we have in the next verse.

them to Heaven, is a secret to us. Some from this Text have concluded, That unbelief is the only damning Sin; which is no further true, than, That no Sin will damn that Soul which shall truly believe in the Lord Jesus Christ.

19 And this is the condemnation, \* that light \* Chap. 1. 4. 9. is come into the world *ε*, and men loved dark- 10, 11. ness rather than light *ε*; because their deeds were evil *ε*.

*ε* This is the Reason, the Evidence and great cause of Condemnation, That Light is come into the World. Christ is the Light, foretold by the Prophet, *Isa*. 9. 2. and 42. 6. and 49. 6. He is styled in the beginning of this Gospel, the true Light, chap. 1. 4. that is, hath in perfection all the excellent qualities of Light; the Power to enlighten the minds of men in the Knowledge of saving Truth, to warm the Affections with the love of it, to revive the disconsolate, and to make the heavenly Seed of the Word, to flourish and fructify in their lives; this light is come into the World, that signifies not only his Incarnation, but his revealing the merciful Counsel of God for our Salvation, which the clearest Spi- rits could never have discovered; he has open'd the way that leads to Eternal Life; but men loved Darkness rather than Light. *ε* They prefer'd, chose and adher'd to their Ignorance and Errors, before the Light of Life, the saving Knowledge of the Gospel. Their Ignorance is affected and voluntary, and no colour of excuse can be alledged for it; nay 'tis very culpable and guilty, by neglecting to receive instruction from the Son of God. *ε* The vices and lusts of men are the works of Darkness, the fruits of their Ignorance and Errors; and they are so pleasant to the carnal corrupt Nature, that to enjoy them securely, they obstinately reject the Light of the Gospel; this aggravates their Sin and Sen- tence.

\* *Luke* 9. 55. Chap. 5. 45. and 8. 15. and 12. 47. 17 \* For God sent not his Son into the world, to condemn the world *ε*: but that the world through him might be saved *ε*.

*ε* The word we translate *Condemn*, is *κατακρίνω*, signifies to Judge, as well as to Condemn. The *Jews* were mistaken in their proud conceit, that Christ came to Judge and destroy all those that were not of their Nation; thus chap. 12. 47. he saith, he came not to judge, but to save the World; nor is this contrary to what he saith, chap. 9. 39. For judgment *am I come into this world*; for that is *ex accidenti*, from the corruption of men, shutting their Eyes against the Light, and hardening their Hearts against the Offers and tenders of Di- vine Grace. Christ will come in his second coming to Con- demn the World of unbelievers; but the tendency of his coming, *ε* was not for Condemnation, but to offer the Grace of the Gospel, and eternal Life and Salvation to men in the World.

\* Chap. 5. 24. and 5. 40. 47. and 20. 31. 18 ¶ \* He that believeth on him, is not con- demned *ο*: but he that believeth not, is condemned already *π*, because he hath not believed in the Name of the only begotten Son of God *ε*.

*ο* Who so firmly, and steadily assenting to the Propo- sitions of the Gospel, revealing Jesus Christ as the only and all-sufficient Saviour, commits the care of his Soul un- to him, trusting and hoping in him alone for eternal Sal- vation, which no man can indeed do, without doing what in him lyeth to fulfill the condition upon which Christ hath promised Life and Salvation; that is, keeping the Com- mandments of God, is exempted from Condemnation by the Law of Grace. But he that believes not the Doctrine of Christ, and does not upon the terms of the Gospel re- ceive him for his Saviour, is already condemned for his obstinate Infidelity, which is the certain cause of Damna- tion; as we say of one mortally wounded, That he is a dead man, tho he breathes for a while; and we speak in the same manner of a Malefactor, convicted and attainted of a Capital Crime, tho the Sentence be not Executed, because their Death is inevitable. The not believing in the only Son of God, who is able to Save to the utmost all that regularly trust in him, is such a contempt of the merciful, all-sufficient and sole means of Salvation, that 'tis absolutely necessary, and most just, that all those who refuse to be saved by him, should perish by themselves. From this Scrip- ture arise two Questions, The first concerning the *Heathens*, who never heard of Christ. The second concerning *Infants*, who dye before they come to years of Knowledge. As to the former, the Apostle hath determined, *Rom*. 2. 12. As many as have sinned without the Law, shall also perish without Law. There is the same reason for those who sin without the Gospel; they shall not perish for not believing on him, of whom they have not heard, *Rom*. 10. 14. but for not obey- ing such Revelation of the Divine Will as they had. The case of *Infants* is excluded from this Text, (speaking on- ly of adult Persons). It is certain, that so many of them as belong to the Election of Grace, shall be saved, and that by virtue of the Blood of Christ; but which way God brings

\* *Job* 24. 13, 17. 20 For \* every one that doeth evil *ε*, hateth the light *ε*, neither cometh to the light *ε*, lest his deeds should be || reprov'd *π*.

*ε* He that makes a trade of Sin, and doth Evil presump- tuously, loving and delighting in it, *ε* doth not love the Light, *ε* nor if he can avoid it, will come near it; for the Light is that which makes things Visible, and discovereth them. As it is of the nature of natural Light, to shew things to others as they are; and therefore Thieves, and Ad- ulters, and Drunkards, care not for the Light, but chuse the Darkness for their deeds of darkness, and come as little abroad in the Light, as they can, when they do them: So it is of the Nature of Christ and his Gospel, to discover mens errors, both as to the obtaining of Justification and Eternal Salvation, and the Errors also of mens Lives; and therefore men and women possessed of Errors in their Judge- ments, or delighting in a filthy Conversation, hate Christ and his Gospel; because that a discovering the right ways of God, discovereth the crookedness of their ways, opposite to the truths and ways of God.

21 But he that doeth truth *ε*, cometh to the light *ε*, that his deeds may be made manifest, that they are wrought in God *ε*.

*ε* Truth here, is put for true things. He who purposeth, designeth, and acteth nothing but what is just, and holy, and good, and what is consonant to the Will of God, *ε* He is not afraid to bring his Notions and Actions to the Test of the Divine Rule, published by him, who is the true Light. *ε* For he that desires what he doth may be made manifest, both to himself and others, that they are wrought in, with, or according to, by, or through God, (for the Partic- le *ε* here used, is used in all these senses, 1 *Cor*. 7. 39. *Rev*. 14. 13.) Those works are said to be wrought in, with, by or through God, which tend to the Honour and Glory of God, as their end, and flow from him as their cause, which are done with his Strength and Assistance, and for his Honour and Glory.

22 ¶ After these things *ε*, came Jesus and his disciples into the land of Judea *ε*, and there he tarried with them, \* and baptized *ε*.

*ε* Soon after our Saviour had had the forementioned con- ference with *Nicodemus*, which it is believed he had at *Hierusalem*, not (as some think) in *Galilee*; for then *Nico- demus* would hardly have come to him by Night; *ε* he came into the Land of *Judea*; he had before been in the Province of *Judea*, and in the Metropolis, or great City of *Judea*, which was *Hierusalem*; but now he goeth into the Country of *Judea*. *Judah* and *Hierusalem* are often mention- ed distinctly. The chief City of a Country is oft distin- guished from the Country, tho within the same Province and Tribe, see *Job*. 8. 1. The King of *Al*, his City and his Land, and in particular as to *Hierusalem*, 2 *Chron*. 11. 14. and 20. 17. and 35. 23. *Ezr*. 2. 1. *Luke* 5. 17. and 6. 17. Christ and his Disciples went into the Country-part of *Judea* *ε*, and there he tarried with them, and baptized by his Disciples; for himself personally baptized none. But as in our com- mon Speech, so in the Language of Scripture, there is nothing

\* Chap. 4. 2.



nothing more ordinary than for persons to be said themselves to do, what they do by others, 1 Sam. 25. 11, 12. 2 Kings 22. 16. 2 Chron. 34. 24. Acts 7. 51.

23 ¶ And John also was baptizing in Ænon, near to Salim, *f* because there was much water there *g*: and they came, and were baptized *h*.

*f* Ænon is here said to be near Salim; it was the Name of a City, as some think; others say, River or Brook near that City; neither the River, nor the City, are elsewhere mentioned in Scripture; but Topographers place it on the Eastern part of the Lot of Manassis, not far from Bethshere or Scythopolis *g*, there John was Baptizing; because this Ænon was a Brook or River that had much Water, which in Judea was rare. There is no Water more holy than other. John Baptized in Jordan and in Bethabara, and in Ænon. The Ordinance sanctified the Water, but did not require consecrated Water for the due Administration of it. It is from this apparent, that both Christ and John Baptized by dipping the Body in the Water; else they need not have sought places where had been a great plenty of Water; yet it is probable, that they did not constantly dip, from what we read of the Apostles baptizing in Houses, Acts 9. 17, 18. and 10. 47, 48. *h* The People came to John and were baptized, that is, great numbers of them did so.

\* Mat. 14. 3.

24 For \* John was not yet cast into prison.

*i* For John was yet in the exercise of his publick Ministry: not cast into prison, as he was soon after.

25 ¶ Then arose a question between some of Johns disciples and the Jews, about purifying *k*.

*k* The Jews had so many Purifications, some legal, instituted by God, ordained by Moses as Gods Minister; some Traditional, brought in by the Pharisees, as their washings before meat, Matth. 15. Mark 7. that it seemeth an hard thing to determine, what the Question was betwixt Johns Disciples and the Jews, about what Purifying; and the boldest determiners in this case, are no better than guessers: some would have Baptism to be meant here by Purifying. It would much conduce to the resolution of the Question, if we knew what these Jews were, with whom Johns Disciples argued. If they were of the Pharisees, it is probable the Question was about Johns Baptism, considering the frequent washings and purifications that they had in use amongst them. If they were other Jews, the Question might be about the virtue and efficacy of the ceremonial washings, ordained by the Law of God, whether they were meer types, and now to cease? Whether in themselves they conducted any thing to the washing and cleansing of a Soul? If these Jews were (as some think, but I know not how it can be proved) Disciples of Christ, the Question might be, about Johns and Christs Baptism: This Notion seemeth to be favoured by what went before; Where the Evangelist had been speaking of Baptism, as administered by Christs Disciples, and by John; as also from what followeth, viz. Johns Disciples coming to him, and complaining, That Christ by his Disciples baptized more than their Master. But there seemeth to be this great prejudice against the Notion of those learned Men that have embraced that Notion, viz. That the Question is said to have risen betwixt Johns Disciples and the Jews; now we want an instance in Scripture, where the Disciples of John are put in opposition to the Disciples of Christ, and under Notion of the Jews. The term Jews, generally signifying, that part of the people who adhered to the Judicial Rites and Religion; especially where (as here) it is used in opposition, either to the Disciples of John, or of Christ. It is most probable therefore the Question was, either about the washings ordained by the Law of Moses, or about the Traditional washings observed by the Pharisees.

26 And they came unto John, and said unto him, Rabbi *l*, he that was with thee beyond Jordan, to whom thou barest witness *m*, behold, the same baptizeth, and all men come to him *n*.

*l* The Disciples of John coming unto him, give him the usual title, under which in that age, they were wont to speak to those whom they owned as their Teachers, which was Rabbi. *m* Their business was to complain, That Christ whom they do not think fit to name, nor to give him any title, but mention him as one much inferior to their Master, one that came to him to Bethabara, and to whom he there gave testimony, ch. 1. 7, 34. as if Christ had from him derived all his credit and reputation. Their Master did not go to Christ, but he came to their Master: he was not baptized of Christ, but Christ was baptized of him; he did not give testimony to their Master, but their Master gave testimony to him; now say they, *n* he baptizeth by his Disciples, and multitudes, many of all sorts of People (for the universal particle *All men*, can here signifie no more) come to him: Love is jealous, they were afraid that their Masters reputation would by this means flag and be diminished. Such a passage we find, Num. 11. 28. And thus John, our Saviours Disciple, was jealous for Christ his Master, Luke 9. 49. They all sinned, as appears by the answer given by Moses to Joshua, Num. 11. 29. and Christs answer to John, Luke 9. 50. and by the following reply of John to these Disciples, envying for his sake.

27 John answered, and said, \* A man can receive nothing, except it be given him from heaven *o*.

*o* The Ministry, and the success of the Ministry, must both be given a man from Heaven: Doth he baptize? it is a sign he is sent of God. Do all men come to him? that also is from God. An excellent Corrective of Ambition, Envy and Jealousie; no man hath in the Church of God Authority, but he to whom it is given from Heaven; no Authority over his Son.

28 Ye your selves bear me witness, that I said, \* I am not the Christ *p*, \* but that I am sent before him *q*.

*p* I appeal to you that are my Disciples, Did not I always plainly tell you, That I was not the Christ? it belongeth unto Christ alone who is the Head of the Church, to send out such as shall labour in it, and to restrain those that labour in it; would you have me silence or suspend him? I told you, that I was but one of his Ministers, *q* sent before him to prepare his way, Joh. 1. 20, 23.

29 He that hath the bride, is the bridegroom: but the \* friend of the bridegroom *r* which standeth, and heareth him, rejoiceth greatly because of the bridegrooms voice *s*: This my joy therefore is fulfilled *t*.

*r* Christ, whose the Church is by a right of Redemption, and by its having given up its self to him, 2 Cor. 8. 5. He is the Bridegroom of it, Mat. 22. 2. 2 Cor. 11. 2. Eph. 5. 23, 25, 26. As his Father was the Husband of the Jewish Church; it belongeth to him to give Laws to it, and to order Matters and Affairs in it. *s* I am but as one who is the Friend of the Bridegroom, one of the Children of the Bride-chamber, Matth. 9. 15. and have by my Preaching prepared the People of the Jews for him; and instead of being troubled to hear that he is come, I rejoyce greatly to hear his Voice. *t* So far am I from repining to hear that multitudes go to him, that my joy is fulfilled, (that is) I have no greater Satisfaction than to hear it.

30 He must increase *u*, but I must decrease *w*.

*u* In Honour, and Dignity, and Reputation in the World; he is the Rising-Sun (to give you notice of which, I was but as the Morning-Star) he must shine every day more and more. *w* God hath indeed used me as a Prophet, yea more than a Prophet, not to foretell Christ alone, but to point him to you. I have had my time, and finished my Course, and God hath given me a Reputation proportioned to the Work he gave me to do, and to the time in which I was to work; but I must every day decay, and grow less and less, as Christ increaseth, and groweth more and more.

31 He that cometh from above \*, is above all *x*: he that is of the earth, is earthly, and speaketh of the earth \*: he that cometh from heaven is above all *y*.

*x* He that cometh from heaven (for it appeareth by the latter part of the Verse, that is the sense of *from above*;) as Christ did, not only in respect of his Divine Nature, but being (as to his whole person) clothed with Majesty and Authority from above, infinitely excelleth any one who is a meer Creature *y*; he that is of an Earthly Original, speaketh of the Earth. Such as is a mans original, such is his nature, such is his discourse. Thd I be sent of God, as ch. 16. 27. and my Baptism be from Heaven: (so our Saviour himself testifieth, Matth. 21. 25.) yet my Original is of the Earth, and my Relations and Expressions are suitable to a meer Man: But he that is from Heaven, excels all, as in the dignity of his person, so in the sublimity of his knowledge.

32 And what he hath seen and heard, that he testifieth *z*, and no man receiveth his testimony *a*.

*a* Another great difference which the Baptist teacheth his Disciples to put betwixt his Testimony and Christs, is, That he, and so all other Ministers of the Gospel, testifie by Revelation; Christ testifieth not by Revelation, but from his own personal knowledge, what himself hath seen and heard from his Father, see Verse 11. where our Saviour had spoken to Nicodemus much the same. So John 1. 18. and 8. 26. and 15. 15. By these two terms is signified the most certain and infallible knowledge of those things which he testified, which made them worthy of all acceptance: *a* But yet very few received his Testimony, so as to believe in it, see John 1. 11. and ver. 11. of this Chapter.

33 He that hath received his testimony \*, hath *b* set to his seal, that God is true *b*.

*b* He who hath so believed the testimony of Christ, as to accept him, and to believe in him as his Saviour, hath by that his believing, set to his Seal, that God in all his promises of the Messiah under the old Testament, is true; that a word hath not failed of whatsoever God hath there spoken of that nature; according to this is that 1 John 5. 10. He that believeth not God, hath made him a liar, because

\* 1 Cor. 4. 5.  
Heb. 5. 4.  
Jm. 1. 17.  
Or, Take us to himself.

\* Chap. 1. 20.  
\* Mat. 3. 1.  
Mark 1. 2.  
Luke 1. 17.

\* Cant. 5. 15.

\* Chap. 11. 15.  
\* 1 Cor. 15. 45.

\* Rom. 3. 4.

he believeth not the Record that God gave of his Son. This saying doth notably commend Faith, and define Unbelief. Faith in Christ as the only true Mediator and Saviour, giveth testimony to the Truth of God, and sealeth it. Unbelief defameth God, and doth in effect say, That God is a liar.

34 For he whom God hath sent *c* speaketh the words of God *d*: for God giveth not the Spirit by measure unto him *e*.

*c* He whom God hath sent out of Heaven, out of his bosom, not merely authorizing him as a Minister, as the Prophets, and as John was sent, *d* speaking nothing but the words of God. The Prophets, and the Apostles were sent of God, in a sense, but not as Christ was sent; they sometimes spake the words of God, when the Spirit of God came upon them; but they sometimes spake their own words, as Nathan did to David, when he encouraged his thoughts to build an house to the Lord. And Paul, when he said, *To the rest speak I, not the Lord*; but whatsoever Christ spake, was the words of God: *e* For God did not give out the Spirit to him sparingly (as out of a measure) as he doth to his Ministers or Saints, who have but their proportion of Revelations and Graces, as was requisite for their Offices to which they were called; and the several periods of time that were gradually illuminated. But in him the fulness of the Godhead dwelt bodily, he was anointed with the oil of gladness above his fellows: He had the Spring of all in himself, not the Streams only.

\* Chap. 3. 20.  
\* Heb. 2. 8.

35 \* The Father loveth the Son, and hath given all things into his hand *f*.

*f* The Eternal Father loved the World, *ver.* 16. but he loved the Son with a more singular and peculiar Love; so that *Matth.* 11. 27. *All things were by the Father delivered to him, all power in Heaven and Earth, Matth.* 28. 18. to give eternal life to as many as the Father had given him, *John* 17. 2. *The keys of Hell and of Death, Rev.* 1. 18. So as every man hath reason to receive and embrace Christ and his Testimony, and to believe in him.

\* Habbak. 1. 4.  
\* Ver. 16.  
\* John. 5. 10.

36 \* He that believeth on the Son *g*, hath everlasting life: and he that believeth not the Son *h*, shall not see life *i*: but the wrath of God abideth on him *k*.

*g* He that hearing the Proposition of the Gospel, so agreeth to it, as with his heart he receiveth him as his Saviour, and trusteth and hopeth in him, *hath everlasting life*; that is, a certain and just Title to it, nay in the first fruits; being actually delivered from condemnation, to which, without Faith, he is exposed, *Rom.* 8. 1. He already liveth a spiritual Life, *Gal.* 2. 20. and having Christ in him, hath the hope of Glory; into the possession of which, he shall most certainly come. *h* But he that receiveth not the Gospel, published by him who is the Son of God, and doth not embrace him as his Saviour, and yield obedience to him, shall not be saved. The word here translated, *believeth not*, is, *ἀπιστεύει* which often signifieth, one that is not obedient: But this is the command of God, That men should believe on his Son, *1 John* 3. 23. The commandment doth not only respect Love, but Faith in the first place; for *Faith worketh by Love*; so as there is an *ἀπειθήναι*, a disobedience in the Understanding, as well as in the Conversation; and he that so believeth not, as to obey, shall never come into Heaven, which felicity is here expressed by *seeing Life*; as not seeing Death, is not dying, so not seeing Life is dying. *k* And as he was by nature a child of wrath, *Eph.* 2. 3. subject, and exposed to the wrath of God, so that wrath abideth upon him, being justified by Faith, he hath peace with God, *Rom.* 5. 1.

# CHAP. IV.

1 **W**hen the Lord therefore knew *a* how the Pharisees had heard that Jesus made and \* baptized more disciples than John *b*.

\* Chap. 3.  
22, 26.

*a* Our Saviour knew as God, from that Omniscience which is inseparable from the Divine Nature, or as man by the relation of others, *b* that the Pharisees (who had the greatest stroke in the Sanhedrim) and the Government of the Church of the Jews, had received an Information concerning him, That he had by his Doctrine which he preached, and confirmed by miraculous operations, made, and by his Disciples, baptized more Disciples than John, thereby initiating them into a new Church.

2 (Though Jesus himself baptized not *c*, but his disciples:)

*c* For he himself did not personally baptize any, but left it to his Disciples, himself attending to the greater work of Preaching the Gospel, by which men and women were made fit for the Ordinance of Baptism.

3 He left Judea *d*, and departed again into Galilee *e*.

*d* He left the Province of Judea, which was near to Jerusalem, where the Pharisees had their chiefest Residence and greatest Power. *e* And went the second time into Galilee, whither he went once before, *ch.* 1. 43. where he found Philip and Nathanael. Galilee was a Province under the Jurisdiction of Herod, *Luke* 3. 1. This motion of our Saviours into Galilee, is reported by *Matthew*, *ch.* 4. 12. and also by *Mark*, *ch.* 1. 14. and *Luke*, *ch.* 4. 14. The two former give another Reason of his motion, viz. his hearing that John was cast into Prison; of which, and the cause of it, see *Matth.* 14. 3, 4, 5, 6. So as after that, he publicly Preached no more, which might possibly augment the number of Christ's Disciples; John's Disciples following him: Both these causes probably concurred, to cause this motion. John, who by Preaching and Baptizing, had laid the foundation of a Gospel Church in Galilee, was imprisoned; and our Saviour knew, that the number of his Disciples increasing upon John's confinement, an Information had been carried against him to the Pharisees; this made him, knowing that his time was not yet come, withdraw himself out of the Province of Judea into that of Galilee, as well to supply the want there (John being in Prison) as to provide for his own security.

4 And he must needs go through Samaria *f*.

*f* Josephus tells us, that Samaria is seated between Judea and Galilee, and beginneth at a Town called Ginea, *Luke* 17. 11. and *9. 51, 52*. There were two passages from Judea into Galilee, the one was through the midst of Samaria, *Luke* 9. 51. The other through the Eastern-parts, by the Royal Valley, by Jordan, in which it is said that Sichem was. By Samaria, must not be understood, the City of Samaria built by Omri, but the whole Country so called, and possessed by the Assyrians, with a mixture of Jews amongst them. Some think that the Evangelist addeth this, to excuse our Saviour for going amongst the Gentiles.

5 Then cometh he to a city of Samaria, which is called Sychar *g*, near to the parcel of ground that Jacob gave to his son Joseph *h*.

*g* The most valuable Interpreters agree, that this Sychar, is the City called Sichem; it was originally a parcel of a Field bought by Jacob of Hamor, the Father of Shechem, *Gen.* 33. 19. Jeroboam built the City there, called Shechem, *1 Kings* 12. 25. it was in the Lot of mount Ephraim; Joseph's bones were there buried, *Jos.* 24. 32. *h* Jacob gave it to his Son Joseph, as a parcel above his Brethren, *Gen.* 48. 22. A parcel of ground, near unto which was this City called Sychar, anciently Shechem.

6 Now Jacobs well was there *i*. Jesus therefore being wearied with his journey, sat thus on the well *k*: and it was about the sixth hour *l*.

*i* It was called Jacobs, either because he digged it, (as we read of Abraham's digging a well, *Gen.* 21. 30. and Isaac, *Gen.* 26. 15.) or because he and his Family used it, as *Verse* 12. *k* Our Lord used no Horse, or Chariot ordinarily in his Travels, but went on foot; we never read of him in a Coach or Chariot, but once upon the back of a beast, (that was when he rode into Jerusalem upon an Ass) he ordinarily travelled on foot; and the Evangelist taketh notice of his weariness, to let us know that he was truly Man, and subjected to weariness, and other humane infirmities; and he rested himself upon the sides of the Well, *l* and it was about Noon time; for that was according to their computation, the sixth hour. The Eighth Verse tells us, His Disciples were gone to the City to buy Meat, so as he was alone.

7 There cometh a woman of Samaria to draw water *m*: Jesus saith unto her, Give me to drink *n*.

*m* It is uncertain, whether this woman was a Citizen of Samaria, which City is said to be at two miles distance from this place, or one of that Country, which went by that Name, (for Samaria was the Name of that Region, as well as of a City;) she came not out of any design to meet with Christ there, but came to draw water; they having not Pumps and Wells so common as we have, were forced to travel for Water for their necessary uses. Thus it often happeneth, that we meet with Divine Mercy when we think not of it. God is found of those who seek him not, nor inquire after him, *Isaiah.* 65. 1. which lets us see how all our motions and actions are at the Divine disposal and government. Rachel went not to the Well, to meet with the Tiding of an Husband, but to water her Fathers flock; but yet there she met with Jacob, *Gen.* 29. 9. as it had happened to Rebecca before, *Gen.* 24. 15. This Woman (as appeareth by what followeth) was no better than an Harlot; to her Christ (fleeing from the Pharisees, the great Doctors of the Jews) bringeth the glad tidings of the Gospel, and she receives them. So admirable are the Dispensations of Divine Providence: *n* He prevents this Woman, saying unto her, Give me to drink.

8 For his disciples were gone away into the city to buy meat *o*.

*o* This is added, lest any should say, How came our Sa-



viour in this discourse with the woman of Samaria? They were travelling upon the Road, and came near to *Sichem*: Our Lords Disciples were gone to the city to buy some Food for them: in the mean time, our Saviour coming to the Well, called *Jacobs Well*, sets him down, and this Samaritan-woman cometh to that Well, to draw Water. Our Saviour being thirsty, asks of her some Water to drink; this giveth occasion to the following Discourse.

9 Then saith the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me, who am a woman of Samaria? for † the Jews have no dealings with the Samaritans.

† 2 King. 17.  
24.  
Luk 9. 52, 53.  
Acts 10. 28.

There was a great estrangement of the Jews from the Samaritans, the Samaritans having a peculiar Temple built upon mount *Gerezim*, in opposition to that at *Hierusalem*. It is said that the Jews did buy off, and fell to the Samaritans, but were restrained by an Order of the *Sanhedrim*, from using any familiarity with them, or borrowing or receiving any thing as a Gift from them, which was the cause of this Reply of the woman of Samaria, knowing our Saviour either by his Habit, or by his Dialect, to be a Jew; this is thought to be the sense of *αλληλογισμῶν* in this Text, though it hath a larger significancy, extending to all kind of Commerce.

10 Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee \* living water.

\* Jer. 2. 13.

Many by the gift of God here understand Christ, whom God gave to the World, Chap. 3. 16. And who is the greatest Gift that God ever gave to the World; so as the latter words, and who it is, &c. expound the former. Thou wouldest have asked of him, and he would have given thee either a true knowledge of the Doctrine, or the Grace tendered in the Gospel, or the holy Spirit, called water, because it washeth and cleanseth the Soul; and living water, because it is always running and flowing.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

What our Saviour spake metaphorically, comparing his Grace, or his Spirit, or the Doctrine of his Gospel to Living Water, this poor woman understandeth literally; and knowing that the Well was very deep, (some say forty cubits) and seeing him as a Traveller, not provided with any thing to draw with, or into; she asks him, Whence he had that Living water? a Question much like that of *Nicodemus*, ch. 3. v. 4. So ignorant are persons of spiritual things, till they be enlightened by the holy Spirit of God.

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

She asks him, if he judged himself wiser than Jacob, whom she calleth their Father? It is often observed, that the Samaritans would ordinarily claim Kindred with the Jews, when the Jews were in prosperity; but in their adversity, constantly disowned any relation to them. There were some Jews (*Ephraimites* especially) mixt with a far greater number of *Assyrians*, which made up this Body of People called the Samaritans. Now, saith the Woman, Jacob who was the Father of Joseph, from whom we claim, was a wise Man, and he could find no better Water hereabouts for himself and family, than that of this Well; art thou wiser than he?

13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again.

Our Saviour in his Reply justifieth the excellency of that living water, which he had before declared to be in his power to give, and his readiness to have given to this woman, if she had asked it of him, from the perishing virtue of the Water of this Well; and the continuing virtue of his Grace, which he compared to this Living Water: No man so assuaged his Thirst by drinking of the Water of *Jacobs Well*, but he was subject to thirst again.

14 But \* whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.

But he who receiveth the holy Spirit, and the Grace thereof, though he will be daily saying, Give, give, and be continually desiring further supplies of Grace, yet he shall never wholly want, never want any good thing that shall be necessary for him, the seed of God shall abide in him, and this Water shall be in him a spring of Water, supplying him until he come to Heaven. But this Text was excellently expounded by our Saviour, ch. 7. 38, 39. He that believeth on me (as the Scripture hath said) out of his belly shall flow rivers of living water, v. 39. But this speaketh he of the Spirit, which they that believe on him, should receive. From

\* Chap. 6.  
33, 54.  
\* Chap. 7. 38.

which it is plain, that our Saviour here by the living water he speaketh of, understood the holy Spirit.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

I am not of their mind, who think that this woman understood our Saviour, speaking about spiritual water, only had a mind to talk; and indeed, it is hard to conceive, how a woman of her education, and way of life, should understand any such thing; but it is plain, that she did not understand him in what he was discoursing about, but doth as it were, deride him, believing that he had no such thing to bestow: She taketh no notice of the Water which our Saviour had spoken of, springing up to eternal life, but regarding only the present life, and her ease in that, and desires favour of Christ only to supply her wants in this life, and that she might live at more ease; so true is that of the Apostle, Rom. 8. 5. Thus, they that are after the flesh, do mind the things of the flesh.

16 Jesus saith unto her, Go, call thy husband, and come hither.

Not that Christ did not know what she afterward confessed, that she lived in Whoredom, and had no Legitimate Husband: But he said this probably, to check her petulancy, and mocking at what he spake about the living water, and to bring her to a sense of her sin, that she might be more fit to receive the glad tidings of a Saviour, which he was about to publish to her; and this seems rather to be our Saviours design, in bidding her go call her Husband, than (as some of the Ancients thought) that he might better instruct her, or avoid any scandal to himself, by a longer private discourse with a woman alone, who was of no better Reputation.

17 The woman answered, and said, I have no husband. Jesus answered, and said, Thou hast well said, I have no husband.

That is, none who is my lawful Husband; she denieth not that she had one, whom she used, and lived with as an Husband, but that she had any legal Husband, to whom she clave, and to no other; still she goeth on, thinking to deceive Christ, and to put tricks upon him. Christ tells her, she in this did speak truth; he knew she had no legal Husband.

18 For thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly.

He tells her, that she had five Husbands, whether successively, the former being dead, and she marrying another: or five from whom she had been divorced for Adultery, is not agreed; the best modern Interpreters judge, that she had had five men, to whom she had been in Marriage, but so behaved her self toward them, that either for her Adultery, or some other froward behaviour towards them, they had given her a Bill of Divorce; and tho she now used, and lived with one as her Husband, yet in this she said truly, because her former Husbands yet living, he was not her Husband: This seemeth more properly the sense, than that after five legal Husbands death, she lived in whoredom with a sixth person. By this discovery, our Saviour both bringeth her to the sense of her sin, and also to an acknowledgment of him as the Messiah.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

\* Luk. 7. 16.  
& 24. 19.  
Chap. 6. 14

Whose Office is to reveal the will of God, and to whom God revealeth secret things. One to whom the Lord maketh known himself in a Vision, and speaketh in a Dream, Num. 12. 6. The woman's Reply seemeth to signify both: Her acknowledgment of Christ as a Prophet, upon his telling her secret things, justifieth her looking upon him, as one to whom God revealed things not known ordinarily to men; and that this report of her meaning appeareth by what she said, ver. 9. to her Fellow-Citizens, Come see a man which hath told me all things that ever I did: but the following Verse, in which she enreth into a discourse with our Saviour, about the Controversie betwixt the Jews and the Samaritans about Worship, lets us know, that she looked upon him as a Prophet in the more ordinary sense, as Prophet signifies one influenced by God, to reveal his mind and will unto Men; and indeed, there was no Prophet in the former sense, but was also in the latter; tho there were many Prophets in the latter sense, sent of God, and enabled to reveal the will of God unto Men, who were not influenced so far, as to foretell things to come. The difference betwixt an Hypocrite, and one truly brought to a sense of Sin, is very conspicuous in the example of this Woman; she doth not deny her sin, as *Cain*, *Gehazi*, and *Ananias* and *Saphira*; neither doth she discover any anger upon the discovery of it, as the *Scribes* and *Pharisees*, the wicked Princes of *Israel* and *Judah*, and *Herod* did: Neither doth she go about to excuse or mitigate her sin, but she applieth her self to Christ as a Prophet, to teach her what to do. The example also of this Woman informs,

informs us what use we ought to make of *Prophets* to guide us into the right way, and faithfully to acquaint us with the will of God.

20 Our Fathers worshipped in this Mountain *g*, and ye say that in \* Hierusalem is the place where men ought to worship *b*.

*g* The Mount *Gerizim*, which was an exceeding high Mountain, and near unto *Sichem*. *Jacob* made an Altar thereabouts, which he called *El-Elohi-Israel*, Gen. 33. 20. Some say, that it was upon that Mountain that *Abraham* should have Offered up *Isaac*, Gen. 22. but that had another name. Certain it is, that from that Mountain *Moses* pronounced the *Blessings*, Deut. 27. 12. But it is very probable that the Woman had respect to none of these, but to the common usage of the *Samaritans*, to Worship in a Temple built upon this Mountain, in opposition to that at *Hierusalem*: The story of which will be very proper here to relate, for the full understanding of this Text. *Sanballat* was Governour of *Samaria*, Constitute by *Darius*; of this *Sanballat* we read in *Nehemiah*, who tells us that One of the Sons of *Elisib* the High-Priest was, Son-in-law to this *Sanballat* the *Haronite*, wherefore I chased him from me. Neh. 13. 28. This Son-in-law's Name (as *Josephus* tells us) was *Manasse*. He was driven out of *Hierusalem* upon the account of the Covenant made, Exa. 10. 3. That those who had Married strange Wives would turn them away. The Sacred story here leaving us, we must supply it out of *Josephus*, who, *Antiq. l. 11. cap. 8.* tells us, that he being thus driven from the Sacrifice, applied himself to *Sanballat*, and would have put his Wife away, which was *Sanballat's* Daughter; but *Sanballat* promised him, that if he would keep his Daughter as his Wife, he would not only continue him in the Priest-hood, but make him an High-Priest, and build him a Temple like that at *Hierusalem*, upon Mount *Gerizim*, with the leave of *Darius* upon this, *Manasse* staid with *Sanballat*, and there also resorted many to him whom *Nehemiah* had turned out of the Priesthood at *Hierusalem* for Marrying strange Wives. *Sanballat* was very near losing his Opportunity through the favour of *Darius*, by the Conquest of *Darius* by *Alexander* the Great. But it was regain'd by his Brother *Jaddas* his stubbornness, who was High-Priest in *Jerusalem*, and refused to own the new Conqueror, which advantage *Sanballat* took, and offered *Alexander* the surrender of all places in his Trust to him; and being by that means ingratiated with *Alexander* the Great, he thereby obtained leave of him to build a Temple in Mount *Gerizim*, where his Son-in-law *Manasse* should be the High Priest, promising *Alexander*, that by this means the force of the *Jews* would be broken, so as there would be no danger of their Conspiring. Accordingly he presently built this Temple, and soon after dyed, leaving his Son-in-law *Manasse*, Brother to *Jaddas* the High Priest, in *Hierusalem*, High Priest in this new Temple, which afterwards proved an *Aylum* or Sanctuary for any who were Accused amongst the *Jews* at *Hierusalem*. Thus these two Temples stood for about 220 Years; then *Hircanus* an High Priest of the *Jews* at *Hierusalem*, destroyed it; but still they looked upon the Ground as Holy, and came thither to perform their Devotions. With reference to this Superstitious practice, the Woman of *Samaria* saith, Our Fathers worshipp'd (that is, have used time out of mind to Worship) in this Mountain. And *b* the *Jews* hold that none might Worship God by Sacrifice any where but at *Hierusalem*, according to the Law, Deut. 12. 14, 26.

21 *Jesus* saith unto her, Woman, believe me, the hour cometh *i* when you shall neither in this Mountain *k*, nor yet at *Hierusalem* worship the Father *l*.

*i* Woman! thou ownest me as a *Prophet*, whose Office it is to reveal the will of God unto Men; it is therefore thy Duty to give Credit to what I shall reveal to thee about the true and right way of Worshipping God. The time is coming, yea, at hand, when you shall *k* neither in this Mount *Gerizim*, (where your Fathers have so long worshipped God Superstitiously without any direction from him) *l* nor yet at *Hierusalem*, which is the place which the Lord made choice of for his Worship, Worship my Father, or your Father. God is putting an end to both these places, and to that Worship which I shall not Insisture under the Gospel.

22 Ye worship \* ye know not what *m*, we know what we worships *n*: \* for Salvation is of the Jews *o*.

*m* You have no certain Rule for your Worship, but only do things which your Fathers did without any Revelation of the Divine will; by which you may be assured, that what you do is acceptable to God. *n* We know that God hath revealed his will, that his People should Worship him at *Hierusalem* by such Rites and Performances as he himself hath Instituted in his Word, so as we are certain that what we do is acceptable to God: *o* For unto the *Jews* (of old) were committed the Oracles of God, the ordi-

nary means of Salvation; Out of *Zion* went forth the Law, and the word of the Lord from *Hierusalem*, *Isaiah* 2. 3.

23 But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit, and in truth *p*: for the Father seeketh such to worship him *q*.

*p* Under the Gospel, and the Kingdom of the *Messiah*, which is yet further coming, and is already began in the World, the true Worshippers of God shall not Worship him, as you *Samaritans*, who Worship you know not what, without any Rule or Prescript of the Word; nor yet as the Hypocritical *Jews*, who rest upon their Sacrifices and Ritual performances, as if they should purge away their sins, *Psal.* 50. 8. *Isa.* 1. 11. and 66. 3. *Micah* 6. 7. no, nor yet as the more sincere *Jews*, who indeed do truly and with their Hearts Worship God; but while the first Tabernacle was yet standing, which was a Figure for the present time, by Sacrifices that could not make him that did the Service perfect as pertaining to the Conscience — by meats, and drinks, and divers Ordinances, imposed on them until the time of Reformation, Heb. 9. 10. That time of Reformation is now come, when the true Worshippers of God shall offer up to him a more Spiritual Worship; not that Carnal Worship; and a more true, and real, and solid Worship *q*; for God my Father seeketh such to Worship him, as shall not Worship him with a mere bodily labour and Homage, but with their Hearts and Spirits; nor with those Ceremonial performances now in use by Gods Prescript at *Hierusalem*; but without them, I being come, whom all those Services did but pre-figure, and point unto.

24 \* God is a Spirit *r*, and they that worship \* *2 Cor. 3. 17.* him, must worship him in spirit, and in truth *s*.

*r* God is not a Corporeal Being, made up of Blood, and Flesh, and Bones, having Senses as *Bodis* have, to be pleased with sensible things; but he is a Spiritual Being, the Father of Spirits, and requireth a Spiritual Service proportioned to his Being *s*, and therefore those that pay a Religious Homage to him, must do it with their Spirits, and according to the Rule that he hath prescribed, in truth and reality. This is now the will of God; and tho' he required of his People under the Law a more Ritual Figurative Service, yet that is now to cease, and therefore the Woman of *Samaria* need not trouble her self which was the truest Worship, that at Mount *Gerizim*, or Mount *Sion*, for both of them were very suddenly to determine, and a new and more substantial Spiritual Worship was to succeed, to the learning of the way and method of which she was more to attend, and not to spend her thoughts about these things, which were of no significance, and tended onely to Minister Questions of no use.

25 The Woman saith unto him, I know that *Messias* cometh, which is called *Christ* *t*, when he is come he will tell us all things *u*.

*t* The Woman by this reply, tho a Woman of *Samaria*, sheweth her self to be a *Jew*, for she was one of them who lived in an expectation of one whom the *Jews* called the *Messiah*, Prophecied of by *Daniel* under this Notion, *Dan.* 9. 25, 26. and by the *Psalms*, *Psal.* 2. 2. which term *Messiah*, signifieth *Christ* (that is, Anointed) in the *Greek*; *u* she had a further Notion, That this *Messiah*, should be a great *Prophet*, Deut. 18. 15. yea, she appears to have had a further Notion of the *Messiah*, viz, that when he came he should reveal to them the whole will of God as to the Salvation of Man, and the Worship of God; this lets us know, that she was none of the *Assyrian* part of the Inhabitants of *Samaria*. If any ask, how she, being a *Samaritan*, should know any thing of the *Messiah*, the *Samaritans* receiving onely the five Books of *Moses*? It is easily Answered, That even the five Books of *Moses* make mention of the *Messias*, under the Notion of the Seed of the Woman, Gen. 3. 15. the Seed of *Abraham*, Gen. 12. 3. *Shiloh*, Gen. 49. 10. The *Prophet* like to *Moses*, Deut. 18. 15. And for the name *Messiah*, she might easily learn it from other *Jews*, that the Person called *Shiloh*, and the *Prophet*, was called by *Daniel* the *Messiah*.

26 *Jesus* saith unto her, I that speak unto thee \* Chap. 9. 27. am he *v*.

*v* That same *Messiah*, of whom thou declarest thy self to have some expectation, and from whom thou expectest to hear all things necessary to Salvation. Some here enquire, why our Saviour maketh to this Woman such a plain Discovery of himself, when as we find him in the Gospel so cautious, and so often charging his Disciples not to make him known. Some think our Saviour thus gratified the Honesty and Simplicity which he discerned in this Woman, not coming to catch him, but to be Instructed from him; but possibly if we wisely consider those Texts wherein he charged his Disciples not to make him known, we shall find that the thing which he cautioned them against, was their publishing

\* 2 Kin. 17. 29.  
\* Rom. 9. 4. 5.



publishing of him as the Son of God, which our Saviour desired should be concealed, till he should be so declared with power by his Resurrection from the Dead. Rom. 1. 4. that his Enemies by a charge of Blasphemy against him, might not cut him off before his hour was come. Now, we shall observe, that the Jews, tho' they expected a Messiah, yet had no such Notion of him.

27 And upon this, came his Disciples *x*, and marvelled that he talked with the woman *y*, yet no man said, what seekest thou? or why talkest thou with her *z*.

*x* They, as we heard before, were gone into the City *Sichem* to buy Food, and were kept there by the Providence of God till our Saviour had finished his Discourse with the Woman of *Samaria*; but came after the Discourse was done; *y* they marvelled possibly at his talking with a Woman in the Road (a thing forbidden by their Traditions) especially a Woman of *Samaria*, with whom the Jews had no Commerce *z*. But yet they had so much Reverence and Respect for their Master, that they enquired not curiously into the matter or reason of his Discourse.

28 The Woman then left her water pot, and went her way into the City *a*, and saith unto the men *b*,

*a* She had no sooner tasted of the Living water spoken of by Christ, but she left her Water-pot: Thus Peter tells our Saviour, that they had left all and followed him. She goeth into the City *Sichem* (no doubt) or *Sychar*, mentioned *ver. 5. b* and doth not her self enter into a long Discourse with the Citizens, only inviteth the Citizens to come and see Christ, that they might judge from the hearing of their own Ears, and the sight of their own Eyes.

29 Come see a man, which told me all things that ever I did *c*, is not this the Christ *d*?

*c* She invites them to him under the Notion of a Man, who had told her all things that she ever did. Christ doubtless had told her, and spoken to her, much more than John hath left us upon Sacred Records; yet not all things she ever did, but all things (as often) signifies many things, and those such things as she might know that he who could tell those things, could have told her all things if they had been so proper for him to have repeated to her, as those things which he did tell her. *d* This induced her to believe, that he was the Messiah, she offereth it to their Opinion and Judgment.

30 Then they went out of the City, and came unto him *e*.

*e* Sitting still at the Well, they (many of them at least) did not condemn the News as the Relation of a Woman, but went (possibly but out of Curiosity) to see, and to hear this Man.

31 In the mean while his Disciples prayed him, saying, Master, eat *f*.

*f* Whiles the Woman was fetching her Citizens to come and see, and hear Christ, his Disciples knowing that he must be weary and hungry with his Journey, and having brought him some Food out of the City, where they had been to fetch it, they put him upon refreshing himself with the Food they had brought.

32 But he said unto them, I have meat to eat that ye know not of *g*.

*g* But our Blessed Lord was more intent upon Gospellizing the Samaritans, than satisfying his Hunger; what this Meat was, he opens himself, *v. 34*.

33 Therefore said the Disciples one to another, Hath any man brought him ought to eat *h*?

*h* His Disciples being yet Carnal, did not understand him, but thought that he had spoken of Bodily Nourishment. See the like Instances, *Mat. 16. 7.* and *Ch. 11. 11.* they were wondering how he came by meat, and who should bring it him: So hard are we to conceive of Spiritual things, till God openeth our Eyes.

34 Jesus saith unto them, My meat is to do the will of him that sent me *i*, and to finish his work *j*.

*i* Our Lord, without any reproof of them for their dulness in understanding, and having compassion on their Infirmary and Ignorance, tells them what he meant by his former words; telling them, that the doing of his Fathers Will, and the finishing of his Work, was that which he more hungered after, and took more delight in, than in eating and drinking; this is what he sought, *John 5. 30.* that which he came down from Heaven for, *John 6. 38.* As the Law of God was sweeter to David, than the Honey, or the Honey-comb, so the publishing of the Gospel was to Jesus Christ, i. the calling Sinners to Repentance, and publishing the glad tidings of the Messiah; that was his work, which he tells his Father he had finished, *John 17. 4.* Here-

by teaching Ministers and People also, to prefer Spiritual things before Temporal, and the Ministers of the Gospel especially to prefer the publishing of the Gospel (which is their work) to any other employment whatsoever.

35 Say not ye, There are yet four Months, and then cometh Harvest *k*: Behold, I say unto you, lift up your Eyes, and look on the Fields *l*, \* for \* *Luke 10. 2.* they are white already to Harvest *m*.

*k* There was in those Countreys but four Months space betwixt Seed-time and Harvest: Yet they fed themselves (as soon as they had sown) with the expectation of it. *l* My Harvest, saith our Saviour, is the gaining of Souls for my Father; look yonder what a Troop of the Citizens of *Sichem* are coming to me, upon my Revelation of my self to the Woman of *Samaria*: I have but just sown my Seed *m*, and the Fields are white to this Spiritual Harvest, *Mat. 9. 37.* In the judgment of the best Interpreters, our Saviour in this Verse useth a comparison, and passeth from his Similitude used in the former part of the Verse, fetched from a Worldly Harvest, to discourse of that Spiritual Harvest, which he by and by reaped of the Citizens of *Sichem* coming to him; it is of that he saith, that the Fields were already white, by which (as will appear from the following Verses) he quickeneth his Disciples to put in their Sickles. Some Critical Authors, understanding both the former and latter part of the Text of a Worldly Harvest, have used their Wits to determine how the Fields should be white to Harvest four Months before it came; but the most and best Interpreters Interpret the latter part, of a Spiritual Harvest, and that will be also justified by what followeth.

36 And he that reapeth receiveth wages *n*, and gathereth fruit unto life eternal *o*, that both he that soweth, and he that reapeth, may rejoice together *p*.

*n* You that are the Lords Instruments, to reap what the Prophets of old, and John Baptist lately have sown, shall not lose your labour, you shall receive wages *o*, and your wages shall not be small, it shall be no less than Eternal Life, *Dan. 12. 3.* They that turn many to Righteousness, shall shine as the Stars for ever and ever *p*. Thus the Prophets and John the Baptist, who sowed the Seed of the Gospel, and you that succeed them, and reap the fruit of what they did sow, shall have the same reward in Glory, and rejoice together. The Plow-man shall overtake the Reaper, and the treader of Grapes him that soweth Seed, (as Amos speaks) *Amos 9. 13.* This Text is of great use to those Godly Ministers which faithfully sow the Seed of the Word, but do not in their Life-time see any great effects of it; it may be it comes up when they are in their Graves; the Reward of a faithful Preacher doth not depend upon his success in his Labours, but upon his faithful discharge of his Work; tho' one soweth and another reapeth, yet both he that soweth, and he that reapeth shall rejoice together.

37 And herein is that saying true, One soweth, and another reapeth *q*.

*q* It was a Proverbial expression, most commonly used with reference to those who unjustly invaded the Rights and Possessions of other men; but as applicable unto those who by the disposing Providence of God, rightly Inherit the Fruit of other mens Labours, as the Jews Inherited the Land of *Canaan*, *Josh. 24. 13.* A land for which ye did not labour, and Cities which ye built not. This saying (saith our Saviour) is fulfilled in you.

38 I sent you to reap that whereon you bestowed no labour *r*; other men laboured, and ye are entred into their labours *s*.

*r* I have sent you to reap that which you did not first labour for *s*: the Prophets, and John the Baptist, and myself, have sown the Seed, and by their Doctrine prepared for the Lord a People; you enter upon their Labours, gathering them into a Gospel Church.

39 And many of the Samaritans of that City believed on him, for the saying of the woman, which testified, He told me all that ever I did *t*.

*t* That City was *Sichem*, or *Sychar*, but it was within the Province of *Samaria*, from whence it is that they had the name of Samaritans as well as *Sichemites*: Many of them upon the Testimony of the Woman, That he had told her such secret passages of her Life, as he could not have told her, if he had not been able, if he had pleased, as well to have told her all things, believed on him: That is, they owned him as a Prophet, and agreed to what the Woman said in that particular, and were by it excited to come to see, and further discourse with Christ. This justifieth what our Saviour said, That there was there a People prepared for the Lord, the Fields were white unto the Harvest; that they were thus far wrought upon by the Discourse of a Woman, and the one not of the highest Reputation, and only telling them, That he had told her all things she had done. Small means have great effects, when Gods time of working is come.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them *u*. And he abode there two days *w*.

*u* The *Sichemites* being come to Christ, had some Discourse with him, as appeareth from *v*. 41, 42. What the subject-matter of their Discourse was, we are not told; we may know that it was Spiritual, and something proper to excite Faith in them; for believing was the effect of it; they desire that he would abide with them: thus their Faith wrought by Love *w*. Our Saviour, that he might not discourage the beginning of their Faith, did stay with them two days: For altho' when he sent out his Disciples, he commanded them not to go into the way of the *Samaritans*, yet himself was not obliged by that Law, and did sometimes by Preaching to *Heathens*, and Converting of them, give an Earnest of the Calling of the *Gentiles*, whose fuller Calling was reserved to after-times, yet probably, the reason why he would not stay longer with them than two days, was because the time was not yet come, for the fuller Calling of the *Gentiles*, and he was not willing by a longer abode with them to give offence to the *Jews*, betwixt whom and the *Samaritans* was a rooted Hatred upon the account of their differing Religion.

41 And many more believed, because of his own word *x*.

*x* Believing seemeth here to be taken in a different sense from what it was taken in *v*. 39. from what followeth, *v*. 42. There it seemeth only to signify a lower degree of assent, that he was a Prophet upon the woman's saying. That he had told her all she had done; here it signifieth a giving Credit to him, as the Christ, the Saviour of the World, of which they were convinced by what they heard from himself. Thus that of the Apostle, *Rom. 10. 17.* is justified, *That faith cometh by hearing*; and the Influence of Christ upon the Souls of Believers is also justified: We read of no Miracles our Saviour wrought here, they believed not because of any Signs they saw, but because of his word, wherein also they further shewed themselves the first fruit of the *Gentiles*, the generality of which were afterward Converted to the Faith of the Gospel, after that Miracles were ceased, by hearing the Gospel Preached.

\* Chap. 17. 8. 42 And said unto the woman, Now we believe, not because of thy saying *y*: for \* we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world *z*.

*y* Several things may be the occasion of Faith, which are neither the principal efficient causes, nor the proper instrumental cause of it: The principal efficient cause of the Faith of these *Samaritans*, was undoubtedly the finger of God upon their Souls, enlightning their minds with the saving knowledge of the Gospel, and bowing their wills to the Obedience of it. The proper instrumental cause was their hearing the words of Christ, but the Occasion of this was what the Woman had told them; so as, tho' they in a sense believed because of what she had said, because that occasioned their coming out to see, and hear Christ; yet the proper instrumental cause was their hearing Christ, God upon their hearing him working in their hearts an ability, and a willingness to receive and to close with Christ. Thus the Church gives us the first occasion of receiving the Scriptures, and believing them to be the Word of God, we having them put into our hands by the Church, read them and find such impresses and stamps of Divinity in them, that we conclude from our Reason very probably, that they are more than Humane Writings, but never firmly and fixedly receive them as such, until persuaded of it by the Holy Spirit. *z* These *Samaritans* do not only own Christ as a Prophet, nor do they only suspect that he must be the *Messias*, but they profess to know, that he was the Christ, the Saviour of the World.

43 Now after two days, he departed thence, and went into Galilee *a*.

*a* Christ (as we heard before, *Ver. 3.*) was upon his Journey into Galilee, onely he stopt two days at *Sichem* to gratifie the desires of the *Samaritans* of that City, which two days being now spent, he keepeth on in his Journey: But here ariseth a Question, *viz.* Whether he first went to *Nazareth*, or to *Cana*; for the Opinion of those, who think he first went to *Nazareth*, is quoted *Matthew 4. 12.* Besides it is said, that *Nazareth* was in his Road to *Cana*, and *Luke 4. 24.* he is said to have uttered these words there. *Clement* thinks he went first to *Cana*, according to what *John* relateth in the following Verses. And *Luke 4. 16.* he is said to have gone out of Galilee to *Nazareth*; and besides, the next mentioned Miracle is *v. 5.* said to have been Christ's second Miracle, which it could not have been, had he first gone to *Nazareth*; for *Luke 4. 23.* those of *Nazareth* mention some Miracles which he had wrought at *Capernaum*.

44 For Jesus himself testified, that a Prophet hath no honour in his own Country *b*.

*b* Christ spake those words more than once, *Mat. 12. 57. Mark 6. 4. Luke 4. 24.* But the Question is, what force of Reason this hath, why he went into Galilee, when as *Nazareth*, which was in Galilee, was his own Country; for tho' he was Born in *Bethlehem*, yet he was Educated at *Nazareth*; upon which account, *Luke 4. 23.* it is called his own Country? The best Resolution of this Difficulty is, That by Galilee here is to be understood, the Country-part of Galilee, exclusive to *Nazareth*; and this is not given as a Reason why our Saviour went into Galilee, but why he did not go to *Nazareth*, but into the Country-part of Galilee, because *Nazareth* was his own Country, and a Prophet is not without honour, except in his own Country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Hierusalem at the feast *c*; for they also went unto the feast *d*.

*c* When he came not to *Nazareth*, but to some parts of Galilee, the Galileans entertained him Hospitably, and this they did because of those Miracles they had seen wrought by him at the *Passover-feast*, where Christ was, *ch. 2.* *d* For these Galileans, tho' they lived at a great distance from Hierusalem, yet were observant of the Law which commanded all the Males of the *Jews* to be present at that Solemnity. The *Samaritans* saw no Miracle, but believed Christ upon his word: The Galileans also received Christ, but their seeing of his Miracles at the Feast, is given as the cause of their receiving him, their Faith was not so noble as that of the *Samaritans*. Blessed (saith our Saviour) are they, who have not seen, and yet believed.

46 So Jesus came again into Cana of Galilee, \* where he made the water wine *e*. And there was a certain Nobleman, whose Son was sick at *Capernaum* *f*.

\* Chap. 2. 1, 11. *Or Courtier, or Ruler, tis βασιλιδης.*

*e* Our Saviour, coming into Galilee, made choice of *Cana*, the place where being at a Marriage-feast, he turned Water into Wine, *ch. 2.* first to fix in; the reason is not expressed, and therefore vainly guessed at by *Interpreters*, there he worketh a Second Miracle, not upon the Person of any one of *Cana*, but upon the Son of one who was at *Capernaum*, which was a City in the Tribe of *Naphtali* upon the Shoar of the Famous River *Jordan*: This Person is described to be one that was *βασιλιδης*, a Nobleman, whether of the Blood of *Herod*, that was *Tetrarch* of Galilee, or some Courtier, or Principal Servant of his, it is not said.

47 When he heard that Jesus was come out of Judea into Galilee *g*, he went unto him and besought him that he would come down and heal his Son *h*; for he was at the point of death *i*.

*g* Christ had been in Galilee before, and in this Town, and wrought a Miracle, and if this Courtier were a Disciple of *John* (which some think, but it is hard to prove) it is probable he had been at the *Passover*, and seen the Miracles he wrought there, or at least might have heard of them from some who were there *h*, though it was a good way from *Capernaum* thither, yet his love to his Son carried him, and humbled him to beseech Christ, that he would come down and heal his Son, by which he shewed a great weakness of Faith, as if he thought that Christ could not put forth his Healing Vertue at a distance, but his personal Presence was necessary, as *Naaman* the Syrian thought that *Elisha* must come down and lay his hand upon him; *i* his Son it seems was in Humane appearance dying.

48 Then said Jesus unto him, \* except ye see \* 1 Cor. 1. 22. signs and wonders, you will not believe *k*.

*k* It may seem strange to such as do not well weigh all Circumstances, that our Saviour, who at other times went without asking, shewed himself so hard to be entreated by this Courtier, and answereth him so roughly; but we must not take our selves to be able to give a certain Account of all Christ's Actions, and different dealings with Persons, whose Hearts he well enough knew. Thus much is certain, that our Saviour always preferred that Faith which was given to his bare word, before that which waited for a Miracle confirmative of that word, *John 2. 29.* Our Saviour saw that this Courtier came to him purely upon a Natural account, for the Recovery of his dying Son, without a desire to be Instructed in his Heavenly Doctrine, therefore (as it may be presumed) he checks this Courtier, and not him alone, but the generality of the *Jews*, who were only struck with Admiration of his works, and drawn from Curiosity, or some Temporal benefit, to follow him, without a due regard of his Person, or the Heavenly saving Truths Preached by him.



49 The noble-man faith unto him, Sir, Come down, ere my child dye l.

i The Courier, tho' probably of spirit enough to have shewn some discontent at our Saviours no kinder Answer to him before, yet was so intent upon his Sons life, that he takes no notice of it, but reneweth his Request, still discovering the weakness of his Faith, as thinking that Christs Personal Presence was necessary to the life of his Son.

50 Jesus faith unto him, Go thy way; thy son liveth m. And the man believed the word that Jesus had spoken unto him, and he went his way n.

m Our Saviour would neither discourage the weak Faith of this Nobleman, nor yet encourage his weakness; he healeth his Son for the encouragement of his Faith, he doth it by his word, without going down to him, that he might not gratify his weakness, thinking his Personal Presence was necessary; he bids him go, for his Son was recovered (that is here meant by *liveth*;) n upon this his Faith groweth, and he who before only believed Christ to be a Prophet probably upon others hearing, now believeth his word, that is, was persuaded that his son was indeed Recovered.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth o.

o The servants that met him to bring the acceptable News of his Sons recovery, knew nothing of the passages that had been betwixt Christ and their Master, but merely came to tell their Master, what they knew would be acceptable to him.

52 Then enquired he the hour when he began to amend: and they said unto him, Yesterday, at the seventh hour, the fever left him p.

p He enquireth the precise time, they tell him it was about the seventh hour. The Miracle appeared in the suddenness of the Recovery, and also that it was without the application of means, at least any that could have produced so sudden an effect.

53 So the father knew that it was at the same hour in which Jesus had said unto him, Thy son liveth q, and himself believed, and his whole house r.

q The circumstance of the time when his Son recovered agreeing with the very hour, when Christ had said unto him, *Thy son liveth*, was a mighty confirmation to him, that he was beholden to Christ for his Cure, and consequently, that Christ was no ordinary man, more than a Prophet, even the Son of God; r this works upon his Faith to an higher degree: He first believed the report of him, then he gave credit to the word that he spake, now he believeth savingly, and not he alone, but his whole Family became Christians. Such Instances we have concerning Lydia, Acts 16. 14, 15. the Jailour, v. 34. and Crispus, Acts 18. 8.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee f.

f His turning Water into Wine, Ch. 2. was the first, this was the second, and so in order of time before any of those Miracles which he wrought in Galilee, of which we read, *Matth. 4. 23.*

## CHAP. V.

\* Lev. 23. 2.  
Deut. 16. 1.

1 After this \* there was a Feast of the Jews a: and Jesus went up to Hierusalem b.

a Tho' there be some that think the Feast mentioned here was that of Pentecost, and others, that it was the Feast of Tabernacles, yet the most and best Interpreters judge it was the Feast of the Passover that is here mentioned. And that this was the second Passover which happened after our Saviour had entered upon his publick Ministry. We read of the first, Ch. 2. 13. and from that Verse of that Chapter, to this Chapter, the Evangelist (as they think) hath been relating so much of our Saviours actions, until the Second Passover, as it was the Will of God we should have upon publick Authentick Record, and had not been Recorded by the other Evangelists, who give a further account of his actions done this Year, *Mar. Ch. 4. Ch. 8. Ch. 9. Mark Ch. 1. Ch. 2. Luke Ch. 4. Ch. 5.* In the time of our Saviours Publick Ministry (which was three Years and a half) there were four Passovers, The other Evangelists take notice but of one of them, and that the last. John is thought to have mentioned all the four; the first, Ch. 2. 13. the second in this place, the third, Ch. 6. 4. the fourth, Ch. 13. 1. Another Reason they give why the Feast of the Passover should be here intended, is, because from about that time to the Harvest were four Months, according to what our Saviour had said, Ch. 4. 35. b Jesus went up to

the Passover, to Hierusalem, to shew his Obedience to his Fathers Law, *Deut. 16. 16.*

2 Now there is at Hierusalem by the sheep market c a pool d, which is called in the Hebrew tongue Bethesda e, having five porches f.

c We read in Scripture of a Sheep-gate in Hierusalem, *Neh. 3. 1.* There was also a Market for Sheep, and other Cattel, *Deut. 14. 26.* Some therefore add Market, others add Gate to the word in the Greek, signifying Sheep: d Near to this Gate or Market, there was a Pool, *καλυμμένη*, some Translate it a Fish-pool, others (more properly) a place to wash, or to Swim in (the word deriveth from a Verb that signifies to Swim.) They say, there were two such Pools within the compass of the Mount on which the Temple stood, the one Eastward, called the upper Pool, *2 Kings 18. 17.* The other Westward, near to the Sheep-gate. The one was called Bethesda, the other, the Pool of Siloam, by the Kings Garden, *Nehem. 3. 15.* mentioned also by our Evangelist, Ch. 9. 7. They say, the Waters of these Pools were supplied from a Fountain called Siloam, which was not always full of water, but the water bubbled up in it at certain times with a great noise, coming (as was thought) through hollow places of the Earth, and Quarries of hard stones. These Waters of Siloam are mentioned, *Isa. 8. 6.* and said to go softly; from which place, these Waters are concluded a Type of the Kingdom of David, and of Christ. This being admitted, it is not to be wondered that they had that Healing Vertue given unto them (as some judge) just about the coming of Christ; for it should appear by Ch. 9. 7. that the Pool of Siloam, as well as that of Bethesda had so; for in former times it is thought to have been of use chiefly to wash Garments in, and Sacrifices when they were slain. Some will have them to have derived their Healing vertue from thence, but that is vain, their Healing Vertue was doubtless derived from the Lord that healeth us. e This Pool in the Hebrew was called Bethesda, which some Interpret, *The House of pouring out*, because as some fancy, the Blood of the Sacrifices was there poured out (but that is a great mistake, for that was to be poured out at the Altar) or because Rain-water (as some think) was poured into it; or (which is more probable) because waters were poured into it out of the Conduit mentioned *2 Kings 20. 20.* But others Interpret it, *The house of Grace, Mercy*, &c. because of Gods great goodness shewed the People, in giving this Healing Vertue to these Waters. f The five Porches belonging to this Pool seem to have been five Apartments for Impotent men to walk in, or rest themselves in, when they came to wash themselves in the Pool.

3 In these g lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water h.

g In these Apartments (called here Porches) there were a great number of Sick Persons, some labouring under one Infirmary, some under another: Some blind, some lame, waiting for the time when h the water should be troubled.

4 For an Angel went down at a certain season into the Pool, and troubled the water i: whosoever first after the troubling of the water, stepped in, was made whole of whatsoever Disease he had k.

i This water had not always in it this Healing Vertue, but only when it was troubled, and this was at a certain season, how often, the Scripture hath not determined (some will have it to be only at their great Feasts, of the Passover, and Pentecost, &c. but the Scripture saith no such thing.) None must think that the Angel appeared in any visible shape, but the roiling or troubling of the water was a certain sign, that that was the time when alone they were Medicinal k, nor were many healed at one time, but only one Person, that could first get into this water, he was Healed, let his Disease be what it would. The waters not being constantly Medicinal, but at a certain time, when they were roiled; and then 2. Not for all, but only to him who could first get in. And 3. for any Disease, of what sort, or kind soever his Disease was, sufficiently confute the Opinion of those who fancy that the Waters derived this Healing Vertue from the Entrails of the Beasts offered in Sacrifice, being washed there, for besides that this is denied by some, who say, those Entrails were washed in a Room on purpose for that use within the Temple; if they had derived their Healing Vertue from thence in a Natural Rational way, they would have exerted their Vertue upon more than him who first stepped in, and that not at the time only when they were roiled, nor would their Vertue have extended to all kind of Diseases. Of what ever use this Pool therefore was before, certain it is at this time God made use of the Water in it to heal, and so as men might see that it healed not by any Natural, but a Miraculous Operation. The Scriptures of the Old Testament make

make no mention of it. And it is observed by those who are versed in the Jewish Rabbins, that neither do they make the least mention of it: Which makes it very probable, that they had this Virtue, not from the time of the building of the Sheep-gate by Shalom, Nehem. 3. 15. Nor from the time when the Amonian Family was extinct; or the rebuilding, or further building and adorning the Temple by Herod, but a little before the Birth of Christ, as a Figure of him being now coming, who, Zech. 13. 1. was a Fountain opened for the House of David, and the Inhabitants of Hierusalem; and from whom is both our cleansing, and our healing, as these Waters, which before had a cleansing, and now received also an healing Virtue.

5 And a certain man was there which had an infirmity thirty and eight years l.

What this mans Name was, or what his Circumstances in the World, or what his particular Disease was, we are not told; nor is it said that he had lye there thirty eight years, but that he had so long laboured under his Weakness; which whether it was the Palsie or no, is uncertain; probably it was a Disease hardly curable by Humane Art, and ordinary means; for it cannot be thought but in that time he had used all rational means, which he finding of no value as to his case, he came and lay at this Fountain, waiting for a Cure in this way of Miraculous Operation.

6 When Jesus saw him lye, and knew that he had been now a long time in that case m, he saith unto him, Wilt thou be made whole n.

Christ as God, knew the particular time when this Infirmitie seized him, which was eight years or upward before our Saviours Birth, and about the time when the Temple was re-edified, or rather enlarged and further adorned by Herod. As Man, he pitieth his Case; he asketh him, if he was willing to be made whole? Not that he doubted of his willingness; for what Sick man was ever unwilling to be healed? Besides that, he knew that the poor man lay there for that very purpose; but that he might make him declare his miserable, helpless state and condition, and draw out his Faith, and Hope in himself; and from his Answer, take an occasion to heal him, and make the Spectators more attentive to his Miracle.

7 The impotent man o answered, (Sir) I have no man, when the water is troubled, to put me into the Pool: but while I am coming, another steppeth down before me p.

What his particular Impotency was, the Scripture doth not tell us: Some have (not improbably) judged it the Palsie, which depriveth the Person of Motion, by the stoppage of the Animal Spirits, so that without help he cannot move from one place to another, which it is manifest this poor man could not; for p he complaineth for want of help, that he could not get into the Pool.

8 Jesus saith unto him, \* Rise, take up thy bed, and walk q.

Our Lord will let this poor man know, that the Waters, and the Angel, derived their Power from him; and that he with a word could do as much for him, as the Waters rolled by the Angel could effect: He therefore bids him Arise, and take up his bed, and walk, that others might see and be assured that he was perfectly Cured.

9 And immediately the man was made whole r, and took up his bed, and walked s, and \* on the same day was the Sabbath t.

The mans strength returneth immediately; he s is able immediately to arise, take up his Bed, and to walk. All this was done on the Sabbath-day; on which day it was unlawful to carry any Burthens, Jer. 17. 21, 24. And by the Jewish Canons it was punishable by Death, or Scourging. But our Saviour had a mind to let the Jews know that he was Lord of the Sabbath, and what had been unlawful without his special Command, became Lawful by it. Neither was this against the sense of the Law, tho against the letter of it; the Law onely prohibited Civil Labour, and carrying Burdens for their own Profit, and in the way of their Trade; it forbad the doing of nothing which was to be done as a publick Testimony of the Goodness and Mercy of God shewed to Persons; and by this our Saviour opens a way for his Correction of their Erroneous Opinions about the true Sanctification of the Sabbath: We shall observe, that our Saviour used the like Phrase to him that had the Palsie, Mat. 9. 4. and to the Centurions Daughter, Mark 5. 41. Damsel, Arise: And to Lazarus, Chs 11. 43. Lazarus, come forth; which our Saviour did for the restitution of the Miracle to all that should see them. It is further observed by Hinsius, that our Saviour did many Miracles on the Sabbath-day, because that day was the usual time when the Jews were wont to Consult the Prophets for help, as may be learned from 2 Kings 4 23.

10 The Jews therefore said unto him that was cured, \* It is the Sabbath-day: it is not lawful for thee to carry thy bed u.

That is, according to the letter of the Law, they understood not that Christ was the Lord of the Sabbath; their Cavil argued their want both of Faith in Christ, and Charity also toward their Neighbour.

11 He answered them, He that made me whole, the same said unto me, Take up thy Bed and walk v.

He makes them as good an Answer as could well be imagined; the sum of which was, he believed that he that had thus Healed him, was a Prophet, and so did what he did by a Divine Authority, which it was Lawful for him to Obey, contrary to their Traditions; tho who this particular Person was, or what his Name was, were things as yet not known to him (as we shall by and by read) yet he seemeth sensible that he was Healed by a Power more than Humane.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk x?

The Impotent man that was Healed, seemed to oppose the Authority of God (by virtue of which he believed himself healed) to the Authority of Man, which made it unlawful for him on the Sabbath-day to take up his bed and walk. The Jews taking no notice of Christs being God, or so much as a Prophet sent from God, do not ask, Who was he, but, What man was he that said, &c. Opposing the Command of God, to the Command of Man. It is as much as if they had said, The Law of God hath Commanded that no Burdens should be carried on the Sabbath-day: Now, what is that man that dare teach thee or any one to do what is contrary to the Law of God?

13 And he that was healed, wist not who he was y: For Jesus had conveyed himself away, a multitude being in that place z.

Christ came as a stranger to the Pool, and only wrought this Miracle, so as the Impotent man that was Healed had no time to enquire who he was; and there being there a crowd of People, Christ had through the People conveyed himself away; so as the man could not find him to tell them the man who had so said unto him.

14 Afterward Jesus findeth him in the Temple a, and said unto him, Behold, thou art made whole, \* sin no more, lest a worst thing come unto thee b.

A Walking in the outward Court of the Temple, or some part of it, where People ordinarily Walked; b He chargeth him to sin no more, lest a worse thing betided him; hereby letting him and us know, that sin is the usual cause of Diseases, and an Holy walking the best Preservative of Health; and that God hath further Revelations of his wrath against sin and sinners, than what do, or can befall them in this Life.

15 The man departed, and told the Jews that it was Jesus which had made him whole c.

It were very uncharitable to judge, that this poor man went to the Jewish Magistrates, to inform against Christ, who had been so kind to him; and much more probable that he went in the simplicity of his Heart, desirous both to publish what Christ had done to his Honour; and also to do good to others, who might also stand in need of his help.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day d.

But the Jews made another use of it; seeking from hence an advantage against him, because he had violated the Sabbath, which they often made a Capital Crime.

17 But Jesus answered them e, \* My Father. \* Chap. 14. 10. worketh hitherto, and I work f.

We read of no Objection they made to Christ, as to what he had done, onely that they Persecuted him, which they might do without speaking to him: But it should seem by what we read in this Verse, that some of the Jews had Objected to him, his violation of the Sabbath (as they thought) yet, as we before noted, Answering (in the Dialect of the Gospel) doth often signifie no more than the beginning of a Discourse upon some proper occasion offered. f Our Saviour defendeth himself, from the Example of his Father, in the remembrance of whose resting from his work of Creation on the Seventh day from the beginning of the Creation, the Jews kept their Sabbath; who, tho he rested from his work of Creation, yet hitherto worketh, as well on the Sabbath-day as any other day, by his preservation of Created Beings: So (saith he) I who am the Son of this Father, also work; upholding all things by the word of my Power, Heb 1. 3. So that works of

\* Exod. 20. 10.  
Neh. 13. 19.  
Jer. 17. 22, &c.  
Mat. 12. 2.  
Mark 2. 24.  
Luke 3. 2.

|| Or, from the multitude that was.

\* Mat. 12. 45.  
Chap. 8. 13.

\* Chap. 14. 10.



Divine Providence are Lawful on the Sabbath-day, such was this. I work no other way than my Father still *worketh*, tho he rested on the Seventh day from the Creation.

- \* Chap. 7. 19. 18 Therefore the Jews \* fought the more to kill him, because he not only had broken the Sabbath *g*,  
\* Chap. 10. 33. but said also, That God was his Father, \* making himself equal with God *h*.

*g* This yet enraged the Jews more: They had before against him a Charge of breaking the Sabbath, or at least, teaching another to break it, (in their Opinion) *h* but now he had (as they judged) spoken Blasphemy, calling God Father; not in the sense the Jews so called him, and all good Christians are licenced to call him; but *marvellous* *h* *h*ov, his proper Father, or his own Father; by which (as they truly said) he made himself equal with God. Nor did he by that alone, make himself equal with God, but he ascribed also to himself a co-operation with God, in works proper to God alone: Nor did he think this any Robbery, Phil. 2. 6. This was their Charge; we shall now hear how our Saviour defendeth himself against it.

- \* Ver. 30. 19 Then answered Jesus, and said unto them, Verily, Verily, I say unto you, \* The Son can do nothing of himself, but what he seeth the Father do *i*, For whatsoever things he doth, these also doth the Son likewise *k*.

*i* Consider Christ as God; so, he can do nothing but what the Father doth; that is, nothing that respected Created Beings: For it is a known Rule, That the works of the Father are of *it self* are not divided; whatsoever one Person doth, the others do; tho to denote the order of the Trinity working, some works are most ordinarily ascribed to the Father (such are the works of Creation and Providence.) Some to the Son, as Redemption; some to the Holy Spirit, as Sanctification; yet they are not so ascribed to any Person, but that other Scriptures justify the co-operation of all three Persons. Consider the Son as the *Messias*; so also it is true, That the Son can do nothing of himself, but what he seeth the Father do. Nor is this any diminution to the Glory of Christ, nor doth it speak any Impotency in him; from whence the *Arrians* and *Socinians* would conclude his Inferiority to his Father; but rather his Perfection, that he did only what pleased the Father: So that Phrase [What he seeth the Father do] is to be interpreted. And that term [can do nothing] signifies no more than, he doth, or will do nothing. See such an usage of the Phrase, Gen. 19. 22. Luke 16. 2. John 12. 39. From this he leaveth them easily to conclude, that what he had done, in Curing this Impotent Man upon the Sabbath-day, was the Father's work, tho by him. For whatsoever the Father doth, or willeth, the same doth the Son likewise. From hence will appear an easie Solution to the difficulty arising upon the first view of the Words, viz. How these words can prove Christ equal with the Father, when they rather prove the contrary; because he can do nothing of himself, but what he seeth the Father doth. Some seek a Solution in the words *cannot*; he that cannot do those things which God cannot do, is equal with God. Some seek it in the word *see*; which they say, signifieth here an identity of Nature and Will. Some seek the Solution in the word *do*, which, they say, signifieth to will, and consent to. The best Solution is to be taken from those words [of himself] the Son hath done many things which he did not see the Father do, but he did them not of himself. Our Saviours meaning is plainly this: The Son neither willeth, nor can do any thing, but what the Father willeth, and doth in him: Therefore he is one in Essence with the Father, and equal to him. & The Son doth those things which the Father doth; and as the *Messias* he doth those things which the Father willeth to be done.

- \* Chap. 3. 35. 20 For \* the Father loveth the son *l*, and sheweth him all things that himself doth, *m* and he will shew him greater works than these, that you may marvel *n*.

*l* Both as his Son by Eternal Generation, Mat. 3. 17. and also as the *Messias* sent by him into the World, to finish the work the Father had given him to do: And *m* look as a Father will make his Son acquainted with all that he doth; and not only so, but communicates all his Power and Skill to his Son, so far as he can: So the Father communiceth all his Power to the Son, working all things in him, and by him; and he will in and by him work greater things than this, healing this poor man; he will by him raise the dead, &c. *n* That you may marvel; Christ knew, that they would not believe, and all the effect that his Miracles had upon the generality of the Jews, was but causing in them a stupefaction, amazement, and admiration, as Chap. 11. 47. whereas it was their Duty, not only to marvel, but to have believed also; without which their Admiration did but cause that they had no Cloak for their sin.

- 21 For as the Father raiseth up the dead, and quickneth *them* *o*, even so the son quickneth whom he will *p*.

*o* He seemeth not to speak of what God will do in the general Resurrection, but of those whom the Lord raised up from the dead in the Old Testament, by *Elijah* and *Elisha*. The giving of, and restoring unto Life, are things proper unto God, Deut. 32. 39. 1 Sam. 2. 6. *p* So the Son quickneth whom he will. God hath given unto me a Power to raise from the dead whom I will (as he did raise, up *Jairus* his Daughter, Mat. 9. 25. and the Widows Son, Luke 7. 14. and *Lazarus*, Chap. 11. 43.) This was one of those greater works, of which our Saviour spake in the former Verse.

- 22 For the father judgeth no man *q*, but hath \* committed all Judgment unto the son *r*.

*q* Alone he judgeth no man, he judgeth no man but by the Son, no man without the Son, but *r* committed all Judgment in the administration of the Mediatory Kingdom in the Church to his Son, and by his Son will Judge the World at the last day.

- 23 That all men should honour the Son *s*, even as they honour the Father *t*. \* He that honoureth *u* not the son, honoureth not the Father which hath sent him *u*.

[That his Son might be Honoured by all men, Psal. 2. 11, 12. Phil. 2. 10. *t* with the same Honour which is given to the Father; *u* for the Son is sent by the Father, not as one Inferiour to him, as a Servant is sent by his Master, but as an Equal is sent by his Friend, John 4. 34. and 6. 38. and 7. 28. And look, as a great Prince, when he sendeth his Ambassador, expecteth that those to whom he is sent, should give him Honour, and the same Honour as to himself; so doth the Father: So that he that Honoureth not the Son, Honoureth not the Father which sent him. It is a Text which reflecteth dreadfully upon such as Honour not Christ, especially the Jews and *Socinians*, who professedly do not Honour him with the same Honour with which they yet pretend to Honour the Father; and are concluded by this Text not in truth to Honour the Father.

- \* 24 Verily, Verily, I say unto you, \* He that *v* heareth my word, and believeth on him that sent me *w*, hath everlasting life, and shall not come into condemnation *x*, but is passed from death to life *y*.

*v* He that so heareth my words, that they are not a mere sound in his Ears, nor affect his Heart with some mere sudden and vanishing Passion; but so, that he gives an assent to them upon my Authority, and that firmly and steadily believeth him that sent me (the Parable *or* seemeth not well put in by our Translators; in the Greek it is *ἐκπαύσει*) giveth Credit to the words of my Father, *sent* me, believing that I am his only begotten Son, whom he hath sent into the World, and receiving me as such, hearing me according to the Command of the Voice from Heaven, Mat. 17. 5. *x* he hath a certain Title to Everlasting Life; and hath received the first fruits of that Harvest, Rom. 8. 23. the incorruptible Seed of the Word, 1 Pet. 1. 23. and already sitted in Heavenly places in Christ Jesus, Eph. 2. 6. and hath the Kingdom of God within him, Luke 17. 21. and shall not come into that Judgment which shall issue in Eternal Condemnation *y*; but is passed out of a state of Spiritual Death, into a state of Spiritual Life; and shall be at last eternally saved, and pass into the actual fruition and enjoyment of Life Eternal.

- 25 Verily, Verily, I say unto you, the hour is coming, and now is, when \* the dead shall hear *z*, and they that hear shall live *a*.

*z* Some understand this concerning the special Resurrection of such Bodies as Christ raised while he was upon the Earth from Death to Life (of which number was *Lazarus* and the Daughter of *Jairus*, &c.) Others understand it of the general Resurrection, spoken of, v. 28. 29. That which favoureth this sense is, because here is no mention of believing, but only hearing a voice. But the most and best Interpreters rather understand these words of those who are dead in Trespasses and Sins; and the quickning and Life, mentioned, Eph. 2. 1. which is called the first Resurrection, Rev. 20. 5. because of what was said immediately before, that such a one is passed from death to life; and what was said before, He that heareth my word, agreeeth with what is said here, of hearing the voice of Christ; and what followeth, seemeth better to agree with this sense. And v. 28. 29. speak plainly of the second and General Resurrection of the Body. *a* Those who so hear the Voice of Christ in the Gospel, as to give a firm and steady assent to it; and upon the Credit of it, shall receive Christ as their Mediator and

and Saviour, shall live Eternally; they do live the life of Grace, and shall live the life of Glory.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself.

*b* How the Eternal Father hath Life in himself, is obvious to every Capacity; for he is the first mover, and therefore must have his Life in, and from himself, and not from any other: And he is the first cause, and therefore that Life which floweth from him to all Created Beings, must first be in him, as in its Fountain. But in what sense it is said, that he hath given to the Son to have life in himself; whether as God, by his Eternal Generation, or as the Messiah and Mediator betwixt God and Man, and so the Fountain of Spiritual Life to Believers; is more questioned. Those who understand it, as to the Divine Nature, say, that this Phrase [*hath life in himself*] is expressive of the name *Jehovah*; and that Christ is proved to be the true *Jehovah*, by what is here said, that he hath life in himself. But they distinguish betwixt having life from, or by himself, and having Life in himself. The Text saith, It is given to Christ to have Life in himself. But there are other Interpreters, who seem better to understand it of Christ as Mediator, to whom it is given to have Life in himself, to communicate to his Creatures; and think it is well Interpreted by Ch. 1. 4. *In him was Life, and the Life was the light of men.*

27 And hath given him authority to execute judgment also, because he is the Son of man.

*c* To have the power of Life and Death, the Keys of both: to Rule and Govern the World, and to Judge it at the last day. *d* Acts 17. 31. *He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, &c.* So Phil. 2. 8. Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross: wherefore God hath also highly exalted him, &c. Some think that the sense is, because he was that Son of Man, who was the Seed of the Woman promised, Gen. 3. 15. The Son of Man Prophesied of by Daniel, Chap. 7. 13, 14. And that the term, Son of Man (here) signifieth his Office as Mediator.

28 Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice.

*e* Do not Marvel at this Power which I tell you the Father hath given me, to execute in the World Justice and Judgment; to raise some particular Persons from a Natural Death, and whom he pleaseth from the Spiritual Death of sin: For the hour is coming, when all those who are in the Graves, shall by an Arch-Angel, Mat. 24. 31. 1 Thes. 4. 16. hear my Voice, commanding them to Arise; and they shall obey my command.

29 And \* shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

*f* And come forth; not all to be made partakers of Eternal Life and Glory. There shall be a Resurrection unto Life, which onely they shall obtain, who have done good, walking in the Commandments of God; not because they have done good, as if their goodness had Merited any such thing; for Eternal Life is the gift of God, Rom. 6. 23. But others, who have wrought Iniquity, and died without Repentance and Faith in me, shall rise, that the Justice of God may by me, the Judge of the Quick and the Dead, be executed upon them unto Eternal Condemnation. This Daniel, Chap. 12. 2. calleth *shame*, and everlasting contempt. Our Saviour, Mat. 25. 46. calls it *Everlasting Punishment*.

30 I can of my own self do nothing: as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father which hath sent me.

*i* Neither considered as God, or as Mediator. As God the Father and Christ were one, and what one Person in the Holy Trinity doth, all do: so that he did nothing in that capacity separately from his Father. As Mediator, he did nothing of his self; he finished the work which his Father gave him to do. *k* As the Father revealed his Will to him for the administration of his Mediatary Kingdom in the World, so he Judged: And therefore his Judgment must necessarily be just and true; for his Will was not a Will proper to himself, so as it was not also common to his Father, but divers from the Will of his Father; but as his Essence, so his Will was the same with his Father; and he being by the Father sent into the World to do his Will, accordingly did nothing as Mediator but what was his

Fathers Will as well as his own; in nothing differs from his Fathers.

31 \* If I bear witness of my self, my witness is not true.

*m* This seemeth to contradict what he saith, Ch. 8. 14. *Who I bear record of my self, yet my record is true:* But our Saviour here speaketh according to the common Opinion of the Jews, or indeed of men, who are ready to suspect any ones Testimony, who testifieth of himself: He tells them, he could grant them this, tho his record of himself was true, yet he could allow them their common received Opinion, and saying, Ch. 8. 13. That the Testimony of one testifying of himself, is suspicious; for it is certain that a man may testifie truth of himself, only such a testimony is suspicious; he tells them, he did not only testifie of himself, his Reputation did not stand upon his own single word.

32 \* There is another that beareth witness of me, and I know, that the witness which he witnesseth of me is true.

*n* The Father by a voice from Heaven testified of Christ, that he was his well-beloved Son, in whom he was well pleased, Mat. 3. 17. Some understand it of John the Baptist, of whom he speaketh, v. 33. But he naming John in the next verse, it seems most proper to understand this of the Father testifying of Christ, both at his Baptism, and also at his Transfiguration; and to Interpret the next Verse, as speaking of another Testimony distinct from that of John: And (saith our Saviour) *I know*; that is, I am fully assured that his Testimony of me is true; for God is that God who cannot lye, but is truth it self. So that I do not barely testifie of my self; for my Father, whom you all own to be a God of truth, and who cannot lye, and whom I know to be such, he testifieth of me, and none can contradict his Testimony.

33 \* Ye sent unto John, and he bare witness unto the truth.

*p* Ye sent Priests and Levites from Jerusalem to John, Ch. 1. 29. He was a man of Reputation among you, for all the People judged him a Prophet; and he had an Interest in Herods Court: He bare witness (he doth not say to me, but) to the Truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

*q* That is, not for my own sake; for otherwise he did receive testimony from man, Ch. 15. 27. *Acts* 1. 8. That must be Truth, to which any one can give a true Testimony. John by his Testimony added nothing to me. I was what I am, before John testified concerning me. I onely spake of John's testimony for your sake, that you might believe, and be saved.

35 He was a burning and a shining light, and ye were willing for a season to rejoyce in his light.

*r* I do not speak this to lessen John in any of your thoughts: he was a Famous Light, burning in the knowledge and love of the Truth; shining both in his Doctrine, in publishing the Truth, and also in Holiness of Life and Conversation: He was not that light, John 1. 8. but he was a Light, not *to give to darkness*, but *to enlighten*, Mat. 5. 14. Luke 8. 16. *t* And you for a small time pretended a great Affection for John, and came with great Zeal to hear him, Mat. 23. 5. and 21. 26. *Mark* 1. 5. hoping that he was the Messiah, or at least Elias, or that Prophet in him revived again: But when they saw that John did only bear Record to Christ, they grew cold in their Affection, not liking either his Doctrine, or the strictness of his Life, or the tidings that he brought; looking for a far more splendid and Glorious Messiah than Christ appeared to them to be.

39 But \* I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

*s* Not than that of my Father, mentioned v. 31, 32. but than that of John (last mentioned;) nor doth he say a truer, but a greater witness. *u* The works which his Father sent him to do, his fulfilling of the Law, his publication of the Gospel, the Miracles which he wrought, were all of them works which his Father had given him to finish. Christ often appealeth to the works which he had done, as sufficiently testifying of him, Ch. 10. 25, 27, 28. and 14. 10, 11. and 15. 24. And it is plain, that the People looked upon them as a great testimony, Ch. 3. 2. and 9. 32, 33. The Jews avoided the force of this testimony impudently, some of them saying, that he did them by the help of the Devil, Mat. 12. 24. Others pretending (more lately) that

\* Mat. 25. 32, 33, 46. 1 Thes. 4. 16.

\* Chap. 5. 32.



the *Messiah* was to work no Miracles; but that is expressly contrary to what we have, *Ch. 7. 31.* and is doubtless a device of latter years. *w* But it is a greater Question, how the Miracles of Christ bear witness of him; and whether they were openly a probable, or a certain and infallible Testimony of his *Deity*. Those that think them an infallible Testimony, say, 1. That he did works which none else did, *John 15. 24.* 2. That he did them by his own Power, *Luke 6. 19.* There went Virtue out of him, and healed them all. 3. That they were done in Confirmation of the Doctrine to that purpose, which he Preached, which God would not have confirmed by Miracles, had not he been sent of God to work such things. Those that think they were not a certain and infallible Testimony, say, 1. That the Prophets and Apostles also wrought Miracles. 2. That our Saviour tells his Apostles, they should do greater works than he had done. 3. That the doing of them from his own power, was a thing could not be known to others; so could be no Testimony to them. But our Saviour did not only himself raise the dead, cast out Devils, and work other Miracles; but he gave others also a Power to do it, which argued an Original Power in himself, and is more than we read of any Prophets or Apostles; who, tho' they wrought such Miraculous Operations, yet having not that Power Originally in, and from themselves, could not communicate it to others.

37 And the Father himself which hath sent me, \* hath born witness of me *x*; Ye have neither heard his voice at any time, \* nor seen his shape *y*.

\* Mat. 3. 17.  
Chap. 8. 18.  
\* 1 John 4. 12.

*x* Not only in my Baptism, and at my Transfiguration by an audible Voice from Heaven, but by the Voice of his Prophets, by whom he spoke to your Fathers. *y* You have no knowledge of him, nor any acquaintance with him. It is expounded, *v. 38.* Ye have not his word abiding in you: For tho' indeed God appeared to the Jews in no shape or similitude; yet they (that is, their Forefathers) had heard his Voice, *Deut. 4. 12.* speaking out of the midst of the fire, *v. 33.* God being an incorporeal Being, hath no such organs of Speech as we have, by which we declare our minds unto others; but God had formed an audible Voice, by which he revealed his will unto the Jews: So as it could only be said of the Jews of that Generation and their Forefathers, from the time of giving the Law, that they had not heard his Voice; for *Exod. 20. 19.* they then desired that Moses might speak to them, and that God would speak no more immediately. Accordingly, he did by the Prophets speak to them, *Hab. 1. 3.* but they would not believe them; no, not when he spake to them by his Son, who knew his will.

38 And you have not his word abiding in you *z*, for whom he hath sent, him ye believe not *a*.

*z* Though they had heard the word of the Lord, their Forefathers, by the Prophets, and in that Generation by John the Baptist (the Messenger sent before Christ's face) and now by Christ himself, whom the Father had sent; yet the word of the Lord had no place in their Hearts, *Ch. 8. 27.* it was unto them as a Tale told; they received the sound of it, but it was not graven in their Hearts. *a* And this appeared, because as of themselves they had no intimacy of Communion with God to know his mind: So when the Son was sent out of the Bosom of the Father to reveal God unto them, yet they would not receive him, so as to give any steady, fixed assent to what he revealed, and to yield him any just and true Obedience.

39 \* Search the Scriptures *b*, for in them ye think ye have eternal life *c*, and \* they are they which testify of me *d*.

\* Isa. 8. 20.  
and 34. 16.  
Luke 16. 29.  
Acts 17. 11.  
\* Deut. 12. 15,  
18.  
Luke 24. 27.  
Chap. 1. 45.

*b* The words may be read either Imperatively (as our Translation readeth them) or Indicatively; you do search the Scriptures (that is, of the Old Testament, for the Books of the New Testament were not at that time written) but as they had the Books of the Old Testament, so they made use of them: Moses was read in the Synagogues every Sabbath-day; and they (the Pharisees especially) were very well versed both in the Law and the Prophets: *c* They did agree that the way of Salvation and Everlasting Life was revealed unto them in the Holy Scriptures; nay, they did judge, that Eternal Life was to be obtained by their observation of the Law. *d* They (saith our Saviour) are my principal Testimony; he doth not only say, they testify, but they are they that testify. No Writings but those testify of me; I principally appeal to them to give you an account of me.

40 And ye will not come to mee, that ye might have life *f*.

*f* You will not own, embrace, and receive me as the true *Messiah* and Saviour of the World, tho' that be the only means by which you can obtain *f* that Eternal Life which

you pretend to be seeking after; and rightly think that the Scripture alone can shew you the way to. These two Verses teach us, 1. That the Holy Scriptures are the only Writings which shew us the way to Life Eternal. 2. That not only the Scriptures of the New, but also of the Old Testament, are of use in order thereunto, tho' the Old Testament Scriptures shew us it more darkly, and those of the New Testament shew it to us more clearly. 3. That both the one and the other point us to Christ, and to the receiving and embracing of him, as our Saviour, if we would have Life. 4. That it is not sufficient for us to search the Scriptures, to be versed in, and acquainted with them, unless we in Obedience to them come to Christ.

41 I receive not honour from men *g*.

*g* I depend not upon the single Testimony of men: Or, I seek not, nor hunt after the Honour of men, nor regard what they think or say of me.

42 But I know you, that ye have not the love of God in you *h*.

*h* You pretend a great deal of Religion, and to do many things out of love to God, and a zeal for the Glory of God; but tho' you can cheat others, yet you cannot deceive me; I that search the Heart, and try the Reins, and am a witness to your Actions, know that whatsoever you pretend, the true love of God dwelleth not in you; and that is the reason why you do not receive me.

43 I am come in my Fathers name, and ye receive me not *i*: if another shall come in his own name, him ye will receive *k*.

*i* I am come clothed with an Authority from my Father, sent by him for this very purpose, to reveal his will to men for their Salvation: I speak, I do nothing but by the Authority of my Father which sent me; nor do I aim at my own Glory, but the Glory of him that sent me; yet you give no Credit to my words, nor embrace me, as him whom God hath sent for the Saviour of Man. *k* Through the Corruption of your Hearts, and the just Judgment of God, giving you up to strong delusions to believe lies, 2 Thes. 2. 11. If any Seducers come, without any Authority from God, never sent of him, nor speaking his words, nor seeking his Glory, or your good, you will readily enough receive them.

44 How can ye believe which receive honour from one another, and seek not \* the honour that cometh from God only *l*? \* Rom. 2. 29.

*l* It is evident that by receiving Honour from one another, is here to be understood the seeking and pursuing of Honour and Applause from men, without regard to the praise of God. So also *Ch. 12. 43.* For otherwise it is Lawful for Parents to receive Honour from Children, Masters from Servants, Princes and other Magistrates, from People; but for men to be Ambitious of Honour and Applause of men, in neglect of the Honour and Praise of God, this is highly sinful; and it cannot be expected that any such Persons should so far deny themselves, and renounce their own works of Righteousness, as to accept of Christ and his Righteousness, and rely upon him alone for Life and Salvation. It is said, *John 12. 42, 43.* That amongst the chief Rulers, many believed: Yet it is added, *v. 43.* For they loved the praise of men more than the praise of God. But those words, *v. 43.* seem rather to refer to the Pharisees, mentioned in the latter part of *v. 42.* where a Reason is given, why tho' many great Rulers believed, yet they did not confess Christ, because of the Pharisees. Or if those words, *v. 43.* be to be applied to those of whom it is said, they believed, *v. 42.* we must distinguish concerning believing, which in *Ch. 12. 42.* signifieth no more than an assent given to him as a great Prophet, upon the Miracles they saw wrought by him: In this place, a true and lively Faith, receiving Christ as our Mediator and Saviour.

45 Do not think that I will accuse you to the Father *m*: there is one that accuseth you, even Moses, in whom ye trust *n*.

*m* There will be no need of my accusing you, *n* you will need no other Accuser than that Moses for whom you have so great a Reverence, and for whose sake you condemn me, *Ch. 9. 28, 29.* They said, We are Moses his Disciples; we know that God spake unto Moses: as for this fellow, we know not from whence he is. This Moses (saith our Saviour) will accuse you unto the Father.

46 For had ye believed Moses, ye would have believed me, for \* he wrote of me *o*.

*o* Had you given an hearty credit and understanding assent to Moses; that is, to the writings of Moses, for so the term is oft taken, *Luke 15. 31.* and *24. 27.* you would have received me; as all the Law of Moses pointed to, and prefigured me, so he in particular wrote of me, *Gen. 3. 15.* *Deut. 18. 15*

\* Gen. 12. 3.  
and 18. 18.  
and 22. 18.  
and 49. 10.

47 But if ye believe not his writings, how shall ye believe my words?

But if you believe not his writings, who so plainly wrote of me, and whose writings you own, and have so great a Veneration for; how can I expect that you should believe the words of one whom you so vilifie and condemn? For tho' my words be in themselves of greater Authority, yet I have not so much Credit with you as *Moses* had. But how doth our Saviour affirm, v. 45. that they trusted in *Moses*, and deny here, that they did believe him? *Answ.* Some say, they believed with an *implicit Faith*; presuming upon the merits of *Abraham, Isaac, Jacob*; but not with an *explicite Faith*. Others say, they believed in the general, that whatsoever he wrote, was true; but they did not believe them in the true sense of them. *Tarnovius* thinks, That they trusted in *Moses*, that they might be saved by their own works done in Obedience to his Law; but they did not believe him, because they rejected him of whom *Moses* wrote, and to whom the Law of *Moses* was but a School-master. They refused him who was the Head of the corner, *Psalm* 118. 22. *Mat.* 21. 42.

## CHAP. VI.

1 After these things *a* Jesus \*went over the sea of Galilee *b*, which is the sea of Tiberias *c*.

*a* Some good time (some think near a Year after the passages in the former Chapter) *b* Christ went over the Lake of Galilee (for the Jews called all great Collections of Waters, Seas); it is also called the Lake of Tiberias, and the Lake of Gennesareth, *Luke* 5. 1. These Waters received their name from the whole Province whose Coast they washed; so they were called the Sea of Galilee, or the particular Shore, or Cities they washed; so they are sometimes called the Sea of Tiberias; sometimes the Lake of Gennesareth. It appeareth by *Mark* 6. 31. that he went upon the Apostles coming to give him an account of what they had done, and taught.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased *d*.

*d* Our Saviour (as appeareth by *Mark* 6. 31.) onely spake to his Apostles to withdraw into a Desert place, and to rest a while; but v. 33. tho' our Saviour went by Ship, yet the People ran on foot thither out of all Cities, and out-went them, and came together unto him. That which induced them, was their knowledge of the Miracles which he had wrought.

3 And Jesus went up into a mountain, and there he sat with his Disciples.

4 \*And the passover, a feast of the Jews, was nigh *e*.

*e* That is, the third Passover after our Saviour had entred upon his Publick Ministry; by which we may observe, that *John* omitted many things spoken and done by our Saviour in the year immediately following the Second Passover (for he giveth us no further Account than what we have in the former, and in this Chapter.) The other Evangelists give us a more full account of them. The place whither our Saviour went, seemeth to have been toward the end of the Lake; so as the People could go on foot, and turn at the point of the Lake, and be there before the Ship could cross the Water.

5 ¶ When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

*f* This is apparently the same History which we have met with in all the former three Evangelists, *Mat.* 14. 13, &c. *Mark* 6. 35, &c. *Luke* 9. 10, &c. See the differing Circumstances considered in our Annotations on those Chapters. The other Evangelists observe, That Christ had first been Preaching to them, until it was near Night; and then bring in the disciples first moving him (because they had eaten nothing) to send them away to provide themselves Food. This Evangelist begins with some words Christ should speak to Philip.

6 (And this he said to prove him, for he himself knew what he would do *g*.)

*g* Now this he said, to try what Philip would say, for he was himself resolved what to do.

7 Philip answered him, \*Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little *h*.

*h* This Discourse between our Saviour and Philip is reported by none of the other Evangelists; and probably was

after that which they report of the other Disciples motion to Christ to dismiss the People, because it was now towards Evening. The number (as we shall find afterward) was five Thousand, besides Women and Children; amongst whom five hundred peny-worth of Bread was very little to be divided.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: \*but what are they among so many? \*2 King. 4. 42.

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten *i*.

*i* The story is the same, in all substantial parts, with the Relations of *Matthew, Mark, and Luke* in the before mentioned places. (See the Annotations on those Chapters.)

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth \*that Prophet that should come into the world *k*.

*k* When they had seen the Miracle of Christs multiplying five Loaves and two Fishes, to the feeding of five thousand Persons, besides Women and Children; a Miracle of that Nature, that never any such was wrought either by *Moses*, or any Prophet; and to the working of which, a Creating Power was necessary: This brought them to a strong persuasion, that this was the *Messias*; for he is signified by that Phrase, The Prophet which should come into the World; as appeareth from *Luke* 7. 19.

15 When Jesus therefore perceived that they would come and take him by force, to make him a King *l*, he departed again into a mountain himself alone *m*.

*l* This motion of Christ into a Mountain alone, after he had sent away the multitude (thus miraculously fed) and after that his Disciples had taken Ship again) is mentioned by two other of the Evangelists; by *Matthew, Chap.* 14. 23. *Mark* 6. 45, 46. But this occasion of it is expressed by neither of them; who both say, that he went thither to Pray: And indeed *John* (who rarely mentioneth any thing set down by the others) is judged to have recorded this History, as for the Excellent Discourse of our Saviours, following this Miracle; so for some particular Circumstances in, and about the Miracle, not mentioned by the other Evangelists; of which, as the Discourse he had with Philip, was one; so this about their going about to make him a King, was another. The Jews were a People exceeding jealous of, and zealous for their Liberties, the Galileans especially; amongst whom our Saviour was at that time: So as they never wanted any thing but a Leader for a Sedition or Rebellion. The Scriptures mention two, *Acts* 5. 36, 37. under the Conduct of one *Theudas* and *Judas* of Galilee. Ecclesiastical History mentioneth more. Their Error as to the *Messias* (whom they Dreamed of as a Temporal Prince) gave them a colour for these Insurrections, when ever they could get any to take upon him that pretence. These men seeing these great Miracles wrought by Christ, particularly that of the loaves multiplied to feed five thousand, thought Christ had been such a *Messias* as they expected; not understanding that the Kingdom of the true *Messias* was not to be of this World, *Chap.* 18. 36. but within men here, and more evident in the day of Judgement, *Mat.* 25. 34. *m* But our Saviour, who never came into the World to disturb the Civil Order and Government in it, constantly avoided the giving the least occasion for such a suspicion: When he therefore knew, either by his insight into the Hearts of men, or by hearing their Discourses, that they had such Seditious thoughts, he withdrew himself into a Mountain: How he withdrew himself, so as they did not follow him, no, nor his Disciples, is a matter which hath exercised the thoughts of many. The Papists say, that he had a Power by virtue of the Personal Union of the Divine and Humane Nature in his Person, to make his Body invisible, and so passed from them, not discerned by them. The Lutherans are not so confident in this,

\*Mat. 14. 13.  
Mark 6. 32.  
Luke 9. 10.

\*Lev. 23. 5.  
7. 16.  
Deut. 16. 1.

\*Deut. 18. 15,  
18.  
Chap. 1. 21.  
and 7. 40.

\*See Num. 11.  
21, 22.



this yet seem to incline it might be thus. Indeed both of them are concerned to maintain the possibility of such a thing; for without such a possibility, neither can the *Papists* maintain their Doctrine of *Transubstantiation*, where they hold, that the Bread in the Sacrament of the Lords Supper, is turned into the very Body of Christ, and the Wine into his Blood (though no such thing be obvious to our senses.) Nor the *Lutherans* their Doctrine of *Consubstantiation*, who hold, that the very Body and Blood of Christ is really present in, with, or under the Elements, tho' the Elements be not changed into it. But the *Greek* words are no more than *εἰσεναισθαι* *αὐτὸν*, which signifieth no more than that he again changed his place, which he might easily do through a multitude in a disorder, without their notice of him; and if his Disciples did see him, it is not probable that they, knowing his aversion to any Seditious Practices, as also his custom to withdraw to places of Privacy for Devotion, would take notice at all of him.

16 And when even was now come, his disciples went down unto the sea o,

<sup>o</sup> This Piece of History is related much more fully by the other Evangelists, *Mat.* 13. from v. 23, to v. 34. *Mark* 6. from v. 46. to v. 53. See the Notes upon those two Chapters.

17 And entred into a ship, and went over the sea towards Capernaum: And it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I: be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea p, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

<sup>p</sup> By the Sea, is here meant the *Sea of Galilee*, or *Lake of Tiberias*, or of *Gennesareth*. There our Saviour and his Disciples had left the multitude; the Disciples having taken a Boat, and passing over on the other side; and Christ having followed them, the multitude (probably) having gone in the Night to rest themselves at their several Houses, came again in the Morning, expecting to have found Christ, and have seen more Miracles; being disappointed, understanding that both Christ and his Disciples were gone over,

23 Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.

24 When the people therefore saw that Jesus was not there, neither his disciples q, they also took shipping, and came to Capernaum, seeking for Jesus r.

<sup>q</sup> Made use of some other Boats that were come over the water, and went over to seek Jesus: Not out of any Love to his Person or Doctrine (as we shall anon hear) but out of a Curiosity to see some further Miracles wrought by him. Our Lord disappoints them, but Preacheth a most admirable Sermon to them.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled s.

<sup>s</sup> They asked him, *When he came thither?* A curious and impertinent Question; to which he doth not think fit to give an apposite Answer, but at first letteth them know, that he knew their Hearts, and what designs they had in following him; which was not to see the miraculous effects of the Divine Power, the Credentials of his Commission from Heaven, and to receive him as the true *Messiah*, and believe his Doctrine: But they came upon so low an Account, as to be fed by him.

27 ¶ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life t, which the Son of man shall give unto you u: \* for him hath God the Father sealed w.

<sup>t</sup> By the Bread which perisheth, is not strictly to be understood Bread, but whatsoever is necessary or accommodating to us in this Life; all things of this nature are perishing, and perish with the using: Nor is all Labour as to them forbidden us; for we are to the contrary commanded, *In the sweat of our face to eat our Bread*. And the Apostle commandeth, that those that will not Labour, should not eat; and *Prov.* 31. the good Woman is commended for not eating the Bread of Idleness; but excessive labour for these things is forbidden. So also is a first and greater Labour for, and seeking after them, than after that meat which endureth to everlasting life; under which notion also unquestionably cometh whatsoever is necessary by Gods revealed Will, that we may have in us the hopes of Glory here, and may enter into the actual possession of that Glory hereafter. Such as are, first, the knowledge of the Gospel; then the believing of it, and the acceptance of that Saviour, and way of Salvation, which God hath revealed in it for lost sinners; and that Holiness of Life which God hath made necessary to it. <sup>u</sup> All which (saith he) I, who am the Son of man (a name he ordinarily giveth to himself) will give unto you freely: Not that you are to do nothing; no, labour for it; tho' it be a gift, yet it is a gift upon Labour, for all your Labour will not procure it; there will be a great deal of Free Grace seen when you have given all diligence: <sup>w</sup> And Christ must give it; for the Father, in whose hand this Life is, hath (as men by their Seals use to confirm the Commissions they give out to any persons to do any thing for them, and in their Name) confirmed Christ as his Commissioner, to give out this Eternal Life to whomsoever he pleaseth.

28 Then said they unto him, What shall we do that we might work the works of God x?

<sup>x</sup> They easily understood that our Saviour did not speak of any Worldly Food, by his opposing the Labour he mentioneth, and perswadeth for, to a Labour for the World; but still they did not understand what Labour he spake of, but dreamt of the works of the Law; knowing of no other work which God commanded, but what was prescribed in the Law; and they (probably) being some, or many of them strict Observers (especially of the Law contained in Ordinances) and probably, many of them of the Moral Law also, according to the sense of it given by their Teachers; in which sense the Young man, *Mat.* 19. 20. being bid by our Saviour, keep the Law; and naming most of the Precepts of the Second Table, told him, *All these things have I kept from my Youth: what lack I yet?* They wondered what works our Saviour meant; what Labour, when he said, *Labour for that Bread*, or that meat which endureth to Eternal Life. Thinking that those which kept the Law (in the sense before expressed) had no more to do.

29 Jesus answered and said unto them, \* This \* is the work of God, that you believe on him whom he hath sent y.

<sup>y</sup> Our Lord calleth them to a work they never thought of: The owning, and acknowledgment of him to be the true *Messiah*; the embracing and receiving him as such, and trusting him with all the concerns of their Souls; which was necessary, notwithstanding all their Acts of Obedience to the Law, tho' most certainly productive also of that Obedience, and inseparable from it. This our Saviour calleth, *The work of God*, in answer to what they had said about working the works of God. Yet this will not prove that we are justified by Works, because we are justified by Faith; for here is no Discourse concerning the causation of Faith in the justification of a Soul, but onely concerning what is the Will of God, as to all those that shall be saved.

30 They said therefore unto him, \* What sign \* shewest thou then, that we may see, and believe thee? What dost thou work z?

<sup>z</sup> They thought it reasonable, that he who brought forth a new Doctrine into the World (such as Faith in him was, they having never heard any such thing from their Doctors the *Pharisees*) should confirm his Mission by some Miraculous Operation. But this was a strange stupidity, considering the Sign he had so lately shewed them, of feeding five thousand with five loaves and two fishes. So it was manifest they sought for a Sign, not to remove or confirm their Faith, but merely to feed their Curiosity; and what our Saviour said, *Mat.* 12. 39. *A wicked and Adulterous Generation seeketh after a Sign*, was truly applicable to them; and those words, *believe thee*, eminently confirm it; for the aforesaid Miracle speaking in him a Creative Power, and being such as was never wrought by any Creature, they were obliged to believe him, without any

\* *Mat.* 3. 17. and 17. 5. *Mark* 1. 11. and 9. 7. *Luke* 3. 22. and 9. 35. *Chap.* 1. 33. and 4. 37. and 8. 12. *2 Pet.* 1. 17.

\* *Mat.* 16. 1. *1 Cor.* 1. 22.

any further Sign: God ought to be believed upon his bare word.

<sup>1</sup> Cor. 10. 3. 31 \* Our Fathers did eat Manna in the desert, as it is written, He gave them bread from Heaven to eat *c*.

*a* Here they magnifie *Moses*; he did not bring them a Law onely, but confirmed it by Signs from Heaven, to be the Will of God, by obtaining for them Bread to be rained from Heaven to satisfy their Hunger, *Exod. 16. 15. Numb. 11. 7.* which is also confirmed by the *Psalms*, *Psal. 78. 25.* This *Moses* did for the whole Congregation of *Israel* forty Years together. From hence they would seem to conclude, That they had more ground to believe *Moses* than *Christ*; who, tho he had indeed fed five thousand with five Loaves, yet had done no such thing. Not considering that *Moses*, in what he did, was but an Instrument to obtain of God by Prayer such a Miracle, for supporting his People in the Wilderness; and that what he had done, was done by a Creating Power inherent in himself, by which he multiplied that little proportion of Bread which they had, to make it sufficient to feed such a quantity as five thousand, besides Women and Children; to which effect it bare no proportion.

32 Then Jesus said unto them, Verily, verily, I say unto you, *Moses* gave you not that bread from heaven *b*; but my Father giveth you the true bread from heaven *c*.

*b* You are mistaken in your Opinion of that *Manna*, which indeed was bread from Heaven; *Spiritual meat* (as the Apostle calleth it, *1 Cor. 10. 3.*) But it was not given you by any Power or Virtue in or from *Moses*; *Moses* said otherwise; when it was first rained down, he told them, *This is the bread which the Lord hath given you to eat. Exod. 16. 15.* It was the Lord, not *Moses*, that gave you that Bread *c*: Nor was that true *Spiritual bread*; it was onely *Spiritual* (as the Apostle calleth it) because it was *Typical*, and *prefigurative* of me. My Father giveth you the true Bread from Heaven: It was he that gave your Fathers *Manna*, not *Moses*; and it is he who giveth you *me*, who am the true bread, of which that bread was but *Typical*, a shadow, and a Figure.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world *d*.

*d* *Moses* gave you *Spiritual*, Heavenly Bread, but that was onely *Spiritual*, as it was *Typical* and *prefigured* me; Heavenly, as it came from the lower Heavens, was rained down from thence; not made upon the Earth by the Art of man. and was therefore called the Bread of Angels; but I am the true bread of God, signified by that Type, who came not down from the lower, but from the highest Heavens; and who do not only maintain, and uphold Life in men, (as that did) but give Life to men; and that not a mere Natural Life, but a *Spiritual* and *Eternal* Life; and that not to the *Jews* onely, for whose use alone *Manna* was, but to the World.

34 Then said they unto him, Lord, evermore give us this bread *e*.

*e* Most Interpreters agree, that they spake this seriously; that is, that they were willing enough to have such Bread, (if any such were to be had); but yet not conceiving aright the Nature and Excellency of the Bread our Saviour mentioned; and this occasioned his clear explication of it in the following Verse.

<sup>1</sup> Chap. 4. 14. and 7. 37. 35 And Jesus said unto them, I am the bread of life; \* He that cometh to me, shall never hunger, and he that believeth on me, shall never thirst *g*.

*g* The Bread that giveth *Spiritual* and *Eternal* Life, and the Bread that upholdeth and maintaineth *Spiritual* Life. The *Messiah*, whom God hath sent into the World, to quicken those that are dead in Trespases and Sins, *Eph. 2. 1.* And to give *Eternal* Life to as many as the Father hath given me: But those that have this Life, must come unto me; which he interprets in the next Phrase by believing in him: Thus he taketh them off all gross and Carnal Conceptions of eating and drinking in a Carnal manner; and minds them to think of getting and maintaining another kind of Life than they dream of. By believing in him, we have formerly shewed is to be understood a receiving of him as the *Mediator* and Saviour of men, and cloing with him, and committing their Souls in all their *Spiritual* concerns unto him; *g* and he that doth so (saith he) shall never hunger nor thirst: That is, shall never want any thing necessary for him for Life and *Eternal* Happiness. And for things of this Life, he shall have food convenient for him; he shall be fed, *Psal. 37. 3.* See such a Promise, *Isaiah 49. v. 10.*

36 But I said unto you, that ye also have seen me, and believe not *h*.

*h* You have seen me in the Flesh, you have heard my Doctrine; you have seen the Miracles which I have wrought, confirming that Doctrine, and me to be the true *Messiah*; for I have done amongst you those works which never any man did: But you are of the Generation of those of whom it was Prophesied, that in seeing, you should not see, nor yet perceive; for tho you have seen me with your Bodily Eyes, and could not but conclude by what works I have done, that I am the true *Messiah*; yet you do not own and acknowledge me as such, nor will by Faith cloe with me, and come unto me for Life and Happiness.

37 All that the Father giveth me *i*, shall come to me: and him that cometh to me, I will in no wise cast out *k*.

*i* Here ariseth a great Question amongst Interpreters of various persuasions, What giving of the Father is here meant; whether an eternal designation of Persons to eternal Life, in order to the obtaining of which, the Persons so Predestinated are given to *Christ*, as he who was to be the *Messiah*, Saviour, and Redeemer of the World: Or the insuing the habits of special saving Grace; by which Persons are enabled actually to believe. If the former, the words do not onely infer an infallible connexion betwixt Faith, and Eternal Life and Salvation; but also betwixt the Decree of Election, and the collation of special Grace; by which men are enabled to believe, and believing, are saved. That which seemeth to favour the latter Opinion, is, that the Verb is in the Present Tense: It is not all that the Father hath given, but all that the Father giveth; which would incline us to think, that tho in other Texts the Fathers giving of Souls to *Christ* may signifie his *Eternal Election*; yet in this Text it rather signifieth the donation, or giving the habits of Special Grace. But there are very Learned and Pious Interpreters of another mind; who think by the Fathers giving, is meant the Fathers chusing Souls in him, *Ephes. 1. 4.* Certain it is, that there are some chosen to Life, and the certain means by which that Life is to be obtained, *Ephes. 1. 4. 5.* And as certain it is, that Persons so chosen in him, shall neither miss of that Life, nor yet of that effectual means by which it shall be obtained. Whether that *Eternal Election*, or Donation, be here intended or no, is not so momentous to determine. For the *Jesuits* Argument, That if we understand of it such an *Eternal gift*; our Saviour rather excuseth, than accuseth them for their unbelief, by telling them they could not believe, because they were not given unto him; it holdeth as strong against Special Grace, as against particular Election; so as if that were true, it could be interpreted in neither of those senses; but by their leaves it doth not at all excuse them, unless they did what in them lay to come to *Christ*, (but this Question belongs rather to Polemical Writers, than Interpreters.) Certain it is, that it is such a giving here mentioned, as shall be followed by a coming to *Christ*; that is, believing in him, and by a true Faith receiving of him; and those that do so, our Lord saith, he will in no wise cast out. Out of Heaven, say some; others understand it of perseverance; but certainly the Phrase denoteth no more than the freeness and readiness of *Christ* to receive every one who truly believeth in him, and to preserve him to *Eternal* Life and Salvation. Who they are that are given to *Christ*, and that will, or shall believe in him, is a Secret that is known unto God alone: But this may be known to all, that *Christ* will not throw off any Soul that is willing to receive him as its Saviour, and that no such Soul shall perish for ever.

38 For I came down from Heaven, \* not to do mine own will, but the will of him that sent me *l*.

*l* Our Lord confirmeth what he had before said concerning his Gracious Reception of Believers, and preserving them by his Grace in their state of Grace; so that they shall not be cast out with Reprobates in the day of Judgment; from this, That he came not to execute any particular will of his own, but what was also the will of his Father, who sent him into the World.

39 And this is the Fathers will which hath sent me, \* That of all which he hath given me, I should lose nothing *m*, but should raise it up again at the last day *n*.

*m* For this he revealeth to be his Fathers will, that of all his Father had given him, he should lose none; in where by the Fathers giving must be meant, either his *Eternal Act* (having chosen some to *Eternal* Life) in giving them to his Son, for the work of their Redemption; or, which is but the effect and product of that, the working, preserving and upholding in them those Habits and Exercises of Grace, by which that *Eternal* Life is to be obtained. Our Lord declareth it to be the will of his Father, That he should not suffer any of these to miscarry; *n* but tho their Bodies dye and turn into dust, yet *Christ* at the last day should come to raise the Dead, and in particular, raise them up; not that they onely shall rise, (for how then shall all appear before the Judgment-seat of God, to receive according to what they have done in the Flesh?) but they are those

\* Mat. 26. 39.  
Chap. 5. 20.

\* Chap. 10. 28.  
and 17. 12.  
and 18. 9.



those alone who shall receive any benefit by the Resurrection; and therefore they are called the Children of the Resurrection; and the Resurrection is sometimes spoken of in Scripture as if it were to be peculiar to them, *Phil. 2. 11.* By this the certainty of the Resurrection is established; it being asserted, as the effect of the will of God, which none hath refuted at any time.

\* Chap. 2. 16.  
and 4. 14.  
and 17. 27, 54.

40 And this is the will of him that sent me, \* that every one which seeth *o* the Son, and believeth on him, may have everlasting life *p*: and I will raise him up at the last day *q*.

*o* Our Lord having asserted the will of God, as to the final issue and happiness of Believers, goes on to assert the means by which in this Life using, they must obtain this Life; those are seeing the Son, and believing in him; seeing him, not with the Eyes of their Bodies; or seeing his Miraculous Operations, both which these *Capernaumites* did, and yet did not believe, (as he told them, *v. 36.*) but a seeing them with the Eye of their Minds, discerning him as the *Messiah*, and Saviour of the World: So seeing him, as to believe on him; as to these, he confirmeth it again to be the will of his Father, that they should live Eternally, *q* and that they should be raised again at the last day; and that by him, whom God had ordained to be the Judge both of the quick and the dead, *Acts 10. 42.* which agreeth with what he had before said, *Chap. 5. 28.*

41 The Jews then murmured at him *r*, because he said, I am the bread which came down from Heaven.

*r* The Jews were exceeding prone to this sin of murmuring, which is a complaining either through Indignation, or impatience of what men hear spoken, or see done; the thing which offended, seemeth not to be his calling himself the true bread, and the bread of Life; but because he said, that he came down from Heaven.

\* Mat. 13. 55.  
Mark 6. 3.  
Luke 4. 22.

42 And they said, \* Is not this Jesus the Son of Joseph, whose father and mother we know? How is it then that he saith, I came down from Heaven *s*?

*s* For *Capernaum*, where our Saviour now was, was not far from *Nazareth*, where he had been Educated, and Lived near thirty Years with Joseph his reputed Father. Understanding therefore nothing of our Saviours Miraculous Conception by the overshadowing of the Holy Ghost in the Womb of the Virgin; they were much offended at his Discourse of his coming down from Heaven.

43 Jesus therefore answered, and said unto them, Murmure not among your selves *t*.

*t* By this our Saviour gives them another Proof of his Divine Nature, *viz.* In his knowing of their Hearts and Thoughts; for tho' they were inwardly angry, and in a rage, yet we read not of any words spoken by them; but our Saviour needed not their words to tell him what was in the secret of their Hearts. Our Saviour bids them not murmur at this, for he had much more than this to tell them, as followeth.

\* Cant. 1. 4.  
Ver. 65.

44 \* No man can come unto me, except the Father which hath sent me draw him *u*, and I will raise him up at the last day.

*u* That by drawing here, is not to be understood any coercion, or force upon the Will, is a thing on all hands out of Question; but whether by it be only to be understood a rational drawing by Arguments (used in the Ministry of the Gospel) or a further powerful Influence upon the Soul, inclining it to be willing and obedient, that is the Question. The Patrons of a power in mans will to do what is Spiritually good and necessary, in order to Eternal Life and Salvation, understand it of the former only (of which the compelling, mentioned *Luke 14. 23.* is to be understood, (for the Ministers of the Gospel have no other Power to compel); but in regard the drawing here mentioned is the Acts not of the Servants, but of the Master; not of the Ministers, but of the Father; it is more reasonably concluded that it here signifies a Divine Power put forth upon the Soul of man, by which it is made Obedient to the Heavenly Call, and willing to close with the offer of Christ in the Gospel; for tho' no such thing can necessarily be concluded from the word draw, yet it is easily concluded from the Nature of the motion, in coming to Christ, which is the Souls motion to a sublime Spiritual Object, to which no Soul hath any power of it self; such is the darkness of the Humane Mind, the obstinacy of the Will, the depravation of the Affections, unless it be Illuminated and drawn by the Spirit of God. No Soul is able of it self to discern Spiritual things, so as to see that Goodness and Excellency that is in them, much less to move towards the participation of them.

\* Jer. 31. 34.  
Heb. 8. 10.  
and 10. 16.

45 \* It is written in the Prophets *w*, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me *x*.

*w* Either in *Isaiah 54. 13.* or in the Book of the Prophets; for tho' the words be to be found only in *Isaiah*, yet words of the same import are also to be found in *Jeremiah, Ezekiel, Joel, and Micah*. All they whom the Lord hath chosen, shall be taught of God: *x* Therefore (saith he) said I to you, Every man that hath learned of the Father, cometh unto me. Our Saviour proveth the Doctrine which he had delivered to them, from the Prophets; not because their Authority was greater than his, or in any degree equal with his; but because the Prophets and their Writings were in greater Authority and Reputation with them.

46 \* Not that any man hath seen the Father *y*, save he which is of God *z*, he hath seen the Father *a*.

\* Mat. 11. 27.  
Luke 10. 22.  
Chap. 1. 18.  
and 7. 29.  
and 8. 19.

*y* None must dream that the Father should visibly appear in the World to teach men: For the Essence of God is invisible; none hath seen it at any time *z*, saving he alone who is the only begotten Son of the Father. *a* He hath seen the Essence of the Father, he knoweth his will, and most secret Counsels.

47 Verily, verily I say unto you, He that believeth on me, hath everlasting life.

48 I am that bread of life.

See the Notes on *Ch. 3. 18.* and *v. 36.* and in this *Chap. v. 35.*

49 \* Your fathers did eat Manna in the wilderness, and are dead *b*.

*b* Your Fathers by Nature, or in respect of unbelief, did eat Manna in the Wilderness, *b* and they are Naturally dead; (Manna would not always preserve their Natural Life) and those of them who were unbelievers, are also dead eternally; their eating of Manna, which was a Type of me, without believing in me, would not save them.

50 \* This is the bread which cometh down from heaven, that a man may eat thereof, and not die *c*.

*c* But I am that Bread of Life, who came out of the highest Heavens, from the bosom of my Father; that Bread which if a man eateth thereof, he shall never dye eternally. Eating Christ in this Text signifieth no more than believing in him, so often before mentioned under the Notion of coming to him, believing in him, &c. And believing is fully expressed by this Notion of Eating; because as eating is the application of Meat to our Stomachs, for the sustenance of our Bodily Life; so believing is the application of Christ to the Soul, for the beginning and increase of Spiritual Life, and at last obtaining Life Eternal.

51 I am the living bread, \* which came down from heaven *d*. If any man eat of this bread, he shall live for ever *e*: And \* the bread that I will give, is my flesh, which I will give for the life of the world *f*.

*d* See the Notes on *v. 33.* & *35.* Our Saviour's so often inculcating this, and what follows, lets us see both how necessary this is to be known, and also how difficult the work of believing is. *e* Those words, he shall live for ever, expound those that went before in the 50th. Verse, that a man might eat thereof and not dye. *f* His saying, that the bread which he giveth, is his Flesh, expounds what he said before, *viz.* how he is the bread of Life, *viz.* by giving his Flesh, that is, his Life, for the Life of the World, that many might be saved: Hereby shewing us that the object of our Faith is a Christ Crucified, *1 Cor. 2. 2.*

52 The Jews therefore strove amongst themselves, saying, \* How can this man give us his flesh to eat *g*?

*g* They will still understand Spiritual things in a Carnal sense; yet it is hard to conceive how they could imagine that Christ spake of giving them his Flesh to eat, as men eat the flesh of Oxen or Sheep; but which way soever they did understand it indeed, their captious temper inclined them to conceal any other sense they had of it; and to represent what our Saviour said, as exceeding absurd.

53 Then Jesus said unto them, Verily, verily I say unto you, Except \* ye eat the flesh of the Son of man, and drink his blood, ye have no life in you *h*.

*h* The short and true sense of these words is, that without a true believing in the Lord Jesus Christ, as he who dyed for our sins; no man hath any thing in him of true Spiritual Life, nor shall ever come to Eternal Life. Here are two Questions arise from this Verse and what follows. 1. Whether the flesh of Christ, that is, his Humane Nature, giveth life? or all our Life floweth from the Divine Nature? That is a Question betwixt the Lutherans and the Calvinists; the former affirming, that there is a quickening virtue in the Humane Nature of Christ by virtue of its Personal Union with the Divine Nature. It is a curious Question,

\* Mat. 26. 26.

Question, serving to no great Edification; those who have a mind to be satisfied in it, and to read what is said on either side, may read *Turnovius* on this Text, and *Zanchy*, in his Book *de Incarnatione*, p. 540. The other is a Question betwixt the Papists and us, whether this and the following Verses spake any thing about the eating of the flesh, and drinking the blood of Christ in the Sacrament. All Protestants deny it, both Lutherans and Calvinists. The Papists most absurdly affirm it, to maintain their most absurd Doctrine of Transubstantiation. The Vanity of their Assertion, as to this Text, appears, 1. Because it was a Year and upwards after this, before the Sacrament of the Lord's Supper was instituted; and it is very absurd to think, that our Saviour should speak of an Institution not in Being, his Doctrine about it being what it was impossible People should understand. Nor, 2. Is the Proposition true of Sacramental Eating; for many may have never sacramentally eaten the Flesh, and drank the Blood of Christ, and yet be spiritually alive, and be saved eternally. Besides, that meer Sacramental eating the Flesh, and drinking the Blood of Christ, will not give Life; but the eating here spoken of, giveth Life, Eternal Life, v. 56, 58. 3. Besides, it is plain from v. 29. that the eating here spoken of, is believing; but it is plain, that eating the Flesh, and drinking the Blood of Christ in the Sacrament, is not believing. By all which it is apparent, that our Saviour saith nothing in this Text of a sacramental eating the Flesh, and drinking the Blood of Christ.

54 \* Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day k.

He hath it in a sure and just right Title, and he shall have it in a certain actual Possession: k And in order to it, he shall have a joyful Resurrection unto it at the last Day. This is no more than what our Saviour had often said; particularly, Chap. 3. 18, 36. admitting what was before said, that by eating the Flesh, and drinking the Blood of Christ, is to be meant believing in him; only here is a clearer discovery than was there of the true Object of that Faith which justifieth, viz. a Christ Crucified; for that is signified by the Flesh and Blood mentioned.

55 For my flesh is meat indeed, and my blood is drink indeed l.

l I. as a Christ crucified, not merely considered as to my Divine Nature, but as to both Natures united in one Person, and particularly, with respect to my Death and Suffering, am indeed the Food of Souls; not a Typical Food, as *Manna* was; but a true and real Food, which nourisheth them to Eternal Life; and the most excellent Food for them. In which Sense Christ is called, *The true Light*, Chap. 1. 9. and *The true Vine*, Chap. 15. 1.

56 He that eateth my flesh, and drinketh my blood m, || dwelleth in me, and I in him n.

m He that acknowledgeth and receiveth me, though he seeth me as a Man, consisting of Flesh and Blood, and that particularly applieth himself to me, as dying for the Sins of the World, and committeth his Soul, in all its Concerns for Life and Salvation, to me, n Is united to me, and I to him: He is united to me by Faith and Love, *Ephes.* 3. 17. 1 *Job.* 3. 23, 24. and 4. 16. and I am united to him by a mutual Love, Chap. 14. 23. and by my Holy Spirit. As our Bread and Meat, which we are nourished by, doth not dwell in us, and nourish, unless we eat it; so neither doth Christ do good to any Soul, unless such a Soul as by Faith receiveth him, and believeth in him. What is said in this Verse, maketh it evident, that these Verses cannot be understood of any Sacramental Eating; for it is not true, that Christ dwelleth in every Soul, or that every Soul dwelleth and abideth in Christ, who doth Sacramentally eat the Flesh, and drink the Blood of Christ. All Unions are either Natural, or Political Unions: The strictest Natural Union is that of the Head and Members, the Vine and the Branches: The strictest Political Union is that of the Husband and Wife, *Gen.* 2. 24. The Union betwixt Christ and a believing Soul, is set out by all these, Chap. 15. 1. *Ephes.* 5. 30, 31. *Col.* 1. 18. For the Nature of this Union, see Divines, who have wrote on this Argument.

57 As the living Father o hath sent me, and I live || by the Father p: so he that eateth me, even he shall live by me q.

o God is often in Holy Writ called the *Living God*, not only because he hath Life in himself, but because he is the Fountain of Life to all his Creatures. Christ here declareth his Father to be the *Living Father* upon the latter Account, as he is the Author and Fountain of all Life; p *And I live by the Father* (saith he.) Some translate it, *for the Father*; as indeed, the Proposition *sed*, joyned with an Accusative Case (as it is here) doth most ordinarily signify; but not always, either in prophane Authors, or in the Dictate of Scripture; as *Mark* 2. 4. and 12. 24. Chap. 4. 41, 42. It seemeth here (as in those Texts) to denote, not so

much the final, as the efficient Cause; and so better translated by, than *for the Father*; for Christ, in this Text, seems to be giving his Hearers an Account how he came to be *Living Bread*, and to be in a Capacity of giving Life to the World. Saith he, *I live by the Father*, who by an Eternal Generation, hath communicated to me all that Life which is in him; and hath also communicated to me a quickning Power, as I am Mediator, and se it by the Father into the World, to give Life unto the World: Now look, as I have Life in my self, from him who is the Fountain of Life, so q According to the Father's Ordination, he that eateth me (that is) by a true Faith, receiveth and closeth with me, as Mediator, he shall by me live both spiritually and eternally.

58 This is that bread which came down from heaven: not as your fathers did eat Manna, and are dead r: He that eateth of this bread, shall live for ever.

r There is no more said in this Verse, than v. 49. 50. 51. See the Notes on those Verses. From this whole Discourse it is as evident as the Light, that the Justification of the Soul dependeth upon Believing; and the spiritual Life of the Soul floweth not from Love or Obedience to the Works of the Law, but from Faith in Jesus Christ; though it be true, that true Faith cannot be without Works, and no Man, without Obedience in sincerity (though not in perfection) to the Will of God, shall ever obtain Eternal Life and Salvation: But this Obedience is not of Faith, nor doth it enter into the Justification of the Soul, but is the certain and necessary Product of that Faith which justifieth; which cannot be justified as true and saving, without Obedience. In all this Discourse here is no mention of Love, or Obedience, as that to which the Promises of Life everlasting, and a joyful Resurrection are so often made; but only of eating Christ, eating his Flesh, and drinking his Blood: Eating him as the Bread which came down from Heaven, &c. which are Phrases no way expressive of Obedience to the Works of the Law, but of believing, v. 47, 48, 49. The other Texts of Scripture make it plain enough, that there can be no believing without obeying, nor any Eternal Life and Salvation obtained without both.

59 These things said he in the Synagogue, as he taught in Capernaum s.

s Though the State of the Jewish Church at this time was corrupt enough, both as to Matters of Doctrine, Worship and Discipline, yet it being constituted by his Father, he did not decline their Assemblies, either in the Temple at Jerusalem, or in the places of the publick Worship, which were called Synagogues, and were both in their Cities and Villages; for he had a Liberty to teach in them, as appeareth both from this, and many other Texts; which he accordingly used, and usually spent the Sabbath, or a great part of it, in those places and Assemblies; yet by his Presence he no way owned or declared his Approbation of their Corruptions, but frequently and freely reproveth them, only because of those superstitious Impertinencies (there being at this time no Idolatry practised amongst them) he would not disown what was of God his Father amongst them. The same Practice we shall observe amongst the Apostles, till the Jews declared themselves hardened, drove them out from their Synagogues, and spake evil of the way of the Gospel before the multitude, *Acts.* 19. 9. Then indeed, and not before, Paul separated the Disciples, disputing daily in the School of one Tyrannus. This is also further to be observed in the Practice of our Saviour, that although he went to the Temple and the Synagogues, and there joyned with the Jewish Worship, instituted by his Father, and reproveth (as he had occasion) the Corruptions they had introduced and super-added; yet he did not forbear himself teaching the Gospel in other places besides the Temple and the Synagogues. The Evangelist also noteth, that the Synagogue where he taught these things, was in Capernaum, a City of Galilee; which in this was exalted to Heaven, that it had not only the Gospel preached in it, but by Christ himself; but for the Contempt of the Gospel, is since brought down to Hell; as much debased as it was before exalted, being long since reduced to a poor inconceivable place, and at this day under the Tyranny of the Mahometan Prince.

60 Many therefore of his disciples t, when they had heard this, said, This is an hard saying, who can hear it u?

t His Followers, not those that were his Disciples in deed, but in name; for many followed him that did not believe in him; and many (in a sense) believed, to whom he did not commit himself, Chap. 2. 23, 24. Now, many of these Disciples, having heard these Sayings, and being no way able to comprehend so great Mysteries, nor having their Eyes opened by the Spirit of Illumination, laid within themselves, u These are Sayings hard, or impossible to be understood; Who is able to hear, or to understand them? Or, Who is able to bear them?



61 When Jesus knew in himself, that his disciples murmured at it *m*, he said unto them, Doth this offend you *x*?

*m* Christ, though clothed with our Flesh, yet being also the Eternal Son of God, knew by virtue of his Divine Nature, personally united to the Humane Nature, what was in the Heart of Man: Hence is this Phrase, *knew in himself*; which is opposed to a Knowledge either from the hearing of his own Ears, as Man heareth; whether more immediately from the sound of their words (for we read of nothing they spake audibly) or from the relation of others, as what they had heard; he knew in himself their Thoughts by his Divine Prerogative and Property of searching the Hearts, and trying the Reins, and discerning the Thoughts of Men a far off. *x* Knowing their thoughts, he saith, Doth this give you occasion of stumbling?

62 What and if ye shall see the Son of man ascend up \* where he was before *y*?

\* Ch. 3. 13.  
Act. 1. 9.  
Eph. 4. 8.

*y* Our Saviour by these words may seem rather to increase than to abate their Offence: That which stumbled them was, his calling himself the Bread of Life; his affirming, that he came down from Heaven, that he gave life to the World; that the way to obtain this Life, was eating his Flesh, and drinking his Blood: How doth what he now tells them, any way tend to satisfy them? He now speaks of ascending up to Heaven, and assevereth that he was there before. Answer. The former Assertions were no way to be justified, but upon this Foundation; That though he appeared now in the form and shape of a Man, and was indeed the Son of Man, yet he was also God, the Eternal Son of God; he therefore here plainly asserts that, that he was in Heaven before he appeared as the Son of Man upon the Earth; and descending from thence, did assume the form of a Servant: And for a further Proof of this, he referreth them to what they were to see or hear (to know) within some few Months after this Discourse (for this was after his third Passover, which was to be the last Year of his Life) viz. That he should ascend up to Heaven, which it is very probable that some of them did see with their bodily Eyes; for he was in Galilee when he ascended, and Capernaum was a City of that Province; and when he ascended, the Men of Galilee stood gazing up to Heaven after him, as appears from Act. 1. 11. and had a Revelation, that they should see him so come again, and descend from Heaven as they had seen him go up.

2 Cor. 3. 6.

63 \* It is the Spirit that quickneth *z*, the flesh profiteth nothing *a*: the words that I speak unto you, they are spirit, and they are life *b*.

*z* As it is not the Bread or Flesh that a Man eateth for the sustenance of his Animal or Natural Life, that doth the main work, but the Soul of a Man within him; which putteth forth its Virtues and Powers in causing the Digestion, Concoction, and Alteration of it; without which, it nourisheth not the Body. *a* So the Flesh of Christ eaten carnally, can be of no profit for the Nourishment of the Soul; nor can the Flesh of Christ, considered alone, or by any Virtue in it, profit; it only profiteth by virtue of the Divine Nature, which being personally united to the humane Nature, addeth all the Virtue and Merit to the Sufferings and Actions of the Humane Nature; so as the Humane Nature of Christ hath all its quickning Virtue from the Divine Nature. *b* It is not therefore the carnal Eating of my Flesh that I intended, that is a very gross Conception of yours; nor can any such thing as that do you good: But the words that I speak to you, they are spiritual; and such, by the Belief of which you may obtain a Spiritual and Eternal Life: For by believing those Words, and obeying them, you shall come to believe in me; which is that eating my Flesh, and drinking my Blood which I intended; not any Corporeal or Carnal Eating.

\* Ch. 2. 24. 25.  
& 13. 11.

64 But there are some of you that believe not *c*. For \* Jesus knew from the beginning, who they were that believed not, and who should betray him *d*.

*c* I may say what I will to you; the Spirit quickneth, but it doth not quicken all; it only quickneth whomsoever it pleaseth. You understand not these things, but have most gross Conceptions of sublime, spiritual things: the reason is, because you believe not. Though some of them, questionless, did truly believe, yet the most did not; for we read, v. 66. that many of them went back, and walked no more with him. *d* And though Faith be an inward secret Act of the Soul, yet Christ knew, and from the beginning, who were Believers, and who were not; nay, he had a particular Knowledge of that Disciple who was to betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father *e*.

*e* He said this, v. 44. See the Notes on that Verse.

66 ¶ From that time many of his disciples

went back *f*, and walked no more with him *g*.

*f* His Disciples at large; so called, because they followed him, partly to hear what he would say, partly to see his Miracles. *g* Followed him no more. Many Professors and seeming Disciples of Christ, may draw back, and fall from their Profession, though none that truly receive Christ shall fall away, but be by the Power of God preserved through Faith unto Salvation.

67 Then said Jesus unto the twelve, Will ye also go away *h*?

*h* It is probable that some stayed besides the Twelve; for it is said only, that many of his Disciples turned back. Nor was our Saviour (who knew the Hearts of all) ignorant of what they would do; but he had a mind both to try them by this Question, and also to convince them that there was a false Brother amongst them, whose Wickedness (though it lay hid from them) would in a short time discover itself.

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast \* the words of eternal life *i*.

*i* Peter, who is observed in the whole History of the Gospel, to have discovered the hottest and quickest Spirit, and to have been first in answering Questions propounded to the Twelve, as Mat. 16. 16. &c. replies, Lord, whither shall we go? &c. thereby teaching us under Temptations to Apostacy, first to consider what we shall get by it; as the following words teach us, that an abiding with Christ in a steady Adherence to the Truths of his Gospel, is the best Choice that we can make.

69 \* And we believe, and are sure that thou art that Christ, the Son of the living God *k*.

*k* We believe (saith Peter) and are sure, both from what we have heard from thee, and from the Miracles which we have seen wrought by thee, that thou art the Christ, the Son of the living God. The very words by which St. Matthew, chap. 16. 16. expresseth that noble Confession of his, which our Saviour calleth the Rock, upon which he would build his Church. But notwithstanding this Acknowledgment, which speaks the Seeds of this Faith, now sown in the Heart of Peter, and the Hearts of the rest; yet who so considereth the passages of the other Evangelists after this, will see reason to believe, that their Perseverance as to this, was but faint, till Christ, by his Resurrection, declared himself the Son of God with power.

70 Jesus answered them, \* Have I not chosen you twelve, and one of you is a devil *m*?

*l* Chosen; not to Eternal Life, but to the great Office of an Apostle. *m* I chose but twelve amongst you, Mat. 10. and of those twelve, one is *diabolos*, an Accuser, or Informer; a Name by which the Devil (who is the grand Accuser of the Brethren) is ordinarily expressed in Holy Writ.

71 He spake of Judas Iscariot, the son of Simon *n*: for he it was that should betray him, being one of the twelve *o*.

*n* This he spake of Judas Iscariot (so called, as most think, from the name of the City where he lived) and to distinguish him from the other Judas, the Brother of James, who wrote the Epistle that goeth by his Name; and is a part of Holy Writ. *o* For he being one of the Twelve, chosen and sent out with the rest to preach the Gospel, and empowered by miraculous Operations, to confirm the Truth of it, yet it was he that was to betray Christ, as we largely read in all the Evangelists Relation of the Passion; to teach us, that no Office to which God calleth us, no Gifts (except those of Special Grace) with which God blesteth any Man, can secure him of an eternal happy state; nothing can do that but a true saving Faith in Jesus Christ, with the Obedience of an holy Life becoming the Gospel of Christ.

## CHAP. VII.

1 After these things, Jesus walked in Galilee *a*: for he would not walk in Judry *b*, because the Jews sought to kill him *c*.

*a* After the third Passover which happened after our Saviour had entered upon his publick Ministry, of which we read, Chap. 5. 1. and all those things which we read of, Chap. 5. and 6. done by our Saviour, both at the Feast at Jerusalem, Chap. 5. and after he went into Galilee, Chap. 6. 1. and had made that excellent Discourse, of which we had a large Account, Chap. 6. Jesus continued still to converse in Galilee, where he was. *b* For he would not go into Judea, nor converse there. *c* Because the Jews, for the Causes mentioned, Chap. 5. 18. sought to kill him. They had two things (as appeareth from thence) against him; 1. His Violation of the Sabbath (as they thought) by healing him

him that lay at the Pool of Bethesda. 2. His making himself equal with the Father.

2 \* Now the Jews feast of tabernacles was at hand d.

d The Feast of Tabernacles was a Feast which God ordained the Jews to keep the fifteenth Day of the seventh Month (which some make to answer our September; others, our October, Lev. 23. 34, 39. after they had gathered in the Fruits of the Land. It was to be kept seven Days, the first and last of which Days were to be kept as Sabbaths: They were all the seven Days to dwell in Tents, or Booths, in remembrance of the forty Years they so dwelt in the Wilderness, passing from Egypt to Canaan, as we read there, v. 43. Now this Festival was near at hand; so as we must understand the things following to have happened about the September or October before Christ's Suffering, which was at the next Passover; that is, the March or April following, as we count the Months.

3 \* His brethren e therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest f.

e His Friends and Kindred: See the Notes on Mar. 12. 47, 48. f Either such as did believe in him, or such as did not believe; for, v. 5. all of them did not believe in him, would have him leave Galilee, which was the far more obscure and ignoble part of the Country; and go into Judea, which was the more noble and famous Province; that those who in that Province followed him, might also see the Miracles which he wrought.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly g: If thou do these things, shew thy self to the world h.

g The things which thou doest, thou doest out of a desire by them to be made known, and to spread thy own Fame and Glory: For this, Galilee is not a proper place, because it is an obscure part in the Country. The Phrase which we translate, to be made known, is in the Greek, ἐκκηρύττειν. The usage of it here seemeth to be something different from the use of it in other places of Holy Writ. It sometime signifies Confidence and Security, and we translate it Boldness, Act. 13. 46. and 26. 26. and 28. 31. Phil. 1. 20. Heb. 3. 6. and 10. 19. but this cannot be the Sense of this Text; for it were no Sense to read it, seeketh to be known boldly, confidently, or securely. Sometimes we translate it openly; as in this Text, and Chap. 11. 54. and Col. 2. 15. It sometimes signifieth a Freedom of Speech, Act. 2. 29. and 4. 13. 2 Cor. 7. 4. Sometimes it signifieth Clearness and Plainness of Speech, Chap. 10. 24. and 11. 14. Sometimes it signifieth a Speaking in publick Meetings, as in Mar. 8. 32. Chap. 18. 20. Dr. Hammond notes, that it also sometimes signifies, to speak with Authority, Act. 4. 29, 31. and Ephes. 6. 19. Certainly, the Word, in its primary Signification, signifieth a Freedom and Boldness of Speech; which Freedom and Boldness is necessary to him that speaketh openly, and in publick Meetings; and is advantaged by the Authority which any Man hath to speak: Hence, in a secondary Sense, it may signifie both to speak with Authority; and also, to speak in publick Assemblies; and this last I take to be here signified. It is (as our Saviour's Friends tell him) both against Reason, and the ordinary Course of the World, for Men desirous of Opportunities to speak boldly and freely in publick Assemblies, to keep themselves in obscure places, where are no such publick Assemblies. h They therefore advise him, that if indeed he wrought those miraculous Operations, and were able to produce such Effects, he would not bury up himself and his Reputation in such an Hole as Galilee, but shew himself to the more noted and famous part of the World; which was, as to that part of the World, Hierusalem, and at the Feast now, where Multitudes of the People would be to celebrate the Feast of Tabernacles.

5 For neither did his brethren believe in him i.

i Not all his own Friends and Kindred: He came not only amongst his own Country-men, but among his own Relations; and they received him not: Or if they had some Opinion of him, and some little Hopes concerning him, yet they did not believe as they ought to have believed. Certainly there cannot be a greater Proof and Demonstration, that Faith is not of our selves, nor a thing in our own power; no, not with all the external Aids of Gospel-Doctrine and Arguments, than is in this Text. We cannot imagine but our Lord's Brethren were willing enough to have believed in Christ, as the true Messiah, and Saviour of the World (the very Honour of their Family would have so far inclined them) It is impossible that they, or any others should have had greater external Means, Aids and Assistances for their Faith, than Christ's Preaching amongst them, and confirming his Doctrine by miraculous Operations before them. If now they had a Power in their own Wills to have looked upon Christ as the true Messiah, and Saviour of the World, and accordingly to have received and embraced

him; what was the matter they believed not, or as yet, at least, they believed not in him?

6 Then Jesus said unto them, My time is not yet come k: but your time is always ready l.

k The time of my Death (say some;) of my Manifestation to the World (say others;) But questionless, our Saviour intends no more than his time for his going up to this Feast, for we shall read that he did go up afterward; but (saith he) as yet I cannot go up. l You may go when you please. And this he further openeth, saying,

7 The world cannot hate you m; but me it hateth \*, because I testify of it, that the works \* Ch. 3. 19. thereof are evil n.

m By the World, our Saviour plainly understandeth, the Men of the World; Men not regenerated, renewed, and sanctified: These Men, saith he, cannot as yet hate you. There was a time afterward, when this part of the World hated all the Disciples of Christ, as Christ foretold, Chap. 15. 18. but that was after the Doctrine of the Gospel was more preached, and made known to the World by the preaching of the Apostles: And therefore Christ saith (in that place) that it hated him before it hated them. Christ first published the Doctrine of the Gospel, and so became the first Object of the World's Hatred on that Account. These his Brethren were not concerned (that we read of) at this time in the Publication of it, nor had any occasion to make themselves known, and odious to the World upon that Account; therefore he saith, the World (the wicked Jews, here so called) could not be reasonably imagined to have any Spight or Malignity to them. But (saith he) me it hateth; that is apparent from what we met with, Chap. 5. 18. n But this was not for any Fault in Christ, but only for his preaching the Doctrine of the Gospel, and free reproving them for the Evil of their Works, the Corruption of their Doctrine, and the Errors of their Life and Conversation.

8 Go ye up unto this feast o: I go not up yet unto this feast p, \* for my time is not yet full \* Ch. 8. 20: come q.

o Let not my forbearance to go up hinder your going up according to the Law. p I have some particular Reasons, why as yet I will not go to be there at the beginning of it.

q I know my time to go, when it will be most safe and proper for me. I shall be there some time during the Feast, but my time is not yet come: I shall not be there at the beginning of it. Vers. 14. It appeareth, that he came not into the Temple till about the middle of it, which was three or four Days after it was begun; for it held seven Days, Lev. 23. 33, 34. Or his time was not come, because he designed to go very privately, without any notice taken of his coming; which must have been, if he had at that time gone up with his Kindred and Acquaintance.

9 When he had said these words unto them, he abode still in Galilee r.

r He let them take their Journey to Hierusalem, to the Feast, without him, and himself still abode in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast s; not openly, but as it were in secret t.

s He went up to shew his Obedience to his Father's Commands, Exod. 23. 17. The Feast of Tabernacles was the same with the Feast of In-gathering in the end of the Year, when they had gathered their Labours out of the Field; mentioned, Exod. 23. 16. And that was one of those three times (as appears from that Chapter) when all the Males in Israel were to appear before the Lord, v. 17. Christ being born under the Law, sheweth a punctual Obedience to it; and therefore, in Obedience to it, he would go up. t But his Wisdom dwelt with Prudence; and therefore he did not go up openly, not in any Croud of Company, so as a publick notice could be taken of him; but secretly, to teach us, that we are not so strictly tied up to Ritual Precepts, which concern only Rites and Circumstances of Worship, that we may not abate them sometimes for the performance of Moral Duties. It was a Moral Duty incumbent upon our Saviour, to preserve himself with what Wisdom and Prudence he could, from the Rage of his Enemies, till his time should fully come to yield up himself to their Rage. Which was the Reason why he, who went up now singly, without any Company; when he went up to the last Passover, where he was to suffer, went up with all imaginable Boldness and Alacrity; leading the way, to their Amazement, Mar. 10. 32.

11 Then \* the Jews sought him at the feast, \* Ch. 11. 55. and said, Where is he u?

u Our Saviour's constant going up to the Jewish Feasts, made the Rulers of the Jews, who sought to slay him, Ch. 5. 18. at the Feast of the Passover (which was but six Months before this) because he had violated the Sabbath (as they interpreted his healing the impotent Man on that Day, and bidding him take up his Bed and walk;) and because he had



made himself equal with God his Father, as Chap. 5. 18. seek him the first Days of the Feast, speaking of him with great Contempt and Slight.

\* Ch. 9. 16. &  
10. 19.  
\* Mat. 21. 46.  
Luk. 7. 16.  
Ch. 6. 14.  
Ver. 40.

12 And \* there was much murmuring amongst the people concerning him *w*: for \* some said, He is a good man: others said, Nay, but he deceiveth the people *x*.

*w* Our Saviour's constant Attendance at these publick Festivals, did not only create an Expectation of his being there amongst his Enemies, who therefore sought him there, that they might destroy him; but amongst the generality of the People, who had very different Opinions about him. *x* Some having heard his Doctrine, and hearing nothing from him but what was good and spiritual, tending to shew them the Way of Holiness, and the true Path-way to Eternal Life and Happiness, concluded that he was a good Man: Others said, he was a mere Impostor, one that deceived and cheated the more ignorant common People.

\* Ch. 9. 22. &  
12. 42. & 19.  
38.

13 Howbeit, no man spake openly of him, \* for fear of the Jews *y*.

*y* Though many, both of the *Galileans*, among whom he had conversed, and of the common People of *Judea*, had a very good Opinion of Christ, yet the Rulers of the *Jews* were in such a Rage against him, that his Friends durst not freely discourse their Thoughts concerning him.

14 ¶ Now about the midst of the feast, Jesus went up into the Temple, and taught *z*.

*z* About the third or fourth day of the Feast (which continued seven days) our Lord being (as was said before) come up privately, and by stealth, as it were, to *Hierusalem*, first appears in the Temple preaching. What our Saviour at this time discoursed about, the Evangelist doth not tell us; but doubtless, it was the things of the Kingdom of God, which were the usual Theams or Arguments of his Discourse, as we may also understand by the latter part of it. Our Lord probably deferred his Preaching to the middle of the Feast, partly because the *Pharisees* heat in hunting after him was now a little over, and that there might be a fuller Concourse of People to hear him.

¶ Or, learn-  
ing.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned *a*?

*a* Having never sat as a constant Disciple at the Feet of any of the Jewish Doctors, nor been educated in their Schools of the Prophets, they wonder how he should come by such Knowledge of the Law of God, as he discovered in his Discourses; wherein he made it appear, that he did not only know the Letter of the Law, but the more mysterious Sense of it, the great Mysteries of the Kingdom of God.

\* Ch. 3. 11. &  
8. 28. & 12. 49.  
& 14. 12, 24.

16 Jesus answered them, and said, \* My doctrine is not mine, but his that sent me *b*.

*b* My Doctrine is not mine, considering me as the Son of Man; not taught, or to be taught me by Men; not learned out of Books, or by the Precepts of Men; not invented by me; but it is mine, as it is the Doctrine of the Father that sent me, and I and my Father both are one, and agree in one, 1 *Joh. 5. 7, 8.* and being so, there was no such need that Christ should be *learned* in their Sense, viz. at the Feet of their Doctors, and in their Schools. But *Enthusiasts* vainly argue from hence, that there is no need of Humane Learning for him who is to be a Preacher of the Gospel; for Christ was not mere Man, but one in whom the Fulness of the Godhead dwelt bodily. No such thing will follow from the Prophecy of *Amos*, who was an Herd-man; or the Apostles, who were Fisher-men; much less from the Preaching of Christ. We must distinguish betwixt an extraordinary, and an ordinary Calling: And though it be truth, that the Ministers of the Gospel preach Doctrine which is not theirs, but his that sent them; yet it doth not follow, that they must come by the Knowledge of this Doctrine in the same manner that Christ did, who was in the Bosom of the Father, and knew his Will, and came from him to communicate it to the World; nor yet in the same manner that the Prophets and the Apostles came to the Knowledge of it, as by Christ's vocal Instruction: So also by the Influence of the Holy Spirit upon them in the Days of *Pentecost*, which abode upon them.

17 If any man will do his will, he shall know of the doctrine, whether it be of God *c*, or whether I speak of my self *d*.

*c* Here our Saviour seemeth to obviate an Objection which the *Jews* would make, viz. How they should know that the Doctrine which he preached was the Doctrine of God? He indeed said so, but how should they have any Evidence of it? How could he make it appear to them to be of God? If any man (saith our Saviour) will do his will, &c. That is, if any Man hath an Heart truly disposed to know and embrace whatsoever shall be revealed to him to be the Will of God, how contrary soever it be to the Interest of his own Lusts, and ready to do it in all things, and live according

to the Prescript and Revelation of it, having a serious purpose of Heart to obey God in every thing: If he seeketh for Truth seriously, and in the Fear of the Lord; laying aside all Wrath, Malice, Hatred, and any corrupt Passions or Affections, God will reveal the Truth to him, so as he shall know the Doctrine that is of God. *d* And that I do not speak of or from my self, but by Authority from my Father. Now, from hence indeed followeth, that corrupt Affections, Passions and Prejudices, and an ill Life may prejudice, yea, and will prejudice Men from receiving of the Free Grace of God, spiritual Illuminations, and the Gift of Faith: So as Men that give way to such Prejudices, or nourish such Passions, or live such Lives, shall be left of God to their native Blindness, and to strong Delusions, and not discern the Truth in the Light that openly shineth in their Faces. But from hence it will not follow, that a Moral Life, and a Study of, and a seeking after Truth, are the Cause of Faith, or effective of it, with the working of our own Will.

18 \* He that speaketh of himself, seeketh his own glory *e*: but he that seeketh his glory that sent him, the same is true *f*, and no unrighteousness is in him *g*.

*e* Here our Saviour giveth them another Note, by which they might know that his Doctrine was of God, because he spake not of himself, nor sought his own Glory in what he delivered. No Man doth an Action of, and from himself, but he maketh himself the End of his Action: For to what purpose should a Man devise and broach new Notions, but for some selfish Advantage, that he may get some Profit, or some Honour and Applause from Men? *f* But if a Man acts as a Servant to another, and seeketh only the Honour and Applause of another, he is true, and cannot be presumed to have spoken of and from himself, but of and from him whose Honour and Glory he seeketh to advance; and in Reason ought to be judged sincere and faithful in the Execution of the Trust committed to him. *g* And to be without Fraud and Deceit, having no Unrighteousness in him; there being no just Cause to be presumed, which should move him to speak any thing that is false. Hence also may be learned a good Rule or Direction, which Divines ordinarily make use of to help us to judge of the Truth of Doctrines. Those Doctrines which most tend to the advancing the Honour and Glory of God, and least to the advancement of the Creature, those are most likely to be of God. And this also much tendeth to confirm the Reputation of Holy Writ, and the Pen-men of it; for it is manifest, that the Pen-men of it sought not their own Glory in their Writings, but the Honour and Glory of God, taking all Shame to themselves.

19 Did not \* Moses give you the law *h*, and yet none of you keepeth the law *i*? Why \* go ye about to kill me *k*?

*h* Moses was God's Instrument in delivering his Law to the People, *Exod. 24. 3. Deut. 33. 4.* *i* A Law which none of them exactly kept, but daily brake: Why do you (saith our Saviour) make it such a capital Crime (suppose you were not in an Error, but I had, in this one Point of the Sabbath, violated the Law) in me to break the Law, that you for it would have my Blood? How cometh it to be a more heinous Offence in me to break the Law in one thing, than it is in you, who violate it in so many things? *k* Or, Do you not think it a capital Crime, maliciously to go about to destroy an innocent Person? Is not that a greater Breach, think you, of the sixth Commandment, than what I have done, is of the Fourth; supposing that had been any Breach of the Law at all; which, indeed, it was not?

20 The people answered and said, \* Thou hast a devil: Who goeth about to kill thee *m*?

*l* The *Jews* had an Opinion, that whosoever was besides himself, and talked distractedly, was influenced with an evil Spirit: So as *Thou hast a Devil*, is no more than *Thou art mad*; unless we will take the Phrase as a mere Term of Reproach, such as we ordinarily hear at this day from some Men in their Passions, when they hear any speak what is false, and hath no Congruity with Truth, according to their Apprehensions; saying, *The Devil is in you*. The former is the milder Interpretation, though in that was Sin enough, considering who it was that spake. *m* It is very probable that the common People (to whom our Saviour was now speaking) knew nothing of the Design of their Rulers, mentioned, *Chap. 5. 18.* so spake this innocently (though in their Passion) having no such Design in their Hearts: But they ought not so preumptively to have denied what our Saviour positively affirmed, who knew the Designs and Counsels of all Men's Hearts, though they knew them not.

21 Jesus answered and said unto them, I have done one work, and ye all marvel *n*.

*n* By the one Miracle it is plain by what followeth, that he meaneth healing the Man who lay at the Pool of *Berthesda*: At this, he saith, they marvelled; by which is to be

be understood *offended* (for so it is expounded by *ῥολῶν* ver. 23. and to this sense is our Saviours subsequent Discourse.

\* Lev. 12.3.

22 \* Moses therefore *a* gave unto you circumcision *b*, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcise a man *c*.

*a* The Particle *therefore*, or *for this* [*Διὰ τούτου*] maketh in this Verse a great difficulty, what the meaning of it should be. The most probable account of it is, that it belongeth to the former Verse, which should end thus—*and ye all marvel for this*. This indeed maketh all plain; otherwise it is very hard to give an account what force it can have, if we consider it as a note of a cause. *b* *Moses gave you Circumcision*, that is, a Law about Circumcision; yet that Law had not its rise from *Moses*: The Law was given to your Father *Abraham*, Gen. 17. 10. long before *Moses* his time. *c* In obedience to that Law, you Circumcise a *Male Child*, or a *Profelyte*, that is, a man grown, on the Sabbath-day.

[Or, without breaking the Law of Moses.]

23 If a man on the Sabbath-day receive Circumcision, || that the law of Moses should not be broken *d*, are ye angry at me, because I have made a man every whit whole on the Sabbath-day *e*?

*d* The strength of this whole Argument seemeth to be this. If a Ritual Law (such was that for observation of the Sabbath, given in Mount *Sinai*, Exod. 20.) may give place to another Ritual Law which is ancients (such was that of Circumcision, given to *Abraham* long before) much more ought it to give place to a Law of Nature wrote in every mans Heart, viz. That it is our Duty to help those that are in great degrees of Misery and Affliction; which is what I paid Obedience to in Curing the impotent man that lay at the Pool of *Bethesda*. *d* Do you yield this in your daily practice, that a man may be Circumcised, yea, and ought to be Circumcised on the eighth day, tho it happeneth to be the Sabbath-day; and not to do it, were a violation of the Law of *Moses* about Circumcision, which was a Law given you by *Moses*, tho before him, to *Abraham* also? *e* What reason then have you to be angry with me, who on the Sabbath day have only healed a man, and made him every whit whole? That is (as some think) I have not only Cured him as to his Body, but as to his Soul, (but that hardly seemeth probable; for if it were so, the *Jews* could have no Evidence of the Spiritual Cure.) Others therefore think that the term *ἅλως ἁνθρωπον*, signifieth no more than perfectly, or completely whole, as to his Body.

\* Deut. 1.16.  
Prov. 24.23.

24 \* Judge not according to the appearance *f*, but judge righteous judgment *g*.

*f* Do not judge Persons, and condemn me for what I have done, merely out of your Hatred, Prejudice, and Malice against me. Or do not judge according to the first appearance of this Fact. It looketh to you as a violation of the Sabbath; it is not indeed so, but the performance of a Duty greater than that of sanctifying the Sabbath is. *g* Judge righteously, and do not condemn in me what you yourselves do in other causes, because of your hatred to, and prejudice against me; nor condemn an Action which is in it self a righteous Action, and not deserving Condemnation.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill *h*?

*h* Those who here speak, are said to be of *Jerusalem* (probably Citizens) who knew more of the Designs and Counsels of the Chief Priests and Elders, than those who said before v. 20. *Thou hast a Devil: who seeketh to kill thee?*

26 But lo, he speaketh boldly, and they say nothing unto him *i*: Do the rulers know indeed that this is the very Christ *k*?

*i* The first search being over, it is probable, that the Rulers had not heard that Christ was come up to the Feast; this made the People think, *k* That they had some knowledge that he was the *Messias*; otherwise they would have taken some course to have restrained his so free and open Discouraging: But we shall in the latter part of this Chapter find that they were mistaken; for as soon as they heard where he was, and what he was doing, they used all means they could to apprehend him.

\* Mat. 13.55.  
Mark 6.3.  
Luke 4.22.

27 \* Howbeit we know this man whence he is *l*: but when Christ cometh, no man knoweth whence he is *m*.

*l* We know he is of *Nazareth*, and that *Joseph* is his reputed Father. *m* They also knew whence the *Messias* was to come; That he was to be of the Family of *David*, of the Tribe of *Juda*, of the Town of *Bethlehem*. The Chief Priests and Scribes answered *Herod* to that purpose, without the least hesitation, Mar. 2. 6. but they had no Revelation to guide them to know of what particular Fa-

mily he should be: thus this Verse is easily reconciled to v. 42. Others think, that they speak of the second manifestation of Christ. They had a Tradition, which was bottomed on Holy Writ, That he was to come out of *Bethlehem*: But then they had another Tradition, That he should be taken away from thence, and hidden for some Years, and then again appear as a Person unknown whence he came. Which Opinion, say some, was bottomed on the Revelations of the Old Testament concerning a double Regeneration of Christ, Isa. 53. 8. *Who shall declare his Generation?* Micah 5. 2. The one of which is to be understood of his *Eternal Generation*, which none can declare. The other, as to the *Generation of his Humane Nature*. But the *Jews* not understanding that the *Messias* was to be *God-man*, understood both of his Humane Nature; which made them fanfy, that tho he was to be born at *Bethlehem*, according to Micah 5. 2. yet he was to be carried away for some Years some whither; so as when he came to appear to the World, none should know whence he came; but he should appear as a man dropped down from Heaven. Now Christ having been offered in the Temple at his Mothers Purification, went back again with his Parents, Luk. 2. 39. came to *Nazareth*, and ordinarily went up to *Jerusalem*; there he was found Disputing with the Doctors, v. 46. And at last, we find him resting with his Parents at *Nazareth*, and being subject to them; after which we read no more of him, till he came to *John* to be baptized; so as the *Jews* had known and observed the whole course of Christs Life.

28 Then cried Jesus in the Temple as he taught saying, Ye both know me, and ye know whence I am *n*: and \* I am not come of my self, but he that sent me \* is true, \* whom ye know not *o*.  
*n* You might have known me by the Doctrine which I have taught, and the Miracles which I have wrought among you; and you had known me, if you had not shut your Eyes against the Light, which shone in your Face. Or you say, and think that you know me; others think that it is an *Irony*, or as a Question, Do you know me so well? *o* If you did, you would know that I came not of my self, but was sent by my Father; and he that sent me is Truth it self; but you know not the Father, and therefore cannot know me as indeed I am.

29 But \* I know him *p*, for I am from him *q*, \* Chap. 10. 15. and he hath sent me *r*.

*p* I know him, so as no man else knoweth him, Mat. 11. 27. I know his Essence, his Will, his Counsels, his Laws, *q* For I am from him by an Eternal Generation, his only begotten Son; *r* And I am sent by him, as the Mediator and Saviour of the World, to declare, and to execute his Will and Pleasure, as to mans Salvation.

30 Then \* they sought to take him *s*: but \* So man laid hands on him, because his hour was not yet come *t*.

*s* By this time the News was come to the *Sanhedrim*, the great Court of the *Jews*, to whom belonged the cognifiance of Church-Affairs, *False Prophets*, *Blasphemy*, *Violation of the Sabbath*, &c. they took Counsel, and used endeavours to apprehend him; or it may be, some of the ruder sort of People that were his Enemies used some such endeavours, but not with any effect; for by the mighty Providence of God, who had set the time when Christ should suffer; till that hour was come, mentioned also Chap. 8. 20. and 12. 23. there was such a restraint upon the rage of the *Rabble*; yea (as we shall hereafter hear) the Spirits of the Officers, who were sent from the *Sanhedrim* to apprehend him, that they had no power to lay hold upon him. Men shall do us no hurt, till Gods time comes. *A Sparrow falls not to the ground without the will of our Father*.

31 And \* many of the people believed on him *u*, and said, When Christ cometh, will he do more miracles than these which this man hath done *w*?

*u* Not as the true *Messias*; for the next words let us know, they did not believe him to be the Christ, but look'd for him to come; but they gave Credit to him, as a great Prophet sent from God: And *w* doubted whether the Miracles which he wrought, were not as many, and as great as ever the *Messias* would do when he came. For tho *John* reports but a few Miracles wrought by Christ, yet they were such as required a Divine Power to produce; such as turning the Water into Wine, multiplying the Loaves, raising *Lazarus* from the dead, &c. And *John* tells us, Chap. 20. 30. and 21. 25. That he did many more works than he hath recorded in this Book; and many more are recorded by the other three *Evangelists*. From hence may be observed the falshood of the later *Jews*, who deny that the *Messias* is to work any Miracles; for it is apparent from hence, that they had in our Saviours time a general expectation of great Miracles should be done by the *Messias*; and their expectation was truly founded upon *Isaiah* 35. 5, 6. as appeareth by *Mat.* 11. 5.

\* Chap. 5. 43.  
and 8. 42.  
\* Chap. 5. 32.  
and 8. 26.  
\* Chap. 1. 18.  
and 8. 55.

\* Mark. 11. 18.  
Luke 19. 47.  
and 20. 19.  
Chap. 8. 37.  
\* Ver. 44.

\* Chap. 8. 30.



32 ¶ The Pharisees heard that the people murmured & such things concerning him : and the Pharisees and the chief priests sent officers to take him y.

x *Murmured* here is taken in a different Sense from what it was before, and signifieth as much as *whispered*, or *talked privately* among themselves. y The Chief Priests, who were afraid that their Honour would abate amongst the People; and the Pharisees, who were afraid the Credit of their Traditions would be lost, if they suffered him to go on; and being more especially troubled for the Miracles which he daily wrought, as Chap. 11. 47. they send Messengers from their great Court (kept at Hierusalem) to apprehend him.

\* Ch. 16. 16.

33 Then said Jesus unto them, \* Yet a little while am I with you, and then I go unto him that sent me z.

z Whether Christ spake these Words to the Officers sent to apprehend him, or to the People in the Temple, is not much material to be known: He by them plainly declareth, that all their Endeavours against him were vain and foolish; for he should yet live with them six Months (this was in September or October, he died at the next Passover, which was about six Months after this;) and then he should go and willingly lay down his Life for the Sins of the World, rise again from the Dead, and ascend unto his Father, who sent him into the World.

\* Ch. 8. 21.

34 \* Ye shall seek me, and shall not find me a : and where I am, thither ye cannot come b.

a Some think the meaning is, *You shall seek me*, to execute your Malice upon me, but to no purpose; for you shall not find me. Or, *You shall seek me*, to destroy me in my Church, and to root out my Name; but to no purpose. But the most probable Sense is this; You wicked Jews, that now condemn the Means of Grace by me offered to you, shall one Day be in Distress and Calamity enough; and when you are so, then you will wish I were again amongst you; but I shall be ascended to my Father. b And as deaf to your Prayers, as above the reach of your Malice. There is much the same thing said in Mat. 23. 39. That he here speaketh of his Ascension, is plain from Chap. 13. 33. He speaketh of Heaven as a place where he was at that time, for so he was as to his Divine Nature. It is *ἀνδρῶν*, whither I go: Which makes some think it should not here be *ἐλθῶν*, but *ἐλθῶν*, vado: But others reject it, because it is a Poetical Word, hardly used in the New Testament.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him c? will he go unto the dispersed among the || Gentiles, and teach the Gentiles d?

|| Or, Greeks.

c The Jews, not at all believing the Divine Nature of Christ, notwithstanding all that Christ had said, and all the Miracles he had wrought, are at a mighty loss to conclude what our Saviour spake of, and whither he would go: They thought he could go no where in the Land of *Jury*, but they should hear of him, and be able to come where he was; they conclude therefore that he would go into some Pagan Country. d In the Greek it is, *Will he go into the Dispersion of the Grecians*. There were two most famous Dispersions, of which we read in Story: The first was of the Jews, of which we read in sacred History, in the Captivities of *Affyria* (whither the Ten Tribes were carried, 2 Kin. 17. 6.) and *Babylon*, whither the Two Tribes were carried, 2 King. 17. 23. And that of the *Grecians*, by the *Macedonians*; when also many of the Jews were dispersed by *Alexander the Great*, and his Successors. Peter directeth his Epistle to the Strangers scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithynia*, 1 Pet. 1. 1. And James directeth his Epistle to the *Twelve Tribes scattered abroad*. They fanly'd that our Saviour would go into some of these places, and preach; by which means the Gentiles would be taught the Mysteries of the Jewish Religion; which was what, above all things, they were impatient of hearing; and yet had reason, from the Prophecies of the Old Testament, to fear, viz. their own Rejection, and the Receiving in of the Gentiles; which afterward came to pass, Rom. 11. 15.

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come e?

e This Saying stuck in their Stomachs, and they knew not what Sense to put upon it; owning nothing of the Divine Nature of Christ.

\* Lev. 23. 36.

\* Chap. 6. 35.

Rev. 22. 17.

37 \* In the last day, that great day of the feast f, Jesus stood and cryed, saying, \* If any man thirst, let him come unto me, and drink g. f Our Saviour thinketh not fit to take any notice of their guests, whither he would go, nor replyeth any thing to it. The Feast of Tabernacles was to hold seven Days, Lev. 23.

34. in which they were to offer up Burnt-offerings, v. 36. The eighth Day was to be kept as a Sabbath, there was in it to be an holy Convocation, no servile Labour was to be done. Christ on that Day discoursed again to the People, crying aloud, and publicly. g If any man be a-thirst, let him come unto me, and drink: That is, If any Man stand in need of any spiritual Good, Righteousness, Strength, Comfort, &c. it is to be found in me; let him come to me by Faith, acknowledging, receiving and embracing me as the Mediator and Saviour of the World, and he shall have from me whatsoever spiritual Influence of Grace he stands in need of. Those who remember what our Saviour told the Woman of Samaria, Chap. 4. 10, 14. where he compared himself to *Living Water*, will easily understand this the Sense of these Words. The Condition on our parts is expressed under the notion of *Thirsting*; which we know is the natural Appetite, craving some liquid thing to refresh the Man under his Drought; and it is expressive of an exceeding great Passion, and so made use of, both in the Old Testament, and the New, to signify a Soul's passionate Desire of spiritual things, Isa. 55. 1. Mat. 5. 6.

38 \* He that believeth on me, as the scripture \* Deut. 15. 13 hath said h, out \* of his belly shall flow rivers \* Isa. 44. 3. of living water i.

h We have had frequent Occasion to open the Term of *believing on Christ*. It may be doubted, whether those Words (as the Scripture hath said) be to be referred to the first or latter part of the Text: If to the former, they are Words expressive of that Faith to which the following Promise is made; which is not any Assent, or slighty Credit given to the Word; but such a Faith as the Scripture hath spoken of, as that Faith which is justifying and saving. i The general Sense of the Promises, that his Soul shall abound with all saving and comfortable Influences of saving Grace. The Belly signifieth the Heart (that part of Man, which is called the Heart, being in the Belly.) So Job 15. 35. Psal. 40. 8. the flowing of Rivers of Water signifieth the Plenty of spiritual Influences with which Believers shall be supplied; whether Joy, Knowledge, spiritual Gifts or Graces. If any ask, Where the Scripture speaketh this? I answer, In all those Promises we meet with in the Old Testament, about pouring out the Spirit.

39 (\* But this spake he of the Spirit, which \* Joel 2. 28. they that believe on him should receive k: for the Holy Ghost was not yet given, because that Jesus was not yet glorified l.) Acts 2. 17.

k For the Evangelist tells us, that this referred to the Spirit, which Believers were to receive after that Christ should be ascended into Heaven. Those Scriptures, Isa. 49. 10. and 58. 11. Zech. 14. 8. seem, among others, to be referred to in this Promise of our Saviour.

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth, this is the \* Ch. 6. 14. \* prophet m.

m The Prophet mentioned Deut. 18. 15. Some think that the Jews expected an eminent Prophet besides *Elias*, to come before the *Messiah*; and Job. 1. 21. would incline us to think so: But others say, it cannot be proved from their Writers, that they had any Expectations of any but *Elias* and the *Messiah*. But the Words may be read as well, This is a Prophet, as this is the Prophet: And I think that is the true Sense of them. A Prophet had now, for more than four hundred Years, been a great Rarity amongst them; they having had none but *John the Baptist*, who had such a Repute.

41 Others said, \* This is the Christ. But some \* Ch. 4. 42. said, Shall Christ come \* out of Galilee n? \* Ch. 1. 46. Ver. 52.

n The People were divided in their Opinions about Christ. Some of them were very well inclined to believe that he was the promised *Messiah*; but they stumbled at the Country, where alone they took notice of him: For though he came not out of *Galilee*, but was born in *Bethlehem*, Luk. 2. 4. according to the Prophecy of him, Mic. 5. 2. suitable to which was their Tradition, Mat. 2. 5. yet they had seen nothing of this, though possibly they had heard some Relation of it, it being two and thirty Years since his Birth: But he was ordinarily called *Jesus of Nazareth*, and of *Galilee*; there he had lived, and been educated: So as they knew no better probably, than that he came out of *Galilee*; which was contrary to the Prophecy, Micah 5. 2.

42 \* Hath not the scripture said, That Christ \* Mat. 2. 5. cometh of the seed of David, and out of the town of Bethlehem, where David was o? Luk. 2. 4.

o The Scriptures of the Old Testament had both described the Family from whence the *Messiah* was to arise, viz. the Family of *David*, Psal. 132. 11. and the Town, which was *Bethlehem*, Micah 5. 2. which was *David's Father's Town*; where he lived also, till God called him out to the Kingdom, 1 Sam. 17. 15. and 20. 6.

\* Chap. 9. 16.  
and 10. 19.

43 \* So there was a division among the people because of him *p*.  
*p* A Division as to their Opinions about him, as was before expressed.

\* Ver. 30.

44 And \* some of them would have taken him; but no man laid hands on him *q*.

*q* There were some that had an ill Opinion of Christ, and put on the Officers that came for the purpose to Apprehend him; but there was none so hardy as to do it.

45 ¶ Then came the officers to the chief Priests, and Pharisees, and they said unto them, Why have ye not brought him *r*?

*r* Probably the Officers, Christ being amongst a multitude of the People that had an high Opinion of him, durst not adventure to Apprehend him. Some of them, as appeareth from what follows, were astonished at his Doctrine; all of them agreed to return to their Masters without him; at which they are angry, and ask them, how it came to pass, that they did not execute their Commands, in bringing Christ before them as a Malefactor, to answer to what they should lay to his Charge.

46 The officers answered, Never man spake like this man *f*.

*f* With so much Authority, Evidence of truth, &c. Yet they did not cordially believe in Christ; being under the power of Carnal and Worldly affections, which only supernatural Special Grace could subdue. These were some of those, in whom the Prophecy of Christ, *Isaiah* 11. 4. was to be fulfilled. — *He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.* The word of the Lord doth often restrain, astonish, and amaze those on whom it hath no powerful effect to Eternal Life and Salvation. So it was with these poor Officers.

47 Then answered them the Pharisees, Are ye also deceived *t*?

*t* You, who have us not only for your Masters, whose Commands you ought not to dispute, but to execute; but for your Teachers also, from whom you might have learned better Doctrine; are you seduced? For so wicked men count all who embrace not their Notions, and follow not their ways.

† Chap. 12. 42.  
Acts 6. 7.  
1 Cor. 1. 20.  
and 2. 8.

48 \* Have any of the rulers, or of the Pharisees believed on him *u*?

*u* You ought to be ruled by us, and guided by us, who are your Rulers, and your Teachers, (so early did the Doctrine of *implicite Faith* and Obedience creep into the World) which is indeed to suppose an Infirmitie in Teachers and Rulers, to whom indeed we owe all imaginable Reverence; but we must live by our own Faith: And tho the Jews were bound up, *Deut.* 17. 10, 11. to do according to the sentences that the Priests and Levites in *Hierusalem* should shew them; yet *v.* 11. it must be the sentence of the Law, and it was in civil matters, as appeareth by *v.* 8. Controversies between Blood and Blood, Plea and Plea, Stroke and Stroke.

49 But this people who knoweth not the Law are cursed *w*.

*w* Out of the great Pride of their Hearts they vilified the people, as not Learned in the Law, and so were cursed, contemptible, and not to be regarded, as to their judgment and sentiments.

[Or, to him.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them *x*).

*x* Of Nicodemus we read, *Chap.* 3. 2. and of his coming by Night to Jesus. He now being one of this great Court, stands up to speak for Christ, yet faintly, or at least wonderful prudently, and warily. He saith no more for him than he ought to have spoken for the greatest Malefactor, *viz.*

\* Deut. 1. 17.  
and 17. 8. &c.  
and 19. 15.

51 \* Doth our law judge any man before it hear him, and know what he doeth *y*?

*y* That no Law of God or Nature condemneth any man before they had heard him speak, or had what he did deposited by Witnesses before them, that they might know what he did.

\* Mat. 4. 15.  
Chap. 1. 45.

52 They answered and said unto him, Art thou also of Galilee *z*? Search, and look: for \* out of Galilee ariseth no prophet *a*.

*z* Not that they thought Nicodemus was a Galilean; they knew him well enough; but they take up this as a term of Reproach against him, for that he would offer to speak one word (tho never so just) on the behalf of one against whom they had such a perfect hatred. *a* Search, say they, the Scriptures, and look if ever there came a Prophet out of Galilee. Suppose this had been truth; yet 1. What did this concern our Saviour? Who was not Born in Galilee, but in *Juda* in *Bethlehem*, the City of *David*. *Luke* 24. 2. Could not God when he pleased influence one

of Galilee with the Spirit of Prophecy? But 3. Neither was it true; for *Nabum* and *Jonah* were both Galileans, *2 Kin.* 14. 25. compared with *Joel.* 19. 13. (for the Tribe of *Zebulon* had their Lot in Galilee) *Isaiah* 9. 1.

53 And every man went unto his own house *b*.

*b* As little as *Nicodemus* said for Christ, it put a stop to their further proceedings against Christ at present: Some think that the party of the *Sadduces* in the Council, who valued not the *Pharisees* Rites and Traditions, took part with *Nicodemus*; so as by the overruling hand of God Christ at this time escaped their wicked Counsels against him. So much is certain; but what parties in the Council concurred in it, is uncertain.

## CHAP. VIII.

Jesus went unto the mount of Olives *a*:

*a* A Mountain within less than two miles of *Hierusalem*, whither our Saviour, when he was at *Hierusalem*, was wont often to withdraw, for Privacy and Devotion, *Mat.* 24. 3. and 26. 30. *Luke* 21. 37. & 22. 39.

2 And early in the morning he came again into the temple *b*, and all the people came unto him *c*; and he sat down, and taught them *d*.

*b* So at our Lords last Passover *Luke* notes, *Chap.* 21. 38. *T at all the People came to him early in the morning into the Temple to hear him.* Our Saviours early going into the Temple to teach, and the Peoples diligence in coming to early to him to hear, ought to check our slothfulness in Sacred business. *c* Multitudes of people came to him; for the universal Particle *all* must be expounded in a multitude of Scriptures. *d* He, after the manner of the *Jewish* Teachers, sat down, and taught them: Of this Custom of theirs, for their Doctors, while they taught, to sit down we have had occasion to speak before.

3 And the scribes *e* and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst;

*e* There were (as they say) three sorts of Scribes amongst the Jews. The first were Secretaries to Princes and great men; so *Sheva* was Scribe to *David*, *2 Sam.* 20. 25. A Second sort, were such as we call Scriveners, or Publick Notaries, who made Instruments for People, and were employed in their more private Bargains and Contracts. Neither of these seem to have been of Authority enough to have done this Act; and besides, the Pharisees being joyned with them, makes it evident, that these Scribes were those who expounded the Law in the Temple, and in the Synagogues and are therefore called Lawyers; they are often joyned with the Pharisees in our Saviours Discourses, *Mat.* 23. 13, 14, 15. &c. And we find them often joyning with them in their Discourses, and Actions, tending to intrap our Saviour; such was their Design at this time.

4 They say unto him, Master, this woman was taken in adultery, in the very act *f*.

*f* They bring to our Saviour a Woman taken in the Act of Adultery, and let her before him.

5 \* Now Moses in the law commanded us, that such should be stoned *g*: but what sayest thou *h*?

*g* Moses in the Law, *Lev.* 20. 10. commanded, that such Malefactors should be put to death; but we read of no Law commanding this kind of death. And their Rule was, that when the Law had set no kind of death for an Offence, there the mildest kind of death was to be their punishment, which they counted Strangling to be. But they ordinarily entituled Moses to their Traditional Additions to the Law; and death being commanded by the Law, as the Punishment of such Offenders, they took themselves to be at liberty to determine the kind of death, as Prudence, and reason of State ruled them; so as probably, they seeing that that sin grew very frequent amongst them, they appointed Stoning to be the kind of death such Malefactors should be put to. The manner of which we are told was this: The Guilty Person was to be carried up to some High Place, and thrown down from thence headlong by such as Witnessed against him; then they threw stones at him till they had killed him (if not killed by the fall); or covered him, if he were dead. This they tell our Saviour Moses commanded, because he had commanded in the general, that such a Person should die; and their Sanhedrim had determined this particular death to such Malefactors. *h* But they would know what our Saviour said to this.

6 This they said, tempting him, that they might have to accuse him *i*. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not *k*.

*i* Their design was from his answer to take some colourable pretence to Accuse, and either to discredit him with



with the People, or to expose him to the displeasure of the Superiour Powers. If he had directed to send her to be punished by the *Roman* Governours, who administered Justice in Capital Causes, the People would be fir'd with Indignation; for they lookt upon them as Invaders of the Rights of Government that belonged to the *Israelites*. If he had advised them to put her to death by their own Power, they would have Accused him of Sedition, as an Enemy of the *Roman* Authority. If he had dismissed her as not worthy of death, they would have Accused him to the *Sanhedrim*, as an Infringer of the Law of *Moses*, as a favourer of dissoluteness, an Enemy to Civil Society, and worthy of universal Hatred. This malicious Design, so craftily concerted, our Saviour easily discovered and defeated; whereas they thought it would require his most attentive consideration to extricate himself from the Snare. *k* He seemed not at all to attend to what they said, but stooping down, wrote on the ground; what he wrote, or how he could write upon the floor of the Temple (which was of stone) are very idle Questions; the first not possible to be resolved, the second impertinent; for it is not said, that he made any impression upon the ground, tho it be said, he wrote upon it. It appeareth plainly to have been but a divertive Action, by which our Saviour signified, that he gave no ear to them.

7 So when they continued asking him, he lift up himself, and said unto them, / He that is without sin among you, let him first cast a stone at her *m*.

*l* They will not let our Saviour alone, but importune him to an Answer. *m* He saith, He that hath no sin, let him first cast a stone at her. The Law of God was, *Deut. 17. 7.* That in the Execution of Malefactors, *The hands of the Witnesses should be first upon him, to put him to death.* In reason those who are zealous for the Punishment of others, should neither be guilty of the same, nor of greater Crimes themselves. By this saying of our Saviour, we must not understand it the will of God, that those who are Magistrates, and employed in executing the Lords Vengeance on Malefactors, should themselves be free from all Guilt (for then no Justice should be done.) The Vengeance is Gods, not theirs: It is the Law of God which they execute. He only by this minds them of that Compassion which ought to be found in Persons Prosecuting others justly, that they may execute Judgment with compassion and tenderness, and such moderation as the Law will allow them, considering that they are not free from guilt, but as obnoxious to the Justice of God for other sins, as those poor Creatures, whom God hath suffered to fall into sins punishable by Humane Judges.

8 And again he stooped down, and wrote on the ground *n*.

*n* When our Saviour had said this, he returned to his former posture and action (it being not a thing wherein he was concerned, who was not sent into the World to be a Secular Judge) as not at all regarding them.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last *o*: and Jesus was left alone, and the woman standing in the midst *p*.

*o* This was an Age of very great Corruption as to mens Lives and Manners, as well as to Doctrine, and corruption of Worship, and as other Enormities of Life were very common and ordinary amongst them, so it is very probable were Adulteries; and that their Rulers and Teachers were not without great Guilt. Now, see the power of Conscience, when set on work by God; these Accusers Consciences were to them as a thousand Witnesses; they were reprov'd and convicted by them, and not able to stand under the Reflections of them; or to say any thing in Answer to what our Saviour had said: They went away one after another; and possibly it is particularly noted, that they began at the Eldest, because the Consciences of the Eldest of them charged them more deeply for more and greater sins. *p* Jesus was left not wholly alone, for the next words tell us, that the Woman was still left standing in the midst; and no doubt but his Apostles were there, for they constantly attended him, and no doubt divers others were also there: But the meaning is, that he was by this means quit of the *Scribes* and *Pharisees* Company, who were gone out of shame, being thus convicted by their own Consciences, which told them, that whatsoever this Woman was, they were no fit Accusers.

10 When Jesus had lift up himself, and saw none but the woman *p*, he said unto her, Woman, where are those thine accusers? hath no man condemned thee *q*?

*p* The close of the former verse told us, that tho the *Scribes* and *Pharisees* were gone, yet the Woman was left in the midst, expecting Christs Sentence. *q* Christ knew

well enough that the *Scribes* and *Pharisees*, this poor Womans Accusers, were gone; but yet he acteth warily, and calls for her Accusers, and asks if no man had Condemned her? Thereby intimating, that the Law against Adultery was a just Law; and if the Crime were proved against her, she deserved to die; but she must first be Convicted, and Condemned: He asks her, If she were Condemned? For then he had nothing to say. She tells him, None had.

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: Go, and sin no more *r*.

*r* Here replyeth, *Neither did he*. He did not acquit her, for he was not to make void the Law of God; nor did he Condemn her: He was neither a Witness in the case, nor yet a Secular Judge, to whom such Judgments did belong; he was only to speak to her, as the Mediator and Saviour of man. *l* Go, I discharge thee, as being *Coram non Justice* before one who in my present capacity am no Judge to hear this Cause, and to give Sentence in it. *Sin no more*; whatever becometh of thee as to mans Judgment, thou hast reason to fear the greater Judgment of God, if thou goest on in a course of sin. Nor doth he say, Commit Adultery no more, but *Sin no more*. No partial Repentance or Sorrow for any particular sin will suffice a Penitent that hopes for any Mercy from God; but a leaving of all sin, of what kind soever it be.

12 Then spake Jesus again unto them, saying, \* I am the light of the world: he that followeth me, shall not walk in darkness *u*, but shall have the light of life *w*. \* Chap. 12. 35, 46.

*u* This is what *John the Baptist* had said of Christ before Chap. 1. 4, 5. and what Christ saith of himself afterward, Chap. 9. 5. It was Prophesied of him, that he should be a light to the Gentiles, and Gods Salvation to the ends of the Earth. And old *Simon* saith of him, *Luke 1. 32.* That he was to be a light to lighten the Gentiles, and, the Glory of his People *Israel*. Light is a thing Glorious in it self, and communicative of it self unto others to guide them. So as Christ is most aptly compared to Light, and spoken of under that Notion; as for his own innate Glory, so for the communicativeness of himself to Creatures; which latter appeareth to be chiefly here intended: *u* For he saith, that he who followed him, believing his Doctrine, and obeying his Precepts; Living according to his Direction, and his Example, should not be at a loss, how to guide himself, nor remain in the darkness of Sin, Ignorance, and Spiritual Death; but *w* should have that Light, which bringeth Life along with it, and is sufficient to guide a man in all the works of a Spiritual Life, and at last bring him to Life Eternal.

13 The Pharisees therefore said unto him, Thou bearest record of thy self, thy record is not true *x*.

*x* It was a known Rule of Law, That none ought to be believed upon a Testimony given to himself; this is that they object to our Saviour, That tho he spake great things of himself, yet he was not to be believed in his own Cause.

14 Jesus answered and said unto them, Though I bear record of my self, yet my record is true *y*: for I know whence I came, and whither I go *z*; but \* ye cannot tell whence I come, and whither I go *a*. \* Chap. 9. 19.

*y* There is a seeming difficulty to reconcile the words of our Saviour, Chap. 5. 31. *If I bear witness of my self, my witness is not true*; and his assertion here, *Though I bear witness of my self, my record is true*: But the Resolution of it is clear by considering that he speaks in the former Chapter of his own single Testimony with respect to them, as not of sufficient validity to authorize his Divine Vocation, according to the Rule of their Law, that required a double Testimony for Confirmation of things; but here he speaks of the verity of it in it self: For I know whence I came, and whither I go. That is, I know from whom I have received my Commission, (tho secret to the World) even from the Father: And yet after the accomplishing of my Embassy for his Honour, I shall return to Heaven, and be Glorified with the Glory I had with him before the World was, Chap. 17. 5. The reason alledged implies his being the Son of God; and his Fathers entire approbation of his Office, and Fidelity in the discharge of it; and the concurrent Testimony of the Father with him: Therefore his Record was Authentick and true. But they did not believe his Mission from Heaven, nor that he was to ascend thither, and accordingly disvalued his Testimony.

15 Ye judge after the flesh *b*, \* I judge no man *c*. \* Chap. 12. 47.

*b* According to my outward appearance to you, so you judge of me; or according to your own Passions, and Corrupt Affections, *c* I judge no man in that manner, or I judge no man alone, as it followeth in the next Verse.

16 And yet if I judge, my judgment is true: for \* I am not alone, but I and the Father that sent me d.

d My Testimony is not to be look'd upon as a single Testimony for my self; tho I do judge, yet my judgment is true; for no Act of mine is a single Act: I and my Father are one; and what I do, my Father also doth, that sent me into the World as his Embassador: So as if the judgment of God be true, which you all own, grant, and acknowledge; then my judgment is true, because it is not mine only, but the judgment also of that God, whom you own, acknowledge, and worship, and who sent me into the World.

17 \* It is also written in your law, that the testimony of two men is true e.

e It is written, *Deut. 17. 6.* and *19. 15.* God so ordered it by his Divine Law, that every thing should be established by the Testimony of two Witnesses.

18 I am one that bear witness of my self, and the Father that sent me, beareth witness of me f.

f I (saith our Saviour) have two Witnesses; I am one, I bear Witness of my self: My Father is another, for he beareth Witness of me. Our Saviours Argumentation seemeth weak, unless we look upon him as exempt from the condition of ordinary men, and no mere man, by reason of the personal Union of the divine and humane Nature in his Person. Nor must our Saviour be understood here to distinguish himself from his Father, in respect of his divine Being; for so he and his Father are one: But in respect of his Office, as he was sent, and his Father was he who sent him. And indeed in the whole he seemeth to accommodate himself to the Peoples apprehensions of him.

19 Then said they unto him, Where is thy Father g? Jesus answered, \* Ye neither know me, nor my Father, \* if ye had known me, ye should have known my Father also b.

g Thou talkest much of thy Father, where is he? We know no Father which thou hast but the Carpenter, *Joseph*; we do not look upon him as so credible a Witness in the Case, as to take his Testimony in such a matter as this is. b Christ tells them, that the reason why they did not know the Father, was because they did not know and acknowledge, receive and believe him; for if they had received and believed him, they would not then have been at such a loss to have known where his Father was, or who he was. The eternal Father is not to be known but in, and by, and through the Son.

20 These words spake Jesus in the treasury as he taught in the Temple i: and \* no man laid hands on him k, for his hour was not yet come l.

i The Treasury was a publick place in the Temple; concerning which see the Notes on *Mat. 27. 6.* *Mark 12. 41.* *43.* *Luke 21. 1.* Christ taught sometimes in one part of the Temple, sometimes in another. k But that no man should lay hold on him, considering the search made for him in the beginning of the Feast, and their sending Messengers to take him, as we read *Chap. 7. 32.* and the Affront he had given to the Scribes and Pharisees (of which we read in the beginning of this Chapter) was very Miraculous: nor can any account be given of it besides what is here given, viz. That his hour was not yet come. l Which was the reason we heard given before in the same case, *Chap. 7. 30.* Men shall be able to do nothing against Christ or any that belong unto him, till the time cometh that God hath set in his wife and eternal thoughts.

21 Then said Jesus again unto them, I go my way, and \* ye shall seek me, and shall die in your sins m: whither I go, ye cannot come n.

m The greatest part of what is said here, was said by our Saviour before, *Chap. 7. 34.* (See the explication of it there) only here, instead of *you shall not find me, is you shall die in your sins*; n a Phrase we shall find in *Ezek. 3. 18, 19.* which doubtless signifieth, In the guilt of your sins, not removed from you; and is a threatening of eternal Death, as well as temporal in the destruction of *Jerusalem*. n And those who do so, cannot come into Heaven, where Christ is.

22 Then said the Jews, Will he kill himself? because he saith, Whether I go, ye cannot come o.

o Before they guessed, that he would go to the dispersed amongst the *Gentiles*, *Chap. 7. 35.* Now they fancy that he would kill himself; or else speak this in Mockery.

33 And he said unto them \* Ye are from beneath, I am from above: yea are of this world, I am not of this world p.

p Ye are not only of an Earthly extraction, Creatures of the Earth, not descended from Heaven, as I am; but

also of Earthly Spirits and Principles: You favour nothing that is sublime and spiritual, and therefore you do not understand me: I tell you, *I am not of this World.* My Original is not from it, nor am I to determine my being in it. I shall die, but I shall rise again from the dead, and ascend into Heaven, where you cannot come. Still our Saviour asserts his Divine Nature; and the stress of all, he saith, lieth there; their unbelief of which was the cause of all their Disputings and Errors. He had given them the greatest Evidence of it imaginable in the works which he had done in their sight, which were not only above the Power of Nature, but such as God had never authorized, or enabled any Creature to do; yet they being destitute of supernatural Grace, did not believe in him: And they were inexorable, because that Grace was denied them for their wilful Corruption and wickedness, which they might have avoided by the use of that common Grace which was not denied them.

24 \* I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins q.

q In the Greek it is only, If you believe not that I am. Some refer this to Christs Divine Nature. (*I am*, is the Name of God, *Exod. 3. 14.*) But others rather think that Christ here speaketh of himself as the *Messiah* and Mediator, and so the object of peoples Faith; and he out of whom there is no Salvation: The latter indeed includeth the former; for *Cursed is he that trusteth in man, and maketh flesh his Arm.* The Text plainly holds forth an impossibility of Salvation for those who under the Revelations of the Gospel, receive not, and believe not in Christ as Mediator.

25] Then said they unto him, Who art thou r? Jesus saith unto them, Even the same that I said unto you from the beginning s.

r What good Christian will not learn to contemn the slights and reproaches of sinful men, when he readeth a company of Miscreants thus using their Lord and Master, saying to him, *Who art thou?* It is no wonder if the World which knew him not, doth not know us. s The latter part of the verse as it lies in the Greek, is exceeding difficult: word for word it is, *The beginning, because also I speak unto you.* Some think that our Saviour calleth himself *The beginning*. Others think the Noun is in this place put for an Adverb; of which we have many instances in Scripture, tho none as to this Noun; (but I shall leave those who desire satisfaction as to what is said by Critics about this Verse, to what Mr. Pool hath collected in his *Synopsis Criticorum*, and only consider it as our Interpreters understood it) in which form it seemeth to be a mere slighting of them, as much as if he had said, I have often enough, even from the beginning, told you who I am; I can say no more to you upon that head than I have said. I am the same, and no other, than I at first told you I was.

26 I have many things to say, and to judge of you t: but \* he that sent me is true u; and I \* speak to the world those things which I have heard of him w.

t Judging is not put here for Judicial Condemnation; but for reproving and accusing, which is one part of Judging. You accuse and reprove me; I have many things of which I could also accuse and convince you; but let me say what I will, you will not believe me. u But you will not escape the Judgment of my Father, who is true, he will judge you. w I speak unto men nothing but what it is his will that I should declare to them.

27 They understood not that he spake to them of the Father x.

x The Jews (as we are told) used to call God, *The Father*, in a way of Eminency; they understood that he spoke to them of his Father; but they would not understand when he spake to them of his Father, or the Father, he meant God the Father of all; their minds were blinded, that they could not see; and their hearts hardened, that they could not understand.

28 Then said Jesus unto them, When ye have lift up the Son of man y, then shall ye know that I am he, and \* that I do nothing of my self z, but \* as my Father hath taught me, I speak these things a.

y It is your unhappiness, that while I am alive, and Preaching the Gospel to you, inviting you to Repentance, and Faith in me, as the true *Messiah*: You will not believe me to be indeed what I am; but you shall lift me upon the Cross (for that is meant by lifting up, as *Chap. 12. 32.* and *3. 14.*) and when that time cometh, you shall know that I am the *Light of the World*, as *v. 12.* For after that, the Gospel began to be preached to all Nations. Or, that I am the true *Messiah*, he whom the Father



hath sent into the World. Some of you shall then know it by those Signs and Wonders, that shall attend my Death and Resurrection, and to your shame and confusion: others of you shall know it to your Eternal Joy and Salvation; believing on me then whom you will not now acknowledge: *7* And that what I have done, I have only done by Communion from my Father, not of my self: *8* And that what I have taught, I have had in Communion from my Father to teach.

\* Chap. 14. 10.  
\* ver. 16.

29 And \* he that sent me is with me, the \* Father hath not left me alone *b*, for I do always these things that please him *c*.

*b* I have the presence of God with me, as I am Mediator; the Father hath not sent me into the World to do his will, and left me alone without his presence. *c* For I do his Will, I drive no separate Design from my Father, but always do those things which please him. From whence all faithful Ministers and Christians may learn how to conclude of God's Presence with them, which they can no longer promise to themselves, than they speak and do those things that please him.

\* Chap. 7. 31.

30 As he spake these words \*, many believed on him *d*.

*d* Believing on him, is not here to be understood strictly of Saving Faith; but rather, of some preparations toward it: they began to believe that he was the true *Messias*, and to have more honourable thoughts than they had of him: that this was all, will appear from what we find in the following Verses; and believing often signifieth no more in the *New Testament*, than a light Assent given to some Propositions of the Gospel relating to Christ.

31 Then said Jesus to those Jews which believed on him *e*, If ye continue in my word *f*, then are ye my disciples indeed *g*.

*e* In the Sense before expressed. Our Saviour well enough saw their Hearts, and in what manner they believed, and what sort of Disciples they were, viz. only Nominal: They have the name of Disciples who come after Christ to hear him; but they are his Disciples indeed, who make his Doctrine the Rule of their Lives. He therefore tells them, *f* That not a meer saying to him *Lord, Lord*, and yielding some light Assent to some Propositions of Truth in the Gospel, would make them his *g* Disciples in truth and reality, without an abiding and continuance in the words which he taught them.

\* Rom. 6. 18.

32 And ye shall know the Truth *h*, and \* the truth shall make you free *i*.

*h* That is, you shall more fully and clearly know the Truth; by which may be either understood Christ, who stileth himself, *The way, the truth, and the life*; or those Propositions of Truth which Christ hath revealed. There must be some knowledge of Truth in a Soul before it can believe; for *how shall they believe* (saith the Apostle) *in him of whom they have not heard*? but a fuller and clearer knowledge of the Truth is got by degrees, by those who studiously seek after it, and walk close with God. *i* And the truth shall make you free. It appears by ver. 36. That by the Truth, he means himself; there he saith, *If the Son make you free*: and indeed, though the knowledge of the Proposition of Truth, gives men some liberty from the bondage of ignorance, and some Lusts, yet it is only the saving knowledge of Christ, which brings men into a perfect liberty from the Law, the rigour, curse, and terror of it, and from the dominion of Sin and Corruption.

\* ver. 39.

33 They answered him \*, We be Abrahams seed, and were never in bondage to any man *k*: how sayest thou, Ye shall be made free *l*?

*k* How carnally doth a carnal heart understand Spiritual Mysteries? Thus *Nicodemus* hearing of being born again, grossly dreamed, of entering into his Mothers Womb, and being born again. The woman of *Samaria*, hearing of *living Water*, dreamt of Water that should so satiate her Thirst, as she should never come again to the Well to draw. The *Jews* here hearing of being made free, dream of a freedom from humane Bondage and Slavery. To what our Saviour had said, That if they knew the Truth, the Truth should make them free; They reply, *We are Abrahams seed*, and were never in bondage to any. Admitting that they were *Abrahams seed*, that is *Jews*, were not the *Jews* in Bondage: first, to *Pharaoh King of Egypt*; then to *Nebuchadnezzar King of Babylon*: they were now in Bondage to the *Romans*. They must either understand it of their own Persons, tho they were Tributaries, they were no Slaves; or else concerning their *Right*, they had a right to Liberty, though they were under an Extrinsic Servitude to their Conquerors. *l* This made them angry, That Christ should speak of their being made free; for those that are free, are not in a capacity to be made free. The *Jews* were a People very tenacious of their Liberty, and gloried much in the right they had to it.

34 Jesus answered them, Verily, verily I say

unto you, \* Whosoever committeth sin, is the servant of sin *m*. \* Rom. 6. 16.

*m* Our Saviour here correcteth their mistake, letting them know, That he was not speaking about any corporal, but spiritual Servitude; not of the freedom of Mens Bodies from the power of Enemies, but of the freedom of Mens Souls from the slavery and dominion of Lusts and Corruptions. He that doth sin (saith he) is the servant of sin. The committing or doing of sin here intended, is not to be understood of single Acts of Sin, (for in that sense, *who lives and sinneth not*?) (The righteous man sinning seven times in a day) so as all men would be concluded the Servants of Sin; but of living indulgently and habitually in a course of Sin, and in the practice of gross Sins: in which sense *Workers of iniquity* is to be taken, *Matth. 7. 23*. And this very Phrase, *1 John 3. 4*. And indeed, the very *Heaven* could see, that there was no such slavery as a Servitude to Lusts and Passions; Men are the Servants of Corruption, *2 Pet. 2. 19*. under the Dominion of sin, *Rom. 6. 20*.

35 And the servant abideth not in the house for ever *o*, but the son abideth for ever *p*.

*n* The Servant of Sin *o* abideth not in the Church (which is the House of God) for ever. Look as it is with Slaves, and Servants, they are no fixed Members of Families; they may be turned out, they may be sold over to others; they abide in Families according as in them they behave themselves: so you, who as you are *Abrahams Seed*, as you boast, and glory; are now servants in the Church of God; yet if you continue to be servants of Sin, you shall not for ever abide in God's House; if you be not cast out of the Church Militant, you shall certainly be cast out of the Church Triumphant; that is, you shall never come there: *p* But the Son; some think he speaks of himself, who was the *Eternal Son of God*, he abides for ever; but I rather think, he speaks of him that is a Son by Adoption, *John 1. 12. Rom. 8. 16. 17*. So as this Text sheweth us the remarkable difference, betwixt a nominal Professor, and one who is a true Believer; the one is but as a *Servant* in Gods House, to whom belongeth no Inheritance; though while he is in the Family, he enjoyeth some common privileges which a meer stranger hath no right to: The other is a *Son*, and hath a right to the Inheritance, and so shall never be cast out of the Family, but abideth in it for ever.

36 \* If the Son therefore shall make you free \* *q*, ye shall be free indeed *r*. \* Rom. 8.

*q* If that term [the Son] in this Verse be the same with [the Son] mentioned in the former Verse, they must both be understood of Christ; for it is most certain, that here [the Son] can signifie no more than Christ, to whom alone it belongeth to make Souls free from the slavery of the *Law, Sin, Death, Hell, &c.* *r* Now saith our Saviour, This is the true freedom. Alas! what is the freedom you boast of, and glory in? It is not the freedom of your inward Man; if you were in the fullest actual possession of it: many a one in that sense free, hath a base servile slavish mind, and is a servant to Corruption and Lusts. It is only the freedom which I give unto Souls, that is a true and perfect liberty, and is alone worthy the name of it.

37 I know that ye are Abrahams seed *s*, but ye seek to kill me, because my word hath no place in you *t*.

*s* According to the flesh you are descended from *Abraham*, that I know; but of what advantage is, or can this be to you? *t* While in the mean time you are implacable enemies to me, and seek to murder me, who am not only an innocent person, but am the Lord of Life, and came to save the World; and the root of this is your unbelief; did you receive and believe the Word that I have spoken to you, you would do otherwise; but although the sound of my Word pierceth your Ears, and then you receive a little of it; yet it passeth not into your hearts, it hath no place within you; you do not believe it, you are not affected with it, it doth not dwell in you as it ought to do, so that you are not turned into the likeness and obedience of it. Men may be Professors and Members of the Church of God, in whom yet the Word of God hath no rooting, and findeth no true place, so as that their condition may be sad enough.

38 \* I speak that which I have seen with my father *u*, and ye do that which ye have seen with your father *w*. \* Chap. 5. 19. 30. and 14. 10. 24.

*u* My Father is God, I declare unto you his Mind and Will; no uncertain things, but what I have seen with him, that is, what I certainly know to be his Will. *w* You declare by your actions who is your Father; and as I do my Fathers Will, and what he teacheth me to do, so you do the works which the Devil, who is your Father, *v. 44*. prompteth you to do.

39 They answered and said unto him \*, Abraham is our Father *x*, Jesus said unto them, \* If ye were Abrahams children, ye would do the works of Abraham *y*. \* ver. 33. \* Rom. 2. 28. and 9. 7.

\* This

\* This was their continual boast, as may be learned from *Matth. 3. 9.* Glorifying in their birth privilege; as *Abraham* being the Father of the whole *Jewish* Nation, and in their *Church-privilege*, *Abraham* being the Head of the *Jewish* Church, and he to whom the Promises were made. *y* But *Christ* taketh them off this glorying, by minding them, that the Blood of *Abraham* running in their Veins, would be of little significance to them, so long as they did not walk in *Abraham's* steps. Men are truly to be accounted the Children of those, not from whom they are naturally descended, but whose steps they walk in, and whom they imitate in their Conversations.

40 But now you seek to kill me, a man that hath told you the truth, which I have heard of God *z*: This did not *Abraham* *a*.

*z* You declare by your Actions, that you are very far from the spirit and temper of *Abraham*; I am one who being sent of God, whom you own as your Father, have faithfully revealed the will of God to you, and have never told you any thing but the Truth; and this is all my Crime, for which you seek to murder me. *a* This was none of your Father *Abraham's* practice; so as though you have something of *Abraham's* Blood, yet you have nothing of *Abraham's* Spirit in you.

41 You do the deeds of your father *b*. Then said they to him, We be not born of fornication,

John 6. 3. 16. &  
4. 8. Mal. 1. 6.

\* we have one father even God *c*.

*b* You imitate him who is indeed your father, by whom our Saviour (as we shall hear more afterwards) meaneth the Devil. *c* This they fame at, and tell him, They were not born of Fornication, which is in our *English* Dialect, as much as, *We are no Bastards*; but it hath another sense in this place, as appeareth by the next words. *c* We have one Father, even God. That is, we own and worship one God who is our Father; which makes very good Interpreters think, that their meaning in those words, *We are not born of Fornication*, is, *We are no Idolaters*: *Idolatry* in Holy Writ being very ordinarily compared to Whoredom and Fornications.

42 Jesus said unto them, If God were your father, ye would love me *d*: for I proceeded forth and came from God \*, neither came I of my self, but he sent me *e*.

Chap. 5. 43.  
and 7. 28, 29.

*d* This agreeth with what we have *1. John 3. 1.* Every one that loveth him that begat, loveth him also that is begotten of him. *e* But here our Saviour rather seemeth to speak of his proceeding forth, and coming from God, as sent to the World to fulfill the Will of God as to the Redemption of Man, than of his proceeding from his Father by eternal Generation. It is true, That he who loves the Father, will also love the Child, so far forth as he resembleth his Father, and acteth like unto him: and it is as true, that he who loveth him that sends a messenger, will also love the messenger, executing the Commission of him that sent him.

43 Why do ye not understand my speech? even because ye cannot hear my word *f*.

*f* It is manifest all along this Discourse, that *Christ* spake Riddles to the *Jews*, and that they understood not the import and sense of his Discourse; now (saith our Saviour) the reason is, because you cannot hear, that is, Believe my Word: they could, and did hear it with their Ears; they heard the sound of it, but they could not discern the Spiritual sense and meaning of it. It was not given to them to know the mysteries of the Kingdom of God: *Matth. 13. 11.* And the reason was, because they suffered themselves to be blinded by prejudice, and by their own Lufts, and corrupt Affections, till God gave them up to a judicial Blindness, that hearing they heard, and did not understand; and seeing they saw, and did not perceive.

\* Matth. 13. 38.  
1. John 3. 8.]

44 \* Ye are of your father the Devil *g*, and the lufts of your father ye will do *h*, he was a murderer from the beginning *i*, and abode not in the truth, because there is no truth in him; when he speaketh a lye, he speaketh of his own, for he is a liar, and the father of it *k*.

*g* Our Saviour now plainly tells them, what he meant by their Father, mentioned *v. 38. viz. the Devil*, whose Children though they were not by natural Traduction, yet they were by imitation. *h* Willfully doing the things which the Devil would have them do; he intanceth in two of these Lufts; *1. Murder*, he saith, The Devil from the beginning of the World had a mind and design against the Sons of men; and he ever since, (as the Apostle tells us) hath gone about like a roaring lion seeking whom he may devour. And in this they were his true Children, using all Arts imaginable to destroy him whom God had sent into the World for mans Salvation. *k* In another thing also, they were the true and genuine Children of the Devil. The Devil had no Truth in him, nor did he abide in the Truth. God indeed created the Angels (who afterward fell) in a state of Recti-

tude, without unrighteousness; but they did not keep their first Station. So, neither did they love the Truth, nor abide in it, but were wholly false and Lyars, and could not abide the Truth.

45 And because I tell you the truth, you believe me not *l*.

*l* Such is your hatred to the Truth, that you hate me for no other reason, but because I reveal my Fathers will (which is the Truth) to you; than which nothing can evidence a greater hatred to Truth, nor conformity and likeness to the Devil; there cannot be a greater Evidence of any ones hatred of the Truth, than the hatred of those who tell them the Truth; and for this very reason because they do so.

46 Which of you convinceth me of sin? and if I say the truth, why do ye not believe me *m*?

*m* If any of you can prove, that I have spoken to you any thing that is false, and not consonant to the will of my Father, do it; but which of you is able to charge me with any such thing? If there be no such thing, but I have told you what is the very Truth, and the Will of my Father, as to what you are to believe, and do: why do you not believe me; for every reasonable soul is a Debtor to Truth.

47 \* He that is of God *n*, heareth Gods words *o*: ye therefore hear them not, because ye are not of God *p*. \* John. 4. 6.

*n* To be of God, here, is opposed to a being not of God, and so may be understood to comprehend *Election*, as well as *Regeneration*. *o* He heareth, acknowledgeth, believeth, and patiently submitteth to the Will of God revealed in his Word. *p* The reason why you, tho with your ears ye hear the Word of God, yet do not in heart receive, and embrace, and believe it, nor can submit to it, is because ye are not of God, not chosen of him, not savingly enlightened, and regenerated by him. So as this Text affords us an excellent note, by which we may know whether we be Regenerated, and of God, yea or no. That is, our believing and yielding obedience to the Will of God revealed in his Word. By this saying of our Saviour, he seemeth to acquiesce in the Will of God, concerning these refractory and unbelieving *Jews*, notwithstanding all the pains he had taken with them to enlighten and bring them to the saving knowledge of the Truth. It pleased not his Father to open their Eyes that they might see, or their Hearts that they might understand. This ought in like manner to satisfy all the true and faithful Ministers of the Gospel, when they see they have laboured in vain, and spent their strength for nothing, and in vain. When they have done all they can, they will find this of our Saviour true, That the work must be Gods, and not theirs; and no more hearts will be changed, than theirs, who are of God.

48 Then answered the Jews, and said unto him; Say we not well, that thou art a Samaritan *q*, and \* hast a Devil *r*? \* Chap. 10. 20.]

*q* A Samaritan signified to the *Jews* as much as an Impostor, or Seducer, for the *Jews* looked upon the Samaritans as a detestable sort of men, who had corrupted the Worship of God with their horrible Superstitions in Mount *Gerizim*. *r* And hast a Devil: that is, art mad. (See the Notes on Chap. 7. 20.)

49 Jesus answered, I have not a Devil *s*: but I honour my father, and ye do dishonour me *t*.

*s* That is, I am not possessed with an Evil Spirit, as you Blaspheme, or (as others think) I am not mad, I speak the words of Truth and Soberness, (for it is said, that the *Jews* held an Opinion, That all who were distracted, were Influenced by an Evil Spirit, and had a Devil.) It is true in both Senses, *Christ* had no Devil. *t* He did nothing that he did, but for the honour of his Father; this was but a term of Scandal and Reproach they cast upon *Christ*. In the mean time it must be observed, with how much meekness the Lamb of God received these most unworthy Reproaches cast upon him; that we may learn to behave our selves in like manner under such Temptations.

50 And \* I seek not mine own glory, there is one that seeketh and judgeth *u*. \* Chap. 5. 44.]

*u* *Christ* very often mindeth them of this, That in what he spake and did, he sought not his own Honour and Reputation, which both obviated an Objection they might make against him, and also convinced them of his truth and sincerity in what he did: (but saith he) though I seek not my own Honour, yet there is one who cometh himself in my Honour and Glory; and you must expect that he should judge and condemn you for all your hard speeches which you have spoken against me.

51 Verily verily I say unto you, \* If a man keep my saying, he shall never see death *w*. \* Chap. 5. 24. and 11. 26.]

*w* To see Death in this Text, signifieth to die, but in an apparently differing sense from what it is taken in *Luk. 2. 26.* Where it is to be understood, of a Natural Death; of which it cannot be understood here, for the holiest men shall die *Rom. 8. 10.* The body is dead, (that is in dying) because of Sin; or shall die, because of Sin; it must therefore be understood



derstood of *Death Eternal*; and in that Sense the Proposition is certainly true, That an holy Man that keepeth the Sayings of Christ, shall not see Death; that is, shall have *Eternal Life*; which is no more than what we have often before met with, viz. the Promise of Life Eternal, to Faith and Holiness.

52 Then said the Jews unto him, Now we know that thou hast a devil *x*. \* Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death *y*.

*x* This is the third time we have met with this blasphemous Imputation from these wretched Men, Chap. 7. 20. in this Chapter, v. 48. and here. What we have here may strongly incline us to believe, that by the Phrase they did not intend that he was possessed with the Devil; for they here declare themselves confirmed in what they said, from his speaking that which was contrary to Sense and Demonstration. *y* Abraham was dead (though the Father of the Faithful) and the Prophets were dead; and therefore to speak of any mortal Man's not seeing Death was contrary to every Day's Experience, and to the Experience of the holiest Men who ever lived: To them therefore who understood him, speaking of a natural Dissolution of the Soul and Body, this looked like the Language of one besides himself (which probably was all they meant, when they said, *He had a Devil*) unless they used it as a Term of Reproach and Passion; of all which, none can give any just Account.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self *z*?

*z* If thou canst so effect it, that those who keep thy Sayings shall not die, thou canst also make thy self immortal: Neither Abraham nor the Prophets could save themselves from Death, they are all dead; What art thou? What doest thou make thy self? And by the way, this was another Charge upon our Saviour, the Jews having no patience with any that should prefer themselves before their Father Abraham, or Moses.

54 Jesus answered, If I honour my self, my honour is nothing *a*: It is my father that honoureth me, of whom ye say, that he is your God *b*.

*a* This is much the same with what our Saviour said, Ch. 5. 31. which he seemed to contradict, Ver. 14. (See the Notes on both these places.) The meaning is, If I seek mine own Honour and Glory; or, If I arrogate to my self what indeed doth not belong to me; or, If I alone honour my self; which (by the next Words) seemeth to be the true Sense of the Phrase here. *b* My Father is he who honoureth me, by witnessing from Heaven, that I am his beloved Son, by sending me into the World to accomplish his Work, by many Signs and Wonders; and you say, that this, my Father, is your God: If therefore you will not give Credit to me, and my Testimony, yet you ought to give Credit to him, whom ye own as your God.

55 Yet \* ye have not known him *c*, but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his saying *d*.

*c* Knowing here signifies more than a notional Knowledge, or comprehending in our Understanding so much of God, as may by natural Powers be comprehended: It signifies Affections, and a Conversation suitable to such a Knowledge. *d* But I (saith our Saviour) fully and perfectly know him, both as to his Essence, Counsels and Will, and am fully obedient to him.

56 Your father Abraham \* rejoiced to see my day *e*: and he saw it *f*, and was glad *g*.

*e* You glory much in this, that you have Abraham to your Father: This Father of yours fore-saw my Coming into the World, and my dying upon the Cross. *f* He saw it by the Eye of Faith, in the Promise which was made to him, that In his Seed all the Nations of the Earth should be blessed. He saw it in the Type of Isaac's being offered, then receiving him in a Figure, Heb. 11. 19. He saw it in the Light of Divine Revelation: He saw my Coming in the Flesh, my dying upon the Cross for Sinners, the Publication of my Gospel to the whole World; by which Means all the Nations of the Earth became blessed in his Seed. *g* And he was glad with the Joy of Faith, which gives the Soul an Union with an absent Object, by Faith made certain to it, Heb. 11. 1.

57 Then said the Jews unto him, Thou art not yet fifty years old *h*, and hast thou seen Abraham *i*?

*h* Christ was at this time but three and thirty Years old, and upward. *i* They dream of Abraham's seeing him, and his seeing Abraham with bodily Eyes; of which Christ said nothing: That, indeed, had been a thing impossible; for Abraham was dead many hundreds of Years before Christ appeared in the Flesh to the World: Neither doth our Saviour say, that he had seen Abraham, or that Abraham had

seen him; but that he had seen his Day, his Coming in the Flesh, his Death; which Abraham had seen, not with bodily Eyes, but with the Eye of Faith.

58 Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am *k*.

*k* Some will have the meaning to be, that Christ was, before Abraham's time, constituted Mediator; as he is said to be the Lamb slain from the Foundation of the World, Rev. 13. 8. so 1 Pet. 1. 20. But thus it might have been said of any of the Elect, that they were chosen before Abraham was. It is therefore undoubtedly to be understood of Christ's Eternal Existence as to his Divine Nature. And this will appear, as from other Arguments, so from the whole scope of our Saviour's former Discourse in this Chapter; which was, to assert his Divine Nature and Equality with the Father.

59 Then \* took they up stones to cast at him *l*, but Jesus hid himself, and went out of the temple, \* going through the midst of them *m*, and so passed by.

*l* As they also did, Chap. 10. 31. It is vain to enquire where they had Stones in the Temple: They might be repairing some part of it; or some parts of it, paved with Stones, might be loose, &c. It is enough, that we are assured that some they found. *m* He did not go through the midst of them that were in this uproar, but first thrust himself into the more innocent Croud, then passed through the midst of them. Some make a Question here, how he could pass through the midst of them? Whether he made his Body invisible? (so the Lutherans think.) Or whether he struck his Enemies with Blindness, or thickened the Air before their Eyes? But what needs that Dispute? Admit some few of the Rabble to be in a Rage, the greatest part innocent, it is no hard thing for us to conceive, how a person discerning the Disorder, may thrust himself into the more innocent Croud, and pass by, escaping the Rage of his Enemies.

## CHAP. IX.

1 And as Jesus passed by, he saw a man which was blind from his birth *a*.

*a* The Evangelist doth not tell us where our Saviour was passing by, but the Word seemeth to import a passing by the High-way-side; when he saw this poor Man, who was born blind: Which is particularly noted, because such Blindness is judged incurable as to the Art of Man.

2 And his Disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind *b*?

*b* The Disciples Question supposed two things for truth; 1. That all bodily Punishments and Afflictions come upon Men for Sin. 2. That as some come upon them for personal Sins, so others come upon them for the Sins of their Parents. The latter is unquestionably true: So in the former, but not universally; as there are Afflictions which are Punishments of Sin, so there are some that are Tryals.

3 Jesus answered, neither hath this man sinned, nor his parents *c*: \* but that the works of God should be made manifest in him *d*.

*c* Our Saviour must not be understood here, as either asserting the blind Man, or his Parents free from Sin, and a degree of Sin deserving such a Punishment; but as speaking to his Disciples Question strictly, and answering, that this Affliction came not upon him, either for any personal Sin of his own (for he could not be guilty of any actual Sin before he was born;) nor yet for any Sin that his Parents had committed. *d* But that the Works of God might be made glorious in him; both his Work of Power in afflicting, and his Work of Mercy in healing him.

4 \* I must work the works of him that sent me while it is day *e*: the night cometh, when no man can work *f*.

*e* The Father, who sent Christ into the World, gave him Work to do, Chap. 17. 4. His general Work was, to glorify God upon the Earth; as by working out the Redemption of Man, so by revealing his Will to the Sons of Men, and working Miracles for the glorifying the Name of God. Saith Christ, I have a set time to work in; that is, that which he here calleth Day, the time wherein Christ was to live upon the Earth. *f* I am not to be here always, there will come a time when I must be absent from the Earth, then none of this Work can be done. A good Argument to persuade every Christian to work while the time of his Life lasteth; for the Night of Death will come, when no Man can any longer work out his Salvation; but as the Tree falleth, so it must lie, Eccles. 9. 10.

5 As long as I am in the world, \* I am the light of the world *g*.

*g* Those Words, As long as I am in the world, let us know what

\* Ch. 1. 9 & 8. 12. & 12. 35

46.

what our Saviour meant by *the day*, mentioned *ver. 4. viz.* the time he should be in the World: (saith he) *So long as I am in the World, it is a part of my Work to shew Light to the World.* Christ indeed, though he hath left the World, is yet the Light of the World; but he was the Light of the World, that part of the World especially, where he was in a more eminent Sense, so long as the World enjoyed his bodily Presence in it.

\* Mat. 7. 33. &  
823.  
¶ Or, spread  
the clay on the  
eyes of the  
blind man.

6 When he had thus spoken, he \* spat on the ground, and made clay of the spittle, and ¶ he anointed the eyes of the blind man with the clay b,

b Several *mysterious Allegories* are found out by Men of luxuriant Fancies, with reference to the manner of our Saviour's curing this blind Man; as if our Saviour had made choice of Clay, to shew, that as he at first made Man of the Dust of the Earth, so he could again cure him with Dust: And that his Spittle denoted the Efficacy of Christ's Humanity, being now personally united to the Divine Nature. Others think he made use of *Spittle*, because the *Jews* had a great Opinion of the Medicinal Virtue of *Spittle*; and, they say, forbade the Medicinal Use of it on the Sabbath Day (on which Day this Miracle was wrought.) But all these things are great Incertainties, for which we want any Guidance from Holy Writ. It is most probable, that our Saviour made use of his *Spittle* in working this Miracle, because he had no Water at hand, for Water was a very scarce thing in those hot Countries. That which we are chiefly to attend in this great miraculous Operation is, Christ's Demonstration of his Divine Nature for the Confirmation of the Truth; of which he, doubtless, wrought this great Work, as well as to shew his Charity to this poor Creature. To this purpose he first maketh choice, not of a blind Man only, but one who was born so; and so incurable, according to all Judgment of Humane Art. 2. He maketh use of no Means that had any appearance of a natural Virtue in it; nay, which was more like to put out the Eyes of one that saw, than to give Sight to one that was blind.

7 And said unto him, Go, wash in the pool of Siloam i (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing k,

i He doth not only anoint his Eyes, but sendeth him also to wash in the Pool of Siloam. We read of this Pool, *Nehem. 3. 15.* and we are told, that it was a Fountain which sprang out from Mount Zion. It should seem that there was a Brook of that Name, which supplied part of the City with Water, *Isa. 8. 6.* Some think, they have also found a Mystery in this Name, because it signifieth *Sent*; and think that it hath an Allusion to *Shilo*, which was the *Messias* mentioned, *Gen. 49. 10.* The Name is plainly an old Name, as appears from the place I noted out of *Nehemiah*; probably given to it anciently, in Acknowledgment of the Mercy of God given them, in sending them such a Brook or Rivulet from those Mountains, so commodious for that great City: Or, because (as some think) the Water did not run always, but at certain times, as it were *sent of God*. We read of nothing medicinal in this Water; only as a Probation of the blind Man's Faith and Obedience, it pleased our Lord to send the blind Man to wash himself there; as of old, *Naaman* the Syrian was sent to wash in *Jordan*. k He went, and the *Evangelist*, to let us see, that true Faith, joyned with sincere Obedience, never faileth the Expectation of them that exercise it, lets us know that he returned seeing.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged l?

l The *Evangelist* now reports the Consequents of this Miracle: He being cured, returneth to his Friends; those who lived about that place had taken notice of his ordinary sitting there, and begging; now seeing him perfectly recovered, ask one another, if this were not the blind Beggar that used to sit there.

9 Some said, This is he: Others said, He is like him: but he said, I am he m.

m Some conclude it was he; others doubted, but did think he was like him: He puts it out of doubt, and saith, that he was the Man.

10 Therefore said they unto him, How were thine eyes opened n?

n According as is the nature of most Men upon the sight of any new and strange Accident, they are curious to know how it came to pass, who did it, and where he was. The blind Man tells them, that he was cured.

11 He answered, and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went, and washed, and I received sight o.

o By one that was called Jesus; probably, he had heard some of the People mention him by that Name; and describeth unto them the manner how he did it.

12 Then said they unto him, Where is he? He said, I know not p.

p They would know where he was; this he knows not.

13 ¶ They brought to the Pharisees him that afore-time was blind q.

q Whether the Neighbours, or his near Relations, is not said: Nor is the place mentioned, where this Convention of Pharisees were; whether in the Temple, or in some Synagogue, or in the great Court, which they called the *Sanhedrim*; nor is it material for us to enquire into.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes r.

r It was observed before, that Christ made choice of the Sabbath-day, as the Day wherein he did many of his mighty Works. It was on the Sabbath-day that he cured the impotent Man, who lay at the Pool of Bethesda, *Ch. 5. 10.* And upon the Sabbath-day that he cured him who had the withered Hand, *Mat. 12. 10.* And now again upon the Sabbath-day, that he cured him who was born blind. Possibly he chose that Day, because that was a Day wherein he ordinarily preached that heavenly Doctrine, which he confirmed by these miraculous Works: Or perhaps, that he might take occasion from thence to instruct the *Jews*, if they would have received Instruction, in the true Doctrine of the Sabbath; that they might not superstitiously think, that it was not lawful to do Acts of Mercy on the Sabbath-day: Certain it is, that himself maketh that Improvement of it, *Mat. 12.* Or to shew them, that he was Lord of the Sabbath; and that as his Father, by his Works of Providence, worketh on the Sabbath-day, so did he, being equal with his Father. By which Argument he before defended himself, for the Cure of the impotent Man on the Sabbath-day, *Joh. 5. 17.*

15 Then again the Pharisees also asked him, How he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see ¶.

¶ The Pharisees asked him, how he had received his Sight. They had before heard it from others, but they now desire to hear it from himself; not (as appears) out of any good Design, that they might be convinced of the truth of the thing, or that he who had wrought this Miracle was the Son of God; but that they might have something to object against Christ, and to quarrel with him for, upon their Traditions, with reference to the Observation of the Sabbath. Of which, we are told, this was one, *That it was unlawful for any to anoint their Eyes with Spittle on the Sabbath-day*; they having a Conceit that it was a medicinal Application. The blind Man is not ashamed to own the Goodness of God to him, to the Pharisees, but relateth the same Story which he before had related to the People.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day s. Others said, \* How can a man that is a sinner do such miracles t? And \* there was a division among them u.

\* Ch. 3. 2. 33.

\* Ch. 7. 43.

& 10. 19.

s They are so far from owning Christ as God, the Eternal Son of God, and equal with his Father, that they will not allow him to have any Relation to God, as one sent of him. It is true, the Sanctification of the Sabbath is so great a piece of Religion (the whole of which is sometimes expressed by it, *Isa. 56. 4. 5.*) that who so maketh no Conscience of it, may reasonably be concluded to have little or nothing of God in him. But we must rightly understand what the Will of God is, as to that Sanctification; and not think that it lieth in a performance of some Ritual Services, while in the mean time we neglect Moral Duties. Christ had kept the Sabbath, though not in that superstitious Sense they thought it was to be observed; keeping to all their Traditions about it. t Others of the Pharisees had a something better Opinion of Christ, by reason of the Miracles he had wrought; concluding, That if he had been so bad a Man as some of their Brethren would have him taken to be, God would not have assisted him to the doing of such miraculous Works as he had done. u Thus the wife God made a Division amongst the Counsels of Christ's Enemies, his Work being not yet finished, nor the time come when he was to die for the Redemption of Man.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes w? He said, \* He is a prophet x.

\* Ch. 4. 19. &

6. 14.

w What Opinion hast thou of this Man, who hath opened thine Eyes? To make the Question perfect, Interpreters think, there ought to be this Supplement, *On the Sabbath-day.* What dost thou think of such a Man as this, who would make Clay, and apply it to thy Cure upon the Sabbath-day? How can such a Fact be defended? x The blind Man answered, *He is a Prophet.* It was taken for granted by the *Jews*, according to their Traditions, *That at the Command*



*Command of a Prophet, it was lawful to violate the Sabbath.* Which indeed, is no more than, that God hath not, in giving us a Law, bound up himself, but he may dispense with his own Law. Their Prophets had an extraordinary Mission from God, and immediately revealed the Will of God; so as they looked upon what they said, as spoken by God himself. The blind Man declareth, that he believed that Christ was a Prophet; and being so, his Words and Actions had an extraordinary Warrant, and therefore were not to be judged by ordinary Rules.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight y.

y That is, The Rulers of the Jews did not, or the Multitude or Rabble of the Jews did not; for we before heard, that many of the common Jews did; they had seen him for a long time, sitting begging; (begging being allowed in that their corrupt and miserable State, they being tributary to the Romans; though in their settled prosperous State, there was such a liberal Provision made for their Poor, that there was no Beggar in Israel.) Besides, they had it from his own Mouth, v. 9. but the Rulers had no mind to believe it. And many others of the Jews (possibly) had been no Eye-witnesses of his begging, but had only heard the Relation from others: The Rulers therefore send for the Parents of the blind Man.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see z?

z The Parents of this Man that was blind, in their Answer shew a great deal of Discretion and Prudence. Three things the Pharisees ask; 1. *Whether this were their Son?* 2. *Whether (as they said) he was indeed born blind?* 3. *How he came now to see?* The manner of the propounding their Question, *Who (ye say)* lets us know what Answer they would have had, and that they did not send for the Parents of this blind Man out of a desire to know the naked Truth of the thing, but hoping to fright them into a speaking (doubtfully at least) whether it was their Son; yea, or no: Or whether he was stark blind when he was born; yea, or no. But alas! the Providence of God ordering his Condition to be so poor, that he was glad to beg for his Livelihood, made this Design vain, would his Parents have gratified the Pharisees, by any shuffling and indirect Answer.

20 His parents answered them, and said, We know that this is our son, and that he was born blind a:

a But besides this, the Parents of this Man proved honest and stoutest than, it may be, the Pharisees did expect. They affirm, that they knew that he was their Son, and that he was born blind.

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself b.

b But for the third Question, How he now saw? They avoid an Answer to that; being, possibly, no Eye-witnesses of Christ, when he wrought the Miracle. For this, they refer them to their Son; who was no Babe, but a Man grown, one of Age, able to speak for himself; of whom they might enquire, and he was best able, as to this thing, to give them satisfaction.

22 These words spake his parents, because they \* feared the Jews c: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue d.

c The Reason why his Parents answered so very warily, and avoided saying any thing to the Pharisees third Question, which probably they could not do of their particular personal Knowledge, was, that they were afraid of the Rulers of the Jews. Solomon saith, *That the fear of man bringeth a snare.* It is often a Temptation to Men to deny the Truth; or, at least, not to own and confess it, when God calls to them for a publick Owing and Contention of it. But nothing of that nature appeareth in this Case; for it doth not appear that his Parents were present when Christ wrought this great Miracle; which if they were not, they were not obliged to tell the Pharisees what themselves had only received by Rumour and Hear-say: So that their Answer seems but a prudential Answer, to avoid an imminent Danger. d For they were not ignorant of a Decree made by the Jewish Sanhedrim, That if any did publicly say, or declare, *that Jesus was Christ*, he should be *excommunicated*; for that is meant by being put out of the Synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was

blind, and said unto him, Give God the praise e, we know that this man is a sinner f.

e They were not able to obtain their Design from the Parents of this poor Man; now they again call him, and advise him to give Glory to God. Thus far they spake well, if they had been hearty and serious in what they said: For the Man, indeed, had great reason to give God the Glory; by whose Power alone, exerted by his Son Christ Jesus, he had received his Sight. But Moral Actions are made good or bad by their Ends: And if we consider the End of these wretched Men, in this Action of theirs, wherein they persuaded the poor Man to his Duty, the Words will appear to have been spoken from Hearts minding nothing less than the Glory of God, and out of a Design to vilifie and deprectate his Son; whereas God hath set up his Rest in his Son, and cannot be glorified, but with, in, and through him. f Whom in the next Words they maliciously defame; not only speaking of him contemptuously, calling him *This Man*; but affirming him *an sinner*; not a Sinner only, but a notorious, scandalous Sinner; as that Word imports.

25 He answered, and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see g.

g This poor Man being of no higher Quality than a Beggar, can be presumed to have had no great Education; yet his Answer is as good as could be expected from one of the greatest Breeding, both for Security to himself, and his stout asserting what was Truth. As to their Charge upon our Saviour of his being a great Sinner, he avoideth it, telling them, as to that, he knew nothing, nor was it his Concern to enquire; but this he knew, that he had wrought a great Work on him; for whereas he had been blind from his Mother's Womb, he now had his Sight by his Means. So as all their Frowns could not tempt him to deny the Miracle wrought upon him, nor yet to speak the least in Abatement of it.

26 Then said they to him again, What did he to thee? How opened he thine eyes h?

h They cannot frown him into a Denial of the Miracle wrought; he stood stoutly to affirm, that he was born blind, and that he was cured by Christ: Now they put him to tell the Story over again; either hoping they should entrap him, contradicting himself in his Story, or at least, finding something, upon his repeating the Story, for them to take advantage from, to perwade the People, that it was but a Cheat, and indeed, there was no such Miracle wrought upon him.

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples i?

i It is wonderful to see how the Boldness and Confidence of the poor Man increased, God giving him that Wildom and Courage which they were not able to resist. He refuseth to repeat the Story to them; telling them, *He had once already told it them*, but they would not give Credit to him; and to what purpose was it for him to say it over again, unless they were inclined to be his Disciples: For some think, the Form of Speech implieth an hearty Wishing and desiring, that they would be so: But others think he speaks ironically; as if he had said, *I know, my repeating again the Story will not induce you to be his Disciples; you are resolved against that, and therefore why do you put me upon a needless Trouble.* And this seemeth to have been his Sense, by what followeth in the Pharisees Reply, full of Indignation.

28 Then they reviled him, and said, Thou art his disciple, but we are Moses his disciples k.

k If this were all their reviling, for them to tell this poor man, that he was Christ's Disciple, it was a very tolerable Imputation, and what the blind Man had reason to glory in, their Guilt in reviling is to be judged, not so much from what they spake, for there was nothing of greater Honour, as from what Heart and Spirit they spake it. A Disciple signifies, One that followeth another, and learneth of him. To be a Disciple of Christ indeed, was the greatest thing that any could glory in, yet the Imputation of it to this blind Man, is here called a Reviling. Whence we may observe, That the Guilt of Reviling is to be judged, not so much from the Words which a Man speaketh, as from the Frame of his Spirit, and Design of that in the speaking of them. If a Man speaketh that of another which is good and true, yet if he doth it out of a Design to expose him, to do him mischief, and make him odious unto others, God doth account this Reviling, because it proceedeth from the Hatred of our Brother in our Heart, and a Design to do him harm. Again, though indeed it was no Reproach to be called Christ's Disciple, yet they affixed this Term upon this poor Man, out of a Design to reproach him, and to expose him to the Hatred of others. We are, in the Government of our Tongues, not only obliged to take heed what we say, but with what heart, and out of what design we speak it. A malicious design turns Terms of the greatest Honour into Terms of Reviling.

\* Ch. 7. 13. &  
12. 42. & 19.  
38.  
Act 5. 13.

\* Job 8. 14.

viling. / Besides, they here oppose *Christ* and *Moses*; whereas *Moses* was but the Type, *Christ* the Antitype; *Moses* prophesied of *Christ*, *Christ* was that Prophet which God had promised to raise up like unto him; *Moses* but the School-master, who led them unto *Christ*.

29 We know that God spake unto *Moses*: as for this fellow, \* we know not whence he is m.

m Concerning *Moses*, indeed, they speak honourably, and say, they knew God spake to him; yet did they know it no otherwise than by Tradition, and the Revelation of the Will of God in the Law and the Prophets. For *Christ*, they call him *Jesus*, this fellow; and say, They know not whence he was; that is, They know of no Divine Authority that he had; they were blinded through Malice and Prejudice. Indeed, they did know whence he was as to his Humane Nature, for they often made that the Cause of their stumbling at him; That he was of *Galilee*, that his Father was a Carpenter, and his Mother called *Mary*: But they knew of no Divine Mission or Authority that he had. This they might have known also, for he did those things which no Man ever did, nor could be effected by any thing less than a Divine Power; but their Eyes were blinded, and their Hearts were judicially hardened: They studied to shut out the Light by which they should have seen, and would not know whence he was.

30 The man answered, and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes n.

n The Opening of the Eyes of the Blind, without the Application of Means, rationally probable for the producing such an Effect; nay, by the Application of Means, which, to all Humane Reason, seemed of a quite contrary Tendency; and this Cure wrought upon one who was not blind by some accidental Cause, but by some Defect in Nature, who had been so from his Mother's Womb, was so manifest an Effect of the Divine Power, as this poor Man was astonished at it, that they should not understand that it was done by such a Power, either immediately, or mediately; especially, considering the Prophecy concerning the *Messias*, *Isa.* 35. 5. 6. To which *Christ* referreth *John* and his Disciples, for an Evidence of it, *Mat.* 11. 5.

31 Now we know that \* God heareth not sinners o: but if any man be a worshipper of God, and doth his will p, him he heareth q.

o This poor Man proveth, that *Christ* was from Heaven, because he had opened his Eyes; not as yet apprehending, that *Christ* did it by putting out an immediate Divine Power for his Healing; but as a great Prophet, obtaining such a Power from God, for the Confirmation of the things which he delivered. Now (saith he) we know that God heareth not Sinners. But the Question is, What Truth there is in this *Axiom*, or Proposition? Doth not God hear Sinners? Then he can hear none: for, Who liveth, and sinneth not against God? How did he hear *Abab*, and others, who were notorious Sinners? *Ans.* 1. By Sinners here, must be understood notorious and presumptuous Sinners, that live, and go on in Courses of Sin with hardened Hearts. The Word here used, signifieth bold presumptuous Sinners; not such as sin merely through Ignorance, Weakness, or Humane Infirmitie. 2. God is under no Covenant-Obligation to hear Sinners, they can challenge no such Favour upon the Account of any Promise; but God, out of the Aboundings of his Goodness, may hear them, as he heard *Abab* and others: He may hear them as his Creatures crying in their Misery, though he hears them not as his Children, or upon the Account of any Covenant. 3. As to the Sense of this *Maxim*, in this place, it seemeth to be particular, and special; and the Words seem to be restrained to that particular degree of Favour here spoken of; God useth not to honour notorious and flagitious Sinners, by giving them a Power to work Miracles, by which they should confirm any thing which they say. This poor Man bringeth this as an Argument, why *Christ* should not be such a notorious Sinner as they take him, because it was not God's Way to honour such Persons with his Preference and Assistance to the doing of those things, which none could do, but by a Divine Power committed to him. Two things this Man assumeth, or taketh for granted: 1. That no Man can work Miracles, without a Power obtained of God by Prayer; as we saw it was in the Case of *Elisha*, 2 *King* 4. 33. 2. That what *Christ* did, he did as a Man. The first is true, the second was false. He was not yet convinced of *Christ*'s Divine Nature, nor looked upon him higher than as a Prophet; one sent of God, to reveal the Will of God, and to work great Works in the World by Prayer: As to which, he affirms, That if he were such a Sinner as they clamoured, God would not hear him. So as the Question, How far God may hear Sinners, in giving them any thing they ask of him, seemeth not at all proper to this place, though it be enough clear from other Scriptures; such as *Psal.* 66. 18. and *Isa.* 1. 5. That none that live in a Course of Sin can expect that

God should hear, or give Answer to their Prayers; and though God may give in to such Sinners such things as they ask him for, which are of a meer external Concern, yet it is not with respect to any Promise which he hath made to them, but out of the Aboundings of his own Goodness. p But if a Man feareth God, and worketh Righteousness, q Him the Lord heareth, accepteth and answereth. The Secrets of the Lord are with them that fear him, *Psal.* 25. 14. *Prov.* 3. 32.

32 Since the world began was it not heard, that any one opened the eyes of one that was born blind r.

r He proveth *Christ* to be sent from God (though it appears by v. 33. that he looked as yet upon him in no higher Notion than a Man) from the nature of the Miracle that was wrought; which was not the Recovery of a blind Man's Sight only, but giving Sight to one who was born blind. Now saith this poor Man, This is such a Work as was never done by *Moses*, or by any of the Prophets who have been since the Creation of the World. Some who have been blind from some accidental Cause, and something which hath befallen them; Films and Cataracts, &c. have been cured; and possibly, God, by his Almighty Power, may have given Sight to one born blind: But we never heard of any such thing done by *Moses*, whom we magnifie; nor by the Prophets, for whom we have the greatest Veneration.

33 \* If this man were not of God, he could \* Ver. 16, do nothing s.

s If therefore this Man (for still he apprehended him no more) had not some special Authority from God, and there were not some special Presence of God with him, he could do nothing that is of this nature. It is a Work beyond the Power of Man, and beyond that Power that we read God did ever be-trust any Man with.

34 They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us t? And they || cast him out u.

t The Pharisees seeing that they could by no Arts bring this poor blind Man to their Lure, either to deny, or speak any thing in Abatement of the Miracle which *Christ* had wrought upon him; nor yet to agree with them, That *Christ* was a great Sinner, fall at last to a down-right Railing: They tell him, he was altogether born in sins. So were all of them. *David* had taught them, That there was none righteous; no, not one; and confessed concerning himself, *Psal.* 51. 5. That he was conceived in Iniquity, and that in Sin his Mother had brought him forth. They had learned from *Job*, That none can bring a clean thing out of that which is unclean: Nothing can be clean that is born of a woman. *Job* 14. 4. Their meaning therefore in this Phrase must be something more; and possibly, the Adjective *εἰς*, which signifieth whole (we translate it (as if it were *εἰς*) altogether) doth import thus much; They do not only tell this Man, that he was born in Sin; but that he was whole, or altogether born in Sin; that is, under the Guilt of Sin. Nor do they mean only the common Corruption and Contagion of Humane Nature, derived from the Loss of God's Image in Man upon the Fall of *Adam*; but some notorious Sin. If any say, How could they think that he was guilty of any such thing before he was born? *Ans.* It was the Opinion of *Pythagoras*, one of the Heathen Philosophers, that when Men and Women died, their Souls went into other Bodies, that were then born; and in those Bodies often suffered Punishment for those enormous Acts which they had been guilty of in former Bodies. It is apparent that the Jews were, some of them, tainted with this Notion, from *Herod*'s saying, *Mat.* 14. 2. *Mar.* 6. 14. when after the Beheading of *John the Baptist*, he heard what great Works *Christ* did, that *John Baptist* was risen from the Dead, and therefore mighty Works did shew forth themselves in him. By which, the best Interpreters think, that *Herod* meant no more, than that *John Baptist*'s Soul was gone into another Body, according to their Notion borrowed from the Heathens: For it had been easie for *Herod*, by Search, to have found, whether *John Baptist*'s Body was risen from the Dead. So it is thought, that the Pharisees here saying, Thou art altogether born in sin, meant, that his Soul was a fordid, filthy Soul, which in another Body had committed vile and abominable things; and for those Sins, God set a Mark upon him, even in his Birth, and he was born blind. Or, perhaps, this Phrase signified no more than a Term of Reviling; of which, no great Account can be given: As passionate Men, in the Madness of their Passions, oft throw out Words of Reproach, of which, neither themselves, nor others can give any just and reasonable Account. And dost thou teach us? Thou that art such a marked Villain from thy Mother's Womb, or that art such an ignorant Ideot, dost thou think thy self fit to instruct us about true and false Prophets, who are of God, and who are not? Surely we are to be thy Teachers, and not thou ours. And they cast him out. Some think, that casting out here, signifieth

|| Or, excommunicated him.

no



no more than a Turning him out of the place where they were; as the Word signifieth, *Act. 7. 58. and 13. 50.* Others think it is here to be understood of a Judicial Excommunication, or Casting him out of Communion with the *Jewish Church*: Which latter seemeth most probable, because of the Notice of it brought to our Saviour, and the Notice which he took of this poor Man upon this Occasion. If it had been only a Turning him out of the place where they were met, it is not probable that it would have made such a noise.

35 Jesus heard that they had cast him out *w*; and when he had found him, he said unto him, *Doest thou believe on the Son of God x?*

*w* As was said in the former Verse, probably, by Excommunication. *x* When he had found him, whether casually, or upon an industrious Search for him, the Scripture doth not say, he said unto him, *Doest thou believe on the Son of God?* Art thou one who art ready truly and seriously to embrace the *Messiah*, and Saviour of the World; who must not be only the Son of Man, but also the Son of God? Art thou willing to accept, receive and close with him; and to give up thy self to his Obedience?

36 He answered, and said, Who is he, Lord, that I might believe on him *y*?

*y* It is as much as if he had said, *Lord, how should I believe on him, of whom I have not heard?* (So the Disciples answered *Paul*, asking them, *Whether they had received the Holy Ghost?* *We have not so much as heard whether there be an Holy Ghost, Act. 19. 2.*) But faith he, *Lord, I am ready to believe on him, may I but know who he is.* Our Lord had prepared this poor Man's Heart for the Receiving of him, there wanted now nothing but the due Revelation of the *Messiah* unto him. This our Saviour giveth him.

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee *z*.

*z* This is as much as, *I am here.* Thou hast not only seen him with the Eyes of thy Body, but thou hast had Experience of his Divine Virtue and Power, in giving thee Sight, who wert born blind: Thus Seeing also signifieth, *Joh. 1. 9.* It is very observable here, that Miracles do not work Faith, but confirm it: The blind Man had experienced here a Miracle wrought upon himself, but yet he is an Unbeliever, until the Lord cometh to give him the Revelation of his Word: *Faith cometh by hearing.* But, together with this Word, we must also conceive a mighty Power to have flowed from Christ, inwardly enlightning him, and enabling him to discern the truth of what he told him, and making him yet further willing to receive him, and close with him.

38 And he said, Lord, I believe *a*. And he worshipped him *b*.

*a* Now is the Work of Faith, with Power, wrought in his Soul: He saith, *Lord, I do acknowledge and receive thee as the Son of God: I am fully perswaded that thou art more than what thou art in thy External Form and Appearance, more than a meer Man; and I give up my self to thee, to be ruled and guided by thee.* *b* And as a Testimony of this, he performed some Act of External Adoration to him. The Word signifies *Prostration*: He kneeled down to him; or, He fell upon his Face before him. We are not able to determine, what particular Act or Posture of Adoration he used; but there is nothing plainer, than that it is to be understood of such a divine Adoration and Homage as is due unto God alone; for it was such as testified his Faith in him, as the Son of God, whom he had professed, that he believed him to be, in the Words immediately preceding. Although therefore the Word in the *Greek* be a Word used sometimes to signify that civil Respect which Men shew to their Superiors, yet it cannot be so interpreted in this place, considering what went before.

\* Ch. 5. 22, 27.

\* Mat. 13. 13.

39 And Jesus said, \* For judgment am I come into this world *c*; \* that they which see not, might see *d*, and that they which see might be made blind *e*.

*c* There is a great Variety in Interpreters Notions, about the *Judgment* here mentioned. Some think, that by it is meant, the Divine Counsel and Decree: I am come into the World, to execute the just Will, and Counsels, and Pleasure of my Father: And the Event of it is this. That some who saw not, see; and some who see, in a Sense, are made blind. Others understand it, of *Condemnation*: I am come to execute the Judgment of Condemnation. (But thus it is hardly reconcilable to *Joh. 3. 17.* where it is said, *That God sent not his Son to condemn the World.*) The best Notion of it is theirs who interpret it of the spiritual Government of the World, committed to Christ, and managed by him with perfect Rectitude and Equity. One eminent part of this, was his Publishing the Gospel, the Law of Faith. *d* The Event of which is, that many spiritually blind, and utterly unable to see the Way that leads to Eternal Life,

might (as this Person that was born blind, is now clear sighted) be enlightned with the saving Knowledge of the Truth; and many that think they see, should, by their obstinate Infidelity, be more blind than they were from their Birth. Not that I cast any such ill Influence upon them, but this happeneth through their own sore Eyes: I am the *Light of the World*: And as it is of the nature of Light, to make other things visible to Men, and it hath its Effect, and doth so where Men's Eyes are not ill affected with Humours, and the like; so the Light of my Gospel, by which I shine in the World, makes the Way of Salvation by me, ordained by my Father, *Act. 3. 12.* evident and clear to many Souls who are in Darkness, and the Shadow of Death. *e* But it so happeneth, through the Prejudices that others are prepossessed with against me, and the Doctrine of my Gospel, by which I shine in the World, so full of Ignorance, Malice and Hatred against me, and the Doctrine which I bring, that, through their own Perverseness, and the righteous Judgment of God, at last giving Men over to their own Delusions, they are made more blind. In this Sense, this Scripture agreeth with what was prophesied by *Isaiah, Chap. 6. 14.* *And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel; for a gin, and for a snare to the inhabitants of Jerusalem.* And the Words of *Simeon*, in *Luk. 2. 34.* *Behold! this Child is set for the fall, and rising again of many in Israel.* As also with that of *Paul, Rom. 9. 33.*

40 And some of the Pharisees that were with him, heard these words, and said unto him, Are we blind also *f*?

*f* The *Pharisees* attended our Saviour, almost in all places where he went, to catch something from him, whereof they might accuse him. They could not but understand, that the import of our Saviour's last Words was, *That this poor blind Man, now not only receiving bodily Sight (though born blind) but a spiritual Illumination, by which he discerned that Christ was the Son of God, the true Messiah, and Saviour of the World, was an Instance of those mentioned, who not seeing before, upon Christ's Coming, saw; and that themselves, and their Matters, were an Instance of those whom he intended by such as saw, and by his Coming was made blind; for our Saviour had often called them blind, and so represented them to the People to whom he preached, Mat. 15. 14. Luk. 6. 39.* They therefore grew very angry, being very proud, and not patient to be thought or called blind; looking upon themselves as the greatest Lights of the *Jewish Church*.

41 Jesus said unto them, If you were blind *g*, ye should have no sin *h*: but now ye say, We see *i*, therefore your sin remaineth *k*.

*g* If your Ignorance were simple, and not affected, and you were sensible that your Blindness were not incurable, and your Sin might be pardoned. This appeareth to be the Sense, from the Opposition of it; so ye say, *We see*, in the latter part of the Verse. They were indeed blind, as to any true and saving Sight of Christ, and of the true Way of Salvation by believing in him; seeing (as they apprehended) a Way of Salvation without Christ, by the Works of the Law, and wilfully shutting their Eyes against the glorious Light of the Gospel shining on them. *h* You should not have so much Sin, so much Guilt upon your Souls as you now have: Though your Ignorance had been Sin, yet it had not been so great a Sin, as a wilful shutting your Eyes against the Light. *i* But, now that you have an Opinion that you see, and boast in your Knowledge of the Law, as if you were the only Men that saw; and upon this Presumption reject the Doctrine of Salvation: *k* And by it do not only conclude your selves under the Guilt of Sin, but your Sin remaineth upon you, not pardoned to you. Which teacheth us, That without a true and saving Sight of Sin, and such an one as carrieth the Soul out of it self to Christ, for Pardon and Remedy, there is no Hope of Pardon and Forgiveness from all the Mercy that is in God.

## CHAP. X.

Verily, verily, I say unto you, He that entereth not by the door, into the sheep-fold *a*, but climbeth up some other way, the same is a thief, and a robber *b*.

In this famous Parable, which reacheth to *Ver. 31.* our Saviour seemeth to drive two great Designs: 1. To prove himself the true Shepherd. 2. To prove the Pharisees, and Teachers of those Times, Thieves and Robbers.

*a* It should seem, that the Sheep-folds in those Countries were Houses, which had Doors by which the Entry was into them. There is no doubt, but by the *Sheep-fold* is meant here, the Church of God, in which the People of God are gathered together in one. By the Door, he apparently meaneth himself, as he himself speaketh, *v. 1.* Or rather, more generally,

generally, that Way which God hath appointed for any that are to take charge of his Church to enter. He is both the Shepherd (the true Shepherd) and the Door; the *Shepherd*, as the Care, Conduct, and Government of the Church be- longeth to him, and is upon his Shoulders. The *Door*, as he is he whom the Father hath ordained to be the chief Shep- herd, from whom all who pretend to any Right to teach, or govern in the Church, must derive both their Authority and Abilities. *b* Now faith our Saviour, Whosoever they be, that thrust themselves into the Care, Conduct and Govern- ment of the Church, without any Call or Warrant from my Father, or Me, who am the true Door, through which, who- soever entrench into the Church, must enter; and the chief, Shepherd, from whom he must derive, *or be a Thief and a Robber*; his very Entrance makes it appear, that his End is not to feed the Flock, but to feed himself; and that he drives only private Design of Advantage to himself.

2 But he that entrench by the door, is the shep- herd of the sheep *c*.

*c* As it is amongst Men, the true Shepherd goes into the Sheep fold by the Door, so it is in the Church of God. He that taketh not the Honour of governing the Church to him- self, but being called of God, as *Aaron* was; he is the *Shep- herd of the Sheep*. This very Argument the Apostle useth, to prove Christ to be the true *High-Priest*, *Heb. 5. 4. 5.* Because he glorified not himself to be made an *High-Priest*, but was made one by him who laid unto him, *Psal. 110. 4.* (quoted there also, *v. 6.*) *Thou art a Priest for ever, af- ter the Order of Melchisedeck*. God (whose the Church is) called his *Heritage*, his *peculiar People*, &c. was the Door, by which Christ, the chief Shepherd, entered into the Flock: He made him the *Head of the Church*, *Ephes 5. 23.* For this he is said to be *sent*, and by often making himself known to us, under the Notion of him whom the Father hath sent. And the Under-shepherds must also de- rive from Christ, as the *Father's Will* in sending. Christ was his Door; so the *Will of Christ*, in sending others, is their Door: that is, their only true Way of Entering upon the Charge of the Flock of Christ, *Job. 20. 21. As my Fa- ther hath sent me, so send I you.* There is a double Sen- ding: The one is *Extraordinary*; of which Mission Christ speaketh to his Apostles in that place; thus the Apostles, and first Ministers of the Gospel were sent; Christ breathed upon them, and said, *Receive you the Holy Ghost*, *Chap. 20. 22.* And there was yet a fuller Sending of these first Shepherds, in the Days of *Pentecost*, *Act. 2. 17.* And there is a more ordinary Sending; as to which, God revealed his Will, *2 Tim. 2. 2. The things that thou hast heard of me, amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others.* Thus the Apostles, *Act. 14. 23.* did themselves ordain Elders in every Church. And *Paul*, for this purpose, left *Titus* in *Creet*, to let in or- der the things that are wanting, and to ordain Elders in every City. Whosoever entrench into any place in the Church, for the feeding and governing of it, that Way which God hath directed in his Word, he entrench in by the Door, he is the true Shepherd. Concerning Christ's Title, and his Way of Entrance, and the first Preachers of the Gospel, im- mediately sent by Christ, and declared to be sent by the Ef- fusion of the Spirit in the Days of *Pentecost*, there can be no Question made by any who believeth the Scriptures of the Old and New Testament. This Text declares, that whoe- ver cometh into the Church with Right, and as a true Shep- herd to it, must come in at the Door, by a Call from God (as Christ was sent) or from Christ, either by an extraordinary Mission, or in such a Method and Order as Christ hath in his Word directed, either from his own Mouth, or by the Mouths of his Apostles, whom he, ascending up into Hea- ven, left in the first Charge of his Church. This is that which every one ought, in the first place, to look after. We shall observe in God's whole Course with his Church, that in the Corruption of the State of the Church, when it was eminent- ly deviated from the Rule he had set, he sent some by an ex- traordinary Mission; such were the Prophets, whose Writ- ings make up a part of Scripture: Such were the Apostles, and first Ministers of the Gospel: Such, we say, were our first Reformers in Germany, and other parts; nor is it any prejudice to it, that they were able to work no Miracles; (we read of no Miracles wrought by the Prophets of old, un- less by two or three of them:) Their faithful declaring the Will of God, and calling Men back to the plain Law of God, in a time when the Generality were obviously departed from it, together with their Spirit of Courage and Boldness in their Work, was evident enough, that God had sent them. But this Text only declareth this general Truth, that every true Shepherd coming into the Church, must come in the right way, by the Door: So the great Shepherd of the Sheep did, being sent by his Father (whose the Church is) to take care of it; so much all inferior Shepherds do by him, whom God the Father hath made the Door; according to whose Directions, all the Affairs of the Church must be or- dered.

3 To him the porter openeth *d*: and the sheep

hear his voice *e*; and he calleth his own sheep by name *f*, and leadeth them out *g*.

*d* By the Porter is understood God; or more particular- ly (to shew the Order of the Holy Trinity in working) the *Holy Spirit*, who openeth the Hearts of Men to receive and embrace Jesus Christ, who is the chief Shepherd. *e* And the Sheep are able to distinguish his Voice, from the Voice of Thieves and Robbers. *f* Probably they had in those Countries, particular Words and Phrases, which their Shep- herds having used their Sheep to, understood, and moved ac- cording to the Direction of them. Some think they had also Names for their Sheep (as we have for our Dogs and Horses) which they understood; otherwise it only signifi- eth that particular Knowledge which Christ hath of all those that are truly his; as the former Phrase signified, that *Judg- ment of discerning of Spirits and Doctrines*; which was, in an eminent Degree, in the first Ministers of the Gospel, and is yet, in a measure, in Believers; by which, though they cannot perfectly and infallibly judge concerning Truth, and the Will of God, in all things; yet they can, in a great measure, do it, and are not ordinarily led aside into pernicious and damnable Errors, to the Ruin of their Souls. *g* And, faith our Saviour, the true Shepherd leadeth the Sheep out; that is, into their Pastures, and true Feeding- places. This is eminently true concerning Christ, the chief Shepherd; when he came into the World, God opened to him the Door of his Church: So as though he was rejected by many (the Builders and Rulers of the *Jewish Church* in particular) yet he was by many received; multitudes fol- lowed him, many truly believed on him, and truly heard his Voice; he had a particular Knowledge of them, who truly were his Sheep: He knew *Nathanael* while he was yet under the Fig-tree: He led them out into their true Pa- stures, preaching the Gospel of the Kingdom to them, and shewing them the Way of Life and Salvation. It is, in its measure, true of every inferior Shepherd, that truly deriveth from Christ: God giveth unto such, Favour in the Eyes of his People: The true Sheep of Christ hear them, receive and embrace the Truth delivered by them. They take a par- ticular Charge of them, and they lead them to Christ, and to the Embracing of his Gospel: As by the holy and true Doctrine which they preach to them, so by their holy Lives and Conversations before them.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him *h*, for they know his voice *i*.

*h* In our Country, at this day, Shepherds generally fol- low their Sheep, which go before them. In other Countries, as *France*, &c. it is otherwise at this day; the Shepherds go before their Flocks, and their Flocks follow them, up- on some Sounds they make. In *Palestina* (which was the *Jews Country*) it should seem, that the Shepherds some- times went before their Sheep, and sometimes followed them. *David* followed his Father's Sheep, *2 Sam. 7. 8.* *Psal. 78. 71.* On the other side, God is spoken of, *Psal. 80. 1.* under the Notion of the Shepherd of *Israel*, who leadeth *Joseph* like a flock. And the *Psalmist*, *Psal. 23. 1.* speaking of God as his Shepherd, faith, *v. 2. Thou leadest me beside the still waters.* Christ here speaketh of himself, under the Notion of a Shepherd that went before his Sheep, and whom the Sheep followed; and thereby lets us know the Duty of all faithful Pastors in the Church, so to live, that their Flocks may follow them with safety; which cannot be, unless they follow Christ, *1 Cor. 11. 1.* *i* For, faith our Saviour, those that are my true Sheep, they know my Voice: Thereby signifying that Power of discerning betwixt Truth and damnable Errors, which the Lord gives unto all true Believers, *1 Joh. 2. 27.*

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers *k*.

*k* This he further enlargeth upon, telling them, That his Sheep would not follow those that did not lead them into his Truth, and in his Ways; for they understood not such Voices. Here ariseth a Question; *Whether the Elect of God*, or such as being truly called, and believe in Christ, are the Sheep of Christ, in the most strict and proper Sense, may not be seduced into Errors, and led away by Strangers? *Ans.* We must distinguish first betwixt single Persons, and the generality of Believers: As in a Flock, the generality keep together, following the Voice of the true Shepherd, though some particular Sheep may wander; so the generality of Believers will be found keeping close to the Truth and Doctrine of Christ, though amongst them some particular Persons may be seduced, and led away by Seducers. Second- ly, We must distinguish betwixt Errors, and damnable Er- rors; a pertinacious adherence to which, will divide the Soul from Christ, and end in the Ruin of Souls. Christ's Sheep may follow Strangers, dissembling the spiritual Voice of the true Shepherd, a little way, but they will not follow them into such Errors, as will plunge their Souls in Eternal Ruin and Destruction. Thirdly, They may hear even this Voice of



Strangers speaking to them perverse and damnable things; but it will be but for a short time, God will reduce, and bring them back again, v. 28. *They shall never perish.*

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them *l*.

*l* Our Saviour was wont to instruct them in the Mysteries of the Kingdom of God by *Parables*; that is, *Similitudes* taken from reasonable Actions of Men, which might be, and were proper to express spiritual things by. Wherefore he used this Method in Teaching, we are told, *Matth. 13. 10, 11, 12, 13.* They well enough understood the Words in which those Parables were delivered; but the inward Sense, the spiritual Mysteries, shadowed out in those Similitudes, these they understood not, neither the common sort of his Disciples understood them; nor did the better sort of his Disciples understand them, without a further Explication of them: Our Lord therefore, in the following Verses, comes to give them a large Explication of the Parable.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep *m*.

*m* Our Saviour had before been speaking of the Door in another Notion; there he spake of the *Door of the Shepherd*, here of the *Door of the Sheep*: There of the Door (that is) the true and regular Way of Entrance into the Care, Conduct and Government of the Church; here of the true Way of Entrance, not into the Church Militant only, but into the Church Triumphant. It may also be understood of the Door, or Way of Entrance and Admission into the Church Visible here upon the Earth. *Circumcision, Baptism, External Profession* are the Doors into the *Visible Church*; but none, unless by Christ; that is, by a true and lively Faith, wrought by the Spirit of Christ in the Soul, can be a true Member of Christ's *Invisible Church* here upon the Earth, much less a Member of his *Glorious Church* in Heaven.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them *n*.

*n* This must not be understood of the *Prophets*, but of such only as came before Christ, not being sent by him; all those that taught the People another Way of Life and Salvation, than by believing in the *Messiah*, who was to be revealed for the Salvation of the World: All such did but seek themselves, not the Good of People's Souls; and destroyed Souls instead of profiting, or doing them any good. But those that were mine by an External Election, or by my Special Grace bestowed upon them, did not embrace them.

Ch. 14. 6.

9 \* I am the door; by me if any man enter in, he shall be saved *o*, and shall go in and out, and find pasture *p*.

*o* Our Saviour lets us here know, that he meant by the Door in the former Verse, the Door of Salvation, the Way by which every Man must enter into Life, that findeth Life; not the Door only by which every true Pastor must enter into the Church, but by which every Soul that shall be saved, must enter into Heaven: Which is the Doctrine which he before taught, *Joh. 3. 16, 18, 36.* *p* And he who so believeth in me, shall be so guided, and governed, and taught, that he shall be secure, and want nothing for the Managery of his whole Conversation in the World. Under the Notion of *Pasture* here, are signified all good things that the Soul can stand in need of: It is much the same Promise with that, *Chap. 6. 35.* *He that cometh to me, shall never hunger; and he that believeth in me, shall never thirst.* And with that, *Psal. 84. 11.* as also with the 23. *Psal.* to which *Psal.* our Saviour is thought, in this Parable, to have a special Reference.

10 The thief cometh not but for to steal, and to kill, and to destroy *q*: I am come that they might have life *r*, and that they might have it more abundantly *s*.

*q* Look as it is with the true Shepherd, that owneth the Sheep, and whose the Flock is, he cometh regularly into the Care and Conduct of it; he cometh into the Sheep-fold, to take care of the Life and Welfare of his Sheep; but a Thief, and a Robber, that climbeth into the Window, and so gets into the Sheep-fold, he comes not there out of any good Will to the Sheep; but merely by destroying the Sheep, to provide for himself. So it is with them, that, without any Call, or Derivation of Authority from me, thrust themselves into the Care and Conduct of the Church of God; they do it with no good Design to the Souls of People, not out of any Care or Respect unto their Good; but merely that they may serve themselves, in the Ruin of my People's Souls. *r* But that is not my End in Coming into the World; I am not come to destroy them, but to save them: I am come, that they might have a Spiritual Life, and at last, Eternal Life; that they might live the Life of Grace here, and not fail of the Life of Glory hereafter. *s* And not only

that they may barely live, but that their Life may abound, through the Upholdings, Strengthenings, Quicknings and Comfortings of my holy and gracious Spirit: That my Beloved may not only drink, but *drink abundantly*; not only live, but live abundantly furnished with all the Affluences and Accommodations of a spiritual Life.

11 \* I am the good shepherd: the good shepherd giveth his life for the sheep *t*.

*t* That good Shepherd prophesied of, *Isa. 40. 11.* I cannot agree with those who think, that Christ here speaketh not of himself as the good Shepherd, with reference to his Office, as he was the *Messiah*; but only in opposition to the *Hirelings* after mentioned. I can allow, that he thus calleth himself, both in the one respect, and the other; but I cannot allow the latter Sense, exclusively to the former, for what followeth is peculiar to the *Messiah*, of whom it was prophesied, *Dan. 9. 26.* *That he should be cut off, but not for himself.* And though it be true, that the true Shepherd will hazard his Life for his Sheep, as *David* did, when he encountered the Lion and the Bear, *1 Sam. 17. 34, 35.* yet it cannot be said to be the Duty of the best Shepherd, to lay down his Life for the Sheep; for the Life of a Man is much more valuable than the Life of any Beast. Our Saviour therefore, doubtless, in this place sheweth wherein he was the most excellent Shepherd, far exceeding the best Shepherds in the World, because he was come, not only to expose, hazard and adventure his Life; but actually, willingly and freely to lay it down.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not *u*, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep *v*.

*u* Those that deal in Sheep, either keep them themselves, or by their near Relations; as *Jacob's* Sons, and *David*, and *Laban's* Daughters did; or else they hired Persons to keep them for them. There is a great deal of difference betwixt the Care of an Owner, and the Care of an hired Servant in any thing: The Owner taketh a more natural diligent Care; because the whole Profit of the Sheep, thriving, and doing well, returneth unto himself. The hired Servant may be careful in his measure, and degree; but no such Servant will take the Care that an Owner will take, nor run the Hazards that he will run, because he knoweth, that let the Flock thrive never so well, he shall have no more than the Wages he is hired for. Therefore what our Saviour saith, is true, concerning the generality of such hired Servants; they will take some Care of the Flocks of Sheep in their Trust, so long as there appeareth no Danger; but if any Danger appeareth, they leave the Sheep, and flee, and the Wolf cometh, and scattereth the Sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep *w*.

*w* The Reason why he that is a meer hired Servant, and hath no Property in the Sheep, fleeth, is, because he is an Hireling, and doth what he doth merely for his Wages; and when a Danger ariseth, which his Wages will not balance, he will never encounter it, he hath no Property in the Sheep, nor any Love to them, nor Care of them.

14 I am the good Shepherd, and \* know my sheep, and am known of mine *x*.

*x* I am no Hireling, the Sheep are mine own, I have a true Love and Affection for them; which obligeth me to a just and true Care of them: I know them by Name (as was said before) by a particular distinct Knowledge; or I love them, and have tender Bowels for them: And as I know them, so I am mutually known, and owned, and acknowledged by them; they have heard my Voice, and discerned betwixt my Voice, and the Voice of such as are Strangers, refusing to follow them; but following me, going before them. Thus our Saviour, in the same Parable, gives us both Notes to know a true, and good Shepherd; and particularly, to know that himself was the true, good, and most excellent Shepherd; and also Notes, by which we might know who they are, that are the true Sheep of Christ.

15 \* As the Father knoweth me, even so I know my Father *y*; and I lay down my life for the sheep *z*.

*y* By these Words, our Saviour openeth, how he knew his Sheep, and should be again known of them; even as the Father knoweth him, and he knows his Father: This mutual Knowledge between the Father and Christ, was joined with perfect Love and Delight. Thus our Saviour knoweth those that are his Sheep; not only fully and distinctly, so as to call them all by their Names; but so as to love them, delight in them, so as to be ready to lay down his Life for their Good, and Eternal Salvation. Christ, to shew not only the Sincerity, but the Degrees of his Love to his People, doth often compare it to the Love wherewith his Father loved him, *Joh. 15. 9.* and *Chap. 17. 23, 26.* So that if we can believe, that God the Father loved Christ, his only begotten

\* Ezek. 34. 23.  
& 37. 24.  
Heb. 13. 20.  
1 Pet. 5. 4.

\* Zech. 11. 16.  
17.

\* 2 Tim. 1. 19.

\* Mat. 11. 27.

begotten Son, we may also believe, that both the Father and Christ love those that are truly the Sheep of Christ. *z* The Love that Christ hath to his People is as true, and as certain, as the Father's Love to Christ, or Christ's Love to his Father; and this could be shewed by no higher Act, than that of laying down his Life, *Joh. 15. 13.* Now, faith he, *I lay down*; that is, I am ready to lay down, or I shall shortly lay down my Life for the Sheep. Whether Sheep can signify all, and every Person born into the World, is their Concern more strictly to enquire, who are so tenacious of that Point, That Christ died equally for all, and every Man: As also, whether, upon that Principle, that Absurdity must not follow, That Christ loved those who shall yet perish eternally, with such a Love as the Father loved him, and he loved the Father.

*16* And other sheep I have, which are not of this fold *a*: them also I must bring, and they shall hear my voice *b*; \* and there shall be one fold, and one shepherd *c*.

*a* Our Saviour meaneth the *Gentiles*, who belonged not to the *Jewish State* and Church, so were not under the same Laws and Government; for *1 Joh. 2. 2.* he was not only a Propitiation for the Sins of the *Jews*, but for the Sins of the whole World: He calleth those Sheep, because the Lord knew who were his from Eternity; and they were Sheep in the Counsels of God, and they were suddenly to be made his Sheep by Calling, the Gospel being soon to be preached to all Nations. *b* Them also (faith he) *I must bring in*. It is so written in God's Book, the Promises and Prophecies to that purpose must be fulfilled. They shall not only hear the Voice and Sound of my Gospel, though going out of *Sion*, yet not terminated in *Sion*; but they shall embrace, receive and believe that joyful Sound. *c* And there shall be but one Church; as I am one Shepherd, so there shall be but one Flock of Sheep, one Body, one Spirit, one Hope of our Calling, one Lord, one Faith, one Baptism, as there is one God and Father of All, as the *Apostle* speaketh, *Ephes. 4. 4, 5, 7.*

*17* Therefore doth my father love me, \* because I lay down my life, that I may take it again *d*:

*d* Christ here asserteth two things; 1. That he was about to lay down his Life, and should now very shortly lay it down; but yet so, as he should take it again; *i. e.* rise again from the Dead, Death should not have Dominion over him; by which he comforteth his Disciples concerning his Death; declaring, 1. That he was a *Free-will-offering*, as he further openeth it in the next Verse. 2. That he should not perish in the Grave, but rise again from the Dead. 3. That therefore the Father loved him; for by this means he declared himself with power to be the Son of God, and the Father could not but love his Son. And 2. By this means also he humbled himself, and became obedient unto Death, even the Death upon the Cross, *Phil. 2. 8.* So as that the Father had many Reasons to love the Son, so, amongst others, this Obedience of his to Death, even the accursed Death upon the Cross, to fulfil his Father's Will, for the Redemption and Salvation of the Sons of Men, was not the least. And by this also he commendeth his Father's Love to those that are his Sheep, in that his Father loveth him with the more exceeding Love, for laying down his Life, to purchase their Redemption and Salvation.

*18* No man taketh it from me, but I lay it down of my self: I have power to lay it down, and \* I have power to take it again *e*. \* This commandment have I received of my Father *f*.

*e* No Man taketh it from me by force, without my willing it, and consenting to it: The *Jews* and *Pilate* will take it from me, but not without my free and voluntary Surrender of it: And this is that which we read, *Act. 4. 27, 28.* For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, and the *Gentiles*, with the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel had determined before to be done, &c. By which he asserteth his Divine Power, and so comforteth his Disciples against the Disturbances they were like to have from the sight of his Passion, at this time not many Months off. *f* And this (faith he) is the Will of my Father, that which my Father hath given me Commission to do, and for which he hath sent me into the World: And thus he declareth his Death to be a Fulfilling of his Father's Purpose, and an Act of Obedience to his Father's Will; and indeed, in his Obedience in the thing, lay much of the Virtue of his Death.

*19* There was a division therefore again amongst the Jews for these sayings *g*.

*g* Christ, by his Words, often caused a Division amongst the *Jews*, so as they could not agree in their Sentiments and Censures about him; which was either caused through the mixture amongst them, of such as truly believed, with those which believed not; or else from the mixture of a more considering part amongst them, with others which were

more brutish, irrational, and full of Passion. We met with much the same, *Chap. 7. 43.* and again, *Chap. 9. 16.* It is one Method of God's Providence for the Deliverance of his Servants from unreasonable Men, to cause Divisions among them; so as they cannot agree among themselves.

*20* And many of them said, \* He hath a devil, \* and is mad; why hear ye him *h*? \* *Ch. 7. 20. & 8. 49, 52.*

*h* Some of the People said, *He had a Devil, and was mad.* For (as was said before) this was the Opinion of the *Jews*, concerning all that were mad, and distracted, That it was by the Influence of the Devil, and they were infested with an Evil Spirit.

*21* Others said, These are not the words of him that hath a devil *i*: \* can a devil \* open the eyes of the blind?

*i* But others that were less passionate and brutish in their Expressions, and more thinking and considerate in passing their Judgments, said, *These are not the words* (so we translate it; the Word in the Greek, *phusis*, which signifies Things, and Matters, as well as Words; and by what follows, one would think that were the more proper Translation of it here:) They instance in no Words, but in a Matter of Fact; asking if a Devil could open the Eyes of the Blind; that is, of one that was born blind; for they certainly speak with reference to that Miracle which he had so lately wrought upon such a Person.

*22* And it was at Hierusalem, the feast of the dedication; and it was winter *k*.

*k* This Verse affords two Questions, which have not a little troubled Interpreters: 1. *What Feast of Dedication this was.* 2. *Whether Dedications of places to the Worship of God be warrantable, or no, in that manner as they are dedicated amongst the Papists at this Day.* As to the first of these, That which we have about it in Scripture is this, *Exod. 40.* from the first, to the fifteenth Verse, we have God's Command and Direction for the *Hallowing*, or *Dedication* of the *Sanctuary*, or the *Tabernacle*, which was the first House we read of in Scripture, set apart for the publick Worship of God. We have a particular Account of *Moses* his punctual Obedience to that Command, *Lev. 8.* When the Temple was builded by *Solomon*, we read of *Solomon's* Dedication of it; but nothing of Ceremony used at it, only a multitude of *Sacrifices* offered (which was God's ordinary Worship in the *Jewish Church*) and a Feast kept fourteen Days: We read of no Law that he made for the *Annual* Keeping of it, no Obligation upon all the Males in *Israel* to be present at it. As concerning the other solemn Feasts which God appointed, *Lev. 23.* and *Solomon's* Feast of Dedication, in this, differed from them, that it held double the time; for seven or eight Days was the longest time that any of those Feasts were kept. This Temple was destroyed by the *Chaldeans* and *Babylonians*, and re builded by *Zorobabel*, *Ezra* and *Nebemiah*, as we read in the Books known by that Name. In Analogy to the practice of *Solomon*, when they had finished the Building of the Temple, there was another Feast of Dedication kept; of which we read, *Ezra 6. 16, 17, 18.* but we read of nothing done in that Dedication, but the offering of 100 Bullocks, 200 Rams, 400 Lambs, and 12 He-Goats; and setting the *Priests* and *Levites* in order for the Service of God. This Temple was defaced by *Antiochus*, but not wholly ruined, and was repaired and purified by *Judas Maccabeus*, of which we read, *2 Mac. 2. 23. Chap. 10. 6, 7, 8. 1 Mac. 4. 52. 58.* Which Books of *Maccabees*, though they be no Canonical Scripture, yet are as good a piece of Ecclesiastical History as any; and *Josephus* also giveth us an Account of it, *Ant. l. 12. c. 11.* We do not read of any thing they did, saving offering *Sacrifices*, and setting things in order, according to the Law of *Moses*, and Feasting: *Josephus* tells us, they used all lawful Pleasures. We do not read, that either God appointed an *Annual* Feast of Dedication for the *Sanctuary*, nor *Solomon*, nor *Ezra*, for either of the Temples; but we read twice in the Book of *Maccabees*, and *Josephus* (writing the *Jewish History*) tells us that *Judas Maccabeus* made it a Law, that the Feast should be kept yearly for eight Days, in memory of that Mercy which God had shewed them. This was, without doubt, the Feast of Dedication here mentioned; for this Feast began upon the twenty fifth Day of the Month *Chisleu*, which answereth our Months of *November* and *December*, and took in part of each; so it agreeth with the Text, which saith, *that it was in Winter*; whereas *Solomon's* Dedication was in *Autumn*, *Ezra's* in the *Spring*. Some make a Question, whether *Judas Maccabeus* did well in appointing this *Annual* Feast, neither *Solomon* nor *Ezra* having, that we read of before, done any such thing; and that our Saviour was not at this Feast in any Honour to the Feast, but only to take advantage of the multitude of People that met, to preach the Gospel. For my own part: as I will not defend, so I durst not condemn him: I see no more that he did in this, than was done, *Ezra. 9. 27, 28.* as to the Days of *Purim*. Magistrates certainly have a Power to appoint publick Days, yearly *Annual* Days of Thanksgivings, for Mercies never to be forgotten.



forgotten. Indeed, they cannot make a Day holy, so as it shall be a Sin against God to labour in it, or to use any Pleasures (as in the Case of the Sabbath;) but they may command the publick Worship of God to be performed on particular Days, and Men ought to attend it when, with Convenience, they can: Only they ought to take care that such Days be not spent in Luxury and Prophaneness, and that they be for signal Providences, and not so multiplied, and frequently renewing, as that the Service of them degenerate into meer matter of Form. Whether Christ went up in order to the Feast, or because of the great Concourse of People he knew would be there at that time, cannot be determined.

For the second Question, It is not so much a Question, whether it be lawful, in a solemn and decent manner, to consecrate an House to the publick Worship of God, by such Acts of Worship as God hath appointed under the Gospel; such as Prayer and Praise, Reading, Preaching and Hearing the Word: As whether it may be done by such Rites and Ceremonies as the Papists do it with, for the which there is no Institution; for the former, though it may be some will not agree it necessary, yet certainly, no sober Person can deny, but if a place be made for People ordinarily to meet in to worship God, there they may as well meet at the first, to praise God for his Mercy, and to beg his Presence, when they shall there meet together to worship God, and to hear his Word, as they may meet there afterwards for Prayer, Praise, Preaching, or Hearing. But this satisfieth not the Papists: They first do it by many superstitious Ceremonies. Secondly, They plead for the Holiness of the place, when so consecrated. As the Ceremonies of their Consecrations, or Dedications. *Bellarmino* reckoneth up eight.

1. The painting twelve Crosses in the several parts of the House to be consecrated, and lighting up twelve Lamps, one at every Cross; to signify the twelve Apostles, who carried the Banner of the Cross throughout the World.

2. The Bishop's Knocking at the Door with a Pastoral Staff, commanding the Devil to give place, and invoking of God, the Angels and Saints, to grant their Presence in that place; which they make, to signify the opening of People's Hearts by the Preaching of the Gospel.

3. The Scattering of Ashes upon the Floor of the places, upon which the Bishop writes the Letters of the *Latin* and *Greek Alphabet*, in the Figure of a Cross.

4. The Sprinkling the place with Holy Water, and lighting up Wax-Candles.

5. The Anointing of the Crosses before mentioned, and painted on the Walls.

6. The Sprinkling of the place with a Mixture of Water, Wine, Salt and Ashes.

7. The Anointing of the Temple, and the Altar.

8. The Keeping of a Festival upon it. And for all these they have devised several Significancies, too vain and fanciful to repeat.

For none of which we know not the least Warrant in Holy Writ: Nor can we conceive, how any Consecration can imprint any Character of Holiness upon a place, or make Prayers offered up in or toward it more acceptable; though we know it did so as to the Temple, both because it was an eminent Type of Christ, and also because of the particular Promises made to it, *1 King. 9.* which were not applicable to the *Synagogues*, which were the *Jews* ordinary Meeting-places for publick Worship; but only to the Temple, upon the Account before mentioned; though we say that all places for that use ought to be used with all imaginable Decency; and we ought, during the publick Worship of God, to carry our selves in them with all Reverence, because of the Angels, and because of the special Presence of God, promised to the Assemblies of his People in his Name, and for his publick Worship.

\* *Act. 3. 11. & 3. 12.*

23 And Jesus walked in the temple, \* in Solomon's porch *l.*

*l.* Of this *Solomon's Porch* we read, *1 King. 6. 3.* that *Solomon built the porch before the temple of the house, twenty cubits long, and ten cubits broad.* This was the place where they walked in Winter: Though this was destroyed when *Jerusalem* was destroyed by the *Babylonians*, yet it seemeth that there was one builded that was like it, and kept that Name. It should seem that it was a place better defended from the Weather, than those other parts of the Temple, where in Summer-time they used to walk.

*l.* Or, hold us in suspense.

24 Then came the Jews round about him, and said unto him, How long doest thou || make us to doubt? If thou be the Christ, tell us plainly *m.*

*m.* Our Saviour was, at this time, within three Months of his Crucifying; he had often before told them, that he was the *Light of the World*, the *true Shepherd*; he had preached Doctrine to them. from whence they might easily have concluded what he was; he had wrought Works among them, which none could do, but by a Divine Power; but he had been very wary of telling them in plain Terms, that he was the *Messiah*, the *Christ*; when at any time he had so declar-

ed himself to his Disciples, or they had owned him as such, he still laid a Charge upon them to tell no Man of it, *Mat. 16. 20. &c.* They therefore came to him, demanding a plain Resolution in the Case; some of their Minds were in some suspense about it. It was but a captious Question; for had he denied it, besides that it had been the Denial of a Truth which he came to bear a Testimony unto, they had had a great Advantage to have lessened his Reputation amongst those who had believed on him as such. Had he affirmed it, he had brought himself in danger of the *Roman Governor*, for the *Jews* indeed expected a *Messiah*, a *Christ*; but to be a *Temporal Prince*, to deliver them from their Enemies: And for him to have declared himself such a *Christ* as they expected, had been fatal to them. He therefore answers with his usual Prudence and Wariness to this Question.

25 Jesus answered them, I told you, and ye believed not *n:* \* the works that I do in my Father's name *o*, they bear witness of me. *\* Ch. 3. 36. Ver. 38.*

*n* I have, in effect, told it you more than once; I have told you, that I am sent of the Father, &c. I have said enough for you to conclude it; but you will not understand, you will not receive it, you will not believe what I say. *o* What need you any further Witness of it, than those Works which I do by Divine Power? By virtue of my Oneness with my Father, and of that Power and Authority which he hath committed to me, that by them I might confirm the Doctrine which I have taught you?

26 But \* ye believe not, because ye are not \* *Ch. 3. 47.* of my sheep, as I said unto you *p.*

*p* *Act. 13. 48.* As many as were ordained to life, believed. Here our Saviour giveth this as one Reason of the *Jews* Unbelief, that they were not of his Sheep. Were they not *Israelites*? Yes: But all are not *Israel*, that are descended of *Israel*. It seems a very hard Interpretation that some would put upon these Words; *Ye believe not, because you are not teachable, and fit to be made my Sheep.* The Words are, *ἡ γὰρ ἐστὶν ἐν ᾧ ἀκούσαντες τοῦ ἡμῶν.* Nor can such an Interpretation be paralleld from any other Scripture. That by *Sheep* here, cannot be meant Members of the Church, is plain; for they were of the Church of *Israel*, whom the Lord led as a Flock (as the *Psalmist* speaks, *Psal. 80. 1.*) That *Believers*, and such as are truly called and sanctified, are not meant, is as plain; for then the Sense would be, *You believe not, because you believe not.* Besides, our Saviour had before said, *He had other sheep, that were not of that fold,* (by which he meant the Gentiles) such for whom he prayed, *Ch. 17. 20.* being such as should believe on him. By *Sheep* therefore he meaneth, certainly, such as were ordained to Life; as *Act. 13. 48.* Nor will it therefore follow, that God's not Ordination of them to Life, was the near and immediate Cause of their not believing; but their own stubborn and perverse Wills, in not repenting, that they might believe; as our Saviour tells them, *Mat. 21. 32.* that is, not turning from their gross and sinful Ways; which they might have done by virtue of that common Grace of God, which was afforded them in the Gospel, by the Preaching of *John the Baptist*, and of *Christ himself*.

27 My sheep hear my voice, and I know them, and they follow me *q:*

*q* This is the same which he said, *Ver. 4.* (See the Notes there.)

28 And I give unto them eternal life *r*, and \* they shall never perish *s*, neither shall any pluck them out of my hand *t.* *\* Ch. 17. 11. & 19.*

*r* I do give them, and I will give them Eternal Life; as soon as they shall come to hear and believe my Voice, and to follow me, they shall have a sure Right and Title to it; and when my Father, by his Providence, shall remove them out of the World, and in the great Day, they shall be taken up into the actual Possession of it. *s* For they shall never perish, but though they may fall, they shall rise again by Repentance. *t* They are in my Hand, and my Hand shall preserve them, none shall ever pluck them out of it; they shall be preserved through Faith, by the Power of God, to Eternal Life and Salvation.

29 \* My Father which gave them me, is greater than all *u:* and none is able to pluck them out of my Father's hand. *\* Ch. 14. 28.*

*u* All that are my Sheep, became so by my Father's Donation and Gift; so as my Father is equally with my self concerned in the Preservation of them to that happy End, to which he hath ordained and designed them. Those that would pluck them out of my Hand, and deprive them of that Eternal Life which I will give them, must be too strong, not for me alone, but for my Father also; which none is: For who can be too strong for Omnipotence?

30 I and my Father are one *w.*

*w* My Father and I are one, not only in Counsel and Will, (as *Joh. 17. 11, 12.* And Believers are said to be of one Heart, *Act. 4. 32.*) but in Nature, Power and Essence; for it is plain, that our Saviour here ascribeth the Preservation of

of his Sheep, not to the Will, but to the Power of his Father. *None is able to pluck them out of my Fathers hand.* And it is plain by what follows, that the *Jews* thus understood our Saviour. Some eminent *Protestant* Interpreters expound this of an *Oneness* in *Consent and Will*, doing the same things, and driving the same design; both agreeing to preserve the Sheep unto eternal Life; but (with all respect unto them) I think the context implieth more, though this be not excluded.

31 Then the Jews took up stones again to stone him *x*.

*x* Tumultuously, as we read they did once before, *Chap. 8. 59.* From whence we may learn with what design they came to Christ, *ver. 24.* plainly to tell them whether he were the Christ. By the Law of God the false Prophet was to be stoned; but he was first to be judicially tried, and judged: This was but a tumultuous action of an enraged Multitude.

32 Jesus answered them, Many good works have I shewed you from my Father: for which of those works do you stone me *y*?

*y* The word translated good, is of a very large signification; signifying, Excellent, Useful, Profitable, Beauteous, &c. Whatsoever in common speech cometh under the Notion of Good: I (saith our Saviour) never did harm to any of you, but I have been the instrument of a great deal of good to you. I have given sight to the Blind, hearing to the Deaf, healed many that were sick of grievous diseases, cast many Devils out of those which were infested with, or possessed by them. Do any of these deserve any such usage at your hands? What maketh you in such a rage against me?

33 The Jews answered him, saying, For a good work we stone thee not *z*, but for blasphemy, and because that thou being a man, \*makest thyself God *a*.

*z* These are not the things we are incensed against thee for; we grant that thou hast done many good Works amongst us; these we gratefully acknowledge. *a* But this is that which we are not able to bear, That whereas thou art but a meer man, by thy discourses thou makest thyself equal with God, and so art guilty of *Blasphemy*, which is committed as well by arrogating to our selves what is proper to God, as by imputing to God the natural or moral imperfections of the Creature; and the Blasphemer deserveth to be stoned, according to the Law of God. By this it is manifest, that the *Jews* understood our Saviour, affirming that He and his Father were One; as asserting himself *One in Essence* with his Father, not in *Will* only.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods *b*?

*b* This was written, *Psal. 82. 6.* The whole Scripture of the Old Testament, being wrote by holy Men, inspired of God, and directive of mens Conversation before men, and towards God, is sometimes call'd *The Law*, *Psal. 19. 7.* It was spoken concerning Magistrates and the Governors of Gods People, who being Gods Deputies, and Vicegerents, intrusted to execute the Judgments and Vengeance of God, and dignified with the name of gods.

35 If he called them gods, unto whom the word of God came *c*, and the scripture cannot be broken *d*:

*c* If God dignified those Men, (and many of them were also vile and sinful Men) with the Title of gods, because they had a Commission to govern People according to the Law of God; *d* and none must contradict what God hath said in his word; there can be no fallshood in the Revelation of any part of the Divine will.

36 Say ye of him \*whom the Father hath sanctified and sent into the world *e*, Thou blasphemest \*: because I said \*, I am the Son of God *f*?

*e* Suppose I were no more than a meer man, yet being *Sanctified*, that is, set apart of God for the special work of Mans Redemption; and sent of God into the World, with Commission both to reveal and to do his Will; yet dare you say, that I *blaspheme*, because I said, *I am the Son of God*. *f* In the place, *viz. Psal. 82. 6.* Where God said of Magistrates, *ye are gods*; He also added, all of you are *Children of the most High*; you have therefore no reason to rage at me, though I did say I was the Son of God; being one whom the Father hath in his Eternal Counsels set apart for this great and special Work; and actually by his Providence sent into the World for the finishing and dispatching of it. But we must take heed, that we do not understand our Saviour here, as if he in another sense assumed to him the Title of the Son of God; it was enough for him at present to assert, That the Title well enough belonged to him, if he indeed had been no more than the *Son of Man*, as they said.

37 \*If I do not the works of my Father, believe me, not *g*.

*g* Our Saviour doth often appeal to his Works to testify concerning his Divine Mission and Power: These works, he here calleth *the works of his Father*; by which he doth not only mean works that are pleasing and acceptable to God, as acts of Obedience to the Will of God, performed by Men, may be called, and are *Chap. 6. 28, 29.* nor (as I conceive) only those works which he did by Commission and Authority from his Father; which *Chap. 17. 4.* He calleth *the work which his Father had given him to do.* But those works which none but God could do; such were the multiplication of the loaves, *Chap. 6. 11.* &c. The curing of him who was *born blind*, *Chap. 9. 41.* &c. If (saith our Saviour) I do not do those works which no meer Man ever did, give me no credit; but if I do those works, which can be done by no human Art or Power, you have reason to believe me.

38 But if I do, though ye believe not me *h*, \*believe the works: that ye may know and believe \*, that the Father is in me, and I in him *k*.

*h* If I do such works as can be done by no less than a Divine Power, being beyond the power and ability of all Creatures; then, though you will not give credit to any bare affirmations of myself; because I say I am the Son of God; yet believe the things for the testimony that my works give unto it. Proper effects give Testimony to the proper cause; He who doth those things which none but God can do, must needs be God, or impowred by God to do them. *k* This is the way for you to know, be persuaded, and to believe, That the Father is in me by his mighty divine working Power, *Chap. 14. 10.* *The Father that dwelleth in me, he doth the works*; and I work in, and together with him. This Phrase. *The Father is in me, and I in him*; teacheth us three things concerning Christ. 1. His Oneness in Nature and Essence with the Father. 2. His Personal distinction from his Father; here are two mentioned, the Father and Me. None can properly be said to be in himself. 3. The most perfect, and intimate, indwelling of one of the persons in the Holy Trinity, in the other.

39 \*Therefore they sought again to take him *l*: but he escaped out of their hand *m*.

*l* Because he said, that the Father was in Him, and He in the Father; by which they well enough understood, that he asserted an union with the Father; they did not again go about to stone him, as they did before; he had sufficiently stopped their mouths, as to their imputation of *Blasphemy*; but they seek to apprehend him, with a design (no doubt) to carry him before the *Sambecrim*, (their great Court, which had cognisance of those things.) *m* But as he had once and again before, so he now again escapeth out of their hands: whether by darkning the Air before their Eyes, or (as some would have it) by making his Body invisible by his Divine Power; or what other way, the Scripture tells us not, and it is great rashness to determine.

40 And went away again beyond Jordan, into the place, where John at first baptized *n*: and there he abode *o*.

*n* Christs time was not yet come when he should be betrayed, and crucified; it was yet three months and more to it; He saw the *Jews* at *Jerusalem*, were in such a rage and fury, that there was no staying in that place: He goes beyond *Jordan* to *Bethabara*, where he found John at first baptizing, *John. 1. 28.* before he baptized in *Enon* near *Salim*: *Chap. 3. 23.* See the Notes on *John. 1. 28.* Possibly he chose that place, as being a place where John had been preparing a way for him, by turning mens hearts in some measure for receiving the Gospel, and pointing out Christ to his Disciples, as the Lamb of God who taketh away the sins of the World. *o* How long he abode there, we cannot tell; probably, till he took his last journey from *Galilee* to *Jerusalem*, of which the other Evangelists speak, *Matth. 20. 17. Mark. 10. 32. Luke. 18. 31.* What he did in *Galilee* during these three months, John reports not, only faith,

41 And many resorted unto him, and said, John did no miracle *p*: but all things that John spake of this man were true *q*.

*p* God so ordered it in the Wisdom of his Providence, that though *Elijah* and *Elisha* under the Law wrought miracles, by which they confirmed their Divine Mission; yet John coming immediately before Christ, as his Messenger and Fore-runner, wrought none; that so the glory of Christ in working miracles when he came, might be more clear and evident. This made the People, that came to Christ while he was in *Galilee*, say thus amongst themselves, We paid a great Veneration to John the Baptist, yet he never did those things which Christ hath done. *q* And whatsoever John told us of this Person, hath proved true; He hath done, and doth greater things than ever John did, and is in the judgment of sense to be preferred before him: should we not now believe



believe in him: *John* told us he was the *Lamb of God*, who takes away the sins of the World: and told us much more concerning him, which our Eyes see is true.

42 And many believed on him there *r*.

*r* Some believed on him, as such whom *John Baptist* had spoken him to be: others possibly believed on him in the sense mentioned, *Chap. 2. 23.* Not to the saving of their Souls, but as one sent of God, a great Prophet, no ordinary Man. The rage of men shall not hinder the progress of the Gospel.

## C H A P. XI.

**N**OW a certain man was sick, *named Lazarus* of Bethany, the town of Mary and her sister Martha *r*.

*r* *Bethany*, (as appeareth, by *ver. 18.*) was nigh unto *Jerusalem*, not wholly at two miles distance from it: but our Saviour was at this time in *Judea*, for *ver. 7.* he saith to his Disciples, *Let us go into Judea.* Again, he was at this time in *Galilee* or in *Persea*: and we shall find *ver. 17.* That *Lazarus* had been in his grave four days, before our Saviour got thither: So as we must allow at least six or seven days betwixt the time when Christ heard of *Lazarus* his Sicknes, and the time when our Saviour came to *Bethany*.

*r* This *Bethany* is here only described to us, as the place where *Martha* and *Mary* lived, or at least where they were born: Some think that *Bethany* was only a part of the Mount *Oliver*; but others more probably, think that it was some little Town or City, standing within that part of the Mount *Oliver*; for it is here called a Town, and *Luke 10. 38, 39.* the place where these two Sisters lived, is called a Village.

2 (It was that *Mary* which anointed the Lord with ointment, and wiped his feet with her hair *u*, whose brother *Lazarus* was sick.)

*u* We read of a Woman, *Luke 7. 38.* that came behind our Saviour while he was at dinner, in the House of *Simon* the Pharisee; brought an Alabaster box of Ointment, stood at his feet behind him weeping, washing his feet with her tears, and wiping them with her hair; but it appears by the story, she had been before a notorious Sinner. We read of another Woman, *Mr. 26. 6, 7. Mat. 14. 3.* that poured a box of Ointment on our Saviours head, as he was at dinner in the House of *Simon* the Leper: but we in those two Evangelists, read nothing of her washing his feet with her tears, or wiping them with her hair; but in the next *Chap.* of this Gospel, *v. 3.* we have a story, which (whether it be the same with the other or no, I cannot tell) is that doubtless to which this verse referreth: The Names and circumstances much agree. There were other *Maries*, (for *Mary* was a very ordinary name among them) but this was that *Mary* which is mentioned *Chap. 12. 3.* that anointed the Lord with Ointment, &c. It was her brother was sick.

3 Therefore his sisters sent unto him, saying; Lord, behold, he whom thou lovest, is sick *w*.

*w* Christ (as was said before) seemeth to have been very familiar at the House of these two Sisters, and often to have made them his Hostesses; and if it should appear by this verse, that in those visits he had shewed particular kindnes to this their brother *Lazarus*, who was now sick, this makes them stile their Brother, *him whom thou lovest*. They plead no merits either of their own or his; but only plead with him for his own goodness and love. Nor do they express in particular, what they desired for their Brother, though it is easily understood by their representation of his state and condition.

4 When Jesus heard that, he said, This sickness is not unto death *x*, \*but for the glory of God; that the Son of God might be glorified thereby *y*.

*x* God hath not sent this Sicknes upon *Lazarus* to determine his being upon the Earth; or such a separation of the Soul of *Lazarus* from his Body, as there shall be no reunion of it before the general Resurrection, (which is our ordinary Notion of Death) God hath not sent this Sicknes for that purpose, *y* but that he might be glorified by his Son, raising him from the dead: God is glorified, when his Son is glorified; and Christ is glorified, when his Divine Power is manifested, so as men acknowledge him to be what indeed he is.

5 Now Jesus loved Martha, and her sister, and Lazarus *z*.

*z* He doubtless loved them with a special distinguishing love; as persons chose in him to Eternal Life before the Foundation of the World, given unto him by an Eternal Donation, called by him with an effectual calling, to own and receive him as their Saviour; but this text seemeth to speak

of him as loving this family with an humane love which inclineth man to a complacency in an object beloved; he had a kindnes for the whole family: They had shewed him kindnes in his state of humiliation; and he loved those that so loved him, *Prov. 8. 17.*

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was *a*.

*a* Though he loved him and his Sisters, with a tender love, yet he did not presently go to them, to comfort *Mary* and *Martha* in their sorrow; nor yet to cure *Lazarus*, and prevent his Death; but staid still two days in the place where he was. He loved *Mary*, and *Martha*, and *Lazarus*, but he more loved the Honour and Glory of his Father, which was to be manifested in his raising of *Lazarus* from the dead; we must not judge of Christs love to us, by his more external dispensations of Providence; nor judge that he doth not love us, because he doth not presently come in to our help, at our times, and in such ways and methods as we would think reasonable.

7 Then after that faith he to his disciples, Let us go into Judea again *b*.

*b* This lets us know, that Christ was not in *Judea*, when he received the tidings of *Lazarus* his Sicknes, but in *Persea* or *Galilee*; but he presently upon it, takes up thoughts of returning again into that Province, and indeed he was now preparing for his last journey thither; however the Sicknes of *Lazarus*, and his raising from the dead, was one occasion of his so soon going up; from which his Disciples would have discouraged him, as followeth.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again *c*?

*c* See *Chap. 10. 31.* There were not three months elapsed, since the Jews had so sought to have stoned him; and there was no reason for him to think that their fury was in any whit abated. We read in the other Evangelists, *Matth. 16. 22.* of other words they used (*Peter* especially) to dissuade our Saviour from this journey to *Jerusalem*. They were afraid for their Master, and they were afraid also for themselves.

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world *d*.

*d* Look as in the day there are twelve hours, in which the Sun shineth, and by giving its light, directs men in their courses, so as they know how to guide their feet; and do not stumble, because they have the light of the Sun, which God hath ordained, to direct men that walk up and down in the world.

10 But \*if a man walk in the night, he stumbleth, because there is no light in him *e*. \*Chap. 12:35

*e* And there is a night also, wherein if men walk, they will be very prone to stumble, because they are in darkness, and have no light to guide their feet. So there is a set time, for all the issues of men; a time for their peace and liberty, and a time for their troubles and sufferings. God Rules and governs the World, while men are in their callings and places faithfully discharging their trust, and finishing the work which God hath given them to do; and their time is not come, for their glorifying of God by suffering: they shall not stumble, nor be given up to the rage of their eagerest Enemies; they are in their callings and places, and God will be light unto them: But when their working-time is over, and the time of their night is come, then they will stumble; because then God withdraweth his light from them, they are not then under such a special Protection of God, who hath done his work by, and with them. This is as much as he had said before, *Chap. 8. 20.* No man laid hands on him, for his hour was not yet come: The twelve hours of his day were not all spent. This duty digested, is of infinite use to quiet the Spirits of God's People in the worst of times; every man hath his twelve hours, his day and set time, to honour God upon the stage of the World; he shall not stumble, he shall not miscarry while those hours are spent; he shall not die, he shall not be disabled for duty, so long as God hath ought for him to do: but every man hath his night too, when he must not expect to converse in the World, without stumbling.

11 These things said he: and after that, he faith unto them, Our friend *Lazarus* \*sleepeth *f*; but I go, that I may awake him out of sleep *g*. \*Mat. 9:24

*f* There is such an Analogy betwixt Death and Sleep, that there is nothing more ordinary than to express Death by Sleep in Scripture, *Deut. 31. 16. 2 Sam. 7. 12. 1 Kings 1. 21. 2 Kings 20. 21. Job 7. 21. and 14. 12. Dan. 12. 2.* and in a multitude of other Texts, both in the Old Testament, and in the New; so as it was evident our Saviour meant he

\* Chap. 9:3.  
ver. 40.

was dead, which he knew as he was God, though as yet he had received no relation of it from the friends of the deceased. *g* But I go (saith our Saviour) to raise him up again from the dead, which he calls awakening him; pursuing the former *Metaphor*, where he had compared Death to a sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well *b*.

*b* Sleeping moderately is a good sign, we know, in most diseases; this makes the Disciples say, that if *Lazarus* slept, he should do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep *i*.

*i* But that the Disciples should not understand our Saviour, not speaking of ordinary sleep, but of Death, is wonderful, considering that there is nothing more ordinary in Holy Writ, than to read of Death expressed under this Notion; but possibly by our Saviours making such haste to him, they conceived that he was not Dead, but only in an ordinary sleep, upon the abatement of his disease.

14 Then said Jesus unto them plainly, *Lazarus* is dead *k*.

*k* You will mistake me, my meaning was not that *Lazarus* was fallen to rest, upon the abatement of his Distemper; but his Soul is parted from his Body.

15 And I am glad for your sakes that I was not there! (to the intent ye may believe *m*) nevertheless, let us go unto him.

*l* Had I been upon the place, my kindness to his Sisters, and pity, would have prevailed far with me, to have prevented his Death; but it is better (for your sake at least) and I am glad I was not there. *m* For by this means I shall have an advantage, by putting forth my Divine Power in raising him from the Dead, to confirm your Faith in me as the Son of God, and the true *Messias*: therefore, tho he be Dead, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him *n*.

*n* *Thomas* and *Didymus* were names of the same signification, only *Thomas* was the Hebrew, and *Didymus* the Greek name. This is that *Thomas*, who to the last, shewed a greater difficulty in believing, than many others of the Disciples did, *Chap. 20. 25*. His words here signified great rashness and unbelief: Let us go and die with him, with Christ (say some.) Seeing that our Lord will not be persuaded from going into *Judea*, where his Life will be in apparent danger, for they will put him to death; let us also go and die with him. But it is more probable, that *Thomas* meant with *Lazarus*, who as our Saviour told them but now, was dead; and in that sense, it was not only an expression of great passion, but great unbelief also. We ought not to be so affected with the death of our Friends, as to wish, or desire our selves out of the World, where God hath set us in stations, which we ought to keep, until God be pleased to remove us. Besides, *Thomas* ought to have believed our Saviour, who had told them, that tho *Lazarus* slept the sleep of Death, yet he went to awake him; which could have no other sense, than to raise him out of that sleep of Death, of which he had spoken. Ah! To what Errors do our Passions betray us?

17 Then when Jesus came *o*, he found that he had lien in the grave four days already *p*.

*o* Christ came to *Bethany* where *Lazarus* died. *p* He found he had lien in the grave four days, so as probably, Christ came not to *Bethany* till four days or more after the Death of *Lazarus*, or near upon. But possibly, it is better judged by others, that Christ was not yet come into *Bethany*, but only to the place where he met *Martha*; because it is said after this, *ver. 30*. That Jesus was not yet come into the Town, but was in that place where *Martha* met him; which it is probable, was at *Lazarus* his Sepulchre, out of the Town, but near it, as all the Jewish Burying places were; where he heard from the relation of *Martha*, how long *Lazarus* had been buried. Our Saviour, could have come sooner had he pleased, for tho *Bethabara* was on the other side of *Jordan*, (so out of the Confines of *Judea*) yet if we may give any credit to those who have laboured in the study of places, it was not above four miles off *Jerusalem*, so as it could not be six miles from *Bethany* which our Saviour could have travelled in a less time than four or five days. Some think *Lazarus* died the same day news came to Christ of his Sicknels; after which we read *ver. 6*. that he tarried not of two days; after which it was *ver. 7*. that he took up thoughts of going into *Judea*. After this, possibly he lingered one or two days, *ver. 14*. He tells them *Lazarus* was dead. Our Saviour was willing to protract the time, that the Miracle might be more Conspicuous and Remarkable.

18 (Now *Bethany* was nigh unto *Jerusalem*, || That is about about fifteen furlongs off *q*.

*q* That as we count, wants of two miles half a quarter.

19 And many of the Jews came to *Martha*, and *Mary*, to comfort them concerning their brother *r*.

*r* Not to pray with them for the Soul of their Brother departed. That departed Souls are in a capacity to be advantaged by the prayers of their Friends, or any such thing, are corruptions of later times; but they had a civil usage of mourning for their Friends, the time for which was anciently thirty days; they mourned for *Jacob forty days*, *Gen. 50. 3*. For *Aaron thirty days*, *Numb. 20. 29*. So for *Moses*, *Deut. 34. 8*. It is probable, the days were fewer for persons of an inferior Quality, but they had some days for all; during which days, their Neighbours and Friends came to visit them, and relieve them in their sorrow, with such Arguments as they had.

20 Then *Martha*, as soon as she heard that Jesus was coming, went and met him *s*: but *Mary* sat still in the house *t*.

*s* It should seem by the story, *Luke 10. 41*. That *Martha* had the care of the House-keeping upon her, *Mary* was more retired; So that the news of Christs coming might come to her first. She in great joy ran out to meet him; how far she went, we are not told; but it appeareth from *ver. 30*. that she went out of the Town.

21 Then said *Martha* unto Jesus, Lord, if thou hadst been here, my brother had not died *u*.

*u* *Mary*, *ver. 32*. saith the same. They were both in an Error, for *Lazarus* his Death was appointed, and determined by an Eternal Counsel; and he was both sick, and died for a wise end, that God might be glorified, and his Son glorified in raising him from the dead; as we were before told *ver. 4*. But it lets us see the vanity of our Natures; who in the loss of our Friends, are ready to think, if such or such means had been used, we had not lost our Friends: never considering our days are appointed, and we cannot pass the number of them. If any rational, probable means for continuing their Lives be omitted, that also is not without the Counsel of God, who having determined the issue, concealth diseases, or the true, and proper means for their cure, from Physicians, or such as are about the sick persons. Nor did *Martha* and *Mary* fail in this only, but in that, they made the Lords presence necessary to the preserving of the Life of their Brother: who had he pleased, could (tho absent) have kept him from Death.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee *w*.

*w* She shewed some unbelief in her former words, but here again she sheweth her Faith, but not without some weakness mixed with her Faith; for by these words she seemeth not to be satisfied, that the fulness of the Godhead dwelt in Christ, and that he was equal with the Father, and able by his own Power to raise the dead; Her Faith extendeth no farther than a belief, that he was in so much favour with God, that if he would please to intercede with God, he would restore her Brother to Life; this she meaneth; tho the raising of Persons from the dead, was a thing so rare, and unusual, that she dares not to mention that particular thing, tho uppermost in her thoughts.

23 Jesus saith unto her, Thy brother shall rise again *x*.

*x* Christ takes no notice of *Martha*'s failings before mentioned, (He can have compassion upon his peoples Infirmities) but applieth himself to the relief of her under her affliction. He doth not tell her, that her Brother should be raised to Life presently, nor that he would do it; but only saith, He shall rise again: To let us know, that a belief of the general Resurrection is enough, and ought to be improved by us, to curb our immoderate mourning and Passions for those of our Friends who are dead in the Lord.

24 *Martha* said unto him \*, I know that he \* *Luke 14. 14* shall rise again in the Resurrection at the last *Chap. 5. 29*. day *y*.

*y* From hence we learn, that the general Resurrection of the Dead, is no novel Doctrine; *Job* believed it, *Job 19. 26, 27*. *Daniel* published it *Chap. 12. 1*. The Pharisees owned it, tho the Sadducees denied it; and possibly the Pharisees had but a confused Notion of it. *Martha* here makes it an Article of her Faith.

25 Jesus said unto her, I am the resurrection, and the \* life *z*: \* he that believeth in me, tho he \* *Chap. 6. 35*. were dead, yet shall he live *a*. \* *Chap. 3. 15*.

*z* *Martha* by her speech seemed not to have a true Notion of Christ: She believed that there should be a general Resurrection from the dead in the last day, by the mighty Power of God, but she did not truly understand what influence

*1 John 5. 10*.



fluence Christ had upon this Resurrection, that the raising of the Dead, should be the peculiar Work of Christ, not without the Father, but as he was ordained by the Father, to be the Judge of the Quick and of the Dead. Christ doth therefore here further instruct her, and tell her, He was the Resurrection; where (as is usual in Scripture) the Effect is put for the Cause: *I am the Resurrection*, is no more, than *I am*, and shall be, the Principal Cause of the Resurrection: The Dead shall hear the Voice of the Son of God, Chap. 5. 28. He also adds, *and the Life*: That is, the cause of Life: both that Life which the Dead shall in the Resurrection recover, and also that *Eternal Life* which shall follow. *a* And whosoever looketh upon me in that Notion, and committeth himself unto me, tho he doth die, yet he shall rise again, and *Live Eternally*; and this Power being in me, I am not tyed to the last day, but have a Power when I please to raise the Dead. Our Saviour indeed hath more in his Answer than respected the present case, but there was nothing more usual with him, than in his discourses to raise up the hearts of his People to higher things, as he doth in this place raise *Martha* beyond the thoughts of a Resurrection of her Brothers Body to a natural Life, to the thoughts of a Spiritual and Eternal Life.

26 And whosoever liveth *b*, and believeth in me, shall never die *c*. Believest thou this *d*?

*b* He had before proved himself to be the Resurrection, now he proveth himself to be the Life. *c* He saith, he that liveth, that liveth a natural Life, if he be one who receiveth and embraceth me as the true *Messiah*, and Saviour of the World, and committeth himself, and all the concerns of his Soul to me, shall never die, *Rom.* 8. 11. Tho his body shall die because of Sin, yet his Spirit shall live because of Righteousness; and God shall in the great Day quicken again his mortal body, through the holy Spirit which dwelleth in him, and is united to him. *d* He asketh *Martha* if she believed this. We shall observe, that our Saviour, not here only, but *Matth.* 9. 22, 23. before he wrought his Miraculous operations, required Peoples Faith as a prerequisite. And *Matth.* 13. 58. He could not do many mighty Works in his own Country, because of their unbelief. And *Matth.* 17. 20. He tells his Disciples, that the reason why they could not cure the man Possessed with the Devil, was, because of their unbelief: So great an honour hath God given to the exercise of Faith.

27 She saith unto him, Yea Lord: \* I believe that thou art the Christ the Son of God which should come into the world *e*.

*e* This is the nearest to the Confession of *Peter*, *Matth.* 16. 16. Which our Saviour callieth, *The Rock upon which he would build his Church*, of any that we have in Scripture; yea, and more full than that; for those words, *which should come into the World*, are not in *Peter's* Confession. The sum of this is, *Martha* doth here profess a full assent to our Saviour as the *Messias*, the Son of God; he who was pre-figured, prophesied of, Promised, as he who should come into the World.

28 And when she had so said, she went her way, and called *Mary* her sister secretly, saying, The Master is come and calleth for thee *f*.

*f* *Mary* was left at home, while *Martha* went out of the Town to meet Christ: It seemeth by this verse, Christ had asked for her, (tho that be not mentioned before) *Martha* goeth secretly to her, and tells her, that the Master was come: (It was a name they usually called their most famous Teachers by.)

29 As soon as she heard that, she arose quickly, and came unto him *g*.

*g* *Maries* love and readiness to attend upon Christ, appeareth by a former story concerning her and her Sister *Martha*, recorded *Luke* 10. 38, 39, 40. But the present sorrow she was in for her dear Brother, together with the hopes she conceived of having him restored to Life by Christs coming, added wings to her motion; therefore the Evangelist saith, she arose quickly, and came to him.

30 Now Jesus was not yet come into the town, but was in that place where *Martha* met him.

31 The Jews then which were with her in the house, and comforted her, when they saw *Mary* that she rose up hastily and went forth, followed her, saying, She goeth unto the grave, to weep there.

32 Then when *Mary* was come where Jesus was and saw him, she fell down at his feet *h*, saying unto him, Lord, if thou hadst been here, my brother had not died *i*.

*h* Coming, She falls down at his feet, which was a posture (as we have heard before) very usual in those Countries, by which they testified, both their civil Respects to Princes, and Great Persons, and also which they used in the Worship of God, *Matth.* 2. 11. Whether *Mary* did it upon

the one account or the other, dependeth upon what we cannot know; viz. Whether she at this time was fully persuaded of his Divine Nature; of which the best of the Disciples till Christs Resurrection, had but a faint and uncertain persuasion. *i* The words which she useth to him, are the same, which *Martha* used, *ver.* 21. (See the Notes there.)

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled *k*.

*k* The Apostle speaks of Christ, *Heb.* 4. 15. *As an High Priest, that can be touched with the feeling of our Infirmities*, and one that can have compassion, *Heb.* 5. 2. *Martha's* and *Mary's* Passion for their dead Brother was their Infirmitie; Christ is touched with the feeling of it. He to shew himself truly man, groaned in himself; it being natural to us, to be affected with the afflictions of others, and to weep with those who weep. But here ariseth a question, *Whether Christ was troubled from a natural necessity, as we sometimes cannot forbear weeping, to see others weep bitterly; or out of choice?* Some of the Ancients think it was out of choice. Mr. Calvin and others think, that it was out of a natural necessity, not that he could not govern his Passions (as we sometimes cannot) by reason; but that he could not as man forbear his Passion. I shall translate what Mr. Calvin speaks most judiciously in the case, determining neither way, but leaving it to the Readers judgment. But how (saith he) do gnawing, and trouble of Spirit, agree to that Person who was the Son of God? Because, to some it looketh very absurd to say, that Christ, as one of us, is subject to humane Passions; they think Christ no otherwise at any time, either grieved or rejoiced, than as he, so often as he thought fit, voluntarily assumed to himself those Passions by a secret dispensation. Augustine thought that Christ in this sense is said to have groaned, and to have been troubled; whereas, other mens Passions transport them, and exercise a Tyranny over them, to the disturbance of their minds: he therefore thinks the meaning is, That Christ being otherwise sedate, and free from Passions, sometimes voluntarily took these Passions. But (saith he) in my judgment, it is a much plainer and simpler sense of this Scripture, if we say, That the Son of God, taking upon him our Nature, did also freely with it, put on our Affections (which are our natural Infirmities); so as he in nothing differed from us, but in this, that he had no Sin. Nothing by this is derogated from the Glory of Christ; for he voluntarily submitted to take our Nature upon him: by which he became like to us in our Humane Affections. And we must not think, that after he had voluntarily submitted to take our perfect Nature upon him, that he was free from the Passions and Affections of it: in this he proved himself to be our Brother, that we might know that he is a Mediator for us, who can easily pardon our Infirmities, and is ready to help us, as to these Infirmities which he hath experienced in his own Person. If any one object, That seeing our Passions are sinful, it doth not agree to the Nature of him who was the Son of God, to share with us in them: I answer, saith he, There is a great deal of difference (as to these Passions) betwixt us, and Christ; for our Affections are therefore faulty, because they are intemperate, and inordinate, and keep no bounds; but in Christ, tho they be, yet they are composed and moderate, and in Obedience to God. The Passions of men are faulty upon two accounts, 1 As they are turbulent, and not governed by the Rule of moderation. 2 As they often rise without any due ground or foundation, or are not directed to a right end. They are in us a disease, because we neither grieve, nor rejoice in measure; and to that degree alone, which God permits and allows, many rather give the reins to their Passions. And such is the Vanity of our minds, that we are grieved and troubled for little or no causes, being too much addicted, and cleaving to the World. There was no such thing in Christ, no Passion in him ever exceeded its just bounds, or was exercised, but upon a just and reasonable cause. To make this yet clearer, we must distinguish betwixt man in his Creation, and the Degenerate Nature of man, as it is corrupted through Sin: When God at first created man, he created him with natural Affections, but such as were under the command of Reason: That our Passions are now inordinate, and rebellious, is accidental to our Nature. Christ indeed took our Affections upon him, but without that disorder which fell into them by the Fall, which causeth us that we cannot obey them and God. He was greatly troubled, but not so as by his trouble to become disobedient to his Father. In short, if we compare our affections with his, there will appear as great a difference, as betwixt pure water, and that which is dirty and filthy. And the single example of Christ, is enough to make us reject the Stoical Apathy [or want of Passion] for from whom, if not from him, should we fetch the highest Rule of Perfection? Let us therefore rather study to correct, and tame that disorder, in which our Passions are intangled, and follow Christ as our guide, that we may bring them into order: Thus Paul, 1 Thes. 4. 13. doth not require of us a stony stupidity, but commands us to govern our grief, that we may not mourn as men without hope. For Christ therefore

\* Chap. 4. 42. and 6. 69.

† Gr. He troubled himself.

therefore took our Affections upon him, that we by his Grace may be enabled to subdue whatsoever is vitious in them.

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 \* Jesus wept.

1 Weeping is not of it self a sinful, but natural Passion, which (as was said before) doth very well agree with Christ, having voluntarily taken upon him our Nature, and natural Infirmities.

36 Then laid the Jews, Behold how he loved him *m*.

*m* Love sheweth it self as in a complaisance in the object beloved, while we enjoy it; so in a grief for it when we are deprived of it: The Jews therefore rightly concluded Christs kindness to Lazarus, from his humane Affection expressed at his Death.

37 And some of them said *n*, Could not this man \*, which opened the eyes of the blind, have caused that even this man should not have died *o*?

*n* Some only concluded Christs love to the deceased, from his Affection shewed at his grave; but others make a worse conclusion. *o* In derogation to Christs Reputation from the miracle he had wrought, Chap. 9. in restoring him that was born blind; for their speech foundeth in this sense; if he had indeed cured one that was born blind, certainly, he could as well have kept this man, to whom (dead) he exprelieth so great affection, clear from death. A Learned Interpreter therefore calleth this, a *Devilish Sarcasm*; they go about to weaken the Reputation of our Saviour, from the miracle which he had wrought, apparently shewing his Divine Power, because he did not keep his Friend from dying. It is much like the scoff with which they afterward scoffed him, while he hung upon the Cross, *Matth. 27. 42.* He saved others, himself he could not save: Or the words may have been spoke, if not with an Irony, yet with Admiration; that having cured the blind man a Stranger to him, he did not heal his sick Friend: or, as if they were uncertain whether his Power of working miracles, were not limited to some times, that he could not perform all things when he pleased. But how weak must this their Argumentation be, which could stand upon no other foundation than this: That if Christ were the Son of God, he would at all times, and in all cases, have put forth his Divine Power; As if God acted necessarily, not freely, governing his actions by his own Wisdom, as he saw most conducing to the wife ends of his own glory.

38 Jesus therefore again groaning in himself *p*, cometh to the grave. It was a cave, and a stone lay upon it *q*.

*p* As before, *ver. 33.* So shewing himself yet further to be truly man, and not without humane Affections; he cometh to the place where Lazarus his dead Body was laid, which the Evangelist telleth us was a Cave, or a hollow place in the Earth, or some Rock. *q* And they were wont to roll some great Stones to the mouth of those graves, (as we see in the burial of our Saviour, *Matth. 27. 66.*)

39 Jesus said, Take ye away the stone *r*. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days *s*.

*r* Our Lord commandeth the removal of the Stone, which was at the mouth of the Sepulcher, that the miracle might be evident; for Lazarus to have come forth, the door of the Cave being shut, and a great stone making it fast, would have looked more like an Apparition, than a Resurrection. *s* It is very probable that Martha thought that our Saviour commanded the removal of the Stone, not in order to a commanding him to Life again, but out of a curiosity to view his dead Body: and therefore she objecteth the Putrefaction of his Body, from which the Soul was now departed four days; as that which our Saviour would not be able to endure the favour of.

40 Jesus saith unto her, Said I not unto thee, That, if thou wouldest believe, thou shouldest see the glory of God *t*?

*t* Christ now beginneth to open to Martha and Mary, and the rest, his resolution to raise Lazarus from the Dead by and by. Christ saith that to us in his word, which he saith by a just consequence, tho he doth not speak it in so many words: we do not read in this History, that Christ had spoken this in so many words and syllables, but he had spoken it in effect; he had told her, *ver. 25.* that He was the Resurrection and the Life, that he had Power to raise dead Bodies from a natural Death to Life; and that for those who believed in him, though they were dead, they should live. This could not be without a great manifestation of the glory of God: the Power of God is his glory. Once have I spoken (saith the Psalmist) yea, twice have I heard it, that

Power belongs to God. Thou shouldest see God by me manifesting the glory of his Almighty Power; God glorifying himself, and glorifying his Son. Believing brings us in experiences of God; whereas unbelief, as it were, limiteth God, and tieth up his hands.

41 Then they took away the stone from the place, where the dead was laid *u*. And Jesus lift up his eyes *w*, and said, Father, I thank thee that thou hast heard me *x*.

*u* The Servants, or Friends about the grave, removed the Stone from the mouth of the Cave, within which the Dead Corps of Lazarus lay. *w* Christ before his Thanksgiving to his Father, is said to have lifted up his Eyes; a posture often used in mens addresses to God, *Psal. 121. 1.* and *123. 1.* as an indication of their belief, that Heaven is Gods Throne: tho he filleth Heaven and Earth, yet the Heaven is his Court where he most gloriously sheweth himself, the Earth but his footstool. *x* We read here of nothing that Christ had said before; yet he giveth Thanks here to his Father, that he had heard him, The meaning is, Thou hast willed, or pleased to grant those things which I desired. It is very hard to determine, whether Christ had used some audible words before this, upon this occasion, In Prayer to his Father, which the Evangelist could not, or did not set down: or whether he only groaned in his Spirit, (as was said before.) By those groans (not only expressing his sorrow for Lazarus his Death, or rather sympathy with the Afflictions of Mary and Martha) but also his desires to his Father, that he might be again restored to Life; and his second groaning, *ver. 38.* was of that Nature, which groanings in the Saints, God understandeth, knowing the mind of the Spirit, making Intercession for the Saints, according to the Will of God. (As the Apostle teacheth us, *Rom. 8. 27.*) much more did the Father, (who was one in Nature, Essence, and Will with the Son) understand them in him. Nothing in these cases can be determined, much less can any conclude from hence, that there is no need of our using any words in our Prayers; for, altho there be no simple absolute necessity, that we should use them in order to Gods Knowledge of what we need, and would have; for he that searcheth the Heart, knows what we need, and what we desire, *Matth. 6. 8.* yet there is a necessity for our words, in order to our obeying Gods command, *Hos. 14. 2.* *Luke 11. 2.* There is a great deal of difference betwixt Gods hearing of Christ, and hearing us: Christ and his Father have one Essence, one Nature, and Will.

42 And I knew that thou hearest me always *y*: but \* because of the people which stand \* Chap. 12. 30 by, I said it, that they may believe that thou hast sent me *z*.

*y* I know that thou always Willest those things which I Will, and I Will nothing but what thou Willest, and hast sent me to do in the World; so as in these things it is impossible, but that thou shouldest always be ready to grant what I ask of thee; nay there is no need of my asking. *z* I only give thee thanks for the peoples sake, who here stand by, who believe thee to be the true God) and to have an Almighty Power; but will not as yet believe that I am thy Son, by thee sent into the World; and that I do the works which I do in thee, and from thee. We read of many miracles wrought by Christ, without any Prayer first put up to his Father, *Matth. 8. 2.* and *9. 6.* *Mark 5. 41.* and *9. 25.* *Luke 7. 14.* using only an Authoritative word; nor need he have used any here, but only for the further conviction of the People, that he was sent of God, that God whom they owned as their God: he prayeth and giveth Thanks to God before them all.

43 And when he thus had spoken *a*, he cried with a loud voice, Lazarus, come forth *b*.

*a* When he had groaned in his Spirit, and audibly given Thanks to his Father for hearing of him, and testified, that he did this, not because he ever had any doubt of his Father's Willing what he Will'd, but that the People might take notice of his Favour, and Power with God, and sent of him. *b* He cried with a loud Voice, not whispering, nor like Wizzards peeping and muttering, *Isa. 8. 19.* but speaking aloud, so as all might hear, and understand, that what was done, was done by his powerful Word: he calls him by his Name, he bids him come forth; they were not the words that raised Lazarus, but the mighty quickening Power of Christ, which attended these words.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and \* his face \* Chap. 12. 7, was bound about with a napkin *c*. Jesus saith unto them, Loose him, and let him go *d*.

*c* The fashion of their dressing up the Dead differeth, according to the fashion of several Countries; among the Jews we understand by this text, they tied a napkin about their head, and some cloths about their hands and feet. They wound the whole Body with linen cloths, Chap. 19. 40. with Spices; this was, (as is there said) their manner to bury,



bury. So *Acts* 5. 6. The young men are said to have wound *Ananias*, and carried him out, and buried him; and this is that which certainly is meant here by these words, *bound hand and foot*: and here is a second miracle, that one so wrapped, and bound up, should be able to move and come forth. *d* Christ bids *loose him*, and let him go, to evidence him truly recovered to Life again, and that the miracle was perfectly wrought. About this miracle there are two curious questions started, 1. *Whether the raising of Lazarus to Life was done by the meer Divine Power of Christ, or by the Person of Christ; so as the humane Nature, being Personally united to the Divine Nature, had also a share in it: the Divine Nature communicating its property of quickening the Dead, to the humane Nature?* That it was the Person of Christ that raised *Lazarus*, and he who did it, was truly man, and *only God*, is out of doubt. But that there was any such Communication of the properties of the Divine Nature to the humane Nature, that it also had a share in this effect, is justly denied, and doubted by many great Divines: but it is a question tending to no great profit for us to know. A second is *Where Lazarus was four days wherein it was separated from the Body?* The Scripture hath not told us this, and it speaks too great curiosity to inquire too strictly. To us we are taught from the Parable of *Dives and Lazarus*, that the Souls of departed Saints do ordinarily and immediately pass into Heaven, or *Abraham's bosom*; yet what should hinder, but that in these cases, where it appears to have been the Divine Will, that the Souls of persons departed should again be returned into their bodies in a short time; they might by a Divine Power be kept under the custody of Angels, until the time of such Restauration of them.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did e, believed on him f.

e That is, which came to visit *Mariha* and *Mary* in their mourning; and coming to *Mary*, did go along with her to the Sepulcher to meet Christ, and there meeting him, saw all the passages relating to this Miracle. f Truly believed on him as the true *Messiah*, Chap. 12. 11, 18. Or it may be, it is to be understood more largely of such a Faith as is but a preparatory to true and saving Faith; for there was a double use of miracles: 1. To prepare men for Faith, disposing them to give an ear to him, to whom God had given so great a Power: so as after the sight of them, they were more fitted to hear, and inclinable to believe. 2. To confirm Faith in those that believed, so as they believed the more firmly, seeing the Doctrine they heard, confirmed by such miraculous Operations.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done g.

g These *Jews* had the same means for believing, the others had; they had heard the same words from Christ, they had seen the same miracle wrought by Christ. Whence is it that any of the other *Jews* believed? these, instead of believing, run to the Pharisees to accuse him. Can any account be given of this, unless from the freedom of Divine Grace, shewing mercy where God will shew mercy? Tho possibly the former wickedness of these *Jews*, was the cause of Gods not giving that Grace to them, which he gave to others.

47 \* Then gathered the chief priests and the Pharisees a council, and said, What \* do we? for this man doth many miracles h.

h The chief Priests and Pharisees were a great part of that great Council amongst the *Jews*, which went under the name of the *Sanhedrim*; and this (probably) was the Council they gathered; for ver. 49. we read, that *Caiaphas* the High Priest, the standing President of that Court, was amongst them. The miracles wrought by Christ, were the things that disturbed them, and they reflect upon themselves for conniving so long at him; what they should have improved, (viz. the miracles which he wrought) to have begot or increased Faith in them; they mention, and misimprove to their destruction.

48 If we let him thus alone, all men will believe on him i, and the Romans shall come and take away both our place and nation k.

i They are afraid, that if they should any longer suffer Christ to go on working miracles, he would have a great many followers, who upon the credit of his Miracles, would own him as the *Messiah*, and the effect and consequence of this would be, they should by the *Romans* (to whom they were already in subjection) be utterly deprived of that little liberty they indulged them. k They say, the *Romans* would come, (that is with an Army) and destroy their Temple, which they call their Place, their most famous Place, where they met to worship God, and in which as a token of God's presence amongst them, they so much gloried; yea and their Nation; that is, miserably destroy their Nation, and bring it to utter Ruin, whether they really thought so or no, or only spake this as an Argument to hasten the

Death of Christ, is not much material for us to know. There was this colour for it, The *Jews* were a People very prone upon all occasions to Rebel, and rise up in the defence of their liberties, when ever they could get any Head, to give them any Countenance and Conduct. They also lived in a general expectation of the *Messiah*, when the Scepter should be departed from *Juda*, (as it now was) and when *Daniel's seventy Weeks* mentioned, Chap. 9. 24. should be determined, which were now fulfilled; so as there was about this time, a general expectation of the *Messiah*, of whom also it is apparent they had a false Notion; and generally expelled under the Notion of the *Messiah*, not the Son of God taking humane Nature, and to die for their Redemption, and then rise again from the Dead and ascend into Heaven; but a Temporal Prince, who conquering all their Enemies, should deliver them from all Captivities and Servitudes, and restore them to their ancient liberties. This their expectation was known well enough to the *Roman* Governours, (as appeareth by *Herod's* question to the Wise men in *Matth.* 2. 4) and they were very jealous of the *Jews* on this account, which caused *Herod's* bloody Act in killing the Children in and about *Bethlehem*: So as the Rulers of the *Jews*, (according to the Notion they had of the *Messiah*) might reasonably think, that if Christ were taken to be, and he went on confirming the opinion of himself by these miracles, so as People generally ran after him: the *Romans* would reasonably suppose they had a design to Rebel, and therefore would come upon them, destroy their Temple, and utterly ruin their Nation. But how will they avoid this? That which they agreed upon we shall meet with ver. 53. *They took Counsel to put him to death*. How they were led on to that fatal Counsel, we shall hear.

49 And one of them named *Caiaphas*, being the high priest that same year l, said unto them, Ye know nothing at all m;

l The High Priest by the Divine Law was to be but one, and he the eldest Son of *Aaron's* House; nor was he to be for a year, but for his Life, as appeareth by a multitude of Texts in the Books of *Moses*; but all things were now out of order in the *Jewish* Church; they were under the Power of the *Romans*; all places, especially that of the High Priest, were bought and sold amongst them: some say, they had two High Priests; others say but one, only he had an assistant, called by that name, that had a Partnership in the Honour. After *Herod's* time there was no regard to the Family of *Aaron*, or the *Ashmoneans*, but the *Romans* made what High Priest they pleased; so as *Josephus* tells us, that the *Jews*, who had but thirteen High Priests from *Aaron's* to *Solomon's* time, which was sick hundred and twelve years; nor more than eighteen in four hundred and sixty years after, to the Captivity of *Babylon*; nor more than fifteen from thence, to the time of *Antiochus*, which was four hundred and fourteen years; had twenty eight betwixt the time that *Herod* began to reign, and *Jerusalem* was destroyed, of which this *Caiaphas* was one, and certainly the chief, (if there were two at this time) and consequently the President of their great Court, whom all attended to, and his words went a great way with the rest. m He charged the rest of the Council with folly, as not considering what was fit to be done.

50 Nor consider that it is expedient for us\*, \* Chap. 13. 14. that one man should die for the people, and that the whole nation perish not n.

n Never was any thing spoken more diabolically; He regards not what was their duty, nor what was lawful for them to do; whether they might upon any pretence shed innocent blood, much more the blood of one whose Life was spent in nothing but a going up and down in doing good: Only like a wretched Politician, who was concerned for nothing but the peoples safety; he saith not it is lawful, but it is expedient for us that one man, be he never so good, never so innocent and just, should die for the people, that is, to save the whole Nation from destruction.

51 And this spake he not of himself o: for being high-priest that year, he prophesied that Jesus should die for that nation p:

o So far as this was a Prophecy, he spake not of himself; take the words of *Caiaphas* in the sense that he spake them, they were such as might well enough come out of such a wretched mouth, speaking out of the abundance of a vile and wretched heart, *Melius periat unus quam unitas*. That it was better that one man should die, let him be never so good, just and innocent, than that for his sake mischief should come upon a Nation. This was now suitable enough to the Religion of such an High Priest: But that in this (the words being capable of a double sense) *Caiaphas* should deliver a great truth; That this year One should die for the people; that is, The *Messiah* should be cut off, but not for himself, as we read *Dan.* 9. 26. This was no more from himself, than the words which *Balaam's* Ass spake were from its self. The Spirit of Prophecy sometimes fell upon wicked men; God revealed to *Pharaoh* and *Nebuchadnezzar*, (both which were *Pagans*) the things which he intended to do. There

\* *Psalm* 22.*Matth.* 26. 3.*Matth.* 14. 1.\* *Chap.* 12. 19.*Acts* 4. 15.

There was a time also when *Saul* (tho a man rejected of God) did also prophesy; and the word of the Princes of *Judah*, had an use of the *Urim* and *Thummim*. So also here *Caiaphas*, tho a vile and wicked man, was here influenced by God to prophesy, and speak an Oracle: nor are those words [*being High-Priest that year*] superfluously put in, for it being consistent with the Holiness of God, sometimes to make use of the Tongues of the word of men to declare his Will, it seems agreeable to the Wisdom of God in doing it, to make use of principal men, they being Persons whose words are most likely to be regarded, and so make impression upon people. The *Papists* would from hence infer the infallibility of the *Pope*, because he is the *High-Priest*: but they ought to prove, 1. That the Office of the *Pope*, hath any foundation in the word of God. 2. That *this* was a gift given to particular Priests, and at particular times, for the *Jewish* High-Priests were fallible enough ordinarily, witness *Aaron's* making the golden Calf, and *Urijah* the Altar after the pattern of *Damascus*, 2 Kings 16. 10, 11. The words, *being High-Priest*, are not given as a reason why *Caiaphas* prophesied, tho they are good a reason why God was pleased to choose his Tongue, and over-rule it beyond his own thoughts and intentions, to serve his design in this Revelation. He did not prophesy intentionally, as designing such a thing only materially; the matter of his words were indeed a Divine Revelation, tho his intention and scope was fit for none but a base, carnal Politician God made him a prophet in what he said, tho he meant not so.

52 And \* not for that nation only *l*, \* but that also he should gather together in one the children of God that were scattered abroad *m*.

*l* Not for the *Jews* only. The words used in *Caiaphas* his speech were *lads* and *lads*, words not significant of the *Jews* only, but of other people also. *m* For Christ was to gather into one body all the *Elect* of God, (who are here called the children of God, because they were to be so after their being begotten by the immortal seed of the Word, and born again of Water and the Spirit) those that at present were scattered abroad over the face of the whole Earth: Christ, *Eph. 1. 10.* was to gather in one all things in Heaven and Earth. The Evangelist extendeth the sense of *Caiaphas* his Prophecy, to *Gentiles* as well as *Jews*, according to the extent of the Death of Christ, declared 1 John 2. 2.

53 Then from that day forth they took counsel together for to put him to death *n*.

*n* They had taken such Counsels before; but now they were more intent than before, having found a juster pretence, viz. to prevent a Sedition and Rebellion; and learned of their *High-Priest*, that it was more convenient that one should die, than that a whole Nation should be destroyed. The *High-Priest* had satisfied their Consciences: now they make all the haste they can to put their malicious designs in execution.

54 Jesus therefore \* walked no more openly among the *Jews* *o*; but went thence unto a country near to the wilderness, into a city called *Ephraim* *p*, and there continued with his disciples *q*.

*o* For he being the true Paschal Lamb, was to be slain at that Feast, and put an end to that Type, and would therefore reserve himself for that time, which was now at hand. *p* What this *Ephraim* or *Ephraim* was, Interpreters vainly busy themselves in inquiring; it was some obscure City, and near the Wilderness; some think it was in the Lot of *Benjamin*, others think it was within the Lot of *Ephraim*, and obtained its name from the Tribe within whose Lot it was. The Scripture no where mentioneth it: and it cannot be expected, but that in so many changes of Government as had befallen the *Jews*, the names of places should be so altered, that we should be at loss for many of them. *q* Where-ever it was, it is said that Christ and his Disciples continued there in some privacy.

55 ¶ And the *Jews* passover was nigh at hand *r*, and many went out of the country up to *Jerusalem* before the passover to purifie themselves *s*.

*r* Christ's last Passover, which was the fourth after he had entered upon his publick Ministry, this was nigh. *s* He doth not say all, but many went up to purifie themselves. There was no general legal purification required before men did eat the Passover: but there were several legal uncleannesses, and purifications necessary to cleanse men from them; now those who had any special Purification to pass, went before others, that they might have time to do what the Law required of them.

56 \* Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast *t*?

*t* I find good Interpreters expounding *ver. 6.* of the friends of Christ, who having used to meet Christ at these Feasts, and see some Miracles wrought by him, did out of a good design seek for him, and inquire of each other, whether they knew, whether he intended to be at the Feast; yet it may also be understood of his Enemies, tho it seemeth something too early, being six or seven days before.

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him *u*.

*u* For their great Court had issued out orders for the discovery and apprehending of our Saviour, if they could any way learn where he was. This was in pursuance of that wicked Counsel of which we read before, *ver. 33.* there they decreed: now they cannot rest until they bring their bloody devices to pass, for which we shall soon find God giving them an opportunity.

## C H A P. XII.

¶ Then Jesus, six days before the passover, came to *Bethany* *a*, where *Lazarus* was, which had been dead, whom he raised from the dead *b*.

*a* From the Country near to the wilderness, where he continued with his Disciples, *Chap. 11. 54.* he came to *Bethany* within less than two miles of *Jerusalem*, upon the Sabbath-day, or possibly the night before; six days before the Passover. *b* It was the place where (as we read in the former Chapter) *Lazarus* dyed, and was by Christ raised from the dead.

2 There they made him a supper, and Martha served; but *Lazarus* was one of them that sat at the table with him *c*.

*c* That this Supper was made in *Bethany*, is no question; but at whose house there, it is questioned; some think that it was at the house of *Simon* the Leper: we read indeed of a Supper made for our Saviour at his house, both *Matth. 26. 6, 7.* and *Mar. 14. 3.* and that *Simon* is said to have been of *Bethany*, only the Supper here mentioned, is said to have been six days before the Passover, and that mentioned by *Matthew* and *Mark*, seems to have been but two days before, *Matth. 26. 2.* *Mark 14. 1.* That which is probably said to solve that difficulty is, the circumstances of the Supper, and history about it, seem the very same, both in *Matthew*, *Mark* and *John*: but it seems in *Matthew* and *Mark*, to be a little put out of order; they do not say, that this Supper was two days before the Passover, (that indeed had been a contradiction to what *John* doth here relate) but both *Matthew* and *Mark* first tell us, that Christ told his Disciples, that the Passover was to be within two days; and of the Counsel taken by the chief Priests and Elders against Christ, and then relateth the story of this Supper; *John* first gives us an account of this Supper, which was six days before the Passover, so *John* seems to have related it in its proper time and order.

3 Then took *Mary* a pound of ointment of *spikenard*, very costly, and anointed the feet of *Jesus*, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciple, *Judas Iscariot*, *Simons son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor: but because he was a thief, and \* had the bag, and \* *Chap. 13. 29.* bare what was put therein.

7 Then said *Jesus*, Let her alone, against the day of my burying hath she kept this.

8 For the \* poor always ye have with you: but \* *Mat. 26. 11.* me ye have not always *d*.

*d* Both *Matthew* and *Mark* relate this story with some different circumstances; see the notes upon those two places, where all the differing circumstances are considered, and explained, and the parts of this history are more largely explained.

9 Much people of the *Jews* therefore knew that he was there; and they came not for *Jesus* sake only, but that they might see *Lazarus* also \*, \* *Chap. 11. 44.* whom he had raised from the dead *e*.

*e* *Bethany* was so near to *Jerusalem*, that many of the *Jews* came thither, as well to see *Lazarus* raised from the dead, as to see Christ; nor was this without the special Providence of God, that the name of Christ might be made more famous just before his suffering.



10 ¶ But the chief priests consulted, that they might put Lazarus also to death f.

f Never was there a more unreasonable Madnes and Rage, to justify the Apostle's calling of the Enemies of the Gospel, unreasonable Men, 2 Thes. 3. 2. Suppose that Christ had broken the Sabbath, or had spoken Blasphemy, yet what had Lazarus done?

11 Because that by reason of him, many of the Jews went away, and believed on Jesus g.

g Being raised from Death to Life, he possibly spake of it to the Honour and Glory of God: For this they consult to put him to death also; and their only Reason was, because that many of the Jews believed on Jesus for his sake.

\* Mat 21. 8.  
Mar. 11. 8.  
Luk. 19. 35.

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

\* Psal. 118. 25.  
26.

13 Took branches of palm-trees, and went forth to meet him, and cried, \* Hosanna, Blessed is the King of Israel, that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

\* Zech. 9. 9.

15 \* Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt h.

h This whole History is much more largely reported by the other Evangelists, Mat. 21. in the sixteen first Verses, Mar. 11. in the ten first Verses, Luk. 19. from v. 29. to v. 41. (See the Notes on all those places.)

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him i.

i The Evangelist, amongst others, confesseth his own Ignorance also: The Disciples saw the thing done, Christ riding into the City upon the Foal of an Ass, the People strewing of Boughs, and throwing their Cloths in the Way; but to what purpose these things were done, or what fulfilling of Prophecies was in this thing, that they understood not so long as Christ was alive: Their Eyes were upon the Messiah, as a Temporal Prince, that should come in great State and Majesty; so as they were wholly blinded from seeing any thing of the Truth and Faithfulness of God fulfilled in this little Triumph of their Lords. But after that Christ had died, and was risen again from the dead, and ascended up to Heaven, so declaring himself with Power to be the Son of God; then they began to remember these things, so as to confirm their Faith in him as the true Messiah, whom God had sent into the World. The Word of the Lord which we hear, and the Works of God which we see, though oft-times they do not profit us, nor are improved by us at the present, yet afterward become of use and profit to us; it is therefore good to hear, and see, and observe God's Words and Works, and to lay them up in our Hearts, as it is said, *Mary pondered the Sayings of the Angels*; expecting Fruit afterwards, of what at present we see no Fruit and Effect.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

\* Ch. 11. 47.

19 The Pharisees therefore said among themselves, \* Perceive ye how ye prevail nothing? Behold, the world is gone after him k.

k These three Verses let us know the external Cause of the People's coming to see Christ; which was, the Fame of the Miracle wrought by our Saviour on Lazarus: This increased the number of those who came to see his Entrance into Jerusalem. But the unseen Cause was, doubtless, the Influence of God upon their Hearts, directing them to it, for the further glorifying of his Son before his Passion. But this enrageth the Pharisees, to see that their Decree, that those who owned Christ, should be turned out of the Synagogue, should have no better Effect; but the multitude rather more owned him, and ran after him. Here again we find the term World signifying many, though those many made up but a very small part of the World.

20 ¶ And there were certain Greeks / among them, that came up to worship at the feast:

l It is not easy to be determined what these Greeks were; whether Jews, who being scattered in the Grecian Country, upon the Conquests which the Grecians had made upon the Jews, under Alexander the Great, and those who succeeded him, still remained in those Countries, but kept so much of the Religion of their Country, as to come up to the Passover; or Gentiles, which are ordinarily called Greeks, in contradistinction to the Jews, Act. 14. 1. and 16. 1. and 18.

17. Rom. 1. 16. 1 Cor. 1. 23, 24. Gal. 3. 28. But it is most probable that they were Gentiles; for though some say, that the Jews would never have suffered the Gentiles to have come into the Temple to worship, yet the contrary is plain from the Instance of the Eunuch, Act 8. 27. who was an Heathen, and came to Jerusalem to worship. And Act. 17. 4. we read of a great multitude of devout Greeks; in the Greek, the Word is *εὐσεβῶν*, Worshipping Greeks; and it is plain from the beginning, that there was a Liberty for Strangers, not of Israel, but such as came out of a far Country, for the Lord's Name sake: And Solomon prayed at the Dedication of the Temple, that the Lord would hear them; and there was belonging to the Temple, a Court of the Gentiles, for that purpose; it is called, *the Court without the Temple*, Rev. 11. 2. What Worship they there performed, is a greater Question: Some think, they only prayed; others think, they offered Sacrifices in that Court, from 2 Mac. 2. 35. but certain it is, that there were divers of the Gentiles devoutly disposed; that hearing of the Jewish Temple, and the solemn Worship performed there, at their solemn Feasts, came, some as Spectators at those great Conventions, others with a true Design to worship the God of the Jews.

21 The same therefore came to Philip, \* which was of Bethsaida of Galilee m, and desired him, saying, Sir, we would see Jesus n.

m If these Grecians (as is probable) were Syrophenicians, their Country was so near to Bethsaida of Galilee, which was Philip's Town, that it is probable they might have some Knowledge of him, and that might bring them to him to be Spoken man. n But it should seem, they came only to satisfy their Curiosity; for they ask for no more, than that they might see Jesus.

22 Philip cometh, and telleth Andrew: and again Andrew and Philip told Jesus o.

o The News of their coming, and their Errand, is brought to Christ by Philip and Andrew, who possibly might stumble at it, because they were Gentiles, and Christ had forbidden them to go into the Way of the Gentiles; they therefore first acquaint him with the Desire of those Greeks, before they bring them to Christ.

23 ¶ And Jesus answered them, saying, \* The hour is come, that the Son of man should be glorified p.

p Christ replies, that the time was now come, when he (who was the Son of God) should be glorified; that is, by the Gentiles receiving of the Gospel, according to the many Prophecies of it in the Old Testament; but he goeth on, telling them, that he must first die.

24 Verily, Verily, I say unto you, \* Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit q.

q Look as you see in your ordinary Husbandry, the Grains of Wheat are first buried in the Earth, and lose their form, before they spring and shoot up again, and bring forth fruit; so it must be with me; I must be first lifted up, before I shall draw Men after me; I must first be crucified, before my Gospel shall be preached to all Nations, and the Fulness of the Gentiles shall come; but if I have once died, and risen again from the dead, then ye shall see this abundant Fruit.

25 \* He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal r.

r We had much the same in the other Evangelists, Mat. 10. 37. Luk. 14. 26. Some think that our Saviour repeateth it here, to shew that, as Christ first suffered, and then entered into his Glory, so his Disciples must also lay the Foundation of their Glory in their Sufferings, and by much Tribulation, enter into the Kingdom of God. Or what if we should say, that our blessed Lord doth here prophetic, what Sufferings would attend the first preaching of the Gospel, and encourage his Disciples to what he knew they must meet with, and undergo, by letting them know, that the ready way to lose their share in Life Eternal, was to be fond of this Life, and the Comforts of it, as not to be ready to lay them down for him: But if any Person hated, that is, less loved his Life, and all that in this World is dear to him, than Christ, and his Service, he should, if not be preserved from Enemies Rage, yet most certainly be recompensed with Eternal Life.

26 If any man serve me, let him follow me s: and \* where I am, there shall also my servant be t: and if any man serve me, him will my Father honour.

s This is much the same with that, Mat. 16. 24. unless following here, be more restrained to suffering, Let him follow me to my Cross; for otherwise it seemeth the same with serving; we must not be ready only to do, but also to die for Christ, to follow him to the Cross if he calleth us to

\* Ch. 14. 3 &  
17. 24.

to it. \* And if any Man so serveth me, he shall be in Heaven, where I am, *Rom. 8. 17.* If we suffer with him, we shall also be glorified together: For my Father, with whom I am one in Nature and Essence, will honour those that are my Servants; so great a thing it is to be a Servant to the Son of God: The Father will honour those that are so, and especially those who are so in suffering, with Eternal Life and Felicity.

27 Now is my soul troubled *a*, and what shall I say? Father, save me from this hour *w*; but for this cause came I unto this hour *x*.

*a* By Soul, is not here to be understood only the sensitive part of the Soul, but his whole Humane Soul: So *Chap. 13. 21.* He was troubled in spirit. Our inward Troubles arise from our Passions; and there are Passions of Grief and Fear, which give us most of our inward Trouble: Fear respecteth some Evil at a distance from us; Grief is caused by Evil fallen upon us, or so near, that we seem already to be in the Power of it. The Word here used is, *ταραχῆσαι*; which signifieth to trouble, but a great, and more than ordinary degree of Trouble. Christ was greatly troubled, though not so as we sometimes are, when our Trouble leadeth us to Despair; Christ was capable of no sinful Trouble. Hence two Questions arise; 1. For what the Soul of Christ was troubled? 2. How such a degree of Trouble could agree to the Lord Jesus Christ? He tells us, *Mat. 26. 38.* That he was exceedingly sorrowful; so as Sorrow was one part of his Trouble; and we may learn from what he afterward saith in this Verse, Father, save me from this hour, that Fear made up the other part of it. He was grieved, and he was afraid: Some say, it was at the Apprehension of that miserable Death he was to die; others say, at the Sense of the Divine Wrath which he was to undergo, Death being not yet overcome, and his Conflict with his Father's Wrath for the Sins of Men being yet to be endured. Though Christ at this time was in the most perfect Obedience to his Father's Will, offering up a most acceptable and well pleasing Sacrifice unto God; yet he, sustaining our Persons, had a Conflict to endure, even with his Father's Wrath, upon that Account, though not upon his own personal Account; for so he was at this time doing that which was most acceptable, and well-pleasing in his sight. As to the second Question, nothing could be more agreeable than this to Christ, both with respect to his Humane Nature, which had the same natural (though not sinful) Infirmities which other Men have; and with respect to his Design and End, to help and relieve his People under their Troubles of Spirit, and, as the Apostle saith, to deliver them, who through fear of death, are all their life time subject to Bondage. So as this Trouble of Spirit agreed to him, both as Man, and as Mediator: But there must be a vast difference observed betwixt this Trouble of Spirit in Christ, and that which is in us. Our Troubles are upon Reflections for our own Sin, and the Wrath of God due to us therefore: His Trouble was for the Wrath of God due to us for our Sins. Our Troubles are, because we have personally grieved God: His was, because those given to him (not he himself) had offended God. We are afraid of our Eternal Condemnation: He was only afraid, by a natural Fear of Death, which naturally riseth higher, according to the kind of Death we die. Our Troubles have mixtures of Despair, Distrust, sinful Horrors: There was no such thing in his Trouble. Our Troubles, in their natural Tendencies, are killing and destroying; only by accident, and the wise ordering of Divine Providence, prove advantageous, by leading us to him, as the only Remedy for troubled Souls: His Trouble was, in the very nature of it, not only pure and clean, but also sanative and healing. But that he was truly troubled, and that in his whole Soul, and that such a Trouble did very well agree, as to the Humane Nature he had assumed, so to his Office, as our Mediator and Saviour, and the Foundation of a great deal of Peace, Quiet and Satisfaction to us is out of Question. The Chastisement of our Peace, in this Particular, lay upon him; and they were some of those stripes of his, by which we are healed. And, saith he, *What shall I say?* It is the natural Language of a Spirit troubled. *w* Father, save me from this hour; this Hour of my Passion: It is the same with that in our Saviour's last Prayer, *Let this cup pass from me*; and must be understood with the same Qualifications there expressed, *If it be thy Will, If it be possible, &c.* By his blessed Example he hath taught us, under the Distresses of our Spirits, whether to fly, what to do? For my love (saith David of his Enemies, *Psal. 109.*) they are mine enemies, but I give my self unto prayer: I give up my self to Prayer. God hath bidden us, *Psal. 50. 15.* Call upon him in the day of trouble. And St. James saith, *Is any man afflicted?* Let him pray. Herein Christ hath himself set us an Example, that we should follow his Steps. But how doth our Saviour pray to be saved from that Hour, when for this Cause he came into the World? Here was in Christ a Conflict between the Flesh and Spirit, not like ours, which is betwixt corrupt Flesh, and the Spirit; but betwixt his natural Flesh, and the natural Affections of it, and his Spirit, that was fully conform to the

Will of God; and gets a present Conquest. \* But for this cause (saith he) I came to this hour. He checks himself, correcteth the Language of his natural Flesh, acquiesceth, rejoiceth in the Will of God. I was not (saith he) forced, I came of my own good Will to this Hour; and I came on purpose to die for my people.

28 Father, glorify thy Name *y*. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again *z*.

*y* That is, Make thy Name glorious, make it to be known and famous over all the Earth. A general Petition, but such an one, as all our particular Requests must be reduced to, if they be according to the Will of God. It is as much as, Father, do thine own Will; for God is then glorified, when his Will is done. But it here signifies more; *not my will, but thy will be done*: My Flesh indeed saith, *Save me from this hour*; but, Father, do thy own Will; let that be done concerning me, which will most tend to make thy Name renowned. Such a Prayer never goes without an Answer. *z* There came a voice from heaven, &c. The Lord caused a Voice, as from Heaven, to be heard: *I have glorified it, I have by thee caused my Glory to be published and proclaimed in the World, by thy Preaching, by thy Miracles; and I will perfect that which I have begun, I will glorify it again*; thou shalt further glorify me by thy Death, by thy Resurrection from the Dead, by thy Preaching of the Gospel, and carrying it to the Ends of the Earth.

29 The people therefore that stood by, and heard it, said that it thundred *a*: others said, An angel spake to him *b*.

*a* Nor, it may be, were they mistaken, saving only in this, that they thought it was nothing else but Thunder (being, possibly, at such a distance, as they could not distinctly hear the Voice; ) for it was God's Way, when he spake unto his People by a Voice, to have that Voice, for the greater Declaration of the Divine Majesty, attended with Thundrings and Lightnings. Thus it was at the giving of the Law upon Mount Sinai: Thus we read in John's Visions, *Rev. 4. 5.* and *8. 5.* of Lightnings, and Thundrings, and Voices, which proceeded from God's Throne. *b* It was the general Opinion of the Jews, that God always, when by Voice he revealed his Mind to his People, made use of an Angel to do it by; hence (probably) as those who were at such a distance, as they heard no Voice, thought it was nothing but Thunder; so those who were so nigh, as, beside the Thunder, to hear a Voice, said, It was an Angel that spake with him.

30 Jesus answered, and said, \* This voice \* *Ch. 11. 42.* came not because of me, but for your sakes *c*.

*c* This Voice came not to instruct me, I very well, before it came, knew that my Father had glorified his own Name, and would do it again: It came not principally nor solely for me, but chiefly to confirm you in this great Truth, that I am the Son of God, and he whom he hath sent into the World, by, and in whom, he designeth to glorify his own great Name.

31 Now is the judgment of this world *d*: now shall \* the prince of this world be cast out *e*.

*d* The terms [Judgment] and [World] are taken so variously in the New Testament, and particularly, in this very Gospel that they have given Interpreters a great liberty to vary in their Senses of this Passage. It seemeth reasonable to agree, that our Saviour doth expound in this Verse what the Voice from Heaven uttered, that the Father had already glorified his Name, and would yet further glorify it. How? Now (saith he) is the judgment of this world: That is (say some) the Condemnation of the wicked Men in it; and certain it is, that the term World doth sometimes so signify, *Ch. 15. 19.* and *17. 6. 9.* *1 Cor. 6. 2.* and *11. 32.* But this Sense seemeth not to agree with *Chap. 3. 17.* where Christ tells us, that this his first Coming was not to condemn the World: Others do therefore here, by Judgment, better understand, the Dispensation of Divine Providence, by which, a great Change, or Catastrophe, was to be made in the World, by the Reformation of it; the beginning of the time of the Restitution of all things, *Act. 3. 22.* But it seems best to be understood of the Deliverance and Vindication of Mankind from the Power of the Devil, who had a long time held Mankind in an unjust Possession. The Devil had got a Dominion over Mankind by the Fall of Adam, and had exceedingly tyrannized over them; keeping the far greatest part of the World in Slavery, by Idolatry; and keeping many others, who were no open Idolaters, yet Captives to his Will. Now, saith our Saviour, the time is come, when this shall be altered, Satan shall be bound up, I will deliver a great part of the World from the Yoke of Idolatry, another part of them from the Power and Dominion of Sin. \* The Devil, who is not, by any Right, the Prince of the World, but boasteth himself to be so, *Mat. 4. 6.* and acteth in it like a Prince, powerfully working in the Children of Disobedience, *Ephes. 2. 2.* and as the God of this World blinding Men's Eyes, *2 Cor. 4. 4.* taking the World as his Houe, and keeping it as a strong Man, *Mat. 12. 29.* shall be cast out of my redeemed ones; so as though he will still be going about like a

roaring



roaring Lion, seeking whom he may devour, and molesting the best of Men by his Temptations, yet he shall not prevail over them, God will bruise him under their Feet; he, that had the Power of Death shall (as to his Dominion) be destroyed, and those who are in Bondage through the fear of it, shall be delivered, *Heb. 2. 14.* the Tempted shall be succoured, *v. 18.* and God, with the Temptation, shall give a blessed Issue. And the Devil's Kingdom, kept up by Idolatry, shall also, in a great measure, be destroyed in the World; Many Nations, now under that Slavery, shall embrace the Gospel, and throw away their Idols.

\* Ch. 3. 14. &  
3. 28.

32 And I, \* if I be lifted up from the earth f, will draw all men unto me g.

f However this term of *lifting up* *Christ* is taken in some other Scriptures, it is by the Evangelist himself, in this Text, expounded concerning his Death; so as there is no room for any other Interpretation of it in this Text: The Word that is used is hardly to be found in any place (except where, in Scripture, it relateth to *Christ*) signifying to die, or put to death; but is very proper, both to express the kind of his Death, which was a lifting up upon the Cross, from the Earth, into the Air; and to let us know, that his Death was a *lifting up* of his Name. As it was the lowest degree of his Humiliation, so it was nearest to his Exaltation. It was his highest Act of Obedience to the Will of his Father, that for which his Father highly exalted him, giving him a Name which is above every Name, *Philip. 2. 9, 10.* and also, that which made his Name famous over all the World, by the Preaching of the Gospel; for as the Apostles, so all the Ministers of the Gospel since their times, preach a *Christ crucified*. (Saith our Saviour) *If, or although I be put to death by the hands of the Jews, lifted up upon the Cross, betwixt Heaven and Earth, yet this shall not hinder my Father's glorifying of himself in and by me; for instead of obscuring or hindring my Father's Glory, by this I shall further promote it.* g For by the Preaching of my Cross, and Publication of my Gospel to all Nations, and by the efficacious Concurrence of my Holy Spirit, together with the Preaching of the Gospel, I shall draw (though not all, and every Man, yet) Multitudes of Men and Women after me, so as they shall embrace and believe in me, having died, and risen up again from the Dead; and being by my Apostles, and other Ministers of the Gospel, held forth as the Object of People's Faith, to be by them laid hold upon, in order to their Eternal Life and Salvation.

33 (This he said, signifying what death he should die b.)

b He used the term of *lifting up* (saith the Evangelist) to signify the particular Death he should die, by being crucified; in which Death, the Bodies of the Crucified abode not upon the Earth, as when they were at any time stoned, or strangled, or beheaded, &c. but were lifted up from the Earth, to be nailed to the Cross, and hung in the Air until they died.

\* Pl. 89. 36. 37.  
Isa. 9. 7. & 53. 8.  
Ezek. 37. 25.  
Dan. 7. 14. 27.

34 The people answered him, \* We have heard out of the law, that *Christ* abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man i?

i Here again the *Law* is taken in a larger Sense than in some places, where it is only significant of the Books of *Moses*, in opposition to the *Prophets*, and other holy *Writings*, as we had it before, *Chap. 20. 34.* for the places of Scripture, which the People seem to refer to, seem to be *Psal. 110. 4.* where *Christ* is called a *Priest for ever*; or else to *Dan. 7. 14.* where the *Kingdom of the Messiah* is said to be an *everlasting Dominion*, which *should not pass away*, a *Kingdom that should not be destroyed*: So also *Dan. 2. 44.* *Micah 4. 7.* These old Prophecies of the *Messiah*, the People could not reconcile to what our Saviour here told them of his Death: The reason was, their understanding the true Notion of the *Messiah*, and of his *Kingdom*, which they fancied not to be a Spiritual, and an Eternal Kingdom, but a Temporal Kingdom here on Earth. This made them ask, *how* (that is, with what Consistency to those Prophecies) if he indeed were the *Messiah*, he said, The Son of Man should die? (For that they understood by the term *lifted up*: ) Which maketh it very plain, that it was a Phrase they used, to express that kind of Death by. They ask, Who he meant by the Son of Man?

\* Ch. 8. 12. 46.  
\* Jer. 13. 16.  
Ephes. 5. 8.  
\* Ch. 11. 10.

35 Then Jesus said unto them, Yet a little while \* is the Light with you k: walk while ye have the light, lest \* darkness come upon you: for \* he that walketh in darkness, knoweth not whither he goeth l.

k Our Saviour thinketh not fit further to open himself, as to that point concerning the *Messiah*, and his Divine Nature; into a direct Assertion of which he must have entered, had he given a direct Answer to their Questions; otherwise, what they had objected, might easily have been answered by our Saviour, by distinguishing betwixt the two Natures in his own Person: According to his Divine Nature, he was not to die, though he died according to his Humane Nature; and after his Suffering and Resurrection, his whole Person, in which,

both the Divine and Humane Nature were united, were to endure for ever; but he thinks not fit to discourse this Point, but returns to what *John* had told them, *Job. 1. 9.* and what he himself had said, *Ch. 9. 5.* That he was the light of the world; though possibly, by Light, he here understandeth those Beams of Gospel-Doctrine, which issued out from him as the Fountain of Light. Yet a little while, I, who am the great Light, and the true Light of the World, am with you: Or, Yet a little while, the Gospel, which is Light, and directs you in the Way to Heaven, is with you. For within a few Years (under forty) after this, their City was destroyed, and their Nation ruined; and before that time the Apostles were turned away, from the generality of that Nation, to the *Gentiles*, *Act. 13. 46.* and *19. 9.* He, in the next Verse, expoundeth himself, as to what he meant by *walking*, *viz. believing*: Make use of the Light, both to guide your Understandings and Judgments, and also to direct your Feet: For look on Men in the World, while they have the Guidance of the Light of the Sun, know how to order their Steps, and to direct their Feet; but if once it be dark, they know not how to direct their Feet in their Way, but err, and tumble, and fall. So it will be with you, when I shall be gone, who am the great Light of the World, while I am in the World (as he spake, *Chap. 9. 5.*) and not only I gone, but the Gospel, which is that Light which I shall leave behind me, be gone, by my Apostles turning to the *Gentiles*, through your perverse Refusal of the Salvation of it (as *Act. 13. 46.* and *19. 9.*) when you shall be utterly ruined (as it will be at the Destruction of your City) then you will walk in Darkness, having no Means of Salvation left you.

36 While ye have light, believe in the light m, that ye may be \* the children of light n. These things spake Jesus, and departed o, and \* hid himself from them p.

m He either expounds what he meant before, by his calling to them to *walk in the Light*, *viz. Believing in him*, who is the true and great Light of the World: Or else he declares Faith in him to be their Duty, as well as Obedience to him; which is a Point our Saviour had often before pressed: While I am amongst you, and when I shall be gone from you, and the Light of the Gospel yet itayeth behind amongst you; embrace me, and receive me as your Saviour, and yield all Obedience to the Prescriptions of my Gospel. n That you may be Children of the Light. This the Apostle expounds, and enlargeth upon, *Ephes. 5. 8, 9, 10, 11.* o After *Christ* had spoken these things in *Jerusalem*, he departed to *Bethany*. p Where he obscured himself from his Enemies.

37 But though he had done so many miracles before them, yet they believed not on him q.

q The Miracles of *Christ* did not work Faith in any, yet they had a tendency both to prepare Souls for an Assent to the Proposition of the Gospel, and also for receiving *Christ* as the true *Messiah*, and Saviour of the World; as they evidenced a Divine Power in him, by which he wrought those mighty Works; but yet they had not this effect upon the generality of the *Jews*.

38 That the saying of *Esaiah* the prophet might be fulfilled which he spake, \* Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed r?

r So as that which *Isaiah* prophesied, *Isa. 53. 1.* appeared to be fulfilled in them; for the term *ira*, which we translate *that*, doth not in Scripture always denote the final Cause, with respect to the Counsel and Intention of God, but oftentimes the Event: So *Chap. 5. 20.* *Rom. 5. 20.* *2 Cor. 1. 17.* The Arm of the Lord may either signify the Gospel, which is called The Power of God to Salvation, *Rom. 1. 16.* *1 Cor. 18.* Or else the *Messiah*, who is thought to be mentioned under this Notion by *Isaiah*, *Chap. 51. 5.* and *52. 10.* and *59. 16.* and *63. 12.* because the Father worketh by him, as a Man worketh by his Arm, *Chap. 1. 3, 14.*

39 Therefore they could not believe s, because that *Esaiah* said again t,

s Some will have, they could not hear, to be the same with they did not; as *Mar. 6. 5.* it is said, *Christ could not do mighty Works at Nazareth*: Or, the same with they would not, as *Gen. 19. 22.* But this seemeth an hard Interpretation of *ἐκ ἡδυνάτο*. It is most certain, that in all, there is a natural Impotency and Disability to believe; but this Text seemeth to speak of a further degree of Impossibility, than that occasioned through their wilful Obstinacy, and God's judicial hardening of them. t Because *Esaiah* said, is no more than, For *Esaiah* said; the Particle doth not denote the Cause influencing them, but the Effect of a Prophecy: God's Word (saith the Evangelist) must be made good, and *Isaiah* had prophesied of what now came to pass.

40 \* He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them u.

u We have this Text (than which, there is not one more terrible

\* Luk. 163.  
\* Thel. 5. 5.  
1 Joh. 2. 9. 10.  
\* Ch. 3. 39. &  
11. 54.

\* Rom. 10. 16.

\* Isa. 69.  
Mat. 13. 14.

terrible in the whole Book of God) no less than six times quoted in the New Testament, and in all places quoted and given as a Reason of the Jews Unbelief in the Lord Jesus Christ, *Matth. 13. 14. Mar. 4. 12. Luk. 8. 10. Act. 28. 26. Rom. 11. 8.* It is not quoted alike in all places, but for substance the same. The original from whence these quotations are, is *Isaiah 6. 10.* by comparing the Texts we shall find several Authors, Instruments or Causes of these dreadful Effects. In the Original, the Prophet *Isaiah* is made the instrumental Cause: *Go (saith God) and make the heart of this people fat, &c.* *Matthew* and *Luke*, in *Act. 28. 27.* mention themselves as the Cause: *Matthew* saith, *For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.* And in the *Acts* it is, *For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed.* All the other Texts speak of it as God's Act. The thing is easily thus reconciled: God sent to the Jews his Prophets, and gave them the Means of Salvation. It is true, without the inward Efficacy of his Spirit, they could not savingly believe; but they did not do what was in their power to have done; nay, they did do what was in their power to have avoided; they slighted and contemned the Lord's Prophets, and killed them, and stoned such as were sent unto them. Thus they first shut their own Eyes, and hardened their own Hearts; and as their Fore-fathers had done in their Generation, so the Jews in our Saviour Christ's time did also in their Generation; shutting their Eyes against the Revelation of the Gospel by Christ himself. They thus behaving themselves, God judiciously gave them up to their own Lufts; permitting their Hearts to harden, and suffering them to close their own Eyes, so as they could not repent, believe, or return, and be saved: Not that God infused any Malice into their Hearts, but withdrew his Grace from them, after such Provocations on their parts. So that as the Prophets in their Age laboured with them in vain, and all the Event of their Ministry was but the generality of that People's growing worse, and more obdurate; so all the Event of Christ's Ministry and Miracles, which he personally wrought amongst them in his Age, did accidentally but increase their Sin, and their Judgment, and ripen them for their Ruin, through their wilful Abuse of those sacred Means of Life and Salvation. The Judgment it self was but one, viz. a judicial Hardning of them; but it is set out by a great variety of Expressions, both by the Prophets, and the Writers of the New Testament: In *Isaiah*, by making their Hearts fat, their Ears heavy, shutting their Eyes: In *Matthew*, making their Hearts gross, their Ears dull of hearing, shutting their Eyes: In this Text, by blinding their Eyes, and hardning their Hearts: In the *Acts*, by the same Phrases as in *Matthew*: In *Rom. 11. 8.* is added, *God hath given them the Spirit of slumber.* All the Phrases are expressive of the same dreadful Judgment of God; yet it may be expressed in this variety of Phrase, to signify the distinct, particular Plagues (comprehended in this one Plague) which falls upon the several Powers and Faculties of those Souls, upon whom this dreadful Judgment falls: *Blindness in the Mind, Stubbornness in the Will, &c. Vileness in the Affections, Reprobacy in the Mind, &c.*

41 These things said *Esaia*s, when he saw his glory, and spake of him w.

w The Evangelist saith, that these things *Isaiah* said, when he saw his glory, and spake of him. *Isaiah's* Sight of God's Glory is described, *Isa. 6. 1.* He saw the Lord sitting upon a throne, high, and lifted up, &c. The Evangelist expounds this of Christ, which is an evident Proof of the Deity of Christ, that he is *Jehovah*; for it was *Jehovah*, whom the Prophet there saw: And that the Revelation of that dreadful Wrath of God, did not only concern that particular Age in which *Isaiah* lived, but the successive Generation of the Jews, whom the Prophet saw, by the Eye of Prophecy, would tread in the same Steps, and use Christ (the Heir) as their Fore-fathers had used him, and the Prophets of that Age.

42 Nevertheless, among the chief rulers also many believed on him x: but \*because of the Pharisees they did not confess him, lest they should be put out of the synagoge y.

x Though the Pharisees made up a great part of the Sanhedrim, yet there were divers others also mixed with them; amongst which, there were many of a better Temper; and it may be, *as was here*, may not signify Members of that Court, but principal Men in the Magistracy. We must not understand by Believing, that they believed with a saving Faith; what follows, will evidence the contrary: But they had some Convictions upon them, as to the Truth of what he said, and his being the true *Messias*. y But they durst not openly declare what themselves thought, nor publicly own and avow Christ to be what indeed he was, and they were inclinable to think he was, lest the Pharisees, who were Christ's most implacable Enemies, should have put the Decree they had made (of which we read, *Ch. 9. 22.*) in execution upon them.

43 \* For they loved the praise of men more \* Ch. 5. 44. than the praise of God z.

z For they were not willing to part with their great Places in the Magistracy, which brought them Respect, Honour and Applause from Men; they valued this more than God's honouring and praising them. How hard is it for great Men to enter into the Kingdom of God?

44 Jesus cried, and said, \* He that believeth \* 1 Pet. 1. 21. on me, believeth not on me, but on him that sent me a.

a The Words, at first view, seem to contain a Contradiction, and denying the same Act, as to the same Person; as if any Man could believe, and yet not believe on Christ; but there is nothing less in them, by the same figurative way of speaking. God tells the Prophet *Samuel*, The People had not rejected *Samuel* (that is, not *Samuel* alone) but they had rejected him. So *Mar. 9. 37. Whosoever receiveth me, receiveth not me* (that is, not *me* alone,) but him that sent me. So *1 Thes. 4. 8.* Or else thus, He that believeth on me, doth not believe on a meer Man, as I appear at present to the World, but he also believeth on God that sent me. The Jews owned one God the Father, and acknowledged him the Object of their Faith, *Chap. 14. 1. You believe in God*: But they were blinded as to Christ, appearing only in the form of a Man. So that our Saviour again, by these Words, asserteth his Divine Nature, his Oneness and Equality with his Father; so as he was also the Object of their Faith, as well as his Father.

45 And he that seeth me b, seeth him that sent me.

b No Man hath seen God at any time; but he that by the Eyes of his Mind, knows and understands, and believeth in me, seeth him that sent me: Or, He that seeth me in my Works which I do, seeth also him that sent me, by whom I do these mighty Works. Thus afterward, *Chap. 14. 9.* he saith to *Philip*, He that hath seen me, hath seen the Father: He that hath seen me, hath not indeed seen the Divine Nature and Essence; but hath seen that Person, who is One with the Father, the Brightness of his Glory, and the express Image of his Person, as the Apostle speaks, *Heb. 1. 3.*

46 I am come a light into the world c, that whosoever believeth on me, should not abide in darkness d.

c This is no more than what our Saviour hath often said, *Chap. 3. 19.* and *19. 5.* and it was according to the Prophecy of him, *Isa. 42. 6.* that he who receiveth and embraceth me as his Priest and Prophet, though he may be in Darkness naturally, *Ephes. 5. 8.* yet should not abide in a State of Ignorance, and Sin, and Guilt, *Chap. 3. 36.* and *8. 31.* d Men and Women, before they believe in Christ, are in Darkness; but upon believing, they are translated out of their State of Darkness, into a State of marvellous Light; they do not abide in Darkness.

47 \* And if any man hear my words, and be- \* Ch. 8. 15, 26. lieve not, I judge him not e; for I came not to judge the world, but to save the world f.

e I alone judge him not; or rather, It is not my present Business to pronounce Sentence of Condemnation against him: I am now doing the Work of a Redeemer, and Saviour, not of a Judge; he is condemned already, *Joh. 3. 18.* And he hath another that accuseth and condemneth him; as the Jews had *Moses*, *Chap. 5. 45.* so he hath my Father as his Judge, and will have my Word as his Accuser (as in the next Verse) I shall one Day condemn him; but that is not my present Business, that was not my Errand in coming into the World. f I came to offer the World the Means, and to shew them the Way to Salvation; if they do perish, their Blood will be upon their own Heads; it is not my Business to condemn them.

48 He that rejecteth me, and receiveth not my words g, hath one that judgeth him h: the word that I have spoken, the same shall judge him in the last day i.

g These Words [and receiveth not my words] expound the former; not to receive in heart, to believe and embrace the Words of Christ in the Gospel, is to reject Christ: So *Luk. 10. 16.* He that heareth you, heareth me; and he that despiseth you, despiseth me. h And he that doth so, hath one that judgeth him; that is, my Father, who hath sent me, and will vindicate mine Honour. i Nay, the Words that I have spoken shall rise up in Judgment against him at the last Day, and prove, that he hath judged himself unworthy of Everlasting Life.

49 For \* I have not spoken of my self k, but \* Ch. 8. 38. & the Father which sent me; he gave me a com- 14. 10. mandment what I should say, and what I should speak l.

k I do not speak what I say to you as meer man, or any thing but what is my Father's Will, and mine, only as One with him, and as sent by him. l I have said nothing, but what



what my Father hath willed me to reveal to the World, as his Will.

50 And I know that his commandment is life everlasting *m*: whatsoever I speak therefore, even as the Father said unto me, so I speak *n*.

*m* I am assured, that the Way to Life everlasting, is, to obey his Commandments; and that makes me speak and deliver all that, and nothing but that which I have in charge from my Father. *n* As the Father hath said to me, so I speak. Therefore look you to it; in rejecting me, you reject my Father, whom you own and acknowledge for your God; and in disobeying me, you disobey my Father, and him whom you own as your Father also.

## CHAP. XIII.

\* Mat. 26. 2.

1 **N**OW \* before the feast of the passover *a*, when Jesus knew that his hour was come, that he should depart out of this world unto the Father *b*, having loved his own which were in the world, he loved them unto the end *c*.

*a* That this was the fourth Passover after that he entered upon his publick Ministry, is out of doubt, and the last he ever celebrated. We have taken notice of this Evangelist's mention of the other three, but how long what follows was before the Passover, which is here expressed by [Before the Feast,] is a great Question. Some will have it, *the Day*; others, *immediately* before, as *περὶ* (the very same Particle) is used, *Luk. 11. 38. before Dinner*, and *Luk. 22. 15. before I suffer*. The Resolution of it much dependeth upon another Question as difficult, *viz. What Supper it is which is mentioned? Ver. 2.* Those who would be satisfied in these Cases, may find a Collection of what is said by most valuable Interpreters, in Mr. Pool's *Synopsis Criticorum*, upon *Mat. 26.* It is our Happiness, that though some such Knots occur in holy Writ, yet they are about things in which our Salvation is not concerned; so as, without danger to our Souls, we may be ignorant of what is the Truth about them. *b* When Christ knew that the Hour (which he had once or twice before said, *was not come*) was now come, that he must die, rise again, and in a short time ascend to his Father. *c* He having loved his Disciples, not with a mutable, but with an unchangeable Love, he resolveth upon the washing of their Feet, as a Demonstration of that Love.

\* Ver. 27.

2 And supper being ended *d*, (the \* devil having now put into the heart of Judas Iscariot, Simon's son, to betray him *e*)

*d* Possibly, it were better translated, *While they were at Supper*, or *in Supper time*; *Greek, δειπνῶντες*. But the great Question is, *What Supper is here intended?* Our most learned *Lightfoot* is very confident, this was not the *Paschal Supper*. The most Interpreters, ancient and modern, seem to be of another Mind; or it may be, rather, a common Supper, which they ate before the Passover: For whereas some think, this Supper was that in the House of *Simon the Leper*, mentioned, *Mat. 26. 6.* it seemeth no way probable, no Circumstance inclining us to believe any such thing: And the Evangelist having told us, that it was after that Supper, that Christ rode into *Jerusalem*, and again went from thence, and hid himself, *Chap. 12. 36.* and then reporting this as a thing subsequent to it in this Chapter, it seemeth very clear to me, that it could not be the Supper in the House of *Simon the Leper*. *e* Concerning the Influence of the Devil upon *Judas*, to put it into his Heart to betray his Master, see *Luk. 22. 8.*

\* Mat. 11. 27.  
& 28. 18.  
Ch 3. 35. &  
17. 2.

3 Jesus knowing \* that the Father had given all things into his hands, and that he was come from God, and went to God *f*:

*f* Our translating the *Greek Participle εἰδὼς, knowing*, (which properly signifies, *having known*) createth a difficulty, *viz.* How Christ's Knowledge of this, that the Father had given all things into his Hand, should be assigned as a Reason of, or Motive to his subsequent Action of washing the Feet of his Disciples? The Sense therefore must certainly be, *Though he knew*; and so it doth not import a Reason of his following Action, but only signifieth Christ's great Humiliation, and Condescension. Though he well enough knew, that all Power was given him in Heaven and Earth, as in *Mat. 28. 18.* that he was his Disciples Lord, that he came from God, and was now going to God again; yet, to shew how much he loved his Disciples, and to set them a Pattern of Humility, and teach them brotherly Love, and that he came not in the Estate wherein he yet was to be ministered unto, but to minister, *Mat. 20. 28.*

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself *g*.

*g* He riseth from supper: What Supper, is the Question? We are told, that the *Jews* had two Suppers upon the *Paschal Night*, which was the 14th. Day of the Month *Nisan*:

The first was, the *Passover-Supper*; which was a religious Rite, in Obedience to the Law. The second, a common Supper (as on other Nights.) To which, our Saviour added a third; which was, the *Lord's Supper*. To me it seemeth rather, that their common Supper was first, then the *Passover-Supper*; and that Christ arose from this common Supper, to do this Act. *Augustine* understood it of the common Supper; so doth *Beza*, *Heinsius*, *Tarnovius*, and others; which seemeth to me most probable; though others understand it of the *Passover Supper*. Whatever Supper the Evangelist meaneth, Christ rose up from it before it was done. *Calvin*, *Pareus*, *Beza*, *Petargus*, *Tossanus*, and divers others amongst the Protestant Interpreters; *Tolet*, *Maldonate* and *Jansenius*, amongst the *Papists*, do agree a common Supper this Night, beside the *Paschal Supper*, and the *Lord's Supper*; from which it is most probable, that Christ, as is here said, rose up, and laid aside his Garment; that is, his outward loose Garment (for such they used) which Servants were wont to gird up when they waited at Table, *Luk. 17. 8.* Christ laid one aside, and girded up the other, takes a Towel.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded *h*.

*h* Poureth Water into a Bason; beginneth first to wash his Disciples Feet, then to wipe them with the Linen Cloth he had taken. All this was done in the form of a Servant: (So they used to do, as to Guests that came to dine or sup with their Lords or Masters.)

6 Then cometh he to Simon Peter: and † Peter saith unto him, \* Lord, dost thou wash my feet *i*? † Gr. Hē.  
\* See Mat. 3. 14.

*i* Christ, in the performance of this Ceremony, cometh to *Simon Peter*; whether first, or last, it is not said: (And therefore the *Papists* argue all from hence, to prove the Primacy of *Peter* over the rest of the Apostles) *Peter* looks upon it with a modest, but sinful and superstitious Indignation. *Samuel* of old determined, that Obedience to God is better than Sacrifice; it is then certainly better than a Complement. *Peter*, in this Case, ought not to have contradicted his Master, out of a Complement to him, but to have suffered him to go on in this Act of Ministration. There may be a voluntary Humility, and pretended Reverence to Christ, which is, indeed, but Superstition, and can be no other, if contrary to any Revelation of the Divine Will.

7 Jesus answered and said unto him, What I do, thou knowest not now: but thou shalt know hereafter *k*.

*k* Our Lord seeing *Peter's* general Design good, though he mistook as to this particular Act, tells him, that at present he did not understand his Counsel and Design in this Action, but it should be more intelligible unto him afterwards; as indeed he made it, by his Discourse upon this his Act of Humiliation, *v. 13, 14, 15, 16.*

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, \* If I wash thee not, thou hast no part with me *l*. \* Ch. 3. 5.  
1 Cor. 6. 11.  
Eph. 5. 26.  
Tit. 3. 5.  
Heb. 10. 22.

*l* *Peter* rashly replies, *Thou shalt never wash my feet*. Here was a seeming Reverence for his Master, but (like the *Jewish Zeal*, mentioned by *Paul*, *Rom. 10. 2.*) not according to Knowledge. Christ tells him, that except he washed him, he had no part with him; that is, he should never be saved. But, will some say, Was not this too severe, for our Saviour to threaten *Peter* with an Exclusion from a Co-heirship with him in Heaven, for modestly refusing to suffer him to wash his Feet? *Ans.* The least Disobedience, not repented of, is enough to exclude a Soul from the Kingdom of Heaven. 2. But Christ seems to take an Advantage here, from this Ceremony of his washing their Feet, to discourse to him the necessity of his washing his Soul, with his Blood, from the Filth of Sin and Corruption; and of this Washing, it undoubtedly is, that Christ here speaketh, the necessity of which is very often inculcated in holy Writ.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head *m*.

*m* *Peter* now understandeth what *Washing* it is which our Saviour last spake of, and wholly submitteth to the Will of his Lord and Master; acknowledging himself to be wholly defiled, and to stand in need of a washing all over. *Lord*, saith he, not my feet only, but my hands and my head also; that is, my whole Man.

10 Jesus saith to him, He that is washed, needeth not, save to wash his feet *n*, but is clean every whit: and \* ye are clean, but not all *o*. \* Ch. 13. 10.

*n* Look as it is with Persons that have been washing themselves in a Bath; when they are washed, yet walking abroad bare-foot, or with thin Sandals, or Coverings for their Feet, will be again subject to pollute and dirty their Feet, so as they will have frequent need to wash them again, but they need not soon again wash their whole Bodies: So it is as to Souls that are washed with my Blood, washed, sanctified and justified.

justified in the Name of the Lord Jesus, and by the Spirit of God (as the Apostle speaketh, 1 Cor. 6. 11.) their State is not to be renewed, they need not be justified a second time; but they will have need to have their Feet washed, in regard of their remainder of Sin and Lust that is in them, and will be so while they are in the World; and the Temptations which every where lie in the World, as Snares for their Feet: They will have need of a daily washing by Repentance, and fresh Applications of their Souls to my Blood, by the repeated Exercises of Faith, according to their renewed and repeated Acts of Sin. o You, who are my Apostles, are clean, you are washed, you are justified; I have forgiven your Sins, accepted your Persons, but not all; the most of you are so, but not all.

11 For he \* knew who should betray him: therefore said he, Ye are not all clean p.

p By these Words, the Evangelist expounds only what our Saviour meant in the former Verse, when he had told them, they were not all clean; for though the Disciples did not yet know that they had a Traitor amongst them, Satan had, before this, put the Delign into the Heart of Judas, o. 2. and Christ, who knew all Hearts, knew what was in the Heart of Judas, and he soon after (as we shall hereafter, in this Chapter, read) revealed it; yet at this time he had not revealed it to his Disciples: Now he begins to discover it; telling them, that though the most of them were clean, justified and sanctified, yet all of them were not so.

12 So after he had washed their feet, and had taken his garments q, and was set down again r, he said unto them, Know ye what I have done to you s?

q After that our Saviour had finished this Ceremony, and washed his Disciples feet; (some question whether all, or no; but I see no reason to doubt it) r He returned again to the Supper, which (probably) now was near finished; which, certainly, was the common Supper which the Jews had, besides the Passover-Supper; and probably, before it; though some think, after it. s He asketh them, if they knew the meaning of this which he had done unto them. Let them should not fully understand it, he openeth it to them in the following Discourse.

13 \* Ye call me Master, and Lord t; and ye say well: for so I am u.

t The Disciples, in their ordinary Discourses, called Christ Master and Lord: Nor was it a Name improper for him; for he was their Master to instruct them, their Lord to rule, guide and govern them. u Now saith our Saviour, Disciples ought to obey their Master, Servants ought to obey their Lords, and Disciples also ought to imitate their Master.

14 \* If I then, your Lord and Master, have washed your feet, \* ye also ought to wash one another's feet w.

w I have, by this my Action, taught you to love, and to be ready also to serve one another, and not to think much to serve them, even in the lowest and meanest Offices by which you can do them good; for we must not think, that these Words lay a literal Obligation upon Christians, to wash the Feet of others; washing the Feet is mentioned but as Species pro genere, a single Act of Service; but for all other Acts, by which we can be serviceable unto others. So it is also used, 1 Sam. 25. 41. and 1 Tim. 5. 10. Some of the Ancients seem to have judged this washing of feet, to have been instituted as a Sacrament (though in an improper Sense) and from hence (though Bellarmine, Maldonate, and others, deny it to be a Sacrament, as well as we) yet, probably, it is the Practice in use amongst the Papists, to wash certain Persons Feet every Thursday before Easter; (a Theatrical Ceremony, rather than any thing of solid and profitable use.) Our Saviour certainly intends no more by ye ought to wash one another's feet, than, ye ought to serve one another in all Offices of Love; and not to think your selves too good, or too great, to do the meanest Services to those who are my Disciples: And this is that as to which he tells them, he had set them an Example, that they should do as he had done, in other Acts of the same kind, tho not as to this special Act.

15 For \* I have given you an Example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him x.

x The Apostles were to take up a very high Station in the Gospel Church, and our Hearts are very prone to swell in an high Opinion of our selves, for which the Nature of Man taketh advantage from every thing in which we either really do excel, or can conceit that we do excel our Neighbours: Our Lord therefore, though speaking to the Apostles (some of the best of Men,) yet knowing they were (like Elijah) Men subject to like Passions with other Men, addeth this, to arm them against any Temptation to Pride; They owned themselves as Servants to Christ, who was their great Lord;

they had seen what he had done; he therefore applyeth a proverbial Expression to them, which he also made use of in other Cases, as Mat. 10. 24. Chap. 15. 20. in both which places he maketh use of it, to arm them against Persecutions; here, to persuade them to Humility, Condescension and Brotherly Love.

17 \* If ye know these things, happy are ye \* Jam. 1. 25. if ye do them y.

y There he tells them, that it is not the bare Comprehension of these things in their Notion, that would do them any good, unless they brought their Knowledge into Practice: for Jam. 4. 17. To him that knoweth to do good, and doeth it not, it is sin. Faith without Works is dead, and the Knowledge of our Master's Will (if we do it not) doth but expose us to many Stripes.

18 ¶ I speak not of you z all, I know whom I have chosen a: but that the scripture may be fulfilled, \* He that eateth bread with me, hath lift up his heel against me.

z I am about to tell you what will make your Ears tingle: but be of good comfort, what I shall now tell you, doth not concern all of you, it concerneth but one Man amongst you. a I know whom I have chosen to the Work of the Apostleship; so some interpret it, as Ch. 6. 70. Have not I chosen you twelve, and one of you is a devil? But the generality of the best Interpreters understand the Chusing here mentioned, of a Chusing to Eternal Life, and Perseverance in the Way of God, as a Means in order to it, as Epist. 1. 4. And so understood, here is a greater Argument in this Text, to prove the Godhead of Christ, as the Author of Eternal Election: Though one of you be a Devil, a Traitor, yet I have chosen the rest of you to Eternal Life: And this is no more than was prophesied of me, and fulfilled in David, as a Type of me: The Scripture must have its Accomplishment; that Scripture is now fulfilled in me.

19 ¶ \* Now I tell you before it come, that when it is come to pass, ye may believe that I am he b.

b What I now tell you, should be so far from prejudicing your Faith in me, that it ought rather to confirm and increase your Faith in me as the true Messiah, when (the thing coming to pass) you shall understand that I know the Hearts, Counsels, and secret Thoughts of Men; and when you shall see the Scriptures have their Accomplishment, and those things which were long ago prophesied concerning the Messiah, have their just Accomplishment and Fulfilling in me, as the Person intended in those ancient Revelations.

20 \* Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me c.

c See the Notes on Mat. 10. 24. The Words of which place are but here repeated, either to commend to them Brotherly Love, and Offices of Love, which he had before recommended to them under the notion of washing one another's Feet; or else, to comfort his Disciples, who might think that this treacherous Villany of Judas would make them odious to the whole World. No, saith our Saviour, you are my Messengers, Persons sent by me; I will provide for you, there shall be those who will receive you; and I declare to all the World, to encourage them, that I shall take their receiving of you as kindly as if they received me, and it shall turn to the same account, and that is all one as if they had received my Father himself, for he sent me. Some think that by these Words Christ aggravateth the Sin of Judas, as being committed against the Father, as well as against Christ; and a most treacherous Failure, as to the Duty of an Apostle, or one dignified so much, as to be sent out by Christ.

21 \* When Jesus had thus said, he was troubled in spirit d, and testified, and said, Verily, verily, I say unto you, that \* one of you shall betray me e.

d How, and in what Sense, Trouble of Spirit could agree to Christ, was noted before, Ch. 12. 27. (see the Notes on that Text;) this seemeth to have been rather a Trouble of Grief, that one of his Apostles, one whom he had chosen, should commit so great a Villany, than arising from Fear of Death.

e For his next Words are a further Discovery of the Person that should betray him: He had said before, that he should be betrayed, and that it should be by one that used to eat Bread with him; but now he cometh closer, and tells them, that it should be by one of them; that is, one of the Twelve. This was a closer Discovery than he had as yet made.

22 Then the disciples looked one on another, doubting of whom he spake f.

f It seemeth they had no suspicion of Judas, but our Saviour telling them, that it was one of them, they begin to look about one upon another, rather suspecting themselves than Judas. There may be a great deal of Villany, and the greatest Villany in the Hearts of Professors, in whose Con-



verfation appeareth nothing that may give a juft fufpicion to others; and the true Difciples of Chrift will have fo much Candour, and brotherly Love, that they will not rafhly judge and cenfure their Brethren.

23 Now there was leaning on Jesus bosome, one of his difciples, whom Jesus loved *b*.

*g* This leaning on Jesus his bosome, and the lying on Jesus his breast, mentioned, v. 25. cannot be understood without the understanding of the ufual pofture the Jews used at their Meals, and particularly, at the Pafchal Supper; of which we have fpoken largely in our Notes upon Mat. 26. 20. (fee the Annotations there) Their pofture feemeth to have been kneeling, and refting their bodies back upon their legs, with a leaning upon their left elbow; and this feemeth not to have been fo clofe, but that he that fo fate might ufe his other hand to take his meat: Hence he who fate before any, fate with his back towards him, but leaning towards the bosome of the other: Which is here called a leaning on (that is, towards) his bosome, and lying on his breast; for it cannot be understood of fuch a fitting, or leaning, as to touch the other's breast, or bosome; for that would have hindered him, upon whom the Perfon fo leaned, from any ufe of his right hand to take his meat or drink. It is apparent from hence, that at this Supper there was none but Chrift and his twelve Difciples. Secondly, That they fate in this pofture of leaning. These two things make it very probable, if not certain, that the Supper here mentioned was either the Pafchal Supper, or a common Supper, which immediately went before, or followed after the Paffover-Supper. For, 1. We have no Record of any other Supper, at which were only Chrift and the twelve Difciples. And, 2. If we may believe the Jewish Writers, though their ordinary pofture at their common Meals was *Discubiture*, that is, a kneeling on their knees, with a refting their bodies backward upon their legs; yet this pofture of leaning was constantly added only upon the Paffover-night, as a further testimony of their Liberty; that they were not now Servants (as in the Land of Egypt.) *b* The Perfon who fate next to our Saviour, with his back next our Saviour's bosome, was John, often in Scripture dignified with the title of the Beloved Difciple, and him whom Jesus loved, Chap. 19. 26. and 20. 2. and 21. 7, 20.

24 Simon Peter therefore beckened to him, that he should ask who it should be of whom he spake *i*.

*i* Peter knowing the particular Affection that Chrift had for John, maketh a fign to him, to ask of Chrift, which of them he meant, when he said, *One of you shall betray me*.

25 He then lying on Jesus breast, faith unto him, Lord, who is it *k*?

*k* John accordingly doth propound the Question to Chrift.

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it *m*. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon *n*.

*m* We have the fame, though not mentioned (as fpoken in particular to John) Mat. 26. 23. Luk. 22. 21. though neither of them mention Chrift's own dipping the Sop; but Matthew faith, *He dipped his hand with him in the dish*; and Luke faith, *His hand was with him on the table*. Without question, all the Evangelists speak of the fame time; for it is not reasonable to think that this difcovery should be made, and Judas gone out, and that afterward he should return again to eat the Paffover. This maketh me very inclinable to think, that though the washing of the feet might be during the time of a common Supper, preceding the Paffover, yet the Supper they were now at was the Paffover-Supper; Where, 1. were none but he and the twelve Difciples. 2. It is plain, they were in that leaning pofture, not used at common Meals, but on the Paffover-nights (as Dr. Lightfoot tells us from their Writings) 3. The Discourse passed at the Table is the very fame (though not in words, yet in sense) with that mentioned by Matthew and Luke, at the Paffover-Supper. 4. It is not reasonable to think, that after fuch a difcovery as Chrift now made of the Traitor, he should come again to be pointed at, and expofed. Concerning the Sop, what it was, hath been fome question; and a learned Writer of our own (but in this point, I think, much too critical) hath increased the difficulty, by affirming the word here used [*ῥῆμα*] fignifies a piece of Bread, or the lower part, or chippings of the Bread; for which he quoteth Hesychius; who, indeed, doth fay fo of *ῥῆμα*, but not *ῥῆμα*. The learned Annotator thinks, *ῥῆμα* is a false Print for *ῥῆμα*; but it cannot be: For, 1. There are in Hesychius, several words in Alphabetical Order, between *ῥῆμα*, and this word. 2. Though *ῥῆμα* be not in Hesychius, yet *ῥῆμα* is, and expounded by him, *ῥῆμα*, parts: Now all know, that this *ῥῆμα*, which is but a Diminutive derived from *ῥῆμα*, or *ῥῆμα*, can fignifie no more than a little part, let it be of what it will; for it is manifest out of Hesychius, that, joined with an Adjective, it fignifies a mouth-

ful of Man's flesh, which came out of the Cyclops his mouth. So as the sense of these words is, He it is, to whom I shall give a little part or portion of meat, when I have dipped it. *n* And having dipped it, he gave it to Judas the Son of Simon; not that Judas who wrote the Epistle, and who is mentioned, Chap. 14. 22. but he that was the Son of Simon, called, from his place which he lived in [*Κισθὶ*] Iscariot; by which he did as perfectly describe the Traitor, as if he had named him.

27 And after the sop, Satan entered into him *o*. Then Jesus said unto him, That thou doest, do quickly *p*.

*o* That the Devil did ever so enter into Judas as to possess him, as we read of many who were possessed, and violently acted by the Devil, is more than we read any where in holy Writ: The entrance into him signifies Judas his free and willing giving up of himself to the Devil's Suggellions and Conduct; and in this sense, the Devil also, before this time, was entered into Judas, Luk. 22. 3. But as holy Men are said to be filled with the Spirit of God, who had before received the Spirit, because the Holy Spirit came after upon them with fuller and stronger impulses and notions; so thought the Devil had formerly been moving Judas to this vile Act, and had his consent to it, yet after he had taken this mouthful, the Devil plied him with stronger motions, impulses and suggellions; and now he had master'd his Conscience, and hardened his Heart, so as he was more prepared for the Villany, about which he had some thoughts before. He had now, with an unbelieving and unthankful heart, been eating the Paffover, which was a Type of Chrift; and had so master'd his Conscience, as to come and do this with a vile heart, reaking before with treacherous and bloody designs against his Lord and Master. See what is the effect: His heart is more vile, more treacherous and bloody; he is twice more the Servant of the Devil than he was before. The Sop given him by Chrift, was but an accidental occasion of it, as the Devil took more advantage from his now hardened, and further emboldened heart, and he is twice more the Child of the Devil than he was before. *p* Chrift knowing this, doth not command, advise, or exhort him; but in a detestation, bids him go, and do what he was resolved to do, and which he knew would be quickly; letting him both know, that he knew what was in his heart, and that he was now ready to receive the effects of his Malice.

28 Now no man at the table knew for what intent he spake this unto him. || Or, Of them that were just down.

29 For some of them thought, because Judas had the bag *q*, that Jesus had said unto him, Buy those things that we have need of against the feast *r*: or that he should give something to the poor *s*.

*q* How innocent are honest hearts? Charity thinketh no Evil (saith the Apostle.) Although our Saviour had plainly enough decipher'd him as the Traitor, by telling John, that he to whom he should give the Sop, was he; and then, by giving it to Judas; yet, whether they all did not hear what our Saviour said to John, or did not think of so sudden a Tragedy, they do not suspect that the hour was at hand, when Judas should perfect his intended Villany. *r* Though they heard our Saviour bid him get him out, and do quickly what he had to do; yet Judas being he who carried that little stock of Money which Chrift had, Ch. 12. 6. they thought that that which our Saviour bid him do, as a work he had undertaken to do, was laying out some Moneys, either to buy some things which were necessary for them, for the seven Days of the Feast of Unleavened Bread; either for food for them to eat, or for Sacrifices for them to offer. *s* Or that it was our Saviour's mind, that he should, out of this little stock, distribute something to the Poor. They little thought that our Saviour's words argued, a giving him over to perfect the treacherous designs which he had conceived in his heart.

30 He then having received the sop, went immediately out *t*: and it was night *u*.

*t* From hence appeareth, 1. That it is impossible to prove that Judas was with our Saviour, when he instituted and celebrated the Supper; though if he were, it proveth nothing of a liberty for ignorant and scardulous persons to be there; (for Judas was not such an one;) nor yet of a lawfulness for Ministers of the Gospel, knowing any to be such, to give the Lord's Supper to them. For although Chrift knew Judas his heart, yet he acted not according to his Omniscience, but as the first and prime Minister of the Gospel, setting us an Example, not to judge of secret things, but of things open only. 2. It also appeareth from hence, that it is not probable, that this was any other Supper than the Paffover-Supper; for if it were not, the Paffover Supper must be after this, and this same Supper preceding it. Our famous Dr. Lightfoot thinks it was a Supper in Bethany, at two miles distance (or near so much) from Jerusalem. But then it must follow, 1. That John speaks nothing of the Paffover-Supper, or the Lord's Supper. And, 2. It doth by no means appear

|| Or, morsel;  
or, little part.

appear probable to me, that *Judas*, after such a Discovery of him, should come again to eat the Passover with Christ and his Disciples. These things, together with what I noted before, that there is no mention made of more Guests than the Twelve; that the posture used (especially as to leaning) was peculiar to the *Paschal Supper*; that the Discourse mentioned by this Evangelist, as had at this Supper, about the Discovery of the Traytor, is the same in substance (though not in terms) with what *Matthew* and *Luke* report, as passed at the *Passover*. All these things confirm me, that it is the *Paschal Supper* that *John* speaketh of: Whether *Judas* was at the *Lord's Supper*, which, we know, followed the *Passover* immediately, depends upon the Sense of the Particle *εὐθὺς*, which we translate, *immediately*; but doth not signify necessarily, such a present Departure, but the Action of the *Lord's Supper* might be first over, though in Reason it seemeth to me more probable, because of those Words, *Having received the Sop, he immediately went out*, that it should be here interpreted strictly, and that Shame and Horror should not suffer him to stay so long, as till the Action of the Supper was over; though whether he were at the *Lord's Supper* (as I said before) signifieth nothing at all to the Questions about *mixed Communion*, either as to the part of the Minister administering, or the People's communicating.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

He speaketh of that which was presently to be, as if it were already done: The meaning is, Now the time cometh, when the Son of Man shall immediately be glorified, by finishing the Work which God hath given him to do; by rising again from the Dead, and declaring himself to be the Son of God with Power; by ascending up into Heaven, to be glorified with the same Glory which he had with the Father, before the World began. And God will appear to be glorified in him, by his finishing the Work which God hath given him to do, manifesting his Name to the Sons of men; and by the many Signs and Wonders which God will yet further shew, at the time of his Death and Resurrection; and by the Coming down of the Holy Ghost.

32 \* If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

God was glorified in Christ by his Death upon the Cross, in Obedience to his Father's Will; thus *Peter*, Chap. 21. 19. is said, by his Death, to glorify God: And as he was declared to be the Son of God, and as by him the World was brought to the Knowledge of God, as by his spiritual and heavenly Doctrine, so by the Miracles he wrought. From hence our Lord concludeth, that God should glorify Christ in himself: So as the Glory of the Father and the Son are the same, they are mutually glorified each in other: If the Son be glorified, the Father is also glorified; and if the Father be glorified, the Son is also glorified; the Father and the Son are mutually glorified each in other. And the Father (saith our Saviour) in a short time will further glorify him, by taking him up into Heaven, and making the whole Person of the Mediator glorious in Heaven.

33 Little children, yet a little while I am with you. Ye shall seek me, and, as I said to the Jews, \* Whither I go, ye cannot come: so now I say unto you.

Our Saviour's time of Death being very nigh (for it was the next day) he beginneth to speak of it to his Disciples more freely and plainly, and to let them know that he, though now dying, bare a fatherly tender Affection to them, he calls them little Children. Parents have a natural Affection to their Children, a more tender Affection to their Children when little, because in their tender Age they are more ignorant, and unable to provide for themselves. We find this Compellation used by Christ's Apostles, *Gal. 4. 19.* and *1 Joh. 2. 1, 28.* And he tells them, that he had but now a little time to be with them before his Death, and not long after his Resurrection: In which too, his Converse was not such with them, as it hitherto had been. He told this to the Jews, in Chap. 7. 34. and now he tells them the same; That they would miss him when he was gone, and should seek him; but even the Disciples, at present, could not follow him to Heaven, whither he was going: The unbelieving Jews should never follow him thither; but even those who were his Disciples, who were born again, and whom he loved, as little Children are beloved by their Parents, should not yet follow him: His Work in the World was done, but they had yet a great deal of Work in it to do.

34 \* A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

The Commandment of Loving one another, is strictly, no new Commandment; we find it in the Law of Moses, *Levit. 19. 18.* often pressed in the New Testament, *Chap. 15. 17. Ephes. 5. 2. 1 Joh. 4. 21.* St. John, in his first

Epistle, saith, it is no new Commandment, *1 Joh. 2. 7. 2 Epist. 6.* It is therefore called a new Commandment, either because of the Excellency of it; as *New* seemeth to be taken, *Psal. 33. 3. Isa. 65. 17. Mat. 26. 29.* or because it is expounded in the Gospel in a new manner, pressed more plainly, and in new Arguments, and urged by a new Example of their Lord and Master.

35 \* By this shall all men know that ye are my disciples, if ye have love one to another.

A Disciple hath his Name either from learning from his Master, or from following his Master, and treading in his Steps; take it in either Sense. Loving one another is a certain Note of being Christ's Disciples; for as Christ continually pressed this by his Precepts, so he set them his own Example, by shewing the greatest Love to them he could shew.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: \* but thou shalt follow me afterwards.

Peter yet understood not his Lord and Master, and therefore asked him whither he went? Our Saviour spake of his Ascension into Heaven, after his suffering Death upon the Cross; whither, he tells Peter, he could not at present follow him, but afterwards should. Believers shall be ever with the Lord, but they must wait the Lord's time, and first finish the Work which he hath given them to do upon the Earth.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Still Peter doth not understand our Saviour, but fancieth some earthly Motion from the place where he was; but it should seem by what followeth, that he thought our Saviour spake of some Motion which might be very dangerous to him. And therefore he adds, according to his usual Courage and Metal, expressed on all Occasions, *I will lay down my life for thy sake.* We had such a Resolution of his, *Mat. 26. 33, 35.*

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Mark saith, *Before the Cock crow twice.* So the other three Evangelists must be expounded, who say no more than *before the Cock crow*, not mentioning how often; but the History makes it good, that our Saviour meant thrice; for it was not before the second Crowing of the Cock, that Peter went out, and wept bitterly.

## CHAP. XIV.

The three ensuing Chapters continue either one or more consolatory Discourses of our Saviour to his Disciples (as appeareth from the first Verse of this Chapter) made, as is probable, to them in the Guest-chamber (at least, that part of them which we have in this Chapter; ) for we read of no Motion of our Saviour's, till we come to the last Verse of this Chapter. That which troubled them was, what he had told them in the close of the former Chapter, that he was going from them. By our Saviour's Discourse in this, and the two following Chapters, it should seem that there were three things that troubled them: 1. The Sense of their Loss as to his bodily Presence. 2. The Fear that, with the Loss of that, they should also lose those spiritual Influences which they had received from him, and upon which their Souls had lived. 3. The Prospect of these Storms of Troubles and Persecutions, which was like to follow his Departure from them. For if we wisely consider what our Saviour saith in these three following Chapters, it all tends to comfort them as to Troubles that might arise in their Spirits, upon one or other of these Accounts. The general Proposition is laid down in the first Verse of this Chapter.

Let not your heart be troubled: ye believe in God, believe also in me.

Through Grief, or Fear, which are the two Passions which ordinarily most disturb our Minds, our Saviour himself was troubled, but not sinfully: His Trouble neither arose from Unbelief, nor yet was in an undue measure; it was (as one well expresseth it) like the mere Agitation of clear Water, where was no Mud at the bottom; but our Trouble is like the stirring of Water that hath a great deal of Mud at the bottom, which, upon the roiling, riseth up, and maketh the whole Body of the Water in the Vessel impure, roiled and muddy. It is the sinful Trouble, caused from these two Passions, and rising up to an immoderate degree, and mixed with a great deal of Unbelief, and Distrust in God, against which our Saviour here cautioneth his Disciples; and the Remedy he prescribes against those afflicting Passions, is a Believing in God, and a Believing on him. The two latter Passages in the Verse are so penned in the Greek, that they



they may be read four ways; for the Verb *Believe*, twice repeated, may be read either indicatively, or imperatively; or the one may be read *indicatively*, and the other *imperatively*; so as they may be translated, *You believe in God, you believe also in me*: And so they teach us, that there is no such Remedy for inward Troubles, as a believing in God, and a believing in Jesus Christ; and those that do so, have no just Reason for any excessive Heart troubles. Or else they may be read, *Believe in God, believe in me*: Or else, as we read them, *Ye believe in God, believe also in me*: Or, *Believe in God, ye believe in me*. But the Disciples Faith in Christ, as Mediator, and God-Man, being yet weak, and their Weakness being what our Saviour hath ordinarily blamed, not magnified, or commended, the best Interpreters judge the Sense which our Translators give, to be the best Sense; and judge that our Saviour doth inculcate to them his Divine Nature, and again offer himself to them as the proper Object of their Faith. You (saith he) own it for your Duty, to trust in God, as your Creator, and he that provideth for you. *c Believe also in me, as God equal with my Father*; and in me, as the *Messiah*, your Mediator and Redeemer; so as you have one to take care of all your Concerns, both those of your Bodies, and those of your Souls also, so as you have nothing to be immoderately and excessively, or distrustfully troubled for: Therefore *let not your Hearts be troubled*; only without Care or Distrust, commit your selves to me.

2 In my Father's house are many mansions *d*: if it were not so, I would have told you: I go to prepare a place for you *e*.

*d* Our Lord's first Argument brought to comfort them from the place whither he was going, and the end of his going thither: The place whither he was going, was his *Father's House*; so as they needed not to be troubled for him, he was but going home; nor was God his Father only, but theirs also, as he afterwards saith; *I go to my Father, and your Father*: And here he tells them, that in his Father's House there was not only a Mansion, that is, an Abiding-place for him, but for many others also. *Our days on the earth* (saith David, *1 Chron. 29. 15*) *are as a shadow, and there is no abiding*; but in Heaven there are *mansions*, Abiding-places: *We shall* (saith the Apostle) *be ever with the Lord*; and the Mansions there, are many; there is room enough for all Believers. I would not have deceived you; if there had been no place in Heaven but for me, I would have told you of it; but there are many Mansions there. *e I go to prepare a place for you*. The place was prepared of old: Those who should be saved, were of old ordained unto Life; that Kingdom was prepared for them before the Foundation of the World; (that is, in the Counsels, and immutable Purpose of God.) These Mansions for Believers in Heaven were to be sprinkled with Blood; the sprinkling of the Tabernacle, and all the *Vessels of the Ministry*, were typical of it, *Heb. 9. 21, 22, 23*. but the heavenly things themselves, with better Sacrifices than these, saith the Apostle. By his Resurrection from the Dead, and becoming the First-fruits of those that sleep; by his Ascension into Heaven, as our Fore runner, *Heb. 6. 20*. by his *sitting at the Right-Hand of God*, and making Intercession for us, he prepareth for us a place in Heaven. And thus he comforteth his Disciples (as to the Want of his bodily Presence) as from Consideration of the place whither he went, so from the End of his Motion; which was, to do those Acts which were necessary, in order to his Disciples inheriting those blessed Mansions which were prepared for them from before the Foundation of the World.

\* Ver. 18.

\* Ch. 12. 26. & 17. 14.

3 And \* if I go and prepare a place for you *f*, I will come again, and receive you unto my self *h*; that \* where I am, there ye may be also *i*.

*f* The Particle *If*, in this place denoteth no Uncertainty of the thing whereof he had before assured them, but in this place hath either the force of *although*, or *after that*: When or after that I have died, ascended, and by all these Acts, as also by my Intercession, shall have made places in Heaven fully ready for you. *g* I will in the last Day return again, as Judge of the Quick and the Dead. *h* And take you up into Heaven, *1 Thes. 4. 16, 17*. *i* That you may be made partakers of my Glory, *Job. 17. 22*. This is called, *Rom. 8. 17*. a being glorified together with him; and elsewhere, a reigning with him. So as this is a third Argument by which our Lord comforteth his Disciples, as to their Trouble conceived for the want of his bodily Presence with them, from the Certainty of his Return to them, and the End and Consequent of his Return: The End was, to receive them to himself; the Consequent, their eternal abiding with Christ, where he was.

4 And whither I go, ye know; and the way ye know *k*.

*k* Christ, v. 33 of the former Chapter, had dignified his Disciples with the familiar loving Title of *Little Children*. It is pleasant to consider how he continueth his Discourse to

them, in such a Dialect as a Mother would speak to a little Child, crying after her, seeing her preparing her self to go abroad: The Child cries; the Mother bids it be still, she is but going to such a Friend's House: It still cries; she tells it, she is but going to prepare a place for it there, where it shall be much happier than it is at home: It is not yet satisfied; she tells it again, that though she goes, she will come again, and then it shall go along with her, and she will part no more from it: The Child is yet impatient; she again endeavoureth to still it, telling it, that it knoweth whither she goeth, and it knows the Way, by which, if need be, it may come to her.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way *l*?

*l* Reason tells every one, that he who knoweth not the Term, whither a Person is going, must needs be ignorant of the Way. It is plain, that *Thomas*, and so (probably) divers others of the Apostles, notwithstanding what our Saviour had so plainly told them, v. 2. yet dreamed of some earthly Motion our Saviour was making; which makes *Thomas* to speak thus: So dull are we, and hard to conceive of spiritual Things. But will some say, Doth not *Thomas* here contradict his Master, who had told them, v. 4. that they both knew whither he went, and the Way also? *Ans.* Some think that our Saviour meant no more than they ought to have known, both whither he went, and the Way also. *Active Verbs* in Scripture phrase, often signify no more than *Duty*, or *Ability*. But possibly, others answer better; They had some Knowledge, but it was more confused and general; not distinct, particular, or certain.

6 Jesus saith unto him, I am \* the way *m*, \* Heb. 9. 1 and \* the truth *n*, and \* the life *o*: \* no man *p* cometh unto the Father, but by me *p*. \* Ch. 1. 17. \* Ch. 1. 4 & 16.

*m* Christ was his own Way to his Father, *Heb. 9. 12*. By his own blood he entered in once into the holy place. See *Luk. 24. 26*. *Phil. 2. 8*. But both the former Words, where the Apostle spoke of the Way they should go, and the following Words, hint to us, that Christ is here speaking of their Way, not his own. As to them, he saith, *I am the way*; that is, the Way by which those must get to Heaven, who will ever come there. Christ is our Way to Heaven, by the Doctrine which he taught; by his Death, by which he purchased this heavenly Inheritance for us; by his holy Life and Conversation, setting us an Example, that we should follow his Steps; by the Influence of his Spirit, guiding us to, and assisting us in those holy Actions, by which we must come unto Glory. *n* He is the Truth; that is (say some) the true Way to Life eternal: But he is the Truth, as to his Doctrine, the Gospel being the Word of Truth, *Ephes. 1. 13*. and as Truth signifies Reality and Accomplishment, in opposition to the Prophecies and Promises; all being but Words, till they were in him fulfilled. In which Sense, we read of the true Tabernacle, and the true holy places, *Heb. 8. 2*. and *9. 24*. Or, as Truth is opposed to Falsehood; as Truth is taken, *Job. 8. 44*. *Rom. 3. 7*. *o* And he is the Life, the Author and Giver of Eternal Life, *Job. 11. 25*. *1 Job. 5. 11*. and the Purchaser of it by his Death; he who by his Doctrine sheweth the Way to it, and by his Holy Spirit begins it, and carrieth it on to Perfection. The Jews thought, the Way to it was by the Law of *Moses*, but our Saviour beateh his Disciples out of that Opinion; for if the Law could have given Life, Christ had died in vain (as the Apostle argueth) *p* Therefore (saith he) there is no coming to the Father, but by me; no Way for you, or any other, to come to Heaven, but by receiving, and embracing, and believing in me.

7 If ye had known me, ye should have known my Father also *q*: and from henceforth ye know him, and have seen him *r*.

*q* If ye had known me as ye ought to have known me, as I am, indeed, the Eternal Son of God, sent by my Father into the World, you should have known my Father, with whom I am equal, and one and the same God; so as in knowing one of us, you must have known both: But you stick in my outward Form and Appearance, while I appear to you in the form of a Man; and you stick in your Prejudices, sucked in from the Notion you have of the *Messiah*, expecting I know not what temporal Prince. These things blind you as to my Divine Nature (personally united to my Humane Nature) that you see nothing of my Godhead; which, if you had clearly known and believed, you would not have been at a loss to know the Father, the Brightness of whose Glory, and the express Image of whose Person, I am, though my Glory be veiled by my Humane Nature. *r* And if you will yet believe what I say, from henceforth, you do know the Father, and you have seen the Father so oft as you have seen me.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us *s*.

*s* Still Philip understandeth not our Saviour, and further discovereth a very gross Conception of the Divine Being, as

if it could be seen with mortal Eyes; whereas God had told *Moses, Exod. 33 20. Thou canst not see my face; for there shall no man see me, and live.* It is an hard thing to determine what degrees of Ignorance are consistent, or inconsistent with saving Grace in Souls, the Resolution of which doth much depend upon those degrees of Revelation, and means of Knowledge which Men have.

\*Ch.12.45.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? \* He that hath seen me, hath seen the Father: and how sayest thou *then*, Shew us the Father?

\*Ch.10.38. & 17.21.23. & Ch.5.19 & 8.38. & 12.49.

Our Saviour still insisteth upon the Oneness of himself with his Father, and the personal Union of the Divine and Humane Nature in him; for otherwise the Apostles might have been with Christ a long time, and known him. *u* And yet not have seen or known the Father. *w* But that supposed, none that had seen Christ, but must have seen the Father also; there being but one God.

10 Believest thou not that \* I am in the Father, and the Father in me? The words that I speak unto you, \* I speak not of my self; but the Father that dwelleth in me, he doth the works *z*.

*x* It is the Opinion of Mr. Calvin, that these Words are not here spoken so much to express his Divine Nature and Being (for so Christ is no more known to us than his Father) as to express his manner of revealing it: Yet is the Divine Nature of Christ fully proved from hence. Others judge, that these Words do clearly signify both the Distinction of Persons, for nothing is in it self; and also the Union of the Persons in the Divine Being. *y* He proveth his Union with the Father, because he spake not those Words which he spake of himself; that is, not of himself solely; he revealed but his Father's Will, and declared his Father's Mind. *z* And because the Works which he did, he did not by his own sole Power, without the Concurrence of his Father's Power in those Operations.

11 Believe me, that I am in the Father, and the Father in me: or else believe me for the very works sake *a*.

*a* Believe my Words (for that is your Duty;) but yet if you will not believe my Words, declaring to you my Union with my Father; yet when you see me doing such Works as none but God can do, believe me for their sake. It is true, that both the Prophets and the Apostles spake God's Words, not their own, to the People; and also did many great and mighty Works; but still their Doctrine led unto another, that was Christ: And their Miracles were not wrought in their own Names, but in the Name of Christ. *Elijah* raised the *Shunamite's* dead Child to Life, by Prayer to God, that he would do it; and the Apostles bid the lame Man arise and walk, in the Name of the Lord Jesus Christ. Christ's Doctrine terminated in himself; he called Men to believe in him, and he wrought Miracles by his own Power, and by a Virtue proceeding out of, and from himself, though by the Power of his Father also, because he and his Father were one in Essence.

\*Mat.21.21.

12 \* Verily, verily, I say unto you, He that believeth on me *b*, the works that I do, shall he do also, and greater works *c* than these shall he do, because I go unto my Father *d*.

*b* Not every individual Soul that believeth in me, but some of those; particularly, you that are my Apostles, and shall be filled with the Holy Ghost in the Days of Pentecost. *c* You shall preach the Gospel, and work Miracles, for the Confirmation of the Truth of the Doctrine of it: Yea, and you shall do greater Works than I have done; not more, or greater Miracles; the truth of that may be justly questioned: For what Miracle was ever done by the Apostles, greater than that of raising *Lazarus*? Much less do I think that it is to be understood of speaking with divers Tongues. It is rather to be understood, of their successful carrying the Gospel to the *Gentiles*, by which the whole World, almost, was brought to the Obedience of the Faith of Christ. We never read that of Christ, which we read of *Peter*, viz. his converting *three thousand* at one Sermon. *d* Because I go to my Father, he afterwards expoundeth; telling us, that if he did not go away, the Comforter would not come. The pouring out of the Spirit in the Days of Pentecost, was the proximate Cause of those great Works. Now Christ's going to the Father had an Influence upon that Mission of the Holy Spirit.

\*Mat.7.7. & 21.22. & Mar.11.24. & Ch.15.7.16. & 16.23. & 1 Joh.3.22. & 5.14.

13 \* And whatsoever ye shall ask in my name *e*, that will I do *f*, that the Father may be glorified in the Son *g*.

*e* The *Whatsoever*, in this Text, must be limited by what the Will of God hath revealed in other Texts, as to the matter of our Prayers; viz. they must be things that are for

our good, such things as we stand in need of, and as God hath given us a liberty to ask; and indeed, no other things can be asked in the Name of the Lord Jesus Christ. For to ask in Christ's Name, signifieth not only the making use of his sacred Name in our Prayers (though the constant Practice of the Church in Prayer, hath evidenced it the general Opinion of Divines, that this is a part of the Sense) but also in asking for his Merits, and such things as shall be conformable to his Will, and for his Glory. *f* Whatsoever (saith he) you shall ask of this nature, I will do. He doth not say, My Father will do; but, *I will do it*; to testify his Divine Power, and Oneness in Power with his Father. *g* That the Father may be glorified in the Son. God hath set up his Rest in Christ, and will be glorified in and through him; and hath therefore given him all Power in Heaven and Earth.

14 If ye shall ask any thing in my name, I will do it *h*.

*h* The Words are doubled, for the further Confirmation of them, that we might not doubt when we put up our Petitions to God, in the Name of the Lord Jesus Christ, according to the Will of God.

15 ¶ \* If ye love me, keep my commandments *i*.

\*Ch.15 10,14 1 Joh.5.3. Ver.21.23.

*i* Do not shew your Love to me in mourning, and being troubled for my going from you; but shew it by your Obedience to what I have commanded you. True Love must not evaporate in Complement, but discover it self in a strict Observance of the Commandments of God.

16 And I will pray the Father, and \* he shall give you another comforter *k*, that he may abide with you for ever *l*;

\*Ch.15 26. Rom.8.25,26

*k* This Verse containeth a new Argument, by which our Saviour relieveth his Disciples, under their Affliction for the want of his bodily Presence; that is, the Mission of the Holy Spirit, another Comforter (as our Translation reads it.) For this he saith, that *he will pray the Father*; not that himself had no Concern in the Mission of the Blessed Spirit; for himself telleth us, *Chap. 16 7. that he would send him*, only for the Attestation of his Humane Nature. And 2. *Of himself*, as our Mediator. 3. *Of his Father's Concern, as well as his own, in sending the Holy Spirit*: He here saith, *I will pray the Father, and he shall send you another Comforter*. That term, *another*, signifieth the personal distinction of the Third, from the First and Second Person in the blessed Trinity. And the Name here given to the Blessed Spirit, *παράκλητος* (which we too narrowly translate *Comforter*) is a term exceeding proper to signify all the Operations of the blessed Spirit, in and upon the Souls of his People. The same Word, 1 *Joh. 2 2*. where it is applied to Christ (as here it is to the Spirit) is there much better translated *Advocate*; and it is most probable, that our Translators here translate it *Comforter*, because he is here promised to the Disciples troubled, as fitted to their present Distress. The Verb from whence the Word deriveth, signifies, not to comfort only, but to exhort, and to be an Advocate for another. Now it belongs to the Office of an Advocate, to suggest to his Client what may be for his Advantage; which is also the Office of the blessed Spirit: *If he seeth his Client in an Error*, to reprove and to convince him; which is also the Work of the Spirit, *Joh. 6 7*. If he seeth him weak, and discouraged, to uphold, strengthen and encourage him; this is also the Spirit's Work, *Ephes. 3 16*. If he seeth him running into an Error, to restrain him; if he finds him dull and heavy, to quicken him; if he seeth him ready to be run down, to defend him; if he hath any thing to do in the Court, to prepare, and draw it up for him, and, as occasion serveth, to speak for him. All these things (as might be largely shewed) fall within the Office of an Advocate, and under the comprehensive term here used. *l* And (saith our Saviour) *he shall abide with you for ever*. I shall be with you but for a while, but he shall abide with you to Eternity (as some observe, this Word is constantly used by this Evangelist.) So that the Promise of the Spirit is not to be restrained only to the Apostles, and their Successors in the Ministry, or to be understood only of those extraordinary Gifts bestowed on the Apostles, and first Ministers of the Gospel; but to be extended further, both with reference to Persons and Influences; and without doubt, the Influences of the Spirit, both as to Gifts and Graces, both upon Ministers, and more private Christians, are much more plentiful since the sending of the Holy Ghost, after Christ's Ascension, in the Days of Pentecost, than ever they were before; not as to particular Persons, a *David*, a *Solomon*; or some particular Persons, might have greater measures than any, or the most have since had: But as to the generality of Ministers and Christians, doubtless, since the pouring out of the Spirit in the Days of Pentecost, there have been greater measures of the Gifts and Graces of the Holy Spirit given out, and will be to the End of the World, than ever was in any Age before Christ's Ascension; which is no more than what was prophesied, *Isa. 44 3. Joel 2 28*. applied to the Days of Pentecost, *Act. 2*.



17. but not to be limited to that time or age either for gifts or gracious habits, for as the extraordinary gifts and powers, held in some degree after the Apostles age, (if we may give any credit to Ecclesiastical History) so both in those ages, and ever since, as to the generality both of Ministers and Christians, (that is, such are mentioned *ver. 15. that love Christ, and keep his commandments*) there have been fuller measures of gifts of more constant standing use for the Church, such as those of *Knowledge and Utterance, &c.* and also of inward graces, than ever before was.

17 *Even the Spirit of truth m, whom the world cannot receive n, because it seeth him not, neither knoweth him o: but ye know him p, for he dwelleth with you, and shall be in you q.*

*m* He here explaineth himself, and tells them, that by that other Comforter mentioned, *ver. 16.* he meant the Spirit, whom he here calls the Spirit of truth, either because he is a Spirit that declareth and revealeth the truth, as in *1 John 3. 6.* or because he teacheth us truth, *1 John 2. 27.* he guideth us into all truth, *John 19. 13.* Or in opposition to the lying Spirit of the Devil, *1 Kings 22. 22.* Most probably the holy Spirit is here called the Spirit of truth, because of the Efficiency he hath as to it. It is he who hath revealed all the truth contained in the Scriptures to the World. Holy men wrote as they were inspired by him, *Acts 1. 16. 2 Pet. 1. 21.* It is he that more particularly and specially revealeth truth to the particular Soul, *1 Cor. 2. 12.* hence persons enlightened, are said to be made partakers of the Holy Ghost, *Heb. 6. 4.* He leadeth his people into truth, *Chap. 16. 13.* he sealeth and confirmeth truth to the Soul: hence we read of the demonstration of the Spirit, *1 Cor. 2. 4. n* This Spirit of truth, the World, that is, men of carnal hearts that are of the World, and in whom worldly lusts predominate, *1 John 2. 16. Chap. 17. 9. o* This World, through natural impotency, *1 Cor. 2. 14.* through wisdom, *1 Cor. 10. 21.* through lusts and passions, cannot receive, that is, be made partakers of, because it neither seeth him, who is not to be seen with mortal Eyes, nor knoweth him affectionately, and experimentally; he being not to be known by men whose hearts are carnal and full of lusts, *p* But ye know him believingly, experimentally, affectionately, savingly. *q* For he dwelleth in you by a mytical union, *Rom. 8. 11. 1 Cor. 6. 17.* and he shall abide with you, by his dwelling in you, and influences upon you.

\* Mat. 28. 20.  
† Orphans.  
† ver. 3. 28.

18 \* I will not leave you || comfortless r, † I will come to you s.

*r* The word in the Greek is Orphans, persons without father and mother, who for the most part are the most comfortless persons, therefore it is translated comfortless; Christ hath a care, not only of the peoples Salvation and Life, but also of their comforts while they are here; he will not leave his people without proportionable comfort for their distresses. *s* In the Greek it is, *I do come to you*, to denote the certainty, and the suddenness of his coming, which is either to be understood of his Resurrection, which was (as we know) after the absence of three days: or which is more probable, (for after his Resurrection he stood with them but a few days) in and by his blessed Spirit, (for the Spirit is called the Spirit of Christ) who was to come, and to abide with them for ever. Tho it may also have a reference to his coming again to judge doth the quick and the Dead, to receive them to himself, that (as he said before) they might always be where he was; but the two former senses, are understood as more specially relating to their present distresses, upon account of his bodily absence from them.

19 Yet a little while, and the world seeth me no more t, but \* ye see me u: because I live, ye shall live also w.

*t* The World seeth me now only with fleshly Eyes; it will be but a little while, and the men of the World shall be able to see me no more; I shall be crucified, and laid in the grave; and tho I shall rise again, yet I shall not be seen of them: (we read of no appearances of him after his Resurrection, but to his Disciples.) *u* But ye see me, or shall see me; so they did often after his Resurrection with their bodily Eyes; or it may be understood of a spiritual sight by the Eye of Faith, or of a sight of experience; (as seeing often in Scripture signifieth enjoying) *w* Because I live, that is, I shall live by my Resurrection from the Dead, and by my glorious Ascension into Heaven; you also shall live the Life of grace here; and tho your bodies must die, because of sin, yet your Souls shall upon the death of your bodies live; and in the Resurrection both your Souls and bodies shall live, and together be glorified with me; all this Grace and mercy shall flow out to you from me as Mediator, and because I live.

\* Chap. 10. 38. 20 At that day x ye shall know, that \* I am in my Father, and you in me, and I in you y.

*x* Some understand our Saviour here speaking of the day of his Resurrection; others interpret it of the days of Pentecost, when there should be such an effusion of the blessed Spirit: but the following words discover, that it is best in-

terpreted of the day of Judgment, and the general Resurrection. *y* For they speak of two great mysteries, which the Disciples should understand in that day, which is here spoken of; to wit, The personal Union of Christ with his Father, and the mytical Union of Believers with Christ; as to both which, tho the Apostles and Believers knew much more after Christs Resurrection, and the pouring forth of the Spirit in the days of Pentecost, than they knew before those times; yet it is a very imperfect knowledge they ever had, or yet have of those mysterious Unions; but in the Resurrection we shall understand these things clearly.

21 \* He that hath my commandments and † I John 2. 3. keepeth them, he is that loveth me z: and he that loveth me shall be loved of my Father, and I will love him a, and will manifest my self to him b.

*z* Our Lord here doth repeat what he had before said, *ver. 15.* declaring that there is no infallible indication of our love to Christ, but obedience, which is here exprest under two Notions. *1.* Having Christs commandments and keeping them, they must both concur to make a true indication of our love to Christ: It is possible that men may have Christs Commandments in their Ears, in their Notion, in their Mouths, and yet not keep them; they may hear them, they may know and remember them, they may talk of them, yet they may not keep them; for keeping them denotes universal, diligent, and industrious, steady, and constant obedience to them; and this alone will speak our love to Christ. *a* And if any man thus declareth his love to Christ, Christ declareth, that both he and his father, will take a pleasure and delight in him to do him good. *b* And he shall not live only under the real benefits of his love to him, but under the sensible manifestations of it. Here is no mention of the Spirits coming with the Father and the Son, because the Son dwelleth in us by the Spirit.

22 Judas saith unto him (not Iscariot c) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world d?

*c* Jude the Brother of James, Jude 1. The Son of Alphaeus, not Judas the Son of Simon, who from the City whence he was, was called Iscariot, and was the Traitor; asks our Saviour. *d* How it was, or wherefore it was that he would manifest himself to them, and not to the world? This question either proceeded out of ignorance, not aright understanding of what manifestation of himself Christ here spake; or out of a pious desire, that all might be made partakers of the same grace with them; or out of the Apostles modest opinion of himself and his Brethren; as if he had said, Lord, what are we that thou shouldst speak of any more special manifestation of thy love to us, than to the rest of the world? Or out of a deep admiration of Gods unsearchable Judgments in leaving some of the World, whiles he made choice of others to dignify, with such special distinguishing favours, hiding those things from the wise and prudent, which he revealed to babes.

23 Jesus answered, and said unto him \*, If a man love me, he will keep my words e: and my Father will love him f, and we will come unto him g, and make our abode with him h.

*e* If any man love Christ, he will keep Christs word; that is, he will study and endeavour to keep the Commandments of Christ; for if nothing evidenced a true love to Christ, but a perfect obedience to his will, none could comfort himself from his obedience, or conclude his love to Christ from it; but he that loveth Christ, will make it his business to be obedient to him in those things that he hath commanded, and are within his power. *f* And my Father will manifest his love to him in further dispensations of his grace; for it cannot be understood of Gods Eternal love, nor yet of his love in Justification and Regeneration: for till the man or woman be justified, and regenerated, he will never study and endeavour obedience to the Will of God. This love of God is the cause, not the effect of our obedience; but love in this verse must be expounded by manifesting in the former verse; and this is certain, that the manifestation of divine love to our Souls, depends upon our walking with God. *g* This is also meant by God the Father, and Christs coming to those that love him, and keep his commandments; viz. a coming in of the sweet influences of divine grace, suited to the Souls various necessities. *h* Nay, our Lord promiseth, not only his and his Fathers coming too, but their making an abode with such as love him, and keep his Commandments. Here the abiding of the first and second person in the Trinity with Believers, *ver. 16.* the abiding of the third person with them is also promised, which all make that presence of God with them, so often promised to them in holy Writ: Thus our Saviour answereth one part of what Judas said, *How is it that thou wilt manifest thy self to us?* because faith our Saviour, you love me and keep my words; for tho no love, no works of ours foreseen or seen, be the cause of eternal love, or the first grace; yet it is so much a cause of further grace, especially in the sensible manifestations of it, that no Soul must expect it

it, that doth not love Christ, and keep his words. He also further gives them a reason, as to the second thing he asked, why he did not manifest himself to the World.

\* Ch. 1. 19.  
v. 10.

24 He that loveth me not, keepeth not my sayings: and \* the word which you hear, is not mine *k*, but the Father's which sent me *l*.

*i* Because they did not love him, nor keep his Sayings, their Sin was aggravated. *k* Because the words which he spake, were not his Will only. *l* But the Will of his Father, who had sent him into the World, to reveal his Will to the Sons of Men.

25 These things have I spoken unto you, being yet present with you *m*.

*m* That is, as to his bodily presence: For more than three years I have been fulfilling a Ministry amongst you, and have spoken many things to you.

\* Ch. 16. 13.  
1 John 2. 20, 27.

26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name *n*, \* he shall teach you all things *o*, and bring all things to your remembrance, whatsoever I have said unto you *p*.

*n* The word is the same which was so translated before: (See the import of it, v. 16, 17.) He is either called the Comforter, and the Spirit of truth; here, the Holy Spirit. The Father here is said to send in the name, that is, with the Authority, and upon the Mediation of the Lord Jesus Christ: And two pieces of the Spirit's work, besides Comforting, are here expressed. *o* He shall more fully explain to you all things. Three of the Apostles themselves had already, in this Chapter, discovered great degrees of Ignorance as to the Doctrine of the Trinity, Christ's Union, or Oneness with his Father, &c. You shall not be left (saith our Saviour) in this Ignorance; for when the Holy Spirit shall come, he shall more fully and perfectly instruct you in all things in which I have already instructed you, and which are necessary for you to know, in order to your eternal Happiness. *p* And shall bring to your remembrance the things I have taught you, so as you shall more fully and clearly understand them; and though you may have forgotten them, yet they shall, by the Holy Spirit, be received in your memories; so as they shall not be like water spilt upon the ground, which cannot again be gathered up; but like seed sown in the earth, which though it may at present rot and die under the clods, or, at least, not spring up, yet it shall spring up, and bring forth desired fruit. It is one great work of the Holy Spirit, to bring the Revelations of holy Writ to our remembrance; and withal, to clear to us the sense of them, and confirm our Faith in them, and chiefly quicken us to practise what is our duty: But it is to be observed, that the Spirit doth not make Revelations of new Notions; it only brings to our remembrance what Christ hath said, and further revealeth what was before in the Word revealed; though possibly, particular Persons were ignorant of such Revelations of the Word: So things may be new, and newly revealed to us, which in themselves are not so. There are no new Truths, but particular Persons may have new discoveries of old truth, which they had before misapprehensions of.

27 Peace I leave with you *q*, my peace I give unto you *r*: not as the world giveth, give I unto you *s*. Let not your heart be troubled, neither let it be afraid *t*.

*q* Peace be with you, or to you, was the Jewish common Salutation, 1 Sam. 25. 6. under that general name, they comprehend all manner of good: With this good wish they both saluted their Friends when they met them, and took their fare-well of them when they left them. Christ being now about to take his leave, for a time, of his Disciples, wisheth them Peace; nay, he doth not only wish it to them, but he leaves it to them: he gives it them as a Legacy, and that in another kind of Peace, and in another manner than was common. *r* He therefore calls it his Peace, revealed in the Gospel, Ephes. 6. 15. purchased with his Blood, Rom. 5. 1. brought to the Soul by his Spirit, by which we are sealed to the day of Redemption. Christ's Peace is either Union, or Reconciliation with God, or the Copy of it; which is a Quiet of Conscience, and Assurance of his Love: Or an Union with Men by brotherly Love, so often commended and pressed by Christ. *s* Nor doth Christ give this Peace as the Men of the World give Peace; who often wish Peace earnestly, never considering what it is they say; often, falsely, formally wishing Peace, when they are about to strike those to whom they wish it, under the fifth Rib; and when they are most serious, wish it, but cannot give it: Christ leaves it to his Disciples for a Legacy, giveth it to them as a Gift; if they want it, it is their own fault. *t* Therefore, as in the first Verse, so here again, he saith, Let not your heart be troubled; and adds, neither let it be afraid. Fear is one of those passions which most usually and potently doth disturb the hearts and minds of Men; but there was no reason it should have this ill influence on Christ's Disciples, because he had left them Peace for his Legacy, and the Gifts of God are

without repentance; and if God be for us, saith the Apostle, who, or what can be against us?

28 Ye have heard how \* I said unto you, I \* Ver. 18. go away, and come again unto you *u*. If ye loved me, ye would rejoice, because I said, I go unto the Father *w*: for my Father is greater than I *x*.

*u* They had heard our Saviour saying so, v. 3. *w* It is of the nature of true Love, to rejoice in the good of the Object beloved, as much as in its own; nay, before its own. (Saith our Saviour) If ye loved me, that is, as ye ought to love me; for our Lord had before owned that they did love him, giving it as a reason, why he rather revealed himself, and manifested himself to them, than to the World (v. 23.) you would (saith our Saviour) not have been so unreasonably disturbed at my telling you, that I shall leave you; because I not only told you, that I would come again to you, but because I told you, that I was going to my Father, v. 2. from whom, though I was never separated, as I am God over all, blessed for ever, yet my Humane Nature was yet never glorified with him; so that I shall be there much happier than here, being highly exalted, and having a Name given me above every Name, Phil. 2. 10. *x* For my Father is greater than I; not greater in Essence (as the Arrians and Socinians would have it) he had many times before asserted the contrary; but greater, 1. Either as the Order amongst the Divine Persons, because the Father begat, the Son is begotten; the Father is he from whom the Son proceeded by Eternal Generation: In which sense, divers of the Ancients, amongst whom, Athanasius, Cyril and Augustine, and some modern Interpreters, understand it. Or, 2. As a Mediator sent from the Father; so he is greater than I. Or, 3. In respect of my present state, while I am here in the form of a Servant, and in my state of Humiliation: Which seemeth to be the best Interpretation, if we consider the words before; You would rejoice, because I say unto you, I go unto my Father: For the true reason of that Joy must have been, because Christ, in his glorious state of Exaltation, would be much more happy than he had been in his state of Humiliation, while he was exposed to the Scoffs, Reproaches and Injuries of Men, the Temptations of Satan, &c.

29 And \* now I have told you before it come \* Ch. 13. 19. to pass, that when it is come to pass, ye might believe *y*.

*y* Evils that surprize us are always the most heavy, and load our Spirits: (Saith our Saviour) before these things come to pass, I have given you notice of them, that when you see them come to pass, you might not be overwhelmed with Sorrow and Trouble, to the hindrance of your Faith in me; but understanding that I have told you the truth, before the thing come to pass, you may be assured that I am not meer Man, but truly God, and receive and embrace me, and rest upon me as your Saviour.

30 Hereafter I will not talk much with you *z*; for the prince of this world cometh *a*, and hath nothing in me *b*.

*z* I shall not have much time hereafter to reveal my mind to you, my suffering is very near; the Devil, who is the Prince of this World, Ch. 12. 31. (see the Notes there) Ch. 16. 11. Ephes. 6. 12. he cometh by the evil Angels; or rather, by vile and wicked Men, as his Instruments; Judas and the Soldiers. *a* He doth not say wherefore he came, but it is easily understood. *b* And he hath nothing in me that he can justly fault, and take advantage against me; for he findeth no Guilt in me, to give him any advantage against me: I shall die as an innocent Person, and be cut off; but not for my self (as it was prophesied of the Messiah, Dan. 9. 26.) but (as it is there v. 24.) to finish Transgression, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness.

31 But that the world may know that I love the Father: and \* as the Father gave me commandment, even so I do *c*. Arise, let us go hence *d*.

*c* I die not for my own Sin; but being found in fashion as a Man, I humbled my self, and became obedient unto the death, even the death of the Cross, (as Phil. 2. 8.) to let the World know, that I love the Father, and am obedient to him; doing even so as he hath commanded me. *d* Arise from Supper (after which, they were wont, sometimes, to lengthen out discourse:) The Supper in Bethany, as some think; but to me it seems more probable (as I said before) to be the Passover-Supper, and the Lord's Supper, which immediately followed that: And let us go hence, out of the Guest-chamber (where the Passover was to be administered) So as it is most probable, that the Discourses in the two next Chapters were as they went along, in the way to Mount Olivet: In this Discourse our Saviour hath most applied himself to relieve his Disciples, upon their disturbance for the want of our Saviour's bodily presence.



## CHAP. XV.

*As our Saviour, in the former Chapter, had chiefly spent his Discourse for the relief of his Disciples under their trouble for the want of his bodily presence; so he seemeth in this chiefly to bend his discourse for the comfort of them under their disturbance, for fear they should, together with the want of the comfort they had in his bodily presence, want also his spiritual influences; to prevent which, he compareth himself to a Vine, them to the Branches; and sheweth by that similitude, the near Union they had with him, and the influence he would, and must have upon them, so long as they did abide with him. From Ver. 18. to the end, he comforts them, by a variety of arguments, against that black storm of Persecution, which he had so often told them, would arise after his departure from them, from the hatred of the World, of wicked Men, both Jews and Gentiles, that were Enemies to the Cross of Christ; as to which, he comforts them, by a variety of Arguments, to the end of the Chapter, and continueth his Discourse of that nature also in the following Chapter.*

**I** Am the true vine, and my Father is the husband-man b.

a Christ had but newly come from his last Supper, wherein he had sanctified the fruit of the Vine, by setting it apart, as one of the Elements in that holy Sacrament, and told them, Luk. 22. 18. that he would no more drink of the fruit of the Vine, until the Kingdom of God should come. This (as some suppose) gave occasion to this Parable, or Discourse about the Vine. Others think, that in his passage from the Guest-chamber, to the Mount Olivet, he saw a Vine, which gave occasion to this discourse; it being with him very ordinary to graft spiritual Discourses upon sensible Objects, occasionally occurring; as Chap. 4. he raised a Discourse of Living Water upon the sight of the Water at Jacob's Well, and the Woman's discourse about it; and Ch. 8. he founded another Discourse concerning the Bread of Life, upon the Loaves that were multiplied. Whatever the occasion was (of which we can affirm nothing certainly) certain it is, that the Notion of a Vine, with respect to the Root and Body of it (for he calls his Disciples the Branches) excellently agreeth to Christ; whether in respect of his present low condition, and mean appearance to the World (as a Vine hath less beauty than most Plants;) or in respect of its exceeding fruitfulness; or as it is the Basis and Foundation of the Branches, in which they are, and thrive, and are fruitful; which seemeth here to be chiefly intended. As all the Branches are united to the Vine; in it they live, bud, bear Fruit. There are three principal things which our Saviour teacheth us by this Similitude; 1. That we have no Ability to do good, but from Christ. 2. That Believers have a true and real Union with the Lord Jesus, which while they uphold by Faith and Holiness, they shall not want his influence upon them, nor his Father's care over them, in purging them, that they may bring forth much fruit. 3. That if any professing him, prove unfruitful, God will take them away; they shall wither, be cast into the fire, and burned. He calls himself the true Vine, to shew them, that their Fruit was not in themselves, but must be found in him; or that their Fruit could not proceed from Moses, the Observance of the Ritual, or Moral Law, given them by him; but it must flow from their spiritual Union with him, and that influence of Grace which would flow from that Union. Or else, true (as sometimes it doth in Scripture) may signify excellent. As he compareth himself to the true Vine, by which he signifieth to us, that he is the true Root and Support of our spiritual Life and Fruit. b So he compareth his Father to the Husband-man, to let us know, that his People are not only under his, but under his Father's care; which he afterwards more particularly openeth. He also, v. 2. compareth Believers, or Members of the Church, to Branches in a Vine.

\* Mat. 15. 13.

2 \* Every branch in me, that beareth not fruit, he taketh away c: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit d.

c And concerning his Father's Care, he tells us, That as the good Vine-dresser cutteth off those branches in the Vine which bring forth no Fruit; so his Father will take away such branches in him as bring forth no Fruit. But here ariseth a Question, viz. Whether, or how any can be Branches in Christ, and yet bring forth no fruit? Ans. Some say, there is no need of translating the words so, which may as well be translated, Every branch not bringing forth fruit in me. Indeed, no true Fruit can be brought forth, but in Christ; but yet much that looks like Fruit, much that Men may call Fruit, may be brought forth without any true spiritual Union with Christ. All acts of moral Discipline, or any acts of formal Profession in Religion, may be brought forth without any true Root and Foundation in Christ; and God will, in the end, discover, and cut off those who

bring forth no other fruit. But Secondly, Men may be said to be Branches in him by a sacramental Implantation, being baptized into him, Rom. 6. 3. and are hereby Members of the Visible Church, and make a visible Profession of adhering to him, with respect to their own good opinion and persuasion of themselves; though they be not so in respect of any true, spiritual and real Implantation. But those who, in the last sense, are not in him, bring forth no fruit unto perfection; and God will cut them off, either by withdrawing his restraining Grace, and giving them up to strong delusions to believe Lies; or to a reprobate mind, and vile Lusts and Affections; or by taking away their Gifts; or some way or other, so as they shall never have any eternal Communion with God in Glory. d But if any man bringeth forth true spiritual fruit in Christ, him God the Father will purge, by the sprinkling of Christ's Blood yet further upon his Conscience, Heb. 10. 22. and by his Holy Spirit working on him like fire, to purge away his dross; and like water, to purge away his filth; and by his Word, 1 Pet. 1. 22. by Faith, Act. 15. 9. by Crosses and Trials, Isa. 1. 25. and 27. 9. that he may be more fruitful in works of Holiness and Righteousness.

3 \* Now ye are clean through the word \* Ch. 13. 12. which I have spoken unto you e.

e Now that the Traytor is gone out from you, ye are all clean; not by any works which ye do, much less upon the account of any legal and ceremonial Rites and Purifications; but through my Word, you believing and obeying, Eph. 5. 26. 1 Pet. 1. 22. Our cleansing is in holy Writ attributed sometimes to the Blood of Christ, sometimes to the Spirit, sometimes to the Word. By the Blood of Christ we are made clean as to Justification, washed; but yet we had need wash our feet, contracting soil every day in a sinful World; from which we are cleansed by the purifying Virtue of the Holy Spirit, working by, and together with the Word; which purgeth us of our dross, and maketh us obedient to the Will of God.

4 Abide in me, and I in you f. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me g.

f This our abiding in Christ is expounded ver. 7. by an abiding in his words, Ver. 10. by abiding in his love, an abiding in his Spirit, 1 Joh. 2. 27. a walking as Christ walked, 1 Joh. 2. 6. Ver. 10. an abiding in the light; not sinning, 1 Joh. 3. 6. The Exhortation is, without doubt, to an Holiness of Life and Conversation; by which our Union and Communion with Christ is upheld and maintained, and which is in it self an abiding in the Love of Christ. Nor is there a want of sufficient Reason for this Exhortation, though our Union with Christ cannot be dissolved, nor our Communion with him wholly interrupted; because, 1. It must be upheld and maintained on our part by the Exercises of Faith and Holiness. 2. The sense of it in our Souls may be eclipsed, and wholly fail, Psal. 22. 1. 3. We may fall away foully, though neither totally (as Lutherans say) because the Seed of God abideth in the Believer; nor yet finally (as Papists say.) We had need therefore of all Exhortations and Arguments imaginable, to persuade us to do what in us lieth, that we may abide in him. g We have a great Encouragement to the use of all possible Endeavours to abide in the Love of God, from the Promise annexed, and I in you; that is, I will abide in you: Do you strive, and I will help you to perfect: Do you fight, and I will help you to overcome: I will continue to you such gradual influences of Grace, as shall be sufficient for you; Grace wherein, and whereby you shall stand, Rom. 5. 2. You shall be kept by the power of God through faith to salvation. h But look; as it is with the Branch, it cannot bear fruit of it self; but if it be once separated from the influences of the Stock, it dies and withereth; so it will be with you; you can bring forth no fruit, unless ye abide in me.

5 I am the vine, ye are the branches i: he that abideth in me, and I in him, the same bringeth forth much fruit k, || \* for without me, ye can do nothing l.

i That is, I am as the Vine, you are as the Branches; without the continual influence of the Vine upon the Branches, they bring forth no Fruit; but that influence continuing, no Plant is more fruitful than a Vine is: So without the continual influence of my Spirit of Grace upon you, you will be altogether barren and unfruitful. k But if you have that influence, you will not be fruitful only, but very fruitful. l For without my such continuing influence, you will not only be able to do little, but you will be able to do nothing that is truly and spiritually good and acceptable in the sight of God.

6 If a man abide not in me, \* he is cast forth \* Mat. 3. 10. & as a branch, and is withered m, and men gather 7. 19. them,

|| Or, severed from me. \* Hof. 14. 3. Phil. 1. 11.

them and cast *them* into the fire, and they are burned *n*.

*m* Our Lord yet pursueth the *Metaphor* of the *Vine*, the *Branches*, and the *Husbandman*: Look (saith he), as it is with a *Vine*, when the time of pruning the *Vine* cometh, the *Vine-dresser* cutteth off the fruitless luxuriant branches, and throweth them by, which being done, their greenness presently abateth, and they wither, *n* And after a time, some come and gather them up, and cast them into some fire, where they are burned: so it will be with you; if you do not bring forth fruit, God will take from you his common influences, which have for a while made you to look speciously, and your Profession, or your Parts and gifts will wither and decay, and in the day of Judgment the Angels *Mat. 13. 40, 41.* shall gather you up, and God shall cast you into Hell, where you shall perish as miserably, nay, infinitely more miserably than if you were burned with fire.

7 If ye abide in me, and my words abide in you *o*\*, ye shall ask what ye will, and it shall be done unto you *p*.

*o* Here our Lord expounds what he meaneth by that *abiding in him* which he before mentioned by another phrase [*and my words abide in you,*] my precepts and promises, so as you by faith embrace the Promises, and by obedience live up to the precepts which I have given you: for without these, tho the words of Christ may come unto men in the preaching of the Gospel, their ears may receive the sound of them, yet the Word doth not dwell and abide in the soul: but if the Word abides in the souls of men and women, *p* Then they may in prayer ask of God what they will, keeping to the conditions and limitations elsewhere required in Holy Writ, according to God's Will, *1 John 5. 14.* believing, *Matth. 21. 22.* in the Name of Christ, *Chap. 14. 13, 14.* for the honour and glory of God (to which end all our actions must be directed,) and they shall be granted to us.

8 Herein is my Father glorified, that ye bear much fruit *q*, so shall ye be my Disciples *r*.

*q* Here are two Arguments to press his Disciples *abiding in him*, that so they might bring forth much fruit. 1. Herein (saith our Saviour) is my Father glorified, The glorifying of God is the great end of our lives, *1 Cor. 10. 31.* God is glorified by men and womens bringing forth much fruit *Matth. 5. 16.* the fruit unto holiness, *Rom. 6. 22.* fruit in the product of the Plant, from the natural moisture that is in it, nourished and augmented by the fatness of the Earth in which it stands, and by the warmth of the Sun drawn out to the producing of such effects, according to the nature of the Plant. According to the different nature of Plants they bring forth various fruits, *Matth. 7. 16, 17, 18.* Hence we read of the fruit of *sin* unto death, and the fruit of *righteousness* unto life. The first is every man's natural fruit, until he be ingrafted into Christ: being ingrafted into him, the soul having a new Nature given to it, being regenerated and renewed by the Holy Ghost, it no longer bringeth forth fruit from its old Principle, and according to its old nature, but from its new Principle, and according to its new nature; as the cultivated Earth that is plowed and harrowed, doth not bring forth Weeds and ordinary Grasse, according to its nature, but bringeth forth fruit according to the Seed that is cast into it, yet not without the influence of Heaven, both with respect to the dew of it, and the warmth which it hath from the Sun; so the soul being regenerated, the fallow ground of it being plowed up, and the seed of righteousness being sown in it, it no more brings forth the weeds of lusts and corruptions, or only ordinary acts of humane nature, but it brings forth fruits according to its new nature, and the new seed of the Word now sown in it, and dwelling in it. And look, as it tendeth to the honour of the Husbandman, when the ground by him plowed and manured, brings forth much fruit; so it tendeth to the honour and glory of God, when the souls renewed, manured, and influenced by him, bring forth much of the fruit of righteousness and holiness. *r* And tho men must be Christ's Disciples before they bring forth any fruit, yet their bringing forth much fruit is that which alone can evidence and make them appear to be the Disciples of Christ. And often in Scripture being signifieth appearing, as *John 8. 31.* *Rom. 3. 4.*

9 As the Father hath loved me, so have I loved you: continue ye in my love *f*.

*f* What our Saviour, before called an *abiding in him*, and his words *abiding in us*, and a *bearing and bringing forth much fruit*, he here calleth a *continuing in his love*, tho indeed this phrase also may be interpreted by a continuance in the favour of God and Christ, in that state of love into which God hath put the souls of those who are his true Disciples: But I had rather interpret it of that *love* wherewith they loved Christ, than that wherewith Christ loved them. So the former words are an Argument to perswade perfe-

rance, or a continuance in those acts of holiness by which men alone can shew their true love to Jesus Christ, from Christ's love to them which he there expresseth; *As the Father hath loved me, so have I loved you*; where the particle *as*, is only a note of *comparison*, but doth not denote an *equality*; only signifieth *truth* and *greatness*; *As truly and sincerely as the Father loveth me*; Or *I have loved you with a great love*, bearing some proportion to the love wherewith *my Father loveth me*; the Fathers love to Christ is *Eternal, Immutabile, Constant*, full, and perfect, *Wise*, and *Just*, *free* in all these respects; Christ loveth his people, as the Father loveth him: this ought to engage them again to love him, and so to walk, as they may continue in that state of favour into which his goodness hath advanced them.

10 \* If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love *u*.

*u* *Abiding in Christ's Love* in this verse, may be interpreted as before, either *actively*; you shall continue your love to me according to what we had, *Chap. 14. 16.* Obedience to the commandments of Christ, being the only way to shew and declare the truth of our love to Christ. Or else *passively*, you shall keep your selves in my favour, I will love you. *v* Thus I abide in my Fathers love; I do not shew love to my Father by my words and expressions only, nor by performance of some ceremonial ritual services, which he hath required; but by fulfilling his whole Will and Counsel, by yielding an *Obedience* to him in all things. I love you as my Father loveth me: and you must abide in my love, by the same ways and means that I abide in my Fathers love. The Disciple is not above his Master, nor the Servant above his Lord.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full *x*.

*x* The end of my pressing so much the duty of holiness upon you, under the notions of *abiding in me*, *abiding in my love*, in my words, bringing forth much fruit, &c. is, that I might have a continual cause to rejoice in you. Joy is nothing else but the satisfaction of the reasonable Soul in its union with an object which it loved and desired. Christ willing and desiring the perfection of his Disciples, according to the rational workings of humane nature; is properly said to rejoice in the satisfaction of his will, in which sense joy and rejoicing, are often in Scripture attributed to God. *x* Nor doth Christ press them to this, that he might rejoice in them, but also that *their joy might be full*: That Joy and Peace which attends and follows believing, *Rom. 15. 13.* Called the *peace of God*, *Colos. 3. 15.* *A peace which passeth all understanding*, *Philip. 4. 7.* No man maketh Christ to rejoice over him, but he thereby also procureth unspeakable joy and peace to himself. As no man grieveth his Spirit but also purchaseth grief and sadness to himself in the latter end.

12 \* This is my commandment, That ye love one another, as I have loved you *y*.

*y* This is that which our Lord called the new commandment, *Chap. 13. 34.* (see the notes there.) He had before pressed the *keeping of his words*, *continuing*, and *abiding in his words*, *keeping his commandments*, &c. Here he tells them what was his commandment: not his only commandment, but that which he laid a very great stress upon; a commandment most necessary to be pressed, because so necessary to keep up and uphold his Church in the World; (love being the very ligament of that Society) and because there was a greater failure in obedience to this, than in some others, as may be learned from our Saviours correction of the Pharisees interpretation of that Law, *Matth. 5.* This he presseth to an higher degree, as he had loved them; not that it is possible that our love to our Brethren, can rise up in any proportion to that love wherewith Christ hath loved us; but to mind us to eye him, to press forward toward this mark. As here again doth not signify *equality*, but a *comparison*; as truly and sincerely as I have loved you, and pressing after the highest degree of love.

13 \* Greater love hath no man then this, that a man lay down his life for his friends *z*.

*z* The reason of this is, because *Life* is the greatest *Earthly* good to men under ordinary circumstances; *Skin for skin* and *all a man hath for his life*. Now it is impossible that a man should shew a greater love to another, than by parting with the greatest good he is in possession of for his sake: Hence our Saviour proves, that he loved them with the greatest love because he for their sake was about to part with, what in the common judgment of men is the greatest good. The greatness of the love of Christ to us, is from hence often commended to us in Scripture; and our mutual love to our Brethren is pressed upon this argument, *Eph. 5. 2.* *1 John 3. 16.* But how did Christ lay down his life for his friends? when the Scripture tells us, *That the just died for the unjust*, *1 Pet. 3. 18.* and *that while we were enemies, we were reconciled unto God by the Death of his Son*.



Rom. 5. 10. *Ans.* Friends must not here be taken as a name of Relation, but only as it signifieth the objects of love; persons we have set our love upon, whether they mutually love us or no, as the World was the object of that love in God, which moved him to send his only begotten Son, *John* 3. 16. Tho they for whom Christ dyed, were enemies by their wicked works, yet by his death they were reconciled; but possibly the first answer is best, for by Christs Death they were only meritoriously reconciled, and after this enemies to God, till they received the word of reconciliation, and believed in Christ.

\* Chap. 14. 15.

See Matth. 12.

50.

14 \* Ye are my friends, if ye do whatsoever I command you a.

a Our Lord presseth obedience to his commandments as a means, and indeed the only means by which we can declare our love to Christ, and also useth a new argument to press their obedience, from his assuming them into the state and dignity of his friends.

15 Henceforth I call you not servants, for the servant knoweth not what his lord doth b: but I have called you friends; for all things that I have heard of my Father, I have made known unto you c.

b By his saying, I call you not *servants*, he doth not discharge them of that duty and service which they owed to him; for in pressing them to obey his commandments, he declareth that duty they owed to him; he only sheweth that they were no ordinary servants, but taken into a state of dignity, favour, and familiarity, beyond that of servants, and that he had not treated them like servants, but like intimate familiar friends. c For look as ordinary masters in the World, communicate their counsels, and whole heart to their friends, especially in things which are of any concern, or may be of any advantage for them to know and understand: whereas they keep themselves at distance from servants, and they only know so much of their minds as is by them to be done in their masters service: so he had not only revealed to them their duty, what was to be by them done in his service, but had been more free, giving to them to know the *mysteries of the Kingdom of Heaven*; as he told them, *Matth.* 13. 11. as well telling them his Fathers counsels on the behalf of them, and whatsoever he might communicate to them, as his Fathers Will; what he would have them to do in obedience to his commandments.

\* 1 Jo. 4. 10, 19.

\* Matth. 28. 19.

Mark 16. 15.

Colos. 1. 6.

¶ Ver. 7.

16 \* Ye have not chosen me d, but I have chosen you, and \* ordained you, that you should go and bring forth fruit f, and that your fruit should remain g: that || whatsoever ye shall ask of the Father in my Name, he may give it you h.

d You have not chosen me to be your Lord, Master, Saviour, e but I have chosen and ordained you: so we have it in our translation; but the Greek is, *ἐξελεξα*, I have set you, or placed you in a station. What choosing Christ here speaks of, is doubted amongst various Divines. Some think that our Saviour here speaks of his choice of them to the Apostleship, as *Luke* 6. 13. *Chap.* 6. ver. 70. those who thus understand it, understand it by going, and bringing forth fruit; the Apostles going out, Preaching, and Baptizing all Nations, bringing forth fruit amongst the Gentiles. But others understand it, of election to eternal Life, and the means necessary to it; for our Saviour brings this as an argument of his greatest love: *Judas* was in the first sense chosen, yet not beloved with any such love; and this seemeth to be favoured by *Chap.* 13. 18. *I speak not of you all, I know whom I have chosen*: and certain it is, *Augustine*, and others of the Ancients from hence proved the freedom of Election, and special Grace. Both senses may be united, for the Eleven (to whom Christ was now speaking) were chosen in both senses. f They were chosen for this end, to bring forth fruit amongst the Gentiles, turning many to Righteousness, and that they might bring forth the fruit of holiness, in obedience to the Gospel of Christ. g Yea, not only to bring forth fruit, but that they might persevere in bringing forth fruit; h and that thus doing, they might have a freedom of access to the Throne of Grace, and obtain whatsoever they should ask of the Father, in the Name, for the merits, and through the Mediation of the Lord Jesus Christ. See the notes on *Chap.* 14. 13, 14.

17 These things I command you, that ye love one another i.

i This is but the repetition of the same precept we before had, unless we will understand it as a more special charge upon them, considered as Ministers of the Gospel; the mutual love of Ministers, being highly necessary for the good and peace of the Church of God, over which God hath set them.

\* 1 Joh. 3. 13.

18 \* If the world hate you k, ye know that it hated me before it hated you l.

k In this latter part of this Chapter, our Lord cometh to

comfort those who were his true Disciples, against that third trouble, from the prospect they had of that hatred which the World would pour out, and execute upon them, as soon as he should be withdrawn from them. *Hatred* is rooted, and originated in the heart, and is properly a displeasure that the mind taketh at a person, which fermenting, and boiling in the mind, breeds an abhorrence of that person, anger, and malice, and a desire to do him mischief, and root him out, and then breaks out at the lips, by lying, slanders, calumnies, curfings, wishing of evil, &c. and is executed by the hands, doing to such persons all the harm and mischief, within the power of him that hateth: All this is to be understood under the general term *Hate*. By the World here, must be meant *wicked men*, in opposition to good men, who are often in Scripture called the World, because they are of the earth earthly; they relish and favour nothing but worldly things, and pursue nothing but worldly designs. Against this our Saviour comforts them, first by telling them, That this part of the World hated him before it hated them, which must needs be so, because they hated them as his Disciples, and for that very reason.

19 \* If ye were of the world, the world would love his own: but || because ye are not of the world m, but I have chosen you out of the world n, therefore the world hateth you o.

m Men and Women may be in the World, yet not of the World. Of the World, here signifies carnal men, such as are like to the men of the World in their studies, designs, counsels, affections; as of the Devil, and of God signifies, *Chap.* 8. 44, 47. If you had affections, lusts, and dispositions like them, and drove no other designs than they drive, you might expect that as it is of the nature of all men to love such as are like to them in manners and studies; so they would love you, take a delight in you, be kind to you, and do you all offices of love. n But because you are not of such tempers, dispositions and inclinations, but that I having chosen you out of the World, have given you new hearts, new frames and dispositions, quite contrary to theirs; therefore the World disliking you, and seeing that your principles are quite opposite to theirs, abhor, and hate you, and will be ready to do you all that evil and mischief, which is the product of a rooted hatred and malice in the heart: This is a second argument by which our Lord comforts them. It is drawn from the cause and root of that hatred, which they would meet with: it was not for their faults or sins, but because they were the objects of Christs love, which being also shed abroad in their hearts by the holy Ghost, produced again in them holy affections and dispositions, making them wholly unlike to men in the World.

20 Remember the word that I said unto you p, The servant is not greater than the lord: If they have persecuted me, they will also persecute you ||, if they have kept my saying, they will keep yours also q.

p The word that I said unto you, *Chap.* 13. 16. to press you to humility and a mutual serving of one another in love, and which I spake to you, *Matth.* 10. 24. when I first sent you out, and I spake it then to you on the very same account, that I now speak it. q You that are my servants, cannot look to fare better with the World than I that am your Master; you know they have hated me, you must expect they should persecute you: if there be any of them whose hearts God shall incline to keep my sayings, they will also keep your words, which are but my sayings explained to them, and further pressed upon them.

21 But \* all these things will they do unto you for my Names sake r, because they know not him that sent me s.

r For my Names sake, here signifies no more than for my sake, as *Matth.* 10. 22. for your preaching, owning, and professing me and my Gospel. s And this they would not do, if they had any true knowledge of faith in, or love for him that sent me: for knowing (as hath been often said) in holy Writ, and particularly in this Gospel, signifieth not the bare comprehension of the object by our understanding, but such a comprehension of it, as is operative and efficacious, to the bringing forth of all such effects, as are proper to such a knowledge and comprehension. So as this text containeth two arguments more, to arm them against the hatred of the World: The first, from the honourableness of the cause, for Christs Names sake. The second from the ignorance and blindness of the persons.

22 \* If I had not come and spoken unto them, they had not had sin t: \* but now they have no || cloak for their sin u.

t They had not had this particular sin, of not knowing him that sent me: Or they had not had such degrees of sin, as they now have; or they had had more to say in excuse, or for a cover for their sin. Ignorance of the Will of God will not excuse sinners wholly, but it will excuse them in part, and this last seemeth to be the sense of the words by

\* 1 John 4. 19.

¶ Chap. 17. 14.

¶ Eccl. 3. 7.

\* Matth. 24. 9.

¶ Chap. 16. 3.

\* Chap. 9. 41.

\* Rom. 1. 23.

¶ Or, Excuse.

the latter part of the Verse, because it is opposed to an having no cloak nor excuse for their sin. If Christ had not come in his Incarnation, in his Preaching the Gospel, &c. they could not have been guilty of that hatred, and malice which they shewed against him, which was their greatest guilt; and they would have had this to say, Lord! we know not what Christ was, as *Matth. 25. 44.* but now faith our Saviour, they have no cloak, no colour, no pretence, I am come, I have revealed my Father's mind and will to them, yet they will not receive me: no, tho I have done those works before them, which no man ever did, nor could do, but by a Divine Power.

23 \* He that hateth me, hateth my Father also *m.*

*m.* This agreeth with what we had, *Chap. 5. 23.* It is a common error of the World, that many in it would pretend to love God, while yet they are manifest haters of Christ and his Gospel: Now faith our Saviour, This is impossible; who-soever hateth him who is sent, hateth also him that sent him. God the Father, and Christ are one, and no man can hate Christ, or be an enemy to Christ, but he must be an enemy to his Father: and as this is an aggravation of their sin, so it is a great argument of consolation to the Disciples of Christ, that those who should be their enemies, were such as were in reality Gods enemies.

24 If I had not done among them the works which none other man did, they had not had sin *x*: but now have they both seen, and hated both me and my Father *y*.

*x.* Our Saviour often appealeth to his works, both to own his Mission from God, and also to prove the *Jews* inexcusable, in their not receiving and embracing him: for which latter purpose he mentions them here, and faith, that he had done such works as no man did, and by his *own Power and Virtue*. Christ did some works, as we do not read, that ever man did; such as the multiplying of the loaves, the giving sight to those that were born blind, the healing of so many desperate diseases: And for such as he did, which God had also given men a power to do, he did them in a quite different manner from that in which men did them. *Elisha* raised the *Shunammite's* child to life, but it was by Prayer; *Peter* cured the lame man, *Acts 3. 6.* but it was in the Name of *Jesus Christ of Nazareth*. We read indeed of Christ praying at the raising of *Lazarus*; but his ordinary way, was by his word of command, which was a quite different way from that used by those men, by whom miracles had been wrought. Besides, it is manifest, that the generality of the *Jews* did not look upon Christ as one sent from God, tho many of them did; and admit that there had been nothing in the miracles wrought by Christ more than *Elijah* or *Elisha*, or the Prophets had done; yet it had been sufficient for to have convinced them, that he acted by a Divine Power, and must be sent and authorized by and from God to do what he did. Now faith our Saviour, If I had not done before their faces, such works as no man could do but by a Power derived from God, and some such as God never authorized men to do; their sin had been nothing to what now it is. *y* But now they have understood, that I am sent from my Father; and knowing this, yet going on in their most malicious designs against me, they both declare an hatred and malice against my Father who sent me, and me as sent by him.

25 But this cometh to pass, that the word might be fulfilled that is written in their law *z* \*, They hated me without a cause.

*z.* The particle [*chai*] here again denoteth not the final cause, but only the consequent; and the Law here signifieth not strictly the Law of *Moses*, but the whole Scripture, in which sense we have once and again met with the term) faith our Saviour, This is no more than was prophesied of me, by the Prophet *David*; or no more than was fulfilled in me, being first done to *David* as my Type, which also hath the force of another Argument to uphold, and encourage his Disciples under their sufferings; that they were but the fulfilling of Prophecies, no more than was foretold in holy Writ.

26 \* But when the Comforter is come, whom I will send unto you from the Father *a*, even the Spirit of truth, which proceedeth from the Father *b*, he shall testify of me *c*.

*a* Concerning the Holy Ghost as a Comforter, we have spoken largely, *Chap. 14. 16. 26.* as also his mission from the Father and the Son, and in what sense he is called the Spirit of truth: see the Notes on those Verses. *b* What proceeding from the Father, is here meant, is questioned among Divines: some understand it only of his coming out from the Father, and being poured out upon the Disciples in the days of Pentecost: Others understand it of the holy Spirit's Eternal proceeding. Those that interpret it of the first urge the use of the Greek word, here used to signify Gods manifestation of himself, by some external sign, (as they

say the *Septuagint* useth the same word.) They also urge the same use of a parallel word. *Chap. 8. 42.* and *16. 28.* But the generality of the best Interpreters think, it is best understood of the Eternal procession of the holy Spirit. Because Christ here distinguisheth the Spirits proceeding from the Father, from his sending. *2.* Having himself promised to send the Spirit, he seemeth further to describe him, as proceeding from the Father. *3.* The word here used, is not any where used in the New Testament to signify a temporal mission, some will say, but doth not the Spirit proceed from the Son? *Ans.* the Greek Church in latter ages hath denied this, and this is the principal text they rest on; but those Churches that are more Orthodox have constantly affirmed it. *1.* Because he here faith he would send it. *2.* Because he is often called the Spirit of Christ. *Rom 8. 9. Gal. 4. 6. 3.* Because otherwise there were no personal relation between Christ and the Spirit. Our Saviour here having first said he would send him, here only nameth his proceeding from the Father; that they might not suspect his testimony, or think that he spake arrogantly. *c* The Spirit he faith should testify of him, both by those gifts with which he was to fill the Apostles, and to the hearts of Gods people.

27 And \* ye also shall bear witness, because \* *Acts 1. 8. 22.*  
\* ye have been with me from the beginning *d.* \* *Luke 1. 2.*

*d* He adds also, They should testify, &c. The Apostles and their Successors by the preaching of the Gospel; but particularly the Apostles, *Acts 10. 39. 1 John 1. 2, 3* being chosen witnesses, *Acts 10. 41.* And they were competent witnesses, because they had been with Christ from the beginning of his publick Ministry. We shall find the Testimony of his Apostles, and of the Holy Ghost, both joined together, *Acts 5. 32.*

## CHAP. XVI.

These things have I spoken unto you, that ye should not be offended *a*.

*a* That is, when you see these storms of persecution arise, and fall heavily upon you, they may not give you any occasion, or be any Temptation to you to desert from your duty, and be afraid, or ashamed to own me, and the profession of my Gospel. Evils unthought of, we are not ordinarily prepared for, so as being surprized by them, they the more sink us: Offending here therefore may signify, either immoderate trouble and affliction, or being tempted to any Apostacy, or remission of duty.

2 \* They shall put you out of the Synagogues *b*: \* *Chap. 9. 22.*  
yea, the time cometh, that whosoever killeth you *3* and *12. 42.*  
will think that he doth Gods service *c*.

*b* The term Synagogue, as it is used often in Scripture to signify those places of publick Worship which they had in Country Towns and Cities, is proper to the *Jews*; but as it signifieth an assembly of people met together in any place, it as well agreeth to other people as to them. Our Lord here, in pursuit of the argument which he hath been upon from the 18 verse of the former Chapter, forewarneth his Disciples, that when he should be taken from them, the *Jews* first should excommunicate them as Hereticks, or Schismatics: and I know not why, what our Saviour here faith, may not also be extended as a Prophecy of what hath since been done, and is yet doing under the Tyranny of the Pope. *c* As also the latter clause, which, tho at first was applicable to the *Jews*, who stoned *Stephen* upon a charge of blasphemy; in which it is apparent, that they thought they did God good service, and doubters slew many others, yet certainly it also referred to others; even as many as shall do the same thing to the end of the World.

3 And \* these things will they do unto you, because they have not known the Father, nor me *d*. \* *Chap. 15. 21.*  
*1 Cor 2. 8.*

*d* This is but what our Lord said as to his Father, *ver. 21.* of the former Chapter, (see the notes on that Verse) and teacheth us, That all persecutions of good men speak in persecutors an ignorance both of God the Father, and of Christ; and who-ever they are that continue in such ignorance under the light of the Gospel, tho they be baptized, and make never so great a profession of Religion, yet will be under daily temptations to turn persecutors; for ignorance is here made the cause of persecution. And it is some alleviation of trouble to Gods suffering people, to consider that the persons that are the cause of their sufferings, neither know God the Father, nor Jesus Christ; and it is no wonder if they know not God, that they will not know, love, nor approve of them.

4 But \* these things have I told you, that when \* *Chap. 13. 19;*  
the time shall come, ye may remember that I and *14. 29.*  
told you of them *e*. And \* these things I said not \* See *Matth.*  
unto you at the beginning, because I was with *9. 15.*  
you *f*.

*e* Whatsoever I have discovered to you formerly, of my  
N n 2 going



going to my Father, the coming of the Holy Ghost, your sufferings from the World, I have told you of before; you will see that they will most certainly come to pass: Then you will remember what I have said unto you; and I have told you then on purpose that you may remember them, and thereby know, that although I am in the form of a Man, yet I also am God blessed for ever, and did know things that should afterward come to pass, and could tell you the truth about them. *f* And having been with you, I have not, from the first of your Converse with me, told you these things; that is, those which relate to the World's dealing with you; (which he had told them, *Mat* 10. 16, &c. but that was after some good whiles Converse with them;) nor yet had he spoken to them at first about his Death, Resurrection and Ascension, because *he was with them*, and to stay with them some time; during which time he bare the brunt of all, the whole Hatred of the *Jews* was poured out upon him: And for those other things relating to his Death, and Ascension, and the sending of the Spirit, he who taught his Disciples, *Mar* 4. 33. as they were able to bear them, had concealed these things, till by his other Doctrine he had prepared them to receive this Revelation; and there was a necessity of his relieving them against his bodily Absence, by the promise of that other Comforter, the Holy Ghost.

5 But now I go my way to him that sent me *g*, and none of you asketh me, Whither goest thou *h*?

3 Though I did not tell you this from the beginning, for many wise reasons, yet I now tell you, that I must die, but shall rise again from the dead, and go to my Father, who sent me into the World, to finish that work which I now have done, and so am returning from whence I came. *b* And though, indeed, some of you have curiously asked me whither I go (as *Peter*, *Chap* 13. 36) yet none of you seem to understand, or so seriously as you ought, to enquire, whither I go, or so much as to be busied in the thoughts of that.

6 But because I have said these things unto you, sorrow hath filled your heart *i*.

1 But all your Thoughts are taken up about your selves, what you shall do for want of my bodily presence; and Sorrow for that hath so overwhelmed your hearts, that you cannot enough deliberate with your selves, as to consider either mine, or your own Advantages from my Death, Resurrection and Ascension.

7 Nevertheless, I tell you the truth; It is expedient for you, that I go away *k*: for if I go not away, \* the Comforter will not come unto you *l*; but if I depart, I will send him unto you *m*.

\* *Ch* 14. 16, 26.  
& 15. 26.

*k* He doth not say it was expedient for him, though this was truth; for his Humane Nature was not, till his Ascension, glorified, as afterward. *Ch* 17. 5. but he saith, it was expedient for them. The Saints may desire a Dissolution, but it is for their own advantage, *Phil* 1. 23. *1m* Christ desires it for their advantage, because the Holy Spirit could not come upon them (as in the days of *Pentecost*) until he, by his Death, had made Reconciliation for Iniquity; and God had so ordered the Councils of Eternity, that Christ should first die, rise again, and ascend into Heaven, and then he would pour out his Spirit upon all flesh, as one eminent fruit of Christ's meritorious Death and Passion, *Act* 2. 32, 33. *Eph* 4. 11. We are not able to give certain Reasons of the Councils of God, but the reasonableness of them in this very particular may easily be concluded; That the sending of the Spirit might appear to be the fruit of Christ's Death: That the *Messiah's* influence upon the sending of him jointly with the Father, might appear; for he was to be sent from Christ glorified, *Ch* 7. 39. that the Spirit might glorify Christ; as we have it, *v* 14. For (saith that Verse) he shall receive of mine, and shall shew it unto you. And that the World might better understand the Mystery of the Trinity, the Father was by all owned to be in Heaven; the Son ascended up to Heaven, in the presence of many Witnesses; the Spirit descended from Heaven with great Majesty and Glory; as may be read, *Act* 2. 2, 3.

¶ *Or, convince.*

8 And when he is come, he will || reprove the world *n* of sin, and of righteousness, and of judgment *o*.

*n* When the Holy Spirit is come, in the days of *Pentecost*, he, by his inward Operation in Men's hearts, and by his Gifts bestowed upon you that are his Apostles, will reprove the World. By the World here, may be meant, all Men and Women, as it is used in some Texts; neither is the Operation of the Spirit, here mentioned, to be restrained to carnal and wicked Men. The word translated *Reprove*, 1. Lets us know, that the Holy Ghost is here mentioned, not in the Notion mentioned, *Ch* 14. 16. as a Comforter; but in the larger Notion (there mentioned) as an Advocate; (which, possibly, had been a better Translation of it, *v* 7. than *Comforter*, as we translate it; for it is not the proper work of the Spirit, considered as a Comforter, to reprove; but it is proper enough to the Notion of an Advocate, to do it.)

The word here translated *Reprove*, doth often so signify; and is so translated, *Luk* 3. 19. *Ch* 3. 20. *Eph* 5. 11, 12. It signifieth real Rebukes, *Heb* 12. 5. *Rev* 3. 19. But it also signifieth, to convince, *Job* 8. 9, 46. *1 Cor* 14. 24. *2 Tim* 4. 2. *Tit* 1. 9. and in several other Texts; yet it is one thing to convince the Understanding and Judgment, another thing to prevail upon the Will, by reason of the total Corruption of our Souls; so that we will not embrace what we confess is truth, nor do what we know is best; but through the stubbornness of our Will, we resist the Light and Conviction of our Understandings. The Holy Spirit is here promised, not only (as before) to lead Men into Truth, by a work of Illumination, but to bow the Hearts and Wills of some in the World, to the embracing of it, and living up to it, whiles others yet remain without excuse. *o* The things of which the Spirit is promised to convince the World, are Sin, Righteousness and Judgment; which are further opened in the following Verses.

9 Of sin, because they believe not on me *p*;

*p* Here may arise some doubt, whether these words import, that the Holy Ghost should convince the World in general, or of that particular Sin of not believing on the Lord Jesus Christ. The first seemeth best to agree with the 8th. Verse; where convincing of Sin is mentioned, without the addition which we have here; and it also best agreeth with the effect of the Spirit, for the Holy Spirit doth not convince the World of one Sin only. 2. The second seemeth to be favoured by the addition of those words, *because they believe not in me*; which yet may be understood only, as a particular great instance of Sin, of which the Spirit convinceth the World. It was the great Sin of that Age, that though Christ was come into the World, and had given such manifest evidence that he was sent of his Father, yet the generality of the Men and Women in that part of the World, into which he was come, would not receive and embrace him as the true *Messiah*. Now, saith our Saviour, when I am gone to my Father, I will send the Spirit; and he, by his Gifts given to my Apostles, shall so convince a great part of the World, that they shall have nothing to say, but be wholly inexcusable in their not receiving me as the true *Messiah*, and Saviour of the world. Others, He shall, by his inward influence upon their hearts, so convince of Sin in not believing in me, that they shall believe in me, and be saved.

10 Of righteousness *q*, because I go to my Father, and ye see me no more *r*;

*q* A second thing of which the Spirit is promised to convince the World, is Righteousness; by which, all Interpreters agree, is meant, the Righteousness of Christ: Only some would have it to be understood of Christ's Personal Righteousness, which is inherent in him; upon which account he is called the just one, the righteous one, &c. Then the sense is this, The *Jews* now say I have a Devil, and cast out Devils by *Beelzebub*; they accuse me as an Impostor and Seducer, call me Friend of Publicans and Sinners; but when the Holy Spirit, which I will send, shall come, he shall convince the World, that I was a just and righteous Person, and not such an one as they have vilely represented me; which was fulfilled in a great measure, *Act* 2. *Ch* 3. when so many were converted, and joined to the Church. 2. But the best Interpreters understand it of that Righteousness of Christ which is communicated to Men in Justification, of which so much is spoken in holy Writ, *Isa* 56. 1. and 53. 11. *Dan* 9. 24. *Jer* 23. 6. and in many other Texts: So as the Spirit is here promised, as instructing the World in that true Righteousness, by which a Soul can be justified; and therein both correcting the Errors of the Pagan World, who thought the Light of Nature enough to shew them the way to Heaven; and also of the Jewish World, who thought the Righteousness of the Law sufficient; by shewing them, that no Righteousness would do it, but the Righteousness of Christ, reckoned unto them for Righteousness, and apprehended by Faith. *r* Christ's going to his Father, did both evidence him to be a just and righteous Person, however wicked Men in the World had represented and traduced him; for his Father would not have received him, if he had been such a Person; and also evidence that as was prophesied of the *Messiah*, *Dan* 9. 24. he had finished the transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness: For it could not be imagined, that he should have an access to his Father, before he had finished the work which his Father had given him to do, *Ch* 17. 4. And, saith our Saviour, ye see me no more; that is, After my Ascension, you shall see me no more; or, after my Death, ye shall see me no more, to have any such ordinary Converse with me, as hitherto you have had; for I shall not ascend, to return again to you; but to sit at the Right Hand of my Father, till I return again to the last Judgment.

11 Of judgment *s*, because \* the prince of this world is judged *t*.

*s* The third thing to convince the World of which the Spirit is promised, is Judgment. There is a great variety amongst Interpreters in their senses, what is to be understood by Judgment in this Text. Mr. *Calvin* thinks, that by it is to be

\* *Ch* 12. 31.  
*Eph* 2. 2.  
*Col* 2. 15.

be understood, a *right order* of things: The Devil, who is the Prince of the World, had made a great disorder and confusion in the World; Christ having judged him, brought in a *Reformation*, and restored things into order again. Others understand the term, of that *Judicial Power* which Christ obtained after his Ascension into Heaven, when *the Lord said unto him, Sit thou on my right hand, until I make thine enemies thy foot-stool*, Psa. 110. 1. Act. 2. 34, 35. Others understand it, of that *Power* given to Christ in *Heaven and Earth*, mentioned, Mat. 28. 18. Phil. 2. 9. Others understand it, of that *perverse and corrupt Judgment* which the World exercised upon Christ and his Apostles. Others understand it, of the *Judgment of Condemnation*. The World should, by the Spirit, be convinced, that they lay in Wickedness, and exposed to Eternal Condemnation. When they should see their Father, the Devil, who arrogates to himself the Title of the Prince of the World, and exerciseth a Tyranny over them, cast out, and overcome.

12 I have yet many things to say unto you, but ye cannot bear them now *u*.

*u* Not any new Articles of Doctrine or Faith; for Chap. 15. 15. he had told them, that he had made known unto them *all things which he had heard of the Father* of that nature; but some things (probably) which concerned them, with reference to their Office as Apostles, the Constitution, State and Government of the Church: But, saith he, *you cannot bear them now*, in regard of their Passion; or rather, of their more imperfect state.

13 Howbeit, when he, \* the Spirit of truth is come, \* he will guide you into all truth *w*: for he shall not speak of himself *x*; but whatsoever he shall hear, *that* shall he speak *y*: and he will shew you things to come *z*.

*w* The word which we here translate [*guide*] ἡγήσεται, is a word of great Emphasis; it strictly signifieth to be a Guide of the Way; not only to discover Truth as the object of the Understanding, but the bowing of the Will to the Obedience of it. It is said, that the Spirit should guide the Apostles into all truth; that is, all necessary truth, whatsoever Christ had revealed to them, because, in their present state, they were not able to bear it, whatsoever should be fit for them to know, in order to their planting, ordering and governing the Church of God; which Christ had not, while he was with them, acquainted them with, and the people were to expect from the Apostles, upon whom the Spirit should come in the days of *Pentecost*, and so influence them, that in those things they should not be at a loss to understand the Will of God, which they should communicate unto others; and they ought to look upon what the Apostles so revealed, as the Mind of Christ. *x* For the Holy Spirit should not speak merely from himself, but as from Christ, with whom he was essentially one; as also from the Father. *y* Whatsoever the Father and the Son willed he should communicate, that he should reveal to the Apostles. *z* And he shall reveal to you things that are to come, being in you the Spirit of Prophecy. The Apostles, in their Epistles, and in the Book of Revelation, shewed not indeed all things, but many things which were, and are to come to pass.

14 He shall glorify me *a*; for he shall receive of mine, and shall shew it unto you *b*.

*a* That is, he shall make me famous in the World; as by the extraordinary Gifts which he shall dispense, and give out, so particularly, by shewing you things to come. *b* For he shall guide and lead you into no other Truth, but that which I have revealed, or which it is my Will he should make known and reveal.

15 \* All things that the Father hath, are mine *c*: therefore said I, that he shall take of mine, and shall shew it unto you *d*.

*c* All the Divine Essence, Wisdom, Power, which is in the Father, are mine; I am, in all things that concern the Deity, one, and equal with the Father. *d* And that was the reason that I said, that he should take of mine, and shew it to you: Which is the same as if I had said, He shall take of my Father's, and shall shew it to you; for all that the Father hath, is mine: I, and my Father are One, in Essence, Wisdom, Power, &c.

16 A little while, and ye shall not see me *e*: and again a little while, and ye shall see me, because I go to the Father *f*.

*e* I must die; and so, for two or three days you shall not see me. *f* But after that, ye shall see me again, when I shall be risen from the dead. But because of the last words, *because I go to the Father*, which seem to give a reason of the first clause, possibly, by the *little while* first mentioned, our Saviour means the whole time, from the speaking of those words, to his Ascension into Heaven; for all that time was not more than six Weeks; and by the *little while* mentioned in

the latter part of the Verse, our Saviour intends the whole time from his Ascension, until his coming to Judgment; and so the reason is proper which is added, *because I go to the Father*; for being so ascended, and late down at the Right Hand of God, we are told, that there he must sit, till God hath made all his Enemies his Foot-stool: And by the Apostle, that the last Enemy to be destroyed is Death: And Act. 3. 21. *Whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets, since the world began*.

17 Then said some of his disciples among themselves, What is this that he hath said unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father *g*?

*g* Christ had used much the same Expression to the Jews, Ch. 7. 33. *Yet a little while I am with you*: He had spoke the same to his Disciples, Ch. 13. 33. yet it is plain from this 17th. Verse, that his Disciples did not understand him: What need the best of us have of the Illuminations of the Blessed Spirit, rightly to conceive of, and understand spiritual things! These Doctrines of his Death, Resurrection, Ascension, and coming to Judgment, our Lord had inculcated to his Disciples, not only in the two Texts afore mentioned, but also Ch. 8. 21, 22. and 12. 33, 36. and 14. 2, 4, 12, 28. and in this Chapter, v. 5, 7.

18 They said therefore, What is this that he saith, A little while? We cannot tell what he saith *h*.

*h* Still they do not understand what he meant. Who shall hereafter arrogate to Man's Reason or Understanding, a Power to comprehend spiritual Mysteries? Had not the Disciples reasonable Souls? Will any say, they had no mind to understand them? Certainly, none can say so. Some lay the fault of the Disciples not understanding these things, upon the obscurity of our Saviour's phrase, and his parabolical expression of them: Others, in their Ignorance of our Saviour's Resurrection from the Dead: Others, in their not understanding the circumstance of time; but certainly, it is best imputed to the Disciples Inability to conceive of these things, and the prejudices of their National Error, concerning the temporal Kingdom of the *Messias*. Let it lie where it will, the weakness of the Disciples may be reasonably conceived, not to be greater than is incident to the best of men; and if they were so dull of hearing and understanding, we may reasonably conceive, that we are not free from the like Impotency and Infirmary.

19 Now Jesus knew that they were desirous to ask him *i*, and said unto them, Do ye enquire among your selves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me *k*?

*i* In the terms of this Verse there is nothing difficult, but in the matter of it there is much instructive: We learn from hence, That though good Men may, as to some Points, be ignorant as to the Mind and Will of God, yet they will be desirous of further Instruction in it. To be willingly and contentedly ignorant, is not consistent with a Root of Saving Grace. 2. Christ knows the desires of our Hearts, before they are made known to him by the words of our Lips; but yet it will not follow, that we may satisfy our selves with inward secret desires, without making them known by our Lips; for God requireth the *Cavities* of our Lips, as well as the desires and groans of our inward Man. *k* 3. Christ is very ready to teach those, whose hearts he seeth desirous to learn; and therefore he saith, *Do ye enquire among yourselves?* &c. Are you inquisitive? I am ready to teach and instruct you.

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice *l*: and ye shall be sorrowful, but your sorrow shall be turned into joy *m*.

*l* Our Saviour's Reply is no literal Answer to their Question, or Exposition of the term which appeared so difficult to them to understand; but yet it is a substantial Answer, by which he let them know, that he should be absent from them for some time; which time would be to them a time of mourning and sadness, as he had before told them; that when the Bridegroom should be taken from them, then they should mourn: That time would be to the wicked part of the World, a time of Mirth and Jollity. *m* But their Sorrow should be turned into Joy, when they shall see him again, both upon his Resurrection, and in the general Resurrection. The time of this Life is the Worldling's Hour, and, for the most part, the Power of Darkness to such as love and fear God; but as the Worldling's Joy shall at last be turned into Sorrow (they compass themselves about with Sparks, but they shall at last lie down in Sorrow;) so the Godly Man's Sorrow shall be turned into Joy: Christ will say to the good Servant, *Enter thou into thy Master's Joy*, Mat. 25. 23.



\* Isa. 26. 17.

21 \* A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world *n*.

*n* Our Lord compareth the state of the Church in this life, and more especially, in those first, and most furious times, to the state of a Woman that is big with Child, and in her Travail; when he saith, she hath sorrow, that is, great pain; because God, when he cursed the Woman for her Transgression, made this her portion, Gen. 3. 16. *I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children:* And when her Weeks are fulfilled, her Hour is come to feel the effect of this Curse, the fruit of the first Woman's Transgression: But no sooner is she delivered of a Child, but she forgetteth all her throws and pains, for joy of a Child born into the World. Such (saith our Saviour to his Disciples) is your Estate; you are as a Woman in travail, so will all those that believe in me be, to the end of the World.

\* Ch. 20. 20.

22 And ye now therefore have sorrow: but I will see you again *o*, \* and your heart shall rejoice, and your joy no man taketh from you *p*.

*o* (The whole Church, Rev. 12. 1, 2. is compared to a Woman with child, crying, *travailing in Birth, and pained to be delivered:*) During this time of your Travail, you must have Sorrow. *All those that will live godly in Christ Jesus, must suffer Persecution. It is appointed for all Men, once to die.* It is appointed for God's People (especially, under some periods of time) to be dying daily, killed all the day long, as the Apostle expresseth the state of Christians in his time, Rom. 8. 36. quoting Psal. 44. 22. (which sheweth the state of the Church in the Old Testament to have been the same.) But (saith our Saviour) it is but as the hour of the Woman's Travail; it will be sharp, very sharp; but it shall be short. *p* For I will see you again, and then your heart shall rejoice: Which cannot be understood of Christ's seeing them again after his Resurrection; for before that time, we read of few or no sufferings of the Apostles, or other Disciples. It must therefore be understood, either of the Visitation of his Spirit, filling their hearts with joy and peace; or the Visitations of his Providence; or rather, of Christ's coming to the last Judgment, when all that have believed in Christ, shall see him with joy unspeakable; and then all tears shall be wiped away from their eyes, and they shall enter into the Joy of their Lord, and sigh and sorrow no more; nor shall it be in the power of all their Enemies, to deprive them of their joy.

23 And in that day ye shall ask me nothing *q*. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you *r*.

*q* That the day here spoken of, is that before mentioned, v. 22. when Christ promised to see them again, and that their hearts should rejoice, is without question; but what that day is (as we before shewed) is not so well agreed: Some understand it of the general Resurrection, when Christ shall come to Judgment, when all askings for satisfaction, as to any thing of which we doubt, shall cease; and this seemeth at first the plainest sense. You shall then be made perfect; as you shall want nothing, so you shall ask nothing. But because of the following words, which plainly refer to the time of this life, others distinguish concerning asking; and by asking, here understand, asking by way of Question, for further Information; not by way of Prayer for supply: And indeed, the Greek word enforceth that sense; for it is not *aitonete*, which signifieth, to ask, or beg, as in Prayer; but *erotete*, which signifieth, to ask for a Resolution in case of doubting; now, though it be true, that in the Day of Judgment, when we shall see Christ as he is, and know God as we are known, we shall have no occasion to ask any Questions; yet because the following words speak of an asking in Prayer, which is proper to this life, it should seem that the day here mentioned, is some time before the last Judgment; what that should be, is the Question. It is certainly best understood of the time after the Effusion, or pouring out of the Spirit in the days of Pentecost; of which time, it was prophesied by Joel, Ch. 2. 28. that God would pour out his Spirit on all flesh: their sons and their daughters should prophesie, their young men should dream dreams, and their old men should see visions, Act. 2. 17. and to which time Isaiah had a respect, in his Prophecy, Ch. 11. 9. that the earth should be full of the knowledge of the Lord, as the waters cover the sea. So as these words, you shall ask me nothing in that day, signify the great light that should, upon the coming down of the Holy Spirit, shine in upon their Souls; so that they should no longer have any such doubts as they now had, and found much the same thing that we have, 1 Job. 2. 27. But the anointing [by which is meant the Holy Spirit] which ye have received of him, abideth in you: and you need not that any man teach you: but as the same anointing teacheth you of all things. We must not

too rigidly interpret our Saviour's words here, as if they were a promise of such a state in this Life, when either the present, or succeeding Disciples of Christ should be so filled with knowledge, as they should have no further doubts, or need to ask any thing of Christ (that is, to be resolved in any thing.) Our Saviour here speaketh only comparatively, to signify the great difference would be, as to Knowledge, betwixt them in their present state, and what should be after the pouring out of the Holy Spirit; they should then fully understand what Christ meant by his saying, *A little while, and you shall see me: and again, a little while, and you shall see me; because I go to the Father;* and should not need ask him Questions about that, or many other things which they were now at loss about; as Jer. 31. 34. where the Prophet saith, *They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the greatest to the least.* It must not be interpreted (as some have done) to signify a needlessness of Ministerial Teaching; so neither must this Text be interpreted, to signify a needlessness of an Enquiry of Christ for further satisfaction; but only as signifying the vast difference in the degrees of Knowledge, after the Holy Spirit should be poured forth, from what was even in the best Men, before that time. *r* In the latter part of the Text, another word is used; it is not *aitonete*, but *erotete*. Our Saviour there plainly speaketh of their asking in Prayer; and their Promise is, that, to supply their defects of their Knowledge, and the want of his personal Instruction, they should obtain by Prayer from the Father, all that was necessary for their discharge of the Prophetical Office, Mat. 7. 7. Chap. 15. 7. Chap. 16. 24. See the Notes on those Texts.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive; \* that your joy may be full *t*. \* Ch. 15. 11.

*t* All the Prayers of Believers under the Old Testament were accepted upon the account of the Mediator, who was typified by the Temple, and the Ark, where their solemn Worship was performed by Divine Appointment. But the explicate naming of him, was not usual in their Requests. Indeed, the Prophet Daniel inforceth his Requests for the Lord's sake; which may peculiarly respect the Messiah, the promised Mediator. Our Saviour, in the form of Prayer dictated to his Disciples, gave no direction of addressing themselves to God in his Name: But now he was ready to accomplish the Will of his Father, by offering himself as an Expiatory Sacrifice for Sin, and thereby reconciling God to them; and the prevalency of his Intercession depending upon his Meritorious, All-sufficient Sufferings, he directs and encourages them to pray with an humble Confidence in his Name, for all the Blessings they stand in need of. *t* And it is matter of exceeding joy, that notwithstanding their unworthiness of the least favours, yet they are assured of obtaining their Petitions offered up in his Name; for the Father was so pleased with his voluntary Obedience to the Death of the Cross, that no Blessing is so good or great, but he most willingly bestows, for his sake, to all humble Supplicants.

25 These things have I spoken unto you in || proverbs *u*: but the time cometh when I shall || no more speak unto you in || proverbs, but I || shall shew you plainly of the Father *w*. || Or, parables.

*u* That by Proverbs, is meant, any dark sayings, is plain, from the opposition in the Text, of that term, plainly. Christ had spoken, though not all things, yet many things to them in dark phrases, and under many figurative expressions; but (saith he) the time cometh, when I shall shew you plainly of the Father. That time is either Christ's second Coming, or after the pouring out of the Spirit; which latter is most probable what our Saviour doth here intend, because of those great measures of Knowledge, which at, and after that time were given out. *w* He had before given to his Disciples to know the Mysteries of the Kingdom of God, far beyond others, Mat. 13. 11. but yet it appears by Ch. 14. and many other Texts, that they had a very confused and imperfect Knowledge of the Trinity, and Christ's Oneness with the Father, and their mutual personal Relation one to another.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you *x*.

*x* When the Spirit shall come, then you shall fully and clearly understand how to put up your Prayers to the Father in my Name: Hitherto have you done it imperfectly not fully understanding what you did; but when I shall have poured out my Spirit, then you shall fully understand what it is to pray in my Name, and you shall accordingly do it. He doth not deny that he would ask the Father, for the Scripture elsewhere plainly expresseth it, Rom. 8. 34. Heb. 7. 25. but he only tells them, that he said not so to them; the reason of which he tells us in the next words.

27 For the Father himself loveth you y, because ye have loved me, and \* have believed that I came out from God z.

y I need not tell you (to beget in you a Confidence that your Prayers should be heard) that I will pray to the Father for you; for my Father himself hath such a Love for you, that you may from thence alone conclude, that he will hear you. z And though my Father's Love to you be an everlasting Love, which hath no cause in the Creature; yet, as to the manifestations of my Father's Love, they are further drawn forth by the Love which he seeth you bear to me, and by your receiving me, who am the Messiah, and came forth from God, to perform the work of Man's Redemption.

28 \* I came forth from the Father, and am come into the world a: again, I leave the world, and go to the Father b.

a Though I be in the World, yet my Original is not from the World: I am One with my Father, equal with him, God blessed for ever. I came forth from him, as one sent in the Fulness of Time, to discharge the Office of the Messiah: The World, the place so called, was neither my Original, nor yet is my Home. b I am presently leaving the World again, and going to my Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no || proverb c.

Our Saviour having now plainly told them, that he was leaving the World, put an end to their Enquiries, whither he was going; and satisfied them, that in his former Expressions of going away, not, for a while, to be seen, he meant no earthly Motion. c This, they confest, had no Obscurity at all in it. These words are so intelligible, that there is no reason for any of us to ask thee any thing about the sense of them.

30 Now are we sure that \* thou knowest all things, and needest not that any man should ask thee d: by this \* we believe that thou camest forth from God e.

d This confirmeth us in that Faith, or Perswasion, which we before had, though it was in us but weak, that indeed thou art come forth from God.

31 Jesus answered them, Do ye now believe e? e Some read the words (not as a Question) *You do now believe*. It is well you believe at last; you had reason enough to have believed before this time.

32 Behold, the hour cometh, yea, is now come, that \* ye shall be scattered, \* every man to || his own f, and shall leave me alone: and \* yet I am not alone, because the Father is with me g.

f Though you profess that now you do believe, you had need look to your Faith; there is yet a trying time coming upon you, when your Faith will waver, and you who have been so long my Followers, will leave me to shift for my self, and every one of you shift for your selves. This came to pass presently after, Mar. 26. 56. Those who think they stand, had need take heed lest they fall: Those who think their Faith strongest, ought to be thinking with their selves, what they shall do, how they shall be able to stand in a day of sharp Trial. Many, in a calm time, appear to be Professors and Believers, who, when Affliction and Persecution ariseth for the Gospel's sake, will fall away, and leave Christ alone. g Yet, faith our Saviour, *I am not alone, because the Father is with me*. No Man is alone, who hath the presence of God with him. Christ knew, that in all his Sufferings, he should have the Presence and Assistance of his heavenly Father.

33 These things I have spoken unto you, that in \* me you might have peace h. In the world ye shall have tribulation i: but be of good cheer, I have overcome the world k.

h By Peace here, is not so much to be understood, *Peace with God*, which yet we have from Christ, and through Christ, according to Rom. 5. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ*: Nor yet *Peace of Conscience*, which is the Copy of our Peace with God: As a Peace of mind, a quiet, serene, calm temper; which, indeed, is the effect of the other, as the cause, that you might not be troubled and disturbed, neither for my sake, nor yet for your own. i Though in the World ye meet with Troubles, which ye will certainly do, because the World hateth you. k Be of good cheer (saith he) *I have overcome the world*. Where by World, is to be understood, all Temptations from it; whether from the flatteries, or from the frowns and troubles of it. We are said to overcome the World, but we overcome it as Soldiers, fighting under Christ, who is the Captain of our Salvation; and his Victory is our Victory, 1 Joh. 4. 4. and 5. 4. 5. Christ overcame the Prince of the World, and cast him out, as we heard before; and he hath overcome Sin, and we, in

him, in the midst of all Tribulations, are more than Conquerors, through him that loved us, Rom. 8. 37. This was our Saviour's last Sermon, which we have upon sacred Record in Holy Writ.

## C H A P. XVII.

1 These words spake Jesus; and lift up his eyes to heaven, and said a, Father, \* the hour is come b: glorifie thy Son, that thy Son also may glorifie thee c.

a When our Lord had finished his Discourses, of which we have had a large Account in Chap. 14. 15. 16. he goes to Prayer. As he taught us, when we pray, to direct our Petitions to the Father, so in this he setteth us an Example; and before he speaketh, it is said, *he lifted up his eyes to Heaven*, as his Father's Mansion house; who, though he filleth Heaven and Earth, yet doth in Heaven most manifest his Glory; and therefore, teaching us to pray, he commaneth us to say, *Our Father which art in Heaven*: Not exclusively, as if God were not on Earth also; but eminently, as Heaven is the place where he most gloriously manifest himself. *Lifting up of the Eyes* was an usual Gesture in Prayer, and but an Indication of the Soul's being lifted up, Psal. 121. 1. and 123. 1. yet no necessary Gesture; for we shall at another time find our Saviour *falling upon his face* when he prayed, Mat. 26. 39. Mar. 14. 35. The lifting up of the Soul to God, wherein the main and spiritual part of Prayer lies, doth not necessarily require the lifting up of the Eyes. The *Publican* cast down his Eyes upon the Earth, in the sense of his Unworthiness: Our Lord lifts up his Eyes, and said, *Father, the hour is come*; that is, the Hour of my Passion: the time wherein thou hast determined that I should die. c Now make thy Son glorious, by raising me from the dead, by taking me up to Heaven; or by giving me Assistance from thee, to do the work which I have to do, to drink this bitter Cup; that so I being risen again from the dead, and ascending up to Heaven, may make thy Name famous, by publishing thy Justice, Goodness and Truth, upon the preaching of the Gospel to all Nations.

2 \* As thou hast given him power over all flesh d, that he should give eternal life to as many as thou hast given him e.

d I see no reason for any to contend here, that by *all flesh*, the Elect only, who shall be eternally saved, are to be understood. Christ's power, undoubtedly, extendeth further than to the Elect (though to them only for Salvation;) he hath a power over Reprobates and Unbelievers, to condemn them; as well as over his Elect, to bring them to Eternal Life and Salvation. The former part of the Text speaketh of the more general Power and Authority, by which the Father had already made Christ glorious; putting all things under his feet, and causing all Knees to bow down unto him; which are other Phrases, by which the same things are expressed, 1 Cor. 15. 27. and Phil. 2. 10. This general Power our Saviour executeth according to the Councils of God, with respect to their Faith, or Unbelief. e As to those given to Christ, that he should die in their stead, and with the price of his Blood, purchase Eternal Life for them; Christ executeth his Power, in giving them Eternal Life: Under which Notion (as appeareth from many other Scriptures) is comprehended, not the end only, which is Eternal Life and Happiness, but all the necessary means in order to that end. From whence we are to observe, that *Eternal Life* is a free Gift, that the Son gives only to such as the Father hath given him by his Eternal Councils; so that all shall not be saved; for the term [*as many as, &c.*] is plainly restrictive, and limits the Gift to a certain number: And to examine our Right to it, we need not ascend up into Heaven, to search the Rolls of the Eternal Councils; for all whom the Father hath given him, shall come unto him; and not only receive him as their High-Priest, but give up themselves to be ruled and guided by him, by the efficacious working of the Spirit of his Grace. By such a receiving of Christ, and giving up of our selves to his Conduct and Government, we shall know whether we be of the number of those that are given to Christ; and till we find this, we have no reason to conclude it, but to fear and suspect the contrary.

3 And \* this is life eternal, that they might \* know thee the only true God f, and Jesus Christ g, whom thou hast sent h.

f Those who deny the Divine Nature of Christ, think they have a mighty Argument from this Text; where Christ (as they say) speaking to his Father, calleth him the *only true God*. But Divines answer, that the term *only*, or *alone*, is not to be applied to thee, but to the term *God*; and the sense this, *To know thee to be that God which is the only true God*; and this appeareth from 1 Joh. 5. 20. where Christ is said to be the *true God*; which he could not be, if the Father were the only true God, considered as another from

• Ch. 17. 8.

• Ch. 13. 3.

[Or, parable.]

• Ch. 21. 17.

• Ch. 17. 8.

• Mat. 26. 31.

Mar. 14. 27.

• Ch. 20. 10.

[Or, his own

home.

• Ch. 8. 29. &amp;

14. 10.

• Ill. 9. 5.

Ch. 14. 27.

Eph. 2. 14.

Col. 1. 20.

\* Ch. 12. 23. &amp; 13. 32.

\* Mat. 11. 27.

&amp; 28. 18.

Ch. 3. 35. &amp; 9.

27.

Heb. 2. 8.



from the Son. The term *only*, or *alone*, is not exclusive of the other two Persons in the Trinity, but only of *Idols*, the Gods of the Heathen, which are no Gods; so 1 Tim. 6. 15, 16. and in many other Scriptures; so Mat. 11. 27. where it is said, that *none knoweth the Son, but the Father; neither knoweth any the Father, but the Son*; where the negative doth not exclude the *Holy Spirit*. Besides, the term *alone*, is in Scripture observed, not always to exclude all others, as Mar. 6. 47. our Saviour saith, it is *Life eternal to know him, who is the only true God*; that is, it is the way to Eternal Life; which is an ordinary Figure used in holy Writ. g He adds, and *Jesus Christ, whom thou hast sent*. By which he lets us know, that the Father cannot be savingly known, but in, and by the Son. *Knowing* in this Verse, signifieth not the meer comprehending of God, and of Christ, in Men's Notions; but the receiving Christ, believing in him, loving and obeying him, &c.

\* Ch. 13. 32. &  
14. 13.  
\* Ch. 4. 34. &  
19. 30.

4 \* I have glorified thee on the earth b: \* I have finished the work which thou gavest me to do i.

b By preaching the Gospel, by living up to the Rule of thy Law, by the Miracles which I have wrought. God could not be glorified by Christ, by the Addition of any thing to his Eternal Glory; only by manifesting to the World his Father's Goodness, Justice, Mercy, Truth, Wisdom, and others of his Attributes. i One way by which he had glorified his Father, is expressed, *viz.* by finishing the work which he had given him in Commission. *But how could Christ say this, who had not yet died for the sins of Men; which was the principal piece of his work?* Ans: It was so nigh, that he speaks of it as already done: So v. 11. he saith, *I am not in the world*, because he was to be so little a time in the World. Again, he speaks of what he was fully resolved to do, as if it were already done.

5 And now, O Father, glorifie thou me with thine own self, with the glory \* which I had with thee before the world was k.

k Let the Glory which, as to my Divine Nature, I had with thee before the Foundation of the World, be communicated also to my Humane Nature, that my whole Person may be made glorious. From hence is easily concluded, against those which deny the Godhead of Christ, that Christ was glorified with his Father before the World was; which he could not have been, if he had not been Eternal God. He here begs of his Father, that that Glory might shine upon his Person, as Mediator.

\* Ch. 6. 37, 39.  
& 10. 29.

6 I have manifested thy name unto the \* men which thou gavest me out of the world l: thine they were, and thou gavest them me; and they have kept thy word m.

l There he openeth this former Phrase, *I have glorified thee upon earth*: It was done by manifesting the Lord's Name, proclaiming his Goodness and Mercy, publishing his Will, making famous all whereby God can be made known: This Christ did, both by his Words, and by his Works. m This he had done (as he saith) to all those whom the Father had given him, whom the Father had given him by an Act of his Eternal Counsel, and by inclining their hearts to own and receive him when he came into the World: He tells his Father, that *but they were*, his chosen ones; and he had given them unto Christ, that he should redeem them with his Blood, and take the care of their Salvation. And he saith, when I came and revealed thy Will unto them, they have not stubbornly and obstinately, as the generality of the Jews, shut their eyes against the Light, and rebelled against thy Will revealed; but they have heard, received, embraced and obeyed thy Word.

7 Now they have known that all things whatsoever thou hast given me, are of thee n.

n They have thus far made Proficiency in the Doctrine which I have taught them; that though the Pharisees say, that *I cast out Devils by Beelzebub, the Prince of the Devils*, yet they believe, and are persuaded, that the Doctrine which I have taught them, is from thee; and that it is by a Divine Power, that I have wrought those Miracles which I have wrought: And so, I have manifested thy Name unto them, and they have received the Manifestation and Revelation of thy Name unto them.

\* Ch. 8. 28. &  
12. 49. & 14.  
10.  
\* Ch. 16. 27,  
30.

8 For I have given unto them the words \* which thou gavest me o, and they have received them p, \* and have known surely, that I came out from thee q, and they have believed that thou didst send me r.

o Our Lord here doth both justify himself, and commend these whom, in this former part of his Prayer, he is commending to his Father: He justifieth himself, that he had not delivered any thing to them, but what he had from his Father; thereby teaching all those who claim the name of his Ministers, what is their duty, *viz.* to give to their Hearers no Word, but what God hath given them. If Christ confined his Discourses to Words which his Father had given

him, certainly we ought to do so also. We are not to speak what we list, nor what Men would have us; we are tied up to God's Word. p He commendeth these his Disciples, that they had received them; not only the sound of them in their Ears, not only the notion of them in their Understandings, but they had embraced and believed them. q And had, from the Force and Authority of them, given Credit to him as the true *Messias*, who came out, and was sent from God. r Though they were not yet come up to a perfect Faith in him, as the Eternal Son of God; yet they believed him one that came from God, and was sent of God, as the promised *Messias*: Which seemeth to have been that degree of Faith which Christ most insisted upon, as to his Disciples, until by his Resurrection from the dead, he declared himself to be the Son of God with Power; though all along this Gospel, his Discourses, and the Miracles which he wrought, had a particular tendency to prove himself One with the Father, and the Eternal Son of God; and the Disciples had some weak persuasion of this also.

9 I pray for them; I pray not for the world s, but for them which thou hast given me, for they are thine t.

s The World seemeth here to signify all Mankind, for whom Christ, in this place, doth not pray; though some interpret it of *Reprobates*; others, of *Unbelievers*. Christ afterward prayeth for the World, v. 20. that is, for such who, though they at present were Unbelievers, yet should be brought to believe by the Apostles Ministry. But to teach us to distinguish in our Prayer, our Saviour here distinguisheth, and prayeth for some things for his chosen ones, which he doth not pray for on the behalf of others. t These he describeth to be such as his Father (whose they were) had given him, either by an Eternal Donation, or by working Faith in them.

10 And all mine are thine, and \* thine are mine u: and I am glorified in them u.

u In the Greek, the *Adjectives* are of the *Neuter Gender*; so as the sense is not, All my Friends, or all my Disciples are thine also; but, All my things are thine, and all thy things are mine; which is no more than he hath before often said. Christ and his Father have all things common; neither of them have any thing that is not the others. They are One, and they agree in One; they have the *same Essence*, the *same Will*, the *same Attributes*, the *same Friends*. u And I am (saith our Saviour) glorified, or made glorious in them, by their owning, receiving and embracing me, and accepting me as their Saviour. So as this Verse containeth two Arguments more, enforcing his Petition on the behalf of his Elect; 1. His Father's *Propriety in them*, as well as his. 2. *Their Love to him*, and the Glory which redounded to him from their Faith and Holiness.

11 And now I am no more in the world v, but these are in the world x, and I come to thee.

Holy Father, keep through thine own name y, those whom thou hast given me, \* that they may be one, \* as we are z.

\* Ver. 21. &  
\* Ch. 10. 30.

v The term *World* in this Verse, signifies not the *Men of the World*, nor any particular party of them (as it often signifieth); but the *habitable part of the Earth*. Our Saviour saith, he is no more in the World, because he was to continue on the Earth but a very small time. x But (saith he) these my Disciples are like to abide in the World, when I have left it; they will stand in need of this help, to be armed against all the Temptations they will meet with from the World. y I am coming to thee, therefore I commend them to thee; beseeching thee, that thou, through thy Power, wouldst keep those, who, in giving themselves up to me, have also given themselves up to thee. Let their owning thy Name (which is as a strong Tower, Prov. 18. 10.) keep them from all the temptations and dangers, to which they will be exposed in the World, wherein they are to live and converse. z That they may be one, one Body, and in one Spirit; that they may own one Lord, one Faith, one Baptism, &c. that they may be one in Love and Affection, as we are, in some proportion to that Union which is betwixt thee and me, though not in an equality. This Prayer of our Saviour's doth both oblige all those who, in any sincerity, own Christ, to study Union both in Opinion and Affection; and also give us ground of hopes, that there is a time coming, when there shall be greater measure of it, than we have seen in those miserably divided times wherein we have lived, and do yet live.

12 While I was with them in the world, \* I kept them in thy name a: those that thou gavest me, I have kept b, \* and none of them is lost, \* but the son of perdition c: \* that the scripture might be fulfilled d.

a Christ speaks here of himself, as one who had already died, was risen, and ascended, though none of all these things were past; because they were so suddenly to come to pass. I have (saith our Saviour) for all the time that I have abode

\* Ch. 6. 39. &  
10. 28.  
Heb. 13. 5. 6.  
\* Ch. 18. 9.  
\* Chap. 6. 7. &  
and 13. 18.  
\* Psal. 109. 8.

in the World, and conversed with them, kept them *in thy Name*; i. e. in the steady Owning and Profession of thy Truth: Or (if we read it *through thy Name*) it signifieth, through thy Power, and the influence of thy Grace. *b* I have not so kept all that came to hear me, but all those whom thou gavest me by the Act of thy Eternal Counsel; or whom thou gavest me to be my Apostles. *c* And none of them is proved an Apostate, but the *Son of Perdition*: None of them is lost, whom thou gavest me by thy Eternal Gift; none of them whom thou gavest me, to be my Apostles, but one; who, though he was my *Apostle*, and in that sense, given to me, yet was never given me by thy Eternal Gift, as one to be by me redeemed, and brought to Eternal Life and Salvation; for he was a *Son of Perdition*. We have this term applied to Anti-christ, *2 Thes. 2. 3.* As the *Son of Death*, *2 Sam. 12. 5.* signifies, one appointed to die, or that deserveth to die: And the *Child of Hell*, *Mat. 23. 15.* signifieth one who deserveth Hell; so the *Son of Perdition* may either signify one destinated to Perdition, or one that walketh in the high and right Road to Perdition; or rather, both: One who, being passed over in God's Eternal Councils, as to such as shall be saved, hath, by his own wilful Apostacy, brought himself to *Eternal Perdition*, or into such a Guilt, as I know thou wilt destroy him. *d* And by this the holy Scripture is fulfilled, *Psal. 109. 1. 8.* For that is the portion of Scripture here intended, as is apparent from *Act. 1. 20.* where the Apostle applieth that Text to *Judas*, who is here spoken of. Other Scriptures also were thus fulfilled, *Psal. 41. 9.* compared with *Job. 13. 13.*

13 And now come I to thee *e*, and these things I speak in the world, that they might have my joy fulfilled in themselves *f*.

*e* He speaketh still in the Present Tense. These words were not fulfilled six Weeks after this; for, *Act. 1. 3.* he conversed with his Disciples forty Days after his Resurrection: But Christ was now shortly coming; therefore he saith, I come. *f* And, saith he, while I am in the World, I speak these things; I put up this Prayer, that the joy of my People may not be diminished by my going from them; but that when they can no longer (as hitherto) rejoice in my bodily Presence with them, they may yet rejoice that I am ascended to my Father, that they stand commended to the Care of the, my Father, by this my last Prayer.

\* Ch. 15, 18.  
19.

14 I have given them thy word *g*, and \* the world hath hated them, because they are not of the world *h*, even as I am not of the world *i*.

*g* I take more to be understood here, by Christ's giving his Word unto his Disciples, than his preaching the Gospel in their Ears; otherwise, Christ had no more given these, his Disciples, his Word, than he had given it to many thousands of others who were yet in the World, and whom the World hated not. The sense therefore is, I have not only preached thy Word in their Ears, but I have opened their Hearts, to receive and believe it, and bowed their Wills to a Compliance with it; so as the Word dwelleth in their Hearts, is ingrafted in them, and they are turned into the likeness of it. And here it is observable, that when any Soul is given to Christ, by his Father, Christ will most certainly, first or last, give unto that Soul his Word in that sense; that is, so as it shall receive, believe it, and be turned into the likeness of it. *h* And for this the World hath hated them; for thy Word hath made them to be of another Spirit, from carnal, loose and worldly Men; they have other Affections, other Inclinations, other Designs and Studies. *i* They are not of the World in that respect, as I am not of the World; though in other respects, not so; for Christ, as to his Original, was not of the World; which they were, *of the Earth, earthly*.

\* Mat. 6. 13.  
1 Joh. 5. 18.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest \* keep them from the evil *k*.

*k* Christ doth not pray that his Father would take up his Saints, out of this sinful and troublesome World, into Heaven, because he knew that they were to be of use to him for a time, in the World; but he prays that the Lord would keep them from the *evil one* (so some would have it translated;) or from the *evil thing*. By which we must not understand what is penally and afflictively evil, but only what is finfully evil: And by his Example, he hath directed us how we ought to pray; not for Death, nor absolutely for a Deliverance from the Evils and Miseries of this Life; but that we may be delivered from those Temptations to Sin, to which a multitude of sharp Trials and Afflictions will expose even the best of Men.

16 They are not of the world, even as I am not of the world *l*.

*l* This is the same thing which he had said before, *v. 14.* which he again repeateth, either to fix it in their Memories, that they calling it to their Minds, might direct their Lives accordingly, or be thereby fortified against the Hatred and

Malice of the World; for which purpose, he told them so before, *Chap. 15. 19.* and again in this Chapter, *v. 14.* (See the Notes on *v. 14.*)

17 Sanctifie them through thy truth *m*: \* thy word is truth *n*.

*m* It is doubted amongst Interpreters, whether *Sanctifying*, in this place, signifieth the consecrating, deputing, or setting the Apostles a-part, and preparing them for the work of the Ministry, in which they were to be employed; as the word signifies, *Jer. 1. 15.* or the strengthening and confirming their Habits of Grace, so as they might be able to encounter the Temptations they should meet with from the Hatred or Opposition of the World. Or, 3. The perfecting of them in Holiness. Mr. Calvin saith, our Saviour here prayeth, that God would appropriate them unto himself. *n* And he sheweth how this is done, *through, or in the Truth*; that is (some say) *through thy Truth*, engraven and imprinted upon their Hearts, by thine Holy Spirit, which was promised to lead and to guide them into all Truth, *Ch. 16. 13.* (Say others) *through thy Spirit*; which indeed, is the Sanctifier; and we have met with twice, called, *the Spirit of Truth*, *Chap. 14. 17.* Some say, *Sanctifie them in thy Truth*, is no more than sanctifie them truly, in opposition to that Legal Sanctification of Priests, &c. of which we read in the Books of *Exodus* and *Leviticus*. Others would have it, *to thy Truth*; that is, to the preaching of thy Gospel. But our Translation seems to come nearest the meaning, *through thy Truth*; that is, through the Knowledge of thy Truth; as the *Gentiles* are said to have had their Hearts purified by Faith, *Act. 15. 9.* *n* He opens what he meant by Truth, adding, *thy word is truth*; that is, thy Word and Gospel, which I have preached to them, is *Truth*; (the Abstract, as some think, for the Concrete;) that is, it is most true: It is not like the Doctrine of false Prophets, nor like the Doctrine of the *Pharisees*; which is partly true, partly false; but it is Truth it self: And though, indeed, it is the *Blood of Christ* which cleanseth and purifieth the heart, yet this is applied to the Conscience by the Spirit, which is the Sanctifier, in and through the Word of God, preached and applied to the Soul.

18 \* As thou hast sent me into the world, \* *Ch. 20. 21;* even so have I also sent them into the world *o*.

*o* That is, My Father! They have not thrust themselves into their Employment, they have not run without sending; for as I am thine Apostle, as I was sent by thee, so I have sent them. The Apostles, indeed, were not sent for the same end in all things that Christ was sent; who was sent to purchase Salvation for Men, as well as to preach the Gospel: But they were sent, in part, for the same work for which Christ was sent, and they were sent by him who had Authority to send them; and as it is but reasonable for Princes to protect those whom themselves send upon their Embassies, so it was but reasonable that God should defend and protect those whom his Son had sent out as his Ambassadors.

19 And \* for their sakes I sanctifie my self *p*, \* *1 Cor. 1. 2;* that they also might be sanctified || through the truth *q*.

*p* I sanctifie my self, here, is no more than, I set my self a-part, as a Sacrifice acceptable and well-pleasing in the sight of God: And indeed, Sanctifying, in the ancient notion of it under the Law, did ordinarily signify the setting of persons and things a-part to the special Service of God; which was done *legally*, by certain Ritual Performances and Ceremonies; and is still done *inwardly and spiritually*, by Regeneration, and renewing of the hearts of Men and Women, by the efficacious working of the Holy Ghost. Christ saith, that for his Disciples sake he sanctified himself, being both the *Priest* and the *Sacrifice*. *q* Christ set a-part himself, as a Sacrifice for his People, *that they might be sanctified*: Not only our Eternal Life and Happiness, but all the Means to it, fell within the Counsel of God. Hence we are said to be chosen of Christ, *that we should be holy, and without blame before him in love*, and within the purchase of Christ. Hence the Apostle saith, *Ephes. 5. 25.* *That he gave himself for his Church, that he might sanctifie and cleanse it with the washing of water.* And our Saviour here saith, that he set a-part himself for a Sacrifice for our Sins, that his People might be sanctified through the Truth; that is, by receiving the Truth; not in their ears only, but in their hearts, in the love of it, and bringing forth the Fruits of it in all Holiness of Life and Conversation.

20 Neither pray I for these alone, but for them also which shall believe on me through their word *r*:

*r* Two things are evident from this Verse: 1. That Christ did not pray for any Reprobates, not for any that were, and should die Unbelievers: He prayed before for those who actually did believe, he prayeth here *for them that should believe*; but we never read that he prayed for any others: Now whether he laid down his Life for those for whom he would not pray, lieth upon them to consider, who are so



confident, that he died for all, and every Man. 2. That by persons *given to Christ*, cannot be understood Believers, as such; for Christ here prayeth for those that were no actual Believers, but should believe. 3. That Faith cometh by Hearing: Christ here prayeth for those that should believe through *their word*; that is, the Apostles preaching the Gospel.

\* Ver. 11. 22,  
23.  
Gal. 3. 28.  
\* Ch. 10. 38. &  
14. 11.

21 \* That they all may be one, as \* thou, Father, art in me, and I in thee *r*; that they also may be one in us *s*: that the world may believe that thou hast sent me *t*.

*r* Our Saviour here prayeth on the behalf of such as should believe on him, that they might be one in Faith, and one in Brotherly Love. Who so considereth this as a piece of Christ's Prayer for Believers, and that St. Paul hardly wrote one Epistle to the Primitive Apostolick Churches, in which he did not press this by most potent Arguments, cannot but nourish some hopes (how improbable soever it appears at present) that all the sincere Disciples of Christ shall one day arrive at the keeping of the Unity of the Spirit, in the Bond of Peace; and likewise look upon themselves, in point of duty, obliged to endeavour it. To which pitch of Perfection, possibly, *Christians* might soon arrive, if Superiors would, after the Example of the Apostle, *Act. 15. 28.* lay upon their Inferiors no more than *necessary things*; and Equals would learn to contend for Truth in Love, and to walk with their Brethren so far as they have attained; and as to other things, *to forbear one another in love*; and wherein any of their Brethren are otherwise minded, then they are to wait, till God shall reveal it to them, *Phil. 3. 15. s*. But this is not all the Union which Christ prayeth for; he also prayeth that they might be one in the Father and the Son; that is, that they might believe; for Faith is that Grace by which we are united to, and made one with God and Christ; though others interpret it of Obedience, or such things wherein God the Father and Christ are one, &c. For, although so many as are ordained to Life, shall believe; yet that they might believe, is matter of Prayer. *t* This our Saviour prayeth for, for the further Glory of God, which is that which he meaneth by the World's believing that God had sent him; there being no greater evidence that Christ is the true *Messiah*, than the general Acceptance of the Doctrine of the Gospel, which he brought throughout the World. For who can imagine, that a new Doctrine, brought into the World by one of no greater Reputation than Christ had in the World, and propagated by Persons of no greater Quality than the Apostles were, should obtain in the greatest part of the World, if he that first introduced it, had not been first sent by God into the World, and the Apostles had not been extraordinarily influenced and assisted by God, as to the propagation of it, after Christ was ascended into Heaven?

22 And the glory which thou gavest me, I have given them *u*: that they may be one, even as we are one *w*.

*u* By Glory here, some understand the Heavenly Glory; but then they must understand the *Oneness* mentioned in the latter part of the Verse, of the Union which the Saints shall have with Christ and his Father in Glory, in another World. Others understand the Divine Nature, of which the Apostle, *2 Pet. 1. 4.* saith, Believers are made Partakers. This seemeth to come nearer; for the more Men and Women are made Partakers of that, the more they will study the *Unity of the Spirit*. Others understand, *the Power of working Miracles*; by which, Christ is said to have manifested his Glory, *Chap. 2. 11.* and the effect of this Power, *Chap. 11. 40.* is called *the Glory of God*. Others understand, *the Preaching of the Gospel*; in which, *the Ministration of the Spirit is glorious*, *2 Cor. 3. 8.* and the faithful Ministers of the Gospel are called, *the Glory of Christ*. *2 Cor. 8. 23.* *w* Our Saviour either again repeats his Prayer that they might be one, or else declareth that he had communicated his Power, his Glory to them, that they might be one, as he and his Father are one.

23 I in them *x*, and thou in me *y*, that they may be made perfect in one *z*, and that the world may know that thou hast sent me; and hast loved them as thou hast loved me *a*.

*x* I in them; not only as my Divine Nature is united to their Flesh, but as I have made them Partakers of my Spirit, and of the Divine Nature; as I have loved them with a special and peculiar Love, and am the Head, they the Members; I the Vine, they the Branches. *y* And thou in me, the Fullness of the Godhead dwelling in me bodily; I being the Brightness of thy Glory, the express Image of thy Person. Thou also doing whatsoever I do, and accepting and approving of it, as *Ch. 14. 10.* *z* That they may be made perfect in one (the Greek is *ἐν ἑνὶ*, into one) in one Body, whereof, Christ is the Head; which Body is the Church, keeping an Unity of Faith: All believing the same things in matter of Faith, and those things no other than what thou

hast revealed, and I have revealed as from thee. *a* This, O Father, will be a great Evidence, both that thou hast sent me, when the World shall see the bowing Men's hearts to the Obedience of the Truth of the Gospel, and that thou hast loved them with a tender and everlasting Love, as thou hast loved me.

24 \* Father, I will that they also whom thou hast given me, be with me where I am *b*; that they may behold my glory *c* which thou hast given me: for thou lovedst me before the foundation of the world *d*.

*b* Here our Saviour willeth his Disciples Eternal Life; or rather, prayeth to his Father, that he would preserve his Disciples unto, and at last bestow upon them Eternal Life and Salvation. So as the phrase, *whom thou hast given me*, is not to be restrained to the Apostles, but to be extended to all those who, belonging to the Election of Grace, shall hereafter be made Heirs of Glory, and have Everlasting Life and Happiness. This he expresseth under the notion of being *with him* where he is; as *Chap. 14. 3.* which is called a being *ever with the Lord*, *1 Thes. 4. 17.* And certainly, this must be the highest Happiness, to be where the Son of God is. *c* That they may behold my Glory, is the same thing with, *That they may be made partakers of my Glory*; as to *see Death*, is, in Scripture phrase, *to die*; and to *see Life*, is *to live*; so, to behold the Glory of God, is to be glorified. *d* For, saith our Saviour, thou hast loved me before the Foundation of the World, both as thy only begotten Son, and as the Person in whom thou hast chosen all them, and whom thou hast set a-part to be the Mediator between God and Man; and therefore I know that thou wilt glorify me, and that thou wilt, in this thing, hear my Prayers, and glorify them also, whom thou hast given to me, to be redeemed by my Blood.

25 O righteous Father *e*, \* the world hath not known thee *f*; but \* I have known thee *g*, and \* these have known that thou hast sent me *h*.

*e* It is observed, that the Servants of God, in Holy Writ, have used, in their Prayers, to give unto God such Compellations as have been suitable to the things which they have begged of God in their Prayers, and proper to express their Faith in God for the hearing of such their Prayers. Christ here calls his Father by the name of *Righteous*, with relation to the Argument which he here useth; which is, from his Disciples Knowledge of him: Under which term (as very often before) is comprehended, their Acceptance of him, believing in him, love to him, &c. Father (saith he) thou art *Righteous*; It is a piece of thy Righteousness to render to every Man according to his work, *Job 34. 11.* *Psal. 62. 12.* *Prov. 24. 12.* *f* The Men of the World hate thee, are ignorant of thee, rebellious against thee. *g* But I have known thee; I have known thee, and have made thee known, and I have been obedient to thy Will. *h* And these my Disciples have known me, and known, that is, received, embraced me, as one sent by thee, as the *Messiah*.

26 And I have declared unto them thy name, and will declare it *i*: that the love wherewith thou hast loved me, may be in them, and I in them *k*.

*i* By the Name of God, is to be understood, God himself; and whatsoever God hath made himself known by, his Word and Gospel, his Attributes and Perfections. And after my Resurrection, I will yet further declare it to them, who are yet, in a great measure, ignorant and imperfect in their Notions of thee. *k* That thy Love wherewith thou hast loved me, may be further communicated to them, and be derived to them, and abide in and upon them for ever; because I am in them: (So some would have it read, though the word be *ἀγαπᾷ* which properly is, and I as we translate it.) The words are but a Repetition of what our Lord hath often said, and illustrated, *Chap. 15. 9.* by the Parable of the Vine and the Branches; and teach us this Lesson, That Christ must be in those Souls, who can pretend to any share in that Love of God, wherewith he hath loved Christ, *2 Cor. 13. 5.* Know ye not your selves, that Jesus Christ is in you, except ye be reprobates?

## CHAP. XVIII.

Having so largely discoursed the History of our Saviour's Passion, in our Notes upon the Twenty sixth and Twenty seventh Chapters of Matthew, where (to make the History entire) we compared what the other Evangelists also have about it; I shall refer the Reader to the Notes upon those two Chapters, and be the shorter in the Notes upon this, and the following Chapters.

1 When Jesus had spoken these words, \* he \* went forth with his disciples, over the brook

brook Cedron *a*, where was a garden; into the which he entred, and his disciples *b*.

*a* Matthew hath nothing of these Discourses, or Prayer, which we have had in the four last Chapters; no more have any of the other Evangelists; who yet all mention his going into the Mount of Olives, after his Celebration of his last Supper, *Mat.* 26. 30. *Mar.* 6. 26. *Luk.* 22. 39. Our Evangelist faith, he went over the Brook Cedron, into a Garden: The others say nothing of a Garden, but mention his coming to a place called Gethsemane. It is probable, that this Village was at the foot of Mount Oliver; and the Garden mentioned, was a Garden near that Village, and belonging to it; (for they had not their Gardens within their Towns, but without:) Now the way to this, was over the Brook Cedron; of which Brook we read, *2 Sam.* 15. 23. David passed over it, when he fled from Absolon; and *1 King.* 2. 37. where it is mentioned as Shimei's Limit, which he might not pass. *b* This Brook was in the way towards the Mount of Olives; which being passed, he, with his Disciples, went into a Garden belonging to the Town Gethsemane.

2 And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples *c*.

*c* We read, that Christ, when he was at Jerusalem, was wont, at Night, for privacy, to retire to the Mount of Olives, *Luk.* 21. 37. and 22. 39. and it should seem, that he was wont, ordinarily, to go to this Garden; which made Judas know the particular place, where he might find him.

3 \* Judas then having received a band of men, and officers from the chief-priests and Pharisees, cometh thither with lanterns, and torches, and weapons *d*.

*d* The Evangelist here passeth over all mentioned by the other Evangelists, about Judas his going to the High-Priests, and contracting with them, and cometh to relate his coming to apprehend him, with a Band of Men that he had obtained from the Chief-Priests and Pharisees for that purpose. By band, we must not understand, a Roman Cohors, as the word signifies; but such a convenient number out of that Band (probably) which, at the time of the Passover, guarded the Temple, as was sufficient to take him. They came with Lanterns and Torches (though it were the time of Full Moon) to make the stricter search; and with Arms, fearing where no fear was; for Judas (their Leader) could have told them, that he was not wont to go with any great Company to the Mount of Olives.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye *e*?

*e* This Evangelist faith nothing of what the other Evangelists mention, of the sign that Judas had given them, by which they should know him; nor of Judas his kissing of him, or our Saviour's Reply to him: (*John*, all along his Gospel, mentioneth very little of what is recorded by the other Evangelists) It must be supposed, that after Judas had kissed our Saviour, our Saviour himself came forth, and asked him, whom they looked for: Hereby shewing, that he laid down his Life, and no Man took it from him. He could easily have delivered himself out of their hands (though I think they are too charitable to Judas, who think that it was that which made Judas discover him; not that he designed his Death;) he had once and again before so escaped them: But, now his Hour was come, he freely offers himself unto his Enemies, and asketh whom they looked for.

5 They answered him, Jesus of Nazareth. Jesus faith unto them, I am *he*. And Judas also which betrayed him, stood with them *f*.

*f* They tell him, Jesus of Nazareth. Christ was born in Bethlehem Judah, *Mat.* 2. 1. but his Father and Mother lived at Nazareth, a City of Galilee, *Luk.* 2. 4. 39. where he lived with them, *v.* 51. Hence he was called Jesus of Nazareth, from the place where he lived, and most ordinarily converted, *Mat.* 21. 11. and 26. 71. *Mar.* 1. 24. and 10. 47. and 14. 67. and 16. 6. Christ replied, that he was the Man: And it is particularly noted, that Judas was with this armed Company.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground *g*.

*g* For a further Evidence to the World, that Christ was the Son of the Everlasting Father, it pleased God, in all the periods of his Life, to shew forth by him some Acts of the Divine Power. What had Christ said or done here, to prostrate his armed Adversaries? He had only asked them whom they looked for? And hearing that it was for him, told them, he was the Man: They are struck with a terror; and instead of apprehending him, start from him, and fall down to the ground. If there were so much Majesty in, and such an effect of, the Voice of Christ, in one of the lowest Acts of his Humiliation, what will the Voice of a glorified Christ be

to Sinners, when he shall return as a Judge, to condemn the World? And what will the effect of that be upon his Enemies? How easily might our Saviour have escaped now that his Enemies were fallen to the ground? But he suffereth them to rise up again, to take him, and to carry him away, to shew that he laid down his life freely.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: If therefore ye seek me, let these go their way *h*:

*h* Our Saviour's Question, and their Answer, are the same as before. They fell down, but they rose up again, and go on in their wicked purpose. This is the Genius of all Sinners; they may be under some Convictions and Terrors, but they get out of them, if God doth not concur by his Spirit, and sanctifie them as means to make a through Change in their Hearts. Though those words, *Let these go away*, might be interpreted of the armed Men that came with the Officers, of whom there seemed no such need to carry away an unarmed Man, yet the next words make it evident, that they are to be understood of his Disciples, being Persons against whom they had no Warrant. Our Lord hath a care of his Disciples, that they might not suffer with him.

9 That the saying might be fulfilled which he spake, \* Of them which thou gavest me, have \* *Ch.* 17. 12. I lost none *i*.

*i* But were those words of our Saviour, *Of them whom thou hast given me, I have lost none*, to be understood as to a temporary Losing, or of an Eternal Destruction? Some of the Ancients were of opinion, that they were to be understood of a Losing, with reference to a Spiritual and Eternal State; but that they were applicable also to a Losing as to this Life: I think that they are applicable to both, and that in this Text, they are primarily to be understood of a Losing, as to a Temporal Death and Destruction. It was Christ's Purpose, that eleven of his twelve Apostles should out live him, receive the Promise of the Father, in the pouring out of the Spirit, and be his Instruments to carry the Gospel over a great part of the World: This they could not have done, had they been put to death at this time: He therefore resolved, not to lose them in this sense, but to uphold and preserve their Lives, for these ends to which he had designed them; and therefore he said to these Officers, You have the Person whom ye seek for; for these my Disciples, you have nothing against them, let them go away: And by his Power upon their Hearts, he effected it; so that they had a liberty to forsake him, and to flee, and to shift for themselves.

10 \* Then Simon Peter having a sword, drew it, and smote the high-priest's servant, and cut off his right ear *k*. The servant's name was Malchus. \* *Mat.* 26. 51. *Mar.* 14. 47.

*k* It is thought that this Action of Peter's was before the Apprehension of our Saviour, though after the Discovery of it (as our Evangelist reports it;) because, upon the Apprehension of our Saviour, both Matthew, Chap. 26. 56. and Mark, Chap. 14. 50. agree, that the Disciples fled; and it can hardly be thought, that if Peter had seen his Master apprehended, he would have adventured upon so daring and provocative an Action; nor could Christ, had he been first bound, have stretched out his hand, to have touched his ear, and healed it. Left any should wonder how Peter came by a Sword, we may read, *Luk.* 22. 38. that the Disciples had two Swords amongst them, probably, brought out of Galilee, for the Defence of themselves, and their Master, against Assaults from Robbers in that long Journey.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it *m*?

*l* The other Evangelists report this part of the History with many more Circumstances; particularly, our Saviour's miraculously healing Malchus again: See the Notes on *Mat.* 26. 51, 52, 53, 54. *Mar.* 14. 47, 48, 49. *Luk.* 22. 50, 51. With what pretence some, both of the Ancient and Modern Writers think, that Peter did not sin in this Action, I do not understand; when our Saviour did not only (as *John* faith) command him to put up his Sword again into its Sheath, but also, as Matthew tells us, *Ch.* 26. 52. told him, *That all they that take the sword, that is, without Commifion from God, should perish with the sword*: He used that Argument according to the other Evangelists. *m* This Evangelist tells us of another, *The cup which my Father, &c.* That is, Shall I not freely and cheerfully submit to the Will of God, in suffering what he willeth me to suffer? The term Cup is often used in Scripture, to signifie People's measure and proportion of Affliction and Suffering, which God alloteth them: (Possibly, the Metaphor is taken from the Custom of some Nations, to put some kinds of Malefactors to death, by giving them a Cup of Poison.) See the Notes on *Matth.* 20. 22. and 26. 39. It is a good Argument to quiet



quiet our Spirits, roiled by any afflictive Providences. They are but a Cup, and the Cup our Father hath given us.

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him *o*.

*o* As is usual for Officers to do with ordinary Malefactors, which are great Criminals; they put no difference between Christ, and the most villainous Thieves and Murderers. There are many Conjectures why Christ was first led to *Annas*, whereas *Caiaphas* was the High-Priest that Year, not *Annas* (as the next words tell us: ) but it is uncertain whether it was, because his House was very near, and in the way to *Caiaphas* his House; or that he lived in the same House with his Son-in-law; or out of an honour and respect to him, being the High Priest's Father; or to please the old Man's peevish eyes with such a sight; or by this means to draw *Annas* to the Trial of Christ; or because he had had a more than ordinary hand about the apprehending him; or to take direction from him what to do. We cannot give a certain Account, why they used this Method; we are only certain they did it, and that they did not carry him before him as High-Priest; for the next words tell us,

13 And \* led him away to \* Annas first, for he was father-in-law to Caiaphas, which was the high priest that same year || *p*.

*p* That his Son-in-law *Caiaphas* was the High-Priest that Year; which we had also before, Chap. 11. 51. where we discoursed more largely, about the disorder of the Jews in that most corrupt time, when that place was bestowed without regard to the Family of *Aaron*; and bought, and sold, or conferred at the Will of their Conquerors. (See the Notes on Chap. 11. 51.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people *q*.

*q* Of his giving that Counsel, and the wickedness of it, (though it proved an Oracle beyond his intention) we discoursed before: (See the Notes on Chap. 11. 51.) The meaning of the High-Priest was, that, right or wrong, whether they had any just Accusation against Christ, or no, yet they might, for expediency, put him to death, because his Death might prevent Mutinies and Seditions amongst the People.

15 ¶ \* And Simon Peter followed Jesus, and so did another disciple. That disciple *r* was known unto the high-priest *s*, and went in with Jesus into the palace of the high-priest.

*r* When Christ was apprehended, the other Evangelists tell us, *All his disciples forsook him, and fled*; but it should seem that *Peter*, who all along the Gospel-History, hath appeared more forward, and bold, and daring than any of the rest, came back; but who that other Disciple was that went in with him, and in favour of whom, *Peter* was admitted, we are not told: It is but a Conjecture of those who think that it was *John*; for *John* was a *Galilean* as well as *Peter*, and would have been as much to be questioned upon that account as *Peter* was. They judge more probably, who think it was the Master of the House where Christ had ate the *Passover*, and celebrated his Supper; or some Person of note in *Jerusalem*, who, by reason of his Reputation, might have freer Access to the chief Magistrate, than one of the Apostles, who were but mean Persons in the Account of the Jews. *s* This Disciple, whoever he was, was one that had some Familiarity and Acquaintance with *Caiaphas*; which it is no way probable, that either *John*, or any of the Apostles had.

16 \* But Peter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter *r*.

*r* This further confirmeth the Conjecture of those, who think that other Disciple was none of the Apostles, but a Favourer of Christ, that lived in *Jerusalem*, and was of some repute, either for estate or place; so as he had not only an Acquaintance with the High-Priest, but also with his Family; and could gain Admittance into his Palace, not only for himself, but also for his Friend.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples *u*? He saith, I am not.

*u* This is *Peter's* first Denial of his Master; betwixt which, and his second Denial (of which *John* saith nothing, till he comes to *v. 26.*) the Evangelist interposeth many things, not mentioned by the other Evangelists.

18 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself *w*.

*w* Here is nothing in this Verse, which needeth any Explication, unless any should ask, how it could be cold Weather at that time of the Year (about April 14.) especially,

in a Country where it now was the time of Harvest? Which may easily be resolved. It was now about Three of the Clock in the Morning; and we know, that in Summer (the Spring especially) Nights are cold: Besides, that in those Countries that are more Equinoctial, the Nights are longer, and consequently, colder towards the Morning, as the Air hath had more time to cool.

19 ¶ The high-priest then asked Jesus of his disciples, and of his doctrine *x*.

*x* Questions about Sedition or Rebellion belonged not to the Judge of this Court, but fell under the Cognizance of the Roman Governor, they being now a conquered People, and tributary to the Romans; who, though themselves Heathens, granted the Jews their Liberty as to Religion, and Courts in order thereunto; as also a Liberty of Courts for Civil Causes: The High-Priest therefore saith nothing to Christ about his being a King, but only enquireth of him about his Doctrine: What particular Questions he propounded to him, we do not read; only in general, he enquired about the Doctrine he had preached, and the Disciples he had sent out, which was one and the same Cause, to see if he could bring him under the Guilt of a false Prophet; for that, and Blasphemy, and Idolatry, were three principal Causes that fell under the Cognizance of this Court; as appeareth from, Deut. 13.

20 Jesus answered him, \* I spake openly to \* *Ch. 7. 26.* the world *y*; I ever taught in the synagogue, and in the temple, whither the Jews always resort *z*: and in secret have I said nothing *a*.

*y* To all sorts of Men, my Enemies as well as my Friends. *z* The Jews, for Instruction, do use to resort to the Temple, which was in *Jerusalem*; and whither, three times in the Year, all the Males were wont to come from all parts of the Country: And in the publick Assemblies of the Jews, and in the places where they use to meet. *a* I have said nothing in secret, contrary to the Doctrine which I have publicly taught: Though I have preached in other places, yet it hath been the same thing which I have said in publick.

21 Why askest thou me ||? ask them which heard me, what I have said unto them: behold, they know what I said *b*:

*b* We are told by those that have written about the Jewish Order in their Courts of Judgment, That their Capital Causes always began with the defensive part; and that it was lawful for any to speak for the Defendants, for a whole day together (though they did not observe this in the Cause of Christ: ) And their Method was not to put the Defendants to accuse themselves, but to examine Witnesses against them. Our Saviour therefore appeals to their own Order; and says, Why askest thou me? *b* It was, saith he, no secret Action; I spake publicly, ask them that heard me speak, they know what Doctrine I preached, and can accuse me, if I delivered any false Doctrine.

22 And when he had thus spoken, one of the officers which stood by, \* stroke Jesus || with the *Jer. 20. 1.* palm of his hand, saying, Answerest thou the *Act. 23. 2.* high-priest so *c*? *|| Or, with a rod.*

*c* This lets us see in what indecent disorder the Jewish Government was at this time, that an inferior Officer dared to strike a supposed Criminal, standing before the Judgment-seat, and defending himself from their own known Rules and Methods. For what had our Saviour said or done, more than making use of the liberty their own Law allowed; not confessing any thing against himself, but putting them upon the proof of what they laid to his charge; yet we read no notice taken of this disorder.

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me *d*?

*d* Our Saviour could easily have revenged himself upon this Officer; but to teach us our duty, he only gently reproves him; and lets him know, that he did not behave himself as one ought to do in the face of a Court of Justice; where he had both a liberty, and a present opportunity to have accused him, if he had spoken ill; and if he had spoken well, there was no reason for his striking him.

24 (\* Now Annas had sent him bound unto \* *Mat. 26. 57.* Caiaphas the high-priest *e*.)

*e* The words in *v. 24.* are only to let us know, that these things were not done before *Annas*, but before *Caiaphas* the High-Priest; to whom (as to his proper Judge) *Annas* had sent him bound, as he was at first brought to him.

25 And Simon Peter stood and warmed himself: they said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high-priest, being

\* Mat. 26. 57.

\* Luk. 3. 2.

¶ Or, and Annas sent Christ bound unto Caiaphas the High Priest.

\* Mat. 26. 58.

Mar. 14. 54.

Luk. 22. 54.

\* Mat. 26. 58.

ing his kinsman, whose ear Peter cut off, faith, Did I not see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew f.

f This History of Peter's Denial of his Master the second time, we have before met with, *Mat. 26. 69, 70, 71. Mar. 14. 69, 70. Luk. 22. 58, 59.* with several Circumstances, not mentioned by *John.* See the Notes upon *Matth. 26. 69, &c.*

28 ¶ \* Then led they Jesus from Caiaphas unto the hall of judgment g, and it was early h, \* and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the passover i.

g The Chief Priests having, in their *Sanhedrim*, done with our Saviour's Case, and judged him worthy of Death, as we read, *Mat. 26. 66. Mar. 14. 64.* which two Evangelists, with *Luke* relate this History of Christ's Trial before the *Sanhedrim*, with many more Circumstances than *John* doth (see the Notes on those Texts) they now lead him from the Ecclesiastical Court, to the Court of the Civil Magistrate; either kept in *Pilate's* House, who was the present Civil Governor under the *Romans*, or somewhere, at least, where he sat as Judge; which was therefore called the Hall of Judgment. h How early it was, we cannot tell; but early it was; probably, about five or six of the Clock. i The Jews would not go into the Judgment-hall, that they might not be defiled; for they accounted it a Legal Pollution and Uncleanliness to come into an *Heathen's* House, or to touch any thing which an *Heathen* had touched: Now the reason is assigned why they were afraid of contracting any Legal Pollution, viz. That they might eat the Passover. Obj. But had they not eaten the Passover the Night before? That was the time prescribed by the Law; to the latter of which, there is no doubt, but that our Saviour strictly kept himself. Ans. Some say, that they had not, because the Day wherein they should have eaten it this Year, falling the Day before their Sabbath, the Passover was put off, to be kept on the Sabbath, that two great Festivals might not be kept two Days successively; so as though our Saviour kept it at the time appointed by the Law, yet the Jews did not. But this is denied by other very learned Men, who tell us, the Jews never altered their Day for keeping their Passover, neither for the succeeding Sabbath, nor any other reason: They say therefore, that by the Passover which is mentioned in this Verse, is to be understood, the Feast mentioned, *Num. 28. 17.* which was to be kept the fifteenth Day; which Day was a Day of great Solemnity with them from the Morning to the Evening; all the seven Days they also offered various Sacrifices, which all went under the name of the Passover, because they followed in the Days of the Paschal Feast. Thus the term Passover is taken, *Deut. 16. 2. Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd.* According to this Notion, the meaning of those words, that they might eat the Passover, is, That they might proceed in their Paschal Solemnity, keeping the Feast according to the Law. Be it as it will, these Hypocrites in it notoriously discovered their Hypocrisy, scrupling what caused a Legal Uncleanliness, and not at all scrupling, either immediately before their eating the Passover, or presently after it, in their great Festival, to defile themselves with the Guilt of innocent Blood; nay, had Christ been such a Malefactor as they pretended, yet the bringing him into Judgment, their prosecuting, and accusing, and condemning him, and assisting in his Crucifying, were not works fit for the Day before such a Solemnity, or the Day after it, which was so great a Festival; but there is nothing more ordinary, than for Persons over zealous as to Rituals, to be as remiss with reference to Moral Duties.

29 Pilate then went out unto them, and said, What accusation bring you against this man k?

k The Roman Governor humoureth them in their Superstition (the Romans having granted them the liberty of their Religion;) they scruple to go in to the ordinary place of Judgment; he goes out to them, and calls for their Accusation of Christ, according to the ordinary and regular Course of Judgments.

30 They answered and said unto him, if he were not a malefactor, we would not have delivered him up unto thee l.

l They had, in their *Sanhedrim*, before judged him guilty of *Blasphemy*, *Mat. 26. 65.* but this they durst not mention, lest *Pilate* should have rejected them, as being not concerned in Questions of their Law; they therefore only exclaim against him in the general, as a great Malefactor; but of what kind, they do not say. It should seem, they would have had *Pilate* have added his Civil Authority, to confirm and execute their Ecclesiastical Censure, without so much as hearing any thing of the Cause; (although at this day, frequent in *Papish* Countries;) but they met with a more equal Judge.

31 Then said Pilate unto them, Take ye him, and judge him according to your law m. The Jews therefore said unto him, It is not lawful for us to put any man to death n.

m I will judge no Man before my self first hear and judge of his Crime; you have a Law amongst your selves, and a liberty to question and judge Men upon it; proceed against him according to your Law. n They reply, It was not lawful for them to put any Man to death. We are assured by such as are exercised in the Jewish Writings, that the Power of putting any to death was taken away from the Jews forty Years before the Destruction of Jerusalem. Some say, it was not taken away by the Romans, but by their own Court: They thought it so horrid a thing to put an Israelite to death, that Wickedness of all sorts grew to such an height amongst them, through the Impunity, or too light Punishment of Criminals, that their Courts durst not execute their just Authority: And at last, their great Court determined against the putting any to death; nor (as they say) was any put to death by the Jews, but in some popular Tumult, after their Court had prejudiced the Person, by pronouncing him guilty of *Blasphemy*, or some capital Crime: Which seemeth the Case of *Stephen*, *Act. 7.*

32 \* That the saying of Jesus might be fulfilled which he spake, signifying what death he should die o.

o Christ had before this time, told his Disciples, that he should die, and that by the Death of the Cross; as we read, *Mat. 20. 19.* God, by his Providence, ordereth things accordingly, to let us know, that the Scripture might be fulfilled to every tittle. Crucifying was no Jewish, but a Roman Death: Had the Jews put him to death, they would have stoned him; but he must remove the Curse from us, by being made a Curse for us, being hanged on a Tree; which was looked upon as an accursed Death, *Gal. 3. 13.* The Jews therefore knowing nothing of this Counsel of God, yet execute it, by refusing themselves to put him to death, and putting it off to *Pilate*; though, possibly, their design was but to avoid the Odium of it. Thus God maketh the Wrath of Men to praise him.

33 \* Then Pilate entred into the judgment-hall again p, and called Jesus, and said unto him, Art thou the king of the Jews q?

p The ordinary place of Judicature, from whence, we read before, he went out, in Civility to the Jews, whose Superstition (as we before heard) kept them from going there during the Festival. q He called Jesus to him privately, and asks him, if he owned himself to be the King of the Jews; the confessing of which (for, without doubt, they had suggested some such thing to *Pilate*, and could not prove it) had brought Christ under *Pilate's* power, he being Governor for the Romans, and so concerned to enquire upon any that pretended to any Regal Power over that conquered People.

34 Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me r?

r Our Saviour neither affirmeth, nor denieth: Though we be bound, when-ever we speak, to speak the truth, yet we are not bound, at all times, to speak the whole truth. Our Saviour desireth to be satisfied from *Pilate*, whether he asked him as a private Person, for his own Satisfaction; or as a Judge, having received any such Accusation against him: For if he asked him as a Judge, he was bound to call them to the proof of what they had charged him with.

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done s?

s The sum of this is no more, than that he did not devise this captious Question, for he was no Jew; not concerned in, nor regarding what they had in their Books of the Law and the Prophets; but he was accused to him by those of his own Nation, and he was desirous to find out the truth, and to know what he had done.

36 \* Jesus answered, \* My kingdom is not of this world t: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence u.

t That is, I cannot deny, but that I am the King of the Jews, but not in the sense they take it; not such a King as they look for in their Messiah: My Kingdom is spiritual, over the hearts and minds of Men, not earthly and worldly. u And of this, thou thy self mayest be convinced: For was there ever an earthly Prince apprehended, and bound, for whom none of his Subjects would take up Arms? Here's none of my Disciples takes up Arms, or offereth to fight for me; which is a plain Evidence, that I pretend to no Kingly Power, in disturbance of the Roman Government.



37 Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

*m* Pilate seems to have spoken this, rather in derision and mockery, than out of any desire to catch him in his words: *x* Christ neither owneth himself to be a King, nor yet denieth it, but tells Pilate that he said so; and to this end he was born, and for this cause he came into the world, to bear testimony to the truth, i. e. I cannot deny but that I have a Spiritual Kingdom, that is truth, and I must attest the truth. *y* It was a part of my errand into the World. *z* And every one who is by Divine grace disposed to believe, and love the truth, will hear and obey my Doctrine.

\* Mat. 27. 24.  
Luke 23. 4.

38 ¶ Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them \*, I find in him no fault at all *b*.

*a* Pilate (as prophane persons use to do) thought that our Saviour, speaking of truth and a Spiritual Kingdom, did but *Can*, and therefore asking him what he meant by truth, he never stays for an answer but goes out again to the Jews, whom he had left without the door of the Judgment-hall, and *b* tells them he found no fault in him. Whatever the quality of the Kingdom was, of which our Saviour spake, he judged that his pretensions to it were not prejudicial to the Authority of the Emperor, nor the Tranquility of the State; and would have dismissed him from their unjust prosecution.

\* Mark 15. 6.

39 \* But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews *c*?

*c* Whence this custom came is uncertain; most probably from the Romans, who in some honour of this great Festival of the Jews, and in humour of them, granted them the life of any Criminal whom they desired: Pilate propounds Christ as the prisoner whom he had most mind to release, perceiving that his prosecution was of malice, rather than for any just cause.

\* Acts 3. 14.

\* Luke 23. 19.

40 \* Then cried they all again, saying, Not this man but Barabbas. Now \* Barabbas was a robber *d*.

*d* But such was the malice of his Adversaries, that tho Barabbas was one that had committed murder in an Insurrection, yet they chuse him rather than Christ. (See the notes on *Matth.* 27. 15, 16, 17, 18.)

## CHAP. XIX.

\* Mat. 27. 29.  
Mark 15. 15.

1 Then \* Pilate therefore took Jesus, and scourged him *a*.

*a* It was the custom of the Romans, when any one was to be crucified, first to scourge him; but (as it appears) Pilate ordered it, hoping, that tho he could not prevail by any other art with them, yet by this he might, and they might possibly be satisfied with this lighter punishment; for it appeareth by *ver.* 4th and 12th. that Pilate had a mind to release him, if he could have satisfied the Jews, tho he had not courage enough to oppose the stream, and to do what himself thought was just, in despite of their opposition.

2 And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe *b*.

*b* The other Evangelists also mention a *reed* put into his right hand; the Crown, and the Purple Robe, and a Scepter, are all regal *Emblems*, they give them to Christ in derision of his pretence to a Kingdom, and in the meantime themselves proclaim what he had said, That his Kingdom was not of this World; for the earthly Kings wear Crowns, yet they use to be of Gold, not of Thorns; and their Scepters use to be of Gold, not Reeds.

3 And said, Hail, Kings of the Jews: and they smote him with their hands *c*.

*c* They mock'd him when they said, Hail King of the Jews; but yet spake a great truth, (tho not in their sense.) The other Evangelists speak of more indignities offered him. (See the notes on *Mark* 15. 19.)

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him *d*.

*d* Pilate appeareth convinced in his own conscience, that Christ had done nothing worthy either of death or bonds, and a great while resisted that strong temptation which he

was under, to please the people, and to secure his own station, lest any complaint made to the Roman Emperor against him should have prejudiced him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man *e*.

*e* He therefore, after Jesus had been scourged and dressed up in this mock-dress, brings him out again to the people to move their pity.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him *f*. Pilate saith unto them, Take ye him, and crucify him, for I find no fault in him *g*.

*f* Our Lord findeth more compassion from Pilate, (tho an Heathen) than he found from those of his own Nation; yea, those that pretended highest to Religion amongst them; Pilate would have saved him, they cry out for his blood. *g* Pilate leaves another Testimony behind him, that what he did at last over-born with a great Temptation he did contrary to the conviction of his own conscience, and as yet declines the guilt of innocent blood.

7 The Jews answered him \*, We have a law *h*, and by our law he ought to die, because \* he made himself the Son of God *i*.

\* Lev. 24. 16.  
\* Chap. 5. 18.  
and 10. 33.

*h* The Law they mean, is the Law for putting false Prophets to death, *Deut.* 18. 20. *i* By the Son of God here, they mean the eternal Son of God in all things equal with his Father; otherwise it was a term applicable to themselves, whom God calls his Son, his first-born, &c. now for any in this sense to arrogate to himself this title, who indeed was not so, was Blasphemy, and that in the highest degree, and brought him under the notion of a false Prophet of the deepest dye; but this was injuriously applied to Christ, who thought it no robbery to be equal with the Father, and who was so declared by God himself at his Baptism and Transfiguration; and who had made his Divine Power appear by such works as no meer man ever did.

8 ¶ When Pilate therefore heard that saying, he was the more afraid *l*;

*l* It should seem, that the Romans permitted Judgments to the Jews according to their own Laws, which the Roman Governour was to see executed; or else seeing the rabble in such an heat and disorder, he feared some breaking out.

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer *m*.

*m* Our Lord, who knew the secrets of all mens hearts, very well knew, that tho Pilate had for some time withstood his temptations, yet he would at last yield; he also was ready to lay down his life, as he knew was determined for him; having therefore made a reasonable defence, he thinks fit to add no more of that nature.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee *n*?

*n* Pilate seemeth something displeased, that Christ would be no more free; men in Worldly power, are too prone to forget from whom they derive it.

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sin *p*.

*p* Our Lord checketh Pilate modestly for boasting of his Authority as a Judge to absolve or condemn him; declaring, that all the power he had was derived from God, who in his eternal Counsels had determined this thing, which must therefore come to pass. *q* But withal lets him know, that this neither excused him, nor much less the Jews, who were to execute the Divine purposes. Pilate was to look to Gods revealed Will, not his secret Counsels, of which he could have no knowledge; but he saith, they who had delivered him to him had the greater sin; he did act but as a Judge upon their accusations, they procured the false witness, they would not be satisfied without his blood, and they sinned against much more light.

12 And from thenceforth Pilate sought to release him *q*: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend *r*: \* Who-soever maketh himself a king, speaketh against Cæsar.

\* Acts 17. 7.

*q* He sought all fair and plausible means to release him, being convinced in his own conscience, that he was an innocent man. *r* But the Jews double their clamours, and (according to the usual acts of Sycophants) quit their charge as to Religion, tho that was the true and real cause of all their

their malice; and pursue only the charge which was proper for the Cognizance of the *Roman Governour* of Sedition or Rebellion; and tacitly accuse *Pilate* as a Traitor, and being false to his trust, if he should let our Saviour go; for no man could set up himself as a King, but he must proclaim himself a Traitor to the *Roman Emperor*.

13 ¶ When *Pilate* therefore heard that saying *t*, he brought *Jesus* forth, and fate down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, *Gabbatha* *u*.

*t* That saying, that if he let *Jesus* go, he was not *Cæsar's* friend. *Pilate* was a man that loved the honour that was from men, more than the honour and praise which is from God; and was more afraid of losing his place than his Soul, and could no longer resist the temptation he was under. *u* He brought forth *Christ*, and fate down in a place called the Pavement, because it was paved with stone, but in the Hebrew, (mixed with the *Syriack*) *Gabbatha*, that is, an High place; for it was their manner to have their Judgment-seats higher than other parts of the room where they were.

14 And it was the preparation of the passover *w*, and about the sixth hour *x*: and he saith unto the Jews, Behold your king.

*w* The preparation to any feast, signifies the day before it, because on that day they prepared whatsoever according to the Law was necessary for the Solemnization. Some much doubt, whether in this place the *Passover* signifies strictly the *Paschal Supper*, which it could not do, if the Jews strictly this year kept to the Law; for the fourteenth day of the month *Nisan* at evening, was the time when most certainly *Christ* kept it, who ate it the night before. It is therefore more probably thought, that by the *Passover* here, is meant their great Festival, which was upon the fifteenth day. (See the Notes on Chap. 18. 28.) *x* *John* tells us it was about the sixth hour; that is, in the latter part of the interval, between nine a clock in the morning, and twelve at noon: for the division of the day according to the Jews, was into four parts; the first was from the rising of the Sun, till our nine in the morning, and was called the third hour; the other was from the third hour to the sixth, that is twelve a clock at noon; the third division was from their sixth hour to the ninth, that is, three a clock with us in the afternoon; the fourth division was from the ninth hour to Sun-set, that is with us six a clock in the evening, when the Sun is in the Equinox. Now, not only the time when any of these hours came, was called either the third or sixth hour; but the space of three hours allotted to each division, was so called when the next division began; so the time of our Saviours Crucifixion is recorded by *Mark* to be the third hour: that is, the whole space from nine a clock to twelve, was not quite gone, tho it was near at an end. And by the Evangelist, here 'tis said, that it was about the sixth hour, that is near our twelve a clock. And thus the different relations are clearly recorded.

15 But they cried out, Away with him, away with him, crucifie him. *Pilate* saith unto them, Shall I crucifie your king *z*? The chief priests answered\*, We have no king but *Cæsar* *a*.

\* Gen. 49. 10.

*z* The more *Pilate* sought to quiet them, the more they rage, contrary to all dictates of reason; when God hath determined a thing, all things shall concur to bring it about. *Pilate* mocks them when he saith, shall I crucifie your King? *a* Yet so fierce was their malice against *Christ*, that to compel the Governour to condemn him, tho there were not a people under Heaven more zealous for their liberties, nor more impatient of a foreign yoke; they cry out, We have no king but *Cæsar*: That is, the *Roman Emperor* who had conquered them.

\* Mat. 27. 26.

Mark 15. 15.

Luke 23. 24.

16 \* Then *b* delivered he him therefore unto them to be crucified. And they took *Jesus* and led him away *c*.

*b* This must be at or about twelve of the clock, for that must be signified by the sixth hour, ver. 14. *c* *Pilate* condemned him, and delivered him to the Executioner, who (as the manner is in such cases) led him away.

17 And he bearing his cross went forth into a place, called the place of a skull, which is called in the Hebrew, *Golgotha* *d*.

*d* See the notes on *Matth.* 27. 31, 32, 33. Where, whatsoever needs expounding on this Verse, may be found, and this Text is reconciled to that; which telleth us, that one *Simon* a man of *Cyrene*, bare his Cross. Their places of Execution (as usually with us) were without their Cities.

18 Where they crucified him, and two other with him, on either side one, and *Jesus* in the midst.

See the notes on *Matth.* 27. ver. 38.

19 ¶ And \* *Pilate* wrote a title, and put it on the cross: And the writing was *JESUS OF NAZARETH THE KING OF THE JEWS*. \* *Mark* 15. 26. Luke 23. 38.

See the notes on *Matth.* 27. 38.

20 This title then read many of the Jews: for the place where *Jesus* was crucified was nigh to the city *e*: and it was written in Hebrew, and Greek, and Latin *f*.

*e* As all their places of Execution were within two furlongs, or thereabouts. *f* It was wrote in all three Languages, that not the Jews only, but all such strangers as were come up to the Feast, might understand it.

21 Then said the chief priests of the Jews to *Pilate*, write not, The king of the Jews; but that he said, I am the king of the Jews *g*.

*g* The Jews thought it would be a disgrace to them, that *Christ* should be reported abroad as their King, therefore they desire an alteration of the writing.

22 *Pilate* answered, What I have written, I have written *h*.

*h* But *Pilate* refuseth to gratifie them, and lets them know he would not be directed by them what to write, nor alter any thing of it.

23 ¶ \* Then the souldiers when they had crucified *Jesus*, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout *i*. \* *Luke* 23. 34. Or, wrought.

*i* Both *Matthew*, Chap. 27. 35. and *Mark* 15. 24. mention this parting of *Christ's* garments amongst them, which must be understood of his inward garments; which some tell us might easily be done, because their garments were made up of four parts, but his outward garment which is called his coat, was all of a piece.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did *k*.

*k* This made them chuse rather to cast lots for that, than to divide it, as they had done his inward garments. But there was something more in it than the Souldiers knew: *Christ* hereby proved a true Antitype to *David*, who said of himself figuratively, *Psal.* 22. 18. They part my garments amongst them, and cast lots upon my vesture; by which he meant no more, than that his enemies loaded themselves with his spoils: those words which figuratively were true of *David*, proved literally true as to *Christ*. Thus vile and wicked men are fulfilling the Scriptures, when they little think of it.

25 ¶ Now there stood by the cross of *Jesus*, \* *Mat.* 27. 55. his mother, and his mothers sister, *Mary the wife of* \* *Mark* 15. 40. *Cleophas* and *Mary Magdalen* *l*. \* *Luke* 23. 49. Or, *Cleopas*.

*l* These words [the wife] are not in the Greek, but supplied by our Translators; which leaves it doubtful, whether that *Mary* was the wife, or the Mother, or the Daughter of *Cleophas*.

26 When *Jesus* therefore saw his mother, and the \* disciple standing by, whom he loved *m*, he \* *Chap.* 13. 23. saith unto his mother, Woman, behold thy and 21. 24. son *n*.

*m* We have often heard that *John* was the beloved Disciple, and usually expressed under the Notion of him whom *Jesus* loved. *n* Our Lord commendeth his Mother to the care of *John*, whom he had ordered to take care of her, as if he had been her own Son; this letteth us know, that *Joseph* was at this time dead, otherwise it is not probable, that *Christ* should have committed his Mother to any other Guardian.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home *o*.

*o* He also reciprocally commendeth his Mother to *John*, to be cared for as his own Mother. From that time *Mary* went home, and lived with *John*.

28 ¶ After this, *Jesus* knowing that all things were now accomplished that the scripture might be fulfilled \*, saith, I thirst. \* *Psal.* 69. 21.

29 Now there was set a vessel full of vinegar: And they \* filled a sponge with vinegar, and put \* *Mat.* 27. 48. it upon hyssop, and put it to his mouth *p*.

*p* *David* said, *Psal.* 69. 21. to signify his enemies multiplying afflictions upon him, They gave me also gall for my meat, and in my thirst they gave me vinegar to drink; which

hs



he spoke metaphorically; part of these words were without a figure literally fulfilled in Christ, who was the Son of David; for he crying out upon the Cross that he thirsted, there being no other liquor at hand, or this being set on purpose for this end, they dip a sponge in it, and give it to him to drink; whether to stupify his senses, or to prolong his life in those torments, or barely to quench his thirst, is hard to determine. It is probable, that it was such a kind of refreshment as they allowed to ordinary malefactors in his circumstances, the particulars of which usage we are not able to determine.

30 When Jesus therefore had received the vinegar, he said \*, It is finished *q*: and he bowed his head, and gave up the ghost *r*.

*q* When Christ had tasted the vinegar, he said, *It is finished*. That is, I have now done and suffered all things which lay upon me in this life, to do and suffer. *r* Having said this, he bowed his head, and gave up the ghost. They are terms expressive of death; and our Saviours free surrender of his Soul unto his Father.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day *t*, (for that sabbath-day was an high day *u*) besought Pilate that their legs might be broken, and that they might be taken away *w*.

*s* It was the Preparation, not to the Passover, (for that was celebrated the night before) but to the weekly Sabbath, and they judged according to the Law, Deut. 21. 23. that the land would be defiled, if the persons executed were not buried that day; but their bodies should remain on the tree all night, especially on the Sabbath, which began immediately after Sun-set. *u* And this Sabbath was a more than ordinary Sabbath, for it was not only the weekly Sabbath, but also their second day of unleavened bread; which, and the last day, were both very solemn days as may be seen, Levit. 23. *w* This makes them come and beseech Pilate, that the bodies might be taken down, and in order to it, that their legs might be broken, lest any life remaining in them, they should revive and escape.

32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs *x*.

*x* They brake the two other malefactors legs, but not Christs, because they found him dead. It is very possible in a natural course, that of three men dying in the same manner, one may die sooner than another; but it is but rationally presumed, that the cause of our Saviours quicker death, was not the failure of his spirits sooner, but his own voluntary surrender of his Soul.

34 But one of the souldiers with a spear pierced his side *y*, and forthwith came there out, blood and water.

*y* But one of the Souldiers to make sure of him, pierced his side, out of which it is said, that there presently came forth blood, and water: That there should come out blood is no wonder, nor yet that there should come forth water. Blood being congealed, it is ordinary to see water on the top of the Vessel where it is. And besides, Anatomists tell us, that in the hollow part of the breast, there are watery, as well as bloody humours in the membrane that incomparteth the heart, which being pierced, and the water let out, the living creature dieth necessarily. But yet in regard of the next words, *He that saw it bare record, and he knoweth that he saith true*, &c. most Divines think, that there was some mystery in this water and blood, which came out of Christs side pierced. Some would have the two Sacraments of the Gospel signified by this water and blood. Christ *John* 5. 6. is said to have come by water and blood; That is, say Interpreters, he brought in a true expiation of sins by his blood, and the laver of Regeneration, washing the Soul from its filthiness: and thus he proved the true Antitype, answering the Jewish Types in Sacrifices and divers washings.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe *z*.

*z* Nor was this a fable, for John saw it, and bare record, and knew it to be true, and published it, that men might believe that he was he, in whom all the legal Types and Figures had their complement.

36 For these things were done, that the scripture should be fulfilled, \*A bone of him shall not be broken *a*.

*a* Nor was there any thing of this, but in fulfilling of the Scripture; for it was Gods Law about the Passover, Exod. 12. 46. Num. 9. 12. concerning the Paschal Lamb, (which

was a Type of Christ, Chap. 1. 29. 1 Cor. 5. 7.) that a bone of it should not be broken. So as by this breaking no bone of Christs body, they might have understood, that he was figured out by the Paschal Lamb.

37 And again another scripture saith, They shall look on him whom they have pierced *b*.

*b* So also by seeing Christs side pierced, (a thing not very usual) they might have understood, that he was the person mentioned Zech. 12. 10.

38 ¶ And after this Joseph of Arimathea (being a disciple of Jesus, but secretly for \* fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave: He came therefore and took the body of Jesus. \* Chap. 9. 22. and 12. 42.

See the notes on Matth. 27. 57, 58, 59.

39 And there came also Nicodemus which at the first came to Jesus by night *c* and brought a mixture of myrrhe and aloes, about an hundred pound weight *d*.

*c* The History of Nicodemus coming by night to our Saviour, and of their discourse together, we had Chap. 3. 9, 10. We again heard of him standing up for Christ in the Sanhedrim, Chap. 7. 50. We read no more of him till now, where he shews his love to his dead body. *d* Bringing an hundred pound weight of Myrrhe and Aloes, which were both of them drugs used in embalming dead bodies, as also in perfuming other things, Psal. 45. 8.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury *e*.

*e* That is, persons of fashion.

41 Now in the place where he was crucified, there was a garden *f*; and in the garden a new sepulchre, wherein was never man yet laid *g*.

*f* As all their gardens were out of the City. *g* As also their burial places; which usually were Vaults or Caves within the Earth.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand *h*.

*h* There they immediately buried Christ, because the time, strictly called the Preparation (for the whole day was so called) was nigh at hand. See a fuller account of the History of our Saviours Passion, Death and Burial, in the notes on Matth. 27. where what is said by all the Evangelists, is compared together, and made one complete History.

## CHAP XX.

The Evangelist St. John giving a fuller account than the other Evangelists, of Christs resurrection, and his Converse upon the Earth forty days, until he Ascended up into Heaven; we have in our notes on the other Evangelists been shorter, reserving our selves for a fuller account of it, till we should come to these two last Chapters of this Evangelist.

THE \* first day of the week *a* cometh Mary \* Mat. 28. 1. Magdalene early, when it was yet dark, unto Mar. 16. 1. the sepulchre *b*, and seeth the stone taken away Luke 24. 1. from the sepulchre *c*.

*a* Matthew saith, In the end of the Sabbath, as it began to dawn, toward the first day of the week; he also mentioneth another Mary in company with Mary Magdalene. Mark tells us, that other Mary was the mother of James and Salome. Luke saith, Chap. 23. 55. They came, referring to the Women, that came with him from Galilee. For the time, Luke saith, it was upon the first day of the week; Mark saith, it was when the Sabbath was past. *b* Our Evangelist saith, it was while it was dark; so that Matthew's *ὅτε δὲ Σάββατον*, which we translate, in the end of the Sabbath; must be interpreted by Mark, when the Sabbath was past; and indeed Matthew plainly expounds himself; adding, as it began to dawn toward the first day of the week; which must be seven or eight hours after the Jewish Sabbath was ended; for that ended, with the setting of the Sun the night before. The other Evangelists tell us, that the design of their coming, was to shew their last act of love, in anointing, or embalming the body of Jesus; for which purpose they had brought materials the night wherein he was crucified, but rested on the Sabbath-day, which ending about Sun-set, probably they slept some hours, and early in the morning, in the twilight, they come with their Spices. Hence appears, that there is no contradiction at all betwixt the four Evangelists, about the time of these women

\* Chap. 17. 4.

\* Psal. 34. 20.

women coming to the Sepulchre. *Matthew* saith it was, about the dawning of the first day of the week; *Mark* saith it was when the Sabbath was past; *Luke* saith, it was upon the first day of the week; so saith *John*; which would make one admire, that so many words should have been spent by Divines, in untying a knot here, where there is indeed none. *c* Tho' *John* in his History of our Saviours Burial, saith nothing of any stone rolled to the mouth of the Sepulchre; yet *Matthew* doth; and of the Jews sealing of it, and setting a watch, *Matth.* 27. 64, 65, 66. *Mark* Chap. 16. 3. tells us also, that these women were thoughtful as they came, who should roll the stone away; and also tell us, how it came rolled away, viz. by an Angel; *John* saith, nothing, but that the stone was rolled away. So then the History runs thus; Early on the first day of the week, an Angel in a glorious appearance (described by *Mark*) cometh down, rolleth away the stone from the mouth of the Sepulchre, and Christ riseth; soon after, these women came with Spices, and were thoughtful as they came, who should roll away the stone; but when they came to the Sepulchre, they found that, as to that, their cares were needless, for the stone was rolled away to their hands.

2 Then she runneth d, and cometh to Simon Peter, and to the \* other disciple whom Jesus loved e, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him f.

d That is, *Mary Magdalene* ran into the City to tell Peter; and that seemeth to be the reason why *John* mentions only her going to the Sepulchre: but yet *Luke* 24. 10. makes not *Mary Magdalene* only, but *Joanna* and *Mary the Mother of James*, the reporters of the news to the Apostles; but possibly she was the forwardest and first reporter of it. e She came to the eleven, and told all these things to them, *Luke* 24. 9. but possibly, her chief discourse was with *Simon Peter*; and *John* the beloved Disciple. f She complains to them that her Lord was removed out of the Sepulchre, whither and by whom she knew not. But how did they know that? *Mark* saith, they entred into the Sepulchre, *Chap.* 16. 5. Or if that were after, as it should seem by ver. 11. of this Chapter. They guessed that the body was gone when they saw the stone rolled away and the door open.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre g.

g *Luke* Chap. 24. 12. mentions Peter's going, only upon *Mary Magdalene's* report; but he must be expounded by this Evangelist.

4 So they ran both together: and the other disciple did out-run Peter, and came first to the sepulchre h.

h who expressly saith, that Peter and John went together, and that John out-run Peter, and got first to the Sepulchre.

5 And he stooping down and looking in, saw \* the linen clothes lying; yet went he not in i.

i John stooped down and looked into the Sepulchre, and saw the linen cloths lying, but he would not adventure to go in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the \* napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self k.

k But Peter, who all along the Gospel appears to have been the boldest Spirit, goeth into the Cave, and seeth all the linen cloths lying there, and the napkin that was about his head, lying by it self.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed l.

l John seeing Peter adventure in, adventureth also, and seeth the same things, and believeth that Christ was risen from the dead; or (as some think) that as the women had said, somebody had taken him away.

9 For as yet they knew not the \* scripture, that he must rise again from the dead m.

m That is, they did not fully understand those Scriptures of the Old Testament, *Psal.* 2. 2. and 16. 10. and 110. and the Types of the old Testament, by which Christs Resurrection was foretold and prefigured.

10 Then the disciples went away again unto their own home n.

n Peter and John when they had been within the Sepulchre, and seen that the body was not there, they went home; believing verily, that what the women at first told them was true, that some body had removed the body out of the Sepulchre; whither, they knew not.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre o.

o That the Mary here mentioned, was *Mary Magdalene*, appeareth from ver. 14. compared with *Mark* 16. 9. which saith, he appeared first to *Mary Magdalene*.

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him p.

p The other Evangelists differing in their accounts of this part of the History, have raised some questions here not easily to be resolved; *Matthew* reports thus, *Matthew* 28. 2, 3, 4, 5, 6. And behold, there was a great earth-quake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the Angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said: come, and see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, Behold, Jesus met them, &c. *Mark* saith. Chap. 16. ver. 2, 3, 4, 5, 6, 7, &c. And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun. (Where by the rising of the Sun, must not be understood its rising above the Horizon; but after midnight (as the Learned *Causabon* hath noted) when the Sun, and Stars begin to ascend) 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 (And when they looked, they saw that the stone was rolled away) for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were amazed. 6 And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid. *Luke* reports this part of the History thus, Chap. 24. ver. 1st. to the 13th. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entred in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was *Mary Magdalene*, and *Joanna*, and *Mary the mother of James*, and other women that were with them, which told these things unto the Apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen cloths laid by themselves, and departed, wondering in himself at that which was come to pass. Concerning the persons that went to the Sepulchre, and the time of their going, there is (as we have shewed) little difficulty in reconciling the Evangelists. The greatest difference seemeth to be about the Angels that Mary saw; whether she saw two apparitions of Angels, or but one; and one Angel, or two, and concerning the time when she saw them, whether before or after that Peter and John had been in the sepulchre. *Matthew* saith, the stone was rolled away, and the Angel sat upon the stone; (this must be without the Sepulchre.) *Mark* saith, they entering into the Sepulchre, they saw (an Angel in the shape of) a young man sitting, &c. *Luke* and *John* speak of two Angels, but seen in the Sepulchre, not without it. There is no doubt, but the apparition was of two Angels; one of which might be seen without first, sitting upon the stone, to let the women know that he had rolled it away: Both of them within, sitting one at the head, the other at the feet of the place, where the body of Jesus lay. But the greatest question is,



Whether the Women saw the Angels before that *Peter* and *John* had been at the Sepulchre, or after? Some think that it was before, but it is no way probable; for it can hardly be thought, but that if they had seen the Angel at the first, they would have told the *Even* of it, or *Peter* and *John* at least; nor would *Mary* have told *Peter* and *John* (as *v. 2.*) *They had taken away her Lord*, &c. for the Angels told them, *he was risen*. So that, although by some of the others relation, who say nothing of *Peter* and *John's* coming to the Sepulchre, it seems as if the Women saw the Angel before their coming to satisfy themselves, yet indeed, it was after. The Women first came, saw the Door open, the Stone rolled away, &c. In a fright they run back, and told it the Disciples: *Peter* and *John* came to see; and being satisfied, return, leaving *Mary* still standing at the Sepulchre, weeping; then she stooping down, and looking into the Sepulchre, both saw the Angel sitting on the Stone, and also the two Angels within the Sepulchre, who fully revealed the Resurrection to her.

\* Mat 28.9.

14 \* And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus *g.*

7 And presently Christ himself appeareth to her, though at first she did not know him.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away *r.*

7 Either these words passed before the Angels had told her that he was risen, *Mar. 16. 6. Luk. 24. 5. 6.* or (which is most probable) *Mary* was hard to believe what the Angels had told her so lately; but coming out of the Sepulchre, Christ appeareth to her, whom she knew not, but thought him to have been the Person that had the Charge of that Garden where Christ was buried, and that he, for his own Conveniency, had removed the dead Body; she therefore desires to know, where he had disposed of it, having a mind to remove it to some honourable place of Burial.

16 Jesus saith unto her, *Mary s.* She turned her self, and saith unto him, *Rabboni*; which is to say, *Master r.*

7 Christ calleth her by name, making such a sound as he certainly knew she understood. *r* She calleth him *Rabboni*; which is as much as to say, *My Master*.

\* Phil 22.22.

\* Ch. 16.28.

\* Eph. 1.17.

17 J. sus saith unto her, Touch me not, for I am not yet ascended to my Father *u:* but \*go to my brethren *w,* and say unto them, \*I ascend unto my Father and your Father, and to \*my God and your God *x.*

*u* There are in this Verse two no mean Difficulties; the one about the *sense* of the Prohibition, when our Saviour forbid this Woman to touch him; when, after his Resurrection, *Mar. 28. 9.* he suffered the Women to hold him by the feet; and himself, *v. 27.* of this Chapter, called *Thomas* to thrust his hands into the hole of his Side. There are many Opinions about it; the best seems to be the Opinion of those, who think that our Saviour saw *Mary* too fond, and too much in the Embraces of her Lord, as if she thought he had been raised up to such a Converse with them as he had before his Death: And this Error is all which he tasks her of; not forbidding her any kind of touching him, so far as to satisfy her self that he was truly risen from the Dead; but restraining any such gross Conception. The other Difficulty, *What force of a reason there could be for her not touching him, because he had not yet ascended*, is much solved by that Answer to the former; minding *Mary*, that he was to ascend to his Father, though he had not yet ascended; and therefore not to be enjoyed by them with so much freedom and familiarity as before. *w* But (saith he) go and tell my brethren; that is, my Disciples, whom, the Apostle tells us, he is not ashamed to call *Brethren*, *Heb. 2. 11, 12. x* That I ascend; that is, I shall shortly ascend to my Father, and your Father; to my God, and your God. Though I shall very suddenly leave them, yet I shall go but to my Father, and my God; and to their Father, and their God.

18 *Mary Magdalene* came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her *y.*

*y* This was that first Appearance of our Lord, after his Resurrection, to *Mary Magdalene*, after that he was risen from the Dead, mentioned, *Mar. 16. 9, 10.* which she reported to the Disciples; but *Mark* saith, *they believed her not, v. 11.* *Matthew* tells us of another Appearance of his, *Comp. 28. 9. to the Women*, as they went from the Sepulchre; when they held him by the feet, and worshipped him. *Luke* tells us of a third Appearance to the two Disciples, as

they were going to *Emmaus*; which is also shortly touched by *Mark*, *Chap. 16. 12, 13.* but it is there said, *That they believed them not.* *John* mentioneth neither of these; these were all the same day that he rose, so was also the next, which is mentioned by our Evangelist in the following Verses.

19 ¶ \* Then the same day at evening, being the first day of the week *z,* when the doors were shut, where the disciples were assembled, for fear of the Jews *a,* came Jesus, and stood in the midst, and saith unto them, Peace be unto you *b.*

\* Mat 16.14  
1 Cor 15.5

*z* *Luke* expounds this Verse, *Chap. 24. 29.* where the two Disciples told Christ, it was towards evening, and the day was far spent; for the Jews called the Afternoon Evening, as well as the time after Sun set; and *John* tells us expressly, it was yet the first Day of the Week. This Appearance is unquestionably the same mentioned, *Luk. 24. 36.* for it is said, the two Disciples went immediately to Jerusalem, where they found the *Even* gathered together, and discoursed of the Lord's Appearance to them; and while they spake, Jesus came and stood in the midst of them, and saith unto them (as here) *Peace be to you.* *a* The Disciples had shut the Doors of the place where they met, for fear of the Jews. *b* Here is a great Question betwixt the *Lutherans* and *Calvinists*, how Christ came in amongst them when the Doors were shut? Whether he went through the Doors, remaining shut (which the *Lutherans* stiffly maintain, as a strong Proof of the Possibility of the Real Presence of the Body of Christ, in, with, or under the Elements of the Lord's Supper; though we object, that this is to destroy the Nature of Christ's Body, and to assign him a Body, which, indeed, is no Body, being not obvious to the Sense, nor confined to a place; and which must pierce another Body; which is contrary to the nature of a Body, according to our notion of Bodies.) The *Lutherans* object, 1. That here is a plain mention of the Doors being shut. 2. No mention of the opening of them. 3. Nor of Christ's Entrance upon opening any Doors, Windows, Roof, or by any ordinary way, as Men use to enter into Houses. 4. Nor, had he so entered, would there have been any occasion for the Disciples taking him for a Spirit, as it is plain they did, *Luk. 24. 37.* The *Calvinists*, on the other side, object, 1. That it is not said, that he went through the Doors. 2. That if he had gone through the Door, he would not presently have called to them to have seen him, and handled him; by which he evidenced, that his Body had such Dimensions as our Bodies have, and so could not go through a Door shut. In the *Lutherans* Reasons, the fourth is only considerable; the three first have no force, because all Circumstances of Actions are not recorded in holy Writ: Nor is there much force in the fourth; for the Doors, by his miraculous Power, opened and shut, and he shewed himself in the midst of them, and used to them the usual Salutation amongst the Jews, *Peace be to you.*

20 And when he had so said, he shewed unto them his hands and his side *c.* \* Then were the disciples glad when they saw the Lord *d.*

\* Ch. 10.22

*c* *Luke* adds, *his feet too*: Those parts of his Body, where were the most undeniable marks of the Death he had suffered upon the Cross. *d* Then the Disciples, who gave little credit to what *Mary Magdalene* and the other Women, and the two Disciples going to *Emmaus*, had reported, believed; seeing the Lord, and being exceeding glad at this Confirmation of their Faith.

21 Then said Jesus to them again, Peace be unto you *e:* \* as my Father hath sent me, even so send I you *f.*

\* Mat 28.18  
Ch 17.18

*e* The repeating of this Salutation speaketh it more than an ordinary Complement, or form of Salutation. It signifieth his Reconciliation to them, notwithstanding their Error in forsaking him, and fleeing: It prepared their Attention for the great things that he was now about to speak to them: it also signified, that he was about to preach the Gospel of Peace to all Nations. *f* I have now fulfilled my Ministry, and am now going to my Father who sent me: Now by the same Authority that I am sent, I send you, to gather, instruct and govern my Church: I send, or I will send you clothed with the same Authority with which I am clothed, and for the same Ends, in part, for which I was sent.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost *g.*

*g* The Apostles could not be apprehensive how great a work their Lord had laid upon them, in sending them as his Father had sent him, to carry the Gospel over the World: Who (said Paul afterward) is sufficient for these things? Our Lord therefore fortifies them with an Earnest of that more plentiful Effusion of the Spirit, which they afterward received in the days of Pentecost. They, before this, had received the Spirit, as a Spirit of Sanctification; and had received a Power to work Miracles. They did not, till after this,

this, receive the *Gift of Tongues*, &c. but he here assures them of the presence of the Holy Spirit with them, in their more ordinary Ministry, in instructing and governing the Church. This conferring of the Spirit upon them, he confirms to them by breathing, as an exterior Sign or Symbol. The name *Spirit*, signifieth a Breath; and it is said, that in the Creation, God breathed into *Adam* the *Breath of Life*. Christ breatheth into his Apostles the *Holy Spirit*; thereby shewing, that the Holy Spirit proceedeth, as from the Father, so also from him; as the Breath of a Man proceedeth from him. He also useth words, expounding his Action in breathing, and carrying with them an Authority; which being once spoke, the thing was done.

23 \* Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained *b*.

*b* Whether *Mat. 18. 18.* be a parallel Text to this, I doubt; (see the Notes on that Verse.) Our Lord here speaks of the *Sins of Persons, Whose sins soever ye remit, &c.* he saith there, *whatsoever you shall bind or loose. This Text* hath caused a great deal of Contest. All Remission of Sins is either *authoritative*; so it is most true, that *none can forgive Sin but God*: And if we had no Scripture to prove it, yet Reason will tell us, none can discharge the Debtor but the Creditor, to whom the Debt is owing. Or else *Ministerial*. Thus he who is not the Creditor (amongst Men) may remit a Debt by virtue of a Letter of *Attorney* made to him, authorizing him so to do: The Question therefore amongst Divines is, *Whether Christ, in this Text, hath given Authority to his Ministers, actually to discharge Men of the Guilt of their Sins*: Or only to declare unto them, that if their Repentance and Faith be true, their Sins are really forgiven them. The former is, by many, contended for; but it doth not seem reasonable. 1. That God should bestow Men with such a piece of his Prerogative. 2. That God, who knoweth the Falshood of Men's Hearts, and the Inability in the best of Ministers to judge of the truth of any Man's Faith or Repentance, as also the Passions to which they are subject, should give unto any of the Sons of Men an absolute Power under him, and in his Name to discharge any from the Guilt of Sin; for certain it is, that without true Repentance, and Faith in Christ, no Man hath his Sins forgiven; so as no Minister that knoweth not the Hearts of men, can possibly speak with any certainty to any Man, saying, His Sins are forgiven. What Knowledge the Apostles might have by the *Spirit of discerning*, we cannot say; but certain it is, none hath any such Certainty of Knowledge now of the Truth of any Man, declaring his Faith, and true Repentance. From whence it is to me apparent, that no Man hath any further Power from Christ, than to declare to them, that if indeed they truly believe and repent, their Sins are really forgiven: Only the Minister being Christ's Interpreter, and Ambassador, and better able to judge of true Faith and Repentance than others (though not certainly and infallibly) such Declarations from a faithful, able Minister, are of more weight and authority than from others. And this is the most I can conceive to be in this matter; and that if, by those words, any further power be granted to the Apostles, it was by reason of that *power of discerning Spirits*, 1 Cor. 12. 10. which ordinary Ministers, since the *Apostles times*, or in latter Ages, cannot with any Modesty pretend unto.

\* Ch. 11. 16.

24 ¶ But Thomas, one of the twelve, \* called Didymus, was not with them when Jesus came *i*.

*i* Whether *Thomas* had, ever since they all forsook our Saviour in the Garden, and fled, returned again to a Communion with the rest, or was absent through some occasion, is not said; but upon this, some have started a Question, Whether *Thomas*, being absent, received the Holy Ghost at this time, as the rest did? Some think he did not, because of his Unbelief. Some of the Ancients think he did; for, *Numb. 11. 26, 27.* when God gave out the Spirit to the Seventy Elders, *Eldad* and *Medad* (though absent) had their share of it, v. 27. the matter is not much.

25 The other disciples *k* therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe *l*.

*k* It is not said what Disciples, whether any of the Apostles, or some others, told *Thomas* of this appearing of the Lord unto them. *l* But *Thomas* eminently declareth his Unbelief; which argues him, as yet, much ignorant of the Deity of Christ, and having given too little heed to what Christ had told them of his rising again the third day.

26 ¶ And after eight days *m*, again his disciples were within, and *Thomas* with them: then came Jesus, the doors being shut, and stood in the midst, and said *n*, Peace be unto you.

*m* After eight days, signifieth here the eighth day from

the Resurrection, counting the day wherein Christ rose for one; as we call those Third days Agues, which have but one days intermission; and those Quartan Agues, which have but two days intermission: So *Mat. 8. 31.* it is said, *after three days he shall rise*; that is, the third day. This appears the most probable sense of the phrase, the Disciples beginning from Christ's Resurrection, to keep the first Day of the Week for the weekly Sabbath; and having met on the Resurrection-day, met again that day seven night, hoping (probably) for such a presence of Christ with them in their meeting, as they had before experienced; nor was their Expectation vain. It appears also further, from *Act. 20. 7.* and *1 Cor. 16. 2.* that the Christians were wont ordinarily to meet together the first Day of the Week, for Religious Exercises; which from Christ's Resurrection, or Institution, or both, is thought to be called, *Rev. 1. 10.* the *Lord's Day*. Nor, indeed, do we find, in all the Scripture, of any Congregation of Christians on the Jewish Sabbath, but upon this day; though indeed, we find that the Apostles (and possibly, some other Christians) did meet together with the *Jews*, in their Synagogues, on their Sabbath; but we have not so much as one instance after the Resurrection, of any Congregation, where Christians only were assembled upon the Jewish Sabbath. *Thomas* at this time was with them. *n* It is said again, that Christ came, and stood in the midst of them, the doors being shut; concerning which Phrase, see the Notes on v. 19.

27 Then saith he to *Thomas*, Reach hither thy finger, and behold my hands; and reach \* hither thy hand, and thrust it into my side: \* 1 Joh. 1. 4; and be not faithless, but believing *o*.

*o* We had need take heed what we speak, where ever we are; Christ had not, after his Resurrection, so ordinary and frequent a Converse with his Disciples as he had before. This is the fifth time that we read of Christ's appearing to them since his Resurrection. He knew what words of Unbelief *Thomas* had uttered, and accordingly applieth himself to him, in a wonderful Condescension to his Weakness; he bids him reach his finger, and his hands, and behold his hands, and thrust his hand into his side. So pitiful is our Lord, and compassionate towards the Infirmities of his People.

28 And *Thomas* answered and said unto him, My Lord, and my God *p*.

*p* My Lord, to whom I wholly yield, and give up my self; and my God, in whom I believe. It is observed, that this is the first time, that in the Gospel, the name of God is given to Christ; he was now, by his Resurrection, declared to be the Son of God with Power, *Rom. 1. 4.* So as *Thomas* did not shew more Weakness and Unbelief at the first, than he shewed Faith at last, being the first that acknowledged Christ as God over all, blessed for ever; the Object of People's Faith and Confidence, and his Lord, to whom he freely yielded up himself as a Servant, to be guided and conducted by him.

29 Jesus saith unto him, *Thomas*, because thou hast seen me, thou hast believed *q*: \* blessed are they that have not seen, and yet have believed *r*. \* 1 Pet. 1. 8.

*q* Thou believest that I am risen from the Dead, upon the testimony of thy Senses; thou dost well in that; thou hast seen, thou hast felt me. *r* But it is a more noble Faith, to believe without any such sensible Evidence: Faith is properly an Assent given to a Proposition, upon the Testimony of Revelation; which if it be but humane, it is no more than an Humane Faith; as we give credit to what our Neighbours tell us, though we have not seen it with our own Eyes, nor heard it with our Ears immediately, nor had it made evident to any of our Senses. If the Revelation, to which the Assent is given, be from God, we call the Assent that is given to it a *Divine Faith*. So that to give credit to a thing upon the Evidence of Sense, is properly, no believing, otherwise than as Sense confirms what we have before received by a Divine Revelation. This is a sure Rule, that by how much our Faith stands in lesser need of an external Evidence of Sense, the stronger it is.

30 ¶ \* And many other signs truly did Jesus \* Ch. 21. 25; in the presence of his disciples, which are not written in this book *s*.

*s* This passage plainly refers to whatsoever signs we read of in any part of *St. John's Gospel*; and lets us know, that the Evangelist could have added abundance more to the History of the Miracles which Christ wrought upon the Earth.

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.

*t* But he had wrote these, to introduce his Readers to believe that Jesus Christ was the Son of God; a thing of so great concernment to them, that their Eternal Life depended upon



upon it; for through his Name alone, Eternal Life is to be obtained, *Act. 4. 12.*

## C H A P. XXI.

**1** After these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself *a.*

*a* After three several Appearances of Christ to his Disciples, which hitherto were all of them in Jerusalem, Christ shewed himself to them again in Galilee, whither he had ordered his Disciples to go, promising there to meet them, *Mat. 26. 32. Mar. 16. 7.* Here the Occasion and Circumstances of this his third Appearance are related by St. John.

**2** There were together Simon Peter, and Thomas called Didymus, and \* Nathanael of Cana in Galilee, and the \* sons of Zebedee, and two other of his disciples *b.*

*b* All the Disciples were either there in several places, or going thither, according to Christ's direction before mentioned; but either these seven were there before the rest, or else they lodged together, or near one another; so as these only are here mentioned as being together at this time, and so Witnesses of this Miracle which followeth.

**3** Simon Peter saith unto them, I go a fishing *c.* They say unto him, We also go with thee. They went forth, and entered into a ship immediately, and that night they caught nothing *d.*

*c* Peter and divers others were Fisher-men, as we have formerly heard; and had Boats, which they so employed. Though they were called to the Work of the Ministry, yet Churches not yet being gathered and constituted, able to maintain them, they did not judge it unlawful to employ themselves in honest Vocations, which might bring in something of a Livelihood; no more did Paul afterward. *d* The others resolve to go with him: They went, but that Night caught nothing; the Providence of God so ordering it, that Christ's Divine Power might be seen, in commanding Fish into their Nets.

**4** But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus *e.*

*e* Probably, their distance from him was the Cause that they did not know him, though they had seen him once and again since his Resurrection from the Dead. Others think, that by the Providence of God, *their Eyes were holden, that they should not know him,* as *Luk. 24. 16.*

**5** Then \* Jesus saith unto them, || Children, have ye any meat? They answered him, No *f.*

*f* He asketh them if they had any thing to eat; not because he knew not, but in order to what he intended to do, to make them more attentive to the Miracle which he by and by intended to work.

**6** And he said unto them, \* Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes *g.*

*g* Though they had before laboured in vain, yet their Master's Command encourageth them to go to work again; then they take a multitude of Fishes: A presage, say some, of that great Success which the Apostles should have in their fishing for Men.

**7** Therefore \* that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked) and did cast himself into the sea *h.*

*h* There is a great dispute amongst critical Writers, what this Fisher's Coat was; whether a loose Coat, or the Garment next his Skin, or a Fisher-man's Slops: It is a Point not worth the disputing; it was some Garment that might modestly cover him when he came to Jesus, and yet not hinder him in his swimming.

**8** And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes *i.*

*i* The other Disciples came in a little Fishing-boat, dragging the Net with Fishes; probably, because it was too heavy to be lifted up into the Boat.

**9** As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread *k.*

*k* As to the Question, whence this Fish came, there are three Opinions: Some thinking that our Saviour caught it out of the Sea without a Net, or by his Power commanded it to come to his Service. Others think, that the History is

transposed, and this Verse should, in its true order, come after the eleventh. But it is most probable, that Christ, by his Divine Power, created the Fish, as well as the Coals and the Bread.

**10** Jesus saith unto them, bring of the fish which ye have now caught.

**11** Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken *l.*

*l* In this one Miracle, there is a Complication of Miracles. **1** That having fished all night, and caught nothing, they should, at Christ's Command, throw out the Net on the side of the Ship next the Shore, and so most unlikely to have plenty of Fish, and catch so many. **2** That before their Fish could be brought on shore, they should see a Fish broiling on Coals, and Bread lying by. **3** That notwithstanding the multitude of Fish, the Net should not be broken.

**12** Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord *m.*

*m* It was in the Morning, and may as well be translated, Come, and break your Fasts, as Come, and dine. They now knew it was the Lord; if not by his Face and Voice, yet by this Miracle; therefore they durst not ask him, for fear of a sharp Reproof, after he had, by such a miraculous Operation, made himself known to them.

**13** Jesus then cometh, and taketh bread, and giveth them, and fish likewise *n.*

*n* Those who question whether our Saviour himself did eat, seem not to consider what is written, *Act. 10. 41.* where it is expressly said, *He did eat and drink with them after he rose from the dead;* which he, doubtless, did, to shew that he was truly risen from the Dead, and his seeming Body was not a Phantasm, and meer Apparition of a Body, but the same true Body which was crucified, though now more glorious, and not clothed with those Infirmities which it had before his death: From whence it only followeth, that he did not eat to satiate his Hunger, but only to confirm the truth of his Resurrection; he did, before this, eat with some of them, *Luk. 24. 30.*

**14** This is now the third time *o* that Jesus shewed himself to his disciples, after that he was risen from the dead.

*o* That is, this is the third day; for upon his Resurrection-day, he shewed himself, **1.** To Mary Magdalene, *Chap. 21. 14.* **2.** To the two Disciples going to Emmaus, *Luk. 24. 15, 25.* **3.** To the Women going to tell his Disciples, *Mat. 28. 9.* **4.** In the Evening to his Disciples, met, *Chap. 20. 19.* All these are by John counted for one time, because they were upon one and the same day: That day seven night, he appeared to them again, *Chap. 20. 26.* **5.** After this, at the Sea of Tiberias, mentioned in this Chapter.

**15** ¶ So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these *p*? He saith unto him, Yea, Lord; thou knowest that I love thee *q.* He saith unto him, Feed my lambs *r.*

*p* More than the rest of my Disciples love me; for so Peter had professed, when he told our Saviour, *Mat. 26. 33.* *Though all men should be offended because of thee, yet will I never be offended.* *q* Peter now having, by his Temptation, learned more Humility and Modesty, doth not reply, Lord, thou knowest that I love thee more than these: He only averreth the truth and sincerity, not the degree of his Love. *r* Christ replies, *Feed my Lambs:* By which he understands his People, his Church; not the Pastors of it (as if Christ, by this, had made Peter the chief Pastor over the rest of the Apostles) but the Community. The Papists, from this Text, argue for Peter's Primacy, and Authority over his Fellow-Apostles, as well as over the Members of the Church. But Christ said not to Peter only, but to all the rest of the Eleven, *Mat. 28. 19. Mar. 16. 15, 16.* *Go ye, preach the Gospel to all Nations:* And it was to the rest, as well as to Peter, that he said, *Chap. 20. 22, 23.* *Whosoever sins ye remit, they are remitted.* So as it is apparent, whether Feeding only signifies Instructing, or feeding by Doctrine, or (as most judge) comprehends Government, and signifies that universal Charge which Ministers have over the Church. The same Power which Peter had, was also committed to the other Disciples.

**16** He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

**17** He said unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved,

\* Ch. 1. 45.

\* Mat. 4. 21.

\* Luk. 24. 41.

¶ Or, Sons.

\* Luk. 5. 4, 6, 7.

\* Ch. 13. 23. & 20. 2.

ved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep *i.*

*i* Divines here raise a Question, why our Saviour propounds this Question thrice to Peter? The most of the Ancients agree, that it was because Peter had thrice denied him. Some say, it was to shew his great Love to his Church, which he could not commit to Peter, but after three Enquiries if he truly loved him, who was the Lord of it. Others refer it to the three ways by which good Pastors ought to feed the Church; Prayer, preaching, and an holy Life. Others think that it hath reference to the three Flocks that Peter was to feed; the Jews in Judea, the Gentiles, the Dispersed amongst the Gentiles.

18 \* Verily, verily, I say unto thee, When thou wast young, thou girdedst thy self, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 This spake he, signifying by \* what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me *k.*

*k* This 19th. Verse gives us the general scope of ver. 18. viz. That it was a Prediction of that particular Death, by which Peter should die; which was (if we may believe what the Ancients have generally reported, and we can have no other proof) by Crucifying: In which kind of Death, the hands of the Person crucified are stretched out, and nailed to the Cross. But which way he died, we cannot certainly affirm. The Evangelist assureth us, that our Saviour spake these words with reference to that kind of Death, by which Peter, as a Martyr, was to glorifie God: Nor is it any Objection against his Martyrdom, that our Saviour here saith, that he should be carried whither *he would not*; for he was not better than his Lord, whose Spirit was willing, and Flesh weak. Whether our Saviour, by this Command, Follow me, intended the Imitation of him, his Death, or the particular kind of his Death, is uncertain; unless we will allow this Text to be interpreted by Chap. 13. 36. and 2 Pet. 1. 14.

20 Then Peter turning about, \* seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee *l.*

*l* That is, he saw John, whom we have often before heard of described.

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do *m?*

*m* Do, is not in the Greek, nor, possibly, is so properly added: The sense is, What shall become of this Man? What shall be his fate? What shall he suffer?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me *n.*

*n* Our Lord only checketh the Curiosity of Peter, and minds him to attend things which himself was concerned in; telling him, he was not concerned what became of John; whether he should die, or abide upon the Earth, until Christ's second coming: It was Peter's Concern, without regarding what others did, or what became of them, himself to execute his Master's Command, and follow his Example.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee *o?*

*o* But the Disciples knowing the particular Kindness our Saviour had for John, upon these words, not duly attended to, concluded, John should abide upon the Earth, to the second coming of Christ.

24 This is the disciple which testifieth of these things, and \* wrote these things: and we know \* Ch. 19. 35. that his testimony is true *p.*

*p* John, who wrote this Gospel, was that Disciple whom Jesus loved, who leaned on our Saviour's Breast at Supper, and enquired who should betray Christ; of whom Peter spake, v. 21. and who testifieth these things, both concerning Peter, and concerning himself, and the Church: The ancient Church knew his Testimony was true.

25 \* And there are also many other things \* Ch. 20. 30. which Jesus did, the which, if they should be written every one, I suppose that even the world it self could not contain the books that should be written *q.* Amen.

*q* But none must imagine that all Christ's Sermons, or Miracles are recorded in this Book, or in any of the other Gospels; the World would have been too much filled with Books, if all spoke or done by our Saviour had been written. There is so much written, as it pleased God we should know, or was necessary for us to know, for the true Ends of such Revelation; to beget and increase Faith in us, and to promote and direct Holiness.

## T H E

# Acts of the Apostles.

## T H E A R G U M E N T.

This Book hath been held by all Christians to be Canonical, and esteemed, though amongst the hardest, yet amongst the brightest Jewels that shine in the Word of God. It is an History concerning the Church of Christ in its Infancy, and shews God's wonderful Care for it, and powerful Providence over it. It begins where the Gospel ends, which the same Author (St. Luke) had wrote; and is of great use to prevent and confute all feigned Stories concerning the Lives and Doctrine of the holy Apostles. St. Luke having accompanied St. Paul, and having been an Eye-witness, and an Ear-witness, was certainly the fittest to record what that great Apostle did and said: And if most of this Book be taken up concerning him, it is because (speaking of the rest of the Apostles, 1 Cor. 15. 10.) he laboured more than they all. In this Book there is an Account of many Sermons, preached by the Apostles, and Apostolical Men, upon the most necessary Parts of our holy Religion; as the Death, Resurrection and Ascension of our blessed Saviour, of God's Mercy through him, and of the Life to come, &c. and withal, how holy Men lived answerably to their Profession and Hope: Who, when we read these things, seem to speak unto us, and tell



us (what, they say, was inscribed upon the Statue of some deified Heroe) Si feceritis sicut nos, eritis sicut nos. If ye shall do as we have done, and suffer as we have suffered, then ye shall be glorious and happy, as we are.

## CHAP. I.

**T**He a former treatise have I made b, O Theophilus c, of all that Jesus began both to do and teach d,

a This refers unto the Gospel wrote by this Evangelist. b St. Luke, who was, undoubtedly, the Pen-man of this Book; which bears testimony unto, and confirms (if need were) that other. c Esteemed the same name with *Jedidiah*, signifying, beloved of God, or one that loved God: Who he was, is not certain; some have taken the name appellatively. It is evident, by the Epithete given unto him, *Luk. 1. 3.* that he was one of great Authority; having the same Title which *Tertullus* gives unto *Festus*, *Act. 24. 3.* and the chief Captain, unto *Felix*, *Act. 23. 26.* Although not many noble are called, *1 Cor. 1. 26.* yet God extends his Grace unto some of all Conditions. d This is the sum of the Gospel; viz. an History of the Life, Doctrine and Death of our blessed Saviour: Although every particular word or deed of our Saviour's could not be expressed, *Job. 21. ult.* yet the Evangelist was faithful in withholding nothing which was necessary for the Church to know, and leaving no room for unwritten Traditions.

2 \*Until the day in which he was taken up, after that he e through the Holy Ghost \* had f given commandments unto the apostles whom he had chosen.

e That is, the Day of his Ascension. This is a Transition from the former Book (his Gospel) unto this, shewing how far he had proceeded in setting down the Doctrine of our Salvation. f Which words may be referred, either to the Commandments he gave, or the Choice he made of the Apostles; both being by the Holy Ghost. The Apostles had their Doctrine from God, and were appointed to publish it by God; especially, to publish the Gospel to the whole World, *Mat. 28. 19.* and to continue at Jerusalem till the coming of the Holy Ghost, *Luk. 24. 49.*

3 \*To whom g also he shewed himself alive after his passion, by h many infallible proofs, being i seen of them forty days, and k speaking of the things pertaining to the kingdom of God:

i. e. g The Apostles. h Eating, drinking, speaking, walking with them; nay, shewing them his very Wounds, and permitting them to be touched; God suffering *Thomas* his Infidelity to contribute to the strengthening of our Faith. i Not continually, but upon occasion, as he pleased; it was so long from his Resurrection to his Ascension; and the same space in which God shewed himself unto *Moses* in Mount *Sinai*. So long also he was pleased to stay with them, that he might more abundantly testify the truth of his Humanity, and of his Resurrection. k Either his Kingdom in Heaven, the Church Triumphant; or his Kingdom on Earth, the Church Militant: What future Bliss and Happiness he was going to prepare, and what means they ought to use towards the obtaining of it.

4 And || being assembled together with them, commanded them that they m should not depart from Jerusalem, but wait for the n promise of the Father, \* which, saith he, ye have heard of me.

|| Or, eating together. m By his Order, or conversing frequently with them, as those that table together. n Otherwise the Apostles would have abhorred Jerusalem, as reeking a-fresh in the Blood of our Lord: And there Christ chose to pour out his Spirit, that he might shew forth his Glory in the same place where he suffered Ignominy. There Christ would have his Apostles to abide, that they might be nigher to Mount *Oliver*, from whence he was to ascend; as also, that both his Ascension, and the Coming of the Holy Ghost might more publicly be manifest; and that that Prophecy, *Isa. 2. 3.* might be fulfilled. n Of my Father, *Luk. 24. 49.* that is, The Holy Spirit promised by our Saviour in his Father's Name, *Job. 14. 26.* and may well be called the Promise; without which, all other Promises would be of no value unto us.

5 For o John truly baptized with water; but \* ye shall be baptized with the p Holy Ghost q, not many days hence.

o *Mat. 3. 11.* Water being of a purifying nature, plentiful, and easie to come by. p His Gifts and Graces, which were (as Water on baptized Persons) largely bestowed upon them on the Day of Pentecost. 1. That the Apostles, and all others might be assured of the Doctrine of the Gospel. 2. That they might be enabled to fulfil their Mini-

stry, and obey our Saviour's Commands left with them. q It was but ten days after his Ascension; but our Saviour would not prefix a certain day, that they might watch every day.

6 r When they therefore were come together, they asked of him, saying, \* Lord s, wilt thou at this time restore again the kingdom to Israel?

r Either the Hundred and twenty mentioned, *v. 15.* or the Five hundred mentioned, *1 Cor. 15. 6.* that they might more readily obtain an Answer, they join in the Question. s Which was taken away by the Romans, and by Herod; and they expected, should be restored to them by the *Messiah*; understanding the Prophecy, *Dan. 7. 27.* to this purpose.

7 And he said unto them t, \* It is not for you to know the u times or the seasons, which the x Father hath put in his own power.

t Our Saviour blames their Curiosity about such things as are not necessary to be known; and yet, though our Saviour does not, in his Answer, tell them what they desired to know, he tells them what is more expedient for them to know. The Petition of wicked Men, nay, of Devils (as when they craved to go into the Swine) is sometimes granted according to their Will: But the Prayer of the Disciples of Christ is answered to their best advantage (though it does not seem to agree to the matter of their desire) u How long any Mercy shall be deferred: When it shall be given. x Who is *Fons & Origo Deitatis*; to whom Christ, especially, as Mediator, and in our stead, refers all things.

8 \* But ye shall receive || power y after that \* the Holy Ghost is come upon you: and ye shall be z \* witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

y Not till then; not of their own Strength, but of God's Grace; as appeared by Peter's denying, and the others leaving of our Saviour. z And that I am, indeed, the promised *Messiah*; my Doctrine, Life, Death, Resurrection and Ascension, which ye shall testify to all the World, by your preaching, and holy living, working Miracles. a Places where your Testimony shall be most opposed. These words are both a Command, to tell the Apostles what they ought to do, and a Prediction of what they should be enabled to do.

9 And b when he had spoken these things c, while they beheld, he was d taken up, and a e cloud received him out of their sight.

b *Mar. 16. 19. Luk. 24. 51.* As he did not actually give up his Life till all was fulfilled, so he did not leave the World till all was revealed by him that was necessary for us. c That they might be Eye-witnesses, and most unexceptionable. d Not by an external help of Angels, but by his own Power, and the Agility of his (now) glorious Body. e This, though a true Cloud, yet was a more than ordinarily glorious one; suitable to the Majesty of him that used it.

10 And f while they looked stedfastly toward heaven, as he went up, behold g, two men stood by them in h \* white apparel;

f Christ's Ascend was more leisurely, that he might delight their Eyes and Mind; but especially, confirm their Faith the more. g Behold, Angels in the shape of Men. h Which Angels ordinarily appeared in, to shew they retained their native Purity; as also to represent the joyfulness of the Errand they were usually sent upon.

11 Which i also said, Ye men of Galilee k, why l stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, \* shall m so come in like manner as ye have seen him go into heaven.

i The two Angels (in the form of Men) before mentioned. k That is, the Apostles, who were of that Country. l They are roused out of their Ecstasie they were in, at that glorious sight, to learn what was so much to their, and our advantage. m 1. Visibly. 2. In a Cloud. 3. by his own Power. 4. With the like Majesty. 5. With the same Soul and Body.

12 Then returned they unto Jerusalem, from the mount called n Oliver, which is from Jerusalem a o sabbath-day's journey.

n Which *Bethany* was a part of, as situate towards the bottom

\* *Mar. 16. 19.*  
*Luk. 9. 51.*  
*1 Tim. 3. 16.*  
\* *Mar. 16. 15.*  
*Joh. 20. 21.*

\* *Mar. 16. 14.*  
*Joh. 20. 19. &*  
*21. 1.*  
*1 Cor. 15. 5.*

|| Or, eating together.

\* *Joh. 14. 16. &*  
*15. 26. & 16. 7.*

\* *Joel 3. 18.*  
*Ch. 2. 4. & 11.*  
*15.*

\* *Mat. 24. 3.*

\* *Mat. 24. 36.*

\* *Ch. 2. 1. 4.*  
|| Or, the power of the Holy Ghost coming upon you.  
\* *Luk. 24. 48.*

*Joh. 15. 27.*  
*Ch. 2. 32.*

\* *Mat. 28. 3.*

\* *Dan. 7. 13.*  
*Mat. 24. 30.*  
*Mar. 13. 36.*  
*Luk. 21. 27.*  
*1 Thel. 1. 10.*  
*2 Thel. 1. 10.*  
*Rev. 1. 7.*

Bottom of it, remoter from *Jerusalem*. Hence *Luk. 24. 50.* differs not from this place; from hence the rather, our Lord ascended, that he might receive his Glory nigh the place where he began his Suffering; (in the Garden, where he endured his Agony, and was betrayed;) and in the view of *Jerusalem*, where he had been condemned and scorned. *o* About a Mile or two, or such a space; as, by God's Appointment, was betwixt the Ark and the People, *Job 3. 4.*

\* Mat. 103.

13 And when they were *p* come in, they went up into an *q* upper room; where abode both \* Peter *r*, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Ze-  
 lotes, and Judas the brother of James.

*p* To the City, and to the House. *q* The same, probably, where they had kept the Passover, and partook of the Lord's Supper; howsoever, for its largeness, capable to receive so many. *r* As elder, and first called to the Apostleship, is generally first named; and here especially, his Name first, and their Names are repeated, to shew, that though they fall in forsaking of Christ, they did rise again in professing of him; and that notwithstanding their Apostacy, they were continued, after their Recovery, in their former Office and Dignity.

\* Ch. 11.

14 \* These all continued *s* with one accord in prayer and supplication, with the *t* women, and Mary the mother of Jesus, and with his brethren *u*.

*s* With great Resolution, notwithstanding all Opposition and Contradiction they met with: Prayer and Supplications for Mercies they wanted, or preventing of the Evils they feared. *t* Their Wives; or such Women, especially, as we read of *Mat. 27. 55, 56.* *u* That is, his Relations and Kinswomen, which frequently in Scripture are called Brethren.

15 ¶ And in those days *x* Peter stood up *y* in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty *z*.)

*x* Betwixt our Saviour's Ascension, and Pentecost. *y* As he generally spake for, and amongst the Apostles; but now especially, to express his Zeal and Faithfulness to our Saviour, whom he had so lately denied; he being also designed the Minister of the Circumcision; which place he began now to execute. *z* Or Persons about an hundred and twenty: Probably, Christ had converted many Men; but these might be either Men of Name or Quality, or meant of such as, *v. 21.* had accompanied with Christ and his Apostles, and were designed for the Ministry.

16 Men and brethren *a*, this scripture *b* must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, \* which was *c* guide to them that took Jesus.

\* Joh. 13. 18 & 183.

*a* An ordinary Compellation; Speaker and Auditors were Hebrews, of the Hebrews. *b* *Viz. Psal. 41. 9.* must needs be fulfilled, yet God's Fore-knowledge and Prediction excused not Judas his Sin. *c* Not only leading them in the way when they took our Saviour, but being Director of their Counsels against him. This the Apostle premises, to abate the Offence that the horrible Fall of Judas might have occasioned.

\* Luk. 6. 16.

17 For \* he was numbred *d* with us, and had obtained *e* part of this ministry *f*.

*d* Being one of the twelve Apostles. *e* *ἔλαβε*, not as if Judas was made an Apostle by Lot, as Matthias afterwards; but by the Providence of God, by which every Lot, and casual matter is governed: And to shew, that the dignity did not befall him, or any of the other Apostles, because of their descent (from Aaron) or from Nature, or from any desert whatsoever; but merely from God's good Will and Pleasure. *f* Then the Apostles Office is Ministerial, and they were not Lords over God's Heritage.

18 Now this man purchased a field *g*, with the reward of iniquity; and falling headlong *h*, he burst asunder in the midst, and all his bowels gushed out.

*g* Purchased a Field, which Judas might have agreed for at that price; and yet the Chief Priests bought (as *Matth. 27. 7.*) by a strange Providence, leading of them to that Purchase; howsoever, eventually he bought it, as throwing back to them their Money which payed for it, *Mat. 27. 5.* *h* It is said, he hanged himself; which implying only his Death by Suffocation, whether he died out of honour of his Fact, or laying violent hands upon himself in such Circumstances as may agree with this Relation, it is not material to determine.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue *i*, Aceldama, that is to say, the field of blood *k*.

*i* The Syriack Language, then in use, after the Babylonish Captivity. *k* As bought with the price of Christ's Blood, and sprinkled with his own Blood.

20 For it is written in the book of psalms *l*, Let his habitation be desolate, and let no man dwell therein: and his \* || bishoprick *m* let another take.

\* Psal. 109. 8.

|| Or office, of charge.

*l* *Viz. Psal. 69. 25.* What there is, in general, spoken by David, concerning his Enemies, is here applied, particularly to Judas, who betrayed our Saviour; whose Type David was, as Doeg was of Judas. *m* His Charge, or Office, or Prefecture, as of a Shepherd over his Flock.

21 Wherefore of these men which have companied with us *n* all the time that the Lord Jesus went in and out *o* among us,

*n* There were to be twelve Apostles in the Christian Church, to answer unto the twelve Patriarchs, and twelve Tribes in the Jewish Church; accompanied with us in ordinary Conversation. *o* In discharge of his Ministry, and gathering of Disciples among us.

22 Beginning from the baptism of John *p*, unto that same day that \* he was taken up from us, \* Ver 9: must one be ordained to be a *q* witness with us of his resurrection.

*p* When Christ was baptized by him, and by that Consecration began the Ministry, and Publishing of the Gospel; (which the History of his Immaculate Conception did preface to) *q* All other things being consummated in that, it being the most difficult to be believed; and therefore God was pleased to attest it by so many Eye-witnesses.

23 And they appointed two, Joseph *r* called Barsabas, who was surnamed Justus *s*, and Matthias *t*.

*r* Or Joses, the same Name called Barsabas in their common Tongue. *s* And (probably, for his Integrity) amongst the Romans, who then ruled over them. *t* Some think, the same with Nathanael.

24 and they prayed, and said, Thou Lord, \* which knowest *u* the hearts of all men, shew \* *1 Sam. 16. 7.*  
 whether of these two thou hast chosen, *1 Chron. 28. 9.*

*u* The other Apostles being chosen by God immediately, & 29. 17. it was necessary that he who was to act in the same Office, *Jer. 11. 20. & 17. 10.* should be chosen after the same manner. Knowest the hearts, which is God's Prerogative only; all others may be, *Ch. 15. 3.* and often are mistaken by outward Appearances. *Rev. 2. 23.*

25 That he may take part of this Ministry *x* and Apostleship, from which Judas by transgression fell, that he might go to his own place *y*.

*x* *Κλήρω*, Or every one's Station in the World is ordered by the Providence of God, and their part and portion is assigned to them; and so the Apostleship was unto the Apostles. *y* Hell or Destruction, not intended by Judas, but righteously by God appointed for him, whilst he was in the World (especially after his betraying of our Saviour) he was an Usurper in it; and, as bad as the World was, it was too good for him. That these words should be understood of Matthias's succeeding into the Apostleship of Judas, as into his own place, is the less probable, because as yet he was not chosen into it.

26 And they gave forth their lots *z*; and the lot fell upon Matthias, and he was numbred with the eleven Apostles *a*.

*z* The manner is not so certain, or necessary to be known; but the whole disposing of the Lot being from the Lord, as *Prov. 16. ult.* they were thus, as it were, immediately chosen by God, and were consecrated by Christ himself; no Apostle ordaining another, but all of them being called and ordained by Christ. *a* The rest of the Apostles, and the whole Church, agreeing with that Divine Choice which was made.

## CHAP. II.

1 **A**Nd when the day of Pentecost *a* was fully come, they were all with one accord *b* in one place.

*a* This Feast was fifty days after the Feast of Unleavened Bread, or Passover, as *Levit. 23. 16.* whence it had its Name, and was called the Feast of Weeks, *Exod 34. 22.* because it was to be observed seven Weeks after the Feast of Unleavened Bread, *Deut. 16. 9.* It was the Feast of the First Fruits,



Fruits of Wheat-harvest, *Exod.* 34. 22. and on this day (to answer the Type) the Spirit was poured out in such a plentiful manner, as the First Fruits of Christ's Ascending into Heaven: Besides, the Law was given on this day, *Exod.* 19. 1. 11. and it was expedient that the Gospel (Christ's Law) should be published on the same day: And it being on the first day of the week, it did recommend and honour the Lord's day, as our Saviour had before, by his Resurrection on that day. *b* As if they had but one Mind, as sent in so many Bodies in one place; probably, that mentioned, *Chap.* 1. 13.

\* Ch. 4. 31.

2 And suddenly *c* there came a sound from heaven, as of a rushing mighty wind *d*, and \* it filled all the house *e* where they were sitting.

*c* The Apostles themselves not expecting it. *d* To prepare them to attend the more unto what they should hear and see afterwards; also to signify the unexpected and powerful progress which the Gospel should have, it may be, to cause the greater concurrence to that place, it being an unusual matter. *e* And God would make this Miracle more publick, to shew that the Spirit should be bestowed on them that were met there, and on all the Church throughout the World.

3 And there appeared unto them cloven tongues *f*, like as of fire *g*, and it sat upon each of them *h*.

*f* To signify the variety of Languages which the Apostles should be enabled to speak, to qualify them to preach the Gospel unto all Nations, and to remove the Obstacle which the Confusion of Tongues caused. *g* Which represented, 1. The Light that the Apostles should impart. 2. The fervent Heat and Zeal which they should be endued with. 3. The Gospel's spreading in the World, and carrying all before it, prevailing over all Errors. 4. The Purity and Holiness which they, and all that preach the Gospel, ought to appear withal. *h* Remained, as far as was necessary for the founding of the Christian Religion; and was not, as the Gift of Prophecy, bestowed only occasionally; as on *Nathan, Samuel, &c.*

\* Ch. 1. 5.

\* Mar. 16. 17.

Ch. 10. 46.

1 Cor. 12. 10. &amp;

12. 30. &amp; 13. 1.

&amp; 14. 2. &amp; c.

4 And \* they were all filled with the Holy Ghost *i*, and began \* to speak with other tongues *k*, as the Spirit gave them utterance *l*.

*i* Those Gifts and Graces which proceeded from him, the Apostles having them all in a more excellent manner than formerly, and the Gift of Tongues super-added. *k* Than what were vernacular, or natural to them. *l* *Ἀποθέσθαι* signifies more than barely to speak; implying, they speak each Language in its perfection, after an excellent, eloquent and powerful manner; as from the Holy Ghost, whose works are perfect, *non vox hominem sonat*.

5 And there were dwelling at Jerusalem *m*, Jews, devout men, out of every nation under heaven *n*.

*m* Not only constant Inhabitants, but such as had, on occasion, their Lodgings there; partly, out of a constant respect which both Jews and Profelytes had for that place (for the Temple, and their Worship sake; it being also a place for Learning and Education, as appears by the Colleges and Synagogues mentioned, *Chap.* 6. 9.) But especially, now the concurrence from all parts must needs have been very great, it being one of those times, in which all the Males were to appear before God. To which might be added, the great Expectation they had of the Messiah, made them to omit no occasion of enquiring concerning him, the Prophecies concerning the time of his coming being fulfilled, and they could not be ignorant of the many and great things concerning the true Messiah. *n* Whether the Jews had been dispersed in the two or three greater, or other lesser Dispersions. Thus, in part, was fulfilled what was prophesied, *Isa.* 43. 5.

† Gr. when

this voice was

made.

† Gr. troubled

in mind.

6 Now † when this was noised *o* abroad, the multitude came together, and were † confounded, because that every man heard them speak in his own language *p*.

*o* Either the miraculous Wind was heard, or the report of what had happened was spread abroad. Either out of shame, that they had slain Christ, whom God thus extraordinarily glorified; or out of admiration of so extraordinary a matter. *p* Probably, not that the same words spoken by the Apostles, were diversified according to every one's Understanding; for then the Miracle had been wrought in their Auditors, and not in the Apostles: but that the Apostles did speak to every one in their proper, and most intelligible Language. And this was the Gift of Tongues, which, for some time after also, was continued in the Church.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans *q*?

*q* Without Literature, or good Education; they being

worse thought of on that account, than the ordinary sort of that Nation were: Besides, they thought no Prophet was to be expected from Galilee, *Joh.* 1. 46.

8 And how hear we every man in our own tongue *r*, wherein we were born?

*r* *Διὰ τὴν ἑαυτοῦ*, signifies commonly a different way of speaking, or pronouncing in the same Language; as our Southern and Northern Men differ in some words and pronunciation, though speaking both the English Tongue. God's works being most perfect, the Apostles might speak, not only the same Language, which all understood; but in the same Idiom, and propriety of speech, which agreed to every one best.

9 Parthians, and Medes, and Elamites *s*, and the dwellers in Mesopotamia *t*, and in Judea *u*, and Cappadocia, in Pontus, and Asia *x*.

*s* Descended from *Elam*, *Gen.* 10. 22. thought to be the Persians. *t* Between the two Rivers, *Tigris* and *Euphrates*. *u* The Apostles, being Galileans, spake a distinct Dialect from the rest of the Jews, till now enabled to speak as they did. *x* Some particular district, at that time especially so called, as *1 Pet.* 1. 1. otherwise, the places afore-named are in Asia in a larger sense.

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers *y* of Rome, Jews and profelytes *z*,

*y* Who came either to Jerusalem to worship, or for any other business: It is evident, that many, in or about the City of Rome, had embraced the Jewish Religion; and of them it may be understood Jews. The other, mentioned *v. 9.* were such as then dwelt in Judea; these were such as lived elsewhere, only now came to worship or sojourn there. *z* These were of two sorts; The one, such as came over from Paganism, unto the Jewish Religion, and were bound only to observe the Precepts of *Noah*, and enjoyed a liberty to buy and sell, live and converse amongst the Jews: Hence they were called Profelytes of the Gate. The other were called Profelytes of Righteousness; for these were circumcised, and took upon them the Observation of the whole Law of *Moses*, and had all the Privileges belonging to the People of God.

11 Cretes *a*, and Arabians; we do hear them speak in our tongues, the wonderful works of God *b*.

*a* Such as belonged to the Island of *Crete*, now called *Candia*. *b* The wonderful works of God; those things which God had wonderfully wrought, especially the Resurrection of our blessed Saviour from the dead; which was a most wonderful Work, and the main Argument whereby the World was converted, and unto which the Apostles bore witness.

12 And they were all amazed *c*, and were in doubt, saying one to another, What meaneth this?

*c* So *v. 7.* *Ἐκστασις*, they were as in an Ecstasie; (the Object was too strong for the Faculty;) they could not fathom the cause or reason of these wonderful things; and therefore they desire, one of another, to be resolved concerning them.

13 Others *d* mocking, said, These men are full of new wine *e*.

*d* *Viz.* The Scribes and Pharisees, and also the Inhabitants of *Jury* and *Jerusalem*, who not understanding the Languages of other Nations, might think the Apostles did but babble, and talk idly, or rudely, when they spake with other Tongues. *e* Or sweet Wine; which drunk, may inebriate; and might be had at that time, though the full Vintage was not yet.

14 ¶ But Peter standing up *f* with the eleven *g*, lift up his voice, and said unto them, Ye men of Judea *h*, and all ye that dwell at Jerusalem *i*, be this known unto you, and hearken to my words:

*f* It speaks his extraordinary Courage; after his Stumbling and Fall, he runs the faster, being recovered; and begins to verify his Name which our Lord had given him, shewing himself as firm and steadfast as a Rock. *g* The other Apostles, probably, spake too in divers Languages; but by reason of the shortness of *St. Luke's* intended Narrative, and it being to the same purpose, their Sermons are omitted. *h* Such as came from other parts of the Country. *i* Such as were constant Inhabitants in that City.

15 For these *k* are not drunken *l*, as ye suppose, seeing it is but the third hour of the day *m*.

*k* Or proves, that the other Apostles spake as well as Peter, and were vindicated by him. *l* He mildly and solidly confutes their Calumny. *m* The which answers to our Nine a-clock in the Morning, and was the ordinary time for their Morning-sacrifice, and Prayer; before which time they did not

not eat or drink any thing: Nay, 'tis thought, on Festival-days, it was usual with them not to eat or drink, until the sixth Hour; that is, Noon time; that they might be more intent upon, and that fit for the Service of the Day. How little soever (to our shame) such an Argument would be of proof now, it was in their soberer times very conclusive.

16 But this is that which was spoken by the prophet Joel <sup>n</sup>.

<sup>n</sup> God does ordinarily, before that he sends his Judgments, and does his strange work, endeavour to reclaim them by Mercies. Not only Joel, but Isaiah, Jeremiah and Ezekiel, and others, prophesied before the Destruction of that People and Country by Nebuchadnezzar; but now, before the final and total Ruin, God sent greater, and more than these, and endued them with a greater measure of the Spirit, clearer and fuller Light, to fore-warn them of, and deliver them from Wrath to come.

17 \* And it shall come to pass in the last days o, faith God, \* I will pour out p of my spirit upon all flesh q: and your sons and your daughters r shall prophesie, and your young men shall see visions s, and your old men shall dream dreams t.

<sup>o</sup> In the time of the Messiah, called the last days frequently, 2 Tim. 3. 1. Heb. 1. 2. 2 Pet. 3. 3. as also called the last time, 1 Pet. 1. 5. 1 Job. 2. 18. Jude 18. because we are now under the last and perfectest Dispensation of the things of God; and no other is to be looked for, until the Consummation of all things. <sup>p</sup> Before, the Spirit was given in lesser measures; and comparatively, but by drops; here a little, and there a little: Now more largely, even to overflow. <sup>q</sup> All sorts of Men, as well Gentiles as Jews, contrary unto their proud Conceit, that God dwelt in none out of the Land of Israel. <sup>r</sup> Fulfilled in Anna the Prophetess, Luk 2. 36. and in the four Daughters of Philip, Chap. 21. 9. <sup>s</sup> These were formerly, either Representations more inward to their Mind, as Isaiah's and Jeremiah's were; or more outward to their bodily Eye, as Daniel's was, Chap. 5. 5. and such as Peter had, Chap. 10. 11. <sup>t</sup> By Dreams God sometimes manifested his Will, as to Joseph; but this is by St. Peter accommodated to the Gospel-times. The Prophets spake suitably to them, unto whom they preached; and the Apostle rightly understands by these expressions, the manifold and more clear Revelation of the Will of God in Christ.

18 And on my servants, and on my hand-maidens u, I will pour out in those days of my spirit, and they shall prophesie:

<sup>u</sup> To shew what all ought to be, that hope for to receive any Benefit or Comfort from the Promises of God, either in the Law or Gospel, the Old or New Testament; viz. such as seek and serve God: But to the Disobedient and Unbelieving, there is not a comfortable word in all the Book of God. Some read without the Pronoun, on Servants and Hand-maidens; to shew that God doth not despise Men of the lowest Rank and Condition in the World, but that the Promises of the Spirit are made unto them also.

19 And I will shew wonders x in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoak.

<sup>x</sup> As St. Peter had declared the Promises unto such as would be drawn by the Cords of Love, so here, on the other side, he useth Threatnings, and declares the Terrors of the Lord, if to that they will be persuaded. These Wonders were such as did precede the Destruction of Jerusalem, or shall fore-run the Destruction of the whole World.

20 The sun shall be turned into darkness y, and the moon into blood, before that great and notable z day of the Lord come.

<sup>y</sup> This agrees with the other words in the fore-cited Prophecy, Joel 2. 31. How these amazing signs shall be fulfilled, whether literally, and by what means; or whether only that the Consternation and Dread upon Men shall be so great, as expecting the change of the whole frame of Nature, is not so material for us to know, as it is to be always prepared for it. <sup>z</sup> Ἐμπρὶν, manifest and illustrious days: And it may be taken in a comfortable sense, and will be a comfortable day indeed, to all that preparedly wait for it; for it is the day of the Lord, it is Christ's day, in which he will be magnified over his Enemies, and in his Friends, Children and Servants.

21 And it shall come to pass, that \* whosoever shall call on the name of the Lord a, shall be saved.

<sup>a</sup> That he may prepare thus a People for the Lord, the Apostle shews by what means they and we may escape: Pray in Faith unto him. The Name is that whereby any one is known; and the Lord's Name is his Attributes, Goodness, Power, Wisdom, Faithfulness, &c. Prov. 18. 10. The

name of the Lord is a strong tower: the righteous runneth unto it, and is safe.

22 Ye men of Israel, hear these words; Jesus of Nazareth b a man approved c of God among you, by miracles, wonders and signs d, which God did by him in the midst of you, as ye your selves also know e:

<sup>b</sup> For so Pilate had called our Saviour through contempt, in his Supercriptions on the Cross: And that they might certainly know of whom he spake, and that he was not now (as formerly) ashamed to own him, he mentions our Saviour under that Name here. <sup>c</sup> Demonstrated, and beyond any Contradiction, proved to be the Messiah: (For this was that great Truth St. Peter preached upon, That Christ, whom Pilate had condemned, and called Jesus of Nazareth, was indeed the Son of God, and the true Messiah.) <sup>d</sup> The critical difference is not so material; it was ordinary to add many words, to shew the greatness of the matter spoken of: Indeed, all sorts of wonderful works Christ did; and so many, and so great, as no variety of words can express. <sup>e</sup> Those that are not convinced, are self-condemned.

23 Him, \* being delivered by the determinate \* Ch 4.28. counsel, and the fore-knowledge of God f, \* ye \* Ch 5.30. have taken, and by wicked hands || have crucified g and slain:

<sup>f</sup> That the Apostle might take away the Offence of the Cross of Christ, he declares unto them, that he did not suffer by chance, but by the wise and holy Providence of God, who had ordered, and by his Prophets fore told, what he should suffer before he did enter into Glory, Luk 24. 26. Yet this did no way excuse those who were instrumental in his Death; for notwithstanding God's determinate Counsel concerning it, he tells the Jews, The Determination of God, as it does not necessitate to, so it does not excuse any from Sin. || By the Romans, who were truly ἀνομοι, without any Law of God. <sup>g</sup> What the Jews urged, or occasioned the Romans to do, is charged justly upon them, as their Act.

24 \* Whom God hath raised up h, having \* Ver 32. loosed i the pains of death k, because it was not possible that he should be holden of it l.

<sup>h</sup> Christ rose by his own Power, as God: It being, perhaps, too strong Meat to be given at first to such who were under so great prejudices against our Saviour; but by consequence, in the following discourse, he sufficiently shews it. <sup>i</sup> The same word ὀνόματι variously pointed, signifying either a Cord, or Pain, the Metaphor of Looing agrees with it. <sup>k</sup> Though our Lord endured no more pain, after he had said, It is fulfilled, and had yielded up the Ghost; yet whilst he was in the Grave, being under the power of Death, the pains of Death are said to be loosed at his Resurrection. <sup>l</sup> Long, much less for ever; being such an one as David spake of.

25 For David speaketh m concerning him, I foresaw the Lord always before my face, for he is on my right hand n, that I should not be moved.

<sup>m</sup> Psal. 16. 8. I fore-saw the Lord always before my face: In the Psalm it is, I have set the Lord; the Apostle following the Reading of the Seventy, then in use, and known, and to the same sense; for by Faith we both see God, and place our Confidence in him: David, and especially our Saviour, doing and enduring all things as in the sight of God, whom he knew to be both caretul of him, and ready to help him. Thus in all Troubles, there is no such approved Comfort, as the seeing or acknowledging the Will of God concerning them, his Power to preserve us under them, and his Promises to deliver us from them. <sup>n</sup> Christ, and all that are Christ's, do conflict under the Eye, and in the Sight of God; as Soldiers, whilst their General looks on. <sup>o</sup> The place of the Advocate, for one that is accused or endangered.

26 Therefore o did my heart rejoice p, and my tongue q was glad: moreover also, my flesh r shall rest s in hope t.

<sup>o</sup> Because of God's nearness to, or presence with him. <sup>p</sup> Christ's and his People's Joy is solid and true, real and inward, and may bear the Test, Res severa est verum gaudium. <sup>q</sup> In Psal. 16. 9. it is my Glory, as the Tongue is frequently called; communicating our Thoughts or Apprehensions by Speech, being the Excellency of a reasonable Creature. <sup>r</sup> Or my Body. <sup>s</sup> Or be in the Grave, as in a Tabernacle (ordinarily a moveable, always no durable Abiding place.) <sup>t</sup> That is, of the Resurrection, and going out of that Tabernacle of the Grave.

27 Because thou wilt not leave my u soul in hell x, neither wilt thou suffer thine holy One y to see corruption.



<sup>u</sup> That is, *me*; the Soul is put for the Person, as *Rom. 13. 1. Let every soul be subject*: and sometimes for a dead Body, as *Levit. 19. 28. Numb. 5. 2.* and in divers other places, *W<sup>o</sup>r<sup>d</sup>* that signifies a Soul, is so used. <sup>x</sup> The word *grave*, is put either for the Grave, or for the place of the damned. Being these words are alledged as a proof of Christ's Resurrection, and that our Saviour's Soul was certainly in Paradise, where he promised to the penitent Thief, that he should be with him; it seems rather to be meant of the Grave, which, according to this Prophecy, could not hold our blessed Saviour's Body so long, as that it should corrupt in it. If *David*, by *his Soul*, here did mean our Saviour, because he was, as it were, the Soul of his Soul, and Life of his Life; it shews how he did, and how we ought to value him. <sup>y</sup> As being anointed, sanctified, and sent by God.

<sup>28</sup> Thou hast made known to me <sup>z</sup> the ways of life; thou shalt make me full of joy with thy countenance <sup>a</sup>.

<sup>z</sup> God is frequently said to make these Mercies known to us, which he bestows upon us: (The Ways of Life) of a true Life; which is Life indeed. *David*, in these words, celebrates God's delivering of him from his grievous Afflictions and Exile (in which he was looked upon by others, and by himself, as a dead Man;) yet was brought again to see the Temple, and enjoy the Ordinances of God; without which, his Life was as no Life unto him. So our Saviour, after his Death and Passion, arose, and ascended into Heaven, and lives for ever, to make Intercession for us. <sup>a</sup> That is, with thy Presence, or Manifestation of thy Love and Favour.

|| Or, I may.

\* 1 Kin. 2. 10.  
Ch. 13. 36.

<sup>29</sup> Men and brethren <sup>b</sup>, || let me freely speak unto you of the \* patriarch *David* <sup>c</sup>, that he is both dead and buried <sup>d</sup>, and his sepulchre is with us unto this day:

<sup>b</sup> *St. Peter* bespeaks this Attention and Favour; intimating, he was one of the same Nation with themselves, than which, nothing could more recommend him. <sup>c</sup> *David* was had in great veneration, and his Memory very precious amongst this people, as was *Abraham's*, *Isaac's* and *Jacob's*; who were the chief of their Fathers. <sup>d</sup> As in *1 King. 2. 10.* and elsewhere, is recorded of him; which they firmly believed. <sup>d</sup> Or Monument is with us; either not wholly spoiled by the barbarous Enemies, who had destroyed *Jerusalem*; or rather, repaired after the Captivity, to keep up the Memory of so great and good a Man. But by this it appeared, that *David* did not speak these things concerning himself, who must needs have seen Corruption (themselves being Witnesses;) for on that account they respected his Tomb, as being the Repository of his Ashes.

\* Rom. 1. 3.  
2 Tim. 2. 5.

<sup>30</sup> Therefore being a prophet, \* and knowing that God had sworn with an oath <sup>e</sup> to him, that of the fruit of his loins <sup>f</sup>, according to the flesh <sup>g</sup>, he would raise up Christ <sup>h</sup>, to sit on his throne <sup>i</sup>:

<sup>e</sup> Not barely had sworn, which had been sufficient; but to shew the excellency of the matter, and the necessity of our believing of it; as also the solemnity of the words, *Psal. 132. 11.* <sup>f</sup> Such as should descend from him, as the Virgin *Mary* did. <sup>g</sup> As to his Humane Nature, which our Saviour did truly partake of, being in the form of a Servant. <sup>h</sup> By the power of the Holy Ghost, in the Womb of his Virgin-mother, as to his Incarnation; and by the same power, out of the Grave, in his Resurrection. <sup>i</sup> As *Luk. 1. 32, 33.* Not as a temporal King, for his Kingdom is not of this World; but as *David* ruled over all the people of God, so does Christ, and shall do for ever.

\* Psal. 16. 10.

<sup>31</sup> He seeing this before <sup>k</sup>, spake of the resurrection of Christ <sup>l</sup>, \* that his soul was not left in hell, neither did his flesh see corruption.

<sup>k</sup> By a prophetic Eye; unto which, any thing that was revealed, was as certain and manifest, as ought could be to the Eye of the Body. <sup>l</sup> By the same prophetic Spirit, and with the same Certainty, which he spake of the Incarnation, he spake also of the Resurrection. Of the rest, see *v. 27.*

\* Ver. 24.

\* Ch. 1. 8.

<sup>32</sup> \* *m* This Jesus hath God raised up, \* whereof we all are witnesses.

<sup>m</sup> Whom ye crucified, and we preach; (whereof we are all witnesses.) They had now received the power spoken of, and promised, *Chap. 1.* and testified what they had heard, and seen, and felt, and all agree in; though they could get nothing by it, but Hatred and Persecution; nay, Death.

\* Ch. 5. 31.

*Phil. 2. 9.*

\* *Joh. 14. 26.* &  
15. 26.

*Ch. 1. 4.*

\* *Ch. 10. 45.*

<sup>33</sup> Therefore \* being by the right hand <sup>n</sup> of God exalted, and \* having received of the Father the promise of the Holy Ghost <sup>o</sup>, he \* hath shed forth this, which ye now see <sup>p</sup> and hear <sup>q</sup>.

<sup>n</sup> That is, by the power of God, spoken after the manner of Men; the Right-Hand being that we commonly do any thing with: Some read, at the Right-Hand of God. And then the Apostle preaches Christ's Ascension too, and

his being justified by God, though he had been condemned by Men. <sup>o</sup> *Psal. 68. 18.* <sup>p</sup> In the fiery cloven Tongues. <sup>q</sup> In the divers Languages which are spoken.

<sup>34</sup> For *David* is not ascended into the heavens <sup>r</sup>: but he saith himself, The Lord said unto my Lord <sup>s</sup>, Sit thou on my right hand.

<sup>r</sup> Hence *St. Peter* here proves, that these words spoken by *David*, were not principally to be understood concerning himself, but concerning Christ the Messiah; for *David*, as to his Body, was in the Sepulchre; which, on that account, was kept amongst them. <sup>s</sup> The Eternal Father, unto his Eternal Son, who was now made Flesh: Hence our Saviour proves his Divinity, *Mat. 22. 45.* The words here referred to, are *Psal. 110. 1.*

<sup>35</sup> Until I make thy foes thy foot-stool <sup>t</sup>.

<sup>t</sup> Christ is committionated and impowered to reign over, and govern all Creatures, and all their Actions, till the Consummation of all things, so long as the World lasts; in which, he, his People, and Truths, will have Enemies, *Ephes. 1. 20, 21, 22.* *1 Cor. 15. 27, 28.*

<sup>36</sup> Therefore <sup>u</sup> let all the house of Israel know assuredly, that God hath made that same Jesus whom <sup>y</sup> ye have crucified, both Lord <sup>x</sup> and Christ.

<sup>u</sup> This is the Conclusion which the Apostle infers from the Premises; applying what he had said very close and home, or it would not, in all likelihood, have had so good an effect. <sup>x</sup> Ye have crucified, ye are the Men over all the Creatures, beyond what the first *Adam* was; and Christ King over all the people of God, to rule in them, and reign for them, for to this purpose he was the Christ, or the Anointed of God, declared by God to be so, and owned for such by all that believed in him.

<sup>37</sup> ¶ Now when they heard *this*, they were pricked in their heart <sup>y</sup>, and said unto Peter, and to the rest of the apostles, Men and brethren <sup>z</sup>, What shall we do <sup>a</sup>?

<sup>y</sup> So great and true their Grief, they were concerned, as if they had been run thorough; (the pains the Mind suffers, are most acute: ) This was fore told, *Zech. 12. 10.* <sup>z</sup> An ordinary Compellation, which the Apostle had given them, *v. 29.* <sup>a</sup> Not what we shall say, or believe: Conversion, if real, goes further than Profession; and is in heart and deed, not in speech and word only. They desire to know if that there be any hope, that such Sinners as they might obtain Forgiveness of their Sins.

<sup>38</sup> Then Peter said unto them, \* Repent <sup>b</sup>, and be baptized every one of you in the name of Jesus Christ, for the remission of sins <sup>c</sup>, and ye shall receive the gift of the Holy Ghost <sup>d</sup>.

<sup>b</sup> Which includes Amendment of Life, *Mat. 3. 7.* *Luk. 3. 8.* <sup>c</sup> Not excluding the Name of the Father, and the Holy Ghost; in whole Name, as well as in the Name of the Son, they were to baptize, *Mat. 28. 19.* But the Name of Jesus is here mentioned, because they had not yet known (but persecuted and slain) him whom hence forward they must profess, and that they look for Pardon and Salvation only through him. <sup>d</sup> Thus *Saul*, or *Paul*, is said to wash away his Sins by Baptism, *Chap. 22. 16.* And this Apostle elsewhere says, that Baptism saves us, *1 Pet. 3. 21.* which he explains to be, not the putting away of the Filth of the Flesh, but the Answer of a good Conscience, &c. <sup>e</sup> 1. His Internal Gifts, Confirmation, and Strengthening in the Faith. 2. External Gifts; as that of speaking with Tongues, which they heard. Both, or either of these, according to their Conditions, or Stations, God would bestow upon them.

<sup>39</sup> For the promise is unto you <sup>f</sup>, and \* to your children, and to all that are a-far off <sup>g</sup>, even as many as the Lord our God shall call <sup>h</sup>.

<sup>f</sup> Lest they should doubt of Pardon and Grace, their Sin having been so great, *St. Peter* here gives them a ground of Hope, they being the Descendants from *Abraham*, unto whom especially this was promised, *Jer. 31. 34.* <sup>g</sup> That is, to the Gentiles, as well as to the Jews; who were said to be a People near unto God, as the Gentiles were said to be a-far off, *Isa. 57. 19.* *Ephes. 2. 13.* <sup>h</sup> Vocation, whether external, by the Word only; or internal, by the Spirit also; depends on the pleasure of God; but the same promises of Pardon and Acceptance upon Repentance, made unto the Jews, are as effectually to be trusted unto by any of the Gentiles, as by any formerly amongst the Jews.

<sup>40</sup> And with many other words <sup>i</sup> did he testify <sup>k</sup>, and exhort, saying, Save yourselves from this untoward generation <sup>m</sup>.

<sup>i</sup> The Sermons of the Apostles, or of our Saviour, are not all set down by the holy Writers; but only so much as God saw necessary for his Church to know and believe. <sup>k</sup> Using God's Name and Authority, and calling him, as it were

were, to witness. *l* No less than the Salvation of our Souls depends upon our forsaking wicked and prophane Persons in their ungodly Courses. *m* The whole World lies in Wickedness; but especially the Scribes and Pharisees, and other such declared Enemies of Christ Jesus.

41 ¶ Then they that gladly received his word *n*, were baptized: and the same day there were added *unto them* *o* about three thousand souls.

*n* Some still remained in their Unbelief, and Hardness of Heart, though never Men spake as the Apostles now spake; with divers Tongues, &c. *o* To the Church, or the Hundred and twenty formerly mentioned, *Phil.* 1. 15. This was the effect of Christ's Prayer, *Luk.* 23. 34. for his Persecutors; and of the promise of the Spirit, now fulfilled, whereby in the Day of his Power they were made willing.

42 And they continued stedfastly *p* in the apostles doctrine and fellowship, and in *\* breaking* of bread, and in prayers *q*.

*p* Speak the Reality of their Conversion, and that they were not only for the present affected with what they had heard and seen. *q* These three parts of Worship were frequently, if not always, in those purer times, used together. though some understand by breaking of Bread, their Civil Fellowship and Community; yet *breaking* being an holy Rite, used by our Saviour, at the Institution of his Supper, *Mat.* 26. 26. and breaking of Bread being here put in Conjunction with preaching and praying, the Celebration of the Eucharist, if not only meant, is chiefly to be understood in this place: (*Prayers*) All those kinds of Prayers, mentioned by St. Paul, *1 Tim.* 2. 1. as also their frequent praying, is implied. Thus, by an united force, they laboured to pull down Mercies upon themselves and others, and to do Violence unto the Kingdom of Heaven.

43 And fear came upon every soul: and *\* many* wonders and signs were done by the apostles.

*r* That is, upon every Man; not only on them that were present, and perswaded to believe on Christ, whom the Apostles preached; but on such also as were informed of those miraculous things which now happened. So that by this means, the Apostles were had in great esteem and respect by the people.

44 And all that believed were together *s*, and *\* had* all things common *t*.

*u* Not that they lived together in one House, or Street; but that they met (and that frequently) together in the holy Exercises of their Religion: And that manner of some which St. Paul speaks of, *Heb.* 10. 25. to forsake the assembling of themselves together, was a Sin not yet known in the Church. *t* This was only at that place, *Jerusalem*; and at that time, when the Wants of some, and the Charity of others may well be presumed to be extraordinary: And there is no such thing as Community of Goods here required, or practised: Christ's Gospel does not destroy the Law, and the eighth Commandment is still in force; which it could not be, if there were no Propriety, or *Meum* and *Tuum* now. Nay, after this, the Possession which *Ananias* sold, is adjudged by this Apostle, to have been *Ananias* his own, and so was the Money too which he had received for it, *Chap.* 5. 4. And these, *all things*, which they had in common, must either be restrained to such things as every one freely laid aside for the Poor; or that it speaks the extraordinary charitable Disposition of those new Converts, that they would rather have parted with any thing; nay, with their *all*, than that any of their poor Brethren should have wanted.

45 And sold their possessions and goods, and *\* parted* them to all men *u*, as every man had need.

*u* Those proportions of their Estate they set apart to this charitable Work; whether they did arise out of the Sale of House and Land, called Possessions; or of any Chattels, or moveable Estate, called here Goods: But that they did not divest themselves of all Propriety, appears, in that we find, soon after this, *Chap.* 12. 12. *Mary*, the Mother of St. Mark, to have an House; and *Lydia*, after she was baptized, did not renounce any Propriety in her House, *Chap.* 16. 15. but intreated St. Paul, and those who were with him, to come into her House, &c.

46 And they continuing daily with one accord in the temple *x*, and breaking bread *y* || from house to house *z*, did eat their meat with gladness *a*, and singleness of heart.

*x* In the Court and Porches of the Temple, whither the people did use to resort, at the time of the Morning and Evening-Sacrifice, and Prayers; that by means of the great Concourse at such times, they might have the better opportunity to preach the Gospel amongst them; calling that Net where they found most Fish. *y* Not only celebrating the Eucharist, but their Love-feasts, which they usually had at that time; as, *1 Cor.* 11. 21, 22. *z* Now here, now there,

as they could conveniently; the richer also entertaining their poorer Brethren at their Tables. *a* If the former words be understood of the Sacrament of the Lord's Supper, then these words speak the great spiritual Strength, Cheer and Comfort they got by it. If we understand them of the ordinary Meats, which they willingly bestowed one upon another, the Rich were more than recompensed with inward Peace and Satisfaction, for what they gave unto their poor Brethren.

47 Praising God *b*, and *\* having* favour with *\* Luk.* 2. 32. all the people *c*. And *\* the* Lord added to the *Ch.* 4. 33. Church *d* daily such as should be saved. *Rom.* 14. 18.

*b* Acknowledging him who teacheth one to want, and another to abound. *c* That is, generally to be understood, amongst them that continued yet without the Pale of the Church: The Goodness, Meekness and Patience of the Apostles, and the rest of the Believers, did wonderfully prevail to beget a good Opinion of them. *d* Salvation is (to be sure) only from the Lord: Not Peter's Sermons; no, nor the Miracles of fiery cloven Tongues, and the rushing of mighty Winds could have converted any; but *ſc̄i n̄ v̄s̄a*, that which was signified there, *viz.* the powerful Operation of the Spirit of God in their Hearts.

### CHAP. III.

1 **N**OW Peter and John went up together into the temple *a* at the hour of prayer *b*, being the ninth hour *c*.

*a* Not to communicate with the *Jews* in their Worship, which was now antiquated; but that they might have a larger Field to sow the Seed of the Gospel into; and therefore it was most probably, upon some Sabbath, or *Festival-day*; and not unlikely, in the Evening of that great Day of *Pentecost*; (of which, in the former Chapter.)

*b* That God must be worshipped, and daily prayed unto, the Law of Nature, and positive Law of God requires. But, says *Maimon*, there is no Obligation, by virtue of any Command of God, unto any number of Prayers, nor to any certain Prayers, nor to any definite time of Prayer. Howsoever, they did usually pray thrice a day, and thought each of those three times recommended unto them by one of the Patriarchs, *Abraham*, *Isaac* and *Jacob*. Howsoever, the time of offering up the Morning and Evening-Sacrifice was recommended, or commanded by God, as a time of Prayer; a Sacrifice being an actual Prayer, as the other is real or verbal. *c* About Three-a-clock in the After-noon, the time of the Evening Sacrifice.

2 And *\* a* certain man, lame from his mother's womb *d*, was carried, whom they laid daily *e* at the gate of the temple *f*, which is called Beautiful *g*, *\* to* ask alms *h* of them that entred *\* Ch.* 14. 8. into the temple. *\* Joh.* 9. 8.

*d* And not by any Casualty; that so the Miracle might be the greater, and the Power of the God of Nature appear. *e* By which it was manifest, that it could not be by any Correspondence betwixt the Apostles and the lame Man, upon this occasion. *f* Where there must needs be the greater notice taken of him, none going in or out, but such as might see him. *g* For the Excellency of the Workmanship: It was at the entering into the second Court, or the Court of the *Jews*, from that of the *Gentiles*. This Man, out of Pride, being unwilling to beg of the *Gentiles* though profelyted (whom they did contemn;) or out of Policy, hoping to receive more of the *Jews*, whom he is nearer related to. *h* Poverty is no sign of God's Dis-favour; (our blessed Redeemer is, in an especial manner, called *Caput pauperum*;) but Lameness in this Man, divers Miseries and Calamities in others, bring them to the Knowledge of Christ, and Salvation through him.

3 Who seeing *i* Peter and John about to go into the temple, asked an alms.

*i* Though lame, every one hath something that is truly valuable, and matter of praise and thanks unto God.

4 And Peter fastning his eyes upon him *k* with John, said, Look on us.

*k* The Eye affects the Heart, and speaks the Compassion he had of this poor Man, whom he did not disdain thoroughly and seriously to behold: He excites the lame Man's Expectation, and requires his Attention, that he might the more mind the manner and means of his Cure, and be the better prepared to give God the Glory of it.

5 And he gave heed *m* unto them, expecting to receive something of them.

*m* With his Eyes and Mind too; being intent upon the Apostles: This he was commanded to do, and it succeeds beyond all hopes. Thus we receive of God daily, more than we can ask or think.

6 Then Peter said, Silver and gold have I none *n*, but



\* Ch. 4. 10.

but such as I have *o*, give I thee *p*: \* In the name *q* of Jesus Christ of Nazareth *r*, rise up and walk.

*u* That is, at hand, or about me; neither had he much elsewhere: The Apostles abounded, indeed, but in Grace, not in Riches. *o* A Power from Christ to heal, *p* I apply it to thee, and will make it effectual for thee. *q* In the Power, or at the Command of Jesus Christ; and trusting unto his promised Assistance, who can speak to things that are not, as if they were. *r* Our Saviour was usually so called; and being known by that Name, the Apostle does not decline it, though it had been by many (without cause) given him by way of Reproach.

7 And he took him by the right hand *s*, and lift him up; and immediately *t* his feet and ankle-bones *u* received strength.

*s* Not disdaining to take hold of a poor Cripple, or Beggar; as also being fully persuaded of Christ's Presence with him, for his Cure. *t* And that it might the more evidently appear, that this was the Work of God, who can, without means, and on a sudden, bring ought to perfection. *u* Whence his Lameness did proceed. Thus God can say unto the Weak, Be strong.

8 And he leaping up *x*, stood, and walked, and entred with them into the temple, walking, and leaping *y*, and praising God.

*x* Thus was fulfilled that Prophecy of *Isaiah*, *Ch. 35. 6.* Then shall the lame man leap as an hart. *y* And thus the lame Man manifested, that he was perfectly cured, though in an instant; walking, and leaping, and praising God; to whom alone he attributed that sudden, and perfect (and therefore miraculous) Cure. Nay, he attributes nothing unto the Means; the Apostles words, he knew, did little, or nothing, but God is all in all unto him: And he, to evidence the truth of the Miracle that was wrought upon him, and that his Soul rejoiced in God his Saviour.

9 And all the people saw him walking, and praising God *z*.

*z* This Miracle was so publickly done, that none could deny the matter of fact; which the Enemies of the Gospel are forced to confess, *Chap. 4. 16.*

10 And they knew that it was he *a* which fate for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement *b* at that which had hapned unto him.

*a* The very same lame Beggar, probably, notoriously known to many. *b* Which being so much contrary to what they had seen but a little while before, when he had begged their Alms: And as he reasoned well, *Joh. 9. 32.* Since the world began, was it not heard, that any opened the eyes of one that was born blind; so it was never heard, that any strengthened thus the Feet of him that was born lame.

11 And as the lame man which was healed, held Peter and John *c*, all the people ran together unto them, in the porch \* that is called Solomon's, greatly wondering.

*c* In an Ecstasie of Thankfulness unto them, they having been the Instruments of so great a Mercy from God towards him; as also out of fear, lest when they were gone, he might relapse: He that found so great a Change in himself, could not but be as much surprized, as they that saw the Change upon him. *c* Not that which was built by Solomon; for that was destroyed by the *Babylonians*, as the rest of the Temple was, *2 King. 25. 9.* unless some part of this Porch might not be consumed by the Fire, when the other parts of the Temple were burned; some morsel often escaping the Jaws of that devouring Element, Fire: Or it may be, it was built in the Re-edification of the Temple, in the same place where Solomon's Porch had stood; and thence called by the former Name, that was so much renowned. If any wonder that a Porch should hold so many Thousands of People, in as much as, *Chap. 4. 4.* five thousand of them are said to be converted. This Porch is thought, not only to have been the Entrance into the Court of the *Gentiles*, and that of the *Jews*; that is, the Outward and Inward Court; but to have contained a great part of the Court of the *Gentiles*, if the whole Court of the *Gentiles* might not be so called, as being, indeed, but a Porch, or an Entrance into the Court of the *Jews*.

12 ¶ And when Peter saw *it*, he answered *d* unto the people, Ye men of Israel *e*, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness *f*, we had made this man to walk?

*d* For he said; an ordinary Hebraism, though no Question was put unto him; thus the Evangelists tell us, that our Saviour answered and said, when there was no previous Question spoken of, *Mat. 11. 25.* Nay, Jesus answered

and said unto the Fig-tree, *Mar. 11. 14.* that is, he spake powerfully unto it. *e* An ingratiating Compellation, they ever valuing themselves and others on that account. *f* Holiness, were it never so real and great in Men, cannot cause the least Miracle, although it is itself, all things considered, a very great one.

13 \* The God of Abraham, and of Isaac, and of Jacob *g*, the God of our fathers \* hath glorified his Son Jesus, whom ye delivered up *h*, and \* denied him *i* in the presence of Pilate, when he was determined to let him go.

*g* He mentions them, because the Promises of the *Messiah* was made to them. Hath glorified his Son Jesus, or his Servant; for so also he is called, *Isa. 53. 11.* and that he might redeem us, he took upon him the form of a Servant, and was obedient to the Death of the Cross, and did that great Work of Redemption, which God sent him into the World to do. *h* The Rulers, at whose Command our blessed Saviour was apprehended, bound, and delivered unto Pilate, *Mar. 27. 1, 2.* *i* This is charged upon the common sort of People also, who were earnest in crying, *Mar. 27. 25.* His blood be upon us, and our Children. Their Sin is here ripped up, and their Sore searched to the quick, that they might entertain the Word of Salvation with the greater Attention and Desire.

14 But ye denied the Holy One *k*, and the Just, and desired a murderer *l* to be granted unto you,

*k* Christ the Anointed, when they cried out, as with one Voice, *Joh. 19. 15.* We have no king but Caesar; disclaiming our Redeemer, and his being anointed over them. *l* To wit, Barabbas; crying out, *Joh. 18. 40.* Not this man, but Barabbas; which much aggravated their Impiety, when the Choice was given unto them of two so vastly different; the just Jesus, and the murderous Barabbas; they chose the latter, to their Destruction and Confusion unto this present day. Where will Blindness of Mind, and Hardness of Heart end?

15 And killed the ¶ Prince of life *m*, \* whom God hath raised from the dead; \* whereof we are witnesses.

*m* As God, he is the Author of our Temporal Life too; in whom we live, and move, &c. and in whose hand is our Breath: But Christ, as Mediator, is the Guide and Way to Eternal Life, *Joh. 14. 6.* These are said to have killed our Saviour; though neither Herod, or Pilate, nor, probably, many (if any) of them that nailed him to the Cross, were present: But it was done for their sakes, and at their desire, and therefore by their means; and it is here charged upon them, as done by them.

16 And his name *n* through faith in his name *o* hath made this man strong, whom ye see and know: yea, the faith which is by him *p*, hath given him this perfect soundness in the presence of you all.

*n* His Power; for by it he is known as Men or things are by their several Names; or the Name of Christ is put for Christ himself, as the Name of God is put for God commonly. *o* Calling by Faith on the Name of Christ; being thoroughly persuaded that he could and would heal this Cripple. *p* Not only Faith, as on Christ, as its Object; but by and from Christ, as its Author; Faith being twice made mention of in this Cure, there being required Faith in Peter to heal, and in the lame Man to be healed.

17 And now, brethren *q*, I wot that \* through ignorance ye did *it*, as did also your rulers *r*.

*q* Lest the Corrosive in *v. 13, 14, 15.* should pierce too far, to prevent Despair in his Auditors, the Apostle useth in this Verse a Lenitive, Calling them, Yet, Brethren, though guilty of so great a Mistake in their Judgment, and Fault in their Practice. *r* Whatsoever they did against Christ, whom St. Peter preached, was out of a double Error: 1. About the place of Christ's Birth, supposing him to have been born at Nazareth. 2. They were ignorant of the nature of this Kingdom. *s* Whose Fault was the greater, as having seduced others, &c. Yet St. Peter opens a Door of Hope by Repentance, even for them also.

18 But those things which God before had shewed by the mouth *t* of all his prophets, that Christ should suffer, he hath so fulfilled *u*.

*t* The Prophets did all speak the same things, as if they had spoken out of one Mouth, as they did speak by one Spirit. *u* God used the Ignorance of some, and the Malice of others, for his own holy Ends; And that it was prophesied that Christ should suffer, is very plain, *Isa. 50. 5, 6, 7.*

19 ¶ \* Repent ye therefore, and be converted *x*, that your sins may be blotted out *y*, when the

\* Joh. 10. 23.

Ch. 3. 12.

\* Ch. 5. 30.

\* Joh. 17. 1.

\* Mar. 15. 11.

Luk. 23. 18.

Joh. 18. 40.

10. Author,

Heb. 5. 9.

\* Ch. 2. 24.

\* Ch. 2. 3.

\* Luk. 23. 34.

1 Cor. 2. 8.

\* Ch. 2. 38.

the times of refreshing *a* shall come from the presence of the Lord *a*.

*x* This is the true End, Use and Application, both of the preceding Miracle and Sermon, to persuade unto Repentance and Conversion. *y* Alluding to the manner of writing upon Tables in those times, and not much disagreeing from what is in use amongst us, who write upon Paper or Parchment; there is a Book of Remembrance, and a Record of all our Sins kept, *Jer. 17. 1. The sin of Judah is written with a pen of iron, and with the point of a diamond.* When Sin is pardoned, it is said to be blotted out, *Isa. 44. 22.* and not to be found any more, though it should be fought for, *Jer. 50. 20.* *z* Or Times of cooling. As Afflictions are called a fiery Trial, so Deliverance from them is a Season of refreshing or cooling: Such a time of refreshing shall come in this Life, commonly from many Troubles; but when this Life ends, a Deliverance comes from all Afflictions to them that truly fear and serve God. *a* God's Presence is the Cause and Ground from whence all the Refreshment his People take, doth arise: Heaven would not be Heaven (a place of Bliss and Glory) without it: And as God is the Object of our Beatitude, so he is the Giver of all Comfort, and his Spirit is the only Comforter.

20 And he shall send Jesus Christ *b*, which before was preached unto you:

*b* To remove all Evils and Miseries from his People: When that Sun shines, all Clouds and Mists are scattered. This refers especially to Christ's second Coming; which is here promised, to encourage us to do good, and to deter us from doing evil; as also to move us to Repentance, and to comfort us when penitent.

21 Whom the heaven must receive *c*, until the times of restitution of all things *d*, which God hath spoken by the mouth of all his holy prophets, since the world began.

*c* That is, contain after it hath received him, as a real Place doth a true Body; for such Christ's Body was, which was received into Heaven: And Heaven is the Palace and Throne of this King of Kings, and Lord of Lords; where he shall reign, until he hath put all his Enemies under his feet, *1 Cor. 15. 25.* *d* Or Restoration of all things, when all things shall be restored to that Condition, from which Sin put them; for the Fall hath maimed and disordered the whole Universe; and probably, there is not that Excellency in any of the Creatures, which there was at first, before Man (for whom they were made) by his Sin, brought Death to himself, and, as it were, a dead Colour over all them. This makes the whole Creation groan, and travail in pain, until now, *Rom. 8. 22.* But the End of the World will be a time of Restitution of all things, unto Man especially, who shall be then restored unto God, and to a blessed Immortality: For unless this be granted, all their preaching and prophesying was in vain, *1 Cor. 15. 14.*

\*Ch. 7. 37.

22 \* For Moses truly said unto the fathers *e*, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me *f*; him shall ye hear in all things *g* whatsoever he shall say unto you.

*e* Their Ancestors in the Wilderness, *Deut. 18. 15.* as also in *ver. 8.* St. Peter names here but one of their Prophets, but a most remarkable one. *f* 1. In Wisdom. 2. In Miracles. 3. In being a Mediator betwixt God and his People. 4. In their being both out of their Brethren (i.e. of the Seed of Abraham.) 5. In that they were both sent from God after an extraordinary manner. *g* If any Prophet did come amongst them, and did fore-tell future things which came to pass, or did work a real Miracle, they were bound to believe him, if he did not endeavour to draw them to worship a false God; and by consequence, they were bound to have believed our Saviour, who taught them only to fear that true God, whom the Law, and all the Prophets had spoken of.

23 And it shall come to pass, that every soul *h* which will not hear that prophet *i*, shall be destroyed from among the people *k*.

*h* That is, every one. *i* That is, believe and obey him. *k* As those that disobeyed Moses were destroyed; many perishing by strange and sudden Deaths: *Numb. 16. 3.* &c. we read of Korah, Dathan and Abiram, and all that belonged to them, swallowed up for this Sin. The Apostle demands, *Heb. 2. 2.* How shall we escape, if we neglect so great salvation? For a greater than Moses is here, and God hath undertaken to require it of every one that will not hear-ken unto him, *Deut. 18. 19.*

24 Yea, and all the prophets from Samuel *l*, and those that follow after, as many as have spoken, have likewise fore-told of these days.

*l* Though there were some Prophets betwixt Moses and Samuel, yet they were but such as prophesied in some particular Exigences and Cases; and in Samuel's days, the Word

of the Lord was precious, or rare, *1 Sam. 3. 1.* but then David, that lively Type of Christ, appearing at the Throne, the Messiah began to be more discovered, in, and by him. Besides, Samuel was the first who wrote his Prophecies, and erected the Schools of the Prophets, and therefore he is first mentioned; and the Date of the Prophets is here begun from him.

25 Ye are the children of the prophets *m*, and of the covenant *n* which God made with our fathers, saying unto Abraham, \* And in thy seed shall all the kindreds *o* of the earth be blessed *p*.

\* Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4.

*m* The Patriarchs, Abraham, Isaac and Jacob are called Prophets, *Psal. 105. 15.* and did prophesie, fore telling things to come, &c. The Disciples of the Prophets are also called their Children, or Sons, *2 King. 2. 3.* and so these pretended and desired to be accounted. *n* Children of the Covenant are such unto whom the Covenant did belong, which God made with Abraham, and his Seed: Hence they are called the Children of the Promise, *Rom. 9. 8. Gal. 4. 28.* and the Children of the Kingdom, *Mat. 8. 12.* And this Covenant of God with Abraham was the Cause, that, notwithstanding all the fore and heavy Calamities of that People, God did always preserve some, and there was a Remnant saved *o* Families, or Nations. *p* Through Christ, who is the Seed of Abraham, all Mercies in this World, and Eternal Life in the World to come, are bestowed; Grace, and Glory, and every good thing.

26 \* Unto you first *q*, God having raised up *r* his Son Jesus *s*, sent him to bless you, in turning away every one of you from his iniquities *t*.

\* Ch. 13. 46.

*q* The Jews, and Inhabitants of Jerusalem, who are the lost Sheep of the House of Israel. St. Peter did not yet know that the Gentiles should be called, until he was taught it by the Vision, *Act. 10.* almost throughout; and though our Saviour had told the Apostles, that they should be his Witnesses to the uttermost parts of the Earth, *Act. 1. 8.* they understood it only of those of their own Nation, scattered or dispersed abroad, *1 Pet. 1. 1.* *r* Which word does not only refer to the Resurrection of Christ, but to his being constituted and appointed to be a Prince, and a Saviour. Thus it is said, a great Prophet is risen up amongst us, *Luk. 7. 16.* and God hath raised up an Horn of Salvation, *Luk. 1. 69.* Howsoever, it is by virtue of Christ's being raised from the Dead, and carried into his Kingdom, that we are blessed. *s* This is the greatest Blessing indeed; hence our Saviour hath his Name imposed by God on him, *Mat. 1. 21.* and was called Jesus, because he saves his People from their Sins: And without this being saved from our Sins, nothing can be a Blessing to us, *Isa. 3. 11.* and *57. 21.* There is no peace, saith my God, to the wicked. Add to this, that if any be turned from their Iniquities, it is through the Blessing of God in Christ.

#### C H A P. IV.

1 And as they spake unto the people, the priests, and the captain of the temple *a*, || Or, ruler. and the Sadduces came upon them *b*,

*a* The Commander over those Soldiers who were appointed to guard the Temple, and provide that no Disorder might happen, by reason of the Multitudes that came to worship there; and most probably, was a Roman, and not of the Jewish Nation; much less the chief of any of the Courses of the Priests, to whom this Term cannot agree. *b* These were most inveterate against the Gospel, whose main Article is the Resurrection, which they denied. And thus each Man, Jews and Gentiles, agree against Christ, as was fore-told, *Psal. 2. 1, 2.*

2 Being grieved *c* that they taught the people, and preached through Jesus the resurrection *d* from the dead.

*c* Or angry to such a degree, that it was a great trouble to them. *d* The Doctrine of the Resurrection alone could not but vex the Sadduces, who denied it; but it did more afflict them, that the Apostles preached it through Jesus; asserting not only the Resurrection of our Saviour, which the Jews gave so much Money unto the Soldiers to hinder the Report of, *Mat. 28. 12, 13.* but also that Christ was the Author of the Resurrection, and the First Fruits of them that sleep; and because they inferred from Christ's Resurrection, that his Disciples should rise from the Dead also.

3 And they laid hands on them, and put them in hold *e* unto the next day: for it was now even-tide.

*e* Some think this not to have been so strait a Custody as that of a Prison; but that rather the Apostles were delivered to some that promised that they should be forth-coming. The Prediction of our Saviour began now to be fulfilled,



filled, *Luk. 21. 12. They shall lay their hands on you, and persecute you.* Howsoever God was pleased to suffer Persecution to come by degrees on his Church, after the Sun was down (Christ was gone from them) it was not presently Pitch-darkness with them: God always remembers his People's Condition, and his own Promise; and lays no more upon them, than they are able to bear.

4 Howbeit, many of them which heard the word, believed *f*: and the number of the men was about five thousand *g*.

*f* Faith cometh by hearing, and hearing by the word of God, *Rom. 10. 17.* It being the ordinary Means which God hath appointed; the Apostles themselves make use of it, towards the Conviction of this People. *g* The number of the Hearers is not intended to be set here, or in any other place; but either these five thousand were such as were converted at this Sermon, or rather, the number converted by St. Peter's former Sermon, *Chap. 2. 14, 41.* were at this Sermon, made thus many: Howsoever, the Increase which God gave was very great.

5 ¶ And it came to pass on the morrow, that their rulers *b*, and elders *i*, and scribes,

*b* The Sanhedrim, or great Council. *i* The Magistrates of the City, Scribes, Doctors, or Teachers of the Law, &c. howsoever these might be distinguished, they are all as one against the Doctrine of the Gospel; and endeavour to put out the Light, as soon as it began to shine; as Herod would have killed Christ in the Manger.

\* Joh. 11. 49.

6 And \*Annas the high-priest, and Caiphas *k*, and John *l*, and Alexander *m*, and as many as were of the kindred of the high-priest *n*, were gathered together at Jerusalem *o*.

*k* Both these are said to be High-Priests, *Luk. 3. 2.* whether they bare this Office by turns, each other Year, as some think; or that the Roman Power put in and out whom they pleased, and in Courtship, he that was laid aside, still retained the Title during his Life, is not very material. *l* Thought to be the Son of Annas. *m* A Man of great repute amongst them, as Josephus says. *n* Their Relation many times preferring them to a place in their great Council, or Sanhedrim. *o* Or, in Jerusalem; either such as were in the City, being called together on such an extraordinary Occasion; or else they sent also unto Men of greatest note, that lived nigh thereunto.

\* Exod. 2. 14.  
Mat. 21. 23.  
Ch. 7. 27.

7 And when they had set them in the midst *p*, they asked, \*By what power *q*, or by what name *r* have ye done this.

*p* The Sanhedrim, or great Council, did sit in a circular form; and the Apostles, being to answer for themselves, were placed so as they might better hear, and be heard. *q* Natural, or Super-natural and Divine. *r* At whose Command, or in whose Authority: They enquire whether they did pretend to be Prophets, or Persons extraordinarily sent, &c. Though the Miracle which they had wrought shewed sufficiently by whose power it was done, yet of this they were willingly ignorant; and enquire only that they might find matter out of the Apostles own Mouths, for which they might blame or punish them.

8 Then Peter, filled with the Holy Ghost *s*, said unto them, Ye rulers of the people, and elders *t* of Israel,

*s* Guiding and strengthening of him, in what he did speak; by which so mightily Peter differed from himself, that though formerly he was afraid of a Servant, and denied our Saviour, now he is not afraid before the Rulers to confess him. *t* See *v. 5.* These were, especially, the great Council, in imitation of the Seventy, which Moses appointed, by God's Command, to help him in the Burthen of his Government, *Numb. 11. 16, 24.*

9 If we this day be examined *u* of the good deed done to the impotent man, by what means *x* he is made whole;

*u* Juridically called in question; it is a forensical word of the good deed: Though they disputed not the Authority of the Court, yet they assert their Integrity; that it was no other than a good Deed they had done, which Rulers ought not to be a Terror unto, *Rom. 13. 3.* *x* That is, in the words of the Question which was propounded unto them, *v. 7.* by what Power, or by what Name he is made whole?

10 Be it known unto you all, and to all the people of Israel *y*, that by the name of Jesus Christ of Nazareth *z*, whom ye crucified, whom God raised *a* from the dead, even by him doth this man stand *b* here before you whole.

*y* The Apostles are not dismayed, but make their Boldness, spoken of, *v. 13.* to appear; they preach Christ to all of them, and wish they could make him known to all others. *z* See *Chap. 2. 22.* *a* i. e. God the Father: Our Surety was discharged by God himself, who had laid him in the

Prison of the Grave for our Debts. *b* This, the lame Man that was made whole being present, and an ocular demonstration of the Miracle wrought upon him.

11 This is the stone *c* which was set at nought of you builders *d*, which is become the head of the corner *e*.

*c* Alluding to *Psal. 118. 22.* in which there is a Prophecy of what was now fulfilled; see *Chap. 2. 23.* *d* So by their Office they were, and ought to have been so indeed; and are here so called, that they might be minded of their duty, *viz.* to increase, strengthen and beautify the Building; and not to demolish, weaken, or deface it. *e* Or, The Corner-stone: Christ is frequently so called, *Mat. 21. 42. Mar. 12. 10.* And that, 1. Because he sustains and upholds the whole Building. 2. He is a Rock or Stone of Offence, *Rom. 9. 33.* as many run upon, and are hurt by a Corner-stone. 3. He is most precious, *1 Pet. 2. 6.* as the Corner-stones are usually the largest, firmest, and best. 4. Christ is a Light to lighten the Gentiles, as well as the Glory of the People of Israel; and both Gentile and Jew are united in him, and saved by him, as the Corner-stone is equally necessary for both sides, which are united in it, and born up by it.

12 \*Neither is there salvation *f* in any other *g*: for there is none other name *b* under heaven *i* given among men, whereby we must be saved. \* *Mat. 1. 21. Ch. 10. 43. 1 Tim. 2. 5, 6.*

*f* For Soul, or Body. *g* Person, or Thing. *b* Because, in distress, Men did usually call upon their many false Gods by name; as, *O Baal, bear us, 1 King. 18. 26.* *i* Whether Patriarch or Prophet, Priest or King; especially referring unto Moses, in whom they did trust: And therefore, under the Gospel especially, we must lift up our Hearts.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned *k* and ignorant men *l*, they marvelled; and they took knowledge of them, that they had been with Jesus *m*.

*k* Not wholly unlearned, but such as were without any polite Learning, or more than ordinary Education, such as every one amongst them had. *l* Idiots; so the Greek word, from whence ours comes; signifying such as were brought up at home, and never acted in a larger Sphere than the Walls of their own House; having never been Magistrates, or Teachers of the Law, or any way publick Persons; and spake only their Mother-tongue. *m* Which these Rulers might easily take notice of; many of them frequenting his Company too, *Mat. 21. 23. Luk. 18. 8. Job. 12. 42.*

14 And beholding the man which was healed standing *n* with them, they could say nothing against it *o*.

*n* Whereas before, he was either carried, or was forced to lie down. *o* They could not deny but that it was a good Deed, and that it was miraculously done.

15 But when they had commanded them to go aside out of the council *p*, they conferred among themselves *q*,

*p* The place where the Council met; for the Apostles were not dismissed, to go away at their liberty. *q* It was their joint Endeavour to stifle the Gospel, and would now consult about the best Expedient; but they would not let the Apostles hear, lest they might discover the weakness of their Proofs against them, and against the Truth.

16 Saying, \*What shall we do *r* to these *s*? men? for that indeed a notable miracle hath been done by them *t* manifest to all them that dwell in Jerusalem, and we cannot deny *u*. \* *Joh. 11. 47.*

*r* At what a loss are these great Men, about the manner of their proceeding with the Apostles! They might seem to have the Victory in their hands, and yet they are evidently overcome by three Witnesses, *viz.* by both the Apostles, and the lame Man; and especially, by the Evidence of this Fact itself. Though they did not boggle at being unjust, yet they were loath to seem to be so; and therefore they take counsel to hide it, or palliate it before Men; more valuing their Credit, than the Salvation of their own, or other Men's Souls.

17 But that it spread no further among the people, let us straitly threaten them *s*, that they speak henceforth to no man in this name *t*.

*s* The Pleonasm here used, implies a very fore and heavy Threatning; as of the grievoudest Punishment upon the most heinous Fact. *t* Either, 1. By preaching: Or, 2. By praying in it: Or, 3. By doing Miracles again by it.

18 And they called them, and commanded them not to speak at all *u*, nor teach in the name of Jesus *x*.

*u* Neither publicly, nor privately. *x* As his Apostles and Ministers, sent from him.

19 But

19 But Peter and John answered *y* and said unto them, Whether it be right in the sight of God *z*, to hearken unto you more than unto God, judge ye *a*.

*y* Both spake by one and the same Spirit, and agreed in one and the same Answer. *z* They are not solicitous what will best bring them off at present, but from whom nothing is hid, and who is the Avenger of all Wrong. The Apostles seem to refer to a commonly received Rule amongst their *Rabbins*, which also they make use of, *Chap. 5. 29. We ought to obey God, rather than men.* *a* In the greatest matters of our most holy Religion, God hath not left himself without a Witness, or a thousand Witnesses in our own Breasts and Consciences, *Amos 2. 11.*

20 For we cannot but speak *b* the things which we have seen and heard.

*b* In a moral, not in a physical sense. They could not refrain speaking, because of the necessity which was laid upon them, and the Woe which would have befallen them, if they had not preached the Gospel, *1 Cor. 9. 16.* If any Man denies to bear testimony for Man to a Truth, he sins: How much more does he sin, who forbears to Witness for God; and at the Command, or the sending of God?

21 So when they had further threatened them, they let them go *c*, finding nothing how they might punish them, \* because of the people *d*: for all men glorified God *e* for \* that which was done.

*c* For the present; for amongst them no Acquittal was so peremptory, or absolute, but that they might be tried again for the same fact upon further evidence. *d* It was not the sense of the Evil, or Sin, nor the apprehension of God's Displeasure and Wrath, which deterred them; but the fear, or favour of the people. The Corruptions that are in the World, are over-ruled, for the good of God's Children in it. *e* Not only such as believed, but others also could not but confess, that this was the Hand of God, which had made the Lame to walk, and rejoice in it; and by consequence, have a very great veneration for the Apostles, who were the Instruments of it.

22 For the man was above forty years old *f*, on whom this miracle of healing was shewed.

*f* 1. Therefore the harder to be cured. 2. The Man was the more credible, who had so long known what it was to be without the use of his Limbs, which now he enjoyed. 3. Whom they could not themselves, but have often seen, and heard begging. But if he had laid so many years in the Porch of the Temple, through which our Saviour frequently entred, how came it to pass that he was not cured before? We do not read, that our Saviour denied any who came for Cure. There needs no other Answer, but that all times and seasons are in God's hands, who justly forbore to send deliverance till this very time, and now mercifully sent it; especially, reserving this Miracle for the Confirmation of the Truth of the Gospel, and of the Apostles themselves in the preaching of it.

23 ¶ And being let go *g*, \* they went to their own company, and reported all *h* that the chief priests *i* and elders had said unto them.

*g* They went to their own company, the rest of the Apostles and Believers, who have a special propriety and delight in one another; Sheep with Sheep, and Goats with Goats: Though the separation will be made at the last day, the foundation of it is laid here. *h* To fore-warn them of what they might expect, and encourage them to hope for the like deliverance. *i* What hath been said concerning them, might be added, that these, it may be, were the first, or chief in the Courses, which David divided the Priests unto; which division was observed, till our Saviour's time, *Luk. 1. 5.*

24 And when they heard that *k*, they *l* lift up their voice to God with one accord, and said *m*, Lord, thou art God which made *n* heaven and earth, and the sea, and all that in them is:

*k* Their own Company, Believers, unto whom they went. *l* Either jointly, with one Heart and Spirit, agreeing in the same words, or saying *Amen* to the same thing. *m* They begin Prayer with such a reverend Compellation, as suited best to the matter of their Prayer and Praises: Whether by Lord, they meant their Saviour, who was usually so called by them; or God the Father (because the word here is not *wie*, but *heavens*) is not material; for when any Person in the Trinity is invoked, the other are included; for we worship the Trinity in Unity, and the Unity in Trinity. *n* The Creation and Government of the World, is a good Consideration to confirm us under all things that befall us here.

25 Who *o* by the mouth of thy *p* servant David hast said, Why did the heathen *q* rage, and the people imagine *r* vain things?

*o* Through the Holy Ghost, by the Mouth of David: So it is read in many ancient Copies; and shews, that what David and other holy Men spake, was from the Holy Ghost, and is to be attended unto, and believed, as spoken by him. *p* Servant, or Son. David's relation to God is mentioned as a greater dignity than his being Ruler over so great a people. *q* Shews the unreasonable fury, wherewith the Enemies of God persecute his People. *r* Without cause, but what themselves imagine, or make; and in the event, failing of their end; for all things work for the good of them that love God, *Rom. 8. 28.* and the Blood of Martyrs have been found to be the Seed of the Church. These words are quoted out of *Psal. 2. 1.*

26 The kings *s* of the earth stood up, and the rulers *t* were gathered together *u* against the Lord, and against his Christ.

These words do not vary in sense from what we read, *Psal. 2. 2.* but are the same for substance. *s* Not only such who, in a strict sense, we call Kings, but any chief Governors; as Herod and Pilate were. *t* The Sanhedrim, or great Council of the Jews. *u* God looks upon it, as done against him, whatsoever is done against them that fear him. Thus the Israelites are said to be gathered together against the Lord, *Numb. 16. 11.* who were gathered against Moses and Aaron. Our Saviour was at the Right Hand of his Father; but they who afflict his Members, afflict him: He cries from Heaven to Saul, Why persecutest thou me? *Ch. 9. 4.* and had before told his Disciples, *Luk. 10. 16.* He that despiseth you, despiseth me.

27 For \* of a truth, against thy *x* holy child \* *Mat 26. 3.* Jesus, whom thou hast *y* anointed, both Herod *z* *Luk. 23. 18.* and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together.

*x* It speaks Christ's dearness to God as a Child, and obeying of God as a Servant. *y* To be a King, Priest and Prophet to his Church. *z* A strange Agreement against Christ, his Truths, and People: (Gentiles and Jews never combined so together) Henceforth it is no dishonour to any, if they follow that which is good, to have great and many Enemies; for so had our Saviour: Nor is it any honour to any, to persecute and despise such; so did Herod, Pilate, Judas, &c.

28 For *a* to do whatsoever thy hand *b* and thy counsel determined before to be done.

*a* The Apostles mind not so much second causes, in what our Saviour or themselves suffered, but see and acknowledge God in all; who makes a straight line with a crooked stick, and is holy, wise and good, in over-ruling and permitting the greatest Evils, and does deserve to have praise for all things, *Ephes. 5. 20.* See *Chap. 2. 23.* *b* The Power and Right to dispose of all persons and things; alluding to *Levit. 16. 8.* as the Lot cast for the two Goats (the disposing of which being from the Lord, *Prov. 16. 33.*) did determine, whether of the Goats should be sacrificed, and whether should escape; so it was not without a Divine Disposition, that Christ was made a Sin-offering for us; though this no way excuses the wicked Instruments of Death and Suffering.

29 And now, Lord, behold *b* their threatenings: and grant unto thy servants, that with all boldness *c* they may speak thy word,

*b* They had acknowledged God the Maker of Heaven, *v. 24.* and accordingly here they desire, that from Heaven, his dwelling-place, he would behold them, and their Sufferings; as all things are visible to such as sit above us. *c* Freedom, or presence of mind, here translated Boldness; which, in a good Cause (for Christ, and his Truth) is (as all good Gifts) from the Father of Lights, *Jam. 1. 17.* And our Saviour hath promised, that it shall be given unto us, in that hour, what to say, *Luk. 12. 11, 12.*

30 By stretching forth thine hand *d* to heal: and that signs and wonders *e* may be done by the name of thy holy child Jesus.

*d* They desire nothing else to embolden them, but God's owning them, and their work. *e* Miracles were then necessary, as being the Seal of their Commission from God; they desire to have this Patent with them, to shew as often as occasion served. By the Power and Authority of Christ; for Christ alone they fought to advance and magnifie, and not themselves, by all the Wonders they wrought.

31 ¶ And when they had prayed, \* the place \* *Ch. 2. 4. & 16. 26.* was shaken *f* where they were assembled together; and they were all filled *g* with the Holy Ghost, and they spake the word of God with boldness *h*.

*f* Miraculously moved up and down on the Waves of the Sea, to evidence God's Presence with them, and Acceptance of them, and their Prayers, in an extraordinary manner. *g* According to their Conditions; whether Apostles (for whom

\* Mat 21. 26.  
Luk 20. 6, 19.  
& 22. 2.  
Ch. 5. 26.  
\* Ch. 3. 7, 8.

\* Ch. 12. 12.



whom these Prayers were especially made) or private Believers. *b* This was the Grace they asked, *v* 29. God gave it them; and with it, all other Graces necessary for them. In their Difficulties and Wants, the greatest and holiest in the Church of God, must go to God to be supplied; and Prayer is the most successful means.

\* 1 Pet 3.8.  
\* Ch. 2.44.

32 And *i* the multitude of them that believed, \* were of one heart, and of one soul: \* neither said any of them, that ought of the things which he possessed, was his own *k*: but they had all things common.

*i* As if one Heart, and one Soul had moved that Multitude. To be sure, there was one Spirit in them all; that is, the Spirit of God; by whose Grace they agreed in all Truths, and in hearty Affections towards one another. *k* Inasmuch, they were as willing that what they had, might be enjoyed by their necessitous Brethren, as by themselves. The Community of Goods was not commanded, but left at liberty; and was chosen, as most expedient, at such a time, in that place: That it was not even then commanded, we may see *Chap. 5. 4.* neither was it practised any where, but at *Jerusalem*; and the rather it was practised there, that Believers might shew what Credit they gave to our Saviour's Prediction concerning the Destruction of that place, in which they did not care to have or retain any thing. There might be something too to commend this practice of the Church in that season; the whole Church, upon the matter, being in *Jerusalem*, and consisting of such as lived a far off, and were, by Persecution, to be driven suddenly farther; had not such a means been yielded to, it must have perished without a Miracle.

\* Ch. 2.47.

33 And with great power *l* gave the apostles witness of the resurrection *m* of the Lord Jesus, and \* great grace *n* was upon them all.

*l* By sundry Miracles which they wrought; as also by their Boldness with which they spake; it being no small wonder to see and hear such illiterate Men testifying the Truths of the Gospel, amidst so many learned Rabbins. *m* The Resurrection was the greatest point in controversy; which being granted, all things concerning Christ and the Gospel could not be denied; and therefore here it is especially mentioned. *n* Favour and Acceptation. Men could not but think well of their Doctrine and Ways, whom they saw so innocent and holy, meek and good; especially, God's Grace was manifest in their Words and Actions.

34 Neither was there any among them that lacked: for as many as were *o* possessors of lands, or houses, sold them, and brought the prices of the things that were sold,

*o* So far forth as might relieve the present necessities of Believers; not that every one parted with all he had; for that had taken away (at least) the use and force of the Eighth Commandment, as *Chap. 2. 44.* (for where there is no Propriety, there can be no Theft.) Now Christ came not to dissolve any Law, but to fulfil it: The meaning then is, that these early Christians would not only part with their Revenue, but, rather than their Brethren should want, they would, and did sell their Fee-simple.

35 And laid them down at the *p* apostles feet: and distribution was made unto every man *q* according as he had need.

*p* Submitted them to the Apostles disposal. This Metaphor is used, *1 Cor. 15. 27.* He hath put all things under his feet. *q* The poor Man's Want, is the fittest measure for our Relief.

36 And Joses *r*, who by the apostles was surnamed *s* Barnabas (which is, being interpreted, The son of consolation) a *t* Levite, and of the country of Cyprus *u*,

*r* Some read, *Joseph*: The Hebrew Names, when turned into Greek, meet with divers terminations, or endings. *s* Full of Consolation; not only in that he gave so liberally towards the Relief of the Poor, parting with his Possessions for them; but that he excelled in propounding inward and spiritual Comfort unto Poor and Rich; being of a mild disposition, and fitted to handle gently such Wounds as the Terrors of the Law had made. *t* Though a Levite, he might have Land; either in right of his Wife, or given to him, and his Ancestors; as we read, was to *Phineas*, *Josh. 24. ult.* Otherwise, the Lord was the Levites Portion in an especial manner. *u* The Jews being dispersed all over the known World, some dwelt in Cyprus, as *Joses* his Parents; *Saul*'s Parents dwelt at *Tarsus*, though at this time, both *Saul* and *Joses* dwell in *Jerusalem*.

37 Having *x* land, sold it, and brought the money, and laid it at *y* the apostles feet.

*x* This is an Instance of what was said, *ver. 34. 35.* and *Joses*, probably, is instanced in it, either because he sold a

greater quantity of Land, as having Large Possessions; or as being one of the first that was remarkable in this kind of Charity. *y* See *v. 35.*

## CHAP. V.

1 But a certain *a* man, named Ananias, with *b* Sapphira his wife, sold a possession *b*,

*a* A dreadful Instance of God's Indignation against Hypocrisy and Sacrilege, which we have an infallible Testimony of; which is the more remarkable, because such Sins escape the punishment from Men, either as not known, or not disliked; yet the Damnation of such as are guilty of them slumbereth not, *2 Pet. 2. 3.* it being the Glory of God to search out matters farther than Men can, or list to do. *b* An Estate, House, or Farm.

2 And kept back *c* part of the price, his *d* wife also being privy to it, and *e* brought a certain part, and laid it *f* at the apostles feet.

*c* When they had vowed the whole to God and his Service, which made it a robbing of God; whatsoever pretence they might possibly have, of detaining some part for their own necessities in old Age, or time of Sickness; arguing a great distrust in that God, whom, when they had made their Vow, they pretended to give themselves and their substance unto. *d* Her Subjection to her Husband not excusing her partaking in his Sin and Punishment. *e* Their Ambition carried them thus far; they would seem devout, charitable, &c. and their Covetousness hindered them from going further. *f* See *Chap. 4. 35.*

3 But *g* Peter said, Ananias, why hath *b* Satan filled thine heart || to *i* lye to the Holy Ghost, || Or, To de- and to keep back part of the price of the land? *cease.*

*g* Peter knew this Deceit by the Inspiration of the Holy Ghost; it being, most probably, not otherwise likely ever to be discovered. *b* As when the Heart is filled with hot Spirits, it is daring and bold, so when Satan filled their hearts, these Wretches venture upon desperate Courses, and provoking Sins. *i* This Sin is said to be Lying to the Holy Ghost; because, against their own Consciences, and the Spirit of God too witnessing with their Spirits, *Rom. 9. 1.* As also Secondly, Because they pretended to Holiness, and the Service of God, when they intended only to serve their own turns. Now the Spirit is, in a peculiar manner, the Spirit of Holiness, and the Author of it in us; whom they pretended to have been moved by, but falsely. And lastly, Defrauding the poor Members of Christ of their Right (for so, by their Vow, it became to be;) they lied to the Holy Ghost, who constitutes and establishes the Church, and accepteth these Gifts, as given to God, and not to Men.

4 *k* Whiles it remained, was it not thine own? and *l* after it was sold, was it not in *m* thine own power? Why hast thou *n* conceived this thing in thine heart? Thou hast not *o* lied unto men, but unto God.

*k* A sufficient Argument, that there was no Command (even then) to necessitate them to part with their Estates; but only what the present and imminent necessity of the Church did persuade them voluntarily unto. *l* The doubling of this Expostulation makes the Conviction the more forcible. *m* As a Steward under God, to do what thou wouldest with it, according to his Will; and none are, or can be otherwise Disposers of what they possess. *n* It seems hence, that it was a deliberate, and propensate Iniquity. *o* In that Lying unto God is so often charged, and not express mention is made of *Ananias*'s Vow, some excuse him of Sacrilege, and charge him the deeper with Ambition, Covetousness, Lying and Hypocrisy to the Apostles, whom he intended to deceive.

5 And Ananias hearing these words, fell down, and *p* gave up the ghost: And *q* great fear came on all them that heard these things.

*p* Expired, and died. Some Instances of God's extraordinary Judgments upon Sinners were in the beginning of the Jewish Church; as upon the Man that gathered Sticks on the Sabbath-day, *Numb. 15. 35.* and upon *Nadab* and *Abihu*, *Levit. 10. 1.* And so here in the beginning of the Christian Church, to be as Marks to teach us to shun such Sins, and to teach us, that the God with whom we have to do, is greatly to be feared: And this miraculous way of punishing notorious Sinners in the Church, was accommodated to such a time, in which Magistrates were so far from defending the Church, that they themselves were the greatest Enemies unto it. *q* Let others also hear, and fear, and do so no more.

6 And the *r* young men arose *s*, wound him up, and carried him out, and buried him.

*r* Such as were present at that time, and fittest for that Employ. *s* According as they were wont to do to such as they

they intended to prepare for Sepulture. Read what was done to the Body of our Saviour, *Mar. 15. 46.*

7 And it was about the space *t* of three hours after, when his wife, not *u* knowing what was done, *x* came in.

*t* This Circumstance is expressed, to confirm the truth of this History. *u* Not suspecting any such thing, she was the less inquisitive; and such a Consternation and Dread was upon all that were there, that they durst not tell her, lest they should offend *Peter*; as also, probably, lest they should, with so sudden and sad News, grieve her. *x* Into the Church, or place, where they were met together.

8 And *Peter y* answered unto her, Tell me whether ye sold the land *z* for so much. And she said *a*, Yea, for so much.

*y* An ordinary Hebraism; by which one that speaketh first, is said to answer, if it be tending towards any Discourse especially. *z* The certain price is not mentioned, as not being necessary to the intent of the Holy Ghost in this Narrative; but be it more or less, it was the same which her Husband had said the Land was sold for. *a* She had agreed with her Husband what to say; and one Sin draws on another, till it ends in Perdition.

9 And *Peter* said unto her, How is it that ye have agreed together *b* to tempt the Spirit of the Lord: Behold *c*, the feet of them which have buried thy husband, *are* at the door, and *d* shall carry thee out.

*b* This Expression of tempting God, or the Spirit of God, is not used amongst prophane Writers; and this Sin is not (at least, to such a degree) committed amongst *Pagans* and *Heathens*, and is to be dreaded by all that profess the Gospel. As often as Men sin against their Consciences, and their Consciences condemn them in what they do, so often they dare, tempt, or try whether God be omniscient, and knows of; or holy and powerful, and will punish their Sins; which they find at last to their cost. *c* This the Apostle fore-tells, ere it came to pass, the more to confirm his Authority, and the Truth of the Gospel. *d* After thou art dead, to thy Burial.

10 *e* Then she fell down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead; and carrying her forth, buried her by her husband.

*e* The same Sins meet with the same Punishment; God is no Respector of Persons, *Jew* or *Gentile*, Male or Female.

11 And great fear came upon *f* all the church, and upon as *g* many as heard these things.

*f* Thus upon the finishing of so many Men in and about *Bethsemeſt*, 1 *Sam. 6. 20.* they wisely demand, who is able to stand before this holy Lord God? And upon the slaying of *Uzzab*, 2 *Sam. 6. 9.* David was afraid of the Lord; *Disce iustitiam mori*. *g* Out of the Pale of the Church, God's Judgments do restrain, in a great measure, wicked Men.

12 ¶ And *\** by the *b* hands of the apostles were many signs and wonders wrought *i* among the people. And they were all with one accord *k* in *\** Solomon's porch.

*b* By the Apostles Ministry: Though they were holy and excellent Men, they were but Instruments; the Power they acted by, was God's; which also they had prayed for, and acknowledged, *Chap. 4. 30.* *i* Generally among the meaner sort; according to that Question, *Have any of the Rulers believed on him?* *Joh. 7. 48.* *Not many mighty, not many noble are called*, 1 *Cor. 1. 26.* *k* A large and capacious place, where they might, with greatest Convenience, hear and see what was done and said.

13 And of *\** *l* the rest durst no man join himself to them: but the people magnified them.

*l* Such who were not of the common sort of people, and here seem to be distinguished from them: Or of the *rest* (more largely) who had not joined themselves to the Church, being amazed at this Judgment on these two Hypocrites, durst not make a formal shew of Religion, unless they had a thorough perswasion in their Mind concerning the truth of it, and a firm Resolution in their Conversation to live answerably unto it.

14 And believers were *m* the more added to the Lord, multitudes both of men and women.

*m* This explains the former Verse, and helps us against mistaking it; for this wonderful Judgment was so far from being an hindrance to the Truth of the Gospel, that it is turned to the furtherance of it; for though great Men, and such as were insincere, were terrified from owning Christ, and his Doctrine, others did more readily embrace them by reason of it.

15 Inſomuch that they brought forth the sick into *n* the streets, and laid them on beds and couches, that at the least *o*, the shadow of *Peter* passing by, might over-shadow some of them.

*n* Into every Street generally taken, it being a common practice where they came, and not in one Street only. *o* These weak and unlikely Means did more shew the Power to be of God, and was the greater Confirmation to the Truth of the Gospel: And thus was fulfilled what our Saviour had promised to the Apostles, and such as should believe in him, *Joh. 14. 12.* that they should do greater Works than he did.

16 There came also a *p* multitude out of the cities round about unto Jerusalem, bringing sick folks, and *\** them which were vexed with unclean spirits: and they were healed *q* every one. *Mar. 16. 17.*

*p* The variety and grievousness of these Evils did but the more commend the Power which was present with the Apostles. *q* An Evidence, that these Cures were not wrought by second Causes; for the best Medicines do not always succeed: As also, in that they were perfectly and suddenly cured, who were thus miraculously cured; the God of Nature restoring Nature, beyond what Means and Art could do.

17 ¶ Then the high priest *r* rose up, and said they that were with him, which is the sect of the Sadduces, and were filled with *t* indignation.

*r* Moved at the report of these things, went out of the Council, to observe what was done. *s* There were both *Pharises* and *Sadduces* in their *Sanhedrim*, or great Council, as appears, *Act. 23. 6.* but the High Priest, and a great part, were at this time *Sadduces*. *t* Or Zeal; which is the best, when kindled (as the Fire on the Altar) from Heaven, regularly acting for God's Truth and Word; and the worst, when inflamed by Carnal Affections, and set upon wrong Objects for Self-ends. The pick these *Sadduces* had against the Apostles, and their Doctrine, was, because they taught the Resurrection, which the *Sadduces* denied.

18 And laid their hands on the apostles, and put them in the common prison.

See *Act. 4. 3.*

19 But the *\** *a* angel of the Lord by night *b* *Ch. 12. 7. &* opened the prison-doors, and brought them forth, and said,

*a* God useth the Ministry of Angels, though he might otherwise do what pleaseth him: An Angel rolled away the Stone from the Door of the Sepulchre: *Angels ministered to Christ*, *Mat. 4. 11.* *And are all ministering spirits, sent forth to minister for them who shall be heirs of salvation*, *Heb. 1. 14.* *And encamp round about them that fear God*, *Psal. 34. 7.* *b* And shut them again, after that the Apostles were gone out; as appears, *v. 23.*

20 Go *c*, stand and speak in the temple to the people *d*, all the words of *e* this life.

*c* The word implies, Courage and Steadfastness of Mind, as well as such a posture of the Body. *d* Without preferring some acceptable Truths, before others more ungrateful, if necessary towards their Salvation: Christ, for a time, did limit them; they might not tell any, that he was Jesus the Christ, *Matth. 16. 20.* nor the Vision, which they had seen in his Transfiguration, *Matth. 17. 9.* Now this Prohibition is taken off. Thus the Sun does not shine in his full Glory all at once. *e* Some admit of an Hypallage, and join the Pronoun to the other Substantive; reading in this place, *These words of Life*; and the rather, because by *this Life*, is ordinarily understood the present, temporary Life; as in 1 *Cor. 15. 19.* But there needs not this translatitious sense: By *this Life*, the Angel might very well understand Eternal Life and Salvation: for that was it which the *Sadduces* denied, and for the preaching of which Life, the Apostles were imprisoned.

21 And *f* when they heard that, they entred into the temple *g* early in the morning, and taught. But the high-priest came, and they that were with him, and called the *h* council together, and all the *i* senate of the children of Israel, and sent to the prison to have them brought.

*f* Having received a Command from God, they resolve to obey him, rather than Man. *g* Taking the first opportunity, though they could not but be sensible of the danger they ran into. *h* The *Sanhedrim*, or great Council. *i* The Judges of their inferior Courts, or the chief amongst the Priests, or Senators; either living in the City, or coming thither upon that Festival Occasion.

22 But when the officers came, and *k* found them

R r

them

\* *Ch. 2. 43.*

\* *Ch. 3. 11.*

\* *Joh. 9. 22. & 12. 42. & 19. 38.*



them not in the prison, they returned, and told, *h* These Men, thus sent to hinder the spreading of the Gospel, could not but be a means of confirming it, when they saw and declared what they found: So easily can God make use of what is intended against his Truth and People, unto the advantage of either.

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

*l* All means imaginable were used, to secure their Prisoners: But when God will deliver, what can keep them? When God will work, who can hinder? *Job* 11. 10. It is strange, that so great evidence of the Innocency of the Apostles, and Truth of their Doctrine, should be ineffectual; but prejudice is insuperable, unless to the mighty power of the Grace of God; and this Blindness cannot be cured, but by God's *Ephphatha*.

\* *Luk* 22. 4.

24 Now when the high-priest, and \* the *m* captain of the temple, and the *n* chief priests heard these things, they *o* doubted of them whereunto this would grow.

*m* The Commander over the Soldiers who were set to guard the Temple, either to secure the Treasure there, or to be in a readiness to suppress any Tumult thereabouts. *Pilate* speaks of this, *Mat* 27. 65. *n* The Heads of the Families, or chief of the Courses of the Priests. *o* By what means these wonderful things were done; for they were loath to see and acknowledge God in them.

25 Then came one and told them, saying, Behold *p*, the men whom ye put in prison, are standing in the temple, and teaching the people.

*p* So true is that in *Isa* 5. 10. Take counsel together, and it shall come to nought; but the counsel of the Lord standeth for ever, *Psal* 33. 11.

\* *Mat* 21. 26.  
Ch. 4. 21.

26 Then went the captain with the officers, and brought them without *q* violence: \* for they feared the people, lest they should have been stoned.

*q* They might, peradventure, think it needless, or impossible, to bind them against their Wills, who had opened the Prison, and so miraculously came out: Howsoever another more certain Reason is given of it; They feared Men more than God, who had done so great things amongst them.

27 And when they had brought them, they set them before the *r* council: and the high-priest asked them,

*r* When they are about to do the greatest Injuries, they pretend to Right; and will not judge them, without giving them leave to answer for themselves.

28 Saying, Did not we straitly *s* command you, that you should not teach in *t* this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this *u* man's *x* blood upon us.

*s* As indeed they had, *Act* 4. 18. Hence they aggravated the Apostles Crime, as done out of Malice, and not out of Ignorance. *t* This Name, and this Man's Blood, are odious Reflections, full of Contumely against our blessed Saviour; as if he had not been worthy the naming by them. *u* They stoned not the Sin of Murder, but are afraid or ashamed of the Imputation of it; as many scruple not to commit that Wickedness, which they would be loath to be thought guilty of. *x* The punishment of his Blood-shedding.

29 ¶ Then Peter *y* and the other apostles answered and said, We ought to obey God rather than men.

*y* This they all agree in, and it is the common sense of all considering Men: As *Socrates*, in his Apology, told the *Athenians*; I embrace and love you, O *Athenians*, and yet I will obey God rather than you. This the Apostles had formerly asserted; *Chap* 4. 19.

\* *Ch* 3. 13. 15.

\* *Ch* 10. 39. &

13. 29.

1 *Pet* 2. 24.

30 \* The *z* God of our fathers raised up Jesus, whom ye slew and \* hanged *a* on a tree.

*z* This is the rather mentioned by the Apostle, that they might not think our Saviour, or they, his Ministers, preached any other God unto them, but him whom they had worshipped from their Fore-fathers. *a* A Tree, or Wood; which is rather mentioned than a Cross, that the Allusion to *Deut* 21. 23. might be more full; where he that is hanged on a Tree, is accursed; and in that, Christ was made a Curse for us, *Gal* 3. 13.

\* *Heb* 2. 10.  
See *Luk* 24.  
46. 47.

31 \* Him hath God exalted with his *b* right hand, to be a *c* prince and a *d* saviour, for to *e* give repentance to Israel, and *f* forgiveness of sins.

*b* See *Ch* 2. 33. *c* To conquer and subdue all his Ene-

mies, to defend and protect his Subjects. *d* To save from Sin, according to his Name Jesus, *Mat* 1. 21. *viz*. from the Condemnation that is due unto it, and the Pollution that is acquired by it. *e* Repentance is the Gift of God; and nothing does more avail with us to repent, than the Loss of Christ (his bitter Suffering and Death) by whom the World is crucified unto us, *Gal* 6. 14. And if Repentance includes Newness of Life (as it does) who would not walk in that way which our blessed Lord hath recommended, and in which only we can enjoy him; That doing as he did, we may come at last to be where he is. *f* Which never fails to accompany true Repentance; and is therefore also called Repentance unto Life, *Chap* 11. 18.

32 And \* we are *g* his witnesses of these things, \* *h* Holy Ghost, \* whom God hath given to them that *i* obey him.

\* *Joh* 15. 26.

27.

\* *Ch* 2. 4.

*g* They refuse not to bear their Testimony for Christ, who witnessed a good Profession for us. *h* The Holy Ghost does witness, 1. By the Apostles, through his Grace and Strength they bear their Record. 2. By all the Miracles that were wrought; for they were only done by his Power. 3. By enabling any to believe these things; which Belief is his Work. 4. Not to say, that the Holy Ghost was a Witness of the things concerning Christ at his Baptism, and the several Attestations he gave, saying, *This is my beloved Son*, *Mat* 3. 17. *i* Some read, believe in him, which is to the same purpose; for there is no true Repentance, where there is no Faith; nor no saving Faith, where there is no Repentance and Amendment.

33 ¶ \* When they heard *that*, they were *k* cut to the heart, and took counsel to slay them.

\* *Ch* 7. 54.

*k* They grinned with their Teeth, visibly shewing the Rage and Fury that was within them, by which they were as fawn and divided asunder; Malice and Rage being a grievous Torment to the Cruel and Malicious, *ὁ γὰρ μέγας πόνος τὸ μὴ ζῆν καλῶς*.

34 Then stood there up one in the council, a Pharisee, *m* named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles *n* forth a little space.

*l* This Sect was accounted more mild than the Sadducees. *m* It is thought that this Man was the same at whose Feet *Paul* sat, *Chap* 22. 3. That he was the Instructor to *Barnabas* and *St Stephen*, with many other Stories concerning him, are doubtful; howsoever, God made use of him, though as yet an Enemy to his Church and People, to plead for, and protect them to his power. God can effect any thing without, or against means; and suddenly to make such as were against him, to be for him, and his Truth. *n* That they might consult amongst themselves what to do with them: Thus *Chap* 4. 15.

35 And said unto them, Ye men of Israel *o*, take heed to your selves, what ye intend to do as touching these men.

*o* A wife and good Caution; for he that injures another, brings the worse Mischief upon himself, both in the sense of having done evil, and in being exposed to the revenging hand of God, whose Property Vengeance is, *Heb* 10. 30.

36 For *p* before these days, rose up *q* Theudas, boasting himself to be some body, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered and brought to *Or*, believed, nought.

*p* Probably, under the Reign of *Augustus*; as he whom *Josephus* mentions, was another under the Reign of *Claudius*. *q* Some suppose it a contracted Name of *Theodorus* as *Demas* is thought to be of *Demetrius*; though others think it to be of an Hebrew Original.

37 After this man, rose up Judas of Galilee, in the days of the *s* taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

*r* Whether this was the same *Judas*, who was called *Ganlonite*, from the place of his Birth, a Town in or near *Galilee*; and *Galileus*, from the Province it self in which he was born, it is not so material to discuss; *Josephus* makes mention of two of this Name. *s* Setting down all their Names at the Command of the Roman Emperor; whereby, 1. They professed themselves to be his Subjects. 2. They payed him a certain rate, in token of Subjection, for every head, as Poll-money. 3. By this means he knew the number of his Subjects, and the strength or weakness of every Province: This was another Tax than that mentioned, *Luk* 2. 2. which is there called the first.

38 And *t* now I say unto you *u*, Refrain from these

these men, and let them alone: \* for *x* if this counsel, or this work be *y* of men, it will come to nought:

*z* He undertakes to advise them what they should do in the present Case. *u* Have nothing to do with them; as *Pilate's* Wife advised him, concerning our Saviour, *Mat. 27. 19.* *Gammaliel* interposes, partly out of his moderate and mild disposition; partly out of fear, lest, if they slew the Apostles, they might incense the *Romans*, who were very jealous of their Authority, and had taken away the power of Capital Punishments from the *Jews*. *x* This Argument, or Dilemma, which *Gammaliel* uses for the sparing of the Apostles, is of force either way (as that Question our Saviour propounds concerning the Baptism of *John*, *Mat. 21. 25.*) *y* This first part is evident; for that Building must needs fall, which is built upon the Sand, *Mat. 7. 27.*

*39 z* But if it be of God, ye cannot overthrow it; lest haply ye be found \* even to fight *a* against God.

*z* The other part of the Dilemma, *Prov. 19. 21. Isa. 45. 10.* The counsel of the Lord, that shall stand; and it must needs be so, for all power is his, in whom we live and move, *Chap. 17. 23.* *a* They who afflict, and contend with his People unjustly, though they little think so, set themselves against God, who will overcome at the last, and triumph over his, and his People's Enemies.

*40* And to him *b* they agreed: and when they had called the apostles, and *c* beaten them, they commanded that they should not speak in the name of Jesus, and let them go *d*.

*b* They yielded to his Reason and Argument, being persuaded and convinced by it. *c* This was what our Saviour had fore-told them, *Mat. 10. 17.* and thus the Husbandmen took the House-holder's Servants, and beat them, *Mat. 21. 35.* They had power yet left them by the *Romans*, to punish Offenders in their Synagogues; but not capitally, nor publicly. *d* In this they left the good Advice of *Gammaliel*, who had warned them not to fight against God.

*41 ¶* And they departed from the presence of the council *e*, \* rejoicing that they were *f* counted worthy to suffer *g* shame for *h* his name.

*e* It argued full persuasion of the Truth, and great resolution to abide by it, that they could account so vile a Disgrace for Christ's sake, to be an Honour. *f* It is a Condescension and Favour, when God uses any to give testimony unto his Truth, although it be by their suffering, *Phil. 1. 29.* Unto you it is given, not only to believe, but to suffer: As it to suffer for Christ, were as great, if not a greater Gift, than to believe in him. *g* Scourging being a servile and disgraceful Punishment. *h* Christ's Name, or for Christ's sake, to assert his Truth, &c. Some do not read the Pronoun, but the Name, put absolutely for God; as was usual amongst the *Jews*, out of reverence to God's Name, lest they should prophane it.

*42* And daily *i* in the temple, and in *k* every house, they ceased not to teach and preach Jesus Christ.

*i* This is the same with what we read, *Act. 20. 20.* publicly, and from House to House: That is, in the Temple, and publick places, they preached unto the *Jews*; and in more private places (or Houses) where they saw it needful, unto such they conversed with. *k* They visited their Flock, and instructed, exhorted, comforted them, as their Condition required. See the power of the Grace of God: These were the Men who forsook Christ; when the Soldiers came to apprehend him, they durst not be seen in his Company; yet now they profess his Name, and abide by their Profession, though they are derided and beaten for it.

## CHAP. VI.

*1* **A**ND in those days, when the number of the disciples was multiplied, there arose a murmuring of the *l* Grecians against the *Hebrews*, because their *m* widows were neglected in the daily ministrations.

*l* These were not such as are elsewhere called *Greeks*, either as being of that Nation, or more generally taken for all *Gentiles* at large; but they were (as to their Authority) *Jews*; and descended from such of them, who in several National Calamities, were forced (or chose) to leave their Country, and flee to *Alexandria*, and divers other places; yet kept themselves unmixed with other Nations, retaining the Knowledge of God, and coming to worship upon the solemn Feasts; only dis-using the *Hebrew* Language, they were more acquainted with the *Greek* Tongue (then commonly spoken every where) and used the holy Scripture, translated into that Language; which made them the ra-

ther called *Hellenists*, or *Grecians*. *m* They were not taken, as others, into the College, or number of Widows, who in that time had some care of the Poor; or rather, because they were not so largely allowed, or carefully looked after; for those that sold their Goods, being *Hebrews*, they might not be so tender over the *Hellenists*, whose Estates lying farther off, could not so readily be sold, for the relief of themselves, or others.

*2* Then the *n* twelve called the multitude of the disciples unto them, and said, \* It is not reason that we should leave the *o* word of God, and serve tables.

*n* For such was their number now again, *Marthas* having supplied the place of *Judas*: This is that blessed number, or the root of it, which God hath so much magnified. *o* Preaching of the Word, and other Duties belonging to it; either providing for the *Agape*, and Love Feasts, or distributing to the Necessities, whereby they might be fed, and their Tables provided.

*3* Wherefore brethren *p*, \* look ye out among \* *Deut. 1. 13.* you seven men *q* of honest report *r*, full of the Holy Ghost *s* and wisdom, whom we may ap- *Ch. 1. 21. 22. & 16. 2.* point over this business. *1 Tim. 3. 7.*

*p* As carefully and circumspectly as ye would in any Cases of your own Concerns. *q* A good direction, that obliges to this day, in all Elections of any for the Service of God, and his Church. *r* Of the Gifts and Graces of the Holy Ghost, which were not bestowed on the Apostles only. *s* Or Prudence and Skill in the Word of God, which only is able to make a man wise unto Salvation, *2 Tim. 3. 15.*

*4* But we will *t* give our selves continually to *u* prayer, and to the ministry of the word.

*t* We will stick close, and with perseverance, to this work. *u* The two great Employes of a Minister of Jesus Christ; to pray unto God for the people, and to speak unto the people from the Lord. These, though great Businesses, they durst not delegate from themselves, unto others, to perform for them.

*5 ¶* And the saying pleased the whole multitude: and they chose *x* Stephen, \* a man full of \* *Ch. 1. 24.* faith, and of the Holy Ghost, and Philip, \* and \* *Ch. 8. 5. 26.* Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas *y* a proselyte of Antioch. *& 21. 8.*

*x* All these being *Greek* Names, it is likely they were all *Hellenists*, and descended from *Hebrew* Parents, but born in foreign Countries; or amongst the *Jews*, they might have other Names, which *St. Luke*, writing this History, translated into *Greek*. *y* See *Chap. 2. 10.*

*6* Whom they set before the apostles: and when they had *z* prayed, \* they *a* laid their hands \* *Ch. 6. 17. & 13. 2.* on them. *1 Tim. 4. 14.*

*z* Prayer is the Salt, which seasoneth and sanctifieth all things. *a* A Rite used in the Church of old; 1. In their Sacrifices, *Exod. 29. 15.* 2. In their Blessings, *Gen. 48. 14.* 3. In their Designations unto a Charge or Office: Thus *Moses* on *Jeshuab*, *Numb. 27. 18.* and from thence it was easier derived unto the Gospel Church; our Saviour blessing thus the Children which were brought unto him, *Mat. 19. 13.* and thus also were Ministers ordained in the primitive times, *1 Tim. 5. 22.*

*7* And \* the word of God increased, and the \* *Ch. 12. 24. & 19. 20.* number of the disciples multiplied in Jerusalem greatly; and a great *b* company of the priests *Col. 1. 6.* were obedient unto the faith *c*.

*b* None so violent Opposers of the Gospel as these were (their Interest, in all likelihood, heightning their Opposition;) yet great is Truth, especially the Spirit of Truth, and did prevail: And though in its self, the number might not be so great, as to be called a great multitude; yet considering who they were that were converted, it was very wonderful, and the fewer might pass for a many. *c* Christianity is not a bare Speculation, but a practical Religion; and we believe no more than we practise, *Eac quid dicit & facit*, *Aug.*

*8* And Stephen, full of faith *d* and power, did great wonders *e* and miracles among the people.

*d* Enabled to preach, dispute, do and suffer all things through Christ. *e* Of whom, he cured many; or among the people, in that he did these Wonders publicly.

*9 ¶* Then there arose certain of the *f* synagogue, which is called the *synagogue* of the *g* *libertines*, and *h* *Cyrenians*, and *Alexandrians*, and of them of *Cilicia*, and of *Asia*, disputing with Stephen.



*f* Synagogues were as Colleges in our Universities, being used for Instruction and Learning; and were distinguished according to the Persons that frequented them. *g* Some think, these were Natives of a certain Country in *Africa*, from whence they were so called; but more probably, they were such as were manumitted, or made free, (as the word is commonly used for such) and in a middle Condition between such as were free born, and such as were Bond slaves; and might desire to frequent with those of their own Rank. *h* The *Jews* spake of no less than four hundred and eighty Synagogues at *Jerusalem*; a vast number, and probably, increased by them, though several places are called *Cyrene*: This (from whence they took their Name) was in *Africa*, in all likelihood, it being joined with that of the *Alexandrians*. So God pleased to sever the *Hellenists* (or *Jews* by Translation) for the *Gentiles* were not yet called, that they might all hear the Gospel in the Language they understood best.

\* Exod 4. 12.  
Isa 54. 17.  
Luk 21. 15.

10 And \* they were not able *i* to resist *k* the wisdom, and *l* the spirit by which he spake.

*i* They did oppose it, but ineffectually. *k* The foolishness of God is wiser than men, 1 Cor. 1. 25. What then is his Wisdom, through which this holy Man spake? *l* The Holy Ghost directing him, and putting a divine Power upon what he spake, according to the Promise, Mat. 10. 20.

11 Then *m* they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

*m* What these blasphemous Words were, we have, v. 14. which shew, that the Veil was yet over their Hearts, and that they could not endure to hear, that the Shadows must flee away, when the Sun is risen; and the Types be abolished, when the substance of the things typified is exhibited: For this Truth was all the Blasphemy this holy Martyr was guilty of.

12 And they *n* stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

*n* Being overcome by Reason and Arguments, they betake themselves to all the evil Arts imaginable: They suborn Witnesses against St. Stephen (as was done against Naboth) and (that we read of) never before; they make the people, and the number (which is usually the worst) on their side; then they complain of him to the Priests, &c. And left any, or all these should fail, they lay violent hands on him themselves. Sin goes on as a Current, and never stops, unless an Almighty Word be spoken unto it, to go no further.

13 And set up *o* false witnesses, which said, This man teacheth not to speak blasphemous words against this holy place, and the law.

*o* They mingled, in their Testimony, false things with Truths, as they who witnessed against our Saviour had done. St. Stephen might possibly have inculcated what our Saviour had fore-told, Luk. 19. 43. and both have been very innocent; for neither of them spake with any Abhorrence of, much less Blasphemy against the Law, or the Temple: But in that the Witnesses perverted, and added to their Words, they are deservedly branded as false Witnesses: *Falsus in uno, falsus in omnibus*, is a granted Maxim in the Case of Witnesses bearing.

14 For we have heard him say, That this Jesus of Nazareth shall destroy *p* this place, and shall change the || customs which Moses delivered us.

|| Or, Rites.

*p* That is, the Temple. *Jeremy* had fore-told this long ago, and did escape, though very narrowly, Jer. 26. 12, 16. *Daniel* had prophesied of the Destruction both of the City and Sanctuary, Dan. 9. 26. and yet these were in great respect amongst them. And none could speak more plainly of the Calling of the *Gentiles*, than *Malachi*, Chap. 1. 11. and yet when the Apostles came to apply these very things more home and close, they could not endure them.

15 And all that sate in the council, looking stedfastly on him, saw his face as it had been the *q* face of an angel.

*q* With an extraordinary Lustre and Radiancy, above what appears in Men, whereby they might be distinguished, as Mat. 28. 2, 3. affecting the Beholders with Admiration. Thus *Moses* his Face did shine.

## CHAP. VII.

1 Then said *r* the high-priest *s*, Are these things so?

*r* Who was resolved to condemn any, right or wrong, that should profess Christ; as appears, Joh. 9. 22. *s* That he might seem just, he gives him a kind of liberty to answer

for himself; not to defend his Doctrine, but to know out of his own mouth, whether he preached it, or no.

2 And he said, Men *t*, brethren and *u* fathers, hearken; The *x* God of Glory appeared unto our *y* father Abraham, when he was in *z* Mesopotamia, before he dwelt in *a* Charran,

*t* To take away any prejudice they might have conceived against him; and to recommend, not his Person so much, as his Doctrine to them, he calls them Brethren: 1. As hoping in the same Promises with them. 2. Observing the same Law. 3. Worshipping the same God. *u* A word of Respect (especially) the elder amongst them, or his Judges. Thus the *Roman* Senators were called Fathers; and Magistrates ought to be revered, as the Fathers of their Country. *x* Who is also called, Psa. 24. 7. the King of Glory; from whom all Glory descends, to Angels, or Men. By this, and what follows, St. Stephen would shew, that he honoured the true God, and thought respectfully of the Law, the Temple, and the Patriarchs; whom he was accused to condemn and disgrace. *y* He names Abraham, because he was accounted the first Father, and Patriarch of the *Jews*, and had the first clear Promise, that the *Messiah* should come of his Seed. *z* *Mesopotamia* is sometimes taken strictly for that Country which lies betwixt the two Rivers, *Tigris* and *Euphrates*; from whence it had its name: Sometimes more largely, including *Chaldea*; and so it is taken here. *a* A City of the *Parthians*, in the Borders of *Mesopotamia*, towards the Land of *Canaan*.

3 And said unto him *b*, Get thee out of thy country, and from thy kindred, and come into the land which *c* I shall shew thee.

*b* This Command given unto Abraham, we read of, Gen. 12. 1, 5, 6. and is here the rather spoken of by St. Stephen, to prove, that Abraham was in the favour of God, and did truly serve him, before he ever saw the Land of *Canaan*, and before the Ceremonial Law was given by *Moses*, and much more before the Temple was built; and therefore it could not be Blasphemy in him, to hold, that God might be served without those Ceremonies, and worshipped elsewhere than in *Jerusalem*. *c* This was the Glory of Abraham's Faith, that it submitted absolutely to God, and enabled Abraham to go he knew not whither, Heb. 11. 8. for God did not so much as name the place he would have him go unto.

4 Then \* came he *d* out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell. Gen. 11. 31.

*d* Abraham had as great a Love to his Kindred, and native Country, as others have; but he had a greater Faith; which made him yield to God's Call and Command, and follow, from place to place, the Will of God; who is said here, to have removed Abraham, and does chuse the Inheritance and Habitation for his People, Psa. 47. 4.

5 And he gave him *e* none inheritance in it, no not so much as to *f* set his foot on; \* yet he promised that he would give it to him for a possession, and *g* to his seed after him, when *as* yet he had no child. Gen. 12. 7. & 13. 15.

*e* 'Tis true that Abraham had a Field, and the Cave of *Machpelah*, Gen. 23. 9. but that was of no use to Abraham, whilst alive; but to bury him in, when dead. Besides, it was not as an Inheritance by God's Gift, but it was purchased with his Money. *f* Whereby the least parcel of Ground is meant. Hence St. Stephen would prove, that Abraham's Happiness, and theirs too, if they rightly understood it, did not depend upon the Enjoyment of that place and Country. *g* Faith met with a double difficulty; not only Abraham must believe he should have all that Country given him for an Inheritance, in which he had not a Foot of Land; but he must also believe, that it should be his Seed's after him, when as he had no Children: But thus Faith is the evidence of things not seen, Heb. 11. 1.

6 And God spake on this wise, That his seed *h* should sojourn in a strange land, and that they should bring them into bondage, and intreat them *i* evil four hundred years:

*h* As Men which dwell in Houses that are not their own, which seem to contradict the Promise mentioned in the foregoing Verse; but it is only to make Abraham the more believe, against Hope, in Hope; as it is said, Rom. 4. 18. though there were never so many difficulties more, for what God hath promised, Faith would overcome them all. *i* This very space of four hundred Years is also mentioned, Gen. 15. 13, 16. which is thus computed; From the Birth of Isaac (the promised Seed) to the Birth of Jacob, sixty Years; from Jacob's Birth, to his going into Egypt, one hundred and thirty Years; from thence, to their deliverance out of Egypt, two

\* Exod. 3. 12.

\* Gen. 17. 9.  
10.  
\* Gen. 21. 2.  
34.  
\* Gen. 25. 26.  
\* Gen. 29. 31.  
&c. & 30. 5. &  
33. 3.

\* Gen. 37. 4.  
23.  
Hill. 105. 17.

\* Gen. 41. 37.

\* Deut. 10. 22.

two hundred and ten Years: This Period is accounted, *Exod. 12. 40, 41.* to be four hundred and thirty Years; which also *St. Paul* reckons by, *Gal. 3. 17.* But then thirty Years is added unto the Account, being the space of time betwixt the first Promise made unto *Abraham* of this Seed, and the Birth of *Isaac*, in whom the Promise was to be fulfilled; *St. Stephen* here reckoning only from the Birth of *Isaac*.

7 And the nation to whom they shall be in bondage, will *q* I judge, said God: and after that shall they come forth, and \* serve me *r* in this place.

*q* Or punish: And so the *Egyptians* were punished; not by Humane Means, but by Divine Power, and with God's own immediate Hand, and that in the Fulness of Time, the very Night in which God's Promise was to take effect; and therefore it is a Night to be much observed, *Exod. 12. 42.* as shewing, that the Salvation of his People, and the Destruction of his Enemies slumber not, *2 Pet. 2. 3.* *r* In Mount *Horeb*. The reason why God delivers his People is, that they may serve him, as *Luk. 1. 74, 75.* and so long as God hath any Work for them to do in this World, he will preserve and deliver them.

8 \* And he gave *s* him the covenant of *t* circumcision: \* and so *Abraham* *u* begat *Isaac*, and circumcised him the eighth day: \* and *Isaac* begat *Jacob*, and \* *Jacob* begat the *x* twelve patriarchs.

*s* *Abraham*, of whom he was speaking. *t* Of which Covenant, Circumcision was the Sign and Seal, by which, on the part of *Abraham*, and his Seed, it was stipulated, that they should put off all Carnal Affections. *u* After the Promise. So that the Promises were not given for *Isaac's* sake; but *Isaac* was given for the Promise sake: Which made these things more fit to represent Gospel grace, which *St. Stephen* was preaching of. *x* The Heads of the Tribes, from whom they were denominated. Of this Genealogy, see *Mat. 1. 1, 2, &c.* and the History of it in *Genesis*.

9 \* And the patriarchs moved with envy, fold *z* *Joseph* into *Egypt*: but God was with him *a*.

*y* Enraged. The holy Martyr accommodates his Apology so, as that they may yet have occasion to reflect on themselves. *z* For as they had sold our Saviour unto Strangers, so had their Fathers sold *Joseph*. *a* To favour and bless him; for God's Presence brings all Good along with it: With this he comforts himself and others, that it was not without Example, or Precedent, that God should be with such whom their Persecutors could not endure.

10 *b* And delivered him out of all his afflictions, and \* gave him *c* favour and wisdom in the sight of *Pharaoh* king of *Egypt*; and he made him governor over *Egypt*, and all his house.

*b* The effect of God's Presence with him, which to his People, is always in an especial manner; not only as he is with all other Creatures; but as the Soul is with the Body, most effectually, so is God with them. *c* Thus God brought *Daniel* into favour, *Dan. 1. 9.* and hath all Hearts in his Hands.

11 Now there came *d* a dearth over all the land of *Egypt* and *Canaan*, and *e* great affliction; and our fathers found *f* no sustenance.

*d* This is mentioned, *Gen. 41. 54, &c.* *e* As seldom any Mischief comes alone; Rapine, and many Diseases follow Famine. *f* Any course Diet, Grains or Herbs.

12 But when *g* *Jacob* heard that there was corn in *Egypt*, he sent out our *h* fathers first:

*g* The History is known, *Gen. 42. 1.* *h* Our Progenitors, *Jacob's* Sons, from whom we are descended.

13 And at *i* the second time, *Joseph* was made known to his brethren, and *Joseph's* kindred was made known *k* unto *Pharaoh*.

*i* Upon their second coming into *Egypt*, *Gen. 45. 3, 4. 16.* *Joseph* made himself known unto them. *k* For the Continuance of their Sustenance, and fulfilling of what was fore told.

14 Then sent *Joseph*, and called his father *Jacob* to him, and \* all his kindred *l*, threescore and fifteen *m* souls.

*l* His Affinity, and not Consanguinity only; which may be the reason why, though in *Gen. 46. 26.* it is said, that all the souls that came with *Jacob* into *Egypt*, were sixty six (it being then added, they were all such as came out of his loins) yet it is said, they were seventy Persons, *Gen. 46. 27.* *Jacob, Joseph, and Joseph's* two Sons (who were also of the promised Seed) being added to the number. In this Ac-

count of *St. Stephen*, his Sons Wives might be added, which make up seventy five. There are other Accounts of this difference, but it is not of any consequence as to Faith, and holy Living, which are only necessary unto Salvation: The wonderful Increase to so many hundred thousands of Men, besides Children, spoken of, *Exod. 12. 37.* notwithstanding the barbarous Cruelty of the *Egyptians*, is to be admired. *m* The nobler and better part, by which they are numbered, and according unto which they are esteemed by God.

15 \* So *Jacob* went down *n* into *Egypt*, \* and died; he, and our fathers.

*n* Which *St. Stephen* puts them in mind of, the rather, that he might insinuate, No Country, nor Place, nor Temple were so necessary, but that notwithstanding (they had none of them) their Fore-fathers did live and die in the fear and favour of God, although in *Egypt*, out of the promised Land, &c.

16 And \* *o* were carried over into *Sichem*, and laid in the \* sepulchre that *p* *Abraham* bought for a sum of money of the sons of *Emor*, the father of *Sichem*.

*o* That they carried *Joseph* to bury him in *Canaan*, according to the Oath he made them take, *Gen. 50. 25.* is certain; and that this was desired to be done for him out of Faith, *Heb. 11. 22.* But it is not so certain (unless this place be so understood) that the rest of the Patriarchs were so translated after their Death; yet it is very likely: For first, They had as much reason to desire it, as *Joseph* had; they believed the same Promises, and had an Interest in that Land as well as he. Secondly, Their Posterity bare the same respect unto them, that *Joseph's* Family did to him. Thirdly, It seems alike reasonable, that none of those twelve Heirs to the Land of *Canaan* should be left in the Land of Bondage. *p* This place is acknowledged to be most difficult, and the difficulties are better not to be mentioned, than ill solved; which the nature of these Notes (not to mention other Reasons) might occasion. Whosoever will consider the intended shortness of the Story, with the usual Idioms of the *Hebrew* Language, from which it was deduced, may take this as a Paraphrase upon the whole Verse: And *Jacob*, and our Fathers died, and were removed to *Sichem*, and were laid in Sepulchres, in that which *Abraham* bought for Money, and in that that was bought of the Sons of *Emor*, the Father of *Sichem*. Dr. Lightfoot, in locum.

17 But when the time of *q* the promise drew nigh, which God had sworn to *Abraham*, \* the people grew and multiplied in *Egypt*,

*q* Of the fulfilling of the Promise; either of the Increase of his Seed, or of their Deliverance out of Bondage; for both were promised, *Gen. 22. 17.* though at that very time there were the greatest Endeavours to hinder either, when God accomplished both.

18 Till another king arose, which knew not *Joseph*.

*r* These words are taken from the *Septuagint*, *Exod. 1. 8.*

19 The same *s* dealt subtilly with our kindred, and evil intreated our fathers, \* so that they cast out their young children, to the end they might not live.

*s* *Pharaoh* resolves to deal (as he thought) wisely, *Exod. 1. 10.* and it is acknowledged, that the *Egyptians* dealt subtilly with them, *Psal. 105. 25.* For they do not at once destroy them, which might have been hazardous (the *Israelites* being so numerous) neither could *Egypt* well spare at once so many Inhabitants; (too great and sudden Evacuations cause Swoonings;) but they endeavour their Ruin by degrees: 1. Waiting them by hard Labours. 2. Commanding the Midwives privately to kill their Males. 3. *t* Casting out, or exposing any whom they found spared. Yet this People, attempted upon by so many secret and open means to bring them to Destruction, God did preserve; and so he will his Church (which they did typifie) maugre all the Endeavours the most potent Malice can use against it.

20 \* In which time *Moses* was born, and \* was *u* || exceeding fair, and nourished up in his father's house three months:

*u* Or, fair to God: Which, though some understand of the inward Beauty of the Mind (which is, indeed, the most admirable) yet in this place there is no more to be understood by it, than the wonderful Beauty of his Body; which God bestowed in an extraordinary measure upon him, that it might be a means to attract the Care and Pity of *Pharaoh's* Daughter, as it afterwards came to pass: Besides That which is eminent in any kind, is, by an Hebraism, said to be of God. Upon this Account, *Nimveh* is called a City of God, *Jonah 3. 3.* And we read of *Rache's* great Wrestling;

\* Gen. 46. 3.  
\* Gen. 49. 33.

\* Exod. 13. 19.  
Josh. 24. 32.  
\* Gen. 23. 16.  
& 33. 19.

\* Exod. 1. 7.  
8. 9.  
Psal. 105. 24.

\* Exod. 1. 22.

\* Exod. 2. 2.  
\* Heb. 11. 23.  
|| Heb. fair to God.



Engs. or Wrestlings of God, *Gen. 3. 8.* *Josephus* says, that *Moses* was so beautiful, that all who passed by, left their business they were about, to gaze at him, *Antiq. 2. 5.*

21 And when he *x* was cast out *y*, Pharaoh's daughter took him up, and nourished him *z* for her own son.

*x* Exposed and left, *Exod. 2. 2.* *See* Now was the time for God to take him up, as in *Psal. 27. 10.* *y* An Enemy to God's *Israel*; yet God did make use of her, to bring up, and educate *Moses*, who was their Deliverer. *z* Adopting him for her Son, *Exod. 2. 10.* and giving him Education accordingly.

22 And *Moses* was learned *a* in all the wisdom of the Egyptians, and was mighty in *b* words, and in *c* deeds.

*a* The Egyptians were anciently famous for Learning; especially in Astronomy, and some other parts of Philosophy. *b* He was eloquent. *c* His Deeds were equal to his Words; he could do, as well as say what became him.

\* *Exod. 2. 11.*

23 \* And when he was full || forty years old, it came *d* into his heart to visit his brethren the children of *Israel*.

*d* This Age of *Moses* is not set down in his History; but they might have it by Tradition, which is here confirmed unto us by the holy Pen man: These forty Years *Moses* spent in Pharaoh's Court. *d* It speaks these Thoughts and Resolutions to have been from God, that such a great Courtier should so far debase himself; therefore this is deservedly attributed unto his Faith, *Heb. 11. 25.* which is the Gift of God, *Ephes. 2. 8.*

24 And seeing one of them suffer wrong *e*, he defended him, and avenged him that was oppressed, and smote the Egyptian:

*e* This Fact of *Moses*, some defend by the Law of Nature, which allows us to protect the Innocent; but many things, we know, were done by an extraordinary Warrant, which we are not to imitate; nor, by our own Authority, to avenge our selves, or others.

|| Or, now.

25 || For he supposed his brethren would have *f* understood, how that God by his *g* hand would deliver them; but they *h* understood not.

*f* This they might have inferred; 1. From his extraordinary Deliverance out of the Egyptians hands, and out of the River, when young. 2. From his readiness to defend them. (It was wonderful, that such an one as he was, and might have been, should mind them) 3. From the drawing near of the time of their Deliverance, which they could not, without negligence, be wholly ignorant of. *g* By his Means and Ministry. *h* Stupidity is frequently charged upon this People: They then did not receive *Moses*, as these now would not receive Christ.

26 And the next day *i* he shewed himself unto them as they strove, and would have *k* set them at one again *l*, saying, Sirs, ye *m* are brethren; why do ye wrong one to another?

*i* As one appointed by God to deliver them; which he had evidenced before. *k* With great earnestness, and as far as words could do, he compelled them. *l* These words are not mentioned, *Exod. 2. 13.* but something otherwise than here; but the sense is, here and there, the same. *m* Brethren; not so much being all descended from *Abraham* and the Patriarchs, but in that they all worshipped one and the same God; which is the greatest Obligation to Concord and Agreement that can be: And if any Offence be given, or Trespas committed, it obliges us as much to pass it by, and pardon it: *Forgive the trespasses of the servants of the God of thy father, Gen. 50. 17.*

\* See Ch 4 7.

27 But he that *n* did his neighbour wrong, thrust him away, saying, \* Who *o* made thee a ruler, and a judge over us?

*n* The Injurious are most averse from Peace, and one Sin makes way for another. *o* This was a causeless Cavil; especially from such an one as had known what *Moses* had done, as an Essay of his being the Deliverer of God's *Israel*.

28 *p* Wilt thou kill me, as thou didst the Egyptian yesterday?

*p* He charges this great Crime upon *Moses*, to hinder him from further reproof of him: Though Re crimination do not make him, or any other, more innocent; yet men ordinarily use it, as if it were some satisfaction to them, that they are not wicked alone; but that others are as bad, or worse: This better befits an Egyptian, than an *Israelite*.

29 Then fled *Moses* *q* at this saying, and was a stranger in the land of *r* Madian, where he begat two sons.

*q* Knowing that what he had done to the Egyptian would be discovered to Pharaoh, and his Life be put in danger. *r* Inhabited by the Posterity of *Madian*, *Abraham's* Son by *Rebekah*, *Gen. 25. 1, 2.* *Moses* was forty Years in Egypt, forty Years in *Madian*, with *Jethro*, or *Jether*, who was called also *Reuel*, *Exod. 2. 18.* and *Hobab*, *Numb. 10. 29.* and the other forty Years in the Wilderness; which make up the hundred and twenty Years of his Life, *Deut. 34. 7.* This makes to *St. Stephen's* purpose, to prove, that God is always with them that fear him, in what Country or place soever; as he was with *Abraham* in *Mesopotamia*, and with his People in Egypt; so with *Moses* in *Madian*.

30 And when *s* forty years were expired, there appeared to him in the wilderness of *t* mount Sinai, an *u* angel of the Lord, in a *x* flame of fire in a bush.

*s* So long it pleased God to try *Moses* his Faith, and his People's Patience. *t* To the Desert of *Arabia*, where the Law was afterwards delivered, *Exod. 18. 5.* and *19. 3.* *u* Not a created, but an increated Angel, the Angel of the New Covenant; as may be seen, *v. 32.* and by *Moses* putting off his Shoes, because the place was holy, *Exod. 3. 2, 5.* He is also, in the four first Verses of that Chapter, called the Lord. *x* God still appeared in such a manner, as was most instructive to them he appeared to, and to us; as here in a flame of fire in a bush, to shew that he was with his People in all their Sufferings, and would so provide, that they should not be consumed by them; they might be purified, but should not be destroyed.

31 When *Moses* saw *it*, he *y* wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

*y* Seeing the Bush on a Flame, and not consumed; contrary to the nature of devouring Flames; that he might be convinced of God's Presence, and made the more attentive to what God should say, and prepared to yield Obedience unto it.

32 Saying, \* I *z* am the God of thy fathers; \* *Matt. 23. 9.* *a* the God of *Abraham*, and the God of *Isaac*, *Heb. 11. 16.* and the God of *Jacob*. Then *Moses* *b* trembled, and durst not behold.

*z* That he might know from whom he had his Commission, and by whom he was to be sent. *a* Mention is made of these, because God had made unto them the Promise of delivering their Posterity; which he was now about to do, the time being fully come. *b* All great Admiration hath some Fear joined with it: God's appearing, though in Mercy, was ever full of Terror and Amazement: What will his Appearing be, when he shall come in Judgment, to render Vengeance? Who then shall be able to abide?

33 Then said the Lord to him *c*, Put off thy shoes from thy feet; for the place where thou standest is *d* holy ground.

*c* Either out of Reverence to the Divine Presence, as *Job. 5. 15.* or that thereby he might shew that he resigned himself wholly to God's Will, and Disposal; as in *Ruth. 4. 7.* The Kinsman, by pulling off his Shoe, and giving it to *Boaz*, did resign all his Right he might have had to *Ruth* and the Inheritance. *d* Whilst God manifested his Presence there.

34 *e* I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their *f* groaning, and *g* am come down to deliver them. And now come, I will send thee into Egypt.

*e* Seeing I have seen, I have attentively seen and considered. It is doubled, for to shew the Certainty of it. If earthly Parents, especially, look after their Children, when weak, much more our Heavenly Father. *f* Though but Sighs, and scarce framed into Words. *g* Spoken after the manner of Men; according unto which, God is said to come down unto any, when he delivers them from their Troubles; and to go from them, when he leaves them in them: See *Exod. 3. 7, 8.* from which place, according to the reading of the *Septuagint*, these words are taken.

35 This *Moses*, whom they refused, saying, Who made thee a ruler, and a judge? the same did God send, to be a ruler, and a *h* deliverer, by the *i* hands of the angel which appeared to him in the bush.

*h* Or a Redeemer; but only as a Type of Christ, in whom alone we have Redemption through his blood, *Ephes. 1. 7.* as *Moses*, by the Blood of the Paschal Lamb, brought forth, and saved the People of *Israel*. *i* The Power of the Angel: It was not *Moses*, but God, that wrought so great Salvation.

36 He brought them out, after that he had shewed *k* wonders and signs in the land of Egypt, and in the *l* red sea, \* and in the wilderness forty years.

*k* God could, with the least word or motion of his Will, save his People; but he chuseth so to do his wonderful works, that they may be had in remembrance. *l* It is not agreed why it is so called, but this name of that Sea is mentioned in prophane Authors. This whole Verse, as divers others, refer to the History of it in *Exodus*, from the beginning, to the fifteenth Chapter.

37 ¶ This is that *m* Moses which said unto the children of Israel, \* A *n* prophet shall the Lord your God raise up unto you of your brethren, ¶ like unto me, \* him shall ye *o* hear.

*m* St. Stephen would shew, that he was so far from speaking against *Moses* (as they falsely imagined) that he recommended none but him whom *Moses* had so long before spoken of. *n* Christ the *Messiah*, and Head of the Prophets: See *Chap.* 3. 22. *o* Or, obey.

38 \* This is he that was in the *p* church in the wilderness, with \* the *q* angel which spake to him in the mount Sinai, and with our fathers: who received the *r* lively oracles, to give unto us.

*p* Or Congregation; with the rest of the people, in all their difficult Journey. *q* See *ver.* 30. of this Chapter. *r* God's Law and Word is so called, as the only Rule to walk by unto Life, *Deut.* 32. 47. It is there said to be our Life; and it is the only ordinary means of a spiritual and holy Life, which it begets and preserves.

39 To whom *s* our fathers would not obey, but thrust him from them, and in *t* their hearts turned back again into Egypt.

*s* Their Glory being in their Fathers, St. Stephen minds them, that many of them rebelled against God, and his Servant *Moses*, as they (their Posterity) now were rebellious against Christ, who came to save them, as *Moses* before had done; but from a greater Bondage, and by more valuable means. *t* Not so much towards that Country, or Food they had there (Garlick and Onions) as towards their Idolatry and Superstition; as in the following Verse appears.

40 \* Saying unto Aaron, make us *u* gods to go before us: for as for *x* this Moses, which brought us out of the land of Egypt, we *y* wot not what is become of him.

*u* According to the *Egyptians*; who held that there were many Gods, and divers degrees of Gods: They therefore speak in the Plural Number. *x* Though they confess the great Deliverance wrought by *Moses* his means, yet how contemptibly do they speak of him. *y* They could not but know that *Moses* was gone up into the Mount unto God, at his Command, and had not forgotten them, but had left *Aaron* and *Hur* to govern them; yet they soon forgot both God and *Moses*, notwithstanding the large and late Experience they had of his Wonders. This is left upon Record against them, *Psal.* 106. 13, 21.

41 And they *z* made a calf in those days, and offered sacrifice unto the *a* idol, and *b* rejoiced in the works of their own hands *c*.

*z* In imitation of the *Egyptians*, who worshipped their God *Apis* in that, or the like form of an Ox. *a* The Calf which they had made, which they could not be so foolish as to terminate their Worship in, knowing that they themselves had made it, and it had not made them; yet they are for this, charged to have committed Idolatry, *1 Cor.* 10. 6, 7. *b* Which Joy they express by feasting, singing and dancing. *Exod.* 32. 7. *c* So this Idol, and Idols, generally are called, *Psal.* 115. 4. and 135. 15. which is enough to speak their Emptiness and Vanity; vain Man can make but vain Gods.

42 Then God *d* turned, and *e* gave them up to worship *f* the host of heaven; as it is written *g* in the book of the prophets, O ye house of Israel *h*, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

*d* From being as a Father to them, to be a Judge over them, to punish them; whereas formerly he had blessed them. *e* This was, indeed, to deliver them to *Satan*, God withholding his Grace, which they had abused, *Rom.* 1. 24, 25. and giving them up (to fall from one Sin unto another) though not positively, yet permissively. *f* The Angels are so called, *Luk.* 2. 13. but it is rather here to be understood of the *Sun*, *Moon* and *Stars*; which are called so, *Deut.* 17. 31. *Isa.* 40. 26. *g* The words here referred to, are in *Amos* 5. 25. It is said to be in the Book in the Singular Number,

because the twelve small Prophets are by the *Jews* mentioned but as one Book. *h* This positive Question does vehemently deny, that they had offered any Sacrifices unto God, whilst they were in the Wilderness; but at the same time they offered Sacrifices unto Idols; for when they had corrupted God's Worship, their Sacrifices were as no Sacrifices unto him, *Isa.* 1. 11. and 43. 23.

43 Yea, ye *i* took up the tabernacle *k* of Molech, and the star of your god *l* Remphan, *m* figures which ye made, to worship them: and I will carry you away *o* beyond Babylon.

*i* On their Shoulders, as they did the Ark. *k* The Idol of the Children of *Ammon*, which the *Israelites* were especially forbidden to worship, *Lev.* 18. 21, and 20. 2. yet they did ordinarily worship him, *2 Chron.* 28. 3. *Jer.* 7. 3. And there was an High Place built by *Solomon* for him, *1 King* 11. 7. The Tabernacle of Molech was either a Chest or Press, in which that Idol was put; or the Chapels, into which the Worshipers of Molech were admitted, according to the quality of the Offering which they brought. Which of the Planets they intended to honour hereby, whether the *Sun*, or *Mars*, or *Saturn*, it matters not so much; any of these, or any other of their Gods, might be called Molech, taking the word appellatively. *l* Remphan, in the place here cited, is called by the Prophet *Chim*; which is one and the same Idol in both places, the Prophet calling it by its name then in use, and St. Stephen like unto the name the *Septuagint* had called it by: Whether *Saturn* was intended by this, as some think; or *Hercules*, as others, it is not our present business to enquire. *m* Images and Representatives of the Hosts of Heaven, or of the Planets. *o* The Prophet *Amos* saith, beyond *Damascus*, *Amos* 5. 27. here St. Stephen does not contradict the Prophet; for they who were carried away beyond *Babylon*, must needs be carried away beyond *Damascus*, as the ten Captive Tribes were (unto whom this was threatened.)

44 Our fathers *p* had the tabernacle of witness in the wilderness, as he had appointed, ¶ speaking unto Moses that he should make it *q* according to the fashion that he had seen. *Or, who spake.*

*p* Called also the Tabernacle of the Congregation, *Exod.* 33. 7. because about it, on all solemn Occasions, the people assembled. Here it is called the Tabernacle of Witness, because God here testified or witnessed his glorious Presence; and especially, because in it the Ark of the Covenant, the Law, and the Testimony were kept. *q* *Exod.* 25. 40. *Heb.* 8. 5. *Moses* was charged not to vary from the Prescript, God being jealous of his own Appointments. Now this is the rather spoken of by St. Stephen, that he might prove, that the place where God was worshipped in, had varied, and therefore might also now be changed.

45 \* Which also our fathers ¶ that came after, brought in with *r* Jesus into the possession of the Gentiles, whom God drove out before *s* the face of our fathers, unto the days of David. *Or, Joshua; it being the same Name, as appears also, Heb.* 4. 8. only *Jesus* is more according to the *Greek* use. *Or, having received.*

*r* Or, *Joshua*; it being the same Name, as appears also, *Heb.* 4. 8. only *Jesus* is more according to the *Greek* use. *Joshua* was a Type of *Jesus*, and agreed with him in his Name, and in the reason of his Name; he having also saved the people, and brought them into the promised Rest; yet the difference is as great between them, as betwixt the Heavenly *Canaan*, and the Earthly. *s* They were not able to look upon an *Israelite*, whilst God was for them.

46 \* Who *t* found favour before God, and *u* desired to find a tabernacle for the God of Jacob. *Or, having received.*

*t* As *Luk.* 1. 30. *u* It was *David's* earnest Request, that he might any ways glorify God, especially in his Worship; and that he might know where the Ark should rest, and where the Temple was to be built; as *Psal.* 132. declares throughout.

47 \* But *x* Solomon built him *y* an house. *x* *1 King.* 6. 10. *2 Chron.* 3. 1, 2. *y* A fixed and stable structure, not moveable, as the Tabernacle was. *1 Chr.* 17. 12.

48 Howbeit \* *z* the most High dwelleth not *a* in temples made with hands, as saith the prophet. *1 Kin.* 8. 27.

*z* This is also St. Paul's Doctrine, *Chap.* 17. 24. which divers amongst the wiser *Heathens* were persuaded of; for God cannot be comprehended in any place, no, not where he is worshipped; and therefore they did foolishly conceive, that the Worship of God was so tied to the Temple, as if he himself had been included in it. *a* The primitive *Christians* abstained from calling the places of their assembling by the name of Temples; and were charged by their *Pagan* Enemies, for having no Altars, or Temples, or Images.

49 \* Heaven



\* Mat 5.24. &  
23.22.

49 \* Heaven *b* is my throne, and earth is my foot stool: What *c* house will ye build me, faith the Lord? or what is the place of my rest?

*b* The place referred unto, is *Iſa.* 66. 1. *e* That shall be big enough for one so great as God is, *1 King.* 8. 27.

50 Hath *d* not my *e* hand made all these things?

*d* As appears in the History of the Creation, *Gen.* 1. 1. *e* Spoken unto our capacity, after the manner of Men; and implies, that God is too great to stand in need of Temples, or Offerings; and that what Worship he requires, is not for his own sake, for our Righteousness cannot profit him; but for Man's sake, that he might be exercised in the Duties of Religion and Devotion.

\* Exod. 32. 9.  
Iſa. 48. 4.  
\* Lev. 26. 41.  
Jer. 4. 4. & 6. 10.  
& 9. 26.

51 ¶ Ye \* *f* stiff-necked, and \* *g* uncircumcised in heart and *b* ears, ye do always resist the *i* Holy Ghost: as your *k* fathers did, so do ye.

*f* A Metaphor taken from Heifers that are unaccustomed unto the Yoke. *g* Such as had still depraved Affections, which they ought to have put away, rather than the Fore-skin of their Flesh; for they were commanded to circum-cise their hearts, *Deut.* 10. 16. which also God promised to do for his people, *Deut.* 30. 6. And St. Paul was not the first who spake of a twofold Circumcision, *Rom.* 2. 28, 29. but God looked always to the inward and spiritual part of his own Ordinances, and Men's Observance of them. *b* Such as were not so much as willing to hear and know their Duty. *i* Speaking by his Prophets and Ministers, and exhorting to true and serious Piety. By this, St. Stephen would abate their glorying in Circumcision, which they so much boasted of. *k* Thus the Prophet Ezekiel, Chap. 16. 44. Unto which, may be here alluded, *As is the Mother, so is the Daughter.*

\* Ch 3. 14.

52 Which of the prophets have not your *l* fathers persecuted? and they have slain them which shewed before of the coming of the \* *m* just One, of whom ye have been now *n* the betrayers and murderers *o*:

*l* This is the rather said, to stain all their Glory from Succession, and their Ancestors, *Mat.* 5. 12. and 23. 31, 37. *m* Our Saviour deservedly, and by way of Eminence, is so called; as not only being himself just, and fulfilling all Righteousness, but being the Lord our Righteousness, *Jer.* 23. 6. and is, of God, made unto us, *Wisdom, Righteousness, Sanctification and Redemption*, *1 Cor.* 1. 30. This word is used in a forensic sense, and is the same with Innocent, and opposite to Guilty: Whereby St. Stephen vindicates our Saviour, notwithstanding the unjust Sentence passed here upon him. *n* In hiring Judas. *o* In that they excited Pilate to condemn him, and abetted the Soldiers and others, in executing of him.

\* Exod. 20. 1.

53 \* Who have received the law by the *p* disposition of angels, and have *q* not kept it.

*p* Or Ministry of Angels: The Commandments were published from them ministerially, or the Son of God (called an Angel, *v.* 35.) accompanied with the Militia of Heaven (for it is a military Metaphor) did, in the midst of that glorious Retinue, give the Law, *Deut.* 33. 2. *Iſa.* 63. 8. *Gal.* 3. 13, 19. *q* They transgressed the Law, though so gloriously delivered by Angels; and therefore it was no wonder if they despised the Gospel, that was published by so mean, and so contemptible Ministers.

54 ¶ When they heard these things, they were *r* cut to the heart, and *s* they gnashed on him with their teeth.

*r* See Chap. 5. 33. they were angry to Madness. *s* Gnashing of Teeth was the Curse of the Damned, *Matth.* 8. 12. which Men, by their Sins, do prepare for: This Corrosive was applied by a skilful hand, would they have endured the Cure.

55 But he being *t* full of the Holy Ghost, looked up stedfastly into heaven, and saw the *u* glory of God, and Jesus *x* standing on the right hand of God,

*t* Filled with Grace, suitable to his present Trial and Suffering. *u* The glorious God; or so much of the Throne and Glory of God, as mortal Eyes are capable for to see; being justified by God, though condemned by Pilate. *x* And standing ready to assist and comfort all that should suffer for his sake.

\* Mat 3. 16.

56 And said, Behold *y*, I see \* the heavens opened, and *z* the son of man *a* standing on the right hand of God.

*y* God not suffering any Distance to hinder this refreshing Sight. *z* So Christ is frequently called: And St. Stephen would by this inform them, how vain they were in tri-

ving against Christ, or his Truth. *a* As an Advocate, Soldier, or Captain for Stephen; or as one shewing the Prize unto him, which he was now running for, and had need to be encouraged with the sight of. But it seems strange, that St. Stephen should tell the Jews of this heavenly Vision, being they did not see it, although in the same place with him. But this he might do, 1. Out of his ardent Love to Christ, desiring to magnify him. 2. To invite his Enemies to Repentance, now Heaven was opened, and Christ's Arms were stretched out to receive them. 3. To hinder any from being afraid to own Christ, and his Truths. 4. To terrify the most obdurate amongst them, by shewing them their Judge, and minding them of his Avenger. 5. That he might assert himself to be an Eye-witness of Christ's being risen again from the Dead, which they made such difficulty to believe.

57 Then they *b* cried out with a loud voice, and *c* stopped their ears, and *d* ran upon him with one accord,

*b* The Rabble, or Multitude. *c* That they might shew their great Detestation of what was said, and might not contract any Guilt from it. *d* This Violence and Fury was both against the Law of God, and the Law of the Land; and the number of Zealots (there were some amongst that people eminently so called) provoked the Romans to destroy both City and Temple.

58 And \* *e* cast him out of the city, and *f* \* *g* stoned him: and \* the *g* witnesses laid *b* down their clothes at a young man's feet, whose name was Saul.

*e* That the City might not be polluted with his Blasphemy. *f* This Punishment was appointed for such as seduced them to the Worship of false Gods, *Deut.* 13. 6, 10. And though all power of capital Punishment was taken from them, as they themselves confess, *Job.* 18. 31. yet what will not popular Rage attempt? *g* Who were, by the Law, to cast the first Stones, *Deut.* 17. 7. whereby the Witnesses, if they had not testified true, did take upon themselves the Guilt of the Blood that was spilt, and freed the people, who only followed them in the Execution. *b* Their upper Garments, that they might carry, and cast down the heavier Stones.

59 And they stoned Stephen, calling upon God, and saying *i*, Lord Jesus, \* receive my *k* spi-rit.

*i* Stephen called upon him whom he saw standing, and that was our Saviour. *k* Or, my Soul: Thus our Saviour commended his Spirit unto his Father's hands, *Luk.* 23. 46. and this Disciple imitates his Master, and comforts himself with this, that to be sure his Soul should be safe, whatsoever became of his Body.

60 And he *l* kneeled down, and cried with a loud voice, Lord, lay not *m* this sin to their charge. And when he had said this, he *n* fell asleep.

*l* A posture used in most earnest Prayers: And if so, he prayed, at least, as earnestly for his Enemies, as for himself; he praying for them kneeling, and for himself standing. *m* Do not weigh it, reckon, or impute it; that it may not remain against them, to hinder their Conversion: This our Saviour commanded, *Mat.* 5. 44. this he practised, *Luk.* 23. 34. And whosoever can thus pray for his Enemies, and do good for evil, hath a great evidence, that the Spirit of Christ is in him. *n* He died; his Death being thus expressed, in that, 1. He died quietly, as one fallen into a Sleep. 2. Because of his certain Hope of the Resurrection. 3. As easily to be raised again by Christ, as one that sleeps, is to be awaked by us. 4. It is an ordinary Hebrew, to express Death by Sleep; which made St. Luke use it amongst them, with whom it was frequently thus expressed.

## CHAP. VIII.

1 **A**ND Saul was *a* consenting unto his death. And at that time there was a *b* great persecution against the church which was at Jerusalem, and \* they were *c* all scattered abroad throughout the regions of Judea and Samaria *d*, except the apostles. \* Ch. 11. 19.

*a* Well pleased with it (as the word implies) and did approve it in Thought, Word and Deed, *Act.* 22. 4, 20. which is here noted in the beginning of the Narrative concerning this great Apostle, that we might consider *ſic* *ut* *ſic* *ſic*, what a great Change the Grace of God did make; which was by him, and is by us the more to be acknowledged and magnified. *b* Not as heretofore, against the Apostles only; but now it was against the whole Church. *c* The multitude of Believers, at least, as many as could flee; which was allowed, or rather, commanded, *Mat.* 10. 23. when

when they were persecuted in one City, to flee unto another, especially such as were teachers amongst them, (besides the Apostles) were forced to remove from Jerusalem; and by this means, did publish the Gospel in all places whither they came; so that what was intended for the hindrance, God did over-rule towards the furtherance of the Gospel: as he did afterwards, Phil. 1. 12. and still does, and ever will do. *d* Who were commanded to stay at Jerusalem, Chap. 1. 8. there they were to make their beginning, Luke 24. 47. and from thence to proceed unto other parts, *Acts* 2. 3. and whilst God had any work for them to do at Jerusalem, they knew that God could and would defend and maintain them in the midst of their enemies: as he had done the bush in the fire, *Exod.* 3. 3.

2 And *e* devout men carried Stephen to his burial, and *f* made great lamentation over him.

*It* was an argument that they were devout (Religious) indeed, that they durst amongst such a multitude of persecutors, and furious Zealots, own their esteem for St. Stephen; It was peculiar amongst the Jews, to touch the dead Corps of such an one as was put to Death for blasphemy; and these perform such Funeral rites for him, as were used for such only as were of note and Eminency. As the Jews were wont to do at the Funeral, especially of Eminent persons; thus it was done at Jacob's Interment, *Gen.* 50. ult. and thus had been done more lately at Lazarus's Funeral, *John* 11. even by our Saviour himself, *ver.* 35. Which lamentation was the greater, because of the Churches loss at such a time.

3 As for Saul, *f*\*, he made havock of the church, entring *g* into every house, and *h* haling men and women *i*, committed them to prison.

*f* Saul was a degree beyond the ordinary sort of persecutors, and was, as he does acknowledge of himself, eminently injurious, *1 Tim.* 1. 13. *g* House after house, sparing none. *h* As by the hair of their heads. *i* This to be sure, the Jews had yet retained power from the Romans to do: All this is but as a foil, to illustrate more the riches of God's mercy towards Saul.

4 \* Therefore they that were scattered abroad, went *k* every where preaching the word.

*k* Now the partition-wall was about to be broken down, and the Gentiles to be taken into the pale of the Church; God provides this strange means towards it. The Disciples are forced to fly for their lives out of Jerusalem, and have an opportunity to Preach Christ and the Gospel, whosoever they came: thus God can make light to come out of darkness, and makes Japheth to dwell in the Tents of Sem, *Gen.* 9. 27.

5 Then *l* Philip went down to the *m* city of Samaria, and preached *n* Christ unto them.

*l* Not the Apostle, but the Deacon of that name; for the Apostles remained at Jerusalem, as *ver.* 1. *m* Samaria is a name both of a City, and a countrey, so called from the chief City, *1 Kings* 16. 24. here 'tis taken for that City, or at least a City in that Countrey. *n* The Doctrine of Christ, his miraculous Birth, holy Life and Death, and glorious Resurrection and Ascension, together with Remission of sins, only by faith in his name, &c.

6 And the people with one accord *o* gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

*o* A good preparation towards their Conversion; seeing faith cometh by hearing, *Rom.* 10. 17. *p* These Miracles were as so many evidences of the truth he spake; by which he shewed God's Authority for what he said.

7 For unclean Spirits *q* crying with a loud voice, came out of many that were possessed with them: and many taken *r* with palsies, and that were lame, were healed.

*q* This is frequently mentioned, as *Matthew* 8. 29. *Mark* 1. 26. and 3. 11. and 5. 8. *Luke* 4. 41. to shew how loth these evil Spirits are to be forbid, and kept from tormenting and destroying of us; and they are called unclean Spirits, because they delight in sin, and infligate men unto it, which is Spiritual uncleanness, and defile the Soul: And other diseases and infirmities; this was promised, *Mark* 16. 16, 17. that they which believe should cure in Christ's name, or by his power.

8 And there was *s* great joy in that city.

*s* Not only for the cures wrought upon their bodies; but much more for the word of reconciliation, and Salvation Preached unto their Souls; joy in the Holy Ghost, is one of the effects of the Kingdom of God, *Rom.* 14. 17. *t* The despised Samaria rejoice; and the formerly beloved City of Jerusalem, repine at the Gospel; such strange alterations does the free grace of God make.

9 But there was a certain man called Simon, which before time in the same city *\* used* sorcery, and *x* bewitched the people of Samaria, giving out that himself was *y* some great one.

*x* Magical enchantments, as a wizard: *x* caused them as men in an ecstasie to be amazed at, and afraid of him. *y* As if he had been God, or at least had some great favour with him, and had received some extraordinary power from him: Ecclesiastical Histories speak much of him, and tell us that he had a Statue set up in Rome for him, inscrib'd, To Simon the holy God.

10 To whom they all gave heed *z* from the least to the greatest, saying, This *a* man is the great power of God.

*z* Shewing how general their mis-perfwasion was, and no condition is exempt from the grossest mistakes, if not prevented by the grace of God. *a* 'Tis said of this Simon, that he gave out himself to be that God, which any Nation held to be the chiefest, and that he was the Messiah of the Jews, and the God of the Gentiles.

11 And to him *b* they had regard, because that of long time he had *c* bewitched them *d* with forceries.

*b* They acquiesced in what he said, and yielded obedience unto it; not attending only to his words with their ears, but with their hearts; so true is that which our Saviour says, *John* 5. 43. If any man come in his own name, him will ye receive. These Samaritans shall rise up in judgment against most men, who do thus regard what was said by Christ, and such as he hath sent. *c* Made them as out of their wits, they were not themselves, and could not act their reason. *d* Such wonders as by the permission of God, and Satans power he did.

12 But *e* when they believed Philip, preaching the things *f* concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and *g* women.

*e* Before they were baptized, being adult and strangers from the Covenant, they must first evidence their right unto it, and profess their Faith in Christ, and testify their Conversion. *f* The Kingdom of Grace, and the Kingdom of his Glory, which is one and the same, being begun here, but consummated in Heaven hereafter. *g* Women under the Gospel are as capable of this seal of the Covenant as men.

13 Then Simon himself *h* believed also: and when he was baptized, he *i* continued with Philip, and wondered, beholding the *k* *†* miracles and signs which were done.

*h* Simon believed with an Historical faith, that it was indeed true, that our Saviour had done Miracles, and did rise from the dead, but his faith to be sure was dead all the while; neither did he believe with his heart, or purpose to live according to the Law of Christ, which is the life of Faith. *i* Kept him constantly company, and was amongst the forwardest of the Professors of Christ's faith. *k* Thus the Magicians of Egypt were brought to acknowledge the finger of God, *Exod.* 8. 19. altho' their hearts were hardened.

14 Now when the apostles which were at Jerusalem, heard that Samaria, had received the word of God, they sent unto them *l* Peter and John.

*l* These were sent that they might further confirm the Doctrine which Philip had Preached amongst the Samaritans; and by Apostolical authority, constitute a Church in Samaria.

15 Who when *m* they were come down, prayed *n* for them that they might *o* receive the holy Ghost.

*m* Peter and John: *n* In this particular they did not pray for all that believed, amongst whom there were several women, *ver.* 12. Those extraordinary gifts of Tongues, of Prophecy, of working Miracles, &c. See *Chap.* 10. 45.

16 For *p* as *\* yet* he was fallen upon none of them: only they were baptized *q* in the name of the Lord Jesus.

*p* By which it is plain that the Holy Ghost, as the Author of saving grace, is not here meant, for so he was fallen upon all them that did believe, for faith is the gift of God; but he was not yet bestowed upon them, as the author of those extraordinary gifts mentioned, *Chap.* 2. 38. *q* 1. They were baptized by his authority and commission, *Matth.* 28. 19. 2dly. By baptism they now belong unto, and are united with him, *Rom.* 6. 3. They are baptized into Jesus Christ, &c.

\* Chap. 12. 6, 8.

† Heb. Signs and great Miracles.

\* Chap. 19. 27



\* Chap. 6.6. &  
13.3. & 19.5.

17 Then *r* \* laid they *their* hands on them, and they *s* received the holy Ghost.

*r* That this laying on of the hands of the Apostles was not intended *here*, as any rite whereby the Apostles did confirm some, or ordain others, seems evident from the context. *s* The power of speaking with tongues, and working of Miracles; which throughout this Book is so often spoken of in this acceptance.

18 And when Simon saw that through laying on of the apostles hands, the *t* holy Ghost was given, he *u* offered them money,

*t* Those extraordinary gifts before mentioned; for this appeared visibly and audibly; and by this indeed was signified the great change God's Spirit makes where he comes. *u* This notorious Hypocrite values these outward gifts; how much more valuable are the inward and Spiritual gifts of God?

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive *x* the holy Ghost.

*x* Such an extraordinary power of working Miracles, he did not desire, that he might glorify God, or confirm the truths of the Gospel, (now professed by him) but out of an insatiable desire of gain, and ambition, to keep up his reputation; seeing how the Apostles had done beyond what he was able to do.

\* Mat. 10.8.

20 But Peter said unto him *y*, Thy money perish with thee, because *\** thou hast *z* thought that the gift of God may be purchased with money.

*y* A formal execration or curse, not only on his money, but also upon Simon himself; but always to be conditional, *viz.* unless he repented. *z* Our hearts are to be watched over; our thoughts may be exceeding sinful, as here, which made his words or desires to be so ill taken.

21 Thou hast neither *a* part nor lot in this matter: for *b* thy heart is not right in the sight of God.

*a* No Inheritance or share in such a thing as this, to wit, either in the receiving, or conferring the Holy Ghost; or in that eternal Life which we Preach, thou hast no part in it, neither art thou fit to be a Minister of it. *b* The Apostle had the gift of discerning of Spirits, which is mentioned, 1 Cor. 12. 10. which might cause the execration in the foregoing verse, and in divers other places of Scripture, 2 Tim. 4. 14.

22 *c* Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

*c* The only remedy and help in his (otherwise) desperate case: This is not spoken as if it were doubtful, whether true repentance should o't in pardon; but whether Simon Magus's repentance were true Repentance is a condition, under which God proposeth our pardon, and forgiveness; but it is far from being the cause of it.

23 For I perceive that thou art in the *d* gall of bitterness, and in the bond of iniquity.

*d* The same with gall and wormwood, Dent. 29. 18. or gall and bitterness; signifying a very bad constitution, and disposition of Soul or mind; such as may be compared unto that meat, which the gall of any Creature hath corrupted. And for Simon Magus to be in the gall of bitterness, is yet worse than to have the gall of bitterness in him; as to be born in sin, which the Pharisees upbraided the blind man with, John 9. 34. denotes more intended thereby, than that he had sin from his birth in him; thus David bewails, That he was *shapen in iniquity*, Psal. 51. 5. and thus may those expressions of St. Paul be understood, of being *in the flesh*, and being *in the Spirit*, Rom. 8. 9. This also shews, (if any sensible, or outward thing could shew it) what a bitter and poisonous thing sin is, no gall so bitter, no poison so deadly. Either the judgment St. Peter had threatened to deter him from sin, was this bond, or his sin it self might be rather so called; thus we read of the bonds of iniquity, Isaiah 58. 6. One sin is twisted with another; hard to be severed or broken, and draws on judgment powerfully.

\* Numb. 21.7.

24 Then *e* answered Simon, and said *\*f*, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

*e* Simon Magus was convinced, that he was indeed such as the Apostles had spake him to be; and knowing them to be powerful with God, he desires this of them. *f* He feigns himself to be a true penitent, being terrified with the threatening of St. Peter, ver. 20. and probably, fearing the punishment of Ananias and Sapphira might befall him; which is likely he had heard of.

25 And they when they had testified and preached the word of the Lord, returned to Je-

rusalem, and preached the gospel in many *g* villages of the Samaritans.

*g* Not only in the chief City, but in the smallest villages, these great Apostles spend their pains, for so it was promised unto them that they should receive power to do, Chap. 1. 8.

26 And the angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza *h*, which is desert.

*h* Some speak of two Gazas one distinguished from the other, by this epithet of desert; but rather there were two ways unto one and the same Gaza, and that it was not the City, but the way unto it, which is called desert; by which difference here mentioned, the Angel admonishes Philip, not to go the ordinary road; but the more unusual road over the Mountains, which was rarely travelled over; but was now necessary to be gone in, to meet with the Eunuch: God telleth our wandrings, and ordereth our steps.

27 And he arose and went: and behold a *i* \* man of Ethiopia, an eunuch *k* of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had *\** come *\* John 12. 10.* to Jerusalem *m* for to worship.

*i* The Ethiopians were the most despicable unto the Jews; and Homer calls them, *Ἰσθιοὶ ἄνθρωποι*; but God would now shew, that there is no difference of Nations with him; but in every Nation, he that worketh righteousness, shall be accepted, Chap. 10. 35. *k* In great esteem in Courts, especially to attend on Queens, to avoid all suspicion; here that prophecy was fulfilled, Isaiah 55. 4, 5. Tho' both in the Hebrew, and (anciently) in the Greek tongue, an Eunuch signified more largely, *viz.* any attendant in the Chamber. *l* A name common to the Queens of that Country; as all the Kings of Egypt were called Pharaohs, and the Emperors of Germany are called Cæsars. *m* Being a Profelyte, he had been to worship God in that solemn Festival of the Passover.

28 Was returning, and sitting in his chariot, *n* read Esaias the Prophet.

*n* He had some knowledge of the true God, whom he came to worship, and he endeavours after more; and to him that thus hath, shall be given: and they that thus seek, shall find; God will rather work a Miracle, than that any that sincerely desire, and faithfully endeavour to know him, or his will, should be disappointed.

29 *o* Then the spirit said unto Philip, *p* Go near, and *q* joyn thy self to this chariot.

*o* The Spirit, either by the Ministry of an Angel, as ver. 26. or by inspiration immediately by himself. *p* So near that you may speak with him that sits in it. *q* Stick close unto it, and leave it not.

30 And Philip *r* ran thither to him, and heard him *s* read the Prophet Esaias, and said *t*, Understandst thou what thou readeest?

*r* Hastning to obey the Divine command, and coveting to gain a Soul: *s* with a loud voice; 'tis like, to instruct some of his attendants. *t* Without understanding, our reading is but as the tinkling of a cymbal.

31 And he said *u*, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

*u* A wonderful modesty and humility in so great a man: he takes well Philip's interposing, and questioning with him; he acknowledges his ignorance, and desires farther instruction, and condescends to be taught by one so much his inferior.

32 The *x* place of the scripture which was read, was this, He was led as a *y* sheep to the slaughter, and like a lamb *z* dumb before his shearer, so he opened not his mouth.

*x* Gods Providence is remarkable, that the Eunuch should be reading this very Scripture, which contains so fundamental truths, and which he had most need for to be informed of: The words referred unto, are in Isaiah 53. 7. whether read in the Hebrew tongue, which the Eunuch might have learned of many Jews living in Ethiopia; or whether they were read out of the Translation of the Seventy, which was then in common use, is not so necessary an inquiry; both being to the same intent and purpose. *y* Christ was indeed as a sheep for his patience: *z* Not opening his mouth to defend his own case; but especially he was as a sheep, in being a Sacrifice for us; the true Paschal Lamb that causeth the destroyer to pass from us; and yet he is our Shepherd too, to supply and preserve us, Psal. 23. 1.

33 In his *a* humiliation his *b* judgment was *ra-*  
ken

ken away, and who shall declare *e* his generation? *d* for his life is taken from the earth,

*2* When our blessed Saviour was in his lowest condition, and the utmost degree of his exinanition; his soul being made a Sacrifice for us, and suffering that desertion for a time, we had merited for ever; and his body laid in the grave as in a prison; Then *b* his judgment, the punishment which was inflicted upon him in our stead, was taken away; for he brake the bonds of death, and opened the prison-door: this was foretold, although in somewhat differing expressions, by the Prophet *Isaiah*, 53. 7, 8. *c* Those that shall be brought forth by this travail of his Soul, are innumerable, or his own Eternal generation; (who could do such great things, as overcome death it self for us) is inexpressible; but by *generation*, others (more to the scope of this place) understand Christs duration, or abiding, notwithstanding that he died; *psalm*, does often signifie duration; and thus 'tis an ordinary expression with the Prophet, *Isaiah* 34. 10, 17. from generation to generation: now none can comprehend that eternal duration of Christ who dyes no more, *Rom.* 6. 9. and of whose Kingdom there is no end, *Luke* 1. 33. *d* Christ acquired his glory by his suffering; his very exceeding great weight of Glory, was indeed wrought for him by his afflictions, (as for us, *2 Cor.* 4. 17.) his becoming obedient unto the death, was the cause why he was so highly exalted, *Phil.* 2. 8, 9.

*34* And the eunuch answered Philip, and said; I pray thee *e* of whom speaketh the Prophet this? *f* of himself or some other man?

*e* The modestly inquisitive man does get understanding; this question, (God so ordering it) brings in the discourse concerning our Saviour. *f* This the Eunuch might well make a question, because *Isaiah* himself suffered much under *Manasses*.

March. 5. 2.

*35* Then Philip *g* \* opened his mouth, and began at the *h* same scripture, and preached unto him *i* Jesus.

*g* So they were said to do, when they began to speak of some weighty matter. *h* Shewing that the Prophet in that most signal Prophecy, *Isaiah* 53. could not mean such things of himself, nor of *Jeremy*, or of any other. *i* Things in that Prophecy are applicable unto our blessed Saviour; but to none else.

\* Chap. 10. 47.

*36* And as they went on their way, they came unto a *k* certain water: And the eunuch said, See, *here is water* \*, what doth hinder me *l* to be baptized?

*k* This water is supposed to be a Fountain in a Town called *Bethsora*, or a River called *Eleutherus*, which in that road must needs be passed over; it being otherwise very dry, and water very scarce there. *l* Altho' it was not expressly mentioned, *Philip* had informed this Eunuch concerning baptism, its nature, and use, which made him express such desire after it; which else he had not done.

\* Mar. 16. 16.  
John 6. 52.  
and 11. 27.  
Chap. 9. 20.  
1 John 4. 15.  
and 5. 5.

*37* And Philip said, If thou believest *m* with all thine heart, thou mayest. And he answered and said, I *n* \* believe that Jesus Christ is the Son of God.

*m* A verbal profession is not a sufficient believing, *Rom.* 10. 10. tho' we can discern no other, yet God can, and will not be mocked; *Philip* in God's name requires a faith with all the heart, and not such as *Simon Magus* had, who is said to believe, and be baptized, *ver.* 13. *n* This was the only thing necessary, either then or now, if rightly understood: The Eunuch was instructed concerning God out of the Law, and was one of them that waited for his Salvation; which here he acknowledgeth to be only found in Christ, whom he owns to be the Messiah, who made his Soul an offering for sin, *Isaiah* 53. 10. and did bear our griefs, and carried our sorrows, *ver.* 4. and was wounded for our transgressions, *Isaiah* 53. for all these things *Philip* had told him, were meant of our Saviour, which he did believe were so to be understood.

*38* And he commanded the chariot to stand still: and they went down both *o* into the water, both Philip and the eunuch; and he baptized him.

*o* In hot Countries this was usual, to baptize by dipping the body in the water, and to this the Apostle alludes, when he tells the *Corinthians*, *1 Cor.* 6. 11. that they are washed, but God will have mercy, and not sacrifice; sprinkling being as effectual as washing, and as significative also, representing the sprinkling of the blood of the Paschal Lamb, of which we read, *Exod.* 12. 3. which pre-signified the sprinkling of the blood of Jesus, that Lamb of God which taketh away the sins of the World; and our hearts must by it be sprinkled from an evil conscience, *Hebr.* 10. 22. It is not the more or the less of the outward Element, which makes the Sacraments effectual; but they are effectual only

as they are God's appointments, and attended upon according to his will.

*39* And when they were come up out of the water, the *p* Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way *q* rejoicing.

*p* *Philip* was suddenly, and extraordinarily taken away from the Eunuchs sight and company, that thereby the Eunuch might be the more assured of the truth of those things which had been taught by him. *q* The rejoicing was the effect of his faith; being now justified, he had peace with God through our Lord Jesus Christ, *Romans* 5. 1.

*40* But Philip was *r* found at Azotus: and passing through, he preached in all the cities, till he came to Cæsarea.

*r* *Philip* was set down by the Spirit at *Ashdod* of the *Philistines*, which is called by the *Septuagint* *Azotus*; names of persons and places, do in tract of time vary. This place had been famous for the Idol *Dagon*, *1 Sam.* 5. 3. and for being a chief place of the *Philistines*, those enemies to God's Church; but Christ when he comes, can cast Satan out of his strongest holds: This *Azotus* is accounted thirty four miles from *Gaza*.

## CHAP. IX.

And \* Saul yet *a* breathing out threatnings \* Chap. 8. 2.  
and slaughter against the disciples of the Gal. 1. 13.  
Lord, went unto the *b* high priest, 1 Tim. 1. 13.

*a* St. *Luke* intending a narrative of the wonderful conversion of St. *Paul*, lets us know what manner of person he was before his conversion, that none might despond of the grace of God, who earnestly and heartily seek it. *a* So full of rage within, that the stream was outwardly apparent, which that inward fire had sent forth; nothing less than destruction of the Church is aimed at by its enemies; whilst *Saul* was one of them, he hunted after their precious life too. *b* Who did usually preside in their great Council, in which they did take cognisance of such matters; the blood of *Stephen* did not quench their thirst, but increased it; they would spill more still.

*2* And desired of him letters to Damascus *c* to the Synagogues, that if he found any *d* † of this way, whether they were *e* men or women, he might bring them *f* bound *g* unto Jerusalem. † Gr. of the way  
So Chap. 19.  
9. 23.

*c* This Council, though it sat at *Jerusalem*, had a power (whether commanding or recommending) over all the Synagogues within or without *Judea*. *d* This was eminently so called, being the way of God, and the way of Life, and the only right and true way; any profession, persuasion, or manner of life, is called away frequently in Scripture, *1 Kings* 15. 26. *Psalm* 9. 11. *e* It speaks their extraordinary rage, that would not spare the weaker Sex, who are generally spared on that account: *f* Which shews that he carried many with him to the further aggravation of his sin. *g* Where they had power to judge of such things, and out of which it was impossible that a prophet should perish, *Luke* 13. 33.

*3* And \* as he journeyed he came *h* near Damascus: and suddenly there shined round about him *i* a light from heaven. \* Chap. 22. 9.  
and 26. 12.  
1 Cor. 15. 8.

*h* He was near to *Damascus* before this wonderful vision, that being struck blind he might be the sooner led thither; as also, that the miracle might be more easily and publicly known, *Damascus* being the chief City of *Syria*; and though about six days journey from *Jerusalem*, inhabited by many *Jews*. *i* This was done at noon-day, the rather that the light which *Paul* saw, might appear to be beyond that which the Sun gives; and this light was a symbol of that inward light, wherewith his mind was now to be enlightened; as also of the purity of the Doctrine he was to Preach, and holiness of his Life which he was to lead, and most probably it was caused by the glorified body of Christ, which appeared unto him.

*4* And he *k* fell to the earth, and heard a voice saying unto him *l*, Saul *m*, Saul, why persecutest thou *n* me?

*k* *Saul* fell to the earth, struck with the amazing light and terrible voice of Christ; as also with the sense of the presence of God, which he knew was thus revered by *Daniel* 8. 17. and 10. 9. *l* The name *Saul* is the rather mentioned, to mind him and us of his persecuting of Christ in his members; as his name-sake had persecuted *David* who was a type of Christ: *m* and 'tis ingeminated or doubled, not only to rouse and awaken *Saul*; but to testify the more his love to him, and commiseration of him. *n* Christ was in Heaven, beyond *Saul's* rage; but Christ and his Church make but one body; thus Christ



says, I was hungry and thirsty, *Matth. 23. 35.* And in all their afflictions he is afflicted, *Isaiah 63. 9.* but *me* is here emphatically spoken, as if our Saviour had minded him of his great love and mercy to him, in dying and suffering for him; and why then should he persecute him?

5 And he said *o*, Who art thou Lord? And the Lord said, I am Jesus *p* whom thou persecutest: \* *It is hard for thee to q* kick against the pricks.

\* Chap. 5. 39.

*o* *Saul* was in a great consternation and doubting, whether it was God, or an Angel. *p* Tho' he did not intend this persecution against Christ; yet our Saviour looks upon the good or evil done unto his members, as done unto himself. *q* This kicking against the pricks is a proverbial speech, taken either from Oxen, or Slaves, whom they used with goads to prick on to their work, which when they kicked against, or opposed themselves to, they did not hurt the goads or pricks, but themselves; so shall all persecutors find that their mischiefs recoil upon themselves; Christ and his members shall be made more glorious by it: This metaphor is common in Scripture, *Deut. 32. 15. 1 Sam. 2. 29.* *r* The pricks *Saul* had kicked against, were the Sermons and Miracles of St. *Stephen* and others.

\* Luke 3. 10.  
Chap. 2. 37.  
and 16. 30.

6 And he trembling and astonished, said, Lord, said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

*s* *Saul* being thoroughly humbled, and brought to resign himself wholly to God, makes this question, giving up himself as a white paper, for Christ to write what he would upon: He had thought he had done God good service, (as 'tis said many persecutors should think so too, *John 16. 2.*) but he is now powerfully brought off from his obstinacy in that persuasion. *t* *Damascus*, which was near at hand; whether Christ revealed his Gospel now unto him, or in the three days in which he remained blind in *Damascus*, *ver. 9.* is not so certain; but it is certain that he was *persecuted*, taught immediately by Christ himself, as he testifies, *Gal. 1. 12.* and in that without any further instruction he was baptized, *ver. 17. 18.* yet many things might be left for *Ananias* to confirm him in; and God by this sending of him to *Ananias*, would honour his own Ordinance, and recommend the Ministry and use of means, which are the power of God unto Salvation, *Rom. 1. 16.* and thus, tho' God could have instructed *Cornelius* by the Angel which appeared unto him, *Chap. 10. 3.* yet he is commanded to send for *Peter*, and to hear from him what he ought to do, *Chap. 10. 6.*

\* Dan. 10. 7.

7 And \* the men which journeyed with him *u*, stood speechless *x*, hearing a voice, but *y* seeing no man.

*u* In *Chap. 26. 14.* these men are said to be fallen to the earth as well as *Saul*, which they might at first be, and now rose up; or rather by standing still, here, is only meant, they being sorely amazed, they remained in the place in which they were, without going forward: Thus the Angel forbid *Lot* and his family, to stay or stand in the Plain, *Gen. 19. 17.* meaning that they should hasten forward. *x* The greater difficulty, is to reconcile these words with *Chap. 22. 9.* where it is expressly said, that these men did not hear the voice; but it is there added of him that spake unto *Saul*, so that they might hear the voice of *Saul*, as 'tis said in this place, and wonder whom he spake unto, or what he spake about, they not hearing the voice of him that spake unto him, as in that *Chap. 22. 9.* it is said; and it seems very likely that they should not hear the voice of Christ, for we read not that any of them were converted; and being left in their infidelity, they were in some respects the more undeniable witnesses of a great part of that Miracle: but if it be understood of the voice of Christ in both places, then they might hear it, as 'tis said here, inarticulately, or the noise which that voice made; but not hear it articulately, or so as to understand it, as in a parallel case, *John 12. 29.* The people are said to hear the voice that spake unto Christ from Heaven, yet they heard so confusedly, as that they thought it had only been thunder: To be sure they that are converted, and they who are not converted by the word of God, may hear the word; but after a very different manner: they that are converted by it, only hearing it inwardly, spiritually, effectually. *y* These Fellow-travellers with St. *Paul*, are said to see no man; but the expression here imports their doing their utmost for to see him that spake: thus God made a difference, *Daniel 10. 7.* in the vision we read of there.

8 And *Saul* arose from the earth; and when *z* his eyes were opened, he saw no man: but they led him by the hand, and brought him into *Damascus*.

*z* When he opened his eyes as at other times, when he did rise to see, the glorious light had so dazzled him, that

he could see nothing; thus *Saul* was, and all men are before their conversion: He had the shape of a man, and of one learned in the Law, when notwithstanding he is blind, and sees or knows nothing as he ought to know.

9 And he was *a* three days without sight, and neither *b* did eat nor drink.

*a* Some have thought that in these three days *Paul* had that rapture into the third Heavens, which he speaks of, *2 Cor. 12. 2.* but that seems rather to have been afterwards; God would howsoever by this, humble and try him, and excite his dependance wholly upon him, and that he might value his restored sight the more. *b* That by fasting he might be more intent in Prayer; for fasting does prepare for Prayer, and therefore fasting and Prayer is so often put together, *Matth. 17. 21. Chap. 13. 3.* In those places they could fast longer without prejudice to their health, than amongst us, and, as I might add, were more willing to fast for any Spiritual advantage, than we be.

10 ¶ And there was a certain disciple at *Damascus*, named *c* *Ananias*, and to him said the Lord in a vision, *Ananias*. And he said *d*, Behold, I am here, Lord.

*c* He was of good repute for zeal and holiness, as appears, *Chap. 22. 12.* but whether he was one of the seventy Disciples which our Saviour sent out, *Luke 10. 1.* as some will have, is not certain. *d* Thereby shewing his willingness to be sent in Gods message, and to do as God should bid him, as *Samuel* to *Eli*, *1 Sam. 3. 4.*

11 And the Lord said unto him, Arise, and go into the street, which is called straight, and enquire in the *e* house of *Judas* for one called *Saul* \* of *Tarsus*: for behold *f*, he prayeth,

\* Chap. 21. 39.  
and 22. 3.

*e* God telleth our wanderings, and knoweth our abode, and mindeth his, especially in their sorrows, which was *Saul's* case. *f* He spent those three days spoken of, *ver. 9.* in acts of great humiliation, in which he would also, not taste any food; this is revealed to *Ananias*, that he might not fear to go unto him; a great change, is *Saul* also amongst them that pray? A greater wonder than that the other *Saul* formerly was amongst the Prophets.

12 *g* And hath seen in a vision a man named *Ananias*, coming in, and putting his hand on him, that he might receive his sight.

*g* If this verse be the words of St. *Luke*, continuing the History, then they must be included in a parenthesis, the sense being entire without them; but they seem to be the words of the Lord continued to *Ananias*, telling him, how he had provided for his welcome to *Saul*, contrary to his expectation.

13 Then *Ananias* answered, Lord, I have heard by *h* many of this man \*, how much evil he hath done to thy saints at *Jerusalem*:

\* Ver. 1.

*h* His design and commission could not but be noised abroad. *i* The Disciples of Christ are called Saints, because 1. They are dedicated unto the Lord in their baptism. 2. They are called unto holiness. 3. They did then live holily, and exemplarily. 4. And so must all that hope for any benefit by their being Disciples of Christ, &c.

14 *k* And here he hath authority from the chief priests, to bind all that call on thy name.

*k* Here *Ananias* shews the strength of his excuse; for flesh and blood cried in him as in *Moses*, *Exod. 4. 13.* send by him whom thou wilt send.

15 But the Lord said unto him, Go thy way: for \* he is *l* a chosen vessel unto me, to bear my name *m* before † the Gentiles, and † kings, and *n* the children of *Israel*.

\* Chap. 13. 2.  
and 22. 21.  
Rom. 1. 1.  
Eph. 3. 8.  
1 Tim. 2. 7.  
† Rom. 1. 5.  
† Chap. 23. 22.

*l* The whole World is God's Fabrick, and the Church especially is his house; not only in the whole World, but in the visible Church there are all sorts of utensils, some for higher, others for meaner uses; *Saul* was to be a vessel unto honour, *Rom. 9. 21.* into which the treasures of God's word were to be put, *2 Cor. 4. 7.* tho' he was but an earthen vessel: *Paul* was indeed chosen by God to Preach the Gospel, *Gal. 1. 15.* To suffer for Christ's names sake, *1 Tim. 3. 3.* *m* This mystery of the calling of the Gentiles began now to spread abroad, and to be made more known, which was hid in those promises, *Isaiah 49. 6. Jer. 1. 10.*

16 For \* I will shew him how great things he must *o* suffer for my names sake.

\* Chap. 21. 15.

*o* He shall suffer as great things as he ever did cause, or inflict; the hatred of his own Country-men the Jews, and the fury of the Gentiles; see the catalogue of them, *2 Cor. 11. 23.* And were there ever so many sufferings heaped upon one man? and yet tho' all these were foretold unto him, and certainly foreknown by him; yet he would Preach the

the Gospel for all that; much was for given him, and he loved much.

Chap. 22. 12.  
Chap. 8. 17.

Chap. 8. 15.

17 And \* Ananias went his way, and entred p into the house, and q † putting his hands on him, said r, Brother Saul, the Lord even s Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be || filled with the holy Ghost.

p The house of Judas with whom Saul lodged, as ver. 11. q Concerning this, see Chap. 6. 6. besides, on what may be said of this imposition of hands elsewhere: The curing of St. Paul's blindness, was one reason of putting his hands on him here, for so it was ordinarily done towards the sick or infirm; they laid their hands upon them to heal them, as it was promised that they should do, Mark 16. 18. r Saul was become Ananias his Brother, as professing the same faith, and heir of the same promise with him. s Ananias mentions what had hapned to Paul in the way, that Paul might be assured that he was sent from God, for none else could have told him what had happened.

18 And immediately there fell from his eyes as it had been r scales; and he received sight forthwith, and arose, and was baptized.

t As scales of Fish: It was no ordinary blindness, nor from any ordinary cause, and could not have been cured by common means.

19 And when he had received meat u, he was strengthened. Then was Saul certain days x with the disciples which were at Damascus.

u St. Paul could not but be much weakened with his journey, fear, grief, fasting, and constant praying; and now he takes a prudent care of his health, that he might be further enabled for the service of God, to what place soever he should be appointed. x Saul is no sooner changed, but he changeth his company and acquaintance, he resorts to none of the Rabbies of the Jews, but to the Disciples of Christ; he would love any, learn of any, that had Christ for their Master.

20 And straightway he preached Christ in the y synagogues, that he is z the Son of God.

y The Apostles spake unto the Jews first, either that they might convert them, or at least take away all excuse from them. z Which doubtless he spake largely unto, tho' it be not here expressed; but he had an abundance in his heart, having tasted the power of the grace of God in Christ, and out of his heart his mouth spake.

21 But all that heard him were amazed, and said a, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

a This great change is a most unaccountable thing, and might truly cause amazement; but ex quo vis ligno fit Mercurius, cum digitus Dei sit statuaris, Nothing is too hard for that God in whose hand Saul's heart was.

22 But Saul increased b the more in strength, and confounded the Jews, which dwelt at Damascus c, proving that this is very Christ.

b True grace thrives by exercise and opposition: The word here used, many take to be a Metaphor from builders, who in erecting their Fabricks, fit one piece or part to another, and then bring them, and joyn them together, thus St. Paul did, in bringing forth, or quoting the promises in the Old Testament, and shewing their exactly being fulfilled in the New Testament, or in the Gospel of our Saviour Jesus Christ; and he spake with such an evidence and demonstration of the Spirit, that he did as 'twere constrain men to be of his opinion: c Which was the sum of the Gospel.

23 ¶ And after that d many days were fulfilled, the Jews took counsel to kill him:

d God would not presently expose him to conflicts, but inure him to suffer by degrees; as also it pleased God to spare him so long high unto that place where he had wrought so great a miracle for him; the sense of which might the more be upon himself and others also, for he continued here three years, as may be seen, Gal. 1. 17, 18. excepting only a journey unto Arabia.

24 But e their laying wait was known of Saul: And they watched the gates day and night to kill him.

e The Jews, who stirred up Aretas the King of Damascus against Paul, 2 Cor. 11. 32, 33. now began those things foretold, ver. 15. to be fulfilled.

25 Then the disciples took him by night, and f let him down by the wall in a basket.

f As Rahab did the spies, Josh. 2. 15. and Michal did David, 1 Sam. 19. 12.

26 And \* when Saul was come to Jerusalem, \* Chap. 22. 17. he assayed to g joyn himself to the disciples: but they were h all afraid of him, and i believed not that he was a disciple.

g To be admitted to intimate fellowship and communion with the Disciples. h Paul was sufficiently known by name and face at Jerusalem, and many had felt his rage. i But how could the Disciples be ignorant of his conversion so long, if it was three years after? as it seems by Gal. 1. 17. To answer which, may be considered, 1. The great distance betwixt Jerusalem and Damascus, (six days journey) 2. The little correspondence betwixt the Kings of those places, Herod and Aretas. 3. The persecution which was at Jerusalem, might hinder the Converts of Damascus from going thither. 4. Paul might have spent a great part of the three years in his journey amongst the Arabians, of which before.

27 But k Barnabas took him, and brought him l to the apostles, and declared unto them how m he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

k Of Barnabas mention is made, Chap. 4. 36. who is thought to have been Paul's Fellow-Disciple under Gamaliel. l These Apostles, to whom Barnabas brought Paul, were Peter and James, as Gal. 1. 18. who being the Apostles of the circumcision, or having Judea under their charge, were abiding at Jerusalem, whilst the other Apostles probably were absent, being founding of Churches elsewhere. m Some take these things to have been related by Paul, others by Barnabas, who testified these things concerning Paul.

28 And \* he was with them o coming in, and \* Gal. 1. 18. going out at Jerusalem.

o Living amongst them, and freely conversing with them; that is, with Peter, and James, and the rest of the believers, who had now no suspicion of him.

29 And he spake boldly in the name of the Lord Jesus, and disputed p against the Grecians: but they went about to slay him.

p Hellenists, of which Chap. 6. 1. such as were born in foreign parts, but of Jewish parents; these Paul chose rather to dispute with, because these had raised the persecution against Stephen, and Paul had furthered them in it; and he was very desirous to unweave that web, and give them an Antidote unto whom he had formerly given Poison; being especially concerned for their Souls, whom he had helped to destroy.

30 Which when the brethren knew, they brought him down to q Caesarea, and sent him forth to r Tarsus.

q There were two Towns of this name, one a Coast-Town spoken of Chap. 8. 40. the other was called Caesarea-Philippi, nigh Mount Lebanon. r St. Paul's birth-place; where amongst his Relations and Acquaintance, they might hope he would be safe.

31 s Then had the Churches rest throughout all Judaea, and Galilee, and Samaria, and were t edified, and u walking in the fear of the Lord, and in the x comfort of the holy Ghost, were multiplied.

s When Paul was sent away, against whom they had the greater spire, as having been as zealous a persecutor as any amongst them. t The Church is frequently compared to a building, and every believer to the Temple of God, 1 Cor. 3. 16. and 6. 19. which God dwells in; from whence this Metaphor is taken. u Walking is a progressive motion, and so is building, an adding to a Structure till it come to perfection; which signifies, that these believers increased daily in the knowledge of God, in true Piety and Charity, &c. x The word also signifies the exhortation of the holy Ghost, such exhortations as were given from God by the Apostles; to be sure, the comforts of the Spirit, are not without our obedience to the commandments of God; and it seems to be given here as the reason why the Churches were edified, and did thus increase; because believers walked in the fear of the Lord; and nothing persuades more effectually to the embracing of Religion, than the holy living of such as make profession of it.

32 ¶ And it came to pass as Peter passed y thorowout all quarters, he came down also to the z saints which dwelt at Lydda a.

y Where the Disciples that were dispersed had planted Churches. z See ver. 13. a A little Town about the west



west bank of *Jordan*, not far from the *Mediterranean* Sea.

33. And there he found a certain man named *Eneas*, which had kept his bed *b* eight years, and was sick of the palsy.

*a* 'Tis supposed this *Eneas* was a Jew, tho' now living at *Lydda*; and that *St. Luke* here names him by the name the *Doctors* called him by; he being amongst his own Country-men called *Hillel*. *b* To shew the difficulty of the cure, and greatness of the Miracle.

34. And Peter laid unto him, *Eneas*, *c* Jesus Christ maketh thee whole: arise, and *d* make thy bed. And he arose immediately.

*e* These words are not a prayer, (tho' they were not spoken without *Peter's* lifting up his heart to Christ in prayer) but a promise to this sick man of health and recovery, declaring from whom he should receive it, that he might know whom to acknowledge, and thank for it. *d* Our Saviour bids the sick of the palsy to arise, and take up his bed, *Mark* 2. 9. and so he commands the impotent man, *John* 5. 8. Here *St. Peter* bids this Paralytick to make his bed; which seems more strange, being he was commanded to arise, so that now he should have no need of having his bed made, but 'tis easily answered, that being it was only intended to shew how fully that he was cured: the making of his bed, did as much prove both to himself and others, that he was recovered, as any thing else could do.

35. And all that dwelt at *e* Lydda, and *f* *Saron*, saw him, and turned to the Lord.

*e* Verse 32. *f* *Saron* is the name of a City, *1 Chron.* 5. 16. but here it is rather the name of a Country, (which the masculine article usually shews) lying between Mount *Thabor*, and the Lake of *Tiberias*, a very fruitful plain, *1 Chron.* 27. 29. *Cant.* 2. To the owning of his truth. Error (if in fundamentals) keeps us from God.

36. ¶ Now there was at *g* Joppa a certain disciple named *b* Tabitha, which by interpretation is called *Dorcas*: this woman was *i* full of good works, and alms-deeds which she did.

*g* A port-town, see *Chap.* 10. 5. These circumstances of places and persons, are set down to evidence the certainty of the History. *h* *Tabitha*, according to the *Syriack* dialect then in use amongst the Jews, and *Dorcas* as she was called amongst the Greeks; it being common for the same person to have two names, one Hebrew and the other Greek, as *Thomas* who was called *Didymus*, and *Cephas* who was called *Peter*. *i* She was rich in good works, which are the best riches, last longest, and go farthest.

37. And it came to pass in those days, that she was sick, and died: whom when they had *k* washed, they laid her in an upper chamber.

*k* They washed the dead, and anointed them, to fit them for their burying, and especially to shew their hope of the Resurrection, which some think *St. Paul* alludes unto, *1 Cor.* 15. 29.

38. And so farasmuch as *Lydda* was nigh to Joppa, and the disciples had heard that *Peter* was there, they sent *l* unto him two men, desiring him that he would not *m* delay to come to them.

[Or, be grieved.

*l* They sent for *Peter*, that he might come to comfort those that were concerned in the great loss of so good a woman, it may be not without some hopes of her recovery by a Miracle from *St. Peter*: which is the likelier, because they so much hasten his coming to them. *m* She being already dead, and they preparing for her burial.

39. ¶ Then *Peter* arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him *n* weeping, and shewing the coats and garments which *Dorcas* made while she was with them.

*n* It was strange that *Peter* should be sent for, or that he should go on such an account, viz. to raise one that was dead; but God, who had ordered this miracle for the manifestation of his truth and glory, wrought in their hearts, that they did this out of faith, tho' if others should think to imitate it, it would be but presumption. *o* Here needed no mourning women to be hired; the death of this good woman was a common loss: these coats were made by *Dorcas* in her life time, to cloath the poor and naked with all.

40. But *Peter* *p* put them all forth, and *q* kneeled down *r* and prayed, and turning *him* to the body, said *Tabitha*, arise. And she opened her eyes: and when she saw *Peter*, she sat up.

*p* *Peter* put them out, that he might pray the more ear-

nestly, without distraction, or interruption; thus *Elisba* shut the door to him, *2 Kings* 4. 33. when he prayed for the *Shunammite's* Son. *q* This his kneeling is mentioned, to recommend reverence in our praying unto God. *r* *Peter* by his betaking himself unto Prayer, would shew, that he could do nothing by his own power, but it must come from above; and he had every mercy, as much precariously, and by prayer, as any other.

41. And he gave her his hand, and lift her up; and when he had called *s* the saints and widows, presented *t* her alive.

*s* Such who had sent for him, and now were gathered together, to see what effects his prayers might have. *t* And in perfect health, as all were that were miraculously cured; for the Lords works are perfect, *Deut.* 32. 4.

42. And it was known throughout all Joppa; and *u* many believed in the Lord.

*u* This cure was wrought, and all the other Miracles were done, to be a means to make the Gospel to be believed, which he published, and was an undeniable proof, that this Doctrine was from Heaven; for none could do such things, unless God were with him, or rather unless God did them by him; So that this Miracle wrought by *St. Peter*, did more good to the Souls of many, than to the body of this relieved woman.

43. And it came to pass, that he tarried *x* many days in Joppa with one *Simon* a tanner.

*x* The Miracle had only prepared them to receive his Doctrine, which *Peter* tarried some time with them, to instruct them in: The Miracle had prepared the ground, and now he takes this season to sow the Seed of the word into it.

## CHAP. X.

There was a certain Man in *y* Caesarea, called *z* Cornelius, a centurion of the band *a* called the Italian band,

*y* In *Caesarea Palestine*, as it was call'd in contra-distinction to *Caesarea-Philippin*. *z* A Roman by his name, which name was ordinarily to be found amongst the families of the *Scipio's*, and *Sylla's*. *a* A Band, answers either to a Regiment amongst us, or to a Legion amongst the Romans; (this latter was far greater than the former) It was called the Italian Band, as being composed of Italian Soldiers, and might be used as a guard of the Proconsul, who dwelt at *Caesarea*; who was that *Felix* we read of, *Chap.* 23. 24.

2. *A b* devout man, and one that feared God *c* with all his house, which gave much alms to the people, and prayed to God *d* alway.

*b* This *Cornelius* was a Profelyte of the gate, or such as observed the seven precepts of *Noah* and lived without giving any offence to the Jews. *c* It was a very good sign that he feared God, in that he engaged all his house to do the like, at least outwardly, which was as much as he could do; this was spoken by God in *Abraham's* commendation, *Gen.* 18. 19. *d* He did not neglect the seasons of prayer, especially the time of offering the morning and evening Sacrifice; which by prayer they desired to partake the benefit of, by which Christ our Sacrifice, and his merits were figured unto them; *Cornelius* indeed prayed always, or at all times, taking time in a moral sense, for the seasons and opportunities for such a duty; (as we are commanded to give always thanks, *Eph.* 5. 20.) but he could not pray always, or at all times, taking time in a natural sense; for then he must have neglected all other duties; howsoever, his endeavour was to keep his heart always in a praying disposition.

3. He saw in a *e* vision evidently, about *f* the ninth hour of the day, an angel of God coming in to him, and saying unto him, *Cornelius*.

*e* Not in a dream or rapture, but sensibly and plainly. *f* Their ninth hour, was with us about three a'clock in the afternoon, being the ordinary time for the evening Sacrifice; and by consequence their time of prayer, *Chap.* 3. 1. And this devout man doth not seek God's face in vain; *Cornelius* had been faithful in a little, and God would give him much, rather than he should want further instruction, who had improved what he had already; God here sends an Angel, and soon after an Apostle unto him.

4. And when he looked on him, he was *g* afraid, and said *b*, What is it, Lord? And he said unto him, Thy prayers; and thine alms are come up for a *k* memorial before God.

*g* The Angel appeared in so great splendour; all admiration hath some fear with it. *b* This is equivalent to What

What wilt thou have me to do? And shews that *Cornelius* was prepared to hear the message. *i* Prayer and alms are joynted together in our Saviour's discourse concerning them, *Matth. 6. 1, &c.* in the Apostles order about them, *1 Cor. 16. 1.* Alms are our Sacrifices now under the Gospel, *Phil. 4. 18.* *Hebr. 13. 16.* *k* An allusion to the offering up of incense under the Law, the smoke of the incense did ascend, and so *David* desires that his prayers might ascend to Godward, *Psal. 141. 2.* thus under the Gospel, prayers are resembled to incense, *Rev. 8. 3.* That prayers are said to come up for a memorial, is but the pursuance of the same Metaphor; for *Lev. 2. 2.* the frankincense, &c. was the memorial there commanded to be burned; and all this only to represent unto us, how well-pleasing the prayers of his people are unto God through Christ, and that God keeps in remembrance all those things they thus desire of him, and in his time and measure (which are the best circumstances,) bestows all upon them; but let not prayers and alms, which God here hath put together, be put asunder, and in due time we shall reap.

5 And now send men to *Joppa*, and call for one *m* Simon, whose surname is Peter.

*l* A Town that was memorable for *Jonah's* taking shipping there, when he would flee from God, and decline his message, *Jonah 1. 3.* *m* The Angel could have declared the Gospel, and instructed *Cornelius*; but he sends him to *Peter*, God being willing for to honour the means of his own institution.

6 He ledgeth with one *n* Simon a tanner, whose house is by the sea-side: He shall tell thee what thou oughtest to do.

*n* These particulars, when found true by *Cornelius*, did very much advantage him towards his believing what *Peter* in the name of the Lord did tell him.

7 And when the angel which spake unto *Cornelius*, was departed, he called two of his *o* household-servants, and a *p* devout souldier of them that *q* waited on him continually.

*o* These Servants doubtless *Cornelius* had instructed, as appears *ver. 2.* and God blesses him with faithful and successful service from them. *p* No condition, or temptation, too hard for the grace of God to overcome; both Centurion and Soldier, are willing to hazard all they had, rather than not to obey God, and come to the knowledge of Jesus Christ. *q* This Soldier for his Religion's sake, and his holy life, was taken into nearer attendance on *Cornelius*; 'tis no small matter to have one near us, that hath power with God.

8 And *r* when he had declared all these things unto them, he sent them to *Joppa*.

*r* Thus on *Cornelius's* side, all things are disposed towards his receiving of the Gospel; and the same providence at the same time, disposes all things on *Peter's* part towards his coming to publish it: for

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, *Peter* went up upon the house-top to pray, about the sixth hour.

*s* These houses were flat on the tops, and therefore they were commanded to make battlements for them, *Deut. 22. 8.* *Peter* went on the house-top to pray, that he might from thence look towards the Temple, which was a type of Christ, through whom only, we and our prayers can be acceptable unto God; hence *1 Kings 8. 30, &c.* there is so often mention made of praying towards the City, and towards the place which God should chuse; this *Daniel* practised, tho' upon the hazard of his life, when both City and Temple were ruined, *Dan 6. 10.* *t* The sixth hour with them is high-noon, or mid-day, and is accounted one of the three times of prayer, (see *Chap. 3. 1.*) and was as the *Jews* say, recommended to them by *Isaac*, howsoever it was the time when they might begin to prepare the evening-Sacrifice; none of these causes need to be assigned, for doubtless this blessed Apostle did watch unto prayer, *1 Pet. 4. 7.* and desirously laid hold upon all opportunities to pour out his Soul unto God.

10 And he became *u* very hungry, and would have eaten: but while they made ready, he *x* fell into a trance.

*u* He might be more than ordinarily an hungred; to fit or suit the vision, which is hereafter mentioned. *x* The most excellent way of Gods manifesting himself unto Man, is by a trance: (and they reckon seven ways, in which God makes himself known unto man) but what this trance was is diversly expressed; 'tis certain, that in it the Soul was as it were absent from the Body, drawn off from the perception of earthly and sensible things, and enabled unto the perception of Heavenly Mysteries; in such an ecstasie was *St. Paul*, *2 Cor. 12. 2.* and *St. John*, *Rev. 1. 10.* who is therefore said to be in the Spirit.

11 *y* And saw heaven *z* opened, and a certain *a* vessel descending unto him, as it had been a great sheet *b*, knit at the four corners, and let down to the earth:

*y* Either visibly to his corporal eyes, as to *St. Stephen's*; or rather mentally, more suitably to the rapture mentioned in the former *verse*. *z* Which might signifie, that Heaven that was shut to the children of men by the first *Adam*, was now by Christ the second *Adam*, opened to all believers. *a* This word is taken for any utensil, commonly used about the house; and with the sheet here spoken of, bears any Analogy to a Table, and Table-cloth amongst us: *b* So gathered up or knit, that the Viands, *verse 12.* might not fall down. And this *Cornelius* saw to come from Heaven, to shew the liberty of taking him, and other *Gentiles* into the Church, did come from thence only.

12 Wherein were all manner of four-footed beasts of the earth, and *c* wild beasts, and creeping things, and fowls of the air.

*c* As well unclean beasts, such as were forbidden by the Law: as clean, such as by the Law might be eaten.

13 And there came a voice to him, Rise, *Peter*; *d* kill, and eat.

*d* Of that thou seest, without any exception, whether they be clean, or (formerly) unclean creatures: The moral of which command is, that he might now converse with *Jews* and *Gentiles* indifferently, and Preach unto these also the word of Life.

14 But *Peter* said; Not so, Lord\*; for I have never eaten any thing that is *e* common or unclean.

*e* These words may signifie one and the same thing, and the latter explain the former; shewing that those things are said to be common, which the Law by forbidding them, had made unclean: Others make some difference; and by things common, understand all sorts of creatures, which were forbidden to the *Jews*, but were commonly fed upon by all Nations round about them: and by things unclean, they understand such as by accident became so, as when any of the creatures permitted for use, was strangled.

15 And the voice spake unto him again the second time\*, What God hath cleansed, that *f* call not thou *g* common.

*f* Do not make in thy esteem, or practice, as common: *g* that is, polluted: The *Jews* did imagine, that by unclean creatures, were meant the *Gentiles*, (as by clean creatures they would have themselves to be understood) howsoever they opposed *common* unto *holy*; indeed a holy man is (as they called him) a singular man: 'twas God that cleansed *Cornelius*, turning him from Idolatry, to the worship of the true God, from darkness unto light.

16 This was done *h* thrice: and the vessel was received up again into heaven.

*h* Whereby this great mystery of the conversion of the *Gentiles*, and taking them into the Church might be the more confirmed, and fixed in *St. Peter's* mind.

17 Now while *Peter* *i* doubted in himself what this vision which he had seen, should mean; behold *k*, the men which were sent from *Cornelius*, had made enquiry for *Simon's* house, and stood before the gate.

*i* Recollecting himself; for the vision had so affected him, that it had put him into a kind of ecstasie, out of which when he came unto himself, *k* the two servants and the Soldier which *Cornelius* had sent,

18 And *l* called, and asked whether *Simon* which was surnamed *Peter*, were lodged there?

*l* Being strangers, they address themselves to such of the house as came to the door.

19 ¶ While *Peter* *m* thought on the vision, the *n* Spirit said unto him, Behold, three men seek thee.

*m* Set himself to meditate upon that he had seen, and heard. *n* The holy Spirit informs him further. Thus whosoever meditates carefully upon what he hears from Gods word, God will never leave him without sufficient instruction.

20 *o* \* Arise therefore, and get thee down, and go with them *p*, doubting nothing: for I have sent them.

*o* Immediately put thy self upon the journey. *p* Spend no time in disputing within thy self, because that they, unto whom thou art sent for, are not *Jews*.

21 Then *Peter* went down to the men which were sent unto him from *Cornelius*; and said, Behold,

\* *Lev. 11. 4.*  
*Deut. 14. 7.*

\* *Mat. 15. 17.*  
*Rom. 14. 17.*  
*20. 1 Tim. 4.*  
*4. Tit. 1. 15.*

\* *Chap. 15.*



hold, I am he whom ye seek: *s* what *u* the cause wherefore ye are come?

*s* Peter being in no small consternation, and not perfectly knowing whither all this tended, makes the more exact enquiry.

22 And they said, Cornelius the centurion *r*, a just man, and one that *u* feareth God, and of good report among all the nation of the Jews, was *w* warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

*r* That they might speed in their message, they labour to prevent all prejudice Peter might have against Cornelius, who was a *Gentile* by title; telling him, 1. That he was a just Man, (as is said of Joseph, *Matth.* 1. 19.) 2. That he *u* worshipped the true God, the same with the *Jews*, and not the false gods of the *Gentiles*. 3. That he was reputed a pious and good man, and so it would be no disparagement to the Apostles to go unto him. *w* This argument St. Peter could not deny, When God's command is evident, his people are determined, and resolved.

23 I then called he them in, and lodged them. And *y* on the morrow Peter went away with them, and certain *z* brethren from Joppa accompanied him.

*y* He delays not to obey the Heavenly vision; but as Abraham took his journey the very next morning after that he had received the command, *Gen.* 22. 3. so did Peter here, and *bi dat, qui cito dat*, he doubles his obedience, that *o* eyes speedily and cheerfully. *z* These Brethren were six in number, as *Chap.* 11. 12. who might undertake this journey, 1. Out of respect to Peter, to accompany him. 2. Being moved at the extraordinary visions that were spoken of; but especially, 3. disposed by the Providence of God to accompany St. Peter, that they might testify the grace of God that was come unto the *Gentiles*, when it might be afterwards questioned.

24 And *a* the morrow after they entred into Caesarea: And Cornelius waited for them, and had called together his *b* kinsmen and *c* near friends.

*a* Joppa was about fifteen Leagues from Caesarea, so that the next day after they set out, they might easily come from Joppa thither. *b* His Relations. *c* And such as he had the greatest love and kindness for, he thought that he could not express it better, than by giving them an opportunity to hear the word of Life, and to gain instruction for their Souls; and probably, those here spoken of, were reckoned as friends, and near friends by Cornelius; because they were such as with him had forsaken all Pagan-Idolatry, and were worshippers of the true and Living God.

25 And as Peter *d* was coming in, Cornelius met him, and fell down at his feet, and *e* worshipped him.

*d* Into Cornelius his house, for he hastened to meet with him. *e* Cornelius worshipped with the most humble, civil worship; but he could not think him to be God, and therefore he did give him no Divine worship, he having forsaken the Idolatry of the *Gentiles*; but might perhaps think him to have been an Angel, and intended to worship him accordingly, for which he is blamed in the following verse.

26 But Peter took him up, saying *f* \*, Stand up; I my self also *g* am a man.

*f* It is certain that Peter did think this worship Cornelius gave him, to have exceeded; and here he blames him for it; telling him, he *g* was but a man like unto him, and he needed not give any further reason of his reproof, for man must adore, but by no means may be adored; no, nor take too much honour unto himself.

27 And as he *b* talked with him, he went in, and found many that were come together.

*b* They went talking together into the house; probably, of the goodness of God that they should be directed to happily unto one another; for they could not but see, and acknowledge God in it.

28 And he said unto them, Ye know how \* that it is an unlawful thing for a man that is a Jew *i*, to keep company with, or come unto one of another nation\*; but God hath shewed me, that I should not call any man common or *k* unclean.

*i* God himself did erect a partition-wall betwixt his people, and other Nations, *Jews* and *Gentiles*; hence by God's own command, the *Jews* might not have any familiar converse with the *Gentiles*, especially they might not marry with them: The *Jews* themselves had made this partition-wall much larger, and they held it unlawful to eat with

any of the *Gentiles*, or to go so much as into their houses; hence that objection made upon this occasion against St. Peter, *Chap.* 11. 3. & No man is now unclean by any ceremonial uncleanness, because he is not circumcised, or because he is not sprinkled with the blood of bulls, *Hebr.* 9. 13. yet sin hath defiled the whole mass of mankind, and they are equally by nature morally unclean.

29 Therefore came I unto you without *l* gain-saying, alloon as I was sent for *m*: I ask therefore for what intent ye have sent for me?

*l* Or delay. *m* Peter did in a great measure know the business he came about, partly by the vision, and its interpretation; partly, by what he might have heard from them, that Cornelius sent for him, unto whom Cornelius had declared the whole matter, as we find *verse* 8. yet Peter's question is but necessary, for to give Cornelius an opportunity to acquaint his friends, who were met there, with all that had passed.

30 And Cornelius said *n*, Four days ago, I was fasting until this hour, and at *o* the ninth hour I prayed in my house, and behold, a *p* man stood before me in *q* \* bright clothing.

*n* Cornelius does not intend to declare by this, how long he had fasted; but he tells him, when he being fasting, saw the vision, which was four days before; at the same time of the day. *o* The ninth hour, which was a time of prayer, it being the time of offering the evening-Sacrifice, see *Chap.* 3. 1. *p* A man in appearance, but an Angel indeed, as in the 3. verse. *q* Why Angels appeared in bright or white raiment. See *Chap.* 1. 10.

31 And said, Cornelius, thy prayer is heard, and thine *r* alms are had in remembrance *s* in the sight of God.

*r* Of which, see the 4. verse. *s* Unto which, not only the outward gift, but the inward affection is visible; and this is peculiarly in the sight of God, the other may be seen also by men.

32 *t* Send therefore to Joppa, and call hither Simon whose surname is Peter; He is lodged in the house of *one* Simon a tanner, by the sea-side; Who, when he cometh, shall speak unto thee.

*t* The substance of this verse, is in the fifth and sixth verses before-going; Cornelius might say this to excuse his sending for Peter, being a stranger to him; as also to encourage Peter to speak in such a matter, as God had appeared in.

33 *u* Immediately therefore I sent to thee; and thou hast *x* well done that thou art come. Now therefore are we all here present *y* before God, to hear all things that are commanded thee of God.

*u* As an hungry Soul delays not to send for food, alloon as he knows where to have it. *x* Which does not only approve of St. Peter's coming; but thank him for it. *y* We will set our selves to attend to thy words, as if we saw God looking upon us; whom we call to witness that we are ready to do whatsoever he shall require of us: Thus it becomes every one that would profit by the word of God, to attend upon it; men do not behave themselves as before God, and therefore they enjoy nothing less than God in an Ordinance, and are as if God had taken no notice of them.

34 ¶ Then Peter *z* opened his mouth, and said, \* Of a truth I perceive that God is no *repester* of persons:

*z* An expression used (as formerly) in matters of great moment, as *Matth.* 5. 2. *a* God does not accept of one because he is a *Jew*, and despise another because he is a *Gentile*; tho' St. Paul being prejudiced by his Education, had been carried along with that error of the *Jews*; against which notwithstanding, God had declared himself even unto them, *Deut.* 10. 17. which is also confirmed unto us in the New Testament, *Rom.* 2. 11. *1 Pet.* 1. 17. so that our being of any Nation, or any condition, rich or poor, honoured or despised; as the one side recommends us not unto God; and on the other side, it will not hinder us from being accepted with the Lord.

35 But in *b* every nation he that *c* feareth him, and worketh righteousness, is accepted with him.

*b* Even tho' *Romans* or *Italians*, of which Nation Cornelius was, and might probably be worse thought of by the *Jews*, because they supposed themselves to have been hardly used by them. *c* These two particulars include the observation of both Tables of the Law: The fearing of God comprehends piety, that is, the true worship of the true God; and working righteousness, includes all the duties to our neighbour; and both describe a truly good, and

\* Chap. 14. 14.  
Rev. 19. 10.  
and 22. 9.

\* John 4. 9:  
and 18. 22.

\* Chap. 15. 9.  
Eph. 3. 6.

\* Mat. 23. 3.  
Mark 16. 6.  
Luke 24. 4

\* Job 35. 19.  
Gal. 2. 6.  
Eph. 6. 9.  
Col. 3. 25

and holy men, such as *Cornelius* was; unto whose case this is to be applied.

36 *d* The word which *God* sent unto the children of *Israel*, preaching peace by *Jesus Christ*, He is Lord of all.

*d* The word of reconciliation betwixt *God* and *Man*, not only betwixt *God* and the *Jews*, but betwixt him and the *Gentiles* also; he had sent unto *Israel* by his Prophets formerly, *Isaiah* 57. 19. *God* is said to create peace to him that is at war off; the *Gentile*, as well as to him that is near, the *Jew*, *Psalm* 72. 7, 8. *Isaiah* 49. 6. and that *Salvation* was not limited to the *Jews* only, might be known unto them by the examples of *Melchisedech*, *Joh*, and *Nazman*, who did no ways belong unto them; but this was now more manifest: *God* Preaching this peace betwixt himself, and all Nations indifferently by *Christ*, 1. In his own person Preaching this, *Matth.* 8. 11, 12. and telling them that by his death he would draw all men unto him, *John* 12. 32. 2dly. This peace is Preached to be had by *Christ*, or only through *Christ*; by the Angels themselves, *Luke* 2. 14. And 3dly, by all the Apostles and Ministers of the Gospel, *Eph.* 2. 13, 14. speaking to the *Gentiles*, *St. Paul* says, Ye who were at war off, are made nigh by the blood of *Christ*; and it was their constant Doctrine, that there was no name under Heaven by which Men could be saved, but the name of *Christ*, *Chap.* 4. 12. and that it was all one whether they were *Gentiles* or *Jews*, &c. but *Christ* is all, and in all, *Colos.* 3. 11. so that in this Doctrine, there is an exact harmony betwixt the Old and New Testament, the Prophets, and the Apostles. *e* *Christ* is Lord, not of the *Jews* or one people only; but of the *Gentiles*, all Nations also, as *Mat.* 28. 19, 20. *Rom.* 3. 29.

37 *f* The word *I* say you know, which was published throughout all *Judea*, and \* began from *Galilee* *g*, after the baptism which *John* preached.

*f* They had heard of the Doctrine of the Gospel by common fame and report, (which could not but spread abroad) all might know that *Christ* and his Apostles did Preach, though these might be ignorant of the particular Doctrines which they taught, and which *Peter* was now sent to instruct them in; or by the word, (in an usual Hebrew,) the matter of the Gospel may be meant, as the Life, Death, and Resurrection of our blessed Saviour, which they could not but have heard several reports of: *g* Who, as the *Eliphaz* which was promised, *Malachi* 4. 5. was the forerunner of the Lord.

38 How *God* *b* anointed *Jesus* *i* of *Nazareth* with *k* the holy ghost, and with power, who went about *l* doing good, and healing all *m* that were oppressed of the devil: *n* for *God* was with him.

*b* It was usual to anoint their Kings, Priests, and Prophets, unto all which Offices *Christ* was anointed by his Father; hence called *Christ*, as in the Old Testament the *Messiah*. *i* The Apostle is not ashamed of this name, tho' given to our Saviour by way of contempt; he gloried in the cross of *Christ*. *k* *Christ* was indwelt with the Almighty Spirit of *God*, and with the power of it. *l* All the miracles our blessed Saviour wrought, were works of mercy, for the benefit and relief of those upon whom he wrought them; he could have wrought miracles to destroy and ruin such as would not believe in him, which he was often provoked unto; (nay, his Apostles would have had him but to permit them by fire from Heaven to destroy the *Samaritans*, *Luke* 9. 54. and he would not.) *m* The deliverances our Saviour so often wrought upon such as were possessed of Devils, was to shew unto them that he was come to destroy the works of the Devil, and to cast him out of the Souls of Men, who were Spiritually possessed by him, which also our Saviour did, so that it was a happy calamity for them, which brought them to *Christ*. *n* *God* was with our Saviour, 1. By his might and Power doing such miracles. 2. In his extraordinary love to him, *Matth.* 3. 17. and always hearing of him, *John* 11. 42. and also, 3. *God* was with *Christ*, *as was*, in the fulness of the Godhead, *Colos.* 2. 11.

39 And we are *o* witnesses of all things which he did both in the land of the *Jews*, and in *Jerusalem*; *p* whom they flew and hanged on a tree:

*o* The Apostles, whom *Christ* had chosen to go in and out with him, and to be eye and ear-witnesses of all that was done by him, or against him. *p* Their killing of our Saviour, is the rather here spoken of, to shew how rightfully the *Jews* were now to be forsaken, and that they had no cause to complain of the calling in of the *Gentiles*, being themselves had in such a manner rejected *Christ*; but especially, that they who were here met, and we, all might consider, how much it cost our blessed Saviour to deliver us

from sin, and hell, *Gal.* 3. 13. He was made a curse for us, as *Deut.* 21. 23. that the blessing of *Abraham* might come upon us, *Gal.* 3. 14.

40 Him *q* *God* raised up the third day, and *r* shewed him openly.

*q* Lest these *Gentiles* be deterred from believing in *Christ*, and take offence at his Cross: *St. Peter* Preached unto them the Resurrection, which suddenly and powerfully followed. *r* And this he tells them was unquestionable, as appeared by all the ways that any thing can be proved by; *Christ* was seen, and heard, and felt after his Resurrection, as the beloved Disciple tells us, *1 John* 1. 1. and manifested his victory over death for us.

41 *s* Not to all the people, but unto *t* witnesses, chosen before of *God*, even to us, who did eat and drink with him after he rose from the dead.

*s* *Christ* after his Resurrection appeared not to the wicked *Jews*, for being to suffer no more, his enemies were not vouchsafed a sight of him; and thus he did not manifest himself unto the World, *John* 14. 22. *t* These witnesses were the Apostles, who were chosen by *God* himself immediately; and the vacancy supplied by lot, which was at *God's* direction, *Chap.* 1. 24, 26. The metaphor here used is taken from the ordinary way then in use of chusing Men into offices, which is here alluded to. *u* Tho' in the Gospel-History, we do not read that our Saviour drank after he rose again; yet it is sufficiently implied, being he did eat, and make a meal with his Disciples, *Luke* 24. 30, 42, 43. *John* 21. 12. and eating is put in Scripture for the whole refection, *Mat.* 15. 2. compared with *Luke* 7. 36.

42 And he *x* commanded us to preach unto the people, and to testify that it is *†* he which *†* Chap. 17. 32 was ordained of *God* to be *y* the judge of *z* quick and dead.

*x* Our Saviour gave this charge to his Apostles before his Ascension, *Matth.* 28. 19. *Mark* 16. 15. *Luke* 24. 27. and foretold that they should execute this his charge, *Chap.* 1. 8. *y* That *God* hath ordained to judge the World by *Jesus Christ*, Scripture abundantly testifies, *John* 5. 26, 27. *2 Tim.* 4. 1. *1 Peter* 4. 5. And this is here spoken of the Apostle, and was given in charge by our Saviour to be principally Preached of by them all, because the Resurrection of *Christ*, and the glory of his Kingdom in this World, is clouded by the blindness and hardness of Men: as also because it is of the greatest concernment unto all, that at any time hear the word of *God*, to be persuaded of this, that *Christ*, whose Gospel and word they hear, will judge them according unto it. *z* Such as shall be alive at the coming of our Lord to Judgment, *1 Thel.* 4. 15.

43 \* To him *a* give all the Prophets witness, \* Jer. 31. 34 that through *b* his name whosoever believeth in *Mich* 7. 18 him shall receive remission of sins

*a* This our Saviour had told his Apostles, which *St. Peter* here Preaches to his Auditors: It was included in the very first promise recorded by *Moses*, *Gen.* 3. 15. The seed of the Woman shall break the serpent's head; and so continued through all ages of the Church, to be manifest in such degrees as it pleased the wisdom of *God* to make it known, 'tis certain that all the ceremonial Law concerning Sacrifices, did testify this very thing; for by it, it did appear, that without shedding of blood there was no remission of sin, as *Heb.* 9. 22. and 'tis manifest by the light of nature, that the blood of bulls and goats, could not take away sins, as *Heb.* 10. 4. *b* But through *Christ's* name, for his sake, and by virtue of his merit, who died for our sins, and rose again for our justification, *Rom.* 4. 25. We shall receive remission of sins, *Heb.* 9. 13, 14.

44 While *c* *Peter* yet spake these words *d*, the \* holy ghost fell on all them which heard the word. \* Chap. 4. 31. and 8. 15, 16.

*c* That *God* might miraculously shew his approbation of what *Peter* had said, and to assure *Peter* of the real Conversion of these *Gentiles*, which all the *Jews* did make such a difficulty to believe. *d* Such fiery tongues in a visible shape, as had appeared unto the Apostles, *Chap.* 2. 3. whereby the inward powerful effects of the Spirit upon their hearts, was signified what wonderful effects had this short Sermon? And doubtless; were preachers but as sincere, and hearers as intent, now a days, as then, we should find that the hand of the Lord is not shortened.

45 And *e* they of the circumcision which believed, were astonished, as many as came with *Peter*, because *f* that on the *Gentiles* also was poured out the gift of the holy ghost.

*e* Such as were not only themselves circumcised, but born of circumcised parents, who are thus called, *Gal.* 2. 12. *f* These not minding, or understanding the many predictions of the calling of the *Gentiles*, thought that *Christ* was only promised unto the *Jews*; and were amazed to see



now such an Argument as might convince them to the contrary. *g* Pouring out, speaks the abundant measure in which the Holy Ghost was given unto them.

46 For they heard them speak with *b* tongues, and magnifie God. Then *i* answered Peter,

*b* With variety of Languages, or strange Tongues, as in the day of Pentecost, Chap. 2. 6. *i* An ordinary Hebrew for speaking, though the first part of any Discourse. And Peter knowing that this miraculous Fiery Tongues did shew that these Men did partake of the same Spirit from whom the Apostles had received them, he makes an inference from thence.

47 *k* Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

*k* This question, as Chap. 8. 36. is without question, and denies that any can forbid Water, that is in order to Baptize such as these. As if the Apostle had argued thus: They that have the Grace signified or promised, have a right unto the Seal of the promise: But these Gentiles have the Grace signified or promised in Baptism; they had the inward part, and therefore the outward part could not be denied unto them. He that hath the Inheritance, may claim the Writings, Wax, and Parchment that belong unto it.

48 And he commanded them to be baptized in the name of the Lord. Then prayed *m* they him to tarry *n* certain days.

*m* That is, in the Name of our Saviour. But this does not imply, but that they were Baptized according to our Saviours prescription, Matth. 28. 19. but the Jews by their Baptism, they were become the Lords, (and had given up their names to Jesus Christ) under which Title the Lord, not only our Saviour, but the Father who Anointed him, and the Spirit by whom he was Anointed, is to be understood. *n* Cornelius and the rest of his Friends, which he caused to be present. At their entreaty Peter and others that came with him (as Acts 11. 3.) tarried there, that they might further instruct, confirm, and comfort them: (as the best have ever need to learn, and to grow in Grace and Knowledge) and by this Peter shewed that he looked upon himself and others as not bound to observe those Precepts (of the Wise Men, as they called them) forbidding them all familiarity with the Uncircumcised.

## CHAP. XI.

AND the apostles *o*, and brethren that were in Judea, heard that the *p* Gentiles also had received the word of God.

*o* The rest of the Believers, who had not only one God to their Father, but one Church to their Mother, and were born of the same Spirit, and were fed by the same Milk of the Word of God. *p* This was a most incredible thing unto them who were of the Seed of Abraham according to the Flesh, and were not acquainted with that Mystery that Abraham should have a Seed of his Faith, upon whom all the Promises were entailed. These looked upon the Gentiles as most execrable persons, such as the Apostle describes Ephes. 2. 12. That had no hope, and were without God, and therefore no less than a Miracle. and that well attested, as this was, could make them change their Opinion.

\* Chap. 10.  
45.

2 And when Peter was come up to Jerusalem *q*: they *\* that were of the circumcision* *∴* contended with him.

*q* They were such Jews as conversed with them of the Church, and argued against them for taking in the Gentiles into any fellowship with them. But it may be that the believing Jews might for a time be very weak, and offended at it, until they were further satisfied by the following Relation of St. Peter. *∴* Till then they disputed and brought what Arguments they could against it.

3 *r* Saying, Thou wentest in to men uncircumcised, and didst eat with them.

*r* This is the Objection they make against Peter, That contrary to the Tradition of their Elders, and Precept of their Wise Men, he had familiarly conversed with the Gentiles. See Chap. 10. 28. this they look upon as Pious, although no conversation in order to the gaining of the Gentiles unto God, was ever forbidden; but only such as might withdraw the Jews from God.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

*s* This great Apostle condescends to the least and weakest amongst them, and gives an Account of what he had done, and the Reasons that moved him unto it, if by any means he might gain some, and confirm others.

5 *\* I was in the city of Joppa praying, and in a trance I saw a vision, A certain vessel descend, &c.* as it had been a great sheet, let down from heaven by four corners, and it came even to me.

See this whole Narration spoken to in the foregoing Chapter. *t* To shew that he was especially concerned in this Vision, it being for his instruction and regulation.

6 Upon the which when I had fastened mine eyes, I considered, and saw four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

*u* It speaking his great intention of mind upon it; God so ordering of it, that it might leave the greater impression upon him.

7 And I heard a voice saying unto me, Arise, Peter, slay, and eat.

*x* He might now use them without any distinction indifferently.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

*y* St. Peter here avoucheth, that he had lived in this ceremonial Righteousness, though he thought himself far from being justified thereby. *z* He abstained from all the appearances of that Evil.

*y* But the voice answered me *a* again from heaven, What God hath cleansed, that call not thou common.

*a* This is twice spoken to St. Peter, that it might be the more unquestionable with him and others: it seeming otherwise very strange; and it may be therefore twice by St. Luke recorded.

10 And this was done *b* three times: and all were drawn up again *c* into heaven.

*b* For the same reason but now mentioned, That God might more abundantly manifest this Mystery of the calling in of the Gentiles, which had been so long hid. *c* All this was from Heaven; unto which also it tended, namely, to bring the Gentiles thither.

11 And behold, immediately therewere *d* three men already come unto the house where I was. sent from Cesarea, unto me.

*d* So many sent: and such a Journey willingly undertaken, for to gain Instruction in the way of Life.

12 And *\* the Spirit bad me go with them, nothing doubting: Moreover, these *e* six brethren accompanied me, and we entered into the mans house.* \* Chap. 10. 19.

*e* Whom they might hear testify in the same thing, that in the Mouths of so many it might be established. *f* This Man meant, is Cornelius, concerning the entry into his House, and converse with him, the doubt or controversy was that he was now speaking to.

13 And he shewed us how he had seen an *g* angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

*g* Who by reason of his appearing a Man, is in Chap. 10. 30. called a Man.

14 Who shall tell thee *h* words, whereby thou, and all thy house shall be saved.

*h* God promises that upon his obedience to this Oracle, in sending for Peter, he should tell him those things that were necessary to be known. *i* By him and his whole Family unto their Salvation. Whatsoever was formerly the case of such as obeyed the Precepts of Noah (as they were called) after Christ is come, and Preached unto the World, there is no other way unto Salvation, but through him.

15 And as I began to speak, the Holy Ghost fell on them *l*, as on us at the beginning.

*k* Whilst Peter was speaking, as Chap. 1. 1. *l* the Holy Ghost fell on them, as in the day of Pentecost, Chap. 2. 4. he had fallen on the Apostles, either visibly by Fiery Cloven Tongue; or rather by extraordinarily enduing them with the Gift of Tongues; enabling the most illiterate amongst them to speak in any Language, needful for any to understand, toward their Salvation.

16 Then remembered I the word *m* of the Lord, how that *n* he said, *\* John indeed baptized *o* with water: but *\* ye shall be baptized *∴* with the Holy Ghost.**

*m* Of Christ, who is every where so called. *n* But these words seem rather spoken by St. John himself, Matth. 2. 11. Mark 1. 8. which makes no difference. For, First. Whosoever a Disciple of Christ says in his Name, it is as if it were

\* John 1. 26.  
\* Isa. 44. 3.  
Joel 2. 32. &c.  
3. 18.

were spoken by himself. *He that heareth you, heareth me.* But, Secondly, Tho' this was spoken by the Baptist, it was spoken by our Saviour also, *Chap. 1. 5.* *o* By which the great difference is implied betwixt outward Baptism (Administred by whomsoever, tho' the Baptist himself) and the inward Baptism of the Holy Ghost, which, as Fire, separates powerfully the skum and dross of sin from us. *∴ The Extraordinary Gifts of the Spirit.*

17 *p* Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God *q*?

*p* The Apostle's Argument is cogent: They who have the Grace signified by Baptism, ought to have the Seal of that Grace; but the *Gentiles* had the Grace signified by Baptism. Or they who have the inward Baptism, may not be denied the outward. As he that hath a right to an Inheritance, cannot without Injustice be denied the Writings and Seals thereunto belonging. *q* To deny Baptism unto any, unto whom it doth belong, is to withstand God, and to keep back the Token of God's Love from such unto whom it is sent.

18 When they heard these things, they *r* held their peace, and glorified God, saying, Then hath *s* God also to the *Gentiles*, granted repentance *t* unto life.

*r* They were fully satisfied with the reason St. Peter had given them of his admitting the *Gentiles* unto Baptism, and fellowship with him. Wisely inferring from what Peter had said, That it was of God, what he had done, who was to be acknowledged in it. *s* Repentance is the Gift of God, as well as faith, or any other Grace, *2 Tim. 2. 25.* nor can the greatest guilt affect the heart with true godly sorrow, until God hath quickned it. *t* It is called Repentance unto life, because God hath appointed that it should precede our entrance into life.

\* Chap. 8. 1.

19 ¶ \* Now they which were *u* scattered abroad upon the persecution that arose about Stephen, travelled as far as *x* Phenice, and *y* Cyprus, and *z* Antioch, preaching the word to none but unto the Jews only.

*u* So true hath it been from the beginning of the Gospel, that *linguis martyrum est semen Ecclesie*. St. Stephen's death, and the persecution upon it, was a great means of disseminating the Gospel. Thus all things work for good. *x* The country about Tyre. *y* An Island in the Mediterranean Sea. *z* The Metropolis of Syria. This explains what was briefly said, *Chap. 8. 4.* and shew'd what places the Disciples were scattered into, and Preached in. They preached to the Jews only because they were not yet persuaded of the calling of the *Gentiles*; God suffering them to be enlightened by degrees.

20 And some of them were *a* men of Cyprus, and Cyrene, which when they were come to *b* Antioch, spake unto the *c* Grecians, preaching the Lord Jesus *d*.

*a* They were such as were born in Cyprus and Cyrene, but had their habitation in Jerusalem; and now upon the persecution there, fled unto Antioch. *b* Which by this means in time became the Jerusalem of the *Gentile*-Christians, whither their greatest resort was. *c* Here they of the dispersion taught not only such *Hellenists* as are spoken of, *Chap. 6. 1.* who were born of Hebrew Parents, tho' living out of the Country of Judea; but such also amongst the *Gentiles* (who are generally called *Greeks* since Alexander's time, who conquered all those Nations round about, and brought in his own Language amongst them) who forsaking Idolatry, and worshipping the True God, were called *εὐσεβες*, Devout or Religious persons, such as *Cornelius* is said to be, *Chap. 10. 2.* And thus God by degrees brought in the knowledge of himself, and his Son Jesus Christ. *d* Which knowledge only is that which is necessary unto Salvation; and that only which *Saul* determined to know, *1 Cor. 2. 2.*

\* Chap. 2. 47.

21 And *e* the *f* hand of the Lord was with them: and *f* a great number believed, and turned unto the Lord.

*e* The Power, Assistance, and Working of God expressed by the Hand; which is the Organ or Instrument Men use in Working. This Hand, or Work of God was manifest: First, in the Miracles which they wrought. Secondly, in the Conversion of any by these Miracles. For these alone cannot soften a heart; as appeared in *Pharaoh*, whose heart was hardened by them. *f* Faith and Conversion are wrought by the Hand of the Lord, and are his Work. But in vain is Faith pretended unto, when there is no change in Heart and Life. What God hath put together, none may put asunder.

22 ¶ Then tidings of these things came *g* unto the ears of the church which was in Jerusalem: and they sent forth *h* Barnabas, that he should go as far as Antioch.

*g* This Pleonasm seems emphatical, to shew with what readiness and delight the Church heard the news of the Conversion of so many to Christ. *h* Of *Barnabas* we read, *Chap. 4. 36.* who had given such an earnest of Love to God, and true Faith in Christ, for whose sake he sold what he had.

23 Who, when he came, and had seen the *i* grace of God, was *k* glad, and *\** exhorted *\* Chap. 13. 42.* them all, that with *l* purpose of heart they *& 14. 22.* would *m* cleave unto the Lord.

*i* Which appeared in their Conversion, being made manifest by their professions; and answered by their Pious lives and Conversations. For all which they might cry *Grace, Grace.* By the Grace of God is also to be understood the encreasing of the Church, and adding to it such as should be saved. *k* This is matter of Joy in Heaven, *Luke. 15. 7.* and of all such as are learning their Lesson, and preparing for that Blissful place. *l* Firm and fix'd resolution, That come what can come, tribulation or distress, life or death, they would keep close to the profession of the Truth of Christ. This purpose of heart is the same with the whole heart elsewhere. Which *m* must be joyned, or stick close to God's Truth and Ways.

24 For he was *n* a good man, and *\** full of the *\* Chap. 6. 3.* Holy Ghost, and of faith, and *o* much people was added unto the Lord.

*n* *Barnabas* is here described to be beyond what the Jews called a Righteous Man, who would say to his Neighbour, That which is yours, is yours; and that which is mine, is mine: meaning such as would do no wrong. But *Barnabas*, as the good Man in their esteem, (such an one as the Apostle, *Rom. 5. 7.* speaks of, for whom one would dare to die) had actually made, and not called only, that which was his, his poor Neighbours, selling what he had to bestow upon them, as *Chap. 4. 36.* *o* His good works accompanying his good preaching, might be a great means of the Conversion of so many.

25 Then departed Barnabas to *\** Tarsus, for *\* Chap. 9. 30.* to seek *p* Saul.

*p* *Saul* or *Paul* being *Barnabas*'s Friend and Acquaintance, whom *Barnabas* had brought to the knowledge of the Apostles, *Chap. 9. 27.* he goes now to seek him that they might advise and strengthen one another in the Work of the Lord.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that *q* a whole year they assembled themselves *||* with the *|| Or, in the Church.* church, and taught much people; and the disciples *r* were called Christians first in Antioch.

*q* Frequency of meeting to partake of the Ordinances of God, is the great reason why the Gospel was so prevalent in this place. *r* Which will be renowned so long as the World lasts, because here the Banner of Christ was first publicly set up, and men listed under him; and this by Divine Authority, for the Word imports no less. And that it was not a name they gave themselves, much less was it a name the Enemies of Christianity gave unto the Professors of it, for they called them *Nazareans* or *Gallileans*, out of contempt. But God would have Christ's Disciples to be called Christians: not only as Scholars were amongst the *Greeks* called from their Masters (*viz. Platonists, Pythagoreans, &c.*) to teach us whom we profess to learn of, and to be instructed by; but to mind us of our Union, (for Christians are anointed Ones) *1 John 2. 27.* and are made by Christ (in a Spiritual sense) Kings and Priests unto God and his Father, *Revel. 1. 6.*

27 ¶ And in these days came *s* Prophets from Jerusalem unto Antioch.

*s* These, here meant, were enabled to foretel things to come. A Gift which God did furnish some of his Church withal on such an extraordinary occasion, *Ephes. 4. 11.* whereby they did before-hand signify future things for the good of the Church, as here.

28 And there stood up one of them, named *\** Agabus, and signified *t* by the Spirit, That *\* Chap. 21. 10.* there should be great dearth throughout all the world: which came to pass in the *u* days of Claudius Cesar.

*t* By a revelation from the Spirit, as one of his Gifts, and not by Judicial Astrology, or any other means real or pretended. For it is a Prerogative of God only, to foretel things to come, as *Isa. 41. 22, 23.* *u* This *Famine Suetonius* and other Heathen writers make mention of, tho' some place it in one year, and some in another year of *Claudius* his



his reign, it may be there were divers famines, or one might continue divers years; but thus God, who provided for the patriarchs by means of Joseph's foreseeing of the scarcity in Egypt, and elsewhere; provides for his Church now also by a like predication. God's Omniscience is exerted for his Churches preservation.

29 Then the disciples, every man *x* according to his ability, determined to send relief unto the brethren which *y* dwelt in Judea.

*x* Which is the measure whereby we must mete out unto others, Luke 11. 41. we are to give alms of such things as we have, or according as we are able. *y* These brethren or believers in Judea, were very poor, by reason of the extraordinary malice and persecution of the Jews against them and therefore recommended by St. Paul unto them of Achaia, (especially to the Corinthians) and to the believers in Macedonia.

\* Chap. 12. 25.

30 \* Which also they did, and sent it *z* to the elders by the hands of Barnabas and Saul.

*z* To the Apostles; or if they (as 'tis probable) were gone out of Jerusalem, to the Governors or chief of the Churches; for the famine being to come over all Judea, 'tis most probable, that the other Churches, besides that in Jerusalem, did partake of this bounty.

## CHAP. XII.

|| Or, began.

NOW about that time, *a* Herod the king || stretched forth his hands *b* to vex *c* certain of the church.

*a* There were several Herods mentioned in Scripture, being all of the family of Herod the great, (by whose name they were called, as Herod that killed the children in Bethlehem, called Hecolonia; another that beheaded St. John, and derided our Saviour, (this Herod was surnamed Antipas) the Herod here spoken of was called Agrippa, the Son, or as others think, the Nephew of Aristobulus, and was the Father of that Agrippa we read of, Chap. 25. 26. being Vice-roy, or King under the Roman Emperor: *b* This Herod did not only kill some, but punished others with banishment and blows; *c* and especially the Governours of the Church, knowing how much all suffer in them.

\* Mat. 4. 21.

2 And he killed *d* James the \* brother of John with the sword.

*d* Who had especially the care of the Church at Jerusalem; one eminent amongst the Apostles, and one of the Sons of Thunder, (or Boanerges) for his zealous and earnest Preaching, and therefore the more hated by Herod, so that which our Saviour had foretold him, came now to pass, Matth. 20. 23. that he drank of the cup our Saviour did drink of. There was another James, who wrote the Epistle, known by his name, and was called James the less; because as some think, he was brought to the knowledge of Christ after the other, of whom we read, Mark 15. 40.

3 And because he saw *e* it pleased the Jews, he proceeded further, to take Peter also. Then \* were *f* the days of unleavened bread.

\* Exod. 23. 15.

*e* All the posterity of Herod the great, by his example studied chiefly to please the Roman Emperors, and to gratify the Jews whether by right or wrong. *f* Or the Passover, which Festival-solemnity lasted eight days; and God over-ruled the hypocrisy of Herod, (for he did not out of piety observe this time) for the preservation of Peter; and Herod might fear some tumult of the people, in so great a concourse, upon Peter's death, for which he did defer it; howsoever, the perverseness of the Jews is very remarkable, who were mad with rage against Christ and his Apostles, at such times in which they pretended to serve the God of love and peace.

\* John 21. 13.

4 And \* when he had apprehended him, he put him in prison, and delivered him to *g* four quaternions of soldiers to keep him, intending *h* after Easter to bring him forth *i* to the people.

*g* There were sixteen Soldiers appointed to keep Peter; the Romans using four Soldiers at a time to keep Centry; and the Jews dividing their nights into four watches, there were enough to relieve the other, and to set a new watch as often as was required for every night; of which four at a time, two were with the prisoner, and perhaps for the greater security, bound with the same chain; and two did always stand at the door or gate; and this they might the rather do, out of great caution, having heard what Miracles Peter did; and that he had been delivered by an Angel out of prison, Chap. 5. 19. *h* That day in which the Paschal Lamb was eat, on which the Jews would put none to death, that they might not eclipse the joy of that day. *i* To do with him what they would, leaving him to their mercy, or rather cruelty.

5 Peter therefore was kept *k* in prison; but || prayer was made *l* without ceasing of the church unto God for him.

|| Or, began and earnest prayer was made.

*k* Till a fit time to offer him up as a Sacrifice unto the people; so basely do wicked men stoop for their ends: The only help or hope poor Christians had, was from prayer, (precis et lacryme) there are no quaternions of Soldiers can keep the passage shut, that is towards Heaven, *l* Continued long prayers, without intermission; but also fervent and earnest prayers, εὐχαισθῶν, with all the might of their Souls; remembering the Apostle now in bands, as bound with him, Heb. 13. 3.

6 And when Herod would have *m* brought him forth *n*, the same night Peter was *o* sleeping between two soldiers, bound with *p* two chains, and the keepers before the door kept the prison.

*m* To be put to death. *n* This is a night to be remembered, as that in which God delivered his Israel out of Egypt; when both were come to the utmost extremity, and as the pits brink, then so God does his marvellous work of deliverance, that it ought to be had in remembrance, Psal. 105. 5. *o* Innocency hath this advantage, and a good conscience acquiesces in the providence of God; it hath God to its friend; and if he be for us, who can be against us? *p* See verse 4. To which may be added, That with one chain, St. Peter's right hand was bound to the Soldiers left; with the other chain his left hand to the other Soldiers right; for so was their manner for their greater security, that they might not let the prisoner escape, thus persecutors are skilful to destroy; but no device can avail against any whom God will save.

7 And behold \* the *q* angel of the Lord *r* \* came upon him, and a *s* light shined in the prison: and he *t* smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

\* Chap. 5. 19.

*q* Whose office it is to minister for the heirs of Salvation, Heb. 1. 14. and who willingly fulfil this will of the Lord, *r* as Luke 2. 9. Suddenly and unexpectedly. *s* Whether this light was from the bright body the Angel assumed, or from some other cause we are not told; and therefore it is not necessary for us to know; but it was a light only to Peter, but darkness to his keepers, as the pillar of fire enlightened only the Israelites, which made them both the more strange and miraculous. *t* The Angel smote Peter, (as one jogs, or gently strikes another) to awaken him; Thus God was waking, tho' Peter slept; and by his providence watches over all his people for their preservation: Chains could not hold any whom God will have free; every thing loses its force, when God suspends or withdraws his concurrence,

8 And the angel said *u* unto him, Gird thy self, and bind on thy *x* sandals, : And so he did. And he saith unto him, Cast *y* thy garment about thee and follow me.

*u* The custom being to wear long garments, they were not so fit to go about any business, until they had girt their garment to them; hence Jeremy is commanded to get a girdle, Jer. 13. 1. about him, when he was to be sent on God's errand. *x* The sandals were little other than sole-leathers, bound or fastned with thongs. *y* The uppermost vest (answerable to a cloak amongst us.) God furnishes his people thus with necessaries, and he will have them use them, so far as they are able to serve them, even then when he is working of miracles for their deliverances.

9 And he went out and followed him, and wist not that it was *z* true which was done by the Angel: but thought he saw a vision.

*z* The greatness and suddenness of the deliverance, was such, as it amazed him, it seemed incredible unto him; not that he questioned God's power or goodness; but knowing that he was to suffer for Christ's name sake, he might the rather not look for such a deliverance, and when it came, be as one that dreams, as Psal. 126. 1. God therefore bringing his people to such extremities, that his Salvation might be the more astonishing.

10 When they were past the *a* first and the second ward, they came unto the iron gate *b* that leadeth unto the city \*, which *c* opened to them of his own accord, and they went out, and passed on through one street, and forthwith the angel departed from him.

\* Chap. 15. 26.

*a* Guard or Sentinels. *b* The outmost gate that led out of the prison into the City, (not that the prison it self was out of the City) *c* God worketh a series of miracles in their fit place and time; he could have done them all together, and have opened this iron gate before-hand, when he

he conducted *Peter* through the first, then through the second watch; but it is good for *Peter* and us, to be convinced, that we stand every moment in need of Gods conduct and deliverance.

11 And when *Peter* was come *d* to himself, he said, Now I know of a surety, that the Lord hath *\** sent his angel, and hath delivered me *e* out of the hand of Herod, and from all the expectation of the people of the Jews.

*d* Out of that amazement, which so many wonderful things had wrought in him, that he could compose himself to reflect upon what he had heard and seen; he knew his deliverance was real and effectual. *e* From Herod who had resolved to have killed him, as he had done *James*, ver. 2. and from the peoples expectation, who had heard the report of Herod's resolution, and longed for the fulfilling of it.

12 And when he had considered *f* the thing, he came to the house of Mary the *g* mother of John, whose surname was *b* Mark, where many were *i* gathered together, praying.

*f* *Peter* being delivered, meditates upon the greatness of the danger that he had been in, and the goodness of God that had delivered him, and this whilst walking in the street, and going along; no place can exclude good thoughts and holy meditations. *g* The Mother is here described by the Son, as the more known person; here the parent gains reputation, and to be remembered in this Scripture for her Sons sake. Thus a wife Son made a glad Mother, as Prov. 10. 1. *b* Some think, this was he that wrote the Gospel called by his name. *i* In this time of persecution the Christians met secretly, and in small numbers as they could; these here mentioned, are thought to be private Christians, because it appears by the 17. ver. that *James*, &c. were not there.

13 And as *Peter* knocked at the *k* door of the gate, a damsel came *l* to hearken, named Rhoda.

*k* This was the outwardmost door to the Porch, or Court before the house. *l* Being in a great fear of a surprisal, they ordered one to observe, and give an answer unto any that should come to the house; which was the more heedfully done, because it was at an unreasonable time of the night; yet these holy men broke their rest, and exposed themselves to many fears and dangers, rather than not to assemble to serve God, when they could not receive him otherwise.

14 And when she knew *Peters* voice, she opened not the gate *m* for gladness, but ran in, and told how *Peter* stood before the gate.

*m* As one from her self, not knowing what to do for gladness; great and sudden passions, have caused strange ecstasies, and death it self sometimes: The Spirits in grief flowing too fast unto the heart to fortify it, and in joy leaving the heart as fast, to meet the object that causeth it.

15 And they said unto her, Thou art *n* mad. But she constantly affirmed that it was even so. Then said they, It is *o* his angel.

*n* Thou speakest thou knowest not what; thinking her, out of fear, to have been discomposed in her mind. *o* Some have thought, that by *Peter's* Angel, no other was meant than some Messenger from *Peter*, which they might expect from him in such a case as he was in; now tho' *ἄγγελος*, (the word here) signifies a Messenger or an Angel, indifferently; yet how could Rhoda then know it to have been *Peter's* voice? A messenger's voice being no more like his that sent him, than another mans. They did probably mean, some Angel that had assumed *Peter's* shape, and imitated his voice: And the Jews having had a constant opinion, that at least every good man hath a guardian Angel which God appoints to him for a means of his preservation; might be apt to imagine, that this was that Angel whose charge *St. Peter* was, *Matth.* 18. 10 though that Angel spoken of, *Gen.* 48. 16. most probably was the Angel, of the New Covenant, and not a created Angel, being *Jacob* blest in his name; yet the opinion of tutelar Angels, tho' not certain or needful, is to this day thought probable.

16 But *Peter* *p* continued knocking: And when they had opened the door, and saw him, they were astonished.

*p* *Peter* might be unwilling to have his entrance into the house deferred, 1. Out of fear of being taken again, and his life concerned upon it. 2. Out of an earnest desire to see the brethren, whom he might hope to meet with there. 3. Out of zeal to declare the mercy of God towards him; this fire was kindled in him, and he sought vent for it.

17 But he *q* beckening unto them with the hand to hold their peace, declared unto them how the *r* Lord had brought him out of the prison. And he said, Go shew these things unto *s* James, and to the brethren. And he departed, and went into *t* another place.

*q* It was usual by the motion of the hand, both to desire silence, and to crave audience. *r* *Peter* gives God the glory, though an Angel had been the means of his delivery. *s* This *James* was the Son of *Alpheus*, *Matth.* 10. 3. *Mark* 3. 18. and succeeded the other *James*, (the brother of *John*, of whom ver. 2.) in governing the Church at Jerusalem. *t* *Peter* could not but know he should be sought after, and therefore durst not abide in one place, lest he should ruine himself, and endanger his friends that should harbour him. Thus the great Apostle, as *David* formerly, was hunted, as one hunteth a partridge in the mountains, 1 Sam. 26. 20.

18 Now as soon as *u* it was day, there was no small stir among the soldiers, what was become of *Peter*.

*u* The Soldiers, who were bound with *Peter* in the same chains, could not but miss him as soon as they did awake, and with admiration find the chains still holding them, tho' loosed from *Peter*. What strange imaginations they might have, is not to be expressed, tho' some guess at it.

19 And when Herod had sought for him, and found him not, he *x* examined the keepers, and commanded that they should be *y* put to death. And he went down from Judea to Cesarea, and there abode.

*x* That is judicially; proceeding against them for the escape of *St. Peter*. *y* They were sentenced to be led away, and 'tis most probably thought, unto the place of execution. The instruments in persecution, God many times meets with in this world; and sometimes by the persecutors themselves.

20 ¶ And Herod was *||* highly displeased with them of *z* Tyre and Sidon: but they came with one accord to him, and having made Blastus *†* the kings *a* chamberlain their friend, desired peace; because their *b* countrey was nourished by the kings countrey.

*z* These were two coast Towns in Phœnicia; famous, especially the former, for her great trading; and being rich, might be insolent, or possibly might tempt Herod to a war against them, whose conquest would pay the charge of it. *a* Or chief of his Bed-chamber: or begged pardon; there being no war yet begun. *b* These Cities lying upon the Sea, had little land belonging to them, and of old were forced to have their provision from other places, especially from Judea; thus Solomon gave Hiram (King of Tyre) twenty thousand measures of wheat for his household, and twenty measures of pure oil yearly, 1 Kings 5. 9, 11. and long after that, they of Judah and Israel are said to have traded with their wheat in Tyre, Ezek. 27. 17.

21 And upon a *c* set day, Herod arrayed in *d* royal apparel, sat upon his throne, and made an oration unto them.

*c* This was (says *Josiphus* cap. 19. lib. 7.) the second day of the sports or games, which Herod had instituted in honour of the Emperor *Claudius*; or it may be such a day as Herod had appointed to determine the difference in, betwixt him and the Tyrians, *d* Such, saith *Josiphus*, as were made of Silver, woven with extraordinary art, and did reflect strangely the beams of the Sun shining upon it: An elevated place, from whence he might the better be seen and heard.

22 And the people gave a shout, saying, *e* It is the voice of a God, and not of a man.

*e* These impious flatterers destroy whom they exalt; for God will pull down his rivals

23 And immediately *f* the angel of the Lord smote him, because he *g* gave not God the glory: and he was *h* eaten of worms, and gave up the ghost.

*f* An angel had delivered *Peter*; and here an Angel destroys Herod; all that Heavenly host fulfil Gods will for the deliverance of his Church, and the destruction of his enemies. *g* Priding himself in the acclamation the people had made, and not attributing his eloquence and glory to God, as the giver of them; or rather not repressing or punishing their blasphemy; whereas *Peter* durst not accept of undue honour from *Cornelius*, Chap. 10. 26. nor the Angel from *St. John*, Rev. 19. 10. and 22. 9. *h* Either breeding in his bowels, or in his flesh, after a more unusual manner; as 'tis recorded of Herod the great, that he was eaten

\* Chap. 13. 16. and 19. 33. and 21. 40.

|| Or, Bore an hostile mind, intending war. † Gr. That was over the Kings-bed-chamber.



eaten up of Lice. No Creature so little or contemptible, but it can execute God's Judgments on whom he please.

\* Isa. 55. 11.  
Chap. 6. 7.  
& 19. 20. Col.  
1. 6.

24 ¶ But \* the word of God *d* grew and multiplied.

*d* The Word of God is compared here to Seed, as in our Saviour's Parable, *Matth.* 13. 19. ∴ The number of believers multiplied through the Word, which was sown, as Seed is scattered abroad. So true it is, that Persecutors by their pulling down of the Church, do but build it up.

¶ Or, Charge.

25 And Barnabas and Saul returned *e* from Jerusalem, when they had fulfilled *f* their ¶ ministry, and took with them *g* John whose surname was Mark.

*e* They returned unto Antioch, from whence they were sent, *Chap.* 11. 26, 30. to carry the benevolence of the Church of Antioch to that of Judea. *f* This was the Ministry or Service they were appointed to do. *g* Of whom before, *Vers.* 12.

### CHAP. XIII.

NOW there were \* in *b* the church that was at Antioch, certain *i* prophets and teachers; as Barnabas, and Simeon that was called *k* Niger, and Lucius of *l* Cyrene, and Manaen, which had been ¶ brought up with Herod the tetrarch, and Saul.

\* Chap. 14. 26.  
¶ O, Herod's  
Foster-Brother.

*b* The true Church, which hath a being, and whose builder and maker is God. Other Churches (as that of the Circumcision) are no Churches or Congregations of the Faithful. *i* These two Offices might be in the same person, as he that had the Gift of Prophecy, and could foretell things to come, might be a teacher to instruct the People; but yet they were frequently appertaining to several persons, one excelling in one Gift, another in another. *k* This Simeon is thus distinguished from Simon Peter, and from Simon the Canaanite, this name of Niger being given him by the Romans. *l* This hath been thought the name of Luke, it being more after the Latin termination; and that it might be he that wrote the Gospel called by his name, and this Book of the Acts. Howsoever we meet with this name, *Rom.* 16. 21. And St. Paul sends Salutation unto him that was so called. Born at a place so called, or brought up in the Synagogue of the Cyrenians. Of which *Chap.* 6. 9. Either this Manaen was Herod's Foster-Brother, or had the same Tutors and Instructors with him, their Education being together. This Herod was Herod Antipas, who set at nought our Saviour, and killed the Baptist. And yet Manaen, as another Moses, kept his integrity in that Pharaoh's Court. And as Moses, *Exod.* 11. 25. he chose rather to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season. Thus there was an Obadiab in Ahab's House, *1 Kin.* 18. 3. and divers believe in Nero's Family, *Phil.* 4. 22.

\* Chap. 9. 15.  
& 22. 21.  
*Rom.* 1. 1.  
\* *Matth.* 9. 38.  
*Rom.* 10. 15.  
*Heb.* 5. 4.

2 As they *m* ministered to the Lord, and fasted, the *n* holy Ghost said, \* Separate me *o* Barnabas and Saul, for the work \* whereunto I have called them.

*m* The word importeth the exercise of any publick Office, Sacred or Civil. But in the former verse mention being made of Prophets and Teachers, these words are in sense too conjoynd with them; and informs us, that whilst they were Preaching to, and Instructing of the People, (for there is no Ministry or Service which God likes better than to convert and save Souls) and that all might be more effectual, as being done with greater earnestness and intention of mind, whilst they fasted. *n* The Holy Ghost by some inward instinct in those Prophets before spoken of, who had warrant to declare it as from him. *o* These two were to be separated as the first-born under the Law, *Exod.* 13. 12. and after them, or in their stead, the Levites, *Numbers* 3. 12. *p* So were Paul and Barnabas in especial manner separated for the calling in of the Gentiles, that great Ministry or Service which God had for them to do.

\* Chap. 6. 6.

3 And \* when they had *q* fasted and prayed, and laid *r* their hands on them, they sent them away.

*q* A good preparation to enter into any business with, whereby they acknowledged that all success must come from God. Our Blessed Saviour himself would not enter upon his Ministry till he had Fasted forty days, *Matth.* 4. 2. compared with the 17. *r* Barnabas and Saul Being called to be Apostles already. This laying on of their hands upon them signifies; First, Their being set apart to this particular employment they were now to be sent about. Secondly, The Approbation of the Church to that

Heavenly call they had. Thirdly, Their praying for God's Blessing upon them, and Success upon the work they went for.

4 ¶ So they being sent forth by the holy ghost, departed unto *s* Seleucia; and from thence they sailed to Cyprus.

*s* A Sea-town of Cilicia, nigh unto Antioch, and over-against Cyprus, built by Seleucus, and was a Town of some note, but mentioned here only as in their passage to Cyprus.

5 And when they were at *t* Salamis, they preached the word of God *u* in the Synagogues of the Jews: and they had also John to their Minister *x*.

*t* The chief City of Cyprus, now called Famagusta, situate on the East-side of the Island, over-against Syria. *u* They preached here, and elsewhere in the Synagogues, either because they found no such convenient places to Preach in; (these being large Structures, and many resorting to them;) or rather, because tho' they were sent unto the Gentiles, yet it was not till after the Jews should have refused the Gospel, as may be seen throughout all this Book, and in the conclusion of it, *Chap.* 28. 28. *x* As *Chap.* 12 & 25.

6 And when they had gone through the Isle y unto Paphos, they found a certain *z* forcerer, a false prophet, a Jew, whose name was Barjesus:

*y* This City was on the west-end of Cyprus. So that going from Salamis they went through the Island; this place was famous for the worshipping of Venus. *z* There were many Magicians about this time amongst the Jews, who by their false Miracles endeavoured to bring the real Miracles of our Saviour into contempt. As the Magicians and Sorcerers of Egypt, by their enchantments for a while, did seem to do such wonders, as Moses had wrought by the Finger of God, *Exod.* 7. 11.

7 Which was with the *a* deputy of the country Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired *b* to hear the word of God.

*a* Whether he was Pro-Consul, or Propretor, it is in effect the same; for he it was that Governed the Island. *b* This desire was extraordinary, and wrought by God, in order to the fitting him for the further mercy of his Conversion, and Salvation; where such a desire is, it shall be granted: ask, and ye shall have, *Luke* 11. 9.

8 But \* *c* Elymias the forcerer (for *d* so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. \* *Exod.* 17. 2 *Tim.* 3. 8

*c* This is another name of him that was called Barjesus, which was not unusual, as Simon Bar-jonah, *Matth.* 16. 17. This Elymias may be taken appellatively, and signifies the Magician or Sorcerer; but being it was a proper name unto others we read of, it may be so here.

9 *e* Then Saul (who also is called Paul) filled *f* with the holy ghost, set his eyes on him.

*e* It is observable, that St. Luke never before called this great Apostle by the name of Paul: and henceforth never calls him by the name of Saul; tho' there be no great difference in these names. Saul might be more acceptable to the Jews, amongst whom hitherto he had converted. And Paul a more pleasing name unto the Gentiles, unto whom he was now sent, and with whom for the future he should most converse. He was called Saul as he was a Jew born, an Hebrew of the Hebrews; and Paul, as he was a Denison of Rome. The Romans having that name in good account in several of their chief Families. *f* Zeal for God's Glory, and Faith and Power to work the ensuing Miracle.

10 And said, O full of all subtilty and all *g* mischief, \* thou *h* child of the devil, thou enemy of all righteousness, wilt thou not cease *i* to pervert the right ways of the Lord?

*g* *Paulomachia* signifies a facility or readiness in doing mischief; and that such who are given to Sorcery are easily drawn to commit any kind of sin whatsoever. *h* Because he did his work who is the Destroyer, in hindring what he could the Salvation of Sergius Paulus and his family. *i* To make the way of God crooked, which is straight; and rugged, when indeed it is smooth: that is, to lay what rubs he could to keep any from coming unto, or continuing in the ways of God.

11 And now behold, *k* the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun *l* for a season. And immediately there fell on him a mist and a darkness: and he went

\* *Matth.* 13. 23 *John* 8. 44  
1 *John* 3. 8

went about, seeking some to lead him by the hand.

¶ The hand of the Lord is put for any powerful action of God, whether in Mercy or Judgment: here it is put for the Divine Power wherewith God strikes his Enemies. ¶ God did in Judgment remember Mercy, inflicting this blindness only for a season, that it might be rather a Medicine than a punishment.

12 *m* Then the deputy when he saw what was done, believed, being *n* astonished at the doctrine of the Lord.

*m* The Gospel which Paul Preached. *n* Finding in it (though a wise Man) depths beyond his fathoming: and all accompanied with such a power in doing of Miracles, and changing of Hearts and Lives; as might well amaze so prudent, and considering a Man.

13 Now when Paul and his company loosed from Paphos, they came to *o* Perga in *p* Pamphylia: And John *q* departing from them, returned to Jerusalem.

*o* A City in Pamphylia: not that there were any other Cities of that name: but because this Region was more commonly known, it being *p* a Country in the lesser Asia, bordering on Cilicia. *q* The departure of John; of whom before, *Vers* 6. and Chap. 12. 25. was blame-worthy, as Chap. 15. 38. Some think he shunned that labour and suffering which he saw attended the Gospel; others supposed that he returned to Jerusalem out of too fond an affection for his Mother, who lived there; and it may be that he retaining a great aversion from the Gentiles, might abhor to go amongst them: howsoever, let him that stands, take heed lest he fall.

14 ¶ But when they departed from Perga, they came to *r* Antioch in Pisidia, and went into the Synagogue *r* on the sabbath-day, and sat down.

*r* So called to distinguish it from the other Antioch mentioned in the first *Vers*, which was a City in Syria, as this in Pisidia, next to, or part of Pamphylia. *s* Either to joyn with the Jews in their worship, which was not then unlawful, or to get an opportunity more publicly to Preach the Gospel unto them: they were no sooner come thither, but they mind that great business they went about.

15 And after the *t* reading of the law and the prophets, the *u* rulers of the Synagogue sent unto them, saying, Ye men and *x* brethren, If ye have any word of exhortation for the people *y*, say on.

*t* The reading of the Law was commanded by Moses; and they say, that Ezra commanded the reading of the Prophets also in their Synagogues, which was used, as we may see in the 27th *Vers*. And so divided into several Sections, that once a Year they might be all read over. *u* They were such as had the oversight of this Service of God in their Synagogues, that it might be performed according to the prescription. *x* An usual compellation which the Jews gave one another, owning them to serve the same God, and professing a suitable respect for them. *y* After the reading before spoken of, there followed a Sermon, or Exhortation; which the Apostles are desired to make, the Rulers of the Synagogue, as 'tis supposed, having had some previous knowledge of them.

16 Then Paul stood up *z*, and beckning with his hand, said, Men of Israel, and *a* ye that fear God, give audience.

*z* To procure silence and attention, as Chap. 12. 17. *a* Besides the Native Jews, the Profelytes, and such out of all Nations who left the Idolatry of the Gentiles, and vow'd the only True God, met together in the worship of God; these were the *Zeisimoi* spoken of, Chap. 17. 4. It shews also what they are to do that would hear the Word of the Lord with profit; *z* is, to attend unto it in the fear of his Name.

17 The *b* God of this people of Israel *c* chose our fathers, and *d* exalted the people *e*, when they dwelt as strangers in the land of Egypt, *f* and with an *e* high arm brought he them out of it.

*b* God was the God of Israel after a peculiar manner. *c* Having chosen them before all Nations, to make him known unto them, to be served and worshipped by them. *d* And God exalted them in the time of Joseph; and whilst the memory of that great preservation wrought by his means, did continue, till another King arose that knew not Joseph. *e* The many Miracles done by the Power of God towards the Israelites deliverance out of Egypt. By which the Apostle would have them remember, that they owed all which they challenged from their Progenitors, to the

Grace and Blessing of God only; and that God may do with his own as he please.

18 And *g* about the time of forty years *f* \* Exod. 16. † sufficed be their manners in the wilderness. 35.

*f* This is Recorded, *Psal.* 95. 10. and remembered by the Apostle, *Heb.* 3. 8, 9. And to be admired through all Ages, that God should be so patient, or a People could be so perverse: some instead of *f* *forty*, read *f* *two*, there being but one letter difference, (and such as are usually changed into one another,) and then it speaks Gods providing for this People all that while, and carrying them as in his Bosom, as a Nurse bears the sucking Child, *Numb.* 11. 12. *Dent.* 1. 31. or as an Eagle beareth her young ones on her Wings, *Dent.* 32. 11, 12. But it seems God did not bear with their Fathers, but destroyed them in the Wilderness, *1 Cor.* 10. 5. First, God bare long with those that perished. Secondly, The succeeding Generation took not that warning which did become them, but followed their Fathers steps; and whilst one Generation was wearing away, and another coming, this space of Forty years was spent, through the abundant compassion of God towards them; who did not consume them as they tempted him to do, in a moment.

19 And when he had destroyed *g* seven nations in the land of Canaan, he *h* divided their \* *Josh.* 14. 1. land to them *h* by lot.

*g* These seven Nations are mentioned, *Joshua* 3. 10. *h* The lot being disposed only as God would, *Prov.* 16. ult. And it was but reasonable that God having miraculously got this Land (for the Israelites did rather go to take possession of it, than to fight for it and assumed a special right unto it, that he should divide it) to whom he pleased, and in what proportions he thought good.

20 And after that he gave unto them *i* \* Judges, \* Judges 9. 2. about the space of *k* four hundred and fifty years, until Samuel the prophet.

*i* These Judges were persons deputed by God to govern and deliver that People; their Commission was attested usually by some extraordinary thing, done by them, and their power (as being immediately from God) was absolute. *k* The computation of years here mentioned, hath been very much controverted: That which hath the greatest probability with it, is, Either first, to have recourse to the 17. *Vers*, and begin this Era there, with God's chusing of their Fathers; and ending it at the time of the division of the Land by lot, as *Vers* 19. for from the birth of Isaac, to this distribution of the Land, are reckoned 447 years, which may well be said here, About 450 years: but then the sense is, after that, such things mentioned in the 17, 18, 19. *Verses* were done; which were in the compass of 450 years, God then gave them Judges. Or, as others do reter these words to what follows, and begin the Era or computation from the going of the Children of Israel out of Egypt, and ending it at the expulsion of the Jebusites out of Jerusalem, which may make up this account: But then this passage of St. Paul is not intended to shew how long the Judges Ruled, but when it was, or about what time that they Ruled; As also to shew what a long time it took up to gain that People a quiet possession of that promised Inheritance, their sins still keeping good things from them.

21 And afterward they desired *l* a king: \* and \* *1 Sam.* 8. 2. God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of *m* forty years.

*l* Their great sin in desiring a King was, because by that desire they rejected God, who had at that very time a Prophet (*Samuel*) by whom he governed them, *1 Sam.* 8. 7. & 10. 19. They had been under a Theocracy ever since they came out of Egypt; their Laws, and their Governors being appointed by God; had their condition been as that of other Nations, their desire had not been a provocation. *m* These words, by the space of forty years, are to be joyned with the foregoing *Vers*, and the other foregoing words in the *Vers* read with a Parenthesis: and thus they shew how long Samuel the Prophet (as he is here called) exercised his Prophetical Offices, which was the space here mentioned, partly before Saul was Anointed King, and in part afterward; in which, as another Moses, he cared for, and went in, and out, before the People of God, the like space of forty years. This computation of St. Paul might also agree more with the Septuagint, and be according to the then current account, which (nor being of more consequence) St. Paul would not controvert at this time, having greater matters to speak of unto them.

22 And when *n* he had removed him, he raised up unto them *o* David to be their king, To whom \* *1 Sam.* 16. also he gave testimony, and said I have found *p* David the son of Jesse, a man *o* after mine own heart, which shall fulfil *p* all my will. 25, 21.

\* God

\* Exod. 1. 1.

\* Exod. 6. & 13, 14, 15.



<sup>n</sup> God had taken *Saul* away by death; for he would not suffer *David* to hasten it. <sup>o</sup> Favoured or beloved by me, and obedient to me; my servant, as God speaks of him, *Psal.* 89. 20. <sup>p</sup> And here, that he should fulfil all God's will, to wit, in governing his people; for he hath a Testimonial upon record in God's word, *Psal.* 78. 72. He that is according to God's heart, fulfil all the wills of God, and do nothing by partiality, thus also; but if it be God's will either for him to do, or to suffer any thing, he is ready to set his *fat* to it; as he daily prays (understandingly) that the will of the Lord may be done.

23 Of this *q* mans seed hath God according to his promise, raised *r* unto Israel a Saviour *s* Jesus:

*q* Christ was the Son of *David*, and so frequently called, *Matth.* 1. 1. *Luke* 18. 38, 39. with reference unto the promise made, *Isaiah* 11. 1. spoken of *Chap.* 2. 30. *Rom.* 1. 3. <sup>r</sup> Because he lived amongst the *Jews*, and Salvation was first offered unto them by him, as *verse* 46. <sup>s</sup> Our Saviours name is added, to shew that he truly was according to his name, and what he was said to be, as *Matthew* 1. 21.

† *Mat.* 3. 1.

24 † When John had first preached *t* before his coming *u*, the baptism of repentance to all the people of Israel.

*t* John the Baptist did not speak of Christ's coming, as the other Apostles had done, as of a thing a great way off, or at a distance of time; but he spake of it as of a present matter, before his and their faces, and in their view; *Behold the Lamb of God*, *John* 1. 29. 36. <sup>u</sup> So it is called, *Mat.* 3. 2, 8. *Mark* 1. 4. *Luke* 3. 3. Repentance being a due qualification for such as hope to receive the mercies of God in Christ, unto life Eternal.

25 And as John fulfilled *x* his course, he said *y*, Whom think ye that I am? I am not *z* he. But behold, there cometh one *a* after me, whose shoes of his feet I am not *.* worthy to loose.

*x* The course of his Ministry, or of his life; in respect of either, he ran as one in a race. *y* The sense of these words ye have *John* 1. 26, 27. <sup>z</sup> That is, the Messiah, which they were in such expectation of, and so inquisitive about, <sup>a</sup> Christ began his life, (as to the flesh) after *John*; and he began his Ministry after him, and in that respect may be said to come after him. *.* A proverbial expression, whereby the meanest office is implied, *Mat.* 3. 11. which the Disciples or servants could do for their Masters.

26 *b* men and brethren, Children of the stock of Abraham, and *c* whosoever among you fear-eth God, † to you is *d* the word of this salvation sent.

† *Mat.* 10. 6.  
Chap. 3. 26.  
*Verie* 46.

*b* He speaks to the *Jews* according as the manner was amongst them; to the *Jews* he became as a *Jew*. *c* Some think, the devout *Pisidians*, or Men of that Countrey, are here meant; but rather it may insinuate the Apostles hope concerning these *Jews*, that they were such as feared God; which hope they ought the rather to have carefully answered. *d* 1. Christ who is the incarnate word, or the word made flesh, *John* 1. 14, or the Gospel, which is glad tidings of Salvation; as if the Apostle had minded them, that it was not any business which belonged unto others alone, which he was speaking about; but of such things as pertained unto their Salvation; and such a Salvation (this Salvation) as never greater was, or ever will be published; this is certain, that we are concerned in it for our selves, if we accept or neglect this Salvation, it is for our selves: Oh that in this respect self-interest were more prevalent with us!

27 For *e* they that dwell at Jerusalem *f*, and their rulers †, because they *g* knew him not, nor yet the voices of the prophets † which are read *h* every sabbath day, they have *i* fulfilled them in condemning him.

† *Chap.* 3. 17.  
† *Chap.* 13. 21.

*e* The common people and their great Council; both had a hand in our Saviours death. *g* But if so great a fault was capable of any alteration, the Apostle gladly mentions it, that it was done out of Ignorance; they knew neither Christ the word, nor the word (of the Gospel) concerning Christ, tho' that they may be made sensible, that this their Ignorance was not invincible. *h* He minds them that it was their sin, having had means whereby they might have come unto the knowledge of Christ. *i* See *Chap.* 4. 28. *Luke* 24. 25, 26.

28 † And the' they found *k* no cause of death in him, yet *l* desired they Pilate that he should be slain.

† *Mark* 15. 13.  
14.  
*Lu.* 23. 21, 22.  
*John* 19. 6.

*k* He was a Lamb without blemish; neither had he offended the rabble that was so slanderous against him, unless by such vast goodness and kindness towards them, he branded them for ingratitude. *l* *Matth.* 27. 22. The *Jews* did

condemn him, but they could not put him to death; the *Romans*, under whom they were subject, having reserved the power of life and death wholly unto themselves, and therefore they desired *Pilate* to confirm their sentence, and to cause it to be executed.

29 And when they had fulfilled *m* all that was written of him, they took him down *n* from the tree, and *o* laid him in a sepulchre.

*m* As the giving him vinegar to drink, piercing his side, &c. *Psal.* 69. 21. *John* 19. 28, 30. <sup>n</sup> See *Chap.* 5. 30. <sup>o</sup> *Joseph* of Arimathea, and *Nicodemus*, *Matth.* 27. 60. *John* 19. 39.

30 † But *p* God raised him from the dead:

† *Mat.* 28. 6.  
Chap. 2. 23.

*p* Left they should be offended at our Saviours dying so shameful and cursed a death, and to take away the scandal of the cross; he shews, that his Resurrection was as glorious, as his death could be ignominious; being by it declared to be the Son of God with power, *Rom.* 1. 4.

31 And he † was seen *q* many days of them *r* which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

† *Mat.* 28. 16.  
Chap. 1. 3.

*q* Forty days betwixt his Resurrection and Ascension, *Chap.* 1. 3. <sup>r</sup> Christ was seen, not only by the Apostles, but of the Galilean Women which came up with him unto Jerusalem, *Matth.* 28. 1. and by above five hundred at once, *1 Cor.* 15. 5, 6, so plentifully would God have this great article of our faith, and object of our hope to be confirmed unto us.

32 And we declare unto you *s* glad tidings, how that the *t* promise which was made unto the fathers,

<sup>s</sup> Or the Gospel, which is nothing else but the glad tidings of our Salvation from Sin and Hell. <sup>t</sup> This promise was frequently made, and renewed to their Ancestors, and typified by many deliverances, especially from Egypt and Babylon.

33 God hath fulfilled the same unto us their children, in that he hath *u* raised up Jesus again; as it is also written in the second psalm, *a* † Thou art my son *y* this day have I begotten thee.

† *Psalm* 2. 7.

*a* Some refer these words to the Incarnation, others to the Resurrection of our Saviour: Our Translators lay the stress upon the preposition, with which the verb is compounded; and by adding *again*, intend it to be understood of the Resurrection; and there is ground for it in the context; for the Resurrection of Christ, is that which in the 30. verse is propounded by St. Paul, as his theme or argument to Preach upon. *x* These words quoted, tho' they do not seem to be a proof of Christ's Resurrection at the first view; yet if we weigh them well, they answer St. Paul's purpose; *Thou art my son*, *Psal.* 2. *ver.* 7. is ushered in with; I have made thee King, *ver.* 6. and followed with, I will give thee the heathen for thine inheritance; which was in especial manner to be fulfilled after the Resurrection; as our Saviour manifests, *Matth.* 28. 18, 19. <sup>y</sup> Not as if Christ at his Resurrection began to be the Son of God; but then he was manifested to be so, *Rom.* 1. 4. which before, whilst he was in a suffering condition, was not so apparent; some of the Ancients have understood these words, of the Eternal generation of the Son of God; Eternity being an everlasting point, and one and the same day for ever.

34 And as concerning that *z* he raised him up from the dead, *now* no more to return to corruption, he said on this wise *a*, I will give you the *b* sure mercies of *David* *b*.

† *Gr.* 2. 21.  
*holy*, and  
*things* which  
were the  
word of the  
both in the  
place of the  
3. and in many  
other places,  
we for that  
which is  
Hebrew  
mercy.

<sup>z</sup> The former verse was not intended so much by St. Paul for a proof of the Resurrection, as it was to shew how faithful God was in fulfilling that promise there spoken of; here the apostles design is, to evince Christ's Resurrection, and that it was agreeable to the Prophecies which were concerning him. *a* These words are found, *Isaiah* 55. 3. and the sure mercies of *David* there, and here spoken of, are such mercies as were promised to *David*, (*David* being to be taken objectively) now the mercies which were promised to *David*, are all included or summarised in this; that by this Son of *David*, (our Lord and Saviour frequently and truly so called) God would erect and establish an everlasting Kingdom, which could not be done, unless Christ rose again, and obtained the victory over death and the grave. *b* All the promises God hath made unto his Church in any age concerning Christ, are sure and faithful, holy and just: The words have been variously rendered and changed; but no words can sufficiently express their stability and excellency.

35 Wherefore he saith *c* also in another psalm, Thou shalt not suffer thine holy one to see corruption:

<sup>c</sup> These words are quoted out of *Psal.* 16. 10, 11. see *Chap.* 2. 27.

Or, After he  
his own  
the  
of God.  
10.  
29.

36 For David *h* after he had served his own generation *d* by the will of God, *e* fell on sleep, and was laid *f* unto his fathers, and saw corruption:

*d* Some point these words otherwise, reading them thus; David after he had served his generation, by the will of God fell asleep. Which contains indeed a truth, viz. that God hath appointed every ones time in the World, and that the issue of life and death are his; but thus they would prove little to David's praise; for who dies otherwise, but according to the determinate counsel of God? But this is remembered to David's glory, that according to the will of God, he was a publick good, and he liv'd and govern'd by the rule and square of God's word. *e* Notwithstanding which he fell asleep, and saw death; but such as did not deserve so terrible a name. *f* Buried amongst his Ancestors. *g* And his Body corrupted as theirs; now this Verse explains the former, and draws the argument home, in that it proves, that the words before mentioned, could not be meant of David; but of one that he typified, and represented.

37 But he whom *h* God raised again, saw *i* no corruption.

*h* That is, on the third day, according to the Gospel. *i* Was not under the power of death so long, as to be preyed upon so far by it.

38 ¶ Be it known unto you therefore *k*, men and brethren, that *\** through *l* this man is preached unto you *m* the forgiveness of sins:

*k* The usual compellation given in these cases. *l* Having spoken concerning Christ's Resurrection, which only can be meant of him in his humane nature, here, according unto that nature the Apostle calls him, *Man*. *m* As in Chap. 10. 43. This forgiveness of sins, is that which the Apostle so much would recommend to all to seek after, and magnifie Christ for; it being only through him; and he could not be overcome by death, who could deliver us from sin.

\* Rom. 3. 28.  
and 8. 3.  
Heb. 7. 19.

39 And *\** by him all that believe *n* are justified *o* from all things, from which ye could not be justified by the law of Moses

*n* It is a forensick word, opposed to be condemned; all that believe in Christ with the heart, by his merit and mediation shall be absolved, and shall not come into condemnation; and thus this agrees with the former words, and shews us whence remission of sins is to be had; if any will take this word, as signifying also to be purged from sin; yet 'tis evident, that the Law can bring neither of these benefits unto us: The Law declares what is sin, and what the curse is that is due unto sin, but not how to be delivered from them; it shews the spot, but not how to wash it off; and the sore, but not how to heal it; but on the other side we are bidden to glory in the Lord (Jesus) who of God is made unto us wisdom, righteousness, sanctification, and redemption, 1 Cor. 1. 30. *o* To which may be added, that there were some sins which by the Ceremonial Law there was no Sacrifice appointed for: And for such sins which a Sacrifice was appointed for, it was not possible that the Blood of Bulls and Goats should take them away, Heb. 10. 4. which may make more to admire the grace of the Gospel, by which we are Sanctified through the offering of the Body of Jesus Christ once for all, Hebrews 10. 10.

40 Beware therefore, lest that come upon you which is spoken of *p* in the prophete,

*p* Habakkuk 1. 5. He cautions these Jews, lest the same thing threatened by the Prophet to their Fathers, come also upon them; for sin is as odious unto God as ever, and God is as jealous of his honour which sin robs him of, as ever he was.

41 *q* Behold, ye *r* despisers, and *s* wonder, and *t* perish: for I work *u* work in your days, a work which *x* ye shall in no wise believe, though a man declare it unto you.

*q* These words are cited from that place in Habakkuk, according to the reading of the Septuagint; St. Paul not being willing to alter the words, the Jews that were dispersed, being so used to that translation, especially the sense being the same with the original Hebrew: This quotation of the Apostle, might also be taken from Isaiah 28. 14, 16. *r* For which cause, in that place of Habakkuk they are commanded to consider the Heathen, and are sent to School unto them they contemned so much, who had had God for their Teacher, had they not despised his word. *s* Grow pale for shame and fear. *t* Ye shall be destroyed by the Romans your enemies, as your Ancestors were by their enemies. *u* This work was a work of God's just revenge on them then, by the Chaldeans; but threatened to come on these (without repentance) by the Romans. *x* Which destruction should be so great, though it was in-

credible to them now, though it should have been told them.

42 And *y* when the Jews were gone out of the synagogue, the *z* Gentiles besought that these words might be preached to them *a* the *†* next sabbath.

† Or, In the week between, or in the Sabbath between.

*y* Or as some read, the Apostles, Paul and Barnabas, were gone out of the Synagogue to the Jews, *z* Profelytes, or such devout persons formerly spoken of, who had relinquished Paganism, and came to be instructed in the knowledge of the true God by the Jews. *a* Or in some day between the Sabbaths; that the Apostles took all advantages, if there were a Festival (which was also called a Sabbath, Levit. 16. 31. and in the 23. Chap. of Levitic. frequently) they would preach in season and out of season; howsoever, because we find the Apostles did meet again with them on that day seven night after, it is most probable that their desire was so to be understood, see verse 44.

43 Now when the congregation *b* was broken up, many of the Jews, and *c* religious profelytes followed Paul and Barnabas; who speaking to them, *\** perswaded them to continue *d* in the grace of God.

\* Chap. 11. 22. and 14. 22.

*b* The Congregation was dissolved, by the offence the Jews generally had taken at the Doctrine of the Apostles. *c* These Profelytes were so called, from their coming over from Paganism, to own the true God, see Chap. 2. 10. *d* This grace of God, the Apostles so earnestly exhorted them to continue in; was, 1. Their present state of being firmly resolved to serve God, whatsoever opposition or temptation they should meet with to the contrary, which was wrought in them by the grace of God. 2. The Doctrine of Justification by the grace of God, which St. Paul had preached unto them, verse 39. Or 3. the whole Gospel, and Doctrine therein contained, which is called the grace of God, Heb. 12. 15. and the true grace wherein we stand, 1 Pet. 5. 12.

44 ¶ And the next sabbath day came almost the *e* whole city together *f* to hear the word of God:

*e* The Citizens generally resorted thither. *f* Some out of curiosity, some to cavil at it, though some also out of love to it; here was doubtless a mixed Congregation.

45 But when the Jews saw the multitudes, they were filled *g* with envy, and spake against those things which were spoken by Paul, *h* contradicting and blaspheming.

*g* The Jews could not endure that the Gentiles should be equalled to them, (being as much concerned against the Gentiles being exalted, as against their own being depressed) *h* Envy; as a vicious humour, made them distrust the wholesomest, and most saving truths: contradicting the Doctrine of the Gospel, and blaspheming the preachings of it; or going from one degree of opposition unto another, until they came to the highest enmity against both.

46 Then Paul and Barnabas *i* waxed bold, and said, *\** It was *k* necessary that the word of God should first have been spoken to you: but *†* seeing ye put it from you *l*, and judge your selves unworthy of everlasting life, lo, we *||* turn to the Gentiles.

\* Chap. 3. 25.  
Rom. 1. 15.  
† Exod. 32. 10.  
Isaiah 55. 5.  
Matth. 21. 43.  
Rom. 10. 19.  
|| Chap. 18. 6.  
and 28. 28.

*i* Being nothing affrighted with the reproaches and blasphemies they met with, which but increase their zeal, as a little water does the fire in the Smiths Forge. *k* There was a necessity, that the word of God should be first Preached to the Jews, 1. Because Christ was promised to the Children and Heirs of their Ancestors. 2. Because Christ did command it to be thus Preached, Matth. 10. 5 6. Luke 24. 47. Chap. 1. 8. 3. Christ himself thus preached it, declaring that he was not sent, (comparatively) but to the lost sheep of the house of Israel, Matth. 15. 24. *l* By this their contradicting and blaspheming, they shew as evidently that they are thus unworthy of everlasting life, as if a Judge had determined so, or passed such a sentence upon his Tribunal, or Judgment-seat.

47 For so hath the Lord *m* commanded us, say *n* I have set thee to be *n* a light *\** of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

\* Luke 2. 32

*m* Because that Prophecy must be fulfilled which we find, Isaiah 49. 6. The Apostle infers aright, that they were commanded to publish Christ unto the Gentiles; For how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. 10. 14. *n* All knowledge is ignorance, and all light is darkness without Christ.

48 And when the Gentiles heard this *c*, they

|| u

were



were glad, and *p* glorified the word of the Lord : and as *q* many as were ordained to eternal life, believed.

*o* There can be no true rest or peace in any, to whom Christ is not manifested ; the Apostle telling us, that we have peace with God through our Lord Jesus Christ, *Rom. 5. 1.* And the Kingdom of God is peace and joy in the Holy Ghost. *p* They magnified the goodness of God, which appeared in the Gospel unto them. *q* God who ordered the end, ordereth the means, and gives them opportunities to hear the Word, and by it graciously worketh Faith in them whom he hath appointed to Eternal Life ; without which Faith, purging the heart, there's no hope of life eternal.

49 And the *r* word of the Lord was published throughout *s* all the region.

*r* Concerning Salvation to be found only by Christ, and the *Gentiles* to be admitted to partake of that Salvation. *s* Like Leaven which a Woman took and hid in three Measures of Meal till the whole was Leavened, *Matth. 13. 33.*

50 But the Jews stirred up *t* the devout and *u* honourable women, and *x* the chief men of the city, and *\** raised persecution against Paul and Barnabas, and expelled them out of their coasts.

\* 2 Tim. 3. 11.

*t* See *Gal. 1. 13.* as was said of the Men, such as had relinquished the Idolatry of their Country and Ancestors, acknowledged the True God, the maker of Heaven and Earth. *u* Of great repute and esteem ; Women being accounted more earnest in what way soever they take ; and to be sure *Eve* was first seduced, and in the transgression. *x* In some Cities there were but Five, in some Ten, in others Twenty, in whose hands the Government of the City was ordinarily put ; and these the Persecutors ( knowing what an influence their Authority must needs have ) by all means labour to seduce.

\* Chap. 18. 6.

51 *\** But *y* they shook off *z* the dust of their feet against them, and came unto *a* Iconium.

*y* This was according to our Saviours command, *Matth. 10. 14. Mark 6. 11. Luke 9. 5.* so often is it mentioned, and so considerable a matter it is for us to know, and dread the punishment appointed for such as refuse the Gospel, and condemn the Salvation offered by it. *z* What this was Symbolical of, is not expressed. The Hebrew Proverb says, The dust of an Etnick City or Country doth pollute a Man ; and they might by this represent, that the Inhabitants of such a City or place, who did not entertain the Gospel, and the Ministers thereof, they would repute as the vilest sinners, and they should by God be dealt with accordingly. *a* See Chap. 14. 1.

52 And the *b* disciples were *c* filled with joy, and with the holy Ghost.

*b* Either Paul and Barnabas in a more especial manner : Or, also such as at *Pryga* had believed the Gospel, and came with them to *Antioch*, were filled with joy. *c* So as no place was left for meaner contentments. First, By reason of the pardon of their sins. Secondly, The promise made to them of everlasting Life. Thirdly, The Gifts of the Holy Ghost which they had, at that time, as an earnest and pledge to assure the other unto them.

#### C H A P. XIV.

AND it came to pass in *d* Iconium, that they went *e* both together into the Synagogue of the Jews, and *f* so spake, that a great multitude, both of the Jews, and also of *g* the Greeks, believed.

*d* A City in *Lycaonia*. *e* Paul and Barnabas, as they were wont to do, shewing as great constancy in performing of their duty, as their Enemies did obstinacy in persecuting them for it. *f* With such evidence and demonstration of the Spirit and of power. *g* See Chap. 13. 43.

2 But *b* the unbelieving Jews *i* stirred up the Gentiles, and made their minds evil affected against *k* the brethren.

*b* Or disobedient Jews, who did not believe the Truths, or obey the Precepts of the Gospel. *i* Urging, persuading and pressing of them, who of themselves ( though as yet ignorant of Christ, and his Word ) would not have been so cruel. *k* The Apostles themselves, and others that were converted by them, whose common Father, God through Christ was, and were accordingly endeared one to another.

3 *l* Long time therefore abode they *m* speaking boldly *n* in the Lord, *\** which gave testimony unto the word of *o* his grace, and granted *p* signs and wonders to be done by their hands.

\* Mark 16. 20. Heb. 2. 4.

*l* To strengthen the new Converts against the opposition they met with in the way of Christ, willingly partaking with them in their afflictions for Christs sake. *m* With great courage, and humble confidence, as knowing in whom they had believed. *n* First, In the Lords cause, a business which he had sent them about. Secondly, And in the Lords strength, who enabled them in it. *o* The Gospel. First, Wherein the Grace of God is manifested. Secondly, Whereby it is offered. Thirdly, Wherewith, to such as receive, it is conveyed. Fourthly, And out of Grace dispensed and allowed to some, hidden and withdrawn from others. *p* God by his miraculous confirming the Doctrine of the Apostles, that it was from him.

4 But the multitude of the city was *q* divided : and part held with the Jews, and part with *r* the apostles.

*q* As it was about our Saviour and his Doctrine, *John 7. 43.* *r* Paul and Barnabas, who were called to be Apostles, *1 Cor. 9. 5, 6.*

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them *t* *\** despitefully, and to *u* stone them.

\* 1 Thess. 2. 12. 2 Tim. 3. 12.

*s* Such as were called the chief Men of the City, *Chap. 13. 50.* *t* Thus they that were called to the Marriage of the Kings Son, *Matth. 22. 6.* entreated the Servants despitefully. *u* They would have used them as such who were not worthy to live, and then have taken away their lives from them ; as they did by our Saviour, first they spat upon him. *v* And then Crucified him.

6 They were ware of *x*, and *x* fled unto *y* Lystra and Derbe cities of *z* Lycaonia, and unto the region that lieth round about :

*x* The Apostles did not flee so much to save their lives, as to husband their time best for the glory of God in other places ; and this they were commanded to do, *Matth. 10. 23.* When they persecute you in one city, flee unto another. *y* There were Cities further in the Country of *Lycaonia*, than *Iconium* was. *z* A part of the lesser *Asia*, high unto the Mountain *Taurus*.

7 And *a* there they preached the gospel.

*a* Thus was verified what St. Paul observed, *Phil. 1. 12.* That all those things fell out unto the furtherance of the Gospel ; which spread the further for the scattering of the Apostles and Preachers of it : and thousands had not heard of Christ, if persecution had not driven the Ministers of the Gospel unto them. God working good out of evil, and causing the Sun when it leaves one part, to shine upon another.

8 ¶ And there sate a certain man at Lystra, impotent in his feet, being a creeple from his mothers womb, who *c* never had walked.

*b* Such defects as are from Nature, are incurable by Art, and only to be helped immediately by the God of Nature. *c* This is observed and enlarged upon, to make the miracle the more appear to be the on'y work of God, *Chap. 3. 2.*

9 The same heard Paul speak : Who stedfastly beholding him, and perceiving that he had *d* faith to be healed,

*d* This Paul might know by a Prophetical Spirit ; and that extraordinary gift of discerning of Spirits might be in this case bestowed upon him. But withal, it is not unlikely but this Lame Mans attention to the Word, eyes, gesture, and countenance, might speak as much.

10 Said with a loud voice, *\** Stand upright on thy feet *e*. And he leaped and walked.

\* Isa. 35. 6.

*e* As Chap. 3. 6, 8. To shew, that he was perfectly recovered of this Lameness : as all miraculous cures ( being the Work of God ) were perfect.

11 And when the people saw what Paul had done, they lift up their voices, saying in *f* the speech of Lycaonia, *\** The gods are come down to us in the *g* likeness of men.

\* Chap. 28. 9.

*f* Which was a Dialect of the Greek Tongue, that Language being in the lesser *Asia* ordinarily spoken. *g* The Heathens ( especially their Poets ) did frequently believe such kind of Apparitions. Probably at first from the appearing of Angels unto the Patriarchs and others, which by tradition they might have heard of.

12 And they called Barnabas *h*, Jupiter ; and Paul *i*, Mercurius, because he was the chief speaker.

*h* Whom the Heathens took for their chief God. *i* Mercury was feigned to be the Messenger of their gods, ( and therefore represented with wings ; ) as also the Interpreter of the gods, which caused their applying of his name to Paul.

13 Then

13 Then the Priest of Jupiter which was *k* before their city, brought oxen, and *l* garlands *m* unto the gates, and would have done sacrifice with the people.

*k* The Temple of Jupiter, whom they took for the Patron of their City, was in the Suburbs. *l* These were usually in the form of Crowns put upon the Oxen which they intended to Sacrifice; and by this sign, shewed that they were Dedicated to Jupiter, whom the Heathen blasphemously called, *The King of kings*, and placed him sitting in his Chair or Throne with a Crown on his Head. *m* The Gates or Doors of the House where the Apostles lodged.

14 Which when the apostles, Barnabas and Paul heard of *n*, they \* rent their clothes, and *o* ran in among the people, crying out,

*n* Which was a sign of their greatest detestation of, and sorrow for such abominations. *o* Expressing their greatest zeal for the Glory of God, and earnestness to hinder the Idolatry of this People.

15 And saying, \* Sirs, why do ye these things? We also are *p* men \* of like passions with you, and preach unto you, that ye should turn from these *q* vanities unto the *r* living God, \* which *s* made heaven, and earth, and the sea, and all things that are therein:

*p* We stand in need of Food and Raiment, are liable to Diseases and Death, as well as you are. *q* So Idols are frequently called, *1 Kings* 16. 13, 26. *Jeremy* 14. 22. because they disappoint the hopes that are placed in them, and are empty of any good which is expected from them, and have nothing but what vain Men (their makers) bestow upon them. *r* The True God is called, *The living God*, *Deut.* 5. 26. and *Joshua* 3. 10. in opposition to those false gods, who usually were only dead men, which out of Love or Fear were Deified; as also in that he lives from himself, and gives life to every living Creature. *s* By this also the True God is distinguished from false gods, as *Jer.* 10. 11, 12. And is a good Argument against all Idol-worship: For Divine worship is a Tribute we owe and pay to him that made us, *Psal.* 100. 3, 4. It should be considered with what a respective compellation the Apostles speak unto this Heathen rabble, calling them, Sirs, or Masters; a term, surely then not unlawful to be given to our Equals or Betters.

16 \* Who in times past suffered all nations to walk in their *u* own ways.

*t* There were two main Objections which these Heathen Idolaters might make against the Gospel, and the Worship of the True God: And they are, First, From the Antiquity; Secondly, From the Universality of that false worship; both which the Apostle here gives a critical Answer unto, telling them, That the reason why so many, and for so long a time, had followed Idols, was from the just Judgment of God upon them, as *Psal.* 81. 12. *Rom.* 1. 24, 28. *u* Ways of our chusing, and not of God's commanding, are false ways.

17 \* Nevertheless he left not himself without witness, in that he did good, and gave us \* rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

*x* These words are to prevent that cavil, *Why does God yet complain?* And informs them, That though God had not given them, nor their Ancestors, his Laws wrote in Tables of Stone, as he had given to the *Jews*; yet they had had the Law written in their hearts, which they had not obeyed, though God's manifold Mercies, his Works of Creation and Providence had testified unto them, that he only was to be Feared and Worshipped. How many Witnesses hath God against sinful Man, when every Creature and Providence speaks his Power, Wisdom, Goodness, &c. and call upon us to love and obey him? Every Creature tells us that God made it, &c.

18 *y* And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

*y* So hard a matter it is to persuade any to leave off these sins they are accustomed unto; or, to rectify such Errors in Religion which Men are brought up in.

19 ¶ And there came thither *z* certain Jews from Antioch and Iconium, who *a* persuaded the people, and \* having *b* stoned Paul, drew him out of the city, supposing he had been dead.

*z* Such as mention was made of, *Chap.* 13. 50. *a* A strange and incredible sickness: But that we know how the same Multitude who cried *Hosanna*, did more suddenly alter their note, and cry against our Saviour, *Crucify him*,

*Crucify him*; so incertain a thing is worldly honour. *b* The malice of Satan is every way great; if he cannot destroy the Souls of these blessed Apostles, by making of them to accept of Divine worship, he will do his utmost to kill their Bodies.

20 Howbeit, as the disciples *c* stood round about him, *d* he rose up, and came into the city: and the next day he departed with Barnabas to *e* Derbe.

*c* Either, in order to buy him, thinking him to be dead, as well as his Persecutors did, or, else to defend him, as much as possibly they could, from the rage of his Enemies in that popular fury. Their spite was most against Paul, because he spake most, and Preached unto them the way of Life. *d* Being by the Power of God suddenly restored to his strength again. *e* A City near to *Lycania*, some say in it.

21 And when they had preached the gospel to that city, and had *f* taught many, they returned again to Lystra, and to Iconium, and to Antioch.

*f* Had made many Disciples by Teaching, and also by Baptizing of them, *Matth.* 28. 19. For as by Circumcision they were made *Moses's* Disciples, so by Baptism they are made *Christ's* Disciples.

22 *g* Confirming the souls of the disciples, and \* exhorting them to continue in the faith, \* *Chap.* 11. 24. and saying that \* we must *h* through much tribu- \* *Luke* 22. 28, lation enter into the kingdom of God.

*g* It is not enough to Sow the Seed of the Word, but it must be watered also, frequent endeavours must be used, that it may be fruitful. Thus the Apostles return to visit such as they had preached unto. The persecution they had endured encreased their resolution for God, and their strength from him. *h* Left they should be offended at what they saw *St. Paul* had endured, or themselves might be called to endure, they preach unto them the Doctrine of the Cross, not hiding from them the miseries which in this World the profession of Christ, and his Truths might bring upon them. God hath indeed dealt all along thus with his People. The troubles which the *Israelites* met with in the Wilderness, in their Journey towards an Earthly *Canaan*, did typify the Calamities which God's People will meet with in this World, as they Journey towards the Heavenly *Canaan*, or *Jerusalem*, which is above.

23 And when they \* had *i* ordained them \* *Tit.* 1. 5. *k* elders in every church, and had prayed with fasting, they *l* commended them *m* to the Lord, on whom they believed.

*i* The word properly signifies a stretching out of the Hand, such as was used when they gave their suffrages in the Election of their Magistrates, whereby was shewed for whom they gave their Voice; and afterwards it was commonly used for to constitute or appoint; or, as here, to ordain to any Office or Place; which might the rather be done by stretching out, or laying on of the Hands of the Apostles, because by that means the Holy Ghost (or a Power of working miracles) was frequently bestowed, *Chap.* 8. 17, 18. which in those times was necessary to authorize their Doctrine to the Infidel World. *k* Such as might instruct and govern the Church. *l* They commended the Disciples as their Jewels and chiefest Treasures; as all sufferers are to commit their very Souls to God, *1 Pet.* 4. 19. *m* To Christ, the best and faithful Keeper, that he should keep and further them in Grace and Goodness; to whose Providence they wholly had committed themselves.

24 And after they had passed throughout *n* Pisidia, they came to Pamphylia.

*n* Going the same way back which they had came, as appears by *Chap.* 13. 13, 14.

25 And when they had preached *p* the word *q* in Perga, they went down into Attalia:

*p* The Gospel, the Word of the Lord; or Christ who is the Word, and who is the Sum of what the Ministers of the Gospel Preach about. *q* Mentioned, *Chap.* 13. 13. A City; or as some will, a Country in *Pamphylia* by the Sea-side. But the Bounds of Provinces were often altered by the *Romans*, and some made larger, and others lesser.

26 And thence sailed to *r* Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

*r* That *Antioch* which was in *Syria*, as appears *Chap.* 13. 1, 2, 3. to what this relates, and is a sufficient proof that they had not sought God in vain, and that there is no better preparation or provision towards any business, than faithful prayer unto God concerning it; doing our duty, and leaving the event unto his disposing.

27 And when they were come and had ga- \* *Chap.* 15. 4, thered the church together, they \* rehearsed all 12, 27. *1 Cor.* 16. 9. *1 Cor.* 2. 12, that



that God had done *i* with them, and how he had opened *k* the door of faith unto the Gentiles.

*i* God being with them, and they being labourers with God, *1 Cor.* 3. 9. *2 Cor.* 6. 1. They shewed how much God had honour'd them in making them his Instruments in the Conversion of so many Souls. *k* He had given the Gentiles an opportunity of knowing and believing the Gospel. The Fleece alone had been wet before, and all the ground round about it dry; and now all the ground is wet, and that Fleece was dry. To allude to *Judges* 6. 37, 39, by which this mystery is presignified, and can only be resolved by that of our Saviour, *Math.* 11. 25, 26. *Even so father, for so it seemed good in thy sight.*

28 And there they abode *l* long time with the disciples.

*l* To confirm them, as *Vers* 22. and also as our Saviour withdrew himself from the Multitudes, they chose there to refresh themselves a while here, out of the heat of contention and persecution.

## CHAP. XV.

And *a* certain men which came down from Judea, taught the *b* brethren, and said, \* Except ye be circumcised *†* after *c* the manner of Moses, ye cannot be saved.

\* Gal. 5. 2.  
Phil. 3. 2.  
Col. 2. 8, 11,  
16.  
† Lev. 12. 3.

*a* These were such as did pretend to believe, but were false Brethren; some think *Cerintus* to have been one of them. *b* The Gentiles who were converted unto the Faith of Christ; or Profelytes of the gate (as they were called) who were not Circumcised, and now professing the True Faith. These, the Pharisaical professors would have excluded from any hopes of Salvation, although Circumcision was not commanded, but unto the posterity of Abraham, *Gen.* 17. 10, 11, 12. and Abraham himself was justified before he was Circumcised, *Rom.* 4. 10. *c* According unto the Law of Moses, for God by him did renew and establish that Ordinance unto that People; although it was long before his time, both commanded and practised, *John* 7. 22.

2 When therefore *d* Paul and Barnabas had no small dissention and disputation with them *e*, they determined that \* Paul and Barnabas, and certain other of them, should go up to Jerusalem *f* unto the apostles and elders about this question.

\* Gal. 2. 1.

*d* That meek Apostle, who was willing to become all things unto all Men, yet here enters into a holy War with them that would introduce circumcision into the Christian Church; because, 1. He would have no works of the Law to be an ingredient into our Salvation; but the free grace of God in Christ to be all in all. 2. That our freedom from all the Ceremonial Law, acquired by the death of Christ, might not be diminished. 3. That the spreading of the Gospel might not be hindered, but that Christ might be accepted, and honoured amongst all; now if circumcision had been retained, it would have kept possession for all the other ceremonies to have continued, or re-entered, there being the same reason for the one as for the other; and the circumcised person was obliged by his circumcision to observe them all, *Gal.* 5. 3, 4. *e* The Church at Antioch, where his controversy was moved, *f* James, Peter, and John, who are thought to have been then at Jerusalem, the rest being probably gone to Preach Christ in other parts.

3 And being brought on their way *g* by the church, they passed through Phenice, and Samaria, declaring *b* the conversion of the Gentiles: and they caused great *i* joy unto all the brethren.

*g* The brethren or believers of Antioch, out of respect, went part of the way with them; as also thereby shewing, that Paul and Barnabas did not go upon their own business, or mind only; and that there was no dissention betwixt them, and the Church there. *b* It is a conversion or turning indeed, from error to truth, from impurity to holiness; that is, from darkness into light, and from the power of Satan, to the ever living God, *Chap.* 26. 18. *i* Nothing more rejoices a good Man, than the bringing of souls unto God, and the enlarging of the Kingdom of Jesus Christ.

4 And when they were come to Jerusalem *k*, they were received of the church, and of the apostles and elders, and they declared all things *l* that God had done with them.

*k* They were owned with respect and thankfulness, for their great work and labour in the Lord's Vineyard. *l* See *Chap.* 14. 27.

5 But *m* there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

*m* If these words be taken for St. Luke's (the Pen-man of this Book) then they declare, that in the Church of Jerusalem there were some that did abet the opinion of the necessity of circumcision; but if (as most probably we may) we take them for the words, of St. Paul, they then are part of his narrative to the Church there, of what had hapned at Antioch. *n* These Pharisees were a Sect amongst the Jews, (so called from *Pharise*, and may be Englished Separatists) separating from converse with others, by reason of an opinion they had of their own holiness, *Luke* 12. 11.

6 ¶ And the apostles and elders came together for to *p* consider of this matter.

*p* Unto whom Paul and Barnabas were sent about the decision of this question, *verse* 2. *p* They had been informed of it, and now they met to deliberate about it.

7 And when there had been *q* much disputing, Peter rose up and said unto them, Men and brethren, ye know how that *r* a good while ago, \* God made choice among us, that the Gentiles \* *Chap.* 11. by my mouth should hear the word of the Gospel, and believe:

*q* They argued on both sides, and considered what might be said for either opinion; some of them that met here, seem at first to have been for the retaining of the circumcision; for we know but in part, and from the collision of adverse parties, such sparks fly out, that many a Man hath lighted his Candle at them. *r* From the beginning of our having received our commission to preach, as *Math.* 28. 19. or more particularly, from the time of *Cornelius's* conversion, *Chap.* 10. 22. and 11. 12. which is thought to have been about fourteen or fifteen years before that Peter Preached Christ, by the command of God, unto the Gentiles.

8 And God *s* which knoweth the hearts, bare them witness, *t* \* giving them the holy Ghost, \* *Chap.* 12. even as he did unto us: 44

*s* God knew the desires of the Gentiles, that they did sincerely desire to please God, and to see his Salvation: This great attribute David improved, *1 Cor.* 19. 17. and highly recommended his Son *Solomon* to consider of, *1 Chr.* 28. 9. which if believed, would make us able to serve God with a perfect heart, and a willing mind. *t* God himself was a witness for these Gentiles beyond all exception, when he gave them the ordinary and extraordinary gifts of the holy Ghost; by which he testified, that they belonged to Christ, whose Spirit this was; Thus the testimony of Jesus is the spirit of prophecy, *Rev.* 19. 10. and the Spirit, according to our Saviour's promise, *John* 15. 26. doth testify of him.

9 And put *u* no difference between us and them. *w* *†* purifying their hearts *x* by faith. *†* *Chap.* 15. 4.

*u* God had now broken down the middle-wall of partition betwixt Jew and Gentile, and distributed his graces to these also, *Eph.* 2. 14. which was signified by the rending of the vail from the top to the bottom, *Matthew* 27. 51. whereby such as were formerly without, might see, and enjoy the benefit of those great things which had been hidden under those shadows and types. *w* From Idolatry, and other impieties in which they had lived; which is the inward circumcision of the heart; and whosoever is thus cleansed, ought not to be reputed amongst the unclean. *x* Faith is the instrument, God is the efficient cause of our Justification and Renovation.

10 Now therefore why *y* tempt ye God \*, to \* *Mar.* 27. 4. put a *z* yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

*y* Why would you make a doubt of, and put it to a trial, whether God did in good earnest admit the Gentiles to his favour, and whether he remains firm and constant in such his kindness towards them; they did tempt God also, by disliking the calling of the Gentiles, and would have brought God's will, were it possible, unto theirs; not submitting their wills, as they ought, unto God's, for he that sins in any kind, does tempt God; that is, he tries God's Patience, Power, and Righteousness. *z* So the Law of Ceremonies is called, *Gal.* 5. 1. and was a yoke indeed, if we consider, 1. Their variety, 2. Their difficulty, 3. Their chargeableness, 4. Their inefficacy, being only shadows of good things to come, *Col.* 2. 17.

11 But \* we believe that through the *a* grace \* *Eph.* 2. 8. of the Lord Jesus Christ, we shall be saved even *b* as they. *Titus* 3. 4.

<sup>a</sup> All saving-grace may be well so called, it being purchased only by Christ, and bestowed upon us from the Father through Christ. <sup>b</sup> The *Jews* their Fathers; these were saved through the grace of the Messiah which was to come; and the Apostle urges this (against the imposing of the Law) to the *Jews*; because neither their Ancestors nor themselves, could be justified by the Law, but only by grace.

12 ¶ Then <sup>c</sup> all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what <sup>d</sup> miracles and wonders God had wrought among the Gentiles by them.

<sup>e</sup> The Apostles and Elders themselves, gave attention to what Barnabas and Paul declared; and by their silence did tacitly approve of what they had said. <sup>d</sup> The Conversion of the Gentiles in itself, and not only the signs which did attend it, is truly wonderful: The saving of any one Soul is a miraculous work.

13 ¶ And <sup>e</sup> after they had held their peace <sup>f</sup>, James <sup>g</sup> answered, saying, Men and brethren, hearken unto me.

<sup>e</sup> Barnabas and Paul had finished their narrative. <sup>f</sup> Who was surnamed the just, and was the Son of Alphaeus, and a kinsman to our Saviour, now being President of this Council. <sup>g</sup> That is, began to speak.

14 <sup>b</sup> Simeon hath declared how God at the first did visit the Gentiles, to take out of them <sup>c</sup> a people for his name <sup>k</sup>.

<sup>b</sup> Or Simon (the name of Peter); but St. Luke being himself an Hebrew, writes it according as they pronounced it; and not so contracted as the *Greeks* wrote it. <sup>c</sup> There were some at all times probably amongst the Gentiles, who did fear God, as Job and his three friends; but they did not make a people or such a number as is here spoken of. <sup>k</sup> God takes out of the World a people for his name, that is, 1. For himself, as Prov. 18. 10. the name of the Lord, is put for the Lord himself. 2. For to call upon his name, as also for to be called by his name. 3. For his glory and honour, and to magnify his name.

15 And to this agree <sup>\*</sup> the words of the <sup>l</sup> prophets; as it is written,

<sup>l</sup> In the plural number, though only one cited; <sup>\*</sup> is an ordinary *enallage*; but also it shews the harmony amongst the Prophets, they all speaking by one Spirit; what one said, is as if all had said it.

16 <sup>m</sup> After this <sup>n</sup> I will return, and will build again <sup>o</sup> the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

<sup>m</sup> In the days of the Messiah. <sup>n</sup> The word may be taken in both voices. If Actively, it signifies Gods returning unto the Gentiles, from whom he had departed: If Passively, it sheweth their returning unto God, whom they had forsaken. <sup>o</sup> The House expressed by a Tabernacle (as frequently in Scripture) because that anciently they dwelt only in Tabernacles. And this for the Throne of David, who was a Type of Christ, whose Kingdom is ever all. God does promise less than he does perform, for he did not only restore the Tabernacle of David, in Christ; but raised it to a far greater splendor and glory in its Spiritual State. And though St. James here does not exactly keep unto the words of the Prophet, he speaks their sense and meaning.

17 That <sup>p</sup> the residue of men may seek after the Lord, and all the Gentiles upon whom <sup>q</sup> my name is called, saith the Lord <sup>r</sup>, who doeth all the forethings.

<sup>p</sup> In the Prophet, it is remnant of Edom, Amos 9. 12. which is here called the residue of Men; for as Jacob or Israel shadowed out the Church; so Edom, or Esau (the other Son of Isaac) represented those who were rejected, Rom. 9. 13. The Prophet also adds, by way of Explication, all the Heathen; as the Apostle does here, all the Gentiles. <sup>q</sup> Who shall be mine, or appropriated unto me; also called by his Name, they being called Christians from Christ, whom they believed in. <sup>r</sup> The calling of the Gentiles was Gods Work, and therefore so far from being excepted against, that it ought to be marvellous in our Eyes.

18 <sup>s</sup> Known unto God are all his works from the beginning of the world.

<sup>s</sup> This the Apostle adds, that they might not be offended with the seeming novelty and surprize of the calling of the Gentiles, and abrogation of the Ceremonies; for it was no other than what God had before determined to do, and therefore they ought to rest satisfied in the Wise and Holy appointments of God.

19 <sup>t</sup> Wherefore <sup>\*</sup> my sentence is, that we <sup>u</sup> <sup>\*</sup> See 2. 22. trouble not them, which from among the Gentiles are turned to God:

<sup>t</sup> St. James here gives his opinion, confirming and approving what Peter had done in Converting with, and Baptizing of the Gentiles. <sup>u</sup> Whom he would not have afflicted or disturbed with such things as were not necessary, lest that it should hinder the Conversion of the Gentiles, and the Church should lose the substance for a shadow.

20 But that we write unto them, that they abstain from <sup>v</sup> pollutions <sup>\*</sup> of idols, and <sup>w</sup> from <sup>\*</sup> Exod. 20. 3. 1 Cor. 8. 1. & 10. 20. <sup>x</sup> fornication, and from things <sup>y</sup> strangled, and <sup>z</sup> from blood.

<sup>v</sup> Eating of Meat that was offered to Idols, (as *Vire* 29.) in a case of scandal, and for the present state of the Church was forbid, though afterwards in other cases indulged, 1 Cor. 10. 27. <sup>x</sup> Fornication is here mentioned amongst indifferent things; not that it ever was so, but because it was amongst the Gentiles reputed to be so, even by them who punished Adultery severely. By these two some think all sins against both the Tables of the Law to be forbidden, because by one sin against each Table, all the sins against any command may Synecdochically be understood. <sup>y</sup> Such Creatures had not their Blood let out; and therefore were not to be fed upon, by the Law of God, Gen. 9. 4. given as soon as the use of Flesh was allowed for Food. <sup>z</sup> They were also much more to abstain from Blood, when shed out of the Body, of any slain Creature, Lev. 3. 17. Dent. 12. 23. That Blood was forbidden, might be to teach them meekness, and to abstain from revenge. It is certain, that such Nations as feed on Blood, are most barbarous and cruel. It is also probable, that these being included in the Precepts which they called, The Precepts of Adam or Noah, and to which all the Profelytes of the Gate were obliged to yield obedience: the Apostle would have the observance of them to be continued upon them that came from amongst them, over unto Christianity. For though all these Ceremonies were dead (with Christ) yet they were not then deadly, and did wait a time for their more decent burial. If any wonder that the Council did not treat of, and write about greater matters; As of worshipping God the Father, through the Son; of denying of our selves, and taking up the Cross; he ought to consider, that the question they met upon, was about other matters, and that those great things were never in question amongst such as feared God.

21 For <sup>a</sup> Moses of old time hath in every city them that preach him, <sup>\*</sup> being read in the synagogues every sabbath-day. <sup>\*</sup> Chap. 13. 27.

<sup>a</sup> The reason why St. James would not have the Ceremonies buried as soon as they were dead, was because the Jews had been so long confirmed in them, and bare such a love unto them; and he would purchase Concord betwixt them, and the Gentile converts; though the Gentiles should bear with some inconvenience into the bargain, as not presently using all the liberty which through Christ they had a right unto.

22 Then pleased it <sup>b</sup> the apostles and elders, with the whole church, to send chosen men <sup>c</sup> of their own company to Antioch, with Paul and Barnabas; namely, <sup>d</sup> Judas surnamed Barsabas, and <sup>e</sup> Silas <sup>f</sup>, chief men among the brethren.

<sup>b</sup> A happy concord, all agreeing as one Man, by one Spirit. <sup>c</sup> That Paul and Barnabas might be the better credited, and that by such as had been of a contrary Judgment: so hard it is to remove suspicions, and to root out pre-conceived opinions. <sup>d</sup> The Brother of that Joseph mentioned Chap. 1. 23. <sup>e</sup> Called Silvanus also. <sup>f</sup> Noted for their Holy living, or great Knowledge, or Office in the Church.

23 And wrote letters by them after this manner <sup>g</sup>, The apostles, and elders, and brethren send greeting unto the brethren which are of the <sup>h</sup> Gentiles in Antioch, and Syria, and Cilicia.

<sup>g</sup> The Letter was wrote in the name of them all, that it might have the greater force, and better acceptance; that so strong a Cord might not be broken by the false Apostles. <sup>h</sup> Such as out of Gentilism, or Paganism, were converted unto Christ; to whom the determination of this case was of greatest concern: their right of belonging unto Christ, and having any hopes of Salvation being questioned, unless they would be circumcised.

24 Forasmuch as we have heard, that certain which went out <sup>i</sup> from us, have <sup>k</sup> troubled you with words <sup>l</sup>, subverting your souls, saying, <sup>m</sup> Ye must be circumcised, and keep the law; to whom we gave no such commandment:

<sup>n</sup> For,



<sup>i</sup> For *Vers* 1. These false Apostles were such as came from *Juda*; that is, from the Church there. It is Satan's great policy to divide, that he may rule; he will have at least one share where there is more than one. No such sad divisions, as Church-divisions, when that some of our selves Preach perverse things, as *Chap.* 20. 30. <sup>k</sup> As if in the professing of Christianity there would be no Salvation, unless Judaism be embraced, and Circumcision admitted. No greater trouble to a considerate mind, than about the concern of Salvation, when they say, *Where is thy God?* <sup>l</sup> These they did well put together; for by Circumcision they engaged to the observance of the whole Law of *Moses*: And by the Decreeing the omission, that whole Law of Ceremonies is declared void, and of no effect. What Truth and Unity build up, Discord and Error pull down.

<sup>25</sup> It seemed good unto us, being assembled with *m* one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

<sup>n</sup> With one Mind, as if they had all but one Soul (they had but one Spirit, the Spirit of Truth) as *Chap.* 2. 1. and 5. 12. Their Unanimity adding great strength to the Decree they sent.

<sup>26</sup> *n* Men that have hazarded their lives, for the *o* \* name of our Lord Jesus Christ.

<sup>n</sup> Because that the false Apostles at *Antioch* had vilified *Paul* and *Barnabas*, and opposed their Doctrine and Practice in admitting of the *Gentiles* by Baptism into the Church, the Council here at *Jerusalem* take occasion to vindicate, and to commend them, especially for their suffering so much for Christ, of which we read, *Chap.* 13. 50. and 14. 19. It being most reasonable to believe, that they had not done or said any thing for their own sakes, who had done and suffered so much for Christ and his Truths sake. <sup>o</sup> For Christ's Honour, and the Truth of his Gospel.

<sup>27</sup> We have sent therefore Judas and Silas, who shall also tell you *p* the same things by <sup>†</sup> mouth.

<sup>p</sup> They shall inform you of the truth of what is contained in this *Epistle*, that you may be more assured, it is not forged or counterfeited. Of these Men, *vid. Vers* 22.

<sup>28</sup> For it seemed good *q* to the holy Ghost *r*, and unto us, to lay upon you no greater *s* burden than these *t* necessary things;

<sup>q</sup> That is, unto us, assisted by the Holy Ghost. The Holy Ghost is deservedly first mentioned, that the Apostles might testify that they desired to say, write or do nothing in which they had not the Spirit of God directing of them: And they mention the Spirit, that the *Antiochians*, unto whom they wrote, might be assured they were not Humane inventions which they recommended, but that they had the Authority of God for them. <sup>r</sup> As Ministers, or Gods Stewards, who acquainted them with these things, in discharge of their duty, and that they might appear themselves to be faithful. <sup>s</sup> The Yoke spoken of, *Vers* 10. <sup>t</sup> To be sure several of the things here spoken of, are not absolutely necessary unto Salvation; or simply, and in their own nature necessary, as to abstain from Blood, &c. but though they are not necessary always, and at all times, yet in this place, and at this time, they were necessary for the peace of the Church, and to avoid giving of offence to the converted *Jews*, and to nourish Brotherly love betwixt them and the *Gentiles*.

<sup>29</sup> \* That ye *u* abstain from *w* meats offered to idols, and *x* \* from blood, and from things strangled, and from *y* fornication; from which if ye keep your selves, ye shall do well. *z* Fare ye well.

<sup>u</sup> Of these see more largely, *Vers* 20. <sup>w</sup> They were wont to carry home, and Feast upon part of the Sacrifices they had offered unto their false gods; nay, they did not, without reproach, eat of any greater Beasts (as Oxen and Sheep) but they always first offered some of them unto their Idols. And it was accounted no small impiety to eat *idola* *is* *ed*, part of any Beasts which they had not first offered up to some or other of their gods. <sup>x</sup> For this reason they might not eat of any thing that died of it self, as *Deut.* 14. 21. because the Blood was not gone out of it. <sup>y</sup> Mentioned here, because so commonly practised amongst the *Gentiles*, and yet not esteemed a sin. Hence also, *1 Thess.* 4. 3. the Apostle lays a very great charge against it. <sup>z</sup> The ordinary Appreciation wherewith their Letters were concluded, in which they wished health and strength to the party they wrote unto; instead of which word, some ancient Copies read *καταγαγετω εις μετρηαν αγιω*: which is rendered walk in the Holy Ghost; or, the Holy Ghost carrying, or enabling of you. A with or prayer becoming these Holy Men that made it. They who have found the necessity of the Spirits assistance, desire it above all things, for such as they wish well unto.

<sup>30</sup> So when *a* they were dismissed, they came to *Antioch*: and when they had gathered *b* the multitude together, they delivered the epistle.

<sup>a</sup> *Paul*, *Barnabas*, *Judas*, and *Silas*; which two last were sent with the former. <sup>b</sup> From whom they were sent, *Vers* 1. 2. and that this determination of the Council might be more publicly known, as all things concerning our common Salvation ought to be.

<sup>31</sup> Which when they had read, they rejoiced *c* for the *||* consolation.

<sup>c</sup> It could not but much rejoyce the *Gentile*-Believers, that they were exempted from Circumcision, and the Ceremonial Law. And it gladdened the Believing *Jews* also, that the Controversie was determined, and Concord established amongst them; but much more might they all rejoyce to understand the Grace of the Gospel; and that we are not justified by the deeds of the Law, but by Faith in Christ, *Rom.* 5. 1. This word also signifies Exhortation, and it was matter of Joy to be put upon such Excellent duties, as our most Holy Religion recommends, and to be deterred from such erroneous Evils as it forbids. All that God requires of us, being only to *eschew evil*, and to do good, *Nat.* 1. 16. *17. 1 Pet.* 3. 11.

<sup>32</sup> And Judas and Silas being *d* prophets also themselves, exhorted the brethren with many words, and *e* confirmed them.

<sup>d</sup> Not properly so called from any Gift of foretelling things to come, *Eph.* 4. 11. but as Doctors and Teachers in the Church, expounding *Moses* and the Prophets, and shewing how and what they speak concerning Christ; proving out of them, that he was the Messiah, as *Philip* had done, *Chap.* 8. 35. <sup>e</sup> See *Chap.* 14. 22. & 18. 23.

<sup>33</sup> And after they had tarried *f* a space, they were let go *g* in peace from the brethren *h* unto the apostles.

<sup>f</sup> A competent time; some make this space to be a year. <sup>g</sup> They were dismissed with earnest Prayers for them; for by Peace is meant all kind of Good, which they desired for them, as *Matth.* 10. 13. <sup>h</sup> Such of them as were at *Jerusalem*, who also had sent them.

<sup>34</sup> Notwithstanding it pleased *i* Silas to abide there still.

<sup>i</sup> Though having performed his message, he was discharged, and might have returned; yet for the further benefit of that Church, he continued at *Antioch*.

<sup>35</sup> Paul also and Barnabas *k* continued at *Antioch*, teaching and preaching the word of the Lord *l*, with many others also.

<sup>k</sup> *Judas* only returned to *Jerusalem*, to acquaint the Apostles with the reception their Letter had met with, and what obedience was readily given to their Decrees. <sup>l</sup> So that when these went away, the Church at *Antioch* was not left destitute of faithful Pastors. When God gives the word, great is the multitude of preachers, *Psal.* 68. 11.

<sup>36</sup> ¶ And some days after, Paul said unto Barnabas, Let us go *m* again and visit our brethren, in every city where we have preached the word of the Lord, and see *n* how they do.

<sup>m</sup> It is not enough that they had sown good Seed, but they must take care lest it be plucked up and Tares sown in the stead of it, by the wicked one, *Matth.* 13. 19. A Husbandman's work is never at an end, neither is the labourers in God's vineyard. <sup>n</sup> Not so much looking after their Bodily welfare, as how their Souls fared, whether they continued in the Faith, and Integrity of life.

<sup>37</sup> And Barnabas determined to take with them \* John, whose surname was *o* Mark.

<sup>o</sup> This John or Mark, was Sisters Son to Barnabas, as *Coloss.* 4. 10.

<sup>38</sup> But Paul thought not good to take him with them, who departed from them *p* from *Pamphylia*, and went not with them *q* to the work.

<sup>p</sup> This deserting of *Paul* and *Barnabas* by *John*, is mentioned, *Chap.* 13. 13. <sup>q</sup> The work unto which the Spirit had called them, *Chap.* 13. 2. which was to offer Life and Salvation unto the *Gentiles*, and to gather them into the Fold of Jesus Christ. This Objection was very considerable, and ought to have weighed more than this *John's* propinquity, or nearness in Blood unto *Barnabas*.

<sup>39</sup> And the contention was so sharp between them, that they *r* departed asunder one from the other: And so Barnabas took Mark, and sailed unto *Cyprus*;

<sup>r</sup> As *Abraham* and *Lot* parted, *Gen.* 13. 9. yet keeping the Unity of the Spirit in the Bond of Peace; loving of, and praying for one another; as we may judge, being both good Men. But they verified here what they had said at *Lystra*, *Chap.* 14. 15. we are men of like passions with you; yet

[Or, Exhortation.]

\* Chap. 12.  
12, 25, & 13.  
5.  
2 Tim. 4. 11.  
Philem. 24.

yet God over-ruled these very divisions betwixt Paul and Barnabas, for his own Glory; and the enlargement of the Kingdom of Jesus Christ. Several places being by this means blessed with the Gospel. And this reflection upon this John Mark, is thought to have made him for the future more diligent and valiant in the cause of the Gospel, which occasioned that kind Salutation from St. Paul unto him, Coloss. 4. 10. *s* An Island in the Mediterranean Sea.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

*t* The favour of God, as Chap. 14. 26. which the wisest and holiest Men stand in need of in all their undertakings; as also his gracious conduct and assistance.

41 And he went through Syria, and Cilicia, confirming the churches.

*u* Where there were several Brethren by reason of the dispersion that was upon Stephen's death, Chap. 11. 19. and 15. 23. unto whom also the fore-recited Letter was wrote. *x* putting them in mind of the Gospel of Christ, which they had heard and believed; and encouraging of them to persevere in the profession of it, and being ready to answer any Objection that could be brought against it.

## CHAP. XVI.

Then came he to a Derbe and Lystra: And behold, a certain disciple was there, \* named b Timotheus, the son of a c certain woman, which was a Jewess, and d believed; but his father was a Greek:

*a* Of these Cities see Chap. 14. 6. *b* Who was known unto Paul from his Childhood, 2 Tim. 1. 5. and accompanied him in many Journeys, 2 Tim. 3. 10. and is called by him, his workfellow, Rom. 16. 21. *c* Called Eunice. *d* Being one of them that had believed in Christ in Judea, and had a holy Woman to her Mother, named Lois. Although it was not Lawful for a Jew to marry a Woman of another Nation, yet some think that a Jewess might marry to a stranger, as Esther married to Ahasuerus. *e* Of Gentile extraction, and therefore not Circumcised; yet he is accounted to have been a Profelyte.

2 Which \* was f well reported of by the brethren that were at Lystra and Iconium.

*f* Though Timothy was well known unto Paul, yet he would not Ordain him without the testimony of others concerning him, of his holy life, and knowledge in the Scripture, 2 Tim. 3. 15, which he did excel in.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: For they knew all that his father was b a Greek.

*g* Who could not yet be perswaded that the Law of Circumcision was abrogated. Paul who became all things to all Men (that he might save some) Circumcised Timothy that he might not offend the Jewish Converts, 1 Cor. 9. 22. but would not Circumcise Titus, Gal. 2. 3. lest that he should harden them, and offend the Gentiles. These indifferent things require a single Eye, to the Edifying of the Church, and the Salvation of Souls. *h* Timothy was uncircumcised, although his Mother was a Jewess; for according to their Thalmudists, the Mother could not cause her Child to be Circumcised against the mind of the Father.

4 And as they went through the cities, they delivered them the i decrees for to keep, that were ordained of the k apostles and elders which were at J rusalem.

*i* The determination of the Council, mentioned Chap. 15. 20, 29. *k* By common consent, and not of one only, whosoever he were.

5 And so were the churches established in the faith, and m increased in number daily.

*l* Being rightly perswaded in the nature and use of things indifferent; and in general, of things necessarily to be believed. *m* So that this visitation of the Churches had a double benefit. First, It strengthened them that were already converted. Secondly, It added more unto their number.

6 Now when they had gone throughout n Phrygia, and the region of Galatia, and were o forbidden of the holy Ghost to preach the word in p Asia.

*n* Phrygia and Galatia were parts of Asia Minor. *o* They were forbidden of the Holy Ghost by some Revelation, (tho' the manner is not known.) *p* For that time, though afterwards Paul preached there about two Years together,

Chap. 19. 10. Thus God (the great Householder) orders the Candle to be removed from one Room unto another; sends, or takes away the Light of the Gospel, to whom, and as often as he pleaseth. Our Calling, as well as our Election, is free; and we may say with our Saviour, Matth. 11. 26. Even so, Father, for so it seemed good in thy sight.

7 After they were come to q Mysia, they assayed to go into r Bithynia: but s the Spirit t suffered them not.

*q* A little Country near Troas. *r* Another Province nigh unto the same place, over-against Thracia, bordering upon the black Sea. *s* The Spirit of Jesus, or of God, as some Copies read. *t* The Journeyings of them that preached the Gospel, as well as their words, were directed by God; they might not say, Do, or Go, but according to the will of God.

8 And they passing by Mysia, \* came down \* Chap. 20. 6. to t Troas. 2 Cor. 2. 12.

*u* Either the reliqs of the famous City of Troy; or, the Country thereabouts, in which the City of Antigoniz was built.

9 And a vision appeared to Paul in the night: There stood w a man of x Macedonia, and prayed him, saying, Come over into Macedonia, and y help us.

*w* An Angel in the appearance and likeness (in habit and demeanour) to one of that Country. *x* A Grecian Province in Europe, extending to the Archipelago. *y* As to our Souls with the saving Light of the Gospel; God sends the Ministers of the Gospel to help such as would otherwise perish; with the Gospel, Salvation comes.

10 And after he had seen the vision z, immediately a we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the Gospel unto them.

*z* As soon as God's will was manifested, they make no delay, nor objecting against the Journey. *a* St. Luke, the Pen-man of this Book was one of them that went, (the others were Paul, Silas, and Timotheus) and therefore speaks in the Plural Number.

11 Therefore loosing from Troas, we came with a straight course to b Samothracia, and the next day to c Neapolis;

*b* An Island so called, because the Inhabitants came partly out of Thrace, and partly from Samos. *c* This Neapolis was a City in the confines of Thrace and Macedonia.

12 And from thence to d Philippi, which is the e chief city of that part of Macedonia, and f a colony: and we were in that city abiding certain days. *Or, the first city.*

*d* A City so called from Philip the Father of Alexander the Great, who repaired a ruined Town, and caused it to be called by his name. *e* Or the first City in the passage from Samothracia unto Macedonia. *f* Where many Roman Citizens went to inhabit; and whose Inhabitants had the freedom of the City of Rome. To the Church in this City Paul wrote an Epistle.

13 And on the † sabbath we went out of the city by a river side g, where prayer was wont to be made; and we sat down, and spake unto h the women which resorted thither. *† Gr. Sabbath day.*

*g* In those places where there were not enough to build a Synagogue, or could not obtain leave to do it, the Jews in those Countries chose more private places to meet in, which usually were near Rivers, or by the Sea-side, removed from the noise and observance of the Multitude; and these places were called *Proseuchas*, from the Prayers which were usually made there; and to one of these, Paul and the rest went, taking that occasion to meet with them whom they might preach the Word of Life unto. *h* The Women are here named, as being more numerous in those Oratories, or such as most willingly heard and attended unto what was spoken.

14 ¶ And a certain woman named i Lydia, a seller of purple, of the city of k Thyatira, which l worshipped God, heard us: whose m heart n the Lord opened, that she o attended unto the things which were spoken of Paul.

*i* So called from the Country of that name, she being born in Thyatira. *k* A City therein; and now lived with her Family at Philippi. *l* Being a Profelyte, and one of them who had left the Heathenish Idolatry, and owned the one, only, and true God; but as yet unacquainted with the Gospel of his Son our Saviour. *m* Heart, in Scripture-sense, signifies both the Understanding and the Will: thus with



the heart man believeth unto righteousness, Rom. 10. 10. Her understanding was enlightened, her heart changed; she now loved what she before hated, and hated what before she loved. <sup>n</sup> This was the Lord's work: according unto what our Saviour himself had said, John 6. 37, 44. No man can come unto me, except the Father, which hath sent me, draw him. And yet we may in a sense open our hearts, by using such means as God hath promised to succeed for that purpose, Revel. 3. 20. and especially when in a sense of our inability and necessity, we implore the free Grace of God, and engage him to work in us according unto all his good pleasure. Otherwise creating a clean heart within us, as 'tis called, Psal. 51. 10. is beyond the power of Nature. <sup>o</sup> Hearing is an instructive sense, and Faith cometh by it, Rom. 10. 17. but it must then be accompanied with attention.

15 And when she was baptized <sup>p</sup>, and her household, she besought <sup>u</sup>, saying, If ye have judged me to be faithful to the Lord, come into my house and abide <sup>there</sup>. And <sup>q</sup> the constrained <sup>us</sup>

\* Gen. 19. 3. and 33. 11. Judg. 19. 21. Heb. 13. 2.

<sup>o</sup> <sup>p</sup> When Lydia had right to Baptism, by reason of her Faith in Jesus Christ, all her Family, whom she could undertake to bring up in the knowledge of Christ, were admitted to that Ordinance also; as all the Servants, and such other as were born in his House, or bought with his Money, were Circumcised with Abraham, Gen. 17. 12, 13. Now the Gospel does not contract in any respect, but enlarges the privileges of Believers in all things. And if they might under the Law have their Children and Servants admitted into a Covenant with God (which could not but rejoice Religious Parents and Masters, who value the Relation they and theirs have to God, above all Earthly things) surely under the Gospel none of our Families are excluded, unless they wilfully exclude themselves. <sup>q</sup> As the two Disciples that were going to Emmaus constrained our Saviour, Luke 24. 29. with all earnest intreaties, and loving violence.

16 ¶ And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit <sup>s</sup> of divination, met us, which brought her Masters <sup>\*</sup> much gain by soothsaying:

¶ Or, of Python. \* Chap. 19. 24.

<sup>r</sup> Towards the place where their publick Prayers were usually made. <sup>s</sup> Or, of Python, the name of Apollo, from the place where he was worshipped (which was afterwards called Delphi) and from whom all Evil Spirits, that pretended to Divination, were called Pythons; as that the Woman made use of to delude Saul by, 1 Sam. 28. 7.

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

<sup>t</sup> The Devil might be forced by God to confess this; or, he might do it voluntarily by God's permission: First, To draw men on to believe him in other things, being he commended the Servants of God, and spake the truth in this. Secondly, That by flattering of St. Paul, he might puff him up, and occasion him to sin. But an Evil Spirit (or an Evil Man) when he dissembles as if he were good, is then worst of all.

18 And this she did many days. But Paul being <sup>u</sup> grieved, turned and said to the spirit <sup>w</sup>, I command thee <sup>x</sup> in the name of Jesus Christ to come out of her. And he <sup>\*</sup> came out the same hour.

\* Mark 16. 17.

<sup>n</sup> St. Paul was grieved; either, for the Maids sake, who suffered so much by her being possessed with this spirit; or, for their sakes who were seduced by him. <sup>w</sup> St. Paul (as our Saviour had done Mark 1. 25.) refuseth the testimony of the Devil; for he being the Father of Lyes, Job. 8. 44. makes every thing he says to be suspected; as 'tis an usual punishment of Lyars, that they are not believed when they speak the truth; and the Devil never speaks any truth, but with an intention to deceive. <sup>x</sup> By the Authority and Power of Christ.

19 ¶ And when her <sup>y</sup> masters saw that the hope of their <sup>z</sup> gains was gone, they caught Paul and Silas, and drew them into the <sup>||</sup> marketplace, unto the <sup>a</sup> rulers.

¶ Or, Court.

<sup>y</sup> For she was a servant, or slave; and being very advantageous, might have many that had a share in her. <sup>z</sup> The profit could not but be considerable, for they were to come with the rewards of divination in their hands; as they did to Balaam, Num. 22. 7. <sup>a</sup> See the next Verse.

20 And brought them to the <sup>b</sup> magistrates, saying, These men <sup>c</sup> being Jews, do <sup>\*</sup> exceedingly trouble our city.

\* 1 King. 18. 17. Chap. 17. 6.

<sup>b</sup> The same who are called Rulers: and the word here shews, that they were under the power of the Sword, and ruled by the Romans; tho' the Rulers spoken of in the form-

er Verse, might be the Civil Magistrates of the City, and the Magistrates here mentioned might be the Commanders of the Forces therein; they carried them, as they did our Saviour, from one to the other, the more to disgrace them, and to obtain the greater punishment for them. <sup>c</sup> They mention their being Jews, because it was a most odious name unto all Men, by reason of their different Opinions in Religion, and diversity of manners in conversation from all.

21 And teach customs which are not lawful for us to receive, neither to observe, being <sup>d</sup> Romans.

<sup>d</sup> There was at Philippi, as appears, Verse 12. a Colony of the Romans, and they were governed by their Laws, by which they might make no innovation in Religion, without the consent of the Senate, and afterwards of their Emperors; which here these persecutors alledge.

22 And the <sup>e</sup> multitude rose up together against them: and the magistrates rent off their cloths. <sup>\*</sup> and commanded to beat them.

\* 2 Cor. 11. 24. 1 Thess. 2. 2.

<sup>e</sup> Generality, and Unanimity alone, cannot authorize Opinions or Practices. <sup>f</sup> Paul's and Silas's Clothes, to disgrace them the more, or in order unto their being scourged, tho' some think that the Magistrates rent their own Cloths in detestation of the pretended Blasphemy which was laid to Paul's charge; as the High Priest did, Mark 14. 63.

23 And when they had laid <sup>g</sup> many stripes upon them, they cast them into prison, charging the <sup>h</sup> Jaylor to keep them safely.

<sup>g</sup> Partly, by the Lictors or Executioners; and partly, by the furious Rabble. <sup>h</sup> This Jaylor (of whose Conversion we read hereafter) his name was Stephanas, as may appear if you compare 1 Cor. 1. 16. with what follows by St. Luke in this Story. Of him also we read, 1 Cor. 16. 15, 17.

24 Who having received such a charge, thrust them into the <sup>i</sup> inner prison, and made their feet fast in the stocks.

<sup>i</sup> Thus they dealt with Joseph, Gen. 39. 20. compared with Psal. 103. 18. and with Jeremiah, and with John Baptist. Sanctus non fors est, & non moleste ferenda.

25 ¶ And at <sup>k</sup> mid-night Paul and Silas prayed, and sang <sup>l</sup> praises unto God: and the prisoners heard them.

<sup>k</sup> No time or place where Prayer is not acceptable unto God, and prevalent with him: nay, it sounds the sweeter when on the Waters of affliction a good Man pours it forth unto God. <sup>l</sup> That they were counted worthy to suffer for Christ: And being all things are over-ruled for the good, and conduce to the advantage of them that love God, Rom. 8. 28. they owe unto God thanks for all things through Jesus Christ; which is also required of them, Ephes. 5. 20.

26 <sup>\*</sup> And <sup>m</sup> suddenly there was a <sup>n</sup> great earthquake, so that the foundations of the prison were shaken: and immediately <sup>\*</sup> all the <sup>\*</sup> doors were opened, and every ones bands <sup>o</sup> were loosed.

\* Chap. 4. 14.

\* Chap. 5. 19. and 12. 7.

<sup>m</sup> How soon is Prayer answered, when the fulness of time is come? So nigh is God unto all that call upon him, Psal. 34. 17. and 135. 18. <sup>n</sup> An Earthquake did usually precede some wonderful matter; as Matth. 28. 2. And although God could have delivered these his Servants without an Earthquake; yet to shew the more that their deliverance was his Work, and it was no artifice, or force of their own, he manifested his Power after this manner. <sup>o</sup> Either, by the Earthquake, or some secret power of an Angel, or by God himself immediately, that the Apostles and others might know, that the Souls of Men should be unloosed and set free by them, whose Bodies for that purpose were now freed by God.

27 And the keeper of the prison <sup>p</sup> awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would <sup>q</sup> have killed himself, supposing that the prisoners had been fled.

<sup>p</sup> By the Earthquake, which being upon an extraordinary occasion, could not fail to do all that God intended by it. <sup>q</sup> For fear of suffering a more cruel death: for all Jaylor, who let any Prisoner escape, were to suffer the same punishment that the Prisoners were thought to have deserved; and self-murder was very ordinary amongst both the Romans and Grecians. But whatsoever their Philosophers have said of it, it must needs have been a very great provocation against God, to shew so great an aversion from God's Will, disposing of them and their concerns in this World, and challengeing or daring of him to do worse by them in the World to come. Men must have sad comforts, and take desperate resolutions, that come to this once.

28 But

28 But Paul cried with a loud voice, saying. Do thy self no harm? for we are all here.

r The other Prisoners were smitten with amazement; neither did they mind (or it might have been kept from them) that the doors were opened, and their chains loosed: but as for the Apostles, the same God who wrought this deliverance for them, might inform them of the intent of it; that by this means the conversion of the Jaylor and his family was intended; and that their Doctrine might be magnified, which had been so much vilified.

29 Then he called s for a light, and sprang in, and came t trembling, and u fell down before Paul and Silas:

s Or lights, which Prisons are not usually without. t What a suddain and great change can God make? He comes trembling to those feet which he had put into the Stocks so lately. u By which he would only give a civil respect unto them, it being an ordinary Rite amongst the Eastern Nations (as endless Examples in Scripture witness) to pay their Respects: and from them it spread itself into Greece: which Respect Paul and Silas do not refuse, because it was barely civil, and did shew the humility and brokenness of the Jaylor's heart. Yet Peter would not accept of the like from Cornelius, Chap. 10. 25, 26. because it was more than a bare civil Respect which Cornelius would have given him.

30 And brought w them out, and said x\*, Sirs y, what must I do to be saved?

w Into his own apartment in the prison, or to some more open and free place. x A term of respect given by the Romans and Grecians to such whom they honour'd, as now the Jaylor did these seemingly most contemptible Men. y He might have some knowledge of a future state, which he here enquires after, 1. By the very light of Nature. 2. Tradition. 3. The Doctrine of the Philosophers. 4. By his frequenting with Jews and Proselytes. Men under fears, and in dangers, as to the things of this World, are brought to look after another World (as every one prays in a storm): but this is only when God is pleas'd to sanctify such fears and disasters; otherwise all the plagues of Egypt do but harden them the more, Exod. 7. 3.

31 And they said\*, Believe z on the Lord Jesus Christ, and thou shalt be saved a, and thy b house.

a This is the sum of the Gospel. Christ apprehended by faith, serves for Wisdom, Righteousness, Sanctification, and Redemption, as 1 Cor. 1. 30. But then this precious Faith must be such as works by love, as purifies the heart, Chap. 15. 9. as overcomes the World, 1 John 5. 4. as quenches the fiery darts of the Devil, Eph. 6. 16. and is deservedly called, a most holy faith, Jude 20. a Thou shalt by this means come to obtain that life thou dost so much desire after; and not only thy self, but (God that gives more than we ask) thy children and family shall be saved; in as much as the Covenant, where it is entered into, is not only with them, but with their Children.

32 And they spake unto him the b word of the Lord, and to c all that were in his house.

b Expounding more at large that which they had briefly propounded in the foregoing verse, as concerning the Natures and Offices of Christ; especially his suffering for our sins, and rising again for our justification. c Their fellow Prisoners not exempted, unto whom it was a joyfull confinement, being by this means made God's Freeman.

33 And he took them d the same hour of the night e, and washed their stripes; and was baptized, he and all his, straightway.

d He did not delay to shew forth the fruits of his faith, and real conversion. e Which his stripes had made, using such means as might assuage their pain, and heal their wounds. f See on ver. 15. and 32. Of Baptism administered without any delay, upon their profession of Faith in Christ, we have had Examples, Chap. 8. 38. and 10. 47. and in the 15th verse of this Chapter.

34 And when he had brought them g into his house\*, he set h meat before them, and i rejoiced believing in God with all his house.

g Which was close unto, or a separate part of the Prison, into which they did ascend, being before in a low Dungeon. h Paul and Silas had been long fasting; and in any season of the night it was a mercy to them to have a Table spread for them. i Finding the effects of his faith, peace with God, and joy in the Holy Ghost; which was not a little augmented, in that he had his Family admitted into the Covenant of God's Grace, they also believing, and being baptized.

35 And when it was day, the magistrates sent k the sergeants l, saying, Let those men go, & Their Messengers, or Officers, which did carry a Mace,

or a Rod, from whence they had their name. l Probably being terrified with the Earthquake, which if it had not been general, they could not yet have heard of. Their consciences might also accuse them for having unjustly punish'd them for a good deed which they had done, only to gratify the rage of the multitude; as also because they had acted against the Custom of the Romans (tho' they did not yet know that they had the priviledge of Roman Citizens), and had beaten strangers without any legal trial, or form of Law.

36 And the keeper of the prison told this m saying to Paul, the magistrates have sent to let you go: now therefore depart, and go in peace.

m Being glad that he might release them. Neither does he bid them go, as desirous to be rid of them; but not requiring any Fees, he lets them go to preach the Gospel, and fulfil their Ministry, with his prayers and well-wishes.

37 But Paul said n unto them o. They have beaten us p openly q uncondemned,\*, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily, but let them come s themselves, and fetch us out.

n The Officers who were sent to the prison with the message about their liberty. o The Magistrates who commanded them to be beaten, are justly charged with the beating of them; as if they had themselves done it. p It was no small aggravation of their injustice, and these holy mens sufferings, that they had, for the greater spite unto them, openly scourged them. q For they were not tried, or permitted to speak for themselves. r Having the priviledge of Roman Citizens; which was sometimes given to whole Communities. Now such by their Laws might not be bound, much less beaten (and least of all uncondemnd) without the consent of the Romans. s This the Apostle stands upon, not so much for his own, as for the Gospel's sake, that it might not be noised abroad, that the Preachers of it were wicked and vile Men, and did deserve such ignominious punishment. Tho' they were as innocent as doves, it became them also to be as wise as serpents.

38 And the sergeants told these words unto the magistrates, and they t feared when they heard that they were Romans.

t For the Romans (under whom these Magistrates were) made it by their Laws to be Treason thus to abuse any of their Citizens, God over-ruled their fear of Man, for the deliverance of his Servants.

39 And they came and u besought them, and brought them out, and\* desired them to depart\* Mar. 8. 35 out of the city.

u Two things the Magistrates had to desire of them, 1. That they would excuse the wrong done unto them, which they feared lest the Romans might revenge. 2 That to avoid further mischiefs (as they thought) they would leave the City. But the words here used do signifie also, that they comforted them, as well as besought, or exhorted them; Both by word and deed they sought to make amends for the injury they had offer'd unto them; and desired them to depart for their own safety, lest the people should express their rage and madnes more against them.

40 And they went out of the prison, and entered into the house of Lydia w: and when they had seen the brethren, they x comforted them, and departed.

w Of whom, ver. 14. They do not shun dangers, so as to neglect their duty. x In respect of the tribulation they had endured, and were still to endure, or exhorted them to prepare for suffering, and to submit unto God in it, and to make an holy use of it.

## CHAP. XVII.

NOW when they had passed through a Amphipolis, and b Apollonia, they came to c Thessalonica d, where was a synagogue of the Jews.

a A City near to Philippi; so called, because the Sea came up to it on both sides. b A City near to Thessalonica.

c This Thessalonica was one of the chiefest Cities of Macedonia; Unto the Church in this place St. Paul wrote two of his Epistles. This City was built by Philip, in memory of a Victory he obtained over the Thessali. d It seems that there was no Synagogue in either of the other places; but that the Jews of the other Cities resorted unto the Synagogue in this; all these three Cities being in Macedonia. The sending away of Paul and Silas, chap. 16. 39. to gratify the mad multitude, was a means to bring the word of salvation to those places.

2 And Paul, as e his manner was, went in unto them, X x



them, and three sabbath-days reasoned with them *f* out of the scriptures.

*e* Who was faithful unto him that had called him, and took all occasions to do his Master's work. *f* The Law and the Prophets; which they owned to be of Divine Authority: And from the holy Scriptures alone all knowledge in the things of God, and of our salvation, must be fetched. If any speak of these matters not according to them, *it is because they have no light in them*, Isa. 8. 20. What Scriptures St. Paul alledged, are not set down; but they were such as our Saviour had made use of, Luke 24. 27. for the same purpose. This was customary with Paul, to preach these things unto the Jews first; as Chap. 13. 46. till they had put the word of God from them by their incredulity.

3 *g* Opening and *h* alledging, that Christ must needs have suffered, and risen again from the dead: and that this *k* Jesus *j* whom I preach unto you, is Christ.

*j* Or, whom I said.

*g* The Scriptures which he had quoted. The very entrance into God's Word giveth light, Psal. 119. 130. *h* Making the truth concerning our Saviour, which he preached, so plain to the eye of their understanding, as any thing which is exposed to the view of our bodily eyes. *i* Comparing the words of the Prophets concerning Christ, with those things which were done and suffered by him, Psal. 22. 6. Isa. 53. throughout, Matth. 16. 21. Luke 24. 26, 45. *k* That Jesus whom Paul preached was the true and only Messiah, and that what was written of the Messiah, was fulfilled in him.

\* Chap. 28. 24.

4 \* And some of them believed, and *l* consorted with Paul and Silas: and of the *m* devout Greeks a great multitude, and of the chief women *n* not a few

*l* Were so affected towards them, as that they were willing to take the same part or lot with them. The word imports the nearest and intimatest friendship and union; even such as is conjugal. *m* Such of that Nation as were become Profelytes, who had renounc'd the Idolatry and wicked conversation of the Heathen, amongst whom they lived; and had joyned themselves to the Jews; at least so far as to hear the Law and the Prophets read and expounded in their Synagogues; and did worship but one God, and did injury unto none. Of these we frequently read in this book; as ver. 17. and chap. 13. 42. 43. and 16. 14. *n* A considerable number of these believed; yet chap. 13. 50. such had stirred up persecution against Paul and Barnabas.

5 ¶ But the Jews which *o* believed not, moved with *p* envy, took unto them certain *q* lewd fellows, of the baser sort, and gathered a company, and set all the city on an uprore, and assailed the house of *r* Jason, and sought to bring them *t* out to the people.

*o* Or: were not convinced, or perswaded by St. Paul's Sermons and Arguments. *p* Or Zeal; which as fire in the chimney, its due place, is useful and necessary; but when scatter'd abroad, and out of its place, is most dangerous and destructive. *q* Such as stand in Markets, and publick places, gazing, and having nothing to do. *r* To what mean and base acts do not blind zeal, and the rage of persecutors descend? *s* Some think this to be the Greek name which the Hellenists did use for Joshua, or Jesus. This Man was one of the dispersion, who came from Judea into Syria; and from thence into Macedonia; and is famous so far as the Word of God is preached, for being the Host to Paul and Silas; and is mentioned Rom. 16. 21. *t* For to slay them. Nothing but their blood could quench the thirst of their persecutors: But having no just cause for the spilling of it, they are willing to have others to bear the odium of it.

6 And when they *u* found them not, they drew Jason, and certain brethren unto the rulers of the city, crying \*, These that have *w* turned the world upside down, are come hither also:

\* Chap. 16. 20.

*u* Being withdrawn, to avoid the popular rage against them, they charge Innovation upon them, as knowing how jealous Rulers are of any alteration. Thus whatsoever mischiefs befall the State, or whatsoever was odious and abominable, was in the Primitive times still charged upon the Christians. The enemies of God's Church cloath his servants in Beast skins (painting, and representing them in what forms they please), that every one may hunt and worry them.

Whom Jason hath *x* received: and these all do contrary to the decrees *y* of Cesar, saying \*, That there is another *z* king, one Jesus.

\* Luke 23. 2. John 19. 12.

*x* Privily, and with design. *y* The Romans before they were brought under their Emperors, (and after that), did not suffer any to be called King without their allowance

and approbation; which was also much valued by such unto whom that Honour was bestowed by them. *z* Besides Cesar, who was called the lord of the World. This is like to the charge laid against our Saviour; but most maliciously both then and now, and wholly against their own consciences; For they themselves expected the Messiah to be a King, John 18. 36, 37. and refused and rejected him, because his Kingdom was a spiritual Kingdom, and not of this World.

8 And they troubled *a* the people, and the *b* rulers of the city, when they heard these things.

*a* Hearing something to have been done against the Roman State, under whom they were, and not knowing what it might come to, or how it might be construed. *b* For fear of an insurrection and tumult.

9 And when they *c* had taken security of Jason, and of the other, they let them go.

*c* Either being satisfied with their answer, or having Bail for their appearance, if need were; the word only hinting their being satisfied, or contented; as Mark 15. 15.

10 ¶ And \* the brethren immediately sent *a* \* Chap. 9. 35. way Paul and Silas by night unto Berea *d*: who coming *thither*, went into the *e* synagogue of the Jews.

*d* A City also of Macedonia, not far from Pella, and Thessalonica. *e* They went still first unto the lost sheep of the House of Israel. In which Paul's invincible love which he speaks of, Rom. 9. 2. does manifestly appear. The Jews had every where endeavoured his destruction; he still requires them (what he may) in promoting their salvation.

11 These were *f* more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *g* \* searched the *h* \* Isa. 34. 15. scriptures daily, whether those things were so. Luke 16. 29. John 9. 35.

*f* The Jews of Berea did excel those of Thessalonica, not so much in birth as in disposition: They were not so prejudiced and obstinate; they patiently heard Paul, they seriously thought upon what he had said, and compared it with the Scriptures. And thus God gave them the preparation of the heart; and they brought their empty Vessels. No wonder then that the Oyl of Grace ran into them, and filled them. The Jews do call their Learned Men, the sons of Nobles; and according to that expression, these *Perians* that had acted so ingeniously and wisely, were said to be more Noble. *g* Truth dares abide the Test; only false wares need a dark Shop to put them off in. *h* The Scriptures only are our infallible Rule; for they come from God, 2 Tim. 3. 16. who cannot lie, Titus 1. 2.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few *i*.

*i* God blessing his own gifts, and giving still unto them that had, and made use of them: And would we also lay aside all filchiness, and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save our Souls, James 1. 21. we should find the hand of the Lord not to be shorted, but his Word as powerful, as piercing, as converting as ever.

13 But when the Jews of Thessalonica had knowledg that the word of God was preached of Paul at Berea *k*, they came *thither* also, and stirred up the people.

*k* As the waves are stirred with the wind; a fit Metaphor to represent the fickle multitude by; that as the Sea now rolls one way, then another; or as tottering buildings that shake with every wind.

14 And then immediately the brethren sent away Paul *l*, to go as it were to the sea: but *m* Silas and Timotheus abode there still.

*l* That they might give over the pursuit of him; or at least, be disappointed if they did pursue him, being he went on foot to Athens. *m* The fury of the persecutors not being so hot against them as against Paul, who was more known or maligned than Silas or Timotheus: Or these might abide there longer, having their Relations in Macedonia.

15 *n* And they that conducted Paul, brought him unto *o* Athens: and \* receiving a command- \* Chap. 18. 17. ment unto Silas and Timotheus, for to come to him with all speed, they departed.

*n* Who accompanied him, and had undertaken to secure him. *o* The Greece of Greece, or the Eye of Greece; as Greece was accounted the Eye of the World; and yet with all its Learning did not attain to saving knowledge, until Paul came and preached it. Satan's malice still causes the Gospel to spread.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

¶ Moved, and sharpened, being highly affected with divers passions, 1. With grief for so learned, and yet blind and miserable a place. 2. With zeal, and an holy desire to instruct and inform it. 3. With anger and indignation against the Idolatry and sin that abounded in it. ¶ Or as the marginal reading hath, full of Idols. For we read, that there were more Idols in Athens, than in all Greece besides; and that it was easier to find a God there (that is, an Idol) than a Man; their Images being as numerous as their Inhabitants.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

¶ As ver. 2. still giving the Jews, if there were any, the priority; or having by that means an opportunity to speak unto the Profelytes of the Gentiles. ¶ Who are the devout persons here meant, see Chap. 13. 43. ¶ Because of the concourse thither; throwing the Net of the Gospel where there were most Fish; and he himself preaching, as he exhorted others to do, in season and out of season, 2 Tim. 4. 2.

18 Then certain Philosophers of the Epicureans, and of the Stoicks, encountered him: And some said, What will this babler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them y Jesus, and the resurrection.

¶ Both these sects of Philosophers were the most opposite to Christianity of all others: 1. The Epicureans (so called from one Epicurus) did generally deny, that the World was made, or that it is governed by God; as also, that there were any Rewards or Punishments for Men after death, holding nothing to be good but what was so to their senses: And if so, were indeed swine rather than men. 2. The Stoicks were so called from the place where they met at first; and held as bad Opinions as the other did; and denied, that their Wife Men were inferior to their Gods; and in some respect preferred them before their Gods; which their Seneca was not free from, Epist. 73. And no wonder if such Men oppose the Gospel what they may. ¶ They make Paul to be contemptible, comparing him to such as live by the off-falls of Corn, which was used to be gathered up as they fell down in measuring, and left to be fed upon by the meanest and poorest of the people. ¶ They might amongst the Athenians bring in by publick Authority as many Gods as they would, but none out of their private Opinions; which was the fault charged upon Socrates. ¶ So ignorantly, or maliciously did they pervert St. Paul's words, that they accuse him for making the Resurrection a God too. Probably they heard him often naming the word, and magnifying of the Resurrection, as without which, we were without hope.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

¶ The city of Athens was divided into five Wards, or parishes; one of which was called Areopagus, from the Temple of Mars, which stood upon an hill in it; nigh unto which Temple, or in some part of it, was their chiefest Court kept; and heretofore judged of all Religious Affairs: here they condemned Diagoras, Protagoras, and Socrates; and thence they bring Paul, though rather to enquire of him (there being the resort of Learned Men) concerning his Doctrine, than to condemn him for it.

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

¶ The greatest Objection which these Men had against the Gospel, was, that it was strange and new. That it is not new, was apparent, it having been in the Old Testament (as the ripe fruit is in the blossom) so long ago; and their own Superstitions were but so many Apish imitations of God's Worship. And if these things were strange unto them, they might thank themselves, who had not made due enquiring after them; and had by their not improving the light of Nature, provoked God to withhold further manifestations unto them, Rom. 1. 24, 28.

21 For all the Athenians, and b strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.

¶ Which must needs have been a considerable number, Athens being then a famous Haven-Town and University; and these strangers might easily take this itch after News

from the Natives, who are noted for it by *Tomyris*, *Demosthenes*, &c.

22 ¶ Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

¶ See ver. 19. d Sometimes this word is taken in a good sense; many then, as now, taking Superstition to be Religion. But it is often taken in a bad sense. Thus *Theophrastus* says, that a truly pious Man is a friend of God; *ὁ θεὸς φίλος τοῦ καλοῦ ἀνθρώπου*; but the superstitious Man is a flatterer of God. Now this word being then of a kind of middle signification, the Apostle would seem not to bear too hard upon the Athenians, who were devout and religious, according to the measure of their knowledge, and whom he desired to win by love and gentleness.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

¶ Any thing unto which Divine Worship and Honour is given. ¶ It is storied, That in a Plague-time, when the Athenians had wearied themselves with their supplications unto all the gods of their Countrey, they were advised by *Epaninondas* (a devout Man amongst them), to erect an Altar unto that God who had the power over that Plague, whosoever he was; which because they did not know, and would be sure not to omit in their devotions, they erected an Altar unto him under the Name of the Unknown God. Some say, there was a more general Inscription, To the Gods of Asia, Europe and Africa, to the unknown and strange Gods; though the Inscription the Apostle mentions in the singular Number, might be usual too: for the Athenians, who entertain'd all manner of Gods, fearing lest there should be any which they had not heard of, for their greater security, as they imagined, would have an Altar for such also. ¶ Now this Unknown God, St. Paul says, which was worshipped by them, was the true God: For, 1. They had an apprehension, that Christ was the true God, whilst that wonderful Eclipse at his Death was effectually considered amongst them. Hence it is said, that *Dionysius* cried out, *Deus ignotus in carne passus*. Now the unknown God suffers in the flesh. 2. The God of the Jews, whose Name the Jews took to be so ineffable, that they would not undertake to speak it; and who was not wholly unknown to *Plato* and *Pythagoras*; and who is truly invisible and incomprehensible, might upon that account be thus stiled amongst them.

24 God that made the World, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

¶ This seems to be directed against the Epicureans, who held, that the World was without beginning. ¶ As if he could be tied to them, or circumscribed by them: Yet God did in some respect dwell in his Temple, where he did manifest himself more clearly than in other places: But that was a type of Heaven, the Throne of God.

25 Neither is worshipped with mens hands, \* \* Psal. 50. 8; as though he needed any thing, seeing he giveth to all life, and breath, and all things;

¶ God is not worshipped or served by holy men, because he wants their service, or any thing that can be offered unto him by them; but because it is their duty and advantage to be employed in his service and worship, Psal. 50. 10, 11. ¶ The breath of life, Gen. 2. 7. And in this respect God is called the God of the Spirits of all flesh, Numb. 16. 22. as the cause of life and breath in all creatures, but especially in Man; which made that charge so great against *Belshazzar*, Dan. 5. 23, ult. that his breath was in God's hand; and yet he had not glorified him.

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: \* Deut. 32. 8;

¶ 1. To teach all charity and compassion towards one another, being so nearly allied to one another. 2. As also to admire God more in that variety that appears in mens shapes and voices, but especially in the dispositions of their minds; whenas they all come from one stock and stem. ¶ The Apostle asserts the providence of God against these Athenian Philosophers, that nothing comes by chance, or a fortuitous concourse of Atomes; but that God is in every thing, though Men know it not, or rather will not consider it, Job 7. 1. and 14. 5, 14. This Doctrine was preached by Moses, who tells the people, that God is their life, and the length of their days; that they might love him, X x 2



him, and obey his voice, and cleave unto him; *Dut. 30. 20.*

27 *o* That they should seek the Lord, if haply they *p* might feel after him, and find him, though he be *q* not far from every one of us:

*o* The Apostle tells these Philosophers, to whom he spake, the true use of their Philosophy, to improve their knowledge of natural things; to beget in them by it an admiration of the God of Nature: for *as from him, so for him are all things.* *Rom. 11. 36. p* And although God himself is incorporeal, yet the things which he made are palpable; and did they seek as they ought, they might find a great deal of God out by the creatures, in which his Wisdom, Power and Goodness is manifested, *Rom. 1. 20. q* God filleth all things, especially he is near in the effects of his Wisdom, Goodness and Faithfulness, by which he orders and disposes of all things, to the falling off of a hair from our Heads.

28 For in him *r* we live, and move, and have our being; as certain also of your own poets have said *s*. For we are also his off-spring.

*r* He is the God that made us, that preserves us, and not we our selves; he keeps us as in the hollow of his hand, and compasseth our paths. Our breath is in our Nostrils, and when we send it forth, we have none to take in again, unless God furnish us with it, as out of his own hand. *s A-ratus* a Greek Poet; nor that *St Paul* thought to derive any Authority from these Poets, unto what he had said; but that he might shame them the more by the Testimony of their allowed Authors. Such Quotations as these are (as the bringing in of a *Greek* into the Temple) very rare; yet besides this, we meet with the like, *1 Cor. 15. 33. Titus 1. 12.*

29 Forasmuch then as we are the off-spring of God *t*, \* we *u* ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and mans device.

*t* This is spoken by the Apostle in a Poetical expression, according unto what he had cited. We are indeed the Children, and in our Souls bear the Image of God. But as many as have the spirit of Adoption, they partake of God's Holiness, and imitate his Goodness, and are more like unto him, by whom they are *begotten again unto a lively hope*, *1 Pet. 1. 3.* and at the Resurrection they will appear unto all to be his Children, when they shall be acknowledged his Heirs, and Coheirs with Jesus Christ, *Rom. 8. 17. u* Taking Man in his natural principles, consisting of Soul and Body, he is not made of Gold and Silver, much less can God be made of them. Our Soul, in which we bear the Image of God, cannot be expressed by any Graving or Painting; much less God whose Image it is. There are two things to be considered in every Image, its matter, and its form or shape; The matter of an Image, let it be never so precious, is much inferior to Man; for it lies in the earth (be it Gold or silver) for Man to trample upon, until he dig it up, and take it out. As for the form of the Image, it is that which Men please to give it, and Man is a kind of Creator of it; howsoever it is his workmanship, and the work is more ignoble than the workman; at least not to be adored by him. *w* According to Man's will and pleasure, for the Image cannot determine it self to be made as it would.

30 And the \* times of this ignorance *x y* God winked at; but *z* \* now commandeth all Men every where to repent:

*x* To prevent an Objection, lest any should think that they might continue in their unbelief, and fare as well as their Progenitors, *y* God is said to have overlooked them; as if he had counted them unworthy of his Care and Providence: And therefore he did not correct or instruct them. When any are left to go on in their sin, without God's instruction or correction, it is a sad sign that God scorns to look upon them, or to use any means to recover them. *z* Under the Gospel we are so far from having liberty to do what we list, that we are more nearly concerned to repent and become Holy, *Rom. 13. 11. Titus 2. 11, 12. 1 Pet. 1. 13, 15.* and that all Men, every where, without exception of time or place, are under this command of Repentance; and cursed indeed will he be that does not observe it.

31 Because he hath *a* appointed a day in the which \* he will judge the World *b* in righteousness, *c* by that man whom he hath ordained; whereof he hath *d* given || assurance unto all men, in that he \* hath raised him from the dead.

*a* That God will judge the World, his enemies have with trembling acknowledged; but when God will judge the World, he hath conceal'd it from his friends; yet the time is already set, *Psal 96. 13. 2 Cor. 5. 10.* and we ought to be daily prepared for it. *b* Shall not the Judge of all the World do right? *c* Our blessed Saviour, called here *Man*, suitably to his death and resurrection which *St. Paul* Preached of, as also as *man* he is thus highly exalted for his

debauching of himself for our sakes, *Phil. 2. 9. 10, 11. d* An undoubted proof or argument, it being so difficult a matter to believe a World to come, when we see all things remain as they did in this World; and especially to believe that in the general judgment, Christ whom they had Judged, Condemned and Executed, should be Judge: God therefore did glorify him, by raising him from the dead, that they and we might not be faithless, but believe, *Rom. 1. 4.*

32 || And when they heard of the resurrection of the dead, *e* some mocked: and *f* others said, We will hear thee again of this matter.

*e* The *Epicureans*, whom *Paul* had spoken against in his Doctrine of the Resurrection from the dead, and Judgment to come. *f* 'Tis thought the Stoicks, who did not think the Resurrection to be impossible, but did acknowledge Rewards and Punishments in the World to come; yet, tho' this seem most likely, the Grace of God is free and powerful, and can subdue any unto it self. We are sure that there be different Soils into which the Seed of the Word is cast, *Matth. 13.*

33 So *Paul* departed *g* from among them.

*g* Leaving what he had said, to God's Blessing, and their Consideration.

34 Howbeit, certain men *h* clave unto him, and believed: among the which was *Dionysius* the *h* Areopagite, and a woman named *Damaris*, and others with them.

*h* In more than ordinary friendship, they were as grieved to him; great was their love to the Apostle, by whom their eyes were opened, nay, by whose Ministry they were raised from the dead. *b* One of that great Council mentioned *vers. 19.* whose conversion might have a great influence upon many. *i* Who is thought to have been an honourable Woman. Such are mentioned, *vers. 12.* or the might have been specially eminent for some Grace or Goodness she excelled in, and therefore hath a name upon record in the Word of God.

## CHAP. XVIII.

After these things, *Paul* departed from *A* thens, and came to *a* Corinth;

*a* The Metropolis of *Achaia*, being a rich Sea-Town, and situate in the very *Isthmus* which joyns *Peloponnesus* unto *Achaia*, made a *Roman* Colony, and now flourishing with learned men. Here *St. Paul* gathered a famous Church, unto which he wrote two of his Epistles.

2 And found a certain Jew named \* *Aquila*, \* *Rom. 16. 3.* born *b* in Pontus, lately come from Italy, with his wife *Priscilla* (because that *Claudius* had commanded all Jews to depart from Rome) and came unto them. *1 Cor. 15. 19.*

*b* A Country between *Cappadocia* and the *Black Sea*, *Acts 2. 9.* whither the Progenitors of *Aquila*, in one of the dispersions, might flee from *Judea* to inhabit there. *c* The *Roman* Emperor, who, at the beginning of his Reign gave liberty to the Jews freely to exercise their Religion, but about eight years after took away that privilege from them, which *Suetonius* makes mention of, though very much mistaking the reason: With the Jews, 'tis thought that the Christians were banished too; for the Pagan Romans did not care to distinguish betwixt them, they both worshipping but one God, and agreeing in opposing their Idolatry.

3 And because he was of the same *d* craft, he abode with them, and *e* † wrought (for by their occupation they were tent-makers) *† Chap. 20. 34.*

*d* The most learned amongst the Jews did always learn some handy-craft, and it was one of those things which they held a Father was bound to do for his Child, *vers. 2.* to teach him some Trade. And one of their Rabby's sayings is, That whosoever does not teach his Child a Trade, does as bad as if he did teach him to play the Thief. *St. Paul* wrought with his hands, not so much because as yet there was no Church there that could maintain him; but *1.* because he would not be burdensome unto them, they being probably most mean persons that believed there, as appears, *1 Cor. 1. 25.* Or *2.* That he might shew how that he did not cover theirs, but them; and to gain nothing but Souls amongst them. Yet he asserted his right, and the right of Ministers, by Divine appointment, to live of the Gospel, *1 Cor. 9. 6, 11, 12.* *f* Tents were used by Soldiers, and in those hot Countries by others also, being usually made of Skins sown together to keep off the violence of the weather.

4 And he *g* reasoned in the synagogue every sabbath, and *h* perswaded the Jews, and the *i* Greeks.

*g* Or Argued and Disputed, giving his Reasons out of Scripture, and answering their Objections, *h* not only using cogent

\* *Isa 40. 18.*

\* *Chap. 14. 16.*  
\* *Luke. 24. 47.*

\* *Chap. 10. 42*

|| Or, Offered  
Faith.

\* *Chap. 2. 24.*

cogent Arguments; but, as some understand the Verb, such as did prevail upon them. *i* Not such as were of the Jewish race, and after the dispersion used the Scripture in the Greek Tongue; but such as were *Gentile-Greeks*, *Greeks* by descent.

5 And when Silas and Timotheus *k* were come from Macedonia, Paul was *l* pressed in spirit, and testified unto the Jews, that Jesus *||* was *m* Christ.

*k* According as was ordered by him. *Chap. 17. 14. 15.* *l* More than ordinarily affected, the Spirit of God influencing his Spirit; so that he felt an anguish or pain at the heart (as *2 Cor. 2. 4.*) such was his grief for the contumacy of the Jews; so great was his desire that they might be saved. *m* 1. The Christ, or Anointed, that excelled all other Christs or Anointed ones, being anointed with Oil above measure. 2. The Christ that was promised by the Prophets.

6 And *\** when they opposed themselves, *n* and blasphemed, he *o* *†* shook his raiment, and said unto them, Your blood be *p* upon your own heads; *q* *||* I am clean: from henceforth I will go unto the Gentiles.

*n* They blasphemed Paul, miscalling of him, but especially Christ, whose dishonour grieved Paul most. *o* His upper Garment, as the manner was, *Matt. 26. 65.* that none of the dust of that place where such blasphemy was spoken, might stick unto him. See *Chap. 13. 51.* *p* Or you are guilty of your own deaths and damnation, *2 Sam. 1. 16. Matt. 27. 25. Felo de se*; this expression is borrowed from the Witnesses laying their hands on the head of the guilty person; or the S. crificer's laying his hand on the head of the Beast which was to be slain, *Exod. 29. 10. Lev. 1. 4. q* free from their blood, or the loss of their Souls, having warned them, and shewn the way of Life unto them, *Exek. 33. 4.* He had blown the Trumpet, and warned the people.

7 *¶* And he departed thence, and entred into a certain mans house, named *r* Justus, one that worshipped God, whose house joyned hard to the synagogue.

*r* Some read Titus, some both Titus and Justus, making Justus a surname, as *Acts 1. 22. Col. 4. 11.* after the manner of the Romans. *s* Had forsaken the Polytheism of the Heathen.

8 *\** And Crispus *t* the chief ruler of the synagogue, believed on the Lord with all his house: and *u* many of the Corinthians, hearing, believed, and were baptized.

There were several Rulers in a Synagogue, which we find frequent mention of, as *Matth. 9. 18. Mark 5. 22.* Their Office and place was to advise, and give order about the affairs of the Synagogue, that all things might be performed according to their prescribed Rules; *u* amongst whom are reckoned Gaius, Sosthenes, *1 Cor. 1. 1.* and Epentus, *Rom. 16. 5.*

9 Then *†* spake the Lord to Paul in *w* the night by a vision, Be not afraid, but speak, and *x* hold on thy peace:

*w* As *Chap. 16. 9.* it may be by an Angel. *x* 'Tis doubled again and again, as of greatest consequence, 1. To the Corinthians, whose Salvation by this means might be procured. 2. To Paul himself, whose Soul howsoever should be delivered, he having discharged his duty, *Chap. 20. 26. 27.* The fierceness of the enemies of God, and his Truth, should kindle a greater fervour in his Servants for his Glory. Should Satan have better Servants than God? Should they dare for their Master, beyond what the Servants of God are willing to do or suffer for him? *IJa. 62. 1. Jer. 1. 17, 18.*

10 For I am *y* with thee, and no man shall set on thee, to hurt thee: for I have *z* much people in this city,

Christ, in this Vision, useth two Arguments to persuade Paul to continue Preaching the Gospel at Corinth; 1. *y* Because he would be with him, to supply, support and deliver him; as 'tis promised to *Jeremiah. Jer. 1. 18.* and to all the faithful Ministers of Christ, *Matth. 28. 20.* This promise was fulfilled to Paul, and to other of God's Servants, whatsoever troubles they met with, even when they were killed, they were not hurt, *Rom. 8. 35. 38.* 2. The other reason why Paul was commanded to tarry, was, because there were many that God would have called by his Ministry, and thus those who were not his people, God calleth his people, as *Hosea 1. 10. & 2. 23.*

11 And he *||* continued there a year and six months, teaching the word of God among them. *a* He sat there, as his fixt place; which implies his continuance and constancy in the work of the Ministry.

12 *¶* And when *b* Gallio was the *c* deputy of *d* Achaia, the Jews made insurrection *e* with one accord against Paul, and brought him to the judgment-seat.

*b* This Gallio was Brother to that deservedly famous Seneca, (who was Tutor to Nero) and hath great commendations given him, as being a Man of an excellent disposition, beloved by all Men, an enemy to all vice, and especially a hater of flattery. *c* This Man was Proconsul, *d* Governing Achaia, and all Greece absolutely; or with the power of a Consul. *e* Wicked Men in their evil deeds are unanimous; for Satan knows that his kingdom would not stand, if it were once divided.

13 Saying. This fellow perfwadeth men to worship God *f* contrary to the law.

*f* Of the Romans, who, to avoid tumults and confusions, did forbid any to set up any new worship without leave; and the Jews in these parts having here no power to punish St. Paul as they had at Jerusalem, maliciously incite the Governour against him: Or by the Law heremay be meant the Law of Moses, which they accuse Paul to have broken, and so not to be comprehended in that licence which they had to exercise their Religion.

14 And when Paul was now about to *g* open his mouth, Gallio said unto the Jews, *\** If it were a matter of *h* wrong, or wicked lewdness, O ye Jews, *i* reason would that I should bear with you.

*g* To make his Apology, and to speak in his own defence. *h* As Murder, Theft, or any such injury, which Judges do usually determine of. *i* I would endure any trouble to hear and understand it, I should think it my duty to suffer you to say as much as you would in your case.

15 But if it be a question of *k* words and *l* names, and *m* of your law, look ye to it; for I will be no judge of *n* such matters.

*k* Which have been spoken about the controversies of Religion; *l* as whether Jesus was to be called Christ or the Messiah; and whether his Disciples might be called Christians. *m* Concerning Circumcision, as whether none may be saved without it. *n* He acknowledges his unfitness and unwillingness to determine such things as did not belong unto him, or he did not understand.

16 And he *o* drave them from the judgment-seat.

*o* He commanded them to be gone, having dismissed their Case; and if need were, added threatening and force.

17 Then all the *p* Greeks took *q* Sosthenes, the chief ruler of the synagogue, and beat him before the Judgment-seat: And Gallio cared *r* for none of those things.

*p* Not the converted Greeks, tho' St. Austin thought they beat Sosthenes as an enemy to Paul (yet surely they had not so learned Christ) but the unbelieving or Gentile-Greeks, who cared for neither Paul, nor Jews, but favoured Gallio, who would have them driven away. *q* Some think him to have been the same with Crispus, *Vase 8.* others to have succeeded him in that Office: And some think that he was chief Ruler of another Synagogue (for in great Cities there might be more than one); and others, that there might be several called chief Rulers over one and the same Synagogue. *r* Either slighting the Jews and all their controversies, or prudently to decline intermeddling with them.

18 *¶* And Paul after this tarried there yet *s* a good while, and then took *t* his leave of the brethren, and sailed thence into Syria, and with him Priscilla *u* and Aquila: having *\** shorn his head in *w* Cenchrea: *x* for he had a vow.

*s* A year and an half in all, as some think, which is mentioned, *verse 11.* by a Prolepsis; or besides that year and an half there spoken of. *t* Ordering every thing as if he were to have taken his last farewell of them, as it fell out accordingly: Howsoever holy Men live in a constant expectation of their dissolution. That the Wives name is here put before the Husbands, have caused various conjectures; and 'tis observed, that in St. Paul's Epistles, whereas there are three times only mention of them both together, *viz. Rom. 16. 3. 1 Cor. 16. 19. 2 Tim. 4. 19.* the Wives name is twice placed first, to shew, that in Christ Jesus there is neither Male nor Female, *Gal. 3. 28.* *w* Which was a Town at the entering into the Haven belonging to Corinth, *Rom. 16. 1.* *x* To wit, St. Paul had; and therefore had shaven his head according unto the Law, *Numb. 6. 18.* To the Jews he became as a Jew.

19 And he came to *y* Ephesus, and left *z* them there: but he himself entred *a* into the synagogue, and reasoned with the Jews.

*y* The Metropolis of the lesser Asia, where afterwards that famous Church was, unto which St. Paul wrote an Epistle,

10-16-18

\*Chap. 13. 45.  
\*Chap. 13. 46.  
14

\*Exek. 3. 18.

\*1 Cor. 1. 14.  
15

\*Chap. 23. 11.

\*Gr. sat there.

\*Chap. 25. 18.

\*Chap. 21. 29.



pistle, as also St. John wrote another, *Rev. 2. 1.* That is, *Aquila and Priscilla*, at *Ephesus*, to confirm the believing *Ephesians*: whilst *Paul*, a out of an extraordinary love for his Nation, although he had suffered all those indignities from them, yet he would give them precept upon precept, and line upon line.

20 When *b* they desired him to tarry longer time with them, *c* he consented not:

*b* That is *Aquila and Priscilla*, whom *Paul* would not yield unto. *c* By God's wonderful Providence (which overrules all our inclinations) *Paul* having greater things to do and suffer for the Glory of God elsewhere.

21 But bade them farewell, saying, I must by all means keep *d* this feast that cometh, in Jerusalem: but I will return again unto you, *e* \* if God will. And he sailed from *Ephesus*.

\* 1 Cor. 4. 19.  
Heb. 5. 3.

*d* The Feast of the Passover, which is meant where *Feast* is put absolutely, unless some after expression qualifies it: not that this holy Man did out of Conscience to the Feast, intend to observe it; for Christ is the end of the Law to them that believe, *Rom. 10. 4.* but because of the vast concourse from all places to Jerusalem at that time; which would give him an opportunity of making Christ known to such multitudes, and to gain their Souls unto him. *e* Though he was an Apostle, and had the Spirit of Prophecy, and might know whether he should return or no; yet he does not absolutely promise them to return to them; but conditionally, if the Lord will, to teach us what caution we should use in all our Promises and Resolutions, as *Jam. 4. 15.* being we know not what a day may bring forth. Besides, in our owning of God's Will and Pleasure, we acknowledge a Providence of God in all things, especially in our concerns; which we desire to refer all unto.

22 And when he had landed at *f* Cesarea, and gone up and saluted the *g* church, he went down *h* to Antioch.

*f* Not that *Cesarea* that was in *Syria*, but that which was in *Palästine*, called *Cesarea Stratonis*; and which was the safest way to Jerusalem; for the way by *Joppa*, tho' shorter, was accounted more dangerous. *g* Either the Church of *Cesarea* in his Journey, or that at Jerusalem at his Journeys end; which for its populousness might be called, eminently, *The Church*. *h* That *Antioch* that was in *Syria*.

23 And after he *i* had spent some time there, he departed, and went over all the country of *k* Galatia and *l* Phrygia in order, *m* strengthening all the disciples.

*i* This work might take up the constant care and indefatigable pains of the Apostle. *k* Where he had converted many. *l* See *Chap. 16. 6.* *m* Though the Seed be duly sown, yet it must be seasonably watered: and *redit labor actus in ordem*.

\* 1 Cor. 1. 12. 24 ¶ And a certain Jew named *n* Apollos, born at *o* Alexandria, an *p* eloquent man, and *q* mighty in the scriptures, came to *Ephesus*.

*n* Who is thought also to be called *Apelles*, *Rom. 16. 10.* *o* His Parents having lived there. *p* A rational, prudent, and learned Man. Though the Kingdom of God is not in any excellency of Speech, *1 Cor. 2. 1, 4.* yet this *Egyptian* Jew may be used to adorn the Tabernacle. *q* In quoring, explaining, and urging of them.

25 This man was *r* instructed *s* in the way of the Lord; and being *t* fervent in the spirit, he spake and taught diligently the things of the Lord, *u* \* knowing only the baptism of John.

\* Chap. 19. 3.

*r* Catechised, or taught, *videlicet*. *s* Christ, who hath by his Precepts and Example taught us the way to happiness; *t* very zealous to promote God's Glory, and mens Salvation, as *Rom. 12. 11. u.* Who Baptised with Water, but could not Baptize with the Holy Ghost, *Matth. 3. 11.* that is, they had not those extraordinary Gifts of the Holy Ghost which followed upon Baptism after that Christ was Ascended, and the Spirit poured out, *Chap. 2. 4.* But *John* was a preacher of repentance, and of Faith in Christ, pointing at the Lamb of God; and he Baptised his Disciples into this Doctrine; which is the same with the Baptism and Belief of the Apostles afterwards. Only now they knew many things more fully than were revealed in the Baptists time.

26 And he began to speak boldly in the Synagogue. Whom when *Aquila and Priscilla* had heard, they took him unto them, and expounded unto him the way of God more perfectly.

*u* If we allow *Priscilla* to have contributed towards the Instruction of *Apollos*, as doubtless we may, it is certain it was only in private discourse; which being joyned with a meek and humble behaviour, might be very effectual for the Conversion of Souls, *1 Pet. 3. 1, 2.* Thus *Timothy* was

indebted for his knowledge in the things of God, to his Mother and Grand-mother, *2 Tim. 1. 5.* but otherwise it is not Lawful for a Woman to Teach, *1 Tim. 2. 11, 12.*

27 And when he was disposed to pass into *x* Achaia, the *y* brethren wrote, exhorting the disciples to receive him. Who when he was come, \* helped them much which had believed \* *1 Cor. 2. 6.* through *z* grace.

*x* To *Corinth*, which was in *Achaia*. *y* Who were at *Ephesus*. *z* *Apollos* helped them much by his Eloquence, Zeal, and Constancy; which all are the Gifts of God; but especially, that they believed, was through Grace; for Faith is the Gift of God, *Eph. 2. 8.* and it was given unto them to believe, *Phil. 1. 29.*

28 For he *a* mightily convinced the Jews, and that publicly, shewing *b* by the scriptures, that *c* Jesus || was Christ.

*a* With great constancy, perseverance, and enduring opposition. *b* As *Chap. 17. 3.* *c* some think that Christ ought to be the Subject, and Jesus the Predicate: and then the sense is, That Christ is our Jesus or Saviour. The Messiah that was sent from God, is the Saviour of the World.

## CHAP. XIX.

And it came to pass, that while \* *Apollos* \* *1 Cor. 1. 12.* was at *Corinth*, *Paul* having passed through the *a* upper coasts, came to *Ephesus*: and finding certain disciples,

*a* The North parts; in which were *Pontus*, *Bithynia*, *Phrygia*, and *Galatia*, *Chap. 18. 23.*

2 He said unto them, Have ye received *b* the holy ghost since ye believed? And they said unto him, We have not so much as heard *c* whether there be any holy ghost.

*b* The extraordinary Gifts of the Holy Ghost, as Prophecy, speaking with Tongues, healing of the Sick, &c. as appears by *Vers 6.* and *John 7. 39.* for it could not be, that they who were instructed and Baptized by *John*, should be ignorant of the Essence or Person of the Holy Ghost; for the Baptist had seen him descending upon our Saviour; as is remembered by all the Evangelists which speak of his Baptism, *Matth. 3. 16.* *Mark 1. 10.* *Luke 3. 22.* beside other Scriptures which testified of him; and *St. John* had spoken of him unto all he Baptized, That our Saviour would Baptize them with the Holy Ghost, and with fire, *John 1. 32, 33.* *c* This answer must be understood, according to the question, of those Gifts now mentioned; and which by the imposition of the hands of the Apostles were given, especially at the Ordination of such as were sent to Preach the Gospel, it being necessary for the Planting of the Church, (those miraculous Gifts assuring those, unto whom they Preached, that their Doctrine was from Heaven;) as also to assure the Apostles themselves of the success of their Ministry, and the conversion of such they Preached unto, as *Chap. 10. 44, 47.* And this acception of these words is paralleld, *1 Sam. 3. 7.* where it is said, That *Samuel* knew not yet the Lord; the meaning is, That he knew not that God was wont so to speak unto any; otherwise that holy Man, as young as he was, both knew God, and served him.

3 And he said unto them, Unto *d* what then were ye baptized? And they said, *e* Unto *Johns* baptism.

*d* What Doctrine did you make profession of? And what Religion did you Seal unto at your Baptism? *e* The Doctrine that *John* taught, and the Religion that he professed and preached. Thus the *Jews* are said, *1 Cor. 10. 2.* to be Baptized unto *Moses*, being engaged to believe the Doctrine, and observe the Law delivered by *Moses*. Now the Baptists, as *Chap. 18. 25.* preached indeed Christ, but many things concerning him he could not preach, unless as of things to come: as his Death, and Resurrection. The Baptist, being beheaded before our Saviour's Death, and the Holy Ghost was not poured out in that extraordinary manner, until after our Saviour's Resurrection and Ascension; which pouring out of the Spirit, these Disciples at *Ephesus*, having been Baptized by *John* in *Judea*, and afterwards returning home, might not have heard of.

4 Then said *Paul*, \* *John* verily baptized with \* *Mark 3. 11.* the *f* baptism of repentance, saying unto the people, That they should believe on him which *g* should come after him, that is, *h* on Christ Jesus.

*f* At which the Baptists did exhort them to Repentance; and they by it were obliged to repent; by which is manifest, that the Baptism of *John*, and of Christ (which he commanded

manded, is one and the same. *John's* Baptism did respect Christ, and oblige the Baptized to believe in him, as also to repent: and more, it was a Seal unto them of the Remission of their sins, as is expressly observed, *Mark* 1. 4. so that the Baptism of *John*, and the Baptism of the Apostles afterward, had the same Sign, and the same thing signified in them both (the inward and outward part, the Heavenly and Earthly part were the same in both;) as also they had both the same end; and therefore they were both the same. Add to this, That unless the Baptists and the Apostles Baptism were the same, Christ and his Members (the Church) are not Baptized with the same Baptism: It must be acknowledged that there are some Circumstances in which they differ; *John's* Baptism respected a Christ to come; that is, in the exercise of his Ministry (which was not so fully exercised till after *John's* death;) but especially, those great things (his Death, Resurrection, and Ascension, &c.) were to come in *John's* time, which now are accomplished. *b* Including the Father, and the Holy Ghost, and mentioning Christ, to difference his Baptisms from the several Baptizings and Washing then in use.

5 When they heard this, they were baptized in the name of the Lord Jesus.

*i* The Disciples, or those that *John* preached to, (for these *Ephesians* were not amongst those few that *Paul* Baptized, *1 Cor.* 1. 14.) who when they heard what the *Baptist* said in the foregoing Verse, they were Baptized; as in the same terms 'tis said, *Chap.* 2. 37. when they heard what *St. Peter* had said, they were pricked in their hearts, &c. and were Baptized. As for *Paul's* imposing his hands upon them that are said here to be Baptized, it might very well be, That the Twelve Disciples, Verse 7. might have been Baptized by *John*, and now receive the Holy Ghost in those extraordinary Gifts by the laying on of the hands of *St. Paul*: for to what end should these Disciples who were Baptized with *St. John's* Baptism, be again Baptized by *Paul*? It is true, they had further manifestations of the Mystery of the Gospel brought unto them; but if Men should be Baptized for every degree of Knowledge or Grace which they do acquire, how many Baptisms had they need to have, who ought daily to grow in Grace and in Knowledge? It is evident, that the Apostles themselves were only Baptized with the Baptism of *John*, for there were none else to Baptise them. And Baptism being an Ordinance for our Regeneration, and New Birth; as we can be born but once in the Flesh, we can be but once also born in the Spirit; and no more may Christians be Baptized twice, than the *Jews* could be twice Circumcised.

\* Chap. 6. 6.  
\* 2. 17.  
† Chap. 2. 4.  
\* 12. 45.

6 And when *k* Paul had \* laid his hands upon them, the Holy Ghost came on them; and they † spake with tongues, and *m* prophesied.

*k* Thereby Ordaining and Authorizing of them to preach the Gospel. *l* In those extraordinary Gifts of Tongues, &c. whereby they were fitted to preach the Gospel unto any Nation or People unto whom they should be sent. *m* They Prophesied, either in its proper sense, being enabled to foretell things that were to come; or in a larger and more improper sense, praising and magnifying of God, and declaring the hidden Mysteries of the Gospel; expounding the Scriptures; especially the Prophecies concerning Christ, as *1 Cor.* 14. 1.

7 And all the men were about *n* twelve.

*n* O: exactly Twelve; answering to the Apostles, and that Blessed Number so often mentioned in Scripture.

8 And he went into the *o* Synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning *p* the kingdom of God.

*o* Of the *Jews* at *Ephesus*, For in the greater Cities the *Jews* had their Synagogues in which they had their Prayers, read, and expounded the Law; as also a School for teaching of their Theology; in which they treated of hard Questions, and more difficult matters; which might occasion the Apostles frequenting that place. *p* The Gospel; which is so called, *Rom.* 14. 17. because the kingdom of Grace is by it set up in us here; and we are fitted by it for the Kingdom of Glory hereafter. But it might be also so called, because the *Jews* had dreamed of a political Kingdom of the Messiah, and the Christians would own that Christ was indeed a King, but that his Kingdom was a Spiritual Kingdom.

\* 2 Tim. 1. 15.  
\* See Chap. 9. 2.

9 But \* when divers *q* were hardened, and believed not, but spake evil of *r* that way before the multitude, he departed from them *s*, and separated the disciples, disputing daily in the school of one *t* Tyrannus.

*q* The Sun hardeneth what it doth not soften, and causeth a stench from Dung-Hills, as well as a sweet smell from the Mountains of Spices; and Christ is for the falling,

as well as for the rising of many. *r* So the Doctrine of the Gospel, by reason of its excellency above other ways. By way, the *Hebrews* understand any course or means to an end. Hence we read of the way of Peace, the way of Salvation, the way of the Lord. *s* Not frequenting any more the Synagogue of the *Jews*, where they met only with contradiction of their Doctrine, and blasphemy against their Saviour. *t* Some have taken this word Appellatively, as denoting some great Man or Ruler, who maintained a School, or place for Instruction; but 'tis rather a proper name of some private Teacher amongst them: for the *Jews* had not only publick Schools, where their Confiscories did meet, but private Schools, where their Law was taught.

10 And \* this continued by the space of two \* See Chap. years; so that *u* all they which dwelt in *w* Asia, *20. 31.* heard the *x* word of the Lord Jesus, both *Jews* and *Greeks*.

\* *u* Many of all sorts: *w* Asia the lesser, or Asia strictly so called, lying about *Ephesus*; the *Heathens* came thither to worship their *Diana*; the *Jews* came about their Affairs thither, either in their Trades, or Law-suits. *x* The Gospel, which is the Word concerning the Lord Jesus; or, the Word which he appointed to be preached and published.

11 And \* God wrought *y* special miracles by \* Mark 16. 20. the *z* hands of Paul: Chap. 14. 2.

*y* Not common or ordinary things, or such as might happen by chance. *z* As *Chap.* 5. 12. by his Means and Ministry.

12 So that from his body were brought *a* unto the sick, handkerchiefs or aprons, and the *b* diseases departed from them, and the evil spirits went out of them.

*a* Our Habit and Attire being so different from what was used so long since, it cannot but occasion some variety in rendering these words. Which some think to signify two things; and some but one and the same part of their Cloaths or Drefs; the words are both Originally *Latin*; the former so called from its use to wipe away sweat; the other from its being usually tied about such as wore it. *b* God by such small and unlikely means wrought these Miracles: 1. That the Power of Christ (whom *Paul* preached) might the more clearly appear. And that, 2dly, Such as were absent might have a high value for Christ and the Gospel, though they had never seen *Paul*, or heard him preach. Such extraordinary works were also wrought by God to magnify the words preached by *Peter*, *Chap.* 5. 15. as our Saviour had foretold and promised, *John* 14. 12.

13 ¶ Then certain of the *c* vagabond *Jews* *d*, exorcists, took upon them to call over them which had evil spirits, the *e* name of the Lord Jesus, saying, We adjure you by Jesus whom *Paul* preacheth.

*c* Who wandered up and down, making it their trade and livelihood: as Juglers amongst us. *d* So called from their obtesting the evil spirits in the name of God. Of these *Josephus* tells strange Stories, *Antiq. lib.* 8. and thinks that the way of their exorcising was derived unto them from *Solomon*, and that they used the Name of the God of *Abraham*, *Isaac*, and *Jacob*; as also of *Zebaoth*, and *Adonai*, as *Origen* tells us. Some think, that though there is certainly no power in the Words and Syllables which they pronounced, yet that the True God being rather willing to be known and owned by those Names, than that any should call on the names of the false gods, did sometimes put forth his power in casting out of Devils at such times, as *Matth.* 12. 27. Howsoever, there being no warrant in the Word of God for any such practice, and no promise to a Faith in Prayer upon; were the words never so serious, and the Name of God and his Attributes never so much (seemingly) manifested, it is a most abominable Impiety. *e* Instead of, or together with those other Names formerly mentioned.

14 And there were seven sons of *one* Sceva a Jew, and *f* chief of the priests, which did so.

*f* One of the chief of the 24 Courses into which the Priests were divided, *1 Chron.* 24. 4. or such as (according to the corruption of those times) had been High Priests, and were laid aside, or were of the High Priests Family, and hoped to succeed him.

15 And the evil spirit answered and said *g*, Jesus I know, *h* and Paul I know; but who *i* are ye?

*g* I acknowledge that Jesus hath Power to command me to go hence; *h* and I know that *Paul*, as his Minister, hath Authority over me. *i* But what pretensions have ye to command me now? Tho' the Devil is a liar, and the Father of lyes, yet none lye to their own disadvantage, but rather to their advantage, as they take it; and Satan may therefore be



be believed in what he here says, because it is to his disgrace; that will he, nill he, he is under the command of God, tho' but signified to him by the least of his Ministers or Servants.

16 And the *k* man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

*k* By the power of the evil spirit, which by the permission of God did act in him, *Matth. 8. 28. Mark 5. 4. Luke 8. 29.* Satan retains still his natural power, though he hath wholly lost his moral or spiritual power unto any good: and that his violence proceeded no further, is to be ascribed only to the bounds which God had set him; which he, being in Chains, could not exceed or go beyond; not for his want of malice, but power.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and *l* fear fell on them all, and the *m* name of the Lord Jesus was magnified.

*l* They feared (after this example of God's not holding them guiltless that had taken his Name in vain) to prophane the Name of Christ, and much more to blaspheme or speak against it. *m* His Authority, which the unclean spirit could not resist; and his Doctrine and Ministers, whose Defence God had undertaken.

\* *Mat. 3. 6.*

18 And many that *n* believed came, and *o* \* confessed, and shewed their deeds.

*n* That believed the power which God alone had over Satan, and were convinced of their sin and danger in being led captive by him. *o* Openly declared their evil deeds. They durst keep the Devil's counsel no longer, but expose and manifest it, that their fores being laid open, the Balm of the Gospel might more effectually be put into them. Thus *Rom. 10. 10.* with the mouth confession is made unto salvation.

19 *p* Many also of them which used *q* curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it *s* fifty thousand pieces of silver.

*p* Thus their good works justified their Faith, without which it had been dead. *James 2. 24, 26.* *q* Or rather idle and vain Arts, as Judicial Astrology, calculating Nativities, and all Magical Arts, which the *Ephesians*, of all others, were most addicted to, and famous for, and may be here called various Arts, because they were so called by the *Ephesians* who practised them; as also because these Arts are about Curiosities, not necessary for us to know. *O* therwise they are Diabolical Arts, or rather devilish Cheats. *r* These Books were not sold, and the price of them brought unto the Apostles, because it was look'd upon as the price of a Whore, which was an abomination, and might not be offered unto God, *Deut. 23. 18.* *s* What this sum amounts to, is not so certain, because it is not agreed what these pieces were. Some make them *Roman*, or *Grecian* Coin; and others understood by them, *Shekels*, which are the *Jewish* Money, and would make this sum so much the greater. Take them for so many Pence, a piece of Money commonly so called, which weighed the Eighth part of an Ounce of Silver; as *Matth. 18. 28.* They make 6250. Ounces of Silver, or so many Crowns, and so much more as Silver is worth more *per* Ounce. Such indignation have true Converts against the sins they have been guilty of, that they will not retain any thing that might occasion their return unto them: Were it a right Eye, they would pull it out.

\* *Chap. 6. 7.*  
and *12. 24.*

20 So \* mightily *t* grew the word of God, and prevailed.

*t* The increase which the seed of the Word had made, was very remarkable: or it is a great instance of the power of God's Word, when it makes Men willing to part with their beloved and accustomed sins, and not to stand upon saving or gaining; *Isa. 55. 11.*

\* *Rom. 15. 25.*  
*Gal. 2. 1.*

\* *Chap. 18. 21.*

21 \* After these things were ended, Paul *u* purposed in the spirit, when he had pass'd through Macedonia, and *w* Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

*u* Resolved with himself, or purposed in his heart, as *Dan. 1. 8.* Yet in this his determination he had the influence and guidance of the Holy Ghost, and that in a more than ordinary manner; as we may see by the continued series of this History, how he came to all these places here mentioned. *w* Paul travelled thorow these Countries, and went to these Cities, because he hoped for a greater Harvest, where he might scatter the seed so far abroad.

22 So he sent into Macedonia two of them

that *x* ministred unto him, Timotheus and *y* Erastus; but he himself stay'd *z* in Asia for a season.

*x* This great Apostle had not any to minister unto him, out of State, but out of Necessity, being he could not himself attend to all the Offices of the Church. These were employed by Paul, not so much to procure any Accommodation for himself by the way, as to further a collection for the poor brethren at Jerusalem, *2 Cor. 9. 3, 4.* *y* There seem to have been too of this Name mentioned in Scripture; The one, *Rom. 16. 23.* and the other, *2 Tim. 4. 20.* The latter is here spoken of. *z* In Ephesus, which was in Asia, where Paul now was.

23 . And \* the same time there arose no \* small stir about *||* that way.

*||* When all things seemed to have been quiet: so incertain are the servants of Christ to have any quiet here. *z* The Doctrine of the Gospel, as *Chap. 18. 25.*

24 For a certain man named Demetrius, a silver-smith, which made *b* silver shrines for Diana, brought \* no small gain unto the crafts-  
men.

*b* These shrines were only, either 1. Pourtrails of the Temple of Diana, in which was graven, or (by any other Art) represented that famous Structure which was afterwards burnt by *Erastus*: Or 2dly, They were Medals in which their Idol Diana was expressed according to her Image, spoken of, *ver. 35.* And they are called here, Temples, or Shrines, because they did resemble and represent that Shrine or Temple. And these the superstitious people carried home to their Houses and friends; not only to evidence what a pilgrimage they had performed, but to incite the more their devotions towards this Idol.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that *b* by this craft we have our wealth:

*b* Gain, Getting, or keeping a livelihood are great temptations, and a little pretext of piety with them, do keep up the superstition and false worship that abounds in the World.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be no *c* gods which are made with hands:

*c* He tells them indeed what was St. Paul's Doctrine; but he conceals the Reason of his Doctrine: for there can be nothing more evident to any considering Man, than that there is but one God who made all things; as *Psal. 115. 34. Jer. 10. 10.*

27 So that not only this our craft is in *d* danger to be *e* set at nought; but also that the *f* temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom *g* all Asia, and the world worshippeth.

*d* Not only that we shall have no more to do, and be without work; but that it will be a reproach unto us to have had such an employment. *e* This is made an aggravation to the loss of their all, that Religion should suffer too. How much more ought it to concern those who have a sure foundation for what they do profess? *f* This Temple is said to have been burnt down the same day that *Alexander* was born; and that it was two hundred and twenty years in re-building, at the charge of all Asia. *g* Though the *Romans* might worship any God (of those multitudes) which they allowed; yet they might leave their Estates only to a very few amongst them: but *Diana*, of the *Ephesians*, was one of those few; as also one of those twelve whom they accounted (*Dii*, or *Dæe majorum Gentium*,) Gods and Goddesses of the highest quality, or first rank.

28 And when they *b* heard these sayings, they were full of wrath, and cried out, saying, Great is *i* Diana of the Ephesians.

*b* The argument from their profit wrought very much upon them, especially meeting with their prejudicate Opinions, having pretended antiquity and universality to confirm them. *i* To shew their abhorrence of what Paul had taught; and desiring her glory might be perpetual; whom Paul thought not worthy to be honoured at all.

29 And the whole city was filled *k* with confusion: and having caught *l* Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

*k* Tumult and noise. All conditions of Men, high and low, promiscuously being met in such uproars. *l* One born at *Derbe*, but living at *Thessalonica*; as *Chap. 20. 4.* *m* Of whom we read, *Chap. 27. 2. Colos. 4. 10.* *n* A place or

Stru.

Structure built for publick uses; whence, 1. Their Sports or Plays in any publick solemnity were beheld. 2. Their Speech or Orations in their common Assemblies were heard. 3. Where they punished also their Malefactors; it being accommodated with several steps or seats higher than one another, and of vast extent for these purposes. Hither, according to their custom, they resort, to hear if any one would speak upon this occasion to them; or rather to get these Christians condemned and executed for their supposed Sacriledg and Blasphemy.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

Being desirous either to appease the tumult; or if the worst came of it, to die for Christ's sake. *p* By their intrigues: to whom this good Apostle's Life, from whom they had received the Faith, was more dear than their own.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

*q* Such as had the oversight of the Plays and shows in honour of their Idol-gods, and were usually their Priests; and were of four Countries, from whence they had their names of *Asiarchs*, *Bithynarchs*, *Syriarchs*, and *Cappadociarchs*. Whosoever these were, the Providence of God is to be adored, who could out of his greatest enemies, raise up deliverers for his servants.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

*r* An excellent description of a popular tumult. Whether this Assembly was afterwards made legal by the Magistrates resorting thither (though it was not called by their Authority), and is therefore called here, *ἐκκλησία*, is not so useful to enquire.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckened with the hand, and would have made his defence unto the people.

*s* Where he could not be seen and heard, unto some more convenient place, from whence he might make a vindication or defence for them; and that most likely in behalf of the Jews, who were equally obnoxious to the rage of the people for being against their Idolatry, as the Christians were. This Alexander is thought to have been that Alexander of whom we read, *1 Tim.* 1. 20. *2 Tim.* 4. 14. though some think that this was another of that name. *t* To procure silence; as *Chap.* 12. 17.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

*u* And by consequence an enemy to their Idolatry; and as they might imagine, at least, a friend to St. Paul. *v* Unanimity makes not the cause to be good, if it were bad at first.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter.

*x* Or Secretary, who Registered their Acts, and intervened in all their Meetings. *y* Each Country and City had their peculiar gods which they worshipped, and took for their Patrons; as Ephesus did this Goddess Diana. But the word here signifies a Sacrificer, or one that looks to the Temple to keep it clean; especially that hath the charge of more solemn shews or sports in honour of any supposed Deity. And these Ephesians took it to be their no small glory, that they were employed in such as belonged to Diana. *z* Though the Maker's Name (*Canetias*) is upon Record, yet it having lasted whilst the Temple was six or seven times repaired, at least, if not renewed, and none ever remembering when it first was brought in amongst them, the crafty Priests perswaded the credulous People, that it was fallen from Heaven, thereby getting more honour unto it, and profit to themselves.

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

*a* He did more cunningly than honestly endeavour to evade their clamour, and still their rage, by telling them (how fallaciously soever), that neither Paul, or any other Christian or Jew, had any quarrel with their Goddess or worship. For they indeed were against all Images that were made with Hands; but theirs was not such an one, it being

fallen down from Heaven. We must consider he was but a Pagan; and his design was only to still the People; and *populus vult decipi*.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesses.

*b* For they had not entered into their Temple. *c* Paul had barely preach'd this truth amongst them, not upbraiding them for their Idolatry: as Michael, the Arch-Angel, brought no railing Accusation against the Devil, when he contended with him, *Jude* 9.

38 Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, let the law is open, and there are deputies; let them first implead one another.

*d* Which is fittest to determine all questions and controversies. For men would be partial to their own cause; and every one challenge to be in the right. *e* Who under the Roman Emperors or Consuls, had power to hear and determine of all matters. *f* That so both parties may be heard.

39 But if ye enquire any thing concerning other matters, it shall be determined in lawful assembly.

*g* Relating to the good Government of the City, or maintaining the Establish'd Religion, which ought not in such a confused manner to be treated of. *h* But in an Assembly called by lawful Authority, which the Romans did usually call, at least, three times every month.

40 For we are in danger to be called in question for this days uprore, there being no cause whereby we may give an account of this course.

*i* He wisely minds them of their danger: For being under the power of the Romans, it was no less than the loss of their Liberties to abet any Faction or Sedition: And to make a concourse or meeting tumultuously together, was capital, unless it were upon the sudden invasion of an Enemy, or to put out some raging fire.

41 And when he had thus spoken, he dismissed the assembly.

*k* The people were perswaded quietly to depart to their homes. Thus God one way or other, sometimes by Friends, and sometimes by Foes, kept his Church and People from being ruined: and his hand is not shortened.

## CHAP. XX.

AND after the uprore was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. *\* 1 Tim.* 1. 3.

*a* Took his Farewel of them (and as the manner of those Countries was in meeting and parting with Friends), he kissed them, *Luke* 7. 45. and far more anciently, *Gen.* 31. 55. And this was the true ground of that Kiss of Peace, or the Holy Kiss, recommended, *Rom.* 16. 16. *1 Cor.* 16. 20. *2 Cor.* 13. 12. and elsewhere; which was only a civility then in use. *b* Yielding to the present fury of Demetrius; not so much for his own safety, as for the good of the Church, that it might not be further persecuted for his sake; and that elsewhere it might by his Ministry be enlarged and built up.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

*c* Which after so great a stir and opposition against them, the Disciples could not but stand in great need of, that they might not be offended at the Cross of Christ; as also mingling consolations with his exhortations; as the word indifferently signifies, as the case would well bear; there being a special blessing promised unto such as are persecuted for righteousness sake, *Matth.* 5. 10. *1 Pet.* 3. 14. *d* Attica; in which Province Athens was: Otherwise Macedonia was in Greece largely taken.

3 And there abode three months: And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

*e* Some have thought that their laying in wait, might be to rob him of the Collections which he carried with him for the Saints at Jerusalem; but most likely it was rather to take away his life, whom they hated for his zeal and diligence in the Gospel. *f* Shunning their treachery and plotting against him. He would not tempt God by running into dangers, though his cause were never so good. *g* Being the same way that he came to Corinth.



4 And there *h* accompanied him into Asia *i*, Sopater of *k* Berea; and of the Thessalonians *l*, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus *m*; and of Asia *n*, Tychicus and Trophimus.

\* Tit. 2. 12.

*b* Their Names are set down, as being Men called and known at that time in the Churches; and that what they did for this holy Apostle, might be remembered in all Ages. *i* Who is called also *Sopater*, Rom. 16. 21. It is added in some Copies, that he was the Son of *Pyrrhus*; which in *Greek* is the same with *Rufus* in *Latin*. *k* A City of *Macedonia*, Chap. 17. 10. *l* Of whom, Chap. 19. 29. as also of the others, mention hath been formerly made. *m* Of *Ephesus*, a City in *Asia*. *Tychicus*; of whom, *Ephes.* 6. 21. *Col.* 4. 7. 2 *Tim.* 4. 12. and of *Trophimus* we read, Chap. 21. 29. 2 *Tim.* 4. 20. These seem to have been the Apostles or Messengers of the Churches spoken of, 2 *Cor.* 8. 23. in the number of whom *St. Luke* is to be reckoned, but being the Pen-man of this Book, he declines mentioning of himself by name; but his Praise will be for ever in the Gospel, 2 *Cor.* 8. 18, 19.

5 These going before, tarried for *us* at *o* *Troas*.

*n* Whereby it appears, that *St. Luke* was one of them that accompanied *St. Paul*, though neither here nor elsewhere doth he express his own name. *o* Either the City of *Troy*, or the Country thereof so called.

6 And we sailed away *p* from *Philippi*, after the *q* days of unleavened bread, and came unto them to *Troas* in five days, where we abode seven days.

*p* Where they embarked, and sailed on the River first, then on the Sea. *q* Though *St. Paul* would not have the Gentile-Converts to be burdened with the Ceremonial Law, yet that he might not offend the *Jews*, for a while he complied with their Rites, Chap. 18. 21. they being indeed dead, but not yet deadly; and therefore he stays his Journey all the time of the Passover-solemnity, instructing them in the mean while of the Nature and Use of such things.

\* Chap. 2. 42, 46.

1 *Cor.* 10. 16.

7 And upon the *r* first day of the week, when the disciples came together *s* to *\* break bread*, *Paul* Preached unto them, ready to depart on the morrow, and continued his speech *t* until midnight.

*r* This was the day which the Lord had made, it being called from his Resurrection, which was on this day, *The Lord's Day*, Rev. 1. 10. On this day the Disciples met, and Christ honoured them with his presence, *John* 20. 19, 26. And when he was ascended, this day was appointed for the Christians to meet in, 1 *Cor.* 16. 2. which must necessarily infer the abrogation of the *Saturday*, or *Jewish Sabbath*: For it being part of the Command, *Six days shalt thou labour*, They could not in ordinary have rested the last day of the Week and the first day too, without sinning against that Law of God. *s* To take a meal in common together; which they called *Agape*, or the *Love-Feast*; so great an harmony and natural love was manifested in it; which was concluded with celebrating the Lord's Supper. And this is chiefly, if not only intended in this place. The *Love-Feasts* being abused, were soon laid aside; but the other must continue until the Lord come, 1 *Cor.* 11. 26. *t* A long Sermon indeed; at least, it would be now thought so: And yet we must have the same Spirit, or we are not Members of that Catholic Church.

8 And there were *u* many lights in the *w* upper chamber where they were gathered together.

*u* There being many present; and it being in the night, because of the persecution that the Christians met with. Left they should be reproached for doing any thing indecently, they by this means exposed themselves, and all that was done amongst them, to the common view and notice of all. *w* Where 'tis supposed they did ordinarily meet; as Chap. 1. 13.

9 And there sat in a window a certain young man named *Eutychus*, being fallen into a deep sleep: and as *Paul* was long *x* preaching, he sunk *y* down with sleep, and fell down from the third loft, and was taken up dead.

*x* Discoursing and arguing: For it does not seem to have been a continued speech, by the word here used. *y* This fall is thought by some to have been caused by Satan (through God's permission), that he might the more disturb *Paul*, and hinder, or put an end to his Sermon; which by the ensuing Miracle, God turned to a quite contrary effect.

10 And *Paul* went down, and *z* fell on him, and embracing *him*, said, Trouble not your selves; for *a* his life is in him.

*z* As *Elijah* on the Widow of *Zarephath's* dead Son, 1 *Kings* 17. 21. and *Elisba* on the *Shunamites* Son, 2 *Kings* 4. 34. *a* Not but that he had been really dead; as ver. 9. but that upon the Apostle's prayer (which is to be understood, though it is not here expressed) God had restored the young man to life: or howsoever, because *St. Paul* knew infallibly he should presently be restored to life, even whilst he spake.

11 When he therefore was come up again, and had *b* broken bread, and eaten, and talked a long while, even *c* till break of day, so *d* he departed.

*b* Either in the Eucharist; as ver. 7. or in taking his ordinary refection and breakfast. *c* This was of long continuance, and speaks the patience and zeal of Christians in those time, and will rise up in Judgment against a careless and negligent Generation. *d* Going that part of his Journey on foot, as the rest of his company did go by Sea; as ver. 13.

12 And they brought the young man alive, and were not a little *e* comforted.

*e* They rejoiced not only that the young man was restored to life, but that by this means the Gospel was attested to, and many confirmed in the belief of it.

13 ¶ And we went before to ship, and sailed unto *f* *Allos*, there intending to take in *Paul*: For so had he appointed, minding *g* himself to go a-foot.

*f* A City in *Mysia*, called also *Apollonia*, not far from *Troas* either by Water or Land. *g* *Paul's* going on foot might be the rather, that so he might have the better opportunity to scatter the seed of the Gospel as he went, going thorough Towns and Villages, and conversing still with some or other, more than in Sea-journeys can be expected. So greedy of winning souls to Christ was this holy Man, that he ordered every step, as near as he could, towards it. But *St. Paul* might desire to go alone thus on foot, that he might enjoy more free and full communion with God, having only God and his own Soul to converse with.

14 And when he met with us at *Allos*, we took him in, and came to *h* *Mitylene*.

*h* An Island; as also a City in it so called, in the *Aegan* Sea. Some think the Island is called *Lesbos*, in which this *Mitylene* is.

15 And we sailed thence, and came the next day over against *i* *Chios*; And the next day we arrived at *k* *Samos*, and tarried at *l* *Troglyium*; And the next day we came *m* to *Miletus*.

*i* A noted Island betwixt *Lesbos* and *Samos* in the *Aegan* Sea. *k* In *Ionian*: for there are several other Islands of this Name. *l* A Promontory not far from *Samos*. *m* A Sea-Town upon the Continent, or firm Land of *Ionian*.

16 For *Paul* had determined to sail *n* by *Ephesus*, because he would not spend the time in *Asia*: For *\* he* hastened *o*, if it were possible for him, to be at *Jerusalem* *p* the day of *Pentecost*.

\* Chap. 21. 4. 12.

*n* Which was not so far from *Miletus*; but lest he should hinder his Journey, he would not go thither. Or *o* as Chap. 18. 21. If the Lord would: for his endeavour should not be wanting. *p* Not that he placed any Religion in the observing this Feast, which was abrogated and done away by being fulfilled, Chap. 2. but because of the vast concourse of people at all those solemn Feasts, when his opportunities to magnifie Christ and his Truths, might be the greater.

17 ¶ And from *Miletus* he sent to *Ephesus*, and called the *q* elders of the church.

*q* The Governors and Pastors of it; Elders being here not a Title respecting their Age, but their Place; and they might be the Twelve spoken of, Chap. 19. 7.

18 And when they were come to him, he said unto them, Ye know *\**, from the first day that I came into *r* *Asia*, after *s* what manner I have been with you at all seasons.

\* Chap. 1. 18.

*r* Strictly and properly so called; or that part of the lesser *Asia*, whose Metropolis was *Ephesus*. *s* A singular Form for a good Man to use, if he must of necessity leave his Charge or Flock when his Conscience does not accuse him. *St. Paul* spake not this, as boasting of what he had done, or how he had been amongst them; but setting his example before them and others, to be imitated; and calling them for to witness the truth of it.

19 Serving the Lord with *t* all humility of mind, and with many *u* tears, and *w* temptations

ons which befel me by the lying in wait of the Jews.

*t* In his Apostleship or publick Ministry; of which, if any ever could, he might have gloried: yet in this Office he cloths himself with humility, as the most becoming garment for a Minister of Jesus Christ; though so high, yet so low. We need not cry (as one did, though Ironically), *Eie, St. Paul*, but sic upon all such as pretend to succeed in his dignity, and do not at all imitate him in his humility. *u* He shed tears of compassion over the ignorant and blind, hard and perverse. It grieved him to see how large a Dominion the God of this World had, and what a little part was left for his dear Lord and Master Christ Jesus. *w* Afflictions and troubles which befel him for Christ and the Gospel's sake; which are so called, *James 1. 2. 1 Pet. 1. 6.*

*20* And now I kept back nothing that was *x* profitable unto you, but have shewed you, and have taught you *y* publicly, and from *z* house to house.

*x* Useful in order to Eternal Life to be known or hoped for, or to be done; shunning no labour or danger; concealing nothing out of fear or hope of advantage. *y* In the publick Synagogues and Schools. *z* Privately, as *Chap. 2. 46.* from house to house; not only speaking publicly and in general, but secretly and particularly, as every ones condition did require, exhorting some, reproving others. And indeed a good shepherd will labour to understand the state of his flock, and to supply them with what is necessary and suitable for them. *Jacob* says, *Gen. 31. 35.* that he bare the loss, and was fain to answer for all the sheep unto *Laban*. And of how much more value are the souls of men, to be sure in God's sight, who will require an account of them?

*21* Testifying both to the Jews, and *a* also to the Greeks *\* b*, repentance toward God, and *c* faith toward our Lord Jesus Christ.

*a* To all sorts and conditions of Men: for there is no difference with God. *b* That Repentance would be accepted from them by God, and that he was ready to give Repentance unto them; as *Chap. 11. 18.* *c* And that Faith in the Lord Jesus Christ, was the true saving Faith, there being no other Name given, whereby we may be saved. Upon these Two depends the whole Gospel, and our salvation by it.

*22* And now behold, I go *d* bound in the spirit unto Jerusalem, not knowing the things *e* that shall befel me there:

*d* As powerfully perswaded by a divine instinct, to undertake this Journey, as if I were led or drawn to it by forcible means; being bound to obey God in all things, whom I take to be my God and Guide, my Sun and Shield: And I do not desire so much to act, as to be acted by him. This *St. Paul* says, not as if that he was drawn unto this Journey against his will, but lest any should attempt to dissuade him from it, or that he should seem to have slighted the predictions of the Prophets, mentioned *Chap. 21. 11, 12.* Nay, he might say this, as being as certain of his bonds as if he felt them already. Such things as are foretold to such as know the Veracity of God, they are as present. However, he was content to be bound, to suffer, nay, to die for Christ. And as he is poor in spirit who crucifies the World, and is willing to want, if God sees good; so he is bound in spirit, who is thus willing to be bound for the Name of Christ. However, these words speak his firm Resolution to take this journey upon him. *e* What the event shall be, in what measure he should be bound, and how long, he left it unto God's good Will and Pleasure.

*23* Save that the holy Ghost witnesseth *f* in every city, saying, that bonds and afflictions *||* abide me.

*f* 1. Those that were endued with the Spirit of Prophecy, in every City, foretold his sufferings; as *Chap. 21. 4. 11. 2dly*, He did suffer more or less in every City or place he came to; So great was the malice of the Jews against him.

*24* But *\* g* none of these things *g* move me, neither count I my *h* life dear unto my self, so that I might finish *i* my course *k* with joy, and the *l* ministry *\**, which I have received of the Lord Jesus, to testify the Gospel *m* of the grace of God.

*g* They cannot deter me from my duty. *h* I am so far from fearing bonds, that I would not fear death it self. He is said to account his Life precious, or dear, that spares it; as *2 Kings 1. 13, 14.* *i* His general course of Christianity, or the special course of his Ministry; in either of which there is a Race to be ran, and a Prize to be got, *2 Tim. 4. 7.* It implies the great and constant labour that

all Christians must take in their general calling, and especially Ministers in their particular calling, *1 Cor. 9. 24.* *k* Which ariseth from the Testimony of a good Conscience, which only is true joy; the other is madness, *Eccles. 2. 2.* *l* His Apostleship so called, *Chap. 1. 25.* and *Chap. 6. 4.* *m* So the Gospel is called, because bestowed upon any Nation or People by God's meer Grace only. And also it declares the Grace of God in Christ Jesus to repenting and believing sinners.

*25* And now behold *n*, I know that ye all, among whom I have gone preaching *o* the kingdom of God, shall see my face no more.

*n* This is thought to have been spoken by *St. Paul*, as his present purpose and resolution only; as *Rom. 15. 24.* *o* The Gospel by which his Kingdom is set up in the minds and hearts of Men.

*26* Wherefore I take *p* you to record this day, that I am pure *q* from the blood of all men.

*p* I testify and affirm unto you; and I dare appeal unto your selves concerning it. *q* From the guilt of destroying their Souls. None of them have perished through my default, having faithfully shewed unto them the way of Life, and earnestly perswaded them to walk in it. Thus according as the Lord told *Ezekiel*, *Chap. 3. 19.* The Prophet that hath warned the wicked man, hath delivered his own soul.

*27* For I have not shunned to declare unto you *r* all the *\** counsel of God.

*\* Eph. 1. 11*

*r* God's Decree, to save all that believe in Christ; or the whole Doctrine of Christianity, as it directs to an holy Life; whatsoever God requires of any one in order to a blessed Eternity. This is that which the Pharisees rejected, *Luke 7. 30.* And so do all wicked and ungodly men, who refuse to take God's counsel, or to obey his command.

*28* ¶ *\* Take heed therefore unto your selves, \* 1 Tim. 4. 16.* and to all the flock, over the which the *t* holy *1 Peter 5. 2.* Ghost hath made you *u* overseers, to *w* feed the church *x* of God *\**, which he *y* hath purchased with *z* his own blood.

*\* Eph. 1. 7.*  
*Col. 1. 14.*  
*1 Peter 1. 19.*  
*Rev. 5. 9.*

*s* Be mindful of your own salvation: For he that neglects his own, will not be careful of the salvation of another. *t* 1. By his choosing and nominating of them, which was then by a special Instinct, or immediate Warrant from the Spirit, *Chap. 1. 24. Chap. 13. 2.* Or, 2. Because they were constituted by the Apostles, who were filled with the Spirit, enabling of them to the choice of such persons, *Chap. 14. 23.* But also, 2. Whosoever is set apart to this Office, according to the Will of God, is made an Overseer by the Holy Ghost; God owning his Institutions, and concurring with them. *u* The same, who, *ver. 17.* are called Elders, they were certainly such as had the government and care of the Church committed unto them. *w* As a shepherd does (for the Apostle continues here the Metaphor). *Jer. 23. 4. John 21. 16, 17.* *x* Our Saviour is so called; for the word was God, *John 1. 1.* *y* Christ by his bloody Death hath redeemed his Church, and obtained power to gather it, to rule over it, to protect and preserve it, *Isa. 53. 10. Phil. 2. 8, 9, 30.* *z* The Blood of Christ, called truly the Blood of God, there being in Christ Two Natures in one Person, and a communion of the properties of each Nature. If Christ had not been Man, he could have had no Blood to shed: Had he not been God, the Blood which he shed could not have been a sufficient price of Redemption. Oh the depth of the Riches of the Wisdom and Knowledge of God, who found out such a Ransom; and the breadth, and length, and depth, and height of the Love of Christ, who paid this Ransom for us! *Rom. 11. 33. Eph. 3. 18, 19.*

*29* For I know this, that after my *a* departing shall grievous *b* wolves enter in among you, not sparing the flock.

*a* Either out of this Country, or out of this Life. *b* So false Teachers and Persecutors are called, the one destroying the Body, the other the Soul. In this the Metaphor is perfected in, the Disciples of Christ being as sheep or Lambs; their Enemies are by our Saviour himself called Wolves, *Matth. 7. 15.*

*30* Also *c* of your own selves shall men arise, speaking *d* perverse things, to *e* draw away disciples *f* after them.

*c* Whilst *Paul* yet lived, and was only departed from that place. Several Seducers may be reckoned up, as *Nicolas* the Deacon (from whom 'tis thought the Sect of the *Nicolaitans* came, *Rev. 2. 6.*) *Hymeneus*, *Alexander*, *Phygellus*, and *Hermogenes*, *1 Tim. 1. 20. 2 Tim. 1. 15.* *d* Perverting Scripture, establishing their false Doctrines by Scripture, which they wrest to their purpose. *e* As members are forcibly plucked from their Body; which speak

Y y 2 the



the cruelty and violence of these Hereticks, and the tenderness of the Church towards her Members, being loth to part from them. *f* Thus false Teachers gain indeed Disciples to themselves, but not unto the Lord.

31 Therefore *g* watch, and remember that by the space *h* of three years, I ceased not to warn every one night and day *i* with tears.

*g* Take your selves heed, and warn others to take heed. *h* From St. Paul's first coming to *Ephesus* it was three years current, and now almost compleat, Chap. 19. 8, 10. and 20. 3. *i* A great, and no feigned *we*; as Christ wept over *Jerusalem*, Luke 10. 41. so St. Paul over the unbelieving *Jews*; it went to his heart to think that they could not be saved: See how St. Paul loved Souls, and pitied Souls.

32 And now brethren, I *k* commend you to God, and to the *l* word of his grace, which is able to *m* build you up, and to give you *n* an inheritance among all them which are *o* sanctified.

\* Eph. 1. 14.  
18.

*k* It being so hard a matter to escape so many snares and dangers, the Apostle prays to God for them, who is able to keep them by his power, through Faith, unto Salvation, 1 Pet. 1. 5. and 'tis in vain to look after any meaner defence. *l* The Gospel, which leads us to the Rock upon which we must build, if we would not be moved when the Storm comes. *m* Encreasing the number of Believers, and augmenting their Graces. God is said to build, and so is his Word, both concurring: The Gospel builds, as a means appointed by God; and God builds, who blesses that means. Hence he is called the God of all Grace, 1 Pet. 5. 10. *n* Heaven is called an Inheritance, because we have it only by Adoption, and it is given only unto Children, Rom. 8. 17. as also, because it is a firm and lasting possession, not for a term of years, or a certain time, but for ever and ever. *o* For without Holiness none shall see God, Heb. 12. 14.

\* 1 Sam. 12. 3.

33 \* I have *p* coveted no mans silver, or gold, or apparel.

*p* Having spoken of the heavenly Inheritance, he tells them how willing he was to have his reward hereafter, and to wave receiving his wages here. In this, St. Paul imitates *Moses*, Numb. 16. 15. and *Samuel*, 1 Sam. 12. 3, 5.

34 Yea, you your selves know, that *q* these hands have ministered unto my necessities, and to them that were with me.

*q* St. Paul working hard (as they all knew) for a livelihood, Chap. 18. 3. 1 Cor. 4. 12. 1 Thess. 2. 9. which he gives an account of, 2 Thess. 3. 8. to have been done only, that in such a juncture, they being poor, and the false Teachers watching all advantages against him, he might not then be chargeable to them.

\* 1 Cor. 9. 12.  
2 Cor. 11. 9.  
and 12. 13.

35 I have shewed you *r* all things, \* how that *s* so labouring you ought to *t* support *u* the weak; and to remember the *w* words of the Lord *Jesus*, how he said, It is more blessed to *x* give than to receive.

*r* As *wise* 27. *s* With more than ordinary pains and constancy. *t* That they do not fall, or being fallen, that they may rise again. The word imports the stretching out of the hand to retain any that are going away, or to hold up any that are falling. *u* In Knowledge, Faith, or any other Grace. *w* Paul might have these words by the relation of others who heard them spoken by our Saviour; for all things that he said or did, could not be written, Job. 20. 30. *x* Not so much in that *giving* speaks abundance and affluence; but as it shews our Charity and Goodness, in which we resemble and imitate God. The substance of these words which are attributed to our Saviour, though not the terms, may be found in divers places, as Luke 6. 38. and 16. 9.

\* Chap. 21. 5.

36 ¶ And when he had thus spoken, he *y* \* kneeled down, and prayed with them all.

*y* A posture of great humility, becoming Prayer, and frequently used in such occasions, especially in a time of great trouble and distress; although bodily exercise alone do not profit, 1 Tim. 4. 8. yet we may, and must on occasion in Prayer bow the Knee, lift up the Hand and Eye, because it is a reasonable thing to give our bodies in his service, to God that made them. 2. By this we may shew that we are not ashamed to serve and own God before Men. And, 3. These outward signs do sometimes stir up our own and others devotion.

37 And they all wept sore, and fell on Pauls neck, and *z* kissed him.

*z* As they used to do their Friends when they took their leave of them, Gen. 45. 14.

38 Sorrowing moit of all for the words which he spake, that they should *a* see his face no more. And they *b* accompanied him unto the ship.

*a* The loss of a faithful and painful Minister is a publick loss, and many are concerned in it; besides, they had found

great benefit by his Ministry, and could not but be sensible of their missing of it. Add to this, Paul's gracious and humble conversation, and the sense of many good Offices done by him, could not but have endeared him unto them. *b* Enjoying him as long and as far as they could, and expressing their last and utmost kindness unto him.

## CHAP. XXI.

AND it came to pass, that after we were *a* gotten from them, and had lunched, we came with a straight course unto *b* Coos, and the day following unto *c* Rhodes, and from thence unto *d* Patara.

*a* Had parted with them, as dearest Friends and Relations do one from the other; with much difficulty and reluctance. *b* An Island in the *Mediterranean* Sea, nigh unto *Crete*; where *Hippocrates* and *Apelles* are said to have been born. *c* Another Island in the same Sea, of great fame for the Colosse, or vast Image of Brasse which was there, accounted one of the wonders of the World. *d* An Haven Town of *Lycia*, and its Metropolis.

2 And finding a ship *e* sailing over unto *f* Phenicia, we went aboard, and set forth.

*e* Whose Master and Mariners intended such a Voyage. *f* A Country in *Syria*, situate nigh the Sea (and bordering upon *Palestine*) whose chief City was *Tyre*.

3 Now when we had discovered *g* Cyprus, we left it on the left hand, and sailed unto Syria, and landed at *Tyre*: for there the ship was to *h* unlade her burden.

*g* Another Island in the *Mediterranean*. *h* For Goods and Merchandize which she had taken in at *Ephesus*.

4 And finding disciples, we tarried there *i* seven days: \* who said to Paul *k* through the Spirit, that he should not go up to *Jerusalem*.

\* Chap. 20.  
23.

*i* They tarried the rather so long, that they might worship and serve the Lord on his day together. *k* By the Spirit of Prophecy they foretold his sufferings at *Jerusalem*, which afterward accordingly befel unto him; and they being ignorant of his undertaking that Journey at God's command, out of commiseration and pity dissuade St. Paul from going to such a place, where they foresaw that he should suffer so much: And this, 'tis said, they did through the Spirit, because they had that foreknowledge of all his sufferings from the Spirit; and knowing but in part, being ignorant of that special command Paul had had to go to *Jerusalem*, they did, according to what they knew, dissuade Paul from that Journey: But they knowing that their Prophecy about St. Paul's sufferings must be fulfilled, and the Spirit by which they spake could not err or be mistaken; How come they to dissuade St. Paul from going to *Jerusalem*? It may be answered, That they might think this Prediction of his sufferings to be only conditional, in case he went to *Jerusalem*; as *David* was told, That the Men of *Keilah* would deliver him to *Saul*, 1 Sam. 23. 11, 12. That is, in case he had trusted himself amongst them.

5 And when we had accomplished those days, we departed, and went our way, and they *l* all brought us on our way, with wives and children, till we were out of the city: and we kneeled down *m* on the shore, and prayed.

*l* To shew their greater respect unto him, being loth to part with him so long as it was possible for them to enjoy him; so that they did not despise his temptation that was in the flesh, Gal. 4. 14. But it is truly strange what follows. That he was received by them as an Angel of God, even as Christ Jesus. *m* This the *Jews* on extraordinary occasions were wont to do, whilst the Temple it self were standing, viz. make every place a place of Prayer in such a case, Chap. 20. 36.

6 And when we had taken *n* our leave one of another, we took ship; and they returned home again.

*n* As Chap. 20. 1. embracing one another at their parting.

7 And when we had *o* finished our course from *Tyre*, we came *p* to Ptolemais, and saluted the brethren, and abode with them one day.

*o* So far forth as to *p* Ptolemais, a City in *Phenicia*, so called from one of the *Ptolemies* King of *Egypt*; and is thought to be the same with *Accho*, mentioned *Judges* 1. 31. which ancient name is yet retained in the *Syriac* Translation.

8 And the next day we that were of \* Pauls company

\* Chap. 13. 13.

company departed, and came unto *q* Cesarea; and we entred into the house of Philip the Evangelist, \* which was *s* one of the seven, and abode with him.

\* Chap. 8.26.

*q* That which was called *Cesarea Stratonis*, to distinguish it from *Cesarea Philippi*, at the foot of Mount *Libanus*, as also from another City of that name in *Cappadocia*; they having been all so called in honour of *Cesar*, to flatter and perpetuate that Family. The *Cesarea* here spoken of, was in *Palestine*, and is mentioned, *Chap. 10. 1.* and *18. 22.* *r* Whose office and charge it was to publish the Gospel, which *Timothy* is exhorted to do, *2 Tim. 4. 5.* This Office is placed between that of an Apostle and of a Pastor and Teacher, *Eph. 4. 11.* and was not so confined to a certain place or People, as the latter of these were. *s* Of the seven Deacons; of which, see *Chap. 6. 5.* Which Office of a Deacon, *Philip* having well discharged, did purchase to himself this good Degree, as *1 Tim. 3. 13.*

*q* And the same man had four daughters, *r* virgins, which did *u* prophesie.

*t* By their Fathers, and their own voluntary determination, as *1 Cor. 7. 37.* neither is it said whether they continued in that state; but they were so Prophesied; *u* not by expounding the Prophecies or Word of God, for *1 Cor. 14. 34. 1 Tim. 2. 12.* no Woman is suffered to Teach publicly, but rather foretelling things to come, which Gift God did not debar that Sex from; especially it having been promised, *Jer. 2. 28.* and in part fulfilled before, *Chap. 2. 17.* By which, God would shew the enlargement of his Mercies, and plenty of his Spirit, reserved for the times of the Gospel.

*10* And as we tarried there many days, there came down from Judea a certain prophet, named *w* Agabus.

*w* Of whom mention is made, *Chap. 11. 28.* of whose Prophecy they could not be ignorant by reason of the great collection which, on that account, was made for the Poor at *Jerusalem*.

*11* And when he was come unto us, he *x* took Pauls girdle, and bound his own hands and feet, and said, Thus *y* saith the holy Ghost, \* So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the *z* Gentiles.

\* Chap. 20.  
23. Verse 13.

*x* It was ordinary amongst the Prophets to confirm, or at least to exemplifie their Prophecies by outward signs and symbols, as *Isa. 20. 2. Jer. 13. 1. Ezek. 12. 5.* But that of *Jer. 27. 2.* is a parallel unto this; where the Prophet is commanded to make Bonds and Yokes, and to put them upon his Neck, to foreshew the subjection of all those Nations unto *Nebuchadnezzar*. *y* None of all the sufferings foreshewn concerning *St. Paul*, or others of God's Children and Servants, but are ordered by God, who knows them altogether; and they came not out of the dust, or by casualty, or chance, so as not to have been the matter of God's foreknowledge and Counsel, *Eph. 1. 11.* *z* The Roman Powers at *Jerusalem*, and afterwards at *Rome*.

*12* And when we heard these things, both we, and *a* they of that place, *b* betought him not to go up to Jerusalem.

*a* The Converts or Believers that were in *Cesarea*, pitying him, and having a tender affection for him, see *Verse 4.* *b* With tears, so earnest were they, as 'ith' following *verse*.

\* Chap. 20.24.

*13* Then Paul answered, \* What mean you to weep, *c* and to break mine heart? for I am ready not to be bound only, but *d* also to die at Jerusalem for the *e* name of the Lord Jesus.

*c* A strange strife, who should overcome by loving most, as in that betwixt *David* and *Jonathan*, *1 Sam. 20. 40.* &c. This undaunted Champion, who did not seem to feel any of his own afflictions and miseries, yet grieves for the grief and sympathy of others, and bears a double weight in his burdens; one directly and immediately from them, as lying upon himself; the other mediately, as recoiling from others (who suffered with him) unto him again. *d* As Christ's love for us was stronger than death, *Cant. 8. 6.* so must our love be to him again, or it is not of the same nature with his, nor begotten by it. *e* His Truth, and Glory.

*14* And when he would not be perswaded, *f* we ceased, saying, *g* The will of the Lord be done.

*f* As having done their utmost, and what became them. *g* They commit the event unto God; thus we pray daily, That God's Will may be done, *Matth. 6. 10. Luke 11. 2.* and thus our Saviour, not only by his Precept, but by his Example, hath taught us, *Matth. 26. 42. Luke 22. 42.* and when God's will is done, our will is done also, *Phil. 2. 5.* if the Mind and Spirit be in us that was in Christ, and otherwise we are none of his, *Rom. 8. 9.*

*15* And after those days we *h* took up our carriages, and went up to Jerusalem.

*h* As they do pack up, that are to remove to another House or place, not intending to come thither any more again; this also did shew their readiness of mind to endure and suffer all things, as loss of Relations and Friends, and all accommodations for Christ.

*16* I here went with us also certain of the disciples of Cesarea, *i* and brought with them one Mnaſon of Cyprus, *k* an old disciple, with whom *l* we should lodge.

*i* Either this *Mnaſon* was in their company, or rather they were brought by the Disciples of *Cesarea* to the House of this *Mnaſon*, who was *k* one of them that was converted when *Paul* and *Barnabas* was at Cyprus, *Chap. 13. 4.* *l* And Lodgings being scarce at *Jerusalem* (when all the Males were to appear there in those three annual Solemnities) it was no small kindness to be provided for by him.

*17* And when we were come to Jerusalem, *m* the brethren received us gladly.

*m* It is thought that by Brethren in this place, and *verse* the seventh, they are meant, who being Believers, were formed into a Church with its several Officers, and that they are called Disciples only, *verse 4.* who living dispersed, and in smaller numbers, could not constitute such a Church; but surely whatsoever there is of privilege and happiness in this spiritual fraternity, That truly Catholick Charity that was in the Apostles and other holy Men, would not to confine it, as to exclude any from enjoying of it, who did not exclude themselves by greater crimes than their paucity in number, or the consequences of that could amount unto.

*18* And the day following Paul went in with us *n* unto \* James; and all the *o* elder were present.

\* Gal. 1. 19.

*n* One of the Apostles, though some think that he was a Kinsman of our Saviours, and at this time Bishop of *Jerusalem*, *o* as *Chap. 15. 6, 13.* not so called for their age, but dignity or place in the Church.

*19* And when he had saluted them, he declared *p* particularly what things God had wrought among the Gentiles *q* by his ministry.

*p* God had so done those marvellous works, that they ought to be had in remembrance; and this was said by the Apostle, that God might not lose the Glory, nor the Church the benefit of any of those great things which God had wrought. *q* Otherwise, *St. Paul* acknowledges that he was the least of the Apostles, and not meet to be called an Apostle, *1 Cor. 15. 9.* and all his power was ministerial, he was only an Instrument in God's hand, to be acted by him, as *Chap. 20. 24.*

*20* And when they heard *r*, they glorified the Lord, and said unto him, Thou seest, brother, how many *s* thousands of Jews there are which believe, and they are *t* all \* zealous of the Law.

\* Rom. 10. 2.

*r* Acknowledging all in that great work of the conversion of the Gentiles, to have been from God, and that *Paul* that had planted, and *Apollos* that had watered, were nothing, *1 Cor. 3. 6, 7.* *s* Tens of thousands, as the word does usually signify; a definite, for an indefinite number, signifying very many: And considering out of what small beginnings, and by what despicable means, and all within the space of about five and twenty Years that this grain of Mustardseed had spread it self; and add to this, that they were Jews, that obstinate and prejudiced Generation who are here spoken of, and they were then so many, so wonderfully many, who believed. *t* Of Ceremonies, and concerning forbidden Meats, &c. For the Decree of the Apostles, *Chap. 15. 29.* concerning these things, did only respect such as were converted from Paganism to the Faith of Christ. And the Jews that were converted before the dispersion by *Adrian* (the Roman Emperor) many Years after this time, did not thoroughly understand their freedom from that Law, but were under the burden of it, as appears by several Ecclesiastical Writers.

Gal. 1. 14.

*21* And they are *u* informed of thee that thou teachest all the Jews which are among the Gentiles to forsake *w* Moses, saying, that they ought not to circumcise their children, neither to *x* walk after *y* the customs.

*u* Instruct or Catechised concerning thee; the Zealots had made it their business to instil such aspersions and calumnious reflections against *Paul*, as if their Accusations had been the fundamental truths of their Religion. *w* The Ceremonial Law, given by his Ministry. *x* To live, to act in their course of life after *y* the customs of their Fathers, or the rituals of Moses.

*22* *z* What is it therefore? *a* the multitude must needs come together: for they will hear that thou art come.

*z* It can't be otherwise; or what else remains to be done?

a All



*a* All the faithful must meet; for the Magistrate then being Pagan, and Enemies both to the Church and the Gospel; in matters of great moment, especially when there was any fear of a Schism, the whole multitude of Believers were gathered together to consult about it.

23 Do therefore this that we say to thee: We have four men which have a *b* vow on them;

*b* Vows were either such as men did make in gratitude for any deliverance they had received, as from Sickness, Storms, or any imminent dangers: Or, Secondly, to enable them the better to serve God on any occasion; and then they were bound to keep themselves from all those things which were forbidden to the *Nazirite*, as Wine and strong Drink, and to nourish their Hair as the *Nazirites* were bound to do. This Vow they made for a certain time, and not perpetual: The Law concerning it, you may see, *Numb. 6. 2, 3, 4, 5.*

24 Them take and *∴* purifie thy self with them, and be at charges with them, that they may *\** shave their heads *d*: and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thy self also *e* walkest orderly, and keepest the law.

*∴* They advise *Paul* to perform all those Rites required of a *Nazirite*, the observation of which did legally purifie him. *c* These charges were about the threefold Sacrifice which were to be offered, *Numb. 6. 10.* two Turtles or young Pigeons, a Lamb, unleavened Bread, and Cakes of fine Flower, as *Numb. 6. 11, 12.* and the other four spoken of, *verse 23.* being poor, they require *Paul* here to bear their charges also, that so he might appear to be the chief amongst them, and the more Zealous in their Law, to take away the scandal that was taken up by the *Jews* against him (these Ceremonies being as yet not deadly, or evil; though they were dead and indifferent.) *d* Which was done at the end of their separation, and was the accomplishment of all; and they burned the Hair which they shaved off, under their Sacrifices, to shew, that all their legal performances were only acceptable unto God through Jesus Christ, who was Sacrificed for us, *1 Cor. 5. 7.* and *Heb. 10. 12.* *e* Livest according to the Law of *Moses*, contrary unto what they reported of thee.

25 As touching the Gentiles *f* which believe, *\** we have written and concluded, that they observe no such thing, save only that they keep themselves from things *g* offered to idols, and from blood, and from strangled, and from fornication.

*f* These Ceremonies (after their accomplishment in Christ) not being at all necessary, they were not imposed upon any that received the Faith of Christ from amongst the *Gentiles*, or other Nations; only suffered for a while unto the *Jews* that turned to Christ for the hardness of their hearts, and inveterate zeal for them. *g* Of these things, see *Chap. 15. 29.*

26 Then *b* *Paul* took the men, and the next day purifying himself with them, *\** entred into the temple, *i* *\** *o* signifye the accomplishment of the days of purification, until that *k* an offering should be offered for every one of them.

*b* *Paul* agrees to their advice, and follows it; and having set such a time for his Vow as might end with the other four mens, he, with the four mentioned, *i* signifye to the Priest (that was concerned to know it, because of the Sacrifices that were to be offered for them) that the time of their separation was fulfilled, which is here called the days of Purification, for the reason intimated, *verse 24.* *k* Intending to abide in the Temple until all those Rites were performed which were required of them.

27 And when *l* the seven days were almost ended, the *Jews* which were of *m* Asia, when they saw him in the temple, stirred up all the people, and *n* laid hands on him.

*l* Either, 1. after his coming to *Jerusalem*, or rather, 2. of his Vow; for 'tis thought that his Vow of Separation was but for Seven days: Or, 3. The Seven days of that Feast of Pentecost, which he came unto. *m* Who were implacably set against him wheresoever he went, as *Chap. 14. 19.* and *17. 5.* These *Jews* dwelt at *Ephesus*, and elsewhere, but were come to observe the Feast at *Jerusalem*. *n* By violence, and against Law.

28 Crying out, *o* Men of Israel, help: This is the man that teacheth all men every where *p* against the people, and the law, and this place: and farther, *\** hath brought Greeks also *q* into the temple, and hath polluted this holy place.

*o* Minding them by this Compellation, of their being a peculiar people unto God, and that none might be admitted with them in his worship. *p* A Charge is laid against *St. Paul*

consisting of divers Articles, but all false; for he was a most zealous lover of that people, and taught them nothing but the true use and meaning of the Law: But thus they had done to our Saviour, *Matth. 26. 61.* and to *St. Stephen*, *Chap. 6. 13. q* That is, into the Court of the *Jews*, which was so far unlawful, that they might have killed a Roman if he had come in there; and every one was warned by an Inscription upon the Pillars. *Mὴ δειν ἀλλόφυλον εἰσδὲς τὸ ἄγιον πτεῖναι.* That no stranger or Foreigner might come into that holy place.

29 (r For they had been before with him in the city, *\** Trophimus an Ephesian, whom they supposed that *Paul* had brought into the temple.)

*r* The *Jews* of Asia, who could not but know *Trophimus*; and he following of *Paul* in this Journey, either ignorantly, or maliciously they accuse the Apostle for taking him into the Temple with him; which was only their surmise, and the issue of their enraged Jealousie.

30 s And *\** all the city was moved, and the people ran together: and they took *Paul*, and drew him out of the temple: And forthwith the *u* doors were shut.

*s* There was a general concourse from all parts, *Tantum Religio poterat*, no such heats as those are which are moved about Religion; whilst the Wisdom that is from above, is first pure, then peaceable, *James 3. 17.* *t* Left by their uproar they should occasion any of the *Gentiles* to come in there to quell them; or intending to kill *Paul*, that they drew him thence, that he might not pollute that holy place with his Blood: Thus they strain at a Gnat, being unwilling to pollute the Temple; but they would swallow a Camel, not sticking to shed the Blood of the Innocent. *u* Either by the Keeper of the Doors, or by the Soldiers of the Temple.

31 And as they went about to kill him, tidings came unto the *w* chief captain of the band, that all *Jerusalem* was in an uprore.

*w* The Commander in chief over all the Soldiers there; or one that had the command over a Thousand. At the three great Feasts there was usually a considerable number of Soldiers at *Jerusalem*, the concourse from all parts being then so great, and the *Jews* so impatient of any Yoke or Government, the Romans durst not trust such multitudes without some check upon them. Thus at the Passover, when they took and crucified our Saviour, these Soldiers were made use of, *John 18. 12.*

32 Who *x* immediately took soldiers, and centurions, and ran down unto them: And when they saw the chief captain and the soldiers, they *y* left beating of *Paul*.

*x* A wonderful Providence of God for *Paul's* preservation, that the chief Captain should be so near, as to be able to hinder the Massacring of *Paul*; and especially that he should be defended and preserved by one that was a stranger to him, and an enemy to his Religion; *y* lest they should have been set upon by the Soldiers, for breaking the Peace, &c. The fear of Man caused them to forbear what the fear of God could not.

33 Then the chief captain came near and took him, and *\** commanded him to be bound *z* with two chains; and demanded who he was, and what he had done.

*z* Whether as *Peter* was, see *Chap. 12. 6.* Or that he was bound with one upon his feet, and with the other upon his hands, it was exactly fulfilled what *Agabus* had prophesied concerning him, *verse 11.* So does God provide, that not one word of his Servants which they speak from him, shall fail; and that *St. Paul* should be heard before he was condemned.

34 And some *a* cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried *b* into the castle.

*a* As is usual in popular commotions, they agreed in doing mischief, but not in the reason of it. *b* Called *Antonia*, because it was built in honour of *Mark Antony*, on the North side of the Temple.

35 And when he came *c* upon the stairs, so it was that he was born *d* of the soldiers, for the violence of the people.

*c* In the ascent to the Castle; *d* he was born of the Soldiers, either because the press was so great, he being in the midst of them; or being taken up by them, to secure him from the fury of the enraged multitude.

36 For the multitude of the people followed after, crying, *e* *\** Away with him.

*e* That is, kill him; for that was indeed to take him out of their way. The same speech they used against our Saviour, *Luke 23. 18. John 19. 15.* when they desired his death.

\* Numb. 6. 2,  
13, 18.  
Chap. 18. 18.

\* Chap. 15.  
20.

\* Chap. 24. 18.

\* Numb. 6. 13.

\* Chap. 24. 6.

\* Chap. 20. 4.

\* Chap. 25. 22.

\* Verse 11.

\* Chap. 22. 22.

37 And as Paul was to be led into the castle, he said unto the chief captain *f*, May I speak unto thee? Who said, Canst thou speak Greek *g*?

*f* A common expression in that Language, whereby he craves leave, and bespeaks attention. *g* After the Grecian Empire, their Language became and continued to be very common in *Asia* and *Egypt*, and very well known amongst all the *Romans* of any Education or Quality.

\* Chap. 5. 35.

38 \* Art not thou *h* that Egyptian which before these days madest an uprore, and leddest out into the wilderness four thousand men that were murderers.

*h* A famous Ring-leader of a Rebellious Crew, as some think, in the Reign of *Tiberius*; but as others, in the Thirteenth Year of the Emperor *Claudius*, and continued till under *Nero's* Reign, and came from these Four Thousand mentioned here at his first setting up, to have Thirty Thousand Followers, pretending himself to be a Prophet; of whom *Josephus*, *Antiq. lib. 20. cap. 11.* *i* Or Assassins, that did wear Daggs or Stilettoes.

\* Chap. 9. 11.  
and 22. 3.

39 But Paul said, I \* am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

*k* It being the Metropolis, or chief City in *Cilicia*, built by *Perseus*, as some think; howsoever having the privilege of the Roman Freedom; as *Chap. 22. 28.* *l* St. Paul begs leave to speak unto the people, that he might not seem to affect popularity, or to be guilty of any Insurrection or Tumult. Thus he had leave also of *Agrippa*, before that he made that famous Apology, *Chap. 26. 1.*

40 And when he had given him licence, Paul stood *m* on the stairs. and *n* beckned with the hand unto the people: And when there was made a great silence, he spake unto them *o* in the Hebrew tongue, saying,

*m* As he was now about to be carried into the Castle *Antonia* before mentioned; *n* signifying, that he craved their audience; as *Chap. 12. 17. and 13. 16.* *o* The Hebrew Tongue being understood by all of them, and most grateful unto them. Yet this was not the pure and ancient Hebrew, which had been corrupted ever since their Captivity; but the Syriack Tongue, which they there learned, was called Hebrew, it having at first been derived from the Hebrew, and being then in use by those who were Hebrews.

## CHAP. XXII.

Men, brethren, and fathers, hear ye my defence, which I make now unto you.

*a* Although they were wicked men, and cruel persecutors, St. Paul giveth them their titles of respect, which by the places God had put them in, are due unto them; see on *Chap. 7. 2.*

2 ( And when they heard that he spake in the Hebrew tongue to them, they *c* kept the more silence: And he saith )

*b* The ordinary Hebrew; that which was taken for Hebrew, and spoken by the Hebrews after their return from the Captivity, though mixt with the Syriack; as *Chap. 21. 40.* *c* It being more grateful unto them to hear Paul speak in their Mother Tongue; especially they having so great a prejudice against all other Nations and Languages.

\* Chap. 21. 39.  
\* Cor. 11. 22.

3 \* I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city *d*, at the feet of *e* Gamaliel, and taught according to the perfect manner of the law of the *g* fathers, and was zealous *h* towards God, as ye all are this day.

*d* The Apostle alludes unto the posture that the Disciples of any Rabbi, or Teacher, in those times did use; the Master sitting in some high or elevated place, did teach his Scholars, who sat at his feet on the ground; and as they grew in knowledge, were advanced to sit nearer to their Master, *Deut. 33. 3.* And *Abraham* is thus said to be called to God's foot, *Isaiah 41. 2.* And *Mary* sat at our Saviour's feet, *Luke 10. 39.* *e* The same Gamaliel who made that moderating speech in the Apostles behalf, *Chap. 5. 39.* *f* This perfect manner of the Law is Pharisaism, which the Apostle was brought up in, and before his conversion made a profession of, *Phil. 3. 5.* Not that the Apostle reckoned upon any perfec-

tion in this profession; but because, as *Chap. 25. 5.* it was the most strait felt of their Religion, observing a great deal of punctuality and accurateness, making what they called, a Hedge about the Law. *g* Not observing only the Law, which was given by God to their Fathers by the hand of *Moses*; but the Traditions of their Fathers he was exceeding zealous in; as *Gal. 1. 14.* *h* Or as some Copies read, zealous towards the Law; both in the same sense. His zeal for the Law was sincere; not out of by-ends, but out of his love to God; though it was not according to Knowledge, *Rom. 10. 2.* It was truly according unto what he knew or believed; but it was not according to true Knowledge.

4 \* And I persecuted *i* this way unto *k* the death, binding and delivering into prison both men and women.

*i* The Doctrine and Practice of Christianity. *k* As much as in him lies, being one of the most furious persecutors that hunted for the precious life, breathing out threatnings and slaughters with every breath, *Chap. 9. 1.*

5 As also the high priest doth bear me witness, and all the *l* estate of the elders: from whom also I received *m* letters unto the *n* brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

*l* Their Sanhedrim, or great Council. *m* Commission or Orders. *n* The Jews of Damascus are called brethren, because descended from the Patriarchs as well as he. And still, as *ver. 1.* he would overcome that stubborn people with Civility, heaping up coals of fire on their heads, *Rom. 12. 20.* that they might be melted, and then formed after a more excellent manner.

7 And \* it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there *o* shone from heaven a great light round about me.

*o* As Lightning it suddenly encompassed him. But see *Chap. 9.* from the 3d. verse; where this History is set down by St. Luke. And here little more can be taken notice of, than some small variety in the expressions.

6 And I fell unto the ground, and heard a voice saying unto me *p*, Saul, Saul, why persecutest thou me?

*p* As men that call another earnestly, repeat his name; as when the Angel of the Lord called *Abraham*, *Abraham*, *Gen. 22. 11.*

8 And I answered, Who art thou, Lord; And he said unto me, I am Jesus of *q* Nazareth whom thou persecutest.

*q* That contemned ( though not contemptible ) Name is owned by Christ from Heaven, that they might not be ashamed when they were reproached by it on Earth. Of the rest, see *Chap. 9. 5.*

9 And they that were with me, saw indeed the light, and were afraid; but they *r* heard not the voice of him that spake to me.

Of this, see *Chap. 9. 7.* *r* This may be added to what was formerly said, that the men who travelled with Paul, may be said not to have heard the voice of him that spake, because they did not understand it, or obey it: They were not converted, as Paul was, by it: the Hebrew Language putting hearing for obeying; as in many Scriptures: And both St. Paul, who here spake, and Luke, who penned this History, understood exactly the properties of that Tongue.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of *s* all things which are appointed for thee to do.

See *Chap. 9. 6.* *s* Such things as Ananias told him from Christ, were as if Christ himself had told him them: And by Ananias our Saviour satisfied St. Paul's question, What shall I do, Lord?

11 And when I could not see for the glory of *t* that light, being *u* led by the hand of them that were with me, I came into Damascus.

*t* The Excellency of the Object over-powering his sight. It was a strange work of God that enabled St. Stephen to see Christ (who is now so glorious), *Chap. 7. 55.* And it will be according to God's wonderful power, when at the Resurrection we shall be enabled to look upon Christ in his greatest glory. *u* Behold the goodness and severity of God upon Paul: Severity upon him in striking of him with blindness in his Body; but goodness indeed to him, in enlightening, converting, and saving of his Soul.

12 And \* one Ananias, a devout man *w* according to the Law, and well reported of among the people, *Chap. 9. 17.*



ding to the law, having a good report of all the Jews which dwell there.

<sup>m</sup> This is added to distinguish him from a Profelyte, and to let them know that he had received the Gospel, not from a Convert out of *Gentilism* (who though they admitted, yet they had a greater jealousy over, and less kindness for), but from one like unto themselves in all things.

13 Came unto me *x*, and stood, and said unto me, Brother Saul, receive thy sight. And the same *y* hour I looked up upon him.

*x* That in this posture he might more conveniently put his hands upon Paul; which we read that he now did, Chap. 9. 17. and was ordinarily done upon the miraculous curing of any. *y* Or, as Chap. 9. 18. immediately. The suddenness of the Cures, spake the power from whence they came: None but God saves and delivers after this manner.

\* Chap. 26. 16.

\* Chap. 3. 14. and 7. 52.

14 And he said *z*, The God of our fathers\* hath *a* chosen thee, that thou shouldest know his will, and see\* that just *b* One, and shouldest hear the voice of his mouth.

*z* Nothing could please the people better than to hear God so filed: For this they gloried in, above all things, that they and theirs had God to their Father, John 8. 41. And nothing could better suit St. Paul's purpose, who would not lie under that scandal of endeavouring an Apostasy from the Jewish Religion (for the Gospel which he preached, was but the substance and perfection of the Law); or that he served or worshipped any other God than the God of Abraham. *a* He hath taken thee, as by the hand, and by his wonderful Providence brought thee into that condition in which thou art. *b* Christ is the Holy One, spotless and without blemish; God's righteous servant, *Isai.* 53. 11. But this is here the rather spoken, that he might convince them of their sin, in putting our Lord to Death: For though he sweetened his speech to them in what he might, he would not flatter them to their destruction; Like a skilful *Chirurgion*, he would not heal too fast. Now Paul saw Christ with the Eye of his mind, it being enlightened to believe in him: And he saw him in his Journey also with the Eyes of his Body. Some read, *καὶ* not *καὶ* *ἀκούων*. And then Ananias tells St. Paul, that he was sent to shew him that which was just and right in God's sight; which he being blinded by his zeal for the Law could not perceive.

15 For thou shalt be his *c* witness unto all men, of what thou hast *d* seen and heard.

*c* The Apostles were in a more special manner Christ's Witnesses; as *Luke* 24. 48. *John* 1. 7. Chap. 1. 8. God giving them extraordinary gifts, not for their own sakes chiefly, but to profit others withal: As the tree bears not fruit, nor the field yield its increase for it self. *d* Not that St. Paul's Commission extended only to the publishing this Wonder at his conversion: for he was entrusted with the Gospel, and had that Treasure in his Earthen Vessel: But this Miracle is expressly mentioned, because it was unto him and others a great confirmation of the Truths which he believed himself, and recommended to the Faith of others. And therefore in the course of his ministry he mentions this frequently; as here in this place, and before King Agrippa, Chap. 26. 12. and 1 Cor. 9. 1. As also 1 Cor. 15. 8.

16 And now why tarriest thou? arise, and be baptized, and *e* wash away *f* thy sin, calling on the Name of the *g* Lord.

*e* As washing causeth the spots to disappear, and to be as if they had not been, *Isaiah* 1. 18. so does pardoning mercy, or remission of sins, which accompanieth Baptism, as in the due receiver, *Matt.* 3. 11. 1 *Pet.* 3. 21, 22. Where true Faith is, together with the profession of it by Baptism, there is salvation promised, *Mark* 16. 16. *f* In the mean while it is not the Water (for that only signifies), but it is the Blood of Christ which is thereby signified, that cleanseth us from our sins; as 1 *John* 1. 7. Yet Sacraments are not empty and deceitful signs; but God accompanieth his own Ordinances with his power from on high, and makes them effectual for those great things for which he instituted and appointed them. *g* Christ, to whom by Baptism he was to be dedicated.

\* Chap. 9. 28.

17 And \* it came to pass, that *b* when I was come again to Jerusalem, even while I prayed in the temple, I was in a *i* trance;

*b* This was probably about three years after his conversion, as *Gal.* 1. 18. and was one of the Visions and Revelations he makes mention of, 2 *Cor.* 12. 1. *i* A Rapture and Ecstasie; as Chap. 10. 10.

\* Mat. 10. 14.

18 And saw him saying unto me \*, Make haste, and get thee quickly *k* out of Jerusalem; for

they will not receive thy testimony concerning me.

*k* This St. Paul takes notice of, that it might appear unto the Jews that he did not out of choice, or because he bare a grudge against them, decline them, and preach to the Gentiles. *l* As if Christ had said, They who were appointed unto Life, and were curable, are already cured; but the rest who are hardened, nothing remains for them but utter destruction.

19 *m* And I said, Lord \*, they *n* knew that I <sup>\* Ver. 4.</sup> was imprisoned, and beat in every synagogue them that believed on thee.

*m* This was Paul's Objection which he made against the Will of God concerning his leaving Jerusalem, and the Jews in it; and shewes how apt carnal Reason is in the very best Men to set up itself against the Wisdom of God, and to argue for what we fancy best to be done, or left undone. *n* The sum of his reasoning is this, That he was most likely to do more good amongst the Jews than amongst the Gentiles, whither God was sending of him; because the Jews knew how zealous he had been not only to observe the Law himself, but to procure its observation by all others: And that it was no less than a Miracle which changed his mind about it. He shewes also by this, his great love unto the Jews, whom he would have staid withal, had it been at his choice, and did only remove from by God's command.

20 \* And when the blood of thy *o* martyr Stephen <sup>\* Chap. 7. 58.</sup> was shewed, I also was standing by, and consenting unto his death, and kept the raiment *q* of them that slew him.

*o* Martyr is a Greek word that signifies a Witness; and is here, and since by the Ecclesiastical Writers, appropriated unto such as suffer Death for the Testimony they give to the Truths of God, or Doctrine of the Gospel. *p* As Chap. 8. 1. *q* That is, of the Witnesses against Stephen; as Chap. 7. 58. For the Witnesses did slay him not only by the Testimony which they gave against him, but they were to be the first who stoned him, *r* or murdered him.

21 And he said unto me *s*, Depart \*: for I <sup>\* Chap. 13. 2.</sup> will send thee *t* far hence unto the Gentiles. <sup>Gal. 1. 15.</sup>

*s* God repeats his Command, and by that answers all Eph. 3. 8. Paul's Reasonings, whatsoever the event be, whether the *t* Gentiles will hear, or whether they will forbear, he must <sup>1 Tim. 2. 7.</sup> go unto them. When the Will of God is manifest, we must do it, whatsoever success we are like to have. <sup>2 Tim. 1. 15.</sup> *t* This was verified, God sent Paul, and he went very far; as appears, Chap. 9. 15. *Rom.* 15. 19. *Gal.* 1. 17. and 2. 8.

22 And they gave him audience unto *u* this word, and then lift up their voices, and said *w* \*, <sup>\* Chap. 21. 36.</sup> Away with such a fellow from the earth: for it is not fit that he should live.

*u* They had heard all the rest of St. Paul's Discourse without any gain-saying; either thinking it did not much concern them whether it were true or false; or else being convinced of the truth of it, they were silent. But when the mercy of God unto any but themselves is mentioned, they are not able to bear with it. Though they themselves refused the Offers of God's Mercy, yet they could not endure that it should be tendered unto others; especially that others should be preferred before them in the tendering of it. *w* That is, kill him; encouraging one another to so barbarous a Murder; or exciting their Rulers unto it.

23 And as they cryed out, and *x* cast off their clothes, and *x* threw dust into the air.

*x* They that stoned the Blasphemer, cast off their upper garments, that they might be the readier to do that execution, and carry the heavier stones; as Chap. 7. 58. They might also cast, or rend them off in sign of grief and detestation of Paul's (supposed) Blasphemy. *x* Out of raging madness, having no stones at present in that place to throw at him; or stamping on the ground first with their feet, and taking thence the loosened Earth, threw it up, to shew that Paul had sinned against Heaven, and provoked the God who dwells there: And that he was not worthy to tread on the Earth; which as well as they could, they took from him.

24 *y* The chief captain commanded him to be brought into the *z* castle, and bad that he should be examined *a* by scourging: that he might *b* know wherefore they cried so against him.

*y* Of whom, Chap. 21. 31. *z* Or Fort called Antonia; as Chap. 21. 34. *a* Or torturing (being put to the Question; as the French Expression is agreeable to the Greek word here used); which went no further than by scourging;

ing; which was for this purpose used upon the blessed Body of our Saviour, *Matth. 27. 26.* *b* The chief Captain took it for granted that he was some notorious Malefactor whom all cried out against injuriously, accounting *Vox Populi* to be *Vox Dei*: And because in that confusion he could not know the certainty from his Accusers, he would wrest a confession out of *St. Paul*, whom they accused.

25 And as they *c* bound him with thongs, *Paul* said unto the centurion that stood by, Is it lawful for you to scourge a man that is *d* a Roman, and uncondemned?

*c* They who were to be scourged, were bound to a Post or Column (amongst the *Jews*) of a Cubit and an half high, inclining downwards upon it: And these Thongs were such wherewith they bound *Paul* to this Column or Pillar; and with such also they intended to scourge him. *d* That is, it is not lawful to scourge a Roman; much less uncondemned: See on *Chap. 16. 37.* This latter, the Laws of no Nation that was civilized did ever allow.

26 When the *e* centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

*e* There were several Centurions under one chief Captain or Chiliarch; as there are several Captains under one Colonel: and this Centurion might be deputed to examine *Paul*. The Reason why they presently desisted from binding *Paul*, and informed the Commander in chief of what he had alleged, might be, because as it was very penal to challenge this priviledg falsely, so it was Treason for any to deny it to such to whom it was due.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said *f*, Yea.

*f* It is very reasonable that a good Man should make use of such lawful priviledges as the place in which he lives doth afford, and his condition may be allowed. And it is part of that Wisdom our Saviour does recommend, if it does not destroy the Innocence of the Dove, *Matth. 10. 16.*

28 And the chief captain answered, With a great sum obtained I this *g* freedom. And *Paul* said, But I was *h* free-born.

*g* The Historian relates, that the Emperor *Claudius* sold this priviledg to such Foreigners as had not by any notable service merited to have it conferr'd upon them. At first it cost them very much to obtain it, as it did this chief Captain; but afterwards it was more cheap and contemptible. *h* Though *Paul* was born of *Hebrew* Parents, yet he was born at *Tarsus*, to the Natives of which Town *Augustus* had given this priviledg, for the assistance that the Citizens afforded him in his Wars with *Brutus* and *Cassius*; or as some will have it, for favouring of *Julius Caesar*; this priviledg was granted unto that place by him: And they on the other side, to continue the sense of his favour, called their Town to be called *Julio-polis*, or the City of *Julius*.

29 Then straightway *i* they departed from him which should have || examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

*i* Who had bound him, and would have scourged him. *k* The crime of breaking the Priviledges of the Roman Citizens, being accounted no less than Treason, and a Sin as they called it, against the Majesty of that People; as afterwards it was as great an Offence against their Emperors.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he *l* loosed him from his bands, and commanded the *m* chief priests and all their counsel to appear, and brought *Paul* down, and set him before them.

*l* That he might not continue, after knowledg, in that (accounted) Crime of binding a Roman Citizen; as also that *Paul* might speak with the greater liberty and freedom in his own defence. *m* The chief of the four and twenty courses amongst the Priests, according to their Families, or such as in place and dignity did excel in the *Sanhedrim*.

## CHAP. XXIII.

AND *Paul* earnestly beholding the counsel, said, Men *a* and brethren \*, I have lived in all *b* good conscience before God *c*, until this day.

*a* Acknowledging himself to have descended from the Patriarchs as well as they; and bespeaks, as much as he could, their favour and attention. *b* Not that he thought himself to have been without sin or fault; for he acknowledges and bewails his Captivity to the Law of sin, *Rom. 7. 23. 24.* but that he was not conscious to himself of any notorious impiety (as Sacriledg, which they accused him of): Nay, he had not suffered willingly any sin to be, much less to reign in him. And as for his persecuting of the Christians, he did it not to flatter any with it, or upon any sinister design whatsoever, but thinking to serve God by it, *1 Tim. 1. 13.* *c* In the sense of God seeing of him, and whom *St. Paul* acknowledges to be the searcher and knower of the heart and conscience.

2 And the high priest Ananias commanded them that *d* stood by him, to *e* smite him on the mouth.

*d* The Officers probably. *e* Thus *Micaiah* was smote by *Zedekiah* the false Prophet, *1 Kings 22. 24.* and *Jeremiah* by *Pashur*, *Jer. 20. 2.* And our blessed Lord escaped not this suffering and indignity, *John 18. 22.* Now this was the rather inflicted on *Paul*, because of his protesting of his Innocency; which did reflect upon the Council, as being injurious: But it was indeed no more than what was necessary in his own just defence, and for the Glory of the Gospel.

3 Then said *Paul* unto him, God shall smite thee *f*, thou whited wall: for sittest thou to judge me after the law, and \* commandest me to be smitten *g* contrary to the law?

\* *Lev. 19. 35.*  
*Deut. 25. 1. 2.*

*f* An excellent similitude to represent wicked Men, especially Hypocrites by, who counterfeit zeal for Gods glory and worship, whilst they intend only their own profit or grandeur. Thus our Saviour compared the Scribes and Pharisees unto whited Sepulchres, *Matth. 23. 27.* Whited Sepulchres and walls, though they seem fair and comely, have within nothing but rottenness and useles rubbish. Now these words are not to be looked upon as a Curse or Imprecation upon the High Priest, which does not consist with the temper of the Gospel; but they are rather to be taken as a Prophecy or Prediction, *St. Paul* having on occasion had the gift of Prophecy amongst the other gifts of the Holy Ghost. And accordingly, 'tis observed, that this High Priest either died, or was put out of his Place soon after. And thus *Paul's* Imprecation upon *Alexander the Copper-smith*, mentioned, *2 Tim. 4. 14.* is to be understood: as also several other Curses (seemingly wished) by Holy Men, especially in the *Psalms*; as *Psal. 109. 6. 7. &c.* and many other places; which *a* by no means for our imitation; neither were they spoken so much as the Wishes or Prayers of such as uttered them, as they were their Prophecies and Predictions; which we know came to pass: as that now mentioned was fulfilled in the person of *Judas*.

*g* It was contrary to all Law, Divine and Humane, that any should be punished before that he was heard; and especially to their own Judicial Law, which in matters of this nature they were yet governed by under the *Romans*. Now the *Jews* were first to hear and enquire diligently, whether the matter any was accused of, were true, before they might give sentence, or inflict and punishment upon them, *Deut. 17. 4.*

4 And they that stood by, said, *b* Revilest thou Gods high priest?

*b* The partial Parasites take no notice of the real injury done unto *Paul* by the High Priest, and readily catch at the seeming calumny spoke by *Paul* against him.

5 Then said *Paul*, I will not, brethren, that *i* he was the high priest: For it is written, Thou *k* shalt not speak evil of the ruler of thy people.

*i* *Paul* does not here Ironically say this, because the High Priest had, contrary to his place and Office caused him to be smitten; but either, 1. Because he knew now no High Priest on earth, but only Christ in Heaven to be our High Priest; as *Heb. 8. 1.* Or 2dly, Rather, because the High Priests being so often changed (inasmuch as in one year sometimes they have had three), and they being in a confusion at this time, and not meeting or sitting in their due place and order, *Paul* might very well be ignorant who that was, who in such a multitude had commanded that they should smite him. *k* The Scripture here cited by *St. Paul*, is *Exodus 22. 28.*

6 But when *Paul* perceived that the one part were Sadduces, and the other Pharisees, he cried out in the council, men and brethren, \* I am *l* a Pharisee, the *m* son of a Pharisee: \* of the hope and resurrection of the dead I am called in question.

\* *Chap. 24. 14.*  
*22. and 26. 5.*  
*Phil. 3. 5.*  
\* *Chap. 24. 21.*



*l* In his former Profession, Opinion, and Conversation; and now also in the points that were controverted betwixt them: And St. Paul, with his Dove-like Innocency, does in this but make use of the Serpentine subtilty, to preserve himself, and to gain credit unto the Truths of the Gospel. *m* The Son of *Pharisees* in the Plural; either for several Descents his Ancestors had been of that Sect; or that both his Father and his Mother were of it. *n* Or for the hope of the Resurrection, an *Hendiadys*: altho' he had not agree with the *Pharisees* in all their Opinions, yet in this he did: and the Resurrection was the common Subject he preached upon: and the Gospel does give us the best proof and evidence of it; inasmuch that Paul was taxed for preaching Jesus and the Resurrection, Chap. 17. 18. And unless there be a Resurrection, his preaching was vain, and his faith vain, 1 Cor. 15. 13, 14.

*7* And when he had so said, There arose a dissension between the Pharisees and the Sadduces: and the multitude was divided.

*o* Not only of the common people, or standers by, but of the Senators and Judges; God by this means dividing and intaruating of them, that they could not bring about Paul's intended destruction.

\* Mat. 22. 23.

*8* \* For the Sadduces say that there is *p* no resurrection, neither *q* angel nor *r* spirit; but the Pharisees confess both.

*p* Against this our Saviour argued, Mat. 22. 23, &c. *q* It seems strange, that they should deny that there were Angels, whenas they owned the *Pentateuch*, or Five Books of *Moses*, in which mention is made frequently of Angels: But it seems that they understood those places Allegorically; either for good Instincts or Apparitions caused by God to manifest his mind by them unto Men, wresting those places to their own destruction. *r* They denied the Existence of the Soul of Man, as different from the Crasis and Temperament of his Body; and therefore believed that the Soul perished with the Body. Nay, they were so far from believing there was any Spirit, that they held, blasphemously, that God himself was Corporal. *s* The three things here mentioned, which the Sadduces denied, may be well spoken of as but two, viz. the Resurrection and the Existence of Spirits. When Men sin with much Obstinacy against supernatural light, God justly withdraws from them even natural light; and they are punished (as the Egyptians were) with such darkness as may be felt, Exodus 10. 21.

*9* And there arose a great cry: And the scribes that were of the Pharisees part arose, and strove, saying \*, We find no evil in this man: but \* if a *u* spirit or an angel hath spoken to him, let us not fight *tw* against God.

\* Chap. 25. 25. and 26. 31.

\* Chap. 22. 7, 17, 18.

*t* Scribe is a Name denoting an Office or Place; and the Scribes were Men skilled in the Law. *u* Some take the latter to be Exegetical of the former; and that by a Spirit is only meant an Angel, by such Messengers God many times sending his Messages to the Children of Men: Yet others by the Spirit understand Prophetical Revelation, and the Spirit of Prophecy, which was expected to be shed abroad in largemeasure about that time; as appears, John 7. 39. *tw* See Chap. 5. 39.

*10* And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers *y* to go down, and to take him by force from among them, and to bring him into the castle.

*x* Feuds about pretended Religion are usually among all Men very sharp, because their Opinions being the Issues of their own Brains, are more beloved than their Children, the fruit of their bodies. *y* From the Fort or Castle, unto which there was an Ascent or Stair, to go up and down by.

† Chap. 18. 9.

*11* And † the night following, the Lord *z* stood by him; and said *a*, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

*z* In a Revelation appearing inwardly to his mind; which is the rather thought to have been so, because it is here said to have been in the Night; but whether by Vision, or Revelation, it is all one as to this purpose, and neither were intrequent unto Paul, 2 Cor. 12. 1. *a* So true it is what our Saviour had promised and foretold, John 16. ult. In the World ye shall have tribulation, but in me ye shall have peace.

† Ver. 21. 30. *†* i. e. with an Oath of Excommunication.

*12* And when it was day †, certain of the Jews banded together, and bound themselves under *b* a curse, saying, that they would neither eat nor drink till they had killed Paul.

*b* If they did not kill Paul before they did eat or drink any more, they wished that they might become a *Cheven*, or *Anathema*; as *Jewish*, and the Inhabitants thereof were, being devoted to utter ruin and destruction. Or if they did not execute this their wicked design, they would yield themselves to be Anathematized, or Excommunicated, as those that had broken their Pact or Agreement.

*13* And they were *c* more than forty which had made this conspiracy.

*c* They made themselves sure (they thought) of killing Paul: There were above Forty to One. The Churches Enemies are unanimous and resolute. As David formerly, to might now Paul say, They that are mad against me, are sworn against me, Psal. 102. 8.

*14* And they came to the chief *d* priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing until we have slain Paul.

*d* Whose Place and Office it was to have dissuaded such an abominable Murder: for the priests lips should preserve knowledge, Malachi 2. 7. And they could not but have been guilty of the Blood of St. Paul, had it been shed, who by encouraging the Design, became accessory unto it. But they had drank Blood very largely before now; viz. the Blood of St. Stephen, and the Blood of our Saviour, and 'tis no wonder that they thirst for more: Such wild Beasts (rather than Men) when they have once tasted of Blood, are never satisfied with it. But at what a low ebb was Religion, when the Chief Priests themselves combine with Assassins?

*15* Now therefore ye *e* with the council signify to the chief captain, that he bring him down unto you to morrow, as though *f* ye would enquire something more perfectly concerning him: and we, or *g* ever he come near, are ready to kill him.

*e* The Chief Priests are to joyn with the Council in this design to the Chief Captain: for they had no Authority to command him. *f* The Plot against Paul's Life was laid very deep, and not easily to be discovered; it being usual to send for Prisoners to re-examine them, especially when Religion and the publick Peace is concerned; as they pretended that here they were. *g* The space between the Castle and the place where the Council met, being considerable, it gave the greater advantage to the Conspirators.

*16* And when Paul's *h* sisters son heard of their laying in wait, he went and entred into the castle, and told Paul.

*h* Who is thought to have been one of Paul's Company: But the hatred against Paul by the Jews being so general, because of his (supposed) prophaning of the Temple, they were not so curious who they spake to of this Confederacy and Design. Or rather; there is no Council against God: the very Birds of the Air, if need were, shall carry the voice, and that which hath wings shall tell the matter, Eccles. 10. 20. For he that sitteth in the heavens shall laugh: the Lord shall have them in derision, Psalm. 2. 4.

*17* Then Paul called *i* one of the Centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

*i* The Chief Captain having the Command of a Thousand Soldiers, there were Ten Captains under him: One of these Paul entrusts with his Message to the Chief Captain, not making any particular Request unto the Chief Captain, supposing him to have so much of the Roman Justice in him, that when he understood his case, he would provide for his safety; which he was not mistaken in.

*18* So he *k* took him, and brought him to the chief captain, and said, Paul the Prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

*k* The Centurion took Paul's Kinsman, and went with him, as he was desired, unto the Chief Captain, that there might be no mistake, but that he might hear all out of the young Mans own Mouth, and be the more affected with it. *l* Or the chained: For it was customary to chain their Prisoners for their greater security. And God is now remembering of Paul in his bonds.

*19* Then the chief captain *m* took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

m He

<sup>m</sup> He took him by the Hand as a token of courtesie: These Commanders shewing an excellent example of humanity and pity towards their inferiors and supposed criminals: There are several reasons given of this great civility here used, as the chief Captains naturally meek temper; or his policy to satisfie for the injury he had done to *Paul*, in blinding of him being a *Roman*; nay, some think that he, as well as *Felix* the Governour, hoped for money to be given unto him, *Chap. 24. 26.* but all these are but guesses. It is sure, what of any of these causes were, or were not, God is to be seen and acknowledged in it, who hath the hearts of all Men in his hands, and turneth them as it pleaseth him; *Prov. 21. 1.*

<sup>20</sup> And he said, <sup>n</sup> The Jews have agreed to desire thee, that thou wouldest bring down *Paul* to morrow into the council, as though they would enquire somewhat of him more perfectly.

<sup>n</sup> Both the Council, and those Forty and upwards spoken of, *verse 12, 13.*

<sup>21</sup> But <sup>o</sup> do not thou yield unto them: For there lie in wait for him of them mo then forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee *p.*

<sup>o</sup> This the young Man desires out of his care for his Uncle's (*Paul's*) preservation, as also touched with the horror of the Fact if it should have been executed; and howsoever by this means he delivers his own Soul, having done his utmost to hinder it. <sup>p</sup> The Match is laid, the Hand is as it were lifted up, nothing is wanting to *Paul's* destruction, but the chief Captain's consent, which the Jews assuredly expected, it being but a small courtesie to grant them, to examine a Prisoner, especially such an one as upon their complaint was committed in a Case cognoscible by them: But, *Deus è machina, Take counsel together, and it shall come to nought: speak the word, and it shall not stand, for God is with us, Isa. 8. 10.*

<sup>22</sup> So the chief Captain then let the young man depart, and <sup>q</sup> charged him, See thou tell no man, that thou hast shewed these things to me.

<sup>q</sup> The chief Captain shews by this, his care, both for *St. Paul*, and for the young Man too; for had it been known that he had discovered their conspiracy, they would have sought his life, and might divers ways have taken it away; and as for *Paul*, being disappointed in this, they would have made other attempts against him.

<sup>23</sup> And he called unto him two centurions, saying, Make <sup>r</sup> ready two hundred foldiers to go to *Cesarea*, <sup>s</sup> and horsemen threecore and ten, and <sup>t</sup> spear men two hundred, at the <sup>u</sup> third hour of the night

<sup>r</sup> Two hundred were the usual proportion or number of Men which were under the two Centurions; so that they were commanded to have their Companies in readiness. <sup>s</sup> Horsemen being usually added for defence of their Foot-Soldiers. <sup>t</sup> Spear-men, as they are called here, were such as handled, or threw their javelins or Darts with their right hand. Some think them to have been such as our Serjeants, who take Men into custody; others, that they were Soldiers raised out of Foreign Nations, and lightly armed. <sup>u</sup> Partly because in those hot Countries it is very troublesome to travel by day, and partly for the greater security of *Paul* and such as went with him.

<sup>24</sup> And provide them beasts, that they may set *Paul* on, and <sup>w</sup> bring him safe unto *Felix* the governour.

<sup>w</sup> What a strong Guard and Retinue does God by his Providence get together for the safe-guarding of *Paul*! None of all these intended the least good unto him; but God can make use of them as effectually, as if they had had the greatest good will for him.

<sup>25</sup> And he wrote a letter <sup>x</sup> after this manner: <sup>x</sup> It is not certain whether the following words were the Letter it self, or only the Sum or Contents of the Letter.

<sup>26</sup> *Claudius Lysias*, unto the <sup>y</sup> most excellent governour <sup>z</sup> *Felix*, sendeth greeting.

<sup>y</sup> A Title given to Persons of great eminency, as *Luke 1. 3.* it is given to *Theophilus*, unto whom also this Book of the *Acts* is inscribed, *Chap. 1. 1.* <sup>z</sup> This *Felix* was Brother to one *Pallas*, who together with *Narcissus* (the other of the Emperor *Claudius* his Favourites) managed all publick affairs, and are by the Historians branded for all the mischiefs of that calamitous time. This *Felix*, and his Brother *Pallas* were born Slaves, and manumized by *Claudius*, and were such as are exalted, as often as Providence will shew its power it hath in pulling down and setting up whom it pleaseth.

<sup>27</sup> \* This man was taken of the Jews, and \* *Chap. 21. 33.* should have been killed of them: then came I with an army, and rescued <sup>a</sup> him, having understood that he was a *Roman*.

<sup>a</sup> He represents *Paul's* Case fairly and indifferently, God over-ruling his Heart and Pen; but wistful, he conceals his binding of him, and instead thereof magnifies his care of him, being a *Roman*; and probably being touched with a sense of his fault, he represents *Paul's* Case the better.

<sup>28</sup> <sup>b</sup> And when I would have known the cause wherefore they accused him, I brought him forth into their council:

<sup>b</sup> The Council understanding those questions (as he thought) best; and having yet retained some Power from the *Romans* concerning them.

<sup>29</sup> Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge <sup>c</sup> worthy of death, or of bonds.

<sup>c</sup> According to the *Roman* Laws, or Imperial Constitutions. That he undervalued the great things in question concerning our Blessed Saviour's Death and Resurrection, and the whole Gospel, it is not to be wondered at; he spake and wrote as a Pagan: and God over-ruled his very slighting of these controversies for *Paul's* advantage, he being by that means preserved from the rage of his enemies.

<sup>30</sup> And when it was told me, how that the Jews <sup>d</sup> laid wait for the man, I sent him straight-way to thee, and gave commandment to his accusers also, to say before thee what they had against him. <sup>e</sup> Farewel.

<sup>d</sup> This reflects upon the Jews, as being seditious, and ready to attempt against the Government; as also gives the Governor an account why he troubled him with this Prisoner, and why he sent so great a Guard with him. <sup>e</sup> The usual Prayer wherewith they ended their Letters, as *Chap. 15. 29.*

<sup>31</sup> Then the soldiers, as it was commanded them, took *Paul* and brought him <sup>f</sup> by night to *g* *Antipatris*.

<sup>f</sup> Not that they came to *Antipatris* by night; but they began that Journey by night, as *verse 23.* and went as much of it as they could by night, for fear of being discovered, and attempted upon by the Jews. <sup>g</sup> This *Antipatris* was built by *Herod* the Great, and so called in memory of his Father *Antipater*; it was about Seventeen Leagues from *Jerusalem*, pleasantly situated upon the Mediterranean Sea, between *Joppa* and *Cesarea*.

<sup>32</sup> On the morrow they left the horsemen to go with him, and <sup>h</sup> returned to the castle.

<sup>h</sup> The Footmen returned to the Castle or Fort of *Antonia* in *Jerusalem*, from whence they did set out, there being no fear of any such design upon *Paul* at that distance from *Jerusalem*, which the Horsemen might not easily avoid.

<sup>33</sup> Who when they came to *Cesarea*, and delivered the epistle to the governour, presented <sup>k</sup> *Paul* also before him.

<sup>k</sup> *Cesarea Stratonis*, as it was called, to difference it from the other. <sup>l</sup> They presented *Paul*, as being their charge whom they had safely kept, and now delivered according to appointment.

<sup>34</sup> And when the governour had read the letter, he asked of <sup>l</sup> what province he was? And when he understood that he was <sup>m</sup> of *Cilicia*;

<sup>l</sup> *Palestine* and the Countries thereabouts being divided into several Eparchies or Provinces, the Governours were very loth to infringe the limits of one another. <sup>m</sup> A Country in *Asia minor*, in which was *Tarsus* where *Paul* was born, and from his birth-place he is reckoned to belong to that Province.

<sup>35</sup> I will <sup>n</sup> hear thee, said he, when thine <sup>o</sup> accusers, are also come. And he commanded him to be kept <sup>p</sup> in *Herod's* judgment-hall.

<sup>n</sup> I will hear thee thorowly, the whole matter, as the Preposition *et*, here used, does import; and as it is commanded unto all Judges, *Deut. 1. 16.* <sup>o</sup> For this the dictate of nature did teach the very Heathen, That both parties ought to be heard before any thing were determined. *Qui aliquid statuerit parte inaudita altera:* That whosoever pronounced any Sentence before both Sides were fully heard, were the Sentence never so just, yet the Judge was unjust. <sup>p</sup> A Palace where the Governours were lodged, built by *Herod* the Great, when in Honour, or Flattery of *Augustus*, after he had fortified the City, he caused it to be called *Cesarea*.



## C H A P. XXIV.

\* Chap. 23. 2.

AND *a* after five days, \* Ananias the high priest descended with the elders, and with a certain *b* orator named Tertullus who *c* informed the governour against Paul.

*a* From the time that Paul was come to *Cæsarea*, the malice and fury of the persecutors was very great, stick not at any travel and pains to do mischief with; and surely we ought to be as earnest in doing good, or their zeal will condemn us. *b* A Lawyer to form the Indictment against Paul, or to aggravate his fault, and to desire Judgment upon him. Such Advocates usually were the chiefest Orators, as Demosthenes in Greece, and Cicero at Rome; and Tertullus seems to have been his Crafts-master, whom the Jews hired *c* to draw up an accusation against Paul.

2 And *d* when he was called forth, Tertullus began to accuse him, saying, *e* Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence.

*d* When Paul was sent for to appear, being under the custody of the Soldiers who brought him to *Cæsarea*. *e* It being one of the rules of Art, which an Orator seldom forgets, to endeavour to obtain the Judges favour, Tertullus commends Felix, who indeed had delivered that Country from some Robbers (like Banditi, or Moïs-Troopers) that did infect it; but is commended for little else amongst the Historians, who brand him for extraordinary covetousness and cruelty.

3 *f* We accept it always, and in all places, most noble Felix, with all thankfulness.

*f* We commend and admire it. It is most certain, that inferiors enjoy many benefits by the means of their Governors, who bear the burthen for the People, watching, and caring for them; and that a bad Government is better than none, and therefore not only Tertullus (who may well be thought to speak out of flattery) but S. Paul himself, *verse* 10. speaks with great respect unto Felix.

4 Notwithstanding, that I be not *g* farther tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

*g* Hinder thee, or take thee away from other occasions; this is another artifice of an Orator, to promise brevity, especially when he speaks to men of employment or business.

5 For we have found this man *h* a penitent fellow, and a *i* mover of sedition among all the Jews throughout the world, and a ring-leader of the *k* sect of the Nazarens:

*h* A Pest, or Plague, the Abstraction being put for the Concrete, as implying, that no word he could use could properly signify the mischiefousness of that man, *i* whom he falsely charges with Sedition (not that the Jews would have disliked him for that, had it been true; but) to make S. Paul the more odious, and in danger of his Life. *k* Or Heresie, which in common use was then taken more favourably for any Doctrine. *l* Of the Christians; for they who out of *Judea* were called Christians, in *Judea* were called Nazarens. The Jews did call our Saviour and his followers thus, it being accounted an ignominious term; and they who were born at Nazareth disgraced by it, as appears by Nathaniel's question, *Can there any good thing come out of Nazareth?* Joh. 1. 46. Yet this name is most glorious, as imposed upon our Saviour by God himself, *Matth.* 2. ult.

6 Who also hath gone about *m* to profane the temple: whom we took, and would have judged *n* according to our law.

*m* By bringing into the Temple (as they falsely suggested) uncircumcised Persons: But Tertullus does not mention this, or shew in what Paul had profaned the Temple; for Felix himself being uncircumcised, it would have reflected upon him too much, to be accounted, by the Jews, amongst such profane ones, as were enough to defile their Temple and Worship. *n* They had a Law, it seems, whereby it was death to bring strangers into the Temple; and some think, that by the Romans they had yet power allowed them to put it in execution; See *Chap.* 21. 28. And this was their aim all along, *viz.* to take away his Life.

7 But the chief captain Lynas came upon us, and with *o* great violence took him away out of our hands,

*o* So they call the bringing of Soldiers, to hinder them from acting violently; and as far as they dare, they accuse Lynas, whom they thought not to favour them.

8 Commanding his accusers to come unto thee: by examining *p* of whom, thy self maist

take knowledge of all these things, whereof we accuse him.

*p* Not that the Jews would have any Witnesses produced, and fairly examined; but the Pronoun being singular, it refers to Paul, whom Tertullus would have examined, and put to the question, or Racked, that he might confess what they would have had him guilty of: Or 'tis as if he had said, (so impudent is impiety) that Paul himself could not deny (if he were asked) the accusation which was brought against him.

9 And the Jews also *q* assented, saying, That these things were so.

*q* The high Priest and the rest of the Senate that came with him, acknowledged (as the manner was) that Tertullus had spoken their sense, and what they had to say; and some think that this their assent went further, and that they offered themselves as witnesses to the truth of what he had said.

10 Then Paul, after that the governour had *o* beckened unto him to speak, answered, Forasmuch as I know that *p* thou hast been of many years a judge unto this nation, I do the more cheerfully answer for my self:

*o* By some sign with his hand. *p* Tho' S. Paul would not flatter Felix with notorious untruths as Tertullus had done, yet he speaks very respectfully, and mentions his continuance in the Government; the rather, because, if he had been so seditious a person as Tertullus would have represented him to have been, Felix could not but have heard of him, and of any mischief that had been done by him.

11 Because that thou maist *q* understand, that there are yet but *r* twelve days since I went up to Jerusalem *s* for to worship.

*q* Either by what thou hast heard already, or by what the witnesses, when examined, will declare. *r* There were but Twelve days since Paul's coming to Jerusalem, seven of them he had spent there, until the time of his Purification was accomplished; and the five other days he had been in custody, and at *Cæsarea*: by which, S. Paul proves how unlikely it was, that in so short a time, he being a stranger in those parts, should raise any tumult. *s* He being so far from designing any mischief, that he only intended to worship God.

12 \* And they neither found me in the temple \* *Chap.* 23. 17. *r* disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

*t* Or discoursing; altho' it seems not to have been unlawful, after the Sacrifices were offered, to discourse about the meaning of any place in the Law or the Prophets; for thus our Saviour is said to have heard, and asked questions of the Doctors in the Temple, *Luke* 2. 46. yet S. Paul would hereby shew how far he was from doing ought that was unlawful, in that he had forbore to go to the utmost of what might have been lawful.

13 Neither can they *u* prove the things whereof they now accuse me.

*u* They could not prove either of those crimes they charged him with, *viz.* 1. Raising of Sedition. Or. 2. Profaning of the Temple, which they had accused him of.

14 But this *w* I confess unto thee, that after the way which they call *x* heresie, to worship I the God of *y* my fathers, *z* believing all things which are written in the law and in the prophets.

*w* He makes here a good confession, and is indeed a follower of Christ, who before Pontius Pilate is said to have witnessed a good confession, *1 Tim.* 6. 13. *x* This word is of a middle signification, being sometimes taken in a good sense, as *Chap.* 26. 5. and thus the Greeks did use it sometimes when they spake of their Philosophers. Tho' the Jews called the Doctrine of Christ so in the worst acception of the word, which Doctrine this blessed Apostle is not ashamed to own. *y* Yet he does withal truly assert, that he worshipped no other God than the God of his Fathers, but worshipped him whom Abraham, Isaac, and Jacob (whom they so much gloried in) had worshipped; and *z* that he had no other Religion than what was taught in the Law and the Prophets, from whom they themselves had received theirs.

15 And have hope towards God, *a* which they themselves also allow, that there shall be a resurrection of the dead, *c* both of the just and unjust.

*a* The wiser sort amongst them, the Pharisees (tho' bad was the best) and yet they were not for this opinion persecuted by the Sadducees. *b* The Resurrection of the dead is again owned as the chief matter Paul preached upon, and in which all his other Doctrines and Opinions did center, it being indeed the foundation of that Faith and Manners, *1 Cor.* 15. 13. of that Belief, and holy Life which S. Paul preached up. *c* That both sorts, even that all such rise again

again at the last day we have assurance given, *Matth. 23. 32, 33. John 5. 28, 29.* which was also foretold expressly unto the Jews, *Dem. 12. 2.* tho' it had found so many since amongst them that have denied it.

\* Chap. 23. 1. 16 *d* And \* herein do *e* I exercise my self to have always a conscience *f* void of offence to ward God, and toward men.

*d* Or at this time, and in this business; or for this Reason, to wit, because I believe the Resurrection. *e* I am altogether taken up with it; this is my one thing necessary, *f* That I may not offend God or Man in any thing; but that I may be without blame at the Judgment-seat of God or Man. They only are blessed and happy whose Belief concerning another World do make them endeavour after holiness in this world.

\* Chap. 11. 17 Now *g* after many years\*, I came to bring b alms to my nation *i*, and offerings.

*g* 'Tis thought Fourteen years, which we find mentioned, *Gal. 2. 1.* And therefore the more unlike to have any sedicious practices there, where he had so little acquaintance. *h* And he was so far from designing mischief to his Nation, that his Charity to them put him upon this Journey. *i* Which in his condescension to the Jews, and hoping to gain their good will, he brought according to the Law; as *Chap. 21. 26.* For whilst Jerusalem and the Temple stood, those Offerings were in a sort permitted; but God in that general destruction of both City and Temple, put an end to them all.

18 *k* Whereupon certain Jews from Asia found me *l* purified in the temple, neither with multitude nor with tumult:

*k* Upon my bringing up those Alms now mentioned; whilst I was employed for the good of my Country-men, who now accuse me. *l* Performing all things which the Law did require of Nazarites, or those which had made a Vow, and in which their legal purification did consist. *m* The multitude was of their own gathering together; and the Tumult, if any, was made by themselves. It is no new thing that Christians should be charged with those mischiefs which their Enemies themselves did to make them odious.

19 *n* Who ought to have been here before thee, and object, if they had ought against me.

*n* The Jews of Asia, who had caused all this stir, having seen Trophimus with Paul in the streets of Jerusalem, and maliciously presuming that he had brought him into the Temple with him. Now these were the only proper Witnesses, who might therefore be now absent, because they could testify nothing to the purpose; and when they thought seriously upon it, their Consciences might accuse them for the Clamour they had made against the Apostle, *Chap. 21. 28.* As for the other Jews, they could only testify by hear-say, which is not sufficient.

20 Or else *o* let these same here say, if they had found any evil doing in me, while I stood before the council,

*o* St. Paul is willing to allow the present Jews Testimony about such things as they could know, having themselves heard and seen them; which was what passed in the Council when Paul was brought before it, *Chap. 23. 1, 9.* The sense of a Deity was more quick upon Men; and they might then be trusted under the security of an Oath.

\* Chap. 23. 6. & 2. 20. 21 *p* Except it be for this one voice, that I cried standing among them, \* Touching the resurrection of the dead I am called in question by you this day.

*p* As if he had said, Let them object, if they can, any other fault: but if this be a fault, to hold the Resurrection of the Dead, I do acknowledge it: and there need no other proof concerning it; not that he held any evil to be in this Opinion; but he speaks ironically, knowing that they durst not renew their quarrel about it.

22 And when Felix heard these things, having *g* more perfect knowledge *q* of that way, he deferred them, and said, When *r* Lyfias the chief captain shall come down, I will know the uttermost of your matter.

*q* Some understand by that way, the custom or manner of the Priests to calumniate Paul: Or, 2dly, The Religion of Moses, and how, and in what it differed from the Religion of Christ; either of which Felix might know, and by either of them conclude Paul to be innocent. But, 3dly, By that way, as frequently in this Book, *Chap. 9. 2.* and *22. 4.* is meant the Christian Religion it self, which Felix not only from Paul's Apology, and Lyfias's Account of the whole matter, but by divers other means (it having made so great a noise in the World) could not be ignorant of. *r* Some

read, he deferred them till he could have a more perfect knowledge of that way, and till Lyfias, the Chief Captain, should come down: For there being two things laid to Paul's charge: 1. His evil Opinions in matters of Religion: And 2. His causing a Sedition. As to the first, Felix would not determine it till he had had better Information about those things which St. Paul was accused for to hold. As to the latter, it being matter of Fact, which Lyfias was present at, he would hear his Testimony or Evidence, looking upon him as one indifferent and unconcerned betwixt them.

23 And he commanded a centurion to keep Paul, and to let him have *s* liberty, and \* that he \* Chap. 27. 2. & 28. 16. should forbid none of his *t* acquaintance to minister, or come unto him.

*s* Not so confined as to be kept in a Dungeon, or more inward Prison; but to have the liberty of the Prison, yet so as with a Chain about him; as appears, *Chap. 26. 29.* and *28. 20.* *t* Relations or Disciples: for there was a Church at Cesarea, *Chap. 10. 48.* and *21. 8.* When it is expedient for us, God can add the Comforts of these outward Enjoyment, Relations and Friends, unto us; and that his and our Enemies shall contribute towards it.

24 And after certain days, when Felix *u* came with his wife *w* Drusilla, which was a Jewess, he sent for Paul, and heard him concerning *x* the faith in Christ.

*u* Having been out of Town to meet and conduct his Wife; *w* who was Daughter of Herod the Great, and Sister of that Agrippa, of whom mention is made in the two following Chapters; a most libidinous Woman, who had left her Husband Aziz; and whilst he yet lived, was married to this Felix, who was taken with her Beauty. Yet Paul preached *x* the Gospel unto such, not knowing what Persons, or in what hour God might call.

25 And as he reasoned of *y* righteousness, *z*, temperance, and a judgment to come, Felix trembled, and answered, Go thy way for this time *b*, when I have a convenient season I will call for thee.

*y* These Two, Righteousness and Temperance, the Christian Religion do indispensibly require: And all true Worship without these, will not make up our most holy Religion, or give to any the Title of a Religious or an Holy Man. But Paul chose rather to discourse of those than any other Vertues, because Felix was most defective in them. He would lay his Plaster where there was a Sore, tho' it pained the Patient, and he should get little thanks for his labour. Had great Men but such faithful Preachers, it might contribute very much to hinder them in their career of sin, and by that means help to mend the World. *z* Or Continence; the want of which is charged upon both these great Persons, being taxed by Historians for Adultery. So that Paul Preaches here as John Baptist did once to Herod, very suitably, tho' not gratefully. Yet in the discharge of his Duty he meets with no trouble, not so much as a Reproach, which probably the sense of the Judgment to come might contribute to. *a* Whatsoever is present, this is certainly to come: And the secret Reflections that wicked Men have upon it in the midst of their fullest enjoyments, mingle Fears and Terrors with them. Hence their *sorda vulnere*, misgivings and inward guilt (as its contrary, the peace of God) passeth all understanding. *b* Felix not liking such discourse (the subject being too quick and searching for him,) put it off longer. And so Men put off the consideration of their Duties, and of the Judgment that will pass upon every one according unto what he hath done in the flesh, till the Judgment day, as it were, set, and their Case called.

26 He hoped also that *c* money should be given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

*c* Which speaks the Charge to be true that the Historians give of Felix concerning his Covetousness, for taking hold of that part of Paul's Accusation, *verse 5.* that he was the Ringleader of the Sect of the Nazarenes; he supposed that there being so many Thousands of them, they would give large sums for the Life and Liberty of this their supposed Captain. This did speak Felix (according to his Birth) to be of a servile and base spirit, that for Money could transgress the Laws of God, and the Roman Laws too.

27 But after *d* two years Porcius Festus came into \* Felix room: and Felix willing to shew the *e* Jews a pleasure, left Paul bound. \* Chap. 25. 14.

*d* Either from Paul's being in Bonds, which History Saint Luke is here setting down: Or as others will, After Felix had



had been Governor Two years over *Judea*; for that *Tertullus* flatters him for, *verse 10.* is not thought to have been true as to this place, tho' he had governed the neighbouring parts some years before. *e* The *Jews* had accused *Felix* unto the Emperor for his barbarous Cruelty and Exactions; inasmuch that had it not been for his Brother *Pallas* (a great Favourite,) he had lost his life: Yet he did not wholly escape punishment, but was sent bound by *Festus*, his Successor, unto *Nero*. *Sic transit gloria mundi*; and man being in honour, continueth not.

## CHAP. XXV.

**N**OW when *Festus* was come into the *a* province, after three days he ascended from *b* *Cesarea* to *Jerusalem*.

*a* So the *Romans* called any Country which they had conquered with their Arms, and unto which they sent a Governor, which at this time was *Festus*, being now set over *Judea* in *Felix* his room. *b* *Cesarea* had been the place of Residence for the *Roman* Governors, by reason of its strength and situation, *Chap. 23. 23.*

2 Then the high priest, and the *c* chief of the *Jews* informed *d* him against *Paul*, and *b* sought him.

*c* The *Time* who are called the *Elders*, *Chap. 24. 1.* *d* Continued their Accusation and Prosecution of *Paul*. So restless is the *Rage* and Enmity the Adversaries of Truth have against the Professors of it.

3 And desired *f* favour against him, that he would send for him to *Jerusalem* *g*, laying wait in the way to kill him.

*f* Tho' it seems to have been but Justice, that they might be allowed to try *Paul* for such Crimes as were within their Cognizance; yet that they might the easier obtain their desire, they beg it as a Favour. *g* Which did worse become Magistrates and Priests, than any Men, to act thus against the Law of Nature, and to be true also against the Law of the Land, to hire *Ruffians* to assassinate *Paul*.

4 But *b* *Festus* answered, That *Paul* should be kept at *Cesarea*, and that *i* he himself would depart shortly thither.

*b* It is most probable, that *Festus* had been informed by *Felix* of the *Jews* Malice against *Paul*: For *Felix* having been accused by the *Jews* unto the Emperor, might be supposed to have recriminated whereforever he had any opportunity: And in all the time of his Government they were not guilty of a worse Fact than their design against *Paul*, it being Sedition, and intended Murder of one who had the privilege of a *Roman* Citizen. *i* The Governors kept their Courts whereforever they came.

5 Let them therefore, said he, which *k* among you are able, go *l* down with me, and accuse this man, if there be any *m* wickedness in him.

*k* Fit to prosecute *Paul* in your behalf; as *Tertullus* was, whom the *Jews* had carried with them formerly, *Chap. 24. 1.* *l* Because *Jerusalem* was in a Mountainous part of the Country, and much of it built upon an Hill. *m* The word properly signifies a foolish thing; but it is also taken for a wicked thing; all Sin being Folly, and Grace Wisdom; as they are frequently called in Scripture, tho' the World hath another opinion of them, many abhorring to be accounted Fools, and yet care not tho' they appear most wicked.

6 And when he had tarried among them *n* more than ten days, he went down unto *Cesarea*, and the next day sitting in the judgment-seat, commanded *Paul* to be brought.

*n* The Margin gives an account of a divers reading, unto which might be added another, *viz.* Eight or Ten days; which reading many follow, and is according unto the usual expression of such a short space of time, which need not to be exactly set down. Thus tho' God hath provided so, as there is little or no variety in setting down those Truths or Doctrines in Scripture which concern Faith and Manners, or our believing and holy living; yet in Circumstances which (tho' they pertain to compleat the History or Genealogies in Scripture) are not necessary to be so exactly known, God left them not so designed, to exercise us in this state, *wherein we know but in part, 1 Cor. 13. 9.* Fundamental Truths are not of such a depth but a Lamb may wade or walk in them; but there are less material things of such a profundity, that an Elephant may swim in them, and Men of the highest understanding, and deepest reach, must cry out, *2 B23 G.*

7 And when *o* he was come, the *p* *Jews* which came down from *Jerusalem*, stood round about *q*, and laid *r* many and grievous complaints against *Paul*, *s* which they could not *t* prove:

*o* The Judge sat, and the Prisoner brought. *p* His Accusers, which were many, and came with a full cry against him, stood round about *q* him, or about the Judgment-seat. *r* What these Accusations were, appears in the next Verse by *Paul's* Answer. *s* But they could not demonstrate them, or make them evident. And if it were sufficient to accuse, no man could be innocent.

8 While he answered for himself *\**, Neither *\** *Chap. 24. 12. & 28. 17.* against the law of the *Jews*, neither *u* against the temple, nor yet *w* against *Cesar* have I offended any thing at all.

*Paul* answers unto the Three Crimes which he was charged with: *t* 1. He had not offended against the Law, having been always a Religious observer of it: Nor, *u* 2. Against the Temple, which he went into devoutly, and upon a Religious account: Nor, *w* 3. Against *Cesar*, having never taught any Rebellion, nor said or done any thing against his Government.

9 But *Festus* willing to do *x* the *Jews* a pleasure *y*, answered *Paul*, and said *z*, Wilt thou go up to *Jerusalem*, and there be judged of these things before me?

*x* As his Predecessor, *Felix*, before him, *Chap. 24. 27.* to gain popular applause, and the good will of that Nation; especially *Felix* having been displaced upon the Complaint of the *Jews* against him. *y* Answered, or spake to *Paul*; as *Chap. 3. 12.* *z* *Festus* apparently inclines to favour the *Jews*, tho' he does not command, but ask this of *Paul*; he being privileged as a *Roman*, could not against his will be forced to acknowledge the *Jews* for competent Judges.

10 *a* Then said *Paul*, I stand at *b* *Cesar's* judgment-seat, where I ought to be judged: To the *Jews* have I done no wrong *c*, as thou very well knowest.

*a* *Paul* might justly suspect his Judges, and the place where they would have him judged, and also his Journey thither, knowing with what difficulty, and not without a great Guard he came from thence. *b* He was now before *Cesar's* Tribunal, whose Vice-gerent *Festus* was; and he only ought to judge a *Roman* Citizen. *c* *Festus* might know that *Paul* had done the *Jews* no wrong, from the relation *Felix* had made unto him; as also from such as were with *Felix* when *Paul's* Case was heard.

11 *\** For if I be *d* an offender, or have *\** *Chap. 18. 14.* committed any thing *e* worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me *f*, no man may deliver me unto them. I appeal unto *Cesar*.

*d* If I have injured the *Jews*, and my fault be *e* such as by Law deserves Death, I beg no favour. *f* According to Law (which the *Romans* did punctually observe) before Sentence was passed. It was lawful for any that had that Privilege of the *Roman* Citizens, to appeal: Neither might they be tried against their wills in any Province out of *Rome*. Now *Paul* might appeal unto *Cesar*; 1. To make *Cesar* more favourable unto himself and to other Christians. 2. Because he thought it more safe for himself and for the Church. 3. He was in part admonished to do it by Christ himself, *Chap. 23. 11.* who had told him, that he must bear witness of him at *Rome*.

12 Then *Festus* when he had conferred with *g* the council, answered *g*, Hast thou appealed unto *Cesar*? unto *Cesar* shalt thou go.

*g* Either of the *Jews*, and those of the *Sanhedrim*, that he might inform them of the Law or Custom of the *Romans*, and how that he could not but admit of *St. Paul's* Appeal, or with his own Council; it being usual for the *Roman* Presidents to do nothing of moment without the Advice of their Council, or Assistants. *g* Or without an Interrogation; thou hast appealed unto *Cesar*; which *Festus* was glad of, that without danger on the one hand, or ill-will on the other, he might get rid of that difficult business.

13 And after certain days, king *h* *Agrippa* and *Bernice*, came unto *Cesarea* to salute *Festus*.

*h* This *Agrippa* is called by *Josephus*, the younger, and was the Son of *Herod Agrippa*, or *Agrippa* the Great; who in this Book, of the *Acts* is called *Herod*, whose Death is mentioned, *Chap. 12. 23.* But this *Agrippa* was Brother

[Or, as some Copies read, no more than eight or ten days.]

ther to *Drusilla* and *Bernice* here spoken of, and lived in incest with her, whom *Juvenal* in his Satyr speaks of:

*Barbarus incesta dedit hunc Agrippa Sorori.*

14 And when they had been there many days, *Festus* declared *Paul's* cause unto the king, saying, There is a \* certain man left in bonds; by *Felix*:

\* Chap. 24. 27.

*Festus* amongst common Discourse, or matter of Novelty, and for the strangeness of it, or for his advice about it. Howsoever by this means the wickedness of the *Jews* was published, and the safety of *St. Paul* provided for, and God's design of publishing the Gospel at *Rome* it self furthered.

15 About whom when I was at *Jerusalem*, the chief priests and elders of the *Jews* informed me, desiring to have judgment against him.

To wit, Judgment of Death upon *Paul*, that he might be sentenced according to the Crimes they had laid against him; *him* being put for *Paul*. Neither do they at all matter that *St. Paul's* Case was not yet heard; they would rather have had him condemned unheard, as they had gotten our Saviour to be condemned, though the Judge declared, that he found no fault in him, *Luke* 23. 4. which their unjust desire appears by *Festus* his Answer.

16 To whom I answered, It is not the manner of the *Romans* to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

To condemn any Man *indistinctly*, without sufficient cause alledged and proved, is not only against the Laws of the *Romans*, but of the *Jews*, *Deut.* 21. 4. Nay, against the Law of Nature and of all Nations. Yet Malice had so far blinded the Enemies of *St. Paul*, that they go about such things as an *Heathen* reproves, and the very light of Nature condemns.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgment seat, and I commanded the man to be brought forth.

*Festus* had gratified the *Jews* in what lawfully he might, not detaining them at Charges from their habitations: And that not only commends *Festus* his own Justice, but *Paul's* Innocence: For if *Paul* had not appeared guiltyless, he would have left him to the Rage of the *Jews*, whom he desired to gratify what he could.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed.

For *Festus* knowing how *Paul* had been prosecuted by the *Jews* before *Felix*, and what Charge they had been at, and what Journeys they had made about him, could not think less than that he was a Capital Offender.

\* Chap. 23. 29.

19 But had \* certain questions against him of their own superstition, and of one *Jesus*, which was dead, whom *Paul* affirmed to be alive.

So this *Heathen* Governor prophanelly calls the Religion and Worship of God's own Institution, and that in the presence of *Agrippa* and *Bernice*, who were both *Jews*, or at least, brought up amongst them. To have been raised again from the dead; acknowledging with them, that he had been indeed dead.

[Or, *Festus* desired how to enquire here of.]

20 And because *q* I doubted of such manner of questions, I asked him whether he would go to *Jerusalem*, and there be judged of these matters.

*Festus* pretends, that he knew not by what Rule those Cases were to be decided, nor before what Judges; whether before himself or the *Jewish Sanhedrim*. But this is only his pretension: The true Cause why he would not acquit *Paul*, though he knew him to be innocent, we read, *verse* 9. viz. that he might do the *Jews* a pleasure. He asked *Paul* this question, Whether he would go to *Jerusalem*, but with a Resolution to have sent him whether he would or no, had he not appealed; but then he durst not: For in certain Cases none could hinder Appeals, from any Judge, to the People in the former times, or to their Emperor in the latter times.

[Or, Judge.]

21 But when *Paul* had appealed to be reserved unto the hearing of *Augustus*, I commanded him to be kept till I might send him to *Cesar*.

[The Emperor who now reigned, and to whom *Paul* appealed, was *Nero*, who was called *Agrippa*; this Title being at first appropriated to *Octavius*, who succeeded *Julius Cesar*; but out of honour unto him, or because of its signification, it became an Appellative, and was given unto all the Emperors successively: Nay, the Emperor of Germany to this day is called *Semper Augustus*. As from *Octavius*, the Emperors of *Rome* had the Name of *Augustus*, so from the first Emperor *Julius*, they have the Name of *Cesars*. This word *Cesar*, which was the proper Name of the first Emperor, is, in acknowledgment of him, made an Appellative to all his Successors.

22 Then \* *Agrippa* said unto *Festus*, I would \* See Chap. 21. also hear the man myself. To morrow, said he, thou shalt hear him.

*Agrippa* being well acquainted with the *Jewish Religion*, if not a *Jew*, could not but have heard of our Saviour, his Doctrine, Death and Resurrection; and yet makes this desire but out of Curiosity; as *Herod* desired to hear *John Baptist*, *Mark* 6. 20. and to see our Saviour, *Luke* 23. 8.

23 And on the morrow, when *Agrippa* was come, and *Bernice*, with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at *Festus* commandment, *Paul* was brought forth.

The State, Attire, and Retinue used in this Solemnity is much undervalued by the term the Holy Ghost here gives it (*parade*); intimating, that all worldly glory is but in opinion and appearance meely; and that as a shew it passeth away. Here is a great difference indeed between these great persons thus adorned and accompanied on the one side, and *Paul*, the Prisoner (*Legum*), the chained, as he is called, *Chap.* 23. 18. On the other side: Yet holy *Paul*, with great Reason, prefers his Condition before theirs. He does not desire to partake with them in their ease and splendor, but with Christ in his disgrace and sufferings, *Phil.* 3. 10.

24 And *Festus* said, king *Agrippa*, and all men which are here present with us, ye see this man, about whom all the multitude of the *Jews* have dealt with me, both at *Jerusalem*, and also here, crying that he ought not to live any longer.

Well might *Paul* be agast, to be friendless in so great a multitude, and to be shewn and pointed at as a Monster, being made a spectacle to the World, and to angels and Men: as *1 Cor.* 4. 9. But he found surely the benefit and efficacy of that promise, *Mat.* 28. 20. I am with you unto the end of the World.

25 But when I found that \* he had committed \* Chap. 23. 9. nothing worthy of death, and that he himself hath appealed to *Augustus*, I have determined to send him.

The Calumny of the *Jews* adds to the Reputation of *St. Paul*: So many Enemies, and so long in finding or making a Fault that might reach his Life, and yet to be disappointed! *Paul* and his Religion are vindicated by the Testimony of *Lysias*, the Chief Captain, *Chap.* 23. 29. and of *Felix*, the Governor, *Chap.* 24. 25. and here by *Festus*, as afterwards by *Agrippa* too, *Chap.* 26. 32. So mighty is Truth and Innocence, that they do prevail sooner or later.

26 Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and specially before thee, O king *Agrippa*, that after examination had, I might have somewhat to write.

*Nero*, the present Emperor, whose Deputy *Festus* was in this province, though some of the former Emperors refused this Name, as favouring of too much Arbitrariness; the latter did accept of it. *Agrippa* being brought up in the knowledge of the *Jewish Law*, though it was not his business to judge *Paul's* Case, yet he might instruct and inform the Judge about it.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

So great a clamour, so hot a Pursuit, and yet after all this the Judge (who would willingly have condemned *Paul*, and gratified the *Jews*) knows not wherefore all this stir had been: But the more must he have been self-condemned that durst not absolve or free a Prisoner who was detained only by the power and multitude of his Adversaries.



## CHAP. XXVI.

**T**hen Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand & answered for himself, *a* This stretching forth of his hand was, 1. To obtain silence of others whilst he spake; or, 2. To shew his innocence, whilst he uses this modest confidence: or, 3. As other Orators when they begin to speak, move their hands. The Providence of God wonderfully procures Paul a liberty to publish the Gospel, and to make his case and Religion known.

2 I think my self *b* happy, king Agrippa, because I shall answer for my self this day *c* before thee, touching all the things whereof I am accused of the Jews.

*b* Paul thought it to be his advantage to speak before Agrippa, who could not be unacquainted with the Law or the Prophets, by which St. Paul would have his Cause determined. *c* Tho' Agrippa was not as Judge in this place, yet his Opinion and Judgment could not but prevail much with Festus.

3 Especially, because I know thee to be expert in all *d* customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

*d* This is not flattery, but a plain confession of what was true; for Agrippa, by reason of his birth and breeding, could not be wholly ignorant of those things in question, 1. About the Messiah; 2. About the Resurrection; 3. About the giving of the Holy Ghost. *d* It being a matter that concerned Religion, and the Life and Liberty of a man, nothing but ignorance or impiety could take him off from attending unto it.

4 *e* My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews.

*e* Paul appeals to his enemies, the Jews themselves, whether they could tax him with any enormity whilst he was of their persuasion; whereby he vindicates his Holy Religion from being the sink and off-scouring of other Religions, as some would make it; as also to intimate, that it was his Religion which made him so hateful unto them, and not any ill practices done by him.

5 Which knew me from the beginning, (if they would testify) that after *f* the most straitest sect of our religion, I lived a Pharisee.

*f* This Heretic, Sect, Opinion, or way of the Pharisees, St. Paul rightly commends, if we consider it comparatively with the other Sects of the Sadducees and Essenes; he had called this before, *viz*, Chap. 22. 3. the most exact manner of the Law of his Fathers: For it is certain it was more learned and strict, and came nigher to the Truth in many things than the other did.

6 And now *g* I stand and am judged for the *h* hope *i* of the promise made of God unto our fathers:

*g* The posture of such as are held for guilty. *g* St. Paul brings in the discourse of the Resurrection, which, as hath been observed, is the foundation of all Religion, 1 Cor. 15. 14. Chap. 23. 6. and 24. 15. now is called the hope of the promise; because God's Promise did raise them up to this hope: for God having promised to be the God of Abraham, Isaac and Jacob, gave them rather less than other in this World; neither had they any propriety in all the Promised Land, but only to a burying place; whence they might certainly infer, that there was another Life to be expected, in which God would make this his Word good. Paul was also judged for the hope of the Promise, taking this hope for the Salvation which Christ did purchase, and Paul Preach, which was also promised unto the Fathers, though mostly under types, and obscure representations. The sum is, Paul was judged for one of those two Articles of our Faith, *viz*, the Resurrection of the Body, or a Life everlasting.

7 Unto which promise our *j* twelve tribes *k* instantly serving God day and night, hope to come: for which hopes sake, king Agrippa, I am accused of the Jews.

*j* So St. Paul still reckons them, notwithstanding that Ten Tribes had been led captive, without returning again to this day. Yet, 1. There were many left by the King of Assyria in their own Land; and though for a while they joyned themselves unto the Samaritans rather than to the Jews, yet a Century or two before our Saviours time, they returned to the Jewish Religion and Worship; at least a very many of them. 2. Though the Ten Tribes never returned (as

Tribes) intirely back again; yet many of them doubtless had that love for their Religion and Country, as they took all opportunities of coming back. 3. At their first detection in *Jeroboam's* time, God touched the hearts of a great many, who rather changed their Habitation than their Religion: So that St. James might well dedicate his Epistle to the Twelve Tribes, for there were some who at the dispersion were scattered out of every Tribe. *k* Now these with great intention and earnestness of desire, (as when any stretcheth himself to his utmost length to take hold of ought) endeavoured to obtain that very Salvation which God had promised, and the Gospel revealed.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

*l* This St. Paul seems to have spoken in regard of Festus, and many other there present, who were Heathens; or to any of the Sadducees, (if any such were amongst them); as for Agrippa, He believed the Prophets, ver. 27. and had out of them learn'd and observed this promise, ver. 7. However God did not leave himself without a Witness to testify so much unto all, as should make the Doctrine of the Resurrection credible, whensoever it should be reveal'd unto them. The works of Creation evidence it; for he that can give Life unto that which had it not, can restore it unto that which had it; and the works of Providence attest it: In every Spring there is a Resurrection of such Plants or Trees as seemed dead. Nay, the Bread which we daily feed on, was made of that grain, which was not quickned except it died, 1 Cor. 15. 36.

9 I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

*m* The Religion which teacheth Christ is to be Worshipped, and his Name to be Magnified. *n* So they called our Saviour, of which see Chap. 22. 8.

10 Which thing I also did in Jerusalem: and many of the *o* saints did I shut up in prison, having received authority from the chief priests; and, when they were put to death, I gave *p* my voice against them.

*o* The Professors of the Religion of the Holy Jesus who are called to be Saints, Rom. 1. 7. and have him for the great example of holiness, who fulfilled all righteousness, and from him they have the Spirit of holiness, being sanctified in him, 1 Cor. 1. 2. and whosoever hath the Spirit, he is none of his, Rom. 8. 9. *p* Paul was not one of the Council; nor, that we read of, in any Office or place to judge any Person. Besides, the Jews are thought to have had no power of Life and Death, and that St. Stephen was slain rather in a popular tumult, than legally; but Paul may be said to do this, by carrying the suitages or Sentence to the Roman President, or any others to get it executed (for so the words will bear) and howsoever by his approving, rejoicing at, and delighting in their condemnation (which was indeed giving his voice, as much as he could, against them) this was verified.

11 And I purified them oft in every synagogue and *q* compelled them, *r* to blaspheme; and being exceedingly mad against them, I persecuted them even unto *s* strange cities.

*q* Paul confesses that he compelled them to blaspheme, either, 1. by the Torments he made them to be put unto; or, 2. by his own example: for he confessed, that he had been a blasphemer himself, 1 Tim. 1. 13. *r* This blasphemy was either, 1. denying of Christ to be the Messiah; or, 2. Cursing or Execrating of Christ, and acknowledging that he was justly condemned. *s* Drove them out of Jerusalem and Judea; and according to what Paul then believed, he drove them from the worship of the true God, and said, in effect, as David's Adversaries when they expelled him from Jerusalem, Go, and serve other Gods, 1 Sam. 26. 19.

12 Whereupon as I went to Damascus, with authority and commission from the chief priests; With procuratory Letters recommending him to the Jews abroad, and deputing him as their Agent.

13 At midday, *u* O king, I saw in the way a light from heaven, *w* above the brightness of the sun, shining round about me, and them which journeyed with me.

*u* This appeared at noon-day, that it might not be suspected to be a dream or fancy. *w* Our Saviour's face in the transfiguration did shine as the Sun, Matth. 17. 2. and he was yet on earth in his mortal body; How much more resplendent must it have been now, when he appeared from Heaven with his glorious body? And if the Righteous shall shine as the Sun, Dan. 12. 3. Matth. 13. 43. how much more does their Prince and Saviour? See concerning this History, Chap. 9. 3. &c. and Chap. 22. 6.

14 And when we were all fallen to the earth, I heard

\* Chap. 23. 6.  
and 24. 15.  
Phil. 3. 5.

\* Gen. 3. 15.  
and 22. 18 and  
26. 4. & 49. 10.  
Deut. 18. 15.  
2 Sam. 7. 12.  
Psalm 132. 11.  
Isa. 4. 2. & 7.  
14. and 9. 6.  
and 40. 10.  
Jer. 23. 5. and  
33. 14.  
Ezek. 34. 23.  
and 37. 24.  
Dan. 9. 24.  
Mich. 7. 20.

\* Chap. 2.

\* Chap. 9.

heard a voice speaking unto me, and saying in the x Hebrew tongue, Saul, Saul, why persecutest thou me? y It is hard for thee to kick against the pricks.

x Whereby it appears, that Paul spake not now before Agrippa in the Hebrew Tongue, as he did before the Jews at Jerusalem, Chap. 21. ult. y This is a Proverb borrowed from the Greeks, as some think; but used in many Languages, thereby denoting any who endeavour such things as will ruine or detriment themselves; and so do all Persecutors: for they cannot harden themselves against God, his Truth, or Servants, and prosper, Job 9. 4. Not to speak of other pricks, there is never an Attribute in God, nor ever a faculty in their own Souls, but they kick against, and will be themselves at last pricked by.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

z The Foot is trod upon on Earth, and the Head cries out from Heaven, as Chap. 9. 4.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which b I will appear unto thee;

a As Daniel was bidden by the Angel, Dan. 10. 11. to mitigate his consternation and fear. b St. Paul accordingly had many Visions and Revelations, Chap. 18. 9. and 23. 11. 2 Cor. 12. 2. as he was more abundant in his sufferings for Christ, so in consolations from Christ, 2 Cor. 1. 5.

17 Delivering thee c from the people, and from the Gentiles, unto whom now I send thee.

c From this people of the Jews, so in some Copies it is expressed, howsoever by the Antichesis (and from the Gentiles, it is plainly to be understood: and God undertakes no less hereby, than to deliver Paul (and all his faithful Servants) from all evils and enemies. But how is this performed? and where is the Promise? St. Paul was sorely persecuted by the Jews, and at last put to death by the Gentiles. But so long as it would be a mercy, and a true deliverance to Paul, God wrought many such for him; and that, rather than fail, miraculously too; no Chains, no Iron Gates could detain him. When he had finished his course, and done the work he was sent for, it would not have been then a deliverance, to have been kept longer from his reward, and the prize he had ran for.

18 d To \* open their eyes, and to \* turn them from darkness e to light, and from f the power of Satan unto God, that they may receive g forgiveness of sins, and inheritance among them that are sanctified by h faith that is in me.

d The eyes of their minds, that they might know God, and their duty towards him. Our Saviour assures Paul, that he should do that for the Souls of Men, which he should find effected in his own Body, being made to see. Now though this be only the work of God, yet to honour the Ministry, he is pleased to attribute it unto his Ministers, as being the instruments he ordinarily worketh it by; and are hence called co-workers with God, 2 Cor. 6. 1. e This was signified by the glorious light which came from the Body of our glorified Redeemer, which appeared unto him. f So are all sins; for by them Satan Rules in the Children of disobedience, Ephes. 2. 2. g Thereby intimating, that their former sins (how grievous soever) should not hinder their Salvation, who received the Gospel in the love and power of it. h By Faith which purifieth the heart: But this may be referred, either to our being sanctified, or to our receiving of the Inheritance, for both are by Faith; and as without Faith we are no better, and do no better, so we shall receive no better than other men.

19 Whereupon, O king Agrippa, I was not; disobedient to the heavenly vision:

i I was not incredulous, I believed God, and yielded to his call, as Acts. 50. 5. which cannot be accounted a fault in me; and yet this is all that can be charged upon me.

20 But \* shewed first unto them k of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent l and turn to God, and do works m meet for repentance.

k Nigh unto which place he was first converted, taking the first opportunity to Preach Christ, out of the abundance of his heart his mouth speaking. l As Sin is a turning from God; so Repentance is a turning (or rather returning) unto God. m Such as became a true penitent; for as we must shew our Faith by our Works, James 2. 18. so we must shew our Repentance by our Works also: For to say we are grieved for sin, and we hate sin, and yet to live in it, is but to deceive our selves, and (what in us lay) to mock God.

21 For these causes the Jews caught me in the temple, and went about to n kill me.

n By violent hands, and indirect means, as we see, Ch. 21. 31. and as they had done unto our Saviour, Chap. 5. 30. where the same word is used.

22 Having therefore obtained help of God, o I continue unto this day, witnessing both to p small and great, saying none other things than those which the q prophets and Moses did say should come:

o That Paul continued till then alive, notwithstanding all the fraud and force of his enemies, is acknowledged by him to be from God; from whence he infers towards his justification, that what he had done was but in a becoming gratitude towards that God who had maintained him in life unto that very day. p Witnessing to all sorts, Princes, or people; implying, that the truths of the Gospel, and the things of God, concerned Agrippa as well as the meanest of his Auditors; and indeed with God there is no respect of persons, and that we are all one in Christ Jesus, Gal. 3. 28. q Moses was himself also a Prophet, but he is here made especially mention of, because of his excellency above the other Prophets (unto whom God spake face to face) as also because he was the Law-giver to the Jews, and whom, upon all occasions they pretended to yield obedience to.

23 That Christ should r suffer, and \* that he should be the s first that should rise from the dead, \* and should shew t light unto the u people, and to the Gentiles.

r The sufferings of Christ was taught by Moses in all the commands about sacrifices, and more plainly by Isaiah in all the 53d Chapter; in so much, that this was acknowledged by Tryphon, disputing with Justin Martyr, although the generality of Jews, both then and now, do stiffly deny it. The Carnal Jews do not like to hear of a Spiritual Kingdom. s Christ was the first that did rise to an immortal life; others that were restore to life, died again: Besides, Christ is deservedly called the first, by reason of his dignity and eminency, and in that he rose as a head and fountain of life to others; even to all that live and believe in him. t All the Word of God is light; but especially the Gospel, which discovers a plain and open way unto Salvation. u To both Jews and Gentiles, as verse 17.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, w thou art beside thy self: x much learning doth make thee mad.

w This was the Opinion of Festus concerning Paul, and such is the Opinion of carnal and worldly Men concerning such as are truly Godly. As the Prophet which came to Jesus, was counted a mad Fellow, 2 Kings 9. 11. and the friends of our Saviour thought him to be besides himself, Mark 3. 21. and it cannot be otherwise. For good Men, and bad Men, have quite different Apprehensions concerning most things; and what one calls good, the other accounts evil; and what is Wisdom to the one, is madness to the other. x Much Study many times encreasing Melancholy, which a sedentary and thoughtful Life is most exposed unto. Paul is reckon'd to have been skilful in the Hebrew, Syriac, Greek, and Latin Tongues, to have been well read in the Poets; and certainly he was an excellent Orator, as appears all along in his Defence he made for his Doctrine, and his Life; but there was yet somewhat more than all this. Festus might feel a more than ordinary effect from Paul's words, and not knowing of the Spirit by which he spake, did attribute it to his learning, or madness, or to any thing but to the true cause of it.

25 But he said, I am not y mad, most noble Festus; but speak forth the words of truth and z soberness.

y St. Paul with all meekness makes his reply to the Governour, and not taking notice of his sharp censuring of him, returning an Answer in most respectful terms unto him; as his blessed Master, who when he was reviled, reviled not again, 1 Pet. 2. 23. z Soberness in contradiction to madness. Modesty waving the Reflection, and denying the charge Festus had laid upon him.

26 For the a king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

a Agrippa being educated in Judea, could not but hear of the Life and Doctrine, Death and Resurrection of our Saviour; as also of the Miracles done by him, and by his Disciples. For as our Saviour saies, he ever taught openly, John 18. 20.

27 King Agrippa, b believest thou the Prophets? I know that thou believest.

\* 1st. 35. 5.  
8. 42. 7.  
Eph. 1. 18.  
\* Col. 1. 13.  
1 Pet. 2. 25.

\* Chap. 9. 15.  
22. and 13.  
and 14. and  
22. 17. 2.

\* 1 Cor. 15. 20.  
Col. 1. 18.  
Rev. 1. 5.  
\* Luke 2. 32.



*b* A Rhetorical insinuation, that could not but much affect the King, and leave a sensible impression on his heart. *St. Paul* answers the question which he had propounded, and that in favour of *Agrippa*; or rather blames himself for making that a question; but his Cryptical inference would then be, *If you believe the prophets, why do you not believe Christ of whom they prophesied?*

28 Then *Agrippa* said unto *Paul*, *c* Almost thou persuadest me to be a Christian.

*c* Some think that these words were spoken Ironically, or scoffingly; as if *Agrippa* had said, Thou wouldest have me in so short a space (for so *ὀλίγον* may be translated) to be brought to profess Christ; some think it unlikely that such an one as *Agrippa* would speak so plainly as we translate it, in such a place, before such an Auditory; but the danger seems not to have been so great from these words; and if it had been greater, who knows the power of that conviction under which *Agrippa* at that time was? and *Paul's* rejoinder do suppose the words to be spoken in the sense we read them in.

\* 1 Cor. 7. 7.

29 And *Paul* said, \* I would to God, that not only thou, but also all that hear me this day, were both *d* almost, and altogether such as I am, *e* except these bonds.

*d* *Paul* knowing how little it would avail any to be almost a Christian, wisheth their perfection in that profession, that they might not with the *Laodiceans* be neither hot nor cold, *Rev.* 3. 16. nor with the *Israelites*, halt between God and *Baal*, *1 Kings* 18. 21. *e* Some think that by Bonds, *St. Paul* means only his Guard wherewith he was surrounded; but it is certain that *St. Paul* was bound, in the most literal sense, with Chains, as *Chap.* 24. 27. and he wisheth his Auditors all the good that was in him, and to be freed from all the evils that were upon him.

30 And when he had thus spoken *f*, the king rose up, and *g* the governour, and *h* Bernice, and they that sat with them.

*f* *Agrippa*, *g* *Festus*, and *h* the Queen, *i* together with the Governor's Council, although they had heard this excellent discourse from the most learned Apostle, like the Blackmore or Leopard they cannot change their spots, *Jer.* 13. 23. or skin, having sinned against former manifestations of God's Will; this, for ought we read, became ineffectual unto them.

\* Chap. 23. 9. and 25. 25.

31 And when they were *k* gone aside, they talked between themselves, saying, \* *l* his man doeth nothing *l* worthy of death, or of bonds.

*k* Either to their Houses, or to some apartment nigh to the Tribunal. *l* They acquit *Paul*; for as yet *Nero* had not made those bloody Laws, whereby the profession of Christianity was made capital.

32 Then said *Agrippa* unto *Festus*, This man *m* might have been set at liberty, if he had not appealed unto *Cesar*.

*m* These Judges and great Men do, by their opinion concerning *Paul*, condemn the *Jews*, whom they declare to have had no cause for the prosecuting of him; and so those *Caitiffs* returned to *Jerusalem*, not only with their labour for their pains, but being branded by the Sentence of so many eminent personages, not to say tormented with the guilt of so foul a fact in their own Conscience. *Such honour have all persecutors.* But, withal, these great Men seem to be self-condemned, in that they own *Paul's* innocence, and yet dare not set him free for fear of the *Jews*: For as for this excuse from his Appealing to *Cesar*, it bound up them indeed from condemning *Paul* till *Cesar* had heard him; but they could not be bound by it from acquitting or freeing of him: for *Paul* might have withdrawn his Appeal, and enjoyed his liberty, if they had pleased, at any time; but what popularity, or self-ends put them upon, they are willing to varnish over with pretence of lawfulness and necessity.

## CHAP. XXVII.

\* Chap. 25. 12.

And when \* it was *a* determined that we should sail into Italy, they delivered *Paul* and certain other prisoners unto one named *b* Julius, a centurion of *c* Augustus band.

*a* Upon the solemn hearing of *Paul's* Case, it was resolved by *Festus* and *Agrippa*, with the rest that were taken by *Festus* to advise concerning it. *b* Thought to have been a freed man of the Family of *Julius*, who thence took his name, *c* as *Cornelius* was a Centurion of the Italian band, see *Chap.* 10. 1. This Band or Regiment was called *Augustus* (or the Emperor's) because (as some will) it was part of his Guard.

2 And entering into a ship of *d* Adramyttium, we lunched, meaning *e* to sail by the coasts of Asia,

one *f* Aristarchus a Macedonian, of *g* Thessalonica, being with us.

*d* A City in *Myfia*, a Province in the lesser *Asia*, almost over-against *Mitylene*, of a pestilent Air. *e* The Ship did belong to *Adramyttium*, and designed a Trading Voyage along the Coasts of *Asia*. *f* This *Aristarchus* seems to have been a Man of some note, who accompanied *St. Paul* (together with *Luke* the holy Penman of this Book, and of the Gospel so called) throughout his Journey, and none else that we read of. This *Aristarchus* was one of them that was laid hold on in the uproar at *Ephesus*, *Chap.* 19. 29. and having partook of *Paul's* afflictions in all his travels, was at last his fellow-prisoner at *Rome*, *Col.* 4. 10. *g* Of this City mention is made, *Chap.* 17. 1.

3 And the next day we touched at *b* Sidon. And *Julius* \* courteously entreated *Paul*, and gave him liberty to go unto his friends *k* to refresh himself. \* Chap. 23. 15.

*b* A City in *Phœnicia* bordering upon *Palestine*, mentioned *Matth.* 11. 21. and *Chap.* 12. 20. *i* As *Felix* had commanded that Centurion to whom he committed him, *Chap.* 24. 23. *k* Though *Paul* went with a Soldier to guard him (as their manner was) yet it was a great favour that he might converse with his Friends, and receive from them such refreshments towards his Journey as he stood in need of. Now *Paul* indeed experienced the truth of God's Word, *Chap.* 18. 10. That he was with him; and 'tis wonderful to consider the presence of God with *Paul* all along; which things are our examples, that we may put also our trust in God, who hath said he will not leave us nor forsake us, *Heb.* 13. 5. 6.

4 And when we had lunched *l* from thence, we failed under *m* Cyprus, because the winds were contrary.

*l* Or put to Sea. *m* A noted Island in the *Mediterranean-Sea*, of which we read, *Chap.* 11. 19. and 13. 4. Their nearest way from *Sidon* to *Myra*, had been to have left *Cyprus* on the right hand; but by reason of the Winds, they were forced to go almost round about the Island, leaving it on the left hand.

5 And when we had failed over *n* the sea of *o* Cilicia *p*, and *Pamphylia*, we came to *Myra* a city of *q* Lycia.

*n* That part of the *Mediterranean* that borders on those Provinces. *o* Of which, see *Chap.* 6. 9. and 15. 23. 41. *p* Mention is made of this Province, *Chap.* 2. 10. and 13. 13. *q* Another Province in the lesser *Asia* bordering on *Pamphylia*.

6 And there the centurion found a ship of *r* Alexandria sailing into Italy, and he put us therein.

*r* A famous Port-Town in *Egypt* formerly called *No*, of which we read, *Jer.* 46. 25. unto this place the Ship did belong, which was now in the Road or Haven of *Myra*, intending for Italy, whither they carried Corn, and *Persian* and *Indian* Commodities from thence.

7 And when we had failed slowly many days, and scarce were come over-against *t* Cnidus, the wind not suffering us, we failed under *u* *Crete*, over-against *v* Salmone. *Or, Candy.*

*s* The Wind being contrary, or at least very bare, and it may be their Ship much laden. *t* A City or Promontory over-against *u* *Crete*, which is now called *Candia*, a known Island in the *Mediterranean*. *u* A Sea-Town in *Candy*, or the easterly Promontory there, so called. *Or, Candia.*

8 And hardly passing it, came unto a place which is called *x* The fair havens, nigh whereunto was the city of *y* Lasea.

*x* Or the fair or good shore, that being accounted the best, which is safest for Ships to ride in, or enter into. A place of this name remains to this day (as some tell us) in the Island of *Candy*, *y* called *Lafos*, and more in the Land; yet some think that this Town is not certainly known, not having been mentioned by any Ancient Geographer.

9 Now when much time was spent, and when sailing was now dangerous, because *z* the fast was now already past, *Paul* admonished them,

*z* This Fast was not any necessitated Abstinence, but a Religious Fast; as the word here used does most commonly signify; and the Article being put to it, it may well denote some eminent and known Fast. We read, that amongst the *Jews* several Fasts were observed; as the Fast of the Fourth Month, of the Fifth Month, of the Seventh and of the Tenth Month, *Zech.* 8. 19. But that of the Seventh Month did far exceed them all, it being the day in which the Priest was to make an Atonement for the people; and they were strictly commanded to afflict their Souls in it, *Levit.* 16. 29. and 23. 27. (Thus when we look up to him whom by our sins we have pierced, we must mourn, *Zech.* 12. 10.) Now this Fast was to be observed *on*

on the Tenth day of *Tyri*, or their Seventh Month (which is made up of part of *September*, and part of *October*); and then this day, which might well be called *The Fast*, fell about the beginning of *October*; after which time, until *March*, they did not usually venture on the Seas, especially their ships not being so able to bear a storm as ours are; and the Art of Navigation being not yet in any reasonable degree found out amongst them.

10 And said unto them, *Sirs*, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives *b*.

*a* Paul did not say this so much by reason of the time of the year, and the Tempests which do usually attend it, as by a prophetic spirit: God intending to provide for Paul in this tedious and difficult Journey, endues him with the Gift of Prophecy; which (when especially they saw it verified) could not but beget a great Respect toward him, and might be a means of salvation to many that were with him. *b* So it had been, their Lives had been lost as well as the Ship and Goods, had not God given the Lives of all in the Ship unto Paul, and saved them for his sake; as *ver. 24*.

11 Nevertheless, the centurion *c* believed the master and the owner of the ship more than those things which were spoken by Paul.

*c* The Centurion believed those whom he thought best skilled of those things (as every one in his own Art): And if he had not heard of Paul's Condition and extraordinary Qualification, he was doubtless the more to be excused.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to *d* Phenice, and there winter; which is an haven of Crete, and lieth *e* toward the south-west, and north-west.

*d* This Phenice was a Port-Town in *Candia*, and not the Country in *Syria*. *e* Being on the South part of that Island, having a Bay or Road like unto an Half moon or Crescent; one Horn or part of it (admitting entrance into it) toward the South-West, and the other toward the North-West.

13 And when the south-wind blew softly, supposing that they had obtained their purpose, loosing thence they sailed close *f* by Crete.

*f* The South-wind being ordinarily most mild, and at that time not high, they sailed along the shore of *Candia*, not being afraid to be driven upon it.

14 But not long after there *g* arose against it a tempestuous wind *g* called *h* Euroclydon.

*g* Crete or *Candia*: so that they were in the greater danger, having a Lee-shore. *h* This some will have to have been a Whirlwind; but the word signifies only, *The tempestuous East*, or the North-East, which is a contrary Wind unto any that would go from *Crete* to *Italy*.

15 And when the ship was *i* caught, and could not *k* bear up into the wind, we let her drive.

*i* Being forced from *Crete*, and the ship no longer at the command of the Mariners, but in the sole power of the Winds. *k* The ship could not keep her course, the Winds being contrary; so that her Prow or Head (part whereof was called, *The Eye* of the ship, and on which its Name was formerly, as now at the Stern, inscribed) could not bear up according as their course did require; whence that Expression, *ἀνίστασθαι τὴν πῆλιν*, which is here used.

*Sic quæ non voluit, sed quæ rapit impetus undæ.*

16 And running under a certain island which is called *l* Claudia, we had much work to come *m* by the boat.

*l* Called also *Claudos*, and by some *Gaudos*, and now *Gozo*, an Island near unto *Crete*. *m* In this stress of weather they would take up the boat, lest it should have been staved or beat in pieces against the ship.

17 Which when they had taken up, they *n* used helps *o*, undergirding the ship; and fearing lest they should fall into the *p* quicksands *q*, strake sail, and so were driven.

*n* Not only using all Instruments fit for their purpose, but all hands were employed too. *o* With Cables to keep the sides of the ship the closer and faster together. *p* There were Two Quicksands especially famous in *Africa*, the one

the greater, the other the lesser, called *Syrtes*, because these Mountains of Sand under water, did seem, as it were to draw and suck up ships, they were so soon swallowed up by them. *q* By the word here used, Sails and their Tackle, or the Top-Mast, may be understood Decks.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship *r*; *r* Casting out the Merchandise or Lading which was in it, that the ship being so much lighter, might not so readily strike upon a Rock, or be swallowed up of the Quicksands, it drawing so much the less water.

19 And the third day we cast out with our own hands *s* the tackling of the ship.

*s* All the ships Furniture which it had either for Ornament or defence, and not their Ballast or Lumber only: So willingly do men part with all things for their Lives; which yet are but short, and, at best, mixed with care and sorrow, *Job 14. 1, 2*.

20 And when neither *t* sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved *u*, was then taken away.

*t* Which shews the greatness of their misery, which had not the Ordinary Refreshments from the sight of the Sun to relieve it. For that the Sun does cheer, is one Reason why our Saviour is called the *sun of righteousness*, *Milachi 4. 2*. *u* There remained no hope in the Eye of Reason, or reckoning upon Second Causes, or Natural Events.

21 But *w* after long abstinence, Paul stood forth in the midst of them, and said, *Sirs*, ye should have *x* hearkened unto me, and not have looked from Crete, and to have *y* gained this harm and loss.

*w* These did not abstain from their Meals for any want: for they had sufficient provision; as appears, *ver. 28*. nor because the Storm or tempest tossing the ship, and them in it, took away their stomach: for the Sea-men, at least, were not so long troubled with that Sea-sickness: But, 1. Their continually being employed, working for their Lives. 2. *rdly*, Their fear of perishing, and sense of a future state, might take up their thoughts so effectually, that they minded nothing else. Hence it hath been said, That whosoever cannot pray should go to Sea, and there he would learn it: For in their affliction they will seek me early, saith the Lord, *Hosea 5. 15*. *x* Being Paul had foretold this that now befell them; as *ver. 10*: they were bound to have believed him; which they not doing, are now deservedly punished. *y* Harm and loss, misery and calamity is all that disobedience unto God gets at last, whatsoever it may promise us, to tempt us with.

22 And now I exhort you to be of good cheer: for there shall be *z* no loss of any mans life among you, but of the ship.

*z* Provided they would do as he required of them: See *ver. 31*. In God's Promises there is a tacite condition, which from the Nature of the thing is to be understood; as in that which was made to *Eli*, mentioned *1 Sam. 2. 30*. Paul did foretell this so particularly, that when it was come to pass, he might gain the more reputation to the truth of the Gospel which he preached, and more glory to that God whom he worshipped.

23 For there stood by me this night the angel of God *a*. whose I am, and whom *b* I serve.

*a* A good Introduction to recommend the true God, and the Gospel of his Son. *b* Paul, who knew the certainty of what he had predicted, owns himself to be now in the service of God, that not unto him, but unto God may be given the glory.

24 Saying *c*, Fear not, Paul, thou *d* must be brought before Cæsar, and lo, God hath *e* given thee all them that sail with thee.

*c* The Message which God's Angels bring from God unto his people, is, *Fear not*. Thus unto *Daniel*, *Dan. 10. 12, 19*. And thus unto the holy Women that attended at our Lords Sepulchre, *Matth. 28. 5*. They are all Ministering Spirits, *Heb. 1 ult.* *d* 'Tis a forensick word, shewing that Paul must be heard and tried by Cæsar. *e* Graciously bestowed all thy Fellow-Travellers upon thee at thy Request: For it is implied, that Paul had prayed for them, and begged their Lives of God; as *Esther* had the Lives of her people at the hands of King *Ahasuerus*, *Esther 7. 3*. There is a remarkable difference between Paul and *Jonah* in a storm, tho' *Jonah* professes as much as Paul does in the preceding Verse. But *Jonah 1. 9*. it was little more than a Profession in *Jonah*, but Paul was actually in the Fear and Service of God, and doubtless there was as great a difference in their breasts during the Storm. The true Fear and



Service of God brings with it great peace and inward satisfaction, which, when any leave, they must at least so long be strangers unto, for there is no peace to the wicked, *Isa. 48. 22.*

25 Wherefore sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

*f* Paul having had experience of the power and faithfulness of God, and had known his name, professeth to trust in him; and recommends Gods veracity unto them, as worthy to be relied upon. What a great deal of good does one holy Man do in a place? These hundreds of Men fare the better both in Soul and Body for Holy Paul.

*\* Chap. 28. 1.*

26 Howbeit *g* we *\** must be cast upon a certain island

*g* This was given by Paul as a sign unto them of the truth of what he had said, which when it came to pass, might induce them to believe the rest; which probably it did; and saved Paul from being killed by the Soldiers, *v. 42.* Thus God preserves his people, and delivers Paul, and brings all his safely off at the last, but it is by tempests and storms. It may be they must suffer shipwrack of all they have in this World first. *Angusta per angustia.* Through many tribulations we must enter into the Kingdom of God, as St. Paul had taught others, *Acts 14. 22.* He experienced to be true himself. There was no truth more experimented than this.

*—improbo I.  
facillior A.  
Gill. Nor.*

27 But when the fourteenth night was come, as we were driven up and down in *b* Adria, about midnight, the ship men deemed that they drew near to some country:

*b* Not in the *Adriatick* Bay or Gulf of *Venice*, which divides *Italy* and *Dalmatia*, though that be also so called, but this name is sometimes extended to those parts of the *Mediterranean* Sea which borders on *Sicily* and *Ionia* in *Greece*, and must be passed over by such as go from *Crete*, or *Candia*, to *Milita*, or *Malta*.

28 And founded, and found it *i* twenty fathoms: and when they had gone a little further, they founded again, and found it *k* fifteen fathoms.

*i* A Fathom is the distance betwixt the end of the middle finger in the one hand, from the end of the middle finger on the other hand, when the Arms are stretched out; which is ordinarily accounted about six feet in measure. *k* Coming into more shallow places they might reasonably conclude that they were near unto the Land.

29 Then fearing lest they should have fallen upon rocks, they cast *m* four anchors out of the stern, and *n* wished for the day.

*l* Of which there are very many in these Seas; especially about the Islands. *m* Which shew how great the Tempest was, that they needed so many Anchors. *n* That they might the better discover whereabouts they were.

30 And as the ship-men were about to flee out of the ship, when they had let down *o* the boat into the sea, under colour as though they *p* would have cast anchors out of the fore-ship,

*o* That they might betake themselves into it, after they had left the ship: For, *ver. 17.* they had taken up the boat, and secured that this or the like occasion. *p* Discerning the true reason of their going into the boat to make their escape.

31 Paul said to the centurion, and to the soldiers *q*, Except *r* these abide in the ship, ye cannot be saved.

*q* Notwithstanding the promise mentioned, *ver. 24.* that they should all be saved, they must use means, so far as means can be used, although the efficaciousness and truth of the promise do no ways depend upon the Virtue of the means; but the means are made effectual by virtue of the promise. Yet whosoever neglects means upon any pretext of a promise, he does tempt God, but doth not rightly believe in him. *r* As it were pointing unto the Mariners, and such as were useful in such a case.

32 Then the *s* soldiers cut off the ropes of the boat, and let her fall off.

*s* The Centurion and Soldiers agreeing to what Paul had said, did this to take away all thoughts of escaping, from the Mariners, and leaving all upon what Paul had promised to them in the name of his God.

33 And while *t* the day was coming on, Paul besought them all to take meat, saying, This day is the *u* fourteenth day that ye have tar-

ried, and continued fasting, having taken nothing.

*t* All the night after the Mariners were disappointed in their project to escape. So hard a matter it was to abate their fear of being presently destroyed; and so great influence hath the apprehension of present Death, and judgment which follows it, upon the minds of Men. *u* Not as if they had wholly eaten nothing all that while (for 'tis commonly held, that none can fast above half so long without danger of death), but because in all that space they had held no set meal, as they were wont to do; and what they did eat was very little, and only in extrem necessity, without any desire or taste; so great was their anguish.

34 Wherefore I pray you to take *some* meat; for this is *w* for your health *x*: for there shall not an hair fall from the head of any of you.

*w* That they might be stronger to endure that pain, and perform that labour which was necessary toward their escape: For God would have them to use all means for their deliverance. *x* A proverbial speech used by the Jews; as *1 Kings 1. 32.* signifying, that they should not suffer the least detriment in their bodies, much less the loss of their lives. Thus God numbeth our hairs, and his providence extendeth over every one of them, as *Matth. 10. 30. Luke 21. 18.*

35 And when he had thus spoken, he took bread, and *y* gave thanks to God in presence of *\* 1 Tim. 4.3* them all, and when he had broken *z*, he began to eat.

*y* Paul thanks God for their preservation thitherto. And there is no such encouragement to hope for future deliverances, as when God doth give us hearts to thank him for deliverances already enjoyed. But he thanked God also for giving them in their necessity such food to nourish and strengthen them, *Matth. 14. 19. and 15. 36. Mark 8. 6. 19. and one season more to enjoy it.* The acknowledging of God in all things we enjoy, doth sanctify them to us: otherwise they do defile us: for we usurp them; we holding them by no other tenor but in *Franc-Almoine*, from God. Neither can they be serviceable unto us, if God withhold his blessing. Hence the Jews would not eat until *Samuel* had thus blessed their food, *1 Sam. 9. 13.* And our Saviour himself, to give us an example, gives thanks before he would have the miraculous loaves and fishes distributed, *John 6. 11.*

36 *z*. Then were they all of good cheer, and they also took *some* meat.

*z* Believing Paul's words, promising in the name of that God whom he served, that they should all be preserved; believing they did rejoice. Now Paul, a prisoner, a neglected and condemned person, comes to be valued and credited. Whilest they sailed with a prosperous gale, neither God or his poor prisoner and chained Apostle are thought upon; but in a Storm or Tempest they are glad to believe and follow his direction. God's Stars shine in the night, and are seen in affliction.

37 And we were in all in the ship, two hundred threescore and sixteen *a* souls.

*a* That is, so many persons; as *Chap. 2. 41. and 7. 14. Rom. 13. 1.* the Soul being the noblest part, and the Body following its condition, whatsoever it be: If the Soul be holy, the Body shall be glorious. But 'tis not so on the other side: The Soul is not hereafter as the Body is here: For *Dives's* Body fared well, was fed and arrayed sumptuously, and yet his Soul miserably tormented, *Luke 16. 19. 24.*

38 And when they had eaten enough, they lightened the ship, and *b* cast out the wheat into the sea.

*b* The provision they had for their sustenance. This is the third time that they lightened the ship, being willing that all their Goods should perish for them, rather than with them. Or these Heathens were so far persuaded by St. Paul, that they ventured their lives upon the credit of what he had foretold them; and parted with their Food, and all they had to live upon, only upon his word, that they should want them in the Ship no more.

39 And when it was day *c*, they knew not the land: but they discovered a certain *d* creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

*c* In so long and violent a Tempest, thinking every moment to be swallowed up, they could keep no reckoning of the Ships running or way; neither were Charts or Maps so usual (if they had any at all) in those times. *d* A Bay, or bosom of the Sea, having Land on each side; where they judged it most likely for them to get on shore; using still all means for their safety.

40 And

Or, cut the  
Anchors, they  
lay them in the  
Sea, &c.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the main sail to the wind, and made towards shore.

*a* Rudders is in the Plural Number put for the Singular: Or rather, in those times they having Two Rudders (as by several passages amongst the Ancients do appear), they were both loosed, that now they might use them to direct the Ship to the best advantage in making the shore, they having been tied whilst they were a drift, or at Anchor. *f* Which they had let down, or struck, *ver.* 17. and now that they might make some use of the winds, to get nigher to the shore, they hoisted up. As God doth instruct the Plowman, *Ma.* 28. 26. so he teacheth the Mariner, and every one in their Calling.

41 And falling into *g* a place where two seas met *\**, they ran the ship a-ground; and the fore-part stuck fast, and remained unmoveable *b*, but the hinder part was broken with the violence of the waves.

*g* A Shoal, Sand, or Isthmus, where the Sea was on both sides of it. *b* They were now in the greatest extremity; and God suffers them to fall into it before that he sends them deliverance, that he might have the more Glory by it.

42 And the souldiers counsel was *i* to kill the prisoners, lest any of them should swim out and escape.

*i* This speaks their great ingratitude, that they would take away Paul's Life, who had preserved theirs. But Christ's Apostles and Ministers must not look for their reward in this Life: Though men cannot, or do not recompence them, they shall be recompenced at the Resurrection of the Just, *Luke* 14. 14.

43 But the *k* centurion willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

*k* Because Paul was a Roman Citizen, whose Death he durst not be accessory unto. It may be also, that this Centurion (if there were no more), as the Samaritan that was cleansed, did this in thankfulness unto Paul. *l* That they might be helpful to others in getting on shore.

44 And the rest, some *m* on boards, and some on broken pieces of the ship: and so it came to pass that they escaped *n* all safe to land.

*m* Still using means, though it was of God only that they had them, and that they were effectual to them. *n* In this History is lively verified that of the Psalmist, *Psal.* 107. 18, 19, 20. Their soul abhorred all manner of meat, and they drew near unto the gates of death. Then they cried unto the Lord in their trouble, he saved them out of their distresses. He sent his word and healed them, he delivered them from their destructions. And what follows, but, *ver.* 21. O that men would praise the Lord for his goodness, for his wonderful works to the children of men. God hath a Tribute of Praise which is due unto him from the Readers of this Story, that they would acknowledge that there is none else who can deliver after this manner, *Dan.* 3. 29. and thence be sure they will desire that this God might be their God for ever and ever, *Psal.* 48. 14.

## CHAP. XXVIII.

AND when they were escaped, then they knew that the *a* island was called *b* Melite.

*a* This was foretold by Paul, *Chap.* 27. 26. And therefore though the Mariners knew not the Land, *ver.* 39. and were not able to direct the Ship, as *ver.* the 15th. yet God so ordered it, that not a word spoken by Paul did fall to the ground, but the Wind and Sea obey him. *b* Now called Malta, a little Island between Sicily and Africa. There is another obscure Island in Illyricum, that was called by this name, which some have mistook for this place of Paul's shipwreck, by reason that this Tempest was in the Adriatick sea: but not only the Gulf of Venice, but the Sea about Sicily, and this Coast, was so called; as *Strabo* witnesseth: See *Chap.* 27. 27.

2 And the *c* barbarous people shewed us no little kindness *d*: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

*c* So the Grecians and Romans called all other Nations that did not receive their Customs, nor speak their Lan-

guage, *1 Cor.* 14. 11. And to this day the African Coast over-against this Island, is called *Barbary*. *d* How far is this Humanity of Heathens beyond that Inhumanity which some that are called Christians use towards those that are shipwreck'd, and their Goods that come on shore?

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came *e* a viper out of the heat, and *f* fastened on his hand.

*e* A Creature so venomous, that not only its biting, but (some say) its breath is deadly: This upon the warmth of the fire, being be-nummed with the cold, and now refreshed, began to stir it self. *f* As it used to do when it biteth. God by this Miracle prepares this People not only to be civil and courteous unto Paul, but to believe the Gospel which he preached, wheresoever he went. And this wonderful work of God was (as God's seal to his Ministry) to shew his Authority to be from him.

4 And when the barbarians saw the venomous *g* beast hang on his hand, they said among themselves, No doubt this man is a *b* murderer, whom, though he hath escaped the sea; yet vengeance suffereth not to live.

*g* So the Viper is called by that Appellative word; from whence also comes *Theriac*, or Treacle, which is made out of flesh, or Trochus of Vipers. And if Men can make an Antidote out of Poyson, much more can God bring good out of evil. *b* It is a strange sense that men by the light of Nature had of Divine Vengeance; especially of Gods revenging of Murder. Hence they called one of their Furies, *Tisiphone*; as one that punished and revenged Murder. Yet they were to blame in this case, 1. Because they confine the punishment of wicked Men wholly unto this Life. 2. In that they did not expect the event: They judged before they knew what would be the end of Paul afterwards. 3. They erred, in that they measured the goodness or badness of a Mans state or cause by his prosperity or adversity.

5 And he shook off the beast into the fire, and felt *i* no harm.

*i* A Daniel in the Lion's Den. God is the God of Nature, and the most natural properties are restrained when he please, and cannot be exerted without his concurrence. Thus the promises our blessed Saviour made, *Mark* 16. 18. *Luke* 10. 19. were fulfilled according to the Letter.

6 Howbeit they looked when he should have *k* swollen, or fallen down dead suddenly: But after they had looked *l* a great while, and saw no harm come to him, they changed their minds, and said that *\** he was *m* a God.

*k* The word signifies primarily to be burnt: and then by burning or scalding to swell, which is accounted the ordinary symptom of the biting of a Viper; to swell or blister, as if the part was burnt with fire. *l* In those places where there is much more heat, there is more Venom in these Vipers. And though some are said to live several days after they are bit by them, yet others die very suddenly upon their biting; as the known story of *Cleopatra* testifies. And condemned persons were sometimes put to death by Vipers set unto their breasts. *m* A strange extream; so incertain and unequal are Mens minds.

7 In the same quarters were possessions of the *n* chief man of the island, whose name was Publius, who received us and lodged us three days courteously.

*n* This Publius is thought to have been Governor for the Romans in this Island. Howsoever, he was a Man of great Account and Estate, that could provide for so many as were in the ship, and receive them into his own house.

8 And it came to pass that the father of Publius lay sick of a fever, and of a *o* bloody flux: to whom Paul entred in *p*, and *\** prayed, and *q* laid his hands on him, and healed him.

*o* A painful and dangerous Disease; the torment in the bowels frequently causing a Fever. *p* Paul could do nothing of himself; and therefore begs of God the recovery of Publius his Father. It is God only that kills and makes alive, *1 Sam.* 2. 6. *q* This imposition of hands was commonly used in miraculous cures; as *Matth.* 9. 18. *Mark* 6. 5. and is joined with Prayer, *Matth.* 19. 13. which it might be a Symbol of. Thus Publius was well payed for what he did for Paul and his Company. Relieving of the poor and distressed is frequently rewarded in this World, and not only in the World to come. And God now recommends the Gospel and the Ministry of Paul by this Miracle also:

\* Chap. 14. 18.

\* Jam. 5. 14, 15.



also: For none could do such things as these, unless God were with him.

9 So when this was done *r*, others also which had diseases in the island, came, and were healed:

*r* The fame of this Cure, wrought so suddenly, perfectly, and only with the laying on of *Paul's* hands, could not but spread far and near; especially being done upon the Governor: And Men are usually very careful about their bodily health and welfare. So that their Diseases were blessed Occasions to bring them to the knowledge of God in Christ, whom *Paul* preached. And they might have perished eternally, if they had not perished (or been thus near unto perishing) temporally.

10 Who also *s* honoured us with many honours; and when we departed, they laden *us* with such things as were necessary.

*s* They who were cured, rewarded or presented the Apostle and his Company very liberally. And this was the effect of that inward Respect and real Esteem they had for them; and was a fruit of their Faith.

11 And *t* after three months we departed in a ship of Alexandria, which had *u* wintered in the isle, whose sign was *w* Castor and Pol-lux.

*t* These Three Months that *St. Paul* staid *u* Malta, he spent like a true Labourer in the Lord's Vineyard, planting a Church that was famous for its steadfastness in the Truth. *u* It was their wont to lay up their ships all the Winter season; as we may see, *Chap. 27. 12.* And to this day the Gallies seldom go out on those Seas in Winter. *w* Feigned to be the Sons of *Jupiter*, and to have the ordering of Tempests, and the care of Mariners, and were chosen for the Patrons of that ship, by the Pagan owners of it.

12 And landing at *x* Syracuse, we tarried there *y* three days.

*x* The chief City of *Sicily*, famous for *Archimedes*. *y* To sell probably some of their Wares, the Ship making a trading Voyage.

13 And from thence we set a compass, and came to *z* Rhgium: and after one day the south wind blew, and we came the next day to *a* Puteoli.

*a* A City in the Kingdom of *Naples*, over-against *Messina*, in *Sicily*; so called because that *Sicily* was believed to be thereabouts rent and plucked from the main Land, unto which they held it to have been formerly joyned, until by a Tempest it became an Island. *a* Puteoli is a Sea-Town not far from *Naples*.

14 Where we found *b* brethren, and were desired to tarry with them seven days: And so we went toward *c* Rome

*b* Christians, as some think; for so they mutually called one another. But it is not so probable that any should profess Christianity so near unto *Rome*, and that it should be no more known, or believed in *Rome*. Others therefore think that the Apostle means *Jews*, whom he calls brethren (being, as himself, descended from *Abraham*): for so he calls the *Jews* he found at *Rome* (Brethren, *ver. 7.*) who yet called the Christians a Sect; adding, that it was every where spoken against, *ver. 22.* *c* *Rome* is known to be the chief City in *Italy*, and to have been the Empress of the World, and famous for the Church to whom *St. Paul* wrote his Epistle, known by its Inscription unto them.

15 And from thence, when the brethren heard of us, they came to meet us as far as *d* Appii-forum, and the *e* three taverns: Whom when *Paul* saw, he thanked God *f*, and took courage.

*d* A place about One and Fifty Miles, or Seventeen Leagues from *Rome*; so called from *Appius Claudius*, who made a Way from *Rome* thither, called from his Name, *The Appian-way*, and had his Statue there set up; which is the Reason why it is called thus: For the Romans did call those places *Fora*, where such Statues were placed. (The concourse to see those Statues might bring them to become Markers). *e* As that was a place of resort for the buying and selling of other Commodities, so this for the affording of necessary Provision. A little Town, hence so called, about Three and Thirty Miles, or Eleven Leagues from *Rome*. So that some came a greater, some a lesser way to meet with *Paul*, and shew their Respect unto him. These brethren are thought to have been converted by such as at the Day of *Pentecost* were present, when those Miracles were wrought, *Chap. 2. 10.* it being expressly said, that there were strangers from *Rome*. *f* God moving so many not to be ashamed of his bonds.

16 And when we came to *Rome*, the centurion delivered the prisoners to the *g* captain of the guard: but *\* Paul* was suffered to dwell by himself, with a souldier that kept him.

*g* The *Præfictus Prætorio* being Commander in chief over the Soldiers, and unto whom the Prisoners of State were usually committed. *h* God by this means giving *Paul* an opportunity to go abroad at his pleasure, though chained; as *verse 20.* Yet he might preach the Gospel; and that was not bound, *2 Tim. 2. 9.* And now God is with *Paul*, as he was with *Joseph*, in Prison, *Gen. 39. 21.* and procures him favour.

17 And it came to pass, that after three days, *Paul* called the *i* chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet *\* was I* delivered prisoner from Jerusalem into the hands of the Romans.

*i* *Paul* does this not only out of an extraordinary Love which he had for that People, but also because the Apostles were commanded to go rather unto the lost sheep of the house of *Israel*, *Matth. 10. 5, 6.* The whole Oeconomy of the Gospel is a doing good for evil. So did our Saviour, who is the Author and Subject of it; and so must his Messengers or Ministers do; or they are not like to do any good at all: for the World will hate them, *1 John 5. 13.*

18 Who *\* when* they had *k* examined me, would have let me go, because there was no cause of death in me.

*k* As *Festus* did in the presence of King *Agrippa*, *Chap. 25. 26.* who though they were both Unbelievers, yet justified *Paul*, acknowledging that he had not committed any thing worthy of Bonds, much less of Death. Thus our Saviour was declared innocent by *Pilate*, *Luke 23. 4, 14.*

19 But when the Jews *l* spake against *it* *\**, I was constrained to appeal unto Cesar; not that I had ought *m* to accuse my nation of.

*l* The *Jews* used all their Oratory and Interest against *Paul*, both before *Felix* and *Festus*. And had it been in *Felix's* power (which after *Paul's* Appeal it was not), he would have sacrificed *Paul* to the malice of the *Jews*; and by that means got their favour, whom he had so incensed against him. *m* *Paul* did not so much want matter, as mind to accuse the *Jews*. And he declares, that whatsoever he had suffered, his intentions were not to calumniate them, but to vindicate himself.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the *n* hope of *Israel* I am bound with *\* this o* chain.

*n* See *Chap. 23. 6.* and *24. 21.* This Hope is either, 1. of the Resurrection, as in the forementioned places; and *Ch. 26. 6, 7.* or 2. the Messiah, Christ is the Hope of *Israel*, so they pretended for many ages, and him now *Paul* Preached. *o* For tho' he had his liberty to go abroad, yet he was chained with his Right hand to the Soldiers Left hand who went with him; and could not possibly be loosed unwittingly from him.

21 And they said unto him, We neither received *p* letters out of Judea, concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

*p* The High Priest and the rest of them that had persecuted *Paul*, did either despond of their Cause, when it should come to be impartially heard; or were supine and negligent in a matter which they pretended so highly to concern their Religion: But self-ends, their present ease and reputation, were the main matters they contended for.

22 But we desire to hear of thee what thou thinkest: for as concerning this *q* sect, we know that *r* every where it is spoken against.

*q* Or Heresie, for so they called the Christian Religion. *Chap. 24. 5, 14.* *r* Of all conditions of men, Governors and people, and in all places, as *Luke 2. 34.* Christ is said to be a sign that shall be spoken against.

23 And when they had appointed him a day, there came many to him into his lodging; To whom he *t* expounded and testified *u* the kingdom of God, *w* persuading them concerning *Jesus*, *\* both* out of the law of *Moses*, and out of the Prophets, *x* from morning till evening.

*t* The House which he had hired, as *verse 16.* and *30.* *u* *Paul* expounded the Scriptures, and by them proved our Saviour

\* Chap. 24. 14. and 27. 3.

\* Chap. 21. 33.

\* Chap. 22. 2. and 24. 10. and 25. 8. and 26. 31.

\* Chap. 25. 11.

\* Chap. 25. 12. 2 Tim. 1. 15.

\* See on Chap. 26. 6.

Saviour to be the Messiah; and that the Kingdom of the Messiah, which God had promised, and *Moses* and the Prophets had foretold, was now come: using such proofs and arguments as were cogent enough to prove what he asserted; and which also did thoroughly persuade or prevail with several of them. *x* Thus *Paul* laboured more abundantly, 1 Cor. 15. 10.

\* Chap. 17. 4. 24 And *y* some \* believe the things which were spoken, and some believed not.

*y* Thus there are different Soils into which the Word is cast, as appears in the Parable of the Sower, *Matth.* 13. 19, 20, &c. Thus *Paul* found by experience what he says, 2 *Thim.* 3. 2. That all men have not faith; and the word preached doth not profit, unless it be mixed with faith in them that hear it, *Heb.* 4. 2.

25 And when they agreed not *z*, among themselves, they departed, after that *Paul* had spoken *a* one word, Well spake the holy Ghost by *Esaia's* the prophet, unto our fathers.

*z* Thus Christ came to set fire on the earth, *Luke* 12. 49. not that the Gospel does this in its self; for it is the Gospel of Peace, *Ephes.* 6. 15. not only betwixt God and Man, but betwixt Man and Man; and if its precepts were observed, Love, Meekness and Goodness, would banish all Hatred, Pride and Contention out of the hearts and lives of Men; but this arises out of the corruption that is in Man, and from the evil one that sows his Tares amongst us. *a* *Paul* spake this eminent and remarkable word or sentence, that they might (if possible) be pricked in their hearts at the hearing of God's Judgments denounced against them.

\* *Mat.* 6. 9. 26 Saying, \* Go unto this people, and say *b*, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

*b* As their Fathers did hear the many Prophecies concerning the miseries and calamities which for their sins were to come upon them, as also concerning the Messiah which was to come, but did not believe them or entertain them as they ought; so these their Children (through the Righteous Judgment of God) inherited their Fathers' sins, and should be heirs also of their punishments. Thus we see, that *Scriptura Prophetica sepius impletur*, and what was spoken and fulfilled in that Generation so long before, was also in this so many hundred years after.

27 For the *c* heart of this people is waxed gross, and their ears are dull of hearing, and their eyes *d* have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and: I should heal them.

*c* Though God did forsake this people (being first forsaken of them) and withdraw his gratuitous assistance from them, yet it is all justly charged upon them, they having by their sins said unto God, departed from us, for we desire not the knowledge of thy ways, *Job* 21. 14. *d* They winked, as those that were loath to see, though they could not but see the Truths *Paul* had preached concerning the Messiah; Prejudicate Opinions and Self-conceit hindring them from coming unto the acknowledgment of them. Or pardon them; for by guilt the Soul is wounded.

28 Be it known therefore unto you, that the *e*

salvation of God is sent \* unto the *f* Gentiles, and \* that they will hear it. \* Chap. 13. 46. and 18. 6.

*e* So the Gospel is called; Because, 1. The finding of it out. 2. The preparing of it by sending his Son. 3. The revealing of it. And, 4. Its Efficacy is only of God. *f* As by our Saviours Commission, *Matth.* 28. 19. and *Luke* 24. 47. does appear. And *Paul* had by Experience found the Effects of it; as may be seen in all this Book of his Travels; where we may find many of the *Gentiles* were obedient unto the Word, which the *Jews* gain-said and blasphemed.

29 And when he had said these words, the *Jews* departed, and had great *g* reasoning among themselves.

*g* Some accusing\* of *Paul*, others vindicating of him; some believing; as *verse* 24. others not believing; Our Saviour and his Gospel too, being for the rising and falling of many.

30 And *Paul* dwelt two whole years in his own hired house, *h* and received all that came in unto him.

*h* Of what Nation or Quality soever they were, *Paul* preached salvation to them upon the Gospel-condition of Faith and Holiness; and in that imitated God and our Saviour, who refuse none that thus come unto him. And though *Paul* might have had greater security from trouble by the *Jews* (if he would have desisted), yet a necessity was laid upon him, and a woe unto him if he did not preach the Gospel; as 1 Cor. 9. 16. which may abundantly excuse and justify him.

31 Preaching; the kingdom of God, and teaching those things which concern the Lord *Jesus* Christ, with all confidence, no man forbidding him.

*i* The Gospel is so called; as also *Paul* preached that Kingdom of God which is to come at the end of the World, which falls in with the Subject he was so oft upon, concerning the Resurrection, which if Men did but believe effectually, all the other ends of Preaching would be easily obtain'd, *k* Christ's Precepts and Miracles, his Death and Resurrection. *l* God, who puts bounds to the raging Sea, had stopped the *Jews* malice, and bidden it go no further; and he who delivered *Daniel* from the Lyons, had delivered *Paul* from *Nero*, and would have delivered him, had not his Death been more for the Glory of God, and the good of *Paul* himself, than his Life, which at last he offered in Confirmation of the Truths which he had preach'd, which he foresaw, 2 *Tim.* 4. 6. and as *Eusebius* says, came to pass accordingly.

This Book may be called, not only *τὰ ἔκτα*, but *ἱερά*; not only the *Acts*, but the *Wonders* of the Apostles (though the Holy Per-man, and the Apostles, meekly contented themselves with that name, by which at present it is called; Yet) what Wonders are contained in it; not only such as were wrought by the Apostles, but for them, to deliver, preserve and encourage them: Inasmuch as the attempt to silence them, and to hinder the Progress of the Gospel preached by them, proved as vain as if men had endeavour'd to hinder the Sun from shining, or the Wind from blowing.

Now unto him, who is able to work so as none can hinder, be all Honour and Glory, Dominion and Power, for ever and ever. Amen.



# ROMANS.

## THE ARGUMENT.

**T**HE Pen-man of this Epistle, viz. Paul, was so called (as some think) because he was little or low of Stature: Others suppose he had this Name first given him upon the Converting of Sergius Paulus the Deputy; of which see Acts 13. and Hierom. Com. in Ep. ad Philem. But others are of opinion, That his Name was not changed at all, and that he had two Names, as all those Jews had, who were Freemen of Rome. The Text in Acts 13. 9. doth favour this Opinion; there you read of Saul, who was also called Paul (so John was Surnamed, or also called Mark, Acts 12. 12, 25.) And because he was the Apostle of the Gentiles, and his Work lay mostly amongst them; he was called at last altogether by his Surname, or Roman Title.

As to the Order of it: All are agreed, That it was not written as it is placed in our Bibles: That the Epistles to the Thessalonians, to the Corinthians, and other of his Epistles, were written before this: And the reason why it is placed before the other Epistles, is, Because of the Dignity of the Romans, to whom it was directed; Rome being, at that time, the Imperial City: Or, Because of the Proximity and Largeness of it; this being the longest of all the Epistles: Or, Because of the Excellency and Fulness of it; so Full and Excellent is this Epistle, that some have called it the Marrow of Divinity. Chrysostom had such an esteem of it, that he caused it to be Read to him twice every Week. Melancthon called it the Confession of the Churches; he is reported to have gone over it Ten several times in his ordinary Lectures. Mr. Perkins adviseth, in the Reading of the Scriptures, to begin with the Gospel of John, and this Epistle to the Romans, as being the Keys of the New-Testament.

The Subject-Matter of it seems to be much the same with the Epistle to the Galatians. The body of this Epistle (not to speak any thing of the Preface, or Conclusion) is partly Doctrinal, and partly Practical. In the Doctrinal part, the Apostle handles (and that purposely, and at large) that fundamental Article of a sinners Justification in the sight of God: So that this Epistle (as one saith) is the proper Seat of that Doctrine; and from hence it is principally to be learned. Here we are Taught the way and manner of our Justification before God, that we are Justified by Faith, without the deeds of the Law, by a Righteousness which is imputed to us, and not by any Righteousness inherent in us. This is proved in the four first Chapters, by many irrefragable Arguments, and vindicated from all Objections. And then it is Amplified in the seven following Chapters. The Amplification is first from the glorious Effects, and sweetest Privileges of Justification by Faith, viz. Peace with God, which no Tribulation can hinder or interrupt, Ch. 5. prin. Then there is Rejoicing with God, as reconciled through Jesus Christ the second Adam, who doth abundantly transcend the first Adam, in many particulars, Ch. 5. ad finem. Then there is Sanctification in both the parts of it, as Mortification, and Death to Sin; and Vivification, or Newness of Life, Ch. 6. per totum. The next is Freedom from the Law, as the first Husband now dead, Ch. 7. per totum. And in the eight Chapter, you have divers other Privileges closely couched, as Non Condemnation, Adoption, the In-dwelling of the Spirit, the Co-operations of all things for Good, the Certainty of the Love of God, together with the Triumph we have over all our Enemies upon that Account. Further this Doctrine of Justification is amplified, from the remote Cause of it; and that is God's Predestination or Eternal Counsel. This is brought in to obviate an Objection against this Doctrine, as no true, because the Jewish Nation (God's ancient People) received it not. Thereupon the Apostle shews, that Justification belonged not to the whole Nation of the Jews, but only to the Elect amongst them; the rest being rejected of God till the Fulness of the Gentiles was come in; and then the Jews should more generally Believe and be Converted. This you have at large in the 9, 10, 11. Chap. The Practical part of this Epistle follows, in which you have many useful Exhortations from the beginning of the 12. ch. to the 14. verse of the 15. ch. These are either more general, or more particular, shewing Christians how they should behave themselves with Respect to the Church of Christ, and the Fellowship thereof; every one attending upon the Calling and Ministry wherein God hath placed him, ch. 12. with Respect to the Civil Society, and the Government which God had set over them in the World, yielding all Subjection thereunto, ch. 13. and with Respect to their Brethren and Neighbours, exercising Christian Charity towards all; avoiding Centuriousness on the one hand, and Offences on the other, ch. 14. 15. These Duties he largely presseth, interweaving now and then, many Ethical and Theological Aphorisms, of which in their proper Place.

CHAP. I.

The Call'd  
Apostle.

**P**aul a servant *a* of Jesus Christ, \* called *b* to be an Apostle, separated *c* unto *d* the gospel of God *e*.

*a* A Servant of Jesus Christ is a higher Title, than Monarch of the World: Several great Emperors stipp'd themselves Christ's Vassals. He so calls himself, either in respect of his Condition, which was common with him to all true Christians; or else in respect of his Office. Of old they who were in great Offices, were called the Servants of God, *vid. Josh. 1. 1. Nehem. 1. 6. Psal. 132. 10.* Or else in respect of his singular and miraculous Conversion; by reason of which, he thought himself so obliged to Christ, that he wholly addicted or devoted himself to His Service. *b* Appointed to that High Office, by the immediate Call of Christ himself, *vid. Gal. 1. 1. Th. 1. 3.* The History of this Call you have in *Acts 9. 15.* Two things are couch'd in this Phrase, 1. That he did not take this Honour to himself, but was thereunto appointed and call'd of God. 2. That this Apostolical Dignity was not by any desert of his, but by Grace only, and the free Gift of him that calleth. It was formerly matter of Admiration, and so it became a proverb in *Israel*, *Is Saul also amongst the Prophets?* And we may say, with great Astonishment, *Is Saul also amongst the Apostles?* He that a little before had seen him doing what he is Recorded to have done, *Acts 26. 10, 11.* would never have dream'd of any such thing. *c* Either from his Mother's Womb, in the purpose of God, *vid. Gal. 1. 15.* so *Jeremiah* of old, *Jer. 1. 5.* Or else it may have respect to *Acts 13. 2.* where the Holy Ghost did actually order, he should be *Separated for the Work to which he had call'd him.* The Greek Word, in both places, is the same. Or else it may respect the more immediate Commission he had from Christ himself, *Acts 9. 15.* and *Acts 26. 16, 17, 18.* Some think he alludes to the name of *Pharisee*, which is from Separating: When he was a *Pharisee*, he was separated to the Law of God; and now being a Christian, he was separated to the Gospel of God: *d* That is, to the Preaching and Publishing of it. *e* The Gospel is sometimes called the Gospel of God, as in this place; and sometimes the Gospel of Christ; so in the 16. *verse* of this Chapter, it is said to be the Gospel of God, because He is the Author of it; 'tis not an Humane Invention: And it is said to be the Gospel of Christ, because He is the Matter and Subject of it.

[Original m.]

2 (Which he had || promis'd *f* before *g* by his prophets *h* in the holy scriptures *i*.)

*f* The meaning is not, that the History of the Gospel was promis'd by the Prophets, but that Jesus Christ, with all his Benefits (which is the direct subject of the Gospel-History and Revelation) was promis'd or foreshewn by them. *g* This Word is added to prevent the imputation of Novelty, *q. d.* Let none object and say, the Gospel is a new and modern Doctrine; for it was promis'd or foretold of old, by all the Prophets which have been since the World began, *vid. Luke 1. 70.* *h* By Prophets we may understand, not only those that were commonly dignifi'd with that Title, but all those also whom God condescend to converse with, in a familiar manner, revealing his secrets to them; that such\* are called Prophets, *vid. Gen. 20. 7. Psal. 105. 15.* *i* To wit, of the Old Testament; he hath respect to the Oracles, and Promises therein contain'd, concerning Christ and his Kingdom; chiefly to *Gen. 3. 15.* and *49. 8. 10. Dent. 18. 18. Isa. 9. 6. and 7. 14. and 53. per totum.* and *63. 1, 2, 3. Psal. 40. per totum. Psal. 22. Psal. 110. 1. and 16. 10. Dan. 9. 24, 25, 26. Micah 5. 2. Zech. 9. 9. Mat. 3. 1, &c.* he hereby intimates, That there is a great Harmony and Consent betwixt the Prophets and Apostles, the Doctrine of the Old Testament and the New, *vid. Luke 24. 44. John 12. 16. Acts 10. 43.* Our Modern Translators include this Verse in a Parenthesis, the Ancients did not.

\* Matth. 1. 5, 16. 2 Tim. 2.

3 Concerning his Son Jesus Christ *k* our Lord, \* which was made *l* of the seed of David *m* according to the flesh.

*k* This Phrase either respects the Holy Scriptures, mentioned immediately before in the second Verse; the Sum and Substance of them, is, concerning the Messiah, the Son of God: Or else it respects the Gospel, that was spoken of in the first Verse; the second Verse being only a Parenthesis, as was before hinted; then the meaning is, That the Apostle Paul was separated to the Gospel of God, which only or mainly concerns his Son Jesus Christ. And this seems to shew the Excellency of the Gospel, that it doth not Treat of vulgar and ordinary Matters, as of the Gods of the Gentiles, or the Actions of *Alexander, Cesar, the Scipios, or suchlike Heroes*; but of the Son of God himself. *l i. e.* As he afterwards Expresseth it, ac-

cording to the Flesh or his Humane Nature; in regard of his Divine Subistence, He was begotten and not made; in regard of his Manhood, He was made and not begotten. When he says the Son of God was Made, &c. it is undeniably imply'd, That he did Exist before his Incarnation, and was the Son of God before He was the Son of Man. This Place proves clearly these two Truths; 1. That in the Person of Jesus Christ there are two Natures. 2. That there is betwixt these, a Communication of Properties; here the Son of God is said to be made of the Seed of David; and elsewhere the Son of Man is said to have come down from Heaven. *vid. John 3. 13.* compare *John 6. 62. All. 20. 28. 1 Cor. 2. 8.* *m i. e.* of the Virgin Mary, which was of David's Lineage and Posterity; the Promise was expressly, That the Messiah should be of the Fruit of his Loins, *Acts 2. 30.* compared with *Isa. 11. 1. Jer. 23. 5. Ezek. 34. 24.* Yea, this Promise was so fully known to the Jews, that when they spake of the Messiah, they call'd Him the Son of David, *vid. Mat. 22. 42. and 21. 9. Mar. 10. 47, 48. John 7. 42.* Hence 'tis that the Evangelists, *Matthew* and *Luke*, are so careful and industrious to prove, That the Virgin Mary, and *Joseph*, to whom she was Espoused, did come of David's Line and Race.

4 And \* declared to be the Son of God *n* with power *o*, according to the spirit of holiness *p*, by the resurrection from the dead *q*.

\* Gr. determin'd, demonstrat'd.

*n* Not made the Son of God, as he was said before to be made of the Seed of David, but declar'd or demonstrated to be the Son of God. *o* This refers either to the word, *declar'd*, and then the meaning is, He was powerfully or miraculously Declar'd to be the Son of God; The Greek word ordinarily signifies a Miracle in the New Testament; or else it refers to the last words, *the Son of God*, and then the Sense is, He was Declar'd to be the powerful and omnipotent Son of God, of the same Power and Majesty with the Father. *p* By the Spirit of Holiness, some would understand the Third Person in the Blessed Trinity, which is often call'd the Holy Spirit, and here the Spirit of Holiness; but others, and they more rightly, do understand the Deity and Divine Nature of Christ; this is call'd the Spirit, *1 Tim. 3. 16. 1 Pet. 3. 18.* and the Eternal Spirit, *Heb. 9. 14.* and here 'tis call'd the Spirit of Holiness, or the most Holy Spirit; and that probably, because of its Effects; for thereby he Sanctified his Natural Body, and still Sanctifies his Mystical Body, the Church. That this is the meaning is Evident, by the Opposition between the Flesh and the Spirit: As according to the Flesh, in the former Verse, did signify his Humane Nature; So according to the Spirit, in this Verse, doth signify his Divine Nature. See the like Antithesis in *1 Tim. 3. 16. 1 Pet. 3. 18.* *q* Because it is said, The Resurrection of the Dead, not from the Dead; some would understand the words of *Lazarus*, and others, who by the Power of Christ were raised from the Dead; and others, would understand the words of those, who were raised with Christ, when he himself Arose, *vid. Mat. 27. 53.* But in Scripture, the Resurrection of the Dead, is put for the Resurrection from the Dead, *vid. 1 Cor. 15. 42. Heb. 6. 2.* and hereby is meant the Resurrection of Christ himself; He Rose again from the Dead, and thereby Declar'd or Manifested himself to be the Son of God with Power, *vid. John 2. 19. 21. and 10. 18. and 5. 26. 1 Cor. 15. 4.* And though it be said in Scripture, That the Father rais'd him from the Dead, *vid. All. 2. 24. and 13. 30, 33.* yet that doth not hinder, but by his own Power he rais'd himself; Seeing the Father and He were One; and the Works of the Three Persons in one and the same Essence are undivided.

5 By whom *r* † we have received grace and apostleship *s* || for obedience to the faith *t* among all nations *u* for his name *w*.

† Chap. 12. 3. || Or, to the Obedience of Faith.

*r* Or of whom, by whom, as Mediator; or of whom, as Author, and Giver. *s* Some make these two distinct Gifts; the one Common, which is Grace; the other Special, which is Apostleship: Others think, that by an *Hen-dyads*, he means the Grace of Apostleship; which he so calls, because it was confer'd upon him, not for any desert of his, but by the meer Favour, and free Grace of God. 'Tis his manner to call his Apostleship by the name or style of Grace, *vid. Chap. 15. 15. Gal. 2. 9. Eph. 3. 2, 8.* *t* You have the same Phrase *Ch. 16. 26.* and there 'tis render'd for the Obedience of Faith. By Faith, here some understand the Gospel or Doctrine of Faith; it hath this Sense, *Acts 6. 7. Jude 3, &c.* And then the meaning is; God, of his meer Grace, hath given me this Office, that I might bring the Nations to Believe, and work in them Obedience to the Doctrine of the Gospel. Others understand the Grace of Faith, and then the meaning is; I have received this Office, that I might bring the Nations to Believe, and so to obey the Gospel. Therefore Obedience is joyn'd with Faith, because, by Faith we obey the Commands of God; and Faith it self consists in Obedience, and is the great Command of the Gospel. *u* According to the



general Commission, *Mat. 28. 19.* and a more special Commission to this Apostle, *vid. Act. 9. 15. Gal. 2. 7, 8. 1 Tim. 2. 7. and 2 Tim. 1. 11.* That the Nations might believe in his Name; so some: Others suppose these Words are added to declare the end of *Paul's* Preaching and Apostleship, which was to set forth the Glory and Praise of Christ, *vid. 2 Thess. 1. ult.*

6 Amongst whom are ye also *x* the called of Jesus Christ *y*.

*x* The Romans are in this Number, and a part of the Nations, to whom I have a Commission, and for whom I have received the Grace of Apostleship: He adds this, to shew his Warrant for writing to them; he did it by virtue of his Office, as also to humble them; for though they were Romans, and such as bore the greatest Sway in the World; yet they were formerly Pagans and Idolaters. *y* Though such were some of you, to wit, Heathen Idolaters; yet now you are Christians, and the Called of Jesus Christ; Call'd outwardly by his Word, and inwardly by his Spirit. By effectual Calling you are become his Disciples and Followers.

7 To all that be in Rome *z*, beloved of God, called to be saints: *a* Grace to you, and peace *b* from God our Father, and the Lord Jesus Christ *c*.

*z* He doth not direct this Epistle to all that there inhabited, as to the Emperor and Senate, &c. but to the Church, and all the Christians there, as appears by the two following Phrases. He Wrote not to those only which were Romans by Nation, but to all the Faithful, whether Jews or Gentiles, bond or free; for they were all one and alike in Christ. They are deceiv'd, that think this Epistle, because directed to the Romans, was written in Latine. The Greek Tongue was well understood in that City: *Jewell* calls Rome a Greek City, because the Inhabitants, as well Natives as Strangers, did, some of them, use, and most of them understand that Language. *a* Or called Saints; though there might be Hypocrites amongst them, yet they were denominated from the better part. The Jews of old, were only accounted a Holy Nation or People; and the Gentiles Common or unclean; but now that difference is taken away; Faith in Jesus Christ, and effectual Calling, makes the Gentiles Holy as well as the Jews. The name [Saint] doth not denote a Perfection in Holiness, but one that is devoted and consecrated to God, who is Holy in Heart and Life, though he hath many imperfections. *b* Under these two words, Grace and Peace, are comprehended all Spiritual and Temporal Blessings. It is an usual Salutation or Benediction in the Epistles of this Apostle, *vid. 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Eph. 1. 2. Phil. 1. 2. Col. 1. 2. 2 Thess. 1. 2. 1 Tim. 1. 2. Tit. 1. 4. Philemon 3.* See the like in the Epistles of Peter, *1 Pet. 1. 2. 2 Pet. 1. 2.* See also *2 John 3. Rev. 1. 4.* *c* Why is there no mention made here of the Holy Ghost? *Ans.* Because he is imply'd in his Gifts: Grace and Peace are the Fruits and Gifts of the Holy Spirit. In other Salutations the Holy Ghost is express, *vid. 2 Cor. 13. 14.* And here, when the Father and Son are nam'd, he is plainly imply'd.

8 First *d* † I thank my God, through Jesus Christ for you all, that your faith is || spoken of throughout the whole world *e*.

*d* First, Here is not a word of Order, for there follows no *Secondly*, &c. But it serves to shew, that here the Epistle begins; for all before, was but a Preface or Inscription, *q. d.* in the first place. See the like *1 Tim. 2. 1.* *e* That is through many parts of it; 'tis a figurative Speech: See the like *John 12. 19.* Or else, by the whole World, may be understood the Roman Empire, which Rul'd at that time over a great part of the Known World. See the like *Luke 2. 1.* Besides, there was a Resort to Rome from all Parts of the World; and so this Report might be diffus'd far and near. The Faith of the Gospel at Rome made it more Famous, than all its Victories and Triumphs. Oh! How is Rome degenerated? We may take up the Complaint concerning her, which we find, *Isa. 1. 11, 12.* The Romanists urge this place to prove Rome the Mother-Church; but without Reason: The Church of *Thessalonica* had as high an Eulogy, *vid. 1 Thess. 1. 8.*

9 For \* God is my witness *f*, whom I serve || with my spirit *g*, in the gospel of his son; that \* without ceasing *h* I make mention of you always in my prayers.

*f* In these words there is the Force, if not the Form of an Oath. See the like, *2 Cor. 1. 18. and 11. 31. Gal. 1. 20.* His great Love and Care of them was a hidden Thing, and known only to God: To him therefore he Appeals for the Truth thereof. Oaths, in certain Cases, are allowable under the New Testament, as well as the Old. *g i. e.* Sincerely, or with my whole Heart, *vid. Ephes. 6. 6. 2 Tim. 1. 3. h i. e.* as often as he pray'd. This was a great indication of his hearty affection to them.

10 † Making request; (if by any means now at length I might have a prosperous journey by the will of God) † to come to you.

*i* This was one thing he requested of God, that what he had long desir'd and design'd, might happily (if it seem'd good in God's sight) be at last accomplish'd; that he might come in Person to them. This Desire of *Paul* to see the Romans, might be one cause of that Appeal, which he made to Rome, *vid. Act. 25. 10, 11, 12.* He adds this, because, in publishing the Gospel, he follow'd the Order which God, by his Spirit, prescribed him, *vid. Act. 16. 7, 9, 10.*

11 For I long to see you, that \* I may impart unto you some spiritual gift, to the end you may be established *m*.

*l* He declares his end in desiring to see them; it was not his own profit, but their Edification. By some spiritual Gift, he means some one or other of those Gifts of the Spirit, of which particular mention is made, *1 Cor. 12. 7, 8, 9, 10, 11. m q. d.* I don't intend to bring any New Doctrine to you, but to Confirm and Establish you in that which you have already Heard and Receiv'd. Establishing Grace is that which all Christians stand in need of, *vid. Rom. 16. 25. 1 Thess. 3. 8, 13. 2 Thess. 2. 15, 16, 17.*

12 That is, that I may be † comforted together || with you, by the \* *n* mutual faith both of you and me *o*.

*n* This is added to qualify what he had said before, lest he should seem to Arrogate too much to himself; he tells them, he hop'd not only to Comfort them, but to be Comforted by them. The meanest of Christ's Members may contribute somewhat to the Edifying even of an Apostle. The Apostle *John* did hope to be quickened and comforted by the Graces of a Woman and her Children, *2 John 12.* Great is the benefit of the Communion of Saints, *o i. e.* By the Faith which you and I have in Jesus Christ: Which he elsewhere calls the Common Faith, and the Faith of God's Elect: All true Comfort springs from Faith.

13 Now I would not have you Ignorant *p*, brethren, that oftentimes I purposed to come unto you, (but was let hitherto) *q* that I might have some fruit *r* || among you also, even as among other Gentiles.

*p* He prevents a Cavil; they might say, If *Paul* hath such a longing Desire to see us, Why doth he not come to us? To this he Answers, It was not for want of Will or Affection; for he often intended and attempted it, *q* Either by Satan, as *1 Thess. 2. 18.* or by the Holy Spirit; otherwise disposing of him, as *Act. 16. 6, 7. Rom. 15. 22, 23.* It is possible that he might be hindered also by his own Infirmities, or by others Necessities and Entreaties, *Act. 10. ult. and 16. 15. and 28. 14. r i. e.* Of my Ministry and Calling, as the Apostle of the Uncircumcision. He hoped the Gospel he should preach among them, would have good Success, and bring forth Fruit in them, as it had done in other Churches of the Gentiles, *vid. Col. 1. 6.*

14 \* I am a debtor *s* both to the Greeks and Barbarians *t*, both to the wise and to the unwise *u*.

*s* As being obliged, by virtue of my Calling, and as being entrusted by God with Talents to that purpose. You are not beholden to me for this Desire, as if it were an Arbitrary Favour; for it is my bounden Duty. *t i. e.* to all Nations, which he divides into these two Sorts, Greeks and Barbarians. The Jews he mentions not, because he was the Doctor of the Gentiles. *u* By these he understands particular Persons among the Greeks and Barbarians; for there were among either of them, some Wise, and some Unwise. The Gospel is adapted to all sorts of Persons, whether Wise or Simple.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also *w*.

*w q. d.* I have Preach'd it at Antioch, at Athens, at Ephesus, at Corinth, &c. And I am ready (if God permit) to Preach it in the most splendid City of Rome likewise. So the Reason is not in my self, or in my own will, Why I have not come to you all this while.

16 For † I am not ashamed *x* of the gospel of Christ, || for it is the power of God unto salvation *y*, to everyone that believeth *z*; to the Jew first *a*, and also to the Greek.

*x* Though Rome be the Head of the Empire, and the Romans bear the Name of Wise and Learned Persons; and though the Gospel hath the shew of simplicity, and is foolish.

† Philem. 4.  
|| Or, Celebrated. 1 Cor. 11.  
25.

\* Chap. 9. 1.  
† Thess. 2. 5.  
|| Or, In my spirit.  
\* 1 Thess. 3. 10.

† Chap. 15.  
23. 31.  
|| Or, you may come to you.

\* Chap. 15.  
29.

† Or, comforted.  
|| Or, is you.  
\* Tit. 1. 4.  
2 Pet. 1. 1.

|| Or, is you.

\* 1 Cor. 15.

† Phil. 4. 5.  
10.  
2 Tim. 1. 2.  
|| 1 Cor. 1. 12.  
8. 15. 2.

foolishness to the Wise Men of this World; yet I am not ashamed to own and publish this Gospel of Christ. I don't shrink back, and withdraw myself as Men do, from those things whereof they are ashamed. Neither indeed need I, because, how mean soever it seems to be to Carnal Eyes, yet it is the Power of God unto Salvation, &c. Nor the essential Power of God, but the Organical Power. See the like 1 Cor. 1. 18. The meaning is, It is a powerful means ordain'd of God for this purpose: Touching the Efficacy, and excellent Power of the Gospel, for the Conversion and Salvation of the Souls of Men, *vid. 1. 52. 1. 1 Cor. 4. 15. 2 Cor. 4. 7. 2 Cor. 10. 4. 5. Heb. 4. 12. James 1. 21.* 2 The Gospel is offer'd unto all, but it profiteth unto Salvation, only those that believe; as a Medicine is only Effectual to those who receive or apply it. 3 The Gospel was first to be publish'd to the Jews, and then to the Gentiles, whom he here calls *Greeks*, *vid. Luk. 24. 47. Act. 1. 8.* This Order the Apostles accordingly kept and observ'd, *Act. 13. 46.*

17 For \* therein is the righteousness of God revealed c from faith to faith d: as it is written, † The just shall live by faith e.

It will give Light to this whole Epistle, to explain what is here meant by the Righteousness of God. Some do thereby understand the whole Doctrine of Salvation, and eternal Life, which is reveal'd in the Gospel; and they make it the same with the Faith of God, *Chap. 3. 3.* and with the Truth of God, *Chap. 3. 7.* Others, by the Righteousness of God, do understand, That Righteousness whereby a Man is justified, or stands Just and Righteous in the Sight of God: And 'tis call'd the Righteousness of God, to distinguish it from our own Righteousness, *Chap. 10. 3.* and because it is Appointed, Approved, and Accepted by Him; it being such, as He himself can find no fault with: Further, it is call'd the Righteousness of God, because it was perform'd by Him, who is God as well as Man, and imputed unto us: Hence He is said to be made Righteousness unto us, and We are said to be made the Righteousness of God in Him; we having His Righteousness, as He had our Sins, *viz.* by Imputation. This is often call'd the Righteousness of Faith, because, by Faith it is apprehended and apply'd. And again, it is call'd the Law of Righteousness, *Chap. 9. 31.* in Opposition to that Law of Righteousness, whereby the unbelieving Jews sought to be justified. 2 The Law of God discovers no such way of justifying a Sinner; nor is it taught by Reason or Philosophy: The Gospel only makes a Revelation of it, which occasioned the Apostles glorying in it. 3 This Apostle seems to delight in such Repetitions, and there is an Elegancy in them, *vid. Chap. 6. 19. 2 Cor. 2. 16. 2 Cor. 3. 18.* The words are variously interpreted; from the Faith of the Old Testament, to the Faith of the New: So that no Person ever was or shall be justified in any other way: Or, from a lesser Faith to a greater; not noting two Faiths, but one and the same Faith increasing to Perfection. He saith, not from Faith to Works, or from Works to Faith; but from Faith to Faith, *i. e.* only by Faith. The word (*to be*) must be understood, *q. d.* The Gospel Reveals the Righteousness of God, to be from Faith to Faith. The Beginning, the Continuance, the Accomplishment of our Justification is wholly absolv'd by Faith. 4 Some refer these words (*by Faith*) to the Subject of this Proposition, the Just. And thus they render it; the Just by Faith shall live; and so read, the foregoing Proposition is the better prov'd thereby. There is some difficulty to understand the fitness of this Testimony to prove the Conclusion in hand: For 'tis Evident, That the Prophet Habakkuk, in whom these words are found, doth speak of a temporal Preservation: And, What is that to eternal Life? Answer. The Babylonian Captivity, figur'd out our spiritual Bondage under Sin and Satan; and Deliverance from that Calamity, did shadow forth our Deliverance from Hell, to be procur'd by Christ: Compare *Mat. 40. 2, 3, 4.* with *Mat. 3. 3.* Again, general Sentences apply'd to particular Cases, are not thereby restrained to those Particulars; but still retain the Generality of their Nature, *vid. Mat. 19. 6.* Again, one and the same Faith apprehends, and gives us Interest in all the Promises of God: And as by it we live in temporal Dangers; so by it we are freed from eternal Destruction.

18 For f the wrath of God is revealed g from heaven h against all ungodliness, and unrighteousness of men i, who hold the truth in unrighteousness k.

He proceeds to prove the principal Proposition laid down in the foregoing verse. The Causal Particle [*for*] implies as much. Men must be justified by the Righteousness of God, because they have no Righteousness of their own to justify them; they themselves are all unrighteous. This he proves both of the Gentiles and Jews. He begins with the Gentiles, and proves it upon them, from this verse, to the seventeenth verse of the second Chapter;

and then he proves it upon the Jews also, from thence to the end of the third Chapter. 2 'Tis revealed in the Word of God, or rather by the Judgments which He inflicteth. 3 *i. e.* From God in Heaven. Plagues and Judgments spring not out of the Dust, proceed not originally from Second Causes, much less do they come by chance. 4 The Abstract is put for the Concrete; he means unrighteous and ungodly Men; but he chuseth this way of speaking, because God, when He punisheth, aims at the Sins of Men; and would not punish their Persons, but for their Sins. By ungodliness, understand Sins against the First Table, which are mentioned, *ver. 21, 22.* By unrighteousness, Sins against the Second, of which there is mention at large, from *ver. 26* to the end of that Chapter. 5 By Truth, understand all that Light, which is left in Man since the Fall. There are in all Men some common Notions of God, His Nature and Will: Some common Principles also of Equity and Charity towards Men, which Nature it self teacheth; and upon which the Consciences of the Gentiles did accuse or excuse them. These natural Notions concerning God and their Neighbour, they did not obey and follow, but wickedly suppress them. They imprisoned the Truth, which they acknowledged, that they might sin the more securely. The Metaphor is taken from Tyrants, who oppress the Innocent, and imprison them: So the Gentiles did by the Truth, which they had by their nature; they kept it in and under.

19 Because \* that which may be known of God l is manifest || in them m, for \* God hath || Or, to them. shew'd it unto them n. \* *Act. 14. 17. Joh. 1. 9.*

1 Or, that which is knowable of God, *viz.* by the Light of Nature. The Apostle, by a Prolepsis, prevents an Objection, which some might make in excuse of the Gentiles. How could they suppress or suppress the Truth, seeing they wanted the Scripture, and were without the knowledge of it? To this he Answers, That they were not wholly without Knowledge, for That which might be known of God, was Manifest in them, and revealed to them. *m. i. e.* In their hearts and minds, *vid. Chap. 2. 15.* or to and among them; as appears by many of their Learned Writers, who have left behind them, many clear Discourses, and wise Essays and Sayings about this Matter; though they themselves did act contrary thereunto. *n. i. e.* As before by the Light of Nature in their Consciences, or by the consideration of the Creatures, as it follows in the next Verse.

20 For o \* the invisible things of him p from the creation of the world, are clearly seen, being understood by the things that are † made, even his eternal power and Godhead, || so that they are without excuse q. \* *Psal. 19. 2. Act. 17. 27.* † Or, done. || Or, or that they may be.

o Because it might be further objected in behalf of the Gentiles; that the Notions of God imprinted in their Nature, are so weak, that they may be well excus'd: Therefore the Apostle adds, That the certainty of them, is further confirmed by the Book of the Creatures, which was Written before them, in Capital Letters; so that he that runs may read. p The Apostle tells us afterwards himself, what he means by the invisible things of God, *viz.* his Being, and his Attributes; particularly his Eternity and Almighty Power; to which we might add his Wisdom, Goodness, &c. These, though invisible in themselves, yet are discernible by his Works, and that ever since the Creation of the World. By what they see Created, they may easily collect or understand, that there is an Eternal and Almighty Creator; they may argue from the Effects to the Cause. q Some render it, that they may be without excuse; but 'tis better render'd in our Translation: The meaning is not, that God gave them that Knowledge for this end and purpose, that they might be inexcusable; for they might catch even at that for an excuse: But the plain Sense is this, That God hath given all Men such means of knowledge, as sufficeth to leave them without Excuse; there can be no pretence of Ignorance.

21 Because r that when they knew God s, they glorified him not as God t, neither were thankful u, but \* became vain in their imaginations w, and their foolish heart was darkened x. \* *Eph. 4. 17. 18.*

r Either this must be referr'd to the Words immediately foregoing; and then 'tis a reason why the Gentiles are inexcusable; because, that when they knew God, they glorified him not as God, &c. Or else it refers to *ver. 18.* and then 'tis a proof of their withholding the Truth in unrighteousness, because, &c. s They had a natural knowledge of God, it was taught them as before, by the Light of Nature, and by the Book of the Creature. Though this was not sufficient to save them; yet it was sufficient to leave them without excuse. t They did not Conceive of Him, and Worship Him, as became his Divine Excellencies and Perfections, *vid. Psal. 29. 2.* u They



did not own God to be the Author and Giver of all the good things they enjoyed, and return Him thanks accordingly; but referred all to chance and fortune, their own Prudence and Providence, the influence of the Stars, &c. Or Reasonings. This hath chief respect to the conceptions and Opinions that the Heathen framed to themselves of the Divine Being. For though some denied there was a God, and others doubted thereof; yet generally it was acknowledged by them; yea, some owned a multiplicity of Gods, and those either Corporeal or Incorporeal. Others acknowledged but one God, as *Plato, Aristotle, &c.* but then they either denied his Providence, as the *Peripateticks*, or tyed Him to second or inferior Causes, as the *Stoicks*. This is the Vanity which the Apostle here speaketh of. Note also, that *Idols*, the frame of idle Brains, are called Vanities, *vid. Dent. 32. 21. Jer. 10. 15. All. 14. 17.* By the Heart is meant the Mind, their very Understandings were darkened, the natural Reason in them was obscur'd: This was a just judgment upon them for their abuse of Knowledge and Pride, of which in the next Verse.

22. Professing themselves to be wise, they became fools *y*.

*y* Some think, that all along this Context the Apostle hath reference to the *Gnosticks*, a sort of Hereticks in the first Age (of which see *Dr. Hammond in Locum*) and that the meaning of the Words is this: That they assuming the Title of *Gnosticks*, of knowing Men, and of Men wiser than others, have proved more foolish than any. Others think the words refer to the Heathen *Philosophers*, who though they were learned and wise in secular and natural things, yet they became fools in spiritual and heavenly matters; though they well understood the Creature; yet they err'd concerning the Creator. And as fools delight in Toys, neglecting things of great value; so they set up Puppets and Idols of their own devising, in the room of the true God; which the Apostle gives us in the next Verse, as a demonstration of their folly. *Socrates*, who was accounted one of the wisest amongst them, desired his Friends, when he was about to die, to Offer for him a Cock to *Æsculapius*, which he had vow'd.

† Or, the likeness of an Image of corruptible Man.

23. And changed *z* the glory of the incorruptible God, into an image made *†* like to corruptible man, and to birds, and four-footed beasts, and creeping things *a*.

*z* You have the same Phrase, *Psal. 106. 20. and Jer. 2. 11.* and from thence 'tis borrowed. *a* The Apostle proceedeth from the more worthy, to the less worthy Creatures, that the grossness of their Idolatry might the better appear; and these four are put for all other kinds. This gross Idolatry of the Heathen in worshipping such Images as are here spoken of, was practised by the *Israelites*, *vid. Exek. 8. 10, 11.* And so it is by the *Romanists* to this day: Nor doth it avail them to say, They do not worship Images, but the true God in or before those Images; for the same Plea was made by the *Idolaters* of old. *Symachus* in a learned Oration, wherein he crav'd of the Emperors *Valentinian* and *Theodosius*, the restitution of the *Roman* gods, affirms, that they had respect only to one God; but they had divers ways to bring them to that God: They did not hold such things as they worshipped to be God, but in them they said they worshipped the true God. That worship which is intended to God by an Image, is not the worship of God, but of the Image. Compare *Psal. 106. 19, 20.* with *Exod. 32. 4, 5*.

† Or, in the lusts of their own hearts, unto uncleanliness.

24. Wherefore *b* God also gave them up *c* to uncleanness; *†* through the lusts of their own hearts, to dishonour their own bodies between themselves *d*.

*b* Their impiety was the cause of what followed: This is repeated again, that it may be the better observed; The contempt of God and of Religion, is the cause of all wickedness. *c* This Phrase is thrice used in this Context, *viz. ver. 24, 26, 28.* it seems to be taken out of *Psal. 81. 12.* Some think, his giving them up, is only his withdrawing his Grace from them, and permitting them to sin; but there seems to be more in it, than a bare subtraction or permission. He did not only leave them to themselves, but in a judicial way, he put them into the hands of *Satan*, and of their own lusts; as 'tis said, *Psal. 69. 27.* He added iniquity to their iniquity, making the latter iniquity a punishment of the former. *d* Some read it in themselves, and some read it one amongst another; so the same word is rendred, *Eph. 4. 32. Col. 3. 12.* The Apostle here speaks more generally of all kind of pollution and uncleanness that was committed by them, whether natural or unnatural.

† Or, as many as have changed, &c.

25. *†* Who changed the truth of God into a lye *e*, and worshipped and served the creature

more than the creator *f*, who is blessed for ever. Amen *g*.

*e i. e.* The God of Truth, or the True God into an Idol, which is a Lye, which seems to be that which it is not; or else by the Truth of God, understand those true Sentiments and Notions, that they had of God, and were taught them as before, by the Light of Nature, and the Book of the Creature; these they chang'd into lying imaginations and conceits. *f* Or, besides the Creator: Some understand it comparatively, they worshipt one more than the other; others exclusively, they worshipt one and not the other. They were guilty of two great Errors, one was in their minds, they changed the Truth of God into a lye: The other in their wills, they served the Creature more than the Creator. *g* When the *Hebrews* of old made mention of the True God, they were wont to add these words, *Let him be blessed for ever.*

26. For this cause *h* God gave them up unto \* vile affections *i*, For even their women did change the natural use into that which is against nature *k*.

\* Eph. 5. 12.

*h i. e.* For their idolatry and uncleanness both, for now their Idolatry is aggravated by the uncleanness accompanying it. *i* Gr. Affections of dishonour, i. e. the most dishonourable and shameful Affections; for as we are exhorted, *1 Thess. 4. 4, 5.* to possess our Vessels in Honour, that is, to withhold our Body from uncleanness; so they that give up themselves to uncleanness, dishonour themselves and their own Bodies, *vid. 1 Cor. 6. 18.* if they, as this Scripture tells us, that commit Fornication, dishonour their own Bodies; then much more do they that practise the unnatural uncleanness hereafter mentioned. *k i. e.* *γυναικες ἀνδρῶν ὁμοφυίας*, so *Clem. Alexandr. Ad praposteros & Sodomiticis concubitus sese maribus prostituerunt.* See *Parents* a filthy practise not to be named, *Eph. 5. 3.*

27. And likewise also the men, leaving the natural use of the women, burned in their lust one towards another; men with men working that which is *†* unseemly *l*, and receiving in themselves that recompence of their error which was meet *m*.

† Or, filthy.

*l* This was the sin of the *Sodomites* of old, for which they were destroyed, *Gen. 19. 5. vid. Levit. 18. 22.* *m* How meet was it that they who had forsaken the Author of Nature, should be given up not to keep the order of nature: That they who had changed the Glory of God into the similitude of Beasts, should be left to do those things which Beasts themselves abhor'd. God only concurred as a just Judge in punishing foregoing with following sins, *vid. ver. 25.*

28. And even as they did not like to *†* retain God in their knowledge *n*, God gave them over to a *||* reprobate mind, to do those things which are not convenient *o*,

† Or, to keep God in acknowledgement. *||* Or, a mind void of judgment.

*n* Or to have God in acknowledgement. The Apostle proceeds to shew the Analogy betwixt their sin and their punishment. The evil he here taxeth is much the same with that in *ver. 21.* though they had some knowledge of God, yet they did not acknowledge him as God, by glorifying him, and giving thanks to him; it did not seem good to them so to do. *o* Or an injudicious mind, a mind void of judgment. It is just and equal, that he, who in his judgment disapproves of God, should be left either to be of a corrupt judgment, or of none at all. The word may be taken passively, for a mind disapproved of God; or actively, for a mind which disapproves of all good. They were not given up to this reprobate mind all at once, but by degrees. First, they were given up to their own hearts lusts, *ver. 24.* Then, to vile affections, *ver. 26.* And then Lastly, to a mind void of judgment; to such an evil habit, that they could do nothing but evil.

29. Being filled with all unrighteousness *p*, fornication, wickedness *q*, covetousness, maliciousness *r*, full of envy, murder, debate, deceit, malignity *s*, whisperers *r*.

*p* Now follow the sins against the Second Table, which reign'd amongst the *Gentiles*. Amongst which, unrighteousness is as the Fountain, from whence the rest as Streams do flow. This is the *Genus* that comprehends all the evils, hereafter enumerated. It is not to be supposed, that all the following Vices were found in every individual Person; but the meaning is, that all were guilty of some, and some were guilty of all of them. *q* in the *Greek* there is an Elegant Paronomasia, *πορνεῖα πορνεία*. So there are two more in the following Verses. *φθόνος, φθόνος ἀσυνέτου ἀσυνήτου*. The design of the Apostle is, to set down a particular Vice; therefore, instead of wickedness, some read troublesome, or a desire to procure trouble

ble and molestation to another. The Devil is called *ὁ πονηρὸς* the troublesome one. *r* Or *Mischiefousness*; the better to distinguish it from envy. *s* Or *Morosity* and Churlishness, taking all things in the worse part. *t* *Whisperers* speak evil privily of others, *Backbiters* openly.

30 Backbiters, haters of God *u*, despiseful *w*, proud, boasters, inventors of evil things *x*, disobedient to parents *y*.

*a* The original word hath a passive termination; and therefore some read it, *hated of God*. But words passive are sometimes actively taken, *vid. 2 Pet. 1. 3*. And the Apostle here intendeth a Catalogue of the *Gentiles* sins, whereof this was one, *vid. Psal. 81. 15*. *w* Or *Injurious*. *x* They were not contented with old usual Evils, but they invented new; whether we refer this to *Evils of Pain*, or *Evils of Sin*, we may find examples thereof amongst the Heathen. *Phalaris* propounded a reward to him that could devise a new torment. And *Sardanapalus* offered rewards to such, as could find out new venereal pleasures. *y* Either natural or political.

31 Without understanding *z*, covenant-breakers, without *†* natural affection *a*, implacable *b*, unmerciful.

*z* Or without Conscience, *συνείδησις* or *συνείδησις*, being much the same. *a* This evil also reigned amongst the *Gentiles*, who Sacrificed their very Children to their Idols, and otherwise exposed them to ruine, *vid. 2 Tim. 3. 3*. *b* Or irreconcilable and vindictive.

32 Who knowing the judgment of God *c*, that they which commit such things are worthy of death *d*, not only do the same, but have *†* pleasure in them that do them *e*.

*c* i. e. His just Law and Statute, or his Justice in punishing sin and sinners. This the *Gentiles* knew by the Light of Nature, and by the Examples of God's justice in the World. *d* The *Barbarians* of *Milita* judg'd Murder worthy of Death, *Aff. 28. 4. vid. Aff. 23. 29. and 26. 31*. The Heathen also had some knowledge of future and everlasting punishment, as appears by their Writings; and were perwaded, that the sins, before-mentioned, and such-like did really deserve it. *e* Or patronize and applaud such, *vid. Psal. 10. 3*. This is set last, as worst of all. It is the highest degree of wickedness: Such come nearest the Devil, who take pleasure in evil, because it is evil.

## CHAP. II.

1 Therefore thou art inexcusable, O man, *†* whosoever thou art that judgest *a*; \* For wherein *b* thou judgest another thou condemnest thy self; for thou that judgest doest the same things.

It is much disputed, to whom the Apostle directs his Discourse in the beginning of this Chapter. Some think, that having discovered the sins of the *Gentiles* in the former Chapter; he here useth a transition, and turneth himself to the *Jews*, and lays open their more secret wickedness and Hypocrisie. But the particle [*therefore*] in the front of the Chapter, doth seem to intimate, That this is inferred from what went before, and is a continuance of the same Argument. It is of the *Gentiles* then that he is still Discouraging, and *ver. 17*. he begins by name to deal with the *Jews*. Some think, he speaks more particularly of such as were Judges and Magistrates amongst the *Gentiles*, who, though they made Laws to judge and punish others for such and such crimes, did yet commit the same themselves. Some think he intends more especially, such as were Philosophers, and Men renowned for Vertue, as *Socrates*, *Aristides*, *Fabritius*, *Cato*, *Seneca*, &c. which last, as is said, was well known to the Apostle. These, in their Speeches and Writings, did censure the evil manners of others, and yet were as bad themselves. As *Cato* is said to have used extortion, prostituted his Wife, and to have laid violent hands upon himself; and yet he was affirm'd by *Velleius*, to be *Homo virtutis similis*, a most virtuous Man. But the received opinion is, That the Apostle in general doth tax all such as censure, and find fault with others, and yet are guilty of the same things themselves. *a* *q. d.* Thou art without all excuse, that dost assent and subscribe to the righteous judgment of God, that they who do such things, as are mentioned in the foregoing Chapter, are worthy of death, and yet dost the same thy self: If not openly, yet secretly and inwardly, thou art guilty of the same, or as great sins. Thou canst make no Apology or pretence, why the sentence of Death and Condemnation, which is due to others, should not likewise pass upon thee. *b* i. e. In that very thing, or by that very Law, whereby thou censur'st and condemnest others, thou pronouncest sentence

against thy self; thy own mouth condemns thee in the person of another, *vid. Mat. 7. 3. and 21. 40, 41, 45. John 8. 49*.

2 But *†* we are sure *c* that the judgment of *†* Or, we know God is according to truth, against them which commit such things *d*.

*c* We know assuredly, and it is evident, both from Scripture and Reason, that God's judgment, both here and hereafter, is true and upright, *vid. 1 Sam. 16. 7*. He judgeth righteous judgment; he judgeth of persons and things, not as they are in appearance, but as they are in reality. *d* This indefinite manner of speaking, includeth both those that judge others, and those who, for the aforementioned sins, are subject to the censures of others.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God *e*?

*e* When other Mens facts escape not thy censure, who art but a Man; what folly and madness is it to imagine, that thine own evil deeds should escape the judgment of God? *vid. 1 John 3. 20*.

4 Or despisest *f* thou the riches *g* of his goodness and forbearance, and \* long-suffering \* *2 Pet. 3. 15*. *h*, *†* not knowing that the goodness of God *†* *Isa. 30. 9* leadeth thee to repentance *i*.

Here he taxeth such as thought that God approved of their persons and courses, at least he would not regard or punish their evil actions, because he had hitherto forgiven them, and heap'd up abundance of worldly blessings upon them, as he did upon the *Romans*, especially above other People. It is common for Men to grow secure, and promise themselves impunity, when God forbears the m, and gives them outward prosperity, *vid. Psal. 50. 21. and 59. 19. Ecc. 8. 11. Hof. 12. 8*. *f* The word signifies to think amiss; he despiseth the goodness of God, who thinks otherwise of it, than he should, that it is extended to him for other ends than it is; or to despise the goodness of God, is, to turn it into wantonness. *g* i. e. The abundance of his goodness, *vid. Eph. 1. 7. 18. and 2. 4. 5. and 3. 8. Chap. 9. 23*. *h* God's long-suffering is a farther degree of his forbearance; the Scripture speaks much of this attribute of God, and of his abounding therein, *Exod. 34. 6. Num. 14. 11. 18. Psal. 86. 15. Mat. 23. 37. Chap. 9. 22. 1 Tim. 1. 16. 1 Pet. 3. 20*. *i* That is one great end of God's goodness and forbearance, *vid. Hof. 11. 4. 2 Pet. 3. 9*. God's goodness is abused, when 'tis not us'd and improv'd to this end.

5 But *†* after thy hardness and impenitent heart, treasurest up *k* unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God *l*.

*k* This passage seems to respect *Deut. 32. 34. 35. or Job 36. 13*. You have a parallel place, *James 5. 4*. the meaning is, Thou provok'st more and more the wrath of God against thee; by heaping up sins, thou heapest up judgments of God upon thy self: Just as Men add to their Treasure of Wealth, so dost thou add to thy Treasure of punishment. *l* This is a Periphrasis of the day of judgment, or of the last day; then will God visit for those sins, that here escape punishment: Then the justice and equity of his proceedings shall appear, and all shall have reason to approve thereof.

6 \* Who will render to every man according to his deeds *m*.

*m* This proves what he had said, That the judgment of God, in that day, will be according to righteousness, or most righteous judgment. Parallel places you will find, *Psal. 62. 12. Mat. 16. 27. 2 Cor. 5. 10. Revel. 22. 12*. The *Papists* from hence infer the merit of works: But the reward to the godly, is a reward of grace, and not of debt. The word *ἀποδοῦναι* imports not only a just retribution, but a free gift, as in *Mat. 20. 8. & alibi*. good works are the rule of his proceeding, not the cause of his retribution, *vid. Luk. 17. 10*.

7 To them who by patient continuance *n* in well doing, seek for glory and honour, and immortality *o*, eternal life *p*.

What he had laid down in general, he amplifies more particularly. *n* Or perseverance in well-doing, which implies patience, *vid. Mat. 10. 22. and 24. 13. Heb. 10. 36*. *o* Or incorruption: He adds this, to shew, That the glory and honour he speaks of, was not such as the *Gentiles* usually sought, who made worldly glory the scope of their actions; but it was eternal in the Heavens, and such as never fades away. *p* i. e. God will render eternal life to such: The word *Render* must be supplied out of the former Verse.

8 But unto them that are contentious *q*; and

*†* Or, according to.

\* *Jer. 17. 10. & 32. 19. Ch. 14. 12.*

*†* Or, every one that judgeth.

\* *1 Sam. 12. 5.*



\* 2 Thef. 1. 8. and \* do not obey the truth *r*, but obey unrighteousness *s*, indignation and wrath *t*.

*q* Or that are of Contention: So they of the Circumcision, for such as are Circumcised, *Act. 10. 45. Gal. 2. 12.* By Contentions, understand such as are Refractory and Self-will'd; that, from a Spirit of Contradiction, will not be persuaded; that strive and kick against the Righteousness of God, from an Opinion of their own righteousness, *Hof. 4. 4.* *r* See *Chap. 1. 18.* and the Note there. *s* That are the Servants of Sin, and of Corruption, *Chap. 6. 12. 2 Pet. 2. 19.* *t* These Two differ only in Degree; thereby understand the Judgments of God upon the Wicked, which are the Effects of his Anger, the Cause is commonly put for the Effect.

*9* Tribulation and anguish *u* upon every soul of man *w* that doth evil, of the Jew \* first, and also of the † Gentile *x*.

\* Amos 3. 2.  
† Pet. 4. 17.  
† Gr. Greek.

*u* The word *Render* is here again understood, he shall Render Tribulation and Anguish. Some refer the former to the Punishment of Sin, the latter to the Punishment of Loss; or the one to the unquenchable Fire, the other to the never dying Worm: It seems to be a Rhetorical Exaggeration, *vid. Psal. 11. 6. Mar. 9. 43, 44, 45, 46.* *w* A double Hebraism; *First*, the Soul is put for the Person, as *Gen. 12. 5.* and *14. 21.* and *17. 14.* and *36. 6.* and *46. 26.* *Secondly*, Every Soul of Man, is put for the Soul of every Man; as before, *Chap. 1. 18.* All Unrighteousness of Men, is put for the Unrighteousness of all Men; the Soul of Man shall not be Punished only, but chiefly. *x* The Jew is first plac'd in Order of Punishment, because he better knew God's Will, and had more helps, *vid. Mat. 11. 22, 24. Luk. 12. 47.*

*10* But glory, honour, and peace *y* to every man that worketh good, to the Jew first, and also to the † Gentile *z*.

† Gr. Greek.

*y* What he called Immortality, *ver. 7.* he now calls Peace; which word, according to the usual Acceptation of it, amongst the *Hebrews*, is comprehensive of all Good and Happiness, both here and hereafter. *z* As the ungodly and unbelieving *Jews*, shall have the first place in Punishment, so those that Believe, and are Godly amongst them, shall have the first Place in Reward, though yet for the Reason mentioned in the next Verse, the Godly and Believing *Gentiles* shall share with them therein.

*11* For there is no respect of persons with God *a*.

*a* This seems to be borrowed from *2 Chron. 19. 7.* and *Deut. 10. 17.* You have the same again, *Act. 10. 34. vid. Job 34. 19. Gal. 2. 6. Ephes. 6. 9.* *1 Pet. 1. 17. vid. Gal. 3. 28.* *Obj.* God loved *Jacob*, and hated *Esau*, when they were yet unborn, and had done neither Good nor Evil. *Ans.* This was not properly a Respecting of Persons, because God did not this as a Judge, but as an Elector. So the Apostle states it, *Rom. 9. 11, 12, 13.* God is Gracious to whom He will be Gracious, and may do what He will with his own.

*12* For as many as have sinned without law, shall also perish without law *b*: and as many as have sinned in the law *c*, shall be judged by the law.

*b* By the Former, he means the *Gentiles*, by the Latter the *Jews*; the like distribution he makes, *1 Cor. 9. 21.* *c* i. e. Under the Law, or against it.

\* Mat. 7. 21.  
James 1. 22.

*13* \* For not the hearers of the law are just before God, but the doers of the law shall be justified *d*.

*d* This, and the two following Verses, are included in a Parenthesis; and they serve to obviate an objection, against what was said, *ver. 12.* The *Jews* might plead, that they were Superiour to the *Gentiles*, and should be exempted or Priviledg'd in judgment, for as much as they knew and profest the Law of God, which the *Gentiles* did not. To this he says, That to know and learn the Law was not sufficient, unless in all things they yielded Obedience to it, which they neither did nor could. The scope of the Apostle, is not simply to shew how Sinners are now justified in the sight of God; but to shew what is requisite to Justification according to the Tenour of the Law; and that is, to do all that is Written therein, and to continue so to do. And if there be any Man that can bring such perfect and constant Obedience of his own Performing, he shall be Justified by God; but in as much as no Man, neither Natural nor Regenerate, can so fulfil the Law; he must seek for Justification in some other way. The Text thus Expounded, doth no way militate with *Chap. 3. 30.* and *Gal. 3. 11.* which at first reading it seems to do. And it further shews, that the *Jews* are comprehended under the general Curse, as well as the *Gentiles*, and are bound to have recourse to the Righteousness of God by Faith.

*14* For when the *Gentiles* which have not the law *e*, do by nature *f* the things † contained in the law, these having not the law, are a law unto themselves *g*.

*e* Here he Preoccupates the *Gentiles* Plea: They might Object, that having not the Law, they could not transgress, nor be culpable in Judgment, *vid. Chap. 4. 15.* To this he says, That though they had not the Law written in Tables of Stone, as the *Jews* had, yet they had a Law written in their Hearts, which was a Copy or Counterpart of the other, and had in a manner the Effects of it; for thereby they were Instructed to do Well, and debar'd from doing Evil, which are the two Properties of all Laws. *f* Nature is oppos'd to Scripture and special Revelation: By the direction of the Law, and light of Nature, they did many things which the Law of *Moses* Commanded, and forbore many things which it forbade. *g* i. e. They have in themselves such Principles of Reason, and Rules of Equity, as are to them instead of a Law, prescribing what they ought to Do and Avoid.

*15* Which shew the work of the law *h* written in their hearts *i*, || their conscience also bearing witness, and their † thoughts || the mean while *k* accusing, or else excusing one another *l*.

*h* By the Work of the Law, either understand the Sum of the Law, which is, To Love God above all, and our Neighbours as our selves: Or the Office of the Law, which consists in directing what to do, and what to leave undone; or the external Actions which the Law prescribes. *i* This seems to be a Covenant Promise, and Priviledge, *Jer. 31. 33.* How then is it Predicated of the *Gentiles*? *Ans.* *Jeremy* speaks there, of a special and supernatural Inscription or Writing in the Heart by Grace; and the Apostle here, of that which is Common and Natural, *k* Interchangeably, now one way, anon another. *l* Not as though the Thoughts did, at the same time, strive together about the same Fact: Nor is it meant of divers Men, as if good Men were Excused, and bad Men Accused by their own Thoughts; but in the same Persons, there were accusing or excusing Thoughts and Consciences, as their Actions were evil or good.

*16* \* In the day *m* when God shall judge the secrets of men *n* by Jesus Christ according to my Gospel *o*.

*m* These Words may be referr'd to the *12. vers.* and so they express the time when *Jews* and *Gentiles* shall be Judged. Though some annex them to the words immediately preceding. *q. d.* Now the Consciences of Men do Testify for or against them, and their Thoughts accuse or excuse them; but in the Day of Judgment they will do it more especially. *n* So that the most secret Sins shall not escape the notice and censure of the Judge, *vid. Eccl. 12. 14.* *1 Cor. 4. 5.* *o* i. e. The Gospel which I Preach. So *John 12. 48.* Our Saviour calls his Word, his Disciples Word: He calls it his Gospel, not as the Author, but as the Publisher of it; it was not His in respect of Revelation, but in regard of Dispensation, *Chap. 16. 25.* *1 Cor. 9. 17.* *2 Cor. 5. 18, 19.* *2 Tim. 2. 8.* As for the Fiction of a Gospel written by *Paul*, as was by *Matthew, Mark, &c.* the *Papists* themselves begin to be ashamed of it.

*17* Behold thou *p* art † called a Jew *q*, and \* retest in the law *r*, and makest thy boast of God *s*.

*p* He now comes to deal more particularly, and expressly with the *Jews*, reciting their Priviledges, in which they Trusted, and of which they Boasted; and shews, that notwithstanding them, they stood in as much need of the Righteousness of God, as the *Gentiles* did. *q* He speaks in the Singular Number, that every one might make the readier Application of what he said. *q* So called from *Judah*; as of Old, *Hebrews* from *Heber*, and *Israelites* from *Israel*: The Title was Honourable in those Days, and imported a Confessor or Worshipper of One God. Thou art so called, but art not so indeed, *vid. ver. 28.* and *Revel. 2. 9.* *r* Puttest thy Trust in it. *s* That he is thy God, and in Covenant with thee; and that thou hast a peculiar Interest in him, *vid. John 8. 41.* The Phrase seems to be borrowed from *Isa. 45. ult.*

*18* And knowest his will, and † \* approvest the things that are more excellent, being † instructed out of the law.

*19* And art confident: that thou thy self art a \* guide of the blind, a light of them which are in darkness.

*t* Thou dost proudly Arrogate all that follows to thy self, and conceitest that thou hast all the Points of the Law

|| Or, the conscience witness with them.  
† Or, reasoning.  
|| Or, among themselves.

\* Mat. 23. 31.

† Or, Ground of a Jew.  
\* Chap. 9. 4

† Or, trial of the things that differ.  
\* Phil. 1. 10.  
|| Or, catechising.  
\* Luk. 1. 4.  
Gal. 6. 5.

Law in thy Breast, and full Knowledge of all the Secrets hereof.

20 And instructor of the foolish, a teacher of babes *n*: which hast the form of knowledge *m*, and of the truth in the Law.

*n* Such as have little or no Knowledge. *m* A Scheme or System of Notions, a compendious Model or Method, which is artificially Compos'd; such as Tutors, and Professors of Arts and Sciences do Read over again and again to their Pupils and Auditors.

21 Thou therefore which teachest another, teachest thou not thy self *x*? thou that preachest a man should not steal, dost thou steal *y*?

*x* *q. d.* Dost thou thou thy self do what thou pressest upon others? *vid. Mat. 23. 3.* *y* The Jews were infamous of old for this Sin, *Psal. 50. 18. Mat. 23. 14.*

22 Thou that sayest a man should not commit adultery *z*, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege *a*?

*z* To this Sin also, the Jews were greatly addicted, *vid. Psal. 50. 18. Jer. 5. 8.* *a* Here he varies the Crime; he does not say, dost thou commit Idolatry, but Sacrilege. The Jews, after their return out of Captivity, kept themselves free from Idolatry; but it seems they were Guilty of a Sin that was near akin to it. Here it may be Queried, What the Sacrilege was, that the Jews were Guilty of? Some think, their Covetousness is here Taxed, which is a kind of Idolatry. The Jews took those things which were Consecrated to Idols, and which, by the Law of God should have been Destroy'd, and turn'd them to their private Advantage. Others think, that their Sacrilege consisted in with-holding from God, that which they should have Consecrated and Offer'd up to him, *vid. 1 Sam. 2. 13. Mal. 3. 8, 9.* They Converted to their own Use, such things as were Dedicated to God. Much to the same purpose is their Opinion, that think it consisted in Robbing God of his Due. By the imperial Law in the Code it is declared sacrilege to take from the Emperor any thing, that is his; it ought to be much more accounted Sacrilege to deal so with God. Some think, their Sacrilege lay in polluting the Worship of God, and making his Commands of no Effect, through their corrupt Additions and Traditions.

\* *vid. 17.*

23 Thou that makest *\** thy boast of the Law, through breaking the Law dishonourest thou God *b*?

*b* Dost thou bring a reproach upon Religion, and give Occasion to the Gentiles to Blaspheme his Name? so it follows in the next words.

\* *2 Sam. 12.*

24 For the name of God is blasphem'd among the Gentiles, through you *c*, as it is *\** written *d*.

*c* Because of your and your fore-Fathers Sins. *d* The Apostle doth not tell them where it was Written; he supposeth they were not ignorant of it, *vid. Ezek. 36. 20, 23. Isa. 52. 5.*

[Or, do it  
Law.

25 For circumcision verily profiteth, if thou keep the Law *e*: but if thou be a breaker of the Law, thy circumcision is made uncircumcision *f*.

The Jews might Object, If the former Privileges availed not to Righteousness and Salvation; yet Circumcision at least might stand them in some stead? In Answer whereunto you have, First a Concession, Circumcision indeed is Profitable. 2. A Limitation, if thou keep the Law, which is Illustrated by a large Antithesis, *ver. 26, 27.* 3. A Distinction; Circumcision is of two Sorts; Outward and Literal, Inward and Spiritual; the latter stands in Force, and hath Acceptation with God, *ver. 28, 29.* *e* If thou keep it Perfectly, to which Circumcision obligeth, *Gal. 5. 3.* or if thou usest thy utmost Care and Endeavour so to do. *f. i. e.* If otherwise thou transgressst the Law, thy Circumcision avails thee nothing; it gives thee no Privilege above the Uncircumcis'd. A wicked Jew is to God as an *Ethiopian*, *Amos 9. 7.* The Apostle corrects the Carnal Confidence and Hypocrisy of the Jews, who valued themselves upon the account of this outward Ceremony, and thought it sufficient to be Circumcis'd in the Flesh. Some think the Apostle hath Respect in these words to the Time of the Law, whilst Circumcision was an ordinary Sacrament of the Covenant; then indeed it was Profitable and Available; but now, in the times of the Gospel, it is Abrogated, *vid. Gal. 5. 2, 3.*

[Or, ordinan-  
as.

26 Therefore if the uncircumcision *g* keep the *h* righteousness of the Law *b*, shall not his uncircumcision be counted for circumcision?

*g. i. e.* The Uncircumcis'd; a figurative and frequent way of Speaking, *vid. Rom. 3. 30. and 4. 9.* *b* Which none of

them ever did; but admit they could, or else which some of them have done insincerely, though with manifold Imperfections; Such as the two *Centurions*, one of which is mentioned in the Gospel of *Luke*; the other in the *Acts*: If in this Sence the Uncircumcis'd keep the Righteousness of the Law, Shall they not be all one in the Account of God, as if they were Circumcis'd? *vid. Rom. 4. 10.*

27 And shall not uncircumcision which is *†* by nature *i*, if it fulfil the Law *k*, judge thee *l*, who by the letter and circumcision *m* dost *||* transgress the Law?

† Or, which is  
of Nature.

*i* A Periphrasis of the *Gentiles*, who want Circumcision, or are by nature without it. *k* Here's another word, before it was *Keep*, but now 'tis *Fulfil the Law*; though the word be varied, yet the Sence is the same, *vid. James 2. 8. l. i. e.* Rise up in Judgment against thee; or else shall he not do it by his Example? as in *Mat. 12. 41, 42.* The Men of *Nineveh*, and the Queen of *Sheba* shall Judge the *Israelites*: The meaning is, the Obedient *Gentile*, shall condemn the Disobedient *Jew*. *m. i. e.* The outward literal Circumcision; or by the Letter, understand the Law, *vid. 2 Cor. 3. 6, 7.* The Sence is, by means of the Law and Circumcision, and resting in them, as Pledges of the Love of God (*sq. v. 17.*) they are the more secure and bold in Sinning against God: It is to them an Occasion of Transgression.

Or, art a  
transgressor of  
the Law.

28 For *\** he is not a Jew *n* that is one *||* outwardly *o*, neither is that circumcision *p* which is outward in the flesh:

\* John 8. 39.  
Chap. 9. 6, 7.  
Or, openly.

*n* A right or true Jew, which is Heir of the Promises made to the Fathers. *o* The word *Only* is to be understood, *vid. 1 Cor. 1. 17.* *p* The Right and True Circumcision which God principally requires, and is available unto Salvation: That Circumcision is not much to be accounted of, which is only the cutting off an outward Skin.

29 But he *is* a Jew *q* which is one *||* *\** inwardly; and *\** circumcision is that of the heart, in the spirit, and not in the letter, *\** whole praise is not of men but of God.

Or, secretly.  
\* 1 Pet. 3. 4.  
\* Coloss. 2. 11.  
\* 1 Cor. 4. 5.  
2 Cor. 10. 18.  
1 Thes. 2. 4.

*q* He is a Right and True Jew, an *Israelite* indeed, that hath taken away the *Fore-Skin* of his Heart, *Jer. 4. 4.* that is cleansed from all corrupt Affections, and hath laid aside all Superfluity of Naughtiness; that Worshippeth God in the Spirit, Rejoiceth in *Christ Jesus*, and hath no Confidence in the Flesh. Such are the Circumcision and Jews indeed, *vid. Phil. 3. 3.*

### CHAP. III.

1 **W**Hat advantage *a* then hath the Jew? or what profit is there of circumcision *b*?

*a* An elegant Prolepsis or Anticipation of what might be Objected against the Apostles Assertion in the foregoing Words. If the Jews (might some object) lie equally exposed to Condemnation with the Gentiles, then they have no Excellency above them. Or thus, If external Things do not commend us to God (as 'tis affirm'd, *chap. 2. 28, 29.*) but the Gentiles are brought into the Church without them; then the Jews have no Prerogative above the Gentiles, though God hath owned them so long for His peculiar People. *b. i. e.* What is the Use of it, or for what End was it Instituted? Seeing the Uncircumcis'd are brought in and accepted, as being Circumcis'd notwithstanding, and Clean in Heart.

2 Much every way *c*: Chiefly *d*, because *\** unto them were committed the Oracles of God *e*.

Or, first of  
all.

*c* He Answers the before-mentioned Objection, by a liberal and free Concession. The Answer doth particularly relate to the first Member of the Objection, though Comprehending the other. *d* This Word is not to be refer'd to the Order of Speech, as *Rom. 1. 8.* for he doth not begin any Discourse here; nor to the number of Privileges and Advantages, for he names but *One* in all; but to the Quality, and so the Excellency of this Privilege here spoken of, *q. d.* it is the Chief of all. *e* Prophane Writers make this Word to signifie the Answer that was given by the Demons, or Heathen gods; and yet the Holy Ghost doth not disdain to make use of this Word (as well as divers others) though abus'd to heathenish Superstition. The Sence is, To the Jews were Credited, or given in Custody the Holy Scriptures, Containing all the Books of the Old Testament, in particular the Legal Covenant or Law of God, given on Mount Sinai, which Stephen calls the lively Oracles, *Act. 7. 38.* more especially yet the Fundamental Articles of Religion, and Doctrines of Grace, and Salvation by the Messiah, called the Oracles of God, *Heb. 5. 12.* though more hid, 'tis true, in Types, Promises, and Predictions.

\* Mal. 1. 47.  
19, 20. Chap  
9. 4.



\* Heb. 4. 2. 3 For what \* if some did not believe f? \*  
 \* Num. 23. 19. shall their unbelief make the faith of God g with-  
 Chap. 9. 6. out effect?

f If some did remain in Infidelity, *Act. 28. 24.* if they would give no Credit to the *Oracles*, and to the *Promise* of a *Messiah*. g i. e. The Truth and Faithfulness of God, *Psal. 33. 4.* The whole Verse is another *Prolepsis*: The imply'd Objection is this, That the *Jews* are nothing the better for these *Oracles*, or have no advantage by them, if by *Unbelief* they have rendered themselves unworthy or incapable of benefit by them. The Answer to this is Anticipated by propounding another Question; Can the Infidelity of some, be any hinderance of God's performing His *Promise* to others, to His *Chosen Ones*? The Interrogation is a Negation, q. d. It cannot be as the following words shew, *vid. 2 Tim. 2. 13.*

\* John 2. 33. 4 God forbid b; Yea, let \* God be true i, but \*  
 \* Psal. 62. 9. every man a lyar k, as it is written, That thou \*  
 \* Psal. 51. mightest be justified l in thy sayings, and mightest  
 over-come m when thou art judged n.

b The Negation that was closely couch'd in the former Verse, is in this Expreß by a Note of Indignation, and of the greatest Detestation. i Let him remain or appear Faithful to his Promises and Covenant; or let him be Acknowledg'd to be so, according to the frequent Testimonies of Scripture, *vid. Numb. 23. 19. Tit. 1. 2. Heb. 6. 17, 18.* k Or, although every Man should be a Lyar; or whatsoever we say of Men, who are all mutable Creatures, who are liable to Mistakes in their own Natures, and so may easily deceive others, *vid. Psal. 116. 11.* l That thou mightest be acknowledged Just in thy Promises and Threatnings; in which Sence the Word is used in divers Places, *Mat. 11. 19. Luk. 7. 29. 34. and 10. 29.* m That thou mightest be Clear or Pure, so 'tis in the Psalm. The Apostle Honours the *Seventy*, which was the common Translation, and minds the Sence rather than the Words. He that is Clear, is like to overcome in a just Judgment. n Or, when thou Judgest; the Word may be taken Actively or Passively, i. e. When thou dost Execute Judgment upon any, Or when any do presume to Censure You.

5 But if our unrighteousness commend the righteousness of God o, what shall we say p? Is God unrighteous, that taketh vengeance q? (I speak as a man r.)

o An Anticipation of another Objection, which might be made upon the preceding Words: That if the Faithfulness of God, in keeping his Promises, doth appear in and notwithstanding the Unfaithfulness of Men; then we gather thus much, That the Fidelity of God is rendred a great deal more Commendable, by the Perfidiousness of Man. p Thus we Object, or this will be the inconvenience. q. i. e. Then God is unjust in punishing the *Jews*, or any other Wicked Men, for that which tends to his own Glory, and the Commendations of his Veracity. r This is the Language of Carnal Men, and such Blaiphemy they speak; I recite the Objection of some Men, and speak after their Carnal manner.

6 God forbid s: for then how shall God judge the world t?

s He rejects the Cavil, with his usual Note of Detestation, as not thinking it worthy of Answer. t q. d. If God were in the least Unrighteous, How could He Govern the World at present, and Judge it at last in Righteousness: which is affirmed, *Psal. 96. 13. and 98. 9.* Or, How could He be God and Supream, if He were not Just by his Nature and Essence, and his Will, the very Rule of Righteousness, *vid. Gen. 18. 25. Job 34. 12.*

7 For if the truth u of God hath more abounded through my lye unto his glory; why yet am I also judged as a sinner w?

u By Truth he means the Faithfulness and Veracity of God, as by Lye, the Perfidiousness and inconstancy of Man (ut supra & alibi.) w q. d. If more Glory accreus to the Name of God, by my Wickedness; What reason is there, that I should be punisht, and proceeded against as an Offender, who have occasioned this further Glory to God? The Apostle doth plainly Personate in this place a wicked Objector, or he speaks in the Name and Person of such an One. This way of Speaking and Writing, is very frequent among all Authors; and 'tis found sometimes with the Pen-Men of the Holy Scriptures, *vid. Eccl. 3. 19, 20, 21, 22. 1 Cor 15. 32.* The Apostle tells the *Corinthians*, *1 Cor. 4. 6.* That in a Figure he Transfer'd some things to himself, and to *Apollos* for their sakes, that they might not be puffed up; he counteth such Schemes and Figures as these to be most profitable and efficacious to the Reader.

8 And not rather x as we be slanderously reported, and as some affirm, that we say, Let us do evil that good may come, whose damnation is just y.

x The placing of these Words makes them sound harsh-

ly, and consequently causeth Obscurity: Criticks make a great stir about them, some including them in a *Parmathesis*; Others affirming, there is a *Transposition* in them. They seem to be a Refutation to the former Cavil, and must be Accommodated to that Sence. It is as if the Apostle should have said, If Sinners deserve no Punishment, because God reaps Glory to himself by their Sins; then that is a good Proverb or Saying, which is in some mens Mouths, and we our selves are Slander'd with it, as if it were our Opinion and Doctrine: That We may do Evil, that Good may come of it. But this Saying is generally Exploded; none dare to vouch it, and therefore the former Cavil is of no Force. y i. e. Their Damnation is just, who Teach such Doctrine, and Practice accordingly; who do evil that good may come of it. The Apostle doth not vouchsafe to refute this absurd Saying; but simply Condemns it, and those that put it in Practice: Or else his meaning in these words is this, That they Justly deserve Damnation, who Calumniate the Apostles and Publishers of the Gospel, and raise false Reports and Slanders of them: Their Damnation is Just, who affirm We say or hold, That Evil may be done, that Good may come thereof.

9 What then? are we || better than they z? || Or, do we excel them, *† Gr. accus'd or charged.* No, in no wise a: for we have before † proved b both Jews and Gentiles, that \* they are all under sin c. *\* Gal. 3. 22.*

z The Apostle here returns to the Argument that he had been handling in the beginning of the Chapter. He brings in the *Jews* propounding a Question. Seeing it was confest, that the *Oracles* of God were committed to them; then it follow'd, that they excell'd the *Gentiles*, and stood upon better Ground than they. a He doth not contradict himself as to what he had said of the *Jews* Pre-rogative, *ver. 2.* They did indeed excel the *Gentiles* as to some external Benefits, of which you have a larger account, *Chap. 9. 4, 5.* but not upon the account of any Evangelical Righteousness, or their own supposed Merit. b Viz. Separately and apart in the foregoing Chapters: And the same is now to be asserted of both *Jews* and *Gentiles*, Conjunctly and together. That notwithstanding the *Jews* boasted of their Law, and the *Gentiles* of their Philosophy; yet as to the Evangelical Faith and Righteousness, they were both in the same Cafe. c Under the Power of Sin, but chiefly under the Guilt of Sin, *vid. ver. 19.*

10 As it is \* written d, There is none righteous, no not one e: *\* Psal. 14. 1, 2, 3.*

d Viz. In several places of Scripture, which he quotes in the following Verses, giving us the Sence, though not so strictly tying himself to the words; And this is a proper Proof to the *Jews* at least, whom he had called a little before, the Keepers of these *Oracles*. e The more general Proof with which he begins, is taken out of *Psal. 14. 1.* and *53. 1.* upon which places, see the Annotations.

11 There is none that understandeth f, there is none that seeketh after God g.

f A more particular Proof of the Corruption of the Soul, and the Faculties thereof; and first of the Mind, taken out of the forecited *Psalms*, which may be compar'd with the Scriptures which speak of the Ignorance and Blindness of the Mind, *Deut. 32. 29. Job 32. 9. Isa. 1. 3. Jer. 4. 22. and 10. 14.* g A Proof of the Corruption of the Will, which follows also in the forecited *Psalms*.

12 They are all gone out of the way h, they are together become unprofitable i, there is none that doeth good, no not one k.

h Viz. Of Truth or Life, *vid. Psal. 14. 3. and 36. 4. and 58. 3.* This doth Illustrate the former Charge. i Unprofitable, and which is more noysom, and fit only for the Dunghil, as the Word signifies; this follows also in *Psal. 14. vid. Job 15. 16.* k The same, as *ver. 10.* though more exactly according to the words of the Psalm, where also it is twice repeated, *vid. Psal. 14. 1, 3.*

13 Their throat is an open sepulchre l, with their tongues they have used deceit m, the poison of Aspes is under their lips n.

l He proceeds to instance in the Corruption of Man, with respect to the Members of his Body; and he mentions the Organs of Speech in Four several Expressions, much to the same purpose: The First is Allegorical, taken out of *Psal. 5. 9.* upon which see the Annotations. m This next doth plainly Express the Corruption of the Tongue, because of Lyes, Calumnies, Perjuries, Flatteries; and 'tis taken out of *Jer. 9. 3, 4, 5.* n The Third Expression is Allegorical as the First, taken out of *Psal. 140. 3.* Upon which see the Annotations.

14 Whose mouth is full of cursing and bitterness o.

o This last and very plain Expression of the Corruption of the Tongue, is taken out of *Psal. 10. 7. vid. Notes there.*

15 Their feet are swift to shed blood p.

p If we Consider this Member also, we may see the Corruption

ruption of *Man*, witness that Testimony, *Prov.* 1. 16. and *Isa.* 59. 7. on both which, *vid.* Annotations.

16 Destruction and misery are in their ways :

17 And the way of peace have they not known.

q Both which Assertions lye together, and follow in that *Isa.* 59. 7. 8.

18 There is no fear of God before their eyes.

r This Last Assertion gives us one true Cause of all the aforesaid Evils; taken out of *Psal.* 35. 1. *vid.* Notes there.

19 Now we know that whatsoever things the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become || guilty before God.

\*Or, subject to the judgment of God.

s Another Anticipation of an Objection to this purpose. All these Testimonies (might the *Jews* say) do not concern us; they concern the *Impure* and *Gentile* World only, unless possibly some prophane Wretches amongst ourselves also. But to this the Apostle says, *We know* (which some think hath the force of an Affirmation) *that whatsoever the Law of God*, more especially the *Mosaic* Law, or more Generally all that is contained in the Scripture, *saith* of the Wickedness and Defection of Mankind; it saith to the *Jews* more particularly, to whom the Law was given, and who are under the Conduct of it; much the same with that Phrase *Chap.* 2. 12. *vid.* *Chap.* 6. 15. *1 Cor.* 9. 20. *i. e.* Hindred from Boasting, to which the *Jews* were so prone; or rather that Conscience might so press them, that they should silently, or as it were Speechless, expect their own Damnation, without being able to frame any excuse, *vid.* *Psal.* 63. 11. *Ezek.* 16. 63. *Mat.* 22. 12. u That *Jews* and *Gentiles*, and all Mankind, as deprav'd, might be Obnoxious to the Judgment and Condemnation of God, *vid.* *Chap.* 6. and *Joh.* 3. 18.

\*Gal. 2. 15.

20 Therefore w by the \* deeds of the law x, there shall no flesh y be justified in his sight z: for by the law is the knowledge of sin a.

w *i. e.* Seeing the *Gentiles*, by the Law of Nature, and the *Jews*, by the Written Law, are thus subject to the Judgment of God; and seeing no one is able to Fulfil the Law, and satisfy for the Breach of it: Therefore, &c. x He means the Moral Law, and not the Ceremonial Law only or chiefly; even that Law that forbids Theft and Adultery, as *ch.* 2. and Concupiscence, as *ch.* 7. And by which, as this Text says, is the Knowledge of Sin; to which, *Gentiles* as well as *Jews*, are obliged; and by which therefore they are Condemned. y A common Synecdoche, *vid.* *Gen.* 6. 3. 12. & *alii.* The same with no man living, in the *Psalmist*; especially being deprav'd, with original Corruption, which is called *Flesh* in Scripture. z Or be discharged in the Court of Heaven; the Phrase is taken from *Psal.* 143. 2. *vid.* Annotations there. a Left any should think that the Law hereupon is useless, he goes on to shew us its Use, but a quite contrary one to what they intended. It Convinceth us of our Guilt; and therefore is far from being our Righteousness, *Chap.* 7. 7. *1 Cor.* 15. 56.

\*Phil. 3. 9.

21 But now b \* the righteousness of God c without the law d is manifested e, being witnessed by the law and the Prophets f.

b q. d. Though Justification be not by the Law, yet it is to be obtained in another way, as follows. c *vid.* *Ch.* 1. 17. d In-as-much as the Law, pressing Obedience to be performed by us in our own Persons, seems plainly ignorant of the Righteousness of another imputed to us. e This Righteousness nevertheless is reveal'd plainly, now since the Coming of Christ, and in the Gospel, as in *Ch.* 1. 17. f That there may be no suspicion of Novelty, *vid.* *Joh.* 5. 46, 47. The Testimonies he refers to, are very Numerous, *vid.* *Gen.* 3. 15. and 15. 6. and 22. 17. 18. *Isa.* 53. *Jer.* 31. 23, 31. *Dan.* 9. 24, 25. See the same Argument us'd *Act.* 24. 14. and 26. 22. and 28. 23.

\*Chap. 10. 12. Gal. 3. 28. Col. 3. 11.

22 Even the righteousness of God, which is by faith of Jesus Christ g, unto all, and upon all them that believe h, \* For there is no difference i.

g He mentions the Righteousness of God again, \*that he may farther explain it, by the Means or Instrument by which it is received, viz. Faith, *vid.* *Chap.* 4. 11, 12. and 9. 30. *Phil.* 3. 9. where there are several Expressions to the same purpose, that this Righteousness is without the Law indeed; but it is by the hand of that Faith, by which we Believe in Jesus; called therefore here, The Faith of Jesus Christ. h Whether they be *Jews* or *Gentiles*, if they Believe: excluding the self Justiciaries amongst the one, and the Philosophers amongst the other. i They are Justify'd two several ways, *ver.* 9.

\*Ch. 11. 32. Gal. 3. 22.

23 For \* all have sinned k, and come short of the glory of God l.

k q. d. No wonder there is no difference, when both the one and the other have the Guilt of *Adam's* Transgression imputed to them, and have original Corruption inherent in them, from whence proceed very many actual Transgressions. l *i. e.* Of the glorious Image of God, in which Man was at first Created: Or of Communion with God, in which the glory of a rational Creature doth consist: Or rather of the Eternal Glory, which they come short of, as Men that run a Race are weary, and fall short of the Mark.

24 Being justified m freely by his grace n, through the redemption that is in Jesus Christ o.

m *i. e.* Being in this case, they can by no means be acquitted and freed from the Accusation, and Condemnation of the Law; but in the way and manner that follows. n He mentions the great moving Cause of Justification, first (which doth comprehend also the principal Efficient) that it is without any Cause or Merit in us; and by the free Favour of God to undeserving, ill-deserving Creatures, *Eph.* 1. 6, 7. and 2. 8. *Tit.* 3. 7. o The meritorious Cause is express'd by a Metaphor taken from Military Proceedings, where Captives taken in War, and under the Power of another, are Redeem'd upon a valuable Price laid down, *vid.* *Mat.* 20. 28. *Mark.* 10. 45. *1 Tim.* 2. 6. *Heb.* 9. 12.

25 Whom God hath t fet forth p to be a propitiation q, through Faith in his blood r, to declare his righteousness s for the || remission of sins that are past, through the forbearance of God t.

+ Or, fore-cry'd out.  
|| Or, passing over.

p *i. e.* God the Father hath propos'd this *JESUS*, in the Eternal Council, and Covenant of Redemption, *Eph.* 1. 9. *1 Pet.* 1. 20, 21. Or in the Types and Shadows of the Old Tabernacle; and hath now at last shewn him openly to the World. q Or Atonement, *1 Joh.* 2. 2. he alludes to the Mercy-Seal, sprinkled with Blood, which was Typical of this great Atonement; and from whence God shew'd himself so Propitious and Favourable to Sinners, *Levit.* 16. 2. *Numb.* 7. 89. r He goes on to shew the instrumental Cause of Justification, to wit, Faith, *i. e.* the close Adherence, and most submissive Dependance of the Sinner; together with the peculiarity of the Object of Faith, viz. the Blood, *i. e.* the Death and Sacrifice of Christ; in Contra-distinction to his Dominion (with which yet on other accounts Faith is so much concern'd) and in Opposition to the Blood of Beasts, Slain and Sacrific'd. s *i. e.* For the shewing forth either of his Goodness and Mercy, *vid.* *1 Sam.* 12. 7, 8, 10. *Psal.* 36. 10. Or of his Faithfulness in his Promises, and fulfilling all Types and Prophecies: Or else of his Vindictive Justice, in the Just proceedings of God against Sin, which He hath Condemned in his Son, though he justify the Sinner. Or further, it may be understood of the Righteousness of Faith, of which *ver.* 22. which is hereby shewn to be His; and to manifest itself in the Forgiveness of Sins, and which is so declared as to be exhibited. t He means, either the Sins committed before Justification, while God bore so patiently with the Sinner, and did not presently take the Forfeiture. Or else the Sins committed under the Old Testament, before the propos'd Propitiation was expos'd to the World: When God so indulg'd our Fathers, as to pardon them upon the account of what was to come, *vid.* *Heb.* 9. 15, 16, 17, 18.

26 To declare I say at this time his righteousness u: that he might be just, and the justifier of him which believeth in Jesus w.

u He repeats the final Cause of Justification, viz. the making the aforesaid Declaration of the Righteousness of God, in the time of the Gospel, and Dispensation, and Ministry thereof, *2 Cor.* 6. 2. which is taken out of *Isa.* 49. 8. w *i. e.* That no Wrong might be done to the Essential Purity of his Nature, or Rectitude of his Will; nor yet to his immediate Justice, by which he cannot but hate Sin, and abhor the Sinner as such; though in the mean time he gives a Discharge to him, that is of the Faith of Jesus, (as 'tis in the Original :) Or of the number of those that Believe, and cast themselves upon a Saviour.

27 Where is boasting then x? It is excluded. By what law? of works y? Nay but by the law of faith z.

x The Apostle doth, as it were, insult over them. q. d. Where is now the former Boasting of the *Jews*, as if they were so much better than the *Gentiles*? Or what is become of the ground of Boasting, that they, or either of them might think they had in the Law, or Philosophy, or any Moral Performances, *vid.* *Jer.* 9. 23, 24. y If it be enquir'd upon what account this Boasting is excluded? We answer plainly, It cannot be by that Law that Commands Works, as the condition of Acceptance and Justification; and tells us nothing by whom that Condition should be fulfilled; the Law being become weak to us, for such a purpose, by reason of Sin, *Chap.* 8. 3. z *i. e.* The Gospel-Law, which requires Faith, by which the Righteousness of Christ is imputed to us, and attained by us. And this is called a Law of Faith, as some think, in Condescension to the *Jews* custome



custom of Speaking, who are much delighted with the Name of the Law; and so that he might not be suspected of Novelty: But at most, it is an *Hebraism*, denoting no more than the Doctrine or Prescript of Faith.

\* A. 13. 38.  
Chap. 8. 3.  
Gal. 2. 16.

28. Therefore we conclude *a* \* that a man is justified by faith without the deeds of the law *b*.

*a* Here is the Conclusion of the whole Matter, that he had been Discouraging of, from *ch. 1. 17.* to this very Place. When he says we conclude, he means We have Reason'd or Argued well, as *Logicians* do; Or this is the full Account that we have taken, and summ'd up after the manner of *Arithmeticians*. *b* A Phrase equivalent to that which is so much spoken against, that we are Justified by Faith only; as if we should say, That God is to be Worshipt, excluding Angels, Idols, Images, &c. It would be as much as to say, God is to be Worshipt only.

29. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also *c*.

*c* By answering his own propos'd Questions, he plainly shews us, That the Covenant of Grace, by which God is God of his People, does not belong to the Jews only; that they only should have Justification and Bliss, but to the Gentiles also, according to the Promise, *Gen. 17. 5. & 22. 18. Psal. 2. 8. Isa. 11. 10, 12.* and many others; which Promises are more especially to be accomplish'd, now the Wall of Partition is broken down, as *Eph. 2. 13, 14.*

30. Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith *d*.

*d* That it may not be thought, that God is variable in the Action of justifying Sinners; but that it may be known, that He is One, *i. e.* Unchangeable, he shews, That both the Circumcis'd Jews, and Uncircumcis'd Gentiles, are Justified by the same God in Christ, and by the same way and manner, *viz.* By and through Faith, with no more difference, than there is betwixt these two Phrases (*by Faith, and through Faith*) which can't be distinguished the one from the other.

31. Do we then make void the law through faith *e*? God forbid: yea, we establish the law *f*.

*e.* A very material Objection is here to be Anticipated and Answered, *viz.* That by Establishing Justification, by Faith alone, the Law is rendred useless, and the Obligation thereto destroy'd. *f* Having rejected this Objection, by his usual Note of Abhorrency, he proceeds to shew, That nothing more Establisheth the Law, in as much as by Faith we attain a perfect Righteousness, we are interest'd in the most compleat Obedience of Christ to the Moral Law; and that hereby every Type, Promise, and Prophecy is Fulfill'd, *vid. Mat. 5. 17. Luk. 16. 17.* And we our selves also, being Enabled thereunto by a Gospel-Spirit, have a more exact Conformity to the Law, though we cannot reach to a Fulfilling of it.

## CHAP. IV.

\* Rom. 5. 1. 2.

1. What shall we say then that \* Abraham our father, as pertaining to the flesh *a*, hath found?

The Apostle proceeds to Prove his main Conclusion, *ch. 3. 28.* which is, that a Sinner is Justified by Faith without Works, from the example of Abraham. He was a Man that had Faith and Works both; yet he was Justified by Faith, and not by Works; and who doubts, but the Children are Justified after the same manner that their Father was? There is but one way of Justification; this is the Connexion. *a* These words may either be referr'd to Father, and then they import no more, but that Abraham was their Father according to the Flesh, *Rom. 9. 5.* Or else they may be referr'd to the following word Found. And then the Question is, What hath Abraham found, *i. e.* Got or attain'd according to the Flesh. The Sense is, What hath he gotten by his Righteousness, which stands in Works, and are done in the Flesh? Abraham obtain'd not Righteousness by any Works Ceremonial or Moral: So the word Flesh is taken, *vid. Phil. 3. 3, 4.* when under the word Flesh came Circumcision, our own Righteousness, which is by the Law, or whatsoever is or may be oppos'd to that Righteousness which is by the Faith of Christ.

2. For if Abraham were justified by works, he hath whereof to || glory *b*, but not || before God *c*.

*b* He hath cause or Matter of Glorifying and Boasting; he hath something from whence he may take Occasion of so doing. *c* Something must be supplied to fill up the Sense, *i. e.* He hath nothing whereof to glory before God. The Argument of the Apostle might be thus form'd: If Abraham had obtain'd Justification by Works, he should have had something whereof he might glory before God; but he had nothing whereof to glory before God: Therefore he was not Justified

by Works. God's way of justifying Sinners is such, as shuts out all glorying and boasting, as he had before laid down, *Ch. 3. 27.*

3. For what faith the Scripture *d*? Abraham believed God *e*, and it was counted unto him for righteousness *f*.

*d* The Scripture referr'd to, is in *Gen. 15. 6.* The Apostle a little varies the Words; in *Genesis* 'tis, He believed in God, but here, He believed God: Again in *Genesis* 'tis express'd Actively, He imputed it to him for Righteousness; but here Passively, it was imputed to him for Righteousness. The Answer is, That the Apostle in both follow'd the Septuagint, which was then more in use than the Hebrew Text; and both are capable of an easie Reconciliation, the Difference being more in sound than in sense. *e. i. e.* The Promises of God, that He would be his Shield, and exceeding great Reward, *Gen. 15. 1.* That He would give him an Heir of his Body, *Ver. 4.* That He would multiply his Seed, *Ver. 5.* whereby he understood not only his Fleishly Seed, but also the Messiah, the Saviour of the World, which was to come of his Loyns; He took on him the Seed of Abraham, *Heb. 2. 16.* and besides these Promises in *Gen. 15.* He believed that Promise which was made him *Gen. 12. 3.* That in him and his Seed, All the Families of the Earth should be blessed. That in these Promises the Messiah is understood, is evident from *Gal. 3. 8, 16.* and that Abraham had an Eye to him is evident, without exception, from *John 8. 56.* *f. i. e.* He was Justified thereby, to have Faith imputed for Righteousness, and to be Justified by Faith is the same thing. Faith is not our Righteousness Materially, but Objectively and Organically, as it apprehends, and implies the Righteousness of Christ, which is the Matter of our Justification. Our Adversaries, the Papists, oppose the Imputation of Christ's Righteousness to us; they Cavil at the very Word, and call it a Passive Righteousness; and yet the Apostle useth the Word Ten times in this Chapter, and in the same Sense that we take it. But, How shall we Reconcile our Apostle with Saint James, about the manner of Abraham's Justification: He says expressly, *James 2. 21.* That Abraham our Father was Justified by Works, when he Offered his Son Isaac; and thence he infers, *Ver. 24.* That By Works a man is justified, and not by Faith only. They are easily Reconcil'd, so far as the One Discourseth of the Cause of our Justification before God; the Other of the Signs of Justification before Men. The One speaks of the Imputation of Righteousness; the Other of the Declaration of Righteousness. The One speaks of the Office of Faith; the Other of the Quality of Faith. The One speaks of the Justification of the Person; the Other of the Faith of that Person. The One speaks of Abraham, to be Justified; the Other of Abraham already Justified.

4. Now \* to him that worketh *g*, is the reward not reckoned of grace, but of debt *h*.

He proceeds to prove, That Abraham was not Justified by Works, but by Faith, and free Grace, and so had no cause of Boasting. This he Illustrates by a Comparison betwixt one that Worketh, and one that Worketh not, but Believeth. *g. i. e.* To him that Worketh, with a design or intent to Obtain or Merit Justification by his Works, for else he that Believeth, also Worketh; only he is said not to Work, *Secundum quid*, after a sort, to the end or intent that he might Merit by it. *h* He speaks this by way of Supposition, in case he should have Fulfill'd the condition of perfect Obedience; And yet, to speak Properly, there is no Reward, as a due Debt from God to him that Worketh, *Rom. 11. 35.* only he speaks after the manner of Men, and useth a Civil Maxime, taken from Humane Affairs.

5. But to him that worketh not *i*, but believeth on him that justifieth the ungodly *k*, his faith is counted for righteousness *l*.

*i. e.* To him that Worketh, not to the end or intent before-mentioned, or with respect to Justification, but takes the other way to be Justified and Saved, and that is the way of Believing. *k* That makes him, who is wicked in himself, Just and Righteous in Christ, or Justifies him that was ungodly; but after Justification is made Godly. By ungodly, some would understand such as want that Perfection of Godliness, as they may build the Hopes of Justification upon; because the Proposition is drawn from the Instance of Abraham, a Man not void of Godliness. *l* Not considered in its self as a Work, but in relation to Christ, the Object of it; and as an Act of Receiving and Applying him; as Eating nourisheth, though it be the Meat that doth it. So, &c.

6. Even as David also describeth *m* the || blessedness of the Man unto whom God imputeth righteousness without works.

To the Example of Abraham taken from Moses, he adjoyns the Testimony of David, that so he might more fully prove what he had Asserted, *Ch. 3. 21.* Both the One and the Other were of great Authority amongst the Jews. *m* Here it may be Objected, that David no were says, That

|| Or, Blessedness is to be that man's.

That he is Blessed unto whom God impute Righteousness without Works. A. Though the Words be no where Ex- tant in David, yet the Sense is, as appears in what fol- lows.

7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

<sup>n</sup> This Testimony is taken out of *Psal. 32. 1.* and it is well enough Accommodated to the Occasion for those two, to remit Sin, and to impute Righteousness are inseparable. The one is put here Figuratively for the other: They mistake, who take Occasion from hence, to make Justifi- cation to consist only in Remission of Sin: The Text will not bear it. The Apostle's Design is, not hereby to de- clare the full Nature of Justification, which he had done before: but only to Prove the Freedom of it, from any Respect to Works, in the instance of this Principal and Es- sential part of it. Remission of Sin, to the Imputation of Righteousness, differ, as the Cause, and the Effect. Remis- sion of Sin, presupposeth Imputation of Righteousness; and he that hath his Sins remitted, hath Christ's Righteousness first imputed, that so they may be remitted and forgiven to Sinners.

8. Blessed is the man to whom the Lord will not impute sin.

<sup>o</sup> The same thing is exprest three several ways; there are three Things in Sin, to be Consider'd: 1. There is an Offence against God, which is said to be Forgiven. 2. There is a Filthiness in Sin, which is said to be Covered. 3. There is Guilt in it, which is said not to be Imputed.

9. Cometh p this blessedness then upon the cir- cumcision q only, or upon the uncircumcision also? For we say r that faith was reckoned to Abraham for righteousness.

<sup>p</sup> This word *Cometh*, is not in the Original, but it is aptly inserted by our Translators. <sup>q</sup> Circumcision again is put for the Circumcis'd, and *uncircumcision* for the Un- circumcis'd, *vid. Rom. 2. 28.* <sup>r</sup> q. d. This we have Prov'd, and it is on all hands confest, That Abraham's Faith was reckon'd to him for Righteousness: Now therefore, the Que- stion is, Whether this Blessedness of Justification belong to the Circumcis'd only, or to the Uncircumcis'd also.

10. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in cir- cumcision, but in uncircumcision s.

<sup>s</sup> And if this be the Question, the way to Resolve it, is, To Consider in what Circumstances Abraham was, when his Faith was thus reckon'd to him for Righteousness; it was a long time before he was Circumcis'd. The Promise to which Abraham's Faith had Respect, was made to him Four- teen Years at least, before his Circumcision: Compare *Gen. 15. 2.* and *17. 24, 25.* Also, *vid. Gen. 16. 16.* If the Blef- sedness therefore of Justification, was not Annex'd to Cir- cumcision, the Gentiles are no less capable of it than the Jews.

<sup>t</sup> Gen. 17. 10. 11. And \* he receiv'd the sign t of circum- cision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father u of all them that believe, though they be not circumcised; that righteous- ness might be imputed to them also.

<sup>t</sup> Or Circumcision which is a Sign. Two things are here Affirm'd of circumcision: 1. That it was a Sign; Of what? Of the circumcision of the Heart, of original Sin and its Cure. 2. That it was a Seal; Of what? Of the Righte- ousness of Faith: Of the meaning of which, see the Notes on *ch. 1. 17.* This is a Periphrasis of the Covenant of Grace, wherein Righteousness is promis'd, and made over to us in a way of Believing: And this is not the only Place where the Righteousness of Faith is put for the New-Cove- nant, *vid. Rom. 10. 6.* and the Notes there. Circumcision is called a Seal, because it was a Confirmation of the Cove- nant of Grace, and the Righteousness therein promis'd. The common Use of a Seal amongst Men is to Confirm and Ratify a Matter, and make it more Firm and Sure: It is join'd often with an Earnest, which is for the same end and purpose. The *Corinthians* Conversion is said to be the Seal of Paul's Apostleship, *i. e.* It was a Confirmation of it, and made it more Evident that he was Sent of God. What the Apostle says of an Oath, that we may say of a Seal: It is for Confirmation, and for putting things out of Controversie. When God made a Promise to Abraham, He Confirm'd it with an Oath; and when He made a Cove- nant with him, and with his Seed, He Confirm'd it by a Seal, and that was Circumcision; which he calls in *Genesis* the Covenant of God, and here the Seal thereof. And what is said of circumcision, is not spoken of it barely as circumcision, but as a Sacrament; and it shews the Nature and Use of all Sacraments, both of the Old-Testament and New; that they are Seals of the New Covenant. That which the Apostle mentions here of circumcision, hath nothing Proper and Pec- liar in it to circumcision as such; but it may, with equal Reason, be apply'd to any other Sacrament: It belongs as

well to the Passover, yea to Baptism, and the Lords Supper, *e. g.* The Apostle first calls Circumcision a Sign, so was the Passover, so is Baptism, and the Lords Supper. Again, he calls it A Seal of the Righteousness of Faith, or of the New- Covenant, as before. And so is each of the other Sacra- ments; take for instance the Lords Supper: Our Saviour calls the Cup therein the New-Testament or Covenant, that is, It is a Seal and Confirmation thereof. And what is here Affirm'd of Abraham, may be Affirm'd as well of the Eunuch, or the Tylor, or any Baptiz'd Person; he receiv'd the Sign of Baptism, a Seal of the Righteousness of Faith, and of Remission of Sins, &c. *u. i. e.* That he might be Known or Declared to be the Father of such; see the like Phrase, *Mat. 5. 45.* Though many of the Fathers did Be- lieve before Abraham, yet none of them are said to be the Fathers of the Faithful, as Abraham was, because God made to none of them the like Promise, concerning their Poste- rity, as he did to Abraham. See the next Verse.

12. And the father of circumcision to them who are not of the circumcision onely, but who also walk in the steps of that faith of our father Abraham w, which he had being yet uncircum- cised.

<sup>w</sup> The former Verse tells you he was the Father of the Believing Gentiles, for the Covenant was made with him, for all his Believing Seed, when he was uncircumcised, which shews, That Righteousness is, and may be imputed to them also, without any outward Circumcision; and then he is the Father of the Believing Jews; especially of as many of them, as unto circumcision, do add the Imitation of his Faith. Who (besides circumcision which they deriv'd from him) do also Transcribe his Divine Cepy, and follow his Example of Faith and Obedience: That leave their Sins, as he did his Country; that Believe all God's Promises, and adhere to him against all Temptations to the contrary.

13. For the promise that he should be the heir of the world, || was not to Abraham x, or to his seed through the law, but through the righte- ousness of faith y.

<sup>x</sup> Some by the World do understand, the World of the Faithful, or Believers disperst over all the World: And so in Effect it is the same which he said before, That A- braham should be the Father of all that Believe, whither of the circumcision or uncircumcision. Others by the World, do under- stand the Land of Canaan; under which also, Heaven was typically Promised and Comprehended, *vid. Heb. 4. 3.* and *11. 9, 10, 16.* This by a Synecdoche, is put for all the World; and so also Tabor and Hermon are put for the East and West of the whole World, *Psal. 89. 12.* This was promis'd to Abraham, and to his Seed, *Gen. 12. 7.* and *15. 18.* <sup>y. i. e.</sup> It was not made to Abraham, because he had merited it by keeping the Law; but because he had believed God, and obtain'd the Righteousness of Faith. In the whole Verse is couch'd an Argument for Justification by Faith without Works, which is the Apostles drift; and it may be thus form'd, If the Promise of Inheritance to Abraham and his Seed, was to be accomplisht not by Legal Obedience, but by the Righteousness of Faith; then it follows, That We are Justified by Faith, and not by Works; but the Promise of In- heritance to Abraham and his Seed, was to be Accomplisht, not by the Law, but by the Righteousness of Faith.

14. For \* if they which are of the law z \* Gal. 3. 18, be heirs a, faith is made void b, and the promise made of none effect c.

<sup>i. e.</sup> If they that trust to the Fulfilling of the Law, be Heirs of the Promise of God, and so the Inheritance come by Works; then Faith is to no purpose, neither is there any Use of it, and so also the Promises which are made to Believers are vain and useless. This is the Sum of this Fourteenth Verse, a more particular Explication fol- lows. <sup>z</sup> Compare this with *Gal. 3. 9, 10.* There the A- postle sorts them that seek Righteousness and Salvation in- to two kinds. First, Some are of Faith, and they are such as seek Salvation in that way. Again, Others are of the Works of the Law, and they are such as seek Salvation by means thereof. These Phrases of the Law, and of the Works of the Law, are all one. <sup>a</sup> That is of the Promises of God; of the Heavenly Rest, of which as before, Canaan was a Type. <sup>b. i. e.</sup> If they which seek the Inhe- rittance of the Law, can by the Law obtain it, then there is no use of Faith: To what end should we by Faith go out of our selves to seek Righteousness and Salvation in Christ, if we could obtain it by the Legal Obedience? See the like, *Gal. 5. 4.* <sup>c. i. e.</sup> The Promise it self, which was made to Abraham, and his Seed; that also is ineffectual, and brought to nought; no Man shall be Saved by it. For as much as the Law can bring no Man to the Obtaining of what is promis'd.

15. Because \* the law worketh wrath d: For \* Chap. 3. 20, where no law is, there is no transgression e. *and 5. 13. 20.*

<sup>d. i. e.</sup> The Wrath of God: And this it doth not of its self, but occasionally in Respect of our Disobedience. This is a Confirmation of what was said in the foregoing Verse: *and 7. 8. 10.* That *1 Cor. 15. 56.*



That the Inheritance is not by the *Law*, and the *Works* thereof; he proves it from the Effect and *Work* of the *Law*, such as it hath in all Men since the *Fall*; it *worketh Wrath*, it is so far from entitling Men to the Promis'd blessing, that it exposeth Men to the Curse and Wrath of God, *Gal. 3. 10. e q. d.* And that it *worketh Wrath* is evident, because it discovers and occasions *Transgressions*, betwixt which, and God's Wrath, there is an inseparable Connection. This Assertion is simply True, of things indifferent, as were all Ceremonial Observations, before the *Law* required them; for then before the *Law* it was no Sin to Omit them: But of things which are Evil in their own nature, it must be understood Respectively, and after a sort. That is, there was no such great *Transgression* before the *Law* was given, as afterwards. The Reasons are, Because we are Naturally bent to do that which is forbidden us; and so by the probability of the *Law*, the Stubbornness of Man's Heart is encreased. As also, Because by the *Law* comes the clear Knowledge of Man's Duty, and so the Servant that knows his Master's Will, and doth it not, is worthy of the more Stripes.

16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to || all the seed, f not to that only which is of the law, but to that also which is of the faith of Abraham, † who is the father of us all.

Here are Two New Arguments to Prove, That the Inheritance is not of the *Law*, but of *Faith*, It is of *Faith*, that it might be by Grace; for, to be justified by *Faith*, and by Grace, are all one with the Apostle. Again, That the Promise might be sure to all the Seed; whereas, if it were of the *Law*, it would be unsure and uncertain, because of Man's Weakness, who is not able to perform it. f Abraham's Seed is of two Sorts. One Sort is of the *Law*, to wit, the *Jews*. Another Sort is, of such as walk in the Steps of Abraham's Faith, whither *Jews* or *Gentiles*. To all these the Promise must be sure; which cannot be, if the *Law* be made the Condition or Means of the Inheritance.

17. (As it is written, \* I have made thee a father of many nations) || before him whom he believed g, even God who quickneth the dead, and calleth those things which be not as though they were:

g i. e. In the Sight or Esteem of God. He was not the Father of many Nations by Carnal Generation in the sight of Men, but by Spiritual Cognation in the Sight of God. Or as it may be read, Like unto God, after his Example; and then the meaning is, That God so Honoured Abraham's Faith, that He made him a Father, in some respects like Himself: As God is an Universal Father, not of One, but of all Nations, so was Abraham. Again, As God is their Spiritual Father, not by Carnal Generation, so was Abraham also. b i. e. Abraham believed in Him as Omnipotent. His Omnipotency is described by two great Effects of it. The One in making that to have a Being again, which had ceas'd to be, as in the Resurrection. The other, in causing that to be, which never was; or to make all Things of Nothing, as in the Creation: He Expresseth this by calling Things, to intimate the great Facility of this Work to God. He only spoke, and it was done; He commanded, and all was created. And as Abraham thus generally believed the Power of God, so 'tis likely he made a particular Application of it, to his own State at present; as he believed that God could raise the Dead, so that He could Raise him Seed out of his own dead Body, and Sarah's dead Womb. And as he believed, That God could Create Things out of nothing, so He could give him Seed that had none; yea, and make the *Gentiles* a People, that were not a People.

18. Who against hope believed in hope i, that he || might become the father of many nations; according to that which was spoken, So shall thy seed be k.

Here the Apostle Digresseth a little from his principal Argument, and falls into a Commendation of Abraham's Faith. i Abraham, when he had no natural or rational Grounds of Hope, either in respect of himself, or Sarah his Wife, did yet Believe and Hope he should have a Son; and so be a Root or Stock, from whence many Nations should spring: And this Faith and Hope of his, was Grounded upon the Power and Faithfulness of God. k So as the Stars of Heaven for Multitude, which must be supply'd out of the Promise, in Gen. 15. 5.

19. And being not weak in Faith, \* he considered l not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

l He regarded not the Impotency of his own Body, which was as it were dead, because of his Age, in respect of any desires or powers of Generation. Abraham several

years after Married Keturah, by whom he had divers Children, How then doth the Apostle say his body was now dead, or unable for Generation? Some say that the deadness of Abraham's body was only in his own Opinion. Augustine hath two Answers. 1. That his body was not dead simply, but in respect of Sarah, he might be able to beget Children of a younger Woman. 2. His body was revived, and he receiv'd a new Generative Faculty of God. Another Question may be mov'd, and that is, how the Apostle could say that Abraham considered not his own body, being dead? seeing we read, Gen. 17. 17. that Abraham upon the promise of a Son, fell upon his face and laughed, and said in his heart, Shall a Child be born unto him that is an Hundred years Old? &c. Some answer, that Abraham at first doubted, but afterwards he recollected himself, and got over that unbelief, his Faith overcame all difficulties: Others say, that he doubted not at all of the truth of God's Promise, but was uncertain only how it should be understood, whither properly or figuratively, vid. Gen. 17. 19. Others say, that these words of Abraham are not words of doubting, but enquiring; they proceed from a desire to be farther instructed, how that thing should be. It was a Question like that of the Virgin Mary's: How shall these things be? Augustine says, That Abraham's laughter was not like Sarah's. Hers proceeded from Distrust, His from Joy and Admiration.

20. He || staggered not at the promise of God m, through unbelief: but was strong in faith, giving glory to God: n

m Vid. in Gen. 15. 5. & 17. 16. n As all do that rely upon the Power and Promise of God, setting to their Seals that He is True.

21. And being fully perswaded, that what he had promised, \* he was able also to perform o.

o He lookt upon God as one that was perfectly able to do what ever he had promised, and as one that was most faithful and sure never to fail in the performance; collecting nothing else from the difficulty and improbability of the matter, but that it was the fitter for an Almighty Power to effect.

22. And therefore it was imputed to him for Righteousness p.

p vid. v. 3. By reason of his Faith he was as sufficiently disposed and qualified for the obtaining of the promise, as if he had had all the Righteousness required by the Law.

23. Now it \* was not written for his sake alone, that it was imputed to him:

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

Here it may be enquired, If Abraham's Faith did justify him, and it was imputed to him for Righteousness, what doth this concern us? The Apostle answers, it was recorded of him for our sakes. vid. Chap. 15. 4. And to us there shall be the like imputation, if we believe in God, that raised up Jesus our Lord from the dead. q This is a greater Act of Faith than Abraham's was. And the nature of justifying Faith lies rather in affiance, or in putting trust in God through our Lord Jesus Christ, than in assent or in giving credit to the truth of his promise. q Why doth the Apostle single out this Act of raising Christ from the dead to describe the Father by? A. To maintain the proportion betwixt the Faith of Abraham; and the Faith of his Seed; that as his respected the Power of God, in raising (as it were) the dead, so in like sort should ours. So some. But the Apostle speaks, as if there were some special reason and ground for confidence in God for justification in this Act of raising Christ from the dead; and indeed, nothing is more fit to establish our Faith in perswasion of our justification than this; for when God raised up our Lord Jesus Christ, having loosed the pains of death, he gave full assurance, that his Justice is fully satisfied for our sins. Had not Christ Jesus our surety paid the utmost farthing that was due for our sins, he had still continued in prison, and under the power of death. Hence 'tis that the Apostle Peter tells us, 1 Pet. 1. 3. That God hath begotten us to a lively hope of the Heavenly Inheritance by the Resurrection of Christ from the dead; there being no more effectual means to perswade us of the pardon of sin, of reconciliation with God, and of acceptance to Eternal Life, than that Jesus Christ, our Surety and Sponsor, is risen from the dead.

25. Who was delivered r for our offences s, and was raised again for our justification t.

He saith delivered rather than crucified, to lead us by the hand to the first cause thereof, the determinate counsel of the Blessed Trinity, vid. Acts 2. 23. and 4. 27. 28. Rom. 8. 32. s i. e. for the expiating of them, Ma. 53. 10. t Not that his death had no hand in our justification. vid. Rom. 3. 24. but because our justification which was begun in his Death, was perfected in his Resurrection. Christ did

|| Or, that it might be a firm promise to the whole seed.  
† Mai. 5. 1. 2.

\* Gen. 17. 5.  
|| Or, like unto him, or answerable to him.

|| Or, that he should become.

\* Gen. 18. 11.  
Heb. 11. 11, 12.

|| Or, desired not the world rendered, *John. 1. 10. Rom. 14. 23. in James 1. 6. in rendered. \* Phil. 1. 13.*

\* 1 Cor. 15. 11.

did meritoriously work our justification and salvation by his Death and Passion, but the efficacy and perfection thereof with respect to us, dependeth on his Resurrection. By his Death he paid our debt, in his Resurrection he received our acquittance, *Iſa.* 53. 8. when he was discharged, we in him, and together with him received our discharge from the guilt and punishment of all our sins. This one verse is an abridgment of the whole Gospel.

## CHAP. V.

**T**herefore \* being justified by faith *a*, we have peace with God *b* through our Lord Jesus Christ *c*.

Hitherto of the cause and manner of our Justification; now follow the benefits and effects. *a* As he had before asserted and proved particularly, in chap. 3. 28. and 4. 24. *b* i. e. We have reconciliation with God, who before were utter enemies to him, *Col.* 1. 21 he is now become our friend as he was *Abraham's*. *c* Who is the only Mediator of Reconciliation. *vid.* 2 *Cor.* 5. 19. *Ephes.* 2. 14, 15, 16. *Col.* 1. 20. 1 *Tim.* 2. 5.

**2** By whom *d* also we † have access by faith, into this grace *e* wherein we stand *f*, and \* rejoyce in hope of the glory of God *g*.

*d* We have not only reconciliation with God by Jesus Christ, but also by Faith in him we are admitted to his presence, his Grace and Favour. One may be reconciled to his Prince, and yet not to be brought into his Presence. Witness *Abſalom*, &c. *vid.* *Eph.* 2. 18. and 3. 12. 1 *Pet.* 3. 18. *e* This grace is either that whereof he spake, ch. 3. 24. or else rather it may be understood of that excellent state of Reconciliation, Friendship and Favour with God, which God hath graciously bestowed upon us. *f* Or in which we stand or abide, not stirring a foot for any temptation or persecution. A metaphor from Soldiers keeping their station in fight. A man may obtain his Princes Favour, and lose it again. But, &c. *g* In the Glory hoped for, a *Hebraism*, *vid.* *Luke* 10. 20. 1 *Pet.* 1. 8, 9. even in that Glory which God hath promised, and consists in the enjoyment of him.

**3** And not only *ſo*, but we glory in tribulations also *b*, knowing *i* \* that tribulation † worketh patience *k*.

*b* As old Soldiers do in their scars of Honour, *vid.* *Gal.* 6. 17. 2 *Cor.* 12. 9, 10, 11. Believers don't only glory in their future happiness, but in their present sufferings and afflictions. Yet not so much in affliction itself, as in the issue and fruitful effects thereof, of which he speaks in what follows. *i* Finding by experience. *k* Not as if affliction of itself and its own nature did this, for in many it hath a contrary operation; but God who is the Author and Giver of patience, *Rom.* 15. 3. doth make use of it for this purpose; it is a means sanctified of God for the exercising, obtaining and encreasing thereof.

**4** And patience, \* experience *l*; and experience, hope *m*:

*l* *viz.* Of God's sustentation and care of us, and of his Faithfulness in fulfilling his promises. *Iſa.* 43. 2. *Pſal.* 91. 15. 2 *Cor.* 1. 4, 5. as also of our own sincerity and strength to endure and persevere, *Mat.* 13. 21. *m* i. e. of the Glory of God, as before in *v.* 2. or hope of farther mercy and seasonable deliverance. Believers find and feel that God hath delivered them, and doth deliver them, and in him they trust and hope, that, he will still deliver them.

**5** And hope maketh not ashamed *n*, because *o* the love of God *p* is † shed abroad in our hearts *q*, by the holy Ghost which is given unto us *r*.

*n* It doth not disappoint or deceive us. Frustrated hopes fill men with shame and confusion, *Job.* 6. 19. 20. This passage seems to be taken out of *Pſal.* 22. 5. *o* This is either rendered as the reason of all that went before, therefore the justified by Faith have peace with God, access to him by Faith, Hope of Glory, Joy in Tribulation, &c. Because the love of God is shed abroad in their hearts; or else it is a reason of what immediately preceded: Therefore hope maketh not ashamed, because the Love of God is shed abroad, &c. *p* Understand it either actively of our Love to God, or rather passively, of his Love to us, (of which he speaks *v.* 8.) and of the sense thereof *q* is greatly manifested or abundantly poured forth. A frequent metaphor both in the Old and New Testament, *vid.* *Iſa.* 44. 3. *Joel.* 2. 8. *Zech.* 12. 10. *Job.* 7. 38. *Alt.* 2. 17. *r* Not excluding the Father and Son, it is the more proper work of the Spirit, both to make us feel the Love of God, and to fill our hearts with love to God.

**6** For when we were yet \* without strength *s*, † in due time *t* Christ died for the ungodly *u*.

*s* Utterly unable to help or redeem ourselves. *t* Some read it according to the time, and refer this clause to the foregoing words; making this to be the sense, When we were weak in time past, or in the time of the Law, before grace appeared, then Christ died, &c. Others rather refer it to the following words, and so our Translation carries it, that in due time, i. e. in the fulness of time, as *Gal.* 4. 4. or in the time that was before decreed, and prefix'd by the Father. The Scripture every where speaks of a certain season or hour assigned for the death of Christ. *vid.* *Mat.* 26. 45. *Job.* 8. 20. and 12. 27. and 17. 1. *u* i. e. For the sake, or instead of such as were enemies to God (as *v.* 10.) and so could deserve no such favour from him.

**7** For *w* scarcely for a righteous man will † † Or, *Any one* die: yet peradventure for a good man *x* die. some would even dare to die.

*w* He amplifies the Love of Christ in dying for the ungodly, and shews that it is unparallel'd and without example. *x* By a good man, you must understand one that is very kind and bountiful, or one that is very useful and profitable; that is, a publick and common good. Instances may be given of those that have sacrificed their lives for such. *Lillie* slept between the Murderer and King *Edwin* his Master. *Nich. Ribische* lost his life to preserve Prince *Maurice* at the Siege of *Pisa*.

**8** But \* God commendeth *y* his love towards \* *Joh.* 15. 13. *Pet.* 3. 18. us, in that while we were yet sinners, Christ † died for us *z*.

*y* i. e. He declareth or confirmeth it, by this as a most certain sign, he makes it most conspicuous or illustrious. *vid.* *Joh.* 3. 16. 1 *Job.* 4. 9, 10. *z* i. e. In a state of sin, and under the guilt and power of sin. Believers in some sense are still sinners, 1 *Job.* 1. 8. but their sins being pardoned and subdued, they go no longer under that denomination. Sinners in Scripture are said to be those in whom sin dwells and reigns, *vid.* *Joh.* 9. 31. such we were by nature. Yea we were not only Sinners, but Enemies to God, which farther commendeth the Love of Christ in dying for us: There is no greater Love amongst Men, than when one layeth down his Life for his Friends; but herein Christ's Love excell'd, that he gave his Life for his Enemies.

**9** Much more then *a* being now justified by his blood *b*, we shall be saved from wrath through him *c*.

*a* The Apostles arguing is cogent, for 'tis more to justify and reconcile Sinners, than to save them being justified; Christ therefore having done the former, he will much more do the latter. *b* i. e. By Faith in his Blood or Sufferings. *c* The Greek reads it with an Article from that Wrath, whereby is meant the Wrath to come, or eternal punishment.

**10** For if when we were enemies, † we were reconciled to God *d* by the death of his Son: much more being reconciled, we shall be saved by his life *e*.

*d* Put into a capacity of reconciliation, God being by Christ's death made reconcilable, and also actually reconcil'd, when we believe through the Merits of the Death of Christ *e* i. e. By the Resurrection to Life, Salvation is ascribed to the Resurrection and Life of Christ, because He thereby doth perfect our Salvation; He ever living to make Intercession for us, *Heb.* 7. 25. And because by his Resurrection and Life, we shall be raised to eternal Life at that Day.

**11** And not only *ſo* *f*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement *g*.

*f* *q. d.* We don't only rejoyce in the hope of Glory, and in tribulation of which he had spoken, *v.* 2. 3. (all that fell in between, being a long parenthesis) but we rejoyce and glory in God himself, who is become our God and merciful Father in Jesus Christ. *g* This is rendered as the reason why we should rejoyce in God through Jesus Christ; for by him God is atoned or reconciled, satisfaction being made for our Sins in his Blood. The particle now hath its Emphasis, to shew the privilege of those who live in these times of the Gospel.

**12** Wherefore *h*, as \* by one man *i* sin *k* entered into the world *l*, and † death by sin *m*, and so death passed *n* upon all men, † for that all have sinned *o*.

*h* From this Verse to the end of the Chapter, the Apostle makes a large Comparison between the first and second *Adam*, which he joyns to what he had said by the causal Particle *Wherefore*. *q. d.* Seeing Things are as I have already said, it is Evident, That what was Lost by *Adam*, is Restored by Christ. This Verse seems to be Lame and Imperfect; the Reddition is wanting in the Comparison: For unto this (As by one *Adam* sin entered into the world) there

\* *Gen.* 3. 6.  
1 *Cor.* 15. 21.  
† *Gen.* 2. 17.  
Chap. 6. 23.  
† Or, in whom

\* Or, Weak.  
† Or, According to the time



there should be added, *So by Christ, &c.* But the Reddition, or second part of the Comparison, is suspended, by reason of a long Parenthesis intervening to the 18. and 19. verses, where the Apostle sets down both parts of the Comparison. *i. viz. Adam.* *Obj. Eve first sinned, 1 Tim. 2. 14.* *A.* He is not shewing the order how *Sin* first entered into the World, but how it was propagated to mankind. Therefore he mentions the Man, because he is the head of the Woman, and the Covenant was made with him: Or, Man may be used collectively, both for man and woman; as when God said, *Let us make man, &c.* & it is to be understood of our first Parents actual sin, in eating the forbidden Fruit; this alone was it that affected their posterity, and made them Sinners, *v. 19.* I Understand the Inhabitants of the World; the thing containing by an usual Metonymie, is put for the thing contained. *m.* As the due reward thereof. Death here may be taken in its full latitude, for temporal, spiritual and eternal death. *n.* Seized upon all, of all sorts, Infants as well as others. *o.* Others read it thus, *in which all have sinned, i. e.* in which *one man*, and so 'tis a full proof that *Adam* was a publick person, and that in him all his posterity sinned and fell. He was our Representative, and we were all in him as a Town or Country in a Parliament-Man, and although we chose him not, yet God chose for us. The words *in which* are rendered in *which* in other places, and the preposition *in* is put for *by* *vid. Mar. 2. 4. Heb. 9. 10.* and if our translation be retained, it is much to the same sense; for if such dye as never committed any actual sin themselves (as Infants do) then it will follow, that they sinned in this *one man*, in whose loynes they were; as *Levi* is said to have paid tithes in *Abraham's* loynes, *Heb. 7. 9.*

13 For until the Law sin was in the world: *p* but *\* sin* is not imputed when there is no Law *q.*

*p. q. d.* It appears that all have sinned, because sin was always in the world, not only after the Law was given by *Moses*, but also before, even from the beginning of the World, till that time. *q. q. d.* It appears there was a Law before the Law of *Moses*, for if there had been no Law all that while, then sin would not have been imputed to men, so as to make them liable to punishment or death; but sin was imputed or charged upon men before the Law of *Moses*, and death past upon all. Therefore there must be a Law, by the transgression of which men were sinners before that time. And that was either the Law of Nature, or the positive Law which God gave to *Adam*, the transgressions whereof are imputed to all, as we shall see, *v. 19.* Some think the Apostle doth here obviate a Cavil. *q. d.* Let no man think that sin began to have its being together with the Law, for there was sin, before there was any written Law to forbid it. The same acts that were forbidden afterwards by the Law, were before committed, and were really sinful in the sight of God. But sin was not so well known, nor so strictly charged upon the sinner, as it is since the Law was given. It was not imputed comparatively, though absolutely it was, as may appear by many instances, as the drowning of the World, the destruction of *Sodom*, &c.

14 Nevertheless death reigned from *Adam* to *Moses* *r* even over them that had not sinned after the similitud of *Adams* transgressions *s* *\* who* is the figure of him that was to come *t.*

\* 1 Cor. 15. 21, 22, 45.

*r.* He proceeds to prove his assertion in the foregoing verse, that sin was in the world before the Law; because death, which is the wages of sin, did reign, and had power over all mankind from *Adam* to *Moses*, which was about 2500 Years. *s. i. e.* Over very Infants, that had not actually sinned as *Adam* did. But though Infants did not sin like *Adam*, yet they sinned in *Adam*. The guilt of his sin was imputed to them, else death could have had no power over them. Infants (as one faith) are not altogether Innocents, the very first sheet or blanket where-with they are covered, is woven of sin and shame, of blood and filth *Ezek. 16. 4, 6.* *t.* Of his Offspring, (so some) which came of him in after times, his Posterity (as before) was represented in his person: But others better expound it of *Christ*, who is the second *Adam*; and of whom *Adam* was a Figure or Type, not in respect of such things as were personal to either of them, but of that which by them rebounded to others. The first *Adam* was the Original of mans Natural and Earthly Being: The second *Adam* of his Spiritual and Heavenly. By the first, Sin and Death came into the World; by the second, Righteousness and Life.

15 But not as the offence, so also is the free gift *u.* For if through the offence of one many be *†* dead; much more the grace of God, and the gift by grace, which is by one man, *Jesus Christ* hath abounded unto many *w.*

† Or, *diad.*

*u. q. d.* But yet the resemblance betwixt the first and second *Adam*, is not so exact as to admit of no difference; differences there be, but they are to great advantage on *Christ's* part. *e. g.* Compare *Adam's* Sin, and *Christ's* Obedience, in respect of their Efficacy and Vertue, and you will find a great difference. *m.* The Obedience of *Christ* (which is the product of his Grace and Favour) is much more powerful to Justification and Salvation, than the Sin of *Adam* was to Condemnation. If the transgression of meer Man was able to pull down Death and Wrath upon all his natural Seed, then the obedience of One which is God as well as Man, will much more abundantly avail to procure pardon and life for all his Spiritual Seed. He doth not give the preeminence unto the Grace of *Christ* in respect of the number, but of the more powerful Efficacy and Vertue.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation: but the free gift is of many offences to justification *x.*

*x. q. d.* As there is a difference between *Adam* and *Christ* in respect of their persons, so also in respect of their Acts, and the extent thereof; for one sin of *Adam* did condemn us, the mischief arose from one offence; but the free gift and grace of *Christ* doth absolve us not only from that one fault, but from all other Faults and Offences. It reacheth to the pardon not only of Original Sin, but of all other personal and actual sins.

17 For if *\* by* one mans offence, death reign-<sup>\* Or, by one</sup> ed by one; much more they which receive<sup>offence.</sup> abundance of grace, and of the gift of righteousness, shall reign in life by one, *Jesus Christ* *y.*

*y.* Here he shews the difference in respect of the Effects and Consequences of their Acts. If by means of *one man* and his one offence death had power over all mankind, then much more shall the grace and gift of Righteousness, which is by *Jesus Christ* alone, obtain eternal life for all that have received abundant Grace and Mercy from him.

18 Therefore *z* as *†* by the offence of one<sup>† Or, by one</sup> judgment *a* came upon all *b* men to condemnation: even so by the righteousness of one, the free gift *c* came upon all men *d* unto justification of life.

*z.* Here after a long Parenthesis, the Apostle returns to what he had begun to say in *v. 12.* and now he makes the Comparison full in both members, which there by reason of intervening matter was left imperfect, as I before hinted. *a.* Guilt which exposeth to Judgment. *b.* All the Posterity or natural Seed of the first *Adam*. *c.* That which all along he calls the Free Gift, seems to be the benefit the Believers have by *Christ's* Obedience. *d.* Not all universally, but all sorts of Men indifferently, Gentiles as well as Jews: Or all that are his Spiritual Seed: Or All men here, is put for many men: See elsewhere, *vid. Luke 6. 26. Act. 22. 15.* Many is sometimes put for All. *Dan. 12. 2.* and again All for Many; and indeed these two words, All and Many, seem to be used reciprocally by this context in particular *v. 15.* and *19.*

19 For as by one mans *e* disobedience many *f* were made sinners *g*: so by the obedience of one, *f* shall many be made Righteous.

*e. i. e.* *Adam's*, see the notes on *v. 12.* *f. i. e.* All as before, many is here opposed to one or a few; the meaning is, Though *Adam* was but one, yet he infected many others, his sin refted not in his own person. *g.* Brought into a State of sin. This is more than when all the World were said to sin in him. The word is used to signify great and hainous Sinners. The Apostle here informs us of that which all Philosophy was ignorant of, *viz.* The Imputation of *Adam's* sin, and our natural Pollution flowing from it. Yea, this was more than the naked History of mans fall by *Moses* did discover; There indeed, we see the cause of death, how that came upon all mankind; but that *Adam's* sin was accounted to us, that by his disobedience we are involv'd in Sin and Misery, that is not clearly revealed in the Books of *Moses*. We are beholding to the Gospel, and particularly to this Text and Context, for the more full discovery hereof. *f. i. e.* Of *Christ*. He leaves out the word, *Man*, either for brevities sake, or because *Christ* was not a meer Man as *Adam* was. Here the Apostle concludes the Collation he had made between *Adam* and *Christ*, whom he had all along represented as two publick Persons, or as two common Roots or Fountains, the one of Sin and Death, the other of Righteousness and Life. And indeed, there are throughout the Context (as one observes) several Textual and Grammatical Obscurities, as also redundant and defective expressions which are not unusual with this Apostle, whose matter runneth from him like a torrent, and cannot

not be so well bounded by words. Another faith upon the consideration of the difficulties in this context, we do not need *Theſeus* his twine of thread, but the Holy Ghost and that Light by which this Epistle was wrote, to guide us into the understanding of it.

\* Joh. 15. 22.  
Chap. 4. 15.  
Or, it came  
between.

20. Moreover *g*, \* the law || entred, that the offence might abound *b*: But where sin abounded, grace did much more abound *d*:

*g* Here he shews the reason why the Law was given, although (as 'tis in v. 13.) before that time sin was in the world, it was that the offence might abound. *b* Either strictly the offence of that One man, or rather largely the offence of Every man. The particular *1<sup>st</sup>* (rendered *that*) is to be taken either Causally, and so it is interpreted by *Gal. 3. 19.* where it is said, the Law was added because of transgression, that thereby the guilt and punishment of sin being more fully discovered, the riches of God's free grace and mercy might be the more admired; or else Eventually, it so falls out by accident, or by reason of man's corruption, that sin is thereby encreased or augmented. The Law is Holy, Just and Good, (as hereafter) how then doth that encrease sin? Either as it irritates the Sinner, *chap. 3. 20.* and *7. 8, 11.* or makes manifest the sin, *chap. 7. 7, 13.* thereby sin is known to be as indeed it is out of measure sinful. *i* This is added by way of Correction to mitigate the former assertion, and it lays down a second end of giving the Law, the former was the encrease and manifestation of sin, the latter is the abounding or superabounding of God's grace. There is this difference to be observed; that the first end is Universal, for in all men both good and bad, the Law worketh the encrease and knowledge of sin; but the other is Particular and Peculiar to the Elect; to them only the grace of God is superabundant after that they have abounded in sin, and by how much the greater is their guilt, by so much the greater is the grace of God in the free forgiveness thereof.

21. That as sin hath reigned *k* unto death, even so might grace reign through righteousness *l* unto eternal life by Jesus Christ our Lord *m*.

*k* Before he ascribed Dominion and Reign to Death, now to Sinners; the reason is evident, because death indeed reigneth by Sin. Before also he had made the comparison betwixt Adam and Christ, here 'tis betwixt sin and grace, the power of one and of the other. The sum is, that as Sin hath prevailed over all mankind to bring death upon man, not only a temporal but eternal death, so the grace of Christ prevails, and becomes effectual to confer upon us eternal life. *l i.e.* Imputed or imparted. *m* See how sweetly the end answers the beginning of this Chapter, and how Jesus Christ is both the Author and Finisher of all.

## CHAP. VI.

|| Or, what do  
we say then.

1. What || shall we say then? Shall we continue in sin that grace may abound *a*?

*a* Another anticipation: this Epistle abounds therewith. The Apostle here prevents an Objection, which might be occasioned, either by the foregoing Doctrine in general, concerning Justification by the Free Grace of God, and by a Righteousness imputed to us; or by what he had said more particularly in the close of the foregoing Chapter, That where Sin abounded, Grace did much more abound. Some might hence infer, That there was no need then of inherent Righteousness, that Persons might abide and abound in Sin, that so Grace might be the more exalted in the Forgiveness thereof. The Apostle Jude speaks, Jude 4. of some that made this ill Improvement of the Grace of God. Those that draw such Inferences from the Premises, they put a false Construction upon the Apostles Doctrine, and a Paralogism or Fallacy upon themselves. They make the Apostles words more general than he meant or intended them: For the abounding of sin, is not the occasion of the abounding of grace in all, but only in some, even in those who Confess and Forsake their Sins. And they apply that to the time to come, which the Apostle only uttered of the time past. The abounding of Sin in Men, before their Conversion and Calling, doth commend and exalt the abundant Grace of God, in the Forgiveness thereof; but not so, if Sin abound in them, after they are Converted and Called. He propounds this Objection by way of Interrogation, partly to shew his dislike, that his Doctrine should be so perverted; and partly to shew the Peace of his own Conscience, that he was far from such a thought.

2. God forbid *b*: How *c* shall we that are dead to sin *d*, live any longer therein *e*?

*b* Be it not, or far be it; he rejects any such Inference or Consequence, as unworthy of an Answer. *g. d.* Away with all such Doctrines, as under pretence of advancing Grace, do promote Sin, or obstruct a Godly Life. This

Phrase is frequent with the Apostle, when he is speaking of any absurdity, *vid. chap. 3. 4, 6, 31.* By this Particle *How*, he shews the Impossibility, or the Incongruity of the thing, *vid. Mat. 6. 28. Gal. 4. 9.* The following Argument is very convincing, and may be thus form'd. They whose Property it is to be dead to sin, can't any longer live therein, but the justified by Faith, are dead to sin. *d* They are said to be dead to sin, who don't live under the Power and Dominion of it; who Mortify Sin, and suffer it (so far as they can) to have no Life or Power in it. *e* Fall into it they may, but live and be in it they can't. 'Tis not falling into the Water that Drowns a Man, but 'tis lying in it; so 'tis not falling into Sin that Damns a Man, but it is his living in it.

3. Know ye not *f*, that so many of us as || Or, are, were baptized into Jesus Christ *g*, were baptized into his death *h*?

*f g. d.* This is a Truth which you ought not to be ignorant of; and which Confirms what I say. *g* To be Baptiz'd into Christ, is either to be Baptiz'd in the Name of Christ, *vid. Acts 10. 48. and 19. 5.* Or else it is Incorporated, Ingrafted, or Planted into Christ; and so to be made Members of his Mystical Body by Baptism. *h* To be Baptiz'd unto the death of Christ, is to have Fellowship with Him in his death, or to have the Efficacy of his death sealed up to us; and that is the blessed Privilege of as many as are Baptized, or Planted into Christ: They are not only Partakers of the Merit of his death for Justification, but of the Efficacy of his death for Mortification. See a Parallel place, *Gal. 3. 27.*

4. Therefore *i* we are buried with him *k* by baptism *l* into death: that \* like as Christ was \* Chap. 3. 11. raised up from the dead *m*, by the glory of the Father *n*, \* even so we also should walk in newness of life *o*. *Phil. 3. 10, 11. Eph. 4. 22, 23. Col. 3. 10.*

*i g. d.* Because we are thus Dead with Christ, therefore, &c. *k i.e.* We have Communion with Him in his burial also, which represents a farther degree of the Destruction of Sin, but putting it (as it were) out of our sight, *Gen. 23. 4.* and having no more to do with it. *l* He seems here to Allude to the manner of baptizing in those warm Eastern Countreys, which was to Dip or Plunge the Party baptiz'd; and as it were to bury him for a while under Water. See the like Phrase, *Col. 2. 12* Baptism doth not only represent our Mortification and death to sin, but our Progress and Perseverance therein. Burial implies a continuing under Death, so is Mortification a continual dying unto sin. *m* Look as after the death and burial of Christ, there follow'd his Resurrection; so it must be with us: We must have Communion with, and Conformity to the Lord Jesus Christ in his Resurrection, as well as his Death; both these are Represented and Sealed to us by the Sacrament of Baptism. *n i.e.* By the Power of the Father, which is call'd, *Col. 1. 11. His glorious Power.* God is said elsewhere to have raised him by his power, *vid. 1 Cor. 6. 14. and 2 Cor. 13. 4.* He is said to Live by the Power of God. Some read it thus, He was Raised from the Dead, to the Glory of the Father. The Preposition *ad*, is sometimes rendered to, *vid. 1 Pet. 1. 3.* *o i.e.* Live a new Life, being acted by new Principles, aiming at new Ends, and bringing forth new Fruits of Holiness, *vid. chap. 7. 6.*

5. For if we have been planted *p* together in the likeness of his death, we shall be also in the likeness of his resurrection *q*.

*p* He Prosecutes what he had before Propounded, and Illustrates it by an apt Similitude, which is taken from Grafting or Planting. He takes it for granted, That Believers are Planted together in the likeness of Christ's death, *i.e.* Are made Conformable to Him in his Death, *vid. Phil. 3. 10.* Christ Died, and Believers Die; the One a Natural, the Other a Spiritual Death. The One by way of Expiation, Suffering, and Satisfying for the Sins of others; the Other by way of Mortification, Killing, and Crucifying their own Sins. *q* In the Original, the Sentence is Elliptical and Imperfect: The Words running thus, We shall be of his Resurrection; our Translation therefore fills up the Sense, with a word borrowed from the preceding Clause. See the like, *Joh. 5. 36. I have a greater Witness than of Joh. i.e.* Than that witness of Joh. The Sense of the whole is this, That Believers are not only dead, but risen with Christ, *Col. 3. 1.* They partake of such a Resurrection as resembles His: As Christ Arose from the Dead to a New Life, so we Rise from Dead Works, to walk in Newness of Life, *Ver. 4.* Moreover, they are raised and quickned by a Power and Vertue that flows from Christ and his Resurrection: This is that Vertue which the Apostle Paul so earnestly desired to be made a Partaker of, *Phil. 3. 10.* The Graft revives with the Stock in the Spring, and that by a Vertue which it receives from the Stock; so as a Believer is rais'd to Newness of Life, by a Vertue flowing from Christ, into whom he is Engrafted. *Q.* Why doth he say Believers shall be Planted, &c. Are they not so already, upon their believing in Christ? *A.* The Apostle rather chuseth to speak in the Future, than in the Present



*Present Tense*: Rather *we shall be*, than *we are*, or *have been*. Because the Work is only begun, it daily encreaseth more and more, until it comes to a full perfection in Heaven.

|| Or, *was crucified*.  
\* Gal. 2. 20.  
& 5. 24. &  
E. 14.

6 Knowing this, that our \* old man *r* is || crucified with *him s*, that the body of sin *r* might be destroyed *u*, that henceforth we should not serve sin *m*.

*r* By the *old man* is meant, That corrupt and polluted Nature which we derive from *Adam* the first Man, *vid. Eples. 4. 22. Col. 3. 9, 10.* The *Old* and *New Man* are Opposites; as then the *New Man* is the *Image of God* repaired in us; so the *Old Man* is a deprivation of that *Image of God*, and an universal Pollution of the whole Man. *s* By virtue of our Union with him, and by means of his *Death* and *Crucifixion*, *vid. Gal. 2. 20.* *r* The *Body of Sin* is the very same that he call'd before the *Old Man*. The Corrupt Nature is sometimes called the *Body*, *Chap. 8. 13.* Sometimes a *body of death*, *Chap. 7. 24.* and here the *body of sin*. 'Tis indeed a meer mass and lump of Sin; it is not *one sin*, but *all sin* seminally. 'Tis with Respect to this *body of sin*, that particular Lusts and Corruptions are called *Members*, *Col. 3. 5.* *u* Weakned more and more, till at last it be destroyed. *w* As we did before Regeneration; and as they still do, who voluntarily commit it, *Joh. 8. 34.* They do not only *act sin*, but are *acted by it*, having as many *Lords* as *Lusts*, *Tit. 3. 3.* See more of this *ver. 16.*

\* Or, *absolved*. 7 For he that is dead is \* † freed from † Or, *justified*. sin *x*.

*x* *He that is dead*, *i. e.* To *Sin*, is freed from it, not only in respect of the Guilt thereof, which sense the marginal reading of the word seems to respect, but also in regard of the service of it. This agrees best with the Context; look as *He that is dead is freed*, and discharg'd from the Authority of those who had Dominion over him in his Life-time; so it is with those that are *dead to sin*. There is a Parallel place, *1 Pet. 4. 1.*

\* 2 Tim. 2. 11. 8 Now \* if we be dead with Christ, we believe that we shall also live with him *y*.

*y i. e.* If we have Fellowship with Christ in his Death, we have reason to believe we shall have Fellowship with Him also in his Resurrection and Life, *vid. ver. 5.* Though Everlasting be not excluded, yet a Spiritual Life is principally intended; we shall so live with Christ, as no more to return to *dead works*. The next words shew this to be the Sense.

\* Rev. 1. 18. 9 Knowing *z* \* that Christ being raised from the dead, dyeth no more; death hath no more dominion over him.

*z q. d.* Of this you know you have an Example of Copy in Christ himself; He so Rose again, as never more to come under the Power of Death.

\* Luk. 20. 38. 10 For in that he died, he died unto sin once *a*; but in that he \* liveth, he liveth unto God *b*.

*a* For as when *he died unto sin*, *i. e.* To take away sin, he died but once, *vid. Heb. 9. 28. and 10. 10, 14.* *b* But when he rose again from the dead, *he lived* with God for ever an immortal endless life. By this Phrase is expressed that eternal and indissoluble Union, which the Son hath with the Father.

|| Or, *in Jesus Christ our Lord* 11 Likewise *c* reckon ye also yourselves to be dead indeed unto sin; but alive unto God || through Jesus Christ our Lord *d*.

*c* So we in like manner must make account, that by virtue of his death, we are dead to sin; and by virtue of his Resurrection are alive to God, and so alive as never to resume our former courses, or return again to our former sins. *d* Or in *Jesus Christ our Lord*, *i. e.* after the similitude of Jesus Christ, who so *lives*, as to die no more. Or else this Phrase imports, that Jesus Christ is the root of our spiritual life, even as the *Cion* lives in the stock, so Believers are alive unto God in Jesus Christ, receiving from him that virtue whereby their spiritual Life is begun, maintained and perfected.

12 Let not sin therefore *e* reign *f* in your mortal Body *g*, that you should obey it in the lusts thereof *h*.

*e q. d.* Seeing this is the case, that you are dead to sin, baptized into Christ, are planted together into the likeness of his death, &c. Therefore the rather hearken to, and obey the following Exhortation. By sin, he means the sin or corruption of our nature, the same that before he called the *Old Man*, and the *Body of Sin*. There are remainders thereof in the Regenerate, in them 'tis mortified, but not eradicated. Therefore to them this Exhortation is not unnecessary. *f* He doth not say, let it not be or reside, but let it not reign or preside; let it not bear sway or have dominion in you; let it not have the upper hand of the motions of the Spirit of God. *g* The body (called here a mortal or frail body) is put by a Synecdoche for the whole man; and he the rather makes

mention of the body, because the parts and members thereof are the usual instruments of sin. Therefore it follows in the next verse, *Neither yield your members weapons of unrighteousness.* *b i. e.* That you should obey sin in the lust of the body. The gender of the relative Article of the Greek, requires it should be so read and understood. The meaning is not as if lusts were in the body alone, for Christ teacheth the contrary, *Mat. 15. 19, 20.* but because all sinful lusts do mostly shew and manifest themselves in and through the body, *Gal. 5. 19.*

13 Neither || yield ye your members *i* as † instruments of unrighteousness unto sin, but \* † yield your selves unto God, as those that are alive from the dead *k*; and your members *as* instruments of righteousness unto God.

*i* He fitly compares our bodily members to Tools that Artificers work, or Weapons that soldiers fight withal; for as those, so these may be used well or ill, *e. g.* with the hand one man giveth an almes, another stealeth; with the tongue one man blesteth, another curseth. By members here we are not only to understand the parts of the Body, as the Hands, Eyes, Ears, &c. but also the Faculties of the Soul, as the Understanding, Will, Affections, &c. these bear some proportion to the bodily members, as the Understanding to the Eye, &c. All of them must be employed by us, as Weapons to fight, not under the command of Satan for sin, but under the command of God for Righteousness. *k* These words contain a reason, why we should not serve sin and Satan, but bequeath and dedicate ourselves to the service of God, because we are indeed with a Spiritual Life, after a Spiritual Death, or because we have received so great a benefit as to be raised in Christ from the death and power of sin.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace *m*.

*l* In the 12 v. it was an Exhortation, but in this it is a Promise that sin shall not reign in and over us. Rebel it may, but reign it shall not in the Regenerate. It hath lost its absolute and uncontrolled power. It fares with sin in such, as with those Peasants in *Dan. 7. 12.* who though their lives were prolonged for a season, had their dominion taken away. It is an encouragement to fight, when we are sure of victory. *m* He adds this as a reason of what he had asserted and promised, you are not under a Legal, but Gospel Dispensation; so some expound the words. Grace is often put for the Gospel, or you are not under the Old, but the New Covenant. The Law and Grace thus differ; the one condemns the Sinner, the other absolves him; the one requires perfect, the other accepts sincere Obedience; the one prescribes what we must do, the other assists us in the doing of our duty: This last seems to be the genuine sense *q. d.* you may be sure sin shall have no dominion over you, for you are not under the Law, which forbids sin, but gives no power against it, or which requires obedience, and gives no strength to perform it (like Egyptian Task-masters, which required Bricks, but gave no Straw.) But under the Gospel, or Covenants of Grace, where sin is not only forbidden, but the sinner is enabled to resist and overcome it. *Q.* But what shall be said of the Godly in the times of the Law, were not they under Grace? *A.* They were, *Ab. 15. 11. Heb. 4. 2.* but not in the same degree. The Godly had help and assistance under the Law, but they had it not by the Law. How Believers are said not to be under the Law, *vid. ch. 7. 4.*

15 What then *n*? shall we sin, \* because we \* 1 Cor. 9. 11 are not under the law, but under grace? God forbid *o*.

*n* Doth it follow from hence that we are lawless, and may live as we list? *o q. d.* No by no means, the Promises afford no such conclusion; though we are not under the curse and rigour of the Law, yet we are under its directions and discipline: The Gospel allows of sin no more than the Law. The Apostle is careful both here and elsewhere, to prevent licentiousness, or the abuse of Christian Liberty, *vid. Gal. 5. 13. 1 Pet. 2. 16. vid. v. 1. and the Notes there.*

16 Know ye not *p*, that \* to whom ye \* Joh. 8. 34 yield yourselves servants to obey, his servants *q* ye are to whom ye obey; whether of sin unto death, or of obedience unto Righteousness *q*?

*p* He refutes the afore-mentioned cavil, by a common Axiome that every one knows and apprehends. *q* Which will be rewarded with eternal life. But why doth he not say of obedience unto life? Then the Antithesis had been more plain and full. Because though sin be the cause of death, yet obedience is not the cause of life (*as v. 23.*) but only the way to it.

17 That

\* Gr. the mould  
of doctrine into  
which you were  
delivered.

17 But God be thanked, that ye were the servants of sin *r*; but ye have obeyed from the heart, that *†* form of doctrine which was delivered you *s*.

*r* q. d. But as for you, God be thanked, that though once you were the servants of sin, *viq.* when you were ignorant and unregenerate, yet now you are freed from that bondage, and let at liberty from the power and dominion of sin. *s* This Phrase expresseth the efficacy of Divine Doctrine in the hearts of Believers; it changeth and fashioneth their hearts according to its likeness, 2 Cor. 3. 18. Hence, in *James* 1. 21. 'tis called an ingrafted word, it turns the heart and life of the Hearer into its own nature, as the stock doth the Cion that is ingrafted into it. The Doctrine of the Gospel is the Mould, and the Hearer is the Metal, which when 'tis melted, and cast into the Mould, receives its form and figure.

\* Joh. 8. 32.  
Gal. 5. 1.

18 Being then *\** made free from sin *r*; ye became the servants of righteousness.

*r* i. e. The servitude of sin, having received a manumission from that hard and evil Master, you have given up yourselves to a better and more ingenious service.

19 I speak after the manner of men, because of the infirmity of your flesh *u*: For as *w* ye have yielded your members servants to uncleanness *x* and to iniquity, unto iniquity *y*; even so now yield your members servants to righteousness, unto holiness.

*u* q. d. I accommodate myself to your capacity, because of the weakness of your understanding in spiritual things; therefore I use this familiar similitude of service and freedom, that by these secular and civil things you might the better understand such as are spiritual, *vid.* *Joh* 3. 12.

*w* q. d. The great thing that I desire of you (and 'tis most reasonable) is this, that you would be as sedulous and careful now to obey God, as you have formerly been to obey and serve sin, to do good as you have been to do evil. *x* To fleshly lust which defile you. *y* i. e. Adding one sin to another, or else by the former you may understand original, by the latter, actual sin. He useth three words about the service of Sin, and but two about the service of God; wicked men take great pains for Hell. Oh that we would take the same for Heaven.

\* Gr. a righte-  
ness.

20 For when ye were the servants of sin, ye were free *†* from righteousness *z*.

*z* q. d. When you served sin, you knew that God and Righteousness had no whit of your service, why then should Sin have any of your service now, when ye have delivered up yourselves to Righteousness or Godliness, to be the observant followers thereof? Why should not ye now abstain as strictly from all Sin, as then ye did from all good?

21 What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things *is* death *a*.

*a* q. d. And this will be much more equal and reasonable, if you consider these three things: 1. How little fruit and satisfaction your former Sins have afforded you in the very time of committing them. 2. How nothing but shame and sorrow doth follow upon the remembrance of them. 3. How death, yea, eternal death and damnation (unless pardoning Grace and Mercy prevents it) will be the certain conclusion of them; and whither these things are true or no, I appeal to your selves.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life *b*.

*b* q. d. But now, on the contrary, being set at liberty from the service of Sin, and admitted to be the Servants of God. You plainly perceive a difference. For, 1. In your life-time you increase in Grace and Holiness, and that is no small fruit or advantage. And then, 2. At your death you shall have everlasting life.

23 For *c* *\** the wages *d* of sin *is* death *e*: but the *†* gift of God *f* *is* eternal life, through Jesus Christ our Lord.

*c* q. d. Now therefore compare the Office of both these Services together, and you shall easily see which Master is best to serve and obey; the wages that Sin will pay you, in the end, is Death; but the reward that God will freely bestow upon you, (if you be his Servants) *is* eternal life, through Jesus Christ our Lord. *d* The word properly signifies Victuals. The Romans of old paid their Soldiers with Provision and Victuals, in recompence of their Service; afterward they gave them Money, but still the old term was retained, and now it is used to signify any reward or stipend whatsoever. *e* By death here we must understand not only temporal, but also and more especially eternal death, as appears by the opposition it hath to eternal life: This is the just and true hire of Sin.

*f* He doth not say that eternal life is the wages of Righteousness, but that it is the gracious or free gift of God. He varies the Phrase on purpose, to shew, that we attain not eternal Life by our own merits, our own works or worthiness, but by the gift or grace of God; for which cause he also addeth, through Jesus Christ our Lord. *vid.* *Aug. lib. de gratia & libero arbitrio, cap. 9.* Let the Papists (if they can) reconcile this Text to their distinction of Mortal and Venial Sins, and to their Doctrine of the Meritoriousness of good Works.

## CHAP. VII.

*K* Now ye not brethren, (for I speak to them that know the law) how that the law *a* hath dominion over a man *b*, as long as he liveth?

The Apostle having shewed in the former Chapter how Believers are freed from the Dominion of Sin. He proceeds in this Chapter, to declare, that they are free also from the Yoke of the *Mosaic* Law, because that was dead to them, and they to it. This he illustrates, and proceeds by the familiar Allegory of a Husband and his Wife: Look as a Wife is free from her Husband when he is dead, and may then marry another, and be no Adulteress; So Believers are dead to the Law, and are free to be Married to another, even to Christ, that is raised from the dead, that upon their happy Marriage, they may bring forth fruit unto God. *a* By the Law here he means the Law of Wedlock, or the Law of *Moses* about that matter, as appears by the instance given in the next Verse. *b* The word Man here is common to both sexes, and may be applied to either, for both are subject to the aforementioned Law.

2 For *c* the woman which hath an husband, is bound by the law to her husband *d* so long as he liveth: but if the husband be dead, she is loosed from the Law of her husband *e*.

*c* He here exemplifies and illustrates the foregoing assertion. *d* See a parallel place, 1 Cor. 7. 39. This is the general rule, yet there is an exception in the case of Fornication or Desertion, *vid.* *Mat.* 5. 32. 1 Cor. 7. 15. *e* From the obligation of the Law of marriage.

3 So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become *\** dead to the law *f* by the body of Christ *g*; that ye should be *||* married to another, even to him that is raised from the dead, that we should *\** bring forth fruit unto God *h*.

*f* i. e. Ye are taken off from all hopes of Justification by it, and from your confidence in obedience to it, *Gal.* 2. 19. The Opposition seems to require, that he should have said, The Law is dead to us. But these two Phrases are much the same. *g* What Law doth he mean? *A*. Not only the Ceremonial, but the Moral Law, for in that he instanteth, *v.* 7. the Moral Law is in force still, Christ came to confirm, and not to destroy it: But Believers are freed from the malediction, from the rigid exaction, and from the irritation thereof. Of this last he speaks, *v.* 8, 9. and from it we are freed but in part. *g* i. e. By the Sacrifice of Christ's Body upon the Cross; thereby he delivered us from the Law. in the sense before-mentioned. *h* i. e. Fruits of Holiness and Good Works to the Glory and Praise of God.

5 For *i* when we were in the flesh *k*, the *†* motions of sins which were by the law *l*, did *†* work in our members *m* to bring forth fruit unto death *n*.

*i* q. d. For bringing forth of which Fruit unto God, we have now better Helps than formerly we had; or we are in much better Circumstances than formerly we were: And so he proceeds to shew how our present State doth differ from the former. *k* i. e. In our Carnal Fleishly State, before we were Regenerated, or under the Carnal Pedagogy of the Law; for in the next Verse he speaks of our being now delivered from the Law. *l* i. e. The corrupt Inclinations to Sin, which are drawn forth by the Law, as ill Vapours are raised out of a Dunghil by the Sun, or which are irritated by the Law; of which by and by. *m* *vid.* *c.* 6. 13. 16. *n* i. e. Such ill Fruits as ends in Death, *c.* 6. 21.

6 But now *o* we are delivered from the law *||* that being dead, wherein we were held *q*; *||* that

D d d

that

\* Gen. 2. 17.  
Chap. 5. 12.  
Jam. 1. 15.  
|| Or, the gra-  
tious and free  
gift.

\* Chap. 8. 2.  
Gal. 5. 18.

|| Or, that you  
may be to ano-  
ther.

\* Gal. 5. 22.

† Gr. passions.

|| Or, being  
dead to that.  
Chap. 6. 2.



that we should serve in \* newness of spirit *r*, and not in the oldness of the letter *s*.

*o i. e.* Being brought out of our *Fleshy State*. *p* See the Notes on ver. 4. *q* The Relative is not in the Greek Text, but it is well supplied to fill up the Sense. The Antecedent must be either *Sin* or the *Law*; by both of these we were held or detained whilst Unregenerate: But now neither of these have any Power to hold us with. Some read it, *He being dead*, the *Old Man* of which he spake in the foregoing Chapter. *r i. e.* That we should serve God or Jesus Christ our *New Husband* in true Holiness, which is wrought in us by the renewing of the *Spirit*; or *serve him* in a new *Spiritual* manner. *s i. e.* Not in an outward and ceremonial manner, according to the *Letter* of the *Law*; which *Service* or way of *Worship* is now Antiquated, and grown out of date. The word *Oldness* insinuates the abolishing thereof, because of insufficiency, *Heb. 8. 13.*

\* Chap. 3. 20.

|| Or, *concupiscence*.

\* Exod. 20.

17. Deut. 5.

21. Act. 20.

33.

7 What shall we say then? Is the law sin? God forbid *r*. Nay, I \* had not known sin, but by the law *u*: for I had not known || lust *w*, except the law had said, \* Thou shalt not covet *x*.

*r* Here is another Anticipation of an Objection, which might arise from what the Apostle had said, ver. 5. That *Sin* was powerful in us by the *Law*. Some might Object and say, That the *Law* then was *Sin*, i. e. That it was the cause of it, and a factor for it. To this he Answers, by his usual Note of Detestation, *God forbid*. *u i. e.* I had not known *it* so clearly and effectually; so as to humble and drive me to Christ. For otherwise, Nature itself teacheth a difference of good and evil in many things. He adds this as a Reason why the *Law* cannot be the cause of *Sin*, because it discovers and reproves *Sin*; it detects and damns it; and that it so doth, he proves from his own Experience. *w i. e.* I had not known *it* to be *Sin*. By Lust here some understand, that *concupiscence*, which the School-men call uniform'd *concupiscence*, which has not the consent of the *Will*: For the *concupiscence* to which we Consent, the Heathens themselves know to be *Sinful*; but that which hath not the consent of the *Will*, or the first motions to *Sin*, they held to be no *Sin*; as neither did the *Pharisees*, amongst whom *Paul* lived; nor do the *Papists* to this very day. Some by Lust, do understand original *Sin*, which is the Fountain from whence all particular Lusts do flow; the hot Furnace from which all sinful Motions, as so many Sparks do continually arise: This is called Lust likewise, in *Jam. 1. 14.* and this is forbidden in every Commandment; for where any of *Sin* is prohibited, there the Root also is prohibited; but more particularly it is forbidden in the Tenth Commandment. *x* Some understand the *Law* in general; but the Article us'd in the Greek, seems to restrain it to a particular Precept. Besides, they are the very words of the Tenth Commandment. But, Why doth he not mention the Objects that are specified in that Commandment; as *Thy Neighbors House, Wife, &c.* The answer is, That that was not Material; for the Apostle speaking of inward *Concupiscence*; which without the *Law*, is latent and undiscovered; it was enough to name the *sin* itself, seeing the Objects about which it is conversant, are of all sorts, and can hardly be numbred.

\* Chap. 4. 15.

and 5. 20.

|| Or, *receiving advantage*.

\* 1 Cor. 15.

35.

8 But \* sin *y* taking || occasion by the commandment *z*, wrought in me all manner of concupiscence *a*, for \* without the law sin *b* was dead *c*.

*y i. e.* The Corruption of our Nature, the depraved Pent and Byes of the Soul, called before Lust. *z i. e.* Being stirr'd up or drawn forth by the prohibition of the *Law*. The *Law* did not properly give occasion, but *sin* took it. The *Law* (as before) is not the cause of *sin*, though by accident it is the occasion of it. In a *Droptic*, it is not the Drink that is to be blamed for encreasing the Disease, but the ill habit of Body. Such is the depravedness of Man's Nature, that the things which are Forbidden, are the more desired: The more the *Law* would damn up the Torrent of sinful lusts, the higher do they swell. The *Law* was given to restrain *sin*, but through our Corruption it falls out contrarily. The *Law* inhibiting *Sin*, and not giving Power to avoid it: Our impetuous Lusts take occasion or advantage from thence, the more eagerly to pursue it, *a i. e.* Inordinate Affections, and Inclinations of all sorts. *b i. e.* Without the knowledge of the *Law*. *c i. e.* Comparatively dead. *Sin* hath not so much Power, either to terrify the *Conscience*, or to stir up inordinate Affections; it is like a sleepy Lyon that stirs not.

9 For I was alive without the law once *d*; but when the commandment came *e*, sin reviv'd *f*, and I died *g*.

*d q. d.* Take me if you please for an Instance. Before I knew the *Law* aright, and understood the divine and spiritual Meaning of it; or whilst the *Law* stood afar off, and was not brought home to my *Conscience*. I was alive; that is, in my own Conceit. I thought my self in as good

condition as any Man living. My *Conscience* never gave me any trouble. So it was with me once, or heretofore, when I was a *Pharisee*, or in an unregenerate State. *e i. e.* When it came near to my *Conscience*; when I came to know and understand the *Spiritual* meaning, and extent of it, that it condemned sinful Lusts, Affections, and Inclinations. *f i. e.* Its Sinfulness and Guilt appear'd; and I had a lively Sense thereof imprinted upon my Soul: Or my Corruptions began to gather Head, and seem'd as it were, to receive new Vigour and Life. *g i. e.* In my own Opinion and Feeling. I felt my *Conscience* deadly wounded. I was convinced I was in a State of *Death* and *Damnation*. I lost the confidence I formerly had of my Good Estate.

10 And the commandment \* which was ordain'd to life, I found to be unto death *b*.

*b q. d.* So it came to pass, that the Commandment which was ordain'd to be a Rule of Life; and if I could have kept it, a Means of Life also, chap. 10. 5. Gal. 3. 12. I found it to be to me (through my Corruption and Transgression) an occasion of *Death*; it bound me over to Punishment, and so by Accident it tendeth to *Death*. Some by Life and *Death*, here do understand Peace and Perturbation of Spirit.

11 For sin taking occasion *i* by the commandment deceived me *k*, and by it slew me *l*.

*i* See the Notes on ver. 8. *k i. e.* Seduced and drew me aside, *Heb. 3. 13. James 1. 14.* *l i. e.* It drove me into Despair, or delivered me over to *Death* and *Damnation*, and made me obnoxious thereunto.

12 Wherefore *m* \* the law *n* is holy, and the commandment *o* holy, and just, and good *p*.

*m* And so the Objection, ver. 7. was a groundless Objection; for though the *Law* were the occasion of *Sin*, or were made advantage of by *Sin*, as ver. 8. yet it was not the Cause of it, that on all hands is acknowledg'd to be *Holy*, &c. *n* The *Law* in all the Branches of it. *o* Particularly the Preceptive part of the *Law*, and every particular Precept. *p* The three Epithets here given the *Law* of God, may be thus distinguish'd: 'Tis *Holy* in respect of the Ceremonial Part; 'tis *Just*, in respect of the Judicial Part; and *Good*, in respect of the Moral Part of it. Or else the *Law* is *Holy*, as it teacheth us our Duty unto God: *Just*, as it sheweth us our Duty to our Neighbor. *Good*, in regard of the Effect and End; as it works Goodness in the Observer thereof, and is Conducive to his temporal and eternal Good.

13 Was then that which is good, made death unto me? God forbid *q*. But sin that it might appear sin, working death in me, by that which is good *r*; that sin by the commandment might become exceeding sinful *s*.

*q* Another Anticipation. The Apostle denies, that the *Holy Law* was in its own nature deadly, or the cause of *Death* to him; the Fault was not in the *Law*, but in his own depraved Nature: But the plain Case is this that follows. *r* That *Sin*, that so it might appear every way like it self, wrought *Death* in him, by occasion of that *Law*, which, yet its self is *Holy*, *Just*, and *Good*. *s* So as hereupon *Sin*, which in the time of his Ignorance and Unregeneracy, seem'd not worthy of any Notice, appear'd to be exceeding *Foul* and *Sinful*. *Sin* is so Evil, that he can't call it by a worse Name than its own. *Hierome* thinketh, that the Apostle here commits a Solacisme, by joining an Adjective of the Masculine Gender, with a Substantive of the Feminine: But *Beza* and *Erasmus* have observed, that this is usual in the *Attick Dialect*. See the like, chap. 1. 20. Some read *Sinner* for *Sinful*, and made the Apostle to speak of *sin*, as of a certain Person; and therefore all along, the Context, *Sin* is said to *Work*, to be *Dead*, to *Revive*, to *Deceive*, to *Kill*, &c. which is properly attributed to Persons, and not to Things.

14 For we know that the law is spiritual: but I am carnal *v*, sold under sin *w*.

*r* He goes on to clear the *Law*, and excuse it, giving it another Commendation, that it is *Spiritual*, i. e. it requires such Obedience as is not only outward, but inward and *Spiritual*: It forbids *spiritual* as well as *fleshy sins*. Read Christ's Exposition of it, in the Fifth of *St. Matthew*. *u i. e.* In Part, because of the Reminders of *sin*, and of the *flesh*, that are still in me; in respect of which, those who are Regenerated, are said to be *Carnal*. Compare 1 Cor. 1. 2. with 1 Cor. 3. 1. *w* He did not actively sell himself to *sin*, or to commit *sin*, which is said of *Ahab*, 1 King. 21. 20, 25. and of the Idolatrous *Israelites*, 2 King. 17. 17. He was not *sin*s Servant or Slave; but many times he was *sin*s Captive against his Will, *vid. ver. 23.* Against his Will and Consent, he was still subject to the violent Lusts and Assaults of *Sin*, and not able wholly to free himself: Though he always made stout Resistance, yet many times he was overcome. Hitherto the Apostle hath spoken of the Power of the *Law* and *Sin*, in unregenerate Persons; even as he himself had Experienc'd, whilst he

\* Lev. 18. 5.  
Ezek. 20. 11.

\* 1 Tim. 1. 2.

was

was yet in such a State. But now he cometh to speak of himself, as he then was; and to declare what Power the Remainers of *Sinful Flesh* had still in him, though Regenerated; and in part Renewed. That the following part of this Chapter is to be Apply'd to a Regenerate Person, is evident, Because the Apostle (speaking of himself in the former Verses) useth the *Praterperfect Tense*, or speaketh of that which was *Past*; but here he changeth the *Tense*, and speaketh of the *Present Time*. From the *seventh Verse* to the *fourteenth*, he tells us how it had been with him formerly; and then from the *fourteenth Verse* to the end, he relates how it was with him now; *I was* so and so, *I am* thus and thus. The changing of the *Tense* and *Time* doth plainly argue a Change in the Person. They that list to be farther satisfied in this Point, may find it fully Discussed in our own Language, by Mr. Anthony Burgess, in his Excellent Discourse of *Original Sin*, Part 4. c. 3. and by Dr. Willet, in his *Hexapla in Locum*; and they that understand the *Latine Tongue*, may find it Argued *pro* and *con*, in *Synopsi. Critic. &c.* and by Aug. lib. 1. *Retrahat. c. 23. lib. 5. contra Julian. c. 11.*

15 For that which I do x, I † allow not y: for what I would, that do I not; but what I hate, that do I z.

x i.e. *What I do* contrary to the Command of God. y In the Greek 'tis, *I know not*. q. d. Many times I am surpriz'd and overtaken, not knowing or considering *what I do*: Or when he says, *I know not*, his meaning is (as our Translation renders it) *I allow* or approve not. So the word is used, *Mat. 7. 23. & alibi. q. d.* Even now in my Converted and Regenerate State, I am many times greatly Divided, and feel a Strife or Combate in my self; so that the good I would do upon the *Motions of God's Spirit* in me, I do not; and the Evil that I hate, and am utterly averse to; so far as I am Regenerated, *that I do*. See a parallel place, *Gal. 5. 17.* z He doth not speak here so much of outward Actions, as of inward *Motions* and *Affections*: He doth not speak of *gross Sins*, as *Drunkenness, Uncleanness, &c.* but of such Infirmities as flow from the *polluted Nature*, and from which we can never be thoroughly Cleaned in this Life.

16 If then I do that which I would not, I consent unto the law that it is good a.

a This very thing is an Argument, that the Law is such as I have before Asserted, *Ver. 12, 14.* This shews my Consent to the Holiness and Goodness of the Law: I Vote with it, and for it, as the only Rule of *Right*, or *Righteousness*.

17 Now then, it is no || more I that do it b, but sin that dwelleth in me c.

b i.e. It is not I as Spiritual or Renewed, 'tis not my whole self, but 'tis *Sin that dwelleth in me*. c That inhabits in me as a troublesome Inmate, that I can't get rid of; that will not out, so long as the House stands; as the fretting *Leprosie* in the Walls of a House, would not out, till the House itself were Demolished. It is such an *Inhabitant*, as is never from Home; it is not in us as a Stranger for a Season, but it makes its constant Abode with us.

18 For I know, that \* in me, that is, in my flesh d dwelleth no || good thing e: for to will is || present with me f, but how to perform that which is good, I find not g.

d i.e. In my *Fleshly Part*, or my Nature in and of its self. e No Goodness at all, or no *Spiritual Good*. f i.e. I can, so long and so far as I follow the *Motions of God's Spirit*, Will that which is good; but how to perform the good, that I would, I find no Power or Might at least to perform it, in that manner that I desire. g The meaning is, not that he never did the Good he desired; but it often so fell out, he began many good things, but he could not go thorough with them.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me h.

h These two Verses are a Repetition of what he had said, *Ver. 15, 17.* Every New Man is two Men; There is in him an I, and an I. The Apostle in his unregenerate State, could make no such Distinction as now he doth.

21 I find then a law i, that when I would do good, evil is present with me k.

i This Verse hath greatly vexed Interpreters. The Apostle speaking simply and abstractedly of a Law; The Question is, *What Law he means?* Some take the word improperly, for a Decree or Condition, which was imposed upon him, and to which he was necessarily subject; that when he would do good, evil should be present with him. Others by Law, here do understand the Law of Sin; of which he speaks afterwards, *Ver. 23, 25.* Sin is like a Law, and so Powerful and Imperious, in its Commands

and Dictates, that we have much ado, the best of us, to resist it, and shake off its Yoke. q. d. I find, by sad Experience, such a forcible Power in Sin, That when I would do good, I am hindered, and can't do it so freely and fully as I desire. Others, by Law, here do understand the Law of God: And those that so understand it, have given no less, than Eight Interpretations, to make the Grammatical Connexion; the best is of those that say the Preposition *kata* is understood, a frequent Ellipsis in the Greek Tongue, (*vid. James 1. 25.*) and then the Sence is this; I find that when according to the Law or Command of God, I would do good, evil is present with me. k Another Periphrasis of *Original Sin*, of which there are many in this Chapter. Just now it was the Sin that dwelleth in us, and here it is the Evil that is present with us: It inheres and adheres, or hangs upon us continually. It is Adjacent, to the Greek Word signifies, and always at hand; we carry it about with us at all times, and into all places; whither soever we go, it follows us; or as it is here in our doing of Good, it is a very great Impediment to us.

22 For I delight in the law of God l after || Or, I delight with. \* Eph. 3. 16. Col. 3. 9, 10.

\* the inward man m. l This shews yet more expressly, that the Apostle speaketh in the Person of a Regenerate Man, or of himself as Regenerate. Certainly to delight in the Law of God is an inseparable property of such a one, *vid. Psal. 1. 2. and 119. 77, 111.* m i.e. The New Man or Regenerate Part within me: This is called the Hidden Man of the Heart, *vid. Chap. 2. 29. 2 Cor. 4. 16. 1 Pet. 3. 4.*

23 But I see another law n in my members, warring against the law of my mind, and bringing me into captivity o to the law of sin, which is in my members p.

n i.e. A Law quite different from the Law of God mentioned in the foregoing Verse. By the Law in the Members, understand Natural Corruption, which, like a Law, Commandeth and Inclinet by Sensual Rewards and Punishments; and, by the Law in the Mind, understand a Principle of Grace, which, as a Law, as well as the other, commanding and inclining to that which is good. The Law in the Members, and the Law in the Mind, is the same that is called *Flesh* and *Spirit*, *Gal. 5. 17.* These two Laws and Principles, are in all regenerate persons, and are directly contrary to one another: hence there is continual warring and combating betwixt them, as is express in both these places, as also in *James 4. 1. 1 Pet. 2. 11.* o i.e. Drawing and hurrying me to the commission of Sin, against my will and consent. He pursues the metaphor, the *Flesh* doth not only War in the regenerate, but many times it overcomes and hath success, *vid. v. 15.* p i.e. *it is self*. The Antecedent is put in the room of the Relative, see *Gen. 9. 16. & alibi.* The Law in the Members, and the Law of Sin, in the Members, is the same.

24 O wretched man that I am q, who shall deliver me r from || the body of this death s!

q The word signifies one wearied out with continual combates. r It is not the voice of one desponding or doubting, but of one breathing and panting after deliverance; the like pathetic exclamations are frequent. *vid. Psal. 55. 6.* One calls this Verse, *Gemitus Saulorum*, the Groan of the Godly. s Or from this Body of Death, or, by an Hebraism, from this dead Body. This Carcase of Sin to which I am inseparably fastned, as noyom every whit to my Soul, as a dead Carcase to my Senses. This is another circumlocution, or denomination of *Original Sin*. *Chap. 6. 6.* 'tis called the Body of Sin, and here the Body of Death: It tends and binds over to Death.

25 I thank God t, through Jesus Christ our Lord: So then u, with the mind I myself serve the Law of God; but with the flesh, the law of sin w.

t Who hath already delivered me from the slavery and dominion of Sin. So that though it war against me, I still resist it, and, by the strength of Christ, do frequently overcome it. *1 Cor. 15. 57.* u This is the Conclusion the Apostle maketh of this experimental Discourse. w q. d. So far as I am renewed, I yield Obedience to the Law of God; and so far as I am unregenerate, I obey the Dictates and Suggestions of the Law of Sin. Object. No man can serve two contrary Masters. A. The Apostle did not serve these two in the same part, or the same renewed faculty; nor did he do it at the same time ordinarily; and for the most part he served the Law of God, though sometimes, through the power of Temptation and in-dwelling Corruption, he was enforced, against his Will, to serve the Law of Sin.

CHAP. VIII.

1 There is therefore now a no condemnation b to them which are in Christ Jesus c, who || walk not after the Flesh, but after the Spirit d.

|| Or, I delight with.

\* Eph. 3. 16. Col. 3. 9, 10.

|| Or, this body of death.

|| Or, not walking after the flesh.

† Gr. know

|| Or, no longer

\* Gen. 6. 5. and 8. 21. || Or, good dwelleth not. || Or, I can't

o d d d

# Seeing



a Seeing things are so as I have said; since Believers do not allow themselves in Sin, chap. 7. 15. and are in part delivered from it, as v. 25. therefore it follows as 'tis here. b Or no one Condemnation. He doth not say, there is no matter of Condemnation, or nothing damnable in them that are in Christ, there is enough and enough of that; but he says, there is no actual Condemnation to such, vid. Job. 3. 18. and 5. 24. there is a *meiosis* in the words, more is understood than express: he means, that Justification and eternal Salvation is the portion of such. The positive is included in the negative; it is God's Condemnation only, from which such as are in Christ are exempted; they are nevertheless condemned, and censured by men, and sometimes by their own consciences too. c So we fill it up, but in the Original 'tis only to them in Christ Jesus. The Phrase imports, that there is a Mystical and Spiritual Union betwixt Christ and Believers. This is sometimes expressed by Christs being in them, verse 10. 2 Cor. 13. 5. Col. 1. 17. and here by their being in Christ, see 1 Cor. 1. 30. 1 Joh. 5. 20. Christ is in Believers by his Spirit, and Believers are in Christ by Faith. d This Clause describes the Persons who are united to Christ, or who are exempted from Condemnation. They are such as walk not, &c. By Flesh, understand the corrupt nature that is in man, vid. chap. 7. 18, 25. Job. 3. 6. Gal. 5. 17. to walk after it, is to be lead and guided by the motions of it. That is, it is not their Principle and Guide, there is another Nature or Principle in them, by which they are guided and acted; and what that is, the next words tell you. By the Spirit, some understand the Person of the Spirit, others the Grace of the Spirit, the New or Divine Nature (as it is called) which is implanted in the Soul, in the work of Regeneration: This is called the Spirit, Mat. 26. 41. Joh. 3. 6. Gal. 5. 17. To walk after the Spirit, is to be lead and guided by the counsels and motions thereof. It is to regulate and order the whole conversation, according to the rule of the New Creature, or according to the line and square of God's Word and Spirit. You have the same Phrase, Gal. 5. 16, 25. To walk after the Spirit, is not only now and then to have some good motions, or to do some good actions, but 'tis to persevere and go forward therein; walking is a continued and progressive motion. The connection of these two shews, that Negative Holiness is not enough; we must not only abstain from evil, but do good.

\* John 8. 36. 2 For \* the law of the Spirit of life e in  
Chap. 6. 18, Christ Jesus f, hath made me free from the law  
22. Gal. 5. 1. of sin g and death h.

e Some understand hereby the Doctrine of the Gospel, which is called the Law of the Spirit of Life, because it is the Ministry of the Spirit and of Life. Others understand the Efficacy and Power of that Grace and Holiness, wherewith the living and quickning Spirit of God hath filled the Humane Nature of Christ. Others rather understand as regenerating and working the New and Heavenly Life in the Soul, with great power and Efficacy. f i.e. Which was poured out upon him, and doth still reside in him after a very eminent manner, vid. Isa. 11. 2. Luke 4. 1. or in Christ Jesus, is as much as by Christ Jesus; 'tis he that gives and conveys this Spirit, how, when, and to whom he pleaseth. g By sin here he aims chiefly at Original Sin; he doth not say, that those who are in Christ, are simply and absolutely delivered from Sin, but from the Law of Sin, i.e. the Power, Dominion and Tyranny thereof. h i.e. From Sin that is deadly, or of a deadly Nature, as the Spirit of Life is the living Spirit; so Sin and Death is no more, say some, than deadly Sin. Others take death to be distinct from sin, and think he speaks of a double deliverance: And then by Death, they understand eternal or the second death, vid. Revel. 20. 6. The fence of the whole is this; That the mighty power of the renewing and quickning Spirit did free the Apostle, and doth free all Believers from the command and rule of Sin, so that it doth not reign over them, as formerly it did; and being thus freed from the power of sin, they are also freed from the power of Death and eternal Condemnation. So it seems as a proof of the foregoing Proposition, That there is no Condemnation to them, &c.

|| Or, was impossible for the law to do.  
|| Or, because.  
|| Or, by a Sacrifice for sin.

3 For what the law || could not do i ||, in that it was weak through the flesh k, God sending his own Son l, in the likeness of sinful flesh m, and || for sin n, condemned sin in the flesh o.

In this Verse is a farther proof of the main Proposition in v. 1. There are two things in sin that may endanger us as to Condemnation, the power and guilt of it. As to the freeing us from the former, viz. the power of sin, of that he had spoken in the foregoing verse; as to taking away the guilt of Sin, of that he speaks in this verse. i By the Law here he means the Moral Law, the Righteousness whereof is to be fulfilled in us, v. 4. What is it the Law cannot do? There are several Answers; but this is principally meant, it cannot justify us before God. It

can condemn us, but it cannot exempt us from Condemnation, vid. Act. 13. 38, 39. Gal. 3. 21. Heb. 7. 18. k By Flesh, as before, we must understand the corrupt Nature; that is, every Man since the Fall. This is that which puts a weakness and inability upon the Law. The impotency of the Law is not from itself, but from the condition of the Subject with whom it hath to do. The Law is weak to us, because we are weak to it: The Sun cannot give light to a blind eye, not from any impotency in its self, but merely from the incapacity of the Subject it shines upon. l To justify and save fallen Man, was impossible for the Law to do; therefore God will find out another way, that shall do it effectually. What his own Law cannot do, his own Son can; and therefore Him he will send. m i.e. Such flesh as sin hath made it now to be subject to many infirmities and weaknesses. Flesh in this Clause, carries quite another sense, than it did in the first verse, and in the former part of this verse, than it doth in the following verse; there it is taken morally, for the Corrupt Nature of Man; here physically, for the Humane Nature of Christ. The word *likeness* is to be linked, not with Flesh, but with sinful Flesh; he had true and real Flesh, but he had only the appearance and likeness of sinful Flesh, vid. 2 Cor. 5. 21. & 4. 15. Heb. 7. 26. 1 Pet. 1. 19. n Either this clause is to be joyned to what goes before, and then the sense is, that God sent his Son in the likeness of sinful Flesh, that he might take away Sin. Or else it is joyned to what follows, and then there is an ellipsis in it. Something is cut off, or left out, which must be understood. The Margent of our Common Bibles insert the word Sacrifice, q. d. by a Sacrifice for Sin, or by a Sin Offering he condemned sin, &c. This ellipsis is usual in Scripture, Isa. 53. 10. When thou shalt make his Soul for sin; that is (as our Translation renders it) an Offering for sin; Ezek. 45. 19. The Priest shall take of the Blood of the Sin, we read it of the Sin Offering. See the like in Heb. 4. 8. 2 Cor. 5. 21. Heb. 10. 6. o The Syriack reads it, in his Flesh. The meaning is, that God severely punished Sin, and inflicted the curse and penalty of it, that was due to us, in and upon the Person of his own Son. God laid on him the iniquities of us all, and he bore them in his Body upon a Tree, vid. Gal. 3. 13. 1 Pet. 2. 24.

4 That the righteousness of the Law might be fulfilled in us p, who walk not after the flesh, but after the spirit q.

p Here is another end of God's sending his Son, as before, it was, that he might perfectly fulfil the Righteousness of the Law in or for us, which for us ourselves to do in our own Persons, was utterly impossible. And yet upon which (as being imputed unto them, and accepted of God on our behalf) we shall be accounted Just and Righteous, as if we had done it ourselves. Christs being a Sacrifice for sin, was not sufficient to answer all the ends and demands of the Law; there must be doing of what it commanded, as well as suffering what it threatened: Therefore Christ was sent for both, and both were accomplished by him; and what he did and suffered, is accounted unto us as if we had done and suffered it. This is the imputed Righteousness which was so often spoken of Chap. 4. and in reference to this, he is said to be made Righteousness for us, 1 Cor. 1. 30. and we are said to be the Righteousness of God in him, chap. 5. 19. 2 Cor. 5. 21. q This was the description before of those that had Union with Christ, and exemption from Condemnation; and 'tis again set down as the description of those who partake of the Righteousness of Christ in this way of imputation; and 'tis added here again, to stave off all others from laying claim to this Grace. None but holy walkers can warrantably apply Christs fulfilling or satisfying the Law to themselves, because Christ hath fulfilled the righteousness of the Law for us; none may infer there is nothing for us to do; we may live as we list: for though Christ hath fulfilled the Law in all respects, yet all those for whom he hath so done, or have benefit thereby, are, and must be such as walk not after the flesh, but after the spirit: for the opening of which terms, vid. v. 1.

5 For \* they that are after the flesh r, do \* 1 Cor. 2. 14. mind the things of the flesh s: but they that are after the spirit t, the things of the spirit u.

r i.e. That are carnal and unregenerate persons, in a meer natural estate. s Either such things as are absolutely evil, and are called, The lusts of the flesh, Gal. 5. 19, 20, 21. or else such things as are occasionally evil, as Riches, Honours, Pleasures, &c. These are also called the things of the flesh, and are such as carnal persons mind. i.e. They favour, affect, and take delight in them. t i.e. That are spiritual and regenerate, in whom the Spirit dwells. u i.e. They mind Spiritual and Heavenly things, they relish them most of all, vid. Psal. 4. 7. & 73. 25.

6 For \* to be † carnally minded, is death w; but to be † spiritually minded x, is life and peace y.

In this verse we have an account of the different end of those that are *carnal* and *spiritual*, as in the former we had a description of their different carriage and disposition. *w. i. e.* To be of that temper before described, *v. 5.* to mind and affect the things of the *Flesh*; doth cause death, or will end in it; the second or eternal death is chiefly intended. *x. i. e.* To mind and favour the things of the Spirit, to find a sweetness and excellency therein, so as that the bent and inclination of the mind shall be thereto. *y* It is the way to Eternal Life hereafter, and to a found peace here, *Psal. 119. 165. Prov. 3. 17. Gal. 6. 16.*

7 Because *z* the carnal mind is enmity *a* against God: for it is not subject to the law of God, neither indeed can be *b*.

*z q. d.* Neither can the carnal man look for any better issue, because a carnal mind is enmity against God. *a* He doth not say it is an *Enemy*, but in the abstract, it is *enmity*, which heightens and intends the fence; an *enemy* may be reconciled, as *Esau* was to *Jacob*; but *enmity* cannot be reconciled, as black may be made white, but blackness cannot. *b* This is rendered as a reason of the foregoing assertion, and it is taken from the property of *enmity*. Those that are at *enmity*, cross each others wills, and won't submit to one another: and the carnal mind is rebellious in the highest degree against the will of God, unless it be changed and renewed; it is impossible it should be otherwise. There is in it a moral impotency to obedience, *vid. Job. 8. 43. 1 Cor. 2. 13.*

8 So then *c* they that are in the flesh *d* cannot please God *e*.

*c* This verse is a confectary, or it follows from that which went before. *d* Not they which are married, as a Pope once expounded it. The next Verse refells such an absurd conception; but they that are carnal and unregenerate, the same with those, who in *ver. 5.* are said to be after the *Flesh*. *e* Neither they, nor any thing they do, is pleasing unto him: their best works are dead works, and Silken sins (as one expresth it) it must be understood with this limitation, so long as they continue in such a State, *vid. Psal. 54. 5. Heb. 11. 6.*

9 But ye *f* are not in the flesh, but in the spirit *g*, if *h* so be that *\** the spirit of God dwell in you *i*. Now if any man have not the *\** spirit of Christ, he is none of his *k*.

*f* Here he applies what he had laid down more generally to the believing *Romans* in particular *g. i. e.* Not after the *Flesh*, but after the *Spirit* (as in *v. 5.*) or not carnally, but spiritually minded. *h* The Conjunction here is causal, not conditional; it may be rendered, seeing that, or forasmuch as, *vid. v. 17. & 31. 2 Thes. 1. 6.* *i* The Spirit of God dwells in the regenerate, not only by the immensity of his presence, so he is every where, and in all things; but by the presence and efficacy of his grace; the indwelling of the Spirit in Believers, denotes two things. 1. His ruling in them; where a Man dwells as Lord, there he doth command and bear rule. 2. His abiding in them, and that for ever, *John 14. 16.* *k* If he hath not the same Spirit which in the foregoing verse is called, the Spirit of God; it is called, the Spirit of Christ; because it proceeds from him, and is procured by him, *Job. 14. 26. and 16. 7. Gal. 4. 6.* When he saith such a one is none of Christ's; he means, that he doth not peculiarly belong to Christ, he hath no special interest in him, is no true Member of him. As a Merchant sets his Seal upon his Goods, so doth Christ his Spirit upon his Followers, *Eph. 1. 13.*

10 And if Christ *l* be in you, the body *m* is dead because of sin; but the Spirit *n* is life *n*, because of righteousness *o*.

*l* Before, he said the Spirit of God and Christ dwelt in them; here, Christ himself; Christ dwells in Believers by his Spirit. *m* By body, some understand the corrupt and unregenerate part in the godly, as if that were as good as dead in them. But others take the word in its proper signification, and think no more is meant thereby, than that the Bodies even of Believers, are mortal Bodies; so they are called in the next verse. They are subject to death, as the bodies of other men. *n* Some by Spirit here do understand the Spirit of God, and he is life; that is, he will quicken and raise up your bodies again to an immortal life. Others by Spirit do understand the Souls, yet not simply and absolutely considered, but as renewed by grace; that is, life, or that doth live: it lives a life of Grace here, and it shall live a life of Glory hereafter. *o* By Righteousness, here understand, either imputed Righteousness, which gives us a right and Title to Salvation; or inherent Righteousness, which is a necessary condition required in every Person that shall indeed be saved. The Sum is, if you be Christians indeed, though your bodies

dye, yet your Souls shall live, and that for ever; and your dead bodies shall not finally perish, but shall certainly be raised again; so it follows in the next verse.

11 But if the spirit of him that raised up Jesus from the dead *p* dwell in you *\**; he that raised up Christ from the dead, shall also quicken your mortal bodies *q* ||, by his Spirit that dwelleth in you *r*.

*p* A Periphrasis of God the Father. The Son raised himself, *John 2. 19. and 10. 18.* and yet the Father is said here to raise him from the dead, *vid. Notes on chap. 1. 4.* *q* Raise them from a State of Mortality, and all the attendants to a glorious immortal life. *r q. d.* If you are sanctified by the Spirit, you shall be raised up by the Spirit also, as Christ was. The wicked also shall be raised at the last day. But the Righteous shall be raised after a peculiar manner, they shall be raised as by the Almighty Power of God; so by virtue of their Union with Christ as his members, and by virtue of their relation to the Spirit as his Temples. They only shall partake of a Resurrection, that is desirable and beneficial to them. Therefore 'tis called Emphatically the Resurrection of the Just, *Luk. 14. 14.* and these two are joined together, as belonging one to the other; the Children of God, and the Children of the Resurrection, *Luk. 20. 35.*

12 Therefore *s* brethren, we are debtors, not to the flesh, to live after the flesh *t*.

*s* This illative particle sends us to the things before delivered. *q. d.* Seeing we are not in the flesh, but have the Spirit of God dwelling in us; not only sanctifying and enlivening our souls for the present, but raising and quickening our bodies for the time to come, therefore we are not debtors, &c. *t. i. e.* We are not Debtors to Sin, or the corrupt and sinful nature that is in us. We owe it no service, there is nothing due to it from Believers, but blows, and the blew eye that the Apostle gave it. The Antithesis is omitted, but it is necessarily implied and understood; and that is, That we are debtors to the Spirit, to live and walk after it.

13 For if ye live after the flesh, ye shall die *u*; but if ye through the Spirit *w* *\**, do mortify *x* the deeds of the body *y*, ye shall live *z*.

*u* viz. Eternally, and never partake of the glorious Resurrection before spoken of. The Godly themselves need this caution; they must not think, that because they are elected and justified, &c. that therefore they may do and live as they list. *w. i. e.* By the grace and assistance of the Spirit. *x. i. e.* Kill and put to death. 'Tis not enough to forbear the actings of Sin, but we must kill and crucify it. Sin may be left upon many considerations, and yet not mortified. *y* Evil deeds are called the deeds of the body, because the body is so instrumental in the doing thereof. There are some, that by body here, do understand the corrupt nature, the same that before in many places he calls the flesh: this was called, *chap. 6. 6. the body of Sin*, and here 'tis called the body. *z* viz. Eternally. See a parallel place, *chap. 6. 22. Gal. 6. 8. vid. v. 6.*

14 For *a* *\** as many as are led *b* by the Spirit of God, they are the Sons of God.

*a* This proves the later part of the foregoing verse, such as by the Spirit do mortify Sin, shall live; for they are the Sons of God; and that appears, because they are led by the Spirit of God. *b* He doth not say, as many as live by the Spirit, but as are led by the Spirit; to shew (says one) that the Spirit must be the guide and ruler of our Life, as the Pilot is of the Ship, and as the Rider is of his Horse. The Phrase is borrowed (says another) either from those which are guided and directed as a blind man in his way; or from those, who wanting strength of their own, are borne and carried of others: so we are both ways led by the Spirit, for we can neither see our way, unless the Spirit direct us; nor have we strength to walk in it, unless the Spirit assist and draw us along. The Spirit leads and draws us irresistably and necessarily, and yet not violently or against our wills; though we were unwilling before, yet we are made willing afterwards; so willing, that we desire and pray to be led by the Spirit, *vid. and 25. 5. Psal. 143. 12. Cant. 1. 4.*

15 For *c* *\** ye have not received the Spirit of bondage *d* again to fear; but ye have received the *\** spirit of adoption *e*, whereby we cry *\** Abba, Father *f*.

*c* This verse proves the former, that we are led by the Spirit of God, and are his Children, and that by an effect of the Spirit in them, which is to enable them to call God Father. *d* He doth not here speak of two distinct Spirits, but one and the same Spirit of God in different persons; and at different times, is both the Spirit of Bondage, and the Spirit of Adoption. The Spirit of Bondage seems to respect either

\* 1 Cor. 3. 16.

\* John 3. 34.

Phil. 1. 19.

1 Pet. 1. 11.

\* Chap. 4. 4.

1 Cor. 6. 14.

2 Cor. 3. 13.

Eph. 2. 5.

\* Or, because

of his Spirit.

\* Eph. 4. 22.

Col. 3. 5.

\* Gal. 5. 13.

\* 1 Cor. 2. 12.

2 Tim. 1. 7.

\* Isa. 56. 5.

\* Mar. 14. 36.



either that *State of Servitude*, which the People of God were under in the time of the *Ceremonial Law*. *vid. Gal. 4. 3. 9.* Or it respects the Publishing of the *Moral Law* upon Mount *Sinai*, which was with horror and fear. *Comp. Exod. 19. 16.* with *Heb. 12. 18, 19, 20, 21.* *vid. Gal. 4. 24.* or else it respects that horror and slavish fear, which the *Spirit of God* doth work in mens hearts and consciences, by the *Ministry of the Law*; when he opens the eyes of men, to see they are in *Bondage and Slavery to Sin and Satan*, and that they are subject and obnoxious to the *Wrath and Vengeance of God*; this is many times preparatory and introductory to their conversion; but when they are regenerated they are delivered from it. *vid. Luk. 1. 74. Heb. 2. 15. 1 Joh. 4. 18.* *Object.* Many of God's Children are full of doubts and fears. *A.* These are not always from the suggestions of *God's Spirit*, but the misgivings of their own *Spirits*. Some distinguish between the *Spirit of Bondage and Desolation*; the Children of God are delivered from the former, but exercised with the latter. *e* The *Spirit of God* is called, the *Spirit of Adoption*, both because he works and effects it in us, and because he testifies and assures it to us. He might have said, the *Spirit of Liberty*. The *Antibesis* required it; but he said as much, when he calls him the *Spirit of Adoption*, for Children are free. *f* Or by whom we cry. Acceptable Prayer is wrought in us by the *Spirit*. *v. 26.* *Abba* is an *Hebrew* or *Syriack* word, signifying *Father*, why then is the word *Father* added in the *Greek*? To signify, that *God is the Father both of Jews and Gentiles*, chap. 3. 29. and 10. 12. or to shew the double Paternity that is in *God*, he is the *Father* of all Men by Creation, of *Believers* only by *Grace and Regeneration*: Or, rather, to denote the importunity and earnestness which ought to be in *Prayer*, and so it agrees with the former word crying. *Ingeminations* carry an earnestness with them. There are two places more, where these two words are repeated or used together, *Mark 14. 36. Gal. 4. 6.*

\* 2 Cor. 1. 22. 16 \* The Spirit || itself beareth witness g with our spirit, that we are the children of God.

*R* The *Spirit of Adoption* doth not only excite us to call upon *God* as our *Father*, but it doth ascertain and assure us (as before) that we are *His Children*. And this it doth not by an outward voice, as *God the Father to Jesus Christ*; nor by an Angel, as to *Daniel* and the *Virgin Mary*; but by an inward and secret suggestion, whereby he raiseth our hearts to this persuasion, that *God is our Father, and we are his Children*. This is not the Testimony of the *Graces*, and *Operations of the Spirit*, but of the *Spirit* itself. Conceive it thus; A man's own *Spirit* doth witness to him his *Adoption*, he finds in himself, upon diligent search and examination, the manifest signs and tokens thereof. But this testimony of itself is weak, and *Satan* hath many ways and wiles to invalidate it, therefore, for more assurance, it is confirmed by another and greater testimony, and that is of the *Spirit* himself, he witnesseth with our *Spirits*, and seals it up unto us. He first works grace in our hearts, and then witnesseth to it. This Testimony is not alike in all *Believers*, nor in any one of them at all times; it is better felt than expressed. He witnesseth to our *Spirit* (so some read it) by a distinct and immediate testimony, and witnesseth with our *Spirit* (so the word properly signifies) by a conjunctive and concurrent testimony.

17 And if children, then heirs *h*, heirs of God and joynt-heirs with Christ; \* if so be that we suffer with him *k* that we may be also glorified together *l*.

*h* There is a parallel Text in *Gal. 4. 7.* 'tis not so with the Children of earthly Princes, *vid. 2 Chron. 21. 3.* *i* Or *Cokeins with Christ*, he is our *Elder Brother*, and is not ashamed to call us *Brethren*; the inheritance is his by *Nature*, ours by *Grace*. *k* The *Cross of Christ* is the condition of our *Heavenly Inheritance*. The Pronoun *him*, is not in the Original, but fitly supplied in our Translation; suffering with him, is much the same with suffering for him. Suffering *Believers* do but pledge *Christ* in the *Cup*, that he began to them. *l* Or *Glorified with him*, not with equal *Glory*, but according to our proportion; he was glorified in this way, *Luke 24. 26.* and so must we. Three things are implied in our being *Glorified together*. 1. *Conformity*, we shall in some measure be like him in *Glory*, *vid. John 17. 22. Phil. 3. 21.* 2. *Concomitancy*, we shall be present with him in *Glory*, *John 17. 24.* 3. *Conveyance*, our *Glory* will be from him; his *Glory* will reflect on us, and we shall shine in his *Beams*.

18 For I reckon *m*, that the \* sufferings of this present || time, are not worthy *n* to be compared with the glory which shall be revealed in us *o*.

*m* i.e. I make account, I certainly conclude, *vid. chap. 3. 28.* The word is borrowed either from *Arithmeticians*,

who, by casting their *Accounts*, do find the true and total Summ: Or, from *Logicians*, who, by considering the Premises, do draw the Conclusion. *n* The word properly signifieth that part of the *Balance* which goeth down. *q. d.* If the sufferings of this life be weighed with the *Glory* to come, they will be light in comparison. These words to be compared are to be supplied in our Translation to make up the fence. *o* It is revealed to us, and it shall be revealed in us. This Text is a confutation of the *Popish Doctrine of Merit and Humane Satisfaction*.

19 For the earnest expectation of the creature p waiteth q for \* the manifestation of the Sons of God r.

The Apostle *Peter*, speaking of the *Epistles* of our Apostle, in *2 Pet. 3. 16.* he saith, *that there are some things in them hard to be understood*, and some think, by reflecting upon some particular Passages in that Chapter, he doth more especially respect this Context. There is indeed a great deal of obscurity in it. *p* This word is four times used in this and the three following Verses, only in the 22. Verse, 'tis rendred *Creation*; that is the subject of which all that followeth is predicated. One main Question therefore is this, Of what *Creature* the Apostle here speaks of? Divers Answers are or may be given, I will fix upon two only. 1. By the *Creature* or the *Creation* (and *v. 22.* the whole *Creation* or every *Creature*) is meant all mankind, both *Jews and Gentiles*, and especially the latter, *vid. Mar. 16. 15.* there *Christ* gives it in Commission to Preach the Gospel to every *Creature*; 'tis the same word. And in *1 Pet. 2. 13.* they are commanded to submit themselves to every Ordinance of Man. In the Original it is to every humane *Creature*, the same word which is in the Text before us; he means the *Gentile or Heathen Magistrates in Authority* over them. In the Scripture the *Gentiles* are sometimes called the *World*, chap. 11. 12, 15. and sometimes the *Creature* or the *Creation*. 2. By the *Creature* is meant the whole *World*, with all the *Creatures* therein, or the whole *Frame and Body of the Creation*. The *Creature*, in this sense, by a *Prosopopæia*, is here spoken of as a rational Person; it is usual with the *Spirit of God* in Scripture, to fasten upon unreasonable *Creatures*, such Expressions, as are proper only to those that are reasonable, *vid. Psal. 96. 11, 12. Hab. 2. 11. James 5. 4.* So here the *Creature* (in this sense) is said to expect, wait, &c. *q* The expectation of the *Creature* expecteth: An *Hebrew* Pleonasm: It expecteth with the head lift up or stretched out, *Phil. 1. 20.* *r* i.e. The time when the Sons of God shall be manifested. The *Arabick* Interpreter puts the Word *Glory* into the Text, and reads the word thus, the earnest expectation of the *Creature* waiteth for the manifestation of the *Glory of the Sons of God*; their *Glory* for the present is hidden, but it shall be discovered and manifested, *2 Cor. 3. 18.* The *Creature*, in the sense of the word, (as above) waiteth for this, because then it shall be restored to its primitive liberty and lustre, at that time there will be a *Restitution of all things*, *Acts 3. 21.* But those who understand the *Creature*, in the first sense, do put a quite different interpretation upon this last clause; and that is, that the *Gentile World* are now earnestly expecting, and waiting to see what the *Jews* will do, whether they will discover themselves to be the Sons of God, or not, by their receiving or rejecting *Christ*.

20 For the creature was made subject to vanity, not willingly s, but by reason of him who hath subjected the same in hope t.

*s* If these words be understood of the *World*, and all the *Creatures* therein contained, then they shew the *Creatures present condition*, it is subject to vanity, and that first in regard of its insufficiency, it falling short of that for which it was first created and ordained; then a thing is said to be vain, when it doth not answer or reach its proper end: Or in respect of its transitoriness and uncertainty, of which see *1 Cor. 7. 31. Heb. 1. 11, 12. 1 Joh. 2. 17.* The next Verse tells us it is subject to the *Bondage of Corruption*, as well as *Vanity*. Now this must needs be an unwilling subjection, therefore 'tis here said, it is not subject willingly, i.e. of its own accord, or of its proper Inclination; what the Will is in those that are rational, the Inclination is in these things that are natural; how comes it then into this condition? The next Clause tells us, it is by reason of him who hath subjected the same in Hope. *t* i.e. *God*, for the Sin of Man, hath curst the *Creature*, and subjected it to vanity and corruption, *vid. Gen. 3. 17. and 4. 12. Levit. 26. 19, 20.* And though he hath done this, yet there is ground to expect and hope, that the *Creature* shall return again to its former estate wherein it was created; that it shall be delivered and restored into a better condition, as in the next Verse. Those that by the *Creature* understand the *Gentile World*, give a different interpretation of these words; they say, that the *Gentiles* are made subject to *Vanity*. i.e. To *Idolatry* or a *Vain Superstitious Worship*, (*Idols* are called *Vanities*, *Acts 14. 15.*) or to a miserable wretched estate, that (as *Hesychius*

\* 2 Cor. 4. 17.  
1 Pet. 1. 6, 7.  
and 4. 13.  
h. 21, 24, 26.

*Hefsebius* notes) is the import of the word Vanity. And this not so much of their own accord, or by their own free choice, but by the power and malice of Satan, to whom they are justly given up of God, he rules in their hearts, carries them captive at his will, subjects them to all villany and misery. And it is reasonable to suppose of these poor Heathens, that they are willing to be rescued (at least some, and a considerable number of them) from under this vanity and slavery (as it is said, *v. 22.*) *Q.* But if he that thus subjects them be the Devil, how is he said to do this in hope? *A.* These words *in hope*, belong to the end of the former Verse; all the rest of this verse being read or included in a Parenthesis. *q. d.* The Creature attends the manifestations of the Son of God in Hope. Mean while it is subject to vanity, &c.

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God *n*.

*n* If this verse be understood of the Heavens and the Earth, and the things therein, the meaning is, that the Creatures in their kind, and according to their capacity, shall be partakers of that liberty and freedom, which in the Children of God, is accompanied with unspeakable Glory, they shall not partake with the Saints in Glory, but of that liberty which in the Saints hath great Glory attending it, and superadded to it. The Creature at the day of Judgment, shall be restored (as before) to that condition of liberty which it had in its first Creation; as when it was made at first, it was free from all Vanity, Bondage and Corruption, so it shall be again at the time of the general Resurrection, *vid. Añ. 3. 19, 21. 2 Per. 3. 13.* Those that by the Creation, would understand the *Gentile* World, give the sense of this Verse. That the very Heathens also shall by the Gospel and Grace of Christ be rescued from those courses of Sin and Corruption, to which they have been long enslaved, into that glorious condition not only of free men, redeemed by Christ out of their bondage to Sin and Satan, but even of the Sons of God to have right to his favour, and that never fading inheritance.

22 For we know that the *||* whole creation groaneth, and travaileth in *||* pain together until now *m*.

*m* If here again the Heavens and the Earth, with what is therein, be understood, then the Apostle farther enlargeth upon their present State and Condition; before they waited and expected deliverance, now they groan and travail in pain. They also are metaphorical Expressions; one is taken from a Man who hath upon him a heavy burthen another from a Woman that is near her delivery, and this they do until now, *i. e.* From the Fall of Adam, to this present day. They that understand the words of the *Gentile* World, thus interpret them. We the Apostles and Ministers of Jesus Christ, do find by experience, that the *Gentiles* are very forward to receive the Gospel, when they hear it, whilst the *Jews* generally reject it. The *Gentile* World is as it were in pangs of travail, ever since Christs time till now, ready to bring forth Sons and Daughters to God.

23 And not only *they x*, but ourselves also, which have the first-fruits of the spirit *y* \*, even we ourselves groan within ourselves *z*, waiting for the adoption *a*, to wit, the redemption of our body *b*.

*x* The Apostle had asserted and concluded, *v. 18.* That there is a future Glory to be revealed hereafter in the Saints, such as infinitely transcendeth their sufferings now; and this he had confirmed from the earnest expectation of the Creature (the pronoun *they* is not in the Original) and now he farther confirms it from the expectation which is in Believers themselves. *y* Hereby he means that Righteousness, Joy and Peace, which Believers have in this Life; these are the *Fruits of the Spirit*, and called *first fruits* in regard of their order; and in regard of their quantity, they are but a handful in comparison of the whole; little, in regard of the fulness which they shall have in Heaven; and in regard also of their signification, the Grace and Comforts of the Spirit of God in this Life, are pledges to us of that abundance and fulness of Joy which we shall partake of in the life to come; as the *first Fruits of the Jews* were an Evidence to them of the ensuing crop. *z* Among ourselves (say some) but it is better read in our Translation, *within ourselves*. It expresseth the manner of the Saints groaning under sin and affliction; it is inward, and from the Heart. *a* Now we are the Sons of God, Why then should we wait for what we have already? *A.* We have the right, but not the full possession of our Inheritance; the Apostle himself explains his meaning in the next words. *b i. e.* Our perfect deliverance from Sin and Misery; this Phrase is used in other places, *vid. Luk. 21. 28. Eph. 4. 30.* But why of our Body, and not of our

Souls? because their Souls would be in actual possession of the Inheritance before that day, or because the miseries and troubles of this life are conveyed to the whole man by the Body, so that the Redemption of the Body is in effect the Redemption of the whole man.

24 For we are saved by hope: But \* hope that is seen, is not hope; for what a man seeth, why doth he yet hope for *c*?

*c* Though we certainly believe there is such a Redemption of Salvation belonging to us, according to the promise of God, yet for the present we have no possession of it; all the Salvation we have at present, is in hope; which according to the nature of it, is of things not yet enjoyed, for vision or possession puts an end to hope; no man hopeth for what he seeth and enjoyeth.

25 But if we hope for that we see not, then do we with patience wait for it *d*.

*d q. d.* If we indeed hope for Redemption and Salvation which is out of sight, then it is meet that we do with patience digest and bear all our present Evils and Sufferings; true hope is accompanied always with a patient waiting for the things hoped for: therefore you read of the patience of hope, *1 Thess. 1. 3. vid. Heb. 6. 12. and 10. 36.*

26 Likewise *e* the spirit also *||* helpeth our infirmities *f*: For we \* know not what we should pray for as we ought *g*: but the spirit *||* itself maketh intercession for us *h*, with groanings which cannot be uttered *i*.

*e* This referreth us, either to the Work of the Spirit, before noted, *ver. 11.* He quickneth, and he likewise helpeth: Or rather, to Hope, in the foregoing verse, Hope helpeth to Patience, so also the Spirit. *f* The word imports such help, as when another of greater strength steps in, and sustains the Burthen that lies too heavy upon our Shoulders; or it is borrowed from Nurses, that help their little Children that are unable to go, upholding them by their Hands or Sleeves. *g* One way whereby the Spirit helps us, is, by teaching us to Pray. Prayer doth greatly Relieve us under the Cross, and is a great Refuge in Trouble. But we knowing not how to Pray as we ought, either in regard of Matter or Manner; herein therefore the Spirit aids or helps us, as it followeth: But how? Is it said, We know not what to pray for, when we have the Lords Prayer, which contains a perfect Rule and Summary of all things meet to be prayed for? Though the Lords Prayer be a Rule in general, yet we may be to seek in Particulars. God's own Children many times ask they know not what, *vid. Job. 6. 8. Jonah 4. 3. Mar. 10. 38. and 2 Cor. 12. 8.* *h* There is a Twofold Intercession, one of Christ, of which we read *ver. 34.* the other of the Spirit, of which this Place speaks. How doth the Spirit make intercession for us? *A.* By making Intercession in us, or by helping us to pray. The Spirit is called, *Zech. 12. 10.* The Spirit of Supplication. 'Tis by him, *ver. 15.* that we cry *Abba Father*; he cries so in our hearts, *Gal. 4. 6.* God hath sent forth the Spirit of his Son in your hearts, crying *Abba Father*. The Spirit of our Father speaketh in us, *Matth. 10. 20.* He suggesteth to us what we should Pray for; he helpeth us to suitable Dispositions, and many times to suitable Expressions in Prayer, *vid. Eph. 6. 18. Jude. 20.* *i* With inward sighs and groans, which can't be exprest by words. There may be Prayer, where there is no Speech or vocal Expression. A Man may Cry, and that mightily to God, when he uttereth never a word, *vid. Exod. 14. 15. 1 Sam. 1. 13.*

27 And \* he that searcheth the hearts *k*, knoweth what is the mind of the spirit *l*, because he maketh intercession for the saints *||* according to the will of God *m*.

*k* This Phrase is a Periphrasis of God, and is spoken of Him after the manner of Men. God doth not properly search or enquire into any thing, but because amongst Men Knowledge comes by searching; therefore by way of Resemblance, this is attributed to God, though that which is intended by it, is only this, That God knoweth the Heart, *Jer. 17. 10. Añ. 1. 24.* *l* Both with the Knowledge of Apprehension and Approbation. *m* Our Prayers shall be sure to speed, if they are of this sort, *1 John 5. 14. 15.* Praying according to the will of God, respects, 1. The Matter of our Prayers. 2. The Manner of our Praying. 3. The End thereof, *James 4. 3.*

28 And we know *n* that all things *o* work together *p* for good *q*, to them that love God, to them who are the called according to his purpose *r*.

*n* Another Argument to comfort us under the Cross, from the benefits of it, we know that all things, &c. It is not matter of guess only and conjecture, but of certainty and assurance. How is this known? 1. By the testimony of God; the Scripture tells us as much, *1/a. 3. 10. Fsal.*

*||* Or, every creature.  
*||* Or, in pains of Child-birth.

\* 2 Cor. 5. 24.

*||* Or, helpeth together.  
\* Mat. 20. 22.  
Jam. 4. 3.  
*||* Or, the same Spirit.

\* Rev. 2. 23.  
*||* Or, that maketh.  
*||* Or, according to God.



*Psal.* 128. 1. 2. 2. By our own Experience: We are assured of it, by the event and effects of all things, both upon ourselves and others. *o* Even *Sin* itself; because from their Falls, God's Children Arise more humble and careful. Afflictions are chiefly intended; the worst and croflest Providences; those things that are Evil in themselves, they *work for good* to the Children of God. *p* Here is their Operation, and their Co-operation: First, They *work together* with God. What the Apostle says of himself and others in the Ministry, *2 Cor.* 6. 1. that may be said of other things, especially of Afflictions; they are *workers together* with God. Some read the words thus, *God co-operates all to good*. Again, They *work together* with us; we ourselves must Concur, and be Active herein; we must Labour and Endeavour to get *good* out of every Providence; once more they *work together* amongst themselves, or one with another. Take this or that Providence singly, or by itself, and you shall not see the *good* it doth, but take it in its Conjunction and Connexion with others; and then you may perceive it. One exemplifies it thus, as in matter of Physick; if you take such and such Simples alone, they may Poison rather than Cure; but then take them in their Composition, as they are made up by the Direction of a skilful Physician; and so they prove an excellent *Medicine*. *q* Sometimes for temporal Good, *Gen.* 50. 20. always for spiritual and eternal Good, which is best of all. All Occurrences of Providence shall serve to bring them nearer to God here, and to Heaven hereafter. *r* These words are added to shew the ground and reason of God's Calling us; which is nothing else, but His own purpose and good pleasure; 'tis not according to our worthiness, but *his purpose*, *vid.* *2 Tim.* 1. 9.

\* *Joh.* 17. 22.  
\* *Col.* 1. 18.  
Heb. 1. 6.

29 *s* For whom he did foreknow *t*, he also did predestinate \* *to be conformed to the image of his Son u*, \* *that he might be the first-born among many brethren w*.

*s* Having let fall a Word in the former Verse, concerning the purpose of God; he thinks good, in what follows, to pursue that Subject, and a little to enlarge upon it. *i. e.* With a knowledge of approbation; for otherwise, he foreknew all Persons and Things: Or, *whom he did foreknow* for His own, *Joh.* 10. 14, 27. *chap.* 11. 2. *2 Tim.* 2. 19. This fore-knowledge of God, is the ground of our Election, *vid.* *1 Pet.* 1. 2. *u* Whom He was pleas'd to approve of, and to pitch His free Love and Favour upon: He severed from the common lump and mass of Mankind, and did appoint them *to be conformed to the image of his Son. i. e.* To be conformed to him in Holiness, and Sufferings here, and in Glory hereafter, *vid.* *1 Cor.* 15. 49. *2 Cor.* 3. 18. *Ephe.* 1. 4, 5, 6. *Phil.* 3. 20, 21. *1 Joh.* 3. 2. *w* This is the Limitation of the forementioned Conformity; though there be a likeness in us unto Christ, yet there is an Inequality; He still retaineth the Dignity of the First-born, and hath a double, yea, a far greater Portion; He is Head and Ruler of all the Family in Heaven, and in Earth, *Psal.* 45. 7, 8.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also \* glorified *x*.

\* *Eph.* 2. 6.

*x* He hath already given them the Beginning and Pledge thereof in Grace; and will in due time bring them to the Possession of eternal Life and Glory. Some, under this term of *Glorification* would have *Sanctification* included; because, otherwise they think there is a great defect in this Chain of Salvation, here set down by the Apostle; of which *Sanctification*, is one special Link; but this is rather to be couched and included in effectual Calling; which is the Third Link, and already spoken of.

31 What shall we then say to these things *y*?

\* *Num.* 14. 9.

\* If God be for us *z*, who can be against us *a*?

*y* Some refer this Question to what is said in the Verses immediately preceding; Others, to what he had said, *v.* 28. and Others go higher, and refer it to all that he said before. Some by these things understand Afflictions and Sufferings; more especially, *what shall we say to these?* or what need we be disheartened by these? For if God, &c. *z i. e.* Seeing God is for us, 'tis a note of Certainty, not of Ambiguity, *vid.* *v.* 9. He takes it for granted, as that which cannot be denied, *vid.* *Psal.* 46. 7, 11. and 118. 6, 7. *a i. e.* None can; none can be against us successfully; none can be against us safely: Such will harm themselves more than us, *vid.* *Psal.* 56. 4. Maximilian the Emperor, so admired this Sentence, that he caused it to be Written over the Table where he used to Dine and Sup; that having it often in his Eye, he might have it also in his Mind.

\* *Chap.* 5. 6.  
10.

\* *Chap.* 4. 25.

32 \* He that spared not his own Son *b*, but \* delivered him up *c* for us all *d*, how shall he not with him also freely give us all things *e*?

*b* This Phrase, Either shews the Bounty of God, that He

did not with-hold Christ; Or the severity of God, that He did not Favour, but Afflict and Punish Him, *Isa.* 53. 4, 5, 11. *c vid.* *Acts* 2. 23. This doth not excuse Judas, nor Pilate and the Jews, though they executed God's purpose; yet they acted their own Malice and Wickedness. *d* This plainly refers to such Persons as he had before mentioned; such as God fore-knew, predestinated, called, &c. which is not all Men in general, but a set number of Persons in particular; it is an Expression both of Latitude and Restriction; of Latitude, in the word *all*; of Restriction, in the word *us*. *e q. d.* Without question He will; it may be confidently inferred and concluded, He that hath given the Greater, will not stick to give the Less. Christ is more than all the World, or than all other Gifts and Blessings whatsoever.

33 Who shall lay any thing to the charge of Gods elect *f*? \* It is God that justifieth.

\* *Rev.* 12. 10.

*f* Who can implead such, or put in any Accusation against them? There is nothing to Accuse them of, they are justified; and there is none to Accuse them; It is God that hath justified them; the Supreme Judge hath absolved them. This seems to be taken out of *Isaiah* 50. 8, 9. They were Christ's Words there, and spoken of God's justifying him; they are every Believers Words here, and intended of God's justifying them. Here seems to be two Reasons of their Indemnity; One is imply'd, *i. e.* God's electing them: The Other express, *i. e.* God's justifying and acquitting of them.

34 \* Who is he that condemneth *g*? It is Christ that dyed *h*, yea rather that is risen again *i*, \* who is even at the right hand of God, \* who also maketh intercession for us *k*.

*g* As none can Accuse the Elect of God, so much less can any Condemn them, *vid.* *ver.* 1. *h* And 'tis He that is the Judge, and must condemn them, if they be condemned. His Death frees them from Condemnation; thereby he hath made a sufficient Attonement and Satisfaction for all their Sins: And that which hath long ago satisfied in Heaven, for the Sins of all the Elect, may very well serve to satisfy the Heart and Conscience of a Believing Sinner here on Earth. Such a One may throw down the Gauntlet, as the Apostle doth, and Challenge all the World. Let Conscience, carnal Reason, Law, Sin, Hell, and Devils bring forth all they can, it wont be sufficient to Condemnation; and that because of Christ's Death and Satisfaction. *i* The Resurrection of Christ hath a special Influence upon our Justification; and therefore the Apostle puts a rather upon it, and that comparatively to the Death of Christ, *vid.* *chap.* 4. 25. and the Notes there. *k* Faith finds matter of Triumph, not only from Christ's Death and Resurrection, but from his Session at the Right Hand of God, and Intercession for us.

35 Who shall separate us from the love of Christ *m*? shall tribulation *n*? or distress *o*? or persecution *p*? or famine? or nakedness? or peril *q*? or sword *r*?

*l* He continues his Triumph: He doth not say what, but who; though He instanceth in Things, and not in Persons; yet it is express Personallly, because that these things do commonly do us hurt in the improvement of Persons, whether of Satan or Wicked Men, who are Instrumental thereto. *m* Understand it either Actively, from our Love of Him; or Passively, from His Love of Us; the Latter seems to be chiefly intended, who shall separate us from the Love of Christ? or from the Sense and Manifestation thereof. *n* He makes an Enumeration of particular Evils; of seven in number; and he begins with the Lesser, and riseth to the Greater; placing them in order, not casually, but by Choice. The word Tribulation, signifies any thing that presseth or pincheth Us. *o* The word Properly, signifies straitness of Place, and is transferred from the Body to the Mind, to point out the Anguish or Perplexity thereof. *p* The word Properly, signifieth a Driving from place to place; Banishment is implied therein, if not chiefly intended, *vid.* *Mat.* 10. 23. *q* Any danger or hazard of Life, in any kind whatsoever, *vid.* *2 Cor.* 11. 26. *r* This is put Figuratively, for death itself, especially violent death.

36 As it is written *s*, For thy sake *t* we are killed *u* all the day long *w*; we are accounted as sheep for the slaughter.

*s* He cites this Testimony to prove, That none of the forementioned Evils, no, not Death itself, can separate Believers from the Love of Christ: 'Tis taken out of *Psal.* 44. 22. The Argument seems to be this, The Saints of Old have endured all manner of Sufferings, and yet were not Separated from the Love of God; therefore such Sufferings cannot separate them now. *t* Not for our Sins sake, but for Christ's, or for Righteousness sake, *Mat.* 5. 10. and 10. 18, 39. *1 Pet.* 3. 14. *u* How could they say this? Killing takes away all Complaining, and makes the Parties so dealt with, incapable of saying, how it is with them. This Expression Notes the danger and desperateness of their Condition: 'Tis usual in Scripture to set forth an eminent Danger, under the notion of Death, *vid.* *1 Cor.* 15. 31. *2 Cor.* 1. 10. and

and 4. 11. *v. i. e.* Continually without ceasing, *vid. Psal. 38. 6, 12. and 71. 24. and 73. 14. Prov. 23. 17. chap. 10. 21. x. i. e.* We are designed for Destruction. Our Enemies make account they can Destroy us, as Men do Sheep, that they have by them in the Slaughter-house. They reckon they have us at Command, and can cut us off when they list. Or rather thus, They make no reckoning of our Destruction; they make no more of killing Us, than Butchers do of killing Sheep: Our Death is very cheap in their account, *Psal. 44. 11, 12.* Here let me insert a Tragical Story of the Christians of Calabria, that suffered Persecution, Anno 1560. They were all shut up in one House together, as in a Sheepfold: An Executioner comes in, and among them takes one, and blind-folds him with a Muffler about his Eyes, and so leadeth him forth to a larger Place, where he Commandeth him to Kneel down; which being done, he cutteth his Throat, and so leaveth him half-dead; and taking his Butcher's Knife and Muffler, all of gore-blood, he cometh again to the rest, and so leading them one after another, he dispatcheth them to the number of Eighty Eight, no otherwise than a Butcher doth his Sheep. *For his Acts and Monum.*

[Lat. Or, re-  
vertetur].  
\* 1 Joh. 4. 4. &  
5. 45. Rev.  
12. 11.

37 || \* Nay in all these things y, we are more than conquerors z, through him that loved us a.

y *i. e.* In Tribulation, Distress, &c. as before, v. 35. z Or we overcome. We Conquer, when we ourselves are conquered; We conquer by those, which are wont to conquer others; we beat our Enemies with their own Weapons. The meaning seems to be this, The Devil aims in all the Sufferings of God's Children, to Draw them off from Christ, to make them Murmur, Despair, &c. But in this he is defeated, and disappointed; for God Inspires his Children with such a Generous and Noble Spirit, that Sufferings abate not their Zeal and Patience, but rather increase it. *We Christians laugh at your cruelty, and grow the more resolute,* said one of Julian's Nobles to him. a A short Description of Christ, together with a Reason of a Christians Success. The conquest he hath over Sin, and over Sufferings also, is not from himself, or his own Strength, but from Christ, &c. *vid. chap. 7. 24, 25. 1 Cor. 15. 57. 2 Cor. 2. 14. 2 Tim. 4. 17.*

\* Eph. 1. 21.  
& 5. 12.  
Col. 1. 16.  
2 Pet. 3. 22.

38 For I am persuaded b, that neither death, nor life c, nor angels d, nor \* principalities, nor powers e, nor things present, nor things to come f.

b Or I am fully assured, not by any special Revelation, but by the same spirit of Faith, which is common to all Believers, 2 Cor. 4. 13. c *i. e.* Neither fear of death, nor hope of life. d 1. The Evil Angels; for the Good Angels would not attempt the Separating us from the love of Christ. There are some, that think the Good Angels to be also here intended; and they understand it by way of Supposition. q. d. If they should endeavour such a thing, they would never effect it; and thus they make the Apostle here to Argue, as he doth in another Place, Gal. 1. 8. e Some would have the Evil Angels to be here intended, and the Good Angels in what went before; in Col. 2. 15. they are thus termed: But others, by Principalities and Powers, do rather understand Persecuting Princes, and Potentates. f *i. e.* The Evils and Pressures that are upon us now, or that shall be upon us hereafter. He makes no mention of the things past, for they are overcome already.

39 Nor height nor depth g, nor any other creature h, shall be able to separate us from the love of God, which is in Christ Jesus our Lord i.

g *i. e.* Neither the height of Honour, and worldly Advancement; nor the depth of Disgrace, and worldly Abasement. Some take height and depth for a comprehensive Expression, which the Scripture useth, when he takes in all, and leaves nothing out. h This is added to the rest, as an, &c. at the end of a Sentence. And to supply whatever our Fancies might, in this case, frame to themselves. Or the Apostle here makes an end of his Induction; and because it had been endless to reckon up all the Creatures, he closeth in this manner; *If there be any other Creature. i* Which he bears to us, as Members of Christ, and are by Faith United to Him, *vid. v. 35. and Notes there.*

# CHAP. IX.

\* Chap. 1. 9.  
2 Cor. 1. 23.  
& 11. 31. Gal.  
1. 23. Phil. 1.  
2. 2 Tim. 2. 7.

1 \* I Say the truth in Christ a, I lye not b, my conscience also bearing me witness c in the holy Ghost d.

The Apostle being about to Treat of the Rejection of the Jews, and the Calling of the Gentiles: Before he enters upon it, he premisseth a Preface to prepare the Minds of the Jews, to a patient Reading or Hearing the same: And in this Preface, he solemnly Protesteth his Love to his Nation; and his hearty Grief for their Rejection, that so it might the better appear, that these things were not

Written out of any Spleen or Malice, but out of Conscience towards God and the Truth. a Or by Christ: So the word (in) is taken, Mat. 5. 34, 35, 36. This is the Form of an Oath, which the Scripture elsewhere useth in matters of Importance, *vid. Gen. 22. 16. Dan. 12. 7. and Ephes. 4. 17.* b This is added for Confirmation, or to gain the greater Credit to what he said or swore. It was the manner of the Hebrews to an Affirmative, to add a Negative, *vid. 1 Sam. 3. 18. John 1. 20.* c As being for this purpose placed in Man by God, and is instead of a thousand Witnesses. d *i. e.* In the presence of the Holy Ghost, who is Privy to what I say, and who is a Witness also to the Truth thereof; Or, as some by the Guidance of the Holy Ghost, who cannot Lye.

2 \* That I have great heaviness and continual sorrow in my heart e.

e His grief for his Nation and People, he expresseth, 1. By the greatness of it; it was such as a Woman hath in Travail; so the Word imports. 2. By the continuance of it; It was continual, or without intermission. 3. By the seat of it; It was in his Heart, and not outward in his Face. The Cause he doth not here set down, but it is easily gathered from what follows, *viz.* The Obstinacy and Infidelity, together with the Rejection of the Jews.

3 For I could wish that myself were || accursed || Or, an anathema. Or, separated from Christ f, for my brethren, my kinsmen according to the flesh g.

f Or Separated from Christ. This Verse hath greatly vexed Interpreters. Some read it, *I did wish myself accursed from Christ*, q. d. Before my Conversion, I was willing to be accursed from Christ, to be a violent Persecutor of the Christians; and so to be held of them as accursed for my Brethrens sake. The vulgar Latine, and many Romanists thus render the word *εὐχόμενος* in the Text: But the generality of Interpreters read it as we do; not Indicatively, but Potentially; and they make an Elipsis in the words (*εὐχόμενος* pro *εὐχόμενος εἶναι*) the like is frequent, *vid. Acts 25. 22. 1 Cor. 2. 8. 2 Cor. 11. 1.* But then still the difficulty is, *How*, and in what Sence the Apostle wisht himself accursed or separated from Christ. The received Opinion is, That out of Zeal to the Glory of God, and Love to his Brethren; he was willing to be damned, that they all might be saved. Many of the Ancients did thus Expound this place. *Christ become a curse for us; and what Marvel is it (says one) if the Lord would be made a curse for the Servants, that a Servant should be willing to become an Anathema for the Brethren. He doth not wish (says another) for his Brethrens sake, to be Separated from the love and grace of Christ, but from the comforts of Christ, and the future happiness that we have by him: He is content to lose his part in the heavenly Glory, if that might promote the Glory of Christ, which would be more illustrated by the saving a whole Nation, than a particular Person, q. d. If this might be the Fruit of it, if it would to this end, I could methinks be content to part with all my hopes in Christ, even my Eternal Happiness, upon condition my Brethren might be Partakers thereof; so Passionate, and abundant Love have I to, and for them.* This Exposition is not satisfactory. Therefore some think, the Apostle here speaks of being accursed only for a Season, or of being an Anathema in this World. An Anathema sometimes signifieth Corporal Death and Destruction; of old, in times of common Calamity, they were wont to Sacrifice Men to their Idols, and infernal gods, for the pacifying of their Anger: Such a Sacrifice they called Anathema, which is a word here used, q. d. For my Brethrens sake, that so they might be saved; I could be content to be cut off, to be made a Sacrifice, to Dye the worst of Deaths. But if this be admitted, How then is that Clause to be understood (*from Christ*?) 'Tis not, I could wish my self an Anathema, but an Anathema from Christ; to this, they Answer that favour this Interpretation; that instead of *from Christ*, you may read *by Christ*. q. d. I could be content to be cut off or destroyed by Christ, that my Brethren might be saved. This Sence of the words suits well with the Zeal and Kindness of Moses to his Brethren, Exod. 32. 32. rather than they should not be pardoned and spared, he prays, *That God would blot him out of the book that he had written*, *vid. Annot. there.* There is yet another, and a more probable Interpretation of this Wish of the Apostle. 'Tis as if he had said, I could be willing to be Separated or Excommunicated from the Church of Christ, for the Sake and Salvation of my Country and Nation. Anathema (says he Hesychius) signifies *ἀναθίωμι*, Excommunicate, 1 Cor. 16. 22. *If any Man love not the Lord Jesus Christ, let him be Anathema:* Let him be removed from the Christian Assemblies; deprived of those Christian Privileges that are afforded there, Gal. 1. 8, 9 *Let him be an Anathema, that teacheth another Gospel, i. e.* Turned out of the Church of Christ, and avoided by all true Christians: If this Sence be admitted, then (*from Christ*) must signifie *from the body of Christ*; and so the word *Christ* is used, 1 Cor. 12. 12. Gal. 3. 27. *Christ being the Head of the body;* he that is cut off from the body, may be truly enough said, to be cut off from Christ. Thus the Apostle Paul, who was Accursed



sed and Persecuted by the *Jews*, for having made a De-  
fection from the *Law of Moses*, and setting up *Christian*  
*Assemblies*, in opposition to their *Judaical Service*; doth  
fitly express his kindness and Love to them, in wishing  
himself deprived of those most valuable Privileges, on  
condition they might be Partakers thereof. To this it may  
be added, that in the Primitive Times, the *Anathematiz-  
ing* or *Excommunicating* was attended with delivering up  
to Satan, and that with Destruction of the Flesh, with  
very sharp and severe Punishments upon the Bodies of Men:  
And so *Anathema* in this Notion, may be taken with this  
Improvement, and may contain all those Temporal Calami-  
ties, that he was willing to endure and undergo for their  
Good, (*vid. D.H. in Loc.*) *g* So the *Jews* were by natural  
scit, *vid. Gen. 29. 14.*

\* Deut. 7. 6.

|| Or, testa-  
ments.

\* Ps. 147. 19.

\* Chap. 3. 2.

4 \* Who are *Israelites* *b*; to whom *pertaineth*  
the adoption *i*, and the glory *k*, and the || cove-  
nants *l*, and the \* giving of the law *m*, and the  
service of God *n*, and \* the promises *o*;

In this and the following Verse, he rehearseth the Pri-  
vileges and Advantages the *Jews* had from God, above all  
other Nations of the Earth; and this he doth to shew,  
that he had good reason to make such a *Wish*, as in the  
foregoing Verse: As also, That what he should declare  
concerning the *Jews*, and their Ejection, did not proceed  
from any disrespect or dislike of them. *b i. e.* The Off-  
spring of that Holy Patriarch *Israel*; this was the *Jews* first  
title of Honour; that they descended from him, who by  
God himself was fir-named *Israel*, or a Prince that had Power  
with God, and prevailed, *Gen. 32. 28.* *i* Adoption is not  
here to be understood as before, in *chap. 8. 15.* or as in  
*Eph. 1. 5. (¶ alibi.)* But thereby we must understand the  
peculiar Privilege of the Seed of *Jacob*; that they, of all  
the Nations of the Earth, were pitch't upon to be nearly  
Related to God, to be his Children (as they are called)  
and his First-born, *vid. Exod. 4. 22. Deut. 14. 1. Jer. 31.*  
*9. 20. Mat. 15. 26.* *k* The Ark and the Temple; so cal-  
led, because in them God did manifest his Glorious Pre-  
sence, *1 Sam. 4. 22, 21. Psal. 26. 8. and 78. 61.* *l* Some  
understand by Covenants, the Tables of the Law, *vid. Heb. 9. 4.*  
Others rather understand the Covenant made with *Abra-  
ham*, *Gen. 15. 8. and 17. 2, 7.* and with the *Jewish* Na-  
tion, *Exod. 24. 7. 8. and 34. 27. &c.* *circumcision* also may  
be intended, for that is called God's Covenant, *Gen. 17. 10.*  
*m* The Judicial, Ceremonial, but especially the Moral Law.  
This is spoken of as a great Privilege, *Deut. 4. 8. 32.*  
It may refer both to the Law itself, and to the Circum-  
stances also, with which the Law was given. *n* The true  
manner of Worshipping God, which was a great Privilege:  
Other Nations knew there was a God, and that He must  
be worshipped, but they knew not how; and so they ran  
into Superstition and Idolatry. *o* Of this Life, and that to  
come. Particularly of the *Messiah*, and of the Benefits and  
Blessings by Him. These are found in *Moses* and the Pro-  
phets, and were entailed upon the *Jews*, and their Chil-  
dren, *Alt. 2. 39. Eph. 2. 12.* till God at last cut off the  
Entail.

\* Luk. 3. 23.

\* Jer. 23. 6.

Joh. 1. 1. Ad.

20. 28. Heb.

1. 8.

5 Whose are the fathers *p*, and \* of whom  
as concerning the flesh Christ came *q*, \* who is  
over all, God blessed for ever. Amen *r*.

*p* Who are Lineally descended of the Holy Patriarchs,  
*Abraham, Isaac, and Jacob*, with other Holy Fathers and  
Prophets, and of the same Blood. This was also a great  
Privilege, of which the *Jews* boasted. *q* Or out of whom,  
understand the People of the *Jews*, not the Fathers. The  
meaning is, Christ took his humane Nature of their Stock.  
*r* 'Tis the great Honour of Mankind, that Christ took not  
the nature of Angels, but of Man; and 'tis a great Honour  
to the Nation of the *Jews*, that He took the Seed of *A-  
braham* their Father. *r* This is the fullest place to express  
the two Natures that are in the Person of our Redeemer,  
the Lord Jesus Christ: He was God as well as Man: Yea,  
this is the Title by which the One and Supreme God was  
known amongst the *Jews*.

|| Or, it is not

possible that.

\* Chap. 3. 3.

\* Chap. 4. 12.

16. Gal. 6. 16.

6 || \* Not as though the word of God hath  
taken none effect. For they \* are not all *Israel*,  
which are of *Israel* *s*.

*s* An Objection is here obviated: The *Jews* might ob-  
ject and say; If they were cast off and rejected, then God  
is unfaithful, and all his Promises made to *Abraham, Isaac*  
and *Jacob*, and their Seed, are ineffectual. To this he  
answers by a Distinction of *Israelites*. Some are *Israelites*  
only, in respect of their Carnal Generation; and Others  
again, are true *Israelites*, Children of the Promise, and of  
the Faith of *Abraham*, *vid. chap. 2. 28, 29.* Now the Pro-  
mises of God were made to the true *Israelites*, and in all  
such it is Effectual: And under the Name of *Israel*, or true  
*Israelites*, all those are comprehended, who imitate the  
Faith of *Abraham*, and walk in his Steps, whether they  
descended from him by fleshly Generation or not: This  
he farther asserts in the following Verse.

\* Gal. 4. 23.

\* Heb. 11. 18.

7 \* Neither because they are the seed of *Abra-  
ham*, are they all children: but \* in *Isaac* shall  
thy seed be called *t*.

*t* He had before made a difference of *Israelites*, and now  
he makes a difference of the Seed of *Abraham*. This was  
ever and anon in the Mouths of the *Jews*, We are *Abra-  
ham's Seed*, *Joh. 8. 33.* But here he tells them, That all  
*Abraham's* Seed were not the Children of the Promise; for  
it was said to *Sarah*, *Gen. 21. 12.* that the promised Seed  
should be confined to *Isaac's* time; of his Issue should the  
*Messiah* come, and all the true Seed of *Abraham*, who are  
born after the manner of *Isaac*, by the Word and Promise  
of God. And as *Ismael*, though *Abraham's* natural Seed,  
was cast out; and therein was a Type of those, who are  
Born only according to the Flesh: So *Isaac* is a Type of  
*Abraham's* spiritual Seed, who are born, not of the Power  
of Nature, but by virtue of the Promise of God.

8 That is, They which are the children of  
the flesh, these are not the children of God: but  
the children of the promise are counted for the  
seed *u*.

*u q. d.* That I may speak more plainly, all those that are  
the Children of *Abraham* according to the Flesh, are not  
therefore the Adopted Children of God; it is not their  
Blood, but their Faith must make them such. There are  
some of *Abraham's* Seed, that are Selected from the rest,  
to whom the Promise was made; who are therefore called  
Children of the Promise: And of this sort are all they, who  
are born after the Spirit, (as *Isaac* is said to be, *Gal. 4.*  
*23.*) whether *Jews* or *Gentiles*. The sense of this Verse is  
fully express'd, *Gal. 3. 8, 14. and 3. 29. and 4. 28.*

9 For this is the word of promise, At  
this time will I come, and *Sarah* shall have a  
son *w*.

*w* The Birth of *Isaac* was a thing extraordinary; for  
which, neither *Abraham* nor *Sarah* had any Ground to hope,  
but only that Promise made, *Gen. 18. 10.* in these words,  
At this time, or according to this time, *i. e.* The time of  
bearing Children after Conception, I will come, and *Sarah*  
shall have a Son, *i. e.* I will manifest my Power, in fulfilling  
my Promise of giving thee a Son. By which 'tis clear, that  
the Birth of *Isaac* was an Effect of God's Promise, and no-  
thing else. So that they to whom the Promise belong,  
(whosoever they be) they are the Seed of *Abraham*, and  
upon the Obedience of Faith, shall be accepted for the  
Children of God. The Apostle *Peter* tells Women (whether  
*Jews* or *Gentiles* it matters not) that by well-doing, they  
become the Daughters of *Sarah*.

10 And not only this *x*, but when \* *Rebecca* \* *Gen. 25. 26.*  
also had conceived by one, even by our father  
*Isaac* *y*.

*x* Some read it, and not only she (the Particle *This* is not  
in the Greek.) *y* This Instance is added, because there  
might be some Objection against the former; as if there  
were some reason why God chose *Isaac*, and refused *Is-  
mael*. *Isaac* was Born of a Free-woman, and when *Abraham*  
was circumcised; but *Ismael* was Born of a Bond-woman,  
and when *Abraham* was uncircumcised: Besides, *Ismael* no  
sooner came to Years, but he shewed some Tokens of Per-  
verseness, and of a wicked Spirit. Therefore, in this, and  
the three following Verses, he doth give another, which  
was beyond all Exception; and that is in *Esau* and *Jacob*,  
betwixt whom there was no Disparity, either in Birth or  
in Works: They had both one and the same Mother; *Re-  
becca* Conceived with them at one and the same time; and  
that by no other Person, than our Father *Isaac*; and yet  
the one of these is Chosen, and the other Refused. This  
now was an undeniable Proof, that the Promise belongs  
not to all the Children of *Abraham*, or of *Isaac*, according  
to the Flesh; All the Seed of neither, are the Children of  
the Promise.

11 (For *z* the children being not yet born,  
neither having done any good or evil *a*, that  
the purpose of God *b* according to election  
might stand *c*, not of works *d*, but of him that  
calleth) *e*.

*z q. d.* As there was nothing in the Birth of those Twins,  
so neither in their Works, that occasioned the Difference  
that God made betwixt them; For when God spake of  
what should happen to them, they were Unborn, and had  
done neither Good nor Evil. *a* He means Actual good or  
evil; such as might Difference them one from another.  
As for Original Sin, they were both alike tainted there-  
with. *b* This Purpose of God is to be understood about  
Reprobation, or (if you will) Rejection, or Præterition, as  
well as about Election. *c* Be Firm or Stable *d* Either  
done or foreseen *e i. e.* Of the good Pleasure, and un-  
deserved Favour of God, who also effectually Calleth those  
that he hath Elected, as *chap. 8. 30.* See a Parallel place,  
*2 Tim. 1. 9.*

12 It was said unto her, The || elder shall serve  
the || younger *f*.

*f* This Verse is to be read with the *Tenth*. The whole  
Eleventh Verse being a Parenthesis. Then when the re-  
sorted to the Lord for Counsel, about the Struggling of  
the

|| Or, greater.  
|| Or, lesser.

the Children in her Womb; it was told her, or revealed to her of God, that the Elder should serve the Younger: Of the Sense of which words, see *Annot. on Gen. 25. 23.* where they are Recorded.

13 As it is written, Jacob have I loved, but Esau have I hated g.

g The foregoing Oracle is expounded by another taken out of *Malachi. 1. 2. 3.* see the *Annot. there.* Because the foregoing passage of *Esau* his serving *Jacob*, doth not seem so full and clear, to betoken the Election of *Jacob*, and the Rejection of *Esau* in the purpose of God; therefore the Apostle brings this place to Explain the former; and proves that the service or subjection of *Esau* to *Jacob*, was accompanied with God's Eternal and Undeserved Love of the one, and his Just and Righteous Hatred of the other. There are some, that by *Esau* and *Jacob*, do understand their Posterity, and not their Persons; that say, the love and hatred of God, in the forecited Text, doth only or chiefly respect Temporal things; God loved *Jacob*, i. e. He gave him the Land of Promise; but hated *Esau*, i. e. He gave him a Dry and Barren Country, and made his Mountain wast; That by God's loving *Esau*, is only meant he loved him less than *Jacob*, &c. Such should consider, That the scope of the Apostle is, to shew, That some are the children of God, and of the Promise, and not others; and they must not make him Cite Testimonies out of the Old Testament impertinently. Much is Written *pro* and *con* upon this Argument. But I remember, he that writes a Commentary, must not too far involve himself in Controverfie.

\* Deut. 32. 4. 14 What shall we say then? \* Is there unrighteousness with God? God forbid b.

b Another Anticipation of an Objection. Some might Object and say, if God Elect some, and Reject others, their Case being the same, or their Persons being in themselves equal and alike, then he is Unjust and Partial: To this he Answers, 1. More generally, with his repeated Note of Detestation, *God forbid*; the Syriack Translator reads it *God forgive*, noting thereby, the hainousness of such a thought; and then he Answers this Cavil more particularly; shewing 1. That God is not unjust in Electing some, 2. 15, 16. And 2. That he is not unjust in Rejecting others, 2. 17.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion i.

i q. d. God is not chargeable with any injustice in Electing some, and not others; for this is an Act of meer mercy and compassion, and that can be no violation of Justice. To prove this, he cites a Testimony out of *Exod. 33. 19.* vid. locum. There He tells *Moses*, That the good Pleasure of his Will, was the only Rule of all his favourable and merciful Dealings with the Children of Men. The same thing is intended and expressed in Two several Phrases: And the Ingemination imports the Freedom of God's Mercy; nothing moves Him thereunto, but his own gracious Inclination; and also the Arbitrariness thereof; it depends only upon his good Will and Pleasure. The Sum is, if God shew Mercy to some, and not to others, He cannot be accused of injustice, because He injures none; nor is He obliged or indebted to any.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy k.

k q. d. God's Election is not of *Jacob's*, or of any other Man's willing or running, i. e. It is not from his good Desires or Deeds, his good Inclinations or Actions, or from the fore-sight thereof; but it is of God's meer mercy and good pleasure. This Text wounds *Pelagianism* under the fifth Rib. *Nec volenti, nec volanti*, was the Motto of a Noble Personage.

17 For the Scripture saith unto Pharaoh I, Even for this same purpose have I raised thee up m, that I might shew my power in thee n, and that my name might be declared throughout all the earth.

l This Verse shews, That God is not unjust in Rejecting others of equal Condition with the Elect; For the Proof of which, he cites a Testimony out of *Exod. 9. 16.* This Verse must be joyn'd with the 14. *God forbid*, for the Scripture saith, i. e. God saith in the Scripture, m i. e. I have created or promoted thee to be King in Egypt. Or, (as some) I have raised or stirred thee up to oppress my People: Or, I have hardened thee, as it follows in the next Verse, and given thee up to thy own rebellious and obstinate Mind. n q. d. I have done what I have done for this very end, that the whole World may Ring of my Power and Glory. And this shews, that it is not unjust in God to reject Sinners of the Children of Men, because thereby he fathers his own Glory. For this end all things are made, and all things are accordingly ordered and disposed, *Prov. 16. 4.*

18 Therefore hath he mercy on whom he will have mercy p, and whom he will, he hardeneth q.

o This Verse is a short Repetition of the fore-going Argument. p See ver. 15. and the Notes there q i. e. In a judicial way. Besides natural hardness, which is in all men, and is hereditary to them; and habitual hardness, which is contracted by a Custom in Sin: As a Path is hardened by the continual trampling of Passengers; there is judicial or judiciary hardness, which is inflicted by God as a Punishment. Men harden their own hearts finfully, (so 'tis thrice said of *Pharaoh* in *Exodus*, That He hardened his own heart, *Exod. 8. 15.* and 9. 34.) and then God hardens their hearts judicially; so 'tis often said of God in *Exodus*, That He hardened *Pharaoh's* heart, *Exod. 7. 13.* and 9. 12. and 10. 1. 20. 37. and 14. 8. God is not said properly to harden the hearts of men, i. e. He doth not make their soft hearts hard, nor doth he put hardness into the hearts of Men, (as our Adversaries slanderously report us to Affirm) nor doth he barely permit or suffer them to be hardened, (which is the Opinion of the *Papists*, about this matter;) But Two ways may He be said to harden sinners. 1. By forsaking them, and not softning their Hearts; As darkness follows upon the Sun's with-drawing of his light; so doth hardness upon God's with-holding his softning Influence. 2. By Punishing them, He inflicts farther hardness, as a Punishment of former hardness; and this he infuseth not; but it is Effected, Either 1. By Satan, to whom hardened sinners are delivered up: Or 2. By themselves, they being given over to their own hearts Lusts. Or 3. By God's word and works, which accidentally harden the hearts of Men, as might be shewn.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will r?

r Here he obviates a Third Objection or Cavil. The First was, That God is unfaithful, ver. 6. The Second, That God is unjust, ver. 14. Now the Third is, That God is severe and cruel. Some might object and say, If God, in those Courses which he takes with Men and Sinners, doth follow only his own will and pleasure; and all things are done thereafter. Why then doth He complain of Sinners, and find Fault with them? It seems it is his will to reject them; and Who hath Resisted, or can make Resistance thereunto? It seems to be a common Saying amongst the Hebrews, That none can withstand God, vid. 2 Chron. 20. 6. (S alibi.)

20 Nay but, O man, who art thou that repliest against God s? \* Shall the thing formed, say to him that formed it, Why hast thou made me thus u?

s Here follows the Answer to this Cavil; which is either Personal to the Caviller in this, and the next Verse, or real to the Cavil in the two following Verses. t The Apostle seems to speak these words with some warmth, as if his Spirit and Zeal was stirred at the fawciness of the Caviller. q. d. Dost thou consider what thou art? Thou art but a Man, a piece of living Clay, a little breathing Dust, a contemptible Worm in comparison; and darest thou to word it with God, to dispute with thy Maker; to question or call Him to an account? You may argue Matters with your Fellow-Creatures, but not with your Creator, See *Isa. 45. 9, 10.* from whence this seems to be borrowed, vid. *Feb. 40. 2.* u q. d. Shall the Wood quarrel with the Carpenter, the Iron with the Smith; or, as 'tis in the next Verse, the Clay with the Potter?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour w?

w He Argueth from the Less to the Greater, That if a Potter hath power over his Clay, to Form it as he pleaseth, then God hath much more power over his Creatures, to Form them, or order them as He listeth. God's Authority over his Creature is Greater, than that of a Potter over his Clay. The Potter made not his Clay; but both Clay and Potter are made by God. Here is something implied, that as there is no difference in the matter or lump, out of which the Potter frameth diversity of Vessels: So there is no difference in Man-kind; all Men are alike by Nature, and in the same corrupt State; both those who are Elect, and those who are Rejected, that are made vessels of mercy, or vessels of wrath. And here is this expressed, That as the Potter maketh vessels of honour or dishonour, of nobler or viler Use, out of the same lump, as he listeth; and is not bound to give a Reason of his so doing to his Pots: So God may chuse some, and reject others, and give no Account thereof unto his Creatures. The Potter takes nothing from the Clay, of what Form soever he makes it; and the Creator doth no Wrong to the Creature, however he doth dispose of it.

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction x?

Or, to God. Or, answerest again, or disputest with God.

\* Isa. 64. 8.

\* Jer. 18. 6. \* 2 Tim. 2. 20.

W Or, raised thee.



In this, and the next Verse, is a real Answer to the Cavil in ver. 19. The Apostle having spoken before of God's absolute Right and Power over his Creatures, to dispose of them at his Pleasure, as the Potter doth his Clay. Let any should tax God with Tyranny and Partiality towards his Creatures, he sub-joyneth the Reasons of his different proceedings with the one, and with the other. *x. q. d.* What hast thou to answer or object against God, if he takes a severe course with some? Seeing, 1. He thereby manifesteth his great *displeasure* against Sin, and his Power to take Vengeance of Sinners. Seeing, 2. He bears long with them in their Sins; exerciseth great Patience towards them, in the midst of their Provocations; giving them space to Repent, if they can or will. And seeing, 3. They are *Vessels of wrath*, fitted to Destruction: Partly by themselves, and their own sensual Consciences; Partly by God's Righteous Judgment, who gives them up thereunto.

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory *y.*

*y. q. d.* Again, on the other side, What hast thou to say, if he proceeds more Mercifully with others? Seeing, 1. He thereby manifesteth the *Riches of his Glory*, or his glorious Grace. And seeing, 2. They are *Vessels of mercy*, which he had afore prepared unto glory. *i. e.* He had done it by Election from Eternity, and by Regeneration, and Sanctification of the Spirit in time. He speaks here of two sorts of Vessels, some of *wrath*, and some of *mercy*, as he had before spoken of *Vessels of honour* and of *dishonour*: Concerning the latter, he speaks Passively, That they are *fitted to destruction*, *vid. ver. 22.* Concerning the former, he speaks Actively, That God hath prepared them unto glory.

24 Even, us whom he hath called, not of the Jews only, but also of the Gentiles *z.*

*z.* Hitherto he hath been shewing, That the Promise was never made or meant to the Carnal Seed of Abraham. This Argument he began ver. 6. 7. and he continues it (using several Apostrophes and Amplifications, which were to his purpose) till he comes to these words; and here he tells you plainly, who are the True Seed of Abraham, and the Children of the Promise; even the called of God of all Nations, whether Jews or Gentiles. And he takes occasion to fall into it, by speaking of some in the foregoing Verse, that were *Vessels of mercy afore prepared unto glory*: Now here, in this Verse, he tells you who these are (and to be sure they are the Persons he is enquiring after, *viz.* The Spiritual Seed of Abraham, and the Children of the Promise) He says, They are such as God called, *i. e.* Effectually called, not of the Jews only, but of the Gentiles also; and that this is so, he farther proves in the following Verse.

\* 1 Pet. 2. 10.

25 As he saith also in Osee, \* I will call them my people, which were not my people; and her, Beloved, which was not beloved *a.*

*a.* Here the Apostle proves, That the Gentiles were children of the promise, or that the promise belonged to them, as well as to the Jews: And because the Jews could not endure to hear of this, he cites two Testimonies out of Hosea, to convince them: One is in this Verse, and it is taken out of Hosea 2. 23. The other is in the following Verse.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God *b.*

*b.* This Testimony is taken out of Hosea 1. 10. And 'tis as if he had said; This that I affirm concerning the Conversion, and calling of the Gentiles, is nothing else but what the Prophet Hosea long ago did Preach to our Fathers. Some think, these places in Hosea do speak primarily of the Jews, and but secondarily, or by consequence of the Gentiles. Others think, that they speak chiefly of the Gentiles: Those Terms (*not beloved, and not a people*) being in Scripture mostly used of them.

27 Esaias also cryeth *c* concerning Israel, Though the number of the children of Israel be as the sand of the sea *d*, \* a remnant shall be saved *e.*

In this, and the two next Verses, he proves, That it was foretold of old, by Esaias the Prophet, That God should pass by the greatest part of the Jews, and save only a remnant, or a few of them. *c.* Hereby is noted the Prophets Zeal, or his openness and plainness. The Testimony Recorded, is found in Isa. 10. 22, 29. *d.* For Number or Multitude, for so the Promise was to Abraham, Gen. 22. 17. and 32. 12. *e.* Esaiab saith, Shall return, *i. e.* From the Captivity, or from Sin, (as 'tis Isa. 21.) This shews, none can be saved, but they which Return and Repent.

|| Or, accompy.

28 For he will finish || the work, and cut it short in righteousness: because a short work will the Lord make upon the earth *f.*

*f.* This Verse is also found in that forecited place, Isa. 10. 22, 23. The Apostle in this, and in the other Citations, follows the Seventy, which was a received Translation, and had been in request about Three Hundred Years, though in this and in other Places, it is very different from the Hebrew Text; That which God is said to finish, and cut short is his work. The Greek is *λεγει*, which signifies his word, or the Account, as some read it. This is brought in as a Reason, why a remnant only should be saved; because God would shorten the Account, or (as we read it) make a short work in the Jewish World. He would bring a sudden Destruction upon that People. Senacherib, and the Assyrians, or Titus Vespasian, and the Romans, shall make a compleat and speedy Conquest of them: Few of them shall remain, the greater part being involved; first in Infidelity, then in Destruction. The Apostle makes those few to be a Type of Gods Elect among that People, that should be Saved by Faith in Jesus Christ.

29 And as Esaias said before *g* \*, Except the Lord of sabaoth *h* had left us a seed *i*, we had been as \* Sodoma, and been made like unto Gomorraha *k.*

*g.* In Isa. 1. 9. *h.* Or of Hosts: The Mighty God, whose Host all Creatures are, which execute his Will, as Soldiers the Will of their Commander. *i.* He means by a Seed, the same that he meant before by a Remnant; a small number. These were left as a little Seed, out of a great heap of Corn; that which is chosen, and left for Seed, is little in comparison of the whole Crop. *k. i. e.* Utterly wasted and destroyed, as they were Jer. 50. 40.

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith *n.*

*n.* This is the Conclusion of the Apostle's Discourse about the Election of some, and the Rejection of others; as also about the calling of the Gentiles, and the casting off the Jews. *m.* That never minded or regarded it: Instead of following after it, they fled from it. They were full of all Unrighteousness, chap. 1. 18. to the end; Eph. 2. 2, 3. *n. viz.* Gospel-Righteousness, or the Righteousness of Christ, which is received by true Faith.

31 But Israel \* which followed after the law of righteousness *o*, hath not attained to the law of righteousness *p.*

*o. i. e.* The unbelieving Jews, who paid great Reverence to the Law of God, regarding and observing the outward Precepts and Ceremonies thereof. *p.* They came short of that Righteousness which the Law requires, which God will accept; and which is to be attained, not by works, but by faith, as it follows in the next Verse.

32 Wherefore *q*? Because they sought it not by faith, but as it were by the works of the law *r*: For \* they stumbled at that stumbling-stone *s.*

*q.* Here is the Reason of the foregoing seeming Paradox; why they, who followed after the Law of Righteousness, should not attain it, rather than other; because they sought it not aright; they sought it not in a way of Believing, but of Working: These Two are opposed in the business of Justification, as before at large in Chap. 3. and 4. *r. i. e.* As if they could have attained Righteousness or Justification in that way, which was impossible to do. *s. i. e.* The true Messiah. *q. d.* So far were they from seeking Righteousness by Christ, that on the contrary, they took Offence at him, to their own Destruction, Mar. 6. 3. 1 Cor. 1. 23. They thought it impossible that he should give them a Righteousness better than their own. This happened to them according to the Prophecy that went before them: So it followeth;

33 As it is written *t*, \* Behold I lay in Sion a stumbling-stone *u*, and rock of offence, and \* whosoever believeth on him, shall not be ashamed *w.*

*t. viz.* In Isa. 8. 14. and 28. 16. to which Prophecy also, the Apostle Peter refers in 1 Pet. 2. 6, 7, 8. *u.* Jesus Christ is properly a Corner-stone, Elect and Precious; but accidentally and eventually a Stumbling-stone, Luk. 2. 34. *w.* Or Confounded. Esaiab saith, He that believeth; the Apostle, Whosoever believeth; which is much the same: An Indefinite Proposition is equivalent to an Universal: The Prophet saith, He that believeth, shall not make haste; the Apostle, He shall not be ashamed. He that is Rash and Hasty, will at last be ashamed and confounded.

## CHAP. X.

Brethren *a*, my hearts desire and prayer to God for Israel, is, that they might be saved *b.*

*a.* The

*a* The Apostle begins this Chapter with another Prolepsis or Rhetorical Innuation, professing his unfeigned Love of his Nation, and his hearty desire of their Salvation, *q. d.* As before (*c. g.*) so now again I declare openly (*O ye Christian Jews my Brethren*) that whatever the generality of the Jews do think of me, as if I hated them, or were their Enemy; yet there is none more passionately and tenderly affected to them, than I am: and from hence it is, that I do so heartily desire and pray to God for all that People, that they might be saved. *b* That they may obtain Eternal Salvation, and escape that Deluge of Wrath and Destruction that hangs over their Heads.

\* Ad. 21. 20.  
\* 22. 3. Gal.  
1. 14. & 4. 17.  
See Ch. 9. 31.  
*2* For I bear them record *c*, \* that they have a zeal of God, but *d* not according to knowledge *e*.

*c. i. e.* I must Testifie this of them, or of many of them. *d* That they have a fervent desire to maintain the Law of God, with all the *Mosaical Rites and Ceremonies*, as thinking thereby to promote the Glory of God. *e. i. e.* true and right knowledge. Though it be a warm, yet it is a blind Zeal. They know not the Will of God, or what that Righteousness is, which He will accept. They know not for what end the Law and Worship of God, under the Old Testament, was instituted. They knew not that Christ, in, and by whom that Law is fulfilled.

*3* For they being ignorant of Gods righteousness *f*, and going about to establish their own righteousness *g*, have not submitted themselves *h* to the righteousness of God.

*f* Here he shews more particularly what Knowledge the Jews wanted. They knew not the Righteousness of God (of which see *chap. 1. 17.* with the Notes there.) This was abundantly manifested, being witnessed by the Law and the Prophets, *cap. 3. 21.* and a thing very needful to be known, as being that wherein Man's Happiness consisted; but they were Ignorant of it. *g* Their personal and inherent Righteousness, a home-made Righteousness, which is of their own spinning; this they designed to set up in the room of God's Righteousness. *h* This notes the Pride that accompanied their Ignorance, and that is in the hearts of Men by Nature. They wont go abroad for that, which they think they have, or may have at home: They wont be beholding to another, for that which they suppose they have in themselves. They have Righteousness enough of their own working; and therefore they reject and withdraw themselves from that which is of God's appointing.

*4* For *i* Christ is the end of the law *k* for righteousness, to every one that believeth.

*i* He proves, that the Jews were ignorant of the Righteousness of God, because they were ignorant of Christ, the true end of the Law. *k. q. d.* The Law was given for this end, that Sinners being thereby brought to the knowledge of their sins; and their lost and damnd Estate, by reason thereof, should flee to Christ, and his Righteousness, for Refuge, *vid. Gal. 3. 19. 24.* Or else, Christ is the end of the Law, *i. e.* the Perfection and Consummation thereof. The word is taken in this sense, *1 Tim. 1. 5.* He perfected the Ceremonial Law, as being the substance whereof all the Ceremonies of the Law were shadows; they all referred to him as their scope and end. He perfected also the Moral Law, partly by his Active Obedience, fulfilling all the righteousness thereof; partly by his Passive Obedience, bearing the curse and punishment of the Law, which was due to us. Whatever the Law required, that we should do or suffer, he hath perfected it on our behalf, *vid. cap. 8. 4.*

\* Eek. 20. 11,  
13, 21.  
1 Cor. in them.  
*5* For Moses describeth the righteousness which is of the law, \* That the man which doth those things shall live || by them *l*.

*l* In this and the following verse, he shews the great difference that is between the righteousness of the Law, and the righteousness of Faith; and this difference is taught us in the Books of Moses himself. As for the righteousness of the Law, that is plainly described by Moses *Levit. 18. 5.* And it tells us expressly, That the Man, who doth personally, perfectly, and constantly observe, and do whatsoever the Law requires, shall be rewarded with Eternal Life, *vid. chap. 2. 13.* and Notes there: And on the contrary, it implies thus much, That who so fails, or falls short, shall incur Death and Damnation. This also it declares in other places, *Deut. 27. 26. Gal. 3. 10.* This is a hard saying, who can hear it? It shuts us all out Heaven, it turns us into Hell, it lays upon us impossible Conditions. Let us hearken therefore to the righteousness of Faith. Of which in the next.

*6* But the righteousness which is of faith, speaketh on this wise *m*, Say not in thine heart *n*, who shall ascend into heaven *o*? that is to bring Christ down from above *p*.

*m* By a *Prosopopœia* (a frequent figure in Scripture) he puts the person of a reasonable Creature upon the righteousness of Faith, and bringeth it in speaking and declaring its self, as followeth: or else the meaning is, That the Scripture or Moses speaketh thus of the righteousness of Faith. These words are taken out of *Deut. 30. 12, 13.* The question is, Whether Paul doth properly alledge this place in *Deut.* or only allude to it; some think the latter, That Moses directly speaks of the Law, and that the Apostle, by an Allusion, or by way of Accommodation, applies it unto Faith: Hence 'tis, that he doth not cite the very words of Moses, but alters and adds to them, as best served his purpose. But others think, that this would extenuate the force of St. Paul's Argument, if he should only allude unto this Testimony of Moses, and not confirm that which he intended by the same. Therefore their Opinion is, that these words are properly cited; and, that Moses himself, in that place, doth speak (though very obscurely) of the righteousness of Faith; yea, the foregoing words in that thirteenth Chapter of *Deut.* do belong to the times of the Gospel. Some of the Jewish Rabbies have confest, that Moses in that Chapter, especially the beginning of it, hath reference to the days of the Messiah. He speaks there of the Israelites being driven among all Nations, and unto the utmost parts of Heaven, which chiefly happened to them a little after the Ascension of Christ, and will abide upon them till their Conversion; of which see the 11 chap. of this Epistle, and then God will Restore them again to the Land of Promise, to that Jerusalem which is from above, the true Church of Jesus Christ; then He will Circumcize their hearts, and the hearts of their Seed, to love the Lord with all their Heart, and with all their Soul; then will the Lord rejoyce over them to do them good, as he rejoyced over their Fathers; then according to God's Covenant Promise, the law of God shall be written in their hearts; it shall not be hidden, or afar off, but nigh them, in their Mouths, and in their hearts. Thus the Apostle convinceth the Jews by a Testimony out of Moses, in whom they Trusted. *n. i. e.* Think not anxiously and despondingly within thy self. *o. i. e.* To learn the Will of God there concerning our Righteousness and Salvation; and then Teach it to us: Or, to see if there be any admission or room for such as I am there, and to carry me thither. *p* This is in effect to deny, that Christ has already come down from Heaven to reveal it to us; and that He must now come to do it: Or else, that is, as much as to deny, that Christ hath already descended from Heaven, to procure and purchase Salvation for us; and that he must come down again for that purpose. It were to deny the Ascension of Christ into Heaven; for he is gone thither, not as a private, but as a publick Person; He is gone thither as our Head, and thither He will bring all his Members; he is there as our fore-runner, as one that is gone before to prepare a place for us. For Christians to distrust their going to Heaven, is to doubt Whether Christ be in Heaven; he had never gone thither, if he had not perfected our Redemption and Salvation here.

*7* Or, Who shall descend into the deep *q*? that is to bring up Christ again from the dead *r*.

*q* By the Deep, here understand Hell, *vid. Luk. 8. 31. Rev. 20. 1, 3.* and *9. 1. q. d.* Don't enquire distrustfully and desparingly, whether thou shalt go to Hell, or who shall go thither to see, and bring thee word, if such as thou are there. *r* This were in effect to frustrate, and make void the death of Christ; 'tis as much as to say, He never died for us, or he must come again, and suffer, and shed his Blood for the Remission of our sins. He died, to deliver us from Death and Damnation; He endured the Wrath of God, that we may escape it. The sense of the whole is this, that the Doctrine of Justification by Faith, doth not propose such difficult and impossible Terms, as the Doctrine of Justification by Works. The righteousness of the Law, that speaks terror, and puts us into a continual fear of Hell, and despair of Heaven; but the righteousness of Faith, that speaks Comfort and forbids all amazing fear and troubles about our Salvation or Damnation.

*8* But what faith it *s*? The word is nigh thee *t*, even in thy mouth, and in thy heart: That is the word of faith which we preach *u*.

*s. i. e.* What faith the Text in *Deut. 30. 14.* Or what faith the righteousness of Faith? What is its Style and Language? In the sixth and seventh Verses, he did but tell us what it said not; but here he tells us what it faith. *t. i. e.* The matter required of thee, in order to Life and Salvation: He seems in these words, to declare the readiness and easiness of the way of Salvation, as taught us in the Gospel, and by the righteousness of Faith. God requires no hard thing of us; to cross the Seas, to climb the Mountains; to take long and painful Journeys; to find it out



out The way of Salvation under the Gospel hath but a short cut; it requires not so much the labour of the hand, as the confession of the *mouth*, and the belief of the *heart*; or the *word* that teacheth, it is at hand, it is as if it were in *thy mouth and heart*, a proverbial speech (as some think) to shew the readiness of it. *u* By the *word of Faith*, he means the *Gospel*, and the *Doctrine* of it: and the *Gospel* is so called, either effectively, because it works *Faith*; or objectively, because it is a received *Faith*, and is the proper Object of it.

\* Mat. 10. 32. 9 That \* if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved *m*.

*m* *q. d.* There are but these two things, which the *Gospel* principally requires in order to our *Salvation*; The one is, the Confession of *Christ* with our *mouths*, and that in spite of all Persecution and Danger, to own Him for our *Lord*, and for our *Jesus*; and to declare, that we are and will be ruled and saved by him, and by him only. The other is to believe in our *heart*, That God hath raised him from the dead. This Article of the Resurrection of *Christ*, presupposeth all the rest, and fastneth together, as by a Link, all the Antecedents and Consequents of it; his *Ascension*, *Session*, at the *right hand of God*, and *Intercession*, which followeth after. This Article therefore, by a Figure, is put for all the rest; and this is mentioned, because the *death and passion of Christ*, had availed us nothing, unless He had risen again; for thereby He obtained a perfect Victory over *Sin*, *Death*, and *Damnation*, for all the Elect. This is the principal Ground of our *Justification*, as hath been said, *chap. 4. ult.*

10 For with the heart man *x* believeth unto righteousness *y*, and with the mouth confession is made unto salvation *z*.

*x* In the former Verse, *Confession* was set first in this believing. *Faith* indeed goes before *Confession*. *I believed*, says the *Psalmist*; and the Apostle after him, *Therefore I spake*: Yet our *Faith* is discerned, and known by our *Confession*. *y* *i. e.* Unto *Justification*. This Phrase may be expounded by *chap. 4. 5. or 9. 30.* *z* Our Adversaries, the *Papists*, make great Use of this Text: To prove that good Works, as *Confession*, &c. are the cause of *Salvation*. Whereas *Confession* is required here, not as the Cause, but as the Means thereof. The Apostle makes *Faith* here, to be the Cause, as well of *Salvation*, as *Justification*; because *confession of the mouth*, to which *Salvation* is here ascribed, is itself an effect, or fruit of *faith*; and so according to that known Rule in *Logick*, the cause of the cause, is the Cause of that which is caused thereby.

\* Isa. 49. 23. 11 For the scripture saith *a*, \* Whosoever believeth on him, shall not be ashamed.

*a* The saving Effect of *faith and confession*, spoken of immediately before, is here proved by Scripture. Either he refers to *Isa. 28. 16.* or *Psalm. 25. 3.* Or else he means, That this is the general Doctrine of the Scripture. See Notes on *chap. 9. 33.*

Chap. 3. 22. 12 For \* there is no difference between the Jew and the Greek *b*: for the same Lord over all *c*, \* is rich unto all *d* that call upon him *e*.

*b* He gives a Reason for that universal Term (*whosoever*) which he had added in the precedent Verse, and is not found in *Isaiah*, as was noted before in *chap. 9. 33.* *c* These words are a Reason why there is no difference now betwixt *Jew and Greek*. This Title is to be referred more especially to *Jesus Christ*, who was called *Lord*, *ver. 9.* and is called, *Lord of all*, *Acts 10. 36.* He is *Head of all the Elect*, in all Nations of the World. *d* *i. e.* Is Bountiful unto All. So that the *Jews* need not envy the calling or coming of the *Gentiles*. They have never the less themselves; the *Lord* hath an inexhaustible Store of *Grace and Mercy*. The *Fountain* is above our *Thirst*. *e* Not to All, hand over head, but to such as call upon Him in *Faith*.

13 For *f* whosoever *g* shall call upon the name of the Lord, shall be saved *h*.

*f* That the *Lord* is rich unto all that call upon him, is Confirmed here by a Testimony out of *Jael 2. 32.* which is also cited by *St. Peter*, *Acts 2. 21.* The Apostles Argument may be thus formed: If *whosoever* calls on the Name of the *Lord* shall be saved; then the *Lord* is rich to all that call upon him; for no Riches are comparable to *Salvation*; but the Former is true, therefore the Latter. *g* Whether *Jew or Gentile*. *h* *i. e.* On him whose Name is the *Lord*. *Jesus Christ* is principally meant, as appears by many passages in the Prophet. Compare this with *1 Cor. 1. 2.*

14 *i* How then shall they call on him in whom they have not believed *k*? and how shall they believe in him of whom they have not heard *l*? and how shall they hear without a preacher?

*i* The Connexion of this Verse, and the following Verses of this Chapter, is very obscure. Some connect these Words with the 12th Verse; there he said, *There is no difference between Jew and Greek*, &c. And this he proves, because the Means to attain *Salvation* by the true Invocation of God, hath been made common to All; and consequently *Faith*; and so from time to time, the hearing and preaching the *Word of God*, according as the one is occasioned by the other. Others make this the Coherence, seeing the *Righteousness of Faith*, is the only true *Righteousness*, and doth, in common, by the *Promise of God*, belong to *Jew and Gentile* (as hath been said): It was therefore necessary, that some must be sent of God to both People, which is the ordinary way and means to beget *Faith*, and to bring Men to *Christ*. His way of Arguing is such, as *Logicians* call *Serites*, *Rhetoricians* a *Gradation*; and 'tis very Forcible and Demonstrative. *q. d.* God hath, by his Prophets, promised *Salvation*, indifferently to *Jew and Gentile*: But without calling on Him, there is no *Salvation*; and without *Faith*, there is no Prayer; and without Hearing, there is no *Faith*; and without a Preacher, there is no Hearing; and without solemn Mission, there can be no Preacher. His manner of speaking all along, is by way of Interrogation, which is the more Convincing; because it carries in it, a kind of an Appeal to the Persons spoken to. Every Interrogation is Equivalent to a Negation. *k* There is no Foundation then for the *Papists* Doctrine of invoking *Saints and Angels*. *l* Amongst the Elect of God, there may be some that are born Deaf; and in these, God doth supply the want of outward Means, in an extraordinary way: But ordinarily, *Hearing* is as necessary to *Faith*, as *Faith* is to Prayer, or Prayer to *Salvation*.

15 And how shall they preach, except they be sent *m*? as it is written, \* How beautiful are the feet of them *n* that preach the gospel of peace, and bring glad tidings of good things.

*m* *Viz.* Immediately by God or *Christ*; or the Prophets, and the Apostles, *vid. Gal. 1. 1.* Or mediately by Men, *i. e.* By such as have Authority from *Christ*, to separate and Ordain Others to this Work; without this orderly Mission or Ordination, How can they Preach, saith the Apostle? *i. e.* How can they do it Duly or Profitably, or in the Name, and by the Authority of *Christ*? For otherwise, there were, and still are, those that Run before they are sent, *Jer. 23. 21.* *n* Their Arrival or Approach. The Persons of such are meant, though their Feet be named, because they carried them up and down to do this Work. The Scripture referred to, is found in *Isa. 52. 7.* The Apostle here leaveth the *Septuagint*, and followeth the *Hebrew Text*: Yet he doth not Cite the Place in all Points, as the Prophet hath it. He leaveth out some words, as (*upon the Mountains*) which had respect to the Situation of *Jerusalem*; and he changeth the Number, turning the *Singular* into the *Plural*. *Obj.* But the Text in *Isaiah* speaks of such a *Messenger*, as was sent to Publish the Deliverance of the *Jews*, from the Bondage of the *Affrians*. *A.* Though that be granted, it is applied and accommodated aptly enough to the Preaching of *Peace and Salvation by Christ*; because that Deliverance (as all other Temporal Deliverances) had its Foundation in the Redemption purchased by *Christ*.

16 But they have not all obeyed the Gospel *o*. For *Esaias* saith, \* Lord *p*, who hath believed *†* our *||* report *q*?

*o* He here preventeth a Cavil of the *Jews*. Thus they might reason, if the Apostles and Preachers of the Gospel, are sent with so great Authority from God, and bring such a welcome Message. How comes it to pass, that so few Receive it, and yield Obedience thereunto? To this he Answers, That it need not seem strange, because it was foretold long ago by the Prophet, *Isaiah 53. 1.* It is not to be understood, as if this was the Cause of their Unbelief, because *Isaiah* said thus. The Particle (*For*) doth not shew the Cause, but the Consequence: It was not because the Prophet so said, that they did not Believe; but because they believed not the Prophet so foretold. *p* This is added by the *Seventy* for Explanation. *q* *i. e.* Very few, none in Comparison. Compare this with *John 3. 32.*

17 So then, saith cometh by hearing *r*, and hearing by the word of God *s*.

*r* This is the Conclusion of the former Gradation, *v. 14.* He speaketh here of the ordinary Means, whereby *Faith* is wrought; not Confining or Limiting the *Spirit of God*, who Worketh, or may Work, by extraordinary Means; yea, without any Means at all. See the Notes on *Ver. 14.* *s* By the Command of God. *q. d.* The Gospel could not be lawfully Preached to them, for them to Hear it, but by God's command; and therefore the Apostles and Others, in Preaching the Gospel to the *Gentiles*, had good Authority for what they did.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

He answers an Objection, that some one might make in behalf of the *Jews*, to excuse them; that they could not believe, because they had not heard; and *Faith*, as in the foregoing Verse, comes by hearing. To this he answers, That the Gospel was published to the whole World; therefore the *Jews* must needs have heard it. That the Gospel had been Preached all the World over, he proves by a Testimony taken out of *Psal. 19. 4. d. David* tells you, That All have heard, or might hear; for the Sound of the Gospel is gone out into all the earth. Obj. But *David* speaks of the works of God; as the Heavens, the Firmament, &c. A. Some think, the Apostle only Alludes to this place in the Nineteenth Psalm, and doth not allude to it. Others think, that the Psalmist doth Literally and Historically speak of the Heavens, &c. And Prophetically of the Apostles, and Preachers of the Gospel. By all the earth, in this Verse, you may understand the greatest Part of it; and by the ends of the world, the remote Parts thereof.

19 But I say, || Did not Israel know *u*? First, Moses saith *w*, I will provoke you to Jealousie by them that are no people, and by a foolish nation I will anger you *x*.

Here he proves by three Testimonies out of the Old Testament, that the *Jews* must needs have heard the sound of the Gospel, together with the *Gentiles*; only they Rejected it, when the other Embraced it. And so he layeth the ground of what he purposed to handle, in the following Chapter, concerning the receiving of the *Gentiles*, and the casting off, and after calling of the *Jews*. *w* Here something must be supplied to make up the Sense. Either God, or the Gospel, or the Righteousness of Faith, or the Conversion of the *Gentiles*: The *Israelites* could not well pretend Ignorance, considering what *Moses* and *Isaiah* had said, in whom, or in whose Writings they were conversant, viz. in *Deut. 32. 21*. Still he follows the Translation of the Seventy. *x* Here God threatneth the *Jews*, that He would Punish them with jealousy and anger, by preferring the *Gentiles* before them; at the sight whereof, their Hearts should be sore vexed; to behold all their Privileges taken from them, and given to a People, whom they accounted most Vile and Despicable; to be no People in regard of them; to be Dogs and Beasts rather than Men, *vid. Ait. 13. 45*. Read the cited place in *Deuter.* and you will find that God speaks of this, as a fit Punishment upon the *Jews* for their Idolatry: They had chosen to themselves, such as were no goods; and therefore, to requite them, God would take to Him such as were no People: They had chosen to themselves (as it were) another Husband; and God, to be even with them, had Chosen another Wife.

20 But *Esaiah* is very bold *y*, and saith *z*, I was found || of them that sought me not *a*, I was || made manifest unto them that asked not after me *b*.

*y. i. e.* He speaks more boldly concerning the calling of the *Gentiles*, and the casting off the *Jews*. He used a holy Freedom, though it cost him dear. *Hierome* saith, he was fawn asunder with a wooden Saw. This is a commendable property in a Preacher, *vid. Ait. 4. 13. and 28. 31.* *z. viz. in Isai. 65. 1.* The Apostle in this Citation differs in some words, both from the Hebrew text, and the *LXX*, as may appear to him that will compare them together. *a* Compare this with *ch. 9. 30.* and see the Notes there. *b* Compare this with *Eph. 2. 2.* the advantage and advancement of the *Gentiles*, was altogether of free Grace, and an effect of God's free Election.

21 But to Israel he saith *c*, All day long *d* I have stretched forth my hands: unto a disobedient and gainsaying people *f*.

*c. viz. in Isai. 65. 2.* In the former Verse there is a consolatory Prophecy fore-telling the vocation of ignorant and prophane *Gentiles*; and in this, there is a menacing Prophecy, threatning the rejecting of the rebellious and stubborn *Jews*. *d* From the time of their first calling, to their dissipation. *e* As a Father holds forth his Arms to receive a rebellious Son. Compare this with *Mat. 23. 37.* *f* The Prophet *Isaiah* hath but one word *Rebellious*, and the Apostle renders it by these two words, disobedience and gainsaying: They were disobedient in heart, and gainsaying with their tongues, contrary to these two gracious qualifications mentioned, *v. 9. 10.* Belief in the heart, and the confession of the mouth. Compare this with *Ait. 7. 51, 52. and 13. 45. and 19. 9.*

# CHAP. XI.

I say then, \* Hath God cast away his people *a*? God forbid, for \* I also am an Israelite *b*, of the seed of Abraham, of the tribe of Benjamin *c*.

*a* The Apostle having shewn in the end of the foregoing Chapter, that the *Jews* were for their Obstinacy rejected, and the *Gentiles* called; he here prevents or answers an Objection. Some might be ready to say; If this be so, then God hath cast away his Covenant-People, which he hath promised not to do; *vid. Psal. 94. 14.* To this he answers; first, by this accustomed form of denial; *God forbid*: And then he proceeds to shew, that the rejection of the *Jews*, was neither Total nor Final. That it was not Total, he proves first, by a particular Instance in the following words. *b. i. e.* I am a Jew by descent, of the Seed of Abraham according to the Flesh, and yet am not cast off by God. *c* Some think this is added, to intimate, that he was born of an honourable Tribe, out of which King *Saul* sprang, *1 Sam. 9. 1.* and *Hester* the Queen, *Hest. 2. 5.* Others think, this is added for a contrary Reason; lest his calling should be ascribed to the Dignity of his Tribe, he says, He was of Benjamin, the last and least of all the Tribes. And others rather think, that this particular recital of his Genealogy, is only to shew, that he was a Jew by Nature and Nation, and not a Profelyte Converted to the Faith, *v. Phil. 3. 5.*

2 God hath not cast away his people whom he foreknew *d*. || Wot ye not what the Scripture saith || of Elias *e*? how he || maketh intercession to God against Israel *f*, saying,

*d* Here he makes a farther Answer to the fore-mentioned Objection, by way of Distinction; he distinguisheth the people of God, into such as are foreknown, and such as are not foreknown: And as for the former of these, he says, they are not rejected of God. By such as are foreknown of God, he means those that are Elected and Predestinated to Eternal Life, *chap. 8. 29.* a foreknowledge, with Approbation, is implied and intended, *John 10. 14. 2 Tim. 2. 19.* *e* Here's a third Answer to the Objection in the 1. v. and 'tis taken from an Instance in *Elias*, which the *Jews* were well acquainted with. He cites or brings a book-case for it. And he the rather brings this Instance, lest the *Jews* should accuse him of Insolency; for that he had spoken before only of himself; and therefore he gives them to understand, that there were many other believing *Israelites*, as well as himself, though possibly they were unknown to them. You know (saith he) what the Scripture saith of *Elias*, *1 Kings 19.* *f. i. e.* Against the Ten Tribes, who were generally Revolted from God, and fallen to Idolatry: Against those he complained, or those he impeached, ripping up their Impieties, as in the following words.

3 Lord, they have killed thy prophets *g*, and digged down thine altars *h*, and I am left alone *i*, and they seek my || life.

*g. vid. 1 King. 19. 10, 14.* *h* These were not the Altars of the high-places, for they are Commended that cast them down; nor the Altars in the Temple at Jerusalem, for they were out of the reach of the Ten Tribes, against whom *Elias* complains: But such Altars (say some) as the Godly of the Ten Tribes, did build to serve God with, when they were not permitted to go up to Jerusalem; in which case, the Building of private Altars (as some learned *Jews* have affirmed) was allowed. Or else by Altars, you may understand such Altars, as *Elias* himself, by the special Commandment of God, had Erected. Others, by digging down God's Altars, do understand their Corrupting and Destroying the true Worship of God; and the Words are to be taken Synecdochically, or Metonymically; the Sign being put for the Thing signified. *i* So it was for ought he knew; for few, if any did publicly own the true Worship of God: So generally was the Defection of the Ten Tribes in those Days.

4 But what saith the answer of God *k* unto him? I have reserved to my self *l* seven thousand men *m*, who have not bowed the knee to || the image of Baal *n*.

*k* The word properly signifieth the Oracle, or Answer of God given in the Tabernacle from the Mercy-Seat; but it is generally taken for any divine Answer or Direction received from God, *vid. Mat. 2. 12. Heb. 11. 7.* where the same word is used. The Apostle doth not repeat the whole answer of God, as it is Recorded in *1 King. 19. 15, 16, 17, 18.* but so much only as was pertinent to his purpose. *l* He saith not, they have reserved themselves, but I have reserved them. *q. d.* Of my own Free-grace I have kept them from Idolatry and Apostacy. *m* A certain Number for an uncertain. There were doubtless, Women amongst them; but they are noted by the more worthy Sex. *n* The word Image, is not in the Greek; but the Article being of the Feminine gender, it was necessarily understood.

5 \* Even so then at this present time also, || there is a remnant according to the election of grace *o*.

|| Or, know ye  
|| Or, in Elias  
|| Or, bringeth a charge.

|| Or, my soul.

|| Or, to Baal.

\* Chap. 9. 27.  
|| Or, there hath been.

*o. q. d.* As

\* Jer. 31. 37.  
\* 2 Cor. 11. 22.  
Phil. 3. 5.



*o q. d.* As it was in the times of *Elias*, so it is now; *there is a remnant* of the *Jews*, which God hath graciously *elect*; therefore their *rejection* is not *Total*, which was the thing to be proved. Though those that Believe are *few*, in respect of those that Believe not; as a *remnant* is but little, in respect of the whole Piece; yet there are many Thousands of them, as *James* said to *Paul*, *Acts* 21. 20. *Thou seest Brother, how many thousand Jews there are which believe.*

\* See Deut.  
9. 4.

6 And \* if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work *p.*

*p* This Verse depends upon the former; and though it doth not seem to appertain to the Argument the Apostle had in hand, yet, by the Direction of the Spirit, he takes the little Occasion that is offered, to shew, That *election* and *vocation* is only by *grace*, and not by *works*; this he had spoken to before, *chap.* 4. 4, 5. and 9. 11. But he toucheth upon it again; and here he delivers a Truth, which the *Jews* of old, either could not, or would not understand, *i. e.* That there is no mixing of the Merit of *good works*, and the *free-grace* of God; but one of these doth exclude and destroy the Nature of the other: For if *election* and *calling* were both of *grace* and *works* (as some that call themselves Christians, as well as the *Jews* affirm) then *grace* is no *grace*, and *works* are no *works*: For whatsoever proceedeth of *grace*, that cometh Freely, and not of Debt; but what cometh by Merit of *works*, that cometh by Debt; but now Debt and no Debt, or that which is Free, and by Desert, are quite contrary things. Therefore to say, That Men are *elect* and *called*, partly of *grace*, and partly of the Merit of fore-*seen works*, that were to put things together, that cannot Agree, to make Debt no Debt, Merit no Merit, *works* no *works*, *grace* no *grace*; and so to Affirm and Deny one and the same thing.

7 What then *q*? Israel hath not obtained that which he seeketh for *r*; but the *election* hath obtained it, and the rest were || blinded *t.*

|| Or, *hardened.*

*q q. d.* My Discourse comes to this, or this is the Sum of it. *r i. e.* The Body of the *Jewish* Nation, seeking *righteousness* and *life* by the *works* of the *law*, have not obtained it, or they have not hit the Mark; they Aimed at it, but they Shot wide; they took a great deal of Pains, to little or no purpose, *vid. chap.* 9. 31. *s i. e.* The *Elect*; the *Abstract* for the *Concrete*; so before, Circumcision for the Circumcised. *t i. e.* Those who are not *Elect*; they are left by God's just Judgment to their own Ignorance and Obdurateness: As also to Satan, who doth increase it in them, *2 Cor.* 4. 4. The Antithesis requires, that he should have said, *The rest have not obtained*; but he speaks this of purpose, to shew the Cause of their not Obtaining, *i. e.* Their own blindness of mind, and hardness of heart.

8 According as it is written *u*, God hath given them the spirit || of slumber *w*, \* eyes that they should not see, and ears that they should not hear, unto this day *x.*

|| Or, *remorse.*  
\* Ezek. 12. 2.  
Mat. 13. 14.

*u Viz.* In *Isa.* 6. 9. and 29. 10. *w* The word signifieth, such a *dead sleep*, as those have, who are prickt or stung with venomous Beasts, out of which, they hardly or never Awake. *x q. d.* So it was of old, and so it is still. Or else these words (the former being included in a Parenthesis) may be joyned with the last words of the foregoing Verse; thus the Rest are blinded unto this day.

9 And David faith *y*, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them *z.*

*y Viz.* In *Psal.* 69. 22, 23. The Apostle tyeth not himself to the very words of the *Psalmist*, but being guided by the same Spirit, by which *David* wrote, he adds and alters some words, without diminishing the Sense. *z* Some take these words for a Prayer. Others a Prophecy. *David*, in the Person of *Christ*, (of whom he was a Type) doth Complain and Prophecy of the extream Injuries and Oppressions, wherewith the *Jews* (his own People) should Vex Him; as that they should give Him gall for meat, and in his Thirst, give Him vinegar to drink, *ver.* 21. Therefore by way of Imprecation, he Prayeth down the wrath of God upon them: Particularly he Prophecies or Prays, That all their most Pleasant Things might be turned to their Destruction; that their Understandings might be Darkened, so as they shall discern nothing of Heavenly Things; that they might savour nothing but earthly things, and be unable to lift up Heads and Hearts to God, and to his Gospel. Now *David* having, by a Spirit of Prophecy, prayed down such Miseries upon the *Jews*, they must be Fulfilled; therefore the general *unbelief*, and *hardness of heart*, that is amongst that People, is not to be wondered at.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then *a*, Have they stumbled, that they should fall? God forbid *b*: but rather through their fall salvation is come unto the Gentiles *c*, for to provoke them to jealousy *d.*

*a* Hitherto he hath shewed, that the rejection of the *Jews* is not *total*. Now he comes to prove, that it is not *final*; that before the end of the World, they shall be generally called and converted, that they, together with the *Gentiles* that believe, shall make one *Sheepfold*, and one *Flock* under one *Shepherd* the Lord *Jesus Christ*. And for the proving of this, diverse Arguments are brought by the Apostle (who alone plainly handles this secret) on which he insisteth the longer for the comfort of the poor *Jews*, as also for the Administration and Information of the *Gentiles*. *b* Here is another *Prophecy* or *Anticipation*. The *Jews* might say, if the case be thus, that these Holy Prophets *Isaiah* and *David*, have foretold our *Blindness* and *Stumbling*, then we are in a hopeless condition, and that for ever. To this he answers, That they have not so stumbled, as that they should finally fall, so as never to rise again; Far be it from me to affirm any such things: God hath revealed the contrary to me: that he will one day call the *Jews* again, and restore them to his favour. *c q. d.* Out of the fore-mentioned Evil, there ariseth this good, that the Gospel (being rejected by the *Jews*) is Preached to the *Gentiles*, and they are thereby called and brought to Salvation, *vid. Acts* 13. 42, 46. Because now at first a few *Jews* only, and a multitude of *Gentiles*, are converted, it hath so fallen out, that the Ceremonial Law is the more easily abrogated, and the Doctrine of the Gospel, and the Grace of God is the better established. *d i. e.* The *Jews* who embrace not the Gospel. *q. d.* This Grace that God hath bestowed upon the *Gentiles*, he will make use of in his appointed time, as a prickt of holy Jealousie to the *Jews*; he will by means thereof, stir them up to a holy Indignation and Emulation, to see themselves so far outstript by those whom they Contemned, and thereupon to Embrace the Gospel, and become the People of God again. Thus as God hath ordered, That the casting away of the *Jews*, should be an occasion of the Calling of the *Gentiles*: so again on the other hand, the Calling of the *Gentiles* shall be an occasion of the restoring of the *Jews*.

12 Now if the fall of them be the riches of the world, and the || diminishing of them the riches of the Gentiles *e*: how much more their fulness *f*?

|| Or, the *riches* of the *city* of them.  
Or, the *decay*, or, *loss*.

*e* Another Anticipation. The Apostle having shewed, That the falling away of the *Jews*, was an occasion of the coming in of the *Gentiles*, it might be Objected, That the Conversion of the *Jews* might likewise be an occasion of the falling away of the *Gentiles*. To this he Answers Negatively, and confirms his Answer by an Argument from the less to the greater; that if their Fall and Diminution were the riches of the *Gentiles*, their Calling again would be so much more, *q. d.* if God hath made use of the Fall and Rejection of the *Jews*, for an occasion of pouring out the riches or abundance of his grace upon the Nations, and of the number of believing *Jews*, being so very small (which is meant by their diminishing) hath occasioned the Conversion of such a multitude of *Gentiles*, Then how much more will their fulness have the Effect? *f i. e.* Their general Conversion, the coming in of the *Jews*, shall so fill the World with Wonder, and the Gospel with Lustre, that a much farther Accession will be made even to the number of the believing *Gentiles*.

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnifie mine office *g.*

*g i. e.* I speak to you of being Rich in the Faith above the *Jews*, because I challenge a special interest in you, in as much as I am appointed to be the Apostle of the *Gentiles*, and am sent chiefly unto them, *vid. chap.* 15. 16. *Acts* 9. 15. and 13. 2. and 22. 21. and 26. 17. *Gal.* 1. 16. and 2. 7. *Ephes.* 3. 8. *2 Tim.* 1. 11. And therefore in thus setting forth your Privileges and Blessings, I magnifie mine Office.

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them *h.*

*h q. d.* And I thus Extol God's Favour and Mercy to you, that it may be a means (if God please) to provoke the *Jews*, that are my own flesh and blood, to a holy Emulation or Jealousie, (*vid. v.* 11.) when they shall see the *Gentiles* possess what was promised to them. *Q* How doth he

<sup>2</sup> *Sain. 6. 14. i. e.* With a respect to Gods goodness then declared. Or the Apostle may mean his joy was inward before God, rather than before men.

<sup>10</sup> Night and day \* praying exceedingly / that we might see your face, and might perfect that which is lacking in your faith *r.*

*f* We have here the last effect of *Timothews* message, upon the Apostle, it put him upon Prayer for these *Thessalonians*, express by the assiduity of it, *night and day*, &c. that is in a constant course; as we noted before, *chap. 2. 9.* And by the fervency of it, *exceedingly*, or *excessively*. The Greek word cannot well be Englished, yet often used by the Apostle when he would express any thing with an emphasis, as *Eph. 3. 20.* and in this Epistle, *chap. 5. 13.* *1* And by the matter of it; *That he might see their face, and perfect that which was lacking in their Faith.* Though his Epistles might avail towards it, yet his personal presence would do more. There is a peculiar blessing attends oral Preaching, more than reading. The like Prayer he made with respect to the Romans, and upon the same account also *Rom. 1. 10, 11.* Though the Apostle had before commended their Faith, yet there was something lacking in it. No Faith is made perfect at first; yea the best Faith may have some defects. And the word is used elsewhere to signify something that is wanting, or left behind, *1 Cor. 16. 17.* and *Col. 1. 24.* and their Faith might be defective as to the matter of it, some mysteries of Faith they might not yet understand, as the Disciples did not, till after Christs Ascension, and some of the *Corinthians* a while doubted the Doctrine of the Resurrection, *1 Cor. 15. 12. &c.* *2.* As to the clearness of it with respect to the Truths they did already know and believe. *3.* As to the lively operations and fruits of it. The former defects are removed by Doctrine, the last by Exhortation, and Comfort, and the Apostle desired to see their face on the account of both: And to perfect a thing is to make it complete both as to parts and degrees. The word here used we find it oft in the New Testament, *2 Cor. 13. 11. Gal. 6. 1. &c.* and variously rendred in the several translations, but yet much to the same sense; the Apostle being so suddenly driven from them, he left them as an house half built; but his affection to them was so great, that he longed to return to them for the perfecting of their Faith, though he had met but a while before with such great perils at *Thessalonica*.

<sup>11</sup> Now God himself, and our Father *u*, and our Lord Jesus Christ *w* || direct our way unto you *x*.

*u* Here his Prayer is express, the person to whom he pray is God himself, personally considered as God the Father, and relatively, when he styles him *our Father*; so ought believers to address themselves to God not absolutely, but as to their Father. So Christ taught his Disciples to pray, *Our Father*; and so the Spirit of Adoption doth prompt the Saints to pray: we come to God with greater freedom and confidence when we can come to him as a Father. *w* And he prays also to Christ, whom he styles *our Lord Jesus Christ*. Whence we may have an argument that Christ is God, else he could not be the object of divine Worship, nor that we are to present our Prayers distinctly to the Son without considering his Union with the Father, nor to the father distinctly from the Son, but to the Father in and by the Lord Jesus Christ. For so only we can consider him as our Father in Prayer. And he speaks of Christ also in his relation to his people, *our Lord Jesus Christ*, *x* And the thing he Prays for, is, that God would direct his way unto them, that the hindrances of Satan whatsoever they were might be removed, and the Providence of God open him a way to come to them: the word *direct* signifies in the Greek to make straight, and *2 Thess. 3. 5.* is applied to the heart. *The Lord direct your hearts*, &c. which is setting the heart straight towards God, answering to the Hebrew word *Jasbar*, which signifies to be upright, and is often used in the Old Testament. The French read it, address our way. And hence we learn our Duty by the Apostles practice to pray to have our way in all cases directed by God.

<sup>12</sup> And the Lord make you to increase and abound *†* in love one towards another *y*, and towards all men *z*, even as we do towards you *a*.

*†* These two words denote an encreasing and overflowing abundance. *y* This is another thing he prays for, the former respected himself, this respected them. He desired to come to them to perfect that which was lacking in their Faith, and he prays now for the abounding and increase of their Love, not only to love one another, but to encrease and abound in it. To encrease the habits and abound in the fruits of love. They were under sore persecutions, and their Love to one another was more necessary at such a time. *z* And not only to one another, but to extend their love towards all men. Either all men in general; for love is a general duty we owe to all men, *One nothing to anyone but to love one another, Rom. 13. 8.* And therefore all our duty to men is comprehended under it. And the Apostle requires this love to be added to brotherly kindness, *2 Pet. 1. 7.* yea love is required to Enemies, *Matth. 5. 44.* though not as Enemies yet as men, or more particularly, Believers: as sometimes all men is taken under that restriction, *Tit. 2. 11.* *a* And he setteth before them his own love to them, both as a pattern and motive hereunto, Though the love of Christ is especially to be looked at, and is proposed often by

the Apostle *Paul* as the great argument of love to men, yet he mentions his own love to them here to shew the constancy of his affection to them though absent from them, and to shew that he perswaded no duty to them but what he practised himself.

<sup>13</sup> To the end he may \* stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ *b* with all his saints *c*.

*b* These words some refer only to the verse immediately preceding; by encreasing and abounding in love, their hearts would be establisht unblameable in holiness. Which is true, for that holiness is justly to be suspected, at least is to be blamed which is without love to men. And love itself is a great part of holiness, and who will blame holiness when it shines forth in love, yea it will be unblameable before God and Men. And when God doth cause a people to encrease in Love, he doth hereby establisht them in Holiness that is unblameable; where love is wanting the heart is not establisht. The hypocrite will fall off in an hour of Temptation, because he wants love; and though he may for a while make a fair shew before men, yet he is not unblameable before God who searcheth the heart: neither will he be found so at the appearance of Jesus Christ; which the Apostle prays for here with respect to these *Thessalonians*, that they might be establisht in holiness until the coming of Christ; or that they might be found unblameable in holiness at his coming. Whereby the Apostle signifies there is yet another coming of Christ, then there will a strict trial pass upon men, and therefore the Saints should labour to be then found unblameable, or without spot and blemish, as *2 Pet. 3. 14.* *c* Whereof he gives a particular account in the next chapter, others carry this verse as referring also to the 11th. verse where he desired to see their face to perfect their Faith, that both by their Faith and Love, they might be establisht unblameable in holiness.

## C H A P. IV.

<sup>1</sup> Furthermore || *d* then we beseech you, brethren *e*, and || exhort you by the Lord Jesus Christ *f*, that as ye have received of us how you ought to walk *g* and please God, so ye would abound || more and more.

*d* He descends to some particular duties about their walking; which he utters in by a general exhortation in this first verse. *e* Wherein we may observe his style, he calls them brethren. *f* And speaks to them with much condescension, and earnestness; and in the name of Christ, &c. *g* And the subject he insists on is their walking, the course of their Life and Conversation, which he describes by the rule of it, as ye have received of us how ye ought to walk, he refers them to the directions he had given them about it as the rule. For he did in his Ministry not only open Gospel mysteries, but explain moral duties, And not only to walk in them, but to abound more and more, to press forward to a greater exactness and excellency in their Christian conversation. And he here useth motives. *1.* From the Person in whose name he speaks to them, which is the Lord Jesus Christ. For he was but Christs Minister and Ambassador. *2.* From the knowledge they had received of their duty, and therefore they could not plead ignorance. *3.* Their walking as they had been instructed by him, would please God.

<sup>2</sup> For ye know what commandments we gave you *h* by the Lord Jesus Christ *i*.

*h* This explains what he said before, what they had received of him about their walking he here calls commandments, not so much his own as the Lords, as the word it self imports here used, and is express in the Text. *i* Though the Apostle had authority yet it was but derivative from Christ. And therefore not to walk as the Apostle had commanded would be disobedience to Christ himself, and he minds them of what they knew, that their knowledge might be exemplified in practice, for as Faith so Knowledge is dead which doth not influence the life, and they knew that he commanded them not in his own name but in the name of Christ.

<sup>3</sup> For this is the will of God *k*, even your sanctification *l* that ye should abstain from fornication *m*.

*k* What in the former verse he called commandment from Christ, he here calls the Will of God. Or he had some further duties to lay before them, which he had not yet given commandments about, which were the Will of God. There is the secret and revealed Will of God, and his revealed Will is about things to be believed or practised. The latter is here meant so that the Will of God is put figuratively here for the things he willeth, or commandeth of us. *l* And that which the Apostle first mentions is Sanctification, which is often taken for holiness in general, which consists in mens conformity to the will of God both in the heart and life. *m* But I think not so taken here, but for chastity, as opposite to the sin of uncleanness, as the Apostle explains it in the next words. For to abstain from Fornication is the Will of God. And by it is meant all unchastity either of persons married, or unmarried. And that

F f f f either

\* *1 Cor. 1. 2.*  
*Phil. 1. 10.*  
*chap. 5. 23.*  
*2 Thess. 2. 17.*

|| Or, what yet remains.  
|| Or, to request.  
|| Or, beseech.  
|| Or, excell.



either in the heart, or in speech, or in the eye, or lascivious gesture as well as in the very act itself. It was a sin common among the Gentiles, especially the Grecians, and judged as no sin. And therefore it is particularly mentioned and forbidden to the believing Gentiles by the Council of Jerusalem, lest they should apprehend it not to be an evil, *Act. 15. 20.* For it is not so evident by the light of nature as many other moral evils, and therefore the Apostle tells the *Thessalonians* that it is the Will of God they should abstain from it, and that is a sufficient ground either of doing, or not doing: This Will of God is express in the seventh Commandment, which though the Jews well knew, yet these new converted Gentiles might not yet so well understand. And therefore the Apostle in his several Epistles to the Gentile Churches doth dehort them from it, especially the *Corinthians*, *1 Cor. 6. 9.* and that by many arguments. It is a sin which corrupts and effeminates the mind, captivates the heart, consumes the Flesh, and wastes mens Estates. So that this will of God that forbids it is a good will, *Rom. 12. 2.* as all the Commandments of God are said to be for our good, *Deuteronomy 10. 13.*

4 That every one of you should know how to possess his vessel in sanctification *n* and honour *o*.

*n* This is added as a means to prevent that sin, by vessel some understand the married Wife, who is called the weaker vessel, *1 Pet. 3. 7.* and her husband is to possess her in chastity, as the Greek word may signify here. *o* For as Marriage is honourable to all men, *Heb. 13. 4.* so to live chastely in a married Estate is honourable also. For by Whoredom man gets dishonour, and his reproach shall not be wiped away, *Prov. 6. 33.* Others by Vessel understand the body, which is the Vessel of the Soul, the soul carries it up and down, useth it in the several functions of the vegetative, sensitive, and Intellectual Life. And so some understand the words of David to the Priest, *1 Sam. 21. 5.* The vessels of the young men are holy, being kept from Women; that is their bodies. Fornication is said above all other sins to be a sin against the body, *1 Cor. 6. 18.* and he that keeps his body chaste, possesseth his vessel, keeps it under government, whereas by Fornication we give it to an Harlot, and that which is a member of Christ we make it the member of an harlot, *1 Cor. 6. 16.* and though the words are directed properly to the masculine Sex, the word *Hecaston* being masculine, yet under that the female is comprehended. And because the practise of this duty requires care, skill, and much watchfulness against temptations, therefore saith the Apostle that every man may *K N O W* how to possess his vessel in Sanctification. To which is added, and in honour, for acts of uncleanness dishonour the body, *Rom. 1. 24.* God gave them up to uncleanness through the lusts of their own hearts to dishonour their own bodies, &c. God hath bestowed much curious workmanship upon the body, it is part of Christs purchase, and with the Soul is a member of Christ, a Temple of the Holy Ghost in all true Saints, and therefore should be possessed with honour. Or it is to be kept to the honour and glory of God, as *1 Cor. 6. last.* and to be offered up an holy Sacrifice to him, *Rom. 12. 1.*

5 Not in the lust of concupiscence *+ p* \* even as the Gentiles \* which know not God *q*.

*p* Any violence of affection we call passion, whether of love or anger, or desire, because the soul is passive or suffers thereby: The *Strickes* passions were not incident to a wife man, and they that are Christs saith the Apostle, have crucified the flesh with the passions and lusts, *Gal. 5. 24.* And lust is usually taken for all inordinate affection either with respect to the object or degree. Though the Greek word doth signify only desire, and is sometimes taken in a good sense, as *Phil. 1. 23.* For there are good lustings as well as evil; as *Gal. 5. 17.* The spirit lusteth against the Flesh, but here the word is taken in a bad sense, for the lust of uncleanness, which the Apostle here calls the lust of Concupiscence. The Philosophers distinguish of the affections or passions of the Soul, some are irascible, some concupiscible. The former are conversant about evil, to repell it, or fly from it; the latter about good either real or imaginary to pursue it, or embrace it. And the lusts of concupiscence are either of the Mind or of the Flesh, *Eph. 2. 3.* here we understand the latter; that fleshly concupiscence that is conversant about Women, which if by vessel in the former verse is understood mans lawful Wife, then he forbids all unchastity even towards her; if the body, then he forbids all unchaste usage of the body in any kind, or towards any person whatsoever. And to avoid Fornication he forbids lust that leads to it. *q* Which the Apostle useth as an argument to them, though ye are Gentiles by Nation as well as others, yet not in state, such as know not God. There is a natural knowledge of God which the Apostle speaks of, *Rom. 1. 21.* which the Gentiles had. And supernatural which is by the Scriptures; to know the mind, will, nature, decrees, and counsels of God as they are there revealed, and the knowledge of God in Christ, this is meant in the Text, and this the Gentiles had not, and therefore no wonder though they followed the lust of concupiscence, they wanted the rule of Gods word to direct them, and that effectual knowledge of God, and presence of his Grace that would have restrained them from such lust. But these *Thessalonians* now since their conversion by the Gospel they were come to this knowledge of God which they had not before, and therefore were not to live as before they did. Knowledge ought to influence

our hearts and lives, and to sin against knowledge is the great aggravation of sin, and will make men more inexcusable. But yet where knowledge is wanting what wickedness will not men practise? The Gentiles were alienated from the Life of God through the ignorance that was in them, *Eph. 4. 18.* The Jews crucified Christ, and Saul persecuted the Disciples through ignorance, *1 Tim. 1. 13.* Much more are those Christians to be condemned, who having more knowledge than the Gentiles, yet practise worse than they; as the Apostle upbraids the Jews upon this account, *Rom. 2. 27.*

6 \* That no man go beyond and || defraud his brother || in any matter *r*, because that the Lord is the avenger of all such *s*: as we also have forewarned you and testified *t*.

*r* This some understand to be another part of Sanctification mentioned before, *ver. 3.* Taking the word Sanctification in a more general sense. And as before he spake of chastity, so here of commutative justice in commerce and traffick, and the rather because *Thessalonica* was a City of great Trade and Merchandise, and it is true that Sanctification doth comprehend this righteousness in it. And will restrain men from that which is opposite to it, which as the Apostle speaks, is going beyond and defrauding his brother. To go beyond, is that which we call overreaching; when in buying or selling we keep not a just measure, when we observe not a due proportion betwixt the price and the commodity, considering it either in its natural worth, or in such circumstances as make it more or less valuable: Or to take advantage of anothers ignorance or necessities, to take unreasonable profit. Or to break covenant with another, answering to the Hebrew word *Gnabhar* used in this sense, *Deut. 17. 2.* the original word signifies to transgress, or go above the due bounds. And to defraud is when out of a covetous mind we exact upon another beyond what is meet. Some refer the former word to injustice by force, and the latter by fraud, *2 Cor. 7. 2.* And the evil is the greater because done to a brother. There is a brother by a common relation, and so all men that partake of humane nature are brethren, or by special relation, which is either natural, civil or spiritual. We may understand the word in all these senses, especially the last, that those that are brethren in Christ, and in the Faith, should not defraud one another. And when the Apostle adds, in any matter, the word any not being in the Greek, we may better read it in dealing, or doing, the word is general, and is to be restrained by the subject-matter spoken of. There is another sense of the words agreeable to the former verses, and the verse that follows, and so some understand the Apostle as still speaking of chastity, and so here he forbids the invading anothers bed, transgressing the bounds of Marriage whereby men go beyond or defraud their brother, usurping the use of another mans wife, whom he hath no right to. And then in any matter, we must read in that matter which he had been speaking of before, or tis a modest expression of the act of Adultery. The Hebrew *Bo* is oft used in the old Testament for carnal copulation, and thence the Greek *Baino* and *Hyperbaino* here used, and the other word *Ple-nessein* denotes excessiveness in it, *Eph. 4. 19.* And the reason he adds is, because the Lord is the avenger of all such vengeance, is mine, I will repay, saith the Lord, *Deut. 32. 35.* *Rom. 12. 19.* whether we understand it of fraud, or overreaching in dealings, when man cannot right and relieve himself; the righteous God will avenge the unrighteousness of men; or of the fraud of the Marriage Bed, which is done in secret, and man cannot avenge himself, *Heb. 13. 4.* And this the Apostle saith, he had forewarned them of, and testified. Though the light of nature told the Heathen that God was an avenger of wickedness, *Act. 28. 4.* and the Heathen could say, *ἔχον θεός ἐκδικᾶν ὀργήν.* God hath a revengful eye, yet the Apostle had in his preaching assured it. He had told them of Christs coming to judge the World, when he would execute vengeance, *Jud. 15.* And this they were before ignorant of, and though God sometimes takes vengeance in this World, yet he seems to refer to this last vengeance because he speaks of it as that which he had forewarned them of; and testified in his ministry, and whereof they had not so clear a Testimony in natural conscience.

For God hath not called us to uncleanness, but \* unto holiness *u*.

*u* These two verses are added as further arguments, either to persuade to that chastity he had spoken of, called sanctification, *verse 3. 4.* The first is taken from their Christian Calling, which is not to uncleanness, but to chastity, called holiness, when they were Gentiles in state, they lived in the lust of uncleanness, but they were now called by the power of the Gospel, and brought to such a profession that did forbid, and condemn it. And the Author of their Call is God himself, though the Apostles and other Ministers were the Instruments.

8 He therefore that || despiseth, despiseth || not man, but God, who hath also given unto us his holy Spirit *x*.

*x* Whence he fetcheth this second Argument, *ver. 8.* that if this chastity be despised or rejected, as we may read the Text, it is not man, but God that is despised. To despise a Minister in a commandment he delivers from God, is to despise God himself, *Luk. 10. 16.* &c. and the Apostle doth here intimate,

|| Or, not in the passion of desire.  
\* Eph. 4. 17, 18.  
\* 1 Cor. 15. 34.  
Eph. 4. 18.

\* 1 Cor. 6. 7, 8.  
|| Or, appropriate, or overreach.  
|| Or, by the matter.

\* Lev. 11. 44  
and 19. 2.  
1 Cor. 1. 2

|| Or, rejecteth.  
\* 1 Cor. 7. 40

not to obey the Commandment of God, is a despising God. Or, that the Apostle was despised by some because of the outward meanness of his person, or questioning his Authority. x This he adds as a third Argument; so that what he had preached to them, was not from himself, but from the Holy Spirit: Or if by *us* he means these *Thessalonians* also; as some Copies read it, *he hath given you, &c.* then he argues from the gift of the Holy Spirit they had received against living in the sin of uncleanness. This would be very disagreeable not only to their Holy Calling, but the Holy Spirit God had given them. Or else these Arguments of the Apostle are to persuade to universal Holiness, taking Sanctification and Holiness in a larger sense, and uncleanness, for all sin in general standing opposite thereunto. Sin is oft spoken of in Scripture under the notion of filth, defilement, pollution, &c. and so was typed forth under the Law, and to be cleansed from sin is a cleansing man from filthiness, 2 Cor. 7. 1. so that to live in sin, as the Apostle argues, is to live in uncleanness, to contradict our Holy calling, to despise God, and to walk contrary to the nature and dictates of his Holy Spirit.

9 But as touching brotherly love you need not that I write unto you *y*, for \* ye your selves are taught of God \* to love one another *z*.

y The Apostle proceeds from Chastity and Justice to speak of brotherly Love, which is love upon a Spiritual ground: To love the Saints as such with respect to God as a common Father, and so all his Children are brethren, chap. 2. 8, 9. so Heb. 13. 1. and he persuadeth the practice of it by a loving and winning insinuation; sure you are forward enough of your selves. As he useth the same artifice, *Acts*, 26. 27, 28. 2 Cor. 9. 1. wherein the Apostle tacitly commends them, and hereby would engage them to answer the commendation, and good opinion he had of them. z What need I write to teach you that which you have already been taught of God. The Saints have this promise, *Isa*. 54. 13. *Jer*. 31. 34. fulfilled, 1 Joh. 2. 26, 27. and this Divine Teaching is always efficacious, *For none teacheth like God*; not that all teaching of men is to be laid aside as some *Enthusiasts* would hence infer, but that the Apostle thought he had less need to teach that which God himself had so effectually taught them. Hereby we perceive that God's teaching doth not only enlighten the mind, but reacheth the affections, and especially inclines the heart to love, for God is love; and though they were taught other things of God besides this love, yet he mentions only this as the most proper work of the Spirit of God by the Gospel. And though common love of man to man may be found in meer Nature.

10 And indeed you do it *a* towards all the brethren which are in all Macedonia *b*; But we beseech you, brethren, that ye encrease || more and more *c*.

a As an evidence of the truth of their love for which he commended them, and that they were taught it of God: He gives a practical instance of it in this verse, else the Apostle might have been thought to flatter, or to command a love that was without Fruit: And therefore he saith not, ye profess it, but ye do it, fo 2 Cor. 8. 11. perform the doing of it. b Which was a large Province, wherein were planted many Churches. Their love was not guided by Interests, Opinions, Civil Relations, or Self-Respects, but it reached to all that were brethren, and that in some real effect of it, in some work of Charity, or Liberality, or otherwise not here mentioned, but we read of it, 2 Cor. 8. 1, 2. c But however their love was not yet perfect, and therefore he beseecheth them to abound more, and more; either meant as to the extent of it, not to confine it only to Macedonia, or as to the degree of it, to excell men in it, as the Greek word may be rendered: And the same word the Apostle useth, and upon the same account, 2 Cor. 8. 7. neither Love, or any other Grace is made perfect at once, even those that are taught of God, are taught by degrees. And Love being a grace so suitable to the Gospel, and their present suffering state, he therefore especially exhorts to a progress in it.

11 And that ye study to be quiet *d*, and \* to do your own business *e*, and to \* work with || your own hands *f*, (as we commanded you) *g*.

d He exhorts to quietness, and yet to be diligent; and probably he might see this needful, either by what he himself had observed amongst them, or by what he had heard of them, as appears by what he writes in his Second Epistle, chap. 3. 10, 11. to be quiet is to be of a peaceable temper and carriage, as the Greek word *Hesuchazein* importeth both. And stands contrary to strife, contention, division either upon a civil or religious account. And to study to be quiet, because the thing may be difficult especially in some circumstances of times, places, and persons. And the Greek word *Philotimein* implies an ambitious study. Quietness we should pursue with an holy ambition, as that which is honourable to our selves, and our profession, *Prov*. 20. 3. The same word is used 2 Cor. 5. 9. where it is rendered we labour, &c. Study is properly the exercise of the mind, yet it here comprehends any kind of labour. This agrees with what the Apostle elsewhere exhorteth to, *Heb*. 12. 14. 1 Pet. 3. 11. e He next commendeth to them diligence, and that in our own business, and this he preferreth

as a good way for quietness. Contentions often arising from meddling in the affairs of other men which concern us not; for which he rebukes some in this Church, 2 Thess. 3. 11. But yet only to seek our own things is a great fault, and lamented by the Apostle. *Phil*. 2. 21. we are to concern our selves in the affairs of others when called to it, and not otherwise; and then we may reckon them among our own things. A Christians Calling is either general or particular, and what falls not within the compass of one of these, is to be accounted not our own business. And our doing and suffering ought to be kept within the Sphere of our Calling; for to suffer otherwise, is to suffer as busie bodies, which the Apostle cautions against, 1 Pet. 4. 15. as a Bishop intruding himself into anothers Office; to which the word there alludes. f This condemneth idleness, and living out of a Calling, we are not only to keep within our own Sphere, but to stretch forth our hands to work. The same Precept he gives to the *Ephesians*, chap. 4. 28. not to steal, but to work with their hands, that they may not only eat their own bread, 2 Thess. 3. 12. but have to give to him that lacketh; not that there is no other work, but that of the hands, The Ministers of the Gospel are excused from that, 1 Cor. 9. 6. but not from work; there is the work of the Head, and the Tongue, and the Foot, and the Lungs as well as of the hands; but either under one species he comprehends all, or it may be he fitteth his speech to the condition of the people to whom he writes, who generally had such occupations wherein they wrought with their hands, *Thessalonica* being a great place of Trade. And the Apostle speaks of the Churches of Macedonia as a poor sort of people, 2 Cor. 8. 2. and liberal beyond their power; though some among them might be tempted to idleness by the Charity of others to them, which, as some conceive, was the occasion of the Apostles thus writing. But if men have Estates, and upon that account need not work, yet no man is to be idle: Mens time, parts, or other Talents are to be employed, and account thereof is to be given, *Matth*. 25. 19. And the unprofitable Servant is cast into outer darkness, ver. 30. some way or other every man is to work, and may work for profit to himself and others, unless under some invincible impediment. g He means when he was with them. He might probably observe some occasion for this Commandment: Industry is of good report with all; and by meddling in other affairs, and unquiet carriage and idleness, they might dishonour their Christian profession among the Heathen, which might be the chief reason of this Commandment; and the Apostle doth not act herein as a civil Magistrate, commanding about civil affairs for the publick welfare, but as a Minister of Christ with respect to a spiritual end, as appears by what follows.

12 That ye may walk honestly || *b* towards || Or, decently, them that are without *i*, and that ye may have lack || of nothing *k*. || Or, of no man.

He enforceth his Commands by a twofold reason, The former is *ab honesto*, the other is *ab utili*. First, That ye may walk honestly or decently, as the word is rendered, 1 Cor. 14. 40. i That is, Gentiles, Infidels, so they are described, 1 Cor. 5. 12. Col. 4. 5. as those that were received into the Church of Christ, are said to be *within*. The Apostle would have them honour the Gospel before the Heathen in such moral actions which they did approve of, and were able to judge of, not understanding the higher mysteries of Faith and Gospel Holiness, which he calls walking in wisdom towards them that are without, Col. 4. 5. The other reason is *ab utili*, That ye may have lack of nothing; or, of no man. Have no need to beg of any man, it might offend, and be a stumbling block to the Gentiles to see Christians to beg of any, and especially of themselves, for their necessary relief; or, of nothing, that you may by your own labour be able to subsist, and not depend upon others, and so not be a burden to Friends, or a scandal to Strangers. For every man to subsist by his own labour, was the primitive Law to Adam, *Gen*. 3. 19. commended often by Solomon in his *Proverbs*, and enjoyed by the Apostle to believing Christians, 2 Thess. 3. 10.

13 But I would not have you to be ignorant, brethren *k*, concerning them which are asleep *l*, that ye sorrow not \*, even as others that have \* 2 Sam. 12. 20. no hope *m*.

k The Apostle now proceeds to a new discourse, about moderating of their sorrow for the dead, not for all, but the dead in Christ. He had either observed their sorrow in this kind excessive, while with them; or else by *Timothy*, or some other way, he had heard of it. Wherein observe in general, he doth not condemn their sorrow but the excess of it. Grace destroys not Nature, but regulates it; Nor reason, but rectifies it; nor takes away the Affections, but moderates them; doth not make us Stoicks, or Stocks. Affections are good when set upon right objects, and kept within due bounds, and this Christianity doth teach, and Grace doth effect. And to mourn for the dead, especially the dead in the Lord, is a duty that both Nature and Grace teach, and God requireth; and the contrary is reproved by God himself, *Isa*. 57. 1. and to die unlamented is reckoned as a Curse, *Jer*. 22. 18, 19. Its only then immoderate sorrow the Apostle here means. And to prevent it, or remove it, gives many Instructions and Arguments. And he supposeth their Ignorance might be a great occasion of it, and so instructs them about the Doctrine of the

\* Joh. 6. 45. &  
14. 26. Heb. 8.  
11.

\* Joh. 13. 34. &  
15. 12. Eph. 5.  
2. 1 Pet. 2. 17.  
& 4. 8.

[ Or, excell.

\* 1 Pet. 4. 15.  
\* 2 Thess. 3. 7,  
8, 12.  
|| Or, your own  
things.



Resurrection, and Christ's personal coming again, which by the light of Nature, while *Gentiles*, they knew nothing of, or were very uncertain in. And the Apostle because of his short stay among them, had not had opportunity to instruct them about these things, and therefore doth it here distinctly and fully, as he doth the *Corinthians*, 1 *Cor.* 15. 12. hearing there were some among them, even of the Church itself, that said there was no Resurrection. It is such a Mystery to Reason, that it is hard to believe it; and the most learned of the Heathen doubted of it, and some exploded and scoff'd at it, as we find *Ath.* 17. 18. even such as yet held the immortality of the Soul. And hereupon in this Verse the Apostle doth assert two things in general to relieve them against immoderate Sorrow. 1. He calls the death of the Saints a sleep, *Dan.* 12. 2. *Luk.* 8. 52. *Joh.* 11. 11. 1 *Cor.* 15. 20. 51. whether referring to those that are already dead, or to dye, or that shall afterwards dye, and why should they then excessively mourn. After sleep, we know there is awaking, and by sleep Nature is revived; and so it shall be with the Saints in death. Hereupon the grave is called a bed, *Isa.* 57. 2. and the burying place *Cemeteryum*, a place of sleep. m And 2. There is hope in their death, as *Prov.* 14. 32. There is hope concerning their happy state after Death, and hope of their Resurrection, and seeing them, again at Christ's coming; i. is not an Eternal Farewel. This the Apostle here intends, and they will be then seen in a more excellent state, and probably so seen then, as that their Christian Friends may know them; else the Apostles Argument would not have so much strength, and so well suit the present case. The Heathen and Infidels buried their dead without this hope, as they are said to be without hope, *Eph.* 2. 12. and so were excessive in their sorrows, which they express'd by cutting their flesh, making themselves bald, doleful Songs, and mourning ejaculations, express'd sometimes upon instruments. And which the *Jews* had learned from them, as appears by Gods often reproving it, and Christ's putting out the Minstrels, *Mat.* 9. 23. and as that which he forbade them, *Lev.* 18. 28. *Deut.* 14. 1. And the Apostle may refer to this in the Text, as that which is not only grievous to Nature, but dishonourable to a Christians Faith, Hope, and Profession. We are hereby the betrayers of our Faith and Hope, and the things we Preach will seem false and feigned. *Cyp. de mortalitate*. And though man is said to die without hope as to a return to his former state of life here, *Joh.* 14. 7, 8, 9, 10. yet not with respect to the life at the Resurrection, in them that die in Jesus.

14. For \* if we believe that Jesus died, and rose again n, even so \* them also which sleep in Jesus o, will God bring with him p.

As in the former Verse the Apostle made use of the hope of the Resurrection as an Argument against immoderate sorrow, so here he proves the Resurrection by Christ's rising again, &c. n He supposeth they did believe that Christ died, and rose again; it was that which he had taught them, and which they had received, as being the two first and fundamental points of the Christian Faith without which they could not have been a Church of Christ. *Quest.* But how doth Christ's Resurrection prove the Resurrection of the Saints? He being the Eternal Son of God might have a privilege above all? *Ans.* This first shews the thing is possible, God hath already done it in Christ. 2. Christ rose for our justification, *Rom.* 5. last. and in justification sin is pardon'd which brought in Death, and which alone by its guilt can keep under the dominion of Death. 3. Christ rose not as a private person, but as the head of the body, his Church, *Eph.* 1. 4. 20. &c. and so loosed the bands of Death, and conquered the grave for all his People. 4. As the first fruits, 1 *Cor.* 15. 20. which was a pledge and assurance of the whole Harvest to follow. 5. God hath predestinated the Elect whom he foreknew, to be conformed to the image of his Son, *Rom.* 8. 29. 6. He is not complete without them, *Eph.* 1. ult. Lastly, They sleep in Jesus, as the Text speaks; not only live but die in him, *Rev.* 14. 13. their Union remains with Christ even in death. o By which words also the Apostle distinguisheth believers from all others; its only they shall have the privilege of this blessed Resurrection who sleep in Jesus. And perseverance in Christ to the end, is here also intimated. p And though their Resurrection is not express'd in the Text, yet it is implied in this saying. By God is meant, as some understand here, the Son of God, who is to come from heaven, *chap.* 1. last. And who will bring the spirits of just men made perfect in heaven with him, and unite them to their bodies, which cannot be done without their Resurrection. Whereby the Apostle gives another Argument against excessive sorrow for the Saints departed, they shall return from heaven again with Christ at his coming. Others understand it of God the Father, who will raise the dead, and then bring them to his Son, and bring them with him to heaven. Those that read the Text, those that sleep or die for Jesus, and so confine it only to Martyrs, restrain it to too narrow a sense.

15 For this we say unto you in the word of the Lord q, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep r.

q The Apostle here sets down particularly the manner of the Lords coming, the method and order how all the Saints shall then meet with him, and with one another, which we find

not so distinctly in any other Scripture; and whereby he further prosecutes the Argument he is upon. q That they might not think that what he speaks was either by some Tradition from others, or an invention of his own; and that is ground enough for faith, to which our Judgment and Reason ought to be captivated. r That which he saith here about the Resurrection, Christ's coming, the Ministry of Angels, the sound of a Trumpet, the Voice of Christ at that day, we have it in the Evangelists; but the Method and Order of all the Saints meeting together, and meeting the Lord in the Air, we find not in any express words before written, the Apostle speaks it here by extraordinary Revelation, which is the word of the Lord though not then written. And this order is express, 1. Negatively, The Saints then living upon earth shall not be with Christ sooner than those that were fallen asleep, and be caught up into the Air while the others are in the grave, and the Apostle speaks as if he should be one of the number; sure he could not think the coming of Christ should be in the Age wherein he lived, he speaks otherwise, 2 *Thess.* 2. 2. Or that his life should be prolonged to that day. For the time of his departure, he saith, was at hand, 2 *Tim.* 4. 6. But he looks upon the whole body of Saints together, and himself as one of that number, and so speaks, we which live and remain, &c. As in 1 *Cor.* 15. 51. We shall not all dye, but we shall all be changed. 2. Affirmatively, The dead in Christ shall rise first, that is, before they that are alive shall be caught up into the air. They shall stay till the rest be risen: As 1 *Cor.* 15. 51. We shall not all dye, but be changed and in a moment; which the Apostle calls clothing upon, 2 *Cor.* 5. 2. and which he rather desired, than to be unclothed, *ver.* 4. and then they that are dead in Christ shall rise, and be united to these in one visible body.

16 For \* the Lord himself shall descend from \* heaven with a shout s, with the voice of the a ch-angel t, and with the trump of God u: and the dead in Christ shall rise first: 2 *Thess.* 1. 7.

s The means which effect this. The word shout in the Greek signifies a command, or word of command; alluding to Mariners, or Souldiers summoned to be ready with their assistance, when called upon. And may refer to the Angels, whom Christ now summons to attend and assist in that day. And the Evangelist speaks of the voice of Christ, *Joh.* 5. 28. which is there said to raise the dead. Whether these are an Oral shout and voice, from the mouth of Christ, or only an expression of his Divine Power, whereby he shall awaken them that sleep out of the grave, is a Question I shall not be curious about. t Christ is said to come with all the Holy Angels *Mat.* 25. 31. and to send his Angels with a great sound of a Trumpet, *Mat.* 24. 31. But here is mentioned only the Arch-angel and his voice, instead of all the rest, they all coming under his conduct. Though there be not such distinct Orders of Angels as the Schoolmen affirm, yet there is order among them, as Arch-angel implies. And whether he will put forth an audible voice or not at that day; or whether this Arch-angel be not the same with Christ himself, who is the head of all Principality and Power, *Col.* 2. 15. I leave it as doubtful; but however it is certain the Angels shall be ministering to Christ at that day, especially in the Resurrection of the Elect, *Mat.* 24. 31. and severing the Righteous from the Wicked, *Mat.* 13. 41. u As 1 *Cor.* 15. 52. And whether this be to be taken literally, and distinct from the shout and voice before mentioned, or used only to shew forth the divine power of God that shall gather all the Elect together out of their Graves, as the Trumpet in War gathers the scattered Army; or as the silver Trumpets under the Law, assembled the congregation of Israel, I shall not be positive. And this is the account of the Saints that are raised.

17 Then we which are alive and remain, shall be caught up together with them \* in the clouds, \* to meet the Lord in the air: and so shall we \* ever be with the Lord w. \* *Rev.* 11. 12. \* *Joh.* 12. 26. & 14. 3. & 17. 24.

w Christ will have a Church to the end of the World, and some will be found alive at his coming, and will be caught up or snatch'd up, to denote its suddenness, as it may be in the arms of Angels, or by some immediate attractive power of Christ; and it will be together with them that are now raised from the dead; they shall ascend in one great body, and it will be in the clouds. As Christ himself ascended in a cloud, *Ath.* 1. 9. and so will return again, *Mat.* 24. 30. he making the clouds his chariots, *Psal.* 104. 3. To meet the Lord in the air, 1. To congratulate his coming, when others shall flee and tremble. 2. To put honour upon him; as the Angels will also attend him for that end. 3. To receive their final discharge. 4. To be visibly joynted to their Head. 5. To be assistants with him in judging of the World, and to reign with him upon Earth. And whether the last judgment will be upon the Earth, or in the Air, I shall not determine. But after this Christ and his Saints shall never part. Their first meeting shall be in the Air, and their continuance will be with him while he is in this lower world, and after that they shall ascend with him into heaven, and so be for ever with him. *Augustin* imagined that the Saints that are found alive shall in their rapture dye, and then immediately revive, because it is appointed to all men once to die; but the Apostle saith expressly, we shall not all die, but we shall all be changed, 1 *Cor.* 15. 52.

|| Or, exhort.

18 Wherefore, comfort † one another with these words x.

z The Apostle makes application of all this Discourse to the end he designed, which was to comfort them under their sorrows for departed Christian Friends. And he saith not, be ye comforted, but *comfort one another* : To put them upon the great Duty of Christian Sympathy, though this is a duty we owe to all, yet especially to the Saints, and more especially of the same particular Congregation. And Funeral sorrows are usually most afflictive, and therefore need to be allay'd with words of comfort, and not with any words but, saith the Apostle, *with these words*, or these things, as the *Heb.* the things or words that he had before laid before them. The Philosophers used many Arguments against the fears of Death, and for comfort under funeral sorrows, but Christians should fetch their comforts from the Scriptures. These are the best, most solid, most durable, and universal, and therefore the Apostle commends them to the believing *Romans*, *Rom.* 15. 4. as here to these *Thessalonians* particularly. These considerations that those which sleep in Jesus shall rise again, and that we shall meet them again, and we and they shall be for ever with the Lord together is a great relief against the sorrows of their departure hence. And the comforts arising hence may serve to support under other sorrows as well as these, which the Apostle also might intend in the words.

C H A P. V.

|| Or, to be written to you.

1 But of the times and the seasons, brethren, ye have no need that I || write unto you y.

y But when shall these things be might some say, as the Disciples asked Christ, *Matth.* 24. 3, 36. *Acts* 1. 6. He tells them, 'tis not for you to know times and seasons : Not that they knew them in particular already, but there was no need they should know them. It may be some among them were too curious to enquire. He doth not say they could not be known as being put into Gods own power, as *Acts* 1. 7. but ye have no need that I write of them. The Apostle as in his preaching, so his writing had respect to what was most needfull, and profitable for the people ; as when the Disciples askt, *are there few that shall be saved*, Christ answered them in that which was most needfull to them, *Luke* 13. 24. and so doth the Apostle here instead of acquainting them with the times and seasons, puts them upon watchfulness, that they might not be surpris'd, as in the following verses : and to improve the knowledge they had already, which was this, that Christs coming would be sudden.

|| Or, exactly, or throughly.

\* *Matth.* 24. 43.  
† *1 Pet.* 3. 10.

2 For your selves know || perfectly that \* the day of the Lord so cometh as a thief in the night z.

z By times and seasons then before-mentioned, he meant the time of the Lords coming, or he applies what he spoke in general to this particular, which he here calls the day of the Lord. And though they knew not the particular time, yet they did know this, it would be sudden and unexpected, *coming as a thief in the night*, *Rev.* 16. 15. the comparison is to be restrained only to the suddenness of it ; for his coming will be welcome, and so not as a Thief to all that believe : And it is called the day of the Lord here and elsewhere, *1 Cor.* 3. 13. *Phil.* 1. 6, 10. And that day, *2 Tim.* 1. 18. not to be taken for a natural day, but a certain period of time. Any eminent manifestation of God either in works of Mercy or Judgment are called his day in Scripture, *Isa.* 2. 12. *Jer.* 46. 10. And so because Christ will be more eminently manifested now than ever before, therefore his coming is called his day, and that it would be sudden, they did not only know, but know perfectly or accurately, *Eph.* 5. 15. circumspectly : There could be only conjectures about the particular time : The influence hereof was powerful upon their hearts, and so they may be said to know it perfectly. In Religion knowledge is not perfect which is not operative.

\* *Luke* 21. 34.  
† *35.*

3 For when they shall say, Peace and safety a, \* then sudden b destruction cometh upon them, as travel upon a woman with child c, and they shall not escape d.

a By these words the Apostle proves that the day of the Lord will come unexpected, by the security that will be then found in the World. They say it in their hearts and practice, if not with their Tongues. And he useth two words the better to express the greatness of this security, present peace, and no danger of sliding, as the words import : And as the effect of Christs coming will be destruction to such, which will be Salvation to others, *Heb.* 9. last. so through their security it will be b sudden destruction, c which he describes under the similitude of Travel upon a Woman with Child, which doth for the most part come of a sudden, and is the most exquisite pains in Nature, and is often made use of in Scripture to set forth extremity of misery, *Isa.* 13. 8. *Jer.* 13. 21. d And these pains come upon her unavoidably, so saith the Apostle of these mens destruction, *and they shall not escape*, or in no wise escape, express'd in the *Greek* by two Negatives, which do strongly affirm.

4 But ye, brethren, are not in darkness e, that that day should overtake you as a thief.

e Left these believing *Thessalonians* should be terrified in their minds by this Discourse, he adds this by way of comfort to them, that they shall not be surpris'd as others, though they did not know the particular time of Christs coming, yet it would not find them unprepared for it as the World would be, and the Reason he gives is, because they are not in darkness : Darkness is to be taken Metaphorically, and so in Scripture it's taken either for Sin, Ignorance, or Misery. The two former are here meant, especially Ignorance. These *Thessalonians* were brought into the light of the Gospel : They had the knowledge of Christ, and the way of Salvation by him, particularly they knew of his coming ; and the manner and ends of his coming, which the Infidel World did not ; and though Christs coming would be to others as a Thief in the night, yet not to them.

\* *Eph.* 5. 8.

5 Ye are \* all the children of light, and the children of the day f, we are not of the night, nor of darkness g.

f And because the night is the time of darkness, and the day of light, he therefore hereby describes their present state positively, *ye are all the children of the light*, and the children of the day, which is an *Hebraism* : Ye are partakers of a Spiritual Light, and this Light is not the darker Light of Nature, or the Light of Prophecy which the *Jews* had, compared to a Lamp, *2 Pet.* 1. 19. but ye are Children of the day, as the time of the Gospel is called day, *Rom.* 13. 12. *2 Cor.* 6. 2. g 2 Negatively, *Ye are not of the night, nor of darkness*, your state is exceeding different from other Gentiles, and from what it once was, as the light is from darkness, and day from night, not as if there was no ignorance remaining in them, for the best men see but through a glass darkly, *1 Cor.* 13. 12. but the Apostle compares them with their former estate when they were Gentiles, and with the *Jews*, under the Law, and with respect to their state in Christ, they were not Children of the night, or as to their state of the night, but children of the Light, and of the Day.

6 Therefore let us not sleep, as do others h : but \* let us watch i and be sober k.

\* *Matth.* 24. 42.

h The Apostle draws this Inference from the foregoing verses in a twofold Duty, 1. Negative, sleep is not proper for the children of the day, but of the night : And as the night and darkness are to be taken metaphorically, so the sleep. And though it hath several acceptions in Scripture, yet it is here taken for security. As the natural sleep binds up the senses, and men are not aware of approaching danger, so doth the sleep of the Soul. It darkens the mind, stupifies the Spiritual sense, that men prepare not for the coming of Christ, nor to avoid the destruction that will then come suddenly upon them, and *Rom.* 13. 11, 12. is a place parallel to this. *It is high time to awaken out of sleep*, &c. *The night is far spent, the day is at hand*, &c. i 2. Positive, Watching stands contrary to sleep, the senses are then in exercise, which were bound up by sleep, when the Soul is watching the faculties are in a Spiritual exercise to apprehend both our Interest and our Duty, to take hold of that which is good, and to avoid the evil; the evil of sin, and the evil of suffering. But watching here in the Text especially refers to the coming of Christ, to prepare for it, that we may not be surpris'd as others will, and to be in a readiness to be found of him in peace, without spot, and blameless, *2 Pet.* 3. 14. k Sobriety is reckoned to be one branch of temperance, and one of the Fruits of the Spirit, *Gal.* 5. 23. and one link of the chain of Grace, *2 Pet.* 1. 6. It hath its name in the *Greek* signifying either soundness of mind, or continency of mind ; a mind kept or held within its due bounds. It is usually taken for moderation in meats and drinks, setting bounds to the Appetite, but it extends to all earthly things, as Honour, Riches, Pleasures, to have our affections to them, our cares about them, our endeavours after them kept within due bounds ; and all this upon the account of Christs coming as a necessary preparation for it, vid. *1 Cor.* 7. 29, 30, 31. *1 Pet.* 4. 7. Sobriety and watching are here join'd together, and so *1 Pet.* 4. 7. and 5. 8. For as intemperance in meats and drinks makes the body dull and sleepy, so without temperance and sobriety the Soul will be disabled to watch.

7 For \* they that sleep, sleep in the night, and they that be drunken, are drunken in the night l.

\* *Luke* 21. 34,  
† *35.* *Rom.* 13.  
‡ *1 Cor.* 15.  
§ *34.*

l The Apostle inforceth the former duties of watchfulness and sobriety from the consideration of their present state. They that sleep choose the night to sleep in, and they that would be drunk choose the night for it. Drunkenness being so shameful a Vice, especially in the Apostles time, that men were ashamed to be seen drunk in the day time, vid. *Acts* 2. 15. *Eph.* 5. 12, 13. And in ancient times they had their Feasts in the night : Ye therefore that are not in the night of your former ignorance, ought neither to be found in the sleep of security, nor in the sin of Drunkenness, whereby may be meant also any kind of intemperance, for a man may be drunk, *and not with wine*, *Isa.* 29. 9. drunk with Pleasure, with Cares, with sensual Love, and Desires, with Passion, and by Spiritual Judgments upon the Souls, *Isa.* 29. 10.

8 But let us, who are of the day, be sober m, put-



\* Isa. 59. 17.

putting \* on the breast-plate of faith *n* and love *o*, and for an helmet the hope of salvation *p*.

*m* The Apostle here commands two Spiritual Duties, and the former is Sobriety, which he mentioned before, ver. 6. as a preparation for Christ's coming; but here as that which was suitable to their present state, and as standing opposite to that Drunkenness in the foregoing verse. It is not sufficient to abstain from vice without practising the contrary virtue. *n* The other Duty is putting on their Spiritual Armour. The former was to secure them against the good things of the World, the latter against the evil of it, that they be not overcome of either. The Armour he mentions is Spiritual. Souldiers have their Breast plate, and Helmet for their Bodies, so hath the Christian these for his Soul. As the Breast-plate and Helmet secure the principal seats of the Natural Life, the Head, and the Heart, so doth the Christian Armour secure the Life of the Soul, and therefore these two pieces are only mentioned as being most necessary. His Breast-plate is Faith and Love. *n* First, Faith, in Eph. 6. 14, 16, 17. it is called a Shield, here a Breast-plate. Great things are ascribed to Faith in Scripture, it is that whereby we are Justified, Adopted, United to Christ, have our hearts purged, &c. but here it is to be considered as a defensive Grace, and it doth defend as it assents to the Doctrine of the Gospel as true, particularly the Doctrine of the Resurrection, and the coming of Christ, with the effects and attendants thereof before mentioned: And as it doth depend upon God's faithfulness and all-sufficiency to perform his promises, and applying them to our selves for our support and comfort; so Faith is a Breast-plate or defence, and as it is a defence against temptations, so particularly against that sudden destruction that will come upon the secure World before-mentioned. *o* Secondly, Love, and Love is joined with Faith to shew it to be a true and lively Faith, when it worketh by Love, Gal. 5. 6. and love when it worketh produceth many blessed effects, and particularly as Faith it will be a Breast-plate of defence: It will defend against the persecutions and afflictions of the World: *Many waters cannot quench love, nor the floods drown it, Cant. 8. 7.* Slavish fear will overcome us if we want Love to defend against it when true Religion is under disgrace, and persecuted in the World: Love will defend against Apostasy, and so help us to persevere to the coming of Christ, which the Apostle had been speaking of, and Love being seated in the heart, is well compared to a Breast-plate that encompasseth the heart. *p* Secondly, the other piece of Armour is the Helmet, so called in the Greek from encompassing the head: And this Helmet is said here to be the hope of Salvation. In Eph. 6. 17. we read of the *Helmet of Salvation*, but the hope of it is there to be understood, for Salvation is no grace of the Spirit, and so of it self no part of a Christians Armour. Hope of Salvation is of great use to a Christian many ways: It is a Cordial to comfort him, a Spur to quicken him, a Staff to support him, a Bridle to restrain him, and so also an Helmet to defend him; and therefore no wonder that the Apostle calls true Hope a lively Hope, 1 Pet. 1. 3. And as it self is lively, so it is a defence to the Life of the Soul, as an Helmet is to the Life of the Body. *Hope deferred maketh the heart sick*, saith Solomon, but if quite disappointed and lost, the heart sinks and dies. Let Afflictions and Distresses break in like a Flood, yet hope will keep the head above water; and if Satan assaults the Soul to drive it into despair, this hope of Salvation will be a defence to it, so that the Christians Armour mentioned in this verse are Faith, Love, and Hope, which Divines call the three Theological Graces, and placed together by the Apostle, 1 Cor. 13. last. And these the Saints who are Children of the day, are to put on, whereby they shall be armed for the coming of Christ with this Armour of Light, Rom. 13. 12. and against the destruction which will then surprize the Children of the night.

9 For \* God hath not appointed us to wrath, but to obtain salvation *q* by our Lord Jesus Christ *r*.

*q* Some Expositors make these words an argument to all the Duties of Holiness mentioned both in this and the foregoing Chapters, and it is true, that the knowledge of our being Elected, or appointed to Salvation, doth not in the Elect encourage to sin or sloth, as some affirm, but engage to all holiness; but I had rather restrain the words, and that either to the hope of Salvation mentioned immediately before, and then the sense to be this, we may well hope for Salvation seeing God hath appointed us to it, or to his whole discourse about the coming of Christ, and so they may give the reason why the dead in Christ must rise, and must with the Living Saints meet the Lord in the air, and be for ever with him; yea, and why they need not fear the destruction that will come upon others at that day, and why they should be watchful for its coming, because faith the Apostle, God hath not appointed us to wrath, but to obtain Salvation, &c. having spoken of two sorts of persons, the Children of the day, and Children of the night, and the sudden destruction of the one, and Salvation of the other at the coming of Christ; he here ascends to the first Original of both, which is God's appointment, which is an Act of God's Sovereign will, determining mens final Estates, which seems to be more than meer prescience, or foreknowledge, an act of Gods mind, as appears by Rom. 8. 29. 1 Pet. 1. 2. or more than appointing of the means and way of Salvation, but not of persons to be saved, or of persons only materially, as to the number how many, but not formally, or individually who

they are that shall be saved; whereas the Apostle writes of some whose names are in the book of Life, Phil. 4. 3. and that from the foundation of the World, Rev. 17. 8. and chosen before the foundation of the World, Eph. 1. 4. otherwise every mans Salvation would depend more upon the uncertainty of Mans Will, than the Eternal and immutable Will of God; whereas whatever God works in man's Salvation, is according to the Counsel of his Will, Eph. 1. 11. And Gods Counsel is certain, immutable, and eternal, extending not only to actions and means, but persons, Rom. 8. 29, 30. neither is this appointment of God grounded upon the foresight of mans Faith; for if Faith be the gift of God, this gift proceeds from Gods counsel and fore-appointment; else men may say, That I may be saved, I must thank God, but that I am saved, I must thank my self. And hence there is a possibility for no man to be saved; and all the counsels of God in Christ to be made frustrate; but this is no place for controversy, only where God appoints to Salvation, he appoints also to means, and without the means, there is no attainment of the end, Eph. 1. 4. 1 Pet. 1. 2. And the Apostle here makes Salvation stand opposite to Wrath, what before he call'd destruction, verse 3. he here calleth Wrath, because Gods Wrath produceth it, and is manifested in it. And those that are saved, are delivered from it, and the supreme reason is, because they were not appointed to it, but to Salvation, and none that are appointed to the one, are appointed to the other. The vessels of Wrath and of Mercy are set in an opposite distinction, Rom. 9. 22, 23. and so in the Text to illustrate the Mercy of God the more in them that are saved: And whereas the Apostle calls it the obtaining of Salvation, it implies mans endeavours for it, though he be appointed of God to it, and speaking positively not only of himself, but these believing Thessalonians also, he hath appointed us to obtain Salvation, doth not this also imply that some good assurance of Salvation may be obtained in this World. *r* The Decrees of Salvation are executed in him, and by him. And there is no Salvation in any other, Acts 4. 12. And he saveth not only by his Doctrine and Example as some have affirmed, but by his blood as the meritorious, and his Spirit as the efficient cause of Salvation; whether the Infinite Wisdom of God could have found out another way I shall not enquire, but this it hath pitched upon, wherein Mercy and Justice are admirably glorified together, and the highest engagement imaginable laid upon men to love, serve, and honour their Creator. And as the freeness of Gods Grace is manifested in his appointing men to Salvation, so the exceeding Riches of it in saving them by Jesus Christ. And whereas two things are necessary to it, the reconciling us unto God, and restoring his Image in us: The former we have by the merit of his Blood, and the latter by the operation of his Spirit; so that we have no ground for that fond opinion, That if men walk honestly and uprightly, they may be saved in any Religion.

10 \* Who died for us, that whether we \* Rom. 14. 8.  
wake or sleep we should live together with *a* Cor. 5. 16.  
him *f*.

*f* Some refer these words to the latter end of the foregoing chapter, where the Apostle had spoke of the Saints Death and Resurrection, which is their sleeping and waking as they are here call'd. And their being for ever with the Lord is here called their living together with him. And left it might be thought that none should be with Christ until they awaked at the Resurrection, he therefore speaks of living with Christ even when we sleep. He had spoke of sleep in another sense ver. 6. as meant of security, but here meant of death, as its taken chap. 4. 14. And as watching is set opposite to the former sleep, so here waking to the latter, which is a Resurrection from death. And we hence gather that the Soul doth not sleep with the Body, but lives with the Lord when that sleeps in the Grave. As the Apostle expected to be with the Lord upon the dissolution of his Body, Phil. 1. 23. and he mentions it as the privilege of other Saints as well as his own, 2 Cor. 5. 1. When we sleep we are with him only in our Souls, when we wake we shall be with him both in body and soul. And both these we have from Christs death. If he had not died Heaven had been shut against our Souls, for our entrance into the holiest of all is by his Blood, and the veil of his Flesh rent for us, Heb. 10. 19, 20. and the grave would have shut up our Bodies, and there would have been no Resurrection, so that our living with Christ both when we sleep and when we wake springs out of his death. Others carry these words no further than the foregoing verse shewing how we are saved by Christ; faith the Apostle, he dyed for us. As God appointed persons to be saved, and Christ to be the person to be saved by, so also to be saved by his death, with respect to his Father he is said to be put to death, 1 Pet. 3. 18. with respect to his own freedom and willingness, he is said here to dye for us. And his dying for us implyeth the greatness of our guilt, and exprelieth the greatness of his own love, John 15. 13. He loved us, and thereupon would have us live with him, and he dyed that we and he may live together. And so he may be said to dye for our Salvation, the substance whereof consisteth in our living with him. To live with so glorious a person, and a person that is full of love to us, and shall then be perfectly beloved of us, and that stands in many near relations to us, and whose presence will have such a blessed influence upon us, and in such a place as Heaven is, and that for ever, sure carries the substance of our Salvation in it. And if this was the end of his death, sure it was more then to be an example of Faith, Patience, and submission to God. Or to confirm to us the

\* Rom. 9. 22.  
1 Pet. 2. 8.  
Jude 4.

the Doctrine he preached; it was to satisfy divine Justice, and obtain the pardon of our sin, and merit for us the privilege of living with him.

11 Wherefore || comfort your selves together *r*, and edifie one another *u* even as also ye do *w*.

*r* These words are an exhortation to the whole Church of Thessalonica, to comfort and edifie one another. Though the ministry is appointed to this by especial office, yet private Christians are to practise it to one another, the former doth it in way of authority, the latter in a way of charity. The Apostle had laid before them many comfortable truths; which they were to comfort one another by; and if we read the words, *exhort one another*, it refers to the necessary duties of Religion he had mentioned in this and the foregoing chapter. *u* And this follows from both the former, as alluding to an house that is built up by degrees; and so is every Church the house of God; and consisting of living stones, every part is to seek the building up of the whole. And by mutual exhortation and comfort the whole may be edified: Christians then are to be blamed that only seek to edifie themselves, and much more they who pull down and divide, and destroy instead of building up. *w* And what the Apostle exhorted them to, they were already in the practice of; for which he here again commends them as he had done upon several accounts before, not to flatter but to encourage them to proceed, and to set before other Churches their example for imitation.

12 And we beseech you, brethren, \* to know them which labour among you *m*, and are over you in the LORD *x*, and admonish you *y*:

13 And to esteem them very highly in love *z* for their works sake *a*. And be at peace among your selves *b*.

*m* The Apostle spake before of their private duties as Christians to one another, now of their duties to their Pastors and Teachers. Left by what he had said they might think the Ministry needless. It seems this Church was settled under Officers which is called an Organical Church. And though the Apostle himself was driven from them by Persecution, yet they were not without Ministers and Teachers, and they owed a great duty to them, to which he doth lovingly exhort them. And he describes them not by the name of their office, as Pastors, Elders, or Ministers, but by the work of it. The word imports diligent labour causing weariness, as 1 Tim. 5. 17. *That labour in the word and doctrine*, which shews both the nature of the work of the Ministry it is laborious; and the duty of Ministers therein, not to seek the honour and profit of the Office, and refuse the labour of it; they have the work of Teaching, and of oversight or government and admonition, and all require labour. *x* The same word is used 1 Tim. 5. 17. and translated *ruling*, it signifies that superintendency and precedency, which the Elders or Ministers have over their respective Flocks, and it is said to be *in the Lord*, either to distinguish them from Civil Officers, or to shew both the original rule and end of their Office; it is from the Lord by institution; and to be managed according to his Laws, and directed to his service, and glory as its end. *y* The word is often used in the New Testament, Acts 20. 31. Rom. 15. 14. Col. 1. 28. and 3. 16. and signifies either the putting into the mind by way of instruction, or upon the mind by way of counsel, threatening, or reproof; and that either publicly or privately: *z* Now the duty they owed to them is, 1. To know them, as in the former words, that is, to own them in their office; to have regard to their teaching, and to submit to their government, and to reward their labours, as knowing is often taken in Scripture to express the acts of the will and affection, and the actions also of the outward men, as well as of the mind, as Psal. 1. 6. and 101. 4. 2. To esteem them very highly in love for their works sake, *ὡμπαρμεναι* *vid.* Rom. 5. 20. 2 Cor. 7. 4. The words in the Greek carry such an emphasis as cannot well be expressed in English, importing esteem and love to an hyperbole, their love was to be joined with esteem, and esteem with love, and both these to abound and superabound towards them. We read of a double honour 1 Tim. 5. 17. which contains the whole duty of people to their Ministers. *a* Whether of Teaching, Ruling, or admonition. Their work is in it self honourable, and work that tends to your Salvation, and though their persons be meant, yet to esteem and love them for their work; or if upon any other account they deserve it of you, yet their work is to be the chief reason thereof; especially considering that their work more immediately respected them of this Church rather than any others; and their labour was amongst them. Or as some read it *in you*; to instruct, edifie, and comfort your inward man. *b* Some copies read it, *with them*, *ἀλλοις* for *ταυτοῖς*, by a little alteration of the Greek word, and then it still refers to their Teachers; they should be at peace, or live in peace with them. For oftentimes dissensions arise betwixt Ministers and people, whereby their edification is hindered. But I rather follow our own translation; and so it is a new duty of the people towards one another, to preserve mutual peace among themselves, and yet these words may respect the former. For if the people give honour and respect to their Ministers, it may be a means to preserve peace among themselves: among the Corinthians the applauding of some of their Teachers, and the

contempt of others made great Schisms and divisions amongst them. Our Saviour useth these very words to his Disciples, Mark 9. 50. from whence the Apostle might take them. And the duty of peace he often presseth in his Epistles, Rom. 14. 19. 1 Cor. 7. 15. 2 Cor. 13. 11. Col. 3. 15. Heb. 12. 14 which was to prevent Schism, which breaks the bonds of peace, and may make the labours of their Teachers less successful.

14 Now we || exhort you brethren *e*, \* warn them that are || unruly *d*, comfort the feeble-minded *e*, \* support the weak *f*; be patient towards all men *g*.

*e* Some think the Apostle now turns his speech to their Teachers whom he here calls Brethren in a more peculiar sense; and because the Duties here enjoined do more properly belong to the Ministry. But others more truly judge he continues his Discourse to the whole Church, and the several Members of it. The same Duties are to be performed by both, though under a different Obligation. As in the Civil state all are to seek the good of the Commonwealth, though the Magistrates and Governours are more specially obliged by Office. *d* Or Admonish; as the same word is rendered in the former verse, here meant of brotherly, there of ministerial admonition, wherein great prudence is to be used, as to time, place, persons, manner: And the *unruly* are such as keep not their place, alluding to Soldiers that keep not their rank, and station, and they are called in the Margin *disorderly*, and that 1. In civil respects, when men live without a calling, or being in it, neglect it, or intrude into other mens business, and perform not the Duties of their Civil Relations. 2. In Natural respects, when men follow not the Light of Nature, and fulfil not the Law of Natural Relations. 3. In Spiritual respects, when men neglect or transgress the Rules and Order of their walking in their Church-State, either with respect to their Teachers, or one another. Admonition belongs to such, and is the first step of Church-censure when regularly performed. *e* *ὀλιγοψύχοις* Or the pusillanimous, men of little Souls, as the word imports, such as dare not venture upon hazardous duties, or faint under the fears or feeling of afflictions, or are dejected under the sense of sin, and their own unworthiness, or fears of Gods Wrath, and assaulted by Temptations which endanger their falling. *f* *ἀντιχρῆσται* an allusion to such as lift at one end of the burden, to help to bear it, answering to the word *συναπομνηστέωμαι*, Rom. 8. 26. *The Spirit helpeth our infirmities*: And the weak are either the weak in Knowledge, weak in Faith, that understand not their own Liberty in the Gospel, Rom. 14. 1. 1 Cor. 8. 9. And hereupon cannot practise as others do. Their Conscience is weak, 1 Cor. 8. 12. And so were in Bondage to some Ceremonial Rites, when those that were strong stood fast in their Liberty. These are to be supported, dealt tenderly with, and not to be despised, or rigorously used: Or, weak in Grace, new Converts, Babes in Christ, tender Plants, not well rooted in the Gospel. *g* This Duty is universal, the former concerned only the Saints. The word signifies Longanimity, or Long-suffering, and is often attributed to God, Exod. 34. 6. Rom. 9. 22. It consisteth in the deferring, or moderating of anger, to wait without anger when men delay us, and to suffer without undue anger when they deal injuriously with us, whether they be good men or evil, believers or infidels, the strong or the weak, Ministers or People.

15 \* See that none render evil for evil unto any man *b*: but ever \* follow that which is good *i*, both among your selves, and to all men *k*.

*b* These words seem directed to the guides of the Church, who are called Overseers, Acts 20. 28. and therefore the Apostle requires them to see that none render evil, &c. Or if to the whole Church as before, then it is a solemn charge which they ought to be all circumspect in observing. And the charge is first negative not to render evil for evil; which is to revenge themselves; and that is forbidden by the Apostle, Rom. 12. 17, 19. 1 Pet. 3. 9. And is the resisting of evil, forbidden by our Saviour, Matth. 5. 39. But is to be understood of private revenge rising out of malice, not of public censures either Civil or Ecclesiastical. Or of seeking reparations for injuries received in Courts of Justice according to Law and Equity. This private revenge cannot consist with that patience that he required towards all men in the foregoing verse, nor is it conformable to the example of Christ, 1 Pet. 2. 23. nor to the Christian calling and profession, 1 Pet. 2. 21. 2. Positive, good in it self, or that which is good to others as the word is often taken, Mat. 7. 11. Luke 1. 53. Gal. 6. 5. and so stands opposite here to the rendering of evil. And the word *follow*, signifies an earnest following, which is sometimes taken in a bad sense, for persecution, Matth. 5. 11. and sometimes in a good sense, as 1 Heb. 12. 14. 1 Pet. 3. 11. and to follow good imports more than only to do good, 1 Pet. 3. 11. when the inward bent of the Soul, and the outward endeavours are towards doing good. And this ought to be ever, or always, that is in all places, times, occasions, company. Mans course of Life ought in this to be uniform, though his outward condition vary. Sometime to do good to the Souls, sometimes to the Bodies of men, and that either in a privative or positive good; preventing evil, or bestowing that which is good, *k* *Do good to all, and especially to the household of Faith*, Gal. 6. 10. As they say of good,

Or, beseech.

\* 2 Thess. 3.

11, 12.

Or, disorderly.

\* Rom. 15. 1.

Gal. 6. 2.

\* 1 Cor. 15. 18.

Phil. 2. 29.

Heb. 13. 7, 17.

\* Prov. 17. 13.

and 24. 29.

\* 1 Cor. 6. 7.

\* Gal. 6. 10.



good, the commoner the better, but the contrary of evil, Christians stand in a special relation to one another, but in a common relation to all, and every Relation ought to be filled up with good. As love is a common debt to all men, so the fruit of it which is doing good. Our doing good should not be confined among Christians only of one way, opinion, or congregation, nor to men only under some limiting circumstances, but it should reach all men as we have ability, opportunity, and call; even Enemies themselves, as our Saviour requires *Matth. 5. 44.* This is to act like God, and may commend Religion to all men, and is not to be looked upon as commended by way of counsel as the Papists say, but commanded by precept. And it is not enough not to do evil, but we must do good, not to save a mans Life when we have power to do it, is to kill him, as Christ argues *Mark 3. 4.* or not to save a mans estate, when we may, is to steal from him.

#### 16 Rejoyce evermore l.

Here the Apostle adds more Christi<sup>n</sup> duties, briefly expressed, and set close one to another, and they seem to have a mutual connexion, but not so relative to others as those before mentioned, but personal to themselves. He begins with the duty of Rejoycing, joy is an affection of the Soul springing from the hope or possession of some suitable good. And it is either natural, which is common to men with beasts, arising from that good that is suitable to their several natures. Or spiritual, which is Joy wrought by the Spirit, and exercised upon spiritual objects. And this the Apostle here means, and is called rejoycing in the Lord, *Phil. 4. 4.* and the joy of the Holy Ghost, *Rom. 14. 17.* arising either from what spiritual good we already possess, or hope to possess, *exhibita & promissa*, Bernard. which is thereupon called a rejoycing in hope, *Rom. 5. 2.* and *12. 12.* The Apostle speaks here of the duty indefinitely, only requires it to be evermore, so *Phil. 4. 4.* Though God sometimes calls to mourning, yet its no where said mourn evermore, because rejoycing ought to be in a more constant practice, and all spiritual mourning tends to it, and will end in it; and he commends it as seasonable to these *Thessalonians* to support them under their present sufferings. The grounds of a Christians Joy always abide, and he is not only to retain it in the habit, but to mix it with all his sorrows, and sufferings, as *1 Pet. 1. 6.* *Ye greatly rejoyce though for a season in heaviness.* Whereas carnal mirth is mixt with sadness, *Prov. 14. 13.* So that a Christian ought to rejoyce in every condition, not only in prosperity but adversity, and especially when called to suffer for Righteousness sake, as *Matth. 5. 12.* *1 Pet. 4. 13.* It is not only allowed but commanded. This joy is one great part of Gods Kingdom even in this World, *Rom. 14. 17.* much more in the World to come. And therefore the Apostle speaks of rejoycing evermore, whereas mourning is but for a time, and ends to the Saints in this Life.

#### 17 Pray m without ceasing n.

This is a means to maintain our rejoycing, and therefore next mentioned. Prayer is a making known our requests to God, *Phil. 4. 6.* And it is either mental in the heart only, as *Hannah* was; or vocal, expressed with the voice: or as some add, vital; so good works have a voice to bring down blessings, as mens sins cry for vengeance. *n* Not as the *Euchites* and *Messians*, of old, who hence thought no other duties were required, but always Praying; but by the word in the Text, is either meant a praying without fainting, as in the parable, *Luke 18. 1.* and which the Apostle calls a perseverance in prayer, *Eph. 6. 18.* *Col. 4. 2.* *προσκαίρειν*, or praying with strength, as the greek word there imports, and so not to faint, so *Rom. 12. 12.* Or a praying in every thing, as *Phil. 4. 6.* *In every thing let your request be made known, &c.* Or, in every season, as *Eph. 6. 18.* to take hold of the seasons of prayer. Or, in all seasons and times whether good or bad, yet still to pray. And all this is meant by the word in the Text, which is also used *Rom. 1. 9.* *1 Thess. 1. 3.* and *2. 13.* and implies in general no more but a constant course of prayer, so *Col. 4. 2.* to watch unto prayer as that the course of it be not interrupted by any diversions. As also to preserve an heart disposed to pray at all times: and to mingle ejaculatory prayers with the several actions of our lives, our wants are continual and God will be acknowledged in all our supplies, and therefore we ought to pray continually.

#### 18 \* In every thing give thanks o: for this is the will of God p in Christ Jesus concerning you q.

When we have obtained mercy by Prayer, then we are to give thanks, and what ever we may pray for, that we ought to give thanks for. And so by that understand and limit the general expression in the Text. We are not to give thanks when we fall into sin, for that we ought not to pray for. Yet if we have the pardon of it, or get any good by it, we should then give thanks; and so may be said concerning affliction, we are to give thanks in every condition, either of prosperity or adversity. And with all our supplications, we are to join thanksgivings, *Phil. 4. 6.* *Col. 4. 2.* and thanksgiving properly refers to some mercy received, whether privative, or positive, temporal, or spiritual, private or publick, and we are in all these to give thanks. Though praising God may reach further, which is to adore the excellencies of his being as they are glorious in themselves, or the excellencies of his works as they are in themselves praise worthy. And Thanksgiving for mercy received is. 1. A taking notice of it as coming from God. 2. Setting a due value upon it. 3. A sense of Gods goodness

and our own unworthiness. 4. Praising him for it. *p* Some carry this as a motive to all the preceding duties, but rather to this last mentioned. As if this was in special the Will of God; being a duty so much to his own glory and our good, and by will we must by a Metonymy understand the thing willed, *Eph. 6. 6.* *Col. 4. 12.* It is required by the Law of nature not written, which is part of Gods will. The Heathen are reproved for not being thankful, *Rom. 1. 21.* and they made Laws to punish it, and accounted it the greatest reproach, *ingratus si dixeris omnia dixeris*, and by the Law of God that is written. The moral Law requires it, and the Ceremonial Law required offerings by way of thanksgiving; which we call gratulatory. And the Gospel requires it, it being one of the Gospel Sacrifices *Heb. 13. 15.* and pleaseth the Lord better than the greatest of the legal Sacrifices, *Psal. 69. 30, 31.* and it being said to be the Will of God in the Text, it must needs be pleasing to him. *q* Either meant as this will of his is signified to us by him, not only by the Law of nature, or of *Moses*, but by Christ Jesus, and so it may be of greater force upon Christians, and hereby it is to be looked upon as one of the Commandments of Christ also. Or we may understand it upon the account of Christ, and the great love of God in him. Though thanksgiving is due for the least mercy, yet Gods will especially requires it with respect to Christ. And so especially of Christians who partake of Christ, and the Love of God in him: as the Apostle here adds, *εις υμεις. r* Or towards you in special, the Heathens were obliged to thankfulness for Rain from Heaven, and fruitful seasons, these common blessings; much more are Christians for the special blessings they receive by Christ Jesus.

#### 19 \* Quench not the Spirit f.

That ye may be enabled to pray and give thanks, as before, *see 1 Cor. 14. 30.* *Quench not the Spirit.* And by the figure *Meiosis* he means cheer the Spirit. The Spirit is compared to Fire, *Matth. 3. 11.* and he came down upon the Apostles in the similitude of tongues of Fire, *Acts 2. 3.* but the Spirit himself cannot be quenched, he means it therefore of his gifts and operations. Which are either ordinary or extraordinary. Many had extraordinary gifts in the primitive times of healing, tongues, government, prophetic, &c. those that had them, without question, should have taken care not, by any fault of their own, to lose them. Especially that of prophetic, which the Apostle prefers before all others, *1 Cor. 14. 1.* and mentions here in the following verse. And which the Apostle exhorted *Timothy* to stir up in himself, *2 Tim. 1. 6.* As we stir up the Fire to quicken it, so the word *ανακουμειν* imports. The like is required of Ministers with respect to their Ministerial gifts which are now given; but there are ordinary gifts and operations of the Spirit common to all Christians. As enlightning, quickening, sanctifying, comforting the Soul, men by sloth, security, earthly incumbrances, inordinate affections, &c. may abate these operations of the Spirit, which the Apostle calls the quenching it, the fire upon the Altar was kept always burning by the care of the Priests. Fire will go out either by neglecting it, or casting water upon it. By not exercising Grace in the duties of Religion, or by allowing sin in our selves we may quench the Spirit. As appears in *David*, *Psal. 51. 10, 11, 12.* Not that the Habits of grace may be totally extinguish'd in the truly regenerate, yet they may be abated as to degree, and lively exercise. Yet those common illuminations, and convictions of the Spirit which persons unregenerate especially such that live under the Gospel do often find, may be totally lost, *Heb. 6. 4, 5, 6.* and we read of Gods Spirit ceasing to strive with the old World, *Gen. 6. 3.* and the Scribes and Pharisees resisting the Holy Ghost, *Acts 7. 51.* which were not persons regenerate. He may sometimes strive with men, but not overcome them; and there is a quenching of the Spirit in others as well as our selves; people may quench it in their Ministers by discouraging them, and in one another by bad examples or reproaching the Zeal, and forwardness that they see in them.

#### 20 Despise not Prophecyings t.

Thereby we may quench the Spirit, which usually works upon mens Minds and Hearts by it. By prophetic is sometimes meant foretelling things to come, and speaking by extraordinary Revelation, *1 Cor. 14. 29, 30.* sometimes the Scriptures are so call'd, especially the Old Testament, *2 Pet. 1. 21.* and sometimes the interpretation and applying of Scripture, which is the same that we now call preaching, *1 Cor. 14. 3.* And the duty with respect to it, is not to despise it, to set it at nought as a thing of no worth. The word is often used in the New Testament, *Luke 18. 9.* *Acts 4. 11.* *Rom. 14. 3, 10.* But the Apostle useth again the figure *Meiosis* before mentioned, and means, Prize, Value, and highly esteem it, attend upon it, have great regard to it. It being an ordinance of God for Instruction and Edification, yea, and for Conversion also, *1 Cor. 14. 24, 25.* some despise it because of the outward meanness of the persons which prophetic, some through a proud conceit of their own knowledge, some by a contempt of Religion itself. These *Thessalonians* had been commended for their great proficiency, and yet were still to attend upon prophesying in the Church. Which he calls prophesyings in the plural number, referring either to the several Prophets that prophesied, or to the several parts of their prophetic, or the times they prophesied. And the Prophets were either such as prophesied only by an extraordinary gift, and immediate revelation which some private members of the Church, had in those times *1 Cor. 14. 29, 30.* Or such as prophesied not only by gift, but office also, *Eph. 4. 11.*

21 \* Prove

\* Eph. 5. 20.

\* 1 Cor. 10.  
22.  
Or, scandal.

any more y: but judge this rather z, that \* no man put a stumbling-block, or || an occasion to fall in his brothers way a.

y q.d. Seeing all must be judged by Christ, let us no more judge one another, but mend this fault for time to come. z Hitherto his Counsel was more general, respecting both the Strong and the Weak. Here he begins in a more particular manner, to apply himself to the more Strong and Knowing Christians; Counselling them to take heed, lest by the Abuse of their Christian Liberty, they should be an Offence to them, that were weak, and more ignorant. He entreath upon this with an Elegant Transition, making use of the same Word in a different Sense; for he doth not speak Contraries, when he says, judge not, but judge; for the Word in the former part of the Verse, signifies, to condemn and censure; but here in the following part, to deliberate or consider. q.d. Instead of judging others, let us look upon this as a Rule for our selves, and our own Department, that we put no stumbling block, &c. a q.d. Take heed of Offending your Brethren in any kind; do not, by an unseasonable Use of your Liberty, either drive them from their Christian Profession, or provoke them to imitate you, and so to Sin against their Consciences. You have a Parallel Text, 1 Cor. 8. 9. There he speaks only of a stumbling block; here he adds an occasion of Falling, or as 'tis in the Original, a Scandal. Though these two Words do differ in their Etymologies, yet they have one and the same Signification. The latter word, as Stephanus observes, is peculiar to Holy Scripture; and seldom, if ever, used in any common Author. It signifieth properly the Bridge in a Trap, which, by its falling down, catcheth a Creature in a Snare, and so occasions its Ruine; and from thence it is used to denote any thing, which is an occasion to others of stumbling or falling; any thing whereby we so offend another, as that he is hindered from Good, drawn into or confirmed in Evil. Scandal or Offence, is either Passive or Active; Passive Scandal is, when that which is Good, is by reason of Man's Corruption, an occasion of falling to him. So Christ himself, and his Doctrine, was a Scandal to the Jews, vid. 1 Cor. 1. 23. 1 Pet. 2. 8. Active Scandal is, when any thing is done or said, which gives occasion of Offence to others, when it is an occasion of Grief, or of Sin to them, ver. 15. 21. This occasion may be Administred, either by Evil Counsel, Mat. 16. 23. Rev. 2. 14. Or by evil Example, Isa. 9. 16. Mat. 15. 14. Or by the Abuse of Christian Liberty in things indifferent, 1 Cor. 8. 9.

\* Tit. 1. 15. Jesus b, that there is \* nothing † unclean of it self c: but \* to him that esteemeth any thing to be unclean, to him it is unclean d.

† Gr. common.  
\* 1 Cor. 8. 7.  
10.

b Here he obviates an Objection. Some might say, they were thoroughly persuaded, That no Meat was unclean in its self; and therefore they might, and would use their Liberty, in eating any thing that was before them. To this the Apostle answers, First, by way of Concession, he grants what they say is True, and tells them, That for his own part he knew it full well, and was himself assured of it; and that he had this Assurance from the Lord Jesus, i. e. That he was Instructed therein by his Word and Spirit. c i. e. That no Meat was unclean in it self; it was not so in its own Nature, vid. Gen. 1. 31. and 9. 3. Some Creatures might be unwholsome, but none were in themselves unclean: To the Jews they were not unclean by Nature, but by a positive Law, which Law was now antiquated and out of doors, vid. Col. 2. 16. 17. 1 Tim. 4. 3, 4. d This he adds by way of Restriction, That though no Meat was unclean in its self, yet it was so to him that thought it to be unclean. If a Man shall Believe, that there is yet a difference in Meats, that some are still unclean; and that by Vertue of God's Prohibition, it would be Evil in him to eat such Meats, because he therein Acts against his Conscience, and doth that which he himself thinks to be a Sin, vid. ver. 23.

† Or, if because of meat.  
† Gr. according to charity.

15. But || if thy Brother be grieved with thy meat, now walkest thou not † charitably e. Destroy not him with thy meat, for whom Christ died f.

e In this Verse you have Two Reasons to induce the Strong not to offend the Weak; First, It is contrary to Charity; to grieve a Brother upon the score of meats, is to walk uncharitably; 'tis a Violation of the Royal Law of Love, which is against the grieving or offending others, 1 Cor. 13. 4. Two ways are weak Christians grieved, when others do unseasonably use their Liberty. 1. They think such do offend God in eating that which He hath forbidden; and this is matter of grief to those that fear God, to see others Transgress his Laws. 2. They may be drawn by their Example, to do the like against their own Light and Conscience; and this afterwards causeth grief and trouble; their Consciences hereby are galled and wounded, 1 Cor. 8. 12. f This is the Second Reason why Christians should not use their Liberty to the offence of others.

It may occasion their Ruine and Destruction. q. d. Hereby, as much as in you lies, you take a course to Destroy them for whom Christ died. You will alienate and estrange them from the Christian Religion, or you will draw them into Sin, and induce them (as before) to Act against their Consciences, and so hazard their Salvation. See a Parallel Place, 1 Cor. 8. 11. Here a Question may arise, Whether any can perish for whom Christ died? The Answer is, They cannot; and for this, the Scripture is express in Job. 10. 28. See also Mat. 24. 24. John 6. 36. 1 Pet. 1. 5. How then is this Text to be understood? The Apostle doth not speak of those for whom Christ indeed did die, but of such, as in the judgment of Charity, are held to be of that Number. We must account all those who Confess the Faith of Christ, for such as he hath redeemed by his death.

16. Let not then your good be evil spoken of g.

g Here is another Argument against Offences; it will cause our good to be blasphemed, or evil spoken of. Some by good here, would understand the Christian Faith, or the Gospel in general: But others do rather understand it of our Christian-Liberty in particular. q. d. Give none occasion for this great Privilege of your Christian Liberty to be traduced; use it so, as that neither the weak Christian, nor the Infidel, may Reproach or Accuse you as Licentious or Contentious, vid. 1 Cor. 10. 29, 30.

17. For the Kingdom of God is not meat and drink h, but righteousness, and peace, and joy i in the Holy Ghost k.

h This Verse contains a New Argument to persuade Christians, not to strive about meats, or such like things; and that is, That the Kingdom of God doth not consist in these, but in weightier Matters. By the Kingdom of God, you may understand the Gospel, or true Religion and Godliness; that Kingdom which God erects in the hearts of Men, Luke 17. 21. 1 Cor. 4. 20. When he saith, The Kingdom of God is not meat and drink: he means, That it stoth not stand or consist therein. Meat and Drink are put by a Synecdoche for all things of an indifferent, or middle Nature; such things, as the Apostle elsewhere says, commend us not to God, 1 Cor. 8. 8. They are no part of his Worship and Service; The Kingdom of God or Godliness is not promoted, either by the use or the forbearance thereof, vid. Gal. 5. 6. 1 Tim. 4. 8. i Here he tells you Positively wherein the Kingdom of God consisteth, not in outward observations, but in inward graces, and gracious dispositions. He doth not reckon up all, but Contents himself with these three, Righteousness, Peace, and Joy. By Righteousness, some understand that which is imputed, of which you read, chap. 4. others rather, That which is implanted and inherent; it is the same with Holiness, both the habit of it in the Heart, and the exercise of it in the Life. By Peace, some think, he means Peace with God, or Peace of Conscience; others, that he rather means, Peace with Men: Or if you will, Peaceableness, or Christian Concord and Unity. This suits best with what follows, ver. 19. and it is often commended to us in Scripture. By Joy, you may understand, that spiritual comfort, which ariseth from a present feeling of the Favour of God, or from a well-grounded Hope of future Salvation. As also, the Comfort and Delight which Christians take in the Good and Welfare of each other. He that loveth his Brother, rejoiceth in his Welfare, 1 Cor. 13. 6. and therefore will not offend, or occasion him to Sin. k This is added, to shew the efficient Causes of these Graces, which is the Spirit of God; and to distinguish this Righteousness, Peace, and Joy, from that which is merely Civil and Carnal.

18 For he that in these things serveth Christ, is acceptable to God, and approved of men l.

l This proves the fore-going Assertion, That the Kingdom of God consisteth in Righteousness, Peace, and Joy, because he that Serveth Christ in and by these things, is accepted of God, and approved of Men; this can't be affirmed of meat and drink, &c. When he says, That the Serving of Christ in these things, is approved of Men, he means, Such as are Godly, and of sound Judgment; for of others, they are often hated and reviled for the Exercise of these very Graces: And yet righteousness, and peaceableness, have oftentimes their Praise from the Wicked themselves, vid. 1 Sam. 2. 26. Prov. 3. 4. Luke 2. 52. Acts 2. 47.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edifie one another m.

m This Verse is the Application of the fore-going Discourse, in which you have an Exhortation to the Practice of two great Duties. The one is Peace, or Peaceableness; the other is mutual Edification. He had persuaded before to Peace with all Men, chap. 12. 18. And here he speaks more especially of Peace and Concord amongst Brethren, vid. 2 Cor. 13. 11. Ephes. 4. 3. Col. 3. 15. 1 Thes. 5. 13. Heb. 12. 14. This Peace is very necessary, and Christians



rians should endeavour all things that will promote it, and avoid all things that will obstruct it. And they must not only live *peaceably*, but *profitably one with another*. They should Build *one another* up in Grace and Knowledge.

\* Mat. 15. 11.  
Acts 10. 15.  
ver. 14.

20 For meat destroy not the work of God *n*. \* All things indeed are pure; but it is evil for that man who eateth with offence *o*.

*n* Here you have a farther Argument against Scandals. *q. d.* For so inconsiderable a matter, as eating a little Meat, or for the use of an indifferent thing, Do not destroy the work of God. By the Work of God, Some understand the Soul of a Brother, that is styled God's work by way of Eminency: It was one of the chiefest Works of the Creation, and made, as it were, with the Consultation of the whole Trinity, the Image of God, after a sort, was Engraven therein; and if this be the Sense, 'tis a Repetition of the Argument in ver. 15. But by the Work of God in this place, other things may be understood, *Ex. gr.* The Unity and Peace, which God worketh amongst Believers of different Persuasions in indifferent things; Or else the Work of Grace, or Faith, which God hath wrought by his Mighty Power in the Hearts of Men, *vid. John 6. 29. 1 Thes. 1. 3.* The Work of God in either of these Senses, may be disturbed or hindered by the Abuse of Christian Liberty; and he that scandalizeth his Brother, goes about, as much as in him lieth, to Dissolve and Demolish that which hath God alone for its Author and Worker. *o* Here you have a Concession and an Exception: He granteth, That all things are Pure and Clean, *i. e.* In themselves, or in their own Nature, *vid. v. 14. 1 Cor. 6. 12. Tit. 1. 15.* But then he addeth, That it is Evil for, or to, that man that eateth with offence, or that offends another with his eating; it is not Evil simply in its self, but accidentally, by reason of Scandal.

21 It is good neither to eat flesh, nor to drink wine, nor any thing *p* whereby thy brother stumbleth, or is offended, or is made weak *q*.

*p* The Apostle proceedeth to enlarge his Doctrine touching this particular, beyond the controversy that occasioned this his discourse; for he sheweth, that to avoid the scandal or offence of our Brethren, we are to abstain, not only from things prohibited by the Law, but also from things that are not prohibited thereby; as from *Flesh or Wine*, or any indifferent thing whatsoever. These words (*any thing*) are not in the Original, but they are understood, and well supplied in our Translation: Thus to do, he says is good, as the contrary in the fore going verse was said to be evil; it is good in regard of God, to whom it is acceptable and pleasing; and in regard of our Brethren, to whom it is profitable and advantageous, the positive (it may be) is put for the comparative; it is good, for it is better: so *Mat. 18. 8, 9.* *q* Some distinguish these three words, *Stumbled, Offended, made Weak*; making the first to be the greater, and the last the lesser injury: Others will have the first to be the lesser, and the last the greater injury. But there are those that think, they all three do signify the same thing: and the Syriack Interpreter doth render them all by one word, *viz.* is offended: And the same thing may be express'd by divers words, to insinuate the great care we should take, that we do not put a *Stumbling-block* (as 'tis ver. 13.) or an occasion of falling into our Brethren may. The Apostle seems to practise, what he here prescribeth in *1 Cor. 8. 13.*

Or, have it  
by thy self.  
Or, judgeth  
not himself in  
that which he  
approveth.

22 Hast thou faith? have it to thy self // before God *r*. Happy is he that condemneth // not himself in that thing which he alloweth *s*.

*r* Some read the first clause without an interrogation: *Thou hast faith*, either way the sense is the same. The Apostle here anticipates an Objection. The stronger Christian might be ready to say, as it is in the 14. verse, *I know, and am persuaded by the Lord Jesus, that nothing is unclean of its self.* I firmly believe, that now under the Gospel all meats are lawful, and that I have liberty to use or eat what I please; and is it not fit that my practice should be agreeable to my Belief? That I should act according to my Judgment? To this he answereth, That if a man hath such a Faith or persuasion, he should not unreasonably discover it to the offence of his Brother, but rather conceal it. He doth not speak of Faith in the Fundamentals of Religion, this must be professed and acknowledged, let who will be offended; but of Faith in indifferent things (which are the subject matter he is treating of) our belief or persuasion therein is not to be unreasonably uttered or declared, so as to occasion scandal or contention. *s* An excellent Aphorisme respecting all, especially the stronger and more knowing Christian; the sense is, he is a happy man, that when he knoweth a thing to be lawful, he doth so manage the practice of it, that he hath therein no reason to accuse or condemn himself: Or else, that doth not inwardly condemn himself, for doing

that against his conscience, which he openly alloweth, or practiseth: Such a one is happy in this respect, because he is free from those terrors that torment those who act against their consciences.

23 And he that // doubteth, is damned if he eat, because he eateth not of // faith *t*: for // whatsoever is not of faith is sin *u*.

*t* In this verse is another Aphorisme respecting especially the weaker Christian. *He that doubteth of the lawfulness of any meat, whether he may or may not eat it, is damned if he eat. i. e.* his own conscience condemns him, or he makes himself liable to damnation, because he eateth not of Faith. The word (*eateth*) is not in the Original, but it is aptly inserted by our Translators, what a man doth doubtfully, he doth sinfully: He sheweth a wicked heart, that is not afraid of Sin, but in great readiness to commit it. *u* This is a confirmation of the fore-going assertion. By Faith here is meant knowledge or full persuasion, as *v. 22. q. d.* what ever a man doth with a wavering mind, without being persuaded that it is pleasing to God, and warranted by his Word, he sinneth in the doing of it. Though we may not nourish doubts and scruples, yet we must not act against them; an erring conscience binds us to act nothing contrary to it. He sins that doth any thing against it, though the fact or thing done should not be sinful. Nature it self teacheth as much; that is a known saying of Cicero, *Quod dubitas, equum sit an iniquum, ne feceris.* If thou doubtst whether a thing be lawful or not lawful, thou shalt not do it. *vid. Heb. 11. 6.*

## CHAP. XV.

1. WE then *a* that are strong *b*, ought *c* to bear the infirmities of the weak *d*, and not to please our selves *e*.

*a* This Particle sheweth, that what followeth, is inferred from what went before. *b* By the strong, he means those who have attained to a good measure of knowledge and understanding, that are instructed in the Christian Faith, and particularly in the Doctrine of Christian Liberty. He putteth himself into the number, not out of ambition, but that he may propose himself an example of the following duty. *c i. e.* We are obliged and bound both by the Law of God and Nature. *d* By the weak, he means those who are weak in Faith and Knowledge, *chap. 14. 1.* By their infirmities, he means their Ignorance, Frowardness, Cenforiousness, &c. He doth not speak of Heresies and manifest Enormities; but of such Errors in Doctrine and Life, which proceed from ignorance or common infirmity; when he says, we must bear their infirmities, his meaning is, that we must bear with them, as we do with Children or sick Persons in their waywardness: Though it be a great burthen to us, yet we must bear it; we must not impatiently contradict them, but prudently instruct them. *vid. Exod. 23. 5. 1 Cor. 9. 22. Gal. 6. 2.* *e q. d.* We ought not to do what we please in indifferent things, and to act according to our own Sentiments without any regard to others; we should not please our selves in a proud reflecting upon our own Knowledge, and in contemning of others because of their Ignorance: We should not stand upon the terms of our liberty and contentment, but rather for the sake of others, depart a little from our own right.

2 \* Let every one of us please his neighbour for his good to edification *f*. \* 1 Cor. 13:6 Phil. 2:4-5

*f* Having said, we must not please our selves, he immediately subjoins, we must please others, *viz.* Every one his Neighbour; he means, that we would condescend and accommodate our selves to others, and give them satisfaction in all things; at least so far as may tend to their Good and Edification. You had a like passage, *chap. 14. 19.* The Apostle Exhorts the *Corinthians* to a practice somewhat like this, *1 Cor. 10. 24.* and he leads them the way by his own example, *1 Cor. 9. 19.* and *10. 33.* There is a pleasing of men which is sinful, and there is a pleasing of men which is lawful; and that is, when it is limited, as in this Text.

3 For even Christ pleased not himself *g*; but *h* as it is written *i*, The reproaches of them that reproached thee fell upon me.

*g* He backs his Exhortation in the first verse, with an Argument taken from the Practice of our Lord himself, who is our perfect pattern, and hath left us an Example, that we should follow his steps, *vid. John 13. 15, 34. 1 Pet. 2. 21. 1 Job. 2. 6. and 4. 17.* By Christ his not pleasing himself, is meant his not indulging or sparing himself; he did not seek his own ease, nor to satisfy the inclination of the humane nature, which abhorreth pain, and the Destruction of its self. He took such a course all along as sufficiently demonstrated, that he respected our Benefit, and not his own. *h* Here is an Ellipsis, something must be supplied to fill up the sense: Either the meaning is, he pleased not himself, but others; or he pleased not himself,

himself, but bore our infirmities and reproaches: Or else he pleased not himself, but it happened to him; Or he so carried himself that it might be truly applied to him, which is written, *Eccl. i. vii. in Psal. 69. 9.* That David uttered these words in the Person of Christ; Or as a Type of him may appear from *John 2. 17.* Interpreters are divided about accommodating this Testimony, to the occasion for which it is brought. Either the meaning is, that Christ did willingly expose himself to all the reproaches and contumelies of men, in obedience to his Father's Will; Or else, that He had the same concerns with God the Father; so that what befell God, did also befall him; He was as tender of the Father's Honour as of his own; Or else, that the sins of men, which are the things that cast reproach upon God, were taken by Christ upon himself, and he bore them in his Body upon a Tree. Seeing then that Christ hath done so much for our sakes, and hath not fought his own ease and benefit, we ought also to seek the good of others, and to deny ourselves; *vid. Phil. 2. 6, 7, 8.*

4 For whatsoever things were written aforetime, were written for our learning *k*; that we through patience and comfort of the Scriptures might have hope *l*.

*k* Left any should think, that the Testimony before alledged, concerneth only David or Christ, he sheweth that it belongeth also unto us; that we may learn by their example to bear the infirmities of the weak, and not to please ourselves. Yea, he takes occasion from hence to inform us of the general use of the Scriptures, that whatsoever is written in this or any other place, is written for our Learning and Instruction, we are concerned not only in all the precepts, but in all promises, *Heb. 13. 5.* menaces *Acts 13. 40, 41.* rewards *chap. 4. 24.* and punishments, *1 Cor. 10. 11.* therein mentioned and declared; and though this passage is more especially to be understood of the Scriptures of the Old Testament, yet it is true also of the Scriptures of the New Testament, they being written by the same Spirit, are profitable for the same ends; *vid. 2 Tim. 3. 16.* He proceeds to shew more particularly the use and benefit of the Holy Scripture, which is to confirm our hope and assurance of Eternal Life; *vid. 1 John 5. 13.* He saith the patience and comfort of the Scriptures, because they are both wrought in us by means thereof; *vid. Rev. 3. 10.* We are armed with Patience, and furnished with Consolations from the Examples and Promises contained therein. It may be the hope he here speaks of is to be understood not only of Eternal Life, but of Salvation and Deliverance in this Life. *q. d.* One principal use of the Scriptures is this, That by the Examples we find there of the Patience of Holy Men, and of God's relieving and comforting them in their distresses, we might be confident that God will relieve and comfort us also in due time.

\* *Phil. 3. 16.*  
|| Or, to mind the same thing among one another.

*m* He is called, *The God of all Grace*, *1 Pet. 5. 10.* *The God of Hope*, *v. 13.* *The God of Peace*, *v. 33.* *The God of Love and Peace*, *2 Cor. 13. 11.* and here, *The God of Patience and Consolation.* The meaning is, he is the Author and Worker thereof; you read in the former Verse, of the Patience and Comfort of the Scriptures; and here he sheweth that the Scriptures don't work these of themselves, but God doth it in and by them. *n* This is that to which he had exhorted them, *chap. 12. 16.* See the like *1 Cor. 1. 10.* *2 Cor. 13. 11.* *Eph. 4. 3.* *Phil. 2. 2.* God is the Author as of Patience and Consolation, so of Peace and Concord; the Grace of Unity, and Charity is his Gift; he maketh men of one mind and of one heart, and for this he should be enquired of by his Saints and People to do it for them. *o i. e.* According to his Doctrine, Command or Example.

6 That you may with one mind and one mouth glorifie God *p*, even the Father of our Lord Jesus Christ *q*.

*p q. d.* I farther pray, that you may not only be like-minded one towards another, But that you may with one mouth glorifie God; that whether you be Gentiles or Jews, strong or weak in the Faith, you may agree and be unanimous in his Worship and Service; that not only with one mind, but with one mouth; or as if you had all but one mouth, you may pray unto God and praise him; that is, one way of glorifying God, *Psal. 50. 23.* and it seems to be chiefly intended in this place: See *Acts 4. 23.* what accord and unanimity there was among the Primitive Christians. *q* An usual Paraphrasis of God in the New Testament: *vid. 2 Cor. 1. 3.* and *11. 31.* *Ephef. 1. 3.* *Col. 1. 3.* *1 Pet. 1. 3.* God is the Father of Christ, First, As he is the Son of God, so he begat him by an eternal and ineffable Generation, *John 3. 16.* *1 John 4. 9.* Secondly, As he is Man, so he created him, *Luke 1. 35.* Thirdly, As he is Mediator, so he appointed him to, and qualified him for that Office,

*Psal. 40. 8.* *John 20. 17.* This compellation of God includes all our comfort and happiness; for he is our Father, because he is the Father of Jesus Christ. It is added here by way of Limitation, to distinguish the true God from the false Gods of the Earth, and by way of explanation, to shew how God will be glorified and worshipped under the Gospel, *viz. As the God and Father of our Lord Jesus Christ.*

7 Wherefore receive ye one another *r*, as Christ also received us *s*, to the glory of God *t*.

*r* *vid. chap. 14. 1, 3.* He ends this discourse with the same terms, in which he began it. Before, the strong only were charged to receive the weak, but here both are charged alike; the strong must receive the weak, and the weak the strong; they must all have communion one with another, continuing in brotherly love, accounting one another for Brethren, exercising mutual forbearance and long-suffering. *s i. e.* After the Example of Christ, who beareth with the infirmities of his followers, putting no difference betwixt Jews and Gentiles. The Particle *as* noteth quality, not equality; there is no proportion betwixt the infinite Love of Christ, and the scanty charity of man. See the like, *Matth. 5. 48.* *Eph. 5. 2.* Some joyn this with the former clause, that we should receive one another to the glory of God. God is glorified by that brotherly love and concord that is amongst his People: Others joyn it with the latter clause, That Christ hath received us to the glory of God, *i. e.* To make us partakers of the glory of God, or to declare and manifest the glory of God's truth to the Jews, and mercy to the Gentiles, as he sheweth in the following Verses.

8 Now I say *u*, that \* Jesus Christ was a minister of the circumcision *w* for the truth of *26.* God *x*, to confirm the promises made to the fathers *y*:

*u* He explains himself, and declares more at large, how Christ received both Jews and Gentiles, thereby to admonish them to receive one another. As for the Jews, whom he calls here the Circumcision, *vid. chap. 3. 30.* and *4. 9, 12.* he saith, Christ became a Minister unto them, *vid. Matth. 20. 28.* He Exercised his Ministry in the days of the Flesh amongst them only, *Matth. 15. 24.* He went indeed now and then into the Coasts of Samaria to make way for the calling of the Gentiles, but his chief abode was in Jewry. *x* Or because of the Truth of God, that his truth or faithfulness might not fail. *y i. e.* The promises of the Messiah, made first to Adam, then to Abraham, and to David, that the Messiah should come of their loyns, that in their seed all the Nations of the Earth should be blessed.

9 And that the Gentiles might glorifie God *z* for his mercy, as it is written *a*, For this cause I will confesse to thee among the Gentiles, and sing unto thy Name.

*z* Here he proves the second part, that Christ hath also received the Gentiles. There is a plain Ellipsis in the words, This is understood that there were promises made of or to the Gentiles, and Christ came to confirm them also. The Sum of these Promises was this, that the Gentiles should glorifie God for his Mercy. Some have observed how the truth of God is spoken of in the foregoing Verse with respect to the Jews, and the mercy of God with respect to the Gentiles; not that the one was without the other; for the Salvation of the Jews, as it was of Truth, so of Mercy also, *Mich. 7. 20.* and the Vocation of the Gentiles, as it was of Mercy, so also of Truth; for there were many promises of God concerning that matter, but mercy is predicated of the Gentiles, because that attribute of God appeared more eminently in their Conversion and Calling. You had the like distribution and difference in *chap. 4. 25.* and *10. 10.* *a* Because the Jews were hardly perswaded of the Mercy of God to the Gentiles, therefore he proves it by diverse Scripture-Testimonies. This first is taken out of *Psal. 18. 49.* See the Notes there. David speaks this in the Person of Christ. In the Psalm it is, *I will give thanks to thee:* but here, according to the LXX, *I will confesse to thee, or celebrate thee among the Gentiles.* They then are received to Mercy, forasmuch, as it was fore-told, they should celebrate or praise God for his Mercy.

10 And again, he saith, Rejoyce ye Gentiles with his people *b*.

*b* This is taken out of *Deut. 32. 43.* Here is evidently implied, that the Gentiles should become the People of God, and joyn with the Jews in his Worship and Service, and rejoyce in the fence of his Goodness and Mercy to them. The partition-wall is now taken away, and they both became one Sheepfold under one Shepherd.

11 And again, Praise the Lord all ye Gentiles, and laud him all ye people *c*.



<sup>e</sup> This is found in *Psal.* 117. 1. There the *Gentiles* are willed to praise God, which they could not do, unless they knew him aright, and hath obtained mercy from him.

12. And again *Esaia*s saith *d*, There shall be a root of Jesse, and he that shall rise to reign over the *Gentiles*, in him shall the *Gentiles* || trust.

|| Or, hope.

<sup>d</sup> viz. In *Isa.* 11. 10. See the Notes there. This is a plain Prophecy of the Conversion of the *Gentiles*; their being received to Mercy, is implied in the former Testimonies, but here it is expressed. The son of *David* (the Saviour) shall rise and spring out of Jesse his Root, and Reign over the *Gentiles* by his Word and Spirit. He shall gather them by the Preaching of his Cross, as by an ensign, and they, as it is in the Prophet, shall seek to him; or as it is here, shall trust or hope in him. The Apostle, as he is wont, doth follow the LXX. which make some little variation from the Hebrew Text; but it is rather in sound than in sense. You have other Prophecies and Promises of the *Gentiles* Mercy, as *Ysa.* 42. 1, 6. and 49. 22. and 54. 3. and 60. 3, 5. But the Apostle thought, that these he had mentioned were sufficient for his purpose.

13. Now <sup>e</sup> the God of hope <sup>f</sup> fill you with all joy and peace in believing <sup>g</sup>, that ye may abound in hope through the power of the holy Ghost <sup>h</sup>.

<sup>e</sup> He finisheth here his long discourse about brotherly love and concord, with a short and pithy Prayer. <sup>f</sup> Having said before, that the *Gentiles* should hope in God, he takes occasion from hence to stile him, *The God of Hope*. He is so, both *Objective*, as being the only Object of our hope, *vid.* *Psal.* 146. 5. *Fer.* 17. 7. *1 Tim.* 6. 17. and *Effective*, as being the only Author of it, *1 Pet.* 1. 3. <sup>g</sup> i. e. With much inward Joy and Peace, which riseth in the Heart through a lively Faith in Christ: Or else, with all comfort and concord in the Christian Faith. In this he prays they may abound: instead of those contentions that had been amongst them, he desires they may be filled with those things, wherein he told them, *chap.* 14. 17. *The Kingdom of God* consisted. <sup>h</sup> He doth not say, that you may have hope, but that you may abound therein, that you may arrive to a plerophory or full assurance of hope, as it is in *Heb.* 6. 11. Such hope as may be like an Anchor to the Soul, to keep it safe and steady in the midst of Storms and Tempests. This hope is wrought in us by no less power and virtue than that of the Holy Ghost. See before.

\* 2 Pet. 1. 12.  
1 Joh. 2. 21.

14. And \* I my self also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able to admonish one another <sup>i</sup>.

<sup>i</sup> Here begins the Epilogue or Conclusion of this excellent Epistle, wherein the Apostle makes an Apology First, For his manner of writing to them, and then for his not coming to them himself. His first Apology is ushered in with a singular commendation of the Christians at *Rome*; he began with their commendation, *chap.* 1. 8. and he ends with the same. There are three things which he commends them for. The First is their Goodness; thus it is numbred among the Fruits of the Spirit, *Gal.* 5. 22. it may be taken more largely, and so it comprehends all Grace and Vertue; or else more strictly, and so it is put for Kindness, Gentleness, and Charity, in forbearing and forgiving others. The Second is all Knowledge; i. e. in things necessary, or in matters relating to Christian Liberty: or by all knowledge, he means a large measure and proportion of it. The Third is Ability to admonish one another, to inform others in things, about which they were ignorant; or to reprehend others for things about which they were negligent. Though there were many weak and ignorant Persons among them; yet there were others, of whom he was persuaded and fully assured they were thus qualified, *vid.* *1 Cor.* 1. 5.

15. Nevertheless, brethren, I have written the more boldly unto you, || in some sort, as putting you in mind, because of the Grace that is given to me of God <sup>k</sup>.

|| Or, in part.

<sup>k</sup> q. d. Though I am thus persuaded of you, or of many of you; yet I thought good to write to you in some sort, or in part, or a little the more boldly and freely, That I may stir you up to the practice of that which you know already, *vid.* 2 Pet. 1. 12, 13. and 3. 1. This he speaks to allay the sharpness of his former Reprehensions; and that what he had written, might be the better Digested; for all Men more easily endure to be noted of Negligence, than of Malice or Ignorance. And farther he tells them, he could do no less, because of the Grace that was given him of God. i. e. Because of his Apostolical Office and Authority, *vid.* *chap.* 1. 5. and 12. 3.

\* 1 Tim. 2. 7.  
|| Or, thus there might be an offering of the Gentiles acceptable. Or, *sac* offering.  
\* Phil. 2. 17.

16. \* That I should be the minister of Jesus Christ to the *Gentiles* <sup>m</sup>, ministring the Gospel of God <sup>n</sup>, that the || \* offering up of the Gen-

tiles might be acceptable <sup>o</sup>, being sanctified by the Holy Ghost <sup>p</sup>.

<sup>l</sup> He proceeds to speak more particularly of his Office and Calling, which he had mentioned more generally in the fore-going Words. <sup>m</sup> See the Notes on *chap.* 11. 13. See also *Gal.* 2. 7, 8. 2 Tim. 1. 11. <sup>n</sup> i. e. Preaching of it; Some read it Consecrating or Working in the holy Service of the Gospel of God. It is an Allusion to the work or office of the Priests under the Law. The Jews and *Gentiles*, they both boasted of their Priest-hood and Sacrifices: The Apostle therefore sheweth, That his Ministry was far more Excellent, being not occupied in Sacrificing of Beasts, but in offering up Living Men to be an holy Sacrifice to God. <sup>o</sup> Some understand it Actively, that the *Gentiles* might Offer up themselves, as it is in *chap.* 12. 1. or that they might Offer up acceptable Sacrifices to God, according to *Mal.* 1. 11. But it is better understood passively, that the Apostle converting them by his Ministry might present or offer them to God, as an acceptable oblation. *vid.* *Isa.* 66. 20. <sup>p</sup> Not by any Priest on earth, but even by the Holy Ghost himself; as the Oblations of old had their external and legal Purifyings; so this Oblation is purified or sanctified by the Holy Ghost.

17. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God <sup>q</sup>.

<sup>q</sup> q. d. Having received this grace of Apostleship, and having had great success in my Labours, multitudes being converted by my Ministry, I have whereof to Glory, or I have matter of Glorifying and Rejoicing. But then he adds, that this Glorifying of his, was not in himself, but in and through Jesus Christ, by whose grace he did what he did, *vid.* *1 Cor.* 15. 10. And also, that it was not in any thing that concerned himself, but in things pertaining to God, which concerned his Worship and Service, and wherein his Ministry consisted. In the fore-going verse he described his Apostleship in terms, that were borrowed from the Levitical Priesthood; and here continuing the same metaphor, he calleth the execution of his Function, a performing of things pertaining to God, which is that for which the Priests of old were ordained, *Heb.* 5. 1.

18. For I will not dare to speak of any of those things, which Christ hath not wrought by me, || \* to make the *Gentiles* obedient <sup>r</sup> by word and deed <sup>s</sup>.

|| Or, towards the obedience of the Gentiles.  
\* Chap. 1. 5. & 16. 26.

<sup>r</sup> q. d. I dare not speak of more than is true, or of any thing that was not really done by me: Or, else the meaning is, I dare not speak of any thing that I have done of my self, I acknowledge, that what ever good hath come to the *Gentiles* by my means, it was wrought by Christ whose Instrument I have only been, *vid.* *1 Cor.* 3. 5. <sup>s</sup> Some joyn these words to the obedience of the *Gentiles*, by the preaching of the Gospel they were made obedient in word and deed. But they are better joyned with the former words, Christ wrought in and by the Apostle Paul, both by word and deed. By word is understood his publick preaching, and private instruction; and by deed, the example of his good Works, or Godly Life: Or else by deed you may understand the Miracles that he wrought, and the Labour and Travel that he underwent; of which in the following verse.

19. Through || mighty signs and wonders <sup>t</sup>, by the power of the Spirit of God <sup>u</sup>; so that from Jerusalem, and round about unto Illyricum <sup>v</sup>, I have || fully preached the Gospel of Christ <sup>x</sup>.

|| Or, the power of signs and wonders.  
|| Or, fulfilled.

<sup>t</sup> Or by the power of signs and wonders, which served to confirm my Commission from God, and the truth of what I Preached, and so helped forward the obedience and Conversion of the *Gentiles*, *vid.* *1 Cor.* 12. 12. If there be any difference betwixt Signs and Wonders, 'tis only gradual. I find them often conjoined in Scripture, *Mat.* 24. 24. *Joh.* 4. 48. *Act.* 2. 43. & 5. 12. and 7. 36. and 14. 3. <sup>u</sup> Which blessed the Words, Deeds and Miracles of the Apostle, and wrought effectually by them in the *Gentiles*. The word, *δυναμις*, Power or Vertue is twice used in this verse; it is first applied to Signs and Wonders, to shew their Efficacy; and then to the Spirit of God, to shew that he was the efficient cause of that Efficacy. <sup>v</sup> This sheweth the pains and travel of the Apostle, to bring the *Gentiles* to the obedience of Faith. *Illyricum* is said to be in the utmost parts of Greece, bordering upon the Sea, which is thereupon called *Illyricum Mare*. It is thought to be the Country now called *Slavonia*, and that is distant from Jerusalem about 350. German Miles, which makes above a thousand English Miles; yet it seems he did not travel in a direct and strait line, but round about, or in a circle, as the word imports, fetching a circuit. Some Writers have given us out of the Acts, a particular History of his peregrination from *Damascus*, where he began his Ministry; he went into Arabia, and after three years

years returned to *Damascus*, and from thence to *Jerusalem*; from *Jerusalem* he went to *Cæsarea*, and so to *Tarsus*; from *Tarsus*, *Barnabas* brought him to *Antioch*, and from thence to *Jerusalem* to carry relief to the *Jews*: From *Jerusalem* they returned to *Antioch*; from *Antioch* he and *Barnabas* went to *Seleucia*, then to *Cyprus*, and to some Cities of *Pamphylia*, and so to another *Antioch* in *Pisidia*: From thence to *Lycania*, and then returned to *Antioch*, from whence they had been recommended by the Church. From *Antioch* they were sent to *Jerusalem* about the question of the Circumcision, and returned to *Antioch* with the Apostles Decree. From thence he went through *Syria* and *Cilicia*, visiting the Churches. Then he went through *Phrygia*, *Galatia* and *Mysia*; then to *Troas*, where by a Vision he was called unto *Macedonia*, and so came into the Parts of *Europe*: First to *Philippi* in *Macedonia*, then to *Thessalonica*; from thence to *Athens*, and then to *Corinth*; from thence to *Ephesus*; and going to visit the Churches of *Galatia* and *Phrygia*, returned to *Ephesus*: From *Ephesus* he went again to *Macedonia*, from thence to *Troas* and *Miletians*; and thence by *Tyrus* and *Cæsarea*, and other Cities, he came to *Jerusalem*, where he was taken and put in bonds. Thus you have an account of the Apostles Travels, which he abridgeth here, when he says, *That it was from Jerusalem round about unto Illyricum.* *x. i. e. I have filled all these Countries with the Gospel of Christ.* The word signifieth, to fulfil, *vid. Col. 4. 8.* This he calleth the finishing his Ministry, *Act. 20. 24.*

*Or, such an ambition have I had.* 20 Yea, so || have I strived to preach the Gospel, not where Christ was named, lest I should build upon another mans foundation.

21 But, as it is written, To whom he was not spoken of, they shall see; and they that have not heard, shall understand y.

y He gives a reason why he chose to preach the Gospel in these places, because Christ had not been named or Preached there before; this he saith was his Ambition, and a thing that he greatly coveted; he was unwilling to build upon another mans Foundation, to put his Sickle in another's Harvest, to derive the Glory to himself, which would be due to others, *2 Cor. 10. 15, 16.* Again, another reason why he Preached the Gospel where Christ had not been named, was this, that so by him, as an Apostle of Christ, and in his Ministry, that the Scripture might be fulfilled, which you have in *Isa. 52. 15.* *To whom he was not spoken of, they shall see, &c.* See the Notes there.

\* 1 Thef. 2. 17, 18. || Or, many ways, or often times. 22 For which cause also \* I have been || much hindered from coming to you z.

z Hitherto he hath excused his manner of Writing, now he makes an Apology for his not coming unto them. They at *Rome* might be ready to say, if he hath travelled into so many Countries, Why could he not all this while give us a visit? To this he answers, It was not from any want of respect or good will to them, but for another cause which he had already assigned, and that was, the Preaching of Christ where he had not been named; for this cause, he says, he had been much hindered; He looked upon that as the more necessary work, the planting of Churches, is more than the watering of them. He told them, *chap. 1. 13.* of his being hindered from coming to them, and now he acquaints them more particularly with the reason which he concealed before. The word (*ὡς πολλάκις*) rendred *much*, signifieth many; and it implies that he was many times hindered, and many ways; but this was the chief.

*Or, climates.* || parts, and \* having a great desire these many years to come unto you a;

a Having given the reason why he came not to them hitherto, in the following words he assures them, he would do it hereafter. And here he saith, He was the more inclined to do so. First, Because he had no more place in those Parts. *i. e.* As before, in those places where Christ had not been named, or his Gospel preach'd, he had no new Churches there to be found, and he had ordained Elders in every City, to build upon his Foundation. The word rendred *Parts*, signifies *Climates*, *i. e.* Places which lye on divers Elevations of the Pole. And then Secondly, Because he had long longed so to do, he had desired it for many years, *chap. 1. 10, 11.*

*Or, wish you.* 24 Wherefore I take my journey into Spain, I will come to you: For I trust to see you in my journey b, and to be brought on my way thitherward by you c, if first I be somewhat filled † with your company d.

b Here he sets down the time when he would visit them, *i. e.* When he took his Journey into *Spain*. He saith, he trusted he should see them then, he was not assured of it, he had no revelation from God concerning it, he

he could make no absolute promise See *ver. 23.* *c. i. e.* By some of you; this he did promise himself from them, and indeed it was usually done by the Churches he visited, *vid. Act. 17. 15.* not that he affected any train or pomp, but it was done for his guidance and safety, as he travelled through unknown and dangerous ways. d This he adds, lest they should think he meant to make no stay with them, he gives them to understand, that he did not intend to leave them, till they were mutually filled and satisfied with one anothers company and society.

25 But now \* I go unto Jerusalem to minister unto the Saints e.

e Some might be ready to say, if *Paul* hath no more place in those parts where he is, and hath such a longing desire to see us, why then doth he not presently come to us? To this he answers, that for the present he could not come, because he had a weighty affair upon his hands, which was to go up to *Jerusalem* to Minister to the Saints, *i. e.* To carry thither certain Collections and Contributions from the *Gentile* Churches for their relief. He useth a Participle of the Present Tense in the Original, to shew that this work is now in hand, and it would not stay or hold him long. Though indeed his work was to Preach the Gospel, and not to serve Tables; yet it seems likely, that the Churches of the *Gentiles*, who were moved by him to this Contribution, had committed the same to his care, *2 Cor. 8. 4.*

26 For \* it hath pleased them of Macedonia \* 1 Cor. 15. 1, 2. and Achaia, to make a certain || contribution for the || poor saints which are at Jerusalem f.

f For the understanding of these words, you need only to read *2 Cor. 8. 1.* and *9. 2.* When he saith, it hath pleased them, it is implied, that it was not extorted or squeez'd out of them; but that it proceeded from a ready and willing mind, and that they took delight therein. The word here rendred *Contribution*, properly signifieth Communication, which implieth a mutual exchange, or intercourse between the Givers and the Receivers; the one contributing Alms, the other Prayers and Intercessions to God. He speaks elsewhere of Communicating, concerning Giving and Receiving, *Phil. 4. 15.*

27 It hath pleased them verily g, and their debtors they are h. For \* if the Gentiles have been made partakers of their spiritual things, \* their duty is also, to minister to them in carnal things i.

g He makes this repetition, as to recommend the *Gentiles*, so also to admonish the *Romans* to the like benevolence. h *i. e.* The *Gentiles* are Debtors to the *Jews*; though what they sent them was a Gift, yet it was also a Debt, it was due by the Law of Charity, *Chap. 13. 8.* and by the Law of Gratitude and Equity, they had received from them, and they were obliged in some sort to make returns to them. i By the Spiritual things of the *Jews*, of which the *Gentiles* were made partakers, you may understand all those things of which mention is made *chap. 9. 4, 5.* More particularly, the Gospel with the Ministry and Ordinances thereof: The Gospel was first Preached to the *Jews*, and from *Jerusalem* it was spread abroad among the *Gentiles*, *vid. Luk. 24. 47. Act. 1. 4, 8.* By the carnal things of the *Gentiles*, you may understand their Gold and Silver, with all things needful for the sustentation of the Body: You have a parallel place in *1 Cor. 9. 7.*

28 When therefore I have performed this, and have sealed to them this fruit k, I will come by you into Spain l.

k *i. e.* After that I have dispatched this business, and safely delivered the Alms of the *Greek* Churches to the *Jews*, wherewith I am intrusted, it is put into my hands as a Treasure sealed in a bag or chest, that it may not be diminished or imbezeled; he calls it Fruit, because it proceeded from their Faith and Love, and because it would abound to their account, *Phil. 4. 17.* it would benefit them that received it, but much more them that gave it. l *i. e.* I will take you, or your City, in my way thither, he told them as much before, *v. 24.* This he really intended, but it is generally concluded, that he was prevented; that he never went this Journey into *Spain*. The purposes of men are ruled and over-ruled by the Providence of God, *Prov. 16. 9.*

29 And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ m.

m *i. e.* As some expound it, I shall find you furnished with all Spiritual and Gospel Blessings: This sense agrees with *v. 14.* But others rather think, that he speaks of what he should bring with him, and not of what he should find there. Therefore it may be better expounded by *chap. 1. 11, 12.* He assures himself he should impart unto them

\* Act. 19. 21. and 24. 17.

\* 1 Cor. 15. 1, 2. || Or, communication. || Or, the poor of the Saints.

\* Chap. 11. 17. \* 1 Cor. 9. 11. Gal. 6. 6.

\* Chap. 1. 11. ver. 32.

\* Or, wish you. ver. 32.



them much Knowledge, Grace and Comfort; that he should enrich, and fill them with all the Blessings of the Gospel of Christ.

30 Now *n* I beseech you, brethren, for the Lord Jesus Christ's sake *o*, and for the love of the Spirit *p*, \* that ye strive together with me in your prayers to God for me *q*.

*n* In the Conclusion, he commends himself to their Prayers. This is usual with him, in his other Epistles; *vid. Eph. 6. 18. Col. 4. 3. 2 Thess. 3. 1. Heb. 13. 18. o q. d.* If not for my sake, yet for his sake, who is most dear to you. *p q. d.* If you love the Spirit of God: Or rather if the Grace of Love be wrought in you by the Spirit, shew it in this thing. This pathetic way of speaking is frequent with this Apostle, *vid. chap. 12. 1. Phil. 2. 1. q.* That you strive, as those that be in an Agony; It is a Military word: He bespeaks their earnest and importunate Prayers in his behalf. *Jacob* prayed after this manner, so did *Elijah* and *Epaphras*, *Col. 4. 12.* He Prayed himself, and he desired them to join with him, and help him; as *Aaron* and *Hur* helped *Moses*.

31 That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem, may be accepted of the saints *r*.

*r* Here are two things more particularly, which he desireth them to Beg of God in his behalf. First, *That he may be delivered from them that did not believe*: Or were disobedient and refractory in *Judea*. He knew the Jews were incensed against him; that Troubles did abide him, or wait for him in *Judea*, whither he was going, *vid. Acts 20. 23.* And it happened accordingly, for the Jews went about to kill him, *Acts 21. 31.* Therefore 'tis, that he desires their Prayers, *That he might be delivered from them*, *vid. 2 Thess. 3. 2.* Secondly, *That the Alms he brought the Poor Saints at Jerusalem, might be taken by them in good part*: That they might be reconciled, both to the Gentile Churches that sent it, and to him that brought it. It detracts greatly from a Gift, when it comes, either from one, or by one; against whom we are prejudic'd.

32 \* That I may come unto you with joy \* by the will of God *s*, and may with you be refreshed *t*.

*s q. d.* This would be a means to make me come unto you with the more comfort if God will, or if God grant it to our Prayers. This condition (if God will) he had before inserted upon this very occasion, *chap. 1. 10.* See the like, *1 Cor. 4. 19. James 4. 13, 15.* This he did to free himself from the suspicion of inconstancy, in case it should fall out otherwise: as also to shew, That always, and in all things he referred himself to the good Pleasure and Providence of God. *i. e.* With your Company and Converse. This hath the same sense with *chap. 1. 12.* See the Notes there.

33 Now the \* God of peace *u* be with you all *w*. Amen *x*.

*u* This is a frequent Title of God in Scripture, he is called the God of Peace, *chap. 16. 20. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. 2 Thess. 3. 16. Heb. 13. 20.* Here it fits his great Argument, which was to persuade the Believing Romans to be at peace amongst themselves, and not to contend about indifferent things. *w* Three times in this Chapter doth the Apostle lift up a Prayer for the Believing Romans, *vid. v. 13.* And this is more comprehensive than the other two. If God be with us, no good thing can be wanting to us. God's presence is inclusive of all good, and exclusive of all evil. *x Vid. chap. 16. ult.*

## CHAP. XVI.

Commend unto you *a* Phebe *b* our sister *c*, which is a *||* fervant of the Church which is at Cenchrea *d*.

*||* Or, one that ministers to.

*a* This Chapter is in the nature of a Post-script. The Apostle begins it with the Recommendation of a certain Woman to them. *b* She went upon some occasion to *Rome*, and by her (as some have supposed) this Epistle was sent to the Church there. The Poets call'd the Moon *Phoebe*, as they did the Sun *Phœbus*. This Name is likely to have been imposed by her Parents, being Gentiles. *c i. e.* In Christ, and by the Profession of the same Faith; *vid. Jam. 2. 15.* *d* A Port or Haven belonging to *Corinth*, on the East-side towards *Asia*: There was another on the West-side towards *Italy*, called *Lechea*: By reason of this double Haven, *Corinth* was called by the Poets, *Sinapis*. Here *Paul* paid a Vow, which he had made, *Acts 18. 18.* Here also he Preached and Converted many: amongst whom, this *Phœbe* (as is probable) was one. When he saith, She was fervant of the Church, it is not meant, She was a Diaconess, or one of the College of Widows, of whom he speaketh, *1 Tim. 5. 9.*

But she served the Church, in Harboursing and Succouring the Saints that were driven out of their Country; yea, as appears by the next Verse, she was a succourer of the Ministers of the Gospel, and of the Apostle himself: we read, *Luke 8. 3.* of some that Ministered unto the Lord of their substance; there the same word is used. And this *Phœbe* seems to have been employed in the same Works; she ministered unto *Paul* as *Onesiphorus* did, *2 Tim. 1. 18.* There the same word is used again.

2 That ye receive her in the Lord *e*, \* as \* becometh saints *f*, and that ye assist her in whatsoever business she hath need of you *g*: For she hath been a succourer of many, and of myself also *h*.

*e i. e.* In the Lord's Name, or for the Lord's sake; *vid. Matth. 18. 5.* Or else 'tis, as if he had said, Receive her Christianly. *f* As it is fit that Saints should be received, or as it is fit for them, who Profess themselves to be Saints, to receive one another. *g* That you stand by her, and afford her your Counsel, or any other assistance. She might have some business in the Emperours Court, by reason of Fraud, Oppression, or some unjust Vexations; and there might be those amongst them, that could stand her in some stead. There were Christians of *Cæsar's* Household, *Phil. 4. 22.* *h* The word signifieth a Patroness. She had been Hospitable to many, and in particular, to the Apostle himself. This sheweth, She was a Woman of some Account; it was but equal, that the Saints at *Rome* should assist her, who had been Assistant unto so many others.

3 Greet *Priscilla* and *Aquila* *i*, my *||* helpers in Christ Jesus *k*.

*i* In the next place, he Saluteth several persons by Name; the first are *Priscilla* and *Aquila*. Sometimes she is called *Prisca*, *2 Tim. 4. 19.* And by a Diminutive *Priscilla*. This was usual amongst the Romans. So *Livia* was called *Livilla*, *Tullia*, *Tulliola*, *Peirona*, *Peironella*, &c. The Wife is named before her Husband, so she is, *Acts 18. 18. 2 Tim. 4. 19.* Some think she was first called, others that she was most Renowned for her Zeal and Charity. We need not to be curious in our Enquiry after the Reason; we find in other places *Aquila* is set before *Priscilla*, *Acts 18. 2. 26. 1 Cor. 16. 19.* Hence it may appear how weakly the Papists Argue for Peter's primacy, because he was placed first in the Catalogue of the Apostles; for by the same Argument, the wife should be preferred before her husband. This *Aquila* was a Jew of *Pontus*, and by Occupation a Tent-maker: With him the Apostle *Paul* abode, and wrought at *Corinth*, *Acts 18. 2. 3.* Though *Claudius* the Emperour had commanded the Jews to depart from *Rome*, yet now it seems, they were returned thither again; possibly, because *Claudius* was dead, or because that severe Edict was relaxed. *k* In propagating the Gospel in their Place and Calling, and as they had Opportunity. Though they Preached not publicly, yet they furthered the Gospel many ways privately: *vid. Acts 18. 26.*

4 Who have for my *||* life laid down *||* their own necks *l*: unto whom not only I give thanks, but also all the Churches of the Gentiles *m*.

*l i. e.* They hazarded their own Lives to save mine. The Scripture speaks of this, as the duty of Christians, *1 Joh. 3. 16.* He refers (it may be) to that Up roar that was at *Corinth*; of which, see *Acts 18. 12.* Or that in *Asia*; of which, see *Acts 19. 23.* *m* Because he was the Apostle of the Gentiles, and his Preservation redounded to the benefit of them all.

5 Likewise greet the Church that is in their house *n*. Salute my well-beloved *Epenetus* *o*, who is the first-fruits of *Achaia* unto Christ *p*.

*n* The word Greet is supplied to fill up the Sense. *q. d.* Declare my good Will to them, and Desires of their welfare. You have the same Salutations, *1 Cor. 16. 19.* And the like in *Col. 4. 15. Philem. 2.* By the Church in their house, is generally understood, their Family or Household; which he calls a Church, because of the Godly Order and Religious Worship that was exercised amongst them. May *Aquila* and *Priscilla* be a Pattern unto other House-keepers; may the Families of Christians be every where as little Churches. The House of *George*, Prince of *Anhalt*, for the good and Godly Order therein observed, was said to be, as well a Church, as a Court. There are some that think, That by the Church in their House, is meant the Christians that were wont to assemble there for Solemn Worship; but this is not likely, because of the particular Salutations of so many in the following Verses. *o Epenetus*, in the Greek Tongue, is Laudable and Praiseworthy; so was this Person, both in name and in deed. *p* The same is affirmed of the house of *Stephanus*, *1 Cor. 16. 15.* The meaning may be this, *Epenetus* was the first Person, and *Stephanus* his Family, was the first Family that embrac'd

embrace the Faith of Christ, in the Region of Achaia. This is a singular Commendation; God's Soul desires such first-ripe Fruits, Micah. 7. 1.

6 Greet Mary q, who bestowed much labour on us r.

q This was a common Name, but the Person here meant was of special note. Ignatius highly commends one of this Name, giving her an ample Character for Wisdom and Godliness. r This is the Commendation the Apostle gives of this Woman: it is to be understood of her Labour and Service in providing Food, and other necessities for the Entertainment of the Faithful; especially, the Preachers of the Gospel: which he acknowledgeth as done to himself, though he had not been at Rome, because of the communion of Saints. Some think this Woman dwelt before at Corinth, or Antioch, or in some other places, where she had Ministered unto the Apostle Paul himself.

\* Or, Junias. 7 Salute Andronicus \* and Junia s my kinsmen, and my fellow-prisoners u, who are of note among the Apostles m, who also were in Christ before me x.

s It may be rendered Junias. Some think, this Junia was a Woman, and the Wife of Andronicus; Others take them both for Men. t So he calls them, either because they were Jews, chap. 9. 3. Or because they were of the same Tribe; or because they were more nearly Related to him, by Consanguinity and Affinity. u i. e. They had been Imprisoned for the Gospel, as well as he: The Apostle had been often in Prison himself, 2 Cor. 11. 23. We read Act. 16. 23. of his being imprisoned at Philippi, and (it may be) these two were his fellow-prisoners; for we read of other prisoners there, besides Paul and Silas, v. 15, 26. w i. e. They were well known to the Apostles, and were in good Esteem with them: Not only the Twelve, together with Paul and Barnabas, but other Teachers are sometimes called Apostles or Messengers, vid. 2 Cor. 8. 23. Phil. 2. 25. Some have thought these two, Andronicus and Junia, were of the Number of the Seventy Disciples which are mentioned, Luk. 10. 1. Others, that they were of the One Hundred and Twenty, which are mentioned Act. 1. 15. Or of those that were Converted by the first Preaching of Peter, and the rest, Act. 2. 41. and 4. 4. By what follows, it appeareth they were of considerable standing in Christianity. x There are three things for which he commends these Two Persons: The First is, their Sufferings for Christ: A Second is, their Fame among the Apostles: And the Third is, their forwardness in Conversion. This was Mnason's Commendation Act. 21. 16. when he saith, They were in Christ, he intimates the Vertue and Power of Faith, to incorporate us into Christ, as branches into a Vine.

8 Greet Amplius y my beloved in the Lord z.

y Some Translations call him Ampliatus; it is a Roman Name. z This is added, to shew that he did not love him for his Riches, or any outward Respect, but for the Lord's sake; for the grace of Christ, which appeared in him.

10 Or, fellow-labourer. 9 Salute Urban a our || helper in Christ b, and Stachys my beloved c.

a This also is a Roman Name; it was coveted afterwards by many Bishops of Rome. b The same that was said of Aquila and Priscilla, v. 3. Possibly he might be one of their Teachers. This is a Greek Name, which signifieth an ear of corn. Some have reported, He was the first Bishop of Constantinople; He was doubtless a Person eminent in grace and gifts, or else the Apostle would never have Dignified him with this additional Commendation, that he was beloved of him, or dear to him.

10 Or, friends. 10 Salute Apelles d approved in Christ e. Salute them which are of Aristobulus || household f.

d Origen supposeth this Apelles to be Apollo, of whom you read, Act. 18. 24. And in other places. Epiphanius saith, He was Teacher in the Churches of Smyrna before Polycarpus. e One who hath shewed himself a faithful and sincere Christian, who hath given many proofs of his Sincerity, Zeal, and Constancy. This is a high Encomium; to be in Christ, is much; to be approved in Christ, is more: Tried Gold is most precious. In a time of Tryal, to stand fast, and hold its own, is a Christians greatest praise. f The word Household, is not in the Greek, but is added to fill up the Sense; you have the like in the next Verse, and in 1 Cor. 1. 11. Aristobulus himself is not Saluted; Either he was dead; or as yet unconverted to the faith of Christ: But it seems there were several Christians, in or belonging to his Family, whom the Apostle here Salutes. See the next Verse.

11 Or, friends. 11 Salute Herodian my kinsman g. Greet them that be of the || household of Narcissus h, which are in the Lord i.

g vid. ver. 7. h This Narcissus is reported by Suetonius, to have been in great favour with Claudius the Emperor, and to have abounded in Wealth; so that he was worth Ten Millions. He was a wicked Man himself, yet it seems he had divers good Christians in his Family. So we read, that there were Saints in Nero's House or Court, Phil. 4. 22. To what a degree of Wickedness are they arrived, who will not suffer a Religious Person to dwell in their House. This shews, That good Christians may serve wicked Masters with a good Conscience. i This may be added, because that all in Narcissus his Family were not Christians, or Members of the Church of Christ.

12 Salute Tryphena and Tryphosa, who labour in the Lord k. Salute the beloved Peris, which laboured much in the Lord l.

k He Salutes several Women, as well as Men: You read before of Priscilla, ver. 3. Of Mary, ver. 6. And now he adds three more in this Verse. He saith of the Two First, that they Laboured in the Lord, i. e. In the service of Christ, and his Church, according to their Place and Power. See the Notes on ver. 6. l He gives this Woman a higher Commendation, calling her the beloved Peris, vid. ver. 8. He saith of the other two, That they Laboured; but of this, that she hath laboured much in the Lord; noting some special Labour or Service for which she is here Commended.

13 Salute Rufus m || chosen in the Lord n, and his mother and mine o.

m The same (it may be) of whom you may read, Mar. 15. 21. n A choice Christian, one eminent for gifts and graces. So 2 Joh. 1. You read of an Elect Lady: He is supposed not to speak here of Eternal Election. o His Mother by Nature, mine by Affection: She hath tended me, as a Mother her Son, vid. 1 Tim. 5. 2.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them p.

p i. e. The Christians that are their Domesticks, or that dwell with them.

15 Salute Philologus, and Julia q, Nereus, and his sister, and Olympas r, and all the saints which are with them s.

q Probably the Wife of Philologus. r This is thought to be the Name of a Man, rather than of a Woman. s That are in their several Families, vid. ver. 14. There were doubtless many more Christians in the Church of Rome, but, either they were of no great Note, or else not known to the Apostle: And indeed, it is matter of Admiration, that he, who was never at Rome, should know the Names and proper Characters of so many there. And because he sendeth Salutations to so many Brethren at Rome, and makes no mention of Peter; it may be rationally inferred, That Peter was not there at the Writing of this Epistle. It is questionable, Whetherever he were there at all; but 'tis without question, that he came not thither in the beginning of Claudius his Reign, and in the forty fifth year of our Lord, as the Romanists Report; nor was he Bishop there for the space of five and twenty years, as they affirm.

16 Salute one another with an holy kiss t. The Churches of Christ salute you u.

t From Greeting them himself, he proceeds to Exhort them to Greet or Salute one another. This he adviseth them to do, with an holy kiss; you have the same Exhortation, 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. This the Apostle Peter calls a Kiss of Charity, 1 Pet. 5. 14. Kissing is accounted a great Symbol of Love and Concord. q. d. You have been much troubled with Dissentions, about Meats and Days, &c. Therefore I beseech you, that forgetting all former Offences, you would Manifest for the future all signs of Love to, and Peace with one another. Kissing was an old Custom amongst the Hebrews; we find it used by the Patriarchs, Gen. 27. 26. and 29. 11. It is still retained more or less in all Countries. The Primitive Christians did use it in their Assemblies; so Tertullian testifieth, Lib. Dec. and they did it especially in receiving the Eucharist. So Chrysostom witnesseth, Hom. 77. In Joh. 16. we do well, saith he, 10 kiss in the mysteries that we may become one. This Custom for good Reasons is laid down, and the Romanists, in room of it, keep up a foolish and superstitious Ceremony, which is to kiss the Pax in the Mass. u He sends besides his own, the Salutations of others; also to the Christians at Rome, and that first of whole Churches; and by and by of particular Persons, ver. 21, 22, 23. By Churches here, he principally means, the Churches in Greece, where he then was, of whose good Affection to the Christian Romans, he was well assured.

17 Now I beseech you brethren, mark them || Or, beside, which cause divisions and offences w, || contrary to



to the doctrine which ye have learned *x* and  
|| avoid them *y*.

|| Or, turn a-  
ble from.

*y* He shuts up the Epistle with a seasonable admonition, which he reserved to the last, that it might be the better remembered: It is to beware of those that cause divisions and offences: By the former, some understand those that corrupt the Doctrine of the Church; by the latter those that violate the Discipline thereof; others refer divisions to faith, and offences to manners. There are that like neither of these distinctions, but think he only cautions them against Church-dividers; and mentions Scandal or Offences as the effect or fruit of Church-divisions. He seems to aim more especially at those, who together with the Christian Faith, did obtrude upon Believers, the Ceremonies of the Law, as necessary to Salvation; of these he often complains as enemies to the Gospel and Cross of Christ: *vid. Gal. 1. 7. Phil. 3. 2, 18, 19. Tit. 1. 10.* *x i. e.* That you have learned from those that first taught you and converted you to Christ. *q. d.* You have been instructed in the true Doctrine of Christ; and there are some that would innovate and teach another Doctrine, that broach Opinions that are contrary; or at least, besides the Doctrine which is Pure and Apostolical, and so make Divisions and Factions amongst you: Of such as those he speaks what follows. *y* Here are two Precepts with respect to Innovators and Church-dividers. The first is, *That they should be marked.* The word signifies such a marking as a Watchman useth that standeth on a Tower to descry Enemies; he marketh diligently all comers, and giveth notice accordingly, for the safety of the place. The second is, *That they should be avoided or declined;* the like counsel is given, *2 Thess. 3. 6, 14. 1 Tim. 6. 3, 4, 5. 2 Tim. 3. 5. Tit. 3. 10. 2 Joh. 10.* The Sum is, the Church should Excommunicate them, and sound Christians should turn away from them, and shun their society, that they may be ashamed.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly *z*; and by good words and fair speeches deceive the hearts of the simple *a*.

*z* In this Verse you have a reason of the fore-going admonition, together with a description of the Seducers, whom they should mark and avoid. He says, *They are such as serve not the Lord Jesus Christ, but their own belly, i. e.* They serve themselves rather than Christ. Though they pretend to be the Servants of Jesus Christ, and give themselves out for his Ministers, yet they aim at nothing but their own commodity and advantage. A further account you have of such persons in *Phil. 3. 19. 1 Tim. 6. 5. Tit. 1. 11. 2 Pet. 2. 3.* *a q. d.* As Satan insinuated into Eve, by pretending he wished her good; so these Seducers pretend they aim at nothing, but the good and benefit of those with whom they have to do: with smooth and flattering words, they praise both the persons and doings of those whom they would ensnare, (so much the word *ευλογία* here used imports) and by this means they impose upon the simple, *i. e.* The over-credulous and unwary, who do not mistrust any deceit or hurt, the word here rendred (*Simple*) properly signifies such as are not evil, or that are incautious and not suspicious.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf *b*: but yet I would have you \* wife unto that which is good, and || simple concerning evil *c*.

\* 1 Cor. 14.  
20.

|| Or, harmless.

*b q. d.* As for you, your ready embracing of the Gospel and Conformity therunto, is generally taken notice of by all that mind such things: See the like, *chap. 1. 8. 1 Thess. 1. 8.* I rejoyce to hear of your soundness and teachableness; I do not therefore speak this to accuse, but to caution you. *c q. d.* Take heed that you be not cheated by Seducers, that they do not abuse your tractableness to draw you into errors. He exhorts them to joyn prudence with simplicity; to be so harmless and simple as not to invent false Doctrine, and yet to be so wise and skilful as to be able to discern Truth from Falshood; to be so innocent as not to deceive, and so prudent as not to be deceived: *vid. Mat. 10. 16.* He prays for the Philippians, that they may have this discretion, *Phil. 1. 9. 10.* and exhorts the Thessalonians thereunto, *1 Thess. 5. 21.*

20 And *d* the God of peace *e* shall || \* bruise *f* Satan under your feet shortly. *g* The grace of our Lord Jesus Christ be with you *h*. Amen.

|| Or, tread.

\* Gen. 3. 15.

*d q. d.* And to encourage you to be watchful, I dare promise you shall be successful. *e* So he is called, *chap. 15. 33.* *f* The word signifies to bruise by treading: it imports the Conquest that the Lord gives his people over Satan and all his wicked instruments, that divide, seduce, or oppress his people; the promise is, *that they shall overcome him and them*; they shall deal by Satan and his Agents, as Joshua and his Captains did by those five Kings, *Joshua 10. 24. vid. Rev. 22. 11.* This promise plainly

bears upon the first grand promise, in *Gen. 3. 15.* That Jesus Christ the Seed of the Woman should bruise the head of the Serpent: For it is by vertue of his bruising the head of Satan, that he is subdued and brought under our feet. The Seed of the Woman in their own persons, as well as in their representative, shall bruise the Serpents head. *g* Or suddenly, Though now he rage, yet e'er long he shall be thrown down. Some refer this to the Day of Judgment, others to the time of Constantine, who overthrew Idolatry: and that it is not only a Promise, but a Prophecy also of the Conversion of the Roman Empire. There are that think that the Apostle doth comfort here the Believing Romans, by telling them, that the dissensions raised amongst them by means of Satan's malice and subtilty, should be shortly quenched and reconciled; and that it was effected partly by this Epistle, and partly by the Apostles labours afterwards amongst them. *h* As he began this Epistle with wishing them Grace and Peace, so he ends it. He had said, *chap. 15. 33.* The God of Peace be with you. And here he saith, The Grace of our Lord Jesus Christ be with you. He was once and again shutting up his Epistle, but having more room and time, he makes some short Additions and Supplements, as 'tis usual with those that write Epistles. This Salutation he was wont in the end of every Epistle to write with his own hand, *2 Thess. 3. 17.* It is repeated, *v. 24.* Hereby he intimates the necessity of the Grace of Christ, therefore he prayeth for it again and again. See the Notes on *chap. 1. 7.*

21 \* Timotheus my work-fellow *i*, and Lucius *k*, and Jason *l*, and Sosipater *m* my kinsmen salute you *n*.

*i* As before he saluted divers persons himself, so now he sendeth the Salutation of others to the Church of Rome. This he doth to shew the mutual amity and love, that is and ought to be betwixt Christians, though they are divided in respect of place; yet not in respect of affection and good will. He begins with Timotheus or Timothy, whom he calls, his Work-fellow or Fellow-helper, viz. in preaching and propagating the Gospel of Christ. This shews the humility of the Apostle, that he dignifies so young a man with this Title. This is he to whom he wrote afterwards two Epistles; you may read more of him *Acts 26. Galibi.* *k* Origen, and some others, are of opinion, that this was Luke the Evangelist, who was the inseparable companion of the Apostle Paul, and was with him about this very time, as appears by *Acts 20. 5.* and here he is called Lucius, according to the Roman inflexion. Others think that this was Lucius of Cyrene of whom you read *Acts 13. 1.* *l* This was Paul's Host at Thessalonica, *Acts 17. 5, 7.* the same (as some think) that is called Secundus, *Acts 20. 4.* the one being his Hebrew, the other his Roman Name. *m* The same that is called Sopater of Berea, *Acts 20. 4.* *n* *Vid. v. 7.*

22 I Tertius *o*, who wrote this epistle, salute you in the Lord *p*.

*o* This was the Apostles Scribe or Amanuensis, who wrote this Epistle, either from his mouth, or from his papers: He put in this Salutation by the Apostles License. *p i. e.* I wish you safety from the Lord.

23 Gaius *q* mine hoste, and of the whole Church *r*, saluteth you. Erastus the chamberlain of the city *s* saluteth you, and Quartus *t* a brother.

*q* We read of more than one that bore this Name: There was Gaius of Macedonia, of whom you read, *Acts 19. 29.* there was Gaius of Derbe, of whom you read, *Acts 20. 4.* he is most likely the person here meant. There was one of this Name, whom Paul baptized at Corinth, *1 Cor. 1. 14.* and there was another Gaius, to whom St. John wrote his third Epistle; whether any of those were the same, or whether they were all different persons is uncertain. *r i. e.* He entertained the Apostle, and all Christian Strangers that passed that way. That Gaius to whom the Apostle John wrote, is commended for the like hospitality, *3 John 5. 6.* *s* Or the Receiver or Steward of the City; one that had the management of the City's Stock or Publick Treasure. The City was Corinth, from whence the Apostle wrote this Epistle. There Erastus is said to abide, *2 Tim. 4. 20.* possibly to attend upon his Office. Yet we find, *Acts 19. 22.* that he was one of them that Ministred to the Apostle, and was sent by him hither and thither, as he had occasion, which would not well consist with his being Chamberlain or Steward of so great a City: Therefore some are of opinion, that he is so called, because that had been his Office in time past. So Abigail is called the Wife of Nabal, *2 Sam. 3. 3.* because she formerly stood in that relation to him. *t* This is no word of Number, but it was his Name: We had Tertius in the fore-going Verse; and we read of Secundus, *Acts 20. 4.* Histories also speak of the Name of Quintus and Sexius, &c.

24 \* The grace of our Lord Jesus Christ be with you all. Amen.

*u* These words are the very same which you had *v. 20.* only

only the word (*All*) is added: Some have thought, that the former was written with the hand of *Tertius*, the *Scribe* or *Notary*, and this with the Apostles own hand. He seems to be like a loving and tender Father, who bids his Children farewell once and again; and being loath to leave them, returns a second and a third time to discourse with them.

\* Eph. 20.  
Jude 24.

25 Now \* to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ (according to the revelation of the mystery, which was kept secret since the world began w.

w He concludes All with an excellent Doxology; wherein *First* he Describes God, and then he ascribes Eternal Glory to him. He Describes him by two of his Attributes or Perfections; the first is *his power*, He is able to establish you, i. e. In Grace, and in Truth; to keep you from falling into sin and into error: The Scripture often Attributes our Establishment unto God; vid. 1 *Thess.* 3. 13. 2 *Thess.* 2. 17. and 3. 3. 1 *Pet.* 5. 10. Our own weakness and Satan's power is such, that unless God did Establish us, we shall soon totter and fall; vid. cap. 14. 4. and the Notes there. Our Establishment is further amplified by the instrumental Cause thereof, which is the Gospel; Touching which, several things are here to be noted. *First*, He calls it *his Gospel*, because he was the Preacher and Publisher thereof, vid. cap. 2. 16. and the Notes there. *Secondly*, He calls it *the preaching of Jesus Christ*, which may be taken Actively, for the preaching of our Lord himself: so the Doctrine of Salvation is call'd, the word that was spoken by our Lord, Heb. 2. 3. vid. Mat. 4. 23. & 9. 35. Or rather passively, for the Gospel which was Preached concerning Jesus Christ, vid. cap. 1. 3. and the Notes there. *Thirdly*, He calls it *a mystery which was kept secret since the world began, but now is made manifest*: See parallel places, 1 *Cor.* 2. 7. *Ephes.* 3. 9. *Coloss.* 1. 26. Some restrain this to the calling of the Gentiles, but it is better understood of the whole Doctrine of the Gospel, concerning the Trinity, the Incarnation of the Son of God, &c.

\* 2 Tim. 1. 10.  
Tit. 1. 2.  
\* 1 Pet. 1. 20.  
\* Acts 6. 7.

26 x But \* now is made manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, \* made known to all nations for the \* obedience of faith.)

x Which, although it was in some sort made known under the Old Testament, yet in respect of the present light and revelation, it was a hidden mystery. Concerning the revelation of this mystery, four things are further recorded. (1.) The means whereby it was made known, Viz. The

Scriptures of the Prophets, vid. Acts 10. 43. and 18. 37. and 28. 23. (2.) The Authority by which it was made known, The command of the Everlasting God. (3.) The persons to whom it was made known, the Gentiles, or the Inhabitants of all Nations. (4.) The end for which it was made known, viz. For the obedience of Faith, i. e. That it may be believed and obey'd; vid. cap. 1. 5. and 15. 18.

27 To God only wise x, be glory through Jesus Christ for ever y. Amen z.

x The Second Attribute in the Description of God, is his wisdom. He is said to be wise, and only wise. See the like, 1 *Tim.* 1. 17. *Jud.* 25. So he is said to be only true, *John* 17. 3. and to be the only Potentate, 1 *Tim.* 6. 15. And only to have Immortality, 1 *Tim.* 6. 16. And this doth not exclude the Wisdom of the Son, and of the Holy Spirit, but the wisdom of the Creatures. He is said to be only wise, because none is as wise as he; and all the wisdom of others is from him: the wisdom of Men and Angels is but a ray from his Light. Again, He is said to be only wise, because he is originally wise; his wisdom is of himself; yea, his wisdom is himself. y Here he ascribes eternal glory to God. You had the same before, chap. 11. 36. Only here is added, Through Jesus Christ; to shew, That our praise and thanksgiving, is accepted of God, through him, vid. cap. 1. 7. *Eph.* 3. 20. 21. z This word is six times us'd in this Epistle; cap. 1. 25. & 9. 5. & 11. 36. & 15. 33. & 16. 20, 27. It is an Hebrew word, but retain'd in all Languages. It cannot be translated without losing much of its Weight. It may be taken three ways, 1. As a Name, and so it is, a name of Christ, *Rev.* 3. 14. 2. As an Adverb, so it is us'd in the beginning of Speech, and signifies verily: or in the end of Speech, and so it notes Assent: Therefore it was us'd of old by the Jews, not only at Prayer, but at all the Sermons and Expositions of their Rabbins, to testify, that they assented and agreed to all that they taught, vid. 1 *Cor.* 14. 16. 3. As a Verb, and so it is as much as, so be it, having the nature of a Prayer: Hence *Jeremiah* said, Amen, to the prophecy of *Hananiah*; though false, concerning the sudden return from the Babylonish captivity, to shew how earnestly he desired it might be so, *Fer.* 28. 6.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

¶ This was not added by the Apostle Paul, nor by Tertius his Amanuensis; but by a latter and unknown hand: yet there is nothing in the Epistle itself, nor in any ancient or modern Writer, that may induce us to question the verity thereof.



# ANNOTATIONS

## ON THE

# FIRST EPISTLE

## TO THE

# CORINTHIANS.

### The ARGUMENT.

**C**orinth (the Inhabitants of which are called *Corinthians*) was an eminent City of *Achaia*, that *Achaia* which is now called *Morea*, and was situated in an *Isthmus*, or Neck of Land, betwixt the *Aegean* and *Ionian* Sea, so was very convenient for Merchandise, and by Merchandise came to great riches, which gave them great temptations to *luxury*, *drunkenness*, *whoredom*, &c. They were very infamous for the latter, as we read in Writers, and grown to that impudence, that they made the encrease of Whores, a part of their Prayers to their Idols, and made the bringing of Whores into the City, a part of their *Vows*. *Lais* was an Harlot amongst them, very famous in Civil History. And as *Pride* usually attendeth Wealth, so they also were a People very proud and puffed up. They were also anciently famous for Pagan Learning, and had amongst them *Stoicks* and *Epicureans*, who laughed at the *Resurrection of the Body*, and look'd upon *Incest*, *Adultery*, and *Fornication*, as very venial things, if at all unlawful. We read of *Paul's* first coming thither from *Athens*, *Act. 18. 1.* where *v. 11.* He continued eighteen months, there he converted *Crispus*, *v. 8.* and *Sosthenes*, and many believed and were baptized: *Paul* went from thence to *Ephesus*, *v. 18, 19.* To the Church thus planted at *Corinth*, *Paul* writeth this *Epistle*, at what time is not certain; but he is thought to have writ it from *Ephesus*, whither he came, *Act. 19. 1.* the second time, and as appears from *v. 10.* was going and coming to and from that City between two and three years. The occasion of his writing this *Epistle*, will appear to any who consideringly reads it, he had heard from some who were of the house of *Chloe*, *chap. 1. 11.* of factions and contentions that were amongst them, and had heard it reported, that they suffered an incestuous person to abide in their Communion, *chap. 5. 1.* They had also wrote to him for his resolution in several Cases and Questions about *Marriage*, *Divorce*, &c. he had also heard of several disorders amongst them relating to their Communion in the Lord's Supper, and of some amongst them who denied the *Resurrection*, for the allaying of these heats, and quieting their divisions, and for the direction of them in those Cases about which they wrote to him, and the setting them right in the Doctrine of the *Resurrection*, and directing them in the true and profitable use of their gifts, and in the right Celebration of the Lord's Supper, and the quick'ning the exercise of their Charity, he writes this *Epistle*, which is supposed to be placed in our *Bibles* next to the *Epistle* to the *Romans* (though plainly written in order of time before) because that as that *Epistle* most fully discourseth the Doctrine of *Justification*: so this most fully resolves questions concerning *Church-Order* and *Government*. It is a Book of holy Writ, concerning the Divine Authority, of which there was never any doubt, nor hath any portion of holy Writ (for the quantity of it) a greater variety of matter, nor more of those *Σύνετα* [things hard to be understood] which *St. Peter* in his 2 *Epist.* 3. 16. tells us are in this Apostles *Epistles*, the difficulty of which much ariseth from our ignorance of some Rites, used in the Primitive Church, but long since disused, and the usages of that Country different from ours.

### CHAP. I.

**P**aul called to be an Apostle of Jesus Christ *a*, through the will of God *b*, and *Sosthenes* our brother *c*.

*a* Our common custome is to subscribe our Name to the bottom of our Letters; it seems by the Apostolical *Epistles*, that their fashion was otherwise; he elsewhere telleth us, That it was his Mark in every *Epistle*, which makes some doubt, whether that to the *Hebrews* was wrote by him; but others think it is there concealed, for the particular spight the Jews had to him. He had the name of *Saul* as well as *Paul*, as we read *Act. 7. 58.* and *9. 1.* whether he had two names (as many of the Jews had) or *Saul* was the name by which he was called before his Conversion, and *Paul* his name after he was converted, or after he was made a Citizen of *Rome* (for *Paul* is a *Roman* name, nor do we read that after his Conversion, he was ever called by the name of *Saul*) is not worthour disputing. He was a man of *Tarsus* in *Cilicia*, by his

Nation a Jew, both by Father and Mother an Hebrew of the *Hebrews*, of the Tribe of *Benjamin*, a *Pharisee*, bred up at the feet of *Gamaliel*, one of their great Doctors; he was also Citizen of *Rome*, as himself tells us, *Act. 22. 3, 27.* and *21. 39.* *Phil. 3. 5.* By his Trade a Tent-maker, *Act. 18. 3.* a great Zealot for the Jewish Ceremonies and Law, and upon that score a great Persecutor, consenting to the death of *Stephen*, and breathing out threatnings against Christians. Of his miraculous Conversion we read, *Act. 9.* as also of his being called to be an Apostle, not one of those first sent out by Christ, but yet called; he gives King *Agrippa* a full account of his calling, *Act. 26* from *v. 12.* to *19.* *b* So as he was an Apostle by the will of God, God's special Revelation from Heaven: He did not thrust himself into the employment, but was sent of God in an extraordinary manner, not only mediately (as all Ministers are) but by an immediate Call and Mission. *c* In the Salutation prefix'd to this *Epistle*, he joyneth *Sosthenes*, whom he calls his Brother. Of this *Sosthenes* we read, *Act. 18. 17.* he was a chief Ruler of the Synagogue, but converted to Christianity, *Paul* disdaineth not to call him his Brother.

\* Jude 1.  
\* Rom. 1. 7.  
2 Tim. 1. 9.  
\* 2 Tim. 2. 22.

2 Unto the Church of God, which is in Corinth d: \* to them that are sanctified in Christ Jesus, \* called to be Saints e: with all that in every place \* call upon the name of Jesus Christ our Lord, both theirs and ours f.

d Unto those in Corinth, who having received the Doctrine of the Gospel, and owned Jesus Christ as their Saviour, were united in one Ecclesiastical body for the Worship of God, and Communion one with another. Corinth was a famous City in Achaia, (which Achaia was joyned to Greece by a neck of Land betwixt the Aegean and Ionian Sea,) it grew the most famous Mart of all Greece. Paul came thither from Athens, Act. 18. 1. Crispus, the chief Ruler of the Synagogue there, believed, upon Paul's preaching, so did many Corinthians, and were baptized, v. 9. he stayed there eighteen months, v. 11. there Sosthenes (mentioned v. 1. was converted,) from whence Paul went to Ephesus, v. 19. These Believers were those here called the Church of God in Corinth, to whom he writes this Epistle (as it should seem from Chap. 16. 8.) from Ephesus, where Paul staid three years, Act. 20. 31. e The Members of this Church the Apostle calleth such as are sanctified in Christ Jesus called to be Saints: whether by the term, the Apostle meaneth only such as by the preaching of the Gospel, are separated from the Heathens at Corinth, and professed Faith in Christ (as Act. 15. 9. the Apostle saith the Gentiles hearts were purified by faith.) Or such in Corinth as were really regenerated, and had their hearts renewed and changed, is not easie to determine, both of them are Saints by calling; the former are called externally by the preaching of the Gospel, the other internally and effectually by the operation of the Spirit of Grace. It is most probable, that St. Paul intended his Epistle for the whole body of those that professed the Christian Religion in Corinth, though in writing of it he had a more special respect to those who were truly sanctified in Christ, by the renewing of the Holy Ghost. f Nor doth Paul only respect those that lived in Corinth, but he directs his Epistle to all those who in any place of Achaia called upon the Name of Jesus Christ, whom he calleth their Lord, and our Lord; which is an eminent place to prove the Divine Nature of Christ; he is not only called our Lord, our common Lord, but he is made the object of Invocation and Divine Worship: and it teacheth us, that none but such as call upon the Name of Jesus Christ our Lord, are fit matter for a Gospel-Church; which both excludes such as deny the Godhead of Christ, and such as live without God in the World, without performance of Religious homage to God the Father, and the Lord Jesus Christ, and own him as their Lord.

\* 2 Cor. 1. 2.  
Eph. 1. 2.  
1 Pet. 1. 2.

3 \* Grace be unto you g, and peace from God our Father, and from the Lord Jesus Christ h.

g This is the common Salutation in all Paul's Epistles, only in one or two, Mercy is also added: Grace signifies free love. h Peace signifies either a reconciliation with God, or brotherly love and unity with each other, (see the Notes on Rom. 1. 7.) The Apostle wisheth them spiritual blessings, and the greatest spiritual blessings, Grace and Peace, and that not from, and with Men, but from God the Father, and the Lord Jesus Christ.

\* Rom. 1. 1.

4 \* I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ i.

i Left his former Salutation should be misapprehended by them, as signifying, that he thought they were without Grace, he here cleareth his meaning by blessing God for that Grace, which they had received; but no man hath so much grace, but he is still capable of more, and stands in need of further influences: Therefore as he here blesteth God for the grace of God, which they by Jesus Christ received; so he before prayed for Grace and Peace for them, from God the Father, and from the Lord Jesus Christ. Christ is both the Author and Finisher of our Faith, he giveth both to will and to do. The beginnings, encreases, and finishings of Grace, are all from him; Grace is indeed from God the Father, but by Jesus Christ; it floweth from him who is Love, but it is through his Well-beloved. No man hath the love of God, but by and through Jesus Christ.

\* Chap. 12. 8.  
2 Cor. 6. 7.

5 That in every thing k ye are enriched by him \*, in all utterance l, and in all knowledge m.

k In every grace, and in every good gift, (for he is manifestly speaking of spiritual things) so as this general Participle must not be extended to the things of this life, but restrained either to spiritual gifts, or spiritual sanctifying habits. Thus Eph. 1. 7. we read of the riches of Grace, and of the riches of Christ, Eph. 3. 8. nor is the Metaphor improper, whether we consider Riches as signifying plenty or abundance, or that which accommodateth a man in this life, and is fitted to mens wants, to give them a supply. l The word may be translated in every thing, or in all speech; but the first having been said before, it seems more proper here to translate it, in all word or speech, or in all utterance (as we translate it) if it be taken in the first sense, the Gospel is by it understood, the Doctrine of the Gospel preached amongst them by Paul and Apollos, who preached among the Gentiles the riches of Christ, Eph. 3. 8. If we interpret it utter-

ance, which our Translators prefer, it signifies an ability to utter that knowledge which God hath given us to the glory of God, and the good of others, either in Prayer or spiritual discourses. m Some by knowledge, here understand the gift of Prophecy; but it more properly signifies the ability God had given them to comprehend in their understanding the Mysteries of the Gospel, the great and deep things of God. The Apostle blesteth God both for the illumination of their minds by the Ministry of the Gospel, so as they knew the things of God, and also for the ability which God had given them to communicate this their knowledge to others.

6 Even as the testimony of Christ was confirmed in you n.

n By which knowledge and utterance, the Testimony of Christ, that is, the Gospel, which containeth both the Testimony which Christ had given of himself, and which the Apostles had given concerning Christ, (the Gospel is called the Testimony of God, ch. 2. 1. 2 Tim. 1. 8.) Others understand the gifts of the Spirit (for the Spirit is one of the Witnesses upon Earth, 1 Joh. 5. 8.) is confirmed in you by the miraculous operations wrought by the Apostles (as some think,) but the way of confirmation here spoken of by the Apostle, seemeth rather to be understood of their knowledge and utterance. The Gospel, and the Doctrine of it, and the Mission of the holy Spirit, were confirmed to them and to the world, by the knowledge which God had given the Apostles, and these Corinthians, of the great things of God, and their ability to communicate this knowledge unto others, for the honour of God, and the good of others.

7 So that ye come behind in no gift o; \* waiting for the || coming of the Lord Jesus Christ p.

o Not that every one of them was filled with all the gifts of the blessed Spirit; but one excelled in one gift, another excelled in another, as the Apostle expounds himself, chap. 12. 7. 8. neither doth the Apostle assert them perfect in their gifts, but saith, that they came behind hand, or were defective in no gift. p But were all waiting for the second coming of the Lord Jesus Christ to Judgment, of which he mindeth them, to encourage them to go on as they had began.

8 \* Who shall also confirm you unto the end q, \* that ye may be blameless in the day of our Lord Jesus Christ r.

q Which Lord Jesus Christ (mentioned immediately before) or which God, who is faithful, mentioned immediately after, v. 9. shall confirm your habits of Grace unto the end, approving himself the Finisher of your Faith (you being not wanting in you duty and endeavour.) r So as either you shall not fall, or at least not totally and finally, but so as you shall rise again, and appear in the day of our Lord Jesus without blame, so as he will accept you, as if you had never sinned against him.

9 \* God is faithful s, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord t.

s Faithfulness is the same with Veracity or Truth to a mans word, which renders a person fit to be credited. It is a great Attribute of God, chap. 10. 13. 1 Thess. 5. 24. This implieth promises of God for the perseverance of Believers (of which there are many to be found in holy Writ. t But these promises concern not all, but such only whom God hath chosen out of the world, calling them to a communion with Christ, which necessarily supposeth union with him. So as here is another argument to confirm them, that God would keep them to the end, so as they should be blameless in the day of Christ. Because God had called them into that state of Grace wherein they were, and would not leave his work in them imperfect, he had called them into the fellowship of Jesus Christ. See 1. Joh. 1. 3. into a state of Friendship with Christ, and into a state of union with him, into such a state, as he would daily by his Spirit be communicating the blessed influences of his Grace unto them.

10 Now I beseech you brethren, by the Name of our Lord Jesus Christ u \*, that ye all speak the same thing w, and that there be no divisions amongst you: but that ye be perfectly x joyned together in the same mind, and in the same judgment y.

u By the Name of our Lord Jesus Christ, is as much as by Christ, by the Authority of Christ, for this is his Will, or by the love which you bear to the Lord Jesus Christ, who hath so often recommended to you peace with, and brotherly love one towards another. w That in matters of Doctrine you all speak the same thing, (for it is capable of no other sense.) x And that you neither be divided into sentiments or opinions; nor yet in affection, that there may be no divisions amongst you. y Which is also further evidenced by the last Phrase, being joyned together in the same mind, and in the same judgment. An union in Affection, is the necessary and indispensable duty of all those that are the Disciples of Christ, and such a duty as not only concerns Christians of the same Nation, with relation one to another, but also Christians of all Nations, and may be attained, if by our lusts we do not hinder it. An union in opinion, as to the fundamental

\* Phil. 3. 20.  
Tit. 2. 13.  
|| Gr. revelation

\* 1 Thess. 3.  
13.  
\* Col. 1. 22.  
1 Thess. 5. 23.

\* 2 Thess. 3. 3.

\* Rom. 12. 16.  
Phil. 2. 2. &  
3. 16.  
† Gr. schisms.



Truths of Religion (though not so easie) yet what the Church of God hath in a great measure arrived at. But for an union in every particular propoſition of truth, is not a thing to be expected, though we all are to labour for it. God hath neither given unto all the ſame means: nor the ſame natural capacities.

11 For it hath been declared unto me of you, my brethren, by them *which are of the houſe of Chloe*, that there are contentions among you *a*.

*a* The Apoſtle cometh to ſhew one reaſon, as why he wrote to them, ſo alſo why in the preceding Verſe he ſo zealouſly preſſed unity upon them, becauſe of an information he had received from ſome of the family of *Chloe*; for it is far more probable, that *Chloe* was the name of a perſon head of a family in *Corinth*, than of a *City* or *Town*. *a* What their diviſions were about, the next Verſes will tell us.

\* Chap. 3. 4. 12 Now this I ſay, \* that every one of you faith, *b* I am of Paul, and I of Apollos, and I of \* Cephas, and I of Chriſt *c*.

\* Joh. 1. 41.

*b* Every one here ſignifieth no more than many of you, or ſeveral of you: ſo *Chap. 14. 26.* from whence, thoſe that think they have ſuch a mighty argument from *Heb. 2. 9.* where is the ſame Particle to prove Chriſt's dying for *all individuals*, may undeceive themſelves, and find that they have need of better arguments to prove their aſſertion. *c* We may from hence obſerve, that the diviſions amongſt the *Corinthians* were not in matters of Faith, but occaſioned from their *having mens perſons in admiration*. This was probably cauſed either from God's making of *Paul* the inſtrument of ſome of their converſion, *Apollos* the inſtrument of others converſion, and *Peter* the inſtrument of others, or elſe from the difference of their gifts. Of this *Apollos* we read *Acts 18. 24.* he was a *Jew of Alexandria*, who (as may be ſeen there, *v. 28.*) mightily convinced the *Jews*, and that publicly, and probably was as uſeful to the *Corinthians*, One Miniſter of Chriſt may be juſtly preferred to another. We ought to honour thoſe moſt whom God moſt honoureth, either by a more plentiful giving out of his Spirit, or by a more plentiful ſucceſs upon their labours; but we ought not ſo far to appropriate any Miniſters to ourſelves, as for them to deſpiſe others. We are not bound to make every Miniſter our Paſtor, but we are bound to have a juſt reſpect for every Miniſter, who by his Doctrines and Holy Life answereth his Profeſſion and Holy Calling.

13 Is Chriſt divided? was Paul crucified for you? or were ye baptized in the name of Paul *d*?

*d* How came theſe Parties? there is but one Chriſt, but one that was crucified for you, but one into whoſe Name, into a Faith in whom, and a Profeſſion of whom you were baptized. *Peter* baptized you into the Name of Chriſt, ſo did *I*, I did not liſt thoſe whom I baptized under any Banner of my own, but under Chriſt's Banner. The head is but one, and the body ought not to be divided.

14 I thank God that I baptized none of you, \* Rom. 16. 23. but *Criſpus* and \* *Gaius* *e*.

*e* Concerning the Apoſtles baptizing *Criſpus*, we read, *Acts 18. 8.* he was the *Ruler of the Synagogue of the Jews*: why *Paul* thanks God that he baptized not many, he tells us, *v. 19.*

15 Left any ſhould ſay, that I had baptized in my own name *f*.

*f* Becauſe by that Providence of God it ſo fell out, that very few of them could pretend any ſuch thing, as that he had baptized any in his own name.

16 And I baptized alſo the houſhold of *Stephanas* *f*: beſides, I know not whether I baptized any other *g*.

*f* He correcteth himſelf, remembering that he alſo baptized the houſhold of *Stephanas*, which, *chap. 16. 15, 17.* he calleth the *fruits of Achaia*, a family that had added themſelves to the miniſtry of the *Saints*. *g* He did not remember, that he had baptized any more at *Corinth*, though it is very probable, he had baptized many more in other parts of the World, where he had been travelling.

17 For Chriſt ſent me not to baptize, but to preach the Goſpel *g*, not \* with wiſdom of || words, left the croſs of Chriſt ſhould be made of none effect *h* \*.

\* Chap. 2. 1, 4, 13.  
2 Pet. 1. 16.  
|| Or, ſpeech.

*g* Baptiſm was not his principal work, not the main buſineſs for which *Paul* was ſent, it was his work, otherwiſe he would not have baptized *Criſpus*, or *Gaius*, or the houſhold of *Stephanas*, but preaching was his principal work. It is very probable others (beſides the Apoſtles) baptized. It is hard to conceive how three thouſand ſhould in a day be added to the Church, if *Peter* had baptized them all, *Acts 2. 41.* *b* The Apoſtle goes on, telling us how he preached the Goſpel, and thereby inſtructing all faithful Miniſters how they ought to preach. \* Not with wiſdom of words or ſpeech. Wiſdom of words muſt ſignifie either what we call *Rhetorick* or *Logic*, delivering the Myſteries of the Goſpel in lofty, unſuitable expreſſions, or going about to evidence them from

rational demonſtrations and arguments. This was the way (he ſaith) to have taken away all Authority from the Doctrine of the Croſs of Chriſt, Divine Faith being nothing elſe but the Souls aſſent to the Divine Revelation, becauſe it is ſuch, is not furthered, but hindered, by the arguing the object of it from Principles of Reaſon, and the colouring of it with high-flown words and trim phraſes. There is a decent expreſſion to be uſed in the communicating the Will of God unto men: but we muſt take heed, that we do not diminiſh the Authority of God's revealed Will, either by puerile flouriſhings of words, or philoſophical argumentation.

18 For the preaching of the Croſs is to \* them that periſh, fooliſhneſs *i*: but unto us which are ſaved, it is \* the power of God *k*.

\* 2 Cor. 2. 15.

*i* I know (ſaith the Apoſtle) that plain diſcourſes about a Chriſt crucified, are to ſome perſons fooliſh things, and accounted canting; but to whom are they ſo? To thoſe, who, if they be not ſome that ſhall periſh eternally, yet are ſome of thoſe who at preſent are in a periſhing eſtate; theſe indeed count Sermons of Chriſt ſilly, fooliſh things. *k* But to thoſe who ſhall be eternally ſaved, and are at preſent in the true road to eternal life and ſalvation, it is, that is, the preaching of the Goſpel is, that inſtitution of God, by which he ſheweth his power in the ſalvation of thoſe who ſhall be ſaved. The Apoſtle ſaith the ſame, *Rom. 1. 16.*

19 For it is written, \* I will deſtroy the wiſdom of the wiſe, and will bring \* to nothing the understanding of the prudent *l*.

*l* What *Iſaiah* ſaid of the wiſe-men among the Jews in his time, is applicable to the wiſe-men among the Heathen, God will deſtroy their wiſdom, and make their understanding appear to be no better than fooliſhneſs. So as it is not at all to be admired, if the Philoſophers of this World count the Goſpel, and the preaching of it fooliſhneſs; the taking away the wiſdom and understanding of men worldly wiſe, is but an ordinary diſpenſation of God's Providence, no more than God threatened to do in *Iſaiah's* time to the men of that generation.

20 Where is the wiſe? where is the Scribe *m*? where is the diſputer of this world *n*? \* Hath not God made fooliſh the wiſdom of this world *o*?

*m* He alludeth again to that *Iſa. 33. 18.* Where is the Scribe? where is the Receiver? Where are the wiſe-men amongſt the Heathens? Where are the Scribes? The learned men in the Law amongſt the Jews. *n* Where are thoſe amongſt Jews or Gentiles that are the great enquirers into the reaſons and natures of things, and manage debates and diſputes about them? They underſtand nothing of the Myſteries of the Goſpel, or the way of Salvation, which God holds out to the World in and through Jeſus Chriſt: or, where are they? What have they done by all their Philoſophy and Moral Doctrines, as to the turning of men from ſin unto God, from ways of iniquity unto ways of righteouſneſs, in compariſon of what we the Miniſters of Chriſt have done by preaching the Doctrine of the Goſpel, and the Croſs of Chriſt? *o* Do not you ſee how God hath fooled the wiſdom of the World? making it to appear vain and contemptible, and of no uſe, as to the ſaving of mens Souls, making choice of none of their *Doctors* and *great Rabbies*, to carry that Doctrine abroad in the World, and convincing men, that without Faith in Chriſt, all that can be learned from them will be of no avail to the Soul.

21 \* For after that, in the wiſdom of God *p*, the world by wiſdom knew not God *q*, it pleaſed God by the fooliſhneſs of preaching, to ſave them that believe *r*.

*p* Some here by the *wiſdom of God* underſtand Jeſus Chriſt, and make the fence thus. When he who is the wiſdom of God came and preached to the World. Others underſtand the Goſpel, which is ſo called, *v. 24.* & *chap. 2. 7.* but I take the *wiſdom of God* in this Text to ſignifie the wiſe adminiſtrations of Divine Providence in the Government of the World to his wiſe ends. The unregenerate part of the World would not come to a knowledge of, and an acquaintance with God, in that way whereby he choſe to reveal himſelf in and through Jeſus Chriſt, as to which they were hindered by their own reaſonings and knowledge and apprehended ſkill in things, and capacity to comprehend them, it pleaſed God to inſtitute the great Ordinance of preaching the Goſpel, which they count fooliſhneſs; as the ſacred means by which he would bring all thoſe that give credit to the revelation of it, and receive Chriſt held forth in it, to Eternal Life and Salvation.

22 For the \* Jews require a ſign, and the Greeks ſeek after wiſdom *s*.

*s* The Jews were not without ſome true Divine Revelation, and owned the true God, and only deſired ſome miraculous operation from Chriſt, *Matt. 12. 38.* *Joh. 4. 48.* to confirm them, that Chriſt was ſent from God, without ſigns and wonders they would not believe: giving no credit at all to the words of Chriſt: and the Greeks (by whom the Apoſtle underſtands the Gentiles, eſpecially the more learned part of them, for Greece was at this time very famous for humane Literature) they ſought after the demonſtration

stration of all things from natural causes and rational arguments, and despised every thing which could not so be made out unto them.

\* Matt. 11. 6.  
\* Joh. 6. 60, 66.  
\* Chap. 2. 14.

23 But we preach Christ crucified *r*, \* unto the Jews *a* stumbling-block *n*, and unto the Greeks foolishness *m*.

*r* We that are the Ministers of Christ come and preach to them, that there was one hang'd upon a Cross at Jerusalem, who is the Saviour of the world, and was not cut off for his own sins, but for the sins of his people. *n* The Jews are stumbled at this, looking for a *Messiah*, that should be a great temporal Prince; and besides, accounting it an ignominious thing to believe in one as their Saviour, whom they had caused to be crucified. *m* And the Greeks, the most learned among the Gentiles, look upon it as a foolish idle story, that one who was, and is God blessed for ever, should be crucified.

\* Rom. 1. 16.  
\* Col. 2. 3.

24 But unto them that are called, *x* both Jews and Greeks, Christ \* the power of God, and \* the wisdom of God *y*.

*x* Blessed be God Christ is not to all the Jews a stumbling-block, nor to all the Greeks is he foolishness; for to so many of them as are called (not by the external call of the Gospel, but only by the internal call, and effectual operation of the Spirit (let them be of one Nation or another) by their Country *Jews* or *Pagans*. Christ is so far from being a stumbling-block, and the Doctrine of Christ is so far from being foolishness, that Christ and the Doctrine of the Gospel appear to them, the *Power of God*, and the *Wisdom of God*.

25 Because the foolishness of God is wiser then men *z*: and the weakness of God is stronger then men *a*.

*z* The least things that are the products of the Wisdom of God, or the continuance of God for mans salvation, which the sinful and silly world calls *foolishness*, are infinitely more wise, and have more wisdom in them, than the wisest imaginations, counsels, and contrivances of men. *a* And those things and means which God hath instituted in order to an end, have in them more virtue, power, and efficacy in order to the production of Gods intended effects, than any such means as appear to mens eyes of reason, to have the greatest strength, virtue, and efficacy. Whence we may observe, that the efficacy of preaching for the changing and converting Souls, dependeth upon the efficacy of God working in and by that holy Institution, which usually attendeth the Ministry of those who are not only called, and sent out by men, but by God, being fitted for their work, and faithfully discharging of it.

\* Joh. 7. 43.

26 For ye see your calling, brethren, how that \* not many wise men after the flesh, not many mighty, not many noble are called *b*.

*b* To prove that this is the method of Divine Providence, to make use of seemingly infirm and weak means to produce his great effects, you need not look further than yourselves, look upon the whole body of your Church at Corinth, it is not made up of many that have a reputation for the wise men, or the noble men of your City. Some indeed were such, *Crispus* the Ruler of the Synagogue was converted, and *Sophenes*; but the generality were men of very ordinary repute.

\* 1 Tim. 2. 5.

27 But \* God hath chosen the foolish things of the world to confound the wise *c*: and God hath chosen the weak things of the world, to confound the things which are mighty *d*.

*c* God hath even amongst you chosen persons that are in the account of the world as foolish things, to put the wise to shame. *d* Persons of weak esteem to confound those that are mighty in the repute of the world.

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are *e*.

*e* Things that are not in the worlds account, to bring to nought things that are in high esteem.

\* Rom. 3. 27.  
\* Eph. 2. 9.

29 \* That no flesh should glory in his presence *f*.

*f* And God doth this in infinite Wisdom, consulting his own Honour and Glory, that none might say, That God hath chosen them, because they were nobler born, or in higher repute and esteem in the world than others, but that the freeness of Divine Grace might be seen in all Gods Acts of Grace.

\* 1 Cor. 13. 5, 6.  
\* 17. 19.

30 But of him are ye in Christ Jesus *g*, \* who of God is made unto us wisdom *h*, and righteousness *i*, and sanctification *k*, and redemption: *l*

*g* Of his Grace ye are implanted into Christ, and believe in him. You are of *him*, not by Creation only, as all Creatures are, but by Redemption and Regeneration, which is in Christ Jesus, who of God is made unto us, *h* wisdom: the principal mean by which we come to the knowledge of God,

and an acquaintance with his will; for he is the *image of the invisible God*, Col. 1. 15. The brightness of his Fathers glory, and the express image of his person, Heb. 1. 3. God hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 4. 6. So that he who hath seen him, hath seen the Father, Joh. 14. 9. All the treasures of wisdom and knowledge are hid in him, Col. 2. 3. And no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him, Mat. 11. 27. Thus, though God destroyed the wisdom of the wise, yet the Corinthians were not without wisdom; for God had made Christ to them *Wisdom* both *casually*, being the Author of Wisdom to them, and *objectively*, their wisdom lay in their knowledge of him, and in a fellowship and communion with him. And *i* whereas they wanted a righteousness in which they might stand before God justified and accepted, God had also made Christ to them *Righteousness*. Sending his own Son in the likeness of sinful flesh, and for sin, condemning sin in the flesh, that the righteousness of the Law might be fulfilled in us. *k* And Sanctification also, Believers being renewed and sanctified by his Spirit. *l* And he is also made *Redemption*: where by *Redemption* is meant the *Redemption of the body* mentioned, Rom. 8. 23. So as *Redemption* here signifies the same with *Resurrection* of the body. Christ is the *Resurrection* and the life, Joh. 11. 25.

31 That, according as it is written, \* He that \* Jer. 9. 23, 24  
glorieth, let him glory in the Lord *m*. 2 Cor. 10. 17.

*m* God doth this, or hath done this, for this end, that man should have nothing to glory in, neither Wisdom, nor Righteousness, nor Sanctification, nor Redemption, but should glory in the Lord, acknowledging that whatsoever Wisdom, Righteousness, or Holiness he hath, it is all from God in and through the Lord Jesus Christ.

## CHAP. II.

1 **A**ND I, brethren, when I came unto you, came not with excellency of speech, or of wisdom, *a* declaring unto you the testimony of God.

*a* It should seem by the Apostles so often declaring against that vanity, that even that Age much admired a style, and Ministers in sacred things delivering their minds, not in a meer decent, but in a lofty, high-flown phrase, and that they vilified *S. Paul*, because his phrase did not so tickle their ears. The Apostle had declared against this, *Chap. 1. 17.* there he called it the *Wisdom of words*; here he calls it, an *excellency of speech*, v. 4. the *enticing words of mans wisdom*: *Chap. 4. 19.* the *words of them that are puffed up*; puffed up with conceits of their own parts and abilities. *S. Paul* declares, that this was not his way of preaching, he came to declare to them the Gospel, which he calleth the *Testimony of God*: this needed no fine words, and excellent phrase, and language to set it forth.

2 For I determined not to know any thing among you, \* save Jesus Christ, and him crucified *b*. \* Gal. 6. 14;

*b* I did not value myself upon any piece of knowledge I had attained, saving only that of Christ, and him crucified; or, I determined with myself to carry myself amongst you, as if I knew nothing of Arts, or Sciences, or Languages, but only Christ and him crucified. Not to make any thing else the subject of my publick discourses, I was acquainted with the Jewish Law, Rites, and Traditions, with the Heathen Poets and Philosophers. I troubled you with none of these in my Pulpit-discourses, my whole business was to open to you the Mysteries of the Gospel, and to bring you to a knowledge of, and an acquaintance with Jesus Christ; this was my end, and the means I used were proportionable to it.

3 And \* I was with you \* in weakness, and in \* Acts 18. 1,  
fear, and in much trembling *c*. 6, 12.

*c* Either in a weakness of style, I used a plain, low, intelligible style, studying rather to be understood by all, than admired by any. Or in *weakness of state*, in a mean and low condition; for we read, *Acts 18. 3.* that he wrought with his hands at Corinth. So *Acts 20. 34.* or it may be in a weak state of body; or it may be he means humbleness of mind and modesty, which to worldly eyes looks like a weakness of mind: and in much fear and trembling either with respect to the Jews, and the danger he was exposed to from them, or with respect to the greatness of his work, lest they should refuse the Grace of the Gospel, by him brought and offered to them; so as (saith he) you might see that all the work was Gods, I but a poor instrument, contemptible with respect to my outward quality, appearing poor and mean in my phrase and style, and whole behaviour amongst you.

4 And my speech and my preaching *d* was not \* with || enticing words of mans wisdom: ., but \* 2 Pet. 1. 16,  
in demonstration of the Spirit *e*, and with || Or, *persuasive*  
power *f*. *fiat*.

*d* Either here *Paul's* speech and preaching signifieth the same thing



thing (expressed by two words) or else *speech* referreth to his more private conferences and discourses with them, and preaching signifieth the more publick acts of his Ministry, neither of them was, .i. with the *persuasive* or *inciting* words of *mans wisdom*. What these *persuasive* words of *mans wisdom* are, will quickly appear to any that considers there are but two humane Arts that pretend to any thing of *persuading*, *Rhetorick* and *Logick*, are the Arts of Reasoning. *Rhetorick* persuadeth more weakly, working more upon the affections, than upon the understanding and judgment. *Logick*, or the Art of Reasoning, more strongly working upon the understanding and judgment, and teaching men to conclude from connate natural Principles. Now faith *Paul*, my preaching was neither of these ways, I neither studied neat and fine words and phrases, nor did I make it my work to demonstrate Gospel. *Propositions* to you from Principles of natural Reason. Object. *Ought not then Ministers now to use such words?* Answer. A learned Popish Writer saith, *That at that time it was the will of God, that his Ministers should use plain speech; but it is otherwise now, the using of words studiously composed and ordered, being now the ordinary way to persuade others.* But after this rate any thing of the Will of God may be evaded, it is but saying, that it was the will of God indeed then, but not now. But 2. The thing is false. It was then as much as now the ordinary way of persuading to use *Rhetorical* phrases and rational demonstrations. 3. Although now this be the ordinary method of persuading men of learning and capacities, yet for the generality of people it is not so. 4. The Apostles reason, v. 4. holds now as much as ever. It is the way to make Christians Faith stand in the wisdom of men, not in the power of God. Object. *Ought then Ministers to use no study, but talk whatever comes at their tongues end, and to use no reason to prove what they say?* Answer. By no means. 1. It is one thing to study matter, another thing to study words. 2. Nay it is one thing to study a decency in words, another to study a gaudy of phrase. It is an old and true saying, *Verba sequuntur res*, words will follow matter, if the Preacher be but of ordinary parts. In the study of words we have but two things to attend: 1. That we speak intelligibly, so as all the people may understand. 2. That we speak gravely and decently; all other study of words and phrases in a Divine is but folly and vanity. 3. We ought to use our reason in our preaching, but reason works two ways. 1. Either making conclusions from natural and philosophical Principles: or, 2. From scriptural Principles. We ought to study to conclude as strongly as we can what we say from Principles of Revelation, comparing spiritual things with spiritual, but not from all natural and philosophical Principles; for so we shall conclude, *There is no Trinity in the unity of the Divine Being*, because according to natural Principles, *three cannot be one*, nor *one three*: and against the Resurrection, because there can be no regress from a privation to an habit, &c. 4. Again, it is one thing to use our natural reason, *ex abundanti*, as an auxiliary help to illustrate and confirm what is first confirmed by Divine Revelation: another thing to use it as a foundation upon which we build a spiritual conclusion, or as the main proof of it. *Pauls* preaching was in words intelligible to his Hearers, and decent enough, and with reason enough, but not concluding upon natural Principles, nor making any proofs of that Nature the foundation upon which he built his Gospel-conclusions. *e* But in demonstration of the Spirit. By which *Grotius*, and some others, understand Miracles, by which the Doctrine of the Gospel was at first confirmed; but *Vorstius* and many others better, understand by it the Holy Ghost's powerful and inward persuasion of mens minds, of the truth of what was preached by *Paul*. All Ministers preaching make propositions of Gospel-truth appear no more than probable, the Spirit only demonstrates them, working in Souls such a persuasion and confirmation of the truth of them, as the Soul can no longer deny or dispute, or withstand the conviction of them. *f* And with power. By this term also some understand the power of working Miracles; but it is much better by others interpreted of that Authority, which the Word of God preached by *Paul* had, and preached by faithful Ministers still hath, upon the Souls and Consciences of those that hear it. As it is said, *Mat. 7.29. Christ taught them as one that had authority.* And it is said of *Stephen*, *Acts 6.10. They were not able to resist the wisdom and the Spirit by which he spake.* So the Gospel preached by *Paul* came to people, 1. *Thef. 1.5. Not in word only, but also in power, and the Holy Ghost, and in much assurance:* and was quick, and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts, and intent of the heart, *Heb. 4.12.* And thus every faithful Minister, with whose labours God goeth along in the conversion of Souls, yet preacheth in the demonstration of the Spirit, and with power. Nor indeed can those Miracles, by which Christ and his Apostles confirmed the truth of the Doctrine of the Gospel, though they were a mighty proof, be in any propriety of speech, called a *Demonstration*, which properly is a proof in which the mind fully acquiesceth; so that it no longer denieth, or disputeth the thing so proved, but gives a firm and full assent to it: the Miracles wrought by Christ himself never had that effect: the Pharisees and the generality of the Jews, believed not that Christ was the true *Messiah* and the Son of God, notwithstanding his Miracles. Nothing but the in-

ward powerful impression of the Spirit of God persuading the heart of the truth of Gospel-Principles, can possibly amount to a *demonstration*, bringing the minds of men, though never so judicious and prepared, to a certainty of the thing revealed, and a rest, so as it can no longer deny, resist, dispute or contradict it, with this *Pauls* preaching was attended, not to every individual person to whom he preached, but to many, even as many as should be saved: he delivered the Doctrine of the Gospel freely, plainly, and boldly, not resting upon the force of his Rhetorick and persuasive words, nor yet to the natural force of his reasoning & argumentation; but leaving the demonstration, & evidencing of the truth of what he said to the powerful internal impression and persuasion of the holy and blessed Spirit of God, who worketh powerfully.

5 That your faith should not stand in the wisdom of men, but \* in the power of God *g*.

*g* Faith properly signifieth our assent to a thing that is told us, and because it is told us. If the Revelation be from man, it is no more than an *humane faith*. If it be from God, and we believe the thing, because God hath revealed it to us, this is a *Divine Faith*. So as indeed it is impossible that a *Divine Faith* should rest in the wisdom of men. If we could make Gospel-Propositions evident to the outward senses, or evident to such Principles of Reason as are connatural to us, or upon such Conclusions, as we make upon such Principles, yet no assent of this nature could be *Faith*, which is an assent given to a Divine Revelation, purely because of such Revelation. An assent other ways given may be sensible demonstration, or rational demonstration, or knowledge, or opinion: but *Divine Faith* it cannot be, that must be bottomed in the power of God. Nor ought any thing more to be the care of the Ministers of the Gospel than this, as to call men to believe, so to endeavour that their Faith may not stand in the wisdom of men (nothing but an *humane Faith* can do so.) This will shew every conscientious Minister the vanity of not proving what he saith from holy Writ: all other preaching is but either *dissuading*, as if men were to believe what the Preacher saith, upon his authority or *philosophising*, acting the part of a Philosopher or Orator at Athens, not the part of a Minister of the Gospel.

6 Howbeit we speak wisdom amongst them that are perfect, *b* yet not the wisdom of this world, nor of the Princes of this world, that come to nought *k*.

*b* Left what the Apostle had seemed to speak before in defamation of wisdom, should reflect upon the Gospel, and give some people occasion to justify against it their impious charge of folly, the Apostle here something corrects himself, affirming, that he and the rest of the Apostles spake wisdom, and what would be so judged by such as were perfect, not absolutely; for so there is no man perfect, but comparatively, that is, persons who have their senses exercised to discern between good and evil, *Heb. 5.14.* or such as are of a true sound judgment, and are able to discern what is true wisdom. To such (saith the Apostle) we speak wisdom, and it needs must be so; for wisdom being an habit directing men to use the best means in order to the best end, the Salvation of mens souls, being the best end; that Doctrine which directs the best means in order to it, must necessarily be wisdom, and the purest and highest wisdom. *k* But, saith he, not what the Philosophers, or cunning Men, or Politicians of the World count wisdom; for all their wisdom is of no significance at all, in order to the best end, the salvation of mens souls, and it will all vanish, and come to nothing at last.

7 But we speak the wisdom of God in a mystery *l*, even the hidden wisdom, \* which God ordained before the world, unto our glory *m*.

*l* We preach the Gospel, where the righteousness in which alone men can another day appear, and be accepted before God, is revealed from faith to faith. It is indeed a sacred Secret, a Mystery to many men, but it is the wisdom of God, a Doctrine directing the best means to the best end of man. *m* It is hidden wisdom, it was ordained of God before the World for our glory, the way of salvation for man, which he had from all Eternity ordained and decreed, but it lay hidden in the secret Counsels of God, till the latter Ages of the World, when it pleased God to send forth his Son into the World to publish it, and after him to appoint us to be the Preachers and Publishers of it.

8 \* Which none of the Princes of this world knew *n*: for \* had they known it, they would not have crucified the Lord of glory *o*.

*n* Which Divine wisdom neither *Caiaphas*, nor *Pontius Pilate*, nor any considerable number of the Rulers of this Age, whether amongst the Jews, or amongst the Heathens, understood, though they heard of it. *o* For if they had so known it, as to have believed, and been persuaded of it, they would never have nailed to the cross that person, who was the Head and Fountain of it, and the Lord of Glory; both with respect to his divine Nature, as to which he was God blessed for ever, and also as Mediator, being the Author of Glory to those who believe. Nor would this ignorance at all excuse their crucifying of Christ, because it was not invincible, they had means sufficient

\* Gr. *be.*  
\* 2 Cor. 4.7.

\* Rom. 1.62;  
26.

Eph. 3. 9.  
Col. 1. 26.  
2 Tim. 1. 9.

\* Mat. 11.25.  
Acts 13. 27.  
\* Acts 3. 17.  
See Joh. 16. 3.

efficient by which they might have come to the knowledge of him, and have understood what he was, so as their ignorance was affected and voluntary.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him p.

p The place where this is written, is by all agreed to be *Isa. 64. 4.* where the words are, *For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.* It is so usual with the Pen-men of holy Writ, to quote the fence of Texts in the *Old Testament*, not tying themselves to letters and syllables, that it is mightily vain for any to object against this Quotation; as no where written in the *Old Testament*, but taken out of some *Apocryphal Writings*. The fence of what is written, *Isa. 64. 4.* is plainly the same with what he speaketh in this place, the greatest difference is, the Apostle saith, *Those that love him*, the Prophet, *Those that wait for him*, (which is the certain product and effect of love.) The whole *64. Chap. of Isaiah*, and some Chapters following, treat concerning Christ, so doth this Text. *Christ and his benefits*, are to be understood here, by the things that God hath prepared for them that love him: which are set out as things not obvious to sense, not to be comprehended by reason. It could never have entered into the heart of men to conceive, that God should give his only begotten Son out of his own bosome, to take upon him our nature, and to die upon the Crosse; or that Christ should so far humble himself, and become obedient unto death.

\*Mat. 13. 11. & 15. 17. 1 Joh. 2. 27. 10 But \* God hath revealed them to us by his Spirit q: for the spirit searcheth all things, yea the deep things of God r.

q God by his Spirit hath opened our understandings to understand the holy Scriptures, the Types and Prophecies of Christ, and what the holy Prophets have spoken of him both as to his Person and Offices. r For the holy Spirit being the third Person in the holy Trinity, and so equal with the Father and the Son, searcheth the deep things of God, and so is able to reveal to us all the Counsels of God, whatsoever God would have men to understand concerning the Lord Jesus Christ. So as this Text is an evident proof of the Deity of the holy Spirit, he searching the deep things of God, and being alone able to reveal them unto men, so as they shall acknowledge, comprehend, and believe them.

\*Prov. 20. 27. & 27. 19. Jer. 17. 9. 11 For what man knoweth the things of man, \* save the spirit of a man that is in him s? even so the things of God knoweth no man, but the Spirit of God t.

s Look as it is with a Man; No man knoweth his secret thoughts, and counsels, and meanings, save only his own soul that is within him. t So it is as to the things of God, until God by his Spirit hath revealed them to Men, none knoweth them but the holy Spirit of God. It is true as it is with Man; when he hath by his tongue discovered his mind to others, they know it so far as he hath so delivered it; but there is no man that discovereth all his thoughts and counsels: so God having in his Word revealed his Will, so far as he hath plainly revealed it, Men may know it; but there are deep things of God, Mysteries in Scripture, which till the Spirit of God hath revealed to Men, they know not, nor understand; for none knoweth them originally, but the Spirit of God, who is himself God, and searcheth the deep things of God.

\*Rom. 8. 15. 12 Now we have received, not the spirit of the world u, but \* the Spirit which is of God, that we might know the things that are freely given to us of God w.

u By the Spirit of the World, some understand the Devil, that evil Spirit which is in the World, and ruleth those that are worldly, carnal men: others understand a meer humane spirit, by which men understand and comprehend all worldly things. The fence certainly is, we have not a meer worldly instruction and tutoring, we are not taught and instructed from the world (so the Spirit is put for the effects of the Spirit of the World.) w But we are taught and instructed by the holy Spirit, by which we are taught, and know the things that are freely given us of God, whether they be Divine Mysteries, or Divine Benefits, both what God hath done for us, and what God hath wrought in us.

\*2 Pet. 1. 16. See Chap. 1. 17. 13 \* Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth x, comparing spiritual things with spiritual y.

x Reason and all Practice directed men to speak and write of Subjects in a style and phrase fitted to the matter about which they write or discourse. Our Subjects, saith the Apostle, were sublime spiritual Subjects; therefore I did not discourse them like an Orator, with an excellency of speech or wisdom (as v. 1.) or with the enticing or persuasive words of

mens wisdom, as he hath said v. 4. nor with words which mans wisdom teacheth (which is his phrase here) but with words which the Holy Ghost hath taught us, either in holy Writ, or by its impressions upon our minds, where they are first formed. y Fitting spiritual things to spiritual persons who are able to understand them, or fitting a spiritual language to spiritual matter, speaking the Oracles of God as the Oracles of God, 1 Pet. 4. 11. not declaiming like an Orator, nor arguing philosophically like an *Athenian Philosopher*, but using a familiar, plain, spiritual style, giving you the naked Truths of God, without any paint or gawdery of Phrase.

14 But the natural man z receiveth not the things of the Spirit of God a, for they are foolishness unto him b: \* neither can he know them, because they are spiritually discerned c. \* Rom. 8. 7.

z There are great disputes here, who is meant by the natural man, *φύσις ἀνθρώπου*. Some think that by the natural man, here is meant the carnal man: thus 1 Cor. 15. 44. the natural body is opposed to the spiritual body; besides, they say, that in the constant Phrase of holy Writ, man who is made up of flesh and spirit, as his essential parts, hath constantly his denomination from one of them, and all men in the world are either carnal or spiritual, and that the Greek word *φύσις* signifies that soul and life which is common to all men, from whence all common motions and affections are, and is opposed to the holy Spirit, which dwells in the souls of them that are sanctified, by which they are led and guided, &c. Thus, say they, the natural man is one who is a servant to his lusts and corruption, under the perfect government of his soul, considered merely as natural, all whose motions in that estate of sin and corruption, are inordinate. Others think that the Apostle here speaks of such as are weak in the Faith, little ones, babes in Christ, who had need of milk, not of strong meat, and are natural men in comparison of those more spiritual and perfect. In this fence indeed, the Apostle, chap. 3. ver. 4. calleth them carnal. But there is nothing more plain, than that the Apostle under the notion of *φύσις ἀνθρώπου* (which we translate natural man) here, understands all such as were not perfect and spiritual, such to whom God had not by his Spirit revealed the deep things of God, v. 10. such as had only received the spirit of the world, not the Spirit of God, by which alone men come to know the things that are freely given them of God, as v. 12. All these, though some of them are much better than others, having their minds more cultivated and adorned with worldly knowledge and wisdom, yet do not in their hearts (though they may with their ears) receive, that is, believe, embrace, and close with, or approve of Spiritual and Divine Mysteries, such Doctrines as are purely matters of Faith, standing upon a Divine Revelation. b For Men of Wit and Reason count them all foolishness, being neither demonstrable by sense or natural reason. c Neither can any man, no otherwise taught and instructed, so comprehend them, as to give a firm and fixed assent to them, or in heart approve them, because they are only to be seen and discerned in a spiritual light, the holy Spirit of God, which is the Spirit of wisdom and revelation in the knowledge of Christ, Eph. 1. 17, 18. Enlightning their understandings that they may know the hope of his calling, and what is the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to them that believe, according to the working of his mighty power, &c. Thus the Apostle gives a reason of what he had said, v. 8. That none of the Princes of the World, knew the wisdom of God.

15 \* But he that is spiritual d, || judgeth all things e, yet he himself is || judged of no man f. \* Prov. 29. 5. Isa. 40. 13.

d He that is spiritual, in this verse, is opposed to the natural man, in the former verse *φυσικῶς* to *πνευμαλῶς*. So that by spiritual, here is understood, he that is taught by the Spirit of God, and is by him specially and savingly enlightened. e Discerneth or judgeth all things, that is, of this nature, the Mysteries of God, which concern mans eternal life and salvation, not that every good Christian hath any such perfect judgment or power of discerning, but according to the measure of illumination which he hath received. f Yet he himself is judged of no man, it may as well be translated of nothing, and the term judged might as well have been translated examined, or searched, as it is in *Act. 4. 9.* and 12. 19. and 17. 11. and 24. 8. or condemned. The wisdom that is of God, is not to be subjected to the wisdom of Men, nor to be judged of any man, but only the spiritual man. The truth, which the spiritual man owneth and professeth, dependeth only upon God and his Word, and is not subjected to the authority and judgment of men, nor the dictates of humane reason: So as the spiritual man, so far forth as he is spiritual, is neither judged by any man, or by any thing. There are some, that by he himself, understand the Spirit of God; he indeed is judged of no man, nor of any thing; but that seemeth a much more strained fence.

16 \* For who hath known the mind of the Lord, that he † may instruct him g? But we † have the mind of Christ. \* Jer. 23. 18. Gr. shall.

g This phrase is taken out of *Isa. 40. 13.* and was quoted by our Apostle before, *Rom. 11. 34.* the fence of it, as here used, is,



is, for what natural man that never was taught and enlightened by the Spirit of God, could ever know the Secret Counsels of God, and the Divine Mysteries of mans Salvation. Nor can any instruct him what to do. It is by some observed, that *evangelists* signifies by arguments to bring one over to be of his mind, which indeed is a kind of instruction. *b* But (saith the Apostle) we who have the Spirit of God given to us, dwelling and working in us, and instructing us, we have the mind of Christ; for the Spirit of Christ, which is our Teacher, knoweth his mind, and hath revealed it unto us.

## CHAP. III.

**A**ND, I brethren, could not speak unto you as unto spiritual *a*, but as unto carnal *b*, even as unto babes in Christ *c*.

*a* The Apostle plainly returneth in this Chapter to reprove them for their *divisions* and *factions*, for which he had began to reprove them, *chap. 1. v. 11.* and (as some think) here he anticipateth an objection, which they might have made against him, against his reprovng and judging of them, when as he that is *spiritual* (as he had now said) is *judged of no man*. *1* (saith he) brethren, could not speak unto you as *spiritual*, that is, as to Christians, who had made any great proficiency in the ways of God, and had arrived to any just degrees of spiritual perfection. *b* But as unto *carnal*, that is, persons, who though you are not under the full conduct and government of your *flesh* and *sensitive appetite*, yet are far from being perfect, either in Faith or Holiness, in Christ, but not as grown men, but as babes, as the Apostle fully explaineth this term, *Heb. 5. 12, 13.* Such as had need be taught again, which are the first principles of the Oracles of God, and have need of milk, and not of strong meat; for every one that useth milk, is unskilful in the word of righteousness, for he is a babe.

\* Heb. 5. 12,  
13.  
† 1 Pet. 2. 2.

*2* I have fed you \* with milk, and not with meat *d*: for hitherto ye were not able to bear it *e*, neither yet now are ye able *f*.

*d* Milk signifies what the Apostle to the Hebrews calls the first principles of the Oracles of God, and so is opposed to sublime spiritual Doctrines here set out under the notion of meat, called strong meat, *Heb. 5. 14.* fit for those of full age, as young childrens stomachs will not endure strong meat, so neither are sublime spiritual Mysteries fit for new Converts, until they have senses exercised to discern good and evil; and therefore the Apostle gives this as a reason, why he had not communicated the deep things of God to them, because *e* as yet they had not been able to bear the notion of them, nor indeed were they yet able, it should seem that there were many in the Church of Corinth, who tho' they were true Christians, yet were not *grown* and *judicious* Christians, but had great imperfections, as indeed it will further appear in this Epistle.

\* Gal. 5. 20.  
Jam. 3. 16.  
† Or, factions.  
‡ Or, according to nature.

*3* For ye are yet carnal *g*: for \* whereas there is amongst you envying, and strife, and *†* divisions, are ye not carnal, and walk *†* as men *h*?

*g* Not wholly carnal, but in a great measure so, not having your lusts and corrupt affections entirely subdued to the Will of God, nor yet so much subdued, as some other Christians have, and you ought to have. *h* As an evidence of this he mindeth them of the *envyings*, *strifes*, and *contentions* that were amongst them. Strife and envyings are, *Gal. 5. 19.* reckoned amongst the works of the flesh, they are all opposite to love, in which the perfection of a Christian lieth: he told us before what strifes and contentions he meant, and tells us it again in the next Verse.

\* Chap. 1. 12.

*4* For while one faith, \* I am of Paul, and another, I am of Apollos, are ye not carnal *i*?

*i* Not that Christians in so large a City as Corinth, might not put themselves under several Pastors, or as to themselves prefer one before another, either in respect of the more eminent gifts of God bestowed upon one (as doubtless Paul was preferable to Apollos) or in respect of the more suitableness of one mans gifts to their capacities than another: but their adherence so to one Minister of the Gospel, that for his sake they vilified and despised all others, that were also true and faithful servants of God in the work of his Gospel, this was their sin, and spake them to have vicious and corrupt affections, and to walk more like men than Saints, not having a true notion of the Ministers of Christ, nor behaving themselves towards them as they ought to do.

*5* Who then is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man *k*.

*k* Neither Paul, nor yet Apollos, are Authors of Faith to you, but only instruments. It is the Lord that giveth to every man a power to believe; or else that latter phrase, as the Lord hath given to every man, may be understood of Ministers, whose abilities to the work of the Ministry, and success in it, both depend upon God. The sense of the words is this, then God giveth unto his Ministers variety of gifts, and different suc-

cess; but yet neither the one nor the other of them are more than the servants of Christ in their Ministry, persons whom God maketh use of to call upon, and to prevail with men, to give credit to the Doctrine of the Gospel, and to receive and accept of Christ. The work is the Lord's, not theirs.

*6* I have planted, Apollos watered; but God gave the increase *l*.

*l* God honoured me first to preach the Gospel amongst you, *Acts 18, &c.* and blessed my preaching to convert you unto Christ, then I left you, Apollos staid behind, and he watered what I had planted, daily preaching amongst you. See *Acts 19. 24, 25, 26.* he further was a means to build you up in Faith and Holiness, but God increased, or gave the increase, God gave the power by which you brought forth any fruit. The similitude is drawn from Planters, whether Husbandmen, or Gardiners, they plant, they water, but the growing, the budding, the bringing forth flowers or fruit by the plant, doth much more depend upon the soil in which it stands, the influence of Heaven upon it, by the beams of the Sun, and the drops of the dew and rain, and the internal virtue which the God of Nature hath created in the plant, than upon the hand of him that planteth, or him who useth his watering-pot to water it: So it is with Souls, one Minister is used for Conversion, or the first changing of souls; another is used for Edification, or further building up of souls; but both Conversion and Edification are infinitely more from the new heart and new nature, which God giveth to Souls, and from the influence of the Sun of Righteousness by the Spirit of Grace, working in and upon the Soul, than from any Minister who is but God's instrument in those works.

*7* So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase *m*.

*m* So that, look as it is in earthly plantations, God hath the greatest influence upon the growth and fruitfulness of the plant, and the Husbandman or Gardiner is nothing in comparison with God, who hath given to the plant planted its life and nature, by which it shooteth up, buddeth, and bringeth forth fruit, and maketh his Sun to shine, and his rain to fall upon it: So it is in the spiritual plantation, God is the principal efficient Cause, we are little instrumental causes in God's hand. Nothing in comparison with God, I have planted, Apollos hath watered; but if we see a soul changed, or grow, and make any spiritual proficiency, we must say, Not unto us, O Lord, not unto us, but unto thy Name be given the glory. God hath done the main work, we have not done any thing in comparison with him. These words do no more tend to vilifie the Ministry of the Gospel, or make it useless, than taking them in their native sense: as they respect earthly plantations, they would prove, that there is no need of the Husbandman or Gardiners hand to plant or water plants, because all that he doth of that nature is to no purpose, unless God first gives to the plant its proper nature and virtue, and then followeth the plantation with the influence of the Sun, dew, and rain. But yet it is observable, that the Apostle doth not say, The man himself gives the increase, from the good use of the power that is naturally in his own will, but God gives the increase, which argues the necessity of special Grace both to Conversion and Edification, superadded to the best preaching of his Ministers. Though Paul himself by preaching, plants, and Apollos watereth, yet God must make the soul to increase with the increase of God. Hence the Apostle argueth their unreasonableness, in adoring one Minister, and magnifying him above another, when indeed neither the one nor the other had any principal efficiency in the production of the blessed effect, but a meer instrumental causation, the effect of which depended upon the sole blessing of God, in comparison with whom in this working, neither the one, nor the other Minister, was any thing.

*8* Now he that planteth, and he that watereth are one *n*: and every man shall \* receive his own reward, according to his own labour *n*.

*n* The Ministers of Christ, though one be used in planting, and another in watering, one in laying the foundation, and another in building thereupon, yet are one, one in their office and work: one, in their Ministry, being all Servants to Christ who is one, all serving one and the same Lord, all doing the same business, proposing the same end, and with all their might labouring towards it; and therefore as they ought not to divide into Parties and Factions, so you ought not for their sakes to be so divided. *n* Yet they are not so one, but that one may labour more than another, and be honoured by God with more success than another, and every one shall receive a reward proportioned to his labour: the Apostle saith not, according to the success of his labour (that is not in his power) but according to his labour.

*9* For \* we are labourers together with God, *o* ye are God's || husbandry *p*, ye are \* God's building *q*.

*o* Though compared with God we are nothing, yet our station is no mean station, God works as the principal efficient Cause, we work with God as Gods instruments; God worketh one

\* Psal 62. 12.  
Rom. 2. 6.  
Gal. 6. 5.  
Rev. 2. 23.

\* 2 Cor. 6. 1.  
|| Or, tillage.  
\* Eph. 2. 20.  
Heb. 3. 3.  
† 1 Pet. 2. 5.

one way by his secret influence upon the heart, we another way, by publication of the Gospel in peoples ears, but the scope and end of the work is the same. The Lord is said to work with his Ministers, *Mark 16. 20.* and they are here said to work with him. Hence he proveth what he had before said, that they should be rewarded; God will not suffer those who work with him, to be without their reward: as also that they were *One*, for they are all *workers* together with God. *p* Yet do not think yourselves our husbandry, for you are God's husbandry: thus God's people, *Isa. 61. 3.* are called the *planting of the Lord*. *q* God's building: thus the Church is called the *house of God*, *1 Tim. 3. 15.* Still the Apostle minds them, that they were Gods, not their Ministers: it was God to whom they were beholden for their conversion, for their edification &c.

*\* Rom. 1. 5. & 12. 3. \* Rev. 21. 24. \* 1 Pet. 4. 11.*  
10 \* According to the grace of God which is given unto me *r*, as a wise master-builder I have laid \* the foundation *s*, and another buildeth thereon *t*. \* But let every man take heed how he buildeth thereupon *u*.

*r* *X* Jesus here signifies either the ability which God hath given Paul to preach the Gospel, or the Apostolical Office, to which God had called him, he maketh both to proceed from God, and to be the effects of his free love and favour to him. *s* According to this, he saith, Look as a wise Master-builder first layeth the foundation, then buildeth upon the foundation which he hath laid. So he being the first, whom God pleased to employ in this his work at Corinth, had laid the foundation, that is, had first preached the Gospel in this famous City: thus the first preaching of the Gospel, is called, a laying the foundation, *Rom. 15. 20. Heb. 6. 1.* *t* Afterwards Apollos and other Ministers further carried on that work of preaching the Gospel amongst them. *u* But (saith he) whoever cometh to preach after me, had need take heed what he buildeth; for, *Gal. 1. 8. Though we or an Angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.*

*\* 12. 28. 16. \* 12. 16. 18. \* Eph. 4. 20.*  
11 For other foundation can no man lay, than \* that is laid, † which is Jesus Christ *w*.  
*w* Can in this Text, doth not signify a meer natural power, but a rightful power; no man by any just right or authority can lay any other foundation, can preach any other Doctrine of Salvation, than that which I have already preached, which is the Doctrine of Salvation by Jesus Christ. *Neither is there salvation in any other: for there is no other Name under heaven given amongst men, whereby we must be saved, Acts 4. 12.*

12 Now if any man build upon this foundation gold, silver, precious-stones, wood, hay, stubble *x*,

*x* The Apostle is discoursing metaphorically, he had compared the Church of Corinth to a Building, *v. 9.* and called them there *God's building*: they were built upon the Doctrine of the Gospel, the Doctrine of the Apostles and Prophets, who had preached Christ to them; this was the foundation, and had told us, That none by any pretence of right, could lay any other foundation. But there was to be a super-structure upon this foundation, which might be of various materials; he names six, three very good and excellent, gold, silver, and precious-stones; three others vile and invaluable, wood, hay, stubble. By these he either means good or bad Works, or rather good or bad Doctrines. Good Doctrine is signified by the gold, silver, and precious-stones mentioned. Bad Doctrine by the wood, hay, and stubble mentioned; by which may be understood various degrees of bad Doctrine, as some Doctrines are more pernicious and damnable than others, though the other also be false, unprofitable, trivial, and of no significance to the good of Souls, but bad, as they are unprofitable.

*\* Chap. 4. 5. \* 1 Pet. 1. 7. & 4. 12. \* Gr. in reveal. ed.*  
13 \* Every mans work shall be made manifest *y*: for the day shall declare it *z*, because \* it † shall be revealed by fire, and the fire shall try every mans work of what fort it is *a*.

*y* Now, saith he, there will come a time when every man's, that is, every Teacher's Work or Doctrine, shall be made manifest. As the Metal is brought to the Touchstone to be tried, whether it be gold or silver, or some baser Metal; so there will come a time, when all Doctrines shall be tried and made manifest, whether they be of God or no. *z* What day shall declare it, is not so steadily agreed by Interpreters. Some by a *day* here understand a long time, in process of time it shall be declared, as indeed erroneous Doctrines have not used to obtain or prevail long. *Dagon* falls before the Ark. Others understand it of a day of adversity and great affliction, the day of God's vengeance; and indeed thus it is often seen, a false faith, or a lye believed, will not carry a man through the difficulties which he meeteth with in an evil day: the Truths of the Gospel are of that nature, that they will give a Soul relief and support in a day of affliction, and under God's severest dispensations. but errors and falsehoods will not do it. Others understand by the day here mentioned, the day of Judgment, which is indeed often called the day of the Lord, *Chap. 1. 8.* and described by fire, *Joel 2. 3. 2 Thess. 1. 18. 2 Pet. 3. 10.* but this Text saith not, The day of the Lord, but only the day.

It seemeth therefore rather to signify the bright shining out of the Gospel: for the Text seemeth to speak of such a manifestation as shall be in this life, not in the Day of Judgment. The same thing is also to be understood. *a* by the fire here mentioned, not the fire of God's wrath, or the fire of affliction and adversity, nor the fire of the last Judgment, but the truth of the Gospel shining forth in the World, and burning up the dross and rubble of corrupt false Doctrine, that shall bring all the Doctrines which Men teach, to the trial.

14 If any mans work abide which he hath built thereupon, he shall receive a reward *b*.

*b* If any Preacher keeps the foundation, and the Doctrine which he hath built upon the true foundation, prove conformable to the will of Christ, God will reward him for his labour. He shall hear the voice saying, *well done, good and faithful servant, enter thou into thy masters joy.*

15 If any mans work shall be burnt, he shall suffer loss *c*: but he himself shall be saved: yet so, as by fire *d*.

*c* But if his work do not abide, if he shall appear upon the more clear and bright shining out of the truth of the Gospel; that though he hath laid the foundation right, yet he hath built upon it wood, hay, and stubble, mixed fables, and idle stories, and corrupt Doctrine with the Doctrine of the Gospel, he shall suffer loss by it, either by the afflicting hand of God, or by a loss of his reputation, or some other way. *d* But yet God will not cast off a Soul for every such error, if he keeps to the main foundation, Jesus Christ. He shall be saved, though it be as by fire, that is, with difficulty; which certainly is a more natural sense of this Text, than those give, who interpret as by fire, of the fire of the Gospel, or the fire of Purgatory, of which the Papists understand it. For, 1. It is, and always hath been a proverbial form of Speech to express a thing obtained by difficulty, we say, *It is got out of the fire*, &c. 2. For the fire of Purgatory, it is a fiction, and meer imaginary thing, and of no further significance, than to make the Pope's Chimney smoke. 3. That pretended fire only purgeth Venial sins: this fire trieth every man's work, the gold as well as the stubble.

16 Know ye not that \* ye are the temple of \* 2 Cor. 16. 16. God? and that the spirit of God dwelleth in you *e*? *Eph. 2. 21, 22. Heb. 3. 6.*

*e* The Apostle, *v. 9.* had called the Church of Corinth, and the particular Members of it, *God's building*; after this he had enlarged in a discourse concerning the Builders, and the foundation and super-structure upon that foundation; now he returns again to speak of the whole Church, whom he here calleth the Temple of God, with a manifest allusion to that noble and splendid House which Salomon first builded, and was afterwards re-builded by Zorobabel, Ezra, and Nehemiah at Jerusalem, as the publick place for the Jewish Church to meet in to Worship God according to the precept of the Levitical Law, in which House God was said to dwell, because there he met his people, and blessed them, and there he gave answers to them from the Mercy-seat: he calls them the Temple of God, because they were built, that is, effectually called for this very end, that they might be to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, *Eph. 1. 6.* And as the Apostle Peter further expoundeth this Text, *1 Pet. 2. 5.* The people of God are a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. And God by his Spirit dwells in them, both by his person, and by his gifts and graces, which is a far more noble dwelling in them, than the dwelling of God was in the Jewish Temple. From this Text may be fetched an evident proof of the Divine Nature, of the third Person in the blessed Trinity; for he is not only called here the Spirit of God, but he is said to dwell in the Saints: which dwelling of God in his people, is that very thing which maketh them the Temple of God; and those who are here called, The Temple of God, are, *Chap. 6. 19.* called, The Temple of the Holy Ghost.

17 If any man † defile the temple of God, him † Or, defecate shall God destroy *f*: for the temple of God is holy *g*, which temple ye are.

*f* The word which we translate defile and destroy, (for the Greek word is the same for both,) signifieth to violate, corrupt, or destroy. Our Translators generally render it corrupt, *Chap. 15. 33. 2 Cor. 7. 2. & 11. 3. Eph. 4. 22. Jude 10. Rev. 19. 2.* The People of God, which are here called, The Temple of God, are defiled, either by imbibing false Doctrine, or being tempted to any looseness of life and conversation. Now (saith the Apostle) if any one goeth about to do this, which all Preachers do, who teach any false Doctrine, or any Principles that lead to a liberty for the flesh, or lead an ill and scandalous life, God shall destroy those men. *g* For as the Temple of God of old was a place builded and set apart for holy uses, and therefore not without great peril to be abused and profaned: so those that are the People of God, are by God called and set apart in a more immediate eminent manner for the honour and glory of God, and therefore cannot be debauched or defiled by any as instruments



in that action, without exceeding great peril and hazard to them that endeavour and attempt any such thing.

\* Prov. 3. 7.  
Hsa. 5. 21.

18 \* Let no man deceive himself *b*: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise *k*.

*b* There are some that with their Eloquence, and flourishings of words, or with their Philosophical notions and reasonings (which, Col. 2. 8. the Apostle calls *vain deceit*) or with their Traditions after the rudiments of the World (as the Apostle adiecth in that place) would cheat and deceive your Souls, under a pretence of making you wonderfully wise: the wisdom of the World is foolishness with God. *i* If any of you seemeth unto others, or seemeth unto himself, that is, thinketh that he is endued with what the world calleth Wisdom. *k* If ever he would be truly wise, wise unto God, and to eternal Life and Salvation, let him be contented by the wise Men and Philosophers of this World to be look'd upon as a fool, and let him be willing to deny himself in any notions or opinions of his, which he hath taken up upon the credit of his natural Reason and philosophical Principles, which agree not with the Divine Revelation, that so he may be truly and spiritually wise, truly understanding, favouring, and believing what God hath in his Word revealed, and is alone able to make the Man of God wise to Salvation, thoroughly furnished unto every good work.

19 For the wisdom of this world is foolishness with God *l*: for it is written, He taketh the wise in their own craftiness *m*.

*l* God accounteth that folly, which the World calleth wisdom, and indeed it is so (for God cannot err, nor be mistaken in his judgment) the Philosophers and wise Men of the World propose the happiness of man as their end, which indeed is the true end which all men aim at, and do propound to themselves: true wisdom directeth the best means in order to the best end. Whatsoever directeth not to the best end, or to what is not the best mean in order to that end, is not wisdom, but real folly: worldly wisdom neither directeth to the best end, for it looks at no further happiness than that of this life, nor yet to the best means, and therefore is truly what God accounts it, foolishness. *m* And to see the wise and learned Men of the World thus err both in their judgment and practice, is no wonder at all: for God is set out of old by *Elihu*, as one that taketh the wise in their own craftiness, Job. 5. 13.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain *n*.

*n* And again it was said by the Psalmist, *Psal. 94. 11. That the Lord knoweth that the thoughts of man are vanity*: mans counsels, imaginations, reasonings, they are all vanity: they propose to themselves ends which they cannot attain, and pursue them by means that are inefficacious with reference to their ends.

21 Therefore let no man glory in men *n*: for all things are yours *o*.

*n* Seeing therefore that Christ is but one, his Minister but one, and no more than Ministers, by whom you believed, v. 5. and the principal efficiency of any saving work begun, or carried on in your Souls to any degree of perfection, is from God, and the Ministers work in that effect nothing, compared with his, seeing you are God's husbandry, God's building, not merely Man's, and the Temple of God, not Mens Temple: leave your glorying in Men, and saying, I am of Paul, or I am of Apollos, glory only in this, that you are Christ's: Besides, *o* Why do you glory in a particular Minister, when all is yours, as if two joynt-heirs in an Estate should glory in this or that particular house or inclosure, when the whole Estate is joyntly theirs, all theirs.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.

\* Chap. 11. 3.

23 And \* ye are Christs, and Christ is Gods *p*.

*p* Here are in these two Verses, three things asserted: 1. The Believers Title to all things. 2. The speciality of their Title. 3. The force of the Apostles argument from hence, why they should not glory in men. He had said before, All things are yours, which he repeats again, v. 22. They have a right and title to all things, and all things are for their good, use, and advantage. Amongst these he first reckons Ministers. Every one of them might lay a claim to Paul, to Apollos, to Peter; for they were all Servants of Christ for the use of his Church, a part of which they were; then he goes on, and saith, the world, that is, the things of the World are theirs, that is, whatsoever portion of them the Providence of God orderly disposed to them, they had a true title to it, and it was for their use and advantage; so were the lives and deaths of Gods Ministers, their own lives and deaths, all things present, and all things that were to come, they were all theirs by a just title: if the Providence of God gave them to them in an orderly way, they might comfortably use them. They themselves were Christ's, they were not of Paul, nor of Apollos, nor of Peter. He that had the Bride was the Bridegroom, these Ministers were but the Friends of their Bridegroom: and Christ is Gods, the Son of God by an eternal Generation, the Servant of God as Man, and

born under the Law, so yielding obedience to his Father, the Messiah, or anointed, and sent of God as Mediator. All things are Gods, by God given to Christ, and by Christ given to, and sanctified for you, that makes the Believers special title to all things. The Men of the World derive their title to what they have, from God alone, as Creator: they derive not from Christ, as being ingrafted and implanted into him. Hence the Apostle rightly concludes their vanity, in glorying in their Relation to this or that special Apostle or Minister, whereas they had a true and just right to the labours of all Ministers, and ought to look upon all faithful Ministers, as Gods gifts to his whole Church, and for the advantage and benefit of all: yet this hindreth not, but that people ought to have their particular Pastors and Teachers, to whom they ought ordinarily to attend in their Ministry: but they ought not to have their persons in such admiration, as for them to despise or slight any other faithful Ministers, nor to make Parties and Factions in the Church of God.

## CHAP. IV.

1 Let a man so account of us, as \* the ministers of Christ *a*, and \* stewards of the mysteries of God *b*.

\* 2 Cor. 6. 4.  
Col. 1. 25.  
\* Mat. 23. 12.  
Luk. 12. 48.  
Tit. 1. 7.  
1 Pet. 4. 10.

*a* The Apostle here gives us the right notion of the Preachers of the Gospel, they are but Ministers, that is, Servants, so as the honour, that is proper to their Master, for a principal efficiency in the conversion and building up of Souls, belongeth not to them, they are Ministers of Christ, so have their primary relation to him, and only a secondary relation to the Church to which they are Ministers: they are Ministers of Christ, and so in that ministration can only execute what are originally his commands, though those commands of Christ may also be enforced by men. Ministers of the Gospel, not of the Law, upon whom lies a primary obligation to preach Christ and his Gospel unto people. *b* They are all Stewards of the Mysteries of God, such to whom God hath committed his Word and Sacraments to dispense out unto his Church. The word Mystery significeth any thing that is secret, but more especially it significeth a Divine Secret, represented by signs and figures; or a Religious Secret, not obvious to every capacity or understanding. Thus we read of the Mysteries of the Kingdom of Heaven, Mat. 13. 11. The Mystery of Godliness, 1 Tim. 3. 16. The Mystery of Christ here, and Eph. 3. 4. The Wisdom of God, Col. 2. 2. The Incarnation of Christ, 1 Tim. 3. 16. The Calling of the Gentiles, Eph. 3. 3. The Resurrection from the dead, 1 Cor. 15. 21. Christ's mystical Union and Communion with his Church, Eph. 5. 32. The sublime Counsels of God, 1 Cor. 13. 2 are all called Mysteries. Ministers are the Stewards of the mysterious Doctrines and Institutions of Christ, which we usually comprehend under the terms of the Word and Sacraments.

2 Moreover it is required of stewards, that a man be found faithful *c*.

*c* It is required of all Servants, but especially of chief Servants, such as Stewards are, who are entrusted with their Master's Goods, to be dispensed out to others. The faithfulness of a Steward in dispensing out his Master's Goods, lies in his giving them out according to his Master's order, giving to every one their portion, not detaining any thing from others, which it is his Master's will they should have. As Paul gloried, *1st. 20. 20, 27.* That he had kept back from the Ephesians nothing that was profitable for, nor shunned to declare to them all the counsel of God, nor giving holy things to dogs, or casting pearls before swine, contrary to Christ's direction, *Mat. 7. 6.*

3 But with me it is a very small thing, that I should be judged of you, or of mans judgment: *d* yea, I judge not my own self *e*.

|| Or, *d*ay.

*d* Those who said, I am of Apollos, and I am of Cephas, did at least tacitly judge Paul, and prefer Apollos and Cephas before him; and it is probable, and will appear also from other parts of these Epistles, that they passed very indecent censures concerning Paul: he therefore tells them, that he valued very little what they or any other men said of him. In the Greek it is of mans day; but it is generally thought, that our Translators have given us the true sense, in translating it mans judgment, day being put for judgment, as *Jer. 17. 16.* where woful day signifies woful judgment. So the day of the Lord in Scripture often significeth the Lord's judgment: the reason of that form of speech seems to be, because persons cited to a Court of Judgment, use to be cited to appear on a certain day. *e* Yea, saith the Apostle, I pronounce no Sentence for myself, I leave myself to the Judgment of God. I may be deceived in my Judgment concerning myself, and therefore I will affirm nothing as to myself.

4 For I know nothing by myself, \* yet am I not hereby justified *f*: but he that judgeth me, is the Lord *g*.

\* *Phil. 1. 30-31.*  
& 143. 2.  
Rom. 3. 20.  
& 4. 2.

*f* Nothing amiss, nothing that is evil; yet this must not be interpreted universally, as if S. Paul knew nothing that was evil and sinful by himself: himself, *Rom. 7.* tells us the contrary; but

but it must be understood with respect to discharge of his ministerial office. I do not know any thing wherein I have wilfully failed in the discharge of my Ministry, yet even as to that, I durst not stand upon my own righteousness and justification before God, I may have sinned ignorantly, or have forgotten some things wherein I did offend. *g* God knoweth more of me, than I know of myself, and it is he that judgeth, and must judge me. Though in this Text Paul doth not speak of his whole life and conversation, but only of his conversation with respect to his Ministry; yet the conclusion from hence, That no man can be justified from his own works, is good: for if a man cannot be justified from his conscience, not rebuking him for his errors in one part of his conversation, he cannot be justified from his conscience not rebuking him for his whole conversation. For he that keepeth the whole Law, if he offendeth but in one point, must be guilty of all, because the Law curseth him who continueth not in every point of the Law to do it.

\*Mat. 7. 1.  
Rom. 2. 13, 16.  
Rev. 20. 12.

\*Rom. 2. 29.

*5* Therefore \* judge nothing before the time, until the Lord come *b*, who both will bring to light the hidden things of darkness *i*, and will make manifest the counsels of the hearts *k*, and then shall every man have \* praise of God *l*.

*b* Seeing that the judgment of secret things belongs to God, judge nothing before the time, which God hath set to judge all things. The works of the flesh are manifest, and men may judge of them; but for secret things, of which it is impossible, that those who do not know the hearts of men, should make up a judgment, do not judge of them before the time. *k* When God will certainly come to judge all men. *i* If men cloak the hidden things of darkness with the cover of hypocrisy and fair pretences, they will at that day be most certainly uncovered, and the secret thoughts, counsels and imaginations of mens hearts, shall in that day be made manifest. *l* And then those that have done well, every of them shall have praise of God; as on the contrary, which is understood, though not here expressed, those that are hypocrites, and whose hearts have been full of evil thoughts and counsels, shall by God be put to shame, and exposed to contempt.

*6* And these things, brethren, I have in a figure transferred to myself, and to Apollos for your sakes *m*: that you might learn in us not to think of men above that which is written *n*, that none of you be puffed up for one against another *o*.

*m* By these words the Apostle lets us know, that though he had said, chap. 1. 12. that some of them said, We are of Paul, and others, We are of Apollos; yet the names of Paul and of Apollos were but used to represent other of their Teachers, which were the Heads of those Factions which were amongst them. In very deed there were none of them that said, We are of Paul or of Apollos, (for those that were the Disciples of Paul and Apollos were better taught,) but they had other Teachers amongst them as to whom they made Factions, whom Paul had a mind to reprove, with their Followers; and to avoid all odium, that both they and their Hearers might take no offence at his free reproof of them, he makes use of his own name, and that of Apollos's, and speaketh to the Hearers of these Teachers, as if they were his own, and Apollos's Disciples; That those whom the reproof and admonition concerned properly, might be reprov'd under the reproof of others. *n* And that (as the Apostle saith) all the Church of Corinth, as well Ministers as People, might learn to have humble opinions and thoughts of themselves, not to think of themselves above what, by the rules of God's Word, was written in the Old Testament they ought to think; or above what he had before written in this Epistle, or to the Romans, ch. 12. 13. *o* And none of them, whether Ministers or private Christians, might be puffed up. The word signifieth to be swell'd or blown up as a bladder or a pair of bellows, which is extended with wind: it is used in this Chap. v. 18. 19. and 8. 1. Col. 2. 18:

Or, dis-  
tinguish  
thee.  
\* Joh. 3. 27.  
Jam. 1. 17.

*7* For who || maketh thee to differ from another *p*? and \* what hast thou that thou didst not receive *q*? now if thou didst receive it, why dost thou glory, as if thou hadst not received it *r*?

*p* It is apparent that Pride was the reigning sin of many in this Church of Corinth: Pride, by reason of those parts and gifts wherein they excelled, whether they were natural or acquired habits, or common gifts of the Spirit, which were infused; to abate this tumor, the Apostle minds them to consider, whence they had these gifts from whence they took occasion so to exalt and prefer themselves. *q* Whether they were the Authors of them to themselves, or did receive them from God. *r* It came none of them to glory in what they had received from another, and were beholden to another for. What the Apostle here speaketh concerning natural or spiritual abilities, is applicable to all good things; and the consideration here prompted, is a potent consideration to abate the pride and swelling of a man's heart upon any account whatsoever; for there is nothing wherein a man differeth, or is distinguished from another, or wherein he excelleth another, but it is given him from God, be-

it riches, honour, natural or spiritual gifts and abilities, they are all received from the gift of God, who gives man a power to get wealth, Deut. 8. 18. Who putteth down one, and setteth up another, Psal. 75. 6. And as the Apostle saith in this Epistle, chap. 12. 7. Gives the manifestation of the Spirit to every one to profit withal. To one by the Spirit the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, &c. all by the same Spirit.

*8* Now ye are full, now \* ye are rich *s*, ye have \* Rev. 3. 17. reigned as kings without us *t*, and I would to God ye did reign, that we also might reign with you *u*.

*s* You that are the Teachers at Corinth, or you that are the Members of the Church there, think yourselves full of knowledge and wisdom, so as you stand in need of no further learning or instruction. *t* Ye think now you have got a Kingdom, and are arrived at the top of felicity: and, *u* I am so far from envying you, that I wish it were so, and we might have a share with you. The Apostle speaketh this ironically, not that he indeed thought they were so, but reflecting on their vain and too good an opinion of themselves.

*9* For I think that God hath set forth || us the apostles last \*, as it were appointed to death *w*. For \* we are made a † spectacle unto the world, \* to angels, and to men *x*.

|| Or, as the last  
Apostles as  
\* Psal. 44. 22.  
Rom. 8. 35.  
2 Cor. 4. 11.  
\* Heb. 10. 33.  
† Gr. Theatrum.

*w* The lot of us who are the Apostles of Christ, is not so externally happy, but a lot of poverty and misery, as if we were the worst of men, men appointed to death. *x* To be a meer sight or gazing-stock to the World, Angels, or Men. Some think that the Apostle here hath a reference to the barbarous practice of the Romans, who first exposed and carried about for a sight those persons that were condemned to fight with wild Beasts, that by them they might be torn in pieces. You are happy men (saith the Apostle) if you can own Christ, and profess Christianity, and yet be in such credit and favour with the world, so full, and so rich, and so like Princes; we are those whom God hath honoured to be his Apostles, and the first Ministers of the Gospel, our lot and portion is far otherwise.

*10* \* We are fools for Christs sake, but ye are \* Chap. 2. 3. wise in Christ. \* We are weak, but ye are strong; \* 2 Cor. 13. 9. ye are honourable, but we are despised *y*.

*y* We are accounted fools for Christs sake by the wise men of the world, and we are willing to be so accounted, but you think yourselves wise, and yet in Christ. We are weak in the opinion of men, we suffer evil, and do not resist; but you account yourselves, and are by the world accounted strong; you are accounted noble and honourable, but we are despised and contemptible.

*11* \* Even unto this present hour we both hun- \* 2 Cor. 4. 8. ger and thirst, and are naked, and \* are buffeted, \* 2 Cor. 11. 23. and have no certain dwelling-place *z*.

*z* Our state in the world is low and mean; though you be full, we are hungry and thirsty; though you be richly clothed, yet we are next to naked, clothed with rags; though you be hugg'd and embraced by the men of the world, yet we are buffeted; though you have rich and famous houses, yet we have no certain dwelling-place. Thus it hath been with us from the beginning of our profession of Christ, and thus it is with us at this day (saith the Apostle,) from whence he gives these Corinthians and their false Teachers a just reason to suspect themselves, whether they were true and sincere Professors, yea or no, and to consider how it came to pass, that their lot in the world was so different from the lot of those whom the Lord had dignified with the Title and Office of his Apostles. The condition of the most faithful and able Ministers, and the most sincere Christians that have been in the world, hath always been a mean and afflicted state and condition.

*12* \* And labour, working with our hands *a*: \* Acts 18. 3. Being reviled, we blest *b*; being persecuted, we 1 Theff. 2. 9. suffer it *c*.

2 Theff. 3. 8.

*a* We do not only labour in the Word and Doctrine, but we labour with our hands, that we might not be burthened to the Church, our hands ministering to our necessities, Ait. 20. 34. though (as he saith) Ch. 9. 4. they had a power to eat and drink, that is, a right to have demanded meat and drink of them, and might have forbore working, v. 6. For who goeth a warfare at his own charge? Whence we may observe, that though the Ministers of Christ ought to be maintained by the Churches to which they relate, and they sin if they neglect it; yet where this either is not done through mens sinful neglect of them, or cannot be done through the poverty of the Members of such Churches, it is lawful for them to labour with their hands. *b* We are reviled and spoken ill of, but we do not revile others, but speak well of them, and wish well to them. *c* Though we be hunted and pursued to the endangering of our lives and liberties, yet we do make no resistance, but patiently suffer it. By this the Apostle sheweth them the duty of Christians, as well as their lot and portion in this life, and also tacitly reflecteth on them and their Teachers, who were some of those that, thus reviled the Apostles; and though they did not,



it may be finite them with their hands, yet they persecuted them with their tongues, and leaves it to their consideration, whether the Apostles or they lived more up to the Rule of Christianity given by Christ, *Mat. 5. 39, 40, 41.*

\* *Mat. 5. 44.*  
\* *Rom. 12. 14.*  
\* *Lam. 3. 45.*

13 \* Being defamed *d*, we entreat *e*: \* We are made as the filth of the world, and are the scourging of all things unto this day *f*.

*d* We are *blasphemed*, *Gr.* that is, spoken evil of, which is the same with *defamed* in our language, men speak all manner of evil of us, to take away our reputation: But *e* We entreat God for them. The word signifieth to *exhort, entreat, comfort*, we exercise ourselves in all pious and charitable offices toward them, who are most uncharitable to us. *f* Here are two words used, which signify the most vile, abject, contemptible things in the world, excrement, sweepings of houses. The Apostle by these two words, signifies, that no persons could be more base, vile, and contemptible than they were, nothing more despised, or in less esteem: he speaketh not this as complaining: or in any discontent at what he saw was the Will of God concerning them; but to shew them the difference betwixt the Apostles, and them, and their Teachers, and possibly reflecting upon them, as being in some degree guilty of this scorn and contempt of them, or at least more than they ought, neglecting them under these mean and afflictive circumstances.

14 I write not these things to shame you, but \* as my beloved sons I warn you *g*.

*g* I tell you not of this to make you blush, as having had any hand in these indignities which are put upon us, nor yet to shame you (though possibly you have reason to be ashamed, either for your neglect of us, or for your adding to our affliction) I look upon you as my sons, and sons whom I love: I only write to warn you both of your duty, to have some respect for us, and of your sin, if you have neglected us beyond what was your duty to have done.

15 For though you have ten thousand instructors in Christ, yet have ye not many fathers *h*: for \* in Christ Jesus I have begotten you through the gospel *i*.

\* *Act. 13. 11.*  
\* *Gal. 4. 19.*  
\* *Phil. 1. 13.*

*h* The great lesson of this Text, is, That people ought to have a tender respect for those Ministers whom God hath honoured with their first Conversion, and bringing them home to Christ. God may make use of a multitude of Ministers to instruct Christians, and carry on his work in their souls to perfection; but he maketh use of some particular Minister at first to convince them, and be an instrument in the changing of their hearts; such a one they ought to have a great value for, they are their spiritual Fathers in a proper sense. *i* For, saith the Apostle, *In Christ Jesus I have begotten you through the Gospel*: where we have *Regeneration* (as it signifieth a new state) set out in its causes. The principal efficient Cause is *Christ Jesus*: the instrumental cause, is the *Minister of the Gospel*: the mean, is the *Doctrine of the Gospel*, or the preaching of the Gospel. *In Christ Jesus*, signifieth here, by the grace of Christ Jesus, those who are *born again*, are not born of *flesh* or of *blood*, but of the *will of God*, *Joh. 1. 13.* and by the influence of Christ upon their hearts, though God makes use of the Minister of the Gospel as his instrument, and the Minister makes use of the *Word*, and the preaching of the Gospel, as the sacred mean which God hath appointed to that end, *1 Pet. 1. 23.* All these causes unite and concur in the work of *Regeneration*.

\* *2 Thes. 3. 9.*

16 Wherefore I beseech you \*, be ye followers of me *k*.

*k* I might as a Father command you, but I beseech you *be ye followers of me* in preserving the unity, and promoting the holiness of the Church: *Chap. 11. 1.* he expounds this, *Be ye followers of me, as I am of Christ*. Holiness of life and conversation is necessary to a true Minister of Christ; for their people ought not only to be their *Hearers*, but their *Followers*; they are *examples to the flock*, *1 Pet. 5. 3.* and ought to be *examples of Believers in word, in conversation, in charity, in spirit, in faith, in purity*, *1 Tim. 4. 12.* *In all things shewing themselves patterns of good works, in doctrine shewing incorruptness, gravity, sincerity, &c.* *Tit. 2. 7.* Those who teach well, and live ill, are no good Ministers of Christ, they cannot say unto people, *Be ye followers of me*.

\* *2 Tim. 1. 2.*

17 For this cause have I sent unto you Timothy *l*, \* who is my beloved son, and faithful in the Lord *m*, who shall bring you into remembrance of my ways which be in Christ *n*, as I teach every where in every Church *o*.

*l* This Timothy, Paul found at *Lysra*, *Act. 16. 1.* His Father was a Greek, his Mother a Jewess, therefore Paul circumcised him; her name was *Eunice*, the Daughter of *Lois*, *2 Tim. 1. 5.* Paul took him along with him in his travels, he was ordained by the imposition of the hands of the Presbytery, *1 Tim. 4. 14.* *2 Tim. 1. 6.* *m* Paul calls him his *beloved Son*, either because he was his spiritual Son, or because he was by him instructed in the Gospel: he calls him *his own son in the faith*, *1 Tim. 1. 2.* *Faithful in the Lord*, because he

was faithful in the work of the Lord, in the business of the Ministry. *n* He (saith the Apostle) shall bring to your remembrance my ways in the Lord, he shall acquaint you both what Doctrine I have preached, and what course of life I have lived. *o* How I have preached to every Church, what rules I have given for the ordering of every Church, and how I have walked before and toward them.

18 Now some are puffed up, as though I would not come unto you *p*.

*p* I hear that some of your Teachers, and some of your Members, are so conceited of themselves, that they would persuade you, that I durst not see their faces, or come to discourse with them face to face, and therefore would not come unto you.

19 \* But I will come to you shortly *q*, \* if the Lord will, and will know, not the speech of them that are puffed up, but the power *r*.

\* *Act. 19. 27.*  
\* *Act. 13. 21.*  
\* *Rom. 15. 28.*  
\* *Jam. 4. 15.*

*q* Paul intended in his Journey to *Rome*, to pass through *Macedonia* and *Achaia*, but he knew that God could hinder him, and therefore he adds, *if God will*; neither did Paul go to them so soon as he intended, but had time before he went to write another Epistle, as we shall afterwards find. All Christians are bound when they promise or resolve upon any Journeys, to understand, *if God will*, and to have in their thoughts the power of God to hinder them, and to speak with submission to his pleasure who counteth their steps, and telleth their wanderings, and ordereth their steps, though they be not strictly bound at all times to use this form of speech. *r* And when I come, then I shall understand these Teachers of yours, who so vilify me, I shall not regard so much their fine words and philosophical reasonings, as what there is of *spiritual* life and power in them, either in their Doctrine or Life, how conducive it is to the ends of the Gospel, and how consonant to the truth of the Gospel, what good they do amongst you, what manner of lives they live; these are the things that my eyes shall be upon, and which I shall regard.

20 For \* the kingdom of God is not in word, but in power *s*.

\* *Chap. 2. 4.*  
\* *1 Th. 1. 5.*

*s* The Kingdom of God in the Church, or the Kingdom of God in the particular Soul. God hath not sent his Ministers to subdue Souls to himself by fine florid words and phrases, but by a lively preaching the Gospel, whiles his power attends their plain preaching, and the power and efficacy of the Preachers Doctrine appeareth in their holy life and conversation, so as their people cannot say to them, *Physician, heal thy self*, as to those spiritual diseases which thou wouldst cure us of. So the Kingdom of God in particular Souls, doth not appear in words, but in the power which the Word of God hath upon mens hearts, in subduing their lusts and corruptions, and bringing their hearts into a subjection to his will.

21 What will ye? † shall I come unto you with a rod, or in love, and in the spirit of meekness? †

† *2 Cor. 10. 2.*  
† *13. 10.*

† Which will we rather chuse? that I should come unto you, as a Father cometh to his Child, under some guilt for which he must punish and correct him, or as a Father cometh to his Child, that hath done nothing provoking his displeasure, in love and meekly? I am not willing to come to you to correct and punish any of you by Ecclesiastical censures, which are a *rod* which Christ hath entrusted to me, I had rather come in love and meekness, that we might mutually rejoice in each others society.

## CHAP. V.

† It is commonly reported, that there is fornication *a* among you, and such fornication as is not so much as named among the Gentiles *b*, † that one should have his fathers wife *c*.

† *Lev. 18. 8.*  
† *Deut. 27. 20.*

*a* The Apostle here giveth a reason of the question which he propounded in the former Chapter, Whether they would be willing that when he came to them, he should come unto them with a rod? because such horrid wickedness was committed amongst them, as he being an Apostle to whom Christ had intrusted the Government of his Church, could not pass over without correction: he instanceth here in one, which he calleth *Fornication*; by which word is often in Scripture to be understood, all species of uncleanness, though in strict speaking we by *Fornication* understand the uncleanness of a single person, as by *Adultery* we understand the uncleanness of a person married, and by *Incest* the uncleanness of a person with some near Relation, as a *Mother*, a *Sister*: in strict speaking the Sin here reflected on, was *Incest*; but the Scripture by this word comprehends all species of unlawful mixtures. *b* This sin he aggravates by saying, That the Gentiles by the light of Nature discerned and declined such an abomination, by whom is not to be understood the more brutish part, but the more civilized part of the Heathen, such as the *Romans*, &c. were. *c* By having his fathers wife, in this place is not to be understood, the marrying his Father's Wife, his Father being dead, but the using of his Father's Wife, as his Wife, while his Father was yet alive (as some judicious Interpreters think,) because hardly any Nation

Nation would have endured a Son openly to have married the Widow of his Father. And in 2 Cor. 7. 12. there is mention made not only of one that had done, but of another that had suffered the wrong; which latter must be the Father himself, so as there was both Incest and Whoredom in this fact.

2 And ye are puffed up *d*, and have not rather mourned, that he that hath done this deed, might be taken away from amongst you *e*.

*d* You are so conceited of your own parts and gifts, and are so full of your contentions about the preference of Ministers, and things of little concernment to your Souls, and the interest of the Church, that you have not been able to find leisure to deal with this scandalous person, as a Church of Christ ought to have done. This seemeth rather the reason of their not mourning, than any rejoicing in iniquity, as if they had thought the Gospel had opened that door against this licentiousness which the Law had shut, or triumphed in this incestuous person, being one of their Teachers (which can hardly be thought.) *e* They ought rather to have mourned, keeping times of Fasting and Prayer, on the behalf of this scandalous Member amongst them, that his sin might (upon his due sense of it, and repentance for it,) have been forgiven him, and the blot upon their Church, by their having such a one in their fellowship, might be washed out, and by his being cast out of their fellowship and communion. It was no time for them to glory in their gifts, and be puffed up with the parts of their Teachers or Members, when they had such a blot upon them by a putrid Member that was amongst them. They had a great deal more cause for humiliation, than for pride and glorying.

3 † For I verily as absent in body, but present in spirit *f*, have || judged already, as though I were present, concerning him that hath so done this deed *g*.

*f* Though I be absent as to my bodily presence, yet God having intrusted me with a superintendency and care over his Church amongst you, out of the care and sollicitude which I have for you, as well as the other Churches of Christ, and in discharge of that trust which God hath reposed in me. *g* I do determine, and have determined as much as if I were present amongst you, what ought to be done by you concerning this person so notoriously scandalous.

4 In the name of our Lord Jesus Christ *h*, when ye are gathered together, and my spirit *i*, with † the power of our Lord Jesus Christ *k*,

*h* Either having solemnly called upon the Name of the Lord Jesus Christ for his counsel and direction, or blessing your action, that it may be of spiritual advantage to the party concerned, or according to the command of Christ, or by his Authority, or for his glory. It may be referred either to what went before, I have judged or determined by the Authority of Christ; or to what follows after. *i* When you are gathered together by the Authority, or according to the Institution of Jesus Christ, and my spirit with you, you having my judgment in the case, *k* and the Power and Authority of Christ committed to me and to you as a Church of Christ.

5 To deliver such a one unto Satan *l* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus *m*.

*l* What this delivering to Satan is (of which also we read, 1 Tim. 1. 20.) is something doubted by Interpreters. That by it is to be understood Excommunication, or casting out of the Communion of the Church, can hardly be doubted by any that considereth, that the Apostle speaketh of an action which might be, and ought to have been done by the Church of Corinth when they met together, and for the not doing of which, the Apostle blameth them. 2 That the end of the action was, v. 2. taking away the scandalous person from the midst amongst them, v. 7. Purging out the old leaven, that they might become a new lump. 3. It was a punishment inflicted of many. Those therefore who interpret the phrase of an extraordinary Power given the Apostles or Primitive Churches, miraculously to give up the scandalous person to the power of the Devil, to be afflicted, tormented, or vexed by him, (though not unto death) seem not to have considered, that the Apostle would not have blamed the Church of Corinth for not working a Miracle, and that we no where read of any such Power committed to any Church of Christ; and one would in reason think, that persons under such circumstances should rather be pitied and helped, than shunned and avoided. The only question therefore is, Why the Apostle expresseth Excommunication under the notion of being delivered to Satan. Some have thought that the reason is, because God was so pleased to ratify the just Censures of his Church, delivering such persons as were cast out of it into the hands of Satan, to be vexed and tormented by him, and that this might be in some particular cases, none can deny; but that this was an ordinary dispensation of Providence as to all excommunicated persons, wants better proof than any yet have shewed us. It appears to me a more probable account of this phrase which others have given us, telling us, That Satan is called the God of the World, and the Prince of the World, as World is taken in opposition to the Church of God;

so as delivering to Satan, is no more than our Saviours— If he neglect to hear the Church, let him be to thee as an Heathen-man and a Publican. Only for the further terror of it, the Apostle expresseth it by this phrase of delivering up to Satan, thereby letting us know, how dreadful a thing it is to be out of God's special protection, and shut out from the ordinary means of Grace and Salvation, and exposed to the temptations of our grand Adversary the Devil, which is the state of all those who are out of the Church, either having never been Members of it, or according to the rules of Christ, cast out of the Communion of it. *m* The end of Excommunication is not for the destruction of the person of him who is cast out, but for the destruction of his flesh, that is, his lusts, which are often in Scripture called flesh, or the maceration and affliction of his body through grief and sorrow; for a determination of his fleshly being, cannot be here understood by the destruction of his flesh, for that is no effect of Excommunication, and those who interpret the delivery to Satan, of an extraordinary punishment, which the Apostles or Church in the Primitive Time had a power to inflict, make it to terminate not in the death, but in the torments only of the person so punished. Again, the Apostle mentioneth this punishment, as a means to the eternal Salvation of this persons Soul in the day of Christ. There is no Text in Scripture which more clearly asserts and opens the ordinance and nature of Excommunication, than this Text doth. As to those who are to inflict it, it lets us know, that it is to be done by the Church, when gathered together, though the Elders of the Church may put the Church upon it, and decree it, yet the consent and approbation of the whole Church must be to it; and indeed it is vain for the Officers of a Church to cast any out of a Communion, when the Members of that Communion will yet have Communion with him, or them so cast out. It also lets us know, that it is a Censure by which men are not shut out of the fellowship of Men, as Men, but of Men, as Christians, as a Church of Christ in such religious actions and duties as concern them, considered as such a Body: Excommunication doth not make it unlawful for persons to buy and sell with the person excommunicated, but to eat and drink at the Lords Table with them, or have communion with them in acts proper to a Church, as the Church of Christ. The excommunicated person is in something a better condition than a Heathen; for he is not to be counted as an enemy, but admonished as a brother, 1 Thess. 3. 15. Heathens also may hear the Word, he is only to be avoided in acts of Church-fellowship. and as to intimate Communion, though it be not religious, as appeareth from this Chapter, v. 11. and from 2 Thess. 3. 14. Further, we are taught from hence, that none ought to be excommunicated, but for notorious scandalous sins, nor without solemn invocation on the Name of Christ, enquiring his Will in the case. We are further taught, That the person that is duly excommunicated, is in a miserable state, he is delivered up to Satan, cast out of God's special protection, which is peculiar to his Church, and oftentimes exposed to formidable temptation. Finally, we are from this Text instructed, That Excommunication ought to be so administered, as may best tend to the saving of the Soul of him that falls under that Censure: Mens end in Excommunications, should not be the ruin of persons in their healths or estates, only the humbling of them, and bringing them to a sense of their sins, and a true repentance; and all the means in order to that end, should be used even to such as are cast out of any Church, such are repeated Admonitions, the Prayers of the Church for them, &c.

6 \* Your glory is not good: : Know ye \* Jam. 4. 16. not that † a little leaven leaveneth the whole \* Gal. 5. 9. lump *n*?

*n* You boast and glory, because you have men of parts amongst you, persons whom the world count wise, your glorying is not good; What do you glory for, when you have such a scandalous person amongst you, and take no care to cast him out? *n* Can you be ignorant, that as a little leaven taken into the midst of the meal, and there kept, presently sowreth the whole mass, and leaveneth the whole lump: So one notorious scandalous sinner detained in the bosom of a Church, casts a blot upon the whole Church.

7 Purge out therefore the old leaven *o*, that you \* Isa. 53. 7. may be a new lump *p*, as ye are unleavened *q*. For \* Joh. 1. 29. even \* Christ our passeeover || is sacrificed for us *r*. Chap. 15. 3. || Or, is slain:

*o* If the Article *n* in this place be Emphatical (as some think) it ought to have been translated this old leaven, that is, the incestuous person, whose communion with you influenceth your whole Communion, which is defiled by it, through your Churches neglect of their duty with reference to him. If the Article be not to be taken Emphatically, these words may be understood as spoken to every individual Member of this Church, and is no more than put off the old man, the lust and corruptions of our hearts; as well as false Doctrine, being compared to leaven which influence our whole man, as leaven doth the whole mass of meal. The first seemeth to be most proper to this place, if we consider what went before, and that the Apostle is speaking to the whole Church, and had been be-

† Col. 2. 4.  
|| Or, determineth

† Mat. 16. 19.  
|| Or, I determine



fore speaking of an act to be done by them not singly, but when they should be gathered together in a Church-assemble, these he commands to purge out the old leaven, that is, this *incestuous person*, *p.* that they might be truly a Christian Church, reformed from such things as no way agreed with the Doctrine and Profession of the Gospel. *q* As you are or should be unleavened, like the Jews, who at the Passover kept the Feast of Unleavened bread, when for seven days together they might have no leavened bread in any of their houses, *Levit. 23. 6.* *r* For though the Feast of the Jewish Passover be ceased, and you be tied to none of those Levitical observations, yet you are under as high an obligation for Christ, who is the true *Paschal Lamb*, is slain or sacrificed for us, and your *old man* should be crucified with him, and you no longer serve sin.

\* Exod. 12. 15.  
! Or, Holy day.  
\* Deut. 16. 3.

8 Therefore \* let us keep the || feast *s.* \* not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth *r.*

*s* Here is a manifest allusion to the Feast of the Jewish Passover, which was immediately followed with the Feast of Unleavened bread for seven days. As the Passover prefigured Christ, who is our Paschal Lamb, whose flesh we eat, and whose blood we drink by believing, and Sacramentally in the Lords Supper; so the Jewish subsequent Feast of Unleavened bread prefigured all the days of a Christians life, which are to be spent, *r* not with the old leaven, nor the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: which may be either understood of those evil and good habits which they signify, and let us so know the duty of every particular Christian, to take heed of any malice or wickedness, or else (which seemeth more proper to this place) the abstract is put for the concrete, malice and wickedness for wicked and malicious men, and sincerity and truth for persons that are true and sincere. So that we are from hence taught, both the duty of every particular Christian, considering that Christ hath died as a Sacrifice for his sin, to live up to the rule which he hath given us, abhorring malice and all wickedness, and acting truth and sincerity, and also the duty of every true Church of Christ, to keep their Communion pure from the society of wicked and malicious men, and made up of men of truth and sincerity. The latter seemeth to be principally intended.

\* 2 Cor. 6. 14.  
Eph. 5. 11.  
2 Thes. 3. 14.  
See ver. 2. 7.

9 I wrote unto you in an epistle \*, not to company with fornicators *u.*

*u* It should seem that Paul had wrote so in some former Epistle which he had directed to this Church, which is lost; for we must think that Paul had wrote more Epistles to the several Churches, than those left us upon Record in holy Writ (yet so, as not to undermine the perfection of Holy Scriptures.) By Fornicators are meant any sorts of unclean persons known to them; and the keeping company with them, which the Apostle had prohibited to the *Corinthians*, was not a meer fellowship with them in their works of darkness, but any intimacy of communion with any such persons.

10 Yet not altogether with the fornicators of this world *w.*, or with the covetous, or extortioners, or with idolaters *x*: for then must ye needs go out of the world *y.*

*w* I did not intend that admonition as to such persons as were no Christians, no Members of the Church. (So this term World is used, *Joh. 15. 10. & 17. 14.* and so it is to be interpreted here) *x* he extendeth this admonition to other scandalous sinners, such as *covetous persons*, by which he understandeth such as by any open and scandalous acts discover their too great love of money, whether by oppression, or by cheating and defrauding, &c. or *Extortioners*, such as exact more than their due; or with *Idolaters*, by which he understandeth such as worshipped *Images*; and under these few species of scandalous sinners here mentioned, the Apostle understands all others alike scandalous. *y* For (saith he) you could have no commerce nor trading with men in the world, if you might keep no company with such as these. Which is true at this day, when the world is much more Christianized, than it was at that time.

11 But now I have written unto you, not to keep company \*, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat *z.*

*z* Of late there have been some disputes what *eating* is here intended, whether at the *Lords Table*, or at our *common Tables*. Intimacy of communion is that which undoubtedly is here signified by *Eating*; and the Apostles meaning is, that the Members of this Church should forbear any unnecessary fellowship and communion with any persons that went under the name of Christians, and yet indulged themselves in any notorious and scandalous courses of life; of which he reckoneth up several sorts. 1. *Unclean persons* noted for any kind of uncleanness. 2. *Covetous persons*, by which he understandeth all such as out of their too great love of money, either scan-

daloously fought to add to their leap, or to detain what was others just due. 3. *Idolaters*, by which he understandeth such as out of fear, or to gain favour with the Heathen amongst whom they lived, would frequent and perform Divine Worship in the Idols Temple. 4. *Railers*, such as used their tongues intemperately and scandalously to the prejudice of others reputation. 5. *Drunkards*, under which notion he comprehendeth all such as drank hot liquors intemperately, whether they had such an effect upon them, as to deprive them of the use of their reason or no. 6. *Extortioners*, viz. such as being in any place exacted more than was their due of those that were under their power. But yet by this interpretation the argument is not lost against Eating with such at the Table of the Lord, which is no more necessary Communion with them, than *civil Eating* is; for neither hath God spread that Table for any such, neither ought any Church to endure any such persons in its Communion; nor are any Christians bound for ever to abide in the Communion of that Church, which shall wilfully neglect the purging out of such old leaven. Admitting this precept prohibitive of a civil intimacy with scandalous persons, though they be called Brethren, it holds *a fortiori*, as a stronger argument against Religious Communion with such in Ordinances, to which apparently they have no proximate right.

12 For what have I to do to judge \* them also that are without? *a* do not ye judge those that are within? *b.*

*a* My Jurisdiction extendeth not to Heathens, God hath entrusted to me not the Government of the World, but the Government of his Church. *b* Nor would I have you concern your selves further, than in judging your own Members, those that are within the pale of your Church, and who by a voluntary joyning with you, have given you a power over them.

13 But them that are without, God judgeth, \* Therefore put away from among your selves that wicked person *d.*

*c* For Heathens that live brutish and scandalous lives, God will judge them, the Church hath nothing to do with them, they never gave up themselves to them, and are only under the Justice of God in the administrations of his Providence. *d* Do you therefore what belongs to you to do. This incestuous person besides his subjection to Gods Judgment, who is the Judge of all, whether within or without the Church, is subjected also to your Judicature. Therefore use that power which God hath given you, and put away from amongst you that evil person. The conclusion of this discourse helps us clearly to understand those former precepts, *v. 7. Purge out the old leaven*, and *v. 8. Let us keep the Feast not with the old leaven*, that they are not so properly to be interpreted of particular Christians purging out their lusts and corruptions, (though that be every good Christians duty) as of every Christian Churches duty to purge themselves of flagitious and scandalous persons.

## CHAP. VI.

1 Are any of you having a matter against another, go to law before the unjust, and not before the Saints? *a.*

*a* The Apostle having already sharply reflected upon this Church for their *Pride*, and *Contentions*, and *Divisions* (which were branches from that root) and for their *vilifying* him who was their spiritual Father, and magnifying their instructors above him, as also for their looseness in their Church-discipline; he cometh in this Chapter to another thing, viz. their going to Law before *Pagan Judges*; for such was the misery of those times, that they had no other, though some think that they might have had (the Pagan persecutions being as yet not begun.) The Apostle speaks of this as a thing which he wondered that they durst be guilty of, that they should be no more tender of the glory of God in the reputation of the Christian Religion, and should not rather chuse Arbitrators amongst the Members of their Church, to hear and determine such differences as arose amongst them, than give *Pagans* an occasion to reproach the Christian Religion for the contentions and feuds of Christians. The reputation of the Gospel and the Professors of it, being the thing for which Paul was here concerned, and upon the account of which he thus speaketh: it becometh Christians yet to consider, whether what he saith concerneth not them, where either the Judges or the generality of the Auditors in such Judgments, may probably reproach Religion, or that way of God which they own, for their trivial and uncharitable contentions.

2 Do ye not know that the Saints shall judge the world *b*? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? *c.*

*b* If indeed the *Corinthians* had had no other competent Judges, they had been to have been excused, in making use of Infidel Judges; but (saith the Apostle) you have other persons competent enough, whom you may (by your submission

to them) make Judges; for you know that the Saints shall judge the world. In the same sense (as some think) as Christ saith the Ninevites and the Queen of the South should rise up in judgment against the Jews, and condemn them; but certainly there is something more than that in it, when the Apostle saith, *The Saints shall judge the world*, he intended to say something of them, which was not common to some Heathens with them. Others therefore think, that the Saints in the day of Judgment shall judge the world, approving the Sentence of Christ pronounced against the World, and as being Affluors with Christ, which indeed is what Christ said of the Apostles, *Mat. 19. 28. Luke 22. 30.* Others think, that the phrase only signifieth a great honour and dignity, to which the Saints shall be advanced. A late learned and very Critical Author hath another notion of the Saints judging the world here spoken of, interpreting it of a time when the secular Judgment of the World should be given to the Saints, which was prophesied by *Daniel, ch. 7. 18, 27.* and therefore might be known by them, if this be the sense. It is either a Prophecy of Gods giving the Government of the World into the hands of Christians, (which fell out after this in *Constantines* time) or else it signifies such a time towards the end of the World, as those that expect a fifth Monarchy speak of, when those that are true Saints, in the strictest sense, shall have the Government of the World, which seemeth not probable, considering what the Scripture speaks of persecutions, and wars, and disorders, rather increasing, than abating towards the End of the World. The Apostle therefore here seemeth rather to speak of the Saints judging the World in the last day, approving the Sentence of Christ the Judge of the quick and the dead; or else to prophesie of that time, when Christianity should so far obtain in the World, that the Government either of the whole World, or of a great part of it, should be in the hands of Christians. *c* From whence the Apostle strongly concludeth the competency of Christians to arbitrate and determine little matters of difference amongst Christians, in their commerce and civil dealings one with another.

3 Know ye not that we shall judge Angels *d*? how much more things that pertain to this life? *e*.

*d* That the Saints shall judge Angels, is here so plainly asserted, as a thing within their knowledge, that none can doubt it; but how, or when, or what Angels, is not so easily determined. The best Interpreters understand it of the evil Angels, that is, the Devils, whom the Saints shall judge at the last day, agreeing with the Judge of the whole Earth in the Sentence, which he shall then give against the evil Angels, confining them to the bottomless Pit, who while this World lasteth, have a greater liberty as *Princes of the Air*, to rove abroad in the Air, and to work mightily in the children of disobedience. Others understand the judging of Angels here mentioned, of the spoiling of the Devils of the Kingdom that they exercise in the World, in the places where the Gospel hath not prevailed, by lying Oracles, and seducing men to Idolatry, and the worshipping of Devils: in which sense Christ said, *Nor shall the Prince of this world be cast out, Joh. 12. 31.* *e* From hence the Apostle argues the competency of their brethren to judge of, and to determine those little matters which were in difference betwixt them, being but things concerning this life, being of far less consequence than the judging of the World, and the evil Angels at the last day.

4 If then ye have judgment of things pertaining to this life *f*, set them to judge who are least esteemed in the Church *g*.

*f* That is, if you have any cause of suing, or impleading one another for things that pertain to this life, be they of what nature they will, *g* rather commit the umpirage and determination of such little differences to the meanest Members of your Church, than go to contend before Pagans and Infidels: or do not employ your Teachers about them, who have higher work to be employed in; but imploy those who are of a lower order in the Church, and whose business and concerns lie in secular affairs.

5 I speak to your shame. *b* Is it so, that there is not a wise man among you? no not one that shall be able to judge between his brethren.

*b* I do not speak this, as if I would have you make choice of the meanest persons among you to arbitrate and determine all matters that may be in difference betwixt you; but it would be a shame to you.

6 But brother goeth to law with brother, and that before the unbelievers *i*.

*i* If amongst you all there could not be found one man whom you can judge wise enough to determine differences betwixt you about things of this life, without bringing one another into Pagan Courts, to the reproach and scandal of the Religion which you profess, make use of any, yea, the meanest Christians in such Judgments, rather than Infidels and Unbelievers, who will make use of your differences, to the reproaching of the holy Name of God.

7 Now therefore there is utterly a fault among you, because ye go to law one with another *k*:

\* why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? *m*.

*k* Not that it is simply unlawful for men to make use of humane Laws, and Courts, and methods of Judicature: for even the Laws of men are good, if they be lawfully used: and the word here used by the Apostle is *ἡμίνα*, which signifieth rather an impotency or weakness of mind and affections, a defect or diminution from perfection, than any scandalous sin. Going to law with brethren (though lawful in itself) may be made unlawful by circumstances: 1. When it is before Judges that are Unbelievers, so as mens going to Law before them, tends to the reproach of Religion, the credit and reputation of the Gospel ought to be dearer to us than any little secular concern. This was the case in this place. 2. When it is for little matters, such as a *Cow* or a *Chalk*. It is against the Law of Charity to do another a great wrong to recover to our selves a little that is our right. 3. When we cannot do it without *wrath, anger, impuence, covetousness, or desire of revenge*. It is a thing possible to go to Law without sin, but what very few do, through that corruption which cleaveth to corrupt Nature. It is therefore far more becoming conscientious Christians to take a little wrong, *m* and to suffer themselves to be cheated of their right, especially under such circumstances, where the credit of the Gospel and Religion must lose more than they can get. And to do otherwise speaks *ἡμίνα*, a defect or imperfection in Christians, and is not without its guilt. If by their contentions, they do not shew themselves so bad as some would make them who hold all contentings at Law amongst Christians unlawful, yet they do not shew themselves so good as the Rule of Christianity requireth them to be, *Mat. 5. 39, 40. Luke 6. 29. Rom. 12. 19.*

8 Nay, you do wrong and defraud, and that your brethren *n*.

*n* The Apostle riseth higher in his charge against them, he had before only charged them for want of self-denial, that they could not bear or suffer wrong; he now chargeth them for doing wrong and defrauding, and that not Heathens, (which yet had been bad enough) but Christians that were their brethren, whom they had the highest obligations upon them imaginable to love, and to do good to. And indeed this charge followeth directly upon the other: For as in War, one Army always are murderers, or guilty of the blood which they spill; so in suing at Law (which is a Civil War betwixt the two Parties) either the one or the other Party suing must do wrong, either putting his brother to trouble and expence, to recover of him what is not his right, or that he might withhold from him what is truly and indeed his right, either of which is indeed a doing of wrong or defrauding.

9 Know ye not \* that the unrighteous shall not inherit the kingdom of God? Be not deceived *p*, \* neither fornicators *q*, nor Idolators *r*, nor adulterers *s*, nor effeminate persons *t*, nor abusers of themselves with mankind *u*.

*p* That by the Kingdom of God is here meant the Kingdom of Glory, the happiness of another life, is plain, because he speaketh in the future tense; this kingdom, he saith, the unrighteous, that is, those who so live and die, shall not inherit. If we take the term *Unrighteous* here to be a general term, the *Species*, or some of the principal *Species*, of which are afterwards enumerated, it signifieth here the same with notoriously wicked men. But if we take it to signifie persons guilty of acts of injustice towards themselves or others, it cannot be here understood as a general term, relating to all those *Species* of Sinners after enumerated; for so *Idolators* cannot properly be called Unrighteous, but Ungodly men. *p* Be not deceived (saith the Apostle) either by any false Teachers, or by the many ill examples of such sinners that you daily have, nor by Magistrates connivance at these sins. *q* Neither such as being single persons commit uncleanness with others (for here the Apostle distinguisheth these sinners from Adulterers, whom he mentioneth afterward.) *r* Nor such as either worship the Creature instead of God, or worship the true God before Images. *s* Not such as being married persons break their Marriage covenant, and commit uncleanness with such as are not their yoke-fellows. *t* Nor persons that give up themselves to lasciviousness, burning continually in lusts. *u* Nor such as are guilty of the sin of *Sodom*, a sin not to be named amongst Christians or men.

10 Nor thieves *w*, nor covetous *x*, nor drunkards *y*, nor revilers *z*, nor extortioners *a*, shall inherit the kingdom of God.

*w* Nor such as take away the goods of their neighbours clandestinely, or by violence, without their consent or any just authority. *x* Nor persons who discover themselves excessively to love money, by their endeavours to get it into their hands any way, by oppression, cheating, or defrauding others. *y* Nor persons that make drinking their business, and use it excessively, without regard to the Law and Rules of Temperance and Sobriety. *z* Nor persons that use their tongues intemperately, railing at others, and reviling them with reproachful and opprobrious names. *a* Nor any such as by violence wring out of peoples

\* Rom. 12. 17.  
\* 1 Thef. 5. 15.

\* 1 Thef. 4. 6.  
\* 1 Cor. 15. 50.  
Gal. 5. 21.  
Eph. 5. 5.  
1 Tim. 1. 9.  
Heb. 12. 14.  
Rev. 22. 15.



peoples hands what is not their due. None of these not repenting of these sinful courses, and turning from them into a contrary course of life, shall ever come in Heaven.

\* Eph. 2. 2.

Col. 3. 7.

Titus 3. 3.

\* Heb. 10. 12.

11 And such were \* some of you *b*: but ye are washed, but ye are sanctified *c*, but ye are \* justified in the Name of the Lord Jesus, and by the Spirit of our God *d*.

*b* In the two last verses the Apostle had pronounced a terrible Sentence, especially to the *Corinthians*, who having been Heathens lately, had wallowed in a great deal of this guilt; he therefore here, that they might be humbled, and have low thoughts of themselves, and not puffed up (as he had before charged them) mindeth them, that some of them had been guilty of some of these enormous sins, some of them of one, or some of them, and others of other of them. *c* But that they might not despair in their reflections upon that guilt, he tells them, *they were washed*, not only with the Baptism of water, but with the Baptism of the blood of Christ, and with the Baptism of the Holy Ghost, born again of Water and of the Spirit, Joh. 3. 5. yea, and not only washed, but sanctified, filled with new, spiritual habits, through the renewing of the Holy Ghost. *d* Having obtained a true righteousness, in which they might stand and appear before God, even the Righteousness of Christ reckoned unto them for righteousness, justified through the Merits of the Lord Jesus Christ, and sanctified through the Spirit of Holiness: So that the washing first mentioned in this verse, seemeth to be a general term, comprehending both Justification, remission of sin, and deliverance from the guilt of it, and also Regeneration and Sanctification, which is the proper effect of the Spirit of Grace, creating in the Soul new habits and dispositions, by which it is enabled and inclined, as to die unto sin, so to live unto God. This the Apostle doth not say of them all, (for it is very probable there were in this Church some Hypocrites) but of some of them.

\* Chap. 10. 23

|| Or, profitable.

12 \* All things are lawful unto me *e*, but all things are not \* expedient *f*: all things are lawful for me, but I will not be brought under the power of any *g*.

*e* The words of this Text are not so difficult in themselves as it is to make out the connexion they have with, and the dependence they have upon what went before, and what followeth after. Some thinking that they refer unto what the Apostle had said before about their going to Law before Infidels in the seven first verses, lest any should say, Is it not then lawful for men to sue at Law for their just dues and rights? The Apostle answers, Admit it be, yet Christians ought not only to consider what is strictly lawful and just, but they ought to consider circumstances: for, *Quicquid non expedit, in quantum non expedit non licet*, is an old and good Rule; An action that is in it self lawful, may be by circumstances made sinful and unlawful; and that was the case as to the Christians going to Law before Infidels. But others, and those the most, think that the Apostle here begins a new head of discourse to dissuade from the sin of fornication, and from an intemperate use of meat and drink, as being provocative of lust, and disposing them to that sin. Now lest they should say, Is it not lawful then to eat and to drink liberally, must we eat and drink for bare necessity? He answereth, *All things are lawful for me*, that is, all things which are not forbidden by the Law of God may be used, may be done, under fair circumstances; but circumstances may alter the case, *all things may not be expedient* to be used, or done by all persons, or at all times. The *Corinthians* might possibly conclude too much from what he had told them, that they were washed, justified, and sanctified, viz. that now all things were lawful to them, at least all things, not simply and absolutely condemned in the Word of God, the Apostle correcteth their mistake, by telling them they were to have a regard to expedience, and the profit of others, the neglect of which might make things that were in themselves lawful to become unlawful. *g* Besides, that they must take heed, that they did not make such an use, even of lawful things, as to be brought under the power of them, which men are, when they are become potent temptations to them to sin against God any way.

\* Mat. 15. 17.

Rom. 14. 17.

Col. 2. 22, 23.

\* Ver. 19, 20.

1 Thes. 4. 3.

13 \* Meats for the belly, and the belly for meats *h*: but God shall destroy both it and them *i*. Now the body is not for \* fornication, but for the Lord *k*, and the Lord for the body *l*.

*h* The beginning of this verse seemeth to give a great light to our true understanding of the former verse, and maketh it very probable, that the Apostle spake with reference to the free use of meats and drinks, when he said, *All things are lawful for me*. Though God hath ordained meats for the filling of the belly, and hath made the belly for the receptacle of meats, for the nourishment of the body, so as the use of meats and drinks is lawful, yet when we see that the free use of them proveth inexpedient, as too much pampering the body, and disposing it to wantonness, so far as they do so, they are to be avoided. Others make the connexion thus, all your contests are but for things which concern the belly, for meats and drinks, for perishing things: now in things of this nature, all

things that are lawful are not expedient. Others say, That the Apostle here answereth or obviateth what the *Nicollitans* or the *Epicureans* held; That all sorts of meats and drinks were lawful, yea, fornication it self. The Apostle grants the first, but denieth the second, there being not a parity of reason for the lawfulness of meats and drinks, and of fornication. *i* He tells them, God had ordained meats for the belly of man, and had created the stomach and belly for the reception of meats for the nourishment of mans body, and the preservation of his life; yet they ought to use them lawfully, and to consider expedience in the use of them, and not too eagerly to contend for them, for God shall destroy both the belly, and the use of meats as to the belly. In the Resurrection, as men shall not marry, nor give in marriage, so they shall hunger and thirst no more. *k* But God had not created the body of a man for fornication, but for himself, that men by, and with it, might glorify his Name, by doing his Will. *l* And the Lord is for the body, as the head of it, to guide and direct the use of the several members of it; and as the Saviour of it, to raise it up at the last day, as he farther declareth in the next words.

14 And \* God hath both raised up the Lord *m*, and will also raise us up by his own power *n*. \* Rom. 8. 2, & 9. 11.

*m* The Lord Jesus Christ, as the first-fruits of those that sleep, from whose Resurrection the Apostle, Chap. 15. largely proveth our resurrection, *n* that God will raise up his Saints by his own Almighty power.

15 Know ye not that \* your bodies are the members of Christ *o*? Shall I then take the members of Christ, and make them the members of an harlot *p*? God forbid. \* Chap. 12. 13, Eph. 4. 12, 16, & c.

*o* Christ is united to the person of the Believer, and he is the Head of the Church, which is his mystical Body; so that the bodies of Believers are in a sense the Members of Christ, and should be used by us as the Members of Christ, which we should not rend from him: but *p* he that doth commit fornication, rends his body from Christ, and maketh it the member of an Harlot; for as the man and wife are one flesh by Divine ordination, Gen. 2. 24. so the Fornicator and the Harlot are one flesh by an impure conjunction.

16 What, know ye not that he which is joyned to an harlot, is one body? For \* two, saith he, shall be one flesh *q*. \* Mat. 19. 5, Eph. 5. 31.

*q* The conjunction of the Husband and Wife mentioned, Gen. 2. 24. and the conjunction of the Fornicator and Harlot, differ not as to the species of the act, only as to the morality of it: the former is an honest and lawful act, the other a dishonest and filthy act. So that he that is wickedly joyned to an harlot, maketh himself one flesh with her with whom he committeth that folly and lewdness, and he must needs by it separate his body from its Membership of Christ, whose Holiness will admit no such Union.

17 But he that is joyned unto the Lord, \* is *r*. \* Joh. 17. 21, 22, 23.

*r* This phrase *joyned to the Lord*, is thought to be taken out of Deut. 10. 20. *To him thou shalt cleave*. He that hath attained to that mystical Union which is betwixt Christ and every one that is a true Believer, is not essentially, but spiritually and mystically *one Spirit* with Christ, his spirit is united to the spirit of Christ, and he is one by him in Faith and love, and by obedience, Christ and he have one will, and he is ruled and governed by Christ: therefore you must take heed what you do in making your bodies the members of Harlots, which they cannot be, and the Members of Christ also.

18 Flee fornication: Every sin that a man doth, is without the body *s*: but he that committeth fornication, sinneth against his own body *t*.

*s* The Apostle cometh to a new Argument, by which he presseth them to flee the sin of Uncleaness. It is observed by some, that this sin is peculiarly to be resisted, not so much by resisting it, and pondering arguments against it, as by flying from it, avoiding all occasions of it, and not suffering our thoughts to feed upon it; but the Apostles argument is, because other sins are *without the body*, that is, the body hath not such a blemish and note or mark of infamy laid upon it by any other sin as by this: in drunkenness the liquor, in gluttony the meat; in other sins, something without a mans self is that which is abused, but the *body it self* is the thing which is abused in this filthy sin. *t* So he that is guilty of it, sinneth not only against his wife, with whom he is one flesh, but against his body, which he abuseth in this vile and sinful act, and upon which he imprints a mark of infamy and disgrace, a blot not to be washed out but with the blood of Christ. So as though by other sins men may sin against their own bodies, yet by no sin so eminently as by this sin. Other sins have their seat in the mind and soul; the body, and commonly some particular member of the body, is but the servant of the Soul in the execution and committing of them. Lust, though indeed is arised from the heart, yet it is committed more in the body, than any other sin is.

\*Cor. 6. 16.

19. What, \* know ye not that your body is the temple of the holy Ghost, which is in you *u*, which ye have of God, and ye are not your own? *w*.

*u* The Apostle, Chap. 3. 16. had called the Church of Corinth, the Temple of God, and there made use of it, to dissuade them from dissensions and divisions, because by them they defiled and destroyed the Temple of God; here he calls the Members of that Church, the Temple of the Holy Ghost, which strongly proveth the Holy Ghost to be God. He makes use of it here as an Argument to dissuade them from the sin of fornication. God's Temple was builded for his Habitation upon Earth, the place which he chose most to manifest himself in to his People, and for a place wherein his people were to pay him that external Homage and Worship which he required of them under the Law. So as the Apostles calling them the Temple of the Holy Ghost, both minded them of the favour God had bestowed on them, and also of that homage and duty which they with their bodies were to pay unto God: the latter they could not perform, nor hope for the former, while they lived in the practice of a sin so contrary to the Will of God. *w* Besides, he mindeth them, that their bodies were not their own, they had them of God: they had them from God by Creation, and they were upheld by the daily workings of his Providence in their upholding and preservation; God had not given them their Bodies for this use, the Body was not for fornication, as he had told them, *v*. 13. So as in abusing their Bodies, they abused what was not their own, nor in their own power to use, as they lifted to use them; but to be used only for those ends, and in that manner, that he who had given them, had prescribed and directed, and in these abuses there was a kind of Sacrilege. As God of old charged the Jews, *Ezek*. 16. 17, 18, 19, 20. that they had taken the Jewels of his gold and his silver, to make Images, and commit spiritual Whoredom with them, and they had taken his meat, his fine flour, his oil, and incense to set before them, &c.

\*Chap. 7. 23.  
\*1st. 9. 12.

20. \* For ye are bought with a price *x*: therefore glorify God in your body, and in your spirit, which are God's *y*.

\* What price this is that is here mentioned, Peter tells us both Negatively and Positively, *1 Pet*. 1. 18, 19. Forasmuch as ye know that you were redeemed, not with corruptible things, as silver and gold, from your vain conversation received by Tradition from your fathers: But with the precious blood of Christ, as of a lamb, without blemish and without spot. So he argueth with them against this sin from their Redemption, it being suitable to reason, that those who are redeemed out of any slavery or captivity, should be the servants of him who redeemed them, not of those Tyrants from whom they are redeemed, such are our lusts and corruptions, from which we are redeemed, as well as from that curse and wrath, which is the consequent of them. Therefore (saith the Apostle) you who are redeemed with a price, and with such a price are bound to glorify God, as by speaking well of his Name, so by obeying his Will, *Mat*. 5. 16. And this you are bound to do, not with your Bodies or spirits only, but in or with your bodies and spirits also, that is, with your whole man; for both of them are Gods, by a manifold right, not that of Creation and Providence only, but that of Redemption also: with which exhortation the Apostle finisheth this discourse, and cometh to give them an answer to some questions about which they had wrote unto him.

## CHAP. VII.

1. NOW concerning the things whereof ye wrote unto me *a*, It is good for a man not to touch a woman *b*.

*a* It seemeth, that though this Church was very much corrupted, yet some of them retained a reverence for this great Apostle, and had wrote one or more Letters to him about some points, to which he returneth answer. *b* It seemeth that one thing they had wrote to him about, was about Marriage, not about the lawfulness of marrying (that Doctrine of Devils was not broached so early in the World) but concerning the advisableness of marriage, and mens use of their wives in that afflicted state of the Church. *b* The Apostle answereth, That it is good for a man not to touch a woman. When he saith, it is good, he means only more convenient or better, with respect to the troubled state of the Church, or that persons might be more at liberty for the service of God and the duties of Religion. Upon these accounts it were more convenient for a man not to marry (for that he meaneth by touching a woman.)

2. Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband *c*.

*c* In the Greek it is, because of fornications; the sense of which can be no other than this which our Translators give. The word is in the plural number, to signify that that which he meaneth by this term, is all sorts of impurities and uncleannesses, which are the products of the lusts of the flesh. These are sins of that nature and species, that if we cannot chuse what in re-

spect of some circumstances would be more convenient, we must bank it, rather than run into such a guilt. The Apostle doth therefore determine, that in this case, it was every mans duty to marry, and every womans likewise; the reason of which must be, because God had ordained marriage as a means to bridle men, and restrain them from extravagant lusts. [His own wife] [her own husband] a clear place against Polygamy.

3. \* Let the husband render unto the wife due *\* 1 Pet. 3. 7*, benevolence *d*: and likewise also the wife unto the husband *e*.

*d* The word translated due benevolence, signifieth due good will or kindness, but from *v*. 5. it appeareth what the Apostle meaneth; *Moses*, *Exod*. 21. 10. calleth it, the duty of marriage, both of them using a modest term in expressing the conjugal act, as we shall observe the Scripture alwaies doing, when there is occasion to mention what men of prophane hearts are ready to make a scoff at. *e* The Apostle maketh this the mutual duty both of husband and wife under due circumstances, therefore useth the word render, which implieth the thing required to be an act of Justice.

4. The wife hath not power of her own body, but the husband: likewise also the husband hath not power over his own body, but the wife *f*.

*f* He gives the reason of it, because marriage takes away from each married person the power over his or her own body, and giveth it to their correlate. The Apostle seemeth here to answer a question propounded to him by some Members of this Church: Whether, though they were married, the husband and wife might not forbear each others Bed, and make use of their society each with other merely for helps in other things, such as getting an Estate, looking after the affairs of a Family, &c. which the Apostle doth by no means judge advisable.

5. \* Defraud not one another *g*, except it be with consent *h* for a time, that ye may give your selves to fasting and prayer *i*, and come together again *k*, that Satan tempt you not for your incontinency *l*.

*g* That is, withhold not your selves one from another, which he rightly calls defrauding one another, because he had before declared it a Debt; and further declared, that neither the husband nor the wife had a power over their own bodies, but the power of either of their bodies was in their correlate. *h* He adds, except it be with consent, mutual consent, and then it is indeed no defrauding. *i* And for a time, for a religious end, that they might give themselves to Fasting and Prayer, not that this abstinence is necessary to us by any Divine Precept, to prepare us for solemn Prayer, (for such only is here spoken of) for then the Apostle would not have made consent necessary in this case, but the Jews were commanded it, *Exod*. 19. 15. as a preparation to their hearing of the Law, and it was a piece of the legal purification, as appeareth from *1 Sam*. 21. 4. as to which Christians were at liberty, and might observe or not observe it, as they agreed. *l* Then he requires, that they should return to their former course, not defrauding one another, lest the Devil observing their abstinence, should tempt them to unlawful mixtures, seeing their inability to contain themselves within the bounds of temperance and chastity.

6. But I speak this by permission, and not of commandment *m*.

*m* Some refer these words to all that had gone before in this Chapter; but the best Interpreters rather refer them to what went immediately before in the preceding verse, declaring, that he had no expresse command from God, as to those things of abstaining for a time from Fasting and Prayer, and then coming together again, but he spake what he judged equitable and reasonable; but as to particular persons, they ought to judge and govern themselves according to their particular circumstances.

7. For \* I would that all men were even as I my *\* Acts 26. 29* self *n*: but \* every man hath his proper gift of God, one after this manner, and another after that *o*.

*n* I would, in this place can signifie no more, than I could wish or desire (if it were the will of God) that all Christians had the gift of continency, which God (blessed be his Name) hath given me: that this is meant, is plain by the next words, and *v*. 9. it is apparent, that Paul did not will this absolutely; for that had been to have willed the dissolution of the world, as well as the Church, within the compass of that Age. *o* But saith the Apostle, every one hath not the gift of continency, one hath it, another hath it not, which is the same thing which our Saviour said in reply to his Disciples, saying, If the case of the man be so with his wife, it is not good to marry, *Mat*. 19. 10. All men cannot receive this saying, save they to whom it is given.

8. I say therefore to the unmarried and widows, It is good for them if they abide even as I *p*.

*p* By the unmarried and widows, it is apparent that Paul means Virgins that were never married, and such as having been once married, had lost their husbands, though the first word in the Greek had been significative enough of persons in both these states; yet the Apostles using of two words, makes it



past dispute, when he saith, *It is good for such to be as he was*; his meaning is, that it was better with respect to the present circumstances of Christians, or *it was convenient*, in which notion good is often taken, not for what is absolutely good, and indeed the nature of all good lyeth in the conveniency or suitableness of the thing so called to us; and though in the Divine Precepts there is always such a suitableness, so as they must be always good, yet in other things, which God hath left to our liberty (such as is this of marriage) a thing may be good or evil, as the circumstances of several Persons, yea, of the same person, may vary. S. Paul considereth only the circumstances of the World common to all Christians, and upon them determines this goodness, supposing the circumstances of the particular person not to rule otherwise. His not saying, *It is good for them not to marry*, but to be as he was, hath bred a question of no great import to be determined, whether Paul was ever married or no, in the determination of which the Ancients could not agree: but it is not worth spending our time about, considering that all agree, he was at this time unmarried, which is all he doth here mean: if S. Paul was never married, we are sure Peter was; for we read of his *Wives Mother sick of a fever*, Mark 1. 30.

\* 1 Tim. 5. 14.

9. But \* if they cannot contain, let them marry: *q* for it is beter to marry than to burn *r*.

*q* That S. Paul's saying, *It is good*, &c. did not signifie it is the will of God, or (as the Papists would have it) it is my counsel in order to your further perfection, is plain by his precept for them to marry, if they could not contain; and this likewise lets us see that *second Marriages* are not only lawful, but may be an incumbent duty, that is, if they who are concerned as to them, cannot contain themselves within the bounds and rule of Chastity, which must not only be interpreted with reference to acts of uncleanness. *r* This is contradicted by the reason given by the Apostle, determining that marriage was much more eligible than *burning*, which term signifies the inward fervor and eager inclinations of the mind, not the acts only of the outward man.

\* Mal. 2. 14.

Mat. 5. 32.

&amp; 19. 6.

Mark 10. 11.

Luke 16. 18.

10. And unto the married I command, yet not I, but the Lord \*, Let not the wife depart from her husband *s*.

*s* The Apostle had spoke to the married before, but in another case, he now returneth in his discourse to them again, speaking to another case, which it should seem they had put to him, what it was is not plainly expressed, but it may easily be gathered from v. 12. 13. as also from the Apostles determination in this verse: it was this, *Whether it was lawful for the husband or the wife to depart from his wife, or her husband*, unless it were in the case of *Adultery*, for though here be nothing spoken as to that case, yet it plainly must be accepted, as determined before by our Saviour; but as the Jews, so the Heathens amongst whom these Corinthians lived, had entertained much too mean thoughts about the Marriage-bond, indulging themselves in a liberty to break it for every slight cause, and it should seem by v. 12. 13. it was judged by them a sufficient cause, if one of them were not converted to the Faith of Christ. Now in this case, saith the Apostle, I command, and what I tell you is the Will of God, it is not I alone who command it, but you are to look upon it as the Will of God concerning you, though revealed to you by me that am the Minister of God to you. *s* Let not the wife depart from her husband: she may be divorced from her husband in case of fornication, but let her not for any other cause make a voluntary secession.

11. But and if she depart, let her remain unmarried *u*, or be reconciled to her husband *w*: and let not the husband put away his wife *x*.

*r* How our Translators came to translate *χαρὶς* which is manifestly a Verb Passive [if she depart] I cannot tell. It signifies, if she be departed, and so is as well significative of a being parted from her husband by a judicial act of Divorce, as of a voluntary departing. The Jews were wont to give Bills of Divorce to their wives, for any trivial cause. The word is to be interpreted as well of any legal Divorce, not according to the true meaning of the Divine Law, as concerning a voluntary secession: in which case the Apostle commandeth, *u* that she should marry to no other; the reason is plain, because no such cause of divorce broke the bond of marriage, she was yet the wife of her former husband in Gods eye and account, and committed adultery, if she marry to another, as our Saviour had determined, Matt. 5. 32. & 19. 9. *w* but he gives her a liberty to be reconciled to her husband. In case that a woman put away by her husband, became another mans wife, by the Law, Deut. 24. 4. she might not (though that latter husband died) return to her former husband: but in case she remained unmarried, she might be reconciled to him. *x* The Apostle giveth the same precept concerning husbands.

12. But to the rest speak I, not the Lord *y*, If any brother hath a wife that believeth not *z*, and she be pleased to dwell with him *a*, let him not put her away *b*.

*y* Either as to the other part of your Epistle, or as to the cases of the rest mentioned in your Epistle, I shall give you my advice so far as I am instructed by the holy Spirit of God, though our Lord Jesus Christ hath set no certain rule concerning them. *z* That believeth not, both in this and v. 13. signifies, that hath not embraced the Christian Faith, but still remaineth a Pagan. *a* If there be no other matter of difference betwixt such persons, save only in matter of Religion, let him not for that put her away. If a Christian man or woman had their choice to make, it were unlawful for either of them to make choice of a Pagan for their yoke-fellow: but if after marriage either the husband or the wife embraceth the Christian Faith, the other correlate still abiding a Pagan, their difference in Religion is not a sufficient ground for a separation, this seemeth to be the Apostles meaning. The case seemeth a little different in the opinion of some Divines, when the Idolater or Idolatress blasphemeth God and the true Religion, and is continually tempting the correlate to Apostasy: but it is hard to determine against the plain precept of so great an Apostle, especially considering the reason by which he backeth his precept.

13. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14. For the unbelieving husband is sanctified *c* by the wife, and the unbelieving wife is sanctified by the husband; Elie were your children unclean *a*, but now they are holy *e*.

*c* Sanctifying in holy Writing generally signifies the separation, or setting apart of a person or thing from a common, to, and for an holy use, whether it be by some external Rites and Ceremonies, or by the infusing of some inward spiritual habits. In this place it seemeth to have a different sense from what it usually hath in holy Writ; for it can neither signify the sanctification of the person by infused habits of Grace; for neither is the unbelieving husband thus sanctified by the believing wife, neither is the unbelieving wife thus sanctified by the believing husband. Nor are either of them thus set apart for the service of God by any legal Rites, which hath made a great difference in the notions of Interpreters, how the unbelieving husband is sanctified by the believing wife, or the unbelieving wife by the believing husband. Some think it signifies no more than prepared for God, as sanctified signifies, Isa. 13. 3. Others think they are sanctified by a moral denomination, I rather think it signifies brought into such a state, that the Believer, without offence to the Law of God, may continue in a married estate with such a yoke-fellow: and the state of marriage is an holy state, notwithstanding the disparity with reference to Religion. *o* otherwise he saith, the children begotten and born of such parents would be unclean, in the same state that the children of Pagan parents are without the Church, not within the Covenant, not under the Promise. In one sense all children are unclean, i. e. children of wrath, born in sin, and brought forth in iniquity; but all are not in this sense unclean, some are within the Covenant of Grace, within the Church, capable of Baptism. *e* These are those that are called holy, not as inwardly renewed and sanctified, but relatively, in the same sense that all the Jewish Nation are called a holy people; and possibly this may give us a further light to understand the term sanctified, in the former part of the verse. The unbelieving husband is so far sanctified by the believing wife, and the unbelieving wife so far sanctified by the believing husband, that as they may lawfully continue in their married relation, and live together as man and wife, so the issue coming from them both shall be by God counted in Covenant with him, and have a right to Baptism, which is one of the Seals of that Covenant, as well as those children both whose parents are Believers.

15. But if the unbelieving depart, let him depart *f*. A brother or a sister is not under bondage in such cases *g*: but God hath called us *h* to *h* Gr. in peace *b*.

*f* If the unbelieving husband, or the unbelieving wife will leave his or her correlate, that is, so leave them, as to return no more to live as an husband, or as a wife with her or him that is Christian, let him depart. Such a person hath broken the bond of marriage, and in such cases Christians are not under bondage, they are not tied by Law to fetch them again, nor by the Laws of God to keep themselves unmarried for their perverseness. But it may be objected, That nothing but *Adultery* by the Divine Law breaketh that bond. *Ans.* That is denied. Nothing but *Adultery* is a justifiable cause of divorce. No man may put away his wife, nor any wife put away her husband but for *Adultery*. But the husbands voluntary leaving his wife, or the wives voluntary leaving her husband, with a resolution to return no more to them, breaks also the bond of marriage, frustrating it as to the ends for which God hath appointed it, and after all due means used, to bring again the party departing, to their duty, doth certainly free the correlate. So that although nothing can justify repudiation or putting away a wife or an husband, and marrying another, but the adultery of the person so divorced and repudiated, yet the departure

either

either of husband and wife without the others consent for a long time, and refusal to return after all due means used, especially if the party so going away, doth it out of an hatred and abomination of the others Religion, will justify the person so deserted after due waiting and use of means to reduce him or her to their duty, wholly to cast off the person deserting, for no Christian in such case by Gods Law is under bondage. *b* For God hath called Christians unto peace, and in his ordinance of marriage aimed at the quiet and peace of his people in their service of him in their families and relations; and therefore as Christians ought not to disturb the peace of their own consciences, turning away their relations, though they be Unbelievers: yet neither are they bound, if such will leave them, to court their own continual trouble and disturbance.

16. For what knowest thou, O wife, whether thou shalt \* save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? *i.*

*i* The Apostle having before determined the lawfulness of a Christian husbands or wives abiding in a state of marriage with a wife or husband that was an Infidel, if she or he were willing to abide with the Believer, now argues the great advantage which might be from it, for the glory of God, and the good of the Soul of such husband or wife: *What knowest thou, O wife* (saith he) it is not certain, that God will so far bleis thy converse with thy husband or wife, as that thou shalt, by thy instruction, admonition, or example, be an occasion or instrument to bring them to Christ; but it is neither impossible nor improbable, and their willingness (notwithstanding their difference from thee in Religion, yet) to abide with thee, may give thee some hopes that they will hearken to thee. They are often (in the language of holy Writ) said, to *save others*, who are instrumental to bringing them to Christ, *Ch. 9. 22. 1 Tim. 4. 16. Jam. 5. 20.* We ought to bear with many inconveniences to our selves, where our bearing with them may any way promote the glory of God, or the good of Souls.

17. But as God hath distributed to every man, as the Lord hath called *k* every one, so let him walk: And so ordain I in all Churches *l.*

*k* Calling in this place signifieth that station and course of life, wherein by the Providence of God any man is set. Some think, that this precept hath a special reference to what went before, as if the sense were this, If God by his Providence hath so ordered it that thy heart be changed, thy wives or thy husbands heart being not yet changed, but he or she remaining Pagans, yet let not this cause any separation betwixt you, but, unless the Unbeliever will depart, live yet as man and wife together, mutually performing conjugal Offices each to other. But the following verses where the Apostle, *v. 21.* speaks of *Calling* being a servant, shew this interpretation to be too narrow. The sense of the Text is: That the Profession of Christianity is consistent with any honest calling or course of life, and it is the will of God that Christians should not pretend their profession of Religion, to excuse them from the duties of any relation wherein they are set. This is an universal Rule, I and concerned not the Church of *Corinth* only, but all other Churches of Christ, being an Apostolical Constitution.

18. Is any man called being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not become circumcised *m.*

*m* Is any one who was a native Jew, and so circumcised according to the Jewish Law converted (while he is in that state) to the Faith of Christ, let him not affect the state of him, that having been formerly a *Gentile*, was never circumcised. On the other side, is any, being a native Gentile, and so not circumcised, converted to Christianity, let not him affect the state of one converted from Judaism, who was circumcised. This is doubtless the sense of the verse, not (as some would have it) let him not endeavour by art to make himself uncircumcised, which was the wicked practice of some (for a better compliance with the Gentiles) of whom we read, *1 Maccab. 1. 17.*

*n* Gal. 6. 15. 19. \* Circumcision is nothing, and uncircumcision is nothing *n*, but the keeping the commandments of God *o.*

*o* Circumcision was an Ordinance of God, a sign of Gods Covenant, as necessary to Salvation in its time, as the fulfilling of any precept of the Law contained in Ordinances: and Uncircumcision also was something; for by the Law relating to that Ordinance, the uncircumcised male is determined to have broken Gods Covenant, and determined to a cutting off, *Gen. 17. 10, 11, 12, 13, 14.* *o* But in the present state of the Church, Circumcision was of no value or moment in the business of Salvation: *Gal. 5. 6.* In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

20. Let every man abide in the same calling wherein he was called *p.*

*p* Let every man abide in the same state and condition of life, in which he was when he was first converted to the Faith of Christ, that is, supposing that he was in an honest course of life

(for we read that the Conjurers in the *Aits* burnt their books, and unlawful courses of life must not be adhered to after men have once given up their names to Christ.) The Apostles design is only to shew, that the Profession of Christianity maketh no state of life unlawful, which was before that profession lawful, nor dischargeth any from such as were before the duties of persons in their circumstances and relations. They too far strain this Text who interpret it into an obligation upon all men, not to alter that particular way and course of life and trading, to which they were educated, and in which they formerly have been engaged, though such a thing be of too great moment and consequence for any to do without just advice and deliberation. The world is a mutable thing, and trades and particular courses of life wear out, and what will now bring in a due livelihood, possibly seven years hence will not furnish any with bread. and 'tis unreasonable in such a case to think, that the Rule of Christian profession ties up a man under these changes of Providence to such a particular course of life, as he cannot in it, in the sweat of his face eat his bread.

21. Art thou called being a servant *q?* care not for it: but if thou mayst be made free, use it rather *r.*

*q* If whilst thou art a servant to another in any honest employment, thou art converted to the Christian Religion, let it not trouble thee, matter it not. A man may be the servant of Christ, and yet a servant to men in any honest employment. *r* But if thou mayst be made free by the favour of thy friends with the consent of thy master, use it rather, that is, (say some) rather chuse to be a servant still (which indeed in some cases may be the duty of a good Christian) that is, if thou seest, that in that station thou canst better serve God and the interest of thy masters or other Souls. But it is more probable the sense is, make use of thy liberty rather: for certain it is, that the free-man is ordinarily at more advantage for the service of God than he that is a servant.

22. For he that is called in the Lord, being a servant \*, is the † Lords free-man: likewise also he that is called being free, is \* Christs servant *s.*

*s* For the state of a servant to men; no way prejudiceth a man as to his spiritual liberty: a servant and a free-man considered with reference to Christ, are both one; a servant may be as near the Kingdom of Heaven as a free-man, and let a man be in never so good a state of civil liberty; yet if he be a Christian, he is still a servant of Christ, and bound in all things to obey him. As to the *new man*, there is neither bond nor free, but Christ is all and in all.

23. \* Ye are bought with a price, be not ye the servants of men *t.*

*t* What price we are bought with, we heard *Chap. 6. 20.* the Apostle there pressed it upon us as our duty to glorifie God with our bodies and our spirits: here he presseth upon us another duty, viz. upon that consideration not to be the servants of men: by which some think he forbiddeth the selling themselves as slaves to Infidels: others think that he only forbiddeth *eye-service*, as the Apostle calls it, *Eph. 6. 6.* while in the mean time they might be the servants of men, if they served them as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, not to men. But the most probable interpretation is, Be not servants to the lusts of men, wherein you can serve men, and in the same actions also serve God, and be obedient to his Will: you may be the servants of men, but be not servants of men in such actions wherein to serve them, you must disobey God.

24. Brethren, let every man wherein he is called, therein abide with God *u.*

*u* In whatsoever state or condition, whether he be married or unmarried, whether he be a master or a servant, whether he were before circumcised or uncircumcised, let him not think Christianity obligeth him to alter it, he may abide in it, only he must abide in it with God, as one who remembereth Gods Eye is upon him, and seeth him, and that he is bound to approve himself in it unto God, and to keep a good conscience towards him, as one that is a Member of the Church of God, and under the Laws of it.

25. Now concerning Virgins *w*, I have no commandment of the Lord *x*: yet I give my judgment *y*, as one that hath obtained mercy of the Lord to be faithful *z.*

*w* He had before spoken to married persons and widows, now he comes to speak concerning Virgins; and though he mentions only the *female Sex*, yet the following words shew that his advice extended to both. *x* As to them he saith, he had no special direction from Christ, none that would suit the case of every Virgin, y but yet he would give his advice, what seemed to him best. *z* And he would have them look upon him as one that himself had received mercy from the Lord, and as he desired to be faithful in the discharge of his trust, so might and ought to have credit given him in what he said. In which sense we read in Scripture of a faithful saying, a faithful Creator, a faithful man, &c.



26. I suppose therefore that this is good *a* for the present *b* distress *b*, I say, that it is good for a man so to be.

*a* Good here signifieth convenient (as before) if other circumstances of particular persons make it not sinful: or better with respect. *b* To the present distress or necessity, by which without doubt, the Apostle meaneth, not the common necessities of all men that are born *once to dy*, (which is the more easie the fewer relations we have to part from) nor yet of family-troubles and concerns; for there is none who hath a family in this world to look after, but will have trouble in the flesh, but the continual troubles with which the Church of God was disquieted, as the Ark upon the waters, and the more special troubles of the Primitive Church; for though their great Persecutions from the Heathen were not possibly at that time begun, yet Christ had foretold them, and the Apostles had them in a very near Prospect (*Paul* is thought to have dyed the tenth or eleventh year of Nero.) For this present necessity or distress, the Apostle gives his opinion, That it was convenient and better for those that could honestly abstain from marriage, to keep themselves in their single and unmarried condition.

27. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife *c*.

*c* Art thou bound by marriage, or bound by contract, do not use any sinful ways to be loosed from that bond, either by divorce, or by a voluntary departure: If the Unbeliever will depart, he or she may, you are not obliged to court their stay, but do not you put him or her away. Are you free from a wife, either as yet unmarried, or by the hand of God separated, in case you can without sin, abstain. If your circumstances be such, as they do not oblige you to marriage, do not seek a wife. The times are like to be full of trouble and difficulty. Our Master said, *Wo to them that are with child, and give suck in those days*, Matt. 24. 19.

28. But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: Nevertheless, such shall have trouble in the flesh *d*: but I spare you.

*d* I would not have you mistake me, as if I judged marriage sinful for Persons in any state or condition, or of any Sex; but those that are married in any time, will find troubles about the things of this life, and those that marry in such times as these are, and you are like further to see, will meet with more than ordinary troubles of this nature, I only would spare you, and have you keep your selves as free as you can, or I spare you any further discourse of that nature, not willing to torment you before the time cometh.

\* Rom. 13. 11. 29. But \* this I say, brethren *e* the time is short *f*. It remaineth, that both they that have wives, be as though they had none *g*.

*e* He had before spoken to what concerned some, now he comes to what concerneth all. *f* The time (saith he) is short, furling up like sails, when the Mariner comes near his Port. He either meaneth the time of this life, or the time of the Worlds duration, we often find the Apostles speaking of their times as the last times (and in these senses all are concerned.) Or the time of the Churches rest and tranquility, which they had hitherto enjoyed in a far more perfect degree, than they enjoyed them soon after this, when ten Persecutions followed immediately one upon the neck of another. *g* Therefore (saith the Apostle) it is the concernment of all Christians, not to indulge themselves too much in the pleasures and contentments of this life; but if ye be married, or shall marry, you will be concerned to keep your hearts as loose from the contentment and satisfaction men use to take in their wives, as if you had no wives at all.

30. And they that weep, as though they wept not *b*: and they that rejoyce, as though they rejoyced not *i*: and they that buy, as though they possessed not *k*.

*b* This consideration also should weigh with those who have a more afflicted portion in this life, and are mourners for the loss of their near relations, they have but lost what they could not long have kept, and for the time they kept them, must have enjoyed them probably with a great deal of sorrow and bitterness. *i* And so for any of those who rejoyced in any worldly enjoyments, the shortness of the time they are like to have them to rejoyce in, should admonish them to govern and moderate their joy, for it is like to be but like the crackling of thorns under a pot. *k* And those that have liberal possessions of good things in this life, they should look upon them as none of theirs, and use them as not like to be their possessions long.

31. And they that use this world, as not abusing it *l*: For \* the fashion of this world passeth away *m*.

*l* While you have any thing of this worlds goods you may use them, yea, you must use them, without them you cannot live in the world; but the consideration how little the time is

you are like to have them to use, should govern you in the use of them, so as you ought to take heed you do not use them to any other purpose, or for any other end, than that for which God hath appointed and given them to you. *m* For this world is like a Stage or Theatre where are diversities of Scenes, and the present Scene abideth but for a little time, then passeth, and another Scene or figure of things appeareth: those who appear this day in the form of Princes and Nobles, to morrow appear as beggars and persons of a low estate and degree.

32. But I would have you without carefulness *n*. \* He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord *o*.

*n* The reason why I have advised (during the present distressed estate of the Church) a single rather than a married life, for those to whom God hath given the gift of continency, is, that those who are Christians might live as free from such cares as divide and distract men and womens minds, as they possibly can. *o* The single person that hath a spiritual heart disposed to pious performances, being free from other distractions and cares, caused by worldly occasions, will spend all his thoughts about his duty toward God, and how to please him.

33. But he that is married, careth for the things that are of the world, how he may please his wife *p*.

*p* But he that is married, hath other things which he must take care about; for besides that he is obliged to provide for his family, husbands and wives are under some obligations to please each other by divertissements, which though not in themselves sinful, yet take up time, which those free from such relations, may spend more religiously.

34. There is a difference also between a wife and a virgin *q*: The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband *r*.

*q* There is the same difference betwixt a married woman and a single woman, as there is between a married man and a single man. *r* If a woman be unmarried, and be piously disposed, she hath leisure and opportunity enough to mind the things of God; but if she be married, she will then be obliged to attend secular affairs, to take care for her family, and to please her husband. It is the same thing that was before said of the man. The fence is, That a conjugal relation draws along with it many diversions, from which a single life is free.

35. And this I speak for your own profit *s*, not that I may cast a snare upon you *t*, but for that which is comely *u*, and that you may attend upon the Lord without distraction *w*.

*s* For your advantage both as to your converse in the world, and also for your religious conversation, and the performance of those duties which you owe unto God; for those that are married, must meet with more troubles and cares in this life, and cannot have so much time and leisure for religious duties, as others have that are not entangled in the domestick cares of a family. *t* Yet I would not bring you under a snare, imposing what God hath not imposed, and obliging you where God hath not obliged you. *u* The word here is *εὐσχημον*, it strictly signifies a thing of a good figure, and is translated in Scripture *honourable*, Mark 15. 43. Acts 13. 50. & 17. 11. where it signifies what is of a fair and good repute in the eye of the world, which is also the sense of it, Chap. 12. 24. where we read of the *comely parts* of mans body; but in this place the word signifies most largely the same with *profitable* and *convenient*. For marriage is a state which neither is in itself indecent, nor ever was so reputed in the World by any Nation, and the Scripture tells us, that *Marriage is honourable amongst all*. The word therefore here is of the same significancy with *συνήγερ*, which in the beginning of the verse is translated *profitable*, and Chap. 6. 12. is translated *expedient*. *w* The phrase in the Greek is very difficult to be translated properly into our English language, word for word it is, *To sit well to the Lord without distraction*; our Translators render it, *To serve the Lord*. We have something like it in our language, when we express our diligent attendance to a thing, under the notion of *sitting close to a business*, which is opposed to such an attendance to business, as we give when we have many avocations and callings away, so as we cannot sit close to it. The Apostle saith, That this was the end of his advising those who could contain not to marry under that state of things in the World referring to the Church, that they might with more ease and convenience attend to the great concerns of their Souls, without those distracting and dividing thoughts, which they must have who were entangled with domestick businesses and relations.

36. But if any man think that he behaveth himself uncomely *x* towards his virgin, if she passeth the flower of her age, and need so require *z*, let him do what he will, he sinneth not: let them marry *a*.

There

\* There is a general and a particular uncomeliness, some things are uncomely with respect to all persons, of such things the Apostle doth not here speak; but of a particular uncomeliness with respect to the circumstances of particular persons. Neither doth *uncomely* here signify a meer indecency and unhandfomness, but such a behaviour as suiteth not the general Rules of the Gospel, which judgment is to be ruled by the circumstances of persons, as they more or less desire marriage, y if she be of marriageable years, or rather if she beginneth to grow old, & and be desirous of marriage, so as the parent seeth reason to fear, that if he gives not her in marriage, she will so dispose of her self without asking her fathers advice or leave, and be exposed possibly to worse temptations: which two things seem to interpret that term, *if need so require.* a In such a case as this a Christian parent shall not sin, if he disposeth her in marriage, let her marry to such a person as she loveth, and her parent seeth proper for her. He speaks in the Plural number, because marriage is betwixt two persons. The reason of this determination is, because the Apostle in his former discourse had no where condemned a married estate during the present distress of things, as sinful or unlawful, but only as inexpedient, or not so expedient as a single life during the present distress, he had before determined, v. 9. *That it was better to marry than to burn.* Now no inexpediency of a thing can balance what is plainly sinful. If therefore the case be such, that a man or woman must marry, or sin, though marriage brings with it more care and trouble, yet it is to be preferred before plain sinning.

37. Nevertheless, he that standeth stedfast in his heart *b*, having no necessity *c*, but hath power over his own will *d*, and hath so decreed in his heart that he will keep his Virgin *e*, doth well *f*.

*b* If a man be resolved to keep his daughter a Virgin, not uncertain in his own mind, and wavering what he should do, upon a just consideration of circumstances, *c* and doth not see a necessity to dispose of her, either for the avoiding some sin against God, or for the better providing for himself and the rest of his family, *d* but hath a perfect freedom in his own will, so that his will be not contradicted by his daughters fondness of a married life; for in such a case the father, though he would willingly not dispose of his daughter in marriage, yet ought to be over-ruled by the will of his daughter, and so hath not a power over his own will, being forced by the rules of Religion to take care of the soul and spiritual welfare of his child; for though the parent hath a great power over his child, and ought to consent to the marriage of his child, yet he hath no such power, as wholly to hinder them from marriage. *e* If he be fully resolved upon a due consideration of all circumstances, and the Virgin be satisfied, and yields up her self in the case to her fathers pleasure, *f* in such a case, if the father doth not put her upon marriage, but resolves to keep her unmarried, *he doth well*, that is, not only he shall not sin against God, but he doth that which is more eligible, considering the present circumstances of things, and better than if he did find out an husband for her, and give her to him (as it is expounded in the next verse).

38. So then, he that giveth *her* in marriage, doth well *g*: but he that giveth *her* not in marriage, doth better *h*.

*g* There is no general rule for all parents in this case, where the duty or sin of parents may arise from their, or their childrens different circumstances. But supposing that a parent having duly weighed all circumstances, be fully resolved, and he finds the child will concurring, that she can forbear, and is willing to do in the case what her parent desires; in such a case as this, if the parent disposeth her in marriage, I cannot say he sinneth, but he doth what he may do. *h* But with reference to the present state of things in the Church and in the World, and with reference to the young womans liberty for the service of God, he doth better, if he doth not so dispose her. The thing is in it self indifferent, and Christians must be in it ruled, and inclined one way or another from circumstances.

Rom. 7. 2. 39. \* The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will *i*, only in the Lord *k*.

*i* The Apostle all along this Chapter hath been speaking to several cases, which the Church of Corinth had put to him concerning marriage: some that concerned persons already married: others that concerned such as were single, having been never married, he shutteth up his discourse with advice, which relateth to such as had lost their husbands, with reference to second marriages. As to this he determineth, That no woman might marry again while her first husband lived, that is, unless that her husband be legally divorced from her for Adultery, or unless her husband, being an Heathen, had voluntarily deserted her: but if her husband were dead, she might marry to whom she would; & yet she was not at such liberty, as that she might marry an *Unbeliever*. Unbelievers are either Heathens, or Christians in name; but such as are Idolaters, or profane

persons, or Hereticks; who hold such Tenets as are inconsistent with any true Faith in Jesus Christ. This Phrase, *only in the Lord*, seemeth to oblige godly women, not only to avoid marrying with Heathens, but with nominal Christians, that is, such who, although they have been baptized, and own Christ with their tongues, yet hold such damnable Opinions, or live such profane lives, or worship God in such an Idolatrous manner, as is inconsistent with any true Faith in Christ. The reason of the precept holds as well to the latter, as to the former.

40. But she is happier if she so abide; after my judgment *l*: And \* I think also that I have the \* 1 Thess. 4. 2. Spirit of God *m*.

*l* But if other circumstances concur, that a widow can abide without marriage without waxing wanton, and running into temptation, and so as to manage her outward concerns without the help of an husband, my opinion is, That she is more happy, if she keeps her self a widow, and doth not marry again, not happy, because more holy, or in a fairer road to the Kingdom of Heaven, but upon the two accounts before mentioned; more happy, because free from troubles and distractions, and because she will be more free and at liberty to mind heavenly things. *m* And, saith he, I think I know as much of the mind of the holy Spirit of God, as either those who teach you otherwise, or who may have opinions contrary to mine in this case.

## CHAP. VIII.

1. **N**ow \* as touching things offered to idols *a*, \* Acts 15. 20. we know that we all have \* knowledge *b*. *29.*  
Knowledge puffeth up *c*: but charity edifieth *d*. *1 Cor. 13. 19.*

*a* The Apostle proceedeth to a new Argument, about which the *Corinthians* had wrote to him, viz. about the eating of meat offered to Idols. Of this meat offered to Idols we have this account given us. Feasts upon Sacrifices were very usual amongst the Heathens, they first offered oxen, sheep, or other cattel to the Idol. Then the Priest offered apart, burning it upon the Idols Altar, other part they restored to the offerers, or took it to themselves, the Priests made a Feast in the Idols Temple of their part, and invited friends to it. The offerers either so feasted with the part restored to them, in the Idols Temple, or carried it home, and there feasted their neighbours with it, or else carried it into the market, and sold it (as other meat) in the *shambles*. The Question was, Whether it was lawful for Christians, being invited to these Feasts by those amongst whom they lived, to go to them, and to eat of such meat, whether it were in the Idols Temple, or at the Pagans houses, or if any such meat were bought in the *shambles*, whether they might eat of that. Some amongst the Christians at *Corinth* thought any of these were lawful, because they knew an *Idol* was nothing but a block or piece of wood or stone, so could not defile any thing. The Apostle tells them, that he knew, *b* that very many of them had good degrees of *Knowledge*, and every one understood that an *Idol* was nothing: *c* but yet he warneth them to take heed they were not puffed up with their knowledge, that is, swelled in such a confident opinion of it, that they thought they could not be mistaken, and be betrayed by their conceit of it, to do that which is sinful; for *d* *Charity edifieth*. Charity signifieth either *love to God*, or *love to our Neighbour*: here the latter seemeth to be intended, and the sense this, That they were not only concerned in the good of their own Souls, but of their Neighbours also, and to do that which might tend to their profit and edification, not to their ruine and destruction.

2. And \* if any man think that he knoweth any \* Gal. 6. 3. thing, he knoweth nothing yet as he ought to *1 Tim. 6. 43* know *e*.

*e* Let it be in this or any other matter, if any man be proud of his knowledge, and be conceived that he knoweth enough, and needeth none to instruct him, he may indeed have a notion of things, but it will do him no good, a man ought to use his knowledge for the glory of God: and the edification of others. Let a man have never so large a notion of things, if he be not humble, if he useth not his knowledge to the honour of God, and the advantage of others, he knoweth nothing as he ought to know it. Knowledge is a Talent not to be laid up in a napkin.

3. But if any man love God, the same is known of him *f*.

*f* It is of much more advantage to a Soul to be known of God, that is, owned, acknowledged and approved, than to comprehend much of the things of God in its notion. A man may know much of God, and yet be one to whom God will one day say, Depart from me, I know you not, you workers of iniquity: but if any man love God, that man is beloved of God, and shall be owned and acknowledged by him. In this sense *know* is taken in a multitude of Scriptures, *Joh. 17. 3.* our Translators render this word *love*, *Rom. 7. 15.*

4. As concerning therefore the eating of those things that are offered in sacrifice to Idols *g*, we know



\* Isa. 41. 24. know that an idol is \* nothing in the world *b*, and  
Chap. 10. 19. that *there is none other God but one i*.

*g* Meat which is part of that Sacrifice which hath been offered to an Idol, whether it be to be eaten in the Idol-Temple, or in a private house. & We know that an Image or an Idol, the representation of some other thing, though in respect of the matter it be something, either wood, stone, or earth, and in respect of form it be something, yet it is *nothing formally*, or representatively, it is set up to represent to us a Deity, there is nothing of a Divine Nature, or the representation of a Divine Nature in it. It is nothing of what the poor blind Heathen take it to be, and therefore in the Hebrew it hath its Name from a word *שן* that signifieth nothing. Job 13. 14. Zech. 11. 17. Or it is *nothing* that can either sanctifie, or pollute any meat that is set before it. *i* And we know that there is none other God but one: the Apostle may be conceived to have spoken these words as from himself, granting what those said, who took themselves to be *men of knowledge*. Or else in the language of those who thus spake, repeating their words.

5. For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many *b*.

*b* There are many whom Heathens call Gods, and whom God himself calleth Gods: the Angels that are in Heaven are called God's Host, Gen. 32. 2. The heavenly Host, Luke 2. 13. The Sons of God, Job 1. 6. & 2. 1. Magistrates are also called Gods, Psal. 82. 6. because God hath committed a great part of his Power unto them. Thus there are many Gods and many Lords.

6. But \* to us there is but one God *i*, the Father, of \* whom are all things *k*, and we || in him, and \* one Lord Jesus Christ, \* by whom are all things *l*, and we by him *m*.

*i* Whatever the idolatrous Heathens think or believe, to us (who are Christians) there is but one, who is truly and essentially God, (though indeed there be more than one Person in the Deity. & *The Father*, who is the Fountain of the Deity, communicating his Divine Nature to the other two Persons, and of whom are all things. It is a term which signifieth the primary Cause and Author of all things: we subsist in him, according to that of the Apostle, *In him we live and move and have our being*, and we are for him, created for his honour and glory (as the phrase may also be translated.) *l* And one Lord Jesus Christ, *by whom are all things*. He is the second Person in the holy Trinity. It is the observation of a learned Author, That though the Name of God be often given to Christ, yet *no where by Paul*, where he maketh mention of God the Father, from whence he concludes, That the term of *Lord* given to Christ, signifieth his preeminence above all things (the Father excepted) according to what the Apostle speaks, Chap. 15. 27. *By this Christ*, saith the Apostle, *all things are*, Joh. 1. 3. *All things were made by him, and without him was nothing made that was made*: yet the difference of the phrase is observable to denote to us the order of working in the *holy Trinity*. All things are *of the Father by the Son*. *m* And we (saith the Apostle) *are by the Son created, redeemed, &c.*

7. Howbeit, *there is not in every man that knowledge*: For some \* with conscience of the idol unto this hour, eat it as a thing offered unto an idol *e*, and their conscience being weak, is \* defiled *p*.

*o* Though some of you know that there is but one living and true God, and that an Idol is nothing in the world, and meat is neither sanctified nor polluted, by being set before it; yet every one doth not know so much: and though the Gospel hath been a long time preached amongst them, yet to this day they may have some superstitious opinion of the Idol, *p* and then their conscience will be defiled or polluted. It is much the same case at this day, as to the business of Image-worship, or Veneration of Images, and invocation of Saints amongst the Papists. The wisest and most knowing of them will declaim against giving Divine Adoration to the Image, or to the Saint, and tell us, that they worship the true and living God upon the sight of the Image only, and make use of the Name of the Saint only to desire him or her to pray to God for them. Now not to meddle with that Question, whether in our worshipping the true God, it be lawful to set a Creature before us, as our motive or incitement to Worship, or use any Mediator but Christ, yet the things are *unlawful* upon the same account that the Apostle here determines it unlawful for stronger Christians to eat meat offered to Idols, though they knew and professed, that an Idol was nothing; for all people that come so to worship have not that knowledge; there are, without doubt, multitudes of simple People amongst the *Papists*, that plainly in this kind of Veneration and Adoration venerate and adore the Creature, and so their consciences are defiled by Idolatry, because they have not such knowledge as others have, supposing that what those others did, were lawful as to their practice, which indeed it is not.

8. But meat commendeth us not to God: for neither if we eat, || are we the better; neither if || *Or, have we* we eat not, || are we the worse *q*.

*q* The Apostle here speaketh in the person either of those Teachers amongst them, or those more private persons amongst them, who made no difficulty of eating meat offered to Idols; they objected, That meat, or the eating of meat, was *not* the thing which commended any man to God, they were not the better if they did eat, or the worse if they did not eat. The Apostle himself had asserted this, Rom. 14. 17. *That the kingdom of God was not meat or drink, but righteousness, and peace, and joy in the Holy Ghost*.

9. But \* take heed, lest by any means this || liberty of yours become \* a stumbling-block to them that are weak *r*.

*r* The word *ἐλευθερία* is here well translated *Liberty*, though it also signifieth *Right* and seems in either Sense rather to signify a supposed, than a real liberty or right; for we shall see in the next Verse, that the Apostle is here speaking of their eating in the Idols Temple, which, Chap. 10. 21. he determineth to be an having a *Communion with Devils*, and therefore could not be lawful; the Apostle therefore seemeth here only to suppose (as they pretended) that in their eating simply in the Idols Temple they did not sin, because by eating, men are not made the worse; yet as we shall see afterwards, he declareth their action was not free from guilt, as it was a violation of that brotherly love which they were obliged to shew to their neighbour.

10. For if any man see thee which hast knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak *†* be emboldened *†* *Gr. edified* to eat those things which are offered unto idols *s*?

*s* Here the Apostle sheweth how they sinned in eating meat in the Idols Temple, which had been before offered to the Idol, admitting the thing in it self lawful (which indeed it was not) *viz. accidentally*, by laying a stumbling-block before their brethren, who either were really weak in their knowledge, or at least they were looked upon as such. For (saith he) if any see thee, who, they think, hast knowledge, or who boastest of thy knowledge, sit at meat in the Idols Temple, will not he by it be encouraged to do the same, though possibly he judgeth it is not lawful? The word translated *emboldened*, is the same which is elsewhere often in the New Testament translated *edified*: it Metaphorically signifies to make a progress or proficiency either in good or evil, (though this be the only Text in the New Testament where it is taken in an ill sense.) This the Apostle determines sinful, which lets us know the obligation that lieth upon every good Christian, not to use his liberty to the prejudice of others Souls, by doing any actions which we may do or let alone, which done by us, may probably become a snare to them.

11. And \* through thy knowledge *†* shall the weak brother perish *†* for whom Christ died *†* *Rom. 14. 15.*

*†* *Through thy knowledge* in this place is by occasion of thy knowledge. God hath not given people knowledge, that they thereby should be a means to harm and to destroy, but to do good and save others; it is a most absurd thing for any to use their knowledge therefore to the destruction of others. *u* By *perishing* is here meant, be led into sin, by acting contrary to the judgment of his own conscience; for (as the Apostle saith elsewhere) *He that doubteth is damned if he eateth*, for whatsoever is *not of faith*, that is, done out of a firm persuasion in the party doing, that it is lawful, is sin. *w* Though he be weak, yet if he be a true Believer, Christ dyed for him, and there can be nothing more contrary to the duty of a charitable Christian, than to be a means to damn him whom Christ came down from Heaven, and died for, that he might save him.

12. But when ye sin so against the brethren *x*, and wound their weak conscience *y*, ye sin against Christ *z*.

*x* Sin is properly against God, for it is a breach of the Divine Law; but the violations of that part of the Divine Law, which concerneth our duty to our Neighbour, are called sins against our Brethren, that is, sins against God, in matters which concern our duty towards our Brethren. *y* The giving the weak judgments of others, by your examples, an occasion of sin, by venturing upon actions which they think sinful, is that which is here called a *beating*, or a wounding their weak consciences, because it is indeed an hurting and desiling of them. *z* This the Apostle determineth to be a *sinning against Christ*, both against the Law of Christ, concerning loving one another, and against the Love of Christ, who in dying for the weakest Believers, hath shewed the highest degree of love imaginable to them, whom they are very far from following, who will not abate themselves a small matter of liberty, where the use of it this or that way may very probably be an occasion of sin, and ruine to their brethren Souls.

13. Wherefore \* if meat make my brother to offend *a*, I will eat no flesh while the world standeth *a*, *Rom. 14. 21.* *2 Cor. 11. 29.*

\* Mal. 2. 10.  
Eph. 4. 6.  
\* Acts 17. 23.  
Rom. 11. 36.  
|| Or, for him.  
\* Joh. 13. 13.  
Chap. 12. 3.  
Eph. 4. 5.  
Phil. 2. 11.  
\* Col. 1. 15.  
Heb. 1. 2.

\* Chap. 10. 23.  
\* Rom. 14. 14, 23.

eth, lest I make my brother to offend *b*.

*a* Suppose therefore it were lawful for me to eat flesh offered to Idols, yet if I cannot do it but I shall make my Brother sin, I will forbear. Others understand it more generally, not of the meat before mentioned, but of all flesh, I will rather live upon bread and herbs: by which Expression the Apostle doth not suppose that there can ever be such a case when there shall be any such need, but only declares how much a good Christian should do, to prevent his Brother's sinning against God. *b* Those expressions, *Mat. 5. 29. of plucking out the right eye, and cutting off the right hand*, are much of the same nature; both those phrases and this phrase signify only, that we ought to do any thing, &c. to deny our selves in any thing, rather than our selves to sin, or be wilful occasions to others of sin. From this discourse of the Apostle it is very plain, That it is the duty of Christians in any matters where they are by the Law of God at liberty, whether they will do a thing or no, to take that part which they see will give least occasion of sin unto their brethren. and to avoid that part, which if they will take, they see they shall by taking it give occasion to others to sin, though they be themselves never so well satisfied as to the lawfulness of their action (provided the action be only lawful, not necessary, and what by the Law of God they are bound to do, or to avoid.) But here two grave questions arise: 1. *Whether the Command of Superiors doth not here alter the Case?* Admit a thing be in it self by us judged lawful, what by Gods Law we may do or let alone; and our Superiors command us to do, or to avoid that thing: we on the other side see, that if we do it, or avoid it; we shall very probably be occasion to make our brethren sin, who doubt of the lawfulness of the thing. The question is, What is to be done in this case? That the Law of God commanding love to our brethren, equally concerneth high and low, is out of doubt; so that no Superior ought more to command any to do, what it is evident, he cannot do without making his Brother to offend, than the inferior ought to do it: but the question is, What is the inferior's duty, if commanded. 2. A second question is, *Suppose that in such a case, I am commanded to do what I judge I may lawfully do, were it not for making my brother, by my example, to offend, and by the command of men I am obliged to do it, or to ruin my self and Family?* What is my duty in this case? In both these cases there seems to be a Collision of Precepts. In the first case the Precept of loving our Neighbours seems to dash against the many Precepts for obeying Superiors. In the other Case, it seems to dash against the Precept for providing for our selves and families; so as the question is, Which Precepts lay here the greatest obligation, where both cannot be obeyed? But we leave these questions to Casuists. The determination of what is the Will of God in either of them, will require a great many more words, than what is fit to encumber Annotations with, especially considering that neither of them properly falls into the explication of this Text, where it is certain, that the *Corinthians* were at a perfect liberty, and had no Superiors that commanded them so to eat (had the thing been in it self lawful) neither were they under any necessity, either to eat that meat, or to starve themselves or families. They had other flesh besides that to eat. In this Case the Duty of Christians is plainly determined by the Apostle.

## CHAP. IX.

1. **A** M I not an Apostle? *a*, am I not free? *b*,  
\* Chap. 15. 8. \* have not I seen Jesus Christ our Lord? *c*,  
\* Chap. 4. 15. \* are not you my work in the Lord? *d*.

In the greater part of this Chapter, the Apostle proceedeth in his former discourse, not speaking particularly to the case of eating meat offered to Idols, but to the general point, viz. That it is our duty to abate of our liberty, when we see we cannot use it without harm to other Christians. And here he proposeth to them his own example, who had restrained himself in three things, to two of which he had a liberty, and yet avoided it, and that not to prevent their sinning, but only their suffering, and that too only by being by him over-burthened; 1. As to eating and drinking. 2. Abstaining from marriage, by which he might have been more chargeable to them. 3. Requiring maintenance of them for his labour amongst them. As to both which he declares he had from God's Law a liberty, but had forbore to use that part from which the Church in that state might be prejudiced.

*a* Some that are puffed up or seduced, will, it may be, deny that I am an Apostle, a Preacher of the Gospel of the greatest eminency, immediately sent out by Christ to preach his Gospel, but will any of you deny it? *b* Have not I the same liberty, that any of you have in things wherein the Law of God hath no more determined me than you? What Charter of Liberty hath God given to any of you more than he hath to me? *c* Have I not seen Jesus Christ, *Act. 10. 41.* Did not I see Christ in my going to *Damascus? Acts 9. 5.* And when I was in my extasie? *Acts 22. 13, 14.* When I was rapt into the third Heavens? *2 Cor. 12. 1, 2.* In prison? *Act. 23. 11.* He was the only Apostle we read of, who saw Christ after his Ascension. *d* If others will not look upon me as an Apostle, God having wrought nothing upon their Souls by my Ministry, yet

you whose Faith is my work, though in the Lord, as the Principal efficient Cause, yet by me as God's instrument, cannot deny me to be so, if my having seen Jesus Christ, and being immediately sent out by him, be not enough to prove me so to you, yet the effects of my Ministry upon you, puts it past your denial.

2. If I be not an apostle unto others, yet doubtless I am to you: for the \* seal of my apostleship \* *2 Cor. 12. 12.* are ye in the Lord *f*.

*e* He had, *v. 1.* told them they were his work in the Lord, from whence he concludes here, That he was an Apostle, that is, one sent of Christ to them for the good of their Soul, whatever he was to others. *f* You, faith he, as to your selves at least are the Seal of my Apostolical Office, it hath a confirmation in you by the effect, as the writing is confirmed by the Seal. For how can you think, that the Blessing of the Lord should go along with my preaching, to turn you from Pagan Idolatry, and your lewd courses of life, to the true Christian Religion, and to an holy life and conversation, if God had not sent me. There is no such Argument to prove a Minister sent of Christ, as the success of his Ministry in the conversion of Souls unto God. It is true, we cannot conclude, That a Minister is no true Minister, if he be able to produce no such Seals of his Calling. For the spiritual seed may for a time lye under the clods, and changes may be wrought in hearts, which are not published to the World: and even *Isaiah* may be sent to make the hearts of people fat. But where those seals can be produced, it is a most certain sign, that the Minister is a true Minister, that is, one sent of God; for he could be no instrument to do such Works, if God were not with him: and if God had not sent him, he would not be with him so Blessing his Ministry; yet it is possible the man may have his personal Errors: For though some men doubt whether an instance can be given of one openly and scandalously wicked, whom God ever honoured to be his instrument to convert Souls, yet it would be rashly affirmed by any to say, That *Judas* (though a son of perdition, but not scandalous till the last) was an instrument to convert none.

3. Mine answer to them that do examine me is this *g*.

*g* These words may be understood in a double reference: either to what went before, then the sense is this: To those that examine me about my Apostleship, this is my answer; *That I have seen the Lord, That you are my work in the Lord, and the Seal of my Ministry.* Or, with reference to the words that follow, then the sense is this: If any man examine me, how I my self practise the Doctrine which I preach to others, and determine my self as to my liberty for the good and profit of others? I give them the following answer.

4. \* Have we not power to eat and to drink *b*? \* *Verf. 14.*

*b* Could I not eat and drink of such things offered to Idols, as well as you? Have not I as great a knowledge, and as much liberty? Yet you see I forbear. But the generality of Interpreters rather incline to Interpret it by what followeth: Then, though it be here shortly expressed, and more fully opened afterward, yet the sense is: Have not I power to ask a maintenance of you, by which I should be enabled to eat and drink. \* *Thess. 2. 6.* \* *Thess. 3. 9.*

5. Have we not power to lead about a sister, a wife *i*, as well as other apostles, and as \* the brethren of the Lord, \* and Cephas? *k*. \* *Or, woman.* \* *Mark 6. 3.* \* *Luk. 6. 16.* \* *Gal. 1. 19.* \* *Mat. 8. 14.*

*i* Those that by those terms, *ἀδελφὴν, γυναῖκα*, understand, not (as we translate it) a sister, a wife, but a Woman, that should out of her estate have contributed to the Apostles maintenance (as *Joanna* the wife of *Chuzai*, *Herod's* Steward, and *Susanna*, and many others followed Christ, ministering to him of their Substance, *Luk. 8. 3.*) seem not to consider: 1. That such women would have been no Burden, but an help to the Church (which is quite contrary to the Apostles sense.) 2. That the term leading about, imports a conjugal relation to the woman. 3. That if this had been the sense, it had been enough to have said, to lead about a woman, he should not need have said, a sister, a woman. 4. That such leading about a woman, not their wife, had been scandalous. 5. That the very phrase, a sister, a wife, answers the phrase, *Ad. 23. 1. Men, brethren*, which signifies no more than, *O ye Christian men*, as a Sister, a Wife, signifies here a Christian Wife. 6. That we no where read, that *Peter, James, John, Judas*, (here called the Brethren of our Lord, or any of the other Apostles, ever in their travels carried about with them any such rich matrons, not their wives, who, (as those, *Luk. 8. 3.*) ministered to them of their Substance. Our Interpreters have therefore justly translated it, a sister, a wife; and the sense is, Have I not power to marry? Yet the phrase teaches us two things: 1. That Christians have no power, that is, no lawful power to marry such as are no Christians, their wives must be their sisters also in Christ. 2. That husbands and wives ought to be undivided companions one to another. & He instanceth in several Apostles that were married, *Peter* (called *Cephas*) *James, John*, and *Judas the Son of Alphaeus*, Christ's kinsmen. Whence we may observe, That Ministers may lawfully marry, no Law of God hath restrained them.



them more than others: The Popish Doctrine forbidding to marry, is by the Apostle determined to be a Doctrine of Devils.

\* 2 Theff. 3. 9. 6. Or I only, and Barnabas, \* have not we power to forbear working? *l.*

*l* Are I and Barnabas the alone Apostles, who are obliged for our livelihood to work with our hands? as Paul did, *Acts* 18. 3. making *Tents*. We certainly, as well as the rest of the Apostles, if we would run out to the utmost end of the line of our liberty in things, without having any regard to the circumstances of our brethren, might forbear working with our hands, and expect that those among whom we labour, should maintain us.

\* 2 Cor. 10. 4. 7. Who \* goeth a warfare at any time at his own charges *m*? who \* planteth a vineyard, and eateth not of the fruit thereof *n*? or who \* feedeth a flock, and eateth not of the milk of the flock? *o.*

*m* The work of the Ministry is a warfare, the Ministers work in that Age, was so in a more eminent manner, as the opposition which those first Ministers of the Gospel, both from the Jews, and from the Heathens, was greater than what Ministers have in later Ages met with. Now, saith the Apostle, none that lifts an Army, expects that his Souldiers should maintain themselves without any pay. *n* It is like the planting of a Vineyard. The Church in Scripture is called a Vineyard, *Isa* 5. 1, 2. The plants are the Lords, but he useth Ministers hands in the planting of them; none planteth a Vineyard, but in expectation of some fruit; none employeth servants to plant a vineyard, but he resolveth to uphold them with food and raiment. while they are in his work. *o* The Church is compared to a flock (saith the Apostle) no man feeds a flock either Personally, or by his servants, but he catcheth, or alloweth his servants to eat of the milk of the flock. By these three instances commonly known amongst men, the Apostle sheweth the reasonableness, that the Ministers of the Gospel should be maintained from the People, to whom they are Ministers.

8. Say I these things as a man? or saith not the Law the same also? *p.*

*p* That is, I do not speak this only rationally, or by a fallible Spirit, nor do I build this assertion alone upon instances known and familiar amongst men. As this is highly reasonable & conform to what the very light of Nature shewed, and the Law of Nature obligeth men to in other cases where men take others off their own work, to attend theirs; so it is according to the Will of God, which is the highest reason.

\* 1 Tim. 5. 13. 9. \* For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox that treaded out the Corn *q*: Doth God take care for oxen? *r.*

*q* Art being not so improved formerly as now, nor in all places as in some places; they were wont anciently both in the land of *Judea*, and since in *Greece*, and (as is said) at this day in some places of *France*, to tread out their Corn by the feet of Oxen: and by the Law of *Moses*, *Deut.* 25. 4. it should seem that some too covetous Persons would muzzle the mouthes of their Oxen, that while they tread out the Corn, they might eat none of it, which God looking upon as an Act of cruelty or unmercifulness, forbade his ancient People the *Jews*. *r* Now, saith the Apostle, doth God take care for Oxen? that is, more for Oxen than for Ministers or Men? For God doth take care for oxen, he preserveth both man and beast; he takes care, as our Saviour elsewhere teacheth us, for the sparrows, for the fowls of the Air, for the grasse of the field, and therefore for Oxen, which are a degree of creatures more noble: but by the same reason we must conclude, That he taketh a greater care for men, especially such as he employeth in his more immediate Service.

\* 2 Tim. 2. 6. 10. Or saith he it altogether for our sakes? For our sakes no doubt *this* is written, that \* he that ploweth, should plow in hope, and he that thresheth in hope, should be partaker of his hope *u.*

*u* Nor that the Law, *Deut.* 25. 4. did primarily reveal Gods will for the maintenance of Ministers; for undoubtedly it did primarily oblige them according to the letter of it, not to deal cruelly and unmercifully with the beast they made use of, but as they took them off from getting their food, by taking them up to tread out corn for them; so while they did it, they should not starve them, but give them leave moderately to eat of it. But (saith the Apostle) the reason of it doth much more oblige, with respect to men, especially such men as are employed in a Ministry for your Souls. *v* That as he who ploweth for another, ploweth in hope to get Bread for himself, from the wages for which he covenanteth. *w* And so also doth the thresher thresh in hope: so we that are the Lord's Plow-men, working together with him (tho' in a far inferior degree of causation) in the plowing up the fallow grounds of mens hearts, and sowing the seeds of righteousness in mens Souls, and the Lord's Threshers, by our labours, exhortations, arguments, &c. bearing the fruits of good works, to the glory of God, out of those amongst whom we

labour, might also labour in some hope of a livelihood for our selves, while we are doing the Lord's work and his peoples.

11. \* If we have sown unto you spiritual things, \* *Rom.* 15. 27. *Gal.* 6. 6. is it a great thing if we shall reap your carnal things? *w.*

*w* By spiritual things the Apostle meaneth the Doctrine and Sacraments of the Gospel, which are called spiritual things, because they come from Heaven, they affect the soul and spirit of a man, they tend to make men spiritual, they prepare the Soul for Heaven. By carnal things, he means things which only serve our bodies, which are our carnal fleshly part. From the inequality of these things, and the excellency of the former above the latter, the Apostle argueth the reasonableness of Ministers maintenance from their people, they giving them *quid pro quo*, a just compensation for such allowance, yea, what was of much more value; for there is a great disproportion between things spiritual and things carnal, the former much exceeding the later: so as the Minister of the Gospel had the odds of them, giving people things of a much greater and more excellent value, for things of a much lesser and inferior value.

12. If others be partakers of this power over you, are not we rather *x*? \* Nevertheless, we have not used this power: but suffer all things, \* lest we should hinder the Gospel of Christ *y.*

*x* Those false Apostles or Teachers which were amongst the *Corinthians*, did (as it seemeth) exercise this power, that is, required maintenance of the people, saith the Apostle, Are not we by the same Right possessed of such a power? Might not we as reasonably expect such a maintenance? *Object.* But might not they have said, No, you are not, they are constantly residing amongst us, and instructing us? *Sc. Answer.* This arguing of the Apostle lets us know, that the Primitive Churches were not only obliged to maintain their own Pastors, but those also who were general Officers to the Church, and by the appointment of God were not to fix and abide in any one place, but had the care of all the Churches upon them. And it may also teach us, that though Christians be in the first place obliged to take Care of their own Pastors, yet they are not to limit their charity to them, but also to take what care their ability will allow them of others, whose labours have at any time been useful to them, or may be useful to any other part of the Church of God. *y* Yet, saith the Apostle, though we have this power or liberty, neither I nor Barnabas have made use of it, but suffer all those Evils that come upon our not using it, *larger, thirst, labour*, lest we should hinder the Progress of the Gospel, while some might for the charge decline hearing us, or others might charge us with Covetousness, &c.

13. Do ye not know, that they which minister about holy things || live of the things of the temple? and they which wait at the altar, are partakers with the altar? *z.*

*z* You may understand what is the Mind and Will of God under the New Testament, by reflecting upon what appeareth to you, to have been his mind and will under the Old Testament; God had a Ministry under the Old Testament, the *Tribe of Levi* was it, and God there ordained and appointed a livelihood for them, *Num.* 18. 20. *Deut.* 10. 9. & 18. 1. so as they needed not (as other men) to labour with their hands to get Bread to eat.

14. Even so \* hath the Lord ordained *a*, \* that they which preach the gospel, should live of the gospel.

*a* God's Will is the same under the New Testament that it was under the Old; it is not as to the people a matter of liberty, so as men may chuse whether they will maintain their Ministers or no, there is an Ordinance of God in the case: It is the Will of God, that those who are taken off from worldly employments, and spend their time in the study and preaching of the Gospel, should have a livelihood from their labour.

15. But \* I have used none of these things *b*. Neither have I written these things, that it should be so done unto me: for \* it were better for me to die, than that any man should make my glorying void *c.*

*b* Though I have such a liberty to marry as well as others, and a liberty to demand a maintenance of those to whom I preach the Gospel, yet I have done neither. *c* Nor do I now write to that purpose, that I would now impose a burthen upon you to raise me a maintenance. I know I am calumniated by some, as if by preaching the Gospel, I only sought my own profit and advantage, I have gloried in the contrary, *Acts* 20. 33. to *22. 18.* of this Chapter, and I look upon it as my great honour, that I can preach the Gospel freely, and I had rather dye by starving, than lose this advantage of glorying. And if I for your profit, and for the advantage of the Gospel, abate of my liberty, should not you abate of your, to keep your weak brethren from destroying their Souls by sinning against God?

16. For though I preach the Gospel, I have nothing to glory of *d*: \* for necessity is laid upon me, yea, wo is unto me if I preach not the Gospel *e*.

*d* Though I do preach the Gospel, yet I have no reason at all to glory, all that I have to glory in, is, that I have preached it freely (which your false Apostles and Teachers do not) for the preaching of the Gospel, considered without that circumstance, I have no reason to glory in that, for I am in it but a Servant. *e* I am under the necessity of a Divine Precept to do that, and exposed to dreadful penalties and woes, if I do not do that; there is therefore no thanks I can claim upon that account, all that I can glory in, is, that I do it without charge to those to whom I preach it. Some make a doubt whether there be the same necessity upon Ministers now to preach the Gospel, and they be liable to the same dangers and penalties, if they do it not. I see no reason at all to doubt it; for what necessity lay upon Paul, or any of the Apostles, but a necessity of Precept, that is, they were obliged to obey the Command of God in the case, and liable to such penalties in case of neglect, as men are subject to, that obey not the Command of God, in fulfilling the duties of their Relations? The same necessity, the same danger is yet incumbent upon every Minister, or else we must say, That the Precepts commanding Ministers to preach, concerned the Apostles only, or that there is now no such Order of men as Ministers (both which are indeed said by Socinians.) If there be such an Ordinance of God as the Ministry, Ministers are under the Precepts given to Ministers, one of which is to preach; if they be under the same Precepts, there is the same necessity upon them of obeying them, that was upon Paul, and they are, in case of disobedience, subjected to the same *Wo*s and *Penalties*. Indeed, every Minister is not bound to go up and down the World to preach, his relation is to a particular flock, that travelling to carry the Gospel about the world, was peculiar to the Apostles for the first Plantation of the Gospel, but so was not preaching; if it had, Timothy and Titus would have had no such charge as to that work. It is true, Ministers are not bound to preach in others houses without their leave; therefore we read very little of the Apostles preaching in the Temple and Synagogues, nor without the leave of the Jews. But Paul, Acts 19. 9. judged himself bound to preach in the School of Tyrannus, and in his own hired house at Rome, Acts 28. 30, 31. For the circumstance of Numbers, to which they are bound to preach, the holy Scripture hath no where determined, and Ministers are left to be guided by their own prudence according to circumstances; but preach they must, if they be called of God, he hath sent them to it, fitted them for the work, and they have taken it upon them, and we will be to every Minister, so called and sent of God, if he doth not fulfil his Ministry, as he hath opportunity and wisdom, considering circumstances guideth him, in order to the end which he is to aim at, and to act for.

17. For if I do this thing willingly, I have a reward *f*: but if against my will, \* a dispensation of the gospel is committed to me *g*.

*f* If I who have a liberty to take a maintenance for my labour in the Gospel, yet notwithstanding preach it freely, out of a free and cheerful mind, desirous to promote the honour and glory of Christ, I then may expect a reward: *g* but if I only preach the Gospel, because there is a necessity laid upon me; all that can be said of me, is, that there is such a dispensation committed to me. The strength of the Apostles Argument seems to lie here, That no man can reasonably expect thanks, or any extraordinary reward for doing what he is obliged by his Superiors command, under a great penalty to do. The Apostle was obliged by such a Precept, and under such penalties to preach the Gospel; therefore he desired not only to do it, but to do it willingly and readily, a greater testimony of which could not be, than for him to do it, without desiring or expecting any reward for his pains, but what God of his free Grace should give him; this made this matter of glorying to him, which he desired might not be in vain. So that though the word *voluntarily* here be truly translated *willingly*, and opposed to *unwillingly*, which is as truly translated *unwillingly*, yet it seems to comprehend *without charge*, and *taking nothing for his pains*, as a demonstration of his willingness to, and cheerful performance of his work, which being a thing as to which God had laid him under no necessity by any Precept, was matter of glorying to him against the false Apostles, who did otherwise, and also a ground for him to expect a greater reward from God, than those who, though they did the same work, yet did it not from the like free and cheerful Spirit.

18. What is my reward then *b*? Verily, that when I preach the gospel, I may make the gospel of Christ without charge *i*, that I abuse not my power in the gospel *k*.

*b* What then is the ground of my expectation of a greater reward? Or wherein is the glory I before mentioned? Not in the performance of the work, for as to that I am under a necessity to do it, and under a penalty, if I neglect it: *i* but it lieth here, that when I preach the Gospel, I do it freely, and make it without charge; a thing, which as to the substance of the work, he was not by any Law of God bound to do, yet was not

this in Paul a work of Supererogation; for circumstances might so rule, and (doubtless Paul apprehended they did so) that it might be his duty so to do. For though the Minister may lawfully take maintenance from the people, where he cannot support himself without their assistance; yet if the case be such, that he can subsist without it, and the People be so poor, that they are not able to give it; or if he feeth it will hinder the Gospel, keeping many from coming within the sound of what must be chargeable to them, and open the mouths of Enemies; it is matter of duty to him, under such circumstances, to preach freely. Though considering the thing in it self, separately from such circumstances, the Minister may lawfully enough require and expect such maintenance. *k* That (saith the Apostle) I abuse not my power in the gospel. Some think that the word here translated *abuse*, might better have been translated *use*, as it signified Chap. 7. 31. But it generally signifies *abuse*, so as there is no reason to vary from the common usage of it, according to which it teaches us this remarkable Lesson, That so to use a liberty which God hath left us, as to actions, as that by our use of it, the glory of God, or the good of others is hindered, is to abuse it, that is, not to use it to that true end for which God hath bestowed us with it. For this is certain, that God hath bestowed us with no power or liberty to be used to the prejudice of his Glory, which is the great end of our lives, or to the prejudice of the spiritual good and advantage of others. All such use of our liberty in any thing, is indeed an abuse of it.

19. For though I be free from all men *l*, yet have I made my self servant unto all, \* that I might gain the more *m*.

*l* The word *men* is not in the Greek, but is supplied by our Interpreters. Some make *things* the Substantive, and restrain it to the things of the Ceremonial Law, it may be understood both of *men* and *things*; he was born no man's servant, nor by God's Law made a servant to any men's humours, and as free, as to many other things, as he was to have taken maintenance of the Churches, for the pains he bestowed amongst them. *m* Yet (saith he) observe my practice, that I might gain Men to Christ (so the Apostle several times calleth converting Souls, bringing them in love with the Gospel, and into a road that may bring them to Heaven, which we ought to account the greatest gain in the world, as it appeareth from Dan. 12. 3.) I have become, or made my self, the Servant of all, not the Servant of their lusts and corruptions (that is the way to lose mens Souls, and destroy them, not to gain them) but a Servant to their *weaknesses* and *infirmities* so far, as they were not sinful: I have denied my self in my liberty, and determined my self to that part in my actions, which I saw would most oblige, profit, and endear them to me, and to bring them more in love with the Gospel.

20. And \* unto the Jews I became as a Jew *o*, \* that I might gain the Jews: to them that are under the Law, as under the Law, that I might gain them that are under the Law *p*.

*o* The Ceremonial Law dyed with Christ, Eph. 2. 15, 16. wherefore Christians were not obliged to the performance and observation of it after the death of Christ; but it pleased God for a time to indulge the Jews the observance of those Rites, until they could clearly see, and be fully persuaded of their liberty from it, with which Christ had made them free, and it was some good time before all those, who from Judaism had turned to Christianity, could be thus persuaded, as we may learn from Gal. 4. 21. they desired to be under the Law. To such (saith the Apostle) I became as a Jew, that is, I observed some Rites, which the Ceremonial Law (peculiar to the Jews) required; an instance of which we have, Acts 21. 23, 24. where we find Paul purifying himself, (according to the Rites of the Ceremonial Law) with four men which had a vow upon them. *p* The Jews, before Christs death, were under the Law; many of them, though converted to the Christian Religion after the death of Christ, apprehended themselves under the Law, not as yet seeing the liberty with which Christ had made them free, (saith the Apostle) I knowing the Will of God, for a time that the Jews should be indulged as to their weakness, became as one of them under the Law; that I might gain them, that is, reconcile them to the Christian Religion, and in some measure prepare them for receiving the Gospel. We have an instance of this in Paul's practice, Acts 16. 3. where he circumcised Timothy, because his Mother was a Jew, that he might not irritate the Jews in those quarters, nor estrange them from the Doctrine of the Gospel. In all this Paul did nothing that was sinful, but only determined himself as to the liberty which God had given him, when he might do or forbear, either doing or forbearing to do, as he saw the one or the other, made most for the honour and glory of God in the winning of Souls.

21. \* To them that are without Law, as without Law *q*, (\* being not without Law to God, but under the Law to Christ) that I might gain them that are without Law *r*.

*q* It is manifest by the opposition of those that are without Law, mentioned in this verse, to those under the Law, mentioned

\* Matt. 18. 15.  
1 Pet. 3. 1.

\* Gal. 2. 3.  
\* Chap. 7. 20.



ed in the former verse, that as by the latter the *Jews* are understood, so by the former the *Gentiles* are to be understood, who were under no obligation to the observance either of the *Ceremonial* or *Judicial Law*, given to the *Jews*; the one to guide that Nation in the matters of Worship till Christ should come; the other to guide them in matters of Civil Justice, as well as in Criminal causes, as matters of Plea and Trespas; so that the term *ἀποστόλῃ* here signifieth differently from what it signifieth in many other Scriptures; where it signifieth men that live as they list, without any regard to any Laws of God or men, as *Mark* 16. 28. *Luk* 22. 37. *Acts* 2. 23. *2 Thess.* 2. 8. *1 Tim.* 1. 9. &c. This the Apostle makes appear by the next words, where he tells us, he was not without Law to God, but under the Law to Christ; though to the *Gentiles* he behaved himself, as if he himself had been a *Gentile*, that is, forbearing the observances of the *Levitical Law*, to which the *Gentiles* had never any obligation at all, yet he did not behave himself as one that had no regard to the Law of God, that was yet in force and obligatory, but acknowledged himself to be under that, though a Servant of Christ's: so that he abated nothing of his necessary duty, only denied himself in some things, as to which the Law of God had left him a liberty, both to the *Jews* and *Gentiles*, propounding to himself the same end as to both, that is, the gaining of their Souls to Christ.

\* *Rom.* 15. 1. 22. \* To the weak became I as weak, that I might gain the weak: I am made all things to all men, \* that I might by all means save some.

\* *2 Cor.* 11. 29. \* To those that I observed weak in knowledge and Faith, who had not such a firm perswasion of the lawfulness of some things (suppose Circumcision, Purifyings required by the Law of *Moses*, &c.) I became as weak, that is, I yielded to them, and the things being to me matters of liberty, which I knew I might do, or not do, and be no transgressor of Gods Law, they not being able to comply with me, I complied with them, abating my liberty to gratifie their Consciences, though I knew that it was weakness in them, yet I indulged it, and made my more knowledge serve them in their weakness, so that I might not lose them. Thus, that I might be an instrument in any degree to save them, according to the various perswasions of several Christians, I behaved my self towards them, doing nothing to gratifie them, by doing of which I knew, or had the least jealousy I should offend God, but not refusing any thing, either as to doing or forbearing (which by the Law of God I saw I might do or forbear) where I saw the least hopes, by such doing or forbearing, to do the Souls of those good, in order to their eternal Salvation, with whom I was, and for whose sake I so did, or forbore any thing. O the humility and charity of this great Apostle! What an Example hath he set to all? (for none can pretend to a greater superiority over men, as to spiritual things, than he unquestionably had.)

23. And this I do for the Gospels sake, that I might be partaker thereof with you.

\* *Paul* had two great ends, which he aimed at, in this denial of himself in these points of liberty; the one was the doing good to the Souls both of *Jews* and *Gentiles*, this he had before instanced in: the other was the glory of God, which is that which he here meaneth by this phrase, for the Gospels sake, which he before expounded, v. 12. left we should hinder the Gospel of Christ. By *Paul's* tenacious adhering to one part in a thing wherein he had liberty, the Gospel, that is, the progress or success of the Gospel might have been hindered, both by the reproaches of *Enemies*, and also by the alienation and estrangement of the hearts of weaker Christians, or laying stumbling-blocks before them, at which they might fall, being imboldened by the examples of their Guides, to do what (though lawful in it self) yet they judged unlawful. I did it (saith he) that I might bring you into the fellowship of the Gospel, I had rather to interpret it, than of the reward of the Gospel (as it pleaseth some.) The humility of the great Apostle is very remarkable; he disclaimeth not to be *συμμέτοχος*, a partaker in the Gospel with the meanest Members of the Church; he is not ashamed to call those Brethren whom his Lord and Master is not ashamed so to call.

\* *Gal.* 5. 7. 24. Know ye not that they which run in a race, run all, but one receiveth the prize? \* So run that ye may obtain y.

\* *Phil.* 3. 14. \* The Apostle presseth all his former discourse by minding them of the difficulty of getting to Heaven, and of the obligation that lay upon them to be the first in the spiritual Race. To this purpose he fetcheth a similitude from what they saw daily in the practice of those who frequented those Games by which the *Romans* and *Corinthians* were wont to divert themselves. They had several, known by the names of the *Olympian*, *Pythian*, *Nemean*, and *Isthmian Games*, the latter of which were most proper to *Greece*. At these Games there were several that ran Races, either on foot, or on horse-back; and several that wrestled, the Reward was a Crown or Garland: and for those that ran, we read that the Crown or Garland was hung up at the end of the Race, and those who running on foot or on horse-back, could first lay hold upon it, and take it down, had it, so as

though many ran, yet but one had the Crown: So, he saith, it is as to getting to Heaven; men might think it was a light matter, but they who would have the Crown of Glory must run for it, and it was a work required so much striving and labour, that not many would have that Crown; which is the same with that which our Saviour saith, *Luk* 13. 24. For many shall seek to enter in, and shall not enter, *2 Tim.* 2. 5. If a man strive for mastery, he is not crowned, except he strive lawfully. Therefore (saith the Apostle) make it your business so to run, that you may obtain, not only to do things in themselves lawful or good, but which are so clothed with all their circumstances, and in the best manner for the glory of God, and the good of others.

25. And every man that \* striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an \* incorruptible.

\* This is not all that is required of men that would go to Heaven, that they do not make an ill use of their liberty, using it to the dishonour of God, or to the prejudice of others; but look as it is with Wrestlers in those Games, in practice amongst you, they are temperate in all things, in the use of meats, and drinks, or any pleasures, though in themselves lawful, they will so use them, as may best serve their end, upholding the strength of their body for the motion they are to use, and yet not clogging them, or so using them, that they shall indispose them to or hinder them in that motion which they are to use. We that are Christians, and striving for Heaven, should also do the like, so behaving our selves in the use of meats, drinks, apparel, pleasures, as the things so used by us, may serve us in our business for Heaven, and be no clog or hindrance to us. And we have reason so to do, or we shall be shamed by those Gamesters; for they in that manner deny, restrain, and govern themselves to get a Crown, which when they have, is a pitiful, corruptible, perishing thing; we do it for a Crown that is incorruptible, An inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for us, as the Apostle speaketh, *1 Pet.* 1. 4.

26. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air.

\* The Apostle propoeth his own example. As it is observed in Country-work, he that only bids his Servants do work, and puts not his own hand to it, or at least doth not attend and overlook them in their work, hath little done: So it is as observable in spiritual work, that a Minister of the Gospel, who only in the Pulpit dictates duty to others; but, out of it, doth nothing of it himself, seldom doth any good by his preaching. People not naturally inclined to any spiritual duty, have the old Proverb, *Physician, cure thy self*, at their tongues end, and are hard to believe that Teacher, who doth not in some measure live up to his own Doctrine. Therefore, saith the Apostle, I run, I am in the same Race with you, and running to the same mark and for the same prize. I give you no other counsel than I my self take, I endeavour so to live, so in all things to behave my self, as I may not be at uncertainties whether I please God by my actions, or shall get to Heaven yea or no. I am a Fellow-Souldier with you, fighting against Sin, I make it my great business not so to fight, so to resist sin, as if I did beat the air, that is, get no more fruit, profit, or advantage by it, than if I threw stones against the wind, or with a staff did beat the air. It is not every running, or every fighting, that will bring a man to Heaven, it must be a running with all our might, and continuing our motion till we come to the end of our Race, a fighting with all our might, and that against all Sin.

27. \* But I keep under my body, and \* bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

\* Here the Apostle informs us how he ran, that he might not run uncertainly; how he fought, so as he might not be like one beating the air; I (saith he) keep under my body, and bring it into subjection. By Body here, we must not understand only the Apostles fleshy part (which we usually call our body) no, nor only our more gross and filthy affections and lusts (as some of the Schoolmen have thought) but what the Apostle elsewhere calleth the Old Man, under which notion cometh the sinful inclinations of our will, and corrupt dictates of Reason, as it is in man since the Fall. All this, as it cometh under the notion of the flesh in many other places of Scripture, and of our members which are upon the earth, *Col.* 3. 5. So it cometh here under the notion of the body; and indeed is that which our Apostle calleth, The body of Death, *Rom.* 7. 24. This was the object of the Apostles action. The object about which he was exercised. For his action, or exercise about this object, is expressed by two words, *ὑποτασσέω* and *δυναστεύω*; the former word (as some think) is borrowed from the practice of those that fought in the afore-mentioned Games, who knocked and beat one another till they were black and blue, and forced to yield themselves conquered. The second word signifieth to make one a Servant, to bring one under command, so

as he will do what another would have him do. By these two words the Apostle expresseth that *Mortification*, which he declareth himself to have lived in the practice of, that he might not in his Race for Heaven run uncertainly, nor in his spiritual fight lose his labour, and reap no more profit than one should reap that spends his time in beating the Air. Their sense who think that this duty of *Paul* was discharged by acts of meer external discipline, such as fasting, wearing sackcloth, beating themselves, &c. is much too short; these things reach not to the mind of man, his corrupt affections and lusts which give life to the extravagancy of the bodily members, though indeed they may some of them be good means in order to the greater work. *Paul's* meaning was, that he made it his work to deny his sensitive appetite, such gratifyings as it would have to resist the extravagant motions of his will, yea, of his own corrupt reason, so far as they were in any thing contrary to the holy Will of God; though in order to this, he also used Fasting and Prayer, and such acts of external Discipline, as his wisdom taught him, were any way proper to this end: And this he tells us that he did, *he left while he preached to others, he himself should be a cast-away*. From whence we may observe, That *Paul* thought such a thing possible, that one who all his life had been preaching to others, to bring them to Heaven, might himself be thrown into Hell at last; and if it had not, our Saviour would never have told us, That he would at the last day say to some, *Depart from me, I know you not, you workers of iniquity*: who for their admittance had pleaded, *We have prophesied in thy Name*. Nor must we question but *Judas*, whom our Saviour calls a *Son of perdition*, was a lost man as to Eternity, though it be certain, that he as well as the other Apostles, was a Preacher of the Gospel: yea, so far is this from being impossible, that it was the opinion of *Chrysostom*, That few Ministers would be saved. We may also further observe, That such Ministers as indulge their bodies, giving themselves liberties, either more externally in meats, drinks, apparel, pleasures; or more internally, indulging themselves in sinful speculations, motions, affections, inclinations, take a quite contrary road to Heaven than *Paul* took; and think they have a great deal more liberty to the flesh than *St. Paul* thought he had, or than he durst use.

## CHAP. X.

\* Num. 9. 15.  
Deut. 1. 33.  
Neh. 9. 12, 15.  
Psal. 78. 14.  
\* Exod. 14. 22  
John. 4. 23.

1. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were \* under the cloud *a*, and \* all passed through the sea *b*.

*a* The Apostle saw that many in this Church of *Corinth* were puffed up with their knowledge, and other gifts and great privileges with which God had blessed them; as also with the opinion of their being a Gospel-Church, and some of the first-fruits of the Gentiles unto Christ, and might therefore think that they needed not to be pressed to such degrees of strictness and watchfulness; to beat them therefore off from this confidence and vain presumption, the Apostle here sets before them the example of the Church of the Jews, when he tells them, *he would not have them ignorant*; his meaning is, he would have them know and remember, he would have them well acquainted with, and to reflect upon this, That all the Jews in *Moses* his time, whom he calls *their Fathers*, not according to the flesh; for the *Corinthians* were not descended from Jews, but with respect to the Covenant, and their relation they stood unto God, as they were the only people God had on Earth; these, he saith, were all of them (the whole Camp of *Israel*) under very great privileges, of which he reckoneth divers, they were under the conduct of the Cloud, *Exod. 13. 21*. *b* and they all obtained the favour of God so far for them, as to divide the Red sea, so as they passed through it upon dry ground.

2. And were all baptized unto *Moses* in the cloud and in the sea *c*.

*c* There are two great difficulties in this verse: 1. *What is meant by Moses*. 2. *How and why the Israelites are said to be baptized unto Moses*. Some understand by *Moses* the Person of *Moses*: others, the Law or Doctrine of *Moses*. Those who by *Moses* understand the person of *Moses*, are divided in their opinions, Whether the Preposition *eis*, which signifieth divers things, were better translated *by*, or *into*, or *unto*, or *together with*. Some think it were better translated *by*, and thus all the Jews were baptized by *Moses* in the Cloud and in the Sea, that is, by his Ministry, and thus this very Particle is translated, *Acts 7. 53. & 19. 3*. Some think it were better translated *into Moses*, that is, *Moses* going before them, when they were under the conduct of the Cloud, and when they passed through the Red sea. Others judge it better translated *into Moses*, that is, either *Moses* going before them: or, 2. as *Moses* was a Type of Christ, *Gal. 3. 19*. Some would have the Particle here to signify *together with*. Others even *unto Moses*, *Moses* himself not being excepted from that Baptism in the Cloud and in the Sea. Others by *Moses* here understand the Doctrine and Law of *Moses*: thus the term *Moses* is used, *Luke 16. 29. Acts 15. 21*. So they say, that to be baptized into *Moses*, is to believe *Moses* so far, as to follow his conduct through the Sea, and under the

Cloud. 2. The second difficulty, is to resolve what is meant by being *baptized*: the word signifieth in the common acceptation of it, a *being washed*; in the Ecclesiastical acceptation, it signifies an holy institution of the New Testament, according to which Christians are initiated into the Church of God, by washing them *In the Name of the Father, Son, and Holy Ghost*. Now how could the Jews be said either to be washed (that is, baptized) either in *Moses*, or by *Moses*, or with *Moses*, or into *Moses*? Whereas the History of the Old Testament tells us, That both *Moses* and all the *Israelites* went through the Sea on dry ground, and we do not read, that the Cloud under the Conduct of which the *Israelites* journeyed, ever poured down any water with which the Jews, or *Moses* their Leader, could be washed. *Ans.* Some think that the Cloud, which passing over the *Israelites*, was all darkness to their Enemies, yet poured down water for the refreshing of the *Israelites*, as it passed over their heads, and that this is hinted to us by the Psalmist, *Psal. 68. 7, 8, 9*. Others think that the Apostle applieth the term of *Baptism* to a privilege of which the old *Israelites* had as much reason to glory, as the *Corinthians* had of their Baptism, properly so called. Others say, that the *Israelites* walking under the Cloud, and through the Sea, which was darkness and destruction to their Adversaries, was a Figure of Baptism, the Seal of the New Testament, by which Christ's Victory over our spiritual Enemies is confirmed to us, and in that respect the Apostle maketh use of this term *baptized*. Others most probably think, that the Apostle useth this term, in regard of the great Analogy betwixt *Baptism* (as it was then used) the Persons going down into the waters, and being dipped in them; and the *Israelites* going down into the Sea, the great receptacle of water, though the water at that time were gathered on heaps on either side of them; yet they seemed buried in the waters, as persons in that Age were when they were baptized; and for being baptized in the Cloud, there is a great probability that the Cloud did shewre down rain, according to what is quoted out of the Psalmist.

3. And did all eat the same \* spiritual meat *d*. \* *Exod. 16. 15.*

*d* Those of the Jews that perished in the Wilderness, did all eat the same *Manna* which *Caleb* and *Joshua* ate of, who went into *Canaan*. Or those Jews that so perished in the Wilderness did eat the same spiritual meat that we do, they in the Type, we in the Antitype. *Manna* is called spiritual meat: 1. Because it was bread came down from Heaven, the habitation of spiritual Beings, *Joh. 6. 31*. 2. It was miraculously produced. 3. Because it was Angels food given out by their ministry. 4. But principally, because it signified Christ, who was the true bread from Heaven, *Joh. 6. 32*.

4. And did all drink the same \* spiritual drink *e*. \* *Psal. 78. 15.*  
for they drank of that spiritual Rock that || fol- || Or, went with  
lowed them, and that Rock was Christ *f*. them.

*e* And all the Jews, as well those that perished in the Wilderness, as those that were preserved to go into *Canaan*, they drank of the water which came out of the Rock, of which we read, *Exod. 17. 6. Num. 20. 11*. which water was spiritual drink in the same respects that the *Manna* is spiritual meat, being miraculously produced, and being a Figure of Christ. For, *f* saith the Apostle, That Rock was Christ; that is, that Rock did signify or prefigure Christ, the Rock was Christ in the same sense that the Bread in the Lords Supper is the Body of Christ, that is, a sign which by Divine Institution did signify Christ. Here ariseth a question, in what sense it is said, That the Rock followed them: That by the Rock is to be understood the water that God made to flow out of the Rock, is evident; but though we read of water twice fetched out of the Rock upon *Moses* smiting of it, once at *Rephidim*, before they came so far as Mount *Sinai*, *Exod. 17. 6*. another time at *Cadesh*, *Num. 20. 7, 8*. yet we nowhere read in the History of the Jewish journeyings to *Canaan*, that the Rock followed them. But this is not the only thing that we read in the New Testament, relating to the History of the Old Testament, with some circumstances which we do not find recorded there, it is enough that it is plainly asserted here, and it must be presumed, or how can we imagine, that the *Israelites* were supplied with water for forty years together? Whereas some object, That if the Water, which came out of the Rock at *Rephidim*, had followed them, there would have been no need of *Moses* striking the Rock at *Cadesh*: It is answered, That God, to try them, probably caused the water to stop. For the Analogy betwixt the Rock and Christ, Divines make it to lye in these particulars. 1. That Christ is the firm and unmoveable foundation of his Church, called therefore a Stone, a tried Stone, *Isa. 28. 16. Rom. 9. 33. 1 Pet. 2. 6*. 2. As this Rock sent out no water for the refreshment of the *Israelites*, till *Moses* had struck it: So all the benefit we have from Christ as Mediator, floweth from him as *smitten of God, and afflicted*. 3. As the water of the Rock served both for cleansing and upholding life in satisfying thirst: So the blood of Christ is useful to the Soul, both for washing from the guilt of sin, and the upholding spiritual life in a Soul. 4. As the Rock that followed the *Israelites*, afforded water not only to that generation that were alive and present when the Rock was smitten, but to all the succeeding Generations, until the *Israelites* came in *Canaan*: So the blood of Christ is not useful only to his people in this or that place or Age, but to all that shall be-



lieve in him, and that till they shall come into the heavenly *Canaan*.

5. But with many of them God was not well pleased *g*: for they were overthrown in the wilderness *h*.

*g* These *many* were no less than that whole generation, which were at that time twenty years old and upward, according to the threatening, *Num.* 14. 28, 29. of the accomplishment of which we read, *Num.* 26. 64, 65. *h* As an instance of God's being displeased with them, he giveth their falling in the wilderness. It is very possible, that many of these were the objects of God's eternal and special love, and eternally saved, notwithstanding their joining with worse men, in their rebellion and murmuring; but that signal judgment of God upon them, was enough to prove, that their being baptized into *Moses*, in the Cloud, and in the Sea, and being made partakers of those great privileges of eating spiritual meat, and drinking spiritual drink, typifying Christ, did not set them out of the danger of God's Judgments, which is the use the Apostle maketh of it.

|| Or, our figures or types.

\* *Psal.* 106. 14.

6. Now these things were our || examples *i*, to the end that we should not lust after evil things *k*, \* as they also lusted *l*.

*i* Our Types or Patterns (as the *Greek* word signifies) we may, by God's dispensations to them, learn what God will be to us: as they were patterns to us, of persons enjoying great spiritual privileges, so they are also examples or patterns to shew us what we may expect from God, *k* and to deter us from such practices, as brought the Vengeance of God upon them: which was their sinful lustings or desirings of things which God had forbidden, *l* as they did the *Flesh-pots*, and Onions, and Garlick of *Egypt*, and to return thither again, *Num.* 21. 4, 33. *Chap.* 14. 2, 3, 4.

7. Neither be ye idolaters, as were some of them *m*; as it is written, \* the people sate down to eat and drink, and rose up to play *n*.

*m* The people of *Israel* being first inticed to whoredom with the daughters of *Moab*, were after that, *Num.* 25. 2. invited to the sacrifices of their Gods, and did eat, and bowed down to their Gods. So, either worshipped the Creature instead of the Creator, or worshipped the Creator in and by the Creature.

*n* Thus it is written in *Exod.* 32. 6. (which History mentioneth another Idolatry they were guilty of, in worshipping the golden Calf.) They were wont to have Feasts after their Sacrifices, and pastimes and diversions after such Feasts; and particularly we are told in the History concerning the golden Calf, that they danced before it. *Stephen*, *Acts* 7. 41. saith, They rejoiced in the work of their hands.

\* *Psal.* 106. 29.

8. Neither let us commit fornication, \* as some of them committed, and fell in one day three and twenty thousand *o*.

*o* The story to which this Verse relates is, that, *Num.* 25. 1, 9. when *Balaam* could not curse the *Israelites*, he advised the debauching of them by the *Moabitish* women, first inticing them to Fornication and Adultery, then to idolatry: and they were inticed, which caused a plague amongst them, which destroyed amongst them in one day three and twenty thousand, (saith our Apostle) *Moses* saith, that there dyed four and twenty thousand; there are many guesses for the clearing of that seeming contradiction: Some say, that *Moses* mentioneth not one day, there might in all dye 24000, but not all the same day, nor possibly by the same death. But nothing is in Scripture more ordinary, than to speak of things or persons in round numbers, though something over or under; and also to speak according to the common reckoning of people, who also *m*. talk variously. Some might report 23, some 24000: or possibly *Paul* chose to mention the lesser, rather than the greater, round number. The sense of *Moses* might be about 24000, or near up to that number, all of which probably had not been guilty of Adultery or Fornication. *Paul* saith, there dyed 23000. If there did dye 24000, there must needs dye 23000.

\* *Exod.* 27. 2.

\* *Psal.* 95. 9.

9. Neither let us tempt *p* Christ *q*, as \* some of them also tempted, and \* were destroyed of serpents *r*.

*p* To tempt in the general notion of the term, signifies to make a tryal, applied unto God; it signifieth to make a tryal of God, either with reference to his power, *Psal.* 7. 8, 9, 10. or to his truth and goodness; not to be satisfied with God's word, but to challenge him to a sensible demonstration, is to tempt God: Or else tempting may signifie more generally, to provoke God; for indeed all notorious sinning against God is a tempting of God, not believing the wrath of God, which he hath revealed in his Word against Sin, till men feel it. *q* The term *Christ* here is very remarkable to prove Christ's Divine Nature and Existence before he was incarnate; for the same person who is here called *Christ*, is called *God*, *Psal.* 106. 14. and *Jehovah* also in the same *Psal.*; neither could they have tempted Christ at that time, if at that time he had not been existent. *r* By *Serpents* he meaneth the fiery Serpents, we have the History, *Num.* 21. 6, 7.

10. Neither murmur ye, as some of them also murmured *s*, and \* were destroyed of the destroyer *t*.

*s* *Murmuring* signifies the speaking against a person or thing, out of dislike, impatience, or discontent. It was a sin the Jews were very much guilty of, as may be read, *Exod.* 16. 7, 8. *Num.* 14. 27. *Chap.* 16. 11. *Exod.* 15. 24. *Chap.* 17. 3. *Num.* 16. 41. The Apostle may either refer to all their murmurings, when he saith, *t* they were (as the punishment of their sin) destroyed of the destroyer, or to that more universal murmuring upon the ill report the Spies brought up of the Land of *Canaan*, of which we read *Num.* 14.

11. Now all these things happened to them for || ensamples *u*: and they \* are written for our admonition *w*, \* upon whom the ends of the world are come *x*.

*u* All these dispensations of Divine Providence in the revelations of Divine wrath against several sorts of Sinners, happened to the Jews, which were God's first and ancient people, and enjoyed those great privileges, which were before mentioned, not only as just punishments upon them for their sins, but as Examples or Types, to let the succeeding World know what they should find God towards such kind of sinners, *w* and God in his wise Providence hath ordered the Record of them in holy Writ, that others who should live afterward, might read, and hear, and fear, and take warning, and beware of such wicked actions, as pulled down such vengeance upon a people, than which none can plead to a nearer relation to God, or the receiving of greater favours and privileges from him. *x* The Apostles ordinarily in their Epistles speak of the World, as nigh to an end in their Age, though it hath since continued more than 1600 years; which would incline one to think, that they thought it would have been at an end before this time, but had no such Revelation from God. So true is that of our Saviour, That of that day and hour knoweth no man, and it should teach us to beware of two particular determinations in the case, which the Apostles did not make, though they spake of theirs as the last times, and themselves as such upon whom the ends of the World were come.

12. Wherefore \* let him that thinketh that he standeth *y*, take heed lest he fall *z*.

*y* Either in a right or sound judgment and opinion of things, or in a state of favour with God, or confirmed in an holy course of life and conversation. *Standeth in Grace*, *Rom.* 5. 2. A man may stand in these things; and he may but think that he standeth: be it as it will, he is concerned, *z* to take heed lest he fall, he may but think he standeth, and if so, he will fall; he may really stand in a right judgment and opinion of things, and be a Member of the Church of Christ, and yet may fall into errors and some loose practices, so as to bring down Divine vengeance upon himself; he may have Gods favour so far as concerns external privileges, and yet perish as many of the Jews did in the instances before mentioned; nay, he may really stand in a state of Justification and Regeneration, and yet may fall, though not totally and finally, yet foully, so as to lose his peace, and bring God's severe judgments upon him; therefore he that thinketh that he standeth, whether his apprehensions be false or true, had need use all means and caution that he may not fall, and that because, if he keepeth his standing, it must be by the use of due means, which God hath appointed in order to that end, tho' he be also kept by the power of God unto salvation, *1 Pet.* 1. 5.

13. There hath no temptation *a* taken you, but what is || common to man *b*: but \* God is faithful, \* who will not suffer you to be tempted above that ye are able *c*; but will with the temptation also \* make a way to escape, that ye may be able to bear it *d*.

*a* Temptation (as hath been said before) signifieth in the general notion of it no more than Tryals, and is often so used in holy Writ. Now in regard we are tryed either by afflictive Providences, or by motions made to us, either from God, or our own Lusts, or the Devil, or men of the World. Temptations in Scripture sometimes signifie Afflictions, as *Jam.* 1. 2. *1 Pet.* 2. 6. Sometimes motions made to us by God, *Gen.* 22. 2. both which sorts of Temptations are good in themselves. Sometimes the term signifies Motions made by the lusts and unrenewed part of our own Souls, or by the Devil, or by sinful men in the World; these are sinful Temptations, and what we most ordinarily call by that name. Whether the Apostle here means all or some of these, cannot certainly be determined; what he saith is true of all, and therefore that is the safest interpretation of the term in this place, though he had not been before speaking indeed of afflictive Temptations. He had before afflicted them with minding them of the possibility of their falling, though they did stand, or thought they stood, and cautioned them to take heed: Here he comforteth them, by minding them, *b* that no temptation had befallen them, but what was incident and common to men, *2 Cor.* 12. 9. and they could not expect to be freed from the common fate of Mankind: *c* then

|| Or, Types.  
\* *Rom.* 15. 4.  
\* *Chap.* 9. 10.  
\* *Phil.* 4. 5.  
\* *Heb.* 10. 25.

\* *Rom.* 1. 12.

|| Or, moderate.  
\* *Chap.* 1. 9.  
\* *Psal.* 125. 3.  
\* *2 Pet.* 2. 9.  
\* *Jer.* 29. 11.

then he minds them, that that God who had promised strength and assistance to his people, *Mat. 7. 11. Luke 11. 13. 2 Cor. 1. 18. 1 Thess. 5. 4. 2 Thess. 3. 3.* was one that would be as good as his word, being faithful, and would not suffer them to be tempted above their strength, and ability to oppose and resist; yea, and would make a way to escape, both the evil of the Temptation, that it should not over-bear them to a total Ruin of their Souls, and likewise the burdensome and afflictive evil, that it should not continually lye upon them, provided they used their just endeavours, and (as he had said before) took heed lest they fell.

<sup>2 Cor. 6. 17.</sup> <sup>1 Joh. 5. 21.</sup> 14. Wherefore, my dearly beloved, \* flee from idolatry c.

e The Apostle would have them avoid all sin, but Idolatry more especially, keeping at the utmost distance imaginable from that, being of all sins in its kind the greatest transgression; upon which account it is often in Scripture compared to Whoredom, though we ought to be afraid of, and to decline all sin; yet, as God hath revealed his wrath against any particular sin more than other, so every good Christian is obliged more to detest and abhor that sin. How the *Corinthians* were concerned in this caution, we shall read afterwards, v. 20. For though Idolatry be properly where the failure is, in the ultimate or mediate object of our worship, and the Creature is made either the ultimate term of our Worship, or the medium in and by which we worship the Creator; yet there are many other ways by which we may be partakers of the sins of others, and this sin of Idolatry in particular: and Idolatry being a sin of the greatest magnitude, from which they were bound to keep the furthest distance, they were bound to take heed of being partakers of other mens sins of this kind.

15. I speak as to wise men: judge ye what I say f.

f As to the present case, you are persons that understand the Principles of Christian Religion, I will make you Judges in this case.

<sup>\* Mat. 26. 26.</sup> 16. \* The cup of blessing which we bless g, is it not the communion of the Blood of Christ h? The bread which we break, is it not the communion of the body of Christ? i.

g It is on all hands agreed, That the Apostle is here speaking of Believers communicating in the Sacrament of the Lords Supper; by the Cup of Blessing, he meaneth the Cup there, which he so calleth, because we in the taking of it bless the Lord, who gave his Son to dye for us; and Christ for that great love which he shewed in dying for us, we are said to bless it, because we by solemn Prayer in the Consecration of it, set it apart for that sacred use, and beg of God to bless it to us. h This Cup (saith the Apostle) is the Communion of the blood of Christ. The Cup is put for the Wine in the Cup (which is very ordinary) the Cup or Wine of Blessing, signifieth that Cup of Wine to which the blessing is added, or with which in that holy institution we thankfully remember the Death of Christ, and bless his Name for that great mercy, and the Wine or Cup of Blessing, also here signifieth our religious Action in drinking of that Cup of Wine so blessed, This, saith he, is the Communion of the blood of Christ, that is, it is an Action whereby and wherein Christ communicates himself and his Grace to us, and we communicate our Souls to him; so that Christ and Believers in that Action have a mutual Communion one with another: i And as it is with the one Element in that holy Sacrament, so it is also with the other. The Bread which the Minister breaketh (according to the Institution and Example of Christ) for the Church to make use of in the Celebration of the Lord's Supper, that is, their Action in eating of that Bread so broken, and divided amongst them, is the Communion of the Body of Christ: an Action wherein Christians have a Fellowship and Communion with Christ.

<sup>\* Rom. 12. 5.</sup> <sup>Chap. 12. 27.</sup> 17. For \* we being many, are one bread and one body k: for we are all partakers of that one bread l.

k Believers, though many, yet are one Body, and declare themselves to be one Body mystical, by their fellowship together in the Ordinance of the Lord's Supper; as the Bread they there eat is one Bread, though it be made up of many grains of Corn, which come into the composition of that Loaf or piece of Bread which is so broken, distributed, and eaten; and the Wine they drink is one Cup, one Body of Wine, though it be made up of many particular Grapes. l And they declare themselves to be one Body, by their joynt partaking of that one Bread. Some have from hence fetched an Argument to prove the unlawfulness of communicating with scandalous sinners at the Lord's Table, because we declare our selves one body with those that communicate: but whether it will (if examined) be cogent enough, I doubt; for one Body signifieth no more than one Church, and that not invisible, but visible. So as we only declare our selves to be fellow-members of the visible Church with those with whom we partake in that Ordinance, and the visible Church may consist of persons that are bad mixed with the good. So as, though undoubtedly scandalously wicked persons ought to be excluded from the holy

Table, yea, and no Unbeliever hath a right to it: yet it may reasonably be doubted, whether those that partake with unbelievers, do by it own themselves to be unbelievers, they only own themselves Members of that Church, wherein there are some unbelievers. But the scope of the Apostle is from hence to argue, That by a parity of reason, those that communicated with an Idolatrous Assembly in their Sacrifices, declared themselves by that action to be one Body with those Idolaters.

18. Behold Israel after the flesh m: \* are not they which eat of the sacrifices, partakers of the altar? n.

m Israel after the flesh, was the whole seed of Jacob, the whole Body of the Jewish Church; for Believers only were Israelites after the Spirit, *Rom. 9. 6.* called the *Israel of God*, *Gal. 6. 16.* n If in the Jewish Church any persons are of the flesh of Sacrifices offered upon God's Altar, did they not by that act manifest, that they were Members of the Jewish Church and owned that God, to whom those Sacrifices were offered, and that way of Worship by which God was so worshipped. By the same reason these *Corinthians* eating of the flesh of those Beasts in the Idols Temple, which had been offered unto Idols, did by that act declare the owning of the Idol, and that idolatrous Worship which had been there performed, and were really partakers of the Idolatrous Altar.

19. What say I then? \* that the idol is any thing, or that which is sacrificed to idols is any thing? o.

o I do not by this contradict what I before said, nor now affirm, that an Idol is any thing, or the Sacrifices offered to it any thing. An Idol hath nothing in it of a Deity, nor can it either sanctifie or pollute any thing that is set before it; the error is in your action, as you communicate with such as are Idolaters; it is your own action that polluteth you, not the Idol, nor yet the meat set before it.

20. But I say, that the things which the Gentiles \* sacrifice, they sacrifice to devils, and not to God p: and I would not that ye should have fellowship with devils q.

p The Heathens might not intentionally offer Sacrifices to Devils (such a thing can hardly be supposed of men) but actually, they offered their Sacrifices to Devils; for they were Devils, that is, evil Angels, which deluded the poor Heathen, and gave answers from the Images and Statues which they worshipped, believing the true God to be in them: which answers they accounted for Oracles. Besides, the Apostle saith, they sacrificed to Devils, because in Gods esteem it was so, though not in their intention; God judgeth of mens acts of Worship and Homage pretendedly done unto him, not according to their intention, but according to the truth and reality of the thing: Now really the Heathen in their Sacrifices paid an Homage to Devils, though such a thing was far from their intention: and this deserves the consideration both of the *Papists*, who worship Images, and also of those *Protestants* (if any such be) who would excuse the *Papists* in their Idolatries from their intentions. The Nature of Idolatry doth not lye in mens intending to worship the Creature instead of the Creator (there were hardly ever any such Idolaters in the World) but in their actual doing of the thing; and except they can find a direct Rule in holy Writ ordering the Adoration of the Creator in the Creature, or before the Creature, it is much to be feared, that in the last day God will judge their Homage performed to the Creature, not to him. q Now, saith the Apostle, you had need take heed that by this action, you prove not your selves to have fellowship with Devils instead of Christ and the true and living God.

21. \* Ye cannot drink the cup of the Lord r, and the \* cup of devils: ye cannot be partakers of the Lords table, and of the table of devils r.

r We may either take the phrase as signifying all religious Communion under one great Act of Religion, or as particularly signifying, having a Communion with Christ in the Ordinance of the Lords Supper, which is called the Cup of the Lord, either because God hath instituted and appointed the drinking of it, or because it is done for the honour, glory, and remembrance of our Lord Christ to remember his death until he come (as the Apostle speaketh, *Chap. 11.*) This the Apostle tells them they could not drink of, that is, not rightly, and with a good conscience; or not really, no man that is an Idolater, or hath Communion with Idolaters in their Idolatrous acts, can have Communion with Christ: s The same is meant by the Table of the Lord, and the Table of Devils. So as I cannot see how either an idolatrous Church can be a true Church, or an Idolater a true Christian, unless we will assert, That a Body of people may be a true Church that can have no Communion with Christ; or a man may be a true Christian, and yet have no Communion with Christ. Idolatry doubtless both divides the Soul from Christ, as he is the Head of a Believer, and as he is the Head of the Church. To call any Body of Idolaters a true Church, either Morally, or Metaphysically, is to say to those *Ammi*, You are the Lords people, to whom God hath said *Lo ammi*. Let them be what they will.

<sup>\* Lev. 2. 3. 8.</sup> <sup>7. 15.</sup>

<sup>\* Chap. 8. 4.</sup>

<sup>\* Lev. 17. 7.</sup> <sup>Deut. 32. 17.</sup> <sup>Phil. 1. 26. 17.</sup> <sup>Rev. 9. 20.</sup>

<sup>\* 2 Cor. 8. 19.</sup> <sup>\* Deut. 32. 17.</sup>



will the name of a Church belongeth not to them, if (as the Apostle affirmeth) they can have no Communion with Christ.

\* Deut. 32. 21. 22. Do we \* provoke the Lord to jealousy *u* ? are we stronger than he ? *w*.

*u* Jealousie is a violent passion in a man, not bearing a Companion or a Rival as to a thing or person which he loveth. It is in holy Writ applied unto God, not to signify any such extravagancy, excess, or vehemence, as attendeth that passion in men, but only his just displeasure at the giving that Homage to any Creature, which is due to him alone. It is most applied to God to express his anger against those who give Divine homage to Idols. The Worship of God being a great piece of his glory, which he hath said *he will not give to another, nor his praise to graven Images, Isa. 42. 8.* Hence Divines observe, That jealousy is attributed to God in the second Commandment, which concerns the more external Worship of God, to deter men from the violation of it, *Exod. 20. 5.* So *Exod. 34. 14.* *Deut. 4. 20.* *Chap. 5. 9. & 6. 15.* and in many other Texts, it signifieth, that the *Worship of God* is a thing that he is very tender of, and that his will is to endure no Creature to share with him in it, and that his wrath shall flame against that man that offers to make any Creature such a sharer. *w* So that it is not safe for any to do any thing of that nature, unless he could fancy himself to be stronger than God; for he that doth it, must expect the power and strength of God to be engaged against him. Thus the Apostle hath dissuaded them from eating meat sacrificed to Idols in the Idols Temple, from the impiety of it, it being a *Species of Idolatry*, against which God hath signally revealed his wrath. He returns in the following Verses to an Argument, by which he had before dissuaded it, *Chap. 8.* as it was against *Charity*, and the duty of *Love*, in which they were indebted to their Brethren.

\* Chap. 6. 12. 23. \* All things are lawful for me *x*, but all things are not expedient : all things are lawful for me, but all things edifie not *y*.

*x* All things here must necessarily signify *many things*, or at least (as some think) all those things I have spoken of, to eat meat offered to Idols, &c. But if we interpret it in the latter sense, it is not true without limitations; for the Apostle had but now determined, that to eat meat offered to Idols in the Idols Temple, was to have Communion with Devils. I had rather therefore interpret *all* by *many*, as that universal Particle must be interpreted in a great multitude of Scriptures. So as the sense is, There are *many things* that are lawful which are not expedient, that is, considered in themselves under due circumstances, they are lawful, but considered in such and such circumstances are not so, because they are not for the profit, or good, but the hurt and disadvantage of others. Thus the Apostle himself expounds it in the latter clause of the Verse, where he saith, *they edifie not*, that is, they tend not to promote the Gospel, or the *Faith and Holiness* of particular Christians.

\* Rom. 15. 1. 2. Phil. 2. 4. 24. \* Let no man seek his own, but anothers wealth *z*.

*z* It is the duty of every one who is a Disciple of Christ, not merely to look at his own pleasure or profit, but the profit and advantage of others, *Chap. 13. 5.* *Charity seeketh not her own*, (saith the Apostle) that is, it seeketh not its own with the prejudice of another. So as admit, that in this practice there were nothing looked like idolatry and impiety towards God, yet *Charity or Love* to your Brethren ought to deter you.

25. Whatsoever is sold in the shambles, that eat *a*, asking no question for conscience sake *b*.

*a* It is possible that Butchers, before they brought their meat into the Market, might offer some part of it to the Idol; or it is possible, that the Priests, who had a share in the beasts, offered to Idols; or the people that had offered such beasts, who also had a share returned them, might out of covetousness come and bring it to be sold in the market. The Apostle dissuadeth the *Corinthians* in such cases to make no scruple, but eat of it, if it were commonly sold in the shambles, which argued, that the thing in it self, considered nakedly, was not sinful; *b* but yet he would have them in that case ask no questions whence it came? Or whether it had not been offered to an Idol? for the sake of other mens consciences, lest some others standing by, might take notice, that they bought, and ate such meat. Or their own *Consciences*, lest though the thing in it self, so separated from a sacred use, and returned to its common use, might be lawfully eaten, yet their consciences should afterwards reflect upon them for the doing of it.

\* Exod. 13. 6. Deut. 10. 14. 1 Joh. 3. 12. 26. \* For the earth is the Lords, and the fulness thereof *c*.

*c* This sentence is taken out of *Psal. 24. 1.* The Earth is Gods, or the Lord Christs, who hath sanctified all things for the use of man, and all the variety of creatures that are in it are sanctified by him. An Idol cannot pollute any kind of meat, it hath no such malignant influence upon anything, you may pollute your selves by your action, eating it in the Idols Temple, at an Idolaters Feast immediately upon his Sacrifice, but the

Idol it self is no operative thing, nor can cause an ill quality in the meat; let the meat be once returned to its common use (the Idolaters sacred Mysteries being over) it is the Lords, what he hath appointed for the use of man. In the Idols Temple they took the meat out of the Devils hand, that was indeed unlawful: but if it were once returned to its common use, and sold in the market, they took it out of the hand of Gods common Providence, and the *Creatures of God are good*, and *not to be refused, if they be received with Thanksgiving.* *1 Tim. 4. 4.*

27. If any of them which believe not, bid you to a feast *d*, and ye be disposed to go, \* whatsoever *e* is set before you eat *f*, asking no questions for conscience sake.

*d* The Apostle puts another case, in which they might lawfully enough eat of meat offered to an Idol, that was in case any of their Neighbours that were Heathens, invited them to dinner or supper in a private house (some add, or in the Idols Temple, if it were a Feast of Friendship, not a Feast upon a Sacrifice, but I doubt that; and also whether in the Idol-Temples there were any Feasts but upon Sacrifices) *e* he determineth it lawful for them to go and eat whatsoever was set before them; but in this case he would also have them ask no questions for conscience sake.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not *g* for \* his sake that *h* shewed it, and for conscience sake *i* : For \* the earth is the Lords, and the fulness thereof *j*.

*g* The meat being out of the Idols Temple, and returned to a common use, there could be no impiety in eating it, no communion with Devils, and partaking of the Table of Devils, in and by such an action; but yet there might be a breach of Charity in the action, that is, in case one were there present, who knew that it had been so offered to the Idol, and declared his offence, by telling the Christian that was about to eat, that that meat had been so offered, in that case the Apostle commandeth Christians *not to eat*, and that partly for *his sake* that shewed it, lest they should lay a stumbling-block before him, and by their example embolden him that shewed it to do the like, though he doubted the lawfulness of it; and likewise for conscience sake, that is, for their own conscience sake, which through weakness might afterward trouble them for it, though without just cause. *h* He gives them as a reason for it, *Because the earth is the Lords, and the fulness thereof*, that is, Because there was other meat enough to eat. This passage taken out of the *Isalmist*, had a something different application *v. 26.* there the Apostle used it to justify the lawfulness of their eating such meat, returned again to a common use, and exposed to sale in the shambles: here he useth it to dissuade them from eating, if any let them know it had been offered to the Idol.

29. Conscience *k* say, not thine own, but of the others *g* : for \* why is my liberty judged by anothers mans conscience *h*.

*g* By reason of what we had, *v. 28.* (where the Apostle forbade eating these meats, in case any of the Feast told them they had been offered to Idols, both for *his sake* that told him so, and also for conscience sake) it is most reasonable to interpret those words, *not thine own* in this verse, *not thine own only*, there being frequent instances in Scripture, where the Negative Particle must be so restrained, as *Joh. 4. 42.* *Chap. 6. 27. 38.* *h* For why should my practice in a thing, wherein I have a liberty, be censured or condemned by the conscience of another, he being perswaded, that what I do and judge that I have a liberty to do, and may do lawfully, is done by me sinfully, and I by him accounted a transgressor for it; so as, though I do a thing that is *honest*, yet it is not honest in the sight of all men, or of good report, whereas Christians are obliged, *Rom. 12. 17.* to *provide things honest in the sight of all men*, not in his own sight merely, and to do those things that are lovely and of good report, *Phil. 3. 8.*

30. For if I by || grace be a partaker *i*, why am I || evil spoken of, for that \* for which I give thanks? *k*.

*i* If I by the goodness of God, whose the Earth is, and the fulness thereof; or by the *Grace of Knowledge*, by which God hath given me to understand that I may do that, as to which others less knowing stumble, can eat such meat (out of the Idols Temple) as part of it hath been offered to the Idol; or with *Thanksgiving* partake of such meat (for so *grace* signifies, *Luke 6. 32.* *Chap. 17. 9.*) *k* Why am I blasphemed, or evilly spoken of, for that which I can give God thanks? That is, I ought not to cause another to speak evil of me for using of meat, but rather than run that danger, to abstain from such meat which I could otherwise eat of, and give God thanks: For in so doing I should but abuse my liberty, and instead of giving God thanks, I should grievously offend God, not at all consulting his Glory.

31. \* Whether therefore ye eat or drink, or \* Col. 3. 17. whatsoever ye do, do all to the glory of God *l*.

*l* The Apostle in these three last verses, layeth down three Rules, to direct Christians how to use their liberty as to things that

that are of an indifferent nature, neither in themselves commanded nor forbidden in the Word of God. His first Rule is in this Verse, *To do whatsoever we do to the glory of God.* This is a general Rule, not to be restrained to the eating of meat offered to Idols, of which the former discourse had been. It is a general Rule, not applicable alone to eating and drinking, but to all other humane actions. The reasonableness of this Rule appeareth from our consideration, That the Glory of God was the End of our Creation, *Prov. 16. 4. The Lord hath made all things for himself:* and indeed it is impossible it should be otherwise: for whereas every reasonable Agent both propounds to himself some end of his actions, and the best end he can imagine, it is impossible but that God also in creating man, should propound to himself some end, and there being no better end than his own Glory, he could propound no other unto himself. The Glory of God being the end which he propounded to himself in creating man, it must needs follow, that that must be the chief and greatest end which any man can propound to himself in his actions. God is then glorified by us, when by our means, or by occasion of us, he is well spoken of in the World, or by our obedience to his Will: This our Saviour hath taught us, *Joh. 17. 4, 6.* No man in any of his actions hath a liberty from this Rule, so as, though a man, as to many things, hath a liberty to marry, or not to marry, to eat meats, or not to eat them, to wear this apparel, or not to wear it; yet he is not even in such things as these so at liberty, but he ought to look about, and to consider circumstances, which will be most for the honour of God, the credit of the Gospel, and reputation of Religion. And the judgment of this is to be made from circumstances, the difference of which may make that unlawful, which otherwise would be lawful, and that lawful, which under other circumstances would be unlawful.

<sup>2 Rom. 14. 13.</sup> <sup>2 Cor. 5. 3.</sup> <sup>† Gr. Greek.</sup> 32. \* Give none offence, neither to the Jews, nor to the † Gentiles *m*, nor to the Church of God *n*:

*m* We use to say, that men are offended when they are grieved or anger'd; but these offences are not here meant (as appears by the *Greek Phrase*, *Ἀνεγκονομαζίντες*) but give no occasion of sin or stumbling. This care he commands us, with reference to all men; for at that time all the world fell under one of these denominations, they were either *Jews* or *Gentiles* (that is, Heathens) or the *Church of God*, (that is, Christians) it was always an hard matter, if not a thing impossible, for Christians to carry themselves so, as not to anger those that were no Christians; but it was not impossible for them so to behave themselves, as not to be to them any just occasion of sin: *n* Much less ought conscientious Christians to give offence to Christians, that made up the Church of God, and were with them Members of the same mystical Body, of which Christ is the Head.

<sup>2 Rom. 15. 2.</sup> <sup>Chap. 9. 19, 22.</sup> 33. Even as \* I please all men in all things *o*, not seeking mine own profit, but the profit of many, that they might be saved *p*.

*o* That is, in all things wherein the Law of God hath left me a liberty; for *Paul* pleaded no man, either in the omission of any thing which God had commanded him to do, or in the doing of any thing which God had forbidden him to do, *p* not seeking my own advantage, either the satisfaction of my own mind or humour, or my own gain, but the advantage of others, especially in matters that may any way affect them as to their eternal Salvation. Thus *Paul*, like a good Shepherd, goeth out before the sheep, and leadeth them, and as every true Minister should be himself an example to the flock of Christ. And this is a third Rule to be observed by Christians, as to the use of the liberty which Gods Law hath left them as to any particular actions, notwithstanding that liberty, yet they ought to have respect to the spiritual good and salvation of others, and to do that part which their judgments inform them, will be, as least, to the spiritual damage and detriment, so most to the spiritual good and profit of the Souls of others with whom they converse.

CHAP. XI.

<sup>2 Chap. 4. 16.</sup> <sup>1 Eph. 5. 1.</sup> <sup>2 Phil. 3. 17.</sup> <sup>2 Thess. 3. 9.</sup> \* **B**E ye followers of me, even as I also am of Christ *a*.

*a* Interpreters judge, that these words do properly belong to the foregoing Chapter, in the last verse of which he had propounded his own example to them; but whether they be applied to that Chapter or this, is not much material. They teach us, That the Examples of the Apostles are part of our Rule; yet the modesty of the Apostle is remarkable, who requires of his people no further to follow him, than as he followed Christ: nor indeed ought any man to require more of those that are under his charge, than to follow him so far forth as he imitates the Lord Jesus Christ.

<sup>1 Or. Tradition.</sup> 2. Now I praise you, brethren, that you remember me in all things *b*, and keep the || ordinances *c*, as I delivered them to you.

*b* That you remember my Doctrine, the Precepts and Instructions that I gave you, *c* and keep the Ordinances (so we

translate it) the Greek word is *τὰς Διατάξεις*. The word signifieth any thing that is doctrinally delivered, or taught men, whether it concerns Faith or Manners. It is thought, that in this Text it doth not signifie what the Apostle had delivered to them with respect to Faith, or their moral Conversation, but with respect to matters of Order, because such is the next instance which the Apostle mentioneth, about *Praying or prophesying with the head covered, or uncovered*, and undoubtedly any Precepts of that nature from one, guided by an infallible Spirit, ought to be observed: The Apostle doth not command them to keep any Traditions, which others should to the end of the World deliver to them, he only praiseth them for keeping those which he had delivered. There is a great Question betwixt us and the *Papists*, about the obligation that lieth upon Christians to observe *unwritten Traditions*, that is, such *Rites and Observances* as they tell us were *Apostolical*, and the Traditions of the Primitive Church, though they can shew us no Scripture for them; but no Christian disputes his obligation to keep *Apostolical Traditions*: Only we are at a loss to know how to prove those *Traditions Apostolical*, of which we find nothing in the Writings of the Apostles; it is praise-worthy to keep *Apostolical Traditions*; but for others, or such as do not appear to us to be so, it is but a work of Supererogation: Where hath God required any such thing at peoples hands?

3. But I would have you know, that the head of every man \* is Christ *d*; and the head of the woman *e* is the man *e*; and \* the head of Christ is God *f*.

\* *Joh. 1. 4. 28.*  
\* *Chap. 3. 27. 8.*  
\* *15. 27. 28.*  
\* *Phil. 2. 7. 5. 9.*

*d* The abuse which the Apostle is reflecting upon in the 7th. or 8th. following verses, is *Womens praying or prophesying with their heads uncovered*, against which the Apostle strongly argueth; his Argument seemeth to be this, That the woman in Religious Services ought to behave her self as a person in subjection to her husband, and accordingly to use such a gesture, as according to the guise and custom of that Country, testified such a subjection; to this purpose he tells us in this verse, That the head of every man is Christ. Christ, considered as God according to his Divine Nature, is the Head of all men and women too in the World; but the Text seemeth rather to speak of Christ as Mediator: so the Apostle tells us, *Eph. 5. 23.* he is the Head of the Church; and the New Testament often speaks of Christ in that notion, and of Believers as his Members: in this sense by every man, we must understand no more than every Christian, every Member of the Church. *e* The man is called the Head of the woman, because by Gods Ordinance he is to rule over her, *Gen. 3. 16.* he hath an excellency above the woman, and a power over her. *f* And God is the Head of Christ, not in respect of his Essence and Divine Nature, but in respect of his Office as Mediator: as the man is the Head of the woman, nor in respect of a different and more excellent Essence and Nature (for they are both of the same Nature) but in respect of office and place, as God hath let him over the woman. Nor indeed could those who deny the Divine Nature of Christ, easily have brought a Text more against their own assertion, than this, which rather proveth, that God the Father and the Lord Jesus Christ are equal in Nature and Essence, than different; for surely the Head is not of a different, but the same Nature and Essence with the Members. Nor doth Christs subjection to his Father at all argue an inequality, or difference from him in Nature and Essence, more than the subjection of Subjects to a Prince argue any such thing. The Apostle then determines this to be the Order which God hath set. God is the Head of Christ; Christ is the Head of his Church, and every one that is a Member of it; and Man is the Head of the Woman, he to whom the woman ought to be subject, as the Church is subject to Christ, and Christ is subject to his Father, and from hence he argueth as followeth.

4. Every man praying or prophesying *g*, having his head covered *h*, dishonoureth his head *i*.

*g* By every man praying and prophesying, some (amongst whom the learned *Beza*) understand not only he that ministrereth in prayer, or in opening and applying the Scriptures, whether from a previous meditation and study of them, or from the extraordinary Revelation of the holy Spirit, which they had in those Primitive times, but also all those that were present at those actions: The reason they give, is, Because the Reason given by the Apostle for his assertion, is such as is common to the people, as well as to him that ministrereth: and the Woman was forbidden to speak in the Church, *1 Tim. 2. 12.* But our learned Bishop *Hall* assures us, he cannot agree with those of this mind. And indeed, it is an unreasonable interpretation; for though those who joyn with others in Prayer may be said to pray, yet those that hear one preaching or expounding Scripture, can in no propriety of speech be said to prophesy. Nor is any such usage of the term to be parallel'd, neither are the reasons they bring, cogent; for though the reason of the Precept may concern the People as well as the Minister, yet it doth not follow, that the Rule or Precept must necessarily do so too. And although the woman be forbidden to teach in ordinary cases, yet it did not concern those who were immediately and extraordinarily inspired according to the Prophecy, *Joel 2. 28.* applied,



ed, *Acts 2. 17.* *b* Having his head uncovered, i. e. with an hat or cap, or such covering of the head as is in use in the Country wherein he liveth. It is not to be understood of the natural covering of the head, which is our hair, nor yet of any other covering which is necessary for the preservation of life and health, but such a covering as he might spare, and is ornamental to him according to the fashion of the Country. *i* Either dishonoureth Christ, who is his Head, and whom he ought to represent, and doth as it were make the Church the Head to Christ, which is subject to him, whiles by covering his head, he declares a subjection in his ministration. Or he dishonoureth his own head, (so many interpret it) to wit, he betrayeth his superiority, lesseneth himself as to that power and dignity which God hath clothed him with, by using a posture which is a token of inferiority and subjection. Interpreters rightly agree, that this and the following Verses is to be interpreted from the customs of Countries: and all that can be concluded from this Verse, is, That it is the duty of men employed in Divine Ministrations, to look to behave themselves as those who are to represent the Lord Jesus Christ, behaving themselves with a just authority and gravity that becometh his Ambassadors, which decent gravity is to be judged from the common opinion and account of the Country wherein they live. So as all which this Text requires of Christian Ministers, is *Authority* and *Gravity*, and what are external indications of it. Our learned Dr. *Lightfoot* observeth, 'That the Jewish Priests were wont in the worship of God to veil their heads: so that Christian Ministers praying or prophesying with their heads covered, *Judaized*, which he judgeth the reason of the Apostles assertion. The Heathens also, both *Romans* and *Grecians*, were wont to minister in their Sacred things with their heads covered. Some think this was the reason, why the Christians used the contrary gesture; but the Apostles from arguing the mans head-ship, seemeth to import, that the reason of this Assertion of the Apostle was, because in *Corinth* the uncovered head was a sign of Authority. At this day the *Mahometans* (or *Turks*) speak to their Superiors covered, and so are covered also in their religious performances. The custom with us in these *Western* parts is quite otherwise: the uncovering of the head is a sign or token of subjection: Hence Ministers pray and preach with their heads uncovered, to denote their subjection to God and Christ, but yet this custom is not uniform; for in *France* the Reformed Ministers preach with their heads covered; as they pray uncovered to express their reverence and subjection to God, so they preach covered, as representing Christ, the great Teacher, from whom they derive, and whom they represent. Nothing in this is a further Rule to Christians, than that it is the duty of Ministers, in praying and preaching, to use postures and habits that are not naturally, nor according to the custom of the place where they live, uncomely and irreverent, and so looked upon. It is only the general observation of decency (which cannot by any be created, but ariseth either from Nature, or Custom, and Prescription) which this Text of the Apostle maketh to be the duty of all Christians: though as to the *Corinthians*, he particularly required the mans ministering in Sacred things with his head uncovered, either to avoid the habit or posture used by Jews and Pagans; or for the shewing of his dignity and superiority over the woman (whom we shall by and by find commanded to pray or prophesie covered) or that he represented Christ who was the Head of the Church. The uncovering of the head being with them as much a sign of subjection, as it is with us of superiority and preeminence.

5. But every woman that prayeth, or prophesie *k* with her head uncovered *l*, dishonoureth her head *m*; for that is even all one as if she were shaven *n*.

*k* Though the woman, *1 Tim. 2. 12.* be forbidden to teach, and commanded to be in silence; yet that Text must be understood of ordinary women, and in ordinary cases, not concerning such as prophesied from an extraordinary impulse or motion of the Spirit. We read of Women Prophetesses both in the Old and New Testament, such was *Eldab* in *Josab's* time, and *Anna*, of whom we read *Luk. 2. 36.* and we read that *Philip* had four daughters that did prophesie, *Acts 21. 9.* *l* The uncovered head here (as before) must signifie not covered with some artificial covering, such as our *Coifs*, *Hats*, *Hoods* or *Veils*, &c. or with her own hair, not hanging loose, but artificially used so, as to be a covering. *m* Dishonoureth either her husband, who is her Political or Oeconomical head, for by that habit she becometh herself as if she were not one in subjection, or her natural head, it being in those places accounted an immodest thing for a woman to appear in publick uncovered. It is observed of *Rebecca*, when she met *Isaac*, *Gen. 24. 65.* She took a veil, and covered her self. *n* For, saith the Apostle, your selves would judge it an uncomely thing for a woman to be shaven; now to pray or prophesie with the head uncovered, is all one. This last clause will incline us to think, that by the uncovered head in this verse, is not only to be understood uncovered with some other covering besides her hair, but with her hair *dishevelled*, hanging loose at its length, for else it is not all one to have the head uncovered with an hat, or hood, or coif, and to be shaven; for

the Apostle afterward, *v. 19.* saith, her hair is given to her for a covering, or a veil: so that possibly that which the Apostle here reflecteth upon, is womens coming into the publick Assemblies with their hair hanging loosely down, and not decently wound up so, as to make a covering for her head; which, we are told, was the practice of those beastly she-Priests of *Bacchus*, who, like frantick Persons, performed those prettendly religious Rites, with their hair so hanging loose, and were called *Manades*, because they behaved themselves more like mad persons, than such as were in the actual use of their reason: something like which, it is most probable, some Women in the Christian Church at *Corinth* affected, against which the Apostle here argueth.

6. For if the woman be not covered, let her also be shorn: but if it be \* a shame for a woman to be shorn or shaven, let her be covered *p*.

\* Num. 5. 18.  
Deut. 22. 5.

*o* Nature it self teacheth, that it is a shameful sight to see a woman revealing the Mind and Will of God, by an extraordinary pretended Revelation, in so indecent a manner, as with her hair all hanging down, let her hair be either shaven off, or at least cut after the manner of mens hair, if she will neither tie it up artificially, so as to make it a covering for her head, nor put on a veil to cover her; for though a woman prophesying from an extraordinary impulse, be not under the common Law of women not speaking in the publick Assembly, but keeping silence; yet she is under the Law of Nature to do no such grave and solemn actions in such a rude manner, that from the light of Nature, or the common account of all that live in that place, she should be judged to be irreverent and brutish in her religious action. From this Text a Question hath been started, Whether Christian women may lawfully go without any other covering upon their heads than their hair? I must confess, I see not how such a question can have any bottom in this Text, where the Apostle is not speaking of womens ordinary habiting themselves, but only when they prayed and prophesied, and (if I mistake not) when they ministered in Prayer and Prophecy (as was said before.) We now have no such Prophetesses, so as I think that question about the lawfulness of womens going without any other covering upon their heads than their hair, must be determined from other Texts, not this, and is best determined from circumstances; for God having given to the Woman her hair for a covering and an ornament, I cannot see how it should be simply unlawful, accidentally it may, from the circumstances of pride in her heart that so dresseth her self, or lust and wantonness in others hearts, or other circumstances of ill designs and intentions in the Woman so dressing her self. *p* If Nature teacheth us, that it is a shame for a woman to be shorn or shaven, it also teacheth us, that it is a shame for her to be uncovered, either with her hair or some artificial covering, which latter seemeth rather to be meant in this place, because Divines think, that the face is that part of the head, which the Apostle here intendeth should be covered in their Religious actions, which is not covered with the hair, but with a veil, &c.

7. For a man indeed ought not to cover his head *q*, forasmuch as \* he is the image and glory \* *Gen. 1. 26.* of God *r*: but the woman is the glory of the *27.* man *s*.

*q* Covering the head, being in those Countries a token of subjection, a man ought to uphold the power, preeminence, and authority, with which God hath invested him, and not to cover his head, further than it is naturally covered with hair, *r* because he hath a peculiar cause of glorying in God, as he to whom alone he is subject, and therefore ought by no habits or postures to shew himself in subjection to others: Or because God glorieth in him, as a most excellent piece of his workmanship, God is represented in man. *Paul* useth to call that ones glory wherein he glorieth, *2 Cor. 1. 12, 14.* *1 Thess. 2. 20.* So *David* calleth God his Glory, and *Prov. 17. 6.* *Solomon* tells us, that the Glory of children are their Parents. So as the Apostle here useth a double Argument for the mans not covering of his head. *1.* Because the man is immediately subject to God, and therefore ought not by any habits, or civil Rites, to shew his natural subjection to men that are not by Nature his superiors (for we must not think, that the Apostle by this Argument forbiddeth subjection to Natural, Oeconomical, or Political Superiors.) *2.* Because God glorieth in man; *s* But the woman is the glory of the man, created for the honour of the man, and for his help and assistance, and originally made out of man, so as man may glory of her, as *Adam* did of *Eve*, *Gen. 2. 23.* This is now bone of my bone, and flesh of my flesh. The glory of God ought to be revealed, and uncovered, manifested to all: the glory of the man ought to be hidden and concealed.

8. For the man is not of the woman: but the woman of the man *t*.

*t* Here the Apostle openeth or proveth what he had before said of the womans being the Glory of the man, the woman was made of the man, the man was not made of a rib taken out of the woman, but the woman was made of a rib taken out of the man: we have the History, *Gen. 2. 21.* and from hence the Apostle argueth her subjection to the man.

9. Neither

9 Neither was the man created for the woman; but the woman for the man *u*.

*u* We have this expounded, *Gen. 2. 18.* where God said, *It is not good that man should be alone, I will make him an help meet for him.* God did not first create the woman, and then make man a meet help for her; but he first made the man, and then the woman, that she might be a meet help for him. Now it is a Rule in Reason, That whosoever or whatsoever is made for another person or thing, is less excellent than that person or thing for which the other is made. For the man, signifies to serve and help the man.

10 For this cause ought the woman to have power on her head *w*, because of the angels *x*.

*That is, a covering, in sign that she is under the power of her husband.*

*w* By power on her head is here to be understood (as some think) a covering on her head, in sign that she is under the power of her husband: the thing signified is here put for the sign, as the sign is often put for the thing signified. Thus the Ark, which is called, *The Ark of Gods strength*, *Psal. 132. 8.* is it self called his *Strength*, *1 Chron. 16. 11.* But others here by Head, do not understand the womans natural head, but her husband, or the man who is the political head of the woman; and by having power on him, understand her exercising of her power in him, testifying it, by covering her head, and think this Text well expounded by *1 Tim. 2. 12.* where the Apostle forbiddeth the woman to *usurp authority over the man.* He addeth another Reason, *x* Because of the Angels. By Angels here, some understand God himself, who by the ministry of Angels created man and woman in this order, and put this Law upon the woman. Others understand those Messengers which the man sent sometimes, by whom the woman was betrothed (but this was a custom only in use amongst the Jews.) Others here by Angels understand the Ministers and Officers of the Church, who are sometimes in holy Writ called Angels. Others understand the evil Angels, who watch to take advantage to tempt men from objects appearing beautiful, to unchast thoughts, &c. But the most and best Interpreters understand here by Angels, the good Angels; for the Apostle would hardly have spoken of Devils under the notion of Angels, especially speaking to deter persons from actions; and so it teaches us, That the good Angels, who are ministering Spirits for the good of Gods Elect, at all times have a special ministration, or at least are more particularly present in the Assemblies of people for religious Worship, observing the persons, carriage, and demeanour; the sense of which ought to awe all persons, attending those Services, from any indecent and unworthy behaviour.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord *y*.

*y* Left the man upon the Apostles discourse of his preeminence and dignity over the woman, should wax proud and insolent, and carry himself too imperiously, the Apostle addeth this, That they both stand in need of each others help, so as neither of them could well be without the other, either as to matters that concern God, or that concern the World: the Lord so ordering and disposing it, that they should be mutual helps one to another. Or else the sense is, They are equal in the Lord as to a state of Grace, in Christ there is neither male, nor female, though there be a difference betwixt a man and woman in other things, and the man hath the priority and superiority; yet when we come to consider them, as to their spiritual state, and in their spiritual reference, there is no difference.

12 For as the woman *is* of the man, even so *is* the man also by the woman *z*: but all things of God *a*.

*z* The man hath a priority to the woman, being first created, and a superiority over her upon that account, she being made for him, not he for her, this is indeed the mans advantage; but on the other side, since the Creation of the first Man, all men are by the woman, who conceives them in her womb, suckles them at her breasts, is concerned in their education, while children, and dandled upon her knees; the man therefore hath no reason to despise, and too much to trample upon the woman: and all these things are of God, by the wife ordering and disposing of God, so as neither hath the man, by reason of his Prerogative, in being first created, and the end for which the woman was created, any cause to insult and triumph over the woman: neither hath the woman any cause, by reason of her Prerogative, that the man *is* by her, any cause to triumph over the man, but both of them ought to look upon themselves as having their Prerogatives from God, and in the use of them to behave themselves according to the Will of God, behaving themselves in their respective stations, as it is the Will of God they should behave themselves, the woman being subject to the man, and testifying such subjection by all the signs of it, and the man carrying himself towards the woman, as he who is the image and glory of God.

13 Judge in your selves; Is it comely that a woman pray unto God uncovered? *b*.

*b* No man is truly and thorowly convinced of an error, till he be convicted by his own Conscience. It is therefore very usual in holy Writ, for God by his sacred Penmen, to make Appeals unto mens own Consciences, and put them to judge within themselves, to examine a thing by their own Reason, and according to the dictates of that, to give Sentence for or against themselves. The thing as to which he would have them judge within themselves, and accordingly pronounce Sentence, was, whether it were a decent thing for women to pray to God with their hair all hanging loose about their shoulders, or without any veil, or covering for their head and face.

14 Doth not even nature it self teach you, that if a man have long hair, it is a shame unto him *c*.

*c* He tells them, that they could not judge this as a thing comely; for Nature it self taught them, that it is a shame for a man to wear long hair. By Nature here, some understand the Law of Nature, according to which it would have an intrinsic evil in it, which it is plain, it hath not; for then neither must the Nazarites have used it, (as they did) neither would it be lawful for the sake of mens health or life. Others understand by Nature the Law of Nations, but neither is this true: for in many Nations men wear hair at the utmost length. Others understand common sense, or the light and judgment of that natural Reason which since the Fall is left in man. But this must be the same in all men, and we know that all men do not judge this shameful. Others therefore by Nature here understand a common Custom, which (as they say) maketh as it were a second Nature, so the term is taken, *Rom. 11. 24.* But it cannot so signify here; for there neither is, nor ever was such an universal custom in any place, that none in it wore long hair. Others by Nature here understand Natural inclination, but neither can this be the sense: for there is in some men, as well as in women, a natural propension and inclination to wear their hair at excessive lengths. Others here by Nature understand the Difference of the Sex, as they take this word to be used, *Rom. 1. 26.* the distinction of the Sexes teacheth us this, and this seemeth to be the most probable sense of this Text. The Apostle arguing that as the male and female Sex, are artificially distinguished by garments, and it was the Will of God they should be so, so they should also be distinguished by the wearing of their hair; and it was no less shame for a man to wear his hair like a woman, than to wear garments like a woman.

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. *Or, veil.*

*d* But he saith, if a woman hath long hair, it is a glory to her. Long hair is comely for the woman, and accounted to her for a beauty or ornament, for God hath given her her hair for a covering. There have been Books written about the lawfulness or unlawfulness of mens wearing long hair, and the due or undue lengths of mens hair, the substance of which were too much to transcribe here. That which in these verses seemeth to be commended to us, as the Will of God, in this matter, is: 1. That men and women should so order their hair, as by it to preserve the distinction of Sexes. 2. That men should not wear their hair after the manner of women, either dishevelled, or curled, and tricked up about their heads, which speaks too much of an unmanly and effeminate temper, much more was what became not Christians. And if this be forbidden men, as to the use of their own hair, they stand concerned to consider whether it be lawful for them thus to wear and adorn themselves with the hair of other men and women.

16 But \* if any man seem to be contentious *e*, \* *1 Tim. 6. 40* we have no such custom *f*, \* neither the churches \* *Chap. 14. 23* of God *g*.

*e* If any man hath a mind to quarrel out of a love to shew his wit in discoursing what may be said on the other side, or out of a desire to hold up a Party, and contradict us: *f* we have no such custom of womens praying, or prophesying with their heads uncovered, or mens praying, or prophesying with their heads covered. Or we have no such custom of contending for these little frivolous things, *g* neither any of the Churches of God; And good Christians, in their practices, ought, in things of this nature, to have an eye and regard to the custom of their own Church, and also of other Christian Churches. Thus the Apostle closeth this discourse, and proceedeth in the next verses to tax other abuses which were crept into this famous Church.

17 Now in this that I declare unto you, I praise you not *h*, that you come together, not for the better, but for the worse *i*.

*h* I come now to another thing of greater consequence, as to which I must much blame you; I am so far from being able to commend or approve of what you do, that I must for it smartly reflect upon you, *i* That when you meet in your Church-Assemblies, for the performance of your religious Duties to pray, preach, hear, or receive the holy Sacrament, you so meet and behave your selves, as your meeting tends to the increase of your sin, rather than to the increase of your Grace; and the promoting the work of God in your selves, and the Souls of others.



\* Chap. 1. 10. 18. For first of all when ye come together \* in the Church, I hear that there be || divisions amongst you, and I partly believe it k.

k In the Church here must signifie the Religious Assembly; for at this time there were no Temples builded for Christians, but they met in private houses, as the iniquity of those times would bear: yet others think the place is here meant where the Church was wont to meet, and say, That the Christians had a certain stated place, though in a private house, where they used to meet. But it is not very probable, that they should in the midst of Heathens be so quiet and secure to meet either constantly, or ordinarily in any one certain and stated place, so denominated. What Schisms, or divisions the Apostle meaneth, he expoundeth in the following verses, either they quarrelled about meats, or drinks, or their order in sitting down, or the time when they should begin, or did not stay till they were all met.

\* Mat. 18. 7. 19. \* For there must be l also || heresies m amongst you, \* that they which are approved may be made manifest amongst you n.

l It is not simply and absolutely necessary, that there should be such divisions amongst you (they are caused from the free acts of mens corrupt wills) but yet these things do not fall out by chance, but through the Providence of God, who hath so immutably ordered and decreed, to suffer Satan to shew his malice, and men to discover the lusts and corruptions of their own hearts. m Though *Heresie* be a term, that by Ecclesiastical usage is restrained to signifie perverse Opinions in matter of Doctrine, as to which men are stubborn and tenacious; yet it is manifest, that the word is not narrowly so to be restrained, neither can it reasonably be here so interpreted, but signifies the same thing with *Schisms* and *Divisions* before mentioned: For though (as will appear from Chap. 15.) there were corrupt Opinions amongst them in matters of Doctrine, yet it is unreasonable to understand the Apostle here, as speaking with reference to them, these words being brought as a reason why he was inclined to believe that there were such *Schisms* or *Divisions* amongst them, because there must be Heresies. n God hath his wise end in suffering breaches and divisions, that such as are true and sincere Christians, opposing themselves to such violations of Charity, might appear to you to be true and sincere, and to have the Love of God dwelling, working, and prevailing in them.

20. When ye come together therefore into one place o, this is || not to eat the Lords supper p.

o The Greek words do not necessarily signifie into one place, they may as well be translated for the same thing, and possibly that were the better translation of them in this place. Divisions appearing the worse amongst persons that met as one and the same Body, and for one and the same grave action, and that such an action, as declared them one Body, and laid upon them the highest obligation to brotherly love imaginable. p Some words must be here supplied to compleat the sense. *This is not to eat*, that is, as you do it, is indeed not to do it; to eat the Lords Supper in an unlawful manner, is not to eat it. It is called the Lords Supper, either because he ordained and instituted it, or because it was instituted for the remembrance of his Death, v. 26. Luke 22. 19. Some think that the Sacrament of the Lords Supper is here meant, and so one would think, by comparing what is here with v. 23, 24. Others say, That the *Love-feast* is here intended, which ordinarily preceded the Lords Supper; the reason they give, is, Because the abuses here mentioned, viz. *not staying one for another* till the whole Church were met, one eating plentifully, another sparingly; some being hungry whilst others had ate and drank enough, could not be at the Lords Supper, where the Minister beginneth not till the whole Church be assembled, and where there is no such liberal eating and drinking. To this purpose we are told, That by an ancient custom in Greece (within which Corinth was) the rich men offered some things to their Idols (which after that action the poor had for their relief) and made Feasts in the Idols Temples, of which all had a liberty to eat. That the Christians imitated this practice of theirs, and the rich amongst them upon the Lords Days made Feasts, at which both poor and rich Christians might be, and the poor carried away what was left. But this Church growing corrupt every way, and having got Teachers to their humors, they at these Feasts neglected the poor, inviting only the rich to them, and also exceeding in their provision for their rich Guests. These Feasts were called *Feasts of Love*, or *Love-Feasts*, either because, 1. Love to God was that which (pretendedly at least) caused them. 2. Or because they were representations of our Lords last Supper, in which he first ate the Paschal Lamb, then instituted what we call the Lords Supper; or because they immediately preceded or followed the administration of the Lords Supper, from whence the *Love-Feast* being immediately before or after it, had all the same name. But if we allow this, we must make the Love-feasts also Christs Institution, and instituted in remembrance of him, neither of which can be proved. The meaning must be, you cannot rightly communicate at the Lords Table, when immediately before or after that Table at your *Love-feast*, you are guilty of such disorderly actions. In the mean time, only

what Christ instituted for remembrance of his Death, is what the Apostle calls, *The Lords Supper*.

21 For in eating, every one taketh before other his own supper q, and one is hungry r, and another is drunken s.

q There was at this time in most of the Christian Church a Jewish Party, viz. such as were converted from Judaism to Christianity, and had a tang of the old Cask, being too tenacious of some Jewish Rites. These looked upon the Lords Supper as an appurtenance to the Paschever, immediately after which we know that Christ at first instituted his Supper. As therefore Christ did eat the Paschal Supper before the Lords Supper: so they in imitation of him, though they forbore the Paschal Lamb, yet would have a Supper of their own to precede the Lords Supper, and having provided it at home, would bring it to the place where the Church was to meet, r and their poor Brethren contributing nothing to the charge of that Supper, they would not stay for them, but took this their own Supper: so it came to pass, that the poorer Christians were hungry, had none or very little share in their Feast, s whilst others, the richer part of the Church, had too much; for I take our Translation of this word *peñes* to be very hard and uncharitable. Hard, because the word doth not necessarily signify, only drinking beyond what is strictly necessary, and our Translators themselves, Joh. 2. 10. render it *well drunk*. Uncharitable, because it certainly must be very uncharitably presumed of this Church of Corinth, that they should suffer persons, at that time actually drunk, to come to the Lords Table.

22 What, have ye not houses to eat and to drink in t? or despise ye the church of God, and \* shame || them that have not u? What shall I say to you? shall I praise you in this? I praise you

t Hence evidently appears, that these Love-feasts were kept in the place where the Assembly met for the publick Worship of God; for the Apostle would have them (if they would continue them) kept in their private houses: and he doth not only blame the abuses of these Feasts, but the Feasts themselves as kept in the place where the Church met; or as having in them any pretence to any thing of Religion: meet they might friendly to eat and to drink, but their private houses were the fittest places for that. u Or do you despise the place (as some think) where the Church of God meeteth; or the people met in that place, by carrying your selves so disorderly in such a grave Assembly; or the poorer part of the Church, who, though poorer, are a part of the Church, redeemed by the Blood of Christ: the next words would incline us to think that the sense: for it followeth, and shame them that have not, that is, that have not Estates to contribute to such Feasts, and so are forced to go away without any due refreshment.

23 For \* I have received of the Lord that which \* Chap. 15. 3. also I delivered unto you w, That the Lord Jesus the same night in which he was betrayed, took bread x.

w About these *Love-feasts* preceding the Lords Supper, I have received nothing from the Lord, you have taken the practice up from the Jews or Heathens: I do not know that it is unlawful for you civilly to feast, and eat and drink in your private houses; but to come to make such Feasts immediately before you religiously eat and drink at the Lords Table, I have received no order from the Lord for any such practice. I have told you what I received from the Lord, which is no more than, *That the Lord*, &c. x See this in the Evangelists, Mat. 26. 26. Mark 14. 22. Luke 22. 19. where all these words are opened. Some think that Paul received this from the Lord by immediate Revelation (as it is thought Moses received the History we have in *Genesis* and part of *Exodus*, which relates to a time before he was born, or arrived at mans estate.) Others think that he received it from S. Luke's Writings (for the words are quoted according to his Gospel.) Others think he received it from some other of the Apostles: certain it is, that he did receive it from the Lord, how, is uncertain.

24 And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in || remembrance of me y.

y These words we also met with, Luke 22. 19, 20. and in the other Evangelists narration of the Institution of the Supper. (See the Explication of them in the Notes on those Texts.)

25 After the same manner also he took the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as you drink z, in remembrance of me.

26 For as oft as ye eat this bread, and drink this cup, || ye do shew the Lords death \* till he come z. z From hence it appears, that the Bread and Wine is not (as Papists say) transubstantiated or turned into the very substance of the flesh and blood of Christ, when the Communicants eat it and drink it. It is still the same Bread and Cup it was. The end

|| Or, *from 26.*  
\* Joh. 14. 27  
Acts 1. 11.

|| Or, *for 170.*  
membrants.

end of the Institution is but to commemorate Christ's Death, and upon that account the waiting upon God in this Ordinance will be a standing duty incumbent upon Christians, until Christ shall come to Judgment. Some think, *shew ye*, is a better Translation of the Verb, than (as we translate it) *ye do shew*; wherefore so behave your selves at this Ordinance, as those who know what they have to do in it, that is, to shew forth the Death of the Lord Jesus Christ.

*\* Num. 9. 10. 13. 6. 51, 63. 64. & 13. 27. Chap. 10. 21.*  
27. \* Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord unworthily *a*, shall be guilty of the body and blood of the Lord *b*.

*a* Divines agree, that the unworthiness here spoken of, respecteth not the person of the Receiver so much as the manner of the Receiving; in which sense, a person that is worthy, may receive this Ordinance unworthily: 'tis variously expounded, without due Religion and Reverence, without Faith and Love, without proposing a right End in the Action, under the guilt of any known sin not repented of, &c. *b* shall incur the guilt of the profanation of this sacred institution; for an abuse offered to a sign, reacheth to that of which it is a sign. As the abuse of a Kings Seal or Picture, is justly accounted an abuse of the King himself, whose Seal and Picture it is. Some carry it higher, he shall be punished, as if he had crucified Christ, the profanation of Christs Ordinance reflecting upon Christ himself.

*\* 2 Cor. 13. 5. Gal. 6. 4.*  
28. But \* let a man examine himself, and so let him eat of that bread, and drink of that cup *c*.

*c* He is to examine himself about his Knowledge, whether he rightly understands what Christ is, what the nature of the Sacrament is, what he doth in that sacred Action; about his Faith, Love, Repentance, new Obedience, whether he be such a one, as God hath prepared that holy Table for, it is the Childrens bread, and not for dogs, a Table Christ hath spread for his Friends, not for his Enemies. And so let him eat, &c. having so examined himself, not otherwise. Whence it appears, that neither children in age, nor understanding, nor persons not in the use of their Reason, nor Unbelievers, nor persons under the guilt of sins not repented of, have any right to the Lords Supper: accordingly was the practice of all the Primitive Churches, and all rightly Reformed Churches. Whether they ought, if they will presume to come, be kept away by the Officers of the Church, and how, and by whom? Whether good Christians may communicate with such at the holy Table? And after what previous Duty performed? are questions that belong not to this Text.

*[Or, judgment.]*  
29. For he that eateth and drinketh unworthily *d*, eateth and drinketh damnation to himself *e*, not discerning the Lords body *f*.

*d* In the sense before mentioned, either having no remote right, or no present right to partake in that Ordinance, being an Unbeliever, or a resolved unholy, or ignorant person; or irreverently and irreligiously. *e* He eateth and drinketh *καταρα*, damnation, or judgment, it is no matter which we translate it; for if he bringeth Gods judgments upon him in this life, they will end in eternal damnation, without a timely repentance, but it is to himself, not to him that is at the same Table with him, unless he hath been guilty of some neglect of his duty to him: *f* And his guilt lieth here, that he doth not discern and distinguish betwixt ordinary and common Bread, and that Bread which is the representation of the Lords Body, but useth the one as carelessly, and with as little preparation and regard to what he doth, as he useth the other.

30. For this cause many are weak and sickly, amongst you, and many sleep *g*.

*g* You, it may be, are not aware of it, but look upon other causes, why so many amongst you are sick, and weak, and dye immaturally; but I as the Apostle of Jesus Christ (and so know the Mind and Will of God) assure you, that this your irreverent and irreligious profanation of this holy Ordinance, is one great cause of so many among you being sick, and weak, and dying in unripe age. Some think that the word *sleep* argues that they were godly, penitent Christians that so dyed (for the death of wicked men is hardly called sleeping any where in holy Writ) to let us know, that even good people, who yet may be saved, may bring judgments in this life upon themselves, as by the profanation of Gods Name in other Ordinances, so more especially by their profanation of it in this Ordinance of the Supper.

*\* Gal. 22. 5.*  
31. For \* if we would judge our selves, we should not be judged *h*.

*h* This word *judge* in Scripture signifies all parts of judgment, examining, accusing, condemning, &c. here it signifies accusing our selves, condemning our selves, discriminating our selves by the renewings of Faith and Repentance, from Unbelievers, impenitent and profane persons; if we would thus judge our selves, God would not accuse or condemn us.

32 But when we are judged *i*, we are chastened of the Lord *k*, that we should not be condemned with the world *l*.

*i* Left they be terrified at what he had said, and look upon their afflictions as indications of Gods displeasure against them to that degree, that he would not look any more upon them as his Children; he tells them, that when Gods people are afflicted with the evils of this life, sickness, &c. God doth not deal with them so much as a Judge, as a Father who chasteneth the Child whom he loveth, and scourgeth whom he receiveth, *Heb. 12. 6, 7, 8.* I and doth it for a good end, to prevent the eternal condemnation of the Soul with the impenitent sinners of the World, giving us our Hell in this life, that we may escape it in the life to come.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another *m*.

*m* The Apostle concludes this discourse with an exhortation to them, for the time to come to take heed of these irreligious and irreverent behaviours, with relation to the Lords Supper. That they should not take the Sacrament before the whole Church were met together, the rich should stay for the poor, and not receive it in Parties, but as one body, eat that one bread.

34. And if any man hunger, let him eat at home<sup>n</sup>, that ye come not together to condemn<sup>o</sup>. And the rest will I set in order when I come *p*.

<sup>n</sup> And if any one hungred, they should not make the place where they met together for the solemn Worship of God, a place for eating and drinking at Feasts, but eat at home, *o* lest by these disorderly and irreverent actions, they incurred the displeasure of God, and brought down the judgment of God upon themselves. *p* Lastly, he minds them, that if there were any other things of this nature, which he had not spoken to, he did design suddenly to come to them, and then he would set them in order, by giving them Rules about them.

CHAP. XII.

1. Now concerning spiritual gifts, brethren, I would not have you ignorant *a*.

*a* The word *Gifts* is not in the Greek, but supplied by our Interpreters. In the Greek is no more than concerning spirituals; which is equally applicable to spiritual Offices, or Ministrations, Operations, and Gifts: of all which he afterward treateth something, but mostly concerning gifts, which are chiefly spoken of in this Chapter: and our Translators agree with the best Interpreters, in supplying the Text with the word *gifts*. This Church eminently abounded in these abilities to spiritual actions given them of God (for spiritual Gifts signifies nothing else) and as they abounded in them, so they erred much in the abuse or ill use of them, as we shall afterward read in this Chapter: Therefore the Apostle tells them, that as to them, he would not have them ignorant, either of the favour of God in enriching them with them, as he had said *Chap. 1. 5.* or yet in the due and right use of them, so as God might have glory from their good use of them, or of the errors that they had ran into, or might further run into in the ill use of them.

2. Ye know \* that ye were Gentiles *b*, carried away unto these dumb idols *c*, even as ye were led *d*.

*b* So they were still in respect of their Birth and Country; but he speaketh with reference to their Religion and way of Worship. *c* Carried away by your Idol-Priests, and by the examples of your Friends and Neighbours to Idols, which, though they seem to you to speak, and to tell you of things to come, yet indeed have mouths and speak not, only the Devil spake from them. *d* Wherein you acted not under the conduct of Reason, nor as became reasonable Creatures, but you were blindly led by the dictates of Priests, or by the examples of others. This the Apostle puts them in mind of, to let them know, that all those excellent Gifts with which they were now endued, as he had told them. *Chap. 1. 5, 6.* they had received from God since their Conversion to Christianity, and from the Spirit of Christ; for before their Conversion they were like brute Beasts, knowing nothing, but led by others.

3. Wherefore I give you to understand, \* that no man speaking by the Spirit of God, calleth Jesus<sup>e</sup> accursed *e*: \* and that no man can say, that Jesus is the Lord, but by the holy Ghost *f*.

*e* The Apostle proveth that they had received their spiritual Gifts from the holy Spirit of God, because when they had not received this Spirit, they blasphemed the Christian Religion, and called Christ accursed, which could not be done by any that spake by the Spirit of God; for there being but one God, and the holy Spirit being one of the three Persons in the Divine Being, and Jesus Christ another, and the eternal Son of God, it could not be but he that called Christ accursed, as the Jews and the Heathen did, must blaspheme God, which none could do by the influence of that holy Spirit, who was one of the Persons in the blessed Trinity, and as by this the Apostle lets them know, that they were now acted by another Spirit, than they were in their Gentile state; so he also lets them know, that those Heathens, amongst whom they lived, were not acted by

*[Or, judgment.]*

*\* Eph. 2. 11, 12. 1 Theff. 1. 9.*

*\* Mark 9. 39. Or, Anathema. \* 2 Cor. 13. 5.*



the Spirit of God, but by the evil Spirit. *f* On the other side he saith, That no man could say, that Jesus is the Lord, but by the Spirit. There is a double saying, that Jesus is the Lord: 1. When men only say it with their lips, but do not believe it in their hearts, are not affected with what they say, nor do pay that Homage of Faith and Obedience to him, which should correspond with such a Profession: thus men say Christ is the Lord, who preach him, or discourse of him as men, though they do not in heart believe in him, receive or embrace him, or live up to the holy rules of life which he hath given; thus *Judas, Caiaphas*, and others, said Christ was the Lord; this they could not do, but *by the Holy Ghost*, that is, the Gifts of the Holy Ghost, which are common, which those might have who were never renewed by the Holy Ghost. So these *Corinthians* generally going thus far verbally to acknowledge Christ the Lord, it was an Argument they had thus far been influenced by the Holy Ghost. 2. There is a serious and saving saying, *That Jesus Christ is the Lord*, when men do not only with their lips speak these words, and other words to the same sense, but heartily acknowledge him, believe in him, love him, and obey him, and call upon him, professing him as they ought to do, and so as may be of advantage to them to Life and Salvation. No man now doth this but by the Holy Ghost renewing and sanctifying him, and blessing him with, and helping him in the exercise of such habits. We shall observe in holy Writ, that some Verbs signify not the action only, but the action with its due quality. Thus *bearing* sometimes signifieth to hear so, as withal to believe. Calling upon the Name of the Lord, *Rom. 10. 13.* signifieth a calling aright. *Confessing*, *1 Joh. 4. 15.* signifies a confessing with Faith and Love: So the Verb *say* in this Text may signify such a saying or speaking, as is attended with Faith, Love, and due Obedience.

\* Rom. 12. 6. 4. Now \* there are diversities of gifts, but the same Spirit *g*.

*g* Gifts signifieth the same thing with *Habits*, or powers, or abilities to actions. Our actions being either *Natural*, as eating, drinking, sleeping, &c. or *Moral*, or *Spiritual*. These powers are either *Natural*, which are in an ordinary course of Providence bred with us, as the infant hath a power to eat, drink, sleep, cry, &c. or *Acquired*, and that by imitation, or humane learning, as the child gets an habit of speaking, or a power to write, understand Languages, Arts, and Sciences. Or *infused*, and those are either *merely infused*, as Faith, Love, and all habits truly spiritual are; and therefore called *Graces* or spiritual Gifts of the highest natures, or else such as are obtained by the use of means on our parts, but yet not without the influence of the holy Spirit of God; such are *abilities to pray, preach, &c.* There are some common powers, that is, such as those might have, who should never be saved, which might be *merely infused*, and were extraordinary in those first times of the Gospel; such as the Gift of *Tongues, Prophecy, Healing, &c.* These powers, especially such as are not natural and common to all in an ordinary course of Providence, nor acquired merely by imitation, or study, or the teaching of others, but infused either in whole, or in part, are those which the Apostle here calleth Gifts: and he saith, there is a diversity of them; there was the Gift of *Prophecy*, of *Healing*, of *Tongues*, &c. but he tells them, this diversity of Gifts flowed all from one and the same Spirit, the Spirit was not diverse, though his influences were divers.

\* Rom. 12. 6. 5. \* And there are differences of administrations, but the same Lord *b*.

*b* There are divers Offices or Ministries in the Church of God, one ministreth in the Office of an Elder, another in the Office of a Deacon, one in one service of the Church, another in another service, but there is but one Lord to whom they minister; they all serve the great Lord of the Church, Jesus Christ, though in divers Orders and places of Ministration.

6. And there are diversities of operations, but it is the same God, \* which worketh all in all *i*.

*i* Operations and Ministrations both differ from Gifts, as Acts from Habits: *Habits* and *Powers*, by which men performed holy Offices in the Church, or wrought Miracles, are called Gifts. The Acts or exercise of these Powers are called Ministrations and Operations. These latter differ one from another, as the former signify standing and continuing Acts in the Church; Operations, *asequyualas*, rather signifies *miraculous effects*, such as *healing* the sick, without the application of ordinary means, *speaking with divers Tongues*, &c. The Apostle tells them, That as there was a diversity of Gifts, or Powers, and a diversity of Acts in the constant Service of the Church, by which men exercised those Gifts or Powers they had in the performance of them: So there were diversities of Operations, by which men used those extraordinary Gifts or Powers, which God gave some in the first Plantation of the Church, for the sake of such as believed not. But it was the same God that wrought them all, and in all, though all did not do, or could not do the same things.

7. But the manifestation of the spirit *k* is given to every man to profit withal *l*.

*k* He here calleth Gifts, the manifestation of the spirit, partly to let them know, that these powers flowed from the holy Spi-

rit apparently, they having no such powers while they were Heathens, and carried after dumb Idols, as they were led; and partly to let all know, that these gifts and powers were evident proofs both of Christ's Ascension, and of the Promise of the Father, and of Christ in sending the holy Spirit, *Acts 1. 4.* and *16. 7. 8. Eph. 4. 8.* These gifts he tells them were given to every one, where every signifieth each one; for the same gifts or powers were not given to all, but to those to whom they were given, they were given not to puff them up, or to give them matter to boast of, but to do good withal to the Church of Christ. No man hath any power or gift given him of God, either for his own hurt, or the hurt of others, but only for his own good, and the good of others.

8. For to one is given by the spirit, the word of wisdom *m*, to another the word of knowledge by the same spirit *n*.

*m* There are different apprehensions as to the particular Gifts here enumerated, and it is no wonder these extraordinary Gifts being ceased, if we be now at a loss to determine what is to be understood by the terms whereby they are expressed. Some by the word of wisdom, here understand a faculty to deliver grave Sentences: others an ability to open the deep Mysteries of Religion: others, a singular knowledge of spiritual things, joined with a great authority, &c. others, an ability to explain the deep Wisdom of God. But it is most probable, that he meaneth by it what we ordinarily understand by Wisdom, viz. a faculty from a good judgment of the circumstances of actions, to do them at the best time, and in the best manner wherein they may be serviceable to their ends. *n* It is as uncertain, whether by the word of Knowledge he meaneth a capacity to comprehend things in our knowledge, or to communicate it to others, or the actual communication of it by preaching, which was the work of the Pastors and Teachers, or the Prophetic knowledge of future contingencies, or an ability to speak of spiritual things Doctrinally, without any great faculty of applying them.

9. To another faith by the same Spirit *o*: to another the gifts of healing by the same Spirit *p*.

*o* To another, he saith, is given Faith. By which cannot be understood that Faith which is common to all Christians, for he is speaking of such gifts as were given to some Christians, not to all; he must therefore mean, either a Faith of Miracles, that is, a persuasion that God would work a Miracle in this or that case, or a great knowledge in the matters of Faith, or a great confidence or boldness in the discharge of their Office. *p* To another the Gift of Healing, of healing diseases miraculously, without the application of ordinary rational Medicines.

10. To another the working of Miracles *q*, to another prophecy *r*, to another discerning of spirits *s*, to another \* divers kinds of tongues *t*, to another the interpretation of tongues *u*.

*q* To another the working of Miracles, of other sorts, such as the inflicting punishments on sinners, casting out Devils, &c. *r* To another Prophecy, which in the general signifieth the Revelation of the Will of God, whether by the foretelling future contingencies, or opening the Scriptures by preaching or teaching. *s* To another discerning of spirits. A power wherein God, for the further authority and credit of his Gospel in the primitive Times, communicated to some men something of his own Prerogative to discern mens inward thoughts and hearts, and to make up a judgment of their truth and sincerity, or contrariwise, of their falsehood and hypocrisy. *t* To another divers kinds of Tongues, that is, a power to discourse with men in their several Languages, as we read in *Acts 2. 8.* *u* To another the Interpretation of Tongues. This is made a diverse gift from an ability to speak with divers Tongues, possibly some of those that spake with divers Tongues, could not interpret what they said.

11. But all these worketh that one and the self same spirit, \* dividing to every one severally, \* as he will *w*.

*w* Though the Spirit of God be but one, from whom these several powers and abilities flow; yet he doth not give all this variety of gifts to all Christians, but one to this man, another to another, as the same holy Spirit pleaseth for the glory of God, or the good of the Church.

12. For as \* the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ *x*.

*x* For as it is in the Body natural, the integral parts, or members of it, are many, yet the Body is but one: so it is in the spiritual Body, the Church, which is that mystical Body of which Christ is the Head. The Members of the Church may be many, and there may be in several Members of the Church a diversity of Gifts, of Ministrations and Operations, yet the Church is but one, yea, Christ and the Church make up but one mystical Body, of which he is the Head, and they are the Members, and therefore the several Members having several Gifts, or several offices, or several powers and operations, had no reason for their

\* Heb. 2. 4.  
\* 1 Pet. 4. 10.  
\* Eph. 4. 4.

\* Eph. 1. 23.

\* Chap. 7. 7.  
\* 2 Cor. 10. 13.  
\* Joh. 3. 8.  
Heb. 2. 4.

\* Rom. 12. 4.  
Eph. 4. 4. 16.

their difference in such gifts or powers or offices to envy one another, or to despise each other, or glory over one another; for they were but one Body, and had all the same Head, though they had from the same Spirit divers abilities, offices, and powers for several Operations.

<sup>\* Rom. 8. 9.</sup>  
<sup>\* Gal. 3. 28.</sup>  
<sup>Eph. 2. 13, 14.</sup>  
<sup>16.</sup>  
<sup>Col. 3. 11.</sup>  
<sup>\* Gr. Greek.</sup>  
<sup>\* Joh. 6. 62.</sup>  
13. For <sup>\*</sup> by one spirit are we all baptized into one body, <sup>\*</sup> whether we be Jews or <sup>†</sup> Gentiles, whether we be bond or free y : and <sup>\*</sup> have been all made to drink into one spirit z.

y The Apostle proveth the Oneness of the Church, as the Body of Christ, from the same Sacraments of the New Testament instituted for all Christians, and wherein they jointly partake. He saith, we are *baptized into one body*, by which he must mean the universal Church, for Christ is the Head of that; particular Churches are but parts of that Church, of which Christ is the Head. Let them be of what Nation they will, whether Jews or Gentiles, turning to the Christian Religion, and of what condition they will, when they are baptized, they are by it made Members of that one Body, of which Christ is the Head; though for the more convenient administration of, and participation in the Ordinances, they are divided into smaller Societies, which also have the denomination of Churches, as the smallest drop of water may be called water, though there be but one Element of Water. z And saith the Apostle, *we have been all made to drink into one spirit*, which some interpret as if it were, we have all drank of one Spirit, that is, been made partakers of one Spirit, whose benefits are sometimes set out under the notion of Water, *living water*, *Joh. 4. 14.* and *7. 38, 39.* and so in the Old Testament, *Isa. 12. 3. Ezek. 47.* But many others rather chuse to interpret drinking in this place of *drinking at the Table of the Lord*, partaking of that whole Action being set out here by one particular Act there performed. This is probable, considering that the Apostle, in the former part of the verse, had been speaking of the other Sacrament of the Gospel, and that he speaking of the Lords Supper, *Chap. 10. 17.* had used this expression, *For we being many, are one bread and one body.*

14. For the body is not one member, but many a.

a As the natural Body is *Totum integrale*, a Whole consisting of many members; so the Body spiritual, the mystical Body of Christ is not made up of one single Member, but of many Members.

15. If the Foot shall say, Because I am not the hand, I am not of the Body: is it therefore not of the Body?

16. And if the ear shall say, Because I am not the eye, I am not of the Body: is it therefore not of the Body? b.

b It should seem by these expressions, that one great cause of those divisions, which the Apostle had charged the Church of Corinth with, was their difference in *Gifts, Ministrations, and Operations*; which was to that degree, that either those who were higher in Gifts and Ministrations, and more famous for their miraculous Operations, despised and vilified those that were inferior to them; or those who were lower in Gifts, or in their stations in the Church, or their power to work Miracles would not own themselves Members of the Church at Corinth, because they were in those low, and inferior orders and degrees. The Apostle argueth the unreasonableness of this, by a further comparing of the natural with the spiritual mystical Body, the Church, and sheweth, it was altogether as unreasonable, for men to disclaim the Church, and their relation to it, because they had not the most eminent gifts, or were not in the most eminent places and Offices; as for the foot to say, It was not of the Body, because it was not the hand; or for the ear to say, It was not of the body, because it was not the eye.

17. If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? c.

c There are several actions to be performed by the body of a man, either for the support and the upholding of it in life, or for the accommodation of it while it lives; *Seeing, Hearing* and *Smelling* (which are the three actions here mentioned) are not indeed necessary for the upholding of life, but they are highly useful for a mans better being, and the accommodation of bodily life; therefore there is need of a variety of bodily Members, Organs, or Instruments of Sight, as well as of Hearing, and Organs of Smelling, as well as Hearing; the wise God hath created no Member of Mans body in vain, each one hath its use in order to the being or well-being of the body: So it is in the Church of God, as the Apostle, *v. 26.* argueth; but he goeth yet further on, first in his comparison of the natural, and mystical Body.

18. But now hath God set the members every one of them in the body, as it hath pleased him d.

d The infinitely-wise God, who hath made the body of man, and ordered all the members of the body for several uses and offices, either for the upholding, or accommodating the life of

man, hath likewise appointed the order in the body, in which every member shall stand; that the head should be uppermost for the better guidance of the whole body; the feet lowermost to tread upon the earth, and to bear the weight of the whole body: and none must repine at the Wisdom of God, which hath not only created mans body, (consisting of a variety of members) but also appointed every member its place, and there setteth it, that it cannot shift its station or office.

19. And if they were all one member, where were the body? e.

e The body is a Whole, consisting of many members, it could not therefore be a body, if there were but only one member. Or how could the body perform the several actions necessary, either for the being, or the well-being of it, if it consisted but of one member?

20. But now are they many members, yet but one body f.

f The multiplicity of members, having several uses and offices for the service of the whole body, do not make a multiplicity of bodies, the body still is but one.

21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you g.

g He names two of the most noble and useful members of the body, the *Head* and the *Eye*, which yet cannot tell the hands or the feet, they have no need of them: the wise God having created nothing in vain, but made every member in the body of a man for use, as to the whole, so to the several parts of the body, the hand is useful to the eye, and the feet are of use to the head. The application of this similitude, which the Apostle so much enlargeth upon, we shall have, *v. 26, 27, &c.*

22. Nay, much more those members of the body, which seem to be more feeble, are necessary h.

h By *feeble* the Apostle here doth not only mean *most weak*, but which seem to us most abject and contemptible, in which sense the word is used, *2 Cor. 12. 10.* such are the belly and the entrails; the Eye also is a feeble member, &c. yet these parts are most necessary for the use of the body, being such without the use of which the body cannot live.

23. And those members of the body, which we think to be less honourable, upon these we || be- || Or, put on. flow more abundant honour, and our uncomely parts have more abundant comeliness i.

i All know what those parts of the body are, which are commonly judged *less honourable*, and less comely, upon these we bestow more abundant honour and comeliness, by hiding them and covering them, that they are not, as the *hands* and *face* and *head* (which we esteem more honourable parts of the body) exposed to the publick view of those with whom we converse.

24. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked k.

k God hath in the Wisdom of his Providence so ordered it, that as we have some parts of our body, which are judged uncomely, and not for those noble uses that others are; so we have other parts that are, for use, more noble, yet in common reputed more ignoble and uncomely: and the same wise God hath so builded the body of man, as of both these to make a temperament so, as they all concur in the composition of the same body, and more abundant honour in covering and cloathing them, is given to those parts, that in the judgment of men, seemed most to lack honour, that their uncomeliness might by some artificial means be taken away.

25. That there should be no || schism in the bo- || Or, division. dy, but that the members should have the same care one for another l.

l By *Schism* is here meant division, and that also must be expounded figuratively, and it is expounded in the next words, that the members should take the same care one for another. That though the members differ in honour and office, yet they might mutually take care for each other, as if they were all in an equal degree of honour.

26. And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it m.

m From this union of the members in the body natural of all the members proceedeth a natural Sympathy, that if one member suffereth, all are afflicted, and ready to contribute to the relief and help of each other; and likewise the honour that is reflected on the body, is reflected on all the parts, and all rejoice in the good that affecteth any one single member.

27. Now \* ye are the body of Christ n, and members in particular o.

n Considering you in the whole, as a Church, so you are

\* Rom. 12. 5.  
Eph. 1. 23. &  
4. 12. & 5. 23.  
30.  
the Col. 1. 24.



the Body of Christ: *o* Considering you particularly as individual Believers, so you are Members of Christ. Some think *eu* signifies *in part*, intending that true Believers amongst them were Members of Christ, but not others. The Apostle in these words beginneth to apply to them what he had before discoursed concerning the Body natural, and the parts thereof, you are the mystical Body of Christ, which hath a great Analogy with that natural Body which you carry about with you.

28. And God hath set some in the church, first apostles *p*, \* secondarily prophets *q*, thirdly teachers<sup>†</sup>, after that miracles *s*, then gifts of healing *t*, helps *u*, \* governments *w*, || diversities of tongues *x*.

\* Eph. 2. 20.  
\* Rom. 12. 3.  
† Tim. 4. 17.  
Heb. 13. 17, 24.  
|| Or, *gifs*.

¶ The Apostle, Eph. 4. 11. seemeth to make a different enumeration, there he saith, *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.* He mentioneth here only three of those there mentioned, viz. *Apostles, Prophets, Teachers.* He reckoneth up here *Evangelists*, whom he doth not there mention. He here first mentioneth *Apostles*, by whom he meaneth those Servants of God who were sent out by Christ to lay the first foundations of the Gospel-Church, and upon whom an universal care lay over all the Churches of Christ, having not only a power in all places, to preach and administer the Sacraments, but to give Rules of Order, and direct in matters of Government, though particular Churches had a power of government within themselves (otherwise the Apostle would not have blamed this Church, for not casting out the incestuous person.) *q* *Prophets* signifies persons (as I have before noted) that revealed the Mind and Will of God to people, whether it were by an extraordinary impulse and Revelation, or in an ordinary course of Teaching; whether they revealed things to come, or opened the Mind and Will of God already revealed. But in this Text, and in Eph. 4. 11. *Prophets* seem to signify, either such as from the Spirit of God, foretold future contingencies (such was *Agabus*, of whom we read in the *Acts of the Apostles*, and others in the Primitive Church) or else such as interpreted Scripture by extraordinary and immediate Revelation. Some think, that *Prophets* signify the ordinary Pastors of Churches; but they seem rather to be comprehended under the next term of *Teachers*, unless we had better grounds, than we have, to distinguish betwixt *Pastors* and *Teachers*, making the work of the Teacher to speak by way of Doctrine and Explication, and the work of the Pastor to speak practically. *r* Thirdly, *Teachers*: Some by these understand Governors of Schools; others, such Ministers, whose work was only to expound the Scriptures, or the Mysteries of Salvation; but the Apostle in this Enumeration (which is the largest we have in Scripture) not mentioning *Pastors*: it seemeth to me, that he means the fixed and ordinary Ministers of Churches, or the Elders, whom the Apostles left in every City, which by their Ministry had received the Gospel. *s* After that such as he empowered to work miraculous Operations, and those of more remarkable nature, for otherwise the *healings* next mentioned, come under that notion also. *t* Then such persons as he gave a power to in an extraordinary way to heal the sick. *u* Who the Apostle means by *Helps*, and *w* by *Governments*, is very hard to determine. Certain it is, that he doth not mean the Civil Magistrates; for the time was not yet come for *Kings* to be *nursing Fathers*, and *Queens nursing Mothers* to the Gospel-Church. But whether he meaneth *Deacons*, or *Widows*, elsewhere mentioned, as helpful in the case of the Poor, or some that assisted the Pastors in the Government of the Church, or some that were extraordinary helps to the Apostles in the first Plantation of the Church, is very hard to determine. *x* Such as spake with divers Tongues, that faculty being a gift, as we heard before, not given to all, but to some in the Primitive Church. The Apostle, by this Enumeration, sheweth what he meant by those diversities of Gifts, differences of Administrations, and diversities of Operations, of which he spake in v. 4, 5, 6.

29. Are all apostles? are all prophets? are all teachers? are all workers of || miracles?

|| Or, *powers*.

30. Have all the gifts of healing? do all speak with tongues? do all interpret? *y*.

¶ That is, all are not, nor can be, any more than all the Body can be an Ear, or an Eye, or an Hand, or a Foot: you cannot expect that in a governed Body, all should be Governors; and you see by experience, that all cannot work Miracles, prophesie, speak with Tongues, or heal those that are sick.

\* Chap. 14. 1. 31. But \* covet earnestly the best gifts *z*: And yet shew I unto you a more excellent way *z*.

¶ The word may be translated Indicatively, *Ye do covet the best gifts*: or as we translate it imperatively, *Covet ye*, I would have you be covetous to excel in the best gifts, that is, those which will make you most useful and profitable to the Church of God. *a* But yet (saith he) gifts are not the best things, the Habits of saving Grace are much more valuable than Gifts; Love to God and your Neighbour, ought to be by you preferred before Gifts. To a discourse of which the Apostle thus shortly passeth.

## CHAP. XIII.

1. Though I speak with the tongues of men and of angels *a*, and have not charity *b*, I am become as sounding brass, or a tinkling cymbal *c*.

*a* The Apostle had promised in the close of the former Chapter, to shew them a more excellent thing than Gifts, or a more excellent course than that they were to hotly pursuing, in their emulation of the best Gifts; he now cometh to shew them that way, that course: the way was that of Love, the course was the study and pursuing methods how to shew their love to God, and to one another; for (saith the Apostle) though I speak, that is, if I could speak, or admit I did speak, with the Tongues used in all the Nations of the World, and with the Tongues of Angels; by which some understand the best and most excellent ways of expressing our selves. Angels have no tongues, nor make any articulate audible sounds, by which they understand one another; but yet there is certainly a Society, or intercourse among Angels, which could not be upheld without some way amongst them, to communicate their minds and wills each to other. How this is we cannot tell: some of the Schoolmen say, it is by way of *Impression*; that way God indeed communicates his mind sometimes to his people, making secret impressions of his Will upon their minds and understandings; but whether Angels can do the like, or what their way is of communicating their minds each to other, is a great Secret, and we ought to be willingly ignorant of what God hath not pleased, in any part of his revealed Will, to tell us. Neither do I judge it a question proper to this place, where the Tongues of Angels unquestionably signify the best and most excellent ways of expressing and communicating our selves to others, as *Manna* is called *Angels Food*, Psal. 78. 25. that is, the most excellent food; for Angels being spiritual Substances, need no food, have no mouths to eat, nor bellies to fill, and this the Apostle meaneth. Though I could express my self, or communicate my mind to others in the most excellent way, or in the greatest variety of expression, yet if I have not (*a*) *charity*, which we translate *Charity*, but possibly might be better translated Love, because we usually by *Charity* (in common speech) understand that indication of brotherly love, which is in acts of bounty, feeding the hungry, clothing the naked, giving to those that are in want, which it is possible that men may do out of meer humanity, or a superstitious opinion of meriting thereby, without any true root of love to our Neighbours; which is never true, if it doth not grow out of a love to God. *c* If I want Love (saith the Apostle) a true root of love to men, flowing from a true Love to God, and out of obedience to his precept, I am but as sounding brass, &c. that is, I only make a noise, but it will conduce nothing to my Salvation, it will be of no use to me: But if I have this true root of Love, then it will be of avail to me. And thus the Apostle proveth that the habit of Love to God and man in the heart, is far more excellent than the gift of Tongues, which many of the *Corinthians* had, or coveted, or boasted in, despising those who had it not.

2. And though I have the gift of \* prophecy *d*, and understand all mysteries, and all knowledge *e*, and though I have all faith, \* so that I could remove mountains *f*, and have not charity, I am nothing *g*.

\* Chap. 12. 8, 9, 10.  
See Mat. 7. 22.  
\* Luke 17. 5.

*d* It hath been before shewed, that the Gift of Prophecy signifieth an extraordinary power or faculty, by which men in those Primitive Times were enabled to reveal the Mind and Will of God, either as to future contingencies, or things which should afterwards come to pass in the World, or by further explication or application of the Mind and Will of God already revealed in holy Writ. *e* Though, saith the Apostle, I had a vast knowledge, and could in any notion comprehend the most sublime and hidden things, whether Divine, or humane: *f* And though I had all Faith (except that which is saving and justifying): he further opens what Faith he meant, viz. Faith of Miracles, a firm persuasion, that God would upon my Prayer work things beyond the power, and contrary to the course of Nature, (the Apostle alludeth to the words of our Saviour, Mat. 17. 20.) yet, saith he, if I have not Love, that true Love to God and men, by which that Faith, which is profitable to Salvation, worketh and sheweth it self: *g* it will all signify nothing, be of no profit, nor avail unto me in order to my eternal Salvation, I may perish for ever notwithstanding such gifts.

3. And though I bestow all my goods to feed the poor *b*, and though I give my body to be burned *i*, and have not charity, it profiteth me nothing *k*.

*b* The Apostle proceedeth from common gifts, powers, and habits, to actions, and instanteth in two; the first of which might be of great service to men; the latter, an appearance of a great service to God. Though, saith he, I feed the poor with my goods, and that not sparingly, but liberally, so as I spend all my Estate in that way, and make myself as poor as they. *i* Though I dye in the Cause of Christ, for the Testimony of his Gospel, or for owning of his ways, and that by the sharpest and most cruel sort of death, burning, and be not dragged

dragged to the stake, but freely give up my self to that cruel kind of death. & Yet if I have not a root and Principle of Love to God in my heart, that carrieth me out to these actions and these sufferings, they all will signifie nothing to me, as to my eternal Salvation and Happines. From whence we may observe, That, 1. The highest acts of beneficence or bounty towards men, (which we usually call good Works) are not meritorious at the hand of God, and may be separated from a true root of saving Grace in the Soul. 2. That the greatest sufferings for and in the Cause of Religion, may be separated from a true root and Principle of saving Grace. 3. That no actions, no sufferings, are sufficient to intitle any Soul to Heaven, further than they proceed from a Principle of true Love to God, and a desire to obey and to please him in what we do. Faith and Love must be the roots and Principles of all those works which are truly good, and acceptable to God, and which will be of any profit or avail to us with reference to our eternal happines.

\*Prov. 10. 12. 11et. 4. 8. 1 Or, is Refl. 4. \* Charity suffereth long l, and is kind m: charity envieth not n, charity || vaunteth not it self o, is not puffed up p.

I Left the *Corinthians* should say to the Apostle, What is this Love you discourse of? Or how shall we know if we have it? The Apostle here gives thirteen notes of a charitable person. By Love or Charity he either meaneth a charitable person, a Soul possessed of that love, which he had been commending: Or if we take the term plainly, to signifie the habit it self; the meaning is, it is an habit or power in the Soul, inabling and inclining it to do these things: To suffer long, not to be too quick and teachy with brethren that may offend or displease us; the charitable man will withhold and refrain his wrath, not be rash in the expressions of it, and hasty to revenge. m And is kind, it disposieth a man to desire to deserve well of all, and to do good to all, as he hath occasion and opportunity, so as it is impossible there should be in a man any thing more opposite to this Grace, than a curish, churlish temper, with a study and desire to do others mischief. n Though a charitable person seeth others in an higher and more prosperous condition than himself, yet it doth not trouble him, but he is glad at the preferment, good, and prosperity of other men, however it fareth with himself. Every envious man, that is displeased and angry at anothers faring well, is an uncharitable man, there is no true root of Love to God or to his Neighbour in his heart. o He doth not prefer himself before others, ambitiously glorying or boasting, and acting rashly to promote his own glory, and satisfie his own intemperate desires or lusts. p He is not puffed up, proudly lifting up himself above others, and swelling with high conceits of himself.

\*Chap. 10. 24. Phil. 2. 4. 5. Doth not behave it self unseemly q, \* seeketh not her own r, is not easily provoked s, thinketh no evil t.

q He doth not behave himself towards any in an uncomely or unbecoming manner, and will do nothing towards his brother, which in the opinion of men shall be a filthy or indecent action, r He doth not seek what is his own, that is, what is for his own profit or advantage only; he hath an eye to the good, and advantage of his brother, as well as his own profit and advantage. s Such a man is not easily provoked; he is not without his passions, but he is not governed by his passions, and over-ruled by them to fly out extravagantly against his brother upon every light and trivial occasion; he knows how to bear injuries, and is willing rather to bear lesser wrongs, losses, and injuries, than to do any thing in revenge of himself, or to the more remarkable prejudice of his neighbour. t He thinketh no evil, that is, no mischief, nothing that may be hurtful and prejudicial to his neighbour. Or else, he doth not rashly suspect his neighbour for doing evil, (which possibly may be the better interpretation); and so it teacheth us, That lightly to take up evil reports of our neighbours, is a violation of Charity; for the man that hath a true love to his brother, though he may believe evil of his brother, and charge him with evil, when it evidently appears to him that he is guilty; yet before that be evident to him, he will not suspect, nor think any such things of him.

\*Phil. 10. 3. Rom. 1. 32. \* 2 Joh. 4. 1 Or, with the truth. 6 \* Rejoyceth not in iniquity u, but \* rejoyceth in the truth w,

u He doth not rejoyce in the sinful falls of others. w But he rejoyceth in all truth, and the success and prospering of truth in the World, or in the manifestation of any persons truth, or innocency, and righteousness.

7 Beareth all things x, believeth all things y, hopeth all things, endureth all things z,

x The charitable man beareth all injuries with patience. y He believeth all things that are good of his brother, so far as he from being credulous to his prejudice, z He endureth all things that a good man ought to endure, that is, any evils done to himself. In the same sense Solomon saith, Prov. 10. 12. Love covereth all sins.

8 Charity never faileth a: but whether there be prophecies, they shall fail; whether there be tongues,

they shall cease b; whether there be knowledge, it shall vanish away c.

a The Apostle, from another Argument, commendeth the Grace of Love, viz. its never failing, it shall go with us into another World, and have its use and exercise there; where there will be no prophesying, no speaking with divers Tongues, but there the Saints shall love God. And this maketh it evident, that by Charity or Love (before mentioned) the Apostle doth not singly mean bounty or beneficence to those that stand in need of those good things of this life, in which we can help them. c By Knowledge here, some understand the communicating of knowledge to the Church by preaching; others, the means we now have by meditating in, and study of the Scriptures: others better, of the imperfect degrees of our knowledge, or the way of our procuring it; the following verses would incline us to interpret it of the former, though it be true also of the latter.

9 For we know in part d, and we prophesie in part e.

d It was truly said, as to things humane, That the greatest part of those things that we know, is the least part of those things which we are ignorant of: A great measure of Divine things is also unknown to us, and the knowledge of them reserved for the Resurrection and Day of Judgment, Job. 14. 20. e Nor can the communication of our knowledge to that, be larger than what we by Prophecy communicate, we having our selves but a short and imperfect communication of Divine things, we can communicate but an imperfect degree of knowledge to others.

10 But when that which is perfect is come, then that which is in part shall be done away f.

f But when we come to Heaven, we shall be in such a state, as nothing shall or can be added to us; then our partial and imperfect knowledge shall be swallowed up in a knowledge perfect and compleat.

11 When I was a child, I spake as a child, I understood as a child, I || thought as a child: but when || Or, reason I became a man, I put away childish things g.

g The Apostle compareth the state of Believers in this life, compared with their state in another life, to the state of a child, compared with that of a man. Look as one, when he is a child, knoweth things imperfectly, and discourseth of them in the stile, and according to the knowledge of a child: But when he is grown up, he discourseth of them at another rate, according to the degree of knowledge which he hath acquired by instruction of others, or his own experience and observation. So it is with all of us, in this life we, like children, have a poor, low, imperfect knowledge of spiritual things, and accordingly discourse of them: But when we come to Heaven, we shall know them, and discourse of them in a more perfect manner.

12 For \*now we see through a glass † darkly, \* 2 Cor. 3. 18. & 5. 7. but then \*face to face: now I know in part, but then shall I know, even as I am also known h. Phil. 3. 12. † Gr. in a riddle. \* 1 Joh. 3. 2.

h The Apostle pursues his former Theme, comparing the imperfect state of Believers, as to knowledge in this life, with what shall be in the life that is to come. In this life it is as in a Looking glass, (where we only see the images and imperfect representations of things) and darkly, in a riddle; it is but a little knowledge that we have, and what we have we get with a great deal of difficulty, but in Heaven we shall have such knowledge as two men have, who see one another face to face, and shall know God fully, in some measure, though not in the same degree, of the fulness and perfection wherein God knoweth us.

13 And now abideth faith, hope, charity, these three: but the greatest of these is charity i.

i Take us according to our state in this life, we have, and shall have the exercise of three Graces; Faith, to evidence unto us those things which we do not see, either by the eye of Sense or Reason: Hope, by which we wait for the receiving of them; and Love, by which we delight our selves in God, and shew obedience to the Will of God. But of all these, Love is the greatest, either in respect of its use and profitableness unto men, or in respect of its duration and abiding, (which last the Apostle seemeth chiefly to intend.) Faith shall cease, when we come to the vision of God; and Hope, when we come to the fruition of God in Glory; Love also will cease, as to some acts, but never as to a pleasure and delighting in God; that will be to Eternity.

CHAP. XIV.

Follow after charity a, and \* desire spiritual gifts, \* but rather that ye may prophesie b.

a That Love to God and your Brethren, concerning which I have been speaking so much, as preferable to all common gifts, follow that with your utmost diligence, as the Persecutors follow you; for it is the same word that is ordinarily used to signifie the violent prosecution of Persecutors, though it be applied also to things which we ought eagerly to follow, Rom. 9. 31. and

\* Chap. 12. 31. \* Num. 11. 25. 29.



and 14. 19. *b* But rather, or principally, that you may be able to reveal the Mind and Will of God unto others. Some think by foretelling things to come; but that is not very probable, such an ability of prophesying being given but to few under the New Testament: it is therefore more probable, that he speaketh of an ability to open the Scriptures, either by immediate Revelation (as to which they could use no means but prayer and an holy Life) or by ordinary Meditation, and study of Scriptures. For though the former Species of Prophesying, by prediction of future things, when the truth of it was justified by such Prophecies accomplishment, was of great use to confirm the Doctrine of the Gospel; yet the later was of greater and more general use for the good of others, which makes the Apostle put them upon the coveting, and earnest desire of that faculty or ability, because, of all others, it made them most eminently and generally useful to others, as well those within the Church, as those without; and thus the Apostle expoundeth himself, *v. 3.*

\* Acts 2. 4. &  
10. 46.  
† Gr. *hearers.*

2 For he that *\* speaketh in an unknown tongue* *c*, speaketh not unto men *d*, but unto God *e*: for no man *†* understandeth him *f*, howbeit in the spirit he speaketh mysteries *g*.

*c* By a *Tongue* (for unknown is not in the *Greek*, but necessarily added by our Translators, for he speaketh of such a Language) he meaneth a Language not known to all, or at least not to the most of them that hear him. It may be asked, what unknown Language the Apostle here meaneth? Shall we think that any *Pastors* or *Teachers* in the Church of *Corinth* were so vain, as to preach in the *Arabic*, *Syrian*, or *Parthian* Language to a people who understood only the *Greek*? Our Learned *Lightfoot* thinks this not probable, and that if any had been so vain for citation, the Apostle would rather have chid them for suffering such an abuse, and have forbidden such further practice, than have given direction, that if any so spake, he should interpret, as he doth *v. 5.* He rather thinks therefore, that the Apostle meaneth the *Hebrew Tongue*, the use of which, though it was by this time much lost through the Jews mixture with other Nations, yet was restored in a great measure to the Guides of Churches, for their better understanding the Scriptures of the Old Testament; and continued amongst the Jews in their reading of the Law in the Synagogues. Now there being many Jews in this Church, and the Service of God being ordinarily in the Jewish Synagogues performed in that Language, it is very probable, that some of these Jews that were Christianized, (to shew their skill) might, when they spake to the whole Church of *Corinth*, use to speak in *Hebrew*, though few or none understood that Language. The Apostle saith, he that did so, *spake not to men*, that is, not to those men who did not understand that Language, not to the generality of his Hearers, though possibly here and there some might understand him, *e* but unto God, who being the Author of all Languages, must necessarily know the significancy of all words in them: *f* For (he saith) scarce any man understood him. *g* Howbeit he may speak mysterious things to himself, and to the understanding of his own Soul and Spirit. Others think that it was possible, that some who thus spake, being but the instruments of the holy Spirit, might not themselves understand all which they said; but that is hardly probable.

3 But he that prophesieth, speaketh unto men *b*, to edification *i*, and exhortation *k*, and comfort *l*.

*b* That is, to the understanding of men, and for the good and profit of men. *i* To *Edification*, for their increase in knowledge and all habits of Grace. *k* And *Exhortation*, to quicken them in the exercise and practice of such duties, as God hath, in his Word, required of them. *l* And for the relief of them under their burdens, to support and uphold their troubled or wounded Spirits. These expressions make it probable, that the Apostle, by *Prophecy* in this Text, understands ministerial Preaching; which more properly tends to *Edification*, *Exhortation*, and *Comfort*, than the foretelling of things to come.

4 He that speaketh in an *unknown* tongue, edifieth himself *m*; but he that prophesieth, edifieth the Church *n*.

*m* Knowledge or understanding of the things that any man speaketh, is necessary to the improvement of them, by their being a means to promote *Faith* and *Love*; for how shall what men say in the least promote, either my Faith in God or Christ, or my Love to him, if I understand not what they say? *Rom. 10. 14.* How shall men believe on him of whom they have not heard? So that, though he that speaketh in an unknown Tongue, may (if he understand what he says) have his own heart affected with what he saith; yet it is not possible he should affect another. *n* But he that preacheth in an intelligible Language and stile to all that hear him, he doth what in him lieth to edifie all those that hear him.

5 I would that ye all spake with tongues *o*, but rather that ye prophesied: for greater *is* he that prophesieth, then he that speaketh with tongues, except he interpret *p*, that the Church may receive edifying *q*.

*o* I would in this place signifies no more than either I could wish, or I could be content that you could all speak with Tongues, if God pleased. It should seem by this speech of the Apostles, that this speaking in unknown Tongues, was that extraordinary Gift, which, above all others, this Church or the several Members of it, were proud and ambitious of. *S. Paul* tells them, that if God pleased, he wished they could all do it. *p* But of the two, he rather wished them all a power to open and apply the holy Scriptures to mens understandings and conscience. He addeth the reason, because it was a more honourable gift and work, and made men truly greater. But he adds, *Except he interpret*, for then he prophesied also. *q* That, faith he, the Church, that is, those that heard him prophesying, might be edified. Whence we learn, 1. That *spiritual growth*, and proficiency in *Divine knowledge* and *habits of Grace*, ought to be the great end of all *Preachers*; and who so doth not propound this as his end, abuseth his Office, and trifles in a Pulpit. 2. That who so maketh this his end, will make it his business to the best of his skill, to use such a language, stile, and method, as the generality of his Hearers may best understand; for without their understanding, there can be no edifying. And this lets us see the vanity of using much *Latine*, or *Greek*, or a lofty stile, or a *Cryptick method*, not obvious to poor people in popular Sermons, where the people understand not those languages; or Philosophical ratiocinations, before a plain people that understand none of these things. Such preaching is neither justifiable by Reason, nor by the practice either of Christ, or his Apostles.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you *r*, except I shall speak to you, either by *\* revelation* *s*, or by knowledge *t*, or by prophecy *u*, or by doctrine *v*. \* *Vers. 25.*

*r* God hath given me an ability to speak with Tongues, suppose I should come to you speaking in the *Arabic*, *Syrian*, or *Parthian* language, what good would it do you? How should it any way profit you? *s* except I should speak to you, either by *Revelation*, &c. Some make these four things distinct each from other: others think, that they all signifie no more, than the interpreting mentioned in the former verse. Those who distinguish them, say, By *Revelation* is meant the Explication of the Types and Figures of the Old Testament, or some such Revelation as *John* had in *Patmos*; or the expounding the Mysteries of the Gospel. *t* By *Knowledge* they understand the knowledge of History, or any other ordinary knowledge. *u* By *Prophecy*, the Explication of the difficult Texts of Scripture. *v* By *Doctrine*, catechistical or practical Doctrine. But these are all but uncertain guesses; the sense is plainly no more, than if I should come speaking with unknown Tongues, and no way by interpretation make what I say intelligible unto you.

7 And even things without life giving sound, whether pipe, or harp, except they give a distinction in the *||* sounds, how shall it be known what is *||* Or, *Tuned* piped, or harped? *x*.

*x* In the Sounds which are artificially made by the use of Wind-Musick, or other Musick, nothing could be understood, if Art had not also devised a distinction in the Sounds; that one Sound should signifie one thing, another Sound should signifie another thing: So unless the Voice of the Teacher be significant to, and understood by the person instructed or taught, the Sound is of no use at all.

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battel? *y*.

*y* The Trumpet is made use of in Battels, and that variously; it is used to give Souldiers notice to march on against the Enemy, and also to sound a Retreat: If there were not a distinction in the one sound, and in the other, how should the Souldier know when to go forward, and when to come back by the sound of it. To instruct them what to do, the Trumpet must not only sound, but sound intelligibly to those that hear it, which it could not, if there were no distinction in the sound.

9 So likewise you, except ye utter by the tongue words easie to be *||* understood, how shall it *||* Or, *signified* be known what is spoken? for ye shall speak into *||* *Or, into* the air *z*.

*z* By *λαλῶν ἑνῷ φωνῷ* is meant words which signifie well to those that hear them; for words may be significant enough in themselves, yet nothing at all significant to them that hear them, being unlearned; such sounds of words can contribute nothing to peoples knowledge, but are so much lost labour. This is a Text that deserveth the thoughts of those who affect in preaching; if not the use of Languages, yet the use of a *Stile*, or *Method*, which not one of many of those who hear them, understand. It is all one to speak in an unknown Tongue, as in a stile, or method that people do not understand; and truly, such are the generality of Ministers Hearers, that words most significant in themselves, and to learned Ears, are least significant to them, being hardest to be understood; so as they know nothing of what they say, and the Minister doth but, as to the far greater number of people, beat the air (which is a dreadful meditation.)

10. There

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification *a*.

*a* The whole Earth was originally of one Language and of one Speech, Gen 11. 1. But upon the building of Babel, v. 7. God confounded their Languages, so as they did not understand one another. They being scattered abroad, had different Languages; so as now there are in the World many Languages, and the words in every Language are significant to those that understand that Language.

11 Therefore if I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me *b*.

*b* But if a man doth not understand the Language, the words are not significant unto him, I shall neither understand him, nor will he understand me; for a Barbarian cannot understand one of another Nation, till he hath learned the Language of that Nation: nor can a man of another Nation understand a Barbarian, till he hath learned his Language.

† *Gr. Spirit.* 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, *c*, seek that ye may excel to the edifying of the church *d*.

*c* This proves that the Members of the Church of *Corinth* were very ambitious of spiritual gifts. The Particle *et* which our Translation here renders *so*, plainly signifies *therefore* in this place. In the Greek it is *because*, or *forasmuch as ye are zealous of Spirit*, the Efficient is put for the Effect, the Spirit which is the Author of those gifts for the gifts themselves. *d* Seek that ye may excel in them, and that will be, if you most desire those which tend to the edifying the Church, and use those with which God hath blessed you in the best order and manner for that end. From whence it is observable, That the improvement of the people, to whom we preach in the knowledge of God, and in Faith and Obedience, is the the great end which we ought to propose to our selves in the discharge of our Office, and in the use of our Gifts.

13 Wherefore let him that speaketh in an unknown tongue, pray that he may interpret *e*.

*e* To interpret here signifieth no more, than to render that intelligible to people, which he first uttereth in an unknown Tongue. But what need he pray for that? Hath not every man, that can speak, a power to speak his native Language, as well as a foreign Language? Some say therefore, that *i* in this place signifies *also*. Let him pray, and also interpret; but this seemeth hard: nor can I think those that had a faculty to speak in an unknown Tongue, might some of them not themselves understand what they said, and so had need to pray that they might interpret: But they might be puffed up with their gift, and think it beneath them to interpret, and then they had need to pray, that they might have humility enough to interpret. Others think, that by *interpreting* in this place, is meant something more than bare translating, or turning the words into the common Language of the place, viz. the opening and applying of the Scriptures, an ability to which was a distinct gift; which they who would have, had need pray, that God would open their eyes to understand the Mysteries of his Law.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful *f*.

*f* From this and the former verse, the Papists would justify the lawfulness of their Latine Service, which none or few of the common people understand; and they seem to have a little advantage from the Opinion of some of the Ancients, That some of those who spake with Tongues, did not themselves understand what they uttered, but the Spirit of God only made use of their Tongues as *Machins*. But these are apprehensions much beneath the Spirit of Light and Truth, that it should make use of the tongue of a man for an end neither profitable to the man himself, nor others. Besides, how is it then true which we had, v. 4. That *he who spake in an unknown tongue edifieth himself*? Nay, how can it be true, which is here said, That such a mans Spirit prayeth? Nor is it here said, *My Understanding is dark or blind*, but *unfruitful*; that is, though my self understand, yet my knowledge bringeth forth no fruit to the advantage or good of others. *My Spirit prayeth*, but others cannot pray with me.

15 What is it then? I will pray with the spirit *g*, and I will pray with the understanding also *h*: also \* I will sing with the spirit, and I will sing with the understanding also *i*.

*g* What is to be done then? I will (saith the Apostle) pray with the Spirit, that is, either use the extraordinary influences of the Spirit of God upon me: or with my own Spirit, with the inward attention of my thoughts, and the utmost intention of my mind, and the greatest devotion and fervour of affections. *h* But I will so pray, that my self and others may understand what I say, I will neither so pray, that my self shall not understand what I say, nor yet so, that others shall not under-

stand me. *Understanding* is here taken in a passive sense, though the Active sense of the term be not to be excluded, *i* The same thing he also saith of Singing, to let us know, That all our religious Acts in publick Assemblies, ought to be so performed, that others may be benefited by them, which they cannot be, if they do not understand what we say, whether it be in *preaching, praying, or singing*.

16 Else, when thou shalt blest with the spirit *k*, how shall he that occupieth the room of the unlearned, say amen at thy giving of thanks *l*, seeing he understandeth not what thou sayest? *l*.

*k* Blessing is expounded in the latter part of the verse, *giving of thanks* to God, which is either in Prayer, (for Thanksgiving is a part of Prayer) or in singing of Psalms. Blessing with the Spirit either signifieth giving of thanks with the inward man, or giving of thanks in an unknown Tongue, by the extraordinary influence of the Spirit of God. *l* It is plain from hence, 1. That the Teachers had in the Apostolical Churches distinct places and seats from the common Hearers, for their better conveniency in speaking, that they might so speak, as all might hear, understand, and be profited. 2. That in those Churches there was one only who used to speak audibly, and the work of the others was only from a devout heart to say Amen, wishing or praying, that God would do what in the name of all, he that ministered, had asked of God for them. So 1 Chron. 16. 36. Nehem. 5. 13. & 8. 6. Psal. 106. 48. 3. People ought not to say Amen to any thing, but to understand that Petition, or those Petitions to which, in the Worship of God, they added their Amen, which word made the Petitions theirs, being a Particle of wishing, as well as affirming.

17 For thou verily givest thanks well: but the other is not edified *m*.

*m* Otherwise, saith the Apostle, it is possible, that thou mayest give thanks well; but others get no good by it, nor can make any good and spiritual improvement of it.

18 I thank my God, I speak with tongues more than you all *n*.

*n* Our Saviour, in the Parable of the good Shepherd, gives us this as his Character, That the sheep hear his voice, and follow him; and we shall observe this great Apostle every where propounding himself for imitation to them. They are bad Shepherds over Gods Flock, that must only be heard, but not followed. The Apostle lets them know, that God had not left him without the gift of speaking with divers Tongues, nay, he had it in a more eminent manner than they all, put them all together, they could not speak with so many Tongues as he did.

19 Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, then ten thousand words in an unknown tongue *o*.

*o* Yet he had so great a regard to the end of his Ministry, teaching others, and communicating Divine knowledge to them, that he had rather speak a little tending to that end, then never so much in a Language, which those to whom he spake, did not understand.

20 Brethren, \* be not children in understanding *p*: howbeit in malice \* be ye children, but in understanding be *†* men *q*.

*p* In understanding the differences of gifts, and which are more excellent, or of the right use of gifts. *q* You are commanded indeed in something to be like little children, Matt. 18. 3. but it is not to be understood with relation to knowledge and understanding, but with reference to Innocence and malice, which is opposite to it; ye ought to study to be men in understanding, though with respect to innocence, ye ought to be as little children.

21 In the Law it is written *r*, With men of other tongues and other lips, will I speak to this people: and yet for all that they will not hear me, saith the Lord *r*.

*r* By the Law here is meant the Old Testament, (as in many other Texts, Job. 10. 34. and 15. 25.) so called (as some think) in opposition to the words of the Scribes. The words following are quoted out of Isa. 28. 11, 12. For with *stammering lips* and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing, yet they would not hear. But there is nothing more ordinary, than for the Penmen of the Scriptures of the New Testament to quote passages out of the Old, keeping not so much to the words, as to the sense; nor quoting them all, but so many of them as serve for their purposes. The words in the Prophet are a threatening, that because God had brought the Jews into Canaan, and promised them rest there, upon their obedience to his Commandments, and they would not hear, he would now take another course with them, speaking to them with men of stammering lips; and of another Language; meaning the *Caldeans* and *Babylonians*, with whom in Captivity they converted afterwards for seventy years. The



sense is much the same (as some think.) For they that speak to others in and with strange Tongues, are like those that stammer at others, which looks more like a mocking them, than an instructing them. Others make the gift of Tongues, under the New Testament, to be within the Prophecy of *Ishaiab*; as if the Prophets words contained both a threatening, to speak to the *Israelites* with the strange Tongues of the *Chaldeans*; and a promise under the Gospel to speak to them with the Tongues of the Apostles and others, tuned to various Tunes, as men of several Nations could understand. Others make this the sense, as if the Prophet complained, That the people were so mad, that they regarded no more God speaking to them, than they would have regarded one chattering with a strange tongue. And they think, the Apostle checks them for being so ambitious of speaking with strange Tongues, whenas their being so spoken to, was by the Prophet threatened as a judgment upon them. And yet they will not hear me, nor hearken to, and obey me.

22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophecy serveth not for them that believe not, but for them that believe.

*u* Wherefore tongues are for a sign, &c. that is, an eminent product of Divine Providence for the confirmation of the Truth of the Doctrine of the Gospel; signifying, that the Doctrine which was so delivered in every Nations language, must be from Heaven, from whence the first Ministers must have their power so to speak; yet doubtless they were not only for a sign, being also a means, by which the knowledge of the Gospel was conveyed unto those who could not have understood what the Apostles and first Ministers of the Gospel said, had they not spoken to them in the Language of the Hearers. *w* When he saith, Prophecy serveth not for them that believe not: the meaning is, not only for them that believe not; for prophesying is certainly of use for them that believe not, for their conversion, as well as for them that believe for their edification.

23. If therefore the whole Church be come together into one place *x*, and all speak with tongues *y*, and there come in those that are unlearned, or unbelievers *z*, will they not say ye are mad? *a*.

*x* The Phrase signifieth to one place, or for one and the same work; the first seemeth to be meant here by what followeth. *y* Some think that the Apostle here, by all speaking with Tongues, understands all, or many of them, confusedly talking together; and indeed that is an error: we shall find the Apostle afterward reflecting upon them for; but here I do not think it is intended, but only many of you, one after another, because of what the Apostle speaketh of Prophecy, v. 24. For if all prophesied in that sense, talking at the same time together confusedly, and an Unbeliever came in and heard, they would also, instead of being convinced, say they were mad. *z* One that is an Heathen, or that did not understand the Language you discoursed in, *a* would he not say you were men that had lost the use of your Reason, to talk to men in a Language you your selves knew they understood nothing of?

24. But if all prophesie *b*, and there come in one that believeth not, or one unlearned, he is convinced of all *c*, he is judged of all *d*.

*b* All here certainly is not to be understood of every one in the Assembly, for all were not Prophets, Chap. 12. 29. nor could the speaking of a great number be judged orderly by the Light of Nature: it here must signifie any, one, or more, successively, interpret or apply the holy Scriptures. *c* The Heathens will see an order in this, and will stand still to hear and be convinced. *d* Seeing their wicked life, and false Religion judged, and condemned by all those that so prophesie.

25. And thus are the secrets of his heart made manifest *e*, and so falling down on his face, he will worship God *f*, and report \* that God is in you of a truth *g*.

*e* God either, by an extraordinary Providence discovering to him that prophesieth, the secrets of such a sinners heart, and causing him that prophesieth to make them manifest; or by a more ordinary Providence (often experienced at this day) directing the Preacher to such Subjects and Discourses, as he that cometh to hear shall think directed to himself, and confess that he is the man: *f* and be convinced of his Errors, and converted, and turn to the Christian Religion, and report that God indeed is amongst you. So as prophesying will have these two great advantages of speaking with Tongues, *g* God will be more glorified, and the Souls of others will be more profited, (which makes the gift of Prophecy much preferable to the gift of Tongues.)

26. How is it then, brethren? when ye come together, every one of you hath a psalm, \* hath a doctrine, hath a tongue, hath a revelation, hath an interpretation *h*: Let all things be done to edifying *i*.

*h* By what followeth in the two next verses, one would think that some of them, in their Church-meetings, were so absurd, as being endued with several gifts, they would be using them all together; one singing, another preaching, a third speaking with Tongues, &c. But this is so apparent a confusion, that one must be very uncharitable to this famous Church, to presume that they should be so absurd. Others therefore rather think, that those endued with several gifts, (of which he reckoneth five) under which he comprehendeth all others) were every one contending for his course to exercise his gift; one for spending the time in singing the Psalm he had made; another for spending the time in hearing his doctrinal discourse; a third for the spending it in hearing him discourse in an unknown Tongue; a fourth for the spending it in hearing his Revelation; a fifth for the spending it in hearing his Interpretation, or at least desiring the time might be protracted, until they had been all successively heard. *i* To prevent this and other disorders, the Apostle giveth several Rules. The first is, that all things should be so done, as might tend best to promote in men Faith and Holiness; that is, and ought to be the main and chief end of those who any way minister in Sacred things.

27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret *k*.

*k* Concerning the use of their gift of Tongues, he directeth three things: 1. That every one that had it, should not be ambitious to shew it at all times, but two or three at most at a time. 2. That they should do it by course, not together, confusedly. 3. Not without one to interpret, that people might understand. For though these were extraordinary gifts, flowing from a more than ordinary influence of the Spirit of God; yet they were abiding habits, not coming upon them at some certain times, by an impulse; for then they would not have been under humane Government, as it is apparent this gift of tongues was, else Paul could not have so governed himself in the use of it, as he lets us know he did, v. 19.

28. But if there be no interpreter, let him keep silence in the church *l*, and let him speak to himself, and to God *m*.

*l* If he hath a mind to use this gift, he may use it to God, who understands all Languages by himself; *m* but let him keep silence, in the Assembly of Christians, where he is not understood.

29. Let the prophets speak two or three, and let the others judge *n*.

*n* That is, two or three successively, the one beginning to speak when the others have done, and two or three at the same Church-Assembly; and if there be more present, let them sit still and judge of the truth of what he saith.

30. If any thing be revealed to another that sitteth by, let the first hold his peace *o*.

*o* There were two modes or sorts of Prophecies; the one ordinary, when the Teachers came to those Assemblies furnished with a Revelation from some previous impression of God upon him, enabling him to give the sense of some Scripture, or to open some Divine Truth; not as we are, but by some influence of the holy Spirit upon him, without the use of such means as we use. The other was, by some present afflatus or impression: the Apostle seems not to speak of the latter, or if of both, he plainly lets them know, that even such a one was under the Government of natural Order, and obliged to do nothing confusedly and tumultuously, but might, without any offence to God, stay until the other had finished his Discourse.

31. For ye may all prophesie one by one, that all may learn, and all may be comforted *p*.

*p* Ye may not all prophesie in the same day, or hour, or moment of time, but orderly and successively, ye may all prophesie, the end of it being for the instruction and consolation of all, which may mind you so to govern your selves in the exercise of that gift, as not to lose your end, but all may learn, and may be comforted. Which lets us know, that though their receiving the gift of Prophecy obliged them to an exercise of it, yet it did not oblige them to an exercise of it, in or at this or that particular time.

32. And the spirits of the Prophets are subject to the prophets *q*.

*q* By the Spirits of the Prophets the Apostle either meaneth their spiritual Gifts, as to the use and exercise of them, and the actions to be done by them; or the actions themselves, or interpretations pretendedly done and given, by the exercise of those Gifts, their Doctrines: Or thirdly, That Instinct, or Impetus, by which they pretend themselves to be moved to prophesie, these (he saith) are subject to the Prophets themselves, so as they may themselves govern their Gifts, or (which most think is the rather here intended) they are subject to the judgment and censure of others that are endued with the same Gift. But here ariseth a difficulty, how the Gifts of the holy Spirit, flowing immediately from the Spirit, should be subject to any humane judgment or censure? This indeed they could not, if the Divine Revelation to this or that man were full and perfect.

\* Isa. 45. 14.  
Zech. 8. 23.

\* Chap. 12. 8,  
9, 10.  
Vers. 6.

perfect, and ran as clearly in the stream alwaies, as it was in the fountain. But God giveth his Spirit to us but by measure, and in the exercise of our gifts there is always *aliquid humani*, something of our own, and this maketh them *subject to the Prophets*: viz. whether what they pretended to have from the Spirit of God, were indeed from it yea or no? Prophets were obliged to prophetic, *Rom. 12. 6.* but according to the Analogy of Faith. Now whether they did so or no, might be judged by other Prophets, according to that Rule. Others think this Text is to be interpreted restrainedly, viz. As to this thing in this matter of plain, natural order, commanding, whiles one speaks, all the rest to hold their peace.

Or, Jamul, or  
apostolic  
Chapter 14. 15.

33. For God is not the author of || confusion, but of peace, \* as in all churches of the Saints r.

Here he sheweth the Principle upon which he said, That the Spirits of the Prophets are subject to the Prophets: what any Prophets speak is not so certain, or at least not more certain, than this, That nothing, which is confusion, can be from God. Now, for two or three to speak together in a publick Assembly, is a confusion, and a breach of order, of which God cannot be the Author: therefore in such a thing as that, the Spirits of the Prophets must be subject to other Prophets; and there is a general Rule which concerneth not only the Church of Corinth, but all Churches.

Chap. 14. 3.  
Eph. 5. 23.  
Col. 3. 18.  
1 Pet. 3. 1.

34. Let your women keep silence in the churches, for it is not permitted unto them to speak; but \* they are commanded to be under obedience: as also saith the Law s.

This Rule must be restrained to ordinary Prophecies: For certainly, if the Spirit of Prophecy came upon a Woman in the Church, she might speak. Anna, who was a Prophetess, in the Temple, gave thanks to the Lord, and spake of him to all them that looked for Redemption in Israel: and I cannot tell how Philips Daughters prophesied, if they did not speak in the presence of many, *Acts 21. 9.* The reason that is given, why women should keep silence, is, because they are commanded to be in obedience. This Apostle speaketh much the same thing, *1 Tim. 2. 11, 12.* because it looked like an usurping authority over the man; which indeed is true, if it had been the ordinary practice of women to speak in the Assemblies of the Church; but not so, if some particular women sometimes spake upon an extraordinary impulse or impression. The Law to which the Apostle here refers, is thought to be that, *Gen. 3. 16.* where the woman is commanded to be subject to her husband, and it is said, that he should rule over her: yet that Law did neither restrain Miriam from prophesying, *Exod. 15. 20.* nor yet Huldab, to whom Josiah himself sent, *2 Chron. 34. 22.* of whom it is also said, That she dwelt in the Colledge; but setting aside that extraordinary case of a special Affair, it was doubtless unlawful for a woman to speak in the Church.

35. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church t.

This must be understood of speaking to the Congregation, for the instructing them, or speaking in the Congregation to the Minister, or any of the People, for her own instruction. For the woman might doubtless say Amen to the publick Prayers, and also sing with the Congregation to the honour and glory of God. But for her to speak in an ordinary course of Prophecy to instruct People, or to call aloud to the Minister, or any Members in the Assembly of the Church, to be satisfied in any thing wherein she was in doubt, this she is forbidden.

36. What? came the word of God out from you? or came it unto you only? u.

These words look like a smart reflection upon divers Members of this Church of Corinth, who thought themselves wiser than all the World besides; and the Apostle might foresee, that out of the high opinion they had of themselves, they would much contemn and slight his directions. He therefore asks them, what they thought of themselves? Whether they thought themselves the only Churches in the World, or were the first that believed in Christ? so that the Gospel went out from them, and they might give Law to all Churches? There were Churches at Jerusalem, and in several other places, before there was any Church at Corinth, so as the Gospel came unto them from other Churches, and did not go out from them to other Churches.

2 Cor. 10. 7.  
1 John. 4. 6.

37. \* If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord w.

If there be any amongst you who hath a conceit, that he is inspired by God, and from that inspiration understandeth the Mind and Will of God, he must acknowledge, that I also am an Apostle, and know the Mind and Will of God as well as he; and being so, that what I tell you, is the Commandment of the Lord.

38. But if any man be ignorant, let him be ignorant x.

\* If any one will pretend ignorance in this, he is wilfully ignorant; for my own part, I will concern myself no further about him, but leave myself and him also to the Judgment of God, Let him be ignorant. In some Copies it is, He shall not be known. In the Day of Judgment Christ shall say unto him, Depart from me, I know you not.

39. Wherefore, brethren, covet to prophetic, and forbid not to speak with tongues y.

The Apostle concludeth his Discourse, summarily repeating all that he before had said. He had, v. 2. encouraged their desire of spiritual gifts; all along the Chapter he hath been magnifying the gift of Prophecy above the gift of Tongues, as being of much more general use, and more for the profit of others; but he minds them here, that he did not forbid those for whom God had given the gift of Tongues, to make use of it at due times, and in a due manner and order.

40. Let all things be done decently, and in order z.

He forbade them not to speak with Tongues, provided they did it decently and orderly, as all other things ought to be done in so grave an Assembly, as that of the Church, and in so grave an Action, as the Worship of God. For Women to prophetic in the publick Assemblies, was an undecent thing, v. 35. he had said, that it was a shame. For many of them to speak together, confusedly, making a noise, that was disorderly; nor did this decency or indecency, order or disorder, arise from obeying or disobeying the Apostolical Constitution, but from the Law of God, the Light of Nature, the common usage of all the Churches of Christians, as v. 33. All things ought to be done, (especially in Religious Assemblies and Actions) as they may not be judged by the Law of God, or the Light of Nature, or the common custom of other Churches, to be done indecently or confusedly, without order. It is very observable, That though the Apostle, in these things, hath given Rules, yet he hath determined nothing, shameful or uncomely, but what he hath made to appear so, either from the Divine Law, (as in the case of the womens prophesying, v. 34.) or from Nature and Reason, (as in the case of many speaking at the same time) it being useless to the end, which was teaching and instructing those to whom they spake, and what Unbelievers would count the effect of madness, v. 23.

CHAP. XV.

1. Moreover, brethren, I declare unto you the gospel which \* I preached unto you a, \* Gal. 1. 11. which also you have received b, and wherein ye stand c.

The Apostle, towards the conclusion of his Epistle, comes to reprove the Corinthians for an error in the Doctrine of the Resurrection from the dead; an error, though last mentioned, yet of all the most momentous. The Resurrection of the Body in the last day, is an Article of Faith; to the firm Belief of which, Reason speaketh not sufficiently, and therefore it was denied by many Philosophers and worldly Wise-men, *Acts 17. 18.* It should seem, that some in the Church of Corinth had sucked in some of their Notions; the Apostle therefore in this Chapter setteth himself to confirm that Article of the Christian Faith. To this purpose he begins, telling them, That that which he declared unto them, was the Gospel, that is, that Doctrine of the Gospel, which he had before preached to them, b and which they had heard, and believed, and embraced as the Truth of God, and c wherein the greatest part yet stood firm to their former Profession, though some of them had been seduced and warped.

2. \* By which also ye are saved d, if ye || keep \* Rom. 1. 26. in memory f what I preached unto you e, unless \* ye Chap. 1. 21. have believed in vain f. || Or, hold fast.

d By the believing, receiving of which Doctrine, you are already in the way to Salvation, (as it is said, *Joh. 3. 18.* He that believeth on him is not condemned, and v. 36. He hath everlasting life, and shall be eternally saved) e but not unless ye persevere; for that is meant by keeping in memory the Doctrine which I have preached unto you, and this you must do, or your believing will signify nothing, but be in vain to your Souls.

3. For I \* delivered unto you first of all that \* Chap. 11. 23. which I also received, how that Christ died for \* Mai. 22. 15. our sins \* according to the Scriptures g. &c.

g For I, in my preaching, delivered it to you as one of the principal Articles of the Christian Faith which I received, either from Christ by Revelation, (as he saith, *Gal. 1. 12.*) or from Ananias, *Acts 9.* how that Christ died for our sins, *Rom. 4. 25.* that is, that he might satisfy the Divine Justice for our sins, and make an atonement for us. And this is according to the Scriptures of the Old Testament, where it was foretold, *Isa. 53. 5, 6.* He was wounded for our transgressions, and bruised for our iniquities, and *Dan. 9. 26.* that the Messiah should be cut off, but not for himself.

4. And that he was buried, and that he rose



\* Isa. 53. 10. again the third day \* according to the Scriptures b.

b Not the Death only, but the Burial of Christ, and his Resurrection again from the dead, were (though more darkly) revealed in the Scriptures of the Old Testament. *Jonas* and *Isaac* were both of them Types of this; *David* prophesied, that *God would not leave his Soul in Hell, nor suffer his Holy One to see corruption*, *Psal. 16. 10.* which *Peter* applyeth to Christ, *Acts 2. 31.* so *Chap. 13. 35.* So that the Doctrine of the New Testament in these things agreeth with the Doctrine of the Old; with this only difference, that the Old Testament contained the New Testament in a Mystery, and the New Testament was the Old Testament more fully and plainly revealed.

\* Luke 24. 31.

\* Mark 16. 14.

Luke 24. 36.

Acts 11. 41.

5. \* And that he was seen of Cephias, \* then of the twelve i.

i We read not in the History of the Gospel of Christ's appearing unto *Peter*, unless he were one of those to whom Christ appeared, as they were going to *Emmaus*; for which there is this probability, because when they came to *Jerusalem*, they told the rest, That the Lord was risen, and had appeared unto *Simon*, *Luk. 16. 24.* (if *Simon Peter* be there meant.) His appearance to the whole number of the Disciples we have recorded, *Joh. 20. 19.* they are called *Twelve*, (though *Judas* was now dead, and *Thomas* at that time was not there) because *Twelve* was the number that God had appointed the College of Apostles to consist of; so *Gen. 42. 13.* the Children of *Jacob* said, They were twelve Brethren, though they thought at that time that *Joseph* (who made the twelfth) was dead. This is much more probably the sense, than the fancy of some, that *Barnabas*, who was afterward chosen to supply the room of *Judas*, being at that time a Disciple, might at that time be with them: for, admit he were, yet *Thomas*, we are sure, was at that time absent.

6. After that he was seen of above five hundred brethren at once k: of whom the greater part remain unto this present, but some are fallen asleep l.

k Of this appearance to above five hundred Brethren at once, the Gospels say nothing; but it is probably thought to be understood of that great Meeting of the Disciples in *Galilee*, where our Saviour promised to meet them, *Mat. 26. 32.* & 28. 7. after his Resurrection. l Where-ever it was, the Apostle saith, That the greater part of them were yet in a capacity to give a living Testimony to the Resurrection of Christ, though some of them were dead.

\* Luke 24. 50.

7. And after that he was seen of James, then \* of all the apostles m.

m The Scripture tells us nothing, in the History of the Gospel, of Christ's appearing to *James*; but we read of two appearances to the Apostles besides these, which the Apostle had before mentioned.

\* Acts 22. 14.

Chap. 9. 1.

|| Or, an abortive.

8. \* And last of all he was seen of me also n, as of one born out of due time o.

n Last of all the Apostles, or it may be last of all persons; for after *Stephen*, we read of none but *S. Paul*, who saw Christ. *Stephen*, as they were stoning him, cried out, *Acts 7. Behold, I see the Heavens opened, and the Son of man standing on the right hand of God.* *Acts 9. 4.* we read of *Paul's* hearing a voice from him, and no doubt but he had a bodily sight of him; for he here reckoneth himself amongst those that were eye-witnesses. Nor is it any objection against it, that he was struck blind, for that was after his sight of Christ, not before. o He calls himself an *Abortive*, or one born out of due time, either because he was added to the number of the Twelve; or in respect to his new Birth, he being converted (as he tells us afterward) after that he had been a Persecutor of the Church of Christ, after the descending of the Holy Ghost; or, it may be, because his Conversion was sudden, like the abortive birth of a woman.

\* Gal. 1. 13.

1 Tim. 1. 13.

9. For I am the least of all the apostles, that am not meet to be called an apostle, because I \* persecuted the Church of God p.

p The least not in dignity, or gifts, or labours, (he tells us, that he had laboured more than all, he had made the Gospel to abound from *Jerusalem* to *Ilyricum*; he hath in this Epistle let us know, that he spake with Tongues more than they all;) but deserving the least esteem, (as he afterward expoundeth himself) telling us; That he was not worthy of the Name of an Apostle. He gives the reason, Because he had before been a Persecutor of the Church of God, the History of which we have *Acts 9. 1, 2, 3.*

\* Eph. 3. 7, 8.

\* 2 Cor. 11. 23.

& 12. 11.

\* Mat. 10. 20.

2 Cor. 3. 5.

Phil. 2. 13.

10. But \* by the grace of God, I am what I am q: and his grace which was bestowed upon me, was not in vain r: \* but I laboured more abundantly than they all s, yet \* not I, but the grace of God which was with me r.

q By the free love and goodness of God, I that was before a *Flasker*, and a Persecutor, and injurious, I have obtained mercy; and though it was impossible for me any more to requite

and answer, than at first to merit that Love, yet his Grace in me hath produced some fruit, and hath not been wholly in vain. r For in the discharge of my Ministry, as an Apostle, I have abundantly laboured, though not more than all the rest of the Apostles taken together, yet more than any one of them all, who were my Fellow-Apostles: what these labours were, he told us *Rom. 15. 19.* and more fully, *2 Cor. 6. 4, 5, 6, 7.* s But lest he should be thought to arrogate any thing to himself, and the power or good use of his own will, he addeth, yet not I; but the grace of God in me. Grace seemeth, in the latter part of the verse, to be taken in something a different sense from what it was in the former part: here it signifies the free love and favour of God (though it may also there be understood of those gracious habits, which were the effects of that free Love and Mercy;) here it plainly signifies those gracious habits, which were infused into *Paul*, together with the gracious influences of the holy Spirit, by which he was enabled to reduce those habits into acts. *Paul* had something in the Acts he had done considered as a man, but yet so little, as in these spiritual Acts he denieth his own efficiency, and attributeth all to Divine Grace, either exciting him to his actions, or preventing, or working in and with him, and assisting him, and giving him all that success he had had.

11. Therefore, whether it were I or they u, so we preached, and so ye believed w.

u Whether I or any other of the Apostles preached amongst you. w This was one great point that we preached amongst you, That Christ was risen again from the dead. This we held forth to you as the object of your Faith, this you received and closed with as the object of your Faith; we did not only preach to you, That Christ died for our sins, but that he rose again for our justification. Neither was your Faith objected only in Christ, as one that was crucified, and had dyed, but as one that was risen from the dead. Thus *Peter* preached, *Acts 2. 31.* & 3. 15. & 4. 20. & 5. 30. and *Stephen*, *Acts 7.* and *Peter*, *Acts 10. 40.* and *Paul*, *Acts 13. 37.* & 18. 3, 31. and so all the Apostles.

12. Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? x.

x The Apostle having laid a good Foundation, proving the Resurrection of Christ by a plentiful Testimony of those who saw him after that he was risen from the dead; and minded them, That this was the Doctrine of the Gospel, which both they and all the rest of the Apostles, had with one Consent preached to them; he comes to build upon it, and from this, as a main Argument to prove, That there must needs be a Resurrection from the dead: and beginneth with a reflection upon some in that Church who denied it: Who those were, we are not told; some think they were *Hymeneus* and *Philetus* mentioned *2 Tim. 2. 17, 18.* who held, that the Resurrection was past; others think, he reflects on *Cerintus*, who was one of the Leaders of those Hereticks we read of, who after *Simon Magus* denied the Resurrection; others think, they were some of the *Sadduces*, of whom we read in the Acts, that they denied the Resurrection, or some of the *Pharisees*, who denied the Resurrection of Christians, looking on them as Apostates; others think they were some who had been tainted at least with the Doctrine of the Pagan Philosophers. We cannot certainly determine who, but certain it is, some there were; and the Apostle argues them in this thing, to assert absurdly, upon this Supposition, That Christ was risen.

13. But if there be no resurrection of the dead, then is not Christ risen y.

y If (saith the Apostle) there be no Resurrection of the dead, then Christ is not risen. But some will possibly say, How doth this follow? Suppose it true, that Christ be risen, how doth it follow, that the dead shall rise? The force of it lieth in several things. 1. Christ, as he saith, *v. 20.* is the first-fruits of them that sleep, the exemplary cause of our Resurrection. 2. If we consider Christ as the Head, it is unreasonable, that the Head should be risen from the dead, and the Members yet held of Death, when it is the Office of the Head to communicate sense, life, and motion to the Members. Again, the Argument is strong from the consideration of the end of Christ's Resurrection, which was to shew his Victory over Death, that the dead might hear his Voice and live, and that he might be the Judge of the quick and the dead, which he could not have been, if the dead did not rise. Now, tho' it be true, that Christ's Headship to his Church, and the Apostles Argument from thence will not prove the Resurrection of the wicked, yet (besides that the Resurrection of Believers is the main thing the Apostle here proveth, having elsewhere abundantly proved the general Resurrection) the consideration here of Christ's being raised, that he might be the Judge both of the quick and of the dead, will prove the Resurrection of the wicked, as well as of Believers.

14. And if Christ be not risen, then is our preaching vain z, and your faith is also vain a.

z Now (saith the Apostle) if Christ be not raised, in what a case are you? And we also, who have preached his Resurrection

tion to you? Our preaching is vain and false, *a* and your Faith is so also, for the object of it faileth, which is a Christ risen from the dead.

15. Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised *b*.

*b* There is nothing in these two verses, but what the Apostle had before said, *viz.* That if Christ were not risen, the Apostles preaching, and the *Corinthians* believing were both of them vain and false. Only what the Apostle, in the former verse, called Preaching, he here calleth *Witnessing*, *We are* (saith he) *false Witnesses of God.* To be false Witnesses for men, or in the name of men, is against the ninth Commandment, and a sin of no ordinary magnitude; but to be a *false Witness of God*, is a much higher sin. This Title of *Witnesses* was at first given to the Apostles by Christ, *Acts* 1. 8. afterwards often (especially in the *Acts*) applied to them, *Acts* 1. 22. & 2. 32. & 4. 33. & 5. 32. & 10. 39. 41. Particularly *Paul* applieth it to himself, *Acts* 22. 15. & 26. 16. It is true, the Apostles, who either saw Christ while he was on Earth after his Resurrection, or in Heaven, as *Paul* did, *Acts* 9. were in the strictest sense *Eye-Witnesses*; but yet in a larger sense this notion agreeth to all Ministers, who testify, upon the hearing of the Ears, and upon reading the Scriptures, the same thing which the Apostles testified, though not upon the same Evidence. Now to affirm a thing, as from God, for truth, which is in it self false, is a very high transgression: which (saith the Apostle) we must be guilty of, if Christ be not raised; and if the dead rise not, then Christ is not raised.

17. And if Christ be not raised, your faith is vain, ye are yet in your sins *c*.

*c* That is, ye are yet in your Estate of Nature, under the guilt and condemning power of your sins, which are not yet pardoned to you; for no sins are remitted, but upon believing in the Lord Jesus Christ, which none can do, if Christ be not risen from the dead; for by that he was declared to be the Son of God with power: his death declared him to be truly Man, it was his Resurrection that manifested him to be truly God, God over all blessed for ever; and so the proper object of peoples Faith.

18. Then they also who are fallen asleep in Christ, are perished *d*.

*d* Some think that the term in *Christ* in this Text, is of the same signification with *for the sake of Christ*, which would restrain it to *Martyrs*; but I know no reason for that, because what is said, is true of all; for it is plain, from what was said before, that if Christ be not risen from the dead, all that dye must dye in their sins, there being no object for their Faith to work or lay hold upon. The door of Salvation remaineth as fast shut as ever, so as those whom they looked upon as being asleep in Christ, must necessarily perish, if Christ be not risen; there is no *Forerunner* entred into the Heavens for us.

19. If in this life only we have hope in Christ, we are of all men most miserable *e*.

*e* The Apostle here argueth the Resurrection of Believers from a new Head. It is not reasonable for any to imagine, that those who believe in Jesus Christ, should of all others be the most miserable; but this they must be, if there be no Resurrection from the dead. He enlargeth upon this Head of Argument further, *v. 30. 31.* The reason of it is, because it must then follow, That they could have no hope in Christ beyond this life; and the condition of the *Apostles*, and the generality of *Christians*, at least in those first and furious Times, was a most afflicted state and condition. The Apostle was in Jeopardy every hour, *v. 30.* he dyed daily, *v. 31.* If any say, How doth this follow? for their Souls might be in Glory, though their bodies once dead, were not raised? It is answered: 1. That it still must hold as to their bodily, fleshly part. 2. That those who denied the Resurrection of the Body, denied also the Immortality of the Soul. 3. That *Paul* speaketh upon the supposition of the Divine Ordination; God having so ordered it, that the Death of Christ, without his Resurrection, should be of no avail to us, to save either Soul or Body; and that our Souls and Bodies should not be separately, but joyntly glorified upon their re-union in the End of the World: 1 *Pet.* 1. 3. we are said to be begotten to a lively hope by the Resurrection of Jesus Christ from the dead.

20. But now *\** is Christ risen from the dead, and become *\** the first-fruits of them that sleep *f*.

*f* The Apostle returneth to his former Argument, to discourse concerning the Resurrection of Christ, who is by him called the *First-fruits of them that sleep*; not of all that shall rise (as some think) for it will be hard to prove, That any benefit of Christ's Death or Resurrection after this life, belongs to wicked men; nor is it usual for the Pen-men of Holy Writ, to express the death of Unbelievers under the gentle notion of a sleep; and *Col.* 1. 18. Christ is called the *First-Born from the*

dead, as he is the Head of the Church. It is rather spoken with reference to Believers; the Resurrection of wicked men, flowing rather from God's Providence, in order to the manifestation of his Justice in the last Judgment, than from the Mediation of Christ. But here is a Question arising, How Christ is said to be the First-fruits of those that sleep, whenas we read of divers in Scripture, that were raised from the dead before Christ was so raised? *Ans.* 1. Christ was the first that rose again by his own Power and Virtue. 2. He was the first who rose again, and died no more. 3. He was the first in respect of Dignity. 4. He was the first-Fruits of them that sleep, by his Resurrection making a way for the Resurrection of others, even of all such as were Members of him; as the Offering of the First-fruits under the Law sanctified the whole Crop.

21. For *\** since by man came death *g*, *\** by man *\** came also the resurrection of the dead *h*.

*g* Since by one man, *viz.* Adam, (who is also styled the Son of God, *Luk.* 2. 38. because he had neither Father nor Mother) came mans subjection to mortality, sicknesses, and death here, and eternal death and misery in another World; it pleased God that by one, who though he was the Eternal only begotten Son of God, yet was also made Man, and was flesh of our flesh. *h* The Resurrection of those that are Believers, and asleep in Christ, should come, *1 *Cor.* 2. 14.*

22. For as in Adam all die, even so in Christ shall all be made alive *i*.

*i* As in the first Adam, all men that were in him, became subject both to temporal death, and all the afflictions and miseries of this life, which are so many little deaths, *Rom.* 8. 36. and forerunners of natural death, or attendants upon it; and also to that eternal death which is the consequent of the guilt of sin, *Rom.* 6. 23. So in Christ, that is, through the Merits of his Death, and through his Resurrection, all that are in him, being chosen in him, given to him, and by Faith implanted into him, are not only spiritually made alive, (being passed from death to life, 1 *Joh.* 3. 14.) but shall be raised from the dead unto eternal life. But though this Text doth not prove the general Resurrection (being only intended of Believers, that are Members of Christ) yet it doth not oppose it. But that the *all* here mentioned is no more than all Believers, appeareth not only from the term in *Christ* in this Verse, but from the whole following Discourse; which is only concerning the Resurrection of Believers to life, not that of the wicked to eternal condemnation.

23. But every man in his own order, Christ *\** the first-fruits *k*, afterward they that are Christs *\** at his coming *l*.

*k* In his own Order, either with respect to Time, or Dignity, lest any should say, If Christs Resurrection be the cause of the Resurrection of Believers, then why did not all the Saints that were in the Graves, rise with Christ? The Apostle saith, God had appointed an order, and this order was, that they that were dead, or should be dead before Christs second Coming, should not prevent one another, 1 *Thess.* 4. 15, &c. Besides, the order which God had set, was, That Christ should be the First-Fruits of this Harvest, rising first from the dead, so as to dye no more. *l* Then Believers, that are Members of Christ by Faith implanted into him, should also rise, but not before his second Coming.

24. Then cometh the end *m*, when he shall have delivered up the kingdom to God, even the Father *n*, when he shall have put down all rule, and all authority and power *o*.

*m* The end of all the miseries and afflictions, which Believers meet with in this life, or the end of all our Preaching and Ministry, the End of the World, or the End of Man, or rather (as the next words seem to interpret it) the End of that mediatory Kingdom of Christ, which he now administreth instead of his Father, and shall manage to the End of the World. *n* Christ shall then deliver up those Keys of Life, and Hell, and Death to his Father, yet shall not Christs Kingdom cease, (for the Prophet saith, *That of it there shall be no end*;) Christs essential Kingdom, which is his Dominion, which he hath, and exerciseth over all created Beings, together with his Father, and the holy Spirit, (all being but one Divine Essence) that shall hold and abide for ever; but his mediatory Kingdom, by which he ruleth over his Church in the midst of his Enemies, that shall cease, and be delivered up unto the Father: So that Christs delivering up the Kingdom to his Father, proveth no inferiority of Christ to his Father, more than his Fathers committing that mediatory Kingdom to him can prove his Fathers not reigning, or inferiority to him, which it certainly doth not. It signifieth only the ceasing of that Dispensation, or Christs exercise of his mediatory Kingdom on Earth, in the Rule and Government of the Church, and subduing his and his Peoples Enemies. *o* Then shall all Rule and Authority of Kings and Princes of the Earth cease, and all the ministration of good Angels, and power of evil Angels; so shall all Ministations and Governments in the Church Militant here on Earth, and all those that are the Enemies of the Church shall be subdued and brought under.

\* 1 *Pet.* 1. 3.  
\* *Acts* 26. 23.  
\* *1 *Cor.* 15. 20.*

\* *Rom.* 5. 12.  
\* *Joh.* 11. 25.



\* Acts 2. 34. 25. For he must reign, \* until he hath put all  
 Heb. 1. 13. & enemies under his feet p.

p God hath so decreed, (and what he hath said must come  
 to pass) that Christ should, as Mediator, exercise a Kingdom  
 and Government in the World, until he hath subdued all the  
 Enemies of his Gospel and People; all those who have said, *He  
 shall not rule over them*; the whole World that lieth in wicked-  
 ness, the Devil, and all his Instruments: this he proveth from  
 the words of the Psalmist, *Psal. 110. 2.* The term *until* doth  
 not signify the determination of Christ's Kingdom then, tho'  
 his mediatory Kingdom on Earth will then be determined. He  
 shall still reign, but not as now, in the midst of his Enemies,  
 and in the exercise of his Kingdom in the Conquest and subdu-  
 ing of them.

\* Rev. 20. 14. 26. \* The last enemy that shall be destroyed, is  
 death q.

q If *Death* be any Enemy (as we usually judge) that also must  
 be destroyed; and there is no other way to destroy death, but  
 by the causing of a Resurrection from the dead. So that the  
 Apostle proveth the Resurrection from the necessity of Christ's  
 reigning, until all his Enemies be destroyed, of which Death is  
 one; for it keeps the bodies of the Members of Christ from  
 their Union with their Souls, and with Christ, who is the Head  
 of the whole Believer, the Body as well as the Soul.

\* Mat. 28. 18. 27. \* For he hath put all things under his feet r;  
 But when he saith all things are put under him, it is  
 manifest that he is excepted, which did put all things  
 under him s.

r The Apostle referreth to *Psal. 8. 6.* where the Psalmist  
 adores God for the Privileges given man in his Creation; a-  
 mongst which this is one, That God had put all things under  
 his feet; the Psalmist afterward expounds that universal Partic-  
 ic, v. 7. 8. by *All Sheep and Oxen, yea, and the beasts of the field,  
 the fowls of the Air, and the fishes of the Sea.* But that that Psalm  
 or some passages at least in it, are to be understood of Christ,  
 appeareth from *Heb. 2. 6, 7, 8.* where the Penman applieth it  
 to him, as doth the Apostle here; under whose feet all things  
 are put in a much larger sense, and therefore the Apostle ex-  
 pounds the Affirmative, *Heb. 2. 8.* by a Negative, *He left no-  
 thing that is not put under him.* But lest men of perverse minds  
 should conclude, That then the Father also is put under Christ;  
 the Apostle addeth, That s when he saith, *He hath put all things  
 under his feet,* the Father himself, who is the Person that put  
 all things under him, is not to be included.

\* Chap. 3. 23. 28. And when all things shall be subdued unto  
 him, \* then shall the Son also himself be subject  
 unto him that put all things under him t, that God  
 may be all in all u.

t The Sons subjection to his Father, which is mentioned in  
 this place, doth no where prove his inequality of Essence, or  
 Power with his Father; it only signifyeth what was spoken be-  
 fore, that Christ should deliver up his *Mediatory Kingdom* to his  
 Father; so manifesting, that whatsoever he had done in the  
 Office of Mediator, was done in the Name of his Father, and  
 by his Power and Authority; and that as he was Man, he was  
 subject to his Father. Suppose (saith Pareus) a King should  
 have one only Son, whom he should take into a Partnership  
 with him in his *Majesty and Kingdom*; but yet so, that the King  
 should still have the Preheminence of a Father, the Son only  
 the Dignity of a Son in such Power and Authority; after which  
 this King having some Subjects risen up in Rebellion against  
 him, should send his Son with Armies and his Authority against  
 them, he should dispatch the work, and at his return yield up  
 his Commission to his Father, yet still retaining the same nature  
 he had, and Authority with which his Father had before clothed  
 him, as a Partner in the Kingdom and Government with him.  
 u That God (saith the Apostle) may be all in all. Instead of  
 all things which the heart of man can wish; or that God may  
 exercise a full and perfect Empire and Government over all  
 things; That the incomprehensible Glory of God may fill all the  
 Elect. But is not God in this World all in all? *Ans. He is;*  
 but he doth not so appear ruling in the midst of his Enemies  
 here. 2. The Government will be alter'd; God here is sole  
 King of the World, but he partly ruleth it by Christ, as Me-  
 diator, whose mediatory Kingdom shall then cease, and nothing  
 shall appear but the essential Kingdom of God; the Power by  
 which the Father, the Son, and the Holy Ghost. (three persons,  
 though but one God) shall govern and rule all things, when all  
 this sublunary World shall cease.

29. Else what shall they do which are baptized  
 for the dead. If the dead rise not at all, why are  
 they then baptized for the dead? w.

w A very difficult Text, and variously expounded. The  
 terms *Baptize* and *Baptism* signify no more in their original and  
 native signification, than to *wash*, and a *Washing*. The *wash-  
 ing of Pots and Cups* in use amongst the Jews, is in the Greek,  
 The *Baptisms of Pots and Cups*; but the most usual acceptation  
 of it in Scripture, is to signify one of the Sacraments of the  
 New Testament; that Sacred action, by which one is washed

according to the Institution of Christ, *In the Name of the Father,  
 the Son, and the Holy Ghost.* It is also Metaphorically used by  
 our Saviour in the Gospels, *Mat. 20. 22, 23. Mark 10. 39.  
 Luke 12. 50.* to signify a Suffering for the Name of Christ.  
 And it is also used thus Metaphorically, to signify the Action of  
 the Holy Ghost in cleansing and renewing our hearts, *Mat. 3.  
 11, 12. Joh. 3. 5.* The last usage of the term is by no means  
 applicable here. The Question is, Whether the Apostle mean-  
 eth here only, Why are men washed for the dead? Or, why are  
 men baptized religiously for the dead? Or, why are men baptized  
 with blood for the dead? For the Popish Notion, That Baptism  
 here signifies any Religious Actions, as *Fastings, and Prayers,* and  
 Penances for those that are in Purgatory, there is no such usage  
 of the term in Scripture; for though in Scripture it signifies  
 sometimes Sufferings from the hands of others, as in *Mat. 20.  
 22, 23. Mark 10. 39.* yet it no where signifies Penances, or  
 such Sufferings as men impose upon themselves for the Dead.  
 Nor doth Paul here say, To what purpose do men baptize them-  
 selves, but why are they baptized for the dead? 1. Those that  
 think the term here signifies washing, what shall they do, who  
 are washed for the dead? tell us, that it being a custom in many  
 Countries, for neatness and cleanliness, to wash dead bodies:  
 the Primitive Christians used that Ceremony as a Religious Rite,  
 and a testimony of their Belief of the Resurrection. That such  
 a custom was in use amongst Christians, is plain from *Act. 9. 37.*  
 but that they used it as a Religious Rite, or a testimony of their  
 Faith in the Resurrection, appeareth not. And though it be *ὡς  
 νεκρῶν*, yet they say *ὡς* is so used, *Rom. 15. 8. for the Truth  
 of God*, expounded by the next word, to confirm the Promises.  
 2. Those that think, that by baptizing in this Text, the Sacra-  
 ment of Baptism is to be understood, give us more than one ac-  
 count. 1. Some say, That whereas they were wont in the  
 Primitive Church, before they admitted persons into a full Com-  
 munion with the Church, to keep them for some time under  
 Catechism, in which time they were called *Catechumeni*; if such  
 fell sick, and in danger of death, they baptized them; or if they  
 dyed suddenly, they baptized some other for them, in testi-  
 mony of their hope of the joyful Resurrection of such a person  
 to Eternal Life. Now admit this were an error of practice in  
 them, as to this Ordinance; yet if any such thing were in pra-  
 ctice in this Church, the Argument of the Apostle was good a-  
 gainst them. But how shall any such thing be made appear to  
 us? That there was such an early corruption in this Church?  
 Others say, That some believing the Resurrection, would upon  
 their death-beds be baptized, in testimony of it, from whence  
 they had the Name of *Clinici*. Others say, To be baptized for  
 the dead, signifieth to be baptized when they were dying, and  
 so as good as dead. Mr. Calvin chuseth this sense; but the Que-  
 stion is, Whether the Greek Phrase *ὡς νεκρῶν* will bear it.  
 Others tell us of a custom in use in the Primitive Church, to  
 baptize persons over the Graves of the Martyrs, as a Testimony  
 of their Belief of the Resurrection. That there was anciently  
 such a custom, I doubt not: And I believe that the custom  
 with us in reading of Prayers over dead Bodies at the Grave,  
 doth much more probably derive from this ancient usage, than  
 the Papists praying for the dead; but that there was any such  
 custom so ancient as the Apostles times, I very much doubt.  
 There are yet two other senses given of this difficult Phrase, ei-  
 ther of which seemeth to me much more probable than any of  
 these. To the first we are led by the next verse, *Or why are we  
 in jeopardy every hour?* Which inclineth many good Interpre-  
 ters to think, that the Baptism here mentioned is, That *Baptism  
 with Blood* mentioned by our Saviour, *Mat. 20. 22, 23.* and  
 so the sense is no more, than if there be no Resurrection of the  
 dead. Why do we dye daily? Why are we killed all the day  
 long? For we do that in hope of a blessed Resurrection. The  
 only Objections against this are, 1. That none but Christ him-  
 self useth the word in this sense, (which seemeth a light ex-  
 ception.) 2. That *ὡς νεκρῶν* is hardly capable of that sense;  
 but yet our learned Dr. Lightfoot brings parallels of such an usage  
 of the Preposition out of the LXX. Others observe, that the  
 Apostle, in this whole Chapter, is discoursing of the Resurrection  
 of Believers unto Life, and they are such dead alone, that he here  
 speaketh of, for whom he saith any were baptized. Now it is  
 plain from Scripture, that Baptism is a Seal of the Resurrection,  
 signifying to Believers, that they shall be made partakers of the  
 Death and Resurrection of Christ, (the Resurrection being  
 strongly proved from Gods Covenant, of which Baptism is a  
 Seal, *Luke 20. 37, 38.*) and being so, it confirmed the Cove-  
 nant not only to the persons baptized, but to the whole Church,  
 as well the Triumphant as the Militant part of it; as well with  
 reference to those of it that were dead, as those that were li-  
 ving. So that so often as Baptism was administered in the Church,  
 that he was the God of Believers and of their Seed: So that all  
 who to this day are baptized, are baptized for the dead, that  
 is, for the confirmation of Gods Covenant to his whole Church,  
 as well that part of it which is dead, as that part which is yet  
 alive; and it testifieth, that those that sleep in Christ (although  
 dead) yet live in the promise of the Resurrection, because God  
 is their God, and he is not the God of the dead, but of the li-  
 ving, as our Saviour speaketh in *Luke 20. 38.* In this variety a-  
 mongst Learned men about the true sense of this place, I shall  
 leave the Reader to his own judgment; although to me the  
 two last seem to be most probable.

30. And why stand we in jeopardy every hour? *x*.  
*x* We are the veriest Fools in Nature, if there be no Resurrection of Believers unto Life; for it is in the firm belief and hopes of that, that we are in danger of our lives, and all that we have, every hour of our lives.

31. I protest by *||* \* your rejoicing which I have in Christ Jesus our Lord, \* I die daily *y*.

*y* What is meant here by *your rejoicing which I have*, is something doubted; some understanding it of the Apostles rejoicing in them as Believers, whom he had been an Instrument to convert and bring home to Christ: others of their rejoicing in him (which seems not probable, many of them so much despising and villifying him:) others understand it, of their glorying against him, and triumphing over him, and that this was one of his sufferings which he instanteth in, which he underwent in hope of a Resurrection. The words are not an Oath, (for here God is not called to witness) they are only an *Attestation*. As the Prophets sometimes call Heaven and Earth to witness, so here he calls their *Rejoicing* to witness; and this Rejoicing seems to be the Joy of those who amongst them truly rejoiced in Jesus Christ, for which also he rejoiced daily, they being the Seal of his Apostleship. That which he solemnly affirms, is, That *he died daily*; not only was ready to dye daily, but in the same sense that he elsewhere saith, he was in *Deaths often*, and that they were *killed all the day long*; suffering such afflictions as were near a kin to death, and led on to death, as their end.

32. If *||* after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? \* Let us eat and drink, for to morrow we shall dye *z*.

*z* Concerning this Fight of the Apostle with *Beasts* at Ephesus, there are two opinions; some thinking that he indeed fought with Beasts, and we know that in those Countries such a punishment was in use, to bring out Malefactors to fight with wild Beasts; but as we read in the *Acts* of no such dealings with Paul, so that being a punishment rather for their slaves & vilest men, it can hardly be thought that Paul, who was a Free-man of Rome, should be exposed to it: They seem therefore better to understand it, who interpret it of his conflict with men, who in their conditions and manners were like Beasts; and that he doth not speak here of his scuffle with *Demetrius*, mentioned *Acts* 19. but some other conflict he had there, of which the Scripture giveth us no large account, but it seems to be generally and obscurely mentioned in the next Epistle, *Chap.* 1. 8. for this Epistle was wrote after his contest with *Demetrius*. By that Phrase, *after the manner of men*, some think he means, as men use to fight; some have other notions of it: the sense seems to be plainly this, If I have fought with beastly men at Ephesus after the manner that men fight with beasts, exposing my body to their rage and fury, what profit is it to me, if the dead rise not? I have opposed my self to their fury out of an hope for a joyful Resurrection; but if there shall be no such Resurrection, the *Epicures* that resolve to stick at nothing, nor to deny themselves in any sensual satisfaction from meat and drink, have the best of it; all men had then best sing their Song, *Let us eat and drink*, for we have but a little time to eat and to drink in; we know that we shall dye, and there will be an end of us.

33. Be not deceived: evil communications corrupt good manners *a*.

*a* Do not suffer your selves to be abused with evil and corrupt discourses of those Philosophers amongst whom you converse, who argue from innate Principles of Reason against Articles of Faith; though you may judge, that they talk but for discourse sake, yet their communication or discourse is naught, and will influence men as to things of practice, and debauch men in their Morals. It is a Verse or Saying taken out of, or at least found in one of the Pagan Poets; but containing in it much truth.

34. Awake to righteousness, and sin not *b*: for some have not the knowledge of God *c*: \* I speak this to your shame *d*.

*b* Sin is in Scripture compared to *sleep*, *Rom.* 13. 11. *Eph.* 5. 14. and that very properly; for as the natural Senses are bound up in natural sleep, so the Sinners spiritual Senses are locked up, so that he doth not exercise them to discern betwixt good and evil; and as he that is asleep is void of all care and fear, is secure, so the Sinner is secure and void of fear. And Repentance is set out under the notion of *awaking*; we are not only concerned to eschew evil, but to do good; not only to awake from Sin, but to *Righteousness*, that is, to an holy life and conversation, that is it which is here called Righteousness, all spiritual rectitude being to be judged from the Souls conformity to the Divine Rule; hence sin is called a crooked way, because it will not agree with the Rule of Gods Word. *c* For some amongst you have not a due and saving Knowledge of God, or a right apprehension of the things of God, *d* though it be a shame for them that have it not, considering the light and means of knowledge which you have had by my Ministry, and the Ministry of others who have been amongst you.

35. But some man will say, \* How are the dead raised up? and with what body do they come? *e*.

*e* Some of your vain Philosophers, who are resolved to give credit to nothing upon the account of a bare Divine Revelation, unless they can give a farther rational account of it in the circumstances, will be ready to object and say, How is it possible, that those very bodies which are putrefied, and turned into dust, and that dust, it may be, scattered to the four Winds, should be raised up? And if the same bodies shall not again rise, what kind of bodies shall the Believers have in the Resurrection? Shall they be bodies that will need meat, and drink, and cloaths, as our present bodies do? Or what other bodies shall they be?

36. Thou fool *f*, \* that which thou sowest is \* *Joh.* 12. 24. not quickned, except it dye *g*.

*f* He saith not, *thou fool* in anger, (which is that using of this term which our Saviour, *Mat.* 5. 22. saith, brings a man under the gift of Hell-fire) but in the way of a grave and authoritative reproof; calling them fools for their want of a due understanding of the things and ways of God. *g* He lets them know that they might as well ask, how the grain of Wheat, which they ordinarily sowed in their field, did rise again? For that grain also rotteth under the clods of the Earth, under which it is buried, before it again riseth.

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain *h*.

*h* And when it again riseth, or shooteth up, it is not bare grain, without either stalk or ear, (which was the body by them sown.)

38. But God giveth it a body as it pleaseth him, and to every seed its own body *i*.

*i* But God giveth to every grain, or kind of seed, such a kind of body as it pleased him, and a several body, according to the nature of the grain; yet none will deny, but it is the seed sown which cometh up, though with a different body, in respect of some qualities.

39. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds *k*.

*k* Flesh is a kind of body, but it is of various degrees of dignity and excellency, in respect of the qualities of it: the flesh of men is of a differing excellency from the flesh of beasts; and there is a difference in natural Qualities betwixt the corporeal Substances of Beasts, and of Fishes, and Birds; yet they are all bodies, they are all flesh; our distinction betwixt *Flesh* and *Fish*, it is but according to our Idiom or Propriety of speaking; we read of the *flesh* of fish, *Levit.* 11. 10, 11.

40. There are also celestial bodies *l*, and bodies terrestrial *m*: but the glory of the celestial is one, and the glory of the terrestrial is another *n*.

*l* Such are the Sun, the Moon, and the Stars. *m* Men, Beasts, Birds, Fishes, the Elements, Stones, &c. *n* Now betwixt these two Species of Bodies, in respect of Qualities, there is a very great difference; the glory of the heavenly Bodies is much greater than the glory of the earthly Bodies that are compounded of the Elements.

41. There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory *o*.

*o* Amongst the celestial bodies, there is a great deal of difference with respect to the Qualities; one of them is in glory much differing from another, the glory of the Moon is not like the glory of the Sun, and the glory of a Star is much beneath the glory both of the Sun and of the Moon; yea, one Star is more glorious than another, yet they are all bodies, though of different Species and Qualities.

42. \* So also is the resurrection of the dead *p*: \* it is sown in corruption, it is raised in incorruption *q*. *p* *Dan.* 12. 3. *Mat.* 13. 43. *Phil.* 3. 20.

*q* That is, so shall it be, as to the bodies of the Saints, in the Resurrection. The same bodies of the Saints shall rise though with qualities, and in a condition much different from what they were when they fell; as the same grain of Wheat shooteth up, though with another body; and as there is a difference betwixt celestial and terrestrial bodies, and betwixt celestial bodies themselves: so there will be a difference betwixt the bodies of the Saints, now that they are only of the Earth earthly, from what they shall be in the Resurrection; which difference he openeth in several particulars. *r* *It is sown*, that is, it dyeth, and is buried in such a state, that it is subject to putrefaction; but when it shall be again raised from the dead, it shall be subject to no putrefaction or corruption: So *v.* 52. *The dead shall be raised incorruptible*.

43. It is sown in dishonour, it is raised in glory *r*: it is sown in weakness, it is raised in power *s*.

*r* There is nothing more uncomely, unlovely, and loathsome than a dead body; but it will not be so when it shall be raised again;

Some read our.  
 \* 1 Thess. 2.  
 19.  
 \* Rom. 8. 36.  
 Chap. 4. 9.  
 2 Cor. 4. 10, 11.

Or, to speak  
 after the man-  
 ner of men.  
 \* Isa. 22. 13.  
 & 56. 12.

\* Chap. 6. 5.



again, then it shall be a beautiful, comely body. We shall rise in a full and perfect age, (as is generally thought) and without those defects and deformities, which may here make our bodies appear unlovely. *Daniel, Chap. 12. 2. says, The Righteous shall shine as the stars: Christ saith, They shall shine like the Sun: the Apostle saith, Phil. 3. 21. We shall be made like unto his glorious Body.* Three things make the body beautiful, a perfection of parts, the well putting them together, and proportioning them one to another, and a well-tempered chearful spirit; all these will concur in the bodies of Saints in the Resurrection. The Schoolmen determine, That much of the beauty of the Saints bodies in the Resurrection, will flow from their perfect sight of God, and the reflection of God upon them. *When it dyeth, it is a frail weak body, unable to resist injuries, but it shall rise a strong body, with quick senses, and subject to no more weaknesses.*

44. It is sown a natural body *t*, it is raised a spiritual body *u*. There is a natural body, and there is a spiritual body.

*t* Such a body as all living Creatures have by Nature, which is upheld by the actions of the Soul that quickeneth it, both the *Vegetative* powers, by which it is nourished by the use of meat and drink, the eating, concocting, and digesting it, &c. and the sensitive powers, &c. *u* But it shall be raised a *spiritual Body*. Spiritual, not as to the substance of it, (for in that sense a *spiritual Body* is a contradiction;) but in respect of the qualities and conditions of it, *Mat. 22. 30. Luke 20. 35, 36.* Bodies, which, in respect of many new qualities they shall have, shall be more like *Angels* and other *Spirits*, than humane bodies. Beautiful, incorruptible, free from infirmities, not subject to hunger, or thirst, or injuries, from cold or heat, &c. not using meat or drink, cloaths, phylick or marriage: Free, active, and nimble as *Spirits*, *1 Theff. 4. 17.* *Spiritual*, because they shall perfectly obey the Soul made perfect, and be by it commanded to spiritual actions only; of *subtile, spiritual, refined Constitutions.*

45. And so it is written: The first man Adam *\* Rom. 5. 14.* was made a living soul *w*, the *\* last Adam was made a quickening Spirit x.*

*w* The first part is written in *Gen. 2. 7. God breathed into mans Nostrils the breath of life, and so he became a living Soul;* that is, a living substance, living animal, natural life, by virtue of that breath of life, which God breathed into him. *x* The last Adam, by which he meaneth Christ, who in time was after the first Adam, and was born in the last days, and was the last common Head; as Adam was the first, with respect of natural and carnal propagation, so Christ was the last Head, in respect of Grace and spiritual Regeneration, he was made a *quickening Spirit*. He was made so, not when he was conceived and born, for he had a body subject to the same *natural infirmities* that ours are; but upon his *Resurrection from the dead*, when, though he had the same body, in respect of the substance of it, yet it differed in qualities, and was much more spiritual; with which body he attended up into Heaven, clothed with a Power as to quicken Souls with a spiritual life, so also to quicken our mortal bodies at his second Coming, when he shall raise the dead out of their Graves.

46. Howbeit that *was* not first which is spiritual, but that which is natural, and afterwards that which is spiritual *y*.

*y* Christ, the spiritual Adam, was not first in order of time, but the natural Adam; God in his Providence rising from more Imperfect to more perfect Dispensations: and so it is as to Gods Providences relating unto us, we have first natural bodies, we are born with such, we grow up and dye with such, but then we shall rise again with others, in respect of excellent qualities and endowments.

47. The first man *is* of the earth, earthy: the second man *is* the Lord *\* from heaven z.*

*z* Adam, who was the first Man, was of the Earth, *Gen. 2. 7.* and was of an earthy constitution, like unto the Earth out of which he was formed; but Christ had another Original. For though his body was formed in the Womb of the Virgin, and he was flesh of her flesh, yet she conceived by the Holy Ghost overshadowing her, and Christ had an eternal Generation (as to his Divine Nature) from his Father.

48. As is the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly *a.*

*a* Such a body as Adam had, (which was earthly) such all the Sons of Adam have; and such a Body as Christ now hath since his Resurrection, (which is an heavenly body) such a body also shall Believers, who are heavenly, have in the Resurrection.

49. And *\* as* we have born the image of the earthy, *\* we* shall also bear the image of the heavenly *b.*

*b* And as Believers, being the natural Sons of the first Adam, have born his image, had such bodies as he had while they li-

ved here; so they shall also in the Resurrection bear the Image of the heavenly, the Image of Christ; that is, have such bodies as was Christs Body, after that he was again risen from the dead.

50. Now this I say, brethren, that *\* flesh and blood cannot inherit the kingdom of God c,* neither doth corruption inherit incorruption *d.*

*c* Flesh and blood do not here signify Sin, the unrenewed Nature, (as some would have it) but *our bodies*, in their present natural, corruptible, frail, mortal state; so the terms signify *Eph. 6. 12. Heb. 2. 14. Flesh and Blood shall inherit the Kingdom of God,* (else our bodies could not be glorified) but our body, as in its present state, till changed and altered, as to qualities, till it be made a spiritual body, shall not inherit the Kingdom of God. *d* The latter words give a reason, why flesh and blood cannot inherit the Kingdom of God, because it is *Corruption*, that is, subject to natural corruption and putrefaction, and the heavenly state is a state of incorruption; the bodies of Believers therefore must be raised up in that state of incorruption mentioned, *v. 42.* before they can be capable of inheriting the Kingdom of God.

51. Behold, I shew you a mystery *e*; *\* We* shall not all sleep *f*, but we shall all be changed *g.*

*e* They might object, How can this be? There will be many Saints alive in the World at the day, when Christ shall come to judge the World, they will have natural bodies, such as they were born with, and grew up with in the World until that time (saith the Apostle) I now tell you a secret thing, (for so the term *Mystery* signifieth, *Rom. 11. 25. & 16. 25.* and in many other Texts) *f* We shall not all sleep any long sleep: Some think all shall dye, but some for a very short time, and then they shall revive. *g* But we shall *all be changed*, either dying for a time, or by some other work of God their natural, corruptible bodies shall be turned into spiritual bodies, not capable of corruption.

52. In a moment, in the twinkling of an eye, at the last trump: For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed *h.*

*h* This Change will be on the sudden, in a moment; either upon the Will and Command of Christ, which shall be as effectual to call persons out of their Graves, as a Trumpet is to call Persons together; or rather upon a Sound made like to the Sound of a Trumpet; as it was at the giving of the Law upon *Sinai, Exod. 19. 16.* We read of this last Trump, *Mat. 24. 31. 1 Theff. 4. 16.* There shall (saith the Apostle) be such a sound made, and upon the making of it, the Saints, that are dead, shall be raised out of their Graves; not with such bodies as they carried thither, (which were corruptible) but with such bodies as shall be no more subject to corruption; and those who at that time shall be alive, shall one way or another be changed, and be also put into an incorruptible state.

53. For this corruptible must put on incorruption, *\* and this mortal must put on immortality i.*

*i* God hath so decreed, That our flesh and blood, in the state wherein now it is, shall not be glorified; it shall be the same body as to the substance, but not as to the qualities; it is now corruptible and mortal, it must be put into a state of incorruption and immortality, before it can enter into the Kingdom of Heaven.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory *k.*

*k* That is, in an eternal and continuing Victory; the Saints shall dye no more. The quotation which the Apostle bringeth is out of those two Texts, *Isa. 25. 8. Hos. 13. 14.* which two Texts the Apostle saith, at that day will have a more full, perfect, and eminent accomplishment, than ever they before had.

55. *\* O* death, where *is* thy sting *l*? *\* O* grave, where *is* thy victory? *m.*

*l* The Apostle in the contemplation of this blessed day, triumpheth over death; in a Metaphorical Phrase, *where is thy sting?* What hurt canst thou now do unto Believers, more than a Wasp, or Hornet, or Bee, that hath lost its sting? *m* *O Grave,* or *O Hell,* (the same word signifieth both) where now is thy Victory? The Conquerour of all flesh is now conquered, the Spoiler of all men is spoiled; it had got a Victory, but now, *O Death, where is thy Victory?*

56. The sting of death *is* sin *n*, and the *\* strength of sin is* the Law *o.*

*n* If it were not for sin, death could have no power over man; Sin is that which giveth death a power to hurt the children of men; *The wages of sin is death, Rom. 6. 23.* *o* And without the Law there could be no transgression. The Law is so far from taking away the guilt of sin, that through the corruption of our Natures, strongly inclining us to what is forbidden, it addeth

\* Gen. 5. 3.  
\* 2 Cor. 3. 18.  
& 4. 11.  
Phil. 3. 21.  
1 Joh. 3. 2.

\* Joh. 3. 3, 5.

\* 1 Theff. 4. 15, 16, 17.

\* 2 Cor. 5. 4.

\* Hos. 13. 14.  
|| Or, O Hell.

\* Rom. 5. 13.  
& 7. 5, 13.

addeth strength to sin; *Sin* (as the Apostle saith, *Rom. 7. 8.*) *taking occasion by the commandment, and working in us all manner of concupiscence.*

\*1 Joh. 5. 5. 57 But thanks be to God, which giveth us \* the victory, through our Lord Jesus Christ p.

p The Victory over Sin and over Death, we have both through the Death and the Resurrection of our Lord Jesus Christ; who by his Death both delivered us from the guilt of sin, and also from the power of sin; and who through death destroyed him who had the power of death, even the Devil.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord q, for as much as ye know that your labour is not in vain in the Lord r.

q The Apostle concludeth his Discourse, proving the Resurrection of the Body from the dead, founding upon it an Exhortation to Holiness; which is here called the *work of the Lord*, because it is made up of works done by us at the command of Christ, and with a direct respect to his Glory in obedience to his Will. He mindeth them not only to do these things, but to do them *steadfastly*; not by fits, but never turning aside from them either one way or another; and *unmoveably*, so as no temptations either from dangers, or rewards, or false Teachers, should shake their Faith, as to the Principles, that lead unto such an holy life; this especially of the Resurrection from the dead. r Because they knew, that through the grace of God, and the Merits of Christ, such works as these should not want their reward; for though the work of God be wages to it self, and Christians should not serve God *merely* for wages, yet it is lawful for them (as for *Moses*) to have an Eye to the Recompence of Reward; and a greater reward than this of the Resurrection of the Body to eternal life, and that in a state of *immortality* and incorruption, in a spiritual and honourable estate, could not be.

## CHAP. XVI.

\*Acts 24. 17. 2 Cor. 9. 1, 2, 12. I NOW concerning \* the collection for the Saints a, as I have given order to the churches of Galatia, even so do ye b.

a The Business of relieving the poor Members of the Church is a moral Duty, a *Sacrifice with which God is well pleased*; our Faith must work by this Love. The Apostle, in several Epistles, was very solicitous about this: he mentioneth it *Rom. 15. 26. Gal. 2. 10.* as well as in this Epistle. Besides, that our Saviour had foretold, that the state of the Church would be such that they should have the poor always with them. *Agabus, Acts 11. 28.* had prophesied of a Famine, which (some think) raged at this time; and besides, the Persecution at *Jerusalem* had scattered the Brethren abroad, and being out of their Country and employments, they could not but be at a loss for a livelihood; and so need the charitable contribution of other Churches under better circumstances, as they were at this time in *Greece*. The Churches of *Galatia* and *Macedonia* had been very liberal this way; and the Apostle, by their Example, quickens the Churches both at *Rome* and *Corinth*, *Rom. 15. 26. 2 Cor. 8. 4.* b As to this he had (as he saith) *given order to the churches of Galatia*, which, it is thought, he did in his journey through *Galatia*, *Acts 16. 6.* and he ordereth the Church at *Corinth* to follow that Order, which followeth.

\*Acts 20. 7. Rev. 1. 10. 2 \* Upon the first day of the week c, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come d.

c From hence both divers of the Ancients, and very many late Divines, argue for the change of the Sabbath from the seventh day of the week to the first. It is plain from hence, that the Gospel-Churches were wont to assemble upon that day, (nor do we read in Scripture of any Assembly of Christians for religious Worship on any other day.) On this day the Apostle orders Collections for the poor Saints to be made, accordingly as God had prospered any in their employments; he directeth that they should every one lay by him something, not doing what he did with any ostentation, but having it ready when it should be called for: this he calls a *Treasuring*. (so it is in the Greek) *treasuring*; monies laid by for charitable uses are *Treasures*, both with respect to those for whom they are laid up, and also for our selves; for he that giveth to the poor, layeth up for himself *Treasures in Heaven*. d He would have *no gatherings when he came*, either to avoid the scandal of his being chargeable to them, or that he would have no delay; but when he came, it might be in a readiness to be presently sent away.

\*2 Cor. 8. 16. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 3 And \* when I come, whomsoever you shall approve by your letters, them will I send to bring your liberalities to Jerusalem e.

e The word here translated *Liberality*, is the same which signifieth *Grace*; their Charity is called by that Name, either because it flowed from their *free love* towards their poor Brethren, (though living at a great distance from them;) or because their

sense of the free Love and Grace of God to them, was that which moved them to that charitable act, *2 Cor. 8. 9.*

4 And if it be meet that I go also, they shall go with me f.

f To encourage them to the freer and more liberal Contribution, he promiseth them himself to go along with those that carried it, (if it were thought meet.)

5 Now I will come unto you, when \* I shall pass \* *Acts 19. 21.* through Macedonia: For I do pass through Macedonia g.

g Whether *Paul*, according to this promise, did go to *Corinth*, some question; because of what we read, *2 Cor. 1. 15. 16.* But others think, that he speaketh there of another journey, which he intended thither; and that he did go in a fulfilling of this promise, because we read, *Acts 19.* that he went into *Achaia*, and spent there a considerable time; during which, it is very probable that he did not omit to visit the Church of *Corinth*.

6 And it may be that I will abide, yea, and winter with you, that you may bring me on my journey whithersoever I go h.

h He did stay in *Macedonia* three months, *Acts 20. 3.* but it is believed some things hindered him that he did not winter at *Corinth*. It was the custom for some Members of the Gospel-Churches, to accompany the Apostles some part of their way when they went from them to any other places, *Acts 15. 3. & 17. 15. & 20. 38.* in token of their kindness and respect to them.

7. For I will not see you now by the way, but I trust to tarry a while with you, \* if the Lord permit i. \* *Acts 18. 21.* Chap. 4. 19. Jam. 4. 15.

i I will not see you in my passage into *Macedonia*, for then I shall have no time to stay long with you; and I hope to gain a time when I shall stay longer with you; but all this must be understood with submission to Gods Will, who can hinder, and order my journeys, and determine my purposes as he pleaseth. *James* teaches us, when we declare our resolutions to go to this or that place, to add, *If God will*; and our Apostle observeth that Rule, *Rom. 1. 10.*

8 But I will tarry at Ephesus until Pentecost k.

k He altered this resolution afterward; for, *Acts 20. 16. he halted, if it were possible, to get to Jerusalem by Pentecost.* Pentecost was a Jewish Feast, and not named here as a Feast then celebrated by Christians, but as a known period of time; for the Jews computing time from their Festivals, Christians who lived amongst them, and had some of them been converted from their Religion, computed also their time from the Jewish Festivals.

9 \* For a great door and effectual is opened to \* *Acts 14. 27.* me l, and there are many adversaries m. 2 Cor. 2. 12.

l For God hath opened to me at *Ephesus* a great opportunity to preach the Gospel, which I have reason to hope will also be effectual for the Conversion of many Souls. What this door of hope was, whether God had let him know there were many Souls in that place prepared for receiving the Gospel; or that some eminent Persons for Authority or Learning, whom many were like to follow, were there already converted; or that he looked upon that famous City as like to be a place where many might be converted, is not told us. m And (saith the Apostle) *there are many Adversaries*, (as it will appear to those that read *Acts 19. & 20.*) therefore there was need of the presence of the Apostle himself, whose Authority might better stop their mouths, than the more inferior Pastors could. What would have affrighted others from going or staying there, this great Apostle mentions as an Argument to cause him to make haste to go thither, and to tarry there for some time.

10 Now if Timotheus come, see that he may be with you without fear n: for \* he worketh the work \* *Rom. 16. 21.* of the Lord, as I also do o. Phil. 2. 20, 22. 1 Thess. 3. 2.

n He had told them, *Chap. 4. 17.* That he had sent *Timothy* unto them, whom he there calleth his *beloved Son*, and *faithful in the Lord*. Here he bespeaketh his welcome and security. It is probable he had it in Commission from *Paul*, to visit divers other Churches in his journey to them; and therefore he speaketh of his coming as uncertain, but chargeth them, that if he did come, they would take care of him, that he might not be exposed to danger or trouble from any Party amongst them. o For (saith he) he is a Minister of the Gospel, and engaged in the same work of the Lord that I am.

11 Let no man therefore despise him p; but conduct him forth in peace, that he may come unto me q; for I look for him with the brethren r.

p Either, because he is a very young man, *1 Tim. 4. 12, 13.* or upon any other account. q But when he cometh away, shew him the respect you use to shew me, conduct him in his way. r For I have need of his help here, in carrying on the business of the Gospel; and therefore I with the Brethren here expect him; or I expect him with the rest of the Brethren, who are in like manner employed abroad in carrying about the Gospel.



12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time: but he will come when he shall have a convenient time.

*s* Apollos (as may be seen *Acts* 18. 27.) was known to them, and had been a Preacher amongst them, and was grateful to many of them; he was an *eloquent man, mighty in the Scriptures, instructed in the way of the Lord, and fervent in the Spirit*, *Acts* 18. 24, 25, 26, 27, 28. he was one of those from whom some of this Church denominated themselves, *Chap.* 3. 4. For these zealous Paul would have persuaded him to go and visit this Church, (which some think that he had left, because of those contentions and divisions, which were amongst them) but he had no mind to go at that time; though it is said, that he afterwards did return again to them, when Paul, by his Epistle, had quieted those divisions, and allayed their heats.

13. Watch ye, stand fast in the faith, quit you like men: be strong.

*r* Watching, in its usual acception, signifieth a forbearing of sleep; and that in order to some end. Sin is set out under the notion of *Sleep*, *Eph.* 5. 14. so that spiritual watching signifies a diligent abstaining from sin, and from whatsoever may be to us a temptation to sin against God, in order to the perfecting of Holiness, and the obtaining life and immortality. *u* Be steady in the profession of the Truth, and holding close to the Doctrine of Faith. *w* You are as Soldiers fighting against the World, the Flesh, and the Devil; do not behave your selves like Children, whom the least opposition will terrifie and throw down; but like men, with a spiritual courage and fortitude, becoming such who have so good a Captain, and so good a Cause.

14 Let all your things be done with charity.

*x* Charity (as hath been before discoursed) is a term comprehensive both of *Love to God*, and to *our Neighbour*; the failure of this in their divisions and contentions, and satisfying their own judgments and humours, without regard to the consciences of others, and having no regard to the profit of others, is that which the Apostle, in this Epistle, had once and again blamed in the Members of this Church; in the conclusion of his Epistle, he therefore again recommends to them the getting and exercising of this habit.

*\* Rom. 16. 5.* 15 I beseech you, brethren, ye know the household of Stephanas, that it is *\* the first-fruits of Achaia*, and that they have addicted themselves to the ministry of the saints.

*y* Of this *Stephanas* we read before *Chap.* 1. 16. his Family was one of those few Families which Paul baptized: he is here called the *First-fruits of Achaia*, because (as it should seem) he was one of the first of all those who in that Country received the Gospel. *z* He further saith of him, That he had given up himself to the Ministry of the Saints, either in preaching the Gospel, or (which is more probable) in the proper employment of a *Deacon*, in relieving such amongst the Saints (whether of that, or other Churches) that were in want.

*\* Heb. 13. 17.* 16 *\* That ye submit your selves unto such, and to every one that helpeth with us, and laboureth.*

*a* He adviseth them to reverence him, and all such as were helpers and labourers of that nature, and wrought with the Apostles in the work of the Gospel.

17 I am glad of the coming of Stephanas, Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

*\* 1 Thess. 5. 15.* 18 For they have refreshed my spirit and yours: therefore *\* acknowledge ye them that are such.*

*b* It should seem that this Church had sent these three persons to Paul at this time (as most think) at *Ephesus*, to acquaint him with the state of their Churches; these men supplied the want of that whole Churches coming, or they made a report to the Apostle of the *Corinthians* more fully, than they had done in their Letters. He adds, That they had *refreshed his Spirit*, not with bringing him any money, (for the Apostle hath told us, *Chap.* 9. 15. that he gloried in this, That he had preached the Gospel to them freely, without being any charge to them) but by their visit, and the Conference that he had had with them about the state of that Church. The Apostle addeth, That they had refreshed their *Spirits* also; intimating, that their joy was his, and that what was a refreshing to him, ought also to be so to

them: he therefore recommendeth these men, and such as they were, to be revered and respected by this Church.

19 The churches of Asia salute you: *c* Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

*c* He meaneth the lesser *Asia*, in which was *Ephesus*; from whence it is more probable, (according to the *Arabicke & Syriack* Opinion) that this Epistle was written, than from *Philippi*, (according to the Copy followed by our Translators.) And that which further adds to that probability, is, That *d* the Apostle mentioneth the Salutations of *Aquila* and *Priscilla*, as persons that were at that time with him; now that they lived at *Ephesus*, or at least went thither with Paul, and tarried there, appeareth from *Acts* 18. 19. their saluting the Church of *Corinth* in the Lord, signifies their wishing them all spiritual blessings in, and from Christ. *e* But what is meant by the Church in their house, which joyned with Paul in this Salutation, is not so plain: we read the like, *Col.* 4. 15. of the Church in *Nymphas* his house; and in *Philemon's* house, *v.* 2. and the same again of this *Aquila* and *Priscilla*, *Rom.* 16. 5. Some think that it signifieth no more, than that their whole Families had received the Christian Faith. Others think, that divers other Christians sojourned with them; others, that the Church was wont to meet in some room in their house: but the last is not probable, either that in those times the Church kept their Meetings in any one stated place, or that Christians then had such spacious houses, as could afford a room large enough for the whole Church to meet in.

20 All the brethren greet you: Greet you one another with an holy kiss.

*f* This proveth no more, than that as it is in use with us, to salute one another with a kiss when we meet; so it was in use in those times and Countries to do the like, in token of Love and Friendship. It is called the Kiss of Love, *1 Pet.* 5. 14. The Apostle requireth, that in these Salutations they should have chaste and holy thoughts. This seemeth to be all meant by the *Holy Kiss*, mentioned *Rom.* 16. 16. *2 Cor.* 13. 12. *1 Thess.* 5. 26. and here.

21 *\* The salutation of me Paul with my own hand.* *\* Col. 4. 13. 2 Thess. 3. 17.*

*g* These words are judged to signifie to us, that though the former part of the Epistle was written out of Paul's Copy by some others; yet the three last verses were wrote by him with his own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.

*b* Love is an affection of the heart, but discernable by overt acts; the meaning is, If any man, by any notorious acts, declareth that he loveth not the Lord Jesus, whether he be an Hypocrite owning the Name of Christ, but living in a contempt of, and disobedience to his Commandments; or an Apostate, who sheweth his want of love to Christ, by denying him in an hour of danger and persecution; or an open Enemy and Persecutor of Christ and his Gospel. *i* Let him be accursed, let him be looked upon as a detestable and abominable person. Some tell us, That the Jews having three Excommunications, this word signifieth their highest degree, by which the person was given up to the Judgment and Vengeance of God: But others say, there is no such term to be found among them, and that the term *Maran-atha* signifies no more than, *The Lord is come*. Let the Jews and other vain persons say what they will, the Lord is come; and if any love him not, let him be looked on as a detestable person.

23 *\* The grace of our Lord Jesus Christ be with you.* *\* Rom. 15. 20.*

*k* That is, the Lord Jesus favour you, and bless you with all spiritual Blessings; this is the Apostles ordinary Salutation, *Rom.* 16. 24.

24. My love be with you all in Christ Jesus, amen.

*l* As I love you, so I desire to be again beloved of you in Christ sincerely. Or, I love you all in Christ, and for Christ's sake; or I wish that my Love may abide in, and with you.

*m* The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

These words are no part of Scripture; and (as was said before) it is much more probable, that this Epistle was wrote from *Ephesus* than from *Philippi*, though it might be sent by these, or some of these men named.

# ANNOTATIONS

## ON THE

### SECOND EPISTLE

### TO THE

# CORINTHIANS.

### The ARGUMENT.

**C**ONCERNING the Sacred Pen-man as well of this, as the former Epistle, and the Church to whom this, as well as that Epistle was sent, enough hath been said before. It is plain, that the Apostle, when he wrote it, was in Macedonia, (probably at Philippi, which was the first City of Macedonia, Acts 16. 12. whither Paul went, after the uproar that Demetrius had made at Ephesus, of which we read Acts 20.) The Occasion of his writing this second Epistle, seemeth to be, partly the false Teachers aspersing him; 1. As an inconstant man, because he had promised to come in person to Corinth, and was not yet come; (the reason of which he sheweth Chap. 1. was not Levity, but the troubles he met with in Asia, and his desire to hear they had first reformed the abuses he had taxed them for: 2. As an imperious man, because of the incestuous person against whom he had wrote; which Charge he avoids, by shewing the necessity of his writing in that manner, and giving new Orders for the restoring him, upon the repentance he had shewed. 3. As a proud and vain-glorious man. 4. As a contemptible person; base in his person, as he expresseth it. The further Occasions of his writing were, To commend them for their kind reception of, and compliance with the Precepts and Admonitions of his former Epistle, and their kind reception of Titus: As also, to exhort them to a liberal Contribution to the necessities of the Saints in Judea, to which they had shewed their forwardness a year before. And his hearing that there was yet a Party amongst them bad enough, that went on in vilifying him and his authority, as well as in other sinful courses; against whom he vindicateth himself, magnifying his Office, assuring them he was about to come to Corinth; when they should find him present, such as being absent he had by his Letters declared himself, if they were not reformed. The substance therefore of this Epistle is partly Apologetical or Excusatory, where he excuseth himself for his not coming to Corinth so soon as he thought, and for his so severe writing as to the incestuous person: Partly Hortatory, where he perswadeth them more generally to walk worthy of the Gospel; more especially, Chap. 8, 9. to a liberal Contribution to the Saints. Partly Minatory or Threatning, where he threatneth severity against those whom, when he came amongst them, he should find contumacious and impenitent Offenders. He concludes the Epistle (as usually) with a salutation of them, pious Exhortations to them, and a Prayer for them.

### CHAP. I.

**1** Paul an apostle of Jesus Christ by the will of God *a*, and Timothy *our* brother, unto the church of God, which is at Corinth, with all the Saints which are in all Achaia *b*.

*a* The Will of God here doth not signifie the bare permission but the Calling and Precept of God; he was called to be an Apostle, Rom. 1. 1. 1 Epist. 1. 1. making him a Minister and a Witness, Acts 26. 16. *b* His joyning of Timothy with him, sheweth both the great humility of the Apostle, and his desire to give him a reputation in the Churches, though he was a very young man. The Epistle is not directed only to the Church of God, which was at Corinth, (the Metropolis of Peloponnesus) but also to all those Christians which lived in Achaia: by which name probably he doth not understand all Grecia, though that anciently had that name from one Achaus that was King there, from whom the Grecians had the name of Achivi) but that Region of Peloponnesus, which lay in a neck of Land between the Aegean and Ionian Sea, which obtained that name in a more special and restrained sense.

**2** \* Grace be to you and peace from God our Father, and from the Lord Jesus Christ *c*.

*c* This was the Apostles common Salutation, Rom. 1. 7. See the Notes on the former Epistle, Chap. 1. 3. where it is observable, That not the Father only, but the Lord Jesus Christ, is invoked, and made the Author of Grace (which is the free Love of God) and of Peace, which signifieth either reconciliation with God upon the free pardon of our sin, or union with men, and brotherly love amongst themselves. The Heathens used to begin their Epistles with wish, one another health

and prosperity; but the Apostle hath shewn us a more Christian way, and more suited to the Faith of Christians, who believe the Love and favour of God, the greatest and most desirable blessings.

**3** \* Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comforts *d*.

*d* It is an usual Form of Thanksgiving, Rom. 1. 25. & 9. 5. It is in use with us, signifying our sincere and hearty desire that both we our selves might be enabled, and others by our Examples, might be quickened to speak well of God, and to praise his Name. This God is called the Father of our Lord Jesus Christ, that is, by Eternal Generation: He is also called the Father of Mercies, because he is the Fountain of all that good which floweth to poor Creatures. And upon the same account he is also called the God of all Comforts.

**4** Who comforteth us in all our tribulation *e*, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God *f*.

*e* Or, who are the Ministers of the Gospel, (as it may appear by what followeth) for the Apostle saith, That God doth it, that Ministers might, from the comforts wherewith God had comforted them, be able to comfort his people when they are under any trouble, either of body or mind, by the same Methods and Arguments, which the holy Spirit had used and brought to their minds under trouble to relieve any of them. Two things are observable from this verse: 1. That the Apostle attributeth all the support, relief, and comfort, which he had under any tribulation, to God, as the Fountain and Author

\* Gal. 1. 3.

\* Eph. 1. 3.  
1 Pet. 1. 3.



of all Mercy; for though possibly our comforts may be caused from the application of some promises in holy Writ, either called to our minds by the act of our own minds, or brought to our remembrance by some others, yet it is God who must make those Plaisters to stick, and to become healing and sanative to our Souls: So that he is the principal efficient Cause, though the Scriptures or men may be instrumental Causes. 2. That the Gifts, Graces, and Mercies that God bestoweth upon his Ministers, are bestowed upon them, not merely for their own use, but for the use and good of others; to inable them to be serviceable in doing good to others Souls.

\* Chap. 4. 10.

5 For \* as the sufferings of Christ abound in us g, so our consolation also aboundeth by Christ h.

g He calleth his, and the other Apostles sufferings, the *Sufferings of Christ*, either because they were sufferings for Christ; that is, for doing the work which Christ had given them to do: Or his and their personal sufferings as Members of that Body, of which Christ is the Head. Christ calleth *Saul's* persecuting the Saints, a persecuting of himself, *Acts 9. 4.* Thus we read of *Paul's* filling up that which is behind of the sufferings of Christ, *Col 1. 24.* h But, saith the Apostle, blessed be God, as we have many sufferings for Christ, so also we have many consolations by Christ. Christ, as God, is the efficient Cause of the Saints consolation; as Mediator, dying for us, he is the meritorious Cause; and it is by his Spirit (who is called the Comforter) that they are applied to us.

\* Chap. 4. 15.

¶ Or, wrought.

6 And whether we be afflicted, \* it is for your consolation and salvation i, which is || effectual in the enduring of the same sufferings which we also suffer k: or whether we be comforted, it is for your consolation and salvation l.

i Our sufferings tend to your Consolation and Salvation, your Souls being upheld and supported by the sight of our boldness, and courage, and confidence in our Sufferings: Thus *Phil. 1. 13-14.* *My bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.* And his sufferings also were for their Salvation, as they encouraged them to suffer also; and, *If we suffer with him, we shall reign with him, and our light and momentary afflictions shall work for us a far more exceeding and eternal weight of glory.* k And (saith the Apostle) our suffering hath had a good effect amongst you, while you, with faith and patience, endure sufferings of the same sort which we endure and suffer. l And if we be supported, upheld, and comforted under our sufferings, the advantage of this also redoundeth to you, as you are encouraged to suffer for the Gospel and profession of Christ, from seeing how God supporteth us under our sufferings.

7 And our hope of you is steadfast m, knowing that as you are partakers of the sufferings, so shall ye be also of the consolation n.

m We have a steadfast hope of you, that as you have endured sufferings for Christ and his Gospel, so you will still endure them, as we have done. n And, we know, that as you are partakers of the Sufferings of Christ and his Gospel, so you shall also share in those Divine consolations that those feel who endure such sufferings.

8 For we would not, brethren, have you ignorant of \* our trouble which came to us in Asia o, that we were pressed out of measure, above strength, inasmuch that we despaired even of life p.

\* 1 Cor. 15. 32.

o We are at a great loss to determine what these troubles were in *Asia*, of which the Apostle doth here speak. We read of several troubles *Paul* met with in *Asia*; it was there he was in danger through the tumult raised by *Demetrius*, *Acts 19. 23.* It was there (at *Ephesus*) where he fought with beasts after the manner of men (as he told us in the former Epistle.) Whoso readeth *Chap. 19. & 20. of the Acts*, will find the largest account we have in Scripture of the troubles *Paul* met with in *Asia*. But this Epistle is thought to have been written at a time, that will not agree to the time of those troubles; therefore they are thought to have been some troubles, of which we have a mention no where else in holy Writ. p Whatsoever they were, this Text tells us they were very great, and above his natural strength to have born; some think, above the strength of ordinary Christians, inasmuch that if the Apostle had not found the more than ordinary assistances of the Spirit of God, he could not have stood under them.

¶ Or, answer.

\* Jer. 17. 5, 7.

9 But we had the || sentence of death in our selves q, that we should \* not trust in our selves, but in God, which raiseth the dead r.

q We verily thought we should have been killed, (and so it is expounded by the last words of the former verse) we despaired even of life. r And this God did to teach us, That we should when we are in dangers, look above the creature, and have no confidence in created means, but only look up to him, who raiseth from the dead. As *Abraham* offered up *Isaac*, *Heb. 11. 17, 18, 19.* Accounting that God was able to raise him from the dead.

*Abraham* had a promise to bottom such a Faith upon; God had told him, That in *Isaac* his seed should be called: So had *Paul*, God having revealed to him, that he had a further work for him to do. So have not all Christians, we do not know our courses, nor what work God hath in his Eternal Counsels laid out for us; and therefore cannot be confident of deliverances in this life by the Almighty Power of God; but yet we, under our greatest tryals, may trust in God, who will certainly raise us from the dead; (of which Faith we have an instance in *Jeb. Chap. 19. 25, 26, 27.*) However, for our comfort in our distresses we may observe, That God, in his great deliverances of his people, useth to suffer them first to be brought to the greatest extremities; that in the Mount of the Lord it may be seen, and that they may learn to know that their salvations are from him; more from his Almighty power, than from the virtue of any means they can use, (though yet it be our duty to use what lawful means his Providence affordeth us.)

10 Who delivered us from so great a death s, and doth deliver: in whom we trust that he will yet deliver us t.

s So great a death, in this Text signifies no more than so great a trial of affliction; as he elsewhere saith, he was in deaths often, that is, in dangers of death. t Nor (saith the Apostle) were we only at that time in danger of our lives, nor had we only at that time, an experience of God's Power, Goodness, and Faithfulness in our deliverance; but we are in jeopardy every hour, and experience the Power of God in our deliverance yet every day. And it being for the advantage of the Church of Christ, that our lives should be prolonged, (though we desire rather to be dissolved, and to be with Christ) we are confident that he will yet deliver. Former experiences of God's goodness in delivering us out of troubles, ought to encrease our Faith, and beget a confidence in us, that God will yet deliver us, (if it may be for his own glory and our good.)

11. You also \* helping together by prayer for us u, that \* for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf v.

\* Rom. 15. 30.

Phil. 1. 19.

Phil. 2. 22.

\* 1 Cor. 12. 12.

u Faith ought not to hinder Prayer; nor doth God's principal Efficiency, as to any Mercy or Deliverance bestowed upon us, give a Superfluity to us, as to the use of any means, whether Natural or Spiritual, by which the Mercy may be obtained. Nor are the Prayers of the meanest Saints useless for the greatest, or beneath their desires; men and womens favour with God depends not upon their order, station, and repute in the World. v By the Gift here, he means the deliverance before mentioned; which he calls a Gift, to denote, not only God's principal Efficiency in it, but his free bestowing of it; this Gift (he saith) is bestowed by the means of many, because obtained upon the Intercession or Prayers of many. God doth therefore bestow mercies upon particular persons at the intercession of many others on their behalf, that he may not only have the praises of those persons upon whom he so bestoweth the mercy, but of those who have been so praying. The Apostle hereby hinteth to us, That we ought no more to forget to give thanks for others, for whom God hath heard us, than to pray for them when in distress.

12 For our rejoicing is this, the testimony of our consciences, that in simplicity and godly sincerity x, not with fleshly wisdom y, but by the grace of God, we have had our conversation in the World z, and more abundantly to you-wards a.

x He declareth the confidence that he had, that he should not want their Prayers, because his own heart told him, to his joy and satisfaction, that however others might reproach him, as if he had carried himself deceitfully, or craftily; yet he had not done so, but had lived in the World in all simplicity and sincerity of God, (so the Greek is.) Simplicity is opposed to double-mindedness; where there is a composition in a man, a mixture of truth and falsehood, fairness in speech, and falsehood in heart or action. Sincerity is opposed to Hypocrisy. It is said to be of God, because he is the God of Truth, hath commanded it, approveth it, worketh it, and disposeth the heart of man to it. y This is opposed to fleshly wisdom, which prompteth a man to seek his own ends any way, good or bad. z But (saith the Apostle) we have had our Conversation in the World, not by the guidance of any such corrupt habit or Principle, but by the Grace of God, the love and fear of God, dwelling in us; or, we have done this, not of our selves, but by the guidance and assistance of Divine grace, helping us so to live, and to have our conversation in the World. a And more especially, you are our witnesses of this, amongst whom we have preached the Gospel freely, so as we have not made it chargeable to you.

13. For we write no other things unto you, then what you read, or acknowledge, and I trust you shall acknowledge even to the end b.

b I do not tell you stories, the things which I write, and which you read, either in my Epistles to you, or to other Churches

Churches of Christ, are what you know must own and acknowledge to be truth; and I hope you shall acknowledge them to be so to the end both of my life and yours.

\* Chap. 5. 12.  
\* Phil. 2. 16.  
& 4. 1.  
1 Thess. 2. 19.  
20.  
14 As also you have acknowledged us in part, that \* we are your rejoicing, even as \* ye also are ours in the day of the Lord Jesus c.

c In part, may either refer to persons, or things; part of you have so owned and acknowledged us, though others of you have abused us. Or you have in part, or at some times, owned us, that you had cause to bless God for us, and to rejoice, that God ever sent us to preach the Gospel amongst you. And as some have owned us as their joy, or all of you have at some times acknowledged us as such; so you are also our rejoicing; we rejoice that God hath made our labour successful to your Souls, and I trust in the day when the Lord Jesus shall come to judge the World, you shall be more our rejoicing.

\* Rom. 1. 11.  
|| Or, grace.  
15 And in this confidence I was minded to come to you before, that you might have a \* second || benefit d.

d Being confident that my presence with you, would be matter of rejoicing both to you, and also to me, I purposed to come unto you before I went into Macedonia, visiting you shortly in my journey thither, that so you might have a second longer visit in kindness to you. We find Acts 16. 9. that Paul received his first Call into Macedonia in a Vision; we read again of his passing through Macedonia to go to Jerusalem: The Apostle seemeth to speak here of the latter.

\* 1 Cor. 15. 5.  
16 And to pass by you into Macedonia, and \* to come again out of Macedonia unto you, and of you to be brought on my way toward Judea e.

e He had purposed to take Corinth in his way unto Macedonia, and after he had finished his business in Macedonia, his resolutions were to have come back to Corinth, and to stay with them some time; hoping to have some of their company some part of the way toward Judea: But it seems, though he thus purposed, yet God had otherwise ordered his motions.

17 When I therefore was thus minded, did I use lightness f? Or the things that I purpose, do I purpose according to the flesh g, that with me there should be Yea, yea, and Nay, nay? h.

f Though the Apostle doth not in so many words tell us so, yet it is apparent from this verse, That some of the Corinthians had taken occasion from his not coming at this time to Corinth, to charge him with levity and inconstancy; as if his words were not to be regarded. It is very observable, how little things the men of the World will take advantage from, to vilify and lessen the reputation of God's faithful Ministers and People. How many others might have promised to be in such a place at such a time, and have failed, without the reproach of the men in the World? Who would have been so charitable to them, as to have excused them, by saying, They spake according to their present intentions and resolutions; but they were hindered by the Providence of God: but if Paul fails, they will interpret it to be from the lightness and inconstancy of his mind. So charitable is the World to its own, so uncharitable to those who are not of the world, but by God called out of the world. From this imputation the Apostle clearth himself, denying that he used lightness, and that his not coming proceeded from any levity or inconstancy of mind; for he fully did purpose to have come. g Or did (saith he) I purpose after the manner of carnal men, who make no conscience of their word? who promise and deny both in a breath? h Should there be in me such a Spirit, as to speak a thing with my lips which my heart doth not agree to? This lets us know, that Truth and Steadiness are things which do highly commend either a Minister, or a Christian; but especially him who is a Minister of the Gospel.

|| Or, our preaching.  
18 But as God is true, || our word toward you was not Yea, and Nay i.

i As God is true to his Promises, so he hath taught me to be true to mine. Some make these words not to be merely declarative of the Truth of God, but a kind of an Oath, or calling the God of Truth to witness, that his Word towards them; by which some understand the Gospel, or the word which he had preached amongst them, (and of that indeed he speaketh in the next verse) but to me it seemeth much less strained, to interpret Paul's word in this verse of that word of promise, of which he had before spoken; the promise which he owned before that he had made them of his coming to them. That word, he saith, was not yea, and nay, that is, he did not make it with a quite contrary intention; but when he promised, he faithfully intended to have justified his word, and indeed to have come; but the Providence of God, to which all men are subjected, had otherwise ordered him and disposed of him; which was the cause why he had not yet been as good as his word. It is very observable, how careful this great Apostle was to clear himself from any imputations of le-

very and falshood; and it should teach us to be careful to maintain our reputation in the world, for truth and steadiness.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus k, was not Yea, and Nay, but in him was Yea l.

k The Apostle here giveth a reason, why he had made Truth and Sincerity so much his business (which reason obligeth us also, who are as much bound as he, to study a conformity to Christ) saith he, The Son of God who was preached among you, that is, Christ Jesus; (who, though (as some observe) is in these Epistles no where called God, but Lord) is here called the Son of God; which can be understood in no other sense, than by eternal generation; for those who are only the Sons of God by Adoption, are not the subjects of Ministers preaching. We read of this Silvanus, 1 Thess. 1. 1. 1 Pet. 5. 21. Some think that he was the same person who is called Silas, Acts 16. 19. Of Timothy we have heard before. They were both Ministers, who (as well as Apollos before mentioned) had laboured in the Gospel amongst the Corinthians. Now (saith the Apostle) that Christ, whom both I and other Ministers of the Gospel have preached to you, is not uncertain and inconstant, one thing at one time, and in one place, another thing at another time, and in another place. l He was only one and the same; his Doctrine was always certain and uniform, and consistent with it self; and our Conversation ought to be suitable to him and his Doctrine.

20 For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us m.

m As Christ was yea, and all his Doctrine certain and uniform, so all the Promises of God are yea; the Promises of the Messiah have their yea and Amen in him; all the Promises of Grace, whatsoever is promised to Believers, shall be verified by him, that to God may be glorified, and have from men the honour of being always esteemed a true and faithful God; one that cannot fail and falsify his word. But how are the Promises of God yea and Amen in Christ by us? Answer. As the Ministers of the Gospel are the Ministers of Christ for the explanation and application of them. The Promises are from the Father, through Christ, as the meritorious Cause, and internally applied by the holy Spirit, while they are more externally applied by the Ministers of the Gospel.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God n.

n The Anointing here mentioned, is doubtless the same mentioned by S. John, 1 Joh. 2. 20, 27. by which is understood the holy Spirit: so as Gods anointing his people signifies his giving them his holy Spirit, to dwell and to work in them; which holy Spirit diffuseth it self throughout the whole Soul of the Believer, (as the Oil of old poured out upon the heads of the Kings, High-Priests, and Prophets.) Believers are said to be anointed, because God hath by his Spirit, given to them, declared, That he hath set them apart to be Kings, and Priests, a Royal Priesthood. The same God also establisheth their Souls both in Faith and Love: and all in Christ; in him as our Head, and through him as the meritorious Cause of all that grace wherein we stand. It is observable, That how much soever vain man may ascribe to the power of mans Will, yet the blessed Apostle attributeth all to God; both our Anointing, the first infusion of gracious habits, and also our Establishing. It is Grace by which we stand.

22. Who \* hath also sealed us o, and \* given us the earnest of the Spirit in our hearts p.

o The use of a Seal is for confirmation of the thing to which it is affixed; the effect of it is the making the impression of it self upon the Wax: so as sealing us, both in this and other Texts, signifies both the confirmation of the Love of God to our Souls, and also the renewing and Sanctification of our Natures, imprinting the Image of God upon our Souls, making us (as the Apostle Peter saith) partakers of the Divine Nature; but the first seemeth probably to be most intended here. p We have the same expression, Chap. 5. 5. Eph. 1. 14. We read of the First-fruits of the Spirit, Rom. 8. 23. The giving unto Believers the holy Spirit, and those saving Spiritual habits, which are his effects in the Soul, are both the First-fruits, and an Earnest; for as the First-fruits assured the Harvest, and the Earnest is a sure pledge of the bargain, when those who give it are honest and faithful; so the sanctifying habits, wrought in the Soul by the Spirit of Holiness, are a certain pledge of that glory which shall be the portion of Believers.

23 Moreover, \* I call God to record upon my soul, that \* to spare you I came not as yet unto Corinth q.

q Here is a perfect form of an Oath, which is nothing else but a solemn calling of God to witness the truth of what we speak, whether promising, or asserting. Those words, upon my Soul also, have the force of an imprecation; but it is in a very serious thing: the Apostle was deeply charged with

\* Eph. 1. 13.  
& 4. 30.  
\* Rev. 2. 17.

\* Rom. 1. 9.  
\* 1 Cor. 4. 21.  
Chap. 2. 3. &  
12. 20. & 13.  
2. 10.

levity;



*levity*, for not making good his promise in coming, and because he reasonably presumed, that some amongst them would be difficult to believe the true cause; to gain credit with them, he takes a voluntary Oath, which in weighty matters is lawful, (though sometimes it be done not before a Magistrate.) The thing he thus attests, is, That he hitherto had forbore to come out of kindness to them; to spare them (as he phraseth it) which may either be understood of their purses, (for he could not have gon without some charge to them though he took no standing Salary from them for preaching;) or (as others possibly judge better) to spare their persons; for if he had come before, they had reformed those abuses that were amongst them, he must (as he before spake) have come unto them with a rod.

\* 1 Cor. 3. 5.

1 Pet. 5. 3.

\* Rom. 11. 20.

24 Not for \* that we have dominion over your faith, but are helpers of your joy: for \* by faith ye stand.

\* Not (say some) that we pretend or boast of any dominion over you, because of your faith, as if upon that account we would be chargeable, and exact monies of you: But their Interpretation is better, who think that by these words the Apostle removes from himself, and much more from all inferior Ministers, any power of imposing upon people to believe any thing, but what God had in his Word revealed as the object of Faith. He had in the verse before used the Phrase spare you, which he thought might sound harsh in their ears, and give some occasion to carp at him, as if he designed some Lordly power over them: No, (saith the Apostle) though I speak of sparing you, I intend no exercise of Lordly power, but only to promote your joy, by removing those things which hinder your true rejoicing. Your present glorying is not good, while these disorders, contrary to the Will of God, are amongst you; and you are full of contentions and divisions, which hinder your comfortable society and communion together, as one Body. \* The most of you stand in the Faith, (so some interpret the latter part of the verse.) I should rather make this the sense, By Faith you must stand; if you err in matters of Faith, (as some of this Church had done in the business of the Resurrection, as the Apostle told us in the 15. Chapter of the first Epistle) you fall; you no longer stand, than you keep the Faith pure and incorrupt. For, because of their Errors, as to the Resurrection, I cannot tell how to make the Apostles sense to be what some Learned men make it to bear, That he had nothing to blame in them in matters of Faith, but only in some things referring to Order; and therefore they need not to suspect his exercise of any dominion over their Faith.

## CHAP. II.

1 But I determined this with my self, that I would not come again to you in heaviness.

a One reason why I put off my formerly intended journey to you, was, That I might give you time to repent, and reform those disorders that were amongst you, that my coming to you might neither cause heaviness in you, seeing me come with a rod, to chide and reprove you; nor yet in my self, who do not delight in censures and chidings, but must my self have been sad to have seen such errors and disorders amongst you, as I must by my paternal and Apostolical Authority have corrected.

2 For if I make you sorry, who is he then that maketh me glad, but the same that is made sorry by me? b.

b When I am there, I have no refreshment, or joy in that part of the Citizens who are Pagans, all my joy is in that part which are Christians, and constitute the Church of God in that City: So as I could have had no pleasure or joy in my being there, if I had had nothing but occasion of sadness and heaviness from you, in whom was all my expectation of any joy or refreshing.

3 And I wrote this same unto you, lest when I came, I \* should have sorrow from them of whom I ought to rejoice, \* having confidence in you all that my joy is the joy of you all c.

c This hath been the cause of my writing this second Epistle to you, before I my self came in person, that you might have a time more fully and perfectly to reform such things as are amiss amongst you, and I have formerly given you notice of; lest when I come, instead of rejoicing in you, as I ought to do, or having any just occasion so to do, I might meet with what would give me nothing but trouble and sadness; which would not only be grievous to me, but would be contrary to your duty, for I ought to rejoice in you, and you ought so to behave your selves, that I may have cause to rejoice in you. And I have confidence in the most of you, or in all you who are sincere, that you would all be glad to see me glad and cheerful, rejoicing in my society with you.

4 For out of much affliction and anguish of heart,

I wrote unto you with many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly unto you d.

d Every man that deriveth from God, is in this made partaker of the Divine Nature, that like as God doth not grieve willingly, nor willingly afflict the children of men, so neither will he; but if by reason of his office or trust reposed in him, he be under an obligation sometimes to speak smartly, or to chastise and punish others for their Errors, yet he will so do it, as one that hath no pleasure and delight in it. Thus the good Judge weepeth, or at least sheweth sorrow and compassion, when he giveth Sentence against Malefactors. So (saith this great Apostle) to whom God hath committed a care over all the Christian Churches, he saw a necessity of reprovng this Church that was at Corinth, for enduring the incestuous person in their Communion, and not casting him out; for their Errors about the Resurrection, for their Divisions, Schisms, and Contentions, &c. but he professeth, that he did this with many tears; and those not shed in hypocrisy, but forced from the anguish and affliction of his heart; that he had nothing less in his design, than to put them to any excessive grief or trouble, but what he wrote was out of a Principle of Love and good Will, both to the welfare of their whole Church, and to the good of the particular Souls of those that were the Members of that Church, Ministers or others do no good by their censures or reproofs, if they do not so dispense them, as people may see that what they do, or say, is out of their abundant love to their Souls.

5 But if any hath caused grief, he hath not grieved me, but in part e: that I may not overcharge you all f.

e The Particle [if] doth not here signifie any doubting or uncertainty, (for the Incestuous person, of whom the Apostle here, and in the following verses, speaks, had certainly caused grief both to the Apostle, and also to the Church whereof he was a Member.) It is as much as although; or the Apostle speaketh in this form, because by his repentance his grief was much allayed. But how doth the Apostle say, That he had grieved him but in part. Some think he saith so, because the Apostles grief for his sin, was now turned into joy by his repentance: Others think, that those words, in part, signifie that it was not the whole Church that had grieved him, but only a part of it, viz. this incestuous person, and those who took part with him. Others say, the Apostle saith, in part, to let us know, that it was not a grief to him only, but to them also. The last would bid very fair for the sense of the place; if the Apostle had not in his first Epistle, Chap. 5. 2. said, That they were puffed up, and had not mourned. So as I judge the second more like to be the sense of the Apostle, viz. That it was not the whole Church that had grieved him, but a part of it only: and therefore the next words are added, f That I may not overcharge you all, that is, that I might not load you all with that imputation, as if you were all involved in it.

6 Sufficient to such a man is this || punishment g, || Or, confusions which was inflicted on many h.

g This verse maketh it clear, that by any, v. 5. he meaneth the incestuous person, mentioned in the first Epistle, Chap. 5. whom he had ordered to be cast out, and delivered to Satan; which (as appeareth from this verse) they had done, which is the punishment mentioned in this verse. They who think, that the punishment here mentioned was not Excommunication, but another being delivered to Satan, and vexed by him: 1. Beg a grave Question, viz. Whether delivering to Satan in this place signifieth any more, than a casting off the person out of Christs Kingdom on Earth (which is his Church) and making him one of the World again, of which Satan is the God? 2. They seem not to consider, That if this Church had delivered him to Satan, they could have done no more: So as the apostle would not have said Sufficient is this punishment, when it was the greatest that they could inflict. Some object, That it is not probable that the Apostle (had he been cast out of the Communion of the Church, for so notorious a crime) would have given order for his being restored in so short a time, as was that betwixt his writing the first, and this his second Epistle. 1. Some think, that he was as yet only under a suspension, and the Church had not proceeded to Excommunication: this Opinion is favoured by the Greek word here used, which is *ἐνίκησεν*, the gentlest of all the words in use in that Language to express punishment by. 2. Though in the times following the Apostles, a longer time was set after Excommunication, for testifying the repentance of Sinners notoriously scandalous, before the Church did again admit them into her Fellowship; yet that it was so in the Apostles time, is more than appears. Possibly it might be so ordered afterwards, when, as the Church multiplied, so fin more abounded; and they might from many experiences of relapses, be quickened to make such Orders. 3. The gift of discerning Spirits was more usual in the Apostles times than afterward; so that though in following times, when the Apostles were dead, and the extraordinary Gift of discerning Spirits was failed or abated, the Church being not able any other way to judge of the truth of Sinners repentance, than from their changed

\* Chap. 12. 21.

\* Chap. 8. 22.

Gal. 5. 10.

ged life and conversation, which asked time, might set a longer time for such Penitents; yet there might not be the same reason for the Apostles doing it. 4. Notwithstanding any thing that appears, there might be the distance of a year or two betwixt Paul's writing these two Epistles. b Who these *many* were, by whom the Apostle saith this *punishment* was inflicted, is a little disputed; whether the *Presbytery* or the *Community*? Their Opinion seemeth (to me) best, who think that the Officers of the Church of *Corinth* heard and judged of matters of Faith, and reported it to the Community; but he was not cast out without the consent and approbation of the Community.

7 So that contrariwise, ye ought rather to forgive him, and comfort him; lest perhaps such a one should be swallowed up with overmuch sorrow.

i Forgiveness in this place doth not signifie the taking away or remitting of the guilt of sin, (that is Gods work, not mans) but remitting of the *punishment*. And this maketh that probable, That they had not as yet proceeded with this person to Excommunication; only kept him (like a suspected Leper, without the Camp) out of a Communion with the Church: Or if they had actually cast him out, *forgiving* here can signifie nothing, but *restoring him* again to a full Communion with them; which is also the *comforting* which is here mentioned. k It is plain from hence, That the Apostle had intelligence, that this person expressed abundant sorrow; otherwise he would not have expressed his fear of his being drowned in his own tears. Though the condition of such, at this day, is sad enough, who are regularly cast out of the Communion of any true Church of Christ, for Crimes which deserve such a punishment; yet we must imagine it much sadder then. Now Churches are multiplied, whole Cities and Nations are Christianized; and though a person be cast out of a Church, yet it is not so taken notice of, but he may yet have converse with other Christians, &c. but there, the greater part of the City being Heathens, and the whole Countries of *Achaia* and *Greece* (contiguous to it) being Heathens; one cast out of the Communion of the Church, (if he had the least sense of Religion) could not but be deeply afflicted to be in such a case, as none but Heathens and professed Idolaters would keep him company or have any intimacy with him.

8 Wherefore I beseech you, that ye would confirm your love towards him.

l That you would restore him to a Communion with you in your Church-Assemblies, and take him into the bosom of your Church again, and be (as before) friendly towards him. The word which we translate *confirm*, is *συμβάλλω*, which signifies *authoritatively* to establish or confirm. Some observe, That the Apostle speaks to them as *judges*, to gain their good opinion, and make them more pliable, whereas he might authoritatively have absolved him. It is hard to say, what Authority the *Apostles* had or had not, to excommunicate; but we want a Precedent in holy Writ of the Apostles, or any of them, exercising such a Power, as being absent; and so in no capacity to hear the proof of any Fact against scandalous persons. Paul, 1 Cor. 5. writes to the Church of *Corinth* to do it, and doth only himself command them to do their duty; and here again he writeth to them to forgive him, and restore him. There being no mention, either in the former Epistle, or here, of any Command that the *incestuous person* should put away his Wife taken unlawfully; or that he did any such thing in justification of his Repentance, makes it very probable, that his crime was not using his Fathers Wife, as his Wife, but as his Harlot; had it been otherwise, we should, very probably, have read of something in the one or the other place, signifying such a Command of the Apostle, or the thing done by him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

m As for other ends, so for this also I wrote my former Epistle to you, and I now write this second Epistle to you also, that I might have an experiment of you, what regard you would shew to that Apostolical Authority, wherewith God hath invested me.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it for your sakes *for gave I it*, || in the person of Christ.

n The word so often repeated in this verse, and translated *forgive*, is, *χαρίζομαι*, which signifies to give, or gratify, or do a kindness, as well as to forgive. So as it needeth not always to be interpreted of any judicial act of Absolution. If you see reason to remit any thing of the punishment inflicted upon the incestuous person, I am satisfied with what you do, I shall take no offence at you for it. If I have shewed any favour to any person amongst you that hath fallen under my reproof and chastisement, it hath been for your sake, for the good and advantage of your Church, or upon their motion and intercession; and I have done it sincerely in the sight of Christ (the Greek is, in the face of Christ.)

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

o As I have done it in kindness to you, so I have also done it for the advantage both of that person, who is so forgiven, and of your whole Church which is concerned in the welfare, or miscarriage of every individual Member. Lest Satan should get advantage of us; The Greek is, *That we be not overcome by Satan*: *παρασκευάζει* properly signifies to get again, or to gain a Superiority to get the upper hand. The advantage Satan was like to get by their continuing severity to this offender, was either by his *over-much Grief* or by the *hardening of his Heart*: so as he seeing no probability to be restored again to his Communion with the Church, should be exposed, either to temptations to some desperate courses, (which are often the effects of minds full of sorrow and discontent) or else to courses of idolatry, or looseness, in giving up himself to the Devils Kingdom in the World, because he could not be admitted into the Church, which is the Kingdom of Christ. p For (saith the Apostle) *We are not ignorant of his devices*, *νοήματα*, his thoughts and counsels, how he continually walketh about both like a *roaring Lion*, seeking whom he may devour; and like an old Serpent, seeking whom and how he may deceive. This lets us know, with how much Prudence, those who are trusted with the Souls of others, ought to manage their Reproofs, or severe dealings with others; the end of all these is the amendment and reformation of such persons, not their spiritual ruine and destruction: and all Reproofs and Censures must be given and made, and managed with reference to that end. We have not only the concern of Gods Glory (which is the main) to be looked at, but the good also of their Souls, whom we so reprove, censure, or alienate our selves from; and indeed, without consulting this, we cannot consult Gods Glory; who hath told us, That he desireth not the death of a Sinner, but rather that he should turn from his wickedness and live; and therefore we must have an Eye about us, and beneath us, to the Devil, as well as above us to God; and prudently judge how such afflictive and harsh actions may be so done by us, that in the mean time Satan get no advantage, and we lose the Souls of those with whom we so deal, instead of gaining them to God; which is the main and principal End we ought in all those actions to aim at, 1 Cor. 4. 5. so 1 Tim. 1. 20.

12 Furthermore, \* when I came to Troas to preach Christs gospel, and \* a door was opened unto me of the Lord q.

q This *Troas* was either the City, or the whole Country called *Troy* or *Ilium*, or the lesser *Phrygia*. We read of Pauls going thither by Sea from *Philippi*, Acts 20. 6, 7. and of his having been there, 2 Tim. 4. 13. He tells us, That the business why he went thither, was to preach the Gospel; for it was not the Apostles business to stay, as fixed Ministers, in any one place, but to carry the Gospel up and down the World to several places; which they did by virtue of their general Commission to *Go, preach, and baptize all Nations*; though sometimes they had a more special Call and Commission, as Paul had, to go into *Macedonia*. The door opened, either signifieth the free liberty he had there to preach, or the great success which God gave him in his work; which he elsewhere calleth an *effectual door*.

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

r He tells us, That when he came there he was much troubled, because he did not find his Brother Titus, where the humility of this great Apostle is considerable, in that he did disdain not to call Titus (a person, though a Minister, yet much inferior to him as an Apostle) Brother. Several reasons are given of Pauls trouble. That which is most probable, is, That he did expect at *Troas* to have met with Titus come from *Corinth*, from whom he might more perfectly have understood the affairs of that Church: not finding him there, he tells us he went forward into *Macedonia*; whither, after the uproar at *Ephesus*, he designed to go, (as we read Acts 20. 1.) but went first into *Greece*, and stayed there three months, intending to come to *Macedonia* in his return, v. 3.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

s The Translation of the Greek here, is not certain: For to translate it word for word, it is, *But thanks be to God always, triumphing us in Christ*: which makes it uncertain, whether there be not a defect of a Preposition; upon the supply of which, it would be, *Who triumpheth over us in Christ*; having subdued our hearts to the Kingdom and Obedience of Christ. But the most Interpreters rather agree with our Translators, and think the sense of the Apostle is, *Who maketh us to triumph*. In the Hebrew there is a Conjugation, where the *Active Verb* signifieth to make another to do a thing; and there are several Instances brought by learned men out of the *Septuagint*, where the *Active Verb* in the Greek also hath that sense; that which cometh



cometh nearest it in the *Original* in holy Writ, is, That, *Rom. 8. 26.* where the Spirit is said to *make intercession for us*, because it causeth us to make intercession. According to this, the sense is, Blessed be God, who, though we meet with many Enemies, yet through Christ he maketh us more than Conquerors, *Rom. 8. 37.* so that we are not overcome by any of them, but on the contrary, we triumph over them as conquered by us. † And this by manifesting by us in every place the *favour of the knowledge of Christ*; that is, of the Gospel. He calleth it a *Savour*, either with allusion to that sweet perfumed Ointment, with which the High-Priest, under the Law, was anointed, *Exod. 30. 23. Psal. 133. 2.* or with reference to the Incense used also under the Law; or with relation to *Solomon's* expression, *Cant. 1. 3.* where we read of the *Savour of Christ's good Ointments*, and that his Name is as an *Ointment poured forth*. By the *Savour* of the Knowledge of Christ here mentioned, the Apostle plainly meaneth the *Reputation* or good report that the Gospel had in every place: see *Hos. 14. 7.*

15 For we are unto God a sweet savour of Christ

\* 1 Cor. 1. 18. \* in them that are saved, and in them that perish.

‡ For the God whom we serve, doth not judge of us, nor will reward us according to our success, but according to our faithfulness and diligence in his work. We give unto all a good favour by our Doctrine; and our labours are a sweet favour in the nostrils of God, what ever effects they have upon Souls. God accepteth of our labours as to good men, to whom we are Instruments of Eternal Life and Salvation; and though others despise the Gospel, and refuse the sweet sound of it, yet as to them also we are a sweet favour in the nostrils of God: Though *Israel be not saved* (saith the Prophet) yet *I shall be glorified*. It is not for any neglect in us, as to our duty, if any perish, but from their own wilfulness and perverseness.

\* Luke 2. 34.

16 \* To the one we are the savour of death unto death; and to the other the savour of life unto life: And who is sufficient for these things? ‡

\* Chap. 3. 5, 6.

‡ As sweet Smells, which are to some pleasant and comfortable, are to others pernicious and deadly; so it is with the sweet favour of the Gospel. The Report which we in all places make of Christ, to some, though their unbelief and hardness of heart, and fondness of their lusts, proveth but the savour of death unto death; hardning their hearts to their Eternal ruine and destruction: but to such, who being ordained to Eternal Life, believe our reports, and embrace the Gospel, and live up to the Precepts and Rule of it, our preaching proves a cause of spiritual and of Eternal Life, to which that leadeth. ‡ And O how great a work is this? What man? What Angel is sufficient for it? It is a mighty work to preach the Gospel as we ought to preach it.

\* Chap. 1. 2.

‡ Or, deal deceitfully with.

‡ Or, of.

17 For we are not as many, \* which || corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we || in Christ y,

‡ Left the false Apostles and Teachers in this Church should slight this Exclamation of the Apostles, and the pretended difficulty be made of the Ministerial work; the Apostle adds these words, I confess (saith he) it is no very difficult thing to speak of Christ, and pretend to preach and do as much as I do; but there are many *κακηλυσότες*, we translate it, corrupt the Word; the Greek word signifies, *To sell wine or vituals for money*, and because such kind of people make no conscience to deceive, cheat, and deal fraudulently with their Customers: it is sometimes used to signify *corrupting or deceiving*. We are not (saith the Apostle) of the number of those who in preaching merely serve their own bellies; and turn the Church into a Tavern or Victualling-house, making a gain of the Gospel, and discoursing a little while in a Pulpit for gain; and so making no conscience, either what they speak, or how they speak. But we speak by Authority from Christ, and in Christ's Name; clothed with his Authority, and as his Ambassadors; and so dare not say any thing unto people, and deliver to his people what he never gave us any Commission to speak; nor yet to speak whatever cometh at our tongues end, but we must remember, that we are in the sight of God, and speak as from God of God; and that not fraudulently, but sincerely; sincerely aiming at the Glory of God in what we do, and the Salvation of the Souls of them to whom we speak. This is a great work, first to consult the Mind and Will of God, and find it out by study and meditation; then faithfully to communicate it unto people, without any vain or corrupt mixtures (which do but adulterate the Word preached) then to apply it to the Consciences of those that here us. *Who is sufficient for these things?* that is, to discharge the Office of the Ministry in the Preaching of the Gospel, as men ought to preach it.

### CHAP. III.

\* Chap. 5. 12. & 10. 8, 12.

1 \* DO we begin again to commend our selves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? ‡

‡ a The Apostle, in the former Epistle, had spoken much in the vindication of himself and of his Office; he seeth reason to return again to something of the like Discourse, being provoked by the many imputations, which the false Apostles and Teachers, in this Church, had laid upon him: therefore he saith, *Do we begin again?* Or else these words may have a special reference to the last verse of the former Chapter; where he had commended himself, as being none of those who corrupted the Word of God, but had preached as of God, and in the sight of God. ‡ b No (saith the Apostle) though some others stand in need of commendatory Letters, and are very careful to procure them, (by which others he very probably means the false Apostles and Teachers, which were Paul's great Enemies) yet I trust I need not any Letters commendatory to recommend me to you, any more than Letters of recommendation from you to commend me unto any other Churches of Christ.

2 \* Ye are our epistle written in our hearts, \* 1 Cor. 2. 13, known and read of all men.

‡ c Your Christianity, and embracing of the Gospel of Christ, your Faith and Holiness, are instead of an Epistle to me, to let the World know, both with what Faithfulness, and with what Blessing of God, and success upon my labours, I have preached the Gospel; And you are such an Epistle as I do not carry about in my pockets, or lay up in my Closet, but it is written in my heart, where I carry continually both a thankful and honourable remembrance of you. Nor are you only taken notice of by me as a famous Church, to the planting and watering of which God hath blessed my labours, and the labours of other Ministers; but (as he saith to the Romans, Chap. 1. 8. *Your faith is spoken of throughout all the world*) so he saith here, *You are our Epistle, known and read of all men*; that is, all Christians take notice of you as a Church to which God hath particularly blessed my Ministry; so as I need no other recommendation, than what I have from your receiving, and the proficiency you have made in the Gospel. Nothing so commends a Minister, as the proficiency of his people.

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us d, written not with ink, but with the Spirit of the living God, \* not in tables of stone, but in \* fleshy tables of the heart e. \* Exod. 24. 12. & 34. 1. \* Jer. 31. 33. Heb. 8. 10.

‡ d He had told them before, That they were his Epistle, his Epistle commendatory; the change which God had wrought in their hearts, did more recommend him, than all the Epistles in the World could; but here he tells them, That they were the Epistle of Christ, it was Christ that wrote his Law in their hearts, (which Writing was that which commended the Apostle) who himself had but a Ministration in the work, nor was it a Writing with Ink, but the impression of the Spirit of the living God. ‡ e An Epistle, not wrote in Tables of stone, but in the fleshy Tables of the heart; he alludeth to the writing of the Law, which was written in Tables of stone, *Exod. 31. 18, 32.* and also to the Promises, *Ezech. 11. 19. & 36. 26.* That work of Grace in the hearts of these Corinthians, which recommended the Apostle, was wrought by Christ; and the Apostles were but Ministers in the working of it; it was a work more admirable than the writing of the Law in Tables of stone, and this work (he saith) was manifestly declared.

4 And such trust have we through Christ to God-ward f.

‡ f We are not infallible in the case; but I tell you what confidence we have, hoping in God concerning you, through the Merits of Jesus Christ.

5 \* Not that we are sufficient of our selves to think any thing as of our selves: but \* our sufficiency is of God g. \* Chap. 2. 16. \* Phil. 2. 13.

‡ g I would not have you think, that we judge our selves sufficient to work a change in the hearts of men; we are so far from that, that we have no sufficiency so much as to think one good thought (which is the lowest humane act) though the subject, upon which the Apostle is here discoursing, be a sufficiency to work a work of Grace in the hearts of men; yet here is a strong proof to prove the impotency of mans Will unto any thing that is truly and spiritually good: For though the Apostle declares here his own and all other Ministers insufficiency to the change of any mans heart, yet he proveth it by an Argument, concluding from the lesser to the greater, for if they be not sufficient of themselves, and as of themselves, to think any thing which is truly and spiritually good, they are then much less sufficient for so great a work, as the Conversion of Souls. Nor doth that term [*as of our selves*] any thing alter the matter; for if we can think good thoughts, in any sense, *as of our selves*, it is not of God, in the sense which the Apostle is speaking of. Who is not here speaking of God, as the God of Nature, (from whom indeed we derive our power of thinking) but as the God of Grace, from whom we derive our power of thinking holy thoughts, and such as are truly and spiritually good. The Apostle determineth all our sufficiency to spiritually good actions,

actions, to be from God; our sufficiency to the lowest, (which is *thinking good thoughts*) as well as to those of the highest sort; amongst which must those actions be accounted, by which men are made workers together with God, in the bringing of Souls out of darkness into marvellous light; *opening their eyes, turning them from darkness to light, and from the power of Satan unto God*, Acts 26. 18. Our sufficiency to think any thoughts, or to do any natural or moral actions, is from God, as he is the God of Nature. But it appeareth from all the preceding Discourse, That our Apostle is here speaking of that Sufficiency which floweth from God through the Mediation of Christ; our power of thinking floweth from the Providence of God towards all men: And if that had been all which the Apostle had meant in saying, *Our sufficiency is from God*, it had been no more than what they might have learned from the Heathen Philosophers, who would have acknowledged, That all mens sufficiency to natural actions, is from the Divine Being, or the first Mover.

\* Chap. 5. 18. 6 Who also hath made us able \* ministers of the \* new Testament *b*, not \* of the letter *i*, but of the Spirit *k*: for the letter killeth *l*, but the Spirit *ll* giveth life *m*.

*b* This verse plainly openeth what he had said before, and lets us know what *Sufficiency of God* that was, of which he here spake. He hath (saith the Apostle) not *found*, but *made us sufficient*. We were men before, and through the creating Power and Providence of God, we had an ability to think and to speak; but *God hath made us sufficient*, by a supervening act and influence of his Grace, to be Ministers of the *New Testament*, that is, of the Gospel; which being the new Revelation of the Divine Will, and confirmed by the Death of Christ, is called *New Testament*. *i* By the *Letter* here, the Apostle understandeth the *Law*; or the *Law* is called the *Letter*, Rom. 2. 27. and 7. 6. *Who by the letter and circumcision dost transgress the Law*; that is, while thou by some external acts, professest a subjection to the Law (particularly by Circumcision) in a multitude of other actions, (which are more valuable in the sight of God, than those external acts) thou transgressest the Law. The *Law*, in opposition to the Gospel, is called the *Letter*, sometimes a *dead Letter*; because it was only a Revelation of the Will of God concerning man's Duty, no Revelation of God's Grace, either in pardoning men their omissions of Duty, and doing acts contrary to Duty, or assisting men to the performance of their Duty. *k* As the Gospel is also called the *Spirit*, both in opposition to the *carnal Ordinances* of the Law, and because Christ is the *Matter, Subject, and Argument* of it: and chiefly, because that the preaching of it is so far attended by the Spirit of Grace, that where men do not turn their ears from the hearing of it, nor shut their eyes against the light of it, nor harden their hearts against the Precepts and Rule of it, it becomes (through the free Grace of God) effectual to change their hearts, and to turn them *from the power of Satan unto God*; and to make them truly spiritual and holy. *l* For the *Letter*, (that is, the Law) *killeth*; the Law sheweth men their Duty, accuseth, condemneth, and denounceth the Wrath of God against men, for not doing their Duty, but gives no strength for the doing of it. *m* But the Gospel giveth life: The Gospel, in the letter of it, sheweth the way to Life; and the Gospel, in the hand of the Spirit, or with the Spirit, working together with it, (the holy Spirit using it as its instrument) giveth life, both that Life which is spiritual, and that which is eternal, as it prepareth the Soul for life and immortality.

\* Decr. 10. 1, &c. 7 For if the ministration of death \* written, and engraven in stones, was glorious *n*, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away *o*;

*n* The Apostle is manifestly comparing the Ministry of the Gospel with the Ministry of the Law, and shewing the Excellency of the former above the latter. In the former verse he had called the Law, *The Letter*; and the Gospel, in opposition to it, he had called, *The Spirit*: here he calleth the *Ministration of the Law*, the *Ministration of Death*; because it only shewed man his Duty, or things to be done, but gave no strength or help, by which he should do them; only cursing man, but shewing him no way by which he might escape that Curse: So it did kill men, and led them to eternal Death and Condemnation, without shewing them any means of Life and Salvation. He also undervalueth the Law, in comparison with the Gospel, as being only written, and engraven upon Stones; whereas (as he had said before,) The Gospel is written in the fleshly Tables of mens hearts. Yet (saith he) the *Ministration of the Law* (which was indeed but the *Ministration of Death*) was glorious: There was a great deal of the Glory and Majesty of God attended the giving of the Law, (of which we read Exod. 19.) *o* So that the Children of Israel could not stedfastly behold Moses for the glory of his countenance: Or this we read Exod. 34. 29. 30. *When Aaron and all the Children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him*. So as it was glorious to be but a

Minister of the Law, that is, of the Revelation of the Will of God, as to man's Duty, *Which glory* (saith the Apostle) *was to be done away*; Moses his face did not always so shine, neither was the glory of his Ministration to abide always, but to cease by the coming in of the New Covenant.

8 How shall not the ministration of the Spirit be rather glorious? *p*.

*p* How shall not that Ministration, which is more spiritual, and the effects of which are much more spiritual, be accounted much more glorious? Thus the Apostle doth not only magnifie the Gospel above the Law, but he also magnifieth his Offices in the *Ministration of the Gospel*; which Ministration he reasonably concludeth to be a more glorious Ministration than that which Moses had, in whom the Jews so much gloried.

9 For if the Ministration of condemnation be glory, much more doth the ministration \* of righteousness exceed in glory *q*. \* Rom. 3. 21.

*q* What the Apostle before called the *Ministration of Death*, he here calleth the *Ministration of Condemnation*; and therein gives us a reason, why he called it the *Ministration of Death*, because it led unto Eternal death, as shewing men sin, so accusing and condemning men for sinful acts. It pleased God (saith the Apostle) to make that Ministration glorious, that the Minister of the Law (Moses) appeared so glorious in the eyes of Aaron, and of the People; the *Ministration of Righteousness* (by which he means the Gospel) must needs be more exceedingly glorious. He tells us, Rom. 1. 16, 17. *That he was not ashamed of the Gospel*—For therein the *Righteousness of God* is revealed *from faith to faith*; that is, the Righteousness wherein a Soul must stand and appear righteous before God. The *Ministration of Righteousness* signifieth the Ministration of that Gospel, that Doctrine which revealeth *Righteousness*. Righteousness is here opposed to *Condemnation*; and therefore signifieth that which is opposed to it, *viz. Justification*. For God doth not so freely remit sin, but that he declares his *Righteousness* in the remission of them; and will shew himself just, whilst he sheweth himself the *justifier of him that believeth in Jesus*, Rom. 3. 26. And from hence it appeareth, That the Gospel is called the *Ministration of Righteousness*, because he that ministrereth in it, exhibiteth the Righteousness to Christ to be reckoned to the Soul, as that whereby it must be justified; for God could not otherwise declare his Righteousness in the remission of sins, nor shew himself just in justifying the ungodly. This Ministration (he saith) must needs be more glorious in the eyes of men, than the Ministration of the Law; for that Ministration afforded nothing but terror and death, this affordeth relief, and comfort, and life.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth *r*.

*r* The Law had in it something of intrinsic Glory and Excellency, as it was the Revelation of the Will of God to, and concerning his Creatures; there was an inseparable Glory attending it upon that account: And it was made glorious in the Ministration of it; as it pleased God that the giving of it should be attended with Thunder and Lightning, Fire and Smoak, and an Earthquake, and a Voice like to the sound of a Trumpet, (as we read Exod. 19. 16, 17, 18.) this was an accidental and adventitious Glory, and made that which was glorious in it self, glorious also in the eyes of the People that saw and heard these things. But yet (saith the Apostle) if we compare it with the glory of the Gospel, it had comparatively no glory; so much doth that excel. For though the Law was the Revelation of the Divine Will, as well as the Gospel, yet the Law was the Revelation of the Divine Will, but as to Duty and Wrath, in case of the non-performance of that Duty: but the Gospel is the Revelation of the Divine Will as to Grace and Mercy, as to Remission of Sin, and Eternal Life. And although the Gospel came not into the World as the Law, with Thunder, and Lightning, and Earthquakes; yet that was uttered in by Angels, foretelling the Birth and Office of John the Baptist, and of Christ; by the great Sign of a Virgins conceiving and bringing forth a Son; by a Voice from Heaven, proclaiming Christ the Father's only begotten Son, in whom he was well pleased. But that which the Apostle doth here principally intend, is the exceeding Excellency of it, in regard of its further Usefulness and comfortable Nature.

11 For if that which was done away, was glorious, much more that which remaineth is glorious *s*.

*s* The Apostle, by another Argument, proveth the *Ministration of the Gospel* to be much more glorious than the *Ministration of the Law*, because it is more durable and abiding. The strength of the Argument dependeth upon this Principle, *That any durable good is more excellent and glorious, than that which is but transitory, and for a time*. The Ministration of the Law is done away; the Law, contained in Ordinances, is it self done away; and therefore the Ministration of it must needs cease. There are now no Priests and Levites, no *worldly Sanctuary*, nor any *Ministrations* in it, or relating to it. But



our Saviour hath told us, That the Gospel shall be preached to the End of the World; so as that Ministration must (according to all Principles of Reason) be more glorious, as that which is eternal is more glorious than that which is fluid and vanishing.

\* Eph. 6. 19.  
|| Or, boldness.

12 Seeing then that we have such hope, \* we use great || plainness of speech *r*.

*r* Hope here signifieth nothing but a confident, certain expectation of something that is hereafter to come to pass. The term [*such*] referreth to something which went before; the sense is, we being in a certain confident expectation, that our Ministration of the Gospel shall not cease, as the Ministration of the Law hath done; and that the Doctrine of the Gospel brings in not a temporary, but an everlasting Righteousness; that there shall never be any righteousness revealed, wherein any Soul can stand righteous before God, but that which is revealed in the Gospel to be *from faith to faith*; we are neither ashamed, nor afraid to preach the Gospel with all freedom and boldness. We do not, as *Moses*, cover our selves with a Veil when we preach the Gospel to People, but we speak what God hath given to us in Commission to speak, unconcernedly as to any terrors or affrightments from men: we know, that great is the Truth which we preach; and that it shall prevail and out-live all the rage and madness of the Enemies of it.

13 And not as *Moses*, which put a veil over his face, that the children of Israel could not steadfastly look \* to the end of that which is abolished *u*.

\* Rom. 10. 4.

*u* We have the History, to which this passage of the Apostle relateth, in *Exod. 33. 34. 35.* where we read, that *when Moses had done speaking, he put a veil on his face*. The Apostle here elegantly turns that passage into an Allegory, and opens to us a Mystery hidden under that piece of History. That shining of *Moses* his Face, in a Type, prefigured the shining of him who was to be the *Light of the World*; as he was from Eternity the brightness of his Father's Glory. *Moses* covering himself with a Veil, signifies God's hiding the Mystery of Christ from Ages. *Moses* did not put a Veil on his Face for that end, that the children of Israel might not look upon him, but this was the Event of it, which also prefigured the blinding of the Jews; they first shut their eyes, and would not see, then God judiciously sealed their eyes, that they should not see, that Christ was the End of the Law for Righteousness, the true Messiah, and the Mediator betwixt God and Man; they could not (as the Apostle expresseth it) see to the End of that which was to be abolished; to the end of the Legal Dispensation, to the End of all the Types of Christ which were in the Levitical Law. Now (saith the Apostle) we do not do so, but make it our business to preach the Gospel with as much openness, and plainness, and freedom, as is imaginable. The whole History of the Gospel justifieth what this Text affirmeth concerning the Jews; that they could not see, that Christ, by his coming, had put an end to the Law, and the Righteousness thereof. We find upon all occasions how much the Pharisees, and those who adhered to that Sect, stuck in the Law, to the hindrance of their receiving of, or believing in the Lord Jesus Christ.

\* Isa. 6. 10.

14 But \* their minds were blinded *w*: For until this day remaineth the same veil untaken away *x*, in the reading of the old Testament *y*: which veil is done away in Christ *z*.

*w* Here the Apostle expoundeth what he meant before by the *mystical Veil*, viz. the blinding of the Eyes of the Jews; of which we read often in the new Testament, *Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.* (See the Notes upon all those Texts.) *x* And (saith the Apostle) to this day the Veil remaineth not taken away; that Veil, which was signified by the Veil with which *Moses* covered his Face. *y* In the reading of the Old Testament, is, when the Old Testament is read: some part of which was wont to be read in the Synagogues every Sabbath-day. But we shall meet with this in the next Verse more fully. *z* But (saith he) this Veil is taken away in Christ. It is really taken away upon the coming of Christ; that is, the Veil, that covered the Face of Christ, is now truly taken away upon his coming; the Types are fulfilled in him, as their Complement and Antitype; the Prophecies are fulfilled in him, as he whom they concerned, and of whom the Prophets spake. But the Veil, that is drawn over mens hearts, is not taken away, till they come to receive Jesus Christ, as the End of the Law for Righteousness, to close with him, and to believe in him. God hath taken the Veil off from Christ, by sending him personally to fulfil all Righteousness; but Christ profiteth nothing particular Souls, until they come to believe in him, then it is taken away from their Souls, and not before. Which was the reason that it remained still upon the Jews, amongst whom he came, as among his own, but they received him not.

15 But even unto this day, when *Moses* is read, the veil is upon their heart *a*.

*a* The Veil, mystically signified, by the Veil upon *Moses*

his Face, which hindereth them from seeing, or discerning the Messiah to be come. But why doth he say, *When Moses*, that is, the Books of *Moses*, or rather of the Old Testament, are read? Possibly he thereby hinteth, that it was their duty, when in the Synagogues they heard the Chapters of the Old Testament read, which contain the Types and Prophecies of Christ, they ought to have looked through those Veils, and have considered Christ as the End of those things; so the Law, as a Schoolmaster, should have led them to Christ: but it was quite otherwise. When they heard those portions of the Old Testament read, through the Veil upon their hearts, they could not see through the Veil of those Types, Prophecies, and ritual Performances, but rested in them as things, in the performance of which they laid their Righteousness. Or, if they before had some little convictions upon their spirits, yet when they again came into the Synagogues, and heard the Law read, the Veil again appeared over their hearts, so as they could not see Christ.

16 Nevertheless, \* when it shall turn unto the Lord, \* the veil shall be taken away *b*.

\* Rom. 11. 23.  
26.  
\* Isa. 25. 7.

*b* When it shall turn, may be understood of the whole, or of the generality (at least) of the Jews, when they shall be converted to the Faith of Christ; Or when any particular person shall be converted to Christ: Then the Veil shall be taken away, not the Veil with which God covered and veiled the Mysteries of the Gospel (that was already taken away upon Christ's coming in the flesh) but the Veil of blindness, which they had drawn over their own Souls. Though the light of the Gospel shineth clearly, and Christ be unveiled, yet until men, by a true Faith, receive Christ, and turn from sinful courses to the obedience of the Gospel, they see little or nothing of Christ. The taking away of this Veil, and the turning to the Lord, are things done in Souls at the same time; therefore nothing is to be concluded here, from the Apostle's naming the removal of the impediment, after the effect of which that is a cause.

17 Now the Lord is that Spirit *c*, and where the Spirit of the Lord is, there is liberty *d*.

*c* The Lord Christ was a Man, but not a meer Man; but one who had the Divine Nature personally united to his humane Nature, which is called the Spirit. *Mark 2. 8.* But some think, that the article here, is not merely Prepositive, but Emphatical; and so referreth to *v. 6.* where the Gospel (the substance of which is Christ) was called the Spirit. So it is judged by some, that the Apostle preventeth a Question which some might have propounded, viz. how the Veil should be taken away by mens turning unto the Lord? Saith the Apostle, the Lord is a Spirit, or he is that Spirit mentioned, *v. 18.* he is a Spirit, and he gives out of the Spirit unto his People, the Spirit of Holiness and Sanctification. *d* And where the Spirit of the Lord is, (that holy sanctifying Spirit, which is often called the Spirit of Christ) there is liberty; (for our Saviour told the Jews, *John 8. 36.* If the Son make you free, then shall you be free indeed) A liberty from the yoke of the Law, from Sin, Death, Hell; but the liberty which seemeth here to be chiefly intended, is a liberty from that blindness and hardness which is upon mens hearts, untill they have received the holy Spirit.

18 But we all with open face beholding \* as in a glass \* the glory of the Lord *e*, \* are changed into the same image from glory to glory *f*, even as || by the Spirit of the Lord *g*.

\* 1 Cor. 13. 12.  
\* Chap. 4. 46.  
1 Tim. 1. 11.  
\* 1 Cor. 15. 48.  
Col. 3. 10.  
|| Or, of the Lord the Spirit.

*e* Some by [*we*] here understand all Believers; others think it is better understood of Ministers: but the universal Particle *all*, rather guideth us to interpret it of the whole body of Believers, of whom the Apostle saith, that they all behold the glory of God with open face, that is, not under those dark Types, Shadows, and Prophecies, that he was of old revealed under, but as in a Looking-glass, which represents the face as at hand; not as in a Perspective, which sheweth things afar off. *f* We behold him in the glass of the Gospel, fully opened and preached; and this sight of Christ in the Gospel, is not a meer useless sight, but such a sight as changeth the Soul into the image and likeness of Christ, from glory to glory; carrying on the Souls of Believers from one degree of Grace to another; or making such a glorious change in the heart, as shall not be blotted out until a Soul cometh into those possessions of Glory which God hath prepared for his People. *g* And all this is done by the Spirit of the Lord, working with the Word of God in the mouths of his Ministers; but so, as the Spirit hath the principal agency and efficiency in the work.

## CHAP. IV.

1 Therefore seeing we have this ministry, \* as \* we have received mercy, we faint not *a*:

\* 1 Cor. 7. 25.

*a* It is the Opinion of *Beza*, That the Translators of this great Apostle took advantage from his great Tryals and Afflictions,

fiction, by reason of them, to conclude him no such man as he was by some represented; and that the Apostle upon that takes advantage to magnifie his Office. God (saith he) having intrusted us with so glorious a Ministration, as I have proved that of the Gospel to be, according to the measure and proportion of Gifts and Graces which God hath bestowed upon us, or by reason of that infinite Grace and Mercy which God hath shewed us, in calling us to so honourable a Station and Office, though we meet with many Adversaries, many afflictions, many difficulties, yet we bear up, and sink not under them, nor faint in our spirits because of them.

\* Rom. 1. 16.   
† Gr. shame.   
\* Chap. 2. 17.   
† Thell. 2. 3. 5.   
\* Chap. 5. 11.   
\* Chap. 6. 4.   
2 But have renounced the hidden things \* of dishonesty *b*, not walking in craftiness *c*, \* not handling the word of God deceitfully *d*, but \* by manifestation of the truth, \* commending our selves to every man's conscience in the sight of God *e*.

*b* Though we be exposed to many sorrows and sufferings, it is not for any dishonest or unwarrantable behaviour amongst men; nay, we have not only declined openly dishonest actions, but any secret or hidden dishonest behaviour. Possibly he reflecteth upon those, whether Teachers, or others in this Church, who, though they behaved themselves very speciously in their more external conversation, yet it was a shame to speak what things were done of them in secret. We (saith the Apostle) have renounced all secret, dishonest, shameful actions. *c* It hath not been our design to carry our selves craftily, to cheat people with a fair outside and external demeanour. *d* Nor in our Ministry have we cheated and deceived people, instead of instructing them in the Truth; crying, Peace, Peace, when God hath said, there is no peace to the wicked, and tempering our discourses to all mens humors, not speaking right things, but smooth things. *e* Our business, in the course of our Ministry, hath been to commend our selves to every man's Conscience, as in the sight of God, by manifesting to them the Truth of God.

\* 1 Cor. 1. 18.   
Chap. 2. 15.   
† Thell. 2. 10.   
3 But if our gospel be hid, \* it is hid to them that are lost *f*.

*f* The Apostle calls the Gospel, his Gospel, because of his imprudentiality in the promoting and publishing of it. His meaning is, If the Doctrine of the Gospel, which I am an instrument to preach, be hidden, so as there yet be any Souls that do not understand, receive, and believe it, the fault is not in the Word we preach, nor yet in our preaching of it, (which hath been in all simplicity and plainness, without craftiness or deceit) but in themselves, who favour and indulge their lusts to that degree, as that they deserve to be lost, or are at present in their sinful state; in which sense all men are in the Parables compared to lost Sheep, or lost Groats; and Christ is said to have come to seek and to save those that are lost. Men, mad upon their lusts, may not understand the Doctrine of the Gospel which we preach; but others understand and believe it. I had rather understand the term lost in this sense, than as expressing Reprobates; for it seemeth something harsh to make this Phrase to signifie, that God had no more in Corinth at this time that belonged to the Election of Grace, than those that were already converted; or that all those that were at this time Hypocrites in this famous Church, were such as perished eternally. Yet the words of the next Verse seem rather to favour their notion, who by lost here understand Reprobates.

\* Eph. 6. 12.   
\* Isa. 6. 10.   
\* Chap. 3. 13.   
† John 12. 45.   
§ 14. 9.   
Phil. 2. 6.   
Col. 1. 15.   
Heb. 1. 3.   
4 In whom the \* god of this world *g*, \* hath blinded the eyes of those that believe not *b*, lest the light of the \* glorious gospel of Christ, \* who is the image of God, should shine unto them *i*.

*g* Though some, by the God of this World, understand the true and living God, the Lord of Heaven and Earth; yet the Notion of the most Interpreters, That it is the Devil, who is here called the God of this World, because he ruleth over the greatest part of the World, and they are his servants and slaves, is most consonant to Scripture: For though we nowhere else find him called the God of this World, yet our Saviour twice calls him the Prince of this World, John 12. 31. & 14. 30. And our Apostle, Eph. 2. 2, calls him the Prince of the power of the Air. *b* The effect also doth more properly belong to the Devil, than unto God; who no otherwise blindeth the eyes of them than either permissively, by suffering them to shut their own eyes, or judicially. And the Apostle declares, That those who are so blinded, are such persons as believe not. *i* He further declareth the End of the Devil's Agency in blinding mens eyes with errors, malice, and prejudice, lest the light of the glorious Gospel of Christ, who is the image of God, the express image of his Person (considered as to his Divine Nature) should shine unto them, that is, into their hearts.

\* Chap. 1. 24.   
5 For we preach not our selves *k*, but Christ Jesus the Lord *l*, and \* our selves your servants for Jesus sake *m*.

*k* For a man to preach himself, is to preach the devices and

imaginations of his own heart, instead of the revealed Will of God; to make his discourses the evocations of his own lusts and passions; or to make himself the End of his Preaching; preaching merely for filthy lucre sake, or to supply himself with bread, or for the ostentation of his own Wit, and Learning, and Parts. *l* But we preach Jesus Christ the Lord, we preach what he hath commanded us to preach, and he is the Subject of our Discourses; we either preach what Christ is, or declare in our Preaching what he hath done and suffered for Sinners, or what he hath commanded us to do in order to our and your obtaining of Life and Salvation through him. *m* And in our preaching, though in the first place we are Christ's Servants, who hath commanded us to go and preach, and who is the subject matter of our Preaching, and whose Honour and Glory is the end of all our Preaching; yet we are also your Servants: really so, not in that we serve your lusts and humors, and speak smooth things, such as may be pleasing to your humors; but for Jesus sake, because in revealing the Will of God to you, and in publishing the Grace of the Gospel to you, we do you the highest service we can in your eternal concerns.

6 For God who commanded the light to shine out of darkness *n*, † hath \* shined in our hearts, to give the light of the knowledge of the glory of God *o*, in the face of Jesus Christ *p*.

† Gr. is he who hath.   
\* 2 Pet. 1. 19.

*n* The Holy Ghost in the New Testament often compareth the works of the new Creation by Jesus Christ, to the work of God in the old Creation; intimating to us, that the latter is as great a work of Providence and Divine Power, as the former: Eph. 4. 24. The new man after God is said to be created in Righteousness and true Holiness. For as that is a Creation, which is the making of something out of Nothing, (as God created the Heavens and the Earth;) so the production of one thing out of another, which hath no fitness or aptitude to receive such a Form, is also a true Creation, and requireth an Almighty Power. God made light to shine out of darkness, Gen. 1. 2, 3. *o* So (saith the Apostle) he hath made Christ (who is the Light of the World) to shine into our hearts; to give us the true Knowledge of God, and of his Glory (the Glory of his Grace.) *p* In the face of Jesus Christ, that is, by which we attain the clear and certain Knowledge of God (as a man is distinctly known by, or from his face) God is clearly and distinctly known only in, and by Christ.

7 But we have this treasure in \* earthen vessels *q*, \* that the excellency of the power may be of God, and not of us *r*.

\* Chap. 5. 1.   
\* 1 Cor. 2. 5.

*q* By the Treasure here mentioned, the Apostle meaneth either his Ministration, or Apostolical Office, which he before had proved glorious, more glorious than that of the Law: Or else, that Light of the Knowledge of the Glory of God, which (as he had before said) God had made to shine into their hearts in the face of Jesus Christ. This Treasure (saith he) we, even we that are the Apostles of the Lord, have in our Souls; which are cloathed with bodies, and these not made of iron, or stone, or any other matter not capable of impressions of violence, but made of earth, like earthen pots or shells, that easily receive impressions of violence, and are presently broken in pieces: *r* That the World may see, that whatsoever powerful effects are wrought by us, they are the work of the excellent Power of God; not done by us, but by him; that he, not we, might have all the glory.

8 We are troubled on every side *s*, yet not distressed *t*; we are perplexed *u*, but not in despair *v*:

|| Or, not altogether without help or means.

*s* We are many ways, indeed every way afflicted, afflicted with all sorts of afflictions; *t* but yet we are not like perious cooped up into a strait place, so as they are not able to turn them, nor know which way to move (so the word signifies.) *u* We are perplexed, the word signifies doubting, uncertain what shall become of us, or how God will dispose of us; full of anxious troublesome thoughts about what shall be our lot in the World; but *v* yet not despairing of the help, presence, support and assistance of God.

9 Persecuted *x*, but not forsaken *y*; \* cast down *z*, but not destroyed *a*.

\* Psal. 37. 24.

*x* Violently pursued and persecuted by such as are the Adversaries of the Gospel, and Enemies to our Lord Jesus, because of our profession of him, and preaching his Gospel; but yet *y* not forsaken of God, not wholly of men; God, by the inward influences of his holy Spirit, supporting, upholding, and comforting us; and also, by his Providence, raising us up some friends that stick by us. *z* Cast down, either in our own thoughts, (as it is the nature of worldly troubles and afflictions to sink mens thoughts) or cast down by the violence of men thrown to the earth, *a* but yet we live, and are by the mighty Power of God preserved, that we are not utterly destroyed.

10 Always bearing about in the body the \* dying

\* Chap. 1. 5.   
ing



\* Rom. 8. 17. ing of the Lord Jesus *b*, \* that the life also of Jesus might be made manifest in our body *c*.

2 Tim. 2. 11. 12.

1 Pet. 4. 13.

*b* A Christian beareth about with him the *dying of our Lord Jesus* in his Mind and Soul, whiles he fetches strength from it to deaden his heart unto sin; being *buried with Christ into death*, and *planted into the likeness of his death*, Rom. 6. 5. having his *old man crucified with him*, that the body of sin might be destroyed, that henceforth he may not serve sin, v. 6. He also beareth about with him the *dying of our Lord Jesus in his body*; either in a representation, whiles in his sufferings he is made conformable to the Death of Christ, Phil. 3. 10. or in his own real sufferings: which he calleth the *dying of the Lord Jesus*, because they were for Christ's sake, and because Christ sympathizeth with them therein, he being afflicted in all their afflictions; yea, and Christ (as the Apostle exp. eseth it, Phil. 1. 20.) is *magnified in their body, by death*, as well as *by life*. This the Apostle tells us he did, *c* That the life of Christ also might be made manifest in his body. By the Life of Christ must here be understood, either the *Resurrection of Christ*, and that life which he now liveth in Heaven with his Father; or that quickning Power of the Spirit of Christ, which then mightily sheweth it self in Believers, when they are not overwhelmed by the waters of affliction, nor conquered by their sufferings; but in, and over all, are more than Conquerors, through that mighty Power of Christ, which sheweth forth it self in them. Or (as some think) that lively Virtue and Power of Christ, which shewed it self in the efficacy of the Apostles Ministry; by which so many thousands of Souls were brought in to Christ, which was not the effect of their own virtue, but of the Life of Christ manifested in their body. But the Apostle having before spoken of his Sufferings, it seems best interpreted of that living Power put forth by Christ, in upholding the earthly vessels of his Apostles, notwithstanding all the knocks they met with, to carry about that heavenly Treasure with which God had entrusted them.

\* Psal. 44. 22.

Rom. 8. 36.

1 Cor. 15. 31.

44.

II For we which live, \* are alway delivered unto death for Jesus sake *d*, that the life also of Jesus might be made manifest in our mortal flesh *e*.

*d* We who are yet alive, as having breath still in our bodies, in another sense we do not live, *viz.* as Life signifies *prosperity and happiness*: For we are *always delivered unto death*, that is, under continual threats and dangers of death, so that we have always the sentence of death in our selves; for *Jesus his sake*, for our owning, preaching, and professing Christ, and the Doctrine of his Gospel. We are not delivered to death for *evil doing*, nor merely as innocent persons, but for well doing; and that in the noblest sense, for obeying the Commands, and for publishing the Gospel of Christ. *e* And the infinitely wise Providence of God permitteth this, that he might make manifest in our mortal flesh, that Christ is risen from the dead, and liveth for ever, making intercession for us; and as a living Head, giving necessary influences of strength, support, and comfort, as to all those who are his Members, so more particularly to us, who are some of the principal Members of that mystical Body, of which he is the Head. So that our sufferings are so far from being an evidence against the truth of our Doctrine, and of our Ministration, that they are rather an evidence of the truth of both; as testifying, that he whom we preach, having died for our sins, is also risen for our Justification, and exalted at the right hand of God; from whence he dispenseth his spiritual influences, as to the Souls of all his People, so to our Souls in particular, by which we are enabled, without fainting, to suffer such things with boldness, courage, and patience.

\* Chap. 13. 9.

12 So then \* death worketh in us *f*, but life in you *g*.

*f* You see the difference betwixt us and you; either the real difference, or the fancied difference. We are *killed all the day long*, in *deaths often*, *delivered to death always*; you are rich, and full, and want nothing. *g* Life, that is, security, happiness, and prosperity attends you. Or the *fancied difference*; you bless your selves that you are not in so much jeopardy as we are, and some of you are ready to curse us, because *Vipers* stick to our hands, and we are in continually renewed and repeated troubles. Very good Interpreters think these words a smart *Ironical expression*, by which the Apostle reflecteth upon a Party in this Church, who from his sufferings concluded against the Truth of his Doctrine, or his favour with God; and for themselves, because of their immunity and freedom from such sufferings. Others think the sense this, *Our death is your life*; Our sufferings are your spiritual advantage.

13 We having the same spirit of faith *b*, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

*b* The same Spirit of Faith signifieth the same Faith, or Faith proceeding from the same Spirit; thus, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord, signifieth Wisdom, Understanding, Counsel, Might, Knowledge, &c.

'Tis a Question, whom the Apostle meaneth when he saith, We having the same Faith? Some think, he meaneth the Saints under the Old Testament, whose Faith was the same with the Faith of Believers under the New Testament; and that which guideth them to that Interpretation, is the Apostle's following quotation out of Psal. 116. 10. But the scope of the quotation seemeth to be, to prove that all good men will speak as they believe; they therefore seem better to interpret the Text, that make this the sense of it. Though God, in the Wisdom of his Providence, hath assigned us in this World a different lot from you; that you are full, we empty; you in prosperity, we in adversity; yet we are partakers of the same Faith with you, and are acted from the same Spirit that you are: and as David's Spirit guided him to a profession of his Faith, and a speaking what he believed; so we also speak, and must speak according to what we believe. And this is manifestly the sense of the words, if we consider what followeth in the next Verse.

14 Knowing that \* he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you *i*.

\* Rom. 8. 11.

1 Cor. 6. 14.

*i* Knowing that God the Father, who raised up the Lord Jesus from the dead, as the First-fruits of them that sleep, shall likewise, by the virtue of his Resurrection, and by a Power flowing from him, as now alive, and sitting at the right hand of God, quicken our mortal Bodies; that both our Souls and Bodies may be presented with you, to be both eternally glorified; this maketh us that we do not fear death, but are unconcerned, although by wicked men we every day be delivered to it, and brought within the danger and light of it, still the *Resurrection of Christ* is made the Foundation of our Resurrection, and a firm ground for our Faith of it. And we are from this Text confirmed in the truth of this, That although the lot of God's people in this life, be very different, (some are poor, some rich, some in prosperity, some in adversity, and compassed with sorrows and afflictions) yet if they have all the same Faith, they shall all meet in the Resurrection, and shall, by Christ, be all presented unto God as persons redeemed by him, and washed with his Blood, and who shall be glorified together.

15 For \* all things are for your sakes *k*, that the \* abundant grace might through the thanksgiving of many, redound to the glory of God *l*.

\* Chap. 1. 6.

Col. 1. 24.

2 Tim. 2. 10.

\* Chap. 1. 12.

*k* All things that Christ hath done and suffered; his Death, and his Resurrection from the dead: and all things that I have done or suffered, all is for your sakes. *l* That the greater benefit it be which you receive from God, the greater praise, honour and glory might redound to him by the *Thanksgiving* of many; for God can be no otherwise glorified by us, than by the predicating of his Mercy, and Goodness, and the praising of him for the mercies which we receive from him. The more God doth good unto, the more honour, praise and glory redoundeth to his Name.

16 For which cause we faint not *m*, but though our outward man perish *n*, yet \* the inward man is renewed day by day *o*.

\* Rom. 7. 12.

Eph. 3. 16.

Col. 3. 10.

1 Pet. 3. 4.

*m* Because of this double advantage which accrueeth from our sufferings, *viz.* The furthering of the good of your Souls, and the promoting the glory of God from the thanksgivings of many, though we suffer many harsh and bitter things, yet we do not faint nor sink under the burden of our Trials; *n* but though as to our outward man, we are every day dying persons, daily decaying as to the strength, and vigour and prosperity of our outward man, yet the strength and comfort of our Souls and Spirits reneweth day by day; *o* we are every day stronger and stronger as to the managing of our spiritual fight, and every day more cheered and comforted in our holy course.

17 For \* our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory *p*.

\* Rom. 8. 18.

1 Pet. 1. 6.

&c. 5. 10.

*p* The Apostle in these words wonderfully lesseneth his own, and the rest of the Apostles, and all other Christians sufferings for the Gospel: He calleth them *Light*, not that they were so in themselves, but with respect to that *weight of Glory* which he mentioneth in the latter part of the Verse: He calleth them *momentary*, but for a moment, with reference to that Eternity, which is mentioned. The afflictions are *light*, the glory will be a *weight*; the afflictions are but for a *moment*, the glory shall be *eternal*. And (saith the Apostle) our *Affliction* worketh for us this glory. The glory will not only be a consequent of these afflictions, but these afflictions will be a cause of it; not a *meritorious Cause*, (for what proportion is there betwixt momentary afflictions, and eternal glory? betwixt light afflictions, and a weight of glory? an exceeding weight of glory?) but a cause, in respect of the infinite Goodness and Mercy of God, and in respect of the Truth and Faithfulness of God.

18 While we look not at the things which are seen,

seen, but at the things which are not seen *q*: for the things which are seen, are temporal *r*; but the things which are not seen, are eternal *s*.

*q* Two things support the Spirits of Christians under Trials, The *eying of him who is invisible*; this supported Moses, Heb. 11. 27. He endured, as seeing him who is invisible. 2. The seeing by the Eye of Faith the things which are invisible; the things which God hath prepared in another World for those that love him; the things which Eye hath not seen, nor hath it entered into the heart of man to conceive. *r* For (saith the Apostle) the things which are seen, which fall under the senses of men, they are but temporal, and of a temporary duration. *s* But the invisible things, the eternal and exceeding weight of glory, which are before mentioned, they are of an eternal duration; and therefore much to be preferred before those things which endure but for a moment.

## CHAP. V.

\* Chap. 4. 7.  
2 Pet. 1. 13, 14.

**1** FOR we know, that if *a* our earthly house of *this* tabernacle were dissolved *a*, we have a building of God *b*, an house not made with hands *c*, eternal in the heavens *d*.

*a* The Apostle had before said, that he looked at the things not seen; in this Verse he openeth himself, and sheweth what those unseen things are: *We* (saith he) *know*, we have a certain persuasion, we doubt not of it, but that if our body were dissolved. This body he calleth an *Earthly house*, either because it is made of the dust of the earth, into which it must again be resolved; or because it is only the habitation of the Soul, so long as the Soul is on this side of Heaven; and therefore he calleth it also, the *Earthly house* of this Tabernacle. A Tabernacle is a moving House or Booth builded up for a time; This Tabernacle (saith the Apostle) must be pulled down, and taken in pieces; and we are certain, that if it be dissolved, *b* we have a *building of God*, either a blessed, eternal Mansion, (according to that of our Saviour, John 14. 2. *In my Father's house there are many mansions*) or else, God will give us a spiritual, glorious, incorruptible Body. *c* Not an House made with hands, nor an House that shall be dissolved, and any more pulled down, but which shall be *d* *Eternal in the Heavens*; in such a state, as that it shall be incorruptible, and no more subject to any corruption or decay.

\* Rom. 8. 23.

**2** For in this *a* we groan earnestly, desiring to be clothed upon with our house, which is from heaven *e*.

*e* We are so confident of such a blessed state, that we passionately desire to be invested into it. And this *Groaning* is also an Evidence of it, for the desire of Grace shall not be made frustrate. Desirous that our mortality may put on immortality, and our corruption may put on incorruption. It is against the Nature of man to desire death, which is the stripping or unclothing the Soul of flesh; but not to desire that the garment of immortality may be put upon mortality, (which is that our house from Heaven, which is mentioned in v. 1.)

\* Rev. 3. 18.

**3** If so be that *a* being clothed, we shall not be found naked *f*.

*f* Some make the *Clothing* here spoken of, different from the *Clothing* before mentioned. And make this Verse restrictive of what the Apostle had before said, of the certainty which some have of being clothed upon with a glorious Body. *If so be* (saith the Apostle) *we be not found naked*, but clothed, *i. e.* with the Wedding-garment of Christ's Righteousness; for concerning those that do not die in the Lord, that do not watch, and keep their garments, it is said, Rev. 16. 15. *They shall walk naked, and men shall see their shame*. But considering the clothing before mentioned, was not this clothing, but the superinducing of an immortal, incorruptible, glorious state of body, upon our mortal, corruptible state; some judicious Interpreters think, that the clothing here mentioned, is the clothing of the Soul with the Body. It is manifest, that the Apostles apprehended Christ's second Coming much nearer than it hath proved. Therefore he saith, 1 Thess. 4. 15. *We that are alive* (supposing that generation might live) *to Christ's second Coming*: and 1 Cor. 15. 51. *We shall not all sleep, but we shall all be changed*. This some think (and that not improbably) is the cause of this passage; the sense of which they judge to be this: If so be that we be, at the Resurrection, found in the flesh, clothed still with our bodies, and shall not be found naked, that is, *stripe of our flesh*, and dead before that time.

**4** For we that are in *this* tabernacle, do groan, being burdened *g*; not for that we would be unclothed *h*, but clothed upon, that mortality might be swallowed up of life *i*.

*g* By *Tabernacle* he meaneth (as he had before expounded it) the earthly house of our body. *Do groan*, both with a groaning of grief, and also of desire. *Being burdened*, either

with the *body of flesh*, or with *Sin* (the body of death) Rom. 7. 24. or with the load of *Trials and Afflictions*. *h* Not that we would be unclothed, that is, die, be unclothed of our flesh, (Nature abhorreth death, and flyeth from it) but *clothed upon*; which is expounded 1 Cor. 15. 53. *Our corruptible having put on incorruption, and our mortal having put on immortality*. And this confirmeth what was observed before, that the Apostles had some persuasion, (though not from any Divine Revelation of that hour) that the Resurrection, and Day of Judgment, would be before the determination of that Age and Generation; that so we might come into the possessions of Eternal Life, (for that the Apostle meaneth by *mortality being swallowed up of life*.) Death is not desirable for its own sake, but upon the account of that immortal life, into which it leadeth the Souls of Believers; nor (as was said before) doth the Apostle here directly desire death, (which is that which in this Verse he calleth *unclothing*) but rather the change mentioned 1 Cor. 15. 52. which he here calleth a *clothing upon*.

**5** Now *a* he that hath wrought us for the self *a* same thing *a* God *k*, who hath also given unto us the earnest of the Spirit *l*.

*k* The *self same thing* is the life, the Eternal life, mentioned in the former Verse; *the house in the Heavens*, not made with hands, v. 2. God hath wrought us for it, (as some interpret the Text) in Creation, and by his Providence, forming our Bodies in the womb; but it is much better interpreted by others concerning *Regeneration*; for in the first birth (without respect to the Decree of Election) God hath no more wrought us for it, than the worst of men. The Apostle therefore is, doubtless, to be understood, as speaking concerning the *work of Grace*, which is here attributed to God; we have not wrought our selves into, or up to any fitness, or any grounded expectation of the future blessed and glorious estate; but it is God who hath prepared us for it, and wrought such a lively hope of it in us. *l* And hath also given us his *holy Spirit* as the Pledge and Earnest of it: (Concerning this, see 2 Cor. 1. 21.) he hath given us his Spirit to dwell and to work in us, and to assure us of what we speak of, *viz.* *The house in the Heavens, the building of God, that is not made with hands*. The Spirit of Grace given to the people of God, working and dwelling in them, is a certain pledge of that Glory and Life Eternal, which he hath prepared for them.

**6** Therefore *a* we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord *m*.

*m* We are always full of courage and comfort, being confident of this Glory, and the *swallowing up of mortality in life*: For we know, that while we are in our earthly home, (which is our body) we are furthest off from that which is our true home (which is Heaven) from the vision and fruition of God; for Believers are but *strangers and pilgrims on the earth*, desiring a better country, that is an heavenly, Heb. 11. 16.

**7** For *a* we walk by faith, not by sight *n*.

*n* That is, we live, and order our conversations, not by sight, or any evidence of sense, but by Faith, (which is described by the Apostle, Heb. 11. 1. to be the *substance of things hoped for, the evidence of things not seen*.) We see nothing here by the eye of sense but mortality, corruption, and misery; but by Faith we see another more excellent and glorious state, and we order our life according to our Faith, and sight of things that are invisible: Or *Sight* here may be taken more strictly for the beatifick Vision prepared in Heaven for the Saints.

**8** We are confident, *I say*, and *a* willing rather *a* to be absent from the body, and to be present with the Lord *o*.

*o* We are confident of such a blessed state, and this makes us willing to be out of this body, that we might have the glorious presence and enjoyment of God to all Eternity.

**9** Wherefore *a* we labour, that whether present *a* or absent, we may be accepted of him *p*.

*p* Having such an hope, yea not such an hope only, but such an assurance and confidence, we labour, both Actively, doing the Will of God; and Passively, submitting to the Will of God in all afflictive Providences: that while we are in the body, and absent from the Lord, we may be accepted of him; as we know we shall be, when we shall be present with him, in another sense than we now are.

**10** For *a* we must all appear before the judgment seat of Christ *q*, *a* that every one may receive the things *a* done in his body, according to that he hath done, whether *a* it be good or bad *r*.

*q* The Apostle declareth, either the ground of his confidence, or (rather) the reason of his, and other Believers labour, so to behave themselves, as that, both in life and death, they

\* Isa. 29. 23.  
Eph. 2. 10.

\* Rom. 8. 23.  
1 Cor. 13. 12.

\* Phil. 1. 23.

Or, we endeavour.

\* Rom. 14. 10.  
\* Rom. 2. 6.  
Gal. 6. 7.  
Eph. 6. 8.  
Col. 3. 24, 25.  
Rev. 22. 12.



they might be accepted of God; that was, his knowledge and firm belief of the last Judgment. It is called the *Judgment-seat of Christ*, because he it is whom God hath appointed to be the Judge both of the quick, and of the dead, Acts 10. 42. The word translated *Appear*, is *μεγαλεοδοξαι*, which signifieth to be made manifest, and so signifieth not only to appear, but to be inquired into, searched, and examined, and narrowly sifted; And this lets us know, that those Texts which speak of Believers not being judged, or not coming into Judgment, must not be understood of the Judgment of Inquiry; (for all shall come into that Judgment) but of the Judgment of Condemnation. And it lets us also know the vanity of their Opinion, who think that Pagans shall not rise again in the last Day. *r* The End of this Judgment is declared, that Every man may receive according to what he hath done in his body; that is, according to the thoughts he hath thought, the words that he hath spoken, the actions which he hath done, during the time that his Soul dwelt upon the Earth in his body; whether the things which he did in that state were good, and such things as God required; or sinful, and contrary to the revealed Will of God. What this Receiving means, we are told, Matt. 25. 46. *These shall go away into everlasting punishment, but the Righteous into life eternal.* Hence we read, John 5. 29. of a Resurrection of life, and a Resurrection of damnation.

\* Job 31. 23.  
Jude 23.  
\* Chap. 4. 2.

11 Knowing therefore the \* terror of the Lord, we persuade men *s*; but \* we are made manifest unto God, and I trust also, are made manifest in your consciences *t*.

*s* We believing and being fully persuaded, that there shall be such a great and terrible day of the Lord, when there shall be such a narrow inquiry and search into whatsoever men have thought, spoke, or done in the flesh; *we persuade men* to believe in the Lord Jesus Christ, to walk according to the Rule of the Gospel, to be charitable towards us, and not to censure, or judge us, to use against us hard speeches. *t* If any will not be persuaded to think well of us, yet the sincerity of our hearts and ways is made manifest unto God; he knoweth what we are, and how we have behaved our selves: And I trust we have so behaved our selves, that we are not only made manifest unto God, but we are manifest unto your Consciences; so as your Consciences will bear us a testimony, how we have behaved our selves amongst you.

\* Chap. 3. 1.  
\* Chap. 1. 14.  
† Gr. in the face.

12 For we \* commend not our selves again unto you *s*, but give you occasion to \* glory on our behalf, that you may have somewhat to answer them which glory † in appearance, and not in heart *uv*.

*u* I do not speak this to commend my self unto you; he had before declared, that he trusted that he was made manifest to their Consciences, and so needed not further to commend himself. But (saith he) *w* I speak it only to give you occasion to glory, to glory in me as the Apostle of Christ unto you, or to defend me against the scandals and reproaches of those that reproach me, when themselves have no true inward cause of glorying, though they have in outward appearance, in respect of their riches, wit, wisdom, or the like.

\* Chap. 11. 1,  
16, 17. & 12.  
6, 11.

13 For \* whether we be besides our selves, *it is* to God *x*: or whether we be sober, *it is* for your cause *y*.

*x* It should seem, that some amongst the Corinthians, amongst other reproaches, had reproached Paul for a mad man; either taking advantage of the warmth and fervour of his Spirit; or of those Ecstasies in which he sometimes was; or of his speaking things which they could not apprehend and understand: as the Roman Governour, in the Acts, told him, *Much learning had made him mad.* The Apostle tells them, That if indeed he was besides himself in any of their opinion, it was unto God, that is, for the honour and glory of God. *y* Or if he was sober, it was for their sake; in what temper soever he was, it was either for service to God, or them.

\* Rom. 5. 15.

14 For the love of Christ constraineth us *z*, because we thus judge *a*: that \* if one died for all, then were all dead *b*.

*z* The Love of Christ signifieth either that love towards the Sons of men which was in Christ before the Foundation of the World; for even then (as Solomon telleth us) Prov. 8. 31. he was *Rejoicing in the habitable parts of the earth, and his delight was with the sons of men*: which Love shewed it self in time, in his coming; and assuming our Natures, and dying upon the Cross for us; John 15. 13. *Greater love hath no man than this, that a man lay down his life for his friends.* Or else it signifieth that *Labit of Love* to Christ, which is in every Believer; for it is true of either of these, that they constrain a Believer's Soul. *a* Because (saith the Apostle) we thus account, or reason, *That if one died for all*—All here is interpreted according to the various notions of men, about the extent of the Death of Christ. Some by the term under-

standing all Individuals; some, all the Elect, or all those that should believe in Christ; others, some of all Nations, Jews or Gentiles. Be it as it will, that point is not to be determined by this Universal Particle, which is as often in Scripture used in a restrained sense, as in a more general sense. *b* The Apostle here concludeth, *That if one died for all, then all were dead*; which is to be understood of a spiritual death, as Eph. 2. 1. And the Apostle's Argument dependeth upon this, That if all, for whom Christ died, had not been dead in sin, there then had been no need of his dying for to expiate their sin, and to redeem them from the guilt and power of it; but be they what they would, for whom Christ died, whether all Individuals, or all the Elect only, his dying for them was a manifest Evidence that they were dead.

15 And that he died for all, \* that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again *c*.

*c* And he died for all those for whom he died, not only to redeem them from the guilt of sin, but also from their vain conversation; that they which live by his Grace, might not make themselves the end of their life, and live to serve themselves, and gratifie their own corrupt inclinations; but might make the service of Christ, the honour and glory of him who died for them, and also rose again from the dead, the end of their lives; arguing the reasonableness of an holy and Christian life, from the Love and end of Christ in dying for them; according to that, Rom. 14. 7, 8. *For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether therefore we live, or die, we are the Lord's.* This is one way by which a Believer fetcheth strength from the Death of Christ to die unto sin, and from his Resurrection to live unto newness of life; he concluding, If Christ died, and rose again for him, that then he was once dead in trespasses and sins; and therefore he judgeth himself obliged, now that he is made spiritually alive, not to live to himself, to serve his own profit, honour, reputation, lusts, or passions, but to live in obedience to him, and to the honour and glory of him who died to redeem him from the guilt and power of sin, and rose again to quicken him to newness of life and conversation, to the honour and glory of his Redeemer.

16 \* Wherefore henceforth know we no man after the flesh *d*; yea, though we have known Christ after the flesh, yet now henceforth know we him no more *e*.

*d* Words of sense in Scripture ordinarily signifie more than the act of that sense which they express; particularly this term *Know*, ordinarily signifieth to approve and acknowledge; and so it signifies here. *We know*, that is, we regard, we acknowledge no man in the discharge of our Office; we regard no man, with respect to any external fleshly consideration. Under which notion he comprehends all things not spiritual, whether carnal relations, riches, &c. *e* *Nay, though we have known Christ after the flesh*; not from any sight of him (for we read not that Paul at any time saw Christ) but Acts 9. when he saw him, not according to the flesh, but as exalted at the right hand of God: but by the hearing of the ear Paul had known Christ, as one that had lived in the flesh, and who had conversed with men for above thirty years; Yet (saith he) we know him no more, we shall neither see, nor hear him any more in the flesh; we now only know him as he hath a glorious Body, with which he sitteth at the right hand of God.

17 Therefore if any man \* be in Christ, || he is \* a new creature: \* old things are passed away, be- hold, all things are become new *f*.

*f* If any man be in Christ, is as much as, if any man be implanted, or ingrafted into Christ, By Faith united to him, he is a new Creature, [the Greek is, a new Creation.] A Phrase, which argueth the greatest change imaginable, and such a one as can be wrought in the Soul by no other power, than the Power of God. We have the same expression, Gal. 6. 15. *The Ellipsis of the Verb makes some translate it, [Let] him be a new Creature*, supplying *εστω* for *εσθ*. But the next words shew us that the Apostle is speaking of what is past, *Old things are passed away*, old Affections, Passions, Notions, &c. He hath the same Soul, but new qualities, new apprehensions in his Understanding, new inclinations in his Will and Affections, new thoughts, counsels, and designs. The Predicate sheweth, that the term, *be in Christ*, cannot be understood of those that are only in the Church, and turned from Paganism to the Christian Faith; (for there are many such in the World, in whom there is no new Creation, and who have in them nothing of this new Creature.)

18 And all things are of God *g*, \* who hath reconciled us unto himself by Jesus Christ *h*, and hath given to us the ministry of reconciliation. *i*

*g* This Change, which is wrought in our Hearts, is not of our selves, but wrought in us by the great and mighty Power of

\* Rom. 6. 11,  
12.  
Gal. 2. 20.  
1 Thess. 5. 10.  
1 Pet. 4. 2.

\* Matt. 12. 30.  
John 15. 14.  
Gal. 5. 6.

\* Rom. 8. 9.  
|| Or, let him be.  
\* Isa. 43. 18,  
19. & 65. 17.  
Rev. 21. 5.

\* Col. 1. 20.  
1 John 2. 2. &  
4. 10.

of God; so *John 1. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God; Of God, as the principal efficient Cause.* *b* Who, by the Blood of his Son Jesus Christ, *meritoriously*, and by the Spirit of Christ, *actually*, hath reconciled us unto himself; of Enemies hath made us Friends. *i* And hath given us the Ministry of Reconciliation, hath entrusted us with the preaching of the Gospel: It is God that hath reconciled us; it is Christ by whom we are reconciled, his Blood is the Price of our Reconciliation: But he committed to his Apostles, and so to the successive Ministers of the Gospel, the Ministry of Reconciliation, that is, the Ministry of the Gospel, by which this Reconciliation is published to such as are as yet Enemies to God. They have but a *Ministration* in it; God hath appointed them to publish and to declare it, and to intreat men to be reconciled unto him.

\* Rom. 3. 24.

† *Gr. put in us.*

19 To wit, \* that God was in Christ, reconciling the world to himself *k*, not imputing their trespasses unto them *l*, and hath † committed unto us the word of reconciliation *m*.

*k* By *World* here, some would understand *all Mankind*, and by *Reconciling* no more than making God *reconcilable*; but this proceedeth from an over-fondness of their Principle of Christ's dying for *all*, and *every man*. For as it is manifest from a multitude of Scriptures, that *World* is many times taken in a much more limited and restrained sense; so there is nothing here that guides us to interpret it in such a latitude; nay, that which followeth, doth manifestly so restrain it; for God was not in Christ, reconciling the world to himself, that is, every man and woman in the World, so as not to impute their sins to them. *l* This the Apostle here affirmeth; which makes it manifest, that by *World* here is meant many, some of all sorts, as well Gentiles as Jews; even so many as he pleaseth not to impute their sins unto. *m* Now (saith the Apostle) the dispensing and publishing that Word, by which this Reconciliation is made known to the Children of men, God hath committed to us; to us, that are Apostles, and so to the Ministers of the Gospel, that shall succeed us in the Work of the Ministry. This mightily commendeth the Gospel, and the preaching of it, that it is the Word by which, as a means, Souls are reconciled unto God.

\* Job 33. 23.

Mal. 2. 7.

Chap. 3. 6.

20 Now then we are \* ambassadours for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God *n*.

*n* The Apostle here giveth us a true Notion, not only of Apostles, which were the first and principal Ministers of the Gospel, but of all other Ministers; teaching us what all Ministers should be, and what all true Ministers of the Gospel are. They are *Ambassadors for Christ*, there is by Nature an enmity betwixt the Creature and God; he naturally hateth God, and God is angry with him. Those that were sometimes alienated, and Enemies in their minds by wicked works, Christ hath reconciled in the body of his flesh through death, Col 1. 21, 22. He hath purchased a reconciliation for them. But yet, till they have received Christ, as their Lord and Saviour, they are not actually recovered to God by him. God does by men, as great Princes do by such as they are at Enmity with; he sends his Ministers to them, who are his Ambassadors; and as all Ambassadors represent the Person of him whose Ambassadors they are, and speak in his name, and as in his stead, persuading to peace; so these speak as in Christ's name, and in God's stead; their business is to beseech men to be reconciled unto God, to lay down their Arms, and to accept of the terms of the Gospel for peace and reconciliation.

\* Gal. 2. 13.

† John 3. 1.

\* Rom. 1. 17.

21 For \* he hath made him to be sin for us, who knew no sin *o*, that we might be made the

\* righteousness of God in him *p*.

*o* Christ knew no sin, as he was guilty of no sin; which of you (saith he, *John 8. 46.*) convinceth me of sin? *1 Pet. 2. 21, 22, 24.* He did no sin, nor was guile found in his mouth. But God made him to be sin for us; He was numbred amongst the transgressors, *Isa. 53. 6, 12.* Our sins were reckoned to him; so as though personally he was no Sinner, yet by imputation he was, and God dealt with him as such; Or he was made a Sacrifice for our sins, a *Sin-offering*; so answering the Type in the Law, *Levit. 4. 3. 25. 29. & 5. 6. & 7. 2. p* that so his righteousness might be imputed to us, and we might be made righteous with such a righteousness as those souls must have whom God will accept. As Christ was not made sin by any sin inherent in him, so neither are we made righteous by any righteousness inherent in us, but by the righteousness of Christ imputed to us; as he was a Sinner by the sins of his people reckoned and imputed unto him.

## CHAP. VI.

1 WE then, as \* workers together with him *a*, beseech you also \*, that ye receive not the grace of God in vain *b*.

\* 1 Cor. 3. 9.

\* Heb. 12. 15.

*a* Ministers of the Gospel are Fellow-workers together with Christ; though but as Instruments, serving him as the Principal Agent, and efficient Cause: He trod the wine-press of his Father's wrath alone, and had no Partner in the Purchase of man's salvation; but in the application of the purchased salvation, he admits of Fellow-workers. Though the internal work be his alone, and the effects of his Spirit upon the Souls of those whose hearts are changed; yet there is a Ministerial part, which lieth in *Exhortation and Argument*, by the Ear conveyed to the Soul; thus Ministers work together with Christ. And without him they can do nothing: They are Workers, but they must have Christ work with them, or they will find that they labour in vain. *b* Grace signifies any free Gift; and 'tis in the New Testament variously applied; but here it signifies, the *Doctrine of the Gospel*, held forth in the Preaching of it; which these *Corinthians* had received with the Ears of their Bodies. And this was Paul's, and should be every godly Minister's work, not with roughness, but with all mildness and gentleness, to beseech those to whom they preach the Gospel, that they would believe and embrace it, and live up to the holy Rules of it; without which (as to their Souls benefit) all the kindness of God, in affording them the Gospel and means of Grace, is in vain and lost; (though God yet hath his End, and his Ministers shall be a sweet savour to God, as well with reference to them that perish, as those who shall be saved.) For the effectual Grace of God in the heart, that cannot be received in vain; nor is that here spoken of.

2 For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee *c*: behold, now is the accepted time; behold, now is the day of salvation *d*.

*c* The words here quoted, are taken out of the Prophet *Isaiah, 49. 8.* according to the *Septuagint's* Translation. Though some think, that the Apostle here doth but accommodate to the Spiritual Salvation brought in by Christ, a temporal Salvation mentioned, and primarily intended; yet the most and best Interpreters rather judge, that whole Chapter in *Isaiah* to refer to Christ, and that the *Salvation* there mentioned, is to be understood of the Spiritual Salvation of the Gospel; of which also the Apostle speaketh here, and maketh these words (as in the Prophet) the words of God the Father to Christ his Son; testifying both his assistance of him in the accomplishment of the work of man's redemption, and his acceptance of him; According to which sense, the *Accepted time* is the same with what the Apostle calls, *The fulness of time*; (though it may also be so called in the same sense that the Apostle calleth the Gospel a faithful Saying, worthy of all acceptance, *1 Tim. 1. 15.*) in which sense the Gospel-time was prophesied of as an *acceptable time*, *Gen. 49. 10. Haggai 1. 8.* *d* Now is that *accepted*, or *acceptable time*, now is that day of salvation spoken of by the Prophet; therefore you are concerned to receive this Grace of the Gospel, and to live up to the Rule of it.

3 Giving no offence in any thing *e*, that the ministry be not blamed *f*.

*e* To give no offence signifies to avoid all actions which may be occasion of spiritual stumbling unto others, *i. e.* to make them to sin against God, or estrange their hearts from Christ, and the owning and professing of his Gospel. These words may be understood as a general Precept given to all Christians; so it agreeth with *1 Cor. 10. 30, 32* or (which the following Verses seem most to favour) as referring to himself and *Timothy*, and other Ministers of the Gospel; like true Pastors of the Church of Christ, going out before the Flock, and shewing in their Example what they ought to be. *f* The Ministry here may either signify the Office of the Ministry, or the Subject of it, the Gospel, which *ch 5. 18.* is called the Ministry of Reconciliation; not only the Office of the Ministry, but the Gospel it self, suffereth by the scandalous conversation of Ministers and private Christians; ignorant persons being not able, or not willing, to distinguish betwixt the faults of Persons, and the faults of a Doctrine or Office.

4 But in all things † approving our selves \* as † *Gr. commending.* the ministers of God *g*, in much patience *h*, in afflictions *i*, in necessities *k*, in distresses *l*. *Chap. 4. 2.*

\* *1 Cor. 4. 1.*

*g* Ministers of the Gospel are in the first place to be considered as the *Ministers of God*, secondarily as Ministers and Servants of the Church; which they ought to serve so far, as in serving it they do obey Christ. None can approve, or commend themselves for Ministers of God that live a scandalous life: God hath not sent them to lay stumbling blocks in, but to remove them out of the way of men. *h* Patience signifies an enduring of Evils, quietly and cheerfully, at the command of God; or when we see it is the Will of God, we should patiently submit to put our necks into the heaviest Yokes. The Apostle goes on reckoning up several Species of those Evils: *i* Affliction is a general term signifying any Evils that wear out our Bodies. *k* Necessities signify any bodily wants of food, or raiment, or whatever is for the use of man's life. *l* Distresses



they might be accepted of God; that was, his knowledge and firm belief of the last Judgment. It is called the *Judgment-seat of Christ*, because he it is whom God hath appointed to be the Judge both of the quick, and of the dead, Acts 10. 42. The word translated *Appears*, is *μεγαλυνώ*, which signifieth to be made manifest, and so signifieth not only to appear, but to be inquired into, searched, and examined, and narrowly sifted; And this lets us know, that those Texts which speak of Believers not being judged, or not coming into Judgment, must not be understood of the Judgment of Inquiry; (for all shall come into that Judgment) but of the Judgment of Condemnation. And it lets us also know the vanity of their Opinion, who think that Pagans shall not rise again in the last Day. *r* The End of this Judgment is declared, that Every man may receive according to what he hath done in his body; that is, according to the thoughts he hath thought, the words that he hath spoken, the actions which he hath done, during the time that his Soul dwelt upon the Earth in his body; whether the things which he did in that state were good, and such things as God required; or sinful, and contrary to the revealed Will of God. What this Receiving means, we are told, Matt. 25. 46. *These shall go away into everlasting punishment, but the Righteous into life eternal.* Hence we read, John 5. 29. of a Resurrection of life, and a Resurrection of damnation.

\* Job 31. 23.  
Jude 23.  
\* Chap. 4. 2.

11 Knowing therefore the \* terror of the Lord, we persuade men *s*; but \* we are made manifest unto God, and I trust also, are made manifest in your consciences *t*.

*s* We believing and being fully persuaded, that there shall be such a great and terrible day of the Lord, when there shall be such a narrow inquiry and search into whatsoever men have thought, spoke, or done in the flesh; we persuade men to believe in the Lord Jesus Christ, to walk according to the Rule of the Gospel, to be charitable towards us, and not to censure, or judge us, to use against us hard speeches. *t* If any will not be persuaded to think well of us, yet the sincerity of our hearts and ways is made manifest unto God; he knoweth what we are, and how we have behaved our selves: And I trust we have so behaved our selves, that we are not only made manifest unto God, but we are manifest unto your Consciences; so as your Consciences will bear us a testimony, how we have behaved our selves amongst you.

\* Chap. 3. 1.  
\* Chap. 1. 14.  
† Gr. in the face.

12 For we \* commend not our selves again unto you *u*, but give you occasion to \* glory on our behalf, that you may have somewhat to answer them which glory † in appearance, and not in heart *vv*.

*u* I do not speak this to commend my self unto you; he had before declared, that he trusted that he was made manifest to their Consciences, and so needed not further to commend himself. But (saith he) *vv* I speak it only to give you occasion to glory, to glory in me as the Apostle of Christ unto you, or to defend me against the scandals and reproaches of those that reproach me, when themselves have no true inward cause of glorying, though they have in outward appearance, in respect of their riches, wit, wisdom, or the like.

\* Chap. 11. 1,  
16, 17. & 12.  
6, 11.

13 For \* whether we be besides our selves, *it is* to God *x*: or whether we be sober, *it is* for your cause *y*.

*x* It should seem, that some amongst the Corinthians, amongst other reproaches, had reproached Paul for a mad man; either taking advantage of the warmth and fervour of his Spirit; or of those Ecclesiasticalities in which he sometimes was; or of his speaking things which they could not apprehend and understand: as the Roman Governour, in the Acts, told him, Much learning had made him mad. The Apostle tells them, That if indeed he was besides himself in any of their opinion, it was unto God, that is, for the honour and glory of God. *y* Or if he was sober, it was for their sake; in what temper soever he was, it was either for service to God, or them.

\* Rom. 5. 15.

14 For the love of Christ constraineth us *z*, because we thus judge *a*: that \* if one died for all, then were all dead *b*.

*z* The Love of Christ signifieth either that love towards the Sons of men which was in Christ before the Foundation of the World; for even then (as Solomon telleth us) Prov. 8. 31. he was *Rejoicing in the habitable parts of the earth, and his delight was with the sons of men*: which Love shewed it self in time, in his coming; and assuming our Natures, and dying upon the Cross for us; John 15. 13. *Greater love hath no man than this, that a man lay down his life for his friends.* Or else it signifieth that *Habit of Love* to Christ, which is in every Believer; for it is true of either of these, that they constrain a Believer's Soul. *a* Because (saith the Apostle) we thus account, or reason, That if one died for all—All here is interpreted according to the various notions of men, about the extent of the Death of Christ. Some by the term under-

standing all Individuals; some, all the Elect, or all those that should believe in Christ; others, some of all Nations, Jews or Gentiles. Be it as it will, that point is not to be determined by this Universal Particle, which is as often in Scripture used in a restrained sense, as in a more general sense. *b* The Apostle here concludeth, That if one died for all, then all were dead; which is to be understood of a spiritual death, as Eph. 2. 1. And the Apostle's Argument dependeth upon this, That if all, for whom Christ died, had not been dead in sin, there then had been no need of his dying for to expiate their sin, and to redeem them from the guilt and power of it; but be they what they would, for whom Christ died, whether all Individuals, or all the Elect only, his dying for them was a manifest Evidence that they were dead.

15 And that he died for all, \* that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again *c*.

\* *c* And he died for all those for whom he died, not only to redeem them from the guilt of sin, but also from their vain conversation; that they which live by his Grace, might not make themselves the end of their life, and live to serve themselves, and gratify their own corrupt inclinations; but might make the service of Christ, the honour and glory of him who died for them, and also rose again from the dead, the end of their lives; arguing the reasonableness of an holy and Christian life, from the Love and end of Christ in dying for them; according to that, Rom. 14. 7, 8. *For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether therefore we live, or die, we are the Lord's.* This is one way by which a Believer fetcheth strength from the Death of Christ to die unto sin, and from his Resurrection to live unto newness of life; he concluding, If Christ died, and rose again for him, that then he was once dead in trespasses and sins; and therefore he judgeth himself obliged, now that he is made spiritually alive, not to live to himself, to serve his own profit, honour, reputation, lusts, or passions, but to live in obedience to him, and to the honour and glory of him who died to redeem him from the guilt and power of sin, and rose again to quicken him to newness of life and conversation, to the honour and glory of his Redeemer.

16 \* Wherefore henceforth know we no man after the flesh *d*; yea, though we have known Christ after the flesh, yet now henceforth know we him no more *e*.

*d* Words of sense in Scripture ordinarily signify more than the act of that sense which they express; particularly this term *Know*, ordinarily signifieth to approve and acknowledge; and so it signifies here. We know, that is, we regard, we acknowledge no man in the discharge of our Office; we regard no man, with respect to any external fleshly consideration. Under which notion he comprehends all things not spiritual, whether carnal relations, riches, &c. *e* Nay, though we have known Christ after the flesh; not from any sight of him (for we read not that Paul at any time saw Christ) but Acts 9. when he saw him, not according to the flesh, but as exalted at the right hand of God; but by the hearing of the ear Paul had known Christ, as one that had lived in the flesh, and who had conversed with men for above thirty years; Yet (saith he) we know him no more, we shall neither see, nor hear him any more in the flesh; we now only know him as he hath a glorious Body, with which he sitteth at the right hand of God.

17 Therefore if any man \* be in Christ, || he is a new creature: \* old things are passed away, behold, all things are become new *f*.

*f* If any man be in Christ, is as much as, if any man be implanted, or ingrafted into Christ, by Faith united to him, he is a new Creature, [the Greek is, a new Creation.] A Phrase, which argueth the greatest change imaginable, and such a one as can be wrought in the Soul by no other power, than the Power of God. We have the same expression, Gal. 6. 15. The *Ellipsis* of the Verb makes some translate it, [Let] him be a new Creature, supplying *εστω* for *εσθ*. But the next words shew us that the Apostle is speaking of what is past, *Old things are passed away*, old Affections, Passions, Notions, &c. He hath the same Soul, but new qualities, new apprehensions in his Understanding, new inclinations in his Will and Affections, new thoughts, counsels, and designs. The Predicate sheweth, that the term, *be in Christ*, cannot be understood of those that are only in the Church, and turned from Paganism to the Christian Faith; (for there are many such in the World, in whom there is no new Creation, and who have in them nothing of this new Creature.)

18 And all things are of God *g*, \* who hath reconciled us unto himself by Jesus Christ *h*, and hath given to us the ministry of reconciliation *i*.

*g* This Change, which is wrought in our Hearts, is not of our selves, but wrought in us by the great and mighty Power of

\* Rom. 6. 11.  
12.  
Gal. 2. 20.  
1 Thess. 5. 10.  
1 Pet. 4. 2.

\* Matt. 12. 50.  
John 15. 14.  
Gal. 5. 6.

\* Rom. 8. 9.  
|| Or, let him be.  
\* Isa. 43. 18,  
19. & 65. 17.  
Rev. 21. 5.

\* Col. 1. 20.  
1 John 2. 2. &  
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of God: so John 1. 13. *Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God; Of God, as the principal efficient Cause. b Who, by the Blood of his Son Jesus Christ, meritoriously, and by the Spirit of Christ, actually, hath reconciled us unto himself; of Enemies hath made us Friends. i And hath given us the Ministry of Reconciliation, hath entrusted us with the preaching of the Gospel: It is God that hath reconciled us; it is Christ by whom we are reconciled, his Blood is the Price of our Reconciliation: But he committed to his Apostles, and so to the successive Ministers of the Gospel, the Ministry of Reconciliation, that is, the Ministry of the Gospel, by which this Reconciliation is published to such as are as yet Enemies to God. They have but a Ministration in it; God hath appointed them to publish and to declare it, and to intreat men to be reconciled unto him.*

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CHAP. VI.

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† Gr. commending, Chap. 4. 2. \* 1 Cor. 4. 8.



*1 Distresses* signify properly a man's being straitened, or thrust up in a place, so as that he knoweth not how to steer himself; and, Metaphorically, a want of counsel, not knowing what to do, or which way to turn our selves.

|| Or, in things to and fro.

*5* In stripes *m*, in imprisonments *n*, in tumults *o*, in labours *p*, in watchings *q*, in fastings *r*.

*m* The Apostle, *Chap. 11. 23.* tells us he was in stripes often; and *verse 24.* that of the Jews he five times received forty stripes save one: we read of his many stripes, *23. n* Of the imprisonment of him, and *Silas, Acts 26.* (which was not the only time before the writing of this Epistle, as appeareth by this Verse.) *o Tumults*, or Seditions raised by the Jews and the Heathens; we have a Record of one at *Ephesus, Acts 19.* caused by *Demetrius*; Others, by Tumults here, understand unfixed and uncertain habitations, tossings to and fro, so as they could be quiet in no place; but the former seemeth rather the sense of the Word, as *Luke 21. 9. 1 Cor. 14. 33. p Labours*, he either means labours with his hands; (which *Paul* was sometimes put to, as *Acts 18. 1, 2, 3. & 20. 34.*) Or travels, and Journeys. The word is a general word, significative of any pains that men take. *q Religious watching*, *Chap. 11. 27. r In fastings*, as acts of Discipline, by which he kept under his body, and brought it under subjection; (as he told us, *1 Cor. 9. 27.*)

*6* By pureness *s*, by knowledge *t*, by long suffering *u*, by kindness *w*, by the holy Ghost *x*, by love unfeigned *y*.

*s* As the Apostle in the former words had declared the patience of his conversation, in the enduring of the afflictions of the Gospel; so in this Verse he declares the more internal holiness of it, under the general Notion of pureness; shewed in his knowledge, faith, gentleness, kindness or goodness towards all men. The word translated pureness signifieth rather the universal rectitude of his heart and ways, than (as some think) the habit or exercise of any particular virtue. *t* In, or by, Knowledge; a right understanding and notion of spiritual things: if it doth not here signify Faith, which is a Superstructure on this Foundation, and that habit which hath a special influence upon purifying the heart, *Acts 15. 9.* Without knowledge there can be no purity, *Prov. 19. 2. u By long-suffering*, the Apostle means not being easily provoked by such as had offended him, or done him wrong. *w* The word translated Kindness, signifies generally any goodness by which a man may shew himself either sweet and pleasant, or useful and profitable unto his Neighbour. *x* Thus the Apostle sheweth how he behaved himself; but not through his own strength, but through the influence and assistance of the Holy Ghost. *y* The Love unfeigned here mentioned, is a general term signifying that habit of Grace wrought in his Soul by the holy Spirit of God, which was the Principle of the long-suffering and kindness before mentioned.

*7* By the word of truth *z*, by \* the power of God *a*, by the \* armour of righteousness, on the right hand, and on the left *a*.

*z* Living up to, and keeping our eye upon the Word of God, which is the word of Truth: This seemeth to be the sense rather than speaking truth to every one, (as some have thought.) *a* By the efficacious working of the Spirit of God upon our hearts, enabling us to live up to the Doctrine we preach. Some understand here, by the Power of God, that extraordinary Power of working Miracles, which God gave the Apostles; Others, the Gospel, which the Apostle calls the Power of God to Salvation, *Rom. 1. 16.* It may be understood of the first and the last joined together; for the Gospel is no otherwise the Power of God to Salvation, than as it is attended, to the Souls of those to whom it is so made powerful, with the inward, powerful, efficacious working of the holy Spirit. *a* By the Armour of Righteousness, he means a good Conscience, (which cannot be without an universal rectitude, or uprightness of life) which is a defence against all temptations, either from prosperity, or from adversity. In which sense that of Solomon is true, *He that walketh uprightly, walketh safely*, *Prov. 10. 9.* and David prayeth, *Psal. 25. 21. Let integrity and uprightness preserve me.*

*8* By honour, and dishonour *b*, by evil report, and good report *c*; as deceivers, and yet true *d*.

*b* We depart not from our integrity, whether we be honoured, or dishonoured. *c* Well or evilly reported of. This hath from the beginning been the lot of all the faithful Ministers of Christ; some have given them honour, others have cast reproach upon them; some have given a good report of them, some an evil report. *d* Some have represented them as Impostors, and such as deceived the people; others have spoken of them as true men: their business is to go through good report and bad report, honour and dishonour, still holding fast their integrity.

*9* As unknown *d*, and \* yet well known *e*: as \* dying, and behold we live *f*: as chastened, and not killed *g*:

*d* Dealt with by Jews and Heathens, as persons wholly unknown to them, though we be sufficiently known. *e* Or being such whom the World knoweth not, as to our state towards God, and interest in him, though it knows us well enough as to our other circumstances. *f* So hunted and persecuted, as that we appear every day dying; yet such hath been the Power of God's Providence, that we yet live: And *g* though our heavenly Father chasteneth us, yet we are not utterly consumed; the Apostle alludeth to that, *Psal. 118. 18. The Lord hath chastened me sore, but he hath not given me over to death.*

*10* As sorrowful, yet always rejoicing *h*: as poor, yet making many rich *i*: as having nothing, and yet possessing all things *k*.

*h* Appearing to others as persons drowned in griefs and sorrows, yet we are always rejoicing in God. (*Hab. 3. 17, 18.*) and in the testimony of a good Conscience, *Chap. 1. 12. i* In outward appearance poor, having no abundance of the good things of this life; yet making many rich in Knowledge and Grace: God by us dispensing to them the Riches of his Grace. *k* As having nothing, no houses, no lands, no silver or gold, *Acts 3. 6.* yet being as well satisfied and contented, as if all things were ours; as well satisfied with that little which we have, as the men of the World are with their abundance; possessing all things in Christ, though having little in the Creature.

*11* O ye Corinthians, our mouth is open unto \* *Chap. 7. 23.* you, \* our heart is enlarged *l*.

*l* Our mouth is open to speak freely to you, and to communicate to you the whole Will and Counsel of God; our heart is enlarged both by the Love that I have towards you, and by the rejoicing that I have in you. This enlargement of my heart is that which openeth my lips, and makes me speak freely to you, both in admonishing you of your Errors, and in exhorting you to your duty.

*12* Ye are not straitened in us *m*, but ye are straitened in your own bowels *n*.

*m* If you cannot mutually rejoice in me, and what I write; or if you do not repay me the like affection, the fault is not in me; I have done my duty, and that too from a true Principle of Love to you. *n* But it is through mistakes and misapprehensions in your selves, your not aright conceiving of me in the discharge of my Apostolical Office. Or the cause of your trouble and sorrow, is from your selves, upon your suffering the incestuous Person, and other scandalous Persons, to abide in your Communion; which was an Error I could not but take notice of, according to that Apostolical Authority which God hath committed to me.

*13* Now for a recompence in the same, (\* *1 Cor. 4. 14.* I \* speak as unto my children) be ye also enlarged *o*.

*o* Be ye also enlarged, both in Love to me, and also in Obedience; it is but a just recompence for that great affection which I have born, and upon all occasions shewed to you; and also for that Faithfulness which I have shewed in discharging the duty of my relation to you. For I speak as a Father unto Children, it being but reasonable, that Children should recompence to their Fathers their Love to them; and be as exact and faithful in their duty to their Parents, as their Parents are in their duty towards them.

*14* \* Be ye not unequally yoked together with unbelievers *p*: For \* what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness *q*?

*p* They too much restrain the sense of this general Precept, who either limit it to religious Communion with Idolaters, or to Civil Communion in Marriages. The Precept is delivered in a term of more general significancy, than to be limited by either of these; (though both of them questionless be comprehended in it) *un yoked together*, do not become such as in the same yoke draw another way. It is a Metaphor drawn from Horses or Oxen; which should draw together, being in the same yoke, neither standing still, nor yet holding back. It is a general Precept, prohibitive of all unnecessary communion and intimate fellowship with such, as either in matters of Faith, or Worship, or in their Lives and Conversations, declare themselves to be Unbelievers: (for why we should expound *amisus* of Infidels merely, I cannot tell) especially considering, that the Apostle, *1 Cor. 5. 9, 11.* seems to allow a further communion with an Heathen, than with a notoriously scandalous Christian. So as this Precept may reasonably be interpreted by those in the former Epistle, of *marrying with such, eating with them at Idol-feasts*, or at the Lord's Table, (as *Chap. 5.*) maintaining intimate communion with them, &c. *q* The reason he giveth, is, because they could have no comfortable communion with such; they were Righteousness, those persons were Unrighteousness; they were Light, such persons were Darkness, that is, full of the darkness of sin and ignorance. In the mean time this Precept ought

\* 1 Cor. 2. 4.  
\* Chap. 10. 4.  
Eph. 6. 11, 13.  
2 Tim. 4. 7.

\* Chap. 4. 2.  
\* Chap. 4. 10.  
11.

\* Dent. 7. 2.  
\* 1 Sam. 23. 3.  
1 King. 18. 21.  
1 Cor. 10. 21.

ought not to be extended to a total avoiding of Commerce with, or being in the company of, either Heathens, or scandalous persons; for as to that, the same Apostle had before determined it lawful, *1 Epist. 5. 11.* whatever Communion with such persons is either necessary from the Law of God, or Nature; or for the support and upholding of humane Life and Society, is lawful even with such persons; but all other is unlawful.

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

By *Belial* in this Text, very good Interpreters understand the Devil; judging that the Apostle here opposeth Christ, who is the Head of Believers, and of the Church, to him who is the Head of all Unbelievers, and the God of the World. The term is used only in this place in the New Testament, but very often in the Old Testament, to express men notoriously wicked and scandalous, *Deut. 13. 13. Judges 19. 22. 1 Sam. 1. 16. & 2. 12. & 25. 17. 2 Sam. 16. 7. 2 Chron. 13. 7.* The Hebrews themselves are not agreed in the Etymology of it; *Psal. 101. 3.* a wicked thing is called a *thing of Belial* (as may be seen in the Margents of our Bibles) so as the Argument is drawn from our duty of Conformity to our Head; Christ hath no fellowship with the Devil, therefore we ought to have no unnecessary communion with such who manifest themselves to be of their Father the Devil, by their doing his works; nor hath Christ any communion with the Sons of Belial. What *part* or portion, that is, what society or communion hath a Believer with one that believeth not? What hath he to do with him? It was an usual Phrase amongst the Jews, *Josh. 22. 25, 27.* Some by this *part* understand, what portion in the life to come: in which sense it teacheth us, that we should maintain intimate and elective communion in this life only with such, as we would gladly have our portion with in another life. But the most judicious Interpreters think this is not intended in this place.

16 And what agreement hath the temple of God with idols? For ye \* are the temple of the living God *u*, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people *w*.

This particular instance giveth some Expositors occasion to interpret *v. 14.* of communion with Idolaters in such Acts of Religion as are proper to them; but nothing hinders but that that Precept may be interpreted more generally, though the Apostle gives this as one particular instance, wherein he would have them avoid communion with Unbelievers. *u* The Argument is drawn from what the Apostle had before asserted, *1 Cor. 3. 16. & 6. 19.* their being the Temples of the Holy Ghost. Which he proveth from *Lev. 26. 12. Ezek. 37. 26, 27. w* Not that what the Apostle meaneth here, is the literal meaning of *Lev. 26. 11, 12.* for it is manifest, that God by *Moses* there, is speaking not of God's dwelling in the persons of Believers, or in his Church, but of that gracious presence and manifestation of himself to his People in the Tabernacle erected by his order. Some therefore think, that the place here alluded to, though not quoted *verbatim*, is, that *Ezek. 37. 26.* which is a promise respecting the Kingdom of Christ; where God promiseth to make a Covenant of Peace with his People, and saith, *I will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore: my Tabernacle also shall be with them, yea, I will be their God, and they shall be my people.* The words, as they are here quoted, are intirely to be found in no one Text of holy Writ; it is sufficient that they are to be found there in parts. Nor doth this Text so properly speak of God's dwelling in particular Believers, as of his dwelling in the Churches of his People; therefore though he speaks of *many, ye are*, yet Temple is in the Singular Number. These *many* are but *one body*; the Church in which God dwelleth, and with which he hath Communion, which is expressed by *walking in them*; as in the *Revelation*, he is said to *walk in the midst of the golden Candlesticks*. Nor is the term *living* vainly added to God; for besides that he is usually so called, as being *Ever living*, and the Fountain of all Life; it also sheweth the opposition betwix him and Idols, which are dead things: and therefore God could have no more Communion with Idols, than the *living* can have with the *dead*; nor could they have Communion with the living God and dead Idols. Nor could they be the People of the living God, and the People or Worshippers of dead Idols; so as those that were Idolaters, must lose the advantage of that Covenant wherein God had said, *I will be your God, and you shall be my people.*

17 \* Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you *x*.

The Apostle here quoteth words out of the Old Testament, no where to be found there syllabically, without variation; but keeping to the sense of them, (which is a thing

very usual with the Penmen of the New Testament) The first quotation seemeth to be taken from *Isa. 52. 11. Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean that bear the Vessels of the Lord.* Interpreters are not agreed, as to the Term from whence the Prophet there admonisheth the Jews to depart: Some make it to be their former sinful country; others make it to be the Kingdom of the Devil and Antichrist; others make it to be *literal Babylon*; the Prophet foreseeing, that when the Jews should have a liberty given them to leave Babylon, (which happened in the time of *Cyrus the Persian Monarch*) some of them (now as it were incorporated with the Chaldeans) would linger and find a difficulty to pluck up their stakes in Babylon, though it were in order to their return to Jerusalem, hereafter the joy and praise of the whole Earth. Whatever was the Prophet's meaning, certain it is, the Apostolical Precept cannot be interpreted of a leaving *literal Babylon*, for neither the Christian Jews, or Gentiles, were at this time there; he must therefore be understood of a *mystical Babylon*. And the sense must be this, *Come out*, and be ye separate from those with whom your Souls will be in as much danger as the Jews were in the *literal Babylon*. But whether by these are to be understood Idolaters only, or all notorious scandalous Livers, is the question. The true determination of which, I conceive, dependeth upon the sense of those words, *Come ye out, Be ye separate.* Which words, I think, are not fully interpreted by those that follow; *Touch not the unclean thing*; for, doubtless, the former words are a Precept concerning the means to be used in order to that as an end; it being an hard thing to touch pitch, and not to be defiled therewith. On the other side, they interpret it too rigidly, who make it to be a prohibition of all Commerce, or company with such persons; for this is contrary to the Apostolical Doctrine in his former Epistle to this Church, where he had allowed, *Chap. 5. a civil Commerce and Traffick with the worst of men*; and *Chap. 7.* had forbidden the separation of Christians and Heathens, once joined in Marriage, unless the Unbeliever first departed. The Text therefore must be understood only of *Elective, and unnecessary, intimate Communion*; and is much the same with that, *v. 14. be ye not unequally yoked with Unbelievers.* So as that it doth by no means justify the withdrawing of all civil or religious Communion from those whose judgments or practice in all things we cannot approve; it only justifieth our withdrawing our communion from Idolaters, and from notorious scandalous Sinners in such duties and actions, or in such degrees, as we are under no obligation to have fellowship and communion with them in. And our forbearing to touch their *unclean things* in that fellowship and communion, which we are allowed with them, having no fellowship with them in their unfruitful works of darkness, but reproving them, even while in civil things, and some religious actions, we have some fellowship with them.

18 And \* will be a Father unto you, and ye \* *Rev. 21. 7.* shall be my sons and daughters, saith the Lord Almighty *y*.

The latter words which are a promise of God's reception of them who for his sake withdraw from a sinful Communion with Idolaters, and scandalous persons, are taken out of *Jer. 31. 1, 9.* and teach us this, That none can reasonably expect that God should fulfil his Covenant with them, who make no conscience of fulfilling their part in it with him; nor claim the benefits of a Father, who perform not the duties of his Children: but on the contrary, those who are conscientious in the discharge of their duties of filial obedience, may expect from him both the kindness and the protection of a Father, (which is the more valuable, because he is the Lord God Almighty, who wants no power to protect them, or so to influence them, as to make them in all things happy, as the Children of so great a Father.)

## CHAP. VII.

1 \* Having therefore these promises *a* (dearly \* *1 John 3. 3.* beloved) let us cleanse our selves from all filthiness of the flesh and spirit *b*, perfecting holiness in the fear of God *c*.

*a* These promises, *i. e.* of God's dwelling in us, and walking with us, of God's being our Father, and making and owning us as his Sons; which promises are made to true Penitents that will touch no unclean thing. *b* Let us, through the assistance of Divine Grace, endeavour to cleanse our selves, or keep our selves clean, not only from fleshy filthiness, (such as are sins of intemperance, drunkenness, uncleanness, but also from spiritual filthiness, extravagant passions, corrupt affections, pride, envy, rancour, anger, idolatry, contention, division) *c* And that, because we are not only obliged to Holiness, but to perfect Holiness, in, or through the fear of the Lord; awing our Hearts, lest we should profane the Temple of the Lord, or behave our selves as unfruitful Sons to so good a



Father. So far are God's promises, and our belief of them, or affiance in God for the fulfilling of them, from hindering us in the practice and exercise of Holiness, that there can be no more potent motive to persuade the perfection of Holiness; and that not only from the Argument of Divine Love, contained in the promises, but from the consideration of the persons to whom, and the conditions upon which, the promises are made.

2 Receive us *d*, We have wronged no man *e*,  
\* Chap. 12. 17. we have corrupted no man *f*, \* we have defrauded no man *g*.

*d* Let us have a room in your hearts and esteem, or (more generally) accept us, as you ought to receive and accept the Ministers of Christ. As our heart is enlarged towards you, so let your hearts be enlarged towards us; we have done nothing to alienate your hearts from us. *e* We have done no harm to any of you, we have not been like Shepherds that merely take the fleece, and eat the flesh of the flock; *Acts* 20. 33. *I have covered no man's silver, or gold, or apparel.* *f* We have corrupted none by any false Doctrine, or by flattering Speeches, or by Bribes or Gifts. *g* We have cheated, or defrauded no man. By which Vindication of, or Apology for himself, and his Fellow-labourers; it is not improbably judged, that the Apostle reflecteth upon those false Apostles and Teachers that were crept into this Church, who had wronged him, corrupted them, and been too busie in other ways to pick their pockets. Nothing becometh more a Minister of the Gospel, than innocency and righteousness, nothing more commends him unto his people: For though they are easily persuaded, that an innocent and just man must be a pious man, yet they are difficultly persuaded, (and there is no reason for it) that an unjust or mischievous man can be so. Men are so mad of their lusts, that oft-times Teachers, who will favour them in them, though never so unjust and unrighteous in their actions, shall find more favour with them, than the most righteous person, that will not spare them as to their *Herodias*. But he who will entertain the least hopes to bring men off from their lusts and sinful practices, is concerned above all men to be innocent and righteous.

\* Chap. 6. 11, 12.

3 I speak not this to condemn you: for \* I have said before, that you are in our hearts to die and live with you *b*.

*b* The Apostle deals very tenderly with this Church, which was (as he knew very well) full of many touchy Members; who upon all occasions were ready to reflect upon him, and to take occasion from any expressions of his in Letters, as well as other things, to that purpose; to obviate whose whisperings the Apostle tells them, that he did not speak this to reflect upon, or expose them, as if they had wronged, or defrauded him: For the love which he bare to them was such, as would admit of no such thing; he so loved them, as that he could live and die with them.

\* Phil. 2. 17. Col. 1. 24.

4 Great is my boldness of speech towards you *i*, great is my glorying of you *k*, \* I am filled with comfort *l*, I am exceeding joyful in all our tribulation *m*.

*i* Because I so dearly love you, therefore I speak so boldly and freely to you, (as men use to speak most freely to those whom they most love.) *k* I boast of your obedience to others, and therefore would be far from exposing you. *l* And this I do not feignedly, for I am filled with comfort on your behalf; (a further account of this he giveth us afterward.) *m* Yea, (saith he) the report I have received of your carriage and behaviour, upon your receipt of my former Epistle, hath filled me with a joy that ballanceth all the affliction and tribulation that I meet with for the Gospel. So good News to a faithful Minister is the repentance and reformation of any Member or Members that belong to his Flock: whereas the hiring or false Teacher is not much concerned whether the souls of his people do well or ill.

\* Chap. 2. 13.

5 For \* when we were come into Macedonia, our flesh had no rest *n*, but we were troubled on every side *o*, \* without were fightings *p*, within were fears *q*.

*n* Of this motion of the Apostles into Macedonia, what he did and suffered there, we have a short account *Acts* 20. He saith, *His flesh had no rest*, he met with incessant Storms of persecution: *o* and was troubled both by Jews and Gentiles in all places where he came. *p* By persons that were without the Christian Church; such were the generality of the Jews and Gentiles; *q* and by false Brethren within, or with his own fears, lest those violent dealings should be temptations to Christians, being yet tender and young in the Faith, to relapse and Apostatize.

\* Chap. 1. 4.

6 Nevertheless, \* God that comforteth those that are cast down *r*, comforteth us by the coming of Titus *s*.

*r* It's observable, how careful the Apostle is to ascribe all the supports and reliefs of his Spirit unto God. Nor is this Notion, or name of God unuseful to any that fear him; who through any casualties or contingencies of this life shall happen to be cast down. It advantageth our Faith in Prayer, in any such straits to consider God, as having taken to himself the name of him that comforteth those that are cast down. *s* It is only the coming of Titus his Fellow labourer and one dear to him that he mentioneth in this Verse, as the means of his support and relief; yet he entitleth God to his comfort, under his dejection. God comforteth his people variously, sometimes by his good word, sometimes by his Providence; he what will the Instrumental cause, God is the principal Efficient.

7 And not by his coming only, but by the consolation wherewith he was comforted in you *t*, when he told us your earnest desire *u*, your mourning *w*, your fervent mind towards me, so that I rejoiced the more *x*.

*t* I was glad to see Titus, but that was the least of that consolation which he brought me. You had before much comforted and rejoiced him, and he being come to me, made me a Partaker of his consolation, upon his beholding or being a Witness to *u* your earnest desire, to give me satisfaction in the things about which I wrote to you, *w* Your mourning, either for those scandals amongst you, of which I have given you notice; or for my afflicted state, and condition; or for the offence you had given me, which caused me to write that sharp Letter to you. *x* Your earnest desire to give me satisfaction, and yield obedience to my admonitions, or to maintain and defend my honour and reputation against such as had impeached and wounded it. These things much augmented my rejoicing in, and over you. Nothing so much rejoiceth the heart of a conscientious, faithful Minister of Christ, as to see his peoples obedience to the Doctrine of the Gospel, which he is an Instrument to communicate to them.

8 For though I made you sorry with a letter *y*, I do not repent \*, though I did repent *z*: For I \* Chap. 2. 4. perceive that the same Epistle made you sorry, though it were but for a season *a*.

*y* The Apostle doubtless meaneth the former Epistle to this Church. *z* As to which, he saith, that although he was sometimes troubled, because (probably) he understood that some truly pious persons in this Church were troubled at it, as thinking themselves intended in the reprehensions of it; for which effect, or mistake, (he saith) he was once sorry, being troubled that he should do any thing to grieve them, whom he so affectionately loved, yet now he tells them he was not sorry. *a* And their sorrow was but a temporary sorrow; until they could reform those abuses, which they were made sensible of by that Epistle, and give the Apostle that wrote it just satisfaction.

9 Now I rejoice not that you were made sorry, but that ye sorrowed to repentance *b*: For ye were made sorry *||* after a godly manner *c*, that *||* Or, according to God. ye might receive damage by us in nothing *d*.

*b* The Apostle takes all advantages to insinuate himself into the good opinion and affections of the Members of this famous Church, and to obviate any misrepresentations of him to them from those false Teachers that were crept in amongst them. Left they should take some advantage from his saying, that he repented not that he had made them sorry; he here openeth himself, and tells them, he did not rejoice in their sorrow, but in the blessed product and effect of it; which was their Reformation of those Abuses and Errors which he had reproved them for; the effect of which reproof, was this their sorrow for a little season. *c* And that they were made sorry after a godly manner; they did but sow in tears, they reaped in joy; they had a wet Seed-time, but a fair Harvest. They sorrowed with a sorrow according to God; the cause of their sorrow was their sin, the root of it a love to God, the manner of it such as was agreeable to the Will of God. *d* The wise God so governing things by his Providence, that nothing, which the Apostle spake or wrote, should prove detrimental; but rather advantageous to this Church which he so loved.

10 For godly sorrow *e* worketh repentance to salvation, not to be repented of *f*: but the sorrow of the world worketh death *g*.

*e* That sorrow, which is according to God, either commanded by him, (as sorrow for our own or others sins, or for the Judgments of God, as they are the indications of God's wrath and displeasure for sin;) or which he, as the God of Grace, worketh in the Soul, touching the heart by the Finger of his Spirit, *Zech.* 12. 10. Or whose end is the Glory of God, in the reformation of the person sorrowing, by an hatred and detestation of sin, and an hearty turning from it. *f* *Worketh repentance*; it is not repentance, but it produceth that change.

change of heart and life, which is repentance; and shall not be imperfect, but perfect, which shall issue in the salvation of the soul; and neither will ever be repented of. Never did any when he came to dye repent of true repentance; nor is it possible, that reasonable Souls should repent of what issue in their eternal salvation. *g* But all sorrow except this, is but the *sorrow of the World*; the effect of which is oft-times *Natural death*; While men bow down under their burdens, and through impatience destroy themselves, or at least so fix their thoughts upon sad objects, and so afflict themselves with them, that they bring themselves into Diseases tending to death. It also worketh *Spiritual death*; as it disposeth men for their Duty: (as it was in the case of *Elijah*) and is a temptation to them to be angry against God (as in the case of *Jonah*) to fret, murmur and repine against God's Providence, and by this means it also worketh towards *Eternal death*, which is the wages belonging to sin.

11 For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you *b*, yea *what* clearing of your selves? yea *what* indignation *k*? yea *what* fear? yea *what* vehement desire *m*? yea *what* zeal *n*? yea *what* revenge *o*? In all things ye have approved your selves to be clear in this matter.

*b* The Apostle having shewed the mischievous effects of *worldly sorrow*, all which he comprehended under the word *Death*; here sheweth the blessed effects of that sorrow which *is according to God*. The first he mentioneth is *great carefulness*, both to make our peace with God for our former violations of his Law, (using all means he hath prescribed, and directed thereunto;) and also to preserve our peace, by avoiding the like breaches for the time to come. *i* The *Corinthians* sorrow might work in some of them a *clearing*, or purging themselves of that guilt which other Members of that Church had incurred. But there is another *clearing* of our selves, which true repentance worketh; not by denying the fact, but by confessing it, with taking blame to our selves; which, though it be not a clearing of a person from the fact, yet, through Divine Grace, joined with a reformation, it is a clearing him from the guilt thereof. *k* What a displeasure against your selves, for your follies! *l* What fear! not to much of the wrath of God, as lest you should again fall into the like temptations, and be overcome by them. *m* What *vehement desire*! what hearty Prayers to God, that for the time to come you might be kept from the like temptations! *n* yea, what warmth and great degrees of all sanctified affections! love to God, hatred of sin, fear of offending God, desire to please him. *o* What acts of Discipline, fasting, denying of your selves in some lawfull things wherein you may have offended, or the too free use of which may have been to you occasions of offending. *p* By these Acts, though some of you have been to be blamed, yet the Body of you have shewed your selves clear of this matter; or though all of you have been formerly too guilty of some things I have charged you with, yet you have cleared your selves both to God, (who imputeth no sin to him that confesseth his sin, and forsaketh it) and to me, who am abundantly satisfied with your declared sorrow, repentance, and reformation.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong *q*, nor for his cause that suffered wrong *r*, but that our care for you in the sight of God might appear to you *s*.

*q* For the cause of him that had abused his Father's Wife, not out of any particular hatred or ill-will I had to him, *r* nor for the sake of him whose Wife was so abused; nor for my own sake who had been so abused, and suffered wrong by you; *s* but only out of a love to your Souls, and a care I had for you, that in all things you might approve your selves unto God. Or possibly this Text is more generally to be interpreted, without respect either to the incestuous person in particular, or to his Father; and the sense of the Verse no more than this, Though in my former Epistle I wrote something sharply to you, yet I did it not in any passion, nor was I drawn aside by any prejudice or hatred of any person nor out of any partial affection to any, as to any thing for which I blamed you; but out of that general love and affection which I have to you all, which produceth in me a care of, and a solicitude for you, that you might do no evil, which care I was willing should appear to you.

13 Therefore we were comforted in your comfort *t*; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all *u*.

*t* The comfort which your Letters brought us, and so came from you; or the comfort which you received upon your reformation of those things which were amiss amongst you. *u* And we also joyed for the joy that Titus conceived, upon his

understanding of your affairs, and your ready obedience to the Epistle which I wrote to you; such is the union betwixt the true Members of Christ, that they are comforted with one another's comforts, and afflicted with one another's sorrows and griefs.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which *I made* before Titus, is found a truth *w*.

*w* The Apostle here multiplieth expressions to sweeten the *Corinthians*, by all manner of ways declaring his value for, and affection towards them. It appeareth by this, that the Apostle had at some time before spoken something to Titus in commendation of this Church of *Corinth*, which he here calleth a *Boasting* of them; he now again boasted, that he had said nothing but the truth, which Titus had experienced, and reported to him.

15 And his *†* inward affection is more abundant towards you, whilst he remembreth the obedience of you all; how with fear and trembling you received him *x*.

*x* By your obedience to my admonitions and exhortations, you have not only obliged me in a debt of Love to you, but Titus also; who joyfully remembers, with what *fear and trembling* you received him, lest he should find any thing amongst you that should grieve and offend him.

16 I rejoyce therefore that I have *\** confidence in you in all things *y*.

*y* That I can write and speak to you with confidence, that you will hearken to my admonitions and exhortations, and that I can confidently boast and glory concerning you.

† Gr. bowels.

\* Chap. 2. 9.

Phil. 2. 12.

2 Thess. 3. 4.

Philom. 21.

## CHAP. VIII.

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia *a*:

*a* The Apostle in this Chapter proceedeth to a new Argument. *viz* The pressing of this Church to Acts of Charity. This is that which he here calleth the *Grace of God*, bestowed on the Churches of Macedonia, putting the Cause for the Effect. Bounty or liberality to the poor Saints and Members of Christ (as such) flowing from that habit of Love, by which men are taught of God to love one another; for though men, from a natural Goodness, or habits of moral Vertue, may relieve men as men, compassionating persons in misery; yet none from any such Principle do good to any Members of the Household of Faith, as such; such rather feel from them the effects of their hatred, in taking what is their own from them.

2 How that in a great trial of afflictions *b*, the abundance of their joy *c*, and their deep poverty abounded unto the riches of their liberality *d*.

*b* How great the afflictions of the Churches in Macedonia were, both from the *Jews* and *Pagans*, may be read in Chap. 16, & 17. of the Acts. Afflictions are called Trials, because under them God maketh a trial of our Faith, Patience, and Constancy; and the Devil also, ordinarily by them, trieth to draw out our lusts and corruptions. *c* God made their inward peace and joy in the Holy Ghost so to abound in them under their trials, that though they were poor, (deeply poor) yet they abounded in the riches of liberality; not ministring to the necessities of their poor Brethren, in proportion to their abilities, or as might have been expected from men under their circumstances, but shewing themselves rich in their liberality, though poor in their Estates, and as to what they had of this World's goods.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves *e*:

*e* Two things the Apostle commendeth in the Charity of the Churches of Macedonia: First, the *Quantity* of their Gift, which, he saith, was to their power, yea, (on his knowledge) beyond what they were able. Secondly, their *Freedom* in the Action; so as they did not need the Apostle's Exhortations and Arguments, but did it of themselves freely and cheerfully.

4 Praying us with much intreaty, that we would receive the gift *f*, and take upon us the *\** fellowship of ministring to the Saints *g*.

*f* Bringing what they had freely collected amongst themselves to the Apostles, and importuning them to receive it at their hands, *g* and to take upon them the work of distributing it.

\* Acts 11. 29.

Rom. 15. 26.

1 Cor. 16. 1.

Chap. 9. 1.



5 And *they did*, not as we hoped *b*, but first gave themselves to the Lord, and unto us, by the will of God *i*.

*b* We might have hoped for something from them, though they were in that poor afflicted condition; but what they brought was much beyond what we could hope for, or expect from them. Or else this Phrase may refer to what followeth: *i* They did not only bring us their Gift, but they also gave up themselves to us, to be disposed of for the good of the Church, according to the Will of God; for they first gave themselves up to the Lord, devoting themselves to his Service and Glory, and then to us, the Will of God for ruling and directing them.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also *k*.

*k* The same Grace, in this place signifieth no more than the same Gift, or the same good work, in collecting in the Church or Corinth. If by Grace here be understood the Grace of God, the Cause is put for the Effect, (as we had it in the first Verse;) but *gratia* being not here added, possibly it had been better translated Gift or free Contribution; for how a Minister should finish the Grace of God, is hard to conceive, and the Phrase is at best very hard; but he may be an instrument for completing a good work, which is done from an habit of Divine Grace, by Exhortations and Arguments, which he may use to press the performance of it. Titus (it seemeth, had been diligent in some other places to make this Collection, going to Corinth the Apostle presseth him to go on with it there also.

\* 1 Cor. 1. 5.

7 Therefore, as \* ye abound in every thing *l*, in faith *m*, in utterance *n*, and in knowledge *o*, and in all diligence *p*, and in your love to us *p*, see that ye abound in this grace also *q*.

*l* Though the Apostle made little use of Oratory in his ordinary Discourses and Epistles, yet he knew how to use it when it might be of probable advantage for the Ends which he aimed at, viz. the glory of God, and the good of the Souls that were under his care. He did not turn Divinity into mere words, and Rhetorical flourishes; yet he made use of these sometimes, as a waiting Maid to Divinity. Being therefore to press upon these Corinthians this great duty of Charity, he insinuated himself into them, by telling them, that they abounded in all other spiritual habits. *m* Faith, by which they had both steadily assented to the truth of Gospel Propositions, and also received Christ. *n* Utterance, by which they were enabled either to speak with Tongues, or to God in Prayer, or to men by Prophecy and Exhortation. *o* Knowledge both of things Divine, and humane. *p* And in Love to the Ministers of the Gospel, which if it did not appear in all, yet it did in many of them. *q* And from hence he fetcheth an Argument to press them to be compleat in this habit of Grace. The force of the Apostle's Argument lies in the duty of all Christians, to strive after perfection, and that natural desire, which is in all ingenuous people, to be perfect in that good of which they have a taste in less perfect degrees.

8 I speak not by commandment *r*, but by occasion of the forwardness of others *s*, and to prove the sincerity of your love *t*.

*r* I do not speak in an imperious way, as one that commandeth you; or rather God hath nowhere given an express command as to the quantum of what you should give: *s* but the forwardness of others makes me thus speak to you, as not being willing you should in good works come behind any Churches. *t* And that I might prove the sincerity of your love, To God, to me, and to the poor afflicted Saints that are in Judea. Though God hath not directed the particular Summs we should give to those that are in need, yet he hath given us general Rules; That we should give as God hath prospered us, 1 Cor. 16. 2. And so as there may be some equality, (as the Apostle speaketh, v. 14.) So as the sincerity of our love to God dependeth in some measure upon the proportion of what we give at his command, so doth also the sincerity of our love to those poor Members of Christ's that are in want; that there may be a moderate supply for their want, from our abundance.

\* Luke 9. 53.

9 For ye know the grace of our Lord Jesus Christ *u*, \* that though he was rich *w*, yet for your sakes he became poor *x*, that ye through his poverty might be rich *y*.

*u* Call to mind the free love of your Lord and Master Jesus Christ, which you know, believing the Gospel, which gives you a true account of it, and having in your own Souls experienced the blessed effects of it. *w* He was rich, being the Heir of all things, the Lord of the whole Creation, Heb. 1. 2. all things were put under his feet. *x* Yet that he might accomplish the work of your Redemption, and purchase his Father's love for you, he took upon him the form of a Ser-

vant, stripped himself of his Robes of Glory, and clothed himself with the Rags of Flesh, denied himself in the use of his Creatures, had not where to lay down his head, was maintained from Alms, people ministering to him of their Substance. *y* And all this that you might be made rich; with the Riches of Grace and Glory, rich in the love of God, and in the habits of Divine Grace; which was all effected by his poverty, by his making himself of no reputation, and humbling himself. If after your knowledge of this, by receiving and believing the Gospel, and experiencing this, in those Riches or Spiritual Gifts and Graces, and hopes of Glory which you have, you shall yet be found strait-hearted, in compassionating the poverty and afflicted state of his poor Members, or unskilful in ministering unto them, how will you in any measure answer this great love, or conform to this great Example?

10 And herein \* I give my advice *z*: For \* this is expedient for you *a*, who have begun before not only to do, but to be \* forward a year ago *b*.

*z* Given to those that were in want, was matter of Precepts, (it being what the Law of God and Nature did require;) but giving as the Macedonians had given, not only to, but beyond their ability, was not so. Or possibly, the Apostle's saying, I give my advice, doth not suppose what he advised to be no commanded duty; Friends may advise us to what is our duty to do, as for, saith the Apostle, this is expedient for you; for your profit, or for your honour and reputation. A Precept alone ought to oblige us to this doing of the thing commanded, but the profit, credit, and honour of the action adds an edge to the duty, and layeth us under a double obligation; the first of obedience to God; the second, of being wise for our selves. *b* The Apostle proveth the expediency of it from the concern of their reputation in it; that they might not be thought to have gone backward, or to become weary of well-doing, in regard they had began this charitable work some time before. *Object*. But how cometh he here to put doing before willing, (for so it is in the Greek, not only to do, but also *θέλω*, to will?) Some tell us these hyperlogies, or putting things after, which should in order be before, are usual in holy Writ; but possibly it is better answered by others, that *θέλω* here doth not signify the mere inclination of the will, but a forwardness; (thus our Translators understood it, and therefore translated it to be forward;) or a spontaneous willingness, without arguments used by others to persuade them to it. So as the sense is this, you not only began to do the thing a year ago, but you did it of your own accord without our Exhortations and Arguments, of your own free mind and will: So as if you should now be behind hand, it would be a reproach to you. This sense is favoured by the next Verse, what he here calls a willing, he calls a readiness to will there.

11 Now therefore perform the doing of it *c*, that as there was a readiness to will, so there may be a performance also out of that which you have *d*.

*c* Ye shewed your selves some time since free to will the thing which I am now pressing you unto, you have now opportunity to do it, and the Example of other Churches going before you in the doing of it; shew your selves now constant by the doing of it. *d* That seeing God hath given you something of this World's Goods, and that in proportions beyond your poor Brethren; as you pretended a great readiness a great while since to relieve them, so you may by your performance justify that it was not all a mere pretence.

12 For \* if there be first a willing mind, it is \* accepted according to what a man hath, and not according to what he hath not *e*. \* Mark 12. 43. Luke 21. 5.

*e* He had before directed them to give out of that which they had, that is, in a proportion to what God had blessed them with; for he tells them that it is the willing mind which God accepteth, not the quantity of the Gift. God doth not require of people things not in their power; yet bare volencies, or pretended willings are not accepted: there must be an acting according to our power to justify the sincerity of our willing mind; and men vainly pretend to will that towards the performance of which they never move. Though God requireth not of us things that are not within our power, yet he requireth of us the putting forth of our power in doing what he hath commanded us, so far as we are able; which indeed can alone justify the willingness of our mind to be more than a mere pretence. A present impotency, if contracted by our own fault, will not excuse us from the performance of those Acts as to which it doth extend, to which some are bound by the just Laws of God or men: but it is very unreasonable to think it should excuse as to those Acts to which it doth not extend, and as to which it cannot be pleaded.

13 For I mean not that other men be eased, and you burdened *f*.

*f* I do

*f* I do not press you to such proportions in giving as should make your afflicted Brethren rich, and you poor.

14 But by an equality *g*: that now at this time your abundance may be a supply for their want *b*, that their abundance may be also a supply for your want *i*, that there may be equality *k*.

*g* But enely to bring you and them to some equality, that they might not starve, while you have plenty, and what you may well enough spare. *b* I do not urge you to make your necessities a supply for others wants. I would enely have a supply for their wants out of your abundance. *i* That their abundance may also be a supply for your want: Some by their abundance understand their aboundings in the good things of this life: They are now in distress by reason of the great Famine that is in Judea, or by reason of the great storm of persecution that is there raised against Christians; yet God may turn the Scales, he may send a Famine in those parts where you live, and there may be plenty in Judea; then their abundance may supply your wants. Others interpret their abundance, of the aboundings of their Grace, which may quicken them up to pray for you, for the supply of such Grace to you as you stand in need of. *k* That so there may be an equality, they being Instruments of spiritual Blessings to you, as you are Instruments of Temporal Blessings and good things to them.

15 As it is written, He that had gathered much, had nothing over; and he that had gathered little, had no lack *l*.

*l* This Quotation would incline us to think, that the abundance mentioned in the latter part of the former Verse, as also the equality mentioned in the end of it, is rather to be understood with reference to the good things of this life, than with reference to Spiritual Blessings; or to temporal and spiritual put together, balancing one another to make an equality. For certain it is, that this Quotation referreth to Manna, which was the Bread God afforded for the Bodies of his people in the Wilderness, though considered typically it is rightly by the Apostle called spiritual bread, 1 Cor. 10. 5. signifying that Bread which came down from Heaven, which Moses could not give (as Christ tells us, John 6. 50, 58.) These words are quoted from Exod. 16. 18. though more agreeably to the Septuagint, than to our translation. The History is this. The Manna being fallen, the Text saith, v. 17. that some gathered more, some less; but it so fell out, by the Providence of God ordering it, that when they came, and measured what they had gathered, He that gathered much had nothing over, and he that gathered little had no lack. Now of this the Apostle makes an Argument to press the Corinthians to this charitable Act. The force of which lies in this. As it was in the case of Manna; there were some that gathered more, others that gathered less, yet all had enough; So it will be as to the riches of the World that men gather, though some garner more, and others gather less, yet men will find, that those that have gathered little (have less Estates than others) using what they have to the glory of God, and according to the divine rule, will have no lack: And those that have gathered much, if they do not distribute it according to the Will of God, will find that they have nothing over; God will shrink their heap into some equality to those whom at God's command they would not relieve, Eccl. 5. 10. He that loveth silver shall not be satisfied with silver. The wisdom of the Divine Providence hath not ordained levelling, nor made all men equal in their portions of the good things of this life; but he hath willed such an equality as every one may eat, (unless he crine that will not work) either from the sweat of their own faces, or from the charity of others. Besides, nature craveth no great things, but is satisfied with a little; so as he that hath gathered little shall have no lack, if he can but moderate the excesses of his Appetite. And he that hath gathered much hath nothing over, what is either necessary for himself and his Family, or what he ought to part with for the relief of others at the Command of God.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you *m*.

*m* The Apostle, by his Exhortation, put Titus upon this employment of making at Corinth an extraordinary Collection for the poor Christians that were in Judea; but it should seem, that when he did it, Titus let him know, that he was before resolved upon it: so as, though he went at the entreaty of the Apostle, yet he went also of his own accord, having resolved upon the work before the Apostle spoke to him of it. To let us know, that we are not sufficient of our selves so much as to think one good thought, he gives thanks to God for putting this earnest care into the heart of Titus.

18 And we have sent with him the brother,

whose praise is in the gospel, throughout all the churches *n*.

*n* Who this other Brother was, whether Luke, or Barnabas, or Silas, or Apollos, or Mark, is not much material; it is plain, whoever he was, that he was a Brother and a Minister, one who had a good repute for preaching the Gospel.

19 And not that on'y, but who was also chosen of the churches to travel with us, with this grace *o* which is administered by us to the glory *||* *Or, gift* of the same Lord, and declaration of your ready mind *p*.

*o* And that he was chosen by the Churches to go along with Paul and Titus, to carry the Charity of other Churches to the distressed Christians in Judea; who h Charity is here again called Grace, for the reason before mentioned, v. 1. *p* He declares that their end in this Administration, was the Glory of God, and the proof and declaration of these Corinthians sincerity of brotherly Love, and ready mind to yield obedience to the Will of God declared to them.

20 Avoiding this, that no man should blame us in this abundance which is administered by us *q*.

*q* I have sent more than one as witnesses of what is done in this Service, that none might reflect upon those trusted with the Charity of divers Churches, as if they converted any part of it to their own private use, and did not distribute it to those for whom it was given. The Apostle here commendeth to all Ministers and Christians, a prudent foresight of such scandalous imputations, as they may be exposed to (be their sincerity what it will) from the men of the World, who have no good-will towards them, and a provision against them. Paul could have trusted Titus in the distribution of these Alms, but he did not know what the World might say, had he discharged the trust alone; he therefore takes in one with him, to be a witness of his actions.

21 \* Providing for honest things, not only in \* 1 Pet. 2. 12. the sight of the Lord, but also in the sight of men *r*.

*r* He had said the same, Rom. 12. 17. In both places he instructeth us, what is the great Duty of all Christians, but of Ministers especially, (who are as Cities built upon an Hill, and cannot be hid, and against whom ill men are much more ready to open their mouths, than against private Christians of a more obscure condition) viz. to Provide things honest, not only in the sight of God, (having an eye, that in our actions we do nothing which God hath forbidden us, nor omit anything which God hath commanded us) but also looking that in our conversation we (as much as in us lies) do those things which have a good report amongst men, Phil. 4. 8. For besides that we are obliged to give no offence to Jews or Gentiles, nor any way to alienate them from the ways of God, we are also obliged to do what in us lieth to win and gain them to Christ; to which, the doing of actions which they account dishonest, (though it may be some are not so upon a strict inquiry) is no fitting mean.

22 And we have sent with them our brother *s*, whom we have oftentimes proved diligent in many things, but now much more diligent upon the great confidence which *||* I have in you *t*.

*s* This Brother is uncertainly guessed at, nor is it at all material for us to know whether it were Epeneus, or Apollos, or Sophenes, or any other; it is sufficient for us to know, that he was a Brother, and one of whose diligence and faithfulness the Apostle and the Churches, where Paul now was, had had experience. *t* And that he was now very ready and forward to be employed in this Service, upon the Apostle's recommendation of this Church unto him.

23 Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches *u*, and the glory of Christ *w*.

*u* This Verse contains the Apostle's credential Letters, given to Titus, and the other two persons, sent about the business of making this Collection in the Church of Corinth. Many, in matters where the drawing of their purses is solicited and concerned, are very scrupulous and inquisitive, seeking all advantages to excuse themselves; one while pleading their own poverty, another while objecting against the state, or want, or quality of those for whom they are solicited; again, questioning, whether their Charity shall ever come to those persons for whom it is desired, objecting against the persons intrusted with the conveyance or distribution of it. The Apostle having therefore before obviated some Objections, he here obviateth the last mentioned, letting them know, that the persons intrusted with this Service, were unexceptionable persons. He calleth Titus his Partner, and Fellow-helper concerning them, that is, in the business of the Gospel, and promoting the Salvation of their Souls. For the others, he tells them they were such as the Churches had thought fit to make their

*||* Or, be hath



their Messengers; so had the credit of the Churches, whose Messengers they were, who would not have intrusted them, if they had not judged them faithful. *m* He either calleth the Churches, or them, *the Glory of Christ*. If the words be to be understood of the *Messengers*, (which seemeth the fairest application of them) the meaning is, that they were Instruments of the glory of Christ; or persons who, by their Grace, did bring much glory to Christ. Every one that excelleth in the habits or exercise of Grace, is the glory of Christ. because without Christ he can do nothing of that nature. *I live, yet not I, but Christ liveth in me*. The acts and exercises of Grace are indeed our acts, but the power by which we do them, is from Christ; we glory in Christ, and by our holy conversations glorify Christ, and Christ glorifieth in every pious and holy person, as God did concerning *Job*, *Chap. 1. 8. & 2. 3.*

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf *x*.

*x* The Chapter concludeth with an Exhortation to their liberality, backed with a heap of Arguments. 1. It would be an evidence of their love to God, to their afflicted Brethren, and to the Apostle. 2. It would be a proof of it to those Messengers of the Churches, and to the Churches whose Messengers they were. 3. It would evidence that the Apostle had not to *Titus* and others, boasted on their behalf in vain.

## CHAP. IX.

\* Chap. 8. 4. 1 **F**OR as touching\* the ministering to the Saints,

it is superfluous for me to write unto you *a*. *a* I should think the Participle *γράφω*, here translated *for*, had been better translated *But*, as in 1 *Pet. 4. 15. 2 Pet. 1. 9.* our Translators do render it. So these words contain an elegant revocation of himself from the Argument he had dwelt upon in the whole former Chapter, and the sense amounts to this: But to what purpose do I multiply words to you, to persuade you to minister to the Saints in distress? as to you it is superfluous. By this Art letting them know, that he had, no doubt, but a confident expectation concerning them; the suggesting of which hath also the force of another Argument, that they might not deceive the Apostles good opinion and confidence of them.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago *b*, and your zeal hath provoked very many *c*.

*b* He gives them the reason why he judgeth it superfluous to write to them, because they had a forward mind of themselves, and needed not to be spurred on. This the Apostle tells them that he *knew*, (he had told them of it, *Chap. 8. 10*) he knew it either from themselves, or from some that came from them unto him; and he had boasted of them for this their forwardness in this good work to the Churches of Macedonia. *c* He tells them, that their warmth unto, and in, this work, had kindled an heat in many in those parts where he was. Having therefore been so forward in this good work, and so good instruments to kindle an heat in others, he would not have them now come behind others, or grow cold in it.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf *d*, that, as, I said, ye may be ready *e*.

*d* I did not send the Brethren so much to move you to this work, or quicken you to it, for you yourselves purposed it a year ago, and shewed a forwardness in it; the motion proceeded from yourselves, and you shewed a readiness to it, which gave me occasion to boast of you to the Churches of Macedonia: but I thought you might forget it, and I would not have our boasting in vain on this behalf. *e* And besides, I would have the work done, that your Alms might not be to gather when I come, (as he had said 1 *Cor. 16. 2*) but might be in a readiness to be taken and carried away, (for that is signified here by being ready) not that readiness of mind of which he had before spoken, and which he had before mentioned as what he had found in them.

4 Lest happily, if they of Macedonia come with me, and find you unprepared, we (that we say not you) should be ashamed in this same confident boasting *f*.

*f* For if I should come, and any of the Members of the Churches of Macedonia, who have heard me boasting of you as a people very forward in this charitable work, and when they are come, they should find you had done nothing, only talked much of your readiness; both I should be ashamed, and you also might see some cause to blush, which I, who consult your honour and reputation equally with my own, would prevent.

5 Therefore I thought it necessary to exhort

the brethren, that they would go before unto you, and make up before hand† your bounty, † where- of ye had notice before *g*, that the same might be ready *h*, as a matter of bounty *i*, and not as of covetousness *k*.

*g* This was the cause why I judged it reasonable to send the three Brethren, before mentioned, unto you, that they might make up your bounty: *προεπιστοι*, not so much to move, quicken, or exhort you to it, as to hasten the dispatch, and perfecting of it, that your money might be ready gathered. The word which we translate Bounty, in the Greek signifieth Blessing, which agreeth with the Hebrew Dialect. *Abigail's* Present to David in his distress is called בְּרָכָה, a Blessing, 1 *Sam. 25. 27.* so *Jacob* called his Present to his Brother *Esau*, *Gen. 33. 11.* Such kind of reliefs are called a Blessing in both the Hebrew and the Greek Tongue: 1. Because they are a part of God's blessing upon him that gives, *Psal. 24. 5.* 2. Because the giving of them is a recognition or acknowledgment how far God hath blessed persons, they giving as the Lord hath prospered them, 1 *Cor. 16. 2.* 3. Because they are an indication of the blessing, or well-wishing of him that giveth to him that receiveth the gift. 4. Because they are a real doing good to the person that receiveth them, an actual blessing of him. 5. Possibly they are (in him that gives) an effectual, real blessing of God; for we then bless God with what we have, when we use and improve it for the ends for which we hath given it to us. It is very observable, That a liberal free giving to the relief of the Servants of God in distress, is called χάρις and εὐλογία, Grace and Blessing. An heart to it being created in us from the free Grace of God, and the work it self being a real, actual blessing of God with our substance, and the fruit of our increase: which two things well digested, will be potent Arguments to Charity with every Soul that knoweth any thing of God, or hath any Love for God. *h* That the same may be ready gathered, not to gather when I come. *i* As a Blessing, we translate it as a matter of bounty: the sense is the same. *k* Not of Covetousness: The meaning is, I have also sent the Brethren, that they may persuade you to a free and liberal Contribution, a giving that may look like a Blessing, not as proceeding from a narrow heart, in which the love of money prevaileth above the Love of God. Giving to the distressed Saints of God sparingly, and disproportionately to what Estate we have, no way looks like a Blessing; he that so gives, doth not, according to the Apostles Phrase, give *ὡς εὐλογία* for he neither gives as the Lord hath blessed and prospered him, nor yet according to what God requires of him; for he withholds a part of what he ought to part with: neither doth he bless his Brother; he doth him some little good, but blessing another signifies a more liberal doing good to him.

6 But this I say, \* He which soweth sparingly, \* *Prov. 11. 24. & 22. 9.* shall reap also sparingly; and he which soweth bountifully shall reap also bountifully *l*.

*l* Whereas covetous persons think all lost which they give to charitable uses, the Apostle correcteth their mistake, by letting them know, that it is no more lost, than the seed is which the Husbandman casteth into his ground, which bringeth forth thirty, sixty, or sometimes an hundred-fold; though with this difference, that whereas the Husbandman's Crop dependeth upon the goodness and preparedness of his ground, it is not so with this spiritual Crop; a man shall not reap according to the nature of the Soil in which he casts his seed; for he that giveth to a Prophet, or to a righteous man, in the name of a Prophet, or a righteous man, (though he may be mistaken in the person to whom he so giveth) yet shall he receive the reward of a Prophet, and of a righteous man: But this spiritual Sower shall receive according to the quantity of seed which he soweth. He that soweth niggardly and sparingly, shall reap accordingly; he which soweth liberally, shall reap liberally: From whence we may be confirmed, that the rewards of another life will not be equal, but bear some proportion to the good works which men have done here.

7 Every man according as he purposeth in his heart, so let him give, \* not grudgingly, or of necessity: for \* God loveth a cheerful giver *m*.

*m* Let not any give out of any awe of us, nor as it were forced by our Authority, but as God shall put it into his heart, and as he hath purposed in himself, and is inclined from himself, without any grudging, or unwillingness; nor because he thinks he must give, but out of choice: for God loveth one that giveth with freedom and cheerfulness, not him that giveth as it were by constraint, or upon force; it is the Will and Affection of the Giver, not the quantity of the gift that God looks at. The Apostle, by naming God and his acceptance in the case, lets the *Corinthians* know, that God was concerned in what they thus gave; it was not given to men only: according to that, *He that hath pity on the poor, lendeth to the Lord, and that which he hath given, will he pay him again*, *Prov. 19. 17.*

8 And God is able to make all grace to abound towards you *n*, that ye always having all sufficiency in all things may abound to every good work *o*.

*n* Having made God in the Verse before a Debtor to those, who by giving to poor distressed Saints, would make him their Creditor; he here proveth him to be no insolvent Debtor, but able to do much more for them, than they in this thing should do at his command out of love to him. He is (saith he) able to make all Grace to abound towards you; the word translated Grace, signifieth all sorts of gifts, whether of a temporal, or spiritual nature; and being here applied to God, (who is the Author of all gifts) it may very properly be interpreted concerning both. God is able to repay you in temporal things what you thus lend him, and so to pay you *in Specie*; and he is able to pay you *in Value*, by spiritual habits and influences. *o* That you may have a sufficiency in all things, so as that you may abound to, and in every good work.

9 As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever *p*.

*p* As in the former Verse the Apostle had asserted God's sufficiency to repay them what they should lend him, so he here asserteth God's readiness and willingness. This he confirmeth from a promise taken out of *Psal. 112. 9.* (where also is further added—*his horn shall be exalted with honour.*) Concerning the mercifull man, it is true that *Solomon* saith, *There is that scattereth, and yet increaseth.* The *Psalmist* saith, *His righteousness remaineth for ever:* by which term some understand his bounty or liberality: I had rather understand by it here his obedience to the Command of God in his free distribution to the poor: this remaineth in God's Book of remembrance for ever, God will not forget this labour of love, *Heb. 6. 10.* The friends which he maketh with his *Mammon of Unrighteousness*, shall receive him into everlasting habitation. A mans riches cannot remain for ever, but his *Righteousness*, in the distribution of them, according to the Command of God, that shall remain for ever.

\* *Il. 55. 10.*

10 Now he that \*ministrETH seed to the sower *q*, both minister bread for your food *r*, and multiply your seed sown, and increate the fruits of your righteousness *s*.

*q* The God, whose Providence and Blessing maketh rich, and who giveth the seed to the sower, *r* supply you with whatsoever you stand in need of for this life, *s* and give you an heart to multiply that spiritual seed, by which the fruits of your Righteousness shall be increased. Some *Greek Copies* read these words in the Future tense, according to which reading they are a formal promise, both of good things, whereby they might shew their Charity; and also of a free and large heart, disposing them to that exercise of Grace. Our Translators render it in the form of a Prayer; which yet being the Prayer of the Apostle, put up in Faith, doth virtually contain a promise both of a temporal, and a spiritual increase.

\* *Chap. 1. 11. & 4. 15.*

11 Being enriched in every thing to all bountifulness *t*, \*which causeth through us thanksgiving to God *u*.

*t* The word here translated *Bountifulness*, signifies *Simplicity*, in opposition to deceit and fraud. We had it before *Chap. 8. 2.* so *Rom. 12. 8.* so *1. Jam. 1. 5.* God is said to give *ἀπλῶς* simply, (we translate it *liberally*.) We have in these two Chapters met with three words, by which the bounty of Christians to persons in distress, is expressed; *Grace*, *Blessing*, *Simplicity*, *χαῖρος*, *ἐλεος*, *ἀπλότης*. The first lets us know the true root of all acceptable giving to those who are in distress, that must be free Love: the second expresseth the true end, *Blessing* God and our Neighbour, serving the Glory and Commands of God, and the necessities of our Brethren: this third expresseth the manner how we must give, that is, with *simplicity*. It is no true liberality where *simplicity* is wanting; that a man doth not what he doth with a plain heart and design to obey God, and do good to his Brother. *u* As a further Argument to press them to this liberality, he tells them, That it would cause them that were the Apostles and Ministers of Christ, to offer Thanksgiving unto God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God *w*.

*w* No man ought to live to himself. The two great ends of every Christians life ought to be the Glory of God, and the good of others, especially such as belong to the Household of Faith. This Service (saith the Apostle) serveth both those ends; 1. It supplieth the necessities of the Saints; and, 2. It causeth Thanksgivings to God by many persons, and upon many accounts, (which he further openeth in the following verses.)

13 Whilst by the experiment of this ministrati-  
on *x*, they glorifie God for your professed subjection  
unto the gospel of Christ *y*, and for your liberal  
distribution unto them, and unto all men *z*.

*x* Upon their receiving of what you sent them, *y* they will see how ready you are to obey the Gospel of Christ, (which hath in so many places called you to this duty) and this will give them occasion of blessing God, who in the day of his power, hath made such a willing people, willing at God's command and in consideration of the Love of Christ, to strip themselves to cloath his naked Members, to restrain their own appetites to feed them. The Grace of God bestowed on others, is matter of great thanksgiving to every gracious heart. *z* Another cause of thanksgiving will be Gods moving your hearts towards them; they will see reason to bless God, who hath raised them up such friends in their great straits, so as they will both bless God on your behalf, for his Grace bestowed on you, that out of the Gentiles he hath picked out a people so subject to the Law of his Gospel; and also on their own behalf, that God hath stirred up a people to compassionate them in their deep distresses.

14 And by their prayer for you, which long after you for the exceeding grace of God in you *a*.

*a* Another way, by which the Glory of God will be promoted, by your simple, free, and liberal Contribution, is, that by this he will have more Prayers, which also will redound to your advantage, for it will procure Prayers for you: and not Prayers only, but a great deal of fervent Love; so as they will long after your good, and after your acquaintance, when they shall receive such an experiment of the exceeding Grace of God in you.

15 Thanks be unto God for his unspeakable gift *b*.

*b* Interpreters are not agreed what the Apostle here meaneth by Gods *unspeakable Gift*. Some by it understand Christ, who is the Gift of God, and the Fountain of all Grace: and to this, the Epithet [*unspeakable*] doth best agree. Others understand the Gospel, by which the hearts of men are subdued, effectually disposed, and inclined to obey the Will of God. Others think it to be understood of that habit of brotherly Love, which from the Spirit of Christ, by the Gospel, was wrought in the hearts of these *Corinthians*. If the last be meant, (to which the most incline) the Apostle declareth his firm perswasion of them, that they would obey him in this thing, and giveth God thanks for giving them such an heart. Seeing the Contribution was not yet made, though a year before they had declared their readiness to it, I should rather incline to interpret it concerning Christ; and that the Apostle concludeth this whole Discourse about contributing to the relief of these poor Members of Christ, with a general *Doxology*, or blessing of God for Jesus Christ, who is the Author and Finisher of all Grace, without such a particular reference to the preceding Discourse; yet hereby hinting to them, that without the influence of his Grace they would, they could no nothing.

## CHAP. X.

1 NOW I Paul my self beseech you by the meekness, and gentleness of Christ *a*, who *||* in *||* presence am base among you *b*, but being absent, am bold towards you *c*.

*||* Or, in outward appearance.

Hitherto the Apostle, (who in his former Epistle had blamed this Church for so many things, and dealt sharply with them) in this Epistle, hath treated them as if they had been a people that had had no faults, or none but what in obedience to his former Epistle they had reformed, and become a new lump: which argueth, that the major part of the Members of it were a good and obedient people, by whose prevalent Vote they had reformed much that was amiss. But in these four last Chapters, to let us know that there was yet some of the old leaven amongst them, he useth another stile; taking notice, that he understood there was amongst them another (though possibly the lesser) Party who had much vilified him; and justifying himself against their whisperings and calumnies, not without some sharp reflections upon them.

*a* Meekness respecteth the Spirit or inward man, being a Vertue that moderateth inward anger and rash passions. Gentleness more respecteth the outward conversation. The Apostle mentioneth both these Vertues, as eminent in Christ, who is our great Example, and to whom all Christians are bound to be conformable. He here repeateth the words of those who, in this Church, reproached him; they reported him a man, who, when he was there in presence with them, was lowly and humble enough: *c* but when he was absent from them, then he wrote imperiously and confidently enough. The sense of the words is plainly this, I Paul (of whom some amongst you say, That when I am there with you I am low and humble enough, even to some degrees of baseness: but

when



when I am absent, then I write like a Lord, boldly and confidently; I beseech you to consider the temper of our common Lord and Saviour, to remember how free he was from rash anger and passion, how gentle he was in his conversation, and by the obligation that is upon you, to love and practise those Vertues which you saw, or have heard of, in him.

|| Or, reckon.

2 But I beseech you, that I may not be bold when I am present *d*, with that confidence where-with I think to be bold against some, which I think of us as if we walked according to the flesh *e*.

*d* It is true (saith the Apostle) when I have been with you, I have made it my business to behave my self with all obliging sweetness, not using that Authority which I might have used; and I beseech you, as not to blame me for that, (remembering the meekness and gentleness of Christ) to by your conversation not to force me to another kind of conversation amongst you; that you would not constrain me to a severer behaviour towards you when I am present with you, to be so free with some of you, as at present I am resolved to be; such I mean, as have traduced me, as if I walked according to the flesh, that is, not guided by the holy Spirit of God, and the directions of his Word, but by some external, carnal considerations, respecting my own profit, pleasure, or reputation, indulging my own passions or corrupt affections. *Walking after the flesh* is opposed to *walking after the Spirit*, Rom. 8. 1. He *walketh after the flesh*; to whom the fleshly appetite is the Principle, Rule, and End of his Actions: as he, on the contrary, to whom those habits of Grace, which are wrought in the soul by the holy Spirit, or the Spirit himself more immediately by his motions or impulses, are the Principle of his Actions; and the Word dictated by the Spirit, is the Rule of his Actions; and the Glory of God is the End of his Actions, is truly said to *walk after the Spirit*.

3 For though we walk in the flesh, we do not war after the flesh *f*.

*f* There is a great difference betwixt *walking in the flesh*, and *warring after the flesh*. The best of men in this life *walk in the flesh*, as their souls are not in a state of separation from, but union with the body; but they do not *walk after the flesh*, as their fleshly appetite is not the Principle of their actions, nor the satisfaction of it the End of their actions. The Apostle, in the latter part of the Verse, changeth the Verb; in the former part he called our conversation, a *Walking*; in the latter part he calleth it a *Warring*; which he describeth Negatively in this Verse, Positively in the following Verses. In calling it a *Warring*, he lets us know that it is, and will be a life of opposition, in which a Christian will have many Enemies: though his hand be against none, yet many hands will be against him. But though they be *men of strife and contention*, in a Passive sense, yet they are not so in an Active sense, according to the usual notion of warring: For they war *not after the flesh* neither as *fleshly men*, nor in a carnal *fleshly manner*, nor yet for *fleshly ends*. The men of the World war for their honour and glory, or for revenge and satisfaction of their lusts, or for the enlarging of their Territories and Dominions; but *we do not thus war after the flesh*.

|| Or, to God.  
\* Jer. 1. 10.

4 (For the weapons of our warfare are not carnal *g*, but mighty || through God, \* to the pulling down of strong holds *h*.)

*g* As our End is spiritual, so are our Means: the Means by which we manage our spiritual Fight, are spiritual. Whether by these *Weapons* he meaneth the Word of God, and his preaching the Gospel, or the Censures of the Church duly administered; it is true, they are not of a carnal nature, or fitted to the subduing of mens bodies, and bringing them into subjection; they are of a spiritual nature, and have their effects up on the mind and inward part of a man: yet *h* through the concurrence of Divine Grace, there is in them a mighty force and power, to pull down *strong Holds*. By which Metaphorical expression he understandeth whatsoever opposeth the Gospel, and seemeth to defend, and uphold men in their finfull courses; subduing the Will of man, which is so strong an Hold, that all the power of Hell cannot storm it.

|| Or, reasonings.

5 Casting down || imaginations *i*, and every high thing that exalteth it self against the knowledge of God *k*, and bringing into captivity every thought to the obedience of Christ *l*.

*i* *Aspirations*, Reasonings, *k* and every high thing, every height of reasoning, which exalteth it self against the knowledge of God. The great Troublers of this Church of Corinth were the Heathen Philosophers, and such as had sucked in their Principles; with whose Notions, which were Conclusions drawn from Reason not sanctified and subdued to the Will of God, divers Doctrines of Faith would not agree. *S. Paul* tells them, that the Gospel (which was the great weapon of his warfare) through the Power of God, was mighty to pull down the strong Holds, which Unbelief had in the carnal Understanding of men, to overthrow their Reasonings, the heights of them, which exalted themselves against the Doctrine of

Faith. *l* And to bring *πῦρ νύκτα*, every thought or counsel into a captivity to the obedience of Christ; to as whatsoever was revealed by the Apostles from the Spirit of God, men readily agreed and yielded obedience to; whatever their thoughts or reasonings about it were, they gave credit to it: not because it appeared rational to them, but upon the divine authority of the Revelation; submitting their reason to that, and believing it the most rational thing in the World, that they should believe what God affirmed, and do what God commanded, and this blessed end of the Gospel had in all those who heartily embraced it: for indeed to give an assent to a Proposition, merely upon a sensible or rational demonstration, is no Faith; that is, no divine Faith; Truly to believe in a divine sense, is to assent to a Proposition upon the credit of the Revelation, though we cannot make it out by our Reason: and this it is to have our thoughts brought into a Captivity to the Obedience of Christ. That whereas Reason, as it is since the Fall subjected in man, riseth up in Arms against several divine Propositions; and saith, *How can these things be?* How can one be three, and three one? How could the divine and humane nature unite in one person? How can the dead rise? &c. The Believer *audit verbum Dei & taceret*, readeth these things and others of the like nature plainly asserted in holy Writ, and chides down his reason; resolving to give credit to these things merely because God hath said them, who cannot lye. Thus our *νύκτα* thoughts, counsels, reasonings, deliberations, conclusions, all the product of our understanding, is brought into a Captivity to the Obedience of Christ; and reason it self, which is the Governess and Mistress of the soul of man, is made a Captive to Revelation. And in this appeared the mighty power of the Weapons of the Apostles Warfare.

6 And having in readiness to revenge all disobedience, when your obedience is fulfilled *m*.

*m* The Apostle certainly means by this, Excommunication; which was the *Rod* which he had before mentioned: asking them, if they would he should come unto them with a Rod; This Rod he here threatneth them with; telling them, that he had another Weapon of his warfare of a spiritual nature too, to be used against such as preferred themselves to be Believers, but walked disorderly; Only he at present spared them, because though a great part of them were obedient, yet there were some amongst them of whose Obedience he could not yet glory; but yet he hoped well, and therefore should wait until by the use of all fair means (such as Exhortations, and Arguments) he had reduced as many of them as he could unto Obedience. But that being done, God had intrusted him with another Weapon, with which he would, in the name and by the authority of God, revenge his glory upon the disobedience of others. Herein the Apostle hath set a Rule and a Pattern to all Churches, where are multitudes that walk disorderly; not to be too hasty in Excommunicating them, but to proceed gradually; first using all fair means and waiting with all patience for the reducing them to their duty, who will by any gentle, and fair means be reduced; and then revenging the honour and glory of God only upon such as will not be reclaimed.

7 Do ye look on things after the outward appearance *n*? \* If any man trust to himself that he is Christ's *o*, let him of himself think this again, that as he is Christ's, even so are we Christ's *p*. \* 1 Cor. 14. 37.  
1 John 4. 6.

*n* Are ye so weak as to judge of persons and things merely from their Faces, pretences, or outward appearances? and to magnify these false Apostles and Teachers, merely because they set forth, and magnify themselves, or because they take up a great breadth in the World, and live in a little state and splendor? *o* If any of them do judge that he is the servant, or the Minister of Christ, why should he not think the same of me? what hath he to say to prove his relation to Christ more than I have? what hath he to glory in upon that account more than I have?

8 For though I should boast somewhat more of our authority (which the Lord hath given us for edification, and not for your destruction *q*) \* I should not be ashamed *r*. \* Chap. 13. 10.  
\* Chap. 12. 6.

*q* Here is a remarkable Maxime, a Rule from which all Ecclesiastical Superiours ought to measure their actions. God hath given to no Superiours a power for destruction of the Flock, but only for Edification; so as that no such can pretend to a power received from God, to do, or exact any thing which may any ways hinder the Salvation of the Souls put under their trust; they ought to command or exact nothing, nor to do any thing, but what may probably tend to the promoting of peoples Faith, and Holiness, and Eternal Salvation. This Maxime the Apostle puts in in a parenthesis in this Verse, to sweeten what he had before spoken, concerning his readiness to revenge the disobedience of such who should appear to be stubborn and contumacious. *r* But he tells them, he should not be ashamed if he did boast something more of a just

just and due authority than the false Apostles and Teachers had, who vilified him; for he was an Apostle, and had a more immediate authority than they who were ordinary Teachers.

9 That I may not seem as if I would terrify you by letters *s*.

*s* This was one imputation upon the Apostle (as we may learn by the next Verse.) I tell you (saith the Apostle) that I have an Authority, and a further Authority than those who vilify me can pretend unto: but I also tell you, I have no Authority to do any harm to any of you; all the Authority I have is for your Edification, as much as lieth in me to promote the business of your Salvation; So that I need not be reported as one that went about to terrify you by my Letters; yet I know there are some who so represent me unto you.

\* Ge. faith be.

10 For *his* letters († say they) are weighty and powerful, but *his* bodily presence is weak; and *his* speech contemptible *t*.

*t* There are some amongst you that tell you, that indeed (when absent) I write severely, and with authority; but when I am there with you, neither my behaviour, nor my speech, speaks any such Authority.

11 Let such an one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present *u*.

*u* I would have no such person think so of me, for he shall find me the same in deed when I come, that I have spoke myself to be by my Letters. I do not write vainly, merely to terrify you, but what I truly intend to do; and when I come he shall find that I will do.

\* Chap. 3. 1. & 5. 12.

12 \* For we dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are || not wise *w*.

† Or, understand it not.

*w* This whole Verse is a reflexion upon the false Teachers of the Church of Corinth, from whose manners Paul purgeth himself. I (saith he) durst not, as some others, magnify myself, nor compare myself with those that do so. Neither is it any wisdom in them to contemn and despise others, in comparison of themselves; for observe, what measures they take, they only measure themselves by themselves, and compare themselves amongst themselves, that is, with Birds of their own Feather, such as are like unto themselves, and of their own Faction and Party: which no wise men would do.

† Or, line.

13 But we will not boast of things without *our* measure, but according to the measure of the || rule which God hath distributed to us, a measure to reach even unto you.

*x* The Apostle may be understood, as speaking both of Spiritual gifts, and also of his Travails to the several places whither he had gone preaching the Gospel. He reflecteth still upon the false Teachers who were crept into this Church; who (as it should seem) had much boasted of their gifts and abilities, and of their labours, and successes. In opposition to whom (he saith) that he boasted not *without his measure*, or (as it is in the Greek *τὰ ἀμέτρητα*) *unmeasurable things*; but he kept himself within the *measure of the rule*; that is, according to that regular measure which God hath set us. Which *measure* extendeth even to you. You have those amongst you who boast unmeasurably of the gifts which they have, and of the great things which they do; I durst not do so (saith the Apostle) God hath given me *a measure and a rule*, according to that I have acted, and of those actings only I will glory. And in my so doing I can boast of you, for to you my *measure and line* hath reached. God hath made me an instrument to raise him up a Church amongst you.

14 For we stretch not our selves beyond *our* measure, as though we reached not unto you, for we are come as far as to you also, in preaching the gospel of Christ *y*.

*y* For in our boasting of you as our Converts, amongst whom I have preached the Gospel, and God hath made my preaching successful; we do not stretch our selves beyond our measure, and arrogate that to our selves which belongeth not to us: for the thing is true, and ye know that in our preaching the Gospel we have come as far as unto you, and that God hath given our Labours success amongst you.

\* Rom. 15. 20.

† Or, magnified in you.

15 Not boasting of things without *our* measure, that is, of \* other mens labours, but having hope, when your faith is increased, that we shall be || enlarged by you, according to our rule abundantly *z*.

*z* So that although we have boasted of you, we have not

boasted of things *without our measure*; that is of things that are not, or (as the Apostle expounds himself) of things that were not done by him, but by other men; for his line did reach unto them, and his Labours had been employed, and made successful amongst them. And he declares his hope, that when the Gospel should have had its full success amongst them, and their *faith* should be *increased*; (either by the addition of more persons to the Church amongst them, or by the perfecting of their Faith, and other Graces;) they, who were Apostles, and the Ministers of the Gospel to them, should by it be *magnified*, or made great; to wit by their means, who using much Navigation, would have opportunities to commend the Gospel, and the Ministry of it, to other people, amongst whom they should come: Wherein yet they should not exceed their *Rule*; for though ordinary Ministers be fixed in particular Churches and places, yet the Apostles Rule was to go and preach the Gospel over the whole World, being tied to no certain people or places.

16 To preach the gospel in the *regions* beyond you *a*, and not to boast in another man's || line of things made ready to our hand *b*.

*a* The Apostle here expoundeth what he meaneth by the term *magnified* or *enlarged* in the preceding verse, viz. to have a door opened to preach the Gospel in places whither it was not yet come. God honoureth persons when he maketh them instruments to bring any to an acquaintance with, and to the embracing of his Gospel, who formerly had been ignorant of it, and not acquainted with it. \* *b* He here seemeth to reflect on the false Teachers crept into this Church, who had nothing to boast in but a pretended building upon other mens foundations, and carrying on a work by others made ready to their hands; and seemeth to prefer the work of Conversion, and an instrumentality in that, before an instrumentality merely in edification, and carrying on the work of God already begun in peoples Souls.

17 \* But he that glorieth, let him glory in the Lord *c*.

\* Isa. 65. 16. Jer. 9. 24. 1 Cor. 1. 31.

*c* But we have none of us any thing to *glory in*; neither I Paul who plant, nor Apollos that watereth; whether God maketh use of us as the first Planters of the Gospel, or as Instruments to carry on the work of the Gospel already planted, we have nothing of our own to *glory in*. God gives the increase; we have therefore no reason to glory in our selves, or in our own performances, but only to give thanks to God, who maketh use of us poor earthly Vessels to carry about and distribute that heavenly Treasure, by which he maketh Souls rich in Faith and good Works; all that we do is only instrumentally; God is all, and in all, as to primary Efficiency.

18 For; not he that commendeth himself, is approved, but \* whom the Lord commendeth *d*.

\* Rom. 2. 29. 1 Cor. 4. 5.

*d* Solomon, Prov. 27. 2. saith, Let another man praise thee, and not thine own mouth; a stranger, and not thy own lips. Self commendation is an ungrateful found to ingenuous ears; no man thinks another a jot the better for his commending himself, but always hath the worse opinion of him for such boasting; but this Text speaketh of an higher approbation, viz. from God. No man is approved of God for his speaking well of himself; the business is, who they are who approve themselves in the work which God hath committed to them; to whom the Lord will say, *Well done, good and faithful servants*: to whom the Apostle refers both himself, and those who magnified themselves, but vilified him.

## CHAP. XI.

1 **W**ould to God you could bear with me a little in \* my folly, and indeed || bear with me *a*.

\* Chap. 5. 13. † Or, you do bear with me.

*a* That which the Apostle here calls his *Folly*, was his speaking so much in his own commendation; which indeed is no better than folly, unless there be a great reason: which was here; for it was the false Teachers, vilifying his Person and Office, that put him upon it. The *Verb*, in the latter part of the Verse, may be read either *Imperatively*, (and so we translate it) as if it were an entreaty of them to excuse him in speaking so much good of himself; or *Indicatively*, *you do bear with me*.

2 For I am jealous over you with godly jealousy *b*; for I have espoused you to one husband *c*, \* that I may present you \* as a chaste virgin to Christ *d*.

\* Col. 1. 28. \* Lev. 21. 13.

*b* Jealousie is a passion in a person which makes him impatient of any Rival or partner in the thing or person beloved. The Apostle tells them, that he was *jealous over them*, and thereby lets them know, that he so passionately loved them, as that he was not patient that any should pretend more kindness to them than he had for them; and withal, that he had some fear of them, lest they should be perverted and drawn away



away from the simplicity of the Gospel; upon this account he calls it a *godly jealousy*. *c* For (saith he) I have been instrumental to bring you to Christ; this he calls an *Esponsing of them* (the union of persons with Christ being express in Scripture under the notion of a Marriage, *Eph. 5. 23, &c.*) *d* And he expresseth his earnest desire to present them to Christ *incorrupted*, like a chaste Virgin.

\* Gen. 3. 4.  
John 8. 43.

3 But I fear lest by any means as \* the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ *e*.

*e* In all *jealousie* there is a mixture of love and fear: the Apostle's love to this Church, together with his earnest desire to present them in the Day of Judgment unto Christ pure and incorrupted, caused him to write; because he was afraid, lest that as the Serpent by his subtilty *deceived Eve*, so some subtle Seducers should corrupt them, and so withdraw them from the simplicity of their Faith in Christ, and obedience to him. This danger was partly from the Pagan Philosophers, mixing their Philosophical Notions with the plain Doctrine of the Gospel; and partly, from some that were tenacious of the Judaical Rites, and would not understand the abolition of the Ceremonial Law.

4 For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or \* another gospel which ye have not accepted, ye might well bear with him *f*.

\* Gal. 1. 7.

*f* How our Translators have interpreted *καλῶς ἀνεχέσθαι*, you may well bear, I cannot tell: the words manifestly are to be interpreted, *you have well born*, and so are plainly a reflexion upon some in this Church, who had patiently endured false Teachers, who had preached other Doctrine than what Paul had preached. And this the Apostle giveth as a reason of his fear, lest they should be corrupted and drawn away from the simplicity of the Gospel. This certainly is more obviously the sense of the words, than what others incline to, who make the sense this: If any other could come to you, who could preach to you a better Jesus, a more excellent Saviour than we have done; or a more excellent Spirit than him whom you have received; or a more excellent Doctrine than the Doctrine of the Gospel, which we have preached, you might bear with him. For I see no pretence to interpret the Verb as in the Potential Mood, it is manifestly the Indicative Mood; and declareth, not what they might do, but what they had done; which made the Apostle jealous of them, lest they should be perverted. And our Saviour, *Joh. 5. 43.* hath taught us, That those who with the most difficulty receive those who come to them in God's Name, are always most easie to receive those who come in their own name, without any due Authority or Commission from God.

\* 1 Cor. 15. 10.  
Chap. 12. 11.  
Gal. 2. 6.

5 For I suppose, \* I was not a whit behind the very chiefest of the apostles *g*.

*g* The Apostle, doubtless, meaneth those that were the true Apostles of our Lord; those who were immediately sent out by him to preach the Gospel, behind whom the Apostle was not, either in respect of ministerial Gifts and Graces, or in respect of Labours, or in respect of the Success which God had given him in his work. Our Method, that false Teachers used to vilify Paul, was, by magnifying some others of the Apostles above him, and preferring them before him; which makes him both here, and in *Gal. 2. & Rom. 11. 13.* to magnify his Office, by shewing them, there was no reason why they should make a difference betwixt him and other Apostles: for he had the same immediate Call, was intrusted with the same Power, furnished and adorned with the same Gifts, in Labours (as he elsewhere saith) he had been *more than they all*; nor had God been wanting in giving him success in his labours, proportionable to the chiefest of them. So as he was not a whit behind them.

\* 1 Cor. 1. 17.  
& 2. 1, 13.  
\* Eph. 3. 4.  
\* Chap. 4. 2.  
& 5. 11. & 12.  
12.

6 But though \* I be rude in speech *h*, yet not in \* knowledge *i*; but \* we have been thoroughly made manifest among you in all things *k*.

*h* Admit (saith the Apostle) that I be no Orator, speaking to you in high language, or in a neat style and phrase; either having no faculty that way, or if I have, yet chusing rather to speak plainly and home to your Consciences, than floridly to tickle your ears with a fine sound and chiming of words. *i* Yet I bless God, I am not defective in knowledge; and, as God hath enlightened me with a large knowledge of his Will, so I have communicated to you the whole Counsel of God. *k* And in all things, which may declare me an Apostle, one sent of Christ about the business of the Gospel, I have been made manifest amongst you; preaching amongst you the whole Doctrine of the Gospel, and having been an Instrument to convert many of you from Paganism to Christianity.

7 Have I committed an offence in abasing my

self, that you might be exalted *l*, because I have preached to you the gospel of God freely *m*?

*l* What is it that hath made you take such offence at me? seeing you cannot say, that either in my Call, or in my Gifts and Graces, or in my Labours, or in the success of my labours, I have been inferior to the chiefest of the Apostles? Doth this offend you, that for your sake I have veiled my Authority, and departed from my Right; which makes some of you say, *I am base in presence*. *m* Is it for my putting you to no charge in my preaching the Gospel? This was a thing wherein he gloried, and told them, *1 Cor. 9. 6, 12, 15.* that he would rather die, than have his glorying void in this particular.

8 I have robbed other churches, taking wages of them, to do you service *n*.

*n* He interpreteth the term of Robbing other Churches, by a taking wages of them, (which indeed is no robbery, as he had proved *1 Cor. 9.*) All the robbery that was in it lay in this, That his maintenance, in strictness of Right, should have been proportionably from this, as well as from other Churches; but for some reasons, (which he thinks fit to conceal) he refused to receive any thing from this Church; but spared them, and lived upon the maintenance he had from other Churches, while he was doing them service. Either he saw the Members of this Church were poor, or that there were some in this Church who would sooner have taken advantage to reproach him for it, and so have hindered the success of the Gospel. Whatever it was that caused the Apostle to do it, certain it is, that he did it, and made it a great piece of his glorying.

9 And when I was present with you, and wanted, I \* was chargeable to no man *o*: for that which was lacking to me, the \* brethren that came from Macedonia, supplied *p*, and in all things I have kept my self from being burdensome unto you, and so will I keep my self *q*.

\* Chap. 12. 13.  
1 Thess. 2. 9.  
2 Thess. 3. 8.  
\* Phil. 4. 10.  
15.

*o* The word which we translate Chargeable, signifies to be num; I benumbed no man: or (as others) I was not my self more benumbed in any thing. If we take it in the first mentioned sense, it lets us see a reason why Paul refused to take wages of the Church of Corinth, lest he should cool and benumb them as to the receiving of the Gospel, when they saw it would prove chargeable to them. If, in the latter sense, the Apostle seems to reflect upon such whom wages only edged to their work, who preached merely for gain and filthy lucre. To distinguish himself from such Hirelings, he tells them, that when he was with them, and laboured amongst them in preaching the Gospel, he put them to no charge; yet he was not slothful in his work, but as laborious as those who did take Wages. *p* As to himself, he had want enough whilst he was amongst them; but the Providence of God ordered him a supply from the Churches of Macedonia, and by that means he kept himself from being burdensome to them. *q* And he tells them, so he was resolved that he would still be.

10 \* As the truth of Christ is in me *r*, \* no man shall stop me of this boasting in the regions of Achaia *r*.

\* Rom. 9. 1.  
\* Or, this boasting shall not be stop in me.  
\* 1 Cor. 9. 15.

*r* The Apostle often repeateth this, glorying much in it, that in this Region of Achaia, he had preached the Gospel without charge to the hearers; he did so also at Thessalonica, *1 Thess. 2. 5, 6, 9.* But concerning them, he saith, what he no where saith of the Corinthians, that they received the word in much affliction; which might (probably) be the cause. It is most likely that he either discerned this people to be more covetous, and too much lovers of their money; or that there was a generation among them, who if he had taken wages for his labours, would have reproached him as one that was an hireling, and who did all that he did for money. And indeed, himself seemeth in the next Verses to give this as a reason.

11 Wherefore? because I love you not? God knoweth *s*.

*s* Can you possibly interpret my not being chargeable to you, as proceeding from a want of love in me to you? God knoweth the contrary.

12 But what I do, that I will do \*, that I may cut off occasion from them which desire occasion *t*, that wherein they glory, they may be found even as we *u*.

\* 1 Cor. 9. 12.

*t* I know (saith the Apostle) that there are some amongst you, who, out of their hatred to me, would seek any occasion to asperse me to iustifie themselves. If I had (as I might) have taken wages amongst you for my labours, they would either have taken occasion from it to have aspered me (as doing what I did from a mercenary spirit) or at least to have justified themselves in their exactings upon you. I had a mind to prevent any such occasions of boasting. *u* It should seem by

by these words that some Teachers in this Church, being (possibly) men of Estates, required no maintenance of the People; and would have taken advantage against the Apostle, if he had taken any, Or possibly some others exacted upon them unreasonably; who, had Paul taken wages, would have justified themselves by his Example. The Apostle therefore was resolved to cut off from them any pretence, or occasion of boasting; and to do whatever any of them did, in sparing the *Corinthians* as to the business of their Purse.

13 For such are false apostles *w*, deceitful workers *x*, transforming themselves into the apostles of Christ *y*.

*w* That is, persons pretending to be sent of Christ, but were indeed never sent of him, *x* deceitful workers; persons whose work is but to cheat and deceive you: and that, both with reference to their Call and Authority which they pretend to, and also to the Doctrine which they bring. *y* They were never Apostles of Christ, only they put themselves into such a shape and form, that they might have more advantage to deceive.

14 And no marvel, for Satan himself is transformed into an angel of light *z*.

*z* It is not at all to be admired, that the emissaries of Satan dissemble, and pretend themselves to be what they are not, for even Satan himself, who is the prince of darkness, in order to the deceiving and seducing Souls, transformeth himself into an Angel of light; that is, puts on the appearance and form of a good Angel. He calls them Angels of light, because they were wont to appear in a lightsome brightness; or because of that glory in which they behold the Face of God; or because of those great measures of heavenly knowledge which those blessed Spirits have. All tempted Souls have an Experiment of this; for none is tempted to Evil under the appearance of Evil; (Evil as Evil being what a reasonable Soul cannot be courted to.) The Devil therefore, in all his temptations to sin, though his end be to ruine and destroy, yet appeareth as an Angel of light; moving the Soul to Evil under the notion and appearance of good.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness *.*, \* whose end shall be according to their works *a*.

*.* It is no wonder if there be like Servants, like Masters: And as the Devil, in order to the deceiving of Souls, pretends to what he is not, viz. a friend to them: So those who seek their own profit, not your good, shew themselves to be his Ministers, driving the same design with him, also do the like, and change their shapes, pretending themselves to be Ministers of the Gospel, and to aim at the good of your Souls, by teaching you the way of righteousness, *a* but God will one day judge of their works, and their reward at last will be according to their works.

\* Chap. 12. 6. 16 \* I say again, Let no man think me a fool *b*: if otherwise, yet as a fool || receive me, that I may boast myself a little *c*.

*b* I know that he, who is much in magnifying and praising himself, ordinarily is judged to be a Fool; but though I do so, let me not lie under that imputation. There is a time for all things; a time for a man to cease from his own praises, and a time for him to praise himself. The time for the latter is, when the glory of God, or our own just Vindication is concerned; both which concurred here: the Apostle was out of measure vilified by these false Apostles; and the glory of God was eminently concerned, that so great an Apostle and Instrument in promoting the Gospel, should be exposed to contempt, as a mean and despicable person, or as an Impostor and Deceiver. *c* But if you will judge me a Fool, be it so; yet receive me as such while I boast a little.

17 That which I speak, I speak it not after the Lord *d*, but as it were foolishly in this confidence of boasting *e*.

*d* I do not pretend to have any special command of God, to speak what I shall now say in my own commendation; God hath left that to our liberty, which we may use or not use, as circumstances of time, place and occasion direct. Or I do not speak according to the ordinary practice of Christians and Ministers of the Gospel; whose ordinary practice is to abase and vilify, not to exalt and set forth themselves, according to the more general Rules of the word. Yet (what the Apostle saith) was not contrary to the Lord, or to the directions of his Word; which hath no-where commanded us to vilify our selves, or to conceal what God hath wrought in us, and by us. *e* This my confident boasting hath an appearance of foolishness in it, though really it be not so; for nothing can be truly called foolishness, which hath a direct and immediate tendency to the glory of God, and is designed for that End.

18 \* Seeing that many glory after the flesh *f*, I \* will glory also.

*f* By the flesh is meant, carnal and external things; which though they be the gifts and favours of God, yet do not at all commend a man to God. The Apostle saith, there are many that glory after the flesh; and there needs must be such in all places, because there are many that walk after the flesh: now it is but natural for men to boast and glory in these attainments, which it hath been the business of their lives to pursue after. Such there were doubtless in this famous Church; who gloried that they were Native Jews, or in their riches, or in their knowledge and learning. Now though (saith the Apostle) I know there is nothing in these things truly to be gloried in, yet others glorying in them, I will glory also; and let them know, that if I thought these things worth the glorying in, I have as much to glory in of that nature as any of them have.

19 For ye suffer fools gladly, seeing ye yourselves are wise *g*.

*g* Ye freely suffer others foolishly glorying and boasting of themselves, therefore do ye suffer me therein to judge your selves wise, and it belongs to the wise to bear with such as are not so wise as themselves.

20 For ye suffer if a man bring you into bondage *h*, if a man devour you *i*, if a man take of you *k*, if a man exalt himself *l*, if a man smite you on the face *m*.

*h* If any domineer over you, as if you were their Slaves, or if any bring you into subjection to the Rites of the Ceremonial Law; *i* if they devour and make a prey of you, *k* take Wages of you, and do nothing without hire, *l* if they carry themselves proudly, exalting themselves above you, *m* nay if they smite you, you will suffer and bear with such; this is more than to bear with a little folly and indiscretion in me. This is observable, that men of corrupt hearts and loose lives, will better bear with Teachers that will humour and spare them in their Lusts, than with such as are faithful to their Souls in instructing and reproving them, though they carry themselves with the greatest innocency and justice towards them.

21 I speak as concerning reproach \*, as though we had been weak *n*: Howbeit, whereinssoever any is bold, I speak foolishly, I am bold also *o*.

*n* I speak as to those reproaches they cast on me; who am by them represented to you as though I were weak and contemptible: as indeed I am, as to my person, but not as to my Doctrine, and the Miracles I have wrought amongst you. *o* And being some of them are so confident in boasting what they are, and what they have done and suffered; Let me be a little bold as well as they, in telling you what I am, and what I have done and suffered.

22 Are they Hebrews? \* so am I *p*: Are they Israelites? so am I *q*: Are they the seed of Abraham? so am I *r*:

*p* This would incline us to think, that some (at least) of those corrupt Teachers, upon whom the Apostle hath so much reflected, were Jews; who had endeavoured to corrupt the Gentile Churches with their Traditions, and imposing on them the Ceremonial Rites of the Jewish Church. Others think otherwise, and that the words import no more than this; Do they glory in the antiquity of their stock and parentage, as descending from Abraham? I have as much upon that account to glory in as they: For although I was born, not in Judea, but in Tarsus, a City of Cilicia (Acts 22. 3.) yet I was a Jew, an Hebrew of the Hebrews, Phil. 3. 5. *q* Will they derive from Jacob, to whom God gave the name of Israel, (from whence all his Posterity were called Israelites? So am I (saith he) I can derive from Jacob as well as they. *r* Will they glory in this, that they are the Seed of Abraham? (this was a great boast of the Jews; as we learn from Matt. 3. and Job 8.) saith the Apostle, I have on that account as much to glory in as they. Some here inquire, What difference there is in these three things? for to be an Hebrew, and an Israelite, and of the seed of Abraham, seem all to signify the same thing. Nor indeed have we any need to assign any difference, it seemeth to be but the same thing amplified in three phrases. But others distinguish more subtly, and think the first may signify a glorying in the Ancientness of their Pedigree, or in their ability to speak in the Hebrew Tongue; the second, may refer to the Nation of which they were; the third, to the promise made to Abraham and his Seed.

23 Are they ministers of Christ? I speak as a fool, \* I am more *s*: \* in labours more abundant *t*: in stripes above measure: in prisons more frequent *u*: in \* deaths oft *v*.

*s* Will they glory in this, that they are Ministers of Christ? employed as the Servants of Christ in preaching the Gospel? &c. 4. 11.



I should not boast about this, (in that I may seem to speak like a fool) but I am much more a Minister than they, both with respect to my Call to the work, and also my performing of it. I had a more immediate Call and Mission to the work than what they can boast of; and I have done more in that work, than any of them have done. *z* I have travelled more to preach it. I have laboured more in the propagation of it. *u* I have suffered more for the preaching of it, I have been oftner whipped, oftner imprisoned, than any of them ever were: See *Chap. 6. 4, 5.* *w* I have been oftner in hazard of my life: he calls dangers threatening death, *deaths*, (as *2 Cor. 1. 10.*)

24 Of the Jews five times received I forty stripes save one *m*.

*x* God, to restrain the passions of his people, which might carry them out to cruelty in the punishments of Malefactors, forbade the Jewish Magistrates to give any Malefactor above forty stripes; (so many they might give them by the Divine Law, *Deut. 25. 3.*) But they had made an Order, that none should receive above thirty nine. This was amongst their Constitutions, which they called *Sepimenta Legis*, Hedges to the Divine Law; which indeed was a violation of the Law: For that did not oblige them to give every Malefactor, that had not deserved death, so many stripes; it gave them only a liberty to go so far, but they were not to exceed. Some think, that they punished every such Malefactor with thirty nine stripes: Others more rationally think, that they did not so, but thirty nine was the highest number they laid upon any. And it is most probable, that out of their hatred to the Apostle, they laid as many stripes upon him, as their Constitution would suffer them to do.

25 Thrice was I beaten with rods *y*, once was I stoned *z*: thrice I suffered shipwreck *a*: a night and a day I have been in the deep *b*.

*y* This was by the Pagans, for the Jews whipped Malefactors with a whip which had three cords. We read of one of these times; and of a second, *Acts 22. 24.* when the Captain commanded he should be so punished, but he avoided it, by pleading he was a Citizen of Rome. *z* Of his stoning, read *Acts 14. 19.* it was by a popular tumult at Lystra. *a* We read but of one time that Paul suffered shipwreck, *Acts 27. 18.* (which was none of the three times here mentioned, for it was after the writing of his Epistle.) But though many of the *Acts* and Sufferings of this Apostle were written, yet all were not. *b* Some by the Deep here, understand the inner prison, mentioned *Acts 16. 14.* or some deep dungeon; but more probably he means, some time when after a shipwreck he might be but twenty four hours to swim up and down the Sea upon some broken part of the ship. It refers to some eminent danger Paul was in, of which the Scripture in no other place maketh mention particularly.

26 In journeyings often *c*, in perils of waters *d*, in perils of robbers *e*, in perils by my own countrymen *f*, in perils in the city *g*, in perils in the wilderness *h*, in perils in the sea *i*, in perils among false brethren *k*.

*c* In travellings from place to place for the propagation of the Gospel. *d* In the Greek, Rivers, which were many in those Countries through which he travelled. *e* Such as waited to rob Passengers by the high-way. *f* The Jews, who were mortal Enemies to Paul, whom they looked upon as an Apostate from their Religion. *g* In many Cities where he preached the Gospel, (as we find in the *Acts of the Apostles*) *h* In Wildernesses, through which he was forced to pass. *i* Storms and shipwrecks. *k* False Teachers and private Persons, who corrupted the Christian Religion, and were as great Enemies to the Apostle as any he had.

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness *l*.

*l* The Apostle reckons up several afflictive Evils, ordinarily incident to such as travel in foreign Countries. Of this nature were the weariness and painfulness, the hunger and thirst, the cold and nakedness here mentioned. He also mentioneth watchings and fastings, as voluntary Acts of Discipline, which he used for the end mentioned, *1 Cor. 9. 27.* For the keeping under his body, and bringing it in subjection, and that he might the better attend and discharge the work of the Ministry.

28 Besides those things that are without *m*, that which cometh upon me daily, \* the care of all the churches *n*.

\* See *Acts 20. 18, &c.*

*m* By the things that are without, the Apostle meaneth, either those Evils which happened to him from persons that had no relation to the Christian Church, but were persons without, (as the phrase is used, *1 Cor. 5. 13.*) or else such kinds of troubles and afflictions as very little influenced his

mind, but only affected his outward man: Such were his labours, travels, journeyings, imprisonment, stripes, before mentioned. *n* Besides these (he saith) there lay upon him an inward care and solicitude for all the Christian Churches; and this was a daily care. For an Apostle differed from an ordinary Pastor, not only in his immediate Call from Christ, but also in his Work; there lay an obligation upon such to go up and down preaching the Gospel, and they further had, both a power, and also an obligation, to superintend all other Churches, and to direct the affairs of them relating to Order and Government: and thereupon they were mightily concerned about their doing well or ill.

29 \* Who is weak, and I am not weak *o*? who is offended, and I burn not *p*? \* *1 Cor. 8. 13, & 9. 22.*

*o* Who, may be either what Church? or what particular Christian in any Church, is weak, *ἀσθενής*, through outward afflictions, or in respect of inward spiritual troubles? and I do not sympathize with that Church, or with that person? *p* Who is offended, or scandalized, under temptations to be seduced, and fall into sin, and I am not on fire with a holy zeal for the glory of God, and the good of his Soul, if possible to keep him upright? By which the Apostle doth not only shew us what was his own holy temper, but what should be the temper of every faithful Minister, as to his Province, or that part of the Church over which he is concerned to watch: viz. to have a true compassion to every Member of it, to watch over his flock, inquiring diligently into the state of it; to have a quick sense of any evils under which they, or any of them labour. This is indeed the duty of every private Member, but more especially of him whose Office is to feed any part of the flock of Christ, *Rom. 12. 15.* In this the Members of the spiritual, mystical Body of Christ should answer to the Members of the Body Natural, (to which our Apostle before resembled it.)

30 If I must needs glory, \* I will glory of the things which concern my infirmities *q*. \* *Chap. 12. 5, Or, f my infirmity.*

*q* The Apostle here calleth the things which he had suffered for the Gospel, and the propagation of it, his infirmities; and saith, that he chose those things to glory in. He would not glory of the divers Tongues with which he spake, nor of the Miracles which he had wrought; but being by the ill tongues of his Adversaries put upon glorying, he chose to glory of what he had suffered for God. For as the mighty Power of Christ was seen in supporting him, and carrying him through so many hazards and difficulties; so these things (probably) were such as his Adversaries could not much glory in. Besides, that these things had not that natural tendency to lift up his mind above its due measures, as Gifts had, which sometimes puff up, (as the Apostle saith concerning Knowledge:) And also these were things which flesh and blood commonly startleth at, and fleeth from. That his Gifts, and miraculous Operations spake the Power of God in him, and the kindness of God to him, in enabling him to such Effects, rather than any goodness in himself; but his patient bearing the Cross, spake in him great measures of Faith, Patience, and Self-denial, and Love to God: and so really were greater and truer causes of boasting, than those things could be.

31 \* The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not *r*. \* *Rom. 1. 9, 1 Thess. 2. 5.*

*r* Whether this Phrase be the form of an Oath, or a meer assertion of God's knowledge of the heart, is a point not worth the arguing. If we look upon it in the former notion, it is no profane Oath, because made in the Name of God; nor no vain Oath, because it is used in a grave and serious matter, and for the satisfaction of those who were not very easie to believe the Apostle in this matter. But I had rather take it as a solemn assertion of God's particular knowledge of the truth of his heart in what he had said. The term, blessed for evermore, may either be applied to the Father, or to Jesus Christ. It is applied to the Creator, *Rom. 1. 25.* and to Jesus Christ, *Rom. 9. 5.* It is here so used, as that it is applicable either to the first, or second Person. The usage of it in these three Texts, is an undeniable Argument to prove the Godhead of Christ. The Apostle in these words, seemeth rather to refer to what he had said before, of his various labours and sufferings, than to that which followeth; which was but a single thing, and a danger rather than a suffering.

32 In Damascus the governour under Aretas the king, kept the city of the Damascusenes with a garrison, desirous to apprehend me.

33 And thorow a window in a basket, was I let down by the wall, and escaped his hands *s*.

*s* Luke hath shortly given us the History of this danger, *Acts 9. 23, 24, 25.* Soon after Paul was converted from the Jewish to the Christian Religion, he disputing with the Jews, which dwelt at Damascus, confounded them by his Arguments, proving Jesus was the Christ, (as we read there *2. 21.*) This

so in-

so enraged them, as that they sought to kill him. v. 23. And (as we learn from this Text) to effect their design, they had by some acts or other brought over the Governour to favour their design; (which Governour was a Substitute under Aretas the King, who was Father-in-law to Herod.) For (as Josephus tells us) Herod put away his Wife, the Daughter of this Aretas, when he took Herodias. The Jews had got this Deputy Heathen Governour so much on their side, that he shut up the Gates, keeping his Souldiers in Arms. But (as S. Luke tells us, Acts 9. 24.) Paul coming to the knowledge of this design, though they watched the Gates day and night, yet he found a way of escape by the help of those Christians, who at that time were in Damascus. v. 25. The Disciples took him by night, and let him down by a wall in a basket. Two Questions are started upon this passage of Paul's life; 1. Whether it was lawfull for him to fly? But besides the particular licence our Lord, in this case, had given his first Ministers, Matt. 10. 23. Paul did in this case no more than what Divines make lawfull for a more ordinary Minister, viz. to fly, when the persecution was directed against him in particular, leaving sufficient supply behind him. The second Question raised is, Whether it being against humane Laws to go over the walls of a City or Garrison, Paul did not sin in this escape? But that is easily answered: For 1. it was lawfull in some cases. 2. God's glory, and the good of Souls, were more concerned in Paul's life, than to have it sacrificed to a punctilio of obedience to an humane Law made upon a meer politick consideration.

CHAP. XII.

1 IT is not expedient for me, doubtless, to glory: <sup>†</sup> I will come to visions and revelations of the Lord b.

a It is neither comely, nor of any advantage to my self, to glory; nor would I do it but in this case of necessity, where glorying is necessary for the glory of God, and for your good, to vindicate my self to you from the imputations that some others lay upon me. b Do any of them boast of Visions and Revelations from God? I have something of that nature to glory in as well as they. Some make this difference betwixt Visions and Revelations; that Visions signifie Apparitions, the meaning of which, those that see them, do not understand: Revelations signifie the discoveries of the Mind and Will of God to persons immediately, either by Dreams, or by some audible Voice; which may be without any object represented to the Eye. Pharaoh and Nebuchadnezzar seem to have had such Visions as they did not understand, till interpreted by Joseph and Daniel. But undoubtedly Paul's Visions were not such. The difference therefore seems rather to be, That in all Visions, which Good and Holy men had, there was a Revelation; but every Revelation did not suppose a Vision.

2 I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth d) such an one \* caught up to the third heaven e.

c Some doubt, whether *ἐν Χριστῷ*, in this place, be so well translated in Christ; (so signifying, that the person spoken of was a Christian, one that had embraced the Gospel: ) as by Christ, (as the Particle is sometimes used; ) so signifying, that this Vision was given to him by the grace and favour of Christ. The Man he speaketh of, was doubtless himself, otherwise it had been to him no cause or ground of glorying at all. Thus several times in Scripture, the Penmen thereof speaking in commendation of themselves, they speak in the third Person instead of the first. In his saying, it was above fourteen years ago, and in that we do not read that he did ever before publish it, he avoids the imputation of any boasting and glorying; and sheweth, that had he not been now constrained, for the glory of God, and the vindication of his own reputation, to have spoken of it, he would not now have mentioned it. d What the circumstances of the Apostle were in this Ecstasie, he professeth not to know; and therefore it seems too bold for us curiously to inquire, or positively to determine about it. It is not very probable, that his Soul was separated from his body; but whether his body was, by some Angel, carried up to the sight of this Vision, or things absent were made present to him, the Apostle himself, being deprived of the use of his senses, could not tell. e But such a one (he saith) he knew, caught up into the third Heaven; by which he means the highest Heavens, where God most manifesteth his Glory, where the blessed Angels see his Face, and where are the just Souls made perfect. The Scripture, dividing the World into the Earth and the Heavens, calleth all Heaven that is not Earth or Water; hence it mentioneth an Aerial Heaven, (which is all that space betwixt the Earth and the place where the Planets and fixed Stars are;) hence we read of the Fowls of Heaven, Dan. 4. 12. of the Clouds of Heaven, Gen. 7. 11. of a starry Heaven, where the Stars are; which are therefore

called the Stars of Heaven, Gen. 22. 17. and then the highest Heaven; which is meant in the Lord's Prayer, when we pray, Our Father which art in Heaven; and is called the Heaven of Heavens. This is the Heaven here spoken of.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth.)

4 How that he was caught up into Paradise f, and heard unspeakable words g, which it is not lawfull for a man to utter h.

|| Or, possible.

f Some by Paradise understand a place distinct from the third Heaven before mentioned; and think the Apostle here speaks of more Visions than one. But they speak much more probably, who interpret it of the third Heaven before mentioned: called Paradise, in regard of the delight and pleasures of it. Thus the term is used by our Saviour to the Thief upon the Cross, Luke 23. 43. and thus it is used Rev. 2. 7. g What these unspeakable words or things were, which the Apostle heard in this Ecstasie, is vainly inquired; when as the Apostle hath told us twice, that he could not tell, whether he was in, or out of the body; and that the words or things were such as were unspeakable. h Such as were either impossible to be uttered, or at least which he was prohibited to utter; so they could be made known to none but only to him that heard them. If any inquireth for what purpose God shewed them to Paul, if he might not communicate them for the good of others? the answer is easie, That this Vision might be for his own confirmation, as sent of God, and for his consolation under all those hazards and dangers which he was to undergo in the Ministry of the Gospel, to which God had called him.

5 Of such an one I will glory i; \* yet of myself I will not glory k, but in mine infirmities l.

i The Apostle, as appeareth by what followeth, speaketh of himself; but he does it in a third person. The meaning is, that that man who had been thus dignified or God, in such Revelations and Visions, might well glory of such a favour; but yet, (saith he) of myself I will not glory k But how loth the Apostle say, that of himself he will not glory, if he were the person intended? Answer Some say, he distinguisheth concerning himself; as to his inward man, his Soul (which was wrapt into the third Heavens) he did glory; but as to his Body or outward Man, he would not glory in any thing which he had done, but only in what he had suffered. I should rather interpret it thus, in this the Lord greatly dignified me; but here was nothing of my self, of my self therefore I will not glory in any thing; except those things which I have suffered for the name of God.

6 For \* though I would desire to glory, I shall not be a fool: for I will say the truth m. But now &c. 11. 16.

I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me n.

m If I should have a mind to glory, I should not be a Fool, for I would not glory in things that were not true. And though a man, in speaking things of himself which are true, may sometimes betray folly, (viz. where he doth it merely to set forth himself, and make himself to appear a greater person than indeed he is) yet for a man to glory of himself, where the honour of God is concerned in the Vindication of himself from reproaches and calumnies, speaks not any folly: n but (saith the Apostle) I forbear, having no desire that any should think of me above what he seeth in me, or heareth of me, from others mouths and not mine own.

7 And lest I should be exalted above measure through the abundance of the revelations o, there was given to me \* a thorn in the flesh: i. e. the messenger of Satan to buffet me, lest I should be exalted above measure p.

o The best of God's people have in them a root of Pride, or a disposition to be exalted above measure, upon their receipt of favours from God not common to others (of which nature extraordinary Revelations are none of the meanest, especially, when they are multiplied, and as it seems they were here to Paul). To prevent the breaking out of which, the Apostle here tells us, that he had a thorn in the flesh given him. It is variously guessed what this was; He calleth it a thorn in the flesh; but whether (supposing flesh to be here strictly taken) he meaneth some Disease affecting his Body with pain and smart; and if so, what that special Disease was, is no where revealed, and very incertainly conjectured: Or whether (taking flesh in a large sense for his state in the flesh) he meaneth some motions to sin made to him from the Devil; the importunity of which, made them very grievous and afflictive to him, being in the flesh: Or (as others think) motions to sin from his own Lusts; which God suffered to stir in him, withholding such influence of his Grace, by which he ordinarily kept them under, and in subjection, is very uncertain. The last mentioned seem to be least probable. For although the Devil hath an influence upon our Lusts, to excite and seduce



educe them into acts, yet it seems not according to the language of holy Writ, to call these *Messengers of Satan*; neither is it probable, that St. Paul would have reckoned these amongst the *gifts of God* unto him: Nor was this an *infirmity which he would have gloried in*, or which would have commended him; nor doth the term *buffet* so well agree to this sense. It seems therefore more properly to be interpreted, either of some great *bodily affliction*, or some *diabolical importunate temptation*, with which God after these abundant Revelations, suffered this great Apostle to be infested; that he might be kept humble, and not *lifted up* upon this great favour which God had shewed him; which, considering the danger of Pride, might well be reckoned amongst the gifts of God to this great Apostle. And so he here gives another reason why he would not glory in the abundance of his Revelations, because God by this Providence had let him know, that his will was, that he should walk humbly notwithstanding them: And it had been very improper for him, being immediately upon this favour humbled by such a Providence, to have lifted up himself by reason of it.

8 For this thing I besought the Lord thrice, that it might depart from me *q*.

*q* For the removal of this affliction (of what nature soever it was) for the taking of *this thorn out of my flesh*, I prayed often. It is lawfull for us to pray for the removal of our bodily Evils; though such Prayer must be always attended with a due submission to the wisdom and will of God; they being not Evils in themselves, but such tryals as God intended for our good (as it was here in *Paul's Case*) and which issue in our spiritual advantage.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness *s*. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me *t*.

*r* Paul prayed, and God answered; not *in specie* (doing the very thing for him which he asked) but *in valore*, giving him what was every whit as valuable. His Answer was, My *grace* (my love and favour, not that which the Apostle had already received, but which God was resolved to shew him; strengthening and supporting him under his tryals, as also comforting and refreshing him;) shall be *enough* for thee to uphold thee under the present trial which is so burdensome to thee. *s* For my *divine power*, in upholding and supporting my people, is never so glorious, as when they are under weaknesses in themselves. When they are sensible of the greatest impotency in themselves, then I delight most to exert and put forth my power in them and for them, my power then is most evident and conspicuous, and will be best acknowledged by my people. *t* Therefore (saith the Apostle) I will chuse to glory in my infirmities, that the power of Christ may rest upon me. Those dispensations of Providence, in which the Souls of men have the greatest experiences of the power, and strength of Christ, are most to be gloried in; but such are states of *infirmities*. This Text confirmeth Christ to be *Godblessed for ever*; for by his power it is that we are supported under tryals, his *strength*, it is, which is made perfect in the weakness of poor Creatures.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake; for when I am weak, then am I strong *u*.

*u* Amongst other reasons why I rather chuse to glory in what I suffer for Christ, (which is what he here calleth *infirmities*, and further openeth by *Reproaches, Necessities, Persecutions* and *Distresses* for Christ's sake) this is one; that I never find my self more strong in the Habits and Acts of the Grace that is in me, than when I am thus made weak. What the Apostle here saith of himself, the people of God have ever since his time ordinarily experienced: then it is, that they are made strong, in the exercises of *faith*, and *patience*, and *love* to God. A Child of God seldom walks so much in the view of God as his God, and in the view of his own sincerity, as when, as to his outward condition and circumstances in the World, he walks in the dark and seeth no light.

11 I am become a fool in glorying *w*, ye have compelled me *x*. For I ought to have been commended of you *y*: for in nothing am I behind the very chiefest Apostles, though I be nothing *z*.

*w* I may amongst some of you (who interpret all things I say into the worst sense) gain nothing but the reputation of a weak man, wanting understanding, for speaking so much in my own Commendation; (contrary to the Rules of modesty in ordinary Cases.) *x* But it is not matter of choice, but of necessity to me; the ill will which some amongst you have to my honour and reputation, and continually defaming me as a vile and contemptible person, hath constrained me, for

the honour of Christ (whose Apostle I am) and the vindication of my own reputation, to boast in this manner: at least to relate what God hath done for, and in, and by me. *y* It was your duty to have vindicated me from the aspersions cast upon me, for others mouths should have praised me, and not my own; I must speak, because you hold your Peace, or do worse in calumniating me. *z* For you cannot but say, that I neither in my Apostolical Call, and Commission, nor yet in my Gifts and Graces, nor in my Labours, nor in my Sufferings, come behind those that are commonly thought to be the *chiefest of the Apostles*; Though (in some of your opinions) I be *nothing*; or indeed of or from my self, am *nothing*; doing all that I do through Christ that *strengtheneth me*, and by the grace of God being *what I am*.

12 Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders, and mighty deeds *a*.

*a* I had not only a Call to my Apostleship, (of which indeed you were no Witnesses, but I amongst you evidenced my Call by such Signs, as were sufficient to declare me to you to be a true Apostle.) Amongst these, he reckons 1. *Patience*. 2. *Miracles*. The first refers to those many labours which he had, in travelling to propagate the Gospel, in Preaching, Writing, &c. this manifested him called of God to the work. 2. *Miraculous operations* were another sign; for though the working of Miracles was not restrained to the Apostolical Office, yet when they were wrought in confirmation of the Doctrine which the Apostle had first preached, and so were a Seal of his Ministry, they were truly signs of his Apostleship: it being no way probable, that the God of truth, would have communicated his power to men for the confirmation of lies, or of an employment to which he had never called them.

13 For what is it wherein ye were inferior to other Churches, except it be that I my self was not burdensome to you *b*? Forgive me this wrong.

*b* Wherein have not you been used as any other Gospel-Churches were, where *Peter*, or *James*, or any other of the Apostles have laboured? Hath not the same Doctrine been preached to you? Have not as great Miracles been wrought amongst you? Hath not the Holy Ghost been as plentifully shed abroad amongst you, to enrich you with all spiritual Gifts? So as you have come behind in no Gospel benefit. I know of nothing in which it hath not fared with you as with other Churches, except in this; that whereas in other Churches the Apostles or their Pastors, have been burdensome to them, taking *Stipends* and *Salaries* for their pains; I have forborn it and have not at all charged you. If this be a *wrong* to you, I hope it is not of that nature, but I may obtain of you a pardon for it. The reasons of the Apostle's thus sparing the Church of *Corinth* more than some other Churches, we have before guessed at.

14 Behold, the third time I am ready to come to you *c*, and I will not be burdensome to you *d*, for I seek not yours, but you *e*: For the children ought not to lay up for the parents *f*, but the parents for the children *g*.

*c* We read in holy Writ but of two Journeys which the Apostle made to *Corinth*, *Acts* 18. 1. & 20. 3. and the latter is believed to have been after the writing of this Epistle. We must not think that all these motions are set down in Scripture. It is manifest, that Paul had thoughts of going oftner, *Acts* 19. 21. 1 *Cor.* 16. 5. *Chap.* 1. 15. Man purposeth, but God disposeth. For which reason, *James* adviseth us to add, *If God will*, to our expressions, testifying our resolutions. *d* He lets them know, that he was coming to them, with the same resolutions he had before taken up, nor to put them to any charge. *e* For that which should be the design of every faithful Minister, was his design; viz. the gaining their Souls to Christ, and perfecting of them, that in the day of Judgment he might present them as a pure and chaste Virgin unto Christ. His business was not to enrich himself by them; he sought the good of their Souls, not their Estates. *f* He looked upon them as his Children, upon himself as their Parent. And though indeed Children ought to relieve their Parents, if in want, yet it is not the course of the World for Children to lay up for their Parents. *g* But, on the contrary, it is the course of Parents to maintain their Children, and to lay up for them.

15 And I will very gladly spend, and be spent for you *b*, though the more abundantly I love you, the less I be loved *i*.

*b* I am so far from desiring your money, that if I had it, I would willingly spend it for you; and I do spend my strength for you, willing to die in your service, labouring for the good of your immortal Souls. *i* But I am very unhappy as to some of you, who will not rightly understand me, but love me the less, the more they see my love to them.

\* 1 Cor. 9. 2.  
Chap. 4. 2. &  
6. 4. & 11. 6.

\* Chap. 11. 9.

\* Chap. 13. 1.

\* Acts 20. 39.

\* Chap. 1. 6.

Col. 1. 24.

2 Tim. 2. 18.

† Gr. for your

souls.

\* Chap. 6. 12.

13.

\* Chap. 11. 1.

\* Chap. 11. 5.

\* 1 Cor. 4. 9.  
& 15. 8, 9.  
Eph. 3. 8.

16 But be it so: I did not burden you: nevertheless, being crafty, I caught you with guile *k*.

*k* I hear what some say, It is true, that when I was myself with you, I laid no burden upon you, did not put you upon any Collection for me; but, like a crafty man, I set others to take money of you for my life. So as, what I did not by myself, I did by those whom I employed. This appeareth to be the sense by what followeth in the next verse, where he appealeth to them for his vindication in this particular.

17 \* Did I make a gain of you by any of them, whom I sent unto you?

18 I desired Titus *l*, and with him I sent a brother *m*: Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

*l* The Apostle, to avoid or wipe off this imputation, appealeth to themselves, to name any person (whom he had sent unto them) that had taken any thing of them for his use. He saith, that he desired Titus to come to them, of this desire we read before Chap. 8. 6, 16, 18, 22. *m* With him (he saith) he sent another Brother; this is that Brother, of whom he had said, *v*. 18. That his praise was in the Gospel throughout all the Churches. Some guess it was Luke, but there is no certainty of that; he appeals to them, whether either of these made a gain of them? that is, took any thing of them. And whether they did not walk in the same spirit, and in the same steps? Whether they did not shew the same generosity and freedom? And by their behaviour amongst them did not shew, that they did not seek what was theirs (to be enriched, by their Estates) but them; to communicate the riches of Grace to their Souls. The circumstances of Gods Providence may be such towards faithful Ministers, as that they may be constrained to make use of others to do their work; but such, so near as they can judge, will never make use of any therein, but such as are of the same Spirit with themselves, and walk in the same steps.

19 \* Again, think you that we excuse our selves unto you *n*? We speak before God in Christ *o*: but we do all things, dearly beloved, for your edifying *p*.

*n* Some of you may think, that I speak all this in my own defence, and seek only my own credit and reputation amongst you. I do not so, *o* I speak as a Christian, as one who knows, that God knoweth, seeth, and observeth what I say; searching my heart, and trying my reins. *p* All that I say I speak for your good, that you may be built up in Faith, and Love, and all other Graces: A great hindrance to which, is prejudice against me, and such as are the Ministers of the Gospel to you; which I therefore desire (what in me lieth) to prevent and obviate. The Apostle, not only here, but in several other parts of these, and other his Epistles, declares what ought to be the great end of his, and all other Ministers, viz. the Edification of people. The Conversion of the Unconverted, and the perfecting of those in whom the foundation is laid, building them up in all good spiritual habits; both of these come under the notion of Edification. If we consider Christ as the Foundation, Conversion is Edification; the building up of Souls upon Christ, who is the Gospel foundation; and other foundation can no man lay. If we consider the infusion of the first habits of Grace into the Soul, as the Foundation, Edification signifies a going on from Faith to Faith, a growing in Grace and in the knowledge of the Lord Jesus Christ, a going on to perfection. The true Minister of Christ ought to make Edification in both of these senses his end and his great end; for by this means is God glorified, the Souls of his people benefited, and eternally saved.

20 For I fear, lest when I come, I shall not find you such as I would *q*, and that \* I shall be found unto you such as ye would not *r*, lest there be debates *s*, envyings *t*, wraths, stripes, back-bitings, whisperings, swellings, tumults.

*q* A good man, especially a faithful Minister of the Gospel will be concerned at the sins of others, and as to their spiritual welfare. A profane person, either rejoiceth in the sins of others, or at least is unconcerned for them; but a good man cannot be so; as knowing the sins of others reflect dishonour upon God. *r* He also cannot delight in the punishments of others, or doing any which may be ingratul to them. Paul feareth lest the miscarriages of this Church should inforce from him some acts of severity. *s* He instanteth in some particular disorders in the members of this Church, which he feared that he should find amongst them not amended; all the effects of Pride, and Passion. Debates, or contentions, such as he had taxed them for, 1 Cor. 1. 11. and 3. 3. *t* Envyings or heats of Passion; Envyng one another for their gifts, &c. The other things which he mentioneth, are all sins against that Brotherly love which ought to be

found amongst Christians, and tending to ruptures amongst them; and teach us how contrary these are to the duty of Christians, who are one body.

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed *u*.

*u* From hence it appeareth, that this Church of Corinth, (though it had many in it, without doubt, who were true and sincere Christians, yet) had also many in it which were otherwise; yea, many that were scandalous; (for such are those mentioned in this Verse.) Again, the Apostles mentioning of many that had committed Uncleanness, Fornication, and Lasciviousness, and not repented; whereas he had only given order for the Excommunication of one incestuous person, 1 Cor. 5. and in this Epistle, Chap. 7. had given order for the restoring him upon his repentance; lets us know, that the Governours of Churches ought to use a great deal of Prudence in the administering of Church-censures. We are also further taught, that nothing more afflicteth a godly person, who hath the charge of the Souls of others, than to see them go on in courses of sin without repentance. Whether bewailing, in this Verse, implieth proceeding to Ecclesiastical Censures, (as several Interpreters think) I doubt; for as the word doth not necessarily imply it, so his sparing use of that Rod, which he could (though absent) have as well used against other unclean persons as one incestuous person; and chusing rather that the Sentence should be declared against him by the Church in his absence, than by himself when present; inclineth me to think, that by bewailing here, he only means a Christian afflictive sense of their miscarriages; whereas his desire was, that he might have a chearfull comfortable Journey to, and abode with them. But yet, in the next Chapter, he seemeth to threaten something more against some particular offenders.

## CHAP. XIII.

1 This is \* the third time I am coming to you *a*: \* In the mouth of two or three \* witnesses shall every word be established *b*.

*a* Not the third time when he was upon his journey, (for he was not now travelling) but the third time that he had taken up thoughts of, and was preparing for, such a journey. Which, it may be, he hinteth to them, that they might be the more afraid to continue in those sinfull courses, which he had blamed them for. *b* He alludeth to the Law of God, Deut. 19. 15. concerning Witnesses in any case. God ordered, that the Testimony of two or three persons should determine all questions in their Law; and that should be taken for certain and established, which such a number of persons asserted. The Apostle would from hence have them conclude, that he would certainly come; because this was the third time that he had resolved upon it, and was preparing for it.

2 I told you before, and foretell you, as if I were present the second time *c*, and being absent, now I write to them which \* heretofore have sinned, and to all other *d*, that if I come again, \* I will not spare *e*.

*c* I told you in my former Epistle, and now, (though I be yet absent) I tell you afore-hand, as though I were present amongst you. *d* I write this for the sake of those who have already sinned scandalously; and not for theirs only, but for the sake of others, who may have temptations so to offend. *e* That if I do come, and find any such who walk in courses of sin, and are hardened in them, so as all that I have said, will not bring them to remorse and reformation: I will not spare them, either as to sharp reprehensions, or as to Ecclesiastical Censures; according to the trust which Christ hath reposed in me. Some extend this further, to a power of inflicting bodily pains; but it is not clear that the Apostles were intrusted with any such power ordinarily, (though sometimes they did exert such a power; as appeareth both from the instances of Ananias and Saphira Acts 5. and that of Elimas Acts 13. 8, 9, 10.)

3 Since ye seek a proof of Christ \* speaking in me, which to you-ward is not weak, but is mighty in you *f*.

*f* Christ (saith the Apostle) hath openly shewed his power in my Ministry, speaking to you; how else came your hearts to be turned from dumb Idols to serve the living God? how came you to be furnished with those excellent gifts wherewith you abound? But, seeing all this is not judged a sufficient proof of Christs speaking in me to you, but you are yet doubting whether I am an Apostle or no, and calling for a proof of Christ in me; I will, if I come, and find any that have lived scandalously, and are impenitent, shew you another

p proof

\* Chap. 7. 2.

\* Chap. 5. 12.

\* Chap. 12. 14.  
\* Deut. 17. 6.

\* Chap. 12. 31.  
\* Chap. 1. 23.

\* 1 Cor. 4. 21.  
Chap. 10. 2.  
& 13. 2, 10.

\* Matt. 10. 20.



proof of that power and authority with which Christ hath trusted me. Which must be understood, either of his miraculous power to inflict some bodily afflictions upon them; or (which is more probable) of his power as an Apostle to cut them off from the Communion of Gospel-Churches.

\* Phil. 2. 7, 8.  
1 Pet. 3. 18.

|| Or, with him.

4 \* For though he was crucified through weakness, yet he liveth by the power of God *g*: For we also are weak || in him *b*, but we shall live with him by the power of God toward you *i*.

*g* He had before said, that Christ *in him* was not weak, but mighty; here he sheweth, that there was a time when Christ himself was weak, in a low and contemptible state, in which state he was crucified; his state of weakness subjected him to a death upon the Cross: but, by the Power of God, he rose again from the dead, ascended up into Heaven, where he liveth for ever to make intercession for us. *b* In conformity to Christ (he faith) he and the rest of the Apostles were weak; in a low, abject, contemptible condition, exposed to reproaches, deaths, &c. *i* But we shall live; which some understand of life Eternal, consequent to the Resurrection of Believers: but others better, of the life and vigour of the Apostle's Ministry. Through the mighty Power of God, flowing from a living Christ, who hath ascended up on high, and given gifts unto men, our Ministry shall be a living, powerful, efficacious Ministry towards you.

\* 1 Cor. 11. 28.

5 \* Examine your selves *k*, whether ye be in the faith *l*: prove your own selves *m*. Know ye not your own selves *n*, how that Jesus Christ is in you, except ye be reprobates *o*.

*k* It is most commonly seen, that those who are most bu-  
sied to desire or inquire after a proof of Christ in Others, are  
tardiest in making an inquiry after Christ's being in them-  
selves. The Apostle therefore calleth the censorious part of  
this Church, who desired a proof of Christ in him, to examine  
themselves. *l* Whether they had any true Faith? such as  
works by Love, and purifies the heart. For he knew that  
they were baptized, and Christians in outward profession;  
nor is he blaming them for any Apostasy from the Doctrine  
of Faith, only for an ill life, which evidenceth their Faith not  
to be the Faith of God's Elect, a Faith of the Operation of  
God, &c. *m* He doubleth the Exhortation upon them, pos-  
sibly for this end, To let them know, that if they found  
themselves in the Faith, they could not reasonably doubt,  
whether he himself was in the Faith, or no? whom God had  
made the Instrument to convert them. *n* He commends to  
them the knowledge of themselves, as being a far more defi-  
rable piece of knowledge, than the knowledge of other men;  
as to what they are, or what their state is towards God. *o* In  
the inquiry after this, he bids them to inquire, Whether Christ  
was in them, yea or no? The Name of Christ was named up-  
on them in their Baptism, Christ had been preached to them;  
this the Apostle knew; but all this might be, and yet Christ  
not dwell in their hearts by Faith. This is the great point the  
Apostle directs them to examine and prove themselves about,  
whether Christ was in them by a lively Faith? apprehended  
and applied as their Saviour, ruling and governing them as  
their Lord and King? He lets them know the importance of  
this inquiry, telling them, that Jesus Christ must be in them,  
if they were not Reprobates. But (some might say) how  
could the Apostle conclude this? though at present Christ  
was not in them, and they as yet were no more than formal  
Professors; yet might not God open their eyes, and work in  
them afterwards a more full and effectual change? 1. Answer.  
The Apostle might be allowed to know more than ordinary  
Ministers can know. He had before said, If our Gospel be  
hid, it is hid to them that perish. 2. When the Gospel and  
the means of Grace have been for some considerable time in a  
place, it is much to be feared, that those who have not in that  
time felt the saving power and effect of it upon their hearts,  
never shall. It is ordinarily observed, That where God blef-  
seth the Ministry of any to convert Souls, their greatest Har-  
vest is in the first years of their Ministry. 3. Some think, that  
the word *adexuoi* should not be translated Reprobates, but  
rather not approved by God. If Christ be not in the Soul by  
Faith, it cannot be approved of God, because without Faith  
it is impossible to please God. But we generally translate the  
word by Reprobate, rejected, cast-away, 1 Cor. 9. 27. 2 Tim.  
3. 8. Tit. 1. 16. Heb. 6. 8. It seemeth to signifie persons given  
over by God to a stupidity of mind, &c. So as the Apostle  
here useth a very close Argument, to put them upon a search  
into their own hearts and states, to see if they could find  
Christ dwelling in them; for otherwise, (considering their  
long profession, and the revelation of Christ to them) it would  
be a ground of fear, that they were such as God had cast off  
for ever. However, as to their present state, they had no  
ground to conclude better; whatever mercy God might af-  
terwards shew them. Mens sitting and continuing long under  
the means of Grace, and an outward profession, without a sa-  
ving knowledge of Christ, and true favour of the Truth, and  
a reformation of their lives according to the Rules and direc-  
tions of the Gospel, is not indeed an infallible sign that he who

formed them will never shew them any favour; but it is a ve-  
ry great presumption that it will be so with such. Which  
should therefore strongly engage them to be very often, and  
very seriously proving themselves, as to this thing, whether  
they be in Christ, and whether they have a true saving Faith?

6 But I trust that ye shall know that we are not reprobates *p*.

*p* You make a doubt whether Christ be in us, and you would fain know how it may be evidenced that he is so; If Christ be not in us we must be reprobates. But I trust that ye shall know, either in this life, by the evident signs of my Ap-  
postleship, (which when I come I shall give you) and by the  
life and power of my Ministry amongst you: Or in another  
life, when the Sheep shall stand at God's right hand, and the  
Goats at his left, that (whatsoever you think or say of us) we  
are none of those who are rejected and disapproved of God.

7 Now I pray to God that ye do no evil *q*, not that we should appear approved *r*, but that ye should do that which is honest, though \* we be as reprobates *s*. \* Chap. 6. 9.

*q* I do not desire that when I come I may find Objections for my severity, (upon whom I may shew a proof of Christ in me, by exercising that authority upon them, with which Christ hath entrusted me) no, on the contrary I heartily pray that ye may be holy and blameless, without spot or wrinkle. *r* Nei-  
ther do I desire this for my own sake, that I may be approved,  
but I singly desire it for your good, *s* that you may do that  
is good; and then do you, and let the World think of me as  
a Reprobate, or what they will.

8 For we can do nothing against the truth, but for the truth *t*.

*t* Truth in this place notes integrity of life and conver-  
sation; truth in action, opposed to Hypocrisy, or scandalous  
living. He had before prayed, that they might do no Evil;  
which if they did not, they need not fear his coming with a  
rod; for though he had a power from Christ to punish, yet  
he had no power to punish such as did well; his power was  
to be used for them, not against them. As the Law was not  
made for the righteous, and the Civil Magistrate is not ordain-  
ed of God for the terror of those that do well, but only of  
those that do evil: So neither did Christ ever ordain Ecclesi-  
astical Censures for the punishment of good and holy men.  
And indeed here is the just boundary of all Civil and Ecclesi-  
astical power; No Magistrate or Minister, acting as Christ's  
Servants can (lawfully, or as by any Commission from him)  
do any thing against the truth, or those that own, defend,  
and practise it; the power, with which they are entrusted, is  
for edification, not destruction.

9 For we are glad \* when we are weak *u*, and ye are strong *w*: and this also we wish, even your perfection *x*. \* 1 Cor. 4. 10.  
Chap. 11. 30.  
& 12. 5, 9, 10.

*u* Some by Weakness here understand a moral impotency;  
as the Apostle had said, he could not do any thing against the  
truth, that is rightly and justly he could not. *w* And by  
strong here, a spiritual strength, a reformation, growth, and  
proficiency in grace. These make the sense to be this; I am  
so far from coming with a desire to shew amongst you my  
Apostolical power in punishing offenders, as that I should be  
glad to find you so strong in the exercise of grace, that I should  
find none to punish; that men be made weak (as to the put-  
ting forth that power) by your spiritual strength. I incline  
to a more general interpretation. The Apostle by this pur-  
geth himself from any thing of Vain-glory, or seeking him-  
self; Though (saith he) I be weak, (as some amongst you  
report me) yet if you be truly strong, I shall heartily rejoice  
therein. *x* For I wish nothing more than your perfection;  
my reputation is nothing to me compared with that.

10 \* Therefore I write these things being ab-  
sent, lest being present, I should use sharpness, ac-  
cording to the power which the Lord hath given  
me to edification, and not to destruction *y*. \* 1 Cor. 4. 21.  
Chap. 2. 3. &  
10. 2. & 12.  
20. 21.

*y* The Apostle here lets them know with how much ten-  
derness he dealt with them; and whereas they might have  
charged him with sharpness in his Letters, he assures them,  
that he therefore had so wrote, that he might prevent shar-  
per dealings with them when he should come to them; by  
their hearkening to the admonitions of his Letter; For other-  
wise he tells them, that after he came he must deal more  
sharply with them in the execution of that power with which  
Christ had entrusted him. Yet he further tells them, that that  
power was for their good, not for their harm; for their edi-  
fication, not for their destruction; (which is the same with  
what he had said, Chap. 10. 8. and in the Verse immediately  
preceding.

11 Finally, Brethren, farewell *z*: Be perfect *a*,  
be of good comfort *b*, \* be of one mind *c*, live in  
peace *d*; \* Rom. 12. 16.  
1 Cor. 1. 10  
1 Pet. 3. 8.

peace *d*; and the God of love and peace shall be with you *e*.

*g* The Apostle shutteth up his Epistle according to the ordinary form of Conclusions of Letters, wishing all happiness to them. *a* But he addeth something as a Christian, and a Minister of the Gospel: *Be ye perfect*. The word *καταρτισθε* signifies to be compact, or united, as members of the same body, or parts of the same house; the perfection of a Society lying much in the union of it. The Perfection the Apostle presseth here seemeth to be the perfection of the body of the Church, by the restoring of such as were separated from its Communion, or had, through a Spirit of contention, withdrawn themselves, rather than the perfection of the particular Members of it, in the habits and exercises of Grace. The Greek word seemeth that way to carry the sense; it properly signifies, the putting of members loosed from their joyns into their proper place again, and such a perfection as followeth upon such an action, or any action proportionable to it. *b* The word imports *Exhorted, comforted, confirmed*: Be exhorted in all the trials or afflictions you do meet with, or may further meet with, for your profession of the Gospel; be confirmed in the truths and holy ways of God. *c* Be of one mind, if possible, of one and the same judgment in the Truths of God; however, as pursuing the same scope and end; be one in affection. *d* Live in peace, free from those contentions and divisions, those debates, and strifes, and wraths, and envyings, which I have before told you of as faults among you. *e* This is the way for to have the presence of God with you, for he is not the God of hatred and strife, but the God of Love and Peace; who hath commanded Love and Peace amongst those that are Brethren, and will be present among them only who live in obedience to his Royal Law of Love.

*1* Thess. 5. 26.  
*1* Pet. 5. 14.

*12* \* Greet one another with an holy kiss *f*.  
*f* See the Notes on *Rom.* 16. 16. *1 Cor.* 16. 20. 'Twas an ancient custome and of common use, when Friends met, for them (as a token of mutual Love and Friendship) to kiss each other: The Christians use it also at their Ecclesiastical Assemblies: It must not be looked upon as a Precept, obliging all Christians to do the like; but only as directing those that then did use it, to use it innocently, chastly, sincerely and holily.

*13* All the Saints salute you *g*.

*g* That is, all about me in these parts of Macedonia, with

you all happiness; and by me send the remembrance of their love and respects to you.

*14* The grace of the Lord Jesus Christ *b*, and the love of God *i*, and the communion of the holy Ghost be with you all *k*. Amen *l*.

*b* The free love of our Lord Jesus Christ, shews in the application of his Redemption; that grace which floweth from him as the Fountain of Grace, or cometh by him as the Mediator, between God and Man. *i* The actual love of God, that good-will by which God the Father embraceth Creatures in Christ, and for his sake. *k* And all the gracious Communications of the holy Spirit of God, (by which he strengtheneth, quickeneth, or comforteth the Souls of God's People) be with all of you. Whether you value me or no, I heartily wish you well, and all the best things. In this Text is an eminent proof of the Trinity; all the persons being distinctly named in it, (as in the Commission about Baptism.) The Apostle calleth the Father, God, the Son Lord: He attributeth Love to the Father; (moved by which he sent his only begotten Son into the World, *John* 3. 16. Grace to the Son; who loved us freely, and dyed for the Fellowship, or Communion of the Holy Ghost, by whom the Father and Son communicate their love and grace to the Saints. *l* Amen is here used as a Particle of wishing or desiring the thing before-mentioned; 'tis the same wish, Let it so be. Whether added by the Apostle, or subjoined by the Church of Corinth, upon the reading this Epistle amongst them, (as some think) is not material.

¶ The second Epistle to the Corinthians, was written from Philippi a City of Macedonia, by Titus and Lucas.

If the Subscriptions to the Apostolical Epistles were parts of the Text and holy Writ, we have it here determined, who that other Brother was, mentioned *Ch.* 8. 22. sent along with Titus to carry this Letter, and the benevolence of the Churches of Macedonia. But it is observed, that even in this Subscription there is a certain evidence, that the Subscriptions of the Epistles are no part of Canonical Writ; for in some Greek Copies it is said to be sent by Paul; and Timothy; whereas Paul was the Writer of it, not the Messenger, and in Macedonia when it was sent; and Timothy is joined with him in the writing, *Ch.* 1. 1.



# GALATIANS.

## The ARGUMENT.

**G**alatia, (to the Churches in which Countrey this Epistle is directed) is by all agreed to be a part of Asia the Lesser, now under the power of the Turks, and by them called Chiangare; Geographers tell us, it is bounded on the West by Phrygia the greater, (now called Germiati) Bithynia (now called Beckfangel) and Asia propria a Countrey of Anatolia. On the South with Pisidia (now called Versacgeli) and Licaonia (now called Cogni.) On the East with Cappadocia, (now called Amasia.) And on the North with Paphlagonia (now called Bolli.) The whole Countrey was anciently called Gallo-Grecia, from some French, who leaving their Countrey, and coming to inhabit there, gave it that name. It had in it several Cities, amongst which Geographers reckon Ancyra, Synopa, Pompeiopolis, Claudiopolis, Nicopolis, Laodicea, to which also some count Antioch. When or by whose ministry this People first received the Gospel, we do not read. Paul travelled thither, Acts 16. 6. but was at that time forbidden of the Holy Ghost to Preach there; but Acts 18. 23. it is said, that when he had spent some time at Antioch, he departed, and went over all the Countrey of Galatia, and Phrygia in order; strengthening all the Disciples. This was about two years after that he was forbidden to Preach there, in which time the Gospel was planted, and Disciples made in this Countrey.

At what time Paul wrote this Epistle to them is very uncertain; some think, that it was wrote much at the same time when the Epistle to the Romans was wrote (the Argument being much the same with that of that Epistle.) Others think it was written at Rome during his last imprisonment, because he saith, ch. 6. 17. That he bare in his body the marks of the Lord Jesus. It is manifest that it was written at some distance of time after the first plantation of the Gospel there, for the Enemy had had time to sow Tares.

The Occasion of writing it, was partly to reprove the members of this Church, for their Apostasie from the Doctrine of the Gospel, as to Justification; partly to set them right again in it, and to vindicate himself from the aspersions and imputations which their false Teachers had cast upon him, in order to their better success with their new Doctrine.

The New Doctrine brought in by these false Teachers, was the necessity of Circumcision, and other works of the Law, as well as Faith in Christ, in order to the Justification of the sinner before God; which they pressed rather upon a politick, than any religious consideration, as being the way to avoid that Persecution which at that time attended all Christians: from which imputation, those who were Circumcised, though they also professed faith in Christ, saved themselves. To buoy up themselves they vilified the Apostle Paul to these Churches, as being no Apostle, one that had learned all which he knew from James and Peter, and John; yet varied from them as to his Doctrine and Practice, yea from himself also.

The two first Chapters of this Epistle are mostly spent in the Apostle's vindication of himself; proving himself to be a true Apostle, and not to have learned what he taught, by Peter or James or John, but that he had it by Revelation from Jesus Christ. In the two following Chapters he proves the Doctrine of Justification by Faith in Christ, (in opposition to the Justification taught by these false Teachers, by the works of the Law,) by various arguments. In the two last Chapters, he presseth their standing fast in the liberty, wherewith Christ had made them free, together with several other things, which are the common duties of all Christians. Then closeth his Epistle, with praying Grace, Mercy, and Peace, to be their, and all true Christians portion.

### CHAP. I.

**1** PAUL an Apostle, not of men, neither by man *a*, but \* by Jesus Christ, and God the father, who raised him from the dead *b*.

*a* The term Apostle in its native signification signifieth no more than one sent, in its Ecclesiastical use, it signifies one extraordinarily sent to preach the Gospel; of these some were sent either more immediately by Christ, (as the twelve were sent, Matth. 10. 1. Mark 3. 14. Luke 9. 1.) or more mediately, as Matthias who was sent by the suffrage of the other Apostles to supply the place of Judas, Acts 1. 25, 26. and Barnabas and Silas and others were. Paul saith he was sent not of men, nor by men, that is, not merely; for he was also sent by men to his particular Province, Acts 14. but he was immediately sent by Jesus Christ, (as we read Acts, chap. 9. and 26. 14, 15, 16, 17. of which also he gives us an account in this Chap. v. 15, 16, 17.) And by God the Father also, who he saith raised Christ from the dead. By this phrase the Apostle doth not onely assert Christ's Resurrection, and the influence of the Father upon his Resurrection, (though he rose by his own power, and took up his own Life again, and was also quickened by the Spirit;) but he also sheweth a specialty in his call to the Apostleship. As it differed from the call of Ordinary

Ministers, who are called by men, (though their Ministry be not merely of men;) so it differed from the call of the rest of the Apostles, being made by Christ, not in his state of humiliation, (as the twelve were called, Matth. 10.) but in his state of Exaltation; after he was raised from the dead, and sat down on the right hand of God.

**2** And all the brethren which are with me, unto the churches of Galatia *c*.

*c* He writeth not onely in his own name, but in the name of all those other Christians that were with him in the place where he now was; (whether Rome or Corinth, or some other place is uncertain:) with whose consent and privity probably he wrote, possibly at their instigation, and whose common consent in that Doctrine of Faith which he handleth, (as well as in other things about which he writeth) he here declareth. Some think that the Apostle forbears the term Saints, or Sanctified in Christ Jesus, &c. commonly used in his other Epistles, because of that Apostasie for which he designed to reprove them; but it is implied in the term Churches. Galatia was a large countrey, and had in it many famous Cities; it was neither wholly Christian, nor yet such, as to the major part; but there were in it several particular Congregations of Christians, which he calleth Churches, every Congregation of Christians using to meet together to worship God, being a Church, a particular Church, though all such Congregations make up

\* Tit. 1. 3.

up but one *Universal Visible Church*.) Nor, being guilty of no Idolatry, though corrupted in some particular points of Doctrine, and those of moment, doth the Apostle deny them the name of Churches, though he sharply rebuketh them for their errors.

3 \* Grace be to you, and peace from God the father, and from our Lord Jesus Christ d.

d A common, as well as Religious and Christian form of salutation; Paul's mark in every Epistle, and used by him without any variation, (except in his Epistles to Timothy and Titus, where he only adds *Mercy*, &c.) the want of which, as also of his name, offers some grounds to doubt whether he wrote the Epistle to the Hebrews, Paul had used it in the beginning of his Epistles to the Romans, and both the Epistles to the Corinthians; (see the Notes on Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2.) It teaches us in our common discourses whether Epistolary, or otherwise, to speak to our Friends like Christians, who understand and believe that the *Grace*, *Mercy*, and *Peace from God*, are the most desirable good things.

4 Who gave himself for our sins e, that he might deliver us from this present evil world f, according to the will of God and our Father g.

e Which Christ, though he was put to death by Pilate and the Jews, yet he was not compelled to dye; for John 10. 17. he laid down his life, no man took it from him. Sometimes it is said, he died for our sins, as Rom. 5. 8. sometimes that he gave himself, (meaning to death;) as in Eph. 5. 2. 25. 1 Tim. 2. 6. Tit. 2. 14. he was given by his Father, and he gave himself by his own free and spontaneous act. For our sins, must be interpreted by other Scriptures; here is the defect of a word here, which the Socinians would have to be *Remission*; others *Expiation* (of which *Remission* is a consequent.) Both doubtless are to be understood, and something more also, which is expressed in the following words of the verse. *Remission of sins* is granted to be the effect of the death of Christ, but not the primary and sole effect thereof; but consequential to the propitiation mentioned, Rom. 3. 25. The *Redemption*, Eph. 1. 7. The *Sacrifice*, Heb. 10. 12. both which Texts shew the absurdity of the Socinians, in quoting those Texts to favour their notion of Christ's dying for the *Remission of our sins*, without giving the Justice of God satisfaction: And though some other Texts mention Christ's dying for our sins, without mention of such *Expiation*, *Propitiation*, *Redemption* or *Satisfaction*; yet they must be interpreted by the latitude of the end of Christ's death (expressed in other Scriptures) relating to sin. f Which is not only Expiation, and Remission, but the delivery of us from the lusts and corruptions of this present evil World. The Apostle here deciphers this World, by calling it *present and evil*; by the first he hinteth to us, that there is a world to come, by the latter he sheweth the sinful practices of the greatest part of men, (for by *World* he means the corruption of persons living in the World,) they are evil; and this was one end of Christ's death to deliver his Saints from their evil practices and examples, thus, 1 Pet. 1. 18. we are said to be by the blood of Christ Redeemed from a *vain conversation* received by Tradition from our Fathers. This (he saith) was done g according to the Will of God; the Greek word is *θέλημα*, not *βουλή*, the will of God is his Decree, Purpose or good Pleasure, so as it signifieth both his eternal purpose, (according to Eph. 1. 4.) and his present pleasure or consent. I see no ground for the Socinian criticism, who would have us understand by it, God's Testament or present will for things to be done after death, the word importeth no more than God's eternal purpose, as to the Redemption of man by the blood of Christ, and his well-pleasedness with his undertaking and performance of that work; this God, he calleth Our Father, not with respect to Creation, so much as Adoption.

5 To whom be glory for ever and ever. Amen b.

b To which Father (yet not excluding the Son,) for so great benefits bestowed upon us, be honour, and praise, from age to age, and to all eternity: the term *Amen*, being always used in Scripture either as a term of Assertion to aver the truth of a thing, or as a term of wishing, may here be understood in either, or both senses; the Apostle using it either to assert, the glorifying God to be our duty, and an homage we owe to God; or to signify his hearty desire, that this homage may from all hands be paid unto him.

6 I marvel that ye are so soon removed from him that called you unto the grace of Christ i, unto another gospel k.

i The Apostle here beginneth the matter and substance of his Epistle, with a reprehension of this Church; which in some things is much qualified, in other things much aggravated. His expressing his reproof by the word *marvel*, hath in it something of mitigation, and signifieth his better hopes concerning them. The term *removed*, also mollifies the reproof, the Apostle thereby rather charging their Apostasy upon their seducers, than upon them who were seduced, (though they were not to be excused for their so yielding to the temptation,

and that in so short a time, either after their first conversion, or after the first attempts upon them to seduce them) and herein was the aggravation of their guilt, that they very little resisted the temptation, but were presently overthrown by it. But it was a greater aggravation of their guilt, that they suffered themselves to be removed from him that called them. Interpreters doubt whether this be to be understood of God, or of Paul; and if of God, whether of the first or of the second Person. That which inclineth some to think that Paul meant himself, was his instrumentality in the conversion of these Galatians; and his complaints of them in this Epistle, for their deserting his Doctrine and alienation from him: but then the substantive to the participle must be understood, and the call must be understood of the external call only, by the Ministry of the word. It therefore seemeth rather to be understood of God; the Apostles generally ascribing calling to God, chap. 5. 8. 1 Thess. 5. 24. 2 Thess. 2. 14. 1 Pet. 1. 2. 15. 2 Pet. 1. 3. Nor doth it seem proper to refer the action to Christ, because the Apostles ordinarily ascribe calling to the first person in the Trinity, calling us by Christ, as Rom. 8. 30. 2 Thess. 2. 13, 14, 16. 2 Tim. 1. 9. 1 Pet. 5. 10. besides the *Grace of Christ* is here made the term to which they are called. And though this would supply the participle with a substantive in the Text, without understanding one, yet it seems both too remote, and also to alter the sense of the Text; making it to run thus, from Christ that called you unto Grace, instead of him that called you to the Grace of Christ. By which Grace the Apostle doubtless means not the Doctrine of the Gospel only, (though that be sometimes called Grace,) but all the benefits of the Gospel, justification, Reconciliation, Adoption: which are all properly called the Grace of Christ as being the purchase of his blood. k To another Gospel, that is, to the embracing of other Doctrine, differing from the Doctrine of the Gospel, though it be brought to you by seducers under that notion: shewing you another pretended way of Salvation than by the Merits of Jesus Christ, whereas God hath given no other name under heaven, neither is there Salvation in any other, Acts 4. 12.

7 \* Which is not another l, but there be some \* that trouble you, and would pervert the gospel of Christ m.

l Another Doctrine it is, but another Doctrine of glad tidings of Salvation, or another Gospel of Christ, it is not; for there is no other. m In and by the new notions they bring they do but trouble you, and pervert the true Doctrine of the Gospel; though they use the name of Christ, and of his Gospel, they do it falsely; for by making the works of the Law, and the observance of them necessary to be by you observed in order to your Salvation, they quite destroy and pervert the glad tidings of Salvation; that we are saved by Christ alone, and faith in him, and by a Righteousness without these works.

8 But though \* we, or an angel from heaven, \* preach any other gospel to you, than that which we have preached to you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you \*, then that you have received, let him be accursed n.

n The Apostle, by this vehement expression, doth no more suppose it possible that an heavenly Angel should publish to them any other way of Salvation than what he had published, than that he himself might so contradict his own Doctrine. He only by it declares his certainty of the truth, which he had delivered to them; it was not to be contradicted either by Man or Angel; and further teacheth us, that additions to the Doctrine of the Gospel, make another Gospel. God neither allowing us to add to, nor to diminish from Divine Revelations, for of this nature were the corruptions crept in to this Church. These seducers owned Christ and the Doctrine of the Gospel; only teaching the Jewish Circumcision, and other ceremonial Rites, as necessary to be observed in order to peoples salvation; they made the pretended Gospel (which they taught) to be another Gospel than that which Paul had preached, and which believers in this Church had received. In saying let him be accursed, he also saith that he who doth this shall be accursed; for the Apostle would neither himself curse, nor direct others to curse, whom he did not know the Lord would curse, and look upon as cursed. These two verses look dreadfully upon the Papacy, where many Doctrines are published, and necessary to be received, which Paul never preached, nor are to be found in any part of Divine Writ.

10 \* For do I now persuade men, or God? \* I Thess. 2. 4. or \* do I seek to please men? For if I yet \* Jam. 4. 4. pleased men, I should not be the servant of Christ q.

o There is an Emphasis in the particle *now*, since I became a Christian, and was made an Apostle; while I was a Pharisee I did otherwise, but since I became an Apostle of Jesus Christ, do I persuade you to hear what men say, or what God saith?

\* 2 Cor. 11. 4.

\* Acts 15. 1. 21.

Chap. 5. 10. 12.

\* 1 Cor. 16. 22.

\* Deut. 4. 2.

&amp; 12. 32.

Prov. 30. 6.

Rev. 22. 18.



Or (as others) do I persuade the *things* of men, their Notions and Doctrines, or the things of God? Or do I in my preaching aim at the gratifying or pleasing of men, or the pleasing of God? *p* The last is plainly said in the next words, which must not be understood in their full latitude of the term, but restrainedly, do I seek to please and humour men in things wherein they teach and act contrary to God? It is the duty of inferiours to please their Superiours, and of all good Ministers and Christians, to please their Brethren, so far as may tend to the advantage of their Souls; or in civil things, so as to maintain a friendly and peaceable Society; but they ought not to do any thing in humour to them, by which God may be displeased: In which sense it is that the Apostle adds, *g* For if I pleased men, that is, in saying as they say, and doing as they do, without regard to displeasing of Christ, I should not shew my self the servant of Christ, for his servants we are whom we obey; and our Lord hath taught us, that no man can serve two Masters, (that is, commanding contrary things.)

11 But I certify you, brethren, that the gospel which was preached of me, is not after man *r*.

*r* He calls them *Brethren*, though some of them were revolted, because they owned Christ, and makes known, or declares to them, (so the word is translated, *Luke* 2. 15. *John* 15. 15. and 17. 26.) that the Doctrine of the Gospel, which he had preached unto them, was no humane invention, or fiction, nor rested upon humane authority, but was from God, immediately revealed to him, and herein he reflecteth upon the false Teachers that had seduced them, and in order to that, vilified him, as being but a Disciple to some other of the Apostles, yet teaching otherwise than they taught. I would have you know (saith he) that it is otherwise, the Gospel which I preached is not after man. He fully openeth his own meaning in this phrase, in the next words.

12 For I \* neither received it of man *s*, neither was I taught it, but \* by the revelation of Jesus Christ *t*.

*s* Not of man, as my first and sole Instructor, not only at second hand, from *Peter*, *James* or *John*, as the false Teachers had suggested, nor was I taught it otherwise than *t* by the immediate Revelation of Jesus Christ. *Revelation* signifieth the discovery of some thing which is secret; (as the Gospel and Doctrine of it, is called a *mystery hid from ages*.) It may be objected that *Paul* was instructed by *Ananias*, *Acts* 9. 16. 17. But this prejudiceth nothing the truth of what the Apostle saith in this place, neither do we read of much that *Ananias* said to him in a way of instruction; it is only said, that he laid his hands on him, and he was filled with the Holy Ghost. When, or where he had these revelations, the Apostle saith not, probably while he lay in a trance, blind, and neither eating nor drinking for three days, *Acts* 9. 9. Others think it was when he was caught up into the third Heaven, 2 *Cor.* 12. 2. Certain it is that *St. Paul* had revelations from Christ, *Acts* 22. 15, 16. and 26. 17, 18. *Revelation* signifies an immediate conveying of the knowledge of divine things, to a person without humane means; and in that *Paul* ascribes the Revelation of the Gospel to Jesus Christ, he plainly asserts the Divine Nature of the Lord Jesus Christ.

13 For ye have heard of \* my conversation in times past, in the Jews religion, how that beyond measure I persecuted the Church of God, and wasted it *u*.

*u* It will be no difficult thing for you to believe, that I had never preached the Gospel without a Divine Revelation of the truth of it, if you do but reflect upon my former conversation, for you cannot but have heard, that I was born a Jew, Educated in the Jewish Religion, and was a zealous defender of it, so as I persecuted the Christians beyond measure. This unmeasurable persecution is expressed by *Luke* more particularly, *Acts* 8. 3. He made havock of the Church, entering into every house, and haling men and women he committed them to prison; and 9. 1. He breathed out threatenings and slaughter against the disciples of the Lord, &c. \* He wasted the Church like an enemy that useth fire and sword, and all means to destroy. The word here used is *ἐπίσταν*, which signifies to make a devastation, the word used in *Acts* 8. is *ἐλυμάλισεν*. Both words signify the most ruining hostile actions, and this he saith was his conversation, or constant practice, so as they might reasonably think, that something more than humane had made a change in him, that he should now be a preacher of that Doctrine, which he had before so abominated, as that his whole business was to root out those that professed it.

14 And profited in the Jews religion above many, my † equals in my own nation *w*, being more exceeding zealous of the traditions of my fathers *x*.

*w* The word here used and translated *profited*, may be interpreted either of his own personal proficiency, and going on in the Jewish Religion, or of his propagating of it, and making

that to go on, which seemeth to be the sense of the same word, 2 *Tim.* 2. 16. And it is observed, that Active Verbs in the Gr. in imitation of the Heb. *Con. Pibil.* sometimes signify to do ones self an action, sometimes to make others to do it; and *Paul's* wasting the Christian Church had a rational tendency to uphold and propagate *Judaism*, the propagation of which was the end designed by it; this he saith he did, above others of his countrymen, that were his equals in years. By this also he lets them know, that his persecuting the Christian Church was not a passionate act, or for a gain to himself, but from an erroneous judgment, he verily thought that he ought to do what he did, against Jesus of Nazareth, and his Disciples. *x* He addeth, that he was more exceedingly zealous of the Traditions of the Fathers. By which he understands not only the Rites of the Ceremonial Law, but the whole body of their Constitutions, which the Rulers of that Church had made, under the notion of *seppimenta Legis*, hedges or fences to the Laws of God; to keep men at a distance from the violation of them, and other Constitutions also, of which they had innumerable. *Paul* was a Pharisee, the Son of a Pharisee, *Acts* 23. 6.) bred up at the feet of *Gamaliel*; (one of the Doctors of their Law) this was the strictest Sect (for Ceremonies) of their Religion; and this his zeal for Traditions, is that which he calleth a progress, or profiting in the Jewish Religion, and was a cause of the propagation of that Religion.

15 But when it pleased God \* who separated \* me from my mother's womb *y*, and called me by his grace *z*.

*y* Here are two acts predicated of God, with relation to *Paul*, the first is a separating of him from the womb; the same was said of two of the great Prophets, *Isaiah* and *Jeremiah*, *Isa.* 49. 1. *Jer.* 1. 5. The Apostle here is not speaking of God's decree, predestinating him to Eternal Life, but of his determining him to the work of an Apostle. God predestineth men to the stations they shall take up in the World; especially such who are to take up stations, wherein they are to be eminently useful and serviceable to him. The second act predicated of God is his calling of *Paul*; This is an act in time, and lyeth much in the preparing of persons for the work allotted to them, and in inclining the heart to it. Thus God called *Paul*, fitting him for the work of the Ministry, and inclining him to it; to which he added his immediate command from Heaven, that he should go and preach the Gospel. Both these acts of God are ascribed to his good pleasure, and grace, nothing but his meer free love and favour moving him, either to separate, or to call *Paul* to this high and great employment.

16 \* To reveal his Son in me, that \* I might \* preach him among the heathen *a*, immediately I \* conferred not with flesh and blood *b*.

*a* When it pleased God to discover Christ his Son (by an Eternal Generation) to me, who neither naturally, nor from any instruction in my Education, was acquainted with any thing of Christ; but according to the common prejudices of those of my own Country, looked upon him as a meer man, and an Impostor; and also revealed to me the end of that discovery, not only that I my self should receive and embrace him, but that I should publish him amongst the Heathens, (where he intimates the specialty of his Separation and Call;) I (saith he) immediately advised with no mortal man living, (for that is signified by *Flesh and Blood*, *Matt.* 16. 17. 1 *Cor.* 15. 50.) but resolved with my self to address my self to that work and employment to which I had such a special call from God.

17 Neither went I up to Jerusalem, to them that were apostles before me *c*, but I went into Arabia *d*, and returned again unto Damascus *e*.

*c* As Jerusalem was the place for the Oracle of the Law, under the Old Testament; so it also was for the Gospel upon the first publication of it. There the Disciples were, they returned thither after they had seen Christ ascend to Heaven, *Luke* 24. 52. from thence they were not to depart, but to wait there for the promise of the Father, *Acts* 1. 4. There the Holy Ghost came down upon them, *chap.* 2. there they continued till the persecution scattered them; there was the College of the Apostles. *Paul* saith that upon his Conversion, he did not go up thither, nor till three years after, (as he tells us in the next verse;) but he *d* went into Arabia, amongst the Heathens, and the most wild and barbarous Heathens, (for such were the Arabians.) *Luke* in the *Acts* tells us nothing of this. From hence it was easy to conclude, that *Paul* had not his Commission from the other Apostles that were before him, for he saw none of them till he had been a Preacher of the Gospel to the wild Arabians three years. *e* And then he returned to Damascus; the word is *ἐπέστρεψεν*, which is by some observed to signify his being compelled to return, (as they judge) by some persecution raised amongst the Heathens; but of this the Scripture saith nothing.

18 Then after three years, I ‖ went up to Jerusalem *f*. Or, I returned to Jerusalem *ned*.

\* 1 *Cor.* 15.  
1, 3. v. 1.  
\* *Eph.* 3. 3.

\* *Acts* 22. 4.

† Gr. equals  
in years.

Jerusalem to see Peter, and abode with him fifteen days *f*.

*f* These three years were spent partly in *Arabia*, partly at *Damascus*, whither he returned; and his being there, was not idle, but as *Luke* informs us, preached Christ in the Synagogues, *Acts* 9. 20, 22, 26. confounded the Jews, proving that this was the very Christ, which made the Jews take counsel to kill him: Here it was that he escaped them, by being let down over a wall in a basket. Then he went to *Jerusalem*, where his Conversion, and call to preach the Gospel, was not heard of, (possibly in regard of the remoteness of *Arabia*, where he had spent most of those three years; or in regard of the troubled state of the Church at *Jerusalem* at that time,) inasmuch that the Disciples were afraid to admit him to join with them, until *Barnabas* had given Testimony concerning him, *Acts* 9. 27. He tells us here that he stayed there but fifteen days; during which time, *Luke*, *Acts* 9. 29. tells us, he spake boldly in the name of the Lord Jesus, and disputed against the Grecians.

19 But other of the apostles saw I none, save \* James the Lord's brother *g*.

*g* The Apostles were at this time scattered, either through the persecution, or, for the fulfilling the work of their Apostleship; so as probably there were at this time no more of the Apostles at *Jerusalem*, except *Peter*, and *James* the Less, the Son of *Alphaeus*, who is here called the Brother of our Lord, (as is generally thought, according to the Hebrew idiom, who were wont to call near Kinsmen, Brethren.) Upon another journey which *Paul* made to *Jerusalem*, he saw others, (as we shall hear in the next Chapter;) but that was several years after this his first journey thither.

20 Now the things which I write unto you, \* behold, before God I lie not *b*.

*b* Whether those words [before God] make this sentence an Oath, is not material to determine, they are either an Oath, or a very serious Affirmation. If the Apostle designed to call God for a witness, to the correspondence of his words, with the truth of the things he had spoken, they make up an assertory Oath, which was lawfull enough (though privately taken,) in so serious a matter as this, where the Apostle is vindicating his Apostleship; from some Acts of which probably he had no Witnesses at hand to produce; but they may be understood (by the supplement of, *I speak*, or *I say this*) only as a form of serious assertion, to confirm the truth of what he asserted. He minds them, that he was sensible of God's presence in all places, and particular taking notice of the things spoken; as being spoken before him, who knew that what he spake was truth.

21 Afterwards I came into the regions of Syria, and Cilicia *i*.

*i* After that I came from *Jerusalem*, I came into the Country of *Syria*, probably not to *Damascus*, the chief City of *Syria*, (where he had so narrow an escape in a basket) but into the Country parts of *Syria*; (for *Syria* lay in the way betwixt *Judea* and *Cilicia*.) It appeareth by *Acts* 9. 30. that *Paul* was designed for *Tarsus*, his Native place; where we are also told, that the Brethren conducted him to *Cesarea*, which stood upon the confines of *Syria*. It is probable that he tarried some time at *Tarsus*; for there *Barnabas* found him, *Acts* 11. 25, 26. and brought him to *Antioch*; so that *Paul* had but fifteen days at *Jerusalem* to converse with the Apostles, and in that time he saw none of them, but *Peter*, and *James* the Son of *Alphaeus*.

22 And was unknown by face unto the churches of Judea, which were in Christ *k*.

*k* To be in Christ signifieth, 1. Their being Christians indeed; they having received Christ by a true and lively Faith, and given themselves to the obedience of his Precepts. In this sense the Apostle saith, if any man be in Christ, he is a new creature. 2. Their being Christians in name, by Baptism and outward profession. These Churches are said to be in Christ in this latter sense. We have a parallel Text, *1 Thess.* 2. 14. They do not judge improperly, who think that by *Judea* here, is not meant the Province, but the whole Country of *Judea*; which comprehended not *Judea* only, but *Samaria* and *Galilee*. *John Baptist* and our Saviour, (who both mostly preached in *Galilee*) had prepared their due matter for Gospel Churches. *Peter* and *John*, and *Philip*, preached the Gospel in many Villages of the Samaritans, *Acts* 8. 25, 40. Of all these Churches *Paul* speaks; telling us, he was personally unknown unto them. So far he was from learning the Christian Doctrine from the Apostles, or them.

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed *l*.

*l* Though those Churches in the Country of *Judea*, had never seen *Paul's* person, yet they had heard of him. 1. That he had been a persecutor of those which professed the Doctrine of the Gospel, (which he here calleth the Faith, it being the

object, and the means of Faith.) 2. That there was such a change wrought in him, as that he was now become a Preacher of that Doctrine, for the possession of which he had formerly wasted and destroyed the Churches of Christ.

24 And they glorified God in me *m*.

*m* And they praised God on his behalf, for working so great a change in him.

## CHAP. II.

1 Then fourteen years after *a*, I went up again to Jerusalem *b* with *Barnabas*, and took *Titus* with me also *c*.

*a* Either fourteen years after the three years before mentioned, and the fifteen days; or fourteen years after the conversion of *Paul*, or fourteen years after the death of Christ. This journey seeming to be that mentioned *Acts* 15. 2. it seems rather to be understood of fourteen years after the death of Christ. *b* Motions to *Jerusalem* are usually in Scripture called ascendings or goings up; either because of the Mountains round about it, or in respect of the famousness of the place, see *Acts* 15. 2. and 21. 4. The occasion of this journey we have *Acts* 15. 2, 3. It was to advise with the Apostles and Elders, about the necessity of Circumcision, v. 1. Some that came from *Judea*, having taught the Disciples at *Antioch*, that except they were circumcised, they could not be saved. *c* *Barnabas* was chosen to go with *Paul*, v. 2. and some others, whom *Luke* nameth not, but it is plain by this Text *Titus* was one.

2 And I went up by revelation *d*, and communicated to them that gospel which I preach among the Gentiles *e*, but || privately to them || Or, separately. which were of reputation *f*, lest by any means I should run, or had run in vain *g*.

*d* Revelation signifieth God's immediate declaration of his will to him, that he would have him take this journey; which is not at all contradicted by *Luke*, saying, *Acts* 15. 2, 3. That their journey was determined by the Christians at *Antioch*. God, to encourage *Paul*, had let him know it was his will he should go; and also put it into the Christians hearts at *Antioch*, to chuse him to the journey. His motions from one place to another, were much by revelation, or immediate order, and command from God, *Acts* 16. 9. and 22. 18. and 23. 11. *e* He saith, he communicated, or made a report or relation of (in which sense the word is used, *Acts* 25. 14.) that Doctrine of the Gospel which he had preached amongst the Gentiles; He doubtless more particularly means, the abolition of Circumcision, and no necessity of the observance of the Law of *Moses* contained in Ordinances. *f* But he saith that he did it privately, and to men of Reputation; by which he meaneth the Apostles, or some other Christians of greatest eminency. *g* Lest he should have prejudiced himself, as to the course of the Gospel, which he metaphorically compareth to a race; (*1 Cor.* 9. 26.) Object. If any ask how this influenced *Paul*, so as to make him privately to communicate the Doctrine which he had amongst the Gentiles preached publicly? It is easily answered, 1. That the consent of those who were Apostles before him, to the Doctrine which he preached, was of great moment to persuade all Christians to embrace it; and by this means he obviated the scandal of being singular in the Doctrine which he preached. 2. Besides that *Paul* was now at *Hierusalem*, which was the chief place of the Jews residence, to whom God indulged a greater liberty for the ceremonial usages, than to the Churches of the Gentiles, who had not been Educated in that Religion. And had *Paul* openly there declared the liberty of Christians from circumcision, and the ceremonial usages, he had both enraged those who as yet continued in the Christian Religion, and possibly given no small offence to those who had been Educated in that Religion, though they were converted to the Faith of the Gospel, they not fully yet understanding the liberty of Christians from that yoke. By one, or both of which ways, had *Paul* openly at *Hierusalem* published the Doctrine which he had publicly preached in *Damascus* and *Arabia*, and other places of the Gentiles, his labours might have been rendered useless, and he might also have been less successful in his further course of preaching it.

3 But neither *Titus* who was with me, being a Greek, was compelled to be circumcised *b*.

*b* The Apostle brings this as an instance of the Apostles at *Hierusalem*, agreeing with him in his Doctrine, as to the non-necessity of Circumcision; for though *Titus* was with him, who was a Native Gentile, being a Greek, and a Minister of the Gospel, (and possibly *Paul* carried him with him for an instance) yet the Apostles at *Hierusalem*, did not think fit to impose upon him Circumcision; no, not upon a solemn debate of that question. If any shall object that *Paul* himself circumcised *Timothy*, who was a Greek, *Acts* 16. 1, 2. The answer is easie, the same Text letting us know that his Mother was a Jewess; and v. 3. that he did it because of the Jews in those quarters. As to the Jews, it was matter of liberty at this

\* Mark 6. 3.

\* Rom. 9. 1.

\* Phil. 2. 16.



this time, they might, or might not be circumcised. Now in matters of this nature, where men have a liberty, they ought to have regard to circumstances, and to do that which they from a view of circumstances, judge will be most for the glory of God, the good of others, and give least offence, 1 Cor. 10. 28, 29, 30, 31.

\* 2 Cor. 11. 26.

\* Chap. 3. 25. and 5. 1, 13.

4 And that because of \* false brethren unawares brought in *i*, who came in privily to spy \* out our liberty, which we have in Christ Jesus *k*, that they might bring us into bondage *l*.

*i* He gives the reason why Circumcision was not urged upon Titus, viz. because there were some got into that Meeting, where Paul debated these things with the Apostles that were at *Hiernsalem*; who though they had embraced the Christian Religion, (and upon that account were Brethren) yet were sowed with the Jewish Leaven, and were very zealous for all Christians to observe the Jewish Rites of Circumcision, &c. Upon which account it is that he calleth them false Brethren. *k* These (he saith) came in *privily*, to spy out that liberty which all Christians had, and Paul had preached and used, as to these Jewish Ceremonies: Who, could they have obtained to have had Titus circumcised, they had had a great advantage to have defamed Paul, as teaching one thing to the Gentile Churches, and practising the contrary, when he came at *Hiernsalem* to the Apostles, and among the Jews. And this being a liberty which he and all Christians had, in and from Jesus Christ, he would not part with it, for they aimed at nothing, but the again bringing of Christians under the bondage of the Ceremonial Law. Some may say, it being a thing wherein Christians had a liberty, why did not St. Paul yield to avoid their offence? becoming all things to all men to gain some. *Ans.* In the use of our liberty, all circumstances are to be considered, as well as that of scandal and offence. The valuable opposite circumstance in this case, seemeth to be the validity and success of the Apostles Ministry, the efficacy of which would have been much weakened, if his enemies had from hence gained an advantage to represent him, as doing one thing in one place, and the quite contrary in another. Besides, though at this time, the use or not use of the Ceremonial Rites, by the Jews, was a matter of liberty, by reason of God's Indulgence to them for the prejudices of their Education, yet whether they were at all so to the Gentile Churches, may be doubted, see chap. 5. 2, 3. Further, yet these Brethren urged the observance of these Rites, as necessary to Salvation, (as appears from Acts 15. 1.) for they were of the sect of the Pharisees, verse 5. And to use them under that notion, was no matter of liberty.

5 To whom we gave place by subjection, no not for an hour *m*; that the truth of the gospel might continue with you *n*.

*m* To these Judaizing Christians the Apostle did not think fit to yield one jot; not for the least time, nor in so much as one president. *n* Having a desire that these Gentile Churches might not be perverted. Or (as others think) to which men of Reputation we yielded not in the least: It is very probable, that Peter and James upon their first arguing the case, to avoid the scandal and offence of the Jews, would have had Titus circumcised: St. Paul would not yield to it, that he might preserve the Doctrine of the Gospel, which he had planted amongst the Galatians, and other Gentiles, pure, and not inculcate those Churches with the Mosaic Rites: But the most, and best Interpreters rather judge the persons here mentioned, to whom Paul would not yield, to be some Judaizing Christians, rather than the persons of Reputation, mentioned ver. 2.

6 But of these who seemed to be somewhat *o*, whatsoever they were it maketh no matter to me; \* God accepteth no mans person *p*, for they who seemed to be somewhat in conference added nothing unto me *q*.

\* Rom. 2. 11.

*o* The word Translated *seem*, is the same with that verse 2 which we there Translated of Reputation. The Apostle meaneth the same persons that were of the greatest reputation, and so the following words to be something, do import Acts 5. 36. and 8. 9. We must not understand the Apostle by this expression, to detract from the just Reputation that the Apostles, and these Eminent Christians at *Hiernsalem* had, he only taketh notice here of them, as magnified by the false Teachers of this Church, to the lessening of himself; and as those that seem to be something, must be interpreted as relating to these mens estimation of them; [that seem to you to be something] though it seem nothing to you. *p* Whatsoever they were formerly, suppose (as probably some of these Galatians had said) that they saw Christ in the flesh, were immediately called by him, when I was a Pharisee, &c. and God accepteth no mans person, hath no regard to what a man hath been, but to what he is: When I am to confer and discourse with them, about the Doctrine which I and they had

taught, I learned no new Doctrine from them, different from what I had before taught, neither did they reprove or correct me, for any thing which I had taught amiss, we were all of the same mind.

7 But contrariwise, \* when they saw *r* that the gospel of the uncircumcision *s* was committed unto me *t*, as the gospel of the circumcision *u* was unto Peter *u*.

\* Rom. 11. 13. 1 Tim. 2. 7. 2 Tim. 1. 11.

*r* They were so far from contradicting any thing that I had preached, that when they understood from me, and Barnabas, (who Acts 15. 12. Declared in the counsel what miracles and wonders God had wrought amongst the Gentiles by them) *s* That the business of preaching the Gospel to those who were no Jews, (for that is meant by uncircumcision; not simply those that were not circumcised (for some of the Heathens were circumcised) yet all go in Scripture under the name of uncircumcised) was committed to me. *u* As the preaching of the Gospel to the Jews was committed to Peter, and not to him only, but to James and John. It must not be so understood, as if Paul might not preach to the Jews, or Peter might not preach to the Gentiles (for the contrary is evident from Acts 9. 15. as to Paul, and from Peters preaching to Cornelius, Acts 10.) but because God designed the Gentiles to be more especially the Province for Paul to exercise his ministry in Acts 26. 17. (and accordingly he was specially sent out by the Church, Acts 13. 4.) as Peters chief work was among the Jews.

8 (For he that wrought effectually in Peter to the Apostleship of the circumcision, \* the same was mighty in me towards the Gentiles *w*.)

\* Acts 9. 15. & 13. 2. & 22. 21. Chap. 1. 16.

*w* As Paul's call was equal to that of Peter, both of them being Divine, so (saith the Apostle) my ability and success was equal; as God wrought effectually in and by Peter in the discharge of his Apostleship in the Province entrusted to him, (which was preaching to the Jews.) so he wrought effectually, and mightily in me, or by me in the Province wherein I was employed, viz. carrying the Gospel to the Gentiles. This efficacious working of God both by Paul and Peter, was seen in the conversion of multitudes by their Ministry, as well as in their miraculous operations, by which they confirmed the Doctrine of the Gospel which they preached.

9 And when James *w*, Cephas *x*, and John *y*, who seemed to be pillars *z*, perceived the grace that was given to me *a*, they gave to me, and Barnabas the right hands of fellowship *b*, that we should go unto the heathen, and they unto the circumcision *c*.

*w* James (called the Less) the Son of Alphaeus (before called the Brother of our Lord, as is thought because he was the Son of the Virgin Maries Sister:) whose naming here in the first place spoileth the Papists argument for Peters primacy, because in some other places he is first named. *x* That is, Peter, called here Cephas in the Syriack; possibly because he is named with others, who had Syriack Names; in most places he is by this Apostle called Peter. *y* John the Apostle and Evangelist, who is also known by the Name of the Beloved Disciple. *z* Paul in saying they seemed to be Pillars, doth not deny them to be so; being such as God made use of in the first founding and building of the Gospel Church; as also to bear it up, (in the same sense that the Church is called the pillar and ground of truth;) and as by them the Gospel was carried out into the World, but he useth the word *seemed*, because the false Teachers had magnified their ministry, but disparaged his. When these, he saith *a* understood the grace given to him; by which, he either understands his Office of Apostleship, or the Crown and Seal of his Offices in the blessing which God had given his labours amongst the Gentiles. *b* They looked upon him, and Barnabas, as much Pillars as themselves; and in token of it gave them their right hands, (a token of admitting into fellowship, 2 Kings 10. 15. Jer. 50. 15.) And agreed *c* that it should be their special work to go and preach to the Gentiles, as they, (viz. James, and John, and Peter) would make it their special work to preach the Gospel to the Jews.

10 Only they would that we should remember the poor *d*, \* the same which I also was forward to do *d*.

\* Acts 24. 17. Rom. 15. 25. 1 Cor. 16. 1. 2 Cor. 9. 7.

*d* These Pillars and Apostles which have among you the greatest reputation, added no new Doctrine to us, gave us nothing new in charge; they only desired us that we would be careful whereforever we went to make collection for the poor Christians in Judea, who either by selling all they had to maintain the Gospel in its first plantation, or by the sharp persecution which had wasted them, or by reason of the Famine, were very low; nor was this any new thing, I had before done it, and was very forward to do it again, had they said nothing to us about it.

11 But

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed *e*.

*e* Of this motion of Peter's to Antioch, the Scripture saying nothing of it, hath left Interpreters at liberty to guess variously as to the time; some judging it was before, some after the Council held at Hierusalem, (of which we read *Acts* 15.) Those seem to judge best, who think it was after; for it was at Antioch, while Barnabas was with Paul; now Paul and Barnabas came from Hierusalem to Antioch; to bring thither the Decrees of that Council; and at Antioch, Barnabas parted from Paul; after which we never read of them as being together. While Paul and Barnabas were together at Antioch, Peter came thither; where Paul saith, he was so far from taking instructions from him, that he withstood him to his face. Not by any acts of violence, (though the word often expresseth such acts;) but by words reproving, and blaming him; for, (saith he) he deserved it, *he was to be blamed*. Though the word signifies *he was condemned*, (which makes some to interpret it, as if Peter had met with some reprehension for his fact before Paul blamed him,) yet there is no ground for it; for though the Greek participle be in the *Præterperfect Tense*, yet it is an *Hebraism*, and put for a *Noun Verbal*, which in *Latine* is sometimes expressed by the *Future*: according to which we translate it, see *1 Cor.* 1. 18. *2 Cor.* 2. 15. *2 Pet.* 2. 4. so our Interpreters have truly translated it according to the sense of the Text.

12 For before that certain came from James *f*, he did eat with the Gentiles *g*: but, when they were come, he withdrew *h*, and separated himself *i*, fearing them which were of the circumcision *k*.

*f* It should seem that Peter had been at Antioch some time; while he was there, there came down certain Jews from James, who was at Hierusalem; before they came *g* Peter had Communion with those Christians at Antioch, which were by birth Gentiles, and at meals eat as they eat, making no difference of meats, as the Jews did in obedience to the Ceremonial Law. *h* But as soon as these Zealots, for the Jewish rites, (though Christians,) were come, Peter withdrew from the Communion of the Gentile Christians, and *i* was the head of a separate Party, *k* and all through fear of the Jews; lest they should at their return to Hierusalem make some report of him to his disadvantage, and expose him to the anger of the Jews.

13 And the other Jews *l* dissembled likewise with him *m*, insomuch, that Barnabas also was carried away with their dissimulation *n*.

*l* The fact was the worse, because those Christians which were of the Church of Antioch, having been Native Jews, *m* followed his Example, and made a separate Party with him. *n* Nay, Barnabas, my fellow-labourer, who was joyned with me in bringing the Decrees of the Council in the case, was carried away with their dissimulation. So dangerous and exemplary are the warpings and miscarriages of those that are eminent Teachers.

14 But when I saw that they walked not uprightly, according to the truth of the Gospel *o*, I said unto Peter before them all *p*, \* If thou being a Jew livest after the manner of Gentiles, and not as do the Jews *q*, why compellest thou the Gentiles to live as do the Jews *r*?

*o* Uprightly here is opposed to halting. Peter halted betwixt two opinions, (as *Elijah* sometime told the *Israelites*.) when he was with the Gentiles alone, he did as they did, using the liberty of the Gospel; but when the Jews came from Hierusalem, he left the Gentile-Church, and joyned with the Jews; this was not according to that plainness and sincerity which the Gospel required; he did not, (according to the Precept he held, *Heb.* 12. 13.) *Make strait paths to his feet, lest that which is lame be turned out of the way*. Paul not hearing this from the report of others, but being an eye-witness to it, doth not defer the reproof, lest the scandal should grow: Nor *p* doth he reprove him privately, because the offence was publick, and such a plaster would not have fitted the sore, but he speaketh unto Peter before them all, rebuking him openly, because he sinned openly; and by this action had not offended a private person, but the Church in the place where he was; who were all Eye-witnesses of his halting, and prevarication. *1 Tim.* 5. 20. *q* If thou, who art a Jew, not by Religion only, but by Birth, and Education, hast formerly lived, eat and drank, and had communion with the Gentiles in the omission of the observance of Circumcision, and other Jewish Rites, generally observed by those of their Synagogues; (as Peter had done before the Jews came from Hierusalem to Antioch.) *r* Why dost thou by thy example compell the members of the Gentile-Church to observe the Jewish Rites; for compelling here doth not signify any act

of violence, (Peter used none such,) but the example of leaders in the Church, who are persons of reputation and authority, is a kind of compulsion to those that are inferiours, and who have a great veneration for such leaders. So the word here used *ἀναγκάζεις*, is used in *2 Cor.* 12. 11. as also to express the force of exhortations and arguments. Of such a compulsion the word is used, *Luke* 14. 23. Peter by his example, and possibly by some words and arguments he used, potently moved those profelyted Jews, who were in communion with the Churches of Galatia, to observe the Jewish Rites, so that by this fact, he did not only contradict himself, who by his former walking with the Gentile Church had practically asserted the Gospel liberty; but he also scandalized those Christians in these Churches who stood fast in the liberty which Christ had purchased for them, and Paul had taught them; and also drew others away from the Truth they had owned, and practised. This was the cause of Paul's to open and publick reproof of him.

15 We who are \* Jews by nature *s*, and not \* sinners of the Gentiles *t*.

*s* Born Jews, not only profelyted to the Jewish Religion, (and so under an obligation to the observance of the Jewish Law;) but of the seed of Abraham, and so under the Covenant made with him and his seed, as he was the Father of the Jewish Nation. *t* Not sinners of the Gentiles. The Gentiles were ordinarily called by the Jews sinners; though it appeareth that there were divers of them worshippers of the true God, and came up to Jerusalem to worship; for whose sake there was a peculiar Court allotted in the Temple, called *The Court of the Gentiles*. Yet not being under the obligation of the Jewish Law, they went under the denomination of sinners by the Jews; and the most of the Gentiles were really sinners, and that eminently; (for such the word here used ordinarily signifieth,) as the Apostle describeth their manners, *Rom.* 1. 29, 30, 31.

16 \* Knowing that a man is not justified *u*, by the works of the Law *w*, but \* by the faith of Jesus Christ *x*, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the Law *y*, for, \* by the works of the Law shall no flesh be justified *z*.

*u* We knowing that a man is not absolved from the guilt of sin, and declared righteous in the sight of God. *w* By any kind of works done in obedience to the Law of Moses, whether Ceremonial, or Moral. For it is manifest, that although this question about justification by works began about Circumcision and works done in obedience to the Ceremonial Law, yet the determination of it extendeth further. For the Apostle by the Law understands that Law by which is the knowledge of sin, *Rom.* 3. 20. Now the knowledge of sin, is neither only nor chiefly by the Ceremonial Law: Nor did ever any of those against whom the Apostle argueth, think, that men could be justified by obedience only to the Law contained in Ordinances; nor could boasting be excluded, (which the Apostle sheweth *Rom.* 3. 27. was God's design in fixing the way of a sinner's justification,) if men might be justified by works done in obedience to the Moral Law, nor was it the Ceremonial Law only, the violation of which *works wrath*, *Rom.* 4. 15. or disobedience to which brought men under the curse, chap. 3. 10. *x* But we are justified by believing in Christ; not by Faith as it is a work of ours, (for that was denied before;) nor by Faith as a principal efficient cause, for in that sense it is God that justifieth; nor as a meritorious cause; for so we are justified by the blood of Christ, but by Faith, as an instrument apprehending and applying Christ and his righteousness. *y* We (saith the Apostle) that are Jews, knowing this, have not only asserted to the truth of the Gospel proposition, but accepted of this way of Salvation, and received the Lord Jesus; that we so doing, not trusting to the Law, or any obedience of ours to it might be absolved from the guilt of sin, and declared righteous before God. *z* For no mortal man shall ever be absolved or declared righteous upon his own personal obedience to the Law of God; being in the best imperfect, and much short of what the Law requireth.

17 But if while we seek to be justified by Christ, we our selves also are found \* sinners *a*, is there \* before Christ the minister of sin? God forbid *b*.

*a* Some Interpreters think, that the Apostle here begins his Discourse to the Galatians upon the main argument of his Epistle, viz. Justification by Faith in Christ; though others think it began, *v. 15*. If (saith the Apostle,) you make us grievous offenders in our expectation of being justified by Christ, and not by the works of the Law: *b* You make Christ the Minister of sin, who hath taught us thus. But others think that the Apostle here obviateth a common objection which was then made, (as it is also in our age) against the Doctrine of Justification by Faith in Christ; viz. That it opens a door of liberty to the flesh, and so makes Christ a Minister of sin; as if he relaxed mens obligation to the Law of God; which is the

\* *Acts* 13. 10.

\* *Eph.* 2. 10.

\* *Acts* 13. 38.

\* *Rom.* 1. 17.

*Heb.* 7. 18, 19.

\* *Psal.* 143. 2.

*Rom.* 3. 20.

\* *Acts* 10. 28.

\* *1 Joh.* 3. 8, 9.



the same objection which the Apostle answered in his Epistle to the Romans; chap. 6. If while we plead for justification by Christ, we live in a course of notorious disobedience to the Law of God, then Christ must be to us a Minister of sin, and come into the World to purchase for us a possibility of Salvation, though we live in never so much notorious disobedience to the Law of God. As if there were no obligation upon men to keep the Law, unless by their obedience to it, they might obtain pardon of sin and justification. This calumny the Apostle accords: First, By a general Averſation, *God forbid!*

18 For if I build again the things *c*, which I destroyed *d*, I make my self a transgressor *e*.

*c* By the things which he destroyed. Some understand the state of sin; and from hence conclude the mutability of a state of justification: But there is no need of that, it may as well be understood of a constant course, and voluntary acts of sin. If I teach a Doctrine that shall encourage a sinful life, or if I should live in a course of sin, these are the things, *d* which I as a Minister of Christ, have in my preaching and Doctrine destroyed, teaching you, that not only the guilt of your sins was removed upon your justification by Christ, but the dominion of sin also destroyed: And they are things which *justification* destroyeth; God never saying to any soul, *Thy sins are forgiven thee*, without adding, *sin no more*. So as if a justified state would admit of a going on in a fettered course of sin, it would build what it destroyed. *e* Now should I, or any one, do any such thing, we should thereby make our selves great Transgressors: So as the Apostles Argument here seemeth to be the same with that *Rom. 6. 2.* *How shall we that are dead to sin, live any longer therein?* He strives at the same thing here, viz. to prove that the Doctrine of justification by Faith in Christ, could not give a liberty to any to sin, because it shews persons made partakers of that grace, that they are freed, not only from the guilt, but also from the power and dominion of sin, so as that none can from it receive any comfort, as to the former, nor find the latter wrought in them.

\* Rom. 8. 2. 19 For I \* through the law *f* \* am dead to the law *g*, that I might \* live unto God *h*.

\* Rom. 6. 14. and 7. 4. 6. \* Rom. 6. 11. 2 Cor. 5. 15. 1 Thess. 5. 10. 1 Pet. 4. 2. *f* Through the law of Moses, (of which he had been before speaking) That is, (say some) through the death of the Law: The Law it self being dead, as a covenant of works: (*Rom. 7. 1.*) Or rather, by means of the Law, giving me a knowledge of sin, and condemning me for sin. *g* Am dead to the Law, as to any expectation of being justified by obedience to it. *h* Not that I might live in disobedience to it, as it is a rule of life, but that I might live more holily unto God: So as my being dead to the Law, as a covenant of works, or as to any expectation of being justified from my obedience to it, gives me no liberty to sin at all; for this is the end why God hath freed me from the bondage and rigour of the Law, that I might live unto him, and serve him without fear, in Holiness and Righteousness.

\* Rom. 6. 6. chap. 5. 24. 20 I am \* crucified with Christ *i*; Nevertheless I live *k*; yet not I, but Christ liveth in me *l*; and the life which I now live in the flesh I live by the faith of the Son of God *m*, who \* loved me, and gave himself for me *n*.

\* Chap. 1. 4. Eph. 5. 2. 1 Cor. 2. 14. *i* This Epistle is much of the same nature with that to the Romans, and the substance of what the Apostle saith in the latter part of this chapter, agreeth much with the sixth chapter of that Epistle; where we find an expression much like to this verse *e*. *Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* I am (saith the Apostle) Crucified with Christ, not only by justification made partaker of the benefits coming by a Christ Crucified, but also as having Communion with the death of Christ, in the mortification of my lusts. A figure of which (as he informeth us, *Rom. 6.*) we have in Baptism, verse 4. *Buried with him by Baptism into death.* *k* Yet (saith he) I live an Holy, Spiritual Life; though dead to the Law, and though crucified with Christ: I But I cannot say so properly that it is I, for my motions are not according to my natural propensities and inclinations; but Christ by his Spirit liveth in me, having renewed and changed me, made me a new creature, and begot new motions and inclinations in me. And though I live in the flesh, *m* yet I live by the Faith of the Son of God: All my natural, moral and civil actions, being principled in Faith, and done according to the guidance of the rule of Faith in Jesus Christ. *n* Of whom I am persuaded, that he loved me, and from that love gave himself to dye upon the cross for me.

\* Heb. 7. 11. 21 I do not frustrate the grace of God *o*, for \* if righteousness come by the law *p*, then is Christ dead in vain *q*.

*o* I do not despise, reject, make void (for by all these words the word here used is translated; *Mark 7. 9. John 12. 48.*

chap. 3. 15. *Heb. 10. 28.*) the free love of God, in giving his Son to dye for our sins: From whence is easily gathered, that those who live a loose life, and take a liberty to sin from their justification, or from the free grace of God in Christ; they do contemn and despise the Grace of God: Or rather, (if we refer it to the following words) those who assert justification by the works of the Law, they do reject and despise the free grace of God in the Gospel, and (as much as in them lyes) make it vain and frustrate. *p* For if it be possible, that a man by works done in obedience to the Law, should arrive at a Righteousness, in which he may stand before God, *q* there Christ dyed to no purpose, or without any just cause; the reason of this must be, because it was the main and principal end of Christ's death, to procure or purchase a Righteousness, wherein sinners might stand before God, to bring in an everlasting Righteousness, *Dan. 9. 27.* If the most proper effect of the death of Christ be taken away, then his death is made causeless, and to no purpose. Thus the Apostle concludeth his Thesis, laid down verse 16. *That none shall be justified by the works of the Law*, from two absurdities that would follow upon the contrary, viz. justification by the works of the Law, the rejection of the grace of God, and the frustration, or making void of the death of Christ.

## CHAP. III.

1 Foolish Galatians, \* who hath bewitched \* Chap. 3. 7. you *a*, that you should not obey the truth *b*, before whose eyes Jesus Christ hath been evidently set forth *c*, crucified among you *d*.

*a* The Apostle beginneth the further pursuit of the argument he was upon, with a smart reprehension of them, as men of no understanding, and bewitched. The word translated bewitched signifies vitiating the eyes, or spoiling the sight, so as that men cannot discern an obvious object in a due position. The meaning is, who hath seduced you, who hath so corrupted your understanding that your actions are as inaccountable, as the effects of witchcraft? *b* The word translated obey, signifies also to believe, in general it signifies to be persuaded; which may refer either to an assent to the truth, or obedience to the precepts of the Gospel. *c* When as Christ hath been plainly preached before you, and his Death, with the blessed end, and effects of it, hath been so made known amongst you, as if you had seen him crucified. Or else Christ may be said to be crucified amongst them, because it was in their time, so as they could not but hear of it, and there was no more reason for them to doubt of the truth of the thing, than if he had been crucified in their Country.

2 This only would I learn of you, Received \* Act. 2. 38. & ye \* the spirit *e*, by the works of the law, or by 8. 15. & 15. 3. the hearing of faith *f*? Eph. 1. 13.

*e* By the Spirit here is understood the gifts of the Spirit, which were either such as were common to all believers, (such as Faith, Love, &c.) or else such as were peculiar to some, and those not all believers; such were those abilities for miraculous operations given to some. Some understand this Text of the former, some of the latter; It's best to take in both; all the manifestations of the Spirit then given out, either for the Sanctification and Eternal Salvation of those to whom they were given, or for the confirmation of the Truth of the Gospel. *f* Did you receive the Spirit by the works of the Law, that he knew they could not say they did; for they were Heathens; strangers to the Commonwealth of Israel, so as they could pretend to no works of the Law: Did you receive this Holy Spirit upon hearing the Gospel, (which is the Doctrine of Faith) preached to you? Men should take heed of vilifying that Ministry, or that Doctrine, which God hath blessed to the change of their own hearts, or the hearts of others: We also may observe from hence, That the hearing the Gospel faithfully preached is a blessed means by which mens hearts are changed, and they receive the Holy Spirit: not inabling them, (as it did some and but some in the beginning of the Gospel,) to work signs and wonders, but inabling them to the operations of a Spiritual Life: The strength of the Apostles argument is this, you have the greatest reason to own that Doctrine as the truth which God hath blessed to your Souls to produce Spiritual Effects there.

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh *g*?

*g* The Doctrine of their false Teachers was, that to Faith in Christ, an obedience also to the Law of Moses was necessary to justification; they did not deny Christ, or the Doctrine of the Gospel, only they plead for the works of the Law as necessary to be superadded. The Apostle calls this first owning of Christ, and embracing the Doctrine of Faith, a beginning in the Spirit; they adding the necessity of obedience to the Law of Moses, a being made perfect in the flesh. And argueth the unreasonableness of it, that their justification should

should be begun by a more noble, and made perfect by a more ignoble cause. He calls the Doctrine of the Gospel, *Spirit*, because (as he said in the former verse) they had received the Holy Spirit, by the *hearing of faith*; that is, by hearing and receiving the Gospel. The works of the Law he calls *flesh*, because the Ordinances of the Law were (as the Apostle calls them, *Heb. 9. 10.*) *Carnal Ordinances, imposed on the Jews till the time of reformation.* He elsewhere calls them the *rudiments of the World*, *Col. 2. 8, 20.* and in this Epistle, *chap. 4. 9.* he calls them *beggarly Elements.* For though the Ordinances of the Law were in their season spiritual, they being commanded by God; yet they being but temporary Constitutions, never intended by God to continue longer than the coming of Christ, and the Law being but a School-master to lead to Christ; Christ being now come, and having dyed, and rose again from the Dead, they became useless. Besides that, God never intended them as other than *Rudiments* and *first Elements*, the end of which was Christ; and the observance of which without Faith in Christ, was *weak and impotent*, as to the noble end of Justification; It spake great weakness therefore in the *Galatians*, to begin with what was more perfect, (the embracing of the Gospel, and Christ there exhibited for the justification of sinners) and to end in what was more imperfect, thinking by that to be made perfect; or else the Apostle here chargeth them with a defection from Christ, as *chap. 4. 9, 10, 11.* and *chap. 5. 4.* and so calleth them foolish, for *beginning in the Spirit*, (the Holy Spirit inwardly working in them the change of their hearts, and regenerating them; and then apostatizing from their profession to a carnal Life: But I had rather interpret *Spirit* in this Text, of the *Doctrine of the Gospel*, dictated by the Spirit; and with the receiving of which the Holy Spirit was given. And, so their folly is argued from their thinking to be made perfect by the *beggarly Elements*, and *worldly Rudiments* of the Law, whereas they had first begun their profession of Christianity with embracing the more perfect Doctrine of the Gospel.

\* 2 John 3. 4 \* Have ye suffered so many things in vain *b*? if it be yet in vain *i*.

*b* There is no doubt, but these Churches in the Regions of *Galatia*, had their share in the sufferings of Christians by the Jews, for their adherence to, and profession of the Doctrine of the Gospel, which they might either wholly, or in a great measure have avoided, would they have complied with the Jews in the observance of those legal Rites. Therefore (saith the Apostle) to what purpose have you suffered so much for the owning of the Christian Religion, if you now bring your selves under the bondage of Circumcision, and other legal observances? *i* If it be in vain by which words he either correcteth himself, as if he had said, but I hope better things of you, that I shall find that you did not suffer them in vain; or else he hinteth that their suffering so much would not be in vain, because by their apostasy from the true faith for which they suffered, they would in effect deny it, as if it had been false, and their former sufferings would rise up in judgment against them.

5 He therefore that ministrereth to you the spirit, and worketh miracles among you *k*, doth he it by the works of the law, or by the hearing of faith *l*?

*k* *Verf. 2.* He had asked them, whether they had received the Spirit by the works of the Law, or by hearing the Gospel? Some think what he saith here to be a continuation of the same argument, but it rather seems a new one. There he spake of their receiving the Spirit, here he speaks of the Ministration of the Spirit: some understand it of God, who gives his Holy Spirit to them that ask him, and who was the Author of those miraculous operations wrought by the Spirit. I should rather understand it of the Ministers of the Gospel, to whom God hath committed the ministration of the Spirit; and to some of whom God in the Primitive times gave a power to work miracles. I doth God concur with our Ministry upon our preaching the Law, or upon our preaching the Gospel? So that though there be a great cognation betwixt the Apostle's arguing, *vers. 2.* and his arguing in this verse, yet there is some difference; the Apostle there arguing from the success of preaching the Gospel, here from the ministration it self.

\* Gen. 15. 6. 6 Even as \* Abraham believed God *m*, and it was accounted to him for righteousness *n*.

*m* As Abraham was justified, so must all the children of Abraham; but Abraham believed God, (that is, agreed to the truth of all those promises which God gave him, and trusted in God for the fulfilling of them; for both those acts of the mind are included in believing God,) and so was justified alone. *n* His Faith it self was not imputed to him; those that put this sense upon the words, either forget that Faith it self is a work; or that the Apostle here is arguing for justification by Faith in opposition to justification by Works, and cannot be imagined to have gone about to prove that justifi-

cation is not by works, by proving that it is by a work. The meaning is no more than that he was upon it accounted righteous; not that God so honoured the work of Faith, but that he so rewarded it, as being the condition annexed to the promise of justification. His faith was not his righteousness, but God so rewarded his exercise of faith, as that upon it he reckoned (or imputed) that to him which was his righteousness, viz. the righteousness of him in whom he believed as revealed unto him in the promise.

7 Know ye therefore that \* they which are of faith *o*, the same are the children of Abraham *p*. \* Rom. 4. 12 12, 16.

*o* Those who are Believers, and receive Jesus Christ, as exhibited and tendred to them in the Gospel, trusting not to any Righteousness of their own arising from their Obedience to the works of the Law: *p* They are the children of Abraham, considered as the Father of the faithful, that is, they are justified as Abraham was justified; who was justified not by his Circumcision, but upon his believing in Christ exhibited to him in the promise; not by *working*, but by *imputation*. This argument came very close to the Jews, whose great glorying was in having Abraham to their Father; for it is in effect a saying, that they were no true children of Abraham, none of that Seed to whom the promise was made, if they expected justification from the works of the Law, which Abraham never had nor expected.

8 And the Scripture *q* foreseeing that God would justify the heathen through faith preached before the gospel *r* unto Abraham, saying, \* In thee shall all nations be blessed *s*.

\* Gen. 12. 3. & 18. 18. & 22. 18. Acts 3. 25.

*q* The Holy Ghost in Scripture, (by whose inspiration the Scripture was written) foreseeing, or knowing the Councils and designs of God, that the Heathen, (when the fulness of times as to them should come,) should be justified through faith in Christ; preached the same Doctrine before unto Abraham, so as it is no new Doctrine; the Gospel which we now preach unto you, was long since revealed unto Abraham; who saw Christ's day, and rejoiced, *John 8. 56.* *s* To prove which, he quoteth the promise, *Gen. 12. 3.* where God tells Abraham, That in him all the Nations of the Earth should be blessed; which quotation of it by the Apostle in this place informeth us, that it is to be understood of those Spiritual Blessings which are in Christ Jesus. For all the Nations of the Earth were no otherwise blessed in Abraham, than as Christ, (who is called the desire of all Nations, and he in whom the Gentiles should trust, and a light to enlighten the Gentiles,) descended from Abraham.

9 So then they which be of faith *t*, are blessed with faithful Abraham *u*.

*t* Those that believe in Jesus Christ with such a faith as the Gospel doth require, they, and they alone, *u* are blessed with spiritual blessings, justified from the guilt of sin; with Abraham, that is, in the same manner, that Abraham, the Father of the faithful, and who himself was a believer, was justified; which was not, (as was before said,) by his circumcision, or by any works that he did, but by imputation upon his believing in the Lord Jesus Christ, exhibited, and held forth in the promise made to him.

10 For as many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them *w*.

The Argument is this, Those that are under a curse, cannot be under the blessing of justification. But those that are under the Law are under the curse. This he proves out of the Law, *Deut. 27. 26.* where those are pronounced Cursed, who continue not in all things written in the book of the Law to do them. *w* To be under the Law, is under the Covenant of works, or under the expectation of Life and Salvation only from obedience to the works of the Law. These (saith he) are under the curse, the reason of which the Apostle gives us, *Rom. 8. 3.* Because it is made weak through our flesh; could man perfectly fulfil the Law, he might expect life from it, and salvation from his obedience to it; but the Law carseth him that continueth not in all that is written in it; If a man keepeth the whole Law, if he offends but in one point, he is guilty of all; and as liable to the wrath of God, as if he had broken it in many things. Hence it necessarily followeth, if no man can keep the Law of God perfectly, that all under the Law must be under the curse, and consequently cannot be blessed in faithful Abraham.

11 But \* that no man by the law is justified in the sight of God, it is evident \*, for the just shall live by faith *x*.

\* Chap. 2. 16. \* Rom. 1. 17. Heb. 10. 38.

*x* The Apostle by another Argument proveth that sinners



are not justified by works. He grants, they may be justified by their good and blameless living *before men*, so as that they may have nothing to say against them; but he says they cannot by such works be justified *in the sight of God*. His Argument is from the opposition that is between *Faith* and *Works*. He proveth from *Hab. 2. 4.* That we are justified by Faith: Where the Prophet saith, that the just (or righteous man) shall live by Faith, fetch his life from Faith, live his Spiritual life by Faith, and obtain Eternal life by Faith, the life of his righteousness shall be by Faith.

\* Rom. 4. 4, 5.  
\* 1 Cor. 3. 6.  
\* 11. 6.  
\* Levit. 18. 5.  
Ezek. 20. 11.  
Rom. 10. 5.

12 And \* the law is not of faith *y*, but \* the man that doth them, shall live in them *z*.

*y* The Law saith nothing of Faith in the Mediator, though faith in God be commanded in the first Precept; yet faith in Christ is not commanded by the Law as that by which the Soul shall live. For that which the Law saith is, *do this and live*. *z* The man that doth the things contained in the Law, shall live in them; Life in the Law is promised to those who do the things which it requireth; not to them, who having failed in their performances, yet accept of the Lord Jesus Christ as the Redeemer which God hath sent, and believe in him who justifieth the ungodly. For that by the Life promised to the observation of the Law, not a temporal Life only is to be understood, but eternal Life also, is plain from our Saviour's application of it to the young man, inquiring about the way to eternal Life, *Matth. 19. 16, 17. Luke 10. 28.*

\* Rom. 9. 3.  
2 Cor. 5. 21.

13 \* Christ hath redeemed us from the curse of the law *a*, by being made a curse for us *b*, for it is written, cursed is every one that hangeth on a tree *c*.

*a* If the Law curseth all those who continue not in all things contained in the Law, (as the Apostle had said, *v. 10.* and proved from *Deut. 27. 26.*) It might be objected, how will Believers then escape more than others; for none of them continue in all that is written in the Law: The Apostle here obviateth this Objection, by telling the Galatians, that as to Believers Christ had redeemed them from this curse. The word generally signifies delivering; here it signifies a deliverance by a price paid. This was *b* by being himself made a curse for us; not only execrable to men, but bearing the wrath and indignation of God due for sin: For so it was written, *Deut. 21. 23. c* He that is hanged is accursed of God; that is, hath born the wrath or curse of God due to him for his sin: The Apostle applying this to Christ, teacheth us, that Christ also hanging upon the cross, bare the curse of God due to the sins of Believers; in whose stead, as well as for whose good and benefit, he dyed. And indeed he could no other way redeem Believers from the curse of the Law, but by being made himself a curse for them; some think, that under the Law he who was hanged was made a curse, not only politically, but typically; as signifying that curse which Christ should be made on the behalf of the Elect.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ *d*, that we might receive the promise of the spirit through faith *e*.

*d* The Apostle, by the blessing of Abraham, here understands those spiritual blessings of justification, Reconciliation, and Adoption, which came to Abraham upon his believing, and the imputation of righteousness thereupon unto him. Christ (he saith) was made a curse for us, that all those blessings through him might come on the Gentiles; and so all the Nations of the Earth might be blessed in him. Particularly *e* that the Gentiles might receive the promise of the Spirit; which promise is not to be interpreted so narrowly, as only to signify its miraculous gifts, but to be extended to all those gifts and habits of grace which are the effects of the Holy Spirit in the hearts of Believers, whether sanctifying or sealing them; which Holy Spirit is received upon persons believing: See *chap. 4. 6. Rom. 8. 13.*

\* Heb. 9. 17.  
|| Or, Testament.

15 Brethren, I speak after the manner of men, \* though it be but a man's || covenant *f*, yet if it be confirmed *g*, no man disannulleth or addeth therunto *h*.

*f* The word here translated Covenant, *διαθήκη*, is ordinarily translated Testament, *Matth. 26. 28.* It signifies in the general, an ordering or disposing of things; more specially, a Testament; which is the disposition of the Testator's goods after his Death. Now (saith the Apostle) I here argue according to the ordinary methods and doings of men; who have such a respect for a man's Testament, as that *g* if it be once confirmed, according to the methods of Law and civil Sanctions of men, or rather by the Death of the Testator, (for a Testament is of no force while the Testator liveth;) nor will men alter the Will or last Testament of a deceased person, though it be not as yet confirmed according to the methods of humane Laws. *h* No man, that is no just man, will go about to disannul it, or add to it, nor will any just Government endure any such violation of it. Hence the Apostle

argueth, both the certainty and inalterableness of the Covenant of Grace with Abraham, and until the death of Christ it was but a Covenant, or a Testament not fully confirmed, but yet inalterable, because the Covenant of that God who cannot lye, nor repent; but by the death of Christ it became a Testament, and a Testament ratified and confirmed by the Death of the Person that was the Testator; therefore never to be disannulled, never capable of any additions. Those words, *nor addeth thereto*, are fitly added, because these false Teachers, though they might pretend not to disannul God's Covenant, holding still justification by Christ; yet they added thereto, making circumcision, and other legal observances necessary to justification; whereas by God's Covenant or Testament, confirmed now by the Death of Christ, Faith in Christ only was necessary.

16 Now \* to Abraham, and his seed were the promises made *l*, he saith not as of seeds, as to many, but as of one, and to thy seed, which was Christ *m*.

*l* The promises, *Gen. 12. 3. chap. 22. 18.* In the one of which places it is said, *In thee*; in the other, *in thy seed shall all the Nations of the Earth be blessed*. He saith, *promises*, either because of the repetition of the same promises, or taking in also other promises. *m* Some may object against the Apostle's conclusion, that the promise respected only one, and that was Christ; because God said not seeds of many, but seed: whereas the term Seed is a Noun of multitude, and signifieth more than one: Besides that the Hebrew word which is used, *Gen. 22. 18.* admitteth not the Plural Number. But it is answered, That though the word translated seed, admitteth not the Plural Number, yet had God intended more than one, he could have expressed it by words, signifying Children, or Generations, &c. 2. That the term Seed, though a Noun of multitude, yet is often applied to a single person; as *Gen. 3. 15.* (where it also signifieth Christ;) *Seib* is called another seed, *Gen. 4. 25.* (and so in many other places.) Some think that by Seed he meaneth Believers, and so interpret it of Christ mystical. And that the scope of the Apostle in this place is to prove, that both the Jews and Gentiles were to be justified the same way; because they were justified in force, and by virtue of the promise, which was not made to many, but to one Church, which was to consist both of Jews and Gentiles, for (according to the Prophecy of Cajaphas, *John 11. 52.*) Christ dyed, that he might gather together in one the children of God that were scattered abroad. The promises made to Abraham, were but the exhibition of the Eternal Covenant of Grace, made between the Father, and his Son Christ Jesus, who was in it both the Mediator and Surety; which Covenant was promulged, as to Adam and Noah, so to Abraham; in these words, *In thy seed shall all the Nations of the Earth be called*, that is, in Christ. From whence the Apostle proveth, that there is no justification by the works of the Law, but in, and by Christ, and the exercise of Faith in him.

17 And this I say, that the covenant that was before confirmed of God in Christ *n*, the law \* which was four hundred and thirty years after, cannot disannul *o*, \* that it should make the promise of no effect *p*.

*n* The word translated Covenant, is the same as before; ordinarily signifying ones disposal of things in his last Will and Testament. Which name is given to the Covenant of Grace, with respect to the Death of Christ; for though Christ as yet had not dyed, yet he was, by virtue of the Covenant of Redemption, and in God's counsels, The Lamb slain from the foundation of the World, *Rev. 13. 8.* This (he saith) was in Christ, (as Abraham's promised seed,) confirmed of God to Abraham, by God's Oath, *Heb. 6. 17, 18.* by frequent repetitions of it, by such solemn Rites as Covenants use to be confirmed by, *Gen. 15. 17, 18.* By the Seals of Circumcision, *Gen. 17. 11. Rom. 4. 11.* By a long Prescription, &c. though it received indeed its final and ultimate consummation by the Death of Christ, yet it was before many ways confirmed. *o* The Law was given 430 years after the giving this promise to Abraham, though *Gen. 15. 13.* the round number of 400 years only be mentioned: which are to be counted from the birth of Isaac; yet *Exod. 12. 40.* they are reckoned (as here) 430 years, from Abraham's going out of Canaan, *Gen. 12. 4.* from whence to the birth of Isaac were 25 years; *Gen. 21. 5.* compared with *chap. 12. 4.* From the birth of Isaac till Jacob was born, 60 years, *Gen. 25. 26.* From thence till Jacob went down into Egypt, 130. *Gen. 47. 9.* where they abode 215 years. *p* Hence the Apostle concludes, that it was impossible that the Law, which was not given till 430 years after the confirmation of the promise, should make the promise confirmed of no effect.

18 For \* if the inheritance be of the law, it is \* Rom. 8. 17  
no more of promise *q*, but God gave it to Abraham by promise *r*.

*q* If the Inheritance of the Heavenly Canaan, typified by the Earthly Canaan, the promise of which was made to Abraham,

\* Gen. 17. 7, 8.

\* Exod. 12.

4, 41.  
\* Rom. 4. 13.

14.

\* Rom. 8. 17

\* John 15. 22.  
Rom. 4. 15.  
8. 7. 20. & 7.  
\* Acts 7. 53.  
\* John 1. 17.  
1 Tim. 2. 5.

nam, be to be obtained by the fulfilling the Law, and yielding obedience to it, then 'tis no more of the promise. It is much the same with what the Apostle said before, Rom. 4. 14. and with what he had said, Rom. 11. 6. *If by grace, then it is no more of works, otherwise, grace is no more grace: But if it be of works, then it is no more grace; otherwise work is no more work.* He shews, that there is an opposition betwixt Grace and Work; the Law, and the Promise: That which is of grace, and of the promise, is of free love; That which is of works, and the Law, is wages, and a reward of Debt. *r* But (saith the Apostle) *God gave the inheritance to Abraham by promise; he of his free love engaging himself thereunto.*

19 Wherefore then *serveth* the law *s*? \* it was added, because of transgressions *t*, till the seed should come, to whom the promise was made *u*, and it was \* ordained by angels *w* in the hand \* of a mediator *x*.

*s* Some might say, to what purpose was the Law given, as if there could be no use of it unless it were available to justification. *t* It was (saith the Apostle) given after the promise, not to supply something wanting as to justification, to prescribe some works that must be added; but either to restrain sin, 1 Tim. 1. 9. or to shew and discover sin, to make men see that they stood in need of Christ, *vid.* Rom. 7. 13. *t* Till Christ the promised Seed should come, who, Rom. 10. 4. *is the end of the Law for righteousness to every one that believeth*; upon whose coming the Law contained in Ordinances ceased. That Christ is here to be understood by the Seed, is plain by the addition, *to whom the promise was made.* Some here understand by the Seed, Christ and the Church, (which both make up Christ mystical;) and interpret this Text by Eph. 2. 14. till the Jews and Gentiles should be both made one. *u* This Law (he saith) *was ordained by Angels*, that when Luke, Acts 7. 38. speaks of the Law as published by one Angel. The Apostle, Heb. 2. 2. calls it, *the word spoken by Angels.* We read of no Angels, Exod. 19. chap. 20. nor of any of the Saints; yet Deut. 33. 2. *Moses saith God came from Sinai, with Ten Thousand Saints.* The Law was given either by the Ministry of an Angel, or by God attended with Angels. *x* *In the hand*, that is, (say some) under the Power of Christ the Mediator; but by the Mediator *u* is rather to be understood Moses, which agreeth with Deut. 5. 5. where Moses telleth the Jews, that he stood betwixt the Lord and them at that time, *to shew them the word of the Lord.* Nor is Christ any where called the Mediator of the Old, but of the New Testament, Heb. 8. 6. and 12. 24.

20 Now a mediator is not a mediator of one, but God is one *y*.

*y* This is a Text acknowledged by all Interpreters to be very obscure; not so much as considered in it self, (for all know, that a Mediator speaks one that goes in the middle, betwixt two persons that are at odds; so cannot be of one;) as in regard of the connexion of it with what went before; where he had told us, that the Law was given *in the hand of a Mediator*. There are various senses given of this verse, and the variety much ariseth from mens different understanding of the Mediator in whose hand the Law was given. To me the Apostle seems to magnify the Promise above the Law, in that the Promise was given to Abraham immediately by God (*who is one in essence*) but the Law was given not immediately by God, but by Moses as Mediator, who in that action was a Type of Christ. And God thereby shewed, that the Law would bring no man to Life and Salvation without the one, and only Mediator Christ Jesus. Christ indeed is the Mediator of the New Testament, he mediated for it, he mediates in it; but it was mens transgression of the Law that brought them in need of a Mediator, (sin being the only thing that separateth between God and Man) *God is one*; and there had been no need of mediating between him and man, but for the Law which man had transgressed. Those that by the Mediator, *v.* 19. understand Christ, make this the sense: That as a Mediator supposeth two parties at odds, so Christ being Mediator speaks him to have respect to Jews and Gentiles. But this Interpretation seems to make Christ the Mediator between Jews and Gentiles, whom (the Apostle saith) he made *both one, breaking down the partition wall*, Eph. 2. 14. But we do not find the name of Mediator upon this account any where given unto Christ. Many other senses are given, but the first mentioned seemeth the most probable, *viz.* that God made use of no Mediator in giving the Promise, but only in giving the Law, which evidenced that justification was not to be by it; nor had there been need of a true Mediator under the Gospel, but for the Law; mens transgression of which brought in a need of a Mediator; which proved that justification could not be by the Law.

21 Is the law then against the promises of God? God forbid *z*; for if there had been a law given which could have given life *a*, verily righteousness should have been by the law *b*.

*z* Though it be thus, yet there is no such opposition betwixt the Law and the Promises, as that either of them make the other useless. Far be it from me (saith the Apostle) to assert any such thing! they are not contrary to one another, but subservient to one another. *a* For if there had been a Law, which could by our perfect performance of it, have given us a righteousness, wherein we might have stood righteous before God: *b* Then righteousness should have been by the Law; then men might have hoped to have been justified and accepted of God by me for such obedience; then indeed the Law had been against the Promises, they holding forth another righteousness, *viz.* the Righteousness of God from Faith to Faith.

22 But the Scripture \* hath concluded all under sin *c*, that the promise by faith of Jesus Christ might be given to them that believe *d*.

*c* It pleased God to give a Law, which if Adam had continued in his estate of innocence, might have given life; God considering man in his lapsed state, that now is not possible, Rom. 3. 10. *There is none righteous, no not one*; and Eph. 2. 3. *We are all children of wrath.* *d* That the promises of Life and Salvation might be given to those, who, according to the new Covenant of the Gospel, should receive and accept of the Mediator, and the terms of Salvation which God offers to us in the Gospel; where these promises are exhibited upon condition of Believing. Though upon our first reflexion upon it, it may seem strange to us, that God having in his Eternal Counsels fixed the Salvation of man upon a Covenant of Grace, and his believing in Jesus Christ, should in time first propound a Covenant of works, *do this and live*; yet upon our second thoughts this will appear necessary; For till man was a transgressor by breaking the Law, and violating the first Covenant, there was no room for a Mediator; no cause for mens applying themselves to a Mediator. God therefore first gave out the Covenant of works, and suffered man to break it; and then he revealed the Mediator to lapsed man; that to they who should believe in him might obtain the promise of life, to which by the fall they had forfeited their right.

23 But before faith came *e*, we were kept under the law *f*, shut up unto the faith which should afterward be revealed *g*.

*e* Before the Covenant of Grace, or the Doctrine of the Gospel, or Christ himself was revealed. *f* The Apostle either speaks of all mankind; of whom it is true, that untill God's revelation of the Covenant of Grace, they had no other way of Salvation made known to them than by the Law of works, or else of the Jews; to whom, though before Christ there was a revelation of the Gospel, yet it was more dark and imperfect, so as they were kept under the Law; but few apprehending any other way of justification, than by the works of the Law. But the Apostle saith they were but *shut up under it*; God never intended it, as that by the observance of which they should be saved; but as even then *g* to those whom he intended to save, he made a more secret Revelation of his Gospel, so he had now more fully and plainly revealed the way of Salvation which he had from Eternity established.

24 Wherefore, \* the law *h* was our School-master *i*, to bring us unto Christ *j*, that we might be justified by faith *k*.

*h* Both the Law contained in Ordinances, and the moral Law, *i* was our School-master; serving us in the same stead that a School-master in a School doth, who only fitteth children for higher degrees of learning at Universities. The Ceremonial Law shewed us Christ in all his Types and Sacrifices; the Moral Law shewed us the absolute need of a Mediator, as it shewed us sin; accused and condemned us for it; and it shewed us no help either for the guilt of sin contracted, or against the power of it. *k* So that God's end in giving us the Law was that we might be fitted for Christ, and obtain justification by believing in him.

25 But after that faith is come, we are no longer under a school-master *l*.

*l* After that Christ, the object of saving Faith, was in the fulness of time revealed; and the Gospel, (which is the Doctrine of Faith,) was fully revealed and published, the time of our non-age was over.

26 For ye \* are all the children of God by faith in Christ Jesus *m*.

*m* All you that believe, whether Native Jews or Gentiles, are the children of God by Adoption through Faith in Jesus Christ, John 1. 12. so that you need not run back to the Law to look for help and Salvation from that; but only look unto Christ, to whom the Law was but a School-master to lead you, who being fully and clearly revealed, you may have immediate recourse to, by Faith; and need not to make use of the Jewish School-master, as hoping for justification from the observances of the Law.

\* Rom. 11. 32.

\* Rom. 10. 4.

\* Chap. 4. 5.



\* Rom. 6. 3, 4.

27 For as many of you as have \* been baptized into Christ *n*, have put on Christ *o*.

*n* Baptizing into Christ, may either be understood of receiving the Sacrament of Baptism; which who receiveth is not only baptized in the Name of Christ, and into the profession of Christ; but is sacramentally, or in a sign, baptized into Christ, or else, (which considering what followeth, seemeth much more probably the sense,) it may signify a being not only baptized with water, but with the Holy Ghost and fire. *o* Of those thus baptized, he saith, that they had put on Christ; they had accepted of, and received Christ for their Justification, and for their Sanctification. We have the like phrase, Rom. 13. 14.

\* Rom. 1. 12.

1 Cor. 12. 13.

\* Eph. 2. 14, 15.

28 \* There is neither Jew nor Greek *p*, there is neither bond nor free *q*, there is neither male nor female, for ye are all \* one in Christ Jesus *r*.

*p* In the business of Justification, the case of Jews and Greeks is the same. This he saith, That the Galatians might not think themselves disadvantaged from their not being under the Law, as the School-master that should lead them unto Christ. *q* Neither doth Christ consider the qualities and circumstances of persons, whether they be Servants or Free Men; for though they be Servants, Christ hath made them free, 1 Cor. 7. 22. Eph. 6. 8. Col. 3. 11. *r* Neither hath Christ any respect to Sexes: The Male children under the Law had many privileges; but it is all a case under the Gospel; whether persons be Males or Females, Jews and Gentiles, rich or poor, Servants or Masters, Bond-men, or Free-men.

\* Gen. 21. 12.

Heb. 11. 13.

29 And \* if ye be Christ's *s*, then are you Abraham's seed *t*, and heirs according to the promise *u*.

*s* Left these Galatians should be discouraged, because the promise was made to Abraham and his seed, and they were not the seed of Abraham; he tells them, if they were Christ's, that is, if they truly believed in him, and were implanted into him, That *t* then they were the seed of Abraham; that seed, to which the promise was made; and though not heirs of Abraham according to the flesh, yet heirs according to the promise; vid. Rom. 9. 7, 8.

## CHAP. IV.

1 NOW I say, that the heir so long as he is a child, differeth nothing from a servant, though he be Lord of all *a*.

*a* The Apostle had before determined, that the whole body of such as believed in Jesus Christ, were that seed of Abraham to which the promise was made; and so heirs of the promises made to him; yet so that as it is among men, though a child be a great Heir, and Lord of a great Estate, yet while he is under age, he is used like a Servant; so the time of the Law being as it were the time of Believers non-age, those who lived in that time were used like Servants.

2 But is under tutors and governours untill the time appointed of the father *b*.

*b* The Heir (mentioned in the former verse,) though he be an Heir of a great Estate; yet is not presently possessed of it; but he is by his Father kept under Tutors and Governours, untill the time which he hath appointed when he will be pleased to release him from his Pupillage, and settle some part of his inheritance upon him.

3 Even so we, when we were children, were in bondage under the || elements of this world *c*.

*c* Such children were all Believers, the Seed of Abraham; from the first designed to a Gospel-liberty, but that was not to be fully enjoyed, untill the fulness of time should come when God intended to send his Son into the world: And during the time of their non-age they were kept under the Law, as a Tutor and Governour, leading them unto Christ. He chiefly intendeth the Ceremonial Law; which, Acts 15. 10. Peter calleth a yoke, which neither they, nor their Fathers were able to bear. He calls these ordinances the Elements of the World; so also, Col. 2. 20. he means that Discipline by which God instructed, and under which God by Moses at first tutored the World, that is, the Jews, who were that part of the World to whom God pleased to make his Oracles known. He calls those ritual observances, Elements, or Rudiments, because they were the first Instructions God gave Believers, leading them to Christ; like the first Elements, or Rudiments in Grammar Learning.

\* Eph. 1. 10.

\* Matth. 5. 17.

4 But \* when the fulness of the time was come *d*, God sent forth his Son made of a woman *e*, \* made under the law *f*.

*d* The time, which answered the time appointed of the Earthly Father, mentioned vers. 2. when that time came in which God had designed to bring his people into the most perfect state of liberty, which in this Life they are capable of:

*e* God sent forth his Son, who was existent before, (being brought forth before the Mountains or Hills were settled; Prov. 8. 25.) but not sent forth until this fulness of time came. And then made of a Woman, conceived in the Womb of the Virgin, by the Power of the Holy Ghost overshadowing her. *f* Made under the Law, to which as God he was not subject, (being himself the Law-maker;) but he subjected himself. He was born in a Nation, and of a Parent under the Law; he was circumcised, and submitted to the Ceremonial Law: He in all things conformed his life to the rule of the Law; and subjected himself to the curse of the Law, being made a curse for us. Nothing of this is questioned, except the last; which yet appears also to have been necessary by what followeth in the next verse; for how else could he have redeemed those, who were under the Law, and this agreeth with what we had, chap. 3. 13.

5 To redeem them that were under the law *s*, \* that we might receive the adoption of sons *t*.

*s* This makes it appear, that Christ's being under the Law must be understood as well of the Moral as of the Ceremonial Law, that is, subject to the Precepts of it, as well as to the curse of it: For if the end of this being born under the Law, was to redeem those that were under it, that he had not reached by being merely under the Ceremonial Law, For the Gentiles were not under that Law, but only under the Moral Law; *t* and they also were to be redeemed, and to receive the great privilege of Adoption, or rather, the rights of adopted children; which (some think) is to be understood here, rather than what is strictly to be understood by the term of Adoption, viz. a right to be called, and to be the Sons of God. Others by Adoption understand that full state of liberty which the Apostle had been before speaking of, in opposition to that state of childhood and non-age in which Believers were untill the times of the Gospel; for chap. 5. 1. we shall find that that was a liberty wherewith Christ made us free: And indeed this last sense seemeth best to agree with what the Apostle had before said, ver. 1, 2, 3. (though the other senses are not to be excluded.)

6 And because you are sons *u*, God hath sent forth \* the Spirit of his Son into your hearts, crying Abba, Father *w*.

*u* Left the Jews should claim the Adoption as peculiar to them, the Apostle tells them that these Gentiles were also Sons, and in confirmation of that, he saith, *w* that God had sent the Spirit of his Son into their hearts: Not that the Holy Spirit is not the Spirit of the Father, as well as of Christ; but he calleth him the Spirit of Christ, because he had made Adoption the end, and fruit of Redemption; and Redemption is every-where made the work of the Son. The Apostle saith, Rom. 9. 4. that the Adoption belonged to the Israelites: the Jews were the first People whom God dignified with the name of his Sons, his first-born, Exod. 4. 22. and so many of them as believed also received the Spirit, Ezek. 36. 27. but the full effusion of the Spirit was reserved to Gospel-times, and untill the time that Christ ascended, John 7. 39. and 16. 7. After which the Spirit was poured out in the days of Pentecost, Acts 2. whose effects were evident, not only in power to work miracles, and speak with divers tongues, (which were not common to all believers;) but also in a variety of spiritual gifts and habits, amongst which this was one, teaching them to cry Abba Father. *w* Crying it is expounded, Rom. 8. 15. whereby we cry, that is, through whose influence and working in us we cry Abba Father, that is, Father, Father: which not only signifieth the Spirit's influence upon believers words in Prayer, first conceived in the heart, then uttered by the lips; but chiefly those habits of Grace, by which we pray acceptably; Faith and Holy Boldness, by which we call God Father; zeal and fervency, by which we are importunate with God, and say Father, Father. Which were now not the privileges of Jews only, but of these Galatians also who were by nature Gentiles, and strangers to God; and a certain evidence of their concern in the Redemption of Christ, and that they also might expect Salvation from him.

7 Wherefore thou *x* art no more a servant *y*, but a son *z*, and if a son, then an heir of God through Christ *a*.

*x* Thou that art a believing Gentile, as well as the believing Israelites. *y* Art no more a Servant, not in that state of servile subjection to the Law: *z* but in a more excellent state of liberty; like unto that of Sons that have attained to a full, and ripe age. Christ told his Disciples, John 15. 15. that he did not call them Servants, for Servants knew not what their Lord did; but he had freely communicated to them what he had received from the Father. The Apostle here saith, they were sons, sons by Adoption; which is the highest notion of freedom and liberty. *a* And this entituled them to an inheritance; if Sons, then Heirs. Which agreeth with Rom. 8. 17. and as it is with Sons and Heirs, though the Inheritance cometh not fully to them till the death of the Parent, yet while they live they are in a far better condition than Servants: so the

\* John 1. 12.  
chap. 3. 26.

\* Rom. 8. 15.

[ Or, rudiments; ]

the believing Gentiles being made Sons and Heirs of God through Christ, though they were to stay a-while for the Inheritance reserved for the Sons of God in the Heavens, yet their state was much better than that of Servants; for though they were obliged to serve the Lord, yet they served him without servile fear, and were no otherwise Servants than Sons are also Servants to their Father.

8 Howbeit then when ye knew not God *b*, \* ye did service unto them which by nature are no gods *c*.

*b* When ye knew not God, as he is, or as ye ought to have known him, or as since, you have known him, (for even the Heathen have some knowledge of God, *Rom. 1. 21.*) *c* You paid religious homages unto Idols: which are Gods, not by nature, and essence, but only in the opinion of Idolaters. Which was a more miserable bondage and servitude than the Jews were under, who knew the true God; though in the time, when the Church was like the Heir under age, it was subject to the Law contained in Ordinances, and under the yoke of the Law.

9 But now \* after that you have known God *d*, or rather are known of God *e*, \* how turn ye again to \* the weak and beggarly elements, whereunto ye desire again to be in bondage *f*?

*d* After that you are come to a true and saving knowledge of God in Christ, and know God as he is. *e* Or rather after you are received of God, approved of him, made through Christ acceptable to him, which is much more than a true comprehension of God in your notion and understanding. *f* How turn you back again to the legal services of the Ceremonial Law, which he calleth Elements or Rudiments, because they were God's first instructions given to his Church for his Worship, to which he intended afterward a more perfect way of Worship. He calls them *weak*, because they brought nothing to perfection; and the observance of them was impotent as to the justification of a Soul, as all the Law is. He calls them *beggarly* in comparison of the more rational, spiritual way of worship under the Gospel. *f* He saith that they desired to be in bondage unto these, because they would not see and make use of the liberty from them, which Christ had purchased. *Obj.* It may be objected, that the Galatians were not educated in Judaism; how then doth the Apostle charge them with turning back to them? *Ans.* This hath made some think, that, by the *weak* and *beggarly* Elements mentioned in this verse, the Apostle meaneth their Gentile superstitions and idolatries; but this is not probable, the Apostle all along the Epistle charging them with no such Apostasy. Others think, that he in this verse chiefly reflecteth on the believing Jews, who afterwards returned again to the use of the Law. But why may not we rather say, that he calleth their fact a *turning back*, not so much with reference to their personal practice, as to the State of the Church; which was once under those Elements, but by the coming in of Christ was brought into a more perfect state. So that for them who were called into the Church in the time of this its more perfect state, for them to return to the bondage of the Law, that was truly to turn back; if not to any practice of their own, which they had cast off, yet to a state of the Church, which the Church of God had now outgrown.

10 \* Ye observe days *g*, and months *h*, and times *i*, and years *k*.

*g* If we had any evidence that these Galatians were relapsed to their Gentile superstitions, these terms might be understood of such days, &c. as they kept in honour to their Idols. But the Apostle throughout the whole Epistle, not reflecting upon them for any such gross Apostasy, (as returning to the vanities of the Heathen in which they formerly lived;) but only for Judaizing, and using the Ceremonies of the Jewish Law, as necessary to be observed, besides their believing in Christ, for their justification; it is much more probable that he meaneth by days the Jewish Festivals: such as their New Moons, &c. By *h* Months, the first and the seventh month, when they religiously fasted. *i* By Times, their more solemn times, such as were their Feasts of First fruits, Tabernacles, &c. And by *k* Years, their years of Jubilee, the seventh and the fiftieth Year. His meaning is, that they took themselves to be under a religious obligation to observe these Times as still commanded by God.

11 I am afraid of you, lest I have bestowed upon you labour in vain *l*.

*l* Paul knew that with reference to himself, he had not laboured in vain; he might say with Isaiah, *Though Israel be not gathered, yet I shall be glorified.* He had told the Corinthians, that he knew he should be a *sweet savour to God*, as well in them that perished, as in them that should be saved; but he speaks with reference to them. A faithful Minister accounteth his labour lost when he seeth no Fruits of it upon the Souls of his People. Nor was Paul afraid of this as to the sincerer part of this Church, who truly believed, and were just

tified, but he speaketh this with reference to the whole Body of this Church. That which he feared, was their falling back from their profession of Christianity to Judaism; as judging the observance of the Jewish days necessary by Divine precept to Christians. Nor doth he speak of the observance of such days, as was their duty in obedience to the Moral Law to observe, which commandeth the observance of a seventh day for the weekly Sabbath, and gives a liberty for setting apart other days, and the commanding the observance of them, to take notice of, and acknowledge God in emergent Providences. But he only speaks of days imposed by the Ceremonial Law, and mens religious observance of them as being tied to it by a Divine Precept; by which they made them a part of Worship. We have a liberty to set apart any day for God's Worship, and Magistrates have a liberty to set apart particular days for the acknowledgment of God in eminent Providences, whether of Mercy or Judgment. But none hath a power to make a day holy, so as that it shall be a sin against God for all to labour therein, much less hath any a liberty to keep Jewish Holy-days.

12 Brethren, I beseech you be as I am, for I am as ye are *c*, you \* have not injured me at all *d*.

*c* Be as friendly to me as I am to you, (see the like phrase, *1 Kings 22. 4.*) *d* But how doth the Apostle say they had not injured him at all? When it is manifest they had defamed him. *Ans.* He had forgiven, or was ready to forgive this to them; he had no desire or design to be reveng'd on them. Or in this particular thing of Judaizing, for which he had been reflecting upon them, they had done him no personal injury, it was only his care for, and love to their Souls, which had drawn out this discourse from him; not any particular prejudice to them, or any desire he had to take any revenge upon them, for any personal injury done to himself.

13 Ye know how \* through infirmity of the flesh I preached the gospel to you at the first *e*.

*e* The Scripture having not given us a particular account of Paul's circumstances, when he first preached the Gospel to the Galatians; we are at a loss to determine what those infirmities were which Paul here speaketh of; more than that he calls them *infirmities of the flesh*. By which may be understood, either the baseness and contemptibleness of his presence, (which the false Teachers at Corinth objected to him, *2 Cor. 10. 10.*) Or some bodily sickness which Paul had at that time, (as some of the Ancients guess:) or his sufferings for the Gospel, which were those *infirmities* wherein he chose to glory, *2 Cor. 11. 30.*

14 And my temptation which was in my flesh ye despised not, nor rejected *f*, but received me \* as an angel of God, \* even as Christ Jesus *g*.

*f* The Apostle saith they were so far from injuring him (as he had said, *v. 12.*) that they had expressed great kindness to him: For though when he first came amongst them to preach the Gospel, he was a man of no great presence; but, in the judgment of some, vile and base; or was full of bodily weaknesses and diseases; was persecuted by men. Yet they did not reject nor despise him, for those temptations he had in the *Flesh*: by which he means, the same things he before meant by infirmities, for both bodily weaknesses, and sufferings for the Gospel, are Temptations, as the word signifieth Trials. *g* Nay (saith he) you were so far from rejecting, or despising me upon that account, that (on the contrary) you received me, as if I had been an Angel; yea, if Jesus Christ himself had come amongst you, you could not have been more kind to him than you were to me. This he tells them, partly to let them know, that what he had spoken, he had not spoken out of any ill-will or prejudice to them; partly to retain their good-will, that they might not shew themselves uncertain and inconstant in their judgment and affections, and partly, (as the following verse testifieth) to shew the levity of some of them; who had too much forgotten their first judgment of him, and value for him.

15 || Where is then the blessedness you spake of *h*? for I bear you record, that if it had been *was then* possible you would have plucked out your own eyes and given them to me *i*.

*h* Some understand the *blessedness* here spoken of in a passive sense; you were then a blessed and happy people, receiving the Doctrine of the Gospel in the Truth and Purity of it; what is now become of that blessedness? But both the preceding, and the following words, seem to rule the sense otherwise, viz. where is that *blessedness* which you predicated of me. *i* You called me then blessed, and shewed me such a dear affection that you would, if it would have done me good, have parted with what was dearest to you.

16 Am I therefore become your enemy because I tell you the truth *k*.

*k* What hath now altered your mind? or made you have a worse opinion of me, wherein have I offended you, or done you any harm? I have done nothing but revealed to you the truth

\* 1 Cor. 12. 2.  
Eph. 2. 11, 12.

\* 1 Cor. 8. 3.  
& 13. 12.  
\* Col. 2. 20.  
|| Or, back.  
\* Heb. 7. 13.  
|| Or, rudiments.

\* Rom. 14. 5.  
Col. 2. 16.

\* 2 Cor. 2. 5.

\* 1 Cor. 2. 3.

\* Mal. 2. 7.  
\* Matth. 10. 40.  
John 13. 20.

|| Or, what



truth of God, am I therefore become your Enemy? or do you account me your Enemy upon that account?

\* Rom. 10. 2. 17 They *l* \* zealously affect you *m*, but not well *n*: yea, they would exclude *||* you *o*, that you might affect them *p*.

\* Cor. 11. 2. *||* Or, *m*.

*l* The false Teachers, that have perverted you as to the Faith of the Gospel. *m* Pretend a great warmth of affection for you. *n* But in this they do not *well*; nor for a good end. *o* They would exclude you from our good opinion and affection. *p* That they might have all your love, and respect; and so by the ruine of our reputation with you, they might build up their own reputation.

18 But *it* is good to be zealously affected always in a good thing *g*, and not only when I am present with you *b*.

*g* The Apostle in the former verses had been speaking of a great zeal, or warmth of affection, (for that zeal signifieth,) which these *Galatians* had for, and declared towards him, when he first preached the Gospel amongst them; and also of a great warmth and degree of affection which these false Teachers had pretended to this Church. These words are so delivered that they are applicable to either of these; but the latter words seem to make them most properly applicable to the former; so the term [*always*] is *emphatical*: There was a time, when you were very warm in your love to me; the cause being good, your warmth of affection ought not to have abated, but continued always, and not *b* only while you saw me, and I was present with you.

\* 1 Cor. 4. 15. 19 \* My little children *i* of whom I travel in birth again *k*, until Christ be formed in you *l*.

Philom. 10. Jam. 1. 18.

*i* By calling them *little Children*, he both hints to them that he was their Spiritual Father, and had begotten them to Christ; and that they were as yet weak in the Faith, not grown men, but as yet little Children: and also hints to them, the tender affection he had towards them; which was the same as of a mother to her little children: though they did not own and honour him as their Spiritual Father, yet he loved them as his *little Children*. *k* For whom I am in as great pain, through my earnest desire for the good of your Souls, as the Woman is that is in travail for the bringing forth of a Child. *l* Till Christ be fully and perfectly formed in you: that is, till you be brought off from your *Judaism*, and opinion of the necessity of superadding the works of the Law to the Faith of Christ in order to your justification, and be rooted in the truth, and established in the liberty of the Gospel, with which Christ hath made you free.

20 I desire to be present with you now *m*, and to change my voice *n*, for I *||* stand in doubt of you *o*.

*||* Or, am perplexed for you.

*m* I wish circumstances so concurred that I could be present with you. *n* That I might use my tongue towards you as I saw occasion; either commending, or reproving, or exhorting, as I saw cause. *o* For I do not know what to think of you; I am afraid of your falling away from the profession of the Gospel to *Judaism*.

21 Tell me ye that desire to be under the law *p*, do ye not hear the law *q*?

*p* You that cannot be content to receive Jesus Christ alone, for justification; but have a mind to maintain a necessity of obedience to the Law of Circumcision, and other Judaical Rites; *q* Do ye not hear the Law, the Law which curseth every one who continueth not in all that is therein written to do it? or rather the story which follows; which is taken out of one of the Books of the Law, which the Apostle makes a mystical Revelation of the Divine Will, that there should come a time when Circumcision should be cast out.

22 For it is written, that Abraham had two sons, the one \* by a bond-maid, the \* other by a free-woman *r*.

\* Gen. 16. 15. \* Heb. 11. 11.

*r* The substance of this is written, *Gen. 26*. where we read of Abraham's having *Ishmael* by *Hagar* his bond-woman; and *Gen. 21. 2*. where we read of the birth of *Isaac* whom he had by *Sarah* who was his Wife.

\* Rom. 9. 7. 8. 23 But he *who* was of the bond-woman \* was born after the flesh *s*, but he of the free woman was by promise *t*.

*s* They were both (in a sense) born after the flesh, viz. in a natural way and course of generation: but after the flesh is plainly in this verse opposed to by promise: and the meaning is, that *Ishmael*, the son of *Hagar*, was not that son of *Abraham* to whom the promise was made, that in him all the Nations of the Earth should be blessed, *Gen. 15. 4. ch. 17. 19*. *Isaac* is said to have been born after the promise, either because God gave *Isaac* to *Abraham*, in complement, or fulfilling of the promise made to him, that he should have an Heir out of his own loins; or because the mighty and miraculous power of God was seen in his production, enabling *Abraham*

at those years to beget, and *Sarah* to bear a child, when both their bodies were as dead.

24 Which things are an allegory *u*, For these are the two *||* covenants *w*, the one from the mount *†* Sinai, which gendreth to bondage *x*, which is *Agar*.

*||* Gr, Testaments. *†* Or, *Sina*.

*u* That is called an *Allegory* when one thing is learned out of another, or something is mystically signified and to be understood further than is expressed. The Scripture hath a peculiar kind of *Allegories*, wherein one thing is signified by and under another thing. The thing here signifying, was *Abraham's* Wife and Concubine, *Sarah* and *Hagar*. *w* The Apostle saith, these signified the two Covenants; for that's the meaning of, *are*. So as here we have one Text more, where the verb substantive is put for, signifieth: and it will be hard to assign a reason why it should not be so interpreted in the Institution of the Lord's Supper; (notwithstanding the *Papists* and *Lutherans* so earnestly contending to the contrary.) The very word is here used, *διασυνα*, that is used in the institution of the Lord's Supper. Here it is, these are the two Covenants or Testaments; there, this is the new Covenant. The Apostle calls them two Covenants, whereas they were but one, with reference to the time of their exhibition, and manner of their Administration, in which they much differed. Nor must we understand the Apostle as signifying to us by these words, that *Moses* wrote the History of *Sarah* and *Hagar*, with such a design and intention; but only that that History is very applicable to the two Covenants, and we shall find, *v. 27*. the Apostle justifying this application from the authority of the Prophet *Isaiah*. And herein he complied with the general sense of the Jews; who judged that there was not only a literal, but a mystical sense also of those Histories of the Patriarchs. *x* The one Covenant was that of the Law delivered from Mount *Sinai*, this was like *Hagar*, for as *Hagar* was herself a Bond-woman, and so her child did partake of the condition of the Mother, and *Hagar* bare a Bond-man or Servant; so the Law (which he calls a Covenant, because of the stipulation of obedience from the people to the Will of God revealed, and declared,) left those that were under it in a state of bondage or servitude.

25 For this *Agar* is mount *Sinai* in Arabia *y*, and *||* answereth to Jerusalem which now is *z*, and is in bondage with her children *a*.

*||* Or, is in the same rank with.

*y* *Agar* the Bond-woman fitly represented Mount *Sinai*, the Mountain in *Arabia*, from which the Law was given: *z* And Jerusalem which now is answereth to Mount *Sinai*; for as in Mount *Sinai* the Law was given in a terrible manner, so now Jerusalem is the seat of the Scribes and Pharisees, who are the Doctours of that Law, and rigidly press the observation of it. *a* By which the Jews are kept in bondage: The Apostle speaketh not here of the civil servitude that the Jews were in under the Romans, to whom they were now Tributaries, but of that Religious servitude in which the Scribes and Pharisees kept them to their legal services.

26 \* But Jerusalem which is above, is free *b*, which is the mother of us all *c*.

\* Isa. 2. 2. Heb. 12. 22. Rev. 3. 12. & 21. 2, 10.

*b* The new Covenant, or the dispensation of the Gospel, or the Christian Church, which is above, or from above, which answereth to *Sarah*, and is said to be above, because revealed from Heaven by Christ, sent out of the bosome of the Father, not as the Law was revealed upon Earth, upon Mount *Sinai*. Hence Apostates from the Doctrine of the Gospel, are said to turn from him who speaketh from Heaven, *Heb. 12. 25*. Or else it is said to be above, because it is the assembly of the first born written in Heaven, *vers. 23*. hence the Gospel-Church is called the Heavenly Jerusalem, *vers. 22*. Of this Gospel-Church the Apostle saith, that it is free, *i. e.* free from the yoke and bondage of the Ceremonial Law, or from the Covenant and curse of the Law. *c* Which Church he saith is the Mother of all Believers, they embracing the same Faith; and walking in the same steps, from whence was easie for the *Galatians* to conclude, their freedom and liberty also from the Law.

27 For it is written, Rejoyce thou barren that bearest not, break forth and cry, thou that travailest not, for the desolate hath many more children, than she which hath an husband *b*.

*b* It is written, *Isa. 54. 1*. Some think that the Apostle doth but allude to that of the Prophet, and that the sense of the Prophet was only to comfort the Jews, whose City, though it should be for a present time barren, thin of Inhabitants, during the time of the *Babylonish* Captivity; yet it should be again replenished with People, and be more populous than other Cities. But the Prophet seemeth rather to interpret that Prophecy, than merely to allude to it; so that verse is one of those Prophetical Passages about the calling of the Gentiles, (of which are many in that Prophet.) In this sense, the Gentiles are to be understood under the notion of the woman that was barren and desolate. The Church of the Jews is represented

sent under the notion of a Woman that had an Husband and Children. The Prophet, by the Spirit of Prophecy, calleth upon the *Gentiles*, that brought forth no children to God, and to whom God was not an Husband, to *Rejoice*, and to *cry out for joy*, for there should be more Believers, more children brought forth to God, amongst them, than were amongst the *Jews*: So as the Church of the *Gentiles* are compared to *Sarah*, who was a long time barren, but then brought forth the Child of the Promise, the Seed in which all the Nations of the Earth were to be blessed.

28 Now we, brethren, as Isaac was, are the children of promise *c*.

*c* Isaac was the promised Seed, *Gen. 21. 12. Rom. 9. 8.* the Apostle tells the *Galatians* that the believing *Gentiles* were (as Isaac) the children of the promise. Isaac being born, not by virtue of any procreative virtue in his Parents, which was now dead in them, *Rom. 4. 19.* but by virtue of the promise, and by a power above nature, was a Type of the believing *Gentiles*, who are a Spiritual Seed, and that Seed to whom the promise was made, being the Members of Christ by Faith: So as the *Jews* had no reason so much to glory as they did, that Abraham was their Father, for those amongst them that believed not, were but his carnal Seed, believers only were the Spiritual Seed, the children of the Promise: To which the believing *Gentiles* had the same claim with the believing *Jews*, and a much better than those of them that believed not in Christ.

29 But as then he that was born after the flesh *d* persecuted him that was born after the spirit *e*, even to it is now *f*.

*d* As it was in Abraham's time, *Ishmael*, who was born in a mere carnal and ordinary way of Generation: *e* Persecuted Isaac, by mocking at him, *Gen. 21. 9.* who was born by virtue of the promise, and the mighty power of God, enabling *Sarah* at those years to conceive, and Abraham to beget a Child. *f* Even to it is now, the carnal Seed of Abraham, the *Jews* persecute the Christians which are his spiritual Seed. From whence we may observe, that the Holy Ghost accounteth mockings of good people for Religion, Persecution. So *Heb. 11. 36.* others had trials of cruel mockings, and we know these were one kind of the sufferings of Christ. By this also the Apostle doth both confirm what he had before said, in making Hagar a type of the *Jews*, and Sarah a type of the *Gentiles*; the *Jews* persecuting the seed of Christ, as Hagar's seed persecuted Isaac.

30 Nevertheless, what faith the Scripture? Cast out the bond-woman and her son, for *\* the* son of the bond-woman shall not be heir with the son of the free-woman *g*.

*g* We read *Gen. 21. 10.* that when Sarah saw *Ishmael* mocking at her Son Isaac, she was not able to bear it, but speaketh to her Husband Abraham, saying, Cast out this bond-woman, and her Son, for the Son of this bond-woman shall not be heir with my Son, even Isaac. The principal design of the Apostle seems to be, by that Type of the ejection of *Ishmael* out of Abraham's Family, to let them know the mind and will of God. 1. Concerning the exclusion of the Law from a partnership with Christ, and the Gospel, in the justification of sinners before God. 2. Concerning the rejection of the *Jews*, upon the calling of the *Gentiles*. 3. Concerning the total destruction of the Jewish Church and Nation, for their persecution of Christ, and the Christian Church.

31 So then brethren, we are not children of the bond-woman, but of the free *b*.

*b* The Church of the *Gentiles* was not typified in Hagar, but in Sarah; from whence the scope of the Apostle is to conclude, that we are not under the Law, obliged to Judaical observances, but are freed from them, and are justified by Faith in Christ alone, not by the works of the Law. By this conclusion, the Apostle maketh way for the exhortation in the following Chapter, pressing them to stand fast in their liberty.

## CHAP. V.

1 Stand fast therefore in *\* the* liberty where-with Christ hath made us free *a*, and be not intangled again with the yoke of bondage *b*.

*a* The liberty here spoken of, is a right which a person hath to action, that he may do, or forbear the doing of things at his pleasure, as he apprehends them suitable or not, without the let or hindrance of another: This is either in things of a civil nature, or of a spiritual nature. The former is not understood here, for it is none of the liberty, with which Christ hath made us free, for subjects to be free from the lawfull commands of Princes, or children to be free from the laws of their Parents, or servants to be free from the commands of Masters. There is hardly any book in the New Testament wherein Obedience of this nature, in things that are lawfull, is not either exemplified as our duty in Christ and the

Apostles; or urged by very strong Arguments. The liberty here, is that freedom from the Law, of which the Apostle hath been speaking all along this Epistle: From the curse of the Moral Law, and from the coercion of it, and principally from the Ceremonial Law contained in Ordinances. This is the liberty which Christ hath purchased for us, and in which the Apostle willeth all believers to stand fast. *b* Not being again intangled with a yoke, which God had taken off from their Necks. The Apostles in their Synod, *Acts 15. 10.* had called it a yoke, which neither they, nor their fathers were able to bear.

2 Behold, I Paul say unto you, that *\* if ye be* *\* Acts 15. 11* circumcised, Christ shall profit you nothing *c*.

*c* It is manifest, that the Apostle is speaking here concerning Circumcision, looked upon as necessary to justification, now under the Gospel State. For under the Old Testament undoubtedly Christ profited the Fathers, though circumcised, yea, Christ undoubtedly profited Timothy, even under the Gospel, though he was circumcised, *Acts 16. 3.* that being done to prevent a scandal, and during a time, whilst for the gaining of the *Jews* to the Christian Faith, the Jewish Ceremonies, though dead, were (as it were) kept above ground, unburied for a time. But for men, after a sufficient time indulged them for their satisfaction, concerning the abolition of the Ceremonial Law, still to adhere to it, and religiously to observe the Rites of it, as in obedience to a Divine Precept, and as necessary, over and above faith in Christ for justification, was indeed to deny Christ, and disclaim his sufficiency to save us. Who is able to save to the utmost them that come to God by him; and besides whom there is no name given under Heaven, by which men can be saved, neither is there salvation in any other, *Acts 4. 10, 11, 12.* and who is the end of the Law, for righteousness to every one that believeth, *Rom. 10. 4.* So that to joyn any thing with Christ, and Faith in him, for the justification of the Soul before God, is plainly to deny, and disclaim him, and to make him insignificant to us. This Paul affirms with an Apostolical authority and gravity, I Paul say unto you.

3 For I testify again to every man that is circumcised, that he is a debtor to doe the whole law *d*.

*d* This must be understood either of the *Gentiles* only, (who were never under any obligation to Circumcision, or of such as were circumcised, with an opinion that it was necessary at this time to justification and Salvation. Of these (the Apostle saith) that by this they made themselves debtors to the whole law. They were obliged to one part of the Law, they must also be obliged to all the other parts of it. Besides that Circumcision was an owning and professing subjection to the whole Law. As the receiving the Sacrament of Baptism is a professed subjecting our selves to the whole Gospel. *Obj.* But (may some say) ought not then all Christians to observe the Law? *Ans.* Not the Ceremonial and Political Law, which were peculiar to the Jewish Church and State. 2. It is one thing to be under an obligation to our utmost to fulfil the Law, another thing to acknowledge our selves debtors to the Law. *Obj.* But did not the Fathers then by being circumcised, acknowledge themselves debtors to the Law? *Ans.* Yes, They did acknowledge themselves bound to the observation of the Law, and to endure (upon the breaking it) the curse of it: But they were discharged from this obligation by believing in the Lord Jesus Christ; who was made a curse for them, that he might redeem them from the curse of the Law: But if any disclaimed Christ, (which, whosoever added any thing to his Righteousness and to Faith in him, as to the justification of the Soul, did, (as the Apostle had said in the former verse) they laid themselves under an obligation to fulfil the whole law of God, if they would be saved.

4 Christ is become of no effect unto you, who-soever of you are justified by the law *e*, ye are fallen from grace *f*.

*e* The word here translated, become of no effect, is used *Rom. 3. 3.* By those, who are justified by the Law, are to be understood such as seek, or desire to be justified by the Law, for actually none is so justified. The sense is, who-ever seeketh to be justified by the works of the Law, he disclaimeth the Righteousness of Christ; to him Christ's death signifieth nothing, nor is of any virtue at all: For he had told us before, *chap. 2. 21.* If righteousness were by the Law, then Christ is dead in vain; and *Rom. 8. 3.* What the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, &c. The very end of Christ's coming and dying was to supply us with a righteousness, which (apprehended by Faith) should be reckoned to us as ours; wherein we might stand before God. Which end of Christ's Death had been frustrated, if through our flesh, there had not been such a weakness or impotency in the Law as to justification. So as if any still looked for justification by performance of the Law, as such, made the Death of Christ in vain, because if such



such a thing could have been done that way, there had been no need of Christ's dying: So they also made it, which was not in vain in it self, yet in vain, and of no effect to their Souls; because Christ would not be a partial cause in the justification of a Soul. *f* And they, by this renounced the Grace of God exhibited in the Gospel, and fell from the grace of it. For by *Grace* here is not to be understood, a *state of grace*, (from which none can fall *totally and finally*;) but the *Grace of the Gospel*; by which is signified the free love of God in it exhibited, offering Christ to sinners for Righteousness.

5 For we *g*, through the Spirit *h*, wait for  
\* 2 Tim. 4. 8. \* the hope of righteousness *i* by faith *k*.

*g* We Christians, who have truly imbraced Christ. Or (as others think) we that are turned from Judaism to Christianity; and so are more concerned in the Law, which was not given to the Gentiles, but to us Jews: Yet, *h* by the guidance and direction of the Spirit, or through the operation of the Spirit in us. *i* We wait for the hope of Righteousness; that is, *We hope for righteousness*; that Righteousness whereby we shall be made righteous before God; or, (as some will have it) the *Crown of Righteousness*: I had rather understand it of *Righteousness* it self, that having been all along the argument of the Apostles discourse here. *k* Not by our observance of the Law, but by Faith in Jesus Christ.

\* 1 Cor. 7. 19. chap. 6. 15. Col. 3. 11. \* 1 Thess. 1. 3. 6 For \* in Jesus Christ neither circumcision availeth any thing, nor uncircumcision *l*, but \* faith which worketh by love *m*.

*l* Under the New Testament established in Christ, and confirmed by the death of Christ, there is no difference betwixt Jew and Gentile; there is but one way of justification, one of Salvation for them both. *m* And that is, by believing in Christ Jesus, which Faith is not an idle, inactive, inoperative Faith, but such a Faith as *worketh by love*, both towards God and towards men in an obedience to all the commandments of God: yet is not the Soul justified, nor shall it stand righteous before God in and for this obedience, which neither is Faith, nor goeth before it, but followeth it, as the true, proper, and necessary effect of it.

\* 1 Cor. 9. 24. Chap. 2. 1. || Or, who did drive you back. 7 \* Ye did run well *n*, who did \* || hinder you that you should not obey the truth *o*.

*n* This was once your Faith, your profession, and according to this you directed the course of your Life and Actions; who hath hindered you in your course, or turned you out of your way, or given you a check in your race. *o* And hath made you disobedient to, or to swerve from the truth which you formerly owned and professed.

\* Chap. 1. 6. 8 This persuasion *p* cometh not of him \* that calleth you *q*.

*p* This new opinion into which Seducers have misled you, which, by imbracing it, you have made yours; *q* Is not from God, who hath called you out of darkness into marvellous light, unto fellowship with himself, into a state of Grace and Favour with him, and to the hopes of Eternal Life; and who yet calleth you by his Gospel: It must therefore be from the Devil and his Instruments, who go about to seduce and pervert you.

9 A little leaven leaveneth the whole lump *r*.

*r* This is a proverbial expression, which (as others of that nature) is applicable in more cases than one. The Apostle made use of it, 1 Cor. 5. 6. to persuade that Church to purge their Communion, by casting out the incestuous person: he maketh use of it here to persuade them to take heed of admitting any principles of false Doctrine, which he compareth to *leaven*, (as our Saviour does, *Matth. 16. 6. 12.*) And that very fitly, both in regard of the slower, and of the diffusive nature of it; the latter of which is here chiefly intended. The truths of God having such dependence one upon another, that he who erreth in any one Doctrine of Faith, seldom continueth long found as to other points.

\* 2 Cor. 2. 3. & 8. 22. \* Chap. 1. 7. 10 \* I have confidence in you through the Lord, that you will be none otherwise minded *s*, but \* he that troubleth you shall bear his judgment, whosoever he be *t*.

*s* The Apostle (according to his usual method) sweeteneth his sharp reproof of this Church for their deviations from the Faith or the Gospel, with a declaration of his good opinion of them; declaring that he had a confidence in them, that through the Grace of God they would be reduced to the truth, or kept from wandering from it, and that in matters of Faith they would be all of the same mind. *t* And for those who endeavoured to seduce and pervert them, God should reward them according to their works. He seems to aim at some particular false Teacher, (whose Name he concealeth,) who gave this Church this trouble.

11 And I brethren, if I yet preach circumci-

sion *u*, why do I yet suffer persecution *w*? then is the \* offence of the cross ceased *x*.

*u* It should seem by what the Apostle saith in this verse, that some of these false Teachers had quoted the Apostle for them, as if he himself had preached circumcision; possibly taking advantage from his circumcising *Timothy*, not distinguishing betwixt what was done by *Paul* as of liberty, and to avoid the offence of the Jews, and what they pressed as necessary to be done, (besides believing in Christ) for justification. Now (saith the Apostle) if I yet preach up circumcision as necessary to be observed, *w* why am I then persecuted by the Jews, as one apostatized from their Religion? *x* By the cross, he either means the *Cross of Christ*; then the sense is, it is my opposing the observance of their law, that more offendeth them than my preaching of Christ crucified. Or else, he meaneth, the *afflictions* which he suffered for the sake of Christ and the Gospel; (in which sense the term is used, *Matth. 16. 24. Luke 9. 23. and 14. 27.*) Then the sense is, that all sufferings for the owning and preaching of Christ are at end; let us but yield the Jews that point (that Christians are obliged to the observance of the law of *Moses*;) the great quarrel between them and us is at end; but their daily persecuting of me is a sufficient demonstration that I do not preach up circumcision.

12 \* I would they were even cut off that trouble you.

*y* I wish that God would some way or other put an end to these that trouble you. This *Paul* speaketh not out of hatred to their persons, but out of a zeal to the Glory of God, and a just indignation against these men, who had so much hindered the salvation of the Members of this Church. And it is not improbable that the Apostle here spake by the Spirit of prophecy; as knowing God will cut them off, so that his, and the like imprecations of holy men in Scripture are not to be drawn into presidents, or made matters for our imitation, unless we had the same discerning of Spirits which they had, or the same Spirit of Prophecy and Revelations from God as to future things. But how far is it lawfull or unlawfull for ordinary persons, whether Ministers, or private Christians to pray against God's, or his Churches Enemies, is a question for the arguing which, this place is too narrow.

13 For, brethren, ye have been called unto liberty *z*, only \* use not liberty for an occasion to the flesh *a*, but \* by love serve one another *b*.

*z* A liberty from the covenant of the Law; and the curse of the Law, as *chap. 3. 13.* From servile fear, as *Luke 1. 74.* and from sin, *Rom. 6. 7.* *a* But you must take heed, that you do not abuse this liberty by making it an occasion for sin; so as from thence to conclude, that you may give your flesh more liberty in obeying the lusts of it: you must not think, that the Gospel hath set you at liberty from the obedience of the Law; the Gospel liberty to which you are called doth not set you free from the duty of love, either to God or men. *b* Therefore by love serve one another. Our Christian liberty neither freeth us from the serving of God, nor from our mutual serving each other to love. According to *Rom. 13. 8. Owe nothing to any man, but this, that you love one another.*

14 For \* all the law is fulfilled in one word, even in this, \* Thou shalt love thy neighbour as thy self *c*.

*c* The whole Will of God, containing our duty towards men, is reducible to this one thing, *Love*; for whatsoever God hath commanded us to do towards men, is but a branch from this root, and must flow from Love as its principle. Or the whole will of God concerning man is fulfilled in this one thing of love; where love to God is not excluded, but supposed, as the root of our love to our Neighbour; for our Neighbour is to be loved for God. Thus *Rom. 13. 8. He that loveth another, hath fulfilled the Law*: And 1 *Job. 4. 20.* the Apostle proveth, that a man cannot love God unless he loveth his Brother; and 1 *Tim. 1. 5. The end of the Commandment is charity*. Yet what the Papists would conclude from hence, (*viz.* that it is possible for a man to fulfill the Law, because it is possible for him to love his Neighbour;) doth by no means follow; for the Apostle 1 *Tim. 1. 5.* telleth us, This love must proceed out of a pure heart, and of a good conscience, and faith unfeigned. Mr. Calvin observeth well, that the Apostle here mentioneth love to men as the fulfilling of the Law, in opposition to the false Teachers; who made the fulfilling of the Law to lye in the observance of the ceremonies of the law, whereas the great thing which the law of God requireth is love, out of a pure heart, good conscience, and faith unfeigned. So that he who believeth with a Faith unfeigned, and out of that principle, with a pure heart, and a good conscience, loveth his Neighbour as himself, shall be by God accounted to have fulfilled the law; for love is the end of the law.

15 But if ye bite, and devour one another *d*, take heed ye be not consumed one of another *e*.

*d* This lets us know, that there were great contentions and divisions amongst the Members of this Church, whether (which is probable) occasioned by their differences in and about the Doctrine of *Justification*, or upon other accounts, we are not told; but upon whatever account they were raised, they were contrary to that serving one another in love, to which the Apostle had exhorted them. Nor did they terminate in a mere dislike of, and displacency to each other, but brake out into overt acts, more becoming Dogs than Christians, and therefore 'tis expressed under the notion of *biting* and *devouring*. *e* The issue of which the Apostle prophesieth, would be a *consuming* one another; they being actions that had a natural tendency to this end.

\* Rom. 13. 14.  
1 Pet. 2. 11.  
10; fulfill  
not.

16 This I say then, \* walk in the spirit *f*, and ye shall not fulfill the lusts of the flesh *g*.

*f* The Apostle having, v. 13. cautioned them against *turning the grace of God into wantonness*, by using their liberty as an occasion to the flesh; here he directeth them to the best means for the avoiding thereof, viz. *walking in the Spirit*. Where by *Spirit* he doth not mean our own *Spirits*, or the guide and conduct of our own reason; for the term *Spirit*, set (as here) in opposition to the *Flesh*, is in no place of Scripture understood of any other than the holy Spirit of God, which dwelleth in, and influenceth Believers, guiding them both by a rule from without (which is the word of God, given by its inspiration,) and by its inward motions and operations. *Walking*, signifies their directing their whole conversations. The phrase *in the Spirit*, and *after the Spirit*, Rom. 8. 1. seems to be of the same import, unless the alteration of the *Preposition* signifieth, that Christians are not onely to look to the word of God dictated by the Holy Spirit as their rule, and to listen to its dictates, but also to look up to the Holy Spirit for its strength and assistance; and implieth a promise of such assistance. The sense is, let your whole conversation be according to the external Rule of the Gospel, and the more inward motions, directions, and inclinations of the Spirit of Christ; dwelling and working in you, and moving you to the obedience of that word. *g* This doing, though the flesh be yet in you, and you will find the lustings and warnings of it, yet you shall not fulfill the sinful desires and lustings of it; that is, sin, though it be in you, shall not be in dominion in you; it shall not reign in your mortal bodies, Rom. 6. 12. Let not sin reign in your mortal bodies, that you should obey it in the lusts thereof.

\* Rom. 7. 23.  
8, 6, 7.  
\* Rom. 7. 15,  
19.

17 For \* the flesh *b* lusteth against the spirit *i*, and the spirit against the flesh *k*, and these are contrary the one to the other *l*, so \* that ye cannot do the things that ye would *m*.

*b* By the *flesh* and the *spirit*, we cannot so much understand the *sensitive* and *rational* appetite; for these two appetites are not so contrary, but that in many things they agree well enough; and we are Enemies not onely in our sensitive part to spiritual things, but *ἐν τῇ διανοίᾳ*, in our mind and rational part also; Col. 1. 21. And some of the *fruits of the flesh*, which are afterward mentioned, vers. 19, 20. (such as *Idolatry*, *Heresies*, &c.) cannot be referred to the sensitive part. But by these terms are either to be understood the unregenerate part of man; or rather, that carnal concupiscence which we derived from *Adam*, and is seated in our rational as well as sensitive appetite; which opposeth it self to the divine Rule, and to the dictates and motions of the Spirit of God. *i* This concupiscence moveth strongly against the directions of the Spirit. *k* And the Holy Spirit of God dwelling in the Saints, moveth as potently against the propensions and inclinations of the *Flesh*. *l* For they are two contrary principles, and work contrarily in their motions and inclinations. *m* So that even the best of God's People cannot at all times do either what they should do, (according to the precept of the word,) or what they would do, according to the bent of their regenerate part.

\* Rom. 6. 14.  
8. 2.

18 But \* if ye be led by the spirit, ye are not under the law *n*.

*n* To be led by the *Spirit*, and to walk in the *Spirit*, are the same thing; and differ onely as the cause and the effect. To be under the *Law*, is to be under the curse of it, or coaction of it, and an obligation to the performance of the Ceremonial Law. The reason is, because the Spirit is a Spirit of Adoption and liberty; and where it is, it teacheth to serve the Lord without fear from a principle of freedom and ingenuity.

\* 1 Cor. 3. 3.  
14.

19 Now \* the works of the flesh *o* are manifest which are *these* *p*, adultery, fornication *q*, uncleanness *r*, lasciviousness *s*.

*o* The products of the natural inclinations and propensions in the heart of Man: *p* He saith, these are manifest, the filthiness of them appears by the light of Nature, by the checks of Conscience men meet with for them; or else it is manifest, that these actions are not from the Spirit of God, (because of

their contrariety to the Divine Rule,) but are from the corrupt part of man; these (he saith) are *p* *Adultery*, or the defiling of our Neighbour's Bed. *q* *Fornication*, which is the uncleanness of single persons each with other: *r* And all other species of uncleanness, or unclean conjunctions: *s* with whatsoever wanton carriage, gestures, or behaviour lead to these acts.

20 Idolatry *t*, witchcraft *u*, hatred *w*, variance *x*, emulations *y*, wrath *z*, strife *a*, seditions *b*, heresies *c*.

*t* Either the worshipping the Creature for God, or the worshipping of God in and by the Creature, as by Images, &c. *u* The product of compacts with the Devil; by virtue of which, the persons so contracting are assisted by the power of evil Spirits to produce effects beside the ordinary course and order of Nature, and for the most part mischievous to others. *w* And not these gross crimes onely are the fruits of the flesh, but also *abiding hatred* of our brethren in our heart, enmities to others, (as the word signifieth) *x* The result of which, are *variances*, mens quarrellings and contentings one with another for little or no cause. *y* *Emulations*, peoples endeavouring to hinder others of such good things as they see them desirous of; *z* *heats*, and immoderate passions of men one against another; *a* a continual readiness and proneness to quarrelling; *b* dividing into parties; which in the State is called *Sedition*, in the Church *Schism*: *c* *Heresies*, that is, differing and false opinions in the grand Doctrines of Religion.

21 Envyings *d*, murders *e*, drunkenness *f*, revellings, and such like *g*, of the which I tell you before *h*, as I have also told you in time past *i*, that \* they which doe such things, shall not inherit the kingdom of God *k*.

\* Eph. 5. 5.  
Col. 3. 6.  
Rev. 22. 15.

*d* Repinings at that good which is enjoy'd by our Brethren. *e* Unjust taking away the lives of others; with any actions tending, or subservient thereunto. *f* Immoderate drinkings, *g* immoderate eatings; all abuses of the Creatures of God beyond necessity, or a moderate delight. *h* I tell you of it before the day of Judgment comes, when you will find that which I tell you to be truth. *i* As you know I have in my preaching to you in times past told you, *k* that they who ordinarily do these things, and do not onely live in such practices, but dye without repentance for them, shall never be saved: 1 Cor. 6. 9, 10. Rev. 21. 7, 8, 9.

22 But \* the fruit of the Spirit *l*, is love *m*, \* joy *n*, peace *o*, long-suffering *p*, gentleness *q*, goodness *r*, faith *s*.

\* Eph. 5. 9.

*l* Those habits, which the Holy Spirit of God produceth in those in whom it dwelleth and worketh, with those acts which flow from them, as naturally as the Tree produceth its fruit; are; *m* *Love* to God, and to our Neighbours. *n* *Joy*; the Soul's satisfaction in its union with God, as the greatest and highest good; with an actual rejoycing in Christ, and in what is for his honour and glory; called a *rejoycing in the truth*, 1 Cor. 13. 6. and in the *good of our brethren*, Rom. 12. 15. 1 Cor. 13. 6. *o* *Quietude of Conscience*, or peace with God, (of which peace of Conscience is a copy, and a peaceable disposition towards men opposed to strife, variance, emulations, &c. *p* *Long-suffering*, opposed to an hastiness to revenge, and inclining us patiently to bear injuries. *q* *Sweetness and kindness of temper*, by which we accommodate our selves, and become mutually usefull to each other. *r* A disposition in us to hurt none, but to doe all the good we can to all. *s* By *Faith* seemeth here to be meant, *truth* in words, faithfulness in promises, and in dealings one with another.

23 Meekness *t*, temperance *u*, \* against such \* 1 Tim. 1. 9. there is no law *w*.

*t* Forbearance of passion, rash anger, and hastiness of Spirit. *u* A sober use of meats, drinks, apparel, or any thing wherein our senses are delighted. Many of these are *moral* virtues, and such as some have attained to by moral Discipline, their cultivating of their Natures by Education, and moral Philosophy: Yet they are also the fruits of the Spirit of God; such as it doth always work in the Souls wherein it dwelleth, (though in different measures and degrees,) onely the moral Man thus comporteth himself from principles of reason, shewing him the beauty and comeliness of such a conversation, and aims no higher in it, than an happiness of converse in this life, his own honour and reputation. But the spiritual Man doing the same things, aimeth at an higher end: (the glorifying of God, and saving his own Soul,) and doth these things from a fear of God, out of love to him, and out of *Faith*, (as seeing in them the will of God.) *w* Against such (saith the Apostle) there is no law. No law to accuse, or to condemn them; for these are things which the Law commandeth to be done, and are acts of obedience to the Law. So as those who doe these things are led by the Spirit, and are not under the condemning power or curse of the Law.



\* Rom. 6. 6.  
chap. 2. 20.  
|| Or, *passions*.

24 And they that are Christ's *x*, have \* crucified the flesh *y*, with the || affections and lusts *z*.

*x* Those who are ingrafted into Christ by Faith, united to him, and so his members; *y* By virtue of a power derived from the Cross of Christ, have got their unregenerate part in a great measure mortified. *z* With the inordinate desires, affections, and passions of it, not that they have wholly put off these; (they are men still) but the inordinateness of them is corrected, mortified, and subdued.

\* Rom. 8. 7.

25 \* If we live in the Spirit *a*, Let us also walk in the Spirit *b*.

*a* If (as we profess) there is an union betwixt the holy Spirit of God, and us, (so as that holy Spirit is to us the principle of our life, and we live more from him than from any principle in our selves. *b* Let us manage all our conversation according to the guidance and direction of the same Spirit. Operations naturally follow the principle of Life, from which they proceed, so that as those who only live in the flesh, walk in and after the flesh, and its inclination; so those who live in the Spirit, ought to produce, and will produce effects suitable to the cause of them, and the principle from which they flow.

\* Phil. 2. 3.

26 \* Let us not be desirous of vain glory *c*, provoking one another *d*, envying one another *e*.

*c* Ambition or Vain-glory is a natural corruption disposing us to boast and commend our selves, and to seek the honour and applause of men. *d* This is an effect of the former, disposing us out of hope of victory to challenge others to a contest with us. Or it may be understood, of provoking others by injuries and wrongs done them; which is contrary to the duty of Love. *e* Not rejoicing at the good of others; either desiring their portion, or being troubled that they fare so well. Possibly this Verse might more properly have been made the first of the next Chapter, (as Luther maketh it,) where the Apostle *goeth on*, pressing further spiritual duties common to all Christians.

## CHAP. VI.

\* Rom. 14. 1.  
& 15. 1.  
|| Or, *although*.  
\* 1 Cor. 2. 15.

1 Brethren \*, || if a man be overtaken in a fault *a*, ye \* that are spiritual *b*, restore such a one in the spirit of meekness *c*, considering thy self lest thou also be tempted *d*.

*a* In the term [Brethren] there is a secret argument perswading the duty which he is pressing, because Christians, particularly Members of the same Church, are all Brethren. By Persons, *overtaken with a fault*, he means such as do not make a trade of open and scandalous sinning, (for such must be *rebuked sharply*;) but such as may be sometime through infirmity overborn, and run down with a temptation to sin. *b* By those that are *Spiritual*, he means not onely the Pastors and Governours of the Church, (though this care and duty is much incumbent upon them,) but such as have received the Spirit of Christ; more especially such as were more knowing in the ways of God, and had spiritual habits more confirmed in them; (in which sense *Spiritual* is used in 1 Cor. 3. 1. *c* The word translated *restore* signifies to put again into joyn, or into right order and place. Sin is an inordinate action, and putteth the Soul that committeth it out of its due order and place. He willeth the Brethren that are *spiritual* to use all due means to put such a member in joyn again, but not to do this roughly, and with passion, and severe correction; but meekly, so as may be most probable to win the Sinner's Soul. *d* Having an eye and respect to themselves; as neither being free from sin, nor from temptations to sin, dealing with others as they would have others deal by them.

2 Bear ye one another's burthens *e*, and so fulfill \* the law of Christ *f*.

*e* It is a general Precept, and may be either understood with reference to what he had said in the former Verse, so it hints our duty; though we discern our Brethren to have fallen into some sin or error, yet if we discern that they are sensible of their lapse, and their sin is not a pleasure, but a burthen to them; though we ought not to bear with them, or connive at them in their sins, yet we ought to sympathize with them when we see their sin is become their load and burthen, under which they groan and are dejected. Or else more generally, as a new Precept, commanding us to sympathize with our Brethren under any load of trials and affliction which God shall lay upon them. And so it agreeth with that Precept, Rom. 12. 15. *f* By the *Law of Christ*; he means the Will of Christ revealed in the Gospel; particularly the *Law of Love* so much enjoined by Christ, John 13. 15. 33. 34. 35. and 15. 12. Which is not called the Law of Christ, because first given by him; (for himself maketh it the sum of the Ten Commandments;) but because he received it, and vindicated it from the corruption of the *Pharisees* interpretation, Matth. 5. 43. 44.

because he so often urged it, and so seriously commanded and commended it to his Disciples; and set us the highest precedent and example of it, and hath by his Spirit written it in the hearts of his People.

3 For \* if a man think himself to be something when he is nothing, he deceiveth himself *g*. \* 1 Cor. 8. 2.

*g* It is a general maxime, and the truth of it is obvious to every one that readeth it; for supposing a man to be *nothing* of what he thinks himself to be, he must needs *deceive himself* in nourishing and entertaining such an Opinion of himself. For the dependance of it upon what the Apostle had said before, it is obvious. *Pride* and mens high opinions of themselves above what they ought, are the cause of their censoriousness and morosity in dealing with other Offenders; which modesty would not suffer in them, if they apprehended themselves to be as weak, and as much exposed to temptations as others are. It is *Pride* and overweening opinions of our selves, that make us despise or neglect others under their burthens, and so forget the *Law of Christ*; the Apostle therefore properly addeth this Precept for humility and modesty to these former Precepts.

4 But \* let every man prove his own work *h*, and then shall he have rejoicing in himself alone, and not in another *i*. \* 1 Cor. 11. 22.

*h* The Apostle by a man's *own work* here, understands his own *actions* and *manners*, which he would have every man to busie himself to search, try, and examine by the Divine Rule, whether they be conformable to the Will of God, yea or no; and then he saith *i* a man shall (if he findeth his work such as is agreeable to the Will of God) have a cause to *rejoice in himself*; not in the merit or perfection of his works, but in his own *works*, not in *others*; that is, he shall rejoice in something which God hath wrought in and by him, and not in others. This the Apostle wisely propounds, as a means to bring a man to know his own measures: it being a great error for men to measure themselves by the measures of other men, their perfections by others imperfections.

5 For every man shall bear his own burthen *k*.

*k* That is, God will judge every man in the last day, according not to what others have done, but to what he himself hath done, 1 Cor. 3. 8. Therefore every one is concerned to *prove his own work*; for at last his eternal joy and rejoicing, or sorrow and mourning, shall be according to what he himself hath wrought, not according to what others have wrought. If ever they enter into the joy of Heaven, they shall rejoice in their own work. And if eternal sorrow be their portion, they shall groan under their own burthens; they will not be the sins of others, but their own sins, which will sink them into eternal misery. For though Superiours shall answer to God for the sins of their Inferiours, yet it shall not properly be for their Inferiours sins, but for their own sins, in neglecting to warn and to reprove them, and to doe what in them lay to have hindred them in their sinfull courses.

6 \* Let him that is taught in the word *l*, communicate to him that teacheth, in all good things *m*. \* 1 Cor. 9. 11, 14.

*l* The word here translated *taught*, signifieth *Catechized*; and is the same word from which that word is derived; but it here signifieth *taught*, *catechizing* being but a mode or species of teaching. *m* The Precept is concerning the maintenance of Ministers, which is fitly expressed by the term *communicate*; because as the People distribute to their Ministers things temporal, so the Ministers distribute things spiritual. The *good things* here mentioned, are temporal good things; such as may be usefull to the Teacher for him to uphold himself and Family. The Text teacheth us, that it is the Will of God that Ministers should be maintained at the charge of the Church to which they minister; and it is but an act of justice, for they do but *communicate* temporal things to those who communicate to them much more valuable things.

7 \* Be not deceived, God is not mocked *n*, for \* whatsoever a man soweth, that shall he also reap *o*. \* 1 Cor. 6. 9. \* Luke 16. 15. Rom. 2. 6.

*n* The Apostle addeth this, to terrify those who find out vain and false excuses to save their purses; he adviseth them not to cheat themselves, for though they might deceive men, yet they could not deceive the All-seeing, and Heart-searching God. *o* Farther to encourage them to this *communicating*, he mindeth them, that what they distributed in this nature, was no more lost, than the Seed is which the Husbandman casteth into the ground; which in its season springs up, and returneth into the Husbandman's hand with increase. This Metaphor of *Sowing*, is made use of also, Proverbs 11. verse 18. 2 Corinthians 9. 6. to express mens actions, and lets us know that our actions when done, are not done with, but as our *Bodies* shall rise again, so what we have done in the flesh shall be revived and judged, whatsoever either

for quantity, or for quality men *sow*, the same shall they reap; As to quantity, he had said in 2 Cor. 9. 6. that he who *soweth sparingly*, should reap *sparingly*, and he that *sowed bountifully* should reap *bountifully*: As to quality he here further addeth.

8 For he that soweth to his flesh *p*, shall of the flesh reap corruption *q*: but he that soweth to the spirit *r*, shall of the spirit reap life everlasting *s*.

*p* He that layeth out his Estate, or spendeth his time and talents, for the gratifying of the Flesh. *q* Shall or may reap some carnal satisfaction, of a corruptible, dying, perishing nature. *r* But he who layeth out his Estate, or spendeth his time, strength, talents, whatsoever God hath given him, for the glory of God, in obedience to the commands, motions, and dictates of the Spirit, or the Revelations of the Divine Will; he shall not of merit, but of grace from the Spirit reap everlasting Life, Reward and Satisfaction. So that as in the World, that man doth not suffer loss, that layeth out his money, time, or strength, about good things of a valuable, and enduring nature; but he onely who layeth them out about things perishing, and transitory, and of a corruptible nature: so that man shall not lose his Estate that layeth it out for the maintenance of the Gospel, and upholding the Ministry of it; for he *soweth to the Spirit*, and shall thereof reap eternal Life and Salvation: he onely loseth his Estate, &c. who spendeth it to gratify his lusts, and please his flesh, for all the return which he shall have, will be in poor sensible perishing good things; which perish with the using, and will be of no significance to him beyond this Life.

9 And let us not be weary in well doing *t*: for in due season, we shall reap if we faint not *u*.

*t* We have the same Precept, 2 Thess. 3. 13. As the not executing of judgment speedily imboldens sinners, and encourageth them to go on in courses of sin, so God's delaying the rewards of the righteous, often proveth a temptation to good men to be *weary of well-doing*. Against this the Apostle cautioneth us here. *u* By minding us, that there is a *due season* for all things, (which is best known to the wise God:) and assuring us, that though as we see not the Husbandman presently reaping as soon as he hath sown, but waiting patiently in hope, that in a due season he shall reap; so we, though we be not presently rewarded, yet in God's season shall as certainly reap as he doth. But he also mindeth us, that if we will reap, we must not *faint*; but go on and persevere in our course of well-doing: otherwise we can no more expect to reap, than the Husbandman can that hath sown well, but out of impatience before the time cometh for him to reap, shall go and plow up again all that he hath sown, Ezek. 33. 13.

10 As we have therefore opportunity *w* let us do good unto all men *x*, especially unto them who are of the household of faith *y*.

*w* As we have objects before us, or as God gives us time, and ability. *x* Let it be our business to harm none, but to supply the necessities of all men; either with our spiritual advice and counsels, with all the assistance we can give them that may any way be of spiritual profit or advantage to them; or with our worldly goods ministering to their necessities. *y* But all in an order preferring Christians before others; those that belong to the Church, (which is called the *house of God*, 1 Tim. 3. 15. 1 Pet. 4. 17. and the *household of Faith*, Eph. 2. 19.) before such as have no such relation to the Church.

11 Ye see how large a letter I have written to you, with my own hand *z*.

*z* Paul made use of the hands of others in the writing some others of the Epistles, as appears from Rom. 16. 22. and sometimes he himself onely wrote the Salutation, 1 Cor. 16. 21. but he tells them he wrote this Epistle to them wholly with his own hand; that he might thereby more commend his Love to them, and care over them.

12 As many as desire to make a fair shew in the flesh *a*, they constrain you to be circumcised *b*: *o*neley left they should suffer persecution for the cross of Christ *c*.

*a* The Apostle here reflecteth upon those false Teachers, who had perverted this Church, and discovereth their hypocrisy under all their pretences of good-will to them. These are those who (he saith) desired to *make a fair shew in the Flesh*; that is, to make a fair shew to the World as men very devout (which Formalists and Persons over-zealous for Rituals ordinarily do.) *b* These would *constrain*, were very urgent to persuade these Believers to be circumcised, not out of any love they had to the Law of God, or to the Souls of these Galatians. *c* But onely to *avoid Persecution*; for as the Jews were more favourable to such Christians, who together with the Doctrine of Christ observed also their Rites, and Legal Ceremonies: so we are told by some of the Ancients, that some of the Roman Emperours by their Edicts gave liberty to

the Jews in the Provinces subject to them, to use their own Religious Rites; now all who were circumcised went under that notion, so had more liberty than those who were not circumcised, who were persecuted both by the Jewish and the Heathen Magistrates. The Apostle saith, that these false Teachers, who so zealously urged circumcision upon this Gentile Church, did it for no other end, but for the avoiding the danger of Persecution; which they saw would follow their standing fast in their Gospel-liberty, and not bringing themselves under the Law: which Persecution he tacitly hinteth ought not to be so industriously shunned and avoided, because it was for Christ's sake, who had endured the cross for them.

13 For neither they themselves who are circumcised keep the law *d*, but desire to have you circumcised, that they may glory in your flesh *e*.

*d* In this the Hypocrisy of your false Teachers discovereth its self, that whereas by their being circumcised, they had declared themselves Debtors to the whole Law, and under an obligation entirely to keep it if they would be saved; yet they themselves did not keep it, onely were very zealous for this one thing, not out of any love they had to the Law. *e* But that they might glory of you, as their Converts, being by them persuaded to be circumcised.

14 But God forbid that I should glory save in the cross of our Lord Jesus Christ *f*, by whom *g* the world is *h* crucified unto me, and I unto the world *g*.

*f* For my part, I have no such ends, I have no ambition to glory in you as my Converts; all that I desire to glory in, is in the Doctrine of the Gospel, and my sufferings for the propagation of it, and my conformity to Christ in suffering for preaching the Gospel. *g* By the Cross of Christ the *World is crucified to me*, and *I to it*; I care no more for the World than it careth for me; the World despiseth and contemneth me, and the Doctrine of the Cross which I preach and publish in it, and I contemn it, with all its vain pomp and splendour. And this I do through the *Cross of Christ*, remembering how the World dealt with Christ, and how little he regarded the World, or through the Grace of Christ who hath enabled me to it, for the Particle translated, *by whom* may be indifferently translated *by whom* or *by which*.

15 For in Christ Jesus neither circumcision availeth any thing *b*, nor uncircumcision, but a new creature *i*.

*b* Under the Gospel-state as settled by Christ, with reference to salvation, it is of no moment whether a man be a Jew or *b* a Gentile. *i* But whether a man be regenerated or no, and be renewed by the Holy Ghost, so as old things with him be passed away, and all things be become new. He had said the same chap. 3. 28. and 5. 6. See also 2 Cor. 5. 17. under the Law indeed there was something in Circumcision, as it was God's Covenant in the Flesh to that People to whom he gave it, and the Uncircumcised were strangers to the Covenants of promise, and aliens to the Church of God, but under the Gospel, Circumcision and Uncircumcision are of no significance; God neither regards any for the former, nor rejecteth any for the latter; he onely looketh at the heart and inward man whether that be renewed, and sanctified, yea or no.

16 \* And as many as walk according to this rule *k*, peace be on them, and mercy *l*, and upon the \* Israel of God *m*.

*k* He either meaneth the Rule of Scripture, the whole Word of God; or the Doctrine which he had taught them throughout this Epistle, or what he had said in the words immediately going before, where the Apostle had given them this Rule, not to regard either *Circumcision* or *Uncircumcision*, or any thing in the Flesh, but onely the change of their hearts. *l* To these he either prophesieth *Peace* and *Mercy*, or he prayeth *Peace* and *Mercy* for them; under which large terms, he comprehendeth all good things whether internal or external. *m* Upon the *true Israelites*, whom he calleth the *Israel* of God; hereby intimating and confirming the Truth of what he had said, Rom. 2. 28, 29. and what our Saviour had said of *Nathaniel*, John 1. 47. calling him an *Israelite* indeed, because in him was no guile. And establishing a distinction betwixt such as were so really, and those who were onely *Israelites* in name, because descended from *Jacob* to whom God gave the name of *Israel*. Hereby also checking the vanity of the Jews, who gloried in the name of *Israelites*, and thought there could no water come out of the Fountains of *Israel* which God would cast away. The Apostle doth not promise, or prophesie *Peace* and *Mercy* to all *Israelites*, but onely to the *Israel* of God; that is, to Believers that received, and embraced Jesus Christ offered in the Gospel.

Or, *whereby*.  
\* Rom. 6. 6.  
chap. 2. 20.

\* Psal. 125. 5.

\* Rom. 4. 12.  
chap. 3. 29.



17 From henceforth let no man trouble me *n*,  
 \* 2 Cor. 4. 10. for \* I bear in my body the marks of the Lord  
 Jesus *o*.

*n* Let no man trouble me, either with questions about  
 Circumcision, or with imputations as if I were a Friend to  
 their Opinion, of the necessity of adding to the Doctrine of  
 Faith, Circumcision, and other observances of the Law.  
*o* I sufficiently declare my judgment to the World, suffering  
 for my Profession, and preaching the Gospel. These suffer-  
 ings he calls *the marks of the Lord Jesus Christ*, Because he  
 endured them in testimony to the Gospel, as well against the  
 Jews as against the Gentiles.

18 Brethren, the grace of our Lord Jesus Christ  
 be with your spirits *p*. Amen.

*p* The Apostle closeth this Epistle with this Prayer, as he  
 generally concludeth all his Epistles, with wishing them

*Grace, the Grace of our Lord Jesus Christ*: Under which, he  
 comprehendeth all the effects of the Free love of God upon  
 Believers Souls, for the sake, and in, and through the Merits  
 of the Lord Jesus Christ: this he prayeth that they might feel  
 in their hearts, and that it might be in their spirits, to quic-  
 ken, strengthen, comfort, and establish them according to  
 the different manifestations of the spirit of Grace.

¶ Unto the Galatians written from Rome.

It hath been said before that we are not to look upon these  
 dates of Apostolical Epistles as part of Holy Writ, (for in  
 some of them there are manifest mistakes.) But most think  
 that this Epistle was written from Rome, while Paul was a  
 Prisoner there, who are in part guided to it from *vers. 16*.  
 thinking that it was wrote at a time when Paul was there  
 suffering imprisonment. But of this there is no certainty.

EPHE-

# EPHESIANS.

## The ARGUMENT.

**E**phesus was the most considerable City of the Lesser Asia; famous first for sin, witchcraft, Acts 19. 19. Idolatry, (especially the worship of Diana, v. 24.) and persecution, 1 Cor. 15. 32. and 16. 9. then for piety, having received the Gospel by Paul's preaching, Acts 18. and shewed great zeal, ch. 19. 17, 18, &c. Rev. 2. 2, 3. But lastly, it was noted for Coolness and Declining, v. 4. leaving her first Love. The Apostle seems to have foreseen this as like to come to pass among them by means of false Teachers, grievous Wolves that would not spare the Flock, Acts 20. 29. and some that would arise from among themselves, speaking perverse things, v. 30. Hereupon he not only admonished the Elders of the Church to look to themselves and all the Flock, v. 28. but afterward when a Prisoner at Rome, out of his care of these Ephesians, and concern for them, he writes this Epistle to them, to confirm and settle them in the faith they had received, and perswade them to a holy Conversation as best suited to a holy Gospel. In the Epistle there are two principal parts. 1. Doctrinal in the three first Chapters, where he lays down and commends to them the Doctrine of the Grace of God in Election, Redemption, Vocation, Justification, Adoption, ch. 1. illustrating it by the deplorable condition in which before their conversion they had been, ch. 2. and assuring them of the truth of their call, by asserting against all Objectours and Cavillers, his Apostleship with respect to them Gentiles, and his Commission from God to preach among them the unfearchable Riches of Christ, ch. 3. 2. Practical, in which he exhorts them to walk worthy of their Calling in the diligent practice of Christian Duties, whether more general, and which concern all Believers; or special, such as belong to them in their several relations, especially Oeconomical, ch. 5, 6.

### CHAP. I.

\* 1 Cor. 1. 1.  
2 Cor. 1. 1.

**P**AUL an Apostle of Jesus Christ, by the will of God, \* to the saints which are at Ephesus, and to the faithfull *a* in Christ Jesus *b*.

*a* This may be understood either, 1. by way of Restriction, of those that are sincere and constant to Christ, and so not onely Saints by profession, but true to their profession; or, 2. rather, by way of Explication: he defines those Saints he spake of, and calls them faithfull in Christ here, whom he called Saints before. *b* The Authour and Fountain of that holiness which denominates them Saints.

\* 2 Cor. 1. 2.  
Gal. 1. 3.  
† 2 Cor. 1. 3.  
1 Pet. 1. 3.  
[Or, change.  
Chap. 6. 12.]

2 \* Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 † Blessed be *c* the God and Father of our Lord Jesus Christ, who hath blessed *d* us with all *e* spiritual *f* blessings in heavenly *||* places *g* in Christ *b*.

*c* i. e. Thanked, praised. We bless God when we praise him for, and acknowledge him in his excellencies or benefits. *d* Hath vouchsafed or communicated all spiritual Blessings to us. God blesteth us when he doeth good to us; and so the word *Bless* is taken in a different sense from what it was in the former clause. *e* Of all sorts or kinds. *f* In opposition to temporal and worldly, which the carnal Jews principally expected, and the Law mostly promised, (Deut. 28. 1. 2, to v. 15.) and which were but types and shadows of those spiritual Blessings which immediately relate to the spiritual Life and Salvation of Believers. *g* Gr. *Supercælestial* or *Heavenly*, understand either, 1. *Things*; and then it seems to be the same as spiritual Blessings, onely in other terms. Or, 2. *Places*, in opposition to *Earthly Places*, particularly the Land of Canaan, in which God had formerly promised to bless his People. These spiritual Blessings are in heavenly places, because, though they reach us here on Earth, yet they are derived to us from God and Christ in Heaven, and in Heaven onely have their full perfection and consummation hereafter. *b* By, or through Christ. Upon the account of whose merit, and by whose efficiency these spiritual Blessings are derived from God to us. Or, in Christ as our head, the repository, and seat of all Divine Blessings, from whom they flow down upon us as his Members, receiving all we have out of his fulness. He seems to have respect to the promise made to Abraham, Gen. 22. 18. That in his seed all the Nations of the Earth should be blessed, pointing out Christ as that Seed, and those Blessings as spiritual. *Vid.* Acts 3. 25, 26.

\* 2 Tim. 1. 9.

4 According *i* as \* he hath chosen us *k* in him *l*, before the foundation of the world *m*, that we

† should be holy and without blame *n* before him † Col. 1. 22.  
*o* in love *p*.

*i* God blesteth us with all spiritual Blessings according as he hath chosen us; Election being the fountain from whence those Blessings come, so that God doeth nothing for us in carrying on the work of our Salvation, but what he had in his eternal council before determined. *k* Separated us in his purpose and decree from others (whom he left out of that gracious act of his will) and determined that we should be holy and unblameable, &c. *l* Either, 1. as in the former verse, by, and through Christ, for his sake, and upon the account of his merit as the procuring cause, not of our Election, but Sanctification; *g. d.* God hath chosen us, that we should be made holy and unblameable by Christ. Or, 2. rather, in Christ as the foundation on which he would build us (his spiritual house) and by which both we might be united to God, and he communicate his Influence and Grace to us; or as our head, by which he might convey grace, and strength, and life to us as Christ's Members. *m* Either before God's Decree of creating the World, or rather, before his executing that Decree in the actual creation of it, i. e. from Eternity, when, nor we, nor the World had a being. *n* By inherent Grace begun in Regeneration, and carried on in Sanctification and Mortification in this life, though not perfected till the other. Holiness in us is declared here to be not the cause, but the effect of our Election: we are chosen that we may be holy, not because we are, or God foresees we will be holy. *o* In the sight of God who is not deceived with an outward appearance, but looks to the Heart. *p* As a principal part of our Sanctification, and the best evidence of the fear of God in us, and our obedience to the whole Law.

5 \* Having predestinated us to † the adoption of children *q* by Christ Jesus *r* to himself *s* according to the good pleasure of his will *t*.

*q* Having appointed us unto a state of Son-ship, and right to Glory. This seems to be more than the former, a greater thing to be the Sons of God, and Heirs of Heaven, than to be holy. *r* As Mediatour, and Head of the Elect, and the foundation of all spiritual blessings vouchsafed them, and so of this relation into which they are brought, by being united to him. The adopted Children come into that state by the intervention of the natural Son. *s* Either, 1. *in himself*, i. e. looking no farther than to himself for the cause of, and motive to his adopting them. Or, 2. according to our Translation, *to himself*, i. e. to God. Or, rather, 3. for himself, (as the Syriac renders it) God would have the honour of having many adopted Children that should all call him Father. *t* His Sovereign grace and good-will as the onely spring from which predestination issued, God being moved to it by nothing out of himself.

\* Rom. 8. 29.

30.

† Rom. 8. 15.

Gal. 4. 5.



6 To the praise of the glory of his grace *t*, wherein *u* he hath made us accepted in *v* the beloved *x*.

*t* Glory of Grace, by an usual *Hebraism*, for glorious grace, i.e. large, abundant, admirable. The praise of this Grace the Apostle makes the end of God's choosing and predestinating us to the Adoption of Children. God hath chosen us, &c. and therein manifested his Grace to us, that such as it is in it self, such it may be acknowledged to be; and therefore praised and adored by us. *u* In, or through, or by the same Grace out of which he chose us. *x* Having chosen us in Christ, he likewise favours us, is well pleased with us in Christ, to whom we are united, whose Members we are, and in whom God looks upon us. We are hateful in our selves as Sinners, but accepted in Christ as Sons.

\* Acts 20. 28.

Col. 1. 14.

Heb. 9. 12.

1 Pet. 1. 18.

† Chap. 3. 8,

16.

Phil. 4. 19.

7 \* In whom *y* we *z* have redemption *a* through his blood *b*, even the forgiveness of sins *c*, according to the *†* riches of his grace *d*.

*y* In Christ God-man the immediate worker of this Redemption; for though the Father and the Spirit concurr'd to it, yet the Redeeming Work was peculiarly terminated in the Second Person. The other Two Persons have a right of propriety to redeem us. Christ only a right of propinquity as assuming our Nature, and being of kin to us. *z* We Elect before-mentioned. *a* Freedom from the Wrath of God, and Curse of the Law to which we are obnoxious, and consequently the power of Sin, and tyranny of Satan, as the effects of the former. *b* i.e. By the Sacrifice of his Death upon the Cross where his Blood was shed. This was the price of Redemption paid to God for us, and wherewith his Justice being satisfied, we could no longer be detained under the custody of the Devil, or the dominion of Sin. *c* Redemption is not formally forgiveness, but casually, forgiveness being the effect of it; and it is mentioned not as the only or adequate, but the prime and principal fruit of Redemption, and upon which the other depend. *d* What he called glorious Grace, v. 6. here he calls Riches of Grace, meaning plentiful and superabundant Grace, by a Phrase frequently used by him elsewhere in the same sense, Rom. 9. 23. ch. 2. 4, 7.

8 Wherein he hath abounded *e* toward us in all wisdom and prudence *g*.

*e* In which Grace before mentioned he hath abounded toward us; i.e. our of abundance of Grace in himself (called Riches of Grace, v. 7.) he hath bestowed upon us wisdom and prudence. The like expression we have, 1 Tim. 1. 14. *f* This denotes either, the perfections or excellency of it, being instead of all other wisdom, and more excellent than all else, or *All* in comparison of what was under the Old Testament. They then had Divine Truths revealed but by parts and parcels, and so a more sparing measure of spiritual Wisdom; but under the Gospel, Believers have it more fully and largely, the Spirit of Wisdom and Revelation being poured out on them. *g* Either the Doctrine of the Gospel, which contains more perfect and higher wisdom than that the *Greeks* sought after, 1 Cor. 1. 22. and for lack of which, they counted the Gospel Foolishness, or rather, by *Wisdom* is understood that knowledge of Faith whereby we receive Spiritual Truths revealed to us, and to be believed by us, so as to their excellency, and have our hearts affected with them; and by *Prudence* the knowledge of the Rule of our Duty, with skill to govern our selves according to it: And so Wisdom is no other than Faith, and Prudence the same in effect with Holiness; the former relates to the things we are to believe, the latter to the things we are to do. In the working these two in the Soul, consists inward and effectual calling, which the Apostle mentions in this Verse, as he doth the outward likewise, by the preaching the word of the Gospel in the next.

\* Rom. 16. 25.

Col. 1. 26.

9 \* Having made known *g* unto us the mystery of his will *b* according to his good pleasure *i* which he hath purposed in himself *k*.

*g* Having revealed to us outwardly by the preaching of the Gospel; inwardly by the Illumination of the Spirit. *b* The whole Doctrine of Grace and Salvation by Christ, which is a secret to others, and had still been so to us, had not God discovered it to us in the Gospel. *i* The good pleasure of God is the Fountain of all spiritual Blessings which flow out to us, as well as it is of our being first chosen and appointed to be the Subjects of them. *k* This signifies a firm settled will in God, either merely of God, and moved by nothing out of himself, or his keeping this purpose in himself till the time appointed for the publication of it.

\* Col. 1. 26.

† Gr. the elect-  
ions.

10 That in the dispensation *l* of the fulness of times *m*, he might gather together in one *n*, \* all things *o* in Christ *p*, both which are in *†* heaven *q*, and which are on earth *r*, even in him.

\* Some Copies join the last clause of the former Verse with this, leaving out the Relative *which*, and concluding the sentence at *good pleasure*, and then reads, *He purposed in him-*

*self*, that in the dispensation, &c. but most read it as our Translators have rendered it, onely some understand an explicative particle *to wit* in the beginning of this Verse, *To wit*, that in the dispensation, &c. but either way the scope of the words is the same, viz. to give the sum of that mystery of God's will mentioned before. *l* In that administration or distribution of the good things of God's house, which he had determined should be in the fulness of time. It is a Metaphor taken from a Steward who distributes and dispenses according to his Master's order to those that are in the house, Luke 12. 42. The Church is the House of God, God himself the Master of the Family, Christ the Steward that governs the House; those spiritual Blessings mentioned, vers. 3. are the good things he gives out. These Treasures of God's Grace had been opened but to a few, and dispensed sparingly under the Old Testament, the more full communication of them being reserved till the fulness of times when they were to be dispensed by Christ. *m* The time appointed of the Father for the appearance of Christ in the flesh (according to former promises) the promulgation of the Gospel, and thereby the gathering together in one, all things in Christ: It is spoken in opposition to the times and ages before Christ's coming, which God would have run out till the set time came which he had pitched upon, and Believers expected; see Gal. 4. 2, 4. *n* To recapitulate; either to sum up, as men do several lesser numbers in one total sum, which is the foot of the account, but called by the *Greeks* the head of it, and set at the top; or as Orators do the several parts of their Speeches in fewer words; thus all former Prophecies, Promises, Types and Shadows center'd; and were fulfilled, and as it were summed up in Christ: or rather, to unite unto, and gather together again under one head things before divided and scattered. *o* All intellectual beings, or all persons, as Gal. 3. 22. *p* As their head under which they might be united to God, and to each other. *q* Either Saints departed, who have already obtained Salvation by Christ, or rather the holy Angels that still keep their first station. *r* The Elect of God among men here upon Earth in their several Generations. The meaning of the whole seems to be, that whereas the order and harmony of God's principal Workmanship, Intellectual Creatures, Angels and Men had been disturbed and broken by the entering in of Sin into the World; all Mankind, and many of the Angels having apostatiz'd from him, and the remnant of them being in their own nature labile and mutable; God would in his appointed time, give Christ (the Heir of all things) the honour of being the repairer of this Breach, by gathering together again the disjointed Members of his Creation in and under Christ as their Head and Governour, confirming the good Angels in their good estate, and recovering his Elect among men from their Apostate condition. Though it be true, that not onely Believers under the Old Testament were saved, but the Elect Angels confirmed before Christ's coming, yet both the one and the other was with a respect to Christ as their Head, and the foundation of their Union with God, and out of whom, as the one being lost could not have been restored, so the fall of the other could not have been prevented, nor their happiness secured.

11 In whom we *s* also have obtained an inheritance *t*, being predestinated *u* according to the purpose of him who worketh *x* all things after the council of his own will *y*.

*s* We Apostles and others Elect of the *Jewish* Nation, we who first trusted in Christ, v. 12. *t* Are called, or brought into the participation of an Inheritance, or have a right given us to it as by lot. In allusion to the twelve Tribes, having in the division of the Land of *Canaan* their Inheritances assigned them by lot. He shews that they did not first seek it, much less deserve it, but God cast it upon them: their lot fell in the Heavenly Inheritance when others did not. *u* This, as well as the forementioned privileges, was designed to us by eternal Predestination; and though it be free, and without our procuring, yet in respect of God, it is not casual, but of his ordering. *x* Powerfully and effectually; *y* i.e. That infinite Wisdom of God which is always in conjunction with his Will, whereby he acts wisely as well as freely, and though not by deliberation which falls beneath his infinite perfection, yet with his greatest reason and judgment.

12 That we should be to the praise of his glory *z* who first \* trusted in Christ *a*.

*z* Either 1. Passively, that the excellency and greatness of God's Wisdom, Power, Grace, Mercy, &c. might be shewn forth in us by our being predestinated, called, sanctified, saved: or 2. father Actively, that we by the holiness, obedience, and fruitfulness of our conversations suitable to such privileges, might manifest and set forth the Glory of him that vouchsafed them to us. *a* Who were the fruits of the New Testament Church, the Gospel having been first preached to the Apostles by Christ himself, and by them to the *Jews* (their own Nation) and having been first believed by them.

13 In whom ye *b* also trusted after ye heard the

\* Or, hoped

the word of truth *e* the gospel of your salvation *d* in whom *a*. also after that ye believed, \* ye were sealed with that holy spirit *e* of promise *f*.

¶ Here is a defect of the Verb in the Greek, which may be supplied either from v. 11. which seems to be the principal Verb in the sentence, and then it must be read, *In whom ye also have obtained an Inheritance*: or from v. 12. *trusted*, which is the nearest Verb, so our Translation, *In whom ye also trusted*; but neither way makes any difference in the scope of the words. *b* Ye Ephesians and other Gentiles. *c* The Gospel, so called either by an usual *Hebraism* from the true word, or by way of Eminency, as containing the most excellent and necessary of all Truths, the Doctrine of Righteousness and Life by Jesus Christ; or 3. with respect to the Law, and its shadows, the truth and substance of which, is held forth in the Gospel, *d* both in respect of the matter contained in it, the Doctrine of Salvation; and in respect of its efficacy, as being the means whereby God works Faith, and brings to Salvation; *Rom.* 1. 12. *Heb.* 2. 3. *e*. *In whom* either is to be referred to Believers: *g. d.* after ye believed in Christ; or to Sealing, and then it shews by virtue of whom this benefit of Sealing is bestowed, *viz.* by virtue of Christ. *e* Ye were secured and ascertained of your Right to the Inheritance; which we may understand to be done either by the Spirit's impressing upon the Soul the Image of God in the Work of Regeneration, or (because that cannot so well be understood to be after believing) rather by his Testimony in mens own Consciences afterward, whether immediate by an overpowering light, shining into the Soul, and filling it with assurance of its Interest in Christ and Heaven; or mediate, enabling a man to discern that Image of God in his Soul, by which the Spirit bears witness to his interest in the Inheritance, and assures him of it; see *chap.* 4. 30. *Rom.* 8. 16. *Gal.* 4. 6. *f* Because the Spirit's coming was before promised, or because he verifies and confirms the Promises, in and to the Hearts of Believers.

14 \* Which is the earnest of our inheritance *g* until the redemption of the purchased possession *b*, unto the praise of his glory *i*.

*g* The Spirit given to, and dwelling in Believers by his Gifts and Graces is the earnest or pledge whereby their Inheritance is secured to them, as Men are secured the payment of a promised Sum, by a part given before-hand in earnest for the rest. *b* Either 1. the redemption of the Possession is pur for the possessing of the Redemption (by an Hypallage) *viz.* full and final redemption from Sin, and Death, and Hell, and Satan; which Redemption, though perfectly wrought by Christ, is but in part applied in this Life, and is to be fully enjoyed in the other; or 2. rather (though to the same sense) to the full and final Redemption in the end of the World, of all God's People who are here called his Purchased Possession: see the same word so taken, *Acts* 20. 28. and *1 Pet.* 2. 9. *i* The final Salvation, and complete Redemption of God's People, will be especially for the glory of God, *2 Thess.* 1. 10.

15 Wherefore I also, † after I heard *k* of your faith in the Lord Jesus *l*, and love to all the saints *m*,

*k* He was an Eye-witness of their first believing, but here he speaks of their increase and constancy in the Faith since, of which he had heard by others: *l. i. e.* not barely a belief of Christ's Excellencies, but a belief of his being their Saviour, their receiving and relying on him as such, and so a believing in him as the immediate object of their Faith, and him by whom they believed in God; *1 Pet.* 1. 21. *m* This is added to shew the truth of their Faith which works by love. Love to the Saints is mentioned as an evidence of their love to God, and to all the Saints, to shew the sincerity of that Love in its not being partial, but respecting all Saints, and therefore Saints as Saints.

16 ¶ Cease not to give thanks for you *n*, making mention of you in my prayers *o*.

*n* For your Faith and Love, and all the spiritual Blessings God hath bestowed upon you. *o* I not only acknowledge what ye have received, but pray that what is yet lacking in you may be made up.

17 That \* the God of our Lord Jesus Christ *p*, the Father of glory *q* may give unto you the spirit of wisdom *r*, and revelation *s* † in the knowledge *t* of him *u*.

*p* He is the God of Christ not according to Christ's Divine Nature, but his Humane, and as Mediatour, in which respect he was subject to the Father. *q* The most glorious Father, and the Author of all glory, and glorious things, and to whom all glory is due. *r* A greater measure (for some they already had) of Faith (as v. 9. where it is called Wisdom) or of the knowledge of the things of God, whereof the Spirit is the Author; God is said to give or send the Spirit, where the Spirit works effectually; and so to give the Spirit of Wisdom, where the Spirit effectually works that Wisdom. *s* By Revelation

he means not extraordinary, such as the Prophets had; but ordinary, such as was common to Believers; and expresseth the manner of the Spirit's working this wisdom, that he doth it by removing the covering or veil of natural Ignorance, (*Psal.* 119. 18. *Luke* 24. 45.) shining into the mind, and making it see what before it saw not; sometimes new objects, sometimes new excellencies in objects before known. Thus the Spirit works not onely in the beginning of Faith and spiritual Knowledge, but in its farther progress he lets in new Light into the mind, and removes some remaining degree of natural Darkness. *t* Or Acknowledgment, which may imply an owning, approving, and embracing things before known. *u. i. e.* God or Christ, or God in Christ: and so either he declares here wherein the Wisdom he mentioned consists, *viz.* the Knowledge of God and Christ, in whom are hid all the treasures of Wisdom and Knowledge: or rather the end of that Wisdom and Revelation, *viz.* the acknowledgment of God or Christ, when we so know him, as to own him as ours, to embrace and love, and wholly subject our selves to him; *Col.* 1. 9, 10.

18 The eyes of your understanding being enlightened *x*, that ye may know what is the hope of his calling *y*, and what the riches of the glory *z* of his *a* inheritance *b* in the Saints *c*.

*x. Viz.* By that Spirit of Revelation: and so this clause explains the former. What the Eye is to the Body, that the Understanding is to the Soul. He prays for a farther degree of Illumination for them. *y* Either 1. the object of Hope, the thing hoped for, as *Col.* 1. 5. *Gal.* 5. 5. and then the meaning is, What it is to the Hope of which God hath called you by the Gospel. Or 2. the grace of Hope, *g. d.* that ye may know how great, and sure, and well-grounded that Hope is, which by the Gospel is wrought in you. *z* The glorious riches, or the abundant glory; riches of Glory, and riches of Grace, *v. 7.* and riches of Glory, *Rom.* 9. 23. *a* because he is the Father of it: he gives this Glory as the Father of Glory. As Men give Inheritances suitable to their Estates, so God as the God of Glory, and Father of Glory, gives a glorious Inheritance. *b* Heaven, called an Inheritance both in respect of Believers title to it by virtue of their Adoption, being Heirs of God; and in respect of the perpetuity of their enjoying it, on which account it is called an Eternal Inheritance, *Heb.* 9. 15. *c* or among the Saints, those namely that are perfect, who alone are possessed of the Inheritance, which Saints on Earth have onely in hope.

19 And what *is* the exceeding greatness of his power to us-ward who believe *d* \* according to \* *Col.* 2. 12. the working † of his mighty power *e*:

*d* He means that Power of God which is put forth in the whole of our Salvation, from first to last: not that absolute power whereby he can doe whatsoever is possible to be done; but his ordinate power, or power joined with his will, whereby not onely he will work in raising us up at last, and finally saving us, but hath wrought in begetting Faith in us, and doth work in still preserving that Faith (*1 Pet.* 1. 5.) and carrying us on in the way of Salvation. And this he speaks for the encouragement of the Ephesians, that they should not fear falling short of the riches of the Glory of the Inheritance mentioned, seeing God who hath by his power brought them to Christ, is able likewise by the same power to bring them to Glory. *e* Some point the words after us-ward, and read them, *Who believe according to the working of his mighty power*, &c. and then the meaning must be, that the working Faith in Believers, is an instance of his mighty power: he hath shewn his power in working Faith, and therefore will shew it in the remainder of Salvation which is to follow. But our Translation favours the former sense; and then as in the preceding Clause he shews the greatness of God's Power, so in this latter the Efficacy of it in its actual Operation, particularly the raising up Christ from the Dead.

20 Which he wrought in Christ when he raised him from the dead *f*, and \* set him at his own \* *Psal.* 110. 1. right hand *b* in the heavenly places *i*.

*f. i. e.* The Power God exerciseth toward Believers is such as that was whereby he raised up Christ from the dead. *b* Hath invested him with the greatest Honour, Dignity, and Power, as Princes set the next in honour and authority to themselves at their Right Hands: see *Matth.* 20. 21. *i* In the highest Heaven, called the Third Heaven, *2 Cor.* 12. 2. and Paradise, *vers.* 4.

21 \* Far above all principality and power, and \* *Phil.* 2. 9. might, and dominion *k*, and every name that is *Col.* 2. 10. named *l* not onely in this world, but also in that which is to come *m*.

*k* These terms are sometimes applied to Magistrates, and Men in Authority here in the World, *Tit.* 3. 1. *Jude* 8. sometimes to Angels, Good Ones, *Col.* 1. 16. to Evil Ones, *chap.* 6. 12. *Col.* 2. 15. though with allusion to Powers in the World, or because by them God puts forth and exerciseth his Power and

\* 2 Cor. 1. 22.

\* 2 Cor. 5. 5.

† Col. 1. 4.

¶ Rom. 1. 9.

Phil. 1. 3. 4.

1 Thess. 1. 2.

2 Thess. 1. 3.

\* John 20. 17.

† Or, for the

acknowledg-

ment.



and Dominion. By these then the Apostle understands good Angels, as *ch. 3. 10.* or comprehensively, all sorts of Powers both visible and invisible, as *Col. 1. 16.* *1 Pet. 3. 22.* *1* Left any might think he had not named all above whom Christ is exalted, he adds this, to take all in. Every name, that is, every Person, and every thing which hath a Name: whatever hath any Dignity or Excellency. *m* Because though it hath a being at present, yet it is future to us who are not yet possessed of it. Either this Clause relates to Christ's sitting at his Father's Right Hand, and then it notes the perpetuity of his Reign, that his Kingdom is an everlasting Kingdom, *Luke 1. 33.* or rather to the words immediately going before: *q. d.* it there be any Name, any Dignity or Excellency not known in this Life, and which shall be known in the other; yet be they what they may, Christ is above them all.

\* *Psal. 8. 6.*  
† *Cor. 15. 27.*  
Heb. 2. 8.

22 And hath \* put all things *n* under his feet *o*, and gave him *p* to be head *q* over all things *r* to the Churches *s*.

*n* Either all his Enemies, as *Psal. 110. 1.* all except the Church, which is said to be his Body; or all things more generally, of which he spake before, Angels and Men; all are made subject to Christ, *1 Pet. 3. 22.* *o* put them into a perfect and full subjection to him. *Obj.* All things are not yet put under him. *Ans.* 1. All things are so put under him, that he can do with them what he please, break all his Enemies in pieces when he will, though for many reasons he yet doth it not. 2. They are begun to be subjected to him, and by degrees shall be farther subjected till they be perfectly and absolutely subjected unto him, *de facto* as already they are *de jure*, *p* appointed, or constituted, or made him. *q* A myttical Head: such a one, not onely as a King is to his Subjects, to rule them externally by his Laws, but such as a natural Head is to the Body, which it governs by way of influence, conveying spirits to it, and so causing and maintaining sense and motion in it, *ch. 4. 16.* *Col. 2. 19.* *r* Either 1. God hath chiefly, and above all before-mentioned, given Christ to be the Head of the Church; *q. d.* though he be King and Lord of all, yet God hath made him the onely proper Head to the Church onely; God hath set him above Principalities and Powers, but especially hath appointed him to be the Head of the Church. Or 2. over all things may be meant for the communication of all good things to the Church, and performing all Offices of an Head to her: an Head to the Church with a power over all things for her good. *s* The Catholick Church, or whole Collection of Believers throughout the World, and in all Ages of it.

\* *1 Cor. 12. 27.*  
chap. 4. 12.  
& 5. 23, 30.  
Col. 1. 18.  
† *1 Cor. 12. 6.*  
Col. 3. 11.

23 \* Which is his body *t*, the fulness of him *u* † that filleth all in all *x*.

*t* *i. e.* A myttical one, whereof every Member is influenced by the Spirit of Christ the Head, as in the natural Body the Members are influenced by Spirits derived from the natural Head. *u* The Church is called the fulness of Christ not personally but relatively considered, and as Head of the Church: The Head is incomplete without the Body; Christ in his relative capacity as a Head would not be complete without his myttical Body the Church. *x* Left Christ should be thought to have any need of the Church, because of her being said to be his fulness, it is added, that she herself is filled by Christ. Christ fills all his Body, and all the Members of it with the Gifts and Graces of his Spirit, *Chap. 4. 10.*

## CHAP. II.

1 AND you bath be quickned *y* that were dead *z* in trespasses and sins *a*.

*y* This Verb quickned is not in the Greek, but the defect of it may be supplied from *Chap. 1. v. 19.* thus, *The greatness of his power to us-ward, and to you that were dead in trespasses and sins, the remaining part of that Chapter being included in a Parenthesis, which though long, yet is not unusual.* Or rather, as our Translators and others doe from Verse 5. of this Chapter, where we have the word quickned. It imports a restoring of Spiritual Life by the infusion of a vital principle (in the work of Regeneration) whereby men are enabled to walk with God in newness of Life. *z* Spiritually, not Naturally; *i. e.* destitute of a principle of Spiritual Life, and so of any ability for, or disposedness to the operations and motions of such a Life. *a* The Preposition *in* is wanting in the Greek by an Ellipsis, but the expression is full, *Col. 2. 13.* this Dative Case therefore is to be taken in the sense of the Ablative. By these words he means either all sorts of sins habitual and actual, less or greater; or rather promiscuously and indifferently the same thing several ways expressed. Sin is the cause of Spiritual Death; where Sin reigns, there is a privation of Spiritual Life.

\* *Col. 3. 7.*  
† *Chap. 6. 12.*  
‡ *Chap. 5. 6.*  
Col. 3. 6.

2 \* Wherein in time past ye walked *b* according to the course of this world *c*, according to † the prince *d* of the power *e* of the air *f*, the spirit that now *g* worketh *h* in ‡ the children of disobedience *i*.

*b* Converged in a continual course of life. They were alive to Sin, when dead in Sin; or by Sin dead to spiritual good. *c* Either according to the Age of the World that then was, or men then in the World; or according to the custome and mode, the shape and fashion of the World. The same word here translated course is rendered world, *Rom. 12. 2.* *be not conformed* (configured or fashioned) *to the world, i. e.* to the ways and manners of it. So here according to the Course, is according to the ways of Men in the World, both in Manners and Religion. *d* The Devil, or as *Matth. 12. 24, 26.* the Prince of Devils. *e* Power for Powers, as they are called, *Chap. 6. 12.* those Devils or Powers of Darknes are marshalled under him as their Prince, who sets up a Kingdom to himself in opposition to Christ. *f* That are in the Air, this lower Region (by God's permission) that they may be ready and at hand to tempt men, and doe mischief in the World. Or that work so many effects in the Air, raise Storms and Tempests, &c. as in the case of *Job* and his Children. *g* Even at this time, since the coming of the Gospel, still continues to work. *h* Effectually works in; rules, and governs, and acts them, *2 Tim. 2. 26.* *i* By an Hebraism, they that are addicted to Disobedience, *i. e.* Obstinate Sinners.

3 \* Among whom also we all *k* had our conversation *l* in times past, in the lusts of our flesh *m*, † fulfilling the ‡ desires of the flesh *n* and of the mind *o*, and ‡ were by nature *p* the children of wrath *q* as well as others.

*k* We Apostles and Believers of the Jews. Either Paul by a *Cenosis* reckons himself among them, though not guilty with them; or rather, though he were not an Idolater as the Ephesians, yet he had been a Blasphemer, and a Persecutor, *1 Tim. 1. 13.* and though he were blameless as to the Righteousness of the Law, *Phil. 3. 6.* yet that was onely as to his outward conversation, and still he might fulfill the desires of a fleshly mind. *l* Walked in the same way after the course of the World, &c. *m* Flesh is here taken more generally for depraved Natures, the whole principle of Corruption in Man. *n* The inferiour and sensitive faculties of the Soul, as appears by the opposition of the *Flesh* to the Mind. *o* The Superiour and Rational Powers, to denote the depravation of the whole Man even in his best part, and which seems to have rectitude left in it; to the former belongs the filthiness of the Flesh, to the latter that of the Spirit, *2 Cor. 7. 1.* see *Rom. 8. 7.* *Gal. 3. 19, 20, 21.* *p* Not merely by custome or imitation, but by Nature as now constituted since the Fall. *q* By an Hebraism for obnoxious to Wrath, as Sons of Death, *1 Sam. 26. 16.* for worthy of, or liable to Death.

4 But God \* who is rich *r* in mercy, for his great love *s* wherewith he loved us *t*,

*r* Abundant. Riches of Mercy here, as Riches of Grace, *chap. 1. 7.* see *Psal. 51. 1.* and *86. 5.* *s* The fountain from whence his Mercies vouchsafed to us proceed; Riches of Mercy from great Love: God shews mercy to us miserable Creatures in time, because he loved us from Eternity, *viz.* with a love of good-will. *t* Both Jews and Gentiles; there being the same Original Cause of the Salvation of both.

5 \* Even when we were dead in sins, hath † quickned *u* us together with Christ *x*, ‡ by grace *y* ye are saved *y*.

*u* Hath raised us up from the Death of Sin to the Life of Righteousness, not onely in our Justification, in which God frees us from our obnoxiousness to eternal Death, and gives us a right to eternal life, who before were dead in Law, (though this may be included) but especially in our Regeneration by the infusion of a vital principle. *x* Either 1. God in quickning Christ hath also quickned us; Christ's quickning or receiving his Life after Death being not onely the Type and Exemplar of our Spiritual enlivening or Regeneration, but the cause of it, inasmuch as we are quickned as meritoriously by his Death, so effectively by his Life: Christ as having died and risen again exerciseth that Power the Father gave him of quickning whom he will, *John 5. 21.* or 2. in Christ as our Head Virtually, and by the Power of his Resurrection Actually: or 3. by the same Power whereby he raised up Christ from the Dead, *chap. 1. 19.* see the like expression, *Col. 2. 13.* *y* Some reade the words without a Parenthesis, supplying by *whose*, and so refer them to Christ, quickned us together with him by whose grace ye are saved; but if the Parenthesis stand yet, here seems to be a connexion with the foregoing words, at least a reason of the Apostle's bringing in these; for having mentioned God's great love, *v. 4.* as the cause of their Spiritual enlivening here, which is the beginning of their Salvation; he infers from thence that the whole of their Salvation is of Grace, *i. e.* alike free, and as much out of God's great love, as the beginning of it, *viz.* their quickning is.

6 And hath raised *us* together *z*, and made *us* fit together in heavenly places in Christ Jesus *a*.

*z* Either this may be understood of a farther degree of Spiritual Life in the progress of Sanctification vouchsafed to Believers

\* *Tit. 3. 3.*  
† *Gr. The Wills.*  
‡ *Psal. 51. 5.*  
*Rom. 5. 12, 14.*

\* *Rom. 10. 12.*

\* *Rom. 5. 6.*  
& *8. 10.*  
† *Rom. 6. 4, 5.*  
*Col. 3. 1, 3.*  
‡ *Or, by whose grace; see Acts 15. 11.*

lievers in this World, or rather of the Resurrection of the Body which is said to be raised together with Christ, because it is to be raised by the same Power that raised him up, and by virtue of his Resurrection, in which we have fellowship with him as being united to him. *a* As our Head, and Representative. Our spiritual enlivening, *v. 5.* we have not only fundamentally in Christ, when restored to life, but actually begun in our selves in our effectual Calling; but the Resurrection of our Bodies, and our sitting in Heaven we have not as yet actually fulfilled in our selves, yet have it in Christ our Head, who rose for us, and we in him; and sits in Heaven for us, and we in him may be said to sit there too by reason of our Union with him, and being members of him.

7 That in the ages to come *b* he might shew *c* the exceeding riches of his grace in *his* kindness toward us through Christ Jesus *d*.

*b* In all succeeding Generations while the World continues. *c* As in an instance or specimen, *1 Tim. 1. 16. g d.* God's kindness to us Believers in this Age since Christ's coming is such an instance of the exceeding Riches of his Grace, as may be an encouragement to future Generations to embrace the same Christ in whom we have believed. *d* By and through whom God conveys all saving benefits to us.

8 For by grace *e* are ye *f* saved *g* \* through faith *h*, and that not of your selves, *i* † it is the gift of God *k*.

*e* The free favour of God, as *v. 5.* *f* Even ye *Ephesians*, *Gentiles*, who had not such promises made to you as the *Jews* had, *v. 12.* *g* From first to last, from your calling, *v. 5.* to your glorification, *v. 6.* *Obj.* How are Believers said to be saved, when they are not yet glorified? *Ans.* 1. Because Christ their Head is glorified. 2. Because their Salvation begun in their effectual calling shall be as certainly accomplished in them as it is begun in them, and perfected in their Head Christ. *h* By which ye lay hold on the Grace offered you in the Gospel. Faith is not considered here as a work done by us, but as an instrument or means applying the Grace and Salvation tendered to us. *i* Not for your own worth, nor by your own strength. *k* That ye are saved is the gift of God, and therefore free and purely by Grace. God is opposed to self: Gift relates not merely to Faith immediately preceding, but to the whole Sentence.

9 \* Not of works *l*, lest any man should boast *m*.  
*l* Any Works whatever, and not onely Works of the Ceremonial Law: for if they onely were excluded, the opposition between God and Man, Grace and Works were not right, which yet we find so often elsewhere, (see *Rom. 11. 6.*) men might not be saved by Works of the Ceremonial Law, and yet still be saved by Works, and of themselves. *m* Glory in their own works or worth, as men are apt to doe when they think they have any thing of their own which contributes to their Salvation, see *Rom. 3. 27.* and *4. 2.*

10. For we *n* are \* his workmanship *o* created in Christ Jesus *p* to good works *q* which God hath before † ordained *r* that we should walk in them *s*.

*n* We Believers both *Jews* and *Gentiles*. *o* Not onely as men, but especially as Saints, which is the proper meaning here. The *Israelitish* People formerly were God's Work, *Deut. 32. 6.* *Isa. 43. 21.* and *44. 21.* so are Believers under the Gospel, being new Creatures, *Gal. 6. 15.* The Apostle confirms what he said before, that by grace we are saved, and not of works, in that we are God's Workmanship, and are formed by him e'er we can doe any good work; and his forming us in our Regeneration is a part of the Salvation mentioned, *v. 8.* *p* Who as our Head enlivens us as members united to him by Faith. As the first Creation was by Christ, as the Second Person in the Trinity, *John 1. 2.* so the second Creation is by the same Christ as Mediatour, the Lord and Head of the New Creation, in whom we live, and move, and have our new being, and not in our selves, *2 Cor. 5. 17.* *q* As the immediate end for which we are new created. We receive our new being that we may bring forth new works, and have a carriage suitable to our new principle. *r* Or rather, as the Margin, prepared, *i. e.* prepared and fitted us for them, by enlightning our minds to know his will, disposing and enclining our wills, purging our affections, &c. *s i. e.* That we should glorify God in an holy Conversation agreeable to that Divine Nature whereof we are made partakers in our New Creation.

11 Wherefore \* remember that ye being in time past *Gentiles* in the flesh *t*, who are called uncircumcision *u*, by that which is called the circumcision in the flesh made by hands *x*.

*t* Either 1. Carnal, Unregenerate, as *Rom. 8. 8, 9.* Or 2. rather Uncircumcised in the Flesh, as well as in Heart, *Ezek. 44. 7.* such as neither had the Grace signified, nor the Sign representing it. *e* By way of Reproach; to be uncircumcised being the badge of them that were not *Israelites*, and so were

not in the number of God's People. *x i. e.* By those that are Circumcised: the Abstract here, as in the former Clause, being put for the Concrete. He means the Carnal *Jews*, who had the Circumcision of the Flesh which was made with hands, but not that of the Heart, *Rom. 2. 29.* made without hands, *Col. 2. 11.*

12 That at that time ye were without Christ *y*, being aliens from the commonwealth of *Israel* *z*, and strangers from \* the covenants of promise *a*, \* *Rom. 9. 4.* having no hope *b*, and without God *c* in the world *d*.

*y i. e.* Without knowledge of him, or interest in him. This is the foundation of all other miseries, as Christ is the foundation of all saving good, and therefore the Apostle begins with this. *z* The Church of God confined formerly to the *Israelites*: their Church and state was the same Body, and God the Founder of, and Law-giver to them in both respects. *a* Those Covenants in which the great promise of Christ, and salvation by him was made. The Covenants were several, as that with *Abraham*, and that by *Moses*, and differs in some accidents, but the promise in them was one and the same, which was the substance of each. *b Viz.* Beyond this Life; as they could not but be who were without Christ, and without the Promises. *c* Not without some general knowledge of a God, but without any saving knowledge of him, as not knowing him in Christ: or they lived as without God, neglected him, and being neglected by him, and suffered to walk in their own ways. *d* Which is the Congregation of the wicked, and is here opposed to the Church.

13 But now in Christ Jesus *e* ye who were sometimes far off *f* are made nigh *g* by the blood of Christ *h*.

*e* Either in the Kingdom of Christ, or Gospel-administration, *Gal. 3. 6.* or, ye being in Christ, united to him by the Spirit and Faith. Being in Christ here, is opposed to being in the World, *v. 12.* *f* Far from God, from his Church, from his Promises; &c. having no Communion with him by his Spirit. He means a spiritual distance, yet seems to allude to *Isa. 49. 1, 12.* Those *Gentiles* there mentioned being estranged from God in their hearts, as well as removed from his People in place. *g* Brought into a state of communion with God, and his People, and participation of their privileges, and right to the Promises. *h* The merit of his Death expiating Sin, (which caused this distance) and so making way for their approach to God, and enjoyment of Gospel-blessings.

14 For \* he is our peace *i*, † who hath made \* *Mich. 5. 5.* both one *k*, and hath broken down the middle *John 16. 33.* wall of partition between us *l*. † *John 10. 16.* *Gal. 3. 28.*

*i. e.* Peace-maker, or Mediatour of Peace, both between God and Man, and between *Jew* and *Gentile*. He is called our Peace, as elsewhere our Righteousness, Redemption, Salvation. God is said to reconcile us, *2 Cor. 5. 19.* but Christ onely to be our Peace. *k i. e.* One Body, or one People, or one New Man, *v. 15.* *l* Having taken away the Ceremonial Law, which was as a wall of separation between *Jew* and *Gentile*, as appears in the next verse. It seems to be an allusion to that Wall of the Temple which parted between the Court of the People into which the *Jews* came, and the outermost Court, that of the *Gentiles*, who when they came to worship, might not come into the other Court, and were excluded by this Wall.

15 \* Having abolished *m* in his flesh *n* the enmity *o* even the law of commandments contained in ordinances *p*, for to make *q* in himself *r* of twain *s*, one † new man *t*, so making peace *u*.

*m* Abrogated, taken away the power of binding men. *n* Not the flesh of Sacrificed Beasts, but his own Flesh: before he mentioned his Blood, and now his Flesh, to imply the whole Sacrifice of Christ, comprehending his Flesh as well as Blood. The Ceremonies had their accomplishment in Christ, and so their abolishment by him. *o* By a Metonymy he so calls the Ceremonies, which were the cause and the sign of enmity between *Jew* and *Gentile*. The *Jews* hated the *Gentiles* as Uncircumcised, and the *Gentiles* despised the *Jews* for being Circumcised. *p* Either by the Law of Commandments, the Apostle means the Law of Ceremonial Rites, and by the word which we render *Ordinances*, he means Doctrine, and then (the word contained not being in the Gr.) the sense is, that Christ by his Doctrine or Commandments abolished those Ceremonial Rites: the word *Commandment* seems thus to be used, *Deut. 16. 12.* and *1 Kings 2. 3.* *Ezek. 18. 21.* Or else (which yet comes to the same) the word rendered *Ordinances* signifies such Ordinances as depended upon the sole will of the Law-giver; and is, *Col. 2. 14.* taken for Ceremonial ones, and so is to be taken here. This the Apostle seems to add, to shew what part of the Law was Abrogated by Christ, viz. nothing of the Moral Law, but onely the Ceremonial. *q* Or create, or form, in opposition to abolish. *r* By Union with him-

X x x

felt

\* *Rom. 4. 16.*  
† *Math. 16. 17.*  
*Chap. 1. 19.*

\* *Rom. 3. 29.*  
*26. 27.*  
† *1 Cor. 1. 30. 31.*  
*2 Tim. 1. 19.*  
*Tit. 3. 5.*

\* *Phil. 1. 30. 31.*  
*11. 29. 23.*  
*John 3. 3. 5.*  
*2 Cor. 5. 5.*  
† *Or, prepara-*  
*red.*

\* *1 Cor. 12. 2.*  
*Col. 1. 21.*



self as the Head in which the several Members agree. *s* Two Bodies, or two People, *Jews* and *Gentiles*. *t i. e.* New Body or new (*viz.* Christian) People. As the body of a Commonwealth is one civil person, so the body of the Church is in a like sense one person. *u* Between *Jew* and *Gentile*, having taken away those Ceremonial Laws, which were the cause of the difference between them.

\* Rom. 6. 6.  
Col. 2. 14.  
† Or, in him-  
self.

16 And that he might reconcile both unto God *x* in one body *y* by the Cross *z*, \* having slain the enmity † thereby *a*.

*x* Another end of Christ's abolishing the Ceremonial Law, *viz.* That he might reconcile both *Jew* and *Gentile* (all the Elect together) unto God: and in this respect especially he is our Peace. *y* Either both People united as one mystical Body, or rather this one Body here, is the Body of Christ offered up to God as the means of reconciliation, Col. 1. 22. *z i. e.* by the Sacrifice of himself upon the Cross. *a* The enmity between God and Man by the expiation of Sin the cause of it. Of this enmity the Ceremonial Law was a Witness, Col. 2. 14. as well as a Sign of that between *Jew* and *Gentile*.

\* Zech. 9. 10.  
† Psal. 148. 14.

17 And he came *b* and \* preached peace to you that were afar off *c*, and † to them that were nigh *d*.

*b* Partly in his own person as to the *Jews*, and partly by his Apostles whom he appointed to preach the Gospel to the *Gentiles*: so 2 Cor. 13. 3. *c* Far from the knowledge of the truth, from Christ, and Salvation by him, as v. 13. *d* Nigh in comparison of the *Gentiles*, nigh by the knowledge of God and his Law, and the promises of the *Messiah*: see *Isa.* 57. 19.

\* Rom. 5. 2.  
Chap. 3. 12.  
Heb. 4. 16. &  
10. 19, 20.

18 For \* through him *e* we both have an access *f* by one spirit *g* unto the Father.

*e* As Our Mediatour and Peace-maker, who hath reconciled us to God. *f* Are admitted or introduced. *g* By the Holy Ghost who is our Guide to leade us to the Father, as Christ is the way by which we goe to him, *John* 14. 6. As there is but one Mediatour through whom both *Jews* and *Gentiles* come to God, so but one and the same Spirit, *Chap.* 4. 4.

\* Heb. 12. 22,  
23.  
† Gal. 6. 10.

19 Now therefore ye are no more strangers and foreigners *b*, but \* fellow-citizens with the saints *i*, and of † the household of God *k*.

*b* Such are they that may dwell in a City, but are not free of it. He means the same as v. 12. they were not now Aliens from the Commonwealth of *Israel*, &c. *i* Members of the same spiritual Society or Corporation with other Saints, Patriarchs, Prophets, &c. The Church of God is compared to a City, of which every Saint is a Member or Free-man, *Phil.* 3. 20. *k* The Church is here compared to an House, as 1 Tim. 3. 15. They are said to be of the Household that belong to it, but especially the Children. Among Men Servants are counted Domesticks, but with God none but his Children.

\* 1 Cor. 3. 9,  
10.  
1 Pet. 2. 4, 5.  
† Rev. 21. 14.

20 And are \* built † upon the foundation of the Apostles and Prophets *l*, Jesus Christ himself being the chief corner stone *m*.

*l* The foundation which the Apostles and Prophets laid by their Preaching, *viz.* Christ whom they held forth as the onely Mediatour between God and Man, the onely Saviour and Head of the Church: see 1 Cor. 3. 11. Foundation in the Singular Number, to imply the unity of their Doctrine centring in Christ, Apostles and Prophets, whose office was to preach, not Kings and Patriarchs. *m* As both supporting the building by his strength, and uniting the several parts of it, *Jew* and *Gentile*: see *Matth.* 21. 42. *Psal.* 118. 22. They that are of chief Authority are called the corners of a People, as sustaining the greatest burthen, 1 Sam. 14. 38. *Isa.* 19. 13. *Obj.* If Christ be the Corner-stone, how is he the Foundation? *Ans.* The same thing may have different denominations in different respects; Christ is called a Foundation, 1 Cor. 3. 11. a Corner-stone, 1 Pet. 2. 6. a Temple, *John* 2. 19. a Door, *Joh.* 10. 7. a Builder, *Matth.* 16. 18. so here again a Corner-stone, and yet laid for a Foundation, *Isa.* 28. 16.

\* Chap. 4. 16.  
1 Cor. 3. 17.  
& 6. 19.  
† 2 Cor. 6. 16.

21 \* In whom *n* all the building *o* fitly framed together *p* groweth *q* unto an † holy Temple *r* in the Lord *s*.

*n* Or upon whom, *viz.* Christ the Foundation. *o* Whatsoever is built on Christ the Foundation, and so all particular Believers as the several parts of the building. *p* Joined and united both to Christ the Foundation by faith, and to each other by love. *q* Either 1. *ariseb*; the building goeth on till it come to be a Temple. Or 2. it notes the Stones or Materials of the House to be living ones, receiving life from Christ, 1 Pet. 2. 5. Growth supposeth life. The Verb is in the Present Tense, to signify that the Builders are still at work, and this Temple not yet finished. *r* In allusion to the Temple at *Jerusalem*, whereas the Holy of Holies was a Type of Heaven, so the Temple it self was a Type of the Church, both as it was

the place of God's Prefence, and of his Worship. *s* Either this must be joined to *groweth*, and then it is a Pleonasm, the Antecedent being here repeated, though the Relative had been expressed, and it implies the growth of Believers (the materials of this spiritual building) to be from Christ. Or it may be joined with *Holy*, and then it signifies that they have their holiness from Christ; or it may be read *so* the Lord, and then it expresses the nature of this Temple, that it is undefiled, consecrated to the Lord, and meet for him.

22 \* In whom you also are builded together, \* 1 Pet. 2. 5. for an habitation of God *t* through the Spirit *u*.

*t* A Temple where God may dwell. Not onely the whole Collection of Believers is called the Temple of God, but particular Churches; and particular Saints are so called, because of God's dwelling in them by his Spirit: see 1 Cor. 3. 16, 17. and 6. 19. *u* This may relate either to the words immediately going before, *an habitation of God*, and then the meaning is, an Habitation or Temple in which God dwells by his Spirit: or to the Verb builded, and then they import the building of them into a Temple to be the operation of the Spirit, working that faith and love in them whereby they are united to Christ the Foundation, and to the several parts of the Building.

## CHAP. III.

FOR this cause *x* I Paul \* the prisoner of Jesus Christ *y* † for you Gentiles *z*;

\* Chap. 4. 1.  
Phil. 1. 7, 13,  
14, 16.  
Col. 4. 3.  
† Col. 1. 24.  
2 Tim. 2. 10.

*x i. e.* That ye may be farther confirmed in the Faith of Christ, and more and more built up in him as an Habitation of God, *chap.* 2. v. 22. *y* For Christ's sake, for asserting his Cause and Honour: see 2 Tim. 1. 8. *Phil.* 1. 9. *z* For your Cause and Salvation; having preached and declared the Grace of God to be free, and to belong to you *Gentiles* as well as to the *Jews* (the middle wall of partition being taken away) and so equalled you with them. There is no small difference among Expositours about the connexion of these words; the fairest and easiest seems to be: Either 1. that the Substantive Verb *am* be here supplied, and the words read, I Paul *am* the Prisoner of Jesus Christ, *q. d.* I have for some time been, and still am the Prisoner of Jesus Christ. Or 2. that this Verse be joined to the 14th, (all the rest from v. 2. to the 13th, being included in a Parenthesis) where he begins with the same words as here, and so we may read it thus, v. 1. For this cause I Paul the prisoner, &c. and then v. 14. I say, For this cause I bow my knees, &c. *viz.* praying that ye may be strengthened with might by his Spirit, &c. *i. e.* That they might be more and more built up on Christ on whom they were founded, and had begun to be built.

2 If ye have heard *a* of the dispensation of the grace of God *b* \* which is given me to you-ward *c*.

\* Acts 13. 2.  
Gal. 1. 16.

*a* This doth not imply doubting, but rather the Apostle takes the thing for granted, *q. d.* Seeing ye have heard; and so some render it. See the like, 1 Pet. 2. 3. *b* Either by Grace he means his Apostleship, as, *Rom.* 1. 5. Gal. 2. 9. or the free Grace of God for Salvation revealed in the Gospel which he was to preach; and then by Dispensation we must understand his Commission, or Ordination of God to that work, *viz.* to publish that Grace whereof the Ministers of the Gospel are the Dispensers, 1 Cor. 4. 1. *c* To you *Ephesians* and other *Gentiles*, for whom particularly I am appointed an Apostle, *Acts* 9. 15. and 26. 17, 18. Gal. 2. 7.

3 \* How that by revelation *d*, † he made known unto me the mystery *e* (|| as I wrote \* a-fore *f* in few words;

\* Acts 22. 17,  
21.  
† Rom. 16. 25.  
Col. 1. 26.  
|| Ch. 1. 9, 10.  
\* Or, a little before.

*d* Not by man, but immediately, *Acts* 9. 15. Gal. 1. 12. *e* *Viz.* of calling the *Gentiles* to salvation by faith in Christ, without the works of the Law, v. 6. *f* In the two former Chapters of this Epistle.

4 Whereby when ye reade *g* ye may understand my knowledge in the mystery of Christ.)

*g* Or unto which attending.

5 \* Which in other ages *b* was not made known unto the sons of men *i*, as it is now revealed unto his holy apostles and prophets *k* by the Spirit *l*.

\* Acts 10. 13.

*b* In the times before Christ's coming in the Flesh. *i* That the *Gentiles* should be called was formerly known and foretold, but not as since, *viz.* as to the time and manner of it, and the means whereby it should be effected. *k* New Testament Prophets, *chap.* 4. 11. *Rom.* 12. 6. and 1 Cor. 14. 13. *l* Either by the Spirit's being poured out on the *Gentiles*, it was known that they should be Co-heirs with the believing *Jews*; or rather by the Spirit instructing the Apostles and

and Prophets, and immediately acquainting them with this Mystery.

6 That the Gentiles \* should be fellow-heirs *m*, and † of the same body *n*, and † partakers of his promise *o* in Christ *p* by the gospel *q*.

*m* i. e. Have an equal right to the Heavenly Inheritance with the Believing Jews. *n* The same mystical Body whereof Christ is the Head. *o* The great promise of the Covenant which comprehends all the rest under it. *p* In whom all the Promises have their accomplishment; 2 Cor. 1. 20. *q* As the means or instrument by which God works Faith, whereby they are made Partakers of the Promise, Fellow-heirs, &c.

7 Whereof I was made a minister \* according to the gift of the grace of God *r*, given unto me by the † effectual working of his power *s*.

*r* Either according to the free gift of God, and which was given merely of Grace; or by *gift* he understands all those several gifts (as of Knowledge, Utterance, &c.) which were the necessary qualifications and furniture of an Apostle for the due discharge of his Office, all which were freely given to him. *s* Whereby God made him a Preacher of the Gospel, who had been a Persecutor of Believers, and wrought effectually by the Spirit with his Preaching for the Conversion of thousands, and spreading the Gospel in many Countries, and likewise wrought Miracles for the confirmation of the Truth, and conviction of Hearers; Acts 19. 12. and 28. 8.

8 Unto me who am less than the least of all Saints *t* is this grace given, that \* I should preach among the Gentiles the unfearcheable riches of Christ *u*.

*t* This the Apostle speaks considering his former estate in *Judaism*, when he persecuted the Church of Christ; so 1 Cor. 15. 9. and 1 Tim. 1. 13, 15. Thus modest is the Apostle, when speaking of himself, and not of his Office. *u* All that Grace of Christ which he was to make known to the Gentiles in his preaching, Wisdom, Righteousness, Sanctification, Redemption, 1 Cor. 1. 30.

9 And to make all men *x* see *y* what *z* the fellowship of the \* mystery *z* which from the beginning of the world hath been hid in God *a*, † who created all things by Jesus Christ *b*:

*x* All those to whom the Apostle was sent. *y* Or to enlighten them: i. e. Ministerially, Acts 26. 18. as to enlighten them principally belongs to Christ, John 1. 9. *z* Or communication of the Mystery, viz. concerning the Salvation of the Gentiles without Circumcision, or the works of the Law which God now made known by Paul's Ministry, contrary to what the Jews believed. *a* Not revealed to Men as to the circumstances and manner of it, but hid in the mind and purpose of God; see the like, chap. 1. 9. *b* This may be understood either of the first Creation, or the second; or immediately of the first, and by that of the second: as God created all things at first, (and so both Jews and Gentiles) and gave them their Being by Christ, (John 1. 3.) so he re-creates, regenerates, and gives them a new Being by Christ, that they may be of the same Body under him; see the like, 2 Cor. 4. 6.

10 \* To the intent, that now unto the principalities and powers in heavenly places *c*, might be known by the Church *d* the manifold wisdom of God *e*.

*c* Good Angels, Col. 1. 16. and 1 Pet. 3. 22. *d* Not effectually, as a Teacher or Instructor of Angels present in Church Assemblies, but objectively, as a Mirror in which they might behold and contemplate the manifold Wisdom of God. *e* Exceedingly, or many ways various. The Divine Wisdom is in its self one simple thing, but appearing in so great variety of Works, it is said to be various. This may be best understood of the whole Oeconomy of Mens Redemption, and God's governing his Church in several Ages, the several Forms of the Church, the various ways of revealing the Divine Will, the different measures of Light let out in different times the different Dispensations of the Covenant of Grace before the Law, under the Law, under the Gospel, to the Jews, to the Gentiles, &c.

11 According to the eternal purpose *f* which he purposed in Christ Jesus our Lord *g*.

*f* All that God doth in the work of our Redemption, whereby he sets forth his manifold wisdom, he doth according to what he had from eternity purposed to do, and therein likewise shews his wisdom to which it belongs to order and determine things before the doing of them, and then to do them as they have been ordered. *g* Not only as the eternal wisdom of the Father, but as designed in God's Decree to be the Head of the Church, and he by whom God would in time execute his eternal purpose.

12 In whom *h* we have boldness *i*, and \* ac- \* Chap. 2. 18; cels *k* with confidence *l* by the faith of him *m*.

*h* Or by, or through whom, or into whom being engrafted and incorporated. *i* Or freeness of Speech. It signifies that liberty and spiritual security, whereby we come to God as to a Father, in the freedom of Children, not the fear of Slaves; Rom. 8. 15. Gal. 4. 6. and 1 John 3. 21. *k* Not only in Prayer, but all the communion we have with God by faith in Christ; 1 Pet. 3. 18. *l* Either securely without fear, (as before) or with confidence of acceptance with God, and obtaining what we ask. *m* i. e. Faith in him, as Rom. 3. 22. see the like, Mark 11. 22.

13 \* Wherefore I desire *n* that ye faint not at my tribulations for you *o*, which \* is your glory *p*.

*n* I pray you. This is an exhortation to the Ephesians, not a Prayer to God, for that follows, v. 14. *o* The Truth I have preached to you being the cause of my Sufferings, and your Salvation (to which they tend as a mean to confirm your Faith) being the end of them. *p* Either he means, that their not fainting, or not falling away from Christ by reason of his Sufferings was their glory; or rather, that his Sufferings were their glory, in that he did by them seal the Truth of the Doctrine he had preached, being still ready to suffer for what he delivered to them.

14 For this cause *q* I bow my knees unto the Father of our Lord Jesus Christ,

*q* This may be referred either to the former Verse, for this cause, viz. that ye faint not, &c. or rather to the first Verse, the Apostle here resuming what he had been beginning there.

15 Of whom *r* the whole family *s* in heaven and earth *t* is named *u*.

*r* Either of God, or rather of Christ last mentioned. *s* Or Kindred, the Church of God being his Household, chap. 2. 19. *t* All the Saints, both which are already in glory, and which yet live upon the Earth, wherever, or whoever they be, Jews or Gentiles. *u* To be named or called, implies the thing as well as the name, Isa. 7. 14. Luke 1. 35. the whole Family is named of Christ, i. e. of him they are, as well as are called Christians, and the Church of God. The Jews boasted of Abraham as their Father; but now all Believers, even Gentiles, are one Family of God's People, and upon them the name of Christ is called.

16 That he would grant unto you according to the riches of his glory *x*, to be strengthened with might *y* by his Spirit *z* in the inner man *a*:

*x* i. e. The abundance of his Power, see Rom. 6. 4. *y* Farther degrees of spiritual strength, proceeding from God's Power as the fountain. *z* As the immediate Worker of all inherent Grace. *a* The reasonable Powers of the Soul as renewed by Grace, the same as Heart in the next Verse, and Spirit, 1 Thess. 5. 23. see 2 Cor. 4. 16.

17 That Christ *b* may dwell in your hearts *c* by faith *d*; that ye being \* rooted and grounded \* Col. 2. 7; in love *e*.

*b* On whom this Spirit (who must strengthen you, as being a Spirit of might, Isa. 11. 2.) resteth, Isa. 61. 1. *c* May intimately and continually possess and fill not your heads only with his Doctrine, but your affections with his Spirit; see John 14. 23. *d* Whereby ye not only believe Christ's Truth, but receive and apprehend himself, and which is the means by which ye have union and communion with him. *e* Either he means 1. our Love to God and our Neighbour, and then he prays that their Love might not be slight and superficial, but strong and firm. Or 2. God's Love to us, and then he prays that the Ephesians who had already tasted God's Love to them in Christ, might be more fully strengthened in the persuasion of that Love.

18 May be able to comprehend *f* with all fancies *g*, what *z* the breadth, and length, and depth, and height *h*.

*f* More fully and perfectly to perceive and understand. *g* Which are or have been. *h* The immense vastness, dignity and perfection. Either 1. of Redemption by Christ extending both to Jew and Gentile, and so the mystery before-mentioned. Or rather 2. of the Love of Christ as follows.

19 And to know *i* the love of Christ, which passeth knowledge *k*, that ye might be filled with all the fulness of God *l*.

*i* Sensibly and experimentally to perceive in your selves. *k* Which though it may in a greater degree than hitherto be known and experienced, yet never can be in this life fully and absolutely understood and comprehended; see v. 8. and the like expression, Phil. 4. 7. *l* All that fulness of Knowledge, Faith, Love, Holiness, and whatsoever it is with which



God fills Believers gradually here, and perfectly hereafter, when God shall be all in all, 1 Cor. 15. 28.

\* Rom. 16. 25.  
Jude 24.

20 Now \* unto him *m* that is able to doe exceeding abundantly above all that we ask or think *n*, according to the power that worketh in us *o*.

*m* i. e. God the Father. *n* And therefore is able to stablish you to the end, and doe all for you that hath been desired. *o* The exceeding greatness of his power, chap. 1. 19. Whereby God works Faith, and preserves to Salvation, 1 Pet. 1. 5. And enables to bear afflictions, 2 Tim. 1. 8.

21 Unto him *be* glory in the Church *p* by Christ Jesus *q*, throughout all ages *r*, world without end. Amen.

*p* The whole Church of Jews and Gentiles. The Church onely knows the mystery, and partakes of the benefits before-mentioned, and therefore the Church onely can rightly glorify God for them. *q* Either in Christ, in whom the Father hath displayed all his love to us; or rather *by* (according to our version) Christ, as the Mediatour between God and us; by whom we offer up our Services to God, Praises as well as Prayers, Rom. 1. 9. and 7. 25. *r* Or through all generations.

## CHAP. IV.

\* Or, in the Lord.  
† Phil. 1. 27.  
Col. 1. 10.  
1 Thess. 2. 12.

1 Therefore the prisoner \* of the Lord *s*, beseech you, that ye † walk worthy *t* of the vocation wherewith ye are called *u*.

*s* Marg. in the Lord, an Hebraism: it is as much as for the Lord, chap. 3. 1. *t* Proceed constantly, and persevering in such ways as suit with, and become your Calling, 1 Thess. 4. 7. and 1 Pet. 1. 15. see the like expression, Rom. 16. 2. and in the places in the Marg. *u* Both your general Calling, whereby ye are called to be Saints; and your particular Callings, to which ye are severally called, as chap. 5. and 6.

2 With all lowliness *x* and meekness *y*, with long-suffering *z*, forbearing one another *a* in love *b*.

*x* Or Humility; submissiveness of mind, whereby we esteem others better than our selves, Phil. 2. 3. A vertue peculiar to Christians, unknown to Philosophers, see Acts 20. 19. Col. 3. 12, 13. *y* whereby we are not easily provoked; or offended with the infirmities of others: this is opposed to peevishness as the former to pride. *z* Whereby we bear with greater or repeated injuries, 2 Cor. 6. 6. *a* Or supporting, i. e. bearing with the infirmities, frowardness, or moroseness of others, so as not to cease to love them, and doe them good. *b* Not out of any carnal affection, or for our own advantage, but out of love, which is wont to make men patient and long-suffering, 1 Cor. 13. 4.

3 Endeavouring to keep the unity of the Spirit *c* in the bond of peace *d*.

*c* Either unity of mind, or spiritual unity as being wrought by the Spirit, and then he means that unity he spoke of, ch. 2. 14, 15, 16. and 3. 6. whereby the mystical Body of Christ. *d* i. e. In peace as the bond which keeps the Members or parts of the Church together, which by Dissentions are dilapidated and scattered. The first step to this unity is Humility, for where that is not, there will be no meekness, nor forbearance, without which Unity cannot be maintained.

\* Rom. 12. 5.  
Chap. 2. 16.  
† 1 Cor. 12. 4.

4 \* There is one body *e*, and † one Spirit *f*, even as ye are called in one hope *g* of your calling.

*e* i. e. The Church of Christ, chap. 1. 23. see Col. 3. 15. *f* The self-same Spirit of Christ in that Body by which all the Members live and act, 1 Cor. 12. 11, 13. *g* One Inheritance in Heaven, to the hope of which ye are called, Col. 1. 12. Hope for the thing hoped for, as Col. 1. 5. see 1 Pet. 1. 3, 4.

\* 1 Cor. 12. 5.

5 \* One Lord *h*, one faith *i*, one baptism *k*.

*h* Christ, viz. as Redeemer, Head and Husband of the Church, to whom by God's appointment she is immediately subject, 1 Cor. 8. 6. John 13. 13. Acts 2. 36. *i* i. e. One object of the Faith of all Believers, viz. the Doctrine of Salvation, which is but one. *k* Both as to the outward Symbol, and the thing signified by it.

\* Mal. 2. 10.  
1 Cor. 12. 6.

6 \* One God *l* and Father of all *m*, who is above all *n*, and through all *o*, and in you all *p*.

*l* God is here taken Personally for the Father, the other two Persons being before mentioned, v. 4. 5. *m* Of all Believers. *n* Not onely in the excellencies of his Nature, but especially in his Sovereign Dominion over the Church. *o* By his special Providence through all the Members of the Church. *p* By Inhabitation, and the conjunction of Believers with him. Though the former two may be applied to God's universal Dominion and Providence over all the Creatures, yet the Apostle speaking of the conjunction of Believers in one Father, they are both to be restrained according to this last Clause.

7 But unto every one of us is given grace *q*, according to the measure of the gift of Christ *r*.

*q* Either by Grace he means Gifts which are not common to all Believers, but proper to some, according to their various functions and places in the Church, Rom. 12. 6. 1 Cor. 12. 11. Or rather more generally it comprehends also those Graces which are common to all Believers as such, Faith, Hope, Love, Zeal, &c. which though they are of the same kind in all, and have the same object, yet they are received in different degrees and measures. *r* In that measure in which it pleaseth Christ to give them, who gives to some one gift, to some another; to some one degree of Grace, to some another: all have not the same, but need the help of those that have what they want.

8 Wherefore he *s* faith, When he † ascended up on high *u*, he led \* captivity captive *x*, and gave gifts unto men *y*.

*s* The Psalmist. *t* Christ, God manifested in the Flesh; and then what was spoken by the Psalmist Prophetically in the Second Person, is spoken by the Apostle Historically in the Third. *u* Christ ascended up on high after his Death, both as to place, in his humane Nature, into Heaven; and chiefly as to his state in his being glorified. *x* Either led those captive who had taken us captive, or rather led them captive, whom he had taken captive; captivity being here put for Captives, as elsewhere poverty for poor, 2 Kings 24. 14. This Christ did, when having conquered Sin, Death, Satan, he triumphed gloriously over them in his Ascension, Col. 2. 15. it is spoken with allusion to conquering Princes or Generals, who in their Triumphs had their Captives attending upon their Chariots. *y* He alludes in this likewise to the custome of Conquerours casting Money among the People that were the Spectators of their Triumphs, or gave Largesses to their Soldiers. Christ upon his Ascension sent the Holy Ghost on the Disciples. Acts 2. and continues ever since, to furnish his Church with Gifts and Graces, see on Psal. 68. 18.

9 (Now that he ascended, what is it but that he also descended *z* first into the lower parts of the earth *a*?)

*z* The Apostle interprets the Psalmist, and concludes, that David when he foretold Christ's Glorification, or Ascending up to Heaven, did likewise foresee his Humiliation and Descent to the Earth; *q. d.* when David speaks of God in the Flesh ascending up on high, he doth thereby imply, that he should first descend to the Earth. *a* Either simply the Earth as the lowest part of the visible World, and so opposed to Heaven from whence he came down, John 3. 13. and 6. 33, 38, 41, 42, 50, 51. or the Grave and state of the Dead; or both rather, implying the whole of his Humiliation in opposition to his Ascending, taken for the whole of his Exaltation.

10 He that descended is the same that ascended up *b* far above all heavens *c*, \* that he might † fill all things *d*.

*b* He saith not, he that ascended is the same that descended, lest it should be thought that Christ brought his Body with him from Heaven; but on the contrary, he that descended is the same that ascended, to shew that the Son of God did not by his descent become other than what he was, nor the assumption of the humane Nature add any thing to his Person, as a Man is not made another Person by the cloaths he puts on. Christ descended without change of place, as being God; but ascended by changing place, as Man; yet by communication of properties, whole Christ is said to have ascended. *c* All visible Heavens, into the Third Heaven or Paradise, Acts 3. 21. Heb. 9. 24. *d* All the Members of his Church with Gifts and Graces. This began to be fulfilled, Acts 2. and still will be fulfilling to the end of the World; see John 7. 39. and 16. 7.

11 \* And he gave *e* some, apostles *f*; and some, \* 2 Tim. 4. 5. prophets *g*; and some, evangelists *h*; and some, † Rom. 12. 7. pastors and † teachers *i*.

*e* Distributed several gifts (which are spoken of in general, v. 7.) according to his Father's appointment, who is said to set in the Church what Christ is here said to give, 1 Cor. 12. 28. *Obj.* Nothing is here said of Gifts, but onely of Offices. *Ans.* Christ never gave Offices without suitable furniture: this diversity therefore of Offices includes diversity of respective Gifts. *f* Extraordinary Officers with an immediate Call, universal Commission, infallibility in Teaching, and power of working Miracles, appointed for the first founding the Christian Church in all parts of the World, Mat. 28. 19. Acts 19. 6. *Obj.* The Apostles were appointed by Christ before his Death. *Ans.* The Apostle here speaks not of Christ's first calling them; but, 1. of his fully supplying them with Gifts necessary to the discharge of their Office, which was after his Resurrection, Acts 1. 4. John 7. 39. And 2. of their solemn Inauguration in their Office, by the pouring out of the Holy Ghost upon them in a visible manner, Acts 2. *g* Extraordinary Officers who did by immediate Revelation interpret the Scriptures,

\* Or, a multitude of Captives.

\* Acts 2. 39.  
† Or, fulfill

tures, 1 Cor. 1. 4, 5. and not onely such as did foretell things to come, *Acts* 11. 27. and 21. 10. *b* These were likewise extraordinary Officers for the most part chosen by the Apostles as the Companions and Assistants in preaching the Word, and planting Churches in the several Places where they travelled. Such were *Timothy, Titus, Apollos, Silas, &c.* *i* Either two names of the same Office implying the distant duties of ruling and teaching belonging to it, or two distinct Offices, but both ordinary, and of standing use in the Church in all times; and then Pastours are they that are fixed to, and preside over particular Churches, with the care both of instructing and ruling them, 1 *Thess.* 5. 12. *Heb.* 13. 17. called elsewhere Elders, and Bishops, *Acts* 20. 28. *Phil.* 1. 1. and 1 *Tim.* 3. 1. *Tit.* 1. 5, 7. and 1 *Pet.* 5. 1, 2. Teachers, they whose work is to teach the Doctrine of Religion, and confute the contrary Errors.

12 For the perfecting of the saints *k*, for the work of the ministry *l*, for the edifying of the body of Christ *m*.

*k* Either for the restoring, or bringing them into right order, who had been as it were, dissipated, and disjointed by sin; or rather the knitting together and compacting them more and more both in nearer union to Christ their Head by Faith, and to their Fellow-members by Love; see 1 *Cor.* 1. 10. *l* Or for the work of Dispensation, *i. e.* for dispensing the Word, and all those Ordinances which it appertains to them to dispense, and so it implies their whole work. But there may be a Traction in the words, and then this Clause is to be read before the former, and the meaning plainly is, for the work of the ministry, which is to perfect the Saints, and edify the Body of Christ. *m* The same in effect as perfecting the Saints, *viz.* the building up the Church, both in bringing in new Members to it, and strengthening those that are brought in already, in faith, and holiness.

13 Till we all come *n* \* in the unity of the faith *o*, and of the knowledge *p* of the Son of God, unto a perfect man *q*, unto the measure of the stature of the fulness of Christ *r*.

*n* Or meet; All we Believers both Jews and Gentiles (who while in the World not onely are dispersed in several places, but have our several degrees of light and knowledge) meet, or come together in the unity of, &c. *o* Either that perfect unity whereof Faith is the bond, or rather that perfect uniformity of Faith in which we shall all have the same thoughts and apprehensions of spiritual things, to which as yet, by reason of our remaining darkness we are not arrived. *p* Or Acknowledgment, *i. e.* not a bare speculative knowledge, but such as is joined with appropriation, and affection. *q* He compares the mystical Body of Christ to a Man who hath his several ages and degrees of growth and strength, till he come to the height of both, and then he is a perfect Man, or a Man simply in opposition to a Child, 1 *Cor.* 13. 11. The Church of Christ (expressed by a Man in the singular Number to shew its unity) hath its Infancy, its Childhood, its Youth, and is to have hereafter its perfect Manhood and state of Consistency in the other Life, when being arrived to its full pitch, it shall be past growing. *r* Either actively, that measure of stature or age which Christ fills up in it, or hath allotted to it, *v. 7.* or rather passively, that measure, which though it do not equal, yet it shall resemble, being perfectly conformed to the fulness of Christ. As in the 12th verse he shewed the end of Christ's appointing Officers in his Church, so here he shews how long they are to continue, *viz.* till their work be done, the Saints perfected, which will not be till they all come to the unity of the Faith, &c.

14 That we henceforth be no more \* children *s*, tossed to and fro *t*, and carried about with every wind of doctrine *u*, by the sleight *x* of men, and cunning craftiness *y*, whereby they lie in wait *z* to deceive.

*s i. e.* Weak in the Faith, unstable in Judgment, Children in Understanding, 1 *Cor.* 14. 20. Such as need teaching and strengthening; see *Rom.* 2. 20. 1 *Cor.* 3. 1. *Heb.* 5. 13. *t* Light and unconstant like Ships without ballast, tossed with every wave. *u* Not onely shaken and staggering as to our Faith, (as in the former Clause) but carried about to errors for want of judgment, by false Doctrines, here compared to violent Winds. *x* Their Sophistry, whereby they easily seduce those that are unskilful; as Men easily cheat Children in playing at Dice, from whence this Metaphor is taken. *y* Their skilfulness in finding out ways of deceiving, whereby they can make any thing of any thing. *z* *Viz.* As in Ambush, the word here used, is translated *Wiles*, chap. 6. 11. against which the Apostle would have them fenced with the whole armour of God, and seems to signify a laying an ambush, or assailing a Man behind his back; a secret and unseen way of circumventing, a laying wait to draw them that are weak from the Truth.

15 But \* speaking the truth in love *a*, || may \* Zech. 8. 16. grow up *b* into him *c*, in all things, \* which is the head, even Christ *d*.

*a* Or following the truth in love, *g. d.* not onely let us not be seduced by the craftiness of Men, but constantly adhere to, and persevere in the belief of the Truth, joining Love with it, in which two the sum of Christianity consists; and this will be a means of our growing up, and being no more Children. *b* This is opposed to being Children: we are not to stand at a stay, but grow to maturity, *Heb.* 6. 1. *c* In Knowledge, Faith, Love, and all the parts of the New Man. *d* Our growth must be with respect to Christ our Head, as the end of it; we must grow in our acknowledgment of him, and dependence on him, as he by whom we are influenced, and from whom all our proficiency and strength proceeds; so that whatever encrease we make, must tend not to the magnifying our selves, but exalting our Head.

16 From whom *e* the whole body *f* fitly joined together *g*, and compacted *b* by that which every joint supplieth *i*, according to the effectual working *k* in the measure of every part *l*, maketh encrease of the body *m*, unto the edifying of it self in love *n*.

*e* Christ the Head, *v. 15.* *f* The mystical Body, or Church of Believers, whereof every true Saint is a Member, *Rom.* 12. 4, 5. *g* *Viz.* in the right place and order, both in respect of Christ the Head, and of the Members respectively. Some are eyes, some ears, some hands, some feet, 1 *Cor.* 12. 15, 16. *h* Firmly knit, so as not to be separated. *i* Or by every joint, or juncture of Administration, *i. e.* whose Office is to administer spirits and nourishment to the Body. Bands are added to joints, *Col.* 2. 19. which signifies the Ligaments by which the joints are tied one to another, as well as the joints in which they touch. *Qu.* What are those joints and bands in the mystical body? *Ans.* Every thing whereby Believers are joined to Christ, or to each other as Christians; especially the Spirit of Christ, which is the same in the Head, and all the Members: the gifts of the Spirit, chiefly Faith, whereby they are united to Christ; and Love, whereby they are knit to each other: the Sacraments likewise, Church-Officers, *v. 11.* &c. *k* Either the Power of Christ, who as an Head, influenceth and enliveneth every Member; or the effectual working of every Member, in communicating to others the gifts it hath received. *l* According to the state, condition, and exigency of every part, nourishment is conveyed to it meet for it; yet more to one, and less to another, according as more is required for one, and less for the other; and so to all in their proportion. Or else as each part hath received, so it communicates to others, all have their use and helpfulness to others, but not all alike, or in the same degree. *m* Either Body here redounds by an *Hebraism*, and the sense is, the Body (mentioned in the beginning of the Verse) maketh encrease of it self, or without that redundancy; encrease of the Body is an encrease meet and convenient for the Body. The Apostle here changeth the Metaphor from that of a Body to this of an House, but to the same sense, and shews the end of this nourishment they ministred from one Member to another, *viz.* not its own private good, but the good of the whole Body, for the benefit of which each part receives its gifts from Christ the Head. *n* Either by the Offices of love, or it denotes the impulsive cause, whereby the Members are moved thus to promote the common increase of the Body, *viz.* Love to the Head and each other.

17 This I say therefore, and testify in the Lord *o*, that ye \* henceforth walk not as other \* 1 *Pet.* 4. 3. Gentiles walk *p* in the vanity of their mind *p*. *†* *Rom.* 1. 21.

*o* I beseech or adjure you by the Lord; see the like, *Rom.* 12. 1. *Phil.* 2. 1. *p* Their minds themselves, and understandings, the highest and noblest faculties in them, being conversant about things empty, transient, and unprofitable, and which deceive their expectations, and therefore vain, *viz.* their Idols, their worldly Enjoyments, &c.

18 Having the understanding *q* darkened *r*, \* being alienated *s* from the life of God *t*, through the ignorance that is in them *u*, because of the *†* blind-*†* *Rom.* 1. 24. nesses of their heart *x*. *||* Or, hardness of their hearts.

*q* The mind as reasoning and discoursing, and so their ratiocinations, and discourses themselves. *r* As to spiritual things. *s* Not onely strangers to it, (for so are those Creatures which are not capable of it) but estranged from it; implying, that in *Adam* originally they were not so. *t* A spiritual life; that life which God commands, and approves, and whereby God lives in Believers, and they live in him, *Gal.* 2. 19, 20. and that both as to the principle of life, and the operations of it. *u* That ignorance which is naturally in them is the cause of their alienation from the Life of God, which begins in light, and knowledge. *x* Or rather hardness: the Greek word signifies a callous, or brawniness in the flesh, which is usual in the hands of Labourers. Either this is set down

\* Chap. 1. 23.  
Col. 1. 24.

\* Or, into the unity.  
† Or, age.

\* *Id.* 28. 9.  
† *Id.* 13. 9.



down as another cause of their estrangement from the Life of God, or as the cause of their ignorance, which though in part it be natural to them, yet is increased to farther degrees by their own hardness and obstinacy, shutting their eyes voluntarily against the light.

19 Who being past feeling *y*, have given themselves over unto lasciviousness *z*, to work *a* all uncleanness *b* with greediness *c*.

*y* Having lost all sense and conscience of Sin. An higher degree or effect of the hardness before-mentioned, 1 Tim. 4. 2. *z* Voluntarily yielded themselves up to the power of their own sensuality and lasciviousness, so as to be commanded by it, without resisting it. *a* Not only to burn with inward lusts, but to fulfill them in the outward acts. *b* All sorts of uncleanness, even the most monstrous, Rom. 1. 24. 26, 27. 1 Cor. 6. 9. and Gal. 5. 19. *c* Either with covetousness, and then it respects those that prostituted themselves for gain: or rather with an unsuitable desire of still going on in their filthiness.

20 But ye have not so *d* learned Christ *e*.

*d* So as to walk as other Gentiles walk, in the vanity of your minds, &c. *e* The Doctrine of Christ, or Rule of Life prescribed by him.

21 If so be that ye have heard him *f*, and have been taught by him *g*, as the truth is in Jesus *h*.

*f* Either heard Christ speaking to you in the Gospel, Heb. 12. 25. and then the sense will be the same as in the following Clause: or heard him preached to you, and then it may refer to the outward hearing of the word. *g* Or taught in him: in for by, as Col. 1. 16. Heb. 1. 2. and then this relates to the power of the word, and the impression made by it upon the heart; *q. d.* if ye have not only heard of him by the hearing of the Ear, but have been effectually taught by the Spirit to know him, and receive his Doctrine, Isa. 54. 13. John 6. 45. *h* As it really is, and hath been taught by Christ himself both in his Doctrine and Example, viz. What is the true way of a Christian's living, as in the following Verses; see John 17. 17. Tit. 1. 1.

22 That ye \* put off *i* concerning † the former conversation *k* || the old man *l*, which is corrupt *m* according to the deceitfull lusts *n*.

*i* An usual Metaphor taken from Garments; (implying a total abandoning, and casting away, like a Garment not to be put on again) it is opposed to putting on, v. 24. and is the same as Mortifying, Col. 3. 5. Crucifying, Gal. 6. 14. *k* The former heathenish life and manners, chap. 2. 2. He shews how they should put off their Old Man, viz. by relinquishing their old manners; the same as putting off the Old Man with his deeds, Col. 3. 9. *l* The pravity of nature, or nature as depraved. *m* Or which corrupteth, i. e. tends to destruction, Gal. 6. 8. or which daily grows worse and more corrupt by the fulfilling of its lusts. *n i. e.* Which draw away and entice men, Jam. 1. 14. or which put on a shew and semblance of some good, or promise pleasure and happiness, but lurch mens hopes, and make them more miserable.

\* Rom. 12. 2. 23 And be \* renewed *o* in the spirit of your mind *p*.

*o* Viz. More and more, being already renewed in part. *p i. e.* In your mind which is a Spirit; see 1 Thess. 5. 23. and 2 Tim. 4. 22. He means the superior powers of the Soul where Regeneration begins, and which the Philosophers magnified so much, and thought so pure.

\* Rom. 6. 4. 24 And that ye put \* on *q* the new man *r*, which after God *s* is created in righteousness *t*, and † true *u* holiness.

*q* The same Metaphor of a Garment as before, to shew the intimateness of the New Man with us, and its being an ornament to us. *r i. e.* A new disposition or constitution of the whole Man, called the New Creature, 2 Cor. 5. 17. and a Divine Nature, 2 Pet. 1. 4. after God's Image. *t* Either Righteousness may relate to the second Table, and Holiness to the first; and so both contain our duty to Man, and to God; or Righteousness may imply that divine principle in us, whereby we perform our whole duty to God, and the Creature; and Holiness that which denieth all mixture of corruption in our duty to God and Man. *u* Sincere and sound. As Righteousness and Holiness are opposed to *lusts*, v. 22. so true here, to deceitfull there.

\* Zach. 8. 16. † Rom. 12. 5. 25 Wherefore putting away lying *x*, \* speak every man truth *y* with his neighbour; for † we are members one of another *z*.

*x* All fraudulency and dissimulation, and whatever is contrary to truth. *y* Not only speak as things are, but act sincerely and candidly. *z i. e.* To or for one another, and therefore must be helpful to each other.

\* Psa. 4. 4. & 5. 3. 26 Be \* ye angry *a* and sin not: let not the sun go down upon your wrath *b*.

*a* By way of concession rather than by way of command, *q. d.* if the case be such that ye must be angry, yet see it be without sin. *b* If your anger is excessive (for so this word signifies, being different from the former) yet let it not be lasting; be reconciled e'er the Sun go down.

27 \* Neither give place to the Devil *c*.

*c* Do not give advantage to the Devil to possess your hearts, and put you upon more and greater evils; see Luke 22. 3. John 13. 27. Acts 5. 3.

28 Let him that stole, steal no more *d*; but rather \* let him labour *e*, working with his hands *f* the thing which is good *g*, that he may have † to give to him that needeth *h*.

*d* Stealing is understood largely for seeking our own gain by any way defrauding others, whether by taking away, or unjustly detaining what is theirs. *i. e.* Diligently and Industrious, as the word imports. Idleness is condemned as tending to Theft. *f* As the only instrument by which most Arts and Trades are exercised. *g* Not in any unlawfull way, but in an honest Calling. *h* That he may have not only whereupon to live, and prevent stealing, but wherewith to help those that want, Luke 21. 2.

29 \* Let no corrupt communication *i* proceed out of your mouth, but that which is good † to the use of edifying, that *∴* it may minister grace to the hearers *k*.

*i* Unprofitable, unfavoury, not seasoned with the salt of prudence, Col. 4. 6. see Mark 9. 50. *∴* Gr. to the edification of use, by an Hypallage for, to the use of edifying, (as our Translators render it) implying that the great use of Speech is to edify those with whom we converse. But the same word translated *use*, signifies likewise *profit*, and *necessity*; and by an Hebraism this (as the latter Substantive,) may be instead of an Adjective; and the words translated, to usefull, or profitable edifying, or (according to the Marginal reading) to edify profitably, with little difference of sense from the former: or to necessary edifying, and then it respects the condition and necessities of the Hearers, to which our Discourse must be suited by way of instruction, reprehension, exhortation, or consolation as their case requires. *k* By which some grace may be communicated to, or increased in them by instruction, reprehension, exhortation, &c.

30 And \* grieve not *l* the holy Spirit of God, \* † whereby ye are sealed *m* unto the day of redemption *n*.

*l* Viz. By corrupt Communication. The Spirit is said to be grieved when any thing is done by us, which were he capable of such passions, might be matter of grief to him; or when we so offend him as to make him withdraw his comfortable presence from us; see Isa. 63. 10. *m* Set apart or marked for, and secured unto the day of redemption, see ch. 1. 14. 2 Cor. 1. 22. so Ezek. 9. 4. they are marked that are to be delivered; and Rev. 7. the Servants of God are sealed that were to escape the following Plagues, v. 3. *n i. e.* Full and final Salvation at the Resurrection; see Luke 21. 28. Rom. 8. 12.

31 Let all bitterness, and wrath, and anger *o*, and clamour *p*, and evil speaking *q* be put away from you, with all malice *r*.

*o* These all seem to relate to the inward affection, as the two following to the effects of it in the words. Bitterness may imply a secret lurking displeasure at another, or rather a confirmed and permanent one; Wrath the first boiling up of the Passion, which affects the Body in the commotion of the Blood and Spirits; and Anger a greater height and paroxysm of the same Passion, or an eager desire of revenge; see Col. 3. 8. *p* Such inordinate loudness as Men in anger are wont to break out into in their words. *q* Either with respect to God, or Man, though the latter seems particularly meant here, railing, reviling, reproaching, &c. the ordinary effects of immoderate anger. *r* Maliciousness, or malignity of heart, in opposition to kindness and tenderness, v. l. see Rom. 1. 29. 1 Cor. 5. 8. and 14. 20. Tit. 3. 3.

32 And \* be ye kind *s* one to another, tender-hearted *t*, † forgiving one another, even as God for Christ's sake hath forgiven you *u*.

*s* Sweet, amiable, facile in words and conversation, Luke 6. 35. *t* Mercifull, quickly moved to compassion: so we have bowels of mercies, Col. 3. 12. *u* Be placable, and ready to forgive, therein resembling God, who for Christ's sake hath forgiven you more than you can forgive to one another.

## CHAP. V.

1 BE ye therefore followers of God *x*, as dear children *y*.

*x* Particularly in being kind, and forgiving injuries, Mat. 5. 45, 48.

45. 48. so that this relates to the last Verse of the former Chapter. *y* *Viz.* of God. Children should imitate their Fathers, especially when beloved of them.

2 And \* walk in love *z*, † as Christ also hath loved us, and hath given himself for us *a*, an offering, and a sacrifice *b* to God, for a sweet smelling favour *c*.

*z* Let your whole conversation be in love. *a* *Viz.* to dye for us, *Gal.* 2. 20. as the greatest argument of his love, *John* 15. 13. *Rom.* 5. 8. *b* Either Offering signifies a Meat-offering, which was joined as an Appendix with the bloody Sacrifice; or rather more generally, all the oblations that were under the Law; and the word *Sacrifice* either restrains it to those especially in which blood was shed for expiation of Sin, or explains the meaning of it, *q. d.* Christ gave himself an Offering, even a Sacrifice in the proper sense, *i. e.* a Bloody one. *c* *i. e.* Acceptable to God; alluding to the legal Sacrifices, see *Gen.* 8. 21. *Lev.* 1. 9. and intimating those other to have been accepted of God, onely with respect to that of Christ; and that as Christ dying to reconcile Sinners to God was acceptable to him, so our spiritual Sacrifices are then onely like to be accepted of him, when we are reconciled to our Brother, *Matth.* 5. 23, 24.

3 But \* fornication *d*, and all uncleanness *e*, or covetousness *f*, let it not be once named *g* among you as becometh Saints *b*.

*d* Folly committed between unmarried Persons, especially mens abuse of themselves with common Strumpets, a sin not owned as such among the Heathen. *e* All other unlawfull lusts whereby Men defile themselves. *f* Either an insatiable desire of gratifying their lusts, as *chap.* 4. 19. or rather an immoderate desire of gain, which was usual in Cities of great Trade, as *Ephesus* was; see *v.* 5. *g* Not heard of, or not mentioned without detestation; see *Psal.* 16. 4. *1 Cor.* 5. 1. *b* Who should be pure and holy, not in their bodies and minds onely, but in their words too.

4 \* Neither filthiness *i*, nor foolish talking *k*, nor jesting *l*, which are not convenient *m*; but rather giving of thanks.

*i* Obscenity in discourse, filthy communication, *Col.* 3. 8. *k* Affectation of foolish vain speech, (whether jocular or serious,) unprofitable to the Hearers. *l* Either the same as the former, as may seem by the disjunctive particle *or*, which may be by way of explication, or (which is of kin to it) scurrility in discourse, which is many times by them that are addicted to it, called by the name of Urbanity, or jesting: for that all jesting is not here condemned appears by *1 Kings* 18. 27. *Isa.* 14. 11. *m* *Viz.* for Saints. *n* *i. e.* To God for mercies received, which will better cheer up, and recreate the mind, than foolish talking and jesting can.

5 For this ye know, that \* no whoremonger, nor unclean person, nor covetous man † who is an idolater *o*, hath any inheritance *p* in the kingdom of Christ, and of God *q*.

*o* Because he serves *Mammon* instead of God, loves his Riches more than God, and placeth his hope in them. *p* Without repentance; for he speaks of those that persevere in such sins, whom he calls Children of Disobedience, *v.* 6. *q* Not two distinct Kingdoms, but one and the same, which belongs to God by Nature, to Christ as Mediatour. By this phrase he intimates, that there is no coming into the Kingdom of God but by Christ.

6 \* Let no man deceive you with vain words *r*; for because of these things † cometh the wrath of God † upon the children of \* disobedience.

*r* False and deceitfull, which cannot secure to you the impunity they promise you; bearing you in hand, either that those things are not sins, or not so dangerous. *s* *Viz.* in the other World.

7 Be not ye therefore partakers with them *t*.  
*t* With those Children of Disobedience, who continue in the forementioned sins; see *Job* 34. 8. *Psal.* 50. 18.

8 For ye were sometimes darkness *u*, but now \* are ye light in the Lord *x*: walk as † children of light *y*.

*u* The same as *in darkness*, *Rom.* 2. 19. and *1 Thess.* 5. 4. *viz.* the darkness of sin, ignorance, unbelief. The abstracts being put for the concrete, shews the greatness of that darkness in which they were. *x* Either now being in Christ ye are light, or rather ye are enlightened, or made light by Christ, being furnished with Spiritual Knowledge, Faith, Purity and Holiness. *y* An *Hebraism*; children of light, for those that are in the light; *1 Thess.* 5. 5. *q. d.* let your conversation be suitable to your condition and privileges; see *1 John* 1. 7.

9 (For the fruit of the spirit *z* is in all goodness *a*, and righteousness *b*, and truth *c*.)

*z* Either the fruit or work of the new Nature, or of the Holy Ghost, by whom we are made light in the Lord; see *Gal.* 5. 22. *a* Either a general virtue in opposition to wickedness, or benignity and bounty. *b* In opposition to injustice, by covetousness, fraud, &c. *c* In opposition to error, lies, hypocrisy. He shews what it is to walk as Children of Light.

10 Proving *c* what is acceptable unto the Lord.  
*c* Searching what the Will of the Lord is, and approving it by your practice as the rule of your walking, *Rom.* 12. 22.

11 And \* have no fellowship *d* with † the unfruitfull *e* works of darkness *f*, but rather reprove them *g*.

*d* Not onely do not practice them your selves, but do not join with others in them, by consent, advice, assistance, or any other way whereby ye may be defiled by them. *e* By a *Metaphor*, for bringing forth evil fruit, destructive, pernicious, *Rom.* 6. 21. *Gal.* 6. 8. *f* Wicked Works, so called, because they proceed from darkness in the mind; the ignorance of God and Men are put upon them by the Devil, the Prince of Darkness, and because they are afraid of the light. *g* Or convince them, *viz.* not onely by your words, *Levit.* 19. 17. *Matth.* 18. 13. but especially by your actions, which being contrary to them, will both evidence them to be, and reprove them as being works of darkness.

12 For it is a shame even to speak *b* of those things which are done of them in secret *i*.

*b* Much more to have fellowship with them, in them. *i* The darkness adding boldness, as if what men did not see, God did not observe.

13 But \* all things *k* that are † reprov'd are made manifest *l* by the light *m*, for whatsoever doth make manifest, is light *n*.

Or all those things, *viz.* those unfruitfull works of Darkness which are to be reprov'd. *l* *i. e.* In the minds and consciences of the Sinners themselves. *m* The light of Doctrine in verbal reproofs, and of an holy Life in real and practical ones. *n* Or, it is the light which manifests every thing, *viz.* which was before in the dark. The Apostle argues from the Nature and Office of light, *q. d.* it is the property of light to discover and manifest what before was not seen; and therefore it becomes you who are light in the Lord to shine as Lights in the World, *Phil.* 2. 15. that ye may by your holy Conversation convince wicked Men of their wickedness, and deeds of darkness, which they did not before perceive in themselves.

14 Wherefore \* he saith *o*, † Awake thou that sleepest, and † arise from the dead *p*, and Christ shall give thee light *q*.

*o* Either God by the Prophets, of whose preaching this is the sum; it may allude in particular to *Isa.* 60. 1. Or, Christ by his Ministers in preaching of the Gospel, who daily calls Men to arise from the Death of Sin by repentance, and encourageth them with the promise of Eternal Life. *p* The same thing in two different expressions. Sinners in some respects are said to be asleep, in others to be dead. They are as full of Dreams and vain Imaginations, and as unfit for any good action as they that are asleep are for natural; and they are as full of stench and loathsomeness as they that are dead. Here therefore they are bid to awake from Sin as a sleep, and to arise from it as a death. The meaning is, that they should arise by faith and repentance out of that state of spiritual death in which they lie while in their Sins. *q* The light of peace and joy here, and eternal glory hereafter. The Apostle intimates that what is the way of Christ in the Gospel, should likewise be the practice of these *Ephesians*, whom he calls light in the Lord, *viz.* to reprove the unfruitfull works of darkness, and awaken sleeping, dead Sinners, and bring them to the light of Christ.

15 \* See then that ye walk circumspectly *r*, not as fools *s*, but as wise *t*.

*r* Being called to reprove the evil conversation of others, see that ye walk exactly and accurately your selves, avoiding extremes, and keeping close to the rule. See the same word rendered *diligently*, *Mat.* 2. 8. and perfectly, *1 Thess.* 5. 2. *s* Who are destitute of spiritual wisdom, and through carelessness fall into sin or error, though in the light of the Gospel. *t* Those that are taught of God, and are endued with wisdom from above.

16 Redeeming the time *u*, because the days are evil *x*.

*u* Or, buying the opportunity. A Metaphor taken from Merchants that diligently observe the time for buying and selling, and easily part with their pleasure for gain, *q. d.* deny your selves in your ease, pleasure, &c. to gain an opportunity of doing good. *x* Either wicked, by reason of the wickedness of those that live in them, or troublesome, full of difficulties and dangers, by reason of Mens hatred of you, and so either depriving you of the opportunity of doing good, or exposing you to hazards for doing it.

\* John 13. 34.  
1 Thess. 4. 9.  
1 John 3. 23.  
& 4. 21.  
1 Heb. 9. 14.

\* Col. 3. 5.  
1 Thess. 4. 3.  
&c.

\* Matth. 12. 35.  
Chap. 4. 29.

\* 1 Cor. 6. 9.  
Gal. 5. 21.  
† Col. 3. 5.

\* Matth. 24. 4.  
Col. 2. 4. 18.  
† Rom. 1. 18.  
† Chap. 2. 2.  
\* Or, unbelief.

\* 2 Cor. 3. 18.  
† Luke 16. 8.  
John 12. 36.

\* 1 Cor. 5. 9.  
& 10. 20.  
† & 13. 12.

\* John 3. 20.  
21.  
Heb. 4. 13.  
† Or, discovered.

\* Or, it.  
† Rom. 13. 11.  
12.  
1 Cor. 15. 34.  
1 Thess. 5. 6.  
† John 5. 25.  
Rom. 6. 4.  
Chap. 2. 5.  
Col. 3. 1.

\* Col. 4. 5.



\* Rom. 12. 2. 17 Wherefore be ye not unwife, but \* understanding *y* what the will of the Lord *is* *z*.  
*y* Diligently considering. *z* In the understanding of which your chief wisdom consists.

\* Prov. 20. 1. 18 And \* be not drunk with wine, wherein *a* is excess *b*; but be filled with the Spirit *c*.  
 Isa. 5. 11, 22. *a* In which Drunkenness. *b* Profuseness, Lasciviousness, and all manner of Lewdness as the effects of Drunkenness, Luke 21. 34. *c* The Holy Spirit often compared to water; Or, the joy of the Spirit, in opposition to being filled with Wine, *Acts* 2. 13. and that carnal Mirth which is caused by it, *q. d.* be not satisfied with a little of the Spirit, but seek for a greater measure, so as to be filled with the Spirit. See *Psal.* 36. 8. *John* 4. 34. & 4. 14.

19 Speaking *d* to your selves *e* in psalms, and hymns, and spiritual songs *f*, singing and making melody in your hearts *g* to the Lord *b*.  
*d* In opposition to the vain chaff, and lewd talkativeness of Drunkards over their Cups. *e* Gr. in your selves, *i. e.* among your selves, both in Church Assemblies, and Families. *f* Under these names he comprehends all manner of Singing to mutual Edification and God's Glory, the particular distinction of them is uncertain, but most take Psalms to be such as anciently were sung with Musical Instruments, Hymns such as contained onely matter of praise, spiritual Songs, such as were of various matter, doctrinal, prophetic, historical, &c. see on *Col.* 3. 16. *g* Not onely with your voice, but with inward affection, contrary to the guise of Hypocrites. *b* To the glory of God, not for the pleasure of the sense, or for gain, &c.

\* *Psal.* 34. 1. 20 \* Giving thanks always *i* for all things *k* unto God and the Father *l*, † in the name of our Lord Jesus Christ *m*.  
 † *Heb.* 13. 15. *i* God still by fresh mercies gives fresh occasion for thanksgiving, and we must accordingly continue our thanksgiving, through the whole course of our lives without weariness. *k* All sorts of mercies, among which afflictions may be reckoned as working for good to them that love God, *Rom.* 8. 28. *l i. e.* Unto God even the Father the Fountain of all our good. *m* In whose name, and by whose merit all good things are given to us, and by whom we offer up all our Prayers, and Praises, and spiritual Services that they may be accepted of God.

\* 1 Pet. 5. 5. 21 \* Submitting your selves one to another *n* in the fear of God *o*.  
*n* *Viz.* To those to whom we ought to be subject in natural, civil, or Church Relations. *o* Either for fear of offending God, the Author of all power, who commands this subjection, or so far as is consistent with the fear of God, and so in those things which are not forbidden of him.

\* 1 Cor. 14. 34. 22 \* Wives submit your selves to your own husbands *p*, † as unto the Lord *q*.  
 Tit. 2. 5. *p* Yielding honour and obedience to them. *q* For the Lord's sake who hath commanded it; so that ye cannot be subject to him without being subject to them; see 1 *Tim.* 2. 12.

\* 1 Cor. 11. 3. 23 For \* the husband is the head *r* of the wife, even as *s* Christ is the head of the Church, and he is the Saviour of the body *t*.  
 Chap. 4. 15. *r* Superiour to her by God's Ordination in authority and dignity, as the head in the natural body being the seat of reason, and the fountain of sense and motion, is more excellent than the rest of the body. *s* See *chap.* 1. 22. *Col.* 1. 18. The particle *as* notes not equality but likeness, Christ being the head of the Church in a more excellent way than the Husband is of the Wife. *t i. e.* Christ is the Saviour of his Church, implying that so likewise the Husband is given to the Wife to be a Saviour to her, in maintaining, protecting and defending her, and therefore the Wife, if she regard her own good, should not grudge to be subject to him.

24 Therefore as the Church is subject to Christ *u* so let the wives *be* to their own husbands *x* in every thing *y*.  
*u* *Viz.* With cheerfulness, chastity, humility, obedience, &c. *x* In imitation of the Churches subjection to Christ as a pattern of their subjection to their Husbands. *y* Understand, to which the authority of the Husband extends it self.

\* *Col.* 3. 20, 22. 25 \* Husbands love your wives, even as Christ also loved the Church *z*, and † gave himself for it *a*.  
 Tit. 2. 9. *z* *Viz.* With a sincere, pure, ardent, and constant affection. As they resemble Christ in the honour they have of being the heads of their Wives, so they must likewise in performing the duty of loving them, under which all matrimonial duties are comprehended. *a* Whereby he testified the greatness of his love.

\* *Col.* 3. 19. 26 That he might sanctify *b*, and cleanse it *c* with the washing of water *d* † by the word *e*.  
 1 Pet. 3. 7. † *John* 3. 5. *b* Purify from its filth, and consecrate unto God: implying the whole translation of it out of a state of Sin and Misery into a state of Grace and Life, consisting in the remission of Sin, and renovation of Nature. *c* Or cleansing it, importing the means whereby he works the former effect. *d* *Viz.* In Baptism, in which the external washing represents Seals, and exhibits the internal cleansing from both the guilt and defilement of Sin by the Blood of Christ, *Hebr.* 9. 14. *Revel.* 1. 5. *e* The word of the Gospel, especially the promise of free justification and sanctification by Christ, which received by faith is a means of this sanctification, and without which the external washing is ineffectual; the sign without the word whereof it is a Seal, being no Sacrament.

27 That he might present it to himself *f* a glorious Church *g*, \* not having spot *b* or wrinkle *i*, or any such thing *k*, but that it should be holy and without blemish *l*.  
*f* Hereafter in Heaven. That the whole Church of the Elect may be present with him, 2 *Cor.* 5. 6, 8. and 1 *Thess.* 4. 18. *g* Perfect in knowledge and holiness, shining with an heavenly glory, and fully conformed to himself, 1 *John* 3. 2. *b* Spot of Sin, in allusion to spots in Garments. *i* Any relict of old Adam, in allusion to wrinkles in the Body which are signs of old Age, and imply deformity. *k* *Viz.* Which is contrary to the beauty of the Church, and might make her displeasing to Christ her Husband. *l* Without any fault to be found in her. He seems to allude to the Sacrifices which were to be without blemish, *Lev.* 1. 3. see *Cant.* 4. 7.

28 So ought men to love their wives, as their own bodies *m*: He that loveth his wife, loveth himself *n*.  
 \* *Col.* 1. 22. *m* With the same kind of love wherewith he loves his own Body. The Woman at first was taken out of the Man, and on that account the Wife may be said to be a part of her Husband. *n* Either this explains the former, and himself here is the same as his own Body before, or it adds to it, and is as much as his own Person, the Wife being another self, one flesh, the same Person (in a civil sense) with her Husband.

29 For no man *o* ever yet hated his own flesh, *p* but nourisheth and cherisheth it *q*, even as the Lord the Church *r*.  
*o* None in his right senses, or no man hates his flesh absolutely, but the diseases or miseries of it. *p* His Body. *q* Feeds, and cloaths it, and supplies it with things necessary for it. *r* Which he furnisheth with all things needfull to Salvation.

30 For \* we are members of his body *t*, of his flesh, and of his bones *u*.  
 \* 1 *Cor.* 6. 15. & 12. 27. *t* His mystical Body. *u* As Eve was of Adam's, *Gen.* 2. 23. onely that was in a carnal way, this in a spiritual, as by the communication of Christ's Flesh and Blood to us by the Spirit we are united to him, and Members of him.

31 \* For this cause *x* shall a man leave his father and mother *y*, and shall be joined unto his wife, and they † two shall be one flesh *z*.  
 \* *Marth.* 19. 5. & *Mark* 10. 7. † 1 *Cor.* 6. 16. *x* Because the Woman was formed of the flesh and bones of the Man. He relates to Adam's words, *Gen.* 2. 24. *y* As to cohabitation, and domestical conversation; or, let a Man rather leave Father and Mother than not cleave to his Wife. The Apostle doth not cancel the obligations of other Relations, but prefers this before them. *z i. e.* One Body or one Man, *viz.* by the marriage bond whereby each hath power over the others Body, 1 *Cor.* 7. 4.

32 This *a* is a great mystery: but I speak concerning Christ and the Church.  
*a* Either, this that was spoken before of a marriage union between Christ and the Church, and its being of his flesh, and of his bones is a great mystery, and so in the latter part of the Verse the Apostle explains himself. Or, this that was said of the conjunction of Adam and Eve is a great mystery, (*i. e.* a great secret in Religion) as being a Type of Christ's marriage with his Church; though not an instituted Type appointed by God to signify this, yet a kind of natural Type as having a resemblance to it.

33 Nevertheless *b*, let every one of you in particular, so love his wife even as himself *c*, and the wife see that she reverence *d* her husband.  
*b* *q. d.* Setting aside this mystery; or, to return to my former Exhortation. *c* As her that is one flesh with him. *d* Or fear, yet not with a servile but ingenuous fear, and such as proceeds from love.

## CHAP. VI.

1 \* Children obey *e* your parents in the Lord, \* *Col.* 3. 20. *f* for this is right *g*.  
*e* With inward reverence and promptness, as well as in the outward

outward Act. *f* Either because the Lord commands it, or in all things agreeable to his Will. See *chap. 5. 21. Acts 5. 29. g* Or *just*, every way so by the Law of Nature, of Nations, and of God.

2 \* Honour thy father, and mother; (which is the first commandment with promise *b*.)

*b i. e.* A special promise annexed to the particular duty commanded. There being promises added to two onely Commandments, *viz.* the second and this fifth; that which is annexed to the second Commandment is a general one, and which relates to the whole Law; but this a special one, and which respects this Commandment in particular.

3 That it may be well with thee, and that thou mayst live long upon the earth *i*.

*i* That thou mayst live long and happily. This Promise is still fulfilled to Believers, either in the thing it self here promised, or in a better way, God's giving them Eternal Life.

4 And \* ye fathers provoke not your children to wrath *k*, but † bring them up in the nurture *l* and admonition *m* of the Lord *n*.

*k Viz.* By unreasonable severity, moroseness, unrighteous commands, &c. *l* Or *correction*, as the word signifies, *Heb. 12. 6, 7, 8.* *m* This denotes the end of the former instruction in their duty must be as well as correction to drive them to it. *n* The Lord Jesus Christ, and so it is either that admonition which is commanded by him, or whereby they are brought to be acquainted with him.

5 \* Servants *o* be obedient to them that are your masters *p* according to the flesh *q*, with fear and trembling *r*, in singleness of your heart *s* as unto Christ *t*.

*o* These Servants were generally Slaves: Christian liberty doth not take away civil servitude. *p* Whether good or bad, as *1 Pet. 2. 18.* is expressly said. *q* As to your outward State, not as to your Souls and Consciences. *r* Either with reverence and fear of offending them, and being punished by them; see *Rom. 13. 4.* or rather with humility, as appears by *Psal. 2. 11. Phil. 2. 12. 1 Cor. 2. 3. & 2 Cor. 7. 15.* compar'd with *Rom. 11. 20.* Sincerity, and without guile. *t* Who hath commanded this obedience, and whom ye obey in yielding it to your Masters.

6 Not with eye-service *u*, as men-pleasers *x*, but as the servants of Christ *y*, doing the will of God *z* from the heart.

*u* Nor merely having respect to your Master's presence, and looking upon you in your work. *x* Such as make it their onely business to please their Masters right or wrong, and ingratiate themselves with them, though by offending God. *y* As becomes the Servants of Christ, or as those that are the Servants of Christ, and seek to please him. *z* Performing obedience to your Masters not barely as their will, but God's will who requires it as *v. 5.*

7 With good will *a*, doing service as to the Lord, and not to men *b*.

*a* Not grudgingly, or as of constraint, but freely, and cheerfully. *b* Not onely regarding Men your Masters, but Christ your great Master. That which is done for the worst Masters, and in the hardest things, is service done to Christ; when out of love to him Servants bear their Master's folly, or cruelty.

8 \* Knowing that whatsoever good thing *c* any man doth, the same *d* shall he receive of the Lord, whether *he be* bond or free *e*.

*c Viz.* as the Servant of Christ, and as unto the Lord. *d* The reward of the same; by a Metonymy. *e* Christ regards not those differences of Men at the present, nor will in the day of Judgment, *1 Cor. 7. 22. and 12. 13. Gal. 3. 28. Col. 3. 11.*

9 And ye masters do the same things *f* to them, † forbearing *g* threatening, knowing, that † your master also is in heaven *b*, \* neither is there respect of persons with him *i*.

*f* Not the same in special which belong onely to Servants, but in general which concern you no less than them, *viz.* doe your duty to them with good will, with an Eye to God, and Christ, &c. or rather, doe your duty mutually to them according to your condition, and calling, *Col. 4. 1.* *g* Or rather (as in the Margin) *moderating*, or remitting, *i. e.* do not carry your selves angrily to them (which appears in vehement and frequent threatenings) when you may otherwise maintain your Authority over them. *b* And therefore too strong for you, though you may be too hard for your Servants. *i* *H* as well as powerful, and will neither spare *ye* are Masters, nor punish them because they are servants; see *Acts 10. 34. Gal. 2. 6. Col. 3. 25.*

10 Finally, my brethren, be strong *k* in the Lord *l*, and in the power of his might *m*.

*k* Or *strengthen your selves*, *i. e.* be courageous, and constant in the practice of your duty against the Devil, and all his assaults. *l* Not in your selves, but in the Lord Jesus Christ in whom your strength lies, and from whom by Faith ye may obtain it; see *Phil. 4. 13. and 2 Tim. 2. 1.* *m* Or *mighty power*, see *chap. 1. 19. g. d.* though your own strength be but weakness, yet Christ's power is mighty, and he can communicate enough to you.

11 \* Put on the whole armour *n* of God *o*, that ye may be able to stand *p* against the wiles *q* of the devil.

*n* Get your selves furnished with every Grace, that none be wanting in you, no part naked and exposed to your enemies. *o i. e.* Not carnal but spiritual, and given by God; see *2 Cor. 10. 3, 4. and 1 Theff. 5. 8.* *p* Either to fight, or rather to overcome. He that loses the Victory is said to fall; he that gains it, to stand; see *Psal. 89. 43. q* The Devil useth Arts, and Stratagems, as well as force and violence; and therefore if any part of your spiritual Armour be wanting, he will assault you where he finds you weakest.

12 For we wrestle not *r* against \* flesh and blood *s*, but against principalities, against powers *t*, against the † rulers of the darkness of this world *u*, against † spiritual wickedness *x* in \* high places *y*.

*r* Not onely, or not principally. *s* Men, consisting of flesh and blood, *Matth. 16. 17. Gal. 1. 16. t* Devils, *Col. 2. 15. see ch. 1. 21. u* Either that rule in the dark Air, where God permits them to be for the punishment of Men, see *chap. 2. 2.* or rather, that rule in the dark places of the Earth, the dark minds of Men, and have the rule over them by reason of the darkness that is in them; in which respect the Devil is called the God of this World, and *2 Cor. 4. 4.* the Prince of it, *John 14. 30.* So that the dark World here seems to be opposed to Children of light, *chap. 5. 8. x* Either wicked Spirits, or emphatically *spiritual wickedness* for wickedness of the highest kind, implying the intenseness of wickedness in those Angelical substances, which are so much the more wicked, by how much the more excellent in themselves their Natures are. *y* Or *Heavenly*, taking Heaven for the whole *expansum* or spreading out of the Air between the Earth and the Stars, the Air being the place from whence the Devils assault us, as *chap. 2. 2.* Or rather *in* for *about* heavenly places or things, in the same sense as the word *rendred* heavenly is taken four times before in this Epistle, *chap. 1. 3, 20. & 2. 6. & 3. 10.* being in none of them taken for the Air; and the then sense must be, that we wrestle about heavenly places, or things, not with Flesh and Blood, but with Principalities, with Powers, &c. *Obj.* The *Gr.* Preposition will not bear this construction. *Ans.* Let *Chrysostome* and other *Greeks* answer for that. They understood their Language best, and they gave this interpretation.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day *z*, and \* having done all *a* to stand *b*.

*z* Times of temptation, and Satan's greatest rage; see *chap. 5. 16. a* All that belongs to good Souldiers of Jesus Christ, all that we can doe being little enough to secure our standing. *b* As Conquerours doe that keep the Field, not being beaten down, nor giving way.

14 Stand *c* therefore \* having your loyns girt about *d* with truth *e*, and † having on the breastplate of righteousness *f*.

*c* Standing here (in a different sense from what it was taken in before) seems to imply watchfulness, readiness for the Combate, and keeping our places, (both as to our general and particular Callings) if Souldiers leave their Ranks they endanger themselves. *d* Having exhorted to put on the whole armour of God, he descends to the particular parts of it, both defensive and offensive. We need not be over curious in enquiring into the reason of the names here given to the several parts of a Christian's armour, and the Analogy between them and Corporal Arms, the Apostle using these Terms promiscuously, *1 Theff. 5. 8.* and designing onely to shew that what bodily Arms are to Souldiers, that these spiritual Arms might be to Christians: yet some reason may be given of these Denominations. He begins with the furniture for the loyns, the seat of strength, and alludes to the belt or military girdle, which was both for ornament and strength, and so is *truth*. *e* Understood either of the truth of Doctrine, or rather (because that comes in afterward under the title of the Sword of the Spirit) of soundness, and sincerity of heart, than which nothing doth more beautify and adorn a Christian. He alludes to *Isa. 59. 17.* see *2 Cor. 1. 12. and 1 Tim. 1. 5, 19. f* Righteousness of Conversation, consisting both in a resolvedness for good, and repentance for evil done, which is as a Breastplate (that piece of armour which covers the whole Breast, and Belly) to a Christian; that resolvedness against sin fencing

\* Rom. 13. 12.  
2 Cor. 6. 7.

\* Gr. blood,  
and flesh.  
† John 12. 31.  
Col. 1. 13.  
‡ Or, wicked  
spirits.  
\* Or, heavenly.

\* Or, having  
overcome all.

\* Isa. 11. 5.  
Luke 12. 35.  
1 Pet. 1. 13.  
† 2 Cor. 6. 7.



him against temptation, and the conscience of well-doing against the accusations of Men and Devils, 1 Cor. 4. 3, 4. and 1 John. 3. 7.

15 And your feet shod *g* with the preparation of the gospel of peace *b*.

*g* In allusion to the Greaves or Military Shoes with which Souldiers covered their Feet and Legs. A Christian's way lies through rough places, through Briars and Thorns, and therefore he needs this piece of Armour. He must be prepared to hold the Faith, and confess Christ in the most difficult times. *b* With that furniture which the Gospel affords him, which being a Gospel of Peace, and bringing the glad tidings of Reconciliation to God by Christ, prepares Men best to undergo the troubles of the World, John 16. 33.

16 Above all *i* taking the shield of faith *k* wherewith ye shall be able to quench all the fiery darts *l* of the wicked *m*.

*i* Chiefly, Col. 3. 14. this he sets as the principal part of the Christian Armour, against the greatest Temptations, fiery Darts, 1 Pet. 5. 8, 9. and 1 John 5. 4. *k* Faith as receiving Christ and the benefits of Redemption is compared to a Shield (under which Souldiers were wont to shelter themselves against their Enemies Darts) as being a sort of universal defence covering the whole Man, and guarding even the other parts of our spiritual Armour. *l* It seems to be an allusion to the poisoned Darts some barbarous Nations were wont to use, which enflamed the Bodies they hit. By them he means all those violent Temptations which enflame Mens Lusts. These fiery Darts of Temptations Faith is said to quench, when by the help of Grace obtained of Christ, it overcomes them. *m* The Devil, Matth. 13. 19.

17 And take the helmet of salvation *n*, and the sword of the Spirit *o*, which is the word of God *p*.

*n* Salvation for the hope of Salvation, 1 Thess. 5. 8. This follows Faith, and is of kin to it. Souldiers dare not fight without their helmet: despair, to which the Devil tempts us, makes us quit our combat; whereas hope of salvation makes us lift up our heads in the midst of temptations and afflictions. This likewise alludes to Isa. 59. 17. *o* Either the spiritual sword, the War being spiritual, and the Enemy spiritual, or rather the sword which the Spirit of God furnisheth us with, and makes effectual in our hands. *p* The Doctrine of God in the Scripture, called a two edged sword, Rev. 1. 16. and 2. 12. which enters into the Soul, and divides between the most inward affections, Heb. 4. 12. and cuts the sinews of the strongest temptations, Matth. 4. 4. 7. 10. and conquers the Devil while it rescues Sinners from under his power. This relates to Isa. 49. 2.

18 Praying always *q*, with all prayer and supplication *r* in the Spirit *s*, \* and watching thereunto *t* with all perseverance *u*, and supplication for all saints *x*.

*q* i. e. In every opportunity, so often as our own, or others necessities call us to it, 1 Thess. 5. 17. *r* Prayer when opposed to supplication seems to signify petitioning for good things, and supplication the deprecating of evil, 1 Tim. 2. 1. *s* Either our own Spirit with which we pray, so as not to draw nigh to God with our mouth only, as Isa. 29. 13. Or rather the Holy Spirit of God, by whose assistance we pray, Rom. 8. 26, 27.

*t* To prayer, in opposition to sloth and security. See Matth. 26. 41. Col. 4. 2. and 1 Pet. 4. 7. *u* Constancy and continuance in Prayer in every condition, adverse as well as prosperous, though Prayer be not presently answered, Luke 18. 1. *x* Not only for our selves, but for our Brethren in the World, none being in so good a condition but they may need our Prayers.

19 \* And for me, that utterance *y* may be given unto me, that I may open my mouth boldly, *a* to make known the mystery of the gospel.

*y* Or Speech, viz. both the things I am to speak, and the faculty of speaking as becomes the matter I deliver. *z* Or, in or unto the opening of my mouth, i. e. full and free profession of the truth without shame or fear. *a* Either, freely and confidently, the same as before in other words; or, openly and plainly, in opposition to speaking closely, and in secret, Mark 8. 32. John 11. 14. and so it may have respect to the removing of his bonds which were the present impediment of his so speaking.

20 For which \* I am an ambassadour *†* *‡* in bonds *b*, that \* therein I may speak boldly *c*, as I ought to speak.

*b* For which Gospel I still continue, though a prisoner, in the Ambassy committed to me by Christ. *c* This may imply not only free speaking, but free acting in all things whereby the Gospel may be propagated.

21 But \* that ye also *d* may know my affairs *e*, and how I doe *f*, *†* Tychicus a beloved brother, and faithfull minister *g*, in the Lord shall make known to you all things.

*d* As well as other Churches. *e* How I am used by the Romans in my bonds. *f* Or, rather what I do, i. e. how I behave my self; see Acts 28. 30, 31. *g* Minister is here taken in a large sense for any that labour in the Gospel; such as were not only ordinary Pastours, but Evangelists, and Apostles themselves.

22 Whom I have sent unto you for the same purpose that ye might know our affairs, and that he might comfort your hearts *b*.

*b* That ye might not faint at my tribulation, chap. 3. 13. it might be a comfort to them to hear that Paul was well used (setting aside his bonds) and had liberty to preach to those that came to him.

23 Peace be to the brethren, and love, with faith *i* from God the Father, and the Lord Jesus Christ.

*i* He prays for their continuance and encrease in these graces which already were begun in them.

24 Grace be with all them *k* that love our Lord Jesus Christ in \* sincerity. Amen.

*k* This is more extensive than the former, he prays here for all true Believers every where. *l* Or, as the Margin, with incorruption, i. e. so as that nothing can draw them off from the love of Christ; and so it implies constancy as well as sincerity.

Written from Rome unto the Ephesians by Tychicus.

\* Acts 4. 29.  
Col. 4. 3.  
2 Thess. 3. 1.

\* 2 Cor. 5. 20.  
† Acts 28. 20.  
‡ Chap. 3. 1.  
|| Or, in a chain.  
\* Or, therefore.

\* Col. 4. 7.  
† 2 Tim. 4. 12.  
‡ Tit. 3. 12.

\* Or, without corruption.

# PHILIPPIANS.

## The ARGUMENT.

**P**aul being called of the Lord to preach the Gospel in Macedonia, having touch'd at Neapolis of Greece, came to Philippi; the first City in regard of its Situation, within that part of Macedonia, on his way from Samothrace, Acts 16. 11, 12. into that Country, through Amphipolis, and Apollonia, to Thessalonica. Appian describes this Philippi to be seated on a little Hill near the foot of the Pangæan Mountain, in old time called Crenides, from the Fountains, and Gold-mines adjoining; and Datus or Dathus from the Treasure, (agreeing with the Island Thasus near it) afterwards enlarged, and fortified by Philip King of Macedon, who therefore gave it the name of Philippi as a Frontier Town within his Dominions on the Confines of Thracia. Yet afterwards it fell into the hands of the Romans, and became memorable for the Victory which Augustus and Anthony obtain'd there over Brutus and Cassius. And in Paul's time was a Colony, Acts 16. 12, 21. But there is no evidence from Scripture, or the most Authentick Civil History, that it was (as a Learned Man would have it) the Metropolis of Macedonia when this Epistle was written to it. For it doth not appear that it had so much as a Proconsul, or Deputy (as in some other Colonies of Macedonia, Acts 16. 12.) but rather that the Magistrates and Military Officers, Verſ. 20. 22, 35, 36, 38. shew themselves to be of an under City, which (some affirm) did depend on the great Mother City Thessalonica, in a civil sense; and some Centuries after (say others) in an Ecclesiastical. However, it received Paul, who planted the Gospel here, who now being Prisoner at Rome (probably the first, not second time) Chap. 1. 7, 13, 14, 15. with 2 Tim. 4. 6. and having received by Epaphroditus their Messenger, c. 2. 25. their acceptable and liberal present, c. 4. 18. and understood from their constancy in the Doctrine they had received (though it seems some affecting prebeminencies did trouble them) he doth most pathetically, as full of paternal affections towards them his dear Children, move them to persevere in faith and godliness: and not to be at all discourag'd by his present sufferings; but to live as becomes the Gospel in humility and unity; intimating his tender love and care of them in designing to send Timothy to them, and then to come and visit them, whom he cautions to beware of Seducers, who might else pervert them in mingling the Law and Gospel: whereupon he quickens them to an heavenly Conversation in the exercise of several Graces, and expressing his thankfulness for this repeated bounty, concludes with his Salutations and Apostolical Blessings.

### CHAP. I.

**P**AUL and Timotheus *a* the servants of Jesus Christ *b*, to all the saints in Christ Jesus *c*, which are at Philippi, with the bishops, and deacons *d*:

*a i. e.* 1 Cor. 1. 1. 2 Cor. 1. 1. The Authour and approver intimating the good agreement betwixt Paul and Timothy, whom they well knew, to gain their fuller assent to what should be written, *Matth.* 18. 16. *b* In a special manner being wholly and perpetually dedicated to his more immediate service in the Ministry of Reconciliation, *Acts* 13. 2. *Rom.* 1. 1. 1 Cor. 4. 1. 2 Cor. 5. 18. *Gal.* 1. 1. *Jam.* 1. 1. *c i. e.* All the Community of Church-members at Philippi, called out of the World to Christ, sanctified, separated and dedicated to him, by a credible profession of faith in him, and obedience to him, 1 Cor. 1. 2. *Eph.* 1. 1. *Col.* 1. 2. The Apostle now being well persuaded of their perseverance, *vers.* 6, 7. *d* From the Syriac version it is rendred Prysbyters and Ministers. And there appears no cogent reason why we should not adhere to the Exposition of Ancient and Modern Interpreters, who understand the Apostle writing in the Plural Number particularly to the Church and her Officers living in this City, as meaning the two Orders of ordinary standing Officers, which are appointed for the Church, and not the Church for the Officers. By the former of which are meant such Pastours and Teachers as did agree in Name, Office and Power with the Bishops during the Apostles times, as they collect from several other Scriptures besides this compar'd together, *viz.* *Acts* 20. 17, 20, 25, 28. with 11. 30. 1 Cor. 4. 1. and 12. 28. 1 *Thess.* 5. 12, 13. 1 *Tim.* 3. 1. to 8. and 5. 17. *Tit.* 1. 5, 7. *Heb.* 13. 17. *Jam.* 5. 14. 1 *Pet.* 5. 2, 3. 3 *John* 1. 9. These, whether Bishops or Elders, having the oversight, rule, guidance, feeding of the People, preaching of the Word, and administration of the Sacraments or mystical Ordinances of the Gospel committed to them in common. By the latter, those to whom the special care was committed for serving of Tables, the Lord's Table and the Poors, together with a receiving and orderly disposing and distributing the collected Alms and other goods of the Church given to pious uses ac-

cording to their own discretion, taking advice of the Pastours for the support and benefit of the poor Members of the Church who needed as to this temporal life; to Orphans, Widows, yea and Strangers, especially of the household of Faith, that their bodily necessities might be supplied, *Acts* 6. 4, &c. with *Rom.* 12. 7, 8. & 15. 25, 26, 27. & 16. 1. 1 Cor. 12. 28. 2 Cor. 9. 1, 2, 12. 1 *Tim.* 3. 8. with 1 *Pet.* 4. 11. *Gal.* 6. 10, 11. Chap. 2. 1, 25, 30. with 4. 13. *Jude* 12. But two learned Doctours amongst us have oppos'd this, and made it difficult, the one by restraining the word Bishops to Diocesans, and the other by enlarging the word Deacons to note their Presbyters. He would have no such Order of Presbyters, as now, in the Apostles days; This would have Deacons then to be onely temporary, not standing Officers in the Church, and so they agree not. The former finding *Clement* and *Polycarp* agreed with the Apostle here, as to two distinct Orders of Bishops and Deacons, going upon an unprov'd Supposition that *Philippi* was then a Metropolis, he would, without any satisfactory evidence to one that doubted, infer the Bishops here were Diocesans; however the fore-mentioned Scriptures compar'd, all prove the words Bishop and Elder in the Apostles days to be used promiscuously, onely the word Elders, or Presbyters, more frequently than that of Bishops, conceiving that the Office of Presbyters was not in use till after Ages, though he assigns not the time how and when it came in. So that in effect he would have *Philippi* to be a mother Church, (that then had several daughter Churches) in her infancy. Whereas the Apostle writes to those who were Church-officers in that City; yet he would have then none of that Order which we now call Presbyters; thinking whatever the Apostle writes of laying on the hands of the Presbytery, there were then no Presbyters ordained in the Church: which is a singular opinion of holding all the places in the New Testament, where Presbyters are named, precisely to intend Diocesan Bishops, in distinction from them who are onely Deacons, allowing the Office of Deacons, and the continuance of it to be appointed therein, when that of Elders (acknowledged to be Superiour) is not. But if according to this novel Tenet there were not then preaching Presbyters, that were not Metropolitans or Diocesans, how could Diocesans have Presbyters under them? and if they had none, what should denominate them properly Diocesans? when it seems to be of the formal reason of a Diocesan to be



chosen out of Presbyters, or to have them to govern. And if the Diocesan Bishops were then as the Apostles, who must the Pastours and Teachers be? 1 Cor. 12. 28, 29. Eph. 4. 11, 12. Exhorting, Teaching, Ruling, were then present Offices which the Apostles ordained in every Church, Acts 14. 23. *Cenchrea* was no Diocese or Metropolis, neither was *Aquila* and *Priscilla's* house, Rom. 16. 3, 4. 1 Cor. 16. 19. yet are said to be Churches in the plural number, 1 Cor. 14. 33, 34. If Metropolitane or Diocesan, how hath not the Scripture the name or thing? This appears not to be agreeable to the Apostle's way, who writes particularly to Churches in Cities, Towns, and Countries, as to the *Hebrews*. He distinguisheth *Thessalonica*, in directions from *Macedonia* and *Achaia*, 1 Thess. 1. 7, 8. *Colosse* and *Laodicea*, Col. 4. 13. And as there were Bishops plural in this City of *Philippi*, so more doing the Office in *Thessalonica*, 1 Thess. 5. 12. which was in *Macedonia* too. And would it not look oddly, ye Christians of *Macedonia* are examples to all the Christians of *Macedonia*. In *Colosse* were more Bishops or Presbyters, because there is mention made of *Epaphras* and *Archippus*? Col. 4. 12, 17. And would it not appear strange, when they were charg'd upon Persons being sick, to send for the Elders of the Church, to conclude the intent of the injunction was to send for all the Dioceses of the Metropolis? Jam. 5. 14. If so, he would likely have enjoin'd them to have call'd the Elders of the Churches, not of the Church, of which in the singular at *Hierusalem Paul* and *Barnabas* were received, and of the Apostles and Elders, Acts 15. 4. who were all present at *Hierusalem*, Acts 21. 18. which under the *Roman* Power, was not the Metropolis of *Palestine*, but *Casarea* was chief. The latter contradictory to the former Doctour, and to the Office of the Church of England for ordaining of Deacons, would have the term Deacons to note the order of Presbyters, looking upon Deacons only as temporary and occasional Trustees, whose Office *Paul* in his Epistle did not so much as hint, thinking it unreasonable by Deacon in those Epistles to understand any other Office than that of Presbyters as now used. Whereas the word Deacons being Analogous, and put absolutely here, in contradiction to Bishops, should according to right reason be expounded in the most famous and distinctive Signification, wherein, no doubt *Luke* a good *Grecian*, and *Paul's* Companion at *Philippi*, used it in the Acts, 6. 3, 4, &c. Written after this Epistle, unto which special import we should rather understand *Paul* using it here, for those who were not mere occasional and prudential temporary Officers, but such as were to abide in the Church. Wherein upon the multiplying of Disciples, the bodily necessities of the Saints always with us, John 12. 8. did require such who should have the peculiar care of these committed to them, Acts 20. 34, 35. We find the Apostle in his Epistles evidently enough appointing and describing such a special Ministry, yea, and giving directions about it as a distinct branch from prophecy; and teaching, if we compare places, Rom. 12. 6, 7, 8. with 15. 26, 27. and 16. 1. and 2 Cor. 8. 19. and 9. 1, 2, 12. and what is said in this Epistle, chap. 2. 25, 30. and 4. 18. answerable to *Luke's* History of the Acts, and to what is written by *Peter*, 1 Pet. 4. 11. taking in what *Paul* wrote to *Timothy* about this Officer in distinction from his who was to be apt to teach, that he should be grave, temperate, giving proof of freedom from covetousness, of conversation blameless, having a faithful Wife, and governing his Family (that he may be hospital) orderly, 1 Tim. 3. 8. to 13. qualified to distribute, as in the Texts forementioned, &c. The Church of England in her Ordination hath reference to this special Office, when yet it calls Deacons, Ministers; declaring there, *It appertains to the Deacons Office to assist the Presbyter in distributing of the Elements, gladly and willingly to search for the Poor, Sick and Impotent, that they may be reliev'd. Praying that they may be modest, humble and constant in their administration.*

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ e.

e i. e. The Evangelical Salutation, as Rom. 1. 7. Eph. 1. 1. 2 Pet. 1. 2. praying for the free and undeserved favour of God the Father to them; as the fountain, Jam. 1. 17. together with allinward and outward blessings, flowing thence through Christ the procurer of them.

3 \* I thank f my God g upon every † remembrance of you b.

f i. e. As in most of his Epistles, viz. Rom. 1. 8. 1 Cor. 1. 4. 2 Cor. 1. 3. Eph. 1. 3. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3. 2 Tim. 1. 3. He begins with thanks to God, and, here g My God, i. e. whose I am, and whom I serve in the Gospel of his Son, Acts 27. 23. with Rom. 1. 9. whom the Jews and Gentiles do not so acknowledge. b Intimating that he ever bore them upon his heart to God with delight.

4 (Always in every prayer of mine for you all making request with joy i.)

i As in praising of God, the Author of all that Grace they had received, in every solemn Prayer, so in continuing his fervent and assiduous requests unto God always, 1 Thess. 5. 17.

for them all. The term *all* being used three times emphatically, compare Luke 2. 37. Rom. 1. 9.

5 For your fellowship in the gospel, from the first day untill now k.

k Your being joined with us and other Christians in the Communion of Christ, and glad tidings of Salvation by him, 1 Cor. 10. 16, 17. 1 John 1. 3. 7. 1 Pet. 4. 13. evidenc'd by the communication of your bounty, Gal. 6. 6. Heb. 13. 16. Steadfastness and perseverance in all Christian duties from the first time of your receiving the Gospel.

6 Being confident of this very thing l, that he which hath begun \* a good work in you m, † will perform it n untill the day of Jesus Christ o.

l i. e. Having thank'd God for what he had done and did for them, he expresseth his firm persuasion and charitable hope of their perseverance for the future. m Not from any thing in themselves more than others, but because God the Father (who is not weary of well-doing) having begun the work of Faith in them, Chap. 2. 13. with John 6. 29. who else were dead in Sins, as the *Ephesians*, chap. 2. 1. He would preserve and carry on that internal and spiritual work in the fruits of real Christians, and not leave it imperfect, Ps. 138. 8. Isa. 64. 8. but would make it perfect, or perfect, stablish, strengthen, and settle them in it; those words being of the same import in Scripture with perform it, connoting the difficulty of it. o i. e. Either untill the day of their death, when the Spirits of just Men are made perfect, and Christ appears to their particular Judgment, Heb. 12. 23. not as being perfect while here in this State, chap. 3. 12. or rather untill the day of Christ, or latter day, at Judgment, 1 Cor. 1. 8. 1 Thess. 4. 15. When they shall be acknowledged to be blameless, to the glory of Christ who hath carried them through all, and fulfilled the work of Faith in them, and glorified them, 2 Thess. 1. 11. and who are his Glory, 2 Cor. 8. 23.

7 Even as it is meet for me to think this of you all p, because \* I have you in my heart q, inat much as both † in my bonds, and in the defence and confirmation of the gospel, ye are all || partakers of my grace r.

p i. e. Consonant to the Law of equity, and charity, Acts 4. 19. 1 Cor. 13. 7. Col. 4. 1. with 2 Pet. 1. 13. It behoves me to pass this judgment on you all, upon good grounds. q Not barely in that he had them as it were ingrav'd upon his heart, 2 Cor. 3. 2, 3. and 7. 3. For he could live and die with them, whom he did continually present unto God (as before) r But in that (for which they had gotten so much of his cordial affection) they were Co-partners with him in the like precious Faith, 2 Pet. 1. 1. and holy Brethren partakers of the heavenly Calling, Heb. 3. 1. as Children of light, 1 Thess. 5. 5. walking in faith and love, 2 Thess. 1. 3. maintaining the Communion of Saints, in shewing the reality of the same Grace with him, in that as, v. 29. it was given to them on the behalf of Christ, not only to believe on him, but also to suffer for his sake. Which he reckon'd they did in compassionately and seasonably supporting and relieving of him, in his imprisonment, whereby the Gospel was defended, and what he had preached of it was confirmed, by his becoming a real Patron of it, in holding fast the profession, and ratifying the confession of his Faith, in glorying that he was counted worthy to suffer shame for the Name of Christ, Acts 5. 41. 1 Pet. 4. 15, 16. wherein they did by all honest means succour him, and shew'd themselves Companions with him, Phil. 4. 14. Heb. 10. 33.

8 For God is my record s, how greatly I long after you all t, in the bowels of Jesus Christ u.

s Confirming what he had before written, he appeals to God in the Heavens, who searcheth the Heart, and trieth the Reins, as in some other Epistles, Rom. 1. 9. 2 Cor. 1. 23. with 11. 31. Galat. 1. 20. 1 Thess. 2. 5, 10. and as Job. 16. 19. by making a solemn Protestation, or Oath, to put the matter out of doubt, Heb. 6. 16. and giving them assurance (as he lawfully might in this way for God's glory, and their good, Deut. 6. 13.) t Of the sincerity and intenseness of his hearty affections towards every one of them, chap. 2. 26. and 4. 1. with 2 Cor. 9. 14. u Not out of any carnal, selfish, or worldly respects; but a really Christian, spiritual and tender love, seated in the inward parts of this sanctified Apostle, Jer. 31. 35. by the same Spirit that united him unto Christ, who loves his Spouse with no common love, but is the spring and procurer, and great exemplar of that affectionate Christian love, which like him they are to exert from the very root of their hearts, purely, unfeignedly and fervently without dissimulation, Rom. 12. 9. 1 Pet. 1. 22. imitating God and Christ, as Paul here (Luke 1. 78.) in the highest degree of dearest affection, did love the *Philippians*, and elsewhere the *Thessalonians*, 1 Thess. 2. 7, 8, 11.

9 And this I pray w, that your love may abound x yet more and more in knowledge y, and z all \* judgment.

w Having

\* Eph. 1. 15, 16.

† Or, mention.

\* John 6. 29. † Or, will. nish it.

\* Or, you have me in your heart.

† 2 Tim. 1. 5. † Or, partakers with me of grace.

\* Or, finish.

<sup>9</sup> Having praised God for their attainments, he returns (as v. 4.) in token of his love to his great petition for them. *x* Viz. that their love both to God and Man shew'd in their bounty to him, might as a rising stream from its springing fountain yet further flow out, and more abundantly communicate it self in all Christian Offices, and not abate (as it seems it afterwards did among the *Ephesians*, *Rev.* 2. 4.) as our Saviour foretold it would doe in some; *Matth.* 24. 12. *2 Tim.* 1. 13. & 4. 10. but continue encreasing to the end, *1 Thess.* 3. 12. *y* Being founded on a sound and saving understanding of the things of God, and our selves, *John* 17. 3. *Rom.* 3. 20. *Eph.* 1. 17. w<sup>h</sup> 4. 13. *2 Pet.* 3. 18. and an acknowledgment of the truth which is after godliness, *Tit.* 1. 1. *z* In the practical judgment or internal sense, and particular experience, taste, and feeling the testimony of the Spirit in the Heart concerning the Grace of God, and Adoption, *Rom.* 5. 1, 5. & 8. 16, 17. & 14. 17. when there is not only a right notion in the Head, but a true sense and favour of Spiritual things in the Heart, *Heb.* 5. 14. which is when knowledge is not only an empty cloud in the Air, but becomes effectual by falling down in a kindly shower upon the Heart warmed with the love of God, and the virtue of Christ's Resurrection, as he after gives his own experience, *chap.* 3. 10. (like *David's* *Psal.* 34. 8.)

<sup>10</sup> That ye *a* may \* approve things that are † excellent *b*, that ye may be sincere *c*, and without offence *d* till the day of Christ *e*;

*i. e.* To the ends he subjoins, namely. *b* That upon a due experience of circumstances in a judicious Trial, upon rightly discerning the differences of things not obvious to every eye, so as to chuse and approve those things that are really to be preferred, being the best; *Rom.* 2. 18. *1 Thess.* 5. 21. surpassing all desirable things besides, *Eph.* 3. 19. as being most acceptable unto God, *Rom.* 12. 2. *c* And be upright, *Prov.* 11. 20. 'Tis an emphatical word in the Original here, being borrowed either from such things as are tried by being held up at the beams of the Sun to see what faults or flaws are in them, whether without fraud, or else from such as are clarified by the heat of the Sun; and notes here, that *Paul* would have them to be incorrupt and impartial in heart and life, in faith and manners; free from prevailing corruptions, of pure minds, *2 Pet.* 3. 1. purg'd from the old leaven, *1 Cor.* 5. 6, 7, 8. not suffering the knowledge of Christ to be mix'd with traditions and humane inventions, but endow'd with evangelical simplicity in the sight of God, *2 Cor.* 1. 12. *1 Tim.* 1. 5. & 5. 22. *d* Not erring from the main scope and design of Christianity, or stumbling so as either actively or passively to trouble and offend either themselves or others in the heavenly course, but working so prudently, as to give no just occasion of scandal, or laying a snare for one or other, *Matth.* 18. 7. *Acts* 24. 16. *1 Cor.* 10. 32. abiding blameless to the coming of Christ, *1 Thess.* 5. 23. *e* See on v. 6. repeated here to engage them unto serious thoughtfulness of that day.

<sup>11</sup> Being filled with the fruits of righteousness *f*, which are by Jesus Christ *g* unto the glory and praise of God *h*.

*f i. e.* Not only bringing forth some single, yea, or singular fruit, but replenish'd plurally with the fruits of Righteousness, *Col.* 1. 10. *Acts* 9. 36. elsewhere call'd the fruits of the Spirit, *Gal.* 5. 22. *Eph.* 5. 9. in all goodness and truth, as well as righteousness. These are such good works as are not (whatever the Papists conceive) causal of righteousness, but are through the Spirit (who regenerates the Persons, and directs the internal and external actions of those who walk in the steps of the Faith of their Father *Abraham*, *Rom.* 4. 12.) wrought by supernatural Grace in the heart join'd unto the Lord, *1 Cor.* 6. 17. with whom they are one spirit. *g* And without whom, from their own stock and strength, till they be engrafted into him, *John* 15. 1. 5. Trees of Righteousness of the Lord's planting, *Isa.* 61. 3. and his workmanship created unto good works, *Eph.* 2. 10. they cannot bring forth fruits, and doe such good works as are acceptable unto God, *2 Cor.* 13. 5. but Christ living and dwelling in them by Faith, *Gal.* 2. 20. *Eph.* 3. 17. and God working in them both to will and to doe, *chap.* 2. 13. they can doe all through Christ, *ch.* 4. 13. so that they shall be accepted in him. *h* Not being empty Vines, bringing forth fruit to themselves, *Hos.* 10. 1. but the eternal honour of him who hath called them, *Matth.* 5. 16. *1 Cor.* 10. 31. *Eph.* 1. 5, 12, 14. *1 Pet.* 2. 12. & 4. 11. *Rev.* 5. 13.

<sup>12</sup> But I would ye should understand, brethren *i*, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel *k*.

*i* To obviate the insinuations which false Teachers and others might make use of from *Paul's* sufferings, to obstruct the cordial entertainment of those glad tidings he had brought; and to discourage those who did obey the truth, he doth by this friendly compellation (which he often useth) kindly in-treat them to consider well. *k* That his imprisonment, and what other troubles from without did befall him in his Apostolical Office, whereby the over-ruling Providence of God so

ordered, that they did (contrary to the intention of his Persecutors) rather advantage than hinder the progress of the Gospel, increase than decrease the Church, sith he had opportunity two years in his own hired House, of teaching with freedom the things of Christ, *Acts* 20. 30, 31. whereupon he would not have the *Philippians* discourag'd, but rather comforted as the *Corinthians*, *2 Cor.* 1. 5, 6, 7.

<sup>13</sup> So that my bonds \* in Christ *l* are manifest in all † the palace, and in ‡ all other places *m*.

*l* For *1*. His Iron Chain in the Cause of Christ was more an honour to him even in the Emperour's Court, *chap.* 4. 22. or Guard-chamber, *Acts* 28. 16. or Judgment-hall, *Matth.* 27. 27. *Mark* 15. 16. *John* 18. 28, 33. than those glittering golden ones which others were ambitious to wear, *Acts* 5. 41. *Jam.* 2. 2. *m* It being apparent there, and elsewhere, to Courtiers, Citizens, *Jews* and Foreigners, that he did not suffer as an Evil-doer, *1 Pet.* 2. 19, 20. & 3. 14. only for the Lord's sake, *Eph.* 3. 1. & 4. 1. whose power in his confinement did work in, and by him, who approv'd himself faithful, which when enquiry was made concerning his suffering, gave occasion to communicate some notions of Christ, and glad tidings of Salvation by him.

<sup>14</sup> And many of the brethren in the Lord, waxing confident by my bonds *n*, are much more bold to speak the word without fear *o*.

*n* And here again, 2. contrary to the expectation of those Persecutors, who designed to make havock of the Church, his innocent carriage and constancy in bearing the Cross, had an influence upon the greater part of the Brethren (not according to the flesh, *Rem.* 9. 3. but) in the service of Christ. *o* Pastours, and Teachers, who had been timorous at the first, were greatly imboldned to shake off carnal fear, and to profess and preach Christ crucified, or the Cross of Christ, *1 Cor.* 1. 18. 23. Which is the power of God to Salvation, *Rom.* 1. 16. more confidently than ever, as he and *Barnabas* had done elsewhere, *Acts* 13. 46. and as *Joseph of Arimathea*, and *Nicodemus*, who were but secret Disciples before Christ's Sufferings upon his Death owned him openly for their Lord, *Matth.* 27. 57. with *John* 9. 39.

<sup>15</sup> Some indeed preach Christ even of envy and strife, and some also of good-will *p*.

*p* He doth here tacitly answer an exception might be made; *It were better some of them were silent, than preach so boldly as to procure him hatred, and lessen his Reputation.* 1. By granting there was somewhat in the allegation, yet did not conclude against this, that his Suffering was advantageous to promote the Gospel. 2. By distinguishing of those who were hollow-hearted and false, from an envious principle, designing to disparage this excellent Person; who having done much in the Lesser *Asia*, and *Greece*, did now in the head City of the World, when in Prison, also gain Proselytes, Courtiers, and others, for the receiving of Christ, and those were sincere and true-hearted Brethren, joining with him in the Cause of Christ, and assisting him from true love to Christ, and him his Apostle, to get the truth of Christianity entertained in the love of it. The former were evil Workers, both as to their principle and end, *chap.* 3. 2. The latter acted sincerely in both respects, *2 Cor.* 2. 17.

<sup>16</sup> The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds *q*.

*q* This distinction he did amplify and explain here, by particularly shewing the ill motive, manners, and end of the worst sort of Preachers, from an ill affection of hatred, emulation, and wrath, *2 Cor.* 12. 20. *Gal.* 5. 20. with an intemperate zeal to render *Paul* suspected and despicable in the Eyes of the Church; and to occasion in the Emperour a more severe persecution, and heighten the Accusers rage against *Paul*; and to gain applause to themselves, and vex his Soul under outward troubles.

<sup>17</sup> But the other of love, knowing that I am set for the defence of the gospel *r*.

*r* Then intimating the genuine principle and good end of the better sort who were mov'd from a prevailing affection to God, the Edification and Salvation of Souls; cordially joining with *Paul* in carrying on the same design that he did, who was appointed of God, *Acts* 23. 11. *1 Thess.* 3. 3. both by Doctrine, and obedience Active and Passive to defend the Gospel unto which he was admirably called to be a Minister yea and here a Patron, *Rom.* 1. 1. *Eph.* 3. 7. with *1 Cor.* 1. 1. and as it were to tread the Devil under foot (as *Tertullian* speaks) in his own House. Intimating from all this, that however the former did with an ill mind, in Man's Judgment, as circumstances were then with *Paul* (some of which we are ignorant of) the latter with a pious desire, preach the Gospel: yet the event prov'd by the good hand of God, beneficial to promote the Gospel: and so it may happen still, when some false Brethren, mov'd by blind ambition and intemperate zeal, may

\* Or, for Christ.

† Or, Caesar's Court.

‡ Or, to all other.

\* Or, try.

† Or, differ.

match



snatch a weapon out of the Gospel to vex good and godly Patrons in their promulgation of it.

18 What then? notwithstanding every way *t*, whether in pretence, or in truth, Christ is preached *u*, and I therein do rejoice *w*, yea, and will rejoice *x*.

*s q. d.* It doth not follow that these different intentions of the Preachers should hinder the spreading of the Gospel, and therefore should not abate either your confidence or mine in the Cause of Christ. *t* Sith by the over-ruling Providence of God that is carried on, both by the one and the other. *u* Not onely by those who in truth preach the word faithfully, *Jer.* 23. 23. *Matth.* 22. 16. from a principle of love (as before) to the same good intent with my self: but also by those, who though they act (as in the former verse) out of envy and ill-will to me, for base ends under a fair shew, *1 Thess.* 2. 5. yet they occasionally and accidentally, not by any direct causality, do promote the interest of Christ. *w* And upon this account, that there is so good an effect, as the making known of Christ for the Salvation of Sinners, I have matter of present joy. *x* Yea, and hereupon for the future, (though some should continue to doe that in it self which might aggravate his affliction, yet) it should not take his joy from him eventually, however directly and of it self it tend to it: yet indirectly and by accident, God disposing, it should issue well for the furtherance of the Gospel.

19 For I know that this shall turn to my salvation *y* through your prayer *z*, and the supply of the Spirit of Jesus Christ *a*.

*y* Rendering a reason of what went before (as the causal particle notes) he doth here oppose his knowledge to the envious Preacher's opinion, and his Salvation to the affliction they did exercise them with; so that he was fully persuaded, that the trouble they had given, or should give to him (though in the nature of the thing it was in a tendency to take him off from the defence of the Gospel, and so to hazard his Soul; or if he stood in defence of it, *Nero* would persecute him to death) would upon sure ground work for his good, *Rom.* 8. 28. even the great good, the Salvation of his Soul: yea, and for some time (compare *v.* 25.) the safety of his Life here, *Acts* 27. 34. *Heb.* 11. 7. His Prison should be an Ark to him resting on God's Promise, so that he could go on boldly and cheerfully in bearing his Testimony to Christ with the helmet of Salvation, *Eph.* 6. 17. *z* Having an interest in their Prayers as a means of support, which he intimates they would continue to help him with, *2 Cor.* 1. 11. as much as if he had downright asked an interest in them, *Heb.* 13. 18. *a* Yea, in the use hereof, that he might have a great measure of the Spirit promised to those that ask him, *Luke* 11. 13. he looks higher, not doubting but he shall have a renewed subsidy of Grace continued to him from the same Spirit which is in Christ Jesus his Head, *Rom.* 8. 9. *Gal.* 4. 6. thereby he should be helped in his infirmities, *Rom.* 8. 26. *1 Cor.* 12. 11. and receive Grace for Grace, *John* 1. 16. out of his fulness, who had not the Spirit by measure; *John* 3. 34. whereupon, whatever his enemies conceived, he should have under-supplies secretly communicated, like those from the Head to their Members, which would be effectual and victorious to deliver him from every evil work, and preserve him to the heavenly Kingdom, *2 Tim.* 4. 18.

20 According to my earnest expectation, and my hope *b* that in nothing I shall be ashamed *c*, but that with all boldness, as always *d*, so now also Christ shall be magnified in my body, whether it be by life or by death *e*.

*b* He alledgeth and explaineth the ground and certainty of his knowledge and persuasion of his Enemies disappointment, and all succeeding well with him trusting in the living God, *1 Tim.* 4. 10. who in all death-threatening afflictions hath upon his word engag'd himself to support all those that hope in his mercies, *Psal.* 33. 18, 19. & 37. 7, 9. & 147. 11. Then be sure when his sincere Servants, afflicted by his Spirit, wait for his deliverance with their Necks stretched out (as the word here notes) being rais'd from past experience, intensely and withly looking for his appearance, shall be able each to say as the Apostle intimates. *c* Negatively he shall not be left to doe any thing which may justly bring him under reproach. His well-grounded hope would not make him ashamed, *Rom.* 5. 5. with 8. 25. but upon this account he shall have wherewith to answer him that should reproach him, *Psal.* 119. 41, 42, 46. *Luke* 9. 26. *2 Tim.* 1. 12. *d* Positively that he should continue constant in a courageous owning of the truth, and acknowledging of his Lord every way, whether he was delivered from, or to death. *e* As in the former years of his ministry he had been supported, yea and victorious in freely speaking for Christ, preaching and defending of his Gospel, *Acts* 9. 27. & 14. 3. with as much courage as any other, *Acts* 4. 13, 29, 31. with *2 Cor.* 11. 21. *Gal.* 6. 17. So now he was humbly confident in his present sad circum-

stances, Christ should be magnified (not that himself can become greater) *i. e.* before Men, his Glory should be rendred greater and more illustrious, and acknowledged with praise, whether he lived or died, *Rom.* 14. 8. yea, in the earthen Vessel of his Body, *2 Cor.* 4. 11. (about which he was not solicitous, having resigned it intirely to Christ) either in his enlargement and preaching of the Doctrine of Christ, or in his being offered up, and sealing it by his Martyrdom.

21 For me to live is Christ, and to die is gain *f*.

*f* Some read it: For Christ is my gain in Life and in Death. Or, For Christ is to me both in Life and in Death advantage. Both acknowledge it to be brought in as a reason of Paul's hope in Life and Death; and of his indifferency in submission to God's pleasure in Life and Death, intimating 'twas all one to him, so Christ was magnified in his Body, whether it were by Life or by Death. They who follow our Translation, do expound the Proposition disjunctively. The former referring to the honour of Christ, and the latter to the Salvation of Paul, which is understood by the name of gain. Some understand the former branch efficiently, *q. d.* I derive my self from Christ, unto whom I am united, he being the principle of it, as *Gal.* 2. 20. but others rather objectively and finally, *q. d.* as I have hitherto made it the business of my life to serve Christ in preaching his Gospel, so if he continues my Life, I purpose that in my living Body, by preaching his Gospel, and suffering for his Name, as he requireth, He shall be glorified. Then for the latter branch, If I dye, in bearing Testimony to Christ, 'twill be gain to my self, in that I shall be with Christ, which is better for me, *v.* 23. being present with the Lord, *2 Cor.* 5. 8. in whom my life is hid, *Col.* 3. 3. So that Death would not impoverish, but enrich him. They who chuse the latter reading, take the Proposition conjunctively, to the sense that he accounted gain to him, to have the honour of Christ magnified in his Body, whether it happened to him to live or die, sith he faithfully serv'd him living or dying, and own'd himself to be his both ways, *Rom.* 14. 8. He was not (as he saith elsewhere) *Acts* 20. 24. mov'd with accidentals; neither counted he his Life dear to him to testify the Gospel of the Grace of God; reckoning he had no Life, but from Christ; whom he made it his business to serve and enjoy; so that if he continued in the Body, Christ would gain in that he design'd to spend his Life, for the Edification of his Church; and if he died in that Cause, Christ would gain by his Death, in that his Truth would by the Blood of him, who was a Martyr, be further seal'd, and his Interest promoted, and his Glory advanced; and he himself would gain, sith upon his departure, he should be advanc'd to be with Christ, *v.* 23. who alone makes his faithfull Servants happy in Life and Death.

22 But if I live in the flesh, this is the fruit of my labour *g*: yet what I shall chuse, I wot not *h*.

*g* Some from the various use of the Greek Particles render this first clause interrogatively. But whether to live in the flesh were worth the while? or more profitable? (understand than to dye.) The Apostle having intimated the equality and indifferency of his mind in an entire submission to the Will of God, whether that glorifying of Christ by his Life, or that by his Death were more eligible? is upon deliberation, finding the advantage to Christ, and himself upon expence of circumstances either way, in an equal Balance, weighing one thing with another. Living in the flesh, *i. e.* abiding here in this mortal Body, which he thus expresseth by way of diminution, *Gal.* 2. 20. *1 Per.* 4. 1. in opposition to, and comparison of dying for, and in the Lord, and so being with him, *v.* 23. *h* He seems, loving the Philippians as himself, to be at a loss what to determine, if God should permit him his choice, whether by labouring in his Ministry for the good of their Souls, he should bring more fruit to Christ, or by suffering that which would arise from the Blood of a Martyr, who himself should receive a Crown, *2 Tim.* 4. 8.

23 For I am in a strait betwixt two *i*, having a desire to depart *k*, and to be with Christ, which is far better *l*.

*i* Because he knew not what to chuse for the best, he was held in suspense, *Luke* 12. 50. *Acts* 18. 5. as one drawn both ways with weighty reasons which he amplifies with respect to himself and the Church, that Christ might be honoured in both. His love to the enjoyment of Christ, and the edification of his Members contraining him on each hand; the former was more delightfull to him, and the latter more profitable for them. *k* Being held not onely with a bare inclination, but an ardent and perpetually active desire, to loose from this Clayie Tabernacle, *Psal.* 42. 1, 2. *Eccles.* 12. 7. *Luke* 2. 29. & 12. 36. *2 Cor.* 5. 1, 4. *2 Tim.* 4. 6. So to depart as to abide in a better place. *l* Upon being absent from the Body to be present with Christ, *2 Cor.* 5. 8. in Paradise, *Luke* 23. 43. *1 Thess.* 4. 17. so to leave the Body, as to live with, and enjoy him in Heaven, is by far much better for me.

24 Nevertheless, to abide in the flesh, is more needfull for you *m*.

*m* However

*m* However, with respect to the Church, by his staying here in this mortal Body he persuades himself, knowing the subtilty of false Apostles, who would enter in as grievous Wolves, *Acts* 20. 29. It was necessary to strengthen them and other Churches in the faith of Christ.

\* Chap. 2. 24.

25 And \* having this confidence *n*, I know *o* that I shall abide and continue with you all, for your furtherance and joy of faith *p*.

*n* Viz. Being persuaded of what went immediately before, how useful the continuance of his Life, for a farther time in this World, would be to the Church of Christ; and particularly to them; he determines (as should seem) with more than probable conjecture, (though upon supposition it should be otherwise, he gives them abundant satisfaction in their adhering to Christ, *v. 27. ch. 2. 17.*) *o* Even with a well-grounded knowledge, either by a prophetick Spirit from a particular Revelation, such as he had sometimes before had, *Acts* 16. 9, 10. & 23. 11. or by the sanctifying Spirit witnessing with his Spirit, *Rom.* 8. 16. strengthening his Faith and Persuasion, helped by their Faith and Prayer, *v. 19.* compar'd with *1 Pet.* 1. 8. *p* To these ends, that by his personal presence with them, he might by his ministry further their faith in Christ, their joy in the Holy Ghost, and more abundant glorying in the power of Jesus Christ, for his safety, and being restored to them, as we see in what follows; and *Eph.* 4. 12. with *2 Tim.* 4. 17. we find from his first imprisonment at *Rome*, (when likely this Epistle was written) he was delivered, and for some years restored to the Churches which he had planted.

\* 1 Cor. 1. 14.  
& 5. 12.

26 That \* your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again *q*.

*q* Here, in confidence of being again with them, and staying with them, he expresseth an admirable affection to them, that he can be content for a time to be depriv'd of the glorious sight of Christ, that he might see and serve them, and that under persecution; that they might upon his return to them, more abundantly glory together, not in themselves, but, Christian-like, in Christ Jesus, the Authour of that Doctrine he had preached to them, the Captain of their Salvation, and the common Head of Christianity.

27 Onely let your conversation be as it becometh the gospel of Christ *r*, that whether I come and see you, or else be absent, I may hear of your affairs *s*, that ye stand fast in one spirit, with one mind *t*, striving together for the faith of the gospel *u*.

*r q. d.* In the mean time, whatever becomes of me, that which is for your part solely incumbent on you, who are brought into the fellowship of the Gospel, is to demean your selves truly agreeable to that state. The original phrase, as afterwards in this Epistle, *ch. 3. 20.* & 4. 8. and elsewhere, *Acts* 23. 1. imports, that their deportment should be answerable to their Citizenship; that they should behave themselves as might be most to the publick good of the Society to which they do relate, not being of the World here, any more than their Head, *John* 15. 19. & 17. 16. Their course of life should be every way answerable to their high Calling, *Eph.* 4. 1. *Col.* 1. 10. *1 Thess.* 2. 12. bringing forth fruit meet for repentance. *s* Intimating, that it did behove them constantly to adorn the Gospel, in the exercise of Christian courage, unanimity and patience, as well when he was distant from them, as when among them to oversee them: not as if he doubted of returning to them for their greater edification, but further to satisfy them as to his intire submission unto God's pleasure on his journey, or at home, *2 Cor.* 5. 6, 8. and to excite them to shake off sloth, and to discharge their duty with all diligence, which would greatly cheer his heart. *t* By 1. their stedfast endeavour after a sweet, close, holy, lasting union amongst themselves. For one spirit, one soul or mind, here seem to imply one understanding enlightened by the sanctifying Spirit; and one heart, as an inward uniting principle, which must upon no temptation be changed; compare *chap. 2. 1.* & 3. 16. & 4. 2. with *Rom.* 12. 16. & *1 Cor.* 1. 10. *2 Cor.* 13. 11. *Eph.* 4. 2, 3. *1 Pet.* 3. 8. according to our Saviour's Prayer, *John* 17. 11, 20, 21, 22, 23. which was heard, *Acts* 1. 14. & 2. 46. & 4. 32. & 5. 12. nor onely by their union in heart and mind, but 2. their mutual helpfulness in action, as spiritual Companions joining their Forces together, for the defence of their Royal Charter, the maintenance of the main Principles of Christianity, against all troublers of the Church, and subverters of the Evangelical Faith, *1 Cor.* 9. 24, 25. *Gal.* 1. 13. *Eph.* 6. 14. with *2 Tim.* 4. 7. *u* 3. A courageous spirit under sufferings from their most malignant Gai-layers, and Persecutors, who do wittingly and willingly oppose the Truth, and them professing of it, as *Simon Magus* and others did, *Acts* 8. 19, 20, 21. *1 Tim.* 1. 20. *2 Tim.* 1. 15.

28 And in nothing terrified by your adver-

saries *v*, which is to them an evident token of perdition *w*, but \* to you of salvation *x*, and that of \* *Rom.* 8. 17. God *y*.

*v* The original word which the Apostle useth, imports, they should not be appalled or affrighted, as Men and Horses are apt to be when furiously charg'd by their deadly enemies, but stoutly receive them, keeping their ground, *Mat.* 10. 28. *Luke* 12. 32. *w* Considering on one hand their most pertinacious rage, is no other than an evident and convincing argument, or certain fore-runner of the adversaries utter ruine, *Exod.* 22. 22, 24. *Rom.* 2. 8, 9. *2 Thess.* 1. 5, 6, 8, 9. *x* But on the other hand, to sound Believers, who behave themselves as becomes the Gospel, a manifest demonstration of their everlasting welfare and glory, *Matth.* 5. 10. & 10. 32, 39. *Rom.* 2. 7, 10. *Eph.* 3. 13. *2 Thess.* 1. 6, 7. *y* By the disposal of the alwise and righteous Governour, who may for a time permit his, or his Peoples Adversaries to domineer, *Job* 1. 21. *Prov.* 16. 4. but being a rewarder of those that diligently seek him, *Heb.* 11. 6. will of his grace lenify the sharpness of the Crofs, enable Believers to hold out against all the opposition of their Enemies, make them Partakers of his Holiness, and bring them to Glory, *Heb.* 12. 10, 11. *2 Tim.* 2. 11, 12. which might abundantly comfort the *Philippians* as others, *Gal.* 6. 17.

29 For unto you \* it is given *z* in the behalf of \* *Acts* 5. 41. Christ *a*, not onely to believe on him *b*, but also to suffer for his sake *c*.

*z* He adds a farther Argument to move them unto that he had exhorted, from God's freely bestowing of his mere grace what he had required of them. *a* Upon the account of Christ's Merit, and Mediation; not that they could have either Evangelical Faith, or Patience, by virtue of their own strength, *chap. 4. 13.* *b* That they did not onely believe Christ, but believe on him, was not from any power of their own, *Job* 6. 37, 44. but of God's free gift, *Eph.* 2. 8. as they had an instance amongst them in *Lydia*, *Acts* 16. 14. unto Her and others was this victorious grace of Faith freely given by the hearing of the Word, which was not unto many others that heard, *Mat.* 13. 11. *2 Thess.* 3. 2. *Tit.* 1. 1. and as the grace it self was given, so was the exercise of it. *c* Sith, upon the account of Christ, patience was given, so that to suffer here, doth not onely import a power to suffer, but actual suffering; not onely the habit of Faith, but the act of Believing, even as the Fruits of Trees at the first Creation were produced, as well as the Trees which had a power to bear them: wherefore, if by the Grace of God, and Spirit of Faith, they were impowred actually to believe, *Mark* 9. 24. *1 Cor.* 15. 10. *2 Cor.* 4. 13. having trust through Christ God-ward, *2 Cor.* 3. 4. and upon the same account they were continually enabled to suffer not simply, but in bearing testimony to Christ, *Acts* 5. 41. *1 Pet.* 3. 14. & 4. 16. They might be of good comfort and courage, to the daunting of their Adversaries.

30 Having the same conflict *d* which ye saw in me, and now hear to be in me *e*.

*d* And be heartned to partake with him in the like trials he sustained when amongst them, *Acts* 16. 19, 22. *e* And which he now was enduring at *Rome*, *v. 13.* an ensample of suffering unto them, if they would but await the blessed issue of his Agony.

## CHAP. II.

IF there be therefore any consolation in Christ *a*, if any comfort of love *b*, if any fellowship of the Spirit *c*, if any bowels and mercies *d*.

*a* The Apostle re-assuming his Exhortation in the former Chapter to unanimity, *v. 27.* doth here by way of inference from what went immediately before, press them in a very affectionate manner, with a kind of Rhetorical Relation, and Obtestation as it were adjure them. If any such Exhortation (as the word is rendred, *Acts* 13. 15. *1 Thess.* 2. 3. *1 Tim.* 4. 13.) in the name of Christ, might avail with them to cheer him and one another by their loving concord, and being unanimous. Or, as we rendring it, consolation; (so *Acts* 13. 15. *Rom.* 15. 4. *2 Cor.* 1. 4.) If he which may well suppose, and strongly affirm that he took it for granted the main Body of them had in some measure found by his Ministry, what he here moves them to compleat (compare *chap. 1. 6, 7, 27.*) in expectation to find more, of what they had experimented, whatever indisposition might have crept upon some by the insinuations of the false Apostles; yet, this Consolation in Christ may be considered either (1.) *Actively, q. d.* If ye would comfort me afflicted, in the concerns of Christ, or if ye have any Christian comfort which doth onely proceed from those that are in Christ, (not from moral Philosophy) or which is wont to be in those who worship the same Christ, let me his Apostle be a partaker thereof. Or (2.) *Passively, 2 Cor.* 7. 4, 6. *Philem.* 7. If ye being in Christ, find any consolation against your afflictions, for as much as you have received it by my Ministry, we being both in suffering circumstances, should be farther comforted



comforted by a sweet agreement. *b* The Syriac render it any speaking to the heart, any solace from good and comfortable words did reach your hearts, *John* 11. 19, 31. *1 Cor.* 14. 3. *1 Thess.* 2. 11. & 5. 14. cheered with the love of God or Christ, or the Brethren: or refreshed with my love to you, *chap.* 1. 8, 9. or would that I should be comforted with your love to me, (as he himself and others were with the gracious affections of the *Corinthians*, *2 Cor.* 7. 7.) which ye ought unfeignedly. *c* If ye have any communion with me in the graces of the Spirit, and stand fast in one Spirit, *chap.* 1. 27. and would shew that you do persevere in the same Spirit, *1 Cor.* 12. 4. which acts in all the Members of the Mystical Body of Christ, that do in him their Head partake of it. *d* If ye are daily affected with any real sympathy, and commiseration towards me in my bonds for Christ, such inward affections as were moving in him towards them, *chap.* 1. 8. with *Luke* 1. 78. *2 Cor.* 7. 15. *Col.* 3. 12. the latter word emphatically expressing the sense of the Metaphor in the former. Then he having thus pathetically urged these Arguments, and closely follow'd them to embrace the matter propos'd puts them upon.

\* *Rom.* 12. 16. *2* Fulfill ye my joy *e*, \* that ye be like minded *f*, having the same love *g*, being of one accord *h*, of one mind *i*.

& 15. 5.

1 *Cor.* 1. 10.

*e* *Viz.* The exercises of those Graces, he had been joyfull for, which would be an addition to that joy he had for them, and the making of it much more abundant, contributing as much as the Friends of the Bridegroom here can to the completing of it, *John* 3. 20. *f* Which is when they believe and affect the same things agreeable to the mind of God, *ch.* 3. 15. *Acts* 4. 32. *Rom.* 12. 16. *2 Cor.* 13. 11. *g* Having the same mutual sincere Charity, *Eph.* 4. 2 *Col.* 3. 14. *h* Being unanimous in their honest designs, *John* 17. 22. *1 Pet.* 3. 8. *i* Agreeing as to the main in the same judgment and opinion to promote the interest of Christ, *1 Cor.* 1. 10. *Gal.* 5. 7, 10.

*3* Let nothing *l* be done through strife or vain-glory *m*, but in lowliness of mind let each esteem other better than themselves *n*.

*l* Here the better to engage them to embrace what he had so pathetically exhorted them to, he doth dissuade them from animosity, and affectation of applause, and self-seeking; and direct them to modesty and self-denial. *m* Intimating, they should by no means indulge an inordinate affection to strive and quarrel with one another, provoking each other by an ambitious emulation to cross or excell others. This arguing a carnal temper opposite to true Christianity, *Rom.* 2. 8. *v.* 14. *Gal.* 5. 16, 24, 26. being the very bane of true Christian Concord, *Rom.* 13. 13. *Jam.* 3. 16. and destructive to Faith, *John* 5. 44. *2 Cor.* 12. 20. *n* But cherish and exercise true Christian modesty and meekness (which is of another kind than that the Heathen Philosophers did prescribe) in a due preference of each other, *Matth.* 11. 29. *Rom.* 12. 10. *Eph.* 4. 2. & 5. 21. *1 Pet.* 5. 5. as the Apostle himself gave example, *1 Cor.* 15. 8, 9. *Qu.* If any say, How is this consistent with what the Apostle writes to them to think of praise and good report, *chap.* 4. 8. and of himself not a whit, and nothing behind the very chiefest Apostles? *2 Cor.* 11. 5. & 12. 11. and farther, how can some think others better than themselves in truth, unless they reckon good evil, and evil good? I answer (1.) Be sure Christian modesty and real humility, with prudence and mildness, are very commendable Graces, and in the sight of God of great price, *1 Pet.* 3. 4. And therefore what he doth afterwards exhort to in this Epistle, doth very well agree with what he doth write here. Where (2.) He is treating of grace and godliness; whereas in those places to the *Corinthians*, he writes of some certain gifts, which by reason of the insinuations of false Apostles against him, he was necessitated in magnifying of his Apostolical Office and Authority (*2 Cor.* 10. 8.) to mention, being as it were compell'd to it, by the ingratitude of some of them at *Corinth* who had been influenc'd by the false Apostles, *2 Cor.* 12. 5, 6. yet you may see there, he doth not glory of himself, or his Person, but acknowledge his infirmities, *2 Cor.* 11. 30. and that unfeignedly, speak the truth, every-where, *2 Cor.* 12. 6. which he makes evident to them from the nature of the thing it self, *2 Cor.* 10. 12, 13, 15, 16. & 12. 12. appealing to God, as witnesses in the case, *2 Cor.* 11. 31. referring all the glorying they put him upon, to the Grace of God through Christ, *1 Cor.* 15. 10. *2 Cor.* 11. 31. when they had cast contempt upon his Ministry, *2 Cor.* 10. 10, 11, 12, 13, 18. So that in respect of Gifts and external Privileges, wherein are distinctions of Superiours and Inferiours, *chap.* 3. 4. he doth not urge that every Christian should prefer every other to himself, wherein 'tis evident there is a real difference: but in respect of the Persons, the honesty and piety of others in God's sight (lest a Man by thinking himself something when he is nothing, should deceive himself, *Gal.* 6. 3.) Sith in his judgment they may be endow'd with some hidden quality, we know not of, and be accepted with him. Hence (3.) Our estimation and preference of others to our selves, who as Christian Brethren are oblig'd to serve one another, *Gal.* 5. 13. is not taken simply, and with

an absolute Judgment, as if it were necessary to give them the preheminance in all things: but as to this, that a Man may think there is some defect in himself, which it may be is not in another; or with a suspension perhaps he is not better in truth; but considering mine heart is deceitfull, and possibly he may be more without guile, I judge it not meet to prefer my self to him God-ward: but seeing mine own black Legs, and being bound in love to confess mine own, and cover the infirmities of my Brother, who labours to walk answerable to his profession; 'tis safe for me to prefer him who may have some good latent which I have not, and whereupon he is to be esteemed by me. Wherefore (4.) The right management of the duty which the Apostle calls for to preserve unanimity, depends upon a right and due estimation of God's divers Gifts and Graces which flow from the same Spirit, *1 Cor.* 12. 4. and a humble sense of our own infirmities: so that however one Christian may excell with some singular endowments; yet he ought to think they were not bestow'd upon him, that he should be puff'd up, or value himself above what is meet upon that account before God, being he hath receiv'd them of God, *1 Cor.* 4. 7. but judge himself for his own defectiveness and faultiness; which will afford himself matter of abasement and humility; when yet with respect to others, whose hearts he knows not, he in charity thinketh the best, *1 Cor.* 13. 4, 5. and if in this case he should be mistaken, his modest apprehensions would be acceptable to God, (designing to approve that which he doth) and profitable to himself.

*4* Look not every man on his own things, but every man also on the things of others *o*.

*o* To engage them farther unto Christian concord, he here directs them as to their aim and scope (according to the import of the word) that it should not be their own private interest, but the common good of Christianity, becoming those who have true Christian love, *1 Cor.* 10. 24. & 13. 5. not as if he did disallow providing for their own, *1 Tim.* 5. 8. or studying to be quiet, and doing their own business, *1 Thess.* 4. 11. but that every Member of Christ, whilst he considers his own Gifts, Graces, honour and advantage, would remember that he is not born onely to serve himself, or Pharisaically to conceit well of himself in the contempt of others, *Luke* 18. 11. but also, and that much rather, he should consider his relation to the Head, and every other Member of the Body, and so consult the Gifts, Graces, Honour, and Edification of others, especially when more eminently usefull, knowing that Members should have the same care one for another, *1 Cor.* 12. 24, to 28.

*5* \* Let *p* this mind be in you *q* which was also in Christ Jesus.

\* *1 Pet.* 2. 21.  
*1 John* 2. 6.

*p* Most Translations do express the causal or rather illative Greek Particle, which ours doth here omit as an expletive. However the Apostle doth urge them to the exercise of self-denial, mutual love, and an hearty condescension to one another from the great example of Jesus Christ, *2 Cor.* 8. 9. *q* That so the mind which was in Christ, may be perceived in us, who if spiritual, judge all things, and have the mind of Christ, being enlighten'd by the same Spirit, we do judge as he coming in the flesh did; or, Let the same affection be found in you, that was really in him, *Matth.* 11. 28. *John* 13. 15.

*6* Who *r* \* being *s* in the form of God *t*, \* thought it *u* not robbery *w* to be equal with God *x*.

\* *John* 1. 1, 2.

*r* *Who*, i. e. Relative to Christ Jesus, the Eternal Son of God by Nature, very God extant with his Father before the beginning, *John* 1. 1. *Gal.* 4. 4. *1 Tim.* 3. 16. & 6. 14, 15, 16. *Tir.* 2. 13. the express Image and Character of his Father's Person, which implies a peculiar subsistence distinct from the subsistence of his Father, *John* 8. 42. *2 Cor.* 4. 4. *Col.* 1. 15. *Heb.* 1. 3. concerning whom, every word that follows, by reason of the Socinians, and some Lutherans, is to be well weighed. *s* i. e. Subsisting in opposition to taking or assuming, *v.* 7. and therefore doth firmly prove Christ, pre-existing in another Nature, to his so doing, namely, his actual existing of himself in the same Essence and Glory, he had from Eternity with the Father, *John* 1. 1, 2. & 17. 5. *2 Cor.* 8. 9. *Rev.* 1. 4, 8, 11. *t* To understand which clearly (1.) The word *form*, though it may sometime note somewhat outward, and so infer the glory of Christ's Miracles, yet we do not find it any-where so used in Scripture: 'tis true, it is once used there for the outward visage, *Mark* 16. 12. which had excelling splendour and beauty, giving occasion to conceive Majesty in the Person, *Matth.* 17. 2. *2 Pet.* 1. 16. (however his resplendent Garments could not be accounted the form of God) yet being, *Luke* saith *ch.* 24. 16. The Eyes of the Persons which saw were holden, that for a time they could not acknowledge him; it argues that the appearance, *Mark* speaks of, noted onely an accidental form. Whereas the being or subsisting, *Paul* here speaks of, respects (what the best Philosophers in their most usual way of speaking, do) the Essential form with the glory of it, sith the Verbs in other Scriptures of the same Origine, signify somewhat inward, and not conspicuous, *Rom.* 12. 2.

Rom 12. 2. 2 Cor. 3. 18. Gal. 4. 19. especially when there is a cogent reason for it here, considering the *form of God*, in opposition to the *form of a Servant* afterward, and in conjunction with equality to God, which implies the same Essence and Nature, *Iſa.* 40. 25. & 46. 5. it being impossible there should be any proportion or equality 'twixt infinite and finite, eternal and temporal, increate and create, by nature God, and by nature not God, *Gal.* 4. 4. 8. unto which the only living and true God will not suffer his Glory to be given. Neither indeed can he deny himself who is *one*, and besides whom there is no other true God, or God by Nature, *Deut.* 4. 35. & 6. 4. 2 Tim. 2. 13. who onely doth wondrous things, *Pſal.* 72. 18. For to all Divine Operations, a Divine Power is requisite which is inseparable from the most simple essence and its properties, *Being, or subsisting in the form of God*, imports not Christ's appearance in exerting of God's Power, but his real and actual existence in the Divine Essence, not in accidents wherein nothing doth subsist; neither the Vulgar nor Learned do use to say any one doth subsist, but appear in an outward habit; why then should any conceit the Apostle means so? The *Gentiles* might speak of their Gods appearing; but then, even they thought the Deity was one thing, and the habit or figure under which, or in which it appear'd, was another, *2d* 14. 11. so that *subsisting in the form* intimates in the Nature and essence of God, not barely, but as it were clothed with properties and glory. For the Apostle here treats of Christ's Condescension, proceeding from his actual existence, as the term wherein he is Co-eternal and Co-equal to God the Father, before he abated himself with respect unto us. For he says not the *form of God* was in Christ, (however that might be truly said) that the Adversaries might not have occasion to say onely there was somewhat in Christ like unto God, but he speaks of that wherein Christ was, *viz. in the form of God*, and so that form is predicated of God, as his Essence and Nature, and can be no other thing. None can rationally imagine that God was an external Figure, wherein Christ was subsisting. For subsistence implies some peculiarity relating to the substance of a certain thing, whence we may conclude the Son to be of the same (not onely of like) substance with the Father, considering what signantly follows. *u* He thought it not, esteemed, counted, held (so the word is us'd, *v. 3. ch. 3. 7. 8. 1 Theſſ.* 5. 13. & 3. 15. 1 Tim. 1. 12. & 6. 1. *Heb.* 10. 29. & 11. 26.) it not robbery, it being his right by eternal generation. *i. e.* He did not judge it any wrong or usurpation on that account of his *being in the form of God*, to be equal to his Father, being a *subsistent* in the same Nature and Essence with him. From openly shewing equal Majesty with whom he did not for a time abstain, in that he could reckon this robbery, as if such Majesty were that which did not agree to his Nature, ever presupposing this inherent right, to his great condescension, or abasing himself, which follows as the *term to which*: or he resolv'd for a time not to shew himself in that glory which was his own right, but freely condescended to the vailing of it. He did not really forego (neither was it possible he should) any thing of his Divine Glory, being the Son of God still, without any robbery or rapine, equal to his Father in Power and Glory, *John* 10. 3. & 1 *John* 5. 7. 20. *u* Paul doth not say (as the *Arians* of old would pervert his sense) he robbed not, or snatched not, held not fast equality with God, or (as the *Socinians* since) Christ thought not to do this robbery to God, or commit this rape upon God, so as that he should be equal to him, but acknowledg'd he had it of the free gift of God, chopping in the Adversative Particle, [*but*] where it really is not: whereas we read not in the sacred Text, *he thought not to do this robbery*; but *he thought it not robbery to be equal to God*; which two are vastly different (even as much as to have the God-head by usurpation, and to have it by nature.) In the former 'tis, *q. d.* Christ did not rob or snatch away the equality; in the latter, the equality which Christ had with God, he thought it no robbery; he reputed not the Empire, he might have always continued in the exercise of, equal with the Father, as a thing usurp'd, or taken by force, (as one doth hold that he hath taken by spoil, making shew of it.) For when he had said he had subsisted in the form of God, he could (before he condescended) say also, he was equal to God, *i. e.* the Father, without any robbery, rapine or usurpation. And if *Socinus* urge that it is absurd and false in any sense to say, God thought he had robb'd, or taken by robbery the Divine Essence; then this contradictory, God thought not he took by robbery the Divine Essence, is rational and true; as when it is said, *God cannot lye, or God changeth not*, as 1 *Sam.* 15. 29. *Iſa.* 55. 8. *Mal.* 3. 6. What things are denied of God, do not imply the opposites are affirmed of him. The particle [*but*] which follows in its proper place before, *made himself of no reputation*, may be fairly joined with this sense. For if Christ should know that by rapine and unjust usurpation he was equal to God, (as likely the attempt to be so, was the Sin of our first Parents, which robbery of theirs Christ came to expiate) he had not emptied himself, nor vouchsafed to abase himself. *x* Neither is Christ said to be equal to God onely in respect of his works (which yet argue the same cause and principle, *John* 5. 19, 21, 23, 26, 29. & 10. 37.) but ab-

absolutely he thought it no robbery to be altogether equal with God, as subsisting in the same Nature and Essence, the original phrase connoting an exact parity. All the things of Christ (though he chose to have some of them veil'd for a time) are equal to God, so some expound the Neuter plural emphatically (as usual amongst the *Greeks*) to answer the Masculine singular foregoing, to express the ineffable sameness of the Nature and Essence of the Divine subsistents. It may be read, He counted it no robbery that those things which are his own should be equal to God, *i. e.* the Father; or rather, that he himself should in all things be Equal or Peer to God. For had Christ been onely equal by a delegated power from God, why should the *Jews* have consulted to kill him, for making himself equal with God? which with them was all one, as to make himself God, *John* 5. 18. & 10. 33. But that he spake of his eternal Generation, as owning him for his own Father, with whom he did work Miracles, even as the Father did in his own name, by his own power, of himself, for his own glory: neither will the *Evangelist's* saying, *The Son can doe nothing of himself*, infer an equality with the Father, when what he doth, is equally perfect in power and glory with the Father's, whence as Son, he hath it by nature. For (looking lower) though every Son receives from his Father humane nature, yet is he not less a Man than his Father, or his Father more a Man than he; The Son having a being of the same perfection which is naturally in both; however the Father to whom Christ is in subordination as the Son, and in office a Servant, undertaking the work of Mediation, may be said to be greater than the Son, that can onely be understood with respect to the order of their working, if we compare Texts, *John* 14. 28. & 16. 13, 14, 15. Neither when Christ accounted it not robbery to be equal with God, is he said (as the Adversaries urge) to be equal to himself, but to another Person, *viz.* God the Father. Things may be equal which are so divers, that yet they may be one in some common respect wherein they agree: wherefore when Christ is said to be equal with the Father, he is distinguished from him in Person and Subsistence, yet not in Essence, wherein it is his due to be his equal, and therefore One.

7 \* But *y* made himself  $\approx$  of no reputation, and took *a* upon him the form  $\dagger$  of a servant, and was made in the likeness of  $\parallel$  men *c.*

*y* Some expound this particle as a Discretive, others an Adversative, or Redditive. *z* *i. e.* Most wittingly emptied himself, or abated himself of the all-fulness of glory he had equally with God the Father, that considering the disproportion betwixt the Creature and the Creatour, he in the eyes of those, amongst whom he tabernacled, appear'd to have nothing of reputation left him, *Dan.* 9. 26. 'Tis not said the *form of God* was cut off, or did empty it self: but he who did suffer in the form of God, made himself of no account; did empty, abate, or abase himself, (so the Apostle elsewhere actively and passively used the word, 1 Cor. 9. 15. with 2 Cor. 9. 3.) and that indeed whilst *subsisting in the form of God* (according to agreement, *Zach.* 6. 13. & 13. 7.) not by laying aside the nature of God, but in some other way, *i. e.* his own way, kept secret till he was pleased to manifest it, *Rom.* 16. 25. *Col.* 1. 26. by freely coming in the flesh, 1 Tim. 3. 16. *Heb.* 10. 7. which is such an astonishing wonder, and mysterious abasement, as gains the greatest veneration from his Saints. Thus for a little time laying aside, at his own pleasure withdrawing, and going aside from his glorious Majesty. He lessen'd himself for the Salvation of his People. He had a liberty not to shew his Majesty, Fulness, and Glory during his pleasure, so that he could (as to our eyes) contract and shadow it, *John* 1. 14. *Col.* 2. 9. His condescension was free, and unconstrained, with the consent of his Father, *John* 3. 13. so that though the Scripture saith, *The Most High dwelleth not in Temples made with hands*; yet the Son of the Highest, 1 *Kings* 8. 27. *Iſa.* 66. 1. *Mark* 5. 7. *Acts* 7. 48. can at his own pleasure shew, or eclipse his own glorious brightness, abate or let out his Fulness, exalt or abase himself in respect of us. However in his own simple and absolute Nature he be without variableness or shadow of turning, *Jam.* 1. 17. being his Father's equal, and so abides most simple and immutable: yet respectively to his state, and what he had to manage for the Redemption of lost Man; with regard to the discovery he made of himself in the revelation of his Divine Properties, the acknowledgment and celebration of them, by the Creatures, he emptied himself, not by ceasing to be what he was before, equal with his Father, or laying down the essential form of God, according to which he was equal to God; but by taking the form of a Servant, wherein he was like to Men, *i. e.* assuming something to himself he had not before, *viz.* the Humane Nature; veiling himself, as the Sun is said to be veiled, not in it self, but in regard of the intervening Cloud, *Mat.* 27. 39. to 45. what could hinder that he should not manifest his excellency now more, then less clearly? Men one while acknowledging and praising it, another while neither acknowledging or praising of it, then again praising of it; yet more sparingly? He by taking the form of a mean

\* *Pſal.* 22. 6.  
† *Iſa.* 49. 3, 6.  
& 52. 13.  
& 53. 11.  
Ezek. 34. 23,  
24.  
Zach. 3. 8.  
|| Or, habit.



Man, might so obscure the dignity of his Person, as to the acknowledgment of him to be the Son of God, equal with his Father, that in vouching himself to be so, he might be accounted a Blasphemer, *John* 10. 36. and during that appearance, not seem to be the Most High; even as a King by laying aside the tokens of his Royalty, and putting on the habit of a Merchant, when all the while he ceaseth not to be King, or the highest in his own Dominions. Hence the *Most High* may be considered, either in regard of his Nature, wherein he holdeth the highest degree of perfection; or in regard of those personal acts he performs in the business of our Salvation. In the former, Christ is the Most High; in the latter, our Mediator. So the Form of God was the term from which, and the Form of a Servant, the term to which, he mov'd in his demission, or abatement, which did not simply lie in assumption or union of the Humane Nature to the Divine, for this doth abide still in Christ highly exalted, but in taking the Form of a Servant, which with the Humane Nature he took, by being sent forth, made of a Woman under the Law, *Gal.* 4. 4. but by his Resurrection and Glorification, left that Relation, or Habit of a Servant (being such an one who was also a Son, and Lord, *Heb.* 1. 2. with 3. 6.) when yet he retains the Humane Nature still. As therefore he was of the Seed of *David* according to the Flesh; *Rom.* 1. 3. though before he had not flesh: so he took the Form of a Servant in the likeness of Man, according to his Humane Nature, although before he took that Form, he could not have Humane Nature: He did not annihilate any thing he was before; only of his own accord, bowed down himself, and veiled his own Glory, in taking our Nature, therein to be a Servant unto Death. *a* Taking (in the Greek, without any copulative and before it) in opposition to being, or subsisting; he was in the Form of God, which he had before, and took this which he had not then, into the unity of his subsistence, by a personal union, *Heb.* 2. 16. He was the Servant of God, *Isa.* 42. 1. *Matth.* 20. 28. in the whole work of his condescension, which was gradual, else the Apostle's art to engage the *Philippians* to condescension had not been cogent from Christ's Example. For, 1. He being increate, did assume to himself a created (not Angelical, but) Humane Nature with no reputation, in that regard taking the Form of a Servant, wherein he was like Man, as the next Clause explains this. 'I was an infinite, inconceivable condescension of the Son of God, to take our Nature into union with himself, whereby he who was very God in all things like unto his Father, became like unto us in all things, sin only excepted, *Rom.* 8. 3. *Heb.* 2. 17. Hence 2. He did not immediately advance the Nature he took into Glory, but became a Servant in it to his Father, to perform the most difficult service that ever God had to do in the World, he was not only in the likeness of sinful flesh, as soon as a Man, *Rom.* 8. 3. of the Seed of *Abraham*, *Heb.* 2. 11. to 15. but subject to the Law, *Luke* 2. 42. 51. *Gal.* 4. 4. in a mean condition from his Birth, despicable in the judgment of the World, his Mother poor, &c. *Isa.* 53. 2, 3. *Matth.* 2. 14. & 8. 20. & 13. 55. *Mark* 6. 3. *Luke* 2. 7, 22, 24. & 22. 27. so that in finishing his work, he was exposed to scorn, *Psal.* 22. 6, 7. *Isa.* 53. 1, 2. however, all the relation of his service was to God the Father, as his Antecedent Correlate. To the farther clearing of what went before, the Apostle adds. *c* In the likeness or habit of Men, without any copulative particle, by opposition for fuller explication (compare forecited parallel places) connoting his employment (rather than condition) having a true Body, and a reasonable Soul for this purpose, according to the Prophecy, to be Servant to his Father, *Isa.* 42. 1. And if the Adversaries say, He only took on him the form of a Servant, when he suffered himself to be beaten, &c. 'tis easily answered. There were only consequents upon the form of a Servant; one may be a Servant, and yet not beaten; and when they so treated our Saviour, he accounted it dealing with him as a Malefactor, *Luke* 22. 52. Christ obeyed not Men, but God the Father, to whom alone he was Servant, when made Man, *Psal.* 40. 6, 7, 8. 'Tis the nature of Lord and Servant, to relate to each other. Every Servant is a Man (Brutes are not Servants) labouring in service, accompanies the Humane Nature which is common to Christ, with other Men, on whom it crept by the Fall; Christ regards none others Will, but the Will of his Father, how hard soever it was, even to the laying down of his Life for the reconciling of his Church to him. And be sure he died as a Man, and not only in the habit of a Servant. Only in Humane Nature could he (as it follows without a particle in the Greek) be made like unto Men, or in the likeness and habit of Men. The *Hellenists* do use words of similitude, when they design fameness, or the thing it self, and that indeed essentially. For however it be urg'd, that likeness be oppos'd to the same, and that which is true, *John* 9. 9. yet not always; as one Egg is like to another, there is convenience in quality, and that in substance is included. Christ is like to other Men in Humane Properties, and an afflicted state, so that fameness of Nature cannot be denied, *Rom.* 8. 3. *Heb.* 2. 16, 17. or rather fameness of kind, though not of number, it being by a *Synecdoche* to be understood generally, *Gen.* 50. 3. *Matth.* 1. 16. *John* 1. 14. *Heb.* 4. 15. *1 John* 1. 1. & 4. 2, 3. The properties of

Humane Nature are of the essence he took, who was found in habit as a Man, when yet he was separate from Sinners, *2 Cor.* 5. 21. with *Heb.* 7. 26. yet the Apostle's business here, is not to speak of Christ's fineness in that condition, but of his condescending love, in taking on him that condition, being sent in the likeness of sinful flesh, yet without sin. 'Tis a likeness of nature to all Men, and not a likeness of innocence only to the first, *Gen.* 5. 1. that *Paul* here speaks of. And as it is said, *The Word was made Flesh*, so here Christ is made in the likeness of Men, that we may understand 'tis the same numerical Person, who was in the form of God, that was made Man. The abatement of God man being so great, that he was made like to Man, i. e. to mere and bare Man, though he was more. Nor only did he appear in many forms (as might be under the Old Testament) or was join'd to Man, but personally assum'd a true Body, and a reasonable Soul, and so was very Man, as well as very God. For when 'tis not said simply made Man, but with that addition, in the likeness, it is done to a notable limitation of his station on each part; on God's part it imports, Christ did not lay aside the Divine Nature, but only (vail'd) his Majesty and Power; on Man's, to exclude sin, viz. That he was true Man, yet only like to all other Men. But what is now the natural affection of all Men from the fall of *Adam*, and is an infirmity and abatement as to that, he was without sin, and only in the likeness of sinful flesh.

8 And being found *d* in fashion as a man *e*, he humbled himself *f*, and *g* became obedient unto *h* death *i*, even the death of the cross *b*.

*d* To be found is a mere *Hebraism*, not unusual in the New Testament; not importing any question of the thing, but only the thing certainly happening beyond expectation. It notes here not his being apprehended of the Soldiers when betray'd by *Judas*, being before his humble obedience, but his being, and really appearing to be (as the Greek word is elsewhere used, *ch.* 3. 9. *Gen.* 3. 24. *2 Cor.* 5. 3. *Gal.* 2. 17. *Heb.* 11. 5. with *1 Pet.* 1. 7.) as a Man simply considered among Men, which was before his being scourged, &c. consequent upon his apprehension. Now being made Man, not reserv'd for a time like the Angels, for Heaven it self, and the view of Angels: neither from the Privilege of the first Man (which *Adam* could not keep) did he reserve himself for the inhabiting of Paradise only: but after the manner of Men, he stay'd in this Earth, amongst and conversed with them, and therefore is said to be in the fashion of Men, or as Man. *e* Whereby his habit and deportment is more especially express'd, as his essence in the foregoing Phrase. Man here is considered according to what is proper unto Humane Nature, not having the Article prefix'd as if it connoted the first Man *Adam*, only Man as Man. The particle *as* here, not inimitating only likeness without reality of Nature (as the *Marcionites* conceited) but as a confirming and an assuring particle, noting certainty, *John* 1. 14. Some indeed take *fashion* more strictly, as noting only the external figure of Christ's Body; others more largely and commodiously for the whole outward species of Humane Nature: whence the truth of the Humane Nature shined out, not only in the figure and matter of the Body with true flesh and bones, the habit of his Members, Mouth, Eyes, &c. that he might be seen and touch'd, *1 John* 1. 1. as he himself alledgeth, *Luke* 24. 39. *John* 20. 20, 27. growing in stature and wisdom, *Luke* 2. 52. but his labouring with hunger, thirst and weariness, eating, drinking, sleeping, watching, speaking, gestures, being mov'd with pity, sorrow, joy, weeping, in all which his Humane Nature was evidenc'd of God, and easily found of Men who convers'd with him, *John* 4. 29. & 9. 11. & 18. 22. What the *Socinians* urge, that this gainsays his being incarnate, from *Samson's* saying, *I shall be weak, and as another Man*, *Judg.* 16. 7, 11. There's no strength in the Allegation, that *Samson* of *Dan's* Tribe, *Judg.* 13. 2. should be compar'd with Christ's coming from Heaven (as they themselves do not deny, found in *fashion* as a Man: because *Samson* being stronger than an hundred men, if he were dealt so and so withal would become as other men, (for that's the import of the words) no stronger than any other man, *v.* 17. whereas here, 'tis not said as one, any or every, but simply as a Man. And from these in power dying as other Men, *Psal.* 82. 6. When they scoffingly ask, doth it evidence these to be incarnate? 'Tis answered, though he who was strong as many became weak as any one man; they who live in power, dye in weakness as other men do, and are not said to be incarnate: yet he who being equal with God, took on him the form of a Servant, and was in this World a very Man, may very well be said to be incarnate, *1 Tim.* 3. 16. *f* He doth not say he was humbled or depress'd by the just Judgment of God, but of himself, voluntarily, on his own accord without any constraint. He did really submit himself to the will of his Father, unto whom he was a Servant both in regard of the Divine Nature, which he vail'd, and also the Humane in his whole life, *Luke* 1. 48. both outwardly, and inwardly, *v.* 5. in thoughts, and affections, as well as actions, and passions: wholly yielding his own will and appetite to God, by a patient subjection to affection; not in shewing humility only, but

but really undergoing it. For we find this low degree of his Humiliation, oppos'd to his Superexaltation, in the following verse, and agreeing with what *Isaiah* prophesied of him, *Isa.* 53. 7. expounded by *Philip*, *Acts* 8. 32. *g* Without the *Consultative*, and in the *Greek* expressing the manner of his Humiliation, being of his own free will, and not by any force made obedient, *i. e.* to God; (*not my will, but thy will be done*) to others, Parents and Magistrates for God, according to the precept of his Law, and will in his life-time unto death, and in death. Unto being taken here, not exclusively, but inclusively, for the farther amplification of the obedience, *Mat.* 26. 42. *John* 4. 34. & 8. 29, 46. *Heb.* 10. 9. Had he staid in his life for degrees of obedience, his condescension had been admirable, but that he should submit to a penal and painful death (taking in his burial, and abiding in a separate state till the third day) this is stupendous: aggravated by the shame. *h* Of dying on the Cross, willingly and meekly yielding himself, though a Son, to that ignominious cursed death, *Deut.* 21. 23. *Acts* 5. 30. *Gal.* 3. 10, 13. *Heb.* 12. 2. far more reproachfull than by heading, hanging, or burning, out of unspeakable love, to bring us nigh unto God, *Rom.* 5. 19. *Col.* 2. 14. *1 Pet.* 2. 24. & 3. 18. Upon these considerations how should Christians in mutual love condescend to each other?

*h* 1. 4. 9 Wherefore *i* God also hath highly exalted him *k*, and \* given him a name *l*, which is above every name:

*i* Some take this Particle *illatively* connoting the consequent of Christ's Exaltation, upon his antecedent Humiliation, as elsewhere, *John* 10. 17. *Acts* 20. 26. *Heb.* 3. 7. *2 Pet.* 1. 10. The Apostle shewing the sequel of his sufferings to be Glory, according to that of *Luke* 24. 26. This the *Ethiopic* version favours, Christ respecting not himself, but us, and our good, the Glory that he had eternally but veiled for a time, emerging (as the Sun out of a Cloud) upon his finishing the work his Father gave him to do, *John* 17. 5. *Rom.* 9. 5. Others take the Particle *causally*, intimating Christ's meriting his own Exaltation and our Salvation, and his accepting of superexcellent Glory as a reward of his unparallel'd obedience, though he might have challeng'd it, by virtue of the personal union, *Heb.* 13. 20. with 12. 2. obedience superiour to Angels, required a recompence superiour to their Glory; and Christ might upon his exquisite obedience, demand his own mediatory Glory as being our Head, and that being the beginning and cause of ours. However, whether the Particle of order note that of consequence, or causality, or both, there is no need of the controversy (because of Communication of properties) sith the Person of Christ, as God-man was glorify'd. *k* The *Greek* elegancy imports superexalted, or exalted with all exaltation, answering to his gradual Humiliation above the grave in his Resurrection, the Earth in his Ascension, and above the Heavens, at his Father's right hand, upon the Throne of his Glory, to judge the World, *Eph.* 1. 20, 21. & 4. 10. *l* Some take *name* literally, restraining it to *Jesus*, but those letters and syllables are not above every name, *Ezra* 2. 2. & 10. 18. *Hagg.* 1. 1. *Acts* 7. 45. *Col.* 4. 11. *Heb.* 4. 8. it being common to others, though upon a different account it was to Christ, even before his Incarnation, *Luke* 1. 31. Others for the name of the only begotten Son of God the Father, *John* 1. 14. (with *Heb.* 1. 4. & 5. 8.) who was more eminently manifested in his Exaltation to Angels, and to Men, than before. Others not for any Title but the thing consequent upon his humiliation, surpassing that of all Creatures, Potentates on Earth, and Angels in Heaven, *Eph.* 1. 20, 21. Name imports power, *Acts* 3. 6. & 4. 7. *Rev.* 5. 12. of the Christ, the Saviour, *Mat.* 12. 21. *John* 4. 42. *Acts* 4. 11, 12. & 10. 42. at God's right hand, where he living to intercede, makes all comfortable to us, who in his name alone do believe, pray, praise, and do all that shall find acceptance, *Mat.* 18. 20. & 28. 19. *Job.* 1. 12. & 3. 18. & 14. 13. *Rom.* 10. 13, 14. *Col.* 3. 17. Power to confer all for the good of his Church, being given him, upon his Death; when with respect to the Creatures he receiv'd a Glory, not in regard of himself, and in himself, but in regard of its patefaction to others; from which Glory, during the time of his humiliation, he had by a voluntary dispensation abtain'd; and the exercise of that Authority conferr'd upon him as Mediatour in that humane Nature, he had so obediently subjected himself to the Cross. Though as God, there was a manifestation, yet there was no intrinsecal addition of Glory. He did as Man receive the Name or Glory he had from all Eternity as God. So that the Name or Glory given relates to him according to both Natures as Mediatour God-man: not as God, so he could not be exalted at all, being the most high; not as mere Man, so a Creature is not capable of Divine Worship, which in what follows is expressly required to be given to him who is superexalted by God's right Hand, above every name, and every thing known by any name, *Acts* 2. 24, 33, 36. & 5. 31. *1 Cor.* 15. 25. *Rev.* 17. 14. with 19. 16.

*16. 45. 23.* 10. \* That at *m* the name of *Jesus n*, every knee should bow *o*, of things in heaven *p*, and things in earth *q*, and things under the earth *r*.

*m* In the Old Translation by Bishops in Queen Elizabeth's time, (and some say in the Manuscripts of this) it is *m* the Name. However, in ours now, it is not appositively at the name *Jesus n*. But constructively of *Jesus*, intimating, that the Power, Glory, and Majesty of him who hath that Name unto which every knee is bowed, is that Name which is above every name; which would not hold true, if the Name were took for the very word *Jesus*, that (as before) being common to others in *Hebrew*, *Greek*, and *Latine*, yea, and *English*. Besides, neither in letters, nor syllables, nor sound, nor time, hath that word any thing above other words: *o* Bowing of the knee, is meant *Metonymically*, and *Metaphorically*, because some of those hereafter named, from whom the homage is due, have neither Knees nor Tongues, yet must either willingly, or by constraint, yield subjection and obedience to the Sovereign Authority of Christ here, and hereafter, *Matth.* 11. 27. & 28. 18. *John* 5. 22, 23. *Acts* 3. 15. all Creatures being made subject to him, *Heb.* 2. 8. Some of the *Papists* searching for their Subterraneous Fictitious Purgatory, would restrain it to Men; but that would straiten and diminish the august Glory of Christ, exalted above every name, who had even here in his Humiliation, homage from unclean Spirits, *Mark* 5. 6, 8, 10, 12. *Luke* 8. 31. *Jam.* 2. 19. How much more when at his Tribunal, his consummate Glory shall be manifest to all, which the Apostle hath ultimately a reference to, according to the Evangelist, *Matth.* 16. 27. & 24. 30. Then shall his equality with his Father, and his superlative Glory as Mediatour be manifested to all, good and bad; Angels as well as Men, who shall be subjected to his Sovereign Majesty, as the Lord God omnipotent; the good willingly, and the bad by constraints, *Isa.* 45. 23. *Acts* 17. 31. *Rom.* 2. 16. & 14. 10, 11. *2 Cor.* 5. 10. *p* Good Angels, from whom he had homage and service here, *Psal.* 97. 7. *Matth.* 2. 13. & 4. 11. *Luke* 1. 30, 31. & 2. 13. *Heb.* 1. 6. at his Resurrection, and Ascension, *Matth.* 28. 6. *Acts* 1. 11. much more in his Glory, *Matth.* 24. 31. & 25. 31. *Eph.* 1. 21, 22. *Col.* 1. 16. & 2. 10. *2 Thess.* 1. 7. and the Spirits of just Men made perfect, *Heb.* 12. 22, 23. *Rev.* 4. 6, & 5. 9, 10. *q* Good Men willingly, *Psal.* 110. 3. *Acts* 10. 33. *1 Job.* 5. 3. and bad by force, *Psal.* 2. 9. *Luke* 19. 27. *Heb.* 2. 14. *r* Either the Dead, who are hid in the Earth, and shall be raised by the power of Christ, in; or upon them, *Acts* 24. 15. Or Devils, and wicked Souls; for though Devils move in the Air by God's permission, *Eph.* 2. 2. yet Hell is the place prepared for them, and the wicked, *Matth.* 7. 23. & 25. 41. *Luke* 8. 31. *2 Pet.* 2. 4. *Jude.* v. 6. Upon Christ's Exaltation, all things above, and in the World, are subjected to his Dominion. If it be said, *on the earth, and under it they rebell*: I answer, They are bound to obey, *Mat.* 4. 9, 10. and will be forc'd to submit to the penalty, for disobedience. Christ doth at present exercise a sovereignty over bad Men, and Devils, in limiting and punishing them as he pleaseth, *Job* 1. 11, 12. *Luke* 4. 34. & 8. 32. & 19. 27. *2 Pet.* 2. 8. *Rev.* 2. 10.

11 And \* that every tongue *s* should confess \* *John* 13. 13. that *Jesus Christ* *x* Lord *t*, to the glory of God the Father.

*s* By tongue, not onely every Language, People, and Nation is meant; because 'tis to be understood, as before particularized of Angels as well as Men; for though Angels properly, and by nature want tongues, (as well as knees, which are both here joined, and must not be sever'd in the Worship given to Christ) yet in their manner of speaking to Men, under an extraordinary dispensation, they may use them, (or that which is equivalent) *1 Cor.* 13. 1. and in a way proper to them. *t* Can confess, or express their adoration of Christ, *Rev.* 7. 9, 11, 12. either with delight, or by a forc'd subjection, *Rev.* 6. 16. and acknowledge that he is Lord, *i. e.* of glory, *Rom.* 11. 36. *1 Cor.* 2. 8. & 8. 6. the Son of God, *2 Cor.* 4. 5. *Heb.* 1. 2, 4. having only power to command the Soul and Conscience, *Jam.* 4. 12. and to save, *Heb.* 7. 25. being Lord both of the dead, and of the living, *Rom.* 14. 9. *u* Some render in the glory of the Father. Either in that the honour of Christ redoundeth to the honour of the Father, *Prov.* 10. 1. with *John* 5. 23. *Eph.* 1. 6. or the Father doth most glorify the Son in his Exaltation, who had most glorified him in his Humiliation, *John* 12. 28. with 17. 5, 6.

12 Wherefore my beloved *w* as ye have always obeyed *x*, not as in my presence onely, but now much more in my absence *y*; work out your own salvation *z* with fear, and trembling *a*.

*w* Having confirmed the example of Christ's admirable Condescension, and affection from the glorious issue of it, he doth here reassume his exhortation with a friendly compellation. *x* Commending their former sincere endeavours to obey the Gospel (so, *ch.* 1. 5. & v. 15. of this) in following Christ, *Matth.* 11. 28. and moving them to persevere in obedience and love to God, and Man. *y* That it might be evident whether the Eye of their Pastour were upon them or no, a prevailing love to Christ, and their own Souls welfare, was prevalent with them, but especially being he was now detain'd



from them, and might be jealous of some defects in them, *Jam. 3. 2.* *1 John 1. 8.* did engage them more than any thing to embrace his Exhortation, which he enlargeth in other words. *2* He moves them as Saints, *chap. 1. 1.* in whom God would perfect his work, begun, *v. 6.* having given to them to believe and suffer, *v. 29.* that they would seriously and earnestly busie themselves in those things, which on their parts are necessary to Salvation, as *John 6. 27. Heb. 6. 9.* and without which it cannot be had, as *ch. 1. 10. Matth. 24. 13. Col. 3. 10, 12, &c. 1 Tim. 1. 18, 19. & 6. 19. 2 Tim. 2. 5. & 4. 7, 8. 2 Pet. 3. 17.* yea press on in the way to their own Salvation, (as he mov'd, *1 Tim. 4. 16.*) not that they should not be solicitous about others, for that mutual care is imply'd, as elsewhere requir'd, *Heb. 3. 13. & 10. 24.* but that every one should strenuously go on towards the mark with a special regard to himself, and the temptations he may meet with, knowing he must bear his own burthen, *Gal. 6. 1, 3.* and therefore should take heed lest he fall. The *Papists* arguing hence that our actions are efficient and meritorious causes of Salvation, are altogether insequent. For the Apostle doth not say our actions work our Salvation, but work ye out your own Salvation, which is much different. 'Twere absurd to say because the *Jews* were enjoin'd to eat the Paschever with Loins girt, that Loins girt were eating of the Paschever. Indeed what the *Papists* urge is contrary to this Doctrine of *Paul*, who doth elsewhere place blessedness in remission of Sins, and shews eternal Life is the gift of God, *Rom. 4. 6, 7. & 6. 23.* and we are sav'd by grace, not of works, *Rom. 3. 20, 24, 25. & 4. 16. Eph. 2. 8. Tit. 3. 5.* and contrary to the main scope of the Apostle, which is to beat down pride, and conceit of deserving, and perswade to humility, he drives at this, that we should not be idle or lazie in the business of Salvation, but work together with God, (yet as instruments in whom there is no strength which is not deriv'd from him) that we may evidence we do not receive his Grace in vain, *2 Cor. 6. 1, 2.* But this co-operation doth not respect the acquiring or meriting of Salvation, which is proper to Christ alone, and incommunicable to any others, *Acts 4. 12.* who cannot be said to be their own Saviours: this co-operation or working out respects onely the application, not the performing of the payment, which Christ hath abundantly perfected: but the embracing of the perfect payment, is not that which can be the cause and foundation of right for which it is deservedly conferr'd: but onely the way and means by which we come to partake of Salvation. *a. i. e.* With an holy care to doe all acceptably; he doth by these two words mean not any servile fear and slavish dependence arising from doubting, *chap. 4. 4.* but onely a serious filial fear implying a deep humility and submissiveness of mind, with a reverential awe of the Divine Majesty, and a solicitude to avoid that evil which is offensive to him, and separates from him. We find these words used to the like import, *Psal. 2. 11. Dan. 5. 19. & 6. 26. Rom. 11. 20.* with *1 Cor. 2. 3. & 2 Cor. 7. 5. Eph. 6. 5.* connoting, that after the example of Christ, we should be humble; and though we distrust in our selves, yet we are to trust solely to God, (as an Infant may be afraid, and cling yet fast to, and depend upon, begging help of the Parent going over a dangerous precipice) for the accomplishment of our Salvation.

13 For *b* it is God *c* which worketh in you *d*, both to will *e*, and to doe *f*, of his good pleasure *g*.

*b* That they might not be negligent in working out their Salvation with humility, from any conceit, or carnal confidence any might have that they could believe and repent when they pleased, imagining their wills to be as pliable to good as evil: the Apostle urgeth the effectual Grace of God, as a powerfull enduement and encouragement to embrace his Exhortation. *c* They should not despond of any attaining Salvation, or think they did labour in vain, in the diligent use of means, and should altogether fall under the dominion of Sin, considering though they were free Agents, yet the efficiency and sufficiency was of God, *Rom. 6. 13, 14. 1 Cor. 4. 7. 2 Cor. 3. 5. d* Who worketh within them powerfully, and effectually, carrying on the work through all difficulties and obstacles, with victorious efficacy till it be wrought, *ch. 1. 6. Isa. 41. 4. Heb. 13. 21.* God working not onely by suasion to gain assent, but by a special energy effecting what he would have us to doe. *e* And not onely in a general way, *Acts 17. 28.* but in a special way, making us willing, *Psal. 110. 3.* remotely in regard of the principle, nextly in regard of the act: circumcising the heart, *Deut. 30. 6.* taking away the heart of stone, and giving an heart of flesh, *Ezek. 11. 19. & 36. 26, 27.* causing light to shine out of darkness, *2 Cor. 4. 6.* and to renewing the will, to chuse that which is savingly good, the natural bent of which before the influence of this insuperable Grace, stands another way, *John 8. 44. viz.* to will, and doe contrary: yet he doth not necessitate by any compulsion, but powerfully, yet sweetly, and suitably to Man's free faculty, encline the will to that which is good, *John 6. 37, 44. i. e.* to a certain effect. For the will influenced to will that it doth perform, it undoubtedly wills somewhat that is certain, and is determined by God. *f* To doe that which is savingly good. Whereupon being made willing, it hath not onely an

inclination, and doth not onely exert a wouling, but being moved by God's insuperable Grace, *1 Cor. 3. 7.* that will is effectual, and is the very deed, where the command of the will is executed to the glory of God, as the Author. As in *Alms*, not onely doth God incline the will to relieve the Poor, but farther contributes special gracious aids to perform what was deliberated, which evinceth, that it is from another principle than our selves. It is not, that ye may be able to will, and may be able to doe; but he worketh both to will, and to doe: which connotes the very act it self; that ye will, to believe, obey, pray, persevere; and that ye do believe, obey, pray, persevere: of unwilling, he makes willing; and farther, to will, and to doe. 'Tis true, to will, as it is an act of the will, is ours by Creation; and to will well is so far ours, we being made effectually willing by God's Grace: yet not ours, as though of our selves we begin to will, or go on, but it is of him who worketh in us. Not that we cannot will well, but that of our selves we cannot will well. The Precept therefore requiring our obedience does not shew what we can or will of our selves, but what we ought to will and to doe, by God's special help. But though God work in us obedience; yet we obey, we our selves act, being acted of God. *g* Not for any previous disposition in any of us, but of, or according to his own good pleasure, *Luke 10. 21. Eph. 1. 5, 9, 11. & 2. 8. 2 Theff. 1. 11.* with *2 Tim. 1. 9.* In working out our own Salvation, the very beginning in the will, as well as the perfection, is ascribed to the efficacy of God: his good pleasure is the procreating and helping cause of this work on the will, and not the will's good pleasure.

14 Doe all things without murmurings *b*, and disputings *i*.

*b* The Apostle here subjoins to his Exhortation to confession, and humility, a diffusive from the opposite vices, moving them to doe all that was incumbent on them as Christians, without private mutterings, secret whisperings and complainings, which might argue their impatience under the yoke of Christ, whilst put upon doing, or suffering such things; either reflecting on God's Providence, as the *Israelites* of old, *Numb. 11. 1, &c. 1 Cor. 10. 10.* reckoning they had hard measure: or (rather here, considering the Context) grudging at others, as the *Greeks* and *Jews* had done, *Luke 5. 30. John 6. 41, 42. Acts 6. 1.* yea, and some of the Disciples were found guilty of this ill temper against their Master, *John 6. 61.* Christian charity disallows grudgings, *1 Pet. 4. 9. Jude v. 10.* and also *i* Hot and eager contentions and quarrellings about those things wherein the life and main business of Religion is not concerned, but the unity of the Spirit of holiness is opposed, *Matth. 18. 1. Mark 9. 33. Luke 9. 46. Rom. 14. 1. 2 Cor. 12. 20.* with *1 Tim. 1. 6. & 2. 8.*

15 That ye may be blameless *k* and \*harmless *l*, \*Or, sincere. the sons of God *m* without rebuke *n* in the midst of a crooked and perverse nation *o*, among whom † ye shine as lights in the world *p*: † Or, shine ye.

*k* That ye behave your selves so, that none can justly reproach you, *Luke 1. 6.* and though you cannot altogether put to silence foolish Men, *John 15. 25. 1 Pet. 2. 15.* yet they cannot have any just cause to stain your reputation. *l* But you may be found sincere, simple, void of guile, *Matth. 10. 16. John 1. 47. Rom. 16. 19. 1 Pet. 2. 1.* with *1. 14. m* Without such spots and blemishes as are inconsistent with your Adoption, or Sonship, *Eph. 5. 27. n* Sons of God, in regard of their Relation, should be carefull as much as may be, that they do not expose themselves to the biting reproofs of those carping Neighbours who are not of their Father's Family, *Cant. 4. 7. Matth. 5. 48. Eph. 1. 4. Jude, v. 24. o* But shew by their lying in wickedness, *1 John 5. 19.* and the uncured spots; yea, even Plague-fores upon them who have notoriously corrupted themselves; that they are a perverse, crooked, untoward, and adulterous generation, *Deut. 32. 5. Ps. 125. 5. Matth. 12. 39. Acts 2. 4. & 13. 8, 10. p* In conversing with such a sort of Men, ye either do, or ought unanimously to shew your selves to be light in the Lord, *Matth. 5. 14, 16. Eph. 5. 8, 15.* Enlightened by the Sun of righteousness, *Mal. 4. 2.* to give a more clear light, that however the uncivil wicked would bespatter you, and cast reproach upon you in the necessary exercises of Religion: yet you not suffering as Murderers, Thieves, Busibodies, or, &c. *1 Pet. 4. 4, 16.* you will then, especially if Christ's Faithfull Embassadors, shew your selves to be not such Lantern, or Torch-bearers as accompanied treacherous Judas, *John 18. 3.* (however the ill Men you live among, may reckon you no better) but such Light-bearers under Christ (the Seventy use the word for Stars, *Gen. 1. 14. Dan. 12. 3. Rev. 1. 16, 20.*) as irradiate the World, not an Houe, as a Candle doth, but the World, as Stars do, *Rev. 12. 1.*

16 Holding forth the word of life *q*; † that I † 2 Cor. 1. 14 may rejoyce in the day of Christ *r*, † that I have † Gal. 2. 2. not run in vain, neither laboured in vain *s*.

*q* Carefully bearing before you, and stedfastly shewing not onely by your profession, but conversation, the Lord Jesus Christ,

Christ, 1 *John* 1. 1. whose Gospel is the Word of Life, in that it is the Power of God to Salvation, *Acts* 13. 26. *Rom.* 1. 16. He doth not say, holding forth carnal Institutions, nor humane Traditions; but that word, wherein is to be had Eternal Life, *Job* 5. 39. & 6. 68. *r* Quickening them from the consideration of the glorious joy he should have in their Salvation, at the day of Christ, see *chap.* 1. 6. when he and they should of God's free Grace, receive an abundant reward, viz. of his Ministry and Exhortation, and of their embracing it, and working out their Salvation by God's special assistance. *s* For it would be evident to his, as well as their everlasting comfort, when he should see them, that his laborious Ministry amongst them had not been frustrate, or fruitless in the Lord, *Matth.* 25. 21. 1 *Cor.* 3. 8, 9. & 15. 58. Then in a more glorious way, they would be his joy and Crown, than they were at present, *chap.* 4. 1.

17 Yea, and if *r* I be \* offered *s* upon the sacrifice *t* and service *u* of your faith, † I joy *w*, and rejoyce with you all *x*.

*r* That he might farther confirm and encourage them in their Duty, he doth not here conclude the certainty of his death, at his first imprisonment, having expressed before some confidence of his surviving it, *chap.* 1. 19, 25. but in imitation of Christ, the good Shepherd, *John* 10. 11. to demonstrate his constant affection to them (as he doth to others, 2 *Cor.* 12. 15. 1 *Theff.* 2. 8.) he argues upon supposition of his own death, which might afterwards happen, 2 *Tim.* 4. 6. *s* Using an elegant Allegory, borrowed from legal Offerings, *Lev.* 2. 6. *Numb.* 15. 5, 7. & 23. 7. *Judg.* 9. 13. to shew that he could cheerfully lay down his life for their Salvation, not for reconciling them to God, for that was done before by Christ's own offering up himself, *Heb.* 7. 27. a Sacrifice of a sweet smell unto God, *Eph.* 5. 2. but whereby they might be confirmed in the Faith sealed with his Blood, for bearing Witness to Christ, precious to God, *Psal.* 116. 15. The Greek word he hath here, is borrowed from the usage in sacrificing, of pouring Wine or Oil upon the Victim, *Exod.* 30. 9. 2 *King.* 16. 13. *Jer.* 19. 13. when that which was poured forth was called the Drink-offering, to the confirming of Covenants. *t* By Sacrifice, he means either specially their Alms, prepared by them, and presented by *Epaphroditus*, for supporting him in his sufferings, and in the Person of the Apostle offered up unto God, *ch.* 4. 18. 2 *Cor.* 9. 12. or more generally, the *Philippians* Conversion, because sanctified by a principle of Faith, and so made a Sacrifice. For he doth more than once write of Believers being offered, and resigned to God, under the notion of a Sacrifice, *Rom.* 12. 1. & 15. 16. and so doth another, 1 *Pet.* 2. 5. *u* To bring them unto which by his Ministration, was a very pleasing service to him, who by pouring out of his Blood in this Martyrdom, would confirm the Doctrine of the Gospel, or New Covenant, and fix it more strongly in the hearts of them and others of God's chosen People. *w* Whereupon he expresseth his joy and delight in that, which upon this supposition would in the issue be so much to their honour and advantage, when it should seem good to the Lord. They would reckon it no small honour, to have him the Apostle that planted the Gospel amongst them satisfied in their vouching of the Truth, which therefore could not but be profitable to the establishing of them in it, who had cordially embraced it. Whereupon, *x* He doth heartily congratulate with each of them, the meanest as well as the greatest of them, who would be so privileged.

18 For the same cause also do ye joy *y*, and rejoyce with me *z*.

*y* Expecting the like affection and sympathy in every one of them, that upon the account of his sufferings, they would the more readily, cheerfully, and courageously believe in, and suffer for Christ. Considering the difference 'twixt death threatened by Man, for our sticking close to God, *Matth.* 10. 28. and denounced for slipping aside from God, in whole, or in part, 2 *Theff.* 1. 5. *z* And that would be a congratulation of him who should account their being established in the Faith with mutual love and unity, a fulfilling of his Faith, as before, *v.* 2.

19 \* But I trust in the Lord Jesus *a*, to send † *Timotheus* shortly unto you *b*, that I also may be of good comfort *c*, when I know your state *d*.

*a* Diverting from his former exhortation, the more to comfort them, he expresseth his good hope (which in respect of the object we translate *trust*) in the Lord Jesus, exalted above every name, that he would be pleased some way or other, to afford him such liberty, notwithstanding his restraint. *b* That he should within a little while after the arrival of *Epaphroditus*, now upon his return, dispatch *Timothy* to them. *c* Not for their farther benevolence, but for the composing of their Spirits, and settling of their affairs, which to him, solicitous of their Souls welfare, (as in a like case for others, 1 *Theff.* 2. 19. with 3. 5.) would be great satisfaction. *d* When he should be certainly acquainted how things went with them; who might justly expect his sympathy, *Rom.* 12. 15. 1 *Cor.* 12. 26. 2 *Cor.* 11. 28, 29.

20 For I have no man \* like-minded *e*, who will naturally care for your state *f*.

*e* For which purpose I have designed *Timothy*, who joins with me in this Epistle, and is most of the same mind with my self, endowed with the same Spirit, Faith and Love: finding none of like Soul to him with my self, in desiring your prosperity, and so have pitched upon him. *f* Who being cordial to me and you, will, without regard to lucre, ingeniously, and sincerely, above all the rest I have here, propagate the Kingdom of Christ amongst you, and promote your Salvation in watching for your Souls, as one that must give an account, that he may do it with joy, *Heb.* 13. 17.

21 For all *g* seek their own *h*, not the things which are Jesus Christ's *i*.

*g* He doth here farther commend *Timothy*, compared with the generality of those, who with him did attend the Ministry of the Gospel at *Rome*, where it seems (whatever the Papists pretend) *Peter* did not then preside as *Metropolitan*. When he saith *all*, he doth not necessarily imply every individual besides *Timothy*, (though as before, he knew not one like-minded as he was) but almost all, (as the universal sign is elsewhere *Synecdochically* taken, *Jer.* 6. 3. *Matth.* 10. 22. *Mark* 1. 5.) or the most part of those then employed in the Ministry, who were then at liberty, and whose inclinations (probably) he had enquired into. *h* Did, though not simply and absolutely, yet after a sort, seek their own profit, ease, safety, pleasure and satisfaction, (called their *own*, in regard of their civil right, and the World's opinion, but yet at God's disposal, *Hag.* 2. 8.) These they did (as *John* and *Mark* in another case) prefer to a long and tedious Journey for the service of Christ, unto *Philippi*. *i* So that they did postpone the glory of Christ, the safety and edification of the Church there, to their own things. Wherefore he doth not mean it absolutely, that they did not seek the things of Christ, or that they did deny Christ; for 'tis apparent, even when he penn'd this Epistle, *ch.* 1. 13, 14. with *Acts* 28. 14, 15. and *Rom.* 1. 8. there were many that did seriously seek Christ: but comparatively, and in a sort, they did not seek the things of Christ so intensely as they should, 1 *Cor.* 10. 24, 33. but failed as others did in other cases, *Matth.* 26. 58. 2 *Tim.* 4. 16. (not as if all minding of their own things were denied to Christ's Ministers, 1 *Tim.* 3. 4, 5. & 5. 8. but) they did slip their necks from under the yoke, and did not mind the glory of Christ in the Church of *Philippi*, as he did.

22 But ye know the proof of him *k*, that as a son with the father *l*, he hath served with me in the gospel *m*.

*k* However others were found in some respects defective to the service of Christ, yet he appeals to their experience of the integrity and fidelity of *Timothy* in conjunction with himself, when he preached the Gospel amongst them, and afterwards, *Acts* 16. 1, 15. & 18. 5. & 19. 22. & 20. 4, 6. *l* Which he amplifies and illustrates by a *Simile*, when he saith, as a Son with the Father, *q. d.* just as a genuine and obedient Son is wont to retain the Spirit of his Father that begat him, (and *Paul* doth *Metaphorically* call *Timothy* his own Son, begotten by the Gospel, *Gal.* 4. 19. 1 *Tim.* 1. 1.) his dearly beloved Son, 2 *Tim.* 1. 2. and faithful in the Lord, 1 *Cor.* 4. 17. like-minded with himself, *v.* 20. *m* With whom he had not onely preached, but served in the Gospel, *chap.* 1. 1. given himself wholly to the thing. He doth not say, served me, or under me, but with me in the Gospel, *i. e.* to advance the Glory of Christ, in promoting the Gospel, by helping with *Paul*, and labouring, working the work of the Lord, as *Paul* also did; and being sometime a sufferer under restraint for that service, as *Paul* himself, *Heb.* 13. 23. for the Gospel, which is not a Domination, but Ministration, wherein this great Apostle owns *Timothy* as his Fellow-minister.

23 Him therefore I hope to send presently *n*, so soon as I shall see how it will go with me *o*.

*n* Seeing the matter was thus, he thought not of any other to employ in the service of their Faith, but hoped, *i. e.* in the Lord Jesus, as *v.* 19. in a short time after his present writing, to send this excellent, humble, and approved young Man, who would naturally care for their concerns, *v.* 20. *o* Even without any delay (though as yet to accompany *Epaphroditus*, he could not spare him who was so usefull to him in his bonds, to take care for things necessary to the propagation of the Gospel, in the ample City of *Rome*) from the hour he should come to a certainty, what would be the issue of his present imprisonment, which if it should end in his being offered up, he had satisfied them before, as it would be for his own advantage, *chap.* 1. 21. so by the Providence of God, no difference to their Faith, *v.* 17, 18. from which with ready submission to God's will, whatever occurred, it seems he had a greater inclination to conceive a good hope of freedom.

24 But \* I trust in the Lord *p*, that I also my \* *Philem.* 22. self shall come shortly *q*.

*p* So he expresseth his strong persuasion as the word we translate

\* Gr. poured forth, or a drink offering.  
† 2 *Cor.* 7. 4.

\* Or more over.  
† *Rom.* 16. 21.



translate *trust* (being seldom used, but when the thing trusted imports the object) in the Lord, i. e. Jesus, whom he doth absolutely and eminently call Lord, being so highly exalted above all others, v. 9. not onely here, but elsewhere, v. 29. chap. 3. 1. & 4. 1, 2, 10. on whom he doth wholly depend, and to whom he doth submit for the issue. *g* Before he had suggested his persuasion of abiding with them, chap. 1. 25. and here that he might satisfy them he had not chang'd his mind; he adds for their comfort, that they might not be discouraged in their sufferings, what apprehensions he had after a-while, of being set at liberty, (if God pleas'd) and if so, he would have them conceive, soon after he had done what was necessary at Rome, (for him who had care of all the Churches) he designed to follow *Timothy* to them.

25 Yet I supposed it necessary to send to you Epaphroditus *r*, my brother and companion in labour *s*, and fellow-souldier *t*, but \* your messenger *u*, and he that ministred to my wants *w*.

\* Chap. 4. 18.

*r* In the mean time he gives them an account why he esteemed it needfull to send back *Epaphroditus* (whom some, but without sufficient warrant, would have to be the same with *Epaphras*, Col. 1. 7. & 1. 12. *Philem*. v. 23.) unto them, not as if he had failed in doing what he was entrusted with, but for other weighty reasons. *s* He would have them to know he had nothing to blame him for, but all in his commendation, whom in the common Faith he owned to be his Christian Brother, and Fellow-helper, or Fellow-worker in the business of the Gospel, as he calls others in the like circumstances, *Rom*. 16. 3, 21. *2 Cor*. 8. 23. *Col*. 4. 11. *1 Thess*. 3. 2. *Philem*. 24. *t* And a faithfull and a constant Associate with him in the Christian warfare, *2 Cor*. 10. 4. *1 Tim*. 1. 18. *Philem*. 2. under Christ their Captain, against all the assaults of the Devil, and the carnal World, which are continually warring to destroy real Christianity. *u* But your Apostle, which must be understood largely, as it is sometimes put for any Evangelist, Deacon, or Minister of the Gospel, *Rom*. 16. 7, 9. well rendered by us in this place, *Messenger*, compared with chap. 4. 18. *2 Cor*. 8. 22, 23. not being a special Apostle of Christ, *Matth*. 10. 2. but an Officer of the Church at *Philippi*, delegated by them to carry relief to *Paul*. *w* Unto whom it seems he did not onely deliver the present for his support according to his trust and commission, wherein he faithfully served the Church; but also as their publick Minister, greatly help *Paul* the Prisoner in what he stood most in need of, which *Paul* could not but value, being the *Romans* were so mild as to permit him a Captive to good attendance, and assistance; yet to declare his affections to the Church at *Philippi*, he chose rather to deny himself his necessities, than not to comfort them in remitting their faithfull Messenger, so greatly desiring their welfare, with this Letter to them.

26 For he longed after you all *x*, and was full of heaviness *y*, because that ye had heard that he had been sick *z*.

*x* He gives them the first reason of his present sending, not that *Epaphroditus* was unwilling to stay longer with him, but because he was greatly concerned for all of them of the Church at *Philippi*, who had his heart as they had *Paul's*, chap. 1. 8. & 4. 1. *Rom*. 1. 11. Solicitous to be with them to doe their Souls good. *y* Especially considering their great affection to him, whom they had entrusted in this service; he was in such distress for them, that his Spirits were even ready to fail him, (as *Matth*. 26. 37.) from Sympathy, *2 Cor*. 11. 29. *z* Knowing how much the certain report of his dangerous sickness in those circumstances, when they could understand nothing of his recovery, would affect them.

27 For indeed he was sick nigh unto death *a*, but God had mercy on him *b*: and not on him onely, but on me also *c*, lest I should have sorrow upon sorrow *d*.

*a* By reason he was really taken with such a Disease, as in its own nature was mortal, and in its tendency brought him even to Death's door, as *Isa*. 38. 1. *b* But God who is the great Physician, and unto whom it belongs to shew mercy unto those who address to him (without whom bodily Physicians can doe nothing) by compassionating of him in his misery, was pleased to restore him to health, as *2 Kings* 20. 5, 6. But if any say, *Would it not have been great mercy to have taken him from the miseries of this life, which are here prolonged?* consider chap. 1. 21. It may be answered. 1. Death it self, as it is a privation of life, and opposite to nature, was not desirable by *Paul* any more than by our Saviour, but might be looked upon as a kind of misery, not to be preferred to life looked upon in its self, but with respect to another, viz. as it is a passage to eternal life, so it is desirable, for that life into which it leads the Godly, and so is to be preferred to the miserable condition of this life: *Paul* speaks here of mercy, respecting the former, considering that this life it self is a favour of God, for the service of him, and our Neighbour. Farther, 2. God's mercy here respects not onely the grievous sickness of *Epaphroditus*, but the joint affliction, that the loss

of him would be both to the *Philippians*, and to *Paul* in this juncture, as we may see from what follows; what Power *Paul* had for working of Miracles, was chiefly to convince Infidels, and he could onely exert it when God saw good for his own Glory. Therefore he magnifies God's mercy here in a more ordinary way, as a return to Prayer, when he was so afflicted for his Collegues illness, being upon an Office of kindness and compassion, his loss would be in its tendency a ground of so much sorrow to the Church, as well as to himself. *d* Whose Christianity had not extinguished his natural affections; but if the Church had then been bereft of *Epaphroditus*, would have added the affliction for his loss, to his affliction by his suffering for Christ; it would have doubled his affliction, (yet somewhat in a different sense from that, *ch*. 1. 16.) it being an ill temper not to be grieved for the affliction of the Church, *Amos* 6. 6. yet all our affections are to be moderated according to the will of God.

28 I sent him therefore the more carefully *e*, that when ye see him again *f* ye may rejoyce *g*, and that I may be the less sorrowfull *h*.

*e* After his recovery, without delay, denying my self the comfort of his Society, I have dispatched him away to you. *f* To the end, that he whom you look'd upon as dead, *g* Might seasonably appear among you in person, and cheer you up in your troubles for him and me. *h* And that I, who by reason of your kindness to me, have occasioned his absence from you, might upon his safe return to you, have somewhat to alleviate my grief, *2 Cor*. 6. 10.

29 Receive him therefore in the Lord with all gladness *i*, and \* hold such in reputation *k*.

*i* Hereupon having given his due character, he chargeth them all, Officers, and People, to entertain him as a Servant of the Lord, (as Christ would have them receive his Servants, *Matth*. 10. 40, 41. even with all spiritual joy) as sometimes the *Galatians* had received him, *Gal*. 4. 14. *k* Yea, as it becometh Saints, *Rom*. 16. 2. to have such in esteem very highly for their works sake, *1 Thess*. 5. 13.

\* Or, honour such.  
1 Cor. 16. 18.  
1 Thess. 5. 12.  
1 Tim. 5. 17.

30 Because for the work of Christ he was nigh unto death *l*, not regarding his life *m*, to \* supply your lack of service toward me *n*.

*l* By reason he was so zealous about the work of the Ministry in the general, or in special to carry on that service, as the Churches Messenger, he was entrusted with, chap. 4. 18. not onely in conveying their benevolence on so long and hazardous a journey, for the relief of the Lord's Prisoner, which Christ would own and reward as his work, *Matth*. 25. 39, 40. but in attending him (whom he was sent to visit) in his confinement both within doors and abroad as occasion required, *Acts* 28. 30. (for it seems the *Romans* were so generous as to give free egress and regress to his Visitants) whereby he contracted that forementioned disease that hazarded his life. *m* The preservation of which, with respect to the work he was about, he did not consult (*John* 12. 25, 26.) but made little account of it, (as *Hest*. 4. 16.) yea, did even despise it in the service of Christ, as the original word doth import, being borrowed from those whose lives are hazarded in being cast to be devoured by Beasts in the Theatre, (which he himself, by sad experience, sometime knew the meaning of, *1 Cor*. 15. 32.) *n* So faithfull was he to his trust for the honour of his Lord, that to the very utmost of his strength, yea and beyond it, that which he reckoned those who sent would have done themselves, had they been present, (considering what the Gospel requires, *Gal*. 6. 2. *Heb*. 13. 3.) that he *Onisephorus*-like, *2 Tim*. 1. 16. according to his measure made supply of in their absence.

### CHAP. III.

1 Finally *o*, my brethren *p*, rejoyce in the Lord *q* To write the same things to you *r*, to me indeed is not grievous *s*, but for you it is safe *t*.

*o* Moreover, or as to what remains, i. e. by way of conclusion to the antecedent matter, and transition to the general exhortation, he here premiseth to the subsequent admonition. *p* Willingly repeating the Title of *Brethren*, to shew the respect he had for them, and to sweeten that he was about to subjoin. *q* He moves them (as we with almost all do translate it) not as saluting or bidding them farewell, *Luke* 1. 28. *2 Cor*. 13. 11. but to rejoyce in the Lord, as chap. 4. 4. either connoting the object matter of their joy compared with v. 3. or rather the efficient, importing for, and according to the will of the Lord, in a manner agreeable to the pleasure of him who affords a ground of rejoycing in the midst of your tribulations and afflictions, considering his mercy, chap. 2. 18. 27. 29. they might taste how good the Lord is, as elsewhere, *Pf*. 37. 4. *Jer*. 9. 24. with *Rom*. 5. 11. *2 Cor*. 10. 17. *1 Thess*. 5. 16. *1 Pet*. 1. 8. and so not after a carnal and worldly, but Spiritual and Christian manner, to cheer up themselves in him, when

when the World frowns most, *Psal.* 4. 6, 7. *r* Writing of the same things cannot be referred to any other Epistles which he wrote to the *Philippians*, but to those things, which whilſe preſent with them, he had delivered to them by word of mouth, as *cl.* 4. 9. compare *Iſa.* 28. 10. *Rom.* 15. 15. 2 *Pet.* 1. 12. 1 *Joh.* 2. 21. *s* For my part, I do not do it with regret, or account it tedious (as ſome Teachers do) as if I were aſhamed of it, that I ſhould do any thing ſuperfluous, or not neceſſary, in writing again the ſame things for the matter of them, that I had before preached to preſerve you from falling as others have done, *v.* 18. *t* Becauſe this repetition of the ſame Doctrines, though in another way, is pertinent to your Edification, (yea, as ſome read it, is neceſſary) 'tis greatly advantageous for your ſtability in the Faith, and to caution and keep you in ſafety, from the inſinuations of falſe Teachers, that I now give you a brief memorial in writing of thoſe things, that you may be cautioned; and they may not, eſpecially in this day of aduſery, ſlip out of your memories, or be loſt.

2 Beware *u* of dogs *w*, beware of evil workers *x*, beware of the conſiſion *y*.

*u* He cautions all, both Officers and People: and though the original word doth ſignify to look with mind and eye, yet it is alſo frequently rendered to take heed, *Mark* 8. 15. & 12. 28. & 13. 9, 23, 33. 1 *Cor.* 16. 10. 2 *Joh.* 8. 9. *w* Of thoſe Dogs, (with the Article emphatically propoſed) a Metaphor borrowed from thoſe voracious, fierce, impure Animals, whoſe price was not brought into the Lord's Houſe, *Deut.* 23. 18. *Prov.* 26. 11. *Iſa.* 66. 3. 2 *Pet.* 2. 22. to connote the falſe Apoſtles, who endeavoured to corrupt the Goſpel with *Judaism* and *Prophaneneſs*, even Anti-Chriſtianiſm, compare *Pſal.* 22. 16. 20. *Matth.* 7. 6. & 15. 26. *Rev.* 22. 15. Some think the Apoſtle may allude unto the Proverbial Speech, take heed of a mad Dog, forasmuch as falſe Teachers, being acted as with a certain madneſs, would bite Chriſt and his Apoſtles, and tear his Body; and theſe mad Dogs were the more dangerous, in that they did not bark ſo much as bite. Hence they ſay, Take heed of a dumb Dog, and ſtill Watcher. There were of ſeveral ſorts, enemies to the Croſs of Chriſt, *Gal.* 5. 12. 1 *Theſſ.* 2. 14, 15. ſome more ſecret, as *Aſalon* againſt *Amnon*, 2 *Sam.* 13. 22. pretending contrary to their practice, 2 *King.* 8. 13. & 13. 22. our Saviour bid his Diſciples beware of ſuch, *Matth.* 10. 17. which he found to be of this temper, *Pſal.* 22. 16, 20. & 55. 15. though ſome of them were but dumb Dogs, *Iſa.* 56. 10. ſome ſuch there were amongſt the *Philippians*, who notwithstanding their fair pretext, were enemies to the Croſs of Chriſt, did ſecretly diſparage his true Apoſtle, and tear his Flock, ſee *v.* 18. of this Chapter, with *chap.* 1. 15, 16. *x* Such as pretended to labour in promoting the Goſpel of Chriſt, but ſecretly were doing miſchief amongſt Chriſtians, not ſerving the Glory of Chriſt, but their own Bellies, *v.* 18. 12. being, as he elſewhere calls them, deceitful Workers, 2 *Cor.* 11. 13. glorying in the fleſh, *Gal.* 6. 13. *y* By an elegant alluſion to the name *Circumciſion*, which *Rite* the *Jews* did glory in, and ſome falſe Teachers of Chriſtianity, after the time of Reformation, did urge as neceſſary to Salvation, and require it from others, *Aſ.* 15. 1. *Gal.* 5. 2, 4. & 6. 12. Paul here in an holy *Sarcasm* charges the *Philippians* to take heed of, under the contemptible name of the *Conciſion*, or cutting off, intimating that the exterior part of that typical work, which was done in the cutting off the ſore ſkin, was now from the coming of Chriſt, altogether made a mere cutting off the ſkin condemned by God in the *Heathens*, as a prophane incision, *Lev.* 19. 28. & 21. 5. where the *LXX.* uſe the ſame prepoſition in the compound word, the Apoſtle here doth in contempt of the thing; which could now bring nothing of profit, nothing of holineſs, nothing of honour to any Chriſtian; could no more avail, or advantage a Man now, than if it were conferred on a Beaſt, being no ſeal of the Covenant now, but a ſtickling for that *Rite* (when aboliſhed by Chriſt) which was a mere rending of the Church, and in that effect a cutting off from it, *Gal.* 5. 10, 12. And the Apoſtle doth three times ſignantly repeat this word, beware of theſe enemies to Chriſtian purity and unity, to ſhew how neceſſary it was to avoid their inſinuations, againſt which he is more ſharp in his *Epistle* to the *Galatians*.

3 For we *z* are the circumciſion *a*, \* which worſhip God in the ſpirit *b*, and rejoice in Chriſt Jeſus *c*, and have no confidence in the fleſh *d*.

*z* In oppoſition to, and conſutation of the *Conciſion*, he ſpeaks of himſelf, and all true Believers in the fellowſhip of the Goſpel, partakers of the ſame Grace and Spirit with him, *chap.* 1. 5, 7. & 2. 1. and ſaith We. *a* Uſing a Metonymy, are the *Circumciſion* now acceptable, and not diſpleaſing to God, *i. e.* we are what is really ſignified by it, and therefore as to the main intent of it are the *Circumciſed* (it being uſual to put *Circumciſion* for *Circumciſed*, *Acts* 11. 2. *Rom.* 3. 30. & 4. 12. & 15. 8. *Gal.* 2. 7, 8, 9, 12. *Col.* 4. 11. *Tit.* 1. 10.) he doth not mean with reſpect to carnal Circumciſion, *i. e.* which is outward in the Fleſh, but which is inward in the Spirit, *Rom.* 2. 28, 29. made without hands by the Circumciſion of Chriſt, with whom we are buried in Baptiſm, *Col.* 2. 11, 12.

and being Chriſt's are *Abraham's* ſpiritual Seed, and Heirs of the Promise, *Gal.* 3. 29. *b i. e.* Who having cut off all carnal confidence of Salvation, in any external ſervices (which they of the *Conciſion* contend for) and do worſhip God not with carnal, but ſpiritual Worſhip, ſuch as now under the Goſpel he doth require, *Joh.* 4. 23, 24. *Rom.* 1. 9. from a renewed heart. *Joh.* 3. 8. 1 *Pet.* 3. 15. yielding peculiar adoration to the Lord our God, with a ſincere mind, and by the aſſiſtence of his Spirit in the exerciſe of Faith and Love, *Rom.* 8. 5, 6, 26, 27. *Eph.* 3. 16, 17 & 6. 13. *Heb.* 10. 22. according to the ſame rule he hath preſcribed, *v.* 16. with *Rom.* 12. 1, 2. *Gal.* 6. 16. in and through Chriſt, *Heb.* 13. 15. *c* In whom alone, (not in *Moses* alſo as falſe Teachers would join them) glorying we truſt for acceptance with God, 2 *Cor.* 5. 9. *Gal.* 6. 14. in communion with whom is ground of rejoicing through Chriſt, who is the ſubſtance or body of *Mſaick* ſhadows, *v.* 9. *d* And not reſt, or truſt, or place our hope in any carnal or external privilege or performance, or any other beſides Jeſus Chriſt to commend us to God, *Gal.* 3. 2, 11, 12, 13.

4 Though I might alſo have confidence in the fleſh *e*. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more *f*.

*e* To prevent any cavil about what he ſaid, as if he did magnify Chriſt, and forbear glorying in thoſe external privileges they did ſo much bear themſelves upon, out of envy to them, for what they had; he here argues upon ſuppoſition (as elſewhere, to cut off occaſion from Boaſters, 2 *Cor.* 11. 12, 13, 21, 22.) that if it were lawful, and would turn to any good account to conſide in the fleſh, he had the ſame ground the *Impoſtours* had, and might build up that in himſelf which he had deſtroyed in others, *Gal.* 2. 18. *f* Yea, and to compare things by a juſt balance, if any of thoſe he had juſtly taxed, or any other that in conceit might hold his head higher in that way, he could produce not onely as much, but much more ground of truſt in thoſe external Rites, &c. as he that was moſt excellent; onely that it was in vain, and of no value, *v.* 7.

5 Circumciſed the eighth day *g*, of the ſtock of *Israel* *h*, of the tribe of Benjamin *i*, an Hebrew of the Hebrews *k*: as touching the law, a Pharisee *l*.

*g* Or there was, or I had the eighth day Circumciſion; ſo it may by a uſual ſupply of the Verb be read, (as alſo what follows) without a Metonymy. He begins with his birth-privilege, intimating that he was not profelyted, but born within the pale of the Church, and dedicated to God under the ſeal of the Covenant at the day of God's appointment, *Gen.* 17. 12. *h* Not ſprung from *Ethnick* Parents, not an *Iſhmaelite*, or *Edomite*, but a genuine *Iſraelite*, *Rom.* 11. 1. 2 *Cor.* 11. 22. *i* Of that more honeſt diſtinction where the Temple ſtood, *Jos.* 18. of the Tribe of Benjamin, the Son of beloved *Rachel*, and his Father's Darling, *Gen.* 44. 20. *Rev.* 21. 10. under God's ſpecial protection, *Deut.* 33. 12. forward in the Reformation, *Ezra* 1. 5. *k* A true deſcendant by *Jacob*, from *Abraham* the Father of the faithfull, called an *Hebrew*, (*Heber* joined not in building *Babel*, *Gen.* 10. 21, 25. & 14. 13. 1 *Sam.* 4. 6.) ſignifying that he was of the truly ancient Lineage which retained the *Hebrew* Tongue, *Joh.* 8. 33, 39. *Acts* 22. 2. *Rom.* 4. 12. 2 *Cor.* 11. 22. *l* By Religion and ſtricter obſervation of the Law, according to the preſcript moſt in vogue, of that *Seſt*, which for Learning, knowledge of the Scripture, and reputation for Holineſs, was the moſt eminent, *Acts* 26. 5. yea, and his Father was of this Order before him, *Acts* 23. 6.

6 Concerning zeal *m*, \* perſecuting the church *n*: \* *Acts* 3. 3. touching the righteouſneſs which is in the law, blameleſs *o*.

*m* Not lukewarm, but exceeding fervent in the ſtrict obſervances of the *Phariſaick* Order, which was much in external Devotion, *Luke* 18. 12. very ſollicitous for Profelytes, *Matth.* 23. 15, 25. Herein he was above his equals for years, being exceedingly zealous for the Traditions of the Fathers, *Gal.* 1. 13. (and his zeal had been very commendable, had it been in a good matter, *Gal.* 4. 18.) that which the falſe Apoſtles contended much for. *n* Which he ſhewed all manner of ways in his rage againſt the Church of Chriſt. (conceiv'd by the *Phariſees* to be oppoſite to the Law of *Moses*, *Acts* 9. 1. & 22. 3, 4. & 26. 9, 10, 11, 12. *Gal.* 1. 13.) *o* He riſes higher yet in his perſonal Obedience; he might have been a Zealot in his *Seſt*, and yet an Hypocrite, if not of a ſcandalous life; but it ſeems in the external obſervation of thoſe things which the Ceremonial or Moral Law did preſcribe, he was in the eye of Man, of a blameleſs converſation, reſembling *Zachariah* and *Elizabeth* *Luke* 1. 6. Men could not tax him, he had behaved himſelf to conſcientiouſly, *Aſ.* 23. 1. yet when he had his eyes opened, he found here was no ſuch matter of confidence for him before God, 1 *Sam.* 16. 7. 1 *Cor.* 4. 4. This external performance he found, when enlightened, was far ſhort of internal and perfect obedience, *Rom.* 7. 7. and



and therefore he saw it necessary to change the ground and foundation of his confidence, all that he before rested on, unto Christ alone, 1 Cor. 3. 11. 2 Cor. 5. 17. not seeking to receive honour from Men, but that from Christ only, \* John 5. 44.

7 But what things *p* were gain to me *q*, those I counted loss for Christ *r*.

*p* Having argued how he might have had as great a plea for confidence of his acceptance with God as any, if it would have held from the recited particulars, he now shews. *q* How advantageous forever they had, in the judgment of others as well as himself, been reckoned to be, before he was effectually called. *r* Yet, since the scales fell off his eyes that he could discern the truth, he was so far from accounting them profitable, that indeed he accounted them prejudicial; so far from an advantage, that they were a damage to him; looking for Salvation by Christ alone, *Matth. 21. 31. Rom. 9. 30.* They were but as pebbles that hide the Pearl of price, *Matth. 13. 44.* as cyphers to this figure, that can make any thing valuable; therefore by Paul preferred to all before.

8 Yea doubtless *s*, and I account all things but loss *w*, for \* the excellency of the knowledge of Christ Jesus my Lord *x*: for whom I have suffered the loss of all things *y*, and do count them but dung *z*, that I may win Christ *a*.

*s* He very emphatically in the Greek expresseth his stronger resolution upon further deliberation. *t* As he had reckon'd and rated when he was first wrought upon to entertain Christ, so at present he did not alter his judgment, in the valuation of any thing he had reflected: yea he speaks universally, what he did but indefinitely, using the present tense with a discretive particle: he disesteem'd, not onely his Jewish privileges and exercises before, but his Christian after conversion, as of any worth to commend him to God, or as any matter to be rested on for his justification before God, shewing he did not ascribe his being accepted to eternal Life, unto his own works after he was renew'd, and now had so many years served God in his Apostolical Ministry, performed such excellent works, planted so many Churches, gain'd so many Souls to Christ, pass'd through perils for the name of Christ. He remarkably puts in *all*, not onely which he had before recited, but to all works as such whatsoever, yea and to all whatsoever could be thought on besides Christ. *w* Whatever they be in themselves, they are but loss or damage, of no worth to me, as to any dependence on them for acceptance with God. *x* Compar'd with the surpassing worth and excellency in the fiducial, experimental (as is plain from what follows) knowledge of Jesus Christ in his Person, Offices and Benefits, wherein an eye of faith can discern transcendent Mysteries, *Isa. 53. 11. Job. 17. 3. 1 Job. 5. 20. 1 Tim. 3. 16. 1 Pet. 1. 12.* to be ador'd by the sincere Servants of so excellent a Lord, *Mark 5. 30, 33.* to have an interest in whom, and to enjoy whom, every thing besides is despicable. *y* For whom (he adds) he did not onely account them loss (as *v. 7.*) in his judgment and readiness to lose them, but he actually sustained the loss of them, *Acts 20. 23. 1 Cor. 4. 13. 2 Cor. 11. 23, &c.* as to any plea for his acceptance, he suffered them all to go in this case, which he could not doe, till God of his rich and insuperable Grace wrought this resolution in him by his holy Spirit, then he willingly did it. *z* Yea, and upon a right stating of the accounts, he reckon'd he was no loser by the exchange, in that he did esteem them in a just balance, comparing spiritual things with spiritual, *1 Cor. 2. 13.* in point of trust, those excellent things with an excellent Christ, to be no better than dung (as we with the Syriac and others translate the word) or Dogs-meat, refuse cast to the Dogs, with others, and might agree with the guilt of those, *v. 2.* whom he calls Dogs, *Mat. 15. 26. Mark 7. 28.* Those much conversant in Greek Authors do criticize largely upon the word, which is acknowledg'd on all hands to import things, if not loathsome, yet vile, and contemptible, as chaff, &c. and so not absolutely, but in their respect, did Paul account all things in comparison of Christ, even our good works proceeding from an heart sanctified but in part; he doth not mean of the substance, but quality of the trust or merit placed in them, not in themselves, but in regard of confidence in them, as to pardon and acceptance with God: not in point of sanctification, but justification, the Apostle is here speaking to. So to rely upon them would not onely comparatively, but positively be greatest loss, as keeping from Christ, who is the greatest gain; for which the loss of all beside was to be sustained. *a* That he might gain him, and be assured of an interest in him, whom he had above describ'd in his state of humiliation and exaltation, and enjoy communion with him, *Mat. 11. 28. Luke 14. 25, 33. 2 Cor. 4. 6. 1 John 5. 12.* of whom he would receive more, and for whom he would doe more, aiming at the making of Christ himself his own, by some kind of propriety, *1 Cor. 1. 30.*

9 And be found in him *b*, not having mine own righteousness *c*, which is of the law *d*, but

that which is through the faith of Christ *e*, the righteousness which is of God by faith *f*.

*b* A learned Interpreter reads it actively, and may find, or recover in him, all my losses. But following our own Translation. By winning of Christ, the Apostle doth not onely mean the profession of the faith of the Gospel, but his union with Christ, and participation of him, which in the judgment of the all-seeing God, will answer all damages, when a man comes to stand in judgment at his tribunal here or hereafter, *Rom. 8. 1.* this being the onely course can be taken to be found of him in peace at the last, *2 Pet. 3. 14.* for out of him is to be under the curse, *Gal. 3. 10. Eph. 2. 3, 12, 13.* It is necessary therefore that a man be implanted into him, who in his Priestly Office acted in our name towards God, *Heb. 5. 1. & 10. 7.* and that he abide in him, our head, *John 6. 56. & 15. 4. Eph. 5. 30. Col. 2. 6, 7. 1 John 5. 12.* and not be found in himself. *c* That we might more fully understand his meaning of being found in Christ. He defines it negatively, and positively, by distinguishing of a twofold righteousness, supposing one necessary to his acceptance with God, 1. inherent within him, which he called his own, as being personally perform'd by him. *d* Who describes it to be in a conformity to the law, and the righteousness which the law requires, and those works of it, which if a man doe, loving God with all his heart, he shall live in them, *Rom. 2. 13. & 3. 27, 28. & 10. 5.* He makes no distinction of any works done by him before or after conversion, but declares he dare not adventure to be found in any personal inherent righteousness of his own, as to the special end of his justification before God, *Gal. 3. 10, 11, 12.* He doth not say, not having good works, unto which he was created in Christ Jesus to walk in them, *Eph. 2. 10.* but not having mine own righteousness, he could not trust to any thing within him, as to his standing before God; however he was now enlightn'd, and acted by a better principle, having a better end than whiles a Pharisee, he could not upon that account have confidence towards God, no more than Noah, who was a Prophet, and Preacher of righteousness, and in his generation, as to his inherent righteousness, the most perfect and just man; or Abraham, *Gen. 15. 6. Rom. 4. 3.* or David, *Pf. 130. 2. & 143. 3.* But 2. he stays upon a righteousness without him, which is not his own by any acquisition of his, but the righteousness of another, *Tit. 3. 5, 6, 7. e Viz.* of Christ, without which he would not be found, and in which he would be found, *i. e. that which is through the faith of Christ*, having him for its object, which he doth elsewhere oppose to the deeds of the law, or works of righteousness that he had done, *Rom. 3. 28. Gal. 2. 16. Tit. 3. 5.* as he doth believing unto doing, which describe these two sorts of righteousness, in the one of which he would be found at his tryal for justification, in the other he would not, *Rom. 1. 17. & 10. 5, 10, 11.* hence, *f* He doth by the following expression signify more clearly the righteousness he stays himself upon, and wherein he would be found at God's tribunal, *viz.* the same righteousness which Noah had an Eye upon (typified by the Ark) when by preparing an Ark, he became heir of the righteousness which is by faith, *Heb. 11. 7. the righteousness which is of God by faith*, not his own, but counted unto him for righteousness, as unto Abraham who believed God, *Rom. 4. 4.* as unto David, unto whom God imputed righteousness without works, *Rom. 4. 6.* This righteousness of God which he imputes upon believing, is not originally the believers own inherent righteousness, but the righteousness of another in another, and theirs onely derivatively from him, in whom believers are made the righteousness of God, *2 Cor. 5. 21.* (who are not said to be made the mercy of God) unto them being in Christ Jesus, he is made righteousness, *1 Cor. 1. 30.* yea the righteousness of God, *Rom. 1. 17.* (these are spoken of by the Apostle distinctly, as here, so elsewhere, *Rom. 10. 3.* with *9. 31, 32.*) as not onely freely given, and imputed of God, but as being onely of value in the judgment of God to justify, because performed by him, who is not onely Man, but God, *Acts 20. 28. & Rom. 3. 21, 24, 25. & 10. 3.* Not that it can be meant of the essential righteousness of God, for the righteousness by the faith of Christ, *Rom. 3. 22.* or that which constitutes them righteous in God's sight, upon their receiving of Christ, and being implanted into him, was that obedience which he yielded unto God for them, voluntarily doing and suffering his will, *John 15. 13. Rom. 5. 6, 7, 8. Phil. 2. 8. 1 Tim. 6. 13. Heb. 9. 14.* For this obedience in their stead being fully perform'd by him who had the divine and humane Nature conjoined in himself, was of infinite value, so that his mediatorial righteousness being some way imputed to those who are found in him, they are found righteous before God in his just judgment, as living Members of Christ, to whom they are united by the Spirit and Faith, *John 6. 56. & 15. 4. Eph. 5. 30, 32. Col. 1. 27.* This mythical head and body making but one Christ, and thereupon his righteousness is reputed theirs (and thereby they are set right with God) in such a measure as is meet for it to be communicated from Head to Members, who partake of the thing imputed, the righteousness which satisfied the law, and therefore most proper to justify against it, and answer the demands of it. And in that it is said to be the righteousness of God by faith; we consider faith as the means whereby

whereby, we came to be interested in it. Faith it self is not the righteousness, which is upon, not in the Believer, *Rom. 3. 22.* entering into judgment with God: but the righteousness which Believers find in Christ, which was ordain'd of God to denominate them righteous. The Law (which requires obedience) having its end in nothing but the righteousness which satisfy'd it, called the righteousness of Christ, *Rom. 10. 4.* with *Tit. 2. 13.* 2 *Pet. 1. 1.* wherein the Law is established, *Rom. 3. 31.* and its righteousness fulfilled, *Rom. 3. 31.* & 8. 4. inherent graces are not called the righteousness, but our own, *Matth. 5. 20.* *Luke 21. 19.* *Rom. 10. 8.* 2 *Cor. 8. 8.* Col. 1. 4. 1 *Pet. 1. 21.* Christ is so far righteousness as he is the end of the Law, and that he is in the satisfaction it self, not in remission which is an effect of it.

10 That I may know him *g*, and the power of his resurrection *b*, and the fellowship of his sufferings *i*, being made conformable to his death *k*.

*g* As consequent upon the former he had by winning of Christ, he doth here insist upon Sanctification, which would result from Faith's exerting it self, in a farther saving experimental knowledge of Christ; to be found in whom, he undervalued all besides conformity to Christ in holiness, being to have communion with him in righteousness, 1 *Cor. 1. 30.* God having appointed those who are found in Christ, to be conform'd to his image in holiness, *Rom. 8. 29.* 2 *Cor. 3. 18.* This saving knowledge is express'd elsewhere in Scripture by the Senes, *John 10. 4.* 2 *Cor. 4. 6.* 2 *Cor. 2. 14.* *Eph. 1. 18.* 1 *Pet. 2. 3.* All and only those found in Christ, do so know him, *John 5. 20.* & 6. 46, 69. *Heb. 8. 11.* and desire so to know him, *chap. 1. 9.* that they may have a lively sense of his power, communion and conformity, 1. The power of his Resurrection in us, *i. e.* from the death of the Soul, under a privation of spiritual life, and the image of God, unto newness of life by the effectual working of the same Spirit which raised Christ himself from the dead, *Rom. 6. 4.* 10. *Eph. 1. 20.* & 2. 5, 6. called the first Resurrection, *Rev. 20. 5.* When the Soul is raised from under the dominion of sin where it lay. *i* By communion of Christ's sufferings; is not meant of bearing a part in the merit of his personal sufferings, but of being partaker of his sufferings in his Members, or mystical Body, whether inward or outward (though this chiefly) *Matth. 20. 25.* *Acts 9. 4.* *Rom. 8. 17.* 2 *Cor. 1. 7.* & 4. 10, 11. *Gal. 5. 24.* Col. 1. 24. 2 *Tim. 2. 11, 12.* *k* Some read while made conformable to his death, not only in dying to sin, *Rom. 6. 5, 6.* but in being conform'd to his image in suffering, *Rom. 8. 29.* dying daily, or always living ready to be delivered to death for Jesus sake upon his call, *Rom. 8. 18.* 2 *Cor. 4. 11.* such was his Christian temper, that he could cheerfully go through sufferings by reason of some communion and conformity he hath in them with Jesus Christ.

11 If by any means I might attain unto the resurrection of the dead *l*.

*l* Being found in whom after justification and sanctification, he doubts not to be glorify'd (by a figure of a part, resurrection of the Body, for the whole) though he expresseth himself as one that must pass through difficulties e'r he attain not only to a spiritual resurrection from sin, but a glorious one of the Body from the grave, even such an one as will be an elevation or ascension of the Body united to the Soul, not only exempted from the Grave, but exalted into the Air, to be for ever with the Lord, 1 *Theff. 4. 14, 17.* from whom he was assured no death should separate him, *Rom. 8. 38, 39.* 2 *Tim. 4. 8.* who lived by faith in expectation of the time and the manner of it, 1 *Cor. 15. 14, 19, 30, 32.* 1 *Pet. 1. 6, 7.* that he should be then compleatly holy in his measure as Christ himself is.

12 Not as though I had already \* attained, either were already † perfect *m*, but follow after *n*, If that I may apprehend *o* that for which *p* also I am apprehended of Christ Jesus *q*.

*m* By an elegant anticipation and correction, lest any should conclude from what he had written, as if he were now arrived at the height he aim'd at in the excellency of the knowledge of Christ, and a full and perfect stature in that Body, or almost at the very pitch, he doth here make a modest confession of his not attainment (whatever false Apostles might pretend to) 2 *Cor. 10. 12.* & 12. 6, 7. but of his earnest desire and utmost endeavour to be rais'd to the compleat holiness he was design'd to in heavenly places in Christ Jesus, *Eph. 2. 6.* *n* He did pursue with all vigour, as those labouring in the *Agonisticks*, with all his might and main, not desponding of obtaining the goal, 1 *Cor. 9. 26.* with 2 *Cor. 4. 8.* with groanings and longings after utmost perfection, 2 *Cor. 5. 4, 6, 7.* 2 *Pet. 3. 12.* as those perfected in glory, *Heb. 12. 23.* *o* If that, or whether that (not as intimating any uncertainty, but his more earnest contending for holiness in the Christian race) I may lay hold on that attainment to be as holy as men shall be at the Resurrection. *p* Even as, or for which (as we render it well so, *chap. 4. 10.*) *i. e.* For which end, or for

this purpose to be perfectly sanctified and glorified at the Resurrection. *q* He was at his effectual calling laid hold on by Christ, being found in whom he was striving after perfection. This apprehended is a metaphor borrowed from those that run in a race, one taking hold of another to draw him after to win the prize as well as himself. He eyed Christ, having taken him into his hand, as one that would not suffer him to be pluck'd out by any opposers, *John 10. 28.* He knew that Christ having brought him nigh unto God, and undertook to work such a measure of holiness in him, one day would compleatly glorify him, so that whatever he pass'd through, nothing should be lost, *John 6. 39.*

13 Brethren, I count not my self to have apprehended *r*, but this one thing I doe *s*, || forgetting those things which are behind *t*, and reaching forth unto those things which are before *u*.

|| *Psal. 45. 10.*  
*Luke 9. 62.*

*r* He repeats in somewhat a different manner of expression what he had written in the former verse with a friendly compellation, gently and kindly to insinuate a caution against the false Teacher's suggestion about perfection in this state, from the instance of himself so eminently call'd to be an Apostle of Christ, 1 *Cor. 10. 12.* who after all his labours and sufferings for his sake, did reckon he had not yet arriv'd to the height of what he was call'd to. *s* But he would have them to understand that he was so intent upon this one thing, for which he was brought by the Spirit into communion with Christ, as if there were not any thing else worthy of his thoughts (as *Psal. 27. 4.* *Luke 10. 42.*) *t* Like a true spiritual Racer, not minding what he had received by grace from him who had took hold of him, or how much he had run of his Christian race, reckoning it was much short of the whole, or the main intended by Christ in taking hold of him. *u* But straining forward, as it were with all his force and skill, casting himself like a dart towards the mark, *so running that he might obtain*, 1 *Cor. 9. 24.* all and the whole, that was his particular portion for ever, to be received from God, as the purchase of Christ, even the total, that God had in and by Jesus Christ designed him, and in Christ bestow'd upon him, out of his rich graces as his special allotment.

14 I press toward the mark *w*, for the prize of the \* high calling of God in Christ Jesus *x*.

\* *Heb. 3. 1.*

*w* He did not look back, *Luke 9. 62.* nor was lazy, but did follow hard with an eager pursuit, (*Matth. 11. 12.*) after the perfection that was in his Eye, not erring from his main scope, considering what he had received was but in part, he did still press for more, upon that ground that Christ had apprehended him for more, as if he were stretching out his hands to lay hold of it. *x* Trusting he should through grace be kept all along, maugre all difficulties, in the hand of Christ, till upon his account, he should be fully possessed of all that was aim'd at; even that which is styled the Prize, or victorious Palm of our high calling; and the Christians may well be termed an high calling, considering their heavenly birth when called, and laid hold of by Christ, *John 1. 13.* and the purchased inheritance eternally settled upon such spiritual high-born-princes, *Eph. 1. 14.* *Rev. 1. 6.* who are by one oblation perfected for ever, *Heb. 10. 14.* which will appear most glorious, when they are raised up in Christ, who will then give out all the Salvation he hath called us unto.

15 Let us therefore as many as be † perfect *y*, † 1 *Cor. 14. 20.* be thus minded *z*: and if in any thing ye be otherwise minded *a*, God shall reveal even this unto you *b*.

A Learned Man reads it from the Greek to this purpose. As many therefore as are perfect let us think this; and if ye think any thing otherwise, even this also, God will or may reveal to you, (besides what we have attained to) to walk by the same rule, to think the same thing: conceiving it not congruous to the sense, or syntax, but aliene from all manner of speaking, to translate it Imperatively, Let us walk by the same rule; but following our own Translation: *y* From the instance of himself imitating Christ, in loving condescension, and lowliness of mind, *chap. 2. 3, 5.* Worshipping God in the Spirit, and not having confidence in the flesh, *chap. 3. 3.* in the fellowship of Christ's sufferings, *v. 10.* pressing forward to absolute perfection, he here doth with himself encourage as many Rulers and ruled who were settled in the fundamentals of Christianity, and who had made progress in holiness, to mind that main business of Religion, for the prevention of what might ensue upon exasperating differences; whereupon he styles them comparatively perfect in the way, not in the heavenly Country, 1 *Cor. 13. 10.* which doth not disagree with what he said before, if we farther distinguish of a perfection. 1. Of integrity and sincerity, which some call of parts; as a perfect living Child that hath all the parts of the Parent; so upon the new birth every real Believer receiving grace for grace, *John 1. 13, 16.* 2. Of maturity, proficiency or degrees where grown to a full stature in Christ; here relatively and comparatively to others, who are more rude, ignorant and weak Brethren, sith in regard of their



their progress in godliness, they are not took up with childish things, 1 Cor. 13. 9, 10, 11. with 1 Cor. 14. 20. but are grown more adult, and no more Children, 1 Cor. 2. 6. Eph. 4. 13, 14. Heb. 5. 13, 14. & 6. 1. which he doth elsewhere in regard of their experimental knowledge call spiritual, Gal. 6. 1. who here worship God in the spirit, v. 3. As many as are sincere, of whatsoever stature (whether Bishops, Deacons, or private Christians.) *z* He would have to be so minded, as he himself was, in renouncing all carnal confidence, acknowledging their gradual imperfection, and still to be striving and contenting to a fuller measure of holiness, till they come to be consummate in Christ. *a* And if any through ignorance of Christ and themselves, conversing with those ready to mislead them, should be of any other persuasion in some things onely, considering the different attainments of the strong and weak, and thereupon the variety of sentiments, whence would spring some differences not onely in opinions but practices amongst them (which yet hindered not their agreement in what they were attain'd to.) *b* He hoped Christ, who had already called, or apprehended those sincere ones, would in due time rescue them from so dangerous an error, 1 John 2. 20, 27. if they would attend upon him in the use of means to come to the knowledge of the truth, with faith and prayer, yielding up themselves to be taught of him.

\* Rom. 12. 16.  
& 15. 5.

16 Nevertheless whereto we have already attained *c*, let us walk by the same rule *d*, \* let us mind the same thing *e*.

*c* However let us, or we ought to walk in obedience to Christ, love to him and each other, according to the light we have already received, trusting he would make known his mind more clearly to us; our using the light we have well, is the ready way to have more: it behoves us then to live suitably to that degree of the knowledge of Christ we have attain'd, 1 John 2. 3, 4, 5. but still within our lines with regard to the same rule. *d* Whether in this Metaphorical allusion the Apostle do borrow his phrase from Architects, Souldiers, or Racers, is not much material. Be sure he had an Eye to that same rule, was well known to them, and by which he regulated himself, and therefore it was such a Canon as really had a divine stamp upon it; that very Canon in exact conformity whereunto, God's Israel might be sure of the best peace, Gal. 6. 16. Phil. 4. 7. The unerring word of God exemplified, in the condescending love of Christ, whom he had propos'd to their imitation in whom he was found, and the fellowship of whose sufferings, he desired to know more perfectly, being heavenly minded, in opposition to those who became enemies to his Cross, v. 19, 20. with Gal. 6. 14, 15. The rule of Faith, Love, and a Christian Life, or heavenly Conversation, which he doth elsewhere call a walking in the Spirit, and according to the Spirit, in opposition to walking in and after the Flesh, Rom. 8. 1, 5. Gal. 5. 16. *e* In like manner all of us who are spiritual, grown Christians, should be so affected, being of one accord, one mind, and one judgment in imitation of Christ, so far that the adult, or better grown Christians, should not despise the weak or less grown, neither should they judge the adult, but in the fundamental Articles, those main principles of the Christian institution wherein we all agree, in that common Salvation towards which we all press; agreeable to the Analogy of Faith, we should still be perfecting holiness in the fear of God, by the same rule of Faith, and loving and mutual condescension, by the unity of our judgments in the main business of Religion, the concord of our affections, the concurrence of our ends, our consent and delight in the same truth: we should declare to the Church of God, in our differences Christ is not divided, but in the variety of persuasions in lesser matters (not fundamental) the purity, holiness and peace of the Church is still preserved, chap. 2. 14. The main Principles attain'd wherein dissenting Parties agree, being the measure of all other Doctrines, to hold nothing inconsistent with the Majesty or truth of the foundation, to walk circumspectly, and in order, according to that wherein is an harmony, not to break our rank, or leave our station contrary to received Prescripts, wherein every Christian is to exercise a judgment of discerning for himself, Rom. 14. 23. and not impose on each other (as that sort of Christian-Jews who did compell the Christian Gentiles, Gal. 2. 14, 15, &c.) superadding no preter-Evangelical Doctrine, Gal. 1. 8, 9. to live godly, agreeable to known truth, to serve God soberly and prudently (with due moderation) in our places, consonantly to the measure of the Rule God hath distributed to us, 2 Cor. 10. 13. holding the truths, wherein we agree, in love, unity and constancy. It being more reasonable that the many truths wherein we agree, should cause us to join in love which is a Christian duty, rather than the few opinions wherein we disagree, should cause a breach in affection, which is an humane infirmity.

\* 1 Pet. 5. 3.

17 Brethren, be followers together of me *f*, and mark them *g* which walk so, as \* ye have us *b* for an ensample *i*.

*f* He doth here not onely propound his own single example to the Brethren at Philippi, as he doth to others elsewhere,

1 Cor. 4. 16. implying the limitation there expressed, viz. as he and others were followers of God and Christ, 1 Cor. 11. 1. Eph. 5. 1. 1 Thess. 1. 6. & 2. 14. but by a word expressing joint consent, he would have them to be fellow-imitators, or fellow-followers of him and others in what he had exhorted them to, yea with one heart. So they would be like other Churches (which he had planed, that had an eye upon his example.) *g* Whom he would have them accurately to observe, following their Faith, and considering the end of their conversation, Heb. 13. 7. *h* Agreeing with his, and Timothy's (who joined with him in this Epistle) and others, in opposition to those who were caufal of division, Rom. 15. 17. 1 Cor. 1. 12. even such as he describes, v. 18, 19. *i* Who did not Lord it over God's Heritage, but were ensamples (in Faith, Love and Humility) to the Flock, 2 Cor. 1. 24. 1 Tim. 4. 12. Tit. 2. 7, 8. 1 Pet. 5. 3.

18 (For many walk *k*, of whom I have told you often *l*, and now tell you even weeping *m*, that they are the enemies of the cross of Christ *n*).

*k* He doth, as in Parenthesis, according to our Bibles, alledge reasons for his Proposals. 1. There were not a few who did at present walk otherwise, being evil workers, v. 2. not to be imitated or followed, Matth. 7. 22, 23. 1 (Of which as a faithful Watchman he had again and again given them warning. *m* And now also by this present Writing out of great compassion to their immortal Souls, he did repeat it again with tears in his eyes.) *n* 2. They were such who did in the general (whatever they might under a fair shew pretend) oppose the Gospel of Christ; yea did in effect, under the cloak of profession, that which was in a tendency to evert the true Christian Doctrine, Discipline and Holiness. They did go about to mingle the Law and the Gospel, to join Moses with Christ for Justification, as v. 4, &c. Gal. 2. 21. and so undervalue redemption from the Curse, Gal. 3. 13. & 5. 2, 4. in special these Epicureans (as should seem they were by the following character, rather than real Christians) might rightly be called Enemies, because they did seem by their sensuality to restore the Kingdom to those whom Christ had on his Cross openly spoil'd of it, Col. 2. 15. that they might gratify the Jews in urging the necessity of Circumcision, so undermining the virtue and merit of Christ's Passion, defaming the end of it, as the Jews did him in it, and in times of Tryal avoid perfection, Gal. 6. 12, 14. they shewed themselves by interpretation really to be Enemies to Christ crucified, 1 Cor. 1. 23, 24. & 2. 2.

19 Whose end is destruction *o*, whose God is their belly *p*, and \* whose glory is in their shame *q*, \* Hof. 4. 7. who mind earthly things *r*.

*o* (3.) Their condition will at last be miserable, as he had limited above, chap. 1. 28. of their being under the dismal token of perdition, their end will be according to their works, 2 Cor. 11. 15. However they may live delicately at present, in gratifying their sensual appetites, be free from persecution, admired and respected by many, and please themselves in their present course, yet their fruit and wages at the last cast will be dreadful, Rom. 6. 21, 23. Gal. 6. 8. Rev. 18. 8. & 19. 20, 21. *p* The great business of these is, their sensuality, their good eating and drinking, they mind the pleasing of their carnal appetite, as if it were their God, 2 Pet. 2. 13, 18. & 3. 3. instead of our Lord Jesus Christ, really they serve their own Belly, Rom. 16. 18. love their pleasures indeed more than God, 2 Tim. 3. 4. *q* Yea, they boast of those things whereof they ought to be ashamed, thinking it reputation they have got many to imitate them, John 5. 44. & 12. 43. They are puffed up with that should rather make them to blush, 1 Cor 5. 2. as being attended at last with confusion. However under the colour of Christianity, they at present are taken up in the pursuit of their sensual and earthly enjoyments. The Greek word comprehends the actions and operations of the mind, will and affections, importing they did inordinately mind, favour and relish subluxary accommodations, Rom. 8. 5. the profits, ease, bounty, pleasure and glory of this World, preferring them in their hearts to the things of Christ.

20 For our conversation is in heaven *s*, from whence also we look for the Saviour, the Lord Jesus *t*.

*s* He here adds a farther reason why he would have them to be fellow-followers of him, and such like as he, because though they were not already in Heaven, yet their Citizenship was there, the privileges of that City did belong to them, who according to the Municipal Laws of that Corporation (which cannot lose its Charter, or be incorporated) whereof they were free Denizens, made it their business to demean themselves with minds above the Earth, chap. 1. 27. 2 Cor. 4. 18. Eph. 2. 6. Col. 3. 1. accounting nothing inconvenient to any one of them, which was for the advantage of the whole Community, John 1. 42. 2 Cor. 12. 2. Heb. 13. 14. they set their affections on things above. *t* And reason good, for

for from thence, or from that place, in the Heavens, or Heaven, *Acts* 1. 11. *1 Cor.* 1. 7. *1 Theff.* 1. 10. *2 Tim.* 4. 8. *Tit.* 2. 13. They stedfastly expect him who is both Lord and Christ, to come not only as their Judge, *2 Tim.* 4. 8. but as their heart-comforting Saviour, *Heb.* 9. 28.

21 Who shall change our vile *n* body, that it may be fashioned like unto his glorious body *w*, according to the working whereby he is able even to subdue all things to himself *x*.

*n* Who shall transform the body of our humility, or our lowliness, *i. e.* our low-brought body, the singular for the plural, our humble and mean bodies, which depend upon, and are beholding to our eating and drinking, and the actions which follow thereupon, that do humble and lower them, *Luke* 1. 48. now it may be languishing with pains, sickness, and many infirmities, perhaps cooped up in a noisome Prison, and it may be an unclean Dungeon, frown in dishonour and weakness in the grave, *1 Cor.* 15. 43. *w* That they may be conform'd to Christ's incorruptible, impassible, and immortal Body, and so glorious, *1 Cor.* 15. 51, 52, 53. in their proportion agreeing with the blessed Body of our Lord when he shall appear, *1 John* 3. 1, 2, 3. and they shall see him with the eyes of their Bodies made like unto his, *Job* 19. 26, 27. *Col.* 3. 4. not in equality, but onely in respect of the same qualities that his Body hath, *1 Cor.* 15. 51, 52. *1 Theff.* 4. 17. A conformity agreeable to that of Head and Members, that mark as the Sun is the fountain of all that glory, which the Stars have, so shall our Lord and Saviour Christ's glory be of all our glory, *Dan.* 12. 3. *Matth.* 16. 27. *1 Cor.* 15. 40, 41. *2 Cor.* 4. 14. *Rev.* 21. 11, 23. But we must not imagine that our Bodies shall be rais'd to the same height and degree of glory that his is: and therefore in regard of that power and majesty which is included in the Body of Christ from the hypotactical union, our Bodies will not be conformable, or made like to his; but in glory which he obtain'd from his Resurrection. For the Body of Christ may be considered, either 1. In its nature, and so there will be an agreement 'twixt the Bodies of Saints and Christ's Body; or 2. In regard of its subsistence in the person of the word, and so there will be none. For it is impossible that the Saints should be rais'd up to the same union with the Godhead which Christ hath. But however their Bodies may be tormented here, by unreasonable Persecutors, then they shall be like to his glorious Body. *x* How incredible forever this may appear to be unto carnal reason, *Acts* 17. 32. & 26. 8. Yet he who thought it no robbery to be equal with God the Father, and therefore can doe what he pleaseth, *Luke* 18. 27. can by the same Divine power, whereby he himself was raised from the grave, *Joh.* 5. 21, 26, 29. *Eph.* 1. 19, 20. subject all things to himself, destroy death and the grave, *1 Cor.* 15. 24, 25, 26, 27. *Heb.* 2. 8, 14. raise them up to the throne of his glory, *Matth.* 19. 28. and make them like the Angels in glory.

## CHAP. IV.

<sup>1</sup> *Cor.* 1. 14. **T**herefore, *a* my brethren *b* dearly beloved *c* and longed for *d*, \* my joy *e*, and crown *f*, so stand fast *g* in the Lord *h*, my dearly beloved *i*.

*a* This participle connotes that which follows to be inferr'd by way of conclusion from what he had premis'd in the close of the former Chapter, in opposition to the shame of the earthly minded, concerning the glory of the heavenly minded. *b* Whom he affectionately owns to be his Brethren in the common faith, *Tit.* 1. 4. *c* Those, who not being inticed by the insinuations of Seducers, did adhere to him, had his sincere affections, *chap.* 2. 12. *d* Whose safety and felicity every way he most heartily desired, *chap.* 1. 8. & 2. 26. with *Rom.* 1. 11. *1 Theff.* 3. 6. *e* Intimating how their faith and holiness did at present afford matter of rejoicing to him, *ch.* 1. 4, 7, 8. with *1 Theff.* 2. 19, 20. *f* Who was not ambitious of man's applause, but accounted them his honour and glory, the great ornament of his ministry, whereby they were converted to Christ (as elsewhere in Scripture a crown is taken figuratively, *Prov.* 12. 4. & 14. 24. & 16. 31. & 17. 6.) *1 Theff.* 2. 19. The reward which had some similitude with the honour they had who were victorious in a race, *chap.* 2. 16, 17. as *Jam.* 1. 12. *1 Pet.* 5. 4. *Rev.* 2. 10. & 3. 11. *g* He exhorteth them not barely to stand, but so to stand that they did not fall, *1 Cor.* 10. 12. *h* Hereupon he adds, in the Lord, *i. e.* Considering their relation unto Christ, they would derive power and virtue from him, into whom they were implanted, to persevere conformable to his Will, in Christian concord, till they were made like to him, *chap.* 3. 21. with *chap.* 1. 27. *Joh.* 15. 4, 7. *1 Cor.* 15. 58. & 16. 13. *Gal.* 5. 7. *Eph.* 6. 11, 14. *i* In whom looking upon them (the more to fix them) he pathetically and rhetorically repeats his endearing compellation, Beloved.

2 I beseech Euodias, and I beseech Syntyche *k*, that they be of the same mind in the Lord *l*.

*k* After his general persuasion to perseverance, he doth here particularly by name, with great affectionateness, importune two Women, who had been very usefull in that Church for the furtherance of the Gospel, that they would come to a better understanding of each other, and the interest of Religion amongst them who received the Gospel upon Paul's preaching, *Acts* 16. 13. *l* As he had moved all to love, unity and amity, (as it became Disciples of Christ) *chap.* 2. 2. So he doth here especially move them unto unanimity according to the mind of the Lord, and his way, for the sake of him whose honour is to be prefer'd to all private concerns, *Rom.* 15. 5.

3 And I intreat thee also, true yoke-fellow *m*, help those women which laboured with me in the gospel *n*, with Clement also *o*, and with other my fellow-labourers *p*, \* whose names are in the book *q* of life *r*.

*m* He subjoins his most importunate request to some eminent Person who did faithfully and sincerely draw in the same yoke of Christ with him, even such another in that Church at Philippi (whom they well knew from the freedom he used when he planted the Gospel amongst them, or might more distinctly know from *Epaphroditus*) as he had represented *Timothy* to be, *chap.* 2. 20. Some both ancient and modern would have this to be Paul's own Wife, whom he left behind, but seeing it doth not appear that when he wrote this Epistle he had ever staid above two months at Philippi, he elsewhere reckons himself amongst the unmarried, *1 Cor.* 7. 8. and with'd those who had the gift of continency to continue so, under the sharp persecution of the Church, for which he was frequent in journeying, labours and Prisons, *2 Cor.* 11. 23. there is no cogent argument to evince that he was then married; however he had liberty to have had a Wife, as well as *Peter* and others, *Mat.* 19. 29. & 22. 28. with *1 Cor.* 9. 5. Some conceive by Yoke-fellow here is meant the lawfull Husband of one of the forenamed honourable matrons: others, one called by that proper name in Greek, but the Epithet annex'd doth, not so well suit. It may suffice to say it was an intimate Colleague, and sincere Companion of Paul's, who was a-like affected with him, drawing in the same yoke; for the furtherance of the Gospel, his genuine helper. *n* Whose special aid, by advice, prayer and otherwise he solicited on the behalf of those pious Women, who aforetime (though not by publick preaching in the Church, which he elsewhere disallow'd, *1 Cor.* 14. 34, 35. *1 Tim.* 2. 12. but privately) had not onely wrought, but earnestly striven together with him, by teaching Youth, and other Women, good things, *Tit.* 2. 3. putting themselves in hazard with him, in that difficult work he had amongst them, and enduring troubles with him for the propagation of the Gospel, *chap.* 1. 27. *Acts* 16. 13. as *Phoebe* and *Priscilla*, and *Mary* elsewhere, *Acts* 18. 2, 3, 26. *Rom.* 16. 2, 3. *1 Tim.* 5. 10. *2 Tim.* 4. 19. in Offices proper to their Sex. *o* *Clement* probably was some Church-officer of *Roman* extract in that Colony at Philippi, (whether he, about whose order in the Catalogue of *Roman* Bishops, *Historians* dispute, there is no certainty.) *p* The rest whom he doth not name, onely describe by the assistance they gave him in the holy work of the Gospel, probably were other Church-officers. *q* Whose names he did in charity, apprehend to be enroll'd in Heaven, as our Saviour speaks to the rejoicing of his 70 Disciples *Luke* 10. 20. We are not to think there is any material Book wherein their names were written, but that he useth it as a borrow'd speech, intimating his persuasion of them (as of the election of others, *1 Theff.* 1. 4. with *1 Pet.* 1. 2.) that their life was as certainly sealed up with God, as if their names had been written in a Book for that purpose, looking upon them by their fruit as truly gracious Persons, whom God had effectually called according to his purpose, *Rom.* 8. 28, 29, 33. which is a Book written, *Exod.* 32. 32. *Isa.* 4. 3. *Ezek.* 13. 9. *Dan.* 12. 1. *Rev.* 3. 5. & 13. 8. & 20. 12. & 21. 27. wherein the Lord knows who are his, *2 Tim.* 2. 19.

4 Rejoyce *r* in the Lord alway *s*, and again I say rejoyce *t*.

*r* He doth here, considering the importance of Christian cheerfulness, which he had twice before put them upon, *ch.* 2. 18. & 3. 1. stir them up to true rejoicing, not onely by repetition of the injunction, but by extending the duty. *s* To all times, and, *t* Under all conditions. For though there be woe to the Enemies of Christ's Cross, who laugh at his Followers, *Luke* 6. 25. yet they who are really found in him, have evermore ground of rejoicing, for all the benefits of God they have through him, and the far more excellent they do expect to receive upon his account, *Joh.* 16. 33. *1 Cor.* 1. 31. *1 Theff.* 5. 16. *1 Pet.* 1. 8.



\* Jam. 5. 9. 2 Pet. 3. 8, 9. **5** Let your moderation *u* be known unto all men *w*. \* The Lord *is* at hand *x*.

*u* Exercising an even temper of mind, in governing the sensual appetite, with modesty, patience, and gentleness, in opposition to all impetuosity, and inordinacy of affections, yea to all excess and exorbitances in words and actions. *w* Both in the Eye of the Church, and those without, according to our Saviour's Sermon and Example, *Matth.* 5. 16, 39. 40, 41. & 17. 27. not rigorously insisting upon our own rights, but with due self-denial putting the best construction upon the words and deeds of others, not troubling our hearts, *John* 14. 1. banishing that solicitude about the good things of this life, which he doth in the next verse caution against so, *1 Cor.* 7. 29, 30, 31. *x* Considering the cogent motive of the Lord's approach, as *Heb.* 10. 25. *Jam.* 5. 8. not onely in regard of his Deity, whereby he reigns amongst his Enemies, *Acts* 17. 27. *Jer.* 23. 29. now in regard of his special aids to his Servants, *Psal.* 14. 5. but in regard of his coming to judgment, and setting all things right in a just distribution of rewards and punishments to comfort his Children, and confound those that disobey him, *Matth.* 18. 34, 35. *Mark* 10. 29, 30. *Col.* 3. 24. & 4. 1. *Heb.* 10. 37. *1 Pet.* 3. 8, 9. *Rev.* 22. 20. But still we must remember, when we conceive of the Lord's being at hand in regard of death and judgment, we must not take our own, but God's measures, in waiting our appointed time during his pleasure, *Matth.* 24. 36. *Acts* 1. 7.

**6** Be careful for nothing *y*: but in every thing *z* by prayer *a* and supplication *b* with thanksgiving *c*, let your request be made known unto God *d*.

*y* He dissuades not from a spiritual care arising from a good principle, according to a right rule, for a good end, this care of diligence in a due manner within our own sphere is incumbent on us both for spirituals and temporals, as *chap.* 2. 20. with *Rom.* 12. 11. *2 Cor.* 11. 28. & 12. 14. *2 Thess.* 3. 10. *1 Tim.* 5. 8. *2 Tim.* 3. 15. yet he earnestly dissuades from, and prohibits all carnal solicitude, or carking-distrustful worldly care, which doth divide, and as it were split the heart in pieces, that anxious solicitude which doth torture the mind, with such thoughts as our blessed Lord will not allow so much as one of them to be predominant in his real Disciples, *Matth.* 6. 25. because such immoderate distracting care, is on our part a disparagement to our heavenly Father's good providence, *v.* 32. with *Psal.* 55. 22. & 127. 1, 2. *Mat.* 4. 18, 19. *1 Pet.* 5. 7. *z* The remedy against which he doth here subjoin. But in all things, or in every occurring necessity, whether prosperous or adverse, sacred or civil, publick or private; some render it every time, in every condition, on every occasion. *a* By petition or appreciation of good to our selves or others; mercies or blessings temporal, spiritual and eternal. *b* And by a deprecation of evils felt or feared, wrath and judgments deserved. *c* With a gratefull acknowledgment of mercies received, benefits conferred, and deliverances vouchsafed (implying that no prayer is acceptable to God, without this ingredient of thankfull resentment of his favours.) *d* Our affectionate desires should be opened to God, and poured forth before him; not that he is ignorant of us, or our wants in any circumstances, but that he accounts himself glorified by our addresses to him, in seeking to be approv'd and assisted of him in every condition.

**7** The peace of God *e* which passeth all understanding *f* shall keep *g* your hearts and minds through Christ Jesus.

*e* He adds as an encouragement to prayer the peace of God, who was in Christ reconciling the World unto himself, to that upon believing and obeying the Gospel, they who really do so are reconciled to him, *2 Cor.* 3. 19, 20. and at peace with him, *Rom.* 5. 1. through Christ who leaves and gives peace to his, *Joh.* 14. 27. It is then the peace of God, in that he is the Object, the Donor, the Authour of it by his Spirit to those who persevere in the Communion of Christ, as in *v.* 9. have the God of peace with them, and a sense thereof in their own Spirits. *f* And how it transcends a finite understanding? may be answered, 1. In that he who hath received it, before he had done so, could not sufficiently conceive in his own mind what at length it might be, *1 Cor.* 2. 9. hence, 2. After it is perceiv'd, it cannot be that any one should esteem and express the power and virtue of it according to the worth and excellency of the matter. Not that the peace should affect the heart, the will without the intervention of the understanding; sith 'tis said to keep the heart and mind, and *Rev.* 2. 17. The white stone given to Believers (whereby this peace is signified) is of that kind which no man knoweth, save he that receiveth it: and it is no new thing in Scripture to say that doth exceed all understanding, which humane understanding doth not so distinctly conceive as to be able to express it, as *Eph.* 3. 19. So man's mind doth receive that which is taken into admiration, that it perceives something always to remain, which it hath notice of, yet cannot so perceive as to express the whole of it.

*g* Wherefore they who are really interested in this peace, shall be kept as in a Garrison, *1 Pet.* 1. 5. So their whole Souls shall be in safety against the assaults of Satan; their affections and reasoning shall be kept so in order, that through Christ they shall not finally fall.

**8** Finally, brethren *b*, whatsoever things are true *i*, whatsoever things are \* honest; *k* whatsoever things are just *l*, whatsoever things are pure *m*, *lie*, whatsoever things are lovely *n*, whatsoever things are of good report *o*: if there be any virtue *p*, if there be any praise *q*; think on these things *r*.

*b* As to what remains, he doth with the fair compellation of Brethren furthermore propose to their serious consideration, living in the neighbourhood of the Gentiles, what he doth here, hastening to a conclusion, heap up and hold together especially *whatever*, *i* Agrees with truth in doctrine, in word and conversation, which shew candour and sincerity of conscience, both with reference to Believers, and to Infidels, *Psal.* 15. 4. *Eph.* 4. 14, 15, 25. *k* Venerable and grave as becometh the Gospel, *chap.* 1. 27. to adorn the Gospel of God our Saviour, *Rom.* 12. 17. & 13. 12. *Tit.* 2. 10. avoiding what may argue levity or dishonesty in gesture, apparel, words and deeds, *2 Cor.* 8. 2. *l* Giving what is due to every one by the law of Nature, or Nations, or the Countrey, without guile, and not injuring any one, *Ruth* 3. 15. *Neh.* 6. 11. *Matth.* 22. 21. *Rom.* 13. 7, 8. *Col.* 4. 1. *1 Tim.* 5. 8. *Tit.* 1. 8. & 2. 12. *m* Keeping themselves undefiled in the way, *Psal.* 119. 1. from the pollution of sin, *1 John* 3. 3. and the blemishes of filthy words and deeds, *Eph.* 4. 29. & 5. 3, 4, 5. *n* Whatsoever may gain the real respect of, and be gratefull to good men in an affable deportment acceptable to God, *Tit.* 3. 2. *o* Whatsoever is in a tendency to maintain a good name; not to court vain glory or popular applause, *Gal.* 1. 10. but that which may be for the honour of Christ, and the reputation of the Gospel among the Gentiles, *Rom.* 15. 3. *1 Pet.* 2. 12. in agreement with the word of God, otherwise we must pass through evil as well as good report, *Luke* 16. 15. *2 Cor.* 6. 8. *q* And upon supposition there be really any other commendable practice amongst any; any praise-worthy deportment. *r* Diligently consider and prosecute these things.

**9** Those things which ye have both learned *s*, and received *t*, and heard *u*, and seen in me *v*, do *w*: and the God of peace shall be with you *x*.

*s* He recommends to their serious practice not new things, but those weighty matters which they had before learned of him, when preaching amongst them. *t* Yea, and approved as worthy to be kept. *u* And that all things might be more lively and affecting with an increase of words, he moves with this, that his Doctrine was exemplified by his own practice when amongst them (as he had hinted before, *chap.* 3. 17.) expressing the same thing by his life, which he did by his word, *1 Tim.* 4. 12. *1 Pet.* 5. 3. *w* Whereupon he would have them to be doers also of the same things, *1 Thess.* 1. 6. & 2. 13. *Heb.* 13. 8. *Jam.* 1. 22. *x* And in this practice you have comfort from the presence of the God of peace (as above, *v.* 7.) who will embrace and prosper you; being reconciled to you in Christ, and at peace with you, so *Rom.* 15. 5. 33. & 16. 20. *2 Cor.* 13. 11. *1 Thess.* 5. 23.

**10** But I rejoiced in the Lord greatly *y*, that now at the last your \* care of me *†* hath flourished again, wherein ye were also careful, but ye lacked opportunity *z*.

*y* He signifies that he had been much raised in true spiritual (not carnal) joy, that the Lord had by his spirit wrought in them such enlargement of heart, as did shew it self in their care of him for the sake of Christ. *z* What follows, a learned Man writes, may be rendered, that now at last, ye could bring to maturity the care of me; for whom indeed ye had been careful, but had not the ability. The Apostles phrase is borrowed from Trees, which in the Winter season keep their sap within the bark, in the Spring and Summer grow green, and yield their fruit; so was the Philippians care of Paul suffering in Christ's Cause; for the Greek word we translate flourished again, or revived, is sometime used actively, and transitively. So in the LXX, *Ezek.* 17. 24. with the Apocryphal Writer, *Eccles.* 1. 18. & 11. 23. & 50. 11.) and so it may be expounded here, not onely of reviving, growing green, and budding again, (which is less than the thing is) but of bringing forth fruit. For their care of Paul was in their heart, but by reason of troubles it could not exert it self, or yield fruit, but onely in the season, (as *Matth.* 21. 34.) which the Apostle softening his speech, alledgeth as an Apology for them: he doth not say there was not any opportunity in respect of himself, but a seasonableness in respect of them. They being destitute of a faculty of bringing forth fruit, *v.* 17. (which yet they always nourish'd in their most intimate affections towards him) till the present, when at length they had a seasonableness and an ability given them of God, to the perfecting of

\* 2 Cor. 11. 9.  
† Or, is revived.

of that fruit for the Apostle. For what we translate *wherein*, may, as *chap. 3. 12.* be translated *for* (compare the use of the particle and article, *Mat. 18. 4.* with *26. 50. Rom. 5. 12.*)

11 Not that I speak in respect of want *a*: for I have learned *b* in whatsoever state I am *c*,  
\* *Tim. 4. 9.* \* *therewith* to be content *d*.

*a* He doth anticipate any conceit they might have, as if he had a mean soul, and his joy were solely for the fruit of their care, he had received in the supply of his *want*, as the same word is elsewhere used, *Matth. 12. 44.* *b* Because he knew better things, being instructed at an higher rate, he had practically learned to rest satisfied with his own lot, *2 Cor. 11. 27.* *c* Accounting God's allowance a sufficiency to him in any condition, *1 Tim. 6. 6, 8.* *d* How adverse soever his state was, he had attained to such equanimity, that he could be content with such things as he had, *Heb. 13. 5.* and cheerfully and patiently submit to God's most wise disposal of him, knowing his most righteous and tender-hearted Father, would never leave nor forsake him, having already given him greater things than any of these sublunary ones he could stand in need of, *Rom. 8. 32.*

12 I know both *e* how to be abased *f*, and I know how to abound *g*: every-where and in all things I am instructed *h*, both to be full, and to be hungry, both to abound *i*, and to suffer need *k*.

*e* He explains the equality of his mind he had through grace attain'd to, in a free submission to God, either in the absence, or influence of external good things. *f* In a mean and ignominious state, he had spiritual skill to exercise suitable graces without murmuring, or repining, when trampled on, *1 Cor. 4. 11. 2 Cor. 11. 27.* having intirely resigned his will to the will of God. *g* In an higher state had in much esteem, and well accommodated. *h* Yea in all circumstances religiously initiated, and taught, fortified against Temptations on all hands. *i* When faring well, and having a large Revenue to be temperate, *1 Cor. 9. 23.* humble and communicative, *1 Tim. 6. 18.* *k* When hungry and poor, not to be distressed, but confident our heavenly Father will provide enough in his season, *Matth. 6. 32. & 7. 11. 2 Cor. 4. 8.* giving an Elixir at present that will turn all iron into gold.

13 I can doe all things through Christ *l* which strengtheneth me *m*.

*l* Having written of the great things he had learned, that it might not be attributed to his proud conceit, or give occasion to any others vanity to boast (as he had recourse before to the Divine efficiency to will, and doe, *chap. 2. 13.*) he rests solely for power upon Christ, being found in whom, when he saith *he can doe all things*, we are not to understand it absolutely, but restrictively to the subject matter, he had before mentioned in the precedent verses, intimating he could by the Lord's help use well both prosperity and adversity: or all those things the Lord called him to, and put him upon. Not as the *Papists* urge, that any mere man, since the fall, is able in this life perfectly to keep the Commandments of God: but that he by faith being united to Christ, by the power of his Spirit dwelling in him, hath in the Lord righteousness and strength, *Isa. 45. 24.* and thereupon hath a sincere respect to all God's Commands, as *David* had, *Psal. 119. 6.* So also had *Zachariah*, and *Elizabeth*, *Luke 1. 6.* in opposition to Phariſeal obedience: not by any power he had of himself, but through Christ strengthening of him, so that God would accept of his sincere performance (though not every way perfect) of what was incumbent on him.

\* *Chap. 1. 7.* 14 Notwithstanding *n*, ye have well done *o* that \* ye did communicate with mine affliction *p*.

*n* Left any should suspect from what he had suggested of his contentment, that he was not much affected with their liberality, but might have done as well without, as with it, and they might have spared their bounty and labour. *o* He doth prudently commend their Christian commiseration, (as the phrase is, *Acts 10. 33.*) and give them to understand how acceptable their seasonable supply was to him. *p* Who did so joyfully resent their kindness to him, in that it was well-pleasing to God, *Rom. 12. 15.* they did so effectually sympathize, and take a share in the oppression he sustain'd for the Cause of Christ, *2 Cor. 1. 7.* and remember him in his bonds as if it were their own case, *Heb. 13. 1. Rev. 1. 9.*

\* *Cor. 11. 8.* 15 Now ye Philippians know also *q*, that in the beginning of the gospel *r*, when I departed from Macedonia *s*, no *t* church communicated with me, as concerning giving and receiving, but ye onely *t*.

*q* He amplifies the present favour the Christians at *Philippi* had vouchsafed to him, by a thankfull recollection of their

former liberality. *r* Soon after he had preached and planted the good things of Salvation amongst them, *chap. 2. 22. Acts 16. 12, 13, 40.* *s* So that comparing their first benevolence with other Churches, when leaving of *Macedonia*, *Acts 18. 5. 2 Cor. 11. 9.* *t* In that none of the rest of the Churches had for the spiritual things received of him in his ministration, distributed of their carnal or temporal (though that was their duty beyond dispute, *1 Cor. 9. 7, 11, 13, 14. Gal. 6. 6. 1 Tim. 5. 17, 18.*) but they alone: which might at once commend their Christian liberality, and evince that he in preaching of the Gospel was not mercenary, nor having exacted a reward from others, but preached the Gospel freely, *2 Cor. 11. 7.*

16 For even in Thessalonica ye sent once and again unto my necessity *u*.

*u* They for their parts were most commendable in this matter, that when he was in *Thessalonica*, the Mother City, (not above twenty five Miles distant) their care for his comfortable livelihood was more than once manifested, he passing again and again through *Macedonia*, *1 Cor. 16. 5. 2 Cor. 1. 16.* which argues his thankfull resentment of the constant purpose of their mind to succour him upon all occasions.

17 Not because I desire a gift *w*, but I desire \* fruit that may abound to your account *y*. \* *Rom 15. 28. Tit. 3. 14.*

*w* Neither would he have any of them to think, as if his commendation of them were any oblique insinuations, with design to draw something more from them; he would have them to understand he did not seek himself, or theirs for his use (as elsewhere, *1 Cor. 10. 33. 2 Cor. 12. 14.*) *x* But his great intent was, that they themselves might of God's Grace have the fruit of their charity they had shewed to him, *ch. 1. 11. & 4. 10.* *y* Which in the balancing of the accounts (by accepting as it were of Christ's Bill, *Prov. 19. 17. Matth. 10. 42. & 25. 34, 35, 40.* will turn to their best advantage.

18 But \* I have all, and abound: I am full *z*, \* Or, I have having received of Epaphroditus the things which received all. were sent from you *a*, an odour of a sweet smell, a // sacrifice acceptable, well-pleasing to God *b*. // *2 Cor. 9. 12.*

*z* He farther testifies his thankfulness from the effect their gratuity had upon him, by three words here which declare the same thing, *viz.* that he was abundantly satisfied, having all that he could wish, even enough and more, so that he did not expect any thing more, *a* Than what he had already received by their faithfull Messenger *Epaphroditus*. *b* Which he farther commends from its great acceptableness to God, in allusion to the sweet odours in the Sacrifices that God himself took pleasure in, *Lev. 2. 1, 2. & 3. 16. Heb. 13. 16.* So that that Present God himself would accept through Christ, as if it had been offered to himself, *1 Pet. 2. 5.* 'Tis true, the *Socinians*, to lessen the meritoriousness of Christ's Sacrifice of himself, which the Apostle mentions, *Eph. 5. 2.* with respect to *Gen. 8. 21.* would by this Text corrupt that: but the truth is, it hath nothing like with that, for the benevolence and gratuity of the *Philippians* is said by *Paul* to be an odour of a sweet smell, a sacrifice acceptable, &c. but it is not said, that the *Philippians themselves* did give themselves an odour of a sweet smell, as it is said, *Christ gave himself for us an offering and a sacrifice to God, for a sweet smelling savour*; which being once offered for all, was sufficient to take away sin, *Heb. 10. 10, 12.* And therefore their reasoning is fallacious from that parity they suggest. 'Tis true, Believers and their good works are as sweet odours, *Rom. 12. 1.* acceptable but in Christ, *1 Pet. 2. 5.* because they please God onely for him, for his sake and merit. But Christ, because he doth appease God himself, who smells a savour of rest in his Sacrifice, which all others under the Law did but shadow, receiving their efficacy from his: Christ did it by himself, Believers and their services are onely acceptable in him.

19 But my God *c* shall supply all your need *d*, according to his riches in glory *e*, by Christ Jesus *f*.

*c* See *v. 3.* he saith *my God*, because he imputeth and owneth that to be done to himself which is done according to his mind unto any of his Embassadors, he having received the gift from their hand by *Paul*, *d* Will in a gracious return to *Paul's* Prayer abundantly answer, (yea, above all he could ask or think) all their expectations, *Psal. 41. 1, 2, 3.* with *2 Cor. 9. 8, 10.* *e* Agreeable to his own fulness and rich mercy, *Psal. 24. 1. 1 Cor. 10. 26. Eph. 2. 4.* gloriously, of riches of his glory, *Eph. 3. 16.* and goodness, *Rom. 2. 4. & 9. 23.* sustaining and defending them liberally and powerfully here, to his own glory, and taking them hereafter into everlasting glory. *f* Through the Mediation, and by virtue of their Communion with Christ Jesus.

20 Now unto God *g* and our Father *h* be glory *i*, for ever and ever *k*. Amen *l*.

*g* From thanking of the *Philippians*, the holy Man passeth to a giving of thanks unto God the first cause, that they might



might not be elated. *b* He had said *My God*, now *Our Father*, not only adoring him as Maker of all, but as Father of all the Faithfull, as well as of *Paul*, being born of him in Christ, *John* 1. 12, 13. through whom he takes a Fatherly care of them, *Matth.* 6. 32. *John* 20. 17. Christ saith, *My Father*, as being his onely Son by eternal Generation, and he allows Believers to say *Our Father*, as being his Children by Adoption. *i* Unto whom they are obliged to ascribe praise, and always to give thanks in the name of our Lord Jesus Christ, *Eph.* 5. 20. And this indeed hath been their practice which should be ours, *Rom.* 1. 25. & 9. 5. & 11. 33, 36. & 16. 25, 27. *Eph.* 3. 21. *1 Tim.* 1. 17. *1 Pet.* 4. 11. & 5. 11. *2 Pet.* 3. 18. *Jude*, v. 25. *Rev.* 1. 5. &c. It intimates their hearts being full with the glory of God, their pens and mouths were enlarged accordingly, exciting others to the like Doxologies. *k* To almost all which in the forecited places (as here) *ever and ever* is added connoting absolute eternity, and joining past, present, and future ages together. *l* This form of *Amen* affix'd in the close, doth signify how his heart did give and rejoyced to give all blessedness to our Father in Christ, as rejoycing that he is so blessed a God.

21 Salute every saint in Christ Jesus *m*: The Brethren which are with me greet you *n*.

*m* He doth friendly embrace, and wish happiness to all and

every sanctified one who is a Member of Christ, hath entirely resigned up to him, and doth abide in him. *n* Then shews, that most probably his Collegues and Fellow-labourers in the Christian Church at *Rome* (calling such elsewhere Brethren, *1 Cor.* 1. 1. *Col.* 1. 1. & 4. 7. *Philem.* 1. 7, 20.) *ch.* 1. 14. & 2. 25. *1 Cor.* 16. 20. doe so likewise.

22 All the saints salute you *o*, chiefly they that are of *Cæsars* household *p*.

*o* The rest of the Christians at *Rome* doe the same. *p* More especially they of *Nero*, the Emperour's own Family and Court, his Domesticks, *chap.* 1. 13. It seems there were some there truly pious and Christian: but however some conceit, there is no real evidence, that *Seneca* was of that number. He being not a Courtier, but a Senatour, who left no real token (we know of) that he was a Christian.

23 The \* grace of our Lord Jesus Christ *q* be \* *Rom.* 16. 20. with you all *r*. Amen *s*.

*q* He concludes this (like his other Epistles) much as he began, see on *chap.* 1. 2. *r* Praying the same grace of the Lord might abide with them, which he had prayed to them all, *ch.* 1. 1. *s* Not at all doubting, but with full confidence trusting all should be firm, as he had prayed.

# COLOSSIANS.

## The ARGUMENT.

**G**OD having a Church planted in the City of Colosse, (by some since called Chone) situated at the conflux of the Rivers Meander, and Lycus, in the neighbourhood of Laodicea, and Hierapolis, ch. 4. 13. in Phrygia of the Lesser Asia, whither at first, onely by the preaching of Epaphras, one of them who was a Servant of Christ, and faithfull Minister, chap. 1. 7. & 4. 12. or by Paul himself, who (we learn from Luke that accompanied him) had gone throughout Phrygia, Acts 16. 6. and again over all the Countrey of Phrygia in order, Acts 18. 23. having stayed for a season in Asia, where he wrought Miracles, and was complained of for turning away much People from Idolatry almost throughout all Asia, Acts 19. 11, 22, 26. we may leave undetermined. But whoever was God's prime Instrument in planting the Gospel here, upon Paul's being advertized by Epaphras, chap. 1. 8. & 4. 12. Philem. v. 23. that weeds sprang up to choak the good seed; as he was carefull for the Philippians during his imprisonment, so for the Colossians, that they might not be perverted by those Judaizing false Teachers, who mingled Moses with Christ, stickling for the necessity of abrogated Ceremonies to Salvation, c. 2. 4, 8, &c. varnishing their Doctrines with notions of vain or abused Philosophy, did seek to introduce a Superstitious worship grounded on humane Traditions, chap. 2. 8, 18, &c. but reposing all their hope of Salvation in Christ alone, persevere in that Doctrine they had received according to his mind, and in the practice of real holiness with heavenly affections, both personally and relatively in heart and life, craving help of God; unto whom, having blessed God for the grace wrought in them, he doth recommend them in his own, and Brethrens salutations, contracting as it were the matter he had more fully written to the Ephesians, that Epistle and this, as the Evangelists explaining each other.

### CHAP. I.

**P**AUL *a* an apostle of Jesus Christ, by the will of God *b*, and Timotheus our brother *c*.

*a* He who of a Persecutor was become a Preacher, and that amongst the Gentiles laid aside his Hebrew Name Saul, and made use of this, which was more familiar amongst the Gentiles, viz. Paul, Acts 13. 2, 3, 9. *b* One of those extraordinary Persons immediately deputed by the special command of our Lord himself, with sovereign authority to preach the Gospel, and establish his Church, which is the highest charge God ever gave to Men, Matth. 10. 2. Luke 6. 13. 1 Cor. 12. 28. Gal. 1. 12. see on, Eph. 1. 1. & 4. 11. *c* He joins Timotheus as elsewhere Softenes, 1 Cor. 1. 1. by the title of Brother, as being of the same Faith, labouring in one and the same Work, which might be more for their satisfaction.

\* Gal. 1. 3.

**2** To the saints *d* and faithfull brethren in Christ *e*, which are at Coloss *f*, Grace *be* \* unto you, and peace from God our Father, and the Lord Jesus Christ *g*.

*d* See on Phil. 1. 1. *e* See on Phil. 4. 21. *f* See the Argument. *g* See on Eph. 1. 2. and Phil. 1. 2.

**3** We give thanks to God *b*, and the Father of our Lord Jesus Christ *i*, praying always for you *k*.

*b* See on Phil. 1. 3. He doth here take in Timotheus, and others, in acknowledging of God's Grace to them which might express his great good-will to them. *i* Describing God to whom they render thanks both absolutely and relatively as the Father of Jesus Christ according to both natures; see on 2 Cor. 1. 3. with Eph. 1. 3. *k* Always when they did address themselves to God by Prayer, making mention of them, as he also wrote to the Philippians, see on chap. 1. 3, 4.

**4** Since we heard of your faith in Christ Jesus *l*, and of the love which ye have to all the saints *m*.

*l* He instanceth in principal graces, as the matter of his thanksgiving, beginning with Faith described and differenced

from the special object of it, Christ Jesus implying not a bare knowledge or assent, but a trust in him alone for Salvation; so Rom. 1. 8. understanding this saving grace with the consequent was wrought in them as he heard it was in the Ephesians, and Philemon; 'twas a cogent motive to engage them in solemn thankfulness to God, see on Eph. 1. 15. compared with Philem. v. 5. *m* He joins love or charity to all the Saints, with faith to our Saviour, because they are in effect inseparable, there being no real embracing of Christ without loving of him and all his Members for his sake, Gal. 5. 6. 2 Tim. 1. 13. not as if Believers were not to shew love or charity to others who are of the same nature, and so bear the Image of God, for this Christ requires of them, Matth. 5. 44, 45. but by how much the nearer any are brought to God by Sanctification, by so much the more a special love is to be shewed to them, as Fellow-citizens of the household of God, and the Household of Faith, Rom. 15. 26. with Gal. 6. 10. Eph. 2. 19.

**5** For the hope which is laid up for you in heaven *n*, whereof ye heard before in the word of the truth of the gospel *o*.

*n* Hope here in this description of it seems chiefly by a Metonymie to be put for the glorious eternal Salvation hoped for, Rom. 8. 24. Eph. 1. 18. which may also include that lively grace whereby we lay hold of eternal life contained in the Promise, Tit. 1. 2. This indeed is set before Believers here to encourage them to fly unto Christ for refuge, Heb. 6. 18. and reserved in the Heavens for them, 1 Pet. 1. 4. which may well quicken in them Christian love to all the Members of Christ in every condition: yet not with a mercenary affection, 2 Cor. 5. 14. as if any by Offices of Christian love to Brethren could merit what is laid up for those who exercise Faith, Love and Hope, but that God of his mere grace and undeserved love is pleased to reward such as diligently seek him, and thereby gives an exact evidence of his admirable liberality, Heb. 11. 6. which will abundantly weigh down those light afflictions they sustain here, 2 Cor. 4. 17. *o* Hereupon he puts them in mind of the means whereby they attained to this good Hope when they first embraced the Gospel, viz. by hearing, Rom. 10. 14. the Word of Truth eminently, 2 Cor. 6. 7. Eph. 1. 13. not onely because it is the Word of Jesus Christ, who is the Truth, and the life, Job. 14. 6. but because the Gospel (which is here put appositively) is the most excellent of all Truths, surpassing all the Philosophy, and the Law, John 1. 17.

6 Which



\* Mark 4. 8. 6 Which is come unto you, as *it is* in all the world *p*, and \* bringeth forth fruit *q*, as *it doth* also in you, since the day ye heard of *it r*, and knew the grace of God in truth *s*.

*p* And passing the narrow bounds of *Judea*, unto all or most of the regions of the World, *v. 23. Matth. 24. 14. Acts 2. 5. Rom. 1. 8. & 10. 18.* So admirable was the progress of it East, West, North and South. well-nigh over the World, as it was then known to the *Greeks and Romans*; whereupon the Apostle might well write, Christ was believed on in the World, *1 Tim. 3. 16.* As Christ had said he was the light of the World, and by a figure of part for the whole, would upon his death draw all men to him, *John 12. 32. 46.* yet let not the *Rhemists*, or any other *Romanist* think that the promulgation of the Mysteries of the Gospel then is any proof of the verity of the *Romish Religion* in these latter Ages, when by Tyranny they impose for Doctrines the Traditions of Men: they do not bring forth that genuine fruit which the *Colossians* did. *q* *Viz.* becoming the Gospel (as the *Philippians* did, *chap. 1. 27.*) and true repentance, *Matth. 3. 8 & 13. 23. John 15. 16.* and real holiness abiding in the hearts and lives of Men, and effectually working in them that believe it, *Isa. 55. 10. Acts 5. 14. & 6. 7. & 12. 24. & 16. 17. 19. 20. 1 Thess. 2. 13.* which the practical Religion of the *Papists* generally bears no proportion to, being contrary to that. *r* Which from the first receiving of the Gospel, was found growing amongst the true Converts at *Colosse*, though it should seem false Teachers crept in to choke the good fruit with their tares. *s* However, they who had real experience of the grace of God, and the excellency of the knowledge of Christ, *Psal. 3. 8.* did hold bringing forth fruit in old age, *Psal. 92. 14.*

\* *Philem. v. 23.* 7 As ye also learned of \* *Epaphras t*, our dear fellow servant *u*, who is for you a faithfull minister of Christ *w*.

*t* To maintain the truth it *did* much concern them to have a good opinion of him, who was an eminent instrument in communicating to them, and therefore *Paul* doth here very opportunely commend *Epaphras* in opposition to those false Teachers, who likely might insinuate somewhat to his disparagement. *u* The respect they bare, and relation he stood in to them, being dearly beloved of him for his sincerity in promulging the Gospel; and being engaged with them in the service of the same Master, *chap. 4. 7. Rev. 6. 11. 2.* His Office which he discharged with fidelity and affection unto them. *w* He did with all honesty and integrity, as became one entrusted by his Master Christ, discharge what was incumbent on him for their good, *chap. 4. 13. John 12. 26. 1 Cor. 4. 1, 2. Eph. 4. 12. 1 Tim. 4. 6. Heb. 13. 17.*

8 Who also declared unto us *x*, your love in the spirit *y*.

*x* Having with kindness and delight reported to *Paul* and *Timothy*, &c. *y* What a spiritually fervent affection, not moved by carnal considerations, but inwrought by the Spirit, *Gal. 5. 6, 22.* arising from a renew'd heart, *1 Tim. 1. 5. & 2 Tim. 1. 7.* they had for Christ, for the Gospel, the Apostle, and all that did love the Lord Jesus in sincerity, *Gal. 6. 10. 1 Pet. 22. 23.*

\* *Rom. 12. 2.* 9 For this cause we also *z*, since the day we heard *it*, do not cease to pray for you *a*, and to desire that ye might be filled with the \* knowledge of his will *b*, in all wisdom *c*, and spiritual understanding *d*.

*z* He doth here suggest the motive mentioned in the precedent verses, *viz.* their faith and love, *v. 4. 5.* and their special love, *v. 8.* to him, why he and his Brethren had them so much upon their hearts, see on *Ephes. 1. 15, 16, 17.* *a* It seems from the time they were refresh'd with these tidings they did (as he exhorts the *Colossians* here, *chap. 4. 2.*) always upon all solemn occasions wait upon God for the *Colossians* spiritual prosperity, as *Paul* himself did for the *Philippians*, see on *Luke 18. 1. Rom. 12. 12. Phil. 1. 4, 9.* with *1 Thess. 5. 17.* *b* And the subject matter of their instant prayer was that they might attain to a more distinct, clear, and practical knowledge of the mind of God in Christ, and a greater measure of conformity to what he requires in the Gospel, *v. 6. Eph. 5. 15, 16, 17.* *c* In (rather than *with*) all necessary knowledge of the things of Faith and Manners according to the precept of the Gospel: for sapience or wisdom doth properly respect the most excellent things, and such we learn most distinctly and satisfactorily from the revealed will of God, which we have in the Bible: this is that which *Paul* and other holy Men spake as taught of God amongst the perfect or grown Christians, in opposition both to the wisdom of Man, and of the World, *1 Cor. 2. 4, 6.* being agreeable to the Will of God, *Job 28. 28. Prov. 28. 7. John 6. 40. 1 Thess.*

*4-3. d* And with this Christian wisdom some would render the following words in *spiritual prudence*; but if we render it *understanding*, or intelligence, it may be expounded to the same sense, for which there may be very good reason, for the *Philosopher* doth sometime by the *Greek* word mean that power or habit whereby Men judge aright of things presented conducing to happiness; so as upon a due expence of circumstances to discern the good from the evil, the true from the false, and the real from the apparent: such a gift as *Paul* prays the Lord would give unto *Timothy*, *2 Tim. 2. 7.* compared with *1 Cor. 1. 5.* that they might rightly distinguish 'twixt the simplicity and purity of the Gospel, and those false glosses and colours that false Teachers went about to sophisticate it with not being without understanding (as some who follow'd our Saviour, *Matth. 15. 16.*) what course they should take in the practice of piety; but be able to discern the times; *1 Chron. 12. 32.* and other circumstances, *Psal. 39. 1. & 50. 23. Eccles. 5. 1. Luke 8. 18.* for the ordering their actions aright, so as they may adorn the Doctrine of God our Saviour in all things as becomes the Gospel, *Eph. 1. 8.* with *Phil. 1. 10, 27. Col. 4. 5. Tit. 2. 10.* ignorance then can be no mother of true devotion, nor the inventions of Men acceptable service to the living God, whose Will alone is the rule of his Worship.

10 That ye might walk worthy of the Lord *e* unto all pleasing *f*, being fruitfull in every good work *g*, and encreasing in the knowledge of God *h*.

*e* They pray'd for the above-mentioned gracious habits that the *Colossians* might exercise them in a course of life as it becomes those who are effectually called by the Gospel, to be the Sons of God, and the Servants of Christ; suitable to the Members of the Body of Christ, see on *Eph. 4. 1. Phil. 1. 27.* compared with *Rom. 16. 2. 1 Thess. 2. 12. & 2 Thess. 1. 11.* As the word God alone ordinarily connotes the Father, so Lord doth Christ: answerable to whose wisdom, holiness and example, Christians professing a relation to him, and expecting benefit by his purchase, should behave themselves, so that the *Papists* cannot from this walking worthy of the Lord justly infer a merit of condignity, behaving our selves as Christians, being so far from any merit or desert of ours, that it is a debt, we being indispensably oblig'd to do so, practice being the end of our knowledge. *f* And this end we are to respect unto all pleasing, *i. e.* delighting and endeavouring not in one thing only, or in few things, but in all things whatsoever are incumbent on us, we may find acceptance with our Lord and Master, *chap. 3. 20. 1 Cor. 7. 32. & 10. 31. 1 Thess. 2. 4. Heb. 12. 28.* all should be great and generous, such as may best like our Lord, keeping themselves from the defilements of the Age, *Revel. 3. 4. g* Particularly fructifying, which in the sense may be joyned with being filled, *v. 8.* being fruitfull is a metaphorical expression borrow'd from fruit-bearing Trees, unto which godly Men and real Christians are compared, *Psal. 1. 3. John 15. 8.* and every good work is the fruit which these Plants of the Lord, having his spirit as the seed remaining in them, *1 John 3. 9.* do bring forth of every sort from a right principle, *1 Tim. 1. 5.* according to rule warranted by God, *Is. 29. 13. Gal. 6. 16.* or having a call from him, for his glory, see *2 Cor. 9. 8. Phil. 1. 11. 2 Thess. 2. 17. Heb. 13. 21.* *h* The *Colossians* were not yet perfect in knowledge, and therefore they pray'd that they might go on, and grow in grace and knowledge of God and Christ, *2 Pet. 3. 18.* the best here knowing but in part, *1 Cor. 13. 9.* therefore they desired these Christians as the *Philippians*, *cap. 3. 10. 12.* and the *Ephesians* might come to their stature, *Ephes. 4. 13.* see on the Texts.

11 Strengthened with all might according to his glorious power *i*, unto all patience *k*, and long-suffering with joyfulness.

*i* Whereunto that they might be enabled, it was needfull to pray for a power from above, for the best Christians here below are but infirm as well as imperfect, nor able to perform what is required of them for doing and suffering the will of God till enstrengthened, see on *Phil. 4. 13.* compared with *Rev. 7. 17.* we have here great need of all might, special aids of God, to discharge difficult duties, to mortify strong corruptions, to contemn worldly allurements, to repulse frequent temptations, to bear manifold crosses, and to improve daily mercies, derived from exceeding great and mighty power, see on *Eph. 1. 19, 20.* with *3. 16.* an excellent glorious power, *2 Cor. 4. 7, 13.* needfull to consummate and complete as well as begin the work of Grace, *2 Thess. 1. 11.* a great reality (and not a metaphor) to sincere Converts and found Believers. *k* Every way to bear the things which come hard upon them, or continue long: Philosophy with all its prescriptions is ineffectual to form the Soul to true patience and contentment under sufferings, it must be given on the behalf of Christ, *Phil. 1. 29.* to a Believer to suffer patiently in tongue and heart without a prevailing mixture of passion, so that evils do

do not make an impression upon him, but he doth possess his Soul with patience to the end. *1* Which he could not do with a becoming Christian cheerfulness, when surcharg'd with a weight of troubles he finds him a-sinking, if he were not supported with the hands of Heaven which relieve with present comfort, and raise up to believe a future reward. *Mat. 5. 12. Acts 5. 41. Rom. 5. 3. 1 Cor. 11. 32. 2 Cor. 1. 5. Heb. 11. 27. Heb. 12. 10, 12. James 1. 2, 4.*

12 Giving thanks unto the Father *m*, which hath made us meet *n* to be partakers of the inheritance of the saints in light *o*.

*m* He passeth from petitioning, *v. 9.* to Thanksgiving to God the Father, upon the consideration of his grace manifested in his Son for our Redemption, in the *Ephesians*, 1. 3, 4. he began with Election, here with effectual vocation he acknowledgeth God the Father to be the object and author of what was wrought for us by his Son, and in us by his Spirit. *n* Who hath made us capable of Communion with himself, or ready and fit, which implies that by nature we are unready, and unfit; so that merit cannot be drawn hence, and the *Rhemists* have done ill, contrary to the Translation of the *Syriac*, to translate it, made us worthy: one Copy hath, *who hath called us*. The original word in that we follow seems to be an idiom of the Apostle (as the learned think) borrowed from the *Hebrew*, we find it used only in one other Text by the Apostle, *2 Cor. 3. 5, 6.* and there he shews we are insufficient for, and incapable of saying good things till God do capacitate us by making us accepted in the beloved, *Eph. 1. 6.* we cannot understand things of the Spirit of God, nor affect God, *John 12. 39. Rom. 8. 5. 1 Cor. 2. 14.* till God do draw and capacitate us, *John 6. 44, 45. Phil. 2. 13.* and form and work us by his Spirit unto this self same thing, *Rom. 4. 17. 2 Cor. 5. 5.* To have a part in the lot of the purchased Inheritance with them that are Sanctified, *Acts 26. 18. Eph. 1. 14.* The Apostle seems to allude to the Land of *Canaan*, wherein a portion was assigned to every one by lot for his inheritance, that being a type of the rest which remaineth to the People of God, *Heb. 4. 9.* and this is here said to be of the Saints in light, as allegorically connoting the joy and glory of that state and place, in opposition to the power of darkness.

13 Who hath delivered us from *\** the power of darkness *p*, and hath translated *m* into the kingdom of *†* his dear Son *q*.

*p* The power of darkness, which signifies the sadness and despair of the damned, *Eph. 6. 12. Jude, v. 8.* that they who are made meet to walk in the light as Children of the light, *Eph. 5. 8.* are eternally freed from. The word which the Apostle useth to express God's delivering of Believers from the power of sin and Satan is very emphatical, signifying a gratuitous freedom where a Stranger hath delivered him from slavery who did not deserve it, nor then desire it, *Mark, 3. 27. Luke 1. 74, 79. Eph. 2. 2, 5, 6. Heb. 2. 14, 15.* though he was held fast as in fetters of Iron. And which is more, *q* He adds another word, intimating he did not leave us as *Adam* was before the Fall, but transport us without any precedent will of ours, by the effectual Call of his insuperable Grace, *John 6. 44. 1 Thess. 2. 12. 1 Pet. 2. 9.* from the dominion of Satan, into that of his own Son, the Son of his love, *Mat. 3. 17. & 17. 5. Eph. 1. 6.* amongst his Subjects and Servants where he Reigns, in his Kingdom of Grace, *Mat. 13. 11.* where Christ dwells in the heart by his Spirit that is united to him by faith, *Eph. 3. 17. & 4. 12, 13. Heb. 12. 22, 23.* and of glory indeed in our head, *v. 24.* with *Eph. 2. 6.* by right of Adoption, *Rom. 8. 17.* and hope of Salvation through him promised by the omnipotent and true God, *Rom. 8. 24. 1 Thess. 5. 23, 24. Tit. 1. 2.* who may well call it in the Kingdom of his dear Son, in that he admits none into it but by the mediation of his Son, who makes his Subjects willing, *Psal. 110. 3.* and received this Government of his Father, *Mat. 28. 18. Luke 22. 29. Eph. 1. 6, 7.* of whose dear Son *Paul* hath more to say, to the comfort of his faithful Subjects at *Coloss*, and every where.

14 *\** In whom *r* we *f* have redemption *t* through his blood *u*, even the forgiveness of sins *w*.

*r i. e.* In the person of Christ alone God-man, deputed of his Father to dye for our Salvation, *Acts 4. 12. & 20. 28. f* As we are in him, made meet, *v. 12.* *t* We have eternal deliverance, *Heb. 9. 12.* effected by a full ransom paid, *1 Cor. 6. 20. & 7. 23. 1 Pet. 1. 18, 19.* for the freeing us indeed out of a state of sin and misery, *John 8. 36.* or eternal death, the wages of sin, *Rom. 6. 23. & 16. 20.* so that by Redemption here is not meant barely laying down the price, *Luke 2. 38.* nor consummate Redemption at the last, *Eph. 1. 14. & 4. 20.* but efficacious Redemption, *u* Upon the account of Christ's offering himself an expiatory Sacrifice to God, without which is no remission, *Heb. 9. 22. Rev. 5. 9.* effusion of his blood a *Synecdoche* takes in his humiliation to the death of the Cross, and the pains of the second Death he

underwent for us, *Isa. 53. 5, 6. Acts 2. 24. Gal. 3. 13. Phil. 2. 8. w* Plenary remission of offences, is by apposition to, or follows redemption as a necessary effect, *ch. 2. 13. Luke 1. 77. Acts 10. 43.* by a Metonymic transferring the cause to the effect, see more on *Eph. 1. 7.*

15 Who *x* is *\** the image *y* of the invisible God *z*, the *†* first-born of every creature *a*. *\* 2 Cor. 4. 4. † Rev. 3. 14.*

*x* Having touch'd on the benefit of Christ's Sacrifice which implies his humane nature, he doth here rise higher to set forth the dignity of his person (which made it satisfactory) both with respect to his Father and the Creature. As to the former he styles him his Image, *y* Which is not to be understood of an artificial, accidental, or imperfect Image, as that of the King on his Coin, or as Man was the feeble Image of God, *Gen. 9. 6. 1 Cor. 11. 7. Col. 3. 10.* for the Apostle's arguing Christ's dignity to redeem, would have no force in it, if Christ were no more than a meer man; but of a natural, substantial, and perfect Image, as *Serb* was the natural Image of his Father *Adam*, of the same substance with him, *Gen. 5. 3.* so Christ the eternal word, the only begotten Son of God by nature, *John 1. 1, 18.* see on *Phil. 2. 6.* very God of very God, *John 17. 3, 5.* doth exactly resemble, perfectly and adequately represent his Father, of whose person he is the express character, *Heb. 1. 3.* or perfect Image; yet more distinctly Christ is the Image of God. Either (1) As he is the second person in the blessed Trinity, from an intrinsic Relation to the Father, in regard of the same essence with him by eternal Generation before the World was made. He being eternally in the Father, and the Father in him, *John 14. 10.* so he is in respect of his Father, his essential Image, and in that regard to us as invisible as the Father himself; no Creature could be the eternal Image of the Creator, *as that Son of the only true God, the living God* was, and is, *Mat. 16. 16. John 6. 69.* in respect of his Father. (2) As he is God-man in whom the fulness of the Godhead dwells bodily, *ch. 2. 9.* whereby he doth infinitely exceed and surpass Angels and Man at first, *Heb. 1. 5, 6. & 2. 5.* The Apostle in this place doth not say simply Christ the Image of God, but of the invisible God, (considered personally) *i. e.* the Father; because the Father cannot be known to us, but in his Son, as in an Image, in which he would represent or manifest himself to be seen or known, *John 1. 14, 18. & 14. 8, 9. 2 Cor. 4. 4.* And in this latter respect (which imports the manifestative, not essential Image) is Christ the Image of his invisible Father unto us; unto whom in all his Offices and works of mediation, the attributes, affections, and excellencies of God clearly shine forth, they being otherwise incomprehensible and invisible by a Creature: but Christ is the complete Image of them, in a transcendent way; for as they are in him, they are incommunicable to any meer Creature, and therefore he is the Image of the Invisible God. *z* In that he makes him visible unto us. God is a pure Spirit, without body, or bodily parts, but yet was clearly manifested in Christ tabernacling amongst us, *John 1. 14. 1 Tim. 3. 16.* he represents him to us in his understanding and wisdom, *Prov. 8. 14, 15.* almightiness, and eternity, *Isa. 9. 6. John 1. 1. & 8. 58.* permanency and unchangeableness, *Heb. 1. 11, 12. & 13. 8.* omnipresence, and omniscience, *John 2. 24, 25. & 13. 18. Rev. 2. 13.* Not (as the *Lutherans* strangely imagine) that Christ is omnipotent with the omnipotency of the divine nature, or omniscient with that omniscience, as if the manhood did instrumentally use the attributes of the Godhead; but such perfections are really inherent in, and appertaining to the manhood, by virtue of its union with the Divine nature in the second Person of the Trinity, that though they are vastly short of the attributes which are essential to the Godhead, yet they are the completest image of them, and such as no meer Creature is capable of. Hence 'tis said, *we beheld his glory, the glory of the only begotten Son of God*, who did further represent and manifest his Father to us, in the works of Creation and Preservation which he did, *John 1. 3. & 5. 19. Heb. 1. 10.* Hence the Apostle in this verse considers the dignity of Christ, with respect to the Creature, *a* Adding to the forementioned intrinsic, an extrinsic Royalty, which a learned Man would render, *Begotten before all the Creation*, or Born before every Creature, which is an *Hebrew* phrase. The *Greek Scholiast*, and several of the *Greek* Fathers go this way, not as if the ineffable Generation of Christ had any beginning, as some falsely conceived Christ to be made in time, just in the beginning before the world, by whom as an instrument all the rest were created; but the Apostle doth not say he was *first made*, or *first created*; but, *v. 17.* was, or did exist *before all things* besides; (as *John Baptist* said, *He was before me*, *John 1. 15.*) and therefore none of the rank of all them, but of another, *viz.* equal with his Father whose Image he was, above all that was made, or created: he was not created at all, though *first-born*, or first-begotten, yet not *first-created*, (being distinguished here from created, as the cause from the effect) as it refers to him that begets, so it may to only begotten,

B b b b Christ

*\* Eph. 6. 12. † Greek, the Son of his love.*

*\* Eph. 1. 7.*



Christ being so begotten as no other was or could be, *Prov.* 8. 22. *Mic.* 5. 2. *Heb.* 1. 5, 6. even from eternity. The word *first* may either respect *what follows*, and so notes order in the things spoken of, he who is first being one of them, *1 Cor.* 15. 47. or *things going before*, in which sense it denies all order or series of things in the same kind, as God is first before whom none, *If.* 41. 4. & 43. 11. *Rev.* 21. 6. so Christ may be said to be first-born because the only begotten Son of his Father, *Job.* 1. 14. so the Apostle may consider him here, in order to establish the consideration of him as mediator and head of his Church, *v.* 18. he speaking before *v.* 16. of those things more generally whose creation are assigned to him in contradistinction to those of the Church or new creation, *v.* 18. Agreeable to our translation *first born of every creature* (note here's a difference in the Greek, 'twixt first-born of, and *for*, *v.* 18.) we may consider. 1. *Negatively.* 'Tis not to be understood properly for the first in order, so as to be one of them, in reference to whom he is said to be the *first-born*. But, 2. *Positively*, yet *figuratively* in a borrowed speech, so primacy and primogeniture may be attributed to him in regard of the creatures. [1] By a Metonymy of the antecedent for the consequent, he who hath the privileges of enjoying and disposing of his Father's goods and inheritance, is accounted the first-born; *Gen.* 27. 29. *Gal.* 4. 1. so is Christ being owner, Lord, and Prince, of every creature, as he is God-man, or ordained to humane nature he hath the preeminence of the whole creation and is the chief, *Psal.* 2. 7, 9. *Heb.* 1. 2, 6. The heir amongst the *Hebrews* was reckoned the Prince of the Family (and so amongst the *Romans* the heir was taken for the Lord) so God said he would make *David* his first-born, *Psal.* 89. 27. compared with *Job.* 18. 13. *Isa.* 14. 30. *Jer.* 31. 9. This Sovereign Empire which Christ hath over all the creation and the parts of it by his primogeniture or that he is *first-born* first there is left nothing that is not under him. *Heb.* 2. 8. (as *Adam* in this lower world in regard of his dominion the state of innocency might be first-born of them created for him) for the Apostle brings in the next verse as the fundamental reason of this assertion. (2) By a consideration of Christ in God's eternal decree, and purpose as the common womb of him who is God-man, and all creatures; being fore-ordained before the foundation of the World, *1 Pet.* 1. 20. He may be look'd upon as the first-born amongst those who are predestinated to be conformed to his image, *Rom.* 8. 29. with *Eph.* 1. 4, 5. for upon this account he is the *first-born* of the *first-born* creatures or Church (but this as hinted before is considered more specially, *v.* 18.) *Heb.* 12. 23. therefore the first-born of all others: and this may be one respect in which he is before them, *v.* 17. with *Prov.* 8. 27. yea all of them of the old, as well as the new creation. The *Socinians* are so daringly bold as to restrain this extensive expression of *every creature* or *all the creation*, to the new creation of men or the faithful only, by perverting some texts of scripture to strain them that way: when 'tis plain by what follows the spirit of God means all created beings, either in the first or second world, Christ being the principal cause both of the one and the other; the Apostle by the general term *every creature* simply, without any additament, doth import all created things, viz. the Heavens and the Earth, with all that is made in them neither Angels, nor inanimate and irrational creatures are excluded; as in the Apostle's reason immediately following this expression.

16 For *b* by him *c* were all things created *d* that are in heaven, and that are in earth *e* visible and invisible *f*, whether *they be g* thrones, or \* dominions, or principalities, or powers *h*: all things were created by him *i*, and for him *k*.

\* 1 Pet. 3. 22.

*b* He proves Christ to be before *e*, and Lord over every creature, more excellent than them all with a prerogative, other Princes want, for none of them is a creatour of his subjects, who were not made by him or for him, as all creatures without exception were made by and for Christ. The Apostle here is as cautious, as may be, lest by speaking of Christ as the *first-born* of *every creature*, he should seem to put him in the order of creatures, which he shews do depend upon him for their creation and preservation, sith he brought them out of nothing into being, and therein doth sustain them. *c* In whom they have their beings, live and move, *Acts* 17. 28. Some render the particle *in* rather than *by*. But they disclaim the Philosophical notions about Platonick *Ideas*, only conceive all to be made in Christ, as the exemplary cause whom God had in his eternal decree set up as the pattern of all perfections being his image according to which 'twas agreed in the Council of the Trinity, Man should be made, *Gen.* 1. 26. But the most do according to our translation, render it, (as an Hebrew phrase) *by* (being of the same import with that in the end of the verse) or *through* which is expressive of the principal efficient, not the instrumental cause, for all the things made were produced out of nothing into being immediately by him, *John* 1. 3, 10. *Heb.* 1. 8, 10. he might well be Lord over them all who was the first founder of them,

*Acts* 10. 36. *1 Cor.* 8. 6. and whatever the adversaries alledge, 'tis plain in scripture that *by* is used of the principal cause, *v.* 1. *Rom.* 11. 31, 36. *1 Cor.* 1. 1. & 12. 8, 9. *2 Cor.* 1. 1. *Gal.* 1. 1. *1 Thess.* 4. 2. & 2 *Thess.* 3. 12. *d* Creation is simply, universally, and absolutely attributed to him for whatever subtilties, some would suggest, all things created by him is equivalent to he created all things, compare *Psal.* 96. 4. & 102. 25. with *If.* 44. 24. & 48. 13. *Jer.* 10. 12. *Acts* 17. 24. with *Ro.* 11. 36. (like *1 Cor.* 1. 9. with *1 Thess.* 2. 12.) *e* The Apostle speaks extensively of *all* proceeding from not being into being, both generally and distributively agreeable to the common expression of *all things* that were made at the beginning, *Acts* 4. 24. though in scripture where mention is made of the creation, Heaven and Earth be not always expressed, *If.* 40. 26. *Mark* 10. 6. & 13. 19. *Acts* 17. 24. *Rom.* 1. 20. *2 Pet.* 3. 4. *Rev.* 4. 11. but here where all things in Heaven and Earth, visible and invisible are expressed 'tis evident that Heaven & Earth are together comprehended. *f* These two adjuncts of *visible* and *invisible* to divide all creatures whatsoever, there being nothing made that is not one or the other. *g* An Enumeration is particularly made of the latter, which for their excellency (if any) might seem to be exempted (by those in danger of being beguiled to the worshipping of Angels) from the state and condition of being created by Jesus Christ, particularly. *h* Those he here names as elsewhere, (*Rom.* 8. 38. *Eph.* 1. 20, 21. & 3. 10. & 6. 12.) in the Abstracts for the concretes the invisible inhabitants of the world, I know some would have dignities in humane policy to be meant as, *Tir.* 3. 1. *2 Pet.* 2. 10. *Jude* v. 10. But 'tis more rational with the generality of ancient and modern interpreters as, *c.* 2. 15. to expound these Titles of incorporeal and Angelical creatures, whether by an Emphatical Synonymy, Angels generally by a Metonymy being Ministers of the heavenly state, or more probably as should seem from the scope of the place by such a subdivision of invisibles as the Apostle did conceive there was according to the properties wherein they were eminent, and the offices whereunto they were delegated of God which he expresseth disjunctively by borrow'd Titles from the distinctions of men in dignities and offices here below, as Dukes, Earls, Lords, and other magistracies, the scriptures elsewhere intimating, distinctions amongst the spiritual Ministers attending the commands of the heavenly Majesty upon his throne, represented and shadow'd by the Cherubims, *Gen.* 3. 24. *Exod.* 25. 18, 22. *1 Sam.* 4. 4. & 2 *Sam.* 6. 2. *1 Chron.* 28. 18. *Psal.* 80. *1 If.* 37. 16, 36. *Ezek.* 1. 13. denominated Arch-Angel and Princes, *Jude* v. 9. *Dan.* 10. 13, 21. *1 Thess.* 4. 16. which imply some distinctions and orders amongst Angelical beings, but what that is we know not, (whatever is disputed in the *Roman* Schools from the spurious *Denys*) and therefore having no ground from scripture, account it no better than curiosity to enquire, and rashness to determine. *i* After his enumeration and distribution of things created the Apostle doth for further confirmation repeat the universal proposition or assumption with the preposition expressive of the same absolute efficiency or causality that is attributed to God the Father and the Holy Ghost, all created things being made by him, *i. e.* by Christ whose works without are undivided from those of the other Persons in the Trinity; they were all brought out of nothing into being by him, not by Angels. *k* Which is more fully prov'd from his being the final (as well as efficient) cause of them: they all had their being in respect of him or for him, *i. e.* his Glory, *Rom.* 11. 36. to manifest his divine power and infinite goodness, *John* 5. 17, 23. & 17. 5. he is their end as well as founder, *Rev.* 5. 13. the Apostle affirms the same of him that is affirmed of the Father, *Job.* 9. 8. *Prov.* 15. 4. *Isa.* 44. 24. he made them all for his own sake. The *Socinians* in derogation to Christ's Divinity would restrain, limit, and narrow what Christ saith here in this verse to the new creation or reparation, but against manifest reason. For 1. The words *creature* and *creation* in the foregoing verse, and this, are used absolutely as was before suggested, and so created here repeated twice, and joined with the word *all*, and therefore to be understood as elsewhere absolutely of the old or first creation, *Mark* 10. 6. & 13. 19. & 16. 15. *Rom.* 1. 20, 25. *1 Cor.* 11. 9. *1 Tim.* 4. 3. *Heb.* 4. 13. *2 Pet.* 3. 4. *Rev.* 10. 6. for when it is used of the second creation, or restoration the restrictive additament of *new* is joined with it, *If.* 65. 17, 18. *2 Cor.* 5. 17. *Gal.* 6. 15. *Eph.* 2. 15. & 4. 24. not left indefinitely as here. 2. In parallel places, the making and founding of the old creation is ascribed to Christ, both negatively and positively, *John* 1. 3. *Heb.* 1. 3, 10. not one thing is excepted, and therefore should not be restrained to men. 3. 'Tis most evident from the context the Apostle doth in this verse discourse of creation, in contradistinction to what he speaks of afterwards in the 18th, and 20th. verses, when he comes to treat of Christ as head of his Church, and we have no reason to charge the Apostle with a useless repetition further. 4. The Apostle's significant enumeration and distinction of things created doth evidence that he understood the subject, the creation in the most extensive and unlimited consideration of it. He reckons up *material* as well as *immaterial*

immaterial things, and those in Heaven which needed no restoration, as well as those on earth which did, being polluted with sin. Those Angels who had not put off the honour of the first, did not belong to the New Creation; having not devalued themselves of their original integrity, they needed not to be reinvested with that they never lost: and Devils cannot be ranked among New Creatures, neither can wicked Souls, *Matt. 25. 41. Rev. 22. 15.* neither are there new and old orders of Angels; so that the dominion Christ is here (as elsewhere) asserted as Founder of, is the whole, not only new Creation, *Rev. 5. 13.*

17. \* And he is before all things *l*, and by him all things consist *m*.

*l* To obviate all exceptions to what he had said before, the Apostle doth expressly assert (what was implied before) Christ's preexistence to all the things that were created, and therefore that he himself was not made, but eternally begotten, and so did exist, and was actually before all Creatures in causality, dignity, and time; which proves his eternity, (consonant to other Scriptures, *Prov. 8. 22. Isa. 44. 6. Mic. 5. 2. Job. 1. 1. & 17. 5. Rev. 1. 8, 11, 17. & 22. 13.*) because before all things there was nothing but proper eternity, *Psal. 90. 2. m* Then follows this further argument of Christ's excellency and perfection, that he is not only the Creator or Founder, but likewise the Supporter or Upholder of all things whatsoever are created, yea even of the most excellent and useful of them, who in him do live and move, *Aff. 17. 28. Heb. 1. 3.* he being the conservant as well as procreant cause of the Heavens and Earth, with all things therein, because in respect of God, 'tis the same action which is continued in conservation and providence which was in creation, not breaking off the same influence which was exerted in producing them out of nothing, into being, *Isa. 46. 4. Job. 5. 19.*

18. And he is the head of the body, the church *n*: who is the beginning *o*, the first-born from the dead *p*, that \* in all things he might have the preeminence *q*.

*n* Having spoken of Christ in reference to the Creatures in general, or old creation, shewing how he is the Creatour, Preserver, and Governour thereof, the Apostle doth here speak of him with a special reference to his Church, or the New-Creation, whereof he shews here (as elsewhere, see on *Eph. 1. 22, 23.* with *4. 15. & 5. 23.*) that he is the Head and Governour, his chosen and called being the proper Subjects of his special Kingdom, the choice body, unto which he doth more peculiarly relate, *v. 24.* for the guiding and governing of it, he being that to it which the head is to the natural body, and more especially in the two former respects. (1) Of their union to God which was chiefly designed and expressed in those words, *who is the beginning. o. i. e.* The first foundation or principle of their union to God, whereupon the first corner stone of the Church's happiness is laid, he being the beginning of the second Creation, as of the first, *Rev. 3. 14.* And, (2) Of their restoration from sin and death, being brought into that first designed happiness, which is the great increment of that union, as appears from the following expression. *p. The first-born from the dead,* in a special distinction from the dead, here too of the creature, *v. 15.* The Apostle doth not Tautologize, but what he spoke of Christ there with respect to the Creature, he doth here speak of him with respect to his Church, as *1 Cor. 15. 20, 23. Rev. 1. 5.* by the particle *from* is implied not only that he was before the dead, but that he was numbred amongst the dead in respect of that nature, wherein he was once dead; from which he was demonstrated to be first-born: his Resurrection with a glorious body, (*Phil. 3. 21.*) being a kind of new-birth, whereby upon the reunion of his holy Soul and Body he was born from the womb of the grave, the head in regard of the Members: Resurrection is called a Regeneration: *Mat. 19. 28.* and as there is a gracious Resurrection of the Soul upon effectual calling in conversion, so there is a glorious regeneration of the body in the Resurrection, *Luk. 20. 35.* in contradistinction to *v. 34.* Christ is the first-born of these, in reference to God, *Aff. 26. 23. 1 Cor. 15. 20, 23.* as the first fruits, or first Ear of this blessed Harvest, that was carried up into the Sanctuary, and offered in due season to the eternal Father, untill the rest do become ripe: and in reference to the dead, *i. e.* in the Lord, *1 Cor. 15. 18. 1 Thess. 4. 14. Rev. 14. 13.* from whom he first rose in regard of time fully and perfectly; and of whom, in regard of dignity and dominion, *Psal. 89. 27. Gal. 4. 1.* he is chief, and Lord, (hath the preeminence as it follows) and is first in regard of Causality of those dead in him, standing in relation to him their Head, *Rom. 11. 15.* with *1 Cor. 15. 20.* who shall be perfectly raised by virtue of his Resurrection. And however it be said both in the Old and New Testament, some were before raised: yet he was the cause of his own Resurrection, as none others were, or can be. He properly rose, and that by his own power, *Psal. 110. 7. Job. 10. 17. 12.*

others were and will be raised by his: in regard of the sort and kind of Resurrection, he it was first which was not imperfect as others, or *Lazarus* who was raised, but to return to his former state of mortality; but perfect, Christ rose to dye no more, *Rom. 6. 9. Heb. 9. 28.* he was the first that rose as a publick person, Head of his Church, the second *Adam*, representing all his Members, *1 Cor. 15. 21, 22.* who are raised together with him spiritually, virtually, and representatively, *Eph. 2. 6. 1 Pet. 3. 21.* those actually raised before in another sort were like singular ears of Corn, by occasion more timely gathered for a special instance of Divine Power, but Christ was the first that ever rose in the nature and quality of the first fruits duly gathered, to sanctify and consecrate the whole Harvest of the dead in him, who shall one day be raised to a conformity unto him, *Phil. 3. 21.* The Socinians from this Metaphorical expression of Christ's being the first-born from the dead, and fetching in that passage where it is said, *Thou art my Son, this day have I begotten thee, Aff. 13. 23.* do oppose Christ's natural and Eternal Son-ship, but very inconsequently, and absurdly; for [1.] Christ was properly the Son of God before his Resurrection from the dead, he did not then receive that relation by it, as other Texts clearly prove, *Psal. 2. 7. Prov. 30. 4. Mic. 5. 2. Job. 1. 1. & 17. 5. (2.)* If his Resurrection had been a begetting of him, then would he have begotten himself, so been Father and Son to himself because he raised himself. As to that other Text they alledge. Things are sometimes said to be done then, when only manifested and declared to be done: then was Christ the first of all the dead that was born, and raised again in incorruption declared to be the Son of God with power, *Rom. 1. 4.* according to the prophecy, *q. d.* This day I have manifested thee by raising of thy self to be my natural Son, whom I begat from everlasting. Be sure he hath the Primacy and preeminence as it follows. *q* Which some expound as the end and intention of Christ the agent that he might obtain the Primacy, *Rom. 14. 9. 2 Cor. 5. 15.* or hold the first place in all things; whether more generally according with the common scope of the Apostle in the precedent verses compared with, *c. 2. 10. & Job. 5. 25, 29. Eph. 1. 22.* or more specially amongst his brethren and all the Members of his mystical body, *Rom. 8. 29.* with *2 Cor. 5. 17, 18.* (but this is not material because all things are brought under his empire) others because the Primacy doth belong to him by undoubted right; and that he being head of his Church did ultimately design to save it and so to glorify his Father, do expound it rather as the event, consequent, and conclusion from the antecedents which is the end of the work, so as that, or in such a sort, as he actually is declared to be the first, or he holds the Primacy in the old and new creation. According to the agreement with his Father, he is such an one as not only hath all manner of privileges, that any in this or the other world do, or may he supposed to excell in; but also with a preeminence, a Primacy in all, above what any one hath in any thing he may glory of.

19. For it pleased the Father *r*, that in him should all fulness *s* dwell *t*.

A Learned man reads it, *For all fulness pleased to dwell in him.* Others, he liked or approved that all fulness should dwell in him, bringing instances for that construction of the word it pleased. *r* 'Tis true the word Father is not in the Greek text, nor in the oriental versions, but is well understood and supply'd from the context, *v. 12.* where the Apostle gives thanks to the Father, and then describes his dear Son in the following verses, and here in this adds a cogent reason why he should be the head of his Church, sith the Son of his love, (in whom he is well pleas'd, *Mat. 3. 17.*) is he alone in whom he likes to dwell with all fulness, or all fulness doth will to abide. *s* Here is another *all* and a *fulness* added to that *all*: in *all* for parts, a *fulness* for degrees: a transcendency in all, above all. 'Tis of the Father's good-pleasure that Christ, not here considered simply, as the Son of God; but respectively, as head of his Church, and mediator, should be the subject of this *all fulness* which is not directly that of his body mystical, *Eph. 1. 23.* But (1.) originally the fulness of the Godhead whereby he hath an all-sufficiency of perfections for his mediatory office upon the mystical union which none other hath or can have, *2. 9. Job. 1. 14.* (of which more distinctly in the next Chapter) (2.) Derivatively a fulness of the Spirit and habitual grace, *Luk. 1. 80.* with *Job. 1. 16, 23. & 3. 34.* holiness, wisdom, power perfectly to finish his work, *Job. 17. 4. & 19. 30.* and other excellencies for the reconciling (as it follows) and actual influencing of his body, *Psal. 130. 7, 8. Mat. 28. 18. Job. 5. 20. Rom. 1. 4. 1 Cor. 5. 4.* with *2 Cor. 12. 9. Eph. 1. 20, 21. Heb. 7. 25, 26. Rev. 5. 6, 12.* *t* And this all fulness doth not only lodge in him for a time, but resideth and abides in him; 'tis not in him as the Divine Glory was a while in the Tabernacle of *Moses*, and the Temple of *Solomon*, but dwells constantly in him not as a private Person but a universal principle: as head of the body (as well as reconciler) to fill up the emptiness



emptiness of Man with the abundant grace that perpetually redideth in him.

\* Or, making

peace.

† 2 Cor. 5. 18.

20. And *u*\* having made peace through the blood of his cross *w*† by him *x* to reconcile all things unto himself *y*, by him *z*, I say whether they be things in earth or things in heaven *a*.

*u* Some from the Greek would (not have that clause we read in a Parenthesis to come next the copulative *and*, but) have it *and by himself he should reconcile unto himself* (in or to himself) all things (having made or obtain'd peace through the blood of his Cross) I say, &c. But the reading of that sentence in the Parenthesis, after, or before the reconciliation of all things as we do because of the next following distribution, is not very material as to the sense of the thing, redemption, v. 12. or rather the manner or means of reconciliation unto God by Christ in whom the fulness of all divine and humane perfections was seated for the bringing of Heaven and Earth together. *w* God the Father for bringing enemies nigh unto himself in the Kingdom of his dear Son, v. 13, 19, 21, was in him, 2 Cor. 5. 18, 19. who having took on him the seed of Abraham, Heb. 2. 14. and because without shedding of blood there could be no remission, or being brought nigh, Eph. 2. 13. Heb. 9. 12, 22, 23. according to his Fathers ordination and agreement with him for the expiation of sin, became obedient unto death, that cursed death of the Cross, Isa. 53. 5. Gal. 3. 13. Phil. 2. 8. and by that bloody sacrifice of himself, there once perfected, Heb. 9. 14. & 10. 10, 14. obtained peace. That by a figure being put to express his most perfect merit, as being the finishing of his obedience and passion, Rom. 3. 35. & 5. 10. c. 2. 14. Eph. 2. 16. Heb. 9. 12. *x* Which alone could satisfy his offended Fathers demands; Angels could not shed blood which was necessary to make peace and reconcile enemies: and though some false Apostles might seduce to the worshipping of them, their obedience could not be meritorious. *y* God designing an atonement to himself. *z* *e*. God the Father (and by consequent to the whole Trinity) did it by Christ in whom all fulness dwelling there was a proper fitness upon his Fathers call, Isa. 42. 1, 4, 6. with Heb. c. 9. for so perfect a work as to take away the enmity of those alienated from God and to bring them into favour again. The great enquiry is about the extent of this reconciliation, because the Apostle mentions *all things* (rather than all persons) and then having emphatically repeated by him. *z* *Viz*. Christ as God-man and none other, Act. 4. 12. *a* He adds a distribution of all things whether they be things in Earth or things in Heaven? To answer which all things may be understood either (1.) Restrictively to the subject, the universal Church of which Christ is the head, so he doth not mean all things whatsoever ill miredly, but with respect to the subject matter, as, v. 21. all things which being alienated from God are reconciled to him, *i. e.* whatsoever things are reconciled, are by him reconciled, all relating to the subject matter of reconciliation (as all made to creation, v. 16.) all the real subjects of his Kingdom, whether gathered and gone to Heaven, before in hope of the Messiah to come, or now, and hereafter shall be gathered, Act. 15. 11. Rom. 3. 25. Eph. 3. 15. Heb. 11. 39, 40. & 12. 22. yet this doth not altogether satisfy some by reason of the sublimity of the Apostles word in the distribution and ordinarily in scripture by things in Heaven are meant the Angels, whose natural seat it is (spirits of just men made perfect being advanc'd thither only by God's gracious vouchsafement) or (2.) largely as comprehending the good Angels, especially if upon the foundation of reconciliation considered strictly, we take reconciliation here more generally (as the Apostle doth in his Epistle to the Ephesians exhorting more upon this matter there, than he doth here, writing more circumsely and contractly) for recapitulation, (or analogical reconciliation) bringing all under one head, the recomposing or reuniting of creatures terrestrial, or celestial upon the atonement for Sinners by Christ, so that all his subjects those that divide the State of his Kingdom are at an agreement amongst themselves, and with each other, God did so by Christ conjoin miserable men with himself, that now also the holy Angels are conjoin'd, they come under the same head Christ, c. 2. 10. Eph. 1. 21. whom they worship as at his first, to second coming, Luk. 2. 13, 14. Heb. 1. 9. as men cleave to him by faith so the Angels by vision, (1 Tim. 3. 16.) look upon him their head, yet is he not their redeemer, v. 14. Eph. 1. 3. nor making of their nature, they are not his Members as believers are, (as God is the head of Christ, yet is not he a member of God, 1 Cor. 11. 3.) Christ beareth a more special relation to them, than he doth unto these principalities and powers, Eph. 6. 23, 30, 31. however they being under an Hypothetical possibility of falling, should seem to have need of a preventive kind of reconciliation, upon that account, if their standing is otherwise secured to them, they abiding in their purity could not be friends to impure creatures, Gen. 3. 24. but upon the satisfaction of their Lord their distaste and dissatisfaction is remov'd, they being reduced into a corporation under Christ, with those whom he hath

reconciled, Eph. 1. 10. as they to the glory of the supreme Majesty, rejoic'd when Christ came to seek these lost ones, so these are Ministers to them that he hath made willing, Heb. 1. 14. they delight in the ministry of reconciliation, Eph. 3. 10. 1 Pet. 1. 12. attend the service with their brethren (in doing their office,) Rev. 19. 10. & 22. 9. further the work, Act. 8. 26. rejoice when it takes effect, Luk. 15. 10. and carry those that are perfected to the place of their own residence, Luk. 16. 22. to their own innumerable assembly in the Heavenly Jerusalem, Heb. 12. 22. waiting on Christ (according to the typical representatives, Exod. 25. 15. & 26. 1. 1 King. 6. 23, 29.) with those that are with him, and made like to him at his throne, Mat. 22. 30. Mark 12. 25. where he sits as the Son of Man, and the holy Angels (as he saith) are continually ascending and descending upon him, Job. 1. 51. he fills them with the rest of his subjects all in all, Eph. 1. 21, 23. They have grace by way of participation, having it from him their head, who hath it of himself, Job. 5. 26. so that upon the matter, this reconciliation of things in Heaven, seems most to accord with, Eph. 1. 9, 10. and is not much unlike that in, Eph. 2. 14, 16. that which is separately said there by his blood, v. 13. and by his Cross, v. 16. is here conjoin'd by the blood of his Cross. There is making peace in one simple word, here (in the Greek) in a compounded one. There that he might reconcile both to God; here that he might reconcile all things to himself, *i. e.* God. There he speaks only of men on earth being reconciled amongst themselves, because they had also been reconciled to God, if we take in Angels also under those all, we have an allowance from that forecited, Eph. 1. 10. yea and in favour of the larger acceptation of reconciliation here, it may be considered that the whole creation which was put into disorder and subjected unto vanity is in earnest expectation of the fruits of this gracious reconciliation in being brought to a perfect harmony to the glory of him who is all in all, Rom. 8. 19, to 24. with 1 Cor. 15. 58.

21. And *b* you that were sometime alienated *c*, and enemies *d*\* in your mind by wicked works *e*, yet now hath he reconciled *f*.

*b* The particle *and* by an Hebraism is put for therefore or wherefore, leading the Colossians from the doctrines he had propos'd to consider. *c* Their own estrangement from God and the things that please him, before they were effectually called by the Gospel, being then in such a miserable condition as others were in a state of corrupted nature. See Psal. 5. 8. Rom. 6. 19. 1 Cor. 6. 11. Eph. 2. 1, 3, 11, 12. *d* Not only in their outward deportment had they no communion with the true God, but inwardly they hated God as an enemy and they were hated of him as his enemies; by their willing and nilling that which was contrary to him and his pleasure, in opposing his revealed will, Job. 15. 18, 24. Rom. 1. 29, 30. & 5. 10. & 8. 7. Jam. 4. 4. *e* This enmity was predominant in their mind, or cogitation, or carnal reasoning, not receiving or comprehending the things of the Spirit of God, 1 Cor. 2. 14. that leading power of their Souls being darkned, Eph. 1. 18. there was an enmity against God, so that they neither could be subject to God's Law, Rom. 8. 7. under the prevalence of that corrupt reasoning which was so intent upon their corrupt courses, Gen. 6. 5. that then they thought not of peace with God. *f* Yet such was the unconstrained compassion of God, that now while sinners (in a divided sense) Rom. 5. 10. they were actually reconciled, now not before, nor from eternity in his decree, nor meritoriously when upon the Cross, 2 Cor. 5. 19. he doth not mean simply the action, of such virtue, necessary and efficacious to make reconciliation, and the appeasing of God's displeasure; but compriseth the effect of it also when it is wrought in time, 2 Cor. 5. 20. and the enmity in the subject is actually removed.

22. \* In the body of his flesh through death *g*, \* Eph. 2. 15. to present you holy and unblameable, and unreprouvable in his sight *h*.

*g* The means whereby their reconciliation to God was purchased (which they had particularly applied by faith, v. 4.) was the Sacrifice of that fleshly (not Phantastical) body which Christ had assum'd, subject to the condition of an animal life, being capable of suffering and mortal; (not refin'd and immortal, as after his resurrection, Rom. 5. 10. 1 Cor. 15. 44, 53.) 2 Cor. 5. 14. Eph. 2. 16. with Heb. 10. 5, 10. 1 Pet. 2. 24 & 3. 18. Christ's death was not only for our good but in our stead thereby offering himself to God, he satisfied divine Justice, and his Sacrifice giving himself for us, was a Sacrifice of a sweeter smell to God, Eph. 5. 2. *h* Before whom believers cannot make themselves to stand holy, but Christ doth upon the account of his Sacrifice for them, so that through the veil of his flesh, Heb. 10. 19, 20. God doth look upon them as such having neither spot nor wrinkle, without blame or blemish, see Eph. 1. 4. & 5. 27. unto whom Christ is made righteousness, he is also made Sanctification, 1 Cor. 1. 30. Those

\* Or, by your mind in wicked works.

Those who are washed are sanctified, 1 Cor. 6. 11. the end of reconciliation is restoration or sanctification, Luk. 1. 74, 75. 2 Cor. 5. 15. Tit. 2. 14. 1 Pet. 1. 24. inchoatively here with a perfection of parts, Heb. 13. 21. and consummatively hereafter with a perfection of degrees, 1 Cor. 13. 10. Eph. 4. 10. Phil. 3. 11, 12.

23 If ye continue in faith grounded and settled *i*, and be not moved away from the hope of the Gospel *k*, which ye have heard *l*, and which was preached to every creature which is under heaven, whereof I Paul am made a minister *n*.

*i* This *if* doth not import the believers continuance in faith to depend merely upon their own free will, or a carnal doubting of being kept to Salvation, 1 Pet. 1. 5. but infer that they are then reconciled to God when they do indeed persevere in the faith; implying that by reason of the seducers amongst them all and every one might not really have that sound faith they would be thought to have. Wherefore the Apostle engageth them to prove their faith, whereby only they can have peace with God, Rom. 5. 1. to be real by taking care it be well founded and firm, Mat. 13. 23. as an House built on a sure foundation, a Tree well rooted, Eph. 3. 17, 18. Heb. 13. 9. *k* And be not as temporary believers which have no root, Luk. 8. 13. or as those who want anchor-hold are to be to and fro, Eph. 4. 14. and put off from that hope of Eternal Life, set before us in the Gospel, which is sure and certain, Heb. 6. 18, 19. upon the foundation of the Prophets and Apostles, Eph. 2. 20. the sweet promises of Eternal Life. *l* Not the works of vain Philosophy which leave the minds of Men unsettled, but the plain and solid doctrines of Christ, wherein the believers at Colosse had been instructed, v. 7. *m* And which the faithful Apostles according to the commission of Christ, had Promulg'd to every creature beneath the Heavens, *i. e.* Every rational creature here below, *i. e.* to all men, collectively, or Nations in the world as, v. 6. Mat. 28. 19. Mark. 16. 15. Creature with the Hebrews doth eminently signify Man, by an Anonomasie, or a Synecdoche putting the general for a particular. In the original it is in *all* the creature and so it may be in all the world, (creature being sometimes used for the systeme of the world, Rom. 8. 19, 20, 21.) in opposition to *Judea*, *i. e.* In those other parts of the Earth which the Greeks and Romans knew to be then inhabited, under Heaven which is a pleonasm but of the greatest emphasis as, Ait. 4. 12. *n* And the more to confirm them in what he had said, he adds of this Gospel of reconciliation so spread, he was immediately called, Gal. 1. 1. and constituted to be a Minister for the promulgation of it amongst the Gentiles, it being with others most notably committed to him, 2 Cor. 5. 19. 1 Tim. 1. 11.

24 Who now rejoyce in my sufferings for you *o*, and fill up *p* that which is behind of the afflictions of Christ in my flesh *q*, for his bodies sake, which is the Church *r*.

*o* He confirms his call to the ministry of the Gospel from his cheerfulness in his present sufferings, so that they should not be discouraged, being it highly contented him to witness and seal his doctrine by bearing his Cross for them, Rom. 5. 2, 3. 2 Cor. 7. 4. & 1, 14, 20. see Phil. 2. 17. The Jews hated him and persecuted him because of his communion with the Greeks and other Gentiles, which occasion'd his imprisonment at Rome, c. 2. 1. & 4. 3, 18. Ait. 21. 28, 29. & 26. 17, 18. Eph. 3. 1. yet this did not deter him from his office, but he took pleasure in doing his duty, Ait. 5. 41. 2 Tim. 2. 10. gladly spending himself and being spent for their Souls, 2 Cor. 12. 15. for their edification and consolation, 2 Cor. 1. 6, 7. Phil. 1. 12, 13. *g* And the copulative is used as causal, fill up not simply, but in ones turn, implying a contradistinction betwixt what Christ suffered for the Apostle, and what the Apostle suffered for Christ; Christ in his rank suffered what was necessary for my redemption; now I in my turn (by his gift, Phil. 1. 29.) undergo what afflictions are useful for his glory. He purchas'd Salvation by his Cross, I advance his Kingdom and cause by my combats. *q* One learned man renders the next clause (what remains concerning the afflictions for Christ in my flesh) however if we conceive of things distinctly, we may retain our own translation, considering Paul's filling up is either (1.) with respect to Christ, so he doth not mean what Christ suffered in his own proper person during his tabernacling here; for neither Paul nor any other Pen-man of the N. T. doth use the term affliction, to express the sufferings of Christ whereby he appeased God's wrath and satisfied his justice; that he finished in his own person when he gave up the Ghost, Job. 19. 30 he perfected all compleatly, v. 14. 22. nothing will be required from any believer upon that account, Rom. 6. 9, 10. Heb. 10. 14. there be no remains upon that account, all was fill'd up by Christ himself. All

can be imagined that Paul should mean in this respect would be only from Christ's leaving an example, 1 Pet. 2. 21. *q. d.* As Christ hath suffered for my salvation so in like manner following him, I bear his cross, suffering for his Gospel and Glory, or, (2) with respect to Paul himself; the sense is *q. d.* As I have born a great part of afflictions for the name of Christ, and in his glorious communion, 2 Cor. 1. 5. Gal. 6. 17. 2 Tim. 1. 8, 10. So in like manner I fill up the remains of them assign'd to me a member of the mystical body in conformity to the Image of him who is the head, Rom. 8. 18. 1 Pet. 4. 13. I do by little and little accomplish in my present sufferings (which makes a part of it) the portion allotted to me in the same afflictions, which are accomplished and accomplishing in our brethren, that are in the world, 1 Pet. 5. 9. in time, and degree according to God's Council whereby the head was preordain'd to suffer, Ait. 4. 28. 1 Pet. 1. 20.) which apportion'd to every member what share it is to bear, till it be perfectly conformed to Christ, Phil. 3. 10, 12, 21. These sufferings as Christians, 1 Pet. 4. 13, 14, 16. (which the members undergo in their courses) may be said to be the afflictions of Christ (1) being for his cause and Glory, the troubles they receive upon his account may be called his, the badges of his Family and followers, Gal. 6. 17. Heb. 11. 26. (2) because of the union betwixt Head and Members, 1 Cor. 12. 12 they being given to the whole body, the wounds of his Members, are his, Ait. 9. 4, 16. he doth Sympathize with them, but as he finished his work of proper sufferings, while in the flesh, so the Apostle's expression intimates here, their sufferings shall not last longer than they are in the body, they need not fear any purgatory afterwards. *r* And while Paul suffered here he adds another reason for the supporting and chearing of him, viz. the usefulness of them for the whole Church, the mystical body of Christ, as v. 18. which consideration might sweeten his bitterest afflictions, not only because it was in their service to further their faith that he was so persecuted, but for their edification and consolation, this was the scope of his patience, Phil. 1. 12, 13, 14. to encourage those who knew his Testimony to embrace the truth, 2 Tim. 2. 10. what the *Rhemists* and other *Papists* infer hence that the Apostle satisfied for the sins of other believers by his sufferings contributing to the Churches Treasury of Satisfaction for temporary punishments is altogether groundless. 'Tis brutish to conclude because he sustained afflictions for the edification of the Church, that therefore he satisfied for the sins of the Church: because he was spent for the *Corinthians* that he answered for their faults, 2 Cor. 12. 15. he was not Crucified for any, 1 Cor. 1. 13. to make Paul's sufferings satisfactory is to derogate from Christ's merit, none is without sin as Christ was, and 'tis necessary for him that satisfieth, Prov. 20. 9. Christ's Sacrifice became expiatory being offered by the eternal Spirit, Heb. 9. 14. he having born the sins of believers in his own natural body upon the Cross, and that by himself, there needs no supplements (could any be found) from others, Job. 1. 29. Heb. 1. 3, 8. 1 Pet. 2. 24. 1 Job. 2. 2. To conceit there is any need of humane satisfactions as supplies to Christ's sufferings, is to cross the Apostle's main drift here, v. 12, 13, 14, 20, 22. he was far from satisfying for himself, Phil. 3. 9, 12. and shews that every one shall bear his own burden, Gal. 6. 5. however he should endeavour to honour Christ, and edify his Church, 2 Cor. 12. 10.

25 Whereof I am made a minister *s* according to the dispensation of God *t*, which is given to me for you, \* to fulfill the word of God *u*.

*s* See under what title he suffers for the Church, because a minister (in the more general acceptation of the word) as v. 23. not as one of the *antients* (faith) to give the price of redemption but to preach. He look'd not on his Apostleship as a domination but ministration, 2 Cor. 5. 18. and though in regard of his call he was an extraordinary Apostle, yet he (remembering his Master's injunction, Mat. 20. 26.) no more than Peter did affect dominion or a Lordship over Christ's heritage, 2 Cor. 1. 24. 1 Pet. 5. 1, 2, 3. according to his singular and eminent call to be a Minister and a witness, Ait. 26. 16. as he doth elsewhere make mention of the Minister of God, 2 Cor. 6. 4. 1 Thess. 3. 2. of the N. T. Gospel, word, reconciliation, Ait. 6. 4. 2 Cor. 5. 18, 19. & 3. 6. Eph. 3. 7. of Jesus Christ and of the Lord, Rom. 15. 8. 1 Cor. 4. 1. Eph. 6. 17. 1 Tim. 4. 6. so he doth here by reason of the union 'twixt the head and the body, own himself to be constituted a Minister of the Church, (which some of a lower rank, like not now to be called.) *t* And that by divine vouchsafement and commandment being called from persecution of the Church to this ministry, Ait. 9. 15, 16. 1 Cor. 4. 1. 2 Cor. 5. 19. Eph. 1. 10. Yea and also for them at Colosse who being of the Gentiles were in his commission, according to the gift of the grace of God given to him, Eph. 3. 7. *u* Fully to preach the word of God amongst them, as well as to the Romans, others, Rom. 15. 9. and to fulfill the prophecy, Zech. 2. 11. for the calling of the Gentiles by the promulgation of

\* Or, fully to preach the word of God.

\* Rom. 15. 19.



the Gospel among them, *Alf.* 22. 21. *Rom.* 1. 5. & 11. 13. *1 Tim.* 2. 7. and so fulfilling God's word, by fully expounding the whole Doctrine of Salvation amongst them, and promoting of it to the end of his Life.

26 Even the mystery which hath been hid from ages, and from generations *w*, but now is made manifest to his saints *x*.

*w* Viz. that holy secret of godliness, *c.* 2. 2, 3. & 4. 3. *Mat.* 13. 11. *Rom.* 16. 25, 26. *1 Cor.* 2. 7. *Eph.* 3. 3, 4. 6, 8, 9, 10. see *1 Tim.* 3. 16. *Rev.* 14. 6. which doth not consist in beggarly Elements, *Gal.* 4. 9. or vain speculations, which these *Colossians* are caution'd to avoid, *c.* 2. 8. however varnished, but is to them who are saved, the power of God, *Rom.* 1. 16. *1 Cor.* 1. 18, 19. and the wisdom of God, *1 Cor.* 1. 24. which lay hid in God before the World, *1 Cor.* 2. 7. 2. *Tim.* 1. 9. *Tit.* 1. 2. *1 Pet.* 1. 20. yea and after God had to our first Parents, and so to his people the *Jews* given some glimpse of this mystery, which yet the *Gentiles* of several ages were ignorant of, and many of the *Jews*, yea the most knowing of them, did not for many Generations, know that the *Gentiles* without circumcision, &c. were to be admitted into the Church, *Alf.* 10. 28. the Prophets were very inquisitive to know the meaning of it, but yet they also were much in the dark, *1 Cor.* 2. 9. *1 Pet.* 1. 11. yea the Angels did not know this hidden mystery, till revealed by the Church, *Eph.* 1. 10. *x* But now God that revealeth secrets, *Dan.* 2. 28. hath opened his bosome Counsel about this affair most clearly, so that his Glory by those that really fear him, may be seen with open face as in a Glass through Christ, *Mat.* 13. 11. *Mark.* 4. 11. *Joh.* 8. 47. and 15. 15. *Alf.* 16. 14. *1 Cor.* 2. 10. 16. *2 Cor.* 3. 18. all necessary to Salvation being made conspicuous and clear to them, *1 Pet.* 2. 9.

27 \* To whom God would make known *z* what is † the riches of the glory of this mystery among the *Gentiles* *a*, which is Christ || in you *b* the hope of glory *c*.

*z* He refers the manifestation, purely to God's good will and pleasure, (as Christ himself doth, *Mat.* 11. 26, 27. *Luk.* 10. 21.) so in the like case, *Rom.* 9. 18. that having mentioned *Saints* none might conceit it was for foreseen faith, but the *Colossians* might value their privilege, reverently receive that grace which was not given to all: in short to restrain curiosity why God would not do it otherwise or sooner he cuts the knots of all questions, onely by signifying his sovereign pleasure, he would make it known to them elsewhere, *Eph.* 1. 9. This mystery of his will according to his good pleasure, *Eph.* 1. 9. which was not to be touched till he thought meet to make it known. *a* Some refer the glory to mystery as glorious mystery because it lets forth divine glory and promisseth it to believers, *Luk.* 2. 14. others, and the most, rather to riches and that either as its *Epithet* (*v.* 11.) the glorious riches of this mystery, or noting the subject for Salvation of the Church amongst the *Gentiles*, *Eph.* 1. 18. & 3. 7, 8. its usual with the Apostle to use the word riches to set forth abundance, *Rom.* 2. 4. & 11. 33. *Eph.* 1. 7. here for the praise of the Gospel he would signify a very great and most abundant glory far surpassing any former ministration, *2 Cor.* 3. 8, 18. In the law those riches, (*Eph.* 2. 7.) were not onely imperfectly and obscurely discovered but scatteredly with broken beams, as the sun in water when the water is disturbed; one attribute shining out in one work, another in another, but now the harmony of the divine attributes in mans redemption shines out most fully, clearly and gloriously contracted in Christ who is the object and revealer of the mystery by his Spirit, the glory whereof breaks forth with much more splendour amongst the *Gentiles*, *Rom.* 15. 7, 8, 9. *1 Cor.* 2. 10. *2 Cor.* 3. 9, 18. all glory before was but a shadow to this, *c.* 2. 17. *2 Cor.* 3. 18. *Gal.* 3. 1. *Heb.* 10. 1. *b* Which is Christ, amongst, for, or in them, *i. e.* who not onely was preached amongst them, but whom they possessed, and who dwelt in them by faith, *Eph.* 3. 17. the Revelation being accompanied with the power of the spirit in the translating them by his glorious power from the Kingdom of darkness into his Kingdom, *v.* 13. *Luk.* 17. 21. *Gal.* 2. 20. & 4. 19. *Eph.* 3. 5, 7. *c.* So is not onely the object, *1 Tim.* 1. 1. but the ground of their expectation of glory, he in whom the mystery begins, and ends, *1 Tim.* 3. 16. out of whom all are hopeless of being happy, *Eph.* 2. 12. and in whom all have strong consolation, *Heb.* 6. 18.

28 Whom we preach *d*, warning every man and teaching every man in all wisdom *e*, \* that we may present every man perfect in Jesus Christ *f*.

*d* Here he shews that the subject of his and other ministers preaching was Christ (as he had before described him) in whom alone hope of Glory was to be had, *Alf.* 4. 12. *1 Cor.* 2. 2. *Gal.* 5. 4. *1 Joh.* 1. 3. *e* The manner of it was by admonishing and instructing all, in all the Christian wisdom that Christ required, that they might avoid sin and do their duty he means all collectively, not distributively of the gene-

rels of each; not each one of those generals, excluding none from the communion of so great a benefit, having no acception of Nations or persons, making no exception of any condition, but inviting all men to Christ, holding forth this light of the Gospel to whosoever would receive it, whiles God did vouchsafe life and strength to them, in the most taking way, *Alf.* 20, 21. 27, 31. *Rom.* 1. 14, 15, 16. *1 Tim.* 3. 2. *2 Tim.* 2. 24. & 3. 16. & 4. 2. *Tit.* 1. 9. *f* And the end and aim he and others of his mind had in preaching of this matter in such a manner was the same with Christ's, *v.* 22. to put them into such an estate by their labours that they might through Christ, appear at a throne of grace, without confusion, *2 Cor.* 11. 2. *Phil.* 3. 12, 15. *Heb.* 5. 14.

29 Whereunto I also labor, striving according to his working *g*, which worketh in me mightily.

*g* To perform which, saith he, I earnestly endeavour and take pains to weariness as an husbandman, *2 Tim.* 2. 6. contending as one in an agony, *1 Thess.* 5. 12. by his grace which was with me, *1 Cor.* 15. 10. in power, not by my own strength or wisdom to do or suffer. *b* But by his effectual aids enabling me for his service with might, *c.* 1. 11. *Rom.* 15. 15. to 21. *1 Cor.* 9. 25, 26, 27. *Eph.* 1. 19, 20. & 3. 7. *Phil.* 4. 13.

## CHAP. II.

1 **F**OR *a* I would that ye knew what great \* *†* conflict I have for you *b*, and for them at Laodicea *c*, and for as many as have not seen my face in the flesh *d*.

*a* This causal particle refers to what he had said just before in the former Chapter. *b* The certainty of which truth for the evidence of his unfeigned affection to them, he heartily wishes they might be certified what a combat he sustain'd for them, by reason of that opposition he met with in his ministerial labours. This filled him with inward fears and cares, and encompass'd him with outward troubles as, *2 Cor.* 11. 23. to 30. *2 Tim.* 2. 10. wherein he addressed himself to God for them by earnest prayers as, *c.* 4. 12. *2 Thess.* 1. 11. desiring the assistance of their prayers, *Rom.* 15. 30. *Heb.* 13. 18. these with his travels, writings, &c. might well be called a conflict, *Phil.* 1. 30. *c* Which he had not onely for the *Saints* at *Colosse*, but for their neighbours liable also to the impression of the same or the like seducers at *Laodicea* definitely, to whom he designed this Epistle might be imparted, *c.* 4. 16. *d* And indefinitely for as many Christians especially in *Phrygia*, as had not seen him bodily present amongst them, or heard him preach with a lively voice, whither because 'tis said he twice passed through all *Phrygia* where *Colosse* and *Laodicea* were situate, *Alf.* 1. 16. & 18. 23. he had been personally at these Cities, is not determinable from the copulative here, (which possibly may be used as a particle to separate these from those who had not conversed with him) neither is it of much importance. It should seem *Paul* was acquainted with *Philemon* (a *Colossian* or *Laodicean*) his wife and family, *Philem.* 1, 2.

2 \* That their hearts might be comforted \* *2 Cor.* 1. 6. *†* being knit together in love *f*, and to all riches of the full assurance of understanding *g*, to † the acknowledgement *h* of the mystery of God *i*, and of the Father, and of Christ *k*.

*e* Whereas false teachers did endeavour to adulterate the Christian institution, the striving of the Apostle's Holy Soul here was as in the former Chapter, *v.* 28. to this end, that they might be compleat and establish'd Christians to the last. *f* And as a proper means conducive to this good purpose he would have them be joyned or compacted together, and be all of a piece, in the affection and exercise of love. *g* And to attain to a well-grounded powerfull evangelical faith, which he sets forth lively by an elegant increase of words both in regard of the acts and the object of it which is called a mystery to be believed, *1 Tim.* 3. 9. upon its being revealed. The sense of that which he heartily desires is that they might have (1) all abundance of understanding with full satisfaction in these main principles of the Gospel, they are called to assent to. Signifying faith is no blind, but a certain intelligent persuasion; to distinguish it from uncertain opinion, *Joh.* 6. 69. *Rom.* 4. 21. *1 Thess.* 1. 5. *Heb.* 6. 11. & 10. 22. *h* (2) An inward consent, and vital owning, a cordial embracing of the fundamental truths of the Gospel, *Eph.* 4. 13, 14. *Heb.* 6. 1. in opposition to those vain speculations and traditions which deluded many. *i* He calls this the mystery of God, or a divine mystery (no humane invention) as before, *c.* 1. 26, 27. and so vindicates the dignity of faith and the excellency of the Gospel, asserting it to be a mystery of God, not onely as

\* *2 Cor.* 2. 14.  
† *Rom.* 9. 23.  
|| Or, amongst  
you.

\* *Eph.* 5. 27.

\* Or, fear a  
care.  
† *Phil.* 1. 30.  
‡ *Thess.* 2. 2.

the object but revealer of it. For the Father reveals Christ, *c. 1. 27. Mat. 16. 17. Eph. 3. 3.* as Christ doth the Father, *Mat. 11. 27. Job. 1. 18.* Whereas it is said *and of the Father and of Christ.* This first *and* here needs not to be rendered as a copulative but as exegetical, or as explanatory and may be read *even, or to wit, or both,* (as a learned man observes) the *Greeks* and *Latins* usually do when the copulative is to be repeated, the name of God referring commonly to the Father and the Son (as elsewhere God even the Father, *c. 1. 3. 1 Cor. 15. 24. & 2 Cor. 11. 31. Eph. 1. 3. Phil. 4. 20.*) So the former *and* here may be read, *q. d.* the mystery not of God, abstractedly considered; but I would have you be united and all one, in the acknowledgment of the whole mystery of God, *i. e.* both of the Father and of Christ.

3 \* In whom *l* are hid all the treasures of wisdom, and knowledge *m*.

*l* This may relate either to the divine mystery, wherein, are in abundance all necessary doctrines to consolation, and salvation stored up, respecting the foregoing verse, compare, *1 Cor. 2. 7. Eph. 3. 3, 4.* in opposition to the vain shew of wisdom seducers did boast of, or (as the most ancient and modern take it) to Christ the immediate antecedent in whom (as we render it) *i. e.* in Christ; consider either (1) as the object, which being rightly known, we may have all wisdom and perfect knowledge to Salvation: he speaks not here of all that Christ knoweth, he reveals not all that in the Gospel to us, but what we must know of him that we may be saved (2) in the subject because all the treasures of wisdom in order to Salvation, are not only known and found out in Christ, *m* But also do dwell and abide in him as the fountain what he can give to us for our consolation and perfection. It had been little pertinent for Paul to have said that all these deep things of God, *1 Cor. 2. 10.* were known to our Lord; but that they are found in him, do dwell in him, are all stored up, displayed and set forth in him to be seen through the veil that is to say his flesh, *Heb. 10. 20.* or the infirmity of his Cross. The Series of the Apostle's discourse comparing, *v. 8. & 1.* shews it to be thus understood of Christ as the subject and fountain of all saving wisdom in opposition to the comments of humane wisdom which the false Doctors did boast of: continuing the metaphor he shews from what fund the treasures of saving knowledge may be drawn: by treasures intimating the excellency and abundance thereof; there was some store in the Tabernacle of Moses; but very small compared to the abundance, certainly to be found in Christ, all else of no worth to the excellency of the knowledge of Christ for consolation, *v. 2. Phil. 3. 8.* things to be believed and practised are by way of eminency, Christian wisdom and knowledge. The treasures of which *how* and *when* hid? is to be well considered, because in our translation, and in almost all others the Greek word we render *hid* is by translation put next to the relative *whom*, whereas it is indeed in the original the last word in the verse, and seems to be expressive rather of what *was* hid before Christ than what is hid in him. For, as a learned man saith, *hidden treasures*, as such, seem to be like hidden Musick of no regard; or like the hidden talent, *Luk. 19. 20.* it not being so easy to think that the Apostle in this Epistle teaching that the secrets which had lain hid from the wise Men of the World, in the ages past, and now were made bare, brought into light, and made known even to babes by Christ, *c. 1. 26, 27.* with *Luk. 10. 21.* and having just before *v. 2.* spoken of the understanding and acknowledgment of the mystery of the Father and the Son, what should the riches of Glory to the knowledge of the mystery be, but the treasures of wisdom now revealed, heretofore hid, of which continually a little after he says that *all the fulness of the God-head dwells in him bodily*, *i. e.* personally not in a shadow, as it were hid in a cloud, but in flesh that may be really seen and touch'd. So that it should seem best to retain *hid* as it is placed in the Greek to this sense, *q. d.* In Christ are and dwell in the greatest fulness, all the treasures of wisdom, hid under the law, which are therefore called a mystery secret, or hidden thing from ages and generations, *c. 1. 26, 27.* now made manifest to his Saints, they are now not hid in Christ, but made known amongst the Gentiles as God willed: not then hidden riches, *b. e.* treasures of wisdom and knowledge of this mystery as of hid treasure, but out of Christ, and before Christ amongst the Jews: For Christ himself is that mystery, *c. 4. 3.* not hid after his appearance, but manifested, and manifesting the Father, *Job. 1. 18.* however if any will rather choose to read, as if in Christ were at present hid all treasures, 'tis to be understood, stored up, not exposed to the view of every Eye, being as in a rich cabinet not to keep them from being known to men, but rather to make them more precious and desirable. For Christ came when sent of his Father to spread this heavenly wealth. He is the Son of righteousness, *Job. 1. 9.* the unbelieving must thank themselves if where he is truly preached he be hid to them, and his arm be revealed but to a few, *Is. 53. 2 Cor. 4. 3, 4.* 'tis their own blinding that they do not savingly discern what is display'd in Christ

Wherefore both may be true in divers respects (1) consider the thing in itself, objectively, so treasures of wisdom, are evidently laid up in Jesus Christ and manifested upon his appearance, *1 Tim. 3. 16. Tit. 2. 11.* but (2) with respect to the eyes and perceptions of men (subjectively) as naturally obscured and corrupted by sin; No natural men, or meer animal men perceive not in Christ the riches in wisdom and knowledge which are in him as our mediator when they look upon him as having no beauty or comeliness for which they should desire him, *Is. 53. 2.* he as crucified being to the Jews a stumbling block and to the Gentiles foolishness, when he is to those of them, who are called, the power of God and the wisdom of God, *1 Cor. 1. 23, 24.* the Lutherans inference hence that omniscience agrees to Christ's humane nature is altogether inconsequent; both (as before) because the Apostle's business here is not to acquaint us what Christ himself knoweth, but that is to be known of us, which may be found treasur'd up in him. Treasures here in him not being considered absolutely but comparatively, to all the knowledge of Men and Angels. Yet from a supposal of an infinite knowledge in Christ who is God-man in one person, it followeth not that the Soul of his Humane Nature knoweth all things.

4 And this I say *n*, lest any man should beguile you *o* with enticing words *p*.

*n* Here he suggests the ground of his insisting upon the excellent treasures of the saving knowledge of Christ, and the ample description of him. *o* To this end that he might fortify them against delusion by paralogisms or sophistical and false reasonings, fallacious arguing as the word notes, *Jam. 1. 22.* under a colourable pretence and shew of wisdom, *v. 8, 18, 23.* *p* Set off with Rhetorical suasions and embellishments intimating the prevalency of such blandishments with fair words, and good speeches to seduce the simple (if the heart were not established with grace, *Rom. 16. 18. & 4. 14. Eph. 5. 6. Heb. 13. 8, 9.*) and therefore esteeming the excellent knowledge of Christ and being found in him, *Phil. 3. 8, 9.* they should beware of whatever under a shew of Religion is introduced to seduce them from the simplicity that is in Christ, *2 Cor. 11. 3.*

5 For though I be absent in the flesh, yet am I with you in the spirit *q*, joying and beholding your order *r*, and the steadfastness of your faith in Christ *s*.

*q* To prevent any surmise that his distance at Rome might take him off from minding of them at Colosse, he shews that the great affection he bare to them did oblige him to interest himself in all their concerns (the care of all the Churches being incumbent on him, *2 Cor. 11. 28.*) and therefore that his bodily confinement at Rome, did not hinder his presence with them in spirit. Not that we can conclude by some extraordinary operation of the Holy Ghost, God gave him now and then a clear prospect of what they did, as he did to Elisha of Gehazi's behaviour, *2 King. 5. 26.* and of Ezekiel in Babylon, of the secret actions of the Jews in Hierusalem; but that he was with them as with the Corinthians, *1 Cor. 5. 3.* when distant in body his thoughts and affections were exercised about them. *r* As it follows there as moving of fears lest they should be ensnared, so of joy understanding their order, *i. e.* their good Estate, constitution and consent in orderly walking and discipline, *1 Cor. 14. 40. 1 Thess. 4. 1. & 5. 14.* *s* And the firmament of their faith in Christ, it being (if genuine) as firm as the firmament itself: stable as the Heavens and heavenly bodies, keeping their constant stations and regular courses and admitting nothing heterogeneous into them: all heavenly truths are as fixt Stars in this Orb, seeing all grace, because divine, hath an establishing property, so faith coming from the eternal mountains, All graces being connected in faith, which is a kind of firmament to them all, it comes to pass that faith in actualizing any one grace, gives a strength, and further growth to every other grace.

6 \* As ye have therefore received Christ Jesus the Lord *t*, so walk ye in him *u*.

*t* Having caution'd them against sophistical seducers, and commended them for that order and sound faith he understood to be amongst them, he here infers, an exhortation to continue in both, especially in the latter with respect to the person of Christ according as he had before described him; for he doth not say as ye have received the doctrine of Christ or concerning Christ, but as ye have received Christ himself as, *Job. 1. 11. 12. & 1 Job. 5. 11, 12.* in whom is all treasured up for Salvation, he adds not only Jesus (who came to save his people from their sins) but the Lord, intimating they should not therefore suffer any rules of faith or life to be imposed upon them by any other whatsoever. *u* But should be persuaded to abide in him whom they had embraced and order their conversation according to his mind;



1 *Thess.* 4. 1. knowing that he is the way, the truth, and the life, *Job.* 14. 6. being led by his spirit, and deriving virtue to go on in this orderly walk and persevere in the faith.

\* *Eph.* 2. 21,  
22. & 3. 17.

7 \* Rooted and built up in him *m*, and established in the faith *x*, as ye have been taught *y*, abounding therein with thanksgiving *z*.

*m*. Shewing how they should abide and persevere in the faith. by continuing in him as branches do in the root, *Job.* 15. 4. and resting upon him as a building upon the foundation, *Is.* 28. 16. 1 *Cor.* 3. 11. *Eph.* 2. 22. *x* And being firm and settled in the faith as. 1 *Pet.* 5. 10. he adds this, not only to clear the metaphorical expressions before, but to shew that they should be growing stronger as to the internal habit, *Psal.* 92. 13. 14. *y* He repeats as it were in a parenthesis (*as ye have been taught*) upon the matter, the same with as ye have received Christ in the former verse, for greater caution to them, who might be apt to have itching ears, that they should not be listening to any novel doctrines but abide in the faith of Christ. *z* Setting down with themselves according to the superabounding grace they had, *Rom.* 5. 20. with 1 *Cor.* 4. 8. to abound, and increase therein, 1 *Cor.* 15. 58. 2 *Pet.* 1. 8. having herein all the saving knowledge desirable without need of the addition of ought any other way; being thankful to God that he had revealed such a Christ, his Christ to them; for they could not have a better, or another.

\* *Rom.* 16. 17.  
*Heb.* 13. 9.  
† *Mar.* 15. 2.  
‡ *Or elements.*

8 \* Beware *a* lest any man spoil you *b* through philosophy *c* and vain deceit *d*, after the † tradition of men *e* after the ‡ rudiments of the world *f*, and not after Christ *g*.

*a* The Apostle after his exhortation, considering their danger from seducing spirits lying in wait to deceive by their sleight and craftiness, 1 *Tim.* 4. 1, 2. he doth here reinforce and enlarge his caution he had before suggested *v.* 4. to engage to an hee. full avoidance of all seduction from Christ. *b* Lest their Souls should be made a prey, and they be carried for a spoil by those worst of robbers that beset Christ's fold, 2 *Cor.* 11. 20. *Gal.* 6. 13. *c* Through Philosophy either through the abuse of true Philosophy in bringing the mystery of Christ under the tribunal of shallow reason, or rather through erroneous though curious speculations of some Philosophers, as *Plato*, *Pythagoras*, *Hesiod*, &c. then in vogue, which the *Gnosticks* afterwards (who thinking themselves enriched with the notions of other Hereticks, would be thought the only knowing persons) dressed up Christ with, not like himself. Their Philosophy being a falsely so called science or knowledge, 1 *Tim.* 6. 20. whatever shew of wisdom it might seem to carry along with it, *v.* 23. 'twas not really profitable. *d* But a vain deceit or seduction as several take the next clause *apposuitively* and the conjunction *expressively*; yet if we consider what follows we may understand another general imposture, *viz.* superstition (seeing vain deceit after the tradition of Men, is to like that superstition our Saviour doth rebuke in the Pharisees, *Mat.* 15. 9. several branches of which the Apostle doth afterward, in this Chapter dispute against, *v.* 16. to 23. superstition might well be called deceit, from the cheat it puts upon Men, and the notation of the Greek word, which imports a withdrawing men from the way, Christ, and from his way of worship prescribed in his word: and vain it is as well as a deceit fith it is empty and unprofitable, not accompanied with God's blessing, nor conducing to the pleasing of him, but the provoking of him, *Psal.* 106. 29, 43. *e* Being led by no other rule than the tradition of men, which is the same with the precepts of Men, *Mar.* 7. 8. which God likes not, *Isa.* 8. 20. & 28. 13. *Job.* 20. 31. *Alt.* 26. 22. 2 *Tim.* 3. 15. 16. he would not give place to humane traditions in his house. *f* Nor to the Elements of the World (in allusion to *Grammar* wherein the Letters are the Elements or rudiments of all literature) *i. e.* the Ceremonies of the Mosaical Law, containing a kind of Elementary instruction, for that seems to be the Apostles meaning comparing this verse with the 20, and 21. of this Chapter and other places, *Gal.* 3. 24. these being but corporeal, carnal and sensible ordinances suitable to a worldly sanctuary, *Heb.* 9. 1, 10. not to be imposed in that spiritual one which Christ hath set up, *Job.* 4. 23, 24. *Gal.* 5. 2. *g* Whatsoever Philosophical colours, or Pharisaical paint, they might appear in, they are not after Christ: we say a false Picture of a Man, is not after the man, being not taken from or resembling his person, but clean another; such descriptions of him, as were not taken from the life and truth that was in him. And therefore he who is head of his Church, and likes not to be misshap'd or misrepresented, will not accept of homage from those of his own house, in a liverly that he hath not given order for, *Lev.* 10. 1. *Jer.* 7. 31. 2 *Cor.* 5. 9. how specious soever it may be in the wisdom of this world and the Princes thereof, 1 *Cor.* 2. 6, 7.

9 For *b* in him *i* dwelleth *k* all the fulness of the Godhead *l* bodily *m*.

*b* The causal particle induceth this as an argument to en-

force the caution immediately foregoing against those who did seek to draw from Christ by Philosophy, as well as urging the ceremonial law, else the Apostle's reasoning were not cogent unless against both. *i* 'Tis evident that the Lord Jesus Christ, himself whom he had described and but just now named is the subject, the Person of whom he speaks, and in whom is seated and unto whom he attributes what followeth, *c.* 1. 15. *Job.* 1. 14. 1 *Tim.* 4. 16. he doth not say in his doctrine whatever Socinians cavill, as if they would render the Apostle absurd and not to agree with himself in what he asserts of Christ's Person before (as hath been shewed) and after in the context. 'Tis plain this relative *him*, respects not onely, *v.* 8. but the 11th. &c. in whom the believing Colossians are said to be compleat as their head, both in the former Chapter, and soon after in this: would it not be absurd to say, Christ's Doctrine is the head of Angels? we are crucified in the doctrine of Christ? buried and quickened together with his doctrine? the hand writing of ordinances was nailed to the Cross of doctrine? Is a doctrine the head of principalities and powers? can a doctrine be buried in Baptism, &c. To silence all the Earth, that they should not restrain it to Christ's doctrine onely, what he asserts of his person, Paul after Christ had been several years in Heaven, put it in the present tense, *k* Dwelleth, not dwelt (as, 2 *Tim.* 1. 5.) in regard of the person eternally the same, *Heb.* 12. 8. for his argument had not been cogent, to contain Christians in the faith of Christ, and their duty to him, to have alledged in the doctrine of Christ now in Heaven hath dwelt all the fulness of the God-head bodily (could propriety of speech have allowed it) but from the other respect because in their very flesh (the body of Christ now an inhabitant of the Heavens) the very Godhead in the whole fulness thereof personally from the moment of his incarnation doth yet dwell; what will not the faithful perform and work out with their utmost faith that they may never suffer themselves to be rent from spiritual and mystical union with him, in whom they understand that even they themselves shall be also divinely filled, *v.* 10. *i. e.* in their measure be made partakers of the divine nature, 2 *Pet.* 1. 4. dwelleth imports more than a transient stay for a few minutes, or a little while, even abiding in him constantly and for ever (as dwelling most usually notes, 2 *Cor.* 6. 16.) *l* That which doth thus perpetually abide in his person as denominated after the humane nature is all the fulness of the God-head, *viz.* That rich and incomprehensible abundance of perfections whereof the suprem and adorable nature is full; so that indeed there is not at all any perfection, or excellency in the divine nature but is found abiding in him. And after no common, or ordinary way, but by an Hypothetical or personal union, of the God-head, with the manhood in Christ: which is not by way of mixture, confusion, conversion or any other mutation; but, *m* Bodily to exclude that inhabitation which is onely by extrinsecal denomination. It being an adverb doth denote the manner as well as the subject, wherefore when he speaks of the temple of his body, *Job.* 2. 21. that doth not fully reach the Apostle's meaning here: but it must be expounded personally, fith in the Greek that which signifies with us a body, and so our English word body is put for a person, *Rom.* 12. 1. 2 *Cor.* 5. 10. *Rev.* 18. 13. some body or no body; *i. e.* some person or no person. There is a presence of the God-head general by essence and power; particular in the Prophets and Apostles working miracles; gracious in all sanctified ones; glorious in Heaven; in light which no man can approach unto, 1 *Tim.* 6. 16. relative in the Church visible and ordinances: typically under the law, and Symbolically in the Sacraments: but all these dwellings or being present in the creature fall short of that in the Text, *viz.* bodily connoting the personal habitation of the deity in, and union of it with the humanity of Christ. So close and streight, and intimate, that the God-head inhabiting, and the manhood inhabited, make but one and the same person, even as the reasonable Soul and Body in Man, make but one man. The way of the presence of the deity with the humanity of Christ is above all those manners of the presence of God with Angels and Men. The God-head dwells in him personally, in them in regard of assistance and energy: God-head notes the truth of it, Christ was not onely partaker of the divine nature, 2 *Pet.* 1. 4. but the very God-head dwells in him: 'tis not onely the Divinity (as the Socinians, following the vulgar Latin in this, would have it) but the Deity, the very nature and essence of God. Now 'tis observable though in God himself Divinity and Deity being indeed the same, *Rom.* 1. 20. and may differ onely from the manner of our conception and contemplation. Yet here when the enemies to Christ's Deity, might by their cavilling make more use of the word Divinity (as when the Soul of Man is said to be a divine thing) to insinuate as if it here noted onely the divine will exclusive to the other attributes (which exclusion the term all doth signantly prevent) the Apostle puts in Deity or God-head. Then lest Christ might (as by the Arians) be deemed a secondary God or (as some since) a made God, inferior to the Father, he

faith

saith the fulness of the God-head which speaks him perfect God coequal with the Father : further connoting a numerical sameness of essence betwixt the God-head of the Father and the Son, all the fulness of the God-head dwelleth in him. There is not one fulness of the Father and another of the Son, but one and the same singular God-head in both, *John* 10. 30. the fulness of the manhood in Adam and Eve were not numerically the same, but the God-head of the Father and the Son is : yet is not the manhood of Christ co-extended and commensurate with the God-head (as some Lutherans conceit) but where the manhood is, or Christ as man is, or hath his existence there the fulness of the God-head dwells bodily : so that this fulness is extended as the manhood only in which it is, and not as far as the Deity in which this derivative fulness is not as in its seat, though it be all originally from it, but inherently or subjectively in Christ.

10 And ye *n* are compleat *o* in him *p*, which is the head of all \* principality, and power *q*.

*n* Ye Saints and holy brethren, *c*. 1. 2. who have received Christ, *c*. 2. 6, 7. and so are mystically united to him, in whom dwelleth all fulness (as you have heard) being in him, having one spirit with him as members with the head, *Rom.* 8. 1, 9. *Eph.* 1. 23. *o* Are impleat or filled and so mediately and causally compleat from the all-fulness that is in your head, yet not immediately and properly compleat with it (as some have been apt to think.) *p* But in him, ye have that compleatness and perfection which is reckon'd and made over to you and accepted for you to justification, so that of his fulness ye receive and grace for grace, *John* 1. 16. *1 Cor.* 1. 30. *2 Cor.* 5. 21. *Eph.* 1. 6. *Phil.* 3. 9. derive in and from him all spiritual blessings, *Eph.* 1. 3. so that every one hath grace sufficient, *2 Cor.* 12. 9. to do all things incumbent on him through Christ strengthening him, *Phil.* 4. 13. it is true there is here in this state no being compleat or perfect actually, as to glorification, yet virtually and feminally, that may in a sort be said of true believers, not only in regard of their head but in regard of their certain hope of being saved in Christ, yea and indeed as to the earnest, the seed, and root of it, having already that life which shall never have an end, *John* 3. 36. & 4. 14. *Rom.* 5. 2. *Eph.* 4. 30. *2 Thess.* 2. 13. *Heb.* 9. 15. & 10. 14. *1 Pet.* 1. 3, 4. *1 John* 5. 12. *q* The Apostle for consolation of the Saints, and in opposition to those who did endeavour a withdrawing from Christ to the worshipping of Angels, *v.* 18. doth further infer from the personal union, the dignity of the humane nature of Christ, in regard of the good Angels, which are here meant by principality and power by reason of their excellency by nature and grace, and their authority delegated to them by God over other creatures, *Mat.* 24. 35. *2 Cor.* 11. 14. *1 Tim.* 5. 21. Christ having the fulness of the God-head dwelling in him bodily is head unto the good Angels in regard of his excellency and eminency above them, who are far below him in perfection, *Eph.* 1. 21. *Heb.* 1. 4. the best of them are ministering spirits and subject to him, and so under his authority and at his command, *Mat.* 13. 41. & 16. 27. & 24. 31. *Eph.* 3. 10. *Heb.* 1. 14. *1 Pet.* 3. 22. *Rev.* 1. 1. & 22. 16.

11 In whom also *r* ye are \* circumcised with the circumcision made without hands *s*, in putting off the body of the sins of the flesh *t*, by the circumcision of Christ *u*.

*r* He removes what they who are addicted to superstition might suggest, as if there were somewhat defective to a compleatness in Christ : by shewing there was no need of any addition to what he required in the Gospel. *s* For that they might most plausibly urge of circumcision, as being the seal of the old covenant, and an obligation to the whole law, *Gal.* 5. 3. which some pressed as necessary to Salvation, *Act.* 15. 1, 24. he here shews was altogether needless now, that they were sanctified and had the thing signified by it the circumcision of the heart, *Rom.* 2. 28, 29. *Phil.* 3. 3. and were compleat in Christ without it, yea that the urging of that, and other Ceremonies now, was a pernicious error tending to annihilate the Cross of Christ, and overthrow the whole mystery of his grace. 'Tis true it was appointed to the Jews a figure of a thing absent, they therefore who retain that figure after the coming of Christ, deny that to be compleat which it doth figure, and so abolish the presence of the truth, by sticking for the shadow, they let go the substance, viz. the circumcision not made by the operation of Man, but of God ; not with the Knife of Moses, but the word of Christ sharper than any two-edged sword, *Heb.* 4. 12. and if we compare this with the verse following and, *Phil.* 3. 3. the Apostle intimates that baptism is the same to us Christians which circumcision was to the Jews, and that is often ascribed to the external administration, that is only the internal operation of the spirit, as, *Rom.* 6. 3, 4. *Gal.* 3. 27, 28. *Tit.* 3. 5. *1 Pet.* 3. 21. Now though there was during the shadow of it, *Heb.* 10. 1. under the old Testament the circumcision of the heart as well as under the New, *Deut.* 10. 16. & 30. 6. *Jer.* 4. 4. yet under the N. T. Christ the substance (who was only before in the promise) being now exhibited,

having abolished the old symbol and instituted baptism in the room of it ; that with the hands in the flesh, *Eph.* 2. 11. which they who received not the promise, i. e. the Messiah promised, used, *Heb.* 11. 39. was to be no more urged, now the benefit by the merit of his obedience unto the death of the Cross, whereby he circumcieth from sin might be enjoy'd, as was signified by baptism appointed to this end, *Mat.* 28. 19. *Act.* 2. 38. *Rom.* 6. 3, 4. *Gal.* 3. 27. *1 Pet.* 3. 21. Hence he doth illustrate his spiritual circumcision by describing the parts of it, beginning with the mortification of the old man, corrupted nature containing not only the body and senses, but the soul tainted with the defilements of sin, *c*. 3. 5. *Rom.* 6. 6. *Gal.* 5. 19, 20, 24. *Eph.* 4. 22. The body of sins which do mostily exert themselves in the flesh, every member and power whilst unregenerate being active in the committing of sin, till the new man be put on, *Eph.* 4. 24. and the domination of it be subdued. *u* Not by any natural part which a man hath of himself for that purpose, but by the circumcision of Christ, not properly that whereby he himself was circumcised in the flesh the eighth day, but that which he hath indispensably required to have admission into his Kingdom, *John* 3. 3. and which he himself is the worker of, doth procure by his merit, and effect by his spirit, which all the fusion of the sublimest Philosophers, and devotion of superstitious ones cannot doe.

12 Buried with him in baptism *w*, wherein also ye are risen with him *x*, through the \* faith of *y* the operation of God *y*, who hath raised him from the dead *z*.

*w* He shews that in Christ they who are found have not only the thing signified, but right to the outward sign and seal, viz. Baptism, in the room of Circumcision abolished : the death and burial of Christ is not only the exemplar, but the cause of the death of the old man, signed and sealed in Baptism ; or by Baptism into death, *Rom.* 6. 3, 4. Analogically, or symbolically or sacramentally, when the Lord, together with the external sign, conferreth his grace signified by that sign ; for even then the sins of such an one are buried with Christ so as they shall appear no more, either to his eternal condemnation, or in their former dominion, *Rom.* 6. 6, 9, 14. *x* In or by which Baptism becoming effectual, having mortified the body of sin, like as Christ was raised from the dead, ye are quicken'd and rais'd to newness of life, *Rom.* 6. 4. *Gal.* 3. 27, 28, 29. *Eph.* 4. 23, 24. & 5. 14, 26, 27. & Chap. 3. 10, 11. By virtue of Christ's Resurrection, a spiritual and mystical one is produc'd in you, which hath a resemblance and analogy to his. *y* Not of your selves but through faith, *Eph.* 2. 8. and that wrought in you by the energy or efficacy of God, *John* 6. 29. *Phil.* 1. 29. & 2. 13. *Heb.* 12. 2. *z* Who did exert his power in raising up Christ from the dead, *comp. Rom.* 4. 24. with *Eph.* 1. 19, 20. This faith is not only wrought by God, as the circumcision without hands, but it doth respect that wonderful power of God put forth in the raising of Christ, as the subject, which he mentions by way of congruity, speaking of our resurrection, and of Christ's. And he specifies faith rather than love or other graces which are wrought also by God, because in this grace, which is the constitutive part of the new creature, God comes in with a greater irradiation upon the soul, being it hath not one fragment or point of nature to stand upon ; carnal reason and mere moral righteousness being opposite to it, whereas other graces are but as the rectifying of the passions, and setting them upon right objects.

13 And you being dead in your sins *a*, and the uncircumcision of your flesh *b*, hath he quickned together with him *c*, having forgiven you all trespasses *d*.

*a* He farther shews they had no need of circumcision in the flesh, *Eph.* 2. 11. having all in Christ for justification as well as sanctification, so that though they (as well as the Ephesians, see *Eph.* 2. 1, 5.) were by nature spiritually dead in sins, depriv'd of the life of grace, and separated from the life of glory ; *b* And having the foreskin of their flesh in Paganism, which was true literally, but considering the internal circumcision, *v.* 11. the Apostle's expression here is to be expounded of the internal corruption of our nature, the uncircumcised heart, original corruption deriv'd unto all by carnal propagation which is predominant in the unregenerate. These being dead as to the life of grace, *Mat.* 8. 22. *John* 5. 25. *Rom.* 8. 7. *1 Cor.* 2. 14. *1 Tim.* 5. 6. *c* You who were strangers from the life of God, *Eph.* 2. 18. hath he now quicken'd or reviv'd to a spiritual life with him here, and hereafter to eternal life, *1 Cor.* 15. 22. *d* Having freely pardon'd to you (the word noting a free affection to give and forgive,) *2 Cor.* 2. 10. *Eph.* 4. 32. all your sins, after as well as before Baptism (which is the sign and seal of it) *Psal.* 103. 3. to that the spirit of Christ doth not only infuse a principle of grace, and implant a living and abiding seed to wot out various habits,



habits, but God upon the account of Christ's plenary satisfaction doth freely remove all the guilt that binds over to eternal death, and doth not impute to believers any of their sins in whole or in part, but treateth them as if they had committed none at all, *Mat. 26. 28. Acts 10. 43. Eph. 1. 7. Heb. 9. 15.* and will remember them no more, so that when they are sought for they shall not be found, *Jer. 31. 34. & 50. 20. Heb. 10. 17.* what the *Papists*, say of the fault being remitted, when the punishment may be exacted either in whole or in part, that they may have a pretence for humane satisfactions (the groundlessness of which was hinted, c. 1. 24.) is a meer figment of the Schools, against scripture and reason.

14 Blotting out the hand-writing of ordinances *e*, that was against us *f*, which was contrary to us *g*, and took it out of the way *h*, nailing it to his cross *i*.

*e* Having just before manifested God's grace in the free forgiveness of all their trespasses, he doth here adjoin the foundation and means of this remission, *viz.* Wiping out the Bill of decrees (as one reads) or erasing and cancelling the hand-writing that was against us, which was contrary to us in traditions as another, pointing after *Chirograph* or hand-writing; upon the matter in the explanation there will be no difference from our reading of it. Sin in scripture is frequently accounted a debt, and the acquitting the pardoning of it, *Mat. 6. 12. Luke 11. 4. & 13. 4.* as the debtour is oblig'd to payment, so the sinner to punishment, onely 'tis to be remembered, that though a private creditour may forgive his debt, yet unless the conservator of publick justice do exempt an offender against the law, he is not acquitted, but is still under an obligation, bond or hand-writing, having as they under the *Mosaic* law professed allegiance, *Exod. 24. 7.* which upon default was an evidence of this guilt to avenging Justice. That law prescribed by the ministration of *Moses* was appendaged with many ceremonial Ordinances, to the observation of all which circumcision did oblige; this obligation interpretatively was as a hand-writing which did publicly testifie a Man's native pollution, and was a publick confession of his sin and misery, as washings did testifie the filth of his sins, and sacrifices Capital guilt to them, who liv'd under it, and did not perform it, that they were accursed, *Gal. 3. 10, 19.* under a ministration of death, *2 Cor. 3. 7, 9.* while by laying their hands on the sacrifices, *f* They did as it were sign a Bill or Bond against themselves, whereby conscience of guilt was retained, *Heb. 10. 2, 3.* and a conscience of sin renew'd, so that the heart could not be stablished in any firm peace, & *9. 9. Heb. 10. 2.* but they did confess sin to remain, and that they did want a removal of the curse by a better sacrifice. Upon the offering up of this, the law of commandments was blotted out, cancelled or abolished (saith the Apostle elsewhere) see, *Eph. 2. 15.* even that contained in ordinances, compared with, *v. 16, 20, 21.* Of this Chapter and therefore there is no condemnation to them that are circumcised with the circumcision of Christ, being found in him, *v. 11.* with *Rom. 8. 1. & 7. 4.* *g* So that however the law which was in it self holy, just, and good, through sin became in some sort contrary, or subcontrary to us, in that it did serve to convict, and terrifie with the curse for our default, *Rom. 7. 5, 9.* aggravating all by its ceremonies and shutting the Gate of God's House, against the *Gentiles* of whose number the *Colossians* were, strangers to the covenants of promise, *Eph. 2. 12.* yet this obligation was abrogated and annull'd by the death of Christ, as the Apostle expresseth it with great elegancy, having not only said that the debt was wip'd out, prefac'd by the blood of Christ being drawn over it, as they us'd to blot out debts or draw red lines cross them; but he adds, *h* Taken out of the way as the debtors bond or obligation is, being cancell'd, and torn to pieces, so that there is no memorial or evidence of the debt doth remain, all matter of controversie being altogether remov'd. Yet (if it may be) to speak more fully and satisfactorily he annexeth, *i* And fasten'd it to his Cross, what could be more significant? implying that Christ by once offering himself a sacrifice on the Cross, had disarm'd the law, and taken away its condemning power, *Rom. 7. 4. Gal. 3. 13.* It being customary (as learned men say) of old especially in *Asia* to pierce cancell'd obligations and antiquated writings with nails; Christ by his plenary satisfaction did not onely discharge from the condemnation of the law, *Rom. 8. 1, 34.* but he did effectually with the nails with which he himself was crucified by interpretation fasten the hand-writing of ordinances to his cross, and abolished the ceremonial law in every regard, since the substance of it was come, and that which it tended to, was accomplished in giving himself a ransom for all, *1 Tim. 2. 6.* to the putting away of sin, *Heb. 9. 26.* and obtaining eternal redemption, *Heb. 9. 12.*

15 And *\** having spoiled *k* principalities *l* and powers *m*, he made a shew of them openly *n*, triumphing over them *o*, *†* in it *p*.

*k* Some render it, seeing he hath stripped or made naked, as runners and racers us'd to put off their cloaths. *l* Hence some of the ancients read putting off his flesh (possibly by the carelessness of some scribes writing that which signifies flesh instead of that which signifies principalities in all the Authentick Copies) but besides that Christ hath not put off the humane nature, onely the infirmities of the flesh, *2 Cor. 5. 16. Heb. 5. 7.* it doth not agree with what follows. One conceits that by principalities and powers are meant the Ceremonies of the law, because of the divine authority they originally had, and that Christ unclothed or unveiled them, and shew'd them to be misty figures that were accomplished in his own person. But I see no reason thus to allegorize, for 'tis easie to discern the word is borrowed from conquering Warriors having put to flight and disarm'd their enemies, (as the word may well signifie disarming in opposition to arming, *Rom. 13. 12. Eph. 6. 11, 14.*) and signifies here, that Christ disarm'd and despoiled the Devil and his Angels with all the powers of darkness, we have seen by principalities and powers are meant Angels, c. 1. 16. with *Rom. 8. 37. Eph. 1. 21.* and here he means evil ones, in regard of that power they exercise in this world under its present state of subjection to sin and vanity, *Luke 4. 6. John 12. 31. 2 Cor. 4. 4. Eph. 2. 2. & 6. 12. 2 Tim. 2. 26.* whom Christ came to destroy, and effectually did on his Cross defeat, *Luke 11. 22. John 16. 11. 1 Cor. 15. 55. Heb. 2. 14. & John 3. 8.* delivering his subjects from the power of darkness, c. 1. 13. according to the first promise, *Gen. 3. 15.* *n* Yea and Christ did as an absolute conquerour, riding as it were in his triumphal Chariot, publicly shew that he had vanquish'd Satan and all the powers of darkness in the view of Heaven and Earth, *Luke 10. 17, 18.* *o* Even then and there where Satan, thought he should alone have had the day by the death of the innocent Jesus was he and his adherents triumphed over by the Lord of life to their everlasting shame and torment, what the *Papists* would gather hence that Christ did in this triumphant shew upon the Cross, carry the Souls of the Patriarchs out of their *Limbo*, *i. e.* their appointment to Hell is a meer unscriptural fiction; for those that he made shew of in his victorious Chariot are the very same that he spoiled to their eternal ignominy and confusion. *p* What follows some render (as in the margin) in himself or by himself, *i. e.* by his own power and virtue and not by the help of any other; the Prophet saith he trod the wine-press alone, and had not any of the people with him, *Isa. 63. 3.* yet it seems here better to adhere to our own translation in it, considering what went before of his Cross, that he triumphed over Satan on it or by it, because the death that he there suffered was the true and onely cause of his triumphs, there he trod Satan under his feet, there he set his feet at liberty, and they who go about to bereave them of it, and bring them into Bondage do no other than restore to Satan his spoils.

16 Let no man therefore judge you *q* \* *†* in meat or in drink *r*, or *||* in respect of an holy day, or of the new moon, or of the sabbath-days *s*.

*q* He infers none should be condemned; none condemns another for exercising Christian liberty: none hath power to judge and censure herein, *q. d.* Suffer not any one (he excepts none) to impose upon you that, as necessary in the use and practice of it, which is not after Christ, *v. 8.* nor warranted by his law of liberty, *Rom. 14. 3, 4. Gal. 5. 1. Jam. 1. 25.* Paul himself would not be imposed on, *1 Cor. 6. 12 & 7. 23. Gal. 2. 5, 11, 14. &c.* he would not (as one of the words doth note) be dominie'd over by any, or suffer any to exercise authority over him, who held the head and owned Christ to be Lord of the conscience, and sole Dictator of what way he will be served in. *r* He therefore would not have the practice of ceremonials obtruded, instancing in some, as the difference of meats and drinks in the use or not use of which (now after Christ had nailed those decrees to his Cross) superstitious ones would from the antiquated rites of the *Jews* and *Pythagorean* Philosophers place holiness in, and add them to the Christian institution. *s* Or the difference of Festivals and Sabbaths whether annual, or monthly, or weekly from the Levitical institutions.

17 Which are a shadow of things to come *t*, but the body *is* of Christ *u*.

*t* Which as they were but obscurer representations or shadowy resemblances of future benefits procured by Christ, *Heb. 8. 5. & 9. 11. & 10. 1.* whatever temporary glory, they had from the former institution, till the time of reformation, *Heb. 9. 10.* yet that was done away; and they now had none, in respect of the glory that excelleth and remaineth, *2 Cor. 3. 9, 10.* So that this doth no way gain say the Sacraments now of Christ's own institution which may be called figures and shadows, nor of things future, of Christ (not yet come, but) as already exhibited, whom they manifest to the mind and faith to be present, to those who rightly partake of them: we cannot say he condemns all distinctions of meats and drinks, *viz.* Bread and Wine in the Lord's Supper:

\* *Psal. 68. 19.*  
*Isa. 53. 12.*  
*Math. 12. 29.*  
*Eph. 4. 8.*  
*†* Or, in himself.

\* *Rom. 14. 5.*  
*10, 13.*  
*†* Or, for eating and drinking.  
*||* Or, in part.

Supper; or of days, onely the decrees and ordinances of Moses or any other which the false teachers cryed up that were not after Christ. *u* Who is really the substance and Antitype of all the old Testament shadows which have complement or accomplishment in him, *John* 1. 17. *Rom.* 10. 5. *Gal.* 4. 10, 11, 12. as all the promises were in him yea and Amen, *Dan.* 9. 24. *2 Cor.* 1. 20. all was consummate in him, *John* 19. 30. who came in the place of all the shadows. He is Lord of the Sabbath, *Mat.* 27. 50. and therefore having broken the Devils Head-plot by his propitiatory Sacrifice, and entred into his rest, ceasing from his own works of redemption by price, as God did from his of creation, *Heb.* 4. 10. he did away, *2 Cor.* 3. 17, 18. all that was typical and ceremonial of the old Sabbath (as other types of himself,) keeping onely that which was substantial for an holy rest of one day in seven, and appointing that in commemoration of the Fathers work and his to be from his Resurrection observ'd on the first day of the Week for the Edification of his Church; which he honoured by his appearance amongst his Apostles on that day, and that day sevenight after, which proceeded originally from his Instituting of that day (to prevent dissension) for publick worship in Christian assemblies. Some have observ'd that the Jewish Doctors did foretold That the divine Majesty would be to Israel in a Jubilee, freedom, redemption, and finisher of Sabbaths: and that four Sabbaths did meet together and succeed each other at the death and the Resurrection of Christ, viz. (1) The sabbatical year of Jubilee, *Luke* 4. 19. (2) The high Sabbath, *John* 19. 31. (3) The 7th day Sabbath, when his body rested in the grave (4) The first day of the Week when he rose a victorious Conquerour of the Devil, and had all put in subjection to him unto whom all the rest did refer and therefore they were to disappear, upon his exalting his people in a rest which the law could not, whereupon his people are obliged in publick adoration and praise to commemorate him on the first day of the Week or the Lord's day to the end of the World *1 Cor.* 16. 1, 2. *Rev.* 1. 10.

18 Let no man \* beguile you of your reward *w*, † in a voluntary humility *x*, and worshipping of angels *y*, intruding into those things || which he hath not seen *z* vainly puff'd up by his fleshly mind *a*.

*u* The original compound word peculiar in the *N. T.* to Paul and that in this Epistle onely (and not very frequent in other Authors) hath occasioned interpreters here to render it variously, some joining the next following word with it, and some (as we read it) to that which follows after. The simple word is, *c* 3. 15. read rule, or judge, and it may be rendered *intercede*. Yet Paul doth not elsewhere use this word simply or in composition where he speaks of judging and condemning, *Rom.* 2. 1. however it is borrow'd from those who were judges or umpires in their games, the Apostle most likely alluding to those who through favour or hatred determin'd unjustly, to the defrauding those victors of their prize or reward to whom it was due. Hence some would have the import to be agreeable to our translation; be carefull these unjust Arbiters do not defraud you of gaining Christ, and deceive you (as, *Mat.* 24. 4. *Eph.* 5. 6. *2 Thess.* 2. 3.) by prescribing false lists and giving you wrong measures, and so judging against you, one renders it, let no man deceive you with subtile argument who pleaseth or delights himself in humility; another, Let no man take your prize; others, Let no Man Master it or bear rule over you at pleasure, Let none take upon himself, or usurp to himself the parts or office of a Governor or umpire over you. The Apostle labours to fortifie the true followers of Christ against such superstitious subtle ones who by their artifice did assume a magisterial authority (without any sure warrant from God) to impose their traditionary and invented services upon them, and determine of their state accordingly as the *Papists* do at this day. One learned man thinks the Apostle had not used this word here, but for some notable advantage, viz. because the simple word may signifie to *intercede* as well as to judge, it made wonderfully to his purpose in this composition (as he uses *concession*, *Phil.* 3. 2.) to disparage those seducers who did from some notions of the *Platonists*, labour to gain credit to that opinion that the Angels were intercessours betwixt God and Man. *x* Covering their imperious spirit, by being Volunteers in humility, or by a pretence of voluntary uncommanded humility, alledging it would be presumption in them to address themselves immediately to God, and therefore, *y* They would pay a religious homage to Angels, as of a middle nature betwixt God and them, presuming they would mediate for them, an instance to express all that invented worship, which how specious soever it may seem to be, hath no warrant from Christ, who alone can procure acceptance of our persons and services. He expects that his Disciples should assert his rights, and the liberty with which he hath made them free against the traditions of self-willed men, and no more to solemnize for worship, than teach for doctrines the

traditions of Men, *Mat.* 15. 2, 6, 9. we must not under any pretext of humility presume to know what belongs to our duty and God's service better than Christ doth, shewing us that he alone is the true and living way and we may come boldly by him, *Mat.* 11. 28. *John* 14. 1, 6. *Eph.* 3. 12. *Heb.* 4. 16. & 10. 20. And therefore the adoring and invocating of Angels as heavenly courtiers, whatever the *Papists* out of a shew of humility do argue, is not after Christ, but against him. *z* Yea and for any one to assert it, and the like is to be a bold intruder upon anothers possession, a thrusting a Mans self into the knowledge and determination of that which is above his reach, *Psal.* 131. 1. and he hath no ground at all for, but doth prie or wade into a secret which a Man cannot know. The Apostle useth a *Platonick* word against those who did indulge themselves out of curiosity in the opinions of the *Platonists* about Angels, the worshippers of which amongst those who were professed Christians in *Phrygia* were so tenacious of their error that they were not rooted out after the third century, when a Canon was made against them under the name of *Angelici* in the Council of *Laudicea* near *Colosse*. *a* The first rise of such foolish presumption was a being rashly puffed up with the sense of their flesh, a deluded mind mov'd by some carnal principle, setting out things with swelling words of vanity, wherewith in truth they have no acquaintance, and whereof they have no experience, *1 Tim.* 1. 7.

19 And not holding \* the head *b*, from which \* *Eph.* 4. 15, all the body *c* by joynts and bands having nourishment ministred *d*, and knit together *e*, increaseth with the increase of God *f*.

*b* And here, the Apostle suggests that those things he had before taxed did proceed from hence, that they let go the Lord Christ himself, *c* 2. 8, 9. from whom all truths are to be derived, and consequently he is all truth it self, *John* 14. 6. not to adhere to him is the spring of all Apostacies he being the head, see *Eph.* 4. 15, 16. *c* Whence is communicated and distributed such influence to the body, the Church as is necessary to all the sensations and motions thereof. *d* Being in all its members fidly framed together by the spirit, *Eph.* 2. 21, 22. and united by faith, *Eph.* 3. 17. hath a continual subsidy of life and vigour. *e* And fastned together in a spiritual union which joineth all believers to their head, and each of them to the other in him, *1 Cor.* 10. 17. & 12. 12, 20, 25, 27. *f* Whereupon to mutual edification in love it groweth with a divine growth and spiritual increase, arising from the efficacy of God and tending to his glory, being filled with the influences of his grace, *1 Cor.* 3. 6. it is established and strengthened by little and little, in light and purity, and all graces till it attain to the measure of its perfect stature in Christ Jesus our Lord; whereas an increase in the traditions of Men, and the inventions of flesh do onely blow it up with wens and imposthumes, to the disfiguring, deforming and destroying of it.

20 Wherefore if ye be dead with Christ from the \* rudiments of the world *g*: why as though \* *Cr. elements.* living in the world are ye subject to ordinances *h*?

*g* Here the Apostle doth farther argue against all impositions of superstitious observances, obtruded as parts of divine worship, whether in reviving those abrogated or setting up new ones: upon supposition of their union with Christ their head, and their being dead in him as to all beggarly Elements from which he had freed them by his death, *Rom.* 6. 3, 5. & 7. 4, 6. *Gal.* 4. 9, 10, 11. with *Gal.* 2. 19. no uncommanded worship or way of worship being after Christ, *v.* 8. in whom they were compleat, *v.* 11. being buried with him in Baptism, *v.* 12. having nailed those ritual ordinances to his Cross, as antiquated or out-dated, *v.* 14. why should they who held the head, *v.* 19. *h* As if they lived in the old World with those Children in bondage, *Gal.* 4. 3. before Christ came, be subject to ceremonial observances, *q. d.* 'Tis most injurious that they should impose this yoke upon you, (*Acts* 15. 10.) ye are most foolish if ye submit your necks: for God would not have a ceremonial worship which he himself instituted to be abrogated, that a new one should be invented by men. If the head of the Church like not the reviving that worship he hath laid aside, be sure he will not approve of any new one which he never appointed. The Apostle is not here speaking of the Magistrates ordinances about things indifferent in their use for the real good of the civil Government; but of the way of worshipping God by Religious abstinencies, &c.

21 Touch not, taste not, handle not *i*.

*i* Which he doth here by way of imitation upbraiding of them, elegantly recite in the words, phrases, or sense of those imposing Dogmatists whose superstition and lust of domineering over the Consciences of Christians is taxed in the gradation which the well skill'd in the *Greek* judge to be in the original. For though the first and which we render

touch

\* Or, judge against you.  
† Greek being a voluntary in humility.  
|| Ezek. 13. 3.



*touch* not be sometimes so rendered, yet considering here the coincidence or tautology will, so rendered, make with the last, the sense of it, as the most judicious and learned have evidenced, seems to be, *eat not*, as noting they did forbid the eating, *i. e.* using certain meats at their ordinary meals (against the reviving of which imposition above, v. 16. as will bring in a new one of like import the Apostle elsewhere expresseth himself, *Rom. 14. 17. 1 Cor. 8. 8. 1 Tim. 4. 3.*) obtaining which, they proceeded to forbid the not *tasting*, and then the not *handling* or touching of them with the hand, as if that would defile. It being more not to *taste* than not to *eat*, and likewise more not to *touch with the finger*, than not to *taste*. Expressing the ingeny of such superstitious imposers, that they heap up one thing upon another to the burdening of Consciences, not knowing where to make an end in their new invented external devotions and observances, which, as snarles, do first bind fast, and in tract of time strangle. He speaks of these as distinct from those, v. 16. they being for antiquated rites which had been of God's appointment, these for innovations of man's invention as is apparent from the last verse.

## 22 Which all are to perish with the using *k*

\* Tit. I. 14.

\* after the commandments and doctrines of men *l*.

*k* He adds his reasons why, under the Christian, institution acceptable worshipping of God doth not consist in such observances, both because meats, drinks, garments, &c. are designed unto the benefit of Man, for the preserving of his temporal life, and are consumed in their use. They cannot in, or by themselves either make a Man holy or render him unclean, *Mat. 15. 11. Mark 7. 19. Rom. 14. 17. 1 Cor. 6. 13. 1 Tim. 4. 3.* they all come to corruption or are consumed in doing us service, they cannot otherwise be of use, which may evince that all the benefit we receive from them doth only respect this mortal life, it not being imaginable that what perisheth in our use should be of any force to the life of our Soul which is immortal and incorruptible. And therefore to urge the reviving of antiquated ordinances, or bringing in such like new ones, is to corrupt or consume the creatures without any spiritual advantage, whereupon such impositions must needs be destructive; and because of the Apostle's stronger argument, they are not after Christ, but after the precepts and decrees of men, compare v. 8. which is our Lord and Master's argument against the innovations of the Pharisees, *Mat. 15. 9.* agreeing with the Prophet, *Isa. 29. 13.* to bring in additionals of uncommanded worship, or rites and ways of it, is forbidden of God, *Deut. 12. 32. John 14. 26 & 16. 13. Rev. 22. 18.* who (according to the purport of the second commandment, must be worshipped in a manner peculiar to him and appointed by him, and therefore worship, not appointed, *i. e.* not commanded, is forbidden by him who will accept of no homage from Christians in the business of Religion, unless it be taught by him, and not by men only.

\* 1 Tim. 4. 8.  
† Or, punishing,  
Or, not sparing.

## 23 \* Which things have indeed a shew of wisdom *m*, in will-worship *n*, and humility *o*, and † neglecting of the body *p*, not in any honour *q*, to the satisfying of the flesh *r*.

*m* By way of confession the Apostle here grants that the precepts and doctrines of men about religious abstinences had a shew of wisdom; and 'twas but a meer shew, a bare pretext a specious appearance, a fair colour of wisdom, which is of no worth, not the reality and truth of Christian wisdom, however it might beguile those that were taken more with shadows than substance, v. 3, 4, 8, 17. *n* (1) In arbitrary superstition, or humane invention, or self-will'd Religion rather than divine institutions; as all the Ancients, and almost all the Moderns do interpret that word, it having no good, but an ill Character accompanying the compound word here which we render *will-worship*, of no better import, as to the ordainers of worship, than the two simple words of which it is compounded, expressing humane arbitrariness and worship, v. 18. (even as the Apostle doth by a compound word which signifies peace-making, c. 1. 20. understand the very same thing which he expressed by the two simple words of which it is compounded, in another Epistle, *Eph. 2. 15.*) it being rational to conceive considering the Apostle's drift in the context that by *will-worship* he doth connote the same here, that by *willing in worship*, he doth assunder there. For though a performing those acts of worship willingly, which God himself hath commanded, be necessary, and commendable in his willing people, *Psal. 110. 3.* and they cannot be acceptable otherwise: yet when the will of man, in contradiction to the will of God is considered as constitutive of that worship which is offered to God of a Man's own brain & devising without God's warrant, then that *will-worship* is hateful to God and the more voluntary the more abominable. It being most just, that not in what way we will and chuse, but only in that way which he will and chuseth we should worship him with acceptance (which should be our greatest care, *2 Cor. 5. 9.*) we know, amongst men, those persons of honour

that give *Liveries* to their Servants, would discard such of them as should come to attend them in new ones of their own devising, though those servants might be so foolish, as to conceive those of their own devising were more expressive of their humble respects. Much more is worship of man devising distasteful to the all-wise God who sees through all colours, and though he loves a willing worshipper, yet he hates *will-worship*. *o* However it be palliated (2) with a pretended demission of mind, or an affectation of humility, as if more self abasement were designed in such an arbitrary way of worship, like those Hypocrites in their Fasts, who put on mortified looks and a neglected Garb with disguised countenances, *Mat. 6. 16.* shewing themselves most submissive to the orders of their superiors in that way of man's devising. *p* Wherein the more superstitiously devout do labour to outdo others (3) in punishing, not sparing, neglecting, or afflicting the body (as some *Monks*, at this day in the *Papacy*) in denying it that, with which nature should be supplied. *q* Not in any honour, which a learned Man thinks the Apostle would have read as included in a *Parenthesis*, as conceiving the series of his discourse requires these to be joined, *viz. Neglecting of the body as to what pertains to the satisfying of the flesh*. So by (not in honour) is not here meant a sparing of the body in order to real sanctification, temperance and continence in opposition to the dishonouring of the body by Luxury (as, *Rom. 1. 26. with 1 Cor. 6. 18, 19, 20. 1 Thess. 4. 4. Heb. 13. 4.*) That honour of the Body the Apostle doth elsewhere require, he doth here oppose to the seducers pretended mortifications. For their Religious abstinence was not from that, which occasion'd Luxury, only from some certain sorts of meat, the use of which no way defiles the body, nor violates in any manner the holiness and honour it ought to be kept in. Others read *neglecting the body* which is in no esteem. *r* For pampering the flesh. Not in any esteem, *i. e.* with God, or not in any honour to God, but in a tendency only to make provision for the flesh (as, *Rom. 13. last*) others take honour for regard, *q. d.* in no regard, to the supplying of nature with that which is due to it. Others take honour for having a care of, *1 Tim. 5. 3. q. d.* neglecting the body in taking no care of it, or not at all valuing the things that are requisite to the due nourishment of it; this is somewhat generally received. Having no care that the body may have that which will satisfy nature; and if the last phrase which we translate to the satisfying of the flesh, seem not so well to express moderate satiety, we should consider 'tis said in a good sense God filleth the hungry with good things, *Luke 1. 53.* and Christ filled the multitude, *John 6. 12.* yea the use of the word in Authentick Greek Authors may be found to note a moderate as well as immoderate filling, *i. e.* in a good sense, for a satiety (or enough) that is not vicious.

## CHAP. III.

1 IF ye then be risen with Christ *a*, seek those things which are above *b*, where \* Christ \* *Eph. 1. 20.* sitteth at the right hand of God *c*.

*a* Having refused superstitious observances placed in things Earthly, and perishing, and called them off from shadows to mind the substance; he doth upon supposition of what he had asserted before, c. 2. 12. 13. here infer that, since they were risen again with Christ, it did behove them to set about the duties required of those in that state: not of the proper Resurrection of the body, which, whiles here below, can only be in our head by virtue of the mystical union, as in regard of right the members of Christ are said to sit with him in heavenly places, *Eph. 2. 6.* signified and sealed by baptism: but the Metaphorical and spiritual Resurrection from spiritual death which is Regeneration, *Rom. 6. 4. Tit. 3. 5.* wrought by the same spirit which raised Christ, and whereby renewed Christians live in certain hope of that proper Resurrection of their bodies, which Christ hath procured. *b* Hereupon he urgeth them (in the same sense our Saviour doth command to seek his Kingdom, *Mat. 6. 33.*) which diligence to pursue Heaven and happiness as the end, and holiness as the means to the attaining of it. To have their conversation in Heaven, *Phil. 3. 20.* *c* Where Christ sitteth at the right hand of God. Whiles the Apostle speaks of God after the manner of Men we must take heed of the gross error of the *Anthropomorphites*, who did imagine God to sit in Heaven in the shape of a Man. Some indeed who abhor such a gross imagination, yet conceive that because more generally the Heaven is God's throne and shall be so for ever, *Jer. 17. 12. Lam. 5. 19. Mat. 5. 34.* that he hath a particular throne in Heaven, whereon he doth shew himself specially present as in his Temple, *1 Kings 22. 19. Psal. 11. 4.* and so though Christ is set properly on the right hand of this throne, *Heb. 1. 3. & 8. 1. & 12. 2. Rev. 3. 21.* but because the conception

of such a particular material throne with extension of parts and proper dimensions may (besides other inconveniences) misguide our apprehensions and occasion adoration to the creature, which should be terminated on God alone who is a pure spirit, and whereas *sitting* is not taken properly, sith Stephen saw Christ standing, *Act. 7. 55.* and is oppos'd to the ministrations of Angels, which have no bodies or bodily parts, *Heb. 1. 13.* by most it is taken *metaphorically* importing that Christ hath all real power and dominion put into his hands, connoing his authority and security from his enemies who are put under his feet, *Mat. 28. 18. 1 Cor. 15. 25.* is crowned with Majesty, Glory and honour, *Heb. 12. 29.* enjoying all blessedness in a most transcendent way, *Psal. 16. 11. and 110. 1. Act. 2. 33, 35.* having the humane nature filled with abilities to execute all when he entered into glory, *Isa. 16. 5. Luk. 22. 29, 30. & 24. 26. 1 Cor. 15. 43. Rev. 19. 6.* where he resides possessed of all in safety, *Act. 3. 21. Rev. 3. 21.* 'twas above whether Christ ascended by a local motion from a certain *where* here below, into a certain *where* above, so that whatever the *Lutherans* argue from Christ's glorious Ascension, and Session to prove Christ's body an ubiquitary, or every where present is in consequent, sith it is in Heaven where he wills, that believers should be to behold the glory that his Father hath given him, *Joh. 17. 24.* wherefore,

2 Set your \* affections on things above *d*, not on things on the earth *e*.

*d* That the hearts of believers here, might be where their treasure is, the Apostle here repeats his exhortation, using another word, importing they should intently *mind* things above, *Rom. 8. 5. viz.* the inheritance reserved in the Heavens for us, *1 Pet. 1. 4.* with heart and affections, together with all that God hath appointed to be a furtherance to the enjoyment of it; not curiously to search the deep things of God which cannot be found out, but to mind things above with sobriety, *Rom. 12. 3. e* Taking off the mind and heart from all that is opposite to heavenly things, *viz.* not only those humane, carnal ordinances and ceremonies, *c. 2. 22.* with *Phil. 3. 18, 19.* but also from the eager pursuit of the pleasures, profits and honours of this World, which the men of it do inordinately desire, *v. 5.* with *Mat. 6. 33. Gal. 5. 24.* and are carried away with, *Tit. 2. 12. Jam. 4. 4. 2 Pet. 1. 4. 1 Joh. 2. 17.* Christians should not be, to the neglect of things spiritual; however they are obliged in a due subordination, to take care of themselves and families for these things below, so far as to put them into a capacity of raising them more Heaven-ward.

3 For ye are dead *f*, and your life is hid with Christ in God *g*.

*f* The Apostle adds another reason why the believing *Colossians* should not be earthly minded, because they were dead, not absolutely, but in a certain respect, *viz.* of sin, and the World (1) In regard of that carnal, corrupted, sin infected life, received from our first Parents by carnal Generation, the life of the old man altogether depraved, the real members of Christ are dead, see *c. 2. 11, 12, 20. Rom. 6. 2, 4, 6, 7, 8, 11. & 7. 9. 2 Cor. 5. 14, 17. Gal. 5. 24.* (2) In regard of the World by Communion with Christ their head, *Psal. 22. 15. Isa. 26. 19. Gal. 6. 14. 2 Tim. 2. 11. 1 Pet. 4. 1, 2. g* And their spiritual life, (opposed to the life of sin) which is received by their receiving of Christ, the life they now live by faith, quickned together with Christ, *c. 2. 13. Joh. 11. 25, 26. & 14. 6. Gal. 2. 20. Heb. 10. 38. 1 Joh. 5. 11, 12.* this is hid with Christ by virtue of their union with him, as Christ is in God by union with the Father, Christ in God and our life in Christ, *Joh. 17. 21.* because in him, lie the springs of our spiritual life, which in and by our Regeneration, renovation and sanctification is communicated to us: and its progress in fruitfulness till it arrive to perfection, *Phil. 3. 10, 14.*

\* 1 Cor. 15. 43. 4 \* When Christ who is our life shall appear *b*, then shall ye also appear with him in glory *i*.

*b* Which will be according to the purpose and promise of God with whom it is laid up, *c. 1. 5.* when Christ by whom they live shall so appear that they shall be like him, *1 Joh. 3. 2.* and be taken to be with him in the heavenly inheritance, *1 Pet. 1. 4.* then their conformity to him begun here partly in holiness and partly in sufferings, *Rom. 8. 18.* shall be completed at last in glory and felicity, *Phil. 3. 21. Heb. 11. 25, 35. i* And then shall these adopted Children be brought into glory with him, *Heb. 2. 10.* out of whose hands none shall be able to pull them, *Joh. 10. 28.* but however the World look upon them, as despicable, *Joh. 16. 2.* and sometimes they are so in their own eyes wherein oftentimes there be tears, so that they can see but as through a glass darkly, *Psal. 31. 22. 1 Cor. 13. 12.* but then they shall see Christ face to face, all tears shall be wiped away from their eyes, *Rev. 7. 17.* and at the last day, they shall shine as the Son in glory, *Mat. 13. 43. 1 Cor. 15. 43, 53. 2 Thess. 1. 7, 10, 12.*

5 Mortifie therefore \* your members which are upon the earth *l*: fornication *m*, uncleanness *n*, inordinate affection *o*, evil concupiscence *p*, and covetousness *q*, which is idolatry *r*:

*l* That they might not think he who had given check to superstitious abstinences, was for the indulging of any carnal affections, he infers here, how the exercise of truly Christian mortification was incumbent on those who were dead to sin and had their life hid in Christ. Neither is it any incongruity that they who are in a sort already dead, should be exhorted to mortification; if we do but distinctly consider of mortification, and what they are to mortifie, or endeavour to make dead. (1) As to mortification, which may be considered either as to its *inchoation*, when upon effectually calling, a mortal wound is by the Spirit of God given to the old man, or to the habit of sin, which will in the end or consummation be a total privation of its life, though as yet it be but partial. It is not in regard of this inchoative mortification, which was begun upon their effectual calling that the Apostle exhorts the Saints at *Colosse* in this verie to *mortifie*. But mortification may be considered as to its *continuation* and the carrying on the life of grace in the making dead all that is contrary to it even the renew'd person should be continually solicitous to have the old Man kill'd out right without any reprieve. This is it that the Apostle put the believing *Colossians* upon, not to spare any remaining ill dispositions or depraved habits of the old Man but by the assistance of the spirit (for 'tis not a natural, but a spiritual work) *Rom. 8. 13. Gal. 5. 24.* continually to resist to the killing of it, or putting it to death. Never to desist in this war (2) As to the *earthly members* of it. The Apostle expresseth the object of mortification, or what they are to mortifie, by their *members upon the earth* not as if he design'd to put them upon a dismembering of their bodies, or a deadning of those bodily natural parts whereby the sex is distinguished, *Rom. 6. 13.* (though agreeable to his own practise he would have the body kept under and brought into subjection, *1 Cor. 9. 27.*) but upon subduing inordinate motions, and carnal-concupiscences as is evident from the particular vices following which taken as collected and heaped up together may well pass under the notion of a body, he had before in this Epistle mentioned the body of the sins of the flesh, *c. 2. 11.* this he might say only not *metonymically* by reason such lusts do reside in the natural body and members of it, *Rom. 6. 6, 12, 19.* but (and that chiefly) *metaphorically* the mass of corrupt nature dwelling in us, is compared to a person the old Man or old Adam, or body of sin, *v. 9. Rom. 6. 6. & 7. 24. Eph. 4. 22.* and, continuing the metaphor, the parts of this corrupt body are called members, and our members the whole body of the old man being made up of them, which are said to be *upon the earth* as being inclined to earthly things and employed about them, taking occasion from sensual objects here below, to get strength, unless we be continually upon our watch to abolish all that contributes to the life of the old man in the particular members, *viz.* *m* Fornication (see the parallel place, *Eph. 5. 3.* with *1 Cor. 6. 9.* where he begins with this, as most turbulent, understanding by it not only the outward act, but the inward affection, which the heathens were apt to reckon no fault, though the spirit of God in the scripture do greatly condemn it, *Mat. 5. 28. Rom. 1. 29. 1 Cor. 5. 1. & 6. 18. & 7. 2. & 10. 8. 1 Thess. 4. 3. n* Impurity, see *Ephes. 5. 3.* which is more unnatural, whereby they dishonour their own bodies, *Rom. 1. 24, 27. Gal. 5. 19. 1 Thess. 4. 7. Rev. 17. 4. o* That passion which some render softness, or easiness to receive any impression to lust, *i. e.* the filthy disposition of a voluptuous effeminate heart delighted with lascivious objects, *Psal. 32. 9. Rom. 1. 25, 27. 1 Cor. 6. 9.* with *1 Thess. 4. 3, 5. p* That concupiscence which in nature and measure is excessive, being an irregular appetite, and an undue motion against reason, especially against the spirit, *Gal. 5. 17. q* And an immoderate desire after and cleaving to the things of this World, either in propping for them, or possessing of them to the feeding of other lusts, and so estranging the heart from God, *Eccles. 5. 10. Luk. 12. 18.* trusting in riches rather than in the living God, *Joh. 3. 24. Mat. 6. 24. 1 Tim. 6. 17. r* Upon which account it may pass under the title of *Idolatry*, as the covetous person is an Idolater (see, *Eph. 5. 5.* and further he might reckon covetousness to be *Idolatry*, because nothing was more execrable in the judgment of the *Jews* than *Idolatry* was, it being ordinary with the *Hebrews* to note sins by the names of those most detested as rebellion against God, *1 Sam. 15. 23.* by witchcraft, not that it is so formally, but that the spirit of God may shew how odious an incorrigible obstinacy of mind against God is unto him. Hence considering the odiousness of these vices, the Apostle would have us not to content our selves to cut off some branches of them, but to grub them up by the roots.

6 \* For which things sake *s* the wrath of God \* *Rev. 22. 15.* cometh on the children of disobedience *t*.

D d d

f Especially



*f* Especially remembering how the indulging, or sparing any of them will be of dreadful consequence, see *Ephes.* 5. 6. for however they may by carnal men be looked upon as little faults, which God will overlook on course. *t* Yet they do certainly incur divine displeasure, and will bring most inevitable judgments upon those unperfuadable, rebellious and contumacious ones who would be thought God's Children and yet remain incorrigible, *Mat.* 24. 38, 39. *1 Cor.* 6. 9. *Gal.* 5. 21.

\* *Rom.* 7. 5.

7 \* In the which *u* ye also walked sometime *w*, when ye lived in them *x*.

*u* Some render it *amongst whom*, but Alas! they lived amongst such disobedient ones still, therefore we do better render it *in which*, *i. e.* sins or vices, the now believing *Colossians* *w* Had heretofore practised, and exercised; and had not only been infected with the venome of them, in descending from polluted Parents *x* But were servants to them, *Rom.* 6. 17, 19. whiles in a sensual course of life they were carried away with them, *1 Cor.* 12. 2. before their conversion when they did live and reign in their mortal bodies, *c.* 1. 21. & *v.* 7. *1 Cor.* 6. 11. *Eph.* 2. 3, 11, 12. & 5. 8.

8 But now you also put off all these *y*, anger *z*, wrath *a*, malice *b*, blasphemy *c*, filthy communication out of your mouth *d*.

*y* Having minded them of their former condition under Paganism in a state of sin whiles they served various sensual lusts he doth here in their present circumstances under Christianity in a state of grace shew them that now they professed to walk as Children of light, *Rom.* 13. 12. *Eph.* 5. 8. with *1 Thess.* 5. 5, 8. they were more strongly obliged to lay aside those inordinate affections which were more spiritual, *Eph.* 4. 22. some of which he doth instance in, *viz.* *z* Anger whereby he doth not mean the passion it self, *Eph.* 4. 26. with 31. but the inordinacy of it, being a vindictive appetite to hurt another unjustly for some affront conceived to be given or occasioned by him. *a* Wrath, indignation, *Rom.* 2. 8. a sudden hasty and vehement commotion of the offended mind apprehending an injury when it shews it self in the countenance in a manner and measure unbecoming a Christian, as in them who with rage thrust Christ out of the City, *Luk.* 4. 28, 29. with *Eph.* 4. 31. *b* Malice is connoting both the evil habit and the vicious act; now though this word be took oftentimes more generally, for that mischievous vitiosity and venome which runs through all the passions of the Soul reaching to all sins, *1 Cor.* 5. 8. & 14. 20. yet here it seems to be taken more specially for a secret malignity of rooted anger and continued wrath remembering injuries, meditating revenge, and watching for an occasion to vent it, being much what the same with that which the Apostle in a parallel Epistle calls bitterness, *Eph.* 4. 31. compared with other places, *Gen.* 4. 5. *Rom.* 1. 29. *Tit.* 3. 3. *1 Pet.* 2. 1. *c* After he had urged the laying aside of heart evils as the cause, he moves to the laying aside those of the tongue, *viz.* Blasphemy which in a like place we render *evil speaking*, *Eph.* 4. 31. the original word according to the notation of it doth signifie the hurt of any ones good name; which when it respects God we do more strictly call Blasphemy. When it respects our neighbour though more largely it be so, or defamation, *Rom.* 3. 8. *1 Cor.* 4. 13. *Tit.* 3. 2. yet more strictly, if it be done secretly, it is detraction or backbiting; more openly reviling or slandering, *Mat.* 15. 19. *Mar.* 7. 22. *1 Tim.* 6. 4. *d* Obscene discourse, dishonest talk should not come into the Christians mouth, *c.* 4. 6. see on *Eph.* 4. 29. & 5. 4. wanton lewd and unclean speeches should not proceed from a Christians Tongue, *1 Cor.* 15. 33.

9 Lie not one to another *e*, seeing that ye have put off the old man with his deeds *f*.

*e* Here he puts them upon laying aside that vice which violates the ninth Commandment, being opposite to truth in word and work, see *Eph.* 4. 25. where he doth more fully urge the putting away lying, from the same argument that follows here. *Lie* being no other than that voluntary expression by word or deed which accords not with the conception of the mind and heart, on purpose to deceive those with whom we do converse. Contrary to the principles of a new creature, because God after whose image he is renewed hates it more than any vice, sith it is contrary to truth and proceeds from the father of lies, *Psal.* 15. 2. & 5. 6. *Prov.* 12. 22. *Joh.* 8. 44. *Rev.* 21. 8, 27. they who in conversation do mostly stomach to be told of it, are most ordinarily guilty of it. But the Apostle requires Christians indeed to put away all fraud and falacy in commerce with men and one another (as well as converse with God) that there may be in all due circumstances a just representation of that without, which is conceived within, *Eph.* 4. 15. *Jam.* 3. 14. *f* The Apostle subjoins his reason from the parts of Regeneration or Sanctification, *viz.* (1) Mortification which he reasumes under an elegant metaphor (intimating his solicitude to have the foregoing and the like vices to be wholly laid aside, as much as was possible in this life) borrowed from the putting off old and worn Garments which did as it were crawl with vermine: intima-

ting that if the old Man, as the cause, were put off with loathing, then those inordinate affections and actions which did proceed from it, would also be removed, see on *Rom.* 6. 6, 11. with *Eph.* 4. 22. if that which was born of the flesh and contrary to the spirit, *Joh.* 3. 6. with *Gal.* 5. 17. then inordinate affections and lusts, *Gal.* 5. 24.

10 And have put on the new man *g*, which is renewed in knowledge *h*, after the image of him that created him *i*.

*g* (2) Vivification or renovation this he connecteth with the former, continuing the metaphor, as in natural generation the expulsion of the old form is attended with the introduction of the new, so in spiritual Regeneration, having put off the old Adam they had put on the new, *i. e.* Christ not only sacramentally, *c.* 2. 12, 13. *Gal.* 3. 27. but really, being new creatures in Christ Jesus, *2 Cor.* 5. 17. *Eph.* 2. 10. renewed in the inner man, *Rom.* 7. 22. *2 Cor.* 4. 16. see on *Eph.* 3. 16. & 4. 24. and endowed with a new frame of heart and a new spirit, *Ezek.* 11. 19. *Joh.* 3. 5, 6. new qualities and affections. *h* The understanding being savingly enlightened and the will powerfully inclined by the victorious working of the spirit, *Eph.* 1. 18, 19, 20. see on *Eph.* 4. 23. with *Phil.* 2. 13. *2 Thess.* 2. 13, 14. and brought to more than a speculative, even to a lively and affectual knowledge, *1 Joh.* 2. 3. *i* Agreeable to the impress of him that had new framed or created them in Christ Jesus, *1 Cor.* 15. 49. *1 Pet.* 1. 15, 16. by the renewing of the holy Ghost, *Tit.* 3. 5. for as the natural image of God consisted in knowledge and righteousness; so it was requisite that the spiritual image restored by grace should consist in the rectifying of the faculties of the Soul, the understanding with spiritual knowledge, and the will with a spiritual inclination to embrace the things that please God. In communion with whom sanctified souls do take in hand a new course of life, and move therein, in a spiritually natural way.

11 Where *k* there is neither \* Greek nor Jew *l* \* *1 Cor.* 13. 19. circumcision nor uncircumcision *m*, Barbarian, Scythian *n*, bond nor free *o*: but Christ *p* is all, and in all *p*.

*k* He prevents the reasoning of those, who did not neglect Regeneration, and place Religion in meer externals, shewing that in the new-man, or true sanctification, and real Christianity there was sufficient to save us, in communion with Christ without those external observances false teachers did stickle for as necessary. *l* God in effectually calling persons into a state of Regeneration had no regard to those known distinctions then in the World of those who were born of the Gentiles or the seed of Abraham, *Mat.* 3. 9. *Joh.* 8. 39. *Rom.* 2. 11. & 10. 12. & 11. 7, 11, 12. see on *Gal.* 3. 28. *m* He works upon those who are not circumcised, as well as on those who are circumcised now Christ is come, *Gal.* 5. 6. & 6. 15. since which the posterity of Japhet constituting the greater part of the Gentile Church do dwell in the tents of Shem according to Noah's prophecy, *Gen.* 9. 27. compared with Balaam's, *Num.* 24. 24. Shem and Cham are not excluded, yet (a learned Man observes) the faith of Christ from the ages of the Apostles hath flourished most hitherto in Europe, and the parts of Asia where Japhet's lot lay, and as of old some of the later might, so we know of the former many of late have passed into America. *n* Upon the Angels adding Barbarian, Scythian without conjunction either copulative or disjunctive, some have enquired whether these two should be balanced in the like opposition with the former? And it may be said there is no more necessity for such exactness here, than elsewhere in the like form of speech, *Rom.* 8. ult. *1 Cor.* 3. 22. and the most think here is an increase of the Orator, understanding by Scythian (which is now more strictly, the Tartarian) the most barbarous of the Barbarians. Yet, because the Grecians sometime accounted the World, besides themselves (who were polished with humane learning and Philosophy) Barbarians, if any think there ought to be an opposition betwixt the Barbarian and Scythian, then by Barbarian, (*i. e.* in the Philosophers reckoning) may be understood the Jews; by Scythian the Gentiles. So Jews, Circumcision, Barbarian, as in a parallel, are opposed to Gentile, Uncircumcision, Scythian. For Scythians being numerous, whereby some used to express the Nations (as Symachus translates *Gen.* 14. 9. Tidal King of the Scythians) and so reckon the whole world, might be divided into the Jews and Scythians no otherwise, than into circumcised, and uncircumcised. *o* As to acceptance with God in Christ the distinctions of People were abolished with their observances and politics, because, some where, they were more free, having milder laws; somewhere, they were more servile, having more severe laws, which was an indifferent thing now as to their being in Christ, concerned to submit to certain honest laws, ordinances of magistrates, *1 Pet.* 2. 13. though not Judaic or judicial ones. In every condition high or low, whether of service or freedom, *Ad.* 10. 34, 35. *1 Cor.* 7. 20, 21, 22. whosoever hath put on the new man

in Christ is accepted. Neither the eloquence of the Philosopher, nor the rudeness of him who is uncultivated; neither the liberty of the free-man nor the bondage of the slave doth further or obstruct the work of the new Creation. *p* But they that are truly interested in Christ, have really put him on, they are certainly privileged with that which answers all, they are indeed the *blessed with faithful Abraham*, whether they be of his seed according to the flesh yea or no, *Psal.* 32. 2. *Gal.* 3. 7, 8, 9. having put on Christ, *Rom.* 13. 14. they are all compleat in him, *c.* 2. 10. He is all things to and in all those who are renewed, both meritoriously and efficaciously, *1 Cor.* 1. 30. & *15.* 10. *Gal.* 2. 20. being by faith one with him who hath all, they have all, *Eph.* 3. 17. either for their present support, or their eternal happiness, *Alf.* 4. 12.

12 Put on therefore *q* as the elect of God holy and beloved *r* bowels of mercies *s*, kindness *t*, humbleness of mind *u*, meekness *w*, long suffering *x*.

*q* As he had mentioned some particular vices of the old man they were to put off, *v.* 8. he doth here infer that they might be compleat in Christ, there be particular virtues and graces of the new man they are to put on, or being new creatures continually to exercise themselves in. *r* Chosen of God before all time and effectually called in time from the rest of mankind see, *Joh.* 15. 16. *Rom.* 8. 29, 30. *Eph.* 1. 4, 5. *2 Thess.* 2. 13. Saints not only by obsequiation, but renewed by the sanctifying spirit, *c.* 1. 2. *1 Pet.* 1. 2. beloved with a gratuitous and special love of complacency, *Joh.* 4. 10, 11. *Joh.* 14. 21. *Rom.* 1. 7. *1 Thess.* 1. 4. *s* He would have us put on, *i. e.* exercise (being sanctified by the spirit) mercy, not simply, but according to the Hebrew phrase, bowels of mercies, *i. e.* tenderesses of compassions, representing the miseries of our brethren as sharing with them in their sufferings, from our very heart, see *Luk.* 6. 36. *Rom.* 12. 15. *Gal.* 6. 2. *Eph.* 4. 32. *1 Pet.* 3. 8. *t* Courtesie and goodness, *Gal.* 5. 22. endeavouring to succour one another in all offices of benignity, *2 Cor.* 6. 6. *1 Pet.* 5. 14. *u* A sincere (not an affected) holiness of spirit see on, *Eph.* 4. 2. *Phil.* 2. 3. *w*. Gentleness and mildness receiving one another with an open heart and pleasant countenance, see *Gal.* 5. 13, 23. & *6.* 1. *1 Thess.* 2. 7. *x* Patience, bearing affronts and outrages with other vexatious afflictions without exasperation, abiding sedate after many wrongs offered, *c.* 1. 11. *Alf.* 5. 41. *2 Tim.* 2. 10. & *4.* 2. *1 Pet.* 4. 16.

13 Forbearing one another *y*, and forgiving one another, if any man have a *\* quarrel against any z*; even as Christ forgave you, so also do ye *a*

\* Or, complain.

*y* Clemency towards each other, not only in undergoing affronts, but a suspending to take advantage from the infirmities of others, so, as not to irritate them to passion, or to take them tripping, so, as to aggravate their failings, *Prov.* 16. 32. *1 Cor.* 4. 12. *Gal.* 6. 2. *Eph.* 4. 2. *2 Thess.* 1. 4. *z* Yea and if one hath any just complaint against another mutually passing it by, amongst our selves; we render *forgiving one another* that which in the Greek is forgiving our selves, and indeed he, that doth see the need he hath of pardon himself, will pass by the fault of his Brother (so our selves here is put for one another, *Mar.* 10. 26. *Luk.* 23. 12. considering *a* The exemplar cause here added as a motive to mutual forgiveness, viz. our head the Lord Jesus Christ forgiving of us who are bound to conform to him in forgiving others, see on *Mat.* 6. 14. & *18.* 32, 33. *Mar.* 11. 25. *Joh.* 13. 14. *Eph.* 4. 32. with *1 Pet.* 2. 21. yea the strong to indulge and gratify their weak brethren in smaller matters for their good, *Rom.* 15. 2, 3.

14 And above all these things, put on charity *b*, which is the bond of perfectness *c*.

*b* That which we render above as surpassing all, some read upon or over, and some for all these things, viz. the graces he exhorted them to be clothed with. Both agree, that mutual Christian love or charity is the chiefest garment, the new man can put on, being the livery of Christ's disciples, *Joh.* 13. 35. but in prosecuting the allegory under the former notion, there is some danger of being over fine. And therefore it may be very pertinent to understand the putting on or exercising of charity, for the performance of the other graces and exercises, this being that which sets them on work with reference to their several objects engaging to sincerity in their actions without which the motions of the new man are no way acceptable, this links them together and so is in a sort as the Apostle elsewhere, *Rom.* 12. 9, 10. *Gal.* 5. 14. a fulfilling of the whole law, with *Mat.* 22. 23, 40. being the subjects of this hearty and regular affection of love to God and our neighbour are inclined by it to do good continually and to avoid the injuring of another in any respect; not that there is any fulfilling of the law perfectly in this estate, as the Papists argue impertinently from what fol-

lows of charity. *c* That it is the bond of perfectness; or by an *Hypallage* or *Hebraism* the most perfect bond, therefore we are justified by it and so by the works of the Law before God. For (1) Love or Charity it self is not perfect, and so the very best of the new creatures who have put it on however they may be perfect, with a perfection of integrity or parts, yet not with a perfection of maturity or degrees absolutely whiles in this life, see on *Eccles.* 7. 20. *Rom.* 7. 18, 19. *Gal.* 5. 17. *Phil.* 3. 12, 15. with *Jam.* 3. 2. *Ec.* (2) Upon supposition that charity in a new creature doth in some sort perfectly fulfill the law from the time he is endowed with it of God's grace, and a man hath put it on; he could not by it be justified from the breach of God's law before, he being a transgressor of it in time past, *1 Joh.* 1. 8, 10. (3) That perfection of which charity here is said to be the bond, doth most likely respect the integrity and unity of the Members of the Church, holding the head being knit together in one body, see on *c.* 2. 2. 19. with *Ephes.* 4. 16. the Greek word we translate bond here, noting such a Collection and Colligation of parts whereof a body is composed, and in one Greek Copy it is found written the bond of unity. As a prevailing love to God, and to those, who bear his image, for his sake, doth bind up the other Graces in every regenerate Soul, so it doth the true members of the body of Christ one to another being the best means for the perfecting of them under Christ their head, who hath upon that account expressly required mutual love amongst his followers, *Joh.* 15. 12. *1 Joh.* 3. 23. & *4.* 21. and the cogent reason hereof is (as above in that Chapter of John's Epistle, *v.* 10. 11.) God's loving of us, and then indeed when we entirely love God and his Children, we shew our love to be the bond of perfectness in returning love to him and his, when by this reciprocal affection, both ends of the band of love do meet and are knit together, we become one with God and in him through Christ as one Soul amongst our selves, walking in love according to his commandment, *Alf.* 4. 32. *Eph.* 5. 2. *1 Thess.* 4. 9.

15 And let *\* the peace of God d* rule in your *\* Phil.* 4. 7. hearts *e*, to the which also ye are called *f* in one body *g*: and be ye thankful *h*.

*d* He doth not say the peace of the World, but the peace of God or as some Copies, the peace of Christ; be sure without the mediation of Christ we can have no peace with God; he alone hath made peace, *c.* 1. 20. with *c.* 2. 14. he is our peace making it with God and amongst our selves to whom he hath preached it, *Alf.* 10. 35. *Eph.* 2. 14, 15, 16, 17. and whom he hath brought into the bond of it, *Eph.* 4. 3. the Lord of peace himself who always gives it where it is enjoyed *Joh.* 14. 27. *2 Thess.* 3. 16. 'Tis then the peace of God through Christ see, *Phil.* 4. 7, 9. by faith in whom we have peace in our own hearts with God, *Isa.* 32. 17. *Rom.* 5. 1. and *14.* 17. and with one another, *Joh.* 17. 21. *Rom.* 15. 6, 7, 13. that the members of Christ may live in this peace. *2 Cor.* 13. 11. the Apostle here enjoins, as we render the word, let it rule in your hearts, the Greek word (both simple here, and compound, *c.* 2. 18.) is no where else to be found in the *N. T.* but in this Epistle, and it may signifie either to arbitrate, or to mediate; our translation and the generality of interpreters take it in the former notion, for to arbitrate, or to rule, govern, sway or moderate by way of arbitration, as he who fate judge, or umpire to adjudge the reward in the Agonisticks. So the import of the Apostles injunction is, let it regulate, govern, superintend, or give law to the rest of the affections of the new man; let it be mistress and governess of all your motions to keep them in due respect, and withhold them from attempting any thing disorderly, and to overthrow disinclinations to the divine pleasure or the good order of Christian community. The Arabick version is let it be as the centre. Yet one learned man conceiving the Apostle doth here as before, *c.* 2. 18. glance upon the false Apostles (who would insinuate the mediation or intercession of Angels) thinks because the word signifies also to mediate, intercede, or interpose, the Apostle's meaning may be let the peace of God be to you instead of all conceited Angelical mediators, or intercessors which would derogate from him that made peace, *c.* 1. 20. nailing what hindred to his Cross, *c.* 2. 14. let that preponderate with you in your hearts to overbalance any thing that can be suggested to the contrary. Considering *f* The divine vocation or the call of God, *Rom.* 12. 18. *1 Cor.* 7. 15. and *g* The condition or unity of the body into which ye are called under Christ your head, *1 Cor.* 10. 16. & *12.* 12, 13, 25, 26. *Eph.* 4. 4. he adds. *h* Be ye gracious, or amiable of an obliging temper, (as some render the word passively;) or rather as we take it actively be ye thankful, *i. e.* to God and Christ and Christians, be mindfull of the benefits ye have received giving thanks to God always for all things, *Eph.* 5. 20. and behaving your selves as becomes the Gospel.



16 Let the word of Christ dwell in you richly in all wisdom *i*, teaching and admonishing one another *k* in Psalms, and Hymns, and spiritual Songs *l*, singing with grace *m* in your hearts to the Lord. *n*.

*i* One learned man conceives *Paul* to have written this first clause of the verse, as in a *Parenthesis*, joining in the sense what next follows to *be ye thankful* in the foregoing verse; another would have the *Parenthesis* to begin from the 14th. verse. The thing here exhorted to, is the plentiful inhabitation of the doctrine of the Bible more especially of the Gospel, that it may take up its residence and abide in our Souls, which comes from the spiritual incorporation or mixing of it with faith, *Heb.* 4. 2. without which it may enter in as a stranger but will not abide, it may cast a ray, or shine but is not comprehended and doth not enlighten, *Joh.* 1. 5. *2 Cor.* 4. 4. it may afford some present delight, *Mat.* 6. 20. but not lasting. The Apostle would have the word to be diligently searched, heartily received and carefully observed; a Child may have it in his memory, that hath it not in his heart, this indwelling of the word imports a regarding, as well as a remembering of it, *Psal.* 1. 2. *Joh.* 5. 39. & 20. 21. *Alh.* 17. 11. *2 Tim.* 3. 15, 16, 17. If all the Saints at *Colosse* were concerned in this exhortation, the *Papists* oppose the spirit of God in excluding (those they call) the laity from familiarity with the Scriptures in their mother tongue. *k* Being that all Christians are here indispensably obliged to instruct and warn themselves (according to the original word) as well as each other mutually, see *Eph.* 5. 19. *l* Then the use of the word, and the manner of expressing their thankfulness to God amongst themselves is in singing to his praise *Psalms*, and *Hymns*, and *spiritual Songs*. He doth not say teaching and admonishing from these (as elsewhere, *Alh.* 8. 35. & 28. 23. but in them; implying it is a peculiar ordinance of Christ for Christians to be exercised in holy singing as *Jam.* 5. 12. with an audible voice musically, *Psal.* 95. 1. & 100. 1. *Alh.* 16. 25. as foretold, *Isa.* 52. 8. with *Rom.* 10. 14. Some would distinguish the three words the Apostle here useth from the manner of singing, as well as the matter sung. Others from the *Hebrew* usage of words expressed by the 70 in the Book of *Psalms* yet whoever consults the Titles of the *Psalms* and other places of the *O. T.* they shall find the words used sometimes promiscuously, compare *Judg.* 5. 3. *1 Chron.* 16. 8, 9. *2 Chron.* 7. 6. & 23. 13. & 29, 30. *Psal.* 39. 3. 45. 1. 47. 1. 48. 1. & 65. 1. & 105. 1. 2. *Isa.* 12. 4. & 42. 10. or conjunctly to the same matter, *Psal.* 30. & 48. & 65. & 66. & 75. & 83. & 87. hereupon others stand not upon any critical distinction of the three words, yet are inclined here, to take *Psalms* by way of eminency, *Luk.* 24. 44. or more generally as the *Genus* noting any holy *Metter* whether composed by the Prophets of old, or others since assisted by the Spirit extraordinarily or ordinarily, *Luk.* 24. 44. *Alh.* 16. 25. *1 Cor.* 14. 15, 26. *Jam.* 5. 13. here for clearness sake two modes of the *Psalms*, viz. *Hymns* whereby we celebrate the excellencies of God, and his benefits to man, *Psal.* 113. *Mat.* 26. 30. and *Odes* or *Songs* which word though ordinarily in its nature and use it be more general, yet here *Synecdochically* in regard of the circumstance of the conjoined words it may contain the rest of spiritual Songs of a more ample, artificial, and elaborate composition, besides *Hymns*, *Rev.* 14. 2, 3. & 15. 2, 3. which may be called *spiritual* or holy *Songs* from the efficient matter, or end, viz. that they proceed from the holy spirit, or in argument may agree and serve thereto. Being convenient they be so called from the argument, as opposed to carnal sensual and worldly ditties. *k* And then that this holy singing be not only harmonious and tuneable to the ear, but acceptable to God 'tis requisite it do proceed from a gracious spirit, or grace wrought in the heart by the holy spirit and the inhabitation of the word, *Isa.* 29. 13. *Mat.* 15. 8. *n* To the honour of God through Christ our Lord, *Luk.* 1. 46, 47. *Joh.* 5. 23. *1 Pet.* 4. 11.

\* *Rom.* 1. 8.

17 And whatsoever ye do *o* in word or deed *p*, do all in the name of the Lord Jesus *q*, \* giving thanks to God and the Father *r* by him.

*o* Here the Apostle gives an universal direction how in every capacity both personal and relative; in every motion a Christian may do all so, as to find acceptance with God. *p* And that is in his expressions and actions, viz. comprehending his internal as well as external operations; his reasonings and resolutions *within*, as well as his motions *without*; the thoughts of his heart, as well as the words of his tongue and the works of his hand, to take care as much as possible that all be in the name of the Lord Jesus; elsewhere writing the same thing, the Apostle adds *Christ*, see *Eph.* 5. 20. *Plato* could say not only every word, but every thought should take its beginning from God, but he understood nothing of the Mediatour, of the love of him and the Father: but Christians know as *there is Salvation*

in no other name, *Alh.* 4. 12. so there is no acceptance of their persons and performances in any other name than in his in whom they believe, *Phil.* 2. 10. *Heb.* 10. 19, 20. *1 Joh.* 5. 13. and therefore in all their desires they are to respect him, *Joh.* 14. 13, 14. & 15. 3, 16. & 16. 23, 25. looking for his authority and warrant, *Mat.* 18. 18, 19. 20. *Mark.* 11. 9. *1 Joh.* 5. 14. following his example, *Mat.* 11. 29. & 16. 24. *Joh.* 13. 15. *1 Pet.* 2. 23, 24. *1 Joh.* 2. 6. in all they set about; desiring strength from him, *Psal.* 71. 16. *Alh.* 4. 6, 7, 10. *1 Cor.* 15. 10. *Phil.* 4. 13. *2 Tim.* 2. 1. living by faith upon him, *Gal.* 2. 20. *2 Pet.* 1. 2, 3. *Heb.* 10. 33. waiting upon him, worshiping and serving of him according to his prescription, *Mic.* 4. 5. *Mat.* 28. 19. 20. *Alh.* 2. 42, 43. *2 Tim.* 2. 19. for his sake, *Mat.* 15. 29. & 24. 9. *Alh.* 9. 16. *Rev.* 2. 3, 13. & 3. 8. to his honour and glory, *Psal.* 31. 3. *1 Cor.* 10. 31. *Rev.* 4. 9, 11. & 5. 12, 13. & 11. 13. Endeavouring to render hearty thanks unto God the Father, i. e. to God the Father; the *Syriack* and *Arabick* do omit the Conjunction copulative, however it is to be understood expositively of God the Father of Christ, and our Father, who doth embrace us as his Children, *f* By or through Christ, *Eph.* 5. 20. *Heb.* 13. 15. the only Mediatour.

18 Wives, submit your selves unto your own husbands *t*, as it is fit in the Lord *u*.

*t* The Apostle entering upon an exhortation to Relative duties, begins first with that which Wives owe to their Husbands to whom they are Married, by reason this Relation is the first in nature, and the fountain whence the rest do flow, *Gen.* 2. 22. *Psal.* 127. 3. & 128. 3. *Prov.* 5. 15, 16. That which he requires is self-submission in every thing, see *Eph.* 5. 22. expressing a subjection with reverence, *v.* 24. 33. *1 Pet.* 3. 1. The God of Order made the Woman inferiour, *Gen.* 2. 3, 22. & 3. 16. *1 Cor.* 11. 7, 9. *1 Tim.* 2. 13. *Tit.* 2. 5. yet her submission is not to be servile, as that of an Hand-maid, but conjugal, as of a meet Companion. *u* Suitable to God's institution in a becoming manner, agreeable to the mind of Christ, *Alh.* 5. 29. *1 Cor.* 7. 39. *Eph.* 6. 1, 5.

19 Husbands, love your Wives *w*, and be not bitter against them *x*.

*w* The Husband's duty is love, which the Apostle doth ever inculcate from the most obliging consideration when he speaks of this Relation, see *Mat.* 19. 5. *1 Cor.* 7. 2. with *Eph.* 5. 25, 33. to sweeten on one hand the subjection of the Wife, and to temper on the other hand the authority of the Husband. *x* Who, that upon his authority he may not grow insolent, the Apostle forbids him srowardness with his Wife, thereby requiring a conversation with her, full of sweetness and amity: wrath and bitterness is to be laid aside towards all others, *v.* 8. with *Eph.* 4. 31. much more towards his own Wife, in whom he is to joy and delight, *Prov.* 5. 15, 18. *1 Pet.* 3. 7.

20 Children *y*, obey your parents *z* in all things *a*, for this is well-pleasing unto the Lord *b*.

*y* By *Children* he understands both Males and Females *z* Whom he requires to yield humble subjection to those that brought them forth, or have just authority over them, see *Exod.* 20. 12. *Eph.* 6. 1. paying reverence to them, *Lev.* 19. 3. *Heb.* 12. 9. observing their holy and prudent prescriptions, *Luk.* 2. 51. shewing piety and kindness to them in all grateful Offices, *1 Tim.* 5. 4. and submitting to their Parental discipline, *Jer.* 35. 6. *Heb.* 12. 9. *a* In whatsoever is agreeable to the mind of the Supreme Governor, who is absolute Sovereign, *Alh.* 4. 19. & 5. 29. *b* And this upon the most cogent reason imaginable, because 'tis not barely pleasing, but well-pleasing, or very acceptable to the Lord, who arms Parents with authority over their Children *Eph.* 6. 1, 2, 3.

21 Fathers, provoke not your children to anger *c*, lest they be discouraged *d*.

*c* And to moderate the Parental authority, that they may exercise it Christianly, he allows not Parents to do that which is in a direct tendency to irritate or move the passions of their Children merely for their own pleasure, without a principal regard to God's glory, and their Childrens profit, *Heb.* 12. 10. Indeed, he seems here more strictly to guard Fathers against Male-administration of their power in this extreme than he doth elsewhere, when writing upon the same subject, *Eph.* 6. 4. considering the original word he here puts the negative upon, to engage them to lay aside rigour in their government (as well as unwarrantable indulgence) and that upon a very weighty reason drawn from the end, viz. *d* Lest some Children who might with a moderate hand be reduced to obedience, should be (as it were) dispirited, by the roughness of their Father's discipline, and even pine away with grief, or grow desperate.

22 \* Servants *e*, obey in all things your masters according to the flesh *f*: not with eye ser-

\* *1 Tim.* 6. 1.

vice *g*, as men pleasers *h*, but in singleness of heart *i*, fearing God.

*e* The Apostle knowing how hard the condition of servitude was both under the *Jews* and *Gentiles*, lest any Believers in that mean condition should disgust so strict a subjection, especially to unbelieving Masters, and cast off the yoke by breaking their Covenants to the disturbance of humane Society, and the disparagement of the Christian institution, he takes a special care to sweeten the harshness of it to all those indefinitely whose lot it was, by recommending the duties of it to them from the consideration of the acceptableness of them to God, who of his unconstrained grace would vouchsafe to them the noblest reward. *f* Wherefore Christianity requires that *Servants* of all sorts should readily receive, and cheerfully execute all the commands, see *v. 20.* in things lawfull and honest, of those of both Sexes whom God in his wise Providence hath given a just authority over them according to the flesh, see also *Eph. 6. 5.* which expression is not only for distinction from the Father and Master of Spirits, *Heb. 12. 9.* but for mitigation of their servitude, in that their Earthly Master's power reacheth only things corporeal and temporal, not the conscience and things that are eternal, which might be some comfort that the servitude would not last long, and in the mean time they were God's Free-men, *1 Cor. 7. 22.* whom they might serve with the Spirit in the Gospel of his Son, *Rom. 1. 9.* *g* Yet their Masters after the flesh in those civil things wherein they had power to command, were not lightly to be respected or served to the eye, or only to be observed whilst their eye was upon them, *Eph. 6. 6.* *h* As if regard were to be had to the pleasing of Men, and not to the pleasing of God who searcheth the heart, and by his Gospel (which they should adorn) expects they should remember his eye is ever upon them, *Tit. 2. 9.* *i* *1 Pet. 2. 18.* *i* And expects that in an holy awe of him, they should do all that is incumbent on them, in the sincerity of their Souls, see *Eph. 6. 5, 6.* with more regard to God than Man.

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men *k*.

*k* Ye courageously and cheerfully from the very Soul, which knows no superiour but God alone, or Christ the Lord, not constrainedly and murmuringly, though they be froward and their commands harsh; making account it is Jesus Christ (who hath power over Soul and Body, *Mat. 10. 28.*) not mortal Men only, or in and for themselves whom you serve, see *Eph. 6. 7.* have an eye unto this Sovereign Lord, in the servile office your Masters on earth do employ you.

24 Knowing *l*, that of the Lord *m* ye shall receive the reward of the inheritance *n*: for ye serve the Lord Christ *o*.

*l* Being fully perswaded of this undoubted truth, *m* That of the Lord, who superintends all your services (not for any merit of yours) *Eph. 6. 8.* the recompence which your Master in Heaven hath purchased, *Eph. 1. 14, 18.* shall be freely fedled upon you whom he hath adopted into his Family, *v. 5. Rom. 8. 17. Gal. 4. 7.* for in these duties you Christianly perform to Masters of the same mold with your selves, he really looks upon you as his own Servants, see *Eph. 6. 6.* yea and Freeman, *1 Cor. 7. 22.* so that as Onesimus, *Philem. v. 10.* ye may more cheerfully submit to your Master's yoke, according to the command and for the sake of Christ, who reckons what you do upon that account as done to himself, *Mat. 25. 40.* and will entitle you in that eternal inheritance, to which neither you nor any mortal Man had naturally any Right at all.

*1 Pet. 1. 17.*

25 But he that doth wrong *q*, shall receive for the wrong which he had done *r*: and \* there is no respect of persons *f*.

*p* But if the reward will not engage to a right discharge of these Relative duties, the injurious person whether he be bond or free, *Eph. 6. 8.* an inferiour Servant, or a domineering Master, who doth violate the rules of right, agreeing with the Law natural and eternal. *r* Shall have the just recompence of that injury, whereby he wrongs his Correlative; the penalty apportioned to his fault, *Rom. 2. 6. 2 Cor. 5. 10. 2 Pet. 2. 13.* *f* From the impartiality of divine justice, there is no respect of persons with God, *Rom. 2. 11.* or with Christ in the place parallel to this, *Eph. 6. 9.* who is so righteous a Judge that he is not swayed by the outward circumstances and qualifications of Men, whether potent or poor, *Lev. 19. 15. Job 34. 19.* he seeth not as Man seeth, he looketh not on the outward appearance, but on the heart, *1 Sam. 16. 7.* in the distribution of justice, he will put no difference betwixt the mightiest Monarch, and the most enslaved Peasant; the purloining Servant, and oppressing Master shall certainly receive answerable to their doings from his impartial hand: the mean one who is at present abused without relief, and the great one who doth tyrannize without controul, shall one day

have right, and be reckoned with by the righteous Judge, *2 Tim. 4. 8.* who will shew to all the world that he will honour those that honour him, and lightly esteem those that despise him, *1 Sam. 2. 30.* and that he is the avenger of all those that are wronged, *1 Thess. 4. 8. 2 Thess. 1. 6.*

#### CHAP. IV.

1 Masters *a*, give unto your servants that which is just *b* and equal *c*, knowing that ye also have a master in heaven *d*.

That this Verse doth refer to the foregoing Chapter, and that it was undividedly divided from it, is generally agreed. *a* Having put Servants upon their duty, he doth here engage all those who have a just right over Servants to mind their own duty toward those under their command. *b* Though your estate or estate hath advanced you above them in humane Society, yet you have the same nature and infirmities that they have, & (as in the foregoing Verse) must appear with them before the same Judge and rewarder at the same tribunal. And the Apostle doth elsewhere, *Eph. 6. 9.* require of Masters in their superiour Relation, what he doth of Servants in their inferiour one, to do the same thing, i. e. not the particular offices of their Servants, but according to general rules of right reason, which by the Law of God, Nature and Nations, that which is common to, and incumbent on all Relatives, *Rom. 13. 7, 8. Gal. 5. 13. Eph. 6. 8.* And he doth here require Masters to do their Servants right, give to them that which is their due for Soul and Body, *Gen. 18. 19. Exod. 12. 44.* with respect to work, that it be neither too much, nor too little, *Prov. 12. 10. & 29. 21.* to find, that it be convenient for nourishment, not luxury, *Psal. 27. 27. & 31. 15. Luke 12. 42. & 15. 17. wages, Exod. 2. 21. Jam. 5. 4. and recompence, Deut. 15. 13.* *c* Ye are likewise to give them that which is equal or equitable as well as just, which implies you should not be cruel to them, or discourage them, as you expect they should serve you with good will, so you should govern them wisely, and be good and gentle to them, *Psal. 103. 2. 1 Pet. 2. 18.* who are faithfull, allowing them seasonable rest and refreshment, *Deut. 15. 14.* not despising their prudent answers, *Job 31. 13, 14.* but shewing them favour in sickness as well as in health, *2 Kings 5. 5, 6. Prov. 14. 35. Mat. 8. 6.* *d* And that upon this weighty reason intimated before, that he above whom you serve, will treat you as you do them: this you may be assured of, *Eph. 6. 8, 9.* If you expect favour at his hands, when he comes to distribute rewards and punishments shew it now to your inferiours, who will then appear as your fellow servants, when you must give an account of your stewardship, *Mat. 24. 49.* with *Luke 16. 2.*

2 Continue in prayer *e*, and watch in the same *f* with thanksgiving *g*.

*e* Persevere, or hold on strongly in Prayer with fervency, we are apt to grow sluggish and indispersed, and therefore have need of quickning to this duty, *Luke 18. 1. Eph. 6. 18.* *f* Endeavouring to keep the heart in all fit seasons unto this, as an help to the precedent and subsequent duties, *Psal. 5. 3. Mark 13. 33. Eccl. 12. 12. Rom. 12. 12. 1 Thess. 5. 17. Jam. 5. 16. Rev. 3. 2.* *g* With acknowledgment of thanks for what we have already received, *Psal. 116. 12, 13. 1 Thess. 5. 18.*

3 Withall, praying also for us *h*, that God would open unto us a door of utterance *i*, to speak the mystery of Christ *k*, for which I am also in bonds *l*.

*h* Not only putting up petitions for themselves, but also interceding for Paul and others with him, especially Timothy mentioned in the salutation, *ch. 1. 1, 7. Rom. 15. 30. 2 Cor. 1. 11. Phil. 1. 19. 2 Thess. 3. 1. Philem. v. 22.* *i* That God would vouchsafe to us freedom of speech, see on *Eph. 6. 19.* *k* Effectually to preach the mystery of Christ see *ch. 1. 26, 27. & 2. 2. Mat. 13. 11. 1 Cor. 15. 9. Eph. 1. 9.* *l* For which I am an Ambassadour in bonds, or in a chain, *Eph. 6. 20.* i. e. with the Souldier that kept him in his own hired dwelling, *Acts 28. 16, 20, 30, 31.*

4 That I may make it manifest, as I ought to speak *m*.

*m* That I manifest or open and clear it in due circumstances, as becomes an able Minister of Christ, *Rom. 1. 14. 1 Cor. 2. 4. & 9. 16. with 2 Tim. 2. 15. & 4. 2.*

5 \* Walk in wisdom *n* toward them that are \* *1 Thess. 4. 12.* without *o*, redeeming the time *p*.

*n* Let your course of life be managed with all Christian prudence, that you may not any way disparage the Christian institution, *2 Sam. 12. 14. Rom. 2. 23, 24.* with *1 Tim. 6. 4.* with



with your innocency be wife as Serpents, *Mat. 10. 16.* see *Eph. 5. 15.* yet, whiles you become all things to all to gain some, *1 Cor. 9. 20, 21, 22, 23.* you must take heed of such a compliance, whereby you may wound your consciences, *Exod. 34. 15. Eph. 5. 11.* and, on the other side, of such a contempt of them without just cause as may provoke them to persecute you, *Paul* was wary in his reasoning with those who were not Christians, and would have orders to be so, *Acts 17. 24, 25, &c.* with *1 Cor. 5. 12, 13.* not denying any of them, wharsoe due to them by divine and humane rights, *Mat. 22. 21. Rom. 13. 7. 1 Pet. 2. 13.* *o* Considering they are not of the household of faith, *Gal. 6. 10.* as you profess to be, you should be more circumspect, that you do not give occasion of offence to them, *1 Tim. 5. 14.* as well as take care you be not infected with their practices, *1 Cor. 5. 6.* but endeavour to adorn the doctrine of God our Saviour in all things, *Tit. 2. 10.* *p* Shewing your prudence, say some learned men, in gaining time by honest craft, to secure you from spiritual dangers to your Souls, or divert those who have power from persecutions. Taking the expression proverbially. And for that purpose cite a passage in the prophet from the *Septuagint*, *Dan. 2. 8.* others and the most import of the original words take time for opportunity, or the fitness it hath for some good; and the participle, we render *redeeming*, to import either morally (not physically, which is impossible) a recalling or recovery of time past that is lost, by a double diligence in employing what remains; or a buying up the present time, *i. e.* parting with any thing for the improvement of it to our spiritual advantage; or a buying it out, *i. e.* a rescuing it (as it were) out of the hands of Satan, and the World, which by distracting cares and tempting pleasures do occasion often the mispence of it, see *Ephes. 6. 16.*

\* Chap. 3. 16.

6 Let your speech be alway \* with grace *q*, seasoned with salt *r*, that ye may know how ye ought to answer every man *s*.

*q* Because discourse is the tenderest part of our converse with men, especially those without, and ought to be managed with the greatest circumspection; upon occasions in every fit season, in imitation of Christ who entertained those that did converse with him with gracious words, *Luke 4. 22.* you should endeavour so to speak when called, that the hearers may conceive your discourse doth proceed from a gracious spirit, or grace in the heart, *c. 4. 6.* teaching your mouth, *Prov. 15. 23, 24.* with meekness of wisdom, *Jam. 3. 13.* using knowledge aright, *Prov. 15. 2.* being in its tendency gracious, *Eccles. 10. 12.* not ungratefull (as tinctured with gall or venom) but ministering grace to the hearers, *Eph. 4. 29.* *r* Even as meat duly powdered with salt, (*Mat. 5. 13.*) becomes acceptable to the discerning palate, so to the ear that trieth speech, fitly spoken words, (*Prov. 25. 11.*) are of a gratefull favour cleansed from corruption, *Job 33. 3. Mark 9. 50.* *f* To this purpose chiefly in the main points of Christianity, that in a Gospel becoming manner, you may be able to give a reason of the hope that is in you (to those that ask you with meekness and fear, *Mat. 7. 6. 1 Pet. 3. 15.* courteousness and sincerity, *Ephes. 4. 25.* free from those evils of speech he had before enjoined them in this Epistle to put away, *c. 3. 8.*

7 All my state shall Tychicus declare unto you, who is a beloved brother *u*, and a faithfull minister *m*, and fellow servant in the Lord *x*.

*r* The Apostle drawing to a conclusion, that he at so great distance might certify them of his love to them, and care for them, doth here acquaint them that with this Epistle he was sending two persons of integrity for their satisfaction and his, *viz. Tychicus* an Asiatick their country Man and his fellow traveller, *Acts 20. 4.* whom he sometimes sent to others, *2 Tim. 4. 12. Tit. 3. 12.* who would give them to understand, what circumstances he was in, and all his affairs, see *Eph. 6. 21, 22.* *u* Whom he recommends to them as being a good man, a Brother as *Timothy*, *c. 1. 1.* and *Epaphroditus*, *Phil. 2. 25.* beloved of the People. *w* And whom he had experimentally found to be a faithfull Deacon in the larger acceptance or Minister, *i. e.* of Jesus Christ and his messenger. *x* And owned as his Colleague or fellow Servant in the Lord, that they might more kindly receive him.

8 Whom I have sent unto you for the same purpose *y*, that he might know your estate *z*, and comfort your hearts *a*:

*y* Who was *Paul's* Messenger to them as to let them know how it was with *Paul*, so to this end. (1) *z* That he might clearly understand how their matters stood (as, *Eph. 6. 22.*) especially with respect to spirituals, *c. 2. 1, 5.* *a* And (2) cheer up their spirits (as the, *Eph. 6. 22.*) that under the temptations of Satan, and tyranny of persecutors abroad or at home they might not be discouraged, *2 Cor. 4. 17.*

\* Philem. v. 10.

9 With \* Onesimus *b* a faithfull and beloved

brother, who is one of you *c*. They shall make known unto you all things which are done here *d*.

*b* With *Onesimus* whom he adjoins to *Tychicus*. Some because of his following commendation think him to be another person different from the fugitive Servant of *Philemon*, but the most comparing the description here, with the circumstances in the Epistle to *Philemon* *v. 10, 16, &c.* conclude him to be the very same, taking *Philemon* for a *Colossian*. *c* There, are here, being expressly called a beloved Brother yea and which may answer to faithfull, *Paul's* spiritual Son, who (whatever he had been) would be profitable and a benefit to *Philemon*, whom *Paul* would have to receive him as his own bowels. And that which might commend him to the *Colossians* was that he was one of that City, or the same birth with themselves. *d* These two persons of Credit (upon the Apostles Testimony) in their different circumstances, might as joint witnesses, give them a full and certain account how things went with the Church, and particularly with *Paul* now a Prisoner at Rome.

10 Aristarchus my fellow prisoner saluteth you *e*, and Marcus sisters son to Barnabas *f* (touching whom ye received commandments; If he come unto you receive him *g*.)

*e* Here he doth wish prosperity to them, *Luke 10. 5.* in the name of others beginning with those of the circumcision, *viz. Aristarchus* a Thessalonian of Macedonia who had been his fellow traveller, *Acts 19. 29. & 20. 4. & 27. 2.* yea and now his fellow prisoner, and fellow labourer, *Philem. 24.* *f* And *John Mark*, who was Nephew to *Barnabas*, *Acts 12. 12. & 13. 13.* and having sometime displeased *Paul* by his departure and accompanying his Uncle *Barnabas*, *Acts 15. 37, 39.* yet afterwards repented, and was reconciled to *Paul*, *Philem. 24. 2 Tim. 4. 11.* being profitable to him for the ministry as an evangelist. *g* Concerning this same *Mark*, *Paul* had given orders to them, as well as to other Churches, (who otherwise, I kely, might be prejudiced against him, for leaving *Paul* and his company in *Pamphilia*, *Acts 13. 13.*) that if he came amongst them, they should entertain him kindly, who as *Peter's* spiritual Son, *1 Pet. 5. 13.* did elsewhere also salute those who were scattered. Some conceive from the commandments, here they had received that *Barnabas* wrote to the *Colossians* in commendation of his Cousin *Mark*.

11 And Jesus, which is called Justus, who are of the circumcision *h*, These onely are my fellow workers unto the kingdom of God *i*, which have been a comfort unto me *k*.

*h* A third person of those who had been Jews mentioned in this salutation is *Jesus* surnamed *Justus* (probably from his just conversation) whether the same with him mentioned in *Luke's* History of the *Acts*, *c. 18. 7.* is not evident. The Greeks use *Jesus* for the Hebrew *Josua*, *Heb. 4. 8.* it being common with them, to more than one. However the Christians since the Resurrection of Christ out of reverence to their Lord and Master, (who is God as well as Man) have foreborn to call their Children by the name of *Jesus*. *i* These three alone, *i. e.* of the Jews (as for *Timothy*, his Father was a Greek or Gentile, *Acts 16. 1, 3.* and others were Gentiles, *Acts 28. 23.*) were assistant to him at Rome (where it seems *Peter* was not) in expounding, and preaching the Gospel, enlarging the Kingdom of Grace in converting of Souls, *Mat. 4. 23. Mark 4. 11.* *k* The carrying on of which work, did administer matter of great consolation to him in his bonds.

12 Epaphras, who is one of you a servant of Christ, saluteth you *l*, always \* labouring fervently for you in prayers *m*, that ye may stand perfect, and + complete in all the will of God *n*.

*l* After he had given them the good wishes of some of the Jews; he doth here give the like from some of the Gentiles, beginning with *Epaphras*, whom he had before commended, *ch. 1. 7, 8.* and doth here recommend him as born and bred amongst them, devoted to their service, in being the Servant of Christ, as *Paul* separated to the Preaching of the Gospel, *Rom. 1. 1.* yea a Fellow-prisoner with the Apostle upon that account, *Philem. v. 23.* *m* And as it became such an one faithfull in his office, not diverted by distance of place, or length of time, was night and day contending zealously with prayers to God for their spiritual, temporal and eternal welfare, as *Rom. 15. 30.* *n* that they might attain a sufficient perfection in all that which God would have them reach to, see on *ch. 1. 28, 29. Phil. 3. 15.* The distance 'twixt *Coloss* and *Philippi*, &c. render it improbable, whatever a learned Man conceits, that *Epaphras* should be the same with *Epaphroditus*.

13 For I bear him record, that he hath a great zeal for you *o*, and them that are in Laodicea, and them in Hierapolis *p*.

o For

For such the Apostle, though I am not privy to his secret prayers, yet I can bear him witness, and do give him mine own testimony, that he hath a most ardent and special affection for you Christians at Colossæ. ¶ Yes, and for those also in your neighbour Cities, see the Argument, and ch. 2. v. *vk*. Laodicea the last of the seven Churches, to whom excellent Epistles were written, recorded by John the Divine, Rev. 1. 11. & 3. 14. and Hierapolis, or the Holy City, about six Miles distant from the former, say Geographers.

14 Luke the beloved Physician *q*, and Demas greet you *r*.

*q* Whether this Luke was the same with him that penned the Gospel and the Acts, because the Apostle here gives him no higher a commendation, some doubt? But others, and the most, conclude that as Matthew from a publican, became an Apostle, and others from fishers of fishes, fishers of men, so Luke from a Physician of the body, became a Physician of Souls, and that this was the very person who was Paul's perpetual and individual companion in his Travels, 2 Tim. 4. 11. Philem. 24. considering from his stile he was an excellent Grecian (very fit for a Physician) and made use of proper medical terms, Acts 15. 39. & 17. 16. and here the Apostle calls him beloved as he had done Tychicus, v. 7. and elsewhere his fellow labourer who onely of those that were not Prisoners stuck to him, 2 Tim. 4. 11. some think it to be Luke whose praises are celebrated in the Gospel or Evangelical Churches, 2 Cor. 8. 18. the others would have that to be Barnabas, or some other; his practising of Physick was no more inconsistent with being an Evangelist than Paul's Tent-making with being an Apostle, 2 Thess. 3. 8. ¶ He adds a third in this Salutation from others, and that is Demas who hitherto did persevere, and that as one of his fellow labourers, Philem. 24. Though it should seem afterwards when the persecution grew hotter, he did for some worldly respect, leave Paul, and depart unto Thessalonica, 2 Tim. 4. 10.

15 Salute the brethren which are in Laodicea *f*, and Nymphas *t*, and the Church which is in his house *u*.

*f* Having saluted the Colossians, in the names of others, circumcised, and uncircumcised, he desires them in his own name to salute the Christians in the Church at Laodicea. *t* And some pious man called Nymphas probably living either in the Country near the City of Laodicea; or some eminent Christian of chief note in the City. The masculine Article adjoined shews this Person to be a male and not a female (as some have inconsiderately reckoned). *u* And the company of believers either of his own family or neighbourhood, who did under his protection or inspection meet to worship God according to his appointment, Rom. 16. 1, 5. 1 Cor. 16. 15, 19.

16 And when this Epistle is read amongst you *w*, cause that it be read also in the Church of the Laodiceans *x*: and that ye likewise read the Epistle from Laodicea *y*.

*w* The Apostle takes it for granted, that, when this Epistle came to their hands, 'twould be publicly read in a solemn Assembly of the Church, or Brethren convened to that purpose, as elsewhere usual. For indeed he doth strictly enjoin and adjure the Thessalonians, under the penalty of the Lord's displeasure, that the Epistle or Letter which he wrote unto them should be read unto all the Brethren, 1 Thess. 5. 27. It being an indispensable duty of Christ's Disciples to search the Scriptures, John 5. 39. and there solemnly to read them in the Assembly for the edification of all Ministers and People, old and young, Deut. 17. 19. Psal. 1. 2. & 119. 9. Mark 13. 37. Acts 13. 15. & 17. 11, 12. & 18. 26, 27, 28. Rom. 15. 4. 1 Tim. 4. 13, 15. *x* Hence (as it follows) the Apostle (who it's likely had not an opportunity at Rome, to have a Copy of it transcribed) chargeth them at Colossæ, to see or take care after the reading of this same Epistle amongst themselves, that a Copy of it being prepared for that purpose, it might, as from him, be also solemnly read or rehearsed in a publick assembly of the Christians at Laodicea. *y* And he further chargeth those to whom he wrote at Colossæ that they should take care, that the Epistle (as we rightly with the generality of Ancients and Moderns render it) from Laodicea, be read amongst them. The *Ethiopic* version (as we have it thence in the *Latin*) reads send it to Laodicea, that the Laodiceans also may read it, in the House or Congregation of Christians there. The *vulgar Latin*, that ye likewise may read the Laodicean Epistle, or the Epistle of the Laodiceans. Whence some of old, and of

late would have it thought, that St. Paul wrote a distinct Epistle to the Laodiceans. In favour of this opinion some bad man out of this Epistle to the Colossians and that to the Ephesians patch'd up and forg'd a short, but gross and trifling Epistle, and fathered it on the Apostle, though very dissonant from his Character and stile, whereupon it hath been rejected as spurious and Apocryphal by the learned Fathers, and the second Council of Nice; and since by the learned on all hands; except some few of the Papists; and except Quakers, who printed a Translation of it, and plead for it. Some Papists urge this, to argue that the Church gives the Scripture Authority amongst Christians. But though she is bound to preserve the Books of divine Authority, it doth not belong to her, to Authenticate them, or prescribe them as the rule of Faith, that were no less than to outrage the Majesty of the Authour, others alledge it, as being lost, and thereupon would infer the Canon of holy scriptures to be defective. But supposing, yet not granting, that Paul had written an Epistle to the Laodiceans which had not come down to us, it were altogether inconsequent that the Canon of scriptures, we have, doth not contain all things necessary to Salvation. Some still harping on the vulgar Translation of the Laodicean Epistle (though that in common speech might argue they wrote it rather than received it) would fain say that 'twas the Epistle Paul wrote to the Ephesians; but Tertullian did brand the Impostour Marcian for changing the title of Paul's Epistle to the Ephesians. Others conceit, it may be understood of Paul's Epistle to Philemon whom Paul calls his fellow-labourer, likely exercising his ministry in the neighbour City of Laodicea which was sent by Onesimus, for the sake of Onesimus (who was a Colossian) was to be read at Colossæ, others because Luke is mentioned, v. 14. that it was an Epistle of his, to the Laodiceans, but of that there's no evidence. Neither is it probable that Paul would in this Epistle to the Colossians have saluted the Laodiceans, had he written a distinct Epistle to them. Wherefore 'tis most rational to understand it, not of an Epistle of Paul written to the Laodiceans, but as our Bibles, according to an Authentick Copy, have with the Greek Fathers, faithfully translated, and represented it, written from Laodicea. Some conjecture it to be the first Epistle of John which they conceive was written from the City of Laodicea. Others think it was the first Epistle to Timothy, from the inscription or subscription of a long time put at the end of it, as if written from Laodicea. But against that it may be excepted; there is no mention of Pacatiana, in the writers of the first age: but onely in after times, dividing the Roman Empire into provinces, and some say this was first mentioned in the Ecclesiastical records in the V. Synod at Constantinople. Further there be several passages in the Epistle itself do intimate that it was written from some place in Macedonia, if we consult, c. 1. 3. with 3. 14. & 4. 13. not from Laodicea. Some think it to be meant of the Epistle from Laodicea, wherein they would answer the Colossians, how probably I determine not. Wherefore 'tis most probable that the Epistle was written from Laodicea, to Paul at Rome; either by the Church there, or some of her Officers, which (likely he in straits of time enclosed and) he would have read, as helpful to the Edification of the Colossians, for the better clearing of some passages in this Epistle to them, wherein he had obviated such errors as he might hear seducers were attempting to disseminate amongst them.

17 And say to Archippus *z*, Take heed to the ministry *a* which thou hast received, in the Lord *b* that thou fulfill it *c*.

*z* He also enjoins them to advise or advertise Archippus whom he doth elsewhere call his fellow-souldier, i. e. Minister in the Gospel, Philem. 2. on his, and Timotheus his behalf. *a* To see to or be mindfull of the nature of that excellent ministry he had undertaken, Rom. 11. 13. Eph. 3. 7. 1 Tim. 4. 6. yea and to be more heedfull, Acts 20. 28, 29. 1 Pet. 5. 1, 2. *b* Considering the Authority of the Lord Jesus in whose name he had been called to it, and entrusted with it, Mat. 9. 38. Phil. 1. 17. 1 Tim. 5. 1, 21. *c* Having been Collegue to Epaphras, or in his absence newly received into this sacred charge to encourage him to a faithfull discharge of his duty therein to fill up all the parts of his office, and leave none of them unperformed, see c. 1. 25. 1 Cor. 9. 16, 17. 1 Tim. 4. 16. with 2 Tim. 4. 5.

18 The salutation by the hand of me Paul *d*. Remember my bonds. *e* Grace be with you *f* Amen *g*.

*d* The Apostle having them on his heart, and here (as elsewhere) likely having used an *Amanensis* to pen the body of his Epistle, to prevent fraud and forgery he doth subscribe



scribe his Salutation and Apostolical Benediction with his own hand which was well known, *Rom. 16. 22. 1 Cor. 16. 21. Gal. 6. 11. Philem. 19. 2 Thess. 2. 2. & 3. 17.* *e* Importuning them to be very mindfull of his imprisonment in their prayers, *v. 3. Heb. 13. 3.* imitating his constancy and patience if called to suffer see, *Phil. 1. 14.* his sufferings being an excellent seal to the truth of his Gospel, and his ardent

affection to them and other *Gentiles*, for whose sake he was in bonds. *f* Then earnestly praying that the special grace and favour of God the Father in the Lord Jesus Christ might be ever present with them, see *Rom. 16. 24. 1 Cor. 16. 23, 24. Phil. 4. 23.* *g* In Testimony of the reality of his desire, and assurance to be heard, he concludes (as elsewhere) with Amen.

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1 THESSA-

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# I. THESSALONIANS.

## The ARGUMENT.

**T**HE Apostle Paul being more especially the Minister of the Uncircumcision, and Preacher of the Gentiles, in his Progress through their Cities and Countries comes to Thessalonica; a chief City in Macedonia, for thither he was called in a Vision, Acts 16. 9. A man of Macedonia prayed him saying, Come over to Macedonia and help us. In obedience to which he loosed from Troas, and came to Samothracia, and from thence to Neapolis, from thence to Philippi, where he abode certain days; verse 12. And after passing through Amphipolis, and Appollonia came to Thessalonica, where was a Synagogue of the Jews, Acts 17. 1. whither as his manner was he went and Preached that Jesus was the Christ. Whereupon some believed, and of the devout Greeks a great multitude, and of the chief Women not a few. But the Jews which believed not raised a persecution against him, whereupon the Brethren sent him and Silas away to Berea, verse 10. where he also went and Preached in the Jews Synagogue. But the unbelieving Jews of Thessalonica following him to Berea, he was conducted thence to Athens; and from thence its thought by some he writes this Epistle to the Thessalonians, as is asserted in the Postscript. Wherein he gives account of the great success of his Preaching among them, for which he gives thanks to God, and makes an honourable mention of them in several places. But because they were new Converts, and met with Persecution from their own Countrymen for the Gospel sake, the Apostle was the more solicitous for them to confirm them in the Faith they had received. Whereupon he endeavoured once and again to come to them himself, but some way or other was hindered by Satan, as he tells them, chapter 2. verse 18. And therefore he sends to them Timotheus in his room, to know their Faith, and to establish them in it, who bringing an account thereof to him, and of their state, he writes this Epistle to them according to the account he received by Timothy, and his own observation and knowledge while he was amongst them. Particularly,

1. He gives thanks for the Eminency and Operation of the Graces of God in them, for the special presence of the Holy Ghost in his Ministry amongst them, for their exemplary Faith and Conversation, chap. 1.

2. He puts them in mind of his Ministerial Labours and Personal Conversation among them, of the malicious carriage of the Jews both against Christ, and his Apostles, and particularly against himself, whereof he knew they themselves were eye witnesses; and declares his present rejoicing and glorying in them, chap. 2.

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4. He then proceeds to exhort them about their Personal walking according to the Directions and Commandments he had given them from the Lord Jesus. And he instanceth in Marriage Chastity, Righteousness in dealing, brotherly Love, peaceable carriage, minding their callings, and diligence therein, and not to mourn inordinately for them that dye in Jesus, as knowing that they shall rise from the dead, and meet the Lord in the Air as well, and as early as those that shall be found alive at his coming, chap. 4.

5. He next describes the manner of Christs Coming; that it will be sudden and unexpected, whereby many will be surprized in their security, and therefore exhorts these Thessalonians to be watchful, sober, and armed for that day, which will be to them a day of Salvation which they had been appointed to. And then he exhorts them to duties belonging to their Church State, and Communion to have an high esteem for their Guides and Teachers; to warn, support, and comfort one another; not to retaliate evil for evil, &c. And so in the close of the Epistle recommends them to God in Prayer, begging they would also pray for him; and salute one another, and Communicate this Epistle to all the Brethren, and so concludes with his usual salutation.

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E e e e

Apostles



Apostles among them to question or deny it. And he joyns *Silvanus* with him; whom *Peter* calls a faithful brother, 1 *Pet.* 5. 12. and was a Minister of the Gospel joyning with himself in that work among the *Corinthians*, 2 *Cor.* 1. 19. As also among these *Thessalonians*, as appears *Acts* 17. 4. Though there called by contradiction of his name, or by another name, *Silas*, who is also mentioned, *Acts* 15. 22. as one chief among the brethren, and sent by the Church of *Jerusalem* to accompany *Paul* and *Timothy* to *Antioch*. And styled a Prophet, *ver.* 32. and chosen by *Paul* to accompany him rather than *Mark*, *Acts* 15. 40. And being an instrument with himself in converting these *Thessalonians*, and being also in their love and esteem, he joyns his name with his own in the Epistle. *b* His name is Greek, for his father was a Greek, but his Mother a Jewess, *Acts* 16. 1. whose name was  *Eunice*, 2 *Tim.* 1. 5. He was brought up in the Jewish Religion, instructed from a child by his Parents in the Holy Scriptures of the old Testament, but instructed by *Paul* in the Faith of Christ, whom therefore he calls his Son in the Faith, 1 *Tim.* 1. 2. well reported of by the brethren, *Acts* 16. 2. whom *Paul* laid hands upon with other elders to separate him to the work of the Ministry, and the office of an Evangelist, and thereby had a gift of God bestowed upon him, 2 *Tim.* 1. 6. called by *Paul* his overseer, or fellow-worker, *Rom.* 16. 21. And particularly in the Conversion of these *Thessalonians*, together with *Silvanus*; as appears *Acts* 17. 14. He abode with them when *Paul* was persecuted from them, as there we find; and was sent to them from *Athens* afterwards by *Paul* to know their state, and strengthen their Faith, *chap.* 3. 1. 2. And thereupon, that his Epistle might obtain the greater respect, he joyns his name also in it; as he doth also in his second Epistle to the *Corinthians*, in his Epistle to the *Philippians* and the *Colossians*. He being *Paul's* companion in his Ministry among the Gentiles in their first Conversion, and a man of great name in the Churches, he therefore so frequently joyns his name with his own. And also that he might shew their consent in the Truth they delivered to the Churches, which might the more confirm their Faith in theirs. *c* The Church inhabiting *Thessalonica*; which was a chief City in *Macedonia*, a Metropolis, famous for Antiquity, largeness, pleasant Situation, and commerce, *Plin. lib.* 4. 10. First called *Thessalia*, and being conquered by King *Philip* was called *Thessalonica*. *Philippi* was also another great city of *Macedonia*, where was planted another Church, to whom the Apostle writes; whereby we may see that God had a great work for *Paul* here, when he called him in a Vision to go to *Macedonia*. *d* Not as the Son of God is in the Father, to be one substance and essence with him; nor as the humane Nature is in the Divine Nature of Christ to be one person with the Father, but it imports either the forsaking false gods and joyning themselves to the Worship of the true God as in the 9th verse of this Chapter, you turned from dumb Idols to serve the living and true God; called therefore in a distinction from them, God the Father: Or else their worshipping God according to the revelation made of him in the Gospel, where he is called Father. But in a sense differing from what *Plato* or *Homer*, and other Heathens understood, when they call'd the chief God, Father; either with respect to their inferior deities of whom they filled him father, or the works of creation proceeding from him as his Offspring. And their being in him may yet imply more than this; which is their being joyned to God in Covenant, as their God, and father; and so believing in him, establish'd upon him as their Foundation, and as their Centre resting in him. It may also further imply their Union and Communion with God through the Spirit, whereby the Saints are said to abide in God, and to dwell in him, and he in them, 1 *Joh.* 2. 27, 28. yea, to be, in him who is the true God, 1 *Joh.* 5. 20. *e* These two are put together because there is no access to God the Father, no true worship of him, no Union, or Communion with him, and so no Being in him, but through Jesus Christ. And by both they might see the blessed state they were now brought to by the Gospel. Being before strangers to God the Father and Jesus Christ, but now in them. And though being in God the Father is first mentioned, yet in the order of Nature we are first in Christ, and through him, in God the Father. And the Apostle the rather allerts this of them, because the Gospel came to them not in word only, but in power. And whereby he gives them the Character of a true Church of Christ; what it is, at least what it ought to be. For to be in God the Father, and in the Lord Jesus Christ imports more than Literal Knowledge, Dogmatical Faith, or outward Profession. *f* This the Apostle calls his salutation with his own hand, which is my token, faith he, in every Epistle, *so I write*, 2 *Thess.* 3. 17. Read 1 *Cor.* 1. 3. 2 *Cor.* 1. 2. &c. and under the Old Testament the Jews usual salutation was, Peace be to you; under the New, it is Grace and Peace. Peace comprehends all blessings; and Grace or favour the spring out of which they flow. The Grace of God is now said to have appeared and to shine forth, *Tit.* 2. 11. and the Church of God to be blest with all spiritual Blessings, *Eph.* 1. 3. so that now the Apostle *Paul* salutes the Churches with Grace and Peace; and the Apostle *Peter* adds, Grace and Peace be multiplied to you. 2 *Pet.* 1. 2. Jude 2. Mercy unto you, and peace and love be multiplied. Or if we take Grace, for Grace inherent in us, as sometimes it is taken; and Peace for the inward Tranquillity of Mind, Heart and Conscience, the Text may bear it. Yet the former rather meant To you, To you that are in God the father, and in Jesus Christ: not to Infidels out of

the Church, Grace to you and Peace. *g* Wherein are showed Grace and Peace in their original, from God; and not from God absolutely considered, but as our Father; as a Father he conveys the blessings of Grace and Peace to his Children. But yet not immediately; but through Jesus Christ, as merited by his Blood, and procured by his Intercession. The Holy Ghost is not mentioned, though he must be understood, but he is rather considered as the actual conveyer of these blessings, than the original or procurer of them. And the three persons work in the same order in the work of Redemption as of creation, though more distinctly.

*2* \* We give thanks to God always for you all *k*, making mention of you in our prayers. *L* After his salutation he adds his Thanksgiving and Prayer for them. He saw in them an eminent seal of his Apostleship, and effect of his Ministry, and advantage to the Gospel in their example, and so gives thanks. And his thanks is to God, because the success of the Gospel was more from his blessing, than his own Ministry. *i* *adynamis*, that is, in a constant course; or *afflictus*, though not *afflu*, by a grateful sense he had of it continually upon his heart. *k* For he had a good report of them all from *Timothy*, *chap.* 3. 6. and we find not one reproof in this first Epistle to any one, as in the Second. *l* He adds also his prayer for them, wherein he made mention of them by name, as some understand the words, *καὶ πάντας ὑμᾶς ὁμολογούμεν*, Prayer and Thanksgiving ought to go together, especially in the Ministers of the Gospel, and in the work of their Ministry. And thus the Apostle practised towards other Churches also, as *Rom.* 1. 8. *Phil.* 1. 3. &c.

*3* Remembring without ceasing *m* your work of faith *n*, and labour of love *o*, and patience of hope *p* in our Lord Jesus Christ *q*, in the sight of God, and our Father *r*.

*m* The occasion of his constant Thanksgivings was his constant remembring of that grace of God, that did so abound and work powerfully in them, not as if he had always an actual remembrance of it, but he did not forget it, the habitual sense of it was continually in his mind, and was often actually in his thoughts, especially in his approach to God, and that is all which is meant in the original word, *ἀδιαλείπτως*, while the Apostle was with them he saw this in them, but being now absent he remembred it: and with such a practical remembrance as stirred up his heart to Thanksgiving. That is a good memory where is treasured up matter of Prayer and Thanksgiving. *n* Or the work of the Faith of you, that is, their Faith, and the work of it, whereby he intimates their Faith was true, and real. A Faith unfeigned, 2 *Tim.* 1. 5. The Faith of Gods Elect, *Tit.* 1. 1. and so distinguished from a dead Faith, *James* 2. 26. They received the work in much affliction, with joy of the Holy Ghost, they turned from Idols to the service of the true God, they waited for the coming of Christ, &c. here was the work of Faith. *o* A labour to weariness as the word imports. Laborious love. True Faith hath its work, but love hath its labour; and when Faith worketh by love it will work laboriously. Whereby the Apostle declares the reality of their love, as well as their Faith; it was unfeigned love, yea fervent love, the labour of it went forth towards that true God whom they now worshipped: That Jesus Christ on whom they now believed, and to the Saints that were now their fellow Brethren, 1 *Thess.* 4. 10. and particularly to the Apostle himself as in other ways so particularly in the pains and labour that some of them took to conduct and travel along with him from *Thessalonica* to *Athens*, *Acts* 17. 15. *p* The Apostle had mentioned before, their Faith and Love, and now their Hope; which are called the three cardinal or Theological graces; all mentioned together by him, 1 *Cor.* 13. *last*. And by which we have all our communion with God on Earth. And as their Faith had its work, and love its labour, so their hope had its patience as the fruit and product of it. There is a patience with respect to an expected good, and with respect to an incumbent evil; and both produced by hope. The former is more properly called *μακροθυμία*, or length of mind, consisting in waiting for, and expectation of some desired good, the latter is *υπομονή*, consisting in patient suffering, or abiding under some present evil, their former patience is mentioned in the 10th. verse of this chapter, They waited for his Son from heaven. The latter in the second chapter 14th. verse, Ye likewise have suffered like things from your own Countrymen as they. (i.e. The Churches of *Judea*) did from the Jews. This latter is here specially meant in the Text. And for which he gives God thanks, 2 *Thess.* 1. 4. And hope produceth the former patience as it looks upon the expected good, as that which will come at last, and the latter patience, as it looks upon the suffered evil, as that which will not always continue. And when with respect to both these the mind of man is kept sedate and quiet, this is the patience of hope. *q* Or, of our Lord Jesus Christ, as the efficient and author of this hope, and of their Faith and its work; and Love, and its labour; or in our Lord Jesus Christ, as here rendered; and so he is the object of this hope, 1 *Corinth.* 15. 19. 1 *Timothy* 1. 1. And by this the Christians hope is distinguished from all other, All hope worketh patience, The Husbandmans hope to receive the former and latter rain, maketh him wait for it with patience, *James* 5. 7. The hope of the Merchant for the return of his Adventure, the hope of the Heir for his Inheritance; but the Christians hope worketh patience as fixed upon Christ; other

*Eph.* 1. 15.  
*Phil.* 4.  
Or, remembrance.

Or, before God.

other hope resteth upon the things of this lower visible World, but this is as an anchor sure and stedfast, entering within the veil, where Christ is entred as a fore-runner, &c. Heb. 6. last. Faith and Love, both have Christ for their object; but considered as present, but the patience of hope in Christ respecteth something future, some revelation of him, and salvation by him which is yet to come. If we hope for that we see not, then do we with patience wait for it. Rom. 8. 25. These words are not in the Syriack or Arabick Version. And they respect either the Apostles Thanksgiving and Prayer for them, and his remembering the Grace of God in them when he solemnly approached God's presence: For in all Duties of Worship we come before God, and present our selves in his sight, and their Graces he before mentioned, he remembered them to God, and presented them to his view: Or they respect the Omnipotence of God, that their work of Faith, labour of love, &c. were all in God's sight, and he was a delightfull Spectator of them. Or lastly, They may respect the sincerity of their hearts in all the actions of their Faith, Love, and Hope; they did all as in the sight of God. As the Apostle asserts his sincerity in his Ministry by this, We speak as in the sight of God, 2. Cor. 2. 17. And thus the Apostle mentions their Graces, not as the Heathen Orators, who made great Encomiums of Virtue to the praise of men, but to the honour and praise of God.

#### 4 Knowing, brethren beloved, \* your election of God.

Another ground of his thanksgiving for them. By the manner of their receiving the Gospel, and the evident operation of the Graces of God's Spirit, the Apostle knew their Election of God. We cannot know Election as in God's secret Decree, but as made manifest in the Fruits and Effects of it. As there is a knowledge of things *a priori*, when we argue from the Cause to the Effect, so *a posteriori*, when we argue from the Effects to the Cause. And thus the Apostle came to know their Election. Not we hope it, or conjecture it, but we know it, and not by extraordinary Revelation, but by evident outward Tokens. And if the Apostle knew this, why should we think they themselves might not know it also? And the words may be read, *Ye knowing your Election of God*. And Election imports the choosing of some out of others; for Election cannot comprehend all. Some deny all Eternal Election of particular persons; and make it a Temporal separation of persons to God in their conversion; but is not this Separation from a pre-existing Decree? God doing all things according to the counsel of his own will, Eph. 1. 11. Or, they will yield an Eternal Election of persons, but only conditional. One condition whereof is perseverance to the end. But the Apostle asserts their Election as present before he saw their perseverance.

#### 5 For \* our gospel came not unto you in word only, but also in power, \* and in the holy Ghost, and in much assurance, y, as \* ye know what manner of men we were among you for your sake.

The former part of the verse asserts the Reasons on which the Apostle built the knowledge of their Election, which is the manner of the Gospels coming to them, because preached by him, and others to them, or intrusted with them, *ἐν δυνάμει καὶ ἐν ἁγίῳ πνεύματι καὶ ἐν πολλῇ ἐπαγγελίᾳ*. Confirmed by Miracles, and had powerfull Operation upon your hearts. The Power of God went along with our Ministry, which did not with the false Teachers, 1 Cor. 4. 19. And the Kingdom of God is not Word, but Power, ver. 20. Either in gifts of the Holy Ghost which ye received, or that Power which ye felt from the Gospel upon your hearts, was through the Holy Ghost. That they might not think it was their Ministry, or the Word alone that had this Power upon them. Ye giving full assent to the Truth of the Gospel without doubting on your parts, or preached to you with much confidence and assurance on our part. The former sense is best. And there is an allusion in the word to a ship riding upon the Sea with a full Gale, and not turned out of its course by a contrary wind. Your Faith Triumphed over the Waves, of all Objections, Disputes, or hesitations of mind. For doubtings of mind do much hinder the Power of the Word upon the heart. And this assurance they had from the holy Ghost. We did not carry our selves among you like ordinary men, but by our labouriousness, and zeal in preaching, our patient suffering for the Gospel we preached, by our Holy Conversation, by our denial of our selves in labouring with our hands amongst you, and by our great tenderness and affection to you, you might perceive that we were men sent of God, and our Ministry was from Heaven, and that we sought not yours, but you; whereby you had an advantage to entertain the Gospel preached by us with greater assurance. And in all these things we had respect to your Salvation. And for the Truth of all this, he appeals to their own knowledge, and that mighty presence and assistance of God in their Ministry among them, as they could not but perceive it, so it was all for their sake.

#### 6 And ye \* became followers of us, and of the LORD, having received the word in much affliction, with \* joy of the holy Ghost.

As you received our Gospel in the Power of it into your hearts, so you shew'd it forth in your Conversation, becoming followers or imitators of us in our patient and cheerful sufferings, and our Holy, and Self-denying Carriage. The Doctrine of the Gospel which we taught you, we praesified it before your eyes, and you followed us therein; though before you walked according to the course of the World, and were followers of the Religion and manners of the Heathen. The Examples of Ministers ought to be teaching as well as their Doctrine. We have followed the Example of Christ, and ye followed us. So that as you believed on Christ as your Saviour, so you followed his Commands and Examples as your Lord and Master. As he exhorts the Corinthians, 1 Cor. 11. 1. Be ye followers of me as I also am of Christ. Though affliction and Persecution attended the word, yet you received it; and this receiving was not only into your heads by knowledge of it, and into your hearts by an effectual believing it, but into your practice by a walking according to it. For receiving the word, in the Scripture phrase, comprehends all this in it. Though attended you, they did not deject your Spirits, but you had afflictions joy in your hearts by the Holy Ghost. Who usually doth give forth his joy most to the Saints when under suffering, which is one instance of the Gospels coming to them not in word only, but in the Holy Ghost, as was said before. The glad tydings of the Gospel did more comfort them, than all their sufferings did cast them down.

#### 7 So that ye were examples to all that believe in Macedonia and Achaia.

As ye followed our Example, and of the Lord, so ye were examples your selves, and such great examples that influenced all the believers both of Macedonia, and Achaia. Your example reached beyond the confines of Thessalonica, unto the believers of all Macedonia, yea farther, to the believers of all Achaia. And though the Philippians of Macedonia received the Gospel before you, as appears in the story, Acts 16. yet ye exceeded them, and became examples to them in your Faith and Patience, &c.

#### 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place, so that we need not to speak abroad.

How could they be examples to persons so remote, amongst whom they had no converse? The Apostle here resolves it. It was by way of report. Things that are eminent, and done in eminent places, such as Thessalonica was, easily spread abroad, either by Merchants, Travellers, or correspondence by Letters. And this report is compared to a sound that is heard afar off, that made an echo, as the word implies. And that which sounded out from you as the word of the Lord. The word is said to sound by the voice of the preacher, 1 Cor. 14. 8, 9. Gal. 6. 6. and by the practice of the hearers. The mighty Power and Efficacy of it was made known abroad, not only in Macedonia and Achaia, but in every place, not strictly every where, but here and there, up and down in the world. As its said of the Apostles Ministry, Their sound went into all the Earth, and their words to the end of the World, Rom. 10. 18. The report of the Gospel went further than the Preachers of it, and their receiving the Gospel sounded abroad far and near. And not only the word, but your faith to Godward is spread abroad, *ἐξ ὑμῶν*. Your faith being so eminent, it was spoken of far and near. That ye believed so soon at our first entrance, as ver. 9. And though we had been shamefully entreated at Philippi a little before our coming to you, and Persecution followed us and the Gospel we preached to you, yet ye believed, and your Faith was eminent in the Fruits and Operations of it also, as was mentioned before, and was afterwards in the Epistle. And it was Faith Godward. It rested not upon men, no nor only the Man Christ Jesus whom we preached to you, but upon God himself, though through Christ ye became Worshipers of the true God, and believed on him with an exemplary Faith. Either of the manner of our preaching the Gospel, and of your manner of receiving it. Where mens deeds speak and commend men, words may be silent. And the Apostle might have thought it needfull to have divulged these things abroad for the advantage of the Gospel, and the examples of others if he had not been prevented by the report already spread abroad. The good examples of the people may ease their Ministers of some labour in spreading the Gospel.

#### 9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God.

The Believers of Macedonia and Achaia do speak of these things openly, whereby it is evident the word of the Lord sounded forth to them from you, and they without any information from us, declare the great entertainment you gave us and our Gospel at our first entrance among you. Particularly your forsaking your former Idolatry, when you Worshiped Idols that were either the Images or Shapes of the true God formed by men, or men whom they Deified, and set up as Gods, and Worshiped them and their Images: Or, inanimate



Creatures, as Sun, Moon, and Stars, or whatever Creature they found beneficial to them, the Heathens made Idols of them. *These ye turned from*: Though it was by the power of God and the Gospel upon your hearts, yet it was an Act of your own. And though it was the Worship of these Idols you had been trained up in, and was generally practised, yet you turned from it. And as to the manner of it, *How* ye turned from these Idols, as in the Text; that is, how readily, how sincerely, how speedily, with an holy indignation of them: Or, *How*, that is, by what means; meaning by our entrance amongst you, and the Power of our Gospel upon your hearts, according to that Prophecy, *Isa. 2. 20, 21.* which refers to Gospel times. *i* To serve with Religious Worship proper to God; though the Papists would confine the Greek word *Δουλεύω* to some lower Worship they give to Saints or Angels, or it may signifie the whole service of God. And here the Apostle speaks of their Religion in the positive part, the former being negative. *The living God*, so called in opposition to Idols, which were either Images without Life, or inanimate Creatures, or men that were dead whom they Worship, or *living*; because God is so eminently, being life essentially, originally, eternally, immutably, and derivatively to all things that live. *As I live, saith the Lord*, and as if none had life but himself, *Isa. 49. 18, &c.* And call'd the true God in opposition to false Gods. The Heathen Gods had no Deity but what men gave them by Worshipping them. They were not Gods by Nature, *Gal. 4. 8.* and so not true. And as these things are spoke to shew the power of the Gospel, so in a way of commendation, that they did not onely turn from Idols, but did serve the true God; many profess the true God, but serve him not. As also they denote their privilege that they served a God that could save them, which their Idols could not.

*And* \* to wait for his son from heaven *k*, whom he raised from the dead *l*, even Jesus *m*, who delivered us \* from the wrath to come *n*.

*k* This is added to shew the further power of the Gospel upon them, they had not onely Faith to God-ward as was said before, but to Christ-ward. They did not onely turn to the true God in opposition to the Heathen, but to the Son of God as the true Christ in opposition to the unbelieving Jews. For though he was the Son of David after the flesh, yet he was the Son of God also, and not by Creation, as the Angels are call'd the Sons of God, nor by Adoption as the Saints are, but by Eternal Generation, though the man Christ Jesus by his personal Union is the Son of God. And their Faith respecting the Son of God, was their waiting for him from Heaven; not that their Faith consisted only in this, but it suited their present state of affliction to wait for Christ's coming as a Deliverer and Rewarder, therefore here mentioned by the Apostle, and their Faith, Hope, Love, Patience may all be included in it. They believed that he was gone to Heaven, and would come again, which are two great articles of the Christian Faith. And though there was nothing in sense or reason, or any tradition to perswade them of it, yet they believed it upon the Apostles preaching it. And though the time of his coming was unknown to them yet their Faith presently put them upon waiting for it. And the certain time of his coming is kept secret, that the Saints in every age may wait for it. Though he will not come till the end of the World, yet the Saints ought to be influenced with the expectation of it in all Generations that do precede it. It is to their advantage to wait for it, though they live not to see him come. And here the Apostle concludes his account of the glorious Effects of the Gospel upon these Thessalonians; that which follows in the Chapter is by way of Doctrine concerning the Son of God. *l* He mentions his Resurrection from the Dead after his Sonship; for he was there declared to be the Son of God with Power, *Rom. 1. 4.* And, *Thou art my Son, this day have I begotten thee*, applied to Christ's Resurrection, *Acts 13. 33.* Or the Apostle mentions it to confirm their hope of his coming again. Had they heard of his Death, and not of his rising again, they could not have expected his coming from Heaven. It is used as an argument by Paul to the Athenians, that Christ will come again to judge the World by Gods raising him from the Dead, *Acts 17. 31.* And these Believers also might comfortably expect their own Resurrection seeing that he himself is already risen at his coming, and so be supported under their present sufferings, though they should reach to the killing of the body. *m* He that was before called the Son of God, is here called Jesus, our Saviour: A name that might more endear him to them, than by calling him the Son of God. And he mentions a great act of his Salvation in the next words, and therefore here properly called Saviour, and when he comes, he will come to his peoples Salvation, *Heb. 9. ult.* *n* If we read the word as our Translation hath it, *delivered*, it looks to what Christ hath already done and suffered for our deliverance. If in the present Tense as the Greek now hath it, it implies a continued act: He is delivering us from the wrath to come, either by his Intercession, or by supplies of his Grace delivering us from the Power of Sin and Temptations, and so preserving us in a state of Salvation; or if we read the word in the Future Tense *who will deliver us*, as we often find the present Tense both in the Hebrew and Greek to have a future signification, it refers to his last coming; and therefore the Saints need not be afraid of the terror of that day, but wait for it: For though the Wrath to come is greater than ever

yet brake forth in the World, *Rom. 2. 5.* yet a drop of it shall not fall upon them. Though they may meet with Temporal afflictions and chastisements at present, and may be assaulted by the Wrath of men, yet shall be free from the Wrath to come. And this will be done by a powerful rescue of Christ, as the word imports, *ἐκδιδόναι*, notwithstanding all the danger and difficulty that may attend it.

## CHAP. II.

*FOR* your selves *a*, brethren, know our entrance in unto you *b*, that it was not in vain *c*.

*a* ἑαυτοῖς, Which some read, They themselves, &c. And then the words refer to the Believers in Macedonia and Achaia, mentioned before *chap. 1. ver. 9, 10.* Or, if we read, *ye your selves*, he appeals to their own experience and knowledge. *b* Κεῖν, Was not vain, or empty without fruit; our very first preaching had great success. Though the Gospel is always either the Savour of Life unto Life, or of Death unto Death, yet if no good Fruit spring from a mans Ministry, it may be said to be vain; as the Prophet complains, *I have laboured in vain, Isa. 49. 4.* Or as some, our preaching was not about things vain and unprofitable.

*2* But even after that we had suffered before, and were shamefully intreated, as ye know, at Philippi *c*, we were \* bold *d* in our God *e* to speak unto you the gospel of God *f* with \* much \* contentions *g*.

Here the Apostle begins a new Discourse, giving an account more particularly of himself, and of his carriage among them, which he mentions as a subordinate reason why his Ministry was so successful. For the evil example of Ministers often spoils the success of their Ministry. And what he speaks would favour of vain glory, but that he had therein an Holy end; as he excuseth his boasting to the Corinthians and other Churches upon the same account. And he first mentions his carriage in the discharge of his Ministry among them. *c* A little before his coming to them he had suffered, and was shamefully entreated at Philippi, where he and Silas were beaten, thrust into an inner Prison, and set in the stocks as a couple of Villains, *Acts 16. 23, 24.* yet this did not damp their Spirits, nor discourage their coming and preaching to them. *d* ἑρμηνεύμεθα, We used great Confidence and liberty of speech, we were not afraid to speak the Gospel freely, notwithstanding our sufferings. The same he asserts, *2 Cor. 3. 12.* And this becomes the Gospel, and will be to the advantage of it, and is most commendable in a time of persecution. *e* Depending upon his protection and help, who is our God, and who sent and called us to the work of the Gospel, and particularly in Macedonia. And to shew he was not bold beyond his Call and Duty, or the Rules of Truth and Sobriety. *f* The glad Tydings of Salvation by Jesus Christ, which Gospel, though we have call'd it ours because preached by us, yet it is the Gospel of God, as being the Original Author and Ordainer of it. *g* With much agony: which is either to be taken actively for their great Earnestness and Zeal in speaking, as *Luk. 13. 24.* Or passively, for the perils they encountered therein, *Phil. 1. 30.* By both which the Thessalonians might be induced, though not enabled to believe. As he elsewhere calls the Ministry a Warfare, *2 Tim. 2. 4.* And a Fight, *2 Tim. 4. 7.* (The very word used in the Text) with respect to the difficulties and dangers attending it, or the opposition of false Teachers; they contending for the Faith, *Jude 3.*

*3* For our exhortation *h* was not of deceit *i*, nor of uncleanness *k*, nor in guile *l*.

*h* Whereby he means either the whole Gospel he preached by a Synecdoche, or particularly that which is hortatory, what was first taught Doctrinally, was followed with exhortations to Faith and Practice. The Decrees of the Council at Jerusalem are called an exhortation, *Acts 15. 31.* when Paul, or others with him were desired to preach in the Synagogue, the Rulers said, *If you have any word of exhortation for the people say on, Acts 13. 15.* but taken more strictly *Rom. 12. 8.* In a distinction from prophesie and teaching. *i* This refers either to the Doctrine taught by them, it was true, not fallacious, nor a devised Fable, and did not issue out of any error of Judgment; and so the Apostle gives a reason why they were so bold in preaching it, because they knew it was all truth. Or to their sincerity in preaching we did not use any impostures, we designed not to seduce men, as the false Apostles did, but we really sought your Conversion and Salvation. *k* Ἐξ ἀκαθαρσίας, If this refers to the Doctrine preached, it denotes the purity of it, which did not tend to gratifie the flesh, as that of the Nicolaitans and Libertines, &c. If we refer it to the manner of their preaching, it denotes the purity of their hearts; they were not acted by any impure Lusts in their preaching, as Covetousness, Pride, or vain Glory. *l* This seems to be mentioned before, and therefore some expositors refer the two former expressions to the matter that they taught, and this only to the manner, which is most probable. They had no cunning designs upon them to make Merchandise of them as the false Apostles did; but to approve their hearts to God, and make themselves manifest

\* Rom. 1. 7.  
Phil. 3. 10.  
\* Matth. 3. 7.  
Rom. 5. 9.

\* Act. 17. 2.  
\* Colos. 2. 1.

to every mans conscience in the sight of God. And the Apostle alledgeth all this as a further reason of his boldness in preaching, for sincerity breeds boldness; Or as some cause also of his great success; for uprightness is usually attended with a Blessing, or as an Argument to these *Thessalonians* to continue their affection to him, and to abide in the Doctrine preached to them. For suspicion of insincerity in the Preacher, hinders the efficacy of the word upon the people.

4 But as we were allowed of God \* to be put in trust with the gospel *m*, even so we speak *n*, not as pleasing men, but God which tryeth our hearts *o*.

*m* This verse gives the reasons of what the Apostle spake in the former about his sincerity. The one is taken from his Trust, God entrusted him with the Gospel, to preserve it from corruption by error, therefore his Exhortation or Doctrine was not of error or deceit, but he preached the Gospel in simplicity and purity; he did not, he durst not adulterate, or corrupt it, for it was committed to his Trust. As he calls the Gospel his Trust, *1 Tim. 1. 11.* And the sense of this great Trust kept him also from uncleanness and guile in the discharge of his Ministry. And he had this Trust by Gods appointment or approbation, God approved of him for his Trust, and that upon knowledge and judgement, as the word signifies *Διδομένης*, and as he speaks *1 Tim. 1. 12.* he judged me faithful, putting me into the Ministry. Not so before his Conversion being a persecutor, blasphemer, &c. but God fitted him by extraordinary Revelations, Gifts, Graces, and made him faithful, and then put him into the Ministry, and intrusted him with the Gospel. And because he speaks in the Plural Number, *We were allowed of God*, &c. therefore *Sylvanus* and *Timotheus*, yea, and other Apostles and Ministers are to be understood as comprehended with him in this Trust. *n* That is as men thus approved of by God, and entrusted with the Gospel, that we may faithfully discharge our Trust, and be able to give a good account of it as Stewards of their Trust, *1 Cor. 4. 1, 2.* \* This is another reason of their faithfulness and integrity mentioned in the foregoing verse, which was the sense of God's Omniscience, knowing and trying their hearts; trying imports more than meer knowing, it is a knowledge upon search, and proof, as Gold and Silver are known by the Touch-stone. And though God tryeth the hearts of all men, yet especially such as are intrusted with the Gospel. Or these last words may have a more immediate reference to the foregoing; we speak not as pleasing men, because we know God tryeth our hearts. And this confirms what he said before concerning his exhortation, that it was not of deceit, uncleanness, or guile. If it had, he would have so preached as to please men; The Opinions, the Lusts, the Practices of men. In some cases the Apostle did seek to please men, *1 Cor. 10. 33.* Even as I please all men in all things, but he pleased not men when it stood in competition with his pleasing God, *We speak not as pleasing men, but God.* Otherwise the Rule takes place with all, *Rom. 15. 2.* Let every one of us please his Neighbour for his good to edification. Ministers of the Gospel are Christs Servants by Office, and as Servants, they are to please their own Master. If I pleased men faith Paul, I should not be the Servant of Jesus Christ, *Gal. 1. 10.* And this made the Apostle have regard not only to his Doctrine and outward Conversation, but the inward aim and intentions of his heart, as knowing God tried his heart. And expecting the reward of his Labours more from God than Men, he therefore sought to please God rather than Men, and approve his heart unto him. And herein he reflects upon those false Apostles that sought to please men, preached up the Law of *Moses* to please the *Jews*, or others that preached and abused the Doctrine of the Gospel to gratify the Lusts of men.

5 For \* neither at any time used we flattering words *p*, as ye know *q*; nor a cloak of covetousness, \* God is witness *r*.

*p* In the former verses the Apostle had asserted his integrity more generally here, and in the next verse he instanteth in particulars. He vindicates his Ministry from the guilt of three Vices which too often attend it; Flattery, Covetousness, and Vain Glory. First, Flattery, *ἐν λόγῳ κοτασίας*, Or, we were not, &c. conversant in a word of Flattery, as in the Greek; our word was not a word of Flattery, as if we sought to please Men. When we ascribe to Men good things that they have not, or above what they have: Or when we applaud or extenuate the evil that is in them, we flatter them: This is reproved often in the false Prophets of the Old Testament, *Isa. 30. 10.* *Ezek. 13. 10, 18.* and the false Teachers in the new. The flattery of Ministers is, their preaching of smooth things, rather to please than profit; when they avoid just reproofs, and searching truths, and close applications, that they may not displease, and affect wisdom of words, and rhetorical Discourses, that they may please when they either conceal some part of truth, or pervert it, that people may think their doings better than they are, or their state better than 'tis. *q* Their words in preaching being an Overt Act, they themselves could judge of, and therefore the Apostle doth appeal to their own knowledge in that. *r* In what they could not know, which was their inward aims and designs, he appeals to God, which is a form of swearing. And in all Oaths men solemnly do concern God therein. The same in effect that is call'd protesting, *1 Cor. 15. 31.* And that wherein he thus appeals, is, that he had no co-

vetous design in his Ministry, which he calls a *Cloak of Covetousness*: which lies either in undue withholding what we have, or inordinate desire of more. The latter is here meant as the Greek word imports. And the word *Cloak* is a Metaphor as the word is Translated here, and *John 15. 22.* As that covers the inner garments, so when bad designs are covered with specious pretences, this we call a *Cloak*; The word in the Text *ἐν περὶ τῆς πλεονεξίας*, is often used *Mat. 23. 14.* *Mark 12. 40.* *Luke 20. 47.* and sometimes rendered, occasion, but for the most part pretence, and so to be understood here. And in Heathen Authors sometimes used for accusation. And this is contrary to what is said of false Prophets, *2 Pet. 2. 3.* Through Covetousness shall they with feigned words make Merchandise of you.

6 \* Nor of men sought we glory *s*, neither of \* you, nor yet of others *t*, when we might have been \* burdensome as the Apostles of Christ *u*.

*s* This is the third vice he vindicates his Ministry from. The word *Glory* first signifies some excellency in any Subject. Secondly, This excellency as displaying and manifesting it self. Thirdly, The opinion and esteem thereof in the minds of men, as the Greek word imports, And so taken in the Text, we did not seek mens honour, high esteem, or applause; we sought them not in the inward bent of our thoughts, or the studies of our mind, nor in the outward course of our Ministry and Conversation, to form them so as to gain Glory from men. Though honour and esteem was their due from men, yet they did not seek it. Honour is to follow men, men not to follow it; This Christ reproved in the *Scribes* and *Pharisees*, that in their Prayers, Alms, Fasting, affected Habits, and Titles they sought the praise of men, *Matth. 6.* And how can ye believe, seeing ye seek honour one of another, and not the honour that comes from God. *John 5. 44.* every man ought with reference to actions honourable, and praise-worthy, and a good Name is a blessing, but to seek honour, that's the evil. And as the Apostle did not think it himself, so he forbids it to others, *Gal. 5. last.* Be not desirous of vain-glory, &c. And notes some false Teachers as guilty of it. *2 Cor. 10. 12.* It is a vice directly opposite to humility, unbecoming a man as man, and highly dishonourable to God, and contrary to the Gospel. The Heathens cherish it as the Spur to great achievements, It is one of *Tullies* Rule for the institution of Princes; but the Christian Religion that gives all Glory to God, condemns it. And yet we may seek the vindication of our Name, when thereby we may provide for the honour of the Name of God, as the Apostle *Paul* often did.

*t* He adds this to shew that this was their general practice among others as well as these *Thessalonians*. They were not guilty of flattery, covetous designs, or seeking the Glory of men among any Churches, or in any place. Their practice in their Ministry was uniform, and in all places upright and sincere. *u* Or we were able to be in, or for a burden, *Hebraism*: By burdensome understand Authority, *q. d.* We might have used our Ministerial Authority more than we did, whereby to get greater honour and respect to our persons among you. And indeed all Authority and Honour have their weight and burden. Others by burden understand maintenance. And then he means we might have been chargeable to you, according to the Power given by Christ to his Apostles to reap carnal things from them to whom they sowed spiritual things. And at the first sending them forth in *Judea*, it was so ordained by Christ, that they should be maintained at the peoples charge, see *1 Cor. 9.* But they were so far from Covetousness, that they took not all that was their due, and what they might of their outward substance, and from seeking their own honour, that they did not use what Authority they might to procure it among them. For they laboured with their hands night and day, that they might not be chargeable, *ver. 9.* Though they might have challenged not only maintenance, but honourable maintenance, *1 Tim. 5. 17.*

7 But \* we were gentle † among you *w*, even as \* a nurse cherisheth her children *x*.

*w* He next gives account of their carriage more positively: And first he speaks of their gentleness among them. † *νῆπιος*, the Latin takes it for *νῆπιος* infants, we were as Infants to you, as Nurses are as Infants with their Infants, and Children with Children. This is one of the Fruits of the Spirit, *Gal. 5. 22.* It stands opposite to moroseness, austerity, and roughness of temper, and is commendable in all, especially Ministers, *2 Tim. 2. 24.* And was eminent in Christ, As was prophesied of him, *Isa. 40. 11.* and *42. 3.* and the contrary he reproveth in *James* and *John*, *Luke 9. 54.* It springs from Humility, Meekness and Patience, as the contraries, Pride, Passion and Frowardness. In some cases sharpness and severity may be needful, prudence is to direct therefore our Carriage. The Apostle had now to do with young Converts, and under the Tryal of Persecution, and not Apostates, and obstinate sinners against whom we find he was sometimes severe and sharp, as *Jude* required, *ver. 22, 23.* And he represents this gentleness by that of a Nurse to her Children; not of an hired Nurse, but a Mother Nurse, *Numb. 11. 12.* who useth all tenderness towards them, beareth with their frowardness, condescends to the meanest Offices and Employments, and draws out her breasts to them, and lays them in her bosom, and all this to cherish them. And she doth this not out of hope of gain, but out of motherly affection. Thus faith

\* *John 5. 41.*  
& *12. 43.*  
\* *1 Cor. 9. 3.*  
2 *Thess. 2. 2.*

\* *Acts 20. 33.*  
2 *Cor. 2. 17.* &  
4. 2. & 7. 2. &  
12. 17.  
\* *Rom. 1. 9.*



faith the Apostle, were we gentle among you. As he converted them to Christ, he was their Spiritual Father, but his gentleness was like that of a Mother, nursing her own Children. He considered their weakness in their first believing, and bore with it; their many Infirmities, Temptations, Afflictions that were upon them, had compassion over them, and supported them under them, and cherisht them with the sincere Milk of Gospel Truths; and he did all this not for gain, but out of sincere affection, and willing mind. Some extend the word we render *Nurse* to the brute Creatures themselves, especially Birds who hatch, and then cherish their young with the warmth of their own body, and care in feeding them; *τρέφω*, the word signifies a feeder, and so may have a more general signification, see *Job* 29. 14.

8 So being affectionately desirous of you y, we were willing to have imparted to you not the gospel of God only, but also \* our own Souls, because ye were dear unto us z.

y A farther account of their behaviour among them. The former verse shewed their great gentleness, this their great love; express first in their affectionate desire of them; as the *Latin* phrase, *Cupidissimus sui* imports, love to the person. And it was the desire of their Salvation, first in their believing, and then perseverance and progress in Faith. \* It was themselves, and their Goods they desired, as *Paul* elsewhere saith, *We seek not yours, but you*. Secondly, In the effect of it, which was imparting the Gospel to them; whereby they might be saved; which is amplified by two things. 1. That they did this willingly, not out of meer necessity, with a backward mind; the word is *εὐθέως*, we were well-pleased to preach, and with complacency of mind. 2. That they were willing to impart their souls to them; that is, to hazard their lives for them in preaching to them, as *Acts* 16. The same word signifying both the Soul and Life. And he that dies for another, gives his Life to them. Or it may refer to their labours and hardships, whereby they endangered their Lives for them, labouring night and day, ver. 9. Others understand the words only as an expression of their great affection to them; a man imparts his Soul to the person whom he entirely loves, as *Isa.* 58. 10. when a man gives relief to a person in want out of love, and compassion he imparts his Soul in what he gives. So did they in the Gospel thus preached. And the word *imparting* is used to express relief to the wants of the body, *Rom.* 12. 8. and the Gospel is the bread of Life to give relief to the Soul, and used in this sense also, *Rom.* 1. 11. The Apostle may here further allude to Mothers that are Nurses, who impart not only other food, but their milk, which is their blood to cherish their Children. z Or ye have been beloved of us, wherein the Apostle more plainly declares their love to them as the ground of all their labours and perils in preaching to them; yea, it may reach to all that he had said before concerning their carriage among them, all was from love.

\* *Act.* 20. 34.  
1 *Cor.* 4. 12.

9 For ye remember brethren a our labour b and travel c: For \* labouring night and day, because we would not be chargeable to any of you d, we preached unto you the gospel of God.

a To make good what he had asserted before about their integrity in preaching the Gospel, that it was without Covetousness, and vain Glory, &c. and about their great affection to them therein, he appeals to their own memory. b Labour in what we suffered, attended with care and solicitude of mind; as the word imports: c and travel in what we did, attended with weariness, as some distinguish of the words. d This refers to some bodily labour they used, which I find not mentioned in the story while they were at *Thessalonica*, though *Paul* did practise at *Corinth*, *Acts* 18. 3. To prevent scandal, and misconstruction that may arise from receiving maintenance, and in case of the Churches poverty the Apostle would refuse it, but without respect to these he pleaded it as his due, 1 *Cor.* 9. 1, &c. And his refusing was no work of super-erogation as the Papists plead hence; for in such cases it was a duty with respect to the honour of his Ministry, so that it ought not to pass into a rule, either that Ministers in no case may labour with their hands to get their bread; or that they ought so to do always, as some would conclude hence, and preach freely: However he commends them that they forgot not the labour and travel they underwent for their sake, and that both night and day, which implies assiduity and diligence as *Psal.* 1. 2. *Luke* 2. 37. 1 *Thess.* 3. 10. And so to be taken here. Though it may signify their spending part of the night as well as the day in some bodily labour; the same we read 2 *Thess.* 3. 8. yet not to be understood as if they spent the whole night and day therein; for how then could they have preached the Gospel to them as he here addeth; and they would take nothing of maintenance from any of them, or be chargeable or burdensome to them; not from the poor to whom it might really be a burthen, nor from the rich who yet might be backward, and account it a burthen.

\* 2 *Thess.* 3. 7.

10 Ye are witnesses, and God also, \* how holily, justly, and unblameably we behaved ourselves among you that believe e.

e The former verses gave account of their carriage in the Ministry, this here of their Christian Conversation, holily, with

respect to God, justly, with respect to Duties commanded towards men, and unblameably, in denying themselves in lawful liberty to avoid all occasion of blame from any of them. And for the truth of this he appeals to themselves; yea, to God himself. There is the witness of men, and the witness of conscience greater than of men, and the witness of God greatest of all, 1 *John* 3. 20. He appeals to them witnesses about their external Actions, and to God about the integrity of their hearts: And he doth this not in a way of boasting, but to be an example to them, and as a further reason of the great success of his Ministry. The Conversation of Ministers hath great influence upon the success of their labours.

11 As you know how we exhorted and comforted, and charged every one of you as a father doth his children f.

f Besides his publick Ministry he dealt more privately with them, as *Acts* 20. 20. And that in a way of exhortation and comfort. By exhortation to quicken them, and by comfort to support them under troubles both outward and inward. And he did this as a Father to his Children, with much earnestness, Compassion, and Love, yea, and Authority also: He was before represented as a Mother, ver. 7. And here as a Father whose work and duty is to Exhort, Counsel and Comfort his Children privately at home, so did he as well as publicly, for he was their spiritual Father, as he began them to Christ by the Gospel, as he tells the *Corinthians* also, 1 *Cor.* 4. 15. As before he represented his gentleness, so here his Fatherly care. Or, at their first Conversion he carried it with gentleness as a Mother, but afterwards used his Fatherly Authority. And in this he appeals to their own knowledge also, calling their own Consciences to bear witness to what he speaks, that it might leave the greater impression upon them.

12 \* That ye would walk worthy of God g, \* *Phil.* 1. 27. who hath called you || unto his kingdom and || Or, calling you glory h.

h In the *Greek* Text the word *charged* mentioned in the former verse, begins this verse *μαρτυροῦμαι*, it signifies testifying, some read it, *we testified*, which is as much beseeching, others contested, which is a severe charge, containing a threatening, as *Exod.* 19. 21. *Charge the people*, saith God to *Moses* in the Margin, *contest the people*, or *wish the people*. It is a charge here which the Apostle gives solemnly in the Name of God to them, calling in the witness of God to it. g That is suitably to the nature of that God who is the true and living God. That you may walk like a people who belong to such a God, and express the virtues of this God in your conversation, 1 *Pet.* 2. 9. or, suitably to the great mercy, and glorious privileges you have received from him, which he mentions in the following words. h Or, *Who is calling you*; Then by Gods Kingdom and Glory we must understand the future state of Heaven: Though they were not as yet possessors of it, yet by the Gospel God had called them to it, as *Phil.* 3. 14. 1 *Pet.* 5. 10. Or, *Who hath called you*, as we read it, then he means their present state since they believed and obeyed the Call of the Gospel, they were brought thereby into Gods Kingdom and Glory. Or, His Glorious Kingdom, wherein the Glory of God, especially the Glory of his Grace, Mercy, Love, and Wisdom eminently shine forth. Hereupon a Christians Calling is termed an High Calling, *Phil.* 3. 14. an Heavenly Calling, *Heb.* 3. 1. And they being called by God out of Satans Kingdom into this Glorious Kingdom; the Apostle chargeth them to walk worthy of God and this Calling, by having a Conversation suitable thereunto, *Eph.* 4. 1. *Col.* 1. 10. To walk according to the Laws of this Glorious Kingdom they were already brought into, and suitably to the Glory of Heaven that they were called to the hope of.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us ||, ye received it \* not as the word of men ||, i but (as it is in truth) || the word of God k, which effectually worketh also in you that believe l.

i The Apostle having given the reasons on his part, and his fellow Ministers, why the Gospel had such effect upon them, he next proceeds to shew the reason on their part, for which he giveth God thanks. And that is from their manner of receiving it. Though this as well as the former are but subordinate reasons. First, they heard it, some will not do that: and therefore the Apostle here calls it a word of hearing, as *Rom.* 10. an *Hebraism*, *Faith cometh by hearing*. 2. They received it: The word importeth a receiving with affection, as *Joseph* the Virgin Mary to his Wife, *Matth.* 1. 20. 3. They received it not as the word of men, which we receive sometimes doubting, sometimes disputing it; or believing it only with an humane Faith upon grounds of reason as the dictates of Philosophy, or on the reports of men; and without the impression of the Authority of God upon our minds, or when we receive the word of God because of the eloquence or learning of the Preacher, and the affection we bear to him, or admiration of his person, or as the Papists, we believe it because the Church believeth it. k With a Divine Faith, ready subjection of our souls to it, and with Reverend Attention, as a word that is from Heaven; which the Apostle positively asserts in way of parenthesis. l As it is in truth, or truly, they believed, so he dispersed the word to them, and so they received it. And for this cause he gave thanks to God

|| Or, the word of hearing.  
\* *Matth.* 10. 40.  
*Gal.* 4. 14.  
|| Or, ye received not the word of men  
|| Or, truly.

God. Having mentioned before the subordinate Reasons of the Efficacy of the Word, he now mentions the principal, which is God himself. That any receive the Word as the Word of God, it is not from the Preachers so much as from God. And it is a great cause of Thanksgiving to God, when Ministers find a people receive the Word with a Divine Faith, which is not done without Divine Grace: Then they see the fruit of their Ministry, for which they ought to give thanks. *1* The powerful working of God is usually expressed by this Word, *Eph. 1. 19. Phil. 2. 12.* And the working of Satan also, *Eph. 1. 2.* men possessed with the Devil, men called *Enengumeni*. And where the Word is believed and received as the Word of God there it hath this Energy, or worketh effectually, so as to promote Love, Repentance, Self-denial, Mortification, Comfort and Peace, &c. The Apostle had mentioned before their work of Faith, labour of Love, patience of Hope, *chap. 1. 3.* and all from hence, their receiving the Word as the Word of God, and so retaining it.

*14* For *m* ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus *n*; for *\** ye also have suffered like things of your own country-men *o*, even as they have of the Jews *p*.

*m* This proves the assertion of the foregoing verse, as the Illative *For* doth shew. They were followers of the Churches in Judea, which shewed the word wrought in them effectually. Though the greatest part of the Jews believed not, yet many did, and hereupon we read of Churches in Judea. Though there was before but one National Church, yet now in Gospel times the Churches were many. *n* And believing in Christ they are called Churches in him, gathered together in his name, into his institutions, and by his Spirit, and these Thessalonians became followers, or imitators of them, or in the same circumstances with them. The Churches among the Jews were the first planted, and the Gentile Churches followed them, conforming to the Faith, Worship and Order that was first in them, yea, and imitating their Faith and Patience in suffering. *o* The Jews that believed, suffered from the unbelieving Jews of their own Country, so did these Thessalonians. But whether the Apostle means only the Gentiles of Thessalonica, or the Jews that dwelt there and were born among them, is uncertain. For the persecution mentioned *Ahs 17.* was chiefly from the Jewish Synagogue, though the Gentiles might also join with them therein. *p* They suffered As the Churches of Judea, namely, in the same kind, as *Heb. 10. 32, 33, 34.* And in the same cause, and with the same joy, constancy and courage: And here Christs words are fulfilled, that a mans Enemies shall be those of his own house, *Mat. 10. 35.*

*15* Who both killed the Lord Jesus *q*, and their own prophets, and have || persecuted us; and they please not God *s*, and are contrary to all men *t*.

*q* No wonder then though they have persecuted you, and the believing Jews their Country-men. They killed the Lord Jesus by the hands of Pilate, crying, Crucify him, Crucify him. Though it was by Gods determinate counsel, and the Roman power, yet by the Jews malice they killed him, *Mat. 21. 38. This is the Heir, let us kill him.* *r* Of their own Nation, and directed and sent particularly to them of God; so that it was no new thing in them thus to do. Not that these individual Jews who persecuted Paul, killed the Prophets, but they were of the same Nation, the same blood, and of the same spirit with them, and were the children of them that killed the Prophets, as our Saviour charged them, *Mat. 23. 31.* The Spirit of Persecution was natural to them; it descended from one generation to another: Their Kings were guilty of it, their Priests, their false prophets, and the common people. And though better things might be expected of the Jews than any other people, yet thus they did. And it was not only because of the new Doctrine or Worship that the Apostles preached, for they killed their own Prophets before them; but it was their love to their Lusts, hatred of Reproof, enmity to Holiness, &c. that was the cause. And Christ himself chargeth them with the same things, *Mat. 23. 37. Oh Jerusalem, thou which killest the Prophets, &c.* And foretells it as that which they would yet practise, *Mat. 23. 34.* *s* By the figure called Meiosis, its meant they highly displeased God, and were haters of God, and hated; and now rejected of him. Though they had the advantages and reasons to please God above all other people, having had the Law and Ordinances of his Worship among them, yet they pleased not God. And particularly in their persecutions of the Gospel, and the Apostles though they might think that therein they did God good service, as *John 16. 2.* *t* Contrary in their worship, laws and customs. Or rather contrary to all men, in hindering the course of the Gospel appointed for mens Salvation. And despising all other Nations in comparison of themselves, they were apt to be Seditious, and raise tumults every where, and to disdain familiarity and common friendship with the Gentiles.

*16* \* Forbidding us to speak to the Gentiles, that they might be saved *u*, to fill up their sins alway *w*: for the wrath is come upon them to the uttermost *x*.

*u* Their contrariety to all men is express particularly in this instance; they forbade the Apostles to preach to the Gentiles, which were the greater number of men. Though they opposed also their preaching to the Jewish Nation. For the Jews could not endure to hear that the Gentiles should be received into the Church; Or into special favour with God; as appears by Christs Sermon in the Synagogue *Luke 4. 8.* And in the Apostles Apology for himself at Jerusalem, *Ahs 22. 21, 22.* And their forbidding them implies, not an Act of Authority for they had it not, but their hindring them what they could, and stirring up the people and rulers against them as *Ahs 17. 6.* *w* To cause it to rise up to such a measure and degree as will at last bring destruction. Though this was not their intention, yet through the just judgment of God it was the event. They killed the Prophets, but killing Christ and persecuting the Apostles, and hindring the Salvation of Mankind thereby, this fill'd up their sin. The expression alludes to what is said of the Amorites, *Gen. 15. 16.* and foretold by Daniel, *chap. 9. 27.* called the consummation; As here is a perfecting of Holiness and filling up of Grace, so also of sin. And sin against the Gospel ripens sin more than against the Law. And because they made a constant progress in sin, they are said to fill it up, *Mat. 23. 32. Fill ye up the measure of your fathers.* *x* First they filled up their sin, and then comes this wrath, or that wrath foretold by Daniel, *chap. 9. 27.* And by our Saviour *Mat. 23. 38.* It was their last destruction by the Romans. Gods wrath broke forth upon them several times before, but not to the utmost till now; Or, to the end, as in the Greek. In former punishments God removed his wrath and restored them again, but this continues to the end. Or some by the end, understand only the perfection and consummation of this wrath. And its coming may be read in the Greek, *It hath prevented them;* as bringing them to judgment before hand in this world. As the destruction of the old World, Sodom and Jerusalem, were figures and forerunners of the last Judgment. And yet this doth not contradict what the Apostle speaks, *Rom. 11.* and many of the Prophets concerning their calling into the Faith and Church of Christ before the end of the World. Also we must understand it with an exception of the remnant of Gods Election that was amongst them.

*17* But we, brethren, being taken from you for a short time *†*, in presence, not in heart, *†* Or, the time of an hour. endeavoured more abundantly to see your face with great desire *y*.

*y* The Apostle here makes his Apology, for his so soon departing from them, and his continued absence. They were under great sufferings for receiving the Gospel he had preached, and for him therefore to leave them so soon as he did, (as appears in the story, *Ahs 16.*) and not presently to return, might discourage their hearts and make them question his Love. First for his leaving them, he tells them it was not voluntary but forced by the persecution of the Jews. He being sent away in the night by the brethren to Berea. *Ahs 16. 10.* And therefore he calls it a *taking away*, rather than a going away from them. And (as the Greek word imports) it was secondly a thing grievous to him, as Children that are bereft of father and mother, and left Orphans, are greatly troubled: And he was afflicted as a father bereft of children; so were these Thessalonians to him having begotten them to Christ by the Gospel. *3.* It was but for a short time, for the time of an hour, when he left them, he intended but a short stay from them, only to avoid the present storm: Others think he means by the words his sudden leaving them before he took solemn leave of them. *4.* He left them in presence, *quoad faciem*, as to outward sight not in heart. The proper genius of true Lovers, who are present with each other in soul when separated in body. *5.* He tells them of his endeavours to see their face; and that the more abundantly because he came away so suddenly from them. And Lastly! He did this with great desire, his endeavours here-in were acted with great Affection.

*18* Wherefore we would have come unto you, (even I Paul *z*) once and again, but \* Sa- \* Rom. 1. 13. tan hindered us *a*. & 15. 22.

This he adds further to satisfy them of his real affection to them, that he attempted to come to them once and again, that is often, as *Neb. 13. 20. Phil. 4. 16.* and that they might be assured it was not his Fellow Ministers desire only to come. Therefore he expresseth his own name particularly in a Parenthesis (even I Paul) Or by his saying, even I Paul, he assures them concerning his own desire to come to them; At least I Paul, though others did not so; as the French Bible reads it. And he had come to them had not Satan hindered him. *a* Either by raising up disputes against the Gospel at Athens by the Philosophers there, which he was concerned to stay and answer, *Ahs 15.* Or else by stirring up wicked men to lie in wait for him in the way: Or by raising Tumults as the Jews did at Berea, whereby he was constrained to go as it were to the Sea, *Ahs 16. 14.* Or by sowing dissensions in other Churches which detained him to end them. Or by what way it was, is somewhat uncertain. But being thus hindered it made his desire the more fervent by the opposition. *a* And hereby we see Satans Enmity to the Gospel, especially to Churches new planted, that they might not take rooting.



19 For \* what is our hope *b*, or joy *c*, or crown of || rejoicing *d*? are not even ye in the presence of our Lord Jesus Christ at his coming?

*b* Here the Apostle gives the reason of his desire to see them. He first calls them his hope; that is, the matter of his hope, that among others they should be saved in the day of Christ. *c* Secondly, *His joy*: He at present rejoiced in their ready and sincere receiving the Gospel preached by him. *d* Thirdly, *His crown of rejoicing*, which signifies the triumph and height of joy; and seeing he mentions the presence and coming of Jesus Christ, he looks to the Crown that he should receive at that day, which he speaks of 1 Cor. 9. 25. And these *Thessalonians* among others would help to make up this crown of rejoicing to him. And in the words we may observe an eminent gradation, as also that the Crown of Ministers will arise not onely from Christ, but from their people also.

20 For ye are our glory and joy *e*.

*e* He redoubles the expression to shew his great affection, and complacency of heart in them. Or to shew that they more than others were this occasion of rejoicing to him. And he mentions *glory* as well as *joy*, for the great success of his Ministry among them, would redound to his glory in the day of Christ, as Dan. 12. 3. *They that turn many to righteousness shall shine as the stars for ever and ever.* Or they were his glory at present, a glory to his Ministry, and a Seal to his Apostleship.

### C H A P. III.

1 Wherefore when we could no longer forbear †, we thought it good † to be left at Athens alone:.

*a* The Apostle proceeds upon the same Argument to confirm his love to them, and care of them, that they might not doubt of it, because of his long absence from them. Therefore he tells them that though he could not come himself, yet he sent *Timotheus* to them from *Athens*, which we find not mentioned in the *Acts* by *Luke*; and his love herein is commended the more, 1. because he sent him out of a strong impulse of affection, he could not forbear any longer, or bear, it was a heavy burden to him till he had done it, as the word imports. 2. He was content to be left at *Athens* alone by parting with *Timothy*, though his company was so desirable and useful to him at that time. And he was well pleased so to do for their sakes, *Timotheus* had a complacency of mind in so doing, so much he preferred their good before his own contentment.

2 And sent \* *Timotheus* our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith *b*.

*b* 3. By the description he gives of him in the Text. A man dear to him, and as his right hand in the service of the Gospel. And his care of them is commended the more by sending so eminent a person to them. 4. From his end in sending him; which was to establish them, that through the fear of suffering, or any Temptations they might not forsake the Faith they had received; and to comfort them concerning their Faith: The word sometimes signifies to exhort, and the sense is good if we so read it. But because the Faith they had embraced presented much matter of comfort to them, therefore our Translation well renders the word.

3 \* That no man should be moved † by these afflictions *c*, for your selves know that we are appointed thereunto *d* †.

The Apostle had mentioned before his great afflictions, and they knew well what he himself had suffered both at *Thessalonica* and *Berea*, *Acts* 16. and therefore might fear they might hereupon be shaken in their Faith. And *Timothy* therefore was sent to comfort and establish them: God could do this without him, but the Ministry is his ordinance he works by. And when he saith that *no man should be moved*; it shews what is a Christians Duty to be unmoved by sufferings for the Gospel. *c* The word here used by the Apostle answers another word used 2 *Thess.* 2. 2. which alludes to the waves of the Sea shaken by the winds. Fears, and doubts, or hesitations of mind do move and shake it, which the Apostle sent *Timothy* to prevent, or remove. *d* And besides he addeth an argument of his own to confirm them when he tells them, *ye know that we are appointed thereunto*; The word is used *Luke* 2. 34. 1 *Tim.* 1. 9. But he means we suffer afflictions according to the purpose and intention of God. They come not by chance, or merely from mens wrath and enmity, but from the appointment of God. And whether the Apostle speaks only of his own sufferings, and other Ministers of the Gospel, or of all Saints in general, as *Acts* 14. 22. *Rom.* 8. 17, 30. 2 *Tim.* 3. 12. is uncertain we may well understand it of both; so that he would not have these *Thessalonians* think it strange, as if some strange thing happened to them, 1 *Pet.* 4. 12. whereby to be shaken in their minds.

4 For verily, when we were with you we told

you before that we should suffer tribulation *e*, even as it came to pass, and ye know *f*.

*e* The Apostle having said that they knew they were appointed to sufferings, tells them here they knew it, because he had told them of it. *Paul* by some extraordinary instinct or Revelation often foresaw his sufferings, and God more generally told him of them at his first Conversion, *Acts* 9. 16. And he told them of them that they might reckon upon sufferings. A faithful Minister will not only tell the people of the Crown, but of the Cross of Christ. *f* And what he foretold of his sufferings, he tells them came to pass, whereby they might be strengthened further in their Faith about the Gospel he had preached to them, and not be offended at his sufferings, being foretold to them, as well as appointed of God.

5 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter had tempted you *g*, and our labour \* be in vain *h*.

*g* The Apostle here gives a further account of the reason why he sent *Timotheus* to them, which was to know their Faith, whether it continued steadfast under all their sufferings and temptations. He feared Satan whom he calls the Tempter, might have some way or other tempted them, either by false Teachers to seduce them, or by sufferings to frighten them. He was more concerned about the inward State of their Souls, than their outward Condition; and commonly temptations go along with persecutions: *h* And the Apostle having bestowed great labour upon them, feared, lest it might be in vain, that the Tempter had prevailed. Satans first work is to keep men from believing, his next is to destroy their Faith; young Converts are commonly most assaulted. *Pauls* heart was therefore very solicitous for them, so that (as he said before) he could not any longer forbear sending to know how it was with them.

6 But now, when *Timotheus* came from you to us, and brought us good tidings of your faith *i* and charity || *k*, and that ye have good remembrance of us always *l*, desiring greatly to see us *m*, as we also to see you *n*.

*i* We had before an account of *Timothy's* sending, now of his return, wherein we have the message he brought, and the effect thereof upon the Apostle. The message may be considered, 1. As to its new-coming, *But now when Timotheus came*, &c. so that this Epistle seems to be writ presently upon its return. 2. As to the good account it brought of them, *It brought good tidings*; (the same word is here used that expresseth in the Greek the glad tidings of the Gospel) of their Faith, that it continued still steadfast. *k* And of their Charity or Love, that they had Love joined with their Faith, and their Faith working by Love, which shewed it was living, and of a right kind. *l* They forgot him not, though absent for a length of time from them; and it was a good remembrance joined with Love and Esteem of his Person, and of his Ministry amongst them; and it was *always*, which implies the constancy of it. *m* And not satisfied with this good remembrance of him being absent, they greatly desired his presence to see him and his fellow-labourers. *n* And to answer their Love on his part, he addeth, *as we also to see you*. By all which he seeks to satisfy them of his continued care and remembrance of them, which was the effect of this message.

7 Therefore, brethren, we were comforted over you ||, in all our affliction, and distress by || Or, in your faith *o*.

*o* He was comforted by this Faith of theirs in all his own affliction, and distress. The faithfulness and constancy of a people is the great comfort of their Teachers. *I have no greater joy than to see my Children walking in the truth*, 2 *John* 3. 4.

8 For now we live, if ye stand fast in the Lord *p*.

*p* The comfort of their Faith was so great that it would be as Life to him, if they stood fast in it; which he calls a *standing fast in the Lord*. Life is not only the Union of Soul and Body, Comfort is the Life of the Soul, especially that which springs from divine causes. And on the contrary the apostasy and degeneracy of a people doth kill the hearts of their faithful Teachers.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes *q* before our God *r*.

*q* This is another effect of the message *Timothy* brought, it caused in the Apostle great Thankgivings to God. First he rejoiced in their Faith, and then gives thanks to God for that joy. The matter of his rejoicing was their Faith, but the author and upholder of this Faith was God; and in giving thanks to God for his joy he gives thanks also to God for their faith from whence it sprang. The joy that Ministers have in their peoples Faith should break forth into Thankgivings. And the Apostle's thanks to God was beyond what he could return or express, as appears by the form of his speech, *For what thanks can we render*, &c. as *Psal.* 116. 12. *What shall I return unto the Lord, said David*, &c. *r* And his rejoicing before God implies both the nature of it, it was divine and spiritual, and his respect to God therein, as *David* danced before the Lord with all his might, 2 *Sam.*

\* Phil. 2. 15.

|| Or, love.

|| Or, in you.

\* Eph. 3. 13.

† Or, shaken.

† Or, called, set, appointed, destituted.

2 Sam. 6. 14. *i. e.* With a respect to Gods goodness then declared. Or the Apostle may mean his joy was inward before God, rather than before men.

10 Night and day \* praying exceedingly *f* that we might see your face, and might perfect that which is lacking in your faith *r*.

*f* We have here the last effect of *Timotheus* message, upon the Apostle, it put him upon Prayer for these *Thessalonians*, express by the assiduity of it, *night and day*, &c. that is in a constant course; as we noted before, chap. 2. 9. And by the fervency of it, *exceedingly*, or *excessively*. The Greek word cannot well be Englished, yet often used by the Apostle when he would express any thing with an emphasis, as *Eph.* 3. 20. and in this Epistle, chap. 5. 13. *t* And by the matter of it; *That he might see their face, and perfect that which was lacking in their Faith*. Though his Epistles might avail towards it, yet his personal presence would do more. There is a peculiar blessing attends oral Preaching, more than reading. The like Prayer he made with respect to the Romans, and upon the same account also *Rom.* 1. 10, 11. Though the Apostle had before commended their Faith, yet there was something lacking in it. No Faith is made perfect at first; yea the best Faith may have some defects. And the word is used elsewhere to signify something that is wanting, or left behind, *1 Cor.* 16. 17. and *Col.* 1. 24. and their Faith might be defective as to the matter of it, some mysteries of Faith they might not yet understand, as the Disciples did not, till after Christs Ascension, and some of the *Corinthians* a while doubted the Doctrine of the Resurrection, *1 Cor.* 15. 12. &c. 2. As to the clearness of it with respect to the Truths they did already know and believe. 3. As to the lively operations and fruits of it. The former defects are removed by Doctrine, the last by Exhortation, and Comfort, and the Apostle desired to see their face on the account of both: And to perfect a thing is to make it complete both as to parts and degrees. The word here used we find it oft in the New Testament, *2 Cor.* 13. 11. *Gal.* 6. 1. &c. and variously rendered in the several translations, but yet much to the same sense; the Apostle being so suddenly driven from them, he left them as an house half built; but his affection to them was so great, that he longed to return to them for the perfecting of their Faith, though he had met but a while before with such great perils at *Thessalonica*.

11 Now God himself, and our Father *u*, and our Lord Jesus Christ *w* || direct our way unto you *x*.

*u* Here his Prayer is express, the person to whom he pray s is God himself, personally considered as God the Father, and relatively, when he styles him *our Father*; so ought believers to address themselves to God not absolutely, but as to their Father. So Christ taught his Disciples to pray, *Our Father*; and so the Spirit of Adoption doth prompt the Saints to pray: we come to God with greater freedom and confidence when we can come to him as a Father. *w* And he prays also to Christ, whom he styles *our Lord Jesus Christ*. Whence we may have an argument that Christ is God, else he could not be the object of divine Worship, nor that we are to present our Prayers distinctly to the Son without considering his Union with the Father, nor to the father distinctly from the Son, but to the Father in and by the Lord Jesus Christ. For so only we can consider him as our Father in Prayer. And he speaks of Christ also in his relation to his people, *our Lord Jesus Christ*, *x* And the thing he Prays for, is, that God would direct *his way* unto them, that the hindrances of Satan whatsoever they were might be removed, and the Providence of God open him a way to come to them: the word *direct* signifies in the Greek to make straight, and *2 Thess.* 3. 5. is applied to the heart. *The Lord direct your hearts*, &c. which is letting the heart straight towards God, answering to the Hebrew word *Jasbar*, which signifies to be upright, and is often used in the Old Testament. The French read it, *addresses our way*. And hence we learn our Duty by the Apostles practice to pray to have our way in all cases directed by God.

12 And the Lord make you to increase and abound *†* in love one towards another *y*, and towards all men *z*, even as we *do* towards you *a*.

*†* These two words denote an encreasing and overflowing abundance. *y* This is another thing he prays for, the former respected himself, this respected them. He desired to come to them to perfect that which was lacking in their Faith, and he prays now for the abounding and increase of their Love, not only to love one another, but to encrease and abound in it. To encrease the habits and abound in the fruits of love. They were under sore persecutions, and their Love to one another was more necessary at such a time *z* And not only to one another, but to extend their love towards all men. Either all men in general; for love is a general duty we owe to all men. *Owe nothing to anyone but to love one another, Rom.* 13. 8. And therefore all our duty to men is comprehended under it. And the Apostle requires this love to be added to brotherly kindness, *2 Pet.* 1. 7. yea love is required to Enemies, *Matth.* 5. 44. though not as Enemies yet as men, or more particularly, Believers: as sometimes *all men* is taken under that restriction, *Tir.* 2. 11. *a* And he setteth before them his own love to them, both as a pattern and motive hereunto, Though the love of Christ is especially to be looked at, and is proposed often by

the Apostle Paul as the great argument of love to men, yet he mentions his own love to them here to shew the constancy of his affection to them though absent from them, and to shew that he perswaded no duty to them but what he practised himself.

13 To the end he may \* stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ *b* with all his saints *c*.

*b* These words some refer only to the verse immediately preceding; by encreasing and abounding in love, their hearts would be established unblameable in holiness. Which is true, for that holiness is justly to be suspected, at least is to be blamed which is without love to men. And love it self is a great part of holiness, and who will blame holiness when it shines forth in love, yea it will be unblameable before God and Men. And when God doth cause a people to encrease in Love, he doth hereby establish them in Holiness that is unblameable; where love is wanting the heart is not established. The hypocrite will fall off in an hour of Temptation, because he wants love; and though he may for a while make a fair shew before men, yet he is not unblameable before God who searcheth the heart: neither will he be found so at the appearance of Jesus Christ; which the Apostle prays for here with respect to these *Thessalonians*, that they might be established in holiness until the coming of Christ; or that they might be found unblameable in holiness at his coming. Whereby the Apostle signifies there is yet another coming of Christ, then there will a strict trial pass upon men, and therefore the Saints should labour to be then found unblameable, or without spot and blemish, as *2 Pet.* 3. 14. *c* Whereof he gives a particular account in the next chapter, others carry this verse as referring also to the 11th. verse where he desired to see their face to perfect their Faith, that both by their Faith and Love, they might be established unblameable in holiness.

#### C H A P. IV.

1 Furthermore || *d* then we beseech you, brethren *e*, and || exhort you by the Lord Jesus Christ *f*, that as ye have received of us how you ought to walk *g* and please God, so ye would abound || more and more.

*d* He descends to some particular duties about their walking; which he utters in by a general exhortation in this first verse. *e* Wherein we may observe his style, he calls them brethren. *f* And speaks to them with much condescension, and earnestness; and in the name of Christ, &c. *g* And the subject he insists on is their walking, the course of their Life and Conversation, which he describes by the rule of it, as ye have received of us how ye ought to walk, he refers them to the directions he had given them about it as the rule. For he did in his Ministry not only open Gospel mysteries, but explain moral duties, And not only to walk in them, but to abound more and more, to press forward to a greater exactness and excellency in their Christian conversation. And he here useth motives. 1. From the Person in whose name he speaks to them, which is the Lord Jesus Christ. For he was but Christs Minister and Ambassador. 2. From the knowledge they had received of their duty, and therefore they could not plead ignorance. 3. Their walking as they had been instructed by him, would please God.

2 For ye know what commandments we gave you *b* by the Lord Jesus Christ *i*.

*b* This explains what he said before, what they had received of him about their walking he here calls commandments, not so much his own as the Lords, as the word it self imports here used, and is express in the Text. *i* Though the Apostle had authority yet it was but derivative from Christ. And therefore not to walk as the Apostle had commanded would be disobedience to Christ himself, and he minds them of what they knew, that their knowledge might be exemplified in practice, for as Faith so Knowledge is dead which doth not influence the life, and they knew that he commanded them not in his own name but in the name of Christ.

3 For this is the will of God *k*, even your sanctification *l* that ye should abstain from fornication *m*.

*k* What in the former verse he called commandment from Christ, he here calls the Will of God. Or he had some further duties to lay before them, which he had not yet given commandments about, which were the Will of God. There is the secret and revealed Will of God, and his revealed Will is about things to be believed or practised. The latter is here meant so that the Will of God is put figuratively here for the things he willeth, or commandeth of us. *l* And that which the Apostle first mentions is Sanctification, which is often taken for holiness in general, which consists in mens conformity to the will of God both in the heart and life. *m* But I think not so taken here, but for chastity, as opposite to the sin of uncleanness, as the Apostle explains it in the next words. For to abstain from Fornication is the Will of God. And by it is meant all unchastness either of persons married, or unmarried. And that



either in the heart, or in speech, or in the eye, or lascivious gesture as well as in the very act itself. It was a sin common among the Gentiles, especially the Grecians, and judged as no sin. And therefore it is particularly mentioned and forbidden to the believing Gentiles by the Council of Jerusalem, lest they should apprehend it not to be an evil, *Act. 15. 20.* For it is not so evident by the light of nature as many other moral evils, and therefore the Apostle tells the *Thessalonians* that it is the Will of God they should abstain from it, and that is a sufficient ground either of doing, or not doing: This Will of God is express in the seventh Commandment, which though the Jews well knew, yet these new converted Gentiles might not yet so well understand. And therefore the Apostle in his several Epistles to the Gentile Churches doth dehort them from it, especially the *Corinthians*, *1 Cor. 6. 9.* and that by many arguments. It is a sin which corrupts and effeminates the mind, captivates the heart, consumes the flesh, and wastes mens Estates. So that this will of God that forbids it is a good will, *Rom. 12. 2.* as all the Commandments of God are said to be for our good, *Deuteronomy 10. 13.*

4 That every one of you should know how to possess his vessel in sanctification *n* and honour *o*.

*n* This is added as a means to prevent that sin, by vessel some understand the married Wife, who is called the weaker vessel, *1 Pet. 3. 7.* and her husband is to possess her in chastity, as the Greek word may signify here. *o* For as Marriage is honourable to all men, *Heb. 13. 4.* so to live chaste in a married Estate is honourable also. For by Whoredom man gets dishonour, and his reproach shall not be wiped away, *Prov. 6. 33.* Others by Vessel understand the body, which is the Vessel of the Soul, the soul carries it up and down, useth it in the several functions of the vegetative, sensitive, and intellectual Life. And so some understand the words of David to the Priest, *1 Sam. 21. 5.* The vessels of the young men are holy, being kept from Women; that is their bodies. Fornication is said above all other sins to be a sin against the body, *1 Cor. 6. 18.* and he that keeps his body chaste, possesseth his vessel, keeps it under government, whereas by Fornication we give it to an Harlot, and that which is a member of Christ we make it the member of an harlot, *1 Cor. 6. 16.* and though the words are directed properly to the masculine Sex, the word *Hecastion* being masculine, yet under that the female is comprehended. And because the practice of this duty requires care, skill, and much watchfulness against temptations, therefore saith the Apostle that every man may *K N O W* how to possess his vessel in Sanctification. To which is added, and in honour, for acts of uncleanness dishonour the body, *Rom. 1. 24.* God gave them up to uncleanness through the lusts of their own hearts to dishonour their own bodies, &c. God hath bestowed much curious workmanship upon the body, it is part of Christs purchase, and with the Soul is a member of Christ, a Temple of the Holy Ghost in all true Saints, and therefore should be possessed with honour. Or it is to be kept to the honour and glory of God, as *1 Cor. 6. last.* and to be offered up an holy Sacrifice to him, *Rom. 12. 1.*

5 Not in the lust of concupiscence *† p* \* even as the Gentiles \* which know not God *q*.

*p* Any violence of affection we call passion, whether of love or anger, or desire, because the soul is passive or suffers thereby: The Stoicks said passions were not incident to a wife man, and they that are Christs faith the Apostle, have crucified the flesh with the passions and lusts, *Gal. 5. 24.* And lust is usually taken for all inordinate affection either with respect to the object or degree. Though the Greek word doth signify only desire, and is sometimes taken in a good sense, as *Phil. 1. 23.* For there are good lustings as well as evil; as *Gal. 5. 17.* The spirit lusteth against the flesh, but here the word is taken in a bad sense, for the lust of uncleanness, which the Apostle here calls the lust of Concupiscence. The Philosophers distinguish of the affections or passions of the Soul, some are irascible, some concupiscible. The former are conversant about evil, to repel it, or fly from it; the latter about good either real or imaginary to pursue it, or embrace it. And the lusts of concupiscence are either of the Mind or of the flesh, *Eph. 2. 3.* here we understand the latter; that fleshly concupiscence that is conversant about Women, which if by vessel in the former verse is understood mans lawful Wife, then he forbids all unchastity even towards her; if the body, then he forbids all unchaste usage of the body in any kind, or towards any person whatsoever. And to avoid Fornication he forbids lust that leads to it. *q* Which the Apostle useth as an argument to them, though ye are Gentiles by Nation as well as others, yet not in state, such as know not God. There is a natural knowledge of God which the Apostle speaks of, *Rom. 1. 21.* which the Gentiles had. And supernatural which is by the Scriptures; to know the mind, will, nature, decrees, and counsels of God as they are there revealed, and the knowledge of God in Christ, this is meant in the Text, and this the Gentiles had not, and therefore no wonder though they followed the lust of concupiscence, they wanted the rule of Gods word to direct them, and that effectual knowledge of God, and presence of his Grace that would have restrained them from such lust. But these *Thessalonians* now since their conversion by the Gospel they were come to this knowledge of God which they had not before, and therefore were not to live as before they did. Knowledge ought to influence

our hearts and lives, and to sin against knowledge is the great aggravation of sin, and will make men more inexcusable. But yet where knowledge is wanting what wickedness will not men practise? The Gentiles were alienated from the Life of God through the ignorance that was in them, *Eph. 4. 18.* The Jews crucified Christ, and Saul persecuted the Disciples through ignorance, *1 Tim. 1. 13.* Much more are those Christians to be condemned, who having more knowledge than the Gentiles, yet practise worse than they; as the Apostle upbraids the Jews upon this account, *Rom. 2. 27.*

6 \* That no man go beyond and || defraud his brother || in any matter *r*, because that the Lord is the avenger of all such *s*: as we also have forewarned you and testified *t*.

*r* This some understand to be another part of Sanctification mentioned before, *ver. 3.* Taking the word Sanctification in a more general sense. And as before he spake of chastity, so here of commutative justice in commerce and traffick, and the rather because *Thessalonica* was a City of great Trade and Merchandise, and it is true that Sanctification doth comprehend this righteousness in it. And will restrain men from that which is opposite to it, which as the Apostle speaks, is going beyond and defrauding his brother. To go beyond, is that which we call overreaching; when in buying or selling we keep not a just measure, when we observe not a due proportion betwixt the price and the commodity, considering it either in its natural worth, or in such circumstances as make it more or less valuable: Or to take advantage of anothers ignorance or necessities, to take unreasonable profit. Or to break covenant with another, answering to the Hebrew word *Gnabbar* used in this sense, *Deut. 17. 2.* the original word signifies to transgress, or go above the due bounds. And to defraud is when out of a covetous mind we exact upon another beyond what is meet. Some refer the former word to injustice by force, and the latter by fraud, *2 Cor. 7. 2.* And the evil is the greater because done to a brother. There is a brother by a common relation, and so all men that partake of humane nature are brethren, or by special relation, which is either natural, civil or spiritual. We may understand the word in all these senses, especially the last, that those that are brethren in Christ, and in the Faith, should not defraud one another. And when the Apostle adds, in any matter, the word any not being in the Greek, we may better read it in dealing, or doing, the word is general, and is to be restrained by the subject-matter spoken of. There is another sense of the words agreeable to the former verses, and the verse that follows, and so some understand the Apostle as still speaking of chastity, and so here he forbids the invading anothers bed, transgressing the bounds of Marriage whereby men go beyond or defraud their brother, usurping the use of another mans wife, whom he hath no right to. And then in any matter, we must read in that matter which he had been speaking of before, or tis a modest expression of the act of Adultery. The Hebrew *Bo* is oft used in the old Testament for carnal copulation, and thence the Greek *Baino* and *Hyperbaino* here used, and the other word *Plounelein* denotes excessiveness in it, *Eph. 4. 19.* And the reason he adds is, because the Lord is the avenger of all such vengeance, is mine, I will repay, saith the Lord, *Deut. 32. 35.* *Rom. 12. 19.* whether we understand it of fraud, or overreaching in dealings, when man cannot right and relieve himself; the righteous God will avenge the unrighteousness of men; or of the fraud of the Marriage Bed, which is done in secret, and man cannot avenge himself, *Heb. 13. 4.* And this the Apostle saith, he had forewarned them of, and testified. Though the light of nature told the Heathen that God was an avenger of wickedness, *Act. 23. 4.* and the Heathen could say, *ἔχει θεὸς ἐκδίκην ὑμῶν.* God hath a revengeful eye, yet the Apostle had in his preaching assured it. He had told them of Christs coming to judge the World, when he would execute vengeance, *Jud. 15.* And this they were before ignorant of, and though God sometimes takes vengeance in this World, yet he seems to refer to this last vengeance because he speaks of it as that which he had forewarned them of; and testified in his ministry, and whereof they had not so clear a Testimony in natural conscience.

For God hath not called us to uncleanness, but \* unto holiness *u*.

*u* These two verses are added as further arguments, either to persuade to that chastity he had spoken of, called sanctification, *verse 3. 4.* The first is taken from their Christian Calling, which is not to uncleanness, but to chastity, called holiness, when they were Gentiles in state, they lived in the lust of uncleanness, but they were now called by the power of the Gospel, and brought to such a profession that did forbid, and condemn it. And the Authour of their Call is God himself, though the Apostles and other Ministers were the Instruments.

8 He therefore that || despiseth, despiseth || not man, but God, who hath also given unto us his holy Spirit *x*.

*x* Whence he fetcheth this second Argument, *ver. 8.* that if this chastity be despised or rejected, as we may read the Text, it is not man, but God that is despised. To despise a Minister in a commandment he delivers from God, is to despise God himself, *Luk. 10. 16.* &c. and the Apostle doth here intimate,

\* *1 Cor. 6. 7.* &c.  
|| Or, oppress, or overreach.  
|| Or, by the matter.

\* *Lev. 11. 41.*  
and *19. 2.*  
*1 Cor. 1. 2.*

|| Or, rejecteth.  
\* *1 Cor. 7. 40.*

† Or, not in the passion of desire.  
\* *Eph. 4. 17. 18.*  
\* *1 Cor. 15. 34.*  
*Eph. 4. 18.*

not to obey the Commandment of God, is a despising God. Or, that the Apostle was despised by some because of the outward meanness of his person, or questioning his Authority. *x* This he adds as a third Argument; so that what he had preached to them, was not from himself, but from the Holy Spirit: Or if by *us* he means these *Thessalonians* also, as some Copies read it, *he hath given you, &c.* then he argues from the gift of the Holy Spirit they had received against living in the sin of uncleanness. This would be very disagreeable not only to their Holy Calling, but the Holy Spirit God had given them. Or else these Arguments of the Apostle are to persuade to universal Holiness, taking Sanctification and Holiness in a larger sense, and uncleanness, for all sin in general standing opposite thereto. Sin is oft spoken of in Scripture under the notion of filth, defilement, pollution, &c. and so was typed forth under the Law, and to be cleansed from sin is a cleansing man from filthiness, *2 Cor. 7. 1.* so that to live in sin, as the Apostle argues, is to live in uncleanness, to contradict our Holy calling, to despise God, and to walk contrary to the nature and dictates of his Holy Spirit.

9 But as touching brotherly love you need not that I write unto you *y*, for *\* ye* your selves are taught of God *\* to love one another z.*

*y* The Apostle proceeds from Chastity and Justice to speak of brotherly Love, which is love upon a Spiritual ground: To love the Saints as such with respect to God as a common Father, and so all his Children are brethren, *chap. 2. 8. 9.* so *Heb. 13. 1.* and he persuadeth the practice of it by a loving and winning insinuation; sure you are forward enough of your selves. As he useth the same artifice, *Acts. 26. 27, 28.* *2 Cor. 9. 1.* wherein the Apostle tacitly commends them, and hereby would engage them to answer the commendation, and good opinion he had of them. *z* What need I write to teach you that which you have already been taught of God. The Saints have this promise, *Isa. 54. 13. Jer. 31. 34.* fulfilled, *1 Job. 2. 26, 27.* and this Divine Teaching is always efficacious, *For none teacheth like God;* not that all teaching of men is to be laid aside as some *Enthusiasts* would hence infer, but that the Apostle thought he had less need to teach that which God himself had so effectually taught them. Hereby we perceive that God's teaching doth not only enlighten the mind, but reacheth the affections, and especially inclines the heart to love, for God is love; and though they were taught other things of God besides this love, yet he mentions only this as the most proper work of the Spirit of God by the Gospel. And though common love of man to man may be found in meer Nature.

10 And indeed you do it *a* towards all the brethren which are in all Macedonia *b*; But we beseech you, brethren, that ye encrease *|| more* and more *c.*

*a* As an evidence of the truth of their love for which he commended them, and that they were taught it of God: He gives a practical instance of it in this verse, else the Apostle might have been thought to flatter, or to command a love that was without Fruit: And therefore he saith not, ye profess it, but ye do it, so *2 Cor. 8. 11.* perform the doing of it. *b* Which was a large Province, wherein were planted many Churches. Their love was not guided by Interests, Opinions, Civil Relations, or Self-Respects, but it reached to all that were brethren, and that in some real effect of it, in some work of Charity, or Liberality, or otherwise not here mentioned, but we read of it, *2 Cor. 8. 1, 2.* *c* But however their love was not yet perfect, and therefore he beseecheth them to abound more, and more; either meant as to the extent of it, not to confine it only to Macedonia, or as to the degree of it, to excell men in it, as the Greek word may be rendered: And the same word the Apostle useth, and upon the same account, *2 Cor. 8. 7.* neither Love, or any other Grace is made perfect at once, even those that are taught of God, are taught by degrees. And Love being a grace so suitable to the Gospel, and their present suffering state, he therefore especially exhorts to a progress in it.

11 And that ye study to be quiet *d*, and *\* to* do your own business *e*, and to *\* work with* your own hands *f*, (as we commanded you) *g.*

*d* He exhorts to quietness, and yet to be diligent; and probably he might see this needful, either by what he himself had observed amongst them, or by what he had heard of them, as appears by what he writes in his Second Epistle, *chap. 3. 10, 11.* to be quiet is to be of a peaceable temper and carriage, as the Greek word *Hesuchazein* importeth both. And stands contrary to strife, contention, division either upon a civil or religious account. And to study to be quiet, because the thing may be difficult especially in some circumstances of times, places, and persons. And the Greek word *Philotimeinthei* implies an ambitious study. Quietness we should pursue with an holy ambition, as that which is honourable to our selves, and our profession, *Prov. 20. 3.* The same word is used *2 Cor. 5. 9.* where its rendered *we labour, &c.* Study is properly the exercise of the mind, yet it here comprehends any kind of labour. This agrees with what the Apostle elsewhere exhorteth to, *Heb. 12. 14. 1 Pet. 3. 11.* *c* He next commendeth to them diligence, and that in our own business, and this he prescribeth

as a good way for quietness. Contentions often arising from meddling in the affairs of other men which concern us not; for which he rebukes some in this Church, *2 Thess. 3. 11.* But yet only to seek our own things is a great fault, and lamented by the Apostle. *Phil. 2. 21.* we are to concern our selves in the affairs of others when called to it, and not otherwise; and then we may reckon them among our own things. A Christians Calling is either general or particular, and what falls not within the compass of one of these, is to be accounted not our own business. And our doing and suffering ought to be kept within the Sphere of our Calling; for to suffer otherwise, is to suffer as busie bodies, which the Apostle cautions against, *1 Pet. 4. 15.* as a Bishop intruding himself into anothers Office; to which the word there alludes. *f* This condemneth idleness, and living out of a Calling, we are not only to keep within our own Sphere, but to stretch forth our hands to work. The same Precept he gives to the *Ephesians*, *chap. 4. 28.* not to steal, but to work with their hands, that they may not only eat their own bread, *2 Thess. 3. 12.* but have to give to him that lacketh; not that there is no other work, but that of the hands, The Ministers of the Gospel are excused from that, *1 Cor. 9. 6.* but not from work; there is the work of the Head, and the Tongue, and the Foot, and the Lungs as well as of the hands; but either under one species he comprehends all, or it may be he fitteth his speech to the condition of the people to whom he writes, who generally had such occupations wherein they wrought with their hands, *Thessalonica* being a great place of Trade. And the Apostle speaks of the Churches of Macedonia as a poor sort of people, *2 Cor. 8. 2.* and liberal beyond their power; though some among them might be tempted to idleness by the Charity of others to them, which, as some conceive, was the occasion of the Apostles thus writing. But if men have Estates, and upon that account need not work, yet no man is to be idle: Mens time, parts, or other Talents are to be employed, and account thereof is to be given, *Matth. 25. 19.* And the unprofitable Servant is cast into outer darkness, *ver. 30.* some way or other every man is to work, and may work for profit to himself and others, unless under some invincible impediment. *g* He means when he was with them. He might probably observe some occasion for this Commandment: Industry is of good report with all; and by meddling in other affairs, and unquiet carriage and idleness, they might dishonour their Christian profession among the Heathen, which might be the chief reason of this Commandment; and the Apostle doth not act herein as a civil Magistrate, commanding about civil affairs for the publick welfare, but as a Minister of Christ with respect to a spiritual end, as appears by what follows.

12 That ye may walk honestly *|| b* towards *|| Or, decently,* them that are without *i*, and that ye may have lack *|| of nothing k.* *|| Or, of no man.*

He enforceth his Commands by a twofold reason, The former is *ab honesto*, the other is *ab utili*. First, That ye may walk honestly or decently, as the word is rendered, *1 Cor. 14. 40.* *i* That is, Gentiles, Infidels, so they are described, *1 Cor. 5. 12. Col. 4. 5.* as those that were received into the Church of Christ, are said to be *within*. The Apostle would have them honour the Gospel before the Heathen in such moral actions which they did approve of, and were able to judge of, not understanding the higher mysteries of Faith and Gospel Holiness, which he calls walking in wisdom towards them that are without, *Col. 4. 5.* The other reason is *ab utili*, That ye may have lack of nothing; or, of no man. Have no need to beg of any man, it might offend, and be a stumbling block to the Gentiles to see Christians to beg of any, and especially of themselves, for their necessary relief; or, of nothing, that you may by your own labour be able to subsist, and not depend upon others, and so not be a burden to Friends, or a scandal to Strangers. For every man to subsist by his own labour, was the primitive Law to Adam, *Gen. 3. 19.* commended often by Solomon in his Proverbs, and enjoyed by the Apostle to believing Christians, *2 Thess. 3. 10.*

13 But I would not have you to be ignorant, brethren *k*, concerning them which are asleep *l*, that ye sorrow not *\**, even as others that have *\* 2 Sam. 12. 20.* no hope *m.*

*k* The Apostle now proceeds to a new discourse, about moderating of their sorrow for the dead, not for all, but the dead in Christ. He had either observed their sorrow in this kind excessive, while with them; or else by Timothy, or some other way, he had heard of it. Wherein observe in general, he doth not condemn their sorrow but the excess of it. Grace destroys not Nature, but regulates it; Nor reason, but rectifies it; nor takes away the Affections, but moderates them; doth not make us Stoicks, or Srocks. Affections are good when set upon right objects, and kept within due bounds, and this Christianity doth teach, and Grace doth effect. And to mourn for the dead, especially the dead in the Lord, is a duty that both Nature and Grace teach, and God requireth; and the contrary is reproved by God himself, *Isa. 57. 1.* and to die unlamented is reckoned as a Curse, *Jer. 22. 18, 19.* Its only then immoderate sorrow the Apostle here means. And to prevent it, or remove it, gives many Instructions and Arguments. And he supposeth their Ignorance might be a great occasion of it, and so instructs them about the Doctrine of the

\* Joh. 6. 45. &amp;

14. 26. Heb. 8.

11.

\* Joh. 13. 34. &amp;

15. 12. Eph. 5.

2. 1 Pet. 2. 17.

&amp; 4. 8.

|| Or, excel.

1 Pet. 4. 15.

2 Thess. 3. 7.

8. 12.

|| Or, your own

things.



Resurrection, and Christs personal coming again, which by the light of Nature, while *Gentiles*, they knew nothing of, or were very uncertain in. And the Apostle because of his short stay among them, had not had opportunity to instruct them about these things, and therefore doth it here distinctly and fully, as he doth the *Corinthians*, 1 *Cor.* 15. 12. hearing there were some among them, even of the Church itself, that said there was no Resurrection. It is such a Mystery to Reason, that it is hard to believe it; and the most learned of the Heathen doubted of it, and some exploded and scoff'd at it, as we find *Alex.* 17. 18. even such as yet held the immortality of the Soul. And hereupon in this Verse the Apostle doth assert two things in general to relieve them against immoderate Sorrow. 1. He calls the death of the Saints a sleep, *Dan.* 12. 2. *Luk.* 8. 52. *Joh.* 11. 11. 1 *Cor.* 15. 20. 51. whether referring to those that are already dead, or to dye, or that shall afterwards dye, and why should they then excessively mourn. After sleep, we know there is awaking, and by sleep Nature is revived; and so it shall be with the Saints in death. Hereupon the grave is called a bed, *Isa.* 57. 2. and the burying place *Cemeteryum*, a place of sleep. m And 2. There is hope in their death, as *Prov.* 14. 32. There is hope concerning their happy state after Death, and hope of their Resurrection, and seeing them, again at Christs coming; it is not an Eternal Farewel. This the Apostle here intends, and they will be then seen in a more excellent state, and probably to see then, as that their Christian Friends may know them; else the Apostles Argument would not have so much strength, and so well suit the present case. The Heathen and Infidels buried their dead without this hope, as they are said to be without hope, *Eph.* 2. 12. and so were excessive in their sorrows, which they express'd by cutting their flesh, making themselves bald, doleful Songs, and mourning ejaculations, express'd sometimes upon instruments. And which the *Jews* had learned from them, as appears by Gods often reproving it, and Christs putting out the Minstrels, *Mat.* 9. 23. and as that which he forbade them, *Lev.* 18. 28. *Deut.* 14. 1. And the Apostle may refer to this in the Text, as that which is not only grievous to Nature, but dishonourable to a Christians Faith, Hope, and Profession. We are hereby the betrayers of our Faith and Hope, and the things we Preach will seem false and feigned. *Cyp. de mortalitate*. And though man is said to die without hope as to a return to his former state of life here, *Joh.* 14. 7, 8, 9, 10. yet not with respect to the life at the Resurrection, in them that die in Jesus.

\* 1 *Cor.* 15. 13.  
\* 1 *Cor.* 15. 18,  
23.

14. For \* if we believe that Jesus died, and rose again n, even so \* them also which sleep in Jesus o, will God bring with him p.

As in the former Verse the Apostle made use of the hope of the Resurrection as an Argument against immoderate sorrow, so here he proves the Resurrection by Christs rising again, &c. n He supposeth they did believe that Christ died, and rose again; it was that which he had taught them, and which they had received, as being the two first and fundamental points of the Christian Faith without which they could not have been a Church of Christ. *Quest.* But how doth Christs Resurrection prove the Resurrection of the Saints? He being the Eternal Son of God might have a privilege above all? *Ans.* This first shews the thing is possible, God hath already done it in Christ. 2. Christ rose for our justification, *Rom.* 5. *1st.* and in justification sin is pardon'd which brought in Death, and which alone by its guilt can keep under the dominion of Death. 3. Christ rose not as a private person, but as the head of the body, his Church, *Eph.* 1. 4 20. &c. and so loosed the bands of Death, and conquered the grave for all his People. 4. As the first fruits, 1 *Cor.* 15. 20. which was a pledge and assurance of the whole Harvest to follow. 5. God hath predestinated the Elect whom he foreknew, to be conformed to the image of his Son, *Rom.* 8. 29. 6. He is not complete without them, *Eph.* 1. *ult.* Lastly, They sleep in Jesus, as the Text speaks; not onely live but die in him, *Rev.* 14. 13. their Union remains with Christ even in death. o By which words also the Apostle distinguisheth believers from all others; its onely they shall have the privilege of this blessed Resurrection who sleep in Jesus. And perseverance in Christ to the end, is here also intimated. p And though their Resurrection is not express'd in the Text, yet it is implied in this saying. By God is meant, as some understand here, the Son of God, who is to come from heaven, *chap.* 1. *1st.* And who will bring the spirits of just men made perfect in heaven with him, and unite them to their bodies, which cannot be done without their Resurrection. Whereby the Apostle gives another Argument against excessive sorrow for the Saints departed, they shall return from heaven again with Christ at his coming. Others understand it of God the Father, who will raise the dead, and then bring them to his Son, and bring them with him to heaven. Those that read the Text, *those that sleep or die for Jesus*, and so confine it only to Martyrs, restrain it to too narrow a sense.

15 For this we say unto you in the word of the Lord q, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep r.

q The Apostle here, sets down particularly the manner of the Lords coming, the method and order how all the Saints shall then meet with him, and with one another, which we find

not so distinctly in any other Scripture; and whereby he further prosecutes the Argument he is upon. q That they might not think that what he speaks was either by some Tradition from others, or an invention of his own; and that is ground enough for faith, to which our Judgment and Reason ought to be captivated. r That which he saith here about the Resurrection, Christs coming, the Ministry of Angels, the sound of a Trumpet, the Voice of Christ at that day, we have it in the Evangelists; but the Method and Order of all the Saints meeting together, and meeting the Lord in the Air, we find not in any express words before written, the Apostle speaks it here by extraordinary Revelation, which is the word of the Lord though not then written. And this order is express, 1. Negatively, The Saints then living upon earth shall not be with Christ sooner than those that were fallen asleep, and be caught up into the Air while the others are in the grave, and the Apostle speaks as if he should be one of the number; sure he could not think the coming of Christ should be in the Age wherein he lived, he speaks otherwise, 2 *Thess.* 2. 2. Or that his life should be prolonged to that day. For the time of his departure, he saith, was at hand, 2 *Tim.* 4. 6. But he looks upon the whole body of Saints together, and himself as one of that number, and so speaks, *we which live and remain*, &c. As in 1 *Cor.* 15. 51. *We shall not all dye, but we shall all be changed.* 2. Affirmatively, *The dead in Christ shall rise first*, that is, before they that are alive shall be caught up into the air. They shall stay till the rest be risen: As 1 *Cor.* 15. 51. *We shall not all dye, but be changed and in a moment*; which the Apostle calls *clothing upon*, 2 *Cor.* 5. 2. and which he rather desired, than to be unclothed, *ver.* 4, and then they that are dead in Christ shall rise, and be united to the in one visible body.

16 For \* the Lord himself shall descend from \* 2 *Thess.* 1. 7. heaven with a shout s, with the voice of the a ch-angel t, and with the trump of God u: and the dead in Christ shall rise first:

s The means which effect this. The word *shout* in the Greek signifies a command, or word of command; alluding to Mariners, or Souldiers summoned to be ready with their assistance, when called upon. And may refer to the Angels, whom Christ now summons to attend and assist in that day. And the Evangelist speaks of the voice of Christ, *Joh.* 5. 28. which is there said to raise the dead. Whether these are an Oral shout and voice, from the mouth of Christ, or only an expression of his Divine Power, whereby he shall awaken them that sleep out of the grave, is a Question I shall not be curious about. t Christ is said to come with all the Holy Angels *Mat.* 25. 31. and to send his Angels with a great sound of a Trumpet, *Mat.* 24. 31. But here is mentioned only the Arch-angel and his voice, instead of all the rest, they all coming under his conduct. Though there be not such distinct Orders of Angels as the Schoolmen affirm, yet there is order among them, as Arch-angel implies. And whether he will put forth an audible voice or not at that day; or whether this Arch-angel be not the same with Christ himself, who is the head of all Principality and Power, *Col.* 2. 15. I leave it as doubtful; but however it is certain the Angels shall be ministering to Christ at that day, especially in the Resurrection of the Elect, *Mat.* 24. 31. and severing the Righteous from the Wicked, *Mat.* 13. 41. u As 1 *Cor.* 15. 52. And whether this be to be taken literally, and distinct from the shout and voice before mentioned, or used only to shew forth the divine power of God that shall gather all the Elect together out of their Graves, as the Trumpet in War gathers the scattered Army; or as the silver Trumpets under the Law, assembled the congregation of Israel, I shall not be positive. And this is the account of the Saints that are raised.

17 Then we which are alive and remain, shall be caught up together with them \* in the clouds, to meet the Lord in the air: and so shall we \* ever be with the Lord w.

w Christ will have a Church to the end of the World, and some will be found alive at his coming, and will be caught up or snatch'd up, to denote its suddenness, as it may be in the arms of Angels, or by some immediate attractive power of Christ; and it will be together with them that are now raised from the dead; they shall ascend in one great body, and it will be in the clouds, As Christ himself ascended in a cloud, *Ach.* 1. 9. and so will return again, *Mat.* 24. 30. he making the clouds his chariots, *Psal.* 104. 3. To meet the Lord in the air, 1. To congratulate his coming, when others shall flee and tremble. 2. To put honour upon him; as the Angels will also attend him for that end. 3. To receive their final discharge. 4. To be visibly joyned to their Head. 5 To be assistants with him in judging of the World, and to reign with him upon Earth. And whether the last judgment will be upon the Earth, or in the Air, I shall not determine. But after this Christ and his Saints shall never part. Their first meeting shall be in the Air, and their continuance will be with him while he is in this lower world, and after that they shall ascend with him into heaven, and so be for ever with him. *Augustin* imagined that the Saints that are found alive shall in their rapture dye, and then immediately revive, because it is appointed to all men once to die; but the Apostle saith expressly, *we shall not all die, but we shall all be changed*, 1 *Cor.* 15. 52.

\* *Rev.* 11. 12.  
\* *Joh.* 12. 25.  
& 14. 3. & 17.  
24.

18 Wherefore, comfort † one another with these words x.  
x The Apostle makes application of all this Discourse to the end he designed, which was to comfort them under their sorrows for departed Christian Friends. And he saith not, be ye comforted, but *comfort one another*: To put them upon the great Duty of Christian Sympathy, though this is a duty we owe to all, yet especially to the Saints, and more especially of the same particular Congregation. And Funeral sorrows are usually most afflictive, and therefore need to be allay'd with words of comfort, and not with any words but, saith the Apostle, *with these words*, or these things, as the *Heb.* the things or words that he had before laid before them. The Philosophers used many Arguments against the fears of Death, and for comfort under funeral sorrows, but Christians should fetch their comforts from the Scriptures. These are the best, most solid, most durable, and universal, and therefore the Apostle commends them to the believing *Romans*, *Rom.* 15. 4. as here to these *Thessalonians* particularly. These considerations that those which sleep in Jesus shall rise again, and that we shall meet them again, and we and they shall be for ever with the Lord together is a great relief against the sorrows of their departure hence. And the comforts arising hence may serve to support under other sorrows as well as these, which the Apostle also might intend in the words.

C H A P. V.

1 But of the times and the seasons, brethren, ye have no need that I || write unto you y.

y But when shall these things be might some say, as the Disciples asked Christ, *Matth.* 24. 3, 35. *Act.* 1. 6. He tells them, *'tis not for you to know times and seasons*: Not that they knew them in particular already, but there was no need they should know them. It may be some among them were too curious to enquire. He doth not say they could not be known as being put into Gods own power, as *Act.* 1. 7. but ye have no need that I write of them. The Apostle as in his preaching, for his writing had respect to what was most needfull, and profitable for the people; as when the Disciples askt, *are there few that shall be saved*, Christ answered them in that which was most needfull to them, *Luke* 13. 24. and so doth the Apostle here instead of acquainting them with the times and seasons, puts them upon watchfulness, that they might not be surpris'd, as in the following verses: and to improve the knowledge they had already, which was this, that Christs coming would be sudden.

2 For your selves know || perfectly that \* the day of the Lord so cometh as a thief in the night z.

z By times and seasons then before-mentioned, he meant the time of the Lords coming, or he applies what he spoke in general to this particular, which he here calls the day of the Lord. And though they knew not the particular time, yet they did know this, it would be sudden and unexpected, *coming as a thief in the night*, *Rev.* 16. 15. the comparison is to be restrained only to the suddenness of it; for his coming will be welcome, and so not as a Thief to all that believe: And it is called the day of the Lord here and elsewhere, *1 Cor.* 3. 13. *Phil.* 1. 6, 10. And that day, *2 Tim.* 1. 18. not to be taken for a natural day, but a certain period of time. Any eminent manifestation of God either in works of Mercy or Judgment are called his day in Scripture, *Isa.* 2. 12. *Jer.* 46. 10. And so because Christ will be more eminently manifested now than ever before, therefore his coming is called his day, and that it would be sudden, they did not only know, but know perfectly or accurately, *Eph.* 5. 15. circumspectly: There could be only conjectures about the particular time: The influence hereof was powerful upon their hearts, and so they may be said to know it perfectly. In Religion knowledge is not perfect which is not operative.

3 For when they shall say, Peace and safety a, then sudden b destruction cometh upon them, as travel upon a woman with child c, and they shall not escape d.

a By these words the Apostle proves that the day of the Lord will come unexpected, by the security that will be then found in the World. They say it in their hearts and practice, if not with their Tongues. And he useth two words the better to express the greatness of this security, present peace, and no danger of sliding, as the words import: And as the effect of Christs coming will be destruction to such, which will be Salvation to others, *Heb.* 9. last. so through their security it will be b sudden destruction, c which he describes under the similitude of Travel upon a Woman with Child, which doth for the most part come of a sudden, and is the most exquisite pains in Nature, and is often made use of in Scripture to set forth extremity of misery, *Isa.* 13. 8. *Jer.* 13. 21. d And these pains come upon her unavoidably, so saith the Apostle of these mens destruction, *and they shall not escape*, or in no wise escape, express in the *Greek* by two Negatives, which do strongly affirm.

4 But ye, brethren, are not in darkness e, that that day should overtake you as a thief.

e Left these believing *Thessalonians* should be terrified in their minds by this Discourse, he adds this by way of comfort to them, that they shall not be surpris'd as others, though they did not know the particular time of Christs coming, yet it would not find them unprepared for it as the World would be, and the Reason he gives is, because they are not in darkness: Darkness is to be taken Metaphorically, and so in Scripture it's taken either for Sin, Ignorance, or Misery. The two former are here meant, especially Ignorance. These *Thessalonians* were brought into the light of the Gospel: They had the knowledge of Christ, and the way of Salvation by him, particularly they knew of his coming; and the manner and ends of his coming, which the Infidel World did not; and though Christs coming would be to others as a Thief in the night, yet not to them.

5 Ye are \* all the children of light, and the children of the day f, we are not of the night, nor of darkness g.

f And because the night is the time of darkness, and the day of light, he therefore hereby describes their present state positively; *ye are all the children of the light, and the children of the day*, which is an *Hebraism*: Ye are partakers of a Spiritual Light, and this Light is not the darker Light of Nature, or the Light of Prophecy which the *Jews* had, compared to a Lamp, *2 Pet.* 1. 19. but ye are Children of the day, as the time of the Gospel is called day, *Rom.* 13. 12. *2 Cor.* 6. 2. g 2 Negatively, *Ye are not of the night, nor of darkness*, your state is exceeding different from other Gentiles, and from what it once was, as the light is from darkness, and day from night, not as if there was no ignorance remaining in them, for the best men see but through a glass darkly, *1 Cor.* 13. 12. but the Apostle compares them with their former estate when they were Gentiles, and with the *Jews*, under the Law, and with respect to their state in Christ, they were not Children of the night, or as to their state of the night, but children of the Light, and of the Day.

6 Therefore let us not sleep, as do others h; but \* let us watch i and be sober k.

h The Apostle draws this Inference from the foregoing verses in a twofold Duty, 1. Negative, sleep is not proper for the children of the day, but of the night: And as the night and darkness are to be taken metaphorically, so the sleep. And though it hath several acceptions in Scripture, yet it is here taken for security. As the natural sleep binds up the senses, and men are not aware of approaching danger, so doth the sleep of the Soul. It darkens the mind, stupifies the Spiritual sense, that men prepare not for the coming of Christ, nor to avoid the destruction that will then come suddenly upon them, and *Rom.* 13. 11, 12. is a place parallel to this. *It is high time to awaken out of sleep, &c. The night is far spent, the day is at hand, &c.* i 2. Positive, Watching stands contrary to sleep, the senses are then in exercise, which were bound up by sleep, when the Soul is watching the faculties are in a Spiritual exercise to apprehend both our Interest and our Duty, to take hold of that which is good, and to avoid the evil, the evil of sin, and the evil of suffering. But watching here in the Text especially refers to the coming of Christ, to prepare for it, that we may not be surpris'd as others will, and to be in a readiness to be found of him in peace, without spot, and blameless, *2 Pet.* 3. 14. k Sobriety is reckoned to be one branch of temperance, and one of the Fruits of the Spirit, *Gal.* 5. 23. and one link of the chain of Grace, *2 Pet.* 1. 6. It hath its name in the *Greek* signifying either soundness of mind, or continency of mind; a mind kept or held within its due bounds. It is usually taken for moderation in meats and drinks, setting bounds to the Appetite, but it extends to all earthly things, as Honour, Riches, Pleasures, to have our affections to them, our cares about them, our endeavours after them kept within due bounds; and all this upon the account of Christs coming as a necessary preparation for it, vid. *1 Cor.* 7. 29, 30, 31. *1 Pet.* 4. 7. Sobriety and watching are here join'd together, and so *1 Pet.* 4. 7. and 5. 8. For as intemperance in meats and drinks makes the body dull and sleepy, so without temperance and sobriety the Soul will be disabled to watch.

7 For \* they that sleep, sleep in the night, and they that be drunken, are drunken in the night l.

l The Apostle inforceth the former duties of watchfulness and sobriety from the consideration of their present state. They that sleep choose the night to sleep in, and they that would be drunk choose the night for it. Drunkenness being so shameful a Vice, especially in the Apostles time, that men were ashamed to be seen drunk in the day time, vid. *Act.* 2. 15. *Eph.* 5. 12, 13. And in ancient times they had their Feasts in the night: Ye therefore that are not in the night of your former ignorance, ought neither to be found in the sleep of security, nor in the sin of Drunkenness, whereby may be meant also any kind of intemperance, for a man may be drunk, and not with wine. *Isa.* 29. 9. drunk with Pleasure, with Cares, with sensual Love, and Desires, with Passion, and by Spiritual Judgments upon the Souls, *Isa.* 29. 10.

8 But let us, who are of the day, be sober m,

Or, exhort.

Or, to be written to you.

Or, exactly, or thoroughly.  
\* Matth. 24. 42.  
† 2 Pet. 3. 10.

\* Luke 21. 34.  
35.

\* Eph. 5. 8.

\* Matth. 24. 42.

\* Luke 21. 34.  
35. Rom. 13.  
13. 1 Cor. 15.  
34.



\* 11a. 59. 17.

putting \* on the breast-plate of faith *n* and love *o*, and for an helmet the hope of salvation *p*.

*m* The Apostle here commands two Spiritual Duties, and the former is Sobriety, which he mentioned before, ver. 6. as a preparation for Christ's coming; but here as that which was suitable to their present state, and as standing opposite to that Drunkenness in the foregoing verse. It is not sufficient to abstain from vice without practising the contrary virtue. *n* The other Duty is putting on their Spiritual Armour. The former was to secure them against the good things of the World, the latter against the evil of it, that they be not overcome of either. The Armour he mentions is Spiritual. Soldiers have their Breast-plate, and Helmet for their Bodies, so hath the Christian these for his Soul. As the Breast-plate and Helmet secure the principal parts of the Natural Life, the Head, and the Heart, so doth the Christian Armour secure the Life of the Soul, and therefore these two pieces are only mentioned as being most necessary. His Breast-plate is Faith and Love. *n* First, Faith, in Eph. 6. 14, 15, 17. it is called a Shield, here a Breast-plate. Great things are ascribed to Faith in Scripture, it is that whereby we are Justified, Adopted, United to Christ, have our hearts purified, &c. but here it is to be considered as a defensive Grace, and it doth defend as it assents to the Doctrine of the Gospel as true, particularly the Doctrine of the Resurrection, and the coming of Christ, with the effects and attendants thereof before mentioned: And as it doth depend upon God's faithfulness and all-sufficiency to perform his promises, and applying them to our selves for our support and comfort; so Faith is a Breast-plate or defence, and as it is a defence against temptations, so particularly against that sudden destruction that will come upon the secure World before-mentioned. *o* Secondly, Love, and Love is joined with Faith to shew it to be a true and lively Faith, when it worketh by Love, Gal. 5. 6. and love when it worketh produceth many blessed effects, and particularly as Faith it will be a Breast-plate of defence: It will defend against the persecutions and afflictions of the World: *Many waters cannot quench love, nor the floods drown it, Cant. 8. 7.* Slaviſh fear will overcome us if we want Love to defend against it when true Religion is under disgrace, and persecuted in the World: Love will defend against Apostasy, and so help us to persevere to the coming of Christ, which the Apostle had been speaking of, and Love being seated in the heart, is well compared to a Breast-plate that encompasseth the heart. *p* Secondly, the other piece of Armour is the Helmet, so called in the Greek from encompassing the head: And this Helmet is said here to be the hope of Salvation. In Eph. 6. 17. we read of the *Helmet of Salvation*, but the hope of it is there to be understood, for Salvation is no grace of the Spirit, and so of it self no part of a Christians Armour. Hope of Salvation is of great use to a Christian many ways: It is a Cordial to comfort him, a Spur to quicken him, a Staff to support him, a Bridle to restrain him, and so also an Helmet to defend him; and therefore no wonder that the Apostle calls true Hope a lively Hope, 1 Pet. 1. 3. And as it self is lively, so it is a defence to the Life of the Soul, as an Helmet is to the Life of the Body. *Hope deferred maketh the heart sick, faith Solomon, but if quite disappointed and lost, the heart sinks and dies.* Let Afflictions and Distresses break in like a Flood, yet hope will keep the head above water; and if Satan assaults the Soul to drive it into despair, this hope of Salvation will be a defence to it, so that the Christians Armour mentioned in this verse are Faith, Love, and Hope, which Divines call the three Theological Graces, and placed together by the Apostle, 1 Cor. 13. last. And these the Saints who are Children of the day, are to put on, whereby they shall be armed for the coming of Christ with this Armour of Light, Rom. 13. 12. and against the destruction which will then surprize the Children of the night.

9 For \* God hath not appointed us to wrath, but to obtain salvation *q* by our Lord Jesus Christ *r*.

*q* Some Expositors make these words an argument to all the Duties of Holiness mentioned both in this and the foregoing Chapters, and it is true, that the knowledge of our being Elected, or appointed to Salvation, doth not in the Elect encourage to sin or sloth, as some affirm, but engage to all holiness; but I had rather restrain the words, and that either to the hope of Salvation mentioned immediately before, and then the sense to be this, we may well hope for Salvation seeing God hath appointed us to it, or to his whole discourse about the coming of Christ, and so they may give the reason why the dead in Christ must rise, and must with the Living Saints meet the Lord in the air, and be for ever with him; yea, and why they need not fear the destruction that will come upon others at that day, and why they should be watchful for its coming, because faith the Apostle, God hath not appointed us to wrath, but to obtain Salvation, &c. having spoken of two sorts of persons, the Children of the day, and Children of the night, and the sudden destruction of the one, and Salvation of the other at the coming of Christ; he here ascends to the first Original of both, which is God's appointment, which is an Act of God's Sovereign will, determining mens final Estates, which seems to be more than meer prescience, or foreknowledge, an act of Gods mind, as appears by Rom. 8. 29. 1 Pet. 1. 2. or more than appointing of the means and way of Salvation, but not of persons to be saved, or of persons only materially, as to the number how many, but not formally, or individually who

they are that shall be saved; whereas the Apostle writes of some whose names are in the book of Life, Phil. 4. 3. and that from the foundation of the World, Rev. 17. 8. and chosen before the foundation of the World, Eph. 1. 4. otherwise every mans Salvation would depend more upon the uncertainty of Mans Will, than the Eternal and immutable Will of God; whereas whatever God works in man's Salvation, is according to the Counsel of his Will, Eph. 1. 11. And Gods Counsel is certain, immutable, and eternal, extending not only to actions and means, but persons, Rom. 8. 29, 30. neither is this appointment of God grounded upon the foresight of mans Faith; for if Faith be the gift of God, this gift proceeds from Gods counsel and fore-appointment; else men may say, That I may be saved, I must thank God, but that I am saved, I must thank my self. And hence there is a possibility for no man to be saved; and all the counsels of God in Christ to be made frustrate; but this is no place for controversy, only where God appoints to Salvation, he appoints also to means, and without the means, there is no attainment of the end, Eph. 1. 4. 1 Pet. 1. 2. And the Apostle here makes Salvation stand opposite to Wrath, what before he call'd destruction, verse 3. he here calleth Wrath, because Gods Wrath produceth it, and is manifested in it. And those that are saved, are delivered from it, and the supreme reason is, because they were not appointed to it, but to Salvation, and none that are appointed to the one, are appointed to the other. The vessels of Wrath and of Mercy are set in an opposite distinction, Rom. 9. 22, 23. and so in the Text to illustrate the Mercy of God the more in them that are saved: And whereas the Apostle calls it the obtaining of Salvation, it implies mans endeavours for it, though he be appointed of God to it, and speaking positively not only of himself, but these believing Thessalonians also, he hath appointed us to obtain Salvation, doth not this also imply that some good assurance of Salvation may be obtained in this World. The Decrees of Salvation are executed in him, and by him. And there is no Salvation in any other, Acts 4. 12. And he saveth not only by his Doctrine and Example as some have affirmed, but by his blood as the meritorious, and his Spirit as the efficient cause of Salvation; whether the Infinite Wisdom of God could have found out another way I shall not enquire, but this it hath pitched upon, wherein Mercy and Justice are admirably glorified together, and the highest engagement imaginable laid upon men to love, serve, and honour their Creator. And as the freeness of Gods Grace is manifested in his appointing men to Salvation, so the exceeding Riches of it in saving them by Jesus Christ. And whereas two things are necessary to it, the reconciling us unto God, and restoring his Image in us: The former we have by the merit of his Blood, and the latter by the operation of his Spirit; so that we have no ground for that fond opinion, That if men walk honestly and uprightly, they may be saved in any Religion.

10 \* Who died for us, that whether we \* Rom. 14. 23, wake or sleep we should live together with 2 Cor. 5. 15. him *f*.

*f* Some refer these words to the latter end of the foregoing chapter, where the Apostle had spoke of the Saints Death and Resurrection, which is their sleeping and waking as they are here call'd. And their being for ever with the Lord is here called their living together with him. And lest it might be thought that none should be with Christ until they awaked at the Resurrection, he therefore speaks of living with Christ even when we sleep. He had spoke of sleep in another sense ver. 6. as meant of security, but here meant of death, as its taken chap. 4. 14. And as watchings set opposite to the former sleep, so here waking to the latter, which is a Resurrection from death. And we hence gather that the Soul doth not sleep with the Body, but lives with the Lord when that sleeps in the Grave. As the Apostle expected to be with the Lord upon the dissolution of his Body, Phil. 1. 23. and he mentions it as the privilege of other Saints as well as his own, 2 Cor. 5. 1. When we sleep we are with him only in our Souls, when we wake we shall be with him both in body and soul. And both these we have from Christs death. If he had not died Heaven had been shut against our Souls, for our entrance into the holiest of all is by his Blood, and the veil of his Flesh rent for us, Heb. 10. 19, 25. and the grave would have shut up our Bodies, and there would have been no Resurrection, so that our living with Christ both when we sleep and when we wake springs out of his death. Others carry these words no further than the foregoing verse shewing how we are saved by Christ; faith the Apostle, he dyed for us. As God appointed persons to be saved, and Christ to be the person to be saved by, so also to be saved by his death, with respect to his Father he is said to be put to death, 1 Pet. 3. 18. with respect to his own freedom and willingness, he is said here to dye for us. And his dying for us implyeth the greatness of our guilt, and expresseth the greatness of his own love, John 15. 13. He loved us, and thereupon would have us live with him, and he dyed that we and he may live together. And so he may be said to dye for our Salvation, the substance whereof consisteth in our living with him. To live with so glorious a person, and a person that is full of love to us, and shall then be perfectly beloved of us, and that stands in many near relations to us, and whose presence will have such a blessed influence upon us, and in such a place as Heaven is, and that for ever, sure carries the substance of our Salvation in it. And if this was the end of his death, sure it was more then to be an example of Faith, Patience, and submission to God. Or to confirm to us the

\* Rom. 5. 22.

1 Pet. 2. 8.

Jude 4.

the Doctrine he preached; it was to satisfy divine Justice, and obtain the pardon of our sin, and merit for us the privilege of living with him.

11 Wherefore || comfort your selves together t, and edifie one another u even as also ye do w.

t These words are an exhortation to the whole Church of Thessalonica, to comfort and edifie one another. Though the ministry is appointed to this by especial office, yet private Christians are to practise it to one another, the former doth it in way of authority, the latter in a way of charity. The Apostle had laid before them many comfortable truths; which they were to comfort one another by; and if we read the words, *exhort one another*, it refers to the necessary duties of Religion he had mentioned in this and the foregoing chapter. u And this follows from both the former, as alluding to an house that is built up by degrees; and so is every Church the house of God; and consisting of living stones, every part is to seek the building up of the whole. And by mutual exhortation and comfort the whole may be edified: Christians then are to be blamed that only seek to edifie themselves, and much more they who pull down and divide, and destroy instead of building up. w And what the Apostle exhorted them to, they were already in the practice of; for which he here again commends them as he had done upon several accounts before, not to flatter but to encourage them to proceed, and to set before other Churches their example for imitation.

12 And we beseech you, brethren, \* to know them which labour among you w, and are over you in the LORD x, and admonish you y:

13 And to esteem them very highly in love z for their works sake a. And be at peace among your selves b.

w The Apostle spake before of their private duties as Christians to one another, now of their duties to their Pastors and Teachers. Left by what he had said they might think the Ministry needless. It seems this Church was seled under Officers which is called an Organical Church. And though the Apostle himself was driven from them by Persecution, yet they were not without Ministers and Teachers, and they owed a great duty to them, to which he doth lovingly exhort them. And he describes them not by the name of their office, as Pastors, Elders, or Ministers, but by the work of it. The word imports diligent labour causing weariness, as 1 Tim. 5. 17. *That labour in the word and doctrine*, which shews both the nature of the work of the Ministry it is laborious; and the duty of Ministers therein, not to seek the honour and profit of the Office, and refuse the labour of it; they have the work of Teaching, and of oversight or government and admonition, and all require labour. x The same word is used 1 Tim. 5. 17. and translated *ruling*, it signifies that superintendency and precedence, which the Elders or Ministers have over their respective Flocks, and it is said to be *in the Lord*, either to distinguish them from Civil Officers, or to shew both the original rule and end of their Office; it is from the Lord by institution; and to be managed according to his Laws, and directed to his service, and glory as its end. y The word is often used in the New Testament, *Acts* 20. 31. *Rom.* 15. 14. *Col.* 1. 28. and 3. 16. and signifies either the putting into the mind by way of instruction, or upon the mind by way of counsel, threatening, or reproof; and that either publicly or privately: z Now the duty they owed to them is, 1. To know them, as in the former words, that is, to own them in their office; to have regard to their teaching, and to submit to their government, and to reward their labours, as knowing is often taken in Scripture to express the acts of the will and affection, and the actions also of the outward men, as well as of the mind, as *Psal.* 1. 6. and 101. 4. 2. To esteem them very highly in love for their works sake, *ὀφειλομεθα αὐτοῖς* *vid.* *Rom.* 5. 20. 2 Cor. 7. 4. The words in the Greek carry such an emphasis as cannot well be express in English, importing esteem and love to an hyperbole, their love was to be joined with esteem, and esteem with love, and both these to abound and superabound towards them. We read of a double honour 1 Tim. 5. 17. which contains the whole duty of people to their Ministers. a Whether of Teaching, Ruling, or admonition. Their work is in it self honourable, and work that tends to your Salvation, and though their persons be meant, yet to esteem and love them for their work; or if upon any other account they deserve it of you, yet their work is to be the chief reason thereof; especially considering that their work more immediately respected them of this Church rather than any others; and their labour was amongst them. Or as some read it *in you*; to instruct, edifie, and comfort your inward man. b Some copies read it, *with them*, *αὐτοῖς* for *ἐαυτοῖς*, by a little alteration of the Greek word, and then it still refers to their Teachers; they should be at peace, or live in peace with them. For oftentimes dissensions arise betwixt Ministers and people, whereby their edification is hindered. But I rather follow our own translation; and so it is a new duty of the people towards one another, to preserve mutual peace among themselves, and yet these words may respect the former. For if the people give honour and respect to their Ministers, it may be a means to preserve peace among themselves: among the *Corinthians* the applauding of some of their Teachers, and the

contempt of others made great Schisms and divisions amongst them. Our Saviour useth these very words to his Disciples, *Mark* 9. 50. from whence the Apostle might take them. And the duty of peace he often presseth in his Epistles, *Rom.* 14. 19. 1 Cor. 7. 15. 2 Cor. 13. 11. *Col.* 2. 15. *Heb.* 12. 14. which was to prevent Schism, which breaks the bonds of peace, and may make the labours of their Teachers less successful.

14 Now we || exhort you brethren c, \* warn them that are || unruly d, comfort the feeble-minded e, \* support the weak f; be patient towards all men g.

c Some think the Apostle now turns his speech to their Teachers whom he here calls Brethren in a more peculiar sense; and because the Duties here enjoined do more properly belong to the Ministry. But others more truly judge he continues his Discourse to the whole Church, and the several Members of it. The same Duties are to be performed by both, though under a different Obligation. As in the Civil state all are to seek the good of the Commonwealth, though the Magistrates and Governours are more specially obliged by Office. d Or Admonish; as the same word is rendered in the former verse, here meant of brotherly, there of ministerial admonition, wherein great prudence is to be used, as to time, place, persons, manner: And the *unruly* are such as keep not their place, alluding to Souldiers that keep not their rank, and station, and they are called in the Margin *disorderly*, and that 1. In civil respects, when men live without a calling, or being in it, neglect it, or intrude into other mens business, and perform not the Duties of their Civil Relations. 2. In Natural respects, when men follow not the Light of Nature, and fulfil not the Law of Natural Relations. 3. In Spiritual respects, when men neglect or transgress the Rules and Order of their walking in their Church-State, either with respect to their Teachers, or one another. Admonition belongs to such, and is the first step of Church-censure when regularly performed. e *ὀλιγοψύχοι* Or the pusillanimous, men of little Souls, as the word imports, such as dare not venture upon hazardous duties, or faint under the fears or feeling of afflictions, or are dejected under the sense of sin, and their own unworthiness, or fears of Gods Wrath, and assaulted by Temptations which endanger their falling. f *ἀντιχρῆτοι* an allusion to such as lift at one end of the burden, to help to bear it, answering to the word *συναίσουμβάτευται*, *Rom.* 8. 26. *The Spirit helpeth our infirmities*: And the weak are either the weak in Knowledge, weak in Faith, that understand not their own Liberty in the Gospel, *Rom.* 14. 1. 1 Cor. 8. 9. And hereupon cannot practise as others do. Their Conscience is weak, 1 Cor. 8. 12. And so were in Bondage to some Ceremonial Rites, when those that were strong stood fast in their Liberty. These are to be supported, dealt tenderly with, and not to be despised, or rigorously used: Or, weak in Grace, new Converts, Babes in Christ, tender Plants, not well rooted in the Gospel. g This Duty is universal, the former concerned only the Saints. The word signifies Longanimity, or Long-suffering, and is often attributed to God, *Exod.* 34. 6. *Rom.* 9. 22. It consisteth in the deferring, or moderating of anger, to wait without anger when men delay us, and to suffer without undue anger when they deal injuriously with us, whether they be good men or evil, believers or infidels, the strong or the weak, Ministers or People.

15 \* See that none render evil for evil unto any man h: but ever \* follow that which is good i, both among your selves, and to all men k.

h These words seem directed to the guides of the Church, who are called Overseers, *Acts* 20. 28. and therefore the Apostle requires them to see that none render evil, &c. Or if to the whole Church as before, then it is a solemn charge which they ought to be all circumspect in observing: And the charge is first negative not to render evil for evil; which is to revenge themselves; and that is forbidden by the Apostle, *Rom.* 12. 17, 19. 1 Pet. 3. 9. And is the resisting of evil, forbidden by our Saviour, *Matth.* 5. 39. But is to be understood of private revenge rising out of malice, not of public censures either Civil or Ecclesiastical. Or of seeking reparations for injuries received in Courts of Justice according to Law and Equity. This private revenge cannot consist with that patience that he required towards all men in the foregoing verse, nor is it conformable to the example of Christ, 1 Pet. 2. 23. nor to the Christian calling and profession, 1 Pet. 2. 21. 2. Positive, good in it self, or that which is good to others as the word is often taken, *Mat.* 7. 11. *Luke* 1. 53. *Gal.* 6. 6. and so stands opposite here to the rendring of evil. And the word *follow*, signifies an earnest following, which is sometimes taken in a bad sense, for persecution, *Matth.* 5. 11. and sometimes in a good sense, as 1 *Heb.* 12. 14. *Pet.* 3. 11. and to follow good imports more than only to do good, 1 Pet. 3. 11. when the inward bent of the Soul, and the outward endeavours are towards doing good. And this ought to be ever, or always, that is in all places, times, occasions, company. Mans course of Life ought in this to be uniform, though his outward condition vary. Sometime to do good to the Souls, sometimes to the Bodies of men, and that either in a privative or positive good; preventing evil, or bestowing that which is good, k *Do good to all, and especially to the household of Faith*, *Gal.* 6. 10. As they say of good,

Or, beseech.  
\* 2 Thess. 3.  
11, 12.  
Or, disorderly.  
\* Rom. 15. 1.  
Gal. 6. 2.

\* Prov. 17. 13.  
and 24. 29.  
1 Cor. 6. 7.  
\* Gal. 6. 10.

Or, exhort one another.

1 Cor. 15. 18.  
Phil. 2. 29.  
Heb. 13. 7, 17.



good, the commoner the better, but the contrary of evil, Christians stand in a special relation to one another, but in a common relation to all, and every Relation ought to be filled up with good. As love is a common debt to all men, so the fruit of it which is doing good. Our doing good should not be confined among Christians only of one way, opinion, or congregation, nor to men only under some limiting circumstances, but it should reach all men as we have ability, opportunity, and call; even Enemies themselves, as our Saviour requires *Matth. 5. 44.* This is to act like God, and may commend Religion to all men, and is not to be looked upon as commended by way of counsel as the Papists say, but commanded by precept. And it is not enough not to do evil, but we must do good, not to save a mans Life when we have power to do it, is to kill him, as Christ argues *Mark 3. 4.* so not to save a mans estate, when we may, is to steal from him.

#### 16 Rejoyce evermore l.

Here the Apostle adds more Christs duties, briefly express, and set close one to another, and they seem to have a mutual connexion, but not so relative to others as those before mentioned, but personal to themselves. He begins with the duty of Rejoycing, joy is an affection of the Soul springing from the hope or possession of some suitable good. And it is either natural, which is common to men with beasts, arising from that good that is suitable to their several natures. Or spiritual, which is Joy wrought by the Spirit, and exercised upon spiritual objects. And this the Apostle here means, and is called rejoycing in the Lord, *Phil. 4. 4.* and the joy of the Holy Ghost, *Rom. 14. 17.* arising either from what spiritual good we already possess, or hope to possess, *exhibita & promissa*, Bernard. which is thereupon called a rejoycing in hope, *Rom. 5. 2.* and *12. 12.* The Apostle speaks here of the duty indefinitely, only requires it to be evermore, so *Phil. 4. 4.* Though God sometimes calls to mourning, yet its no where said mourn evermore, because rejoycing ought to be in a more constant practice, and all spiritual mourning tends to it, and will end in it; and he commends it as seasonable to these Thessalonians to support them under their present sufferings. The grounds of a Christians Joy always abide, and he is not only to retain it in the habit; but to mix it with all his sorrows, and sufferings, as *1 Pet. 1. 6.* *Ye greatly rejoyce though for a season in heaviness.* Whereas carnal mirth is mixt with sadness, *Prov. 14. 13.* So that a Christian ought to rejoyce in every condition, not only in prosperity but adversity, and especially when called to suffer for Righteousness sake, as *Matth. 5. 12.* *1 Pet. 4. 13.* It is not only allowed but commanded. This joy is one great part of Gods Kingdom even in this World, *Rom. 14. 17.* much more in the World to come. And therefore the Apostle speaks of rejoycing evermore, whereas mourning is but for a time, and ends to the Saints in this Life.

#### 17 Pray m without ceasing n.

This is a means to maintain our rejoycing, and therefore next mentioned. Prayer is a making known our requests to God, *Phil. 4. 6.* And it is either mental in the heart only, as *Hannah* was; or vocal, express with the voice: or as some add, vital; so good works have a voice to bring down blessings, as mens sins cry for vengeance. n Nor as the *Euchites* and *Messalians*, of old, who hence thought no other duties were required, but always Praying; but by the word in the Text, is either meant a praying without fainting, as in the parable, *Luke 18. 1.* and which the Apostle calls a perseverance in prayer, *Eph. 6. 18.* *Col. 4. 2.* *προσευχόμενοι*, or praying with strength, as the greek word there imports, and so not to faint, so *Rom. 12. 12.* Or a praying in every thing, as *Phil. 4. 6.* *In every thing let your request be made known*, &c. Or, in every season, as *Eph. 6. 18.* to take hold of the seasons of prayer. Or, in all seasons and times whether good or bad, yet still to pray. And all this is meant by the word in the Text, which is also used *Rom. 1. 9.* *1 Thess. 1. 3.* and *2. 13.* and implies in general no more but a constant course of prayer, so *Col. 4. 2.* to watch unto prayer as that the course of it be not interrupted by any diversions. As also to preserve an heart disposed to pray at all times: and to mingle ejaculatory prayers with the several actions of our lives, our wants are continual and God will be acknowledged in all our supplies, and therefore we ought to pray continually.

#### 18 \* In every thing give thanks o: for this is the will of God p in Christ Jesus concerning you q.

When we have obtained mercy by Prayer, then we are to give thanks, and what ever we may pray for, that we ought to give thanks for. And so by that understand and limit the general expression in the Text. We are not to give thanks when we fall into sin, for that we ought not to pray for. Yet if we have the pardon of it, or get any good by it, we should then give thanks; and so may be said concerning affliction, we are to give thanks in every condition, either of prosperity or adversity. And with all our supplications, we are to join thanksgivings, *Phil. 4. 6.* *Col. 4. 2.* and thanksgiving properly refers to some mercy received, whether privative, or positive, temporal, or spiritual, private or publick, and we are in all these to give thanks. Though praising God may reach further, which is to adore the excellencies of his being as they are glorious in themselves, or the excellencies of his works as they are in themselves praise worthy. And Thanksgiving for mercy received is. 1. A taking notice of it as coming from God. 2. Setting a due value upon it. 3. A sense of Gods goodness

and our own unworthiness. 4. Praising him for it. p Some carry this as a motive to all the preceding duties, but rather to this last mentioned. As if this was in special the Will of God; being a duty so much to his own glory and our good, and by will we must by a Metonymy understand the thing willed, *Eph. 6. 6.* *Col. 4. 12.* It is required by the Law of nature not written, which is part of Gods will. The Heathen are reproved for not being thankful, *Rom. 1. 21.* and they made Laws to punish it, and accounted it the greatest reproach, *ingratus si dixeris omnia dixeris*, and by the Law of God that is written. The moral Law requires it, and the Ceremonial Law required offerings by way of thanksgiving; which we call gratulatory. And the Gospel requires it, it being one of the Gospel Sacrifices *Heb. 13. 15.* and pleaseth the Lord better than the greatest of the legal Sacrifices, *Psal. 69. 30, 31.* and it being said to be the Will of God in the Text, it must needs be pleasing to him. q Either meant as this will of his is signified to us by him, not only by the Law of nature, or of *Moses*, but by Christ Jesus, and so it may be of greater force upon Christians, and hereby it is to be looked upon as one of the Commandments of Christ also. Or we may understand it upon the account of Christ, and the great love of God in him. Though thanksgiving is due for the least mercy, yet Gods will especially requires it with respect to Christ. And so especially of Christians who partake of Christ, and the Love of God in him: as the Apostle here adds, *his úmēs. 1* Or towards you in special, the Heathens were obliged to thankfulness for Rain from Heaven, and fruitful seasons, these common blessings; much more are Christians for the special blessings they receive by Christ Jesus.

#### 19 \* Quench not the spirit f.

That ye may be enabled to pray and give thanks, as before, *Eph. 4. 30.* *see 1 Cor. 14. 30.* Quench not the Spirit. And by the figure *Meiosis* he means cherish the Spirit. The Spirit is compared to Fire, *Matth. 3. 11.* and he came down upon the Apostles in the similitude of tongues of Fire, *Acts 2. 3.* but the Spirit himself cannot be quenched, he means it therefore of his gifts and operations. Which are either ordinary or extraordinary. Many had extraordinary gifts in the primitive times of healing, tongues, government, prophesie, &c. those that had them, without question, should have taken care not, by any fault of their own, to lose them. Especially that of prophesie, which the Apostle prefers before all others, *1 Cor. 14. 1.* and mentions here in the following verse. And which the Apostle exhorted *Timothy* to stir up in himself, *2 Tim. 1. 6.* As we stir up the Fire to quicken it, so the word *ανακαίνεω* imports. The like is required of Ministers with respect to their Ministerial gifts which are now given, but there are ordinary gifts and operations of the Spirit common to all Christians. As enlightning, quickening, sanctifying, comforting the Soul, men by sloth, security, earthly incumbrances, inordinate affections, &c. may abate these operations of the Spirit, which the Apostle calls the quenching it, the fire upon the Altar was kept always burning by the care of the Priests. Fire will go out either by neglecting it, or casting water upon it. By not exercising Grace in the duties of Religion, or by allowing fin in our selves we may quench the Spirit. As appears in *David*, *Psal. 51. 10, 11, 12.* Not that the Habits of grace may be totally extinguish'd in the truly regenerate, yet they may be abated as to degree, and lively exercise. Yet those common illuminations, and convictions of the Spirit which persons unregenerate especially such that live under the Gospel do often find, may be totally lost, *Heb. 6. 4, 5, 6.* and we read of Gods Spirit ceasing to strive with the old World, *Gen. 6. 3.* and the Scribes and Pharisees resisting the Holy Ghost, *Acts 7. 51.* which were not persons regenerate. He may sometimes strive with men, but not overcome them; and there is a quenching of the Spirit in others as well as our selves; people may quench it in their Ministers by discouraging them, and in one another by bad examples or reproaching the Zeal, and forwardness that they see in them.

#### 20 Despise not Propheysings r.

Thereby we may quench the Spirit, which usually works upon mens Minds and Hearts by it. By prophesie is sometimes meant foretelling things to come, and speaking by extraordinary Revelation, *1 Cor. 14. 29, 30.* sometimes the Scriptures are so call'd, especially the Old Testament, *2 Pet. 1. 21.* and sometimes the interpretation and applying of Scripture, which is the same that we now call preaching, *1 Cor. 14. 3.* And the duty with respect to it, is not to despise it, to set it at nought as a thing of no worth. The word is often used in the New Testament, *Luke 18. 9.* *Acts 4. 11.* *Rom. 14. 3, 10.* But the Apostle useth again the figure *Meiosis* before mentioned, and means, Prize, Value, and highly esteem it, attend upon it, have great regard to it. It being an ordinance of God for Instruction and Edification, yea, and for Conversion also, *1 Cor. 14. 24, 25.* some despise it because of the outward meanneis of the persons which prophesie, some through a proud conceit of their own knowledge, some by a contempt of Religion it self. These Thessalonians had been commended for their great proficiency, and yet were still to attend upon prophesying in the Church. Which he calls prophesying in the plural number, referring either to the several Prophets that prophesied, or to the several parts of their prophesie, or the times they prophesied. And the Prophets were either such as prophesied only by an extraordinary gift, and immediate revelation which some private members of the Church, had in those times *1 Cor. 14. 29, 30.* Or such as prophesied not only by gift, but office also, *Eph. 4. 11.*

\* Eph. 5. 20.

1 Cor. 2. 11.

21 \* Prove all things *u*, hold fast that which is good *w*.

*u* This duty relates to the former; as they were to attend upon prophesyings so to exercise a discerning judgment about what was prophesied. For *all things* is not to be taken here universally, but for Doctrines and Opinions in Religion which were delivered by the Prophets. The same which the Apostle John requires, *believe not every spirit but try the spirits*, &c. *1 John 4. 1.* and its the same word there which in this Text we read *prove*; alluding to Gold or other Metals which are tried in the Fire, or by a touch-stone, as some think. And though there was a peculiar gift of discerning of Spirits, *1 Cor. 12. 10.* yet it is the duty of every Christian to try mens Spirits and Doctrines whether from God or no. The Apostle speaks here to the Saints in general, and so doth the Apostle St. John, *1 John 4. 1.* And mens Doctrines are to be judged of by the Scriptures as the standard of Truth, as the Bereans were commended for searching the Scriptures about the Apostles Doctrine, *Act. 17. 11.* and the Apostle prays for the Philippians that they might discern things that differ, *Phil. 1. 10.* and if they had not yet attained it as they ought, yet he prays that they might, and not be always, *babes*, but such as the Apostle speaks of, *who have their senses exercised in the discerning of good and evil*, *Heb. 5. 13, 14.* the people are to look upon them as their guides and leaders, as they are called *Heb. 13. 7. 17.* and such as are to go before them in the searching and dispensing of truth, yet because the best are but fallible, they ought to try their Doctrine by the rule of Truth. Which is that judgment of discretion which Protestants allow to the people in their disputes with the Papists against their Doctrine of Infalibility, and implicit Faith, which grounds the peoples Faith upon the Authority of Men, which ought to rest upon the authority of God. As we ought not easily to reject the authority and Faith of the Church, so not to believe with a blind Faith, or obey with a blind obedience. *w* The good here meant is Truth, which is an intellectual good, the contrary to which is Error, which is a mental evil. When we have proved mens Doctrines and Opinions, what we find agreeable to the Scriptures of Truth we ought to hold fast. And though all Truth hath a goodness in it, yet especially divine Truth, and the Doctrine of the Gospel, which the Apostle calls, *that good thing* committed to Timothy, *2 Tim. 1. 14.* It is good with respect to the soul, and so better than any bodily good, and good that refers to eternity, and so better than any temporal good. Now this good we are to hold fast. To hold it fast against adversaries and all opposition as some understand the word, to hold it as with both hands, against seducing Doctrine, Satans Temptations, and the Worlds Persecution. The same word is used concerning the good ground that held fast the seed of the Word, *Luk. 8. 15.* So *1 Cor. 11. 2.* we are to retain the Truth, but not detain it, as the heathen are said to do, *Rom. 1. 18.* where we find also the same word as in the Text. It is a duty much preb by the Apostles in their Epistles to the Saints and Churches that had received the Gospel that they would hold fast, *2 Tim. 1. 13. Tit. 1. 9. Heb. 4. 14. Rev. 2. 13, 25. and 2. 3.* And there is holding fast the Truth, as well in Practice as Opinion, and which may be the ground of the name formerly given to such as opposed the Errors of Antichrist before the word Protestant was known, call'd Fast-men.

Phil. 4. 8.

22 \* Abstain from all appearance of evil *x*.

*x* To make this verse have its connexion with the former, some Expositors understand it of Doctrines and Opinions only. To take heed of Opinions that seem erroneous, and not rashly to receive them without due examination. Though this sense is not to be excluded, yet the verse need not be confined to it, but to extend to practice also; as in Worship to abstain from the shew of Idolatry, as to eat meat in an Idols Temple was not always gross Idolatry, but had some appearance of it; and therefore the Apostle forbids it, *1 Cor. 10. 14.* And so in Civil Conversation, not only to abstain from vice, but the appearance of it; as of Pride, Covetousness, Drunkenness, Whoredom, &c. and that both with respect to ourselves, lest by venturing upon that which hath some shew of evil, we step into the evil it self, and with respect to others, that we may not occasion the taking offence though not justly given; or do that which may any way encourage a real evil in them by that appearance of it, which they see in our selves; yet we ought not upon this account to forbear the discharge of any necessary Duty. Some read the words, *Abstain from all kind of evil*, *1 Cor. 10. 14.* and the Greek word is so used by Logicians: But here to insist on particulars is infinite. And thus the Apostle concludes all these positive Duties with a general precept which he leaves with them at the close of his Epistle; having exhorted them from many evils, now he exhorts them to abstain from the appearance of them.

Phil. 4. 5.  
chap. 3. 13.

23 And \* the very God of peace \* sanctify you wholly *y*: and I pray God your whole Spirit, and soul and body be preserved *z*, blameless unto the coming of our Lord Jesus Christ *a*.

*y* The Apostle here concludes all with Prayer, as knowing all his exhortations and admonitions before given would not be effectual without God, and he prays for their sanctification and preservation, Though they were sanctified already, yet but in part, so that he prays for further progress in it to perfection,

which he means by *wholly*. A word nowhere used by the Apostle, but in this place, and variously rendered; some render it *throughout*, some *perfectly*, some *in every part*, some *in all things*, some *fully*, and the French entirely: It may refer to all the parts of holiness, and the degrees of holiness, and to the whole man in the several faculties of Soul and Body, express in the next words by *Spirit, Soul and Body*, that their whole man may be entirely separated, and consecrated to God, offered up to him as a Sacrifice, *Rom. 12. 1.* and hence we observe that not only the beginning, but progress in Grace is from God. The Apostle therefore prays for it to God, (whom he calls the God of peace, to enforce his exhortation to peace, *ver. 3.*) which confutes the Pelagians, who thought objective Grace sufficient to sanctify, or that mans Nature needs only at first to be excited by God, and then can go forward of it self, being only maimed, not totally corrupted by the fall. It's true, our faculties cooperate with God, but not of themselves, but as acted by his inherent Grace, and indwelling Spirit. And what the Apostle prays for, that Christians should endeavour after, which is a progress in sanctification to perfection. We may also note, That true sanctification reacheth to the whole man, Spirit, Soul and Body. 2. Preservation, which we call perseverance, express here both by the Subject and Term of it. The Subject is the whole man, branched into three parts, *Spirit, Soul, and Body*, figured, at least resembled by the three parts of the Temple. Consider man naturally, and then by Spirit we mean his superiour faculties, as the Mind, Conscience, Rational Will. By Soul, his sensitive Appetite, with the Affections and Passions. By Body, the outward Man, the Tabernacle and Instrument of the soul. The Jewish Rabbins and others think all these are express in the Creation of man, *Gen. 2. 7. God formed man of the dust of the earth, there is his Body, and breathed into man the breath of life*, or lives, *Nishmath Chatim, Nephesh Chajah*; that is, the faculties of the rational Soul, and Man became a living Soul, that is, the Animal and Sensitive Life; neither is properly meant here the Spirit of God, for he saith, your Spirit, nor the sanctified part of the Soul; for he prays for the preserving of their persons. Only observe when he speaks of their Spirit, he calls it their *whole Spirit*. And by the Figure Zeugma the word *whole* is to be carryed also to Soul and Body, so that as he prayed their whole Man might be sanctified, to their whole Spirit, their whole Soul, their whole Body might be preserved; and the same word we find *James 1. 4.* where it is rendered *perfect*, alluding to the perfect possiding of an Inheritance, or lot that belongs to a man. And by preserving, he means not so much the substance of the Spirit, Soul, and Body, to preserve them in Being, as to preserve them in Holiness. And they are preserved, partly by being delivered from the sinful Disorders that are naturally in them; as ignorance, Vanity, Impotency, and Enmity in the mind, Reluctancy and Obstinacy in the Will, Inordinacy and Irregularity in the Affections; Disobedience to the Law of God, and the Regular Commands of the Soul in the Body. If these prevail, they will bring destruction: as Diseases prevailing destroy the Natural life; and partly also by being supplied with that Grace whereby they act regularly towards God, and are serviceable to the end of mans Being, as supply of Oyl preserveth the Lamp burning: And whereby we may understand, that not only the Inferiour Faculties are corrupted in mans fall, but the superiour and the supreme of all, else the Apostle need not have prayed for the Spirit to be sanctified and preserved as well as the Soul and Body. And elsewhere prays for a renewing in the Spirit of the Mind, *Eph. 4. 23.* a Next we may consider this preservation with respect to the term of it, *Preserved blameless unto the coming of Christ*. The same which the Apostle means by being preserved to Gods Heavenly Kingdom, *2 Tim. 4. 18.* and *2 Pet. 3. 14.* And those that are preserved to that day, are preserved to the end, and will be found blameless and their whole Man, Spirit, Soul, and Body being first sanctified, and then preserved, shall be saved and glorified. And the Apostle insinuates in the word *blameless*, that strict discovery that will be made of persons at that day, where in some will be blamed, and others be found without blame. And herein the Apostle may have respect both to the Teachers and Ministers in this Church, and the private Members of it, that with respect to their several Duties belonging to them they may be found blameless; and though according to the strictness of the Law of God, none can be without blame, yet, those that have been sincere, and have their sin pardoned, and their persons accepted in Christ may be found blameless in the day of Christ, however it is that which we should strive after.

\* 24 Faithful is he that calleth you, who also \* 2 Thes. 3. 3. will do it *b*.

*b* We had in the former verse the Apostles Prayer, here his Faith; and he speaks it by way of consolation to them, that what he had prayed for, God would effect; what need he then have prayed? Because Gods Decrees and Promises though immutable, and infallible, yet are to be accomplished in a way of Prayer. Prayer is our Duty, and Gods Decrees and Promises are no dispensation from our Duty: Besides, Duties are more known to us than Gods Decrees. And God decrees the means as well as the end. But what is it he saith God will do? It is not here express, and the word, *It*, is not in the Original, but only *God will do*, God will effect. He had prayed God would sanctify them wholly, and preserve them blameless, &c. And this he would do or effect. And he grounds his confidence partly

G g g g upon



upon Gods calling them. For the Apostle knew that Gods Gifts and Calling are without Repentance, *Rom. 8. 30.* and *11. 20.* And whom he called, them he justified, and glorified: And this the Apostle saw in these Thessalonians by that efficacy of the Gospel upon their hearts, that they were effectually called and chosen, as *chap. 1. 4.* whence he concluded they should be at last wholly sanctified, and finally preserved, which is a strong argument against final Apostasy from a state of Grace. Though many that are outwardly called are never sanctified, much less wholly. But of this Call the Apostle speaks not here, at least not only. And partly also upon Gods faithfulness, who had called them. He doth not say, God is able to do it, though that is true, but he is faithful, and will do it. Those that are effectually called are brought into Gods Covenant, where perfection and perseverance are promised, and Gods faithfulness obligeth him to make good his Covenant. It is an Act of Grace and Mercy to call men, but when called, Gods faithfulness is engaged to preserve them, and perfect the work begun, as *1 Cor. 1. 8.* The Apostle tells the *Corinthians*, God will confirm them, to the end they might be blameless in the day of Christ, and his argument is, for God is faithful by whom ye were called, *etc. ver. 9.*

### 25 Brethren, pray for us c.

c The Apostle a little before had prayed for them, now he begs Prayers of them as he doth of other Churches, *Rom. 15. 30. Col. 4. 3.* Ministers and People need each others Prayers, and it is a mutual Duty they owe to one another. Ministers are obliged by special Office, People by Common duty; with respect to the success of the Gospel in General, *2 Thes. 3. 1.* and their own edification by their labours. The Apostle, as he did not think it below him to call these Thessalonians, Brethren, so neither to beg their prayers. Those that stand highest in the Church, may stand in need of the meanest and lowest. The head cannot say to the foot, I have no need of thee. Those that preach not the Gospel, may yet promote it by their Prayers; yet this gives no warrant to beg the Prayers of Saints departed, for which we have no precept, promise, or example as we have for the other. And what is without faith is sin. It is at the best doubtful whether they know our state below, or can hear us when we pray, and certainly God never required us to pray upon such uncertainties, and it cannot be in Faith.

### 26 Greet all the brethren d with an holy kifs e.

d The Apostle concludes several of his Epistles with Greeting, or Salutations, as men usually do at this day, sometimes with salutations from himself alone, sometimes from others; either particular Persons, or Churches which he sometimes names as *Rom. 16. 6. etc. 1 Cor. 16. 19.* and sometimes commends to the Saints their saluting one another, as *Rom. 16. 16. 1 Cor. 16. 20.* so here in the Text. The Persons to be saluted are all the Brethren, that is, all Believers incorporated into the Gospel Church under one common Head, and common Father. More particularly those of this particular Church, we call men Brethren, sometimes upon a Natural, sometimes a Civil account, and why not much more upon a Spiritual account. And as their love should reach to the Brotherhood, *1 Pet. 2. 17.* so their salutation should reach all the Brethren, Poor, and Rich, High, and Low, Bond, and Free. *e ἐν ἀλλήλων ἀγίῳ,* The Right or Ceremony of men kissing each other, was much used among the Jews, and in the Eastern Countries, *Gen. 27. 26. Prov. 24. 26. Luke. 7. 45.* in their salutations; and thence it came to be practis'd in the Churches of Christ as an outward symbol and token of love and friendship. Which is not now practis'd with us amongst men, but is of the same signification with yoyning of hands. The uniting of the Lips or Hands together denoting the inward conjunction of the heart. The word in the Greek signifies love or friendship, and call'd a kifs of Charity, *1 Pet. 5. last.* And though the Ceremony is ceased, yet that which it signified is to be preserved in all Churches, Places and Ages. It was practis'd in the time of *Justin Martyr*, *Just. Mar. Apolog. 2.* and *Tertullian*, *Tertul. de Oratone*; and called *Osculum pacis*, A kifs of peace; and used especially at their meeting together at the Lords Supper; their Love Feasts, and other solemn assemblies. Its call'd an *Holy Kifs*; to distinguish it from the Treacherous Kifs of *Judas*, or the Lustful Kifs of the Harlot, *Prov. 7. 13.* And why it is not used among us now, we need say only, as concerning washing of Feet also, we have no such custom nor the Churches of Christ. Or as the Apostle speaks, *Phil. 4. 8.* whatsoever things are lovely, and whatsoever things are of good report, *etc.*

### 27 I || charge you by the Lord f, that this || Or, adjure.

f The Apostle having now finish'd the Epistle, lays a solemn charge upon them all, especially their Elders and Teachers to have this Epistle published. He now being himself hinder'd from preaching to them, he sends this Epistle to them to be read to all. He wrote it for publick use, and therefore would have none Ignorant of it, whereby they might all understand what he had wrote about his great love and care of them, and the commendations he had given of them, and the Instructions, Admonitions, Exhortations, and Comforts that were contained therein, of great use to them all: And his charge herein is in a way of Adjuration, *ὀρκίζων ὑμᾶς καὶ κύριον*, impoting it on them as by an Oath, as *Abraham* did upon his Servant in the case of providing a Wife for *Isaac*, *Gen. 24. 3.* And to the High Priest said to Christ, *I adjure thee by the living God, etc. Mat. 26. 63.* Answering to the Hebrew word, *hishbagati*, I adjure you, *Cant. 5. 8.* I charge you, O ye daughters of *Jerusalem*, *etc.* It imports the requiring of a thing in the Name and Authority of God, with a denunciation of Vengeance if it be not done. g And all this charge is about the reading of this Epistle, as he commands the Epistle to the *Colossians* to be read in the Church of the *Laodiceans*, *Col. 4. 16.* and that from *Laodicea* to be read to them, but not with that Solemn charge as this is. Hence we may gather the Duty of reading the Scriptures in the Church Assemblies; as the Law of *Moses* was read in the Synagogues. And very early in the Christian Church there were some appointed to be Readers. *Julian* the Apostate was a Reader in the Church at *Nicomedia*. And if this was the first Epistle Writ by the Apostle, as some suppose it, he lays this solemn charge first for the reading of this, to shew the duty of the several Churches to the rest of the Scriptures, as they should come to their hand. The word of God should dwell richly and plentifully in the people, and therefore reading it is necessary, together with expounding and applying it. And we hence also may prove against the Papists, it ought to be made known to the people, even all the holy Brethren, and not confined to the Clergy; and to be read in their own Tongue; for so without question was this Epistle read in a language which the people understood. The Apostle was not for confining of Knowledge, and keeping the People in Ignorance, as those are who make it the Mother of Devotion.

### 28 The grace of our Lord Jesus Christ be with you h, Amen i.

h Having exhorted them to salute one another, he now sends them his own salutation. Not in a Lip-complement as the Mode now is, but in a serious expression of the desire of his Soul: And this, or words to the same purpose are his Salutation in every Epistle, which he makes to be his Token, *2 Thes. 3. 17.* And by Grace here he means favour, and good Will rather than inherent Grace. And all blessings which spring from Grace, as sometimes all are comprehended under the word Peace. Yet Grace and Peace are sometimes in his Salutations both joyn'd together. And though here Christ is only mentioned, yet in many other places God the Father is mention'd with him, *2 Thes. 1. 2. 2 Pet. 1. 2.* Yea, and God the Holy Ghost also *2 Cor. 13. 14.* and where they are not mentioned, yet are all to be understood; for in all works *ad extra* they cooperate. And because Grace is so eminently manifested in the whole work of our Salvation, therefore the Apostle doth still mention it in all his Salutations. And with this he concludes this Epistle, and with this *St. John* concludes the whole Bible, *Rev. 22. ult. i* And the Seal added, not to shut up, but confirm the whole, is, Amen. And is added, as the Voice of the whole Church upon reading the Epistle, as some think, and not by the Apostle himself.

### ¶ The first epistle unto the Thessalonians was written from Athens.

These Postscripts to the Apostles Epistles are judged to be added by some Scribes that copied them out, and not by the Apostle himself, as might be made evident; and they are not found in any Epistles but in *St. Pauls* alone. But as it is usual to date Letters from the places where they are writ, so is this dated from *Athens*. Hither he was conducted by some brethren after his Persecution at *Thessalonica* and *Berea*, *Act. 17. 15.* and here we read he stay'd for some time; but that from thence he wrote this Epistle, either then, or any time after, is but conjecture, its more probable he wrote it from *Corinth*, because he sends it from *Timotheus* and *Silvanus*, as well as from himself, and they came to him from *Macedonia* when he was at *Corinth*, as *Acts 18. 5.*

# II. THESSALONIANS.

## The ARGUMENT.

**T**HE Apostle being yet hindered from coming to them, and understanding some mistake of what he wrote in his former Epistle about the Coming of Christ, he thereupon sends this second Epistle where after his usual Salutation he gives thanks for them, and hearing of the continuance of their Faith and Patience under all their Persecutions, he glories in them. And then comforts them by Arguments taken from the righteous Judgment of God, and the different manner and effect of Christs Coming, both to themselves and all the Saints that Believe, and to their Adversaries, and all that knew not God, nor obey'd the Gospel. And then prays for the perfecting of their Faith to the glorifying the name of Christ, Chap. 1. But hearing they were shaken in their Minds about the time of Christs Coming, as if it should be presently in the Age wherein they lived, he doth vehemently caution them against such a mistake, and tells them of a great Apostasie, and the Revelation of the man of Sin, which must precede that day, which he doth particularly describe in the manner and effect thereof. But speaks of these Thessalonians with thanksgiving to God as such as God had chosen, and call'd to obtain the Glory of the Lord Jesus; and then prays for their Comfort and Establishment, Chap. 2. He next proceeds to desire their Prayers, both with respect to the success of the Ministry, and the safety of their Persons who were employed therein. And declares his Confidence in them that God would establish them, and that they would obey the Commandments they had received from them. And gives them some farther Commandments about such in the Church as did walk disorderly. And so concludes his Epistle with Prayers for their Peace, and recommending them to the Grace of Jesus Christ, Chap. 3.

### CHAP. I.

**P**aul, and Silvanus, and Timotheus, unto the church of the Thessalonians \* in God our father, and the Lord Jesus Christ.

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

These two Verses are the same as in the former Epistle, and therefore I proceed.

3 \* We are bound to thank God alwayes for you brethren, as it is meet *b*, because that your faith groweth exceedingly *c*, and the charity of every one of you all towards each other aboundeth *d*.

*b* The Apostle begins this Epistle as the former, with thanksgiving; only, there he gave thanks for their Faith, Hope and Love, here he only mentions their Faith and Love; there for the efficacy of their Grace, here for the growth of it. There, he said only we give thanks, here he addeth we are bound, and as it is meet. As if he was obliged to give thanks for them now somewhat more than before, perceiving their grace did not only yet abide, notwithstanding all their persecutions, but encrease and grow. *c* But the Apostles thanksgiving here respects particularly these Thessalonians growth. Not only the beginning, but growth of grace is from God, else why doth the Apostle give thanks for it, as Phil. 1. 6. Hence he is stiled the God of all Grace, 1 Pet. 5. 10. weak and strong, first or second. The manner of its growth, whether by infusion of new degrees, as the first grace is infused, or by cooperating only with it, and so its increased by exercise, is a question I leave to the Schoolmen. However growth is a Duty, and commendable in Churches. And the Apostle mentions particularly. 1. Their growth in Faith; and that to a great degree, *exceedingly*, it grows exceedingly. It grows over and above, above the ordinary rate of growth, or the common pitch of Faith. Their progress was from Faith to Faith, their assent to the Doctrine of the Gospel grew more firm and rooted, and the persuasion of their happy state in Christ was much confirmed and strengthened, with a more confident reliance on him. Or their Faith was extended to more objects by the increase of their knowledge, *d* 2. Their increase in love; which he also expresseth by an emphatical word, *πλεονάζει*, which signifies encreasing to more and more; their love grew in the habit, and abounded in the fruits of it; and this love fits forth by the universality of it, and the reciprocalness

of it, it was the love of all to each other. They all did love, and were all beloved of one another; there was no Schism among them, as in some other Churches. Faith and Love are two Sister Graces, and are always more or less together; only in the order of Nature, Faith is first, and worketh by Love. But not first in time; and then afterwards when it brings forth, Love is *fructus formata*, Faith formed, as the Papists speak. Hence some have said, that there was not one Hypocrite or false Christian in this whole Church. Now the Apostle and his Fellow Ministers hereupon judged themselves bound to give thanks, Christians are obliged to give God thanks for the Grace of God in others as well as in themselves; and especially the Ministers of the Gospel for the People that have been converted by them, or are committed to them. Hereby the Apostles joy was encreased at present, and his future Glory might be advanced also.

4 So that \* we our selves glory in you *e* in the churches of God *f*, for your patience and faith in all your persecutions and tribulations that ye endure *g*.

*e* In the former verse the Apostle gave thanks for them; in this he glories in them. He gave thanks for them to God, and glories in them before men. Wherein *Silvanus* and *Timotheus* are to be understood as joyned with him herein. Glorifying includes in it high estimation of a thing, rejoicing in it, high commendation of it, and applauding our selves in it. And it must be some great thing either really, or in opinion, and in which some way or other we our selves are concerned. And glorying is good or evil according to the matter or object of it. To glory in our wisdom, strength, riches, Jer. 9. 23. To glory in men, 1 Cor. 3. 21. in our own works, Rom. 4. 2. In what we have received as if not received, 1 Cor. 4. 7. After the flesh, 2 Cor. 11. 18. or in our shame, Phil. 3. 19. All this glorying is evil. But to glory in God, Isa. 41. 16. in his holy name, 1 Chron. 16. 10. with Gods inheritance, Psal. 106. 5. in the knowledge of the Lord, Jer. 9. 24. In the Cross of Christ, Gal. 6. 14. in tribulation, Rom. 5. 3. in Christ Jesus, 1 Cor. 1. 3. in hope, Heb. 3. 6. And of the success of the Ministry in the Churches growth, and their Faith and Patience; as here in the Text. All this glorying is good, as elsewhere he boasted or gloried in the *Corinthians* Liberality, 2 Cor. 9. 2. but his glorying in them was not to exalt himself, but to magnifie the Grace of God, and provoke other Churches to imitate them. *f* Where the excellency of Grace is known, and the commendation of it would be received, and imitated, and not amongst carnal men who scoff at true goodness. And it was the Apostle himself, and *Silvanus* and *Timotheus* that thus gloried in them. It adds to person commendation, when it is by men of great knowledge, wisdom and goodness. And it was by such as well knew them. and

Dr. H. G. this is well called the second or latter Epistle to these Thessalonians, for it is; tho' Grotius would have it the first, if not sent yet first written.



understood their state; And being instruments in their conversion, were more concerned to glory in them than any other Apostles and Ministers. *g* And their glory in them, as it respects what he said of them in the former verse, so what he further adds in this, which is *their faith and patience in all their persecutions and tribulations*. Persecutions are properly sufferings for righteousness sake, Tribulations any kind of suffering, as some distinguish. And it seems they had many of both, when he saith *All, &c.* And yet they endured them, that is, not only suffered them, because they could not cast them off, but in the sense of the Apostle *James*, chap. 5. 11. *behold we count them happy which endure*; which is a suffering out of choice, and not meer necessity, as *Moses* did, *Heb.* 11. 25. when sufferings stand in competition with sin, or the dishonour of the Christian Profession. Sufferings in themselves are not desirable, and the Apostle did not glory in their sufferings, but in their *faith and patience*. As he before joind faith and love together, so here faith and patience; and as love springs from faith, so doth Christian patience, whereby it is distinguished from patience as a meer moral vertue found among the Heathen, either that of the *Stoics*, *Peripatetics* or *Platonists*. Faith and Patience are well filed the two suffering graces, and therefore here mentioned by the Apostle when he mentions their sufferings. Faith as it depends upon God, and sees love under afflictions, believes his promises, looks at the recompence of reward, &c. so it supports under suffering. And Patience as it keeps down passion, and quiets the soul under its burden, makes it to sit lighter, and gives advantage to the exercise of that grace and reason, whereby a Christian is strengthened under his sufferings. Now hereupon the Apostle glories in them, as men are apt to do in the Heroick Acts of great Conquerours, or the Captain of an Army, in the valiant performances of his Soldiers.

*5* Which is a manifest token of the righteous judgment of God *b*, that ye may be counted worthy of the kingdom of God *i*, for which ye also suffer *k*.

*b* These words seem to follow by way of Argument, to comfort these *Thessalonians* under their sufferings. 1. By what they manifest, viz. the righteous judgment of God. They are a plain indication of it, or demonstration, as the word is used by Logicians: And by judgment we must not here understand the judgments or afflictions, God inflicts in this World; so that when God doth not spare, but chasten his own children, it is a token of his righteous judgment. But rather understand it of the last judgment, when we see the righteous suffering such wrongs and injuries from wicked men, and they go unpunished, we may argue thence that here is a judgment to come. We cannot else well vindicate the righteousness, Wisdom, Goodness and faithfulness of God in his governing the World: As *Solomon* so argued, when he saw so much unrighteousness in the very seat of Justice, *I said in my heart, God will judge the righteous, and the wicked, for there is a time for every purpose and work.* *Eccles.* 3. 16, 17. And this judgment is called here *righteous judgment*, by way of eminency; As its expressed by one word, *δικαιοσύνη*, *Rom.* 2. 5. 6. (for all Gods judgments are righteous) 1. Because the wicked will then meet with justice without mercy, which is not so in any present judgments. 2. Justice will then be clearly manifested, which now lies obscure, both with respect to the righteous and the unrighteous. And in this sense the words carry an Argument of comfort to the Saints, under their present unjust sufferings from their enemies. As to the same purpose the Apostle speaks to the *Philippians*, *Phil.* 1. 28. *vid. i* 2. The other argument of comfort is from the result of their sufferings, the great advantage which will arise out of them. They will be hence accounted worthy of the Kingdom of God, not by way of merit, as the Papists say. The Greek word in the Text in its usual acceptation, will not favour that opinion, it signifies no more in the Active voice, than the Latin word *dignari*, which we English to deign, or vouchsafe; and yet we may allow the word to signify more here, not only that this Kingdom may be vouchsafed, but that ye may be meer, or worthy to receive it, not that all their sufferings could deserve this Kingdom, for the Apostle saith, *Rom.* 8. 18. *I reckon the sufferings of this present time not worthy of the glory, &c.* There is no proportion betwixt them, and so they cannot merit it, yet God may account those that suffer for this Kingdom worthy of it, according to the grace of the New Covenant in Jesus Christ, and as it hath a congruity with the nature of God, and his faithfulness in his promises, and so our Translation renders the word: Not that ye may be worthy of the Kingdom of God, but accounted worthy. God of his free grace will account them worthy. The Kingdom of God is propounded to men in the new Covenant, upon certain conditions, and those that perform them have a worthiness of right: As, *Rev.* 22. 14. but not of merit. But God enables men to perform the conditions, so that there is nothing on our part properly meritorious, yea, when we have performed them, yet our worthiness is to be attributed to Christ, and Gods grace, and not to our selves, else man would have whereof to glory. The Scriptures call *Eternal Life* the gift of God, *Rom.* 6. *last*, and attribute salvation to grace, *Eph.* 2. 8. We must allow a worthiness only that is consistent with grace: But when we have done all, we must say, *we are unprofitable servants, Luke.* 17. 10. And after all

we have done and suffered for the Kingdom of God, must pray as *Paul* for *Onesiphorus*, that we may find mercy of the Lord at that day, *2 Tim.* 1. 18. *k* The sense either respects their enemies, that it was upon the account of this Kingdom, that they persecuted them; having nothing else justly against them. Or else their own aim and intention in suffering, it was for the Kingdom of God: And whence we may learn that this Kingdom is worth suffering for, and that in some cases cannot be obtained without suffering. And he that then refuseth to suffer will be accounted unworthy of it, as he that doth suffer for it, as these *Thessalonians* hath, upon the account of Gods Covenant, and the merits of Christ, not only the grace and mercy, but the justice and faithfulness of God engaged to bestow it upon him. And also that we may and ought in our sufferings look to the reward, as *Moses* did *Heb.* 11.

*6* Seeing it is a righteous thing with God *l* to recompence tribulation to them that trouble you *m*.

By these words the Apostle doth illustrate his argument for a judgment to come, taken from the persecutions and tribulations of the Saints. *l* It is of necessity that God should be righteous, and recompensing is a necessary act of righteousness, but we yet see it not, therefore there is a judgment to come. And this recompence is both to the righteous and the wicked, the persecutors and persecuted. The former he here speaks first of: And to recompence Tribulation to them that trouble the people of God, is a just recompence; it is according to the Law of retaliation; whereof we have some Instances in this World, as in *Pharaoh*, *Adonibezek*, *Haman*, &c. and many others; whereof we have a large account in the History of the Church, and her Persecutors; but this will be more fully verified in the judgment to come, called, *The Revelation of the Righteous Judgment of God*, *Rom.* 2. 5. *m* And Gods recompence to them is here called tribulation, so *Rom.* 2. 9. And though in other Scriptures the punishment of the wicked is set forth by other Names, yet here its called by this Name; not only for Elegancy of Speech by a *Paronomasia*, but to parallel their suffering to their sin, they brought tribulation upon others, and God will bring it upon them: And under this word is comprehended all the torments of Hell, which our Saviour expresseth by *weeping, wailing, and gnashing of Teeth*, *Matth.* 8. 12. which is the extremity of tribulation; and instead here, God will recompence, &c. which should reach us not to revenge our selves, as *Psal.* 94. 1. *Rom.* 12. 19. and this the Apostle sets before these *Thessalonians* by way of Comfort, not that we ought to rejoice in mens destruction meerly for it self, but in the honour that will thereby arise to Gods Justice, and in the Favour, Honour, and Salvation God will vouchsafe to his people herein.

*7* And to you that are troubled, rest with us *n*, when \* the Lord Jesus shall be revealed from heaven *o* with his † mighty angels.

*n* Having spoken of the recompence of the troublers, here of the troubled; And in this we may observe a parallel, as in the former. The recompence to these is expressed by rest; in the Greek, dismissal, or cessation from labour or trouble, as *Heb.* 4. 9. there remaineth a rest to the people of God, where the word is, *keeping a Sabbath*, importing a rest from labour, as this Text doth speak of a rest from trouble; And though the word Rest is properly Negative, yet under it the Apostle comprehends all the felicity of the future State; elsewhere called a Crown, a Kingdom, an Inheritance, Glory, Salvation, Eternal Life, yea it contains in it the perfect satisfaction of the soul in the fruition of God, &c. And this is said to be given them by way of recompence, as tribulation is to their troublers; though there is no parity betwixt their troubles, and the rest, that is, their recompence, yet it is a proper recompence; and therefore the Grace and Mercy of God, will be much manifested therein, though its said to come from Gods Righteousness in the Text: The Righteousness of God dispenseth both these recompences; but yet the Righteousness in both is not alike, *δικαιοσύνη* strict justice dispenseth the one, and the punishment of the wicked riseth from the nature of their sin, and the merit of it, but it is only *ἐκείνη* equity that dispenseth the other, and that not so much with respect to the nature of the Saints duties or sufferings, as the promises and ordinance of God, and the merit of Christ for them. And this rest the Apostle sets forth before them, under a twofold circumstance: 1. *Rest with us*. Us, the Apostles and Ministers of Christ, we and you shall rest together; as we have partaked of troubles together, so we shall of rest. And you shall enjoy the same felicity with the Apostles themselves, in the same state of rest. And though now place doth separate us, yet we and you shall rest together, which will the more sweeten this rest to you and us. 2. *The other circumstance*. This is the time of their entering into this rest. Christs coming is sometimes called his *ἐπιφάνεια* appearing, *2 Tim.* 4. 8. or shining forth; sometimes *φανέρωσις* his manifestation, *2 Cor.* 4. 2. *1 John* 3. 2. sometimes *ἀποκάλυψις* his Revelation, as in the Text. Now the Heavens contain him, but he will come in person, and his Glory shine forth: Though before that their souls shall be at rest in Heaven, and their bodies in the grave, yet not till then shall their persons be at rest: And as Christ himself is already entred into his rest, *Heb.* 4. 10. so he will come again to take his people into the same rest with him.

\* *1 Thes.* 4. 16.  
† *Gr.* the angels  
of his power.

[Or, giving.]

8 In flaming fire, || taking vengeance *p* on them that know not God *q*, and that obey not the gospel *r* of our Lord Jesus Christ.

*p* But his coming will be upon another account to many others, which is said here to be to take vengeance, for which purpose he is said to be revealed with his mighty Angels, or Angels of might; and elsewhere with all his Holy Angels. They are said to excell in strength, *Psal.* 103. 20. or to be mighty in strength, and have the name of might. *Eph.* 1. 21. And here call'd mighty, because as the work Christ comes upon is great and difficult, so he will have instruments sufficient for it, and none shall be able to hinder. And though he hath power himself sufficient, yet the Angels must attend him to solemnize this great day, and to be serviceable to him in the work thereof, which as it will respect the saints in their Resurrection from the dead, and their gathering from the four winds, and separating them from the ungodly, as tares from the wheat, and sheep from the goats, so the taking vengeance also in this day of the Lords wrath, which the Apostle, especially, is in these Verses speaking of, as the work they shall be employed in. *As also in flaming fire, or the fire of flame, Hebraism.* Fire is the most dreadful of all the Elements, especially flaming, to denote the great wrath of that day, and its breaking forth, as fire when it flameth. Gods wrath is often exprest in Scripture by fire, *Deut.* 32. 22. *Psal.* 97. 3. *Etc.* *Jer.* 21. 12. *Heb.* 10. 27. and as that which attendeth the great day of Christ, *Dan.* 7. 10. *1 Cor.* 3. 13. *2 Pet.* 3. 7, 12. And whether this flaming fire is Material, or only Metaphorical; if Material, whether the present Elementary fire, which shall descend, and be joined with that which shall break forth out of the Bowels of the Earth, as in *Noah's Flood*, the waters were from above, and from beneath. Or whether it shall be some new created fire, and the action of it natural, or supernatural, I shall leave it to the Schoolmen, yet its generally conceived, it is a material fire: Else how can the Elements be said to melt with fervent heat, and the World, and the works thereof burnt up, as the Apostle *Peter* speaks, *2 Pet.* 3. 6. and parallels it with the deluge in *Noah's time*, which was with material water, but yet it is to be a manifestation of the fire of Gods wrath, and an instrument of it also in the destruction of ungodly men, *2 Pet.* 3. 7. for its said in the Text, Christ is revealed in it to take vengeance. Vengeance is an act of Justice: It is a retribution of evil for evil, the evil of suffering for the evil done: And God claims it as belonging to himself, *Psal.* 94. 1. *Rom.* 1. 12. *Heb.* 10. 27. and is mentioned in the parable, *Luke* 18. 7, 8. as one great work of Christ, at his coming to avenge the Elect. *q* These are the persons upon whom he will execute vengeance: By whom some think are meant the Heathen, who had not the Gospel. Those that had not the Gospel, yet had means to know God, by the light of Nature, and the works of Creation and Providence, which if they did not improve, but remained ignorant of God, will fall under this vengeance. And by knowledge here is not meant so much a speculative as a practical knowledge of God, and so such as do not fear, love and honour God, may be said not to know him. As the Gentiles who are said to know God, *Rom.* 1. 21. but yet not glorifying him as God, and living in Idolatry, are said not to know him, *Gal.* 4. 8. *1 Thess.* 4. 5. And as God tells the King of *Judah*, that to do Justice and Judgment is to know him, *Jer.* 22. 16. And *El's* Sons, though Priests, ye are said not to know the Lord, *1 Sam.* 2. 12. *r* Which may be taken in conjunction with the former words, and then such as obey not the Gospel, are the same with them that know not God. As God is not known aright, but by the Gospel, so they only know God aright by the Gospel who obey it. Some are ignorant and know not God, though they live under the Gospel; or, such as have knowledge, yet are not Obedient. Knowledge and Obedience ought to go together: And this Obedience is called the obeying of the Gospel. The Gospel hath not only promises to be believed, but precepts to be obeyed. Yea, Faith it self may fall under its precepts, and then those that believe not the Gospel, do not obey it: As the same word in the *Greek* signifies to believe and obey. And as the Gospel hath some peculiar precepts and institutions, so all the commands of the Moral Law are comprehended in it; and the equitable part of the Judicial Law, yea, and the Ceremonial Law also, where that which is Moral is figured by it; and so far as the Gospel commands, men ought to obey; and Disobedience appears to be a great Evil, when it will expose men to this great vengeance. So *Rom.* 2. 8, 9. *To them that do not obey the Truth, Indignation and Wrath, Tribulation and Anguish, Etc.* nor to obey the Law of Nature, exposed the Heathen to Gods Wrath, *Rom.* 1. 18. and to disobey the Law of *Moses*, the Jew, *Rom.* 2. 9. *Heb.* 2. 3. and 10. 28. and 12. 25. much more not to obey the Gospel, Christ is said here especially to take vengeance of such at his coming, Gospel sins are most hainous, and most provoking, and will be most severely punished.

9 Who shall be punished with everlasting destruction *s*, from || the presence of the Lord, and from the || glory of his power *t*.

*s* This is the vengeance before spoken of, It is here called destruction, not an annihilation, and cessation of Being, but of all well-Being: And elsewhere called Death, *Rom.* 6. *last.* and the second Death, *Rev.* 20. 6. which imports also not all ceasing of Life, but all comfort of Life. And it is not the Body alone, nor the

soul alone, but the Persons; *who, &c.* And as fire is a great destroyer, so Christs coming in flaming fire, brings their destruction. And this destruction is Everlasting. The fire that destroys them is never quenched, *Mark* 9. 43, 44. As the fire of the Altar which was a fire of Mercy was not to go out, so the fire of *Tophet* burns for ever, *Isa.* 30. *last.* which is the fire of Justice, and God living for ever, and his Justice never satisfied, their destruction is for ever. They sh'd in their Eternity, and will be punished in Gods Eternity. There was a remedy provided in the Gospel for men, but rejecting the Gospel, and not obeying it, there remains no hope; their destruction is Everlasting, and this destruction is called punishment, *Strong's* *τις οὐ πανάμωτος*, not the chastisement of a Father as the Temporal Affliction of Gods people. It proceeds from vindictive justice, it is taking vengeance. And this punishment is twofold, punishment of loss and sense, and from both together proceed perfect destruction. *t* The Preposition *from*, in the first expression noting Separation, in the second noting Efficiency. Others conceive Efficiency to be meant in both, their destruction proceeding from the face of Christ frowning on them, frowning them into Hell, (which smiling upon others, will bring their Salvation,) as well as from his glorious Power manifested against them to destroy them, *Rom.* 9. 22. And yet others interpret the Preposition in both places to note Separation, both from the face of Christ, which the Saints shall behold and rejoice in for ever, and from his glorious Power; which will work in some for their complete Salvation in the day of his appearing; as it had done before in their first Conversion, and Sanctification. The destruction of the wicked will be from or by the Power of Christ; but by this *Glory of Power* may be meant only that Power which will bring Glory both to the Bodies and Souls of the Saints, and this the wicked shall have no experience of in that day.

10 When he shall come to be glorified in his Saints *u*, and to be admired *w* in all them that believe, (because our testimony among you was believed *x* :) in that day *y*.

*u* This speaks the different manner of Christs coming towards the Saints and Believers, not in flaming fire to destroy them, as in the former verse; but to be glorified and admired in them. He saith not to be glorified by them, by their adoring and praising of him, but in them: He hath a personal Glory wherein he will appear glorious, and another Mystical in his Saints. The Head will be glorified in the Members, as they are glorified in and from the Head. As the Sun hath a Lustre and Glory in the Moon and Stars besides what it hath in its own Body, as *Col.* 3. 4. *When Christ who is our Life shall appear, we also shall appear with him in Glory.* The Glory God gave his Son, he hath given it to his Saints, *John* 17. 22. and will put it upon them, and be glorified in it in the day of his appearing. As God is said to have glorified himself in *Israel*, *Isa.* 44. 23. *And this Glory will be so great, that he shall be admired in it, as the word signifies.* It will set the Saints themselves, and all the Angels of Heaven, yea, the whole World a wondering; small things do not cause admiration, but what is great and we cannot comprehend, that we admire. And Christ will not only be admired by them, but in them; the wonderful Love, Grace, Mercy, Wisdom, and Faithfulness of Christ towards them will be admired. To raise up such a Number of poor, sinful, despicable Worms out of the Dust into such a sublime state of Glory and Dignity, will be admirable. *x* And that these *Thessalonians* might have the comfort of this particularly, he having spoken of Saints, and those that believe in general: the Apostle applies this therefore to themselves in way of parenthesis. *Q. d.* Christ will be admired in all that believe, and ye are among them that believe, *ergo, Etc.* And the Doctrine of the Gospel he had preached, he called it his Testimony, as *John* 3. 33. *1 Cor.* 2. 6. which implies it was not an invention of his own, he did not speak of himself, as the word implies: and this testimony found different entertainment, some believed it not, others believed it, and received it, upon which account the *Thessalonians* are commended and comforted here by the Apostle. *y* The *Syriac* read the words in the future tense, without a parenthesis; Christ will come to be thus glorified, and admired in his Saints, because our Testimony among you concerning it shall be believed or confirmed in that day, he means the day of Christs last coming, which he called the day of the Lord, *1 Thess.* 4. 2. and because it is so great a day, is therefore by way of Emphasis called that day.

11 Wherefore *z* also we pray always for you, that our God would || count you worthy of *this* || Or, *vouchsafe.* calling *a*, and fulfil all the good pleasure of *his* goodness *b*, and the work of faith with power *c*.

*z* The Apostle here again mentions his praying for these *Thessalonians*, as he had often mentioned it in the former Epistle. And the reason might be, because he was absent from them. They might the more need his prayer, and by telling them of it, thereby assures them that he forgot them not. And the Prayer he here makes for them, hath reference to the discourse he had been upon, as appears by this word *Ετι δ, wherefore, or for, or in order to which we pray, Etc.* *a* Which is figuratively to be understood of the blessed state they were called to, for the calling it self they had received already: And

[Or, face.]

[Or, glorious  
mer, Heb.]



And so it is the same in effect mentioned before, ver. 5. called there the Kingdom of God, or to have Christ glorified, in admired in them, ver. 10. And elsewhere termed the *prize of the High Calling of God*, Phil. 3. 14. and that God would count them worthy of it; as he had used the same expression before; only there it was mentioned with respect to their sufferings here in a way of prayer. He encouraged them under their sufferings, that they might thereupon be counted worthy of the Kingdom of God, and now prays that God would count them worthy. Their worthiness arising more from the gracious account of God than their own sufferings. A Christians calling hath Duty annexed to it, whereupon the Apostle exhorts the *Ephesians* to walk worthy of it in discharge of those Duties, Eph. 4. 1, 2. And it hath a state of blessedness belonging to it, which is meant here; and none shall partake of it, but those whom God shall count worthy of it. But Gods account is not according to the strictness of the Law, but the gracious indulgence of the Covenant of Grace, but yet his Prayer implies such a walking according to this Covenant, as whereby they might be counted worthy of the blessed state they were called unto. *b* The gracious purposes of God towards his people are called often his good pleasure, as *Matth. 11. 26. Luk. 12. 32. Eph. 1. 5, 9.* and the same is meant *Isa. 53. 10. The pleasure of the Lord shall prosper in his hand*: The *Heb.* word *Chapets* being of the same signification with the *Greek* word here used. Christ shall accomplish the gracious purposes of God towards his people, and call'd his good pleasure, partly because they have no reason out of the Sovereign Will of God, and they are such also as he hath great complacency and delight in: And though they are executed in time, yet they were in his heart from Everlasting, and therefore call'd Eternal, *Eph. 3. 11.* And I find purpose and good pleasure put both together, *Eph. 1. 9.* and is here called the *good pleasure of his goodness*, which is not a tautology as it may seem to be, but to make his expression of Gods Grace the more emphatical, or rather to shew that this good pleasure of God towards his people, ariseth out of his goodness. God hath purposes of wrath towards some, but such cannot be call'd the good pleasure of his goodness. Goodness is that excellency in God, whereby he is ready to communicate good to his Creature; but by goodness here is meant Gods special goodness which is peculiar to his people whom he hath chosen. To fulfil all the good pleasure of his goodness, is to accomplish all these good purposes that were in his heart. Some whereof were already fulfilled in their Calling, Adoption, Justification, and Sanctification begun, but the whole was not yet fulfilled, which he therefore here prays for, so that as their Election, and their first conversion was not from any worthiness, or forefight of Faith in them, but the good pleasure of his Will, so the progress and perfection of their Salvation was also to be from the same good pleasure. *c* By the work of Faith is either meant Faith it self, which is the work of God, or else the fruits of Faith; and so work is here taken for Works or Operations of Faith. And the Apostle addeth this in his prayer, to shew that we are not saved only by Gods good pleasure without Faith, such a Faith that worketh. And to perfect their Salvation is a fulfilling the work of Faith, for perseverance and progress towards perfection is from the work of Faith: Or it may particularly refer to their patience and constancy under their sufferings which he had before spoken of, and which is a peculiar work of Faith; but because Faith is not sufficient of it self, and the work of Faith may fail, he therefore addeth, *in power*, or with power; that is, the power of God, which is his Spirit, so called, *Luk. 1. 35.* Our Faith and the Power of God are here joyned together, as *1 Pet. 1. 5.* The same power that first worketh Faith, afterwards co-worketh by it, and with it.

12 That the Name of our Lord Jesus Christ may be glorified in you, and yea in him *d*: according to the grace of our God, and the Lord Jesus Christ *e*.

*d* *Expos.* All Expositors agree that these words contain in them a final cause, as the *Greek* word imports; and so understood them as the ultimate end of the Apostles Prayer for them; he had prayed for things that did concern their Salvation, but he looked further, which was, that thereby the Name of the Lord Jesus may be glorified in them. The Glory of Christ, and the Saints Salvation are wrapt up together; and though they are to look immediately to the latter, yet ultimately to the former: but whether the Apostle means the glorifying Christ in this Life, or the Life to come, is a question. I rather think the words refer to the Life to come, when the Name of Christ shall be for ever glorified in the Salvation of his people, when all the good pleasure of Gods goodness shall be fulfilled upon them, they having been kept in the Faith by the power of God unto the end, through Jesus Christ; and then also they shall be glorified not only by him, as we may read the Text, but in him, in being received into a participation of the same Glory with Jesus Christ, and by their union with him, are glorified in him, *Joh. 17. 22. Col. 3. 4. 1 Joh. 3. 3.* And when this is done; then have they received the prize of their Calling; then is the whole good pleasure of Gods goodness fulfilled, then is the work of Faith accomplished, which things the Apostle saith, he prayed for in their behalf. *e* What the Apostle before called the good pleasure of Gods goodness, he here calls his Grace, and he adds the *grace of Christ*, because

the Grace or Favour of both are so eminently manifested in these things, whereby not only the Name of God, but of Christ also shall be glorified, as he said before, and that it may be glorified in them according to his Grace, that is greatly glorified, and they glorified in him according to the Grace of God and Jesus Christ, that is greatly glorified, as we may further understand the words; the Grace of God being exceeding great towards them in Jesus Christ. And hereby the Apostle would exclude all thoughts about their own merit, ver. 11.

## CHAP. II.

**N**OW we beseech you brethren *f*, by the coming of our Lord Jesus Christ *g*, and by our gathering together unto him *h*.

*Or, into him.*

The Apostle now comes to refuse the opinion that some at least of these *Thessalonians* had received, as if the day of Christ was near at hand. He having said, *1 Thes. 4. 17. We which are alive, and remain, shall be caught up to meet the Lord in the air, &c.* Then some might think his coming would be in the Apostles time, or some other way, they might fall into this conceit, and some do conceive this was the chief reason of the Apostles writing this Epistle. And because this mistake might be of dangerous consequence, therefore he is very vehement and particular in refuting it: For hereupon they might be brought to question the truth of the whole Gospel when this should not come to pass: They might be unprepared for the sufferings that were to come upon the Church; their patience might fail in expecting this day, and their minds be doubting about the coming of Christ at all. This opinion also would much narrow their thoughts about Christs Kingdom, and the enlarging of the Gospel among other Gentiles, And the prophane might abuse it to sensuality, as *1 Cor. 15. 32. let us eat and drink, &c.* That he might the better persuade, he calls them brethren, and beseeches them, *g* And next, conjures them, using the form of an Oath, *by the coming of our Lord Jesus Christ, &c.* We conjure men either by what they love, or by what they fear; as they would enjoy the one, or avoid the other. The coming of Christ was what they desired and rejoiced in, as that which would bring rest to them, and tribulation to their Adversaries: And by this he doth therefore beseech, or adjure them; and therefore we must understand this of Christs last coming, as the word *παροισ*, in the Text is still applied to this coming, *1 Thes. 2. 19. and 3. 13. &c.* and not of his coming to destroy the Jewish Church and State, for that coming was at hand. *h* At his last coming, when the whole Body of Christ shall be gathered to him, to meet him in the Air, *1 Thes. 4. 17.* and then the sense is, As ye hope ever to see such a blessed meeting, and to be of that number, so take heed of this opinion. Yet some read the Text otherwise, because in the *Greek* it is not *αυτοι* but *υμεις* *παροισ*, and so the same with *υμεις*, nor we beseech you *by*, but concerning the coming of our Lord Jesus Christ, and our gathering together unto him, as denoting only the Subject matter treated of: I prefer the former, and so the Apostle conjures them not to be soon shaken in mind, but to stand fast in the truth about the Doctrine of Christs coming, which they had been taught, and very lately taught, and therefore it was the greater evil to be soon shaken; as the Apostle upbraids the *Galatians*, *Gal. 1. 6.* and God the *Israelites*, *Psal. 106. 13.*

2 \* That ye be not *i* soon shaken in mind; or be troubled *k*, neither by spirit *l*: nor by word *m*, nor by letter *n*, as from us, as that the day of Christ is at hand *o*.

\* *Matth. 24. 4*  
Eph. 5. 5.  
1 Joh. 4. 1.  
*Or, easily.*

*i* *σαλευθηται*, It is an allusion to the Waves of the Sea that are tossed with the Winds, as false Doctrines tend to unsettle the mind, as *Eph. 4. 14. Heb. 13. 9.* and to be establish in the truth, is often commanded, *1 Cor. 16. 13. Phil. 4. 1. Col. 1. 24. &c.* And by mind here is either meant the faculty it self, and then the Apostle beseecheth them to keep company with their understanding, not to be removed from their mind. As false Doctrine is said to bewitch men, *Gal. 3. 1.* and to make men foolish, ver. 3. as madness is called *amentia*, or *dementia*, as that which doth as it were dismind men, and corrupt the mind, and pervert the judgment, *2 Tim. 3. 8, 9.* as *Jannes and Jambres* deceived the people by their Enchantments, as the Apostle there mentions: Or else, the Sentence and Judgment of the mind. And then they are beseeched to hold fast the right Judgment they had entertained about Christs coming, and not to hesitate and waver about it, so the word is taken *1 Cor. 2. 15. k* *θεσεσθαι*, Alluding to Souldiers affrighted with a sudden alarm. We find the word *Matth. 24. 6. Mark. 13. 7.* used in this allusion. And the opinion of Christs coming to be at hand might occasion this trouble in them, either lest they might be surprized by it, and unprepared for it, or by judging themselves mistaken in their former apprehensions about it; and those false Teachers that broach this Opinion, did also perhaps so represent this coming in such terror as to cause this Trouble. As false Teachers in general are such as are said to cause trouble, *Gal. 1. 7.* and *5. 12.* Though the coming of Christ is in it self rather the Saints Hope and Joy, than ground of Trouble, as *1 Thes. 1. 10.* and *4. 18. &c.* And it may be some did pretend for this Opinion the Spirit, or some Letter from the Apostle, either the former Epistle to them, or some Letter that was forged, or some word he had spoken, or preached.

And

And those words *as from us* may refer to all these: The Spirit *as from us*; or Word, *as from us*; or Letter, *as from us*. Some extraordinary Revelation of the Spirit, which the false Teachers pretended to, especially in the Primitive times, when they were more ordinary; as in the Church of Corinth, 1 Cor. 14. 6. and the Churches of Galatia, Gal. 3. 2, 5. some would pretend the Spirit that called Jesus accursed, 1 Cor. 12. 3. and therefore the Apostle bids, *Try the Spirit*, 1 John 4. 1. *Simon Magus* pretended to it, and had his *Helene*, *Montanus* his *Parasclete*, *Mahomet* his *Dove*: And the man of sin pretends to this Spirit, though it is in truth the Spirit of Antichrist, 1 John 4. 3. and the Spirit of Satan in the next Chapter of this Epistle, as was foretold that in the last time, there would arise seducing Spirits, 1 Tim. 4. 1. As there was in the times of the Old Testament false Prophets that pretended to the Spirit; as 1 King 22. 24. *Micah* 2. 11. And the very Heathen would pretend to Divine Oracles, Inspirations, and Revelations, especially their Kings and Lawgivers, as *Numa Pompilius*, *Lycurgus*, &c. and still there are *Euthusiasts* who make these pretences. *m Δις δόξης*, whereby some understand Calculation by Astrological Rules, that the day of Christ was at hand; others render the word *Reasoning*; and so from the declining of the vigour of the Earth, and the nearer approach of the Sun to it, as *Proton* observed in his time, or some other Natural causes; they reasoned the coming of Christ, and the dissolution of the World to be nigh at hand; but rather we understand by it some word from the Apostles own mouth, which was pretended he had spoken, or preached some where, though not written. As the Church of Rome pretends to Traditions, besides the written word, upon which they ground many of their Superstitions, and Idolatries, not warranted by Scripture. As the Jews had a second *Mishneh*, and their *Cabbala*, collected in part from the sayings of *Moses*, or some other of their Prophets, which they did not write. *n* Some Letter that was sent to them from some hand or other, or else by some forged Letter as from the Apostle himself, or his former Epistle misunderstood. *o* *Obj.* But is it not said that the day of the Lord, or the coming of the Lord is at hand, 1 Cor. 10. 11. *Phil.* 4. 5. *Jun.* 5. 7, 8. 1 Pet. 4. 7. *Ans.* The word used in those places, differs from this in the Text; for it signifies either that which is actually present, or very near it, as *Rom.* 8. 38. *Gal.* 1. 4. as that which is to be done presently, is spoken of as done, *John* 17. 4. 2 Tim. 4. 7. or those places mean this coming is at hand, as to Gods account of time, though not as mans. And in that sense Christ saith, *Behold I come quickly*, *Rev.* 22. 7. But the error the Apostle warns them of, is, as if the coming of Christ would be in the Age, wherein they lived. The Apostles all said that the coming of the Lord was at hand, but their right meaning was perverted to a false sense, as seducers usually do.

3 Let no man deceive you *o* by any means *p*: for that day shall not come, except there come a falling away first *q*, and that man of sin be revealed *r*, the son of perdition *s*.

*o* Here the Apostle urgeth again his charge against this error, though in other words, and begins his arguments to refuse it. He had adjurd them not to be shaken, and here he cautions them against being deceived. (for the one makes way for the other;) to also not to be troubled, *ver.* 2. for troubled minds are apt to be made a prey, to seducers. And the caution in the Text proves that their shaking and trouble did arise from some deceivers that were amongst them, rather than any misunderstanding of their own of what he wrote in the former Epistle about Christs coming. To be shaken in mind is bad, but to be deceived, is worse; for it is a going out of the path, as the word signifies; and therefore his caution against it is universal, both as to persons and ways: Let no man deceive you, though he pretend to Revelations, or is of the greatest Reputation in the Church. *p* Either of Craft, Flattery, pretending Love, or plausible Arguments, or misrepresenting our words, or forging of Letters, or misinterpreting our Epistle to you, or any other part of Scripture, or feigned Miracles, &c. Then he enters the Arguments to confute it, which are 1. The General Apostasie. 2. The Revelation of the man of sin, neither of these are yet, nor will be in this Age; and yet that day shall not come, till these both first come. *q* There is a supplement in our Translation, for in the Greek it is only *For*, except there come a falling away first. &c. or an Apostasie, a recession, a departing, or a standing off, as the word imports, so that Apostasie may be either good when it is from evil to good, or evil, when it is from good to evil. It is always used in this latter sense in Scripture. Again it is either Civil or Spiritual: Civil, as when people fall off from the Civil Government they were under, and to some would sense the Text of the defection from the Roman Empire, the East part from the West, and the Ten Kingdoms that arose out of it, which was the Opinion of *Hieron*, *Epist. ad Algasium*; but the Apostle writing to the Church speaks not of Civil Government, and the Affairs of State; and speaks of such an Apostasie which would give rise to the man of sin, and the Revelation of him. And this man of sin riseth up in the Church, not in the Civil State; and the consequence of this Apostasie is giving men up to strong delusions to believe a Lye, and then follows their Damnation; and the cause of it is said to be, not receiving the Truth in the Love of it; so that it is not a Civil, but Spiritual Apostasie, as the word in Scripture is always (I suppose so taken.) And

it is not of a particular person, or of a particular Church, but a general Apostasie of the Church, though not of every individual. That Church that is afterwards called the Temple of God, where the man of sin sitteth, and is exalted above all that is called God, which cannot be in any particular Church, and would not the Apostle have specified that particular Church? neither is it some lesser Apostasie, which may befall the best Church; but such as would be eminent, call'd *ἀνταγία*, that Apostasie greater than that of some believing Jews to Judaism, or of some Christians to Nicolaitanism, which some think is meant, much less can it be *Cains* *Casus*, as *Grotius* interprets, or any one person, for the Apostle saith not Apostate, but Apostasie, else a man of sin could not rise out of it, and exalt himself above all that is called God, and worshipped. It is an Apostasie from sound Doctrine, infiltrated Worship, Church-Government, and true Holiness of Life, as may be further considered afterwards; neither is the Apostasie all at once, but gradual; for out of it ariseth a man of sin, who grows up to this manhood by degrees, and sin and wickedness are not completed at first as well as Holiness; much less is this Apostasie a falling off from the Church of Rome, as some Papists affirm, and make the Reformation to be the Apostasie, which was a return from it, doth the man of sin rise out of the Reformation? Did any of the first Reformers oppose and exalt themselves above all that is called God, or is worshipped? Or, as God sat in the Temple of God, &c. was any of their coming with all power, and signs, and lying-wonders? Or, did any of them forbid to Marry, and to abstain from Meats, &c. which is the character our Apostle gives of this Apostasie, 1 Tim. 4. 1, 2, 3. neither is the Mahometan Religion this Apostasie, for Mahomet sitteth not in the Temple of God; neither is it the falling of the Converted Jews from the Jewish Church, to the Gospel Church; the Apostle would never call that an Apostasie. *r* The next Argument is from the revelation of the man of sin: This is also to precede Christs last coming, it is an *Hebraism*. A Warlike man is stiled a man of War, a bloody man, a man of bloods, a deceitful man, a man of deceit, &c. so a man eminent in sin is here called a man of sin; not only personally so, but who doth promote sin, propagate it, countenance it, command it, *Vid.* *Platina*, *Sigebert*, *Blonetas*, *Beuno* *Ulpigenfis*, *Matt. Paris.* In sins of Omission, forbidding what God requireth, in sins of Commission, requiring, or allowing what God hath forbidden. In sins of the first Table, corrupting Gods Worship by Superstition and Idolatry, taking Gods Name in vain by heartless Devotion, dissembling Piety, dispensing with Perjury and false Oaths, taking away the second Commandment, and the morality of the Fourth Commandment, and making mens Faith and Obedience to rest upon an humane Authority, &c. In sins of the second Table, to dispense with Duties belonging to Superiours and Inferiours; with Murder, Adultery, Fornication, Incest, Robbery, Lying, Equivocation, &c. And besides all these; promoting a false Religion, and destroying the true by Fines, Imprisonments, Banishments, Tortures, Poysons, Maltreat, Fire, and Faggot. And this man of sin is not a single person, but a company, order, and succession of men, because all are acted by the same Spirit, therefore called a man, as *Psal.* 10. 18. The man of the Earth is all, men of an Earthly Spirit, and a man of the Field is men whose minds and employments are in the Field, *Gen.* 25. 27. or it is a sinful state. As the Civil State of the four Monarchies in *Daniel* is represented by four single Beasts, and the Antichristian State by a Beast rising out of the Sea, *Rev.* 13. 1. so by man of sin is meant a sinful State, which though it consisteth of many People and Nations, yet being under the influence and Government of one man may be also stiled the Man of Sin upon that account; *Impietatis Coryphaeus. Moulin.* And because the sin of the whole Community is chiefly centred in him, and springs out from him; A man in whom is the Fountain of all sins, *Hieron ad Algasium*: And the sin of this State is called a Mystery of Iniquity, *ver.* 7. and so differing from the sin in all other political States; and therefore may well be judged to be the same with the Whore sitting on many Waters, that hath Mystery written in her Forehead, *Rev.* 17. 1, 5. and as no Expositor takes the Whore to be meant of a single Woman, and the true Apostolick Church is represented by a Woman in Travel, *Rev.* 12. 1. Why then should we take the Man of Sin to be a single Man, as the Papists do, viz. a Jew of the Tribe of Dan, that shall erect his Kingdom and Temple in Jerusalem, seduce the Jews, continue three years and an half, make great havock of the Church to be opposed by *Enoch* and *Elias*: and is to come a little before the end of the World. Ridiculous! neither can this man of sin be *Simon Magus* and his followers, for he was revealed in the Apostles time, seeing the Mystery of Iniquity belonging to this man of sin began to work in the Apostles days, as *ver.* 7. and he is the same whom *St. John* calls Antichrist, 1 Joh. 2. 18. and the Spirit of Antichrist began to be in the World in his time, *chap.* 4. 3. and the Nations are to be made drunk with the Cup of his Fornication, and to serve and obey him, &c. *Rev.* 13. 8. and 17. 4. All which requires more time than is allotted by them: But they set him a great way off, that none may suspect him to be among themselves; but he that will compare the Church of Rome in the Apostle *Paul's* times with what it is now, and the Doctrine of the Council of *Trent* with that laid down in his Epistle to the *Romans*, may say, How is the Faithful City become an Harlot? And this man of sin is to be revealed also, which shews that he is not a single person, not yet born: Revealing relates not so much to a per-



a person, as a thing; in particular to the mystery of Iniquity, mentioned *ver. 7.* his revealing is either *quoad existentiam*, or *apparentiam*. The former is meant here, and the latter, *ver. 8.* He grows up into an existence, as the Apostasy grows, as Vermin grows out of putrefaction. As the Churches Purity, Faith, Love, Holiness declined, and as Pride, Ambition, Covetousness, Luxury prevailed, so he grew up: And which was the direct point and time of his full revelation in this first sense is conjectured by many, but determin'd by none; it is most generally refer'd to the time of Boniface the 3d. to whom Phocas granted the stile of Occumenical Bishop and to the Church of Rome to be the Mother Church. But as the Apostasy brings forth this man of sin, so as he riseth, he helps it forward, so that he both causeth it, and is caused by it. As Corruption in Doctrine, Worship, Discipline, and Manners brought him forth, so he was active in corrupting them more and more. Another *Hebraism*, where sometimes that which any way proceeds from another, as its cause is called its son, as sparks the sons of the coal, *Job 5. 7.* and branches sons of the tree, *Gen. 45. 22.* and the Learner the Son of the Teacher, *Prov. 3. 1.* and sometimes that which a man is addicted to, as a wicked man is the son of wickedness, *Psal. 89. 22.* Again that which gives forth what it hath in it self, as the branches of the Olive Trees giving Oyl are called the sons of Oyl, *Zech. 4. ult.* and in the Text, the man of sin is the Son of Perdition, as Judas is call'd, *Job. 17. 12.* and he is so either actively, as he brings others to destruction and so may be call'd *Apollyon*, *Rev. 9. 11.* or rather passively, as devoted to Perdition; as *Rev. 19. 20.* The beast and false Prophet are both cast into the Lake of Fire and Brimstone: And the beast that was and is not, is said to go into Perdition, *Rev. 17. 11.* The destroyer of others both in Soul and Body will be destroyed himself: First, Morally by the Word and Spirit, as *ver. 8.* And then Judicially, by Gods revenging Justice in this World, and that to come. The Apostle at the very first mentioning him, declares his destiny; at his first rising and revealing, mentions his fall and ruin.

\* Dan. 11. 35.

4 Who opposeth *r* and \* exalteth himself above all that is called God *u*, or that is worshipped: so that he, as God *w*, sitteth in the temple of God *x*, shewing himself that he is God *y*.

A further Description of this man of sin, by his Opposition and Exaltation, 1. Or, *ἀντικείμενος*, the Opposer, or rather opposing, express in the participle of the present Tense, denoting a continued Act, or that which he bends himself strongly to: But against what? The same that he exalteth himself above, as some conceive, but the Grammar will not well admit that sense, and we should not so restrain it; and therefore we will take the word indefinitely, as express in the Text: But we may well conceive, it is Christ himself, whom he opposeth; as his Name given him by the Apostle John doth evidence when he is called Antichrist, or THE Antichrist, one that is against Christ; not that he openly and professedly opposeth him, but as Judas kissed his Master, and betrayed him: See those that have written of Antichrist, as Philip Nicholas, Whitaker, Daneus Coarier, Moulin, Junius, &c. It is Iniquity in a Mystery. He serveth Christ, but it is to serve himself upon him. He acknowledgeth him in all his Offices, and yet doth virtually deny and oppose him in them all; call'd Antichrist as opposite to the Union of Christ, Christ signifies anointed, and so he opposeth him in the Offices to which he is anointed, while he owns his Natures. He professeth himself a Servant of the Servants of God, and yet persecutes, curseth, prescribes, and killeth them, opposing Christ in his Members. He maketh War with the Saints, *Rev. 12. 7.* He hath two horns like a Lamb, and speaks as a Dragon, *ver. 11.* speaks lies in Hypocrisy, *1 Tim. 4. 2. u.* And then he is described by his Exaltation, *ἐξυψώμενος*, exalted, which is well supplied, he exalteth himself. It is not from God he exalteth himself, or lifteth himself above all that is called God, though not really and essentially God. The Apostle well knew that in the Old Testament Magistrates were called Gods, *Psal. 82. 1. 6.* and *1 Cor. 8. 5.* There be that are called Gods, whether in Heaven, or in Earth. Magistrates and Rulers are of several Degrees, some Inferiour, some Superiour; Some Supreme, as Kings and Emperours, but he exalteth himself above them all, and that not only in Spirituals, by Excommunications, but in Civils, by deposing Kings, disposing Kingdoms, yea, making Emperours to wait at his Gate, hold his Stirrup, prostrate themselves to kiss his Toe, and then to tread upon their Neck, as Alexander the 3d. did to Frederick Barbarossa; and this not condoned as the extravagancy of some particular persons, but allowed and justified by the Doctrine and Doctors of the Romish Church. And Bellarm. de Rom. pont. lib. 5. c. 8. gives it as the reason why the Pope would not come to the Council of Nice, lest if the Emperour should come thither, he should attempt to sit above him; so that by these two words in the Text, the Apostle describes him both in his Enmity, and Pride, Opposition and Exaltation. Observe, First, He assumeth to himself an higher power than those that are only called Gods; theirs is Humane, his is Divine; theirs on the Bodies or Estates of men, his over the Conscience; theirs only to the Living, his to mens Souls after Death. *w* Next, he makes himself like God, and is as God, as the King of old Babylon said, *I will be like the most high*, *Isa. 14. 14.* *x* As Gods residence of old was in the Temple of Jerusalem, so he sitteth as God in the Temple of God; not that Temple that was built by Solomon, and afterwards rebuilt, and to be built again as the Popish Doctors

speak: For it is now destroyed, and if it be built again by this man of sin, as they say, at his coming, would the Apostle call that the Temple of God? *2 Cor. 6. 16.* *Apoc. 3. 12.* &c. But it is a Spiritual Temple, as the Church is called, *1 Cor. 3. 16, 17.* So Aug. Hieron. Hilary, Chrysost. understand it, and he is said here to sit, to have here his Cathedra. The Apostle speaks of him as a Bishop, whose Episcopal See is called a Seat, or Cathedra, and here he sitteth as God: The Popish Writers give the Pope that, and such like Titles, *Dominus Deus noster Papa, Idem est Dominum Dei & Papa, Tu es alter Deus in Terra.* *Council. later. sess. 4.* Thou art another God on Earth. And as God he maketh Laws to bind the Conscience, and dispenser with Laws Natural and Moral, pardon sins as he pleaseth, past, present, and to come; can deliver Souls out of Purgatory, translate them to Heaven; so that this man of sin is not to be lookt for among the Turks, Pagans, or Infidels. He sitteth in the Temple, the Church of God, not that it can be the true Church, where he sits sitteth and acteth, but rather the Synagogue of Satan, but that which he calleth so, and which beareth that Name, and which before the falling away, was really so, *Rom. 1. 8.* As Jerusalem is called the Holy City after it had lost its Holiness, *Math. 4. 5.* And the faithful City, when become an Harlot, and Mount Tabor an Holy Mount, *2 Pet. 1. 18.* because once so, *Isa. 1. 21.* or called so according to mens opinion; as Idols that are nothing, are yet called Gods, *2 Chron. 28. 22.* *1 Cor. 8. 5.* Some read the words *ἐν τῷ ναβὺ*, in Templum Dei, as we say, in amicum, i. e. velut amicum, He sitteth for the Temple of God, as if he himself was the Temple and Church of God. So Aug. de Civ. dei. lib. 20. c. 19. And so some of our Protestant Writers applying it to the Pope, who as the Head of the Church, hath the whole Church virtually in himself, and doth exercise all Church power. *y* Not saying it with his mouth, as Occumenius saith, but making such a shew before men. Though Bellarm. interprets it of an open boasting and vaunting himself to be God, which faith he, the Pope doth not; but by pretended Miracles, Signs, and Wonders, by Pardons, Indulgences, Canonizing Saints, Dominion over Princes and Kingdoms he shews himself as a God before men, and claiming a power to be judged of no man, and to be judge of all men. *A seculari potestate non solvi posse nec ligari pontificem, quem constat à Constantino Deum appellatum, cum nec Deum ab hominibus judicari manifestum sit.* *Decret. dist. 96. c. 7.* Yea, Lastly, he exalteth himself above God himself, when he maketh the Scriptures to derive their Authority more from the Popes Canonizing, than God himself; and without it no man is bound to believe them. *Decret. lib. 2. Tit. 23.* Again, if the Pope should err by commanding Vice, and forbidding Vertue, the Church was bound to believe Vice to be good, and Vertue to be evil, Bellarm. lib. 4. de summo pont. c. 5. And it is frequent among their Divines and Canonists to say, that the Pope can dispense against the Apostles, and the Old Testament, and the Scriptures are inferior to his Decrees, and without the Authority of the Church, are a Noise of Wax, Paper, and Parchment, &c. so that upon the whole, as John's Disciples asked concerning Christ, art thou he that should come, or must we look for another; so may we not say to the Pope concerning Antichrist? Art thou he, &c. I will speak boldly, either there is no Antichrist, or the Bishop of Rome is he, *Chamier. l. 16. c. 8.*

5 Remember you not, that when I was with you, I told you these things z?

*z* The Apostle tacitly upbraids them for their forgetfulness. To forget the things that have been taught us, is a great evil: Solomon often cautions against it, *Prov. 3. 1. 4. 5.* and it is often reproved, *Heb. 12. 5.* *Jam. 1. 24.* and the contrary required, *Mal. 4. 4.* *John 16. 4.* *Jude 17.* *Rev. 3. 3.* David hid the word in his heart, *Psal. 119. 11.* and the Virgin Mary kept the Angels sayings, *Luk. 2. 19.* the Apostles did take care to tell the Churches of the Apostasy that would come, and of false Prophets and Teachers that would arise, as Paul the Elders of Ephesus, *Act. 20. 29, 30.* and Peter, *2 Pet. 2. 1.* and St. John of the coming of Antichrist, *1 John 2. 18.* and more fully, though obscurely in the Book of the Revelation, and the Apostle here in this verse minds these Thessalonians that he told them of the coming of the man of sin before the coming of Christ, so that they should not have been shaken in their minds about Christ's coming in that present Age. And they told the Churches of these things that they might not be surpris'd by them, or offended at them when they came.

6 And now ye know what || withholdeth *a*, || Or, holdeth that he might be revealed in his time *b*.

*a* The Apostle it seems had told them as of his coming, so of what at present withheld the revealing of him. And what this was is difficult to know now, though it seems these Thessalonians knew it, there are many conjectures about it. This I shall say in general. 1. It was something that the Apostle thought not safe openly to declare in writing; else he would not have writ of it so obscurely. 2. It was both a thing, and a person, a thing, *τὸ κατέχον*, in this verse, that which withholdeth; and a person, as in the next verse, *ὁ κατέχων*, he which letteth. 3. It was also such a thing and such a person as were to be removed out of the way, not totally, but as they were hindrances of this revelation. Expositors both Popish and Protestant pitch upon the Roman Emperour and Empire as most probably meant here by the Apostle. And therefore he wrote not plainly, lest by writing of the taking away that Empire which

which the Romans thought to be eternal, he might stir up their hatred against the Christians. Some understand it of the removing only the fear of the Emperour from Rome to Constantinople, whereby the Bishop of Rome had opportunity to grow up into greater power. The Popish Writers understand it of the total destruction of the Empire, which because they see not yet done they conclude the man of sin is not yet revealed. Our Protestant Writers understand it only of such a weakening of the Empire and Imperial Dominion, as gave the Bishop and Clergy of Rome advantage to rise up into power both spiritual and secular; as some learned Writers have given an account thereof. When the Empire was broken into ten Kingdoms, the Imperial power of the Emperours was much weakened; and being afterwards united in the Pope as an Ecclesiastical Monarch he grew up, and the Imperial power declined, the grandeur of them both could not stand together. And this is the beast with the ten horns, and ten crowns upon the horns which is spoken of, Rev. 13. 1. whereupon this beast is worshipped, and the voice is, *who is like unto the beast, who is able to make War with him?* ver. 4. some of the ancient Fathers had this sense of the Text. See Tertul. 1. 4. de resurrex. c. 24. Chrysost. in locum. Aug. de Civ. Dei. l. 19. c. 20. Jerom when he heard of the taking of Rome by Alaricus, expected the coming of Antichrist not far off. Whereupon the ancient Church did pray that the Roman Empire might continue long, that his coming might be delayed. Tertul. Apol. c. 32. 39. but it's now evident how it is fulfilled from what once it was. The Eastern part is under the dominion of the Turk. The Western divided into ten distinct Kingdoms under distinct Government. And in Germany where it is most remaining, the Empire is little more than Titular. And Italy and Rome wholly in the Popes possession: and hence this man of sin hath been long since revealed. *b* As God appoints seasons for all his works, so for the revealing of him, as also for his ruine.

7 For the mystery of iniquity doth already work *e*, only he who now letteth will let until he be taken out of the way *d*.

*e* The way was prepared by degrees for the man of sin, before he came actually to be revealed, or constituted in his complete existence. And this was by the working of the mystery of iniquity. A mystery is something in general which is abstruse, intricate, and not easily discerned. And there are mysteries in Doctrine, and in Practice; and there are mysteries of Godliness, and mysteries of iniquity, mysteries of the Kingdom of God, and the Devils Kingdoms. So there are the deep things of God, 1 Cor. 2. 10. and the depths of Satan, Rev. 2. 24. the mystery ushering in the man of sin is a mystery of iniquity. It is not open sin and wickedness; but dissembled piety, specious errors, wickedness under a form of Godliness cunningly managed that is here meant. See the Book called the mystery of Jesuitisme, or the Provincial Letters. And it is a mystery that worketh; it doth exert and put forth it self, but secretly, as a Mole which worketh under ground. And its working is not against the Being, Providence, and Attributes of God, or natural Religion; but to undermine Christianity in the peculiar Doctrines, Worship, and Practice of it. In Doctrines, are brought in privily damnable Heresies, 2 Pet. 2. 1. In Worship, inventions and commandments of men, under pretences of greater reverence, devotion and humility, Col. 2. 23. In practice, dispensations to moral impieties under colour of service to the Catholick Church. And this mystery, saith our Apostle, already worketh: in the false Doctrines of the false Teachers of his time, in the Traditions, and Inventions of men obtruding themselves into the Worship of God in his time, in the affectation of pre-eminence in the Church in his time, and making merchandise of the Gospel in his time, and gain Godliness: And in mingling Philosophical notions with the simplicity of the Gospel, and gratifying the flesh under a form of Godliness, and pretence of Gospel liberty. And it was not among the Heathen, or the Jews, but among the professors of Christianity that this mystery was then working, as I suppose the Apostle meaneth. And when the man of sin was fully revealed all these corruptions did centre in him, as sinks in the common shore: the lesser Antichrists in the great Antichrist. *d* The Idolatries and Persecutions of the Heathen Emperours must be taken out of the way to make way for those that arise under a Christian or rather Anti-Christian State, the Dragon giving his Seat, Spirit, and Power to the Beast. And the Power that was in the Roman Emperour whether Heathen or Christian must be taken out of the way to make room for the Exaltation of this man of Sin. For notwithstanding all corruptions in Doctrine, Worship or Practice which might be introduced before, yet he is not fully revealed till he hath his jurisdiction and secular power also in his hand. And then this mystery of iniquity is arrived to its height; which St. John saw written in the forehead of the great Whore, Rev. 17. 5. *Mystery, Babylon the great, &c.* and which some have said, was written anciently in the Popes Mitre.

8 And then shall that wicked be revealed *e*; whom the Lord shall consume *f* with the spirit of his mouth *g*, and shall destroy *h* with the brightness of his coming *i*.

*e* This revealing I think differs from that mentioned before verse 3. he is first revealed as I said, *quoad existentiam*, when he comes forth into Being, and then *quoad apparentiam*, when he

comes to be discovered. And this I suppose is meant here, because his destruction is mentioned as following upon it. For the discovering of him is the first step to his ruine, and here is called by another name. At his first rising he is a man of sin; but after he hath violated the Laws of God, and the Laws of Christ by setting up his own, he is well called *ἀντίχριστος*, that Lawless One, and now he that pretended so highly for Christ is discovered to be Antichrist. The mystery of iniquity that before lay hid comes to be revealed, God enlightning the eyes of many learned Ministers and Princes, yea and of multitudes of people herein; the Scriptures before shut up in an unknown tongue being now translated to the understanding of the common people, those that were made drunk with the wine of her fornication, Rev. 17. 2. now put away their wine from them, as Eli said to Hannah. And the Kings and Kingdoms that gave their power to the beast now come to hate the whore, &c. the time being come for the fulfilling the words of God herein, Rev. 17. 17. And this Revelation is signified and foretold when the Angel said to John, *I will tell thee the mystery of the woman and the beast that carrieth her*, Rev. 17. 7. There is need of a divine Revelation to know the mystery of iniquity, as well as the mystery of godliness. And the Woman is the same with the man of sin mentioned before, once the spouse of Christ, but now by her Idolatry becomes a whore, and divorced from him. Said to be also *that great City which reigneth over the Kings of the Earth*, verse last; by the understanding these things this wicked one comes to be revealed. *f* Which is not done all at once; his consumption goes before his destruction. As Jezebel the Prophetess who seduced the servants of God to commit Fornication, is said to be cast into a bed of languishing, Rev. 2. 22. as he rose up by degrees so shall he be consumed gradually. His power declines by degrees both Civil and Ecclesiastical, and the authority he had got both in, and over the Consciences of men. *i* The seven Vials are the seven last plagues which do gradually consume him; and this is said to be done by the Lord himself, which is the Lord Jesus. He that made war with the Lamb is overcome by the Lamb, Rev. 17. 14. Though many instruments may be employed herein; for he is said to have those with him who are called *ch-sen* and *faithful*, *ibid.* and it belongs to him, as all power of Heaven and Earth is given to him, to save his people, and to destroy his adversaries; as it's said of him, Psal. 57. 3. *a fire goeth before him, and burneth up his enemies round about.* As he is a refreshing, directing light to his people, so a consuming fire to his adversaries. The stone cut out of the mountain without hands, Dan. 2. 34. smites the image in the time of the fourth Monarchy when Christ came into the World, and in the latter end of it under the Antichristian state it is broken in pieces. *g* As was prophesied of him, Isai. 11. 4. *with the breath of his mouth he shall slay the wicked*, even this wicked one here in the Text, Rev. 18. 8. and 19. 15. And this as some interpret he shall do with ease as by a word speaking. Or by a word of command, saying, let it be done, and it shall be done. Or as we may read it, with the Spirit of his lips, because of the power or spirit that goes along with his word. But this breath of Christs mouth *Cajetane* and others understand of the word of the Gospel, which is the breath of Christs mouth in the mouths of his Ministers, called the everlasting Gospel, Rev. 14. 6. which an Angel flying through the midst of Heaven is said to have, to preach to them that dwell upon the Earth; and then followed by another Angel, saying, *Babylon is fallen, is fallen, verse 8.* the mystery of iniquity will be unveiled by the clear preaching of the word; and the primitive pure institutions of Christ, and Doctrines of the Gospel will be vindicated from the Antichristian corruptions and innovations. And the spirit of Christ going forth with the Gospel will make it effectual hereunto. These are the *rod of his strength whereby he rules in the midst of his Enemies*, Psal. 110. 2. And whereby he shall consume this man of sin. Nations and People will fall off from him as they come to understand the truth by the word Preached. *h* After his consuming follows his destruction, *καταστροφή*, the word destroy here signifies to abolish, enervate, to make of no force, and so used often in the New Testament. Sometimes applied to the Law, Rom. 3. 31. sometimes to the body of sin, Rom. 6. 6. sometimes to persons to whom Christ will not be effectual, Gal. 5. 4. here to the man of sin, so that whatever remains there may be of him in the World, they shall be without any efficacy or power. His jurisdiction shall be abolished, his keys shall not be able to open or shut, the edge of both his Swords shall be quite blunted, his triple crown shall fall off his head, his purgatory fire shall be put out, his Images shall loose their veneration. The spell of the cros shall be detected, the intercession of Saints shall be found to be a fiction, infallibility shall be found to be a deceit. Supremacy of the Church shall fall to the ground. The rivers of his large Revenues shall be dried up, &c. and the beast that was and is not, and yet is, shall now utterly cease to be. *i* The breath of his mouth wasted him, and the brightness of his coming destroys him. Some interpret this of Christs personal coming to judgment, which will be great brightness, as Matth. 24. 27. *As the lightning cometh out of the East, and shineth to the West, so shall the coming of the Son of man be.* Coming in the glory of Heaven, and every eye shall see him; and of this coming he spake 1 Thess. 4. and in this chapter also, as that which was not so near at hand as some imagined. And without question this coming will destroy him if not destroyed before, as well as the rest of the wicked, Chap. 1. 9. but whether judgment may not first proceed against the Antichristian state, and those



that have find under the Gospel is a question. It is some times mentioned particularly with respect to them. As in the parable of the Tares and Wheat, *Matth. 13.* of the ten Virgins *Matth. 25.* and the Talents. And the Beast and false Prophet, are cast into the Lake of fire, *Rev. 19. 20.* before the General Judgment mentioned, *Rev. 20. 12.* so that at Christ's personal coming, his Judgment will as some conceive, begin here, and then proceed to the rest of the World; whereupon many assign some great length of time to Christ's stay upon Earth, and judging the World. Others take the brightness of this coming in a spiritual sense, for a clearer manifestation of Christ in the World. As the Kingdom of Antichrist, or of this man of sin's founded in darkness, so the brightness of this coming will dispell and destroy it with respect to his Eternal Generation. Christ is said to be the brightness of his Father's Glory, *Heb. 1. 2.* but this is a brightness with respect to men. And though he hath come in his Spirit to enlighten his Church from the beginning of the World, and more eminently after his Ascension, yet this will exceed all the former, and is peculiarly filled the brightness of his coming: and to they expect this destruction of this man of sin before Christ's coming to Judgment, for if it be the same with the fall of *Babylon*, mentioned in the Revelation; many things are to be done here upon Earth after that, before Christ's last coming, and they mention the calling of the Jews, the destruction of those Enemies called *Gog and Magog*, the coming down of the new *Jerusalem* from Heaven, which is some glorious State of the Church here upon Earth. However the Apostle here mentions nothing of a destruction by the Material Sword; what Princes may do of different Religions upon a Civil account, I do not know, but as this man of sin rose out of the Apostasy of the Church, so he will not be consumed, and destroyed, but by a return from it, which is done by the *breath of Christ's mouth*, and the brightness of his coming. But yet by some Instruments or other, God will avenge the blood of his Servants upon this man of sin in the time and way appointed of him.

Or, According  
Mat. 24. 24.

9 Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders.

The Apostle still continues his Discourse about this man of sin. He had declared whence he arose, and to what height of Power, and the manner and place of his exercising it, and what opened him the way to it, and also his destruction, with the means of it. But he thought it needful to explain particularly the manner of his rising into all this power, and preferring himself in it, and the persons over whom he doth exercise it. *1. Κατ' ἐξουσίαν* Christ's coming is in Power, and so is his: Christ comes with the Spirit of God, and his is with a Spirit also, but it is of Satan: And the Spirit of God worketh with Christ in his coming, and the Spirit of Satan with the man of sin in his coming, which implies either the principle of this working in his coming, it is the Devil, or the similitude of it; it is like the working of Satan. If in the first sense it shews by what Spirit the Antichristian Church was first formed, and by which it is still informed and acted. As in Natural Bodies the matter is formed and informed by the Spirit within it. The true Church hath the Holy Spirit that forms it into a Spiritual Temple, *Eph. 2. ult.* The false Church hath the Spirit of the Devil forming it into the Synagogue of Satan, *Rev. 2.* The Dragon is said to give the Beast his Seat, Power, and Great Authority, *Rev. 13. 2.* And this Dragon is the Devil in the Heathen Empire, who being cast out of his Seat and Power when the Emperour became Christian, found the Antichristian Church, and here exercised that Power and Authority which he did formerly in the Imperial Seat of the Heathen Emperours, whence we may see whence all that furious Zeal, and bloody Cruelties appearing in the Popish Church do spring, notwithstanding all their outward shews of Devotion. If we take the words in the latter sense, then his coming is like the working of Satan, either with great Power and Energy, as the word imports. The Greek word is often used in a good sense; for Gods working in the heart, *Phil. 2. 13.* for the working of the word, *1 Thes. 2. 13.* for the working of the heart in prayer, *James 5. 17.* or by the same methods; by pretences of Piety and Devotion, as Satan transforms himself into an Angel of Light; or by keeping men in blindness and ignorance, so doth Satan by setting before men secular Grandeur, and the Pomp of the World; as thus Satan dealt with our Saviour, *Mat. 4.* or by suggesting lyes instead of truth, so he dealt with our first Parents, and is called a lyer from the beginning. *in Ev. ad. 2. 2.* Besides that Energy of Satan that works inwardly in this man of sin, which was mentioned before; he hath outward strength or power wherein he comes, which may be here meant. He hath the secular power to assist him, the Kings of the Earth giving their power to the Beast; and we read of 10 Horns upon his head, which are the Emblems of strength and power, *Rev. 13. 1.* whereupon is said; *Who is like unto the Beast, who is able to make War with him*, ver. 4. Some by the figure called *Hendyadis* read it; by the power of signs and lying wonders; but not properly. Observe how Satan is God's Ape, God confirmed the Gospel with signs and wonders, *Rom. 25. 19.* *Heb. 2. 4.* God bearing them witness with signs and wonders, &c. and Satan brings this man of sin into the World in the same manner: God did it to confirm the truth, but Satan to countenance a falsehood: But though he comes with signs and wonders, yet

not properly with miracles, as the Greek word is rendered in *Heb. 2.* because though the Devil can work the one, he cannot the other: He can by his great natural Knowledge and Experience improve natural causes to their utmost, but he cannot effect things above all possibility of Nature, which is the same power of Creating: The Schoolmen give their distinction between wonders and miracles, which is not needful here to insert: All miracles are wonders, but all wonders are not miracles; and yet are esteemed miracles when their cause is not known. The Romish Legends are full of stories of Miracles wrought to confirm their false Doctrines of Purgatory, of Reliques, invocation of Saints, &c. which might be wonders really wrought by the Devil; such as were wrought by *Jannes and Jambres* in Egypt, and by *Simon Magus*, and *Apollonius Tyaneus*, &c. who used Magick Arts, and the people not knowing them in their causes, might judge them miracles. And being wrought for such ends, are termed signs, for a sign is any thing that is used to make signification, whether it be a Natural, or Artificial; an Ordinary, or Extraordinary sign, used either for a good end, as those shewn by Christ, and the Apostles, or for a bad end, as those used by this man of sin. People are apt to be affected with signs. The Jews saith the Apostle, *seek after a sign*, *1 Cor. 1. 22.* as they often desired Christ to shew them a sign, and therefore this man of sin comes with signs. Some signs are only for representation, as the sign of the Cross, and the Images of Christ, and of his Death, and Resurrection, &c. and he comes in these: Others are for confirmation, which are either real miracles, or such as seem so; and he comes in these latter also, which are here called *τρεπτα δόξας*, lying wonders, or wonders of a lye, *Heb.* Though the Greek word is oft used for a real miracle, yet not so here; for miracles are the effects of a Divine Power only, *Rom. 15. 19.* *Heb. 2. 4.* and not Diabolical. And call'd lying wonders, either because they are used to confirm a lye, or because they are not real, but fained wonders; Impostors to cheat the people, and make them wonder; whereof we have account in *Gregories Dialogues*, and in *Paulus Diaconus*, and others, and yet such miracles as these the Papists boast of as marks of their Church to be true, though they are here by the Apostle made the marks of the man of sin. And Christ foretels of false Prophets that should shew great signs and wonders, to deceive if possible, the very Elect. *Matth. 24. 24.* See *Deut. 13. 1.* *Rev. 13. 13, 14.*

10 And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved.

Or deceit of unrighteousness, unrighteous deceit, or deceitful unrighteousness. And it is universal, *All*; It is unrighteousness managed with great subtilty to deceive: And so the same with the mystery of Iniquity mentioned before, or the mystery of unrighteousness, as we may read it. All sin is unrighteousness whether against God or man, as all virtue is comprehended in righteousness. The Apostle here means unrighteousness so cloaked and covered, that men discern it not, but are deceived by it. As the Pharisees who devoured Widows houses, and for pretence made long Prayers. And so also they tithed Mint and Cummin as exactly religious, built the Sepulchres of the Prophets, made broad their Phylacteries, would not eat with unwashen hands, &c. The like we find in the Church of Rome as I mentioned before, where men are ambitious, covetous, cruel, superstitious, &c. and all under a pretence of righteousness, and for honour to Christ, and the Church. Make use of Peter's keys to open rich mens Coffers; and for a sum of money to absolve men in this World, or to redeem them out of Purgatory in the other World; which is a meer cheat, &c. Thus comes this man of sin, and by such ways he hath advanced himself. This shews who they are that are deceived by him. Reprobates are often so described, *2 Cor. 2. 15.* *2 Cor. 4. 3.* and it is the same as elsewhere signifies damnation. The word signifies men that are lost, so used *Matth. 18. 11.* or destroyed, *2 Cor. 4. 9.* They are such as have not their Names written in the Book of Life, *Rev. 13. 8.* And who shall drink of the Wine of the Wrath of God, and the smoke of their torment ascendeth for ever, *Rev. 14. 10, 11.* And the Apostle gives the reason why they are thus deceived. He saith not, they had not received the Truth, but the love of it, and so hold it not fast, but are carried away with the general Apostasy; Truth is either Natural, which the Heathen had, and detain'd in unrighteousness, *Rom. 1. 18.* or supernatural from Divine Revelation. This is meant, for he speaks not of Heathens, but Christians, not the World, but the Church. And the truth here meant is saving Truth, as the Gospel is called the word of Truth, *Eph. 1. 13.* *Col. 1. 5.* for had they received it in Love, they might have been saved; but for want of that they perish; so that it is unsound notional professors that are carried away by the man of sin, and deceived by him. Truth, if it be not received into the heart as well as the head, it will not secure against Apostasy, or Popery, nor prevent perishing. And the amiableness that is in Gospel-Truths calls for Love, as the certainty of its Revelation calls for Faith, and had they so received the Truth, they might have been saved.

11 And for this cause God shall send them strong delusions, that they should believe a lye.

Or, among  
2 Cor. 2. 15;  
4. 3.

We had account in the former verse of such as are deceived by the man of sin, of their sin, and here of their punishment. They were first deluded, which was their sin, and God sends them strong delusion and that is their punishment. They did not receive the Truth in the love of it, which was their sin, and therefore are given up to believe a lye, which is their punishment. Had they received the Truth aright, they might have been saved, but not receiving it they are damned. And they were said to be such as perish, and their perishing is here call'd damnation. So that though God is not the Author of sin, or falsehood, *Deus non est author cuius est ultor*. Fulgent. Yet he may in Justice give men up to them, which the Apostle here calls Gods sending, &c. which imports either, 1. Tradition, delivering men to Satan to tempt, and deceive. 2. Desertion, withholding, or withdrawing that grace that might preserve them. 3. A judicial permission, God purposing not to hinder men to fall into that sin or delusions which he seeth their own hearts incline them to. God concurs to evil, not *positive*, but *privative*; not *efficienter*, but *deficienter*; *Schoolmen*. God in Scripture is often said to do that which he permits to be done, as in the case of Joseph's selling into Egypt, *Gen. 45. 7.* David's numbring the People, *2 Sam. 24. 1.* compar'd with *1 Chron. 21. 1.* And the ten Kings giving their power to the Beast, by Gods putting it into their hearts, *Rev. 17. 17.* and it is not a bare permission, for what evil God permits, he decreed to permit it; and he decreed the circumstances attending it, and the end to which he would order and dispose it. And the degree to which it should break forth. They were deceived into error, and God gave them up to it. And it did work with great efficacy. Which either relates to the man of sin that did lead them strongly into it, or to them that were led by him; when error doth vitiate the life, and one error begets another, and makes men violent against the truth, then it is the efficacy of error. And thus God doth judicially punish sin with sin, and delusion with delusion. And then they are always most operative, and most incurable. But men fall not presently under these judicial acts; men first refuse to see before God sends blindness, and first harden their own hearts before God hardens them. These in the Text first refused to receive the Truth before they were given up to believe a lye; see *Rom. 1. 24.* so that both God, and this man of sin, and themselves also are concerned in these evils; but they sinfully and unrighteously, but God judicially and in Righteousness. And the Lye they were given up to believe, is a Doctrinal Lye; false speaking is a lye in words, Hypocrisy is a lye in fact, and Error is a lye in Doctrine. *Hos. 11. 12. Ait. 5. 3.* Some by Lye, here suppose is meant the lying wonders before mentioned; and this sense need not be excluded, but I rather mean it of false Doctrine, as that which stands opposite to the Truth before mentioned, and again mentioned in this verse. Sometimes Idols are called lies, *Isa. 44. 20.* sometimes the things of the World, *Psal. 4. 2.* sometimes the great men of the World, *Psal. 62. 9.* sometimes false Divinations, *Ezek. 22. 28. Zech. 10. 2.* sometimes false prophesies and predictions, *Jer. 14. 14, 23, 25, 26.* and sometimes false Doctrines, as *1 Tim. 4. 2.* where we read of false prophets, who shall arise in the last time, and speak lies in hypocrisy, &c. And false Apostles are said to be Liar upon that account, *Rev. 2. 2.* And such are many Popish Doctrines which the Apostle here probably refers to. What is Transubstantiation but a lye; Purgatory, Infallibility of the Church, Mediation of Saints, their *opus operatum*, &c. Men must be strongly deluded to believe such Doctrines, and it is mentioned as a great Judgment of God upon them to believe such lies, as it is a great Mercy to believe the Truth, especially if we consider what follows upon it.

12 That they all might be || damned *u*, who believed not the truth *w*, but had pleasure in unrighteousness.

*u* That they all might be damned, or condemned. The Greek is judged, but often translated as in the Text; the simple Verb being taken for the compound; so *Joh. 3. 17. 1 Cor. 11. 29. Jude 4.* Its true a man may be judged and not condemned, but the judgment of the wicked is condemnation; and damnation is here mentioned either as the event, or the effect of their believing Lies, or as the purpose of God in sending them strong delusions. They are first justly punish'd with spiritual judgment, and then eternal, and God is just in both, whence we see that there are some Errors in judgment which are damnable. As we read *2 Pet. 2. 1.* of damnable heresies, or heresies of destruction; such are many in the Romish Church; and the Apostle speaks of such, *Col. 2. 19. not holding the head, &c.* not meant of a total rejection of Christ, but of voluntary Humility, and worshipping of Angels mingled with the true Worship of the Gospel; and such cannot be saved. *w*. Where we have a farther description of these Persons who are to be damned, which is added by the Apostle either to clear Gods Justice, as in sending them strong delusions to believe a lye, so also in their condemnation, or to assign the cause why they believed a lye, is because they believed not the Truth. Those will easily be brought to believe a lye, who believe not the Truth; and the belief here mentioned is that of assent, yet such an assent as is operative and practical, which they had not; for it was said before, they received not the Truth in the love of it. *x 2.* Because they had pleasure in unrighteousness. Did not only practise, but had great complacency and contentment of mind in it, as the Greek word imports, and so had rather believe a false doctrine,

which will countenance their practice, than the Truth which doth condemn it. See *Prov. 10. 23. Rom. 1. 18.* By unrighteousness, some Expositors understand false Doctrine, or Error, because it is set in opposition here to Truth, as sin is set in opposition to it, *Joh. 8. 45.* and that the Apostle hath peculiar reference to the corrupt Doctrines of Simon Magus and the Nicolaitans, that gave liberty to the Lusts of the Flesh. But why not rather to the Doctrines of the Man of Sin, which he had been before speaking of? I rather take the word in the largest sense, so all sin is unrighteousness; and the Apostle St. John saith, all unrighteousness is sin, *1 Joh. 5. 17.* where unrighteousness is expressed by *Ανομία* a word which imports transgression of the Law, as in this Text by *Αιδε*, a word which signifies injustice. So that we see here an erroneous Mind, and a vicious life going together. And when sin is come to this height, that men take pleasure in it, it makes them ripe for damnation. And how well these things agree to the Antichristian Church, let men consider and judge.

13 But we are bound to give thanks alway to God for you *y*, brethren, beloved of the Lord *z*, because God hath from the beginning || chosen you to salvation *a*, through sanctification of the Spirit *b*, and belief of the Truth *c*.

The Apostle here exempts these Thessalonians out of the number of those Reprobates, that he had before spoken of, and speaks of them as such as should be preserved from Apostasy in Faith or Practice, and obtain Salvation. And this he mentions for comfort to them, and with thanksgivings to God. He had often before given thanks for them, *1 Thes. 1. 2.* and *2. 13.* and *3. 9.* and in the former Chapter of this Epistle *ver. 3.* and both here and there mentions it as a debt he was bound unto, or a duty he owed, we ought to give thanks, as in the Greek. *z* And here he fliles them, not only brethren, as often before, but beloved of the Lord, such as have been, and are beloved. And therefore not in the number of them that should be damned, mentioned in the former verse. *a* Which words are either to give the reason of the Apostles Thanksgivings; or rather all Arguments to evidence they were beloved of the Lord. And he instanteth in their Election as a proof of it. There is an Election to Office, as David to be King, *2 Sam. 6. 21.* and Judas to be an Apostle, *Joh. 6. 70.* and Election to a visible Church, and means of Salvation; and thus the seed of Abraham were chosen, *Deut. 26. 18. Psal. 135. 4. & 147. 19. 20.* and Election to Salvation, as in the Text; which is either that which follows Faith, as some understand that place, *Mat. 22. 14.* or rather that which goes before it; said here to be from the beginning; not from the beginning of the Gospel as some say; nor from the beginning of our Preaching to you, or of your effectual Calling, as others say; no nor yet is it meant from the beginning of the World, which was the beginning of the time; or immediately upon Adam's Fall; but by beginning is here meant Eternity it self, as Election, *Eph. 1. 4.* is said to be from before the foundation of the World, which is from Eternity. Though beginning seems to relate to time, yet the Scriptures often express Eternity by such words as relate to time. As when God is called the Ancient of days, *Dan. 7. 9.* it signifies his Eternity; and Jude speaks of some that were of old ordained to condemnation, *Παλαια κατασκευασμενοι*, Gods Eternal decrees being compared to a book wherein names are written, *Jude 4.* when was their ordaining but from Eternity? and it is Election to Salvation, complete Salvation, which is here meant, in the full fruition of it; not in the Tide to it by Faith, or the first fruits of it in Sanctification, because they are here mentioned as the means that tend to it. *b* Election is to the means as well as the end, as *Eph. 1. 4.* Holiness is not the cause of Gods Election, but God hath decreed it to be the way to Salvation; without holiness none shall ever see the Lord, *Heb. 12. 14.* *c* And therefore those were spoken of as persons to be damned, who believed not the Truth in the former verse. And so it's evident, Election is not upon the foresight of Faith, it is through it we have Salvation, but not Election: But of this before, *1 Epist. 4.* And the Apostle joyus Sanctification and Faith together for they are not and cannot be put together. Now by all this the Apostle proves they were beloved of the Lord. He saw the fruits of Election in their Sanctification and belief of the Truth, thence concludes they were Elected, and therefore loved.

14 Whereunto he called you by our gospel *d*, to the obtaining of the glory of our Lord Jesus Christ *e*.

*d* Before, the Apostle mentioned their Election, now their Calling; and are often in Scripture put together, *Rom. 8. 30. 2 Pet. 1. 10.* and are both applied to Christ himself, *Isa. 42. 1. 6.* They are those two Sovereign Acts of God, pre-requisite to a State of Salvation. The one Eternal, the other in time; the one immanent in God, the other transient upon the Creature, and it is the first transient Act that flows from Election. And because there is an outward and inward Call mentioned in Scripture, we must here understand the Apostle of both: For *Eis* *h* whereunto, or to which thing, mentioned in the beginning of this verse, refers to all that he said in the former verse, which is, Salvation, Sanctification, belief of the Truth, which they could not attain with a mere outward call; though they had that also: For the Apostle mentions here the Gospel, which he calls our Gospel, because preach-



ed by them, and intrusted to them, though the Original of it is from God, and the matter of it from Jesus Christ: And he puts them in mind of the great mercy they had received in their Preaching the Gospel to them, for thereby they were called into a state of Salvation; As also of the way wherein they are to obtain this Salvation, which is through Sanctification of the Spirit, and the belief of the Truth, that they might be careful to persevere both in Faith and Holiness; and not to expect it from the Law; or the speculations of Philosophy, which some false Teachers might suggest, for as Faith comes by hearing the Gospel, *Rom. 10. 17.* so it is that only which is the power of God to salvation, *Rom. 1. 16.* And by this he confirms to them also their Election, because they had been thus effectually called by the Gospel: For no man can conclude his Salvation from Election, if he hath not been also thus called, which is by feeling the power of the Gospel in the heart, and yielding obedience to it in his life. *e* What the Apostle before called Salvation, he here fills the obtaining the glory of our Lord Jesus Christ. *A* Though in the *1. Thess. 5. 9.* he had there also called it obtaining Salvation, and by the same word here used in the Text: Yet the word *manifest* here rendered *obtaining*, sometimes signifies Salvation itself, *Heb. 10. 14.* and which is equivalent, *the purchased possession. Eph. 1. 14.* and it may signify in the Text, the obtaining the glory of Christ in a way of purchase, as also by diligent labours after it, by way of acquisition, as the word seems to signify. And by the glory of Christ is not meant the glory we give to him, as some would stain the words to that sense, but rather the glory we feel receive from him, which is the same which the Father hath given to him, and which he hath given to his people, *John 17. 22.* whereby they are co-heirs with him, *Rom. 8. 17.* And so the Apostles for the greatness of this salvation, to which these believers were called, it is to the obtaining the same glory with Christ, in kind as he hath; and shews their different state from those that perish, and will be damned, mentioned in the former verse, Or if we read the words, *ye are called to be a peculiar people*, as the Greek word is to be read, *1. Pet. 2. 9.* *elect* *peculiar*, a peculiar people. And understand by the glory of Christ, that glory of his grace he hath manifested herein, it shews also how God hath distinguished them from those before mentioned.

Or, hold with strength.  
\* chap. 3. 6.

15 Therefore, brethren, stand fast *f*, and hold the \* traditions which ye have been taught *g*, whether by word or our epistle *h*.

*f* The former verses contained consolation, this is an Exhortation: The Apostle had assured them of their being elected and called, yet exhorts them to their duty. Assurance of salvation doth not encourage negligence, the Apostle takes his Argument from thence to exhort them, *Therefore, &c.* And that which he exhorts them to is, *1.* To stand fast, a Military word, speaking as a Captain to his Soldiers, for *1. Cor. 16. 13.* *Eph. 6. 14.* having before he wrote a great Epistle that would come: Or because he had told them of the great glory they had been called to the obtaining of by the Gospel; He exhorts them to stand fast, which implies a firm persuasion of mind, and constant purpose of Will; and stands opposite to hesitation, and dependency. *2.* To hold the Traditions which they had been taught. *g* The word Tradition signifies any thing delivered to another; especially meant of Doctrines. The Pharisees Doctrine is called Traditions, *Mat. 15. 3.* And so the true Doctrines of the Gospel, being such as the Apostles delivered to the People: as the Doctrine of the Lords Supper is said to be delivered, *1. Cor. 11. 23.* and so *Rom. 6. 13.* *h* By word of mouth in public preaching, or private instruction. The Apostle had both preached and written to these Thessalonians, before he wrote this second Epistle. And that the Papists should hence infer that there are matters of necessary consequence in Religion, not contained in the Scriptures is without ground: These they call Traditions, some whereof are concerning Faith, others concerning manners, others ritual, with respect to the worship of God, or the external polity of the Church. But who can assure us what these are? what a door is here opened to introduce what men please into the Church, under pretence of Tradition? who were the persons the Apostle intrusted to keep these Traditions? why should he not declare the whole system of Gospel truths he had received from Christ in writing, as well as part? why should he conceal some things, when he wrote others? And doth not the Apostle assure Timothy that all Scripture is by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, that the man of God may be perfect, thoroughly furnished unto all good works, *2. Tim. 3. 16, 17.* What need then Traditions? And how can we know that they are by Divine inspiration, as we are assured all Scripture is. Our Saviour reproved the Pharisees about their Traditions, when hence they would observe and impose Ceremonies of washing hands, Cups and Platters, *Mat. 15. 2.* yea, and by them make the Commandments of God of none effect, which the Apostle cautions the Colossians about, *Col. 2. 8.* and whereof Paul declares his zeal before his Conversion, *Gal. 1. 14.* and we find mens zeal still more about them than Moral duties, and express Institutions of Gods Worship. All the Apostles Doctrine, whether by word or Epistle, he calls by the name of Tradition, in the Text here, and he commends the Corinthians, *1. Cor. 11. 2.* That they kept the Traditions delivered to them; But were not they all committed to writing in some place or other of his Epistles,

and which were, and which were not, who can be certain? And why should Traditions be confined only to those things which the Apostle did not write? He exhorts the Thessalonians to hold the Traditions which they had been taught, whether by word or Epistle. And if they hold them with strength, as the word is, by this means they would stand fast.

16 Now our Lord Jesus Christ himself *k*, and God even our father *l*, which hath loved us *m*, and given us everlasting consolation *n*, and good hope *o*, through grace *p*,

*k* The Apostle here addeth Prayer to his Exhortation, the word and prayer are to go together, whether it be written or preached; as he told the Disciples, *Acts 6. 4.* *We will give ourselves to the Word and Prayer.* He had planted them a Church, and he knew God gives the increase, *1. Cor. 3. 6.* *l* The persons he prays to are here, first, our Lord Jesus Christ; which was a good Argument in Athanasius's time, for the dignity of Christ, against the Arians, and to it is still, and now against the Socinians; of God alone is the object of worship, and the bestower of those gifts which he here prays for. Only the Apostle when he mentions Christ delights to mention him in his relation to his people, to be both for the most part in all his Epistles, and so in this Text. He useth a Pronoun Possessive, *our*, for it is relation and interest which commendeth and sweeteneth any good to us. *1* And the other person is God the Father, who is the Father of Lights, from whom cometh every good and perfect gift, *James 1. 17.* and whom in his prayer he mentions, together with Christ; because no good can be from God, but through Christ, and no good life descends to us, but through him. And so God the Father is mentioned in his relation to his people also, *God even our Father*; and when Christ is ours, in him God is ours also. And the Apostle thus looking, and thus speaking of Christ, and of God, strengthens his own, and their Faith, for the obtaining of the gifts he prays for. *m* Another Argument is from Gods love; our doubts in prayer arise more from unbelief in Gods will; than his power, which will vanish when we look upon him in his love to us; for the nature of love is *velle bonum*, to will good to whom we love. *n* Another is, from gifts already received, which are first everlasting consolation, whereby it appears, that Gods love is communicative, and that it is not common but his special love he speaks of. Outward comforts are common gifts, but these the Apostle means not here, because they are not everlasting; they continue not beyond death; they begin in time and end with time, but this consolation begins in time; and abides to Eternity, and this man cannot give, the world cannot give, nor we give it our selves, God giveth it only; and he gives it to whom he loveth. As every man seeks to comfort those whom he loveth, and though some whom God loves may not feel his consolation, yet they have a right, and God hath it in reserve for them. *Light is sown for the righteous, and gladness for the upright in heart, Psal. 97. 11.* And though sometimes it may be interrupted where it is felt, yet not so as to be destroyed in its foundation, and to hinder its return, either in the Temporal or Eternal World, where it will be everlasting; so that as God is filled with the God of all grace, *1. Pet. 5. 10.* So the God of all comfort, *2. Corinthians 1. 3.* And by *us* in the Text he means these Thessalonians as well as himself, for he had spoken before of their joy in the holy Ghost, *1. Thessalonians 1. 6.* *o* And the other gift is, good hope. Hope as a natural affection is the expectation of the Soul; and the object of it is *bonum futurum, arduum, possibile*; Good, future good, difficult, and possible. But as a Grace, so it is the expectation of the good things God hath promised, and not yet exhibited. And its call'd good hope, good by way of eminency, with respect to the objects of it, which are eminently good. The certainty of it, it will not make it falter, *Rom. 5. 5.* compar'd to an Anchor sure and stedfast, *Heb. 6. 19.* The regularity of it; things promis'd only, and as they are promis'd; else it is presumption and not hope. The fruits of it; Peace, Purity, Industry, and Consolation also, and therefore joyned with it here in the Text: as the Apostle speaks else-where of *rejoicing in hope, Rom. 5. 2. & 12. 12.* *Heb. 3. 6.* Or, as some, its called good hope, with respect to the degree they had attained of it in their hearts. Though they had not yet the good things promis'd, yet they had good hope of enjoying them. And by this Epistle he distinguisheth this hope from the carnal vain hope of the men of the World, and the false hope of Hypocrites, *Job 8. 13. 17. 18.* and themselves also from the state they were in when Gentiles; *without hope, Eph. 2. 12.* and this also is Gods gift, as he is called the God of hope, *Rom. 15. 13.* not only as the object, but the Author of it. *p* And both these gifts are said to be here, through Grace; for else we could have had no ground either of hope, or comfort. Sin had shut up our way to both, it is only Grace that hath opened it to us. *What we enjoy at present, and what we hope to enjoy is all through Grace.* And from these gifts already received the Apostle strengthens his Faith about the other things he here prays for.

17 Comfort your hearts *q*, and \* stablish you in every good word and work *r*.

*q* Next, we have the things pray'd for, *Comfort your hearts*, Though he said before, *who hath given us everlasting consolation.* Either the Apostle means, actual possession of what God had given Title to; or a continued supply and increase of comfort already

already received. And he prays for this either in respect of the afflictions they suffered, that they might not faint; or to enable them the better to stand fast in the Faith, and not fall away as others. And so it agrees with the next Petition for them. *The word of Truth is this good word, Prov. 4. 2. as the Gospel is call'd, 2 Cor. 6. 7. And the Doctrines of it are all good, 1 Tim. 4. 6. They are good for instruction, for correction, for reproof, for doctrine, 2 Tim. 3. 16. All truth is an intellectual good, whether natural, or moral; but evangelical Truth is by way of eminence, good: It is a good word which is a word of Salvation, Acts 13. 26. and to be establish'd in it, is firmly to believe it, and to hold it fast against seducing opinion, or persecutions; and by every good word he means all Divine Truth especially the greater Truths; not to hold some Truths and let others goe. And to word the Apostle adds work, that there may be an harmony betwixt Faith and Practice. As the Doctrines of the Gospel are true, so the works they require are good. And good works are manifold, respecting God, our Neighbour, and our selves. A Christian should not only practice them all, but be establish'd in them, which implies constancy, perseverance and resolution. True Religion is not word only, but work; it is not only speculative, but practical. A sound Mind ought to be joy'd with an holy Life. And to make a work good, the principle, rule, manner and end must all be good.*

## CHAP. III.

**F**inally *ſ*, brethren, \* pray for us *t*, that the word of the Lord may have *||* free course *u*, and be glorified *w*, even as it is with you *x*.

*The Apostle now draws towards the close of his Epistle, as appears by the word Finally, which he also useth in the close of other Epistles, as 2 Cor. 13. 11. Eph. 6. 10. Phil. 4. 8. &c. It imports the adding of something that remains. And that which he first addeth, is the desire of their Prayers, as he had desired them in the former Epistle, chap. 5. verse 25. And so of other Churches, 2 Cor. 1. 11. Eph. 6. 19. Heb. 13. 18. &c. He had prayed for them in the foregoing Chapter, and now he begs their Prayers. It is a mutual duty, that Ministers and People owe to one another; though the Apostle gave himself to the word, and prayer also, Acts 6. 4. yet the Prayers of many may be more prevalent than of one, though an Apostle: And they being concerned for the advancing of Christs interest in the World, as they were Christians, were therefore engaged to pray for him. And the Apostle was sensible of the greatness of the work which was in his hand, and his own insufficiency, without God, therefore he desires Prayer, and it is of them whom he here calls brethren; he knew the Prayers of the wicked and unbelievers would avail nothing; and though he was a great Apostle, yet the greatest in the Church may stand in need of, and be helped by the Prayers of the meanest Brethren. *u* And their Prayers he desires are, *ſ*, with respect to his Ministry; *That the word of the Lord may have free course*, or may run; that the course of it may not be stop'd, it being as a River of the water of Life. The Apostle was to teach all Nations, and so desires the word may pass from one Nation to another, yea, and run down from one Generation to another, that it may spread, and diffuse it self, and Disciples might be multiplied. This is call'd the *encreasing of it*, Acts 6. 7. *The growing and multiplying of it*, Acts 12. 24. *The growing and prevailing of it*, Acts 19. 20. Which Christ sets forth by the parable of the Mustard-seed, which grew and spread, and of the Leaven that diffused its virtue in the Meal, Mat. 13. 31, 32, 33. The Apostle referring here to the external course of the word, rather than its inward efficacy in the soul, as also Christ seems chiefly to do in those parables. There are many things that hinder the course of the Gospel, sometimes wicked Rulers make Laws against it, sometimes great persecutions have been raised, sometimes false Teachers oppose it, sometimes Professors prove Apostates, and scandalize the world against it, sometimes reproaches are thrown in the way of it. And to the free course of it is required, on the contrary, a provision of suitable help herein, both of Magistracy and Ministry, and the bestowing of the Spirit, and the blessing of endeavours used herein. All these are to be pray'd for, as the former to be pray'd against. *w* He means that it might have honour, reputation, and high esteem in the world, and not lie under reproach. As the *Jews* accounted it Heresie, and the *Gentiles* Foolishness: As its said of those *Gentiles*, Acts 13. 43. they glorified the word of the Lord, by their honourable respect to it, and joy in it: As also that it might produce glorious effects in the World, in subduing people to God, and making men new Creatures, and bringing them out of the Devils into Christs Kingdom, &c. That it may evidence it self to be from Heaven, and the power of God to mens Salvation, and not an invention of man: To which we may add, that it may be honoured in the unblameable and exemplary walking of the Professors of it. *x* The glorious success of it with them, he had largely shewn before in both these Epistles; and he would have them pray for the like with others. Those that have felt the power of the Gospel themselves to their Conversion and Salvation, should pray that others may partake of it with them.*

Herein they shew their charity to men, and love to God, which the Apostle here puts them upon, as that which would be acceptable to God; and the rather, because their own experience might teach them, what God was able to do for others. Or else the Apostle in these words sets forth the *Thessalonians*, as a pattern of the mighty success of the word: It had its free course, and was glorified among them. They received it as the word of God, and not of men. As if the Apostle should say, they that would know the glorious success of the word of the Lord, let them go to *Thessalonica*.

2 And \* that we may be delivered from *||* unreasonable and wicked men *y*, for all men have not faith *z*.

*Their prayers are here desired by the Apostle, with respect to their persons, which relates to the prayer desired before, with respect to the word. For the Apostle and his fellow Labourers met with such men that did oppose them, and by that means were hindered in their work of the Ministry, and the free course of the word obstructed: What were these men? were they the persecuting Gentiles? They met with such, or the envious, malicious Jews? They met with such also; and here at *Thessalonica* in particular, and which followed *Paul* to Berea, Acts 17. Or were they false Brethren crept into the Church; as he complains of his perils by them, 2 Cor. 11. 26. which some think most probable, by what he adds, for all men have not faith, even of those that make profession. Why may not we take in all these? but whoever they were, he calls them, first, *unreasonable men*, men out of place, as the word imports; taken either literally for vagrants, wanderers, not keepers at home: Or such as follow the Apostle from place to place, to hinder his Ministry. Or logically, for men that argued absurdly, and kept to no sound Topics in reasoning. Either false Teachers among the Jews, or the Heathen Philosophers, such as he met with at Athens, whom he disputed with, Acts 17. Or Morally, for men that had corrupt Principles, and practices, they kept not to the duty of their place and station, *Deformers*, French Translation, and wandred out of the path of Righteousness. We render it *unreasonable men*; men transported with fury and passion against all reason, as we read of the Jews, Acts 17. 5. Or such as acted contrary to reason, as the Apostle speaks of such Jews in the former Epistle, who were contrary to all men, *forbidding them to preach to the Gentiles, that they might be saved*, 1 Thess. 2. 16. Or men of sensual lives, living more like brutes than reasonable creatures. Secondly, *wicked men*, so that whoever they were, whether Jews or Gentiles; teachers or the common people, learned or unlearned, they were wicked, and whatever was meant by the former word, yet this is plain; and the word imports either men that are laborious in wickedness, or that by their wickedness create labour and trouble to others. And such the Apostle met with at *Thessalonica*, Jews who took to them certain *lewd fellows of the baser sort*, and drew Jason and others before the rulers, *assaulting his house*, Acts 17. 5. And indeed wherever they came, they met with such kind of men: Through the lusts of mens hearts, and the enmity and malice of the Devil, faithful Ministers will meet with opposition, and such as will hinder what they can the free course of the word. And therefore the Apostle desires prayer to be delivered from them, *ἐκ τῶν ἀντιπαθέων*, the word signifies a rescue by strength from some impending or incumbent evil, oft used, Luke 1. 74. Col. 1. 13. chap. 1. ult. And he desires deliverance rather for the Gospels sake than his own. And though it is honourable to suffer for the Gospel, yet it is desirable to be kept out of the hands of such men as these. *z* The Apostle subjoins the reason why men are thus, *for all men have not faith*. He needed not say this of Infidels, which all men know to be without it, and therefore its thought the Apostle here means Professors. There may be true Faith wanting where Faith is professed. Faith is sometimes taken for fidelity, a moral virtue, and some think is meant here, because it follows in the next verse by way of Antithesis, *but God is faithful*: But rather, I take it for a Theological Grace. For that true Evangelical Faith which purifies the heart, and worketh by love, and brings forth the *Acts* of Obedience to all Gods Commandments. Had they this faith they would not be unreasonable and wicked. But can we suppose such to be in the Church? as well as those 2 Tim. 3. 5. whom the Apostle describes to have a form of Godliness under all that wickedness he there mentions. But let men have Civility, Sobriety, External Devotion and Profession, yet if they oppose the Gospel, in the power, purity and progress of it, they may be filled unreasonable and wicked men; and from such men we may pray, as the Apostle desired here, *Good Lord deliver us*. And it is the duty of people with respect to their faithful Ministers, and the work of the Gospel in their hands, to pray that they may be delivered from such men.*

3 But \* the Lord is faithful, who shall establish you *a*, and \* keep you from evil *b*.

*These words are added by way of consolation; 1. With respect to their establishment, which the Apostle had before prayed for, chap. 2. verse 17. and here he assures them of it, what God hath promised yet, we may and ought to pray for. And Ministers should exhort people to seek that grace which they may be sure before hand God will give. And this establishment respects either their mind, in the belief of the gospel against false Doctrine, or their hearts against inordinate fears*

Rom. 15. 13.  
Or, *afflict*.

\* 1 Thess. 5. 24.  
\* Job. 17. 15.



of men, or their practice, against departing from the way of Holiness. The Apostle well knew the Tenure of the New Covenant which contains promises of perseverance and establishment, as well as of pardoning Mercy, and sanctifying Grace, *Jer. 22. 40.* And he grounds his confidence of their establishment upon Gods faithfulness, as upon the same account he comforts the *Corinthians*, *1 Cor. 10. 13.* and these *Thessalonians*, *1 Epist. 5. 23.* and it may be the Apostle hath here reference to what he had said before; though we shall meet with wicked and unreasonable men, yet fear not, God will establish you, for he is faithful. As Gods promises are according to his purposes, so his performances will be according to his promises, which is his faithfulness. *b 2.* As God would establish them, so keep them from evil. There is moral and penal evil, of sin and suffering; the Greek word imports the former: Never used but for sinful evil, or sometimes for the Devil, with respect to the sin that dwells in him, and occasioned by him, *Eph. 6. 16.* *1 John 5. 18.* And it's true, that God will keep his people from the Devil, as some read the word. But I suppose the Apostle means here by evil, *evil work*; as he speaks, *2 Tim. 4. 18.* God will preserve me from every evil work. But whether the evil work of others, or their own? the latter I incline to, for he could not well assure them of the former. But how could he assure them of the latter? did he think God would keep them from all sin? The Apostle doth not mean so, nor say so; God keeps his People from much evil and sin which others fall into though not from all. And he keeps them from falling under the power of it. Though they may be tempted by Satan, the World or their own hearts, yet not so as finally to be overcome. However the more God doth establish his People, the more will they be kept from evil. And the Apostle doth also comfort them in this from the consideration of Gods faithfulness. But these promises of Gods keeping us, do not exclude our endeavours of keeping our selves. *He that is born of God keepeth himself, a d the wicked one toucheth him not, 1 John. 5. 18.* Hence those exhortations, *Keep thy heart with all diligence, Prov. 4. 23.* and *keep your selves in the love of God, Jude 21. &c.* And our keeping is ascribed to our own faith with the power of God, *1 Pet. 1. 5.*

\* *2 Cor. 7. 15.* 4 And \* we have confidence in the Lord touching you that ye both do, and will do the things that we command you c.

c The Apostle had before declared his confidence that God would establish them and keep them from evil, and now here declares his confidence in them concerning their obedience. For he knew well that this is the way of Gods keeping men, and whereby he shews that he built his confidence concerning what he had before declared about their Election, Calling, Establishment and Preservation upon some good ground. And he describes their obedience by doing what the Apostle, and his Fellow-Labourers in the Gospel among them commanded them, whether they were Commandments about the duties of the Law of the first or second Tables, or the Doctrine, Order, Worship or Discipline of the Gospel. So that their Commandments were no other but the Commandments of the Lord himself, *Mat. 28. 20.* *1 Cor. 14. 37.* Ministers are not arbitrary Commanders in the Church. Nor Lords over Gods Heritage, *1 Pet. 5. 3.* or have dominion over the peoples Faith, *2 Cor. 1. 24.* nor may they, as the Pharisee, teach for Doctrine the Commandments of men, *Mat. 15. 9.* And he speaks before of these *Thessalonians* that they received the word preached by them, not as the word of men but of God, *1 Thes. 2. 13.* Both our Faith and Practice in Religion is, to be built upon Divine Authority. Either upon what God hath expressly declared, or what by clear Consequence may be derived from it. So that what they command the people is from the Lord, and not themselves. Their work is to teach out the Mind and Will of Christ, as revealed in the Scripture, seeing they have not that immediate infallible inspiration that the Apostles had, who were called to lay the foundation which others were to build upon. And as to those things that are but appendices, and not of the substance of Religion, and for which no particular Rule is or can be laid down, Christian prudence is to regulate them according to general Rules, wherein the advice, appointment and authority of the Minister is to be regarded in every Church. Yet nothing ought to be enjoined in these things that is uncomely, that is not for edification, that is not of good report, that hath an appearance of Evil, that gives just occasion of offence, that transgresseth the general Rule of Mercy, that is a direction of superstition, whereby many of the Commandments of the *Romish* Church are justly condemned. And obedience to these Commandments of the Apostle he describes it by the universality of it, *the things that we command you*; that is all things; the indefinite being equivalent to the universal. And by the constancy of it, *that you both do and will do, &c.* ye will preserve to do what Commandments ye have already received, or any new Commandments we shall further give you; some whereof are probably such as are mentioned in the following part of this Chapter. And their present obedience gave the Apostle confidence about that which was future. At least he declares to them this confidence, as an insinuating argument to persuade them thereunto.

5 And the Lord direct your hearts into the love of God d, and into the || patient waiting for Christ e.

f Or, patience of Christ.

d Here the Apostle prays for them again, as he had done a

little before, *chap. 2. 17.* and as this shews how much they were in his heart; so the frequent mingling of Prayers with his exhortations shews they could not be effectual without God. And he prays for two things, 1. *To have their hearts directed into the love of God*; which is either meant passively for Gods love to them, to have their hearts, that is their whole Soul engaged in the study, contemplation and admiration of this love; Or rather actively, for their love to God; to have their hearts set straight into the love of God, as the Greek word imports, drawn out towards him as a straight line to its Centre, or as an arrow directed to the mark. Till Mans love is set upon God, the motions of the heart are crooked and irregular. As the ways of sin are call'd crooked ways, *Psal. 125. 5.* and *John Baptists* Ministry was to make crooked things straight, *Mat. 40. 4.* The turning mans heart and ways towards God makes them straight. *David prays, Psal. 119. 36.* Incline my heart to thy testimonies; *Or, bend my heart.* As we bend a crooked stick to make it straight. Or as he prays God to unite his heart to his fear, *Psal. 86. 11.* so here *Paul*, to direct theirs to his love, by which some understand all Religion. We learn hence, that to direct mans heart to the love of God is the work of God, and beyond our power. And the hearts of the best Saints stand in need of a more perfect and constant direction unto the Love of God. e Patient sufferings for Christs sake; as the Apostle calls his sufferings for Christs sake, the sufferings of Christ often, *2 Cor. 1. 5.* *Phil. 3. 10.* &c. and patience for his sake, is call'd the patience of Christ, *Rev. 1. 9.* In this sense, the Apostle prays they may have hearts ready to suffer, and patiently to suffer for Christs sake, *Heb. 10. 36.* *Jam. 5. 11.* and suited to a suffering state, which the heart is naturally averse and disinclin'd unto. And the word is often used in this sense for patience under the Cross. And so the Apostle hath his eye in his Prayer upon the suffering state these Believers were in for Christs sake. If the sense be rendered as in our Translation, he prays for their hearts to be fixed upon the coming of Christ, to look towards it, and patiently to wait for it. The Greek word being often taken for the patience of expectation as well as of suffering, *Rom. 8. 25.* *Heb. 10. 36.* and so it is the same as waiting for the Son of God from Heaven, mentioned *1 Thes. 1. last.* and looking for the Saviour, *Phil. 3. 20.* that hereby they might not faint under their sufferings, nor be surprized by his coming. And because the hearts of the best are apt either to be remis or secure upon the delay of Christs coming, he therefore prays their hearts might be directed to a patient waiting for it, as the Apostle *Peter* upon the same account exhorts Believers to the girding up the Loins of their Mind, *1 Pet. 1. 13.*

6 Now we command you, brethren, in the name of our Lord Jesus Christ f, \* that you withdraw your selves from every brother g, that walketh \* disorderly, and not after the tradition he received of us h.

\* *Rom. 16. 17.*  
ver. 14.  
*John. 10. 2.*  
\* *1 Thes. 4. 11.*  
ver. 14. chap.  
2. 15.

f Here the Apostle proceeds to a discourse of another kind, which is about their carriage to disorderly Members in the Church. And having before declared his confidence, *ver. 4.* that they did, and would do the things he commanded them, he now tells them what he commands; and because either 'tis a matter of great importance, or that which they would be backward in, he therefore speaks with the greater vehemence, when he spake in the former Epistle, *chap. 5. 14.* of warning the unruly, he then spake with greater mildness, *We exhort you brethren, &c.* but now to withdraw from them; is a harsher Duty; or they having first warned them, if they reform not next, they are to proceed to withdraw from them. And this he now commands as that which he supposeth they might be backward to. Παρεργάζου. The word properly signifies a command conveyed from another, so the Apostle commands here in the Name of the Lord Jesus. Though he had Authority to command as an Apostle, yet it was derived to him from Christ, and therefore coually joins Christ with his Exhortations and commands; g or to avoid as the word signifies, and is so rendered, *2 Cor. 8. 20.* The word is used also, *Gal. 2. 12.* of *Peter's* withdrawing himself from eating with the Gentiles. And rendered drawing back, *Heb. 10. 38.* alluding as some think there to a Souldier that draws back from the Battel. But here in the Text to a Mariner that steers his ship from the rocks, and so it implies the danger of not withdrawing, which may be the reason of the Apostles so solemn command about it. And it is not from an Heathen man, but a Brother. One that is of the Church, and it is every Brother, let him be rich or poor, high, or low, &c. As he writes to the *Corinthians*, *1 Cor. 5. 11.* If any man that is call'd a Brother be a Fornicator, &c. b Alluding as some think to Souldiers who keep not their rank, not walking according to rule, or, as he expresseth it, *Not according to the tradition which he received of us.* What is to be meant by Tradition, is explained in the former Chapter. And he cannot be understood to speak here of Rites and Ceremonies relating to Church Worship, or Order, as some imagine. The Apostle doth in the following Verses explain himself otherwise. But what is this withdrawing? Is it Excommunication the greater or the less? In a general sense it may be so called, for it is an abstaining from Communion, but it is not so properly; for that is called putting away a person, a purging out the old leaven, *1 Cor. 5. 7.* this is only a withdrawing from him, much less is it a delivering up to Satan, which the Apo-

file required, 1 Cor. 5. and himself inflicted upon Hymeneus and Alexander, 1 Tim. 1. last. The nature of the crime here mentioned will not bear that. It was not Incest or Blasphemy, as in the former instances, but only disorderly walking, which he specifies afterwards. And with respect to such the Apostle required in the former Epistle, warning only, warn the unruly. And though this is something more, yet it implies not a casting a man out of the Church, which is Christs visible Kingdom into Satans Kingdom, for he is still to be admonisht as a Brother, as verse 15. And Excommunication is the exerting an Act of Church power, as 1 Cor. 5. 4. whereof no mention is made here, or of an absolute rejection which is elsewhere required, Tit. 3. 10. It seems then to be only a withdrawing from familiar converse and society. As 1 Cor. 5. 11. If any man that is call'd a Brother be a Fornicator, Covetous, &c. with such an one no not to eat, alluding to the custom of the Jews who would not eat with the Gentiles, and by eating is express Communion in Scripture, and prophane Writers also. And such Communion is forbidden to such a brother, which the Apostle allowed them to have with such sinners that were of the World, and not of the Church, as verse 10. which cannot be meant of sacred communion. And familiarity with such a brother would harden him in his sins, and reflect dishonour upon Religion, and indanger their infection more than with a Pagan, or Infidel; which therefore the Apostle forbids them to a Brother. As he did the Corinthians mentioned before, as also the Romans, chap. 16. 17. And which may be a step towards excommunication from Spiritual communion; which is the greater punishment, especially if the brother be not hereby made ashamed, and reform his course, and doth not only now and then do a disorderly action, but walks disorderly and that after warning also. Others think it's meant of Excommunication; and judg not the reason against it to be cogent.

7 For your selves know \* how ye ought to follow us. For we \* behaved not our selves disorderly among you i.

i Whereby the Apostle intimates the aggravation of their crime who did walk disorderly, and so justifies the withdrawing from them. For they would be reproved not only by his Doctrine, but Example; what he required of others he practised himself, and that in some cases for this end alone, that he might be an Example. Examples teaching more than precepts, especially in Ministers. And they did not only know how the Apostle and his fellow Ministers walked among them, but their end therein, whereby they knew they ought to follow them, and how to follow them; being guided as well as excited by their Example. And this is express more generally, First, Negatively, We have behaved our selves not disorderly among you, which he speaks not in a way of self commendation, but for their imitation; and he useth here the same word to express his own practice which he did in theirs; being properly a military word as was said before. He went before them as a Captain before the Army, and taught them Order by his own Example; for in the Negative the Positive is included.

8 Neither did we eat any mans bread || for nought k, but \* wrought with labour and travel l night and day m, that we might not be chargeable to any of you.

k The Apostle here gives a particular positive instance of what before he speaks negatively, and in general. And brings his Discourse home to the present case, and declares his orderly working in this that he wrought for his own bread, and did not eat for nought, or live upon that which was freely given. Δωρεάν, The word is sometimes taken for that which is without effect, as Gal. 2. last. answering to the Heb. word Chinnam, oft used, Psal. 7. 4. and 25. 3. and 69. 4. and 119. 61. Or, that which is without cause, and that either with respect to injury received, as John 15. 25. or benefit bestowed, as Rom. 3. 24. when it is freely given without merit. The Apostle means that he preached the Gospel to them freely, as he tells the Corinthians, 2 Cor. 11. 7. Though if he had received maintenance for his labour in the Gospel among them, it was that which he well deserved; and he had not eaten their bread for nought; but he wrought with his own hands to maintain himself, as he did at Corinth, Acts 18. 3. l And he wrought laboriously with wearisom and toilsom labour, as the words import. m And that night and day; as he had told them in the former Epistle, chap. 2. 9. only he speaks of it here upon a different account; there to clear his Ministry from suspicion of Covetousness, and to evidence his sincere affection to them, here to set before them an example of industry against such who lived idly, and did eat others bread. Had he not wrought with his hands, he had not walked disorderly, but lest any should think so, he would do it to take away all occasion of Evil. For though the labour of the Ministry in the exercise of the mind and study may be reckoned as the greatest, yet most people cannot judge of it, and think it such; and though he had power to forbear working as he tells the Corinthians, 1 Cor. 9. 6. yet he would do it rather than any good should be hindered, or any evil furthered thereby.

9 \* Not because we have not || power n, but to make \* our selves an ensample to you to follow us o.

n The contents of this verse are already spoke to in the former, only the Apostle asserts the right of maintenance, due to the Ministry by the name of power. It may be claimed by Authority from Christ; Though it should not be commanded by any Laws from men. As the Priests under the Law had their maintenance setled upon them, by the Law of God; so hath God appointed that they which preach the Gospel should live of the Gospel, 1 Cor. 9. 14. Gal. 6. 6. And though this power may be claimed, yet in some cases it is to be denied, as the Apostle did, 1 Cor. 9. 12. We have not used this power, lest we should hinder the Gospel of Christ. And so he did here to make himself an example, παράδειγμα, which signifies any mark that is cut or engraven to stamp things into its own likeness, Oft used in the New Testament, and variously applied. o It's desirable to follow good examples, but more to become a good example; and As the old verse is true Regis ad exemplum, &c. so the old proverb, like Priests, like People; and to follow them is to imitate them, as 1 Cor. 11. 1. Be ye followers of me, even as I am also of Christ. He is the first pattern, and others are to be regulated by it; and so far, and no further to be imitated. As Ministers ought to be patterns, Titus 2. 7. 1 Pet. 5. 3. so the people ought to be followers, and their sin will be the greater if they follow not their Doctrine, when it is exemplified in their practice.

10 For p even when we were with you, this we commanded you q, that if any would not work, neither should he eat r.

p The words contain a reason, as the illative for, imports, but what it refers to is uncertain, most probably a further reason of the Apostles working with his hands, because when with them he left this command, that he that would not work should not eat; he would therefore practise himself what he commanded them, and not be thought to be as the Pharisees, binding heavy burdens upon others, and he not touch them himself. q And this is another of the Commandments which the Apostle gave them, which he declared his confidence that they would do, verse 4. and this command seems grounded upon the law given to Adam, In the sweat of thy brow thou shalt eat bread, Gen. 3. 19. For when he recommends a practice, not directly grounded upon some word of God, or of Christ, or from infallible inspiration, he calls it a permission, as 1 Cor. 7. 6. but when otherwise, he saith, I command, and yet not I, but the Lord, verse 10. and calls it the commandment of the Lord Jesus, 1 Cor. 14. 37. and this in the Text is not his alone, but the Lords, and is else where mentioned, as Eph. 4. 28. Let not him that stole steal any more, but work with his hands, &c. 1 Cor. 7. 20. God requires it of us as men, that we may be profitable in the Common-wealth, supply our own wants, and of those that depend upon us, have wherewith also to supply the wants of the poor, Eph. 4. 28. to be kept from the temptations of idleness. Christianity doth not extinguish the profitable Laws of nature, or Nations. r Yet this general command admits limitations. If men have ability and opportunity to work, or if the ends of working are not otherwise supplied. For he that lives out of the reason of the Law seems not bound by the Law; or if the work be mental and not manual, the Law is fulfilled; and the equity of the Law reacheth all men so far, as that none ought to be idle and useless in the World: and the Apostles argument for it in the Text is cogent from Nature itself. Agreeable to that of Solomon. Prov. 16. 26. He that laboreth, laboreth for himself, for his mouth craveth it of him; whereupon some judge these believing Thessalonians to be generally a people that lived by some handicraft Trade, or some other manual Labour. And the eating here intended is meant of relief from the stock and charge of the Church; Such should not be relieved, who will not work, as it is in the Text, who could, but would not, the fault being in the Will.

11 For we hear s that there are some among you t which walk disorderly, || not working at all u, but are busie bodies v.

s The Apostle gives the reason of this Discourse he fell into about disorder, and commands, yea, commands a remedy against it. He had heard of this disorderly walking, else his Discourse might have been esteemed vain and needless. Reports are to obtain credit according to the quality of the person that makes them, his end therein, and probability of Truth. He took notice of reports brought to him about the Divisions that were at Corinth, 1 Corinth. 11. 18. t And the persons that he here chargeth the report upon, is not all, but some only, and he nameth none. For as to the Body of the Church he had confidence they did, and would do the things he commanded, ver. 4. And requires them to withdraw from the disorderly. And the disorder he chargeth upon these some is. n 1. Μὴ ἐργαζομένους, That they worked not at all, at least, not the work of their own place, as it follows. w 2. But are busie bodies: Busie, and yet idle, and not working, ἀνεργαζομένους, Curiousness, French Bible, as the curious Arts of Sorcerers are call'd ἀνεργον, Acts 19. 19. The word signifies working about, and denotes either vain curiosity, meddling in matters that they ought not, or going round their proper work, but not falling, or fixing upon it. The same the Apostle speaks of younger Widows, 1 Tim. 5. 13. who learn to be idle, and yet were busie bodies; and such are called ἀνεργαζομένους. 1 Pet. 4. 15. And the one follows from the other; for they that are idle and neglect their own business

[Or, working nothing.]

\* 1 Cor. 4. 16. and 11. 1. 1 Thes. 1. 6, 7. 1 Thes. 2. 10.

[Or, freely. AG. 12. 3. & 20. 34. 1 Thes. 2. 9.]

\* 1 Cor. 5. 6. [Or, authority. ver. 7.]



will be apt to intermeddle in anothers : And they that are not keepers at home, will be gadders abroad, and so not eat their own, but others bread, which the Apostle here reproves, as dishonourable to the Christian Profession; and as a further remedy doth with much earnestness address his speech particularly to them.

\* Thes. 4. 11.

12 \* Now them that are such we command and exhort by our Lord Jesus Christ *x*, that with quietness they work *y*, and eat their own bread *z*.

*x* He had before given command to the Church, to withdraw from them *verse* 6. And now he lays his Commandment upon themselves, and that in the name of Christ. *y* Working is set opposite to their idleness, and quietness to their busy meddling where they ought not, whereby they might occasion strife. The Apostle here, and in many other places requires Christians to live peaceably, as 2 Cor. 13. 11. Col. 3. 15. 1 Thess. 5. 13. Heb. 12. 14. *z* Not to live as Drones upon others labours, yet he forbids not dealing their bread to the hungry; nor requires this of the poor that are necessitated to live upon alms : And by eating their own bread the Apostle means, maintaining themselves, and Families, for bread is taken in Scripture for all things that maintain the natural Life : And the Apostle here insinuates a blessing upon honest labour, that thereby men shall have bread of their own : and doth assert property against that community which some have pleaded for, the civil right that men have to what they honestly get and possess, but hereby condemn Oppressors, Pirates, Robbers, Cheaters, Usurers, yea, and Tyrannical Princes, who maintain themselves upon the spoil of others, and take their bread out of others mouths : And why not also such as are not quiet and contented with their own portion, but either envy others, or murmur against providence ?

|| Or, faint not.

13 But ye, brethren *a*, be not || weary in well doing *b*.

*a* The Apostle now directs his speech to those of the Church, that were not guilty of the disorders before mentioned, to whom he speaks in mild and familiar language, as if the others deserved not to be so called. *b* And that which he speaks to them is, not to be weary of well doing. The Greek word is often used about sufferings, as 2 Cor. 4. 1. Eph. 3. 13. and then usually Translated fainting, and which seems to be its most proper use, to shrink or faint as cowards in War, Μη ἐκλινησθε. Ne fessescite, definite, defaigamini, it signifies a receding or fainting, or tiring in our duty, because of the evil that attends it, sometimes its use of prayer, Luke 18. 1. and sometimes generally of all duties of Religion, which are generally call'd well doing, Gal. 6. 9. and signifies either a slothfulness in them, or weariness of them ; as those whom the Prophets complain of, Amos 8. 5. Mal. 1. 13. the Apostle useth the same word in this sense, Gal. 6. 9. Be not weary of well-doing ; and in the Text, those that did walk orderly, he exhorts them to hold on their course, either more peculiarly to the works of Charity, which are called well-doing, Phil. 4. 14. Though those that work not did not deserve them, or enjoy them, yet this should not discourage them from practising them towards others ; or the word may extend more generally to all good works, we should persevere in them without fainting or weariness, notwithstanding the evils that may threaten us therein.

|| Or, signify that man by an Epistle.

\* 1 Cor. 5. 9, 11. ver. 6.

14 And if any man obey not our word ||, by this epistle *c*, note that man *d*, and \* have no company with him *e*, that he may be ashamed *f*.

*c* Here we have further Commandments given concerning the disorderly. In case of obstinacy to proceed further against them. The Apostle had given Commandments about their walking in his first preaching to them, after that he repeats them in his first Epistle, and again in this second. And now if any man obey not our word by this Epistle, saith he, note that man, and he would have none excepted, either through fear or favour, and nothing done by partiality. 1 Tim. 5. 21, *d* What is meant by noting is disputed among expositors, more seems to be meant than marking them, Rom. 16. 17. Some take it for what we call Excommunication, so Aug. lib. 3. Cont. Epist. Parmen. cap. 4. Theophyl. in locum, either the casting him out of the Church, which is the greater, or suspension from the Lords Supper, which is the lesser. As there were degrees of Church censure among the Jews, so also we read practised in the Gospel Church, as is evident in the Councils. Others think it is no more than a withdrawing from him, as was mentioned before, *verse* 6. but then the Apostle saith the same thing over again, which seemeth needless. And he speaks here of some greater contumacy than before, when his word in this second Epistle is not obeyed. We may suppose the Apostle may mean not only a withdrawing from familiarity with him, but exposing his name to some publick notice in the Church, that both his crime and his name should be publickly noticed. As the Apostle speaks of Hymeneus and Alexander, and Philetus, by name in his Epistles that were made publick. Σημειωσθε Note him by a sign, as the word signifies, which cannot well be done by a meer withdrawing. And seeing he speaks here of one that is not only disorderly, but obstinate, some further and more signal act of Discipline is to be inflicted on him. And

what word the Apostle refers to in this Epistle as not obeyed is not express, neither need we limit it, but may be meant of all his Commandments herein, to which obedience was required. And the word, as written, is the word of God, and is to be obeyed as well as that which is preached. I know there is another reading of the Text, If any man obey not our word, note that man by an Epistle, and so it is in our Margins. But this is not probable ; by an Epistle ? to whom ? To the Apostle himself ? And for what ? to know how to proceed towards such an one ? What need that when he here gives direction about it to them : which follows, *e*. Or be not mingled with him, which refers either to his crime as the Greek word is so applied, Eph. 5. 11. or to his person also, as the word is used, 1 Cor. 5. 9. And yet some think the Apostle here forbids only Civil Communion, not Sacred, because the word in the Text is generally so used, and so rendered by Expositors, but Sacred Communion is express in the New Testament by another word, 1 John. 1. 3. And if meant of Sacred, it is then casting him out of the Church, which is a delivering him up to Satan, Vid. Estius in loc. And that seems not to agree with what follows, Admonish him as a Brother : and so not to be accounted as an Heathen or a Publican, Matth. 18. 17. And we know admonition goes before casting out. But to be thrust out of the company of the people of God in all Civil Friendly Society is a great punishment and affliction. And some think that the noting of him was to be done by the Governours of the Church, and the renouncing his Company by all the people, let the reader judge. *f* The end of both is here express. This is not added before as a reason of withdrawing, and therefore some think the Apostle required that only to avoid the infection of sin by familiar society ; but this further proceeding here mentioned is to make the man ashamed that is obstinate in disobedience, but we need not so limit it. And this making him ashamed is not to be out of hatred to his person, but for his good, as all Church censures ought to be so intended, to bring him to that shame that may be the first step to true Repentance. There is a shamefulness in sin ; and when sinners repent, they see it, and are ashamed, Isa. 1. 29. Ezek. 16. 61. Rom. 6. 21. And God complains of sinners when not ashamed, Jer. 3. 3. Shame is a natural affection in men, and is not in the nature of Beasts, neither was it in man before the fall ; and though in its self it is no vertue, being the proper effect of sin, yet it is of use to restrain much open wickedness, and to keep decorum in mens outward actions : And God makes use of it also in leading men to true Repentance. To shame men out of envy or hatred is sinful ; and against the Law of Charity, but to do it to bring them to Repentance, is better than by flattery or familiar Society to harden them in sin.

15 Yet count him not as an enemy *g*, but admonish him as a brother *b*.

*g* They having thus proceeded against the disorderly and disobedient, the Apostle directs them about their after carriage, which either respects their inward opinion of the mind, or outward action. They should not count him an Enemy, putting a great difference betwixt an offending Brother, and a professed Enemy. They ought not to hate him as an Enemy, nor look upon him as upon such who out of enmity to the Gospel persecute Christianity, nor to have an unreconcilable mind towards him. *b* And as to outward action, should admonish him as a Brother. It is either private or publick, Ministerial or Fraternal, gentle, or severe, join'd with commination. The Greeks express it in the degrees of it by three words, νουθεσία, ἐπιτιμία, καταδίκη. The word in the Text signifies a putting in mind. They were to put the offender in mind of his sin, and in mind of his duty. Though they were to have no company with him, in a way of familiarity, yet to be in his company, so as to admonish him ; and the admonition here meant is either publick, in the Church, or private, or first private then publick, as our Saviour gives the rule, Mat. 18. 17. So that his repentance is to be endeavoured, not only by abstaining his company, but by admonition. And it is to be performed to him as a brother, which either respects the state of the person admonished. He is not an Enemy, or Pagan, or one out of the visible Church, but a Brother, whereby some conceive that the Apostle had not before spoken of his Excommunication. Or it respects the way of admonition. It is to be performed with love, tenderness and compassion, as to a brother, not to upbraid him, but to gain him, as Mat. 18. 15. If he hear thee thou hast gained thy brother. And for that end great prudence is to be used. The temper of the offenders, the quality of the sin, their outward condition in the world, their age, yea, the circumstances of time and place are to be considered.

16 Now \* the Lord of peace himself give you *a* peace ; || always, by all means *k*. The Lord be || Or, every where. or, in every thing.

*i* The Apostle is now taking his leave, and closing up his Epistle ; and this he doth with prayer, and what he prays for is peace, and though the word peace hath various acceptions, and is of comprehensive signification, yet here it is to be understood of brotherly peace and unity : Whether it was occasion'd by any dissensions that were actually among them, or his fears of such to arise upon the practice of their duties to the disorderly among them that he thus prays, is uncertain ; and it

it is that which he much presseth and prays for in his several Epistles to the Churches, as being that wherein the honour of the Gospel, and their own comfort and edification, were so much concerned: And the person he prays to, he styles the *Lord of Peace*, whereby I suppose he means Jesus Christ, who is sometimes called the *Prince of Peace*, *Isa. 9. 6.* As God is called the *God of Peace*, *1 Thess. 5. 23.* It is he that hath made peace betwixt God and us, betwixt the Jew and Gentile, and it is one of the fruits of his Spirit in the hearts of Christians, *Gal. 5. 22.* True Christian peace is the gift of Christ, and therefore the Apostle prays the Lord to give it, and saith, the Lord himself, as intimating none but he can give it, and that it is a singular blessing to enjoy it, as we must so interpret the phrase when at any other time we find it, as *1 Thessalonians 5. 23.* & He shews both the desirableness and difficulty of peace. It is worth the using all endeavours for it, and without such we shall hardly attain it, as *Rom. 12. 18.* If it be possible, as much as lyeth in you, live peaceably with all men, Quite contrary to the temper and practise of some men, who will live peaceably with no man; and elsewhere we read of following Peace, *Heb. 12. 14.* and seeking peace and ensuing it, *1 Pet. 3. 11.* and endeavouring to keep the unity of the Spirit in the bond of Peace, *Eph. 4. 3.* And the Apostle prays for it in the Text with much earnestness, and that they might enjoy it without interruption, *always.* That there might be no schism rise up amongst them at any time, and if we read the next words in every thing, he prays that their peace might be universal with respect to opinions, words and actions, and as a final farewell addeth, the Lord be with you all, which shews his affection to them all, though he had reproved sharply the disorders that some were guilty of. And a greater thing he could not desire for them. It compre-

hends all blessings in it, and the very blessedness of heaven it self. As a usual farewell word *Amen* is a recommending a person to God.

17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I write L.

1 This the Apostle addeth after he had finished his Epistle, and taken his farewell, as a proof that the Epistle was genuine, and came from himself. Because it may be there were some then who did counterfeit his Epistles, as there have been many since who have counterfeited Creeds, Liturgies, Gospels, Writings of the Fathers, &c. and he knew it might be of dangerous consequence to the Churches, to have his Writings counterfeited. Hereticks in several Ages, and the Church of Rome particularly hath herein been deeply guilty. And though its probable the body of this Epistle was Writ by some *Amanuensis*, as is evident of the Epistle to the Romans, that it was writ by one *Tertius*, *Rom. 16. 22.* and when he tells the *Galatians*, *Gal. 6. 11.* he wrote their Epistle with his own hand, so *Phil. 1. 9.* it implies sometimes he did not so. Yet this Salutation he wrote with his own hand, which he practised not only in this, but in all his other Epistles, as he here affirmed. And he wrote it in such characters whereby his own hand might be known. Else it was an easie matter for any impostor to write the same words, and the words of it are here let down, but elsewhere explained, and therefore nothing is further needfull here.

18 The grace of our Lord Jesus Christ be with you all. Amen.

# I. TIMOTHY.

## The ARGUMENT.

**T**imothy is thought to have been a Native of Lystra in Lycaonia, Acts 16. 1. his mother Eunice was a Jewess, Acts 16. 1. A Believer, 2 Tim. 1. 5. His Father a Greek, Acts 16. 1. but (possibly) Profelyted to the Jewish Religion. They gave Timothy his Name, signifying thereby their Pious desire that their Son should Fear and Honour God, and be put in mind of his Duty by his Name. They bred him up in the Knowledge of the Scriptures from a Child; when it was he first became a Disciple to Paul doth not appear, but it appears from 2 Tim. 3. 11. that he was with Paul at Antioch, and Iconium, which was before he came to Lystra, Acts 16. 1. where Paul circumcised him. After this Paul made him his Companion, sent him upon several Messages. He was a sickly Person, 1 Timothy 5. 23. but eminent in Gifts and Graces, 2 Timothy 1. 5. and 3. 15. 1 Corinthians 4. 17. After this he was Ordained a Minister by Paul and the Presbytery, 2 Timothy 1. 6. he became very dear to Paul for his Faithfulness, Philippians 2. 19, 20, 21. so as he calls him his beloved Son and Faithful, 1 Corinthians 4. 17. His Son in the Faith, 1 Timothy 1. 2. his dearly beloved Son, his Fellow Worker, fellow Labourer, &c. Paul left him a time at Thessalonica and Berea, Acts 17. 13, 14. then sends for him to Athens, Acts 17. 15. he came to him at Corinth, Acts 18. 5. Thence he sent him into Macedonia, Acts 19. 22. from thence he came to Corinth and goes with Paul into Asia, Acts 20. 4. where Paul intreats him to stay some time at Ephesus, as an Evangelist to settle the Churches there 2 Tim. 4. 5. From thence he sends for him to Rome, 2 Timothy 4. 9. and sends Tichycus in his room to Ephesus, 2 Timothy 4. 12. Paul having left Timothy a young man in this great trust, being himself to be absent, writes this Epistle to him, to encourage him against all Dangers, and to direct him in the managery of his Office. The Scope of the Epistle is to direct Timothy in the first place, and then all ministers of the Gospel how to behave themselves in the ministerial work as to Preaching, Praying, Government, opposing gainfayers, &c. so as it is the most perfect direction we have in all Scripture for the discharge of the ministerial Office. The time when Paul wrote this Epistle is uncertainly judged, but guessed to be the One and Twentieth year after Christs Death, and about the Nineteenth after Paul's Conversion, it is certain it was when he was in Macedonia, and before he returned to Ephesus, Acts 19. 1.

## CHAP. I.

**P**aul an Apostle of Jesus Christ *a*, by the commandment of God our Saviour, and the Lord Jesus Christ: *b* \* which is our hope *c*.

*a* One immediately sent by Jesus Christ, by his voice from Heaven, *Acts 9. 15.* though not by his voice upon Earth (as those *Math. 10.*) *b* Through the will of God, *1 Cor. 1. 1.* not his permissive, but preceptive will, and this is the same with his being called to be an Apostle, *Rom. 1. 1.* *1 Cor. 1. 1.* by our Lord Jesus Christ, the Father not being excluded, but the Son only being named, to whom the Mediatory Kingdom was committed.



mitted. *c* Our Hope, there is no more in the (Greek) that is the object of our Hope: as when 'tis said Gen. 31. 53. that Jacob swore by the fear of his Father Isaac, that is, by the Deity whom his Father feared. This glorious Eulogy belongs to our Saviour in whom there is a concurrence of all that is requisite to free us from destructive evils, and to make us everlastingly happy: for he is Wisdom, Righteousness, Sanctification, and Redemption. Hence the Gentiles without Christ are said to be without hope, Eph. 2. 12. And from hence 'tis evident that Jesus Christ is the Eternal God, for if he were only a man though in excellence above all others, he could not be our hope, for *curst is he that trusteth in man*, Jer. 17. 5.

2 Unto \* Timothy my own son in the faith: \* Grace, mercy, and peace from God our Father, and Jesus Christ our Lord.

He dignifies Timothy with the Title of his Son in the Faith: that is, being converted by him to Christianity, and begot to the Divine Life: and by styling Timothy his own Son, he signifies his piety and virtue, that rendered him a worthy Son of such a Father, whom he imitated and honoured, and with whom he corresponded in a grateful obedient affection. Having thus designed the person to whom he Writes, he expresses his ardent desires of his compleat felicity; which is included in Grace, Mercy, and Peace: by Grace he means the free favour and good will of God, with all the spiritual gifts that proceed from it, either requisite for Salvation, or the great work of the Evangelical Ministry: by Mercy, his compassionate tender Love, pardoning, relieving, supporting and assisting us in our Christian course: by Peace he signifies, principally the Peace of God, that divine calm of Conscience, that tranquillity and rest of Soul which proceeds from the assurance that God is reconciled to us in Christ, and our freedom by the sanctifying Spirit, from the Tyranny of carnal lusts: *This peace can never be to the wicked*. And besides this principal peace, we may understand peace with man, that is a quiet state exempt from hatred and persecutions, that Timothy might more comfortably and successfully perform the work of his Ministry. He prays for these blessings from God who is the original Fountain of all good: and from Jesus Christ as the channel, by which all the gifts of God are conveyed to us. For without his mediation the Deity is as a sealed Fountain, no Grace would flow to us. He styles God our Father, because he has adopted us in his Son, and in that quality he communicates his Grace, Mercy, and Peace to us: he styles Christ our Lord, who hath supreme power over us as well by the right of Creation as of Redemption.

3 As I besought thee to abide still at Ephesus, *f* when I went into Macedonia *g*, that thou mightest charge some that they teach no other doctrine *h*.

*f* Ephesus was a great City in Asia the less, whither Paul came Acts 19. 1. where Demetrius raised a tumult against him; which the Town Clerk appeased as we read there. From thence he went into Macedonia. Acts 20. 1, 2, 3. upon this his motion into Macedonia (as Divines judge) he left Timothy at Ephesus. The end of leaving him at Ephesus, was that he might charge some that they preached no other Doctrine, that is, none contrary to what he had preached, none contrary to the Doctrine of the Gospel, Gal. 1. 8, 9. what power was here committed to Timothy is by some questioned, supposing (which is very probable) there were a greater number of Disciples than could meet in one Assembly, his power was more than Pastoral, for he had a power over the Teachers. Whether this power was extraordinary or ordinary, and what God intended ever to continue in the Church is the question. Those who make it to be such make it to be Episcopal, those that make it extraordinary, say it was the work of an Evangelist, 2 Tim. 2. 4. That there was such an Officer in the Primitive Church appears from Acts 21. 8. Eph. 4. 11. That this was Timothy's work appears from 2 Tim. 4. 5. nor is it a new thing; but very common in the settlement of all new Governments, to authorize some special Commissioners and to give them an extraordinary power for a time till the Government can be settled, and things brought into a fixed order. If we consider the words without prejudice, I besought thee to abide still at Ephesus, they seem to signify that Timothy was not the established Bishop of Ephesus, for to what end should the Apostle desire a Bishop to reside in his own Diocese, which he could not forsake without neglecting his duty, and the offence of God? This were a tacit reflexion as if he were careless of his duty. And the word abide *μενεσθαι*, does not necessarily import his constant residence there: for 'tis used to signify continuance for some time only; as 'tis said of the Apostle, that remained many days at Corinth, Acts 18. 18. when his stay there was only for some months. The intention of the Apostle seems to be that Timothy should continue for a while at Ephesus, and not accompany him in his Voyage to Macedonia, as he was wont to do upon other occasions. And 'tis evident by the sacred History, that about six months after Timothy was with the Apostle in Greece, that he went with him to Macedonia and Thracia, and Miletus, Acts 20. 1, 4. where the Apostle sent for the Elders or Bishops of Ephesus, to leave his last solemn charge with them. In short, if Timothy had been appointed the Bishop of Ephesus, the Apostle would probably have given this Title of honour to him in the inscription of his Epistle. Upon the impartial considering of the whole matter, though the passion of Prelacy is so ingenious, as to discover so many mysteries and Myters in

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4 Neither \* give heed to fables *i*, and end-  
less genealogies, which minister questions rather than godly edifying *k*, which is in faith *l*: so do.

*i* By Fables he probably meaneth the Jewish Fables, and commandments of men, mentioned Titus 1. 14. or more generally, all vain and idle speculations. *k* Whatsoever tendeth not to build men up in godliness, (which is the end of Preaching,) The Jews had many unwritten Fables, about what God did before he made the World, &c. and many unwritten endless Genealogies, which were as so many Labyrinths, intricate without an issue out of them: and 'tis probable that some of them (converted to the Christian Faith) still busied their heads about, according to their Education, and the practice of the Jewish Doctors, and made the subject of their Sermons, and discourses to the assemblies of Christians; which is the thing the Apostle here declareth a corruption of the Ordinances of Preaching, and inveigheth against chap. 6. 4. 2 Tim. 2. 23. Titus 1. 14. and 3. 9. and willett Preachers to avoid, and People to give no heed to them, as nothing tending to the building Christians up in holiness, which he here calleth *οὐδοτελειαν* *οὐδὲν*, the building up of God, either so objectively or efficiently, or by his command, because it is in God, *viz.* in the knowledge of God, and an increase in the Love of God, and other spiritual habits, or from God, being wrought by him, and serving for his honour and glory, or according to his Will. For he tells us this edifying can be no otherwise than in Faith, Preaching the Doctrine of the Gospel, and embracing that which is the Doctrine of Faith, a Doctrine of Divine Revelation, to which men must give their assent, because of the authority of God revealing it. So as no discourses which are not founded in a divine Revelation and to be proved from thence can possibly tend to any building of God, which cannot stand in the Wisdom of Men, but must stand in the power of God, from this ext we may observe the vanity and proneness of some persons even from the infancy of the Church, to make up what they call Sermons of discourses about Fables, Idle Questions, and Speculations, and Genealogies of which there is no end, the Teachers being able to bring the minds of hearers to no rest about them nor they tending to any good, and saving use, but merely to shew mens Wit and Parts, and we may also learn, that this is no religious Preaching or Hearing, it being impossible men should be under any religious obligations to hear any but Prophets, that is, such as reveal the divine Will. For other discourses men in their seasons may hear them, or let them alone, and credit or not credit them as they see reason.

5 Now the \* end of the commandment is  
charity *m* out of a pure heart *n*, and of a good  
conscience *o*, and of faith unfeigned *p*.

The word Translated Commandment here is *νεπολιμία* which rather signifies a particular charge given by superiors as to some thing, than a general Law, Acts 5. 28. and 16. 24. and so in this chapter ver. 18. which inclineth me to think that though the proposition be true of the whole Law of God, (for love is the fulfilling of the Law,) and more eminently of the divine Doctrine in the Gospel, for the end and perfection it aims at and produces is a pure ardent love of God, and of men for his sake, and of the Gospel, yet it is rather here to be restrained to the Commandment relating to Preaching, or discouraging the revealed Will of God relating to mens Salvation, the End of which is doubtless Charity, which ought to be *finis operantis*, the end of the workman, what he ought to intend and aim at; and is *finis operis* the effect of the work, *viz.* the begetting in the Souls of people love to God and their Neighbour, neither of which can rationally be obtained, by Preachers telling people idle Stories, and filling their heads with idle questions and speculations. *n* Which love to God and men must proceed from a clean, and holy, and sincere heart. *o* And a good and holy life, when Conscience doth not fowly reflect upon men, for presumptuous miscarriages. *p* Which must all be rooted in, and attended with a faith unfeigned rooted in it as Faith signifies a steady assent to Divine Revelation attended with it, as it signifies, the Souls repose and rest upon Christ for the fulfilling of the promises annexed to him that believes, and liveth up to such propositions. These are the noble ends of the whole Law of God, and particularly of the charge, or command God hath given Ministers as to Preaching, which can by no means be attained, by Teachers discouraging Fables and endless Genealogies to people, nor by Peoples attendance to such discourses, for they can only fill peoples heads with notions and unprofitable questions which serve to gender strife, and contention amongst people, instead of Love either to God or Men, and so to defile instead of purifying the Heart, and have no influence at all upon an Holy Life, all which can grow out of no root but an unfeigned Faith.

Or, not aimed  
at. chap. 6. 4. 20.

6 From which *g*, some having || swerved *r*, have turned aside unto \* vain jangling *f*.

*g* From which things (for the article is plural *g*.) From which Commandment, and from the end of which Commandment from which pure heart, good Conscience, and Faith unfeigned. *r* *ἀσέβητες*, the word signifieth to wander from a scope or mark. Some men either propounding to themselves ends in their discourses to people different from the command concerning Preaching, and the true end of that, or at least wandering from that true end, they have turned aside. To do an action well, two things are necessary. 1. The propounding to our selves a right end. 2. A moving to it by due means and in right order, who so faileth in either of these, can no more do an action well, than he can shoot an Arrow well, that either eyeth no mark, or levelleth his Arrow quite besides it, the Preachers reflected on by the Apostle, either never considered the true end of Preaching, or never regarded it in their action; this made them turn aside from *Theology to Matsology*, from Preaching to *vain jangling*, (so we translate it, but) the word signifieth *foolish talking* (so we translate the adjective, *Tit. 1. 10.*) and so the word properly signifieth, any kind of *foolish and impertinent* discourse either serving to no good end, or at least not that which the discourse pretended to. And indeed all discourses of Fables, and unprofitable, idle questions tending not to edifying, is no better than *foolish talking*.

7 Desiring to be teachers of the law *r*, understanding neither what they say, nor whereof they affirm *u*.

*ἡ νόμος διδόντες αὐτοί*. This Term lets us know that the Apostle reflecteth upon some who were or had been *Jews*, who either pressed the observance of the Law in order to justification, or spent their times in pressing the Traditions of the Elders, and constitutions of the Scribes, as *sepiemta legis*, Hedges (as they call'd them) to the Divine Law, though not of the Letter of it; upon which there arose a great many questions as insignificant as their Traditions themselves. *u* Which these vain Preachers spent their time in speaking to, neither understanding the Divine Law, nor the questions themselves started, and spoke unto, yet ambitious to be accounted Teachers of the Law. This vain desire of Reputation, as persons of excellent skill in the Law, was the cause of their erroneous idle Sermons: And their Ignorance is aggravated and inexcusable, in that they with presumptuous boldness assert the things of which they are ignorant.

8 But we know that the law is good *w*, if it be used lawfully *x*.

*w* Not that I speak against the Law of God, I know that it is holy, and spiritual, and just, and good, *Rom. 7. 12, 14.* It is good though not for justification, yet for conviction, to convince men of sin, and as a Schoolmaster to lead men unto Christ, and to direct us in our walking with God; the equity and sanctity of its precepts are evident to the sincere and purified mind. And as the Law has an intrinsic goodness in its nature, so 'tis good to men when 'tis used for the end to which God gave it.

9 \* Knowing this, that the law is not made for a righteous man *y*, but for the lawless *z* and disobedient *a*, for the ungodly *b*, and for sinners *c*, for unholy and profane *d*, for murderers of fathers, and murderers of mothers *e*, for manslayers *f*.

*y* By the Law is to be understood the Moral Law, (though possibly not excluding the Law of *Moses*, consisting in many Ordinances,) as 'tis armed with stings and terrors, to restrain rebellious sinners; by the righteous man, one in whom a principle of Divine Grace is planted, and from the knowledge and love of God, chooses the things that are pleasing to him, and is ardent and active to do his will. Now 'tis true, the holiness commanded in the Law, that consists in the love of God, and our neighbour, obliges every reasonable creature indispensably and eternally, but as the Law was delivered in so terrible a manner, as it has annexed so many severe threatenings to the Transgressors of it, 'tis evident, that 'tis directed to the wicked, who will only be compelled by fear from an outrageous breaking of it. And this may be emphatically signified in the word here used *κατά νόμον*, for it signifies to be laid, as well as to be made. The Law *non obicitur* is not laid against a righteous man. Thus we translate it, *Mat. 3. 10.* The Axe is laid to the root of the tree, there is some difference in the construction, here it is immediately joynd with the Dative case, there with an Accusative case, with the Preposition *κατά* betwixt the Verb and the Case, and that must be the sense. It is very probable, that these false Teachers had been terrifying the Christians with the Law, in opposition to whom the Apostle saith, the Law was not made for a righteous man, as to its condemning office, it was never intended against a righteous man, but against men that committed and lived in gross sin and wickedness. These sinners are first mentioned in general terms, then the Apostle proceedeth to a more particular enumeration of them, whether in them (as some think) the Apostle hath respect to the several precepts of the Decalogue, I cannot determine. *z* By the Lawless he meaneth persons living without any respect to the Laws of God or men. *a* By the disobedient he meaneth such as will live in subjection to no Government. *b* The word by us Trans-

lated *ungodly*, signifieth, such as live without any Religion, having no regard to the Worship of God, *ἀσεβείς*. *c* The word Translated *sinners* signifies infamous, scandalous sinners. *d* Unholy and profane are also general terms, signifying persons that have no piety, but lewdly talk of things sacred, and live as lewdly. *e* The words signify such as strike or beat their Parents, though they do not give them mortal wounds, and well expresse violators of the fifth Commandment. *f* *φονεῖς* signifies such as kill men, whether maliciously, or passionately violators of the sixth Commandment.

10 For whoremongers *g*, for them that defile themselves with mankind *h*, for men-stealers *i*, for lyars *k*, for perjured persons *l*, and if there be any other thing that is contrary to sound doctrine *m*.

*g* The two next terms expresse violators of the seventh Commandment, whether by Fornication, Adultery, Incest, or any beastly lusts. *h* *Σοδόμιται*. *i* The word signifieth such as carry men into Captivity, or make slaves of them in the first place, it signifies also any stealing of men. It is probable the first of these is the man-stealing, principally intended, being the most common sin by Pyrates at Sea, and Souldiers at Land, yet not excluding any other stealing of men from their Relations, which he instanceth in, as one of the highest violations of the eighth Commandment. *j* By Lyars, he meaneth such as knowingly speak what is false, especially to the prejudice of others. *k* By Perjured Persons, he means such as swear falsely. *l* And because it would be too long to reckon up all kind of sinners, he comprehends them all in a general phrase, and if there be any other thing, that is contrary to sound Doctrine, that is, the holy and pure truth of God; that is not corrupted, but judges aright of good and evil; for these he saith the Law is made, that is, to deter from such crimes, or to condemn for them, but not to terrifie such who either never were guilty of such flagitious crimes; but if they have been guilty, yet are now washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God, as the Apostle speaks, *1 Cor. 6. 10, 11.* The Law (as the Apostle here saith) was never made to terrifie, or to condemn, and affright these, for *Rom. 8. 1.* There is no condemnation to those that are in Christ Jesus. Who walk not after the flesh, but after the spirit.

11 According to the glorious gospel of \* the blessed God \* which was committed to my trust. \* *chap. 6. 15. 1 Thes. 2. 4.*

Here the Apostle specifies the sound Doctrine of which he spake; that 'tis contained in the Gospel the perfect rule of righteousness which he stiles the glorious Gospel of the blessed God, it being a Doctrine revealed from Heaven, wherein the concurrence and command of the Divine Attributes, Wisdom, Power, Mercy, and Justice doth most clearly shine to the Glory of God, *2 Cor. 4. 6. Eph. 1. 6, 12.* and he gives the Title of blessed to God, thereby to signify his transcendent goodness, in that being infinitely happy in the possession of his own excellencies, without any possible advantage and profit from any Creature, yet he was pleased to give his Son to be our ransom, and with him Grace and Glory to us. The Apostle adds which was committed to me, to distinguish it from the false Doctrine which seducers publisht under the name of the Gospel.

12 And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry.

Here St. Paul expresses his most humble and solemn thanks to Christ for his rich favour in calling him to the High Office of an Apostle: for by the ministry, that is to be understood, and 'tis so called by way of excellence, it being the most glorious and Divine Ministry that ever was established in the Church: and he ascribes to our Saviour the praise of all that he performed in the faithful discharge of it. He saith, Christ enabled me, that is, endowed him with Fidelity, Zeal, Courage, and all other qualifications requisite for that honourable and difficult Ministry, *2 Cor. 3. 5, 6.* The end of that Sacred Ministry was to enlighten and reform the World from superstition, and that vicious and vain conversation that was so pleasing to carnal men, to abolish those corrupt customs that had taken such deep root, and to plant the truth that comes from above, and to publish a holy Law so opposite to corrupt nature. This work was opposed by the craft and cruelty, the artifice and violence of the powers of darkness in conjunction with the perverted World. And the Glory of the Apostles resisting such Enemies is entirely due to Christ. He adds as a motive of his thankfulness, that Jesus Christ counted him faithful, which is an evident proof that he intends that he made him faithful. His faithfulness was not the cause or motive, but the fruit and effect of the Grace of God in calling him to the ministry. This he expressly declares *1 Cor. 7. 25.* Having obtained mercy to be faithful. If our Saviour had only discovered his fidelity, without bestowing that Grace upon him, there had not been a reason of such affectionate thanksgiving: for that alwaies supposes some favour and benefit received.

13 \* Who was before a blasphemer *q*, and a persecutor *r*, and injurious *s*, But I obtained mercy *t*, because \* I did *u* ignorantly *u*, in unbelief *w*. \* *1 Cor. 15. 9. Joh. 9. 35. 41. Act. 3. 17.*

*q* The kindness of God putting me into so noble a service was the greater and more thank-worthy, because before that time I



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*i* By Fables he probably meaneth the Jewish Fables, and commandments of men, mentioned Titus 1. 14. or more generally, all vain and idle speculations. *k* Whatsoever tendeth not to build men up in godliness, (which is the end of Preaching.) The Jews had many unwritten Fables, about what God did before he made the World, &c. and many unwritten endless Genealogies, which were as so many Labyrinths, intricate without an issue out of them: and 'tis probable that some of them (converted to the Christian Faith) still busied their heads about, according to their Education, and the practice of the Jewish Doctors, and made the subject of their Sermons, and discourses to the assemblies of Christians; which is the thing the Apostle here declareth a corruption of the Ordinances of Preaching, and inveigheth against chap. 6. 4. 2 Tim. 2. 23. Titus 1. 14. and 3. 9. and willett Preachers to avoid, and People to give no heed to them, as nothing tending to the building Christians up in holiness, which he here calleth *ουδοσιαν* *Θεου*, the building up of God, either so objectively or efficiently, or by his command, because it is in God, *viz.* in the knowledge of God, and an increase in the Love of God, and other spiritual habits, or from God, being wrought by him, and serving for his honour and glory, or according to his Will. For he tells us this edifying can be no otherwise than in Faith, Preaching the Doctrine of the Gospel, and embracing that which is the Doctrine of Faith, a Doctrine of Divine Revelation, to which men must give their assent, because of the authority of God revealing it. So as no discourses which are not founded in a divine Revelation and to be proved from thence can possibly tend to any building of God, which cannot stand in the Wisdom of Men, but must stand in the power of God, from this ext we may observe the vanity and proneness of some persons even from the infancy of the Church, to make up what they call Sermons of discourses about Fables, Idle Questions, and Speculations, and Genealogies of which there is no end, the Teachers being able to bring the minds of hearers to no rest about them nor they tending to any good, and saving use, but merely to shew mens Wit and Parts, and we may also learn, that this is no religious Preaching or Hearing, it being impossible men should be under any religious obligations to hear any but Prophets, that is, such as reveal the divine Will. For other discourses men in their seasons may hear them, or let them alone, and credit or not credit them as they see reason.

5 Now the \* end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

*m* The word translated Commandment here is *μεροληψια*, which rather signifies a particular charge given by superiors as to some thing, than a general Law, Acts 5. 28. and 16. 24. and so in this chapter ver. 18. which inclineth me to think that though the proposition be true of the whole Law of God, (for love is the fulfilling of the Law,) and more eminently of the divine Doctrine in the Gospel, for the end and perfection it aims at and produces is a pure ardent love of God, and of men for his sake, and of the Gospel, yet it is rather here to be restrained to the Commandment relating to Preaching, or discouraging the revealed Will of God relating to mens Salvation, the End of which is doubtless Charity, which ought to be *finis operantis*, the end of the workman, what he ought to intend and aim at; and is *finis operis* the effect of the work, *viz.* the begetting in the Souls of people love to God and their Neighbour, neither of which can rationally be obtained, by Preachers telling people idle Stories, and filling their heads with idle questions and speculations. *n* Which love to God and men must proceed from a clean, and holy, and sincere heart. *o* And a good and holy life, when Conscience doth not sorely reflect upon men, for presumptuous miscarriages. *p* Which must all be rooted in, and attended with a faith unfeigned rooted in it as Faith signifies a steady assent to Divine Revelation attended with it, as it signifies, the Souls repose and rest upon Christ for the fulfilling of the promises annexed to him that believes, and liveth up to such propositions. These are the noble ends of the whole Law of God, and particularly of the charge, or command God hath given Ministers as to Preaching, which can by no means be attained, by Teachers discouraging Fables and endless Genealogies to people, nor by Peoples attendance to such discourses, for they can only fill peoples heads with notions and unprofitable questions which serve to gender strife, and contention amongst people, instead of Love either to God or Men, and so to d. file instead of purifying the Heart, and have no influence at all upon an Holy Life, all which can grow out of no root but an unfeigned Faith.

Or, not aimed  
at.  
chap. 6. 4. 20.

6 From which *q*, some having || swerved *r*, have turned aside unto \* vain jangling *f*.

*q* From which things (for the article is plural *q*.) From which Commandment, and from the end of which Commandment from which pure heart, good Conscience, and Faith unfeigned. *r* *discrepant*, the word signifieth to wander from a scope or mark. Some men either propounding to themselves ends in their discourses to people different from the command concerning Preaching, and the true end of that, or at least wandering from that true end, they have turned aside. To do an action well, two things are necessary. 1. The propounding to our selves a right end. 2. A moving to it by due means and in right order, who so faileth in either of these, can no more do an action well, than he can shoot an Arrow well, that either eyeth no mark, or levelleth his Arrow quite besides it, the Preachers reflected on by the Apostle, either never considered the true end of Preaching, or never regarded it in their action; this made them turn aside from *Theology* to *Metaphysics*, from *Preaching* to *Vain Jangling*, (so we translate it, but) the word signifieth *foolish talking* (so we translate the adjective, *Tit. 1. 10.*) and so the word properly signifieth, any kind of *foolish* and *impertinent* discourse either serving to no good end, or at least not that which the discourse pretended to. And indeed all discourses of Fables, and unprofitable, idle questions tending not to edifying, is no better than *foolish talking*.

7 Desiring to be teachers of the law *t*, understanding neither what they say, nor whereof they affirm *u*.

*t* *Νουθεσις δαεισας*. This Term lets us know that the Apostle reflecteth upon some who were or had been *Jews*, who either pressed the observance of the Law in order to justification, or spent their times in pressing the Traditions of the Elders, and constitutions of the Scribes, as *sepienda legu*, Hedges (as they call'd them) to the Divine Law, though not of the Letter of it; upon which there arose a great many questions as insignificant as their Traditions themselves. *u* Which these vain Preachers spent their time in speaking to, neither understanding the Divine Law, nor the questions themselves started, and spoke unto, yet ambitious to be accounted *Teachers of the Law*. This vain desire of Reputation, as persons of excellent skill in the Law, was the cause of their erroneous idle Sermons: And their Ignorance is aggravated and inexcusable, in that they with presumptuous boldness assert the things of which they are ignorant.

8 But we know that the law *is* good *w*, if it be used lawfully *x*.

*w* Not that I speak ag. inst the Law of God, I know that it is holy, and spiritual, and just, and good, *Rom. 7. 12, 14.* It is good though not for Justification, yet for conviction, to convince men of sin, and as a Schoolmaster to lead men unto Christ, and to direct us in our walking with God; the equity and sanctity of its precepts are evident to the sincere and purified mind. And as the Law has an intrinsic goodness in its nature, so 'tis good to men when 'tis used for the end to which God gave it.

9 \* Knowing this, that the Law is not made for a righteous man *y*, but for the lawless *z*, and disobedient *a*, for the ungodly *b*, and for sinners *c*, for unholy and prophane *d*, for murderers of fathers, and murderers of mothers *e*, for manslayers *f*.

*y* By the Law is to be understood the Moral Law, (though possibly not excluding the Law of *Moses*, consisting in many Ordinances,) as 'tis armed with flings and terrors, to restrain rebellious sinners; by the righteous man, one in whom a principle of Divine Grace is planted, and from the knowledge and love of God, chooseth the things that are pleasing to him, and is ardent and active to do his will. Now 'tis true, the holiness commanded in the Law, that consists in the love of God, and our neighbour, obliges every reasonable creature indispensably and eternally, but as the Law was delivered in so terrible a manner, as it has annexed so many severe threatenings to the Transgressions of it, 'tis evident, that 'tis directed to the wicked, who will only be compelled by fear from an outrageous breaking of it. And this may be emphatically signified in the word here used *καταμνηται*, for it signifies to be *laid*, as well as to be made. The Law *non obicitur* is not laid against a righteous man. Thus we translate it, *Mat. 23. 10.* The Axe is laid to the root of the tree, there is some difference in the construction, here it is immediately joyn'd with the Dative case, there with an Accusative case, with the Preposition *κατα* betwixt the Verb and the Case, and that must be the sense. It is very probable, that these false Teachers had been terrifying the Christians with the Law, in opposition to whom the Apostle saith, the Law was not made for a righteous man, as to its condemning office, it was never intended against a righteous man, but against men that committed and lived in gross sin and wickedness. These sinners are first mentioned in general terms, then the Apostle proceedeth to a more particular enumeration of them, whether in them (as some think) the Apostle hath respect to the several precepts of the Decalogue, I cannot determine. *z* By the Lawless he meaneth persons living without any respect to the Laws of God or men. *a* By the *disobedient* he meaneth such as will live in subjection to no Government. *b* The word by us Trans-

lated *ungodly*, signifieth, such as live without any Religion, having no regard to the Worship of God, *αδωστοι*. *c* The word Translated *sinners* signifies infamous, scandalous sinners. *d* Unholy and prophane are also general terms, signifying persons that have no piety, but lewdly talk of things sacred, and live as lewdly. *e* The words signify such as *strike* or beat their Parents, though they do not give them mortal wounds, and well expresse violators of the fifth Commandment. *f* *φονευσαι* signifies such as kill men, whether maliciously, or passionately violators of the sixth Commandment.

10 For whoremongers *g*, for them that defile themselves with mankind *h*, for men-stealers *i*, for lyars *k*, for perjured persons *l*, and if there be any other thing that is contrary to sound doctrine *m*.

*g* The two next terms expresse violators of the seventh Commandment, whether by Fornication, Adultery, Incest, or any beastly lusts. *h* *Sodomites*. *i* The word signifieth such as carry men into Captivity, or make slaves of them in the first place, it signifies also any stealing of men. It is probable the first of these is the man-stealing, principally intended, being the most common sin by Pyrates at Sea, and Souldiers at Land, yet not excluding any other stealing of men from their Relations, which he instanteth in, as one of the highest violations of the eighth Commandment. *j* By Lyars, he meaneth such as knowingly speak what is false, especially to the prejudice of others. *k* By *Perjured Persons*, he means such as swear falsely. *l* And because it would be too long to reckon up all kind of sinners, he comprehends them all in a general phrase, and if there be any other thing, that is contrary to sound Doctrine, that is, the holy and pure truth of God; that is not corrupted, but judges aright of good and evil; for these he saith the Law is made, that is, to deter from such crimes, or to condemn for them, but not to terrifie such who either never were guilty of such flagitious crimes; but if they have been guilty, yet are now washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God, as the Apostle speaks, *1 Cor. 6. 10, 11.* The Law (as the Apostle here saith) was never made to terrifie, or to condemn, and affright these, *1 Cor. 8. 1.* There is no condemnation to those that are in Christ Jesus. Who walk not after the flesh, but after the spirit.

11 According to the glorious gospel of \* the \* *chap. 6. 15.* blessed God \* which was committed to my trust. \* *1 Thess. 2. 4.*

Here the Apostle specifies the sound Doctrine of which he spake; that 'tis contained in the Gospel the perfect rule of righteousness which he stiles the glorious Gospel of the blessed God, it being a Doctrine revealed from Heaven, wherein the concurrence and command of the Divine Attributes, Wisdom, Power, Mercy, and Justice doth most clearly shine to the Glory of God, *2 Cor. 4. 6.* *Eph. 1. 6, 12.* and he gives the Title of *blessed to God*, thereby to signify his transcendent goodness, in that being infinitely happy in the possession of his own excellencies, without any possible advantage and profit from any Creature, yet he was pleased to give his Son to be our ransom, and with him Grace and Glory to us. The Apostle adds *which was committed to me*, to distinguish it from the false Doctrine which seducers publish under the name of the Gospel.

12 And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry.

Here St. Paul expresses his most humble and solemn thanks to Christ for his rich favour in calling him to the High Office of an Apostle: for by the ministry, that is to be understood, and 'tis so called by way of excellence, it being the most glorious and Divine Ministry that ever was established in the Church; and he ascribes to our Saviour the praise of all that he performed in the faithful discharge of it. He saith, *Christ enabled me*, that is, endowed him with Fidelity, Zeal, Courage, and all other qualifications requisite for that honourable and difficult Ministry, *2 Cor. 3. 5, 6.* The end of that Sacred Ministry was to enlighten and reform the World from superstition, and that vicious and vain conversation that was so pleasing to carnal men, to abolish those corrupt customs that had taken such deep root, and to plant the truth that comes from above, and to publish a holy Law so opposite to corrupt nature. This work was opposed by the craft and cruelty, the artifice and violence of the powers of darkness in conjunction with the perverted World. And the Glory of the Apostles resisting such Enemies is entirely due to Christ. He adds as a motive of his thankfulness, that Jesus Christ counted him faithful, which is an evident proof that he intends that he made him faithful. His faithfulness was not the cause or motive, but the fruit and effect of the Grace of God in calling him to the ministry. This he expressly declares *1 Cor. 7. 25.* Having obtained mercy to be faithful. If our Saviour had only discovered his fidelity, without bestowing that Grace upon him, there had not been a reason of such affectionate thanksgiving: for that alwaies supposes some favour and benefit received.

13 \* Who was before a blasphemers *q*, and a persecutor *r*, and injurious *s*, But I obtained mercy *t*, because \* I did it ignorantly *u*, in unbelief *w*. \* *1 Cor. 15. 9.* \* *Joh. 9. 35. 41.* Act. 3. 17.

*q* The kindness of God putting me into so noble a service was the greater and more thank-worthy, because before that time I



was a blasphemer, one who spake of Christ reproachfully, (for that blasphemy signifieth) Paul was a zealous man in the Jewish Religion, his blasphemy therefore only respected the Second person in the Trinity, which the Jews owned not. Paul compelled others to blaspheme *Acts* 26. 11. *r* Of his persecution, see *Acts* 8. 3. he entered houses, baled Men and Women to prison, he breathed threatenings and slaughter against the Disciples of the Lord, *Acts* 9. 2. he persecuted Christianity even to Death, *Acts* 22. 4. 5. *s* Thus he was injurious, for in other things he was as to the law blameless, *Phil.* 3. 6. bred up a Pharisee according to the strictest Self of the Jewish Religion; but he verily thought with himself that he ought to do many things contrary to the Name of Jesus of Nazareth; so as he went according to his conscience, (such a one as he had) and ver. 10. He had also Authority from the chief Priests. But neither the dictates of his own erroneous Conscience, nor yet the Command of his Superiours could (according to Paul's Divinity) excuse him from being a persecutor, and injurious. *t* And standing in need of the free pardoning mercy of God which he faith, he obtained of Gods free Grace. *u* Because he did it ignorantly we cannot reasonably think that ignorance of the Divine Law (once published) should excuse any transgressor of it, we see men will not allow it as to their Laws, after promulgation, so that although Paul persecuted Christians ignorantly, yet he stood in need of Mercy. Ignorance excuseth not *à toto*, but *à tanto*, not in whole, but in part, and makes the sinners sin not to be so exceeding sinful, especially where it is not vincible. Paul's ignorance here mentioned was vincible, he lived in Judea, where the Gospel had been preached some years, before he persecuted the Professours; he might have heard the Sermons, and seen the miracles preached, and wrought by Christ and the Apostles, but he was bred a Pharisee, and under the prejudices of that Sect which were implacable Enemies to Christ, this kept him in ignorance, Christ allows something for the prejudices of mens Education. *w* He did what he did also while he was in a state of Unbelief. He believed one true and living God, (all the Jews did so) and worshipped him according to the Jewish manner, yet stiles himself an unbeliever. Every man is an unbeliever (in a Gospel sense) that receiveth not Jesus Christ as the Son of God, and his Saviour; though he believes there is one God, &c. Paul addeth this circumstance of his ignorant blaspheming and persecuting the truth, partly to justify the Divine Mercy that pardoned and preserv'd him: for the Gospel peremptorily excludes from Pardon all that sin against the Holy Ghost, such who being enlightened by the knowledge of the saving Truth, yet for carnal reasons deliberately and maliciously oppose it: now the shewing Mercy to Paul was no contradiction to this most wise Law of God: and partly he mentions his ignorance to prevent the abuse of the Divine mercy by men; as if from his example they might securely imitate his persecuting the Saints, or live in a course of sin, though convinced of their wickedness, and hope for Mercy at the last.

14 And the grace of our Lord was exceeding abundant *x*, with faith, and love which is in Christ Jesus *y*.

*x* The free love of God towards me, in justifying such a guilty creature, and sanctifying such an unholy creature, and after calling me to the office of an Apostle, fitting me for it, and trusting me with that great work and employment, abounded beyond all measure and possibility of Expression. *y* Christ working Faith in me, enabling me to receive him as the Son of God, and my Lord and Saviour, and to love him whom I formerly thought I ought to do much against; and his Disciples, whom I formerly hated to Death, of whom I made havock, persecuting them to Death. He mentions Faith and Love, the two principal Graces, in opposition to the reigning sins in his unconverted state: Faith in the Doctrine of the Gospel, in opposition to his former Ignorance and Infidelity; and Love to Christ and Believers, in opposition to his former Rage and Cruelty against them. And these Graces were from Christ the fruits of his Merit, and Holy Spirit.

15 This *z* a faithful saying *z*, and worthy of all acceptation *a*, \* that Christ Jesus came into the world to save sinners *b*, of whom I am chief *c*.

*z* The following saying, which is the great Proposition of the Gospel is a saying that is in it self true, and wherein God hath declared his truth. *a* And worthy to be with all thankfulness received, believed and accepted. *b* That Jesus Christ being sent of the Father, in the fulness of time, was incarnate, lived, and dyed in the World; not only to set sinners an Example of a better life, nor only to make God placable towards men, that if they would they might be saved; but to purchase a certain Salvation for sinners, satisfying Divine Justice, and Meriting all grace necessary to bring them to Salvation, to carry the lost Sheep home upon his Shoulders. Yea though they had been great wanderers, ἀναστράδεις. *c* And I was as great a one as any other, yea, the chiefest. Paul though converted, had his former sin of Persecution before his Eyes. Persecutors are some of the chief of sinners. Some will have the relative of which to refer to the saying mentioned. Of which sinners brought to Salvation I am the great President, having been so great a sinner as I have been and yet received to Mercy.

16 Howbeit, for this cause I obtained mercy *d*,

that in me first Jesus Christ might shew forth all long-suffering *e*, for a pattern to them who should hereafter believe on him *f* to life everlasting *g*.

*d* ὅμως, The word we translate howbeit, is as well to be translated but, and ordinarily is so. For this cause, that is, for this end, God shewed me Mercy. *e* That in me the first (so it is in the Greek for it is an adjective) that is, as he said before, the chiefest, or greatest sinner, Christ might shew forth all long-suffering, bearing with me while I was in my rage against his Gospel and Saints; and then changing my heart to embrace him and to love him. Or, That in me first, may respect the design of our Saviour in sending Paul to convert the Gentiles: For such a conspicuous example of his clemency and grace towards so great a sinner, whom he not only pardoned but prefer'd to the Dignity of an Apostle, would be a strong persuasive to them to receive the Gospel with Faith and Obedience. For it follows, for a pattern, of Gods Patience and Free Grace to other sinners, from whence they might learn, that if they also shall receive and believe in him, their past sins need not be to them any reason to despair in his Mercy. *g* There being a certain connexion betwixt true believing in Christ, and Eternal Life.

17 Now \* unto the King *h* eternal *i*, immortal *k*, invisible *l*, the † only wise God *m*, be \* honour and glory, for ever and ever *n*, A-

men. *h* The Apostle falleth out of this discourse with a Doxology or Sentence giving glory to God whom he calls the King, that is, the moderator and Governour of all things. *i* Eternal, without beginning of days, or end of Life. *k* Immortal, not subject, as Creatures, to any Passion, or determination of Being. *l* Invisible, not obvious to our senses, whom no mortal eye ever saw. *m* Only wise, Primatively and originally, and eminently, from whom all Wisdom is derived. *n* Be given all praises, homage and acknowledgments, by which he can be made glorious for ever.

18 This charge I commit unto thee, son Timothy *o*, according to the propheties which went before on thee *p*, that thou by them mightest \* war a good warfare *q*.

*o* The Term Son here applied to Timothy whom he elsewhere calls his Brother, is not a term of natural Relation, but of spiritual Relation; and of affectionate friendship and endearment. By the charge mentioned he probably means that before mentioned, ver. 3. to charge the false Teachers to teach no other Doctrine, nor give heed to Fables, &c. *p* These propheties were either the judgments of good men before concerning him, or (which possibly is more probable) some Divine Revelations, Paul, or some Believers had received concerning this young man. *q* That thou having heard of them, or remembering them (though thou meetest with opposition as a Minister, and as a Christian yet) mightest not be discouraged, but Preach and hold the Faith, against all opposers. So the Apostle expoundeth himself.

19 \* Holding faith *r*; and a good conscience *s*, which some having put away *t*, concerning faith, have made shipwreck *u*.

*r* By faith here is meant, the Doctrine of Faith, and the holding of it signifies a steadiness of the minds assent unto it, without wavering or fluctuation, much less deserting or denying it. *s* By a good conscience is here to be understood what the Scripture elsewhere, *Acts* 24. 16. calls a conscience void of offence both towards God, and towards men, opposed to the Evil conscience, mentioned *Heb.* 10. 22. so as a good conscience here signifies a pure conscience, which necessarily implieth an Holy Life; for our actions are presently copied out into our consciences, and make either blots or good copies there. *t* Which some take no care in, viz. to live holily, so keeping a good conscience. *u* Have made shipwreck concerning Faith, suffered loss as to it, falling from the Truths of the Gospel. Error seldom goes along with an holy life. The Truths of the Gospel have such an influence upon mens Conversation, that ordinarily mens holiness is proportioned to their soundness in the Faith, and usually the love of some lust, is what betrayeth men into erroneous judgments and opinions.

20 Of whom is Hymeneus and Alexander *w*; whom I have delivered unto Satan *x*, that they may learn not to blaspheme *y*.

*w* Of which men who have made shipwreck of a good conscience and concerning Faith Hymeneus and Alexander are two persons. Of Hymeneus we read *2 Tim.* 2. 17. he affirmed the Resurrection was past, and overthrew the faith of many. Of Alexander we read, *2 Tim.* 4. 14. he was a great enemy to Paul, the same person, as some judge, mentioned *Acts* 19. 33. then a friend to Paul, but afterwards one who did him much harm. *x* We meet with the same phrase, *1 Cor.* 5. 5. See the notes there, Some think by it is signified a peculiar power granted the Apostles. God in those primitive times confirming regular excommunications, by letting Satan loose upon persons excommunicated to torture them, but we find nothing of this in Scripture. I rather think the sense is no more than whom I excommunicated and cast out of the Church, making them of

\* Mat. 9. 13.  
Mark 2. 17.  
Luk. 19. 10.  
1 Joh. 3. 5.

\* Phil. 13. 15.  
† Rom. 16. 27.  
\* 1 Chron. 16. 27.

\* chap. 3. 12.  
2 Tim. 4. 7.

\* chap. 3. 5.

the world again, ( as the world is opposed to the Church, and Kingdom of Christ ) which for the greater terror the Apostle expresseth by this Notion of *being delivered to Satan* who is called the God of this world, &c. not that I might ruine, and undo them ; but that I might amend them by this exercise of discipline, teaching them to take heed of spreading damnable and pernicious Errors to the reproach of God. Or perhaps with their perverse opinions ( which is very ordinary ) they mingled reproachful speeches concerning God.

CHAP. II.

[Or, desire.]

**I** || Exhort therefore, that first of all, supplications *a*, prayers *b*, intercessions *c*, and giving of thanks be made for all men *d*.

*a* Timothy ( as was said before ) was left at Ephesus to manage the affairs of the Church there in the absence of Paul, who in this Epistle directs him as to his managery. First he exhorts him to see that Prayers should be made for all men. *b* *Supplications*, supplications for supply of wants. *c* *Prayers*, *προσευχαι*, signifieth much the same ; some will have it to signifie Petitions for the conservation or increase of what good things we have. *d* *Intercessions*, Prayer for others, whether for the aver- sion of evils from them, or the collation of good things up- on them. *e* And blessings of God for good things bestowed upon our selves, or others : These Paul wills should be made, *καθ' ὅσον* which may be of all men, or, for all men, but the next verse plainly shews that it is here rightly rendered for all men, for there were at this time no Kings in the Church. Paul here establisheth Prayers as a piece of the publick Ministry in the Church of God, and a primary piece ; therefore he saith, he exhorts that *First of all*. Not in respect of time so much, as principally, intimating it a great piece of the publick Ministry which he would by no means have neglected. And he would have these prayers put up for all orders and sorts of men ( such onely excepted of whom St. John speaks, 1 John 5. 16. who had sinned that sin, for which he would not say Christians should pray. )

[Or, ministers place.]

**2** For kings, and for all that are in || authori- ty *e*, that we may lead a quiet and peaceable life, in all godliness and honesty *f*.

*e* The Kings of the Earth at that time were all Heathens, and enemies to the Christian Religion, so ( generally ) were those who were in a subordinate authority to them, yet the Ap- ostle commands that prayers should be made in the Christian congregations for them. What the matter of their Petitions was to be, is not exprest, but doubtless not to be limited by the next words, for that were not to have prayed for them but for themselves. Prayers for Magistrates ought to be directed by their circumstances. If Magistrates were *Idolaters and perse- cutors*, they were to pray for their conversion, and the change of their hearts. However they were to pray for their life and health so far forth as might be for Gods glory and for Gods guid- ance of them in the administration of their Government, and their success in their lawful Counsels and undertakings, &c. *f* The latter words that we may live a quiet and peaceable life in all godliness and honesty, contain the reason why prayers should be made for Governours and good effect of them. For 'tis for this end that the supreme Lord hath ordained the office and dignity of Kings and Governours, that being arm'd with authority and Power, they may preserve Publick order and peace, by punish- ing evil-doers, and protecting and encouraging those that do well. Thus under the Old Testament the Jews were command- ed to pray for the peace of the Nation, or City whither they should be carried Captives, for in their peace they should have peace, Jer. 29. 7.

**3** For this is good and acceptable in the sight of God our Saviour *g*.

*g* To pray for all, as well our Enemies as our Friends, espe- cially for Princes, and such as are in places of Magistracy and Authority, is good, being according to the Will, and Com- mandment of God, and acceptable to God, as all acts of obedi- ence to his Will are. The word *Saviour* may either be under- stood with reference to the Divine Being, God being our Pre- server, who maketh his Sun to shine, and his Rain to fall upon the just and unjust, which Mat. 5. 45. our Saviour brings as an argument to enforce his precept of Love to our Enemies : Or with a special reference to Christ, to whom the Title of *Saviour* with reference to Eternal Salvation more strictly belongs, who also by his death, when we were enemies, reconciled us to God : so that such a charitable office must be acceptable to God, because in doing it we both shew our selves the children of our hea- venly father, and also the followers of Christ.

[Or, 3. 5.]

**4** \* Who will have all men to be saved, and to come to the knowledge of the truth *h*.

*h* The Apostle produces a clear convincing reason, that the duty of Charity in praying for all men, is pleasing to God, from his love extended to all, in his willing their Salvation, and their knowledge and belief of the Gospel, which is the only way of Salva- tion. From hence our Saviours Commission and Command to the Apostles was universal, Go and teach all Nations, Mat. 28. 19. preach the Gospel to every Creature, that is, to every man, Mark 16.

15. he excludes no people, no person. And accordingly the Apostles discharged their office to their utmost capacity ; Col. 1. 24. But a question arises, how it can be said that God would have all men saved, when that the most of men perish ? For the resolving this difficulty, we must observe that in the stile of Scripture the will of God sometimes signifies his eternal Coun- sel and Decree ; that things should be done either by his imme- diate efficiency, or by the intervention of means : Or secondly his commands and invitations to men to do such things as are pleasing to him. The Will of God in the first sense always in- fallibly obtains its effect, Psal. 115. 3. thus he declares, My counsel shall stand, I will do all my pleasure, Isa. 45. 10. for other- wise there must be a change of Gods Will and Counsel, or a de- fect of power, both which assertions are impious blasphemy. But those things which he commands and are pleasing to him, are often not performed without any reflexion upon him, either as mutable or impotent. Thus he declares, that he wills things that are pleasing to him ; as, I will not the death of a sinner, but that he should turn and live, Ezek. 33. 11. and sometimes that he will not those things that are displeasing to him, as contrary to holiness, though he did not decree the hindering of them : thus he complains in Isa. 65. 12. Ye did evil before mine eyes, and did chuse that wherein I delighted not. This distinction of the Di- vine Will being clearly set down in Scripture, answers the ob- jection ; for when 'tis said, in the Text, that God will have all men to be saved, and to come to the knowledge of the truth ; and in the same sense by St. Peter, that God will have none perish, but come to repentance, we must understand it, not with respect to his De- cretive Will, but his Complacential Will, that is, the Repen- tance and Life of a Sinner is very pleasing to his Holiness and Mercy. And this love of God to men, has been declared in opening the way of salvation to them by the Mediator, and by all the instructions, invitations, commands, and promises of the Gospel, assuring them that whoever comes to Christ upon the terms of the gospel shall in no wise be cast off : that no repeating believer shall be excluded from saving Mercy.

**5** For \* there is one God, and \* one media- tor between God and men, the man Christ Jesus *k*.

*k* The Apostle proves the universal love of God to men by two reasons, the unity of God, and the unity of the Media- tour : though there are divers societies and vast numbers of men, yet there is but one God, the Creatour and Preserver of all. If there were many Gods in Nature, it were conceivable that the God of Christians, were not the God of other men, and consequently that his good Will were confin'd to his own portion, leaving the rest to their several Deities. But since there is but one true God of the world, who has revealed him- self in the Gospel, it necessarily follows that he is the God of all men in the relation of Creatour and Preserver. And from hence he concludes, God will have all men to be saved. He argues in the same manner that salvation by faith in Christ belongs to the Gentiles as well as the Jews : Rom. 3. 28, 29. The Apostle adds, for the clearest assurance of his good Will of God to save men, that there is one mediator between God and men, the man Christ Jesus. When the sin of man had provok'd Divine Justice, and the guilt could not be expiated without satisfaction, God appointed his Son incarnate to mediate between his offend- ed Majesty and his Rebellious Subjects. And 'tis observable, the parallel between the Unity of God, and the Unity of the Mediatour ; as there is one God of all Nations, so there is one Mediatour of all. The strength of the Apostles argument from the Unity of the Mediatour is this : if there were many Mediatours, according to the Numbers of Nations in the world, there might be a suspicion whether they were so worthy and so prevalent as to obtain the Grace of God, every one for those in whose behalf they did mediate. But since there is but one, and that he is able to save to the uttermost all that come to God by him, 'tis evident that all men have the same Mediatour, and that every one may be assured that God is willing he should be saved, and for that blessed end, should by Faith and Repentance accept the Covenant of Grace. The Apostle for the stronger Confirmation, specifies the Mediatour, the man Christ Jesus, to encourage the hopes of all men, from the Communion they have with him in nature, that they may partake of his Salva- tion, and that this great Mediatour having come from heaven and assumed the infirmity of our nature, Heb. 4. 15. will be inclined compassionately to assist them, and raise them to his heavenly Kingdom.

**6** Who *m* gave himself a ransom for \* all, || to be testified \* in due time.

*m* *Ἀντίλυτρον*. The word here translated *Ransom* is very em- phatical. It signifies the exchanging of Condition with another, the laying down of ones life to save another. This our Savi- our has done for us. The Scripture discovers to us, that by nature we are the children of wrath, and guilty of many rebellious sins, and devoted to Eternal Death, being in this deplorable state, the Son of God moved by his Divine Love undertook our restoring to the favour of God : and voluntarily endured the punishment due to our sins, and gave his most precious blood and life the price of our Redemption, Mat. 20. 28. If it be objected, how is it consistent with Christ giving himself a ransom for all, that so many perish in their sins : The answer is clear, we must distinguish between the sufficiency of his ransom, and the efficacy of it : he paid a ransom worthy to obtain the Salvation of all men, and has done whatever was requisite to reconcile God, and make

\* John 1. 9.  
and 10. 12.  
\* Heb. 9. 15

\* 1 Cor. 1. 6.  
2 Thes. 1. 10.  
|| Or, a testimony.  
\* Eph. 1. 9, 10.



make men capable of Salvation: but onely those who by a lively Faith depend upon him, and obey him, are actual partakers of Salvation; that is, no person but may be saved in believing; and if men perish, it is not from a defect of Righteousness in the Mediatour, but from the love of their lusts, and their obstinate rejecting their own Mercies. And 'tis unjust that the glory of his Divine Compassion and Love should be obscured or lessened for their ungrateful neglect of it.

\* Rom. 9. 1.  
\* Rom. 11. 13.  
and 15. 16.  
Gal. 1. 16.

7 Whereunto \* I am ordained a preacher *o*, and an apostle *p*, (I speak the truth in Christ, and lye not *q*) a \* teacher of the Gentiles in faith and verity *r*.

*o* For the publishing and making known of which Testimony of the Divine Goodness, and Truth I am set or appointed, 2 Tim. 1. 11. *πρεβλην, a preacher*, or a publick officer to proclaim and make it known. *p* And am immediately called by Christ, and sent out upon that employment. *q* I call Christ to witness that I speak nothing but what I know to be true. It is a phrase hath, if not the form, yet the force of an oath, and was necessary in this case, for it was not easie to persuade the Jews, that God had sent any to reveal the way of Salvation to the Gentiles. *r* And my special Province was to teach the Gentiles, Acts 9. 15. & 26. 17. Gal. 2. 7, 8, 9. and to instruct them in the Doctrine of Faith and Truth: or I was let faithfully and truly to instruct the Gentiles.

\* Mal. 1. 11.  
\* Isa. 1. 15.

8 I will therefore that men pray \* every where *s*, \* lifting up holy hands *t*, without wrath *u*, and doubting *w*.

*s* This is one precept that I give thee in charge as to the managery of the affairs of the Church, that wherever men meet together to worship God, whether in houses built for that purpose, or in more common houses, or any other place, (for the time is now come when there is no special command for one place more than another, no special promise made to mens prayers in one place more than another, as there was to and concerning the Temple of old, Job. 4. 21.) they should pray, either ministering to others in the duty of prayer, or joining with him who doth so minister. *t* But let them take heed how they pray, for God heareth not sinners, John 9. 31. Let them therefore lift up holy hands, not regarding iniquity in their hearts. *u* And let them take heed of carrying malice, or inveterate anger in their hearts when they go to God in Prayer, for they must pray, Father! forgive us our trespasses, as we forgive them that trespass against us, and Matth. 6. 15. If ye forgive not men their trespasses, neither will your heavenly father forgive your trespasses. *w* And let them also take heed of doubting in Prayer, of the Goodness, Truth or Power of God to fulfil his wishes, but James 1. 6. let them ask in faith, nothing wavering. For let not that man think, that he shall receive any thing of the Lord.

9 In like manner also, that women adorn themselves in modest apparel *x*, with shamefastness and sobriety *y*: not with || brodered hair, or gold, or pearls, or costly array *z*.

|| Or, plaited.

*x* The Apostles next Precept to be urged by Timothy, is concerning the habits of women, especially when they come to worship God in the publick Assemblies, (for as to such Assemblies the Precepts in this Chapter, both before and after this, chiefly relate) concerning these, he commands that they should adorn themselves in modest apparel, observe a decency, with respect to the modesty of their Sex, the purity of Religion, the quality of their condition, and their Age: Religion has no other interest in our habits, but to regulate them according to a modest comeliness; for they are indifferent in their nature, and neither add nor detract from the acceptance of our Religious services. *y* Shamefastness and Sobriety, or modesty; a moderation of mind shewed both in the habit of the body, and the manners and behaviour both with these inward habits, and in an outward habit, that may speak souls possiet of these inward habits. *z* Not with hair plaited or curled, nor adorned with ornaments of Gold, or Pearls, or costly array. The Apostle condemneth not these ornaments, where they are suited to the quality of Women, and ask not too much time to put on, and in order; but where they are too excessive, with respect to the purpose of those that wear them, or take up more time to be spent in putting them on, than is fit to be so spent, especially on a Sabbath day, or where they are put on out of pride, or to make a vain shew, or are of that nature and fashion, as they speak an unchast, or an immodest heart, or may cause scandal to others. The Apostle Peter 1 Pet. 3. 3. hath much the same precept, where he is not speaking of Womens habits, with such special reference to publick Assemblies, but to their ordinary Conversation, but it ought to be more specially avoided, when people come to worship God. They should not so habit themselves when they go to pray, as if they were going to a Dancing-School. (As Chrysostome in his time complained of some that did).

10 But (which becometh women professing godliness) with good works *a*.

*a* They ought to look at the Ornament of good works; for those are the Ornaments which best become Women professing Godliness, whose hearts should despise the Ornament of the figure of excrementitious hair, or a little yellow earth, or a stone, or the work of a pitiful Silkworm.

11 Let the Woman learn in silence with all subjection *b*.

*b* That is in the publick Assemblies for Worship, It is the Womens part silently to learn, shewing thereby a subjection to the man who is the head of the woman.

12 But \* I suffer not a Woman to teach *c*, nor \* to usurp authority over the man *d*, but to be in \* silence. \* 1 Cor. 14. 34.  
\* Eph. 5. 24.

*c* Not to teach in the publick Congregation, except she be a Prophetess, endued with extraordinary gifts of the Spirit, as Mary, and Anna, and Huldah, and Deborah, and some Women in the Primitive Church, concerning whom we read 1 Cor. 11. 5. that they prophesied. *d* Ordinary teaching of the Women was an Usurpation of Authority over the Man, who is the Head, which the Apostle also forbid in 1 Cor. 11. 3. and here repeated, it is probable that the speaking of some Women in the Church who had extraordinary Revelations, imboldened others also to aim at the like, which the Apostle here directs his speech against. Nevertheless Women may, and it is their Duty to instruct their Children and Families at home, especially in the absence of their Husbands.

13 For \* Adam was first formed, then Eve *e*.

*e* The Man had the priority of the Woman in his Creation, He was not made for her, but She was made for a meet-help for him, therefore she being made, ought to usurp no Authority over him. \* Gen. 1. 27.  
and 2. 18.  
1 Cor. 11. 8, 9.

14 And \* Adam was not deceived *f*, but the \* woman being deceived, was in the transgression. \* Gen. 3. 6.

*f* Besides Adam was not first deceived, nor indeed at all deceived immediately by the Serpent, but only inticed, and deceived by the woman, who was the Tempters Agent, so as that she was both first in the transgression in order of time, and also principal in it, contributing to the seduction or transgression of the man, which ought to be a consideration to keep the Woman humble, in a low opinion of her self, and that lower Order wherein God hath fixed her.

15 Notwithstanding *h* she shall be saved *i* in child-bearing *k*, if they continue in faith and charity *l*, and holiness with sobriety *m*.

*h* Though the woman was so unhappy as to be deceived by the Serpent, and to be the first in taking the forbidden fruit, and an instrument to intice her husband to do the like, which may give all of that sex a cause of Humiliation, and shew them the reasonableness of Gods order in putting them in subjection to man, and prohibiting them to break Gods order in usurping authority over the man; yet through the gracious interposition of the Mediator, (afterward born of a woman) she hath no reason to despair, either of a Temporal Salvation, from the peril and danger of Child-birth, or much less, of an Eternal Salvation, for she shall be saved, she stands upon equal ground with the man as to Eternal Salvation, who cannot be saved without Faith and Holiness, and a discharge of the duties incumbent upon him, and patient enduring the crosses and tryals God exerciseth him with, and the woman also shall be saved. *k* By faithful performance of her duty, and patiently enduring her crosses and tryals, in the pains and peril of child-bearing, notwithstanding they are the sensible marks of Gods displeasure for sin, yet the sufferings of Christ have taken away the said bitterness. *l* If she also liveth in the exercise of Faith in Christ, and Love to God, and her Husband, and all Saints, and in all exercises of Holiness, with Sobriety. Some refer the Pronoun *they*, to the Children, because the Apostle had been before speaking of the woman in the Singular number, but there is nothing more ordinary than that change of the number, especially where collective words are used, that signifie a whole Species or Sex; and it is unreasonable to think the Apostle should suspend the Salvation of the Mother, upon the Faith and Holiness of the Child, and to interpret it of the Mothers indeavours towards it, seemeth hardly a sufficient interpretation of the term continue.

### CHAP. III.

1 This is a true saying *a*, If a man desireth the office of a \* bishop *b*, he desireth a \* good work *c*. \* Acts 20. 28.

*a* *αληθης*, a faithful saying, that which none can dispute, of which none ought to doubt. *b* If a man desires any office, to which belongs an oversight of the Church of God. The Greek word *ἐπισκοπῆς* signifies in the general any oversight of others; here the following discourse restrains it to an oversight of persons, and affairs in the Church. The Apostle by this phrase determines this employment lawful, and under due circumstances to be desired, and faith of it, that he who desireth it, desireth *καλὸν ἔργον* *c* a good work, a noble employment, it is a work, the office of the Ministry in the Church, is and ought to be a work. The Titles of Gospel Ministers are not meer Titles of honour, and of all works or employments, the Ministry is the most noble employment. We (saith the Apostle) are stewards of the mysteries of God, Ministers of Christ, 1 Cor. 4. 1. Ambassadors for Christ, in Christs stead, 2 Cor. 5. 20. Gods Angels or Messengers.

sengers to Churches, Rev. 2. 1. It being so good, so great and noble an employment, it is no wonder that God hath restrained women the weaker and more ignoble Sex from invading it, for all men are not fit for it, but only such as are hereafter described.

\* Tit. 1. 6. &c.  
\* Modest.  
\* 2 Tim. 2. 24.

2 \* A bishop *d* then must be blameless *e*, the husband of one wife *f*, vigilant *g*, sober *h*, || of good behaviour *i*, given to hospitality *k*, \* apt to teach *l*.

In the following description, there is the compleat character of an Evangelical Bishop, with respect to the virtues where-with he must be adorned, and the vices from which he must be exempt, and as to the conduct of his person, and the government of his family, and his carriage to the Church, and to those that are without. *d* Whosoever hath the office of oversight in the Church of God, must be a such a person as none can truly blame for any notorious or conspicuous errors in his life. *f* None, who at the same time hath more Wives than one, (as many of the Jews had, nor was Pilgany only common amongst the Jews, but amongst the other Eastern Nations) but this was contrary to the institution of Marriage. Some interpret this of successive Marriage, as if it were a scandalous thing for a Minister to marry a second time, but for this they have no prece from Holy Writ, or reason, or the practice and custom of Nations. Many persons lose their first Wives so soon after Marriage, that were not second Marriages lawful, all the ends of Marriage must be frustrate as to them. The Apostle commanding Ministers to be che Husbands but of one Wife, doth not oblige them to marry if God hath given them the gift of continency, but it establisheth the lawfulness of their marrying against the Doctrine of Devils in this particular, which the Church of Rome teacheth. *g* The word here Translated vigilant signifieth also sober, but for that *σώφρονα* is after used, He must be one that watcheth his flock, and is attentive to his work; one that will neither be long absent from his flock, nor yet sluggish while he is with them. *h* One that is prudent, modest, temperate, that can govern his affections and passions. *i* A man of a comely, decent behaviour, *καταστατός* no proud supercilious man, that despiseth others, nor morose man, who cannot accommodate himself to others. *k* One that loveth strangers, that is, who is ready to express his love to strangers (especially such as for the truth have left their Country) by all courteous offices. *l* One that is able to instruct others, and who hath a facility or aptness to it, neither an ignorant, nor yet a lazy man.

|| Or, not ready to quarrel, and other things, as one in wine.  
\* 1 Pet. 5. 2.  
\* 2 Tim. 2. 24.

3 || Not given to wine *m*, no striker *n*, not \* greedy of filthy lucre *o*, but patient *p*, \* not a brauler *q*, not covetous *r*.

*m* The word signifieth a common tippler, whether he drinks to the loss of his reason or no, a Wine-bibber, that makes bibbing at a Tavern his Trade, no sinner at Wine. *n* No quarreller that cannot keep his fists off him that provoketh him. *o* One that abhors all filthy and dishonest gain, any kind of way. *p* *ἐπιεικής* a fair equal man, who will not exact the rigour of what he might, a patient, gentle, courteous man, so far from contention, that he will rather part with what is his right. *q* *ἀνταρξάς*, One that will not fight, whether it be with his hand or tongue. *r* One that doth not love Silver, that is, not with an immoderate, sinful love, so as to get it any way.

4 One that ruleth well his own house *s*, having his children in subjection with all gravity *t*.

*s* If he be one to whom God hath given a Family, one who hath given an experiment of his Conversation and Ability, to take care of a Church, by the care that he hath taken of his Family, and his ruling in that lesser Society. *t* One that hath not let his children behave themselves rudely, and indecently, and rebelliously, but kept them in order by a grave demeanour towards them.

5 For if a man know not how to rule his own house *u*, how shall he take care of the church of God *v*.

*u* For if a man hath a Family, and hath shewed that he neither hath wit nor honesty enough to govern that little Society, which hath his constant presence with it. *v* With what reason can any one presume, that he should be fit to be trusted with the care of the Church of God, which is a larger Society, with all the Members of which, he is not so constantly present, and over whom he hath not such a coercive power, and as to whom a far greater care must be taken?

|| Or, one newly made in the faith.

6 Not || a novice *x*, lest being lifted up with pride *y*, he fall into the condemnation of the devil *z*.

*x* Not a young plant, that is, one that is newly made a Member of the Church of Christ, such persons are apt to swell in the opinion of their newly acquired knowledge, state or dignity. *y* And being so lifted up, they will be in danger of such a punishment, as the Devil for his pride met with, or to be guilty of some ill or indecent behaviour, which may give the Devil occasion to accuse them. Others here interpret *διακόνα* more appellatively, and understand by it a man that is an accuser, making the sense this, — and fall into the judgment, censure, or condemnation of men, accusing them for such behaviour.

7 Moreover, he must have a good report of

them which are without *a*, lest he fall into reproach *b*, and the snare of the devil *c*.

*a* The Apostle would have Ministers men of good reputation, amongst such as were without the pale of the Church (for that is the meaning of that term, which are without, *ἄλλοι* 1 Cor. 5. 12. 1 Thess. 4. 12.) others might be admitted as Members of the Church, but not as rulers in it, because the glory of God was much concerned in the reputation of such persons, they were as lights set upon an hill. *b* Lest men reproach such persons for their former infamous life, and so prejudice others against the Doctrine they bring. *c* And the snare, either of some accuser, or of the Devil, who hath this snare from his accusing of the brethren, or lest he fall into some temptation, to revenge, hatred, undue anger, or to be cowardly in the discharge of his duty, lest he should by faithfulness provoke others to reproach him for his former course of life.

8 Likewise must the deacons be grave *d*, not double-tongued *e*, not given to much wine *f*, not greedy of filthy lucre *g*.

*d* The term Deacon signifies the same with one that ministereth, and is applicable to any, that have any service in the Church. But it is also a term peculiar to the office of those who serve Tables, that is, took care of the poor, for which purpose these Officers were first instituted, Acts 6. 3. and thus the term is taken, Rom. 12. 7, 8. Phil. 1. 1. and so it here must be interpreted, being distinctly mentioned from the other Officers, whose qualifications were before expressed, nor is it required of these officers that they should be *διδάκται*, apt to teach. Indeed both Stephen and Philip did preach, but the latter was an Evangelist, and it was a time of persecution, when even the more private brethren went every where preaching the Gospel. Of these officers, he requires that they should be persons, not of light airy tempers, but serious and composed, men of a modest seemly carriage. *e* Not excessive talkers, or men that regarded not what they said, but talked any thing according to the place, or company they were in, or with. *f* Not too much attending Taverns, and places where Wine was sold, or drank. *g* Not greedy of gain, any fordid base way.

9 \* Holding the mystery of the faith *h*, in a \* chap. 1. re. pure conscience *i*.

*h* Not ignorant or inconstant persons, but such as were acquainted with the mysteries of the Gospel, and believed them, and held to them. *i* And men of an Holy Life.

10 And let these also first be proved *k*, then let them use the office of a deacon, being found blameless *l*.

*k* The higher officers ought to be proved, (as well as these of a lower order) as by examination or conference; so (which possibly is here more intended) by an observation of their Lives and Conversations, for some time before they were admitted into this employment. *l* Then being found blameless, they were to be admitted into this employment.

11 Even so must their wives be grave *m*, not slanderers *n*, sober *o*, faithful in all things *p*.

*m* Must their wives be not in the Greek, but supplied by our interpreters, and as some think ill, judging that he speaks here not of Deacons Wives, but of Deaconesses, of such women as had the Deacons office, conferred on them, such a one was Phoebe, Rom. 16. 1. but it may be understood of either, both ought to be not light, airy, railing persons, but composed, serious, grave people. *n* Not Devils, (so it is in the Greek) that is, persons given to railing and accusing others. *o* Sober, see the sense of that word, verse 2. who have approved themselves every way honest, and such persons as may be trusted.

12 Let the deacons be the husbands of one wife, ruling their children, and their own houses well *q*.

*q* See the sense of these words, verse 2, 4. being the qualifications also of a Bishop.

13 For \* they that have || used the office of a \* see Matt. 25. 21. deacon well, purchase to themselves a good degree *r*, and great boldness in the faith which is in Christ Jesus *s*.

*r* A good degree of honour, so that none hath reason to decline, or to despise that office. This seems rather to be the sense, than what pleaseth some better, viz. That they purchase to themselves an higher degree in the Ministry of the Church, for though it be very probably true, and but rational, that the Primitive Church did out of their Deacons, chuse their higher officers for the Church, yet neither was this done universally as to all persons, chosen into those higher employments, nor as to all those that used the office of a Deacon well, there doubtless, being many who had done so, who yet were not *διδάκται* fitted with an ability sufficient to be preachers, without which fitness the Primitive Church would not chuse any to such employment. *s* By the well performance also of the office of a Deacon, many obtained a great liberty, or freedom of speech, *περὶ τὰς*, as to the Doctrine of the Faith of Christ, For by the exercise of the Deacons office, they had much converse both with the Pastors and Members of the Church, which converse did not only improve their knowledge in the Doctrine of Faith, but took off that excessive bashfulness which possessed many



many till they come to be fully acquainted with the thing of which, and the persons before which they are to speak, which we see by daily experience. Or, the Apostle intends that courage that arises from a good conscience. Those that are careless and unfaithful in the discharge of their Duty, guilt makes them timorous, but the good and faithful Servant of God enjoys that liberty and courage which Faith in the Lord Jesus gives, and without fear discharges all the parts of his Office.

14 These things I write unto thee, hoping to come unto thee shortly r.

r I being now in Macedonia, or at Athens, or some parts thereabouts have wrote to thee whom I left at Ephesus these precepts about the Officers of Churches, nor being sure I shall, but hoping my self soon to come to Ephesus unto thee, which yet he did not, as we read, for he met Timothy at Troas, *Acts* 20. 5.

15 But if I tarry long u. that thou mightest know how thou oughtest to behave thy self in the house of God, which is the church of the living God w, the pillar and ground of the truth x.

u I do not know, how God will dispose of me, though I hope shortly to see thee, and therefore I have written to direct thee how in the mean time thou shouldst carry thy self in the affairs of the Church, which I have committed to thee, which is a matter of great moment; for the w people which constitute the Church of him who is not like the Gods of the Heathens, a dead man consecrated, and made a God, nor a being without Life like their Images, but one who hath life in himself, and from himself, is the house of God, a people in, and amongst whom he dwelleth, and amongst whom he is worshipped, and of whom he hath a great care, and for which he hath a great love, Christ having dyed for it, *That he might sanctify and cleanse it with the washing of Water by the Word, Eph. 5. 26.* and which (as a man doth by his house) he is daily enlarging, beautifying, and adorning with the Graces of his Holy Spirit, *That (as there) ver. 27. he might present it to himself a glorious Church without spot or wrinkle, or any such thing, but that it should be holy, and without blemish.* x Which Church is the pillar and ground of truth, *ἐστὶν ἡ ἐκκλησία*, we want a good English word whereby to translate the latter of the two words in the Greek, which possibly hath advantaged the great contests about the sense of this Text. It comes from *ἐσθῆς*, which signifies a star and a thing to support, and a Seat, the place (say some) in which the Idol was set in the Pagan Temples, Thence this word *ἐκκλησία* is translated, *The underprop, the Establisher, any firm basis upon which a thing standeth, or leaneth*, so that it is much of the same significancy with the former word which we rightly translate a pillar, the two things signifying in use the same thing, that which underproppeth and holdeth up another thing, as the pillars do the building, and the basis of the Image or Statue, doth the Statue. Pillars also were of ancient use to fasten upon them any publick Edicts which Princes or Courts would have published, and exposed to the view of all, hence the Church is called, *The Pillar, and basis, or seat of Truth*, because by it the Truths of God are published, supported, and defended, and in it they are only to be found as in their proper seat and place; for the Oracles and Mysteries of God are committed, and in it they are exposed to the notice and knowledge of all, as publick Edicts are upon pillars. But neither that living Truth, nor the Faith which we give to it, is established upon the Authority of the Church, (as the Romanists vainly pretend,) but upon the Authority of God the Author of it. The Church discovers and recommends the Truth, but the Testimony it gives is not the foundation of its credibility. The universal Church, (of which the Church of Ephesus, over which Timothy had a charge, was a Genuine part) is in the sense before exprest, the Pillar and Supporter, or Seat of Truth.

16 And without controversie great is the mystery of godliness y, \* God was manifest in the flesh z; \* justified in the Spirit a: seen of angels b, \* preached unto the Gentiles c, believed on in the world d, \* received up into glory e.

y The various use of the Paricle *ἐν* in the Greek, which we translate *and*, maketh it doubtful what is the force of it here, whether it relates to the Truth mentioned in the latter part of the former verse, or shews another reason why Timothy should have a care how he behaved himself in the house of God: If to the former, it is exegetical, and opens what he meant by truth, viz. The Mystery of Godliness, by which he means the Gospel which is the Doctrine of Godliness, being that which teacheth how aright to Worship God, and walk before him, this he first calls, then proves to be a mystery, a great mystery. The word is derived from the Heathens who had mysteries of their Superstition and Idolatrous Religion. A mystery signifies a thing Sacred and Secret. The Heathens also had their greater and lesser Gods, and their greater and lesser mysteries. Paul calls the Gospel, the Doctrine of Godliness, a great mystery, and says it is confessedly so, or such without controversie, then he proveth it by telling us what it is, and giving us the sum of it, z It teacheth us that he who was truly God, God over all, blessed for ever (as the Apostle saith) was manifested in the flesh,

*John 1. 1. The word was made flesh*, how an infinite Nature could be personally united to a finite Nature, so as to make one person, is a mystery, and a great mystery, and this God thus manifested in the flesh was justified in the Spirit. Either by his Divine Nature (which is here as some think called the Spirit) by virtue of which he in the flesh wrought many miraculous operations, and when he was buried, he rose again from the dead, by which he was justified, that is undoubtedly proved to be the Son of God. Or by the Holy Spirit of God (the third person in the Holy Trinity) by whom he was conceived in the Womb of the Virgin, *Luke 1. 35.* b Seen of Angels, who declared his conception, *Luke 1. 32, 33.* Sang and glorified God when he was born, *Luke 2. 10, 11.* ministered to him when he was tempted, *Matth. 4. 11.* who comforted him in his passion, declared his Resurrection, *Matth. 28.* and attended his Ascension, *Acts 1. 10.* c Christs being preached to the Gentiles, was also a mystery, so great, that Peter would not believe it to be the Will of God, till he was confirmed in it by a Vision, *Acts 10.* This some think is spoken with some reference to the Gentile Superstition, who also, (as was said before) had their greater and lesser mysteries, and to the former would admit no strangers. d That Christ should upon the ministry of a few Fisher-men, and the report the World had received of what Christ did in Judea, be received and imbraced by the World as their Saviour, was as great a mystery as any other, especially considering that the Doctrine of Christ was as incomprehensible by Humane reason, as ingrateful to the propensions, and inclinations of Humane Nature: e The Resurrection of Christ is not mentioned, because necessarily supposed to his ascension, which he mentioneth as the last thing whereby Christ was declared to be God manifested in the flesh.

## C H A P. IV.

1 NOW the spirit \* speaketh expressly a, that in the latter times some shall depart from the faith, giving heed to seducing spirits b, and doctrines of devils c.

It was usual with the Prophets when they declared the Oracles of God to assert in the beginning of their Revelations that the Lord had spoken *Isa. 1. 2. Jer. 1. 2. Joel 1. 1.* The Apostle in the same manner, in the beginning of his prediction of things future, declares the Spirit speaketh expressly, that is, either clearly revealed it to me as, *Acts 10. 19.* and 13. 2. thus expressly is opposed to obscurely; for sometimes the Revelations given to the Prophets were under shadows and figures in divers manners, but the Spirit discovered in a most intelligible manner, what Seducers should come in the Church, &c. a Either hath inwardly revealed it to my Spirit, as *Acts 10. 19.* and 13. 2. or (which is more probable) because the verb is in the present Tense *λέγει*, it saith it in the written word, which must be in the Old Testament, (for the New was not at this time written,) but then the question is, where the Holy Ghost hath expressly in the Old Testament, spoken of the Apostasy of the latter times. Our famous Mede answers in *Dan. 11. 35, 36, 37, 38, 39.* where from *ver. 30.* is a plain prophecy of the Roman Empire, and *ver. 35, 36, 37, 38, 39.* of Antichrist, where it is said, *Some of them of understanding shall fall to try them, and to purge them, &c.* and he speaks of a King, *That shall do according to his Will, and shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, Neither shall he regard the God of his Fathers, nor the desire of Women, nor regard any God, but magnify himself above all.* Where that learned man thinks is an excellent description of the Roman Empire, their various Victories, Successes, Declinations and Mutations, and amongst other things, *ver. 36.* That they should cast off their old Pagan Idolatry, and after that make a defection from the Christian Faith, and not regard Marriage (called there the desire of Women) nor indeed truly regard any God. This the Apostle saith should be in the last times. The last times (saith the afore-mentioned famous Author) are the times of Christs Kingdom, which began in the time of the Roman Empire; during which time this Epistle was wrote, where the Apostle speaking of time yet to come; the latter times by him mentioned must needs be the latter part of the last times, which he saith began in the ruine of the Roman Empire, upon which followed the revealing of Antichrist that wicked one, mentioned 2 *Thess. 2. 7.* concerning these times, the Spirit said expressly, that some should in them depart from the faith. b Giving heed to seducing Spirits, by which some understand the Devils themselves, others false Teachers, or false Doctrines, which are afterwards mentioned, called c Doctrines of Devils, by which some understand Doctrines suggested by Devils, or published by the cunning, and art of Devils. But others think that by Doctrines of Devils, here are not to be understood Doctrines so published, but Doctrines concerning Devils, and that the meaning is, that in the last times the Pagan Doctrine concerning Demons should be restored. The Pagan Demons were an inferior sort of Gods, a kind of middle Beings between their Highest Gods, and Men, whose Office was to be Advocates and Mediators between Men, and the Highest Gods, because they judged it was not lawful for men to come to the Highest Gods immediately, these they worshipped by Images, even as the Papists at this day make use of, and worship

\* John 1. 11.  
1 John 1. 2.  
|| Gr. manifested.  
\* Rom. 1. 4.  
1 Pet. 2. 18.  
\* Eph. 3. 5, 6.  
\* Luk. 24. 31.

2 Thess. 2. 3.  
2 Tim. 3. 1.  
2 Pet. 3. 3.  
1 John 2. 18.  
Jude 18.

ship Angels and Saints. See more fully what Mr. Mede saith upon this Argument in his own Book, and in Mr. Pool's *Latine Synopsis* upon this Text, and what he saith seems very probably the sense of this Text, especially, considering the two Doctrines mentioned, ver. 3.

2 Speaking lyes in hypocrisie *d*, having their consciences seared with an hot iron *e*.

*d* The words, as Translated by us, are very difficult; for the word which we Translate *speaking lyes*, being the *Genitive case*, will neither agree with *Spirits* nor *Doctrines*, in the former verse they being both the *Dative*: But neither is our Translation agreeable to the Greek, which is thus, *In or through the hypocrisie of such as speak lyes, and of such as have a Conscience seared with an hot iron*, which doubtless is the sense, so the words explain the manner how they were seduced to Apostasie, viz. *Through the hypocrisie*, or dissimulation of men that *speak lyes*, and had consciences benumbed, and mortified, as it were cauterized and sear'd with an hot iron. By their hypocrisie he characterizes seducers, incertain, false men, that regarded not what they said, but made a shew and appearance of piety, when indeed they had no sense of piety in them. *e* By men, whose consciences were seared with an hot iron; he means persons so far from any sense of piety, that they were hardened to any degree of iniquity, and indeed by both terms he excellently expresseth such persons as generally they are, who seduce others to false Doctrine, they could not do it without some shew or pretence of piety, they would not do it if they had any true sense of it, and by both terms he too well expresseth those that in our days seduce men to the Doctrine concerning Demons: and abstaining from marriage and meats, which are those Doctrines he alone instanceth in.

3 Forbidding to marry *f*, and commanding to abstain from meats *g*, which God hath created, to be received \* with thanksgiving of them which believe, and know the truth *h*.

*f* The Greek is *hindring to marry*, but that might be by forbidding it by a Law under a severe penalty; there are great disputes whom the Apostle speaketh of, to find out which, it is considerable. 1. That the Apostle speaketh of a time that was then to come. 2. Of some who had it in their power to hinder it; which will make the Prophecy hardly applicable to any but the *Romish Synagogue*, to be sure, not so applicable; for though there were some persons before them that condemned marriages, yet as they were but a small inconsiderable party, so they were persons that had no power to hinder Marriage by any civil Laws, nor any that did it in such Hypocrisie under a pretence of piety, when he who runs may read that they do it to maintain the grandeur of their Ecclesiastical Hierarchy. How applicable therefore forever this might be to the *Ebionites*, and those that followed *Saturninus* and *Marcion*, and the *Encratites* (which the *Papists* contend for) it certainly more nearly concerns the *Papists* themselves, who more universally forbid them to their Clergy, and were the first that had a power to hinder them, and fell into much later times than any of the others. *g* To abstain from some Meats, and this also they should teach in Hypocrisie; i.e. under a pretence of piety. This every whar as well agrees to the *Romish Synagogue*, as the other, whose prohibitions of flesh are sufficiently known; Mr. Mede is very confident that the Holy Ghost doth here describe the *Popish Monks*, and those that gave Rules to those orders. *h* Which meats as well as other God hath created for the use of man, giving him a liberty to kill and eat only we ought to receive them with thanksgiving, which confirmeth our religious custom both of begging a blessing upon our meat before we eat, and returning thanks to God when we have eaten, for which also we have our Saviours Example. *Matt.* 14. 19. and 15. 36. *i* Not that such as believe not, and are ignorant of the truth may not eat, but they have not so good and comfortable a right to the Creatures as Believers. *Titus* 1. 15. and they know and understand their Liberty to eat of those things which others deprive themselves of, by their superstitious opinions and constitutions.

4 For \* every creature of God is good *m*, and nothing to be refused *n*, if it be received with thanksgiving *o*.

*m* Not only good in it self, as all was which God made, *Gen.* 1. but lawful to be used *pure*, *Tit.* 1. 15. there is no uncleanness in it. *n* And therefore nothing upon that account is to be refused, as unclean and defiling. *o* Only it must be made use of in such a manner as in and by the use of it we may glorify and express our thankfulness to God.

5 For it is sanctified *p* by the word of God *q*, and prayer *r*.

*p* Sanctified in this place signifies made pure, or lawful to be used. *q* By the Gospel which declares it so, *Acts* 10. 15. or by Gods ordination which hath so determined it. *r* And Prayer to God for a blessing upon it.

6 If thou put the brethren in remembrance of these things *s*, thou shalt be a good minister of Jesus Christ *t*, \* nourished up in the words of faith, and good doctrine *u* whereunto thou hast attained *w*.

*s* If by thy preaching publicly, and by thy more private instructions of Christians at *Ephesus*, thou teachest them these

things. *t* Thou shalt faithfully discharge the Office of him who is a servant of Jesus Christ, not of men merely. The Ministers of the Gospel are in the first place Ministers or Servants to Christ. Secondly Ministers, (that is Servants) of the Church as a Noblemans Servant employed to distribute wages or meat to inferior Servants, is a Minister to those to whom he so distribureth food, or wages, but in the first place a Servant to his Lord. *u* Such a Minister of the Gospel ought to be one bred up in the true Faith, and persevering in it. *w* Whereto thou art not a stranger, only I would have thee go on and persevere in it.

7 But \* refuse profane and old wives fables *x*: and exercise thy self rather unto godliness *y*.

*x* All impertinent discourses which tend nothing to promote either Faith or Holiness, which he disdainfully calls *old Wives Fables*, tales of a Tub (as we say) discourses having no bottom in the word of God are not fit for Pupils. *y* Let thy constant study be things that may promote Godliness, impart those things unto people, and live up to them in thy Conversation.

8 For \* bodily exercise profiteth little *z*, but \* godliness is profitable unto all things *a*, having promise of the life that now is, *b* and of that which is to come *c*.

*z* Bodily Discipline, lying in abstaining from certain meats, keeping set fasts, watchings, lying upon the ground, going bare-foot, wearing sack cloth, or hair-cloth, abstaining from Wine, or Marriage, is of little advantage, the mind and soul of man is not bettered by them, the Apostle doth not altogether despise these things; some of which may be useful (moderately used) to make us more fit for Prayer, especially upon solemn occasions, but these are not things wherein Religion is to be put, and alone they are of no avail. *a* But Godliness which lieth in the true Worship and Service of God out of a true principle of the fear of God and faith in him; or (more generally) holiness of Life in obedience to Gods Commandments is of universal advantage, *b* not from any meritoriousness in it, but from the Free Grace of God which hath annexed to it not only the promises of health, peace, and prosperity, and all good things while we live here upon the Earth, *c* But also the promises of Salvation and Eternal happiness when this Life shall be determined.

9 This is a faithful saying, and worthy of all acceptation *d*.

*d* This saying about the advantage of Godliness is true, and worthy to be received of all men. See the notes on *chap.* 1. 15. where the same words are applied to the great Proposition of the Gospel, *That Christ came into the world to save sinners*. That Christ came into the World to save sinners, and that such sinners as from ungodly will become godly, and persevere in the practice of Godliness, shall be happy in this life, and saved in the life to come, are two faithful and remarkable sayings, worthy the acceptation of all reasonable Creatures.

10 For therefore we both labour, and suffer reproach, because we trust in the living God *e*, \* who is the Saviour of all men *f*, specially of those that believe *g*.

*e* If we did not believe this as a faithful saying, that Godliness is profitable for all things, and trust in God, who liveth for ever to see to the fulfilling of it, to what purpose should we labour and suffer reproach as we do; labouring in the work of God, suffering reproach in the cause of God, and for living Godly lives, worshipping God according to his Will, and denying our selves in sensual satisfactions, and sensible enjoyments, that we might fulfil the Law of Christ. *Obj.* But will some say how then is Godliness profitable for all things, how doth the faithfulness of the promises for this life annexed to Godliness appear, if those that profess it must labour, and suffer reproach? *Sol.* Labour for God is a reward to it self; our honour, not our burden, his service is perfect freedom, the promises of this Life, annexed to Godliness, are not promises of sensual rest and ease, but of inward peace, satisfaction and support of other things, only with a reserve to the Divine Wisdom and Judgment, so far forth, as our Heavenly Father shall see it fit for his Glory and our Good; yet they are not vain, for God who is the Saviour, that is the preterver of all men, the preserver of man and beast, as the Psalmist speaketh, *g* Is in a more special manner the Saviour of those that believe, *Psal.* 33. 18, 19. This seemeth rather to be the sense of the Text, than to understand it of Eternal Salvation, for so God is not the actual Saviour of all, besides that the Text seemeth to speak of a work proper to the Father, rather than to the Son.

11 These things command and teach *h*.

*h* All the things beforementioned in this or the former parts of this Epistle he willeth Timothy to make the matter of his Sermons and other Discourses.

12. \* Let no man despise thy youth *i*, but \* be thou an example of the believers *k* in word *l*, in conversation *m*, in charity *n*, in spirit *o*, in faith *p*, in purity *q*.

*i* So carry thy self in thy Office, as not to give occasion



to any to despise thee, because thou art but a young man, *k* which thou wilt do if thou so livest as to be a just pattern unto Christians imitable by them *l* in thy common and ordinary discourse (for he speaks not of his being a pattern only to other Ministers, but to Believers in the generality; not talking frothily or profanely, or idly and impertinently, but seriously and gravely, but things that are good, to the use of edifying, that it may administer Grace to the hearers. *m* And in all thy converse with men behaving thy self justly and comely and gravely; *n* performing also to all, all offices of Charity, and brotherly Love, *o* in zeal, and warmth of Spirit, truly inflamed with the love of Christ, and for his Glory: *p* In a steady confession, and profession of the Doctrine of the Gospel, and *q* in all cleanness and holiness of Life and Conversation. This is the way for the Ministers of the Gospel not to be despised, let them use what other methods they will, they will find what God said of *Hophni* and *Phinehas*, will be made good, *1 Sam. 2. 30. These that honour me I will honour, and they that despise me, shall be lightly esteemed*; nor will any Tides or Habits, or Severities secure them from that curse, which will cleave to them.

13 Till I come *r* give attendance to reading *s*, to exhortation *t*, to doctrine *u*.

*r* And after that time too, but then I will further instruct thee. *s* Be diligent in reading the Holy Scriptures both for thy own instruction, and for the edification of others, *t* and to exhort others to their duty there described, or to comfort others from arguments fetched thence, *u* and to instruct others in the principles of Religion.

14 \* Neglect not the gift that is in thee *w*, which was given thee \* by prophecy *x*, \* with the laying on of the hands of the presbytery *y*.

*w* Neglect neither the ability which God hath given thee for the discharge of the Office of the Ministry, nor the Office to which God hath called thee, neither the improvement of them, nor the use, exercise and discharge of them or it. *x* Remember that they were given thee, by the Revelation of the Divine Will, or by the extraordinary influence of the Spirit of God, *y* and the laying on of the hands of the Presbytery was a declaration of it. God also (as usually when he calls any to any special work) calling thee to the work of the ministry then also fitting and enabling thee for the discharge of it.

15 Meditate on these things *z*, give thy self wholly to them *a*, that thy profiting may appear to all *b*.

*z* *Μελέτω*, Let these things be the business of thy thoughts, and take care of them, *a* be in them, (so it is in the Greek) let them be thy whole work, not thy work by the by, but thy chief and principal business. *b* That so as all mens gifts improve by study and exercise, thine also may so improve, that all men may take notice of the improvement of them.

16 Take heed unto thy self *c*, and unto thy doctrine *d*: continue in them *e*, for in doing this, thou shalt both save thy self and others *f*.

*c* Take heed how thou livest, and orderest thy Life, that it may be exemplary. *d* And take heed also, both that thou teachest, and what thou teachest. *e* And do both these things not for a time, but constantly. *f* Thus thou shalt do what in thee lyeth to save thine own Soul, and also to save the souls of others to whom thou preacheest, or among whom thou conversest.

CHAP. V.

\* Lev. 19. 32. 1 \* Rebuke not an elder *a*, but intreat him as a father *b*, and the younger men as brethren *c*.

*a* It appeareth by the next verse, that the Apostle by *Elder* here understandeth not a Church Officer, but an ancient man, the word translated *Rebuke* is translated too softly, it should be *Rebuke not too roughly*, as appears by the opposite phrase, and indeed the word properly signifies to *beat* or *lash*. Rebuke him not but with a decent respect to his age, *b* So that thy reproofs may look more like Counsels and Exhortations than Rebukes. *c* Prudence also must be used as to the younger men, Ministers in rebuking them should remember that they are brethren, and treat them accordingly, not too imperiously.

2 The elder women as mothers *d*, the younger as sisters *e* with all purity *f*.

*d* The same prudence also is to be used to *Matrons* and aged women. *e* Yea, and to younger women too considering our Relation and equality in Christ. *f* Only as to them, (considering their sex) a farther gravity, and prudence is to be used, that we give no occasion to Lust, or unclean motions.

3 Honour widows *g* that are widows indeed *h*.

*g* Give a respect to such as have lost their Husbands with a regard to that honourable Estate of Marriage in which they have been formerly, and do not only pay them a due respect, but afford them a maintenance, *Alt. 6. 1. b* Who are Widows indeed, he openeth further, *ver. 5.* such as are not only pious,

but desolate, as the Greek word for a Widow implies according to its derivation.

4 But if any widow have children or nephews, let them learn first to shew || piety at home *k*, and to \* requite their parents *l*, for that is good, and acceptable before God *m*.

*i* By the widow indeed, mentioned by the Apostle, *ver. 3.* he here sheweth that he meant Women that not only wanted Husbands but Children, or Grand-Children, or any near Kindred that were Christians, and in a capacity to relieve them; but if any Widows had any such near Relations, the Apostle willeth that they should be taught: *κτὼν ἰδὼν δικὸν ἐν οἴκῳ* word for word to worship their own house, or to be Religious or Godly toward their own house; that is, to shew a respect or Pagan homage to their own house. For *Worship* is nothing but a respect, honour, or homage paid to another in consideration of his or her excellency and superiority; only the use of this word which is the Greek word, generally used to express Religion and Godliness by, let us know that Religion and Godliness is vainly pretended to any that have of this Worlds Goods, and relieve not those from whom they are descended; (for the word *ἐκγονα*, it signifies persons descended from another whether in the first generation or no) if they be in want, and stand in need of their assistance. *l* Nor is this an act of Charity, but Justice, a just requital of our Parents for their care of us, and pains with us in our Education. *m* And this is good, just, decent, and commanded by God, and acceptable in the sight of God for the precept, *Honour thy Father and Mother*, is the first Commandment with promise, *Eph. 6. 2.* By the way that precept is excellently expounded by this Text, both as to the act commanded, which this Text teacheth is to be extended to maintenance as well as complements; and as to the object, viz. all those as to whom we are *ἐκγονα* descended from, whether immediate Parents, yea, or no.

5 \* Now she that is a widow indeed, and desolate *n*, trusteth in God *o*, and \* continueth in supplications and prayers night and day *p*.

*n* The Apostle here opens the term of *Widow indeed*, *ver. 3.* one that is *μεμονωμένη*, one that is made alone, destitute of such as ought to help her, an Husband or Children, *o* and being so, is a Believer, reposing her trust and confidence in God, and *p* who spendeth her time religiously in prayer and acts of Devotion, not that other persons that are poor and desolate should not be regarded, and taken care for, but the Church is not so concerned in them, at least as a Church the Magistrate ought to take care of them; and all good Christians being men as well as Christians ought to consider them; but in the first place, and principally they are to take care of such Widows, such desolate persons.

6 But she that liveth in || pleasure, is dead || Or, delicately while she liveth *q*.

*q* *ἡ δὲ σαρραλώουσα*, She that is wanton, *Jam. 5. 5.* she that spends her money in needless costs, as to meat, drink, or Apparel, is spiritually dead, dead in sin, while she liveth a temporary voluptuous life, in vanity, and Luxury, and impurity of flesh and Spirit.

7 And these things give in charge *r*, that they may be blameless *s*.

*r* In the discharge of thy Ministry declare these things, *s* that all Christians, Women especially may be blameless.

8 But if any provide not for his own || house *t*, he \* hath denied the faith *u*, and is worse than an infidel *w*.

*t* Here is a manifest distinction betwixt *his own ἰδιον*, and *his own household οἶκος*, they are distinguished by terms in the Greek, and as to the care which men and Women ought to extend to them. By *his own* he means his Relations all of a mans Family or Stock, by his own household he seemeth to mean those who cohabit with him. The Apostle saith that he who is careless of providing for the former (so far as he is able) but especially for the latter *u* hath denied the Christian Faith, that is in the practice of it, though in words he professeth it, he liveth not up to the rule of the Gospel which directeth other things, *w* and is worse than an Heathen, that believeth not, because many good natured Heathens do this by the Light of Nature, and those who do it not, yet are more excusable, being strangers to the obligation of the revealed Law of God in the case.

9 Let not a widow be || taken into the number, under threescore years old *x*, having been the wife of one man *y*.

*x* What number he meaneth is very doubtful, whether he means the number of *Deaconesses*, or the number of such as should receive Alms from the Church, those who translate *ἐκταλίσθω* here *chosen* seem to favour the former. They say that in the Primitive Church, there being a want of Hospitals and publick places for the reception of people deceased in their Estates, &c. they chose some old Widows to take care of the poorer sort of Women when they were sick, and these also were themselves maintained by the Church, and served the Church in that charitable employment; whether this number

|| Or, kindred. See Gen. 45. 10, 11. Matth. 15. 4.

\* 1 Cor. 7. 32. \* Luke 2. 37. and 18. 1.

|| Or, kindred. \* 1 Tim. 3. 5. Tit. 1. 16.

|| Or, chosen.

or the more general number of Widows relieved by the Church be meant, the caution of their age was very prudent. 1. Because younger Widows could work for their living, and needed not to burden the Church. 2. Because under those years they probably might marry again, and so become useless to the Church. 3. Because after those years there could be no great fear of scandal from their wantonness and incontinency. The second condition seems harder to be understood; for though in former times amongst the Jews and Pagans men were allowed more Wives than one at the same time, yet no Laws ever allowed the Woman liberty of more Husbands. 2. To understand it of Women that had not been twice married, their first Husband being dead, seems hard, no Law of God forbidding the second Marriages of Men and Women successively. 3. Some therefore rather understand it of such Widows as were become Wives to second Husbands, the first not being dead, but parted from them either legally through their own fault, or through their voluntary desertion. This the Apostle seems to forbid to avoid reproach and scandal to the Church.

10 Well reported of for good works, 2 if she hath brought up Children a, if she have \* lodged strangers b, if she have \* washed the saints feet c, if she have relieved the afflicted d, if she have diligently followed every good work e.

2 If she be a person of repute for actions concerning others which are consonant to the Will and Commandment of God. a If she hath brought up children well in the nurture and admonition of the Lord. b If when persons that are Christians have come from other places either driven from them, or upon their occasion, and could not amongst Pagans find a convenient Inn, her house hath been open to them. c If she hath been ready to do the meanest Offices for the Servants of God, of which this washing of feet was one, in great use in those hot Countries, where they had not the benefit of shoes, either to cool or refresh, or cleanse them. d If to her ability she hath relieved such as have been in any kind of distress. e If though it may be she hath not had ability, or opportunity, to do all the good works he would, yet she hath diligently followed them, doing what she could, let such a one be put into the Catalogue of those whom the Church will relieve, and honour and employ.

11 But the younger widows refuse f. For when they have begun to wax wanton against Christ g, they will marry b.

f By the younger Widows, the Apostle seems (by the last words of this verse) not to mean those that were under three-score, but the younger sort of Widows not past Child-bearing, he would not have those (that is, being under no extraordinary circumstances of sickness, or lameness, or the want of their senses) be maintained at the charge of the Church, because they were able to labour; nor yet to be taken into any employment relating to the Church. g *κατασπλιδωσιν εν Χριστω*. How the *Velg. Lat.* comes to translate this, *wax wanton in Christ*, I neither understand whether with respect to Grammar or Sense, Erasmus Translates the Verb, *when they have committed whoredom*, but Rev. 18. 9. consulteth this sense, where we translate it, *live deliciously*, (being without the Preposition *κατω*) which certainly better expresseth the sense, as also doth our Translation, *wax wanton*, it properly signifies either the lustiness, or the headstrong temper of beasts, that wax fat; against Christ, is against the rule of the Gospel, and their profession of Christ, or they disdain the office of serving the Saints, as too mean, and laborious, and sin against Christ, in whose name, and for whose glory, and to whose Members the service was to be performed; i And then they will marry, and so put themselves into an incapacity to serve the Church in the place of Widows.

12 Having damnation, because they have cast off their first faith i.

i This sentence is not without its difficulties; here are two questions, 1. What is meant by *κατασπλιδωσιν*, which we both here and elsewhere translate damnation. 2. How they cast off their first Faith. Many think the Greek word by us Translated damnation, ought to have had a softer sense, (it being certainly capable of it.) Some think it signifies here no more than guilt, or a blot; others, a publick infamy; others, the judgment of good men against them. But it may be we cannot so well determine this without understanding what is meant by their first Faith, which they are here said to have cast off: By which some understand their profession of Christianity; others, their promise or engagement to the Church, not to marry. The latter sense supposeth that all those Widows that were taken into the Ministry of the Church before mentioned, promised that they would keep themselves unmarried, (which is a most groundless supposition.) I do rather think that by their first Faith, he means their first, or former profession of Christianity, which was a crime did not expose them only to the judgment and censure of sober Christians, but to Eternal damnation. I shall offer my own sense of this Text thus, it is certain these Christians were Lillies among Thorns, a small handful amongst a far greater number of Pagans, and it is not improbable, that some younger Widows out of a desire to marry, might marry to Pagans, and be by them tempted to Apostasy from the Christian Profession, upon which the Apostle orders, that none under sixty years of Age should be henceforth taken into the Ministry of the Church, lest doing such

a thing when they were under that character, it should be a greater scandal. This seems the more probable from verse 15, where the Apostle adds, *for some are already turned away after Satan*.

13 And withall, they learn to be idle, wandering about from house to house k, and not only idle, but tattlers also l, and busie-bodies m, speaking things which they ought not n.

k The Apostle here gives some other reasons, why he would not have Widows too young taken into the Ministry of the Church: They being young, and having no business at home, nor any Husbands to conduct and govern them, are subject to be gadding up and down; l and to be tattling idly and impertinently, and that not only of their own, but others concerns. m Interesting themselves in the matters of other persons and Families. n And in the multitudes of words, folly being never wanting, they are prone to speak things which they ought not. From whence we may observe, that nothing more becometh Christians than a gravity and composedness of behaviour and speech, a government of their Tongues, and considering beforehand well what they speak.

14 I will therefore that the younger women marry o, bear children p, guide the house q, \* give none occasion to the adversary || to speak reproachfully r.

o I will, here must not be interpreted into an absolute Precept, (for the Apostle would never have made that necessary by his Precept, which God had left indifferent) but in a limited sense, viz. if they have not the gift of continency, if they cannot restrain themselves from such scandalous courses, let them marry, p and not only bring forth children, but take care of their Education; q And take care of the government of Families within doors, (which is the Womans proper Province;) r And give no occasion to Jews or Pagans (the adversaries of Christian Religion) to speak of the Church, or any particular Members of it, reproachfully, as living beneath the rules of modesty and decency.

15 For some are already turned aside after Satan f.

f We have scandals enough already, we had need take as good heed as we can, that we have no more, some young women already are apostatized (and possibly for the sake, or by the occasion of such Marriages) to Judaism or Paganism; or it may be to a loose and lewd course of life, not suiting the profession of Christianity.

16 If any man or woman that believeth have widows r, let them relieve them u, and let not the church be charged w, that it may relieve \* them that are widows indeed x. \* verse 3. 5.

r If any men or women that are Christians, have any women that are nearly related to them; u If themselves be able, let them relieve them, w and not turn off that natural duty which they owe to their Parents, or near Relations to relieve them, to the Church, which hath others enough to look after, and upon whom there lies only a Moral and Christian Obligation. x That to the Almshouses of the Church may go to relieve those only who are perfectly desolate, having neither Husbands, nor any other near Relations to provide for them.

17 Let the elders that rule well y, be counted worthy of double honour z, especially they that labour in the word and doctrine a.

y Who these Elders are here intended, hath been a great question. It is plain they are not such only as are Preachers. 2. They are such as are worthy of double honour. The Learned Mr. Pool in his *Latin Synopsis*, giveth us an account of the most opinions about it. Some judging them, some of the elder sort of the Members of the Church, joining with the Ministers in the Government of the Church, but not meddling with Preaching, or Administring Sacraments. 2. Some judging by Elders here are meant such as had been Ministers, but being Aged were superannuated. 3. Others understanding by it the Civil Magistrates, (which seemeth of all other opinions least probable, because at this time there were no such Members of the Christian Church.) 3. Others think that Deacons are here by that terme understood, who being Church-Officers have the name of Elders given to them. 5. Others understand by Elders the ordinary Pastors of Churches, that resided with their flocks, in opposition to Apostles and Evangelists, (this seemeth less probable, because there were no such in the Primitive Church, but did labour in the word and Doctrine.) 6. Others think that some such are meant, as were not so fit for preaching, but yet administred the Sacraments, prayed with the Church, and privately admonish'd exorbitant Members; but we shall want a good proof, either from Scripture, or Authority of any such officers in the Primitive Church. I shall not determine which of these opinions is rightest, but leave the Reader to his own judgment. Whoever is here meant by Elders are declared z worthy of double honour, by which is understood either abundant honour, or else, (as some say) respect and reverence, and also maintenance; a But especially, such as take pains in preaching the Gospel.

18 For the scripture faith, \* Thou shalt not muzzle

\* 1 Cor. 7. 9. 3  
\* Tit. 2. 8.  
|| Or, for their railing.

\* Rom. 12. 8.  
1 Cor. 9. 10, 14.  
Gal. 6. 6.  
Phil. 2. 29.  
1 Thes. 5. 12, 13.

K k k k 2 muzzle



\* Matth. 10. 10. muzzle the ox that treadeth out the corn, \* and the labourer *a* worthy of his reward *b*.

*b* This verse maketh it evident that maintenance, is part of the double honour, that is due, to such as labour in the Word, and Doctrine, in the first place: and not to them alone, but to any such as are employed in the Rule and Government of the Church. The Apostle had made use of, *Deut. 25. 4.* to the same purpose, *1 Cor. 9. 9.* neither of these Texts conclude the duty of Elders to take maintenance, but the duty of those who are members of Churches to give it them, which yet they may refuse as *Paul* himself did, if either the Peoples, or Ministers circumstances call for or will allow such a thing.

19 Against an elder *c* receive not an accusation, but || \* before two or three witnesses *d*.

|| Or, under. *c* Whether an Elder in years, or in office, though the latter being the persons formerly spoken of, seem here principally intended. *d* That is not to proceed to any judicial inquiry upon it, *Deut. 17. 6.* This was a Law concerning all Elders or younger persons, especially in capital causes, but the Apostle willet this to be more specially observed as to officers in the Church, whose faithful discharge of their trusts usually more expositeth them to peoples querulous tongues.

20 Them that sin *e* rebuke before all *f*, that others also may fear *g*.

*e* That is, that sin publicly, and scandalously so as others have taken notice of it. *f* Rebuke, not privately by a ministerial correction, but by a publick Ecclesiastical correction before the whole Church. *g* That the false may answer the fore, and the plaster be as broad as the wound, and that others may be afraid to do the like, this end of the punishment agreeth with that mentioned, *Deut. 13. 11.*

\* chap. 6. 13. 2 Tim. 4. 1. || Or, prejudice. 21 \* I charge thee before God and the Lord Jesus Christ, and the elect angels that thou observe these things *h*, || without preferring one before another, doing nothing by partiality *i*.

*h* By these things may be understood the whole of what went before, or what followeth. I judge it most proper to refer it to all the precepts foregoing in this Epistle, which evidenceth them to be things which he had received from the Lord, not what he directed without any express notice of the Will of God as to them. This is evident by his grave, and severe charge to *Timothy* to observe them, for he chargeth him to observe them, as in the presence of God, and Christ, and calleth the good Angels to be witnesses both of his faithfulness, in giving him this charge, and of *Timothy's* faithfulness or unfaithfulness, according as he should observe or neglect the things given him in charge, he calls the Angels *Elect* unquestionably in opposition to the evil, and reprobate Angels. *i* He requires the doing of them, without respect to any persons, rich or poor, Friends or Foes. Partiality no way becoming a Judge in any cause who ought to hold the balance even, not inclining in any way, but judging things and not persons. Some of the things before mentioned, may seem of too minute a consideration for the Apostle to lay such a stress upon, or God to give him particular direction in, but the things are not so much to be considered as the end of the Precepts which was the upholding the true honour and reputation of the Church, which is a very great thing and supposing the things given in charge to have any tendency of that nature, they must not be judged small.

\* Act. 13. 3. 2 Tim. 1. 6. 22 \* Lay hands suddenly on no man *k*, neither be partaker of other mens sins *l*: keep thy self pure *m*.

*k* By Laying on of hands on no man, is certainly to be understood, Do thou suddenly set no man apart to any Ecclesiastical employment. Laying on of hands was but an external Ceremony used in blessing, *Gen. 48. 14, 15.* and in the conferring of power upon persons, *Num. 27. 18. Deut. 34. 9.* In the New Testament we find this Rite used. In Prayer upon healing the sick, *Mark 16. 18. Acts 28. 8.* 2. In Blessing, *Mark 10. 16.* in conferring the gifts of the Holy Ghost, *Acts 19. 6.* In ordination, or setting persons apart to some Ecclesiastical employment, *Chap. 4. 14. Acts 6. 6.* and being so used, it is sometimes put for the whole action. This the Apostle forbids *Timothy* to do suddenly, that is without a first proof of the persons fitness for his work; *chap. 3. 10.* both with respect to his knowledge, and to his Holiness of conversation. *l* This participation of other mens sin ought to be taken heed of, in the whole course of our conversation, but it seemeth here to be especially forbidden with reference to what was before spoken of, viz. the setting men apart for or putting them into any Ecclesiastical employment, he who puts into the Ministry any erroneous, or ignorant persons, or any persons of a lewd conversation, makes himself guilty of all the harm they do, if he hath not first taken a due and reasonable proof of them, but hath laid hands upon them suddenly. Amongst other ways by which we interest our selves in others guilt, one is, by not hindring it having power so to do. He, or they, whom it lies upon to admit, or not admit men into the Ministry, have a power to refuse them in case upon proof of them they do not find them apt to Teach, or fit for the Ministration they are to undertake; or such for Holiness of Life as God requireth: God by his word declaring what such persons ought to be, and commanding him or them first to prove such persons, and to lay hands on none suddenly, hath invested him or them

with such a power, of which men cannot deprive them. *m* The purity here mentioned, is comprehensive of that chastity which some would have the word here signifie, but it is most reasonable to understand it here with relation to what went before, viz. partaking of other mens sins, if thou canst not keep the Church pure, but ignorant or erroneous persons, or fors will get into the Church, yet let them not get in through thy hands, keep thy self pure.

23 Drink no longer water *n*, but use a little wine *o*, for \* thy stomachs sake *p* and thine \* *Psal. 104. 15.* often infirmities *q*.

*n* Not wholly as many did in those Countreys, and *Timothy* probably did, not because he was not able to buy Wine, but religiously, as a piece of Discipline to keep under the Flesh. *o* But mix some Wine with Water. *p* To help thy digestion. *q* In regard of thy weakness and frequent infirmities.

24 Some mens sins are open before hand, going before to judgment *r*: and some men they follow after *s*.

*r* The sense of this verse depends upon the term *κρυπτῶν* which we Translate judgement, it being doubtful whether it is to be understood, of the Judgment of God: or the Judgment of men in Ecclesiastical Judicatories. If we understand the words of the Judgment of God, the sense is this; some mens sins are punished in this Life, before their persons come before Gods judgment seat. Others are more private, and concealed, the punishment of which follows after. But this Interpretation must suppose *Paul* here to run into another argument differing from what he had before spoken upon, which though it be not unusual with the Apostle: yet there being no need we should say he doth so in this place, I rather incline to think, that by judgment is in this place meant the judgment of the Church, as to persons fit to be trusted with any part of the Ministry of it; some men (saith the Apostle) are open, lewd, scandalous persons, whose erroneousness, or scitish Life hath been manifest before they offer themselves to the Churches judgment, to be put into the office of Elders or Deacons, concerning these thy way is plain admit them not. *s* Others discover not the erroneousness of their Principles, nor the impetuosity of their lusts before they have obtained what they aim at, and are got into Office; for these they must fall under thy judgment, when they do discover what they are, and turn them out again.

25 Likewise the good works of some are manifest before hand *t*, and they that are otherwise cannot be hid *u*.

*t* In like manner some mens holy Life and Conversation hath been so evident that there needs little judgment concerning them. *u* And for others under a due Government they cannot be long concealed, but by thy due managery of, and vigilance in thy Office, they will soon be discovered by their publishing their erroneous Principles, and the breaking out of their lusts into enormous acts, so as they will soon fall under thy censure. Or else thus. The good works of some whose Life hath not been so exemplary, but yet such as in Charity thou mayest judge them to have the root of the matter in them, (if thou beest not mistaken) cannot be long hid, so as thou shalt soon see what they are, and accordingly know how to behave thy self to them. Thus I should chuse rather to interpret this Text than concerning the judgment of God, who sometimes rewards good works presently, and alwayes rewards them certainly either in this Life or that which is to come.

## C H A P. VI.

1 L E t as many \* servants as are under the yoke \* *Eph. 6. 5.* honour *b*: \* that the name of God, and his \* *Tit. 2. 5.* doctrine be not blasphemed *c*.

*a* Under the yoke of servitude, not being manumitted, or made free. *b* Abundant honour, let Christian Servants give their Masters instead of less, double the honour which Pagan Servants do. *c* For the credit of the Gospel, and for the honour of God; that none may say that Religion teacheth Servants any disobedience, or breaketh the bands of civil Relations: but on the contrary that it obligeth Professors to a more faithful, and full discharge of such duties, Servants to be the best of Servants, &c.

2 And they that have believing masters, let them not despise them because they are brethren *d*: but rather do them service *e*, because they are || *Or, believing.* faithful and beloved, partakers of the benefit *f*. These things teach and exhort *g*.

*d* Some Christians were Servants to Jews or Pagans who both came under the Gospel notion of Believers, as to these the Apostle had given directions in verse 1. Others served Masters and Mistresses that were Christians. The Apostle ignorant of Satans devices, foresaw that the former would be under a temptation to neglect, and despise their Masters, or Mistresses, because they were Idolaters or of a false Religion, Enemies to the Gospel

Gospel: and the latter under a temptation not to be so diligent, and serviceable as they should be, because their Governments in a spiritual sense were their *Equals*, their Brethren and Sisters, the Apostle here declares, that the Rule of the Gospel neither allow the one, nor the other; as to the former he had spoken, nor faith he let those that have Masters or Mistresses that are Christians *despise them*, by which he means, not be equally obedient or serviceable to them, because there is a spiritual equality, or relation betwixt them. *e* But the rather do them service looking upon this as a farther obligation upon them. *f* Because they are Believers, such as love our common Lord, and are beloved of him, and such as all good Christians ought to love, being partakers of the gift of God Christ Jesus, and the great benefit of Redemption through his blood. *g* And he willeth Timothy to teach the Christians, at Ephesus, that this was the will of God and accordingly to call upon them for an obedience to it.

3 If any man \* teach otherwise *b*, and consent not to wholesome words *i*, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness *k*;

*b* If there be any person who either more publicly, or more privately shall take upon him to instruct people otherwise. *i* What he means by *wholesome words*, his next words shew they are called wholesome because they tend to prevent the sickness of sin, or to cure the Soul of its spiritual distempers. *k* Words either spoken by Christ, or from Christ, or tending to his honour, and glory, or to the promoting of piety, and godliness, or which are according to the rule of godliness.

4 He is || proud *l*, \* knowing nothing *m*, but || dotting about questions and strifes of words *n*, \* whereof cometh envy *o*, strife *p*, railings *q*, evil surmisings *r*.

*l* *Ταπεινωται*, he is swelled, or blown up, i. e. with pride swelling in opinion, and conceit of himself, he is a fanatick. *m* Knowing nothing solidly, and truly, but *n* is brain-sick, about questions of no use, but to make a contention about words, *o* Whence cometh Envy, when he once comes to perceive that others are wiser than he. *p* Strife, for an ignorant person if proud, can never yield that another knows more than he doth. *q* Railings, are commonly the revenges of ignorant *Scidists*, that would be thought something and are nothing, when they perceive they are outdone by others, then they rail. *r* Evil surmisings, *κακοδοξαι*, when they can in Truth say no evil of others they will uncharitably surmise and suspect evil of them.

5 \* || Perverse disputings of \* men of corrupt minds, and destitute of the truth *s*, \* supposing that gain is godliness *t* : \* From such withdraw thy self *u*.

*s* *Παρεστησεις*, mutual tearings, and gallings of, or enterferings with one another. The word is applied to Horses knocking one foot against another, the word without the preposition *παρε* signifies School-conflicts by disputations, the preposition added makes it to signify in an evil sense, disputations of Sophisters, not candid for the finding out of Truth, but perverse and litigious merely for masteries, which he saith proceeds from men corrupted as to their understanding and judgment. *t* All whose Religion is gain of Riches or Reputation. *u* With such men have nothing to do, avoid them in thy private converse and cast them out of the Church if their faults be publick scandals, and they be contumacious.

6 But \* godliness with contentment is great gain *w*.

*w* Godliness. The exercise of a true Faith in Christ conjoined with an Holy Life is a good revenue of it self having in it *αυταρκεια*, a self sufficiency. He doth not here suppose that Godliness can be separated from a contented frame of Spirit with that for which God hath chosen for us (for that cannot be) but as being always attended with a contentation of mind, in which alone lyeth true Riches (for such men never want enough.) A good man Solomon saith, is satisfied from himself, Prov. 14. 14. for which reason alone Godliness is *μεσσηδος* *μισος*, a great annual revenue.

7 For \* we brought nothing into this world with us, and it is certain we can carry nothing out *x*.

*x* This agreeth with Job 1. 21. and with experience, and is a potent argument against immoderate desires of having much of this worlds Goods, or using extravagant actions to obtain them, for when we have got all we can, we have got but a *uticum*, something to serve us in our journey, which we must leave when we dye, and whether to a wise man or a fool none knoweth, Eccles. 2. 19.

8 And \* having food and raiment let us be therewith content *y*.

*y* If therefore God gives us any thing more than is necessary for us, let us take it thankfully, and use it for Gods glory: but if we have no more than is just necessary for us, let us not repine, or murmur but be content, without murmuring against God, or using any undue means, out of an inordinate desire to get more.

9 But *z* \* they that will be rich *a* fall into

temptation, and a snare *b*, and into many foolish and hurtful lusts *c*, which drown men in destruction and perdition *d*.

*z* Or, for. *a* They who out of a covetous and immoderate desire of being rich in this Worlds Goods, will use any arts, and do any unlawful thing without any just regard to the Law of God. *b* Fall into many temptations and snares, are exposed to impetuous inclinations and motions to that which is evil, and may and will be snares to their Souls. *c* Kindling in them many foolish and pernicious desires contrary to the Law of God, which *d* have a direct tendency to the eternal ruine of their Souls not to be prevented but by the force and powerful Grace of God.

10 For the love of money is the root of all evil *d* : which while some coveted after, they have || erred from the faith *e*, and pierced themselves through with many sorrows *f*.

*d* Money it self is not evil, but the immoderate love of it whether discerned in an over eager desire after it, or an excessive delight in it is the cause of much evil both of sin, and punishment. *e* Which Money while some too greedily thirsted after (for though the Article be feminine and cannot Grammatically agree with *λεγωμεν*, which is neuter, yet that doth agree with it as to the sense being understood in *οικονομια*, with which the subjunctive Article Grammatically agreeth) *they have erred*, or been seduced from the Faith, that is the doctrine of the Gospel or profession of Christianity. *f* And exposed themselves to a great many sorrows, which have pierced their very Souls, such as cares, troubles for the loss of their Estates, &c.

11 \* But thou, O man of God *g*, flee these \* things *h* : and follow after righteousness *i*, godliness *k*, faith *l*, love *m*, patience *n*, meekness *o*.

*g* That is O thou minister of God, whose service is not the service of the World. It is a compellation borrowed from the Old Testament, where we find it often applied to such whose work was to reveal the Divine Will, 2 Kings 1. 9. and 4. 39. 40. by giving Timothy this compellation, he mindeth him, how much he was concerned to contemn the World, *h* Flee this eager pursuit of Riches. *i* And follow after justice, or the business of a righteous Life in thy Conversation with men. *k* And piety toward God. *l* The exercise and Life of Faith. *m* Love to God and thy Neighbour. *n* A quiet bearing of Injuries. *o* And a gentleness of Spirit opposed to all rash Anger.

12 \* Fight the good fight of faith *p*, \* lay hold on eternal life *q*, whereunto thou art also called *r*, and hast professed a good profession before many witnesses *s*.

*p* The fight of Faith is our encountering that opposition which we meet with from the World, the Flesh, or the Devil for a strenuous defending the Doctrine of Faith, or making it good by a Life suitable to the rule of Faith. This is called a *good fight* either in opposition to the bad fights of the men of the World in maintenance of their lusts, or the ludicrous fights usually in their publick games, or of the intrinsick nobleness and exercise of it, or the good event, or issue of it, and Timothy is bid to fight it, by a metaphor either drawn from Souldiers, or such as exercised themselves in their games. *q* By eternal Life is meant a right and title to it, which he calls to him to lay hold on as is thought by a metaphor from those that were exercised in their games, and did what they could first to lay hold of the prize proposed to Conquerours. *r* To which Eternal Life, or rather to which *good fight* thou art called both by the internal call of Gods Spirit, and by thy more external call to the Ministry. *s* And to which thou hast obliged thy self by Covenant or Promise, made either in thy Baptism, or when thou wert set apart to thy ministry, or of which thou hast given a pledge, by thy profession, and practice in the sight of the Christians in Ephesus.

13 \* I give thee charge in the sight of God \* who quickneth all things *t*, and before Christ Jesus, \* who before Pontius Pilate witnessed a good || confession *u*.

*t* The Apostles care of the Church sheweth it self in these severe charges laid upon Timothy, though one whom he knew to be a faithful Minister he chargeth him, calling God to witness, that he had fulfilled his part in laying this charge upon him, the name he here giveth unto God may possibly have a particular reference to the state of the Gospel at that time, the Doctrine and Profession of which had many Enemies, and so it is made use of here to comfort and encourage Timothy, God is called he that quickneth the Dead, Rom. 4. 17. here he that quickneth all things. *u* He proposeth the example of Christ to Timothy as being the head of those that witness a good confession.

14 That thou keep this commandment *w* without spot, unrebukeable *x*, \* until the appearing of our Lord Jesus Christ *y*.

The charge is, that he Faithfully performs all the duties belonging to him as a Christian and a Minister, commissioned from

Or, been seduced.

Tim. 2. 22.

1 Cor. 9. 25.  
25. chap. 1. 18.  
2 Tim. 4. 7.  
Phil. 3. 12, 14.  
Verie 19.

\* chap. 5. 21.  
Deut. 32. 39.  
1 Sam. 2. 6.  
\* Matth. 27. 11.  
John 18. 27.  
Or, profession.

\* Phil. 1. 6, 10.  
1 Thess. 3. 13.  
and 5. 23.

\* chap. 1. 3.

1 Or, a fool swell'd, blown up.

\* 1 Cor. 8. 2.

1 Or, sick.

\* 2 Tim. 2. 23.

Tim. 3. 5.

\* 1 Cor. 11. 15.

\* 2 Tim. 3. 8.

2 Pet. 2. 3.

1 Or, gallings

one of another.

\* 2 Tim. 3. 5.

\* Prov. 15. 15.

\* Phil. 45. 17.

\* Heb. 13. 5.

\* Prov. 15. 27.

and 20. 21. &

28. 20. Matth.

13. 22. Jam. 5. 1.



from God, in the whole course of his Life, that he may not be liable to a just accusation for the neglect of any part of his Office. This is enforced by the consideration of the appearance of our Lord Jesus Christ; that is in the day of judgment as the following words make evident; yet the Apostle seems to speak of it, as if Timothy should continue in his Ministry till that appearance. But 'tis manifest by his cautioning the *Thessalonians* against that false conceit, *2 Thess.* 2. 2, 3. that the Apostle knew the contrary: for he assures them that *that day* should not come till many great things enumerated by him should be accomplished. The meaning therefore of the words *to the appearing of Jesus Christ*, is the same with our Saviours command to the Angel of the Church of *Smyrna*, *be faithful unto the death*, *Rev.* 2. 10. for the whole flux of time from the death of any person till the day of judgment, makes no alteration in his Life; and consequently whoever is faithful unto the death is so till the appearing of Christ. And there is no motive more powerful to a zealous and faithful discharge of our duty, no excitation more routing from the security and carelessness of the Flesh, than the serious believing consideration of the glorious reward to be dispersed by our Saviour, to his faithful Servants in that day, and the dreadful condemnation that shall pass upon those who have been careless and negligent in the sacred Ministry.

15 Which in his times he shall shew *z*, who is \* the blessed, and onely Potentate *a*, the King of Kings, and Lord of Lords *b*.

*z* *z*, Which Christ coming the second time, God in his time, his proper seasons (so it is in the Greek) will shew. Or which appearing of our Lord Jesus, God in his time will shew, for some Greek copies read the Article in the feminine termination to distinguish the order of the Trinities working, as the first coming of Christ is male to be from the Fathers sending, so is also the second coming. *a* God is said to be the onely Potentate because he hath onely power in, and from himself. By *him* Kings reign, and he is called the blessed Potentate, because he is the fountain of all felicity and happiness. *b* That is, the most mighty King, and Lord, to whom all other Princes are Subjects, all other Lords are Vassals, *Rev.* 17. 14. and 19. 16. These terms seem here to be applied to the Father, though they agree also to the Son, and the Spirit. They are applied to Christ, *Rev.* 17. 14. and 19. 16.

16 Who onely hath immortality *c*, dwelling in the light *d*, which no man can approach unto *e*, \* whom no man hath seen *f*, nor can see *g*: to whom *be* honour and power everlasting. Amen *h*.

*c* Of himself; our Souls, and Angels are Immortal from the gift of God, or Immortality signifies here, the same with Eternity, or Immutability. *d* Continually encompassed with a glory that is unspeakable, *1 John* 1. 5. *e* To which no man can in this Life come nigh. *f* Nor did *Moses* or *Stephen*, Or any other ever see his glory so as to comprehend it, or in the full perfection of it. *g* Nor can the Sons of men see him, with their bodily eyes, or so as to comprehend him in his perfection, though some have with their bodily eyes seen his back parts, and appearances, and with their Souls have through his Grace been enabled spiritually to behold him. *h* To which immortal, glorious, invisible God belongs, and let there for ever be given, honour and power.

17 Charge them that are rich in this world *i*, that they be not high minded *k*, \* nor trust in

+ uncertain riches *l*, but in the living God *m*, who † Gr. the unchangeable giveth us richly all things to enjoy *n*: *†* Or, the unchangeable giveth us richly all things to enjoy *n*.

*i* Those that are rich in Grace, and the good things of another Life, need not this charge, but there are divers at *Ephesus*, who have great Estates in Goods, or Houses, or Lands, and but poor in gracious habits, charge them. *k* That their Riches do not lift them up into an high conceit, or opinion of themselves, which worldly riches often do. *l* And that they repose no confidence in them, making them their strong City, *Prov.* 10. 15. as if they could secure them from evil, or make them happy. *m* But let them repose their trust in God, who hath Life in himself, giveth Life unto all other things, and liveth for ever. *n* And is he who gives us all we have, though it be bought with our penny.

18 That they do good *o*, that \* they be rich in good works *p*, ready to distribute *q*, || willing to communicate *r*. *o* That is to others, as they have opportunity. *p* Be plentiful in Alms-deeds, or more generally in all good works of Piety or Charity. *q* That they be not backward to distribute that of which God hath made them Stewards, to those that want. *r* But give freely and without grudging, according to their Masters order, as becometh those who are but Stewards as to the Riches which they have.

19 Laying up in store for themselves a good foundation for the time to come *s*, that they may \* lay hold on eternal life *t*.

*s* Riches in themselves are but for the present, but there is an use may be made of them for the time to come, if we employ them for the better enabling us to do what God hath commanded us to do, *Matth.* 6. 20. *Luke* 12. 33. those acts of obedience to the command of God for the use of our Estates, though they can merit nothing, (for what proportion can there be betwixt a few Shillings and Eternal Life?) yet will be a good bottom for us to hope for the time to come. *t* That God will give us an eternal happiness, not as a reward of debt but of Free Grace.

20 O Timothy, \* keep that which is committed to thy trust *u*, \* avoiding profane and vain babblings *v*, and oppositions of science falsely so called *x*.

*u* Either the Doctrine of the Gospel, which Ministers ought to keep pure, and without mixture, or the ministerial Office, be true, and faithful in the discharge of it, Preaching Christ and the Doctrine of Christ. *v* Avoid all impertinent discourses under the notion of Preaching, which in thy discharge of that work, are the best of them but profane babblings. *x* Avoid also all idle speculations, and disputations, no way serving to the end of Preaching and falsely called Science.

21 Which some professing \* have erred concerning the faith *y*. Grace *be* with thee *z*. Amen.

*y* Which kind of Science, some pretending and boasting of, Studying to shew themselves learned, and subtil men, they have been led into errors in Christianity, apostatizing from the Doctrine of Faith. *z* *Viz.* The Grace, Mercy, and Peace from God our Father and Jesus Christ our Lord, mentioned *2 Tim.* 1. verse 2.

## II. TIMOTHY.

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## The ARGUMENT.

**T**His Second Epistle to Timothy was most certainly Wrote from Rome, when Paul was a Prisoner there, 2 Timothy 1. 8. and as most judge a very little while before his Death, (for he tells us, Chapter 4. 7, 8. that he was ready to be offered, he had finished his course, the time of his departure was at hand.) He is said to have died Anno Christi 618. and in the Five and Thirtieth after his Conversion, so this Epistle was wrote about Sixteen years after the writing of the former. The Scope of it is much the same as of the former. To Exhort and encourage him to faithfulness in his ministry, to keep stedfast in the Faith, to be diligent in his work, To avoid all strifes of words, perverse disputings, &c. He also in it admonisheth him, that the latter times were like to be yet more dangerous, and therefore adviseth him to prepare for hardship, and Persecutions, propounding his own example to him, both as to Doctrine, and as to Suffering.

### CHAP. I.

**1** Paul an Apostle of Jesus Christ, by the will of God *a*, according to the promise of life *b*, which is in Christ Jesus *c*.

*a* See the Notes on 1 Tim. 1. 1. *b* It is much the same with Rom. 1. 1, 2. According to the Gospel, which he had promised before by his Prophets. These words either signifie the end of his Apostleship, to declare the Gospel in which is the promise of Life, or the matter of his Preaching. *c* Which eternal Life, was promised of old but is not to be had but in Christ Jesus and in him is the promise fulfilled.

**2** To Timothy my dearly beloved Son *d*, Grace, mercy, and peace, from God the Father, and Jesus Christ our Lord *e*.

*d* See the notes on 1 Tim. 1. 2. there he calls him his own Son, testifying his relation, here his beloved Son, to testify his affection to him. The salutation is the same with that 1 Tim. 1. 2. vid. the Notes there.

**3** \* I thank God \* whom I serve from my forefathers with pure conscience *f*, that \* without ceasing, I have remembrance of thee in my prayers, night and day *g*.

*f* Paul here by his forefathers, either intends his immediate Parents, or Abraham, Isaac and Jacob; for he served the same God whom they served. But how did Paul from his forefathers serve God with a pure conscience, who was a Native Jew, and zealous in that Religion in opposition to the Faith of the Gospel, which alone purifieth the heart, Acts 15. 9. Sol. A pure Conscience seemeth here to signifie the same with Phil. 3. 6. touching the righteousness which is in the Law blameless. Paul was strict to the Rules of that Religion, which he professed, though that Religion was not that which universally purifieth the heart, Or else his meaning is, That he at this time served that God who was the God of his forefathers, with a pure Conscience. *g* He either thanketh God on the behalf of Timothy for his Gifts and Graces, or else he blesteth God, that had put it into his heart, daily to remember Timothy in his Prayers, Philem. 4. by which expression he both lets us know the mutual duty of Christians to pray one for another, and also that when we find any inclinations to do our duty, we ought to acknowledge them to God, being not of our selves sufficient to one good thought.

**4** Greatly desiring to see thee, being mindful of thy tears *h*, that I may be filled with joy *i*.

*h* There was a great brotherly love amongst Primitive Christians, so as the Apostle often expresseth his desire to see such Christians as were at distance from him, Rom. 1. 11. 1 Thes. 2. 17. but he expresseth a particular reason of his desire to see Timothy, remembering the tears he shed at his parting from him and the rest, Acts 20. 37, 38. *i* Besides the desire he had by his presence to satisfy him, and give him occasion of joy, with which he also should be filled, unless he speaketh of the joy he promised himself when he saw Timothy upon his seeing the improvement he had made both of his Graces and Gifts, in the Ministerial Office.

**5** When I call to remembrance the unfeigned faith that is in thee *k*, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also *l*.

*k* The Apostle expresseth another cause of his affection to Timothy, viz. his sincere owning and adhering to the profession of the Gospel. *l* As his Grandmother Lois and his Mother Eunice had done before him, (he saith nothing of his Father, for he was a Jew profelyted or an heathen, Acts 16. 1.) and though he could not infallibly determine, yet he was verily persuaded of his sincerity also.

**6** Wherefore I put thee in remembrance *m*, that thou \* stir up *n* the gift of God *o*, which is in thee, by the putting on of my hands *p*.

*m* Pauls affection to Timothy was so far from abating his faithfulness to him, that it quickned him to admonish him to be faithful in his ministry, and to that end, *n* He adviseth him to put new Life unto that holy fire (the word signifies the recovering of fire choked with ashes or decaying) which God had kindled in him. *o* By daily Prayer, and meditating on the things of God and use of his gifts, improving those spiritual abilities which God had given him. *p* Upon the prayers of Paul, and the Presbytery when he was by them set apart to the work of an Evangelist for the end for which God had given them to him.

**7** For \* God hath not given us the spirit of \* fear *q*, but of power *r*, and of love *s*, and of a sound mind *t*.

*q* Fear in this place signifieth fearfulness, or cowardise, or poorness of spirit in opposition to that holy fortitude which becomes Ministers, this he saith is none of the gifts of the Holy Spirit, and proceedeth not from God. *r* By power he means Christian courage and fortitude not declining duty because of danger threatening us in the performance, but inabling us to encounter the greatest dangers, and difficulties. *s* Love to God, and to the Souls of his people, love so strong as to constrain us to be willing to lay down our lives for Christ, and for his Church and People. *t* Σωφροσύνη. we Translate it a sound mind, others sobriety, others a calm and quiet mind. A sound mind in the ordinary notion of it for a judgment sound in the faith, is requisite to a Minister of the Gospel. Sobriety is the gift of the Spirit, sobriety is a very general term, and signifies the moderation and Government of our passions, that which seems to be here meant is such a Government, and composure of Spirit, that nothing shall deter us from the discharge of our duty, and the term sound mind opposed to a weak and sickly mind flaggering at every danger may well enough express the Apostles sense.

**8** \* Be not thou therefore ashamed of the \* testimony of our Lord *u*, nor of me \* his prisoner *v*, but be thou partaker *w* of the afflictions of the gospel *x*, according to the power of God *y*.

*u* Either the Testimony which Christ himself, who before Pontius Pilate witnessed a good Confession; or that Testimony which thou art obliged to give, for the Ministers of Christ are to be witnesses unto him, Acts 1. 8. *v* By this it appears that

Paul

\* Rom. 1. 8.  
Eph. 1. 15.  
\* Acts 22. 3.  
and 23. 1.  
and 24. 14.  
\* 1 Thess. 1. 2.  
and 3. 10.

\* Rom. 8. 15.

\* Rom. 1. 16.  
\* 1 Tim. 2. 6.  
\* Phil. 1. 7.



*Paul* was a Prisoner at *Rome* when he wrote this, he would not have *Timothy* ashamed to own him, and the Doctrine he had taught because of that circumstance. *w* That is, be thou content if God calls thee to it to take a share with me in those afflictions which I suffer for Preaching and professing the Gospel, or those afflictions are inseparable from the Gospel. *y* Through the power of God, for it is given to us on the behalf of Christ, as to believe, so to suffer for Christ's sake, *Phil.* 1. 29.

\* Rom. 9. 11.  
\* Rom. 8. 28.  
\* Eph. 3. 11.  
1. 1. 20.

9 Who hath saved *us* *z*, and called us with an holy calling *a*, \* not according to our works *b*, but \* according to his own purpose and grace *c*, which was given us in Christ Jesus *d* \* before the world began *e*.

*z* That is, brought us into a state of Salvation, and given us a right to it. *a* And in order to our obtaining it hath effectually called, renewed, and sanctified us. *b* Not for any merits of ours. *c* But from his own free love purposing and decreeing eternal Salvation to us, with the means adequate to it. *d* To be obtained through the merits and mediation of Jesus Christ. Which purpose of his was before the foundation of the world was laid, and therefore could not be according to our works but must be of his own grace, *Eph.* 1. 4. *Tit.* 3. 5.

\* Rom. 16. 26.  
Col. 1. 26.  
\* 1 Cor. 15. 54.  
55. Heb. 2. 14.

10 But \* is now made manifest by the appearing of our Saviour Jesus Christ *f*, \* who hath abolished death *g*, and hath brought life, and immortality to light through the Gospel *h*.

*g* Which purpose of God in Christ Jesus, was in a great measure hidden under the Old Testament, but by the coming of Christ is made evident, for by his death he hath taken away the sting, and power of Death, delivering us from that which is the second Death. *h* And through the Doctrine of the Gospel he hath made the promises of Eternal Life plain and clear, which though existent under the Law, yet were very obscurely revealed, so as they lay out of the sight of most men and women, but are now brought to light, so as he who runneth may read them.

11 Whereunto I am appointed a preacher *i*, and an Apostle *k*, and a teacher of the Gentiles *l*.

*i* For the publication of which gracious counsel and purpose of God thus made manifest by Christ's coming, and of that Life and Immortality, thus by the Gospel brought to light; God hath appointed me as his *cyer*, *k* and sent me immediately as his Messenger to make publication of it, and hath made the intrusting of the Heath my peculiar Province, *1 Tim.* 2. 7.

\* Eph. 3. 1.  
|| Or, trusted.

12 For \* the which cause I also suffer these things *m*, nevertheless I am not ashamed *n*; for I know whom I have || believed *o*, and I am persuaded that he is able to keep that which I have committed unto him against that day *p*.

*n* For the preaching and publishing of which Gospel, or for the teaching of the Gentiles, I suffer these things, being accused by the Jews as a seditious person stirring up the people, and by them delivered to the Romans, and by them imprisoned. *n* Yet I am not ashamed of my chains. *o* I have committed my self to God, *p* and I am out of doubt concerning God's ability to keep until the day of Judgment my soul, or my whole concerns both for this Life and another, which I have by Faith committed to him: Some by that which I have committed unto him, in this Text understand the Church or Body of Believers, others understand the fruit and reward of his labours and suffering. Mr. Calvin would have Life eternal here meant, our Eternal Salvation is in Christ's keeping. I rather incline to the first notion, so it agreeth with *1 Pet.* 4. 19. God commits his Gospel to our Trust, who are Ministers, *1 Tim.* 6. 20. we according to the phrase of Scripture are said to commit our souls to him, *Luke* 23. 46. *Acts* 7. 59. I am, saith Paul, concerned as to my sufferings. I have intrusted God with all my concerns in order to this Life, and that which is to come, and I know he is able to secure them.

\* chap. 3. 14.

13 \* Hold fast the form of sound words which thou hast heard of me *g* in faith *h*, and love, which is in Christ Jesus *b*.

*g* By sound words which he had heard from Paul, can be meant nothing but the Doctrine of the Gospel, which as it is itself pure, and consistent with itself, not rotten; one piece of which will not hold with the other, so it tends to make Souls sound, as to their Spiritual health, this Doctrine Timothy had been instructed in by Paul, whether he had given him a written form of them or no, is not much material, for this (if he did) was not that which he would have him hold fast, but to keep the Idea, or pattern of that Doctrine in his mind written in his heart, making his discourses conform to it. *h* The sum of which form of sound words, he declareth to be Faith and Love, for all that the Gospel teacheth, is either believing in the Lord Jesus Christ, or keeping his Commandments, which is the demonstration of Love, *John* 14. 15. or

else the sense may be this, keep thy self sound in the principles of Religion, which thou hast learned of me. *b* But do not think this enough without exercising a Faith in Christ as thy Redeemer, and living in obedience to his Commandments. Many an Orthodox man may go to Hell, notwithstanding his Orthodoxy.

14 That good thing which was committed to thee *i*, keep by the holy Ghost which dwelleth in us *k*.

*i* This is expounded by *1 Tim.* 6. 20. he means the Doctrine of the Gospel, or his Office in the publication of it, be faithful in thy ministerial work; *k* To which purpose beg the assistance and operation of the Holy Spirit, which dwelleth both in all believers, and more particularly assisteth the Ministers of the Gospel; we can neither keep our minds sound in the Faith, as to the Doctrine of it, nor our Souls steady in the exercises of Faith, or Love without the assistance of the Holy Spirit, which yet the Lord giveth to them that ask him, and it abides in them, who do not vex, quench, grieve, or resist it.

15 This thou knowest *l* that \* all they which \* are in Asia be turned away from me *m*, of whom are Phygellus and Hermogenes *n*. \* chap. 4. 16.

*l* Probably as to some he had a personal knowledge of their Apostasy, as to others he knew it by information, which Paul confirmeth. *m* It seemeth unreasonable to interpret all here of every individual, but many (as all oft signifyeth in Holy Writ: ) Some interpret it of all the Jewish Profelytes, others of those of Asia, who accompanied Paul to Rome, and there seeing his sufferings Apostatized, others of many who still abode in Asia, where Timothy now was; these all, or many of them, deserted Paul, either wholly casting off the Christian profession, or withdrawing themselves from communion with Paul, when they saw him a Prisoner. *n* Of these two we have no more said in Holy Writ, and therefore can assert nothing of them with any certainty.

16 The Lord give mercy unto the house of Onesiphorus *o*, for he oft refreshed me *p*, and was not ashamed of \* my chain *q*.

*o* Whether Onesiphorus was at this time alive, or no, is very doubtful, for he only prays for his Family in this Text, and saluteth them only, *chap.* 4. 19. *p* Either when he was in Asia, or (which is more probable by reason of what followeth) at Rome, whither he might attend him, or follow him, *q* and shew kindness to him when he was a Prisoner; for which Paul prayeth mercy for his whole Family. \* A is 28. 20.  
Eph. 6. 20.

17 But when he was in Rome *r*, he sought me out very diligently, and found me *s*.

*r* Whither he might go upon his private occasions, and being there, *s* he made it his business to find out Paul, and rested not until he had found him, either at his Inn, or in the Prison where he was put.

18 The Lord grant unto him that he may find mercy of the Lord in that day *t*: And in how many things he ministered unto me at Ephesus, thou knowest very well.

*t* This would incline us to think that Onesiphorus was yet alive; the term *mercy* he here prays that he may find of the Lord is comprehensive of all good, both Corporal, and Spiritual, which he prays God the Father to grant to this good man, to find from the Lord Jesus Christ in that day, when he shall come to judge the Quick and the Dead; for he had not only ministered to the Apostle while he was a Prisoner at Rome, but many ways at Ephesus (where probably this Onesiphorus lived) which Timothy being there well knew.

## CHAP. II.

1 Thou therefore my son, be strong in the grace that is in Christ Jesus *a*.

*a* The sense is, either shew thy self a stout and valiant man, not being affrighted at the dangers that threaten thee in the publishing, and defence of the Gospel which brings the glad tidings of the Grace of Jesus Christ: Or be thou strong through the gracious influence of Christ Jesus, without which thou canst do nothing.

2 And the things that thou hast heard of me || amongst many witnesses *b*, the same commit thou to faithful men, who shall be \* able to teach others also *c*. || Or, by.  
\* 1 Tim. 3. 2.  
Tit. 1. 9.

*b* The Doctrine of the Gospel which thou hast heard from me, confirmed by the testimony of many of the Prophets of old, or, which thou heardest from me committed to thy trust, there being many witnesses present, when thou wert ordained, or set apart to thy Office. *c* Commit unto others that shall be set apart for the Ministry, but let them be such as have an ability to communicate their knowledge to others, and such as thou shalt judge will be faithful to their trust.

3 \* Thou therefore indure hardness *d*, as a good soldier of Jesus Christ *e*. \* chap. 1. 8. &  
4. 5.

*d* To

*d* In the *Greek* it is suffer evils, *sc.* evils of affliction expect them, and encounter and patiently indure them. *e* Remembering that the Life of a Minister is *sc.* a life of ease and pleasure, but the life of a Souldier, whose Life is a Life of hardship, exposed to numberless hazards and dangers.

4 No man that warreth, intangleth himself with the affairs of *this* life *f*, that he may please him who hath chosen him to be a souldier *g*.

*f* Having told *Timothy* that his Life was to be the Life of a Souldier, in which he would be exposed to many difficulties, and dangers, and hazards, he here mindeth him of the Law, and Custom of Souldiers, who being once entred in the Muster-roll, use to sequester themselves from other employments in Trading, Husbandry, or the like. *g* That thereby they might be at the command of their General, or Captain, to be called out upon what service he pleaseth: So he who is a Minister of the Gospel ought not voluntarily, and of choice ingage himself in secular employments, but give up himself wholly to the ministerial work, that so he might please the Lord Jesus Christ who hath chosen him to be his Souldier.

5 And \* if a man also strive for masteries *b*, yet is he not crowned *i*, except he strive lawfully *k*.

*b* And look as it is in the publick games in use amongst you, where divers strive by wrestling, fighting, racing, where there is a Crown proposed as the prize for those who are the Conquerours in the Game: *i* They have not that Crown set upon their heads; *k* unless they keep to the Laws of that game wherein they are exercised. So it is in the Spiritual Warfare, or Contest, there is a far greater reward, even a Crown of Glory, proposed for such as overcome, but none shall have it, unless those who keep to the Laws which God hath made for those who exercise themselves in that Spiritual Combate.

6 \* || The husbandman that laboureth must be first partaker of the fruits *l*.

*l* As the Apostle before had compared the Minister of the Gospel to a Souldier, and from thence concluded his Duty, not to intangle himself unnecessarily in secular employments, and to those that exercised themselves in their publick games, and from thence concluded the obligation upon him to keep to the Divine rule in the managery of his Office, and of himself under the opposition he should meet with, so here he compares him to an Husbandman, (as Christ himself had done, *Matth.* 12. 1. &c.) either to mind him of his duty, First to look to save his own soul, then the souls of others, or of his advantage, it being the privilege of an Husbandman, being the proprietor of the Fruits (if he will) first to eat thereof, thereby intimating the privilege of those who turn many to righteousness, *Dan.* 12. 3.

7 Consider what I say *m*, and the Lord give thee understanding in all things *n*.

*m* Weigh these things with thy self in thy own thoughts. *n* But thou wilt not effectually understand them without a Divine influence opening thy mind to a comprehension of them, and thy heart to a reception of all these things, and all other things which it is reasonable for thee to know, and understand.

8 Remember that Jesus Christ of the seed of David *o* was raised from the dead *p* according to my gospel *q*.

*o* The Apostle passeth from his former Discourse, wherein he had armed *Timothy* against the afflictions of the Gospel, to a Discourse about the Doctrine of the Gospel, and here mentioneth two principal heads of that Doctrine. The Incarnation of Christ and his Resurrection, which he instanteth in, as more particularly to be remembered and pressed upon Christians in regard they were those two points of the Gospel which were either at that time denied, as that of the incarnation was by the Jews, or he knew would first be opposed, and the latter that, which declared Christ to be the Son of God with power, *Rom.* 1. 4. and upon a faith in which Christians Salvation, and Consolation much depended, *Rom.* 4. 24. and 8. 34. he therefore calls to him, especially to remember that Jesus Christ was the seed of David, truly man, and the true Messiah who was to be the seed of David (as the Jews themselves confessed) the Manhood of Christ soon after the Apostles times, was denied by the Marcionites and Manichees, &c. *p* And that he was raised from the dead, deserved *Timothies* remembrance, both because upon that depended the great evidence of Christ's Divine Nature, and the Salvation and Consolation of Believers. *q* This he saith was suitable to the Doctrine of the Gospel which he had preached to them; he calls it his Gospel, because committed to his trust to publish, so *Rom.* 2. 16. and 16. 25. which he expoundeth, *Gal.* 1. 11. The Gospel preached by me; he speaks in the Plural Number, *1 Thess.* 1. 5. 2 *Thess.* 2. 14. declaring that the Gospel was no more his, than others also who were Ministers of it.

9 Wherein I suffer trouble, as an evil doer, \* even unto bonds *r*, but the word of God is not bound *s*.

*r* That is, for which I suffer affliction, as if I were an evil doer to that degree that I am put in chains, *s* but yet I preach the Gospel, or the Gospel is preached, though they have restrained me, they are not able to restrain that.

10 Therefore \* I indure all things *t*, for the elects sake *u*, that they may also obtain the salvation which is in Christ Jesus with eternal glory *w*.

*t* That is all things which I do endure, reproach, imprisonment, &c. for he had not yet resisted to blood. *u* As for Christ's sake to imitate his example, and testifie my love to him; so for the sake of those whom God hath chosen to Eternal Life, that they seeing my patience and constancy, may be confirmed in the Faith of the Gospel, and by that means may obtain Eternal Life, Salvation, with Eternal Glory which is to be had in Christ.

11 It is a faithful saying *x*, For if we \* be \* dead with him *y*, we shall also live with him *z*.

*x* See the notes on *1 Tim.* 1. 15. and 4. 9. where we had the same phrase. *y* We are said to be dead with Christ two ways, By our dying to sin, as he dyed for sin, *Rom.* 6. 5. 2 By our suffering in testimony of the truth, *2 Cor.* 4. 10. which is that being dead with him, which is here mentioned. *z* There is also a twofold living with him, by a rising again to a newness of Life, *Rom.* 6. 4. and hereafter in Glory, which latter is here intended.

12 \* If we suffer, we shall also reign with \* him *a*. If we deny him, he will also deny us *b*.

*a* That is, If we suffer for his Names sake for a constant owning, and adherence to his Doctrine of Faith, or discharge of any trust he hath reposed in us, we shall Reign with him in Glory. *b* But if we upon prospect of danger deny his truth, or desert the profession of him, he in the day of Judgment will not own us before his Father, and the holy Angels, *Matth.* 10. 33. *Mar.* 8. 38. *Rom.* 8. 17.

13 \* If we believe not, yet he abideth faithful *c*, he cannot deny himself *d*.

*c* Whether we believe, or believe not, or whether we be faithful to our trust, or be not, yet God will shew himself faithful, either to his promises made to them that believe, or to his threatnings denounced against those that believe not. *d* For it is impossible that he who is truth it self should be otherwise, that were for him to deny himself.

14 Of these things put them in remembrance *e*, charging them before the Lord *f*, \* that they \* strive not about words to no profit *g*, but to the subverting of the hearers *h*.

*e* That is, put other Teachers in remembrance of all these things which I have given thee in charge. *f* Charging them, as in the sight of God, who most certainly observeth and taketh notice of them, and will call them to an account. *g* That they spend not their time in their Pulpits in contest about words which tend to no solid advantage of their hearers. *h* But may tend to the subversion of them, and the destroying their stedfastness in the Faith, drawing them into Parties and Factions, the fruit of which is nothing but envy, and contentions, and different opinions in matters of Faith; as to which it hath been always observed, that the affectation of new phrases hath been introductive of a novelty in opinion.

15 Study to shew thy self approved unto God *i*, a workman that needeth not be ashamed *k*, rightly dividing the word of truth *l*.

*i* Let it be thy study, not to please men, to get their Hum and applause for speaking quaintly, learnedly, or smoothly, but to approve thy self to God, who is thy Master in this work, and whom thou oughtest to serve. *k* A workman that doth his work so well, and faithfully, that he need not be ashamed, whoever looketh and judgeth upon it. *l* *ὀρθοταμίαν* rightly cutting out, we translate it rightly dividing; it is not material, whether the Metaphor be drawn from the Priests right cutting out their sacrifices, so as all had their shares in them; or from Carpenters cutting out their Timber, cutting off the sappy part, and by a right line dividing the other parts; or from Cooks, or Carvers, or Parents rightly dividing a dish of meat among several Guests, or Children, or from those that use to cut out ways, or from Husbandmen cutting out furrows, &c. The sense is, rightly handling the word of God, and giving to all their portion. For their notion who would make the sense of it, cutting out a right way for others by thy example, because the word *ὀρθοταμίαν*, sometimes signifies to cut a right way, it no way agreeth to the Text, for whatever the Verb signifies alone, he is meanly skild in the *Greek*, that knows not it cannot have that sense, being joined, (as here) with *τὴν λόγον τῆς ἀληθείας*, the word of Truth.

16 But \* shun profane, and vain babblings *m*, \* for they will increase unto more ungodliness *n*.

*m* By these dishonourable terms the Apostle denameth all impertinent Discourses in discharge of the Ministerial Office, such as *1 Tim.* 1. 4. he had called Fables, endless Genealogies which minister questions, chap. 4. 7. profane, and old wives fables, here he calls them *καρφηνας*, empty, vain, and unprofitable discourses

\* 1 Cor. 9. 25.

\* 1 Cor. 9. 10.  
|| Or, the husbandman labouring first, must be partaker of the fruits.

\* Eph. 3. 1.  
Phil. 1. 7.  
Col. 4. 3. 18.

\* Eph. 3. 13.  
Col. 1. 24.

\* Rom. 6. 5. 8.

\* 1 Pet. 4. 13.

\* Rom. 3. 3.  
& 9. 6.

\* 1 Tim. 6. 4.

\* 1 Tim. 6. 20.



which though possibly not prophane in themselves, yet were prophane, as used in the discharge of the ministerial Office, where nothing ought to be discoursed, but the solid useful Truths of the Gospel. *u* These he saith will issue at last in errors and ungodliness of Life.

|| Or, *gangrene*. 17 And their word will eat as doth || a canker

*o*, of whom is Hymeneus and Philetus *p*.

*o* In the Greek it is, And their word will have pasture, [or place to feed upon] as a *Gangrene*; we have ill translated the word a *Canker*, for it signifieth a *Gangrene*; both our English word *Gangrene*, and the Latin word are derived from the Greek. There is a great difference between a *Canker* and a *Gangrene*, in the causes of those two Diseases, and the nature of them, and the time in which they destroy the body of a man; only they both agree in their infecting the parts contiguous, the *Canker* eating them, the *Gangrene* mortifying them, and for this, the words of erroneous persons are here compared to this Disease, because either of them will have something to feed upon; (so *youdy* signifieth, *Joh. 10. 9.*) most errors in matters of Faith are contagious and infectious; the reason is, because ordinarily an error is broached by some, and entertained by others in satisfaction to some Lust, as favouring some evil desire and inclination of our minds, and so naturally pleaseth those who have the same evil propensities. *p* Of *Hymeneus* we read before, *1 Tim. 1. 20.* there he is joined with *Alexander*, but not of *Philetus*, nor do we find him further mentioned in Holy Writ.

\* *1 Tim. 6. 21.* 18 Who \* concerning the truth have erred *q*, saying that the resurrection is past already *r*, and overthrow the faith of some *s*.

*q* These two he saith had already erred as to the Doctrine of Faith, giving heed to profane and vain babblings. *r* Their particular Error was in the business of the Resurrection, which they said was past. That *there shall be no Resurrection*, is a very pleasing Doctrine to men that have lived sensual lives, those whose lives have been nothing but eating and drinking, do very unwillingly think of dying, but seeing they cannot avoid that, they would gladly there should be no Resurrection. So that it was no wonder if such an Error as this did spread and mortifie like a *Gangrene*. Upon what pretence these men denied the Resurrection, we are neither told in Holy Writ, nor with any certainty by any other Authors. Some say, that they held that it was past in the Resurrection of Christ, and those mentioned, *Matth. 27. 52.* Others think they confounded the Resurrection with Regeneration, and Glorification, which they allowed only as to the Souls of Believers. Others say they maintained no other Resurrection than what men have in the Procreation of Children. Others, that they denied any Resurrection but that in Baptism. The Resurrection of the Body was denied by the Sadducees, by these in Paul's time, and afterwards by those that followed, *Marcion, Basilides, Valentinus and Apelles*, and others. Some in our times also have trodden in their steps, and are still treading (unless they think God will be more kind to those infinite numbers of Heathens in the Country of the Great Mogul than to Christians; for as to them, they tell us they cannot believe any such thing). Two sorts of men have been guilty of this; 1. The Philosophers of the World that think they must be able with their Reason to span all Articles of Faith. 2. Men of sensual and foolish lives, who having lived like beasts are willing to believe they shall also die like brutes. *r* Those who are tainted with this Error do both themselves deny the Faith divers principal Articles of which depend upon it. Such as the Resurrection of Christ, *1 Cor. 15.* and Eternal Life, &c. and also subvert the faith of others; for who can persuade another that there shall be no Resurrection, makes him an infidel. Such Heretics therefore were never indured to keep any Station in the Christian Church. It being always judged reasonable, that those who were turned Infidels, should be turned out of the flock of Christ to their proper Herd.

|| Or, *steady*.

\* *John 10. 14.*  
see *Num. 16. 5.*

19 Nevertheless, the foundation of God standeth || sure, having this seal; ; \* The Lord knoweth them that are his *u*, and, Let every one that nameth the name of Christ depart from iniquity *w*.

*r* Notwithstanding that these two men (possibly of some note in the Church of *Ephesus*) have fallen from the Faith, and have been ill Instruments to subvert the Faith of others, yet God hath a number in the World, who are built upon the Rock Christ Jesus, *Matth. 7. 25.* these are founded surely, *u* Sealed, and confirmed in their State by the Eternal Decree and Counsel of God, who hath foreknown his Elect, both as to their number and perseverance, but God hath from Eternity known who are his, and therefore such as truly are so, must be kept through Faith by his power to Salvation, and it is not possible that these should be totally and finally deceived. *w* And every one that nameth the name of the Lord must depart from the Tents of wicked men, who have made Shipwreck both of Faith, and a good Conscience; therefore let not the Apostasy of these men be a Temptation to thee to think that the Church of God may or shall fail; that cannot be, there can be no more lost than the sons of Perdition; such as God never knew as his though they put on a mark of Christianity and Godliness, and deceived many. Those who have Gods Seal upon them, and are of his Foundation, shall stand and keep themselves from

those damnable Errors. Only to let us know that neither the certainty of Gods Decree or Promise, doth excuse our indeavours and using means for obtaining the thing decreed or promised; the Apostle puts the Verb in the Imperative Mood, *Let him depart*, &c.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth *x*, \* and some to honour, and some to dishonour *y*.

*x* Look as it is in a great house, there are several Vessels, made of several materials, and for several ends, and uses. Some are made of Gold, some of Silver, some of Wood, some of Earth. *y* Some made and bought for more Noble and Honourable uses, others for more vile, base, and dishonourable uses: so it is in the Church of God, which is large, and like a great house. In it are many Members; some have obtained like precious Faith with us, who are as Gold tried in the fire, or like Silver purified seven times, by the Word of God, and his Spirit sitting as a Refiner upon their Hearts. But all they are not Gold or Silver who glister in an outward profession; some of them have earthy, wooden Souls, favouring only sensual things, having nothing of precious Faith in them, and are not yet purged from their filthiness, wanting all truth of Grace, or sincerity of Love: Some whose work is to honour God, being created to good Works, and whose reward will be to be honoured and glorified by him: Others who by their Apostasy from their Faith, and profession, and by their wicked Lives will dishonour him, and will be Eternally rejected by him as Reprobate Silver, and sons of Perdition.

21 \* If a man therefore purge himself from these *z*, he shall be a Vessel unto honour, sanctified, and meet for the masters use *a*, and \* prepared unto every good work *b*.

*z* From these wicked men that subvert the Faith of others, or from their wicked Opinions and courses. *a* God will honour him; and he will by it be set apart, and made fit for Christs use in his Church. *b* And made fit for every good work, which men are not, while they are either tainted with pernicious damnable Errors relating to the Doctrine of Faith or the companions of those Fools.

\* 22 Flee also youthful lusts *c*: but \* follow righteoussness *d*, faith *e*, charity *f*, peace, with them that call on the Lord out of a pure heart *g*.

*c* By youthful Lusts he means such sinful desires, propensities, and inclinations of Mind as are most incident to youth, whether they be lusts of the flesh, or spiritual Lusts, such as are the vices of the Mind, Ambition, Ostentation, Pride, Vainglory, Contempt of others, &c. *d* Follow Justice, or Innocency, which wrongeth none, but rendereth to every one his due, or the righteoussness of an holy life. *e* Faith, which teacheth a Soul to receive Divine Revelations steadily, without perverse disputings. *f* Charity, which is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, *1 Cor. 13. 4, 5, 6.* *g* An Union not with men of corrupt Minds and Practices, but with all such as serve and worship God purely and sincerely.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes *h*,

*h* It is a precept or caution of the same nature with those, *1 Tim. 1. 4.* and *4. 7.* and *ver. 16.* of this Chapter. The repetition of this precept of the Apostle four times in these two short Epistles, lets us know how important a thing he judged it, that Ministers of the Gospel should not spend their times in their Discourses to their Congregations, in things that tend nothing to the building up of their hearers in Faith or Holiness, being either old Wives Fables, like the stories in the *Po-pish Legends*, or the *Apocryphal stories of Bell and the Dragon, Tobit and his Dog, and the Swallows dunging in his Eye*, &c. or sitting out Genealogies, or vain and impertinent discourses or idle fruitless questions which tend not to edifying, but to satise curiosity, and increase strife and ungodliness, which kind of Preaching the Apostle also had defamed, *1 Tim. 6. 4.* as the issue of Pride, and Ignorance, and Dotage, and here he calls such questions *unlearned* in the same sense because impertinent to the end of Preaching. The Vanity of Humane Nature and their non-subjection to the Will of God appeareth much in this, that notwithstanding the unreasonableness of such Preachings, and the direct opposition of it to the so often repeated precepts of the Apostle, and to *Titus*, chap. 3. 9. and *Pauls* proposing of his own Example to the contrary, *1 Cor. 2. 1, 2, 3, 4.* yet for many years in the times of *Papery* the People were fed with little besides these Husks, and too many yet, either out of Pride, to shew their parts and readings, or ignorance of the mysteries of Godliness, and the true end of preaching, or dotage about unprofitable speculations and niceties can find little better food than these Husks for poor peoples Souls.

24 And \* the servant of the Lord *i* must not strive *k*; but be gentle unto all men *l*, \* apt to teach, || patient *m*.

*i* He that is the Servant of the Lord in the work of the ministry, *k* must not *schismatize*, fight or strive; he must neither

\* *Tit. 3. 2.*

\* *Tit. 1. 9.*

|| Or, *forbear-*

*ing.*

bc

be a *striker* nor a *bravler*, neither fight with his hands nor his tongue. *I* But shew himself to all, courteous, of a soft temper, meek and gentle. *m* See the Notes on *1 Tim.* 3. 3.

25 In \* meekness instructing those that oppose themselves *n*; if \* God peradventure will give them repentance, to the acknowledging of the truth *o*.

*n* Without Passion, better informing such as have sinned in an error, not reviling them, but gently instructing them, and labouring to convince them of their mistake; for all those who for a time may oppose the Truth, are not such as never repent, nor do it out of malice, or hatred, they may do it out of ignorance, and weakness. *o* And God may give them a power, and an heart to repent, and to acknowledge that truth which they at present oppose, and although this must be Gods work, yet he doth it by Ministers as his means, and instruments, who are to use probable means, in order to it, such are not railing and reviling, but meek instructions, and a kind and gentle behaviour to them. A foul-mouthed Minister is seldom an Instrument to cleanse anothers heart.

26 And that they may *p* recover themselves out of the snare of the devil *q*, who are *†* taken captive by him *r* at his will *s*.

*p* The Greek word *ἀναγίνωσκον*, properly signifieth to awake out of a drunken sleep. A state of sin is a kind of Drunkenness, in which men have lost the use of their Reason. *q* By the Snare of the Devil he means his Temptations, which like snarcs are covertly set to catch Souls. *r* *ἡ ζωὴ πνευματικὴ* signifies persons taken captive in War, in such a miserable captivity are sinners. *s* *εἰς τὸ ἐκείνου θέλημα*, which we translate according to his will, may be as well translated to his will, and so the Will of God may be meant, and the whole referred to the first sentence thus, may recover themselves out of the snare of the devil to the will of God, that is to imbrace, and do the Will of God, and this is the sense some make of it, but it seems more proper to refer it to the participle, being taken captive, for that is next it, and so it signifieth the miserable state of sinners, who are captives at the Devils command, and will, that if he saith to them go, they go, if he saith come, they come, if he saith, do this, they do it.

CHAP. III.

1 This know also, that in the \* last days *a* perillous times shall come *b*.

*a* We met with this term *last days*, *1 Tim.* 4. 1. and there said that the Scripture by that term understands all the time from Christs Ascension, to the end of the World. We meet with the term, *Gen.* 49. 1. *Isa.* 2. 2. *Micah.* 4. 1. *Acts.* 2. 17. *Heb.* 1. 2. *Jam.* 5. 3. *2 Pet.* 3. 3. of these days some are later than others, but it appears by *Acts.* 2. 17. *Heb.* 1. 2. that that whole period of time is so called. *b* In the Greek it is difficult times, that is times, when it will be difficult for Christians to keep their Lives or Estates, or any happy station in the World with a good Conscience, by reason of the plenty of ill men that should live in those times, and make them so difficult.

2 For men shall be lovers of their own selves *c*, covetous *d*, boasters *e*, proud *f*, blasphemers *g*, disobedient to parents *h*, unthankful *i*, unholily *k*.

*c* That is, the generality of men shall be persons that will neither love God, nor men, in comparison with themselves; *Charity* which seeketh not her own shall wax cold, men shall be wholly for themselves. *d* Lovers of Silver immoderately so as they will get it any way, and when they have it will be as fondly tenacious of it. *e* Vaunting of themselves, vain-glorious, boasting of what they have not. *f* Lifted up in an opinion of themselves. *g* Speaking evil of God and Men. *h* Stubborn and Rebellious against those that bare them. *i* Unthankful both to God and men for kindnesses received from either. *k* Prophane and impure.

3 Without natural affection *l*, truce-breakers *m*, || false accusers *n*, incontinent *o*, fierce *p*, despisers of those that are good *q*.

*l* Having no kindness for such as nature obligeth them to love and honour. *m* Men that will be held by no bonds or leagues. Or rather implacable, so we translate the same Greek word, *Rom.* 1. 31. Men so full of Malice that they will admit no terms, or Covenants of peace. *n* Gr. Devils, venting their malice by informing against, and accusing others without any regard to truth. *o* Intemperate, Drunkards, Gluttons, Unclean persons, &c. *p* Men without any gentleness, cruel. *q* Men that have no kindness for any good men, haters of them.

4 Traitors *r*, heady *s*, high-minded *t*, lovers of pleasures more than lovers of God *u*.

*r* *παραδοσαντες* signifies the betraying of any Trust, or a Falshood to any person to whom we are obliged. It is in Scripture applied to *Judas*, *Luke.* 6. 16. and to the Jews that Crucified Christ, *Acts.* 7. 52. the Verb whence it derives is by Authors applied to Persons, Places and Causes; it signifies that in the

latter times, there should be a general falshood amongst men. See *Matth.* 10. 21. falshood towards their Superiours, their Religion, Profession, &c. *s* Rash, inconsiderate. *t* Blown up as bladders with an opinion of their own deserts. *u* Voluptuous men not using what God hath given them with a moderate satisfaction and delight in them, but contrary to Gods commandments, and thereby shewing, that they have more love for the gratification of their sensitive appetite, than the pleasing of God.

5 Having a form of godliness *w*, but \* denying the power thereof *x*: \* From such also turn away *y*.

*w* A form here is the same with a mask, or vizard or appearance, an accidental form, opposed to substance and reality. It signifieth that in the latter times there should be many such as owned themselves Christians and pretended to a right way of worshipping God, to be the Church, the only Church of God. *x* But in practice though not in words denying all substantial godliness which lieth not in assuming the empty name of Christians, and making a profession, but lies in truth, righteousness, love and peace, self-denial, mortifying our Members, it being a thing attended with life and power, a man being no more a Christian, than he acts and lives like a Christian. *y* From such kind of Professors as were before described, the Apostle willeth Timothy to turn away, both as to having any Church Fellowship, or communion, or any intimacy of converse with them.

6 For \* of this sort are those which creep into houses *z*, and lead captive silly women *a* laden with sins *b*, led away with divers lusts *c*.

*z* Who do not only privily enter in at the doors of houses, but pierce into the secrets of them, making it their business to pry into all Families, and a take their advantages upon women (the weaker sex) and not the wiser of them) but *παραγισσας*, the diminutive word, is used to vilifie the little depicable women of no judgment in found Religion, whom they by their Tongues and pleasing Errors make their captives. *b* Nor do they deal with the most pious, and honest Women, but such as are laden with the guilt of much sin *c* and who being possess of divers sinful inclinations, not only lusts of the Flesh, but any other, such as Pride, &c. are easily led away; Lust always smoothes the way for such Errors as will be principles to justifie it against the reflexions of Conscience. Their Vices rather than Sex made them easily seduced.

7 Ever learning *d*, and never able to come to the knowledge of the truth *e*.

*d* Women that pretend to be ever learning the Truth, but cannot obtain of their Lusts a leave to acknowledge the truth in their practice. The word is *διδασκαλῶσιν*, which rather signifies a practical acknowledgment, than a Notional knowledge.

8 Now as Jannes, and Jambres, withstood Moses *f*, so do these also resist the truth *g*: \* men of corrupt minds *h*, \* reprobate concerning the faith *g*.

*f* Concerning this resistance of *Moses* by *Jannes* and *Jambres*, the holy Scripture saith nothing but in this Text. It is said by Interpreters, that they were two brethren, the chief of *Pharaohs* Magicians, who opposed *Moses* in the Miracles he wrought *Exod.* 7. 11. whose names might be known in *Pauls* time by Tradition, or the publick writings of the Jews. *g* So will corrupt Teachers under the Gospel resist the Truth of the Gospel published by Christs Ministers. *h* Men whose hearts are corrupted with fordid Lusts: *g* *ἀδόκιμοι*, of no sound judgment, as to the Doctrine of Faith, or not approved of God, or good men as to their Sentiments about our Faith.

9 But they shall proceed no further *h*, for their folly shall be made manifest to all men *i*, as theirs also was *k*.

*h* God will preserve those in his Church that are sincere; though they may captivate a few, poor, ignorant, women, they shall have no great success. *i* For God will in his providence so order it, that their folly or madness shall appear to all, and their party shall decline. The Divine Providence that governs all things by the invincible light of truth discovers and confounds the most specious and subtle seducers in his own time. And this prediction of the Apostle was exactly fulfill'd with respect to those primitive seducers. *k* As God by his Providence laid open *Jannes* and *Jambres*.

10 But thou hast fully known my doctrine *l*, manner of life *m*, purpose *n*, faith *o*, long-suffering *p*, charity *q*, patience *r*.

*l* Our translation here seemeth a little strange, for the Greek Thou hast diligently followed me in doctrine, *Σὺ δὲ μετὰ πολλῆς μελέτης διδάσκῃς*. That is, thou wert in my company, thou wert a follower of me, and so must know what Doctrine I preached. *m* What Life I lived. *n* What my whole Scope and design was. *o* What Faith I taught and professed. *p* What long-suffering I used, both towards my malicious Adversaries, and my weaker brethren. *q* What love I shewed towards all men, whether friends or foes. *r* What patience I shewed in bearing injuries.

11 Persecutions *s*, afflictions which came to



\* 2 Cor. 1. 10.

me at Antioch *t*, at Iconium *u*, at Lystra *w*, what persecutions I indured *x*, but \* out of them all the Lord delivered me *y*.

*f* What Persecutions for the preaching of the Gospel I was under. *t* What afflictions I met with at Antioch in Pisidia, *Acts* 13. 14, 45, 50. *u* At Iconium, whither he went from Pisidia; of the afflictions he met with there also. Read *Acts* 14. *w* The Apostle went from Iconium to Lystra, *Acts* 14. 6. *x* There also he was persecuted, *Acts* 14. 19. now it seemeth that in all these motions Timothy was in Pauls company and a follower of him, so as he was a witness to all; which assureth us that though we first read of Timothy, *Acts* 16. 3. when he was Circumcised, yet Paul knew him before. *y* Yet God delivered Paul from all these, and that Timothy being all that time in company with Paul knew, from whence the Apostle would have him take courage, exercise patience under suffering for such preaching, and such living, being assured that God would deliver him also, preaching the same truth, and living the same holy life though he met with the same troubles, persecutions and afflictions.

\* Psal. 24. 19.  
Acts 14. 20.  
1 Thel. 3. 3.

12 Yea, and \* all that will live godly in Christ Jesus shall suffer persecution *z*.

*z* Such is the disposal of Divine Providence, such the malice of the men in the world, that though not every individual person, yet 'tis the usual lot of them who will keep a pure Faith and a good Conscience, to suffer persecution in some kind or other; either in their Persons, or Reputation or Estates. Men may live profanely, or may be morally honest men, and be safe enough, but if they will profess Faith in Christ, or Love to him in keeping his Commandments, they will be exposed to troubles: The world will not indure men to live in Peace, that will not live as they live, and believe as they believe.

13 But evil men and seducers shall wax worse and worse *a*, deceiving and being deceived *b*.

*a* Neither do thou expect that the times should mend, for men that are given up to their Lusts and *ἀντις*, such as go about to deceive others, will grow worse and worse, as the world groweth older, both in their endeavours to deceive, and in their malice and hatred, to those that oppose them. *b* Deceiving others, and being left by the just judgment of God to deceive and ruine their own Souls.

14 But continue thou in the things which thou hast learned *c*, and hast been assured of *d*, knowing \* of whom thou hast learned them *e*.

\* chap. 2. 2.

*c* In the Doctrines relating to Faith: and the precepts relating to thy Life as a Minister, or as a Christian, *d* and hast assented to steadily, hitherto believing them. *e* Remembering that thou hast learned them of me the Apostle of our Lord Jesus Christ, which is the same as from Christ himself.

15 And that from a child *f* thou hast known the holy scriptures *g*, which are able to make thee wise unto Salvation *h*, through faith which is in Christ Jesus *i*.

*f* From thy infancy by the instruction of thy mother Eunice, and thy Grandmother Lois, chap. 1. 5. *g* Thou hast had a Notion of the writings of Moses and the Prophets, the Holy Scriptures of the old Testament (for at this time no others were written) *h* Which holy Scriptures (without the help of the writings of Plato or Pythagoras, or any other Pagan Philosophers) have in them a sufficiency of Doctrine to make thee or any other wise enough to get to heaven. *i* But not without a Faith in Christ Jesus, receiving him as thy and their Saviour, besides a Faith assenting and agreeing to those holy Writings as the Revelation of the Divine Will.

16 All Scripture *j* is given by inspiration of God *k*, and is profitable for doctrine *l*, for reproof *m*, for correction *n*, for instruction in righteousness *o*.

*j* Scripture signifies no more than writing. Some therefore translate this Text thus, All Scripture which is inspired of God, not all writings but all the books of the Old Testament in *ἀπὸ θεοῦ*, this is expounded by Peter, 2 Pet. 1. 20, 21. for the prophesie came not in old time by the will of man; but holy men of God spake, as they were moved by the Holy Ghost. *l* And it is profitable to instruct us in all propositions of Truth, which we need believe in order to Salvation. *m* *ἐλεγχος*, to convince us either of any Truth, that we may believe it without any hesitation, or of any sin that we may be humbled for it, without any extenuation. *n* For Reproof or Correction or Reformation, to reprove us in what we are to be reprov'd, to correct us in any Error, to shew us the way to bring us to rights and to reform us.

|| Cr, perfected.

17 That the man of God may be perfect *p*, || thoroughly furnished unto all good works *q*.

*o* To instruct us in the true righteousness, in which we must appear before God; for in it the righteousness of God is revealed from faith to faith, Rom. 1. 17. *p* That both Ministers and all godly Men may be as perfect as they can be in the state of mortality, fitted for the duties of their several Callings and Places. *q* And be prepared to every work which is good, acceptable and well-pleasing unto God, whether it be a work of Piety, or Justice and Charity. The Scripture as to all, is so full a direction, that Christians need not go down to the Philistines to

whet their Tools, nor be beholden to unwritten Traditions, or to the writings of Pagan Philosophers, for directions what to do, how to Worship God, or manage any part of their Conversation, either as to their general calling, or as to their particular Relations.

## C H A P. IV.

1 \* Charge thee therefore before God *a*, and \* the Lord Jesus Christ, who shall judge the quick and the dead at his appearing *b*, and his kingdom *c*. \* 1 Tim. 5. 13.

*a* Who seeth, and observeth what thou doest, and will one day call thee to account for thy discharge of thy Ministry. *b* And before the Son of God, the Lord Jesus Christ, whom thou hast more reason to regard, not only because he is thy Master, and thou his Servant in a special sense, but because he is to be thy Judge also, for he shall be the Judge, as of those that are dead before his coming, so those also who shall be alive at his coming, 1 Cor. 15. 52. 1 Thess. 4. 15, 17. *c* When he shall appear the second time, and set up his Kingdom of Glory, delivering up his Mediator Kingdom to his Father; I charge thee, as in the presence of God, and this Christ; or as thou hast a regard to God and to this Christ, and fearest the angry face of this Judge, or believest his second coming, or expectest a share in his Kingdom of Glory: A most severe obligation, charge or adjuration. What is that duty which is usher'd in in so solemn a manner? It followeth.

2 Preach *d* the word *e*, be instant *f* in season, and out of season *g*, reprove *h*, rebuke *i*, exhort *k*, with all long suffering *l*, and doctrine *m*.

*d* Proclaim like an Herald, cry like a common Cryer in the hearing of a multitude. Thus God to Isaiah, chap. 58. 1. Cry aloud, spare not, lift up thy voice like a Trumpet. *e* The word of truth, chap. 2. 15. or the Gospel, called the word, by way of Emphasis. See Mat. 4. 23. and 24. 14. Mark 1. 14. and 13. 10. and 16. 15. The word of God, not old Wives Fables; endless Genealogies, perverse disputings, unedifying questions, &c. This precept reflects upon unpreaching Ministers, and impertinent vain preachers. *f* Be earnest and diligent. This reflects upon a cold and perfunctory preaching. God bid Isaiah cry aloud, lift up his voice like a trumpet. Sinners are like deaf Adders. *g* That is at all times, not on the Lords days only, but any other time when thou hast opportunity, not in times when thou mayest do it with safety, but when the wisdom of the flesh tells thee it is out of season. This reflects upon such as preach rarely, and consult their flesh, whether they should perform it at all, or no. *h* Reprove, *ἐλεγχος* convince such as gainsay the truth. *i* Rebuke all sinners, all that live an ill life. This reflects upon those effeminate preachers, against whom Ezekiel denounced the *wo*, Ezek. 13. 18. That *few pillows to all arm-boles*; that prophesie smooth things in stead of the right things of the word. *k* Persuade or comfort, (the word signifies both) as thou seest occasion. *l* But do what thou doest prudently, with meekness. God needeth not thy passion, though he makes use of thy art in instruction. *m* Do it so as to join instruction with thy reproof. This reflects upon flattering, fawning, unfaithful Preachers, and such as vent their own passion, rather than pursue their due end for instruction and reformation of souls.

3 For the time will come *n*, when they *o* will not indure sound doctrine *p*, but after their own lusts *q* shall they heap to themselves teachers *r*, having itching ears *s*.

*n* This time always was, (as appears by the writings of the Prophets) but it will come more and more, as the World grows older, it will grow more mad. *o* Very many that shall live in the World, yea in the bosom of the Church, *p* will not indure that preaching, which hath any soundness in it, or is of any tendency, life, power or efficacy, to recover their souls from the diseases of sin and lusts; *q* But in favour of their own lusts, and to secure their satisfaction in them. *r* Will be finding out teachers, not according to Gods, but to their own hearts, and there will be plenty of them to be found, they shall heap them up, chusing them without any judgment, regarding nothing but whether they will not be smart upon their lusts. *s* For their Ears itch, and they must have those that will scratch them. The disease of lust in their souls, brings forth an itch in their Ears, that they will have a mind to hear only such as will by scratching please them.

4 And they shall turn away their ears from the truth *t*, and \* shall be turned unto fables *u*. \* 1 Tim. 1. 4. and 4. 7.

*t* Either in contempt, or scorn of it, as being delivered in too plain notions or stile; or through impatience, not induring their lusts should be touched, and the evil of their ways shewed them. *u* Delighting to hear fables, any idle stories, or impertinent discourses, provided they touch not their lusts, *Μίσση non mordet*, the Mals will not bite, was an old saying of the Popish Faction.

5. But

\* chap. 1. 8.  
and 2. 2.  
|| Or, fulfil.

5 But watch thou in all things, \* endure afflictions w, do the work of an Evangelist x, || make full proof of thy Ministry y.

w Wa ching i nplyeth, 1. A negation of sleep. 2. An industrious keeping our selves awake for some end. Keep thy self from all sin, and from all idleness and laziness, and do this industriously, that thou mayst honour God in thy work. x For thy work is a great work; the work of one who is to publish the Gospel; Or of one who is left by me the Apostle of Christ to settle the Church, which I have laid the foundation of, *Acts* 21. 8. *Eph.* 4. 11. y Make a full proof unto others of thy faithfulness in thy Ministerial Office and Employment.

6 For I am now ready to be offered z, and the time of \* my departure is at hand a.

z *Σπένδωμαι*, the word properly signifieth to be offered as a drink-offering, which was offered by being poured out. Some say that *σπένδωμαι* is only used to signify such offerings, whereby some Covenant was confirmed, so as it not only signifieth that Paul was sensible that he should dye a violent death, but that his death should be an establishment and confirmation of the Doctrine of the Gospel, which he had preached, that he should be offered upon the sacrifice and service of their Faith; as he speaketh, *Phil.* 2. 17. where the same word is used. A Learned Author thinks it is there used in a little different sense, there as an accession to the Sacrifice, here as a preparation to it, they being wont to prepare their Sacrifice, by pouring Wine upon it; which possibly guided our Translators, to Translate it, here I am ready to be offered. a *ἀναλύωμαι*, We Translate it departure, it properly signifieth Resurrection, because in death we are resolved into dust, from whence we are. If any ask how Paul knew, that the time of his death was so near. Answer, He might know it by Revelation from God, or from his observation of Neroes temper, malice, or behaviour toward him.

7 I \* have fought the good fight b, I have finished my course c, I have kept the faith.

b My Life hath been a Military Life, but I have not fought the evil fights of ambitious or quarrelsome men: My fighting hath been the good and noble fight of Faith, a fight with the World, the Flesh and the Devil, a contending for the Faith delivered to the Saints, a maintaining the lustings of the Spirit against the Flesh, a warring with Spiritual wickednesses in high places. c God appointed me a race to run, as a Christian, as an Apostle and Minister of Christ: I have now finished it. I have kept the Doctrine of Faith, upholding and maintaining it, in and by my Ministry, and I have lived in the exercise of the Grace of Faith.

8 Henceforth there is laid up d for me a \* crown e of righteousness f, which the Lord, the righteous judge g shall give me h at that day i, and not to me only, but unto all them also that love his appearing k.

d As to what remains for me, (so the word *λοιπὸν* signifies, (not henceforth) as we Translate it) there is prepared, and in safe keeping for me, *Col.* 1. 5. Or there is appointed for me, *vid.* *Heb.* 9. 27. e Another kind of Crown than what the Conquerours used to have in the Grecian games, an high and great reward, a glory with which my whole man shall be encompassed as a mans head is with a Crown. f The purchase of Christ's Righteousness, and ample reward of mine also, the giving out of which also will be the effect of Gods Truth and Justice, *1 John* 1. 9. g And Jesus Christ, who in this shall shew himself a righteous Judge; h Shall give it me of his free mercy, for all I have done hath not merited it. i At the day of Judgment, my Soul shall have it at my dissolution, my whole man in the Resurrection. k Nor is this Crown my particular reward, but if any persons lo lead their lives in this World, as that they can desire, and be pleased with the thoughts and hopes of the second coming of Christ to Judgment, Christ will give them also the same reward.

9 Do thy diligence to come shortly unto me l.

l To Rome, where Paul was at this time a Prisoner, it appears from *Phil.* 2. 19. that Timothy did go to Paul at Rome, according to this desire of his, and was with him while a Prisoner there.

10 For \* Demas hath forsaken me m, having loved this present world n, and is departed unto Thessalonica o, Crescens to Galatia p, Titus unto Dalmatia q.

m He sheweth the reason why he desired Timothy to come to him, because most of those who were with him, were gone. Some think this Demas is Demetrius, mentioned *3 John* 12. (the name being only shorned.) He was at Rome with Paul some time, *Col.* 4. 14. Some make a question, whether Demas wholly Apostatized, or only left Paul for a time, and went to Thessalonica about some secular business, afterward returning. n Some make the sense of this phrase no more than minding his worldly business. Others think that he being frightened with Pauls danger, wholly left him, o and went to Thessalonica, possibly his own Country, however, at a great distance from the danger of Neroes Court. p A Province in the lesser Asia, whi-

ther probably Crescens went to preach the Gospel. q Dalmatia is in Slavonia, Titus went thither (without all doubt) to preach the Gospel.

11 Only Luke is with me r, Take Mark and bring him with thee s, for he is profitable to me for the Ministry t.

r Of whom we also read *Col.* 4. 14. he was a Physician Pauls fellow-labourer, *Philemon* 24. s Of Mark we read *Acts* 12. and 15. 37. He was Kinman to Barnabas, *Col.* 4. 10. it appears by that Text that he was at Rome with Paul, and his fellow-labourer, *Philemon* 24. t The Ministry of the Gospel Pauls care was more for that, than for a ministering to himself, though he was a Prisoner.

12 And \* Tychicus have I sent to Ephesus u.

u I have given order to Tychicus, to come to Ephesus in thy absence.

13 The cloke that I left at Troas with Carpus w, when thou comest, bring with thee x, and the books, but especially the parchments y.

w Troas was a City in Asia, where we find Paul more than once, *Acts* 16. 8. and 20. 5. he preached Christ there, *2 Cor.* 2. 12. there Paul left an upper garment with one Crispus, which probably (having no great Wardrobe) he might want, being a Prisoner. y Interpreters idly busie themselves in inquiring after what they can never find out, what these books were, or what was written in these parchments.

14 Alexander the Copper-smith did me much evil z: the Lord reward him according to his works a.

z We read of three Alexanders, one Mark 15. 21. the Son of him that bare Christs Cross, another *Acts* 4. 6. akin to Annas the High Priest; a third, *Acts* 19. 33. probably the person here meant, for he was an Ephesian, but he at that time was a Disciple of Pauls, as appears there, probably, afterward he Apostatized, and was Excommunicated by Paul, *1 Tim.* 1. 20. which might possibly provoke him; what harm he did him, and where, whether at Ephesus or Rome, it is not said. a How far it is lawful to pray against our enemies, (as Paul did here against Alexander) see the notes on *Psal.* 109. 6. *Eccl.* Jer. 11. 20. and 12. 3. &c.

15 Of whom be thou ware also; for he hath greatly withstood || our words.

16 At my first answer a no man stood with me b, but all men forsook me c: I pray God that it may not be laid to their charge d.

a At my first appearing before Nero, and the Court of Rome, b none of the Christians stood by me, or owned me; c but all being frightened at my danger, left me alone to speak for my self. d They finned through weakness, and humane frailty, and the Lord I hope will pardon it, God grant them remission.

17 Notwithstanding, the Lord stood with me e, and strengthened me f, that by me the preaching might be fully known g, and that all the Gentiles might hear h, and I was delivered out of the mouth of the Lyon i.

e That is, did not leave me. It is opened by the next word, f he gave me courage and inward ability, so as I was able to plead, and to defend my cause. g That all men that heard me might fully know by Gods presence with me, seen in my courage, that my preaching was not from my self, or from men, but from God, the message of God by one to the sons of men. h And that all the Heathen present in the Court of Rome might hear and believe: i And I was for the present delivered out of my great danger, or possibly he calls Nero (the Roman Emperor at that time) a Lyon for his barbarous Cruelties.

18 And the Lord shall deliver me from every evil work j, and will preserve me unto his heavenly kingdom k, to whom be glory for ever and ever. Amen l.

j Faith riseth upon experience, *1 Sam.* 17. 37. 46. k *2 Cor.* 1. 10. By evil-work may be understood any sin into which Paul might fall through temptation: Or the evil works of others, designing mischief to the Apostle, he expresseth his faith in this term of various signification, to learn us how to exercise our Faith in God, in an evil time, viz. believing that God will either deliver us from our danger, or from sinning, by reason of our danger, for we have no foundation for our Faith, to believe that God will at all times keep us from evils of suffering. l And that he will save us, and preserve us, if not as to a Temporal Life, yet to a Coelestial, Honourable, Glorious Inheritance. l This is an usual form of giving praise to God, desiring all honour might be given to him.

19 Salute \* Prisca and Aquila m, and the \* household of Onesiphorus n.

m By this Prisca and Aquila it is more than probable, he means that Priscilla and Aquila, mentioned *1 Cor.* 16. 19. n It cannot be concluded from hence that Onesiphorus was now dead, but probably he was. It is the same man, mentioned *chap.* 1. 15.

20 Erastus abode at Corinth o: but Trophus have I left at Miletus sick p.

o Of

\* 1 Cor. 9. 24.  
25.  
Phil. 3. 14.  
1 Tim. 6. 12.  
Heb. 12. 1.

\* Jam. 1. 12.  
1 Pet. 5. 4.

\* Philemon 24.

\* Acts 20. 4.

|| Or, our preachings.



<sup>a</sup> Of this *Erastus* see *Rom.* 16. 23. He was the Chamberlain of *Corinth*, so he abode there; *Paul* sent him into *Macedonia*, *Acts* 19. 22. *p. Trophimus* was an *Ephesian*, *Acts* 21. 29. one of *Pauls* companions, *Acts* 20. 4. he was left at *Miletum* a City in *Asia*, not far from *Ephesus*.

21 Do thy diligence to come before winter *q*, *Eubulus* greeteth thee, and *Pudens*, and *Linus*, and *Claudia*, and all the brethren *r*.

<sup>q</sup> That is, to come to *Rome* to me before Winter, either because Sailing in the Winter time would be more dangerous, or because in the Winter time, he might have more need of his

assistance. <sup>r</sup> We have no further account of these persons in Holy Writ, the first is a *Greek* name, the rest *Latin*, *Claudia* is a womans name. *Paul* sends the respects of these persons, and all the other Christians that at that time were in *Rome* to *Timothy*.

22 The Lord Jesus Christ be with thy spirit *s*, Grace be with you *t*. Amen.

<sup>s</sup> See the like *Gal.* 6. 18. *Philemon* 25. <sup>t</sup> The free Grace of God in its various emanations suited to all your necessities, Be with you. Amen.

# TITUS.

## The ARGUMENT.

**A**S a General of an Army, who hath a large Country to conquer, cannot himself stay long in a Conquered City, but leaving it with a Garrison, under Commanders, himself still goes forward in his conquests, and by his Letters directs those whom he hath left Governours in his conquered places, how to behave themselves: So the Apostle of the Gentiles having a large field to run over, before he could finish his course, *Acts* 26. 17, 18. could not himself stay long in places, where he had brought people into a subjection to the Gospel, but after a time, leaving them as a Garrison to keep Christs possession in the place, left them under the conduct of some Eminent Disciple and Minister, to whom he afterwards wrote Letters directive of such Minister, to settle the Church in such a place, what, and how to Preach, and behave himself; thus he left *Timothy* at *Ephesus*, *Titus* at *Crete*. *Crete* is a great Island belonging to *Græcia*, which on the North hath the *Ægean Sea*, the *African Sea* on the South. It was anciently called *Cures*, the Inhabitants of it were called *Cretians*, *Acts* 2. 11. We read of the Island, *Acts* 27. as *Paul* sailed by it to *Rome*. It had formerly in it One Hundred Cities, being in length Two Hundred Seventy Miles, in breadth Fifty, in compass Eight Hundred and Nine Miles, *Cortina*, *Cydon*, *Gnossus*, *Minois*, (the Country of the Famous Geographer *Strabo*) were some of the Cities Famous in it. It is now called *Candia*; it was lately taken from the *Venetians*, and is now in the Possession of the *Turks*. It was a very rich place, famous for Wines, and the place where *Brass* was first found out. When the first Plantation of the Gospel was made there, the Scripture doth not say: It was made by *Paul*, as appears by his leaving *Titus* there. *Titus* was a *Greek*, *Gal.* 2. 3. converted by *Paul*, as appears by chap. 1. 4. afterwards made a Minister, for he was *Pauls* partner and fellow-helper, *2 Cor.* 8. 23. and called his Brother, *2 Cor.* 2. 13. used as his Messenger. *2 Cor.* 8. 6. He was left by *Paul* in *Candia* or *Crete*, to settle the Church there; and to ordain Elders in every City, *Titus* 1. 5. He writes this Epistle to him from *Nicopolis*, chap. 3. 12. There were Four Cities of that name. The scope of it appears to any that read it, to be, to direct him, what persons he should ordain as Ministers, how to deal with false Teachers, and how to behave himself, both as to Preaching and Living, towards all sorts of persons.

## CHAP. I.

**P**AUL a servant of God *a*, and an Apostle of Jesus Christ *b*, according to the faith of Gods elect *c*, and the acknowledgment of the truth, \* which is after godliness *d*.

\* *1 Tim.* 3. 16. and 5. 3.

<sup>a</sup> That is in the work of the Ministry. <sup>b</sup> Who glory in this as my greatest honour and dignity, that I was one immediately sent by Jesus Christ to preach the Gospel. <sup>c</sup> *κατὰ πίστιν* according to what the Elect, or chosen of God from the beginning of the World, have believed, so as it is no new doctrine which I bring, or else *κατὰ* here should be Translated for denoting the final cause, as some judge it signifieth, *2 Tim.* 1. 1. and in verse 9. of this chapter, then the sense is, that he was sent to be an instrument to beget Faith in such as God had chosen unto life, *Acts* 26. 18. for these only ordained to eternal life believe, *Acts* 13. 48. and *Paul* was sent to be an helper of their Faith. Some think the Apostle by this phrase only distinguisheth himself from the Ministers of the Law. <sup>d</sup> To which Faith men are brought by the knowledge of the truth, and it worketh by the owning Profession, and acknowledgment of the truth, not all propositions of truth, but that which is productive of a Godly Life, lying in the true worship of God, and an universal Obedience to the Divine Will.

2 || In hope of eternal life *e*, which God \* that cannot lie, promised *f* \* before the world began *g*.

<sup>e</sup> Or, *fr.*  
<sup>f</sup> *Numb.* 23. 19.  
<sup>g</sup> *1 Tim.* 1. 9.  
<sup>h</sup> *Eccl.* 1. 20.

<sup>e</sup> Which Faith also producing the acknowledgment, profession and obedience to the truth, according to Godliness, produceth in the soul an hope, or certain expectation of Eternal Salvation or Happiness. <sup>f</sup> Nor doth this hope grow up as a rush without mire, or a flag without water, but is bottomed in Gods declaration of his will to that purpose, and it is impossible that the God of truth should lye, or speak what he never intended to effect. *Εμπροσθεν* might as well here have been Translated purposed, and must be so interpreted, if we interpret the next words before the beginning of time, unless we say it was promised to the head of the Elect, Christ on their behalf, *g* before the beginning of time, or rather many ages since, as *Rom.* 16. 25. Thus Eternal Life was promised, though more obscurely, *Gen.* 15. 1. and 17. 7. and 22. 18.

3 But hath in due times *h* manifested his word through preaching *i*, \* which is committed \* *1 Thess.* 2. 4. unto me *k*, according to the commandment of God our Saviour *l*.

<sup>h</sup> In proper time, (saith the *Gr.*) in such time as God had eternally purposed, and as seemeth good to the Divine Wisdom. <sup>i</sup> He hath by setting up the Ordinance of Preaching or Publishing the Gospel by men, sent by him, manifested this promise of Eternal Life, which lay much obscured under the veil of temporal Promises under the Old Testament. <sup>k</sup> Which office of preaching, or which word was committed to me, by the will of God, or immediate command of God, as to which, see *Acts* 26. 18.

14 To \* *Titus* mine own son after the common faith *m*, Grace, mercy and peace, from God the Father, and the Lord Jesus Christ our Saviour *n*.

\* *2 Cor.* 2. 12, 13. and 7. 14. and 8. 6, 16. *Gal.* 2. 2.

*m* From hence we learn that *Titus* was converted to Christianity by *Paul*, *Timothy* was so called, *1 Tim. 1. 2.* *n* The Salvation is the same with that to *Timothy*, *1 Tim. 1. 2.* *2 Tim. 1. 2.* and in most of the Epistles with small variation. See the Notes there, and in the beginning of most of the Epistles.

*5* For this cause left I thee in *Crete*, that thou shouldst set in order the things that are wanting *p*, and \* ordain Elders in every City, as I had appointed thee *q*.

*6* In *Candia*, (as it is now called) see the Argument to this Epistle. *p* Set to rights things which I left undone, being hastened away to other places. *q* In this *Island* we are told, there were an Hundred Cities, in how many of them the Gospel had taken place, we are not told. *Paul* left *Titus* in this place, for this end, to regulate the Churches, and constitute Officers for the Holy Ministry, to execute the office of an Evangelist; doing what the Apostle should have done there, could he have stayed.

*6* If any be blameless *r*, the Husband of one Wife *s*, having faithful Children *t*, not accused of riot *u*, or unruly *w*.

*r* The Apostle now directs what kind of persons should be made Elders or Officers in the Church. It is an *Elliptick* speech, where must be something understood to perfect the sense. Do not make every one an Elder, but if any be *ἀνέκλιτος*, see the notes on *1 Tim. 3. 10.* such a one, as though possibly he may be clamoured on by ill men, yet cannot be justly charged with, or accused of any notorious crime. *s* One that doth not take the sinful liberty, taken by the Jews and Heathens, (but contrary to the rule of Christ) to have at the same time more than one Wife. See the notes on *1 Tim. 3. 2.* *t* Having also a Religious Family, Children that are Believers, or at least honest in a Moral sense, (so then Ministers in those days might marry.) *u* The Gr. is under an accusation of, *ἀσώτῃς*: We translate it by a general word *Riot*, and undoubtedly, our English words, *jots and scotshness*, come from this word. The word signifieth any kind of *Luxury, Drunkenness, Whoredom, Prodigality*. *w* Unruly; Sons of *Belial*, ungoverned, disorderly persons, like *Souldiers* that will not keep their ranks, or rather, like *Cattle* untamed, that will not indure any yoke. *Obj.* But why must none be put into the Ministry that have such Children? The Fathers may be good men, though the children be bad. *Sol.* 1. Because the honour and repute of the Church is more to be regarded than the interest of any private person. 2. Because it is an ill sign that the Parents of such children, have not ruled their own houses well, keeping their children in all subjection and gravity under Authority, and are therefore very unfit to rule the greater Society of a Church.

*7* For a Bishop must be blameless *x*, as the steward of God *y*, not self-willed *z*, not soon angry *a*, \* not given to wine *b*, no striker *c*, \* not given to filthy lucre *d*.

*x* One that hath an oversight of the Church of God, ought to be one whom none can truly tax with any scandalous sin. *y* As a chief Servant in Gods house, intrusted to dispense his mysteries, *1 Cor. 4. 2.* one that should set an example to the under servants in the house of God. *z* Not *ἀυθαδῆς*, one that pleaseth himself, proud, stubborn, pertinacious, confident, &c. having an high opinion of his own person, parts, judgment or humour; (for all this the word signifies.) *a* *ὑπερβόλος*, not too quick, and subject to passion, how then shall he in meekness instruct those that are without? *b* See the notes on *1 Tim. 3. 3.* where the same word is used. *c* *d* See the notes on *1 Tim. 3. 3.* where both these qualifications are mentioned, and opened.

*8* But a lover of hospitality *e*, a lover of good men *f*, sober *g*, just *h*, holy *i*, temperate *k*.

*e* A lover of strangers. See the notes on *1 Tim. 3. 2.* *f* One that hath a kindness for good men, or who loves all good things. *g* See the notes on *1 Tim. 3. 2.* *h* Just in his dealings betwixt man and man, giving to all their due. *i* One that reverenceth and worshippeth God, and is Heavenly and Spiritual in his Conversation. *k* One that refraineth all his evil inclinations and propensions, that hath brought his sensitive appetite under the dominion and government of his reason.

*9* Holding fast \* the faithful word, || as he hath been taught *l*, that he may be able by sound doctrine, both to exhort *m*, and to convince the gainsayers *n*.

*l* No airy incertain man that is of that opinion which his company is of, or his age favours, but holding steady the word of Faith, as he hath learned it from me, and the rest of the Apostles. *m* His work is to persuade others to the Faith, and *n* by sound arguments to convince those that speak contrary to it; and if he himself be ignorant of, or incertain, as to that, how can he ever discharge this employment.

*10* For \* there are many unruly, and vain talkers *o*, and deceivers *p*, especially they of the circumcision *q*.

*o* We have had both of these words before, the first signifieth, stubborn, unruly men, the second, idle, foolish, vain tal-

kers: The Apostle saith, that in that age there were many of these, *p* and such who were deceivers of other mens souls, or had their own souls deceived: *q* Especially (he saith) the Jews, who mixt the Law with the Gospel; pressed the necessary observance of their Ceremonies, and taught that all the Jews should be saved: Of these there were many in *Crete*, they at this time being scattered abroad over the face of the whole Earth.

*11* Whose mouths must be stopped *r*, \* who subvert whole houses *s*, teaching things which they ought not *t*, \* for filthy lucre sake *u*.

*r* The word is active, such Ministers ought to be placed in Cities, as shall be able and fit to stop such persons mouths, by sound Doctrine and Arguments fit to convince them, or thou oughtest to stop their mouths by silencing them, (though I do not see how this was practicable (in a Pagan Country) otherwise than by persuading Christians not to hear them. *s* Who as to the foundation of Faith and its building, overturn whole Families of Christians. *t* Infusing false Doctrine into them, *u* and all for filthy gain, that is got by deceiving and ruining of peoples Souls, as to their Faith, and Salvation.

*12* One of themselves, even a prophet of their own *w*, said, The Cretians are always lyars *x*, evil beasts *y*, slow-bellies *z*.

*w* *Epimenides* a Greek Poet thus spake of the people of this Country, whom he calls a Prophet, because he was a Poet, and wrote something about such Divine Oracles as they had *x* The Cretians were famous for lying and falsehood, so as it became a proverb. *y* He calls them evil Beasts, either for their cruelty or Treachery. *z* A lasie, idle people, that had much more inclination to eat and drink, than they had to work in any honest labour. From all this the Apostle would infer, that *Titus* had the more need be watchful in his place, and faithful in the discharge of his Office, being amongst such a people.

*13* This witness is true *a*: Wherefore rebuke them sharply *b*, that they may be found in the faith *c*.

*a* This testimony of *Epimenides* is true, what I have found by experience, and those of them that in profession have embraced the Christian Faith, may have some tincture of their Nations vices, if thou meetest with any such, reprove, or convince them *ἀντιβωσκ*, cuttingly, that is, sharply, severely, the metaphor possibly is fetched from *Chirurgians* who cut out dead flesh to the quick, *c* that they may be found in the Doctrine of the Gospel, or in their minds, not infected with any vice.

*14* \* Not giving heed to Jewish fables *d*, and \* commandments of men *e* that turn from the truth *f*.

*d* By his calling them *Jewish fables*, (not old wives fables, as in the Epistle to *Timothy*) he lets us know that he reflects upon those Jews that seemed to be profelyted, but yet had a tincture of their Jewish Education, and spent their Discourse about such fabulous Traditions as the Jews had, *e* and the Traditions and constitutions of the Scribes and Pharisees, *f* abhorring the Gospel, and the Doctrine of Truth in it.

*15* \* Unto the pure all things are pure *g*, but \* unto them that are defiled, and unbelieving *h* is nothing pure *i*, but even their mind, and conscience is defiled *k*.

*g* By the pure here (as appeareth by the terms opposed to it) are meant all those whose hearts are purified by Faith, working by love in an holy life. To these he saith all things, that is, all the Creatures of God, all Meats, and drinks are pure. What God hath cleansed, none ought to call common or impure. *h* *10. 14.* so as notwithstanding any Law of God to the contrary, any believers under the Gospel may eat of any meats. *i* But if men be unbelievers, and so defiled, having not their hearts purified by faith, *h* *15. 9.* nothing is pure to them. *j* Their mind, their notion and understanding is defiled; *k* and their Conscience, which is the practical judgment they make up about things, is defiled: If they forbear to eat, they are defiled through Superstition; if they do eat, they sin by acting against the dictate of their conscience, which is the proximate rule of mens actions.

*16* They profess that they know God *l*, but \* in works they deny him *m*, being abominable, disobedient, and unto every good work || reprobate *n*.

*l* He is speaking of the Jews who (all of them) professed to know, and to believe one living and true God. *m* But they lived like *Atheists*, as if there were no God in the World, *Rom. 2. 17. to ver. 24.* *n* They are persons justly to be abominated of all good men, *ἀνυπόβητοι*, unbelieving in the Gospel; disobedient to the rule of the Law, awkward to, and averie from any good work.

## C H A P. II.

*1* But speak thou the things which become found doctrine *a*.

*a* That

*Or, left undone.*  
*Agg 14. 23.*

*1 Tim. 10. 9.*  
*1 Pet. 5. 2.*

*Or, good things.*

*1 Tim. 1. 19.*  
*and 5. 3.*  
*2 Tim. 1. 13.*  
*and 4. 3.*  
*chap. 2. 1.*  
*Or, in teaching.*

*1 Tim. 1. 6.*



*a* That is, preach those things which agree with that Doctrine which is sound, and which tendeth to make others sound in the Faith, and in an Holy Life. Be not thou led by the Example of those Triflers in preaching; but let the Subjects of thy discourse be what may tend to edifying; nor is there any more effectual way to stop the mouths of those Fables. *Dagon* will fall down before the Ark of God.

|| Or, vigilant.

2 That the aged men be || sober *b*, grave *c*, tempered *d*, sound in faith *e*, in charity *f*, in patience *g*.

*b* By the word *σπουδαίως*, seems here to be signified Elders in age; he would have *Timothy* preach that these should be *σπουδαίως*, sober both as to body and mind, we met with the word before, 1 Tim. 3. 2, 11. *c* Grave, of a modest composed behaviour, not light and airy. *d* Temperate, that is able to govern their passions and inclinations. *e* We have met with the phrase before, chap. 1. 13. see the notes; neither rotten through error, nor sick, through fluctuation or Scepticism. *f* In charity, that is love, *g* and a patient bearing of evils.

\* 1 Tim. 2. 9.

1 Pet. 3. 3.

|| Or, holy women.

|| Or, make-bates.

3 \* The aged women likewise *b*, that they be in behaviour as becometh || holiness *i*, not || false accusers *k*, not given to much wine *l*, teachers of good things *m*.

*b* That is, do thou also teach the women that in age exceed others. *i* *ἁγιασμοῦ* is *εὐσεβείας*. To be in their habit becoming holiness. The word is of a very large signification, it signifies state, gesture, and habit, we have well translated it by as general a word, Behaviour, it signifies clothes, converse, ones whole carriage. *k* Not Devils, That name is given to the Devil, because he is the Accuser of the Brethren, and he was a liar from the beginning, it is applied to any persons that charge others falsely. *l* Gr. Not serving much wine; for those that frequent the tap too much, are ordinarily inflamed to it. *m* Privately instructing others in what is good, both by their discourse, and example.

|| Or, wife.

4 That they may teach the young women to be || sober *n*, to love their husbands *o*, to love their children *p*.

*n* Young Women, especially conversing amongst Heathens are prone to be light and airy, and over irollick, following the heat of their youthful temper, and forming their converse after the manner of others, which is a behaviour, though it may sute their youth, yet if they be Christians it will not sute their profession, which calls to them for more gravity; speak to them that are aged to mind them, to be sober. *o* *p* It being natural for young Women to love their Husbands and Children; these precepts seem not so much to concern the things, as the manner of it, to love them as they ought to love them.

5 To be discreet *q*, chaste *r*, keepers at home *s*, good *t*, \* obedient to their own husbands *u*, \* that the word of God be not blasphemed *w*.

*q* *Σοφίας*. The word signifies Temperate, and imports an ability to govern all our affections and passions. Discretion is but one piece of the fruit. *r* The word signifieth pure as well as chaste, and chastity only, as it is a species of purity. *s* House-Wives, not spending their time in gadding abroad, but in looking to the affairs of their own Families: *w* The same is required of Wives, Eph. 5. 23. and is due from them to their Husbands, as being their head. *w* As for the discharge of their duty towards God, so, for the credit and reputation of the Gospel, that for their carriage contrary to the rules of Nature and Morality as well as of Religion, the Gospel may not be evil spoken of, as if from that they had leaped their ill and indecent behaviour.

|| Or, discreet.

6 Young men likewise exhort to be || sober minded *x*.

*x* The word signifieth to be Temperate, Sober, Wise, Discreet, to govern their passions, an exhortation more specially necessary for young men, whose natural heat inclineth them to passion and rashness.

\* 1 Tim. 4. 12.

7 \* In all things, shewing thy self a pattern of good works *y*, in doctrine, shewing uncorruptness *z*, gravity *a*, sincerity *b*.

*y* He is an ill Teacher of others who teacheth them not by his own Example, as well as by his Doctrine, for that Physician proves ordinarily little valued in his prescriptions to his Patients, whom they know to be in the same danger, and sick of the same Disease, and yet refuseth himself to use what he prescribeth others. The Patients will surely say to him, Physician heal thy self, the Apostle therefore requires of *Titus* that he should be himself a pattern of Holiness, and those Ministers who are not so, vainly persuade others to be such. People (let Ministers say what they will) will believe little danger to be in those courses in which their leader himself walks. *z* Preaching not rotten, but sound Doctrine; *a* and doing it with Authority and gravity, and *b* sincerity; the word is *ἀδιαφθορίαν* incorruptibility. It is not read in many Copies nor translated by many Interpreters, and much of the same sense with *ἀδιαφθορίαν*, which is the first word by our Translation interpreted uncorruptness.

8 Sound speech that cannot be condemned *c*,

\* that he that is of the contrary part may be ashamed *d*, having no evil thing to say of you *e*.

\* 1 Tim. 5. 14.  
1 Pet. 2. 12, 15.  
& 3. 16.

*c* *Paul* (as yet) seemeth to be directing *Titus* as a Minister, and the rest of the Ministers in *Crete*, how to behave themselves in the Ministry, for the last word being plural [you] signifieth either the Ministry, or else is put for thee; he would have *Titus* not only preach sound Doctrine, not corrupt, and do it gravely, but also preach a profitable Doctrine, tending to make the Souls of others sound and healthy, unless perhaps by *λόγος*, be here meant his stile, and phrase, which he would have such as none could justly condemn, what was said of *Cesars* Wife, that she ought not only to be chaste, but so to behave herself, as not to be suspected otherwise, is applicable to Ministers their Doctrine, and phrase used in their Ministry ought not only to be sound, and grave, but such as none should judge or censure for other. *d* That the Adversaries of the truth may be ashamed of their aspersing them, or it, *e* and may have no evil thing to charge them with.

9 Exhort \* servants to be obedient unto their \* own masters *f*, and to please them well in all things *g*: || not answering again *b*.

\* Eph. 6. 5.

Col. 3. 22.

1 Pet. 2. 18.

|| Or, not gaining.

*f* The Apostle directeth as to Servants of all sorts, whether bond or free, otherwise than that by Covenant they have obliged themselves to men, he willeth they should be obedient to the commands of those who were their legal Masters, neither thinking themselves free from them by their Christianity, if their Masters were Pagans, nor that they had a greater liberty to be saucy with them; or less obedient to them, because they were Christians, and upon that account brethren, 1 Tim. 6. 2. *g* That is in all civil things wherein alone they were Servants. *b* Not saucily replying when they were reproved, nor contradicting the commands of their Masters.

10 Not purloining *i*, but shewing all good fidelity *k*, that they may adorn the doctrine of God our Saviour in all things *l*.

*i* *Νομιζουσιν*, The word signifieth taking something away from others to our own use, and it signifies properly the taking not the whole, but a part of a thing, *Acts* 5. 2, 3. it is used to signify the sin of *Ananias* and *Saphira*, who kept back part of what they sold their Estate for. *k* Honestly, and Truth, and diligence. *l* That they may not be a scandal, or reproach to the Gospel to which they make a profession, but may be an Ornament to it, in all things, as remembering that it is the Doctrine of God our great preserver, and of Jesus Christ our Blessed Saviour.

11 For the \* grace of God || that bringeth salvation *m*, hath appeared to all men *n*.

\* chap. 3. 4.

|| Or, that bringeth

Salvation to

all men hath ap-

peared.

*m* The Gospel of our Lord Jesus which containeth the glad tidings of Salvation *n* is not now hidden, and obscurely delivered, as in the times of the Old Testament, but is risen up as the Sun, or some bright star, directing all men their duties in their several stations, that is all sorts of men, amongst whom it cometh.

12 Teaching us \* that denying ungodliness *o*, \* and worldly lusts *p*, we should live soberly *q*, righteously *r*, and godly *s* in this present world *t*.

\* Col. 1. 22.

*o* All Atheism or false Religion, living without regard to any Divine Being, or according to our own erroneous, and superstitious conceits and opinions of it. *p* And such inclinations, and unlawful desires, and lustings after secular things as are commonly found in men of the World. *q* We should live with respect to our selves in a just Government of our Affections and Passions. *r* And with respect to others, giving to every one their due, *s* and with respect to God piously discharging the Duties, and paying the Homage we owe unto him *t* so long as we live in this World, where we have temptations to the contrary.

13 \* Looking for that blessed hope *u*, and the \* glorious appearing of the great God, and our Saviour Jesus Christ *w*.

\* 1 Cor. 1. 7.

Phil. 3. 20.

*u* The object, or end of our hope, the Salvation of our Souls, Gal. 5. 5. Col. 1. 5. *w* And in order thereunto, looking for the coming of the great God, and our Saviour, Jesus Christ, to the last Judgment. The same person is here meant by the great God, and our Saviour Jesus Christ. 1. It is he whom God hath appointed to be the Judge of the Quick and Dead. 2. *Ἐμφανέσθαι*, by us translated appearing is attributed only to the second person in the Blessed Trinity, 2 Thess. 2. 8. 1 Tim. 6. 14. 2 Tim. 4. 1, 8. from this Text the Divine Nature of Christ is irrefragably concluded, he is not only called God but *ὁ θεὸς ὁ μέγας*, the Great God, which cannot be understood of a made God.

14 \* Who gave himself for us *x*, that he might redeem us from all iniquity *y*, and purify unto himself *z* a peculiar people *a*, \* zealous of good works *a*.

\* Gal. 1. 4. &

2. 20.

† Exod. 15. 16

& 19. 5.

\* Eph. 2. 10.

*x* Which great God and Saviour Jesus Christ was not only sent and given by the Father, John 3. 16. but freely gave up himself to be incarnate, and to dye for us, *ὁ παῖς ὁ γεννηθεὶς*, in our stead to dye. *y* That by that price he might purchase Salvation

tion for us ; delivering us both from the guilt and power of sin, who were Slaves and Captives to our Lusts. *z* And that he might *purifie* to himself, *λαον μεμολον*, we Translate it a *peculiar people*, some translate it an *egregious, famous, principal people*; others say it signifieth *something got by our own labour and industry*, and laid up for our own use. Others say it signifieth something we have set our hearts and affections upon, in a special peculiar manner. *a* Studious to do, and warmly pursuing all such works as are acceptable to God, and profitable to our selves, and others.

15 These things speak, and exhort *b*, and rebuke with all Authority *c*, \* Let no man despise thee *d*.

*b* Whatsoever I have in this Epistle said unto thee, I have therefore spoke, that thou mightest speak to the same sense to others, and persuade them to the practice of them. *c* When thou hast occasion to reprove any for their errors, do not do it imperiously, but with meekness; nor yet slightly and cursorily, but shewing all gravity, and Authority. *d* And do not so demean thy self, as to give any persons occasion to despise thee.

CHAP. III.

1 Put them in mind to be subject to principalities, and powers *a*, to obey Magistrates *b*, to be ready to every good work *c*.

*a* All the supreme secular Powers at this time, were Pagans, and no friends to the Christians in their Dominions, which might be a temptation to the Christians to rebel against them, or at least not to yield them so free, universal, and cheerful an Obedience as they ought; therefore the Apostle presseth this Duty upon them, and that not here only, but *Rom. 13. 1. 1 Pet. 2. 13. b* By the former term he might understand the supreme Magistrates, by the latter, those inferior ranks; as he expresseth himself more particularly, *1 Pet. 2. 13. 14. c* To be free, and prepared to every work which is acceptable to God, and honourable in it self.

2 To speak evil of no man *d*, to be \* no brawlers, but gentle *e*, shewing all meekness to all men *f*.

*d* *Gr.* To blaspheme no man. Blasphemy is a speaking evil, whether it be applied to God or Man, though use hath obtained, that we only in common discourse speak of blaspheming God. *e* To be no Fighters, (*αυδαι...*) neither with hands, nor tongues. *f* To be modest, fair, equitable men. *f* Forbearing Wrath and Passion in their converse with all.

3 For \* we our selves also were sometimes foolish *g*, disobedient *h*, deceived *i*, serving divers lusts, and pleasures *k*, living in malice, and envy *l*, hateful *m*, and hating one another *n*.

*g* Without any Knowledge, Wisdom, or Spiritual Understanding. *h* The word signifieth as well unbelieving, as disobedient, neither persuaded to assent to the Truth, nor yet to live up to the rule of the Gospel. *i* Deceived by the deceitfulness of sin, *k* being slaves to our sensitive appetite. *l* Suffering Wrath to rest in our bosoms, till it boiled up to a desire of Revenge, and shewed it self in actions of that Nature, and pining at the good and prosperity of others. *m* Deserving to be abominated by good men, *n* and hating good men, or such as were our Neighbours, and having been so our selves formerly, we ought to pity such as still are so.

4 But after that \* the kindness *o*, and || love of God our Saviour toward man appeared *p*.

*o* *Χρηστες*. The word signifies ones easiness to do good to another. That native goodness that is in God, rendering him inclinable to love, and prone to do good unto the Sons of Men. This was in God from Eternity *p*, but appeared in his sending Christ, and then his Spirit, and in the application of Christ's Redemption to particular Souls.

5 \* Not by works of righteousness, which we have done *q*, but according to his mercy *r* he saved us *s*, by the \* washing of regeneration *t*, and the renewing of the holy Ghost *u*.

*q* Not according to our works, *2 Tim. 1. 9.* whether Ceremonial or Moral. *r* But from his own Bowels freely yearning upon persons in misery. *s* He hath put us into a state of, and given us a right to Eternal Salvation. *t* Washing us by Regeneration, as in a laver, the pledge and sign of which is in Baptism. *u* The Holy Spirit changing and renewing our Natures.

6 \* Which he shed on us *†* abundantly *w*, through Jesus Christ our Saviour *x*.

*w* Which Holy Spirit, as well for the renewing of us, as for the collation of more common or extraordinary gifts God poured out upon us abundantly, *x* Through the merits and mediation of Jesus Christ our Saviour.

7 That being justified by his grace *y*, we should be made heirs *z* according to the hope of eternal life *a*.

*y* That we, through the free love of God, having the guilt of our sins removed, and the righteousness of Christ reckoned to us for righteousness, *z* should through Adoption be made Children, then heirs, heirs of God, and joint heirs with Christ, *Rom. 8. 17.* *a* Some think that the words should be read thus, *That we according to hope should be made Heirs of Eternal Life*; because otherwise, the Text hath no object to relate to Heirs. But what should we be Heirs of, but the Kingdom mentioned *Matth. 25. 34*? Though it be true, we are no more than Heirs according to hope, nor is any man otherwise an Heir of an Inheritance, as *Heir* stands distinguished from an owner or proprietor.

8 This is a faithful saying *b*, and these things I will that thou affirm constantly *c*, that they which have believed in God, may be careful to maintain good works *d*, These things are good, and profitable unto men *e*.

*b* We had this phrase before, *1 Tim. 1. 15.* and *3. 1.* and *4. 9. 2 Tim. 2. 11.* It may be applied to what went before, or to what follows. *c* This is the Doctrine I would have thee preach, maintain, and stand to. *d* That those who assent to these things as true, and have cast their Souls upon God and Jesus Christ for the fulfilling of them, may (considering good works are the condition annexed to the promise of this Eternal Life and Salvation) be careful to practise all that God hath commanded them in all their Relations. *e* All these things are true in themselves, and profitable for men to know and understand.

9 But avoid foolish questions *f*, and genealogies *g*, and contentions *h*, and strivings about the law *i*, for they are unprofitable, and vain *k*.

*f* In the discharge of thy Ministry meddle not with idle questions, *2 Tim. 2. 23.* tending to no good edifying. *g* And stirring out genealogies, *1 Tim. 1. 4.* and *h* strifes about words, or things unprofitable. *i* Perverse disputings, and oppositions of science falsely so called, *1 Tim. 6. 4. 5.* *j* Particularly questions about the Law, the Traditions, and Constitutions of the Elders about it, these things are to no purpose or advantage.

10 A man that is an heretick *l*, after the first and second admonition, \* reject *m*.

*l* Two things make up an heretick according to the common acceptance of the term now. 1. An error in some matters of Faith. 2. Stubbornness and contumacy in the holding and maintaining of it, whether it is signified so early I cannot tell; it seems to refer to the former verse, supposing some, that notwithstanding all the endeavours of Titus, would be striving and contending for niceties about questions, genealogies, &c. *m* For such (saith the Apostle) admonish them once and a again, if they will not have done, *n* Refuse them, reject them; whether Excommunication can be certainly builded upon this Text, may be doubted, *απορριπτους* signifies no more than to avoid, reject, or refuse.

11 Knowing that he that is such, is subverted *n*, and sinneth *o*, being condemned of himself *p*.

*n* *Εξεστραται*. Is turned out of the true and right way and road, *o* and is a transgressor, and *p* condemned of his own Conscience; for he who spends his time about questions and genealogies, and strifes of words, and little questions about the Law instead of preaching Christ, is told by his own Conscience that he doth not do his duty.

12 When I shall send Artemas unto thee, or \* Tychicus *q* be diligent to come to me to Nicopolis *r*, for I have determined there to winter *s*.

*q* Of Artemas we read in no other place but of Tychicus often, they were both Ministers, one of which Paul intended to send to take care of the Church in Crete, in the absence of Titus, *r* whom he would have come to him to Nicopolis, where he designed to take up his Winter quarters, but being very loth that the Flock at Crete should for a little time be without a Shepherd, he limits the time of Titus, his setting out towards him till one of them should come into Crete.

13 Bring Zenas the Lawyer, \* and Apollos on *t* their journey diligently *u*, that nothing be wanting unto them *v*.

*t* Of this Zenas we read no more in Holy Writ, but of Apollos we read both in the *Acts*, and *1 Cor. 3. 4, 5, 22.* it seemeth they were about to go to Paul to Nicopolis. *u* The Apostle would have Titus take care that they might want no necessities that might accommodate them in their journey.



# PHILEMON.

¶ Or, to profess  
honest trades.  
\* 2 Pet. 1. 8.

14 And let ours *w* also learn to || maintain good works *x* for necessary uses *y*, that they be not \* unfruitful *z*.

*w* Either those of our Order, Ministers of the Gospel, or those that are Christians, learn *x* in the Greek it is to excel, or to be in the front, or to shew forth, or maintain, and each sense hath its patrons of note *y* for the necessary uses of the Church, or of others, or for their own necessary uses. I take their sense who would expound the phrase, maintain good works, by learn

some honest Trade to be foreign to the true sense of the phrase.

15 All that are with me salute thee. Greet them that love us in the faith *a*. Grace be with you all. Amen *b*.

*a* That love us, as we are Christians in, and for the Gospel.  
*b* The free love of God be thy portion, and the portion of all the Christians in Crete.

# PHILEMON.

## The ARGUMENT.

**T**His Epistle is different from the other Epistles, because it is written upon a particular Subject of more special concernment, that it was wrote by Paul it is not doubted, it hath what he calleth his token in every Epistle, 2 Thess. 3. 17. Who this Philemon was, is not so easily determined: Some have judged him a Phrygian, and of Coloss, see Col. 4. 9. he appeareth to have been a Minister by Paul's calling him his fellow labourer, ver. 1. his Brother, ver. 7. his Partner, ver. 17. It is conjectured that he was one in the conversion, of whom God made use of Paul as an instrument from ver. 19, where Paul tells him, that he would not say that he owed unto him his own self. He seems to have been a man of some Estate, for he kept a Servant, and refreshed the bowels of the Saints. 7. He had a company of Christians in his house, ver. 2. The time when Paul wrote this Epistle is not certain, it was when he was aged, and a Prisoner, ver. 9. from whence it is evident that it was wrote from Rome; some think it was written before the Second Epistle to Timothy. because ver. 22. he speaks of hopes that he had of being restored to his liberty, ver. 22. and in his Epistle to Timothy, 2 Tim. 4. 7. he seems to have no such hopes. He also here ver. 24. sends him the Salutation of Demas, who he saith, 2 Tim. 4. 10. had forsaken him. Others think it was wrote after that, when Demas was again returned to him, (but it is not so clear that he ever returned.) It is very probable that it was wrote about the same time with the Epistle to the Colossians, for Col. 4. chap. 4. 9. mention is made of Onesimus as a faithful Brother; there is also mention made of Marcus, Aristarchus, Epaphras, Lucas, and Demas, and Archippus, who are all named in this Epistle, and no more are here named, but Apphia. The scope of the Epistle is evident to reconcile Onesimus to Philemon. Onesimus had been a Servant to Philemon, and it should seem had wronged him by purloining some of his goods. He came to Rome, and was there converted by Paul, being a Prisoner, ver. 10. The Apostle would not detain him, being another mans Servant, but sends him back with this recommendatory Letter to his Master. This recommendation was the occasion, and is the matter of this Epistle. In the penning of which the Apostle sheweth himself as much an Orator, as he had in his Epistle to the Romans, and some other of his Epistles shewed his skill at an Argument, for the Epistle is pen'd with great art, and many Topicks are used to persuade Philemon again to receive him into his service, some such, as would incline one to think, that Paul knew this Philemon was something Covetous, and would be a little difficult to grant his request.

\* Eph. 4. 1.  
2 Tim. 1. 8.

1 **P**aul, \* a prisoner of Jesus Christ *a*, and Timothy our brother *b*, unto Philemon our dearly beloved, and fellow labourer *c*.

*a* That is, for the sake of Christ, for the Gospel, and for preaching of Jesus Christ; from whence it is evident that Timothy was come to Paul at Rome, according to his desire, 2 Tim. 4. 9, 22. before this Epistle was wrote, which manifesteth that Second Epistle not to have the last he wrote; the Apostle useth to join some others with himself in his Salutation, Softness 1 Cor. 1. 1 Timothy. 2 Cor. 1. 1. Phil. 1. 1. Col. 1. 1. 1 Thess. 1. 1. (where Sylvanus also is added) from whence it appeareth that Timothy was Pauls ordinary Companion, and the Apostle sheweth his Humility in joining the name of so young a man with his own; *c* whence we gather that Philemon was not a Christian only but a Minister, probably one of the Ministers in Coloss in Phrygia, for it appeareth Col. 4. 9. that Onesimus his Servant was a Colossian.

2 And to our beloved Apphia *d*, and Archippus *e*, \* our fellow-souldier *f*, and to the church in thy house *g*.

*d* Apphia was the Roman Name of a Woman, the naming of her before Archippus (a Minister) makes it probable she was Philemons Wife. *e* It appears this Archippus was a Minister from Coloss. 4. 17. *f* He calleth him his fellow-souldier, because he was engaged in some of those many dangers Paul incountried, but we are not told in Scripture which *g* All those Christians that live in thy Family, we have the like expression, Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15. the Apostle doth not always by the term Church signifie a body under Ecclesiastical Discipline, but sometimes calleth a Company of Christians ordinarily converting together by that Name. Those who think the body of the Church were wont constantly to meet in Philemon's House, seem not to consider how the dangers of those times made such a thing hardly practicable.

3 Grace unto you, and peace from God our Father, and the Lord Jesus Christ *h*.

*h* The common salutation, vid. the notes on Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2, &c.

4 \* I thank my God, making mention of thee always in my prayers *i*.

*i* See the Annotat. on 2 Tim. 1. 3.

5 \* Hearing

\* 1 Thess. 1. 2.  
2 Thess. 1. 3.

# PHILEMON.

\* Eph. 1. 15.  
Col. 1. 4.

5 \* Hearing of thy love *k* and faith *l*, which thou hast towards the Lord Jesus *m*, and toward all saints *n*.

*k* Thy love to God and to the Saints, *ver.* 7. the Apostle putteth Love here before Faith, contrary to the true order of those spiritual habits, for Love must be the Fruit of Faith which worketh by love, and to his own order in other places, 1 Tim. 2. 7. 2 Tim. 1. 13. possibly to shew us that he spake of that Love, which is conjoined with Faith, and of that Faith, which sheweth its truth by Love. *l* Faith in Christ. *m* That Faith which thou hast in Christ, reposing thy confidence in him for Salvation, and that love which worketh in thee towards Christ. *n* And is seen in thy readiness to do good to all Christians, such especially as are Saints indeed, because thy goodness extendeth not to God, thou shewest it to the Saints that are in the Earth, and to the excellent like David, Psal. 15. 2.

6 That the communication of thy faith *o*, may become effectual *p*, by the acknowledging of every good thing which is in you in Christ Jesus *q*.

*o* The word sometimes signifieth communion, in all which there is a mutual communication betwixt those with whom the communion is. That thou mayest declare that thou hast the same common Faith with us, thou communicatest the fruits of it. *p* And shewest that it is not a dead inoperative Faith, but the true Faith of Gods Elect, Titus 1. 1. working by Love, Gal. 5. 6. and shewing it self by good works, Jam. 2. 18. *q* That every good thing, every good habit of Grace which Jesus Christ hath wrought in thy Soul might be acknowledged by others (the Servants of Christ) to whom thou declarest thy Love and Goodness.

7 For we have great joy, and consolation in thy love *r*, because the bowels of the saints are refreshed by thee, brother *s*.

*r* Thy Love doth not extend only to the poor distressed Saints helped, and relieved by thee, but it hath its effect upon others together with my self, it is a wonderful joy and comfort to us to hear, that God hath so opened, and enlarged thy heart, the fruit of Grace in one, are a true cause of joy, and thanksgiving to all Christians, because God by them is glorified. *s* The Saints, or the bowels of the Saints, *ἀνὰ τὰ σπλάγχνα*, are brought to a rest, as travellers after their journey, or labourers after their days labour, when they come to sit still.

8 Wherefore, \* though I might be much bold in Christ *t*, to injoin thee *u*, that which is convenient *w*.

*t* In the Greek it is wherefore having much *ἐμπόνητα*, boldness, liberty or freedom of speech, or much power and authority or right as Heb. 10. 19. for Christs sake, being Christs Apostle, or speaking for the sake of Christ. *u* To command thee, authoritatively. *w* Τὸ δέονον, things that are expedient, or convenient fit for thee to do. My Office authorizeth me in such cases.

9 Yet for loves sake *x* I rather beseech thee, being such a one as Paul the aged *y*, and now also a prisoner of Jesus Christ *z*.

*x* Writing to thee in a cause of Love, where so good, and charitable a man may have an opportunity to express his charity. Or rather, out of my Love and Kindness to thee, persuading me that I need not use my Apostolical authority to such a brother, and friend I beseech thee *y* being such a one as Paul now much in years, and not like to trouble thee long with any request. Or Paul the Elder by office, one who is thy brother in the Ministry. *z* And now a Prisoner for Christs sake, and so can not personally speak to thee, and I know such is thy piety, that my being a sufferer for the sake of Christ, will not render my petition to thee less acceptable or to be regarded less.

10 I beseech thee for my son Onesimus *a*, \* whom I have begotten in my bonds *b*.

*a* Onesimus lately thy servant (the same mentioned Col. 4. 9.) but my Son. *b* Not naturally, but spiritually, to whom I have been a spiritual Father, and begotten him to Christ in my old age, and while I have been here suffering as a Prisoner.

11 Which in time past was to thee unprofitable *c*: but now profitable to thee and me *d*.

*c* Ἀχρεὺς, he uses a soft word, for it appears *ver.* 18. he had wronged him; taking away some of his Goods, and running away with them, without Philemons knowledge, which made him doubly criminal. *d* But now *εὐχρηστὸς*, profitable, one that may be profitable to thee having learned Christ. and to me, who have used him in my service, and whose conversion will add to my crown.

12 Whom I have sent again *e*: thou therefore receive him *f*, that is my own bowels *g*.

*e* He comes not of his own head, but upon my persuasion, and upon my errand *f* I therefore beseech thee, to receive him kindly, and entertain him in thy house. *g* Whom I love, as I love my own Soul, thou canst not therefore be unkind to him, but it will reflect upon me.

13 Whom I would have retained with me, that

in thy stead, he might have ministered unto me in the bonds of the gospel *h*.

*h* I have such an opinion of his sincerity, that I would willingly have kept him with me that he might while I am a Prisoner for the Gospel of Christ, have done these offices for me, which thou wouldst have done, hadst thou been here.

14 But without thy mind I would do nothing *i*, \* that thy benefit should not be as it were, of necessity but willingly *k*.

*i* But he was thy servant, and I would not do it without thy knowledge, and consent, that it might not be thought that thou hadst done me a kindness necessarily, but that thou mightest do it freely, which seems to argue that St. Paul expected, that he being reconciled to Onesimus should send him back to Paul: unless he means the benefit done to Onesimus, in not revenging the wrong he had done him should be of Necessity because he was out of his reach, but freely having him first in his power.

15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever *l*.

*l* Onesimus in departing designed no such thing, but possibly God in the wisdom of his Providence suffered him to depart from thee, and to fall into theft, that he might upon that occasion come to a quicker sense, and conviction of sin, and see a need of a Saviour and being turned from sin unto God, and embraced Christ our common Saviour, thou mightest receive, love, and embrace him *for ever, this ever*, in this life, that is, so long as you both should live.

16 Not now as a servant *m*, but above a servant *n*, a brother beloved *o*, specially to me *p*, but how much more unto thee, both in the flesh, and in the Lord *q*.

*m* Not now merely as a Servant. *n* But as one that deserveth much more kindness than a Servant. *o* Being a Christian deservedly to be loved. *p* Especially of me who have a spiritual relation to him, as the instrument of his conversion, and as he hath been useful in ministering to me in Prison. *q* But how much more to thee to whom he stands not only in the relation of a Brother, being converted to the Christian Faith, but in the flesh, as thy Kinsman, or thy Servant, or one of thy Family, or thy Country man, one of the same Town and Place.

17 If thou count me therefore a partner *r*, receive him as my self *s*.

*r* κοινωνός, one with whom thou hast communion, a partner in the same Grace of the Gospel, and in the same trials and afflictions of the Gospel. *s* Do not only forgive him, but kindly entertain him, who is my friend, as thou wouldst do my self.

18 If he hath wronged thee, or oweth thee ought *t*, put that on my account *u*.

*t* If he hath any way been unfaithful, if he hath taken any thing from thee, or be in thy debt. *u* Charge that upon me, let me be accountable to thee for it.

19 I Paul have written it with my own hand, I will repay it *w*, albeit I do not say unto thee, how thou owest unto me even thy own self besides *x*.

*w* Thou hast it here under my hand, I take upon me to satisfy thee Onesimus his debt, yet *x* I could tell thee, that thou owest me more than it can be, even thy own self, God having made use of me as an instrument to convert, and turn thee unto God. Such persons are great debtors to their spiritual Fathers, Rom. 15. 27.

20 Yea, brother *y*, let me have joy of thee in the Lord *z*: refresh my bowels in the Lord *a*.

*y* The particle *καὶ* is used in swearing, affirming, persuading, intreating, the latter seemeth here most proper, as much as of all love, brother. *z* It will rejoice my heart, to see thee charitable and obedient to my Monitions, let me have a spiritual joy from thy satisfaction of me in what I desire. *a* Either Onesimus whom *ver.* 12. he had called his bowels. Or my inward man.

21 \* Having confidence in thy obedience *b*, I \* 2 Cor. 7. 16. wrote unto thee, knowing that thou wilt also do more than I say *c*.

*b* I have not written this without a confidence that thou in this thing wilt do what I desire of thee. *c* But I write it out of my affection to poor Onesimus, and desire to help him not doubting of thy readiness to do the thing.

22 But withall, prepare me also a lodging, For \* I trust that \* through your prayers I shall be given to you *d*.

*d* This would incline one to think that this Epistle was written, before the second Epistle to Timothy, for there chap. 4. 5. 7. 8. he seems to have other apprehensions: yet it is plain Timothy was with Paul, when he wrote this, which he was not when that second Epistle was written, as appears from chap. 4. c. 21. Here upon a confidence that through the help of the Churches Prayers

\* 2 Cor. 5. 7.

\* Phil. 1. 25.  
and 2. 24.

\* 2 Cor. 1. 11.

\* 1 Thess. 2. 6.

\* 1 Cor. 4. 15.  
Gal. 4. 19.



## P H I L E M O N.

Prayers, he should again come to them, he writeth to *Philemon* to prepare him a Lodging.

23 There salute thee Epaphras my fellow prisoner in Christ Jesus *e*.

*e* We read of this *Epaphras*, *Col. 1. 7.* where he is called *Pauls fellow Servant*, and a faithful Minister of Christ, he was with *Paul* at *Rome*, *Col. 4. 12.* but there is no mention of him as a Prisoner, but now he was a fellow Prisoner with *Paul*, either in the same place, or upon the same account.

24 Marcus, Aristarchus, \* Demas, Lucas my fellow labourers *f*.

\* *Col. 4. 14.*

*f* All Ministers of the Gospel, they are also named, *Coloss. 4. 10, 14.* they were all at this time at *Rome* with *Paul*, see *Acts*

*12. 12, 25. and 15. 37, 39. and 19. 29. and 20. 4. and 27. 2. 2 Tim. 4. 10.*

25 The grace of our Lord Jesus Christ be with your spirit. Amen *g*.

*g* See the Notes on *Gal. 6. 18.* see also *Rom. 16. 24. 1 Cor. 16. 23. Phil. 4. 23. 2 Thess. 3. 18.* with your spirit is the same as *with you*. By the grace of our Lord Jesus Christ, he means the spirit of Christ in all its gracious emanations, we have his meaning fully, *2 Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all.* Amen, is a particle of Praying and affirming, by which he declareth his earnest desire it might be so, and also his Faith that it should be so. Nor doth he pray for *Philemon* alone, (though the Epistle chiefly concerned him) but for all those who at *Colosse* had with him obtained like precious Faith.

## H E B R E W S.

# HEBREWS.

## The ARGUMENT.

**S**OME few Greek Copies not having the Name of the Apostle PAUL prefixed to this EPISTLE, though most of them have, hath made many doubt concerning the Writer of it, as others, especially Hereticks, of its Authority. The Conjectures of those who ascribe it to Barnabas, Luke, or Clemens, &c. seem groundless; since the Character the Holy Ghost gives of its Pen-Man, and his state in Chap. 10. 24. and Chap. 13. 19, 23. is not agreeable to any of them. This is most certain, that the Apostle Paul did write such an Epistle; that it was well known to the dispersed Churches of Christ then; that it was abused by Men of corrupt Minds, as it is at this day, since the Spirit gives us an undeniable Testimony of it in 2 Pet. 3. 15, 16. That this Epistle should be it (when it is so like the rest of his Writings, when it is strongly confirming the Truth the Apostle Peter had written to them, Chap. 6. 2. & 10. 26, 27. when it is so expressive of his condition in Bonds, Ch. 10. 34. & 13. 19. Coloss. 4. 18. of his known Companion Timothy, Chap. 13. 23. Coloss. 1. 1. of his Love to, and Concern for those to whom he writes, Rom. 9. 1, 2, 3. and 10. 1. and of his known Doctrine, that Judaism had its completion in Christianity; that the Vail was rent asunder, that they might discern the Temple or Church to be laid open to Gentiles as well as Jews, as at Antioch, Calatia, &c. he taught them. Besides, that it hath the Signal by which he declareth all his Epistles are to be known, Chap. 13. 25. compare 2 Thess. 3. 17, 18. and the general consent of the Church through the successive Ages of it, entitling of him to it.) I say, that this Epistle should be it, seems not difficult to determine. It is conjectured that the reason why he prefixed not his Name to it, as to the rest of his Epistles, was, lest the great prejudice the Jews had causlessly taken up against him, as an Enemy to the Mosaical Law, would prevent their reading or weighing of it as they ought. It is directed by him to the dispersed Tribes of believing Israel, under the Name of HEBREWS, being the common one of all the Posterity of Heber by Abraham, both which Patriarchs were great Separatists from the Idolatrous World in their respective Ages, and in whose Families the Church of God was continued; a Name grateful to them, because the Lord honoured it by adding to it his Title, Exod. 3. 18. and ascribed to their Progenitor, Gen. 14. 13. of a Natural descent from whom they were most fond, John 8. 33. 2 Cor. 11. 22. And the Apostle Peter confirmeth these to be the Persons, 1 Pet. 1. 1, 2. compare 2 Pet. 1. 1. and 3. 15. Written this was in the Greek Language, as his other Epistles, it being then the most diffusive Dialect in the World, and especially the common one of these Hebrews, Acts 6. 1. as Josephus himself testifieth; though the Greek Idioms themselves, and the Translation of other Words in the Epistle shew it abundantly. For the Time of his Writing it to them, most likely it was after his appearing before the Emperour Nero at Rome, 2 Tim. 4. 16, 17. during his Liberty, Acts 28. 30. Upon Timothy's dismissal to them, Chap. 13. 23. and before the First of the Ten bloody Persecutions, Chap. 12. 4. about the same Year wherein he dispatched other of his Epistles to the Churches.

The Design of the Apostle in this Epistle is fully to discover to the Believing Hebrews, that they had not lost by renouncing Judaism, and turning Christians, since the whole Oeconomy of Moses was designed but to lead them to the Lord Jesus Christ, and to be perfected in Him; He being the Truth and Substance of all those Shadows. To confirm them in the Faith of this, and to encourage them more cheerfully to undergo those cruel Persecutions, in loss of Goods, Liberty, Relations, Estates, Country, and Life it self, which their Enemies would pursue them with for it; he shews them, that it was never God's purpose to have the Earthly Mosaical Church-frame to continue in the World; it being weak and insufficient for Priesthood, Sacrifice, Ordinances, Ceremonies, to purge their Conscience, and to bring them unto God, but to be a Type of, and a Guide to a better, which he did resolve to pitch by his own Son, even that Heavenly one, in which both Jew and Gentile should acquiesce, and which should continue immovable to the end of the World. In handling which he instructs them, first, in the transcendent Excellency of his Person and Offices. In respect of his Deity, Chap. 1. Of his Humanity exceeding Angels, Chap. 2. As a Prophet exceeding Moses, Chap. 3. v. 1. to Chap. 4. 14. As a Priest exceeding Aaron, Chap. 4. v. 14. to Chap. 5. 10. As a King and Priest exceeding Melchisedeck, Chap. 5. 10. to Chap. 7. 28. Secondly, He instructs them in the Doctrine of the Heavenly Church-frame pitched by him, with its Appurtenances, which exceeded the Earthly Mosaical one: In respect of Covenant most excellent, Ch. 8. Of Gospel-Sacrifices, Ordinances, and Administrations for Efficacy, exceeding all the Levitical ones, Chap. 9. v. 1. to Chap. 10. v. 19. where he proceedeth to improve and apply his former Doctrine, that they might answer their high Priviledges by the performance of proportionable Duties, becoming this great Gospel-Minister and his Heavenly Church-frame, from Chap. 10. v. 19. to Chap. 13. v. 20. concluding the whole with solemn Prayer to God, for his enabling of them to the performance of these Duties, Ver. 20, 21. Adding his desire of their candid acceptance of this Epistle from him. Comforting them with Timothy's dispatch to them, and his own hopes of seeing them: Giving them the Churches usual Salutations, and his own Valediction, whereby he discriminateth and closeth all his Epistle.



CHAP. I.

**G**OD *a* who at sundry times *b*, and in divers manners *c*, spake *d* in time past *e* unto the Fathers *f* by the Prophets *g*.

*a* The Apostle designing the Conviction of these Hebrews by this Discourse, enters on it solemnly; that if a God can awe them, the consideration of Him should gain credit to his Doctrine. The God he speaks of, is to be apprehended here *Personally* as well as *Essentially*, God the Father, the one admirable Sovereign, Immutable Being, the Author of first and second Revelation; Order is kept here in the subsistence of the Relations, as in their Works. *b* *Ποικίλως*, by many parts, turns and changes of Time, Seasons and Opportunities, and by many parcels of Revelation; God's Will was discovered by Piece-meal, and not all at once. He vouchsafed one Promise to Adam, and so gradually opened farther to Enoch, Noah, Abraham, David pointing out a Christ to come, to come of Abraham's Seed in David's Family: He discovered here a little and there a little, *Isai.* 28. 13. *εὐαγγελίζεσθαι*, suitable to the manifold Wisdom of God, in divers forms and manners was his Revelation to them; sometimes by sensible representations to them waking, as by Angels, Fire in the Bush, the Pillar of Fire, and Cloud. Terribly, as at Mount Sinai, *chap.* 12. 18, to 22. Sometimes by Dreams and Visions, *Numb.* 12. 6. By *Urim* and *Thummim*, by Voice from the Ark, by Types and Signs from Heaven, by Riddles, and dark Speeches, and Levitical Ceremonies; sometimes by immediate insapies on the Soul, powerfully influencing it with a Divine Light. *d* Revealed and declared infallibly his Mind and Will concerning the way of Mans Salvation, which his Wisdom contrived, and his Will decreed. *e* All that time past, between Adam and Christ, about 4000 years before. *f* The Holy Ancestors of these Hebrews, from Adam, down along the Old-Testament Church of God; The Believers of old, such as are registred, *chap.* 11. and all like them to the times of Christ, from *Gen.* 3. 15. to that time. *g* All those Holy Men to whom, and by whom God revealed his Will to his Church throughout the successive Ages of the Old Testament day, such as were but God's Servants, *chap.* 2. 4. and had his Will and Mind by measure, who as they preached God's Will were God's Mouth, as they wrote it were God's Scribes, as Abel, Enoch, &c. before the Flood, Noah before and after, Abraham, Isaac, Jacob, Moses, David, &c. to these did God infallibly declare it, and they did infallibly deliver it to the Church by Word and Writing; God was by gracious inhabitation in them, in their Hearts, Tongues and Hands, 2 *Per.* 1. 21.

**2** Hath \* in these last days *b* spoken *i* to us *k* by his Son *l*, whom *m* † he hath appointed *n* heir *o* of all things *p*, by whom *q* also he made *r* the worlds *f*.

*b* The Gospel-day, last, as after the days of the old World, and after the Law given to Israel by Moses; the days of the fourth Kingdom of the Roman Empire, in the height of which Christ came into the World, and at the end of it shall accomplish his Kingdom, *Dan.* 2. 40, 44. The last, because the Perfection of those Types which went before, when Christ sat in the Church that Religion which must remain unalterable to the end of the World, *chap.* 12. 25, to 29. The best days for clearest Light and greatest Mercies: *i* Revealed his Will to us once and intirely, *John* 1. 17, 18. *Jude* v. 3, 4. Discovering the excellent things of God more clearly than they were before, *Ephes.* 3. 3, to 11. 1 *Per.* 1. 10, 11, 12. *k* The believing Hebrews were so favoured beyond their Fathers, to have the best Revelation of God in Christ made to them, *Math.* 13. 16, 17. *Luke* 10. 23, 24. *l* Our Lord Jesus Christ, who cometh out of the Father as a Son, *John* 1. 14, and 16. 28. He is his Bosom-Son, nearest his Heart, *John* 1. 18. the compleat Word of him creating the new World as well as the old, *John* 1. 1. His Wisdom who teacheth without any mistake, declaring all of God, being Truth it self, and exhibiting of it, what he hath seen as well as heard, *John* 3. 11. *m* This Son who naturally issueth from his Father by a divine and an unutterable Generation, *Prov.* 8. 22, to 32. and 30. 4. On him all the Fathers love doth terminate, *Colos.* 1. 13. He is to be the Founder and Builder of God's Family, propagating Being to a Holy Seed for him, *chap.* 3. 3, to 7. *n* The Father hath chosen and ordained him as God-Man to Heirship by an inviolable Ordinance of his Decree, as 1 *Per.* 1. 20. compa. *Ephes.* 1. 10. Giving him thereby Right and Title to all things, appointing to him His Nature, *chap.* 2. 16. compa. *chap.* 10. 5. His Offices in this Nature, his Kingly, *Psal.* 2. 6, 7. His Priestly, *chap.* 3. 1, 2. His Prophetical, *Acts* 3. 22, being Heir by Nature, as God the Son, and Heir by an irresistible Ordinance, as God-Man Mediator; so as he had a super-added Right from the Father, which Right he was able to make over to us, but his natural Right he could not, *Rom.* 8. 17. And he was by solemn investiture put in possession

of it at his Ascension, when he sat down on the Fathers Right-hand, *chap.* 12. 2. *Math.* 28. 18. *Ephes.* 1. 20, 21, 22. *Phil.* 2. 9, 10, 11. *o* Lord Proprietor, who hath Sovereign and Universal Power over all, being the First-Born, and receiving the Right of it in the whole Inheritance, *Psal.* 89. 27. *Rom.* 8. 29. *Col.* 1. 15, 18. The Lot and Portion is fallen to him by God's Law, the Heir being Lord of all, *Gal.* 4. 1. Being Heir of his Brethren, *Psal.* 2. 8. and the Builder and Purchaser of his Inheritance, *Revel.* 5. 9, to 14. comp. 1 *Per.* 1. 3, 4, 18, 19. Possessing the Inheritance during his Fathers Life, and making all his Brethren Heirs of it with him. *p* Of all things within the compass of God, all that God is, all that God hath, all that God can or will do. All Dominions of God, Heaven, Earth and Hell are his. He is Lord of Angels, and hath made them Fellow-Servants with us, *Ephes.* 1. 21. *Col.* 1. 18. to Himself, and ministering Guards to us, *ver.* 14. and 5. 11. *Rev.* 19. 10. Of Devils, to overrule them, who cannot go or come, but as he permits them, *Math.* 8. 31. *Col.* 2. 15. Of Saints, *John* 17. 10. *Rom.* 8. 29. Of Wicked Men his Enemies, 2 *Thess.* 1. 8, 9. Of all Creatures, *Col.* 1. 15, 16, 17. Of all God's Works, Spiritual, Temporal, Past, Present, or to Come; Pardon, Peace, Righteousness, Life, Glory; all Blessings of all sorts, for Time and for Eternity. This Son-Proprietor hath Right to, actual Possession of, and free and full disposal of them. All both in Law and Gospel his, Moses himself, and all his Work, to order, change, and do his Pleasure with. *q* His Son God-Man, a joint cause, a Primary and principal Agent with the Father, and not a meer Instrument, second in working as in relation; by this Word and Wisdom of God, who was the Rule and Idea of all things, all things were modelled, received their shapes, forms, and distinct Beings, *John* 1. 1, 2, 3, and 5. 19, 20. *Colos.* 1. 16. In the Works of the Trinity, what one Relation is said to do, the other do, but in their Order, answerable to the three Principles in every Action, Wisdom, Will, and Power. *r* Created and framed, giving Being where there was none, causing to subsist; ingetting herein his Ability for Redemption-Work. He who made the World, can remove it, *chap.* 11. 3. *ἅπαντας*, scarce to be met with in any part of Scripture but this Epistle, strictly it signifieth Ages, and things measured by Time; answer it doth to the Hebrew *עולמות* which imports both an Age and the World. So Ages are here well Translated Worlds, all Creatures and things measured by them. The Scriptures acquaint us with an Upper World, and the Inhabitants thereof, Angels and glorified Saints; the Heavenly World, v. 10. where the Morning Stars sang together, *Job* 38. 7. compa. *Gen.* 1. 1. There is a lower Earthly World, with its Inhabitants, Men, who live on the things in it. *Psal.* 24. 1. And there is a Regenerate World, the new Heavens and new Earth made by Christ, and a new Sabbath for them, *chap.* 12. 26, 27, 28, comp. 2 *Per.* 3. 13. There's Adam's World that now is, this present World, *Ephes.* 1. 21. And the World to come, which as it is made by, so for the second Adam, the Lord from Heaven, in which he eminently is to Reign, *Psal.* 8. 5, 6, 7, 8. of which see *chap.* 2. 5.

**3** \* Who being the brightness *t* of his glory *u*, \* 2 *Cor.* 4. 4. and the express image *w* of his person *x*, and † *John* 1. 14. upholding *y*, all things *z* by the word *a* of his power, when he had by himself *b* purged *c* our sins *d*, \* sat down *e* on the right hand *f* of the \* *Chap.* 10. 12. Majesty on high *g*.

*t* The same Gospel-Minister God's Son was, as to his Person, *ἀπαύρατος*, a brightness shining out, which word sets forth the natural eternal Generation of God the Son, discovering both the rise and flux of his Being: and the beauteous and glorious excellency of it: It is the same in the sight of it with the Father's, the brightness of Glory, Light of Light, Glory of Glory to Perfection, streaming from his Father incessantly; as Beams issue from the Sun, or the mental Word is the invisible brightness of that spiritual Light the Intellect. *u* Essential Glory. Light is a faint, visible resemblance of God's Essence; his manifestation of Himself in Glory hath been by Light, to Moses, *Exod.* 33. 18, 21, 22, 23; and 34. 5, 29, 30, 31. To Isaiah, *chap.* 6. 1, 2, 3, 4. To Ezekiel, *chap.* 1. 4. to 28. and 10. To Daniel, *chap.* 10. 5, 6, 8, 16, to 20. To John, *Revel.* *chap.* 1. *chap.* 4, and 5. And so Christ represented that of his Person at his Transfiguration, *Math.* 17. 1, to 7. If Created Light be glorious in the Sun, in Angels; how much more God's Essential Glory, Purity, Beauty, Light, how pleasant? But what are these to God? However the Being of God be conceived, as Wisdom, Holiness, Goodness, Justice, Power, the excellency of these above all Created Beings is this Glory: No Being is Glory but God's; this fundamental Excellency shines no where as in this Son, *John* 1. 14. By this are Father and Son declared distinct Relations, subsisting together, and Co-eternal. *w* As the Beams are with the Sun the same in time, yet are weaker, therefore the Holy Ghost adds, He is His very Image, *εικων* *ἡ* *αὐτοῦ* is an Engraven Image of the Father, every way like him; the Word signifieth a Sculpt, Print, Engraving, or Seal; intimating

\* Gal 4. 4.  
† Mat. 21. 37.

ing its distinction from what impress it, and its likeness, or parity to it, so is the Son's a distinct Relation, yet naturally and integrally having all that might liken him to his Father, Col. 1. 15. *x* The *ὁμοεικότης*, *ὁμοίωσις* of his subsistence: He is not the Character of the God-head, or of the Divine Essence, but of the Father, the Personal Subsistence in the Deity. He is one and the same God with the Father, but his Character as God is a Father, so that who seeth him, seeth his Father, John 14. 9. He the visible representation of him, Col. 2. 9. *y* The whole Work of Providence is set out by *upholding*, *ἐξου* imports *sustaining*, feeding, preserving, governing, throwing down, raising up, comforting and punishing, &c. All would have fallen in pieces on Man's sin, had not he interposed, and stop't the World when it was reeling back into nothing, Col. 1. 17. And to this instant he Preserveth and Ruleth all, *Ἰσθ*. 9. 6. John 5. 22. *z* *Τὸ πᾶν*, a full, universal, comprehensive *All*. Persons and Things, Angels, Men, Creatures good and bad, small and great, with all Events, *Ἀπ*. 17. 24, to 32. *a* Not by an articulate Voice, but his Beck, Will, or powerful Command, whereby he doth whatsoever he pleaseth: His absolute, Powerful, irrefragable Word; He Acts as easily as others speak, there is no distinguishing between this Word and Power, they went together in the Creation, *Gen*. 1. 3. 6. and do so in his Providence, *Psal*. 53. 9. and 148. 8. *b* When this God-Man, as the great Gospel High-Priest, so styled, chap. 2. 17. had, by himself alone, being Altar, and Sacrifice, as well as Priest, the sole efficient of this Work without any Assistance: He, by his Eternal Spirit offered up a Sacrifice Propitiatory to God, his Humane Nature Hypostatically united to his Divine, and expiring his Soul, he immediately entered with the Blood of the Covenant, the Holy of Holiest in Heaven, and presenting it before the Eternal Judge, made full satisfaction and expiation for sins, chap. 7. 17. and 9. 11, 12, 14, 24, 26. and 10. 10, 12, 14. *c* By his Satisfaction and Merit, removing both the guilt and stain of Sin; so as God the injured Law-giver could be Just as well as Merciful in Pardoning it, and Justifying those who Believe and Plead it from the Condemnation they were liable to for it, *Rom*. 3. 24, 25, 26. 1 John 1. 7, 9. and mortifying and killing Sin in them by his purchased Spirit, chap. 10. 10, 12, 14, 18. compar'd 1 Cor. 6. 11. *Ephes*. 5. 25, 26, 27. *d* The Sins of Men, and not of Angels: and the consequences of them removing guilt, stain and punishment, which they would fatten on us, chap. 2. 16. by his self Sacrifice. *e* After his atoning for Sinners at the Forty days end, he ascended in his Humane Nature, immortal in Body and Soul, and entered the second time the Holy of Holiest in Heaven, and there *ἑξέτασεν*, made himself to sit as High Priest in the most Honorable and Immovable State and Condition. He did not stand as the Typical High-Priest before God's Ark, but sat; and in this co-operated with his Father, and obeyed him, *Psal*. 110. 1. Angels, and Men, and Creatures, all subjected to him, *Ephes*. 1. 20, 21, 22. He doth sit quietly, *Ἀπ*. 3. 21. and surely; there is no shaking him from his ever-interceding for his, chap. 7. 25. *f* A Similitude expressing the height of Glory that this God-Man is advanced to; alluding to the State of the greatest King on his Throne in his Majesty, *Ezek*. 1. 4, 26, 27, 28. *Dan*. 7. 9, to 14. 1 Tim. 1. 17. He is exalted by the Royal Father as his Eldet Son, invested with God-like Power, Majesty and Glory, as chap. 8. 1. and 10. 12. and 12. 2. There enjoying all that Happiness, Blessedness, all those Dignities and Pleasures, *Psal*. 16. 11. Fulness of Honour and Glory, *ch*. 2. 7. Of Government, Rule and Dominion, *Matth*. 28. 18. Of all Royal and Glorious Abilities and Endowments for the managing all things: He enjoyeth all these as the Father himself doth, who ordereth all by him, so as no Creature is capable of it, *ver*. 13. All the Power of doing all things in all Worlds, is lodged in his hand. *g* In the highest Heaven is this possessed by him, and there is he to display his Glory in ordering all, *Ephes*. 4. 10. chap. 7. 26. and 8. 1. As in the happiest, so in the highest place is he to Rule for ever, our advantage is by it, *Ephes*. 2. 6. as to best of places and states.

4 Being made so much better *b* than the angels *i*, as he hath by inheritance obtained *k* a more excellent name than they *l*.

*b* This God-Man, the great Gospel-Minister is more excellent than Angels, and so must surpass all Prophets. He became thus by being surely constituted and declared, as ordained by God's Decree from Eternity, in eminency above them by actual investiture on his Ascension, *Ephes*. 1. 20, 21. A more excellent Person he is beyond any comparison for his Divine Nature, and in his Humane transcending the Angelical, on the account of the Hypostatical Union, see *ver*. 6. *i* These were Spirits likest God, and called *Elohim*, or Gods, *ver*. 7. *Psal*. 104. 4. being most Pure, Glorious, Powerful, and Heavenly Creatures, *Mark*. 8. 38, and 13. 32. 2 *Thef*. 1. 7. Of various ranks, orders and degrees, *Ephes*. 1. 21. Col. 1. 16. used by Christ as his Ministers in the delivering of his Law on Mount Sinai to Israel, chap. 2. 2. *Acts*. 7. 53. *Gal*. 3. 19.

The measure of his transcendency over these, for Person, Office and Name, is infinitely beyond expression. *k* This was his peculiar, hereditary Lot, due to him by natural Right, as the Heir and first-Born of God, justly acquired by him, and actually possessed of him, not as a meer Title but a Name descriptive of his Person, distinguishing him from, and setting him above all others, *God the Son incarnate*, *Ἰσθ*. 7. 14. and 9. 6. Lord over all Creatures in Heaven and in Earth, and under it, *Phil*. 2. 9, 10, 11. Not a simple Messenger, but a Son, *Matth*. 17. 5. John 1. 18. the Redeemer, Saviour, and Saviour of his People, *Luke*. 1. 31, 32. He is a Person of Name, famous for Power, Glory and Dignity above all others, *Ephes*. 1. 21. *Phil*. 2. 9, 10, 11. *Διαγορεύων*, *Differencing from*, and setting above all the Names of Angels for Eminency, The Arch-Angel himself a Servant and Attendant on him, 1 *Thef*. 4. 16. His is more differencing and transcending in his kind than the Name of Angels is in their kind; He is above whatever they can pretend to, and so a more excellent Prophet than they. He hath in all things as well as Name, over them the pre-eminency.

5 For unto which of the angels said he at any time *m*, Thou art my Son *n*, this day have I begotten thee *o*? And again, I will be to him a Father, and he shall be to me a Son *p*.

*m* The Apostle here proves that Christ hath a more excellent Name and pre-eminency over Angels by Scripture-Texts owned by these *Hebrews*. He had the Name of Son of God, and so had not Angels; for God the Father, who hath absolute power to give and state all excellency, never said to any Angel, so as to constitute him his Only Son by an Ordinance or Word of Power; *Sons* he may stile them, as *Job* 2. 1. and *Psal*. 89. 6. As he doth Members of his Church, *Gen*. 6. 2. and Princes and Magistrates, *Psal*. 82. 1, 6. but always in the Plural Number as he doth the Angels. *Job*. 33. 7. noting out their Power, Place and Ministry. But *Son* is singular to Christ, and incommunicable to any other. *n* This is quoted out of *Psal*. 2. 7. Thou God-Man, Thou thyself, Thou, and Thou alone (that this was spoken of Christ truly, and of David only as a Type of him, the Spirit asserts, *Acts*. 13. 34.) art my own Son, my Ever-being Son, my Son by Nature, *Rom*. 8. 32. Singularity sets out his Eminency above all, and his Propriety by Nature in him. *o* At the day of his Incarnation, *Ἰσθ*. 9. 6. *Luke*. 1. 31, 32, 35. but eminently at the day of his Resurrection, was he declared and published to be his only begotten Son with Power, *Rom*. 1. 4. and at his Ascension inaugurated the Supream, Universal King and Priest in Heaven and Earth; chap. 5. 5. posselt of a better Name, Place and Power than Angels, *Ephes*. 1. 20, 21. What Men enjoy in this kind attributed to them, is with a vast disproportion to this; *Born or Begotten* they are said to be in respect of God's operation on them, infusing Divine qualities into their Souls, but *this Son* by a generation proper to a substantial Person. *p* In another Scripture, as 2 *Sam*. 7. 14. 1 *Chron*. 17. 13. and 22. 10. It is declared, I his natural, and he my natural Son, so as they are not related to any other, as they are to each other. This in the Type was spoken of Solomon, but fulfilled in Christ, who was Universal King and Priest over his Church for ever; so David understood it, *Psal*. 110. 1. compare 89. 19, 26, to 30. He was the First-born Son, born a King; the Son of the Universal and Supream King, the Heir and Lord of all.

6 And again, when he bringeth in the First begotten into the world *q*, he saith, And let all the angels of God worship him *r*.

*q* This is a further proof of the great Gospel-Minister being more-excellent than Angels, by God's Command to them to worship Him. *Πᾶν* some refer to God the Father's Speech, as again he saith: others think it too gross a Transposition, and unusual in the Scripture, and so read it as it stands in the Greek Text, He again, or a second time bringeth, &c. This hath started a Query about what time it is that the Father saith this, and that he brought in the First-Born into the World; Some say it was at his Incarnation, others at his coming to Judgment. Considering the former proofs brought out of the *Psal*. 2. 7. and 2 *Sam*. 7. 14. it seems most fairly to be at his Resurrection and Ascension, when the Decree was Proclaimed of his being the great King; and he was actually exalted far above all Gods, whether Angels or Men; compare *Psal*. 2. 7. with 97. 1, 9. and *Acts*. 13. 33. to which agrees Col. 1. 15, 18. Then was the demonstration of what a Royal Head he was to be, and how acknowledged by all, *Phil*. 2. 9, 10, 11. *r* He powerfully and effectually publisheth his Command unto his Angels, as recorded by his Prophet in his Word, *Psal*. 97. 7. Where the sense of the Hebrew Text is full, Bow Down to him all ye *Elohim*, or Gods; which the Septuagint renders Angels, and is so quoted by Paul here; and the Spirit warrants it: so is it rendered *Deut*. 32. 43. That Translation was commonly used by the dispersed Græcizing *Hebrews*. This Title is attributed to Angels, *Psal*. 8. 5. By their Worship they do obey the Father, and own their subjection to his Son at his Resurrection, *Matth*. 28. 2. *Luke*. 24. 4.



and John 20. 12. And at his Ascension, Acts 1. 9, 10. Rev. 5. 11, 12. So that the *Worshipped* is more excellent than the *Worshippers*.

7 And *t* of the angels he saith *f*, Who maketh his Angels Spirits *r*, and his ministers a flame of fire *u*.

He adds another demonstration of the Gospel-minister's exceeding Angels, because he hath the *Name of God*, and Angels are called only *God's Ministers*: For the Creator of Angels, who best understandeth their Nature and Office by his Spirit, testifieth what they are, Psal. 104. 4. *r* He created them, such as they are, *spiritual, intellectual, and immortal Substance*, the highest in this sort and kind of Creatures. *Winds* do not here signify *Winds*, as if the Spirit compared Angels to them for their swiftness and power, but *Spiritual Intellectual Beings*, as the Son of Man is; and in this it is the *Attribute*, and not the *Subject*, that which is predicated or spoken of Angels. *u* They are but Ministers and Servants, who reveal or perform his Will to those to whom God sends them; Honourable Officers of the great King, fulfilling his Pleasure, v. 14. executing all his Commands, and going and coming at his beck, Psal. 103. 20, 21. Though they are *Seraphims*, bright, glorious and excellent Creatures, they are but the grand Officers of state in Heaven, encompassing God's Throne, waiting for his Commands, which they obey and fulfil as swiftly as the Winds or Flashes of Lightning could dispatch them; though they are stilled by the Spirit *Cherubims*, Gen. 3. 24. compare Ezek. 1. 5. and 10. 1, to 15. And *Seraphims*, *Isaiah* 6. 6. for their Light, Glory and Excellency; yet still are they Creatures, and below the Son, because his Servants.

8 But unto the Son *w*, he saith, Thy throne *x*, O God *y* is for ever and ever *z*: a scepter of thy kingdom *a*.

\* Gr. rightness  
or straightness.

*w* In the Father's Apostrophe to the Son, he giveth him the *Name of God*, and thereby is he proved to have a better one than Angels, made by, and Servants to him; and as the great Gospel-Minister hath a Kingdom in which they are his Ministers and Servants, this Proof is quoted out of Psal. 45. 6, 7. It was not to Solomon or David, but to the Son God-Man spoken by the Father. The whole Psalm is written of him, and incompatible to any other is the matter of it. It represents him and his Mystical Marriage to the Church, compare Ephes. 5. 23. to the end, Rev. 19. 7, 8. and 22. 17. *x* Some Hereticks to elude this proof of Christ's Deity, would make God the Genitive Case in the Proposition, as *thy Throne of God*, expressly contrary to the Grammar, both in Hebrew and Greek: Others glois it, that *o* *Θεός* is the Nominative Case, as, *God is thy Throne for ever*, &c. i. e. *He doth, and will establish it*: But this is Cavilling, since it is the Father's Speech to, and of his Son, describing his Nature in opposition to the Angels before. They were *Created Spirits*, but *He was God*; they were *Ministers and Servants* in his Kingdom, where he was *King*; therefore his Name and Person is better than theirs. God in the Singular, was a Name never given to any Creature, but is expressive of his Divine Nature, and his relation in the Deity being *God the Son*. *z* His Office as *God-Man*, and great Gospel-Minister, is a *Royalty*. He is a great King, Angels are Subjects of his Kingdom as well as Men, which Royalty is set out by the Ensigns of it; as here, by a *Throne*, which is an Emblem of Royal Authority, Dominion and Power whence he displayeth himself in his Kingdom. It is an Heavenly one of a perfect constitution and administration, and of eternal continuance. His it was by natural Inheritance, as *God the Son*, and as *Man united to the God-head*, he inheriteth the Privileges of that Person. This natural Dominion over all things remaineth for ever, Col. 1. 16. *a* Another Ensign of his Royal Dominion and Kingdom is his *Scepter*, which is *His Spirit* put out in his Government of the World, and in his special work of Grace, guiding and conforming through his Word and Ordinances, the Hearts of his chosen to the Will of his Father. This Scepter is subjectively *Right* in it self, and efficiently making all under its power to be rectified according to the right and pure Mind and Will of God: compare Psal. 110. 1, 2, 3.

9 Thou hast loved righteousness, and hated iniquity *b*; therefore God *c*, even thy God *d* hath anointed thee with the oyl of gladness *e* above thy fellows *f*.

*b* The Administration of this King in his Kingdom is suitable to his Throne and Scepter, it is all Goodness. For he so loved Righteousness and hated Iniquity (being righteous and Holy in himself, in Life and Death, expiating Sin, and sanctifying Believers.) So that he acts as to both of these properly from himself, perfectly and for ever. *c* It may be a reason why he so loved Righteousness, being anointed, or of his unction, because he loved the one, and hated the other; therefore *God the Son* is the Person to whom the Fa-

ther speaketh this. *d* God the Father, his God in respect of the Humane Nature, Luke 1. 35. Formed by him, Gal. 4. 4. As Mediator between God and Sinners, John 20. 17. The Head of the Church, in Covenant with God, his great Gospel-Minister. *e* So his Father anointed him with the Holy Ghost and with Power, John 3. 34. Acts 10. 38. And thereby as endowed, so exalted him above all Kings and Prophets who were literally anointed, and above all Angels, having Divine Power and Authority supereminent to all communicated to him, enjoying the best and highest Joy in all his transactions with the Father for us, and which may perfect Joy in us, John 15. 11. and 17. 13. *f* The Coheirs of his Kingdom, beyond whatever God communicated to Saints or Angels; he had not the Spirit by measure, John 3. 34. What others enjoy, it is from his fulness, John 1. 16. Luke 4. 18, 19, 21.

10 And, Thou Lord *g* in the beginning *h* hast laid the foundation of the earth: and the heavens are the works of thine hands *i*.

*g* This connective Particle joins this to the former proof, that Christ had a more excellent Name than Angels, even that of *God*. That he was *God*, he proved out of Psal. 45. 6, 7. He seconds it in this and the two following Verses, which he quotes out of Psal. 102. 25, 26, 27. The strength of which lieth thus; He who was *Jehovah*, and the great Creator of the World, is *God*; such is Christ the great Gospel-Prophet. This is evident in the Prayer recorded in the Psalm made to him, compared with the Spirit's Testimony, v. 8. the very words appropriated to *Jehovah* there, are the acknowledged works of *God the Son*, as Redemption, Psal. 102. 20, 21. Vocation of the Gentiles, ver. 15, 18, 22. *h* In the beginning of Time when that came to be the measure and limit of things, as Gen. 1. 1. Before there were any such Creatures as Angels, he was *Jehovah*, John 1. 1. And then manifested himself to be *Jehovah*. The Enemies of Christ's Deity say that the Name *Jehovah* is not in the Verse of the Psalm quoted by the Spirit; yet *Thou*, the Relative used in all those Verses, refers to *God*, the antecedent prayed to in ver. 24: and to *Jehovah*, the Name given him, in ver. 1, 12, 15, 16, 18, 19, 21, 22. of that Psalm; all importing one and the same Person. And it is well known that *Jesus*, *Lord*, doth eminently decipher the Redeemer in the New Testament; he is not an *Instrument of Jehovah* to create by, but the Fountain of all Being, *Jehovah Himself*. *i* By *Founding the Earth, and the Heavens being the Work of thy Hands* is meant the whole Work of Creation throughout the space of Six days: He was the true, full, sole and self-causality of the Earths Being, and all Creatures in it, and of the Heavens, and all Beings which are in them; He was the great Architect and Founder of them all; they were his peculiar Workmanship, Possession and Dominion, 1 Cor. 8. 6. compare John 1. 2: Col. 1. 16. If the Heavens were the Works of his Hands and all in them, then he was the Creator of Angels, and therefore must be for Person, Name, and Office, more excellent than they.

11 \* They shall perish *k*, but thou remainest *l*: \* *Isa.* 34. 4 and they all shall wax old as doth a garment *m*.

*k* The Heavens themselves instanced in, as containing the most excellent part of the Creation (such as the Gentile Philosophy esteemed incorruptible) are mutable, as by the various Changes, not only in the Aery part of it, but in the Ætherial, doth appear: The glorious Lights in it have their spots and rusts, as the Sun it self, both increasing and diminishing upon them, and so as to their present, natural frame, are changeable, perishable and dissolvable, *Isa.* 51. 6. *Matth.* 24. 35. *l* But the Son *Jehovah* is unchangeable, hath a steadfast Being, such as never loseth its state, no Term is set for the ending of him. His Immutability proves his Deity. *Remainest* is an expression of present Time, denoting constant abiding. He was before, in, and after all Ages immutable, *Lam.* 5. 19. chap. 13. 8. *Jesus Christ, the same yesterday, this day, and for ever.* *m* The Antiquation of a *Garment* is a Metaphor borrowed, to show the corruptibility of the Heavens; A *Garment* wears and decayeth with use in a tract of Time, it changeth its Fashion, is another thing as to its matter and form: so will the Heavens, as to their form and face decay, they are gradually coming to an end as to what they are now, 2 Pet. 3. 7, 10. That which decayeth and waxeth old, is ready to vanish away; so these Heavens do. chap. 8. 13.

12 And as a vesture *n* shalt thou fold them up, and they shall be changed *o*; but thou art the same *p*, and thy years shall not fail *q*.

*n* *Παιδαῖον* is an upper Garment, Cloak, or Coat, which a Man puts on, or casts off at his Pleasure; when it is of no more use it is folded up and laid by: So the great Gospel-Minister, *God the Son incarnate*, shall roll up the natural Heavens when useless, and lay them by. *o* By him they shall be altered, and made more glorious by new modelling them, changing of them into a better state, *Isa.* 34. 4. and 65. 17.

and 66. compare 2 *Per.* 3. 10, 12, 13. *p* The Identity of this Person is opposed to the Changeableness of excellent Creatures, and sheweth him to be what he is here entitled, *Jehovah*, ch. 13. 8. His Assumption of the Humanity of his Person, made no Alteration in him, being still the same most excellent Person as ever. *Mal.* 3. 1, 6. 1 *Cor.* 12. 5. *q* As the Being of God the Son is not measured nor terminated by Years or Time, so, in respect of his Humanity, the Years which were the Measure of it shall never fail; for being raised from the Dead, he shall die no more, but abide for ever, *John* 12. 34. and *Isaiah* as fore-told, *Luke* 1. 33. 1 *Per.* 4. 11. How transcendently excellent is He, who is immutable and eternal, for State and Name above Angels.

13 But to which of the Angels *r* said he at any time *s*, \* Sit thou at my right Hand, until I make thine enemies thy foot-stool?

*r* This introduceth the last Demonstration of the Gospel-Minister's Preeminency for State, Office, and Name, above Angels: The Form is thus; He that is God's Fellow and Right-hand Man, is more excellent, and hath a better Name than those who are only Ministers to his Saints. This to be the State of Christ he proves here; for to none of the Angels did *Jehovah* ever say this, He never gave them that Honour by his Word. It is an Interrogatory Challenge to the Hebrews to produce that Text in Scripture, which doth assert, that at any Time in any Place God gave such an honorary Word to Angels: This was impossible for them to do. *s* Though God the Father never said this to any Angel, yet did he say this, and records it in Scripture to the Lord Christ. And it was a Word to him *constitutum Rex*, fixing the very Thing. This is recorded in *Psal.* 110. 1. where God's powerful Word setled Christ in the Honour, Glory, and Dignity of Universal Lordship over Angels and Men, so as to reign over them, 1 *Cor.* 15. 25, which Administration he is now in the Flesh solemnly managing at the right Hand of his Father, *v.* 3. ever since his Ascension, and so is to continue. *t* During all the Time of this World, until by his Power he reduce, subdue, and subjugate all to him, even every Thing and Person that should be adverse to his Sovereign Person and Kingdom, all Devils and Men, subjugating of them to the basest Condition, to be trod under his Feet, as Mire in the Street, utterly destroying them, when he glorifieth his Saints, 2 *Thess.* 1. 7, to 11. The term of this Word, *until*, doth not denote the end of his Reign, as if after this he should not reign, but is declarative of his Reign all the Time before: Though his Enemies were many and strong, yet it is said, 1 *Cor.* 15. 24, 28: *That then he shall deliver up the Kingdom to his Father.* As to his natural Kingdom, which is his, as God the Son, that is, equally enjoyed with the Father, and that for ever, there is no End of it: But as to his Mediatorial Kingdom given him by choice, and in a special manner appropriated to him as God-Man for his Season, this, when his Work is done, and all his Enemies subdued, he will resign unto the Father, that God may be all in all.

14 \* Are they not all ministering spirits *u*, sent forth to minister for them *w* who shall be heirs of salvation *x*?

*u* The Apostle here proves, that Angels are but Ministers to the great Gospel-Minister, and to the Members of his Body the Church, and so must be meaner than him for State, Nature, and Name. This Negative Interrogation is a vehement Assertion. The Nature, Dignity and Office of Angels were well known to these Hebrews out of the Old Testament, and which he repeats: they were for Nature *Spirits*, intellectual, active, incorporeal and incorruptible Creatures, yet though so excellent, were still Creatures; whereas Christ was an *un-created Spirit*, and they were but Servants to him their Lord; and though there be Degrees and Orders among them from the Archangel to the lowest Angel, they are every one of them single, and all of them together Servants to Christ, and so they own themselves to be, *Rev.* 19. 10. and 22. 9. *w* And so they move all at his Order; and go and come at his Command. Their Employment directed by him; he sends them forth to deliver his Errands, *Acts* 5. 19. and 12. 7, 11. to reveal his Will, to them, *Rev.* 1. 1. *Psal.* 103. 21. &c. All the parts of Ministry to which he appointeth them, they cheerfully, swiftly, and effectually perform. *x* Such as God hath chose and called to be Children to himself, and Joynt-heirs with his holy Son, as have a Right to, are fitting for, and shall be at last posselt of eternal Glory; these Angels are to serve and help them on for to attain it, they themselves being elect in and by Christ unto this end, 1 *Tim.* 5. 21. and 2 *Tim.* 2. 10. All which demonstrate him to be a more excellent Person, and to have a more excellent Name than they.

CHAP. II.

1 Therefore *a* we ought to give the more earnest heed *b* to the things which we have heard *c*, lest at any time we should let them slip *d*.

*a* In this and the three following Verses the Apostle applyeth the Doctrine of the great Gospel-Prophecy being more excellent for Nature and Person, than any, or all the Angels in respect of his Deity; and from thence inferreth the Duty, that since God speaking by the Prophets, is to be heard by those to whom he sends; how much more when speaking to them by his Son-Prophecy, who so infinitely excelleth not only all Prophets, but Angels too? *b* We Believers who know the things spoken to be good for us, whether Apostles, Ministers, or Christian-Members, by the indispensable necessity laid on us by God's Precept, are obliged more abundantly, exceeding abundantly, than formerly they had; more than they gave to Moses and the Legal Ministry, exceedingly beyond that, 2 *Cor.* 11. 23. *Ephes.* 3. 20. to give heed with an attentive and intent mind, so as to have hearts fastned to what was diligently considered or before received, believed; heeding them so as to retain and practise them; so to believe, profess, be, keep and do what he speaks from the Father to them, having Souls knit and cleaving to them, *James* 1. 22, 25. *c* All that Mind and Will of God which his Son revealeth to us fully, the whole Gospel-Doctrine which by himself, and by his Spirit in the Apostles, he had preached and written to them, *Rom.* 10. 14, 15, 16. *d* An act opposite to the former giving heed, which is by them to be denied, viz. their being like leaking Vessels, or having Chinks open in their Souls, letting by them slide out the most precious Gospel of Christ, as Water out of a cracked, leaky broken Vessel, or spilt on the Ground. All Forgetfulness of Memory, All Apostasy in Heart or Profession is that which the Spirit forbiddeth in this Metaphor, *μαρτυροῦμαι*. Their Danger as to their Persons is made a Motive to this Duty, *ver.* 3. and is not therefore so immediately concerned in this, though it may be implied, *for none will let the Gospel of Christ slide from them who will not, as to their Persons, slide from him at last*.

2 For if the Word spoken by angels *e* was stedfast *f*, and \* every transgression and disobedience *g* received a just recompence of reward *h*.

*e* This and the following Verse, is a rational Motive used by the Spirit to enforce the foregoing Duty, and shews the danger of their Persons by the neglect of it. For if the Law of God delivered by the Ministry of Angels to these Hebrews forefathers at Mount Sinai, *Deut.* 33. 2. as Ministers and Servants of Christ there, *Acts* 7. 38, 53. compare *Gal.* 3. 19. and all other Revelations of God's Will to Moses and the Prophets by Angels, consisting of Precepts, Prohibitions, Promise, and Comminations, the whole body of God's Laws contained in the Old Testament. The Term by which Law is expressed, *νόμος*, signifies in most of the Eastern Languages a Command as well as a Word, and *νομίζω* to Command, as well as to speak. The Force or Obligation of this Law or Word was from God the Redeemer, whose Word it was, though published and promulgated to the Church by Angels. *f* Made firm by the solemn Sanction of God with a Penalty, if any durst use it arbitrarily, or despise it; there was no violating it by Commission or Omission without being punished for it; God establishing it by fulfilling Promises and executing Judgments, *Heb.* 10. 28. Not a contumacious Transgressor of it could escape his punishment, which made the Law firm and valid, see *Deut.* 17. 10. &c. and this not only as the Law of a Creator, but of a Redeemer, establishing of it by entering into a Covenant with them by it, and they confirming it, *Josh.* 24. 22, 24. *g* Every contumacious going beside the Law, or calling it aside by commission of evil, or rejecting Prohibitions, or Disobedience to positive Laws by omission of what they required. And by a Metonymy is understood Transgressors by either of these ways. *h* A just Retribution, a righteous proportionable rendering of Punishment to them for their Sin; Evil for Evil, Death for Sin, executed either immediately by God, or mediately by his Instruments of Government, according to the exact Grains of Justice, *Rom.* 2. 5, 6, to 14. This Punishment was either inflicted on or received certainly by the Offender in his own person if capital, or in his representative Sacrifice for lesser Crimes, *Rom.* 1. 32: *ch.* 10. 28. 1 *Cor.* 10. 5, to 11.

3 \* How shall we escape *i* if we neglect so great salvation *k*, † which at the first began to be spoken by the Lord *l*, and was † confirmed to us by them that heard him *m*;

This Consequent answereth the Antecedent in *ver.* 2. but in one part of it, that which concerns the Punishment of the Transgressors of the Law, thus, *If the Word by Angels, much more*

† Gr. *emerge* out as leaking Vessels.

\* *Deut.* 27. 26.

\* *Chap.* 12:

† *Mark* 1. 14. † *Luke* 1. 2.



more the Word by the Son; and if Sins against that were punished, much more Sins against that. The Spirit including Sanction of the Gospel's Power in the Judgment which it pronounced upon its Despisers, which it could not do, if it were not established. The Interrogative, *now*, introducing the Consequent, is vehemently negative, *By no means*; or there is no possibility of our escaping in the Case proposed, to impair the close of *Isaiah* 20. 6. There is no avoiding the righteous Punishment, which the just God doth threaten Gospel Sinners with, such as is recorded in *Mark* 10. 15. and 11. 22. 24. 2 *Thess.* 1. 7, 8, 9. *Chap.* 10. 28. 29. none can escape it, neither I nor you, if such transgressors; external Offices, or Church-privileges will not excuse any from the just Punishment and Retribution of God. \* If being careless, to as to despise and make light of the Gospel, or to reject it, *Ch.* 8. 9. *Mark* 22. 5. Opposed this is to the Sins of Communion and Omission about the Law; any denial of receiving it, or of a Progress into the necessary Duties it requires, so to neglect them as to end in Apostasy. For the Gospel-Law of Christ revealing and promising Salvation to Believers, opposed here to the Law given by Angels, will make safe all spiritual good born for Time and Eternity to the sincere Believers and Obediers of it. The Gospel is called *Salvation* metonymically, because the Subject-matter of it is Salvation, *Ephes.* 1. 13. and it hath a causal Power and Virtue to save, *Acts* 13. 26. *Rom.* 1. 16. opposed to the Law, which was the Ministration of Death and Condemnation, 2 *Cor.* 3. 7, 9. being revealed by Angels under carnal Types and temporal Promises, and by reason of the Veil on their Hearts, became killing to them. The word by the Son is Salvation, because a full and clear Discovery to it. This Salvation is *eternal*, being not a tenure or temporary, but a heavenly eternal salvation, delivering those who truly obey it, from the worst of Enemies, the foretold and most lasting Punishment, and insinuating them in eternal Happiness and Blessedness in Heaven. This was great for clearness of Light, 2 *Cor.* 4. 4. and definitive Efficacy and success. † An Aggravation of the neglect of this Salvation from the Lord publishing it. It had its *Rule* and *Beginning* from the Fountain of all Truth, and was first by *Force* and *Preaching* made known to the Hebrews and such Gentiles as came to hear the Promulgation of it, *Mark* 4. 17. at Christ's solemn entering on his Ministry above three years before his Death and Resurrection. And it may refer higher; for as it was most clearly, plainly, sweetly and eminently preached by himself, beyond what was taught by the Prophets in the Old Testament, or *John*; yet he first preached it himself *in the beginning* to our Apostate Parents in Paradise, *Gen.* 3. 15. and he preached it in all the Prophets publishing of it since; yet *this Priority* may be in respect of the Ministry which he ordained to follow him, and not of that which went before. It was so preached by the Lord himself, the Mediator, Lord of Life and Death, Head of Angels, and all Principalities and Powers, the great Prophet swaying all things by the word of his Power. The Law was preached by Angels, the Gospel by God the Son himself, *Ch.* 1. 2. and so is preferred before the Law, in respect of its Ministration by the Head, not of its Authority. ‡ In *Scripture* it was made firm and authenticated by himself. The Trinity bear witness to it in Heaven, confirm it on Earth by Miracles, Signs, and Wonders, and mighty Deeds by Christ, *John* 5. 36. by his Apostles, 2 *Cor.* 12. 12. and by the Gifts of the Holy Ghost in great variety distributed to his Apostles and Publishers of this Gospel, which made their Ministration of it effectual, *Acts* 2. 1, 2, 3. compare 1 *Cor.* 12. 9. to 11. even to the Apostles and Hebrews, and to all who believe it is so confirmed. Nor is *Paul*, less the Writer of this Epistle, for that he joins himself with them, since he did hear both the Lord and the Apostles, and was confirming those of them with whom he had fellowship, and was confirmed by them, *Acts* 9. 17, 19. *Gal.* 2. 9. Christ's Disciples and Apostles heard this Gospel from him, and did witness it by preaching, writing, and sealing it with their Blood, *Philip.* 1. 12. 2 *Per.* 1. 15, 17. which Confirmation by their sufferings, was instrumental, mediate and subservient to the Miracles and Gifts of the Holy Ghost enjoyed of them, and wrought by them.

\* *Mark* 16. 20. 4 \* God also bearing them witness *n*, both with signs and wonders *o*, and with divers miracles *p*, and † gifts of the holy Ghost according to his own will *q*.

‡ Here is a further Aggravation of the neglect of the Gospel of Salvation from God's testifying to it by the Works and Gifts of his Holy Spirit: Such sin grievously, and will receive a proportionable Punishment; For God the Father, Son, and Holy Spirit co-testify with all those Instruments confirming the Gospel of Salvation, with a Testimony peculiarly fitted to it; yet in this joyned-witnessing God is the highest, and Angels only to be believed for himself. *o* By Works above Nature's reach, signifying God's being in, and approving the Gospel-Law, which they attend, *Mark* 16. 17. more numerous and glorious were these than they which confirmed the Law, *Acts* 2. 22, 43. and 4. 30. such strange Works as raised Admiration in all that saw them, and are prodigious to those that

hear of them, or read them, *Rom.* 15. 19. *p* Miraculous Works, such as are compassed only by a Divine supernatural Power, and variety of these, as healing all Diseases, raising the Dead, ejecting Devils, *Mark* 16. 17, 18. Works of as great Mercy, as Wisdom or Power. *q* As Gifts of Tongues, Prophecies, &c. 12. 6. to 9. comp. 1 *Cor.* 12. 7, 8, 9, 10. such as Nature could not furnish any with, but the Redeemer did by his Spirit, communicating them to various persons of divers kinds and in different degrees: From, by, and for himself he giveth out these wonderful Works; his will the only Rule for Time, Persons, Manner and Measure of their Distribution, allotting all their Portion. *Rom.* 12. 3. 1 *Cor.* 7. 17. and 12. 4, 7, 11, 18. *Ephes.* 4. 7.

§ For unto the Angels *r* hath he not put in subjection *s* the world to come *t*, whereof we speak *u*.

¶ The Spirit having applied the Doctrine of the great Gospel-Ministry exceeding the Prophets of old, and having a more excellent Name and Office than Angels, in respect of his *Deity*, pursues to shew these Hebrews, that he is so likewise in respect of his *Humanity*, the other Nature in his Person. This he proves negatively in this Verse. The rational Particle introducing, shews it to be a Demonstration of his excellent *Angels*, having a World to come subjected to him, which they have not; for so none of these incorporeal, intellectual, spiritual Substances so often diminished before, have, because those Hebrews were more addicted to esteem of them, and the Law ministered by them, than of God the Son incarnate and his Gospel. † This God the Father, Son, and Spirit, the Creator who formed all things, and had right of disposing all things under their proper Lord, hath not put under their ordering or Government; he never decreed, forsooth, or promised that it should be under their Authority. ‡ The World to come, must be interpreted by that Scripture, where it is asserted and proved that it was subjected to the great Gospel-Ministry, and that is in *Psal.* 8. 5, 6, 7, 8. It is a World that must consist of Heaven and Earth comp. v. 3, 6, 7. It was a World not come, when *Paul* wrote this Epistle to the Hebrews, see v. 8. it is a World distinct from this present World, *Ephes.* 1. 21. in which God-man must eminently reign. A World between this World and a heavenly one which is to come, in respect of us, *Luke* 13. 30. 1 *Tim.* 4. 8. A World to come, which the Angels have nothing to do with, as they have with this, which is greatly under their Administration; such as consists of a new Heaven and a new Earth in which dwelleth Righteousness, 2 *Peter* 3. 13. For *Peter* asserts, that *Paul* according to the Revelation given him of it, had written to these Hebrews, and eminently in this Text. And unto this do the Prophets give witness. *Isa.* 65. 17, 18. and 66. 22. and of his day of Rest and Sabbath in it, as *Ch.* 4. 7, 9, 10. to *Isa.* 66. 23. And for their Restitution in this World to come do the Creatures groan, *Rom.* 8. 19, to 23. that they may be therein under the happy Administration of the second Adam, the Lord from Heaven. And of this the *8th Psalm* doth assure us; for it is not, as some have imagined, a Representation of the State of the first Adam, but of God-man, the second Adam and his World; for Christ applyeth it to himself, and testifieth it was written of him, and is not compatible in it self to any other, *Mark* 21. 16. This World to come is an heavenly World begun by Christ to be created, when he commenced to preach the Gospel-Covenant, which Angels were not to meddle with, as they did the Law, but was only to be ministered by Men, *Psal.* 8. 2. Through whose Ministry of the Word by the Spirit is ingrafted into the sinful Nature of the Elect, a new Creature, whereby they are delivered from this present Evil World, *Gal.* 1. 4. and fitted for being Inhabitants of this new one, 2 *Cor.* 4. 6. and 5. 17. comp. *Ephes.* 4. 22, 23, 24. which hath been preparing by Christ's coming down *Heavenwards* and *Judasms* by the Gospel, *Luke* 10. 18. *Heb.* 12. 26. and bringing them into a new World of Ordinances and Church-privileges fitted for them, and called by the Spirit, the Kingdom of Heaven. It surpassing the *Sinai Church-State* as much as Heaven doth Earth; and he is now proceeding to cast down *Papism*, or *Roman Christian-paganism*, and *Mohometism*, *Revel.* 19. 19, 20, 21. and to subdue the generality of Men, both Jews and Gentiles, to himself, *Zechar.* 14. 9. *Rom.* 11. 25, 26. when this Christian heavenly Frame shall be advanced to an higher Degree by the descent of the new Jerusalem from God out of Heaven, *Revel.* 21. 1, 2. and 22. v. 1, to 6. In the which the Kingdom of Christ shall be most peaceable, glorious and prosperous. And to the rendering of it eminently so, Scripture seems to intimate, That the Bodies of the Martyrs of Jesus shall be raised, and their Souls united to them, and so be made conformable to Christ's glorified Person, *Phil.* 3. 21. comp. *Revel.* 20. 4, 5, 6. These will their Lord send down into this new World, and to have the same state in it, and to perform the same Offices to the Saints, as the Angels had, and did in the World past, *Mark* 12. 25. there to be Kings, and reign as the Angelical Thrones and Principalities did before, *Revel.* 5. 10. and 20. 4. As Priests help on the Saints Duties, and instruct them in the matters of the Kingdom of God, and so answer in Conformity to their Head, as he was forty Days

Days after his Resurrection; during whose reign in this new World the Devil shall be chained up, so as they shall not be infested, nor the Nations deceived, as formerly they were by him, *Revel. 20. 1, 2, 3.* so as there shall be no need of good Angels to oppose or restrain him. At the close of which thousand Years the Devil will be loosed for a little while, as *v. 3, 7, 8.* and infest the World, when the great Lord and King of it shall in the greatest Solemnity descend into the Air with all his Hosts of Angels, and by the Trumpet of God sounded by the Arch-Angel, the Dead in Christ shall first be raised, and the Living changed in the twinkling of an Eye; and being openly owned and acknowledged by the Supreme Judge, shall be Assessors with him, when the Judgment shall proceed by the Angels bringing Devils and all impenitent Mankind to the Bar of Christ, where the vast Accounts of them shall be cast up and audited, and on the Charge against them they shall be found speechless and convicted, so as the great Judge shall solemnly sentence them, and it be assented to, and applauded by all the Saints, *Revel. 20. 2, 11, 12, 15.* comp. *1 Cor. 6. 2, 3.* and be as gloriously executed by the ministering Angels, *Math. 13. 41, 42, 43.* And so this great king and Lord having thus shut up the Scene of this World, shall return in Triumph into the Heaven of Heavens, and there in the height of his Glory deliver up his Kingdom to the Father, that God may be all in all, *1 Cor. 15. 22, to 29.* *u* We describe it further in the following Testimony, and in this Epistle, as to some part of it.

6 But one in a certain Place testified *w*, saying *x*, \* What is man *y*, that thou art mindful of him *z*? or the son of man *a* that thou visitest him *b*?

*w* The Spirit proves affirmatively out of one of the Prophets, that with these Hebrews it might have the more weight and Authority, by an elliptical Speech, *That this World to come was subject to the great Gospel-Minister.* But to Jesus he put in Subjection the world to come, as one testifieth: This One was the King and Prophet David, a Lord and Son to whom was this Jesus, the Title of the Eighth Psalm ascribes it to him; he is not particularly named, because these Hebrews well knew it, yet he *διεμαρτυρεται*, thoroughly testified, or most expressly giving a full Confirmation of what is asserted, That Jesus is the Lord of the World to come: And this somewhere was a well-known place, and very ready with those, even Psalm 8. *x* Making it known by Word and Writing there beyond any Contradiction. *y* The Subject of David's Admiration is not the first Adam, nor any meer Man, but the Gospel-Prophet, God-Man, a most eminent One, the Messiah of these Hebrews, the Man Christ Jesus, *1 Tim. 2. 5.* and to him only are the Privileges vouchsafed, agreeable, and by him only enjoyed. For Adam had now lost his Dominion when this Psalm was penned, and was never so honoured as to have all things under his Feet, even Principalities and Powers, which Christ had, *ver. 6. Ephes. 1. 20, 21, 22.* and Christ interprets it of himself, *Math. 21. 16.* The Expostulation is resolvable. *Man is nothing in himself, that such Royalty should be assigned to him.* *z* That God should respect him, should remember and design such a Worm, and Man for so great Preference, as Union to the Deity and Universal Dominion. *a* This is the peculiar Title of the Second Adam. Adam was a Man, but not the Son of Man, but of God by Creation, *Luke 3. 38.* but the Spirit testifieth this of Christ, *Dan. 7. 13.* Lord of the Sabbath, *Luke 6. 5.* God-Man, *John 3. 13. & 5. 27.* *b* *Εμμενουμεν*, to be peculiarly inspected; and with a special care concerned for him, so industriously and with so great a Providence to afford him suitable Succour. The Form of it is an Expostulation with Admiration: *It is an Amazement at the Discovery of so stupendous Love to Man.* How emptied he himself for Sinners? This Work of Christ is the greatest Wonder and Astonishment to Angels.

7 Thou madest him *c* † a little lower *d* then the angels, thou crownedst him with glory and honour *e*, and didst set him over the works of thy hands *f*.

*c* *Ηλάττωσας*, So diminished, as it supposed the Subject to be in a higher Condition before: this no Man ever was, but the Man Christ Jesus, see *Phil. 2. 7, 8.* *d* *Επαξεν* may refer to his Condition, and to the Duration of it. He was lower a little in his Nature being a Man, and Servant in his Condition suffering and dying, yet this was but for a little while, being about thirty three years in the Form of a Servant, and three days in the Grave, *Ephes. 4. 9.* so he was lesser than the Angels in the Psalm titled *God's Son*, *Psal. 97. 7.* to whom he is here compared; tho' it be a truth he is lesser than God in the Humane Nature: *e* An Allusion to the crowning of Kings at their Inauguration, so God visibly took him up to Heaven, set him down on his Right-Hand on his Throne, and conferred on him the highest Royal Dignity, Honour and Glory, tho' the Hebrews did esteem him, *Ephes. 1. 21. & 4. 9, 10.* and *Phil. 2. 9.* *f* His Institution to his Mediatary Sovereignty and Dominion, as the Supreme Lord of all that God made in Heaven, and in Earth, to order, rule, command,

and dispose of them as he will, *Psal. 8. 6.* compare *Philip. 2. 10, 11.*

8 Thou hast put all things in subjection under his feet *g*. For in that he put all in subjection under him, he left nothing that is not put under him *h*; But now \* we see not yet all things put under him *i*.

*g* The impartial Righteous Jehovah the Father, is the Relation in the Trinity, spoken of in the Relative Thou, throughout these Verses. He is God's King, for his personal Worth and Excellencies preferred before Principalities and Powers, and every Name; before all Persons, Things, and Places, the World to come as well as this; all Angels as well as Men, all Creatures whereever in Heaven, Earth, Sea, or Hell, are under his Sovereign Dominion, they all lie at his Feet, to dispose of as he pleaseth; they are all set in Subjection to him by the Ordination of his Father; see *Psal. 8. 3, 7, 8.* *1 Cor. 15. 24, to 29. Ephes. 1. 20, 21, 22, Phil. 2. 9, 10. Col. 2. 10.* According to the Eastern Custom, as Subjects lie prostrate at the Feet of their Sovereign; so do all Creatures to him who is Lord of Lords, and King of Kings, as *Exod. 11. 3.* See the Margent, *Isa. 49. 23.* they bow down and worship him as their own Lord; but as being under his Feet, signifies the utmost Subjection of them to him, and his Triumph over them, it especially refers to his Enemies, Sins, Devils, Sinners, and Death; as Joshua a Type of him did, *Josh. 10. 23, 24.* shewing thereby what God would do with all the rest. Allusive to this is *Isa. 51. 23.* especially to all the Enemies of his Son, as *Psal. 110. 1.* and *1 Cor. 15. 25, 26.* *h* *As to his Church*, it is his Body, and tho' distant from him as Creatures, and so worshipping and honouring of him as elect Angels, yet being his Queen too, she loves and honoureth him as a Wife, *Psal. 45. 9, 11. Ephes. 1. 22, 23. & 5. 23, 24.* she hath her Subjection as well as her Dignity; she is not a Peer to him before Marriage: but as Eastern Emperours marry Slaves born or captivated, because they acknowledge no King greater than they, or equal to them; so Christ takes Sinners and makes them his Body, his Church, his Queen, who tho' for Condition are under his Feet, yet he so dearly loves them, that he takes them thence, and sets them at his Right-Hand. *i* If nothing is left unsubjected, then Angels and the World to come are subjected to him; and it is evident they are so, by their ministering to him at his Conception, Birth, Danger from Herod, Temptations by the Devil, at his Entrance on his Ministry, at his Passion, at his Resurrection, Ascension, and since his Session on his Throne, obeying his Commands, and performing his Errands, *Psal. 8. 8.* *i* It is evident to our Sense and Experience, that tho' he hath obtained this Sovereign Dominion over all on his Ascension, yet he hath not exerted his Power in utterly subjeeting and triumphing over his Enemies at present, nor in reducing all his own People to Subjection to him, yet this shall be gradually done in every Age compleatly, when he shall come to be glorified in his Saints, to punish his Enemies with everlasting Destruction, *1 Cor. 15. 24, 26. 2 Thess. 1. 7, 8, 9, 10. Revel. 20. 11, 15.*

9 But we see Jesus, who was made a little lower then the Angels *k*, † for the suffering of death, \* crowned with glory and honour *l*, that he by the grace *m* of God should taste *n* death for every man *o*.

*k* This second Application of the Psalmist's words demonstrates Jesus the Gospel-Prophet to be the Man or Adam intended by the Spirit there; and his Humiliation and Exaltation to be the matter asserted of him; see *v. 7.* *l* The Reason or End of his Diminution, in respect of Angels, for a little while; and of the necessity of his being Man, was, That he might be crucified and die, *Phil. 2. 7, 8.* to 12. and thereby merit for himself a Crown of Honour and Glory. This was given him for his giving himself to be a Sacrifice for Sin, and by his own Blood to expiate it. *m* The principal determining, which was God's good Pleasure; he alone out of his free Love and Favour to Sinners, ordered this, as *Job. 3. 16. 1 Job. 4. 9.* Therefore the Hebrews had no reason of being offended with him as they were, *1 Cor. 1. 23.* *n* A Metaphor to express to die as a Sacrifice, making Satisfaction to Divine Justice, and expiating Sins, *Isa. 53. 10.* All his Sufferings in Body and Soul, which were many and bitter, are here intended, and their Completion by Death, *Math. 26. 39, 42.* intimating by his taste of this deadly Cup, his sipping of it, but not being swallowed by it: And it is a Metaphor allusive to the Grecian Customs, who put Men to death by giving them a Cup of Poyson, as the Athenians executed Socrates. *o* To render Sin remissible to all Persons, and them salvable, God punishing Man's sin in him, and laying on him the Iniquities of us all, *Isa. 53. 4, 5, 6. 1 John 2. 2.* and so God became propitious and pleasurable to all; and if all are not saved by it, it is because they do not repent and believe in him, *2 Cor. 5. 19, 20, 21.* comp. *John 10. 15.* This was evident to, and well known by these Hebrews, as if they saw it, the Work, Concomitants and Effects of it demonstrating it. And this now

\* Phil. 2. 7, 8.

† Or, a little more inferior

\* Or, by

\* Acts 2. 32



in the Gospel is evident to Faith: It was so certainly visible and evidently true, as not to be denied but by Infidels.

\* Rom. 11. 36. 10 For it became him, *p* \* for whom are all things, and by whom are all things *q*, in bringing many sons unto glory *r*, to make *†* the captain of their salvation *||* perfect through sufferings *s*.

† Acts 3. 15.  
2c 5. 31.  
|| Chap. 5. 9.

*p* A further Reason of Christ's Humiliation and Sufferings is added, to shew the necessity of his being lower than the Angels for a while; in which the Spirit prevents what these Hebrews were apt to question, why God would have Christ thus to die &c. by adding, *Therefore it became him so to do*. It was agreeable to him, and had Unmeetness in it to his excellent Perfection; by it displaying together his Divine Wisdom, Justice, Mercy, and Power. Amongst all his Methods, he pitch'd upon this as the best, and did by it what was befitting and becoming a God to do. He likewise revealed this so becoming Decree of his by the Prophets to the Church, and it was meet to, and becoming his Truth to fulfil it, *Isa. ch. 53. Luke 24. 25, 26, 27.* *q* For the Manifestation of God the Father's Glory, whose Grace gave Christ to die for us, are all things which have a Being, and by him are all things as the Efficient and Creator of them, by his powerful Word they are. This being likewise attributed to the Gospel-Propphet, *God-Man*, *John 1. 1. and Colos. 1. 16.* By whom; it shews he is no more an Instrument in this Work than the Father, and equally Efficient with him, *Rom. 3. 27.* *r* *Ἀγαπᾷ* cannot agree with *ἀντὶ* him, for that is the Dative Case, but with what follows *Ἀγαπᾷ*, the Leader of their Salvation bringing many Sons to Glory: so that though the Father indeed glorify, yet it is most properly spoken of the Leader, to lead or bring his Company thither, and so it is written, *Ephes. 2. 18.* and *3. 12.* He shewed and led them the way wherein they were to reach it, *1 Pet. 3. 18.* who though for State were Sinners, yet made fit by Regeneration and Adoption, and have their Title from their Leader, *John 1. 12, 13.* He merited by his Sufferings both the Relation and Inheritance for them, *Rom. 8. 14, to 18. 1 Pet. 1. 2, 3, 4, 5.* and so as to bring them to that glorious State and Condition, for Persons and Enjoyments in the heavenly *Canaan* prepared for them, *Mat. 25. 34. 1 Pet. 3. 10. 1 John 3. 1, 2, 3.* *s* So their *Ἀγῶν* is a Prime Leader of many, a Person eminent for Priority and Dignity, directing and ordering all under his Power, who is the Prime of the Creation of God, *Colos. 1. 18.* having the Preeminence of all Angels and Men; he was perfected, *τελειώσας* signifieth the consecrating, or accomplishing of a Person for Office by Sacrifice; so Christ useth it, *Luke 13. 32.* I shall be perfected, i.e. sacrificed and completed in my Office by Death, so *John 19. 30.* by his Sufferings of all sorts accomplished in Death, and by the Blood of that Sacrifice was this great Gospel-Propphet made a perfect Mediator, and fitted for his officiating and ministering in Heaven for ever, herein fulfilling his Types, *ch. 9. 11, 12, 14, 15, 22, 23, 24.* comp. *Exod. ch. 27.* He in respect of saving his, is the Author, Purchaser, and Perfecter of it to them; he by his Sufferings and Death merited Salvation for them; by his Word and Spirit fits them for it; by his Intercession increaseth and applieth it, he vanquishes all Opposers of it, and puts them finally into the actual Possession of it in Glory in Heaven.

11 For both he that sanctifieth *t*, and they who are sanctified *u*, \* are all of one *w*: For which cause he is not ashamed to call them brethren *x*.

\* Acts 17. 26.

*t* For, shews the Reason of the Son's Incarnation, viz. the necessity of Union in Nature between the sanctifying Mediator and the sanctified Sinner. The great Gospel-Minister was to bring many Sons to Glory by suffering which he was not capable of, but by being united to one and the same Nature with them to whom the Penalty was due, and so he must be Head of them. This *God-man* is separating and consecrating of penitent believing Sinners from the common Mass to God, meriting by his Death for them Remission of their Sins, and sanctifying their Persons by his Spirit from their Pollutions by them, *1 Cor. 6. 11. Titus 3. 4, 5, 6, 7. Heb. 9. 14. and 10. 10, 14.* *u* Penitent believing Sinners, justified by his Blood, and sanctified by his Spirit, *Ephes. 3. 25, 26, 27.* *w* This is an Attribute of the Unity of the Principle of both these, such an one, as is proper to Man with himself, whom he sanctifieth, and not competent to Angels. It must therefore be the Principle of Humanity. He took a Humane Soul and Body and united to his Person, and so became of one Nature with us. Comp. *v. 14.* of one Humane Mass, alluding to the First-fruits offered at the Passover, or the Loaves at Pentecost, whereby all the rest were sanctified. So Christ assumed the same Humane Nature, that he might be the Head, and leading Representative of a Body of Mankind, distinguished from them by his being holy, and they sinful, and personally united to the Word. *x* The Unity of him and them in the Humane Nature, is the Cause why he

calls them Brethren, therefore they must be one, considering him in the Holiness of his Deity, and them in the filthiness of Sin, he might have been ashamed of such a Brotherhood; but by his effectual Word he adopted them into a state of Childhood and Heirship to God with himself; and in the flesh to give them that Glory, that they might be one with God, as he and the Father are one, *John 17. 22.*

12 Saying *y*, I will declare thy name unto my brethren *z*: in the midst of the church will I sing praises unto thee *a*.

*y* This brings in the Proof, that the great Gospel-Minister, Christ, *God-Man*, did call his sanctified Ones, Brethren; and was by the same Nature so related to them. The Proof is in *Psalms 22. 22.* where the Apostle asserts, Christ spoke what was said by the Prophet there; and that this Psalm concerneth him, is evident by the Application of other Passages in it to him, both by his self and the Spirit; and who reads it, may see him crucified afresh there. *z* I, as the Gospel-Propphet, who have seen thee, and am of thee, *John 1. 18.* and who only understand thy Name, will teach, and make it to be known and admired as that whereby thou art described, distinguished, and set above all other Beings and Relations to them. A Name suitable to their State and Relation unto thee and me. Thee in all thy glorious Attributes related to them as to Moses, *Exod. 34. 5, 6, 7.* especially thy Name of Father, whereby thou standest related to me and them as Brethren, fulfilled, *John 20. 17.* My Father and your Father, my God and your God. When he sent this Message by Mary Magdalene to his Apostles and Disciples, to whom he was related as a Brother in his Humanity, Sonship, and Heirship, Family and Household, and amongst whom he is the First-begotten and elder Brother. Brethren are one, and as one; and so is he and his sanctified Ones, *v. 14. Luke 1. 3, 35. John 17. 22, 23. Rom. 8. 14. v. 18. 29. Gal. 4. 5, 6, 7. Ephes. 3. 14, 15.* *a* In the respective Parts and Congregations of his Mystical Body, implicitly his Brethren. Christ and they are from one Father divine, he by Nature, they by Grace, and from one humane Parent, *Luke 3. 23, 38.* and both of one Flesh; he solemnly sung and praised his Father with them at his Supper, *Matth. 26. 30.* in that representative Church, *Mark 14. 26:*

13 And again *b*, I will put my trust in him: And again *c*, Behold, I, and the children which God hath given me *d*.

*b* This is a further Proof, that Christ's sanctified Ones are his Brethren, his exercising himself in a necessary Work proper to that Brotherhood only. They are all of the Household of Faith, *Gal. 6. 10.* Their Business is to believe in God. All who do so, are Brethren; Christ doth so, and so is a Brother to them; He and they rely on one and the same God and Father to both: He did believe, confide and rest on God, that he would help his Humanity to go through all his Works and Sufferings to the perfecting of that of Redemption. Some say he spake this in the Person of David in *Psalms 18. 2.* because the 49th verse of it is applied to Christ by the Spirit in *Rom. 15. 4.* But others think that Psalm is not so properly understood of Christ, and that these words are not found in the Septuagint, which the Apostle frequently useth as being most familiar with these Hebrews -- but that these Words of his trusting in God, and of his Children are to be found near together in *Isa. 8. 17, 18.* which Chapter is a clear Prophecy of this *God-Man* the Redeemer, and punctually fulfilled by him on Earth. This seems most rationally to be the Place the Apostle refers as to both these Texts. *c* This is the third Proof, which though it be literally *Isaiah's* Words, who complained how himself and the Children of God in his days were scorned by the World for cleaving to him, yet herein was he a Type of Christ, and in him was it eminently fulfilled. This the word *Behold* intimates, it being a matter of great weight and importance to be attended, to be considered and understood by the Church. *d* I and my Brethren, Children of the same heavenly Father, *John 11. 52. and 20. 17. 1 John 3. 1.* which my Father of free Grace chose and delivered on my Purchase, and whom he had fitted and wrought by his Spirit, to be brought home by him unto Glory, though they were the Wonder and contempt of this World, *John 17. 2, 6, 8, 9, 11, 19, 22, 24.*

14 Forasmuch then as the children are partakers of flesh and blood *e*, *†* he also himself likewise took part of the same *f*, \* that through death he might destroy him that had the power of death *g*, that is, the devil *h*.

† John 1. 14.  
Phil. 2. 7.  
\* 1 Cor. 15. 54.  
55.

*e* The Spirit having proved the Children and Brethren sanctified by Christ to be Men, proceeds to prove, That the Sanctifier of them was of the same Nature with themselves, and so confirms what he asserted, *v. 11:* That they were of one. Forasmuch as those were chosen, born of God, and given to him, adopted into his Sonship and Heirship, and by this as well as by their Humanity derived jointly with his own from Adam, his Brethren, *καὶ οὐκ ἄλλοι, these having it in common* The

The word imports the reality, integrity, unity and community they all have of the Humane Nature; they are all truly, onely, and fully Men, and every individual Person hath this Humanity. These *Flesh* and *Bloud* metonymically set out the whole Humane Nature, though the Body onely be literally expressed by it, a Body subject to many infirmities. *f* God the Son himself, *μετ' ανθρωπων*, had the next and nearest correspondent Condition with theirs, even the same as to the kind of it, as like as Bloud is to Bloud, properly and truly, onely freed from our sinfull Infirmities, as *v. 17.* This Word diminisheth him not, but sheweth his Identity, *Heb. 4. 15. μετ' ημεμων took part*, he became a Partner with the Children, and took their Nature: It is not the same word as before, *κατανομενα*, as the Marcionites and Manichees corrupt it, as if he had this Nature onely in common with them, making him onely Man. But being God, besides his Divine Nature, &c. to it he took the Humane, even their true and full Nature consisting of a Body and a Soul, and so united them, that in him they became one Person; so that hence results a double union of Christ with Man. By his Incarnation he is of one Nature with all the Humane Race, and so is the Head of them: And by his dying for them all, the Humane Race are made salvable, which Angels are not; and those who repent and believe on him, are actually sanctified and united to him, as his Elect and chosen Body and shall be saved by him. *g* By his dying on the Crofs as Testator of God's Covenant, and not by his Power as a God (which was most glorious to himself, but most ignominious to the Devil, according to the Promise, *Gen. 3. 15.*) did he abolish, or bring to nought, and render powerless without any recovery, not by taking away the immortal life and being, but the *κρην*, the strength and power to kill. For the *εξουσια*, the Authority, Right and Command, the Keys of Death are in Christ's Hand onely, and he useth the strength of this Execution in it, as to his Enemies; when Sinners become penitent Believers, then his Death satisfying God's Justice for their sin, hath executed the Power as to Death, which the Devil had by Law against them, *1 Cor. 15. 56, 57. The sting of death is sin, that gives him power; and the strength of sin is the law*, that, unless satisfied for, takes part with sin; but Christ by dying takes away the Law's enmity, removes sin, as to guilt, stain and power, and so brings to nought this Power. *h* The Prince himself set here collectively for all the rest of his evil Spirits, *Matth. 25. 41.* who by his Lies drew Man into sin, and by sin flings him to death; having therefore such power to seduce to sin, he powerfully renders Men obnoxious to death; and then, as Executioner, having them by the Law delivered into his Hands, putteth forth his strength to torment and destroy them. Christ by his Death doth with Price and Power redeem them out of his Hand, and detroys all his Works, takes possession of them, and brings them through Death to eternal Life.

*Rom. 8. 15.* 15 And deliver them *i*, who \* through fear *k* of death were all their life-time subject to bondage *l*.

*i* The effect of the former destruction of the Devil is laid down in this Verse, viz. the Childrens freedom from the fear of Death, to which, being Slaves to the Devil, they were once in bondage. He by breaking and disannulling the Devil's Power, doth really, fully and justly exempt them from the concomitant Evil, & a painfull and wasting horror, working the saddest apprehensions, and tumultuous workings of Soul from its apprehended danger of Death spiritual, temporal and eternal, when the Wrath of God doth not onely dissolve the natural Frame, but makes an everlasting Separation from himself, shutting them up with the worst Company in the worst Place and State that is possible for the Humane Mind to imagine, and that for ever, *Job 18. 11, 14. and 24. 17. Psa. 55. 4, 5. and 73. 19. and 88. 14, to 18.* *l* When they come to the Exercise of the reasonable Life of Man, and under Convictions of Sin, then these Terrors arise, and never leave affrighting or tormenting them, but makes them pass as many deaths as moments, as is evident in *Cain* and *Judas*; for they are enslaved, and in such a state of drudgery and vassalage to the Devil, the most cruel Tyrant, by their own guilt, and so are justly invincibly, and miserably held in it. Christ by his Death rescueth them from this wofull, intolerable vassalage to the Devil, and Hell, and brings them into the glorious liberty of the Children of God, *Rom. 8. 21, 25. Col. 1. 12, 13.*

*He tooketh hold of Angels* 16 For verily he *†* took not on him the nature of Angels *m*, but he took on him the Seed of Abraham *n*.

*m* The Spirit having asserted the deliverance of the Children from their slavery to the Devil, shews here the means by which it was effected, even by the Gospel-Propheet, being a Man, and not an Angel; he took their Nature to himself, that by Death he might deliver them, & *†* may signify *no where*, or in *no wife*, *ἐν παντι* is read by some, to take hold of, and so make this Work denied of God the Son, that he did not take hold of the falling Angels, to save or recover them; but the Spirit speaks not one word of lapsed Angels in either this, or the foregoing Chapter, and so it cannot refer to them; and for good Angels they never departed or fell, that he should

stretch out his Hand to save them. And it cannot be understood otherwise than affirmatively here, which must needs have another sense, because the same act is denied and affirmed. The Word therefore signifieth to assume, or to take to one, to assume or take into Union. He united not to his Person the Angelical Nature, the individual Subtance of an Angel, so as to redeem those sinning lapsed Spirits. *n* But he assumed into union with his Person the Seed of Abraham; which Seed is not to be understood here collectively, for either his carnal or believing Seed; but it is the one singular eminent Seed of Abraham, in and by whom himself, Seed, and all Nations were to be blessed, *Gen. 22. 18. comp. Gal. 3. 16. the Man Christ Jesus.* This Man, God the Son, took of the Virgin Mary the Offspring of Abraham, and united him to his Person, and of God and this Seed united into one Person, became our Lord Jesus Christ, so as he might bring the blessing of Salvation to the chosen of God in all Nations. The Assumption of this eminent Seed into the unity of his own Person, is here asserted by the Spirit, and denied concerning an Angel, there being no Promise ever made to them for it, *Zech. 13. 7. Luke 1. 31, 35. Gal. 4. 4. 1 Tim. 2. 5.* If the Verb signify *no such Assumption* in Humane Authors, as some cavil, it is because the matter to which it is here applied, was never treated on among them; and it is common with the Spirit to make words which are ordinary with Men, transcendent, when he applyeth them to the great Mysteries of God, as *Trinity, Son, Adoption, &c.*

17 Wherefore in all things it behaved *o* him to be made like unto his brethren *p*, that he might be \* a mercifull *q* and faithfull *r* high-priest *s*, in things pertaining to God, to make reconciliation for the sins of the people *t*.

*Chap. 4. 15.*

*o* The last reason why God the Son assumed and united the Humane Nature in the Seed of Abraham, to his Person, and was by it made like his Brethren, and for a little while lower than the Angels, was, that he might be capable to receive and execute the Office of Priesthood, by which reconciliation of Sinners to God was to be effected; for he could neither be a Sacrifice, nor Priest without it. *Ωρελα* signifies not onely its being necessary, but becoming, meet, convenient and right both on the account of his Mediatourship, Suretiship, Priesthood, and of his very Work, considering the two Parties whose Cause he was to manage. It was fit this Person should be God, that he might be just to God, and satisfy him; Adam had betrayed God's Interest before, he would not therefore rely on a mere Man: and Man, that he might feelingly understand the State of that Nature, and be a complete Saviour of it, *Zech. 13. 7.* By this Person God had no unfitness or disparagement in treating with Sinners, which in a mere Creature he would. For what Creature could have mediated with him? Who durst undertake it, but this Son of his in their Nature, whose Heart he engaged to it? *Jer. 30. 21.* and fittest for Man, he being near in Nature to us, and coming out of the midst of us, and by it communicating the benefit of his Mediation to us. The Intention of Christ's Merits arises from his Sufficiency, but the Extension of them from his proper personal fitness, and so reneweth Men of the same Nature with him, and not Angels. *p* A Man having a true Body and Soul like them in every thing, which was necessary to make him a complete Redeemer, agreeable to them in all things necessary to their nature, qualities, conditions and affections, like them in sorrows, griefs, pains, death. *q* Knowing and sensible of the misery of Sinners on the account of sin, pain and loss, and so inwardly touched with them, as compassionately and effectually to relieve them. How transcendent are his Bowels of Mercy, Pity and Compassion to them? Alas, Men and Angels cannot reach it! *Isa. 53. 3, 4. and 63. 9.* If he should be otherwise the least moved, and desert their Cause, or accuse, or plead against them, what a World of them must perish for ever? He tells the Jews so much, *ch. 8. 12. comp. Job. 5. 45. A Moses* may miscarry in his Mediatourship, and did so, *Exod. 32. 19* but he can never, he is always mercifull. *r* He is faithfull always to penitent Believers, as well as to God. They may safely trust themselves and their Cause with him, and depend on him, he'll never deceive them. He will satisfy God fully, and give him his due, and discharge that Trust reposed on him. And to relying Souls on him, he'll go through his Work, performing all, till they reach that for which they trusted him, *Isa. 11. 5. 1 Cor. 10. 13. 1 Thess. 5. 23, 24.* *s* An Officer that was to order Sacrifice, and all matters wherein God was concerned according to his written Law and Rule. This Priest must be a Man; and a Partnership in our Conditions, both of Temptations and Miseries, must qualify him for it; of this Office he treats largely in *ch. 7, 8, 9, and 10.* Amongst the Officers of this kind he is the Prime, Chief and Head of all that God ever had, and hath in his Person performed and fulfilled what all of them in theirs did but weakly shadow forth. He was actually in the Flesh, installed in it, of which hereafter. *t* The Compass of his Business lieth in all Divine Matters, all those wherein Sinners are concerned with God, *ch. 5. 1.* Satisfaction, Intercession and Blessing, are his great Concerns. His principal Work is to bring God and Sinners together, *ιδωσαντες* properly signifieth *to make one propitious or gracious to another by Sacrifice.* This



High Priest by the Sacrifice of himself, satisfied God's Justice, removed his Wrath, procured his Pardon as to all sins of omission or commission, however aggravated, for penitent, believing Sinners, and so makes God and them Friends, and fits them for Communion with him here, and for the enjoyment of him for ever, 2 Cor. 5. 19, 21.

18 For in that he himself hath suffered *u* being tempted *w*, he is able to succour them that are tempted *x*.

*u* The Reason foregoing the Spirit illustrates in this Verse, he is such a Mercifull and Faithfull High Priest, by being a Sufferer himself, which he could not have been feelingly, but by his being Incarnate. So many great and afflictive Sufferings never any endured but himself; he felt what Sin deserved, and would fasten on Sinners without his interposing, though he were sinless; what Terrors from God within, what Pains in his Body without did he suffer and undergo; such as are unparalleled, *ch. 12. 3.* *w* Not from any Corruption or Sin within him, *Joh. 14. 30. ch. 4. 15.* but from an inveterate Enemy, the Devil without him, and all the Instruments he used of his associated Spirits and Men: How early on the entrance on his Office did the Devil begin with him, and thought to have foiled him as he did the first *Adam*? and how did his Children tempt him, with the which the Gospel is filled in so many Pages? by these he felt what Temptations were, how difficult to avoid Sin under them, how fearfull it was to be exercised by them, *ch. 9. 7.* how much such as miscarry under them are to be pitied, what fore Evils Sin brings on the Committers of it; what succour, strength, stablishing, settlement his Brethren need under it, *Luke 22. 43, 44.* and how easily without his assistance his Tempted Ones may be foiled by it. *x* Now sensibly made fit by his own Sorrows, Temptations and Sufferings, he is powerfully inclined to help his; subjected he was to all of them, to make him feelingly, tenderly pitying of us. He had the Mercies of God before, and as if that were not enough, the Tempted Nature of a Man, to soften his Heart to pity his Brethren in their Sufferings and Temptations. These Sufferings of his had a purchasing Power and Ability in them for us, He thereby buying help and succour for us as to all ours, that should be correspondent unto his; so as by his Bloody Death under Temptation he bought off ours, either not to overtake us, or if under them, he is habitually and meritoriously thereby to succour his, most compassionately and readily giving forth all reasonable, suitable and sufficient support under, and remedy against all these Temptations, which for Sin, or from it, his Brethren are afflicted with, and come to him for help. This is the most powerfull Preservative against Despair, and the firmest ground of Hope and Comfort, that ever Believing, Penitent Sinners could desire or have; from all which these *Hebrews* might have been convinced what little reason they had to be offended with his Humiliation or Death, who was their *Messiah*; and though for State and Time a little lower than the Angels, yet in the Humane Nature was thereby exalted to be the Lord and Head above them all.

## CHAP. III.

1 **W**herefore holy brethren *a*, partakers of *\* the heavenly calling b*, consider *† the apostle c* and high priest of our profession *Christ Jesus d*.

*g* Several Uses the Holy Ghost makes from *vers. 1.* of this Chapter to the end of *chap. 4.* Of the Gospel-doctrine of God the Son incarnate, set by the Father in Office, to deal for Sinners towards God as their *Great Prophet*; the Counsel he giveth, is comprehended in the six first Verses of this Chapter; and as directing these *Hebrews* to their Duty, so farther explaining and confirming his Office to them; by comparing of him with *Moses*, and setting him as above Angels, so above him, and to be so valued, esteemed and preferred by these *Hebrews*: Seeing this great Gospel-prophet was for a little while made lower than the Angels in his Humanity, and it was infinitely beneficial to us upon the account of what he suffered in it in our stead, and purchased by it for our good; Therefore should those who are partakers of it, being related in the Flesh to him as *Hebrews* descending with them from *Abraham*, consider, but much more as Christians, believing and adopted in him to be God's Children, and sanctified by his Spirit, *1 Pet. 1. 1, 2, 3, 4.* and *2 Pet. 1. 1.* *b* And made thus a *Christian Fraternity* by the heavenly calling of them, out of the World by the Gospel; when by his Spirit he enlightned their Minds, and renewed their Wills, and made them obedient to it, so as for the temper of their Souls they are made holy, and for their Condition happy; the work of God's Power and Mercy eminently appearing in it: God therein preventing Man, so as he influenceth him to hear him from Heaven, walk worthy of Heaven, and at last to rest in Heaven for ever. *c* *Katareusis* imports not a bare single act of the Mind to think on, or understand, but a repeated one to think again and again, expressed by that Peri-

phralis of laying it to heart, pressing on their Spirits the due effort of Faith and Obedience arising out of this Observation, *Isa. 52. 15.* Of God's Messenger, his own Son sent from Heaven to be Incarnate, with Authority to execute in his Humane Nature his Prophetical, as all his Offices, and with Authority to send forth his Apostles to doe their part, *John 20. 21.* which is no more than is intimated in that Title, *the Messenger of the Covenant*, *Isa. 42. 19.* and *Mal. 3. 1.* That was to propose it to, and confirm it with them. This was he by whom *Moses* desired God's Message might be sent to them, *Exod. 4. 13.* and whom he foretold should bring it, *Deut. 18. 15 Acts 3. 22, 23.* *d* The Son is the great Gospel High Priest to deal in all matters with God for them, *chap. 2. 17.* The Offices divided among other persons in the Old Testament-Church were all united in his Person, he doth transcend them all, being a High Priest peculiar to the Called and Sanctified Ones of God, of which all preceding were faint resemblances and types; He, the most excellent Minister of the Christian Faith and Religion professed by them; being Anointed unto all these Offices in the Flesh by the Father with the Holy Ghost, *chap. 1. 9.* and being *Jesus* a Saviour, our *Emmanuel*, God on our side, saving his People from their Sins, and reuniting them to God, *Matth. 1. 21, 23. John 17. 21, 22, 23.*

2 Who was faithfull to him that *\* appointed* *\* Gr. made.* him *e*, as also *† Moses was faithfull* in all his *† Sam. 12. 6.* house *f. † Numb. 12. 7.*

*e* The Spirit inforceth the Duty counselled on them from the Fidelity of that grand Gospel-Minister in his Offices; exemplified in a Parallel with *Moses* whom he did exceed. He did most exactly perform all he was intrusted with, according to the intention and end of his Commission. He did most faithfullly reveal God, *John 1. 18.* and his whole saving Will to whom God sent him, *John 3. 31, to 34. and 5. 34. and 8. 28, 38.* As his great Prophet, *Acts 3. 22.* He has faithfullly discharged the Office of his Priesthood in sacrificing himself to atone God for Sinners, and as faithfullly intercedes for all with him unto this day, and will doe so for ever, with all truth and fidelity discharging his Trust, *ch. 7. 24, to 28. and 9. 11, 12, 14. 24, 26.* He was faithfull in fulfilling all his Types, and in changing and finishing all the Ceremonial Constitutions, and filling them up with Gospel ones, according to God's Will revealed to him about it. He was true to his Father who appointed and constituted him to these Offices, and solemnly invested him in them. *Notionally* here not signifying the making of a Creature, but the making of an Officer, the Person existing before; He puts him into this special Charge and Office by anointing him for it, *Acts 2. 36.* *f* *Moses* was the Jewish Mediatour, and brought them the Law Moral, Judicial and Ceremonial from God; as he was highly esteemed by them, so God testifieth of his Fidelity. Christ was not onely like to him in Fidelity, but as to both the truth and degree of it exceeding him. *Moses* kept to his Pattern shewn him in the Mount, and Christ fulfilled intirely his Father's Will, *John 5. 30. and 6. 38.* and is preferred to him. *Moses* was so in the whole Church of Israel, set out by this Metaphor of a House; but Christ in all God's House and Family both in Heaven and in Earth; not the least thing that concerned the Family, but Christ fulfilled; not the meanest person in it, but he careth for, and saveth it.

3 For this man was counted worthy of more glory than *Moses g*, inasmuch as *\* he who hath* *\* Zech. 6. 12.* builded the house hath more honour than the *Matth. 16. 18.* house *h.*

*g* The Spirit proves to the *Hebrews*, that the Gospel-prophet was not onely like to, but more excellent than their greatest Prophet, and who had familiarity with God beyond others, as God testifieth, *Numb. 12. 6, 7, 8.* This he proves by an undeniable supposition that God is better than Man; such is Christ; which he demonstrates by a Work of God, *His making the Church and all things.* If he made the Church, then he is better than the whole Church, and worthy of more honour than *Moses* who is but a Member of it. For *this Man* is not in the Original: *This Gospel-prophet*, who was God as well as Man, the Apostle and High-priest of Christians, was esteemed and accounted by God the Father the best Judge of worth, and who appointed him to his Offices: He treated him more honourably than *Moses*, as he deserved it, having real Excellency and Worth in himself. He was God's Son, *Moses* his Servant; he lay in God's Bosome, saw his Face, was his Fellow, *Zech. 13. 7. John 1. 14, 18.* *Moses* onely heard his Voice, and saw his Back-parts, *Exod. 33. 19, 20, 23.* and *34. 5, 6, 7.* *Moses's* Face onely shined, but Christ's Person was intirely glorious, *ver. 29. 30.* *2 Cor. 3. 7.* compare *Matth. 17. 2.* to *6. 2 Pet. 1. 17.* *h* He is the cause Principal, Efficient and Architect of this Building, not a Stone is laid in it without him. By this Metaphor of House to which it relateth, is meant God's Spiritual Building and Temple, *1 Cor. 3. 10, 16, 17.* Styled God's Household or Family, *Ephes. 2. 19, to 22.* In sum, God's Church, built by and on Christ, of which *Moses* was but one living Stone or Member, *1 Pet. 2. 4, to 8.* Therefore this Builder ought

\* Phil. 3. 14.  
† Rom. 15. 8.  
Chap. 4. 14.  
& 6. 20. & 8. 1.  
& 9. 11.



to be esteemed and honoured above the Church, of *Moses* a Member of it.

4 For every house is builded by some man *i*, but \* he that built all things is God *k*.

*i* The excellency of this Builder is evinced by his Nature and preference beyond his Building, as any Man is beyond his, for every Earthly Artificial Building, a material House built for Habitation, though it may Metaphorically and Analogically be understood of a Common-wealth, or Political one, which is contrived, framed, and raised by some Man; yet an effect can't produce it self, nor a House raise it self; both must have a Cause, both the House wherein *Moses* was faithful, and Christ's House. *k* But he who built his Church in all Ages, whether the *Israelitish* or *Christian*, and all things about it, of which we speak, and all things else, *Matth. 16. 18. John 1. 1. 3. Col. 1. 20.* He is God essentially; and Christ doing God's work and building all things, is not by Name only, but by Nature, God. The whole World is his Workmanship, but the Church is the most rare, curious and excellent Piece of it. Christ is not part of the House, as *Moses* is, but the Builder of it; He is the Creator and Builder both of the Church and Him, and so infinitely above him.

5 And *Moses* verily was faithful in all his house as a servant *l*, for a testimony of those things which were to be spoken after *m*.

*l* The Gospel-Minister doth not only excel *Moses* as much as a Builder doth his Work; but as a Son doth a Servant, proved in this, and *ver. 6.* Your great Legal Prophet, in whom many of your *Hebrews* trust, *John 5. 45.* did truly and fully reveal and do what God charged him, in ministering his Will to his Church, *Exod. 40. 16. to 34.* He did not diminish from, nor add the least to God's Charge, *Deut. 10. 12.* 7. As a Minister, *Moses* was as faithful as any God had, not a Slave or a Drudge, but a free, willing, ingenuous Servant, most intirely and obsequiously adding himself in that honourable Place and Office of great Trust, to which God called him; a Stewardly-servant, a Prophet and a Prince, inspecting and ordering all according to God's Will, in all Christ's House and Family, his Church, he is but a Servant. *m* His faithfulness was evident in his bearing true Witness to the Church, of all God made known to him, that they might not be uncertain of the Truth; even all that Truth which was more fully and clearly to be spoken by the Prophets after him, and by Christ and his Apostles; but which the Spirit shall speak to them further concerning Christ and his Church in this Epistle, *John 5. 46.* In which is insinuated that Christ was the Truth himself witnessed to by *Moses*, who was a Witness of an inferior degree, though in his Work faithful, and conformed unto Christ.

6 But Christ as a Son over his own house *n*, \* whose house are we *o*, † if we hold fast the confidence *p*, and the rejoicing of the hope firm unto the end *q*.

*n* The anointed Gospel-Prophet by God the Father, *chap. 1. ver. 9.* who was eminently faithful and true to his Trust, who is Heir and Lord of all, and therefore by the Law of Nature and Nations is above the best Servant, *Gal. 4. 1.* Who is the Head and Lord over his own Church, which he purchased by his own Blood, *Acts 20. 28.* and built for himself; *Moses* was in it but a Servant, fulfilling his Master's Will and Pleasure, and ordering all in it agreeable to it. *o* The *Hebrews* personal Privilege, as well as the Prophets excellency, perswading and obliging them to know by, consideration what is represented to them, and to influence their hearts to a perseverance under his Teaching and Government in their Christian course, because they are Parts of his House, and Members of his Church; a particular House and Body, and Church to him, and Members of the Catholick one. A Temple wherein God doth inhabit and dwell by his Spirit, *1 Cor. 3. 16. 17.* compare *Ephes. 2. 21.* and *3. 17.* *1 Tim. 3. 15.* A House he will glorify and perfect with his own Presence, and which he will fill with transcendently more Glory than he did the literal Temple, *Exod. 40. 34. 35.* 2 *Chron. 7. 1. 2. Isa. 6. 1. 5.* compare *Haggai 2. 6.* But how compleatly shall it be filled with his Glory in Heaven, *Phil. 3. 21.* How should such a glorious state influence them to a sincere perseverance in his Religion. *p* A tenacious holding, as with both Hands, with our utmost strength against all Insinuations and Temptations of all Adversaries whatsoever, which would either intice or force them from it. *παρρησία τῆς ἐλπίδος* is an ingenuous, bold and confident profession of our Hope before all the World, without doubting, wavering, or fearful shaking about what is the true Object of it, let the Persecutions or Sufferings for it be what they will. Hope here is a firm expectation of Salvation in Eternal Glory by Jesus Christ. It necessarily includes in it Faith, for we cannot hope that we do not believe; And Faith representing to the Soul from the Gospel, Christ purchasing, and the Father in him covenanting and promising to give it to us if we truly believe in, and sincerely obey him, so as we may on the surest and best grounds look out for it, and expect it, *verse 14. chap. 6. 11. Acts 26. 6. 7.* compare

*Col. 1. 5. 23. Titim 2. 13. 1 Pet. 1. 3.* *q* This Hope keeps up the Soul in a joyous and glorious Condition under all threatening Evil; it makes Christians glory in Tribulations, *Rom. 5. 2. 3.* and *12. 12.* Rejoicing in want of sensible good, *2 Cor. 6. 10.* compare *1 Pet. 5. 10.* Both this confidence and glorying of Hope must be retained firm to the end. Persevere they must in the exercise of them with stability and constancy, till they reach the Salvation of their Souls, *Col. 1. 23. 1 Pet. 1. 5.* to *10.* which Christians are not to trust to their own power to compass, but on the continued assistance of God in the use of those means that he hath appointed thereunto, who will never be wanting to such who do so rely on him, and constantly seek it from him, *1 Cor. 1. 8. 9.*

7 Wherefore as the Holy Ghost saith *r*, \* To \* *Ver. 15.* day if ye will hear his voice *f*.

*r* The Spirit enforceeth his Counsel for these *Hebrews* improvement of his Doctrine about the Gospel-Prophet, by alledging a sad example of their Fathers, refusing to hear and obey him, from *ver. 7.* to *11.* The Allegation might be best placed in Parenthesis, and in the introductive Illative Particle *Wherefore*, may refer to *v. 12.* Take heed, Brethren. As the Spirit, the Holy One, that third relation in the Trinity, whose Essence is Holiness, is the Author of what the *Psalms* doth write, and is here quoted by him, *Psal. 95. 7.* to *12.* So that the Example registred is true and infallible, and should suitably affect them, reading it. *f* Every present Time, wherein the great Builder and Lord of God's Church speaketh to them; God would not have a hearer of his Prophet to procrastinate a day, but to be exercising all those internal Acts, which this word of sense Hear doth comprehend, such as reacheth the Heart as well as the Ear, if you will attend, intend, believe, love and obey; a hearing better than all external Sacrifices, *1 Sam. 15. 22.* The Angel of the Covenant speaking his Mind and Will to them by *Moses* and the Prophets, which was for the matter of it Faith in God's Covenant, made with them in and through Christ. *Psal. 95. 7.* compare *Exod. 23. 10. 21. 23. 25.*

8 Harden not your hearts *t*, as in the provocation *u*, in the day of temptation in the wilderness *v*:

*t* To help in the former Duty the Spirit subjoyns this Negative Counsel, that is styled hard, which will not yield to any Impression. Make not your Heart a Stone, so as not to understand, believe, or obey God's Voice to it, *Deut. 10. 7.* and *1 Sam. 6. 6.* For God requires them to be his Fleishly Tables, to write his Will on, *2 Cor. 3. 3.* The hardning of this part is the hardning of the whole person, and when hardned by themselves, in provoking God's judicial hardning of them to their Destruction. *u* *Ἐν τῇ παρακλήσει τῆς ὁδοῦ.* In the bitter contention, comprehending in it both Work, Season and Place. Called *Meribah*, *Num. 20. 13. 14.* Names of Places and Persons, by words of the same signification, though not of the same sound. *v* In the day of *Masrah*, when *Israel* in the Wilderness did murmur, and strive against, and vexed God (after he had divided the Sea for them) for their want of Water, *Exod. 17. 2. 7. Deut. 6. 16.* and *33. 8.* That bitter Contest of Unbelief after the sight of so many Miracles, when they cried out, *Is the Lord among us?* *Psal. 95. 8.* It may also refer to the whole Forty Years time of their Murmuring and Tempting him in the Wilderness.

9 When your Fathers tempted me *x*, proved me *y*, and saw my works forty years *z*.

*x* In the time and place forementioned, the Fathers from whom you derive your Being and Corruption, yet glory in them and their Traditions, whose state is aggravated from your Line of successive Rebellion, *Acts 7. 51. 52. 53.* They have embittered my Spirit by their unbelief: For upon the want of Water, they questioned his Power, Wisdom, Truth, and Providence to the denial of all, and sometimes multiplied it, *Num. 16. 30.* *y* A discontented quarrel with, and scrutiny of Christ the Redeemer, that if he would not serve their Lust, they would deny him, and apostatize from him, and return to Egypt, notwithstanding their having sufficient proof of him, yet they would contend with him, *1 Cor. 10. 9.* *z* All the Redeemers Miracles, which he wrought for them in Egypt, and the Wilderness, they saw them plainly and presently on their tempting him; Miracles of Mercy and of Punishments, by Fire, by the Earth opening, by fiery Serpents, by the Sword, by consuming 600000 of them; all which were Evidences sufficient to convince any of the Wickedness of mistrusting him, *Deut. 29. 3. 4.* This hardning of their Hearts yet continued Forty Years, till all but two of them, *Josua* and *Caleb*, were consumed: God by their Sin was so grieved with them after such experience of his Power for so long a time. See *Exod. 32. 10. Numb. 14. 22.*

10 Wherefore I was grieved with that generation *a*, and said, They do alway err in their hearts *b*, and they have not known my ways *c*.

*a* Because they thus tempted and proved him by hardning their hearts in unbelief Forty Years, God the Redeemer, *Isaiah 63. 16.* *1 Cor. 10. 9.* was grieved, is attributed to



him improperly, who is not subject to Passions, but as Men grown impatient with grievous and oppressive Burdens; so He expresseth his dislike, disdain of them, and resolution to bear no longer, as *Amos* 2. 13. They split on him as a Ship on a sharp point of a Rock, so as God hath loss, offence and trouble by it; and all of them did to carry it to Him the whole Age of them but *Caleb* and *Joshua*, *Psal.* 95. 10. *b* They follow Deceit and Lying in their Doctrine and Worship with all their Heart, so that it is diffused through their Persons, and that seat of Truth is made a depth of Error, to the stupifying of their Hearts even to very madness, and this was their state all their time. *c* Notwithstanding God's Works were among them and his Word, yet they would not know his Mind, so as to approve, love, and walk in God's ways. His Law, Doctrine, revealed Truth and Commands were all cast behind their back; *Ezek.* 23. 35.

*†* *Chr.* If they shall enter.

**11** So Iware in my wrath *d*: *†* They shall not enter into my rest *e*.

*d* Such was their Provocations and Temptations of their Redeemer, that he determined their Punishment; the certainty of which he first by an irreverfible Oath, which is the highest confirmation of Vengeance when it cometh from Wrath; as of his Promise when it issueth from Grace, *Numb.* 14. 27, 28, to 36. *Psal.* 95. 11. compar'd *chap.* 6. 17, 18. And the Spring of it here is Wrath, iraged by their Murmurs and Unbelief. *e* The Punishment is exprest in an expostulatory form, which is vehemently asserting the Negative of the Question; *They shall never enter into my Rest. If they enter in, then I am neither True nor God.* The Rest literal was the Land of *Canaan*, *Deut.* 12. 9. in the Truth of that Type, *Heaven*. It is the Redeemer who speaks this, whose Rest it is by way of Efficiency, Purchase, and Donation; he gives entrance into it, and shuts out of it, *Matth.* 7. 21, 22, 23. This is a shutting them out of all Peace, into Eternal Sorrow, Anguish, Distress and Trouble, and every other Evil contrary unto this Rest.

**12** Take heed Brethren *f*, lest there be in any of you an evil heart of unbelief *g* in departing from the living God *h*.

*f* Here the Spirit applyeth the former dreadful example of Sin and Judgment to the *Hebrews*, to forewarn them how they sinned as these did, lest they partake of the like Vengeance, and so enters his Caution against Unbelief. *Βαλνειν* signifies not an act of Sight, but of the Mind, *Circumspection*, Watchfulness, and Heed, taking exactest caution of the Evil forbidden, *chap.* 12. 15, 25. *1 Cor.* 8. 9. Brethren they were to *Paul* in the Flesh, and more so as true Believers in Christ, he cautions them particularly one by one, lest any Root of Bitterness should be amongst them, *chap.* 12. 15. *g* The Heart is the first, and proper, and chiefest subject wherein all Sin riseth, and from thence issueth into Words and Works, *Matth.* 15. 18, 19. compare *James* 1. 14, 15. This comprehendeth the Mind, Will & Affections, the whole inward Man; and this Heart in every Man is naturally and habitually Evil, continually forging and framing of it, *Gen.* 6. 5. compare *Jerem.* 17. 9. Almighty Grace only can change this Heart, yet it works by Counsel, and makes the Soul willing to use the means appointed to effect it. **UNBELIEF** though but in it self, is but a denial to assent to, or rely on the Will of God revealed to it, yet is the Spring and Fountain of all other Sin, the reeking Womb from whence all issueth, as, Uncleanness, Idolatry, Unrighteousness, Superstition, &c. It was the hardening Sin of their forefathers, they would not Believe, and then did Murmur and Rebel: It is the root of Apostasy; Men breaking their Covenant with God in Christ, do then desert him: Against this Perfidious, Impious, perverted Temper doth he caution them to watch, that neither for measure nor season they ever do admit or allow it; that there be not at all in the least degree, or at any time such a base malignant quality in their Hearts, *Rom.* 11. 20, 21. *h* Turning away, standing off, and separating the Heart, it implies in it a real, total, final defection; actual and formal Apostasy from him whom they had owned and received, and is actual Rebellion against their lawful Sovereign, by turning either Jews or Heathens, and renouncing the Christian Religion and its Author, who is the living God, not only formally as opposed to dead Idols, but efficiently the Author and Fountain of all sorts of Life, but especially of Spiritual and Eternal Life, *John* 5. 19, 20, 21, 25, 26. which Living God is our Lord Jesus Christ, *verse* 7. whose Voice they were to hear, who was tempted by their Unbelief in the Wilderness, *1 Cor.* 10. 9. who gave the Law to them at *Sinai*, *chap.* 12. 26. So that to apostatize from him and his Religion, is to apostatize from God, and to renounce Eternal Life, and to subject themselves to Eternal Punishments, which he ever liveth to inflict on them; Unless they took heed to avoid this Unbelief, it was impossible for them to persevere in Christianity, when threatened with Persecutions, and the loss of Peace, Liberty, Safety, Estates, Honours, Relations, and Life it self for it.

**13** But exhort one another daily, whilst it is called, To day *i*, lest any of you be hardened through the deceitfulness of sin *k*.

*i* The means to avoid the former Evil, is, to Exhort which as a private Duty, is an earnest, frequent calling on, stirring up, or perswading, encouraging to perseverance in the Christian Religion, and to put away all Heart-evil, especially Unbelief, which traineth to Apostasy; to which are subservient God's Precepts, Promises, Threatnings suitably applied by them: And this is not only privately, but especially publickly, by the regular Ministration of the Word and Ordinances to the whole Society of Christians, as they are personally obliged to it, being Members one of another, *1 Cor.* 12. 25, 27. And this they are to do instantly, for no man is sure what may be on the Morrow, he being but a Day-man, living, and supplied, as working by the day; sufficient to the day is the Duty as well as the Evil in it, *Matth.* 6. 11, 34. Whilst then the day of Grace and Repentance lasts, in which God calls and intreats, and will hear and help, the opportune time of exhorting, the very instant wherein God expecteth it, *verse* 7. *Psal.* 95. 7. And every one as thus to look to another, must begin with himself, lest any miscarry; Charity especially as to this, should begin in every Christian at home, & left themselves or others, refuse the Gospel tendred, or reject and apostatize from it after professing it, so, as to become not only obstinate, but rebellious by Unbelief, and an habitual hardened heart; so as the sinful, natural habit of our Soul, *James* 1. 12, 15. So horrible vile in it self, that were it not masked, Nature would abhor it, might be drawn forth by the false Colours, as the Devil blinds Sin with, to delude the Understanding, and to catch and insnare the malignant Will, that it swallows it more and more, to the hardning of the Heart; That Divine Promises, Threatnings, nor Admonitions can make any impression; it being unmoved under the application of all these, disregards the Christian Faith, and hath its issue in a total Apostasy, *Jer.* 17. 9. *Ephes.* 4. 22. *1 Tim.* 1. 19.

**14** For we are made Partakers of Christ *l*, if we hold the beginning of our confidence *m* stedfast unto the end *n*.

*l* For, shews this to be a rational motive, urging home the former Counsel, unto which the following Condition doth agree; for we Believing Christians and Brethren are made *μετοχοι*, Partners with the Primitive Proprietor supposed in it, even Christ, who hath of his own the fulness of God, Life, Grace, Glory, and all good; in all which fulness of his we share, by virtue of our Union with him, *John* 1. 16. *Ephes.* 1. 22, 23. *Col.* 1. 19. and 2. 9, 10. And he by his Spirit will free us from the deceitfulness of Sin, and hardning by it. *m* If by a Spiritual tenaciousness, and firm fixing in our hearts, we hold *ἀσπν*, either the principal or fundamental Truth, as the word signifieth in Sciences; or, the entrance or beginning of our Course, as used in things, so as the first step in Christianity is stiled a beginning of Grace, *πρῶτος βημας*, in personal relations is, a real subsistence, as of the Son in the Trinity, *chap.* 1. 3. In things, the Basis and Foundation upholding others, and this in Christianity is Christ principally, who bears up his Church, *Eph.* 2. 20, 21, 22. And Faith the Instrument, whereby we receive Christ, is so called. *chap.* 11. 1. That which renders present and subsisting what is hoped for to the Soul; so that here it imports the retaining firm that Principle of Truth, upon which Christians are bottomed and supported to Life, that is, Christ himself, and the true Doctrine of him; as also, that we must firmly stand in the first beginnings of Faith, and encrease in them, so as they may be firmly fixed in our Hearts, and our Hearts on them, so as never to be removed as long as we live; our retaining firmly of this, makes us Partners in Christ; both instrumentally helping in it, and essentially; It being the infallible consequence of true Grace, holding us to this Communion with Christ. How ought these Conditions to quicken the activity of Believers.

**15** Whilst it is said, \* To day if ye will \* *Ver. 7.* hear his voice, harden not your hearts, as in the provocation *o*.

*o* This is another circumstance of the Example of the Jews applied to them: That since now Christ is speaking to you, as he did to your Fore-fathers then; the same Voice concerneth you both, so as not to morrow, or when you will, but To day, if you will believe what God speaketh to you by him, and hath recorded in his Word concerning his being the *Messiah*, and render not your selves deaf to God's Voice, or obdurate through Unbelief, as your Fore-fathers did, when their Unbelief and hardness of Heart imbittered God's Spirit against them, because acting in it against their solemn Vows and Engagements to him, so as to apostatize from him.

**16** For some, when they had heard, did provoke *p*: howbeit not all that came out of Egypt by Moses *q*.

*p* This is a rational enforcement of the former Duty pressed, it being as possible for them to provoke Christ as others, they should look to it, and not harden their hearts; for the greater some, the more of the Congregation of Israel imbittered God's Spirit by their Unbelief and hardness of Heart;

Heart; though Christ spake to them from Heaven, as never was before done, and daily by Moses they were hearing Counsels by which they might live, yet provoked they him, and would not believe. *g* This rightly interprets the *Psalmist*, and sets a better example of their Fathers for them to follow: Let Caleb and Joshua, Believers, and obedient to God, be your Patterns to imitate; He aggravates the Disobedience of the one, and the Obedience of the other: They all had equally a clear Exemption and Deliverance from the place of Bondage, and that by Moses, by whom God wrought such Miracles as might command Faith from any; yet these *some*, by murmuring and striving with the Redeemer, provoked him: how great is their Sin? How suitable and pleasing the Obedience of the others to him?

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

*r* By these Questions, the Spirit makes a more lively representation of these unbelieving provokers of God, that his Reason may have the more force with them; Do ye observe with whom God was grieved? the form puts them on more exact notice for their caution: God suffers not by Passion, but these redeemed out of Egypt carried it contrary to him, and croit his Will, that which usually grieveth us. Concerning the Word, see *ver. 10*. It is used by the *Septuagint*, *Deut. 7. 26*. to express that detestation and abhorrence which Israel was to shew against Idols, that they should be a grief to their Soul not to be endured: Idols are called *Grievances*; he was displeased and grieved with their Covenant-breaking with him Forty Years together. These Sinners by their Unbelief, Murmuring, Idolatry, Rebellion against his Officers and Ordinances, and their other Lusts, so imbitter'd his Spirit, that he by various judgments destroyed and turned them into the Grave and Hell together, *1 Cor. 10. 5, to 11*. Moses and others of God's own cannot be numbered among these Sinners, for their Sins were pardoned, and persons excepted; and though they came short of the literal, had a much more abundant entrance administered to them into the Heavenly Canaan.

18 And \* to whom sware he that they should not enter into his rest, but to them that believed not *u*?

*t* To prevent these Hebrews falling, the Spirit repeats the direful Oath of God to Apostates in the Wilderness. The form of which was opened, *verse 11*. compare *Numb. 14. 30*. The matter sworn was, that they should be so far from possessing, that they should not so much as enter into the Land of Promise, Canaan, which was God's Property, as the whole Earth is; he promised it to them, could only dispossess their Enemies, did give it in possession to their Seed, and make it a Type of Heaven, and of his Rest there; he swore this in his severe vindictive Justice, so as his Sentence was irreversible: which Oath stands good against all total and final Apostates from him, who have thereby forfeited any Title to God's Eternal Rest. *u* Those who were unbelieving under all God's Miracles of Mercies and Judgments, which they saw, and so became obstinately disobedient to God's Commands, and broke his Covenant, *chap. 8. 9*. *Jer. 31. 32*, and apostatized from him, and so perished in their gain-saying.

19 So we see they could not enter in, because of unbelief *w*.

*w* The execution of the matter sworn was felt by these Hebrews, which should make them and all that read it, to dread both their Sin and Punishment, which the Gospel would as justly inflict on them, if Unbelievers. It is to be seen in God's written Record of it, and the experienced downfall of such, that God's Oath had shut the Door as to their entrance there, and his Judgments consumed them in the Wilderness; because of their denial of resting on God's Word, and the impious practices that issued from it, in their rejecting Promises, rebelling against Precepts, and murmuring against Providence. God is no respecter of persons; if we sin so against his Son and Gospel, how much sorer Punishment will overtake us? *chap. 10. 27, 29*.

## CHAP. IV.

LET us therefore fear *a*, lest a Promise being left us *b*, of entering into his rest *c*, any of you should seem to come short of it *d*.

*a* The Spirit draws this Counsel from the former sad event of Unbelief in the Progenitors of these Hebrews, who were shut out of an Earthly Canaan by it, which was promised to them: Hereon he adviseth them to avoid that Sin which will have now as fearful a Punishment, viz. the shutting them out of the Heavenly Canaan, tendred and promised to Believers in the Gospel. Fear is that affection of the Soul, by which it avoideth and shunneth what is

hurtful to it, and here carrieth in it a gracious and Child-like care and jealousy of lighting the Father's Promise, and coming short of Heaven; it is a Fear issuing from Faith, *Phil. 2. 12*. *b* Lest the Promise of God to Men, who sware sons should not enter, but promised others should, as *Numb. 14. 23, 24, 30, 31*. A Promise of the most Excellent, Glorious, and Heavenly Rest made to Believers, *Isa. 11. 10*: This was graciously left or made to them by God, but *καταλείποντες*, here is an act of Sin, lest we by Sin should leave or reject God's Promise of the better, as the Hebrews did of the literal Rest by their Unbelief and Disobedience to God's Law, and so is the proper object of Fear, and therefore ought to have been read, lest the Promise being left behind. *c* Of a free entrance into Heaven, and enjoying a glorious Rest with God there. *d* He would have it the Fear of all, that not one Soul might be endangered by it; so as not in any measure to slight such a Promise, nor as much as to seem so, flying from the very appearance of Evil, *1 Thess. 5. 22*. *ὀφθαλμοφανές*, a Metaphor taken from Racers, where any are out-run and left behind, noting the miserable state of such Christians who profess to run to Heaven, but never do so as to obtain it, *1 Cor. 9. 24, 25, 26*. Alas, He that falleth short of Heaven, reacheth home to Hell.

2 For unto us was the Gospel preached as well as unto them *e*: but the word \* preached did not profit them *f*, not † being mixed with faith in them that heard it *g*.

*e* The reason enforcing the former counsel is, their having mutually the same means, the one as the other, and so if they fear not, may be guilty of the same Sin; for the Hebrews and the whole Church were Evangelized by the outward publishing to them, and their woful reception of the glad-tidings of Salvation by God the Son incarnate, who was to lead them in the way to God's Eternal Rest; which if they had been truly Evangelized and transformed by, they could never have been shut out of God's Rest. The same Gospel being preached to both their Fore-fathers and them, though more gloriously revealed to the latter, *2 Cor. 3. 10, 11*. For the Gospel was preached to Abraham and to his Off-spring, that in his eminent Seed, the Lord Jesus Christ, all Nations should be blessed, *Gen. 22. 18*. compare *John 8. 56*. He was the Angel of the Covenant that was Lord of God's Hosts, and was to lead them into the Literal and Heavenly Canaan, *Exod. 23. 20*. *Josh. 5. 13, 14, 15*. *Isa. 11. 10*. So that none entred into either of God's Rest but by him alone, who so testified by himself, *John 5. 39, 46*. And by his Spirit, *Acts 15. 11*. *f* The Gospel was so preached to them, that they did or might hear it, *Rom. 10. 14, 15*. compare *Psal. 92. 4*. *Isa. 52. 7*. yet did it not prove effectual to many of those Hebrews to bring them either into the Literal or Heavenly Canaan, but came short of God's Rest in both; they not performing what he required; he by an irreversible Sentence excluded them, see *chap. 3. 17, 19*. *g* *ἐμψυχοποιούμενον*. A Metaphor taken from mixing things in the Stomach, as Meat and Drink; without the concoction of which there can be no nourishing the Body, setting forth the Sin of these Hebrews, who never received nor mixed this Gospel which they heard with a sincere faith in their Souls, so as being digested thereby, it might be united with it. Thus that which was the mighty Power and Wisdom of God to Salvation to those who believed, was a Word of Condemnation and Eternal Death to Unbelievers, *1 Cor. 1. 18*. *1 Pet. 2. 2, 3*.

3 For we which have believed do enter into rest *b*, as he said *i*, As I have sworn in my wrath, If they shall enter into my rest *k*, although the works were finished from the foundation of the world *l*.

*b* A further Reason setting home this Counsel, was the certain benefit of our Care in Believing; for that the community of real Christians, Partakers and Exercisers of the same precious Faith, as Paul himself, *2 Pet. 1. 1*. have the same privilege as believing Caleb and Joshua had, *Numb. 14. 24, 30*. to enter into God's Rest, initially having Peace with God now, and his Love shed abroad in their hearts by the Holy Ghost, witnessing their Reconciliation, Justification, Renovation, Adoption, so as they rejoice in Hope of the Glory of God, *Rom. 5. 1, 2, 5*. and are by Believing and Obedience making out to the attainment of the final and compleat Rest of God in Heaven, of which they are afraid to fall short, *i* God himself confirms this by his Oath, *chap. 3. 11, 18*. *Psal. 95. 11*. At the same time that he excludeth all Unbelievers from entering in, he inclusively and by consequence sweareth that all Believers do and shall enter in. *k* That Rest which David there speaks of, was not God's Rest on the Seventh Day from the Creation after the finishing of God's Works, nor the Temporal Rest in the Land of Canaan, which the Jews had and were past, as these Hebrews might suggest, but another Rest to come, either in the World to come, *chap. 2. 5*. or in the Heavenly Rest in Glory, which he takes occasion further to



to explain to them. *1 K<sup>a</sup> n* some render as a Particle of exception *although*, as if it intended, *although* God's Rest is some-where meant of his Rest after the finishing of the Works of Creation, yet here God speaks of the Rest of *Canaan* a Type of the heavenly one; others, that God swore they should not enter into his Rest, *although* God's Works were done, and the Rest were ready, because of their Unbelief. Others render it, *And indeed, he said and spake of the same heavenly Rest*, long before he spake of the Rest of *Canaan*, even upon the finishing of his Works from the foundation of the World; which seems most agreeable to the Spirit's design here.

4 For he spake in a certain place of the seventh day on this wise *m*, \* And God did rest the seventh day from all his works *n*.

*m* The Spirit proves, that the Rest mentioned by *David*, *Psal. 95. 11.* is not meant the seventh days Rest, because spoken 3000 years after that Rest was past; but this Rest of which he speaks, was to come, tho' spoken of, and known then: For *Moses* had spoken of it in a well-known place to them, *Gen. 2. 1, 2, 3.* and this when he wrote of the seventh Day, which was eminently noting the Sabbath, and a Type of God's most excellent Rest which he swore unto Believers. *n* God doth not here rest as if he were weary, *Isa. 40. 28.* but ceased from the Creation of all kind of things he purposed to make, but not from their propagation and his providence about them, *Acts 17. 25.* And this he did on the seventh Day, which he instituted a Sabbath for his People, *Gen. 2. 3.* which resting-day may type out the eternal Rest of Angels and Men, when their Work of Obedience is finished: And yet was not God's Rest spoken of in the Psalm, nor promised in the Gospel to Believers, for this was yet to come; whereas the seventh Days Rest was entered into from the Foundation of the World.

5 And in this place again *o*: If they shall enter into my Rest *p*.

*k<sup>a</sup>* here is not so much copulation, connecting an Instance of *David* to the same purpose of that of *Moses* about the Seventh Days Rest from the Creation, but *discrepant*, joyning an Instance of another Rest of God different from the Seventh Days Rest. *Moses* spake of this, but *David* here of a further Rest; for in *Psal. 95. 11.* *David* spake not of the Seventh Day, but of God's last and eternal Rest. *p* *Ei* here is *affirmative*, as appears by comp. *v. 3. & 6.* that these shall have a real and full possession in the future after *David's* time of this Rest, and therefore different from *Moses's* Rest so long past before. The Word Rest in the Hebrew is not the same in the Text of *Moses* and *David*, *Gen. 2. 2, 3.* it is *שבת* in *Psal. 95. 11.* *מנוחה*. This of *David* noting the full eternal, comfortable Rest of Souls in Glory, sworn by God to Believers in the Gospel.

6 Seeing therefore it remaineth that some must enter therein *q*, and they to whom † it was first preached; entered not in because of unbelief *r*.

*q* The Spirit having demonstrated, that God's Rest sworn to Believers in the Gospel, and mentioned by *David*, could not be the Seventh Days Rest; proceeds to prove likewise, that it could not be the Rest of *Israel* in the Land of *Canaan*, since that was entered into 400 years before he wrote by the Spirit of this better Rest, since those unbelieving *Israel* that entered into *Canaan* never entered into this Rest. Forasmuch then as a Rest to come is spoken of, and that some Believers must have a real and full possession of the glorious Rest offered to them in the Gospel, as *David* foretold; see *ver. 9, 10, 11.* *r* The unbelieving *Israel* who had the glad Tidings of this Rest preached unto them by *Moses* and by *David*, &c. yet entered not into it, tho' they entered into, and lived in *Canaan*, because of their Disobedience and Unbelief. Then it follows *Canaan's* Rest and this cannot be all one; and the latter is only intended by *David* here.

7 Again, he limiteth a certain day, saying in *David's*, To day, after so long a time *t*; as it is said, \* To day, if ye will hear his voice, harden not your hearts *u*.

*s* This is a further Proof, that *David* did not mean nor intend the rest of the *Jews* in *Canaan*, in the 95th Psalm, from the determined time of it; as if the Spirit had said, besides what I have proved, take another Argument; Again I argue. God by the Prophet setteth out, and severeth from all other Time, a certain stated Day, from which the Rest spoken of, is cleared, and of it testifieth by him, *Psal. 95. 7, 8.* *t* After 400 years past of *Israel's* Rest in *Canaan*, which was a long time, doth *David* say of to day, a Time present, then and further to be extended, even the Gospel-day, in *David's* Time, and after it, not in *Joshua's*, for that was past long before. *u* Ye ought to day to hear, receive, and believe the Gospel of God's Rest, and not by unbelief to turn your hearts from the Voice of God in the Gospel.

8 For if † Jesus had given them rest *w*, then would he not afterward have spoken of another day *x*.

*w* This is the Improvement of the former Instance, *v. 7.* If *Joshua* by bringing *Israel* into *Canaan*, had given rest to all Believers, then God would not by *David* have spoken of another Day and State of Rest to come. *Joshua* was, *Acts 7. 45.* a Type of *Jesus* bringing Believers into the true rest of the heavenly *Canaan*, as he did *Israel* into a literal one. If that of *Canaan* was the full, and perfect Rest of Believers, which was given them by him. *x* Then God himself would not have spoke by *David* of a better and heavenly Rest promised Believers in the Gospel; of which spiritual and eternal one, both God's 7th day Sabbath, and the Rest of *Canaan* were but fainter Shadows and Types. The Expostulation is vehemently denying it.

9 There remaineth therefore a † rest to the people of God *y*.

*y* Here the Spirit concludes from his former Proofs, That there it a more excellent Rest revealed to Faith in the Gospel, which is remaining, future, and to come, and will sure, and most certainly do so; tho' it be behind, yet it will be enjoyed. A Sabbathism, which is a State and Season of a most glorious Rest, see *v. 10.* shall be enjoyed by sincere Believers, the true *Israel* of God, of whom he is the Proprietor, and who are for their eternal State so excellently holy, and of so Divine a Nature, that he is not ashamed to be called their God. They have an Entrance here into the Initials of this Sabbathism in internal Peace, and the glorious Liberty of the Children of God; and by it secured of their full Possession of it in the eternal Inheritance of the Saints in Light, *Colos. 1. 12, 13.* *1 Pet. 1. 3, 4, 5.* *Rev. 14. 13.*

10 For he that is entered into his rest *z*, he also hath ceased from his own works *a*, as God did from his *b*.

*z* This proveth the foregoing Consequence of a Rest remaining, from the nature of a true Rest, which is a resting from all Labours, which the *Israelites* did not in *Canaan*, therefore it is yet to come. For every true Believer, who hath full possession of God's Rest, where God is satisfying of them in bliss, they rest in his Loves, of which the Sabbath and *Canaan* were but Types. *a* Such true Christians have ceased and rested from all their sinful Works and Labours; as Works of Callings, Miseries, Anxieties, and Sufferings of any kind, resting from them perfectly and perpetually, having finished all his Work of Evangelical Obedience through them. *b* They have rested not in a Parity of Rest, or Work in kind, but as God from his own in likeness of Order, his Work going before Rest, & of Rest fitted for Believers by him conformable to his own. Some refer these Words & the Relative *he* to our Lord *Jesus* Christ, as Head of his Body the Church of true Believers; and that the Parallel runs between God the Father and him in the Works of the Old and New Creation, which Works were good and compleat in their different Kinds in their Cessation from them, and their Rest in their respective Sabbaths, both Days being founded thereon; and that Believers shall be conformable to their Head, treading in his steps, in doing and suffering, and then in Rest.

11 Let us labour therefore to enter into that rest *c*, lest any man fall after the same example of † unbelief *d*.

*c* This is the Use of the former Doctrine, that since many through Unbelief fall short of God's Rest, therefore let us labour. *Σπουδαίοντες* imports Study of Mind, Earnestness of Affection, Diligence of Endeavour, with all the Powers of Soul and Body to intend this Work: so it is used, *2 Pet. 1. 10.* This is the most necessary, excellent, and important one to us in this World, our single great Business in it; and therefore as Students our Minds must be bent on it, and our Wills fixed and resolved about it, and the Operations of all the executive Powers of our Persons put forth to the utmost Degree, so as all the Duties necessary thereunto, as Attendance on all Ordinances, and the constant exercise of Faith and Obedience, must be fitting us for, and bringing us into the full possession of the eternally blessed and glorious Rest of God, *2 Pet. 1. 5.* to *12.* *d* That not any particular Person may fall into Sin and the Consequents of it; the Particle *εἰ* may be read into, and then it implies, lest any of you prove Rebels and Apostates. Or, it is read by or after, and then it is a Fall to Destruction and Hell, with all the Miseries that those feel who are shut out of God's Rest, as their unbelieving Forefathers were. God spared neither Apostate Men nor Angels, and will not spare others if they sin as those did. Our Judgments may be rather sorer, being warned by their Example, *1 Cor. 10. 11.* compare *Heb. 10. 26, 27, 29.* They were contumacious and disobeyed the Gospel of God's Rest, therefore he destroyed them in the Wilderness, and thrust them down to Hell for ever. Avoid you their Sin, as you would labour to avoid their Punishment.

12 For the Word of God *e* is \* quick *f* and \* 2 Cor. 10. powerful *g*, and sharper than any † two-edged *h*, sword *b*, piercing even to the dividing asunder *i* † Rev. 1. 16. of soul *k* and spirit *l*, and of the joynts and marrow *m*, and is a discerner of the thoughts and intents of the heart *n*.

*e* The Efficacy of the Word of Col 1 is a further Inforcement

† Or, keeping of a Sabbath

† Or, discipline

† Or, the Gospel was first preached.

\* Chap. 3. 7.

† That is, Joshua.

ment of their studious Labour to enter into God's Rest; for that calleth us thereunto, even the Law and Doctrine of the Gospel brought by the Incarnate Word from Heaven, preached by him to the World, dictated and inspired into the holy Penmen both of the Old and New Testament by the Holy Ghost, and written by them at his Call and Order, 2 Pet. 1. 19, 20, 21. representing all those Precepts and Prohibitions, Promises and Threatnings by which God will judge to whom this Gospel hath been preached in that Man whom he hath appointed. Compare, *ch. 2. 1, 2.* and *v. 1, 2.* of this. And this word was written by David, *Psal. 95.* even a word of Exhortation, Promise and Threatning, as opened before, and shews the perfection of this Gospel-Law in its Administration by Christ. *f* This Word like the Incarnate Word is *ζωή*, not only a living Word, but a quickning Word, making dead Sinners living Christians; Souls dead in Sins and Trespases; alive to God. This Word, the Breath of God, conveyeth Spirit and Life to them, 2 Tim. 3. 16. 1 Pet. 1. 23. *so David* experienced it, preserved the Life it breathed into him, *Psal. 119. 50.* and the Members of the Church, 1 Cor. 4. 15. comp. 2 Cor. 3. 6, 17, 18. and as a Rule it guideth and directeth them through Christ unto eternal Life, *John 6. 68.* *g* *Ερεγνός*, it's an active Word, powerfull in its Effects, the very Ministration of the Spirit, 2 Cor. 3. 8. most efficacious and energetical for convincing, converting, comforting; and for condemning, killing: It acts like the Power of God; *so Rom 1. 16, 18.* *h* *Τομας* signifies a cutting Sharpness as becometh several Uses, as searching, letting out Corruption, or for killing; all which agree to this Divine Word; sharper than any *σπίρη with two Mouths*. The Hebrews style the Edge the Mouth, that which bites, teareth, or woundeth; as *Rev. 1. 16.* and *2. 12.* The Word for spiritual Execution upon Souls is more sharp, and above every other Sword; there is none so piercing for cutting the Heart, or killing Sin in it. So is it used, *Eph. 6. 17.* comp. *Acts 2. 37.* and *7. 54.* It is Christ's Weapon of Offence and Defence for his People, and it cuts without Resistance; with it he is defending his Truth, and smiting his Enemies, *Isa. 11. 4.* compare *Rev. 19. 13, 15, 21.* *i* *Διυρνω* piercing, or going through what is smitten with it, which way soever it is turned, it forceth its way through all Opposition to a dividing into Parts, and separating the most nearly united and closely-joined things, laying open the very Entrails, the most inward in a Man; where the Metaphors taken from the closest parts of the Person are applied to the Soul. *k* *Ψυχή* may denote not so much the natural Life and the Faculties of that, but that which is styled the Rational Soul as unregenerate, see 1 Cor. 2. 14. Such an animal carnal Soul as is purely Humane, 1 Cor. 3. 3. which wants both a Principle, Light and Faculty to discern the Things of God, as no natural Eye can see a Spirit, *Rom 8. 5.* to 9. *l* *Πνεύμα* the Soul of Man regenerate and spiritualized, called Spirit, 1 Thess. 5. 23. The Soul enlightened, renewed and governed by the Holy Ghost, not altered as to its Substance, but as to its Qualities, whose Understanding, Will and Affections are spiritualized, manifested in its Actions agreeable to the spiritual Will of God, 1 Cor. 2. 10, 12, 14, 15. These are both of them under the piercing Power of the Word, and the Spirit can reach them by it as he pleaseth. *m* *Άρτήρ* are not the Members, but the Nerves, Membranes, Muscles, whereby the Members or Limbs are joined one to another, so as not without Incision to be discovered, and the Marrow within the Bones, there must be a breaking or perforating to reach it. By which Metaphors are set out the hardest, compactest, and most intimate parts of a Sinner, the most secret hidden ones, which no natural Reason can reach, yet the Word of God pierceth them, to discover either the evil or good of them, and to inflict Wrath, or communicate Comfort according to their Conditions. *n* The Word of God is a most nice, exact and critical Judge, discerning the Gravity and Rectitude of them; it discovers and distinguisheth them as they are, or not agreeable to it self, the fundamental Truth; and is capable, as a Judge, to charge or discharge as its Authour will, by it, *Rom 2. 12, 15, 16.* compare 1 Cor. 14. 24, 25. It discovers the most inward, close, secret and constant Motions, both speculative and practical, of the Soul of Man inseparably united to the Heart, and one with another, whether they are Opinions, Conceptions, Resolutions, or Decrees, so subtle and so secret, as who can know them, but who made the Heart, *Gen. 6. 5.* *Jer. 17. 9.*

13 \* Neither is there any creature that is not manifest in his sight: but all things are naked and opened *p* to the eyes of him with whom we have to doe *q*.

*o* *Καὶ* is not only copulative, but rational, shewing the ground of the former Efficacy of the Gospel-Word, because its Authour seeth and knoweth all Persons and Things, and fillet it with this Power and Force. For every Creature which God the Son created, Angel or Man, or any other, from the greatest to the least, from the Leviathan to a Mite, and all parts of every Creature, especially of every Creature to whom the Gospel is preached, *Mirk 16. 15.* not any one is *ἀφανής without light*, invisible, unapparent, obscure, or possible to be covered, or hid, or concealed from his View or Face; where the Relative *αὐτῷ* agreeth with *Θεῷ God in Christ*, and

not with *λόγος*, or the Word, *v. 12.* as the following Relative evinceth. To this God-Man no Spirit nor Thought can be hid; it shall not be so from the efficacious power of his Word, much less shall Infidelity or Hypocrisy be hid from it, or his most piercing Eye. *p* But all things in general and particular, not any one excepted, is bare, naked, unclashed, the Covering is removed, all Secrets are open and manifest to view, God the Son seeth within and without, all are unveiled to him, and laid open as by Dissection. *Τελεγονισμός* a Metaphor taken from the sacrificed Beasts, which being skinned, were cut open from the Neck, and so divided by the Chine to the Rump, or by the Throat downward imbowelled by the Priests, so as every part within may be clearly seen whether clean or unclean. The truth of which is, that every thing in the World, even the most secret and inward thoughts of the Heart of a Sinner, which is a great deep, is opened and laid forth to every scruple unto God in Christ; every secret Unbelief, a justifying Principle or Hypocrisy he discerneth clearly and fully, *Jer. 17. 9, 10.* he that made the Eye, must see best. *q* His Eyes who pierceth beyond the Vultures into things and places that no Eye can discern, the Souls of Men, *Job 28. 7, 10.* *Psal. 94. 9.* *Prov. 20. 12.* All this is asserted concerning the person of whom Paul writes, Christ God-Man, the great Gospel-minister, whose Word is so powerfully piercing: Of him and his Word is all this Speech and Discourse; he it is who is the All-knowing and impartial Judge, and makes his Gospel-word of Counsel, Promise and Threatnings to cut so deeply, and search the secrets of the Hearts of all.

14 Seeing then that we have a great high priest *r*, \* that is passed into the heavens *s*; Jesus the son of God *t*, † let us hold fast our profession *u*.

*r* The excellency of the great Gospel-minister beyond all others in respect of his Priestly Office, especially beyond Aaron and the Levitical Priesthood, is shewn by the Holy Ghost from this Verse to Chap. 5. v. 11. It is introduced, as the Spirit's counsel, to these Hebrews, from the Premises for their using of this High Priest, in order to their reaching home to the Rest of God, to whom and whose Profession they ought to adhere, since he is so fit, and so willing to give them an entrance into it, compare *chap. 2. 17, 18.* and *3. 1, 6.* Being therefore by the Spirit through Faith not only interested by a common Relation in him, but by a real Union to, and Communion with him, as here described an High Priest, *chap. 2. 11.* and *3. 1.* so great as none was, or can equal him. All the High Priests on Earth but imperfect Types of him; above Aaron and all others; the grand Presider over all God's Worship, who had Work peculiar to himself above all: The Supreme and Universal Priest in Heaven and Earth, whose Title the Roman Antichrist usurpeth; to him only due, *Pontifex optimus maximus*, yet officiating always for us. *s* He hath fulfilled his Type, entering into the Holy of Holies in Heaven, taking possession of God's Rest, and purchasing an Entrance for us into it, and this after the removal of the Curse, satisfaction of the Divine Justice for our Sins, Victory over all Enemies that would oppose his or our Entrance by him, as Sin, Wrath, Death, and the Devil, and keeping possession of this Rest for us, *chap. 9. 23, 24.* and *28.* *t* Jesus the Saviour of his People from all their Sins, their Emmanuel, *Matth. 1. 20, 21, 23.* who being God the Son by eternal Generation, was incarnate by taking to himself and uniting a true Body and a reasonable Soul, being conceived miraculously by the Virgin Mary from the overshadowing of the Holy Ghost; in which Nature, inseparably united to his Person, he fulfilled all Righteousness, and died a Sacrifice for our Sins, and rose in our Nature, and ascended and entred into the Holy of Holiest in Heaven, and made Atonement, and laid open the way to Believers to enter God's Rest there. *u* The intire Religion of which Jesus is the Authour, as opposite to that of the Jews in Principles and practice part of it, *chap. 3. 1.* is powerfully, strongly, and perseveringly to be held by his without relaxation, in which if we follow him, cleave to him, and by him labour to enter, we shall not come short of God's Rest, *ch. 7. 24, 25.* where the Head is, there shall the Body be also, *John 14. 2, 3.* and *17. 24.*

15 For \* we have not an high priest, which cannot be touched with the feeling of our infirmities *w*: † but was in all points tempted like as we are, † yet without sin *x*.

*w* This Duty of perseverance in the Christian Religion, is enforced by the Consideration of the Sympathy of this High Priest, with the States of all who will enter into God's Rest by him. He is worthy that we should hold it fast, being without impotency. It is impossible he should be pitiless to penitent Sinners, though he be glorious, there being nothing in himself, or out of himself indisposing him to it. *Συμπάσκει* imports such a Sympathy or Fellow-feeling, as makes him like affected as if he were in the same case with them. He cannot but be compassionate, since inwardly affected and moved with the sufferings of his, *Act. 9. 5.* comp. *Iff. 63. 9.* As God, he is infinitely merciful; as Man, inwardly feeling them, even all the Miseries they

\* Chap. 7. 26.  
† 9. 12.  
† Chap. 10. 23.

\* Chap. 2. 13.  
† Luke 22. 28.  
‡ 2 Cor. 5. 21.



they were liable to, but sinfull ones. He wants no Bowels, but he hath as a fellow-feeling, so a fellow-grieving, and fellow-caring for the redress of them, even all such as are fit for his Pity; and works on Affections a sense of guilt, fears, doubts, tremblings, weak-workings to God, the concomitant infirmities of sinfull Souls; all the weakness of Grace in us, all troubles, distresses, anguishes in the Flesh, the fruits of Sin. He knows these *sensibly* as Man, which as God singly he could not. These sinfull weaknesses of Soul inclining to sin, and disabling from resisting temptations by which the subtil powerfull Enemy of our Soul prevaileth over us to the accumulating of sin and guilt daily, and so need this sympathy of his to usward; see *chap. 5. 2. 1 Cor. 2. 3. 2 Cor. 11. 23, to 31. and 12. 5, 9, 10.* *x* But *παρακαλεῖσθαι* was pierced and tried by all sorts of Sufferings, being outwardly tempted by the Devil to sin; inwardly he could not, being perfectly holy, *John 14. 30.* but was outwardly with violence assaulted by him, *Mat. 4. 1, to 12.* and tried by Men beyond any Man, and tempted to the same sins whereby *Adam* fell, and others miscarry every day. He felt the Curse of Sin, the Wrath of God, Agonies in his Soul, violent Pains in his Body, Sorrows to the death from the Cradle to the Cross: And in every *matter of grief and suffering* in Soul, in Body, from the World, from Satan, from God, in all kind of Temptations spiritual and temporal; experiencing the Evils of this Life, hunger, thirst, weariness, grief, *Isa. 53. 3, to 11.* even such as *we* are liable to, all of them really and truly like ours, and more powerfully than ours; they were for similitude like, but for degree exceeding them; ours for exquisiteness of sense, but a shadow of his: Yet under all these Temptations he was *sinless* as the Holy one of God; never did Temptations prevail over him, he overcame all. Nothing was out of place or order by his Sufferings in him: All his affections and passions under these, regular, shewing his Innocency under variety of Sufferings, and eminency of Compassions. Sin hardens Bowels, but he is compassionate without any mixture with, or hindrance by corruption; and his Intercession is the more effectual with God for us. What Christian under his conduct would not follow his great Example, so to resist and conquer by him?

\* Chap. 1.  
19, 21, 22.

16 \* Let us therefore come boldly unto the throne of grace *y*, that we may obtain mercy, and find grace to help in the time of need *z*.

*y* Since our High Priest hath a sense of our Infirmities, hath experienced our Tryals, and no Sin is in him to shut up his Bowels of Compassion, therefore haste we to him, as those who desire to reach Favours from our Sovereign, as our poor, guilty, needy Souls want them. It is a *Soul-motion* by faith and love breathed forth in strong cries to his God and Father and ours, constantly approaching God in every duty by him, compare *chap. 10. 19, to v. 23.* and that with open face, boldness and assurance, without any shame or dismay, coming in the name, and with the person of our great High Priest, who takes our duties and persons, and presents them perfumed with the Incense of his Merits to him. Away now with all unbelief, doubtings, or fears in our approach to him; admission to him, and hearing by him is now certain unto the Believer, *Rom. 5. 1, 2 Eph. 2. 18. and 3. 12. 1 Joh. 3. 21, 22. and 5. 14, 15.* For his Throne, now the Father is propitiated by him, is from a Throne of strict justice made a Throne of Grace, of which the propitiatory Seat over the Ark of the Covenant in the Holy of Holiest both in the Tabernacle and Temple was a Type. All the terror and dread of it is now done away by Christ. Thunderings, and Lightnings, and Voices, and the sound of a Trumpet are now ceased; the still Voice of pardon, peace, purging and saving Sinners proceeds from it; Grace in reference to Believers sits in all its glory, and majesty, and power onely, *Rev. 5. 1, 6, 13. comp. ch. 8. 1. and 12. 2. Eph. 1. 20.* Christ now takes us by the hand, brings us thither, and pleads by his own Blood for us, so as we may approach to it with greatest confidence. *z* That we may actually partake of the fruits of Christ's purchase and intercession from the Father of Mercy, pity suitable to our misery, pardon for our guilty Souls, and relief for us under all our afflictions, *Isa. 63. 7, 8, 9.* and all grace necessary for us at all times for a seasonable help, but especially in times of greatest need: *It is most opportune, when most helpfull;* when infirmities, afflictions, temptations, and the snares of sin beset us with grievous persecutions, then may we by prayer, through our High Priest, have recourse to this Throne of Grace for our suitable and sufficient supply, without which there is no holding fast our Profession, or possibility of entrance into God's Rest.

## CHAP. V.

1 **F**OR every high priest taken from among men *a* is ordained for men *\* in things pertaining to God b*, that he may offer both gifts and sacrifices for sins *c*.

\* Chap. 2. 17.

*a* For is a rational particle inferring the truth of what was asserted concerning the Gospel High Priest before, *That he was*

*the most sensible and tender-hearted of all other*, beyond what all his Types were, even *Aaron* himself; how did it therefore behove those *Hebrews* to cleave to him and his Religion, as to desert the *Levitical* Priesthood which he had perfected in himself; he being more excellent for rise, qualities, office, call, than his preceding Types, and the permanent truth of them all. For every one of that Order in God's Institution, and according to his Law, ought to be selected out of the numbers of Men for whom he was to minister, and therefore to be a Man. He was not to be an Angel, nor to minister for them; and being separated from Men, is to be put into another and higher Rank and Order, *Exod. 28. 1.* than he was in before: No Person was to usurp it, but to be designed to it according to the Divine Law settled in that behalf. This was accomplished in Christ's Person, and he hath not since selected out of Men any such Order of Priests properly so called in the Christian Church. His Officers being so far from being *High Priests*, that they are not so much as in the enumeration of their Titles styled *'Isseis, Priests*; and as far is it from truth, that there are now as *Priests, to Altars, Sacrifices, Temples* in the Christian Church properly so called: Since it is expressly against the New Testament, and if so spoken of by the Fathers, it must be understood figuratively and metaphorically, or else it is untrue. *b* *Kαθίσταται* the designed Person is constituted and set over others for their good, to seek either temporal or spiritual good, as the Office is, comp. *chap. 8. 3.* By this Ordination is power conveyed to this Officer, and an obligation laid on him by a charge to exert it *about things wherein Men are concerned with God*: He is a religious Officer. *Tα* is imperfect, as *ch. 2. 7.* for *ἐν τῇσιν* in things; or *κατὰ* about things. A Sinner can undertake to manage nothing towards God immediately, or by himself, but with a mediating Priest, who must know God's Mind, and perform it; and it was infinite mercy for God to institute such an help to Sinners. The common sense of Mankind about it since the Fall doth evince it. No Nation being without a Religion, a Temple, a place of Worship, or a Priest. *c* Who may bring home to God the Supreme Lord and King of all Gifts, which were those Free-will Offerings, as of things inanimate, the First-fruits of Corn, Wine and Oyl, &c. or of Sacrifices, such whereby they were to atone and propitiate God for their Sins, they being guilty, and he just; those were necessary to satisfy his Justice, remove his Wrath, and procure his Blessing. What those Sacrifices were which would please him, God onely could reveal, as who should offer them both for himself and others; and this he did reveal to *Adam, Noah* and *Abraham*, and to *Moses* fully in his Law given him about them on the Mount, and of which he hath written in his four last Books.

2 Who *†* can have compassion on the ignorant *d*, and on them that are out of the way *e*, for that *\* he himself also is compassed with infirmity *f**

† Or, can reasonably bear with.  
\* Chap. 7. 13.

*d* The melting quality of the Typical High Priest is eminently to be fulfilled in the Gospel one; each is to have an aptness, disposition, and a sufficiency of it by the Institution of God, for his Ministrations for manner as well as for matter, *ch. 2. 18. and 4. 15.* *Μεταλαμβάνειν*, strictly is to bear, suffer, or be afflicted in measure, or suffer moderately with the failings of others, in such a degree as is necessary to incline, as far as he is able, to succour, help and comfort those who are in misery: It notes sympathy, *ch. 2. 18. Rom. 12. 15.* and a suffering with them, yet so regulated by the Divine Rule, as not to extend it unto unfit subjects, nor in an undue measure, lest it unfit him for ministering for them. But the great High Priest excelleth in this, and is not bound to our measures, but sinfully over-abounds in it, to such as sin for want of knowledge of their duty, unwittingly, and without any fore-act, for which the Law provided a Sacrifice. *Lev. 4. 2. Numb. 15. 24, to 30.* *εὐλαβήσας* a Metaphor borrowed from Travellers gone out of their way; by which are understood such Sinners as are misled by Infirmity, or violence of temptation and so offend God by their opinions or practices; for the expiation of such were those Sacrifices appointed, *Lev. chap. 5, 6, 7.* but then they were such as were sensible of their sins, confessed them, and begged for pardon, of whom the High Priest was to be compassionate; but not of presumptuous and capital Sinners, who were unfit Subjects of God's Mercy or Man's: there being no Sacrifices provided for such, but they were to die without Mercy, *Numb. 15. 30, 31. comp. Exod. 22. 14.* God's Altar it self is no protection to them, *1 Kings 2. 28, 31.* Such sins of infirmity which the Levitical High Priest was liable to himself, was he to be compassionate of. *f* For that he was beset with infirmity, sin, ignorance, error and disobedience; infirm in respect of Duty and Sacrifice, which was by reason of its weakness to be repeated yearly, *chap. 10. 1, 11.* and of the same infirm Nature, liable to the griefs and miseries of his Brethren both in Soul and Body. All these did surround and lie about him; he was sin and weakness all over, and therefore should be the more feeling of his Brethren's States, and more carefull and ready to sacrifice and intercede for himself and them. But our great High Priest hath all the sense of these, but no sin, *chap. 4. 15.*

3 \* And by reason hereof he ought as for the people g, so alio for himself to offer for sins h.

¶ This Connection demonstrates the Infirmary of the legal High Priest: *For this* their Infirmary, Sins of Ignorance and Error. He was *obliged* to his Work by the expresse Law of God, *Lev.* ch. 1. It is a Rule for what the Priests ought to do, and so is the whole Book to which they are to be punctually obedient, even to *sacrifice* for particular Sinners in the Church, as they were guilty and brought their Sacrifice, *Lev.* ch. 4. and for the whole Church of Israel on the Atonement-day, *Lev.* 15. 15. to 34. *b* He had also his proper Sacrifice for his own Sins commonly, *Lev.* 4. 3. extraordinarily on the day of Atonement annually, *Lev.* 16. 1, 5, to 15. It is *not necessary* to a Priest to be a Sinner, but it is *to be merciful*. Adam offered Prayers and Praises to his Creator for himself and Eve in Innocency; but since the Fall our Lord Jesus Christ is the only High Priest without sin, and yet most merciful, as well as most sensible of the Sins and Miseries of penitent believing Sinners. He offers up the Sacrifice to God truly propitiatory, as his Types did the typical ones, and procured the Pardon which God promised to give upon his so sacrificing to him.

4 \* And no man taketh this honour unto himself *i*, but he that is called of God, † as *was* Aaron *k*.

i This connecteth the last thing describing the typical Levitical Priesthood *their Call to it*. Not any Person whatsoever hath, or can lawfully take to himself the honourable Office of an High Priest, so as to be the Author or End of it. Many have usurped this Office, and others have distributed it contrary to Gods Law, whose Priesthood, Offerings, and Ministry are no true ones, especially where Men are *self officiating*, corruptly managing of it, as *Elis Sons* and *Jeroboams Priests*, or self-benefiting by it, 1 *Sam.* 2. 13, &c. and *Mich.* 3. 11. This was so honourable an Office, as it was united to the Princedom in *Michiadic* and *Jezub.* 4 He that is according to Gods Law (the Author of this Priesthood, its Work and Success) qualified in himself, separated from others, and actually honoured by God with it, he ought to take this Office, and execute his Work in it to Gods Glory, depending on him for his Blessing. *Aaron* is the particular Instance of the Divine Call to this Office. God separated his Tribe, Family, and Person for his Service in the room of the first-born: God qualified him for it, intailed the High Priesthood to his Seed and Off-spring with the subordinate Priesthood. He solemnly consecrated him by *Moses*, confirmed him in his Work by Fire from Heaven at his first Sacrifice, and vindicates his own Call of him to it by the blossoming Rod, and destroying the Rivals with him for it, *Ex.* 28. 29, 40. *Numb.* 2. 16, 17. and 17. 5.

§ So also Christ glorified not himself to be made an high priest : but he that said unto him *m*, Thou art my Son *n*, to day have I begotten thee *o*.

¶ The Spirit now draws the Parallel, and shews, that what-  
 soever is requisite in Gods High Priest, is transcendently ful-  
 filled in the Lord Jesus Christ, the Infirmities of his Types  
 which were accidental to the Office excepted. He begins the  
 Parallel in his Call to it, God-Man, the great Gospel-High-Priest,  
 anointed to this Office in the Flesh with the Holy Ghost, was not  
 tainted with Ambition, neither did usurp this Honour and Digni-  
 ty, *John* 8. 54. though there never was Person qualified for  
 it, or deserved it like him. He never did intrude himself upon  
 the Office, or take the Sacerdotal Power to him, whatever  
 others have done, and usurped it. *m* But God the Father be-  
 speaketh him, and calleth him to his high Office, as he did  
*Aaron* : He chose him, separated, sent and anointed him for  
 it. No less Person than the eternal *Jehovah*, could constitute  
 and invest him in what was so high for Dignity, so glorious  
 for Power ; he did by speaking commissionate him for it, and  
 did publish and testify the Constitution, glorifying him in it,  
 as is testified, *Psal* 2. 7. *n* Thou, is not David, but *Christ*, as  
 is interpreted, *ch.* 1. 5. and *Acts* 13. 23. *art my only begotten*  
*Son*, my natural Son, *John* 1. 14, 18. The first-born of God,  
*Psal* 85. 27. compare *Rom.* 8. 29. *Colo.* 1. 18. As his Son,  
 the Father could appoint him to what calling he pleased. By  
 his Primogeniture he had right to the Priesthood and Kingship ;  
 and to these doth the Father call him, as who would not be  
 denied by him : From Eternity he had a Right and Title to  
 this Office, but his solemn Investiture in it, was *o* on the *Re-  
 surrection-day*, then was he begotten to it ; not only dedicated  
 as *Hannah* did *Samuel* to the Priesthood, but solemnly after his  
 Consecration by his own Blood to it, *ch.* 9, 10, 11, 12, 23, 24.  
 compare *Rom.* 1. 4. was he by the Father proclaimed to be the  
 Son-Mediator, King, Priest, and Prophet, and made to enter  
 the Holy of Holiest in Heaven, and to set down there on his  
 Fathers Right Hand, invested with Glory and Power for the  
 Execution of his Offices, and this of his Priesthood in special,  
 which he is daily fulfilling with him by his Intercession ; see  
*chap.* 7. 25, 28. and 9. 24. compare *Psal* 2. 8.

6 As he faith also in another *place*, \* Thou art a priest for ever *p*, after the order of Melchisedec *q*.

¶ The Spirit proves his Call and Investiture into this Office, its Confirmation to him for ever by another Testimony of the Father about it, pen'd by *David*, *Psal.* 110. 4. and ratified to be so by the Lord himself, *Matt.* 22. 41, or 45. that he as Man was *David's* Son, as God-Man, *David's* Lord, and the grand Officer to atone God by his Sacrifice for Sinners, and to intercede for him. By this Word of God to him was he invest'd with the most glorious Priesthood, and settled in that which he must execute for ever, *ch.* 7. 24. having no Successor in it; *q* which Order was a singular and most excellent one; such as *Aaron's* did but imperfectly shadow to us. It was a Royal Priesthood God instilled him in, such as was *Melchisedec's*, largely described, *ch.* 7. This was by God the Father revealed to *David*, and prophesied by him to the Church, but actually fulfilled as to Proclamation and Inauguration at his Ascension into the Holy of Holiest in Heaven, where he actually in the Flesh doth officiate and minister in it.

7 Who in the days of his flesh, when he had  
\* offered up prayers and supplications *f* with strong crying, and tears *f*, unto him that was able to save him from death *u*, and was heard, || † in that he feared *w*.

\* John 17. 1. &c.  
|| Or, for his piety.  
† John 12. 27.

¶ Here Christ is parallel'd in his Nature, Work and Compassions, to his Types, and is set above them : He was taken out of Men, as his Type was, *v. 1.* He was made Flesh, and dwelt among us in the human Nature, *John 1. 14.* He had his days numbered, and his time set for his being and Ministry beneath, doing and suffering the Will of God here in a State of Humiliation, Frailty and Mortality ; which Infirmitie attending his Flesh, are now put off for ever, *ch. 2. 14.* f He performed his Service and Offering to God, as his Types, for the Men for whom he was ordained, such as he delighted in ; his Prayers represented his inward desires to God for what he needed, and was necessary in our behalf to be obtained, a Sacrifice first to be offered by him, *ch. 13. 15.* compare *1 Petr. 2. 5.* *Example* a Word but this once used in the New Testament, its Root signifieth an Olive Branch which Petitioners carried in their Hands ; an Emblem of the vehement desire of such Supplicants for a peaceful answer or return to their Prayers. These of Christ were the most fervent Supplications flowing from a deeply afflicted Soul in a prostrate Body, when he was preparing for the offering up his Soul a Sacrifice for Sin, when he was in the Garden, *Luke 22. 40, 46.* in his Agony, and when actually offering it on the Crofs, *Matt. 27. 46.* These were the Prayers of God-Man the Gospel-High-Priest, t put up by him unto God the Father, who is essentially good and powerful, willing and able to hear and answer his Supplications, the Fountain of all Mercy, Blessing, and Help, who could deliver him from, and save him in the greatest Dangers, so as none of those which encompassed him should hurt him, no not Death. For he was delivered from the evils which were far more dreadful to him than Death it self, and which were to exercise him both before and at the hour of Death. Those deadly Temptations which he underwent in his Agony and on the Crofs, and from which he chargeth the Disciples to pray, that both he and they might be kept, *Matt. 26. 37, 38.* Those deadly stings in his Soul, *v. 41.* *Mark 14. 38.* *Luke 22. 40, 46.* such Conflicts as his Father supported him under, carried him through, and gave him the Victory over all that Curse and Power that might do him or his mystical Body hurt. It was this Death of Deaths that did terrifie him. As for the other he cheerfully underwent it, resigned his Spirit to his Father, trusted his Body in his Treasury, and was so far from being swallowed up by it, that he was gloriously risen from it. u Evident in his Agony in the mighty Groans that his Soul poured out then when he prayed more earnestly, *Luke 22. 44.* that which made him sweat through his Flesh congealed Clots of Blood, squeezed by his Agony out of his Body, which made him weep and cry loudly ; his Voice as well as his Soul was stretched out in Prayer ; the like was exercised by him in his Conflict on the Crofs, *Matt. 27. 46.* How bitter was his Passion to him ? How fervent, importunate and loud his Prayers ? How did it break through the Cloud wherewith God covered his Face then ? *Psal. 22.* represents in Prophecy what was now fulfilled, *Mark 15. 34. 37. Luke 23. 46.* It was in making satisfaction to the Justice of God for us, that these were exercised to flueh his inward Compassions to us, and to secure Sufferation for us in our Sufferings by Temptations, *chap. 2. 17, 18.* and *4. 15, 16.* w The Efficacy of these mighty Prayers and Supplications is evident by their reaching Gods Ear, and procuring his Help for him. He was helped, delivered, saved, so the Septuagint use this Word in the Old Testament, putting bearing for helping, and saving, as in *Psal. 55. 16. 17, 18.* and *2 Chron. 18. 31.* *ὁ βοήθησας*, this is the right acception strictly read ; for as a thing is truly apprehended, it stirreth up Fear. This Word hath in Scripture use two senses, 1. From the thing feared, by a Metonymy, Fear being put for that which works it, which was not here Death simply, for that he suffered, but what he was more afraid of than Death, viz. from the fear of being by his Temptations barred into dissidence of his Father, impatient in his Agony, or despair at the Eclipse in his Death, which the

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Devil



*Devil designed.* As to this his Father did hear, answer, and help him, in his Agony sent his Angel to strengthen him, *Luke 22. 43.* and which he perfected for him at the end of his Passion, when he breathed out his Soul triumphantly into his Fathers Hands, *Matt. 27. 46, 50. and Mark 15. 37, 39. John 19. 28, 29, 30.* Or, 2ly, *From the Fear*, that godly Fear and Care in him not to displease God in any thing he did or suffered; this was a proper cause of his Acceptance, and his Prayer being heard, and his Deliverance, which is becoming the Mediator. This is a Truth, and may be admitted; but it seemeth especially to refer to the former by his Prevalency, against which by Prayer he defeated the Devil, was made seemingly sensible of his Temptations, shewed himself compassed with Infirmities, though not with sinful ones, and as our High Priest was rendered pitiful and compassionate to us under our Temptations, so as to intercede for us above, as he did pray for himself on Earth, and to procure for us Succour under, and Deliverance from them.

8 Though he were a son, yet learned he obedience by the things which he suffered *x.*

*x* He fulfilled his Type in the end; for though he were God the Son incarnate in a nearer and more excellent Relation to the Father, than any Angel, or any High Priest among Men His Types, being all Servants to his Father and him; Gods Son by eternal Generation as to his Deity, by Conception from the Holy Ghost by the Virgin as to his Humanity, who for his worth might have been exempted from such Burdens, yet did God teach him (not as if he wanted it at any time) by what he imposed and commanded him, and he learnt by what he did agree and covenant to perform *Active Obedience* to Gods Will, fulfilling all Righteousness, being for his Person, and doing for his Work to a Tittle what God required from him, but especially *Passive Obedience*, by his experience knowing what it meant, freely subjecting himself to his State of Humiliation, *Phil. 2. 6, 7, 8.* enduring all the Indignities and Sufferings for Sinners from his Birth to his Death, even the most vile and cursed. This the Father enjoined and commanded him, and he did obey it; read *Isa. 53.* He who offered Prayers for himself, as an High Priest offered himself a Sacrifice for us, as ours. By this did he finish his Fathers Will intirely, experimentally, feelingly, knowing how difficult Patience under the Cross is, and how to pity us under all our Sufferings.

\* Chap. 2. 10.

9 \* And being made perfect *y,* he became the author of eternal salvation unto all them that obey him *z.*

*y* As to the powerful Execution of his Office, this God-Man exceeds his Types; for having consummated all the Work to which he was designed, by his doing, suffering, dying, rising, and ascending into Heaven in the Human Nature, he perfected the Work of Redemption, and consecrated himself to his Office. *z* By this was he constituted, made, and declared by his Father to be, not an *Instrument* as all his Types were, but the *Cause efficient* meritorious and exemplar of Salvation, by his Sacrifice satisfying Gods Justice, meriting and effecting Reconciliation and Justification for Sinners; and on his Ascension sends forth the Holy Ghost to qualify them for the Reception of his Benefits, by working in them what he requires, and on their Application to him, he, as their High Priest, pleads the Merit of his Blood, and intercedes for their Justification and Salvation, which is the freeing them from all Evil Criminal and Penal, Sin, and whatever is subjecteth them to in this World, or that which is to come; and inflating them into all the heavenly Privileges promised in the Covenant of Grace, Righteousness, Holiness, Heirship to, and Life and Glory with God, and to be safe in the Possession of them all, not for a time only, but for Eternity. This efficient cause produceth this only to the duly qualified Subject: Mankind is rendered salvable by the Obedience and Sacrifice of this High Priest; but it is only to penitent believing Sinners that he doth communicate this, and for whom he effects it; those who will intirely submit themselves to Christ as a Lord and King, and be loyal to him and obey him, as well as to a Priest or a Saviour, continuing his faithful Subjects to the end, *John 3. 16, 18, 36. comp. Matt. 10. 22.*

10 Called of God an high priest after the order of Melchisedeck *a*

*a* His Constitution by God the Father in his Office, maketh it so effectual; he was solemnly proclaimed and declared to be what God had constituted him. *God nameth or calleth things as they are,* and as he hath made them; and this was done openly, and with the most illustrious Solemnity at his Ascension into Heaven, when God sat him down on his Right Hand in the presence of all the surrounding Angels, who did all submit to him as their Head and King, and acknowledge him as the great Royal High Priest of God, as was foretold, *Psal. 110. 1, 2.* which words of the Psalmist the Spirit further explaineth in *chap. 7.* where he proves this Gospel-High Priest to be of a more excellent order than *Aaron's*, even like that of *Melchisedeck* which it exceedeth, and which must last for ever.

11 Of whom we have many things to say, and hard to be uttered *b,* seeing ye are dull of hearing *c.*

*b* The Spirit here digresseth from discoursing further of the Priest-hood of Christ, that he may fit these Hebrews to apprehend and improve it when he shall return to it, *chap. 7.* He beginneth with a Reproof, which takes up the remainder of the Chapter, and enters on it artificially from the Doctrine delivered of Christs Priest-hood, insinuating the difficulty of its Reception by them: *Of whom,* some would make to refer to *Melchisedeck*, but by what followeth in this and *ch. 7.* it can be spoken of none but of Christ the Truth of that Type, who was made an High Priest after that Order. And of him the Apostle was filled by the Spirit with matter, as *Elihu* speaks, *Job 32. 18.* Much he had to say of this Mystery, which was most excellent and weighty, and which a few words could not express; for it was *unutterable*, not unutterable in it self, or difficult for him to open and interpret, but for them to understand. *c* Because the Ears of their mind were not created nor proportioned to it: they were Babes and Children in Understanding; the difficulty was in themselves, not in the Word or Mystery: Their intellectual Faculty was slow to discern, perceive, and judge of this Doctrine, and their Hearts were averse to it, being so conceited concerning the Levitical Priesthood; such were the Apostles at the first, *John 16. 12.*

12 For when for the time ye ought to be teachers *d,* ye have need that one teach you again which be the first principles *e* of the oracles of God *f,* and are become such as have need of \* milk, and not of strong meat *g.*

*d* The Conviction of this fault in their Understanding and Will, is by the Spirit demonstrated; for their dullness proceeded from their neglect of Gods means of Knowledge, and so were inexcusable; they had time and means enough of improving in the knowledge of this Gospel-Doctrine of Christs Priesthood, and to have gained in them the abilities of Teachers of their Families, Fellow-Christians and Neighbours both from the Law of *Moses*, and the other Scriptures, and by the teaching of Christ and his Apostles. *e* Yet such was their negligence and idleness, that their Knowledge was diminished and lost, and they fallen off to the Old Mosaisical Oeconomy of Priesthood, Ceremonies and Services, so as they had need again to be taught and instructed by others, which are the *seeds* of Gods Oracles in the Scriptures. Such things as are the *first in order*, and *first* to be taught and learnt, the very Fundamental Principles of Christianity, without the knowledge of which none can be saved, and on which all others do depend. They are so styled by a Metaphor, signifying such a state of *this in the Scripture, as the Elements have in natural bodies which they compound*; or, like *Elements of Speech*, which must be first attained before there can be either an understanding, speaking or Writing of a Language; they are the Foundation upon which a System of the Christian Religion is raised, see *chap. 6. 1.* which Principles lye dispersed in the New Testament, and are summed up in those Ancient Creeds which are agreeable to our Saviours words. *f* *Λογίων τῶ Θεοῦ*, such Oracles or Revelations of Gods mind about the way of our Salvation, which he hath made to us by his Son our High Priest, and which he brought from Heaven with him, and taught himself, as *chap. 1. 1, 2.* and hath by the Inspiration of his Spirit of Persons, chosen on purpose by him, penned them eminently in the Scriptures of the New Testament, not excluding those of the Old Testament which are unveiled, opened and made glorious in them, *Rom. 3. 2.* *g* These Hebrews had so greatly forgotten these first Principles, that they were become meer Babes and Infants in Knowledge, they needed the *first and weakest Spiritual Food*, metaphorically styled *Milk*, the most plain and easie Truths of the Gospel, such as they may understand, and give light to others; not the beggarly Elements of Judaism, as they are styled, *Gal. 4. 3, 9.* and *Col. 2. 8, 20.* which would keep them ignorant Babes in the Word of Righteousness, and unfit them for the understanding and digesting the *stronger Food* of the higher and more excellent Doctrines of the Gospel concerning Christs Priesthood; such a Babe was *Nicodemus*, though a Master in *Israhel*, *John 3. 10, 12.*

13 For every one that useth milk *h,* is *†* unskilful in the word of righteousness *i:* for he is a babe *k.*

*h* The Spirit proves these Hebrews such Infants by describing the state of them, and of their contrary, and tacitly applying it to them under a Metaphor or Allegory started by him before. For, *sith* he, every one of you, who take in nothing but the Elements and weakest kind of Doctrines, and can bear no other, have not digested the first Principles of the Oracles of God. *i* Are *ἀνεργοί, not truly knowing, not proving nor experiencing,* never exercised or practised in the Word of Righteousness, the Gospel-Doctrine, which is in it self an External certain Truth, the Revelation of the Righteousness of God to Faith, *Rom. 1. 16, 17.* And the instrumental conveyer of it to Faith; a perfect Rule of Righteousness, making Christians conform exactly to the Mind and Will of God, and so reaching the state of strong

*† Gr. bathos experient.*

and perfect ones, *Col. 1. 25, to 29.* & He is but a new-born Christian, a Child in Christs School, one that cannot be experienced in the Perfections of Gods Word, because he is weak in Knowledge, Ignorant and unconstant like an Infant, *1 Cor. 14. 20.* compare *Ephes. 4. 14.*

*14* But strong meat belongeth to them that are of \* full age, even those who by reason of use † have their senses *n* exercised *o* to discern both good and evil *p*.

*1* But those great deep and high Mysteries of the Gospel concerning Christs Natures, their Hypostatical Union, his Offices, his actual fulfilling all his Types in the Old Testament, both Personal and Mystical, with the Prophecies of his Gospel-Church-State, and his Mediatorial Kingdom, &c. these are the strong Meat and Food of grown Christians, who have reached some maturity in the knowledge of these Gospel-Mysteries, and are of a full Age in Understanding, *1 Cor. 2. 6.* and *14. 20.* and *Phil. 3. 15.* Reaching on to the measure of the Stature of the fullness of Christ in Knowledge and Grace, *Ephes. 4. 13.* *m* Even these who *ὁὶ τῶν ἑξῆς*, by a gracious habit of Wisdom, and Knowledge infused and perfected by long study, practice and exercise of themselves in the word of Righteousness, by which they are able to apprehend and improve the highest Doctrines of the Mystery of Christ. *n* *Τὰ ὀργανὰ* are strictly, *Organs, or Instruments of Sense*, as the Eye, the Tongue, and the Hand, by a Metonymy express, Seeing, Tasting and Feeling, and so is by Analogy applied to the inward Senses and Faculties of the Soul, whereby they discern and relish Gospel-Doctrines. *o* *Τελευταῖος* strictly notes such an exercise as Wrestlers use for a Victory with all their Might and Strength, being trained up to it by long Exercise. The Spiritual Organs or Faculties of Christians are well instructed, practiced, made apt and ready, as the external ones are, for their proper work. *p* *αὐτοὶ δὲ διακρίνουν* for the discerning and differing things, so as the Mind discerns what Doctrine is true, and what is false, by the Word of Righteousness, and the Will chooseth what is Good, and refuseth what is Evil; the Affections love Good, and hate Evil; as the Senses External can by Exercise discern what Food is gustful, pleasing and wholesome for the Person, and what is nauseous and unwholesome. So the grown Christian is improved by the exercise of his Spiritual Senses, that can by his enlightened mind discern higher Gospel-Doctrines, and by his renewed Will relish the sublimer Mysteries of Christ, as they are revealed to him; such the Christian Hebrews ought to have been, so able proficient in the School of Christ.

## C H A P. VI.

*1* Therefore having the † principles of the Doctrine of Christ *a*, let us go on unto perfection *b*, not laying again the foundation *c* of repentance from dead works *d*, and of Faith towards God *e*.

*a* The Spirit having reproved these Hebrews for their fault, doth now counsel and direct them to amend it. Seeing ye have lost so much time already, and made so little progress in learning Christ; Let us not therefore stay any longer in the Principles of it, but proceed to some higher degree; pursuant to which, he layeth down the Principles of Christian Doctrine, in which these Hebrews had been initiated, and the Doctrine of Perfection which they were to pursue. *Leaving*, is an omitting or letting go, as to any sticking or standing in, so as to make no further progress, but to gain higher degrees of Knowledge in the Doctrine of the Gospel, which enters Novices into Christ, having attained the beginning, the matter or work of entrance into the Christian Religion, now not to stick at this first and imperfect Inchoation in this Doctrine. *b* A regular motion must succeed, according to the great Mover unceasingly, for our attaining the perfection of the Doctrine of Christ. This Perfection, notes height of Knowledge, Faith, utmost Repentance, and Spiritual Change, greatest strength of Understanding, and the fullest Operation according to the Doctrine of Christ, in doing and forbearing, the fullest perseverance of the Mind in the knowledge of it, and of the Will in cleaving to it. *c* That which would hinder this, was reiterating foundation-work, which the Apostle laid with them by initiating of them into the first Principles of Christianity, the Knowledge and Faith of which they professed to receive, *1 Cor. 3. 11.* *Ephes. 2. 20.* And were therefore obliged to proceed in the building both of Persons and of Truths on it; and lest they had forgot, or others were ignorant what those Fundamental Principles and Doctrines of the Gospel were, he layeth down six Heads of them in this and *ver. 2.* which was the common method of teaching either the Children of Christians or Infidels, that they might be Christians, at least professedly, or upon their lapse to restore them. *d* The first Christian Principle or Doctrine to be learnt, was that of Repentance, which is the Fundamental Change of a Sinners Mind, and, in that, of

himself; it carrieth in it Knowledge, Conviction of Sin by Gods Law, bitter Sorrow for it, and full Conversion of the Soul to God from it, as it is described, *2 Cor. 7. 9, 10, 11.* As from all sinful Works flowing from it while lapsed from God; dead in sins, which would have eaten out and destroyed their Souls for ever, *Rom. 6. 23.* and *Ephes. 2. 1, 2.* Supposeth the knowledge of other Truths preceding it, as their Creation in Gods Image, their Apostasy from it, the misery consequent, &c. These Hebrews were to proceed and advance daily in the Exercise of this Grace. *e* The second Christian Principle or Doctrine is of Faith on God, comprehending the Habit and Acts of that Divine Grace, of evidence, subsistence, assent and affiance, *chap. 11. 1.* all the effects of it; and this exercised on God in his Essence, Relations, especially in his gracious contrivance and execution of the Work of Redemption for Sinners; as giving Reconciliation, Righteousness, Holiness, Adoption and Eternal Salvation through Christ, fulfilling all Righteousness by his Death, as a Sacrifice satisfying his justice, and meriting, as purchasing all these Blessings for Believers, and effectually from Heaven his dispensing them to them.

*2* Of the doctrine of baptisms *f*, and of laying on of hands *g*, and of resurrection of the dead *h*, and of eternal judgment *i*.

*f* The third Fundamental Doctrine in which these Hebrews were initiated, was the Doctrine of Baptisms; containing in it the Doctrine which Baptism teacheth, as, that of the Covenant of Grace, of which it is a Sign and Seal, and of their entering into it who partake of it, which as to its Duties and Privileges is sealed and confirmed; and the Doctrine in which Baptisms are taught, as that of Christ by Water, and by the Spirit, *Matt. 3. 6.* and *John 3. 5.* and containing in it the Doctrine of the Seals of Gods Testament, distinct from the other Doctrines of Faith; by the use of which, such who had solemnly professed their Repentance, and Faith and Obedience to the Gospel, were sealed and confirmed. Baptisms in the plural raiseth the doubt, whether it immediately concern the initial Seal of the Covenant, which some say is so styled as an Hebraism, the plural Number being put for the Singular; or, from the numerous partakers of it at set-times, which were called days of Baptisms, or from divers Administrators, and the Baptisms of Believers and their Seed, and that so they were many. Others would make these to be Jewish Baptisms, frequently used by these Hebrews, as Elements to teach Faith and Repentance, and leading them to the further knowledge of Christ. And the more they suspect this, because these Baptisms are used but four times in the New Testament, and always signifying Jewish ones, as *chap. 9. 10.* and *Mark 7. 4, 8.* *g* The fourth Fundamental Doctrine, or Principle was, the Imposition of Hands, which by Christ and his Apostles, were used either for healing Diseases, *Mark 6. 5.* *Luke 4. 40.* *Acts 28. 8.* or communication of Blessing, *Matt. 19. 13, 15.* or for the communication of the extraordinary Gifts of the Holy Ghost, to such who were separated for Christs Service in his Church, *Acts 6. 6.* and *8. 17.* and *13. 3.* and *19. 5, 6.* and so take in all the saving Fruits of the Holy Ghost, by which they are renewed, increased, strengthened and built up into everlasting Life. Others would make this a Primitive Rite of confirming the Baptized grown up, on the Confession of their Faith, and renewing their Covenant with God, which was made for and with them in their Infancy, and so was a preparatory Admission of them to communicate with the Church in the Lords Supper. If other places of Scripture did concur with it, it would be more clear and satisfactory: Some look on them as Baptisms before to be Jewish Rites, which should here lead them to Christ; but, on their neglect of him, became beggarly Elements, and such as they are called from here unto higher Attainments in Christ. *h* The fifth Fundamental Principle and Doctrine of Christianity in which they were initiated, is, the Doctrine of Resurrection from the Dead. This, as to the propriety and fullness of it, is at the last day, yet the entrance into this, is begun in a new Life, effected by the Resurrection of Jesus Christ, *John 5. 25.* to *30.* *Rom. 6. 3.* to *13.* From this entrance are they called to make out to the full Resurrection of the Just, as the Apostle did himself, *Phil. 3. 10, 11, 12.* This Article of the Gospel-Doctrine, all Christians were to be founded in, and especially these Hebrews, because it was denied by the Sadducees among them, *Matt. 22. 23.* *Acts 23. 6, 7, 8.* derided by the Athenian Philosophers, *Acts 17. 18, 31, 32.* And perverted by Hereticks, *2 Tim. 2. 17, 18.* And is therefore particularly asserted, as described by this Apostle, *1 Cor. 15. 1.* The sixth Fundamental Doctrine and Principle of Christianity, into which they were to be initiated, was that of the general Judgment, finally determining the Believers of it to their Rewards, the Deniers of it to their Eternal Punishment, because the one hath observed the other violated the Covenant of Grace. These Hebrews had begun to reach this Truth, by being reconciled to their Judge, and therefore are to proceed to perfect their Work to the Lords glorious appearance. *Chap. 9. 27, 28.* *Acts 17. 31.* *2 Pet. 3. 7, 10, 13.* *Jude 6, 14, 15.* *Rev. 20. 11, 10 15.*



\* Acts 18. 21.

3 And this will we do *k*, \* if God permit *l*.

*k* This connects the prime cause promoting this progress, and by whom alone it can be effected, as well as his Resolution of finishing his Discourse of the Mystery of Christs Priesthood. We will really, certainly and constantly leave our entrance into these Christian Fundamental Principles, and proceed unto Perfection in them, all of us real Christians will do this. Others make it a purpose of the Apostle, to handle these Doctrines at another Season, and that he will now proceed to instruct them in the higher Mysteries of Christ and the Gospel, and so finish his designed Discourse about them. *l* If God permit, whether it refers to their proceeding from the knowledge of the Christian Principles, to the perfection of knowledge, or of growth in Christian Graces; or of the Apostles proceeding to open to them the higher Mysteries of the Gospel; It is not a kind of *Passive letting things to be done*, or giving leave only; God is not subject to so weak a Condition: *but it is all Act*, noting Gods assistance as well as permission; for all Persons and things are in his power, who worketh to will and to do, *Phil. 2. 13.* But as to a progress in Christianity, and reaching the perfect Man, *etc. Ephes. 4. 13.* If he, the Lord of all Knowledge and Grace, hath delight in us, and will work this Grace in us, then we shall do this, even go on unto Perfection. *Hij. 14. 5. Mal. 4. 2. 1 Cor. 3. 6 chap. 12. 2.*

\* Matt. 12. 31,

32.

Chap. 10. 25.

† John 5. 16.

† John 4. 10.

4 For \* it is impossible for those who were once enlightened *m*, and have tasted of † the heavenly gift *n*, and were made partakers of the Holy Ghost *o*.

*m* The foregoing Counsel the Spirit enforceth on these Hebrews, from the danger of Apostacy, to which the neglect of it doth dispose them, and the terrifying consequents of it from *ver. 4. to 9.* We must go on to Perfection, unless we will draw back to Perdition; so that he bespeaks them, You have been sluggish and dull, and going backward already; lest you grow worse, stir up your selves; if you neglect it, you are in danger of utter falling away: for it is impossible, not in respect of Gods Absolute and Almighty Power, but in respect of any created Power in others or themselves, *justly*, and by *right*; it is impossible, because contrary to Gods declared Will and Resolution in his Church, by which his Power is limited, so as he will never do it, nor suffer it to be done; in this he will not, cannot deny himself, *v. 18. and chap. 11. 6.* compare *Matt. 7. 18. and 19. 24, 26. 2 Tim. 2. 13. Hermas's* several Interpreters render the Baptized who were illuminated with the Beams of Divine Light, others, the Penitent, such who had been initiated into Repentance, as *v. 1.* and think the term *once* may be limited to Baptisms, whereas it refers to all the other particulars. These are such who are instructed in the Principles of the Christian Religion, and brought out of the Darkness and Ignorance of Judaism and Heathenism, so that they were other Persons for the knowledge of Gospel-Truths than before; they see with a new Light Spiritual things, and have the Mind raised up to such objects as they knew not before, but they have no new Eyes or Understandings given them, and so are but as Devils like Angels of Light, whereas the Light of a real Christian is the Light of Life, *John 8. 12.* see *2 Tim. 1. 10. and 2 Pet. 1. 19.* such some Hebrews profess themselves to be, *Rom. 2. 17, 18, 19.* And as Balaam was, *Numb. 24. 2, 3.* *n* An act of Sense in the Body, put metaphorically for an act of the Mind. *Tasting in the Soul, is an apprehension and reception by it*, and but merely such, and no more. A Taste, and not a Digestion of Christ and his Benefits, as revealed to them in the Gospel, *John 4. 39, 40.* followed with the superficial relishes of their Joy and Peace on their temporary believing in them, as it was with the stony Ground, *Matt. 13. 20.* A Sinner enlightened so as to see Christ and the glorious Promises made to Believers in him; it being agreeable to his natural Principles, and being not much humbled, runs away with them with Joy, having good Desires and Affections, but a stony Heart still, such was Herod, *Mark 6. 20.* *o* Not by an inhabitation of his Person in them, but by his Operations in them, whereby he is trying how far a natural Man may be raised, and not have his Nature changed: as is evident in a Socrates, who died for owning the Unity of the Deity; and as the Scribe, near the Kingdom of Heaven, *Mark 12. 34.* He is proving by his Gifts to them, how much supernatural good, and workings towards Salvation they are capable of, without the putting forth of the exceeding greatness of his Power to make them New Creatures, as *Gen. 6. 3.* compare *1 Cor. 1. 21. and 1 Pet. 3. 18, 19, 20.* These did partake of from the Holy Ghost, the Light of Nature, of the Law, of the Gospel, with some Spiritual Power accompanying all these; which as they are trials of lapsed Nature, so are lessening many Punishments by keeping Men off from many Sins, as *2 Pet. 2. 20.* These Professors had escaped the gross and outward Pollutions and Defilements that many were drenched with in their lives, but have Lusts abiding unmortified,

from whence these would arise in them still; but here is no pure Heart or Divine Nature wrought in them, and the Lustful Principle is unmortified still; this God accepts according to its kind, compare *Mark 10. 21, 22.*

5 And have tasted the good word of God *p*, and the powers of the world to come *q*,

*p* So as to relish Comfort and Sweetness in the Doctrine and Promises of the Gospel through self-flattery: for these hearing of Pardon of Sin, and crediting it, are filled with Joy by it; as a condemned Malefactor hearing of a general Pardon, believeth himself to be one of the pardoned, and rejoiceth in it; see *Matt. 13. 20, 21. and Luke 8. 13.* So did many of the Jews rejoice in John's Doctrine, *John 5. 35.* *q* Thus some of them were affected with the powerful Doctrines of the Gospel, concerning the final Judgment, as their natural Conscience was wrought on by the Spirit in the Word, that they feel it as it were begun in them, the sparks of the Wrath of God having set their Consciences in a light Flame for their Sins, as in a Felix, *Acts 24. 25.* As on the other hand, being acquainted by the Spirit in the Word, of Christs being a Redeemer, to save them from the Wrath to come, and to inflame them into Happiness, beyond what is attainable on Earth; self-love doth externally close with the Revelation, and apply it to it self, as Balaam did, *Numb. 23. 10.* All these five Instances are the workings of the Holy Spirit on Corrupt Nature for its improvement, and in their falling from these supernatural Operations, they do sin in tanto against the Holy Ghost.

6 If they shall fall away *r*, to renew them again unto repentance *s*: seeing they crucify to themselves the Son of God afresh *t*, and put him to an open shame *u*.

*r* A falling away, or apostatizing in proportion like Adam, such a *ῥεσσηνυσα* as his was, *Rom. 5. 15, 16, 17.* whereby they are totally Unchristian'd, as he was turned into a Sinner; perfidiously revolting from all those supernatural workings of the Holy Ghost, whereby their natural Spirit was elevated but not changed, unto their old Swinish and Canine temper of Spirit and course of Life that they led before they professed themselves Christians, as *2 Pet. 2. 18, 19, 20, 21, 22.* They freely forsake their professed Christian State, and make Shipwreck of all, *Jude 4. 10, 16, 18, 19.* whether *Πάσαν* again ought to be referred to falling away, so as to denominate the Apostate no Christian, as he was at first, before his Profession, or to *renewing* following, it makes no difficulty, for it is a real Truth in both parts, only Interpreters generally refer it to the latter, as do ours, and so we shall consider it. *s* They cannot renew, and bring themselves to the same state they enjoyed, and from which they fell; nor can the Christian Ministry do it by their Exhortations or Counsels, Thunders or Comforts, the offended wronged Spirit withdraws, and will not assist or elevate theirs to act above Nature again, *Gen. 6. 33. Isa. 63. 10.* but leaves them justly to themselves, so as he will neither by himself, nor by others suffer it to be done, having limited his Power by his Will in it. They shall neither have a new Principle infused into them, nor their Minds or Hearts changed by him to Repentance, because they have undervalued his lower Operations and Motions on their Souls, revealing Christ to them through the Gospel, and have by their sinful negligence not improved them to seek from him the better and higher ones which he mentions, *v. 9, 10.* and were to be effected by the exceeding greatness of his Power. *t* That which renders this renovation of them impossible, is their ill treatment, by their Apostacy of their Redeemer, who was to bring them as Children to Glory, which they by the Gospel knew, and by profession owned him ascended and sat down on the right hand of God, and who had by the operation of his Spirit, elevated their natural Principles so to discern him, and to confess him; By this their Apostacy they look on him as an Impostor and Deceiver, as *2 Pet. 2. 1. Jude 4.* and deny him to be a Saviour to them, rejecting his Sacrifice, and would as much as in them lyeth, dethrone him, and if he were within their reach, would crucify him again, and tread him under their Feet, as *chap. 10. 29.* and actually do it to him in his Members; as the Apostate Julian did in former Ages, and the Papists do at this day. *u* *Παράδειγμα* making him a publick shameful Example, as the Jews did by the most cruel and ignominious Death, with all their reproachful carriages to him then, which he despised, *chap. 12. 2.* and in which his are to imitate him, *chap. 13. 13.* so do these Apostates verbally and practically blaspheme and disgrace him; in their esteem villifying him, and by their Apostacy put him to an open and publick Ignominy, and make him a spectacle of the vilest reproach, as if they could find no good in him, and therefore renounced him, and this to the condemning and destroying of themselves, since they cannot repent, Christ having not purchased it for, nor God promised it to any such; so as by the Law of his Kingdom their sin is irremissible, the Blood of Christ that could only remove it, being prophand and

trampled on by it, and so their final Destruction unavoidable.

7 For the earth which drinketh in the rain that cometh oft upon it *m*, and bringeth forth herbs meet for them || by whom it is dressed *x*, receiveth blessing from God *y*.

*m* For is narrative here, and not rational, introducing a Parabolical illustration of the states and ends of truly regenerate Christians, and unregenerate Apostates; as if he said, you have heard the good of true perfect Christians, and the evil of Apostates, you need not to be offended at it, or wonder, for it is with them even as with the Earth, which is the good Ground in Christs Parable, *Matt.* 13. 8. and *Luke* 8. 8. and which he interpreteth to be a good and an honest heart, *Luke* 8. 15. renewed in a Sinner by the Holy Ghost, naturally of the same Mould with all others, *Ezek.* 11. 19. and 36. 26, 27. As the Earth drink up the Showers moistning and fructifying it, *Psal.* 65. 9. so this good and honest Heart receiveth the Spiritual Dews and Rain descending from Heaven on it in the Word and Ordinances, as *Deut.* 32. 2. *x* It bringeth forth all sorts of Fruit, for those who dress it according to Gods Institution, *Gen.* 1. 11, 12. and 2. 5, 6. So these good Souls bring forth Fruit which God relisheth and delighteth in as suitable to his Husbandry, *Matt.* 13. 23. compare 2 *Pet.* 1. 5, 6, 7, 8. and 2 *Cor.* 9. 10. *Gal.* 5. 22, 23. And such as the great manurer of Souls expects from them, 1 *Cor.* 3. 6, 7, 9. *y* This good Ground is made fruitful by Gods Blessing, and the more fruitful it is, the more Blessing it receiveth, *Gen.* 27. 27. This fruitfulness is not the meritorious cause of this Blessing, for that issueth from Grace, but it qualifyeth these good Hearts for it, *i. e.* the continuance to such Souls of the means of Grace, and their increase in Spiritual Comforts, till they reach the perfection of Blessing from God in Eternal Life, *v. 9.*

8 But that which beareth thorns and briars *z*, is rejected *a*, and is nigh unto cursing *b*, whose end is to be burned.

*z* *Δὲ* but introduceth the state and end of a sinful Apostate, that ill Earth, showered upon as well as the good, the unregenerate Soul that had Gospel Dews, and Spiritual Rain by the Word and Ordinances drop down on it from Heaven; yet bringeth forth, or out of it, not Herbs or Fruits fit for its owner or dresser, but Briars, Thorns and Thistles; so Apostates under all enlightnings and tastings of these supernatural Dews of the Spirit, bring forth from a stony, unregenerate Soul, nothing but Corruptions and Evils, their rooted Lusts thrust out and sprung together with their common Gifts, *Luke* 8. 7, 13, 14. The words and deeds of whom are pernicious, dishonouring God, and hurting Men, as Unbelief, Hypocrisy, Apostacy, described, 2 *Pet.* 2. 1, 2, 3, 12, 14, 18, to 22. *Jude* 4. 8, 10, 12, 16, 19. *a* Ἀπορριπτόν, It is refuse Land, neglected by the Owner, he takes no care of it; such are these Apostates of a Reprobate mind, approving Evil, rejecting Good, and are so rejected of God, who withdraws his Spiritual Dews and Ordinances, and the concurrence of his Spirit with them, as unworthy of them, and useles as to any good Fruit to be produced there. *b* Such are lookt upon as the Mountains of Gilboa, accursed, 2 *Sam.* 1. 21. and to be dealt with by the Owner, as the fruitless Fig-tree by Christ, *Matt.* 21. 19. *Mark* 11. 21. So these Apostates are under the Curse, 2 *Pet.* 2. 14. Delivered up Judicially by Christ, to blindness of Mind, and hardness of Heart, and even to Satan himself, as the Unbelieving Jews were, *John* 12. 40. and those Apostates, 1 *Tim.* 1. 19. 20. *c* The end of Briars and Thorns is the Fire, they are to be burnt up by it, and this will be the final issue with Apostates, to be destroyed by a Christ whom they have rejected, with Eternal Fire, *chap.* 10. 27. and 12. 29. *Matt.* 3. 12. and 25. 41. 2 *Thess.* 1. 7, 8, 9.

9 But beloved, we are perswaded better things of you *d*, and things that accompany salvation *e*, though we thus speak.

*d* For preventing of the Application of this Discourse unto themselves, the Apostle subjoyns his Judgment concerning these Hebrews in this Verse, and his reason for it in the next, although we have spoken of the Attainments, States and Ends of Apostates, we reflect not on you by it; But, or notwithstanding we are perswaded: which word imports not a simple conjecture, for he had the gift of discerning of Spirits, and the Holy Ghost, who indites it, did very well know them, so as he was Confident of their good state and condition in Christianity, and the Spirit testified so of them by the Epistles of the other Apostles directed to them; they were well assured of this, and certain, not only because they were such whom he dearly loved, as if it were only a good or charitable opinion in him, but because of their relation to him as true Christians, and Members of the one Body of Christ, and so they were very dear to him, whatever they might fear, be-

cause of what he wrote before of Apostates, for they had better things in them, than enlightnings, &c. which he said were in Apostates before, *v. 4, 5.* even the saving work of the Spirit on their Souls, not by giving them Light only, or raising their Affections, but by giving them a new Eye of Understanding, as well as new Light, and with it a renewed heart; Christ having by the exceeding greatness of his Power made them New Creatures, as well as professing Christians; their Minds, Wills and Affections being all changed, and made truly Spiritual by the Spirit of Christ, and which they manifest by the exercise of real Graces, and that their light, state, and end is better, more excellent, and of another kind than that of Apostates, evinced *ver.* 10. *e* Such things as have Salvation in them, even the Spiritual Mind, which hath eternal Life in the root of it, *Rom.* 8. 6, 10, 11, 16, 17. That Divine Nature which the Apostle said was in the same persons, 1 *Pet.* 1. 1, 2, 3, 4, 5. and 2 *Pet.* 1. 1. to 4. which shews the raising of their Spirits to be a state of Grace, which had Salvation in it, secured by promises to it, so as they are inseparable, and their union not to be dissolved.

10 \* For † God is not unrighteous *f*, to forget your work *g*, and labour of love, which ye have shewed towards his name, in that ye have ministered to the Saints, and do minister *h*.

\* *Prov.* 14. 31.  
† *Mat.* 10. 42.  
and 25. 40.  
*John* 13. 20.  
† *Rom.* 3. 4.

*f* For introduceth the reason of the Apostles former persuasion concerning them, which was the real Graces of Faith and Love to God wrought in their Hearts, and shown in their Work, which was better than all enlightnings. The affirmative is implied, God is just, and faithful and true, in performing what he promiseth, as well as not unrighteous; the certain Truth is asserted in this emphatical Negative, compare 2 *Thess.* 1. 6, 7. with 1 *John* 1. 9. should he not perform he would be unjust. *g* God always remembers all things, because his knowledge is perfect, and he will take notice of Grace in these Hebrews manifested by their works, so as to recompence and reward them for it, by perfecting his gracious work in them, which having promised, the Apostle is confident of the good estate of them through Grace, *Phil.* 1. 6. He will never forget the work of your Faith in his Name, your courageous Profession of the Gospel, *Gal.* 5. 6. *Col.* 1. 4. 1 *Thess.* 1. 3. A Grace of God in them, which made their Souls delight in him, such as was purely Divine, beginning and ending in God, carried out in the labour and exercise of it to his Glory, shewing it in all the supplies they give his in his Name, to Christians as they are his, *Mark* 9. 41. *h* Their labour of Love was evidenced by what they had done, and were doing for Christ, in their using all effectual means, for supplying, comforting, preserving and delivering his Members, giving their Goods to them, and their Lives for them, 1 *John* 3. 10, to 18. So the Apostle asserts these did, *chap.* 10. 32, 33, 34. So did Aquila and Priscilla love Paul, *Rom.* 16. 3, 4. And this they did shew to such as were Gods Children, and bore his Name, the present suffering Christians, who endured Railing, Plundering, Banishing, Imprisonment and Death for their Faith in Christs Name: Those Brethren who being loved in and for God, do evidence to these Hebrews, that they are passed from Death to Life, 1 *John* 3. 14.

11 And we desire that every one of you do shew the same diligence *i*, to the full assurance of hope unto the end *k*.

*i* Having thus commended them, to shew he did not flatter them in it, he discovereth what was wanting in them, and introduceth it with the Particle And, we desire you; ἵνα ἀποδείξητε properly signifyeth the inward Affection and strong desire of Heart that the Apostle had of their further Profit. The Spirit lusted in him for this, *Gal.* 4. 17. which was not only convenient for them, but necessary for their Perfection. And this desire of his was not for all promiscuously, but that each single Person who was a Lover of God and his Saints, should use all means diligently, as they had in degree done before, to have this perfected to the end of their Life, 2 *Pet.* 1. 5, to 10. It is an earnest agitation and hastning of Spirit within, and a demonstrative Discovery of the same without to the utmost, *Rom.* 2. 7. *k* Their Souls with full sails constantly making out after this most certain and full Assurance of Faith, to the excluding of every doubtful thought of the truth of God and his Promises, and of Hope, shutting out all wavering, Unsettledness, or Impatience in waiting for the Accomplishment of the Good which is secured by the Merit and Intercession of Christ, the Purpose, Promise and Oath of God to them, *chap.* 10. 22, 23. compare *Rom.* 4. 21. *Colos.* 1. 24. Hope here is not synonymous with Faith, yet its certain Concomitant, and is a vehement desire and longing after, with a patient Expectation of what is possible and sure to be enjoyed, because God hath promised and swore it, though it be at never so great a distance, yet to be communicated by him to his in his best time, *chap.* 11. 1. compare *Rom.* 4. 13. *Tit.* 1. 2. 1 *Pet.* 1. 3, 12, 21. This Christian Diligence must continue to the end of their own days, and the Perfection of their Grace in Glory, until they come unto the intire Possession of what they believed.



lieved, hoped for, and were fully assured of, 1 *Ptt.* 1. 9, 13. *Rom.* 5. 22.

12 That ye be not slothful *l*, but followers of them *m*, who through faith and patience inherit the promises *n*.

*l* If you will be diligent, away with sloth, you are inclined to it, *ch.* 5. 11. and though you be quick in Affection, yet slow in understanding the Mysteries of God; and though you have laboured, yet not with that intense Labour to which he here presseth them, even to an utter Abolition of all the degrees of Sloth. *m* *Mimutai* strictly Imitators in diligence and painstaking of the Believers who have performed this Duty before you. *n* In their *Graces* imitate them as in *Faith*, by which they rested on as credited God's Promises revealed to them of things invisible, excellent, and distant, and which by no Creature-power but only Gods could be attained, *chap.* 11. 1, 9, 10, 16. and 13. 7. *In Patience*, because the things promised are future, and at a great distance from them, waiting for them, suffering many Evils from many, passing through Fire and Water, *Isa.* 43. 2. and staying Gods leisure to obtain them, *chap.* 10. 36. and 12. 1. *Rom.* 15. 4, 5. *James* 1. 3. Those they were to imitate, were Heirs of blessed Promises, *v.* 14. of spiritual Blessings in Christ, the blessed Seed in whom themselves and all Nations were to be blessed, *Gen.* 22. 18. It may be queried, How did Abraham inherit the Promises, when he did not receive them, as is testified, *chap.* 11. 13? This is certain, as to the Promises of spiritual saving, and universal Concernment to them, as if Justification, Sanctification, Adoption and Salvation by Jesus Christ; these they received, as is evident, *chap.* 11. 10, 14, 16. and *Rom.* 4. 8. to 26. such Promises as were of special Consideration, and reserved to a set time, as the Possession of *Canaan*, and Christ's Incarnation, *John* 8. 56. These they did not receive, though they saw them sure to their Seed by Faith, but for Salvation, and Glory, and Heaven, carried in the Covenant of Grace, they did personally enjoy; of the others they were Heirs as given by God to them.

13 For when God made promise to Abraham *o*, because he could swear by no greater *p*, he swore by himself *q*.

*o* For is a confirmation by instance, that Faith and Patience had made some to inherit the Promises, as Abraham, and what was influencing of him in the exercising them, *viz.* Gods Promise and Oath. God Almighty, who was as able to perform as to make a Promise, *Gen.* 17. 1. having made a Promise to Abraham the Father of Believers, that he would communicate some Temporal and Spiritual good, which by it he gave him a right to, and bound himself to perform, which summarily was Christ the Redeemer to be of his Seed, and Isaac his immediate Seed to be a Type of him; this promise at the offering up of his Son Isaac, God confirms to him by Oath. *p* An Oath is to be made by the greatest, who is able to make good all, and to judge after his Will; by nothing under or beneath God must there be any Swearing. *q* As the best and greatest, Jehovah himself confirming that which was evident and certain by that which was most so: A strange condescension of God the Son, the Angel of the Covenant, to a Creature, to lift up his hand to Eternity, and to lay it on the Altar of his infinite and unchangeable Being, to pawn and pledge his Deity, that he might give the highest Assurance; and is willing that it shall be forfeited and lost, if Abraham fall short of what he hath promised to him, see the Oath, *Gen.* 22. 15, to 19. An Oath confirming the Covenant of Grace to all Believers, as firmly as to Abraham.

14 Saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee *r*.

*r* Here is laid down the form and matter of Gods Oath, the form in *Gen.* 22. 16. is implied in the Particle *ו* in this Text well rendered surely, *chap.* 3. 11. The other defective expressions are forms of Swearing, as if, except, unless; but here it is positive, surely, or verily, which Christ frequently useth, it is a vehement assertion of what he saith; the whole matter of Gods Oath is not repeated, but the substance and comprehensive part of it, which made for the Apostles purpose here. By Blessing, in the Hebrew manner of expressing, is carried the abundance and certainty of all that Temporal and Spiritual Good, which he would convey unto him in and through the blessed and promised Seed our Lord Jesus Christ, with the multiplicity, abundance and certainty of the Seed natural and believing, to whom he should be related as a Father through Christ, as is evident, *Gen.* 22. 16, 17, 18. and all this so uttered, as if God could not express how much he loved him.

15 And so after he had patiently endured *s*, he obtained the promise *t*.

*s* Abraham's Carriage was suitable to this sworn Promise, his Soul did patiently wait for it full Thirty Years, enduring and suffering many Temptations about it; yet he overcame all, and continued firm in the Covenant to the end; his Faith extended his Soul in a patient expectation of its

accomplishment, without doubting or murmuring, knowing God would fulfil it in the best time; he was a long-breathed Believer, *John* 8. 56. *Rom.* 4. 20, 21. and *James* 1. 2, 3. *t* He did not fall short of any piece of the Promise, but fully possessed it at last, both in Isaac, the Type of the blessed Seed, and the Messiah himself, as to all the Spiritual and Eternal Good promised in him and by him in the Heavenly *Canaan*, *Matt.* 22. 32.

16 For men verily swear by the greater *u*, and \* an oath for confirmation is to them an end of all \* *Exod.* 22. 11. strife *v*.

*u* For here is only Narrative, introducing the amplification of the Argument drawn from Gods Promise and Oath, for the quickning those and all Believers to make out after the full assurance of Hope, the Promise and Oath of God concerning them as well as Abraham. That since Mens Oaths procure Credit, and put an end to Doubts, Strife and Contradiction amongst them; much more should Gods Oath put an end to Doubts and Gainsayings of Creatures, and make them give Faith to him: Men are not Inventers and Authors of this Ordinance of Swearing, but subject to Gods Precept requiring this from them, and in this special part of Gods Worship instituted by him, they ought to swear justly and according to his Will; and swear they must by God only, who knows the Intentions and Secrets of the Heart, and who is absolutely greater than all; the Omniscient, Omnipresent, Omnipotent and Sovereign Lord of all Persons, who knows false Swearers, and inflicts on them, not only Temporal but Eternal Punishments. The Swearing by any other, God rebukes, *Deut.* 16. 13. *Jer.* 4. 2. *v* And in this special part of Gods Worship, God is called in as a Co-witness of the Truth of what is sworn, and as a Judge and Avenger of it, if it be otherwise; and so the Oath becomes a confirmation of Faith and Confidence of Men one in another, and of Love accompanying the same; so that if Strife, Doubt, Suspicion or Jealousie arise among them about either Words or Deeds, which are not known to those who doubt, and cannot be cleared by Sense or Reason, or any other way but a Testimony of some Person who knows them, whose being insufficient of it self, calls in God by an Oath as Co-witness, with whom it is supposed he would not break his Interest, nor invoke him against himself, by declaring what is false: On this all Strife and Contradiction is to be decided among Men, and to cease, and so the Controversie to be determined.

17 Wherein God willing more abundantly to shew *x* unto the heirs of promise *y* the immutability of his counsel *z*, † confirmed it by an oath *a*.

*x* The Apostle having stated the nature of an Oath in the antecedent, subjoins and applies it in a consequent, in which he shews that God swore to this end, that his own Counsel might appear to be immutable, and the Consolation of Believers greater *2y* *z*; In which matter or case, *viz.* Gods act of Promise and Oath to Abraham, it was not limited to his Person, but to all his believing Seed, *Rom.* 4. 23, 24. Out of his own meer Grace and free Will, his Goodness and Affection to them, without any consideration in them moving him, but his free, unexpected, as undeserved Mercy, did first Reveal, then Promise, then Swear: What more could he do? How liberal and abundant is his Love in these overflowing discoveries of it? so to reveal and make known his gracious Thoughts, making them manifest, perspicuous and glorious, when none was privy to them, nor could reveal them but himself. *y* The Seed of Abraham's Faith, all true Believers, whom God had made Children and Heirs by Promise, as Isaac, *Gal.* 3. 22, 26, 29. and 4. 26, 27, 28. joynt Heirs with Christ, *Rom.* 8. 17. These alone did God intend to secure, and make certain of their Salvation. *z* Gods unchangeableness in his Will and Decree, as in himself excludes all hesitancy, alteration or transposition of what it was from Eternity; God did never, will never change one Iota or Tittle of his Eternal Will and Decree of saving, perfecting and gathering into one, penitent Believers by the promised Seed Jesus Christ, which he did reveal to the World, and without which manifestation, a Believer could have no Comfort, and without its Immutability, not any lasting and permanent Comfort. *a* *Epistodum* is proper for a Mediator, one who cometh in between two Parties as a Surety; and so is justly applicable to God the Son, who interposeth betwixt God the Father promising, and Believers to whom the Promise is made, as Heirs, as a Surety engaging to see his Fathers Promise made good to his Seed; and therefore confirms it to them with an Oath, that they might know the Promise was immutable, and should be punctually fulfilled; by which means he removes all doubts, fears, and jealousies about it from them. If they will believe Men who swear, how much more ought they to do so, and rest satisfied with the Oath of the Mediator.

18 That by two immutable things *b*, in which it was impossible for God to lie *c*, we might have a strong consolation *d*, who have fled for refuge

† *Gr. Interposuit*  
himself by an  
Oath.

refuge to lay hold upon the hope set before us *e*.

*b* Another end of the Mediators Oath is here added, *Gods Oath and a Promise spoken to before*, which are firm and steadfast to Eternity; Heaven and Earth may pass away, but they cannot. *c* *i. e.* To cease to be himself, for essential Truth to become a Lye, is impossible, its utterly inconsistent with his Nature. He is incapable to deceive, or speak against his Mind, *Numb. 23. 19. 1 Sam. 15. 25. Psalm 89. 35. Titus 1. 2.* and it is as impossible for him to violate his Promise or Oath. *d* Such as will vanquish all Doubts, Fears, Jealousies, Sorrows, Distractions, putting the Heart into a quiet, peaceful, settled Frame, and establishing it in it, whatsoever Temptations, Trials, or Persecutions it may meet with from without or within to perplex it. *e* But it is the Heart only of a persevering Believer, not of common Professors, which is so strongly settled and comforted by them; such *who fly to take hold of them*, having cleared their Right to them, and possessing their Souls of them by Faith, so to hold fast, as who would no more leave, than *Joab* would the Horns of the Altar, being a far greater Security than it, or any City of Refuge whatsoever; retreating to, and keeping in this Strong-hold, nothing can interrupt their Comfort, or hurt them, *Job 13. 15, 16. Prov. 18. 10.* The hope set before them, is that eternal good and blessed State which is reserved in Heaven for Believers, the Object of their Hope set out to their View and Prosecution as a Prize in the Promise, *1 Pet. 1. 3, 4.* by a Metonymy of the Effect for the Cause, are *Hope*, and *Good hoped for*, joyned together for our Pursuit.

19 Which hope we have as an anchor of the soul, both sure and steadfast *f*, and which entreth into that within the veil *g*.

*f* Which, taketh in both the Good hoped for, and the Grace and Act it self of Hope exercised about it; which Grace is by a Metaphor set out to be to the Soul, what an Anchor is to Ships in a Tempest, when tossed with Gusts, and Storms, and Billows of thoughts rousing one upon another to the oversetting of it; this Hope stayeth, strengthens, settleth it, even the Hope and Certainty of eternal Rest and Happiness secured to them by the Promise and Oath of God. This Hope is safe and firm efficiently, and makes the Soul in the midst of all the threatening Temptations from a tempestuous World, *safe*; because fastned on Gods Promise; and *firm*, because strengthened by Gods Oath, which will hold out all Tempests. *g* This Hope, like an Anchor, is firmly placed, hath wrought it self into the best Holdfast, even the innermost part of the Veil. The Veil was that in the Tabernacle and Temple, which separated the Holy Place from the Holy of Holiest. This typical Veil was rent at the Death of Christ, and the Holy of Holiest in Heaven, the Truth of that Type, was then laid open unto all Believers, whether Jews or Gentiles; compare *9. 24.* and *ch. 10. 19, 20, 21.* Here it is that the Anchor of the Christians Hope is fastned; this sure Harbour, where no Tempest can reach or loosen it, but into which their Souls, after all their tossings in the tempestuous Ocean of this World, by the Hurricanes of Temptations, which made them quiver again, shall be over, will enter with a full Gale, and enjoy that Rest and Blessedness for ever, which they had by Gods Promise and Oath on which they relied, secured to them. See *Colos. 1. 5.* and *1 Pet. 1. 3, 4.* to 10.

20 Whither the forerunner is for us entered *b*, even Jesus, \* made an high priest for ever after the order of Melchisedeck *i*.

*b* This Heaven is actually possessed for us already by a Harbinger, who came at his Fathers word to fit and prepare us for it, and then again returned in our Nature, and as our Head and Representative he hath entered, made the way open, and paved the Coast for us thither, and made it plain and safe; and having taken real and full possession, is making ready our Mansions; and when he hath completed his Work in us, will come and take and carry us thither, and put us into the full possession of it in our Persons, *chap. 9. 24. John 14. 2, 3, 4.* *i* He describeth the Forerunner to be God the Son incarnate, the Saviour of Believers, he that will keep them safe for it, and set them safe in it. Their Jesus, who as to his Office, is the great Gospel-High-Priest, had fulfilled his Type, and put an end to it by his entering within the Veil into the Holy of Holiest in Heaven, being constituted by his Father a Royal High Priest, superior to all other Orders and Persons; *an high priest for ever after the order of Melchisedeck*, mentioned before, *chap. 5. 10.* where the Spirit began a Digression, and having here ended it, repeats the Description of him again, as the thing to be immediately handled and pursued, as he doth in the next Chapter.

## CHAP. VII.

1 FOR this Melchisedeck *a*, king of Salem *b*, priest of the most high God *c*, who met Abraham returning from the slaughter of the kings *d*, and blessed him *e*;

*a* The Spirit now proceedeth to prove, that the Gospel-High-Priest is of a far more excellent Order, than that of Aaron's, by his being of the Order of Melchisedeck, of whom they had read, and whom they had in great esteem, and after whose Order they were assured by the Prophet David, another Priest was to rise up in the Church, rendering Aaron's Priesthood useless, and continuing the only means of reconciling Sinners, and bringing them to eternal Life, to whom they must cleave: He initiates it with a Description of the State of Melchisedeck's Order, from *v. 1.* to *11.* and then proceeds to apply it to Christ, from *v. 11.* to *28.* Having asserted, *chap. 6. 20.* That Jesus was made from eternity an high priest after the order of Melchisedeck, and declared to be so by his entrance within the Veil in Heaven at his Ascension: He reasoneth it out by shewing what this Melchisedeck was. The Person pointed at by this Name, is mentioned only once by Moses, and that in *Gen. 14. 18, 19, 20.* It is certain he was a Man, who lived by Bread and Wine, as well as Abraham, and received Tithes from him becoming a Man. His place of Residence was Salem, afterwards called Jerusalem, in the Land of Canaan, *Job. 10. 1.* The Jews conceived him to be Shem the second Son of Noah, which this Scripture denieth, for his Genealogy is well known in it; that he descended from Cham, third Son of Noah, because an Inhabitant in Canaan, and that his Name Melchisedeck was the common Name of the Princes of that Country, whose Metropolis was first called *Isdeec*, then *Salem*, then *Jerusalem*; because the King of it in *Joshua's* time was named *Adoni-zedeck*, which is synonymous with this, is all conjectural; this is certain he was *b* Indowed with Royal Power, such as the other Kings in Canaan had: The capital Seat in his Kingdom was Salem, the Name likely of both his City and Territory; not that Salem of the *Sichemites*, *Gen. 33. 18.* afterwards called *Shechem*, demolished and sown with Salt by *Abimelech*, *Judg. 9. 34, 45.* In *John* the Baptists time raised again and called Salem, *John 3. 23.* But Salem, mentioned *Psalm 76. 2.* more known by its famous Appellation, *Jerusalem*. This shews him to be a Man, as doth his next Title. *c* His Authority in matters of Religion, as a prime Minister about holy things between God and men, and therefore a man, as *chap. 5. 1.* sit up by the most high God for himself, and consecrated in his Order of Priesthood by him, which should most illustriously set out that of his own Son. He managed all as a Priest betwixt his own People and the great God, ruling of them in all matters civil, and teaching and ordering them in all sacred things. *d* He went from Jerusalem with necessary Refreshings to meet Abraham, the Friend of God, the Father of Believers, a Prince and a Priest himself, and of whose Posterity was to come the Messiah, now returning from his Victory over *Kedar-lomer* and his confederate Kings, with the rescue of his Nephew, and all his, to his Tents at Mamre. As he was passing near Salem, Melchisedeck meets him, and entertains him, *Gen. 14. 12, to 21.* *e* It was an act of his sacerdotal Office, such as God enjoined on such Officers afterwards in *Numb. 6. 23, to 27.* and not a common Wish and Desire only. The matter of Blessing is laid down, *Gen. 14. 19.* It was in Gods Name, by his Commission effectually denounced on Abraham by virtue of his Office and Gods Institution, the height of God and all the good in Heaven and in Earth within Gods Possession, is conveyed to him, *Gen. 15. 1.*

2 To whom also Abraham gave a tenth part of all *f*: first being by interpretation king of righteousness *g*, and after that also king of Salem, which is king of peace *h*.

*f* By which Tithing to him, Abraham owns him to be Gods Priest. As he had received blessing from God by him, so he returns to God, through him, his Acknowledgments, he divided, shared, and gave out his part to him, even the tenth part of all the Spoils, *v. 4.* This is the first Scripture, *Gen. 14. 20.* that gives us any account of paying the Tenth of Goods to God in his Priests; which Custom afterwards obtained among most Nations, to give the Tenth of the Spoils after Victory to God. And this Abraham did, as due to the Office by Divine Institution, having received a Blessing from it. *g* The Mystery of his Name, Title and Descent, the Holy Ghost now opens to them. His Name is a Compound of מלך or מלכי which signifieth a King or Governour, or my King, and צדק Righteousness. A supream Governour, not only formally righteous in his own Disposition, but efficiently by just and excellent Laws making his Subjects righteous; a King working Righteousness in a Canaan, and in such a time of universal Degeneracy from it. This God ordered for some special use, viz. to type out his own Son, God-man, the great Gospel-Minister to be the King of Righteousness, who purchaseth it for, imputeth it to, and infuseth it into Sinners; who is so fully the Lord our Righteousness, that we are made the Righteousness of God in him, *Ija. 32. 1. Jer. 23. 6. and 33. 16. Zech. 9. 9. and 2 Cor. 5. 21.* *h* The Mystery of his Title of Office, King of Salem: The due order of this is observable; he is first, King of Righteousness, and after that he is King of Salem, that is, of Peace; the Fruit of whose righteous Government was Peace. He kept this among his People, and round about him, while others were wasting and destroying their Kingdoms by Lusts and Wars. This is eminently



eminently true of Christ *The Prince of Peace*, *Isa.* 9. 6, 7. who gave some signal of his Government, and begun his Priesthood in the same *Salem* or *Jerusalem*, where *Melchisedec* reigned, *Matt.* 21. 5, 9, 10. He is eminently the Royal Purchaser, Maker, and Distributer of Peace, reconciling all things to God, Angels and Men in Heaven and in Earth, and all Persons, Jews and Gentiles, and the Creation it self to recovered Man, *Colos.* 1. 20, 21. compare *Ephes.* 2. 13, to 18. The Prince and Price of our Peace, setting Peace within Souls, giving it to them without Peace, Spiritual, Temporal, and Eternal; his Kingdom aboundeth in it, *Psalms* 72. 1, 3, 7. *Isa.* 54. 10, 13. *John* 14. 27. *James* 3. 18.

† Gr. without pedigree.

3 Without father *i*, without mother *k*, † without descent *l*, having neither beginning of days, nor end of life *m*; but made like unto the Son of God *n*, abideth a priest continually *o*.

*i* In this Verse is a mystical Description of the Eternity of Christ's Person and Priesthood, set out by the Spirit in the Silence and Omission of things that concerned *Melchisedec* and his Glory; so that what here is represented to be typically and in shadow, that was Christ really and substantially; for he gives no account of his Father, Mother, Genealogy, Birth, or Death; the Spirit either not revealing it to him, or ordering him to leave it out, that he might appear the more lively and perfect Type of Christ, being represented in all things different from all the Men that ever were, or shall be; such a Priest therefore as he was, was Christ to be: Not deriving his Priesthood from any by Birth, nor leaving it to any after him. As *Melchisedec* was without Father, that was a Priest before him, or is recorded from whom he should derive, as the Levitical Priesthood had; so Christ as to his Humanity, was without any Humane Father, conceived only by the Power of the Holy Ghost. *k* As to any Scripture-Records of it, or to any Title of the Priesthood by her, as those of *Aaron's* Family had: So Christ, as to his Deity, was without a Mother, being the eternal Son of the Father only, and without any Title in his Humanity to the Priesthood from the Virgin: she being of *David's* Family, and not of *Aaron's*. *l* There is no Line of him described in the Scripture, mentioning from whence he descended, or by what Genealogy he came to the Priesthood. as the *Aaronites* did clear their Right, *Numb.* 7. 64. As to Christ, who shall declare his Generation, or produce the Lineal Role by which he claimeth the Priesthood? *Isa.* 53. 8. compare *v.* 12, 13. *m* There is no Record of his Birth or Death, though he had a Father or Mother, as there is of *Adam's* beginning and end, who had neither. So Christ, as to his Priesthood had no Predecessor, nor shall have any Successor. *v.* 16, 24, 28. As a Sacrifice and the Lamb of God, he had his time of entrance into the World, and of his leaving it; yet as Gods Priest, he had neither beginning nor end of days. Pure Eternity is its rise, and its end shall not be till God be all in all. *n* *Agnostus* *o*, he was in these things the Shadow, Picture, and Resemblance of what Christ should be in his Royal Priesthood. In these singular Prerogatives a visible Type of God-Man; he was the Sign likening, and Christ was the Truth and Substance of it. *o* These words, the Key to all the Description before. God made many other Persons eminent Types of his Son, but *Melchisedec* was the only Type of the Eternity of his Royal Priesthood; for which the Holy Ghost singled him out, drop him down, as it were from above, and then took him up again, without any further account of him in the Scripture, that he might convey this Mystery to us. That which had no beginning nor end of it recorded, is as abiding for ever; which this Type had not; and so fully sets out the Truth designed to be conveyed by it.

\* Gen. 14. 20.

4 Now consider how great this man was *p*, \* unto whom even the patriarch Abraham gave the tenth of the spoils *q*.

*p* The Spirit compares with, and prefers *Melchisedec* before Abraham, as he was Gods High Priest; he introduces it with pressing these Hebrews to exercise an act of Judgment under the Metaphor of seeing, denoting it to be such a serious and intent act, as calls for the utmost Exercise of the discerning Faculty; a Carelessness in it, or an Oversight might make the Proposal to be to no purpose. The Greatness of this High Priest is what he sets in their view, and that indefinitely, *How great is this Officer?* inciting him to be somewhat excessive to other great ones; and how much greater than must be Christ, if his Type be so great beyond, not only Abraham, Levi, and his Posterity, but this great *Melchisedec*, as to his Sacerdotal Power and Dignity. *q* This Greatness is evinced by Abraham's (the Patriarch, chief of all the Fathers of Israel, whom the Hebrews esteemed above all others, *John* 8. 53. and God owns as his Friend, and sets all Believers under his Fatherhood) giving, as a due to *Melchisedec*, being the greater Person in Office, the Tenth of all the Spoils, that which was due to God, and paid to him as Gods High Priest; *Agrostolov* notes either the first or choicest of the heaps of grains, especially the first Fruits dedicated to God; but here signifieth that part of the Spoils, which, according to the custom of War, in most Nations after

the Victory, were offered to God as his part; whether they did consist of Persons or Things; the tenth part of these were given by him to *Melchisedec* as the greatest Priest of God in the World, and superior to himself.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood *r*, have a commandment to take tithes of the people according to the law *s*, that is, of their brethren, though they come out of the loins of Abraham *t*.

*r* This is a Proof, by instance out of the Levitical Law, That he who receiveth is greater than he who giveth. The Seed of Levi the Son of Jacob, Son of Isaac, Son of Abraham, *Num.* 1. 18, 50. and 3. 1, to 5. and not all of them neither, but the Sons of Levi descending from Aaron, were separated and consecrated in the Priesthood by Gods Precept, and vindicated from those who would usurp it. *Numb.* ch. 16, and 17. and confirmed in it by Miracle. God himself gave them a Law from Heaven to abide by, and a Charge to observe this Law, as to all parts of Tithes, such as were due to all Levites, *Numb.* 18. 24. to the High Priest only as Gods Substitute, *Numb.* 18. 8, to 19. and 25, to 30. to the Levites Widows and Poor together, *Deut.* 14. 22, to 29. These the same Law obliged all the Israelites to pay to these Levites as a Homage due from them to God, and so delivered to his Substitutes superior unto them as his Priests and Ministers, and due to them by his own Constitution, being the First-fruits of his own Blessing. *t* Yet these Israelites who were to pay, these Tithes as superior to them in Office, were their own Brethren by Nature, of the same Rank, coming out of the same Loins of Abraham, but subjected to these Priests, who, by Gods Ordinance, were set above them in their Office; and their receiving Tithes, was an inseparable Property of that Superiority.

6 But he whose descent is not counted from them *u*, received tithes of Abraham, and blessed him that had the promises *w*.

Or, without pedigree.  
\* Rom. 4. 13.  
Gal. 3. 16.

*u* The Proof is here applied, shewing *Melchisedec* to be greater than the Levitical Priest only, but than Abraham himself. He drew not his Genealogy from any Priests before him, but is greater than these Priests, who by Genealogy and Succession were made such, and set above their Brethren by God himself: He being independent, having no Progenitor, Priest, or Successor, is greater than whom he decimate. *w* He decimated Abraham the Father of the Levitical Priests, and by the most High's Order blessed him, by assuring him of his Peace with God, Grace continually from him, and multiplying temporal and spiritual Blessings to him, according as God promised, *Gen.* 15. 1, &c. And this he did to him, though Abraham was a Patriarch, and privileged with Promises above any other, yet though God were made over to him in all his fullness, the Blessing given him of Fatherhood to a numerous Nation, even the visible Church of God among Israel as to all believing Gentiles, who had Canaan literally promised to his Posterity, and even this Salem, among the rest, of which *Melchisedec* was King, and the heavenly Canaan to himself; and above all, the promised Messiah to descend from him, in whom himself and all Nations were to be blessed; he so great in Promises is riched and blessed by a greater *Melchisedec*.

7 And without all contradiction, the less is blessed of the better *x*.

This Principle is commonly acknowledged it is a most apparent Truth, you Hebrews cannot deny it; it is your common Judgment, That a Priest blessing, as Gods Officer, is greater than those blessed by him. He that is in a lower state in Gods Church, is blessed by one set above him in Office by God himself, better and greater than he for his Place and Dignity in Office. He must have the preeminency for his Blessing, which he authoritatively, powerfully and effectually conveyeth from God to those he blesteth, representing therein God communicating by him the good he wanteth in his Benediction.

8 And here men that die *y*, receive tithes: but there he receiveth them, of whom it is witnessed that he liveth *z*.

*y* His greatness as to his Priesthood above the Levitical, is proved from its Immortality. Immortal is greater and better than Mortal; such is his Order of Priesthood. This Argument he brings in to heighten the former, and so connects it to it. The Particle *et* here, if referred to time, notes during Moses's Oeconomy, while the Levitical Law lasted; if it refer to place, it notes Jerusalem in the Land of Canaan, where the Temple was, in that habitation of the Israelitish Church, the Levitical Priests were not only as to their Nature and Persons withering and decaying, ceasing to be on Earth, though they had the honour to decimate their Brethren, but as to their Order and Office Mortal, they were no better than the tithed and blessed by them, in prospect of Death. Aaron himself the first of the Order died, and so did all his Successors as well as Israel. *z* But how much better is *Melchisedec* and his

his Orders? *Enall there*, may refer either to the place where his Business was transacted with Abraham near Salem; or to the place of Scripture-record concerning him; either Gen. 14. 18, 19, 20. where there is no account of his Death; or in Psal. 110. 4. By the Prophet David is the Testimony born, that his Order is for ever; That Melchisedec as to his Order and Office of Priesthood now liveth and subsisteth in the Son of God incarnate, and continueth for ever. It is suggested by a great Light in the Church, as if Melchisedec was translated as Enoch was, and so continued a Priest to the very Moment of his Translation; and that neither his Person nor Priesthood died, but liveth for ever: but in this the Scripture is silent. Another refers it immediately to Christ, reading it thus; *Here, i. e. in this World, they receive Tithes*, or are Priests; but *there, i. e. within the innermost of the Veil, whilst the Forerunner is for us turned, Jesus: supplying this out of ch. 6. 19, 20. Here, is to be understood, not who receiveth Tithes, but who is, of whom it is witnessed that he liveth.* He saith this Sense is to be found in so many words in v. 23, 24, 25. where *those who receive Tithes, and die, v. 8. are no other Men than those many Priests who were not suffered to continue by reason of Death, v. 23. Nor he of whom it is witnessed that he liveth, v. 8. can be any other than Jesus, who; v. 24. is the man that continueth for ever; and v. 25. is everlasting.*

9 And as I may so say *a*, Levi also *b*, who received tithes, paid tithes in Abraham *c*.

*a* The Spirit now sets this Priesthood above the Levitical by Instance, which Instance being not so proper or direct, his Form of introducing it is considerable, as *ὡς καὶ ἐν ὁμιλίᾳ*, as to say the Word, which is a Greek Elegancy of Speech, when that is uttered which is remarkable, and yet hard to be understood; and it is not only conclusive to what was spoken before; *He saith a word more*, and then end the Discourse, but Interpretative of what he was about to say concerning Levi, born 152 years after this Transaction; *As I may so say, or in some sense it may be said.* *b* Levi, not so much taken persona'y as collectively; for the Tribe that sprung of him, who were Priests or Ministers to Israel, which Levi personally was not. He was the third Son of Jacob, and his Seed God separated for, and consecrated to his Service, setting the Priesthood in Aarons Family, which was a Branch of that Tribe, and making all the rest Servants to them. *c* These did receive these Tithes by Gods Law from their Brethren, and these paid Tithes by, or to Abraham, and followed them to be inferior in Office to Melchisedec, who received this Homage from them as due to God, and to him as his High Priest. This was not properly, but figuratively; true Parents and Children being accounted here as one person before they exist, as well as after, Levi not actually existing then, but virtually in his Parent. Christ was in his Loins virtually too, as to his Humanity, but not to defend of him by natural Propagation, but by Miracle; and in *thus as an Anti-type* to this Melchisedec, and one to be set above him, in whom Melchisedec himself was to be blessed, and therefore could not pay Tithes to him in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him *d*.

*d* For, introduceth the proof, that Levi tithed in Abraham, being virtually in him, as his productive cause; so near is the Unity and Identity of defending children; and as truly were the Posterity of Adam in him when he ate, sinned, and fell, Rom. 5. 12. To remove all question of the Truth of it, the time is annexed to it when Melchisedec met Abraham, and blessed him, then did Levi pay Tithes in him, so as Melchisedec was greater than the Levitical Priest; Christ typified by him being greater than himself, must be greater than them also.

11 \* If therefore perfection were by the Levitical priesthood *e* (for under it the people received the law *f*) what further need was there *g* that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?

Now the Spirit infers from the Doctrine of Melchisedec's Priesthood, the dignity and perpetuity of Christs typified by it. So that it is not Aarons Priesthood, but Christs which the Hebrews were to use for their Salvation after Aarons was expired. The Possession was not to be had by Aarons Priesthood or Law, but by a better, of another Order, even Christ and his Law. The form of these words are interrogative, implying a vehement denial of what is queried in them. A perusal of persons to Life Eternal by Expiation, Justification, Regeneration, &c. See ch. 9. 9. and 10. 1. freeing Sinners from the Guilt, Stain, Filth, and Consequents of their sins by an expiatory sacrificial Sacrifice to God, and fitting of them for an eternal enjoying him: A Self-sufficiency to these things without Christ, is as to the Aaronical Priesthood vehemently denied; as to this, that is defective. *f* For with the Priesthood, about the time of its Institution by God, the Jewish Church, Gods covenanted people, received the Law; by which, as well as by its Priesthood, there is no Expiation, Remission, nor eternal Life to be obtained, Gal. 2. 17, 18, 19. comp. Mat. 2. 4. to 8. This Law and Priesthood being Tytes

of far better to succeed them, they were but leading to them, which in the fulness of Time were to be revealed, and which should perfect what they could not, Gal. 3. 23, 24. and 4. 3, 4, 5. *g* It was needful since the Levitical Priesthood and Law could not perfect Sinners, that another should take place which could perfect them. David therefore, who lived above 400 years after their Institution, and feeling their Imperfection, did by the Spirit fore see and tell of a Royal Priesthood and Law to take place after this, that should perfect Sinners, which could not be done by any called after Aarons imperfect Order. This was the Lord Christ the Messiah, who must be after the Order of Melchisedec, Psal. 110. 4. and who by his Priesthood and Law should abundantly effect it; which was far more excellent for both, than any of the Levitical Family can pretend to.

12 For the priesthood being changed *b*, there is made of necessity a change also of the law *i*.

*b* For, refers to the Expiration of the Aaronical Order, to which these Hebrews now were not bound, for that a better Priesthood and Law were to fill up their room in the Church. The Levitical Priesthood was changed and abolished to make way for this; God designing that to continue for a time, and then to expire, when the Truth perfecting it should take place. *i* The mutation of the Priesthood indispensably requirereth the change of the Law, i. e. the legal dispensation of the Covenant of Grace, and the bringing in with another Priesthood a better Hope, Gal. 3. 17, to 27. comp. v. 18, 19. of this chapter, even the covenant of Grace in the Gospel-Dispensation of it. This was made necessary by the Decree of God, who determined, that both Priesthood and Law should expire together, and accordingly hath fulfilled it. For when Christ the Gospel-High-Priest had in his Person and Work perfected all of it in Heaven, he roots out that Order of Priesthood, abolisheth the Law, scatters the people which would cleave to it; demolisheth the Temple and City to which he confined the Administration, so as all Designs and Endeavours of Jews, or of apostate Christians, to repair or to restore it, hath been ineffectual to this day.

13 For he of whom these things are spoken, pertaineth to another tribe *k*, of which no man gave attendance at the altar *l*.

*k* That this Priesthood was so altered, he proves by Christs being of another Tribe than Levi. This is a Prophecy describing the priest after Melchisedec's Order. Of whom was this said in Psal. 110. 4. but of Christ, God-man, the Royal High-Priest of God, Matth. 21. 42. He, as to his human Nature, descended of the Tribe of Judah, and not of Levi; and so the Aaronical Priesthood was ended by him, ch. 2. 14. Gen. 49. 10. *l* Of which Tribe none was a priest, whose work was to attend the Altar, and offer Sacrifice; if any of another Tribe pretended to, or would usurp it, God either smote them, as Uzziah, 2 Chron. 26. 18. or destroyed them as those Rebels, Num. 15. 1, 2, 4, 28, 10 36. neither was the Priesthood hereby made tribal, or continued in any such Tribe as in Levi; but confined to our Lord only, not because he descended of Judah, but extraordinarily selected of God out of it to discharge it.

14 For it is evident that \* our Lord sprang out \* Math. 1. 3. of Judah *m*, of which Tribe Moses spake nothing concerning priesthood *n*.

*m* The proof of this change of the Tribe, and of what Tribe he was, was undeniably evident to these Hebrews from their own Genealogies, and the Roman Cense and Enrolment of him. The Providence of God ordering this, that it might be universally known that he was Davids Seed, as well as Abrahams, and as called by his Name, Ezek. 34. 23, 24. and 37. 24, 25. Our Lord was God-man, Lord Mediator, Psal. 110. 1, 4. Matth. 22. 42, 46. He was, as to his Humanity, born of the Tribe of Judah, as his Genealogy by his Mother doth evince, Luk. 3. 23, and the concomitant evidence of the Roman Rolls in which his Name was registered and kept in their Archives above an Age after his Ascension. *n* No Man of which Tribe was so designed by God, or to revealed to have the Royal Priesthood, but himself. None of them having any Right to it, as they could prove out of Moses's Writing; and the Rule of Priesthood is to be found there, and no where else: So that a negative Argument taken from Scripture in matters of Religion is valid, tho never so much puzd at in this Age.

15 And it is yet far more evident *o*, for that *p* after the similitude *q* of Melchisedec there ariseth another priest *r*,

*o* The Change and Abolition of the Levitical Priesthood, and Law, that the perfecting one of Christ might succeed, is not only clearly represented to the understanding of all, that they assent to it, but it is far more evident from the Eternity of this Priesthoods Constitution, as is proved v. 16. *p* *Et* if is a particle vehemently asserting, as in form of swearing, and not doubting, and therefore rendered for that. *q* Like and Parallel in order to him, and in all the pro-



perities foretold, which make him a most excellent Priest; a Priesthood far above that of Aaron upon the account of the Law and Covenant to which it is related, which was not only the Law of Nature, serving God as Creator, but the Law of Grace as he was Redeemer in Christ, who with the Patriarchs worshipped God by, as believed in a Christ to come. <sup>r</sup> Not only of another Tribe than Aaron, but of a different Order from his, is constituted, manifested, and beginneth the Exercise of his Office with the Abolition of Aarons.

16 Who is made, not after the law of a carnal commandment <sup>s</sup>, but after the power of an endless life <sup>t</sup>.

<sup>s</sup> The Gospel-High-Priest the Lord Jesus Christ was not constituted, nor consecrated after that Order and Rule of God, which did bind the Aaronical Priesthood, and regulate it as to their consecrations and ministrations, obliging them by annexed temporal promises and Comminations which could not reach an immortal Soul. The Mosaical Rites and Ceremonies were bodily, fleshly, only external. He was not made a Priest by legal purifying with Water, nor anointed with Oyl, nor sprinkled with Blood, nor clothed with Priestly Garments, as Aaron and his Order was, *Exod. ch. 29.* and *40. 13, 14, 15, 31, 32.* nor initiated with Sacrifices of Bulls, Goats, &c. He was not to minister in a Tabernacle or Temple as they did, which was carnal, and reached only the Flesh, could not expiate Sins, nor procure spiritual and eternal Blessings; *Hib. 9. 1. to 11, 12, 13, 19, to 27.* <sup>t</sup> But was constituted and consecrated by God according to his powerful Law. He was anointed with the Holy Ghost and Power, *Aet. 10. 38.* which mighty influence enabled him to execute his Office effectually for saving sinners; and by it he receiveth Life peculiar to his Priesthood, opposed to the dead letter of the commandment, by which, and under which, souls perished by multitudes. But this High-Priest hath by this Law life in himself, and the best of life to give out to those who wait on his Ministry. *Joh. 5. 21, 24, 25, 26.* and such life as is indissoluble, opposite to carnal and bodily, which corrupts and perisheth; but the powerful life of this Priest is not to be destroyed, neither in himself, nor his People. He by his Death and Life makes eternal Expiation, and procureth eternal Blessings for them; *See v. 25. and ch. 9. 11, 12, 28.*

17 For he testifieth <sup>u</sup>, Thou art a priest for ever, after the order of Melchisedec <sup>w</sup>.

<sup>u</sup> This is proved by infallible Testimony in *Psal. 110. 4.* God the Father himself solemnly declared him to be so before the Angels in Heaven and revealed it to men on Earth by the Prophet David. <sup>w</sup> That as Melchisedec had no end of Days recorded, so this is repeated again to prove, that the Priest after his similitude, *i. e.* after his Order (the words being here synonymous) must continue for ever. Christ was not a temporary Priest by a carnal Law, but was made a Priest for ever, with everlasting power endowed to save all his people; *See v. 24, 25, 28. and Matth. 1. 21.*

\* Gal. 4. 9.

18 For there is verily a disannulling of the commandment going before <sup>x</sup>, for <sup>\*</sup> the weakness and unprofitableness thereof <sup>y</sup>.

<sup>x</sup> The Spirit having proved the disannulling of the Aaronical Priesthood for its Imperfection, proceeds to prove the Abolishing of the Law or covenant annexed to it, like it for weakness and unprofitableness; *a. d. d. d.* is a displacing, *deposing* or *laying it aside* as to its binding force, so as there is no Obligation from it on any as to Obedience or penalty; and this is so disannulled of the Law-maker, God himself, by setting up the Gospel by his Son, Priest, which is most certainly true. <sup>y</sup> For the Mosaical Covenant and Law wanted strength to bring about what the Jews sought by it, and wanted good Fruit to them who made their boast of it, both which weakness and unprofitableness arose from the Hebrews abuse of it, expecting Expiation and Sanctification by it, without minding the promise which preceded it 430 years, to which it should have led them, and by its neglect proved so fatal to them. For they would be justified and saved by an external Obedience to this Law, without any regard to Christ and his Sacrifice, by whom alone it could be attained, *Gal. 3. 17. to 27.* It was strong and profitable to the end for which God made it to lead to Christ, but weak and unprofitable to justify or sanctify them without him, which was the end they use it for, or rather abused it.

\* Aet. 13. 36.  
Rom. 8. 3.  
Gal. 2. 19.  
† Or, but it was  
the bringing in.

19 For <sup>\*</sup> the law made nothing perfect <sup>z</sup>,  
† but the bringing in of a better hope *did a*: by  
the which we draw nigh unto God <sup>b</sup>.

<sup>z</sup> The proof of this weakness and unprofitableness of the Law is its Imperfection; it had no supernatural moral power to justify or sanctify any person, or to bring them to perfection; neither did it perfect any person of it self, so as to reconcile it to God, or bring it to Salvation whatever was expected by it, *ch. 9. 9. and 10. 1, 2.* *a. d. d.* But, shews the opposition of Hope to the Law, tho the Law could not perfect any, yet the better Hope, the Gospel Law, promulgated to, and received by them, could perfect them. *Επισημασθη* Super-induction, *i. e.* it was brought in, and put in force after the legal Covenant expired, and brought in to abolish that, so as

by it it was repealed and abrogated. The Gospel-Law is styled a better Hope, because it is conveying better promises, *ch. 8. 6.* which give firm and certain Hope of sinners perfection by it, *viz.* their Injoyment of Justification, Sanctification and eternal Life. This Hope wrought by the Holy Ghost in their Hearts, enableth them to obey the Gospel, and seals the Promises to them. And by this they have free access to God, as *ch. 4. 14, 16.* comp. *ch. 10. 19. to 23.* and *Rom. 5. 1, 2.* not only to worship him, but to receive the Blessings of the covenant from him, without fear of displeasing him, or being consumed by him, as under the Law, but in the greatest confidence of pleasing him in Jesus Christ, of having communion with him, and of being blessed in the Enjoyment of him for ever; *See ch. 12, 18, to 22. and comp. v. 22. to 25. with them.*

20 And in as much as not without an oath he was made priest <sup>c</sup>.

<sup>c</sup> This is a further proof of the Excellency of Christs Priesthood above Aarons, taken from his Constitution in it by Oath. He who is made a Priest by Oath, is a better, and a greater Priest than any made so without it, but so is Christ. *Kαθ' ὅσον* is a comparative, answered *v. 22.* insinuating by how much the Cause constituting or confirming an Office of Priesthood is more excellent, by so much the Effect and Office must excel, receiving greater Power for some more excellent end. This *ἐπαγγελία* is as much as a double Oath, *ὅτι ὁ θεὸς ὤρκωται*. By the swearing of an Oath by God the Father was the Gospel-High-Priest constituted an eternal one after Melchisedec's Order; and it addeth so much the more Strength and Glory to the Sanctification. This is testified by David, *Psal. 110. 4.* The Levitical Priests were made by a divine Designation, and with external Rites were consecrated; but Christ was constituted a Priest by Oath, as our Translators well supply it out of the following Verse.

21 ( For those priests were made † without an oath <sup>d</sup>: but this with an oath, by him that said unto him, The Lord sware <sup>e</sup>, and will not repent, Thou art a priest for ever after the order of Melchisedec.)

<sup>d</sup> Those Priests of Aarons Order were selected, instituted, consecrated without any Oath mentioned by Moses, who did all exactly as the Lord commanded him, *Exod. 40. 16.* God gave only command for it, and made their Priesthood but a temporary and passing Honour and Office, which he might alter when he would: <sup>e</sup> But he, or Jesus, was made a Priest after Melchisedec's Order, by an Oath of God his Father, speaking to him, as is recorded by David, *Psal. 110. 4.* The Lord Jehovah the Father, sware unto his Son the Lord Messiah, lifting his Hand, and saying, I live for ever, *Deut. 32. 40.* when he ascended and sat down on the Right Hand of the Majesty in the Heavens, solemnly by this Oath ratifying and confirming him in this Office, and that he would not repent, *i. e.* change, or alter, or retract what he swore to him, there being no need of any other, he so effectually performing the work of it, that all that God bestows upon his by him, are Gifts not to be repented of, even eternal Life and Salvation. That which the Oath ratified, was, That Christ should be Gods only and eternal Priest, who was to have no sharer with him in the Priesthood, and no end of it; taking away from himself by Oath any power to make Christ no Priest, or take away his Office at will and pleasure, as he did Aarons; hereby honouring his Son, and highly gratifying sinners by giving them such a Royal High-Priest, who should effectually manage all their concerns with him for ever.

22 By so much was Jesus made a surety <sup>f</sup> of a better testament <sup>g</sup>.

<sup>f</sup> This brings in the consequent on *v. 20.* As much Excellency as was in Gods Oath constituting, so much there must be in the Office constituted. The Aaronical Priesthood by Gods constitution, was excellent; but Christs is much more so, being by Gods Oath made personal and everlasting, relating to the best covenant; so as the Hebrews had the greatest reason to renounce Aarons, and to cleave to Christs for salvation. He being God-Man, is a Surety, one that bindeth himself for another, to see something paid or performed, to give security for another; and is proper to him as a Priest, *Joh. 17. 3. Psal. 119. 122. Prov. 6. 1.* In the Mosaical Oeconomy the Priests were typical Sureties, or Undertakers for the People; so Aaron, as a Surety, was sent by Moses to stand between the Living and the Dead, when God was cutting off those sinners, *Numb. 16. 46, 48.* The Spirit interprets this Surety, to be a Mediator, *ch. 8. 6.* which is the general comprehensive Name of all his Offices; as he gives all from God to us in and by his promises, he is Testator fulfilling them, *ch. 9. 15, 16.* As he gives satisfaction to God for us, and returns our Duty performed with the Incense of his Merits. He is our Surety; which merit of his resulted from his perfect Obedience to the whole Law and Will of God, and from the full satisfaction he made to God by his Death for our sins, *Rom. 5. 19. 2 Cor. 5. 21. Gal. 3. 13.* <sup>g</sup> The Gospel Covenant described, *ch. 8. 10, 13, 12.* and referreth to what the Lord foretold of it, *Jer. 31. 33, 34.* which is better than the Mosaical for perpetuity, freeness, fulness, spirituality, and the Spirit promised in it

for

for its Ratification by the Death of Christ and its Perpetuity : See chap. 8. 8, 9, 11.

23 And they truly were many priests *b*, because they were not suffered to continue, by reason of death *i*.

*b* This further demonstrates the excellency of Christs Priesthood above the Aaronical for its Singularity and Self-sufficiency; whereas theirs was for the Multiplicity of it, weak, vanishing, and mortal, like themselves: They had multitude of Priests together under the High Priest, to manage the Service, and above seventy High Priests beside their Sages, such as were to officiate for them, if at any time they were legally disabled from the Institution of the Aaronical Order, to the Destruction of the Temple, and were made according to the Law successively. *i* Death cut them off one after another, they were all mortal, and could not abide neither in their Priesthood or Life, Exod. 28. 43. Death transmitted that Priesthood from one unto another; 'tis the Priesthood it self by the Succession of a better, was abolished, and did expire, so frail, passing, and imperfect was both their Persons and Office.

24 But this man because he continueth ever *k*, hath an  $\dagger$  unchangeable priesthood *l*.

*k* This Priest Jesus, v. 22. is opposed to the Aaronical multitude, this excellent one, 1 Tim. 2. 5. after his Resurrection abideth immortal. He is external and permanent for Person and Office; See v. 24. Rom. 6. 9. They are vanished, but he continues for ever, Rev. 1. 17, 18. *l* Aaron's Office, a Priesthood that cannot pass from him to any other, as Aaron's did to his Successors: No person is to be a sharer in it, nor a Successor to it; it is reciprocal with himself; his individual Person termineth it for ever; he hath no Vicars nor Successors of his Priesthood, whatever the Pope pretends to in it.

25 Wherefore he is able *m* also to save them to the  $\dagger$  uttermost, that come unto God by him *n*, seeing he ever liveth to make intercession for them *o*.

*m* This Inference proves his Eminency in Office above Aaron's Order by the Efficacy of it; for he is Possessor of a supernatural divine Power which is able to save to perfection, to the full, to all ends from sin, in its Guilt, stain and power; from its Consequents, the Curse, and Wrath, and eternal Death. What neither our selves, nor others could do for us, he is only able, and as willing as able to set us in a safe, happy, blessed and glorious state for ever, Rom. 5. 9, 10, 11, 17. *n* All *sa b* who will come to God by him, as their High Priest, and no other, praying for Remission of Sins for his sake and merit, by Faith in his Blood, renouncing self, expecting the Mercy of God to flow in him to them, subjecting themselves entirely to him, and depending on him to present them unto God their end, without Spot or Blemish, or any such thing, and to make them blessed in the enjoyment of him for ever. This is his Work, John 6. 35, to 41. 1 Pet. 3. 18. *o* Since he always exists and lives an High Priest for the good of those who wait on him, having life in himself, and quickning them, compare Rom. 8. 6. And as their Advocate, 1 John 2. 1, 2. answereth all Charges against them, suing for those penitent Believers, and pleading for all promised them by the Father in him. He sitting at Gods right Hand must ever be in his presence, and appears as the general Representative of his, and judeth all his Interest with the Supreme Law-giver, Judge, and Governour, for them; see ch. 9. 24. as it was foretold he should, Isa. 53. 12. even for them who cannot plead their own Cause through Guiltiness, or Weakness; he will manage it for all of them who believe in him, and apply themselves to God by him, atoning him for their sins by his Sacrifice, perfuming Duties and Person by the Incense of his Merits, and presenting them to God, answering in Heaven his Type on Earth, Exod. 30. 1, to 10. compare Rev. 8. 3, 4. Rom. 8. 31, to 36.

26 For such an high priest became us, who is holy *p*, harmless *q*, undefiled *r*, separate from sinners *s*, and made higher then the heavens *t*.

*p* The last Excellency of the Gospel-High-Priest, preferring him to Aaron's Order, is the Qualification of his Person, by which he is described in himself, distinguished from, and far above all others, and is that which remained out of David's Proof to be cleared, who this Person was, who was different from Melchisedec, though after his Order, to take place after Aaron's was expired, who was immortal, and constituted an everlasting Priest by Gods Oath, This was God-Man, the Messiah, and Gospel-High-Priest, who was convenient, congruous, suitable, useful and necessary for us guilty, filthy, miserable Sinners, in respect of our selves hopeless, and helpless, and cannot approach God without Consumption; and unless we have a Person who can manage our Cause with God, are lost for ever. To such is he agreeable and necessary, who can only help and save us. This the Titles given him, evince, shewing all the perfections of a Priest, of which others were dark shadows and Types. As he was not only externally and relatively by Office, but internally and morally holy. His Essence as God, was Holiness; as

Man his Nature was intirely agreeable to Gods Will; he was that holy thing, Luke 1. 35. not having Holiness engraven on a Mitre, as Aaron, Exod. 39. 30, 31. but in his Person; holy in his Conception, Birth, Life and Death: The Devil could find nothing but Holiness in him, John 14. 30. Pure in his Soul, in his Body transcendently beyond his Type, Levit. 21. 17 to 23. not a Creature, Angel or Man so holy as he, the most like to God of any, John 1. 14. *q* *Agax*, Void of all natural evil in his Spirit and Flesh, no Lust, no Disposition to evil, not injurious to any, having no Guile, an *Israhelite* indeed beyond a Nathaniel of the most simple, pure, and innocent Nature; he was good, and all his Work was good, Acts 10. 33. *r* *Auian*, without any Spot, not soiled or stained without or within; the Angels and Heavens are not so clean in Gods sight, as this Priest of his; he was never tainted with the Appearance of Sin: if his Church be so pure, what must himself be? Ephes. 5. 27. *s* Free from all vicious habit, quality, All or Stain, by what was in Sinners, or by his Converse with them: as separate from Guilt or Stain, as if he had never been with them; conjoined with God in Being and Fullness of Righteousness, making Sinners righteous, but contracting nothing from them. *t* By the Constitution of God after his Sacrifice mentioned, v. 27. he ascended far above all Heavens, Ephes. 4. 10, and is settled on Gods Throne at his Right Hand, having all Principalities, Powers, Might and Dominion, and every Name subjected to him, and all things put under his Feet, Eph. 1. 21, 22. Never Priest can reach where he is; this is his supereminent Excellency, ch. 4. 14. and 8. 1. and 9. 11. How able, mighty and successful is he for managing all for his Clients there; His Work now is Intercession.

27 Who needeth not daily, as \* those high \* Chap. 5. 3. priests, to offer up sacrifice *u*, first for his own sins; and then for the peoples *w*: For  $\dagger$  this he did once  $\dagger$  Chap. 1. 12. when he offered up himself *x*.

*u* In this Verse the Spirit shews the ground of his Intercession work in Heaven, and why he doth not sacrifice as an High Priest there; therein setting his far above the Aaronical Priesthood. He had no necessity, being so Holy as he was, to multiply Sacrifices either for himself being sinless, and had no Infirmity to atone for, as the Aaronical Priesthood had, who annually on the day of Atonement did offer Sacrifice for themselves, being Sinners, and needed Pardon as well as the People, Lev. 9. 7. *w* He had no need annually at a day to offer for the Peoples sins, as Aaron and his Successors had, and did continue to do, till his Sacrifice took place and abolished them; he having once offered a Sacrifice for the sins of the People, which out-weighed all their multiplied Sacrifices; and this he did once when he himself died a Sacrifice for sins, when he offered up the human Nature by the eternal Spirit without Spot, a propitiatory Sacrifice to God, when his Body hung on the Cross, and his Soul ascended and entred into the Throne of God in the Holy of Holiest in Heaven, with the Blood of the Testament, and atoned him for all his People. How transcendent was this Sacrifice to all the Aaronical ones, whereby Sinners were reconciled unto God for ever, chap. 9. 11, 12, 14, 24, 25, 26. On this Offering was he exalted by God far above all Heavens, confirmed by Oath in his Office, and his Intercession became so powerful and effectual to save all his People from their sins, and the Consequents of them.

28 For the law maketh \* men high priests which \* Chap. 2. 10. have infirmity *x*, but the word of the oath which & 5. 9. was since the law *y*, maketh the Son, who is  $\parallel$  con-  $\parallel$  Gr. perfected. secrated for evermore *z*.

*x* This was the Reason why the Aaronical Priests had need to sacrifice for themselves, and the Gospel-High-Priest had not, and is finally describing him who is so. For the Law which God gave to Moses, the Ceremonial Law, constituted, sets up, and puts into this Aaronical Order and Office of Priesthood, such as are not only liable to bodily Infirmities, but to moral ones, Sins, Aaron and all his Sons, had their spiritual sinful Infirmities, chap. 5. 2. for which they were to offer their propitiatory Sacrifices to God, as well as for those of the People, they were sinful dying Men, v. 26. *y* But God the Father's Promise to his Son, ratified with an Oath, that he should be the great High-priest perfecting of Souls for God, as David testified, Psal. 110. 4. to be revealed to him; and this 400 years after the Law was given, which constituted the Aaronical Priesthood. The Word revealed Gods Promise to him, the Oath made it irrevocable; yet this Promise was not actually performed to him till his Ascension in the human Nature higher than the Heavens, Psal. 110. 1. *z* God the Son incarnate, the Man Christ Gods Fellow, the glorious only begotten and bosom Son of the Father, Zech. 13. 7. John 1. 14, 18. 1 Tim. 2. 5. is made by this ratified Word the only single everlasting High-priest, who is not only completely and perfectly Holy, as opposed to the Infirmities of the Aaronical Priests, but ever able and fit for his Work, as successful in it, who would not therefore leave that abolished Priesthood, and cleave to this which must abide for ever?



## C H A P. VIII.

**N**OW of the things which we have spoken, *this is the sum a*: We have such an high priest, \* who is set on the right hand of the throne of the Majesty in the heavens *b*.

\* Chap. 10. 12.  
& 12. 2.

*a* The Spirit having cleared the Doctrine of the Priesthood of the great Gospel-Minister, now proceeds to shew how he executed that Office; and that therein as he far excelled, so he was to be valued and used before the Aaronical Priests. He introduceth it with a Reflection on his foregoing Discourse, *the Sum then of the things spoken, is Evangelium*, some read the *Head*, i.e. the *Scope*, in a Discourse driven at, others, the chief of all the Excellencies of the Priesthood hitherto held forth: as if it were *palmarium Argumentum*, the *highest and choicest of all* that hitherto had been spoken; and it is proportionably true, as will be seen in what followeth: But it must necessarily joyn the foregoing and following Discourse together, and so it notes a *Sum*, *Contract*, or *Epitomy*; a *Breviate* of the Heads formerly discoursed on and largely, *ch. 7.* and so shews the dependance of the matter remaining to be handled on what went before, when many things are summed up in a few words. As Christs Priesthood largely opened before from *Psal. 110. 4.* is, as to the Substance of it, briefly handled in this Verse. *b* We *Paul*, and believing Hebrews, opposed to the Infidel Jews, have not only a Right to, and Interest in, but actual possession of Christ, God-Man, as our High-Priest, while their Infidel Brethren had only a sinful Man: He who hath eminent Power above, and though crucified by Men, yet thereby became victorious over Sin, Death, and Hell, and the Lord of them the Devil, led Principalities and Powers in triumph, when he past through their Kingdom in the Air, *Colos. 2. 15.* entered into the Heaven of Heavens, and there *set* him down and *settled* himself, as was his Right, on the Right Hand of God, as he sat on his *Throne*, invested with all Power and Dignity, as Gods Royal Priest, near to him, and the great Manager of all our Concerns with him, while the sinful Priest at *Jerusalem* stood trembling before the shadow of this heavenly Temple on Earth, *ch. 1. 3.*

|| Or, of holy things.  
\* Chap. 9. 8,  
12. 42.  
† Chap. 9. 11.

*2* A minister *c* || of \* the sanctuary *d*, and of the † true tabernacle *e*, which the Lord pitched *f*, and not man *g*.

*c* This is spoken of the High-priest set down on the Right Hand of the Majesty in the Heavens, and relates to that Work of his whereby he was constituted *ἀρχιερεὺς*, which according to *Suidas*, is compounded of two words, *ἀρχὴ* τὸ *ἀρχὴν* τὴν *ἐξουσίαν*, *publick Work*, so as it might be rendered *Administrator*; and notes any *publick Officer* from the highest to the lowest. The Spirit of God in the New Testament hath applied it to the *highest and subordinate Ministry*, in this Verse to Christ himself in his exalted State, and so notes a *Ruler*, as he was now Gods published settled King, the *Lord Administrator* of all things in his kingdom, agreeable to what he foretold, *Psal. 2. 6, 7.* and *110. 1.* compare *Acts 13. 33.* And here properly it notes him in all his Offices, his Royal Sacerdotal and Prophetical Ministry in the Heavens and Earth, administering and governing all things in them. The things about which his Administration is concerned, are *ἁγία ὁλότης* of *Holies*. Some refer this to *Persons*, as noting *Saints*, of whom he is the Ruler and Governour, *Rev. 15. 3.* Others to *Things*, Graces and Endowments bestowed by him upon his; but most properly here in the Neuter Gender, it notes the *Place*, the *Sanctuary in Heaven*, the *Holy of Holies*, where he is administering and governing all, though it may be applied to all of these. For *Heaven* is the *Place*, the *Sanctuary* wherein *Saints*, the *Persons* for whom, and all holy Endowments, the matters about which he administers, do defend. But the holy *House* or *Sanctuary* is the proper import of it; and so, though express in the plural Number to all the holy parts of its Types, the Temple and Tabernacle. *e* And of the *Tabernacle*. Some, because of the connection of this to the former word *Sanctuary*, would have it import the same thing, even *Heaven*; but the Spirit distinguisheth these from each other, *ch. 9. 1, 2.* Some would understand it of the *Body of Christ*, but here not so properly and agreeably to what the Spirit is speaking of. But by *Tabernacle*, here is meant *Christ mystical*, the true *Temple*, *Church* and *Habitation of God on Earth*. For as Christ was the *Body* and *Truth* by all the Shadows and Types of the Tabernacle, *Colos. 2. 17.* so not all one way. Some of the Types were *single*, and terminated on his Person, as Priesthood, Sacrifice, Altar, Shew-bread, Incense, Ark of the Covenant, &c. Other Types were *aggregate*, and compounded of many things, as *Tent*, *Sanctuary*, and *Tabernacle* here, parallel to this, there must be a *Truth* in Christ complex, that is, *Christ the Church*, so framed and pitched a *House* by God, that he may dwell in it. The Apostle so interprets it, *1 Cor. 3. 16, 17.* *2 Cor. 6. 16.* compare *Ephes. 2. 20, 21.* *1 Pet. 2. 4, 5.* Christ in Person is its Foundation; Saints are the several living materials, of which the House and Tabernacle is made; their Dispositions, Graces, and Endowments, the Ornaments of it: The Laws, Rules, Orders, Ordinances, are the Cement, the Cords and Stakes that joyn them together; and the Glory of God

fills it, as it did the Tabernacle and Temple, *Hag. 2. 7, 9.* *Revel. 21. 23.* It is styled, *The true one, the Tabernacle of God*; because of it, the literal Tabernacle was but an imperfect Shadow and Type; in this God dwells truly and personally, therefore to be entered into by the *Hebrews*; the old one, the Type, being abolished and vanished by the appearance of this the Truth. For now was that word fulfilled, *Jer. 3. 16.* *The days were come that men should mention no more the ark of the covenant of the Lord, so no more the tabernacle of the witnesses; but the truth of God in Christ should be acknowledged by them.* The reason of this interpretation is evident. A Tabernacle is Gods Habitation; the Christian Church is such, it answers in all parts, and bears its proportion to the complex Type, and cannot fully be matched by any other things: It is congruous to Christs Session in Glory; for thence he doth, as the honourable and glorious Administrator of Gods Church, order and manage all on it according to his Will, having settled in this true Tabernacle a Ministry, *Ephes. 4. 8, to 14.* Covenant, as below, *v. 5, to 13.* Service, *v. 3, 5.* and Privileges far exceeding its Type. All which this grand Officer, as the only Royal High-priest and Head of his Church, Prophet of his People, orders by his Spirit, the only Vicar he useth in it. Of this true Tabernacle, Church, or House of God, the sovereign, independent, omnipotent, infinitely wise and holy, the eternal Lord, was the Author; and such is his Work as no other can question it, can add to, or alter it, can reach it, so proportioned is it to its Framer. *†* *Emmanuel* he framed and prepared every piece that constituteth this Tabernacle himself, as the materials of the first were wrought by his pattern and order. He *compacted* and joyned all the parts of it together, to make it his Tabernacle; and especially *raised, pitched, and firmly constituted* this his own Habitation. *†* This he doth for ever so pitch, as Hell and Earth with all their Arts and Force can never remove it, *Matt. 16. 16, 18.* It is his Rest for ever, here he will dwell, for he hath desired it, and will make it glorious, *ch. 12. 26, 27, 28.* *Psal. 132. 14.* *1 J. 11. 10.* *Rev. ch. 21.* *g* This is denied because Man is weak, sinful, and mortal, no such hands intermeddle with the Work of Gods Tabernacle, for his Work would be like him, weak, faulty, and perishing, which could not long survive its Author.

*3* For every high priest is ordained to offer gifts and sacrifices *b*: wherefore \* it is of necessity that † this man have somewhat also to offer *i*.

*b* In Christs Administration for his in Heaven; as he is a King, so he is a High-priest; and as such must have Service and Ministration suitable to himself there, as the Aaronical high-priests had on Earth: Every of which was constituted to stand and Minister at Gods Altar, and were to offer Sacrifices and Gifts, as cleared before, *chap. 4. 1.* *i* Seeing these earthly Priests had such Service, it would follow, *James*, if he were earthly and of their Order, he should need such too. *†* *ἄναξ* having no Verb expressly joyned to it, is variously supplied: Some, by *it is*; but those who would make the Tabernacle his Body, do not allow it, that being offered before this, and therefore add, *it was*, or hath been: but it is best supplied potentially, *it would be necessary* for this high Priest, if he were so low as those Priests, to have something of the like nature or kind of Gifts, and Sacrifices, that he might offer as they did. Now such he needed not as being utterly inconsistent with his Priesthood, as is proved after.

*4* For if he were on earth he should not be a priest *k*, seeing that || there are priests that offer gifts according to the law *l*;

|| Or, they are Priests.

*k* This gives the reason why the Levitical Gifts and Offerings were inconsistent with Christs Priesthood: for it he were earthly for Person or Office, or was existing on Earth, or in an earthly Sanctuary or Tabernacle, proper to the Law, he could not by Divine Ordination be an offering Priest, being not of *Aaron's Family*, nor of the Tribe of *Levi*, nor such a Priest as he was made by Gods Oath after *Melchisedec's* Order, if he were for Temper, Office, or place of Ministry earthly. *l* This earthly Office, State and Work, was by the Law settled on *Aaron's Family*, and none could legally offer Sacrifices or Gifts in Gods earthly Tabernacle or Temple, but his Sons alone. Christ as he was not of that Tribe, so he never was either in the Court of the Priests, or in the holy place in the Temple, neither did minister in them as a Priest at all; this was proper and peculiar only to his Types.

*5* Who serve unto the example and \* shadow of † heavenly things *m*, as Moses was admonished of God *n*, when he was about to make the tabernacle, For see, saith he, *o* that thou make all things according to the pattern *p* shewed to thee in the mount.

\* Col. 2. 17.  
† Chap. 10. 1.

*m* These Aaronical Priests and their Service in the literal Tabernacle, were only subservient, as the Model in the Mind, to represent the Truth, as the pattern of a Tabernacle serves toward the making and pitching of it. *†* *ὑποτύπων* is an obscure and underhand Resemblance, the first Draught, that which is

the rough part of what is to be represented, *ch. 9. 23.* such as the shadow is to the natural Body, a dark resemblance of it; such were these of Christs Person, Ministry, and those heavenly things performed by him. They were leading them to, and instructing them in Christ and his Work, though the Veil on their Mind and Hearts hindered them from discerning it. So true is that, *John 1. 17. Moses's Law* was the shadow, Christ the Truth of all, *com. ch. 9. 6, 23. and 10. 11.* And it is not unlikely, that both the literal Tabernacle and Temple-Oeconomy are but grosser and obscurer Discoveries of that form and manner of the manifestation of God in Glory, and the most excellently regulated Service and Ministry in the Oeconomy there. *n* *Kazjudmrou*, *Moses* was in the Mount, from Gods own Mouth, the best of Oracles, charged and admonished about, and infallibly guided in his Duty, *Exod. 25. 1. to 40.* confirmed by the Spirit in *Acts 7. 44.* when he had his Commission for the Work, resolved to enter on, and perfect it according to Gods charge, then was this Oracle given out about the earthly Tabernacle, Priesthood, and Service. *o* Look you to it, observe this, take heed and beware, *saith he*, who is *Jehovah*, the Sovereign Lord of him and *Israel*, a Being of power to enjoyn, and command, and to require any neglect, *Exod. 25. 1. to 40.* *p* Thou shalt make, frame, and work, by enjoying *Israel* what they are to make, and perfect what thou art to do, all those things of the Vessels, parts, and structure of the Tabernacle for Officers and Service, for conveying, rearing and pitching of it, *Exod. chap. 25. to chap. 40.* All after the Type, Copy, Pattern, Exemplar shewed thee by me, and seen and viewed by thee when thou wert with me in the top of the Mount *Sinai* forty days and forty nights. This Tabernacle was framed by its Type, and was to be an Ordinance resembling, figuring, and typing a spiritual Tabernacle and Ministry of Christ that was to succeed and fulfil it, being different in the whole kind from this Type; it being spiritual and heavenly, this a gross material, earthly Fabrick. *Moses* was most exact in framing all as God commanded, after his own pattern: He did not add, diminish, nor alter any thing in it. *Exod. ch. 40.*

6 But now \* hath he obtained a more excellent ministry *q*, by how much also he is the Mediator *r* of a better || covenant *s*, which was established upon better promises *t*.

*q* But, is here *adversative* setting this High Priest over against and above the Aaronical, on the account both of his Ministry and Covenant, of which theirs were but Types and Shadows. The Lord Christ hath now really and fully obtained, and doth possess as the Gospel-High-Priest, a publick Ministracion, which as to its glorious Effects, transcendently exceeds the Levitical, *chap. 9. 11, 12, 14. chap. 10. 12, 14, 18.* *r* By how much he is Mediator of a better Covenant, by so much he hath a more excellent Ministry, so that this is a proof of the former. *Mesoms* is a *Midler*, one that interposeth, not only between persons at distance, but at enmity; his parlying between God and Sinners could profit little, God being so highly injured by, and offended with them; and therefore he mediates here as a *Surety*, as *chap. 7. 22.* and so undertakes for Sinners to satisfy God, wronged by them, by sacrificing himself for them, and so secure the performance of his Covenant-mercy to them. By which Sacrifice he purchaseth and merits the Holy Spirit, to enable Man to perform the Conditions which God requirereth from him, to repent, and believe, and obey the Redeemer, and wholly to rely upon his Sacrifice for Gods Favour; as by his Intercession he secures to them all the Blessings of Gods Covenant for Time and Eternity, as proved, *chap. 9.* *s* The Gospel-Covenant, which was a solemn Agreement between an offended God and Sinners, wherein he binds himself to give forth Pardon and Life to them upon certain Conditions; and they bind themselves to perform, in order to the obtaining these. Which Covenant was brought about by the Intercession of Christ the Mediator between them, who became a Surety for the performance of it, and solemnly ratified and confirmed it by the Sacrifice of himself; as other Covenants were by the Blood of federal Sacrifices, of which we have frequent mention in the Scripture, called better than the Mosaicall Covenant, not for the matter of it, but for the manner of Exhibition, *ch. 7. 22.* being comparatively a greater Good than that which was less, *Gal. 3. 17.* *t* Which Gospel-Covenant was *βερεκεδενισας*, as the Mosaicall one, confirmed, ratified, and established by the Blood of the Sacrifice according to the Law, *chap. 9. 18. to 21.* This was its Sanction, it was by it settled, unchangeable, attended with, and founded on the best Promises, such as were more spiritual, clear, extensive and universal than those in the Mosaicall Covenant were.

7 For if that first covenant had been faultless *u*, then should no place have been sought for the second *w*.

*u* This proves the Gospel-Covenant better than the Mosaicall; for if it had not, there would have been no second. That first Covenant, of which *Moses* was the Mediator, as to its Administration of it (as to the matter of it, it was the same from *Adam* throughout all Ages) was faulty, not because God made it, though it was a less perfect Good, than what succeeded it.

It was able to save those who would rightly use it, and come unto Christ by it, *Gal. 3. 24.* but accidentally by reason of the Priests Faults, and Peoples sinfulness, it became wholly ineffectual to them for saving them, therefore the blame and fault of it is charged on them, *v. 2.* *w* The question here is vehemently assertive, if that Covenant in its Mosaicall Administration had reached effectually its end, brought all that were under it to Christ, to be saved by him, no place nor room was there, that then being so perfect for another to succeed it, God would have rested there; but his excellent Wisdom and Counsel determined to put in being the second, and to fix in the place of the first that was faulty, and which was to be abrogated by it, *Gal. 3. 21.*

8 For finding fault with them *x*, he saith, Behold, the days come *y*, saith the Lord *z*, when I will make *a* a new covenant with the house of *Israel*, and the house of *Judah* :

*x* This is the proof of the faultiness of the Mosaicall Covenant, from the right cause of it, those who did abuse it. The Lord by the Prophet *Jeremiah*, being distastful and offended, accuseth, and with Complaints and Aggravations chargeth the Houses of *Israel* and *Judah*, both Priests and People, for frustrating Gods Covenant with them by their Unbelief, mistaking Gods mind in it, and using it to justify them, and not bring them unto Christ, who justifieth the ungodly. That the Covenant was not faulty in it self, but only accidentally, is evident; for it was given to change Hearts, though its spiritual Efficacy was not so fully revealed, *Deut. 10. 16. and 30. 6.* For *Moses*, *Jehus*, *Samuel*, *David*, were saved by the right use of it. It did not bind them by Works to obtain Justification, for it was delivered with Blood, which taught them it was to be had only by Faith in Christs Blood. But when they would not be led to Christ by it, they were faulty, and not the Covenant, and so they perished in their saying. The Administration of this Covenant by Men being so defective, he finds fault with them, and resolves on the change of the Administration. *y* Behold, imports Attention to, and Observation of the rare, excellent, and important thing proposed in the Word to the Eye and Mind of those for whom it was written, and to whom it is sent: so is this here in *Jeremiah*, *31. 31.* The days of the Messiahs coming in the Flesh, when a Woman shall compass a Man, as *Jer. 31. 22.* the known times of Grace, *Jer. 23. 5, 6.* A time to come when the Prophet wrote it, past when the Apostle quotes it here; so ordered by God to teach those there the Imperfection of that Covenant-Administration, so as they might make out to Christ by it, and not rest in it, as he had revealed him to them in the Prophecy; and to strengthen Believers in their Faith in Christ when come, and to convince and leave inexcusable such Jews as would not believe in him, and further to confirm his Priesthood. *z* This is not an Invention of the Prophet, but a Revelation of the Supream Lord to him. It is his certain, true, and infallible Speech, illuminating his mind by it, and directing him in his Words and Writings for to convey it to those to whom he sent him; so that the Word is firm, and worthy of all acceptance; and the more of the Hebrews, because sent by *Jeremiah* a Levitical Priest to them. *I will make perfect and compleat.* In the Prophet it is *וְכָרַתִּי* *I will strike or cut*; because in Covenant-making the Sacrifices were cut aunder; and thence is it transferred figuratively, to signify Covenant-making. A Covenant for form and manner of Administration second, later, better, stronger, and more excellent than the Mosaicall; such as should be effectual to Gods saving Ends in the Ministry of Christ, with the whole Seed of *Jacob*, the visible Church of God, when the Prophet wrote this, divided into two Kingdoms of *Israel* and *Judah*, and that of *Israel* removed a far off by the Assyrian, and seemingly lost, but by this Covenant to be made one People again, and to be saved by Christ-*David* their King, *Jer. 23. 5, 6. Ezek. 37. 21. to 28.*

9 Not according to the covenant that I made with their fathers *b*, in the day when I took them by the hand *c*, to lead them out of the land of Egypt, because they continued not *d* in my covenant, and I regarded them not *e*, saith the Lord *f*.

*b* The Spirit proceedeth to shew the Form of the Covenant denied, not the same Covenant for habit or form, nor any like unto the same for the manner of its Administration, as was made by the Lord with the Hebrews their Progenitors, when they were strangers in Egypt, and under great Bondage there. *c* The day that I laid my Hand on them, and took hold of theirs, even the last day of the 430 years foretold to *Abraham*, *Gen. 15. 13, 16.* compare *Exod. 12. 43, 41.* As a Father takes hold of his Child to pluck it out of danger, it is a Metaphor setting out Gods special Act of Providence, in their miraculous deliverance out of Egypt, keeping them in his Hand, while he was striking their Enemies, setting them at liberty; and then striking Covenant with them, and binding them by it to be his obedient People, as such Redemption-mercy did deserve. At which time the Covenant was unlike the Promise or Gospel-one for eternal hold it had



form only, as carried on by a Ceremonial Law and Priesthood, over which Christ was to have the Preeminency for Power and Efficacy of Administration. *d* These unbelieving Hebrews under that Administration of the Covenant, continued not faithful to it, as by their own word and consent they bound themselves to it, but apostatized from God and his Truth, *Deut. 5. 27.* The word used by the Prophet *יָדָעוּ* signifieth the breaking and making void the Covenant. The Administration of it did not hold them in close to God, but they frustrated all Gods Ordinances, turned Idolaters, forsook the Lord, and worshipped the Gods of the Nations round about. *e* *חָלַלְתִּי*, *I took no care of them*, I did neither esteem nor regard them, but cast them off from being my People for their leud, treacherous Covenant-breaking with me; they would not return unto me, and I rejected them from being my People, or a People as they were before. Who knows where the Nine Tribes and the half are? and in what a dispersed, shattered condition are the remaining Jews to this day? The Apostle in this follows the *Septuagint*, who read the effect of their Sin, their Rejection, for what was their Sin it self, which by the Prophet is expressed *כְּעֶלְתִּי וְאוֹבִי*, *should I be a Lord or Husband to them*; which is an Aggravation of their Sin from Gods Dominion over them, or Marriage-relation to them; yet did they break his Marriage-Covenant with them according to their leud and whorish Heart. See *Ezek. ch. 16. and ch. 23.* But in this Quotation by the Apostle, and Translation of the *Septuagint*: It is a Metonymy of the effect for the cause, to reject, cast off, or neglect them for their Treachery to him in their Marriage-Covenant, which was the true cause of it. The Verb it self *כָּעַל* may signifie to neglect or despise, and so *Kimchi* reads it, *Jer. 31. 1.* and is so rendred in this place by other Rabbies, and so it signifieth in other Languages. *f* This is Gods irrevocable word, used four times by the Prophet, *Jer. 31. 31, 32, 33, 34.* and three times repeated by the Apostle here, as proper only to the Lord, none can speak so truly, certainly, infallibly, as He.

\* *Jer. 31. 33.*  
† *Gr. εἶπε.*  
|| *Or, ἔγραψεν.*

10 For this is the covenant *g* that I will make with the house of Israel *h* after those days *i*, saith the Lord: \* I will † put my Laws into their mind *k*, and write them || in their hearts *l*: and I will be to them a God *m*, and they shall be to me a people *n*,

*g* For, sheweth it should not be such a Covenant-form as was given on Mount Sinai, it being wholly different, and that denied before, being carnal and ceremonious, full of Types and Shadows, and through their sin ineffectual to them. This is the firm Administration of the Covenant which I will strike. To which three words answer is in this Scripture, I will perfect, make, and dispose; which last is the Root from whence the Notion of a Covenant in the Greek is derived, *διαθήσασθαι*. *h* Israel is the comprehensive Name of all the twelve Tribes, as *Exod. 16. 21.* and *40. 38.* and is so used by the Lord himself, *Matt. 10. 6.* and by Peter, *Acts 2. 36.* *i* In the Prophet it is, *after those days of their Delivery from Babylon, Jer. 31. 1, 8, 11, 16, 21.* but especially when those days of the first Administration of the Covenant are accomplished, when the fullness of time for the Messiah's Revelation is come, *Gal. 4. 4.* To this God again puts his Seal, he saith it. *k* The great God, the Redeemer himself, the infinitely wise, and good, and powerful Spirit, who can only reach the Soul, will make impressions, and write clear Characters of Divine Truth on it, *2 Cor. 3. 3.* None can alter, new mould, frame and temper a Spirit, but him, who hath a true original Right of all the Good he promisseth, which he will freely, graciously dispense from himself, *John 4. 10, 14.* All the Doctrines of the Gospel which include in them the Moral Law, as now managed by Christ, all the Will of God concerning our Salvation, Promises, and Commands; and these in their Spirit and Power, which God not only ratified in, but conveyed to the World by Jesus Christ, and especially into the mind. *Διδοται* renders the Hebrew *נִקְרָא* the inward parts, in the Prophets Text. The Mind or Understanding being the innermost part of the Soul, is capable of receiving Impressions of Divine Truth, and its Characters are by it made legible to the Soul; which as promised here, is so prayed for by the Apostle, *Ephes. 1. 17, 18.* *l* *Ἐμψέσω* is a Metaphor setting out a real, actual, powerful Work of the Spirit of Christ, which leaveth the express Characters of all Gods saving Mind and Will upon the Heart or Soul as plain as Writing upon Paper, or Engraving upon Stones; such an operation of the Spirit of Christ on the Souls of them, as whereby is conveyed into them a new Light, Life, Power, so that they are made by it partakers of a Divine Nature; and though they are not other Faculties, yet they are quite other Things, than they were for Qualities and Operations, so as they are enabled to know, observe and keep his Laws, which are set up in Authority and Dominion in their Souls, ruling and ordering all there, *Ezek. 11. 19, 20.* and *36. 26, 27. 2 Cor. 3. 3, 8, 9, 10, 18.* *m* As in the former Word was the Promise of Conversion, Regeneration, and Renovation, so joyned with it is the Promise of Adoption. In which God ingageth in Christ to be to

penitent Believers, *Rom. 9. 6, 8.* *A God*, i. e. the Cause and Author of all Good, *Gen. 1. 5.* and *17. 1, 7.* what he is, hath, or can do for them of Good, is all theirs, and himself terminating all the Knowledge, Faith, and Worship of them. He will exercise all his Wisdom, Power, and Goodness to deliver them from all Evil, and to make them eternally happy and blessed in himself. *n* And to him this true Israel shall be a true, spiritual, eternal adopted Seed and People, partakers of all that he hath promised to, or can desire of him; so as their Name is better than the Name of Sons or Daughters, an everlasting one, not to be cut off, *Isa. 55. 5.* They, as his People, attend on, witness to, and contend for him and his Glory, are always at his beck, being purchased, made, and covenanted so for his Use and Service, that they are not their own, but wholly at his disposal, *Jer. 23. 7.* and *32. 20.* *Ezek. 11. 20.* and *37. 23, 27.* *Zech. 8. 8.* *2 Cor. 6. 16.*

11 And \* they shall not teach o every man his neighbour *p*, and every man his brother, saying, † I know the Lord: For all shall know *r* me, from the least to the greatest.

\* *John 5. 45.*  
† *John 2. 27.*

*o* The subject implied in the plural Verb, and by a participative Particle expressed *they and every one*, is in *Jeremiah's* Text *וְכָל אִישׁ* a Man, even every truly covenanted One who hath the knowledge of the Lord. *They shall not teach any more*, in *Jer. 31. 34.* A double Negative supplieth it in this Verbe *ἐμψέσω*; denying that weak and fruitless kind of Teaching which was under the Mosaic Covenant-Administration, whereby Souls were not savingly edified in the knowledge of God; there was imperfection both in their Knowledge and Teaching, which should not be under the Gospel. *p* Such as are nearer to each other in Society or Commerce, a Fellow Citizen; or are near by Relation, by Nature or Alliance, by Consanguinity or Affinity, one near at hand, ignorant of the Lord, and that needs instruction, one capable and possible to be taught. *q* This intimates the manner of Teaching denied, a formal customary way of Teaching, saying, it was proverbial with them, and so was the matter of it, *Know the Lord*, as they used to say, *the Temple of the Lord, Jer. 7. 4.* *The burden of the Lord, Jer. 23. 34.* *The day of the Lord, Amos 5. 18.* or otherwise not to teach them to know the Lord notionally only, without any influence on their heart, without believing, loving, fearing or obeying him, *1 John 2. 3, 4.* or to teach them to know the Lord, as redeeming and delivering of them out of Egypt, or out of the Land of the North, that is, bringing them back from their Captivity in Babylon, as they were taught *Exod. 20. 2.* and *Jer. 23. 7, 8.* But as delivering them from Sin, the Curse, Wrath and Hell. Or, they shall not teach one another so darkly, slenderly and imperfectly in the meaning of Types, Shadows and Ceremonies, that they might know the Lord in Truth, and worship him according to his Mind; or to take so much pains to instruct them concerning the Lord and his Worship, as they took with the Gentiles when they proselyted them. *r* For under the Gospel-administration all the Covenanted-Ones, the Infant in the Church, and the Aged, *Isa. 65. 20.* All Ages in Christ, Children, Fathers and Young Men, as *1 John 2. 12, 13, 14.* Young and Old shall have his Laws put into their Minds, and written on their Hearts, the true saving knowledge of him in Christ in the fullness of it, as *Isa. 11. 9.* they shall so perfectly know him, so as not to depart from him; he shall be theirs, and they his by an Everlasting Covenant, ordered in all things and sure; by the plentiful effusion of his Spirit in all the Gifts and Graces of it through his Gospel-Institutions on them; they shall be so enlightened in Gospel-Truths, that they shall know their Duties, and perform them, as if they were immediately enlightened from above, rather than by the common methods of teaching by his Word, that they shall not need so much cautioning, threatening, correcting as they did under the Law; but shall intirely cleave to him, without a disposition to revolt.

12 For I will be merciful to their unrighteousnesses *s*, and their sins and their iniquities will I remember no more *t*.

*s* This *For* states the cause of all the former Acts promised in the Gospel-Covenant, as Regenerating, Illuminating, Adopting, and Gods gracious removing all Sins that might hinder the communication of these, and all other Good to his Covenanted-ones, God in and by the Administration of his Covenant, ratified by his Blood, propitiating him, will of his free Mercy pardon, blot out, and take away, *ch. 2. 17.* and thereby free them from the Guilt, Power, and punishment of their original and actual unrighteousness, implying his reconciliation to, and free acceptance of their persons in Jesus Christ, on whose account it is he dealeth so graciously with them in all things, *1 John 4. 9.* *Isa. 55. 7, 8, 9.* *t* All the breaches of Gods Law by Commissions or Omissions, whatever they may be for number or for aggravation; he will always through Christ save his Covenanted-ones from them all, *Matt. 1. 21.* *Rom. 2. 21, to 27.* All of these shall not only be for the present blotted out; but his Mercy will be so great and certain through Christ, that

that he will neither punish them for them, nor charge them to them, he will abundantly pardon, and for ever take them away, so as if they be sought for, they shall not be found, chap. 10. 3. 14. *Il.* 43. 25 *Mic.* 7. 18, 19. And when he forgets their sins, he will have their persons in everlasting remembrance, *Psal.* 112. 6.

13 In that he saith, A new *Covenant*, he hath made the first old *u*; Now that which decayeth and waxeth old, is ready to vanish away *w*.

*u* The Inference from what was before said, *v. 8.* (in the Lords saying this by the prophet *Jeremiah*, that he would make a new covenant for form and manner of administration, later and better, even the last and best he will make, and in which he will have penitent, believing sinners to acquiesce) is this, That the Mosaic one, though first in respect of the Gospel, hath lost its power, strength and vigour, its binding force: and so by Gods instituting another, is abrogated as useless, needless and imperfect. *w* This Mosaic one thus grown old, weak and decrepit, and by the institution of the new Gospel-covenant, abrogated, may continue for a while, but in no force; and so gradually moulder and decay by little and little, till it at last vanish and totally cease: It was near to it upon finishing of the ministry of the Gospel-High-Priest on Earth, when by his Death he fulfilled the Truth of this Typical one, and so virtually nullified it; and as to its binding force, vanished, when the Gospel was published throughout the World: *Rom.* 10. 16, 17, 18. compare *2 Cor.* 5. 17. as is owned by the Apostolical Synod, *Acts* ch. 15. It was high time for these *Hebrews* to cease from that vanishing Mosaic one; and effectually to close with the Gospel-Priesthood and Covenant, which must remain and continue for ever; see *Dan.* 9. 24, 26, 27. which if they did not, must end in the total destruction of them, their Temple and City; which came to pass not many years after the Apostle wrote this Epistle.

## C H A P. IX.

Then *a* verily the first *Covenant* *b* had also ordinances *c* of divine service *d*, and a worldly *e* sanctuary.

*a* The Holy Spirit from *ver. 1.* of this Chapter, to *ver. 19.* of chap. 10. is illustrating his two last Arguments taken from the *Tabernacles* and *Covenant-Administrations*, about which both the *Aaronical Priests*, and the *Gospel High-Priest* did minister; in both which Christ hath beyond all comparison the pre-eminence, which the Spirit proves by an Argument drawn *a comparatim*, of the Tabernacle and Service of the *Aaronical Priests*, and the Tabernacle and work of Christ. He beginneth with a proposition of the adjuncts of the first covenant from *ver. 1.* to *ver. 11.* The three particles introducing it *μὲν. ἔν, and ἔξ* agree, the one in connecting, the other demonstrating, and the last in asserting that which followeth, to depend on what went before, as, and then truly the first. *b* *Ἡ πρώτη* is an Ellipsis, nothing is in the *Greek* Text joined with it, though some *Greek* Copies add *σκήνη*, the first Tabernacle, but this is to make the same thing a property of it self, and is absurd to read, The first Tabernacle had a Tabernacle; it is therefore better supplied from that which *First* relates to in *ver. 7. 13.* of chap. 8. viz. The Mosaic Covenant-Administration, which had or possessed as its proper adjuncts, even those three distinct ones following. *c* *Δικαιοσύνας*, we read Ordinances; Others, Ceremonies or Rites. It is derived from a passive Verb, and may signify *A righteous Sentence or Ordinance of God*, or a righteous Event that answers that Law or Decree, as *Rom.* 8. 4. In the plural it notes *Jura*, the Laws of God, but especially here the *Ceremonial Laws*, those just Constitutions for ministry which God gave by *Moses* to the *Aaronical Priesthood*. *d* *Λειτουργίας*, which our Translators make of the Genitive Case Singular: but this is repugnant to the next words connected to it, which should strictly be of the same Case; it is therefore best rendered in the Accusative Case Plural, and by apposition to Ordinances, and so is read *Services or Worship*, which because it refers to God, our Translators have added to it the word *Divine*. How various this *Worship* was in the ministry of the High-Priest and ordinary Priests, the Apostle sheweth afterward, and therefore most properly to be rendered *Services*. *e* *Τὸ ἅγιον* was the Sanctuary where these Services were performed, called the *Holy*, from its relation to God and his Service. It consisted of two Tabernacles as is described, *ver. 2. 3.* It is styled *καταμύδιον* being externally decent, beautiful and glorious, as is evident by its description, *Exod.* 26. made it was after Gods own model, a mystical Structure, and a Type of a better; yet though that were so pleasing to the Eye of the World, its materials were like it, frail, brittle and passing away, as things made with hands make way for better, *ver. 24.*

2 For there was a Tabernacle *f* made, the first *g*, wherein was the candlestick *h*, and the

table *i*, and the shew-bread *k*, which is called the || Sanctuary *l*.

|| Or, Holy.

*f* The Spirit descends to a particular account of the three former adjuncts to the covenant, beginning with the last, the *Sanctuary*; which being glorious, he advanceth the Glory of Christ from the place of his ministry above it. For, is demonstrative of what was *ver. 2.* asserted, the first visible Habitation that God had amongst men, *2 Sam.* 7. 6. as a token of his gracious presence with them: This Tabernacle consisted of three parts, of the Court where stood the Brazen Altar of Burnt-Offerings, the Brazen Laver for the Priests to wash the Sacrifices in, and to purify themselves when they came and offered them upon the Altar, *Exod.* ch. 27. 1. &c. and 30. 17. to 22. and 38. 1. to 21. and 40. 28. to 34. This Court the Holy Ghost here leaves out: Separated from this Court by a Vail was the first Tent or Tabernacle, called the *Sanctuary*, or *Holy Place*, where the priest did the daily Service, which is called the *First*, *Exod.* chap. 26. 35. and 40. 22. to 28. Inward of this, and separated by a Vail, was the *Holy of Holies*, where the Ark was, and where the High-priest only entered once a Year, *Exod.* 25. 10, 22. and 40. 20, 21. This Tabernacle was according to Gods pattern and command, prepared, finished and reared up by *Moses*, *Exod.* chap. 40. *g* The *Sanctuary* or *Holy Place*, separated by one Vail from the *Holy of Holies*, and from the Court by another, had in it the following Sacred Utensils. *h* For matter and form answering Gods pattern, as *Exod.* 25. 31, 40. and 37. 17, 25. and 40. 24, 25. It was of pure Gold, and of six Branches artificially wrought, by which was typified that *Spirit of Light* which Christ giveth to the *True Tabernacle*, his Body Mystical, the Church wherein God dwelleth, not unusually set out by Lamps, *Rev.* 4. 5. And by reason of that Light is the church set out by the Emblem of *Candlesticks*, *Rev.* 1. 4, 12, 13, 20. *i* The Table, for matter, of plates of pure Gold covering the Shittim Wood, and a crowning Verge of Gold round it, *Exod.* 25. 23, to 31. and 37. 10. to 17. and 40. 22, 23. Most excellent for its Spiritual use, setting out Christ in all his Excellencies, well stored and furnished for his; which the *Jews* by their unbelief and prophaneity made contemptible, *Mat.* 1. 7. *k* Was twelve cakes made and set on the Table, new every Sabbath Day in the morning, and when taken away, were to be eaten by the Priests only, *Exod.* 25. 30. and 40. 23. *Lev.* 24. 5. to 10. However, on *David's* necessity God dispensed with that Law, and allowed him to eat of it, *Mark* 2. 26. This was an Emblem of Gods provision for the twelve Tribes, the Type of his Church; and the bestowing on them the Bread of Life from Heaven, the all-sufficient Food for them, *Joh.* 6. 32. to 59. comp. *Col.* 2. 16, 17. *l* Which *First Tabernacle* was called the *Holy Place* or *Sanctuary*, being relatively so, as Gods Tent, and no otherwise, so is it styled by the Spirit, *Exod.* 26. 33.

3 And *m* after the second veil, the Tabernacle which is called the *Holiest* of all *n*.

*m* This distinguisheth the second Tabernacle from the first; for, passing through it to the end of it, there hung up a curious Vail made of Blew, Purple, Scarlet, and fine twined Linnen, with Figures of Cherubims, *Exod.* 26. 31, 32. and 35. 35, 36. and 40. 21. The mystery of which is interpreted after *2. 8.* see chap. 6. 19. A Vail noteth distance and obscurity; or, covering, opposite to that which is open and free; behind this Vail was the second Tabernacle, *n* called the *Holy of Holies*, *Exod.* 26. 33. by God himself, which did really, though typically hold out the place of Gods special Appearance for Propitiation and gracious Answers of peace to the desires of his People in the Lord Jesus, applied afterwards to Heaven it self, the *Holiest* of all, where the High-Priest is entered for us, and sits at the Right-hand of his Father, making intercession for us, *ch.* 6. 19, 20. and 7. 25. and 9. 24. and 10. 19.

4 Which had the golden censer *o*, and \* the \* *Exod.* 26. 33. ark *p* of the covenant, overlaid round about with gold, wherein was the golden pot that had manna *q*, and Aarons rod *r* that budded, and the † tables of the covenant *s*:

† Deut. 10. 2, 5.

*o* In the *Holy of Holies* was reserved the *Golden Censer*, on which the High-Priest put the Incense, when annually he entered there; see *Levit.* 16. 12, 13. that the cloud of it might cover the Mercy-Seat, and so was kept for that Service in it; see *Joseph. Antiq. lib.* 3. 7. Many would refer this to the Golden Altar of Incense that stood before the Vail, *Exod.* 30. 6, 7, 8. In the *Holy Place*, and so they read it, having the Golden Altar of Incense before it for its Service, and not within it; signifying the God-head, by which Christ maketh his Intercession, sanctifying and perfuming his own, and all Offerings made in his Name. *p* It was a Coffer or Chest of Shittim-Wood, plated all over with Gold, *Exod.* 25. 10. to 23. and 37. 1, 6. and 40. 20, 21. This chest had for its cover, a Mercy-seat lifted or verged with a Crown of Gold round it; and is called the *Ark* of the Covenant, because the Tables of Testimony were laid up in it, *Exod.* 25. 16. and 40. 20. Those two Stone-Tables wrought by *Moses*, and carried up into the Mount (after he had on the Idolatry of

Israel



Israel broken those of Gods own making, and on which God had written the Ten Laws, the Terms of his covenant with them) on which God wrote afresh his Laws, and renewed his covenant with them, *Exod. 34. 1, 2, 28, 29.* compare *chap. 31. 18.* This Ark was a Type of Christ interposing between God and us, who had broken the Covenant of his Laws. *q. Ev. 8* wherein refers not to the Ark mentioned just before, for in it was nothing put but the two Tables of the covenant, but to the Tabernacle called the Holy of Holiest, in which was reserved the Golden Censer, Pot of Manna, provided by Gods charge before the giving of the Law, and laid up afterwards in that Archive by Gods Order, *Exod. 16. 32, 33, 34.* This Manna was the Bread God fed Israel in his Church with forty Years in the Wilderness, and is called Angels Food, *Psal. 78. 25.* a Type of Christ the true Bread, that God gave from Heaven to his Church, *Job. 6. 31, 32, 33.* to 59. *r* Which was by Gods Order put before the Testimony in the Holy of Holiest, and not into the Ark, for it was to be in view there as a token of the true Priesthood, the Type of Christs, against all after-Murmurers and Usurpers, see *Numb. 17. 1, to 11.* and as these the Urm of Manna and Rod of Aaron were in the Holy of Holiest; so especially *f* the two Tables of the covenant were there too, but laid up in the Ark which was in that place; see *1 Kings 8. 9.* and *2 Chron. 5. 10.* Others think the Proposition *ev* is to be read, by which, or about, near which Ark, as *his* used of Christs sitting *ev* *Jeſuſ*, *chap. 1. 3.* and so notes as to the Pot of Manna and Aarons Rod, an apposition of them to or by the Ark, when the Tables of the covenant were undeniably put into it.

*5* And over it the cherubims *t* of glory shadowing the mercy-seat; of which we cannot now speak particularly *u*.

*t* On the cover of the Ark at each end was a Cherub of beaten Gold; these and the cover of the Ark were all of one piece, they had their feet on the ledg of the Cover, or its Crown at each end; their Faces looked towards each other, and their Wings touched each other in the extreem part of them and so on the cover formed the Mercy-Seat; see *Exod. 25. 17 to 23.* and *37. 6. to 10.* and *40. 20.* Their form is described by *Ezekiel. ch. 1.* and *10.* They were glorious for matter and service, God in his Glory manifesting himself over them, gave propitious answers unto Moses about his Church, *Exod. 25. 22.* *Lev. 16. 2.* These Cherubs typ'd the Ministry of Angels to our Lord Jesus, especially in his great Work of rendering God propitious to his Church, and saving it, *chap. 1. 14.* standing on the two ends of the Arks cover, they shew'd Christ to be the Basis of their own standing, when others fell: they spread out their Wings, to shew their service for serving him in all; with their faces opposite to each other; and looking down on the Mercy-Seat and Ark, shewing what the Apostles faith of them, *1 Pet. 1. 10, 11, 12.* desirous to pry into the mystery of this great Propitiator, the Surety and Mediator of Gods Testament and on his Propitiation and its effects which is admirable and astonishing, not to Sinners only but to Angels, *Eph. 3. 10.* *u* The Apostle apologizeth for his but mentioning these mysterious things now, that it was not to eclipse the Glory of that Administration, but because the matters were well known to them already, only in this they were defective, that they reached not after Christs Truth and Substance of all these Types; and therefore he proceeds from the places, to treat of the Services to be performed by the *Aaronical* priesthood in them.

*6* Now when these things were thus ordained, *\* the* priests went always into the first Tabernacle *x*, accomplishing the service of God.

*\* Numb. 28. 3.*

*x* The Spirit now proceeds to the second adjunct of the mosaical Administration, having stated the places of them, even the *Aaronical* Priests services in them; when the Tabernacles were made and reared, and the Utenſils rightly disposed in them, and all things set in Gods own Order now. *x* In the Holy Place or Sanctuary within the first Vail, described, *v. 2.* Not only the High-priest, but all the common priests, consecrated by Gods Order to their Work, every one in his daily course, constantly performing, and compleatly acting all the Services enjoyned on them by God to be done there, as to put on the Shew-Bread, and to eat what they took off, *Exod. 25. 30.* *Lev. 24. 5, to 10.* to keep the Lights in the Candlestick, supplying it with Oil, and clearing the Lights, *Exod. 25. 37, 38.* and *27. 20, 21.* and *30. 7, 8.* *Numb. 8. 2, 3.* To burn Incense on the Golden Altar before the Ark: the priests took a Censer, and filled it with Fire from the Altar of Burnt Sacrifice, and then came to the Altar of Incense before the Vail, and there put the Incense on the Fire in the Censer; during the evaporating of which, the People in the Court were pouring out their prayers for Pardon, each person by himself, see *Exod. 30. 1. to 7, 8, 9, 34, 35, 36.* and *40. 25, 27.* *Luk. 1. 9, 10.* Even all the Ordinances of Worship commanded by God, did the priests perform in it; all which Services in the Holy Place, do but typifie the true Services in the Gospel-church, of all made priest by the Blood of Christ, *1 Pet. 2. 5, 9.* and *Rev. 1. 5, 6.* and *5. 9, 10.* Offering prayers and

praises to God continually in the Name of Christ, perfumed by the incense of his merits, *Mal. 1. 11.* compare *Rev. 8. 3.* obtaining thereby the light of his Grace through his Spirit, and the Bread of Life, till they are perfected by their great High-Priest, and carried into the Holy of Holiest, there to be praising and enjoying God in him for ever, as he hath prayed for them, and promised to them, *Job. 14. 2, 3.* and *17. 20, 21.*

*7* But into the second went the High-Priest alone once every year *y*, not without blood *z*, which he offered for himself, and for the errors of the people *a*.

*y* This Verse contains the special Anniversary of the High-Priest alone in the inward Tabernacle the Holy of Holiest, of which you have the Law, *Exod. 30. 14.* *Lev. 16. 2, &c.* into this place the High-priest was to enter once a Year only, and every year to repeat it, as *Exod. 30. 10.* upon the Atonement-day being the tenth day of the month *Tisri*, the seventh month in their Ecclesiastical year, and the first of their Civil; that day was he to enter several times into that place, first for Himself, *Lev. 16. 11, 12, 13, 14.* and then for the people, *ver. 15, 16, &c.* carrying in the Blood first within the Vail, and then coming out again, and carrying in the Incense on the Golden Censer; none of the other priests were to enter into the Holy place while he was ministering, but him alone, as *Lev. 16. 17.* *z* When he first entered into the Holiest of all, it was with the Blood of a young Bull, of a Ram, *Lev. 16. 3, 14.* with the Blood of the He-Goat, *v. 15, 27.* After he had offered the Incense on his Golden Censer, *v. 4.* he must sprinkle the Blood upon the Mercy-Seat and before it, by which expiatory Blood there was made an Atonement, *v. 12, 13, 14.* *a* First, for his sinful Self and Family, *v. 11.* and then for the Ignorances, Inconitancies, Errors, and all sorts of Sins committed by the People, *v. 16.* *chap. 7. 27.* all of them being committed with some error of the Understanding, which Type in all its parts, was perfectly fulfilled in Christ the Gospel-High-Priest, as is shewn in the following Verses, whereby not only his Office, but his Services are transcendently set above, and preferred to all the *Aaronical* ones.

*8* The Holy Ghost *b* this signifying, that *\* the* way into the holiest of all *c* was not yet made manifest, while as the first tabernacle was yet standing *d*.

*\* Joh. 14. 6.*

*b* God the Spirit himself, the third Relation in the Deity; the Author of all the Mosaical Institutions, who commanded all these ritual Ceremonial Services in this Tabernacle to be performed, who revealed all this to Moses, and who inspired him with it, *Lev. 16. 1, 2.* The most infallible Interpreter of his own Institutions, declared by these Signals and Types, and demonstrated by the frame of Ordinances, then given to the Church in these expressions, *Exod. 30. 10.* *Lev. 16. 2, 12, 13, 14, 15, 17.* The Veil ever covering the Holy of Holiest, but only in the day of Expiation, when it was drawn aside and that laid open. *c* The true and very means to Gods Presence in Heaven it self, which is only by Christ the great High-Priest, through whose Blood we can come to the Throne of his Grace there boldly, *chap. 10. 19, 20, 21, 22.* and by the perfect work of his Spirit on us, can enter with him into the Holy of Holiest in Heaven. This was not so plainly, clearly, fully, universally known as afterwards by the shedding of Christs Blood, and the Revelation of it in the Gospel to all the World. Christ was revealed to the Hebrews and all these Ceremonial Ordinances did hold him out, and by him only, the Saints under that Covenant-Administration got to Heaven, yet the manifestation of it was obscure in comparison of what it is since. *d* While the Mosaical Covenant-Administration was to continue, till the coming of Christ in the Flesh, and perfecting the work by his Death, for the space of near 1500 years was the true, right, and proper way for entering into Heaven, darkly, and obscurely, and typically revealed unto the Church, when by the Death of Christ the Vail of the Holy of Holiest was rent asunder, Heaven laid open to be seen, and entered into by all penitent believing Sinners through Christ, every day in their Duties, and then in their Persons; *Matth. 27. 51.*

*9* Which was a figure for the time then present *e*, in which were offered both gifts and sacrifices *f*, *\* that* could not make him that did the service perfect *g*, as pertaining to the conscience,

*\* chap. 10. 1.*

*e* The Tabernacle in all its parts, and the whole Oeconomy of it was *typos*, which significth the translation of a word or thing from its own natural signification, to signify another, which thing so signified by it, is commonly more excellent than it self, as the substance exceeds the shadow; equivalent it is to those terms of *Types, Exemplis, Figures* of things to come; such are the Tabernacle and its Services, representations of things Spiritual and Divine, and very imperfect shadows of them, serving only for that in-

fant

fant state of the Church, and when its non-age was to expire by the coming of the Truths themselves, then were they to expire too, the time only when the Tabernacle-Administration was present and no longer. *f* In which Tabernacle were performed Services to the great God, whose Tent it was, suitable to his Person, and agreeable to his Will, even Gifts and Sacrifices, as before described, chap. 5. 1. and 8. 3. *g* They were all impotent as to the restoring of a sinner to Gods favour by themselves, they could not reconcile him to God, preserve Communion with him, nor bring them to happiness in him, chap. 10. 3, 4. no perfect justifying, sanctifying could be had by any of them though never so often repeated. They might do all to the Letter which God required, absolving the Worshipper as to the external part, but not at all according to the Conscience; or they could not take the guilt of sin from the Conscience as to themselves, but it would cry guilty still; neither could they remove the power of it, for it was under Bondage to it still; neither could they take away the fears and terrors of it, but left it shaking under them and unquiet still, being abused by them as a Vail to keep them from Christ the true Priest and Sacrifice, when as Types and shadows they should have led these Worshippers to him.

10 Which Food only in meats and drinks *b*, and divers washings *i*, and carnal ordinances *k* imposed on them *l*, until the time *m* of reformation *n*.

*b* Having shewn the typicalness, weakness of the Mosaic Covenant-Administration, in respect of the Tabernacles, Services, and Ordinances, he closeth his Description of them in this Verse, by shewing their Carnality and Mortality. As they were external things, they could reach no further than the Flesh only, as appears by particular Instances, and therefore could not quiet the Conscience, considered without Christ, nor justify, sanctify, or save the sinner. For Meat, and Drink-offerings, and Meats clean and unclean, and Drinks prohibited by God, in which the Jews placed much of their Religion, which separate from what they signified, commended no Man unto God; 1 Cor. 8. 8. As to Meats, see Lev. ch. 11. and Deut. 14. 3. to 21. As to Drinks forbidden the Priests, Lev. 10. 9. and the Nazarites, Numb. 6. 2, 3. The Jealousie-water, Numb. 5. 24. and the Pitchal-cup, Psal. 116. 13. and cup of Thank-offerings; See Levitic. 1. and 2. *i* Which were many for the Priests in their services, and for others in performing theirs by them, some by sprinkling with Blood, Exod. 29. 20, 21. with Water, Numb. 8. 7. and 19. 9, to 19. Some by washing at the brazen Laver, as the Priests, Exod. 29. 4. and 30. 17. to 22. so the sprinkling of healed Leapers, Levit. 14. 4, to 9. and the Purification of the unclean. All these were of Gods own instituting, but still reach no further than the Flesh or Body of the sinner. See Verse 13. *k* Other carnal Rites and Ceremonies, such as could not reach the Conscience, as they used them, yet were to be used by them in obedience to Gods Will, and to discriminate them from others, which were various in the ceremonial Law. *Emulations*, imposed, may agree with *Sees*, v. 2. Gifts imposed; or may have the whole sentence for its Substantive, as, being matters imposed or settled in Meats and Drinks. All these things were not the Inventions of Moses, but Gods own Institutions enjoined by his own Authority on the Jewish Church to lead them by a regular Use of them to Life by Christ, but by their own corruptions were made burdens to them. The Divine Precept obliged them to an Observation of them, and to the serving God in, by, and through them. *m* As they were outward bodily, and carnal things, so they were mortal; as to their Being and continuance enjoined by God, they were *μικροκαρπία*, until, is a term setled and limited, and not indeterminate, and its limit is a singular time, even that point of Time, wherein Christ having finished the Work of Redemption, ascended and sat down on the Right Hand of God, and powerfully thence breathed forth the Spirit of Infallibility on his Apostles, for guiding them in laying the Foundation of his Church, by preaching the Gospel throughout the World, and perfecting of it, and no other. This the Jews and others expected from the Messiah, Job. 4. 25. in his time. All the New-Testament perfecting was by them, and therefore they give a charge against the least Alteration of the Gospel, Truth and Law, which they left as a Rule for ordering of Christs Church to his last coming. See Matth. 28. 20. *n* *Διορθώσεις* of putting things to right by the Law, Rule, and Ordinance of Christ, the Work of this special point of Time. He the great Church-Reformer thoroughly righteth things to God-ward, by removing and taking away what was faulty, not in it self, but by Mans abuse of it, even all the Mosaicall Oeconomy and Church-frame, which carried men about to God, by opening and making that to be seen with open Face, which was veiled and so mistaken, even the mystery of Christ hid from Ages, by manifesting and establishing that which was the Truth it self, instead of the Shadows that did but represent it, even that true Church-frame intended first by God, and now fully revealed and setled by his Son as a standing Rule and Pattern to all for ever; which un-

moveable Kingdom of his is described further chap. 12. 22, to 29.

11 But *o* Christ being come \* an high priest of \* chap. 3. 1. good things to come *p*, by a greater and more perfect *q* tabernacle, not made with hands *r*, that is to say, not of this building:

*o* The Spirit by this adverbative But, opposeth and applieth the Truth to the Type, and brings in view the Antitype, the Office, Tabernacle; Sacrifice and ministration of Christ, which vastly exceedeth the Mosaicall one. *p* The High-Priest preferred, is no less Person than God the Son manifested in the Flesh, and anointed to his Office with the Holy Ghost and Power, Acts 10. 38. In the fulness of time before the Antiquating and removing the former Order was he exhibited and consecrated the true High-Priest, of which all the other were but Types, and bringing with him all those good things which were figured and promised under that Oeconomy, all Pardon, Reconciliation, Righteousness, Holiness, Adoption and glorious salvation, which were under that dispensation to come, being present and exhibited with, as effected by this High-Priest at his first coming, but to be completed and perfected at his second, which is intimated v. 25, 28. *q* The Antitype of the Mosaicall Sanctuary and Tabernacle, where there was the Holy Place, and the Holy of Holiest, correspondent to, and figured out by these was the glorious Sanctuary of this High-Priest; he passeth through the Tabernacle of his Church on Earth, of which he is the minister, as hath been cleared, v. 10. and chap. 8. 2. and to enters into the Heaven of Heavens, the Holiest of all, v. 24. where God sits on his Throne of Grace. *Tabernacle* here cannot signify the Body of Christ, for that is the Sacrifice that answereth to the legal ones offered in the Court, and without the Gate, chap. 13. 11, 12, 13. and with the Blood of which he enters the Holy of Holiest as the High-Priest did, and he doth not pass through his Flesh there, but carrieth it with him. The word *ἱερόδοξον* Job. 1. 14. may not only refer to the God heads *Transacting* in Flesh; but that God the Son incarnate *Tabernacled* in his Church; those with whom Christ dwelt while on Earth, for his Humane Nature dwelt or had a Tabernacle in this World as well as his Deity; and this is such a Tabernacle where he in his whole Person and his Church may meet and communicate together: This Tabernacle is greater than the Mosaicall for quantity, as it refers to Earth the place, even the whole World, where his Church is dispersed, beyond all comparison larger than its Type, which was a little limited and confined place, and more perfect than that which was only made of Boards, Gold, Silver, Brasse, Silk, Linnen, Skins, &c. This being a Spiritual Temple and Tent in which God will inhabit and dwell for ever, 1 Cor. 2. 9, 15, 17. and 2 Cor. 6. 15. Ephes. 2. 12, 20, 21, 22. 1 Pet. 2. 5. It is far more glorious than that Tabernacle, Hag. 2. 7, 8, 9. *r* What is hand-wrought or made by Men, is at the best mouldring and decaying; but this was wrought by the Spirit of God himself; most excellent for the quality, permanency of the Materials and Work, Eph. 2. 22. Man had neither power nor skill to form, polish, frame, or pitch this, chap. 8. 2. *Creation-work* is Gods Work, as to the Old and New Creation. Hands may frame and pitch the other, and pluck it up, but he that worketh, frameth, raiseth, createth, this is God, 2 Cor. 5. 5. Eph. 2. 20.

12 Neither *f* by the blood of goats and calves: \* but by his own blood *t* he entred in † once into the holy place, having obtained *u* eternal redemption for us.

\* Acts 20. 28.  
Rev. 1. 5.  
and 5. 9.  
† Zecl. 3. 9.

*f* From his Office and Sanctuary, he proceeds to clear up his Service; it was not about weak, typical vanishing sacrifices, the Blood of Goats or young Bulls, that he was concerned as the Aaronical Priests were, Levit. 16. 14, 15. opened before, v. 7. And this annually on the expiatory-day, Levit. 16. 29, 34. which could not satisfy injured Justice, nor expiate Sin, nor purge, nor quiet the Conscience of the Offender, chap. 10. 1, to 5. *t* But with his own pure, precious and unspotted Blood, 1 Pet. 1. 19. Not a Drop or few Drops must go for it, then what dropped from his Body in his Agony, from his head pierced by Thorns, from his Back when Whipt, from his Hands and Feet when Nailed on the Cross might have done; but it must be his own Life, Blood, the Blood of the second Adam dying by it for the first, Rom. 5. 8, to 20. Phil. 2. 6, 8. And as it is the Blood of Adam, that it may have value enough and worth; it must be the Blood of him who is God too, with his own Blood, Acts 20. 28. This price surmounts all Treasures, Job. 6. 51. and 10. 11, 15. With this Blood of the Covenant he entred immediately upon the breathing out of his Soul on the Cross, (the Vail of the Temple being rent asunder, and room made for the great High-Priest to fulfil his Type) into the Holy of Holiest in Heaven, where never Angel came, nor any but himself, till his now piercing through, rending the Vail, and laying it open, chap. 10. 19. compare *ἡ* 57. 15. and came with it to Gods Throne of Justice there; and made the everlasting Atonement for Sin, and so turned



it into a Throne of Grace, fulfilling his Type, and as the High-Priest did before the sacrifice was burnt or consumed, *Lev. 16.* For the expiation of sin was not deferred by Christ to his Ascension, forty five days after his Death; but was immediately on his giving up the Ghost by him performed, and in this fulfilled all righteousness, *Matth. 3. 15.* This is the *one* that he entered Heaven for expiation, satisfying the injured Justice of God by sin, fulfilled the Law, and then publicly appeared at Gods Throne, to shew all was compleat, *Luk. 23. 43, 45, 46, Job. 19. 30.* This *one* he did that which the High-Priest did annually typify, but could never accomplish for so many 100 years together, *v. 26, 28. ch. 10. 10, 12, 14.* By which it is evident that *one* and *one*, refers to the shedding of his Blood as a Sacrifice, and presenting of it to the Father, as completing Propitiation-Work at that once for ever. *t* When he with the Incense of his Merit and Prayer to the Just and Merciful Judge, even God his Father, sued for, found, obtained, and fully received Eternal Redemption for sinners, *i. e.* Deliverance of their guilty Persons from Eternal Death, full remission of all their sins, *Rom. 3. 25, 26.* Full reconciliation to God, *2 Cor. 5. 18, 19. 21.* with an instating them into all spiritual good, This Work is filed *Eternal*, because its virtue is of perpetual continuance, which freeth the duly qualified Subjects, *Col. 1. 21, 23.* from the Guilt and Punishment of all sins for ever.

13 For if *t* the blood of bulls and of goats, and the ashes *u* of an heifer sprinkling the unclean, sanctifieth *w* to the purifying of the Flesh :

*t* This Service of Christ in his Sanctuary exceeds the *Aaronical*, not only for reconciling souls to God, but purifying of them, as cleared in this and *14 v.* The Blood is the same as spoken of *v. 12.* Bulls here put for Calves, are but to distinguish the Sex; and it is to be noted where our Translators read *Oxen*, as to sacrifices in the Old Testament, as particularly, *Numb. 7. 87.* they mean Bulls, for no Oxen were by the Law to be offered to God at all, as sacrifices, see *Lev. 22. 17, 18, 19, 21, 22, 23.* Because they could not be true Types of the true sacrifice, which was to perfect them. This Blood was sprinkled on the Mercy-seat and before it, and on the Altar, *Lev. 16. 14, 19, &c.* expiating sins, and taking away the guilt and legal punishment. *u* The rite of preparing it, read in *Numb. 19. 1. to 11.* A red Heifer was by the People given to the Priest; he was to bring her without the Camp, and order her to be slain, and then take the Blood with his Finger, and sprinkle it towards the Tabernacle seven times; after which she was to be wholly burnt in his sight, with Cedar Wood, Hyssop and Scarlet. The Ashes of which were reserved; when they used them they took them in a Vessel, and put running Water to them, and then sprinkled them with a bunch of Hyssop on persons legally unclean, *v. 18, 19, 20.* and so they purified them from that Ceremonial Filth and Pollution; but none of these could purify an unclean soul, that was left unholy and unclean still. *w* These sprinklings did sanctify those who were legally unclean, and did procure a legal purity and acceptance of them in the service of the Sanctuary, from which else they were excluded; by this they were lookt on as externally Holy with the Congregation, their Flesh and outward Man being made pure by it for their external Worship.

\* 1 Pet. 1. 19.  
1 Joh. 1. 7.  
Rev. 1. 5.  
|| Or, fault.  
† Luk. 1. 74.  
1 Pet. 4. 2.

14 How much more \* shall the blood of Christ *r*, who through the eternal spirit *y* offered himself without || spot to God *z*, purge *a* your conscience from dead works *b* to † serve the living God *c*.

*x* The question supposeth an unexpressible difference between Christs purifying, and the legal Sacrifices. The Blood with which he pierced within the Vail to the Throne in the highest Heavens, on which sat the Just God, the proper, precious, powerful Blood of God the Son incarnate, *y* Who in his Immortal Soul obeying all Gods Will in suffering, did through his own Eternal God-head, to which both Body and Soul were united, and which sanctified the Body offered, as the Altar the Sacrifice, *Matth. 23. 19.* which is called the Spirit of Holiness, *Rom. 1. 4.* and gave value and virtue to the sacrifice, offer up his Body a sacrifice for sin, when he died on the Cross, not Sheep, Bulls, Goats, Turtles, Pigeons, &c. Not Man, nor the life of Angels were his sacrifice, but himself, pure, holy and unpolluted, an innocent, harmless person, *2 Cor. 5. 21.* How much beyond his Types for Innocency and Purity, *Lev. 22. 20, 21. Numb. 19. 2.* *z* The offended injured Creator and Judge of sinners, who constituted him to this whole Work; and was by this most perfect sacrifice propitiated; his Justice was satisfied, his Law obeyed, and himself set fully free to pardon and forgive sinners without Injustice; and to be just, as well as gracious and merciful, in doing of it, *Rom. 3. 25, 26.* and they might be put in possession of his favour, presence and person again, as their own God, *1 Pet. 3. 18.* *a* Though the sacrifice be over, the virtue and excellent causality of it doth abide,

purging now as ever, not only justifying and absolving of a penitent believing sinner, but purifying and sanctifying the Soul, procuring the Holy Spirit to renew it, and take away inherent corruption, and infuse Holiness into it, *Eph. 4. 24.* and making willing in the beauties of it, *Plal. 110. 3. 1 Cor. 6. 11. Tit. 3. 5, 6.* making body, soul and spirit one frame of Holiness to God; *1 Thes. 5. 23.* so as the most quick, lively, and sensible part of the Immortal Soul, conscious of Sin, is freed from the guilt, filth and fears of sin that did cleave to it; this thus purged, no consciousness of guilt remains, nor fear of punishment, but it is filled, from the interest it hath in this Blood, and the work on it of this Spirit full of Joy and Peace and Righteousness by believing, *Rom. 5. 1, 2, 5, 11.* *b* All operations of sin, which come from spiritually dead souls, and work Eternal Death, *Ephes. 2. 1.* of which they are as insensible as dead men; all sorts of sin which do taint, pollute, and defile the soul, much more contagious, pestilent, and polluting the soul than any of those things forbidden to be touched by Moses's Law could the Flesh, *Numb. 19. 18.* they are as offensive to God, and more than carcases are to us, and Pestilential things, though themselves keeping souls from any communion with him. *c* As under the Law there was no coming to the congregation of the Tabernacle without legal purifying, *Numb. 19. 13, 20.* So by this purifying correspondent to the Type, souls are quickned, have boldness and confidence Godward in point of Duty, present themselves living sacrifices, *Rom. 12. 1.* Aim at him through their whole Life, that he delights to keep up communion with them proportioned to himself, till he fit them for their compleat serving and enjoying of him in the Holy of Holiest in Heaven.

15 And for this cause he is the *d* Mediator of the new testament, \* that by means of death *e* for the redemption of *f* the transgressions that were under the first testament, they which are called *g* might receive the promise of eternal inheritance.

*d* As Christs priesthood and service, his sacrifice and purifying, so the Testamental covenant, and his Administration of it, did incomparably exceed all those of *Aarons*; so that for what was spoken, *v. 14.* Even the effects of his sacrifice, the Justification and Sanctification of sinners, is he the great Gospel-High-Priest, the mediating Person between God and sinners, confirming and making effectual by his Death, Gods Testamental Covenant to them, which is for the administration of it the very best and last, in which God bequeatheth Pardon, Reconciliation, Righteousness, Holiness, Adoption and Heirship to an eternal Inheritance to penitent believing sinners. *e* The Death of Christ himself God-Man, the most excellent Sacrifice, without which there could be no remission, *ver. 22.* nor the Testament of God about it put in force, for which cause he was the Mediator of it, that they should value him so much the more for his Death, fulfilling therein all his Types, and reach that which was unattainable by these, both for their Fathers and themselves. *f* For the satisfying the Justice of God for the wrong their sins had done it, paying that price without which they could not be expiated, by which they were remissible, and to the duly qualified, actually forgiven, even the sins of those who were under the Mosical administration of the Covenant; *Aaron, Samuel, David,* and the Saints, Believers in that time, had their transgressions pardoned by virtue of the Death of Christ to come, shadowed by these Sacrifices typifying him and his Death in their own times: What the Death of Beasts or Birds could do for them, he did, delivering them from the guilt and punishment of their Transgressions, under which otherwise they must have perished for ever; this Peter publisheth, *Acts 15. 11.* This Virtue of Christs Death is not mentioned exclusive of New-Testament-Sins being remitted by it; but if it did expiate those old ones, reaching so much backward, even to *Aaron*, it will much more expiate those under the New Testament to Penitent, Believing, Praying Sinners for it, as those Old-Testament-transgressors were. *g* Such as *on Gods call* repent and believe on the Lord Jesus, that Angel of the covenant then revealed to them, and enter into covenant with him, *Exod. 23. 20. to 24.* compare *1 Cor. 3. 4, 9.* and *John 5. 45, 46, 47.* Such as by it have sins expiated, Consciences purged, so as to have a title to, and fitness by the work of the Spirit for the Heavenly Canaan, *Rom. 4. 16, 24, 25.* May be put into the possession of that eternal Inheritance made over to them by Promise, and which the Spirit gave them an earnest of here, *chap. 12. 10, 14, 16.* compare *Eph. 1. 13, 14.* and *1 Pet. 1. 3, 4.* All this is confirmed to these by Christs Death.

16 For where *a* *b* testament *is*, there must also of necessity || be the death of the testator *i*.

*b* For, gives the reason of the Mediators Death, even the putting the Called into the possession of the bequeathed Inheritance, demonstrated by a common, natural Law in all Nations of the Testaments effect on the Testators Death: A Testa-

\* Rom. 5. 6.  
1 Pet. 3. 18.

|| Or, brought in.

ment being a disposition by Will nuncupative, or written, of either Goods or Lands, which are the persons own, to be the Right and Possession of others after his Death, whom he nominateth in it: such in proportion is the New Covenant, where God gives freely all spiritual good things with an Heavenly Inheritance, as Legacies to all his called Ones in Christ, by this last and best Will and Testament of his, written in his Scripture-Instrument, witnessed by the Prophets and Apostles, sealed by the two Sacraments, especially the Lords Supper, *Luk. 22. 20.* i He who maketh a Testament by the Law of Nature as of Nations, must die before the Legatees have any profit by the Will, the Son and Heir inherits not but on the Fathers Death; then is the Testament firm and valid, the time being come for the Heirs inheriting, and for the Wills execution, it being now unalterable; the necessity of which is cleared, *v. 17.*

Gal. 3. 15.

17. For a \* Testament is of k force after men are dead: otherwise it is of no strength at all / whilst the Testator liveth.

k The Testator being by Death diseised of his Goods and Lands, the right takes place of the Legatees, and the time of their challenging it; such a sacred Tie there is upon the surviving, that none can of right add to it, alter, or disanulit. l It is of no force while the maker of it liveth, because they have need of the things bequeathed; they can alter and change it, and by the Will it self it is declared none shall have any right to the things bequeathed in it till the Testator be dead. The consequent of all this is, That the Testator of the New Testament must put it in force by Death; and his Death is of greater force to confirm his Testament than that of Men, because his Will can never be violated, it being a Divine constitution, but the human Testament may. Christ God-Man after dieth, as Testator, and puts the Testament in force; and by breaking the bonds of Death, doth gloriously elect that the Legatees perform the Conditions required in the Will, to fit them for receiving their Legacies; and then faithfully distributeth them to them by his grand Executor the Holy Spirit, who applieth the virtue of it to the Legatees under the Old Testament, as well as these under the New; He being the Testator, as well as the Lamb slain from the beginning of the World.

Or, purified.

18 Whereupon m neither the first testament was n dedicated without blood.

m For as much as all Testaments are put in force by the Death of the Testator, and all Covenants are most strongly confirmed by Death and Blood in Gods own Judgment, thence it is that the Mosaic Covenant was confirmed by them. n *Egyngalvica* strictly taken, signifyeth made new, or renewed. It is not used in the New Testament but in this place, and *chap. 10. 20.* the Syr. translate it here confirmed or ratified. In the Old Testament the Septuagint use it to express the Hebrew *נצח* *Deut. 20. 5.* In which Law for a Man who had built an House, and was called out to the Wars, to return and Dedicate it, was to take Possession of it, and secure it from the claim of another: here it is properly used to make sure, firm, and inviolable; and that by Blood, typical of Christs, which is the highest and most solemn Ratification. So were the covenants before ratified, but especially under the Law, and the Mosaic covenant it self, as appears by instance, *Gen. 15. 9, 10, 17, 18.* and *31. 44, 54.* compare *Exod. 24. 5, 7, 8.*

Lev. 16. 14.  
15. 18.  
Or, Purged.

19 For when Moses had spoken o every precept to all the people according to the Law, \* he took the blood p of calves and of goats, with water and n scarlet wool, and hyssop, and sprinkled both the book and all the people.

o That the Old Testament was ratified by Blood, the Spirit proveth by instance, Moses as Mediator having spoken every Command, Promise and Article of the Covenant to all Israel, who came out of Egypt according to Gods charge, reading all to them out of the Book, wherein by Gods Order he had written it; and the People declaring their assent and consent unto this covenant, as *Exod. 24. 3, 4, 7.* as God covenanted and bound himself to his part of it. p The Mediator then took, according to the common rite in such ratifying acts, a sprinkling Bunch made of Scarlet Wool, Cedar Wood, and Hyssop, *Lev. 14. 4, 5. Numb. 19. 6, 18.* to which David alludeth, *Psal. 51. 7.* and with this bunch sprinkles the Blood and Water (which he had received into basons from the sacrifices, killed by the first-born, for Burnt-Offerings, and Peace Offerings, and there mixed, *Exod. 24. 5, 6. Lev. 9. 3, 4.* and *14. 51.*) on the Altar, Book of the covenant, and all Israel, *Exod. 24. 5, 7, 8.* confirming and ratifying the covenant on Gods part and theirs, as the words annexed, *v. 20.* and *Exod. 24. 8.* affirm, *behold the Blood by which this Covenant is made firm and inviolable.* All this is but a Shadow and Type of the ratification of the New covenant with sinners by the Death of Christ: He is the Mediator that brings Gods Testamental covenant to them; he Dieth and puts it in force; by his Blood ratifieth it on Gods part and theirs, by his Spirit applying

it to them, and sprinkling it on them; he brings home the Testamental Blessings to them, *chap. 10. 22.* and *11. 28.* and *12. 24. Isa. 52. 15. Ezek. 36. 25. 1 Pet. 1. 2.*

20 Saying, \* This is the blood of the testament, which God hath enjoyed unto you q. *\* Exod. 24. 8. Mar. 26. 28.*

q Moses after his sprinkling the Altar, Book of the covenant, and all Israel, taught them the meaning of it; saying, This that is the Blood wherewith I have sprinkled you, is a Sign or Seal of the Testament, the Blood by which it is ratified and confirmed: The Blood typified and represented by it, was that of Christ the Testator, by which all the New Testament is ratified to all penitent, believing sinners that look to it, without which it could never have been made good. The Blood of Christ is the immovable foundation of this Testament, *Exod. 24. 8.* compare *1 Cor. 11. 25.* Even the Testamental covenant which Jehovah had made with them, and which he enjoyed them, by such a rite as this to ratifie and confirm.

21 Moreover, \* he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry r. *\* Exod. 29. 12, 36.*

r Moses did not only sprinkle the book of the covenant with Blood, but the Tabernacle it self, yearly, on the atonement day, as is charged, *Levit. 16. 14, 15, 17.* For as the Altar and Persons were to be atoned for, so was the Tabernacle it self, *v. 18, 20.* First they were sprinkled, and then anointed, *Lev. 8. 10, 11.* as the Gospel-Tabernacle was in the truth of it, *1 Cor. 6. 11.* All the Garments and Vessels of that Priesthood were thus to be purified, Typifying how unclean all the Persons ministering with them, and atoned for in and by them, were; and how polluting all things, and polluted by them, till they were purified by the Blood of Christ.

22 And almost all things s are by the Law purged with blood: and \* without shedding of blood is no remission. *\* Lev. 17. 11.*

s All such things as are capable of purifying, and which were not to be so by the Water of Separation, or by Fire, as *Levit. 15. 28. Numb. 31. 23.* were ceremonially purged by Blood. t And without the Death of some living creature as a sacrifice, and the Blood of it not only shed, but sprinkled, there could be neither legal Pardon of Guilt, nor purging of ceremonial filth. By this God signified to Israel, that without the Blood of Christs Son, and the Testator of his Testament, shed as a sacrifice, to purchase and procure both remission and the Spirit, there could be neither pardon of the guilt of sin, and removal of the punishment, nor purging the filth, or renewing the nature of the Sinner, his Blood being the inestimable price purchasing both for them.

23 It was necessary therefore u, that the patterns of the things in the Heavens w should be purified with these, but the heavenly x things themselves with better sacrifices than these.

u This conclusion the Spirit draweth from the antecedent, *v. 18.* proved in the following Verses, therefore is it here rehearsed: the illative Particle therefore, is but to sum up the use of Blood about the first Tabernacle, and that Testament-dispensation. It is positively necessary by the Will of God, expressly enjoying them, to point out better, and that there might be an agreement of the Type with the Truth. w The Tabernacles in all their parts, the Book of the covenant, vessels, services, &c. being types, signs, examples, shadows of things in Heaven, must be ceremonially purged and separated from common use to Divine, by those external, ritual sprinkling and lustrations, especially with Bezels Blood, mystically representing better Blood and purifications of persons and things than these. x But things more excellent and glorious than earthly ones, the Gospel-Tabernacle in its parts, Testament and services, about which Christ ministrereth, which are Heavenly for their decent, agreeableness with, and tendency to it; they are spiritual and incorruptible, *v. 11, 12. chap. 8. 2. and 12. 22. Gal. 4. 25. Rev. 21.* are to be dedicated, set apart, put in force, and sanctified to God by the one sacrifice of Christ, of more value, worth, and virtue than all the legal sacrifices together. It is expressed plurally, to answer the opposite term, and to set out its excellency, being far above all others; the Blood of it being that of God by personal union, and which is only efficacious for eternal good, and available with him; so ought it to be esteemed as it was in Truth, and not quarrelled with by these Hebrews.

24 For Christ is not entred y into holy places made with hands, which are the figures z of the true, but into heaven a it self, now to appear b in the presence of God for us.

y For, shews this to be a rational proof of the transcendency of Christs Death and Sacrifice; and this he demonstrates from the place of his Ministry, far exceeding that of his Type. The Gospel-High-Priest did not like Aaron, enter with his Blood into the Holy of Holiest of an earthly Tabernacle, frail and moveable, and appear before the Mercy-



cy-Seat on the Ark there, *ver. 9.* All these were but like, and correspondent figures, and resemblances of the true, holy, and glorious place of Gods residence. *a* But he, as our High-Priest, did enter with his Atoning-Blood; after the Sacrificing of himself on the Cross, into the Heaven of Heavens, and approached the Throne of Justice, and propitiated it, making it a Mercy-Seat and true Throne of Grace unto penitent, believing Sinners; and then perfected the work of Propitiation and Redemption: Afterwards at his triumphant Ascension he entered in his whole person immortal, and laid open a way for our entering there. *b* Where he now appears as our Advocating Mediator, pleading his Merit for the remission of our Sins, and rendering of Gods face smiling on, and favouring his Clients, which was terrifying and affrighting guilty *Adam* before. See *chap. 7. 25.* and *10. 19.* and *Rom. 8. 34.* *1 Joh. 2. 1. 2. Rev. 5. 6.* Here he represents our persons to Gods Face, sitting in the mean while us beneath for our seeing him face to face, and being blessed in the enjoyment of that prospect for ever.

\* Ver. 7.

25 Nor *e* yet that he should offer himself often, as \* the high-priest entreateth into the Holy place every year with the blood of others.

*e* The excellency of Christs Sacrifice beyond the *Aaronical*, is argued here from its singularity; it needs no repetition, as their multiplied Sacrifices did. *Our* introducing it, is but inferring this excellency of Christs Sacrifice, by denying in it that weakness which was annexed to the legal ones; there was no need that he should die yearly, to fulfil the Type of the often yearly Sacrifices of the Legal High-Priest, who entered with the Blood of Bulls and Goats, strange Blood to him, and not his own, into the Holy of Holiest in the Tabernacle, and entered so every year once to shew the virtue of his Sacrifice to be only signal, typical, and passing, to make room for a better, that single individual one of Christ, in respect of Sacrifice and Oblation.

\* Ver. 12.

† Eph. 1. 10.

26 For then *d* must he often have suffered since *e* the foundation of the world: But now *f* \* once in † the end of the world hath he *g* appeared to put away sin by the sacrifice of himself.

*d* *Emi*, The consequent is drawn *ab impossibili*; if he had often offered himself, he must have often suffered, but he could not suffer often. For where there was Offering, there must be a Sacrifice, and so Suffering. Now that Christ should do so in his own Person, was impossible and absurd, for God to have put his Son on suffering so cruel a Death so often. *e* From the Fall of *Adam* at the beginning of the World, ever since Sin needed a Sacrifice: but his once suffering as a Sacrifice for it, was of Eternal Virtue in Gods purpose, answering and satisfying Gods Justice; one Death of the second *Adam* for the Sin and Penalty of the first; in the efficacy and virtue of his Death which was everlasting. The often and annual Sacrificing of the *Aaronical* Priests, and entering of the Holy of Holiest with the Blood of Beasts, was to shew the *Jews* their Weakness, and to instruct them in, and lead them to this one Sacrifice once to be offered, of eternal Avail, as is subjoined. *f* But Christ the Gospel-High-Priest was not only God-man, manifested to be so, and exhibited as such an Officer by his Work, but was manifested to be such by Promise, and in Types and Figures from *Adams* Fall; but now shewed it clearly in his Suffering-work, *1 Tim. 3. 16.* The days of Christs Ministry on Earth under the fourth Monarchy, called the last Days and Times, *1 John 2. 18.* The end of the World, *1 Cor. 10. 11.* The *subtleties of Time*, *Gal. 4. 4.* Gods set and best time for his Appearance, and it was but once that he appeared in these days, performing this Work. *g* Then he sacrificed himself, offered up his Blood to God within the Vail, taking away by his own Blood, which God required, the Guilt, Stain and Power of all Sin, justifying Believers from any Condemnation by it, by what he did and suffered in their stead for their good, who flee from it for refuge to him, *Isa. 53. Dan. 9. 24. Rom. 7. 24, 25. 1 Joh. 3. 5.*

27 And as it is appointed *b* unto men once to die, but after this the judgment *i*.

*b* The Proof of the necessity of Christs suffering Death but once, is introduced in this Verse by the Conjunction *And*. It was according to Gods decreed and published Statute of Mens but once dying; for God the Supreme Lord, Governour and Judge of them, set, constituted, and appointed by an unalterable and irrevocable Decree, as Law-giver, and Sentence, as Judge to all of the sinful Humane Race, the corrupt Seed of Apostate *Adam*, their grand Representative, whom God threatened with this Penalty upon his sinning and transgressing his Law, *Gen. 2. 17.* which Sentence was denounced upon him, *Gen. 3. 19.* comp. *Rom. 5. 12, 14.* and *6. 23.* This Sentence was but *once* to be undergone by himself and all his sinful Offspring, and by their Surety, and no more; so that

the second *Adam* needed but once to die by this Statute. No Man can keep himself from this, it being the general Rule of Gods proceeding with all Persons. The Supreme Legislator may make what Exceptions and *Proviso's* to his Law he pleaseth. Those that were translated by him, did suffer a change proportionable to Death, as *Enoch. ch. 11. 5. Gen. 5. 24.* and *Elias. 2 King. 2. 11, 12.* and those that shall be changed at Christs coming, must undergo the like, as *1 Cor. 15. 51, to 55.* and *1 Thess. 4. 17.* Those that were raised from Death by Christ, *Peter and Paul, &c.* God might glorify his Name by reiterating it; but whether they did die again, is not certain. This is to be the general settled Law and Rule of God. *i* In order, after Souls by Death are separated from their Bodies, they come to Judgment: And thus every particular one is handed over by Death to the Bar of God, the great Judge, and so is dispatched by his Sentence to its particular State and Place with its respective People, *Rom. 14. 12.* At the great and general Assize, the Day of Judgment, shall the General and Universal One take place, *Act. 17. 31.* when all Sinners in their entire Persons, Bodies and Souls united, shall be adjudged to their final, unalterable and eternal State, *Rom. 14. 10.* and *2 Cor. 5. 10. Jude v. 6. Rev. 20. 11, to 15.*

28 \* *k* So Christ was once offered to bear the sins † of many, and unto them that look for him † I shall he appear the *m* second time without sin *n* unto salvation.

\* Rom. 6. 12.

† Pet. 3. 18.

† Mat. 26. 28.

Rom. 5. 15.

*k* *Our* *is* is an illative Connection between the Antecedent, *v. 27.* and this consequent, as it was appointed to *Man* once to die, so it was appointed to Christ once to offer himself, Gods Statute determineth both of these; Christ the High-Priest opposed to Men, *v. 27.* having died once as a Sacrifice for Sins, and offered his Blood to God to expiate them, bearing their Punishment which God laid on him, *Isa. 53. 6.* and so took away Sins, Guilt, Filth, Power, and Condemnation from many, whom the Father gave to him, and he undertook for, in it, *Mat. 20. 28.* and *26. 28. Joh. 10. 15, 16.* And to his believing penitent Expectants, such as long for his coming, *Phil. 2. 20. Tit. 2. 13.* stretching out their Heads as the mother of *Sisera*, *Judg. 5. 28.* with an holy Impatience of seeing him, such as by Faith and Prayer are hastening it, *Rom. 8. 23. 2 Cor. 5. 1, to 10. 1 Pet. 1. 3, to 10.* shall he once more visibly appear to them and the World, *Acts 1. 11. Rev. 1. 7.* gloriously, without need to suffer or die again for them, having at his Departure after his first coming, carried all their Sins into the Land of Forgetfulness; *m* and to their Persons will he bring intire and compleat Salvation, rising and uniting Bodies and Souls together, *Phil. 3. 21.* and then take them as Assistants to himself in the Judgment-work on Men and Angels in the Air; and having dispatched that Work, return with them to the Holy of Holiest in Heaven, there to be compleatly blessed, in praising, serving, glorifying, and enjoying God in Christ, and the Blessedness that attends that State for ever, and ever, as *1 Cor. 6. 2, 3. 1 Thess. 4. 17.*

## C H A P. X.

1 FOR *a* the law *b* having a shadow *c* of good things to come, and not the very image *d* of the things, can never with those sacrifices which they offered year by year continually, make *e* the commers thereunto perfect:

*a* This *For* is connecting this to the fore going Discourse, and is a further Improvement of the Argument laid down, *ch. 9.* proving the Necessity and Excellency of the one Sacrifice offered by Christ for Sinners unto God, from the weakness of all the legal ones. For if all the multitude of them were not able to take away Sins, and Christs one Offering is mighty to abolish them, and to perfect all who use it, then not these legal ones, but his is necessary to be valued by the *Hebrews*, and preferred to that end; the Demonstration of which takes up from *v. 1, to 19.* of this Chapter. *b* The whole *Mosaical* Oeconomy given from God to *Israel* by him in the Wilderness of *Sinai*; Priesthood, Covenant, Sacrifices and Services, which that did contain. *c* Chap. 8. 5. A shadow is lower than an Image, and of another kind from the reality or substance; a dark, obscure Representation of what was to fulfil them, *viz.* of Christ, with all his Ministry and Privileges attending his Covenant, both for Time and Eternity; this the *Mosaical* Law-real comprehended, but all in *Shadow-work*. *d* They are not the very Essence and Substance themselves of those things, the Pattern, or real Samplar, but a shadowy Representation; they lead their Users to Christ and his matters, which they represented, but were not the substantial good things themselves. So Image is read, *1 Cor. 15. 49.* we have carried the Image of the earthly *Adam*, that is, his Nature. *e* The legal Sacrifices are not only impotent in respect of their Constitution, but of their very Nature, being only shadows, so as they cannot render a Soul compleat, either in respect of Justification or Sanctification, it could not free any either from the Guilt or Punishment of Sin at present, much less

less eternally, with all the Renovation of them either on the Day of Atonement yearly, or those daily offered by them, tho they should continue to be offered for ever, yet could they not perfect either the Priests ministring, or those for whom they ministrd, who were externally humbling themselves on the Expiation-day. They being designed only to point the People to this better sacrifice of Christ, which was to perfect them, that Work being so noble, and above the power of shadows to perform.

10r, They would have ceased to be joyful, because, &c.

2 For then || would they not have ceased to be offered f, because that the worshippers once purged g, should have had no more conscience of sins :

f For, proves the weakness of that shadowy service under the Law, because it never ceased, which it would if it had perfected its Users ; and having reached its end, and done that Work, have ceased ; for these Sacrifices would not of right have been repeated, neither needed they, if they could have justified and sanctified souls for ever. g For then this effect would have followed, the Worshippers who were to be atoned for, or expiated by these sacrifices, if they had perfected them, i. e. pardoned, justified and acquitted them from guilt of sin and punishment, there would have nothing remained to have troubled, vexed, or tormented their souls, they being no further accused or condemned by their Conscience about sin, God having justified and sanctified them, chap. 9. 14, 26, 28. comp. Rom. 5. 1, 2, 11.

3 But b in those sacrifices there is a i remembrance again made of sins every year.

b If the legal sacrifices could have perfected their Offerers, there would have been no remembrance of sins ; but there is a remembrance of sins yearly, therefore they are weak and cannot perfect. i These shadowy sacrifices yearly reiterated, still left sins in their Guilt and killing Power, loading and grinding the conscience by accusation and condemnation for them, as well as setting them in the Light of Gods countenance. For in the Expiation-day Aton was to remember and to confess over the Head of the Scape-Goat, laying his hands on it, all the Churches sins of the past Year and Life, notwithstanding former Expiatory-sacrifices offered for them, Lev. 16. 22. For as soon as that was done, their expiating Virtue vanished, and so they renewed sacrifices without any spiritual Profit by them, the Guilt of past and present sins remaining still : whereas Christians now renewing sin, do renew their Faith and Repentance, but not their sacrifice for it ; the Virtue of which in a full and final Absolution applied to them by the Spirit, makes them to have, upon their final Accounts, no conscience of sin for ever.

1 chap. 9. 13.

4 For \* k it is l not possible that the blood of bulls m and of goats, should take away sins.

k For, gives a reason of the precedent Proof. That the legal Sacrifices did keep Sins in Remembrance ; for they were of such matter as could not have any causal Power to take them away. l This is equivalent to an Universal Negative, the Impossibility being absolute as to the things themselves in their very Nature, they being corporal, can have no Influence upon a spiritual Evil in the Soul, Mich. 6. 6, 7. and by Gods constitution they were to lead them to better things, God being not pleased with Flesh and Blood, Psal. 50. 13. Isa. 1. 11. m The Blood of these were only carried into the Holy of Holiest on the Atonement-day, yearly, Lev. 16. to which this is chiefly applied ; nor could the Blood of all the other sacrifices, by Expiation, pardon their Offerers, nor by Sanctification cleanse them, nor by removing the sense of them, comfort the soul ; they could neither pacify God, nor the sinners conscience, having no Virtue or Power to satisfy Gods Justice, or merit his Grace, only it had by his constitution a Power to type out that Blood which could do both.

5 Wherefore n when he cometh into the world, he saith, o Sacrifice and offering thou wouldest not, but a p body || hast thou prepared me :

10r, thou hast fitted me.

n And introduceth the Proof of the Invalidity of legal sacrifices, and the Efficacy of the one sacrifice of Christ, from Divine Testimony about both of them. o God the Son, who existed before his Incarnation, bespoke God the Father, when he was coming into this World, to become a part of it, by uniting an holy Human Nature to the Divine, as David voucheth by the Spirit of God, Psal. 40. 6. The blood atoning Sacrifices of Bulls and Goats, the Peace-offerings, and Thank-offerings, Lev. 7. 16. and Offerings of every sort without Blood, required by the Law of Moses, God did neither desire, require, nor delight in, as in themselves propitiatory ; for he never intended them to take away Sins, or perfect the Worshippers ; See 1 Sam. 15. 22. Isa. 1. 11, to 15. Jer. 6. 20. Amos 5. 21. 22. p But the Hebrew Text reads, The ears hast thou bored for me. The Apostle makes use here of the Greek Paraphrase, A Body hast thou fitted me ; as giving

in proper Terms the sense of the former figurative Expression, discovering thereby Christs entire willingness to become Gods Servant for ever. Exod. 21. 6. and that he might be so, which he could not, as God the Son, simply, the Father by his Spirit did articulate him, and formed him joint by joint a Body ; that is, furnished him with an Humane Nature, so as that he might perform that piece of service which God required, offering up himself a bloody sacrifice for sin, to which he was obedient, Phil. 2. 8. Thus were his Ears bored, which could not be, if he had not been clothed with a Body.

6 In burnt-offerings and sacrifices for sin q thou hast had no pleasure :

q Two other sorts of Sacrifices are added to the former, as whole Burnt-offerings, which were all devoured by Fire on Gods Altar, and no part of them came to the Priests, Lev. 1. 3, 9, 10, 13, 14, 17. And Peace-offerings, which were not totally consumed, but part of them was the Priests Portion, Exod. 29. 27, 28. These four sorts of sacrifices comprehend all the Atonical Offerings for Expiation : God did not require or desire any of these for themselves, or for the perfecting of sinners : He did not as to such an end approve them, or take any pleasure in them.

7 Then said I, & Lo, I come ( in the volume s of the book it is written of me ) to do t thy will, O God.

r When the Father declared the sacrifices of Beasts and Birds would not please him, nor be accepted for expiating sins, then I said, I appeared in Person, and declared. Lo. I come with a fit and proper Sacrifice ? I approach my self with my Human Nature, fully resolved to offer that to Thee as a Propitiatory sacrifice, John 12. 27. comp. Psal. 40. 7. s Kephals, the Head ; our Translators keep to the Hebrew כֶּפֶל הַסֵּפֶר the Volume of the Book, Psal. 40. 7. Books with the Hebrews, were Rolls of Parchment stitched at the top, and so rolled up. In this Book was Christ every where written and spoken of, as he testifieth himself before his Death, John 5. 39. after his Resurrection, Luk. 24. 44, 45, 46. The Septuagint render it, the Head, as being in the top and beginning of the whole Roll, to wit, in the Books of Moses. Compare Luk. 24. 27. And in the entrance of them the Spirit testifieth of his Deity, and of his Union to the Humanity, being to be conceived and born of a Virgin, and offering himself a sacrifice to expiate sin, and reconcile sinners, Gen. 3. 15. comp. Job. 5. 46, 47. t To obey his Fathers command, of dying an Expiatory sacrifice for sinners. It was his Fathers Will that he should so offer himself for satisfying his Justice, making way for his Mercy, and so redeeming and recovering lost souls. This Will of God was in his Heart, he delighted to obey it, Psal. 40. 8. and his own natural Will that would regret it, he would deny, and would not use his Divine Power to deliver himself from it, Mat. 26. 39, 45. Job. 18. 11.

8 Above u when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, ( which are offered by the Law : )

u In this Verse the Apostle repeats the whole Testimony, produced out of the Psalm only with a specification in a Parenthesis ; which are offered by the Law, viz. such sacrifices, against which the Apostle argueth, which could not purge away sin, nor procure Righteousness, nor make no more conscience of sins. He observes from the Psalm, that the Will of God was plainly signified by his Spirit to David under the Law, about the nature, state and design of his Institution of sacrifices, that they were typical of, and leading to a better sacrifice than themselves ; and that for their own sake only, they were no way acceptable to God, and so rejected by him.

9 Then w said he, Lo, I come to do thy will, O God. He taketh away the first, & that he may establish the second.

w In this Verse the Apostle collects the Psalmists Assertion of God the Fathers accepting his sacrifice, the offering whereof was so exactly agreeable to his Will, when he was displeased with the legal ones, and this revealed to David when he was punctually using them according to the Law. x God therefore abolished all the legal sacrifices, which he commanded to be used as Types of the better sacrifice he had provided, because of their Insufficiency and Weakness as to expiate sin, or pacify conscience, that he might establish that sacrifice of the Body of Christ for abolishing sin, and bringing in everlasting Righteousness, which was effectual, and an actual Obedience agreeable to his Will and Command, Phil. 2. 7, 8. This being thus proved, he concludes from it, ver. 10.

10 By the which y will we are sanctified z \* through the offering a of the body b of Jesus Christ once for all.

\* chap. 9. 12.

y That spoken of, Psalm 40. 8. that Will and Command of God given to Christ, God-Man, that he should once offer up

his



his Body a Sacrifice for Sin, which he willingly and heartily obeyed, *Phil. 2. 8.* *Sanctified* is to be taken largely for a communication to us of all the Benefits of Redemption, as Pardon, Reconciliation, Absolution from Punishment, Renovation of Gods Image, and such a Discharge of Sin at last, as never to be guilty of it more, Perfection of Grace in Glory. *2* The voluntary and heartily yielding it up, and presenting the Blood of it to the Father within the Veil in Heaven to atone him according to his own command and Will, without which it would not have been accepted by him, *Luk. 22. 46. comp. Job. 20. 15, 17, 18. and 19. 28, 30.* *b* It was that part of Christs Person that was to die a sacrifice, and the Blood of it that was to be shed for purchasing the Remission of sins, as appears in the Memorial of it, *Luk. 22. 19, 20. The very Body of God-Man, Acts 20. 28.* The once-Offering of which was eternally available to take away sin from sinners, and perfect them to Glory. So that Gods end being once reached in it, it is of perpetual Virtue to apply its Fruits to believing penitents, and needs not any Repetition.

*11* And *c* every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can *d* never take away sins.

*c* Having proved, that not the yearly repeated Legal sacrifices could perfect a sinner, but only the sacrifice of Christ, the Spirit proceeds to prove, that the daily legal sacrifices can do as little for this Work as the annual; and therefore these *Hebrews* ought to desert all these, and depend only upon Christs. From *v. 11. to 19. every Priest in Aarons Family* in his course daily ministering, stood at the Altar, and performed the service appointed him by God, offering often the same bloody sacrifices to God, of Bulls, Goats, Sheep, Fowl, many times in one day, and for many days together, *ch. 7. 27.* *d* These were not available either to the Priests Offering, or those who brought them to be offered for the spiritual and eternal Expiation of their sins, as to their Guilt, Stain, Power or Punishment, nor any, nor all of these, none could do it at any time. See *v. 4.*

*12* But *e* this man after he had offered one sacrifice for sins, *f* for ever late down on the right hand of God *g*.

*e* Opposed to the Legal Priests is this Priest, God-Man, an Almighty Minister, having once offered, and no more, one Sacrifice of his Body for the sins of others (he had none of his own, as every other Priest had) that they might be pardoned and remembered no more, it being of eternal Virtue and Efficacy. For ever must be joyned to the Sacrifice to complete the Opposition. *v. 11.* The legal one could never take away Sins, but his one sacrifice could take them away for ever. *g* He ceased from sacrificing any more, and ascended up to Heaven, and there he sat himself down (having abolished sin, and finished his Work as a servant for ever) in the highest place of Dominion and Power at Gods Right-hand, while the *Aaronites* stood trembling and waiting at Gods Foot-stool; and thence he powerfully and efficaciously commands the blotting out of sins, applieth his Merits, and dispenseth to his servants the covenant-mercies which he purchased by his own Blood for them, *ch. 1. 3. and 2. 9. and 8. 2.*

\* chap. 10. 13.

*13* From henceforth *b* expecting \* till his enemies be made his foot-stool.

*b* That which remaineth he expecteth, even the fulfilling of his Fathers Promise to him, *Psal. 110. 1.* patiently waiting, earnestly looking for what is most certain, and wherein he cannot be disappointed; for in respect of himself, his Enemies cannot infect him more, being entirely vanquished already, but in respect of his Administration, he waits till all that oppose his Royal Priesthood, as the Devil and his Angels, Sin, the Curse, Death, and the World, with which he conflicts as a Priest to destroy them with his own Blood, as his Members do by it, *Rev. 12. 11.* Having given them their Death-wound by his own Death, he sits down, and waits in the successive Ages of his Church, until upon his Elect it be made good, putting all under his own and Churches Feet, so to overcome and trample on them, as Men on their Foot-stools. See *chap. 2. 3. 1 Cor. 15. 25.*

*14* For by one *i* offering he hath *k* perfected for ever them that are *l* sanctified.

*i* For, here gives the Reason of the precedent Effect, and it is opposed to the Reason of the legal Offerings defect; their sacrifices multiplied could not perfect sinners, but this one doth it fully; For by one, &c. *k* Christ, God-Man, the Gospel-High-Priest by the one Offering of himself a sacrifice for sin to God his Father, and once performed by him, hath secured Perfection of Justification, Sanctification, and Blessedness perpetually to be continued, whereby the persons interested in it, are qualified and consecrated to be Priests to God and his Father (as the *Aaronical* Priests were by the sacrifice of the Ram of consecration, *Exod. 29. 22, 24.*) to serve in their proportion here, but especially after the completion of it by their Resurrection, they shall perfectly serve him before his Throne in the Holy of Holiest for ever, *1 Pet. 2. 9. Rev. 1. 6. and 5. 10. and 20. 6.* *l* The renewed

souls by the Holy Ghost, such whose consciences he hath sprinkled with the Blood of Jesus, and by it freed them from the Guilt of sin and its punishment, and whose Natures he regenerates and sanctifieth, freeing them from their evil Habits, and making them inherently Holiness unto the Lord, *Psal. 110. 3. 1 Cor. 6. 11.*

*15* Whereof the holy Ghost *m* also is a witness to us: for after *n* that he had said before,

*m* The Assumption cleared before, the Apostle now proceedeth to prove out of the Old Testament, viz. That Gods purpose was, by Christs one sacrifice, to take away all sins for ever; therefore there was no need of the Repetition of the legal sacrifices. The Authority avouched, is the Testimony of the Holy Spirit of Truth, that cannot deceive, nor be deceived in what it witnesseth, but confirms the Truth beyond all just ground of doubting, by his *Amannensis* the Prophet *Jeremiah*, *ch. 31. 31, 33, 34.* where the Person that the Prophet stileth *Jehozabab*, is by the Apostle declared to be the Holy Ghost; and by it is proved to be the Eternal God. He testifieth to us the Church of God in the Prophets time, and to us all called to be Members of it to this day. *n* This contains the Preface of the Spirits Testimony, that which he spake before, the covenant, which is his Evidence, and this Preface is laid down, *Jer. 31. 31.* Here they are all the Apostles Words.

*16* This *o* is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them;

*o* God promisseth his true *Israel* his entering with them into a new Testamental covenant, after the days that the covenant-Administration at *Sinai* was expired, then the Lord saith, *Jer. 31. 33.* That he will renew Minds and Hearts by his Spirit, and conform them to his Will, that they shall be living, walking exemplars of his Law, of both which see *chap. 8. 10.* This work of sanctification of souls is properly inferred here, to prove that such as enjoy it are perfected by Christ, because the Promise of Holiness is joyned with that of perfect Righteousness. Formerly it was urged from the Text to another purpose, to prove Gods Will of changing the *Aaronical* Administration of the covenant, because this was better; Here it is urged to prove the perfect effect of the sacrifice of Christ once offered to God, without which these Promises of the covenant of justifying and sanctifying sinners had neither been made nor effected.

*17* And *p* their sins and iniquities will I remember no more.

*p* God covenanteth to give not only sanctification, but justification to his Believing *Israel*, so as their sins shall be remitted, and God will solemnly absolve them from the punishment they merit, see *chap. 8. 12.* promised *Jer. 31. 34.* In which proof though there be no express mention of the sacrifice of Christ, yet it is implied, for it is urged by the Spirit to that purpose; and in other Scriptures, speaking of the same thing here promised, it is expressed, as hath been shewn *chap. 8. 6.* compare *Isa. 53.* That the Death of Christ confirms this covenant, of which he is Mediator, and secures remission of sin for ever to the duly-qualified-subject for it.

*18* Now *q* where remission of these is, there is no more offering for sin.

*q* The Spirit having cleared his Assumption before, now concludes; whereas perfect Forgiveness of sins is from Gods Grace by the one sacrifice of his son once offered, acquired and effected for penitent Believers for ever, as the Promise voucheth, *Jer. 31. 32.* For he will in no wise remember their sins, but will forgive them for ever; therefore there needs no Repetition of that sacrifice again, or of any other for sin. But the *Hebrews* had the highest reason now to desert the Legal sacrifices, and to rest upon, and to cleave to his alone, any Being, Use or Consistency of such, after the Effect of Christs one sacrifice, being vain: For all being completed in his, it is but just theirs should cease from them.

*19* Having *r* therefore, brethren *s*, \* || bold-ness to enter into the holiest *u* † by the blood of Jesus,

*r* At this Verse the Spirit applieth and maketh use of the Doctrine of the great Gospel-High-Priest, and his one All-sufficient sacrifice, and continueth it through part of the thirteenth Chapter. The Transition to it is made by the particle *u*, therefore, which refers to the whole of his doctrinal Discourse before of the Excellency of the Gospel-High-Priest, for his Person, as to both his Natures being God-Man, and his sacrifice with its Effects. Seeing these things are so, therefore *s* see *ch. 3. 1, 12.* inviting them with this inducing Term of Relation, to receive what his brotherly Love imparted to them for their salvation. *t* Freedom granted us of God for this motion, and confidence, and Freedom of Spirit in our lives to move, so as not to look into only the Holy of Holiest, but

\* Eph. 2. 13.

† Or, liberty.

† chap. 9. 8, 12.

Helps to the performance of both the former Duties to God, and Fellow-Christians, with their respective motives; are laid down in the following part of the Chapter. The first is couched in this Verse, neither slighting in Thought, nor vilifying in Word, nor separating, nor leaving by Dislocation. *Ἐγκατελείποντες* imports such a Desertion, as leaves destitute in deep Trouble or Distress, when they should be helping. *ἡ Ἐπισυναγωγή* strictly notes an Addition to this Synagogue of the Jews; an Accession of new members to the former Church-Assembly, even the Gentiles becoming Abrahams Seed by their Conversion to, and Confession of the Faith of Christ: This, some of the Jews from their Self-conceit of their being the only People of God, disdained, and continued in a separation from them, and all Communion with them. This the Spirit reproves, and adviseth not to leave the Assembly thus augmented, lest in doing it, they look back on God and Christ, as well as Ordinances of Worship and Duties attending such Church-meetings, and promoting their salvation. *ο* Such a Desertion of these Assemblies in the worshipping and serving of God, was the common Custom among some of these Hebrews; an usual, frequent mode of them to do it; some idolizing their own Nation, others of their own



selves thinking them holier than others, *Gal. 2. 12, 13, 14.*  
 others that valued Honours, Riches, and Ease more than  
 Christ, or their Souls; some for fear of Persecution, as fore-  
 told, *Luk. 8. 13, 14.* fulfilled. *Gal. 6. 12.* *ἡ Παρεκκλήσις*  
 supposeth assembling, in Opposition to the former Desertion,  
 and the Duty of the assembled; and signifieth, *consulting, re-*  
*proving, encouraging and comforting* one another, so as they  
 might persevere in performing the Duties for which they as-  
 sembled, according to Christs Mind and Will, so as to streng-  
 then each others Hearts and Hands in the Faith, and in the  
 other Duties instanced in before. *q* They have *so much the*  
*more* reason to do it, and intend the Work as they did not  
 conjecture, but *certainly know*, that the day of their own death,  
 and particular Account to be given of themselves to God;  
 the Day of Gods executing his Judgments on *Jerusalem*, as  
 Christ foretold, *Mat. 24. 1, to 29.* prophesied by *Daniel* be-  
 fore, *ch. 9. 26, 27.* when the Temple should be burnt, the  
 City destroyed and the People dispersed through the World:  
 Or, the Day of the General Judgment testified by the Gospel  
 to the World, *Acts 17. 31.* *All these were every Day near to*  
*them than other,* and they believed them to approach; there-  
 fore ought they to be more exercised in denying Evil and do-  
 ing Good, not forsaking Church-communion, but keeping  
 close to Christ and his Assemblies, that they might better  
 stand together in that day.

\* Num. 15.30.  
chap. 6. 4.  
† 2 Pet. 2. 20,  
21.

26 For \* if we sin wilfully : after † that we have received : the knowledge of the truth, there remaineth no more ‡ sacrifice for sins.

7 The Ivere exaction which God will take upon such as apostatize from him, is further enforcing the former Duty, and is introduced by the Particle *For*, to that end; if we by a free and spontaneous Defection of Christ, and his Ordinances without a coercion by Threats and Persecutions and this after we had professedly in our Judgments, Wills, and Affections with Faith and Reverence acknowledged a Love and Subjection to the true Gospel-Doctrine of the way of bringing sinners to God by Christ our great High Priest, *Joh. 8. 31. and 14. 6.* which was made known to them by Christ and his Apostles and confirmed by Miracles and the Gifts of the Holy Ghost, so as to profess a full conviction of this Truth, so as to assent and consent to it. After all this, to renounce the Protection of it, and to forsake the Assemblies where it is held forth; this is the spontaneous and wilful sinning: See *chap. 6. 6.* *¶* This is unpardonable by the just constitution of God in the Gospel, because no sacrifice can atone God for them; without which they cannot be pardoned, and the Sacrifice of Christ, which could only do it, they renounce and desert; and so this, nor any other they can bring, can procure Pardon for them, so that their sins remain in Guilt and Power on them, and between them and Gods Wrath are they like irrecoverably to be ground to Perdition.

27 But a certain fearful w looking for of judgment, and fiery x indignation, which y shall devour the adversaries.

But, is introducing the terrible Evil asserted to be expected when Sacrifice cannot help such sinners, especial and *certain, terrible and dreadful* (such as fills the Soul with Fears and Horrors) *Expectation of Judgment* by their awakened consciences, not knowing how soon it may come; as a Malefactor under Sentence, in daily expectation of Execution, how doth he suffer it over and over? So will this Worm gnaw them: to which is synonymous, *Mark* 9. 44. How must the Execution of the Sentence of the just Judge terrify them? *x* When it must be by *burning, or heat of Fire*; wrath of Fire proceeding from an injured and wronged God, *Ezek.* 26. 5. and 38. 19. *Zeph.* 1. 18: and 3. 8. As in execution of just Vengeance, which like Fire devours and eateth them up, not putting an end to their being by consumption, but perpetual piercing, searching, toruring, and this for Eternity. *y Teste underhand Adversaries, unwarlike*, who are the most bitter Enemies of Christ and his church, because secret ones, and seem to be by Profession otherwise, *Mat.* 25. 41. *Mark* 9. 43. 44. 2 *Tess.* 1. 8, 9.

\* Deut. 19.15.

28 He *z* that \* despised Moses law, died *a*  
without mercy, under two or three witnesses.

7 The punishment threatened on such Sinners, is illustrated by an Instance proper to the *Hebrews*; for if the lesser sin against *Moses's* Law was punished by Death, the greater sin against the Gospel of Christ shall be more punished. Any person whoever he were, none excepted, contemning, rejecting, nullifying, or making to have no place or force (suitable to forsaking before prohibited) the Law of God, given by the mediation of *Moses*, so as to have no power on the conscience by apostasy from it, and to do it openly, proudly and presumptuously in the face of the church, *Num.* 15. 30, 31. a Was to be sentenced to death, without any compassion or mercy, and indispensibly executed without any pity, by stoning of the Offender by two or three Witnesses, which did evidence the Fact, and convict him of it, according to the Law, as *Deut.* 12. 6, to 22. and 17. 2, to 8.

29 Of how much *b* forer punishment, suppose ye *c*, shall he be thought *d* worthy, who

hath *e* trodden under foot the Son of God, and  
 \*hath counted *f* the blood of the covenant where- \* 1 Cor. 11:27  
 with he was sanctified *g*, an unholy thing, and  
 hath *h* done despite unto the Spirit of grace?

**b** The Expofultation aggravates both the fin and the punifhment in the confequent on the former Allegation; a punifhment heavier, bitterer, forer, more grievous, and unexpeftibly greater than Death. *c* You your felves being Judges, to whom I appeal about it; what can you fuppofe, think or determine of it? *d* Doth he fully deferve, and is liable to, by the judgment of man, but much more by the righteous and inexorable Judgment of God. *e* Who finneth at an higher rate than a Jew againft *Mofes's* Law, being an Apoftate from the Gofpel, a Revolver from, and a Rebel againft it, difcovering it by as much as in him lieth, tearing from his Throne God the Son incarnate, and treading him under his Feet, wickedly undervaluing, and horribly vilifying him, treating him with the greateft contempt that can be expreffed by fuch an action, as it he were the vileft malefactor. A perfon fo much greater and excellenter than *Mofes*, to be fo ufed; fo as if he were here on Earth, he would tread him (who is higher than the Heavens, and had done and fuffered fo much for him) as the Duft and Dirt under his Feet; and this by a contemptuous forfaking his church-affemblies, wherein he was fet out in all his Excellencies. *f* Accounting and fo deferting the Blood of *Chrift* (which ratified the everlafting covenant of Grace, by whole Virtue it was made unalterable, firm, and effectual in all the promifes of it of Pardon, Rightcoufnefs, Holinefs, Grace and Glory, unto penitent believing finners) as either the common Blood of men, or the Blood of a malefactor, to have not fo much Excellency in it as the Blood of Bulls or Goats, or Rams, or Birds under the Law, as not fatisfying Souls, but polluted. *g* *Ἐν ᾧ ἡγιασάμην*, *ist*, or by which he was fatisfied, is by moft Interpreters referred to the *Apoftate*, as aggravating his Sin, to defpise that Blood by which he thought he was fo, and boasted of it, and was fo reputed by the church upon his Baptifm and Profefion of his Faith, and as a member of the church, had a vifible Relation to it, partaking of thofe Ordinances wherein its Fruits were conveyed, and enjoying the eternal Privileges purchafed by it. Others refer it unto *Chrift* himfelf, the Blood whereby he was confecrated to God as a holy Sacrifice, *Joh. 17. 19.* All this was difcovered by his forfaking the church-affembly, wherein this was declared to be the only way and means to Juftification of Life and Salvation, *h* Injuring, wronging, defpising, greatly grieving, not a Creature, but God the Spirit, the quickning Spirit of dead finners, who fits them for Union to God, and in order to it, uniteth him to *Chrift* and his God, animateth it; who graciously communicated to thefe Apoftates the Knowledge natural and fupernatural, which they had and abufed, *ch. 6. 5.* by the Defertion of the Affemblies, where he manifested his Gifts and Graces. They reject him with them, and treat his Gifts and Motions, as if they were the Delufions and Impoffitures of an evil Spirit; and this wilfully done out of Malice to *Chrift*, and Abhorrence of his church and Religion. A fin like the Devils, for them to forfake God loving, *Chrift* redeeming, his Blood juftifying, his Spirit renewing, and fo wilfully refufe to be faved, and expofe themfelves to the fevereft punifhment God can inflict on fuch finners, and they do deferve.

30 For *i* we know him that hath said, & Vengeance *belongeth* unto me, I will recompence faith the Lord *!*; And again, *m* † The Lord † Pſal. 50. 4 shall judge his people.

*i For*, brings in the Proof of the foreness of Gods punishment to be afflicted on Apostates, from Gods own Testimony about it; which *we* who are conversant with the Scriptures, are well acquainted with, *we know*, what God hath spoken, and by whom he hath spoken it, *John 9. 29* Their Knowledge of it was clear and certain, it being spoken to them by *Moses*, and written for them, *Deut. 32. 35. 36. k To me is Vengeance and Recompence*; which are the words of the Hebrew Text. *To me*, the Sovereign Being, the Supreme and Universal Law-giver and Judge, doth belong the Universal Right and Power of Vindictive Justice. It is his Propriety, as he will avenge all Injuries against his People, he will much more avenge the sins and injuries against his Son; and will actually return to evil doers, as a Recompence for their sins, the evil of punishment. He is not only just and powerful, but actually manifesting both in his Retribution on them, *Deut. 32. 41. 43. Psal. 94. 1. Rom. 12. 19. 2 Thess. 1. 8. l Jehovah* saith it, who is faithful and true, powerful and constant to his Threatnings, as well as his Promises. This he saith to, and threatens Apostate *Israhel* with, who revolted from God, and served Idols, *Deut. 32. 15. 16. 17. m A further Testimony* is urged from Gods Vindication of his People, when he hath punished Apostates, taken from *Deut. 32. 6. and Psal. 135. 14*. The Sovereign Being of Righteousness, the same *Jehovah* as before, will rule, justify, save, deliver, and vindicate his covenant-people from the contempt and

viliſying of his Son and them, by puniſhing ſeverely ſuch, who by their Apoſtaſie from him and them, are guilty of it. He will certainly take Vengeance on them, and thereby clear the Innocency, Truth and Goodneſs of his, who are trampled on by them.

31 *It is a fearful thing to fall into the hands of the living God.*

The Punishment of theſe Apoſtates is further aggravated from the Intiſtor of it, the knowledge of which ſhould make them tremble; the Thoughts of it might affect them, as the Hand-writing on the Wall did *Belſhazzar*, Dan. 5. 9. It ſhould ſtrike horror into their Heart, trembling into their Perſons, Deut. 28. 65, 66. by Apoſtaſie from him as a Father, to be ſubjected to him as a Judge, and as obnoxious to his ſevereſt Judgment. Him in whoſe hand is Power inexpressible, 1 *Chro.* 29. 12. to avenge himſelf on his Enemies, *Pſalm* 96. 11. who have renounced him as *their God*, and provoked him to fury by it. A God that will not repent of Vengeance, and who liveth ever to inflict it: Who lifts up his hand to Heaven, and ſaith, *I live for ever*, Deut. 32. 39. 40. to puniſh as everlaſting Burning, and a devouring Fire, ſuch Traitors to himſelf. So is he deſcribed, *Iſa.* 33. 14. *Matth.* 10. 28. His Vengeance on theſe Apoſtates is like himſelf, everlaſting.

32 But o \* call to remembrance the former days, in which after ye p were illuminated, ye endured a great fight of afflictions q.

But, is not ſo much adverſative as copulative, adding another Direction for their perfevering in Chriſtianity, even the revolving in their minds, and bringing again to thought what was paſt, carrying in it both the Act and the End of it. It is a practical Remembrancer which bettereth them, while recollecting their own Days, and the time that was paſt; p in which they were convinced of the Truth of the Goſpel, and received it in the love of it, and externally profeſſed it, by being baptized into Chriſt, and by it made Members of his Church, ch. 6. 4. and teſtified the Truth of their being Chriſts. q. By their Sufferings for him with patience, and divine Fortitude, willingly, chearfully, valiantly; ye have born, and overcome by bearing, preſerving your Integrity, ſo as your Faith was immoveable, and ſtrengthened you to endure the many, and moſt violent Affaults of the Devil and his Instruments, both within and without the Church, who thought to force them from the Faith, by the many Evils which they inflicted. If they were the enduring theſe at the firſt, how much more now, after ſo long a continuance in it? *Rome.* 8. 18. 2 *Cor.* 1. 6, 7. 8. 2 *Tim.* 1. 8. 1 *Pet.* 5. 9.

33 Partly whiſt ye were made r a gazing-flock, both by reproaches, and afflictions, and partly whiſt \* ye became s companions of them that were ſo uſed.

r Their Sufferings perſonal in this famous Inſtance, *Heb.* 11. 36, 37. They were ſo publicly expoſed as on a Stage or Theater, ſo as multitudes might ſport themſelves with them, 1 *Cor.* 4. 9. As many were expoſed to be devoured by Beaſts in their publick Shews, 1 *Cor.* 15. 32. Or, to deſtroy them, expoſed in their publick Courts of Juſtice, and there taunted and reviled, as Chriſt foretold them, *Matth.* 10. 17, 18. They were ſuffering Reproaches and Afflictions publicly both in Word and Deed, What Nick-names impoſed on them? What Crimes imputed to them, which they abhorred? what buffeting, ſcourging, tormenting, ſhackling, imprifoning, baniſhing, were they not exerciſed with, as their fellow-Chriſtians are to this day? s Their Sufferings by Participation in preſence, and Sympathy with their fellow-Chriſtians. This is another kind of it; they were Conſorts and Sharers of all thoſe Members of Chriſt, who were ſo abuſed by the Devil and his Instruments, and they bore their Burdens with them, were inwardly grieved for them, publicly owned and comforted them, ſupplied and ſupported them as they could, as v. 34. 2 *Cor.* 11. 25, 26.

34 For ye had t compaſſion of me in my bonds, and \* took joyfully u the ſpoiling of your goods, knowing || in your ſelves that w t ye have in heaven a better and an induring ſubſtance.

t For ye ſympathized in my Bonds, &c. is a Proof of both kinds of their Sufferings fore-mentioned. As to their ſuffering with others, he inſtanceth in himſelf, as a Witneſs of it; for when he was in Bonds for preaching the Goſpel, both at *Jeruſalem*, Acts 21. 33, 37. and 22. 24, 25. at *Ceſarea*, Acts 23, and 24. at *Rome*, Acts 28. they fore-warned him of his Danger, bore his Burden with him, ſupplied, relieved him, and endeavoured, what in them, his releaſe. u And in their own Sufferings, by being riſtled for the Goſpel; their Goods, Eſtates, and Means of Subſiſtance, was either by Fines, Conſiſcations, or Violence, raviſhed from them; their Enemies, like ſo many Harpeys, preying on them, 1 *Theſſ.* 2. 14. So as theſe Chriſtian Hebrews at this time had their reſpective Properties, and all was not levelled among them. Though they were ſo impoveriſhed to make them comply with the Gentile Superſtition and Idolatry, yet they chearfully bore it, eſteeming it their Honour and Privilege thus to ſuffer for Chriſt, and herein obeyed him, as *Matth.* 5. 11, 12.

and as the Apoſtles did before them in *Acts* 5. 41. w They were fully aſſured of this by Faith in God's Promiſe, and by God's Work on their own Hearts, qualifying and fitting them for it, *Rome.* 8. 15, 16, 17. That they have by Promiſe given them as theirs, as fitted for them a ſpiritual Subſtance, and Eſtate beyond what this World could afford them, Riches, Honours, and Pleaſures, better for their quality than all terrene ones, ſpiritual ones proper for their Souls, 1 *Pet.* 1. 3, 4. The Sum of which is, God in Chriſt, their exceeding great Reward, *Gen.* 15. 1. and all he can be to, or do for them. He is their Portion, and their Inheritance, the moſt excellent in it ſelf, and the moſt enduring, out of the reach of Men or Devils, who can neither take it from them, nor them from it, it is ſafe enough in the Heavens, *Matth.* 6. 19, 20. and 19. 28, 29. *Pſalm* 16. 5. 2 *Cor.* 5. 1. 2 *Theſſ.* 1. 4, 5.

35 Caſt not away x therefore your Confidence, which hath great y recompence of reward.

x This introduceth the laſt Direction for helping on their Perſeverance in Chriſtianity. M<sup>h</sup> *ὑποβιβάζετε* denieth all degrees of Apoſtaſie, from ſecret undervaluing to an utter renouncing, not to ſlight, deſpiſe, or reject; they had endured already ſo much as might ſteel and fortifie them againſt what remained, and implieth the bold, reſolute, and courageous Retention, *Ephes.* 6. 10, 16. of the Boldneſs of their Confeſſion of the Chriſtian Faith. It is an ingenuous, free, bold, and daring Profeſſion of it, which no Brow-beating, nor Violence can daſh out of Countenance, the Fruit of a Mighty invincible Faith, and hope of eternal Life. This makes them perfevere courageouſly in their Religion, notwithstanding their being laden with Reproaches and Sufferings for it, as Chriſt himſelf gave them a Pattern, *Mark* 8. 31, 32, *Acts* 4. 13, 29, 31. y What greater Incouragement can there be to the retaining this Confidence, than the great Remuneration ſecured in the New Teſtament to them? God himſelf in all his fulneſs to be their exceeding great Reward ſeen and enjoyed by them; and which for quality and quantity is unexpreſſible, *Gen.* 15. 1. *Matth.* 5. 12. and 10. 32.

36 For z ye have need of patience, that after ye a have done the will of God, ye might b receive the promiſe.

z For, ſhews this to be an inforcement of the former Direction: Caſt not away your Confidence, for you have need of Grace, which that muſt maintain in order to carry back your Reward. It is therefore abſolutely neceſſary, as well as uſeful to you, for the bearing of your Burdens, perfevering in all Duty, and waiting for your Reward, notwithstanding your Reproaches, Afflictions, and fiery Tryals, that you preſerve your Confidence in maintaining this Patience, ch. 6. 12. *Rom.* 2. 7. *James* 1. 4. a That having believed God's Promiſes, obeyed his Precepts, endured his Tryals, and perfevered in all, according to the good, acceptable, and perfect, Will of God; and ſo exerciſed our Patience, and evidenced our Confidence, and finiſhed our Work; b You may carry back, as your full Prize, after your Race. It is a neceſſary and true Reportation from God, after his Will is done, 1 *Pet.* 1. 1. 9. and 5. 4. the Reward promiſed, metonymically expreſſed by the Promiſe, ch. 5. 15. and 9. 15. all that Life and glorious Inheritance in the Reality and Fulneſs of it, is called a Crown of Glory, which fadeth not away, 1 *Tim.* 4. 8. and 2 *Tim.* 1. 1.

37 For c \* yet a little while, and he that d shall \* Luke 18. 8. come, will come, and e will not tarry. 2 *Pet.* 3. 9.

c The Reason of their retaining their Confidence to the end, is the ſhortneſs of his coming, who will reward them for it, proved out of God's Promiſe written to, and for the Church, by *Habakkuk*, ch. 2. 3. A Truth ſufficiently known to theſe Hebrews, as brought them by their own Prophet, and though ſpoken for the Comfort of the Captives in *Babylon* then, yet is extended to the ſuffering Church in all Ages, and ſo to theſe Hebrews, and to us alſo, upon whom the Ends of the World are come. And though the Prophet ſpeaks it of a Viſion of Grace, in Promiſe to be diſpatched, yet the *Septuagint* refers it to a Perſon; and in this the Apoſtle follows them, becauſe the Promiſe cannot be made good, without the coming of its Author to fulfil it. d In which Promiſe there is the celerity or Speed of it, as little, little as it may be, as is fit for Chriſt and them. How little is this time? A very ſhort Moment, as he ſpeaks himſelf, *Rev.* 22. 7, 12, 20. He that hath Promiſed to come and ſave you, and reckon with your Perſecutors, he will certainly come, he and his Promiſe together, will diſpatch and put an end to the ſuffering of his, and put on their Crowns. Metonymically his coming, is his ſaving, full reſreſhing, and rewarding his believing and patient Sufferers. e He will not ſpin out time to delay Deliverance, beyond the ſet Point; he will not come behind the laſt Moment, the hour fixed and appointed, which is pitched in infinite Wiſdom and Goodneſs, for the beſt Comfort of Chriſt's ſuffering Members. *Iſa.* 45. 13.

38 Now f the juſt ſhall live by faith: but if any man g draw back, my ſoul h ſhall have no pleaſure in him.

f Theſe are as the former, the Words of the Prophet *Habakkuk*  
Rrrr



*bukluk* ch. 2. 4. enforcing the former Duty pressed from the Gain of Perseverance, and the loss by withdrawing, when Christ shall come. They are used by this Apostle Paul to several Purposes, as to prove, That Righteousness is only obtained by Faith from God, and not by Man's own Works. Rom. 1. 17. and Gal. 3. 11. That whoever is righteous by Faith, shall live for ever, by holding that Righteousness in Faith, as here. The justified, according to the terms of the new Covenant, who hath obtained the Righteousness of God in Christ, by believing and is renewed and sanctified by the Spirit, shall really, spiritually, happily, eternally live; and no end shall be to that Life of his, till it be perfected by Christ in Glory. And this he shall live by a real and spiritual Assent to the Gospel, and Reliance on God's Promises in it, especially by an Assiance to Christ, God-Man, as the Lord their Righteousness, by which we have him ours, and so we live. This Faith increased, continued in, and held fast amidst all Reproaches, Sufferings and Persecutions; by this only is the Life due to Righteousness, made sure to Sinners, drawing from Christ daily, and making real and present the Fulness of it promised to, and hoped for, by it. Mark 13. 13. John 6. 47. Gal. 2. 20. and Col. 3. 4. g See Habak. 2. 4. where *הַיֵּשׁוּעַ* translated here *ὑποσχήντων*, is variously rendered, as *elated like a Bubble, lifted up*, making Pride and Unbelief to be the Sins threatened there; and the proper sense of the word here used, is *for fear, or sloth to withdraw*, or leave their Understanding; so that the meaning in both amounts to this, *If any out of the Pride of their Heart, will not depend on Christ's Righteousness, as the Jews would not, or out of Fear and Sluggishness, will not hold out, but withdraw themselves, in time of Persecution, from their Faith and Confidence in Christ, professed; shrinking through Fear, or losing it through Sloth, or forsaking it by Treachery either gradually or totally, confiding in themselves, and so despising God, reject him, and draw away from him. b* God himself will be so far from taking any pleasure or delight in such a Soul, or vouchsafe it any Joy or Life, that his very Soul abhors it, is highly displeased with its Sin, and abominates its Person. In his Displeasure is Misery, Death, and eternal Perdition. See Deut. 32. 15, 18, to 21.

39. But we *i* are not of them who draw back unto perdition, but of them *k* that believe, to the saving of the soul.

*i* The Conclusion is an hopeful Assertion of their Condition, or a sweet Intimation of what they ought to be, even like himself; and so the Apostle removes all Jealousie of his reflecting on them, as ch. 6. 9. The Adverbative, *but*, is an Exception of them to whom he writes from the Apostate State, and so joyns himself with them, hoping they were such *de facto*, as he was, and as they ought to be *de jure*, and so intimates their Duty, and that of all Christians, We are not Sons of Defection Perions withdrawing and backsliding from Christ, his Gospel, or Duties; Apostates from the Truth, whose end is Destruction, an utter Separation from all Good, Life, and Glory, and full Subjection of Body and Soul to eternal Torments in Hell, by the righteous Sentence of God; who are Sons of Defection, are Sons of Perdition, Matth. 10. 28. John 17. 12. 2 Thess. 2. 3. *k* Sons of Faith, true and sincere Believers, cleaving to Christ and his Body rooted in his Faith, and persevering in it to the end. Ephes. 3. 17. Clof. 2. 7. which Faith acquiring, purchasing, or obtaining, according to the Gospel-Covenant, the Soul for Salvation, and Glory for the Soul, John 3. 15, 16, 36. and 5. 40. 2 Thess. 2. 14. Faith realizing, applying, and keeping fast the Price which Christ himself paid to God for the purchasing of these for them on their Souls.

## CHAP. XI.

|| Or, Ground, or confidence.

\* Rom. 8. 24, 25.

**N**OW *a* faith is the || substance *b* of things hoped for, the evidence *c* \* of things not seen.

*a* The Holy Spirit proceeds in this Chapter to strengthen the Counsel he had given these Hebrews to continue steadfast in the faith of Christ, to the end that they may receive their reward, the Salvation of their Souls, chap. 10. 39. and 1 Pet. 1. 9. and so beginneth with a description of that Faith, and proves it to be effectual to this end, by instances out of all Ages of the World before them, wherein the Old-Testament Believers had found it to be so: The description of it is laid down v. 1. The proof of it in both parts, v. 2, 3. And the illustration of its power by examples from v. 4. to 40. The particle *ἡ* shews this is inferred as a discovery of that Faith, which is saving or purchasing the Soul; which that none of these Hebrews may be mistaken in, he describeth from its effect, and not from its Form and Essence. Faith is here a Divine fruit of the Spirit, given and wrought by it in his Elect, and his justifying and purchasing the Soul to Glory, John 12. 38. Rom. 5. 1. 2 Cor. 12. 9. Ephes. 1. 19, 20. and 2. 8. *b* *ὑπόστασις* in 2 Cor. 9. 4. notes confidence of boasting, Heb. 1. 3. Personal subsistence; and chap. 3. 14. confidence of Faith. Here it is a real, present, confident assent of the Soul of a Believer to the Promise of

God (which is the basis or foundation of it) by which the spiritual good things to come, and which fall not under sense, yet with a most vehement and intense desire urged for, are made to have a mental intellectual existence and subsistence in the Soul which exerciseth it. Rom. 8. 18, 25. John 3. 36. *c* *ἔκδεικνυμι*, is a demonstrative discovery of that which falleth not under sense, such as is scientificall, and puts matters out of question to a Man; and therefore is styled by Logicians a *Demonstration*: here it notes Faith to be that Spiritual space which by God's Revelation demonstrates or makes evident all things not seen by sense, or natural reason without it, as matters of Spiritual Truth, Good and Evil in their several kinds, both, past, present, and to come, John 17. 6, 8. Ephes. 1. 17, 28.

2 For *d* \* by it the Elders obtained a good re- \* Ver. 32. port.

*d* This is a proof of the first parts of Faith's description, that it is the substance of things hoped for: For all the Fathers were testified of to have this work of Faith in realizing their Hopes. *Προσβύλεσι* were the Fathers and Ancestors of these Hebrews run up through their Genealogies to Adam, the special Instances of whom follow. These received a Testimony or Witness, truly and fully from God himself in some signal Acceptance of them, eminent Appearances and Providences to them, with a Scripture-Record of them, that through this Grace of our Lord Jesus Christ they walked with, worshipped and pleased God, and were saved by him even as these Christians, and all this by the same Grace of Faith, Acts 15. 17. which wrought kindly in them, and made the invisible things of God to subsist with them.

3 By faith *e* we understand that the \* worlds \* John 1. 9. f were framed by the word of God, so that 2 Pet. 3. 5. things which are seen, were not made *g* of things which do appear.

*e* This proves the second part of Faith's Description, v. 1. That it is the evidence of things not seen, for by it only we understand the Creation which no eye saw. It is the same Divine Faith as described before, but as evidencing invisible Truths, it communicates a marvellous Light to the understanding, and leaves real impressions of it from the Word of God, whereby it arriveth unto a most certain knowledge of what is above the power of natural reason to convey, and gives a divine assent to it, such as is real, clear, sure, and fruitful, different from that of the Gentiles, Rom. 1. 19, to 23. *f* *τῶν ἀόρατων*, the word noteth sometimes Ages, Luke 16. 8. the Garb and corrupt habit of Men who live in them, Ephes. 2. 2. Eternity: But there as, chap. 1. 2. It is a word of aggregation, signifying all kinds of Creatures, with their several places, times and periods; things Celestial, Terrestrial, and Subterrestrial, Angels, Men, and all sorts of Creatures, together with all the states and conditions in which they were made, Heaven, Earth, and Seas, with all their Hosts of Creatures; the visible Creation and the invisible World were put into Being and Existence; placed in their proper order, disposed and fitted to their end by the mighty Word of God; Trinity in Unity the Creator; his Powerful Fiat, without any pain, or trouble, or assisting Causes, instantly effected this miraculous, glorious Work; He said, and it was done, Gen. 1. 3, 6, 9, 11, 14, &c. Psal. 33. 6, 9. *g* The Visible World, and all visible in it were made *ad of nothing*; this Reason could never digest: All was produced or that formless, void, dark, Chaos which was invisible, Gen. 1. 2. which void, formless, dark *ἡ* itself, was made of no pre-existent stuff, matter or atoms, but of *nothing*, which differenceth the operative Power of God from that of all other Agents. See Gen. 1. 1. Psal. 89. 11, 12. and 148. 5, 6, &c. Isa. 42. 5. and 45. 12, 18.

4 By faith *h* Abel offered *i* unto God a more excellent sacrifice than Cain, by which he obtained *k* witness that he was righteous, God *l* testifying of his Gifts: And by it *m* he being dead, || \* yet speaketh.

*h* The Spirit beginneth here to illustrate his Description of Faith by induction of instances throughout the former Ages of the Church to the time of these Hebrews. And he begins with Believers in the Old World before the Flood. Faith is the same Divine Grace as described before, only here to be considered as fully receiving of God's Will in Christ as to Sacrificing-work, and remitting such affections and operations to God in it as was agreeable thereunto. *i* Abel the younger Son of Adam, an eminent believer, whose Faith orders him and his Worship, the first Martyr for Religion in the World, Luke 11. 51. who sealed the Truth of God with his Blood. He in the end of days, that is, the Sabbath, Gen. 4. 3, 4. brought a Bloody Sacrifice of the fattest and best of the Flock, and offered up to the Divine Majesty, the true and living God, his Creator and redeemer, to Atonement for his Sin; having a regard to, and Faith in the great Sacrifice of the Seed of the Woman for him in fulness of Time to be offered up, and of which his was but a Type. This Sacrifice was fuller of what God required in Offerings, than

|| Or, is yet spoken of.  
\* Gen. 4. 10.

than Cain his elder Brothers, nor, it may be, for external price, but internal worth; Cain offered the fruits of the ground, such as God afterwards required in the Ceremonial Law, but he was not sensible of the guilt and filth of Sin, and of its demerits, nor desirous to remove it in the due way and order appointed, as appears by his Murdering of his Brother after; Abel's Sacrifice was better, excellent; because more fully agreeable to God's Will for purging and pardoning Sin, full of Self-denial and abatement for Sin, and Faith in Christ's Sacrifice. *k* By which Sacrifice of Faith he had Testimony that he acknowledged himself a Sinner, that had need of the Blood of Christ to sprinkle him, yet he was righteous by the righteousness of Faith, *Rom.* 3. 22, 25, 26. which is upon Abel, as all other Believers, *Phil.* 3. 9. And this testified to his Soul by God's Spirit, that he was justified and Sanctified, and so eminently righteous, and it was manifested to others, Christ himself God-Man witnessing of it, *Matth.* 23. 25. *l* God himself witnessed from Heaven to the truth of his state, by accepting of his person and Sacrifice, and giving a visible Sign of it, so as Cain could observe him, and be displeased at the difference God made between him and his Brother, *Gen.* 4. 4, 5, 7. likely it was by sending Fire from Heaven, and consuming Abel's Sacrifice, as he did others afterward, *Levit.* 9. 24. *Judges.* 6. 19, 21. *1 King.* 18. 38. and *2 Chron.* 7. 1. and by it testified him to be righteous. *m* By his Faith, though murdered out of this World, and his place here knows him no more, and with a design that he should never speak nor be spoken of more; yet he now speaketh, i. e. liveth, *Matth.* 22. 32. and testifieth to God that he is True, and the only True God to make Souls happy. He in his example, and his Record in Scripture, bespeaketh all that read his Story to imitate him in his Faith and Worshipping of God, and his patient Martyrdom for God, and his Gospel-Worship through Christ: And by his Blood he crieth for Justice against his Murderer, as *Gen.* 5. 10. see *chap.* 12. 24. and as joined with the rest of the Martyrs of Jesus, impleads God's righteous Vengeance to be executed on their Bloody Persecutors, *Luke.* 11. 51. *Revel.* 6. 10, 11. By reason of his Faith he is spoken of throughout all Generations, recorded among the excellent Sons of God, and renowned in the Church to this day. Such a force hath Faith to eternize the persons of Believers in acceptance with God through Christ, their Wrongs, Injuries and Blood on God's remembrance, and their Names in Heaven and the Church below.

5 By faith Enoch *n* was translated, that he should not see death, and was not *o* found, because God *p* had translated him: For before his translation *q* he had this testimony that he pleased God.

*n* By the Divine Faith before described, that which reacheth home to God by Christ; Enoch the seventh Patriarch in a descent from Adam of the Churches Line, *Gen.* 5. 21. An eminent Prophet and *Banages*, denouncing Judgment against the ungodly ones of this time, so as to awaken them to Repentance, *Jude.* v. 14, 15. was taken by God, *Gen.* 5. 24. The Apostle keeps to the Septuagint Translation of the Text. He was miraculously changed in his Body from a mortal to an immortal state, and this without any separation of his Soul from it. God out of an extraordinary Grace and Favour to him, dispensed with the common Sentence past on the humane Seed in Adam, as he did many Ages after this to *Elijah*. He died not, all the rest of the Fathers of the Church, *Gen.* 5. 5, 8, 27. the longest liver of them, died. *o* He was not, *Gen.* 5. 24. neither among Men, nor in their Sepulchers, as others were, but had changed his habitation and Society. If any went to seek him as others did *Elijah*, he was far out of their finding, *2 King.* 2. 17. *p* For God had taken him to himself in Heaven, the place of his residence, and in the very Act changed his Body into a Spiritual, Powerful, Glorious and Incorruptible one, as all ours, who are true Believers shall be at last, *1 Cor.* 15. 51. and *1 Thess.* 4. 15. and so made fit for the place to which he was taken, made like an Angel in person, and to be with those Spirits in Company; now did he fully see and enjoy him whom by Faith he walked with beneath. *q* In the time of his Life, and walking with God in this sinful World all the time of his Witnessing for God in it, God witnessed by his Work on his Soul to himself, by his Ministry and Life to the World, and by the Prophet *Moses*' Record of it to all Generations to come in the Church once and again, *Gen.* 5. 22, 24. that in his walking with God he pleased him. He was not only justified, graciously accepted, and beloved of him, but he did that which was pleasing to God, putting out in Thought, Word and Deed all the Power of Grace to act for God; preserving constant converse and Communion with him; and had no fellowship with the unfruitful works of Darkness, but reproved them. By this he pleased God, and God testified to all the World he did so, by a miraculous translation of him from all the World to himself; God cares not for, nor will take to him such who please him not.

6 But without *r* faith, *it is impossible to please him*, for he that *s* cometh to God, must *t* believe that he is, and *that* he is *u* a rewarder of them that diligently seek him.

*r* The Spirit here proveth, that Enoch pleased God by Faith, though it was not expressly written in his Text by *Moses*, because of the impossibility of pleasing God without Faith; but without Faith upon God in Christ, whom Enoch pleased; *it is absolutely impossible to do any thing, acceptable to God*, so as to be justified by him; for infidelity or want of Faith makes God a Liar, *1 John* 5. 10. Christ a Vainity, *John* 5. 40. and God's Will a Deceit, which peremptorily saith, there is no pleasing of him but by Faith in Christ, *John* 14. 6. The Effect cannot exist without its Cause, as is proved in the next words. *s* For whoever he be, every particular Soul that cometh off from Sin to God, so as to be under his conduct and influence, makes out by spiritual motions of his Mind, Will, Affections and Members, in Thoughts, Desires, Resolutions and Operations to enjoy God, so as to be accepted with, justified by, and blessed of him; and at present makes his access to him with liberty and boldness in Prayer, or any other Duty through Christ. *t* He must really, fully, and supernaturally receive all that which God revealeth in his Word is pleasing to him, especially concerning himself; as, that he is the primitive perfect Being, and the Cause of all; that he is three in Relations, and one in Essence, most excellent in all his Attributes, Infinitely Wise, Powerful, Just, Good and Eternal, &c. The Supreme Creator and Governor of, and Law-giver to all. *u* And that he will recompense all Men according to their works, but will eminently and freely give himself to be the reward of his, whatever he can be to, or do for them for their good, *Gen.* 15. 1. But to those only, who with an intent Heart and Spirit pursue him by Faith, Love, and longing after him as their supremest Good, *Isa.* 45. 22. *Rom.* 2. 6, 12. *Rev.* 22. 12.

7 By *w* faith Noah being warned of God of things, not seen as yet, *||* moved *x* with fear *||* *Or, being warned* prepared an Ark to the saving of his house, by *y*. the which he *y* condemned the world, and became heir *z* of *\** the righteousness which is by *\** *Rom.* 7. 22. *Phil.* 3. 9.

*w* By the same Divine Faith, Noah the last example of it in the Old World, and the Father of the New World, being warned (by an immediate revelation from God, *Gen.* 6. 13, 21. largely rehearsed by *Moses*) so that God's Word is the ground or foundation of Divine Faith in all Ages of the World; of things not yet seen, but only by Faith on God's Revelation: Which things were the perishing of the World by a Deluge of Waters above 100 years after; and that himself and Family, with some Creatures should be saved from that Deluge, to repeople the World, and to replenish the Air and Earth, none of which things did fall under Noah's sense then. *x* *Εὐλαβηθεὶς* imports it in a right reception of God's Revelation, which made him afraid, and careful not to offend God, and to a Godly carriage to him who had revealed the imminent danger of the sinful World, and his own deliverance from it; see *chap.* 5. 7. Hereon he obeyeth God's Precept, and prepared and perfected the Vessel, both for matter and form according to God's Word; so as to be ready against the time of the Deluge for the preservation of himself and Family for it, *Gen.* 6. 14, 15, 16, 22. compare *1 Pet.* 3. 20. by virtue of this Ark, that Water which drowned the World, saved them. So that Flood was a full Type of the Water of Baptism; his Ark, of Christ our Ark; his Family, of Christ's small Family in comparison of the World: Their Salvation from Water, of the Eternal Salvation of these from the Deluge of Fire, *2 Pet.* 5. 6, 7, 11, 14. The same Divine Faith in Noah, and in Christians, making them to obey God's Precept, retire to, and enter God's Ark, and so enjoy his Salvation. *y* By this Faith discovered in his work about the Ark, he testified against the sinful World of Mankind for their Unbelief and Disobedience, who for 120 years together, being by Noah's Preaching and building the Ark called to Repentance, *2 Pet.* 2. 5, and to prevent the Judgment God threatened on them, and so condemned them virtually by his Word and Doctrine, judicially by declaring God's Sentence on them: see *Matth.* 12. 41, 42. and *John* 12. 48. *z* By this Faith he received the promise of righteousness, which made him an Heir of it, and of that eternal Life and Salvation, for which he fitted him, as well as to which it entitled him, and by it he sent out all the fruits of righteousness that are to the Praise and Glory of God. *Rom.* 5. 1. *John* 1. 12. *\**

8 By faith Abraham *a* when he was called to go out into a place which he should after receive for an Inheritance, obeyed; and he *b* went out, not knowing whither he went.

*d* Here begins instances of this Divine Faith after the Flood from Abraham to Moses time, v. 8. to 23. The first is the Father of Believers so entitled by God, eminent in the exercise of this Grace, of whose ancestry and their descent



from him these *Hebrews* did greatly glory. He had an express Discovery of the Will of God unto him, that he should leave the idolatrous place where he lived, *Gen. 17. 31.* and *12. 1, 2, 3.* compare *Josh. 24. 2.* and *Acts 7. 2, 3.* and with his Family should travel to a Land, which God would shew him, and which he would give him as an Inheritance for him and his, which was the Land of *Canaan*, as described, *Gen. 13. 14.* to *17.* and *25. 18, 19, 21.* This Command of God, strengthened by a Promise, he obeyed, *Gen. 12. 4. Acts 7. 4.* through Faith really, freely, and fully resigning up himself and his to God's dispose. *b* He went forth with his Father *Terah* from his Country, Kindred, and Friends, in *ur* of the *Chaldees* to *Charan*, and there they dwelt till *Terah* died, *Gen. 11. 31.* and *Acts 7. 4.* After which, he pursued God's Orders in his motion from place to place, though he knew neither the way, nor the place in which, and whither he was to move, resting himself on God's Word and Guidance, and relying wholly on his Provision for him, and Protection of him in all his ways.

*9* By faith he *c* sojourned in the land of promise, as in a strange country, dwelling in tabernacles with *d* Isaac and Jacob, the heirs with him of the same promise.

*c* By the same Divine Faith he passed from Tent to Tent, moving it from Place to Place, as God ordered; so as he rather sojourned than dwelt in any. His Journal is legible in *Moses's* History, moving from *Charan* to *Shechem*, from thence to *Beihel*, and then more Southward, and thence to *Egypt*; See *Gen. ch. 12.* so that he sojourned in *Canaan*, and the adjoining Countrys, which God had covenanted to give for an Inheritance to him and his seed, *Gen. 15. 18.* to *21.* yet by Faith he would stay God's time for it, but lived in it as a Stranger, not having in Possession one Foot of Ground, but what he bought for a Burying-place, *Gen. 25. 9. 10. Acts 7. 5.* *d* Here he with his Son *Isaac*, and Grandson, and their Seed, Coheirs with him of *Canaan*, built no houses, but lived in Tents, which they might pitch or remove at God's Pleasure, and as he called them, as who were Strangers to this Country, and to the Inhabitants of it, and with whom they were to have no spiritual Society, as travelling to a better, being in this World, but neither Citizens nor inhabitants of it, but as Denizens of a more excellent one, *Gen. 26. 3.* and *28. 13, 14.*

\* Chap. 3. 4.  
Rev. 21. 2.

*10* For he looked for *e* a city which hath foundations, \* whose builder *f* and maker is God.

*e* The reason of this contented Pilgrimage was the excellent end of it, the Place and State to which it brought him; he did really discern by the Spirit's work in him, and promise to him his Title to it, and vehemently did desire and long for, and yet patiently waited for a better place and State than this earthly; and was daily making his Approaches to it, *Rom. 8. 19. 2 Cor. 5. 1, 2, 8, 9.* *e* *Ilías* notes both a Place made up and constituted of Building and Houses, such was the earthly *Jerusalem*; and a State, Polity, or Community. Here it must be understood spiritually for such a Place and State as is not to be shadowed out by any in this World; it being for Nature, Mansions, Society, Condition, such as no earthly can decipher, or set out. This City is Heaven it self often so stiled in this Epistle, as *v. 16. ch. 12. 22.* and *13. 14. Rev. 3. 12.* It is not moveable, as a Tent fastened by Stakes and Cords, nor as Creature-buildings, perishable. Histories tell us of the rise and fall of the best earthly Cities; this City is built on the Rock of Ages, as well as by him, whose Immortality, Almightiness, and Eternity, hath laid and settled its Foundations, the Basis and groundwork firm and incorruptible, *1 Pet. 1. 4.* The happy Fabric with Persons and State endures for ever, *f* Because of its Raiser and Founder. The great Architect, that cast the Plot and Model of it in his own Mind, and the publicly-declared Operator and Raiser of it, who laid the Foundations, reared the Mansions, and finished the whole, is no less Person than the infinitely wise, Almighty and Eternal God. It all became him alone, and doth as far exceed other Cities, as God doth Men. No humane Art or Power was fit or capable of such a Work, but only God.

\* Gen. 17. 19.  
and 21. 2.  
† Luk. 1. 36.

*11* Through faith also *g* \* Sarah her self received strength to conceive seed, and † was delivered *h* of a child when she was past age, because she judged *i* him faithful who had promised.

*g* By the same Divine Faith in *Abraham* and *Sarah*, was brought forth the Child of Promise. For though the Instance be expressly in *Sarah*, yet it is inclusive of *Abraham* also, who was eminent for his Faith in this thing, acquiring an eminent Title by it, even of the Father of Believers, as the Apostle declareth, *Rom. 4. 17.* to *22.* and therefore jointly to be considered with *Sarah*; she, who first through Unbelief, laugh at the Promise, yet being reproved by Christ, the Angel of the Covenant, for it, believed on the Repetition of it, *Gen. 18. 9.* to *16.* and gave Testimony of it by her waiting for the promised Mercy. As barren as she was, yet Faith made her fruitful, when it was impossible of her self

to expect it for Nature or Years, yet received the Power and Strength from God by believing, to conceive Seed, that is, laying the Foundation of it, conceiving in her dead Womb, and bearing a Son. *h* She was not only naturally barren, but of ninety Years of age at this time, when the most fruitful were past such work; yet was she delivered of a Son, and became the Mother of *Isaac* by Faith, as he was the Son of Promise, *Gen. 15. 4.* and *18. 11.* comp. *Rom. 4. 17, 18, 19.* *i* She gave Glory to God by a firm and hearty Closure with his Promise, accounting God faithful to his Word, and able to perform it, and so rested on it, and waited for him, as *Abraham* did, *Rom. 4. 18, 20, 21.* The Promise which he made, was, That they in their Old Age should have a Son, *Gen. 12. 2.* made in general, *ch. 13. 15, 16.* in particular, *ch. 15. 4, 5.* to both, *ch. 17. 15, 16, 17. ch. 18. 10, 14.* and *21. 1, 2, 3, 12.*

*12* Therefore *k* sprang there even of one, and him as good as dead, \* so many as the stars of the skie in multitude, and as the sand which is by the sea-shore, innumerable. \* Gen. 22. 17.

*k* Because of this Faith of *Abraham* and *Sarah*, and the Fruit of it in conceiving and bringing forth *Isaac*, was laid the Foundation of a numerous Seed by God's Promise, from *Abraham*, an hundred, and *Sarah* ninety Years old, and barren, and both dead as to Procreation, *Rom. 4. 19.* there were begotten a vast and unbounded Seed, as the Stars in the Firmament, or the Sand on the Sea shore; and amongst them the teeming Blessing, the one eminent Seed of *Abraham*, the *Messiah*, in whom all Nations were to be blessed. Within 400 years from the Birth of *Isaac*, this Seed increased to above 600000 fighting Men, besides Women and Children, and after increased to a stupendous greatness, according to the Promise, *Gen. 13. 16.* and *15. 5. Exod. 12. 37. 1 Chron. 21. 5, 6.*

*13* These all *l* died † in faith, not having received *m* the promises, but having *n* seen them afar off, and were *o* perswaded of them, and embraced them, and \* confessed *p* that they were strangers and pilgrims on the earth. † Gr. according to Faith.  
\* Ge. 47. 9.  
1 Chron. 29. 15.  
Psal. 119. 19.  
1 Pet. 1. 17.  
and 2. 11.

*l* All these, *Abraham. Sarah. Isaac. and Jacob. &c.* who were Heirs of the same Promises, and who had opportunity to return to the same Country from which they came forth, as *v. 15.* They did not only live according to Faith, walking with, worshipping of, and waiting on God, testifying against Sin, and finishing their Course by dying according to Faith; by Faith, as the instrumental Efficient of it; in Faith, as the regulating Cause of it; according to Faith, as in the state of believing. Faith was immortal in them as their Souls, making their death a Covenant-Dissolution, *Luke 2. 29.* a voluntary hopeful blessed Death, as *2 Cor. 5. 8. 1 Thess. 4. 13. m* Not receiving actually, and in sense, the things promised, which were a numerous Off-spring, the literal *Canaan*, the *Messiah* in the Flesh, and a glorious Resurrection, but departed triumphing, and in the Faith of all, and that they would be made good to theirs; and this they discovered by the Blessings they left on each other, as *Isaac* on *Jacob*, and *Jacob* on the Patriarchs. *n* But Faith brought all these Promises into their view, though so far off, so did *Abraham* see by it the *Messiah*, *John 8. 56.* They all had a real, clear, and strong Prospect of them, the Inheritance temporal in its time to come, and the heavenly Rest beyond the Grave, seeing the Resurrection, Heaven, and Glory by Faith when they died, *Gen. 49. 18.* *o* By a powerful impression of Faith on their Souls, of the Truth, Goodness, and certainty of the things promised, on their Minds, with a mighty Apprehension of, and Assent to them on their Wills, to the chusing of, and closing with them on their Affections, cleaving to them in Love, Desire and delight, as surely to be accomplished, having their Souls thankfully receiving them, graciously returning to God for them, with the greatest Satisfaction embracing them, as are welcome Friends or Relations long absent from us, hugging Christ, saluting Heaven, and embracing Glory in the Promises by Faith, when dying. *p* In Word and Deed; while they lived they published it to the World, as *Abraham*, *Gen. 23. 4.* and *Jacob*, *Gen. 47. 9.* keeping themselves free from all Intanglements of this Earth, as became those who are Strangers, having no possession of, nor intimacy with this Earth; incorporating with no other People, but as Pilgrims wandred from place to place, took up and pitched their Tents when and where God would have them unpeopled as to this World, and desiring to be peopled with the Lord, *Psal. 39. 12.* and *105. 12, 13.* com. *2 Cor. 5. 6, 8.* They were all of the same Mind, loose from, and above this World, and longing to remove to their own Country, and be with God.

*14* For *q* they that say such things, declare plainly that they seek a country.

*q* The Reason of Faiths Effect in their dying, is the bringing in view a better Life, State, and Place than any earthly one. For these Believers by Word and Life professing themselves to be Strangers and Pilgrims on this Earth; and seeing God's Promises, and embracing them, declare and shew plainly

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to all who see them, or converse with them, that they sought a Country, and a place of Rest, which they were not possessed of. For no Person is a Stranger or Pilgrim in his own Country; but these inquired the way and walked in it, which led them to a better than any this Earth afforded them; and so the Apostle brings us back to that which he had declared before v. 10. and immediately prevents the suggestion, that this Country should be their former Country, and clears it to be a better.

15 And *r* truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

*r* Though they were Strangers in Canaan, yet they might seek an earthly Country, even *ur* of the Chaldees, from whence they came forth, and which was their native Country, and so might be dearer to them than any other; but it was not that, but a better Country they were mindful of, which they viewed by Faith; whereas the other they might have seen with their Eyes; if that had been all they desired, they wanted neither means nor opportunity of returning to it, but they remained fixed in Obedience to the heavenly Call: and when Jacob returned to it for a Wife, yet he left it again when God summoned him, as appears, *Gen. ch. 29, and 30, and 31.* They did willingly leave it, and kept from it, and never lookt back there, but lookt for a better.

16 But *s* now they desire a better country, that is, an heavenly: Wherefore God *t* is not ashamed \* to be called their God: For he hath *u* prepared for them a city.

*s* Having deferred this World, as Strangers in it, they sought, desired and hoped for with the greatest earnestness and fervency, a City in the Country of Heaven, v. 10. in comparison with which they contemned and despised all others; a Country where there is perfection of Life, and fulness of glory: It excelleth all others as far as Heaven doth Earth, *2 Tim. 4. 18. 1 Pet. 1. 4.* The State, Society, Enjoyments and Place, they longed for, were all heavenly, *Phil. 3. 20, 21.* nothing lower than this World would satisfy them. *t* Faith having carried them thus estranged from this World to the Grave, in dearing to them the Promises, and engaging of them for Heaven only, therefore God did not disdain them, he did not think it any disrepute to him to own them his, but esteemed it an Honour and Reputation to him, took up his Joy and delight in them; see him owning them when Dead, *Exod. 3. 6, 15. Matth. 22. 31, 32.* firmaming himself by them, and adopting them as his own, as Jacob did Joseph's Sons, *Gen. 48. 56.* so that though they dead, as to their Bodies, yet they are alive as to their Souls, and are owned by God in his Name and Title, and are assured, as to their Dust, of a Resurrection; for he will do it, giving them that rest that they never had in their Pilgrimage. *u* That heavenly State and Place which they fought for, v. 10. which infinitely transcended Canaan, and the Jerusalem in it, of which they were Denizens while here, *Ephes. 2. 19. Phil. 3. 20.* the pleasant, peaceful, rich, and glorious Metropolis of the living God, *ch. 12. 22. and 13, 14.* which shall make abundant amends for all their Sorrows, Sufferings, and restless Wandrings on Earth, where they shall enjoy Pleasures, Riches, Honours, and Rest for ever more, *1 Pet. 1. 4.*

17 By faith Abraham when he *w* was tried, offered up Isaac: And he that had *x* received the promises, offered up his only begotten son.

*w* By the same excellent Faith Abraham alone, and by himself considered, being tried by God, in a rare way, to give proof of the Truth of his Faith in, and love to him above all, was to take his only Son, his Darling, and to offer him for a whole burnt-Offering on Mount Moriah, to himself, *Gen. 22. 2.* Which Command of God was not unjust, he having absolute Sovereignty and Dominion over all Persons and their Lives, having Power to kill, and to make alive, *Deut. 32. 39.* This Son of his *x* he offered up as God commanded; for in his Heart he had fully parted with him to God, and proceeded so far in Execution, as if God had not dispensed with it, it had been actually done, he would have killed him and burnt him to Ashes on the Altar, *Gen. 22. 3, 6, 7, to 13.* This mighty Faith enabled him to do this, though he was his only begotten Son by promise, and in the Churches Line, concerning whom he had received so many Promises, and in whom only they were to be fulfilled, as that a numerous Seed should descend from him, who should inherit Canaan, and through whom Christ was to descend into the World, in whom himself and all Nations were to be blessed. Yet Faith silencing Reason, and natural Affection, assured him, God could fulfil his Promises by him, though he should offer him: as he raised him from a dead Body and Womb at first, and gave him to him: So he obeyeth God's Word, and offereth him.

18 || Of whom it was said *y*, \* That in Isaac shall thy seed be called.

*y* This did greater Abraham's Trial, that unto him it was promised by God himself, That in this only begotten Son

Isaac, the eminently blessed, and blessing Seed, with all his mystical Body should be called; that is, put in being, propagated and made known as by Name in Isaac, *Gal. 4. 28.* This God revealed to Abraham, *Gen. 17. 19, 21.* and hereby was his Faith put to it to reconcile Contradictions, as to believe this special Promise, and yet execute this special Command to sacrifice Isaac, yet to believe in him his seed should be called.

19 Accounting *z* that God was able to *a* raise him up, even from the dead: From whence also *b* he received him in a figure.

*z* Faith put this into Abraham's Thoughts in his Reasonings about this Trial between the Temptation and God's Power, and influenced him to conclude and determine under it, That since God could raise him from the dead to perform his Promises, he would sacrifice him to obey God's Command. This Faith grew from what God had done, in giving him Isaac from his own dead Body, and Sarah's dead Womb, *Rom. 4. 17, to 22.* a God's Almighty Power to raise from the dead, answered all the Difficulties in the Trial. If God command it, who can raise from the dead, this can be no Murder: for he can either prevent or recover. Promises should not fail, though Isaac was sacrificed; for God would raise them up and accomplish them. As to Arguments from natural Affection; shall a Child be dearer to me than a God, who quickens me, and can raise him from the dead? Since God can do this, what Difficulties can he not overcome? Hence is this Principle so often revealed and repeated to be a sure Prop to a Christian's Faith throughout the Gospel. *b* His Generation was a kind of Resurrection from the dead, and so was his Restoration to Abraham, for in Abraham's account he was dead, his Hand being lifted up to kill him, when the Angel stops the Execution, *Gen. 22. 11, 12.* From the Altar he carrieth him back as a Trophy and Reward of the Victory of his Faith, in such a manner, as one risen from the dead, and an eminent Signal of his Victory over this Temptation. Abraham had a Figure of the Resurrection in his Son, and an Earnest of a far more glorious Resurrection in Christ.

20 By *c* faith Isaac blessed Jacob and Esau concerning things to come.

*c* Isaac is the next Example instanced in of the same Divine Faith, described, v. 1. only here exercised on the special Revelation of God to him concerning his Seed. By this Faith he did not only wish and pray Blessings, but prophetically applied them to his two Sons, to Jacob and Israel his Seed, the Covenant-Blessings; and to Esau and the Edomites his Seed, the Temporary Blessings, God designed them, *Gen. 27. 27, 39.* Both these were things to come, and to be communicated to their Seeds hundreds of years after. As the things that concerned Jacob, to come, which were not seen, but hoped for from God's Revelation of them were, Plenty, Dominion over Brethren, Blessings above the Power of a Curse, even the spiritual and Covenanted ones of Abraham and Isaac with him, *Gen. 27. 28, 29.* The things to come concerning Esau and his Seed, were only earthly, temporal Blessings, escape out of Servitude in time, common good things at the highest, *Gen. 27. 39, 40.* By Faith Isaac foresaw all these future Events, fore-told them, and applied their several Portions to them from the Mouth of God, and they were to a little fulfilled, *2 Sam. 8. 14: and 2 Kings 8. 20.* as to the Edomites, as in the whole Old Testament unto Jacob, and to his Seed literal and spiritual.

21 By faith *d* Jacob when he was a dying, blessed both of the sons of Joseph, and *e* worshipped, leaning upon the top of his staff.

*d* Jacob did not degenerate from his Progenitors, but by the same excellent Faith (being Heir to the Birth-right and Blessing, by God's Appointment, and his Father's Confirmation, as *Gen. 28. 1, 3, 4.*) doth, as a Grand-father and a Prophet near expiring, weak in Body, but strong in Faith, bless Joseph, and each of his Sons, *Gen. 48. 15, to 21.* preferring Ephraim the younger before Manasseh the elder, by laying his Right-hand on his head, and his left on the others, and so adopts them to be his Children, gives them the Blessing of the Covenant, as to their Persons, and the Inheritance of two Tribes amongst his Sons, as belonging to Joseph, as his Birth-right, *Gen. 49. 22, to 27.* These by Faith he foretold, and applied particularly to each of them from God himself through Prayer. *e* Another Effect of his Faith, is his worshipping God, having bequeathed his Body to the Burial in a firm Expectation of the promised Inheritance, as the History clears, *Gen. 47. 29, 30, 31. and 48. 21, 22.* For having sent for Joseph he raised up himself on the Pillow at the Bed's-head, and for his support used his Staff, leaning on the head of it, when in Faith he declares his Will to his Son Joseph, and binds him by an Oath to bury him in Machpelah, in Canaan, with Abraham and Isaac, Heirs of the same Promise, as an Earnest and Handiel of the Twelve Tribes possessing it; which Joseph having solemnly sworn to him, Jacob bowed himself and worshipped, lifting up his Heart to God in Thankfulness for his continual Providence in the gradual Accomplishment of his Promise to the Seed of Abraham, Isaac



*Isaac and Jacob.* This he did by Faith, adoring his Sovereign Lord and Saviour by his humbly bowing before him. There was no need of Faith to bow to Joseph, who was inferior to Jacob, and blessed by him.

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22 By faith *f* Joseph when he died, || made mention of the departing of the children of Israel. And *g* gave commandment concerning his bones.

*f* Joseph the first Son of Jacob by Rachel, whom God preferred before his Brethren, envied and sold by them, but advanced by him to be Lord of Egypt, and a Saviour to them, Heir of the Birthright, and of his Father's Grace, a Patriarch and Prophet like him, drawing near to the end of his Pilgrimage on Earth; and dying, he made mention, and brought to the mind of the Israelites his Children, Brethren, and Nephews; and, likely, with a Charge to convey it down to their Posterity, as it might be remembered by them, that though he did it with willingness and choice, looking for a better Place and State than any in Egypt, and that his death should not obstruct the Issues of Providence to them for good; for God lived, and would surely visit them in their Posterity, Israel living where he sent Moses to them, and would make them go up gloriously out of Egypt, and bring them into the Land of Promise, and give it to them for their Inheritance. This Testimony he gives them of it by Faith, Gen. 50. 24. And God fulfilled it 150 years after his death, as he had sworn to Abraham, Isaac and Jacob. *g* By Faith likewise he charged them about carrying his embalmed Body with them, and burying it in Canaan, and obliged the Israelites to it by an Oath, Gen. 50. 25. making it an Earnest and Signal to them of the Promise and Oath of God for their Deliverance, that as he desired his Bones might be buried in Canaan, being Heir together with Jacob of the same promised Inheritance, it might be a visible token of, and Encouragement, in the appointed time, to their return. And this Israel fulfilled, Exod. 13. 19. carrying them away with them, and afterwards burying of them in Shechem, the Lot of Ephraim, Josh. 24. 32.

23 By faith *b* Moses when he was born was hid three months of his parents, because they *i* saw he was a proper child, and they *k* not afraid of the \* kings commandment.

\* Exod. 1. 16,  
22.

*b* The Parents of Moses were as eminent in this Faith as their Progenitors; for by it Amram and Jochebed both of them of the Tribe of Levi, Exod. 6. 20. *Pharaoh* were put by a Metaphrase for *governors*, and though in the History ascribed to the Mother only, yet it was by the Father's direction, as Exod. 2. 2. comp. Acts 7. 20. They hid Moses born, under the bloody Edict of a Tyrant for drowning all the Hebrew-males in Nile: he was born three years after Avon, and 65 after Joseph's Death, they kept three Months from the Destroyers, and they adventured the Penalties threatened by the Edict, Exod. 2. 2, 3. Faith overcoming their Fears and Difficulties about it, and in all Probability, ordered their fitting the Ark, and dispose of it for his Preservation with the other Acts attending it. *i* The Reason of Faith's Work, was their seeing of him to be *different*, fair, beautiful, proper; and this not in himself only, but as Stephen interprets it, *different* to *Others*, Acts 7. 20. Fair to God. Some glorious Aspect was by God put upon him as a Signal of some great Person, and of great use in God's Design to his Church; some extraordinary Stamp of God on his Countenance, which Faith could discern there, and so influence them to conceal and preserve him. *k* Faith made them fearless; for they were not afraid that the King's Edict should frustrate God's Purpose concerning the Child, or keep him from its Service to the Church, wherein God would employ him, and of which he had given them a Signal in that lustre cast on his Person, and therefore they used means to preserve him, even when they exposed him, and which had a suitable success, Exod. 2. 3, to 10.

\* Exod. 2. 10,  
11.

24 By faith *l* \* Moses when he was come to years, refused to be called the son of Pharaoh's daughter.

*l* Moses himself was as eminent a Believer as his Parents, and a mighty Instance of Divine Faith. He who was so named and saved by the Enemies of the Church, and adopted as a Son to a notorious one of them, yet being great in Age and Stature full forty, Exod. 3. 11. Acts 7. 23. past the folly of Childhood and rashness of Youth, upon manly deliberation and a rational Exercise of Faith, notwithstanding he was by Birth a poor Israelite, and saved from perishing by a Princess, the Daughter of a Potent King: nourished through her Indulgence by his own Mother, adopted as her own Son, educated by her in all the Wisdom of the Egyptians, preferred, owned, and honoured as her Son; and might have been in a fair way to have succeeded to the Kingdom; yet not out of any Disingenuity, or base ingratitude to his eminent Preserver, but out of a Divine Faith he layeth down all his Titles and Honours, and renounceth his Relation, for the Enjoyment of a better Tide with, and a greater Good in God; and this he manifested by Word and Deed in his later Transactions, v. 25.

25 \* Choosing *m* rather to suffer afflictions with the people of God, than *n* to enjoy the pleasures of sin for a season:

*m* The same Faith influenced his Will, the Cause of his former Renunciation, for being in the present Fruition of all Court-favours, and under the Officers of all worldly Delights by Egypt, and of all worldly Discontents by God: Faith determined his Choice, made him a *Fell w-Sufferer* in all the Oppressions, Afflictions, Persecutions of his natural Brethren the People of God, the most privileged Society in the World for hope, as the most exercised by Trials for God's sake; he knew there would be eternal Rest and Glory into which they would issue him, beside glorious Effects they would have on his Soul while he was enduring them; and that they were but passing, and would quickly have an end, Rom. 8. 18. 2 Cor. 4. 17. 18. *n* The same Faith made him to reject the enticing Pleasures of Sin, which could not be avoided by his continuance in Pharaoh's Court, either in dissembling himself to be no Israelite, professing himself to be an Egyptian, taking part with them in their cruel Carriage to his Brethren, living after their vicious Course in all manner of Voluptuousness, and the Pleasures which he was to enjoy were sinful, transitory and momentaneous, neither satisfying, nor enduring, and must be attended with a Sting in the end of them, even eternal Anguish and Torment, whereas his Afflictions would end in eternal Joys and Pleasures, Mark 9. 43, 44, 47. Luke 16. 25.

26 Esteeming *o* the reproach || of Christ greater riches than the treasures in Egypt: For he *p* had respect unto the recompence of the reward.

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*o* Faith influenced and determined his former Choice from the most excellent Ground of it, the Representation of these by the divine inspired Truth in him: It made him weigh and deliberate about the matters proposed, and then to judge, and positively determine about them, That the reproachful Suffering of all sorts of Afflictions, Poverty, Distresses, Tortures most ignominiously inflicted on them by their Enemies for their Faith in Christ, and Expectation of him according to God's Promise, and who was now the Angel of the Covenant that protected them, as well as their Ancestor Jacob, Gen. 48. 15, 16. These Moses chose, to suffer patiently out of Faith in, and love to Christ: these, with what excellent things were to follow by virtue of God's Promise, he preferred as a better and richer Estate, and infinitely more desirable than all the Treasures of Honours and Riches, which either Egypt or its King could oblige him with, the whole of them founded in the Dust, disposed by Flesh, fading in Enjoyment, and ending in Vanity. What, are these Treasures, compared to those laid up in store by Christ for his in Heaven? *p* These were the things Moses had in his Eye, the end of Christ's Reproach, and Egypt's Glory; this made him turn his Eye and Heart away from Egypt, and intently to look on the excellent Issue of his reproachful Sufferings for Christ, even Christ rendering to him his unexpressibly glorious and eternal Reward for it, 2 Cor. 4. 17, 18. This God had promised to, Christ had purchased for such, who were by Faith bearing his Reproach, and qualified for the enjoying of it, Rom. 8. 17, 18. 2 Tim. 2. 12. 1 Pet. 4. 13, 14.

27 By faith \* he *q* forsook Egypt, not fearing the wrath of the King: For he *r* endured *s* as seeing him who is invisible.

\* Exod. 13.

*q* By the same excellent Faith, after his demand from Pharaoh of Liberty for Israel to leave Egypt, and had brought on him and his People the Ten Plagues God threatened them with, then he brake the Bands of Captivity, and took up Israel, and left Egypt subdued, wasted by Plagues, and a place to be abhorred, triumphing over it, he forsook it as a Conqueror, and carrieth away the Spoils of it. The Wrath and Rage of Pharaoh at him and his Work for Israel, did not apale him; he was not afraid of his Threatning to kill him, Exod. 10. 28, 29. yet he defied him, even when his Rage made him to pursue him and Israel with his host, to destroy them. *r* Exaggerated, he was of a bold undaunted Spirit, so as nothing was too hard for him, either to suffer or do: Magnanimity expelled his Fear, so as he would stand or march according to God's order, Faith presenting to his View at all times the great Angel of the Covenant, God the Son, the Redeemer of him and Israel, the only Potentate, the invisible King of Kings, and Lord of Lords, 1 Tim. 6. 14, 15, 16. with him, and for him against Pharaoh, leading, covering, and guarding him and Israel in all the way, and fulfilling his Promise of delivering of his Church from Egypt; this makes him to march undauntedly with God's Host.

28 Through faith *s* he kept the passover, and the sprinkling of blood, lest he *t* that destroyed the first-born, should touch them.

*s* This Divine Faith influenced him in all his Work about God's Ordinances, receiving the Law about him, from God's Mouth, and obeying it: By it he made the Passover, i. e. as God's Instrument, he instituted it, and put it into being, Exod. 12. 21. he celebrated & solemnly managed in each particular and finish.

finished it, reaching the end of it according to God's Law in that behalf, 1 Cor. 5. 7. Here he saw Christ, and testified of him the true Paschal Lamb of God; by whom God's Wrath passed over the Children of Israel, when it rested upon the Egyptians, Exod. 12. 21. &c. By Faith he took a bunch of hyssop and dipped it in the Blood of the paschal Lamb, and struck the Lintel and two Side-posts of the Doors with the Blood, Exod. 12. 22. He used it as a Signal of God's sparing Israel, and passing over their Houses by his Angel, v. 23. and he saw in it the true Blood of sprinkling, of Christ our Passover, which saveth Souls from the Destroyer, John. 5. 46. and brings them out of the Egypt of this World into the heavenly Canaan. t The end of both these, was, That the destroying Angel, who slew all the First-born of the Egyptians, might not touch an Israelite, Exod. 12. 29, 30. Under all this Faith evidenced to Moses God's Faithfulness in Promise, it ordered all his Duty, and it realized to their hope in that time of Danger, that God would save them, who were under that Blood, working their Assurance of it.

29 By faith u they passed through the red-sea, as by dry land: which the Egyptians assaying w to do, were drowned.

u The same Faith enabled Moses eminently, and those other Believers, as Aaron, Caleb, Joshua, &c. for all Israel believed not, 1 Cor. 10. 5. yet for the Faithful's sake were they kept from drowning, after Moses had, at God's command, (when the Israelites were ready to be fallen on by the Egyptians) lifted up his Rod, and stretched his Hand over the Red-Sea, when God immediately, by an East-wind, divided it, made the Waters to stand up on each side like Walls of Crystal, and the bottom of it to be dry; then entered Moses and Israel into the empty and dry space, and walked through it on dry Ground, and not a Soul of Israel miscarried but might see astonishing Power and Mercy in it; Exod. ch. 14. 22. w In the mean time the Egyptians, with their King pursuing Israel for their Ruine, find their own, for presumptuously adventuring to pursue them through this miraculous space, guided by sense, and not by Faith, and thinking to pass as safe as Israel, when they had no Word for it, God troubles them by his Angels in their motion, makes them drive heavily; and having brought them into his Pit in the midst of the Channel, the Crystal-Walls dissolve, and the Waters returning to their fluid Nature, quickly overwhelm'd and swallowed up all that Host, so as not one of these unbelieving, presumptuous, persecuting Wretches escaped. God's great Work in this, as to Israel, had a double meaning literal, their Salvation from the Egyptians; mystical, their baptismal Initiation into the Covenant of God by Moses, though all of them had not Faith unfeigned yet professed Faith in God; and the Doctrine Moses brought from him, was accounted sufficient to attain both, 1 Cor. 10. 2.

30 By faith x the walls of Jericho fell down, after they were compassed about seven days.

x This Divine Faith exercised by Joshua and Israel, after their entrance into the Land of Promise (who did, on God's Word and Command, compass the impregnable Walls of Jericho once every day for six days together, and on the seventh day seven times, sounding with Trumpets of Rams-Horns, and at last giving a shout) brought down these Walls flat to the Ground by the Almighty Power of God; to whom they were as nothing, Josh. ch. 6. 20. Faith in all this realized God's Promise to them, reached forth their love to him, and Obedience in all Particulars required by him, glorifying God, as the great Captain of their Hosts, as he revealed himself, Josh. 5. 13, 14, 15. committing the Work and Event to him, who, by the Breath of Faith, doth crumble down these Walls before them.

31 By faith the harlot y Rahab perished not with them || that believed not, when z she had received the Spies with peace.

y By the same Gospel-Faith Rahab, who, as the Jews read the word, Josh. 2. 1. רַחַב was an Hostess, and kept an House of Entertainment, and so came to lodge the Spies: Or, as the Septuagint read it, and the Holy Ghost confirms it here, and James 2. 25. was a publick Harlot, who gat her Livelihood by the Prostitution of her Body, as well as the Sale of Meat and Drink; so notorious a Sinner as she, and a Canaanite too, was preserved from the Destruction that was inflicted by the Israelites on the unbelieving and disobedient Inhabitants of Jericho, being, after her Exclusion out of the Camp, in order to a legal Purifying, admitted into God's Church, and honoured by him to be a Mother in Israel, from whom the Messiah should descend, Josh. 6. 23, 25. z The full Proof of her being a Believer, was her entertaining of the Spies sent from Joshua to Jericho, preserving them when sought for, and dismissing them, advising them what they were to do in order to their safety, Josh. 2. 3, 10, to the end. The ground of all this, was her Faith in God's Promise of giving Canaan to Israel, confirmed by the great Works she heard God had done for them, and her own Expectation of Good only in the Portion of God's People, to whom she desired to be united, which was afterwards

accomplished. Neither doth Paul and James contradict each other concerning her Faith and Works, James 2. 25. For she was exempted from Destruction by the same Faith by which she was justified; and her Faith was justified to be sound and true, by her carriage to the Spies, for it was a full Demonstration of her Faith in God.

22 And a what shall I more say? for b the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, and of \* David also, and Samuel, and of the Prophets. \* 1 Sam. 16. 13.

a Here the Spirit puts a Period to the Indulgence, by an Expostulation, as if he had said, Why do I speak of so many Examples of Faith? the Old Testament is full of them; but here's Proof enough, I'll say no more. b For time of Life and Writing would be sooner gone, than a full Account can be given of all the notable Effects of Faith by all these Worthies who might be named; yet he would give some general hints of Persons, and of the Works of Faith, which he judgeth sufficient, and so nameth promiscuously, and not in order of time wherein they existed. He named four Judges, one King, and one Prophet, and extraordinary Prophets in a bulk, whose Histories you have, of Gideon, Judg. ch. 6. 11. &c. Barak, Judg. 4. 5. &c. Samson, Judg. 13. 14. 15. 16. Jephtha, Judg. 11. 12. David's History and Samuel's in the first and second Books of Samuel, and the first of Chronicles. The excellent exploits of whose Faith, are, as their Names enumerated promiscuously; some of them agreeing to particular Persons, others to them all.

33 Who through faith c subdued Kingdoms, wrought righteousness d, obtained e promises, stopped f the mouth of lions.

c These by the same Gospel-Faith, subdued Kingdoms, defeating the mighty Enemies of the Church; and eminently amongst them, David, who conquered Edom, Moab, Ammon, and the Syrian Kingdoms, and extended his Conquests to Euphrates. This he and they did in obedience to God's Call, in dependance on God's promise both of Conduct and Victory. All was done by God's Arm at the Instance of Faith and Prayer, Psalm. 18, 29, to 42. and 20. 5. d They were all of them eminently righteous in their Persons, and in their Administration of Justice to others; the utmost of their Abilities were laid out in it, as became righteous Judges as to all matters of God and Men, Judg. ch. 6. 1. Sam. 7. 15, 17. and 12. 2. 6. e A real and actual possession of all those good Things, which God secured to them by Promise, especially as to Gideon and Barak. Victory and Success over the Canaanites and Midianites, Judg. ch. 4, and 6. Samson Victory over the Philistines; David Victory over the Churches Enemies. All which they first obtained in the Promise, and then in the Execution. Faith secured all, giving a real Enjoyment of all the Good made theirs in the Promise, and then in the Event; and will give the fulness of all Good in general Promises made to the Church and them in the end, f Daniel an eminent Prophet of God believed in him, and for his Testimony to him, was cast into the Den of Lions to be devoured, where God stops the Mouths of them on his Faith and Prayer, and opens them to destroy their Adversaries, Dan. ch. 6. 22. By the Power and Strength of God, both Samson and David slew those Lions which would have preyed both on them and others, Judg. 14. 6. and 1 Sam. 17. 34, 35, 36. Faith obtained this Success for them.

34 Quenched g the violence of fire, \* escaped h the edge of the sword, † out of weakness i were made strong, waxed valiant in fight k, turned to flight the Armies of the aliens.

g By the same Faith others of the Prophets, v. 32. eminently acquainted with God, and Partakers of his Secret, who defying Idolatry, and the Threatnings of a Tyrant, became Confessors of the true God and his Worship, and were adjudged to the fiery Furnace, Dan. 3. 19, 23. and by Faith were secured from being consumed by those Flames, and which in an Instant destroyed those which threw them in, v. 22, to 28. How did this fetch down the Son of God himself to accompany them, and to suspend the consuming Power of the Fire, so as it did not singe either their Persons or Garments, or to leave any Scent of it upon them? And how did Moses and Aaron's Prayers extinguish the Fire at Kibroth-hattaavah, and at Taberah, Num. 11. 1, 3, and 16. 22, to 46. h By faith these Worthies fore-mentioned, v. 32. were delivered, when others fell by the devouring Sword, and all those Instruments of War which were destructive to others. Their Enemies fell by their Swords in those many Battels wherein they were engaged, fulfilling at that time God's Will, and trusting on his Promise. And how many of the Prophets hath God delivered from the Swords of those who would have killed them? i By faith many of those who had many natural Infirmities, both of Body and Mind had their Tremblings and Faintings of Spirit, and were, in respect of their Enemies, weak, few in number, short of them, as to Force, Power and Policy, yet by Faith in God, were made bold as Lions, and had wonderful Success against

\* 1 Sam. 20.

† 1 King. 19. 3.

2 King. 6. 16.

† 2 King. 20. 7.

Job 42. 10.



numerous and potent Enemies, *Judg.* 4. 8. and 6. 15, 16. and 7. 5, 7, 10, and 11. 29. and 15. 15, 11, 19. 1 *Sam.* 7. 9, 10. *Gen.* 1. Faith made those who were called to the War by God, mighty for that Service, 2 *Sam.* 22. 30, to 38. so as no Perils could daunt them, no Service was too hard for them. How victorious in the most desperate Attempts, as to sense, did Faith make them? *Psalms* 27. 1, 3. They overthrew the Camps of Adversaries. *Παρεμβολῶν* notes a single Castle or Tower, *Acts* 21. 34. or a whole Camp or Place where an Army is pitched, *chap.* 13. 11, 13. in the plural, many such Tents where Soldiers lie; and is metonymically read *Armies*. *Τὸ καθεῖν* actively taken, is to make to lie down, or to throw down, as applied to Tents and Camps, to put to flight, as applied to *Armies*; all which were those of the idolatrous Enemies of the Church, Strangers to their Country, and more to their God, as the Army and Camp of Midian, *Judg.* 7. 13, to 23. which were overturned, routed, and destroyed by them.

35 Women *m* received their dead raised to life again: and \* others *n* were tortured, not accepting deliverance, that *o* they might obtain a better resurrection.

*m* Through this Divine Faith, both the Prophets *Elijah* and *Elisha* did raise and restore, the one to the Widow of *Sarepta*, 1 *King.* 17. 22, 23. the other to the *Shunamite*, 2 *King.* 4. 35, 36. their Sons from the dead; and these Women and Mothers did by Faith receive them from the Prophets alive again who by Faith and Prayer procured this Mercy from the quickning Lord, for them. In the general Resurrection all shall be raised by the Power of God, and the effect of Faith therein is only receptive; we shall enjoy Life again, and receive others from the dead also. *n* Others also, besides the Prophets before-mentioned, *v.* 32. *ἑτοιμασθέντες*, were *tortured*; what manner of torturing Death this was, is not so certain, whether by *Excoriation*, and making *Drum-heads* of their Skins, or extending them on the Rack, as the Skin or Parchment is on the Drum-head, and then with Clubs, or other Instruments, beating them to Death; of which sort of Sufferers seems *Eleazar* to be under *Antiochus Epiphanes*, 2 *Macc.* 6. 19, 30. for his not turning Heathen, when urged to it by that Torture; and though his Deliverance from Torture and Death were offered to him by his Tormentors on his Compliance with them, and renouncing his Religion, yet he refused it as *other* did, 2 *Macc.* 7. 24. resolving to endure the utmost Extremity rather than turn Idolater, and disobey God. *o* That which influenced them to suffer, was their Faith in Gods Promise of obtaining thereby a Resurrection to an incomparable better Life than they could have enjoyed on Earth; for though they might have been spared from Death now threatened them, which was a *kind of Resurrection*, yet was it not to be compared with the Resurrection to eternal Life, Glory, Bliss, and Pleasures, to be enjoyed by them with God in Heaven; see what influenced them, 2 *Cor.* 4. 17, 18.

36 And others *p* had trial of cruel mockings and *q* scourgings, yea, moreover of Bonds *r*, and imprisonment.

*p* The same Gospel-Faith enabled others, than those mentioned before, Prophets, and Saints, as *Micaiah*, 1 *King.* 22. 24. *Elisha*, 2 *King.* 23. *Isai.* 8. 18. *Amos* ch. 7. 10. readily, cheerfully, and patiently to accept and receive the Experience and Trials of *mocking*, from the insulting, cruel Enemies of God and his Church, both national and Aliens, being exposed and made a Laughing-stock by Reproaches, Sarcasms, and Nick-names to Aggravate their Afflictions, and these inflicted on them by Words and external Signs, Trials, which to an ingenuous Spirit bears harder than external Torments, and which they more deeply sense and resent; yet Faith makes them to receive all humbly, and carrieth them above them, as *Psalms* 31. 20. and 52. 1, to 5. and 120. 3, 4. and 140. 3. *q* They felt the Scourges and Whips of their Enemies *Smart* on them, such as were excessively shameful and painful, being inflicted on the vilest Persons, as *Slaves*; such as was the matter of these Scourges, such their Smartings, whether of Thongs, Cords, or Wires, *Jer.* 20. 2. and 37. 15. This Torment was commonly inflicted on them, not in *Antiochus's* time only, and those before, but commonly in Christ's and the Apostles days, 2 *Cor.* 6. 5. and 11. 23. *r* They cheerfully and patiently submitted to the cruel treating of their Persecutors, who put them in the Stocks, places of little Ease, Dungeons, loading them with Iron Shackles and Fetters, which the Wickedness of Man had invented to torment them with; stern and cruel usage by their Gaolers, restraining Society from them, and of comfortable Relief, feeding them with the Bread and Water of Affliction, 2 *Chron.* 18. 25. *Acts* 16. 24.

37 \* They *s* were stoned, they were *t* fawn asunder, were *u* tempted, were slain *w* with the sword, they *x* † wandred about in sheep-skins, and goat-skins, being destitute *y*, afflicted, tormented.

*s* By the same Faith were several of the Prophets and be-

lieving Worthies of old carried through cruel Deaths, the just Punishment of Malefactors, but the wicked Tortures of these innocent Saints, some being stoned to Death, as *Zacharias* the Son of *Jehoida*; 2 *Chron.* 24. 21. And others, *Matth.* 21. 35. and 23. 27. *Luke.* 12. 34. † As *Isaiab* was, in a known Tradition among the Hebrews, a punishment common among the bordering Nations of them, 2 *Sam.* 12. 31. *Amos* 1. 3. and exercised on these Innocents, to which Christ himself alludeth *Matth.* 24. 51. *u* Whether *ἐπειράδουσιν* should not be *ἐπυράδουσιν*, is much doubted, Temptation being no manner of Death; and the Spirit had instanced in it before, *v.* 35. It may therefore be a slip of the Transcriber, and that burning was the cruel Death that should fill this place among the rest, a common Punishment with them, *Jer.* 29. 22. 2 *Maccab.* 7. 5. Or, it may note a Death with several Trials of Racks and Torments gradually inflicted, with a Design to tempt them by their Pains to renounce their Religion. *w* Others were killed by the Sword, either by beheading, or cutting in pieces, *Mark* 6. 16, 17. A kind of Death fortold to be attending the Martyrs of Jesus Christ, *Rev.* 20. 4. All these sorts of Death were most unjustly and cruelly inflicted on them by their Persecutors, and as patiently received, and cheerfully undergone by them. *x* As Faith carried these Believers through variety of Deaths, so it managed others comfortably under their Banishments and lingering Sufferings, which were in proportion as cruel as Death it self; they circuted up and down to preserve themselves from their Destroyers, either voluntarily returning themselves into desolate places to keep a good Conscience, or were unjustly and violently banished and forced away from their own Habitations, to live as Vagabonds, clothed only with Goat-skins and Sheep-skins, the common Apparel of the Prophets, as of *Elijah*, 2 *King.* 1. 8. *Zech.* 13. 4. which they wore as they came from the Beasts back, without dressing. *y* Wandring in this forlorn state, strip of Money, and Necessaries of Life, and not supplied by others in their Poverty, 1 *King.* 17. 4. grievously pressed within, pained without, and afflicted beyond what can be sensed by any, but in the like States, and evilly intreated by all; many Miseries attending them by their Puruers, Hardship in Travels, and all sorts of Evils, which multiplied their Grievs: Through all this Faith carried them comfortably, and kept God with them.

38 Of whom *z* the world was not worthy, they wandred in *a* deserts, and *m* mountains, and *in* dens, and caves of the earth.

*z* The Spirit intermixeth an Account of what these Persons were, who were so treated, lest the Reader, or Hearer of these things might be mistaken of them, judging them to be some heinous Malefactors, who were thus hurried in, and destroyed by the World. Would you know what manner of Persons they were; be it known to you in the Judgment of God, the best Judge of their Persons and States; they were such as the World did not deserve they should live among them, but were unworthy of their Society, and the Blessings which did attend it; and were it not for their sakes, God would quickly put an End to the sinful World, and burn it up. Such were these as did more for the Preservation of the World, when thus brutishly treated by it, than it would or could do for it self. *a* Yet were they wandring over the desolate Parts of this Earth, being forced from all Society with Men, to the retirements of wild Beasts in Deserts, and climbing up Mountains and Rocks from their Persecutors, lodging themselves in the natural or artificial Dens and Caves of the Earth, the only Receptacles for these Worthies, Faith giving them the best Company, God and his Comforts there; See 1 *Sam.* 22. 23. 24. 1 *King.* 17. 3. and 18. 13. 1 *Macc.* 1. 53. and 2. 28. 29, 30.

39 And *b* these all having obtained *c* a good report through faith, received not the promise.

*b* The Apostle returns in this Verse to the Proposition laid down in the second Verse, which he had been proving by all these Examples, and with it shuts up the History of them; all these Elders mentioned from *v.* 2, to this Verse. *c* *μαρτυρησάντες*, strictly is having been martyr'd, or made Martyrs, especially witnessing to the Death for Christ, have a Testimony given to them, by way of Eminency, by God himself in his Scripture-Record, that through Faith they pleased him in their glorious Achievements and Sufferings, and were God's faithful Witnesses to the World, glorifying him in it, though reproached and ruined by the World, yet they were too good to live in it, and were fit to live with him in Heaven as *v.* 2, 5, 16. 35. *d* Yet these Worthies, as *Abraham* and his believing Seed, did not possess the Land of *Canaan*, though they had the Promise of it in their times, *Gen.* 13. others did obtain the Grace and good things promised for their time, *v.* 33. but none of these had fulfilled to them in their day the Manifestation of the Messiah in the Flesh; though they saw his Day and Coming by Faith, and did rejoice in it, yet none saw him so come as *Simon* did, *Luke* 2. 26, 29. though as to the eternal Benefits by Christ they did as actually receive them, as those since his perfecting the Work of Redemption have received them, even eternal Blessedness and Glory by him, *Acts* 15. 11.

Or, Foreseen. 40 God *e* having || provided some better thing for us, that they *f* without us should not be made perfect *g*.

*e* The causes of their not receiving the Promise, are summed up in this Verse; the efficient of it is God's providence unto Believers before and after the incarnation of the Messiah, God having from Eternity foreknowledge of those who would believe in God the Son incarnate, Rom. 8. 29. predestinated them to be called to the Faith in Him, and provided better for New-Testament-Believers than for the Old ones, that what they had of Christ in *Types and Vails*, these should have in *Truth*; what these had in *Promise*, they should have in *Sight and Possession*; what these had in *Hope*, as to his first coming, they should have it *past*, and it as an earnest of his second Coming; what they had by *measure* of his Spirit and Grace, these should have in *fulness*. Luke 10. 23, 24. John 1. 14, 16. and 7. 39. 2 Cor. 3. 8. Ephes. 3. 8, 9, 10, 11. Titus 2. 13. 1 Pet. 1. 12. *f* The final cause of this Gracious Providence was, that the former and later Believers might be *completed together*, they shall not reach that perfect state of Grace and Glory by a reunion of their Bodies and Souls until the general Resurrection, when they shall not prevent us, nor we them; but as soon as the Trumpet alarms the Dead to rise, in the same moment, and twinkling of an Eye shall the Living be changed, and all be caught up together in the Clouds, to meet the Lord in the Air, and so shall be ever with the Lord, 1 Thess. 4. 15, to 18. The ground of which Perfection of all Believers in all Ages being in the last time, is from his choosing them all to be but one body of Christ, and him their Head; so as one Member cannot be perfected but in the perfection of the whole, Matth. 8. 11. Ephes. 4. 4. In which perfection of it, God is resolved to be all in all; not in one, or in some, but when Christ hath subdued all his Enemies and gathered all his Members, then shall his Body and Kingdom be perfected, and God be all in all, 1 Cor. 15. 28.

## CHAP. XII.

1. Wherefore *a*, seeing we also are compassed *b* about with so great a cloud of witnesses, \* let us *c* lay aside every weight, and the *d* Sin which doth so easily beset us, and *e* let us run *f* with patience the race that is set before us.

\* 1 Pet. 2. 1, 2.  
† Rom. 12. 12.  
Chap. 10. 36.

*a* The Spirit in this Chapter proceeds in his exhortation or counsel, unto Duties worthy of the former Doctrine of Christ, and suitable to the foregoing Examples; enumerated chap. 11. He introduceth it with an illative particle, *τοιοῦτων*, seeing all those Worthies finished their course through Faith, and received not the Promise since made good to us, Therefore is there something to be inferred. *q* We, I Paul, and you Hebrews, having enjoyed the better things provided by God for us, we are so much the more obliged; as also having such a multitude of Witnesses of so vast worth and Dignity, as all the Old-Testament-Believers were, distilling like a Cloud, abundant influences, from their example, in doing and suffering for God, through Faith, on our Souls, to make us persevering in the Faith to the end, as they did; and so compassing us about, as we cannot want either direction or encouragement to it, whenever we look into their Histories for it. *c* Like the Grecian and Roman Racers, who laid aside their cumberlome Garments, so as they might more easily and lightly run their Race; in allusion to which, it is the concern of every Christian to lay aside, or put away all its Worldly cumberlomes, which would clog it in its Race, its corrupt self, the World, &c. Matth. 1. 24. Luke 21. 34. 1 Tim. 6. 9, 10, 12. and 2 Tim. 2. 4. *d* The evil weight inward is the Old-Man, the corrupt Nature, which remaineth in every Christian, siled by Paul, the Body of Death, Rom. 7. 24. but especially each Christian's own personal iniquity, which sticks, and cleaves nearer to him than his Garments, and which made David so careful about it, in Psalm 18. 23. that which is so compassing and clasping him about; that he is so far from running, he cannot move for it, 1 Cor. 9. 27. Col. 3. 5. This they are to mortifie in them. *e* That how distant soever the Goal is, which finisheth the Race of a Christian's Life, yet the way passing to it, though it be troublesome and long, and being set to us by God himself, must be patiently, strenuously and constantly run, that they may obtain it, Psalm 119. 32, 33. Luke 13. 24. 1 Cor. 9. 24, to 27. Gal. 5. 7. Phil. 3. 13, 14. 2 Tim. 4. 7. The Cloud of Witnesses have so run it before them for their direction and encouragement.

2 Looking *f* unto Jesus the || author and finisher of our Faith, who *g* for the joy that was set before him, *h* endured the cross, despising the shame, and \* is set down *k* at the right hand of the throne of God.

† Gr. Beginner.

\* Chap. 1. 3, 13.

*f* As if all the former Witnesses were not enough, he adds a more excellent one than them all, even our Lord Jesus Christ, who is not only a Pattern to them in their Race and running of it, but a *help*, and for which end they were looking to him, the word ἀποσπῆρες is only here used in all the New-Testament, and signifieth a looking off from whatever would distract us from earnestly looking on the proposed Object alone; and though a word of sense, yet here noteth an act of the mind. It is borrowed from Racers, the similitude of whom the Apostle further improves; they fixedly eye their Guides or Leaders, to help them on in their course; so must a Christian in his Race look off from all things else, and singly and intently look on Jesus to help him through it; ἀρξεν, see chap. 2. 10. here it denotes Jesus to be the great Instigator of, and chief Leader in the Christian Race, and Perfector of them in running it. The disposition, grace, ability and success which they have for running, it is all from him; from the beginning of the Work of Faith unto the end of it, to the finishing of the course, he doth infuse, assist, strengthen and accomplish the work of it to the last. John 6. 29, 30. Phil. 4. 13. 2 Tim. 4. 7. 1 John 5. 4. 5. *g* Who for that joyful and glorious state which was clearly represented, and faithfully promised to him by his Father to succeed his Sufferings, that he should immediately attain himself, and successively communicate to all who believe in him, Luke 24. 26. John 17. 1. 5, 24. 1 Pet. 1. 11. This did so cheer and strengthen him, *h* that with unexpressible Patience he cheerfully endured his Cross with all the concomitants of it, the Sorrows in his Soul, the torturing pains in his Body, of Buffetings, Smitings, Piercings of Thorns, tearing his Flesh with Scourges, boring of his hands and Feet with Nails, with all the Evils that either the malice or rage of Devils or Men could inflict on him; he was neither weary of his Burden, nor shrinking from, nor fainting under it. With what Invincible Meekness, and Passive Fortitude did he undergo all was foretold of him! Isa. chap. 53. *i* At the same time *flighting and casting out of his thoughts* all the disgrace poured on him by his Enemies, both in his Mind an Action, condemning all the Blasphemies, Taunts, Reproaches, and shameful carriages of Sinners to him, suffering without any emotion all their Indignities, even in the most shameful Death it self, Phil. 2. 6, 7, 8. though he were the most innocent, as excellent person in all the World. *k* The issue of all which, was his exaltation by God for his abatement by Man; he riseth from the Dead, ascendeth to Heaven, sets himself down as a triumphing Conqueror over Sin, the Prince of the Powers in the Air, Death and Hell, at the right hand of the Throne of God, and thence discovers himself in his State and Glory, as the great Ruler of the World, King of Kings, and Lord of Lords, Phil. 2. 9, 10. see chap. 8. 1. And the glorious Rewarder of those who serve him, and suffer for him.

3 For *l* consider him that endured *m* such contradiction of Sinners against himself, lest ye be *n* wearied and faint in your minds.

*l* The connection is rational, that they ought to regard this example, for that there were greater Sufferings behind than any yet they had endured, which would enforce it, as *ν. 4.* ἀναλογισαθε. signifieth the use of a proportionable consideration, thinking on, or reasoning about this Example within a Mans self, such as may make the Considerer bear a proportion to the Subject considered; *m* this Jesus spoken of before, who most patiently submitted to, and perseveringly bore up under such opposition and contradiction by the Words and Works of the most wicked and vilest Men against himself, who was the most innocent and best of Men, always going about doing good to them, so as their Sin and his Patience were without Parallel; none was ever so scorned, taunted, reviled, blasphemed, spit on, and ignominiously treated like him; and never any so invincibly endured it, Rom. 15. 3. *n* The reason of this consideration is, lest faintness, languishing, or deficiency of Soul, that is, of vigour, strength and activity of heart in Grace should befall them, and so they should lye down and cease to run the Christian Race, which the Devil designed to oblige them to, as he would Christ, by the multitude and force of the contradictions, they should suffer from Sinners in it, so greatly as would not end but by broaching their Life Blood, as they did Christ, and thence must expect from them.

4 Ye *o* have not yet resisted unto blood, striving against Sin.

*o* Ye have suffered much for Christ already, but there is more that he requises from you, and is yet behind chap. 10. 32, 33, 34. The Condition he fixt with you as his Disciples, in Luke 14. 26. to lay down your Life as well as your Relations and Goods for him. You may yet be called to resist to him, by suffering a violent and bloody Death from his and your Enemies, as other Martyrs had done for him: consider him who hath suffered a worse Death for you, to sweeten yours to you, that you do not faint, fail, or turn Apostates from him and his Truth; resisting with Agonies whatsoever Men or Devils use to entice, or

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force us to Apostatize from Christ, since there will be neither Arts nor Powers wanting to it; Watch you, Pray, and strive to the utmost against them, *Luke 22. 31, 32. 1 Pet. 5. 9.*

\* *Job. 5. 17. Prov. 3. 11.* And ye *p* have forgotten the *q* exhortation, which speaketh to *r* you as to children, \* My son, despise not thou *s* the chastening of the Lord, nor *t* faint when thou art rebuked of him.

*p* Ἐλλείπειτε, whether rendered interrogatively, have ye forgotten? or positively, ye have forgotten, either way it carrieth a check upon their forgetfulness, of what was of the greatest importance for them to remember in the time of Persecutions, and implieth a direction of them to their Duty, that they ought to remember the Counsel, or Command given by God to them, how to interpret these Persecutions for Christ and the Gospel, and how to improve them; and so introduceth a further help to their running of the Race of God with Patience. *q* Παρηγοίετε notes properly consolation, and is here a consolatory Exhortation to the management of a Duty which would be highly such to them, and a Dehortation from an evil which would greatly prejudice them; when it is said, *to speak*, it is a Metonymy of the Effect for the Efficient; the Lord in the Exhortation speaking this to them. *r* These Words were written by Solomon, from God unto his children in that time; and God speaks no less by him to these Hebrews, who were his Children now, as to all others who are such, or should be such Children to him. And whereas it is spoken singularly, *My Son*, it is to every Child of God in Christ Jesus, and so collectively includeth all of them. *s* The Dehortation is written in *Prov. 3. 11.* that not one of these Children should care little for, or set light by, denying all regardlessness, senselessness of, and incorrigibility under such smart correction as a Parent gives to a child, either by himself, or by any other to whose care it is committed; but this Chastening is from the Lord, the most gracious and tender Father, who can do them no Evil, and will profit and benefit them by it. As they come from their Persecutors for the sake of Christ, they are Injuries, but as ordered by God their Father, they are so many favours to them, preventing Sin, preserving in Duty, and preparing them for Blessedness. *t* Not to nauseate his Rebukes, or to faint under them; neither to let our Faith or Hope in our Father fail, nor to sink in our Love to him, his Way, or Truth, or Religion; nor to be weary, and give over our Course, because of Persecutions, but continuing faithful to him to the end, *v. 14. 15. Matth. 10. 22. Luke 22. 28, 29.*

6 For *u* whom the Lord loveth he chasteneth, and *w* scourgeth every Son whom he receiveth.

*u* For, sheweth this to be a suasive reason against fainting under God's rebukes, and enforcing the foregoing Duty; since *whomsoever*, Son or Daughter, every Child that God the Father choicely loveth; taketh into his Bosom, tendereth as a Parent doth a Child, *Ephes. 5. 1.* He nurtureth, instructs, corrects by his Word and Rod in its respective measure, for their spiritual profit and advantage, *1 Cor. 11. 32.* *w* Scourgeth, noteth the highest degree of Chastening, even with the sharpest and most smarting Punishment, wherein God proceedeth with all and every Son or Child, not any excepted, whom he had Adopted and received into his Bosom with complacency and delight, *chap. 5. 8.* compare *Prov. 3. 12. Matth. 17. 5. Rev. 3. 19.* where though the words do vary, yet the sense is one and the same; God correcting, as a Father, the Son in whom he delighteth.

7 If ye *x* endure chastening, God dealeth with you as with sons: for *y* what son is he whom the father chasteneth not?

*x* His reason he illustrateth from the convertibility of suffering Affliction and Chastening from God the Father, and being his Child; If ye have a Child-like sense of Chastening, such Afflictions and Sufferings from him, as the Father ordereth to you; so as quietly and patiently to bear them, and by Faith expecting a saving issue from them; God the Father in Love Chastening you, beareth, carrieth and offereth himself to you as a Father to his Son full of Grace and Love, *Levit. 26. 41. Job. 13. 15. Psal. 89. 30. Micah 7. 9.* *y* No Son or Child of God can be instanced in, who was capable of Chastening, but more or less hath felt it, even God's only and best beloved one, *chap. 5. 8.* for our sakes felt it, *Isa. 53. 5.* The Interrogation is a vehement assertion, and so to be resolved.

8 But *z* if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

*z* But if God chasten you not, or if he do, and ye have not Grace, or do not rightly endure it, are not managing your selves well under it, nor are profited by it, when all and every one of his Children are partakers of it, when

are ye, a false and spurious Seed, and not God's genuine Offspring, Bastards in his account; and indeed so the most forlorn, wretched persons of all others, left under the Power and Dominion of Sin, hurrying them on to their utter Destruction, *John 8. 41.* These Visible Church-Members have a Bastardly disposition, Hearts alienated from God and his Law, and inclined to the Will and Works of the Flesh, expressing it in their conversation, running into the excess of Sin, having no chastening to restrain them, and are deserted by God for it, *Isa. 1. 4, 5, 6. Hos. 4. 14, 17.*

9 Furthermore *a* we have had fathers of our flesh who corrected us, and we *b* gave them reverence, shall we not much rather be *c* in subjection unto \* the Father of Spirits *d* and live?

\* *Num. 16. 22. Isa. 57. 15.*

*a* He enforceth the Duty of not despising nor fainting under the Lord's Chastening, from the consideration of his being our Father, and better than any Earthly one, and from his Goodness in that relation, and therefore we ought to submit to it: We have had our natural Parents, as we are Children, and who were the subordinate cause of our Being as to our Bodies, *chap. 7. 5, 10.* and they were Instructors and Correctors of us; made use of the Rod as well as the Word for our nurture; they have Whipt and Chastised us, putting us to Smart and Pain, *2 Sam. 7. 14. Prov. 22. 15.* *b* ἐντρέψαμεθα imports a turning of Bowels and Spirits within them towards their Fathers, covered with shame and blushing for their faults, and afraid to look them, when offended, in the Face; reverencing them, chastening, and submitting to the Penalty, so as to reform and turn from the faults for which they were corrected. *c* The Exposition shews the vehemency of the Argument more than a simple position. It is the highest reason, of all right we must and ought (being as well our Privilege as Duty) to deny our selves, and be in that subjection, the free and willing subordination of our Spirits to God, as the Rod calls for it, receiving the Correction, reforming under it, and resigning our Souls to him who is the Creator of them as to their natural and spiritual Being, and the Sovereign, Guardian, Protector, and Disposer of them; Men nor Angels have any power over them, but this Father of them only, and his great Work and Concern is about them, *Gen. 2. 7. Numb. 27. 16. Eccles. 12. 7. Zech. 12. 1.* *d* By his chastening of our Spirits, our Immortal Souls, *John 3. 6. Rom. 8. 5, 6.* He is furnishing them with a more Spiritual Life, whereby they are enabled to live and move wholly to God, from Grace to Glory. He makes them live more the life of God, which God in Flesh lived on Earth, *Gal. 2. 20. Ephes. 4. 18. Phil. 1. 21. 1 Pet. 4. 6. 1 John 3. 9.* This Chastening promotes this Honourable Life as an Instrument and means in God's hand, and advanceth it daily, till it is perfected in Eternal Life, *Ath. 14. 22. Rom. 5. 3, 4, 5. and 8. 18. 2 Cor. 4. 17, 18. James 1. 12. Jude v. 22.*

10 For they *e* verily for a few days chastened us after their own pleasure; but he *f* for our profit, that we might be partakers of his holiness.

*e* As God hath his Prerogative in paternity, so he hath the transcendency in the end of Chastening his Children; for our natural Parents, Fathers of our Bodies, nurtured us by the Word and Rod for a little time, the days of Childhood and Youth, as they would and thought Good, as they apprehended their Power over them. Arbitrarily, Passionately, without reaching what is best for them by it; their own thoughts whether good or bad, were the rule of their chastening, and such as their thoughts are, such is their end, how imperfect and defective must that be? I, But God the Father of our Spirits corrects us *καὶ τὸ σωματικόν*, which strictly notes compunction, intimating, that his Chastening his Children, he brings in his help, puts as it were his Shoulder to it, brings in his flock of Grace, and so bears together with them unto their advantage and profit in spiritual life, and this during our whole Lives, That which he bears home to them, and puts in them by his Chastening, is his Holiness; of which being made partakers they thrive mightily as to their Spiritual Life, and increase in the Divine Nature with all the increases of God, *Ephes. 3. 13, 19. Col. 2. 19.*

11 Now *g* no chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards *h* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

*g* A further Argument to perswade Christians not to despise nor faint under the Lord's Chastenings, is the good issue of them, subjoined to fortify them against the suggestions of Flesh and Blood; as if they could not be from Love, nor for good, because they are smarting and grievous; therefore the Spirit asserts the Truth as to both: All those Chastenings and rebukes that the Father of Spirits

rits inflicts on his Children, not one excepted, are for all the time they are so inflicted, sented by his Children to be as they are; they feel them to have no Joy in them, but a great deal of Grief, Pain, and Smart, are not pleasing of themselves; and God would not have them to be so, but his to feel the Smart of his Rod, when he corrects them with it. *b* Yet have not his Children any reason to despond or faint under them; for they are not always to continue, and there accrue after them a Benefit to them, that will make amends for them of all the afterward following to Eternity; this chastening rendreth and bringeth forth to all the corrected Children, who labour to improve the Smart, under God's Direction and Blessing, a righteous Compliance with the whole Will of God, and a purging out of all Sin. *Isa.* 27. 9. filling the Soul full of Joy and Peace, and securing to the chastened a confluence of all that Good that will abundantly reward them for their Sufferings, setting them above them, and making them Blessed, *Isa.* 32. 17. *Rom.* 5. 1. to 5. *James* 1. 2, 3, 4.

12 Wherefore lift up *i* the hands which hang down, and the feeble knees.

*i* This introduceth the use of the Doctrine of God's chastening Providences, stated before; *Therefore* concludes the Rationality and necessity of the Duty subjoyned, as consequent, from the Truth asserted before. *Ἀνορθώστε* notes the making, or setting aright that which was out of its proper place and posture, as disordered Members, into their right Frame and Composure, that there be not any Let in our Christian Race, nor fainting by our Course in it. By *hanging down Hands, and Palsy Knees*, are metaphorically represented the Hearts, Spirits, and Souls of these Children, such as droop, despond, and are ready to faint and die away under chastening, *Isa.* 35. 3, 4, 5, 6. The sum of the Counsel, is rightly to compose our Thoughts, Affections, and Members, under Tryals from notorious Enemies, and unbelieving Brethren, so as to perfect our Christian Course in the fear and strength of God, continuing steadfast in Prayer, *1 Tim.* 2. 8. walking constantly in God's Ways, and obeying all his Commandments, *Psal.* 119. 48, 100. patiently bearing all God's Corrections, and bringing forth the peaceful Fruit of them. This is the Truth of the Metaphor.

14 And *k* make *||* straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

*k* Make *e* straight smooth Ways, such as have all Stones of stumbling, and Rocks of Offence removed, so as themselves may be set right in Comfort, and Duty and walking, lest being lame or halting in their Minds between Judaism and Christianity, because of the violent Persecution of them by their Infidel Brethren, they should be turned aside out of God's way, erring, and deviating from the Truth of the Gospel, but that they be restored to it, so as no Sufferings upon that account, under God's Hand, might make them suppress the Truth, or expose them to apostasy, or to walk as Stumbling-blocks to others, and wounding their own Souls, *Acts* 15. 1. *Gal.* 2. 11, to 25. and 6. 12.

14 \* Follow *l* peace with all men, and holiness *m*, without which no man *n* shall see the Lord:

*l* Here begins the second head of Counsel in this Chapter. That seeing the Gospel-Church-Officer, the great Reconciler of Sinners to, and Sanctifier of them for God, was fully revealed to them; it did now concern them to promote Peace with Men, and perfect Holiness towards God: this is pursued to the end of the Chapter. *Διώστε* imports such a fierce, unwearied, unsatisfied Pursuit, as Persecutors make after the innocent Servants of Christ, till they have their Purposes on them; and so sets out the real, earnest, violent, unwearied, constant Pursuit and Labour after Peace, i.e. Concord, Unity, and comfortable Consociation in all things, good and lawful to all sorts of Persons, in Thought, Word, and Deed, as far as it is possible for us. *Psal.* 34. 14. *1 Cor.* 10. 32. and 13. 4, 5, 7. and *1 Pet.* 3. 10, 11. *Ἀμαρτωλὸν* is all that Habit and Frame of Heart, which becometh Souls to have towards God, enjoying all Purity from spiritual Uncleaness, and a Conformity to the Holiness peculiar to God, *Ephes.* 4. 23. The Result and Quintessence of all the Graces of the Spirit, is Holiness, *1 Pet.* 1. 4, 5, 16. *1 John* 3. 2, 3. labouring to the Perfection of this within our kind, *Psal.* 110. 3. *2 Cor.* 7. 1. *n* A Soul destitute of Holiness, is in no Capacity, either of Faith, or Sight to see the Lord; they can have no Union to, Communion with, or Fruition of God in Christ, neither in Grace or Glory, implying and assuring them with Holiness, they may see and enjoy him, *Matth.* 5. 8. *1 Cor.* 6. 9, 10. and 12. 13. *Gal.* 5. 21. *1 John* 3. 2, 3.

15 Looking *o* diligently, lest any *p* man *||* fail of the grace of God; lest any *q* root of bitterness springing up, trouble *you*, and thereby *r* many be defiled.

*o* To further their Pursuit of Peace and Holiness, he metaphorically proposeth a caution against what might stop them

in it, which he properly specifieth and exemplifieth in *Esau*, from *v.* 15, to 18. *Ἐπισκοπήτε* notes a very strict and severe inspecting themselves: Its Primitive, *σκοπῶ*, signifieth such a looking to a thing, as those, who, in shooting, aim at the Mark; and the preposition adds intention to the Action signifying a most earnest Care in Christians over themselves, in them over others, and in Ministers over them all. *p* Lest any Person among them should fail of Grace offered in the Gospel to it, and never have it, *Tir.* 2. 11, 12. or apostatize from the Profession of it, by Seduction or Persecution, *ch.* 4. 1. 10. 38. *2 Cor.* 6. 1. comp. *Gal.* 1. 6. and 3. 3. *q* A Metaphor borrowed from Plants, to which Roots are proper and which was used by *Moses* before *Deut.* 29. 18. A Root bearing a poisonous Herb, intending by it such Persons, whose Nature, Words, and Works, are so bitter unto God, as Gall and Wormwood are to Men, such as apostatized from God to Idols. The Apostle intending hereby the hindring the springing up, and growing of Errors, Heresies, or Inmoralities, as profaneness, Filthiness, &c. which are apt to infect Churches, and as they spread, to molest, trouble, and disturb them, and to keep them from pursuing Holiness, *ch.* 3. 8. *Hosea* 12. 14. *Gal.* 1. 7. *James* 3. 14. *r* Left by but one such poisonous Root, a whole Church of Christians may be infected and poisoned, their Sin being as apt to spread and diffuse itself, as Leaven, *1 Cor.* 5. 6. to taint the whole Lump, *Gal.* 5. 9. and how early, even in the Apostles time, for want of obeying this Caution, were the primitive Churches corrupted, both in Doctrine and Morals by loose, filthy Hereticks among them.

16 \* Lest *s* there be any fornicator, or *t* profane person as *Esau* *u*, who for one morsel of meat sold his birth-right.

*s* This properly interprets the Root of Bitterness, before, by two special Fruits of it. Uncleaness, *ἡσυχία* is not to be taken so strictly, as only to note Fornication, Uncleaness committed by unmarried Persons, but all sorts of Pollution and Filthiness, as it is used in the general Decree, *Acts* 15. 29. such Defilements as had crept in among them already, to which many were propense and inclined, whence warned of, and charged against it by *James*, *Peter*, and *Jude*, in their Epistles. *t* *Βέλῳ* imports one who had a bitter frame of Spirit against the first Table, one of an impure Mind to Godward, opposite to Godliness, who neglects and spurns at holy things, rolling it self in its own Pleasures, Riches, Honours, with a despising of God, his Grace, and Glory, *1 Tim.* 2. 9. and 4. 7. and 20. *2 Tim.* 2. 16. *u* *Esau* the best Example to these Hebrews, he being *Jacob's* Brother, who was most notoriously profane, who irreligiously undervalued and despised the Blessing of the Birthright, to which was entailed by God the double Portion the Priesthood and Dominion over the Family, the Blessings of the Covenant, and being a Type of Christ; he basely and impiously gave it away to his younger Brother, slighting it, and freely and fully making it over to him, and all for one eating, the base gratifying of his sensual Appetite but once. *Gen.* 25. 32, 34. Like to whom were those, *Phil.* 3. 18. *2 Pet.* 2. 10, to 20. *Jude* v. 4, to 20. In these is his filthy, profane Spirit improved.

17 For *w* ye know how that afterward when he would have inherited the blessing, he was rejected: for he *x* found no *||* place of repentance, though he sought it carefully with tears.

*w* As *Esau's* Sin was, such was his Penalty; for they knew and were well acquainted with this in *Moses's* History of him, That after he had despised his Birth-right, and sold it, being at *Man's* Estate, *Gen.* 27. and was desirous to inherit that Blessing he was rejected by his Father, as well as by God, and could not obtain it, being unalterably settled on *Jacob* by both. *x* He found no place of Repentance, as to the giving it, with *God* who gave it, and would not alter it, *Rom.* 11. 29. nor with his Father, who did not repent of giving it to *Jacob*, but confirmed it, *Gen.* 27. 33, 40. and 28. 1, 3, 4. And this, although he sought the Blessing from his Father with Cries and Tears, *Gen.* 27. 34, 38. How therefore should these Hebrews, knowing all this, root out such a Root springing up in themselves, or others, that they might not be guilty of such Sin, lest having despised God's Blessing for their own Ease, Honours, or Profits in this World, when they may desire to seek with Tears the Blessing of the eternal Inheritance from God, and he should irreversibly reject them. See *Matth.* 7. 22, 23.

18 For *y* ye are not come *z* unto *\** the mount that might be touched, and *a* that burned with fire, nor unto *b* blackness, and darkness, and tempest.

*For*, sheweth from this Verse to the 25th, the Apostle enforcing on these Hebrews, and with them on all Christians the Pursuit of Holiness and Peace, by subjoining the great helps they have for it, beyond what the Old-Testament-Church had, they being freed from the Legal Dispensation, which was less helpful to it, and admitted to that of the Gospel, most promoting it. The first he layeth down from *v.* 18, to 22. and the other from *v.* 22, to 25. They are

\* *Exod.* 19. 12, 18, 19.



freed from the Covenant-Dispensation at Mount Sinai. *z* You have not been called, as to your Body, to journey it to Sinai, or as to your Faith to close with that Covenant-Administration, to depend on, or have any Expectation from it, as delivered by Moses at Mount Sinai in Arabia, a Mountain visible, tastible, sensible, on earth; signifying the Covenant Dispensation from this Mount to be low, and earthy, occasioning earthy Thoughts of God, and carriage to him, sticking in an Earthy Altar-Sacrifice, and carnal, and sensual Religion, to the Law written in Stones, without minding the Spirituality of it, or having it in Hearts, walking wisely in this Wilderness-state, yet by the Charge of God, not touchable by Israel: at that time, though they came near to it in the third Month after their coming out of Egypt, *Exod.* 19. 1. 12. 13. 23. *a* To the Fire, in the which the Lord descended on the Mount, *Exod.* 19. 18. which burnt unto the midst of Heaven *Deut.* 14. 11. and 5. 23, 24. and would not consume them that broke that Law, which he spake to them out of it, *Deut.* 33. 2. *b* To the black, thick Smoke that ascended as the Smoke of a Furnace, *Exod.* 19. 18. to Darkeness, occasioned by the thick Clouds enveloping the Mount, *Deut.* 4. 11. and 5. 23. *c* To Tempest, the Storm of Thundring, and Lightnings, and Earthquake, the terrible Attendants of this Solemnity, *Exod.* 19. 16, 18. and 20. 18. All these shadowing forth the fiery and terrible Storms of Wrath and Indignation, which should pursue the breakers of this Covenant to the lowest Hell; giving them in this Delivery of the Law, a visible Type of what should be the issue of their breaking it, *Exod.* 19. 22, 24. These Terrors of the Almighty did so fright them, that they run from God, and set not themselves to the serious pursuit of Holiness, *Isa.* 33. 14.

19. And *e* the sound of a trumpet, and the voice of words, which voice they that heard *e*, \* intreated that the word should not be spoken to them any more.

*e* Which was most shrill and dreadful, it sounded long, and waxed louder and louder, giving a fearful Alarm unto Israel to draw near to the Lord to hear his Law to them and covenant with them, and to see a Type of their Doom, if they transgressed it, in an obscure Representation of the General Judgment, *Exod.* 19. 16, 19. and 20. 18. compare 1 *Thess.* 4. 16. 2 *Thess.* 1. 7, 8, 9. *d* After which Alarm the Angel of the Covenant uttered his Voice out of the Fire most majestically, distinctly, and loudly, spake to Israel in their own Language, the Ten Words, or Commandments, that they might hear and understand them, so as they sensed them to be dreadful for their sound and matter, *Exod.* 20. 1, to 20. *Deut.* 4. 10, 12, 13. and 5. 1, to 28. *e* The People being overwhelmed with the Majesty and Dreadfulness of that Voice deprecated any more such for matter and manner of Manifestation to them, *Exod.* 20. 19. *Deut.* 5. 23, 24, 25, 26. and *ch.* 18. 16. And therefore desired Moses to speak to them God's Law, and that God might speak no more.

20 For *f* they could not endure that which was commanded. And if not so much as a Beast touch the mountain, it shall be stoned, or thrust through with a dart.

*f* The reason of the foregoing Deprecation, and which adds to the Terribleness of this Covenant-Dispensation; for the Voice surpassed their Strength and Capacity, that they must die, if they heard it any more; so dreadful was the sound and matter of it: for the Commandment, and threatening was, That if any Man or Beast did but as much as touch the Mountain, they should die for it, *Exod.* 19. 12, 13, 21, 23, 24. Therefore was Moses so strictly charged to look to it, and to provide against it, shewing the Dreadfulness of that Covenant-Dispensation, that if Men did not keep their Beasts from coming near, they should be stoned, or darted to Death; how much more themselves, if they should transgress the Law, which, though it was designed to lead them unto Christ, yet was not generally so discerned or used by them. So that if the Publication of it be so terrible, how much more the Punishment for breaking it? *Exod.* 20. 20.

21 And *g* so terrible was the sight, that Moses said, I exceedingly fear and quake.

*g* It must needs be a dreadful, fearful, horrid, and Astonishing Apparition, and Exhibition of the great Law-giver here, that such a Person as Moses, so sanctified by him, so favoured with Familiarity with him, so constituted Mediator between the People and God in this Work for their Good and Comfort, so called and ordered by God to manage it, yet should cry to God to succour him, while he did quake and tremble at it; and was comforted and strengthened by God's Voice to him again, *Exod.* 19. 19. Christians now have no Call, nor Access to so terrible a Dispensation of the Covenant, but have immunity, Exemption, and Freedom from it which was not so helpful to Holiness, as the Gospel-Dispensation, to which now they have actual Admission, having freed them from all the Terrors and Curses of the Mosaic one.

22 But *h* ye are come unto *i* mount Sion, and *k* unto the City of the living God, the heavenly

Jerusalem, and to *l* an innumerable company of angels.

*h* The Spirit now adds the Privilege of Christians in the better state, to which they have access by the Gospel-Dispensation from this 22d. to the 25th Verse; ye have left those Hindrances and Disadvantages instanced in before, but are come to these Helps for your furtherance in Holiness; ye have an Access to all those most excellent, though invisible things by faith, and by it attain them, and are incorporated into them, as they follow. *i* This is not literally to be understood for the Mount, on which the City of David was built, for that was as visible, and touchable as Mount Sinai, to which it is opposed; but that Mount which is higher than the highest, as high as Heaven it self, *v.* 25. *ch.* 9. 24. *Job.* 3. 13. Where is the most orderly Government of God for Holiness, *Mich.* 4. 7. whence all good Gifts, and Gospel-Blessings are conveyed to the Church of which these Believers were Members, *Isa.* 8. 18. and 28. 16. and 59. 20. *Rev.* 14. 1. *k* Of which the living God is the Builder and Maker, and wherein he dwelleth, where nothing but Life is, and whence Christ's Voice giveth Life to dead Souls, enabling them to live a Life of Holiness to God, as *Psal.* 46. 4, 5. and 48. 1, 8. and 87. 3. *Isa.* 60. 14. *Job.* 5. 25. to distinguish this from any earthly City or Corporation, it is said to be the Heavenly Jerusalem, its Original, Nature and End being all heavenly; a fruitful place, whence Believers are made Partakers of the most spiritual Influences for Holiness; where there is nothing carnal, terrible, deadly, barren, but all causal and productive of Holiness issueth thence, *Isa.* 62. and 65 17, 18, 19. and 66. 10. *John.* 17. 24. *Gal.* 4. 26. *Rev.* 3. 12. and 21. 2, 10. In which City are many excellent Inhabitants with which Believers are incorporated, and to whom they have Relation, as Myriads of Angels, who are ministering Spirits under the Gospel, as under the Law, full of Holiness, Power, Agility and Indowments fit for their Work, and End; who, though for number, are thousands and millions of them, *Psal.* 68. 17. and 103. 20, and 104. 4. *Acts.* 7. 53. *Gal.* 3. 19. *Rev.* 5. 11. yet are all fulfilling their Lord's Pleasure in every place, as ordered by him. Their Ministration of the Law was terrible in flaming Fire, but of the Gospel, most sweet and gracious, *Luke.* 2. 13, 14. At Sinai they ministered externally, and sensibly, affecting Senses; but from Sion they minister spiritually, to Hearts, *Matth.* 4. 11. *Luke.* 22. 43. *Psal.* 91. 11. resisting evil Spirits ministering wickedly. Their Ministry little effectual under the Law, but under the Gospel, saving, *Acts.* 7. 53. *Heb.* 1. 14. *Rev.* 19. 10. Their former Ministration temporary and ceasing, but this everlasting, till they bring all their Trust into Abraham's Bosom, *Luke.* 16. 22. They are promoting Holiness by God's sending things to us by them, and by their observing the goings and doings of Christians, whether holy, or not, 1 *Cor.* 11. 10. and giving an Account to the Success of their Ministry towards them, as to this end, *Matth.* 18. 10. And the neglect of this means to help our pursuing Holiness, will God require, *Heb.* 2. 2.

23 To *m* the general assembly and church *n* of the first-born, which *o* are || written in heaven, and to *p* God the judge of all, and to *q* the spirits of just men made perfect. || Or enrolled.

*m* Other Inhabitants of this heavenly City and Policy with whom Believers are incorporated, are such, into whose Communion they have admittance here below, viz. to the Catholick Assembly of Christ, his whole Body, the Fulness of him who filleth all in all; an Assembly gathered out of all Nations, *Rev.* 5. 9. and 7. 9. throughout the World, extended to all Times and Ages, especially to that part of it which is on Earth, sojourning here, sitting for Heaven; the other part is triumphing in it. They are not called, or incorporated only into a particular national Assembly, a strained Society, as the Old Testament-Church was, the general Assembly of Saints are more helpful to Holiness, than a lesser, *Psal.* 22. 27, 28. *Gal.* 4. 25, 26, 27. *n* This General Assembly is not a Rout, but a Church, such as are called out of the World with a holy Calling subjecting themselves to Christ as their Head, and are, as quickened, so ordered and ruled by him: It is not a weak, or an Infant Church, but strong and perfect, come unto maturity, in respect of the great Discoveries of the Mysteries of God, made by Christ to them, *chap.* 5. 12. 13. and 6. 1. *Gal.* 4. 1, 3, 4. This chosen, called, and well-ordered Society, were only of such persons, who were the First-born of God, and Partners of Christ's Sonship and Primogeniture, being regenerated by him, and dignified with his Birth-right-privileges, *Rom.* 8. 17, 29. They are the Might and Excellency of Christ, whereas the Church at Sinai, for the Body of them, were but typically, literally, and externally so, *Exod.* 4. 22. *Col.* 1. 15, 18. and did not universally enjoy, as those do, the strength and fulness of Grace from God, *John.* 1. 16. *Gal.* 3. 26, 29. are Joint-heirs with Christ, *Rom.* 8. 17. and made by him Kings and Priests to God and his Father, 1 *Pet.* 2. 5. *Rev.* 1. 6. *o* They were not, as the Church at Sinai, of an Earthly Enrolment, registred here to know their Families and

and descent, whether right Jews and Priests or no, whose Genealogy was preserved to that end, *Exra* 2. 43. &c. but had their Register in Heaven, were written in the Lambs Book of Life, to be of Heavenly descent, Born of God, partakers of the Divine Nature, and who had Right and Title by Faith in Christ to the Heavenly Inheritance, and were free Denizens of it, *Luke* 10. 20. and have all Heavenly privileges derived to them, *Rev.* 20. 12, 19. and 21. 27. How obliging, influencing, and promoting are these Privileges of every Christians pursuit of Holiness. *p* They were as Christians privileged with an access, not as *Israel* had at *Sinai* with Fear and Terror, and Trembling, so as to fly from the great Author, Lord and Judge of the Covenant, lest they died, as *Exod.* 20. 18. but with Liberty and Boldness of Faith, in the strength of Love and with firmness of Hope they come now in *Sion*, *Isa.* 59. 20. *Heb.* 10. 19. unto God in his being and Sovereignty, who ruleth all, and who giveth to all according to their works, and in a most eminent manner ruleth them, who as he is their Judge, hath not as at *Sinai*, any bars to keep them from him, *Exod.* 19. 12. *Ephes.* 2. 18. nor is Terrifying and Consuming, as then, *Deut.* 5. 24, 25. but Justifying them; full of Grace and Love to all approaching him in Christ; his Throne is a Throne of Grace to them, he comforting and encouraging them to make home to him, *John* 5. 22. *Acts* 10. 22. *Rom.* 3. 6. So as they have boldness in the day of Judgment, and stand unshaken before their Judge, and are strengthened by him, *Rom.* 8. 1, 33, 34. *1 John* 4. 17. He rewards them gloriously, *2 Tim.* 2. 8. Perfecting Holiness in them beneath, and Crowning them with Glory above; what a help is this to pursue Holiness? *q* The perfect state to which the Gospel-Covenant leadeth, is promoting Holiness, for they have an access to the same Lot, and are come into the same way of being perfected in Holiness which the Spirits of the Righteous separated from their Bodies enjoy in Heaven, and have a right unto, and shall have the certain enjoyment of the same Privilege, which carrieth through all difficulties in the pursuit of it, expecting themselves by Death to be put in possession with them of the same state, *Rom.* 8. 22, 23. *2 Cor.* 5. 1, 2, 8. compare *Phil.* 3. 12, 13, 14.

\* Chap. 9. 14. || Or, Testament.  
† Exod. 24. 8.  
‡ Pet. 1. 2.

24 And to *r* Jesus the Mediator of the new covenant, and *s* to † the blood of sprinkling, that speaketh better things than that of Abel.

*r* The Mediator of the *Sion*-Covenant is better than the Mediator at *Sinai*, and more able to promote the Holiness required by it. Believers have not now access unto, or dependence on a *Moses*, a meer Man, and a Servant declaring God's Will, only a Sinner himself, trembling in his Office, and weary of his Clients, and whose Ministry is vanishing, as his Person dying; but unto God the Son himself incarnate, a Son-Mediator, making Sons, and bringing them nearer to God, satisfying the Law for them, and writing it on their hearts; above all Sin himself, though a Sacrifice for it, who is able to save to the uttermost, for that he ever liveth to intercede for them, *chap.* 1. 1, 2, 3. and 3. 6. and 7. 26. *Rev.* 1. 13. He that is the Mediator, not of a literal, dark, terrible, charging and condemning, temporary and vanishing Covenant, but of the most spiritual, lightsome, gracious, justifying, sanctifying and everlasting Testamental-Dispensation of God, more effectually influencing Souls to Holiness than the Old, *chap.* 8. 10, 11. *2 Cor.* 3. 6. and 5. 19. [The Sacrifice ratifying the *Sion*-Covenant is unexpressibly better than all the Typical Sacrifices confirming that at *Sinai*, it eminently purchasing and securing Holiness to those interested in it. The Blood of the immaculate Lamb of God, sprinkled on penitent, believing Sinners, which hath purchased Pardon for them, and as follows, the Spirit to sanctify them throughout, and perfect Holiness in them, *chap.* 9. 12. *1 Peter* 1. 18. *1 John* 1. 7, 9. and so are freed from access to the sprinkling of the Blood of Sacrificed Beasts, which was only typical and weak to purge the Conscience, calling Sin to remembrance yearly and daily, which was now forbidden and rejected as of no worth, and which, like Abel's, cryeth for Revenge and Condemnation, *Gen.* 4. 10. Since their Blood now offered when Christ had spilt his, was accounted of God as the Blood of Innocents slain, as *Isa.* 66. 3. Others render the Blood of Abel for the Blood of sprinkling of the Sacrifice that Abel offered unto God, *Gen.* 4. 4. which was sprinkled upon him; and so prefer Christ's Sacrifice, not only to the Mosaic Sacrifices, but to all that have been from the beginning of the World, which though accepted by God, yet not like Christ, of which they were the Types. The sum of all these comparisons, is to shew the greater helps, motives and encouragements that Christians have to pursue and perfect Holiness than all the Old-Testament-Church had before them.

25 See *r* that ye refuse not him that speaketh: For if *u* they escaped not who refused him that spake on earth, *m* much more shall not we escape if we turn away from him that speaketh from heaven.

*r* Here the Spirit closely applieth his former Arguments for their pursuit of Holiness, especially of that of Christ's speaking by his Blood to them, by Caution, *v.* 25, 26, 27. by Counsel, *v.* 28, 29. He introduceth this Caution with *look ye*, or *take ye heed*, a term expressing the things said to be great and weighty, intimating that fear, sollicitude and watchfulness about this great and important concernment of their Souls, *Luke* 12. 15. that they see to it there be no averfion in their Spirits to, no undervaluing or despising of, no dislike or Apostasy from, but a hearing, believing, and obeying Jesus speaking by his Blood all the Gospel-Covenant to us, convincing them of Sin and Guilt that needed his Blood, calling them to Repentance and Faith in his Blood and satisfaction, declaring his Intercession with God for Pardon, Holiness and Glory by it, and so importunes them to follow Holiness which would evidence all this to them. *u* He inforceth his caution by a rational motive of the danger of their refusal, arguing from the less to the greater; that is, their Ancestors escaped not the Vengeance of God when they refused to hear, believe and obey the Legal Covenant, which he spake on Earth from Mount *Sinai*, and writ on Tables of Stones, and delivered to *Moses* on the Mount, and by him communicated it to them, *chap.* 2. 2. and 10. 28, 30, 31. *Deut.* 33. 1, 4. *Acts* 7. 51, 53. *1 Cor.* 10. 1. to 11. *w* Much more and greater Sinners are all such who turn aside scornfully from Jesus, and not receive his Voice and the Revelation of God's Gospel-Covenant by it, who is God's only begotten Son, and brought it down from the Father's Bosom in Heaven, *ch.* 1. 2. *John* 1. 14, 16, 17, 18. and 3. 13. ratified it with his own Blood on Earth; and as the Sin is beyond compare greater, so will the punishment be, and the certainty of its infliction both for Time and Eternity, *Matth.* 11. 24, *2 Thess.* 1. 7, 8, 9. *Heb.* 10. 26, to 32. There remaining no more Sacrifice for such Sin and Sinners.

26 Whose *x* voice then shook the earth, but now *y* he hath promised, saying, \* Yet once \* *Hag.* 2. 6. more I shake not the earth only, but also heaven.

*x* The Sin and Punishment of Gospel-despisers and rejecters, is aggravated by the Person concerned in both. It is that Jesus, the great Angel of the Covenant, speaking now by his Blood, whose Voice at the delivery of the Law on Mount *Sinai*, and selling *Israel* in a Church-State under that Covenant-Dispensation, *Exod.* 20. 1, 19. *Deut.* 4. 12. and 5. 24, 22. did shake the Mount, *Exod.* 19. 18. *Psalms* 68. 7, 8. and 114. 4, 7. and not only the literal *Sinai*, but that low, earthy condition, and state of *Israel* coming out of Egypt, and bearing its reproach as a common People of the Earth, together with other Nations, *Josh.* 5. 6. This he removed away, and brought them then into a Church-state with himself by Covenant, which Church-state obtained the name or title of Heaven, *Matth.* 21. 43. and is by the Prophet stiled the Old Heaven, *Isa.* 65. 17. which was to be shaken and removed also. *y* But now the same Jesus so shaking them, had promised, and had at this time in part fulfilled what he spake, *Hag.* 2. 6, 7. even after the Prophet's little while was expired, and Christ the desire of all Nations was come; that yet once more, he would shake the *Israelitish* Church-state, pitched till the time of Reformation; not the earthy one only, as he did at Mount *Sinai*, which yet Jesus literally did at his Death and Resurrection, *Matth.* 27. 51. 54. and 28. 2. and the Heavens also by his Star, *Matth.* 2. 2. Light to the Shepherds, *Luke* 2. 9. His Baptism, *Matth.* 3. 17. Transfiguration, *Matth.* 17. 5. His Prayer, *John* 12. 28, 29, 30. His Passion, *Matth.* 27. 51. *Luke* 23. 44, 45. Effusion of the Holy Ghost, *Acts* 2. 2, 3, 4. But this is also a powerful, moral shaking, so as to change and remove that Heavenly Church-frame pitched in the Jewish Tabernacle; that he might pitch a Tabernacle himself more Heavenly and Spiritual, whereof Jesus should be the Lord High-Priest and Ruler, as well as Minister, *chap.* 3. 1, 2.

27 And *y* this word, Yet once more signifieth \* *Psal.* 102. 26. the removing of those things that || are shaken, as of things that are made, that *z* those things which cannot be shaken may remain. *Matth.* 24. 35. *2 Pet.* 3. 10. *Rev.* 21. 1. || Or, may be shaken.

*y* The Interpretation of the former matter in this Verse, is introduced by reasuming, And *this yet once more*, as it he said, I told you that God promised, yet once more, &c. what he meaneth by it I now declare to you; this shaking of God, intends not a small alteration, but a total removal and abolition of the *Israelitish* Heaven and Earth, forementioned, an alteration of their Church, Religion, and Administration, and a total abrogating of them, because they are Hand-work, *chap.* 9. 24. Such as were at God's direction made by Men, as Tabernacle, Altar, and that Typical Service, not reaching the Spiritual design of God, and but Types of far better to succeed them; and which sealed, did make the others to be finished, past, and never to return again. *z* These better things are the Administration of Christ's Kingdom unshakable, his Church-state, which is Heavenly, sealed by his own Evangelical Laws and Ordinances, which



he hath so fixed by Promise, as never to be removed till the whole Church of Christ be completed with him in Heaven, *Haggai* 2. 7. *Matth.* 17. 5. and 28. 18, 19, 20.

Let us hold  
af.

28 Wherefore *a* we receiving a kingdom which cannot be moved, || let us have grace *b*, whereby we may serve God acceptably, with reverence and godly fear.

*a* In this Verse the Apostle follows his Doctrine with Counsel to several Duties, such as concern the first Table, and terminate on God in this 28 and 29 Verse; such as concern the second Table, *chap.* 13. 1, &c. in this Verse he begins with the Christians Privilege, and then directs their Duty. These *Hebrews* having received by Faith the Privileges, and submitted themselves unto the Laws and Government of the unmoveable Kingdom of Christ, that Gospel-Church-state, of which God is the Author, Christ the King, his Spiritual under-Officers, Ministers, Penitent Believing Sinners the Subject, the Gospel-Laws by which the Government is administered, perfectly Holy, Just and Good; the Privileges of it all Grace here, and Glory above, the descent of all from Heaven: All which are to endure for ever unshaken, and against them the Gates of Hell shall not prevail, *Zech.* 9. 9. *1. Cor.* 15. 24, to 29. *Ephes.* 4. 11. to 16. *Colos.* 1. 13. and 2. 3. *b* Let us get and hold fast that gracious temper of Soul, whereby they are made True, Wise, Believing, Loving, Humble and Obedient Subjects to the Laws of this Kingdom, and manifest it by *worshipping and serving of*, and walking with God in this World, so as our Persons and Duties may be all well-pleasing to him in Christ, *Ephes.* 1. 6. and constantly conformable to his Holy Will, *chap.* 11. 4, 5. and out of a sense of their own lowliness, with a self-abasing heart, and a reverential carriage, as *Gen.* 18. 27. *Luke* 18. 13. approaching God in all his Service, with a holy jealousy over it self, that it do not offend him in what it is or doth, but rightly receiving Law from him for all his Service, and rightly returning all conformable thereunto to him again, *John* 12. 49, 50.

\* Deut. 5. 3.

29 For \* our God is a consuming fire *c*.

*c* The motive enforcing this Duty, is no less terrible than that given to *Israel* under the Law, obliging their obedience to that Covenant-Dispensation, *Deut.* 4. 23, 24. The Lord thy God is a consuming Fire, even a Jealous God. He that was so respecting the Transgression of the Legal, will much more be so as to this Gospel Covenant. God Almighty the most Gracious, and yet the most Just Being, their own God by Covenant-obtestation; yet will be to them if they break his Covenant, and do not, through Christ, acceptably serve him with reverence and godly fear, as Fire consuming them. His Gospel-Law in the contempt of it, will be as the Fiery Law at *Sinai*, adjudging such Sinners unto Fire unquenchable, *ch.* 10. 27, to 32. comp. *Matth.* 3. 12. and 25. 41. 2 *Thess.* 1. 7, 8, 9.

## CHAP. XIII.

\* Rom. 12. 10. 1 Pet. 1. 22. and 2. 17. and 4. 8.

LET \* brotherly love continue *a*.

*a* The Apostle in this Chapter pursueth his Counsel to the Subjects of the unmoveable Kingdom of Christ, for their performing suitable Duties to such a Privilege, and especially such as more immediately terminate on their Neighbour, and are contained in the second Table of the Redeemers Laws; as the chief and fundamental one, Brotherly Love; let Love, a fruit of the Spirit, shew forth its self and its existence in you, in pre-eminence, and in duration, by disposing always the inward Man, Mind, Will, and affections to seek the good, to speak all the good to, and of, and to do all Good to their Christian Brethren, to all true Christians, eminently stiled by the Spirit the Brotherhood, *Matth.* 12. 50. and 28. 10. *John* 13. 34, 35. and 20. 17. *1. Cor.* ch. 13. *Ephes.* 4. 32. *1. Thess.* 4. 9. *1. John* 3. 14, 16.

\* Rom. 12. 13. 1 Pet. 4. 10.

2 \* Be not forgetful *b* to entertain Strangers: For *c* thereby some have entertained angels unawares.

*b* The next Duty suitable to Christ's Kingdom, is Hospitality to Christian Strangers. Be neither ignorant nor unmindful, by which charge they are bound strongly and always not to have this out of mind, though it may be out of hand; and the negative confirms the positive Duty, removing hindrances, and enjoining it strictly, that they have a love and desire to the Duty, bearing affection to the Person of a Christian Brother though a Stranger, unknown and brought by Providence to them, *Matth.* 22. 39. and 25. 35. and to the work of being an Host, of entertaining such Christians; *Eysds*, signifying an Host as well as a Stranger or Guest; It is a love to be an Hospitable Person that is here required, *Titus* 1. 8. Such was *Gaius* to *Paul* and the Church, *Rom.* 16. 23. importing a kind, courteous reception of Christians into their Houses, being harbourless, which Christ promisseth them, *Luke* 18. 29. *1. Tim.* 5. 10. a free and cheerful provision for their necessary refreshing, *Gen.* 18. 4, 5, 6.

with a careful furtherance and assistance of them in the work of God, and helping them to persevere in the same, *3. John* 6, 7, 8. *c* The advantage that accrues to such Hosts of the Christian Church, and its members, is great; for in the exercise of this Duty, *Abraham* and *Lot*, being Strangers, and waiting to entertain such, received Angels into their Tabernacle and House, *Gen.* 18. 2, 3. and had sweet discoveries of God in the *Messiah* made to them; were delivered by them from Judgment, as *Lot*, *Gen.* 19. 10, 15, 16, 17. And now the general Guard of Angels goeth along with the Saints, and are entertained in them who never come without a Blessing, they attending them in their way, defending them against evil Spirits and offensive ones and places were they are, though their Ministry be little observed or acknowledged as it ought, *chap.* 14. Not only Angels but Christ himself accompanieth his Pilgrim-Members, and is entertained, fed, comforted and lodged in and with them. *Matth.* 10. 40, 42. and 25. 34, 35, 36. And for this will he reward them in both Worlds.

3 Remember them *d* which are in bonds, as bound with them; and them which suffer adversity *e*, as being your selves also in the bondage.

*d* A further duty of the Subjects of Christ's Kingdom, is Sympathy with their Christian Brethren, to remember to pray for, visit and minister all necessary refreshment to those in Bonds, fettered, manacled and imprisoned for Christ's sake and the Gospel, being straitened for them, and partaking of their Bonds, bearing them with them, and seeking their deliverance out of them by all just means, *Matth.* 25. 36. *Ephes.* 6. 19, 20. *Col.* 4. 18. *2. Tim.* 1. 16, 17, 18. *e* Be mindful of those suffering any Evil for Christ's sake and the Gospel, Prosecuted, Oppressed, or Afflicted, who have not deserved any of this from Man, so as to carry it suitably to them in these conditions, *chap.* 11. 32, 37, 38. So feelingly, as if we were the Persons in their conditions; carefully knowing we are in Bodies capable and liable to the same, and are ignorant how soon it may be our own Case; conscientiously, as knowing we are Members in the same Body of Christ with them, and of them in particular, *1. Cor.* 12. 25, 26, 27.

4 Marriage *f* is honourable in all, and the bed *g* undefiled: But whore-mongers *h* and adulterers God will judge.

*f* The next Duty charged on the Subjects of Christ's Kingdom, is Chastity. The commendation of it is a Precept to it. Marriage is that state, which God instituted at the beginning, after the Creation of *Adam* and *Eve*, which was by his Law the making of them two to become one Flesh, *Gen.* 2. 24. confirmed by Christ, *Matth.* 19. 5. On this state God the fountain of all Honour hath stamped his own Name and excellence, and hath made it by an irrevocable Law, a glorious and honourable state. The connection is present, real, and necessary; God saith it, therefore it is so, and must be so; and this after God's institution in all its concomitants every where, and in all times; but especially in all persons in the Kingdom of Christ, true Christians of all sorts and degrees of what state or calling soever, qualified for and called to it, whether Magistrates, Ministers, or Church-Members; God by it preventing Sin, preserving holy and pure communion between the Married, propagating his Church, and accomplishing the number of his Chosen by it. *Psal.* 111. 3. *Mal.* 2. 15. *1. Cor.* 7. 9. *1. Thess.* 4. 3, 4. *1. Pet.* 3. 1. 7. *g* A good, moral use of the Marriage-Bed, the natural and lawful use of the Wife by the Husband, and of the Husband by the Wife, according to the Law of God, which is so far from being unclean, filthy and inconsistent with the Purity of Christ, as Papists, Apostates, from the Faith, assert, *1. Tim.* 4. 1, 2, 3, 4. that it is Holy, Pure and Chaste in it self, and a most excellent means of Preserving Chastity among the Subjects of Christ's Kingdom, *1. Thess.* 4. 4. *Titus* 2. 5. *1. Pet.* 3. 2. By this they are kept in their Bodies from being polluted or dishonoured by Fornication or Adultery: Marriage is thus honourable in all Husbands and Wives, of what degree or order soever whilst they are such; and must be undefiled in all, because their Bodies are the Members of Christ, and Temples of the Holy Ghost, *1. Cor.* 6. 15, 17, 18, 19, 20. *h* But God hates unclean societies of all Men and Women, but especially of Christians; and as he will certainly judge to, and inflict eternal Punishment upon all kind of unclean persons, so especially upon Whore-mongers and Adulterers who profess themselves Subjects of Christ's pure Kingdom, *2. Pet.* 2. 6. *Jude* v. 4, 7. *Rev.* 2. 21.

5 Let your conversation be *i* without covetousness; and be content *k* with such things as ye have: For he *l* hath said; \* I will never leave thee, nor forsake thee.

*l* Contentation with our state and condition is a fifth Duty charged on the Subjects of Christ's Kingdom, and this is expressed privately and positively, yet both Propositions

\* *John* 1. 5. *1. Chron.* 28. 20.

positions without a Verb, which is best supplied by an Imperative. *Ὁ τρέφει* strictly signifieth a turning, but here it sets out the motion or turning of a Man up and down in the Actions of this life, which in common speech is called Conversation; nor any motion of the Heart, nor turn of the Eye, nor action of any Member after Money or Riches with a sinful, inordinate love to them, or pursuit of them, forbidden. *Matth. 6. 25. 31. 1 Tim. 6. 9, 10. James. 4. 13. 1 John. 2. 15.* The studious endeavour and labour night and day, turning and winding every way, to be scraping together, and hording up worldly Wealth, and lading themselves with thick Clay, *Eccles. 4. 7, 8. Habak. 2. 6, 9.* must not be the case or condition of any Christian, *Ephes. 5. 3. 5. Col. 3. 5. 2 Pet. 2. 3. to 15.* But having an heart-acquiescence and Satisfaction with that portion or pittance of earthly things which God at present doth allot us, whether more or less, and not with that only which we may think enough to serve our turn, *Phil. 4. 11, 12. 1 Tim. 6. 8.* The reason enforcing it, is God's giving by Promise a special ingagement to provide for them. This God solemnly made to *Jacob, Gen. 28. 15.* then to *Israel, Deut. 31. 6, 8.* then to *Josua, chap. 1. 5.* and to all Believers as well as them; for God will not let any such see the miseries of his absence, but will vouchsafe to them his Presence, with all the Blessings which attend it, *Psal. 45. 1, 5. Isa. 14. 10.* and *43. 2.* and *63. 9.*

6 So *m* that we may boldly say, The Lord *n* is my helper, and *o* I will not fear what man shall do unto me.

*m* Upon the account of which promise of God all the true Subjects of Christ's Kingdom, together with the Apostle, may with an undaunted boldness of heart above all fears and doubtings, and with a daring confidence, professing that which they believe, nor staggering nor shrinking, nor being ashamed of their Faith, but openly owning it, to all the World, own *n* that the Lord in the infiniteness of his Power, Wisdom and Goodness, is a real, present universal and permanent help against all Trouble, and for all supplies in all cases, and all times, to every one of them. They may say as *Moses, Exod. 18. 4.* As *David, Psalm 27. 9.* and *40. 17.* and *55. 4, 11.* and *118. 6.* *o* And therefore Faith expelleth fearfulness of, and introduceth fearlessness of any Created Evils incident to a Believer; and of which Man may be an Instrument inflicting, *Psal. 45. 2, 3.* Implying in it an unshaken stedfastness of Mind, Judgment and Thoughts on God's help, a fixed frame of heart, without tumultuous Passions or perturbations, with an unmoveable resolution to keep close to God and his Word both in Word and Deed, amidst all oppositions and persecutions of Men for it.

*Remember p* them which *||* have the rule over you, who have spoken to you the word of God: whose *q* faith follow, considering *r* the end of their Conversation.

*p* Imitation of their Godly Ministers, is another Duty that Christ's Law chargeth on his Subjects, both here, and *v. 17.* Be mindful of your spiritual Guides and Rulers, firmly and constantly to retain their Excellencies in Memory, esteeming of them, and thanking God for them, which were sent to them and set over them by the Holy Ghost, who were guiding of them by Christ to God, and enjoyment of Eternal Life with him, which they did by preaching to them, and writing the Gospel of Christ for their edification, by the Inspiration of the Spirit. Some of which Guides were removed by Death, slain and martyred for the Truth of Jesus and ascended into Heaven, and others were alive among them; they were to remember all of them, but especially their Spiritual Fathers that had begotten them to God by the Gospel, *1 Cor. 4. 15. 2 Cor. 2. 17. 1 Tim. 5. 17.* and *2 Tim. 3. 14, 15, 16, 17. 1 Pet. 4. 11.* and *5. 2, 3.* *q* The best way of remembering such, is by imitating them, to believe the Doctrine which they taught and practised, and to be as stedfast in the Faith as were they, and holding it out to others, how eminent Believers they were? *1 Tim. 4. 12.* and *5. 11. 2 Tim. 2. 22.* *r* Such as their Doctrine was, such was their Life, conformable to Christ's. *1 Cor. 21. 1.* It was honest, upright, and blameless, much in Heaven. *2 Cor. 10. 3. Phil. 3. 20.* All their turnings and motions in the World, their very Life was hid with Christ in God; all agreeable to, as ordered by his Will, and such was the issue and egress of this life, which it is their concernment to review, they having by it an out-let from the remainders of Sin and Misery, which defile and oppress them, *Rev. 14. 13.* and a victory over the World and all its oppositions to them, sealing the Truth with their Blood, which they had preached and practised among them, and were more than Conquerors over all by Death, having an in-let into Life, and Peace, and eternal Glory in the Inheritance incorruptible, undefiled, and which fadeth not away, reserved for them in Heaven, *Rom. 8. 37. 2 Tim. 4. 8. 1 Pet. 1. 4.* and *3. 4.*

8 Jesus Christ *f* the same yesterday, and to *Rev. 1. 14.* day, and for ever.

*f* Though this hath no term of connection; yet it may be referred either to what precedeth or followeth it; for the Apostle is not here dropping Aphorisms, but pressing on the Subjects of Christ's Kingdom known Duties. It is here interposed as a weighty Reason of the Duty foregoing, to remember their Guides, imitate their Faith, and consider the end of their Conversation, for they taught, believed in, conversed with, and at last were perfected by Jesus Christ; so that they might be saved by him as their Guides were, there being no other way to Blessedness, but by Jesus Christ the same, &c. *John 14. 6.* Or a Reason enforcing what followeth, That since Jesus Christ is the same, as in his Person *so* in his Doctrines, Faith and Conversation which he enjoyeth on his Subjects, they should not be carried about with divers and strange Doctrines. Jesus Christ personal is immutable in his care and love to his mystical Body, and all the Members of it, throughout all Times and Ages; he never leaves nor forsakes them; so Christ Doctrinal in his Faith, Law, and Rule of Conversation, *Ephes. 4. 20, 21.* The pure, full, and intire Religion of Christ is unchangeable, being simply, indivisibly and constantly the same throughout all measures of time, *Matth. 5. 18. 2 Cor. 11. 3, 4. Gal. 1. 6, 7. Ephes. 4. 4, 5. 1 Pet. 1. 23, 25.*

9 \* Be *t* not carried about with divers and strange doctrines: For *u* it is a good thing, that *†* the heart be established with grace, *†* not with *†* meats, which have not *x* profited them that have been occupied therein.

*t* The Doctrine of Christ being immutable, it is but necessary to dehort his Subjects from deserting it, which the Apostle doth here; that they should not be wheeling or whirling about with an unstable and inconstant motion of Judgment, Faith and Practise about such Humane Doctrines, which are vain Rules to lead to God, such as are different in Nature from Christ, one and the same Rule, and those very numerous and various, strange and untrue, taught by false Apostles and Teachers, taken out of *Gentilism* and *Judaism*, and added to the Gospel by them, as necessary, together with Christ to Justification and Salvation, *Matth. 15. 9. 2 Cor. 11. 3. Ephes. 4. 14. 2 Thess. 2. 10, 12. 1 Tim. 4. 1, 2, 3. 2 Tim. 4. 3, 4. 2 Pet. 2. 1, 18, 19. Jude v. 12.* *u* For the goodness of heart-establishment unto God, is no less than full and compleat Salvation of the Soul, *1 Cor. 15. 58. 2 Pet. 2. 17, 18.* And this is only wrought by Grace, the free-love of God put out in Christ, for regeneration and preservation of Souls unto Life Eternal, carried in the simple Doctrine of Christ, which is always the same, *2 Thess. 2. 15, 17.* and *1 Pet. 5. 10.* *w* Doctrines of Meats and Ceremonies, which are divers, and strange from Christ's, cannot make the Heart agreeable to God, but only distract and divide it from him, for whatsoever is not in and from Christ, is strange to God, and abhorred by him, *Gal. 5. 2. Col. 2. 18, 19, 23. 2 Tim. 2. 16. James 1. 8.* *x* Those who did converse in these various and strange Doctrines, professing and constantly practising them, observed Times and Meats, and Ceremonies, have not been profited by them, for being carnal and earthly, they could not justify them as to their state God-ward, nor could they renew or sanctify their Souls, nor yield any advantage to their Spiritual Life, and being perishing, could not profit to the attaining of Eternal Life, *Rom. 14. 17, 18.* compare *1 Cor. 6. 13.*

10 We *y* have an Altar, whereof they have no right to eat, *z* which serve the tabernacle.

*y* These strange Doctrines are not only unprofitable, but *perilous* to Christians, since they dis-interest all that entertain them, as to any participation of Christ; since his Subjects adhering to his simple and immutable Doctrine, having a right and just claim to, and an actual use of Christ as their Altar, in opposition to the Mosaical; and from whom they have Altar-sustenance for their Souls, in opposition to the Jewish Meats, while they attend on him; all the quickening benefits issuing from the Sacrifice of his Humane Nature on the Altar of his God-head, as Reconciliation and Adoption to God, Justification of our Persons, Renovation of our Nature, growth in Grace, and perseverance therein, to the perfecting of it in Glory, *John 6. 55, 56, 57. 1 Cor. 9. 13.* and *10. 16, 17, 18.* We have Altar-Sanctification of our Persons and Offerings in our access to God from him, *v. 15. Matth. 23. 19. Ephes. 5. 20. Col. 3. 17.* So as all is accepted with the Father, we have Altar-Protection and Salvation, keeping us who attend on him unto the Revelation of God in Glory, *Exod. 21. 14. Rev. 6. 9, 11.* This is Altar-individuation to all Christians; God had but one Altar under the Law, and he prohibited all others; and complained of, and threatened the increase of them, *Exod. 20. 24, 25, 26.* and *27. 1, 2. 2 Chron. 4. 1. Hof. 8. 11.* and *10. 1* This one Altar did type out that true one of Christ, by which only Sinners can come to God, and find acceptance. *z* Of this Altar-Privileges, all Jews or Judaizing Christians who adhered to the Mosaical Administration



on of the Covenant in Meats and Ceremonies, have no lawful Right, or *Title to partake*; They cannot have this Honour while they cleave to them, because they thereby deny this Altar, reject the Son of God, and are in it rejected by him.

\*Exod. 29. 14.  
Lev. 4. 11, 12.  
Num. 19. 3.

11 \* For the bodies *a* of those Beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

*a* The illustration of the Legal and Gospel-Altar-Service is added as a typical Proof of the foregoing Reason; for annexing it to it, that the *Jews* and *Judaizing Christians* had no right to eat of the *Christian-Altar*. For a Law of their own excludes them from it, which is written, *Lev. 6. 30.* and *16. 27. That the Bodies of those living Creatures*, which were yearly sacrificed, as a Sin-Offering for Priests and People, both of the Bull and the He-goat with their Skins, &c. were burnt wholly without the Camp; so as neither the Priests, nor any of the People had any part of this Bull or Goat allowed them to eat, having no right to it by the Law of God, which otherwise ordered it. This is the literal Sense, yet the use of it is *anagogical*, leading us to higher things, as that the High-Priest signified Christ, God-Man, the Altar his Godhead, the Sanctuary Heaven it self, the Sacrifice his Human Nature, the true Sin-Offering, of which neither Priest, nor People serving the Tabernacle, ought to eat.

12 Wherefore *b* Jesus also, that he might sanctify the people with his own blood, \* suffered without the gate.

\* John 19. 17.

*b* Because that Sacrifice for Sin was burnt without the Camp, therefore Jesus to fulfil the Type, suffered without the Gate: And as they might not eat of that Expiatory Sacrifice, so neither of this. Jesus, therefore, to fulfil this Type, suffered without the Gates of *Jerusalem* upon Mount *Calvary*, where Skulls and Bones of cursed Creatures were scattered. As the Expiatory Sacrifices were burnt without the Camp, when *Israel* was tabernacling within it; without the Gates, when *Israel* dwelt in Cities. As the High-Priest carried the Expiatory Blood into the Holiest of all, on the Day of Atonement; so Christ with his own Blood entered the Holiest in Heaven, and by it obtained Pardon of Sin, Peace of Conscience, and renewing by the Holy Ghost, for all People who repent, believe, and will come unto God by him. Therefore those who will still judaize, have no right to eat of his Sacrifice, no more than of the Expiatory one, which was wholly burnt; so that they were not to be justified by Meats and Ceremonies, but by the Blood of Christ alone, the Truth of all the Sacrifices. *Rom. 3. 25.* and *5. 9. John 1. 29.*

13 Let *c* us go forth therefore unto him without the camp, bearing his reproach.

*c* Therefore shews this to be a necessary Duty, inferred from the former Privilege, That since we have such an Altar and Sacrifice as *Jesus*, sanctifying us by his own Blood, which he entered with to God, when he suffered without the Gate; we ought, and must go forth (from *Tabernacle-Service*, consisting of Meats and Ceremonies, from *Judaism*, in all its parts abolished, and all erroneous Doctrines, how numerous and strange soever, and all worldly things) unto *Jesus*, who was cursed for us, that we might be blessed, *Gal. 3. 13.* in Faith and Love, not ashamed of, but glorying in his Sufferings, and following, and imitating of him, patiently and boldly bearing Mockings, Revilings, Scourgings, Crycifyings, and all other Persecutions, which are parts of his Cross, for his sake, *ch. 11. 9. Rom. 6. 5, 6. 1 Cor. 1. 30. Gal. 2. 20. Phil. 3. 8, 9, 10.* making him in all, our Example, *1 Pet. 2. 21.* and *4. 12, to 19.*

\* Mich. 2. 10.

14. \* For here have we *d* no continuing city but we seek one to come.

*d* This is an Inforcement of the fore-going Duty, as the Particle, *for*, cleareth, that they have no reason to be discouraged from going forth from *Judaism*, and those erroneous Doctrines, and the World to him, though it should cost them their Lives for it. For at the best, this World is not a place fit for us, nor can our state in it be desirable, since it is imperfect, fleeting, and vanishing; and we must die out of it, we may well then go forth, and die with him, and for him. And we have reason to go forth and suffer with him, since it will instantly bring us to that heavenly City, which we profess that we only live to fit our selves for, and then to enter in, and possess it, *ch. 11. 10, 16.* and *12. 22. Phil. 3. 20, 21.*

Gr. confessing  
20.

15. By him therefore *e* let us offer the sacrifice of praise to God continually, that is, the fruit of our Lips, giving thanks to his name.

*e* Therefore, introducing this Duty, shews it not only to issue from the former Privilege of having *Christ our Altar and Sacrifice*, therefore we should use him, and sacrifice by him: and it is inferred as anticipating an Objection of these *Hebrews*, That if the *Tabernacle-Service* ceased, then they should have no Sacrifice to offer unto God; yea, saith the Apostle, Let us offer; which is not Hard-work, but Heart-work, by a

Spirit of Faith on this Altar, the Sacrifice of Praise, *1 Pet. 2. 5.* such as God requireth and accepts above all the Sacrifices of Beasts, &c. *Psal. 50. 23.* Praise for the Grace-Privilege and Honour of being *Dwellers of his City*, and of being brought home to it by suffering, *Col. 1. 11, 12.* And this always throughout our Life to the God that is the Author and Distributer of all these Blessings to us. *f* This Sacrifice of Praise the Spirit interprets to be the Fruit of our Lips, which the Prophet saith, *Calves of the Lips*, in *Hosea 14. 2.* By both these must Sytechdochically be understood the Spirit and Heart guiding the whole Man in this matter, *Rom. 12. 1.* confessing that all it is capable of rendering, is due from it to God, even all of Love, Praise, Thanksgiving, Honour, for its Redemption through *Jesus Christ*, whether continually expressed either by Lip or Life, as *Psal. 50. 23. 1 Cor. 6. 20. Ephes. 5. 20. Phil. 4. 6, 7. Col. 3. 17. 1 Thess. 5. 17, 18.*

16 But *g* to do good, and to communicate forget not, for *h* with \* such sacrifices God is well pleased.

\* 2 Cor. 9. 12.  
Phil. 4. 12.

*g* The last Duty which Christ's Sufferings without the Gate for his Subjects obligeth them to, is *Liberality and Beneficence* to others. In which explicitly is denied any Carelessness of Mind, Aversion of Affection, or Omission of the Duty; in which is implicitly enjoined, Inclination to, Retention in Memory of, and constant Practice of Beneficence and Liberality, both as to spiritual and temporal Good, vigorously and cheerfully edifying the Souls, and cherishing the Bodies of all necessitous ones, but especially of their poor Brethren of the Household of Faith, *Gal. 6. 10. 1 Joh. 3. 17.* glorifying God by obeying his Law and Rule about it, *Matth. 6. 1, to 5. Ephes. 6. 5, to 9.* *h* Such doing of Good, and communicating to the Necessities of poor Saints, are part of our Evangelical Sacrifices, which God requireth of us, instead of the numerous Legal ones, and are attending on, concomitant with, and sanctified, the one true Sacrifice of Christ; and being duly terminated on him according to his Law, they are highly pleasing, and acceptable to God, yea sometimes above other Sacrifices, and holy Things given to him, and which, as he commands, he will at present greatly reward with temporal and spiritual Blessings, and with everlasting Riches and Glory in Heaven, *Prov. 19. 17. Micah 6. 5, 7, 8. Matth. 9. 13.* and *25. 34, to 40. 2 Cor. 9. 12.*

17 \* Obey them that have the rule over you and submit your selves: For *k* they watch for your souls, as they that must give account: That they *l* may do it with joy, and not with grief: For that *m* is unprofitable for you.

\* Phil. 2. 29.  
1 Thess. 5. 12.  
1 Tim. 5. 17.  
Or, guide.  
† Ezek. 3. 17.  
and 33. 2, 7.

*i* The farther Duty required by Christ from the Subjects of his Kingdom, is their due Demeanour to their present Pastors, and Church-guides, or Rulers. He chargeth them to esteem and account of them, as they are, and he hath constituted them in his Church, to attend on their Ministry and Teaching, yielding full obedience of Faith to the Doctrine which they delivered from Christ, and to be subject to the Power and Authority Christ hath given them over them for their Edification, and not for Destruction; and that they imitate them in their believing and holy Conversation, *Acts 20. 18.* And this, as to all of them, set over them by the Holy Ghost, whether ordinary, or extraordinary Apostles, Evangelists, Elders, Pastors, Teachers, doing all as commissioned by Christ, and in his Name exercising their Power and Authority, according to his express written Law about it, *Ephes. 4. 11, 12.* knowing who receiveth, or despiseth them, dealeth so with Christ, and God, who sent them, *Mat. 10. 40. Luke 10. 16.* *k* Good reason they have to perform this Duty, because of their concern in, and care for their Souls. How great, by Christ's Law, are the night Watchings, and Day-Cares and Tears, Studies, Exhortations, Reproofs, Comfortings, their Preachings, and Prayers with Tears, and strong Cries to God for their Souls? Will you pay Duty to those, who watch to preserve and protect your natural Life, and not unto those Spiritual Watchers, and God's Charge given to them, *Acts. 20. 28, to 32. 2 Tim. 4. 5. Rev. 3. 2, 3.* And God will exact an Account of them for your Souls; and they must render it at a dear Rate, *Ezek. 3. 17, to 22.* and *32. 7, 9.* It is at their Peril, if they are Faithless and neglect their Duty, and your Souls miscarry, *Matth. 18. 23.* and *25. 14, 30.* *l* That they may do not only their Work cheerfully and comfortably among you, but that they may give up their Account joyfully about you to God, when they have brought you home to him, *1 Thess. 2. 19, 20.* and which will be an Eternal Comfort unto you, *2 Thess. 1. 7, 10.* If you be disobedient to them, though they will have their Reward for their Fidelity from their Lord, yet with what Sighs, Tears, Groans, Sorrow and Heaviness of Heart, must they see their Labours, and your Souls lost, and to charge you before God with it? *Cor. 3. 15, 16.* and *12. 21.* *m* And what Damage will both your Disobedience to the Word of God and them, and their account of it to God, bring on your selves? Will it then quit the cost to find your Punishment more intolerable, than that of *Sodom and Gomorrah*, *Matth. 10. 15.* and *11. 22, 24.* when he

he will give you your Portion with Hypocrites, *Math. 24. 51.* and punish you with everlasting Destruction? *2 Theff. 1. 7, 8, 9.*

18 Pray *n* for us : For we *o* trust we have a good Conscience, in all things willing to live honestly.

*n* The closing Duty becoming the Subjects of the Kingdom of Christ, is *Prayer*, upon some special accounts, *v. 18, 19.* that they would with their renewed Souls, influenced and assisted by the Spirit of Grace and Supplication, pour forth their Desires to God with Faith, Fervency, and Importunity for his vouchsafing to the Apostle himself, for their spiritual Guides and Rulers, that the things they need, and God hath promised to them, as to their successful Course of their Ministry, may be bestowed on them, which the Spirit specifieth elsewhere, *2 Cor. 3. 5, 6. Ephes. 6. 18, 19, 20. Col. 4. 3, 4. 2 Theff. 3. 1, 2.* *o* He urgeth this on them, for that he was a fit Subject to be prayed for, whatever any might accuse, or charge him for rejecting *Judas* out of Singularity, Prejudice, or some evil Design ; he assures them from the Spirit of God, that he had a rightly informed Conscience, by God's Word, and which testified his Innocency and Sincerity, and which did dictate and influence him to be communicating and promoting with all, and to all the Truth of the Gospel ; and that his own Life and Conversation in the World was agreeable to the Gospel-rule, in all Godliness and Honestly, *Affs 23. 1. and 24. 14. comp. 1 Cor. 4. 4. 2 Cor. 1. 12.*

19 But I beseech you the rather *p* to do this, that I may be restored to you the sooner.

*p* He is the more urging, and pressing them to the Exercise of this Duty more fervently, instantly, and abundantly, at this time, that they might prevail with God to remove Hindrances, by his Enemies freeing him from his Chain and Restraint at *Rome*, and to speed his Liberty for a Return to them, that it might be in the fulness of the Blessing of the Gospel. So the Church prayed for *Peter*, and prevailed, *Affs 12. 12.* and he had hopes, that God would hear them for him also, *Philemon, v. 22.*

20 Now *q* the God of peace that brought again from the dead our Lord Jesus \*, that great shepherd of the sheep \*, † through the blood of the everlasting || covenant.

*q* As the Apostle desires the Churches Prayers for himself, so he poureth out his for them ; with the which he introduceth the Conclusion of this Epistle, *v. 20, 21.* Now God the Father, the God and Author of Peace, and Reconciliation of Sinners to himself, the Propagator, as Lover of Peace among all the Subjects of his Kingdom, the Dispenser of the Fulness of Good, Blessing, and Happiness, *Rom. 15. 3. Phil. 4. 9. 1 Theff. 5. 23.* who gloriously manifested his Power by the Resurrection of our Lord Jesus from the Dead, *Ephes. 1. 19, 20. Rom. 1. 4.* \* who is the great Shepherd of his Sheep, exalted to this Office, because he poured out his Blood a Sacrifice for Sins, to purchase them, justify and sanctifie them a peculiar Flock for himself, according to the Covenant of Grace, that God made with them, and in him with, and for Sinners, who should repent and believe in him, *John 10. 9, to 30. 1 Cor. 6. 11. Phil. 2. 7, 10. Tit. 2. 14. 1 Pet. 1. 18, 19.* and to perfect them with himself above, *1 Pet. 5. 4.* by the same Power wherewith he was raised, perfect you, *Eccl. Ephes. 1. 19.*

21 \* Make you *r* perfect in every good work to do his will, || working *s* in you that which is well-pleasing in his sight, through Jesus Christ ; to whom *t* be glory for ever and ever. Amen.

*r* May this God dispose, incline, and fit you for, may he finish and perfect in you Grace to perform all the fore-mentioned Duties, and every other good Work, which he enjoyneth on you towards God, one another, and all Men, *2 Cor. 13. 9. Ephes. 4. 12. Tit. 3. 14. 1 Pet. 4. 2. and 5. 10.* according to his written Will and Law, *Ephes. 2. 10.* *s* Working in you by his Spirit continually, that all these good Works may satisfy his Expectation, be a sweet Savour in his Nostrils, and so pleasing in his Sight, that his Soul may delight in them, *Phil. 2. 13. Col. 1. 9, 10.* that God's Good-will may return unto them, and he may reward them according to their Works, *ch. 11. 5, 6.* while all is rendred by Jesus Christ, sprinkled with his Blood, and

perfumed with Incense, *ch. 10. 19, to 23.* As they are to have all done through Christ, so through his Merit and Intercession the Apostle begs all this from the Father for them. *t* To this God the Father in the Son, and by the Spirit working all this Good in them, and for them, be really, truly, heartily, and perpetually, throughout all Ages, ascribed the Honour and Glory due to him for the glorious Manifestation of his Perfections in them, *Ephes. 3. 21. Phil. 4. 20. 2 Pet. 3. 18. Rev. 4. 11. and 5. 13.* The firm Seal of this, from his believing Heart, is his Amen, longing for the Addition of God's Amen, so be it in Heaven, to his on Earth.

22 And *u* I beseech you, brethren, suffer the word of exhortation ; for I have written a letter to you in few words.

*u* The Apostle now drawing to a close, desires them candidly to accept his Epistle ; that, considering their Relation to him as Christians, and Hebrews, he doth affectionately entreat them, that they would fully receive, entertain, and hold fast, as well as bear with, or suffer, all the Doctrine, Reproof, Exhortation, and Consolation, even his whole Discourse to them in this Epistle, which the Word implies. He had so comprised, summed up, and delivered the Revelation of the Doctrine of Christ, testified by Moses and the Prophets, in a very few Words, and sent them kindly and affectionately, in the Form of an Epistle or Letter to them, that it might not be burdensom, either for its matter or length : Tho how weary are most professing Christians of the shortest Heavenly Discourse ?

23 Know ye *w* that our brother Timothy is set at liberty ; with whom, if he come shortly I will see you.

*w* He acquaints them with the good News of his dismissing Timothy to them, to acquaint them how it fared with him, as he dismissed, and sent *Tychicus* to the *Colossians*, *Colos. 4. 7, 8.* *Epaphroditus* to the *Philippians*, *Phil. 2. 25, 28.* as he intended to have sent Timothy with them, *v. 19, 23, 24.* but he stopt him to see the issue of his Appearance before *Nero Caesar* ; which being over, he dispatcheth him with an Account of it to these Hebrews, and the rest of the Churches, and signifieth his purpose, That if he quickly returns from them again, then he would visit them together with him. That the word ἀπολυμνωσιν<sup>o</sup> noteth, or signifieth the dismissal of a Person about Business, is seen, *Affs 13. 3.* To which Interpretation the Subscription of the Epistle inclines ; and the Scripture is silent of any Troubles or Restraint of Timothy at all, *Phil. 2. 19, 20.*

24 Salure *x* all them that have the rule over you, and all the saints. They of Italy salute you.

*x* He sends his Salutations, which were good Wishes and Prayers for the Peace, Prosperity, Health and Happiness of their Souls and Bodies, and success in all their Concernments, first unto their excellent Guides and Rulers, *v. 7. 17.* that they may prosper and succeed in their Work among the Saints ; and then unto the Saints themselves conveying the Gospel-peace, according to Christ's Command, *Matth. 10. 12. Luke 10. 5.* Which Saints were all those Hebrews dispersed in several places, and their convening, and maintaining Church-Society ; and to whose Hand the Epistle first came, they were to receive the Salutations themselves, and transmit them to others, with his own he transmits the Salutations of all that part of the Church of Christ, which was in Italy, to them. Which Salutations, tho commonly abused, yet are of great weight and worth where communicated, and received by the Churches, in which the Holy Spirit abideth.

25 Grace be with you all. Amen.

He closeth all with his wonted gracious Valediction, wherewith he shutteth up all his Epistles, as he testifieth, *2 Theff. 3. 17, 18.* He, like an Apostle influenced by the Divine Spirit, admiring Grace, vouchsafed to himself, and heartily, and fervently wishing it down upon all, to whom he writeth, even all the spiritual Fruits of God's Grace and Love in Jesus Christ, from Election to Salvation. And he sealeth up his Desire, Prayer, and Declaration of this, upon them all, who were the true Subjects of it, with his Amen. Even so let the whole Earth be filled with the Glory of thy Grace, O Trinity of Relations in Unity of Essence, from henceforth and for ever. Amen.

Written to the Hebrews from Italy, by Timothy.



# The general EPISTLE OF JAMES.

## The ARGUMENT.

**T**HAT the Authority of this Epistle hath been questioned by some anciently, appears plainly by Eusebius and Jerom, who speak suspiciously of it; and that it hath been denied by some more lately, is no less clear (to say nothing of Cajetan and Erasmus) in Luther, who, (tho in his after-writings he was more modest) at first spoke slightly of it; and some of his more early Followers went of his Mind. But as for the Ancients, (admitting the two fore-mentioned Authors, writ their own Sense, and not as some think, and their words cited by Brochmand, and others, may well import, the Opinion of other Men) why should not this Epistle, being unquestionably received by most of the Fathers, and Primitive Christians before Eusebius or Jerom were born and many Councils, be more effectual to prove its being Canonical, than the Doubts of a few to persuade us to the contrary? What do we find in it disagreeable to the Doctrine of the Gospel, unbecoming the Style of an Apostle, or the Holy Ghost's enditing? Hath it not the same Majesty, Purity, Spirituality, Efficacy and Power on Men's Consciences that other Scriptures have? To Cajetan and Erasmus we oppose the Universality, not only of Protestants, but of Papists themselves; and to Luther all the modern Lutherians, who now generally receive it. That which drew Luther himself to reject it (to speak a little of that, as being of weight) was, partly the seeming difference between James and Paul in the Point of Justification, which will be spoken to in the second Chapter; and partly his speaking nothing (tho he wrote to Christians) of the Death, or Merits, or Resurrection of Christ, &c. Whereas, indeed, tho he is more sparing in handling of Evangelical Doctrines, yet several he toucheth upon; what doth he mean but the Gospel of Christ by the engrafted Word, chap. 1. 21. and Law of Liberty, v. 25. And who doth he understand by the Judge, chap. 5. 9. but Christ; and whose coming doth he speak of, v. 7. but Christ? And how expressly doth he mention the Faith of our Lord Jesus Christ, ch. 2. 1? But the truth is, the Persons for whom this Epistle seems designed, and the Scope of the Writer call for such a way of writing, as here we have. He bends himself mainly against a licentious, sensual sort of Professors, who boasted of the name of Faith, but wanted the Thing, and (being rather Libertines than Saints) blemished the Christian Profession with unsuitable Practice. These he takes upon him to correct, and evinceth their Faith and Religion (being barren of good Works) to be vain. It was not therefore necessary he should so largely insist upon the Doctrine of Faith, when his chief design was to reform Manners. Paul having many times to do with Men of Pharisaical Spirits, or such as were difficultly weaned from Judaism, and an Opinion of Self-righteousness, makes it his Business to settle the Doctrine of Grace, and Justification by Faith. And why may not James, having to do with those, who, (probably, and as Austin thinks, misunderstanding Paul) abused the Doctrine of Grace, and turned it into an Occasion of Licentiousness, be allowed to tax that abuse, and insist the more fully on matters of Practice, and press them to live up to their Faith, and bring forth Fruits answerable to that holy Truth they had received? Remedies must be suited to Diseases: There is as little need to urge a Solistatian to rely on Grace of which he already presumes, as to persuade a Pharisee of the necessity of good Works, upon which of himself he lays but too much stress.

But as the Authority of this Epistle hath been questioned formerly, tho with little reason, so the Penman of it is still doubted of, perhaps with more: However, this Question is less material, we need not be over-sollicitous to know what Amanuensis the Spirit of God made use of in penning it, so long as we find the Impress of God upon it. It is certain, that this James was not the Son of Zebedee, whom Herod had beheaded (if Chronology fail not) before the writing of this Epistle, Acts 12. 1. It is not certain, that there were three James's, two of them Apostles, and the third (called Oblias, and James the Just) one of the Seventy Disciples; the Scripture mentioning but two, one the Son of Zebedee, the other of Alphaeus, called the Brother of the Lord, Gal. 1. 19. as being of kin to his Family, and said to be a Pillar, Gal. 2. 9. and joyned with Peter and John. And though some have thought that James there mentioned, to have been the third James called Oblias, and one of the Seventy; yet it is more probable, that he was indeed no other than the Son of Alphaeus, and one of the Twelve: Nor is it likely, that one of the Disciples should be numbred, as one of the three Pillars, and therein preferred above so many Apostles. This James, therefore, upon the whole, I take to be the Pen-man of this Epistle; and his not calling himself an Apostle, need not be objected against his being so, when he doth no more in omitting it, than Paul doth in four of his Epistles, viz. to the Philippians, both to the Thessalonians, and that to Philemon.

Why this Epistle is called General, is much questioned, and a satisfactory Reason not easily given. Some think, because it is not ascribed to any particular Church, or Person, as Paul's are. But then why are the two latter Epistles of John reckoned among the Catholick, or general ones, tho directed to par-

particular Persons, and that to the Hebrews not counted among them, tho it have no such particular Inscription? Others think, that this, and the six other were called Catholick, upon their Catholick, or general Reception, and Approbation among the Churches, in opposition to the Epistles of Barnabas, Ignatius, Clemens, &c. which never were received as any part of the Canon. These are the best Reasons of this Title I meet with; which is the more probable, let the Reader judge.

The matter of this Epistle is, in a manner, wholly practical, but very various; tho chiefly, either corrective of the Vices and Abuses, which had crept into the Conversation of Professors; or Monitory and Hortatory, partly to awaken the Drowsie among them out of their Stupidness and Security, and stir them up to the practice of their neglected Duty, (to which he points them particularly, by minding them of approaching Judgment) and partly to persuade sincere and humble Believers to Patience under Tribulations and Oppressions, by propounding unto them suitable Encouragements for their Support and Consolation in such a Condition. Many excellent and useful Truths are promiscuously laid down throughout the whole, which cannot easily be reduced to any certain Method, but will be severally spoken to in the respective places where they occur.

CHAP. I.

**J**AMES *a* a servant *b* of God and of the Lord Jesus Christ *c*, to the twelve tribes which are *\* scattered abroad d*, greeting *e*.

*a* The Son of Alphaeus and Brother of Jude, called likewise the Brother of the Lord, *Gal. 1. 19.* *b* not only by Creation, as all the Creatures are, *Psalm 119. 91.* or by Redemption, as all Believers are, but by special Commission in the Office of an Apostle; See *Gal. 1. 10. Phil. 1. 1.* and *2 Pet. 1. 1.* compare likewise, *Rom. 1. 9.* *c* The Members of this clause may be taken, either jointly, and then the Conjunction, *and*, hath the power only of an Explicative, *q. d.* the Servant of God, even the Lord Jesus Christ, as *Tit. 2. 11.* and the Sense must be, the Servant of Jesus Christ, who is God: Or, separately (which our Translation seems to favour) to let his Countrymen know, that in serving Christ, he served the God of his Fathers; and by the Authority both of God, and of Christ, wrote this to them. *d* Being one of the Apostles of the Circumcision, *Gal. 2. 9.* he writes to all his believing Countrymen wherever dispersed, as they were upon several Occasions, and at several times, into divers Countries, *Acts 2. 9, 10, 11.* *e* A Salutation usual, not only among the Heathen, but the Jews, *Matth. 26. 49.* and *27. 29.* and used by the Christians, *Acts 15. 23.* It seems to answer to the Hebrew Salutation, *Peace*, which was comprehensive of all Happiness; and so is this here to be understood.

**2** My brethren *f*, *\* count g* it all *b joy* when ye fall *i* into divers temptations *k*.

*f* Both as being of the same Nation, and the same Religion; so he calls them, that the kindness of his Compellation might sweeten his Exhortations. *g* Esteem it so by a spiritual Judgment, tho the flesh judge otherwise. *h* Matter of the chiefest Joy, *viz.* spiritual. So *all* is taken, *1 Tim. 1. 15.* *i* When you are so beset, and circumvented by them, that there is no escaping them, but they come upon you, though by the Direction of God's Providence, yet not by your own seeking. *k* So he calls afflictions from God's end in them, which is to try and discover what is in Men, and whether they will cleave to him, or not. The Jews were hated by other Nations, and the Christian Jews even by their own, and therefore were exposed to divers Afflictions, and of divers kinds, *1 Pet. 1. 6.*

**3** *\* Knowing this l*, that the trying *m* of your faith *n* worketh patience *o*.

*l* Considering. *m* The reason why he called Afflictions, Temptations, as well as why Believers should count it all Joy to fall into them, *viz.* because they are Trials of their Faith, and such Trials as tend to Approbation, as the word (different from that in the former Verse) imports. *n* Both of the Truth of the Grace it self, and of your Constancy in the Profession of it. *o* Not of it self, but as a means in the Hand of God, made effectual to that end. *Obj. Rom. 5. 3.* it is said, *Tribulation worketh Patience, and Patience Experience, or Trial*; whereas here it is said, that Trial works Patience. *Ans.* The words used here, and *Rom. 5.* are different; here it is *doximev*, which signifies actively, the trying it self, and this works Patience; there it is *doximev*, which is taken passively for the Experiment following upon the Trial; or, as we read it, the Experience, *viz.* of our Sincerity, as well as of God's Consolation, which may well be the Effect of Patience wrought by, and under Trials. And so both are true, that Tribulation, as *Paul* speaks, and Trial, as *James*, work Patience, and Patience not a further Trial, but rather Discovery, or Experiment, or Approbation of what we are, which appears by nothing more, than by patience under Sufferings.

**4** But let patience have *her* perfect work *p*, that ye may be perfect and entire *q*, wanting nothing *r*.

*p* *i. e.* Effect, *q. d.* let it have its full Efficacy in you, both in making you absolutely subject to God's Will, and constant to the end under all your Sufferings. *q* That you may grow perfect in this Grace, as well as in others, and have

the Image of Christ (to whom ye are to be conformed) completed in you. *r* Either not failing, not fainting in Trials, or not defective in any thing which is a needful part of Christianity.

**5** *\* If s* any of you lack wisdom *t*, *† let him ask* of God *u*, that giveth to all men *x* liberally *y*, and upbraideth not *z*, and *|| it shall be given him a*.

*s* *If*, doth not imply a Doubt, but supposeth something which they themselves would grant; *viz.* That they did lack Wisdom, either in whole, or in part. It is, as if he had said, Since, or seeing ye lack, &c. See the like, *Mal. 1. 6.* *t* Though this hold of true Wisdom taken more generally, yet Wisdom here is to be restrained, according to the Circumstances of the Text, and taken for Wisdom or Skill to bear Afflictions, so as to rejoice in them. *u* By believing, fervent Prayer. *x* Either to all sorts of Men, Jew, or Gentile, bond or free, &c. or to all that so ask, as appears by the next Verse. *y* Or, simply, *Rom. 12. 8.* *i. e.* with an open, free, large Heart, in opposition to the contracted, narrow Spirits of covetous Misers. Our Translation renders it well liberally; and so the word is used, *2 Cor. 8. 2.* and *9. 13.* *z* Doth not twit them with their Importunity, or Frequency in asking (as Men often do) however he may upbraid them with their Unthankfulness for, or abuse of what they have received. *a* *Matth. 7. 7, 8.* *John 15. 23.* The Promise is here added to encourage Faith in asking.

**6** But let him ask in faith *b*, nothing wavering *c*: For he that wavereth, is like a wave of the sea, driven with the wind, and tossed *d*.

*b* With confidence of God's hearing, grounded on the Divine Attributes and Promises, *Mark 11. 24.* and *1 John 5. 14.* *c* Either not disputing God's Power or Promise; or rather, not doubting, not staggering through Unbelief, *Rom. 4. 20.* where the same Greek word is used: So *Acts 10. 20.* nothing doubting; and *Mark 11. 23.* where it is opposed to believing. *d* This notes either the Emptiness and Unprofitableness of faithless Prayer, when Men's Minds are thus at uncertainties, tossed to and fro; the Confidence they sometimes seem to have, like Waves, falls down and fails, and their Prayers come to nothing: Or, the Disquiet, and Torment, Distrust works in the Minds of such Waverers, which are never settled, till Faith come and fix them, *Isa. 57. 20.*

**7** For let not that man *e* think *f* that he shall receive any thing *g* of the Lord.

*e* He that wavers, in opposition to him that asks in Faith: all doubting doth not hinder the hearing of Prayer, but that which excludes Faith, *Mark 9. 23, 24.* *f* Vainly conceit, or persuade himself. *g* Even the least Mercy, much less the Wisdom mentioned.

**8** A double minded man *h* is unstable *i* in all his ways *k*.

*h* Either, 1. an Hypocrite, who is said to have a double Heart, *Psalms 12. 2.* Or, 2ly. rather he that is of a doubtful Mind, wavering, and fluctuating with contrary Motions, sometimes of one Mind, sometimes of another; sometimes hoping, sometimes desponding. *i* Either unconstant, without any fixedness, or consistency of Spirit; as ready to depart from God, as to cleave to him; or unquiet, troubled, full of inward Tumults, *k* By an Hebraism, Ways, for Counsels, Purposes, Actions, &c.

**9** Let the brother *l* of low degree *m* *† rejoice †* Or, *glory*, in that he is exalted *k*.

*l. i. e.* The Believer, (for to such he writes) all Believers, or Saints, being Brethren in Christ, *1 Cor. 15. 20.* and *1 Thess. 5. 26.* and *1 Tim. 6. 2.* *m* The Greek word signifies both lowliness of Mind, and lowness of Condition (as the Hebrew word doth, to which it answers) but here is to be understood of the latter (as *Luke 1. 48.*) but especially of such a low estate, as a Man is brought into for Christ's sake and the Gospel's. *n* Either exalted to be a Brother, a Member of Christ, a Child of God, and Heir of Glory, which is the greatest Preferment, or exalted to the Honour of suffering for Christ. See *Acts 5. 41.* *Rom. 5. 3.*



10 But the rich *o* in that he is made low *p*, because *\** as the flower of the grafs he shall pass away *q*.

*\* Job. 14. 2. Pſal. 103. 15. Iſa. 40. 6. 1 Cor. 7. 31. 1 Pet. 1. 24. 1 Joh. 2. 17.*  
*o* *Viz.* Brother, he that is in an high, honourable, or plentiful Condition in the World. *p* Supply from the former Verſe, let him *rejoyce* in that he is made low; not as to his outward ſtate (for he is ſuppoſed to be rich ſtill) but his inward Diſpoſition and frame of Mind, God having given him a lowly Heart in an high Condition, and thereby prepared him for the Croſs, tho as yet he be not under it. *q* The Reaſon why the rich Brother ſhould be humble in his greateſt Abundance, *viz.* becauſe of the uncertainty of his enjoying what at preſent he poſſeſſeth; he is neither ſecure of his Life, nor his Wealth; he, and his Enjoyments paſs away, and his Pomp vaniſheth as eaſily as the Flower of the Graſs, which fades as ſoon as it flouriſheth.

11 For the ſun is *no ſooner* riſen with a burning heat *r*, but it withereth the grafs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways *t*.

*r* Or, the ſcorching Eaſt-wind, which in thoſe Countries was now to riſe with the Sun, *Jon. 4. 8.* *s* Either *ſhall* is here put for *may*, the Future Tenſe for the Potential Mood, and then the Apoſtle doth not ſo much declare what always certainly ſhall be, as what eaſily may be, and frequently is, the Proſperity of Rich Men not being always of ſo ſhort continuance. Or, *ſhall*, may be taken properly, as we read it, and then this is a general Propoſition, ſhewing the mutable Nature, and ſhort continuance of Rich Men and their Riches, whoſe longeſt Life is but ſhort, and Death when it comes, ſtrips them of their Enjoyments; and tho this Frailty be common to all, yet he ſpeaks of the Rich eſpecially, becauſe they are ſo apt to bear themſelves high upon their Wealth, and put confidence in it, *1 Tim. 6. 17.* *t* Either in his Journeyings and Travels for his Riches, or rather in his Counſels, Purpoſes, Actions, *Pſal. 146. 4.*

*\* Job. 5. 17. 1 Cor. 9. 25. Chap. 2. 5. 11 Mat. 10. 22. and 19. 28, 29.*  
 12 \*Bleſſed is the man that endureth *u* temptation *x*, for when he is tried *y*, he ſhall receive *†* the crown of life *z*, || which the Lord hath promiſed *a* to them that love him *b*.

*u* Holds out againſt the Assaults and Impreſſions of Temptations with Patience and Conſtancy, *ch. 5. 11. Heb. 12. 5, 7.* *x* Afflictions, as *v. 2.* *y* Approved, and found upon the Trial to be found in the Faith: a Metaphor taken from Metals tried by Fire, and found pure. *z* So the Heavenly Glory is called, *Rev. 2. 10.* either becauſe it is not to be had, but in eternal Life; or becauſe of its Duration, and not fading away, *1 Pet. 5. 4.* *a* This ſhews on what ground it is to be expected, *viz.* on the account of the Promiſe, and how ſure we may be of it, *b. i. e.* All true Believers, whoſe Faith, and thereby Title to the Crown, is evidenced by Love, which is the fulfilling of the Law. *Objekt.* Why not promiſed to them that ſuffer for Chriſt, of whom he here ſpeaks? *Anſ.* That is implied, for none love him more, or evidence their Love to him more than that they ſuffer for him.

13 Let no man ſay *c* when he is tempted *d*, I am tempted of God *e*: For God cannot be tempted with || evil *f*, neither tempteth he any man *g*.

*[Or, Evils.]*

*c* Neither with his Mouth, nor ſo much as in his Heart blaſphemouſly caſt the blame of his Sins upon God, to clear himſelf. *d* So ſtirred up to ſin, as to be drawn to it. *e* Either ſollicit by God to ſin, or enforced to it. *f* Cannot be drawn aſide to any thing that is unrighteous; by any motion from within, or impreſſion from without. *g* Doth no way ſeduce, or enforce to ſin, ſo as to be juſtly chargeable, as the Author of it. *Objekt.* God is ſaid to be tempted, *Exod. 17. 2, 7. Deut. 6. 15. Pſalm 78. 41. and to tempt Gen. 22. 1. Deut. 8. 2. and 13. 3.* *Anſw.* Both are to be underſtood of Temptations of Exploration, or for the Diſcovery of ſomething that was before hidden. Men tempt God, that they may know what he will do: God tempts Men, that they (not he, for he knows it already) may know what themſelves will do, which then appears, when the Temptation draws it out; but neither is to be underſtood of the Temptation here ſpoken of, *viz.* of Seduction, or drawing into Sin. God tempts by giving hard Commands, *Gen. 22. 1.* by afflicting, as in *Job's* caſe, by letting looſe Satan, or other wicked Inſtruments to tempt, *1 King. 22. 22.* by withholding his Grace, and deſerting Men, *1 Sam. 28. 15.* by preſenting Occaſions, which Corruption within improves unto Sin, and by ordering and governing the evil Wills of Men; as that a Thief ſhould ſteal out of this Flock; rather than that; that *Nebuchadnezzar* ſhould rather come againſt *Jeruſalem* than *Rabbah*, *Ezek. 21. 21, 22.* But God doth not tempt by commanding, ſuggeſting, ſolliciting, or perſwading to ſin.

14 But every man is tempted *h* when he is drawn away *i* of his own luſt *k*, and enticed *l*.

*h* He ſhews the great cauſe of Sin; that Luſt hath a greater hand in it, than either the Devil, or his Inſtruments, who cannot make us ſin without our ſelves: They ſometimes tempt, and do not prevail; but when Luſt tempts, it always prevails either in whole, or in part, it being a degree of Sin to be our own Tempters. *i* Either this notes a Degree of Sin, the Hearts being drawn off from God, or the way whereby Luſt brings into Sin, *viz.* the Impetuouſneſs and Violence of its motions in us. *k* Original Corruption in its whole Latitude, tho chiefly with reſpect to the appetitive Faculties. *l* Either a farther degree of Sin enticed by the pleaſantneſs of the Object, as represented by our own Corruption, or another way of Luſts working in us to ſin, *viz.* by the Delightfulneſs and Pleaſure of its motions: In the former it works by a kind of force, in this by flattery and deceit. It is either a Metaphor taken from a Fiſh enticed by a Bait, and drawn after it; or rather from an Harlot drawing a young Man out of the right Way, and alluring him with the Bait of Pleaſure to commit Folly with her.

15 Then when luſt hath conceived *m*, it bringeth forth *n* ſin, and ſin *o* when it is finiſhed *p*, bringeth forth Death *q*.

*m* Luſt (compared to an Harlot) may be ſaid to conceive, when the Heart is pleaſed with the motion, and yields ſome conſent to it. *n* The Birth of Sin may be the compleat conſent of the Will to it, or the outward act of it. *o* Actual Sin the Fruit and Product of Original. *p* Sin is finiſhed, when it is not only committed, but continued in, as the Way and Courſe of a Man's Life. *q* Not only temporal, but eternal: Or we may thus take the Order and Progreſs of Sin: The firſt indeliberate motion of Luſt, is the Temptation or Bait, which by its pleaſantneſs enticeth, and by its vehemency draws the Heart after it (as the Harlot, *Pro. 7. 21.* with the flattering of her Lips forced the young Man, telling him of the Pleaſure he ſhould enjoy, *v. 14. 16, 17, 18.* and then he goes after her, *v. 22.*) the Hearts lingering about, and being entangled with the delightful motion of Luſt, is its committing Folly with it; when the full conſent is joined, Luſt hath conceived; when the outward Act is performed, Sin is brought forth; and when Sin is finiſhed in a ſetled Courſe, it brings forth Death; which, tho every Sin do in the merit of it, yet Sin only finiſhed, doth in the Event. *Objekt.* Doth not this imply Luſt, and its firſt motions not to be Sin? *Anſ.* No: for, 1. the leaſt motions of it are forbidden, *Matth. 5. 28. Rom. 7. 7. 2ly.* It is contrary to the Law and Spirit of God. *Rom. 7. 23. 25. Gal. 5. 16, 17.* 3ly. It is the Fountain of Impurity, and therefore is it ſelf impure, *Job 14. 4. Matth. 7. 15, 16. James 3. 11. 4ly.* Evil Thoughts deſile a Man, *Matth. 15. 19. Acts 8. 22. Obj.* How is Luſt ſaid here to bring forth Sin, when *Rom. 7. 8.* Sin is ſaid to work Luſt? *Anſ.* James calls the corrupt Principle it ſelf, Luſt, and the actings of it, Sins; whereas Paul calls the ſame Principle, Sin, and the actings of it, Luſts. And ſo both are true, Luſt, as a Root, brings forth the acts of Sin as its Fruits; and Sin, as a Root, brings forth the actual Luſts, as its Fruits.

16 Do not err *r* my beloved brethren.

*r* *Viz.* In imputing your Sins to God, and ſaying, that when you are tempted, you are tempted of him.

17 \* Every good gift, and every perfect gift *t*, is from above *u*, and cometh down from the Father *x* of lights *y*, † with whom is no variableneſs, neither ſhadow of turning *z*.

*s* Gr. giving, and ſo it may be diſtinct from Gift in the next claule; to ſhew, that whereas Men ſometimes give good Gifts in an evil way, and with an evil Mind, God's giving, as well as Gift, is always good; and therefore when we receive any thing of him, we ſhould look not only to the thing it ſelf, but to his Bounty and Goodneſs in giving it: Or, it may be rendred as our Tranſlators do, Gift, and ſo the word is ſometimes uſed by prophane Writers themſelves; and then though it may be implied, that all good Gifts, and of all kinds, of Nature, and of Grace, are from God, yet the Apoſtle's Deſign in this place being to prove, that God is not the Author of Sin; Good Gifts may moſt fairly be underſtood the beſt Gifts, thoſe of Grace (ſpiritual Bleſſings, *Ephes. 1. 3.*) ſuch being contrary to Sin, and deſtructive of it, in one of which he inſtanceth, *viz.* Regeneration, *v. 18.* The higheſt degree of good Gifts, thoſe that perfect us moſt, to intimate, that all the parts and ſteps of ſpiritual Life, from the firſt beginning of Grace in Regeneration, to the Conſummation of it in Glory, are of God. *u. i. e.* From Heaven, *John 3. 27, 31.* and Heaven is put for God that dwells there, *Luke 15. 21.* *x* The Creator, Author, or firſt Cauſe, as *Heb. 12. 9.* It is ſpoken after the manner of the Hebrews; See *Gen. 1. 26. 21.* *y* God is the Author of all Perfection, and ſo of corporeal Light; but here we are to underſtand ſpiritual Light, the Light of Knowledge, Faith, Holineſs, as oppoſed to the Darkneſs of Ignorance, Unbelief, Sin, of which he cannot be the Author. *z* He here ſets forth God as eſſentially and immutably Good, and the Father of Lights, by alluſion to the Sun the Fountain of corporeal light, and makes uſe of terms bor-

borrowed from Astronomy. The Sun though it scattereth its Beams every where, yet is not without its Changes, Parallaxes, and diversities of Aspects, not only sometimes clear, and sometimes eclipsed, but one while in the East, another in the South, then in the West; nor without its turnings in its annual course from Tropick to Tropick (to which the *Greek* word here used seems to allude) its various accessions and recesses, by reason of which it casts different shadows; but God is always the same, like himself, constant in the emanations of his goodness, without casting any dark shadow of evil which might infer a change in him.

18 \* Of his own will *a* begat *b* he us with the word of truth *c*, that we should be a kind of first fruits *d* of his creatures *e*.

*a* Out of his meer good pleasure as the Original cause, and not moved to it by any dignity or merit in us, *Eph.* 1. 9. and *2 Tim.* 1. 9. *b* By a spiritual generation, whereby we are new-born, and are made partakers of a Divine Nature. *John* 1. 13. and *1 Pet.* 1. 3, 23. *c* i. e. The Word of the Gospel, as the instrument or means whereby we are regenerated: Why it is called the Word of Truth, see *Eph.* 1. 13. *d* i. e. Most excellent Creatures, being singled out and separated from the rest, and consecrated to God, as under the Law the first Fruits were, *Rev.* 14. 4. *e* Viz. reasonable Creatures; the word Creature being elsewhere restrained to Men. See *Mark* 16. 15. *Col.* 1. 15.

19 Wherefore, my beloved brethren, \* let every man be swift to hear *f*, † slow to speak *g*, ‡ slow to wrath *h*.

*f* Prompt and ready to hear God speaking in the word of Truth before mentioned. *g* Either silently and submissively hear the Word, or speak not rashly and precipitately of the things of Faith; but be well furnished your selves with spiritual knowledge, ere you take upon you to teach others. *h* Either be not angry at the Word, or the Dispensers of it, though it come close to your Consciences, and discover your secret Sins; the word is Salt, do not quarrel if it make your Sores smart, being it will keep them from festering: or, be not angrily prejudiced against those that dissent from you.

20 For the wrath of man *i* worketh not the righteousness of God *k*.

*i* That anger which is merely humane, and generally sinful inordinate passion, and carnal zeal *k* will not accomplish the ends of the Word in you, viz. to work that righteousness, which in the Word God prescribes you. But here is withall a *Metaphis* in the Words, less being spoken than is intended; it is implied therefore, that the wrath of Man hinders the operation of the Word, and disposeth to that unrighteousness which is forbidden by it.

21 Wherefore lay apart *l* all *m* filthiness *n* and superfluity *o* of naughtiness, and receive *p* with meekness *q* the engrafted *r* word which *f* is able to save *t* your souls *u*.

*l* Not only refrain it, and keep it in; but put off, and throw it away as a filthy rag, *Isa.* 30. 22. see *Ephes.* 4. 22. *Col.* 3. 8. and *1 Pet.* 2. 1. *m* Of every kind. *n* Or, *forbidden*; a Metaphor borrowed from the filth of the Body, *1 Pet.* 3. 21. and thence transferred to the Soul; and it here seems to imply not only Sensuality or Covetousness, but all sorts of Lusts, whereby Men are defiled, *2 Cor.* 7. 1. and *2 Pet.* 2. 20. *o* i. e. That naughtiness which is superfluous: That is said to be superfluous or redundant, which is more than should be in a thing; in which respect all Sin is superfluous in the Soul, as being that which should not be in it; and so this intimates that we are not only to lay apart more gross pollutions, but all the Lusts of the Flesh, and relicts of old *Adam*, as being all superfluities which may well be spared, or excrements (as some render the word agreeably to the former Metaphor) which should be cast away. *p* Nor only in your Heads by Knowledge, but in your Hearts by Faith. *q* With humility, modesty, and gentleness, which makes Men submissive to the truth of the Word, and ready to learn of God even those things which are above their natural capacity, *Psal.* 25. 9. *Isa.* 66. 2. *Matth.* 11. 5. 27. this is opposed to *Wrath* which makes Men unteachable. *r* Either which is engrafted or implanted, viz. Ministerially by the Preachers of the Gospel, *1 Cor.* 3. 6, 7. principally by the Spirit of God, who writes it in the Heart, *Jer.* 31. 33. And thus it may be taken particularly for the Word of the Gospel, in opposition to the Law which came to Mens ears from without, and admonished them of their Duty, but was not writ in their hearts, or engrafted thereto from them unto obedience to it. Or, that it may be engrafted, i. e. intimately united to, or rooted in the heart by a vital union, or made natural to it (as some render the word) the heart being transformed by the power of it, and conformed to the Precepts of it, *2 Cor.* 3. 18. *Rom.* 6. 17. *f* Viz. when received by Faith. *t* Instrumentally, as being the means wherein God puts forth his power in saving them, *Rom.*

1. 16. *u* Your selves, the Soul as the noblest part, is by a Synecdoche, put for the whole person. See *1 Pet.* 1. 9.

22 \* But be ye doers of the word *x*, and not hearers only *y*, deceiving your own selves *z*.

*x* The same as doers of the *Work*, v. 25. namely, which the Word prescribes, *q. d.* receive the Word by Faith into your Hearts, and bring forth the fruit of it in your Lives; see *Luke* 11. 28 *John* 13. 17. *y* Not contenting your selves with a bare hearing the Word, though it have no influence upon you. *z* Playing the Sophisters with, or putting a fallacy upon your selves, particularly perswading your selves into a good opinion of your state, merely because of your being Hearers of the Word, *Matth.* 7. 21.

23 For \* if any man be a hearer of the word, and not a doer, he is like unto a man *a* beholding his natural face *b* in a glass *c*:

*a* The *Greek* word here used, properly signifies the Sex, not the Species, but is indifferently used by this Apostle with the other, as v. 12. and 20. so that by a Man looking his Face in a Glass, is meant any Man or Woman. *b* Or, the face of his *Nativity* by an Hebraism, for natural Face, as we translate it, i. e. his own Face, that which Nature gave him, or he was born with. *c* The Word is here compared to a Looking-glass; as the Glass represents to us the Features and Complexions of our Faces, whether beautiful or deformed; so the Word shews us the true face of our Souls, the beauty of God's Image when restored to them, and the Spots of Sin which so greatly disfigure them.

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was *d*.

*d* The remembrance of what his Face is, vanisheth as soon as his Eye is off the Glass; he remembers not the Spots he saw in his Face to wipe them off. So he that sees the Blemishes of his Soul, in the Glass of the Word, and doth not remember them to do them away; looks in that Glass (i. e. hears the word) in vain.

25 But whoso looketh *l* into the perfect law of liberty *f*, and continueth therein *g*, he being not a forgetful hearer *h* but a doer of the work *i*, this † man shall be blessed in his deed *k*.

*e* Viz. Intently and earnestly, searching diligently into the Mind of God. The Word signifies a bowing down of the Head to look into a thing; and is used of the Disciples looking into Christ's Sepulcher, *Luke* 24. 12. *John* 20. 5. see *1 Pet.* 1. 12. and seems to be opposed to looking into a Glass, which is more slight, and without such prying and inquisitiveness. *f* The whole Doctrine of the Scripture, or especially the Gospel called a Law, *Rom.* 3. 27. both as it is a Rule, and by reason of the Power it hath over the Heart; and a Law of Liberty, because it shews the way to the best Liberty, freedom from Sin, the Bondage of the Ceremonial Law, the rigour of the Moral, and from the Wrath of God; and likewise the way of serving God freely and ingenuously as Children; and because being received into the Heart, it is accompanied with the Spirit of Adoption who works this Liberty, *2 Cor.* 3. 17. It is called a perfect Law, not only as being entire and without any defect, but as directing us to the greatest Perfection, full conformity to God, and enjoyment of him, *2 Tim.* 3. 16, 17. *g* Perseveres in the study, belief, and obedience of this Doctrine, (*Psal.* 1. 2.) in all conditions, and under all temptations and afflictions. This seems to be opposed to him, who, when he had looked in a Glass, goes away, v. 24. By which are set forth slight, superficial Hearers, who do not continue in Christ's Word, *John* 8. 31. *h* Gr. hearer of forgetfulness, by an Hebraism for a forgetful Hearer; it answers to him in the former Verse, that forgets what manner of Man he was; and implies, not only, nor remembering the Truths we have heard, but a not practising them, as appears by the next Clause. *i* Viz. which the Word directs him to do: The Singular Number is put for the Plural; he means, he that reduceth what he hears into practice, *Psal.* 103. 18. *k* This is supposed to bare hearing, and the Doer of the Work is said to be blessed in, or by his deed, as the evidence of his present begun Blessedness, and the way to his future perfect Happiness.

26 If any man among you seem *l* to be religious, and \* bridleth not his tongue *m*, but deceiveth his own heart *n*, that man's religion is vain *o*.

*l* Seems to others, or rather to himself; thinks himself religious, because of his hearing and outward Worship; thus the Word rendered seems, is often taken, *1 Cor.* 3. 18. and 8. 2. and 14. 37. *Gal.* 6. 3. Here he shews who are not Doers of the *Work*, as in the next Verse, who are. *m* Restrains it not from the common Vices of the Tongue, reviling

\* *John* 3. 3.

\* *Eccles.* 5. 1.  
† *Prov.* 17. 27.  
‡ *Eccles.* 7. 9.

\* *Mat.* 7. 21;  
22.  
*Rom.* 2. 13.

\* *Luke* 6. 47.  
†  
See *chap.* 2. 14  
†  
Or, doing.

\* *Chap.* 2. 12.  
† *John* 13. 17.  
‡ Or, doing.

\* *Psal.* 34. 13.  
and 39. 1.  
† *1 Pet.* 3. 10.



viling, railing, censuring, &c. *n* Either deceiveth his own heart in thinking himself Religious, when indulging himself in things so contrary to Religion; or deceives his own Heart, being blinded with self-love, and lifted up with self-conceit, which is the cause of his censuring, and speaking evil of others. *o* Empty and to no purpose, having no reality in it self, and bringing no benefit to him.

**27** Pure *p* religion and undefiled *q* before God *r* and the Father *s* is this, To visit *t* the fatherless and widows *u* in their affliction *x*, and to keep himself unspotted of the world *y*.

*p* True, sincere, genuine, *Matth.* 5. 8. *John* 15. 3. *q* This seems to reflect upon the Hypocritical Jews, whose Religion consisted so much in external observances, and keeping themselves from Ceremonial Defilements, when yet they were sullied with so many moral ones, *v. 14. Matth.* 23. 23. *John* 18. 28. devoured Widows Houses. They thought their Religion pure and undefiled; the Apostle shews here which is really so *r* in the sight of God, and according to his Judgment. *s* *i. e.* God who is the Father, and being only explicative, as *Eph.* 1. 3. and 5. 20. yet this Title may be given here to God with respect to what follows; and to shew that such acts of Charity are acceptable to him that is called the Judge of Widows, and the Father of the Fatherless, *Psal.* 68. 5. *t* This includes all other acts of Charity to them, comforting, counselling, relieving them, &c. *u* He doth not exclude others from being the Objects of our Charity and Compassion, but instanteth in Fatherless and Widows, as being usually most miserable, because destitute of those Relations which might be most helpful to them; and possibly in those times Persecution might increase the number of Widows and Orphans. *x* When they had most need; lest any should think it sufficient to visit them that were rich, or in a prosperous condition. *y* Untainted by the evil example of Men in the World, and free from the Lusts of the World, moral Pollutions. The Apostle doth not here define Religion, but only instanteth in these two things, good works, and holiness of conversation, as testimonies and arguments of the Truth of it.

## CHAP. II.

**1** MY brethren, have not *a* the faith of our Lord Jesus Christ *b* the Lord of glory *c*, with *\** respect of persons *d*.

*\* Lev.* 19. 15. *a* Profess not your selves, and regard not, or esteem not in others. *b* *i. e.* Faith in our Lord Jesus Christ; not the author but the object of Faith is meant, as *Gal.* 2. 20. and *Deut.* 1. 17. and 16. 19. *3. 22. Phil.* 3. 9. *c* Lord not being in the Gr. Glory, may be joined with Faith (admitting only a transposition in the Words so frequent in the sacred Writers) and then the words will run thus, the Faith of the Glory of our Lord Jesus Christ, *i. e.* the Faith of his being glorified, which by a Synecdoche may be put for the whole work of Redemption wrought by him, which was completed by his Glorification, as the last part of it; or, by an Hebraism, the Faith of the Glory, may be for the glorious Faith: But the plainest way of reading the Words is (as our Translators do) by supplying the word Lord just before mentioned, Lord of glory (Christ being elsewhere so called, *1 Cor.* 2. 8.) *i. e.* the glorious Lord, as the Father is called the Father of Glory, *Eph.* 1. 17. *i. e.* the glorious Father; and then it may be an argument to second what the Apostle is speaking of Christ being the Lord of Glory; a relation to him by Faith, puts an honour upon Believers, though poor and despicable in the World; and therefore they are not to be contemned. *d* The word rendred *Person*, signifies the Face or Countenance, and synecdochically the whole Person; and by consequence all those parts or qualities we take notice of in the Person. To respect a Person is sometimes taken in a good sense, *Gen.* 15. 21. and *1 Sam.* 25. 35. Mostly in an evil, when either the person is opposed to the cause, we give more or less to a Man upon the account of something we see in him which is altogether foreign to his cause, *Lev.* 19. 15. or when we accept one with injury to, or contempt of another. To have then the Faith of Christ with respect of Persons, is to esteem the Professors of Religion, not for their Faith, or relation to Christ, but according to their worldly condition, their being great or mean, rich or poor; this the Apostle taxeth in the Hebrews to whom he wrote, that whereas in the things of God, all Believers are equal, they respected the greater and richer sort of Professors, because great or rich; so as to despise those that were poor or low. The Gr. hath the Word Plurally, *respects*, which may intimate the several ways of respecting persons in Judgment or out of Judgment. This doth not exclude the civil respect we owe to Magistrates and Superiours upon the account of their Places or Gifts, but only a respecting Men in the things of Religion upon such accounts as are extrinsecal to Religion; or, with prejudice to others as considerable in Religion as themselves, though inferior to them in the World.

**2** For if there come unto your *||* assembly *e* a *||* Or, *Synagogue* man with a gold ring, in goodly apparel *f*, and there come in also a poor man *g* in vile raiment *h*.

*e* Either Church-Assemblies for Worship, *Heb.* 10. 25. and in these we find some respect of Men's Persons, which may here be blamed; see *1 Cor.* 11. 20, 21, 22. Or their Assemblies for disposing Church-Offices, and deciding Church-Controversies, &c. For he speaks of such respecting Mens Persons as is condemned by the Law, *v. 9.* which was especially in Judgment. *f* The usual Ensigns of honourable or rich persons, *Gen.* 28. 18. 25. and 41. 42. *Luke* 15. 22. and 16. 19. *g* The word signifies one very poor, open to Beggariness. *h* Filthy and fordid, *Zech.* 3. 3, 4. the sign of extreme poverty.

**3** And ye have respect *i* to him that wear-eth the gay cloathing, and say to him, Sit thou *||* here in a good place *k*, and say to the poor, *||* Or, *well* *||* Stand thou there, or sit here under my foot-stool *l*.

*i* Gr. *look upon*, viz. with respect and veneration, or a care and concern to please him. *k* An honourable place, either contrary to the usual Orders of the Churches, according to which (as some say) the Elders sat in Chairs, the next to them on Benches, and the Novices on the Pavement at their Feet; the Apostle taxing their carnal partiality in disposing these places to the People as Rich, not as Christians; or, it may note their disposing Church-Offices to them that were rich, or favouring them in their causes rather than the poor. *l* The meanest places, and belonging to the youngest Disciples; both are expressions of contempt.

**4** Are ye not then partial in your selves *m*, and are become judges of evil thoughts *n*?

*m* Either, are ye not judged in your selves, convicted by your own Consciences of partiality, and accepting Mens persons, or, have ye not made a difference? viz. out of a corrupt affection rather than a right judgment; and then it falls in with our Translation, are ye not partial? the Greek word is used in this sense, *Acts* 15. 9. *Jude* 22. *n. i. e.* Judges that have evil Thoughts, or are evil affected, *q. d.* you evidence the corruptness of your affections by your thus pervertingly judging.

**5** Harken, my beloved brethren, *\** Hath not *\** *Matth.* 5. 3. God chosen the poor *o* of this world *p*, rich *q* in faith *r*, and heirs of *||* the kingdom *s*, *||* which he hath promised to them that love him *t*?

*o* Not that God hath chosen all the Poor in the World, but his choice is chiefly of them, *1 Cor.* 1. 26. 28. Poor *h* means in the things of this World, and in the esteem of Worldly Men; they are opposed to those that Paul calls rich in this World, *1 Tim.* 6. 17, 18. *q* Some insert the Verb Substantive to be between this and the former clause, and read, hath not chosen the poor of this World to be rich, &c. So *Rom.* 8. 29. Predestinate to be conformed; the like defective speeches we find *John* 12. 45. and *2 Cor.* 3. 6. And the Verb understood here is expressed, *Eph.* 1. 4. after the same word we have in this Text; and yet if we read the words as they stand in our Translation, they do not prove that fore-sight of Faith is previous to Election, any more than that being Heirs of the Kingdom is so too. *r* Either in the greatness and abundance of their Faith, *Matth.* 15. 28. *Rom.* 4. 20. or, rather Rich in those Privileges and Hopes to which by Faith they have a Title. *s* An instance of their being rich in that they are to inherit a Kingdom. *t* See *ch.* 1. 12. where the same words occur, only that which is here a Kingdom, is there a Crown.

**6** But *\** ye have despised the poor *u*. Do not *\** *1 Cor.* 11. 22. rich men *x* oppress you *y*, and draw you before the judgment seat *z*?

*u* God's Poor, viz. By your respecting persons. *x* Either those that were unbelieving Jews or Heathens, or such as made a Profession of Christianity, but were not cordial friends to it; or, both may be included. *y* Insolently abuse you, and unrighteously, either usurping a Power over you which belongs not to them, or abusing the power they have. *z* Especially before unbelieving Judges, *1 Cor.* 6. 1, 6. they would colour their Oppression with a pretence of Law, and therefore drew the poor Saints before the Judgment-seat.

**7** Do not they blaspheme *a* that worthy *b* name by which ye are called *c*?

*a* If the Rich here spoken of, were Christians, then they may be said to blaspheme Christ's Name, when by their wicked carriage they caused it to be blasphemed by others, Unbelievers among whom they were, *Rom.* 2. 24. *Tit.* 2. 5. &c. *1 Tim.* 6. 1. but if rich Unbelievers be here meant, the rich Men of those times being generally great Enemies to Christianity; he would from thence shew how mean a consideration Riches were, to incline the Professors of Religion to such partiality as he taxeth them for. *b* Or, good

good or honourable (as good place, v. 3. for honourable) Name of Christ; they blaspheme what they should adore. *c* Or, which is called upon you, either, which was called upon over you, when you were baptised into it, or rather it is an Hebrew phrase, and implies no more than (as we read it) there being called by it, as Children are after their Fathers, and Wives after their Husbands, *Gen.* 48. 16. *Ish.* 4. 1. For so God's People are called by his Name, *Deut.* 28. 10. *Eph.* 3. 15.

8 If ye fulfil *d* the royal law *e* according to the scripture *f*, \* Thou shalt love thy neighbour as thy self, ye do well *g*.

*d* Or, perfect, the Word signifies to accomplish perfectly, but no more is meant by it than sincerity in observing the Duties of the Law in an indifferent respect to one as well as another, which he seems to oppose to their partiality in the Law, by respecting some, and neglecting others. *e* Either the Law of God the great King, or Christ the King of Saints, or rather the Royal Law is the King's Law, *i. e.* the great Law which is the same to all, Rich and Poor, the common Rule by which all are to act, as, the King's way, *Numb.* 21. 22. *i. e.* the great plain Way in which all are to travel. Here may likewise be a tacit reflection on the servile disposition of these accepters of Mens persons, evil becoming them that pretended to be governed by the Royal Law, which was to be observed with a more free and King-like Spirit. *f* See *Math.* 22. 39. *Gal.* 5. 14. *g* Ye are not to be blamed but commended; the Apostle seems here to answer an Objection they might make in their own defence; that in the respect they gave to Rich Men, they did but act according to the Law which commands us to love our Neighbour as our selves; to this he replies partly in this Verse by way of concession, or on supposition; that if the respect they gave to Rich Men were indeed in obedience to the Law of Charity, which commands us to love our Neighbour as our selves, then they did well, and he found no fault with them, but the contrary he shews in the next Verse.

9 But if ye \* have respect to persons *b*, ye commit sin, and are convinced of the law *i* as *k* transgressors.

*b* The second part of the Apostle's answer, in which he sets *Persons* in opposition to *Neighbour*, *q. d.* if you instead of loving your Neighbour, which excludes no sort of Men, poor no more than rich, chuse and single out (as ye do) only some few (*viz.* Rich Men) to whom ye give respect, despising others; ye are so far from fulfilling the Royal Law, that ye sin against it. *i* Either by the particular Law against respecting persons, *Levit.* 19. 15. or rather by that very Law you urge; your thus partially respecting the rich to the excluding of the poor, being so contrary to the command of loving your neighbour, which excludes none. *k. i. e.* to be Transgressors, *viz.* of the whole Law, as follows.

10 For whosoever shall *l* keep the whole law *m*, and yet offend *n* in one point, \* he is guilty of all *o*.

*l* This is not an Assertion, that any Man doth keep the whole Law so as to offend but in one point, but a supposition that if, or admitting such a one were. *m* All the rest of the Law, that one point only of the whole being excepted. *n* Slip, or trip, or stumble at; it seems to signify the least failing in any point of the Law. *o* Guilty of the breach, and obnoxious to the punishment of all; not distributively, or separately, as if he transgressed every Precept distinctly; but *i. conjunctively* or copulatively, he is guilty of not keeping the whole Law, though not of breaking each particular Command; he breaks the whole Law, though not the whole of the Law; as he that wounds a Man's Arm, wounds the whole Man, though not the whole of the Man; he that breaks one link, breaks the whole Chain, and he that fails in one Musical Note, spoils the whole Harmony. 2. He sins against Charity, which is the sum of the Law, and upon which all the Commands depend; and so though he keep most of them, as to the substance, yet he keeps none of them in a right manner, because none out of Love, which should be the Principle out of which he observes all of them. 3. He sins against the Authority of the whole Law, which is the same in every Command. 4. He is liable to the same punishment, though not the same degree of it as if he had broke all the Commandments, *Gal.* 3. 1. and his keeping most, cannot exempt him from the punishment due for the breach of that one; this he speaks either in opposition to the *Pharisees* among the *Jews*, who thought themselves righteous if they kept most of the Law, though in some things they came short; or, rather against *Hypocrites* among *Christians*, who would pick and chuse Duties, obey some Commands, and neglect others; whereas no obedience to God is right, but that which is impartial and respects all the Commands, *Psal.* 119. 6. *Mat.* 5. 19.

11 For *p* he that said *q* \* Do not commit adultery, said also, Do not kill: Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the Law *q*.

*p* All proof of what he laid down in the former Verse; by instancing in these two Commands, there being the same reason of all the rest, the same sovereignty and righteousness of God appearing in them; and it being the Will of God to try our Obedience in one as well as another. *q* *Viz.* by contemning the authority, and holiness of God, which appears in the whole Law, and every Command of it.

12 So speak ye, and so do *r*, as they that \* Chap. 1. 25. shall be judged *s* by the \* law of liberty *t*.

*r* The Apostle concluding his Discourse about respecting Persons, which consisted both in their Words and Actions; he directs them how to govern themselves in both. *s* *Viz.* For both your Words and Actions, and that, not only in your own Consciences at present, but at God's Tribunal hereafter. *t* The Gospel; of the liberty of which it is one branch, that these differences among Men, of Jew and Gentile, Bond and Free, Circumcised and Uncircumcised, &c. are taken away, *Acts* 10. 28. *Gal.* 3. 28. *Col.* 3. 11. against this Law of Liberty you sin if you respect persons, and then may well fear to be judged by it; as it takes away differences of persons now, so it will make none at last, but will be as impartial in its Judgment as it is in its Commands.

13 For \* he shall have judgment without mercy *u* that hath shewed no mercy *x*; *†* and mercy *y* rejoiceth against judgment *y*.

*u* Shall be Judged according to the rigour of the Law by pure Justice without any mixture of Mercy. *x* That hath been cruel and unmerciful to his Neighbour here. *y* Either, 1. the Mercy of God rejoiceth and glorieth over Judgment, being as it were superiour and Victorious in relation to those that shew Mercy, to whom the Promise of obtaining Mercy is made, *Math.* 5. 7. Or rather, 2. The Mercy of Men, *i. e.* of those that deal mercifully with others; their Mercy having the Mercy and Promise of God on its side, need not fear, but rather may rejoice, and as it were Glory against Judgment, as not being like to go against them. *Object.* Is not this to make some ground of glorying to be in Men themselves, contrary to *Psal.* 143. 2. *Rom.* 4. 2? *Ans.* Mercy in Believers is an evidence of their interest in God's Mercy, which prevails on their belief against his Justice; and so its rejoicing against Judgment is not against it, as overcome by it self, but by God's Mercy. Thus both senses are included.

14 \* What doth it profit, *a* my brethren, \* *Math.* 7. 26. though a man say *b* he hath faith *c*, and have *Chap.* 1. 23. not works *d*? can faith save him *e*?

*a* *Viz.* As to his eternal Salvation; Wherein are the ends of Religion promoted by it? The Apostle had just before declared, that they who are unmerciful to Men, shall find God severe to themselves, and have Judgment without Mercy: but Hypocritical Professors, boasted of their Faith as sufficient to secure them against that Judgment, though they neglected the practice of Holiness and Righteousness. Hence he seems to take occasion for the following Discourse, to beat down their vain boasting of an empty unfruitful Faith; and possibly, lest they should abuse or misunderstand what he had said about the Law of Liberty, as if that inferred a license of sinning, and living as they pleased. *b* Whether boastfully with his Mouth to others, or flatteringly in his heart to himself. The Apostle doth not say, that a Man's having Faith simply is unprofitable, but either that Faith he pretends to without Works, or his boasting he hath Faith, when the contrary is evident by his not having works. *c* Such as he pretends to be good, and sound and saving, but is really empty and dead, *v. 25.* and unfruitful. *d. i. e.* Good works, such as are not only acts of Charity, to which the Papists would restrain it, but all the fruits of Righteousness and Holiness proceeding from Faith, and appearing both in Heart and Life. *e* The Interrogation is a vehement negation, *q. d.* it cannot save him, *viz.* such a Faith as a Man may have (as well as boast he hath) without works. This James calls Faith only by way of concession for the present, though it be but equivocally called Faith, and no more really so, than the Carcase of a Man is a Man.

15 \* If a brother or sister *f* be naked *g*, and \* *see* Luke 3. 11. destitute of daily food *h*:

*f* A Christian Man or Woman who are frequently thus called, see *1 Cor.* 7. 12, 15. *g* Badly clothed, or destitute of such Cloathing as is fit for them, *Job.* 22. 6. *1 Cor.* 4. 11. *h* *Math.* 6. 11. That which is necessary for the sustaining of Life a day to an end; under these two of Nakedness and Hunger he comprehends all the calamities of human

\* *Levit.* 19. 18.  
\* *Rom.* 13. 9.

\* *Ver.* 1.

\* *Deut.* 27. 25.



human Life, which may be relieved by the help of others; as Food and Raiment contain all the ordinary supports and comforts of Life, *Gen. 28. 20. Matth. 6. 25. and 1 Tim. 6. 8.*

\* 1 Jo. 3. 18.

16 And \* one of you say unto them, Depart in peace; be ye warmed *k* and be ye filled *l*, notwithstanding ye give them not those things which are needful to the body *m*: what doth it profit *n*?

*i* An usual form of Salutation, wherein, under the name of peace, they wished all Prosperity and Happiness to them they greeted, *Mark 5. 34. Luke 7. 50. and 8. 48. k. i. e.* Be ye clothed; the Warmth here mentioned being such as is procured by Cloaths, *Job 31. 20. l* Or, satisfied with Food; a Metaphor from the fattening of Cattle with Grains or Hay. The same Word is used, *Matth. 14. 20. Mark 6. 42. Phil. 4. 12.* These two good Wishes answer the two former great Wants. *m* Understand, when yet you are able to relieve them; for he speaks to the Rich, or such as were in a capacity of being helpful to others. *n* Either what do your good Words, and charitable Wishes profit them, without charitable Deeds? Or, what do they profit your selves? or both may be included: As your fair Speeches convey no real Good to them, so they bring in no Reward to you from God.

17 Even so faith *o*, if it hath not works, is † Gr. by it self. dead *p*, being † alone *q*.

*o* That which they boasted of, and called Faith. *p* Void of that Life, in which the very Essence of Faith consists, and which always discovers it self in vital actions, and good Fruits, where it is not hindered by some forceable Impediment; in Allusion to a Corpse, which plainly appears to have no vital Principle in it, all vital Operations being ceased. It resembles a Man's Body, and is called so, but in reality is not so, but a dead Carcase. Margin, *by it self, or in it self*; be it what it will, it is but dead; or, as we render it, *being alone*, i. e. not in conjunction with Works, which always it should be.

18 Yea, a man *r* may say *s*, Thou hast faith *t*, and I have works *u*: shew me thy faith *||* without thy works *x*, and I will shew thee my faith by my works *y*.

|| Some Copies read, by thy works.

*r* Any true Believer. *s* To any such boasting Hypocrite. *t* Thou pretendest to have Faith, or admit thou hast Faith; and an Historical Faith he might have, as *v. 19. u* I do not boast of my Faith, or to say nothing of my Faith, yet Works I do profess to have. *x* There be two Readings of these Words, but in both the sense agrees with the rest of the Apostles Discourse. If we take the marginal Reading, shew me thy Faith by thy Works, the sense is; Evidence the Faith thou pretendest to, by thy Works, as the Fruits of it; let thy Actions vouch for thy Profession. But if we take the Reading in the Text, without thy Works, it is a kind of Ironical Expression, *q. d.* make it appear by convincing Arguments, that thou hast true Faith, when yet thou wantest Works, the only Argument of the Truth of it; understand here, *but this thou canst not*. *y* I will easily prove my Faith to be true and genuine, by those good Works it brings forth in me. Demonstrate the Cause to me without the Effect, if thou canst; but I will easily demonstrate the Cause by the Effect, and prove the Root of Faith to be in me, by my bringing forth that Fruit which is proper to it. It cannot hence be inferred, that wherever such Works are, as Men count, and call good, there must needs be Faith: The Apostle's meaning only is, That wherever true Faith is, there good Works will certainly be.

19 Thou believest that there is one God *z*, thou dost well *a*: \* The devils also believe *b*, and tremble *c*.

\* Mark 1. 24.

*z* Thou givest thy Assent to this Truth, that there is one God. This may likewise imply other Articles of the Creed, to which the like Assent may be given. *a* Either this kind of Faith hath its goodness, tho it be not saving, or ironically, *q. d.* a great matter thou dost, when thou goest almost as high as the Devils. *b* Yield the like Assent to the same Truth. *c* The word signifies extreme Fear and Horror, viz. such as the thoughts of their Judge strikes into them. This shews the Faith the Apostle speaks of in this place, not to be the Faith of God's Elect, which begets in Believers an holy Confidence in God, and frees them from slavish Fears; whereas the Faith here spoken of, if it have any Effect upon Men, it is but to fill them with Horror.

20 But wilt thou know *d*, O vain man *e*, that faith without works *f* is dead?

*d* Either this Question is in order to teaching, as *Job. 13. 12. Rom. 13. 3.* and then the sense is, *If thou hast a mind to know, I shall instruct thee*: Or, it is a teaching by way of Question, as more emphatical, and pressing; and then it is, as if

he had said, *know, O vain Man. e* An Allusion to an empty Vessel, which sounds more than one that is full. The carnal Professor to whom he speaks, is vain, because empty of true Faith, and good Works, tho full of noise and boasting. *Obj.* Doth not the Apostle sin against Christ's Command, *Mat. 5. 22*? *Ans.* 1. He speaks not of any particular Man, but to all in general, of such a sort, viz. who boasted of their Faith, and yet did not evidence it by their Works. 2. It is not spoken in rash Anger, or by way of Contempt, but by way of Correction and just Reproof; see the like spoken by Christ himself. *Matth. 23. 17, 19. Luke 24. 25.* and by Paul, *Gal. 3. 1. and 1 Cor. 15. 35*. *f* A defective Speech, Faith without Works; for that Faith which is without Works, or Faith, if it be without Works. He doth not say, Faith is dead without Works, lest it should be thought that Works were the cause of the Life of Faith, but Faith without Works is dead, as *v. 17. and 26.* implying, that Works are the Effects and Signs of the Life of Faith.

21 Was not Abraham our father *g* justified *h* by works when he had offered *i* Isaac his son upon the altar *k*?

*g* Not only the Father of us, as Jews (for to them he wrote) and according to the Flesh, but as Believers, and according to the Promise; so all Believers are called Abraham's Children, *Rom. 4. 11. Gal. 3. 7. h* Found, or declared to be justified, not only before God, but in the Face of the World; and his Faith (by which he had been justified above thirty years before, in the sight of God) now approved as a true, lively, justifying Faith, by this Proof he gave of it, upon God's trying him in the offering up his Son, *Gen. 22. 9, 12. Now I know that thou fearest God, &c.* Abraham did fear God, and believe him before, and was justified before in the sight of God, but by the working of his Faith in so eminent an Act of Obedience, the Sincerity of all his Graces, and so of his Faith, was manifested, and made known, and so his Faith it self justified, as his Person was before, and he obtained this ample Testimony from the Mouth of God himself. So that Abraham's Justification here, was not the Abolition of a Sinner, but the solemn Approbation of a Believer; not a justifying him as ungodly, but commending him for his Godliness. He was by his Works justified as a righteous person, but not made righteous, or constituted in a justified state, by his Works. The Design of the Apostle is not to shew how Sinners are justified in God's Court, but only what kind of Faith it is whereby they are justified, viz. such a one as purifies the Heart, *Acts 15. 9.* and looks to Christ, not only as made Righteousness, but Sanctification to them, *1 Cor. 1. 30.* and consequently not only rests on him for Justification, but stirs them up to yield Obedience to him. *i* Viz. In his firm Purpose and Resolution, and was about to do it actually, had not God hindered him. It was no fault in Abraham, that it was not actually done, and therefore it was counted to him, as if it had been really done, *Gen. 22. 12. Heb. 11. 17. k* This shews the settled purpose of Abraham to sacrifice Isaac, when he proceeded so far as to bind him, and lay him upon the Altar; for that argues, that he expected, and intended nothing but his Death, which generally was wont to follow in Sacrifices, when once laid upon the Altar.

22 || Seest thou \* how faith wrought with *||* his works *l*, and by works was faith made perfect *m*?

|| Or, thou seest. \* Heb. 11. 17.

*l* He doth not say, works wrought with his Faith, as he should have said, if he had intended their concurrence in Justification; But Faith wrought with his Works, i. e. his Faith was not idle, but effectual in producing good Works, it being the Office and Business of Faith to respect Christ for Sanctification, as well as Righteousness, *Acts 26. 18. m* Either, 1. Faith by producing good Works is it self encouraged, heightened, improved; and so not made perfect by any Communication of the Perfection of Works to it, but by being stirred up, and exercised as to the internal Strength and Power of it. Or, 2ly. rather, Faith is made perfect by Works declaratively, in as much as Works evidence, and manifest the perfection and strength of Faith. Faith is the Cause, and Works are the Effects; but the Cause is not perfected by the Effect, only its Perfection is demonstrated by it, as good Fruit doth not make a Tree good, but shew that it is so. See *2 Cor. 12. 9.*

23 And the scripture was fulfilled *n*, which faith, \* Abraham believed God, and it was imputed to him for righteousness *o*; and he was called the † Friend of God *p*.

*n* This illustrious Instance of Abraham's Obedience did so clearly evidence the Sincerity of his Faith, that it did most plainly appear, that what the Scripture said of him, it spoke most truly, viz. that he did indeed believe God, and it was counted to him for Righteousness. Things are said to be fulfilled when they are clearly manifested. As those words, *Psalms 2. 7. This day have I begotten thee*, are said to be fulfilled at Christ's Resurrection, *Acts 13. 32, 33.* not that he was

\* Gen. 15. 6.  
Rom. 4. 3.  
Gal. 3. 6.  
† 2 Chro. 20. 7.  
Isa. 41. 8.

was then first begotten of the Father, but that he was then in a glorious manner declared to be the Son of God by the Resurrection from the dead, *Rom.* 1.4. So here *Abraham's* offering up his Son being the evident discovery of his Faith, it did by that appear, that the Scripture-report of him was true, that he believed God, &c. he did believe before, and his Faith was imputed to him before, but it was never so fully made known, as by this so high an act of Obedience. *o* *Viz.* as apprehending Christ in the Promise, Faith is said to be imputed for Righteousness, *Rom.* 4. 3,5,6. as being the Instrument or means of applying Christ's Righteousness, by which elsewhere we are said to be justified, *Rom.* 3. 24,25. and 5. 19. 2 *Cor.* 5. 21. *Phil.* 3. 9. *p* Either he was the Friend of God; to be called, sometimes implies as much as to be, *Isa.* 48.8. or properly he was called, 2 *Chron.* 20.7. *Isa.* 41.8. and that not only on the account of God's frequent Appearances to him, conversing with him, revealing Secrets to him, *Gen.* 18. 17,18. *John* 15. 15. and entering into Covenant with him, but especially his renewing the Covenant with him, upon the sacrificing of his Son, and confirming it by Oath, and thereby, as it were, admitting him into a nearer degree of Friendship, *Gen.* 22. 16. &c.

24 Ye see then *q* how that by works *r* a man is justified *s*, and not by faith only *t*.

*q* An Inference either from the Instance of *Abraham*, or from the whole preceding Discourse. *r* Works of new Obedience. *s* Declared to be righteous, or approved as such, and acquitted from the Guilt of Hypocrisy. *t* Not by a meer Profession of Faith, or a bare assent to the Truth, without the Fruit of good Works. *Quest.* How doth this general Conclusion follow from the particular Case of *Abraham*? *Ans.* *Abraham's* Faith and Justification both before God, and the World, are set forth as the Exemplars of ours, to which the Faith and Justification of all Believers, both *Jews* and *Gentiles*, is to be conformed, *Rom.* 4. 11,12,23,24. *Q.* Doth not *James* here contradict *Paul's* Doctrine in the matter of Justification, *Rom.* 4? *Ans.* The contradiction is but seeming, not real, as will appear, if four things be considered: 1. The occasion of these Apostles Writing, and their Scope in it: Having to do with different sorts of Persons, they had likewise different Designs. As *Christ* speaks one way when he dealt with proud *Pharisees*, whom he would humble; another way, when with humble Hearers whom he would encourage: And *Paul* carried it one way when among weak Brethren, in Condescension to whose Infirmities he circumcised *Timothy*, *Acts* 16. 2,3. and another, when he was among false Brethren, and Men of Contention, who opposed Christian Liberty, seeking to bring Believers into Bondage, and then would not suffer *Titus* to be circumcised, *Gal.* 2. 3,4,5. So in the present Affair, *Paul's* business lay with false Apostles and Judaizing Christians, such as did, in the matter of Justification, either substitute a Self-righteousness instead of God's Grace, or set it up in Conjunction with it; and therefore his Scope is (especially in his Epistles to the *Romans* and *Galatians*) to shew the true cause and manner of Justification, and vindicate the freeness of Grace in it, by the Exclusion of Man's Works of what kind soever; to which purpose he propounds the Examples of *Abraham* and *David*, in their Justification, *Rom.* 4. Whereas *James* having to do with carnal Professors, and such as abused the Doctrine of Grace, to encourage themselves in Sin, and thought it sufficient that they had Faith, (such as it was) tho they did not live like Believers, resting in an empty Profession, with the neglect of Holiness; his Design plainly is to shew the Effects and Fruits of Justification, *viz.* Holiness and good Works; thereby to check the Vanity and Folly of them, who did thus divorce Faith from an holy Life, (which God hath joyned to it) and fancied themselves safe in the Profession of the one, without any respect to, or care of the other, as appears in this Chapter, *v.* 14,17,26. And because they might bear themselves high in this false Confidence, by the Example of *Abraham*, their Father according to the Flesh, and whom *Paul* had set forth, *Rom.* 4. as justified by Faith, without the concurrence of Works to his Justification; *James* makes use of the same Example of *Abraham*, as one eminent for Holiness, as well as Faith; and who made his Faith famous by the highest Act of Obedience that ever a Saint did, to shew, that Faith and Holiness ought not to be separated; *Abraham's* Faith being so highly commended, especially as productive of it. To the same purpose he makes use of the Instance of *Rahab*, who tho a young Saint, and newly come to the Knowledge of God, yet shewed the truth of her Faith by so considerable an Exercise of her Love and Mercy to God's People, as her receiving the Spies in Peace, was. This therefore helps not a little to reconcile the difference between these two Apostles. *Paul* deals with those that magnified Works too much, as if they were justified by them, and slighted Faith and Grace; and therefore tho he frequently shews the usefulness of Faith and good Works unto Salvation, and presseth Men every where to the Practice of them, yet he proves, that they have no Interest in the Justification of a Sinner before God's Tribunal, which he asserts to be wholly and solely of Grace, and by Faith. But *James*, in dealing with loose Christians, who magnified Faith, and slighted good Works, not only as having no Influence on

Justification, but as not necessary at all to Salvation; he takes upon him to maintain good Works, not as necessary to Justification, but as the Effects, Signs, and Evidences of it, and such as without which their Faith was vain, and themselves in an unjustified state. 2ly. *Paul* and *James* take Faith in different senses; *Paul* speaks of a true, lively Faith, which purifies the Heart, and works by love, *Gal.* 5. 6. Whereas *James* speaks of a Profession, or Presumption of Faith, barren, and destitute of good Fruits, such a Faith as is dead, *v.* 17. such as the Devils may have, *v.* 19. which is but Historical, and consists only in a Belief of God's Being, not a consent to his Offer, or relying on his Promises. What Contradiction then is there here between these two Apostles, if *Paul* assert Justification to be by Faith, *viz.* a lively, working Faith, and *James* deny it to be by Faith, *viz.* an idle, unactive, barren Faith, and which hath only the Name, but not the Nature of that Grace, and is rather the Image of Faith than Faith itself? 3ly. But because *James* not only denies Justification to the Faith he speaks of, but ascribes it to Works in this Verse; therefore it is to be considered, that Justification is taken one way by him, and another by *Paul*: *Paul* takes it for the Absolution, and Acceptation of a Sinner at God's Bar, by the Imputation of Christ's Righteousness, which is the primary and proper Notion of Justification. But *James* takes it for the Manifestation and Declaration of that Justification; and the Word is taken in the like sense in other Scriptures, *Luke* 7. 29. the People justified God, *i. e.* owned and declared his Righteousness by Confession of their Sins, and Submission to John's Baptism; and *v.* 35. Wisdom is justified, *i. e.* declared to be just and right, *Rom.* 3. 4. justified in thy Sayings, *i. e.* acknowledged and declared to be true in thy Word. And what is Christ's being justified in the Spirit, 1 *Tim.* 3. 16. but his being declared to be the Son of God? *Rom.* 1. 4. And that *James* takes Justification in this sense, appears, 1. by the History of *Abraham* here mentioned; he was (as hath been said) justified by Faith long before his offering up his Son, *Gen.* 15. but here is said to be justified, *i. e.* declared and proved to be so by this Testimony which he gave to the Truth of his Faith, and consequently to his Justification by it; and the Lord therefore tells him, *Gen.* 22. 12. Now I know that thou fearest me, &c. *q. d.* by this Obedience, thou hast abundantly shewed the Sincerity of thy Graces. 2. Because if *James* doth not here speak of *Abraham's* being justified declaratively, how can it be true which he speaks, *v.* 23. that the Scripture was fulfilled (in his sacrificing his Son) which saith, he believed God, and it was imputed to him for Righteousness? For if *James* intends Justification in the proper sense, how was *Abraham's* being justified by Works, a fulfilling of the Scripture, which asserts him to be justified by Faith? Here therefore again there is no Contradiction between these Apostles. For it is true, that *Abraham* was justified, *i. e.* accepted of God, and absolved from Guilt, by Faith only: And it is as true, that he was justified, *i. e.* manifested and declared to be a Believer, and a justified Person by his Works. 4ly. Lastly, we may distinguish of the Person that is said to be justified, either he is a Sinner, in the state of Nature; or a Believer in a state of Grace; whence ariseth the two-fold Justification here mentioned. The Justification of a Sinner in the Remission of his Sins through the Imputation of Christ's Righteousness, and acquitting him from the Condemnation of the Law, is the Justification properly so called, and which *Paul* speaks so much of; and this is by Faith only. The Justification of a Believer, is his Absolution from Condemnation by the Gospel, and the Charge of Infidelity, or Hypocrisy, and is no other than that declarative Justification *James* speaks of, or an asserting, and clearing up the truth and reality of the former Justification, which is done by good Works, as the Signs and Fruits of the Faith, by which that former is obtained; and this is but improperly called Justification. The former is an Absolution from the general Charge of Sin, this from the special Charge of Hypocrisy, or Infidelity: A Sinner's great fear (when first awakened to a sense of his Sin and Misery) is of an holy Law, and a righteous Judge ready to condemn him for the Violation of that Law; and so his first Business is to look to Christ by Faith for Righteousness and Remission of Sin. But when he is justified by that Righteousness, Men may charge him with Hypocrisy, or Unbelief; and so may the Devil and Conscience too, when Faith is weak, or a Temptation strong; and therefore his next Work is to clear himself of this Imputation, and to evidence the truth and reality of his Faith and Justification in God's sight, which must be done by producing his Obedience and good Works, as the Indications of his Faith; and hereby he proves, that he hath indeed closed with the Promise of the Gospel, and so is clear of the Charge of not believing it, which was false; as well as (by Consequence) is justified from the Charge of Sin against the Law, which was true. To conclude, therefore, here is no opposition between *Paul* and *James*. *Paul* speaks of *Abraham's* being justified as a Sinner, and properly, and so by Faith only: *James* speaks of his being justified as a Believer, improperly, and so by Works; by which not his Person was justified, but rather his Faith declared to be justifying; nor he constituted righteous, but approved as



righteous. In a word, what God hath joyned, must not be divided; and what he hath divided, must not be joyned. He hath separated Faith and Works in the Business of Justification, and therefore we must not join them in it, as *Paul* disputes; and he hath joyned them in the Lives of justified Persons, and there we must not separate them, as *James* teaches. *Paul* assures us they have not a co-efficiency in Justification it self; and *James* assures us they may, and ought to have a co-existence in them that are justified. If the Reader desire further Satisfaction yet, let him consult *Turretine de Concordia Pauli & Jacobi*, where he may find much more to the same purpose, as hath been here said.

25 Likewise also was not Rahab <sup>a</sup> the harlot <sup>x</sup> justified by works <sup>y</sup>, when she had received the messengers, and had sent them out another way?

<sup>a</sup> This Instance of *Rahab* is joyned to that of *Abraham*, either to shew, that none of any Condition, Degree, or Nation, was ever numbered among true Believers, without good Works, or else to prove, that Faith, wherever it is sincere and genuine, is likewise operative, and fruitful, not only in older Disciples and stronger, such as *Abraham*, but even proportionably in those that are weaker, and but newly converted to the Faith, which was *Rahab's* case. <sup>x</sup> Really and properly so, *Josh. 2. 1. Heb. 11. 31.* tho possibly she might keep an Inn, and that might occasion the Spies going to her House, not knowing her to be one of so scandalous a Life; which yet the Holy Ghost takes special notice of, that by the Infamouness of her former Conversation, the Grace of God in her Conversion might be more conspicuous. <sup>y</sup> In the same sense as *Abraham* was, i. e. declared to be righteous, and her Sincerity approved in the Face of the Congregation of *Israel*, when, upon her hiding the Spies, God gave a Commandment to save her alive, though the rest of her People were to be destroyed. <sup>z</sup> Her receiving them implies likewise her hiding them; both which, together with her sending them forth another way, were Acts of Love to the People of God, of Mercy to the Spies, and of great Self-denial in respect of her own Safety, which she hazarded by thus exposing her self to the Fury of the King of *Jericho*, and her Countrymen; but all proceeded from her Faith in the God of *Israel*, of whose great Works she had heard, and whom she had now taken to be her God, and under whose Wings she was now come to trust.

<sup>||</sup> Or, *breath.*

26 For as the body without the <sup>||</sup> spirit <sup>\*</sup> is dead, so faith without works is <sup>†</sup> dead also.

<sup>\*</sup> This may be understood either according to the marginal reading, of the *Breath*, and then the sense is, that Life and Breath being inseparable Companions, as the want of Breath argues want of Life in the Body; so lively Faith and Works being as inseparable, want of Works argues want of Life in Faith: Or, according to the reading in the Text, *Spirit*, taking it for that Substance which animates the Body, and is the cause of vital Functions in it, which is sometimes called Spirit, *Psal. 31. 5. Eccl. 12. 7. and 1 Cor. 2. 11.* and then the sense is, that as a Body is without a Soul, so Faith is without Works, i. e. both are dead. As a Body without the Soul hath the Shape and Lineaments of a Man, but nothing that may discover Life in it, so Faith without Works may be like true Faith, have some resemblance of it, but hath nothing to discover the Truth and Life of it. <sup>†</sup> Not true Faith, for that cannot be dead, but an empty Profession of Faith, which is rather called Faith, by way of Concession, or because of some likeness it hath to it, than really is so; as a dead Body, tho' called a Body, is really but a Carcase.

## CHAP. III.

<sup>||</sup> Or, judgment. MY brethren, be not many masters <sup>a</sup>, knowing that we shall receive the <sup>||</sup> greater condemnation <sup>b</sup>.

<sup>a</sup> Let not every Man make himself a Master of other Mens Faith and Manners, a Censor, or supercilious Reprover of their Failings and Infirmities, *Matth. 7. 1.* All Reproof is not here forbidden, neither Authoritative by Church Officers, nor Charitative by private Brethren, but that which is irregular either in the ground of it, when that is false, or the manner of it, when it is masterly and imperious, or preposterous (as when we reprehend others, and are no less reprehensible our selves, *Rom. 2. 21.*) or in the end of it, when we seek to advance our own Reputation by observing or aggravating others Faults, &c. <sup>b</sup> By how much the more severe and rigid we are in judging others, the greater will be our Judgment, not only from Men, who will be apt to retaliate, but from God himself, *Matth. 7. 1. 2. 3. Luke 6. 38. Rom. 2. 2, 3.* See the like Expression, *Mat. 23. 8, 14.*

<sup>||</sup> Chron. 5.

<sup>||</sup> Psal. 34. 13.

<sup>||</sup> Chap. 1. 26.

<sup>||</sup> Mar. 12. 37.

<sup>||</sup> Psal. 22. 9.

2 For <sup>\*</sup> in many things we offend all <sup>c</sup>. <sup>†</sup> If any man offend not in word <sup>d</sup>, the <sup>||</sup> same <sup>is</sup> a perfect man <sup>e</sup>, and able also to bridle the whole body <sup>f</sup>.

<sup>c</sup> There is no Man absolutely free from Sin, *1 King. 8. 45. Job. 14. 4. Prov. 20. 9. Eccles. 7. 20. and 1 John 1. 8, 10.* And therefore we must not be too critical in other Mens Actions, having so many Failings our selves, *Gal. 6. 1.* <sup>d</sup> Knows how to govern his Tongue aright, speaks what, and when, as he ought. <sup>e</sup> Either sincere in the opposition to the Hypocrisy of those that pretend so great Zeal in correcting others, when they are alike, or more guilty themselves: or rather, we may understand it comparatively, and with respect to others, of one that hath made good Proficiency in Religion, and is of greater Attainments than others. See *1 Cor. 2. 6.* <sup>f</sup> To govern all the other parts (Eyes, Ears, Hand, &c.) as to those Actions which are performed by them. No Member of the Body being more ready to offend than the Tongue; he that can rule that, may rule all else.

3 Behold, we put bits in the horses mouths that they may obey us, and we turn about their whole body <sup>g</sup>.

<sup>g</sup> He illustrates the former Proposition, that he that can rule his Tongue, may rule his whole Body, by two Similitudes; the first of an unruly Horse, which yet, as wanton as he is, being curbed in with a Bit, may be easily managed; intimating, that even so, if a Man's Tongue be well governed, the rest of the Man will be under command.

4 Behold also the Ships which, though they be so great, and driven of fierce winds, yet are they turned about with a very small helm whithersoever the governour listeth <sup>h</sup>.

<sup>h</sup> The other Similitude in which a Man is compared to a Ship, the Tongue to the Rudder, the governing the whole Body to the turning about the Ship. As the Rudder is but a small thing, in Comparison of the much greater Bulk of a Ship, and yet being it self turned, turns the whole Ship (tho' so great, and driven of so fierce Winds) which way soever the Steersman pleaseth: So likewise the Tongue, tho' little to the whole Man (which may withal be driven, and acted by Storms of furious Passions) yet if it be it self under Government, the rest of the Man will be so too.

5 Even so the <sup>\*</sup> tongue is a little member <sup>i</sup>, <sup>\*</sup> Prov. 12. 18. and <sup>†</sup> boasteth great things <sup>k</sup>. Behold how great <sup>||</sup> a matter <sup>m</sup> a little fire kindleth <sup>n</sup>.

<sup>i</sup> The Accomodation of the former Similitudes: the Tongue is a little Member, i. e. one of the lesser, in comparison of the Body. <sup>k</sup> The Greek Word signifies, according to its Derivation, the lifting up of the Neck (as Horses, mentioned, *v. 3.* are wont to do in their Pride) in a way of Bravery and Triumph; and hence it is used to express boasting and glorying, but here seems to imply something more, viz. not only the uttering big Words, but doing great things, whether good and useful, as in the former Similitudes, or evil, as in what follows; or its boasting how great things it can do, <sup>q</sup> d. the Tongue, tho' little, is of great force and efficacy, and it will tell you so it self; it not only boasts what its fellow-Members can do, but especially what it self can. <sup>l</sup> Another Similitude in which he lets forth the evil, the Tongue, as little as it is, doth, where it is not well-governed, as in the former he had shewn the good it may do, when kept under Rule. <sup>m</sup> The word signifies either any combustible Stuff, or, as in the Margin, *Wood*, that being the ordinary Fuel then in use. <sup>n</sup> Even a Spark, the smallest Quantity or Particle, which may do great Mischief, when lighting in fitable matter.

6 And the tongue <sup>is</sup> a fire <sup>o</sup>, a world <sup>p</sup> of iniquity: So is the tongue amongst our members, that <sup>\*</sup> it defileth the whole body <sup>q</sup>, and setteth on fire the course of nature <sup>r</sup>; and it is set on fire of hell.

<sup>o</sup> The Application of the Similitude in the foregoing Words. The Tongue is a Fire, i. e. hath the force of Fire, and resembles it in the mischief it doth. <sup>p</sup> An Heap, or Aggregation of Evils (as the natural word is an Aggregation of many several Beings) as we say, an Ocean, or a World of Troubles, meaning a great multitude of them. And the Words may be understood, either with an Ellipsis of the word *matter*, expressed just before, and supplied here; and the pointing a little altered, they may be thus read, *And the Tongue is a Fire, a World of Iniquity* (or an unrighteous World, viz. which lies in Wickedness, *1 John. 5. 19.*) is the *matter*, namely, which it inflames. A wicked World is fit Fuel for a wicked Tongue, and soon catcheth the Fire which it kindles: Or, rather as they stand plainly without any such Defect: The Tongue is a World of Iniquity, i. e. an heap or mass of various sorts of Sins; tho' it be but a little piece of Flesh, yet it contains a whole World of Wickedness in it, or is as full of Evils, as the World is of Bodies. <sup>l</sup> Infecteth the whole man with Sin, *Eccles. 5. 6.* as being the cause of Sin committed by all the Members of the Body; for tho' Sin begin in the Soul, yet it is executed by the Body, which therefore seems here put (as *v. 2.*) for the Man. <sup>r</sup> Or, setteth on fire the Wheel of *Geniture*, (or *Nativity* (in allusion to a Wheel set on fire by a violent rapid motion) meaning the Course

<sup>\*</sup> Mar. 15. 15.

<sup>†</sup> 18, 19.

<sup>||</sup> Mark 7. 15.

<sup>||</sup> 20, 23.

Course of Nativity, *i. e.* the natural Course of Life, as the Face of Nativity or Geniture, *ch. 1. 23.* for the natural Face; the sense is, it inflames with various Lusts, Wrath, Malice, Wantonness, Pride, &c. the whole Course of Man's Life, so that there is no State, nor Age free from the Evils of it. Whereas other Vices either do not extend to the whole Man, or are abated with Age, or worn away with length of time; the Vices of the Tongue reach the whole Man, and the whole time of his life. *f. i. e.* By the Devil, the Father of Lies and Slanders, and other Tongue-sins, *Job. 1. 10. John. 8. 44. Rev. 12. 10.* the Tongue being the Fire, the Devil, by the Bellows of Temptations, inflames it yet more, and thereby kindles the Fire of all Mischief in the World.

*Gr. Nature.* *Gr. Nature of man.* 7 For every *||* kind *t* of beasts *u*, and of birds *x*, and of serpents *y*, and things in the sea *z*, is tamed, and hath been tamed *a* of *†* man-kind.

*†* Some of every kind. *u* Wild Beasts, such as are most fierce and untractable. *x* Tho' so moveable and wandering, the very Vagabonds of Nature, *y* which are such Enemies to Mankind. *z* The Inhabitants, as it were, of another World, really of another Element. *a* Either made gentle, or at least, brought into subjection to Man by one means or other. He useth both Tenses, the Present, and the Preterperfect, to note that such things, not only have been, but still are; and that not as the Effects of some miraculous Providence, as in the Case of *Daniel, ch. 6.* and *Paul, Acts 28.* but as that which is usually experienced, and in Man's Power still to do.

8 *b* But the tongue can no man tame *c*: it is an unruly evil *d*, full of deadly poison *e*.

*b* Not only other Men's Tongues, but not his own. *c* No Man of himself, and without the Assistance of Divine Grace, can bring his Tongue into subjection, and keep it in order; nor can any man by the Assistance of any Grace promised in this Life, so keep it, as that it shall never at all offend. *d* Or, which cannot be restrained, and kept within Bounds: Wild Beasts are kept in by Grates and Bars, but this by no Restraint. *e* The Wickedness of the Tongue is compared to Poison, in respect of the mischief it doth to others. It seems to allude to those kind of Serpents which have Poison under their Tongues, *Psal. 140. 3.* with which they kill those they bite. The Poison of the Tongue is no less deadly, it murders men's Reputations by the Slanders it utters, their Souls by the Lusts and Passions it stirs up in them, and many times their Bodies too by the Contentions and Quarrels it raiseth against men.

*Gr. 1. 25.* 9 Therewith blest we God *f* even the Father *g*, and therewith curse we men *h*, \* which are made after the similitude of God *i*.

*f* Prays, and speak well of God. *g* Of Christ, and in him of all true Believers. *h* Rail on, revile, speak evil of, as well as with evil to. *i* Either, 1. Saints in whom God's Image is anew restored; or, 2ly. rather Men more generally, who, tho' they have lost that spiritual Knowledge, Righteousness, and true Holiness, in which that Image of God, after which Man was created, principally consists; yet still have some Reliques of his Image continuing in them. This is added to aggravate the Sin, speaking evil of men made after God's Image, is speaking evil of God obliquely, and by Reflection.

10 Out of the same mouth proceedeth blessing and cursing *k*. My brethren, these things ought not so to be *l*.

*l* He repeats here, by way of Exaggeration, what he had said, *v. 9.* to shew how exceedingly absurd it is, that two such contrary Actions should proceed from the same Agent. *l* There is a *Meiosis* in the words; he means, things should be quite contrary. See the like Expression, *1 Tim. 5. 13. Tit. 1. 11.*

11 Doth a fountain send forth at the same *||* place *m* sweet water and bitter?

*Or, both.* *m* Ordinarily and naturally; if any such be, it is looked upon as uncouth and prodigious.

12 Can the fig-tree, my brethren, bear olive berries, either a vine figs *n*? So can no fountain yield both salt water, and fresh *o*.

*n* The same Tree cannot ordinarily bring forth Fruit of different kinds (on the same Branch, whatever it may on different, by engrafting) much less contrary Natures. See *Mat. 7. 16, 17, 18.* *o* Or, neither can a salt Fountain yield fresh Water; but the Scope is still the same, as in our reading. The Apostle argues from what is impossible, or monstrous in Naturals, to what is absurd in Manners, *g. d.* it is as absurd in Religion for the Tongue of a regenerate man, which is used to bless God, to take a liberty at other times to curse man, as it would be strange in Nature for the same Tree, on the same Branch, to bear Fruits of different kinds; or the same Fountain at the same place to send forth bitter Water and sweet.

13 Who is *p* a wife man, and endued with

knowledge *q* among you? let him shew, out of a good conversation, his works *r* with meekness of wisdom *s*.

*p. i. e.* If there be a wife Man, &c. See *Psal. 25. 12.* and *1 Pet. 3. 10.* where what David speaks by way of Interrogation, Peter explains by way of Assertion. The Apostle having shewn the Disease of the Tongue, comes now to remove the Cause, *viz.* Mens Opinion of their own Wisdom; (they censure others, because they take themselves to be wiser than others) and to point out the Remedy, godly Meekness, which is the true Wisdom. *q* By Wisdom and Knowledge the same thing may be meant; or if they be taken for several things, (as sometimes there may be great Knowledge where there is but little Wisdom) yet these masterly Censors he speaks of, pretended to both, and were so rigid towards others, because so well conceited of themselves: the sense is, You pretend to be wise and knowing, but if you would approve your selves as such, indeed, shew out of a good Conversation, &c. *r* Let him shew as the Testimony of his Wisdom, not his words in hard Censures, but his Works, *viz.* good ones, and those not done now and then, or on the by, but in the constant Course, and Tenor of his Life; or shew his Works to be good, by their being not casual, but constant, and his ordinary Practice in his whole Conversation. *f. i. e.* Meek and gentle Wisdom, which can hear, and answer, and teach, and admonish, and rebuke mildly, and sweetly, with long-suffering as well as Doctrine, *2 Tim. 4. 2.* and then it notes the Quality of this Wisdom, or such Meekness as proceeds from Wisdom, or is joined with it, there being some which is foolish, affected, carnal, *viz.* that which is opposed to Zeal; whereas true Meekness is only opposed to Fierceness and Rashness; and thus it notes the cause of Meekness.

14 But if ye have \* bitter envying *t*, and strife *u* in your hearts *x*, glory not *y*, and lie not against the truth *z*.

*t* Gr. Zeal, which he calls bitter, partly to distinguish it from that Zeal which is good; whereas this he speaks of is evil; and though it pretends to be Zeal, yet is really no other than Envy; and partly because it commonly proceeds from an embittered Spirit, and tends to the imbittering it more. *u* Strife, the usual Effect of bitter Zeal, or Envy. *x* The Fountain whence it proceeds; or Strife in the Heart implies a Heart prone, and inclined to Strife. *y* Glory not of your Zeal, or rather, of your Wisdom, as if you were so well able to reprehend others, but rather be humbled; what you make the matter of your glorying, being really just cause of Shame. *z* *Viz.* By professing your selves wise, or zealous, when ye are really neither.

15 This wisdom *a* descendeth not from above *b*, but is earthly *c*, *||* sensual *d*, devilish *e*.

*a* This Wisdom which they pretended so much to, who so criticized on other Men's Actions, and inveighed against them, and which was accompanied with Strife and Envy. *b. i. e.* From God the Author of Wisdom, from whom, tho' every good and perfect Gift descends, *ch. 1. 17.* and even Knowledge, and Skill in natural things, *1 Ja. 28. 26, 29.* yet this Wisdom being sensual, is not from him, *c* because it is of the Earth, of no higher Original than from the first Adam, who was of the Earth, and earthly, *1 Cor. 15. 47.* and likewise because it is employed, and fixeth Mens Minds on earthly things. *d* This may be understood, either, 1. according to the reading in the Text, the word here used, being so rendered, *Jude 1. 9.* agreeable to *1 Thes. 5. 23.* where *Soul*, from whence the word is derived, is opposed to *Spirit*, and taken for the sensitive Powers, which Men have in common with Brutes in Distinction from the intellectual, which go under the name of *Spirit*, and are proper to Men: meer Reason, without the Divine Grace, being apt to degenerate into Brutishness, and easily brought to serve the ends of sensual Appetite; this Wisdom may well be called sensual. Or, 2ly. according to the Margin, *Natural*, in opposition to *Spiritual*. The natural Man (*1 Cor. 2. 14.* where the same word (in the Greek) is used as here) is one that lives under the Conduct of his own carnal Reason, not enlightened, nor regenerated by the Spirit of God: *A Man of Soul*, (as the word imports) or that hath no better, no higher Principle in him, than his own Soul. Accordingly, this Wisdom here mentioned, is such as proceeds merely from a Man's own Soul, in its natural state destitute of the Light and Grace of God's Spirit, and therefore may be termed *natural*. *e* Because it is of the Devil, or such as is in him, and makes Men like him, who is a proud Spirit, and envious, a Liar, and Slanderer, *John 8. 44.* and who observes Mens Faults, not to amend them, but accuse them for them.

16 For \* where envy and strife is *f*, there is *†* confusion *g*, and every evil work *h*.

*f* The usual Companions of this devilish Wisdom. *g* Or Inconsistency, *viz.* both with Man's self, and others; Envy makes him unquiet in himself, and troublesome to others, by causing Contentions and Seditions among them, and breaking their Peace, as well as his own. *h* All manner of Wickedness is ushered in by this Confusion and Sedition.

\* Rom. 13. 10.

† Or, natural.

\* 1 Cor. 3. 3. Gal. 5. 20.

† Gr. *Tarache*, Or unquietness



\* 1 Cor. 2. 6, 7.

|| Or, without  
wrangling.

17 \* But the wisdom that is from above *i*, is first pure *k*, then peaceable *l*, gentle *m*, and easie to be entreated *n*, full of mercy *o*, and good fruits *p*, || without partiality *q*, and without hypocrisie.

*i* True Wisdom, which is of God, opposed to that which descendeth not from above, v. 15. *k* Either excluding mixture, and then it is opposed to hypocritical, or rather excluding Filthiness, and then it is opposed to sensual, v. 15. and implies Freedom from the Defilement of Sin and Error, in being the property of true Wisdom to make men adhere both to Truth and Holiness. *l* Disposeth Men to peace, both as to the making and keeping it, in opposition to Strife and Contention, which is a Fruit of the earthly Wisdom. Peaceableness, which relates to Man, is set after Purity, which respects God in the first place, to intimate, that Purity must have the Preference to Peace. Our Peace with Men must always be with a *Salvo* to our Respects to God, and Holiness. *m* Or, equal, or moderate, Phil. 4. 5. 1 Tim. 3. 3. *n* Tit. 3. 2. It implies that Gentleness (as we translate it) whereby we bear with others Infirmities, forgive Injuries, interpret all things for the best, recede from our own right for Peace-sake, and is opposed to that Austerity and Rigidity in our graces, and Censures, which will bear with nothing in weak, dissenting, or offending Brethren. *o* Easily persuadable. True Wisdom makes Men yield to good Admonition, good Counsel, good Reason. This is opposed to Implacableness, Rom. 1. 31. Pride and Obstinacy in evil, Prov. 12. 1. and 13. 1. *p* A Grace whereby we pity others that are afflicted, or that offend, and is opposed to Inhumanity, and Inexorableness. *q* Beneficence, Liberality, and all other Offices of Humanity, which proceed from Mercy. *r* Or, without judging, i. e. either a curious enquiring into the Faults of others, to find matter for Censures, which many times infers Wrangling, as our Margin renders it; or a discerning between Person and Person, upon carnal Accounts, which is Partiality, as it is here translated, and ch. 2. 4. *s* Or, Counterfeiting, as they do that judge others, being guilty of the same things, or as bad themselves; or Hypocrisie may be here added, to shew that Sincerity is the Perfection of all the rest before named; Purity, Peace, and Gentleness, &c. may be counterfeit; Hypocrisie spoils all, and therefore the Wisdom that is from above, is sincere, and without Hypocrisie.

18 And the fruit *f* of righteousness *t* is sown *u* in peace *x* of them that make peace *y*.

*f* Either the Fruit we bring forth, which is Righteousness it self, Luke 3. 8, 9. Rom. 6. 22. Phil. 1. 11. or the Fruit we reap, which is the Reward of Righteousness, viz. eternal Life. *t* Metonymically here put for the heavenly Wisdom, before described, whereof it is the inseparable Companion, or the Effect, Job. 28. 28. *u* Either Righteousness, as the good Fruit, is wrought or exercised, Hos. 10. 12. (as Wickedness is said to be sown when it is acted, Job 4. 8.) or it relates to the Reward, which is the Fruit, of which Righteousness is the Seed, Psalm 97. 11. and then it implies, either the sureness of that Reward, that it is as certain as Harvest after Seed-time, or the non-enjoyment of it for the present; as they that sow their Seed, receive not the Crop till long after. *x* Either in a mild, peaceable, amicable way, or in peace, is as much as with Peace, viz. spiritual Peace and Comfort of Conscience. *y* That follow after, and are studious of Peace; and so the Words may have a two-fold sense, either, 1. the meaning is, That they that exercise Righteousness, must do in a sweet and peaceable way; in particular, Men may reprehend others, so they do it with Moderation and Gentleness, not as Executioners, to torment them, but as Physicians, to heal them. As on the other side, they that are most peaceably disposed, yet must not make Peace, without sowing Righteousness with it, which includes just Reprehension whereby Righteousness is promoted: Or, 2ly. that they who sow Righteousness in Peace, i. e. joyn Righteousness with their Endeavours after Peace, shall reap the Reward, not only in Comfort here, but in Glory hereafter.

## CHAP. IV.

|| Or, brawlings.

|| Or, pleasures.

\* v. 3.

From whence come wars, and || fightings *a* among you? come they not hence, even of your lusts *b*, that war *c* in your members *d*?

*a* Either it may be understood properly of Insurrections, and Tumults, in which, possibly, some carnal Professors might be engaged; or rather Strife and Contention about outward things, Wranglings among themselves, and going to Law, especially before unbelieving Judges, 1 Cor. 6. 1. *b* Gr. Pleasures, i. e. those Lusts whereof Pleasure is the end, which is therefore put for the Lusts themselves: he means the over-eager Desire of Riches, worldly Greatness, carnal Delights, Tit. 3. 3. where Lusts and Pleasures go together. *c* Oppose and tumultuate against Reason, Conscience, Grace, Rom. 7. 23. and 1 Pet. 2. 11. *d* Not only the Members of

the Body, but Faculties of the Soul, exercised by them: all the Parts of Man unrenewed, Col. 3. 5. which are used as Weapons of Unrighteousness, Rom. 6. 13.

2 Ye lust *e* and have not *f*, ye || kill *g*, and desire to have *h*, and cannot obtain *i*; ye fight and war *k*, ye have not *l*, because ye ask not *m*.

*e* Passionately and greedily desire. *f* Either soon lose, or rather, cannot get what ye so lust after. *g* Some Copies have *ye envy*, and many suppose that to be the better reading, as agreeing with the Context, and with v. 14. of chap. 3. Envy being the Cause of Strife, there, and joined with Emulation, or a Desire of having, here. We read it according to other Copies, *ye kill*, which, if he speaketh of Wars in a proper sense, v. 1. was, no doubt, the Effect of them; and if he speak only of Strife and Contentions, yet they might proceed so far, that the Death of some (tho not intended) might be the Consequent of them, and occasioned by them. Or, he may mean their murderous Desires, killing Men in their Hearts, wishing for, and gaping after their Death, that they might gain by it; and this agrees with what he speaks of, the Frustration of their greedy Desires, none being more frequently disappointed of their Hopes, than they that hope to be Gainers by other Men's Deaths. *h* Or, emulate, i. e. ambitiously affect to have what ye see others have, grieving that they should have more than you. *i* Viz. That which ye envy others having. *k* You wrangle and quarrel with your Neighbours for what they have, that ye may get it for your selves. *l* Ye are still needy, tho still craving; your Lusts are infinite, and insatiable in themselves, and no way helpful to you. *m* Viz. of God by Prayer, who hath promised to give to them that ask, Matth. 7. 7. not to them that war and fight. Instead of humble seeking to God for what ye want, ye would extort it by force or fraud, from one another.

3 Ye \* ask *n* and receive not, † because ye ask *o*, that ye may consume it upon your || lusts *p*.

*n* He prevents an Objection, *q. d.* admit you do pray for the good things ye want; or, though you pray for them: Jer. 11. 11. Tho you pray for good things, yet you do not pray well, Zech. 13. or in a right manner, not according to God's Will, 1 John 5. † Psal. 66. 18. 14. and therefore ye are not to complain of not being heard. *p* You pray for the things of this Life only, that you may have wherewith to please the Flesh, and gratifie your carnal Appetites, and so an evil end spoils good means; and while you would have God serve your Lusts, you lose your Prayers.

4 Ye adulterers, and adulteresses *q*, know ye not *r*, that the friendship of the world *s*, is enmity with God *t*? \* whosoever therefore *u* will be a Friend of the world, is the enemy of God *x*.

*q* He means Adulterers and Adulteresses, in a spiritual sense, i. e. worldly-minded Christians, who being, by Profession, married to the Lord, yet gave up those Affections to the things of the World, which were due to God only. The like Expression is used, Matth. 12. 39. and 16. 4. *r* Ye ought to know, and cannot but know. *s* Inordinate Affection to the World, Addictedness, or Devotedness to the Things, or Men of the World. *t* Alienates the Soul from God, and God from it, 1 John 2. 15. *u* If it be the purpose and resolution of a Man's Heart to get in with the World, tho perhaps he cannot obtain its Favour; he courts it, tho it be coy to him. *x* Exerciseth Hostility against God, by adhering to an Interest so contrary to him.

5 Do ye think that the scripture saith in vain *y*, \* the spirit *z* that dwelleth in us, lusteth *a* to || envy *b*?

*y* Gr. Empty, or vainly, i. e. to no purpose. This Question hath the force of a Negation, *q. d.* it doth not speak in vain. *Quest.* What is it which the Scripture doth not speak in vain? *Ans.* Either those Truths he had been speaking of before, particularly in the former Verse, That the Friendship of the World, is Enmity with God: Or, that which follows in this Verse, the Spirit that dwelleth in us, &c. *z* Either the Spirit of God, who is said to dwell in Believers, 1 Cor. 3. 16, 17. or the Spirit of Men, viz. as defiled by Sin, and acted by the Devil, who works in Men, while Children of Disobedience, and then it is the same as corrupt Nature. *a* Either is vehemently carried out to Envy, or makes us lust, and carrieth us out to it; or lusteth against Envy. So the Greek Preposition is often used, as Luke 20. 19. Eph. 16. 11. Heb. 12. 4. *b* Under Envy he comprehends all other fleshly Lusts, but instanteth in this particularly, as having been speaking of it before, ch. 3. v. 14, 16. and because it hath so near a Connection with other Lusts, whereof it is the Cause, or Concomitant, and so is a principal Member of the Old Man. This latter Clause may either be read interrogatively or affirmatively; and then according as we take Spirit, either for the Spirit of God, or the human Spirit, the sense of the Words may be, either, 1. Doth the Spirit of God, that dwelleth in us, lust unto Envy,

vy, *i. e.* incline and dispose us to so base an Affection? The Answer is understood, No, and confirmed by the next Words, *he giveth more Grace*, gives freely, liberally, and therefore doth not make us envy others any Good they have. Nothing is more contrary to the Spirit of God, who abounds in his Gifts to us, than to make us envy others, theirs. Or, 2ly, we may understand it without any Interrogation, taking the Preposition to signify *against*, and then the sense is, That good Spirit which is in us, teacheth us better things, than Strife and Envy, &c. for it lusteth against Envy, *i. e.* makes us lust against it, carries out our Hearts to hate, and resist it. And this well agrees with what follows; *the Spirit, &c.* lusts against Envy, but he gives more Grace, *viz.* than to envy the Good of others. Or, 3. if Spirit here be understood of the Spirit of Man, corrupt Nature, the sense is plain, as the words lie; Man's Spirit (especially by the Instigation of the Devil) lusts, or strongly inclines to Envy, and consequently to other Wickednesses, but *he* (that is, God, *v. 4.*) gives more Grace. *Quest.* Where is any such Sentence to be found in the Scripture? *Ans.* No where in so many words: but which soever of these ways we take the words, we find the sense in the Scripture. *Josuah's* envying *Eldad*, and *Medad's* Prophecy, for *Moses's* sake seems to be an instance of this lust, *Num. 11. 29.* (compared with *Gen. 6. 5.* and *8. 21.* where the general Inclination of Man's Heart by Nature, is said to be evil) and *Moses* his not envying them, an instance of the two former.

6 But he *c* giveth more grace *d*: wherefore he faith *e*, \* God resisteth *f* the proud *g*, but giveth grace to the humble *h*.

*c* Either the Spirit of God, if Spirit in the former Verse be understood of the Spirit of God, or God, if Spirit be there taken for the Spirit of Man. *d* Either, tho we, according to our natural Inclination, be envious, yet God (or his Spirit) is bountiful and liberal; or God gives to those that are renewed, more Grace than to be hurried on by their own old Spirit, to Envy, Strife, and such like Lusts. *e* God faith, *viz.* in the Scripture: Or it may be taken indefinitely, and impersonally, for it is said; The particular place he refers to, is *Prov. 3. 34.* according to the Translation of the LXX. which, not only *James*, but other New-Testament Writers frequently follow. *f* It is a military Term. God sets himself, as in Battle, against the Proud, defying, beating down, exposing to Contempt, and destroying them. He is so far from giving them more Gifts, that he rather spoils them, as sworn Enemies, of what they have. *g* Those that by reason of the Gifts God hath given them, lift themselves above others: *Solomon* in the parallel place, calls them *Scorners*; it being the usual Guize of those that think over-well of themselves, to despise others, and even condemn the Warnings and Judgments of God himself, which may well draw them out to fight against them. *h* Not only gives Favour and Honour in the sight of Men, to those that are lowly in their own Eyes, but especially furnisheth them with Grace for the overcoming, and mortifying their carnal Desires, and remaining Corruptions.

7 Submit your selves *i* therefore *k* to God: \* Resist *l* the devil *m*, and he will flee from you *n*.

*i* *Viz.* Voluntarily and freely, and that not only in a way of Obedience to all his Commands, but (which is chiefly meant here) in a way of Humility, and sense of your Weakness, and Emptiness, and need of his Grace. *k* Both because of the Danger of Pride (opposed in the former Verse, to Humility) *he resists the Proud*; and because of the Benefit that comes by Humility, *he gives Grace to the humble*. *l* By Faith, and the rest of the spiritual Armour, *Ephes. 6. 13, 14. &c.* Or, resists, *i. e.* comply not with his Motions and Temptations. *m* The Head and Leader of fleshly Lusts. These likewise are military Terms. Having spoken before of Strife and Contention, he directs here with whom we may, and with whom we may not contend. He had commended Modesty toward Men; they are our Equals, we must not lift our selves above them, nor envy nor strive with them; here he adviseth to Submission to God as our Supreme Governour, we must not contend with him; and to open War with the Devil as our great Enemy, our Contention must be with him. *n* As to that particular Assault in which you resist him; and tho he return again, and tempt you again, yet you still resisting, he will still be overcome; ye are never conquered so long as you do not consent.

8 \* Draw nigh to God *o*, and he will draw nigh to you *p*: † Cleanse your hands *q*, ye sinners *r*, and purifie your hearts *s* ye double-minded *t*.

*o* By Faith, which is a coming to God, *Heb. 7. 25.* by true Repentance, which is a returning to God, *Hos. 14. 1. Mal. 3. 7.* and by fervent Prayer to him for the help of his Grace, *Psal. 25. 1.* *p* By the Manifestation of his Grace, and Favour to you, particularly giving you strength against the Devil and your Lusts. *q* Reform your Actions, amend your lives, Hands, the principal Instruments of Bodily

Actions, being but for the Actions themselves; cleanness of Hands signifies the Innocency of the outward Conversation, *Job 22. 30. Psalm 26. 6. and 24. 3. Isa. 33. 15, 16. r* You that are openly, and notoriously vicious, whose Wickedness appears in your ordinary Practices: So such are called, *Matth. 11. 19. Mark 2. 15. Luke 7. 37. and 15. 2. John 9. 31.* Your Thoughts and inward Affections, from whence the Evils of your outward Actions proceed, *Isa. 55. 7.* See *1 Pet. 1. 22.* and *1 John 3. 3.* *t* Either by the former he understands the Profane, and by these, Hypocrites, or the same by both, *viz.* such as had wicked Hearts, and led wicked Lives; only he shews wherein true Repentance consists, *viz.* in the Reformation both of the inward and outward Man.

9 \* Be afflicted *u*, and mourn *x*, and weep *y*: \* *Matth. 5. 4.* let your laughter *z* be turned into mourning *a*, and your joy *b* into heaviness *c*.

*u* Humble your selves for your Sins (before-mentioned) and in the Sense of Wrath approaching, if ye do not *x* with inward Sorrow of Heart. *y* Shew your inward Grief by Weeping, the usual Expression and Sign of it. *z* Your carnal rejoicing in what you get by sinful Courses, *v. 1, 2.* lusting, warring, fighting. *a* Exchange your carnal Joy for godly Sorrow. *b* To the same purpose as laughter, before: by it he means their pleasing themselves in the success of their Unrighteousness, the Gain of their Rapine and Violence. *c* The same as Mourning, or an outward Expression of it in the Dejection of the Countenance, which usually proceeds from Shame or Sorrow (and the Greek word signifies both) whereas Joy and Confidence make Men lift up their Heads or Faces, *Exra 9. 6. Job 10. 15. and 11. 15. and 22. 26. Luke 21. 28.*

10 \* Humble your selves *d* in the sight of the \* *Luke 18. 14.* Lord *e*, and he shall lift you up *f*. *1 Pet. 5. 6.*

*d* The same Duty pressed again only with respect to the more internal part of it, the Debasing of the Heart, lest they should rest too much in the outward Exercises before-mentioned. They did lift up themselves through Pride and Emulation, and he shews them the best way to the truest Exaltation, *viz.* Humility, *Matth. 23. 12. Prov. 15. 33. and 18. 12.* *e* Sincerely, as in the presence of the Searcher of Hearts. *f* As to your outward state and enjoyments so far as God sees good for you; but however, in Grace here, and Glory hereafter, *Luke 14. 11.*

11 Speak not evil one of another *g*, brethren: He that speaketh evil of his brother, and \* judgeth *h* his brother, speaketh evil of the law, \* *Matth. 7. 1.* and judgeth the law *i*: but if thou judg the law, *Luke 6. 37.* thou art not a doer of the law, but a judg *k*. *Rom. 2. 1.*

*g* *Viz.* Unless in the way of an Ordinance, by Reproof, Admonition, &c. *Lev. 5. 1. 1 Cor. 1. 11. and 11. 18. and 2 Cor. 11. 13. and 2 Tim. 4. 14, 15.* He forbids all Detraction, rigid censuring, and rash judging the Hearts and Lives of others, when Men condemn whatever doth not suite with their Notions, or Humours, and make their own Moroseness the Rule of other Men's manners. *h* Finds fault with, and condemns him for those things, which the Law doth not condemn in him, or forbid to him, *Rom. 14. 3, 4.* *i* *Viz.* either, 1. By his practising and approving what the Law condemns, *i. e.* this very Censoriousness and Detraction; or, 2. by condemning that which the Law allows, he condemns the Law for allowing it, taxing it as too short and imperfect. *k* If thou, not only judgest thy Brother, and therein invade the Law's Office, (whose part it is to judg him) but judgest him for what the Law doth not forbid him, and therein judgest the Law it self, as insufficient, and not strict enough; Thou dost cast off the Law's Government, disown its Superiority, exempt thy self from any Subjection to it, and make thy self merely a Judg of it.

12 There is one law-giver *l*, who is able to save, and to destroy *m*: \* Who art thou *n* that \* *Rom. 14. 4.* judgest another *o*?

*l* One Absolute, Supreme, Universal and Spiritual Law-giver, and who can simply, and directly bind Men's Consciences, and make Laws for their Souls, *Prov. 8. 15, 16. Isa. 33. 22. Acts 4. 19.* By this he intimates, that they did invade God's Right, who took upon them a legislative Power in prescribing to other Men's Consciences, and making their own Will the Rule of the others Duty. *m* Both temporally and eternally, *Deut. 32. 39. 1 Sam. 2. 6. and Isa. 43. 13.* whereas other Law givers cannot save or destroy Mens Souls, nor so much as their Lives, without God's concurrence. *n* What a sorry Creature, a Man, a Worm, that thou shouldst lift up thy self into God's Place, and make thy self a Judge of one not subject to thee? *o* The Servant of another Master, *Rom. 14. 4.* It is a fond thing for thee to take upon thee the Power of a Judg, when thou hast no power of saving or destroying, rewarding or punishing.

13 \* Go to *p* now, ye that say *q*, To day, \* *Prov. 27. 1.* or to morrow *r* we will go into such a city, *Luke 12. 18.* and

\* Eph. 4. 27.  
1 Pet. 5. 9.

\* 2 Chro. 15. 2  
† Isa. 1. 16.  
[Chap. 1. 8.]



and continue there a year, and buy, and sell, and get gain.

*p* Either this is a Note of Transition, or of command to Inferiors, or rather of Admonition to such as are stupid or rash, and tends to awakening their Attention, and stirring them up to the Consideration of their Duty, Danger, &c. *q* Either with your Mouths, or in your Hearts. *r* Not let us go, but we will go, in the Indicative Mood; noting the Peremptoriness of their Purposes, and their presuming upon future times, and things, which were not in their Power. *s* He doth not condemn Merchants travelling into other Countries, nor trading there, nor designing Gain by their Trade, nor forecasting their Business, but their promising themselves the Continuance of their Life, the accomplishing their Designs, and the Success of their Labours, without respect to God's Providence and Direction, as if their times, and their Works, were in their own Hands, not in his.

**14** Whereas ye know not what shall be on the morrow: For what is your life? *u* It is even a vapour, that appeareth for a little time, and then vanisheth away.

*u* Or, for it is.  
\* Job 7. 7.  
See ch. 1. 10.

*t* Whether ye your selves shall continue till then, or what else shall then be, or not be. In vain do ye boast of whole Years, when ye cannot command the Events of one Day. *u* This Question implies Contempt, as 1 Sam. 25. 10. Psalm 144. 3, 4. *x* Like a Vapour, frail, uncertain, and of short continuance; and then how vain are those Counsels and Purposes that are built upon no more sure a Foundation, than your own Lives?

**15** For that ye ought to say y, \* If the Lord will z, we shall live a, and do this, or that.

\* 1 Cor. 4. 19.

*y* It is the real Acknowledgment of God's Providence, and the Dependence of all our Affairs upon him, which is here required; and this is to be done, either expressly with the Mouth in such like Forms of Speech as this is, so far as is needful for our glorifying God, and distinguishing our selves from those that are prophane, as hath been customary with the Saints in Scripture, Acts 18. 21. Rom. 1. 10. and other places, but always inwardly, and in the Heart. *z* i. e. With his providential, or directive Will, which as yet we do not know, and therefore we say, *If the Lord will*: for all our Counsels and Determinations must be regulated by his preceptive, or directive Will, which we do know; and therefore with respect to that Will, we are not to say, We will do this, or that, *if God will*, i. e. commands it, but we must first see that it be commanded, and then resolve to do it, *if God will*, that is, if in his Providence he shall permit us. *a* Some read the Words, *if the Lord will, and we shall live, we will do this, or that*; and then the latter copulative, *and*, is redundant, and the sense is, That all our Actions depend not only upon our living, but upon God's Willing. God may permit us to live, and yet not permit us to do this or that. But if we take the Words according to our reading, *if the Lord will, we shall live, and do this, or that*, the meaning is, That both our Life and Actions depend upon the Will of God, nor the one, nor the other is in our Power. And so here is a double Check to the vain Boasts of those that were so peremptory in their Resolutions, without considering the Frailty of their own Lives, or the Dependence of their Actions upon God's Will, when both the one, and the other, are at his dispose.

**16** But now ye rejoice b in your boastings c:

\* All such rejoicing is evil d.

\* 1 Cor. 5. 6.

*b* Or, glory. Ye please your selves with them. *c* Viz. of your carnal Projects, and Hopes of what you intend to do, and expect to get, *q. d.* you vainly boast of your Designs and Successes, without taking notice of God's Providence, under the Government of which you and your Affairs all are. *d* Both as being contrary to the Word, which assures us to often, that it is vain to promise our selves long life, or Prosperity in our worldly Business, without God's leave and Blessing, Psalm 127. 1. Prov. 16. 9, 33. and likewise as proceeding from Pride and Security.

**17** Therefore to \* him that knoweth to do good e, and doth it not, to him it is sin f.

\* Rom. 1. 20,  
21, 32. and 2.  
17, 18, 23.

*e* Either this may relate to all that the Apostle had been before speaking of, *q. d.* I have admonished you of your Duty, and now ye know what ye are to do; and therefore if you do it not, it will be your Sin: Or, it may refer to what he was immediately before discoursing of, and may be spoken to prevent an Objection. They might say, he taught them no more than what they knew already; and that they acknowledged God's Providence in all things. To this he replies, That if they knew their Duty, they ought to practise it, and so actually submit themselves, and their Affairs to the Conduct of that Providence; and their not doing it, now that they knew it, would be rather be their Sin. *f* i. e. Sin indeed, or (as we say) Sin with a Witness, a greater Sin, and which hath more of the Nature of Sin in it, or is more highly aggravated by being against Knowledge, and so is punishable with the severer Vengeance, than if done out of Ignorance, Luke 12. 47. See the like Expression, John 9. 41. and 15. 22, 24.

## CHAP. V.

**G**o \* to now g, ye rich men h, weep and howl i for your miseries that shall come upon you k.

\* Prov. 11. 28.  
Luke 6. 24.  
1 Tim. 6. 9.

*g* See chap. 4. 13. *h* He speaks to them not simply, as rich (for Riches and Grace sometimes may go together) but as wicked, not only wallowing in Wealth, but abusing it to Pride, Luxury, Oppression, and Cruelty. Against these, either as looking on them as incurable, or upon supposition of their Impenitency, he denounceth God's judgments; and that whether they were unconverted Jews vexing the believing Jews; or Gentiles, oppressing the Christian Jews; or Christians in Profession and Name, who yet were so vile in their Practice, as to condemn, and kill the just; and that they might more speciously do it, to draw them before the Judgment-Seats, &c. *i* To denote the extremity of the Calamities coming upon them, in which they should not only weep like Men, but howl like wild Beasts. See Jer. 4. 8. Mich. 1. 8. Joel. 1. 10, 13. *k* Or, are coming upon you; to signify the certainty and nearness of them. The Miseries he means, may be both temporal and eternal.

**2** Your riches are corrupted l, and \* your garments m are moth-eaten.

*l* Either by Riches, he means the general, and by Garments, Gold and Silver, the particulars in which their Riches consisted; and then being corrupted, is to be taken generally, as comprehending the several ways whereby the several kinds of their Riches were spoiled: Or else, by Riches, he understands such things as were liable to Corruption, or Putrefaction, as Corn, Wine, Oyl, which were a great part of their Riches. *m* Costly Garments, in which Rich Men are wont to pride themselves; and under them may be comprehended all such Clothes as may be eaten by Worms or Moths.

**3** \* Your gold and silver is cankered, and the rust of them shall be a witness against you o, and shall eat your flesh p as it were fire q: Ye have heaped treasure together for the last daies r.

*n* The most precious and lasting Metals; yet even they with long disuse, canker, and go to decay. Under these, other Metals in esteem among them, may be understood. *o* By a *Prosopopeia*, that which properly belongs to living Persons, is ascribed to dead things, as Hab. 2. 11. Luke 19. 40. it is as much as if he had said, The rust shall be a certain Evidence against you, and which will as effectually convict you, as any living Witness could do, of your Folly in putting your trust in perishing things, your Greediness in hoarding them up, your Unmercifulness in not supplying the wants of others, and your unreasonableness in denying the Use of them to your selves, when you had rather let them lie by and perish, than enjoy the comfort of them, or do good with them. The like Expression we have, Mark 6. 11. *p* The Rust (the Witness of your Covetousness and Cruelty (which now eats your Money, shall hereafter devour your selves, Soul and Body (which he means by *Flesh*) viz. by procuring and kindling the Wrath of God upon you, (compared to Fire) and likewise by galling your Consciences with a vexatious Remembrance of your Sin, and Folly; and so what in the Judgment is a Witness against you, in Hell will be a Tormentor to you. *q* As if you had reserved Fire in your Treasure, as well as Treasure in your Chests. *r* Either this may be understood metaphorically, ye have heaped a Treasure of Wrath for the last days, Rom. 2. 5. or literally, ye have hoarded up your Wealth against the last, and fatal days, in which God is bringing those judgments upon you, which will consume all.

**4** Behold s, the hire of your labourers which have reaped down your fields t, which is of you kept back by fraud u, crieth x, and \* the cries of them which have reaped, are entered into the ears of the Lord of sabaoth y.

*s* This is either a Note of Demonstration, as John 1. 29. *q. d.* the Case is plain, and cannot be denied, or of Excitation, *q. d.* seriously consider it; or rather, of Confirmation, to intimate, that the Threatnings here denounced, should certainly be made good upon them. See Jude 1. 4. *t* The Wages of those, by whose Labour and Sweat ye your selves live, and are nourished. *u* Either wholly denied them, or detained from them, when due to them, contrary to the Law, Lev. 19. 13. Deut. 24. 14, 15. Deferring Payment is a sort of defrauding, as it bereaves the Creditor of the Benefit of Improvement; and so they are taxed here with Injustice, as well as Covetousness, in that they lived upon other Men's Labours, and starved the Poor, to enrich themselves. *x* Viz. to God for Vengeance, as such Sins are said to do, which either are so openly and boldly committed, as to dare the Justice of God, or so secretly, or securely, that they are like to escape the Justice of Men, Gen. 4. 10. and 18. 20, 21. among others, Oppression of the Poor is a loud crying Sin, Exod. 2. 23. Job 24. 11.

12. *Hab.* 2. 9, 11, 12. *y. i. e.* The Lord of Hosts, as having all the Creatures above and below, of all sorts, ranked under him as their great Commander, whose Will they are ready to execute. He mentions God by this Title, not only for the encouragement of the poor oppressed, whose Patron and Protector he avows himself to be, *Exod.* 22. 23, 24, 27. *Prov.* 23. 11. But for terror to the powerful Oppressors, who think themselves out of the reach of Men's Judgment.

5 Ye have lived in pleasure *z* on the earth *a*, and been wanton *b*: ye have nourished your hearts *c* as in a day of slaughter *d*.

*z* Luxuriously and deliciously, giving up your selves to your sensual Appetites, *Amos* 6. 4, 5, 6. *Luke* 16. 19, 25. *a* Where you place your happiness without looking higher, and from whence you fetch your delights, *Phil.* 3. 19. *b* The same word is used, *1 Tim.* 5. 6. it seems to imply effeminate lascivious behaviour, as the effect of their riotous living, *c* Either by an Hebrew phrase, ye have nourished your hearts, for ye have nourished your selves, *Eph.* 6. 6. *Job* 10. 13. or, ye have cheered up, and encouraged your hearts in your Luxury by pampering your Flesh (*Luke* 12. 19.) and feeding not to the satisfaction of nature, but the enflaming of your Lusts. *d* Either securely, and without fear of the Destruction coming upon you, as Sheep graze quietly, though by and by to be brought to the Shambles; or, rather in a day of slaughter, *i. e.* in a day of solemn Feasting, when many Beasts were killed in Sacrifice, on which they were wont to Feast, *Prov.* 7. 14. and 17. 1. They made every day a feasting day, and that too, lavishing out other Men's dues upon their own flesh, and sparing from their Labourers that they might spend upon their Lusts. This he brings to aggravate their Sin.

6 Ye have condemned, and killed *e* the just *f*, and he doth not resist you *g*.

*e. i. e.* Procured by your Wealth and Power. the passing unrighteous Sentences, and thereby the destruction of the Just. *f* Indefinitely and Collectively, the just for any just Man, *viz.* such as were innocent and just in comparison of their Persecutors. *g* This notes not only the Patience of such in bearing injuries, but their weakness to, and being destitute of human help against their Adversaries power.

7 || Be ye patient therefore, brethren, unto the coming *b* of the Lord. Behold the husbandman waiteth for the precious fruit *i* of the earth, and hath long patience for it, until he receive the early, and latter rain *k*.

*b* *Viz.* To Judgment, and that either particular to avenge the quarrels of innocent sufferers upon their Tyrannical Persecutors; or, rather to the general Judgment, in which a full retribution is to be made both to the Just and Unjust, *Rom.* 2. 5, 6, &c. To which Judgment the Scripture calls all to look, especially those that are under Oppression and Persecution, *2 Thess.* 1. 5, 7, &c. *i* Which cost him hard labour, and by which he receives great benefit, the sustentation of his Life. *k* The Rain soon after the Sowing, which caused the Corn to spring up; and that before the Harvest which plumped it, and made it fit for Reaping, *Deut.* 11. 14. *Jer.* 5. 24. *Hos.* 6. 3. *Joel* 2. 23.

8 Be ye also patient *l*, stablish your hearts *m*, for the coming of the Lord draweth nigh *n*.

*l* *Viz.* In expectation of your Harvest, and the fruit of your Labours, as the Husband-Man is in looking for his. *m* Let your hearts be steadfast in Faith, and constant in Holiness, encouraging your selves to both by the coming of the Lord. *n* As before, his coming to the general Judgment, which is said to be nigh, because of the certainty of its coming, and the uncertainty of the time when it will come, and because it is continually drawing on, and the whole time of the Worlds duration till then, is but short in comparison of the Eternity following, and likewise because the particular Judgment of every Man is nigh at hand. See *Phil.* 4. 5. *Heb.* 10. 37.

9 || Grudge *o* not one against another *p*, brethren, lest ye be condemned *q*, behold the judgment standeth before the door *r*.

*o* *Gr.* Groan not; the sense may be, either, envy not one another, (or as we translate it, grudge not) it being the nature of Envy to groan at other Men's good; or, groan not by way of accusation or complaint to God against others; desiring him to avenge your quarrels, as if you were too good to suffer injuries, or God were unjust or forgetful of righting you. *p* Brother against Brother, Christian against Christian; they were injured not only by rich Worldlings, and open Oppressors, but by their fellow-Professors, and gave one another mutual cause of sighing and groaning. *q* Lest God punish you all; there being none of you but have given others cause of grief and complaint, as well as others have given you, *Math.* 7. 1. *r* The Lord Jesus Christ, the

Judge of you all, is at hand (*Phil.* 4. 5.) in a readiness either to bring those evils upon you, which you wish may fall upon others; or to give you your reward, if through patient continuance in well doing, you seek for it, *Rom.* 2. 7. The like Phrase we have, *Math.* 24. 33. *Mark* 13. 29. or it may allude to *Gen.* 4. 7.

10 Take my brethren the prophets *s* which have spoken in the name of the Lord *t* for an example of suffering affliction *u*, and of patience *x*.

*s* As being most eminent among God's People, and leaders of them; he intimates, that it is an honour to suffer among the best. *t* By his Command and Authority, and so were employed in the highest services in the Church, and thereby appeared to be approved of God, and most dear to him. *u* As much as God honoured and loved them, yet they were not exempted from Afflictions, but were maligned, traduced and persecuted by Men, *1 Kings* 18. 13. and 19. 14. and *2 Kings* 6. 31. *Amos* 7. 10. *Heb.* 11. and therefore when they suffered such hard things, it is no shame for you to suffer the like, *Math.* 5. 12. *k* As the example of their sufferings should prevent your Discouragement, so the example of their patience should provoke your Imitation; God having set them forth as examples of both, that if you suffer the same things, you may suffer with the same minds.

11 Behold *y* we count them happy which endure *z*. Ye have heard of the patience *a* of Job, and have seen *b* the end of the Lord *c*, that the Lord is very pitiful *d*, and of tender mercy *e*.

*y* We our selves count them happy that endure, and therefore should be patient, and not count our selves miserable if we endure too. *z* *Viz.* Patiently and constantly, *Math.* 5. 10, 11. *a* For which he was as eminent as for his Sufferings; and though some signs of impatience be shewed, yet his patience and submission to God being prevalent, and most remarkable to him, that only is taken notice of, and his failings overlooked. *b* Job's Patience is heard of, but God's End seen: Seeing being a clearer way of Perception than Hearing, is put in this latter clause, because God's Bounty and recompence was more evident than Job's Patience. *c* The good issue God gave to all Job's Sufferings, in restoring him to his former state, and doubling his Prosperity. *d* Full of Bowels, *Gr.* the Bowels being the seat of compassion (in which we feel a stirring when strong affections are working in us) are frequently put, to signify the most tender and moveable affections, such as Mothers have toward their Children, *Gen.* 43. 30. and *1 Kings* 3. 26. and *Isa.* 63. 15. and *Col.* 3. 12. this seems to note the affection it self, or God's readiness to shew Mercy, *Luke* 1. 78. *e* This may imply acts of Mercy suitable to a merciful nature, the former Mercy within, and this Mercy breaking out.

12 But above all things *f* my brethren *\*swear* not *g*, neither by heaven, neither by the earth *h*, neither by any other Oath *i*, but let your Yea be Yea, and your Nay, Nay *k*, lest ye fall into condemnation *l*.

*f* Because it is a great Sin to swear upon every slight occasion, and it was very usual among the Jews, and it was the more difficult to bring them off from it who were so much accustomed to it; therefore the Apostle commands them, that above all things they should not swear, *i. e.* should take special care they did not, and watch diligently against a Sin so many were addicted to, and into which they might so easily fall. *g* All Swearing is not forbidden any more than *Math.* 5. 34. (for Oaths are made use of by holy men both in the Old and New Testament, *Gen.* 21. 23, 24. and 24. 3. and 26. 28. and *1 King* 17. 1, 2. and *2 Cor.* 1. 23. and *Gal.* 1. 20. and the use of an Oath is permitted, and approved of by God himself, *Psal.* 15. 4. *Heb.* 6. 16.) but such Oaths are as false, rash, vain, without just cause, or customary and frequent in ordinary Discourse, *1 Kings* 19. 2. *Jer.* 5. 2. *Math.* 5. 37. *h* By which the Jews thought they might lawfully Swear, as likewise by other Creatures so the Name of God were not interposed; not considering, that where it is not expressed, yet it is implied, *Math.* 23. 20, 21. *i* *Viz.* Of the like kind. *k* Either, 1. Let your Speech be Yea, Yea, and Nay, Nay, *i. e.* by plain affirmations and negations, without the addition of any Oath, for confirmation, *Math.* 5. 37. Or, 2. Let your Yea be yea, and your Nay nay, *i. e.* Let your Words be in Truth and Sincerity, your Speech seconded by your Actions; accustom your selves to truth and plainness in speaking, and that will take away the occasion of Swearing. See the like, *2 Cor.* 1. 17, 18, 19. *l* *Viz.* for taking the Name of God in vain, *Exod.* 20. 7. which is always done in an unwarrantable Oath.

13 Is any among you afflicted *m*? let him pray

\**Mat.* 5. 10, 11.  
\**Job* 1. 21, 22.  
\**Job* 42. 10.  
\**Numb.* 14. 18  
\**Psal.* 103. 8.

\**Mat.* 5. 34.

[Or, be long patient, or just-  
fy with long  
patience.

[Or, groan, or  
grieve.



\* Col. 3. 16. pray *m*. Is any merry? let \* him sing *o* psalms.

*m* Either troubled or afflicted in Mind, as appears by the opposite being merry, or more generally afflicted any way: Not that we need not Pray at other times, but when under Afflictions God calls us more especially to it, and our own necessities put us upon it. *n* For Support, Patience, Sanctification of Afflictions, &c. *o* Express his Mirth in an holy manner, by praising God with Psalms or Spiritual Songs for Mercies received from him, 1 Cor. 14. 15. Eph. 5. 19. and so keep up his spiritual mirth by a spiritual exercise, lest his cheerfulness degenerate into vanity and frothiness.

14 Is any sick *p* among you? let him call for the Elders *q* of the Church, and let them pray over him *r*, anointing him with oil *s* in the name of the Lord *t*.

*p* Or infirm, though not desperately and incurably. *q* Especially teaching Elders, they being usually best furnished with Gifts who labour in the Word and Doctrine, 1 Tim. 5. 17. It is in the Plural Number, either by an Enallage for the Singular, *q. d.* let him send for some or other of the Elders; or, because there were in those times usually several Elders (an Ecclesiastical Senate) in each Church. *r* As it were setting him before God, and presenting him to him, which might be a means to stir up the greater affection and warmth in Prayer, see 1 King. 17. 21. and 2 King. 4. 33. 34. John 11. 41. Acts 20. 10. and 9. 40. or laying on their hands, as Acts 28. 8. which yet seems to be for the same end. *s* An outward rite used in those times, in miraculous healing sick persons, which might then be kept up, while the Gift whereof it was the Symbol continued; but the Gift ceasing, it is vainly used. These Cures were sometimes wrought only with a Word, Acts 9. 34. and 14. 10. and 16. 18. Sometimes by taking by the Hand, or embracing, Acts 3. 7. and 20. 10. Sometimes by laying on of Hands, Mark 16. 18. Acts 9. 17. Sometimes by anointing with Oil, Mark. 6. 13. and so this is not an Institution of a Sacrament, but a command, that those Elders that had the Gift of Healing (as many in those days had) being called by the Sick to come to them, should (the Spirit of the Lord so directing them) exercise that Gift, as well as pray over them. *t* Either, calling upon the Lord, and so joining Prayer with their anointing; or, in the Name, is by the Authority of the Lord, from whom they had received that Gift.

15 And the prayer of faith *u* shall save *x* the sick, and the Lord *y* shall raise him up *z*, and if he have committed sins *a* they shall be forgiven him *b*.

*u. i. e.* Proceeding from Faith; the Cure is ascribed to Prayer, the moral means, and standing Ordinance, not to the Anointing, which was but ceremonial and temporary; and to Faith in Prayer, to shew that this remedy was effectual only, when Faith (requisite to the working of Miracles) was active, viz. in a certain persuasion that the Sick Person should be healed. *x* Restore to Health (if God see it fit, and the Health of the Body be good for the Soul) Mark 10. 52. Luke 7. 50. and 18. 42. *y* The Elders pray, but the Lord raiseth up, being prayed to in Faith. *z* The same as saving before, only the Word seems to respect the Sick Man's lying upon his Bed, from which he riseth when he is healed, Mark 1. 31. *a* If he have by his Sins procured his Sickness; or those Sins, for which particularly God visits him with Sickness; Sin being often the cause of Sickness, Matth. 9. 2. John 5. 14. and 1 Cor. 11. 30. tho not always, John 9. 2. *b* God will take away the cause as well as the effect; heal the Soul as well as the Body, and Prayer is the means of obtaining both.

16 Confess your faults *c* one to another *d*, and pray one for another *e*, that ye may be healed *f*. The \* effectual fervent *g* prayer of a righteous man *h* availeth much *i*.

\* Psal. 10. 17. and 34. 15. and 145. 18. Prov. 28. 9. 1 Joh. 3. 22.

*c* Some Copies have the illative particle, therefore, in the Text, but even without that here seems to be a connexion between this and the former Verse: He had said, the Sick Man's Sins should be forgiven upon the Elders praying; and here he adds, that they must be confessed. *d* Either, that ye may be reconciled to one another when offended, or rather confess when admonished or reproved for Sin, or wounded in your Consciences with the sense of it; and so this is not meant of Auricular Confession made to a Priest, but such as should be made, though especially to Ministers, yet, when need is, even to godly, experienced Christians, for the easing and disburdening Men's Consciences, and getting the help of others Prayers. *e* Both

in other ordinary cases, and chiefly upon occasion of your mutual Confessions, and those Soul-troubles that prompted you to them. *f* Not only recover bodily Health when sick, but spiritual, when weakened or wounded by Sin. Healing is often applied to the Soul as well as the Body, Matth. 13. 15. Luke 4. 18. Heb. 12. 13. and 1 Pet. 2. 14. *g* Our Translators use two Words (and little enough) to express the significancy of the Greek Word in this place: Some Translate it *inwrought*, it seems to be a Prayer wrought in the Soul by the Holy Spirit, and so may imply both the efficiency of God's Spirit (the Spirit of supplications, Zech. 12. 13.) and the vehemency of Holy Affections caused by him in Prayer, Rom. 8. 26. *h* One sincerely righteous, and in a Gospel sense; the following instance of Elias shews that it is not to be understood of a Man absolutely righteous. *i* Is very powerful with God for obtaining what is desired, 1 John 5. 14. whereas God heareth not Sinners, Prov. 15. 8. 29.

17 Elias was a man \* subject to like passions as we are *k*, and he prayed || earnestly *l* that || it might not rain *m*, and it rained not on the earth *n* by the space of three years and six months *o*.

*k* Both of Body and Mind, natural and moral; and so though he were righteous, yet he was not perfect, though an eminent Prophet, yet but a Man. *l* With that effectual, fervent Prayer before mentioned. It is an Hebrew phrase, and notes vehemency, as Luke 22. 15. *m* This is not expressly mentioned in the History, but this Apostle might have it by Revelation, or by certain Tradition well known in his Age. Other passages of the like nature we meet with in the New Testament which are not in the Old. See 1 Tim. 3. 8. Heb. 12. 21. Jude 9. *n* Or, the Land, viz. of the Ten Tribes, and the places bordering on them, as Sarepta, 1 King. 17. 9. Luke 4. 25. 26. *o* So Luke 4. 25. *Q.* How doth this agree with 1 King 18. 1. where it is said, the word of the Lord came to Elijah about the third year? *A.* Most probably it was in the midst of the third year from his coming from Sarepta; and he was by the Brook Cherith a year, 1 King 17. 7. where the Margin reads it according to the Hebrew, at the end of days, i. e. the days of a year, as the phrase is often used, Gen. 4. 3. Judg. 17. 10. So that his time spent in both places may well make up the three years and six months.

18 And \* he prayed again *p*, and the heaven *q* gave rain, and the earth brought forth her fruit.

*p* After the destroying the Prophets of Baal. Baal-worship especially gave occasion to his former Prayer, which he puts up out of his zeal to God's Glory, then laid low by the Israelites Idolatry, and a desire to have them by some exemplary punishment for their Sin awakened to Repentance. And the destruction of the Idolaters, and reformation of the People, who now acknowledged the Lord to be God, might have occasion to this. *q. i. e.* the Air or Clouds, which had not been for three years before.

19 Brethren \* if any of you do err from the truth *r*, and one *s* convert him *t*.

*r* The Truth of God revealed in the Gospel as the compleat Rule of Faith and Life; see the Gospel called the Truth by way of eminency, Gal. 2. 5. 14. and 3. 1. and 5. 7. Eph. 1. 13. chap. 1. 18. and 1 Pet. 1. 22. *s* Any one, Minister or private Believer, who may be an instrument in the Conversion of others; though one acts by way of Authority, the other by way of Charity, yet both out of Duty. *t* Viz. Ministerially or Instrumentally in subordination to God. The work is his, Eph. 2. 10. but often is ascribed to the Instruments acting under him, and using means appointed by him, and by which he works, Acts 26. 18.

20 Let him know that he which converts a sinner from the error of his way *u* shall save *x* a soul *y* from death *z*, and † shall hide a multitude of sins \*.

*u* Of his Life and Actions, which is contrary to the way which God hath preferred. *x* Men are said to save in the same way as to convert, viz. Instrumentally. *y* The Soul of him that is thus converted, 1 Tim. 4. 16. Soul for person, as chap. 1. 21. *z* Eternal Death unto which he was hastening while he continued in the error of his way, which led him towards destruction. \* In the same sense as before he is said to convert and save his Soul, viz. in being instrumental to bring him to Faith and Repentance, upon which God pardons, i. e. hides his Sins (Psal. 32. 1.) though not from the eye of his Omniscience, yet from the eye of his vindictive Justice, and so as not to bring them forth in Judgment against him.

# The first Epistle general O F St. P E T E R.

## The A R G U M E N T.

**O**F the Pen-Man of this Epistle there is no doubt; and of the time of his writing it, no certainty; whether about the Year of our Lord 45. or rather 65. The occasion of it may (not improbably) be thought to be the same that was of James his writing his, viz. the folly and perverseness of some in those times, and among the Jewish Christians to whom he wrote, in separating Faith from Holiness, and their doubting whether Peter and Paul taught the same Doctrine; His scope therefore is, partly to confirm these Saints in the belief of the Gospel, and to testify that the Doctrine of the grace of God through Jesus Christ, which they had embraced and did profess, was indeed infallibly true, chap. 5. 12. being the same that had been preached by the Prophets to the Fathers of the Old Testament, chap. 1. ver. 10, 11, 12. fairly implying it to be the same that Paul preached by his sending this Epistle to them that were of the Circumcision, by Sylvanus a Minister of the Uncircumcision, and Paul's ordinary Companion in the work of the Gospel; (as likewise he doth by that ample testimony he gives to Paul and his writings, 2 Pet. 3. 15. 16.) And partly to exhort them to the practice of Godliness, and a conversation suitable to the Gospel: And that he doth both as to the general Duties incumbent on all Believers, in the first Chapter, from ver. 13. to chap. 2. ver. 13. and as to the particular Duties which concerned them in their several relations, Subjects to Magistrates, Servants to Masters, Husbands and Wives mutually to each other, Ministers to People, younger People to their Elders, and especially Sufferers toward their Oppressors and Persecutors; but withal intermixing several general Duties, and of concernment to all, and concluding all with Prayer and Salutation.

## CHAP. I.

**P**eter an Apostle of Jesus Christ, to the strangers *a* scattered *b* throughout Pontus *c*, Galatia *d*, Cappadocia *e*, Asia *f*, and Bithynia *g*.

*a* Not only Metaphorically Strangers, as all Believers are in the World, chap. 2. 11. but properly, as being out of their own Land, and so really strangers in the places here mentioned. *b* So Jam. 1. 1. *c* A Country of the lesser Asia, bordering upon the Euxine Sea, and reaching as far as Colchis. *d* Which borders upon Pontus, and lies Southward of it. To the Gentile Churches inhabiting here Paul wrote his Epistle inscribed to the Galatians. *e* This likewise borders upon Pontus, and is joined with it, Act. 2. 9. *f* That part of Asia the less, which was especially called Asia, viz. the whole Country of Ionia which contained in it Troas, Phrygia, Lydia, Caria, &c. See Act. 16. 6, 9. and 19. 10, 31. *g* Another Province of the lesser Asia bordering upon Pontus, and Galatia, and opposite to Thracia. *Q* Who were the Strangers to whom this Epistle was written? *A* Chiefly the Christian Jews scatter'd in these Countries, as appears by ch. 2. 12. and 1. 12. where he mentions the Traditions of their Fathers, of which the Jews were so fond, Mat. 15. 2. Gal. 1. 14. but secondarily to the converted Gentiles. As Paul, the Apostle of the Uncircumcision, writ principally to the converted Gentiles, at Rome, Corinth, Ephesus, &c. but doth not exclude those Jews that were among them, who being converted to the Faith, were of the same mystical Body with them; so Peter, though he firstly writ to the converted Jews, as being an Apostle of the Circumcision, yet includes the Gentiles that were mingled among them, and joined in Faith and Worship with them.

*2* Elect *b* according to the foreknowledg *i* of God the Father *k*, through sanctification *l* of the spirit *m*, unto obedience *n*, and sprinkling of the blood of Jesus Christ *o*, \* Grace unto you, and peace be multiplied *p*.

*b* By Elect he means, either, 1. singled out of the World, and separated unto God in their effectual calling, as 1 Cor. 1. 1. those that are said to be called, v. 26. are said to be chosen, v. 27, 28. and so the word seems to be taken, Jam. 2. 5. or, 2. Chosen to Salvation, and the means of it in God's Eternal Decree, Eph. 1. 4. and 2 Thess. 2. 13. *i* Either, 1. The Divine Preordination, or Decree of Election, as the word is taken, v. 26. and then we may take Elect in the first sense; Men are chosen out of the World, or called in time, according as they were chosen from Eternity, Rom. 8. 30. or, 2. Fore-knowledg here is as much as approbation or love, Matth. 7. 25. Rom. 11. 2. and so signifies the free favour, and good-will of God, which is the Fountain from whence the Decree of Election proceeds; and then we are to take Elect in the latter sense, and so elect according to the fore-knowledg of God, is eternally designed unto life, according to, or out of that free grace and love God did from Eternity bear to them, which was the only motive he had for his choosing them; or, (which comes to the same,) by foreknowledg we may understand Election it self, as it is in God; and by Election the same as terminated in the Creature, and executed in effectual Calling. *k* This doth not exclude the Son or Spirit from their Interest in, and concurrence to the Divine Decree, but only notes the order of working among the Three Persons in the affair of Man's Salvation; Election is ascribed to the Father, Reconciliation to the Son, and Sanctification to the Spirit. *l* Sanctification seems to be taken in a large sense, for the whole change of our spiritual state, both as to real grace in Regeneration, and relative in Justification, so that God may then be said to sanctifie us when in our effectual Calling he justifies us from our Sins, and renews us unto Obedience, so it is taken, Heb. 10. 10. *m* This is to be understood rather of the Spirit of God the efficient of Sanctification, than the Spirit or Soul of Man the subject of it. *n* Either, 1. The obedience of Christ to God, and then the sense is, Elect or ordained to be by the Sanctification of the Spirit made partakers of the benefits of Christ's Obedience; or, 2. The obedience of Believers to Christ, and that either in their Believing; Faith being a giving Obedience to the great command of the Gospel, John 6. 29. and particularly called Obedience, Rom. 1. 5. and then the sense runs thus, Elect unto Faith, which was to be wrought in you by the sanctification

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fication of the Spirit: or else in the Exercise of Holiness, which is the Fruit of Faith, and then it signifies the same as *Ephes. 1. 4.* chosen, that you might be made, by the Sanctification of the Spirit, holy and unblamable, and might accordingly demean your selves. *o* An Allusion to the sprinkling of the Blood of the Sacrifices under the Law (*Heb. 9. 13, 14, 20, 21, 22. and 12. 24.*) it signifies the Application of the Blood of Christ for the purging of the Conscience, (which was typified by those legal Sprinklings) especially from the Guilt of Sin, which Sprinkling, or Application of the Blood of Christ to our Consciences, is performed on our part by Faith, on God's part by his Spirit working that Faith in us (as well as enabling us unto Obedience) in our effectual Calling, as likewise by God's imputing Christ's Righteousness to us; and so the sense of the whole, is, *Elect according to the fore-knowledge of God, to be by the Sanctification of the Spirit, brought into the Participation of all the Benefits of Christ's Redemption; the Sum of which consists in the Renovation of your Natures unto Gospel Obedience, and the Justification of your Persons.* *p* There being several kinds of Grace, *ch. 4. 10.* and several kinds of Peace, outward and inward, he wisheth them all kinds of each; and there being several degrees and measures of both; he prays for an increase of these degrees in them, and so a multiplication of all Good, both temporal and spiritual to them.

3 Blessed *bē* the God, and Father *q* of our Lord Jesus Christ, which according to his *†* abundant mercy *r*, hath *\** begotten us again *sun-* to a lively hope *t*, by the resurrection *u* of Jesus Christ from the dead.

† Gr. much.  
\* John 3. 3. 5.  
James 1. 18.

*q* Either the Conjunction, *and*, is here but an Explicative Particle, and so we render it, *2 Cor. 1. 3.* God even the Father, &c. or if we take it for a Copulative, as *Ephes. 1. 3.* God is called the God of Jesus Christ, according to Christ's human Nature, and his Father according to his Divine. *r* This shews the Fountain from whence Regeneration, and all other spiritual Blessings flow, and excludes all Merit and Dignity in us, as the cause of so great Benefits. *Abundant Mercy* is the same with Riches of Mercy, *Ephes. 2. 4.* *s* Translated us out of a state of Sin and Misery into a state of Grace and Life: and so begotten again here, is the same as sanctifying in the former Verse. *t* Either a lively hope, for hope of Life; or rather, a lively hope is a true and effectual hope, such as proceeds from a lively Faith, and is it self productive of Peace and Purity, *Rom. 5. 2.* and *1 John 3. 3.* in opposition to the vain Hope of worldly Men, which neither comes from Faith, nor tends to Holiness. *u* This may be referred either, 1. to God's *begetting* us again, and then it implies the Resurrection of Christ to be the cause of our Regeneration, we being raised to a spiritual Life by the Power of Christ's Resurrection, and our Vivification being often ascribed to it, *Rom. 4. 25.* and *6. 4. 5.* and *chap. 3. 21.* See *Ephes. 2. 5.* Or, 2. to the lively Hope to which he begets us, which depends upon, and ariseth from the Faith of Christ's Resurrection, *Rom. 8. 11.* and *1 Cor. 15. 17, 19.* and *1 Thess. 4. 13, 14.* Christ's Resurrection being the Cause and Pledge of ours, as the certainty of ours depends upon his, so the Liveliness of our Hope follows upon the Faith of it. Possibly the Apostle may have in these words some respect to the languishing condition of the Hope of him, and the other Disciples, *Luke 24. 21.* which was then ready to expire, but was again revived by their being well assured of his Resurrection, *v. 33, 34.*

4 To an inheritance *x* incorruptible *y*, and undefeiled *\**, and that fadeth not away *z*, reserved *a* in heaven *b* for you *c*.

Or, for us.

*x* So eternal Life is called, *Ephes. 1. 18.* and elsewhere, as being given not as Wages to Hirelings, but as an Inheritance to Children born of God, and adopted to him. *y* Immortal, everlasting, which being once possessed, cannot be taken away, nor pass over to others. *\** Both as being pure in it self, and having nothing to offend them that enjoy it; and likewise as being incapable of any Pollution, or Defilement, contrary to what is said of the Land of Canaan, the earthly Inheritance of the Israelites, *Jer. 2. 7. Ezek. 36. 17.* *z* Always retains its Vigour, and Gratefulness, never causes Weariness or Satiety in them that possess it. It seems to be a Metaphor taken from Flowers, probably the *Amarantus* (the very word here used) which still keeps its Freshness and Verdure, without any decay or withering. *a* Laid up, *Col. 1. 5.* and *2 Tim. 4. 8.* secured for the Heirs, tho not yet possessed by them. *b* And therefore safe, and out of the reach of Enemies. This is opposed to the uncertain Condition of earthly Possessions, such as Canaan was. *c* Margin, *for us*, viz. whom God hath begotten again: or if we read it, as in the Text, for you, the Apostle may change the Person in order to his Exhortation.

5 Who are kept *d* by the power of God *e* through faith *f* unto salvation *g*, ready *b* to be revealed *i* in the last time *k*.

*d* Left it should be objected, that, tho the Inheritance be safe in Heaven, yet the Heirs are in danger here upon Earth,

by reason of the Power, and Stratagems of Enemies, and their own Imprudence and Weakness; he adds, that not only their Inheritance is reserved for them, but they preferred unto it, kept securely, and carefully, as with a Garrison (for so the word signifies) against all the Assaults, Incur-sions and Devices of the Devil, and the World. *f* Which Power is infinite, and invincible, and therefore able to keep them, *John 10. 28, 29. Rom. 8. 31, 38, 39. 2 Tim. 1. 12.* *g* Which resting on the Power of God, overcomes all their Enemies, the Flesh, *1 John 3. 9.* the Devil, *Ephes. 6. 16. chap. 5. 9.* and the World, *1 John 5. 4.* It implies, that not only they themselves are kept through Faith, whereby they rely on the Power of their Keeper, and his Promises of keeping them, but that they and their Faith too, are kept by the Power of God. *h* *Viz.* Full and complete in Glory, and not only begun, and imperfect here. *i* As being already purchased, prepared, and laid up for them; and so he intimates, that their not as yet possessing it, is not because it is not ready for them, but because the time of their being put in Possession of it, is not yet come. *j* It was said to be reserved in Heaven; *v. 4.* kept safe, but close too, as a rich Treasure, the greatness of it is not yet known, even to them that are the Heirs of it, *Col. 3. 3, 4.* and *1 John. 3. 2.* Here he adds, that it is to be revealed, and made known to them so soon as the time of its Manifestation shall come. *k* Simply, and absolutely the last, *viz.* the Day of Judgment, which is called the last Day, *John 6. 39, 40.* and *11. 24.* and *12. 48.*

6 Wherein *k* ye greatly rejoice *i*, though now for a season *m* (if need be *n*) ye are in heaviness *o*, through manifold temptations *p*.

*k* This refers to the whole foregoing Sentence, ye rejoice in your being kept by the Power of God unto Salvation. *l* The Greek word signifies something more than a bare Rejoicing, and therefore is added to a word that signifies to rejoice, *Matth. 5. 12.* and implies an outward expression of the inward Gladness of the Heart, by Looks, Words, Gestures, &c. Some read the Word in the Imperative Mood by way of Exhortation, but the Indicative, according to our Translation, seems most agreeable to the Context, in which, as yet, he commends the Saints, to whom he writes, for the Grace of God in them; descending to his Exhortation afterward, *v. 13.* *m* *Viz.* while this life lasts, which is but a little time, *2 Cor. 4. 17.* *n* If God see it fit, needful for your good, and conducing to his Glory; intimating, that God doth not always afflict Believers, but when he sees just Cause, and never doth it without cause. *o* *Quest.* How could they be in Heaviness, and yet rejoice? *Ans.* Their Grief and Joy were about different Objects, they might be in Heaviness by reason of present Afflictions, and rejoice in hope of future Glory; they might grieve as Men, and rejoice as Saints; Sense of Suffering might affect them, and yet the Faith of better things coming, relieve them. If their Heaviness did in any degree abate their Joy, yet it did not wholly hinder it; and tho their Joy did overcome their Heaviness, yet it did not wholly exclude it. *p* He so calls Afflictions from the end and effect of them, the Trial of their Faith, *Luke 22. 28. Acts 20. 15. Gal. 4. 14. James 1. 2. 2 Pet. 2. 9.* he calls them manifold, as being not only numerous, but various, and of divers kinds.

7 That the *\** trial of your faith *q* being *\** Chap. 4. 12. much more precious than of gold *r* that perisheth *s*, *†* though it be tried with fire, might *†* Prov. 17. 3. be found unto praise, and honour, and glory *t*, *Zechar. 13. 9.* at the appearing *u* of Jesus Christ.

*q* *i. e.* Your Faith when tried. He compares the Faith of the Saints with Gold, and argues from the less to the greater; *q. d.* if Men do so far esteem their Gold, that they will make the excellency and preciousness of it appear by trying it in the Fire, which purgeth away the Dross, and discovers the goodness of the Metal; no wonder if God will have the Faith of the Saints (more precious to him, than Gold is to Men) tried by Afflictions, that the Excellency of it may more fully be discovered. *r* *i. e.* Than the Trial of Gold; for Gold tried, compared with Faith tried, is worn away and consumed by use, as many Particles of it likewise may be in the very Trial of it, *v. 18.* whereas Faith is not consumed nor wasted, but increased by being used, and made more conspicuous by being tried. *t* *i. e.* May be found to be, or to have turned to praise, &c. the Dignity of it being by that means evidenced. These several words shew which present Trials tend, and in what they issue; they may be reproachful and ignominious now (*Heb. 12. 2.*) but they end in Glory. We need not be critical about the difference of these three words, *Praise, Honour, and Glory*, which may be synonymous Expressions (by way of Amplification) of the same thing, yet they are mentioned distinctly with relation to Believers elsewhere, *Praise, 1 Cor. 4. 5. Honour, 1 Sam. 2. 30. John 12. 26. Glory* as well as Honour, *Rom. 2. 10. u. i. e.* At the Day of Judgment frequently so called, as *v. 13.* and *Colos. 3. 4. 2 Thess. 1. 7.* and *chap. 5. 4.* Christ's Glory is at present hid and obscured, while he is instructing his Elect, and training them up unto Patience, and defers his judging of his Enemies; but at last it will be fully manifested

in the Face of the world, when *he comes with Clouds, and every Eye shall see him, &c.* Rev. 1. 7.

8 \* Whom *x* having not seen *y*, ye love *t*, in whom though now ye see *him* not *z*, yet believing, ye rejoice *a* with joy unspeakable *b*, and full of glory *c*.

*x* Which Christ. *y* With your bodily Eyes. Most of these *Jews* lived out of their own Country, and so had not seen Christ in the Flesh; and this was the Commendation of their Love, that they loved him whom they had not seen, though sight doth ordinarily contribute toward the stirring up of Affection. *z* Neither as others have done in the dates of his Flesh, nor as you your selves hereafter shall in his Glory; ye walk by Faith, and not by sight, 2 Cor. 5. 7. *a* In hope of seeing and enjoying him. *b* Which cannot be expressed with Words. See the like Phrase, Rom. 8. 26. and 2 Cor. 9. 15. *c* Both in respect of the Object about which this Joy is conversant, the heavenly Glory; the Degree, it is the highest here in the World, the duration of it, it is most solid; as likewise in Comparison of the Joy of this World which is vain and transitory, and whereof many times Men are afterward ashamed.

9 Receiving *d* the end *e* of your faith, even the salvation *f* of your souls *g*.

*d* Either this word is to be taken improperly, and by an Enallage, the Future being put for the Present Tense, *q. d.* being about to receive; or rather properly in the Present Tense, and then it intimates the certainty of the thing spoken of. *e. i. e.* The Scope to which Faith tends, or the Reward of Faith. *f* Either, 1. Salvation more generally taken, which is begun in this Life, Ephes. 2. 8. Tit. 3. 5. or rather, 2. complete final Salvation in the other, as *v. 5.* and then the sense is, either ye rejoice that ye shall certainly receive the full Salvation of your Souls, or ye rejoice that ye do receive that Salvation, *viz.* in the Promises of it, in those Graces of the Spirit wrought in you, which begin this Salvation, and are the Pledges of it, and in the certain Assurance of it. *g. i. e.* (By an usual Synecdoche) the Salvation of your persons.

10 \* Of which salvation *b* the Prophets *i* have enquired, and searched diligently *k*, who prophesied of the grace *l* that should come unto you.

*b* Either, 1. the more full and clear Manifestation of Salvation promised to be at the coming of Christ, when Life and Immortality should be brought to light through the Gospel, 2 Tim. 1. 10. and then this place is parallel to Luke 10. 24. Or, 2. the Salvation of the dispersed *Jews*, *i. e.* their publick Conversion by the Gospel, and eternal Life following upon it; which (as well as the Calling of the Gentiles) was reserved for the Times and Glory of the *Messiah*. *i. Viz.* Those under the Old-Testament, out of whose Writings the Faith of New-Testament-Believers is to be confirmed, John 5. 39. Acts 17. 11. and whom this Apostle therefore mentions, that he might strengthen the Faith of the Christian *Jews*, by assuring them that the Doctrine he had delivered to them, was no new Invention, but the very Truth of God revealed of old to the Prophets. *k* The words imply their vehement desire of knowing, as well as great diligence in seeking. *l* What he called *Salvation* before, he calls *Grace* here, to intimate their Salvation to be merely of Grace. This Grace revealed under the Gospel, the Prophets foretold, but in a more dark way; the Sun of Righteousness not being yet risen, the Shadows were not gone, and the Light was but obscure.

11 Searching what *m*, or what manner of time *n* the \* spirit of Christ *o* which was in them did signify, when it *p* testified before-hand the sufferings of Christ, and the glory *q* that should follow.

*m* Whether near or further off, or what particular part of time. This may relate particularly to Daniel's Weeks, ch. 9. *n* Whether peaceable or troublesome, when the People were free, or when in Bondage; what were the Qualities of the time, or Signs by which it might be known. *Jacob* foretells Christ's coming, when the Scepter was departed from Judah, Gen. 49. 10. *Isaiah*, in a time of Universal Peace, ch. 2. 4. and 11. 6. This diligent enquiring after the time of Christ's coming, shewed their earnest longing for it. *o* So styled, as being of the Son, no less than of the Father, both by eternal Procession, and temporal Mission, John 14. 16, 26. & 15. 26. This shews, that not only Christ had a Being under the Old Testament before his coming in the Flesh, (for if Christ were not, there could be no Spirit of Christ) and likewise that Christ is God, because of his inspiring the Prophets with the Knowledge of future things, which none but God can do. *p* What the Prophets did foretel concerning Christ, was not their own Conjecture, but what the Spirit did dictate to them. *q* *Gr. Glories*, in the Plural Number, *i. e.* the manifold Glory which was to follow upon his many Sufferings, the Glory of his Resurrection, Ascension, sitting at the Right-Hand of God, sending the Spirit, &c. Christ's Sufferings and Glory

are often joined together, Psalm 22. 6. and 110. Isa. 53. 3, 10, 11, 12. Luke 24. 26. Phil. 2. 8, 9. Heb. 2. 9, 10. to shew that there is the same way (and no other) for the Salvation of the Members, as for the Glory of the Head, *viz.* by Sufferings.

12 \* Unto whom *r* it was revealed *s*, that \* Dan. 9. 24. not unto themselves *t*, but unto us *u* they did minister *x* the things *y* which are now reported *z* unto you by them *a* that have preached the gospel unto you, with the *t* holy Ghost sent down from heaven *b*, which things *c* the angels desire to look into *d*.

*r* Unto which Prophets. *s. Viz.* by the Spirit of Christ that was in them, *t* who lived before Christ's coming in the Flesh. *u* Not only Apostles, but Believers, who live since Christ came. *x* Declare and foretel. The preaching of the Word is called a Ministry, Acts 6. 4. and 2 Cor. 4. 1. and 5. 18. *y* The whole Doctrine of the Gospel concerning Christ's Person, Offices, Benefits, Kingdom, and the whole New Testament-State. *z. Viz.* as fulfilled, and actually exhibited now, which were only foretold by the Prophets. *a* The Apostles and other Gospel-Ministers assistant to them: the sense is, The Prophets under the Old Testament did, by the Spirit, foresee, and foretel Christ's Passion, Resurrection, Ascension, the Effusion of the Spirit, the Enlargement of the Church, by the Calling of the Gentiles, &c. but did not live to see their own Prophecies, and God's Promises fulfilled, Heb. 11. 13. as you now do. They did spread the Table that you might feed at it; they had but a taste by Faith, and at a distance, of those things you feast upon in their Accomplishment; yet they did not grudge to declare these things, being instructed by the Spirit, that what they spake of, should not be fulfilled in their Time, but in the Generations to come; that so ye, by comparing what they said should come to pass, with what you have now been assured is come to pass, may be confirmed and established in the Belief of the Truth, being the same held forth by the Prophets formerly, and Gospel-Ministers at present. *b* Christ promised to send the Spirit, Luke 24. 49. John 14. 26. and 15. 26. and 16. 7. and actually sent him, Acts 2. the Apostles, not of themselves, but acted by this Spirit, have declared unto you the fulfilling of those things, which the former Prophets, by the instinct and power of the same Spirit (the Spirit of Christ, which was then in them) did foretel, would in their proper season come to pass. *c* The things before-said to be reported by them that preached the Gospel. *d* It seems to be an Allusion to the Cherubims that stood above the Ark, with their Faces toward the Mercy-seat, which was a Type of Christ. The word signifies a bowing down the Head, and stooping to look into a thing, Luke 24. 12. John 20. 5. and implies a prying, or looking narrowly into it; which argues an earnest desire to know it. The Angels thus look into the Mysteries of the Gospel, as desirous to see the Accomplishment of them, admiring the manifold Grace and Wisdom of God in them, Eph. 3. 10. and rejoicing in the Salvation of Sinners, which is the end, and effect of God's revealing them.

13 Wherefore *e* \* gird up the loins of your mind *f*, be sober *g*, and hope *h* to the end *b* for the grace *i*, that is to be brought unto you at the revelation *k* of Jesus Christ.

*e* The following Exhortation may be connected, either with *v. 4.* being so glorious an Inheritance is reserved in Heaven for you, *gird up, &c.* or with *v. 12.* seeing ye know those things, which the Prophets that foretold them, did not fully see, and the Angels themselves desire to look into; the Grace of God vouchsafed to you, is so excellent and admirable, *gird up, &c.* *f. i. e.* Let your Minds be attent, prompt, ready, prepared for your spiritual Work, restrained from all those Thoughts, Cares, Affections, and Lusts, which may entangle, detain, hinder them, or make them unfit for it. It is a Metaphor taken from the Custom of the Oriental Nations, who wearing long loose Garments, were wont to gird them up about their Loins, that they might not hinder them in their travelling, or working, 1 King. 18. 46. and 2 King 4. 29. Luke 17. 8. See on Luke 12. 35, 37. Perhaps it may have a special Respect to the like Rite used at the Passover, Exod. 12. 11. when the Israelites were just ready to enter upon their Journey, and go out of Egypt. *g* This may relate either, 1. to the Body, and then the sense agrees with Luke 21. 34. where the Cares of this Life seem to be opposed to the girding up the Loins of the Mind, and Surfeiting and Drunkenness, to Sobriety here. Or rather, 2. to the Soul, and then girding up the Loins of the Mind, may refer to the Understanding, and Thoughts, and Sobriety, to the Will and Affections, and may signify that Moderation which belongs to them, in Opposition to their Inordinateness, which is a sort of Drunkenness. Or, it may be rendered, be watchful, as it is translated, 2 Tim. 4. 5. and with which it is joined, 1 Thess. 5. 6, 8. and so it agrees well with the former clause; they that have the Loins of their Mind girt up, being of a vigilant, present Mind, and ready for any Work,

\* 1 Joh. 4. 20.  
+ Joh. 20. 29.  
Heb. 11. 1, 27.

\* Gen. 49. 10.  
Dan. 2. 44.  
Hag. 2. 8.  
Zech. 5. 12.  
Mat. 13. 17.

\* 1 Pet. 1. 12.

\* Dan. 9. 24.  
and 12. 9, 13.

+ Acts 2. 4.

\* Eph. 6. 14.  
Or, perfectly.



Work, they are to undertake. *b* Gr. perfectly, as in the Margin, *i. e.* sincerely, entirely, with a firm Confidence; but the following words favour our Translation, which signifies Perseverance in hope, See *Heb.* 3. 6. *i* Final Salvation; which is the Gift of Grace, *Rom.* 6. 23. and is called the Grace of Life, *1 Pet.* 3. 7. *k* Called the appearing of Jesus Christ, *v.* 7.

14 As obedient children *l*, not fashioning *m* your selves according to the former lusts *n*, in your ignorance *o*.

*l* Gr. Children of Obedience, by an usual Hebraism for obedient Children. So Children of Disobedience, *Eph.* 2. 2. *Col.* 3. 6. and this we may understand either absolutely, Children of Obedience for Obedient Persons; or with relation to God, obedient Children of God; and then the Apostle persuades them to their Duty by an Argument taken from their Adoption; being the Children of God, he would have them behave themselves obediently, as becomes them in that Relation. *m* Not accomodating, not conforming your selves, not shaping, or ordering your Conversation. See the same word, *Rom.* 12. 2. *n* The Lusts you formerly indulged your selves in. See *Ephes.* 4. 22. *o* Your Ignorance of Christ in the Gospel, *q. d.* not fashioning your selves according to those Lusts you lived in, when you were ignorant of Christ. He distinguisheth between the time of their Ignorance, and of their Illumination. Another Age requires other manners. They formerly lived according to the Dictates of their Lusts, but now ought to live according to the Will of Christ. See *v.* 18. *Acts* 17. 30. *Eph.* 4. 17, 18.

15 But as he *p* that hath called *q* you, is holy *r*, so be ye holy in all manner of conversation *s*.

*p* God the Father, to whom, as the first Cause, our Calling is frequently ascribed, *Rom.* 9. 11, 24. and *1 Cor.* 7. 15. *Gal.* 1. 6, 15. It may be rendred, according to the holy One that hath called you, *i. e.* according to his Example; you are Children, and should therefore imitate your Father, *Ephes.* 5. 1. *q* viz. Effectually, to the Knowledge and Faith of Christ. *r* So God is often stiled by *Isaiah*, and other Pen-men of the Scripture, as the Fountain and Exemplar of Holiness. *s* Either through the whole Course, and in the several parts of your Conversation, or in all manner of Conversation, as we read it, *i. e.* with whomsoever ye converse, Believers or Infidels, Friends or Enemies, Relations or Strangers; and in whatsoever Condition ye are in, Peace or Trouble, Prosperity or Adversity.

16 Because it is written, \* Be ye holy, for I *t* am holy.

*t* Your Father, and therefore you ought to imitate, and obey me: Or, I that have severed you from other People, that you should be mine, *Lev.* 20. 26. to which place particularly this seems to refer.

17 And if *u* ye call on *x* the father, \* who, without respect of persons *y*, judgeth *z* according to every mans work *a*: *†* pass the time of your sojourning *b* here in fear *c*.

*u* This Particle is used here, and frequently elsewhere, not as a Note of Doubting, but by way of Assertion, and supposition of a thing known. *x* Either this is to be meant of Invocation, their calling on God in Prayer; and then the sense is, If you be Servants, and Worshipers of the Father: Prayer being many times put for the whole Worship of God, *Isa.* 43. 22. *Acts* 9. 11. or of their calling God, Father, as *Matth.* 6. 9. and then the sense is, If you would be counted God's Children, *James* 2. 7. *y* And so will no more excuse you that are Jews, and descended from Abraham, than those that are born of Gentile Parents, *Job* 34. 19. *Acts* 10. 34. *Ephes.* 6. 9. *z* And so is not a Father only, but a Judge, and that a most righteous one. *a i. e.* Works, the Singular Number put for the Plural, as *James* 1. 25. See *Rom.* 2. 6. *Job.* 34. 11. *b* The word signifies the temporary abode of a Man in a place where he was not born, or doth not ordinarily reside; such being the Condition of Believers in the World, that they are Sojourners, not Citizens of it; they are travelling through it to their Father's House, and heavenly Country, *Heb.* 11. 9, 10, 13, 16. They are here exhorted to a suitable Carriage expressed in the next words. *c* Which is due to him as a Father, and a Judge. It may imply the greatest Reverence, and the deepest Humility, *Phil.* 2. 12. and *1 Cor.* 2. 3. and *1 Pet.* 3. 2, 15.

18 For as much as ye know *d*, \* that ye were not redeemed *e* with corruptible things, as silver, and gold, *†* from your vain *f* conversation *g*, received by tradition *h* from your fathers *i*.

*d* Considering that ye are, &c. See *Tit.* 2. 14. This implies them to have been in a servile Condition, and in Bondage to their own Errors, till they were converted to Christ. *†* The most precious things, of greatest Esteem among Men. *f* Because unprofitable to, and insufficient for Righteousness and Salvation. *g* Viz. In your Judaism, wherein you were so much addicted to uncommanded Rites and Ceremonies, as to have little Respect for God's Law. *h* And so not only

by their Example and Practice, but, by their Doctrine and Precepts, *Mat.* 15. 3. &c. *Mark* 7. 7. &c. See likewise *Gal.* 1. 14. *i* Either, your Ancestors, as *Ezek.* 20. 18. or Doctors and Instructors, who are sometimes called Fathers, *1 Cor.* 4. 15.

19 But \* with the precious *k* blood of Christ, \* Heb. 9. 12, as *l* of a *†* Lamb *m* without blemish *n*, and without spot *o*.

*k* Because the Blood not only of an innocent Person, but of the Son of God, *Acts* 20. 28. *l i. e.* Who was a Lamb, *m* The Lamb of God that takes away the Sins of the World, *Joh.* 1. 29. not only like a Lamb for his Innocence and Gentleness, *Isa.* 53. 7. but the Antitype of the Lambs, which under the Law were offered in the daily Sacrifices, and more especially of the Paschal Lamb; whatever was shadowed out in that, and those other Sacrifices having its Accomplishment in Christ. *n* Without Fault, without Defect, in which nothing was wanting, that was requisite to its Perfection; or, in which nothing could be blamed. The Greek word seems to be derived from the Hebrew *Mum*, so often used for a Blemish; see *Lev.* 24. 19, 20. *o* Without any other Deformity. The Lamb might have no Defect, but yet might have some Spot; and it was to be perfect, (*Exod.* 12. 5.) which implied its having nor the one, nor the other. Christ was such a Lamb, perfect in Holiness, and free from all Sin, *John* 8. 29, 46. and *Heb.* 7. 26. *1 Pet.* 2. 22.

20 \* Who verily was fore-ordained *p* before \* Rom. 8. 29, the foundation of the world *q*, but was manifested *r*, in *†* these last times *s* for you *t*.

*p* By God's Decree appointed to the work of Redemption, and to be that Lamb that should take away the Sins of the World, *Eph.* 1. 9. *q* From Eternity: there being nothing before the World began, but what was eternal. *John* 17. 24. *r* Not only by his Incarnation, *1 Tim.* 3. 16. but by the preaching of the Gospel. See the Scriptures in the Margin. *s* Last, in comparison of the Times of the Old Testament. The same as the fulness of Time, *Gal.* 4. 4. That you with other Believers might partake of Salvation by him. The fruit of Christ's Redemption reacheth all Ages, but much more abundantly the Times after his Coming in the Flesh. The sum of the Argument is, Christ was ordained from Eternity, promised to the Fathers, but manifested to You: your Privilege therefore being greater than theirs. *Mat.* 13. 17. *Heb.* 11. 39, 40. you should be the more holy.

21 Who by him *u* do believe in God, that raised him from the dead, and gave him glory *x*, that your faith and hope might be in God *y*.

*u* Both as revealing God to you, *Matth.* 11. 27. *John* 1. 14. and making way for you to God, who, out of Christ, is a consuming Fire, so that there is no coming to him, but by Christ, *John* 14. 6. *Ephes.* 2. 18. and 3. 12. *Heb.* 7. 25. *x* Viz. in his Resurrection, Ascension, sitting at the Right-Hand of God, &c. *Phil.* 2. 9, 10, 11. *Heb.* 2. 9, 10. *y* That seeing Christ raised and glorified, ye might be fully confirmed in the Belief of a through-Satisfaction made to Divine Justice for Sin, and perfect Reconciliation wrought, (for had not Christ fully paid the Price of Redemption, his Father would never have let him out of the Prison of the Grave, in which his Justice had shut him up) from which Faith ariseth an Hope, which looks to the Resurrection of Christ your Head, as the certain Pledge and Earnest of your Resurrection to Life and Glory: Christ's Resurrection and Glory are the great Grounds of Faith, *Acts* 2. 32, 33. and 5. 31. and 10. 40. *Rom.* 4. 24, 25. and *1 Cor.* 15. 14, 17. and *chap.* 3. 21.

22 Seeing ye have purified your souls *z* in obeying the truth *a* through the Spirit *b*, unto \* unfeigned love of the brethren *c*, see that ye \* Rom. 12. 10. love one another with a pure *d* heart fervently *e*. *Heb.* 13. 1. *Chap.* 2. 17.

*z i. e.* Your selves: the whole Person is implied, the Soul being the principal part. *a* In subjecting your selves to the Truth of the Gospel, by Faith, to which the Purification of the Heart is ascribed, *Acts* 15. 9. not only as to Justification, and purging away the Guilt of Sin, but as to Sanctification, and cleansing from the Defilement of it; *q. d.* seeing ye have begun to purify your Hearts by Faith in Christ, set forth in the Gospel, and made Sanctification to them that believe, *1 Cor.* 1. 30. *b* By the Operation of the Spirit working Faith in you. *c* Without Hypocrisy, and which is not in word only, but in Deed and in Truth, *1 John* 3. 18. *a* Love to the Brethren in Christ, and for Christ's sake. This notes one great end of our Sanctification, viz. the Exercise of Brotherly Love, whereby our Love to God is likewise manifested, when we love them upon his account. The whole clause may likewise be understood, as an Exhortation to purify themselves more and more by Faith, that, so they might (being purged from carnal Affections) be the better able, and more disposed to love one another. *d* As the Source and Fountain of your Love to each other, and from whence it proceeds, *1 Tim.* 1. 5. and *2 Tim.* 2. 22. *e* Or, vehemently, and intensely, strongly. The word seems to be a Metaphor taken from a Bow, which the more it is bent with

\* Lev. 11. 44. and 19. 2. and 20. 7.

\* Deut. 10. 17. Rom. 2. 11. † 2 Cor. 7. 1.

\* 1 Cor. 6. 20. and 7. 23.

with the greater force it sends forth the Arrow; so Love, the more fervent, and strong it is, the more abundantly it puts forth it self for the Benefit of others.

\* Joh. 1. 13. and 3. 5. † James 1. 18. ‡ Joh. 3. 9.

23 \* Being born again *f* not of corruptible feed *g*, but of incorruptible *h*, † by the word *i* of God, which liveth *k* and abideth for ever.

*f* This may refer either, 1. to the general Exhortation to Holiness, v. 14, 15. and then the Argument runs thus; Ye are in your Regeneration become the Children of God, and therefore ought to walk holily, as become his Children: Or, 2. to the more particular Exhortation to brotherly Love, v. 22. *g. d.* You are by your Regeneration become spiritual Brethren, and therefore ought to live like Brethren. *g* Which is it self corrupted e're any thing can be generated out of it, or out of which nothing is begotten, but what is corruptible; so that all such Generations tend but to a mortal Life. *h* So the Word is said to be, because continuing still the same, and being immutable in it self, it changes, and renews the Hearts of those that by Faith receive it. Or, it may be understood of its being incorruptible effectively, because it leads, or tends to an immortal Life. *i* The same which he called incorruptible Seed, which is the Instrument in Regeneration, as is implied in the Preposition, *by*, going before it. *k* This, and the following Verb may be joined, either, 1. to God, the Word of God, who liveth, &c. or rather, 2. to the Word, so our Translation reads it, *which word liveth*, and abideth, &c. and this agrees best with the Testimony of *Isaiah* in the next Verse. The Word of God is said to be a living Word, because it enliveneth the Hearts of those that entertain it.

|| Or, for that. \* Heb. 4. 6.

24 || For \* all flesh *l* is as grafs, and all the glory *m* of man as the flower of grafs: The grafs withereth, and the flower thereof falleth away *n*.

*l* All Men as born of the Flesh, and in their natural state, in opposition to regenerate Men, v. 23. *m* Whatever is most excellent in Man naturally, and which they are most apt to glory in. *n* See *James* 1. 10.

25 But the word of the Lord endureth for ever *o*: And this *p* is the word, which by the Gospel is preached unto you.

*o* Not only absolutely in it self, and in respect of its perpetual Verity, *Psal.* 119. 160. *Matth.* 24. 35. but relatively, as received by, and dwelling in Believers, (*1 John* 3. 9.) who always experience the Effects of it in themselves in their Regeneration, receiving a solid, and lasting Being from it (the new Nature) which is likewise preserved by it, in opposition to that Flux and mutable Being they had by their first Birth. *p* This Word, of which *Isaiah* speaks, and which he so much magnifies, is the very same Word of the Gospel, which is preached unto you by us Apostles.

## CHAP. II.

\* Heb. 12. 1.

1 **W**herefore *a* \* laying aside *b* all malice *c*, and all guile *d*, and hypocrisies *e*, and envies *f*, and all evil speakings *g*.

*a* Having in the former Chapter mentioned the new Birth, v. 23. and exhorted to brotherly Love, as agreeable to it, v. 22. he begins this Chapter with a Dehortation; wherein he dissuades them from those Vices which are contrary to the state of regenerate Men in the general, and brotherly Love in particular. *b* Or, put off; a Metaphor from an old over-worn Garment, fit only to be thrown away; See *Ephes.* 4. 22. *Col.* 3. 8. 9. *James* 1. 21. *c* Malignity, when Men do evil to others voluntarily, and industriously, or delight in other Men's harms; See *Rom.* 1. 29. *Ephes.* 4. 31. *d* All Fraudulence and Impostures, and Circumventing of others in any kind. *e* All flattering, and counterfeiting Friendship, and shewing love in words, and outward Carriage, when the Heart is otherwise affected. So *Matth.* 22. Christ calls them Hypocrites that flattered him, v. 16, 18. *f* Grieving at other Men's Welfare. *g* All kind of Detraction.

2 As new-born babes *h* desire *i* the sincere milk of the word *k*, that ye may grow thereby *l*.

*h* Pursuant to his Discourse, *chap.* 1. 23. where he speaks of their new Birth, he here calls them new-born Babes; but that not in Opposition to those that are adult, or of full Age, as *Hebr.* 5. 14. and *1 Cor.* 3. 1. but in Opposition to their former corrupt and unregenerate state, in which they were destitute of all spiritual Life; and so this agrees, not only to young Converts, but generally to all regenerate persons. *i* Being new-born Babes, act as such in earnestly desiring, and longing for that spiritual Nourishment, which is so needful for you, even as Children as soon as they come into the World, are lingering after the Breast. *k* The Greek may be rendered (and is by some) *reasonable Milk*, viz. such as is for the Soul, not for the Body; that whereby the Mind is nourished and strengthened; or *nourishing Milk*, the Substantive from which it is derived properly, and first signifying Word, or Speech, and being used for the Word of God, *Heb.* 4. 12. But this not being proper English,

our Translation renders it best, the *Milk of the Word*, i.e. the Word which is Milk: The Apostle useth an Adjective for a Substantive, but that Adjective doth not signify the quality of the Subject (*Milk*) as the other (*Sincere*) doth, but the Subject of it self. The like phrase we have, *chap.* 3. 7. *Gr. Female*, or *wisish weaker Vessel*, which we turn by the Substantive, *Wife*, who is there said to be the weaker Vessel. So that the Doctrine of the Gospel is here to be understood, as *Isa.* 55. 1. and Believers are to be nourished by the same Word, as their Food, by which, as the Seed, they are said to be begotten, *ch.* 1. 23. This Milk of the Word is said to be *sincere*, i.e. pure, without mixture, or Adulteration, not blended, or diluted (as Vintners do by their Wine, to whose Practice *Paul* alludes, when he speaks of Men's corrupting the Word, *2 Cor.* 2. 17. and 4. 2.) with human Fictions or Traditions. Infants love the sweetness of their Mother's Milk, and desire it pure, as it is: Believers should desire the Word pure, as it is in it self, not mixed with any thing that may lessen its sweetness, and hinder its efficacy. *l* That by the Word, as your spiritual Nourishment, ye may grow more in spiritual Life and Strength, till ye come to be perfect Men, *Ephes.* 4. 13.

3 If so be *m* ye have tasted *n*, that the Lord *o* is gracious *p*.

*m* This doth not imply a doubting, but a supposition, as was before observed, *ch.* 1. 17. *n* Not lightly tasted by a bare ineffectual Knowledge, as *Heb.* 6. 4. but experienced and perceived by the taste of your spiritual Palate; your spiritual Sense, and Ability to judg of spiritual things being restored to you, with your new Nature in your new Birth. He refers to *Psal.* 34. 8. and possibly to *Isa.* 65. 11. *o* The Lord Jesus Christ, as appears by the next Verse. *p* Good, kind, or rather sweet: The same word is applied to Wine, *Luke* 5. 39. The sense of the whole, is, If ye have by Faith received the Gospel as glad Tidings, and worthy of all Acceptation, *1 Tim.* 1. 15. and therein perceived, and experienced the sweetness of those Consolations which are in Christ Jesus, *Phil.* 2. 1. Or, (which is the same) how sweet he is, who, in the preaching of the Gospel, exhibits himself to your spiritual Senses, to be fed upon, and tasted by you.

4 To whom *q* coming *r* as unto a living *s* stone *t*, \* disallowed indeed of men *u*, but chosen *x* of God, and precious *y*.

*q* To which Christ. *r* By Faith, *q. d.* in whom believing, *John* 6. 35, 44, 45. The word is in the Present Tense, the Apostle describing here not their first Conversion to Christ, but their present state, that they being in Christ, were daily coming to him in the continued exercise of their Faith. *s* Not only having Life in himself, but enlivening those that by Faith adhere to him. *t* *Viz.* A Corner-stone, as v. 6. Being about to set forth the Church, as a spiritual Building, he first mentions Christ as the Foundation, and Corner-stone. *u* Rejected, not only by the unbelieving Jews, and their Rulers formerly, but still by the unbelieving World. *x* Either chosen to be the Foundation of the Building, and then it is the same as fore-ordained, *ch.* 1. 20. Or, chosen is the same as choice, excellent. *y* A different Expression of the same thing. Here seems to be an Allusion to those Stones which Men count precious, and have in great Esteem; and Christ's being precious in the sight of God, is set in Opposition to his being disallowed of Men, to intimate, that their Unbelief, and rejecting Christ, doth not make him less valuable in himself, when his Father so much honours him.

5 Ye also as lively *z* stones *a*, † are built up *b* † a spiritual \* house *c*, an holy † priesthood *d*, to offer up † spiritual sacrifices *e* acceptable unto God by Jesus Christ *f*.

*z* *Viz.* as being enlivened by Christ. The word here translated, *lively*, and *living* in the former Verse, is the same, but being there spoken of Christ, is to be understood actively, and here being applied to Believers, who receive their spiritual Life from Christ, it must be taken passively. *a* Each particular Believer is here called a Stone, as altogether an House or Temple, *2 Cor.* 6. 16. *Ephes.* 2. 21. and in respect of their Union among themselves, and with their Foundation; tho elsewhere in respect of God's Inhabitation, even particular Believers are called his Temple, *1 Cor.* 3. 16, 17. and 6. 19. *b* *Viz.* Upon Christ the principal Corner-stone, *Ephes.* 2. 20. This may be understood, either, 1. Imparatively, *q. d.* be ye built up, and then it is an Exhortation, and relates not only to their continuing in Christ, but their being further built up on him by Faith, and is of the same Import as v. 2. *that ye may grow*: Or rather, 2. Indicatively; the Apostle as yet being engaged in shewing the Dignity and Privileges of Believers, and not entering upon his Exhortation, till v. 11. The words being in the Present Tense, implies the Building to be still but going on, and not yet finished. *c* In distinction from the material one, relating to those Scriptures where the Tabernacle or Temple is called God's House, *Exod.* 23. 19. and 34. 26. *Deut.* 23. 18. The material House built of dead Stones, was but a Type of the spiritual House made up of lively Stones, and built upon Christ the living Stone; and this he brings, (the Truth being

† Or, be ye built  
Heb. 3. 6.  
† *Isa.* 61. 6.  
and 66. 21. v. 9.  
|| *Hos.* 14. 2.  
*Mal.* 1. 11.  
*Rom.* 12. 1.



always more excellent than the Type) to heighten the Privileges of the Gospel-Church. *d* Either the Abstract is put for the Concrete, an holy Priesthood for holy Priests; or it may note the whole College or Society of Evangelical Priests, consisting of all particular Saints, to whom, in the New-Testament, this Title is given, but never appropriated to Gospel-Ministers: Christ being a Priest for ever after the Order of Melchisedec, had no Partner with him in his Priesthood, but was himself only to offer a propitiatory Sacrifice to God for Sin. The immediate end of Gospel-Priests to offer, not bodily, but spiritual Sacrifices in general themselves, whom they are to consecrate to God, *Rom. 12.1.* particularly Prayer, Thanksgivings, Alms, and other Duties of Religion, *Phil. 4. 18. Heb. 13. 15, 16. f* By, and through whom alone, as the Persons, so the Performances of Believers (tho in themselves imperfect) are pleasing to God, Christ presenting them to his Father by his Intercession, and covering their Defects by his own most perfect Righteousness. Some refer this clause, by *Jesus Christ*, to the fore-going Verb *to offer up*, and then the words run thus, *to offer up spiritual Sacrifices by Jesus Christ, acceptable to God*; but the former seems most proper, and includes this latter: we are therefore to offer up spiritual Sacrifices to God by Christ, because they are acceptable only by him, *Heb. 12.21.* compare with *13.15.*

\* *Heb. 23.16.*  
*Rom. 9. 32.*

6 Wherefore also it is contained *g* in the scripture, \* Behold *h*, I lay *i* in Zion *k* a chief corner-stone *l*, elect, precious *m*: and he that believeth on him, shall not be confounded *n*.

*g* The Greek word being of an active form, makes great difference among Expositors about these words; not to trouble the Reader with variety, the plainest way of understanding them, seems to be, either, 1. That God be understood here, and supplied out of the former Verse, *Wherefore God contains it in the Scripture*: Or, 2ly, that the word, tho of an active Termination, be yet taken in a passive signification, *contains for is contained*, so our Translators do; and this way of speaking is not unusual with other Writers. *h* I the Lord, not Man, *Psal. 118. 23. i* Viz. By the Preaching of the Gospel, wherein Christ was declared to be the only Foundation of the Church, and whereby Faith was wrought in the Hearts of Men, who were thereby actually built on Christ, as their Foundation, and so the spiritual House, *v. 5.* erected. *k* Either by Synecdoche, *Jerusalem*, (whereof *Zion* was a part) where by the preaching of Christ first, and the Apostles after his Ascension, and sending the Spirit, this Foundation-stone was first laid, and God's Temple begun to be built, *Psal. 118.2. Isa. 2.3. Mich. 4.2. Luke 24.47.* Or rather *Zion* here is to be understood of the Gospel-Church, whereof *Zion* was a Type. *l* Or, *Head of the Corner*, *Psal. 118.22.* that which both supports the Building, and unites the Parts; Christ being the Foundation not of a part only, but of a whole Church; all the parts of which, Gentile, as well as Jew, are jointly built on him, and upheld by him, *Ephes. 2.20.* *m* See *v. 5.* *n* Shall not be disappointed of his expected Salvation, and so shall have no cause to be ashamed of his Hope. This is according to the LXX, the Hebrew hath it, *shall not make haste*, i.e. he that believes in Christ shall not through haste, or distrust, or unwillingness to wait God's time and way, seek after any other way of Salvation than by Christ; and so (as before) not being disappointed, shall have no cause to be ashamed, whereas they that do not believe, but make haste, coming short of their Expectation, are at last fill'd with Confusion. See the places in the Margin.

|| Or, an honour

\* *Psal. 118.22.*  
*Mat. 21.42.*  
*Acts 4. 11.*

7 Unto you therefore which believe *he is* || precious *o*: but unto them which be disobedient *p*, the stone which the builders *q* disallowed *r*, the same is made the head of the corner *f*.

*o* The Margin reads it according to the Greek, *an Honour*, either the Abstract is put for the Concrete, *an Honour*, for *honourable*, or precious (as the Text hath it) and then the sense is plain, that Christ, as he is precious in himself, and to his Father, so he is to them that believe: Or, *Honour* may be put for the cause of Honour, and then it is opposed to Shame and Confusion before-mentioned, and the sense is, Ye that believe, shall be so far from being ashamed, or having your Faith frustrated, that ye shall be honoured, and saved by Christ. And this agrees well with what follows in this and *v. 8.* *p* Unbelievers, who were disobedient to the great Command of the Gospel concerning Faith in the Lord Jesus Christ. *q* The High-Priests, Scribes, Pharisees, and Rulers of the Jews, whose Duty it was to build up the Church, as having not only the Name, but the Power then residing in them. *r* Rejected him, and would not acknowledge him for the promised Messiah, and the great Foundation upon which the Church of God was to be built. *f* Quest. How is Christ said to be made the Head of the Corner to them that reject him? *Ans.* Either, 1. something is here to be understood, viz. *this is said, or spoken*, which follows, *the Stone which the Builders, &c.* *q. d.* they despised him, but God hath honoured him; they would allow him no place in the Building, but God hath given him the best, made him the Head stone of the Corner: Or 2. Christ may be said

to be made to the Disobedient in spite of their rejecting and opposing him, the Head of the Corner, i.e. a King and a Judge to restrain, and curb them in, seeing they would not be ruled by him.

8 \* And a stone of stumbling, and a † rock of offence *t*, even to them which stumble at the word, being disobedient *u*, || whereunto *x* also they were appointed.

*t* i.e. A Stone at which they stumble, a Rock at which they are offended; and so it implies Christ not to be the cause of their stumbling, but the Object of it; they of their own accord, and through the pravity of their Nature, without any just occasion given by him, being offended, either because they find not that in him which they expected, viz. outward Encouragements; or find that in him, which they do not like, the Holiness of his Law, and Purity of his Doctrine, contrary to their Corruptions and Lusts, and especially his requiring of them Faith in him for the Justification of their Persons, which was so contrary to the Pride of their Hearts, and which was one great reason of the Jews stumbling at him, as seeking to establish their own Righteousness, and therefore not submitting to the Righteousness of God, *Rom. 9. 32,33.* comp. with *10. 3.* This stumbling, includes not only their falling into sin, but into destruction too, the punishment of sin, *Isa. 8. 14,15.* whereof Christ can be no more than the inculpable occasion, but their own Unbelief the proper Cause. *u* These words may have a double reading, one according to our Translation, and then the sense is, that stumble at the Word of the Gospel, i.e. are disobedient to it, in rejecting Christ therein offered to them: Or, *that stumble, being disobedient to the Word*; i.e. stumble at Christ preached to them in the Word, and therefore will not obey it: they shew that they are offended at Christ, by their not receiving his Doctrine, nor accepting his offers. *x* Either this may refer, 1. to *v. 6.* where Christ is said to be laid (the same word in the Greek with that which is here translated, by appointed) in Zion, as a chief Corner-stone, elect and precious, on whom whosoever believeth, shall not be confounded: The Apostle then adds, that even these Unbelievers were appointed (viz. in their external Vocation, as being taken into Covenant with God) to be built on Christ by Faith, but they stumbled, by their Unbelief, at the Word of the Gospel, and consequently at this stumbling-stone. And then it is an high aggravating the Unbelief of the Jews, that they being God's peculiar People, should reject that Salvation which was sent to them, and to the first offer of which they were designed, *Acts 13.26,46,47.* Or, 2ly. to the words immediately going before, *that stumble at the Word, being disobedient*, and then the sense is (speaking concerning the reprobate Jews) that God appointed them to this stumbling, in his decreeing not to give them Faith in Christ, but to leave them to their Unbelief, and to punish them justly for it: See *Rom. 9.17.* and *1 Thess. 5.9.* *Jude 4.* The Scope of the Apostle in this whole Verse seems to be, to keep weak Christians from being offended at the multitude of Unbelievers, and especially at their seeing Christ rejected by the Jewish Rulers and Doctors; and this he doth by pointing them to the Scripture, where all this was long since foretold, and therefore not to be wondered at now, nor be any occasion of offence to them. See the like, *John 16. 1,4.*

9 But ye *y* are a chosen generation *z*, a † royal priesthood *a*, an holy nation *b*, || a peculiar people *c*; that *d* ye should shew forth *e* the || praises *f* of him, who hath called *g* you \* out of darkness *h* into his marvellous light *i*:

*y* Ye Believers, in opposition to those Reprobates that are disobedient to the Word. He shews that those Dignities and Privileges, which were mentioned by Moses, as belonging to their Fore-fathers, did much more belong to them; and that they had the real Exhibition in Christ, of those good Things whereof their Fathers had but a taste, and which the rest of the Jews had lost by their Unbelief. *z* A People chosen of God, not only out of the World, but from among the rest of your own Nation, and not only to an external Adoption, and outward Privileges, (as the whole Body of the Nation was) but to eternal Salvation. *a* Or, *Kingdom of Priests*. He called them an holy Priesthood, *v. 5.* now he calls them a Royal Priesthood, to shew that they were made not only spiritual Priests, but spiritual Kings; which Privilege they had not as Jews, but as Believers, who are all of them as Priests in respect of God to whom they are consecrated, and to whom they offer up spiritual Sacrifices; so Kings in respect both of their Enemies over whom they are victorious, and of the Kingdom they are hereafter to inherit.

*b* Moses calls your Fathers an holy Nation, *Deut. 7.6.* in respect of their Separation from the Impurities of the Gentiles, their Dedication to God, and the many Laws God gave them, obliging them to external and ceremonial Purity, whereby they were admonished of internal and real Holiness; but ye are an holy Nation in respect of that true and inward Holiness it self, whereof that ceremonial Holiness was but a signification. He seems particularly to allude to *Isa. 62.12.* *Exod.*

\* *Isa. 2.14.*  
*Rom. 9.33.*  
† *1 Cor. 1.23.*  
|| *Exod. 9.15.*  
*Rom. 9.22.*  
*Jude 4.*

† *Rev. 1. 6.*  
and *5. 10.*  
|| Or, a purchased people.  
|| Or, virtues.  
\* *Eph. 5. 8.*  
*Col. 1. 13.*

*c* Ecclef. 19. 5. it is a peculiar Treasure; and so the same word is rendered, Exod. 19. 5. and a special People, Deut. 7. 6. a peculiar People, and 1. 4. 2. The word used by the LXX implying as much, but Mal. 3. 17. where we render it, *Jewels*; the LXX use the same word which Peter doth here, which is as much as a People of Acquisition, or which God hath acquired to himself for his peculiar Possession or Treasure. God had rescued the Israelites from their Egyptian Bondage, and taken them to be his peculiar People above all others, and claimed a Right to them, and counted them precious, as having redeemed them with a strong Hand, and got Possession of them at the expence of so much Power, and so many Miracles. This Deliverance of theirs, was the Type of Christ's delivering the Church from the Tyranny of Satan, the spiritual Pharaoh, and the World, the spiritual Egypt, and a state of Sin, the worst Bondage; upon the account whereof, God's People are called a peculiar People, or a People thus acquired, Tit. 2. 14. and a purchased Possession, Ephes. 1. 14. where the same word is likewise used. *d* This notes the end of all these Privileges vouchsafed them, viz. That they should glorify God in the Enjoyment of them. He seems to refer to Isa. 43. 7. 21. *This People have I formed for my self, (or acquired, as the LXX hath it) they shall shew forth my Praise.* *e* Publish, and declare both in Words and Deeds, that others may be excited to glorify God in the like manner. *f* Or, *Virtues*, that Wisdom, Power, Goodness, Righteousness, Truth, &c. which God hath manifested in his Vouchsafements to you, and in the Acknowledgment of which he may be glorified. *g* By an effectual Calling, according to his purpose, Rom. 8. 28. *h* The Darkness of Ignorance, Unbelief, Sin, and Misery. The time before the Publication of the Gospel, was a time of Darkness, Matth. 4. 16. Luke 1. 79. *i* The Light of Knowledge, Faith, Holiness, Comfort. See Ephes. 5. 8. It is called *marvellous*, because Men see what they never saw before; *wonderful Things out of God's Law*, Psalm 119. 18. and because it is a marvellous thing that they who sate in so gross Darkness, should be translated into so glorious a Light.

\* Hof. 1. 9. 10.  
and 2. 23.  
Rom. 9. 25.

10 \* Which in time past were not a people *k*, but are now the people of God *l*, which had not obtained mercy, but now have obtained mercy *m*.

*k* Either were not a People, i. e. a formed State, or Commonwealth, being dispersed in several Countries among other People, and not worth the name of a People: Or, were not the People of God (supplying God out of the opposite clause) since he had given them a Bill of Divorce, and said, *Io Ammi, and Io Rubamah* to them, Hof. 2. These were the *Jews* of the Dispersion, and such as had not returned out of the *Babylonish* Captivity, together with many of other Tribes mixed with them, who, before their Conversion to Christ, seemed cut off from the Body of that People, had no solemn Worship of God among them, and were tainted with the Corruptions of the *Hittites*, with whom they converted. *l* Really God's People restored to their old Covenant-state, and Church-Privileges, by their believing in Christ. *m* The Mercy of being God's People, and enjoying their privileges, being justified, at peace with God, &c. Left they might any way abuse what he had said in the former Verse concerning their great Dignity and Privileges, so as to ascribe any thing to themselves, the Apostle intimates here, that all they enjoyed, was merely out of God's Mercy.

11 Dearly beloved, I beseech you as strangers *n*, and pilgrims *n*, \* abstain from fleshly lusts *o*, which war *p* against the soul *q*.

*n* Not only Strangers in the several Countries where ye inhabit, (being out of your own Land) but Strangers in the World, as all Believers are, Psalm 39. 12. and 119. 19. and 1 Chron. 29. 15. Heb. 11. 13, 14. *o* Not only sensual Desires, but all the Works of the Flesh, Gal. 5. 19, 20, 21. the carnal Mind it self being *Enmity* against God, Rom. 8. 7. *p* As Enemies, oppose, and fight against, Rom. 7. 23. James 4. 1. *q* The inner Man, or regenerate part, or Spirit, which is opposed to fleshly Lusts. See Gal. 5. 17.

12 \* Having your conversation honest *r* among the Gentiles *s*: that *t* whereas they speak against you as evil doers, \* they may by your good works which they shall behold, glorify God *t* in the day of visitation *u*.

*r* Irreprehensible, truthful, such as may gain Men's Love, and commend the Religion you profess. *s* Who, by reason of their differing from your Religion, are the more like to observe you. This proves this Epistle to be written to the *Jews*. *t* Not only think more favourably of you, but of your Religion; acknowledge the Grace of God in you, and more readily subject themselves to him, (the best way of glorifying him) it being usual with God to make way for the Conversion of Sinners by the holy Conversation of Saints. *u* Viz. a gracious Visitation, when God calls them by the Gospel to the knowledge of Christ, Luke 1. 68. 78. & 7. 16. & 19. 44.

13 \* Submit your selves to every *x* ordinance

of man *y* for the Lord's sake *a*: whether it be to the king *b* as supreme *c*;

*x* Of all kinds, whether Supreme, or subordinate. *y* Gr. *Human Creatures*, which may be understood, either as Mark 16. 15. every Human Creature for every Man, only restraining it to the present Subject whereof he treats, viz. Magistrates, and the sense is, to every Magistrate: Or rather, (though to the same effect) *every Human Ordinance*; or, as we translate it, *Ordinance of Man*; the word, *Creature*, being taken for an Ordinance, or Constitution, and creating for ordaining, or appointing; so *Oecumenius* will have the word to signify, Ephes. 2. 15. to make of twain, one new Man. But this Creature, or Ordinance there is to be understood of the Magistrate (as appears by the following words) which is called *Human*, not as if Magistracy were not an Ordinance of God, (for Rom. 13. 1. the Powers that are, are said to be ordained of God) but, either because it is only among Men, and proper to them; or because it is of Man secondarily, and instrumentally, tho of God primarily, and originally; God making use of the Ministry of Men in bringing them into the Magistracy, as tho Church-Officers are God's Ordinance, yet he makes use of Men to put them into Office. *a* For God's sake, who commands this Obedience, and gave them their Authority, and is represented by them, and honoured by that Obedience which is yielded to them in all things agreeable to his Will. The phrase seems to be of the same import with that of being obedient in the Lord, Ephes. 6. 1. *b* To *Cesar* the then Supreme Magistrate, under whose Jurisdiction the Jewish Christians were; and this being a general Command extending to all Christians, it follows, that Obedience is due from them to those Chief Magistrates, whose Subjects respectively they are. *c* Not only above the People, but above other Magistrates.

14 Or unto governours *d*, as unto them that are sent by him *e* \* for the punishment of evil-doers, and † for the praise *f* of them that do † well.

*d* He seems immediately to intend the Governours of Provinces under the Roman Emperors, such as *Pilate*, *Felix*, *Festus*, were in *Judea*; *Sergius Paulus* in *Cyprus*, Acts 13. 7. and other places: See Luke 3. 1. but so as to imply, under the Name of Governours, all inferior Magistrates, as under the Name of King, he doth all Supreme. *e* Either, 1. by the King, or Supreme Magistrate, and then the next words shew what would be his end in sending, or appointing Officers, or subordinate Rulers under him: Or 2. rather sent by God, from whom all Rulers subordinate, as well as Supreme, have their Authority, and which is the great motive on which they are to be obeyed; and then the following words shew what is God's end in appointing them, and another reason for yielding Obedience to them, viz. their being set up for the common Good of the Societies which they rule. *f* Praise is a kind of Reward, and is here to be taken by a *Synechdoche* for all sorts of Rewards given to those that do well, and are obedient to the Laws. See Rom. 13. 3, 4.

15 For so is the will of God *g*, that with \* well-doing *h* ye may put to silence *i* the ignorance *k* of foolish men *l*.

*g* His Command. *h* All manner of Offices of Humanity, whereof Obedience to Magistrates is a principal one. *i* Gr. *muzzle*, stop the mouths, Tit. 1. 11. viz. by taking away all occasion of evil-speaking. *k* Either their Ignorance of the State, and Conversation of Believers, which may be the occasion of their speaking evil of them; or their Ignorance of God and his ways, to which Christ imputes the Fury of Persecutors, John 16. 3. They that know not God themselves, are most ready to reproach and slander those that do. *l* True Wisdom consisting in the Knowledge of God; they that are destitute of that Knowledge, as Unbelievers are, are called foolish.

16 \* As free *m*, and not *n* using your liberty \* Gal. 5. 1, 12, for a cloke of malicioufness *n*, † but as the servants of God *o*.

*m* He prevents an Objection; they might pretend they were a free People, as *Jews*, and therefore were not to obey Strangers, Deut. 17. 13. Job 3. 35. and made free by Christ. He answers, That they were free indeed, but it was from Sin, and not from Righteousness, nor from Obedience to God's Law, which requires Subjection to Magistrates, for they were still the Servants of God. *n* Not using your Liberty to cover, or palliate your Wickedness, excusing your selves from Obedience to your Superiours by a pretence of Christian Liberty, when, tho ye be free from Sin, yet ye are not from Duty. *o* And so still bound to obey him, and your Rulers in him.

17 *n* Honour all men *p*: Love the brotherhood *q*: \* Fear God *r*: Honour the King *f*.  
*p* Viz. according as Honour is due to them, according to their Dignity, Power, Gifts, &c. See Rom. 12. 10. and 13. 7. Phil. 2. 3. *q* Tho all may challenge surable Respects, yet there-  
Or, esteem.  
Mat. 22. 21.

\* Rom. 13. 1.



there is a more special affection owing to Believers, chap. 1. 22. Gal. 6. 10. *r* With a filial fear or reverence. This command is interposed, either to shew what is the true Spring and Fountain, from which all the Duties we perform to Men, are to proceed, viz. the Fear of God, because where that doth not prevail, no Duty to Men can be rightly performed, (they love the Brotherhood best, and honour the Kings most, that truly fear God) or to shew the due bounds of all the Offices we perform to Men, that nothing is to be done for them which is inconsistent with the Fear of God. *f* With that Honour which is peculiarly due to him above all others.

\* Col. 3. 22. Tit. 2. 9. 18 \* Servants *t* be subject to *your* masters with all fear *u*, not only to the good *x* and gentle, but also to the froward *y*.

*t* The word is not the same which Paul useth, Col. 3. 22. but may well comprehend the Servants he speaks of, as implying not only Slaves, but those that were made free, yet continued still in the Family; and so signifies Servants of whatsoever condition. *u* Not only reverence of Masters, and fear of offending them is to be understood, but Fear of God, as appears by the parallel place, Col. 3. 22. see Eph. 6. 5, 6, 7. *x* By *God* he means not gracious or holy, but, as the next word explains it, Gentle, Just, Equal. *y* Morose, Crabbed, Unjust, Unmerciful.

|| Or, thank. \* Mat. 5. 10. 19 For this *z* || \* thank-worthy *z*, if a man for conscience toward God *a* endure grief, suffering wrongfully.

*z* In the Greek (as in the Margin) the Substantive is put for the Adjective; the sense is either, this is acceptable to God, and will be graciously rewarded by him; or, this is praise-worthy, and will be your Glory, as v. 20. *a* Out of respect to God, and a desire of pleasing him.

\* Chap. 3. 14. and 4. 14, 15. || Or, thank. 20 For \* what glory *b* *is* it if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this *z* || acceptable with God *c*.

*b* What praise or glory do ye get by it? Or, what great matter do you do? This Interrogation hath the force of a Negation, but is to be understood comparatively; it is worthy of praise to suffer patiently, even when Men suffer justly, but worthy of little, in comparison of suffering patiently when unjustly. *c* This shews what is meant by thank-worthy, v. 19, and the Apostle adds what kind of thanks or praise he intends, viz. not that which is of Man (which many times may fail, even when Men patiently suffer injuries) but that which is of God, to which Believers should especially have respect.

\* Matth. 16. 24. 1 Thel. 3. 3. † Chap. 3. 18. || Some read for you. 21 For \* even hereunto *d* were ye called *e* because † Christ also *f* suffered for || us *g* leaving us an example *h* that ye should follow his steps.

*d* Viz. to patient bearing of sufferings, even for well-doing. *e* Viz. to Christ and the fellowship of his Kingdom; *g* *d*. your very Calling and Profession, as Christians, requires this of you. *f* There is an Emphasis in this participle, it is as much as if he had said, even Christ our Lord and Head hath suffered for us, and therefore we that are but his Servants and Members must not think to escape sufferings. *g* Or, as in the Margin, for you, which agrees with the beginning and end of the Verse, where the second Person is used; but most read it as we do in the first Person, and the sense is still the same; only the Apostle from a general Proposition draws a particular Exhortation; Christ suffered for us (therein he comprehends the Saints to whom he writes) and left an Example for us all; do ye therefore to whom, as well as to others, he left this Example, follow his Steps, John 13. 15. and 1 John 2. 6. *h* As of other graces, so especially of Patience.

\* Isa. 53. 9. 2 Cor. 5. 21. 22 \* Who did no sin, neither was guile found in his mouth *k*.

*i* *e*. There was no guile in his mouth, it is an Hebraism, to be found is the same as to be, and not to be found, the same as not to be, Gen. 2. 20. Isa. 39. 2. see Rom. 7. 10. *k* This signifies Christ's absolute Perfection, in that he did not offend so much as with his mouth, Jam. 3. 2. The sense is, Christ was free from all manner of Sin, and yet he suffered patiently; and therefore well may ye be content to suffer too, tho' wrongfully; seeing though ye may be innocent in your sufferings, yet you come so far short of Christ's perfection.

\* Matth. 27. 39. Joh. 8. 48, 49. || Or, committed his cause. 23 \* Who when he was reviled *l* reviled not again *m*, when he suffered *n* he threatened not *o*, but || committed himself *p* to him that judgeth righteously.

*l* By Christ's being reviled, we are to understand all those injurious Words, Reproaches, Slanders, Blasphemies, which his Persecutors cast out against him. *m* Therefore when he told the Jews they were of their Father the Devil, John 8. 44. that was not a reviling them, but a just

accusation of them, or reproof of their Devilish behaviour. *n* When he was affected not only with verbal but real injuries, buffeted, spit upon, crowned with Thorns, crucified. *o* He was so far from avenging himself, or recompensing Evil for Evil; that he did not so much as threaten what he would afterward do to them. *p* Or, his cause, as in the Margin; neither is in the Greek, but either may be well supplied, and to the same purpose the sense is, Christ did not retaliate, nor act any thing out of private Revenge, but so refer'd himself, and the judgment of his Cause to his Father's good Pleasure, as rather to desire Pardon for his Persecutors, than Vengeance on them, Luke 23. 34. The Apostle adds this of God's judging righteously, for the comfort of Servants to whom he speaks, as Eph. 6. 8, 9. Col. 3. 24. and 4. 1. and for the terror of Masters, that the former might learn patience, and the latter moderation.

24 \* Who his own self *q* bare our sins *r* in his own body *s* || on the tree *t*, † that we being dead unto sin should live *u* unto righteousness, by whose stripes ye were healed *x*.

*q* Not by offering any other Sacrifice (as the Levitical Priests did) but by that of himself. *r* Or took up, or lifted up, in allusion to the Sacrifices of the Old Testament, the same word being used of them, Heb. 7. 27. Jam. 2. 21. As the Sins of the Offerer were typically laid upon the Sacrifice, which, being substituted in his place, was likewise slain in his stead; so Christ standing in our room, took upon him the guilt of our Sins, and bare their Punishment, Isa. 53. 4. &c. The Lord laid on him our iniquities, and he willingly took them up; and by bearing their Curse, took away our guilt. Or, it may have respect to the Cross, on which Christ being lifted up (John 3. 14, 15. & 12. 32.) took up our Sins with him, and expiated their guilt by undergoing that Death which was due to us for them. *s* This doth not exclude his Soul, but is rather to be understood, by a Synecdoche, of his whole human Nature, and we have the sufferings of his Soul mentioned, Isa. 53. 10, 12. John 12. 27. but mention is made of his Body, because the sufferings of that were most visible. *t* On the Cross. *u* Another end of Christ's Death, the mortification of Sin, and our being freed from the Dominion of it, Rom. 6. 2, 6. and being reformed to a Life of Holiness. *x* Viz. of the Wound made in your Souls by Sin; this seems to relate to the Blows that Servants might receive of cruel Masters, against which the Apostle comforts them, and to the patient bearing of which he exhorts them, because Christ by bearing Stripes (a servile punishment) under which may be comprehended all the sufferings of his Death, had healed them of much worse Wounds, and Spiritual Diseases, the guilt of their Consciences, and the defilement of their Souls.

25 For ye were *y* as sheep going astray *z*, but are now † returned to the Shepherd *a*, and Bishop *b* of your Souls.

*y* While ye continued in your Judaism, and had not yet received the Gospel. *z* From Christ the great Shepherd, and the Church of Believers his Flock, and the way of righteousness in which he leads them. Ye were alienated from the Life of God, bewildered and lost in the way of Sin, Isa. 53. 6. *a* In your Conversion to the Faith. *b* Christ the good Shepherd, Job. 10. that takes care of Souls, as a Shepherd doth of his Sheep. *c* Superintendent, Inspector, or, as the Hebrews phrase it, Visitor, i. e. He that with Care looks to, inspects, and visits the Flock. This he adds for the Comfort (as of all Believers, so) particularly of Servants, that even they, as mean as they were, and as much exposed to Injuries, yet were under the care and tuition of Christ.

## CHAP III.

1 Likewise \* ye wives, be in subjection to your own *a* husbands, that if any obey not the word *b*, † they also may without the word *c* be won *d* by the conversation of the wives.

*a* This he adds both to mitigate the difficulty of the Duty, subjection, in that they were their own Husbands to whom they were to be subject, and likewise to be bound and circumscribe their obedience, that it was to be only to their own Husbands, not to others; and so while he persuades them to subjection, he cautions them against unchastity. *b* The word of the Gospel. He exhorts not only them that had Believing Husbands, but Unbelieving ones, to be in subjection to them. *c* Not that they could be converted to Christ without the knowledge of the Word, when Faith cometh by Hearing, Rom. 10. 17. but that they who either would not endure their Wives instructing them, or, who had before rejected the Word; yet, by seeing the effects and fruits of it in their Wives, might be brought to have good thoughts of it, and thereby be the more prepared for the hearing of it, whereby Faith might be

\* Eph. 5. 22. Col. 3. 18. Tit. 2. 5. † 1 Cor. 7. 16.

be wrought in them. *d* Or, *gained*, viz. to Christ and his Church; the same Metaphor *Paul* useth, 1 *Cor.* 9. 19, 20, 21. *Phil.* 3. 8.

2 While they behold your chaste *e* conversation coupled with fear *f*.

*e* Free from all manner of Impurities, and any thing contrary to the Marriage-Covenant. *f* Such a fear or reverence of your Husbands; whereby out of the Fear of God, and Conscience of his Command, you give them all due respect, and do not willingly displease them, *Eph.* 5. Subjection is required, *v.* 22. and Fear, 33.

3 \* Whose adorning let it not *g* that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel.

*g* Let it not be chiefly, or not so much the adorning of the outward Man as the inward; the negative here is to be taken as a Comparative, as *Exod.* 16. 8. and *Luke* 14. 12. The Apostle doth not absolutely condemn all kind of Ornaments, or rich Attire, which we find used sometimes by the Godly themselves in the Scripture, *Gen.* 24. 22, 30. *Esth.* 5. 1. compared with *Psal.* 45. 9, 13. where the Spiritual Ornaments of Christ's Spouse are set forth by terms taken from the external Ornaments of Solomon's Wife, and *Ezek.* 16. 12. these things are spoken of as God's gifts. But he taxeth all vanity, levity, immoderate sumptuousness or luxury in Apparel, and bodily Ornaments in Women (or Men) whatsoever is above their place and Condition in the World, or above their estate and ability, such as proceeds from any Lust (Pride, Wantonness, &c.) or tends to the provoking or cherishing any, or is accompanied with the neglecting or slighting of inward Beauty, and spiritual Ornaments.

4 But let it be the \* hidden man of the heart *h* in that which is not corruptible *i*, even the ornament of a meek and quiet Spirit *k* which *l* is in the sight of God of great price.

*h* The inward Man, *Rom.* 7. 22. and 2 *Cor.* 4. 16. either the Soul in opposition to the Body, or the Image of God, and Graces of his Spirit in the Soul, called elsewhere the New-Man, and opposed to natural corruption or the Old-Man, *Eph.* 4. 24. *Col.* 3. 9, 10. *i* This relates to what follows, the Ornament of a meek, &c. and is opposed to those external Ornaments before mentioned, which are of a fading, perishing Nature; whereas this is constant and durable: and therefore Women who are more apt to be over-much pleased with external Dresses, and bodily Ornaments, are exhorted rather to enrich and beautify their Souls with Divine Graces; than their Bodies with gaudy Cloaths. *k* This notes the particular Grace or Graces (parts of the New-Man) in which the Spiritual Beauty and adorning of of Womens Souls consists; and either these two words meek, and quiet, are but indifferent expressions of the same Grace; or, by meekness may be meant Gentleness, easiness, and sweetness of Spirit, in opposition to Moroseness, Frowardness, Pride, Passion, &c. and by Quietness, a Peaceable, Still, Modest Temper, in opposition to Pragmaticalness, Talkativeness, Clamorosity. These two usually go in conjunction together, and the latter is the effect of the former; see 1 *Tim.* 2. 9, 10, 11, 12. *l* Either this refers to Spirit, or to the whole Sentence, the Ornament of a meek, &c. but the sense is still the same. *m* Who can best judge, (as looking to the inner Man, which is not obvious to the eyes of others) and whose Judgment is most to be valued: Here God's Judgment is opposed to the judgment of vain Women, who think to commend themselves to others by outward bravery, and of a vain World which esteems such things. *n* The excellency of Grace and Spiritual Ornaments, is set in opposition to Gold and costly Apparel, *q. d.* If Women will be fine that they may appear Beautiful, let them chuse the best Ornaments, those of the Mind and Heart, a meek and quiet Spirit, which are precious in the sight of God himself, rather than these external ones which serve only to draw Men's eyes toward them.

5 For after this manner in the old time the holy *o* women also who trusted *p* in God adorned themselves, being in subjection to their own husbands *q*.

*o* And therefore worthy of imitation. *p* Whose only hope was in God, and therefore their care to please him. *q* Viz. With a meek and quiet Spirit, counting that the best Ornament.

6 Even as Sarah *r* obeyed Abraham \* calling him Lord *s*, whose *t* daughters *u* ye are *v* as long as ye do well *x*, and are not afraid with any amazement.

*r* After her Name was changed from *Sarai*, my Lady, to *Sarah*, simply a Lady or Princess, because Kings were to come of her *Gen.* 17. 15, 16. Yet even then she obeyed Abraham; and this is spoken in commendation of her Obedience. *s* Not merely in Complement, but in reality, hereby acknowledging his Authority and her own Subjection. *t* Nor

only according to the Flesh, but Spiritually according to the Promise. *u* Either ye are made or became, viz. by imitation of her Faith and Holiness, as well as ye are by Kindred and Succession; or, ye are declared, and known to be, as the phrase is elsewhere used, *John* 15. 8. *x* Follow her in good works, 1 *Tim.* 2. 10. *y* Or, afraid of any amazement, any thing frightful; or, which might terrify you, taking amazement for the object or cause of Fear, as *v.* 14. *Psal.* 53. 5. *Prov.* 3. 25. and the sense may be, either, so long as ye perform your Duty with a resolute mind, and keep from that which is contrary to your Faith; or, as long as you subject your selves to your Husbands willingly, cheerfully, and without slavish fear of being losers by your Obedience, and faring the worse for your Patience and Submission.

7 \* Likewise ye husbands dwell *z* with them according to knowledg *a*, giving honour *b* to the wife, as unto the weaker *c* vessel *d*, and as being heirs *e* together of the grace of life, that your prayers be not hindered *g*.

*z* Perform all Matrimonial Duties to them; by a Synecdoche all the duties of that relation are contained under this one of cohabitation. *a* Either, according to that knowledge of the Divine Will which by the Gospel ye have obtained; or, prudently and wisely, and as becomes those that understand their Duty. *b* Not despising them because of their weakness, or using them as Slaves, but respecting them, caring for them (as *Matth.* 15. 6. and 1 *Tim.* 5. 3.) using them gently, covering their Infirmities. *c* Than the Husbands, and that both in Body and Mind, as Women usually are. *d* In Scripture any Instrument is called a Vessel, and the Wife is here called so, as being not only an Ornament, but an Help to the Husband and Family, *Gen.* 2. 18. This he adds as a reason why the Husband should give Honour to the Wife, viz. her being the weaker Vessel; weak Vessels must be gently handled; the infirmities of Children bespeak their pardon when they offend; and those Members of the Body which we think less honourable, on them we bestow more abundant honour, 1 *Cor.* 12. 23. It is a part of that Prudence according to which Men should dwell with their Wives, to have the more regard to them because of their Infirmities (in bearing with them and hiding them) lest they should be discouraged, if they find their weakness makes them contemptible. *e* Another reason why Husbands should give Honour to their Wives, viz. Because tho by Nature they are weak and unequal to their Husbands, yet they are equal to them in respect of their being called to the same Grace and Glory, there being neither Male nor Female in Christ, *Gal.* 3. 28. *f. i. e.* Eternal Life which is the Gift of Grace; or, is to be given out of Grace. *g* Either, that ye be not diverted and hindered from praying; or, that the efficacy of your Prayers be not hindered, viz. by those contentions and differences which are like to arise, if you do not dwell with your own Wives according to Knowledge, and give them the honour that belongs to them.

8 Finally \* be ye all of one mind *h*, having \* compassion one of another, *i* love as brethren *k*, be pitiful *l*, be courteous *m*.

*h* Either be of one mind in the things of Faith; and then this implies the consent of the Understanding; and the next, that of the affections; or be united both in Faith and Affection, see *Rom.* 12. 16. and 2 *Cor.* 13. 11. and *Phil.* 4. 2. *i* Mutually affected with each others good or evil, *Rom.* 12. 15. *Heb.* 10. 34. and 13. 3. This he joins with the other as the consequent of it; they that are united in Faith and Love are of the same Body; and where one Member suffers, the rest suffer, 1 *Cor.* 12. 26. *viz.* in Christ; see *chap.* 2. 17. *l* Ready to shew Mercy, of a merciful disposition, *Eph.* 4. 32. *Col.* 3. 12. *m* Kind, affable, human, of a sweet Conversation, in opposition to frowardness and moroseness, *Alth.* 23. 7. the same word is used.

9 \* Not rendring evil for evil, or railing for railing *n*, but contrarywise blessing *o*, knowing that ye are thereunto *p* called *q*, *†* that ye should inherit *r* a blessing *f*.

*n* Not recompensing Evil either in Words or Deeds, *Prov.* 24. 29. See on *chap.* 2. 3. of this Epistle, *Rom.* 12. 14, 17, 19, 21. *o* Praying for, and as ye can, doing good to those that do evil to you, or speak evil of you, *Matth.* 5. 39, 44. *Luke* 16. 27, 28. *p* Either, 1. To bless those that do Evil to you, that so by patient bearing of Injuries, forbearing private revenge, &c. ye might obtain a Blessing. Or, 2. Ye are called hereunto, viz. to inherit a Blessing. *q* In your Conversion to the Faith of Christ. *r* This either shews how Believers came to partake of the Blessing, viz. by way of Inheritance: Or, it implies the perpetuity of it, that whereas they can exercise their Patience in suffering Injuries but a little while, their recompence shall be for ever. *f* Either, 1. Eternal Life, as the greatest Blessing; or, 2. The good things of both Lives, Y y y y Tem.

\* 1 *Cor.* 7. 3.  
Eph. 5. 25.  
Col. 3. 19.

\* *Rom.* 15. 4.  
Phil. 3. 16.  
|| Or, living to the Brethren.

\* *Prov.* 17. 14.  
and 20. 22.  
† *Theil.* 5. 18.  
† *Mat.* 25. 34.

\* *Tim.* 2. 9.  
Tit. 2. 3.

\* *Psal.* 45. 13.  
*Rom.* 2. 29.

\* *Gen.* 18. 12.  
† *Gen.* Children.



Temporal, Spiritual, and Eternal Mercies, which are all promised to the godly, 1 Tim. 4. 8. and which they have by right of inheritance, *Psal.* 37. 11. *Matth.* 5. 5. and this seems to agree with v. 10, 11, 12.

\* *Psal.* 34. 12.  
&c.

10 For \* he that will love life *t*, and see good *n* days, let him refrain his tongue from evil *x*; and his lips that they speak no guile *y*.

*t* He that earnestly desires to lead a quiet and comfortable Life here, and to enjoy Eternal Life hereafter. *n* Peaceable, and prosperous; as evil days are such as are grievous and calamitous, *Gen.* 47. 9. *x* From evil-speaking, railing, reviling, open defraction. *y* Tell no Lies of his Neighbour: Or, this may imply Whispering, Back-biting, or any way, secretly and closely speaking evil of him. Under these two, all the Vices of the Tongue, whereby our Neighbour may be wronged, are contained, and the contrary Virtues commanded under the Name of *Blessing*.

\* *Psal.* 37. 27.  
*Mat.* 1. 15.  
§ *Joh.* 11.

11 Let him \* eschew evil and do good *z*, let him seek peace *a*, and ensue *b* it.

*z* Let him not only in general avoid all Sin, and exercise himself in well-doing (as the Prophets meaning cited in the Margin, seems to be) but particularly, let him avoid all Sin against his Neighbour, not recompensing evil to him, and doing him all the good he can, and overcoming evil with good; and to this the Apostle accommodates the Prophet's words. *a* Not only with God, and his own Conscience, but with his Neighbours, which is here especially meant. *b* Either seeking and ensuing signify the same thing, viz. an earnest desire of Peace, and use of all lawful means to obtain it; or, *ensuing*, it may signify the difficulty of obtaining it; when we seek it, it may seem to fly from us, Men may not let us have Peace when we would have Peace, *Psal.* 120. 7. and therefore we must follow it, *Heb.* 12. 14.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers *c*: but the face *d* of the Lord is against them that do evil.

|| Or, upon.

*c* God watcheth over them, looks favourably on them and hears their Prayers; see *Psal.* 34. 15. This he lays down as a motive to Patience under Injuries, and to keep us from tumultuous Passions, and desires of Revenge; that God sees all we suffer, hath a care of us, and is ready to hear, and in due time to help us. *d* His Anger or Indignation; Face being here taken not for God's Favour (as many times it is) but in the contrary sense, as *Lev.* 17. 10. and 20. 5. *Psal.* 68. 1, 2. Men shew by their Countenances whether they be angry or pleased; and hence it is that God's Face is sometimes taken for his favour, sometimes for his displeasure. A farther Argument to persuade us to Patience, that God undertakes to plead our Cause against our Enemies, and avenge us on them; whereas if we think to secure our selves against them by undue means, we make God an Enemy to us.

13 And who is he *e* that will harm ye, if ye be followers of that which is good *f*?

*e* i. e. None or few will harm you, as being convinced and overcome by your good Deeds, whereby even they are many times mollified and melted that are of themselves most wicked and hard-hearted, 1 *Sam.* 24. 16, 17. *f* Either followers of God, who doth good to the evil and unkind; but then it should be rendered followers of him who is good, or, rather followers of those things that are good, *q. d.* if you be diligent in doing good to others, none will have the heart to do you hurt.

\* Chap. 4. 14.  
† *Mat.* 8. 12, 13.  
*Jer.* 1. 8.

14 \* But and if you suffer for righteousness' sake *g* happy *h* are you, and † be not afraid of their terror *i*, neither be troubled *k*.

*g* If ye suffer unjustly, whether it be for the true Profession of the Gospel, or in the exercise of righteousness, being followers of that which is good, and walking in the practice of the Duties before mentioned. *h* Both in the spiritual benefit ye gain by Sufferings, viz. your edification in Faith, Patience, Humility, &c. the Glory which redounds to God who supports you under, and carries you through them, and the reward you your selves expect after them, *Matth.* 5. 10. &c. *i* Either be not afraid after the manner of carnal Men (as the Prophet's meaning is, *Isa.* 8.) or, rather (the Apostle accommodating the words of the Prophet to his present purpose) be not afraid of those formidable things wherewith they threaten you; or, be not afraid of themselves and their threatenings, whereby they would strike terror into you; and so here is a Metonymy in the words; fear, the effect being put for the cause; thus fear is taken, *Psal.* 64. 1. and 91. 5. and *Prov.* 1. 26. *k* viz. inordinately, with such a Fear as is contrary to Faith, and hinders you from doing your Duty, *Joh.* 14. 1.

15 But sanctify *l* the Lord God in your hearts, and \* be ready alway *m* to give an answer *n* to every man *o* that asketh you a reason of the

hope *p* that is in you with meekness and || Or, reverence fear *q*.

*l* Exalt him in your hearts, and give him the honour of all his glorious Perfections, Power, Wisdom, Goodness, Faithfulness, &c. by believing them, and depending upon his Promises for defence and assistance against all the Evils your Enemies may threaten you with. *m* Prepared to answer when duly called to it. *n* Or, to make an Apology or Defence, viz. of the Faith ye profess; the word is used *Act.* 22. 1. and 1 *Cor.* 9. 3. *o* Either that hath Authority to examine you, and take an account of your Religion; or, that asks with modesty and a desire to be satisfied, and learn of you. *p* i. e. Faith, for which hope is frequently used in Scripture, which is built upon Faith: The sense is, whereas Unbelievers, your Persecutors especially, may scoff at your hope of future Glory, as vain and groundless, and at your selves, as mad or foolish, for venturing the loss of all in this World, and exposing your selves to so many sufferings in expectation of ye know not what uncertainties in the other; do ye therefore be always ready to defend and justify your Faith against all Objectors, and to shew how reasonable your hope of Salvation is, and on how sure a Foundation it is built. *q* Either with meekness in relation to Men, in opposition to Passion and intemperate Zeal, (your Confession of the Faith must be with Courage, but yet with a spirit of meekness and modesty) and fear or reverence in relation to God, which, where it prevails, overcomes the fierceness of Men's Spirits, and makes them speak modestly of the things of God, and give due respect to Men; Or, Fear may be let in opposition to Pride, and presumption of a Man's own Wisdom or Strength, *q. d.* Make Confession of your Faith humbly, with Fear and Trembling, not in confidence of your own strength, or gifts, or abilities.

16 \* Having a good conscience *r* that whereas they speak evil of you, as of evil-doers, they may be ashamed *s* that falsely accuse your good conversation in Christ *t*.

\* Chap. 2. 12.

*r* This may be read either, 1. Indicatively, and joined (as by some it is) to the former Verse; and then the sense is, if ye be always ready to answer every one that asketh you a reason of the hope that is in you, ye shall have a good Conscience: Or, rather, 2. Imperatively (which our Translation favours) *q. d.* not only be ready to make Confession of your Faith; but let your Life and Practice be correspondent to it, in keeping your selves pure from Sin, and exercising your selves unto Godliness, from whence a good Conscience proceeds; here therefore the effect is put for the cause, a good Conscience for a good Life, *Act.* 23. 1. *s* The sense is, that whereas they speak evil of you, as of evil-doers, your good Conversation may bear Witness for you, confute their Calumnies, and make them ashamed, when it appears that their accusations are false, and that they have nothing to charge upon you but your being followers of Christ. *t* i. e. That good Conversation, which ye lead as being in Christ; viz. according to his Doctrine and Example, and by the influence of his Spirit.

17 For *u* it is better, if the will of God be so *t*, that ye suffer for well-doing than for evil-doing.

*u* viz. That ye must suffer; intimating that this is an argument for their patience and submission in their Sufferings, and a ground of Comfort to them, that they are lead into them by the Providence of God (not by their own folly or rashness) and have him for a Witness and Judge both of their Cause and Deportment.

18 For Christ also hath \* once *v* suffered for sins *x*, the just for the unjust *y*, that he might bring us to God *z*; † being put to death in the flesh *a*, but quickened by the spirit *b*.

*v* In opposition to the legal Sacrifices which were offered from day to day, and from year to year, *Heb.* 7. 27. and 9. 25. and 10. 12. and this shews, as the perfection of Christ's Sufferings, (in that they needed not be repeated) so our Conformity to him in deliverance from ours; that as Christ underwent Death (the principal part of his Sufferings) not often, but once only, and then his Glory followed; so likewise if in this Life we suffer for righteousness' sake, according to Christ's example, there remains no more suffering for us, but we shall be glorified with him, 2 *Tim.* 2. 12. *x* i. e. For the expiation of Sin. This is another argument for Patience under Sufferings, that Christ by his Sufferings hath taken away the guilt, and freed us from the punishment of Sin; so that our Sufferings, though they may be not only by way of Trial, but of Correction; yet are not properly penal or vindictive. *y* And therefore well may we who are in our selves unrighteous, be content to suffer, especially for his Cause and Truth. *z* i. e. Reconcile us to God, and procure for us access to him with freedom and boldness, *Rom.* 5. 2. *Eph.* 3. 12. *a* His humane Nature, frequently in Scripture called *Flesh*, as *chap.* 1. 1. *John* 1. 14. and though his Soul, as being immortal

\* *Rom.* 5. 6.  
*Heb.* 9. 26, 28.  
† *Rom.* 1. 4.  
2 *Cor.* 13. 4

† Chap. 4. 6.

† Gen. 7. 7. and 8. 18.

† Eph. 5. 25.

mortal did not die, yet he suffered most grievous Torments in it, and his Body died by the real separation of his Soul from it. *b i. e.* His own Godhead, *Joh. 2. 19. and 10. 17, 18.* The former Member of this Sentence speaks of the Subject of his Death, his *Flesh*, which was likewise the Subject of his Life in his Resurrection: this latter speaks of the efficient cause of his Life, his own eternal Spirit.

19 By which *c* also he *d* went *e* and † preached *f* unto the spirits *g* in prison *h*.

*c* By which Spirit mentioned in the end of the former Verse, *i. e.* by, or in his Divine Nature, the same by which he was quickened. *d* Christ. This notes the Person that went and preached, as the former doth the Nature in which, and so shews that what is here spoken of the Person of Christ, is to be understood of him according to his Divine Nature. *e* Or, *came, viz.* from Heaven, by an Anthropopathy, by which Figure God is often in Scripture said to go forth, *Isa. 26. 21. to come down, Micha 1. 3. and go down, Gen. 18. 21. Exod. 3. 8.* which two latter places are best understood of the second Person. This therefore here notes in Christ not a change of place, but a special Operation, and Testification of his Presence. *f* *Viz.* By *Noah* inspired by him, that he might be a Preacher of Righteousness to warn a wicked Generation of approaching Judgment, and exhort them to Repentance. *g* Souls of Men departed, which are frequently called Spirits, *Eccles. 12. 7. Añs 7. 59. Heb. 12. 23. b i. e.* In Hell, so it is taken, *Prov. 27. 20. compare with Matth. 5. 25. Luke 12. 58.* where *Prison* is mentioned as a Type, or Representation of Hell; and the *Syriack* renders the word by *Sheol*, which signifies sometimes the Grave, and sometimes Hell. See the like Expression, *2 Pet. 2. 4, 5. and Jude 6.*

20 † Which *i* sometime *k* were disobedient *l*, when once *m* the long-suffering of God *n* waited *o* in the days of *Noah* *p*, while the ark was a preparing, wherein few, that is, eight souls *q* were saved by water *r*.

*i* Which Spirits in Prison. *Quest.* When were these Spirits, to whom Christ preached by *Noah*, in Prison? *Ans.* Then when *Peter* writ this Epistle. The Greek Participle of the Present Tense is here to be supplied, and the word thus read, *preached to the Spirits, which are in Prison, viz.* now at this time; and so the time of their being in Prison, is opposed to the time of their being Disobedient; their Disobedience going before their Imprisonment, *q. d.* they were disobedient then, they are in Prison now. *k* *Viz.* In the days of *Noah*, when they were upon Earth. *l* Would not believe what *Noah* told them in God's Name, nor be brought to Repentance by his Preaching. *m* Not always, but for a determinate time, *viz.* 120 years; which term being expired, there was no hope left for them that they should be spared. *n i. e.* God in his patience, and long-suffering. *o* For the Repentance and Reformation of that rebellious Generation. *p* Till the 120 years were run out, and the Ark, which was a preparing for the Security of him, and his Family, were finished, *q i. e.* Eight persons, *Noah*, and his Wife, his three Sons, and their Wives. *r* Either, *1.* by Water, is here put for *in*, as *Rom. 4. 11. that believe, though they be not circumcised.* The same Greek Preposition is used as here, and the words may be read, *by, or through, or rather in* Uncircumcision; for Uncircumcision was not the cause or means of their believing. See the like use of this Particle, *2 Pet. 3. 5.* Thus saved in the Water, is as much as notwithstanding the Water, or the Water not hindring; so *1 Tim. 2. 15. saved in* Child-bearing, where the same Preposition is used: Or, *2. by* Water; the Water which drowned the World, lifting up the Ark and saving *Noah* and his Household. *Quest.* Doth not this place countenance the *Papists*'s *Limbus*, or the place where the Souls of the Old-Testament Fathers were reserved (as they pretend) till Christ's coming in the Flesh? *Ans.* No: For, *1.* The Spirits here mentioned were *disobedient*, which cannot be said of the Fathers of the Old-Testament, who were true Believers. *2.* The Spirits here mentioned, are not said to be delivered out of Prison, but only that Christ by his Spirit preached to them, and to his preaching to them, their disobedience is opposed. *3.* According to the *Papists*, *Noah* and his Family must be in their *Limbus*, whereas they are opposed to those disobedient Spirits to whom Christ is said to preach.

20 † The like figure *f* whereunto *t*, even baptism, doth also now save us *u*, (not the putting away of the filth of the flesh *x*, but the answer *y* of a good conscience *z* towards God *a*) by the resurrection of Jesus Christ *b*.

*f* Gr. the *Antitype*. Twice this word occurs in Scripture, once *Heb. 9. 24.* where it signifies simply a Type, or Exemplar, or Representation; and here, where it implies either the likeness or correspondence of one Type with another in signifying the same thing; so that here may be two types, the Deliverance of *Noah* and his Household in the Flood, and Baptism, whereof the former was a Type of the latter, yet so as both represent the Salvation of the Church in that as the

Waters of the Flood lifting up the Ark, and saving *Noah*'s Family shut up in it, signified the Salvation of the Church: so likewise Baptism signifies the Salvation of those that are in the Church (as in an Ark) from that common Destruction which involves the rest of the World: Or, it signifies the Truth it self, as answering the Type or Figure; and thus the temporal Salvation of *Noah*, &c. from the Flood, in the Ark, was the Type, and the eternal Salvation of Believers by Baptism, is the Antitype, or Truth figured by it. Our Translation seems to favour the former. *i. e.* The saving eight persons by Water, *q. d.* the Salvation of Believers now by Baptism, answers to the Deliverance of *Noah* then; and so this Relative, *whereunto*, answers to the fore-going Sentence, as its Antecedent. *u* *Viz.* with an eternal Salvation, in answer to the temporal Deliverance of *Noah* by Water, and that not only as it is a Sign, but a Seal whereby the Spirit of God confirms in the Hearts of Believers the Faith of their Justification purchased by Christ's Death, and witnessed by his Resurrection, *Rom. 4. 25.* *x* Not merely the washing of the Body with Water, or the external part of Baptism, which can of it self have no further effect, than other bodily Washings have, *viz.* to cleanse the Flesh. And so he answers an Objection which might be made, How Baptism can be said to save us, when so many perish who are baptized, by declaring, as follows, what it is in Baptism which is so effectual. *y* The Greek word here used, is several ways rendered, and so this place differently interpreted: The best Translation seems to be, either, *1.* the Petition of a good Conscience, and then it notes the effect of Baptism, *viz.* that holy Confidence and Security wherewith a Conscience, sprinkled with the Blood of Christ, addresses it self to God in Prayer, as a Father. Thus the word is taken, *Matth. 15. 23. and 16. 2. Rom. 10. 20.* Or rather, *2.* the Stipulation, which by a Metonymy is taken for the Answer, Promise, or Restipulation required, and this agrees with our Translation. In Baptism there is a solemn Covenant, or mutual agreement between God and the Party baptized, wherein God offers, applies, and seals his Grace, stipulating or requiring the Party's acceptance of that Grace, and devoting himself to his Service; and when he out of a good Conscience doth engage, and promise this, which is to come up to the terms of Covenant, that may properly be called the *Answer of a good Conscience*. It seems to be an Allusion to the manner of Baptizing, where the Minister ask'd the Party to be baptized, concerning his Faith in Christ, and he accordingly answered him; *Doſt thou believe? I believe. Doſt thou renounce the Devil, &c? I renounce.* See *Añs 8. 37. 2* A Conscience purified by Faith from internal and spiritual Defilements (in opposition to putting away the filth of the Flesh) which only sincerely answers to what God requires in Baptism. *a i. e.* In the presence of God, with whom Conscience hath to do in Baptism, and who alone is the Judge of Conscience, and knows whether it be good and sincere, or not: Or, *toward God*, is to God; and then it relates to answer, and implies the Answer, or Engagement of Conscience to be made to God. *b* Either these words are to be joined to the Verb *save*, and the rest of the Verse to be read in a Parenthesis, according to our Translation, and then the sense is, That Baptism saves us by the Faith of Christ's Resurrection, or by Virtue derived from Christ's Resurrection, under which is comprehended his Death and Sufferings: or they are to be joyned to answer, supplying which is, and then without a Parenthesis, the Text runs thus, *the Answer of a good Conscience, which is, by the Resurrection of Christ*, and the meaning is, That the Answer of a good Conscience toward God, is by the Resurrection of Christ, as the Foundation of our believing the promise of Forgiveness, and Free-grace, in as much as it testifies God to be fully satisfied for sin, and Christ to have fully overcome Sin, the Devil, &c. For where this Faith is not, there can be no good Conscience, nor any sincere answering what God requires of us in Baptism: If Men do not believe the satisfaction of Divine Justice by Christ's Death, which is evidenced by his Resurrection, they will not close with the Offers of his Grace, nor engage themselves to be the Lord's. See *1 Cor. 15. 17.* and this Epistle Chap. 1. 3.

22 Who is gone into heaven, and is on the right hand of God, † angels, and authorities, and powers *c*, being made *d* subject unto him.

† See *Rom. 8. 34. Heb. 1. 3.* This is added as another ground of Faith, and a good Conscience. *c* See *Rom. 8. 38. Ephes. 1. 20, 21. Col. 1. 16. and 2. 10. d* *Viz.* by his Father, to whom this subjecting all things to Christ is elsewhere ascribed, *1 Cor. 15. 27. Ephes. 1. 22. Heb. 2. 8.*

CHAP. IV.

1 Forasmuch then *e* as Christ hath suffered for us *f* in the flesh *g*, arm your selves likewise with the same mind *h*; for *i* he that hath suffered in the flesh *k*, hath ceased from sin *l*.

*e* The Apostle having in the former Chapter exhorted Believers to patient bearing of Afflictions by the Example of Christ,



Christ, v. 18. proceeds in this to persuade them to improve the Crosses they bore outwardly to inward Mortification. Christ's Death is proposed to us in Scripture as an Exemplar both of external Mortification in bearing Reproaches, Persecutions, &c. This the Apostle prosecutes in the former Chapter, and of internal in the destroying the Body of Sin; this he exhorts to in this Chapter, and indeed draws his Argument from Christ's Death, not only as the exemplary, but efficient and meritorious Cause of our Mortification, and which hath a real Influence upon it, in that Christ by his Death did not only merit the pardon of Sin, but the giving the Spirit, whereby Corruption might be destroyed, and our Natures renewed. *f* *Viz.* not only as an Exemplar of Patience and Submission to the Will of God, but for the taking away of Sin, both in the Guilt and Power of it, and that he might be the Procurer as well as Pattern of our Mortification. *g* In his human Nature, as *chap. 3. 18.* *h* Strengthen and fortify your selves against all Temptations, and unto the mortification of your Lusts with the consideration of these ends, and the mighty efficacy of Christ's Death, he suffering in his Flesh, *i. e.* in his human Nature, that you might suffer in your Flesh, *i. e.* in your sinful corrupt Nature: Or, (which comes to the same) with the same mind which Christ had, who, in his Death, aimed not only at the pardon of your Sin, but the destruction of it, and the renovation of your Natures: Or, arm your selves with the same Mind, *viz.* a purpose of suffering in the Flesh, *i. e.* of dying spiritually with Christ in the mortification of your Flesh, *Rom. 6. 6, 7.* as Christ died, and suffered in the Flesh, so reckon that you, by the Virtue of his Death, must die to Sin, and crucify your Flesh, with its Affections and Lusts, *Gal. 5. 24.* or else what the same Mind is, he declares in the following clause. *i* Or rather that the Greek word here seems rather to be explicative than causal. *k i. e.* The Old Man, his corrupt Flesh, (Flesh being taken here in a different sense from what it was in the former part of the Verse) he that is spiritually dead with Christ, whose Old Man is crucified with him. *l* From sinning willingly and delightfully, and yielding himself up to the power of Sin; comp. *Rom. 6.* which explains this: what Peter here calls *suffering in the Flesh*, Paul there calls a being *dead to Sin*, v. 2, 11. and what Peter calls a *ceasing from Sin*, Paul calls a *living no longer in Sin*, v. 2. and a being *free from it*, v. 7. And this may be the *Mind*, or Thought with which they were to be armed, that they being dead with Christ to Sin, should not live any longer in it; having their Flesh crucified, should not indulge its Affections and Lusts.

\* Rom. 14. 7.

2 \* That he no longer should live the rest of his time in the flesh *m*, to the lusts of men *n*, but to the will of God *o*.

*m i. e.* In the Body, meaning his natural Life. Flesh is here taken, in a third sense different from the two former; so *Gal. 2. 20.* *Phil. 1. 22.* *n* By the Lusts of Men, he means the corrupt desires, and sinful ways of carnal Men, to which they were not to conform themselves, or make them the Rule of their living, *Rom. 12. 2.* *1 Cor. 3. 3.* and *Col. 2. 8.* *Tit. 1. 14.* *o* The holy Will of God revealed to us in his Law, (which is the Rule by which we are to walk) in opposition to the Lusts of Men; we are to live not as Men would have us, but as God commands us.

\* Eph. 4. 17.

3 For the time past of our lives may suffice *p* us *q* to have \* wrought the will of the Gentiles *r*, when we walked *s* in lasciviousness *t*, lusts, excess of wine, revellings *u*, banquetings *x*, and abominable Idolatries *y*:

*p* The Apostle doth not mean by this Expression merely that they should forbear their former Lusts, out of a Satiety and Weariness, as having had their fill of them, but stir them up to Holiness by minding them of their former sinful life, *q. d.* ye are concerned to run well now, when ye have for so great a part of your time run wrong. It is a Figure whereby he mitigates and lenifies the sharpness of his Reproof for their former sinful life: See the like, *Ezek. 44. 6.* and *45. 9.* *Mark 14. 41.* *q* Some Copies read *ye*, and that agrees with the following Verse, where the second person is made use of: or if we read according to our Translation, *us*, it is a Figure called *Anacoenosis*, whereby Peter assumes to himself in common with them what yet in his own Person he was never guilty of, as *Isa. 64. 6, 7.* *Dan. 9. 5.* &c. or else it may be an Enallaxy of the Person, whereby the first is put for the second. *r Viz.* those that were profane and ignorant of God and Christ, and so it is the same as the Lusts of Men, v. 2. *s* Had our Conversation, as *Eph. 2. 3.* walking being taken for the course of Man's Life; and sometimes in an evil way, as *2 Pet. 2. 10.* and *3. 3.* *Jude 16. 18.* and sometimes in a good, as *Luke 1. 6.* *t* Especially outward Acts here set in distinction from Lusts, which implies those inward motions from which those outward Desilements proceed. *u* Unseasonable and luxurious feasting, *Rom. 13. 13.* *Gal. 5. 21.* *x* Comportations, or meetings for Drinking, *Prov. 23. 30.* *Isa. 5. 11, 22.* *y* Quest. Why doth Peter charge the Jews with Idolatry, who generally kept themselves from it after the *Babylonish* Captivity? *Ans. 1.* The most did, yet

all might not. *2ly.* It is a sort of Idolatry to eat things sacrificed to Idols, which many of the Jews being dispersed among the idolatrous Gentiles, and being invited by them to their Idol-Feasts, might possibly do; and, being under the Temptation of Poverty, might too far conform themselves to the Customs of the Nations among which they were. *3ly.* Probably this Idolatry might be the Worship of Angels, frequent among the Gentiles, particularly the *Colossians* inhabiting a City of *Phrygia*, which was a part of *Asia* where many Jews were, *chap. 1. 1.* *4ly.* The Churches to which he wrote might be made up of Jews and Gentiles, and the Apostle may, by a Synecdoche, ascribe that to all in common, which yet is to be understood only of a part.

4 Wherein they think it strange *z*, that you run *a* not with them to the same excess *b* of riot, speaking evil *c* of you.

*z* *Gr. Are Strangers*, *i. e.* carry themselves as Strangers, wondering (as at some new thing) at the change the Gospel hath made in you, and your no more conforming your selves to their wicked courses; they seem to be in another World, when among you. *a* This seems to signify the eagerness and vehemency of these Gentiles in pursuing their Lusts, and may perhaps have some respect to the Feasts of *Bacchus*, to which they were wont madly to run, and there commit the Abominations mentioned, v. 3. *b* Or, *Profuseness*, or *Confusion* of Riot or Luxury, and then it suits well with that heap of Sins before-mentioned, whereof this seems to be comprehensive. *c* *Gr. Blaspheming*, or speaking evil, of you is added by the Translators: This may therefore be understood not only of their speaking evil of Believers, as void of Humanity, and Enemies to civil Society, but of God and the Christian Religion, as a dull, morose, sower way, and which they could not embrace without renouncing all Mirth and Cheerfulness.

5 Who shall give account *d* to him that is ready *e* to \* judge the quick and the dead *f*.

*d* Of their evil-speaking as well as of other Sins, *Jude 15.* *1 Cor. 15. 51.* It is a Metaphor taken from *Stewards* giving account to their Masters, *Matth. 18. 23.* *Luke 16. 2.* *e* Not only prepared for it, but at hand to do it, *James 5. 9.* *f* Those that shall be alive at Christ's coming, and those that died before, but then shall be raised, and brought to Judgment. Hereby he intimates, for their comfort, that tho' their Enemies, and ill-willers might out-live them, yet they shall not escape God's Judgment.

6 For for this cause *†* was the gospel preached *†* also to them that are dead *g*, that they might be judged according to men in the flesh *h*, but live according to God in the spirit *i*.

*g* Either, 1. spiritually dead, *i. e.* dead in Sin, *viz.* then when the Gospel was preached to them: Or, 2ly. naturally dead, *viz.* when the Apostle wrote this Epistle. The Verb *are*, not being in the Greek, the words may be understood either way, by supplying *were*, according to the former Exposition, or *are*, according to the latter, which our Translators favour. See the like, *Ruth 1. 8.* *h* Either, 1. that they might be judged or condemned in the Flesh, *i. e.* that their Old Man, and carnal Conversation according to men walking in their carnal Lusts, might be destroyed and abolished; and then to be judged in the Flesh *is* of the same import as to suffer in the Flesh, v. 1. to be dead to Sin, *Rom. 6. 1, 2.* that they might be judged or condemned in the Flesh, according to men; and so far as they could reach, not only by Censures, Reproaches, and evil-speaches, but even death it self, as it had fallen out already to *Stephen*, *James*, &c. *i* That they might live a spiritual Life in their Souls according to the Will of God, and an eternal Life with him. To live in the Spirit, to the Will of God, to walk in newness of Life, &c. are phrases of a like import in the Language of the Apostles. According to the latter Exposition of the former clause, the Apostle seems in the whole to remove the scandal of these Christians being reproached, and condemned by unbelievers for their strictness in Religion, and Non-conformity to the World, by telling them, that their Condition was not singular, but so it had fared with others before them (tho' now dead) to whom the Gospel was preached, with the same Event as to the Judgment of worldly men who censured and condemned them, and yet with the same hope of Fruit and Benefit, *viz.* that tho' they were condemned by men in the Flesh, or as to their outward man, yet as to their Souls (meant here by Spirits) they might live a holy spiritual Life, a Life to God in this World, ending in a Life with him in the other.

7 But \* the end of all things *k* is at hand *†*: Be ye therefore sober *m*, and watch *n* unto prayer *o*.

*k* The last Judgment which will put an end to all the Evils as well as good things of this World. *1* See *James 5. 8, 9.* *2* Both in mind, prudent, moderate, *2 Cor. 5. 13.* *Tit. 2. 6.* and in Body, temperate in meats and drinks, &c. *n* The word signifies both Sobriety, in opposition to Drunkenness, *1* *Theff.*

\* Rom. 13. 12.  
Phil. 4. 5.  
2 Pet. 3. 9, 11.  
† Mat. 26. 41.

1 *Thess.* 5. 6, 8. and Watchfulness, 2 *Tim.* 4. 5. and this signification agrees best with this place, the former being implied in the word *sober*. *o* The end for which they should be sober and vigilant, viz. that they might observe every season fit for Prayer, and might still keep themselves in a praying frame.

8 And above all things *p* have fervent charity *q* among your selves, for \* charity || shall cover the multitude of sins *r*.

*p* See the like expression, *Jam.* 5. 12. and on the same occasion, *Col.* 3. 14. *q* Not only labour after Charity diligently and carefully, but let it be fervent, intense, strong. *r* Partly by preventing Anger, Railings, Revilings, Contentions, that they break not out, and partly by repressing concealing, pardoning them when they do break out, 1 *Cor.* 13. 7. see *Jam.* 5. 20.

9 \* Use hospitality *f* one to another † without grudging *t*.

*f* Christian Hospitality in entertaining Strangers, those especially that are brought to need your kindness by suffering for the Gospel. *t* Or murmuring, either at the expence you make, or the carriage of those ye entertain, *q. d.* use Hospitality willingly, freely, cheerfully, *Rom.* 12. 8. and 2 *Cor.* 9. 7.

10 \* As every man hath received the gift *u*, even so minister *x* the same one to another, as † good stewards *y* of the manifold grace *z* of God.

*u* Any gift, office, faculty, or ability, whereby he may be serviceable to the good of others, all which are received of God, 1 *Cor.* 12. 11. *Eph.* 4. 7. *x* Dispense and Communicate modestly and humbly, not lifting himself up above others upon the account of his Gifts, but remembering he hath received them, and is a Steward to dispense them. *y* And therefore faithful in distributing his Lord's goods. *z* By *Grace* he means the same as by *Gift* before, and so by manifold Grace, the various Gifts given to them of God, 1 *Cor.* 12. 4, 5, 6.

11 † If any man speak *a*, let him speak as the oracles of God; if any man minister *c*, let him do it as of the ability *d* which God giveth; that God in all things *e* may be glorified through Jesus Christ *f*; To whom be praise and dominion for ever, and ever. Amen.

*a* Viz. Authoritatively, and by way of Office, as a publick Teacher in the Church; though this may be accommodated to private Christians in their charitable Instructions of others, yet it seems especially meant of teaching Officers. *b* This relates not only to the manner of speaking, that it be with Faith in that Word the Preacher speaketh, and a due reverence of it, but to the matter likewise, that he preach nothing but the pure Word of God, and do not obtrude upon the Hearers, the Fancies, Fictions, or Traditions of Men instead of the Oracles of God. *c* This may be understood either. 1. More particularly of the work of Deacons, *Act.* 6. who were to serve Tables, v. 2. distribute the Alms of the Church, and take Care of the Poor: Or, 2. More generally of any Ministry in the Church, distinct from that of Teaching (of which he spake before) as the dispensing of Sacraments, exercise of Discipline, &c. *d. i. e.* Not remissly and coldly, but diligently and strenuously, and with his might, (as far as God enables him) this being to do it faithfully, which is especially required in a Steward, 1 *Cor.* 4. 2. *e* In all your Gifts, and the Communications of them, *q. d.* God doth not adorn you with his Gifts so as to bereave himself of his Glory, but that you should give him the honour of them. *f* From whom ye have received the Gifts, *Eph.* 4. 8. and by whom you are enabled to glorify God; and by whom alone what ye do, can be accepted of God. See *Eph.* 3. 21.

12 Beloved, think it not strange *g* concerning the \* fiery trial *h* which is to try you *i*, as though some strange thing had happened unto you.

*g* Be not offended or troubled at Persecution, as at a thing unusual or never heard of; it implies that they should reckon upon it before-hand, that they might not be surprised with it when it comes. The same word is used, v. 4. *h* The heat or burning, whereby he means great afflictions, especially those that are for righteousness sake, as appears, v. 14. which are often compared to Fire, as being alike painful and grievous to them, as Fire is to Men's Bodies; and because Men are tried by them as Metals are by Fire, *Psal.* 66. 10. *Jsa.* 48. 10. *i* This he adds as the reason why they should not think strange of Persecutions, viz. Because they were sent by God, not for their destruction, but for the trial and exercise of their Graces.

13 But rejoice *k* inasmuch as † ye are partakers of Christs sufferings *l*, that when his glory shall be revealed *m*, ye may be glad also with exceeding joy *n*.

*k* Be so far from being offended at your Sufferings, as rather to reckon that there is great matter of rejoicing in them; their being tryals makes them tolerable, but your being in them partakers of Christs Sufferings, makes them comfortable. *l. i. e.* Ye suffer, 1. As Christ did, for the Confession of the Truth, and so ye are such kind of sufferers as Christ was. 2. As Members of Christ, ye suffer those evils which are laid out for those that belong to Christ, 1 *Thess.* 3. 3. 3. Ye are hereby conformed to Christ your Head. 4. Ye partake of the influence of what Christ suffered, for the sanctification of your Sufferings, see *Phil.* 2. 10. *m* Viz. At his second coming, *chap.* 1. 7. *Col.* 3. 4. and 2 *Thess.* 1. 7. *n* A Joy without any the least mixture of pain or grief. The rejoicing of the Saints here is mixed with pain and heaviness, but shall be pure hereafter; they rejoice in hope now, but in enjoyment then.

14 † If ye be reproached for the name of † Christ, happy are ye *o*; for the spirit of glory and of God *p* resteth *q* upon you: On their part he *r* is evil spoken of *s*, but on your part he is glorified *t*.

*o* Viz. Because of the Spirit's dwelling in you, which is both the means and evidence of your Happiness. *p. i. e.* The glorious Spirit of God, or that Spirit of God which is likewise a Spirit of Glory; as being not only glorious in himself, but a glory to them in whom he dwells, and the cause of their future Glorification. This he adds in counter-balance to the reproaches they suffered for the Name of Christ, *q. d.* it is a greater Glory to you to have the Spirit of Christ dwelling in you, (whereof your patient bearing Reproaches and Persecutions is an Argument) than all the Calumnies and Obloquies wherewith your Enemies load you, can be a shame to you. *q* In allusion to *Jsa.* 11. 2. dwells in you, and shall abide with you for ever. *Joh.* 14. 16. Not leaving you in your Sufferings. *r* Either Christ, or rather the Spirit. *s* The Reproaches your Enemies cast upon you, reach that Spirit himself that dwells in you, when they revile that good Confession into which the Spirit led you, deride the Consolations he gives you, and speak evil of your persons, who are the Temples in which he dwells. *t* Viz. by your patience and constancy in your Sufferings, which shews forth the power of that Spirit which resteth upon you, in that he works so mightily in you, as to enable you to bear what without the assistance of his Grace were intolerable.

15 But † let none of you suffer *u* as a murderer, or as a thief, or as an evil doer *x*, or as a busy body in other mens matters *y*.

*u* Keep clear of those Crimes which may expose you to suffering by the hand of Justice, and carry your selves so innocently, that you may never suffer from Men but unjustly. *x* Either this is a general term, denoting them that offend against any publick Law; or, it may signify those that are guilty of any offence against the Laws, tho less than Murder or Theft. *y* Either a Covetous Person that looks with an evil eye upon what others have, and is ready to catch it as he can; or rather, one that goes beyond the bounds of his own Calling, and invades the Callings of others, pragmatically intruding into their business, and making himself a Judge of those things which belong not to him. Some Nations are said to have punished those that were busy through Idleness, impertinently diligent in other Men's matters, and negligent of their own. However, if this pragmaticalness did not expose the Christians to the Laws of the Gentiles, yet it might make them odious, and expose them to their reproaches.

16 Yet if any man suffer as a Christian *z*, let him not be ashamed *a*, but let him glorify God on this behalf *b*.

*z* If his Christianity be his only Crime, and the cause of his Sufferings. *a* See 2 *Tim.* 2. 12. *b. i. e.* On the account of his Sufferings; let him bless God for keeping him from suffering as an Evil-doer, and for counting him worthy to suffer for Christs sake, *Acts.* 5. 41. as well as for giving him patience and courage under Sufferings.

17 For the time *c* is come \* that judgment *d* \* must begin at the house of God *e*; and † if it *f* first begin at us, || what shall the end be *g* of them that obey not the Gospel of God? *Mal.* 3. 5. *Luke* 23. 36. *Luke* 10. 12, 14.

*c* Or Season, viz. that which is fixed by God: The Afflictions that befall God's People, come in the time appointed, and so are never unreasonable. Or, this may imply, that what the Prophets spoke in their time, *Jsa.* 10. 12. *Jer.* 25. 29. doth especially agree to Gospel-times, viz. that Judgment begins at the House of God. *d* Viz. Temporary, and for good, in opposition to the destructive Judgment he implies in the latter part of the Verse; he means all those Afflictions God brings upon his Children for their Correction, Trial, Instruction, Mortification, 1 *Cor.* 11. 31, 32. *e* The Church of God, and the Members of it, called here his House, as 1 *Tim.* 3. 15. *Heb.* 3. 6. and typified by the

\* *Prov.* 10. 12,  
|| *Or, will.*

\* *Rom.* 12. 13.  
*Heb.* 13. 2.  
† *Phil.* 2. 14.

\* *Rom.* 12. 6.  
† *March.* 25. 14  
*Luke* 12. 42.  
1 *Cor.* 4. 1, 2.  
*Tit.* 1. 7.

\* *Rom.* 12. 6,  
† *March.* 25. 14  
1 *Cor.* 3. 10.

\* 1 *Cor.* 3. 13.  
*Chap.* 1. 7.

† 2 *Cor.* 4. 10.  
*Col.* 1. 24.  
2 *Tim.* 2. 10.  
*Rev.* 1. 9.



the material House or Temple of God under the Old Testament. *f* How miserable? how dreadful will be the end of all those that would not obey the Gospel? implying, that they should be in a much worse condition if God take them in hand. If he spare not his Children, much less will he his Enemies. If the one sip of the Cup of God's Wrath, the other shall wring out the Dregs and drink them, *Psal.* 75. 8.

\* *Prov.* 11. 31. 18 \* And if the righteous scarcely *g* be saved, where shall the ungodly and the sinner *h* appear *i*?

*g* With much labour and difficulty, through many Tribulations, *Alf.* 14. 22. as going in the Narrow Way and entering in at the Strait Gate, *Matth.* 7. 13, 14. *h* Unbelievers and impenitent Sinners of all sorts; both words signify the same, in opposition to the Righteous before mentioned. *i* He shall not be able to stand in God's Judgment against the Sentence of Condemnation then to be pronounced, *Psal.* 1. 5. *q. d.* If the Righteous scarcely be saved, the Wicked shall certainly perish.

19 Wherefore let them that suffer *k* according to the Will of God *l*, \* commit *m* the keeping of their souls *n* to him in well-doing *o*, as unto a faithful Creator *p*.

*k* *Viz.* any manner of Affliction or Persecution for Righteousness sake. *l* According to that Will of God, whereby he hath appointed them to suffer such things, *chap.* 3. 17. and 1 *Thess.* 3. 3. *m* Commend into his hands, or lay up or entrust with him as a Depositum, *Psal.* 31. 5. and 2 *Tim.* 1. 12. *n* As the most precious things while they live, and most to be cared for when they die, that they may be kept from Sin under Afflictions, and from perishing in Death; or, rather their Souls here includes their Bodies, and so committing their Souls, is committing their whole selves to God. *o* Not being deterred from well-doing by the evils they suffer, but by persevering in Holiness notwithstanding their Afflictions, making it appear to the last, that they do not suffer as evil-doers. *p* One who as Creator, is able to keep what they commit to him; and being faithful in his Promises certainly will do it.

## CHAP. V.

1 THE elders *q* that are among you I exhort, who are also \* an elder *r*, and a witness *s* of the sufferings of Christ, and also *t* a partaker of the glory that shall be revealed *u*.

\* *Philem.* 9.  
† *Rev.* 1. 9.

*q* *Viz.* Those that were such, not so much by Age as by Office, as appears by his exhorting them to feed the Flock, *v. 2.* he means the ordinary Ministers of the Churches among the Believing Jews. *r* Elder is a general Name comprehending under it even Apostles themselves, who were Elders, though every Elder were not an Apostle. *s* Either, 1. In his Doctrine, in which he held forth Christ's Sufferings, whereof he had been an Eye-witness, in which respect the Apostles are often called Witnesses, *Luke* 24. 48. *Alf.* 1. 8. 22. and 2. 32. Or, 2. In his Example, in that he by suffering so much for Christ, did give an ample Testimony to the reality of Christ's Sufferings, and that Christ had indeed suffered; or, both may well be comprehended. *t* *Viz.* at Christ's last coming, *chap.* 1. 5. and 4. 13. and *Rom.* 8. 17, 18.

2 Feed *v* the flock *x* of God *y* which is among you *y*, taking the oversight *z* thereof not by constraint *a*, but willingly *b*; not for filthy lucre *c*, but of a ready mind *d*.

*u* Teach and Rule, *Matth.* 2. 6. *Joh.* 21. 15, 16, 17. *Alf.* 20. 28. *x* The Church. *y* Which is with you, or committed to your Charge; intimating that the Flock not being their own, they were to give an account of it to him that had set them over it. *z* Or, being Bishops; or acting as Bishops over it, i. e. superintending, inspecting, and watching over it with all care, *Alf.* 20. 28, 29. *a* Not merely because ye must: what Men do out of compulsion, they do more slightly and perfunctorily, as those that would not do it if they could help it; see the like Expression, 2 *Cor.* 9. 7. *b* Cheerfully and freely, as *Exod.* 35. 2. *Psal.* 54. 6. compare 1 *Cor.* 9. 17. *c* Not out of Covetousness, or a design of making a Gain of the Work; it being a shameful thing for a Shepherd to feed the Sheep out of love to the Fleece, see *Tit.* 1. 7. and 1 *Tim.* 3. 3, 8. *d* Out of a good affection to the welfare of the Flock, in opposition to the private gain before mentioned. He doth not do his work freely, and of a ready mind, who is either driven to it by Necessity, or drawn by Covetousness.

3 Neither as *||* being \* lords *e* over God's heritage *f*, but *†* being ensamples *g* to the flock.

*||* Or, over-ru-ling.

\* 1 *Cor.* 3. 5.

† 1 *Tim.* 4. 12.

*e* Not exercising any such Lordship or Dominion over the People, as Temporal Lords and Magistrates exercise over their Subjects, *Matth.* 20. 25, 26. *Eccl.* *Luke* 22. 25, compare

2 *Cor.* 1. 24. *f* The Lord's Clergy, the same as Flock before; the Greek word is Plural, and so it signifies the several Churches or Flocks which were under the charge of the several Elders or Pastours. The Church of *Israel* is often called God's Inheritance, which as it were fell to him by lot (as the Greek word signifies) and which was as dear to him as Men's Inheritances are to them: See *Deut.* 4. 20. and 9. 29. and 32. 9. *Psal.* 23. 12. and 74. 2. and 78. 71. Accordingly now the Christian Church succeeding it, is called God's Inheritance, and the word *Clerus* is no where in the New-Testament peculiarly ascribed to Ministers of the Gospel. This Title given here to the Lord's People, implies a reason why the Elders should not lord it over them, *viz.* Because they are still the Lord's Inheritance, and not their own; God having not given them a Kingdom but a Care, and still retaining his Right to his People. *g* In Holiness of Life, practising before their Eyes what you preach to their ears, *Phil.* 3. 17. and 2 *Thess.* 3. 9. *Tit.* 2. 7.

4 And when the chief Shepherd *h* shall appear *i*, ye shall receive *k* a crown of glory *l* that fadeth not away *m*.

*h* The Lord Jesus Christ, the only Prince of Pastours, called the great Shepherd of the Sheep, *Heb.* 13. 20. as here the chief Shepherd, not only for his super-eminent Dignity over all other Pastours, but because of the Power he hath over them, they being all subject to his Authority, receiving their Charge from him, and exercising their Office in his Name, and being accountable to him for their Administrations. *i* See *chap.* 1. 7, 13. and 4. 13. *k* Or, carry away, *viz.* from Christ, who, as the Judge, shall award it to you. *l* Either, a glorious Crown; or, that Glory which shall be as a Crown to you. It is called a Crown of Righteousness, 2 *Tim.* 4. 8. A Crown of Life, *Jam.* 1. 12. *m* In opposition to those Crowns which are given to Conquerors in War, and in publick Games, which were made of perishable Flowers or Herbs. See *chap.* 1. 4. and 1 *Cor.* 9. 25.

5 Likewise ye younger *n* submit your selves *o* to the elder *p*, Yea \* all of you be subject one to another *q*, and be clothed *r* with humility: for God resisteth the proud, and giveth grace to the humble *s*.

*n* Either he means those that were inferior to the Church-Officers, and then he here prescribes the People their Duty, as he had done the Ministers: or, rather those that were younger in Years; and then he passeth from the more special to the general. *o* Under subjection he comprehends all those Offices which the Younger owe to the Elder; as, to reverence them, take their advice, be guided by them, *Eccl.* Or, if Younger be taken in the former sense, this Precept falls in with that of the Apostle, *Heb.* 13. 17. *p* Either Elders by Office, who were likewise usually Elders in Years; the younger sort being more rarely chosen to be Officers; or, rather elder in Age. *q* *Viz.* In those mutual Duties which they owe to each other, as Husbands to Wives, Parents to Children, *Eccl.* Those that are Superior to others, yet are not so exempt from subjection, as not to owe some Duty, see *Phil.* 2. 3. *r* Or, wrap up, or covered with Humility, as with a Garment which is put on over other Garments, *q. d.* adorn your selves with Humility as with a beautiful Garment or Robe. The Metaphor of putting on is frequent, where mention is made of any Grace or Virtue, *Rom.* 13. 12. *Eph.* 4. 24. *Col.* 3. 10, 12.

6 *†* Humble your selves therefore under the *†* mighty *†* hand of God, that he may exalt you in due time *u*.

*†* By this he mean's God's Omnipotence, which sometimes is called a strong-hand, *Exod.* 3. 19. a mighty hand, *chap.* 32. 11. *Deut.* 3. 24. the right-hand of Power, *Matth.* 26. 64. By which he is able to beat down those that are proud and high, and to defend or exalt those that are humble and lowly. *u* *Gr.* in season, *viz.* That which God sees most fit and conducing to his own Glory, and your real Well-fare.

7 *†* Casting *x* all your care *y* upon him, for he *†* careth for you *z*.

*x* As a Burden. *y* Your Care for all sorts of things, even which concern this Life, that Care which will otherwise cut and divide your hearts (as the *Gr.* word in *Matth.* imports) and be grievous and tormenting to you. *z* God concerns himself in the affairs of his Servants, and in whatsoever befalls them, and takes diligent care that no good thing be wanting to them, *Psal.* 84. 11. *Phil.* 4. 6.

8 *†* Be sober *a*, be vigilant *b*, because your *†* adversary *c* the devil *d*, as a roaring lyon *e* walketh about seeking whom he may devour *g*.

*a* See *chap.* 1. 13. and 4. 7. *q. d.* ye have to do with a mad Enemy, a raging Devil; ye had need your selves be sober; not only in Meats and Drinks, *Eccl.* but as to the cares of this Life, and whatsoever it is that is apt to intoxicate your minds, and expose you to him. *b* Spiritually

ally watchful, and circumspect, careful of your Salvation, and aware of Satan's Snares and Temptations, *Matth. 24. 42.* and *25. 13.* and *26. 41.* and *1 Thess. 5. 6.* c Or, that Adversary of yours; he that contends with you, is Plaintiff against you, *Matth. 5. 25.* *Luke 12. 58.* It answers to the Hebrew word *Satan*, *Zach. 3. 1.* d Your Accuser, he that maligns you, calumniates you, informs against you, he is so called, *Matth. 4. 1.* and *13. 39.* and elsewhere, because of his accusing God to Men, *Gen. 3. 4, 5.* and Men to God, *Job 1. 7.* and *2. 2.* *Rev. 12. 10.* as well as each to other, *Job 8. 44.* e i. e. Strong, Fierce, Cruel, especially when Hungry, and seeking his Prey, and roaring after it. f Is diligent and restless in his attempts, either by circumventing, or faulting you, see *Job 1. 7.* g Not lightly hurt, but swallow up, and utterly destroy, by himself or his Instruments

9 Whom resist b stedfast in the faith i, knowing that the same afflictions k are accomplished l in your brethren which are in the world m.

b By not yielding to his Temptations, *Eph. 4. 27.* and by employing your Spiritual Armour against him, *Eph. 6. 11. 12. 13.* c. See *Jam. 4. 7.* i Either, 1. Hold your Faith, persevering in it, which the Devil would fain bereave you of, (as Soldiers used in War to look to their Shields, it being dishonourable to lose them) and without which ye will never be able to stand out against the Devil; or, 2. Stedfast or strong by Faith; intimating, that Faith is a Christians greatest strength, it being by Faith that he engageth the Power of God, and Grace of Christ on his side, whereby he comes to be Victorious over all his Enemies. 1 *Job. 5. 4.* k Either, 1. The Devil's Temptations, which here he calls Afflictions, because Believers are Passive in them, and count them the greatest Afflictions; or, rather, 2. Persecution, which though they come upon them immediately from the Men of the World, yet it is by the instigation of the Devil, the Prince of the World, who hath a principal hand in them, and acts by Men as his Instruments: so that when Men oppress them, they are to resist the Devil, who thereby tempts them. They have a Spiritual Enemy to deal with even in Temporal Afflictions. l Or, fulfilled, or perfected, Either, 1. Others of your Brethren are filling up the measure of Sufferings God hath allotted them, for the mortifying of the Flesh, and conforming them to Christ their head, as well as you are filling up yours, *Col. 1. 24.* Or, 2. He speaks of the community of their Sufferings, q. d. what Afflictions ye endure, others endure too, and therefore ye should not grudge to suffer when ye have so good Company in your Sufferings. m Either this notes the Sufferings of the Saints to be Universal, so as to reach them all, wheresoever they are dispersed throughout the World; or, to be short, as being confined to the time only of their abode in the World.

10 But the God of all grace n who hath called us unto his eternal Glory by Christ Jesus p, after that ye have suffered a while q, \* make ye perfect, stablish, strengthen, settle you r.

n i. e. the Author and Giver of all Grace, from whom ye have received what you have, and expect what you want. That Eternal Glory whereof Believers at the Last Day shall be made partakers, which is called God's Glory, because it is that which he hath promised to them, and will at last put them in possession of, see *v. 1.* and *Rom. 5. 2.* and because they shall after a sort partake of the Divine Glory which they behold. p For Christ's sake, as the meritorious cause of our effectual calling, and by him as the great Apostle of our Profession, *Heb. 3. 1.* Or, by Christ Jesus may refer to Glory, Christ being the cause of their Glorification as well as Calling. q This he adds for their encouragement, that whatsoever they suffered would be but short, as *chap. 1. ver. 6.* and *2 Cor. 4. 17.* r Either, 1. Perfect that which is begun, *Heb. 13. 20, 21.* Stablish that which is right, *2 Thess. 2. 16.* Strengthen that which is weak, settle or found (by a firm union and conjunction unto Christ) that which is already built, *Eph. 3. 17, 18.* *Col. 1. 23.* Or, 2. These four words may be but different expressions whereby the Apo-

stle sets forth the same thing, viz. God's confirming and establishing those Saints unto their final perseverance; and his using so much variety of expressions may imply, that it is a matter of very great difficulty to hold on our Christian course, without failing or coming short of the Goal; and therefore we need singular assistance from God to enable us to it.

11 To him s be glory and dominion t for ever and ever, Amen.

s To God, t *chap. 4. 11.* The Verb *be* in the Text is not in the Greek, and so it may be read with a supply of a Verb either of the Imperative Mood, and then it is a Doxology, as we render it; or, of the Indicative, *he hath* Glory and Dominion; or, to him belongs Glory and Dominion, or, glorious Dominion or Power; and then it tends to encourage these Saints, in that he, whom the Apostle prays to stablish and strengthen them, is of power sufficient to do it.

12 By Sylvanus u a faithful brother unto you (as I suppose x) I have \* written briefly, exhorting y and testifying z that this is the true grace a of God wherein ye stand.

u Either *Silas*, *Act. 15.* and *16. ch.* whom Peter therefore here calls a faithful Brother to them, that they might the more readily receive him, though a Minister of the Uncircumcision; or, else this *Sylvanus* was some other that had Preached to them, and is therefore said to be a faithful Brother to them; the former is more probable. x This doth not signify any doubt, but rather a firm persuasion of *Sylvanus* his faithfulness, q. d. I reckon him faithful, having hitherto found him so: Or, it may relate to the briefness of the Epistle, q. d. I suppose it will seem brief to you, as being from one that loves you, and about matters that so much concern you. y Viz. to Constancy in the Faith, and Diligence in Duty. z Bearing my Testimony to the Truth ye have received; this the Apostle witnesseth, that being more fully convinced of it, they might more constantly adhere to it. See the like phrase, *Neb. 9. 29, 30.* and *13. 15.* a The true Doctrine of God, wherein he sets forth the Grace of Christ, q. d. ye are in the right way; the Doctrine ye have embraced is indeed the Truth of God.

13 The Church that is at Babylon b elected together with you c saluteth you, and so doth Marcus my son d.

b Babylon in Chaldea, where it is most probable the Apostle was at the writing of this Epistle; the Jews being very numerous in those parts, as having settled themselves there ever since the Captivity; and Peter being an Apostle of the Circumcision, his work lay much thereabout. The Papists would have Babylon here to be Rome, as *Rev. 17.* and that Peter gives it that Name rather than its own, because being escaped out of Prison at Jerusalem, *Act. 12. 12, 25.* he would not have it known where he was. But how comes he that had been so bold before, to be so timorous now? Did this become the Head of the Church, the Vicar of Christ, and Prince of the Apostles? And is it probable he should live 25 years at Rome (as they pretend he did) and yet not be known to be there? Wherever he was, he had Mark now with him, who is said to have died at Alexandria the eighth year of Nero, and Peter not till six years after; If Mark then did first constitute the Church of Alexandria, and govern it (as they say he did) for many years, it will be hard to find him and Peter at Rome together. But if they will needs have Rome be meant by Babylon, let them enjoy their Zeal, who rather than not find Peter's Chair would go to Hell to seek it; and are more concerned to have Rome be the Seat of Peter, than the Church of Christ.

14 † Greet one another with a kiss of Charity e. Peace be with you all that are in Christ Jesus f, Amen.

e See, beside the place in the Margin, *1 Cor. 16. 20.* and *2 Cor. 13. 12.* f United to him by Faith, and Members of him.

\* Heb. 13. 21.

\* Heb. 13. 22.

† Rom. 16. 16.



# The second Epistle general

## OF

# St. P E T E R.

### The A R G U M E N T.

**I**T cannot be denied, but that some Question there hath been, both about the Pen-men, and the Authority of this Epistle. The former hath been questioned, because of the difference of the Stile of this, from that of the former Epistle. But, to say nothing of a great likeness of Stile in both, observed by some; why might not the same Person see fit on different Occasions, and according to the different things he wrote about, to change his way of Writing? Or why may not the Holy Ghost use his Instruments in what way he please, and not only dictate to them the matter they are to write, but the Expression and Phrase? Why must an Infinite and Sovereign Agent be bound up, and confined to the Parts and Qualifications of the Men he inspired? And if we set aside the Judgment of several Councils and Fathers (which yet might go far) two great Arguments may be drawn from this first Chapter, to prove Peter to be the Pen-man of this Epistle. One from the Inscription of it, where we have both his Names, Simon and Peter prefixed to it. Another from v. 16. where he affirms himself to have been present with Christ at his Transfiguration; from whence we may well argue, that none having ever ascribed it to John, and James being dead before, (tho if he had been alive, it cannot be imagined that he should put Peter's Name to any Epistle of his own writing) and there being none but they two present with our Lord at that time, beside Peter, Matth. 17. 1. none but he could be the Writer of it. And indeed, as some observe, if this Epistle be not Peter's, when his Name is set to it, it is so far from being Canonical, that it is not fit so much as to be reckoned among the Apocryphal Books, having so great a Lye in the Front of it. As for the Authority of it, there can be no doubt of that, if Peter were the Writer, when nothing occurs in it repugnant to other parts of Scripture, or unbecoming the Grace and Stile of an Apostle. And though some of the Ancients have questioned it, yet many more have acknowledged it; nor was it ever numbered among Apocryphal Writings. And its not being found in the first Syriack Version, can but argue its being questioned by some, not its being rejected by all. It seems to be writ to the Jews of the Dispersion, as the former was, which appears by chap. 3. v. 1, 2. where he mentions the former written to them; and this was written not long before his Death, v. 14. The Scope of it is, partly to call to their Remembrance the Truths he had preached among them, that so when they should be destitute of the Apostles preaching to them, yet they might remember the pure Doctrine they had learned of them, chap. 1. 12, 15. and might thereby be fortified against the Errors of false Teachers, chap. 2. 1. and partly to persuade and stir them up to diligence in Holiness, and constancy in the Faith. As in his first Epistle he had exhorted them to Patience under the Tyranny of Persecutors, lest they should yield to them; so in this he exhorts them to Perseverance in the Truth of the Gospel, against the Deceptions of Hereticks, lest they should be seduced by them, chap. 2. 3. and continue in Holiness, notwithstanding the profaneness of Scoffers, chap. 3.

### CHAP. I.

|| Or, *Simon*. **I** || Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith *b* with us *c*, through the righteousness *d* of God, † and our saviour Jesus Christ *e*:

† Gr. of our  
God and Savi-  
our.

*a* i. e. Such a Servant as is likewise an Apostle. The former agrees to all Gospel-ministers generally, the latter is a Title of a greater Eminency, and so he intimates, that he writ to them not merely as an ordinary Minister, but in the Authority of an Apostle, an Officer of the highest degree in the Church. *b* Not in respect of the degree or strength of it, but in respect of the Object, Christ, and the Benefits that come by it, Justification, Sanctification, Adoption, &c. in which respect the Faith of the weakest Believer is as precious as that of the strongest. *c* Either with us Apostles, or with us Jewish Christians born, or inhabiting in Judea. *d* The Greek Preposition which we render through, may likewise be rendered, with, as v. 5. and Acts 7. 38. in the Church, that is, with the Church; and so the sense is either, 1. Through the Righteousness, i. e. Truth and Faithfulness of Christ in his Promises, whereof the Faith of the Saints was an Effect: Or, 2. through the Righteousness of Christ, as the meritorious Cause of their Faith: Or, 3. with the Righteousness of Christ imputed to them, and made theirs

upon their believing. They had obtained like precious Faith as the Apostles themselves and others had, together with the Righteousness of Christ, an Interest in which always accompanies Faith, Rom. 4. 22. *e* There being but one Article in the Greek, these words are to be understood conjunctly, the Particle, and, being but an explicative, and the sense is, Through the Righteousness of our God, even our Saviour Jesus Christ, who is God: See the like, v. 11. and ch. 3. 18. Job. 20. 28. Tit. 2. 14.

**2** \* Grace and peace be multiplied unto you, through the knowledge *f* of God, and of Jesus our Lord;

\* 1 Pet. 1. 2.  
 Jude 2.

*f* Or Acknowledgment, i. e. Faith, whereby we are made partakers of all the saving Graces of the Spirit; and whereby being justified, we are at peace with God, Rom. 5. 1. *g* There being no saving Knowledge of God, or Faith in him, but by Christ.

**3** According as *h* his divine power *i* hath given unto us all things *k* that pertain unto life *l* and godliness, \* through the knowledge of him that hath called us || to glory and vertue *m*;

\* Joh. 17. 3.  
 || Or, by.

*h* This may refer, either, 1. to what goes before, Grace and Peace be multiplied unto you, &c. according as his Divine Power hath given unto us, &c. and then in these words the Apostle shews what Reason there was to hope, that Grace and Peace should be multiplied to them, and perfected in them, viz. because God hath already given them all things

per.

pertaining to Life and Godliness, *q. d.* he that hath done thus much for you, will do more, and finish his Work in you. Or, *zly.* to what follows, and then the Greek Phrase rendered, *according as*, is not a Note of Similitude, but of Illation, and may be rendered, *since*, or *seeing that*, and so the words are not a part of the Salutation, but the beginning of the Body of the Epistle, and relate to *v. 5.* Seeing that his Divine Power hath given unto us all things that pertain, &c. add to your Faith, Virtue, &c. as God hath done his part, so do you yours in the diligent Performance of what he hath enabled you unto. *i* Divine Power may relate either to God, or rather to Christ, immediately going before, and then it tends to the confirming their Hope of the Multiplication of Grace, and Peace to them, not only from God, but from Christ, in that they had already experienced his Divine Power in giving them all things pertaining to Life and Godliness, *i. e.* whatever may be helpful to it, the Spirit, Faith, Repentance, &c. *Joh. 7. 39.* and *2 Cor. 4. 6.* and *2 Tim. 2. 25.* *l* Either *i.* spiritual Life, and then Godliness may be added by way of Explication, that Life which consists in Godliness, or a godly Life; or, by Life, may be meant the inward permanent Principle of spiritual Acts, and the Exercise of them may be called Godliness, as the Perfection of that Principle is called Glory. Or, *zly.* Eternal Life, to which we attain through Godliness, as the way; and then likewise they are understood distinctly, Life as the end, and Godliness as the means; and so Life in this Verse is the same as Peace in the former; and Godliness the same as Grace. *m* According to our Translation, Glory may be the same as Life, before, and Virtue the same with Godliness, and then the words set forth the end of God's calling us, *viz.* unto Glory, or Life hereafter, as well as Virtue or Godliness now. But the Greek Preposition *οὗ* is no where (as some observe) in the New-Testament found to signify to; for in *Rom. 6. 4.* (which some alledge) it is best rendered by; Glory being there put for God's power, and therefore our Margin here reads it by Glory and Virtue; which may either be, by an *Hendiadys*, for glorious Virtue, taking Virtue for Power, that glorious Power of God, which is put forth in calling us, *Ephes. 1. 18, 19.* or his Goodness and Mercy which appears in the same Calling, in which sense the word may be understood. See *Tit. 3. 4. 5.* *1 Pet. 2. 9.* or (which comes to the same) Glory being often taken for Power, *Joh. 2. 11.* by Glory and Virtue may be meant God's Power, and Goodness, or Mercy.

4 Whereby *n* are given unto us exceeding great and precious promises *o*, that by these ye might be \* partakers of the divine nature *p*, having escaped the corruption *q* that is in the world through lust.

*n* This word may be rendered, in that, for that, in as much as, and then this is an Explication of the things that pertain to Life and Godliness, to Glory and Virtue, all those things being contained in the Promises; or whereby may be understood of the Glory and Virtue last mentioned, taking them in the latter sense explained, *v. 3. q. d.* by which glorious Goodness and Mercy to us. *o* By Promises we may understand either the matter of the Promises, the things promised, *Heb. 10. 35.* such as Redemption by Christ, Reconciliation, Adoption, &c. and then they are called exceeding great and precious, in comparison of all temporal and worldly things, or else the Promises themselves, which are called great, because of the Excellency of the things contained in them, and precious in Relation to us; great Things being not only contained in the Promises, but by them secured to us. *p* We are said to be partakers of the Divine Nature, not by any Communication of the Divine Essence to us, but by God's impressing upon us, and insinuating into us those divine Qualities and Dispositions (Knowledge, Righteousness, and true Holiness) which do express and resemble the Perfections of God, and are called his Image, *Ephes. 4. 24. Col. 3. 10.* And we are said to be made Partakers of this Divine Nature by the Promises of the Gospel, because they are the effectual means of our Regeneration (in which that Divine Nature is communicated to us) by reason of that quickning Spirit which accompanieth them, *2 Cor. 3. 6.* works by them, and forms in us the Image of that Wisdom, Righteousness, and Holiness of God, which appears in them; or of that Glory of the Lord, which, when by Faith we behold in the Glafs of Gospel-promises, we are changed into the same Image, even as by the Spirit of the Lord, *2 Cor. 3. 18.* Or, the Divine Nature may be understood of the Glory, and Immortality of the other Life, wherein we shall be conformed to God, and whereof by the Promises we are made Partakers. *q* Either by Corruption here we are to understand, *1.* Destruction, to which the greatest part of the World is obnoxious through Lust, and then Corruption must be opposed to Life, and Peace before, and Lust to Virtue and Godliness: Or, *2.* rather all the Pravity or Wickedness of human Nature, which is here said to be, *i. e.* to reign and prevail in the World, or worldly Men through Lust, or habitual Concupiscence, which is the Spring and Root from which it proceeds, and then the sense is the same as *Gal. 5. 24.* This Corruption through

Lust is opposed to the Divine Nature before, and escaping this Corruption agrees with being Partakers of that Divine Nature. See *Eph. 4. 22, 23, 24. Col. 3. 9, 10.*

5 And besides this *r*, giving all diligence, add *s* to your faith *t*, vertue *u*; and to vertue, knowledg *x*;

*r* Here the Apostle begins his Exhortation, that since God had done so much for them, *v. 3. 4.* they would likewise do their Duty; and that their care and diligence in improving the Grace they had received, might be added to his Bounty in giving it them. *s* Or, minister unto; or it may be a Metaphor taken from the ancient way of Dancing, in which they joined Hands one with another, thereby helping and holding up one another. Faith is here set forth as the first Grace, and which (as it were) leads up, the rest following it, and attending upon it, yet all in conjunction one with another. *t* Faith is set in the first place as the prime Grace of a Christian, the Foundation and Root of all other, as being that without which nothing else can be pleasing to God, *Heb. 11. 6.* *u* By Virtue he seems to understand Universal Righteousness, or a Complication of all those Graces by which Faith is wont to work; and this being more general, he proceeds from it to others that are more special. *x* By this may be meant spiritual Prudence, which governs and directs other Vertues in their actings; and it is called Knowledge, because it consists in the practical Knowledge of the Will of God. See *2 Cor. 6. 6.* and *1 Pet. 3. 7.*

6 And to knowledg, temperance *y*; and to temperance, patience *z*; and to patience, godliness *a*;

*y* A Grace which represseth, and curbs in, not only sensual Lusts, but all inordinate Appetites, *Gal. 5. 22. Tit. 1. 8.* *z* That Christian Fortitude whereby we bear Afflictions and Injuries, so as to persevere in our Duty without being moved by the Evils that attend us in the doing of it. *a* Which respects our immediate Duty to God, and comprehends all the Duties of the first Table. This is joynd to Patience, as being that which teacheth us, in all we suffer, to acknowledge God's Providence, and Promises of Deliverance, and Recom-pence.

7 And to godliness, brotherly kindness *b*; and to brotherly kindness, charity *c*.

*b* A love to those that are of the Household of Faith. This is joynd to Godliness, to shew that it is in vain to pretend to true Religion, and yet be destitute of brotherly love. *c* This is more general than the former, and relates to all Men, even our Enemies themselves.

8 For if these things be in you and abound *d*, they make *e* you that ye shall neither be *f* bar-<sup>†</sup>ren *g*, \* nor unfruitful *g* in the knowledge *h* of \* Tit. 3. 14, our Lord Jesus Christ.

*d* If ye not only have these Graces in you, but abound or grow in them, both as to the inward degree, and outward Exercise of them. *e* Either they make you, or declare you not to be barren, or both; they will be both the Causes and Evidences of your not being barren. *f* Or, *stupid, idle, un-active.* *g* Void of good Works, which are frequently compared to Fruits, *Matth. 3. 10.* and *7. 17, 18, 19. Gal. 5. 22.* *h* *i. e.* The Faith of Christ. But more is implied here, than expressed, *q. d.* they will make you be active and fruitful in the Knowledge of Christ, and declare you to be so, and thereby make it appear, that ye have not in vain learned Christ.

9 But he that lacketh these things *i*, \* is <sup>†</sup> blind *k*, and cannot see afar off *l*, and hath for-<sup>†</sup> gotten that he was purged from his old sins *m*.

*i* He that doth not live in the Exercise of the fore-mentioned Graces. *k* Spiritually blind, as being destitute of saving Knowledge. *l* The Greek word is variously translated; the most probable account of it is either, *1.* that it signifies to feel the way, or grope as blind Men do; and then the meaning is, He that lacketh these things is blind, and as a blind Man, gropes, not knowing which way to go; he is really destitute of the Knowledge he pretends to: Or, *2ly.* to be pore-blind, or short-sighted, so as to see things near hand, but not afar off, as our Translation hath it; and then the sense is, That such a one sees only the things of the World, but cannot look so far as Heaven to discern things there, which if he did, he would walk in the way that leads thither, *viz.* in the Practice of the Duties before prescribed. *m* He is judged in the sight of God, to forget a Benefit received, that is not effectually mindful of it, in living forgetfully to it. And so here, he that professeth himself to have been purged from his old Sins, in Justification and Sanctification, by the Blood and Spirit of Christ, *1 Cor. 6. 11. Ephes. 5. 25, 26, 27.* and yet still lives in Sin, and in the neglect of the Duty he is engaged to, practically declares his Forgetfulness of the Mercy he professeth to have been vouchsafed him; and accordingly may be interpreted, to have forgotten it, in that he acts like one that had. Or, if this be understood of one that is really purged from his old Sins, yet



he may be said to forget that so far as he returns again to them, or lives not up to the ends of his Purgation, *Luke* 1. 74, 75.

<sup>\* 1 Joh. 3. 19.</sup> **10** Wherefore the rather, brethren, give diligence *n* to <sup>\*</sup> make your calling *o*, and election *p* sure *q*: for if ye do these things *r*, ye shall never fall *s*.

<sup>n</sup> *Viz.* In the Exercise of the forementioned Graces. <sup>o</sup> Your effectual Calling to the Faith of Christ. <sup>p</sup> Your eternal Election to Grace and Glory. <sup>q</sup> Not in respect of God, whose Counsel is in it self sure and stable, *Rom.* 11. 29. *2 Tim.* 2. 19. but in respect of your selves, who may best discern the cause by its effects, and so your Election by your good Works to which you were chosen. *Ephes.* 1. 4. and which prove your Calling, (as being the proper genuine Fruits of it, *Ephes.* 4. 1, 2. &c.) as that doth Election from whence it proceeds, *Acts* 13. 48. *Rom.* 8. 30. <sup>r</sup> The things prescribed, *v.* 5, 6, 7. <sup>s</sup> Not wholly apostatize from God's ways, nor so fall through Temptation into any Sin, as not to recover out of it.

**11** For so an entrance shall be ministred to you abundantly *t* into the everlasting kingdom of our Lord and Saviour Jesus Christ.

<sup>t</sup> Or, richly; while ye minister, or add one Grace to another, one good Work to another, *v.* 5. &c. God likewise will minister (the same word is here used, as *v.* 5.) or add, largely, or richly the Supplies of the Spirit, in Grace, and Strength, and Consolation, and whatsoever is needful for you in the way, whereby your Faith may be increased, your Joy promoted, and your Perseverance secured, till ye come into the Possession of the everlasting Kingdom.

**12** Wherefore I will not be negligent *u* to put you always in remembrance of these things, though you know them *x*, and be established in the present truth *y*.

<sup>u</sup> *i. e.* I will be diligent and careful. <sup>x</sup> He prevents an Objection, *q. d.* though ye know these things already, yet being things of great moment, and you being beset with Temptations, encompassed about with Infirmities, and while you are on the Earth, being in a Land of Forgetfulness, it is necessary to put you in mind of what you know, that ye may remember to do it. See the like, *Rom.* 15. 14, 15. and *1 Joh.* 2. 21. <sup>y</sup> The Truth of the Gospel now revealed to you; that which was the great Subject of the Apostles Preaching and Writings, that Jesus Christ was the Christ; That Redemption was wrought by him; That he was risen from the dead; That whosoever believed on him, should receive Remission of Sins, &c. the Promise made to the Fathers being now fulfilled, *Acts* 13. 32, 33. and what was future under the Old-Testament, being present under the New.

<sup>\* Chap. 3. 1.</sup> **13** Yea, I think it meet as long as I am in this tabernacle *z*, to <sup>\*</sup> stir you up *a*, by putting you in remembrance.

<sup>z</sup> In the Body; *q. d.* having not long to live, I would live to the best purpose, and so as I may do the most Good. He calls his Body a Tabernacle both in respect of its short continuance, its mean Structure, and his laborious life in it. <sup>a</sup> To awaken and rouse you up, as ye have need, the Flesh being slothful; and lest ye should by security and slightness lose the Benefit of what ye have learned: where Knowledge is not wanting, yet Admonitions may be useful.

<sup>\* See Deut. 4. 21, 22.</sup> **14** <sup>\*</sup> Knowing that shortly I must put off *b* this my tabernacle *c*, even as <sup>†</sup> our Lord Jesus Christ hath shewed me *d*.

<sup>† Joh. 21. 18, 19.</sup> <sup>b</sup> A Metaphor taken from Garments; the Soul while in the Body, is clothed with Flesh, and Death to the Godly is but the putting off their Clothes, and going to Bed, *Isa.* 57. 2. <sup>c</sup> See *2 Cor.* 5. 1. <sup>d</sup> *Joh. 21.* Christ tells Peter of the kind of his Death, that it should be violent, but speaks nothing there of the circumstance of the time; and therefore either this Apostle had a twofold Revelation of his Death, the former as to the manner of it, and this latter concerning the time; Or, if this here were no other Revelation but that, *Joh. 21.* it may be said, that *v.* 18, 22. Christ intimates that Peter's Death should be before John's, who should live till he came, *viz.* in Judgment against Jerusalem to destroy it, which Peter now (observing the Affairs of the Jews, and considering his Master's words, *Matth.* 24.) perceived to be nigh at hand; and thence infers, that his own Death was not far off.

**15** Moreover, I will endeavour that ye may be able after my decease, to have these things *e* always *f* in remembrance *g*.

<sup>e</sup> The Doctrine before delivered concerning Faith in Christ, the Practice of good Works, and their continuance in both. <sup>f</sup> This may be joined either to endeavour, and so relate to the Apostle himself; he would always be diligent, and do his part, that they might have these things in remembrance: or rather, (according to our Translation) to having in remembrance, Peter being now near his end; and therefore this

always, may better refer to them that were to live after him, than to himself that was so soon to die. <sup>g</sup> Or, to commemorate them, *viz.* to the Benefit, and Edification of the Church; and this includes their having them in remembrance, but implies something more.

**16** For we have not followed <sup>\*</sup> cunningly devised fables *h*, when we made known unto you the power *i*, and coming *k* of our Lord Jesus Christ, but were <sup>†</sup> eye-witness of his majestic *l*.

<sup>h</sup> Human Figments artificially contrived, either to please and gratifie Mens Fancies, or to deceive and pervert their Judgment; <sup>i. d.</sup> the things we have preached unto you (the Sum of which is the Power and Coming of our Lord Jesus Christ) are the true Sayings of God, not the Fictions of Men; and so he may have respect both to Heathenish and Jewish Fables. See *1 Tim.* 1. 4. & 4. 7. *2 Tim.* 4. 4. *Tit.* 1. 14. <sup>i</sup> This relates to the Divine Nature of Christ with its glorious Effects, the efficacy of his Doctrine, the Miracles whereby he confirmed it, and especially his Resurrection from the Dead, *Rom.* 1. 4. <sup>k</sup> This respects his Human Nature, his coming in the Flesh, in which he manifested the Power before-mentioned; both together contain the Sum of the whole Gospel, *viz.* That Christ, the promised Messiah, is come in the Flesh, and that he was furnished with Power sufficient, and Ability to save Sinners to the utmost. Or, Christ's coming here may be his second coming, to which the word here used is for the most part applied in the New-Testament, and whereof his Transfiguration in the following Verse was a Representation, and a Fore-runner; and in the Belief of which the Apostle would confirm these Saints against those that scoffed at it, *ch.* 3. *v.* 3, 4. <sup>l</sup> By Christ's Majesty may be understood all that Glory which did shine out in him during the whole time of his abode upon earth, *Joh. 1. 14.* but especially that more eminent Manifestation of it in his Transfiguration in the next Verse.

**17** For he received from God the Father honour, and glory *m*, when there came such a voice to him from the excellent glory *n*, <sup>\*</sup> This is <sup>\* Mat. 17. 5.</sup> my beloved Son, in whom *p* I am well-pleased.

<sup>m</sup> Either Honour and Glory for glorious Honour; or Glory may relate to that Lustre which appeared in the Body of Christ at his Transfiguration, *Matth.* 17. 2. and Honour to the Voice which came to him from his Father, and the honourable Testimony thereby given him. <sup>n</sup> Either from Heaven, or from the glorious God the Father of Christ, who, by this Voice, did in a special manner manifest his glorious Presence. <sup>o. i. e.</sup> This is the Messiah so often promised, and therefore all that was spoken of the Messiah in the Law and the Prophets, centers in him. <sup>p</sup> This implies not only that Christ is peculiarly the Beloved of the Father, but that all they that are adopted to God by Faith in Christ, are beloved, and graciously accepted in and through him, *Matth.* 3. 17. *Joh. 17. 26.* *Ephes.* 1. 6.

**18** And this voice which came from heaven we *q* heard *r*, when we were with him in the holy *s* mount.

<sup>q</sup> I, and James, and John. The Apostle avoucheth himself to have been an Ear-witness, as well as Eye-witness of Christ's Glory, hereby intimating that there was as much certainty of the Gospel, even in a human way, as could possibly be obtained of anything that is done in the World, seeing men can be humanly certain of nothing more, than of what they perceive by their Senses: compare *1 Joh. 1. 1, 3.* So called, not because of any inherent Holiness in it, but because of the extraordinary Manifestation of God's Presence there, in the same sense as the Ground is called holy where God appeared to Moses and Joshua, *Exod.* 3. 5. *Josh.* 5. 15.

**19** We have also a more sure word of prophecy *t*, whereunto ye do well that ye take heed *u* as unto <sup>\*</sup> a light *x* that shineth in a dark place *y*, until the <sup>†</sup> day dawn, and the day-star *z* arise in your hearts.

<sup>t</sup> Peter having proved the certainty of the Evangelical Doctrine, by their Testimony that had seen Christ's Glory in his Transfiguration, and heard the Father's Testimony of him, now proves the same by the Testimony of the Prophets under the Old-Testament, and calls the word of Prophecy a more sure Word, comparing it either, 1. with the Voice from Heaven, then which he calls the word of Prophecy more firm or sure, not in respect of Truth (which was equal in both) but in respect of the manner of its Revelation, the Voice from Heaven being transient, and heard only by three Apostles; whereas the Word of Prophecy was nor only received by the Prophets from God, but by his Command committed to Writing, confirmed by a Succession of their fellow-Prophets in their several Generations, and approved by Christ himself, and by him preferred before Miracles themselves, *Luke* 16. 29. 31. Or, 2. with the Testimony

<sup>\* 1 Cor. 1. 17. & 2. 1.</sup>  
<sup>† Mat. 17. 12. 1 Joh. 1. 1. and 4. 14.</sup>

<sup>\* Mat. 17. 5.</sup>

<sup>\* Joh. 5. 35. † Rev. 2. 28. & 22. 16.</sup>

Testimony of *Peter* and the other two Apostles concerning that Voice which came to Christ, than which Testimony the Word of Prophecy is said to be more sure; not simply and in it self, but in respect of those to whom the Apostle writ; it was more firm in their Minds who had received it; or, more sure as to them that were *Jews*, and had so fully entertained the Writings of the Prophets, and had them in so great Veneration, being confirmed by the consent of so many Ages, whereas the Testimony of these Apostles did not so fully appear to them to be Divine, as not being heretofore exprest in Scripture. *u. i. e.* That ye search and study it, subject your Consciences to the Power of it, and order your Conversations according to it. *a* Or, *Lamp*, to which the Word is often compared, *Psal.* 119. 105. *Prov.* 6. 23. Because, as a Lamp, or Candle lighted, dispells the Darkness, and gives Light to those that are in the House, or Room where it is; so the Word gives Light to all that are in God's House, as the Church is called, *1 Tim.* 3. 15. *y* Or *Dirty*, squalid, because places that have no Light, are usually filthy; the Dirt which is not seen is not removed. *z* Either, 1. The last day called *the Day* by way of excellency, because when it once begins, it will never end, and will be all Light without any Darkness; and then what is said of the Word of Prophecy, is to be understood of the whole Scripture; and the sense is, that whereas the whole time of this life is but a kind of Night of Error and Ignorance, God hath set up his Candle, given us the Light of the Scripture to guide us, and lead us till we come to the glorious Light of the future Life, in which we shall have no need of the Light of the Scripture to direct us, but shall see God as he is, and Face to Face, *1 Cor.* 13. 12. According to this Exposition, the *dawning of the Day*, and the *Day-Star arising*, do not signify different parts of the same day, but rather the whole Day as opposed to that Darkness which would totally over-spread us, were it not for the Light the Word affords us: Our Minds of themselves are dark, in them the Light of the Word shines, and dispells the Darkness by degrees, according as the Spirit gives us more understanding of it, but yet the Darkness will not be wholly removed, till the Day of Eternal Life dawn upon us, and the Day-Star of the perfect Knowledge of God in the Beatifical Vision arise in our hearts. Or, 2. By the Day-dawning, and the Day-Star arising, may be understood a more full, clear and explicit Knowledge of Christ, and the Mysteries of the Gospel; and then this relates particularly to the Prophecies of the Old Testament; and, as *Paul* calls the times of the Old Testament, a *Night*, *Rom.* 13. 12. as being a time of Darkness and Shadows, in comparison of the Light, and Knowledge of Christ under the New Testament; so *Peter* here compares the Writings of the Prophets to a Candle, which gives some, but less Light, and the Preaching of the Gospel to the Day-dawning, and Day-Star arising; and commends these Christian *Jews* to whom he writ, for making use of, and attending to, even this lesser Light, till they attained to greater degrees of Illumination, and the Day-Star of a more full and clear knowledge of Christ, as revealed in the Gospel, did arise in their Hearts. This Exposition is favoured by *Act.* 17. 11. they there, and so the *Jewish* Converts here, did search the Scriptures, to see if the things spoken by the Apostles did agree with what was before written by the Prophets; and as they there, so these here, are commended for their diligence in so doing, and intimation given them, that they must attend to the Light of the Old-Testament-Prophecies, till they were thereby led into a greater knowledge and understanding of the Gospel-revelation.

† *Rom.* 12. 6. 20 Knowing this first *a* that † no prophecy of the Scripture is of any private interpretation *b*.

*a* Either principally and above other things, as being most worthy to be known; or, knowing this as the first Principle of Faith, or the first thing to be believed. *b* The *Greek* word here used, may be rendred, either, 1. as our Translators do Interpretation or Explication, and then the meaning is, not that private Men are not to interpret the Scripture, only refer all to the Church; but that no Man, nor Company of Men, no Church nor publick Officers are to interpret the Scripture of their own Heads, according to their own Minds, so as to make their private sense be the sense of the Scripture, but to seek the understanding of it from God, who shews them the meaning of the Word in the Word. If (the more obscure places being expounded by the more clear) and by his Spirit leads Believers in their searching the Scripture, into the understanding of his Mind in it. God himself being the Author of the Word, as *2. 1.* is the best Interpreter of it: Or, 2. *Misson* or *Dimission*, a Metaphor taken from Races, where they that ran, were let loose from the Stage where the Race began, that they might run their Course. The Prophets in the Old-Testament are said to *Run*, as being God's Messengers, *Jer.* 23. 21. and God is said to send them, *Ezek.* 13. 6, 7. and then this doth not immediately concern the Interpretation of the Scripture, but the first Revelation of it, spoken of in the next Verse; and the question is not, Who hath Authority to Interpret

the Scripture now written? but, What Authority the Penmen had to write it? and consequently, what respect is due to it? and, why Believers are so carefully to take heed to it. And then the meaning is, that it is the first Principle of our Faith, that the Scripture is not of Human Invention, but Divine Inspiration, that the Prophets writ not their own private Sense in it, but the Mind of God; and at his Command, not their own Pleasure.

21 For † the prophecy *c* came not † in old time by the will of man *d*, but holy men of God *e*, spake as they were moved *f* by the Holy Ghost.

*c* The Prophetical Writings, or Word of Prophecy, *v. 19.* *d* The Prophets spake not of themselves what and when they pleased. *e* Prophets, called Men of God, *1 Sam.* 2. 27. and *9. 6.* and *1 Kings* 17. 18. and elsewhere. They are here called *Holy*, not only because of their Lives wherein they were examples to others, but because they were the special Instruments of the Holy Ghost, who sanctified them to the work of Preaching, and Penning what he dictated to them. *f* Or, *carried out*, or *altered*, *i. e.* elevated above their own natural abilities. This may imply the illumination of their minds with the knowledge of Divine Mysteries, the gift of Infallibility, that they might not err, of Prophecy to foretell things to come, and a peculiar instinct of the Holy Ghost, whereby they were moved to Preach or Write.

CHAP. II.

† BUT \* there were false prophets also *g* among the people *h*, even as there † shall be false teachers *i* among you *k*, who shall privily bring in *l* damnable heresies *m*, even denying *n* the Lord *o* that bought *p* them, and bring upon themselves swift *q* destruction.

*g* The Apostle having been exhorting them to continuance and progress in Faith, admonishing them here of such as might labour to draw them from it; and having made mention of the Old-Testament-Prophets, Holy Men of God, he hereby takes occasion to tell them of, and caution them against false Teachers which would be among themselves. This also in the Text plainly relates to what went before, *q. d.* together with those Prophets which were sent by God; there were likewise false Prophets, such as were not sent of him. *h* The People of *Israel*. *i* Teachers of false Doctrine, *Matth.* 7. 15. *Act.* 20. 29. *k* Among you *Jewish*, as well as among the *Gentile* Christians; or, among you as Christians and God's People under the New-Testament in opposition to the People of God under the Old. *l* The *Greek* word signifies either, to bring in *slily* and craftily under specious pretences, and without being observed, *Gal.* 2. 4. *Jude* 4. or, to bring in over and above, or beside the Doctrine of the Gospel, which they did not renounce; or, both may be implied. *m* *Gr. Heresies of Destruction*, *i. e.* Destructive, such as lead to Destruction, *viz.* Eternal, or Damnation. *n* Either in their Words or their Practices, either directly, or by consequence of their Doctrines or Actions: They that profess they know God, but contradict that Profession in their Lives, are said to deny him, *Tit.* 1. 16. *o* Either, 1. God the Father, so called *Luke* 2. 29. *Act.* 4. 24, &c. and probably *Rev.* 6. 10. Nor is there any necessity, but *Jude* 4. the word may be understood of God the Father; or rather, 2. Christ. *p* If we understand it of God the Father, the sense is, either 1. Denying God that bought them, or acquired them and made them his, *viz.* By calling them out of the darkness and gross wickedness of the World, to the knowledge of Christ and the Gospel, and the fellowship of his Church. In this general sense the word *Buying* is sometimes taken, *Isa* 55. 1. *Rev.* 3. 18. or, 2. Denying God that bought the people of *Israel* (whereof these false Teachers that should be among the Christian Jews were to be a part) out of *Egypt* to make them his peculiar People, whereof they would boast themselves, and yet by their wicked practices, deny that God that bought them; the words seem to be taken out of *Deut.* 32. 6. *Is not he thy Father that hath bought thee?* as likewise from *v. 5.* of that Chapter. *Peter* calls them *Spots*, *v. 13.* of this Chapter: but if we understand it of Christ, which seems most probable; the sense is, either, 1. That Christ bought or redeemed them (in which sense the word is sometimes taken) in that by his Death he purchased the continuance of their lives, and the staying of their execution, and rescued them from that present Destruction, which, without Christ's interposition had seized on them, as it had likewise on the whole visible Creation immediately upon the Apostacy of Mankind. Or, 2. This is spoken not only of their pretences, that they should profess themselves redeemed by Christ, but in the stile of the visible Church, which should judge them to be so till they declared the contrary by their wicked actions; and it likewise holds true in a forensical or judicial stile, according to which whosoever professeth himself to be redeemed by Christ, and yet denies him in his deeds, is said to deny the Lord that bought him; it being alike

† *2 Tim.* 3. 16.  
† *Pet.* 1. 11.  
† Or, at any time.

\* *Deut.* 13. 7.  
† *Matth.* 24. 11.  
† *Cor.* 11. 19.  
† *1 Tim.* 4. 1.  
† *2 Tim.* 3. 1, 5.  
† *Jude* 18.



alike as to the greatness of the Crime, whether he be really Redeemed, or professing himself to be so, denies his Redeemer. *q* Shall hasten their own Destruction, it may be Temporal in this World, to be sure, Eternal in the other. It may be called *swift*, as coming upon them unawares, and when they think least of it. as *1 Thess. 5. 2.*

|| Or, *infectious*  
ways, as some  
Copies read.

*2* And many shall follow their || pernicious ways *r*, by reason of whom *s* the way of truth *t* shall be evil spoken of *u*.

*r* Or, Their Destructions, i.e. those ways of Error which are attended with Destruction, (the Effect being put for the Cause, by a Metonymy) and the sense is, that as these false Teachers shall bring Destruction upon themselves by their Heresies; so others, running with them into the same Errors, shall fall into the same Destruction. *s* Or, by whom, viz. these false Teachers, or their Followers, or both. *t* The Gospel, so called, as being the Doctrine of saving Truth. It is called the Way, *Act. 9. 2.* and *19. 9.* and *22. 4.* the way of Salvation, *Act. 16. 17.* the way of the Lord, *Act. 18. 26.* *u* Blaphemed, whether by false Teachers themselves; and their followers, or by others taking occasion by them, see *Rom. 2. 24.* and *1 Tim. 6. 1. Tit. 2. 5.*

\* Tit. 1. 11.

*3* And \* through covetousness shall they with feigned words *x* make merchandise of you *y*, whose judgment *z* now of a long time *a* lingreth not *b*, and their damnation *c* slumbreth not *d*.

*x* Deceitful Speeches, which have a shew of Truth to hide their Errors. *y* As of Slaves or Beasts; it seems to be a Metaphor taken from Merchants that speak great things of bad Wares, the better to vend them; the sense is, with specious words, and pious pretences, they shall deceive you to make a gain of you. *z* Or, Condemnation. *a* Being of old determined by God, and foretold in the Scripture, and so nearer than they themselves imagine. *b* i.e. Goes on apace, and hastens on them. *c* Or, Destruction. *d* i.e. Watcheth, as ready to overtake them in its time; it may be a Metaphor taken from a Traveller, as *Prov. 6. 11.* or the Apostle alludes to *Deut. 32. 35.* where the like expression is found; see *1. 1.* of this Chapter.

\* Job 4. 18.

† Joh. 3. 44.

*4* For \* if God spared not † the angels that sinned, but cast them down to hell *e*, and delivered them into chains of darkness *f*, to be reserved *g* unto judgment *h*.

*e* Elsewhere called the Deep, *Luke 8. 31.* and the bottomless Pit, *Rev. 9. 1.* and *11. 7.* and *17. 8.* and *20. 1. 3.* This implies a change, 1. Of the state of those Sinning Angels, that whereas before it was the highest among the Creatures, now it is the lowest. 2. Of their place, that whereas they were before the Throne of God with the rest of the Angels, they are now thrust down into a lower place, agreeable to their Sin and Misery. What place that is we find not expressed in Scripture; and therefore we are not to be over-curious in our enquiries after it; but may rest satisfied, that they are excluded from the place of their primitive Happiness; and are in a place, where they are afflicted with the pain both of loss and sense. *f* Either to be bound, or held with Darkness as with Chains; or kept in Chains under Darkness, as *Jude 6.* where Darkness may imply the misery and horror of their condition, and Chains their obduration in their wickedness, their despair of Deliverance, their expectation of future Judgment, (*Heb. 10. 27.*) together with the Providence and Power of God, watching over, and holding them in that condition, till final Vengeance come upon them. It is a Metaphor taken from Malefactors condemned, who are bound in Chains, and kept in the Dungeon till Execution. *g* So kept that they cannot escape. *h* Viz. That of the Last-day, the time of their full Torment, in which the Wrath of God which they feel in a great measure now, will come upon them to the utmost.

\* Gen. 7. 1, 2, 23.

*5* And spared not the old world *i*, but saved \* Noah the eighth *k* person, a preacher *l* of righteousness *m*, bringing in the flood upon the world of the ungodly *n*.

*i* The World, for Men in the World, viz. those that lived in it before the Flood. *k* Viz. together with the other Seven, his Wife, three Sons and their Wives, *1 Pet. 3. 20.* Noah may be particularly named, because God had a special respect to him, and for his sake spared others. *l* Constituted to be so by Divine Authority and Commission. *m* i.e. Not only, 1. Of the Righteousness of God, who had threatened to destroy the World for its Wickedness; but, 2. Of the Righteousness of Christ upon all them that should Believe. It is not to be doubted but he preached the same Righteousness whereof he himself was Heir, and that was the Righteousness of Faith, *Heb. 11. 7.* and this he did not in Words only, but in his Actions; in that he built the Ark for the saving himself and his Household, which was a Type of the Salvation of Believers by Christ: and 3. Of the Righteousness of Sanctification, in his exhorting the Men that then were, to Repentance and Holiness, if possibly thereby

they might prevent the approaching Deluge. *n* The whole multitude of Wicked Men then living in the World.

*6* And † turning the cities of Sodom and Gomorrah *o* into ashes, condemned them with an overthrow *p*, || making them an ensample unto those that after should live ungodly.

† Gen. 19. 24, 25.  
Jude 7.  
|| Numb. 26. 10.

*o* Which being the chief of the Five, include *Admah*, and *Zeboim*, *Zoar*, the fifth being spared for Lot's sake, *Gen. 14. 18.* compared with *19. 25.* *p* i.e. Punished them with a total Subversion, or brought that Destruction upon them to which he had condemned them. *q* Of his Wrath and Vengeance ready to be poured out upon others that should live ungodly, to deter them from the imitation of the sins of those that had so miserably perished. The word may be rendered a Type, (as it is *Heb. 8. 5.* and *9. 23.*) viz. Of Hell-Fire, which is to be the punishment of wicked Men at the Last-Day, *Jude 7.* implies as much. As the deliverance of the Israelites out of Egypt, was a kind of Type of the deliverance of all God's People to the end of the World; so the subversion of these Cities was so memorable an instance of Divine Vengeance, that the Scripture frequently alludes to it, as a Type or Pattern, when it speaks of the general Destruction of the Wicked of the World.

*7* And † delivered just Lot, vexed *r* with the † filthy conversation of the wicked *s*.

*r* Grievously afflicted or wearied. *s* Unjust, Lawless (understand Men) such as had no respect to Law or Justice, in opposition to Lot, whom he calls just and righteous.

*8* (For that righteous man dwelling among them, in † seeing and hearing *t*, vexed *u* his righteous soul from day to day with their unlawful deeds.)

† Psal. 119. 158.  
Ezek. 9. 4.

*t* Their wickedness was so open and shameless, that he not only heard the report of it, but saw them commit it, *Isa. 3. 9.* *u* Gr. Tormented, i.e. extremely afflicted and troubled his own Soul, provoking himself to godly Sorrow at the sight and fame of their unlawful deeds. His Grief was voluntary, and he active in it; the like is said of Christ, on occasion of Lazarus his Death, *Joh. 11. 33.* where the Margin reads, he troubled himself.

*9*. † The Lord knoweth *x* how to deliver the godly *y* out of temptations *z*, and to reserve the unjust unto the day of judgment to be punished.

† 1 Cor. 10. 13

*x* According to the common Rule that words of Knowledge in Scripture connote affections, as *Psal. 1. ult.* God's knowing here implies not only his Infinite Wisdom, whereby he is never at a loss, but knows all the various ways whereby the Godly may be delivered; but likewise his love and good-will to them, whereby he is ready to do it, hath a Heart for it; so the word is taken *Eccles. 4. 10. Am. 3. 10.* The Text reads, will no more be admonished, the Margin, knows not, &c. *y* Those that walk in the Steps of just Lot and Noah; who was perfect in his Generation; this concludes what the Apostle began *v. 4.* The sum is, If God spared neither wicked Angels, nor wicked Men, destroying the old World and Sodom, but delivered Lot and Noah, righteous persons; he still hath Wisdom, Power and Will to deliver other godly Men, and punish other Wicked Men. *z* Afflictions, *James 1. 2, 12.* *a* The Greek word is in the Present Tense, which may be understood, either, 1. As put for the Future, and then the sense is as in our Translation, that though God many times lets the Wicked alone in this World, so that they escape present Punishment, yet they shall not escape future Torment; they are a while spared, but never pardoned; and when free from Temporal Evils, are reserved for Eternal Vengeance. Or, 2. It may be understood as in the Present Tense, which agrees well with the instances of God's Vengeance before mentioned; which was executed on wicked Men in this World; and then the sense is, the Lord knows how to deliver the Godly out of Temptations when he sees fit, even in this Life, and how to reserve those wicked Men, whom he punisheth with Temporal Judgments here, to a much more severe and dreadful punishment at the Day of Judgment hereafter.

*10* But chiefly *b* † them *c* that walk after the flesh *d* in the lust *e* of uncleanness *f*, and despise *g* government *g*. Presumptuous *h* are they, self-willed *i*, they are not afraid to speak evil of dignities *k*.

† Jude 4. 7, 8.  
|| 10. 16.  
|| Or, Dominions.

*b* The Apostle here applies the general Doctrine delivered to false Teachers, whose Character he gives in several particulars; the sense is, that God reserves all wicked Men to the Day of Judgment, but those especially that second their corrupt Doctrine with a wicked Conversation. The Verb reserve is to be repeated from the former Verse. *d* To walk after the Flesh is, Either, 1. To follow the conduct of the sensual appetite, like brute Beasts, which are led by Sense, not by Reason or Judgment: or, 2. More especially it implies their giving up themselves to filthy Lusts, probably

bly unnatural ones, Jude 7. going after strange Flesh. e I. e. through, or out of, implying the Cause, or Spring from whence their actual Uncleanness came, viz. their own Lust. f Or, Pollution, q. d. in the Lust, whereby they are polluted, or in their impure Lust. g i. e. Governours, or Magistrates; as Brotherhood for Brethren, 1 Pet. 2. 17. h Gr. Bold, or daring, viz. because they are not afraid to speak evil of Dignities. i Stubborn, refractory, addicted to their own Ways, and therefore will not be ruled by others. k Or, Glories, viz. Rulers and Magistrates, whom God hath made glorious, or on whom he hath put the Honour of being above others, and made them his own Lieutenants and Vicegerents upon Earth.

II Whereas angels l which are greater m in power and might n, bring not a railing accusation o against them p before the Lord.

Some read, against themselves.

l Good Angels, Jude 9. m Either, greater than these audacious, false Teachers, or else greater than the forementioned Dignities. n i. e. Greater in their natural Strength, and in their Dignity. o Use not reviling, reproachful Language; the same with speaking evil in the former Verse. p Either, 1. against Dignities, v. 10. and then the meaning is, That good Angels, great and powerful as they are, yet bring not a railing Accusation before the Lord against Magistrates and Princes, but when they have had any thing against them, yet have carried themselves with Modesty, and due respect to that Dignity in which God had placed such, having a regard to Civil Government as God's Constitution, and being themselves at God's Appointment, Guardians, and Keepers, even of wicked Kingdoms, as Dan. 10. and 11. Or, 2ly. Against themselves, as in the Margin, and then the sense is, That Angels do not reproach, nor revile each other, nay, nor the Devil himself, as appears, Jude 9. (which place may explain this) and therefore it did ill-become these false Teachers, who were so much below Angels, to contemn, revile, or rail on Princes, and Civil Magistrates, who were so much above themselves, and had their Authority from God.

1 Pet. 12. 5. Jude 10.

12 But these q \* as natural brute beasts r, made to be taken and destroyed s, speak evil of the things that they understand not t, and shall utterly perish in their own corruption u.

q The false Teachers before-mentioned. r Beasts which are void of Reason, and follow only their sensual Inclination. s Being made for Men's use, and so to be a Prey to them, while they hasten after their Food, they are taken in Nets and Snares; and being taken, are destroyed. t Either the great Mysteries of Religion, whereof they are stupidly ignorant; or rather, Dignities before-mentioned, which they (not knowing, or not considering them to be of God, and of so great Use to Men) following the Inclination of their own corrupt Natures, speak against. u Or, shall be corrupted in their own Corruption, i. e. shall be utterly destroyed by their own Fault and Folly; penal Corruption (or Perdition) following upon sinful. The Sum is, That as brute Beasts which have no Reason follow their brutish Appetite, till it lead them into Destruction; and where they sought their Meat, they find their Death, Prov. 7. 23. so these false Teachers, not being guided by Reason, much less by the Light of the Spirit, but merely by sway of their natural Inclinations in speaking evil of that Ordinance which God hath honoured, shall bring upon themselves that Destruction they have deserved.

13 And shall receive the reward of unrighteousness x, as they that count it pleasure to riot in the day time y: Spots they are, and blemishes z, sporting themselves with their own deceivings a, while they feast with you b.

x Under this general Term, all the several Sins they are charged with, are comprehended. y This is said to aggravate their Sin, and signifies either their Impudence in it, that they had cast off all Shame, and practised their Luxury by Day-light, whereas ordinary Sinners are wont to chuse the Night for such Works of Darkness, Rom. 13. 12, 13. and 1 Thess. 5. 7. Or their Security, that they spent the Day of their Life in their Pleasures, placing their Happiness in present Enjoyments, unmindful of a future Reckoning, and an eternal State. z Not only altogether polluted themselves, but such as defile others, and are Blemishes to the Church whereof they profess themselves Members. a Some read Agapais instead of Apatais, leaving out the Pronoun, rendered, their own; understand this of the Love-Feasts, in which they luxuriously gorged themselves. This might well agree with Jude 12. but that the generality of Greek Copies read Apatais, which we turn, Deceivings, i. e. either Errors, taking the word passively, q. d. they do but make a sport of Sin, and please themselves with it. And this agrees too with Jude 12. feeding themselves without fear: Or Cheatings, or Impositions upon others (taking Deceivings actively,) q. d. they sport themselves while they so finely deceive you, pretending Love in their Feasting with you, when they do it only to

gratify their Appetites; or sporting themselves, and making merry with what they have cheated you of. b Viz. In your Feasts of Charity, with the specious Pretence of which they covered their Naughtiness.

14 Having eyes c full of adultery d, and that cannot cease from sin e, beguiling \* unstable souls f: an heart they have exercised g with covetous practices h: cursed children i.

Gr. an Adulteress.

c He mentions the Eyes, both because they let in the Objects of Lust into the Heart, Job 31. 1. Math. 5. 28 and because the Signs of Lust in the Heart appear especially in the Eyes, Gen. 39. 7. Prov. 6. 25. d Full of an Adulteress, which either may be an Hebraism, the Concrete being put for the Abstract, as drunken for Drunkenness, and thirsty for Thirst, Deut. 29. 19. or it may be a proverbial Expression of the wretchedness of such Men's Hearts, when they still carried an Adulteress in their Eyes. e Never satisfied with looking upon, or still looking about for such Objects as might enflame their Lusts, or still seeking with wanton Looks to entice others to Folly. \* Either alluring them by their Wantonness to embrace their false Doctrines, promising them Pleasures and carnal Liberties, v. 18. Or enticing them to Lewdness by instilling false Doctrines into them, which tend to Licentiousness. f Those that were not well-grounded in the Faith and Doctrine of Holiness, who might therefore easily be drawn aside. g An Heart wholly intent upon getting Gain, accustomed to it, and skilful in it. h The word is in the Plural Number, to shew, that these Seducers had several Arts and ways of exercising their Covetousness. i Gr. Children of the Curse. It may be taken either actively, for such as were Causes of a Curse, brought a Curse with them; or passively, for such as were worthy of a Curse, or obnoxious to it; as Children of Wrath, Ephes. 2. 3.

15 Which have forfaken the right way k, and are gone astray l, following the way of \* Balaam m the son of Bosor n, who loved the wages of unrighteousness o:

Jude 11.

k The way of Truth, v. 2. i. e. the way of Faith and Holiness, which is the only right way to Happiness. l Into the By-paths of Error. There is but one right way, and many wrong in which they wander that leave the right. He seems to allude to Balaam, Num. 22. who left the way of God, which was to be obedient to God, and not go beyond his Word, v. 18. and ran into the way of Sin, when he went with Balack's Messengers to curse God's Peoples; and therefore his way is said to be perverse, v. 32. m 1. In respect of their false Doctrine: for, as Balaam was Disobedient to God, and against his Command, went to Balack; so these Men forsook the way of Truth prescribed by God in his Word. 2. In respect of their wicked Lives. Balaam taught Balack to entice the Children of Israel to commit Fornication, and ear things sacrificed unto Idols. Rev. 2. 14. and these taught Men to commit Lewdness, and indulge themselves in their Sensualities. 3. Chiefly in respect of their Covetousness, as follows. n Either this is the Name of his Country called Pethor, Num. 22. 5. and by change of two Letters, P into B, and th into s, (frequent in the Syriack Language) Besor, or Bosor: Or, the Name of his Father, called Bosor, in Numb. having two Names, unless the Apostle call him Bosor in allusion to Bazar, Flesh, as being of a fleshly Mind, as the false Teachers here were. Thus Bethel was called Bethaven, Hof. 4. 15. and Beelzebub called Beelzebub, the God of Dung, Math. 10. 25. o The Reward which Balack offered him for an unrighteous act, viz. the cursing of God's People.

16 But was rebuked \* for his iniquity, The dumb ass speaking with mans voice, forbad p the madness q of the prophet r.

\* Not only by the Angel's speaking to him, but by the Ass's, as follows. p Not in express words that we read of, but the Ass's speaking with human Voice, discerning the Angel before Balam did, and going back, when he, carried out by the power of his Covetousness, would needs go forward, were so prodigious things as might sufficiently convince him of his Sin, in going to Balack, contrary to God's Command at first given him; and it was no small Dishonour put upon him, that he who would not hearken to God, should have an Ass for his Teacher. q In going against God's Command, and to curse those who, God had told him, were blessed. Obje<sup>t</sup>. Balaam had leave given him to go with Balack's Messengers, Num. 22. 20. and refused Balack's Offers, v. 18. Ans. Balaam did not contemn the Gifts offered, but had a desire after them, as appears by his enquiring of God the second time, v. 19. tho God had fully revealed his Will to him before, v. 12. 26. God bad him go, that he might bless the People, v. 12. compare with 20. whereas he went not out of a respect to God's Answer, but out of a covetous Mind, and a Desire to curse Israel, as appears by Josh. 24. 9, 10. and by the cursed Counsel he gave, Num. 25. 1. compare with 31. 16. and Rev. 2. 14. r Balaam is called a Prophet here, either, 1. because he pretended to be so: thus the false Prophets are sometimes called absolutely Prophets, Jer. 6. 13. and 26. 7, 8, 11. Or, 2ly. because he really was a Prophet, though a wicked and covetous one;



one; for he enquired of God, and had Answers from him, Num. 6. 22. & 8. 9, 10, 18, 19. and *Moses* saies expressly, that the Lord put a word in *Balaam's* Mouth, ch. 23. 5, 16. and that Prophecy concerning the *Messiah*, Num. 24. 17. could not but be of God, yet 'tis probable, that *Balaam*, out of Covetousness, might sometimes use Divination; nay, it is plain in some cases he did, Num. 24. 1.

\* Jude 12. 13.

17 \* These are wells without water *f*, clouds that are carried with a tempest *t*, to whom the mist of darkness *u* is reserved for ever.

*f* He compares Seducers, 1. to Wells without Water: because as a Well invites a Traveller to it in hope of quenching his Thirst, but being without Water, mocks his Expectation; so false Teachers making a shew of true Wisdom, and saving Knowledge, draw Men to them, but being destitute of it, delude them, and make them no wiser than they were. 2. To Clouds, *g* because as Clouds many times promising Rain and Refreshment, either are scattered by the Wind, or break out into a Tempest; so these when they promise to refresh their Hearers Souls with the Truth of God, being themselves destitute of it, do them no good, or with their pernicious Errors, or corrupt Manners, do them much harm. By this Comparison he sets forth, 1. their Inconstancy, that like Clouds driven with the Wind, they are tossed to and fro, from one Doctrine to another, *Ephes.* 4. 14. And, 2. their Deceitfulness, that they make a shew of what they have not, as Clouds do of Rain, when yet they are scattered, without yielding any. *u i. e.* The darkest Darkness, called utter Darkness, *Matth.* 8. 12. and 22. 13. and 25. 30. by which the Torments of Hell are sometimes set forth, as well as sometimes by Fire.

\* Jude 16.

† Acts 2. 40.  
|| Or, for a little,  
or, for a while,  
as some read.

18 For when they \* speak great swelling words of vanity *x*, they allure *y* through the lusts of the flesh *z*, through much wantonness *a*, those that † were || clean *b* escaped from them who live in error *c*.

*x i. e.* Big words, full of sound, and void of Sense, at least of Truth. He seems to tax the affected, vain Speech of Seducers, who were wont to clothe their erroneous Doctrines (if not disguise the Truths of God) with strange uncouth Phrases, which made a shew of some rare Discoveries, or deep Mysteries, whereas indeed they were empty of any thing solid, or tending to Edification. *y* As with a Bait; a Metaphor taken from the manner of taking Fish. *z* To which they give liberty, as a Bait to draw Men after them. *a* This explains the former, and shews what Lusts they indulge Men in, viz. Wantonness, and Uncleanness. *b* Truly, or really, which seems the better reading than that in the Margin: And this is said of them, 1. in respect of the Profession they made of a real Conversion. 2ly. In respect of the Allent they gave to the Word by which they were called. 3ly. In respect of the change that appeared in their outward Conversation. *c* Whether the Error of Judaism, or Heathenism wherein they had been formerly involved, and others still were. This might be the case of some in whom yet there was no saving change wrought; that they might be brought off from those more foul ways of Sin and Error in which they had walked, and yet might afterward return to the same, or as bad, *Matth.* 12. 43. and 13. 21.

\* 1 Pet. 2. 16.

† Joh. 8. 34.  
Rom. 6. 16.

19 While they promise them \* liberty *d*, they themselves are † the servants of corruption *e*: for of whom a man is overcome, of the same he is brought in bondage *f*.

*d* Liberty for their Lusts, and so from the Yoke of the Divine Law. They abused the Name of Christian Liberty, and extended it to Licentiousness. *e* Under the Power and Dominion of Sin. *f* He alludes to the Law of War, according to which, he that is overcome, and taken captive by his Enemy, becomes his Servant. These false Teachers that talked so much of Christian Liberty, yet being overcome by their own Lusts, and kept under by them, were the worst of Slaves.

\* Mat. 12. 45.

Heb. 6. 4.  
Eccl. 10. 26.

20 For \* if after they have escaped the pollutions of the world *g*, through the knowledge *h* of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome *i*; the latter end is worse with them than the beginning.

*g* Those more gross Wickednesses in which most of the World still lyeth, 1 *Joh. 5. 19.* *h* Such a Knowledge of Christ as brings with it an outward Reformation of Life, tho it do not purify the Heart. For that the Apostle doth not here speak of those that were rooted in Christ by a saving, and Heart-purifying Faith, appears by *v. 12.* where he calls them unstable Souls. *i* Return to their old Sins, yield up themselves to them, and continue in them.

\* Luke 12. 47,  
48.

21 For \* it had been better for them not to have known *k* the way of righteousness *l*, then after they have known *i*, to turn from the holy commandment *m* delivered unto them.

*k* Their Sin had been less, if they had not known the

Truth, but now they sin against Knowledge, and therein their Apostacy is much worse than their Ignorance would have been. *l* The way of obtaining Righteousness by Christ, and of living godly in Christ, 2 *Tim.* 3. 12. prescribed in the Gospel: the same which is called the right way, *v. 15.* and the Way of Truth, *v. 2.* *m* The same in other words. It is called holy, not only as proceeding from God, who is holy, but as teaching nothing but what is holy, and being the means God useth in making Men holy, and as being opposed to the Pollutions of the World, before-mentioned.

22 But it is happened unto them according to the true proverb *n*, \* The dog *u* turned to his own vomit again *o*, and, The sow that was washed, to her wallowing in the mire *p*.

*n* This is added, to prevent the Scandal that might arise from their Apostacy, *g. d.* It is not to be wondered at, that they are again entangled in, and overcome by their former Pollutions, when there never was a thorough-change wrought in their Hearts. Dogs and Swine (Beasts unclean by the Law) they still were under the greatest Appearances of Reformation, and such they now shew themselves to be by their vile Apostacy. *o* As Dogs vomit up what is burdensome to them, but still being Dogs, and not having changed their Natures by easing their Stomachs, lick up their own Vomit again; so these under a Fit of Conviction through the Power of the Word, disgorge those Sins which burdened their Consciences, but having thereby gotten some ease, and their old Nature, and love to their former Lusts still remaining, they again return to the same Sins they had for a time forsaken. *p* As Swine that naturally love the Dirt and Mire, if sometimes they be washed from it, yet still retaining their former Disposition, return again to it: so likewise these here mentioned, however they may be washed from the Pollutions of the World, and by the preaching of the Gospel brought off from their former ways of Sin, and brought into a Profession of Holiness, yet still retaining their old Nature, and corrupt Dispositions, they are easily prevailed over by them, and so relapse into their former Abominations.

## CHAP. III.

1 THIS second epistle *q*, beloved, I now write unto you, in both which I stir up your pure minds *r* by way of remembrance *s*.

*q* This confirms what has been said, That this Epistle was writ by *Peter*, as well as the former. *r* Or sincere mind; the sense is either, 1. I stir up your Minds, that they may be pure, and sincere; and then he doth not so much commend them for what they were, as direct and exhort them to what they should be, that they might receive Benefit by what he writ, there being nothing that contributes more to the fruitful entertaining of the Word, than Sincerity, and honesty of Heart, when Men lay aside those things which are contrary to it, and might hinder its Efficacy, 1 *Pet.* 2. 1, 2. Or, 2ly. I stir up your Minds, tho pure and sincere, to continuance and constancy in that pure Doctrine ye have received. *s* See chap. 1. 13.

2 That ye may be mindful of the words which were spoken before by the holy prophets *t*, and of the commandment *u* of us the apostles of the Lord and Saviour *x*.

*t* The Word of Prophecy, ch. 1. 19. he joyns the Prophets and Apostles together as concurring in their Doctrine, and so useth it as an Argument to persuade them to Constancy in the Faith of the Gospel, that what the Apostles preached to them, was confirmed by what the Prophets under the Old-Testament had taught before, *Acts* 26. 22. *Ephes.* 2. 20. *u* By this he means the whole Doctrine of the Gospel preached by him, and the other Apostles. See ch. 2. 21. and 1 *Joh. 3. 23.* *x* Who was the Author of this Commandment, and the Principal in giving it, and from whom the Apostles received it, who were but Ministers, and Instruments in delivering it to others.

3 \* Knowing this first *y*, that there shall come in the last days *z* scoffers *a*, walking after their own *b* lusts *c*.

*y* Especially, as being very necessary to be known. The Apostle having in the former Chapter cautioned these Saints against the more close Enemies of the Gospel, Seducers, and false Teachers, here he foretels them of more open Enemies, prophane Scoffers. *z* See 1 *Cor.* 10. 11. and 2 *Tim.* 3. 1. *a* Prophane Contemners of God, and Deriders of his Truth, *Psal.* 1. 1. and 119. 51. *Isa.* 28. 14, 22. *b* Such as are natural to them. *c* Jude 18. Lusts of Ungodliness.

4 And saying, \* Where *d* is the promise of his *e* coming *f*? for since the fathers *g* fell asleep *h* all things continue as they were from the beginning of the creation *i*.

*d* Questioning, or denying the great Truths of the Gospel, thereby to encourage themselves in walking after their own Lusts.

\* *Isa.* 5. 19.  
*Jer.* 17. 15.  
*Ezek.* 12. 22.

Lusts. *e* *Viz.* Christ mentioned, v. 2. Possibly these Scoffers might drop the Name of Christ by way of Contempt, not vouchsafing to mention it, as the *Jews* did, *John* 9. 29. *q. d.* Where is the Promise of his coming, whom you expect? *f* His coming to judge the World, *q. d.* his promised coming doth not appear, the promise of it is not fulfilled. *g* Who died in the Faith of Christ's coming, and had the Promise of it. *h i. e.* Died, the usual phrase of Scripture, which these Scoffers seem to speak in derision; *q. d.* it is so long since the Fathers fell asleep (as you call it) that it were more than time for them to be awakened, whereas we see the contrary. *i i. e.* The World continues to be the same it was, and hath the same Parts it had, we see nothing changed, nothing abolished, but still Nature keeps its old Course. Thus they argue, That because there had been no such great Change, therefore there should be none; because Christ was not yet come to Judgment, therefore he should not come at all; not considering the Power of God, who is as able to destroy the World, as to make it, nor the Will of God revealed in his Word concerning the end of it.

5 For this they willingly are ignorant of *l*, that by the word of God *m* the heavens were *n* of old *o*, and the earth *p* *standing out of* the water, and in the water *q*.

*Gr. confisting*  
*\*Psal. 2. 2.*  
*& 135. 6.*

*l* They will not know what they ought to know, and if they would search the Scripture, might know. *m* The Command of God, or Word of his Power, as it is called, *Heb.* 1. 3. See *Gen.* 1. 6, 9. *Psal.* 33. 6. and 148. 5. *n* Were created, or had a being given them, *Gen.* 1. 6. *o* From the beginning of the World. *p* The Globe of the Earth, which comprehends likewise the Seas and Rivers, as parts of the whole. *q* According to our Translation, the sense of these words may be plainly this, That the Earth standing partly out of the Water, (as all the dry Land doth, whose Surface is higher than the Water) and partly in the Water (as those parts do which are under it) or in the midst of the Water, as being covered, and encompassed by Seas and Rivers. But most Expositors follow the marginal Reading, and render the Greek word by *confisting*; and then the meaning may be, either. 1. That the Earth consisting of Water, as the matter out of which it was formed, (*Moses* calling the Chaos which was that matter, *Water*, *Gen.* 1. 2.) and by *Water*, from which it hath its Compactness and Solidity and without which it would be wholly dry, meer useless Dust, unfit for the generation and Production of natural Things. If we understand the words thus, the Argument lies against the Scoffers; for the Earth thus consists of, and by Water, yet God made use of the Water for the destroying of the World; and so natural Causes are not sufficient for its Preservation without the Power of God sustaining it in its being; and whenever he withdraws that Power, in spite of all inferior Causes, it must perish. Or, 2ly. the words may thus be read, *The Heavens were of old, and the Earth* (supply from the former clause) *was out of the Water, and consisting by, or in the Water*; and the meaning is, That the Earth did emerge, or appear out of, or above the Water, *viz.* when God gathered the Waters together, and made the dry Land appear; and *doth consist by, or among, or in the midst of the Waters*, as was before explained.

6 Whereby *r* the world *s* that then was, being overflowed with water, perished.

*r* By which Heavens, and Water mentioned in the former Verse, the Fountains of the great Deep being broken up, and the Windows of Heaven opened, *Gen.* 7. 11. Or, by the Word of God, as the principal Cause, and the Water as the instrumental, which, at his Command, was poured out upon the Earth both from above and below. *s* The Earth, with all the Inhabitants of it, eight Persons excepted. This the Apostle alledgeth against the fore mentioned Scoffers, who said, that all things continued as they were, when yet the Flood had made so great a change in the Face of the lower Creation.

*\* Verse 10.*  
*\* 2 Theff. 1. 8.*

7 But *t* the heavens *u*, and the earth which are now, by the same word *v* are kept in store *x*, reserved unto *y* fire against the day of judgment *z*, and perdition of ungodly men *a*.

*t* The Ethereal, or starry Heaven, as well as Aerial; for, v. 10, 12. he distinguisheth the Heavens that are to perish by Fire, from the Elements; and, v. 13. he opposeth a new Heaven to that Heaven which is to be consumed; but the new Heaven is not meant merely of the Aerial Heaven. And why should not this be meant of the same Heavens, which elsewhere in Scripture are said to perish? *Job* 14. 11. *Psal.* 102. 26. *All of them shall wax old, &c.* *u* The same as v. 5. *x* Are kept safe as in a Treasury, and untouched for a time, that they may be destroyed at last. *y* That they may be consumed by it. The Destruction of the World by Fire at the last Day, is opposed to the Destruction of it by Water in the Flood. *z* The general Judgment. *a* This the Apostle speaks with an Emphasis, because they were *ungodly*, against whom he here bends his Discourse.

8 But, beloved, be not ignorant *b* of this one thing, that one day *c* is with the Lord *d* as a

thousand years *d*, and a *e* thousand years as one *f* *Pfal.* 90. 4. day.

*b i. e.* Be sure of it: the same Word is here used as v. 5. and so he cautions them against the Ignorance of Scoffers, and to prevent it, would have them certainly know this one thing, which is extant in the Scripture, which foretells Christ's coming. *c* The Lord Jesus Christ, of whose coming he speaks. *d* By a Synecdoche, a *thousand years* is put for any, even the longest Revolution of time; and the sense is, That tho there be great difference of time, long, and short, with us, who are subject to time. and are measured by it; yet with him who is eternal, without Succession, to whom nothing is past, nothing future, but all things present; there is no difference of time, none long, none short, but a thousand years, nay, all the time that hath run out since the Creation of the World is but as a Day; and we are not to judge of the Lord's delay in coming, by our own sense, but by God's Eternity.

9 *The Lord is not slack *e* concerning his promise, as some men *f* count slackness, but is *g* long suffering to us-ward *g*, not *h* willing that any *b* should perish, but that all *i* should come to repentance.*

*\* Hab. 2. 3.*  
*Heb. 10. 37.*  
*† Isa. 40. 18.*  
*|| Ezek. 18. 23.*  
*32. & 33. 11.*

*e i. e.* Doth not defer the fulfilling of it beyond the appointed time, *Isa.* 60. *ult.* *f* Either the Scoffers here mentioned, who, because of Christ's not yet coming, questioned whether he would come at all; as if God had changed his purpose, or would not fulfil it: Or Believers themselves, who through the weakness of their Faith, and greatness of their Sufferings, might grow into some degree of Impatience, and think Christ slow in coming to avenge their Cause, and give them their Reward. So much may be gathered from *Rev.* 6. 10. *g* To us Believers, or us Elect. *h* Any that he hath ordained to Life, tho not yet called. *i* All whom he hath elected; he would have the whole number of them filled up, and defers the Day of Judgment till it be so: Or, this may be meant not of God's secret and effectual Will, but of his revealed Will, whereby he calls all to Repentance promiscuously that hear the Gospel preached, hath made it their Duty, approves of it, hath prescribed it as the way of Salvation, commanded them to seek Salvation in that way, and is ready to receive, and save them upon their repenting. See *1 Tim.* 2. 4.

10 But *t* the day of the Lord will come as a *u* *thief in the night* *l*: in the which *†* the heavens *m* shall pass away *n* with a great noise *o*, and the elements *p* shall melt with fervent heat *q*, the earth *r* also and the works *s* that are therein shall be burnt up.

*\* 1 Theff. 5. 2.*  
*Rev. 3. 3.*  
*† Psal. 102. 26.*  
*Isa. 51. 6.*  
*Mat. 24. 35.*  
*Rom. 8. 20.*  
*Rev. 20. 11.*

*t* The Day of Judgment is here called the Day of the Lord by way of Eminence, as the great Day, *Jude* 6. and the great Day of God Almighty, *Rev.* 16. 14. and the Day of the Lord Jesus, *1 Cor.* 1. 8. & 5. 5. and *2 Cor.* 1. 14. and *Phil.* 1. 6, 10. *l* As a Thief comes suddenly and unexpectedly, when he thinks all in the House are most secure. *m* *Viz.* Those that are visible, in distinction from the Empyrean Heaven, or place of glorified Spirits. *n* Either wholly, so as to cease to be; or rather, as to their present Being and Condition, so as to cease to be what they now are, and to give place to the new Heaven, *Rev.* 21. 1. The same word is used, *Math.* 24. 35. *Luke* 16. 17. *o* Either swiftly and violently, or with such a noise as is usually caused by such violent and speedy motions. *p* The Elements, in a natural sense, as integral parts of the Universe, Air, Water, Earth. *q* So v. 12. where another word is used in the Greek, which properly signifies melting, or being on fire, or burning, shall be dissolved, or destroyed. So the word signifies, *John* 2. 19. and *1 Job.* 3. 8. *r* The habitable part of the World. Tho the Earth, as a part of the World, be included in the Elements before mentioned, yet here it may be taken with respect to its Inhabitants, and the things contained in it. *s* Not only artificial, Men's Works, but natural, all that Variety of Creatures, animate and inanimate, wherewith God hath stored this lower World for the present use of Man; and so all those delectable things in which carnal Men seek their Happiness.

11 Seeing then that all these things shall be dissolved, *t* what manner of persons *u* ought ye to be in *all* holy conversation and godliness *v*?

*t* Seeing the coming of the Lord will be so terrible, as to bring with it the Consumption of the World, and the Destruction of these things here below, upon which we are so apt to set our Affections. *u* How prudent, accurate, diligent, zealous, and every way excellent Persons. The Greek word is often used by way of Admiration of some singular excellency in Persons, or Things, *Math.* 8. 27. and *Mark* 13. 1. *Luke* 1. 29. *v* The words in the Greek are both in the Plural Number, and may imply not only a continued course of holy walking throughout our whole time, but likewise Diligence in the performance of all sorts of Duties, and Exercise of all those various Graces wherewith the Spirit of God furnisheth Believers in order thereto.



¶ Or, *hastning  
the coming.*

12 Looking for *x*, and ¶ *hastning* unto *y* the coming of the day of God *z*, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat.

*x* Patiently waiting for, and expecting. *y* By fervent desire of it, and diligent Preparation for it. *z* The Day of the Lord, v. 10.

† Isa. 66. 17.  
& 66. 22.

13 Nevertheless we, according to his promise *a*, look for \* † new heavens, and a new earth *b*, wherein dwelleth righteousness *c*.

*a* The places cited in the Margin, to which this Text seems to refer, speak of a new state of the Church here in the World, yet by way of Allusion to the Renovation of the World, which is ultimately there promised, and the perpetuity of the Gospel-Church till then is thereby assured. *b* Instead of the present World which is to be consumed by Fire, v. 10, 12. or the first Heaven and Earth which pass away, Rev. 21. 1. These will be new Heavens, and a new Earth, either as to their Substance, or as to their Qualities refined and purified from all Defilement, and free from all that Vanity to which the Creature was made subject by the Sin of Man, Rom. 8. 20. 21. \* i. e. Perpetually abideth, and not only for a time, Rom. 8. 11. and 2 Cor. 6. 16. and 2 Tim. 1. 14. *c* Either this may be understood of Righteousness in the Abstract, that together with the Destruction of the World, the Kingdom of Sin shall be destroyed, and God's Elect, the Inhabitants of the new World, shall be filled with Righteousness, whereas before Sin had dwelt in them: Or else the Abstract may be put for the Concrete, and by Righteousness may be meant righteous Persons, who only shall be the Inhabitants of the new World, the wicked being turned into Hell, Rev. 21. 27. And by this way of expressing it, may be implied the perfection of the Righteousness of such. Not only the new Heaven is mentioned, but the new Earth, because the whole World will then be the Possession, and Kingdom of the Saints, who follow Christ wherever he goes.

\* 1 Cor. 1. 8.  
Phil. 1. 10.  
1 Thes. 3. 13.  
& 5. 23.

14 Wherefore, beloved, seeing ye look for such things *d*, be diligent, \* that ye may be found of him *e* in peace *f*, without spot, and blameless *g*.

*d* Christ's coming to Judgment; the Destruction of this World; a new Heaven, and a new Earth in which dwells Righteousness. *e* Christ the Judge. *f* At peace with God, from whence proceeds peace of Conscience, and an amicable, peaceable Disposition toward others; all which may here be comprehended. *g* Either, 1. by these words he means absolute perfection; and then he shews what we are to design and aim at in this Life, tho we attain it not till we come into the other: Or, 2ly. a through-Sanctification through Faith in Christ, a being got above fleshly Lusts, and the Pollutions of the World, and any such carriage as our Hearts may reproach us for, 1 Tim. 6. 14. If it be objected, That such, having Sin still in them, cannot be said to be *without Spot, and blameless* in the sight of God. It may be answered, That though they have Sin in them, yet being, through the Righteousness of Christ, imputed to them justified in the sight of God, and accepted in the Beloved, Eph. 1. 6. he over-looks their Infirmities, and imputes no Sin to them, sees no Spot in them, so as to condemn them for it. The Apostle seems here to reflect on the Seducers before-mentioned, whom, ch. 2. 13. he had called *Spots and Blemishes*; and he persuades these Saints to look to themselves, that they might be found of Christ (not such as the other were, but) *without Spot, and blameless*; or, as it is translated, Eph. 5. 27. *without Blemish*, i. e. in a state of Sanctification, as well as Justification.

15 And account *b* that the long-suffering of our Lord *i* is salvation *k*; even as our beloved brother / Paul also, according to the wisdom *m* given unto him, hath written unto you *n*.

*b* Reckon with your selves, and be confidently persuaded; or take for granted. *i* Viz. In his not yet coming to Judgment, and bearing with so much Sin in the World, without presently punishing it. *k* i. e. Tends, or conduceth to Salvation, in that hereby he gives space for Repentance to the Elect unconverted, and alloweth time for the building up, and perfecting those that are converted, v. 9. / Not only Brother in Christ, as a Saint, but in Office as an Apo-

stle. *m* That eminent and profound Knowledge in the Mysteries of the Gospel in which Paul did excel, 1 Cor. 2. 6, 7. Eph. 3. 3, 4. Peter makes such honourable mention of Paul, 1. That he might commend to the Jewish Christians the Doctrine Paul had preached, though a Minister of the Uncircumcision. 2ly. To shew that he had nothing the worse Thoughts of him for being so sharply reprov'd by him, Gal. 2, and 3. that he might arm the Saints against those Hereticks that abused Paul's Writings, and wrested them to their own meaning (probably) to patronize their Errors. *n* Unto you Jewish Believers, viz. either, 1. in his Epistle to the Romans, ch. 2. 4. where is a passage very like this: Or, 2ly, in his Epistle to the Hebrews, which, though it were not entitled to the Jews of the Dispersion, yet was written to their Nation; and in that Epistle several places there are of the same purpose with this here. See Heb. 9. 28. and 10. 23, 25, 36, 37. and other Epistle of Paul to the Jews we have none; and in this he shews much of that Wisdom God gave him in the Mystery of the Gospel; and in this likewise are many things hard to be understood.

16 As also in all his epistles *o*, † speaking in † Rom. 8. 15, them of these things *p*: In which *q* are some † Cor. 15. 24, things hard to be understood, which they that † 1 Thes. 4. 15, are unlearned *r*, and unstable *s*, wrest *t*, as they do also the other scriptures to their own destruction *u*.

*o* To make the Sense complear, we must supply here from the former Verse, he hath written. *p* Viz. concerning the second coming of Christ, and end of the World, the Patience that should be exercised in waiting for it; about avoiding Scoffers that deny these Truths, and the other Instructions contained in these two Epistles, but especially in the two latter Chapters of this second Epistle. *q* In which Epistles, or rather, in which things contained in Paul's Epistles, (for the Greek Relative is of a different Gender, and cannot agree with Epistles, *q*. d.) some of the Doctrines delivered by Paul in his Epistles, are hard to be understood. And so this doth not prove Paul's Epistles, much less the whole Scripture, to be obscure and dark. The Style and Expression may be as clear as the Nature of the things will bear, and yet the things themselves so expressed may be hard to be understood, either by reason of their own Obscurity, as Prophecies, the Excellency and Sublimeness of them, as some mysterious Doctrines, or the weakness of Mens minds, and their Incapacity of apprehending spiritual things, 1 Cor. 2. 14. compare with ch. 13. 9, 10. *r* They that are ignorant of the Scripture, unskillful in the Word of Righteousness, Heb. 5. 13. or indocible, that will not be instructed. *s* Such as are ill-grounded, and therefore unstedfast, and easily deceived, ch. 2. 14. see Eph. 4. 14. *t* Pervert the Scripture, and offer Violence to it, and, as it were, wrack and torture it to make it confess what it never meant. *u* Eternal Destruction, viz. while they use the Scripture to countenance their Errors: or stumble at some things in them, which are obscure, thereby taking occasion to deny the Truth of God, and so make the Scripture the Instrument of their Perdition, which God appointed to be the means of Salvation.

17 Ye therefore, beloved, † seeing ye know † Mark 13. 23, these things *x* before-hand, beware lest ye also *y* being led away by the error of the wicked, fall from your own steadfastness *z*.

*x* Which I have been now writing to you of, viz. That the Judge will certainly come; or, that Hereticks, Deceivers, and Scoffers will come; or both may be comprehended. *y* As well as others have been. *z* The steadfastness of your Faith. This Admonition he gives them, not to discourage them with fear of Apostacy, but to awaken them to that holy care, which would be a means to prevent it; and so to keep them from security, and trust in themselves, not to weaken their Faith, and Reliance on the Promise.

18 But grow in grace *a*, and in the knowledge *b* of our Lord and Saviour Jesus Christ: To him be glory *c* both now and for ever. Amen.

*a* In all those spiritual Gifts ye have received from Christ, especially sanctifying. *b* In Faith, whereby ye are sanctified, and made partakers of that Grace. *c* Which belongs only to God; and therefore this proves Christ to be God.

# The first Epistle

## O F

# St. J O H N.

### The A R G U M E N T.

**C**oncerning the Pen-man of the first Epistle, it doth not appear there hath been any doubt; the Ancients generally ascribing it to the Apostle St. John. The time of his writing it is uncertain; some ascribing it to an earlier, others a later date. It is thought to have been written directly to the Christian Jews, not living in Judea, but remote in Parthia, (where it appears great numbers of them resided) being styled by a noted Father, The Epistle to the Parthians: The design of it is to confirm them in the great fundamental Doctrine of Christianity, That our Lord Jesus was the Messiah, against the attempts of divers apostate or degenerate Christians; who (whether this Epistle were of the former or later date) did in his time deny, or essentially deprave that most important Article. And not only to induce them all most stedfastly to believe it, but to impress it more deeply upon their Souls, to reduce the more licentious, to raise and quicken the dead and carnal to a more strict, lively, vigorous Christianity; and (which is greatly inculcated) to excite and enflame mutual Christian love among them, as that which would more strongly fortifie them against the endeavours of Seducers, and render their Communion more pleasant among themselves. The other two Epistles are very much of the same Argument (tho the later hath somewhat of a different and peculiar concernment) but doubted by some, whether by the same Pen-man, upon very insufficient grounds, the matter and style, plainly enough, shewing them to be this Apostle's.

### CHAP. I.

**I** That which was from the beginning *b*, which we have seen with our eyes, which we have looked upon, and our hands have handled *c* of the word of life *a*.

[2 Pet. i. 16.]

*a* The Order of Discourse requires we begin with the last thing in this Verse, the Word of Life. This phrase [the Word] is, by this Apostle (not here to enquire in what notion, some, both Jews and Pagans before took it) familiarly used, to signify the Eternal Son of God: And whereas this is his usual style in speaking of this Sacred Person, as in the entrance of his Gospel (so very like that of this Epistle) so often over in his Revelation, chap. 19. 13. and that afterwards in this Epistle it self, chap. 5. 7. he so readily falls into the mention of him by this Name (as not doubting to be understood) it is scarce to be supposed, that being so constant to himself herein, he should use the same form of Speech, without any such intendment in this place, where the circumstances do both allow and invite us so to understand him. Nor doth the addition to it here [the word of Life] render it the less fit to be apply'd to this purpose, but rather the more; as serving to denote the peculiar excellency of this word, that he is the living and vivifying Word; whereupon he also styles him in the following Verse, simply, the Life; and, that Eternal Life (which is fit to be noted here, viz. that these three expressions, the Word of Life, the Life, and that Eternal Life; do by the contexture of the Discourse, plainly mean the same thing, and seem in their principal intendment, to be set down as so many Titles of the Son of God) designing to represent him as the original and radical Life, the root of the Holy Divine Life, to all who partake thereof agreeably to his own words concerning him in the Gospel, Joh. 1. 4. In him (viz. the Word) was Life, and the Life was the Light of Men, (i.e. the Word was a vital enlivening Light.) and chap. 5. 20. of this Epistle, He (viz. the Son of God) is Eternal Life: And to our Lord's words of himself, I am the Life, Joh. 11. 25. chap. 14. 6. and that the Father had given him to have Life in himself, chap. 5. 26. (and consequently, to be capable of being to others, an Original or Fountain of Life.) Yet whereas by [the Word] and [the Word of Life] is often signified the Gospel chap. 2. 5. Phil. 2. 15. and elsewhere) it seems not incongruous or disagreeable to this Con-text, to understand the Apostle, as designing to comprehend both the meanings together, in one expression apt enough to include them

both. [See Dr. Hammond in loco.] Nor are they of so remote an import, considered in their relation to us, as not fitly to admit of being both intended at once. The Son of God being his internal Word, the Word of his Mind, his Wisdom (another appellation of him frequent in Scripture, Prov. 8. and elsewhere) comprehending all Ideas of things to be created or done; *for*, the immediate Original of Light and Life, and by whose vivifying Beams we are, especially to be transformed into the Divine likeness; the Gospel being his external Word, the Word of his Mouth, the radiation of those Beams themselves. As we do our selves first conceive, and form in our Minds, what we afterwards utter and express: Only whereas our thought, or, the Word of our Mind, is fluid, and soon vanishes; God's (in whom is no Change) is permanent, co-substantial and co-eternal with himself, The Word was with God, and the Word was God, Joh. 1. 1. Neither are these two senses of [the Word of Life] less fitly (or with more impropriety) comprehended together under that one expression, than in common Discourse, speaking of the Sun, in reference to our selves; we often comprehend together in our meaning, both the body of the Sun it self, and its Beams, as when we say it enlightens us, revives us, shines in at this Window, or upon that Dial, we do not intend (as reasonably we cannot) to exclude either, but mean the Sun doth it by its Beams. And now the notion being settled of [the Word of Life] (which was necessary first to be done, and which required a larger Discourse) we may the more easily perceive, how what is here said of it, may in the one sense or the other, be apply'd thereto. *b* So the living Word, in the first sense, was, viz. when all things else began; which is not said it self then to have begun, as Joh. 1. 1. In the Beginning was the Word, and the Word was with God, and, at the next Step, the Word was God. And with what is said by this Word himself (then taking another, but an equivalent Name, the wisdom of God) Prov. 8. 22, 23, to 30. The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the Beginning, or ever the Earth was, when, &c. Then was I by him, as one brought up with him, &c. where [from the Beginning] and [from Everlasting] we see\* is all one. See of this Epistle chap. 2. 13, 14. *c* These are all expressions indifferently applicable both, 1. To the Person of the Son of God, primarily meant by the Word of Life; for that same glorious person who was from the Beginning with the Father, viz. being now incarnate, became the object of these their very senses, to this, and the other Apostles, who had so frequent opportunity to hear, and see, and behold him, and even to handle him with



their Hands, Luke 24. 39. John 20. 25. And 2. To the Gospel-Revelation, a secondary (not unintended) notion of the Word of Life; and whereof these latter expressions seem more specially meant; they denote the perfect certainty the Apostles had (the rest of whom his manner of speaking seems purposely to comprehend with himself) of that Truth, which (as he after speaks) they testified. It being their office and business as Apostles to do, see John 15. 27. *Alf.* 1. 21, 22. chap. 4. 20. And it was necessary they should be able to do it with such assurance as these expressions import. Therefore having said what we have heard, which imports a more overly notice, 'tis added, *which we have seen*, a much more certain way of knowing, as 2 Pet. 1. 16, 17. and *with our eyes*, a more lively expression of that certainty, as Job expresses his expected sight of his Redeemer, chap. 19. 27. And to signify it was not a casual, transient glance; 'tis further said, *which we have looked upon*, i. e. *ἑσπούσαμεν*, i. e. *Audicimus*, and of set-purpose bent our selves to contemplate. Unto all which it is moreover added, *which our hands have handled*, *ἡλῆψαμεν*, which though literally not otherwise applicable than to the person of our Lord incarnate, yet is a most emphatical Metaphor, elegantly representing their most certain knowledge and lively sense of his excellent Doctrine; as the expression is usual of a palpable Truth, to signify a most evident one. So is that imply'd to be a Truth that may be felt, that this World hath a mighty and bountiful sustainer and Lord, *Alf.* 17. 27. *ἡλῆψαμεν*.

2 (For the life was manifested *d*, and we have seen it, and bear witness, and shew unto you that eternal life, \* which was with the Father, and was manifested unto us.)

*d* He interrupts the stream of his Discourse by this reasonable Parenthesis, while he therein gives an account how [the Word of Life [the Life] that Eternal Life] (already noted to be here all one, and chiefly to mean the Son of God) which being with the Father, must be to us invisible, came to be so sensibly known to mortal Men on Earth; which he doth by telling us he was manifested, and that was sufficiently done, both who he was, and what he designed, in his partaking with us of Flesh and Blood, and being found in fashion as a Man, whereby he subjected himself to the notice of our senses; and was hereupon said to have been manifested in the Flesh, chap. 3. 5. 1 Tim. 3. 16. The glory of his Divinity also shining forth most conspicuously in his God-like Conversation, and wonderful works through this Vail, and confirming the Truth of his Heavenly Doctrine, which more distinctly declared both that it was the Son of God, who was come down into this wretched World of ours, and what the kind design was of his descent hither. So that what here the Apostle says more briefly, that he was manifested, well admits the larger account which he gives of it in his Gospel, chap. 1. 14. And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the glory as of the only begotten of the Father) full of Grace and Truth. Whereupon (as he adds) he bears witness, and shews forth what he had seen so manifested, as it belonged to his Apostolical Office to do.

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us *e*, and truly our fellowship is with the Father, and with his Son Jesus Christ *f*.

*e* He now proceeds with what he intended, not only professing to testify most certainly known things (which he further with great earnestness inculcates) but declaring also the end of this Testimony; viz. Not merely, that they to whom he writes might know them too (as if the being a Christian, did only stand in having some peculiar notions from other Men, and that they were only to know for knowings sake) but that they might have fellowship, i. e. partake and communicate with them (viz. the Apostles, and the whole community of living Christians) in all the Vital Influences, Holy Practice, the Dignities, Pleasures, and Consolations belonging to the Christian State; whereupon he adds, and truly, &c. *f* q. d. Nor are the advantages of that State, in their kind and nature, Terrene, Sensual, Secular, but Divine and Heavenly, such as are imparted to us by the Father and his Son Jesus Christ; or, wherein we are truly said to participate, and have a Communion with them. That Blessed Spirit, who is the immediate Author to us of all gracious communication (whence this is also styled the Communion of the Holy Ghost, 2 Cor. 13. 14.) being in reality, the Spirit of the Father and the Son.

\* 2 Joh. 12.

4 And these things write we unto you \*, that your joy may be full *g*.

*g* Not insipid, spiritless, empty, as carnal Joy is, apt through the deficiency of its cause to admit of intermingled qualms; but lively and vigorous, 2 Joh. 12. well-grounded. Joh. 16. 24. Such as is of the right kind, and will grow up into the perfect plenitude and fulness of Joy, Psal. 16. 11.

\* Chap. 3. 11.

† Joh. 1. 9.

and 8. 12.

and 9. 5.

and 12. 35, 36.

5 \* This then is the message *b* which we have heard of him, and declare unto you, that † God is light *i*, and in him is no darkness at all.

*b* It being the professed scope and design of his writing, to draw Men to a final participation and communion with God in his own Blessedness, he reckons nothing more necessary to it, than to settle in their Minds a right Notion of God. Which, that it might be the more regarded, he introduces with a solemn Preface; This then is the Message, &c. (though the Word also signifies Promise, it here more fitly bears this tendering) to notify, 1. That this which follows was not an imagination of his own concerning God, but his true representation of himself. 2. That it was given him in Charge to be delivered and communicated to others; a Message a Man neither hath of himself, nor is to reserve to himself, we have heard it of him, and declare it to you, as (consonantly hereto) he speaks. 'Tis the Divine Pleasure it should be publish'd to the World, and that all Men should know that as from him, i. e. that he is not a Being of meer Power, as some, or of meer Mercy, as others are apt to fancy of him, either whereof were a very maimed, and most disagreeable notion of the Deity; Power without Goodness were apt to run into Fury; Goodness without Wisdom and Righteousness would as naturally turn to a Supine Indifference, and neglect of distinguishing judiciously between Good and Bad; things neither suitable to the Governor of the World, nor possible to the absolutely perfect Being. In God, all true Perfections and Excellencies must be understood eminently to concur; and of them more could not have been comprehended under one Word (especially that belong to him, considered relatively to his Creatures, of which Perfections it concerns us to have more distinct, formed, positive conceptions in all our applications to him) than are here somewhat represented or resembled by Light, viz. That he is a Being of most lively penetrative Vigour, absolute Simplicity, Immutability, Knowledge, Wisdom, Sincerity, Righteousness, Serenity, Benignity, Joy and Felicity, and especially of most bright and glorious Holiness and Purity; and in whom is no darkness at all; nothing contrary or repugnant hereto.

6 † If we say that we have fellowship with him, and walk in darkness *k*, we lie, and do not the truth :

*k* Light and Darkness are frequently put for Holiness and Wickedness, Luke 16. 8. Rom. 13. 12. Eph. 5. 8. 1 Thess. 5. 5. The sum then is, That if any pretend to friendship with God, or to have received holy and gracious influences from him, and do yet lead wicked Lives, they are Liars, even guilty of a practical Lie, doing what makes their Profession false and insincere.

7 But if we walk *l* in the light *m*, as he is in the light, we have fellowship one with another *n*; and the † blood of Jesus Christ his Son cleanseth us from all Sin *o*.

*l* Which is a continued and progressive motion, i. e. do persevere and improve in Holiness. *m* Being transformed into the Holy Image and Likeness of God, and shewing themselves the Children of Light, as he is Light, and the Father of Lights. *n* Have fellowship with him, *μετανοῶν* (as one Copy reads.) However we must comprehend God, and this the Contexture of Discourse shews. *ο* Καθαρίζει, left our Purity and Holiness should be thought to have deserved such a Priviledge; 'tis cautiously added, and the Blood, &c. is that which alone expieth, or makes atonement for our Sins. (The proper notion of cleansing here.) Our former sinfulness and present imperfect Holiness, render it impossible God should admit us to Communion with him for our own sakes, or without such an intervening Sacrifice; *καθάρματα* usually signifying expiation. And if we further extend the notion of cleansing, so as to comprehend internal subjective purification (which also the word may admit) the further meaning is, that even that purifying influence, whereby we are qualify'd for present holy walking with God, and for final Blessedness in him, we owe to the merit and procurement of the Redeemers Blood.

8 \* If we say *p* that we have no sin *q*, we deceive our selves, and the truth *r* is not in us *f*.

*p* In pursuance of which scope, he fitly adds, [if we should say] i. e. either profess it as a Principle, or think in our Minds, or not bear in our Hearts a penitential remorseful sense correspondent to the contrary apprehension; such as is imply'd in confessing, v. 9. (for saying usually signifies the habitual bent and disposition of the Heart and practice, Job 21. 14. Jer. 22. 21.) *q* Viz. That we are so innocent Creatures as not to need such an expiatory Sacrifice as that above mentioned, and such purifying influence thereupon, but that we may be admitted to Communion with God upon our own account, and for our worthiness sake, without being beholden to the Blood of Christ; we deceive our selves, delude our own Souls. *r* i. e. The System and frame of Gospel-Doctrine (as 2 Joh. 1. 2, 4.) cannot be duly entertained, lies not evenly and agreeably with its self in our Minds, or hath no place with effect in us, as John 8. 37.

† Pſal. 32. 5.  
Prov. 23. 13.

9 † If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

But on the contrary, if we apply our ſelves to him ſubſtantly to the Condition of Sinners, confeſſing our ſelves ſuch, with that ſelf-abating ſenſe of Sin, which may diſpoſe us to accept, and apply his offered Remedy, (upon which it is imply'd we will do it.) He is faithful, ſo true to his Promiſe, and juſt, Fidelity being a part of Juſtice; or there is with him that Equity and Righteouſneſs (which ſometimes ſignifie Goodneſs, or Clemency, 1 Sam. 12. 7. Pſal. 112. 9. and which, more ſtrictly taken, permit him not to exact from us the Satisfaction which he hath accepted in the Atonement made by his Son, in his own way apply'd, and upon his own Terms to be reckon'd unto us) that he will not fail to forgive us our Sins. Which may either be added as a further expreſſion of the ſame thing; or may, moreover, ſignifie his vouchſafing that purifying Influence of the Spirit of Chriſt (obtained alſo by his Blood) which ſhall both purge away, and prevent the Deſilements that would render us incapable of his own holy Communion.

10 If we ſay we have not ſinned, we make him a liar, and his word is not in us.

See v. 8. 9. Which they make him that believe not his Word, chap. 5. 10. expreſſly charging all Men with Sin, Rom. 3. 19. 23. And conſequently his Word, or Truth, as v. 8. which we contradict, is not in us. The Sum is, That we are not to be received into God's holy Society and Communion under the Notion of always innocent, and unoffending Perſons, but as pardoned and purified Sinners.

CHAP. II.

MY little children, theſe things write I unto you, that ye ſin not. And if any man ſin, † we have an advocate with the Father, Jeſus Chriſt the righteous.

He endeavours in this to ſteer them a middle Courſe, that they might neither preſume to ſin, nor deſpair, if they did. And beſpeaks them with a Compellation, importing both Authority and Love; well becoming him as then an aged Perſon, an Apoſtle, their Teacher, and who was their moſt affectionate ſpiritual Father. And lets them know the firſt Deſign of what he was now writing (had hitherto written, and was further to write) was, That they might to their utmoſt avoid ſinning at all: But adds, if, through human frailty, they did ſin, we have an Advocate, &c. b Implying our need of Chriſt for renewed, as well as firſt pardon; and not of his Death only, but continual Interceſſion; and repreſents the advantages Chriſt hath for ſucceſs in his interpoſing for us, in reſpect both of his Relation to God as his Father, (which is put indefinitely, the Father,) that the Conſideration might not be excluded of his being our Father alſo. c And his Righteouſneſs, by which he could not but be acceptable to him.

2 And † he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world.

The adding of theſe words, ſhews that our Lord grounds his Interceſſion for pardon of Sin unto penitent Believers, upon his having made Atonement for them before: And therefore that he doth not herein merely ſupplicate for Favor, but (which is the proper Buſineſs of an Advocate) plead Law and Right; agreeable to what is ſaid above, chap. 1. 9. e Nor is his undertaking herein limited to any ſelect Perſons among Believers, but he muſt be underſtood to be an Advocate for all, for whom he is eſſentially a Propitiation, i. e. for all that truly believe in him (Rom. 3. 25.) all the World over.

3 And hereby we do know that we know him, if we keep his commandments.

This Faith is often in the holy Scripture ſignified by the name of Knowledge, Iſa. 53. 11. John 17. 3. viz. an appropriative, transformative Knowledge, by which we own and accept God in Chriſt, as ours, (expreſſed alſo by Acknowledgment, *γνωσκειν*, Eph. 1. 17. Col. 2. 2.) and are changed into his likenenſs, 2 Cor. 3. 18. The meaning then is, That we perceive, or diſcern our ſelves to be ſincere Believers, and conſequently that Chriſt is both our Propitiation and Advocate, when it is become habitual and eaſie to us to obey his Commandment.

4 \* He that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

A falſe hypocritical Pretender, as ch. 1. 6.

5 But \* whoſo keepeth his word, †, in him verily is the love of God perfected: hereby know we that we are in him.

His Faith worketh by Love, Gal. 5. 6. His Love is perfected, and attains its end in Obedience, whereof it is the Vital

Principle, ch. 3. 3. John 14. 15. ſuch an efficacious governing Knowledge of him; therefore, as by the Power of the Love which it produces, ſubdues our Souls to the Obedience of him, is a certain proof to us of our Union with him, ch. 3. 20. and Relation to him.

6 He that faith he abideth in him, † ought to walk, even as he walked.

And this proof we ought to give. For whereas our Lord Jeſus Chriſt was not only our Law-giver, but our Patern; and practiſed himſelf what he commanded us; if indeed we have an abiding, real Union with him, we partake of his Spirit, Rom. 8. 9. which muſt be underſtood to work Uniformly, and enable us to walk (in the main of our Courſe, according to our meaſure of that Spirit) as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. the old commandment is the word which ye have heard from the beginning.

This Commandment muſt be that which he inſiſts on, v. 9. 10. 11. and which in different reſpects he calleth both old and new. Not new, he ſays, in Oppoſition to their Gnoſtick Seducers, to intimate he was not about to entertain them with vain Novelties, as they did; all whoſe peculiar Doctrines were no other than Innovations upon true Chriſtianity. But old, viz. a part of original Chriſtianity, as it came pure firſt from our Lord Chriſt himſelf. The Commandment, or Word which they had, or had heard from the beginning. This Phraſe from the beginning, being here put in Conjunction with ſome act of theirs, ye had, or have heard, as alſo 2 Eph. 5. 6. ſhews it to intend a much later Term of Commencement than chap. 1. 1. Tho alſo conſidering them as Jews, whom he here writes to, it might run up as high as the Law given by Moſes; or, even as Men, to the Creation, and the firſt Impreſſion of the Law of Nature (whereof this was a very noble part) upon the Heart of Man.

8 Again, † a new commandment I write unto you, which thing is true in o him, and in you: because the darkneſs is paſt, and the true light now ſhineth.

Yet alſo he calls it a new Commandment, as our Saviour did, John 13. 34. upon the ſubjoyned accounts; which thing is true, i. e. evident, or verified, fulfilled, exemplified. viz. In that new and high Demonſtration he had given of the ſincerity and greatneſs of his own Love, laying down his Life for us, as John 15. 13. p Or, as ſome read i. e. the mind of God herein is by a new and freſh Light moſt evidently and gloriously ſignified in, or among you (the Subject being here collective and plural, admits this varied, and very uſual ſenſe of the Particle in) in as much as the Darkneſs is paſt, i. e. the heatheniſh Ignorance that made the World barbarous; a Darkneſs in which the furious Luſts, and Paſſions of Men are wont to rage, turning this Earth into another Hell, Pſal. 74. 20. is in great meaſure vaniſhed; and alſo the dark umbrage of the Judaick Diſpenſation, (ſome read *σκια* for *συνερισ*, not Darkneſs, but Shadow) in which the Love of God to Men was more obſcurely repreſented, is paſt away and gone; q and the true Light now ſhineth, the Love and Grace of God towards Sinners, (the Patern and Argument of our mutual Love to one another) ſhines with true Light, that is evident in oppoſition to Darkneſs, or immediately ſubſtantial, in Oppoſition to Type or Shadow, as John 1. 9. 14. 17. repreſenting the gracious Deſign of God, and his very Nature, who is Love, ch. 4. 8. 16. with ſo bright and glorious Beams as ought to transform us into his Likeneſs; and which therefore render the mutual Hatred of one another, the moſt incongruous thing to us in all the World. Whereupon he adds,

9 † He that faith he is in the light, and hateth his brother, is in darkneſs until now.

To be in the Light, ſignifies to be under the transforming governing Power of it, as the Phraſes import of being in the Fleſh, and in the Spirit, Rom. 8. 9. being expounded by walking after the Fleſh, and after the Spirit, v. 1. He therefore that hateth his Brother, thing ſo contrary to the Deſign of the Goſpel, whatever he pretends, is ſtill in Darkneſs, under the power of the unregenerate Principle of impure and malignant Darkneſs. The Goſpel hath done him no good, is to him but an impotent, and ineffectual Light, in the miſt whereof, by ſtiff winking, and an obſtinate Reſiſtance, and Exclusion of that pure and holy Light, he creates to himſelf a dark and an helliſh Night.

10 \* He that loveth his brother, abideth in the light, and there is no occaſion of ſtumbling in him.

His Brother, put indefinitely, muſt be underſtood univerſally, i. e. He that loveth, not this or that fellow-Chriſtian, upon ſome perſonal or private Reaſon, but all upon one and the ſame common and truly Chriſtian Account. Shews or doth demonſtrate the ſetled, conſtant Power, the regenerate Divine Principle hath over him. And there is a Gr. m Scandal,

† Rom. 8. 34.  
1 Tim. 2. 5.  
Heb. 7. 25.  
& 9. 24.

† 2 Cor. 5. 18.  
Chap. 4. 10.  
1 Joh. 4. 42.  
Chap. 4. 14.

\* Chap. 4. 20.

\* Joh. 14. 21,

23.  
† Chap. 4. 12.  
Chap. 4. 13.

† Joh. 13. 15.  
1 Pet. 2. 21.

† Chap. 3. 11;  
2 Joh. 5.

† Joh. 13. 34.  
|| Rom. 13. 12.  
1 Theſſ. 5. 5, 8.  
† Joh. 1. 9.  
& 8. 12.

† 1 Cor. 13. 2;  
2 Pet. 1. 9.  
Chap. 3. 14, 15.

\* Chap. 3. 14.  
† 2 Pet. 1. 10.  
|| Gr. ſcandal.



*Scandal, or occasion of stumbling in him, no inconsistent thing that ought to occasion him to judge otherwise of himself, or others to think otherwise of him.*

† Joh. 12. 35. **11** But he that hateth his brother, is in darkness, and † walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes *m*.

*m* Hath no Principle to guide or govern him, but what is common to the unregenerate World, so that his whole Life is a continual Error; nor doth he understand or consider the tendency of his Course, being still under the power of an affected Darkness, that makes his Eyes, or Understanding, of no more use than if he were quite blind, or had none at all. So weighty and important is the Precept which he had to lay down, *v. 15. of not loving the World, &c.* that he introduces it with the Solemnity of a most pathetic Preface contained in these three following Verses, wherein he applies himself severally to the distinct Orders and Ranks into which Christians were capable of being reduc'd, the matter being of common and equal concernment to all of them. And he speaks suitably to the Condition and State of each, such things as whereby he might most effectually insinuate with them, and oblige them deeply to consider what he had to say; doubling also his Application to each of them, out of the earnestness of his Intention and Endeavour to fasten the Exhortation upon them which was to follow.

† Luke 24. 47. Acts 4. 12. & 13. 38. **12** I write unto you, little children *x*, because † your sins are forgiven you, for his names sake *y*.

*x* He here uses an Appellation before, *v. 1. apply'd to all in common, being put alone*; but being now set in Contradistinction to others, must be understood to intend a distinct Rank of Christians, *viz. those more newly entered into the Christian State*; and to them he suggests the free Remission of their Sins for his Names sake. *y i.e. For his own sake*, as the Reason why they should out of Ingenuity, and a new recent sense of God's mercy towards them, comply with his holy pleasure in the following Precept. The Remission of their Sins, being a first, and most early privilege with them that commenced from the beginning of their sincere Christianity, and which was sealed to them in their late Baptism; 'tis the more fitly mention'd to this first Rank of Christians.

**13** I write unto you, fathers, because ye have known him that is from the beginning *z*. I write unto you, young men, because ye have overcome the wicked one *a*. I write unto you, little children, because ye have known the Father *b*.

*z* Unto Fathers, because to such belongeth much Experience, and the Knowledge of ancient Things, he ascribeth the Knowledge of him who is the Ancient of Days, from the beginning, and than whom none is more ancient, and whom they should be supposed to well to know by their long continued Course in Religion, as fully to understand his good and acceptable Will, what would be pleasing, and what displeasing to him. *a* To such as were in the Flower of their Strength and Age in Christianity, he attributeth Victory; to whom therefore it would be inglorious to slur the Honour of that noble Conquest they had gained over the wicked one, the God of this World, as he is elsewhere called, *2 Cor. 4. 4.* by suffering themselves again to be entangled in its Snares and Bands. His Method is, we see, to place this Order of Christians last, as a middle-state, which he would have us conceive afterwards to be interposed between the other two; which Method we find he observes in going over them again the second time. *i.e.* He first again begins with his little Children, whom he now bespeaks by another Compellation in the Greek, (before *παιδια*, now *παιδια*) importing no material difference, except this latter signifie more Capacity of Instruction, and he now also gives them another Character, which implies so much, that he not only considers them as the passive Subjects of a Privilege, Remission of Sins, which they were capable of in the first Moment of their being born into the Christian State (as the word *παιδια*, above, seems to intimate) but as being able to use their Understanding, and consider whose Children they were, because ye have known the Father; before said also of the eldest sort of Christians; but he is there mention'd by a Description more suitable to their more aged State; and therefore the Knowledge ascribed to the one, and to the other, tho the same in kind, must, in respect of degrees, be accommodately understood.

† Eph. 6. 10. **14** I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because † ye are strong, and the word of God abideth in you *c*, and ye have overcome the wicked one.

*c* To the former sort he only repeateth what he had said before; supposing their greater Wisdom to need no more. [See *L. Brugen's* Not. in Bibl. sac. of the Insertion of this clause;] only the Repetition importeth his earnest desire they would again and again consider it. The other he also puts

in mind of their active Strength, and Vigour, and of the Rootedness which the Gospel must now be supposed to have in them, whereby they were enabled to overcome the wicked one. And by all which Endowments they were all both enabled and obliged to comport the better with the following Precept, and its enforcements.

**15** Love not the world, neither the things that are in the world. If \* any man love the \* James 4. 4. world, the love of the Father is not in him *d*.

*d* What he here means by the forbidden Object of our Love, must be gathered from his own Explication, *v. 16. the Love it self forbidden*, in reference thereto, is that excess thereof, whereby any adhere to terrene things, as their best good; wherewith, as he adds, any sincere Love to God is inconsistent, as *Matth. 6. 24. Luke 14. 33.* A Consideration so awful and tremendous, that it is not strange the Precept it enforces, should have so solemn and urgent an Introduction.

**16** For all that is in the world, the lust of the flesh *e*, and the lust of the eyes *f*, and the pride of life *g*, is not of the father, but is of the world *h*.

*e* Here he explains his meaning, what under the Name of this World, and the things of it, we are not to love, or under what Notion we ought not to love it, *viz. the World as it contains the Objects and Nutriment of these mentioned Lusts*, either more grossly sensual, called the Lust of the Flesh, *viz. of Gluttony, Drunkenness, Whoredoms, &c. Rom. 13. 13, 14.* *f* Or that which is excited more immediately by the Fancy, unto which the Eye especially ministereth, the excessive Appetite of much Wealth, and great Possessions. Which the Eye is therefore said to desire, and not to be satisfied with, *Eccles. 2. 8, 9, 10. and 4. 8.* called therefore the Lust of the Eye. *g* And again, the ambitious Affectation of the Pomp and Glory of the World, vain Applause, the unmerited and overvalued Praise and Obervance of other Men, with power over them, affected for undue ends; or only with a self-exalting Design, meant by the Pride of Life, forbidden by our Saviour to his Disciples, *Matth. 20. 25, 26.* This triple Distribution, some observe to have been before used by some of the ancient learned Jews, and imitated by certain of the more refin'd Heathens; whence, as being formerly known, and understood, the Apostle might be induced to make use of it. *h* And these Lusts are therefore argued to be inconsistent with the Love of the Father, as not being of him, but of the World; not from the Divine Spirit, but the Spirit of the World.

**17** And \* the world passeth away, and the \* 1 Cor. 7. 31. lusts thereof; but he that doth the will of God, James 1. 10. abideth for ever *i*.

*i* He sets the difference in view, of living according to the common Genius, Will, or Inclination of the World (which is Lust) and according to the Divine Will, that he who unites himself in his Will and Desire with the former, which vanishes (Objects and Appetite altogether) must (which is imply'd) perish therewith; but he that unites himself with the supreme eternal Good, by a Will that is guided by, and conformed to the Divine Will, abideth for ever, partakes a Felicity co-eternal with the Object and Rule upon which his Heart was set, and which it was guided by.

**18** Little children, it is the last time *k*, and as we have heard that \* Antichrist I shall come, \* 2 Thess. 2. 3. even now are there many Antichrists; whereby we know it is the last time.

*k* The time here refer'd to, seems to be the destruction of Jerusalem, and the finishing of the Jewish State, both Civil and Ecclesiastical. In the Greek, the last hour, the approaching period of Daniel's 70 Weeks, as Mr. Mede understands it, (Apostacy of the later times.) *l* Whereas therefore it was now a known and expected thing among Christians, that the eminent Antichrist, or Antichristian State, (expressly foretold *2 Thess. 2.*) was to come, or take place; therefore the Apostle says, *we, i.e. the Generality of Christians, have heard so much.* So he says, *in even now*, as the Fore-runners of that eminent one. There are many Antichrists (foretold also by our Saviour, *Matth. 24.*) *viz. noted Hereticks, and Seducers* then in being; nor such falsely assuming vicarious Christs, as only pretended to do that part which the Jews expected from their Messiah, the delivering them from the Roman Tyranny, and so set up to be merely Civil, or secular Christs, having themselves never been Christians; but such as had revolted from Christianity, and now laboured fundamentally to subvert it, denying Christ to be come in the Flesh, *v. 22. 2 Epist. 7.* having been before professed Christians, as appears by the following words.

**19** † They went out from us, but they were † Deut. 13. 13. not of us: for if they had been of us, they Psa. 41. 9. would, no doubt, have continued with us *n*: but Acts 20. 30. they went out, that they might be made manifest 1 Cor. 11. 19. that they were not all of us *o*.

*n* Sincere and living Christians are so strongly held in with Christ

Christ, and the truly Christian Community, by an Union, and Bond of Life, and by sense of Pleasures, which thereupon they find in that holy Communion, with the Expectation which their lively Faith gives them of eternal Life at last, that there is no doubt of their continuance. Others that are Christians, upon external Inducements alter as these do, and are permitted to do so, that the difference may appear between true and counterfeit ones, 1 Cor. 11. 19.

20 But \* ye have an unction from the holy one, and † ye know all things.

See Note on Verse 27.

21 I have not written unto you because ye know not the truth: but because ye know it, and that no lie is of the truth p.

p He prudently intimates his Confidence concerning them, together with the Pleasure he himself took (as any one would) in communicating the Sentiments of holy Truth to prepared receptive Minds; implying also, that any part of false Doctrine doth so ill match and square with the frame of Divine Truth, that judicious Christians may discern they are not of a piece.

22 \* Who is a liar, but he that denyeth that Jesus is the Christ †? he is Antichrist, that denieth the q Father and the Son.

† Especially may the ill accord be discerned between Divine Truth, and a Lie, when the lie is so directly level'd against the Foundations upon which the whole Fabrick is built, as the denying Jesus to be the Christ, strikes at all. q And though he that doth so, seems only an Antichrist, as directing his Opposition but against Christ, he really as much denies the Father, who testifi'd of him.

23 \* Whosoever denieth the Son, the same hath r not the Father; † but he that acknowledgeth the Son, hath the Father also.

r To have the Father and the Son, is by Faith, Love, and Obedience, vitally to adhere to the one and the other. The latter part of this Verse, tho't to be not in the ordinary Greek Copies, is in some of the Versions, and said to be in some Greek Manuscripts also, whence it is supply'd very agreeably to the Apostle's Scope, and usual way of writing.

24 Let that therefore abide in you, \* which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father f.

f He only exhorts them to persevere in that Faith which they at first received, whereby their Union with God in Christ would be preserved entire.

25 And this is the promise that he hath promised us, even eternal life t.

t Which Perseverance they are highly encouraged to by the Promise of so great a Thing as eternal Life at length.

26 These things have I written unto you concerning them that seduce you \*.

\* So much he thought requisite to be said, in respect of their danger by Seducers, tho' their Safety was principally to depend upon what he next mentions.

27 But the anointing u which ye have received of him, abideth in you: and \* ye need not that any man teach you w: but, as the same a nointing, † teacheth you of all x things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in || him.

u It is evident, that the ancient anointing of Persons to some eminent Office, was not a meer empty Rite of Investiture, or Authorization, but also a Symbol of their Qualification by another Spirit then coming upon them. Whereupon our Lord Jesus was eminently the Christ, or anointed one, not only as denoting his solemn Investiture with the sacred Offices of King, Priest, and Prophet, which were all wont to be entred into by unction; but as signifying also his receiving the Spirit, (not by measure) by which he was most perfectly qualified for them. And whereas he is also said to have made those that believe on him, in a far inferior sense, Kings and Priests to his Father; to them also he imparts of the same Spirit, Rom. 8. 9. whence they are said to be anointed too, 2 Cor. 1. 21, 22. And hence, as is here said, and v. 27. they do not need, &c. w Not as if they had absolutely no need at all of human teaching; for the Apostle supposes not himself to be now doing a vain, or needless thing; but that they had less need, having the internal Principles of Light and Life in them, they were in a great measure capable of steering their own Course. They had in themselves a living, engrafted Word, enabling them to teach, and commune with themselves, as Deut. 30. 11, 12. Rom. 10. 7, 8, 9. Hereupon their own Reins could instruct them, Psal. 16. 7. Or, they could instruct themselves, εαυτοὺς, as that may be read, Col. 3. 16. The Word of God dwelling richly in them. Therefore they did not so need to be taught, as those that know not the first

Principles of the Oracles of God. x i. e. All such necessary and essential things to the Life and Being of Christianity; of which sort that Doctrine concerning the Messiah was, which he was now speaking of, not all things simply; for that had been to attribute to them far higher Knowledge than he could pretend to himself, even that which was peculiar to God only. Nor was that Knowledge which they had of those necessary things to be thought the Effect of an immediate Inspiration, but such as by ordinary external means they had already learn'd, but made vital and efficacious by the special sanctifying Influence and Operation of the Holy Ghost; who having begotten in them a correspondent Impress to those great Truths which are after Godliness, formed the new Creature in them, which is begotten of the Word of Truth, had made them capable of Dijudication, or of distinguishing by a spiritual Sense, Phil. 1. 9. 10. between things that were grateful, suitable, and nutritive to the Life of the new Creature in them, and such things as were noxious and offensive. Whereas, in reference to things more remote from the Vitals of Religion and Godliness, none can assure themselves of such a Privilege. And as to these, they are to expect it in the way of their own sincere and diligent Endeavours and Prayers, as the effect of the habit of Grace, maintained and kept up in Life and Vigor; and a Reward of their sincere Resignation and Subjection of Heart and Soul to the governing Power of Truth, so far as it should be understood and known of them, according to that of our Saviour, John 7. 17. If any man will do his Will, he shall know of the Doctrine whether it be of God, &c. And thus they might certainly keep their Station, and abide in him; unto which they are therefore exhorted.

28 And now, little children, abide in him; that \* when ye shall appear, we may have confidence, and not be ashamed before him at his coming.

y He condescendingly includes himself with them, that we may have confidence; intimating, for their Encouragement, the common mutual Joy they should have together at Christ's Appearance; he, that had not been wanting in his Endeavours that they might persevere; and they, that they had persevered; which is impli'd in the menace of the contrary, upon the contrary Supposition.

29 If ye know that he is righteous, ye || know || Or, know ye, that \* every one that doth righteousness, is † born of him z.

z Left he should be thought only solicitous to preserve the right Notions among them, of the Christian Doctrine, as if that alone would suffice them for their Salvation and Blessedness, (which was the Conceit of the Gnosticks, touching their own Notions, that the entertaining of them, would save Men, whatsoever Men they were, or howsoever they liv'd) he subjoins this serious Monition, if ye know, &c. intimating, that whatsoever they had of the knowledge of God, would avail them nothing, if, whereas he is righteous, they were not transform'd by it into his likeness, and enabled thereby to do Righteousness, which alone would evidence their Divine Birth, since God hath no Children destitute of his Image, or who resemble him not.

## CHAP. III.

1 BEhold, what manner of † love the Father hath bestowed upon us, that we should be called a the sons of God: therefore the world knoweth b us not, \* because it knew him not.

† So late mention having been made of that great Thing in the Close of the foregoing Chapter, being born of God; the holy Apostle is here in a Transport, in the contemplation of the glorious consequent Privilege, to be called his Sons; and of that admirable Love, from whence the whole hath proceeded, to testify, or how great! a Called there (as often referring to God as the Author) signifies to be made, or to be. Mat. 5. 9.—45. John 1. 12. Rom. 4. 17. He confers not the Name without the Thing, the new, even a divine Nature, 2 Pet. 1. 4. in Regeneration; the real Advantages and Dignity of the Relation by Adoption; and all of meer (and the greatest) Kindness and Good-will, Tit. 3. 5, 6, 7. Hence he intimates, it ought not to be counted grievous, that the World knoweth us not, i. e. doth not own or acknowledge us for its own, is not kind to us, yea, hates and persecutes us. b Knowing, often, (after the Hebrew Phrase) signifying Affection, 1 Cor. 8. 3. 2 Tim. 2. 19. \* Ifa. 55. 9. and accordingly, not knowing, Disaffection, and the consequent Effects, Mar. 7. 23. Nor should it be thought strange, because it knew not him. The Father, and the whole Family, are & 4. 6. to it an invisum Genus, hated alike.

3 Beloved, \* now are we the sons of God; || and † it doth not yet appear c what we shall be: || but we know, that when he shall appear d, we || shall be like him e; for we \* shall see him as he is f.

c Our

\* 2 Cor. 1. 21.

Heb. 1. 9.

† Joh. 14. 27.

& 10. 23.

Ver. 27.

\* Chap. 4. 3.

2 Joh. 7.

\* Joh. 15. 23.

† Chap. 4. 15.

\* 2. Joh. 6.

\* Jer. 31. 33.

34.

Heb. 8. 10, 11.

† Joh. 14. 25.

Ver. 20.

|| Or, it.

\* Chap. 3. 2.

\* Chap. 3. 7.

10.

\* Joh. 16. 3.

& 17. 25.

† 2 Cor. 4. 17.

|| Rom. 8. 29.

1 Cor. 15. 49.

Phil. 3. 21.

Col. 3. 4.

\* Psal. 16. 11.

1 Cor. 13. 12.

2 Cor. 5. 7.



Our present State he affirms to be unquestionably that of Sons; whatsoever Hardships from the World, or severer Discipline from our Father, we must for a while undergo. But for our future State, it is much above us to comprehend distinctly the Glory of it: *Tet doth not appear*, 'tis yet an unrevealed thing, *Rom. 8. 18.* A Vail is drawn before it, which is to be drawn aside at the appointed Season of the *Manifestation of the Sons of God*, v. 19. *d* But so much we in the general know of it, (so certain are the Apprehensions of Faith) that when he shall appear, or display his own Glory in the appearance of his Son, who is then to come in the Glory of the Father, *Mat. 16. 27.* *i* *Tim. 6. 14, 15, 16.* *e* As it befits Children to be unto their Father, i.e. his Image shall then be perfected in us, which was defaced so greatly in the Apostasy, is restored imperfectly in Regeneration, *Eph. 4. 24. Col. 3. 10.* must be daily improved in progressive Sanctification: So that as God was above said to be *Light*, Christians are to *shine as Lights, as the Sons of God without rebuke*, representing and glorifying their Father, *Mat. 5. 16. Phil. 2. 16. 1 Pet. 2. 9.* But is then to be advanced in us to a far higher pitch than ever, in respect both of Holiness and Blessedness. *f* i. e. So far as the limited Capacity of our Natures can admit; and are therefore by that *Likeness* to be qualified for such Vision: which eternal, efficacious Vision doth also continue that Likeness, the causal Particle, *for*, admitting both those References. *Psal. 17. 15.*

3 And every man that hath this hope in him, purifieth himself, *g* even as he is pure.

*g* i. e. Not only is obliged hereto, but by the efficacious Influence of this Hope, if it be of the same kind, (that *living Hope*, unto which Christians are said to be *begotten*, *1 Pet. 1. 3.*) is daily more and more transform'd, through a continual Intention of Mind towards the Holy God, upon whom that Hope is set, (for it is said to be Hope *in him*, or rather upon him, *ἐν αὐτῷ*) into the Image of the Divine Purity: Knowing also, (which must be a potent Inducement to very earnest Endeavours this way) that our future Conformity to God in Glory and Blessedness hereafter, depends upon our present vigorous and effectual Pursuit of Conformity to him in Holiness here; *Mat. 5. 8. Heb. 12. 14.* And it is enforced by what follows.

4 Whosoever committeth sin, transgresseth also the law; \* for sin is the transgression of the law *h*.

*h* Which is added, to signify nothing can be more unreasonable, than the Expectation of partaking with God in the Glory and Blessedness of the future State, if we now allow our selves in a Course of Sin, or of transgressing his holy Law, which is the very Notion of Sin; and is again further enforced from the Design of our Redeemer.

5 And ye know that \* he was manifested to take away our sins; and † in him is no sin *i*.

*i* Implying how great an Absurdity it were, to expect Salvation and Blessedness by our sinless Saviour, and yet indulge our selves in Sin against his Design, not only to expiate our Sins, but to make us sinless like himself.

6 Whosoever abideth in him, sinneth not: \* whosoever sinneth, hath not seen him, neither known him *k*.

*k* By *sinning* he meaneth the same thing as afterwards by *committing Sin*, see v. 8, 9. Seeing and knowing intend inward Union, Acquaintance, and Converse; such as abode in him implies. See *John 5. 37. 3 John 11.*

7 Little children, let no man deceive you: \* He that doth righteousness, is righteous, even as he is righteous *l*.

*l* This Caution implies the zealous Endeavour of the Seducers of that Time, to instil their poisonous Doctrine and Principles of Licentiousness; and his own Solicitude, lest these Christians should receive them, and be mischiev'd by them. Whereas therefore they were wont to suggest, that a merely notional Knowledge was enough to recommend Men, and make them acceptable to God, tho they lived never so impure Lives, he inculcates, That only they that *did Righteousness*, viz. in a continued Course, living conformably to the Rules of the Gospel, were *righteous*: and that they must aim to be so, even as he is righteous; not only making the Righteousness and holy Life of Christ, the Object of their Trust, but the Pattern of their Walking and Practice.

8 \* He that committeth sin, is of the devil *n*; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*m* The Apostle's Notion of *committing Sin*, may be interpreted by his own Phrase, *3d Epist. v. 11. ὁ κακοποιῶν, a Doer of Evil*; and by that, used in both Testaments, a *Worker of Iniquity*: Which is not every one that doth any one single Act of Sin; as his *ὁ ποιῶν δικαιοσύνην, v. 7. a Doer of Righteousness*, and *ὁ ἀγαποποιῶν, 3 Epist. a Doer of Good*, is not every one that doth any one righteous or good Action; any more than we call him a *Worker* or *Maker* of any thing, (as signify-

ing a manual Occupation) who only makes a single Attempt, but him who hath acquir'd the habitual Skill, and doth ordinarily imply himself accordingly. A *Worker* or *Maker* of Sin, (as we may fitly render this *ὁ ποιῶν τὴν ἀμαρτίαν*) is an habitual or customary Sinner; one that sinneth with deliberation, not by surprize, from a prevailing Habit, that either continueth him in a Course of *actual known Sin*, or that with-holds him from repenting sincerely, and turning to God from the Sin which he hath committed; by which Repentance he should not only refrain from further gross Acts of Sin, (which an impenitent Person upon other Inducements may do) but mortify and prevail against all sinful Habits and Inclinations. In the same sense he useth the Expression of *Sinning*, v. 6. & v. 9. *n* And such a Sinner, he says, *is of the Devil*; as if he were born of him, were his Child, really conform'd to him, and having his sinning Nature. As our Saviour tells the Jews, having applied to them the same Phrase before of *committing Sin*, *John 8. 34.* that they were of their Father the Devil, v. 44. As also this Apostle, *3 John 11.* says, *The Doer of Good is of God*, i. e. born of God, or his Child, as we find he uses the Expressions of *being born of God*, and *being of God*, promiscuously, and with indifference, v. 9, 10. & chap. 5. 18, 19. the latter being elliptical in reference to the former. Whereas Sin was therefore originally the Devil's Work, he adds (as a farther Engagement against it) that the Son of God was manifested, (as v. 5.) appeared in the Flesh, shewed himself in this World of ours, on purpose to destroy, or (as the word signifies) that he might dissolve the Frame of all such Works.

9 † Whosoever is born of God *o*, doth not commit sin *p*; for his seed *q* remaineth in him: and he cannot sin *r*, because he is born of God. † Chap. 5. 18.

*o* To be born of God, is (in the Words of a very learned Annotator, Dr. Hammond) 'to have received some special Influence from God, and by the help and power of that, to be raised to a pious Life. Agreeably, *γεννημένος ἐκ τοῦ Θεοῦ*, he that hath been born of God, is literally he that hath had such a blessed Change wrought in him, by the operation of God's Spirit in his Heart, as to be translated from the Power of Darkness into the Kingdom of his own dear Son, transformed in the Spirit of his Mind, i. e. sincerely changed from all Evil to all Good; from an Obedience to the Flesh, &c. to an Obedience to God. Only it is here to be noted, that the Phrase is not so to be taken, as to denote only the Act of this Change; the first Impression of this Virtue on the Patient, the single transient Act of Regeneration, or Reformation; and that, as in the Præter-Tense, now past, but rather a continued Course, a permanent State: so as a regenerate Man, and a Child of God are all one, and signifies him that lives a pious and godly Life, and continues to do so, &c. To the same purpose this Author also speaks, Note on *John 1. 13.* and in his *Paraphrase* on that Verse: 'Those which live according to the Will of God, and neither the natural, nor carnal, nor bare moral Principle. This Change introducing the consequent Course, divers Texts of Scripture explain; *John 3. 3, 5, 6. 2 Cor. 5. 17. Eph. 2. 10. & 4. 24. Jam. 1. 18.* &c. *p* Now of one thus born of God, 'tis said, he doth not commit Sin, as v. 8. and for the reason here alledged. *q* The Principles of enlivened holy Truth, as *1 Pet. 1. 23. Jam. 1. 8.* *r* Which is not to be understood simply, as if he could not sin at all, which were to contradict what he had said before, chap. 1. 8. and supposed, chap. 2. 1. But he cannot commit Sin, as v. 8. And 'tis plain, the Apostle intends by these two Expressions the same thing. He cannot sin, i. e. do an Act of known, gross Sin, deliberately, easily, remorselessly, maliciously, as *Cain*, v. 12. out of an hatred of Goodness: Or, do not such Acts customarily, or not so unto Death, (as chap. 5. 16.) but that through the Advantage of inlaid Principles, or the remaining Seed, by dependance upon the Grace, Spirit, and Covenant of God in Christ, he may timously recover. Because he is born of God, i. e. in as much as it belongs to his Temper and Inclination, in respect of the holy new Nature receiv'd in Regeneration, to abhor from the grosser Acts, much more from a Course of Sin, (*Gen. 39. 9. Acts 4. 20. 2 Cor. 13. 8. Gal. 5. 17.*) And to his State, as he is a Child of God, to have that Interest in the Grace of Christ, that he may implore, trust, obtain, and improve it, to his being kept from such destructive sinning. And it being evident by his deep and thorough Change, that he is born of God, and chosen to be an Heir of eternal Life, (as his Children are Heirs) he may and ought (not in a way of presumptuous Negligence, but of Vigilance and humble Dependance) certainly to expect being so kept. Nor is it strange so much should be affirm'd, upon so unspeakably better Grounds, of the Christian state, when such Boasts are to be read concerning some among the Pagans, that one might as soon divert the Sun from its Course, as turn such a one from the Course of Righteousness. Tho we may also suppose this Form of Speech might be intended by the Apostle to be understood by the more superficial Professors of Christianity, (who might be generally apt enough to look upon themselves as born of God, and his Children) as parenthetical, and more enforcingly hortatory, in pursuance of his former Scope, to keep them off from their licentious Courses of their Seducers; *q. d.* It cannot be, that you who avow your selves born of God, should do like them. So we usually say, that cannot but be, or cannot

\* Mat. 13. 38.  
John 8. 44.

cannot be, which we apprehend more highly and clearly reasonable should be, or not be. *Non potes avelli, &c.* Such Rhetorick the Apostle uses with Agrippa, *I know thou believest, as if it were impossible he should not.*

10 In this the children of God are manifest, and the children of the devil: Whosoever doth not righteousness, is not of God, \* neither he that loveth not his brother s.

s Upon what was said, he reduces all men each to their own Family and Father, concluding it manifest whither they belonged, i. e. He shews upon the Grounds before expressed, who do not belong to God and his Family, leaving it thence to be collected, since two Fathers and Families divide the World, to which they must be reckoned, i. e. They belong not to God, and consequently to that worst of Fathers, who first in the general do not righteousness; the Devil being the first Sinner, they are his Descendants; and next, who particularly love not their Brethren, which most expressly demonstrates a Diabolical Nature.

11 For \* this is the || message that ye heard from the beginning, † that we should love one another.

† See chap. 2. 7. 8. q. d. They cannot be of God, therefore, that cross to fundamental a Precept, so expressive of his Nature and Will.

12 Not as † Cain, who was of that wicked one u, and slew his brother: And wherefore slew he him? Because his own works were evil, and his brother's righteous.

u And what again, on the other hand, (q. d.) can be more Devil-like, than such a Temper as Cain's was, whose Hatred of his Brother brake out into actual Murder, upon no other account but because his Brother was better than he? Which shewed him to be of that wicked One, of the Serpent's Seed: So early was such Seed sown, and so ancient the Enmity between Seed and Seed.

13 Marvel not, my brethren, if † the world hate you w.

w This being so devilish a quality, and the World so generally under his Power, as the God of it, 2 Cor. 4. 4. it is not to be thought strange, that good Men should be the Marks and designed Objects of the World's Hatred.

14 \* We know that we have passed from death unto life, because we love the brethren: † he that loveth not his brother, abideth in death.

x The Notion of Brother must not be understood so narrowly, as only to signify such as we have particular Inclination to, as being of our own Party and Opinion, or Kindred, or who have oblig'd us by special Kindness: for to confine our Love within such Limits, were no Argument of our having passed from death to life, or more than is to be found with the worst of Men, Mat. 5. 45, 47. Nor must it be understood exclusively, of the Regenerate only; but must be taken, first, more generally, in the natural Sense, for all Mankind, in the same Latitude as Neighbour in that Summary of the second Table, *Thou shalt love thy Neighbour as thy self*; originally intended not to Jews, as such, but Men; and therefore exclude not our Enemies, by our Saviour's Interpretation, Mat. 5. 43, 44. Secondly, in a more special (viz. the spiritual) Sense, for such as are our Brethren by Regeneration. So the Children with us of the same Father; i. e. Whereas the blessed God himself is the *Primum Amabile*, the first Object of Love, all others (Persons or Things) ought to be lov'd, proportionably to what Prints or Characters of the Divine Excellency we find impress upon them. Humane Nature hath Resemblances in it of his spiritual, intelligent, immortal Nature: Regeneracy, of his Holiness. And so he loves his Creatures himself, severing their Malignity (where that is to be found) that is of themselves, from what of real Good there is in them, which is from him. When therefore a correspondent Frame of Love is impress upon us, and inwrought into our Temper, his Image, who is Love, is renewed in us, which in this noble part of it, the Devil had so eminently defac'd in the World, possessing the Souls of Men with mutual Animosities and Enmities against one another, but especially such as should be found to have upon them any Impress of the most excellent kind of Goodness. i. e. of true Piety and Holiness. And by this Renovation of his Image in us, whereby we are enabled to love others for his sake, and proportionably to what Characters of him are upon them, we appear to be his Children, Mat. 5. 45. begotten of him into a state of Life, out of that Death which is upon the rest of the World, Ephes. 2. 1. and wherein every one still abides, that thus loves not his Brother.

15 † Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life y abiding in him.

y That Life into which the Regenerate are begotten, is nothing else than the beginning or first Principle of eternal Life, John 4. 14. whereof they cannot but be destitute, who hat-

their Brethren; a thing so contrary to the Divine Life, Nature, and Image, and which makes the Person affected with it, in the temper and habit of his Mind, a very Murderer.

16 † Hereby perceive we the love of God, & laid down his life for us: and we ought to lay down our lives a for the brethren.

q The intimate Union between the Divine Nature and the Humane in Christ, gives ground for the calling Christ's Life as Man, the Life of God; as Acts 20. 28. his Blood is said to be God's own Blood. And this Testimony of God's Love to us, his laying down his Life for us, ought so to transform us into his Likeness, that out of the Power of that Divine Principle, the Love of God in us, (so that implanted Love is called, 1. 17. the Love of God,) a We should never hesitate or make a difficulty to lay down our Lives for the Christian Community, or even for the common Good and Welfare of Men, being duly called thereto.

17 † But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, || how dwelleth the love of God in him?

b i. e. If the Love of God in us should make us lay down our Lives for the Brethren, and we be not willing in their Necessity and our own Ability, to relieve them, how plain is the Case, that it is not in us?

18 My little Children, || let us not love in word, or in tongue, but in deed and in truth c.

c q. d. 'Tis a vain thing to make verbal pretences of Love, without any real proof of it.

19 And hereby we know that we are of the truth d, and shall || assure our hearts before him e.

d i. e. This shall demonstrate to us, that we are the Children of the Truth, begotten by it, Jam. 1. 18. when we resemble it, have the correspondent Impress of the Gospel, (that great Representation of the Love of God) upon us. e So shall our Hearts be quieted, and well satisfied concerning our States God-ward.

20 For if our heart condemn us f, God is greater than our heart, and knoweth all things.

f If our Heart or our Conscience condemn us, viz. in plain Things, (as this of loving our Brother is) and wherein the Mind of God is evidently the same with our own Conscience; his Superiority, to whom our Conscience is, but an Under-Judge, ought much more to awe us, especially considering how much more he knows of us; than we do of our selves; as 1 Cor. 4. 4.

21 Beloved, if our heart condemn us not g, then have we confidence towards God.

g But for their not condemning us, tho' the Expression be merely negative, it must imply somewhat positive: For there are many whose Hearts condemn them not, through Ignorance of their Rule, or Oscitancy, Self-indulgency, or Neglect of themselves. But if after thorow search with Sincerity in the sight of God, our Hearts do not condemn, but acquit us as upright towards him, not willing to allow our selves in any ill temper or practice, (such as for Instance, this of not loving or neglecting our Brother) then we have Confidence (Liberty of Speech the word literally signifies, which well suits with what follows) towards God; we have nothing to hinder or lie as a Bar against us in our recourse to him.

22 And † whatsoever h we ask, we receive of him, because i we keep his commandments, and do those things that are pleasing in his sight.

h It is supposed, where there is that Accord with God, that what was last, and is next after said, implies, there will be no disposition to ask any thing disagreeable to his Will, or otherwise than as he hath express'd his Will about the matter of Prayer. And then, whatsoever we ask, we receive, i. e. are as sure to receive it, in the kind or in equivalence, as if we had it, chap. 5. 14. i i. e. This is the Cause of our Certainty, being the Evidence of our State God-ward, Psal. 66. 18, 19. not of our receiving the Things prayed for, which we only owe to his free promised Mercy in Christ.

23 And † this is his commandment, that we should believe on the name of his Son Jesus Christ ||, and love one another k, as he gave us commandment.

k Thus briefly is comprehended the Whole of our Duty towards God in Christ, and one another, in a like Summary as that, Ecclesi. 12. 13.

24 And † he that keepeth his commandments l, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

l i. e. He whose whole Soul is thus formed to obediential Compliance with the Divine Will, hath most intimate Union with God in Christ; which is evident by that Spirit given to us, which hath effected both that holy Frame, and that Union. See John 14. 23.

† John 3. 16.

&amp; 15. 13.

Rom. 5. 8.

Ephes. 5. 2.

Chap. 4. 9.

† Deut. 15. 7.

Luke 3. 11.

|| Chap. 4. 20.

|| Jam. 2. 15.

|| Gr. persuade.

† Mat. 21. 22.

John 14. 13.

&amp; 15. 7. &amp; 16.

33. Jam. 5. 16.

† John 6. 29.

&amp; 17. 3.

|| Ver. 11.

Chap. 4. 21.

† John 15. 10.

Chap. 4. 12.

|| Rom. 8. 9.

Chap. 4. 13.



## CHAP. IV.

\* Jer. 29. 8.  
Mat. 24. 4.  
† Rev. 2. 2.  
\* Mat. 24. 5, 24.  
2 Pet. 2. 1.  
2 John 7.

1 **B**eloved, \* believe not every spirit *m*, but *†* try *n* the spirits whether they are of God, because *||* many false prophets are gone out into the world.

*m* i. e. Not every one pretending to Inspiration, or a Revelation; Spirit, whether good or bad, being put for the Person acted thereby. *n* There being a Judgment of Discretion or Discerning common to Christians, *de Jure*, and which they ought to endeavour for, and to use upon such occasions. *Ass* 17. 11. *Phil* 1. 9. 10. 1 *Thess* 5. 21. And the Attainment and Exercise whereof is, in reference to the great Essentials of Religion, more facile and sure: As when heretofore among the Jews, any should attempt the drawing them off from the true God, as *Deut* 13. 1, 2. and so when with Christians it should be endeavoured to tempt them away from Christ, as the false Prophets or Teachers did, now gone out into the World.

2 Hereby know ye the Spirit of God; Every spirit that confesseth *o* that Jesus Christ is come in the flesh, is of God.

*o* He here gives them the general Rule, both affirmative and negative, which would suffice them to judge by in their present Case. This being the great Controversy of that Time with the Jews, Whether Jesus were the Messiah? and whether the Messiah were as yet come or no? And with the *Gnosticks*, Whether he were really come in the Flesh, in true humane Nature? or were not, as to that appearance, a meer Phantasm? And he affirms, *They that confess him so come, were of God*, i. e. thus far they were in the right, this Truth was of God. Of the two litigating Parties, *this* was of God, the other not of God; *this* took his Side, that was against him. Yea, and they that not only made this true Confession, but did also truly confess him, i. e. sincerely, cordially, practically, so as accordingly to trust in him, subject and devote themselves to him; were born of God, his very Children; acted and influenced hereunto by his own holy Spirit, as *chap* 5. 1, 5. *Mat* 16. 16, 17. 1 *Cor* 12. 3.

† Chap. 2. 22.  
2 John 7.

3 And *†* every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come, and *||* even now already is it in the world *p*.

|| 2 *Thess* 2. 7.  
Chap. 2. 18, 22.

*p* But on the contrary, concerning them who against so plain Evidence denied him to be so come, the Case was plain, as with the Jews, *John* 8. 24. And with the present Hereticks, who denying the true Manner, could not but deny the true End of his coming, and who also lived so impure Lives, as imported the most open Opposition and Hostility thereto, and so discovered most evidently that Antichristian Spirit, which it was foreknown would shew it self in the World.

4 Ye are of God, little children, and have overcome them *q*: because greater is he that is in you, than he that is in the world.

*q* Their being born of God, and their participation of a directive and strengthening Influence from him, kept them from being overcome by the plausible Notions, the alluring Elucidations of the Flesh and Sense, the Terror of Persecution used towards them by these Antichristian or Pseudo-christian Tempters; and enabled them to overcome, because the Divine Spirit in them, was stronger than the others lying, impure Spirit.

† John 3. 31.

5 *†* They are of the world: therefore speak they of the world, and the world heareth them.

† John 10. 27.

6 We are of God: *†* He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error *r*.

*r* He giveth here a further Rule whereby to judge of Doctrines and Teachers, viz: what they severally favour of, and tend to. The Doctrines and Teachers whereby these Christians were assaulted and tempted, were of an earthly Saviour and Gift, tending only to gratify worldly Lusts and Inclinations, and to serve secular Interests and Designs; and therefore Men only of a worldly Spirit and Temper, were apt to listen and give entertainment to them. On the other hand, says he, (in the Name of the Asserters and Followers of true and pure Christianity, comprehended with himself) *We are of God*, i. e. Our Doctrine and Way proceed from God, and tend only to serve, please, and glorify him, and draw all to him; therefore such as know God, i. e. are his Friends, and converse much with him, *hear us*, the Things we propose and offer, are grateful and favourable to them, (as *John* 8. 37, 47.) having manifestly no other Aim than to promote serious Godliness. And hereby may the Spirit of Truth and Error in matters of this Nature be distinguished; The one being next of Kin to

Purity, and Holiness, and a godly Life; the other, to Sensuality, and a design only of gratifying the animal Life.

7 Beloved, let us love one another, for love is of God *t*; and every one that loveth, is born of God, and knoweth God.

*t* In opposition to the Malice and Cruelty of these Enemies to true and pure Christianity, he exhorteth to mutual Love, not limited to themselves, as undoubtedly he did not intend, see Note on *chap* 3. 14. but that they should do their part towards all others, letting it lie upon them, if it were not reciprocated and mutual. *t* This he presses as a further Discrimination; nothing being more evidential of Relation and Alliance to God, than a duly regulated Love, which is of him.

8 He that loveth not, \* knoweth not God *||*; \* Chap. 2. 4. & 3. 6.  
for God is love *u*. *||* Ver. 16.

*u* Yea, since Love is his very Nature, and that God is Love, those that love (upon the account and in the way above express'd) are born of him, partake from him that excellent and most delectable Nature, know him by a transformative Knowledge: But they that love not, they are meer Strangers to him, and never had to do with him.

9 *†* In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live by him *†*.

*†* There could be no higher demonstration of his Love; *John* 3. 16.

10 Herein is love *w*, \* not that we loved God, \* *John* 15. 16.  
but that he loved us, and sent his Son *†* to be *Rom* 5. 8, 10.  
the propitiation for our sins. *†* Chap. 2. 2.

*w* In comparison of this wonderful Love of his, in sending his Son to be a Sacrifice for our Sins, our Love to him is not worthy the Name of Love.

11 Beloved, \* if God so loved us, we ought also to love one another *†*. *\* Mat* 18. 33.  
*†* We discover little sense of this Love of his to us, if we do not so. *John* 15. 12, 13.

12 \* No man hath seen *x* God at any time: If we love one another, God dwelleth in us, and his *†* love is perfected *y* in us. *\* John* 1. 18.  
*†* Tim. 6. 16.  
*†* Chap. 2. 5.

*x* The Essence of God is to our Eyes invisible, incomprehensible to our Minds. *y* But by yielding our selves to the Power of his Love, so as to be transformed by it, and habituated to the Exercise of mutual Love, we come to know him by the most pleasant and most apprehensible Effects, experiencing his indwelling, vital, operative Presence and Influences, whereby he is daily perfecting this his own Likeness and Image in us. This is the most desirable way of knowing God, when tho we cannot behold him at a distance, we may feelingly apprehend him nigh us, and in us.

13 Hereby know we that we dwell in him; and he in us, because he hath given us of his Spirit *||*.

*||* The near inward Union between him and us, is best to be discern'd by the Operations of his Spirit, which is the Spirit of all Love and Goodness, *chap* 3. 24. *Ephes* 5. 9.

14 And *||* we have seen and do testify *z*, that *||* Chap. 1. 7.  
the Father sent the Son to be the saviour of the world.

*z* He here signifies we are not left at any uncertainties, touching that matter of Fact, wherein lies this mighty Argument for the Exercise of mutual Love among Christians, God's having sent his Son to be the Saviour of the World: For, as he again inculcates, We testify upon Eye-sight, having beheld him, and conversed with him, living and dying.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God *||*.

*||* This Discourse is most studiously and observably interwoven, of these two great Things mentioned, *chap* 3. 23. Faith in the Messiah, and the Love of one another, as being the principal Antidotes against the poisonous Insinuations of the Apostates. Of Confessing, see Note on *v* 2.

16 And we have known and believed the love that God hath to us. God is love; and \* he that dwelleth in love, dwelleth in God, and God in him. *\* Ver* 12.

*a* Inasmuch as the transformative Efficacy of God's Love upon us, depends upon our certain Apprehension of it, he doubles the Expression of that Certainty: *We have known and believed*, i. e. we are assured of it, both by experimented Effects, and by Faith; implying, that by having this Conception of God thoroughly settled in our Souls, that He is Love, (as was also said, *v* 8.) we shall be so thoroughly changed into this very Nature and Image, as to dwell in Love, as in our own Element, or a thing now become wholly connatural to us. Which will indeed be (by Consequence) to be so intimately united

united with God, that he and we may truly (tho in a Sense most remote from Identification, or being made the same, an horrid Notion ! not only not infer'd by what is here said, but inconsistent with it, and refused by it, for Things united, are thereby implied to be distinct) be said to indwell one another.

\* Gr. love with  
us.  
1 Sam. 2. 13.  
Chap. 3. 19, 21.  
17 Herein is \* our love made perfect, that  
|| we may have boldness in the day of judgment *b*,  
because as he is, so are we in this world.

*b* And by this means, (viz. of our Inwardness with God) doth our Love grow to that perfection, that we shall have the most fearless Freedom and Liberty of Spirit in the Judgment-day ; our Hearts no way mis-giving to appear before him as a Judge, whose very Image we find upon our selves, he having before-hand made us such even in this World, tho in an infinitely inferiour degree, as he is, Compositions of Love and Goodness. Or if the Day of Judgment should mean, as some conceive, of our Appearance before Humane Tribunals for his sake ; such a temper of Spirit must give us the same Boldness in that Case also.

18 There is no fear in love, but perfect love  
casteth out fear *c* : because fear hath torment :  
he that feareth, is not made perfect in love.

*c* That he proveeth from the contrary Natures of Fear and Love. The Fear which is of the baser kind, viz. that is servile, and depresses the Spirit, hath no place with Love, but is excluded by it, by the same degrees by which that Love grows up to perfection, and shall be quite excluded by that Love fully perfected : Inasmuch as Love is a pleasant, Fear a tormenting Passion, which as such, while it remains, shews the Imperfection of Love.

19 We love him *d* ; because he first loved us.  
*d* This is the Fountain Love, ours but the Stream : His Love the Inducement, the Patern, and the effective Cause of ours. He that is first in Love, loves freely ; the other therefore loves under Obligation.

\* Chap. 2. 4.  
20 \* If a man say, I love God, and hateth  
his brother, he is a liar. For he that loveth not  
his brother whom he hath seen, how can he love  
God whom he hath not seen *e* ?

*e* The greater difficulty here is imply'd, through our present dependence upon Sense, of loving the invisible God, that Men that we daily see and converse familiarly with. Hence, considering the Comprehensiveness of these two things, the Love of God, and our Brother, that they are the Roots of all that Duty we owe to God and Man, the fulfilling of the whole Law, Mat. 22. 37, 38, 39. he lets us see the Falseness and Absurdity of their Pretence to eminent Piety and Sanctity, who neglect the Duties of the second Table.

\* Mat. 22. 37,  
39.  
John 13. 34.  
& 15. 12.  
Chap. 3. 23.  
21 And \* this commandment have we from  
him, that he who loveth God, love his brother  
also ||.

|| Both ought to be conjoined, being required both by the same Authority.

CHAP. V.

\* Chap. 2. 22.  
23. & 4. 2, 15.  
Whosoever believeth *f* that Jesus is the  
Christ, is \* born of God : and every  
one that loveth him that begat, loveth him also  
that is begotten of him.

*f* This is not meant of a meer professed, or of a slight and superficial, but of a lively, efficacious, unitive, Soul-transforming, and obediential Faith in Jesus as the Christ, which is elsewhere made the Effect of the regenerating Power and Grace of God, John 1. 12, 13. And as nothing can be more connatural to such an Heaven-born Faith, than the loving of him that hath begotten us to it : So nothing can be more certainly consequent and agreeable, than the loving of them too, who are begotten also of the same Father, viz. with a correspondent Love to the more excellent Characters and Image of God upon them, than are upon other Men.

\* John 14. 15,  
21, 23.  
2 John. 6.  
2 By \* this we know that we love the chil-  
dren of God, when we love God *g*, and keep his  
commandments.

*g* It is not otherwise to be known that we truly love the Children of God, as such : For if we do, we must love them upon God's account, in conformity to him, and obedience to his Commandments ; wherefore our true Love to them, supposes our Love to him, and is to be evinced by it.

3 For this is the love of God *h*, that we keep  
his commandments, and his commandments are  
not grievous.

*h* i. e. This is the most lively, certain Expression and Effect of our Love to God, our keeping his Commandments, which are so little grievous, that true Love can make no difficulty of doing so, Mat. 11. 30. Psal. 19. 11.

4 For whatsoever is born of God *i*, overcometh the world, and this is the victory *k* that overcometh the world, even our faith.

*i* He explains himself, viz. that to one who is born of God, his Commandments are not grievous, because such a one in that Divine Birth, hath received a Life and Nature that makes him far supertour to this World, exalts him above it. makes him victorious over the worldly Spirit, (as chap. 4. 4.) over all worldly Desires, and Fears, and Hopes, and Joys, which are the great Hindrances of our Obedience to God. *k* i. e. The Instrument, the Weapon, by which they overcome, and which virtually includes in it self this Victory over the World, as Effects are included in the Power of their Cause, *i* their Faith, that Principle which in their Regeneration (as above) is implanted in them.

5 Who is he that overcometh the world, but  
\* he that believeth that Jesus is the Son of God ? \* Chap. 4. 12

*l* For that Faith, viz. that Jesus is the Son of God. (or the Christ, as v. 1.) fills the Soul with so great things concerning him, and the Design of his coming among us, and what we are to expect thereupon, as easily turn this World into a contemptible Shadow, and deprive it of all its former Power over us.

6 This is he that came by water and blood *m*,  
even Jesus Christ ; not by water only, but by wa-  
ter and blood : and it is the Spirit that beareth  
witness, because the Spirit is truth.

*m* For the explaining of this obscure Place we must proceed by degrees. It is, 1. Evident, that Water and Blood cannot be here meant literally. 2. It is therefore consequent, that they must be intended to signifie somewhat or other by way of Symbolical Representation, or that they must have some mystical Meaning. 3. They ought to have such a meaning assign'd them, as will both be agreeable to the Expressions themselves, & to the Apostles present Scope and Design. It will 4. Be very agreeable to the Expressions, to understand by Water the Purity of our blessed Lord, and by Blood his Sufferings. 5. His manifest Scope and Design is, to shew the abundantly sufficient Credibility of the Witnesses and Testimony we have, to assure us that Jesus was the Christ, or the Messiah ; and to induce us to believe this of him, with so efficacious and transforming a Faith, as should evidence our being born of God, and make us so victorious over the World, as constantly to adhere to this Jesus by Trust and Obedience, against all the Allurements and Terrors of it. 6. This being his scope, it supposeth that the mention'd Coming of Jesus, as Messiah, was for some known End, unto his Accomplishment, whereof these two, his Purity and his Sufferings, were apt and certain means, as that they were to be consider'd under the Notion of Means, his being said to have come *first*, by them, doth intimate. And in pursuance of this Scope, he must be understood to signifie, that his Coming so remarkably by these two, did carry with it some very convictive Proof and Evidence of his being the Son of God, and the Messiah, sufficient to recommend him as the most deserving Object of such a Faith, and render it highly reasonable we should hereupon so trust and obey him, and entirely resign our selves to his Mercy and Government. Wherefore also, 7. This his Coming must here be understood in a Sense accomodate hereunto, and is therefore in no reason to be taken for the very *1st* or *Instant*, precisely of his Entrance into this World, but to signifie his whole Course in it, from first to last, a continued Motion and Agency, correspondent to the Intendment of his Mission. To the clearing of which Notion of his Coming, some Light may be gained, by considering the Account which is given, 2 Thess. 2. 9, 10. of the coming of Antichrist, which is said to be after Satan, (as it were by his Impulsion, and in pursuance of his Ends and Purposes) with all Power, and Signs, and lying Wonders, and all Deceivableness of Unrighteousness, where it is manifest, Coming must signifie a continued Course of doing Business. So here, our Lord's Coming must signify his continual employment for the dispatch of the Business about which he was sent. 8. The known Business and End for which he was sent, was to reduce and bring back Sinners to God. 9. How apt and necessary Means these two, his Purity and Sufferings, were to this End, the whole Frame of the Gospel shews. His Sacrifice of himself, in his Sufferings, was necessary to our Reconciliation ; so he was to come and effect his Work by Blood : His Purity was requisite to the acceptableness of his Sacrifice ; so it was to be done by Water : without which, as was wont to be proverbially said among the Hebrews, there could be no Sacrifice. 10. For the Evidence his coming so remarkably by these two carried with it, for the inducing of us to believe him to be the Messiah, with such a Faith, as whereby we should imitate his Purity, and rely upon the Value of his Sufferings ; we may see it in the Note upon v. 8. where these Testimony of the two Witnesses, the Water and the Blood, comes to be given in its own Place and Order. 11. Nor is it strange the Apostle should use these mystical Expressions to this purpose, if we consider what might lead him thereto : For we must remember, First, That he was a Spectator of our Lord's Crucifixion, and then beheld, upon the piercing of his Side, the streaming forth of the Water and Blood ; which it appears at that time made a very deep Impression upon his



Mind, as his Words about it in his writing his Gospel import: *There came out Blood and Water: And he that saw it, bare Record, and his Record is true; and he knoweth that he saith true, that ye might believe.* John 19. 34, 35. That he there lays so great a weight on it, imports that he apprehended some great Mystery, if not intended, yet very apt to be signified by it. And 2. That he was a Jew, and (as is probable) wrote this Epistle to Jews, among whom the so frequent *Ablutions with Water*, as well as the *shedding the Blood of Sacrifices*, were most known Things, and intended to typifie (what they ought to have understood, and he now intimates) these very things, the *Purity and Dying of the Messiah*. Not to insist upon what he had long ere now occasion to observe in the Christian Church, *Baptism*, and the *Supper of our Lord*, representing in effect severally the same things. Neither was this Way of Teaching unusual, nor these Expressions less intelligible, than our Lord's calling himself (as this Evangelist also records) a *Shepherd*, a *Door*, a *Vine*, &c.

That the Spirit is said to bear witness, see v. 7. 8.

† John 1. 1. 7 For there are three that bear record in heaven, the Father, the † Word, and the holy Ghost: and these three are one n.

n Having mentioned the Spirit's testifying in the Close of v. 6. he returns to give us in order, in these two Verses, the whole Testimony of the Truth of Christianity, which he reduces to two Ternaries of Witnesses. The Matter of their Testimony is the same with that of their Faith, who are born of God, that *Jesus is the Son of God, and the Messiah*, as may be collected from what was said before, v. 1. & 5. and what is said afterwards, v. 9. What they believe, is no other thing than what these testifie. For the first three, in Heaven, that is not said to signifie Heaven to be the place of their testifying: for tho the same thing concerning *Jesus* be also no doubt testified to the glorious Inhabitants of that World, yet that is not the Apostle's present Scope, but to shew what reason we have, who inhabit this World, to believe *Jesus* to be *Christ*, and the Son of God. In Heaven therefore is to be referred to [Three] not to [bear record or witness] as if the Text were read, which it may as well, *There are three in Heaven, who bear Witness*; the Design being to represent their immediate testifying from thence unto us, or the glorious, heavenly, majestic Manner of their testifying. So the Father testified of the Man *Jesus* by immediate Voice from Heaven, at his Baptism and Transfiguration, *This is my Son, &c.* The Eternal Word owned its Union with him, in that Glory with which it so eminently clothed his Humanity, and which visibly shone through it in the holy Mount, whereof this Apostle was a Spectator, and whereto he seems to be refer in his Gospel, ch. 1. 14. *We beheld his Glory, the Glory as of the only begotten Son of the Father, i.e. such as sufficiently testified him to be so, even the very Son of God.* And the Holy Ghost testified, descending as a Dove in a visible glorious Appearance upon him, at his Baptism also. And these three are one, viz. not only agreeing in their Testimony, as v. 8. but in Unity of Nature. An express Testimony of the Trinitie Deity, by whatsoever carelessness or ill design left out of some Copies, but sufficiently demonstrated by many most ancient ones, to belong to the sacred Text; Of which L. Brug. Not. in Loc. with the other Criticks, and at large Dr. Hammond.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one o.

o And for the three that are said to bear witness on Earth; there is first the Spirit, who, tho the Holy Ghost were in the former Triad, needs not here be taken for another Spirit, but may be the same considered under another Notion, and as testifying in another manner; not transiently and immediately from Heaven, as there, but steadily, and as lasting Instruments here on Earth: Extraordinarily, the Man *Christ Jesus*, all his Apostles and first Disciples, in all the wonderful Works which they did for the confirmation of the Christian Doctrine; and ordinarily, the whole Church of true Christians; for it animates the whole living Body of *Christ*, and makes it, tho in an imperfect measure, by an uniform Course of Actions, tending to God and Heaven, an extant visible proof to the World of the Truth of that Religion which obtains in it, and of his Divine Power and Nature, who is the Head of it. Next, the Water, i. e. the continual untainted, God-like Purity of our Lord *Jesus* through the whole Course of his terrestrial State, manifestly shewed him to be the Son of God, an incarnate Deity, inhabiting our World. And lastly, the Blood, his suffering of Death, considered in the Circumstances, was a most conspicuous, clear Testimony and Indication who he was; so exactly according to the Prediction of the Prophets, attended with wonderful amazing Concomitants, ending in so glorious a Resurrection. And in, and with both these, the Spirit, complicating his Testimony, did bear witness too, as is intimated (after the former mention of them both) in the later part of v. 6. It testified all along, both in his clear immaculate Life, and in the bloody Death in which it assisted him, which it accompany'd with so marvellous Effects, and out of which at length it fetched him, Rom. 1. 4. And that part it took, as being the Spirit of Truth, and as it's there express'd, in the (more emphatical) Abstract, Truth it self.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

|| A Testimony above exception, being wholly divine, as he himself argued, John 5. 36, 37. and 8. 13, 14, 17, 18.

10 He that believeth on the Son of God, || Rom. 8. 15. hath the witness in himself p: he that believeth Gal. 4. 6. not God, hath made him a liar, because he believeth not the Record that God gave of his Son.

p i. e. If he truly believe, he hath the effectual Impress of this Testimony on his own Soul; if not, he gives God the lie, as we do to any one whose Testimony we believe not. See John 3. 33.

11 And this is the record, that God hath given to us eternal life: and † this life is in his Son. † John 1. 4.

|| His Testimony, that this is his Son and the *Christ*, imports so much that eternal Life is in him, as the Source and Fountain of it: so that he gives it to us no other way than in and by him.

12 † He that hath the Son, hath life; and he † John 2. 35. that hath not the Son of God, hath not life. & 5. 24.

|| And therefore that we partake this Life, or partake it not, as by Faith we are united with him, or not united.

13 || These things have I written unto you || John 20. 31 that believe on the name of the Son of God; that ye may know q that ye have eternal life, and that ye may believe on the name of the Son of God.

q That discerning their own Faith, they might be in no doubt concerning their Title to eternal Life, and might be thereby encouraged to persevere in the same Faith.

14 And this is the confidence that we have || in him, that \* if we ask any thing according to his will r, he heareth us. || Or, concerning him. \* Chap. 3. 22.

r Viz. According to his Will, not negatively, as it only doth not forbid our praying for, or enjoying such and such things, but positively, i. e. according to his Will signified, 1. By his Commands, i. e. when the matter of our Prayers is some spiritual good thing, which was before the matter of our Duty; as when we pray for Grace to enable us to be, and to do what he requires us, as far as our present state will admit. 2. By his Promises, which are more absolute and particular, in reference to things of that Nature, *Matth. 5. 6. Luke 11. 13.* In reference to things of an inferior Nature, of a conditional Tenor; or more general, the things promised coming under the common Notion of good things, not in themselves only, but for us, in present circumstances; which, whether they be, or no, he reserves to himself the liberty of determining, and doth only promise them, if they be; and so we are only to pray for them; for that is praying, according to what signification he hath given us of his Will, in such cases. And so we are always sure to be heard in the former Case in the very particular kind, about which his Will is expressly made known before-hand.

15 And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him f.

f In that later, in that, or somewhat equivalent, or better; for if he determine that thing to be best for us, all circumstances considered, we shall have it; if he determine otherwise (supposing we pray according to his Will) we desire it not: For every one intends Good to himself, when he prays for any thing, not Hurt. And God answers his Children according to that general meaning of their Prayers, not always according to the particular (which may be often a much mistaken) meaning. According whereto supposing the thing would be really and in truth hurtful, (and God's Judgment is always according to Truth) they constructively pray to be denied it; and the Denial is the equivalent, nay the better thing than what they particularly pray'd for; and so they truly have their Petitions. See ch. 3. 22. Nor can any be understood to pray according to God's Will as the Rule, if it be not to his Glory as the End, as the Order and Connection of Petitions shews in that admirable Platform prescribed by our Lord himself. And is it possible to be the sense of any one that hath a sincere Heart in Prayer, that God would gratifie him against himself? Therefore that Latitude allowed the Apostles, John 14. 13, 14. & 15. 16. & 16. 23. &c. must be understood to respect the Service of the Christian Interest, and is to be limited thereby, as some of the Expressions shew.

16 If any man see his brother sin a sin which is not unto death t, he shall ask, and || he shall give || Jam. 5. 15. him life, for them that sin not unto death †: † Mar. 12 37, 32. Mark 3. 29. Heb. 6. 4. & 10. 26. there is a sin unto death, I do not say u he shall pray for it.

t Viz. That appears not obstinate and incurable; he shall ask, i. e. with confidence, as v. 14. But there is a Sin unto death, i. e. which doth not barely deserve Death, as all Sin doth, nor which argues a Person to be probably in a present State of Death or Unregeneracy, which the sinful ways may do of many that

that never made Profession; but of such as have apostatized from a former specious Profession into *Hereſie and Debauchery*, and continue obſtinate therein, againſt all Methods of Recovery; that are, as *Jude 12.* even twice dead, &c. u. i. e. I do not give that encouragement to pray for ſuch, with that hope and expectation of Succeſs as for others; tho he doth not ſimply forbid praying for them neither.

17 \* All unrighteouſneſs is ſin ||, and there is a ſin not unto death.

|| He intimates they ſhould be cautious of all Sin, eſpecially more deliberate, (which the word *ἀμαρτία* ſeems to import) but would not have them account that every Sin would make their Caſe ſo hopeleſs, as ſuch Sin, which he call'd ſinning unto Death, would do.

18 We know that whoſoever is born of God, ſinneth not *m*; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.

*m* The great Advantage is here ſignified of the Regenerate, who by the ſeed remaining in them (as *ch. 3. 9.*) are furniſhed with a ſelf-preſerving Principle, with the exerciſe whereof they may expect that Co-operation of a gracious divine Influence by which they ſhall be kept, ſo as that wicked One, the great deſtroyer of Souls, ſhall not mortally touch them, to make them ſin unto death.

19 And we know that we are of God *x*, and the whole world lieth in wickedneſs *y*.

*x* And this he doth not excluſively aſſume to himſelf, but expreſſes his charitable Confidence of them to whom he writes, that it was their Privilege in common with him, to be thus of God, or born of him. *y* Notwithſtanding the generality of Men were under the Power of that before-mentioned

wicked one, (as that phraſe may be read) or in the miſt of all Impurity and Malignity.

20 And we know that the Son of God is come, and † hath given us an underſtanding that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. || This is the true God, and eternal life *z*.

*z* 'Tis here ſignified how ſatisfying a knowledge and certainty ſincere Chriſtians had, that Chriſt was indeed come, by that bleſſed effect they found upon themſelves, viz. a clear and lively Light ſhining by his Procurement and Communication, into their Minds, whereby they had other apprehenſions more vivid and powerful than ever before, of the true God, as *John 17. 3.* ſo as thereby to be drawn into Union with him, and to be in him: Or, which in effect is the ſame thing (ſo entire is the Oneneſs between the Father and the Son) we are in his Son Jeſus Chriſt, who alſo is the true God, as *John 1. 1.* and eternal Life, as he is called, *ch. 1. 2.*

21 Little children, keep your ſelves from idols ||. Amen.

|| i. e. From thoſe idolatrous Communions with the Gentiles in their Worſhip and Feſtivals in their Temples, which theſe Pſeudo-Chriſtians had Latitude enough for, as appears by the Apoſtle St. Paul's Diſcourſes, *1 Cor. 8.* and *10. 14.* (eſpecially if any danger did urge) wherein inſtead of that Communion with the Father and the Son, which, *ch. 1. 3.* he was inviting them to, they ſhould have Fellowship with Devils, as that other Apoſtle tells his Corinthians, *1 Cor. 10. 20, 21.* And he might alſo have reference to the peculiar Idolatries, which this ſort of Men are noted to have been guilty of towards their great Self-maſter.

## The ſecond Epistle OF S. J O H N.

1 THE elder *a* unto the elect lady *b* and her children, || whom I love in the truth; and not I only, but alſo all *c* they that have known the truth.

*a* A general Name of Office fitly appropriated with Eminency here, he being the only Apoſtle, probably, now ſurviving on earth. *b* This appears to have been ſome noted Perſon, whom both her ſingular Piety, and Rank in the World, made eminent, and capable of having great Influence for the ſupport of the Chriſtian Interſt. *c* Which her general value with all that had known the truth, (i. e. the Chriſtians in thoſe parts) ſhews. The Opinion that a Church is intended by this Appellation, had its greater probability, is of no great Importance; and needs not here be diſputed.

2 For the truths ſake which dwelleth in us *d*, and ſhall be with us for ever.

*d* The indwelling of Evangelical Truth, which is here meant, ſignifies its deep Radication, and powerful transforming Efficacy in the Soul, ſo as to be productive of Holineſs, as *Joh. 17. 17.* than which nothing can be a greater Inducement among Chriſtians of mutual Love.

3 Grace || be with you, mercy, and peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, in truth and love *e*.

*e* Such Salutations ſee explained, where they have formerly occur'd.

4 I rejoiced greatly that I found *f* of thy children || walking in the truth, as we have received a commandment from the Father.

*f* Some of her Sons, its probably conjectured, he had met with, upon their Occaſions, at *Ephesus*, where, 'tis thought, he now reſided, and found them to have a good Savour of Religion, and to walk according to Rule, which was matter of great Joy to him.

5 And now I beſeech thee, lady, † not as though I wrote a new commandment unto thee, but that which we had from the beginning, || that we love one another *g*.

*g* He inculcates that great Precept, of which ſee *1 Joh. 2. 7, 8.*

6 And this is \* love, that we walk after his commandments *h*. This is the commandment, that || as ye have heard from the beginning, ye ſhould walk in it.

*h* From this particular Command, he paſſes to what is more general, requiring in all things a ſtrict and unanimous ad-

herence to the pure, and primitive Doctrine of the Goſpel, which would be the beſt expreſſion of Love to God, and the true Center and Bond of Love to one another, as *1 Joh. 5. 1, 3.*

7 For \* many deceivers are entred into the world, who || confeſs not Jeſus Chriſt is come in the fleſh: this is a deceiver, and an antichriſt *i*.

*i* See *1 Joh. 2. 18, 22.* and *4. 3.*

8 Look to your ſelves † that we loſe not thoſe things which we *k* || have wrought, but that we receive a full reward *l*.

*k* Such changes of the Perſon, as we here find, are neither unuſual, nor in Exhortation, inelegant; but ſome Copies read in the two later clauſes [*ye*.] He preſſes to conſtancy in the true incorrupt Chriſtian Profeſſion. *l* That the expected Recompence be not loſt in the whole, or in any part, as *Gal. 3. 3, 4.*

9 || Whoſoever tranſgreſſeth, and abideth || not in the Doctrine of Chriſt, hath not God; he that abideth in the doctrine of Chriſt, hath both the Father and the Son.

See *1 Joh. 2. 23.*

10 If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither || bid him, God ſpeed.

11 For he that biddeth him God-speed *m*, is partaker of his evil deeds.

*m* Such as bring any contrary Doctrine, (as *Gal. 1. 8.*) ought not to be harbour'd, or countenanced by any encouraging Salutation, leſt we involve our ſelves in the Participation of their Guilt, *1 Tim. 5. 22.*

12 † Having many things to write unto you, I would not write *n* with paper and ink; but I truſt to come unto you, and ſpeak || face to face, † that || our joy may be full.

*n* The later, write, is not in the Greek Text; but the words bear this ſenſe, that having many things to write, I would not by Paper and Ink, impart them to you (the Expreſſion being elliptical) but hope to come, &c.

13 The children of thy elect ſiſter *o* greet thee. Amen *p*.

*o* They were, 'tis probable, with him at *Ephesus*, and took the occaſion by him now writing, to tranſmit their Salutations. *p* This concluding Amen imports his Sincerity in what he had written.

† Luke 24. 45.  
|| 1ſa. 9. 6. & 44.  
6. & 54. 5.  
Joh. 20. 28.  
Rom. 9. 5.  
1 Tim. 3. 16.  
Tit. 2. 13.

† Gal. 3. 4.  
Or, gained.  
Some Copies read, which ye have gained, but that ye receive, &c.

|| Rom. 16. 17.  
1 Cor. 5. 11.  
& 16. 22.  
Tit. 3. 10.

† 3 Joh. 13.  
|| Gr. mouth to mouth.  
† Joh. 17. 13.  
1 Joh. 1. 4.  
1 Or, you.



# The third Epistle

## O F

## St. J O H N.

\* 2 Joh. 1.  
|| Or, pray.

1 THE elder unto the well-beloved Gaius,

\* whom I love in the truth.  
2 Beloved, I || wish above all things, that thou mayst prosper and be in health, even as thy soul prospereth q.

q This *Gaius* was well known by the Apostle, not only to be a stedfast Professor of the truly Christian uncorrupted Faith, (which is imply'd in his avowing his Love to him in the Truth, or upon the Christian account) but to be so improv'd, and well-grown a Christian, that he reckons he might well make the prosperous State of his Soul, the measure of all the other Prosperity he could wish unto him.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as || thou walkest in the truth r.

|| 2 Joh. 4.

4 I have no greater joy then to hear that my children s walk in truth.

r The Truth is familiarly used to signify the pure Doctrine of Christianity, which in its principal Design, aiming at correspondent Practice; that his Children, s i. e. such as had been converted to Christ by his Ministry, (as 1 Cor. 4. 15.) of whom it appears *Gaius* was one, did walk in the Truth; (an apt expression of such correspondent Practice) was greatest matter of Joy to this holy Apostle, especially when the godly Lives of such, to whose Conversion he had been instrumental, were so observable, as to gain them a Testimony from all others that knew them, as it was in the present Instance.

5 Beloved, thou dost faithfully t whatsoever thou dost, to the brethren, and to strangers.

t Charity to Christians is reckon'd Fidelity to Christ, being shewn to them upon the Christian Account, which is intimated to have been done by this pious Person, who so kindly treated the Brethren, and Strangers, i. e. even tho they were Strangers.

6 Which have born witness of thy charity before the church: whom if thou bring forward on their journey after a godly fort u, thou shalt do well.

u i. e. After a manner (as the Greek Expression is) worthy of God, viz. as becomes them, who bear the Name of God, as thou dost, or are intent upon his Work, as they are; which later notion is confirmed by what follows.

7 Because that for his name sake they went forth, taking nothing of the Gentiles x.

8 We therefore ought to receive such, that we might be fellow-helpers of the truth.

x It thence appears these were Jews, who went out from their own Country to serve the Interest of the Gospel, which therefore he should serve in helping them.

9 I wrote unto the church: but Diotrephes y, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

y This was probably some Church of which *Gaius* was. *Diotrephes*, one who had received, or usurped some Office or Authority in it, to so ill a purpose, as when he had no Inclination to be hospitable himself to fellow-Christians, prevented others from being so; and upon pretence of the little differences of these Jewish, from the Gentile Christians, excluded them their Communion.

11 Beloved, \* follow not z that which is evil, \* but that which is good. He that doth good a, is of God b: but he that doth evil hath not seen God c. \* Psal. 37. 27. Isa. 1. 16. 1 Pet. 3. 11.

z Μη μιμνη: By following here he means Imitation, i. e. the Deformity of evil appearing in the practice of some, and the Beauty of true Goodness in others, (Examples being given of both sorts, v. 9. and 12.) he exhorts to decline the former, and imitate the other; and enforces the Exhortation by the weightiest Arguments. a A doer of good, one made up of Kindness and Benignity, as the Context draws the sense to that special kind of Goodness, αγαθοποιων & ο χαριστιων, signifie doing well or ill, from a fixed prevailing habit, 1 John 3. 7, 8. b Is ally'd to Heaven, born of God, his Offspring. c An Evil Doer on the other hand, such a one as is a Composition of Spite, Envy, and Malice, is a meer Stranger to him, hath not been, or known, or had to do with him.

12 Demetrius hath good report of all men, and of the truth it self: yea, and we also bear record, and ye know that our record is true.

d Some eminent Christian, whom he could with confidence recommend as a Pattern.

13 I had many things to write, but I will not with ink and pen write e unto thee.

e Having much more to say, as 2 John 12. he resolved on a more immediate, grateful, and effectual way of imparting, and even impressing his Sense, as the term, Writing, is used in a greater latitude, Prov. 3. 3. and elsewhere.

14 But I trust I shall shortly see thee, and we shall speak f face to face f. Peace be to thee. † Gr. mouth to Our friends salute thee. Greet the friends by mouth.

f Στάμα μες στόμα, viz. by oral Conference, which he hoped e're long to have opportunity for. He concludes with the usual Christian Salutations.

# The general Epistle

## O F

# St. J U D E.

### The A R G U M E N T.

**S**OME Question there hath been concerning the Pen-man of this Epistle, and some have thought that Jude the Apostle was not the Man, whoever were; 1. Because he doth not give himself the Title of Apostle; but that is objected against James too, and hath been already answered. 2ly. Because the Writer of this Epistle speaks of himself, as coming after the Apostles, v. 17. But what necessity is there for his coming behind them in Office and Authority, because he doth in time? 3ly. Because he mentions the Contention about the Body of Moses, and the Prophecy of Enoch, which are no where to be found in Scripture. But when there were divers Traditions among the Jews, (whereof this about Moses's Body seems to be one) why might not the Holy Ghost assert some that were true (though before doubtful) by this Apostle, and make them certain, as well as he doth by Paul, the Names of James and Jambis, 2 Tim. 3. 8. which were known only by Tradition, and Moses quaking and fearing at Mount Sinai, Heb. 12. 21. whereof no mention had been made in the Scripture? As for the Prophecy of Enoch, it seems to have been a Tradition too, (for he mentions no Writing) and then the same may be said as to the other. Yet if it were a Book, and an Apocryphal one too, (his citing of it doth not make it to be Canonical) for Jude might as well cite a Passage out of an Apocryphal Writer, as Paul doth several out of Heathen Authors, Acts 17. 28. and 1 Cor. 15. 33. and Tit. 1. 12. And, 4ly. because much of this Epistle seems to be transcribed out of 2 Pet. 2. 2. and therefore not to be dictated by the Spirit. But to this it may be said, that though many Passages in this Epistle agree with what Peter speaks, yet there is so much difference in the whole, that it is plain they are not transcribed thence. And yet why might not the Spirit dictate the same Truths to several Pen-men, either to be published to several Persons, or the same Persons at different times? Most of Obadiah's Prophecy is to be found in Jeremiah's; Psalm 60. is in a great part the same with 108. and Psalm 14. the same with 53. And Paul by the same Spirit writ many of the same things to the Ephesians, and to the Colossians. And what is alledged of the Antients questioning the Authority of this Epistle, is not so considerable, as it might be alledged, even out of them, for the Confirmation of it. Sure we may say, the Spirit of an Apostle breaths in this, as well as in others; the same Majesty, Purity, and Efficacy appear in it, and whatever may evidence its Divine Authority. It is written to the Christian Jews. The matter of it agrees very much with Pet. 2. 2. and the Scope is mostly the same, viz. to arm them against those, who by their wicked Errors, and wicked Manners, secretly and sliely brought in, might infect them, and seduce them into the same Wickedness with themselves, whereby they might be exposed to the same Judgment, which he pronounceth, were like to come upon such.

### CHAP. I.

**J**UDE *a* a servant *b* of Jesus Christ, and *c* brother of James *c*, to them that are sanctified by God the Father *d*, and *e* preserved in Jesus Christ, and called *f*.

*a* Called also *Labbem*, and *Thaddem*, Matth. 10. 3. *b* Not only in the general Notion, as a Believer, but in a more special, as an Apostle. Priests and Prophets in the Old-Testament are peculiarly called God's Servants, Psal. 134. Amos 3. 7. and so are Ministers in the New, 2 Tim. 1. 24. *c* That James who was the Son of Alphaeus, Matth. 10. He mentions his Brother to distinguish himself from Judas Iscariot, and his Brother rather than his Father, because James was most famous in the Church, Acts 15. Gal. 2. 9. and 1 Cor. 9. 5. as likewise to shew his Consent with his Brother in his Doctrine, and to make his Epistle the more acceptable. *d* Viz. As the prime efficient Cause of Sanctification, which he works in Believers by the Son, through the Spirit. *e* Their Salvation, and Perseverance, and Deliverance from Dangers, not being in their own Power; he intimates, that Christ was appointed to be their King, and Head, and Keeper, the Author and Finisher of their Faith, Heb. 12. 2. and furnished with Power for their Protection and Security, and that by him they were kept unto the Salvation purchased for them, viz. by his powerful Operation, and gracious Influence maintaining their Faith, and Union with himself. *f* With an effectual Calling, the beginning of their Sanctification before-men-

tioned. The Copulative, *and*, is not in the Greek; and the words may be read, sanctified by God the Father, preserved in Jesus Christ, as being called; and so called may be understood as going before the other two; and then the sense is, to the called, sanctified by God the Father, and preserved in Jesus Christ; or to them who being called, are sanctified, &c.

2 Mercy *g* unto you, and peace, and love *h*, be multiplied *i*.

*g* Which is the Fountain of Reconciliation, and all the Grace vouchsafed you. See Tim. 1. 2. and 2 Tim. 1. 2. and Tit. 1. 4. *h* Either he means God's Love to them, or their Love to God, and each other. *i* Mercy in the Effects of it, Peace in the sense of it; and either the Love of God in the Manifestation of it, or their Love to God and their Neighbours in the Degrees, and Exercise of it.

3 Beloved, when I gave all diligence to write unto you *k* of the common salvation: it was needful *m* for me to write unto you, and exhort you, that ye *\** should earnestly contend *n* for the faith *o* which was once *†* delivered unto the Saints.

*k* The Apostle here declares the first Cause of his writing to them, viz. his own Inclination and Readiness, according to the Duty of his Place (as an Apostle) so to do; *q. d.* being of my self willing, and earnestly desirous to promote your Welfare, when absent from you, by writing unto you. *l i. e.* Those things which concern the Salvation of us all in common, or that Salvation which is common to us all; there being

\* Phil. 1. 27.  
1 Tim. 1. 18.  
& 5. 12.  
2 Tim. 4. 7.

\* Luke 6. 16.  
Act. 1. 13.  
† Joh. 17. 11.  
12. 15.  
1 Pet. 1. 5.



being but one Salvation for all Believers, and one way to it. *m* The second Reason of his writing, viz. the necessity of it, in respect of the danger they were in, as follows, *v.* 4. *n* By Constancy in the Faith, Zeal for the Truth, Holiness of Life, mutual Exhortation, Prayer, suffering for the Gospel, &c. against those that would pervert the Gospel. *o* The Doctrine of the Gospel; Faith is taken for the Object of Faith. *†* Either, once for all, because it was delivered by all the Apostles as the only unchangeable Rule of governing their lives, and obtaining Salvation, to which nothing is to be added, and from which nothing is to be taken away: Or, it implies, that it was therefore delivered to them that they might never forsake it, and that if they do, they miss of their Salvation, as being never like to have another way made known to them. *Viz.* by God, not invented by Men.

\* Rom. 9. 21.  
22.  
† 1 Pet. 2. 8.  
† 2 Pet. 2. 19.  
Tit. 1. 16.

4 For there are certain men crept in unawares, *p* who were before of old ordained *q* to this condemnation *q*, ungodly men, *†* turning the grace of God into lasciviousness *r*, and denying the only Lord God *t*, and our Lord Jesus Christ.

*p* *Gr. Fore written*, i.e. of whom it was formerly written, or foretold, viz. by Christ and his Apostles: or rather, it is to be understood according to our Translation, *before ordained*, viz. in the Eternal Counsel of God; God's Decree being compared to a Book, in which things to be done, are written down. This the Apostle adds to prevent any Offence that might be taken at the Wickedness of these Seducers; and therefore lets these Saints know, that tho such Men crept in unawares to them, yet it was not without the Providence of God so ordering it. *q* Or, *Judgment*, and it may be understood, either of a reprobate sense, to which they who thus perverted the Gospel, were given up by God, according to his Pre-ordination; or of that Damnation he decreed should follow upon their Wickedness, in making Shipwreck of the Faith themselves, and subverting others. This seems best to agree with 2 Pet. 2. 3. *r* Abusing the Doctrine of the Grace of God, and Benefits of Christ revealed in the Gospel, especially the Doctrine of Christian Liberty, to the encouraging themselves and others in the vilest Lusts, 2 Pet. 2. 1. *t* Either this may be understood of the Father distinctly from Christ, expressed in the following Clause; and only is put in not to exclude either of the other Persons of the Trinity from being God; but to exclude Idols and false Gods: Or, it may be understood of Christ, as well as the words following; not only because there is but one Article in the *Greek* relating to the whole Sentence, but because it seems best to agree with the parallel place, 2 Pet. 2. 1. which is most generally understood of Christ; and because the Heresies of those times, which *Jude* cautions these Saints against, struck especially at the Godhead of Christ, which he therefore the more expressly asserts.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people *x* out of the land of Egypt, afterward *\** destroyed *y* them that believed not *z*.

\* Num. 14. 29,  
37. & 26. 64.

*u* This may be joined either with the Verb following, ye *knew*, according to our Translation, and the Sense is, tho ye knew this certainly, as the word *once* is taken, *Psal.* 89. 35. or perfectly and thoroughly, or once for all: Or rather, with what goes before, and the words may be read, *I will yet once*, (viz. while I am in this Tabernacle) *put you in remembrance of this, though ye know it*; as 2 Pet. 1. 12. *x* The People of *Israel*. *y* *Viz.* In the Wilderness by Plague, fiery Serpents, &c. *q* He sets forth the *Israelites* Unbelief, as the original of all their Disobedience, and Rebellions, and the great Cause of their Destruction. See *Heb.* 3. 17, 18, 19. and 4. 2.

† Joh. 8. 44.  
† Or, principally.

6 And *†* the angels which kept not their *||* first estate *a*, but left their own habitation *b*, he hath reserved in everlasting chains *c* under darkness unto the judgment of the great day.

*a* In which they were created, their original Excellency, Truth, Holiness, Purity, *Joh.* 8. 44. as well as Dignity. *b* *Viz.* An heavenly one, from whence, tho they were righteously thrust out by God, 2 Pet. 2. 4. yet they may be truly said to have left it themselves, in that they voluntarily rebelled against the Law of their Creation, and committed that Sin which they knew would certainly be punished with such a Dejection. *c* Into which, *Peter* says, they were delivered.

† Gen. 19. 24.  
Deut. 29. 23.  
2 Pet. 2. 6.  
† *Gr. other.*

7 Even as *†* Sodom and Gomorrah, and the cities about them *d* in like-manner *e* giving themselves over to fornication, and going after *†* strange flesh *f*, are set forth as an example suffering the vengeance of eternal fire.

*d* *Admah and Zeboim*, *Jer.* 49. 18. *Hos.* 11. 8. *e* As *Sodom and Gomorrah* did, likeness of Sin inferring likeness of Punishment. *f* *Margin, other Flesh*, he means *Male-flesh*, which is

other than what God appointed for that use they made of it; or, as we render it, *strange flesh*, i. e. that which is strange, improper, and unfit for such an end. It is the Description of the unnatural Filthiness of the *Sodomites*, *Gen.* 19. 5. See *Rom.* 1. 26, 27. *g* *Eternal Fire* may be joined either, 1. with *Example*, and the words thus placed, are set forth for an Example of eternal Fire, suffering Vengeance; and the meaning is, That the Vengeance they suffered in being destroyed by Fire, is an Example or Type of eternal Fire, that of Hell: Or, 2. with *Vengeance*, according to our Reading, and then the sense is, They are set forth for an Example, (viz. to those that after should live ungodly, 1 Pet. 2. 6.) suffering the Vengeance of eternal Fire: The Vengeance they suffer, is an example to deter others from the like Wickedness. This Fire is called *eternal*, either because of the still continuing Effects of it, or rather, because it was a Type or Representation of the Fire of Hell, and to those miserable *Sodomites* the very beginning of it, they being brought by these temporal Flames into everlasting Burnings.

8 *†* Likewise also *b* these filthy dreamers *i* defile the flesh *k*, despise dominion *†*, and *l* speak evil of dignities *||*.

† Exod. 22. 28.

*b* Notwithstanding so many Judgments of God upon others, which should have kept them from the like Sins. *i* Either this may be taken properly, and joined to the next clause, *defile the Flesh*, and then it may note the Impurity of these Wretches who dreamed of what they loved, and acted over that Filthiness in their Sleep, to which they were so much addicted when awake: Or metaphorically, and so they are called *Dreamers*, as having the Sense of their Minds overcome, and laid asleep by their sensual Pleasures; or being like Men in a Dream, deluded by their absurd, tho pleasing Imaginations. *k* This notes all those lascivious Practices, to which, like the *Sodomites*, they had given themselves over, and whereby they defile themselves and others; the Lust of Uncleaness, as it is in *Peter*. *†* In their Minds, Judgments, Desires, they reject, make void, and abrogate Civil Government, as a thing not fit to be. *l* Not only Governours, but Government it self. *||* Either spiritual Governour, or rather Civil, called Dignities, because of the honourable Titles given them, and Gifts bestowed on them. See 2 Pet. 2. 10.

9 *†* Yet Michael the Archangel *m*, when contending *n* with the devil, he disputed about the body of Moses *o*, durst not *p* bring against him a railing accusation *q*, but said, The Lord rebuke thee *r*.

† Dan. 12. 1.

*m* Either this is understood of Christ the Prince of Angels, who is often in Scripture called an Angel, or of a created Angel; and that either, 1. one of the Archangels, *Dan.* 10. 13. *Michael* is called one of the chief Princes, which, tho the word Archangel be not found in the Plural Number in Scripture, may well imply a Plurality of them; for what is one of the chief Princes among the Angels, but an Archangel? Or, 2ly. a principal Angel, or one that is chief among others. *n* It may be meant either of Christ Contending with the Devil, as *Matth.* 4. in his Temptation, and *Zech.* 3. 1, 2. and *Rev.* 12. 7. or rather, of *Michael* a created Angel. *o* If *Michael* the Archangel be meant of Christ, then the Body of *Moses* may be taken figuratively for that Body whereof the *Mosaic* Ceremonies were Shadows, *Col.* 2. 17. i. e. the Truth and Accomplishment of the Law given by *Moses*, that Accomplishment was to be in Christ, who is represented by *Joshua*, *Zech.* 3. him *Satan* resists in the Execution of his Office, and by him strikes at Christ, whose Type he was, and whom he afterwards opposeth in the Execution of his Office, when he was come in the Flesh: Or, 2ly. If we take *Michael* for a created Angel, which agrees best with the parallel place in *Peter*, then the Body of *Moses* must be taken properly (as most take it) and the Dispute seems to be, Whether *Moses* his Body should be so buried as to be concealed from the *Israelites*, *Deut.* 34. 6? It is said God buried him, (which might be by the Ministry of *Michael* the Archangel) and that no Man knew of his Sepulchre. The Devil opposeth the Angel, desiring to have the place of his Burial known, that in after-times it might be a Snare to that People, and a means to bring them to Idolatry. And this seems very probable, if we consider what Work the Devil hath made in the World with the Bodies of Saints and Martyrs, and how much Idolatry he hath brought in thereby. This Passage *Jude*, most probably, had (as was observed in the Argument) from some known Tradition among the *Jews*, the Truth of which we are now sure of, because certified here concerning it. *p* Or, could not endure (as the *Greek* word is often taken among *Prophane Writers*) or find in his Heart, not from fear of Punishment, but by reason of the Holiness of his own Nature, and to give an example to us. And this Sense agrees to the Scope of the place, whether we understand it of Christ, or of a created Angel, *Heb.* 12. 3. and 1 Pet. 2. 23. *q* *Vid.* 2 Pet. 2. 11. *r* i. e. Put thee to silence, restrain thy Insolence, hinder thy Design, &c. hereby the Angel refers the Cause to God.

10 But these speak evil of those things which they know not *s*: but what they know naturally

ly t, as brute beasts, in those things they corrupt themselves u.

f The same as 2 Pet. 2. 12. unless this be more generally to be understood of all those Spiritual things, whereof they were Ignorant. t Without Reason or Judgment. u Debauch and degrade their Natures by extreme Sensualities, whereby they bring Destruction upon themselves. See 2 Pet. 2. 12.

11 Wo unto them x, for they have gone in the way y of \* Cain z, and † ran greedily after the error a of Balaam, and perished in the gain-saying of Core b.

x This is either a lamenting the misery that was to come upon them, or a foretelling it come, not a wishing that it might, *Matth. 11. 21.* and *1 Cor. 9. 16.* y Followed his manners, and fallen under his Punishment. Their likeness to Cain, both as to their actions and the event of them, seems to be implied in this and the following clause, as well as it is plainly in the last. z Cain hated his Brother and slew him; they hate their Brethren, and by their pernicious Doctrines and Deceits, murder their Souls, and probably stir up Persecution against their Persons. a Covetousness, to which being excessively addicted, or, (as the Gr. implies) poured out, they did for the sake of filthy lucre corrupt the Doctrine of Christ, see 2 Pet. 2. 15. b Corah (whom he here names alone, as being the Ring-leader of the Rebellion, in which others joined with him, *Numb. 16. 1.*) affecting the Priesthood, rose up Seditiously against Moses and Aaron, and perished in the attempt. These imitate him in their Rebellion against Christ himself, the state and order of whose Church they seditiously disturb, as well as that of the Civil State, in despising Dominion, and speaking evil of Dignities, and that to their own Destruction.

12 These are spots c in your feasts of charity d when they feast with you, feeding themselves without fear e: \* clouds they are without water carried about of winds f, trees whose fruit withereth g, without fruit h, twice dead i, plucked up by the roots j.

c See 2 Pet. 2. 13. d Feasts used among the Primitive Christians, to shew their unity among themselves, and promote and maintain mutual Charity, and for relief of the Poor among them. e Unreasonably cramming themselves, without respect to God or the Church. f Empty, making a shew of what they have not, *Prov. 25. 14.* and inconstant see 2 Pet. 2. 17. g He compares them to Trees, which having Leaves and Blossoms, make a shew of Fruit, but cast it, or never bring it to maturity, or it rots instead of ripening; so these here make a shew of Truth and Holiness, but all comes to nothing. h Without any good fruit, (which only deserves to be called good fruit) brought forth by them, either in themselves, or followers, who never get any real benefit by them. i Wholly Dead; Dead over and over; Dead by Nature, and Dead by that hardness of Heart they have contracted; or, that reprobate sense to which God hath given them up. j And so never like to bear Fruit, and fit only for the Fire; it notes the incurableness of their Apostacy, and their nearness to Destruction.

13 \* Raging waves of the sea k foaming out their own shame l: wandering stars m, to whom is reserved the blackness of darkness n for ever.

k Not only inconstant as Water, but unquiet, turbulent, restless, that cannot cease from Sin. l That wickedness whereof they should be ashamed: like a troubled Sea, when it cannot rest, whose Waves cast out Mire and Dirt, *Isa. 57. 20.* m Either Planets properly called, or rather Meteors called running Stars, inconstant in their motion, uncertain in their shining, making a little shew, but presently vanishing; such was the Doctrine of these, which had a shew of Light, but a deceitful and unconstant one. n The thickest Darkness, viz. that of Hell; they would be counted Lights, but are themselves cast into utter Darkness, 2 Pet. 2. 17. As blackness of Darkness shews the horror of their Punishment, so its being reserved for them shews the certainty of it.

14 And Enoch also, the \* seventh from Adam prophesied o of those p, saying, Behold the Lord cometh with ten thousands q of his Saints r.

\* Either to distinguish him from Enoch the Son of Cain, or, to shew the Antiquity of the Prophecy. o He doth not say writ, and therefore from hence it cannot be proved that there was any such Book as Enoch's Prophecies, received by the Jews as Canonical Scripture, but rather, some Prophecy of his delivered to them by Tradition, to which here the Apostle refers, as a thing known among them; and so argues against these Hereticks from their own Concession, as v. 9. So here, q. d. these Men own the Prophecy of Enoch, that the Lord comes to Judgment, &c. and they themselves are in the number of those ungodly ones, and they to whom the Prophecy is to be applied. r Not that he did directly and expressly Prophecy of them

in particular; but that his Prophecy of the Destruction of the World for the same kind of Crimes whereof they were guilty, did reach them, and so he foretold what should befall them as well as others. q Innumerable multitudes, a definite for an indefinite. r Holy Angels, *Matth. 16. 27.* Dan. 7. 10. Zach. 14. 5. and 2 Thess. 1. 7. and Rev. 5. 11. Believers likewise may be here included, as attendants upon Christ when he comes to Judgment.

15 To execute judgment upon all s, and to convince all that are ungodly among them t, of all their ungodly deeds which they have ungodly \* committed, and of all their hard speeches u which ungodly x sinners have spoken against him.

s Either upon all the wicked in general, who afterwards may seem to be distinguished into different sorts, or else the Greek Preposition Kata is put for Peri, and the word all is to be understood of all universally, good and bad; and the words may be read to execute Judgment over all, i. e. to judge all. t If we take the words in the later sense mentioned, then he distinguisheth those that are to be judged into good and bad, and the Lord comes to execute Judgment over all, having convinced the wicked among them; but if in the former, the ungodly here may be taken for those that are more notoriously so, those that have obstinately rejected the Gospel, or wickedly perverted it, or persecuted the Saints, &c. \* i. e. with an ungodly Mind, willingly, delightfully, perseveringly. u i. e. Blasphemous, Irreverent, against God, his Truth and Ways. x He executes Judgment, though upon all the Wicked, yet especially upon these ungodly Sinners, i. e. that are such both in their Words and Deeds against him, in his Truths, Ways, Ordinances, People, &c. and therefore are the worst of Sinners.

16 These are murmurers, complainers y, walking after their own lusts z; and their mouth speaketh great swelling words a of vanity, having mens persons in admiration c because of advantage.

y Either these two words signify the same thing; or murmurers may be meant with relation to God's Decrees, Laws, Providences, and his Ordinations in the Church or State, 1 Cor. 10. 10. and complainers with respect to their own condition with which they were discontented. z Minding neither the Law of God nor Man, but making their Lusts their Law, and being wholly subject to them, led by them, 2 Pet. 2. 10. a Though they were meer Slaves to their own Lusts, yet they would speak big, and use high and exorbitant strains in their Language, that they might be applauded and admired, see 2 Pet. 2. 18. b Flattering and magnifying the greater and richer sort of Men, not considering what they were, so they could gain them to their party, or get Gain by them.

17 But beloved, remember ye the words that were spoken before of the Apostles c of our Lord Jesus Christ.

c Especially Paul and Peter, see *Act. 20. 29.* beside the places in the Margin. From this passage it appears that this Epistle was writ late, and, likely after the other Apostles, except John, were dead.

18 How that they told d you || there should || be mockers in the last time who should walk after their ungodly e lusts. || 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 1. 3.

d Whether in their Preaching or Writing. e Gr. Lusts of ungodliness. An Hebraism, the vilest Lusts.

19 These be they who || separate themselves f, || sensual g, having not the Spirit h. || Prov. 18. 1. Ezek. 14. 7. and 9. 10.

f Viz. from the true Doctrine and Church of Christ, as being in Love with their carnal Liberties, and loth to come under the Yoke of Christ's Discipline. g Or carnal, or animal, 1 Cor. 2. 14. Such as are meer Men, and have no higher Principle in them than Human Nature, which left to itself, and being destitute of the sanctifying Spirit, is generally overpowered by sense, and inclines to fleshly Lusts. h The Spirit of God, by which they should be led, and to which they so much pretend; having neither the Light, nor Grace, nor Comfort of the Spirit.

20 But ye beloved, building up your selves i on your most holy \* faith k, praying in the holy Ghost l.

i He compares them to an House, which is to be built up, whereof Faith is the Foundation; the same Metaphor is used, 1 Cor. 4. 9. Eph. 2. 20, 21, 22. and 1 Pet. 2. 5. \* So he calls Faith, as being the means of purifying their hearts, and working holiness in them; and in opposition to the false Faith of the Hereticks he warns them against, which did consist with so much impurity. k This may be understood either, 1. Of the Grace of Faith, and then that is compared to the Foundation, as being the first and principal Grace in a Christian, and of greatest necessity and use; and then they

\* Gen. 4. 5.  
† Num. 22. 7,  
21.

\* Prov. 25. 14.

\* Isa. 57. 20.

\* Gen. 5. 18.

\* Matth. 25. 31



they are here bid to build themselves up in other Graces which follow upon Faith, as 2 *Per.* 1. 5. Or, 2. Of the Doctrine of Faith, that on which their Faith it self is founded; and then the meaning is, that they should not rest satisfied in what measure of Faith they had already attained, but still be improving it, and making further progress in it, not only hold fast the Truth of the Gospel, the right foundation on which they had begun to be built, but get themselves, by the due study and meditation of the Word, more and more confirmed in the Belief of it. *I. i. e.* By the assistance of the Spirit, who teacheth what to pray for, and how; from whom Faith, Fervency, and all Praying Graces do proceed, *Rom.* 8. 26, 27. the Spirit makes intercession (prays) in us, to note the excitations of his Grace; here we are said to pray in the Holy Ghost, to note the concurrence of our faculties.

21 Keep your selves in the love of God *m*, looking for *n* the mercy *o* of our Lord Jesus Christ unto eternal life.

*m. i. e.* In Love to God, or that Love whereby ye love God; this implies love to each other, as the cause doth the effect. *n. Viz.* By Hope; and so in these two Verses we have the three Cardinal Graces, Faith, Hope, and Charity. *o* The merciful or gracious sentence of Christ the Judge, whereby he puts Believers in possession of Eternal Life, *Mat.* 25. 34. This reward of Eternal Life is promised, but being promised freely, and out of Mercy, it is called Mercy, 2 *Tim.* 1. 12. the effect being put for the cause.

22 And of some have compassion *p* making a difference *q*:

*p* Use them gently, mildly reproofing and admonishing them, that thereby ye may gain them. *q* He makes two sorts of Offenders, or mislead Brethren, who might be restored; and that they might, they should be dealt with in different ways, and suitably to their respective conditions and circumstances; the former, who might be discouraged with roughness, should be handled with more tenderness and compassion.

23 And others *r* save *s* with fear *t*, pulling them out of the fire *u*, having even the *||* garment spotted by the flesh *x*.

*r* Those that are further gone, not so easily reducible, and in greater danger. *s. i. e.* Labour to save them, as in-

struments under God. *t* By more severe courses, sharper reprehensions, setting before them God's Judgments against obstinate sinners, 1 *Cor.* 5. 5. *u* It is a Proverbial Speech, *Zech.* 3. 2. the sense is, that as they that are in the Fire, and like to be destroyed by it, must not be gently exhorted to come out of it of themselves, but speedily and forcibly pull'd out in consideration of their eminent danger; so they that are more stubborn Sinners, being in apparent danger of being destroyed by the Fire of their Lusts, and being, as it were in the mouth of Hell, must be more harshly and severely dealt with, by setting the Lord's Terrors before them (2 *Cor.* 5. 11.) and inflicting Church-Censures on them. *x* It is an allusion to that Ceremonial Law, *Levit.* 15. 4, 17. where he that touched a defiled Garment, was himself defiled. The sense is, either, 1. That where there is danger of infection from Hereticks, and obstinate Sinners, all converse with them, and any thing whereby the Contagion of their Doctrine or Manners may reach us, is to be avoided: Or, 2. That when we reprehend others, we should do it with suitable affections, and though we would save themselves, we should hate their Vices, and any thing that promotes them, or favours of them.

24 || Now unto him that is able to keep || *Rom.* 16. 25; you from falling *y*, and to present you fault- 27. less *z* before the presence of his glory *†* with Eph. 3. 20. exceeding joy. 1 *Tim.* 1. 17.

*y* From stumbling in your Spiritual course, and so able to make you persevere to the end. *z* Or, His Glorious Presence, *i. e.* Before himself, *Eph.* 5. 27. *†* Having exhorted these Saints to perseverance in the Faith, he now tells them in whose strength they must stand, and to whom they are to give the Glory of it.

25 To the only wise *a* God our Saviour *b*, be glory *c* and majesty *d*, dominion and power *e*, both now and for ever, Amen.

*a* Only wise infinitely, and of himself. *b* Either God who is sometimes called by this Title, *Tit.* 1. 3. and 3. 3. and 1 *Tim.* 2. 3. Or rather Christ. *c* See 1 *Pet.* 4. 11. and 5. 11. *d* Or, Magnificence, *Heb.* 1. 3. and 8. 1. it seems to signify the height and excellency of God's Glory. *e* Authority, and Right to govern, which here is ascribed to God, as well as strength or sufficiency for it.

|| Rev. 3. 4.

# The REVELATION

## O F

### St. JOHN the Divine.

#### The Preface to the Annotations upon the Revelations.

**A**lthough some particular Hereticks, such as Cerdon and Marcyon, have doubted the Divine Authority of this mysterious piece of Holy Writ, and some better Men in the Primitive times doubted of it, the Manuscript Copy of it having been at first reserved in few hands, and (as some think) in the fewer, because of the affairs and state of the Roman Empire revealed in it; yet besides its general reception as such, by the Church in all late ages, there is in it such an Harmony, both with Daniel's Prophecy in the Old Testament, and with the Types made use of by the Holy Prophets, such manifest allusions to the whole Order and Oeconomy of the Jewish Church, such an agreement of the Doctrine contained in it, with the Doctrine of the Old and New Testament concerning God and Christ, the Resurrection from the Dead, and the Day of Judgment; and of the Promises and Threatnings contained in it, with the Promises and Threatnings in other parts of Holy Writ, that none who hath not a Vanity to quarrel the whole Canon of Scripture, can reasonably dispute the Divine Authority of this part of it.

# R E V E L A T I O N.

It appeareth from v. 1. that John was the Pen-Man of it, and that this John was the beloved Disciple, he that was the Pen-Man of one of the Gospels, hath been doubted by very few, and with very little reason, as will appear to him that will but wisely consider the terms and phrases used in it almost peculiar to this Apostle, and hardly to be found in Scripture any where, but in this Book and the Gospel of John, such as calling Christ The Word, of which he bare Record, &c. Nor is their objection of any validity, who object, That in the Gospel he ordinarily concealeth his Name, which this Author doth not; considering that in that he wrote a Relation or History of things past, to be proved by many Eye and Ear-Witnesses; but here a Revelation or Prophecy of things to come, to which his Name was necessary, that Men might judge by what Authority he thus wrote.

For the time of his writing it, himself tells us, chap. 1. 9. That he received this Revelation from God, while he was in Patmos, for the Word of God, and the Testimony of Jesus Christ, this was. (if we may believe History, and we have nothing else to inform us) in the time of Domitian the Roman Emperor, about the 94th, or 95th year after the Nativity of Christ, so as this Book pleads a prescription of near sixteen hundred years, in which very few ever questioned its Divine Authority.

For the scope of it, it is plainly told us, chap. 1. 1. *Ἰδὲ αὐτῷ τοῖς δούλοις αὐτοῦ ὁ δὲ πνεῦμα ἐν τῇ καρδίᾳ.* To shew his Servants what should come to pass. The like we have repeated, chap. 22. 6. upon which account it is called a Revelation, and a Prophecy, neither of which terms agree to a Narration or History, the object of which is some thing, or things that are already past.

I will not undertake to give the certain and infallible sense of the several passages of this mysterious Prophecy. In magnis voluisse sat est. But I have proceeded upon these few Postulata.

1. That the whole of this Book is no Historical Relation of things that were passed before the year 55 or 96, or at least not long before, but of things to come, which hath made me wholly reject the notions of Grotius and Dr. Hammond, so far as they concerned the Siege or Destruction of Jerusalem, which was past 26 or 27 years before John heard of this Revelation. I cannot understand how this can agree with chap. 1. 1. or chap. 22. 6.

2. That it contains a Prophecy of the most remarkable things, that happened either to the Roman Empire; or, to the Church, (all which was within the Latitude of that in St. John's time) during the whole time of that; or, which should happen after the decay of that, throughout the Church to the End of the World.

3. That this time is reasonably divided into three Periods; the first determining with the Roman Empire's continuing Pagan, 310 or 325 years after Christ: the second with the total ruine of Antichrist when that shall be I cannot tell. The third with Christ's coming to the last Judgment. The first is by some called Regnum Draconis Ethnicum; the second Vicariatus Draconis Antichristianus; the third Regnum Christi; or, Status Ecclesiae tranquillus.

4. I see no reason to dissent from those eminent Men, who think that part of the Revelation which relates to the first period, and is precatrice of what happened to the Church of God until the time of Constantine the Great, 310, or 325 years after Christ, beginneth with chap. 4. and endeth with chap. 7. and that the Silence in Heaven for half an Hour, mentioned chap. 8. ver. 1. relateth to the rest which the Church had from Constantine's time till the end of Theodosius's Reign, about 70 or 75 years.

5. Where to fix the Epocha, or beginning of the 1260 years, or 42 Months, I cannot tell. That the Mystery of Iniquity begun to work in the Apostle's time, is evident from 1 Theff. 2. 7. and reason will tell us, that Rome, as it now stands, or as it was in the year 1606. was not built up in a Day, the great Corruptions then in it, came in and grew up by degrees; but I cannot tell how to count Antichrist's Reign, but from the time Phocas humoured the Pope with the Title and Style of Supreme or Universal Bishop; from which time I should rather reckon the 1260 years, than from any time before.

6. I do agree with those who think the 11 first Chapters contain the sum of whatsoever is prophesied concerning the two first Periods, though many things falling within them, are more particularly and fully opened, chap. 12, 13, 14, 15, 16, 17, 18, 19. The twelfth Chapter giving us a particular account of the Church during the two first Periods; the 13th giving us a more particular account of Antichrist, both in the Secular Power, and in his Ecclesiastical Jurisdiction: the 15th and 16th Chapters more fully open to us what should be done under the sixth Trumpet. In the 17th Chapter we have a more full description of the Beast with two Horns, mentioned chap. 13. 11. which signified Antichrist as sitting in the Temple of God. The 18th, more fully describes his Fall, summarily before mentioned, chap. 14. The 19th, so far as it concerneth the Praise given to God for this, relates to that great Dispensation of Providence.

7. I take the third state of the Church (to which I cannot conceive we are yet come, which I called its serene and quiet state) to be foretold and described chap. 20. after which shall be the Battel with all the Wicked of the Earth, which shall end in Christ's coming to Judge the World, and the general Resurrection in order to it.

8. I take the two last Chapters to describe a state of the Church, agreeing to none but the Church Triumphant, and have accordingly interpreted them.

If any differ from me in any of these things, it will be no wonder if he disagreeeth with me in the explication of the Chapters and Verses relating to them.

I dare not be positive as to the sense I have given, but shall only say it is what appeareth to me most probable. There have been found some in the Tents of Protestants, that have taken much pains to free the Papacy from the imputation of Antichrist. This I conceive was Grotius his Design, in his Interpretation of this Book, as if it had been an History rather than a Prophecy, and if a Prophecy, fulfilled in less than 250 years after it was published. As to the Papacy being Antichrist, I think that great person spake well, who would not be peremptory in the case; but said, it had so many of his Marks, that upon an Hue and Cry for Antichrist, he should apprehend him. I shall add, that if he were so apprehended and tried, he could never acquit himself either at the Bar of Scripture or Reason.



## CHAP. I.

**I** THE revelation of Jesus Christ *a*, which God gave unto him *b*, to shew unto his servants *c* things which must shortly come to pass *d*; and he sent and signified *e* by his angel *e* unto his servant John *f*:

*a* The *Apocalyp*s, (as this Book is sometimes called) that is, the discovering, or unveiling of some hidden things; (so the word *Revelation* signifieth.) The Greek word is often used in the New-Testament, and is ordinarily translated so. It is called the *Revelation of Jesus Christ*, because *Christ* received it from his Father, as the next words shew. *b* Which God gave unto him as he was Mediator; By God, here is to be understood the Father, not exclusively to the Son, as if he were not God, but to shew the order of working in the Holy Trinity, *Joh. 7. 16. & 14. 10.* *Christ* in his state of Humiliation is said to learn of the Father; in his state of Exaltation to receive from the Father. *c* To John, and by him to all Saints that will be studious of things revealed. *d* "Αὐτὸς ὁ ἀποκάλυψεν ἐν τῷ πνεύματι. This phrase puts us out of doubt, that this Book is not a Relation, or Narrative of things past, but a Revelation, or Prediction of things to come. See also chap. 22. 6, 16. which makes me wonder at the Confidence of a learned Annotator of our own, That all things here relate, either to the Siege of Jerusalem, (which was past more than 20 years before this Revelation to St. John) or to Pagan Rome, which, indeed, continued 200 and odd years after this. But his Notion is contrary to the general Sense of all Interpreters, whether the ancient Fathers, or modern Writers. The phrase, indeed, signifies *shortly*, but never *what was past*, nor always, *what shall in a few days come to pass*. See *Luke 18. 8. Rom. 16. 20.* tho indeed it sometimes signifies the time immediately following a Command, as *Acts 12. 7. and 22. 18.* and considering it is God's Phrase, to whom a thousand Years are but as yesterday, *Psal. 90. 4.* and who calls the things that are not, as if they were; and who manifestly calls all those years betwixt *Christ's* coming, and the end of the World, (almost 1700 of which are past already) the *last Days*, we may allow him to say, Those things should be *shortly*, which soon after should begin to be effected, tho not finished, till *Christ's* second coming; tho therefore we may allow this Verse the Key to open the whole *Apocalyp*s, yet we must judge the learned Author hath turned it the wrong way. *Christ* has foretold the Ruine of Jerusalem, *Matth. 24.* nor was it now the matter of a Prophecy, but History. The six first *Seals* plainly shew the state of the Christian Church under Rome-Pagan; what shall we say to all things represented under the seventh Seal, &c. *e* First by one Angel, then by another, or (possibly) constantly by the same. *f* Who this John was, we shall declare further, *2. 2. 4.*

**2** Who bare record of the word of God *g*, and of the testimony of Jesus Christ *h*, and of all things that he saw *i*.

*g* This phrase determines the Controversie about the Pen-man of this part of Holy Writ, and puts it out of doubt, that it was John the Apostle and Evangelist. The Phrase so agrees to *John 1. 19. 32. 34.* and *19. 35.* The word in the Greek signifies *bare Testimony* to, or of the Word of God. Some understand *Christ* so called, *1 John 1. 2.* Some would have the Gospel meant by it; and if any think this the more probable Sense, because tho *Christ* be elsewhere called the Word, yet he is not called the Word of God; and it is not here in the Dative or the Accusative Case; I see no reason to contradict them. *h* By the Testimony of *Christ*, is to be understood the Doctrine of *Christ*. called so. because it is a Testimony concerning him: Or rather, that which he testified, who is elsewhere called the true and faithful Witness. *i* This may be understood with reference to what went before; so it agreeth with *John 1.* or to what followeth in this Revelation, made to him in Visions in a great measure.

**3** † Blessed *is* he that readeth *k*, and they that hear the words of this prophecy *l*, and keep those things which are written therein *m*:  
‖ For the time is at hand *n*.

*k* From hence is well concluded, That this is a Portion of holy Writ, to be read publicly and privately, otherwise no Blessing would have been pronounced to the Readers, or the Hearers of it. *l* It is also well from hence concluded, That this Book is no History of things done, but a Prediction of things to come to pass; for the Prophecy in some Scriptures signifieth more largely the Revelation of the Divine Will, yet here it must signify strictly. *m* That keeps it in Memory, and liveth in view of it, and as a Person that believes it; they are blessed as they will from it be comforted; concerning all the Sufferings of the Church, and People of God. *n* The Season for the Accomplishment of these

things is nigh, not passed, but the time when they shall begin to happen, is not very far off.

**4** JOHN *o* to the seven churches which are in Asia, Grace be unto you, and peace *p* from him which is, and † which was *q*, and which is to come, and from the seven spirits which are before his throne *r*:

*o* John the Apostle and Evangelist writes either to all the Churches of Asia under the Notion of seven, (which is the number of Perfection) or to those seven Churches mentioned. *v. 11.* Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, (seven famous places in Asia the less, where the Gospel was planted) which being the most famous Churches in that part of the World, John is commanded to deposit this Prophecy in their Hands, by them to be communicated unto other Churches. These Churches were in the most famous Cities of the lesser Asia: some think John was the Apostle that preached most in Asia, and founded these Churches; others, that tho they were founded by Peter and Paul, yet after their Death John took upon him the charge of them. It is the opinion of some learned Men, that the Apostle did not, in the Epistle to the Churches in Asia, design only to tell them of their Error, and prescribe to their Cure, but that in writing to them, he assign both a Prophecetical Instruction of us all concerning the State of the Church in all Periods from that time to the Day of Judgment, and also to reprove and counsel all present and succeeding Churches; but of this we may possibly speak more afterward. *p* Grace and Peace is the common Apostolical Salutation. *q* to the Sense of which, we have often spoke; the Apostle wisheth them the free Love of God, that is, Grace, and the seal of it, *Rom. 5. 1.* Peace with God and their own Consciences and each with other. *q* These words are a Description of God, particularly of Jesus Christ in his Eternity and Immutability. He was from Eternity; he is now, and he shall be for ever. Or, (as some) he was in his promises before his Incarnation; he is now God manifested in the Flesh, and he is to come as a Judge, to judge the quick and the dead. This was an ancient Name of God, *Exod. 3. 14.* I am that I am. — I am hath sent me unto you. These words interpret the Name *Jehovah*. *r* It is very difficult to determine what is meant by the seven Spirits here before the Throne, we read of them also, chap. 3. 1. & 4. 5. & 5. 6. *Christ* is described, chap. 3. 1. as having the seven Spirits of God. It is said, chap. 4. 5. that the seven Lamps of Fire burning before the Throne, are the seven Spirits of God: and chap. 5. 6. That the Lamb's seven Eyes, were the seven Spirits of God. This is all the Light we have from Scripture: Some think they are seven Angels that are here meant. We read chap. 8. 2. of seven Angels that stood before God; and in ch. 15. 16, 17. there is a like mention of seven Angels, and *Zech. 4. 2, 10.* *Zechariah* had a Vision of seven Lamps, and seven Pipes, which *v. 10.* are said to be the eyes of the Lord which run to and fro through the whole Earth. But John saluting the Churches with Grace and Peace from these seven Spirits, and joining them with *Christ*, they do not seem to be Creatures, Angels, that are here meant, but such a Being from whom Grace and Peace cometh. Others therefore understand by them, the seven Workings of Divine Providence in his Managery of the Affairs of the World, with relation to the Church, of which we shall read after, but this also seems hard. The Sense seems to be, and from the Holy Ghost, who, tho but one spiritual Being, yet exerteth his Influence many ways, and by various Manifestations, called here seven Spirits, because all flow from the same Spirit. They are therefore called, ch. 4. 5. burning Lamps. The Holy Ghost descending in the appearance of Fire, *Acts 2.* and being compared to Fire, *Matth. 3. 11.* they are called the Lamb's seven Eyes, and seven Horns, chap. 5. 6. *Christ* had the Spirit without measure; and the Holy Spirit is oft called the Spirit of *Christ*. This seemeth the best Sense; the Reader may find the Objections to it answered in Mr. Pool's Synopsis Criticorum upon this Verse.

**5** And from Jesus Christ, \* who is the faithful witness *s*, and the † first-begotten of the dead *t*, † and the ‖ Prince of the kings of the earth *u*: Unto him that loved us, and washed us from our sins in his own blood *w*.

*s* Here is an express mention of Jesus Christ, because he was the procurer of our Redemption, and our Mediator, to whom the Father committed all Power, as to the Church. He is called the faithful and true Witness, *1 Tim. 6. 13.* he witnessed a good Confession before Pontius Pilate; he bare record of himself, *John 8. 13, 14.* See also *Isa. 43. 10. & 55. 4.* *John 18. 37.* That is, who first rose from the dead, viz. by his own power, *John 10. 18.* and to die no more. See *Acts 13. 34. 1 Cor. 15. 20.* *u* The King of Kings, chap. 17. 14. & 19. 16. *1 Tim. 6. 15.* The first Name here given to *Christ* speaketh his Prophecetical Office, the second his Priestly Office, this last his Kingly Office. *w* Here begins a Doxology, or giving Glory to *Christ*, (such Forms are frequent in the Epistles) first, as he that washed us from our Sins, both from the Guilt, and from the Power and Dominion of our Sins, with his Blood, pay-

† Chap. 22. 7.  
‖ Rom. 13. 11.  
James 5. 8.  
1 Pet. 4. 7.  
Chap. 22. 10.

\* Chap. 3. 14.  
† 1 Cor. 15. 20.  
‖ Chap. 17. 14  
& 19. 16.

paying a Price, and satisfying God's Justice for, and meriting our Sanctification. See Heb. 9. 14. 1 John 1. 7.

6 And hath \* made us kings and priests unto God and his Father x: To him be glory and dominion for ever and ever. Amen y.

x Kings, to rule over our own Appetite, and govern our selves by the Law of his Word, to fight and conquer the World, the Flesh, and the Devil. Kings in a spiritual Sense, for our Kingdom is like his from whom we derive it, not of this World; therefore he adds, unto God, to the Honour and Glory of God, for his Service, who is the Father of Christ; Priests to offer up spiritual Sacrifices, acceptable to God, through the beloved, 1 Pet. 2. 5. our Bodies as a living Sacrifice, Rom. 12. 1. part of our Estates, Phil. 4. 18. The Sacrifices of Praise, the Fruit of our Lips, Heb. 13. 15. So as all the Privileges of the Jews, Exod. 19. 15. belong to us, and that in a more eminent manner. Through Christ we also are a Royal Priesthood, a peculiar People. y Let all Praise, and Honour, and Acknowledgments be paid, and all Power ascribed to him for ever.

7 † Behold z, he cometh with clouds a, and every eye shall see him b, and || they also which pierced him c: and all kindreds of the earth shall wail because of him d: Even so, Amen.

z St. John being to speak of the various Afflictions of the Church of God, which should immediately begin, and hold on during the whole time that Rome should continue heathen, and 1260 years after, during the whole reign of the Beast, prepareth Christians for it, by calling them by the Eye of Faith to see (tho at a great distance) Christ coming to Judgment, whom a he speaks of as already coming, (according to the usual stile of Prophets, who use to speak of those things that shall shortly be done, or certainly, as if they were already done) he describes the manner of Christ's coming to Judgment, and saith, he cometh with Clouds, that is, in a glorious manner, in the Clouds with great Power and Glory, Matth. 24. 30. and 25. 31. in his Glory, and all the holy Angels with him, with ten thousands of his Saints, Jude 14. with a Shout, the Voice of the Archangel, and the Trump of God, 1 Thes. 4. 16. here, with the Clouds, bright and glorious Clouds, not obscuring him, but making his Appearance more glorious and terrible. b He shall come visibly; for, Acts 1. 11. he shall so come, as he was seen going up to Heaven, Isa. 40. 5. c They also which pierced him shall look on him, Zech. 12. 10. yea, not those only which pierced him with their Spears, but every Sinner who hath pierced him with his Sins, Heb. 6. 6. From whence we may observe, that the Resurrection will be general; and those in the great Mogul's Country are like to awake out of their Sleep in the Grave, as well as others. d All the Nations of the Earth; Gr. the Tribes of the Earth, shall wail, not with a mourning of Repentance, the time for that will be past, but with a wailing of Despair and Horror. e The last words are either a propheticall Assertion, confirming the truth of what he had said, or a pious Prayer or Desire, or rather both together.

8 † I am Alpha, and Omega, the beginning and the ending, saith the Lord d, || which is, and which was, and which is to come, the Almighty e.

d Alpha and Omega are the first and last Letters in the Greek Alphabet, as Aleph and Tau are in the Hebrew Alphabet; the meaning of these is expounded, the Beginning, and the End. He who was before all, and shall continue to exist, when all Creatures shall cease to be; the first and the last, as the same terms are expounded, chap. 28. 13. so Isa. 41. 4. and 43. 10. e See v. 4. He addeth the Almighty, to shew that he was able to make his words good. Thus in this Verse, Omnipotency, Eternity, and Immutability, are all applied to God, and particularly predicated of our Lord and Saviour Jesus Christ.

9 I John who also am your brother f and \* companion in tribulation g, and † in the kingdom and patience of Jesus Christ h, was in the isle that is called Patmos i, || for the word of God, and for the testimony of Jesus Christ k.

g The same mentioned, v. 4. the Apostle of Jesus Christ, yet he disdaineth not to call those his Brethren, whom his Lord so called. g The Pagan Persecutions were now begun. Nero first began them about 23 years after Christ was ascended into Heaven, but he died within three years time after he had began that Course. Then the Christians had some rest for 12 years, by reason of the short reigns of Galba, Otho, and Vitellius, and the Kindness of Flavius, and Titus Vespasianus, but about 82 years after Christ, began Domitian to reign, and to persecute the Christians about the year 90. He lived not long, for he was slain Anno 97. but in those seven years he put to death, imprisoned, and banished many. John is said to have been banished by him, Anno 91. and to have had this Revelation 94. and 95. Domitian lived but four or 5 years after this. After his Death John is said to have come back to Ephesus, and to have died there three years after, about the

year 98. But for five years John was the Christians Companion in Tribulation. h Either the Kingdom of Grace, a Member of the Christian Church, or the Kingdom of Glory, which is to be arrived at, both by patient waiting, and by patient suffering for Jesus Christ, or waiting for the second Appearance of Christ, in order to his glorious Kingdom. i This Island, Geographers tell us, was an Island in the Icarian, or Aegean Sea, about 35 Miles in compass. (one of those 53 Islands called the Cyclades.) k He tells us how he came to be in Patmos, viz. for Preaching the Word of God, and those Truths to which Christ had given Testimony: He did not voluntarily go thither to preach the Gospel (for those Isles have in them few Inhabitants) but he was banished thither by the Emperor Domitian's Officers. Banishment was a very ordinary punishment amongst the Romans, in case of what they would call Sedition. Eusebius tells us, that one Flavia Domitilla, tho she was Niece to the Consul, was banished upon the same account at this time.

10 || I was in the Spirit l on the Lords day m, || Chap. 4. 25 and heard behind me a great voice, as of a trumpet n.

l Not only in spiritual Employment, suppose Meditation, and Prayer, but in an Extasie; my Soul was (as it were) separated from my Body, and under the more than ordinary Influence and Communications of the Spirit, as Acts 10. 10. and 11. 5. and 16. 9. and 18. 9. m Upon the Christian Sabbath, called the Lord's day, (as the Eucharist, or breaking of Bread, is called the Lord's Supper, 1 Cor. 11. 20.) because Christ instituted it; or, because the end of its Institution was the Remembrance of Christ's Resurrection. (as the end of the Lord's Supper was the Commemoration of Christ's Death) or because it was instituted for the Honour of Christ. n John in the Isle of Patmos was keeping the Christian Sabbath in Spiritual Services, Meditation and Prayer, and fell into a Trance, wherein he had a more immediate Communion with the Holy Spirit, which begun with his hearing a loud Voice, as it were, behind him, as loud as the sound of a Trumpet.

11 Saying, I am Alpha and Omega, the first, and the last o: and, What thou seest, write in a book p, and send it unto the seven churches which are in Asia q; unto Ephesus r, and unto Smyrna s, and unto Pergamos t, and unto Thyatira u, and unto Sardis w, and unto Philadelphia x, and unto Laodicea y.

o I, who speak unto thee, am the Eternal, Immutible God. p What thou shalt presently see, write in a Book, not in loose Papers. Whence we may observe, that this Book is not only the Revelation of the Will of Christ, but written by his Direction. q Not to all that lived within the Jurisdiction, or Compass of these Cities, but only to those Christians who lived in or near these places, which are all Cities in the lesser Asia. r Ephesus was the most famous where Paul preached, Acts 19. 10. &c. and stayed three years, chap. 20. 31. It was a noble City in that part of Greece, which was called Ionia. s Smyrna was a Sea port City in the same Country. t Pergamos was a City of Troas, or Phrygia. u Thyatira was a City in Lydia, or Mysia. w Sardis also was a City in Lydia, near the Mountain Tmolus. x Philadelphia was a City in Lydia, next Mysia. y Laodicea was a City in Asia near the River Lycus. In all these Cities there were Congregations of Christians formed into Churches, to whom God here ordereth St. John to send these Visions, when he had wrote them in a Book. Our Countryman, Mr. Brightman asks, Where Rome was all this while? and how it came to pass God directed not these Mysteries to be sent, and kept in their Archives, especially if (as the Papists say) the Bishop there be Christ's successive Vicar? and considering too, how great Friends Peter and John were wont to be? But the fore-mentioned Author tartly replies to his own Question, That the Church, it seems, could never err, and therefore needed not any Corroptory, or monitory Epistle.

12 And I turned to see the voice that spake with me z. And being turned, I saw seven golden candlesticks a.

z That is, to see the person, whose Voice I heard speaking to me; or else by seeing, is meant understanding, (but that he might have done without turning) he therefore turned, hoping to see the person that spake. a By these seven Candlesticks which he saw, are meant the seven Churches; so we find it infallibly expounded, v. 20. we shall find in this Book frequent Allusions to the Jewish Temple. Here they begin: In the Jewish Tabernacle there was one Golden Candlestick, and seven Lamps, to give light against it; so Num. 8. 2. Zech. 4. 2. John here seeth seven. God had but one Church of the Jews, but many amongst the Gentiles. This Notion or Comparison of Churches to Golden Candlesticks, both sheweth us the Nature, and Office of the Churches of Christ, they do not give Light of themselves, only hold Lights; and it is their Duty to keep in them the pure Word of God, which is a Light to our Feet, and a godly Ministry; and it also lets us know, that they ought to keep themselves pure

\* Chap. 5. 10.  
& 20. 6.

† Dan. 7. 13.  
Matth. 26. 64.  
|| Zech. 12. 10.  
Joh. 19. 37.

† Isa. 44. 6.  
& 48. 12.  
Chap. 21. 6.  
& 22. 13.  
|| Ver. 4.  
Chap. 4. 8.  
& 11. 17.  
& 16. 5.

\* Phil. 1. 7.  
& 4. 14.  
2 Tim. 1. 8.  
† Rom. 8. 17.  
2 Tim. 2. 12.  
|| Chap. 5. 9.



(as beaten Gold) from all Corruption, as to Doctrine, and their Members from all scandalous Conversation.

**13** And in the midst of the seven candlesticks *b*, *\* one* like unto the Son of man *c*, † clothed with a garment down to the foot *d*, and ‖ girt about with the paps with a golden girdle *e*.

\* Ezek. 1.26.  
Dan. 7.13.  
Chap. 14.14.  
† Dan. 10.5,6.  
‖ Chap. 15.6.

*b* That is, of the Churches, resembled by the Golden-Candlesticks. *c* One like to the Son of Man. We say, no like is the same; but Christ who was the Son of Man, and who ordinarily calls himself so throughout the Gospel, is undoubtedly here meant, as appeareth by v. 17, 18. which Description can agree to him alone. He is said to have come in the *likeness of sinful Flesh*, tho he came in true human Flesh; and *Phil. 2.8. He was made in the likeness of Men.* John saw one who appeared to him as a Man, in the midst of seven Golden Candlesticks, which was Christ in the midst of his Churches; placed in the midst, partly to let us know his Observation of them all, and partly to let us know his being at hand to them all, to help, protect, and defend them. *d* *Modest*, the word signifyeth a long Garment reaching to the Feet, whether of Linen or Woollen, or what other material is not expressed; so as it seemeth to me hard to determine, Whether it was to signify his Priestly, or Kingly Office, or neither. It is an Habit of Gravity. *e* Nor dare I determine the significancy of the golden Girdle about his Loins. It was an Habit like that in Daniel's Vision, *Dan. 10.5.* They were both Symbols of Majesty, Authority, and Dignity, and the Appearance agreed very well to him, who was both an High-Priest, and a King.

**14** His head and his hairs were white like wool, as white as snow *f*; and his eyes were as a flame of fire *g*.

*f* Whiteness signifies Purity; whiteness of Hair signifies Old Age ordinarily, which commonly is attended with more Prudence, as having most Experience: hence this Appearance of Christ, may both denote his Purity, and Wisdom, and that he is the *Ancient of Days*; See *Dan. 7.9,13,22.* tho there the term of *Ancient of Days* belongs to God the Father, yet it also agreeth to Christ, who is equal with the Father, as to his Divine Nature. *g* Such an Appearance is applied to God, *Ezek. 1.27. Dan. 10.6.* and to Christ, *Rev. 19.12.* to denote either Christ's Knowledge, Wisdom, and Omniscience; or his Grace in purifying Souls, as Fire doth Metals; or his Wrath and Anger against his Enemies.

**15** And his feet like unto fine brads *g*, as if they burned in a furnace *h*; and \* his voice as the sound of many waters *i*.

\* Chap. 14.2.

*g* There are nice Disquisitions what this *Chalcobalanum* (which we translate, fine Brads) was: *vid. Poli Synopsin.* I understand not of what Profit the Determination will be to us. By the Feet of Christ (probably) are signified his Ways, Counsels, and Methods in ordering, and governing his Church, which are compared to fine Brads, for the Beauty and Glory of them, and for their Firmitude, Strength, and Steadiness. *h* They appeared like Brads filled with Fire, as if it were burning, and red-hot in a Furnace. *i* Loud and terrible, like the noise of the Sea dashing upon a Rock, or the Shore.

‖ Isa. 49.2.  
Chap. 2.16.  
& 19.15,21.

**16** And he had in his right hand seven stars *k*, and ‖ out of his mouth went a sharp two-edged sword *l*, and his countenance was as the sun shining in his strength *m*.

*k* The Right Hand is the Hand of Power, *Psal. 21.8.* and 44.3. and of Favour, *Psal. 110.1.* and of Honour and Dignity. The seven Stars are expounded, v. 20. to be the Ministers of the Gospel, his Messengers to his Churches, who having in all times been most exposed to the Malice and Rage of Enemies. Christ is said to hold them in his Right Hand, as to signify the Dignity he hath put upon them, and the Favour he hath shewed them; so also to shew his Resolution to protect them, according to his Promise, *Mat. 28. 20.* *l* Either his Gospel and Word compared to a two-edged Sword, *Heb. 4.12.* or a Sword of Justice, which he will use till he hath perfectly overcome, and vanquished his Enemies. *m* That is, was very glorious, so as the Apostle was not able to behold him.

† Dan. 10.10.  
‖ Isa. 41.4.  
& 44.6.  
Chap. 2.8.

**17** And when I saw him, I fell at his feet as dead *n*, And he † laid his right hand upon me, saying unto me, Fear not *o*, ‖ I am the first, and the last *p*.

*n* Astonished at the Majesty and Glory of the Appearance; see *Josh. 5. 14. Dan. 8. 17, 18. Matth. 17. 6.* *o* To comfort me, and let me know, that I had no reason to be afraid, he would do me no harm. *p* See v. 8. 11.

† Rom. 6.9.  
‖ Psal. 58.20.  
Chap. 20.1.

**18** † I am he that liveth, and was dead; and behold, I am alive for evermore *q*, Amen *r*; and ‖ have the keys of hell and of death *s*.

*q* The living God, who had Life in my self, and gave life to the World, but assumed the Human Nature, and was

made Man, and in that Nature died, but I rose again from the dead, and shall die no more, but ever live to make Intercession for my People. *r* This is a great Truth. *s* And have a power to kill, and cast into Hell; or I have the power over Death, and the state of the Dead, so as I can raise those that are dead, to life again; I have the command of Death, whether Temporal or Eternal; as he who hath the Keys of an House can let in, and shut out of it whom he pleaseth, so I bring to Heaven, and throw to Hell whom I please.

**19** Write the things which thou hast seen *t*, and the things which are *u*, and the things which shall be hereafter *w*.

*t* Either the things which thou hast seen from the beginning of the Gospel; for John, *Mat. 4. 21.* was a Companion of Christ from the time presently following his Baptism and Temptations: Or, the Vision of me, which thou hast now had; which I judge most probably the sense, not understanding why our Lord should let John to write what (tho they were not yet written, yet) Christ knew, should be written in another Book by John himself, viz. in his Gospel, and by Matthew, Mark, and Luke, in their Histories of the Gospel, and in the Acts of the Apostles, especially considering they were to be wrote plainly, so as he who runs may read them; and what John was to write here, was to be written Enigmatically, and darkly represented in Visions: and it is against reason to think the same things should be first revealed plainly, and then more darkly, and both by Direction from God. *u* The present Affairs of the Church; we have the History till Paul was carried Prisoner to Rome, (which was about the 60th year after Christ) in the Acts of the Apostles; so that I conceive the furthest that John looked back, was but 35 years; for he was in Patmos about 93, and is conceived to have wrote this Book, 96. Hence the matter of the Revelation is easily concluded. *1. The things which were the present Affairs of the Church, Anno 96.* or looking back only to 60. which things are supposed to be written by John in chap. 2.3. *w* And the Things which shall be hereafter, to the end of the World, under the reign of the Dragon [the Pagan Roman Empire] and the reign of Antichrist, or the Beast, for 1260 years, and from thence until Christ shall come to Judgment.

**20** The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks *x*. The seven stars are ‖ the angels of the seven churches *y*; and the seven candlesticks which thou sawest, are the seven churches *z*.

‖ Mal. 2.7.

*x* See v. 12,16. *y* That is, they signify the Angels of the seven Churches. By Angels, he means God's Messengers and Embassadors to the seven Churches, called Angels, both in respect of their Office, being the Embassadors of Christ, *2 Cor. 5.20.* and of that Holiness which they should shew forth in their Doctrine and Life. To interpret the term of Angels by Nature, seems not agreeable to what we shall hereafter meet with, said to some of them, Christ would never have ordered John to have charged them with a loss of their first love, or to admonish them to be faithful unto Death, or to repent. Whether the term, Angel, denoteth any particular superiour Minister, or Bishop in those Churches, or is to be taken collectively for all the Ministers in those Churches, I shall not dispute. Certain it is, ἄγγελοι signifyeth no more than is common to all Ministers, viz. to be God's Messengers, and move upon his Errand. ‖ The seven Churches mentioned, v. 11. Or else, seven being the Number of Perfection, all the Churches, which are truly represented by Candlesticks, in the same sense as they are called Pillars of Truth in Paul's Epistle to Timothy, because they have not the Light they shew from themselves, only hold it forth from Christ. But it is the Opinion of very learned Writers upon this Book, That our Lord, by these seven Churches, signifies all the Churches of Christ to the end of the World; and by what he saith to them, designs to shew what shall be the state of the Churches in all Ages, and what their Duty is. That by the Church of Ephesus, was represented the purest state of all the Christian Churches, which determined 30 years before this Book was wrote. By the Church of Smyrna, the state of all Christian Churches till the year 300. By the Church of Pergamas, all the Christian Churches, till Antichrist got up into the Saddle, and the Albigenses and Waldenses were so persecuted. 4. By the Church of Thyatira, the state of the Churches from that time, till our Reformation. 5. By the other three, the state of all Churches for 150 years last past, and which shall be to the end of the World. See Dr. More, Mr. Mede, Cocceius, and Forster, as learned and diligent Enquirers into the Sense of this Book, as any have been, give many reasons for this: 1. Because no reason else can be given, why Epistles should not be wrote to other Churches as well as these: 2. He doth not call them the seven Churches of Asia, but seven Churches. 3. The Number, seven, is a Number used to signify Perfection. 4. What is said of Christ's walking in the midst of the Golden Candlesticks, having the Stars in his Right Hand, &c. agreeth

agreeth to him, with reference to all Churches, not to these seven only. 5. His calling Ministers, *Angels*, speaks this a Prophecy, for that is a propheticall Style. 6. The mentioning the same Number of Churches and Ministers, as of the Seals, speaks this part of the Revelation as comprehensive, with respect to time, as the other. 7. It is not probable, that these Epistles would have been ushered in with such a Vision, if they had been merely Historical, and Didactic, nor Propheticall also. 8. They argue from ch. 1. 19. where John is bid to write not only *what is*, but *what shall come to pass*. 9. They argue from the matter of the Epistles.—Let the curious Reader see more of this in the Authors themselves, as also in Mr. Brightman.

## CHAP. II.

Some things are to be observed of all the Epistles, before we come to the particular Epistles.

1. God's writing in this form (as a Man to his Friend) speaks Christ's Love to the Church, his Spouse.
2. There were not seven Books wrote, but one Book in which these seven Epistles were, out of which each Church, or the Church in its several periods, might learn what concerned it.
3. These Epistles concerning matters of Faith and Manners, are wrote plainly, not in mysterious Expressions.
4. The Scope of them all, is to instruct, reprove, commend, and comfort.
5. They are all directed to the Ministers of the Churches, as their Heads, but the matter concerns the whole Church.
6. It is also observed, That Christ, in the beginning of every Epistle, notifieth himself by some one of those things mentioned in the Vision in the former Chapter.

Chap. 2. 1. These things, saith he, that holds the seven Stars, chap. 1. 16.

Verse 8. The first, and the Last, which was dead, and is alive, chap. 1. 17, 18.

Verse 12. These things (saith he) which hath the sharp Sword with two edges, chap. 1. 16.

Chap. 2. 18. The Son of God who hath his Eyes like unto a Flame of Fire, and his Feet like fine Brass, chap. 1. 14, 15.

3. 1. He that hath the seven Spirits of God, and the seven Stars, chap. 1. 4, 16.

3. 7. He that hath the Key of David, that is holy and true, that openeth, &c. ch. 1. 5, 18.

Verse 14. The faithful and true Witness, ch. 1. 5.

**U**NTO the Angel of the Church of Ephesus write *a*, These things, saith he that holdeth the seven stars in his right hand *b*, who walketh in the midst of the seven golden candlesticks *c*:

*a* Ephesus was the principal City of Asia the less, it lay in the Western parts of it upon the Ionian Sea, a City of great Riches and Trade, but much given to Idolatry and Superstition, famous for the Temple of Diana; Paul was there twice, at his second coming he staid thereabouts three years. Acts 18. ch. 19. ch. 20. He was by a Tumult driven thence into Macedonia, and left Timothy there, 1 Tim. 1. 3. It appears from Acts 20. 17. that there were more Ministers there than one; but they were all Angels, and from the oneness of their Business, are called an Angel. *b* That is, Christ, ch. 1. 16, 20. who hath put an Honour on his Ministers, sheweth special Favour to them, and will protect them. *c* Who hath a special Eye to his Church, being not an idle Spectator, but present with his Church, to observe how all in it walk, and perform their several parts, and is at hand, either to reward or punish them.

2. \* I know thy works *d*, and thy labour, and thy patience *e*, and how thou canst not bear them which are evil *f*: and thou \* hast tried them which say they are Apostles, and are not *g*; and hast found them liars *g*:

*d* These words being in the Front of all the seven Epistles, cannot be interpreted, as signifying a Knowledge of Approbation, as Psalm 1. 6. but of a Comprehension in the Understanding, and as signifying Christ's Omniscience; tho it be true, that the Lord both understood, and approved of some of the

Works of this Church particularly. *e* Their Labour in propagating the Knowledge of Christ, and Doctrine of the Gospel, and their patient taking up, and bearing the Cross. *f* And their Zeal and Warmth, that they would not endure either Persons erroneous in Judgment, or lewd in their Lives, in their Communion. *g* In the Primitive Church there were some that falsely pretended an immediate Call, or Mission from Christ, to preach what they did, but his Church would not endure them. It appears from Paul's Epistle to Timothy, that there were then false Teachers very busie in that Church, possibly Ebion and Cerinthus, (who both lived in this time, and Cerinthus preached in Asia) or their Disciples, might be some of them. They tried \* them, possibly, by the Word of God, according to the Rules given in it to try the Spirits. *g* And found that they had no such immediate Mission, no Authority from Christ.

3 And hast born *h*, and hast patience *i*, and for my names sake hast laboured *k*, and hast not fainted *l*.

*h* The Contradiction of false Teachers, and the Persecutions of Jews and Pagans, (for at this time the second Persecution was began by Domitian.) *i* Grace (with Quietness and Submission) to bear the Will of God in any sort of Evils. *k* And for me hast laboured actively in propagating the Truths of my Gospel, as well as passively in the Furnace of Trials and Persecutions. *l* And hast persevered so as thou hast neither been seduced to other Doctrine by false Teachers, nor lost thy Integrity, and Holiness of Conversation.

4 Nevertheless I have somewhat against thee *m*, because thou hast lost thy first love *n*.

*m* Something to accuse thee of, and blame thee for. *n* Of late thou hast not been so warm in the Propagation of my Gospel, and maintaining my Truth. The love of many in this Church, both toward God and their Brethren, probably was cooled, tho not wholly extinguished.

5 Remember therefore from whence thou art fallen *o*, and repent *p*, and do thy first work *q*; or else I will come unto thee quickly *r*, and will remove thy candlestick out of his place *s*, except thou repent.

*o* That is, in what degree thy Love was formerly, and compare it with what it is now. *p* Repentance in Man, signifieth both the change of the Heart, and of the Actions. *q* Recover thy former warmth of Love, and zeal for good Works. *r* If thou dost not, I that know thee, and walk in the midst of thee, will shew my self an Enemy to thee, and unchurch thee, and say unto thee, Loammi, you are not my People. Which threatening is long since made good; for where is now the famous Church of Ephesus?

6 But this thou hast *t*, that thou hatest the deeds of \* the Nicolaitans *u*, which I also \* Ver. 13; hate *w*.

*t* Thou hast yet thus much to commend thee. *u* Thou hatest the Deeds of those who teach the Lawfulness of a common Use of Wives, and eat things offered to Idols; for these, they say, were the Tenets of the Nicolaitans, so called from one Nicholas, but whether he were one of the first Deacons named, Acts 6. 5. (who, they say, to avoid the Imputation of Jealousie, brought forth his Wife, being a beautiful Woman, and prostituted her) or from some other of that Name, I cannot determine. *w* God, as a lover of his own Order, and of human Society, hateth such Doctrines and Practices, as are contrary to the Rule of his Word, and tend to the Confusion of Human Societies.

7 \* He that hath an ear, let him hear *x* \* Ver. 11, 13; what the spirit *y* saith unto the churches *z*: To *25* him that overcometh *a*, will I give to eat of *Chap. 3. 6, 13* the tree of Life *b*, which is in the midst of the *22* paradise of God *c*.

*a* To whom God hath given an Ability, and Power to understand what I say. It is a Form of Speech which Christ often used, when he would quicken up Peoples Attention, Matth. 11. 15. and 13. 9, 43. Mark 4. 9, 23. and 7. 16. we shall find it again in these two chapters six times; from which some would conclude, that in these Epistles there is something mysterious, parabolical, and propheticall, it being a Form of Speech prefixed to many Parables. *y* The Holy Spirit of God, from whose Inspiration all Scripture is. *z* Not only at Ephesus, but elsewhere in Asia, or any other part of the World. *a* That is, a Conqueror in fighting the good Fight of Faith, against the World, the Flesh, and the Devil. *b* I will give him a share in my Merits, and eternal Life; which blessed Enjoyments are set out unto us under the Notion of Eating, Luke 12. 37. and 22. 28. &c. This is the promise he hath made, John 10. 28. 1 John 2. 25. Heaven is expressed to us under this Notion, with reference to the Tree of Life mentioned, Gen. 2. 9. which was in the Old Paradise; for it is added, *c* which is in the midst of the Paradise of God; or which is the same, Christ himself is here intended, who is the Tree of Life, mentioned, chap. 22. 2. and the

\* Ver. 13. 10.  
Chap. 3. 1, 2.  
1 Joh. 4. 1.



the Happiness of Heaven is thus express'd, *1 Thess. 4. 17. We shall be ever with the Lord*: This is the sum of the Epistle to the first mentioned Church, by which those that judge these Epistles Prophetical, understand all the Primitive Churches, during the Apostles Age, or the most of their Ages, for *John* himself lived under the second Persecution.

8 And unto the angel of the church in Smyrna, write *d*, These things saith the first and the last, which was dead, and is alive *e*.

*d* Smyrna was a City in *Ionia*, we read not when, or by whom the Gospel was first planted, and a Church gathered there; nor can we tell who are meant by the Angel of this Church; see *chap. 1. 20.* That it was no single Person, is probable, for he speaks *plurally*, *v. 10. the Devil shall cast some of you  $\epsilon\zeta$   $\nu\mu\omega\nu$ , into Prison.* *e* For the meaning of this Phrase, see *Annotat. on chap. 1. 8, 17, 18.* only it is observable how Christ speaking to this Church, under great Tribulation and Persecution, fits a Name proper to comfort them, for he himself *was Dead*, and yet now *Alive*, and, he living, those that believe in him, because *he lives*, shall live also, *Job. 14. 9.* and as he was the first, so he will be the last, surviving all his Enemies, and be at last a Conqueror over them.

\* Ver. 2.

9 \* I know thy works and tribulation *f*, and poverty *g*, but thou art rich; *h* and I know the blasphemy of them which say they are Jews *i*, and are not, but are the synagogue of Satan *k*.

*f* Though the term *know*, doth not necessarily signify approbation, yet both as to the Church of *Ephesus* and *Smyrna*, the particular works mentioned, assure us, that God approved their patient suffering affliction for his Name, *g* and the poor condition (as to outward things) into which they had brought themselves, for their owning and profession of the Gospel of Christ, having their Estates rent from them, &c. *h* But yet they were rich, both really in the Love and Favour of God, and also in the esteem of God, who accounteth them rich who abound in spiritual Habits, and good Works, the exercise of those Habits. *i* God also knows the evil Speeches of his Churches Enemies, whether Native Jews, glorying in Circumcision and the Law, and that they were descended from *Abraham*; or, false Christians, who may be here meant (called Jews by a Figure; the Jews being once the only Church of God.) *k* But are indeed a collection of Devils, or the children of the Devil, whose works they do, continually reviling true Christians, and murdering the Saints, after the manner of their Father, who was a Murderer from the beginning.

10 Fear none of those things which thou shalt suffer *l*: behold, the devil shall cast some of you into prison *m*, that you may be tried *n*, and ye shall have tribulation ten days *o*, Be thou faithful unto death *p*, and I will give thee a crown of life *q*.

*l* Thou art like to suffer yet sharper things than thou hast suffered; the Persecutions are but begun, but pluck up a good courage, fear not your Enemies, *Matth. 10. 28.* *m* You shall be cast into prison, by Jews and Pagans, who are the Devils Instruments, and execute his Malice against you, which should both encourage you that your Fight is with the common Enemy of Mankind, and teach you to pity and pray for your Persecutors, who are but the Devil's Instruments, whose Hearts he hath filled with Malice against you. *n* Interpreters are divided about these Ten Days, what space of time is meant by them; some think the whole time of the Ten Persecutions, but they lasted above 200 years; others will have them the 10 years of *Trajan's* Persecution from 99. to 109. Others observe that in 10 days are 240 hours, which make up the number of years from 85. when the second Persecution (under which *John* at this time was) to 325. when all the Persecutions ceased; But to let these Fancies go: It is either a certain number put for an uncertain; or, it signifies many days; as in *Gen. 31. 42. Thou hast changed my wages ten times*, that is, many times, so *2 Sam. 19. 43. Job. 19. 3.* Or, else it signifies a little time, as in *Gen. 24. 55. Amos 5. 3. and 6. 9.* If we understand this Epistle, as only concerning the Church of *Smyrna* at that time, it may signify a small time. If we understand it Prophetically, describing the state of all Churches, till the Pagan Persecution ceased (which was more than 240 years) ten days signifies a long time. *o* That your Faith, Love, Patience, Obedience may be tried. *p* Hold fast to thy Profession of Faith and Holiness, to the end of thy Life here. *q* And I will give thee Eternal Life and Salvation, which shall be a great reward. It is call'd a Crown of Righteousness, *2 Tim. 4. 8.*

\* Chap. 13. 9.

11 \* He that hath an ear, let him hear what the Spirit saith unto the Churches, He that overcometh *r*, shall not be hurt of the second death *s*.

† Chap. 21. 8.

*r* For the opening of these passages; see the Notes on

*v. 7.* *f* We read of the second Death, *chap. 20. 6, 14.* the meaning is, that he shall escape the Eternal Damnation of Soul and Body in the day of Judgment. Those that make these Epistles Prophetical say, that the Church of *Smyrna* was a Type of all the Churches of Christ to the year 325. (when *Constantine* overcame *Lycinius*, and gave rest and peace to the Churches of Christ) which was all a time of severe Persecution under the Roman Emperors, who to that time were all Heathens: It is very observable, that Christ blameth nothing in this Church, the Church of God keeps always its Purity best in the Fire; but doubtless there were in this time many Apostacies, and other Errors, but God allows much to his Peoples Temptations; hence tho *Job* shewed much impatience, yet we are call'd to behold him as a pattern of Patience.

12 And to the angel of the church in Pergamos write *t*, These things saith he, \* which hath *†* Chap. 1. 16. the sharp sword with two edges *u*.

*t* Pergamos was a famous City of *Troas*, we read of Pergamos no where else in Scripture, but of *Troas* we read, of Paul's being there, *Acts 16. 8, 11. and 20. 5, 6.* and preaching Christ there, *2 Cor. 2. 12.* *u* See the Notes on *chap. 1. v. 16.*

13 \* I know thy works, and where thou dwellest *w*, even where Satans seat *x*, and thou holdest fast my name *y*, and hast not denied my faith *z*, even in those days wherein Antipas *aa* my faithful martyr *a*, who was slain amongst you where Satan dwelleth.

*w* God knows all his Peoples circumstances, where they dwell, as well as what they do, and how they behave themselves in their habitations. *x* Where the Devil rules by his Pagan Deputies and Antichrist's Officers. *y* The Word of my Truth, by which I am known, as a Man by his Name. *z* Neither by the Words of thy Mouth, nor by any Apostacy from this Profession, notwithstanding the Temptations thou hast had from Seducers, and from Persecutors, and the sight of those who have been put to Death for their Profession. *a* It is much no Ecclesiastical History makes mention of this Martyr *Antipas*, which argueth him to have been a person but of an obscure note in the World; but Christ seeth and taketh notice of those little ones who belong to him, though the World overlooks them. Our being able from no History to give an account of this Martyr, hath inclined some to think this Epistle wholly prophetical, and that *Antipas* signifieth not any particular person, but all those that have opposed the Pope, as if it were *Antipapa*. But certainly there was such a Martyr as *Antipas* belonging to the Church at *Smyrna*, at that time, who suffered for the Truth, though we do allow this Church to have been Typical of all the Gospel-Churches for many years.

14 But I have a few things against thee *b*, because thou hast there them that hold the Doctrine of \* Balaam *c*, who taught Balack to cast *†* Num. 31. 16. a stumbling-block before the children of Israel *d*, to eat things sacrificed unto Idols, and to commit fornication *e*.

*b* Though I have much to commend thee for, yet I have some things to accuse thee of, and to complain of thee for. *c* By the Doctrine of Balaam, he means the Doctrine of the Nicolaitans (as he expounds himself, *v. 18.*) which was like the Doctrine of Balaam. *d* That Balaam of whom we read, *Numb. chap. 24. chap. 25.* who being sent for by Balack the King of *Moab*, to come and curse Israel, and finding that God restrained him, and turned his Tongue from cursing them, to pronounce Blessings to them, instructed Balack at last, how to lay a stumbling-block before them, to make them to fall, viz. to set the *Moabitish* Women to tempt them to commit Uncleaness with them, and so to feast with them in their Idols Temples, and eating of their Meat first offered unto their Idols.

15 So hast thou also them that hold the Doctrine of the Nicolaitans *f*, which thing I hate *g*.

*f* So saith he, thou suffereest in thy Communion filthy persons, who maintain Fornication lawful, and the lawfulness of eating Meat offered to Idols, which exactly corresponds with Balaam's Doctrine, or Counsel given to Balack in order to his weakening the Israelites, by separating them from God. *g* His Counsel took place, to the Destruction of 24000 Israelites. I am the same God still, and hate such Doctrines, as much as ever I did in the time of Balack.

16 Repent *h*; or else I will come unto thee quickly *i*, and \* will fight against them with *†* Isa. 11. 4. the sword of my mouth *k*.

2 Thess. 2. 8.

*h* Thou that art guilty of conniving at such things, *Chap. 1. 16.* change thy Mind and Practice, and let those who have entertained these Opinions, and run into those filthy practices, change their Hearts and Practices, or else *i* I will quickly come against thee, and punish thee; see the Notes on *12.*

ver. 5. *k* And fight against them by my Word; either convincing them, or pronouncing Sentence against them; or, by raising up other Teachers, who shall preach my Word more faithfully, and whose Doctrine shall be like a Sword to devour and to destroy them.

17 He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh I will I give to eat of the hidden Manna *m*, and will give him a white stone *n*, and in the stone, \* a new name written *o*, which no man knoweth, saving him that receiveth it *p*.

\* Chap. 3. 12.

*I* See the Annotation on v. 7. 11. *m* Here is a manifest allusion to that Bread from Heaven, with which God fed his People in the Wilderness, called *Angels Food*, *Psal.* 78. 25. The Story of it we have, *Exod.* 16. 31, 32. a Pot of which God ordained to be kept in the Ark, for a Memorial of Gods Mercy, *Heb.* 9. 4. It was a Type of Christ who was the true Bread that came down from Heaven, *Joh.* 6. 32, 33. it here signifies Christ himself with all the Influences of his Grace, whether for Strength or Comfort. As a Feast was wont to follow a Victory; so Christ promiseth to those that fought, and overcame in the Spiritual Fight, to feast them with himself and the influences of his Spirit. *n* The use of Stones anciently was so various, that it hath given a great Liberty to Interpreters to vary in their Senses of the White Stone here mentioned. They made use of them (as we find of Counters) to count: They used them also in Judgments, acquitting Persons by White Stones, in which their Names were wrote; as they condemned others by Black Stones; they also used them in giving Suffrages in Elections, &c. They also used them to mark happy or lucky days, and they used other Stones to mark such days as they counted unlucky; and finally, they used them as Rewards to those who conquered in their Games. Hence Interpreters vary in their Opinions, whether this be a general Promise of a Reward, or a more particular promise of Pardon and Absolution; or, of the assurance of their Election to Life. It seems most properly to be Interpreted of Pardon, or the notification of pardon of Sins, or more generally of a Reward. *o* By the new Name which *p* no Man knoweth but he that hath it, the same thing seemeth to be signified, the Spirit witnessing with their Spirits, that they are the Children of God. They say, that in those white stones (used in Absolutions of Persons, or in giving Suffrages) the Name of the Person absolved or chosen, was wont to be written, and none knew it but those that had it: unless they imparted it, to which custom this allusion is. Those that make this Church Typical, say it typified the Churches of the Gospel during the times of Poverty to the end of the Persecutions of the Waldenses and Albigenses, when about 100000 of them were destroyed by 8000 Papists; or, the time when Antichrist first sat in the Temple of God, as *chap.* 13. and the Woman fled into the Wilderness, *chap.* 11.

18 And unto the angel of the church in Thyatira, write *q*, These things saith the Son of God, who hath his eyes like unto a flame of fire *r*, and his feet are like fine Brads *s*.

*q* Thyatira was a City of Mysia or Lydia, not far from Philippi the chief City of Macedonia; for Lydia, who traded in Purple, and was of this City, went to Philippi to Trade, as we read, *Acts* 16. 12, 14. *r* See *chap.* 1. 14, 15. it signifies either angry Eyes, or quick and piercing Eyes. *s* The comparing of his Feet to fine Brads, seemeth to signify both the purity and holiness of his ways and methods of Providence, and also his firmness and steadiness in them.

19 I know thy works *t*, and charity *u*, and service *w*, and faith *x*, and thy patience *y*, and thy works *z*; and the last to be more than the first *a*.

*t* The works of the Ministry of this Church, were such as Christ knew, not only with a knowledge of comprehension, but approbation also. *u* Such was his Charity to Christians that were in distresses. *w* His diligence in his Ministration. *x* His Faith and adherence to Christ, and the Doctrine of the Gospel. *y* His meek bearing of his Crosses and Trials, and *z* his other Works, the fruit of Faith and Love: *a* And his proficiency both in spiritual habits, and good Works, the fruits of them.

20 Notwithstanding I have a few things against thee *b*, because thou sufferest that woman Jezebel *c*, which calleth her self a propheres *d*, to teach, and to seduce my servants to commit fornication *e*, and to eat things sacrificed to idols *f*.

\* 2 Kings 9. 7.

† Exod. 34. 15.

Act. 15. 20.

1 Cor. 10. 19.

20.

*b* See the Notes upon v. 4. 14. *c* The Doctrine of the Nicolaitans mentioned v. 6. 14. is so plainly expressed in the latter part of the Verse, viz. maintaining the lawfulness of eating things offered to idols, and of Fornication; that

whosoever this Woman was, it is plain she was one of that filthy Sect: It is also plain, that she is called *Jezebel*, with allusion to that wicked Woman of the Name, who was the Wife of Abab, of whom we read *1 Kings* 16. 31. She was an Instrument to bring Abab her Husband to serve and worship Baal. It is also plain, that she was one that pretended to Divine Revelations; she call'd her self a Propheres, and that taught in publick, which no Woman but a Prophetess might do, *1 Cor.* 14. 34. *1 Tim.* 2. 11, 12. *e* And that she taught a community of Women, and *f* the lawfulness as of Fornication, so of eating things offered to Idols, directly contrary to the Apostles Doctrine, *1 Cor.* 6. 12. But what she was cannot be determined; for though we allow this Church to be Typical of the Church in the times of Popery, and the Popish Synagogue, which maintaineth both these things to be the Antitype; yet certainly, there was some famous Heretical Strumpet in this Church, which the Governors did not restrain and cast out of their Communion, which is the thing Christ had against this Church, and the Officers in it who ought to have restrained her extravagancies both in teaching such Doctrines (being contrary to the Apostle's Doctrine in the places before mentioned) and from Teaching at all, being no Prophetess though she pretended to it.

21 And I gave her space to repent of her fornication *g*, and she repented not *h*.

*g* I was not quick with her, but gave her a time of Patience, and did not cut her off at first; *h* But she was incorrigible, and went on in her sinful courses.

22 Behold, I will cast her into a bed *i*, and them that commit adultery with her into great tribulation *k*, except they repent of their deeds *l*.

*i* Another kind of Bed than she hath sin'd in, is, not a Bed of Ease and Pleasure, but of Pain and Torment. *k* Nor shall the seduced escape: they shall be also into great Tribulation, Pains and Torments of Conscience, or Afflictions more corporal, either from the more immediate hand of God, or the hands of Men. *l* This is to be supposed to all God's Threatnings of Judgments, the execution of them ordinarily may be prevented by Repentance, and such is the Patience of God, that he gives the vilest Sinners a space to repent.

23 And I will kill her children *m* with death *n*: and all the churches shall know that \* I am he which searcheth the reins and heart, and I † will give unto every one of you according to your works *o*.

\* 1 Sam. 16. 7.

1 Chro. 28. 9.

and 29. 17.

† Rom. 2. 6.

and 14. 12.

2 Cor. 5. 10.

Gal. 6. 5.

chap. 20. 12.

*m* Those who were seduced by her, *n* I will destroy them unless some special Death, such as the Plague, be here threatened. *o* So shall all the Churches near Thyatira know, that I am a God who do not only take notice of overt, scandalous Acts, but of the secret thoughts, motions, counsels, and designs of Mens Hearts, *Psal.* 7. 10. *Jer.* 11. 20. & 17. 10. and that I am a just God, who will deal with all according to their works.

24 But unto you *p* I say, and unto the rest in Thyatira, As many as have not this doctrine *q*, and which have not known the depths of Satan (as they speak *r*) I will put upon you none other burden *s*.

*p* You that are the Ministers, for they are distinguished from the rest in Thyatira. The Word again is Plural, which lets us know these Epistles were directed to no single Persons. *q* The rest of the Members of the Church in Thyatira who have not embraced this Doctrine of the Nicolaitans published by Jezebel, &c. *r* Those Seducers call their Doctrine Deep things, great Mysteries revealed to them; as there are the deep things of God, *1 Cor.* 2. 10. So these Seducers would pretend their Doctrines also were deep things. Christ calls them the Devils Mysteries, deep things of Satan. *s* I will lay no other Burden of Trials and Afflictions.

25 But \* that which you have already *t*, hold \* *Chap.* 3. 11: fast till I come *t*.

*t* Then you already groan under. Or no other Precepts than what you have had from the Apostles; The Precepts of God are called Burthens, *Matth.* 11. 29. *Acts* 15. 28. *Hold fast your Profession, your Faith and Holiness till I come to Judgment.*

26 And he that overcometh, and keepeth my works to the end *u*, \* to him will I give power over the nations *w*.

\* Luke 22. 19.

chap. 3. 2

*u* See the Notes on v. 7. 11, 17. Overcoming is here expounded by keeping Christ's Works; that is, either the Works by him commanded, or walking as he walked, and persevering therein to the end of his or their Lives. *w* Either to judge those who live Heathenish Lives; or to convert Nations to the Faith; or which is most probable, *Mar.* 19. 28. he shall sit with me upon a Throne in the day of Judgment, and Judge the World, *1 Cor.* 6. 2.

27 And



27 And he shall rule them with a rod of iron *x*: as the vessels of a potter shall they be broken to shivers *y*, even as I received of my Father *z*:

*x* An Iron Rod, either signifies a *right Rod*, that will not be easily bent, and made crooked, or a severe Rod, (which is most probably the sense.) See *Psal.* 2. 9. *chap.* 12. 5. The words by the *Psalmist* are applied to *Christ*; and to the Church, *Rev.* 12. 5. To particular Saints here, who rule the Nations either in *Christ* their Head, or with *Christ* as their *Chieftains*, with the Word of God powerfully convincing the World of Sin and Righteousness. *y* And all *Paganism* and Heathen Idolatries, shall be broken in pieces. Or in the day of Judgment the Saints that persevere shall sit with *Christ*, and judg and condemn the World severely, and then they shall be broken in pieces, never again to be sodered or cemented. *z* For such a Power and Authority my Father hath given me, and I will give it to all them.

28 And I will give him the morning star *a*.

*a* Either the Light of Glory, the blessed Vision of God; or a certain Hope of Eternal Life, or the Holy Spirit, called so, *2 Pet.* 1. 19. or rather of *myself*. *Christ* himself is not only called the *Son of Righteousness*, *Mal.* 4. 2. but the *Morning-Star*, *chap.* 22. 16. Because he excelleth all other Stars in Glory, and scattereth the darkness of Ignorance and Error by the Light of his Gospel; I will make him a partaker of my self.

29 He that hath an ear, let him hear what the Spirit saith unto the churches *b*.

*b* Here the same conclusion of this *Epistle*, as of all the rest, *v.* 7. 11, 17. See the Notes on *v.* 7. Those who make this *Epistle* *Typical* and *Prophetical*, make it a Type of all the Churches of *Christ*, from about 1260. or the end of Persecution of the *Waldenses* until the Protestant Religion so far obtained, that whole Nations owned it, which was about 1560. by which time *England* and *Scotland* had made it the Religion of those Nations; it had before this prevailed in *Germany*, *Helvetia*, *France*, and many other places where it was the Religion of whole Cities and particular Jurisdictions, &c.

## CHAP. III.

1 AND unto the angel of the church *a* in Sardis, write *b*, These things saith he that hath the seven Spirits of God *c*, and the seven stars *d*; I know thy works *e*, that thou hast a name that thou livest *f*, and art dead *g*.

*a* See the Notes on *chap.* 2. 12. *b* See the Notes on *chap.* 1. 11. *c* See the Notes on *chap.* 1. 3. *d* And upon *chap.* 1. 20. *e* This phrase here (as appears from what follows) can signify nothing but *Christ's* comprehension of the works of this Church in his Understanding, not his approbation of them. *f* The Ministry of this Church had a Name, that is, were reported as famous for their Faith, Diligence and Holiness, but their Faith without suitable works was dead, and they were no better than Hypocrites. *g* Spiritually dead.

2 Be watchful *b*, and strengthen the things which remain, that are ready to die *i*: for I have not found thy works perfect before God *k*.

*b* Against Sin, and unto thy Duty, to perform it in a better manner than formerly. *i* Improve those Gifts and good habits which are left thee as yet, but are faint and ready to die, if thou dost not look after the improvement and strengthening of them. *k* For I have not found thy works before God, (whether thy works in thy Ministry, or in thy conversation) such as they ought to be; thou mightest have done me more service, and thou mightest have done what thou hast done with more uprightness and sincerity.

3 Remember therefore how thou hast received and heard *l*, and hold fast *m*, and repent *m*.

\* If therefore thou shalt not watch, I will come upon thee as a thief *n*, and thou shalt not know what *h* hour I will come upon thee *o*.

*l* To wit, from the Apostles of the Lord *Jesus Christ*. All true reformation either of Doctrine or manners, lies in the reduction of it to the Doctrine delivered, and the Rules of Life given by them. *m* Wherein our judgment or practice is conform to theirs, it is to be held fast, wherein it hath varied it is to be repented of. *n* If thou shalt not keep thy self free from gross Sins or Errors, and give diligence to do it, I will come to thee *n*, not as a Friend to comfort and refresh thee, but as a Thief to rob and destroy thee, and *o* that suddenly. So as I will surprize thee with my judgments, and thou shalt not know when my judgments shall overtake thee.

4 Thou hast a few names *p*, even in Sardis,

which have not defiled their garments *q*; and they shall walk with me *r* in white *r*: for they are worthy *f*.

*p* A few persons *q* even in that polluted place, who have kept their Integrity and Innocency. There is a Garment of *Christ's* Righteousness, which once put on, is never lost, nor can be defiled, but there are Garments of Holiness also: hence the Apostle calls to *Christians* to be clothed with Humility. As Sin is expressed under the notion of nakedness; so Holiness is expressed under the notion of a Garment, *Ezek.* 16. 10. *1 Pet.* 5. 5. Those who have not defiled their Garments, are those that have kept a pure Conscience. *r* The *Romans* used to clothe their Nobles, and such as were competitors for Honours, in white Garments; the *Priests* and *Levites* also amongst the *Jews*, when they Ministred were clothed in white, *2 Chron.* 5. 12. God and his holy Angels are in Scripture set out to us as clothed in white, *Dan.* 7. 9. *Mat.* 7. 2. & 28. 3. Those that Triumphed upon Victories obtained, were clothed in White amongst the *Romans*. To these usages or some of them, the allusion is, and the meaning is, they shall be to me as *Kings* and *Priests*, and Nobles, they shall be made partakers of my Glory: for *f* though they have not merited it, yet I have judged them worthy; they are worthy, though not with respect to their merit, yet with respect to my promise.

5 He that overcometh, the same shall be clothed in white raiment *t*, and I will not blot out his name *\** out of the book of life *c*, but I will confess his name before my Father, and before his Angels *d*.

*t* He that overcometh in the Spiritual Fight, shall be honoured as a Triumpher, *c* that is, I will give him everlasting Life; The phrase is an allusion to Men who use to keep Books, and in them the Names of Persons to whom they will shew kindness. The *Book of Life*, applied to God, signifieth his Eternal Predestination; or purpose to bring some to heaven; out of which Book, though none can be blotted out, whose Name is once wrote in, yet those whose Names are in this Book, may be under some fears and apprehensions to the contrary. *Christ* assures them to the contrary, that they shall certainly be saved, but let them know that this assurance depends upon their perseverance, of which also some make this Phrase a promise. *d* In the day of Judgment I will own them, and acknowledge them as mine before my Father and all the Angels, *Mat.* 10. 32. *Luke* 12. 8.

6 † He that hath an ear, let him hear what the Spirit saith unto the churches *e*.

*e* The common conclusion of all the *Epistles*. See the Notes on *v.* 7. 11, 17, 29. Those who make these Churches *Typical*, and the *Epistles* *Prophetical* of the complexion of all the Churches of *Christ*, which shall be to the end of the World, say the Church of *Sardis* typifieth those Reformed Churches after the year 1560. that should cast off *Antichrist*, but continue in a more imperfect state, contenting themselves with a bare disclaiming *Antichrist*, but not rising up to a perfect Reformation.

7 And to the angel of the church in Philadelphia, write *f*, These things saith he that is holy *g*, he that is true *h*, he that hath † the key of David *i*, † he that openeth, and no man shutteth *k*, and † he that shutteth, and no man openeth *l*.

*f* See the Notes on *chap.* 1. 20. & 2. 1. of this *Philadelphia* we read no more in Holy-Writ. We are told there were three Cities of that Name, one in *Egypt*, one in *Syria*, another in *Phrygia*, or in *Myfia* or *Lydia*; which is that here intended. *g* That is, the *Holy One*, *Acts* 3. 14. *h* True to his Word of Promise or Threatning. *i* That is, the Key of the House of *David*, mentioned *Isa.* 22. 22. the Key of the Church which answered the Temple, the House *David* designed for God; the use of the Key is to open and shut, or make fast; who admits into the Kingdom of Heaven whom he pleaseth, and none can hinder him, *l* and shutteth out of Heaven whom he pleaseth. The House of *David* typified the Church, the Church containeth the number of those that shall be saved; *Christ* is here described as he who hath the sole and absolute power of saving and condemning whom he pleaseth.

8 † I know thy works *m*: behold I have set † before thee an open door *n*, and no man can shut it *n*: for thou hast a little strength *o*, and hast kept my word *p*, and hast not denied my name *q*.

*m* It is very probable, that our Lord by these Ministers Works, understands the Works proper to them in their Function, their labour in preaching and propagating the Gospel, which *Christ* did not only know and observe, but also approve of, *m* and promiseth him a liberty to go on, and success in his Labours under the notion of an open Door, (see *1 Cor.* 16. 9. *2 Cor.* 2. 12. *Col.* 4. 3. *n* So as it should

† *Chap.* 1. 4.

† *Phil.* 4. 3.  
† *Chap.* 20. 12.  
and 21. 27.

† *Chap.* 2. 7.

† *Ver.* 14.  
† *Chap.* 1. 16.

† *Ver.* 1.

\* *Ver.* 19.

† *Mat.* 24.

42. 43.

*Luk.* 12. 39, 40

1 *Theil.* 5.

2 *Pet.* 3. 10.

*Chap.* 16. 15.

nor

not be in the Power of Adversaries to hinder his Success. *o* Both inward Strength, and outward Helps and Advantages. *p* The Doctrine of Faith is by thee kept pure, as also my Precepts for an holy Life. *q* And thou hast not been by any Temptation prevailed upon to apostatize from the Profession of the Gospel.

\* Chap. 2. 9.

9 Behold, I will make \* them of the synagogue of Satan *r*, which say they are Jews, and are not, but do lie *s*; behold, I will make them to come and worship before thy feet *t*, and to know that I have loved thee *u*.

*r* So he calleth all Jews that opposed Christianity, or all pretended, but not real Professors. *s* For he is not a Jew, that is a Jew outwardly, neither is that Circumcision which is of the Flesh; but he is a Jew that is one inwardly, &c. Rom. 2. 28, 29. By this term also he may mean all false and hypocritical Professors, who would make themselves the Church, the only Church of God, but are far enough from it, hating, maligning, and opposing those who would keep stricter to the Rule of the Gospel. *t* I will by my Providence so order it, that these Men shall come and honour thee, paying a civil Respect and Homage to thee. *u* And to know that I have a greater kindness for thee, than for them.

10 Because thou hast kept the word of my patience *m*, I also will keep thee from the hour of temptation *x*, which shall come upon all the world *y*, to try them that dwell upon the earth *z*.

*m* The Doctrine of the Gospel is, unquestionably, the Word here called the Word of the Lord's Patience, because it was that Word, that Doctrine, which (as those times went) could not be adhered to, and observed without much Patience in those that adhered to it, both actively waiting for the Promises revealed in it, and passively enduring all manner of Trials and Crosses. To keep this Word, was to keep close not only to the matters of Faith revealed in it, but to the Duty imposed by it upon Ministers and others in the preaching, and propagating of the Gospel, and all the Duties of an holy Life. *x* For this Faithfulness of God is promised to keep the Ministers of this Church from those Persecutions which raged elsewhere, and were further in Trajan's time to come upon all Christians living under the Roman Empire. *y* To try those Christians that lived within that Empire, how well they would adhere to Christ, and the Profession of the Gospel. This I take to be a more proper Sense, than theirs who would interpret this Hour of Temptation, of the Day of Judgment, which is never so called.

\* Phil. 4. 5.

† Chap. 2. 25.

11 Behold, I \* come quickly *a*: † hold fast that which thou hast *b*, that no man take thy Crown *c*.

*a* *Τῆς*, which certainly is the same with *ἐν ταῖς*; and it might be as well concluded, that the Day of Judgment should come by that time Rome-Pagan should cease; as that all things wrote in this Book had their Accomplishment in that time, because Christ told *John* they should come to pass *ἐν ταῖς* chap. 1. 1. &c. 22. 6. No other coming of Christ, but his coming to the last Judgment, can be here meant. *b* *Κράτος*, hold with a strong hand the Doctrine of Faith, which thou yet hast, pure, and thy pure Worship, and Discipline, and a pure Conscience. *c* That thou mayst not lose that Reward, which shall be the Portion of those that persevere to the end, and of those only.

\* 1 King. 7. 21.

† Chap. 2. 17.

&c. 22. 4.

|| Gal. 4. 26.

Heb. 12. 22.

12 Him that overcometh, will I make a \* pillar in the temple of my God *d*, and he shall go no more out *e*: and † I will write upon him the Name of my God *f*, and the name of the city of my God, || which is new Hierusalem, which cometh down out of heaven from my God *g*: and I will write upon him my new name *h*.

*d* Thoby the Temple of God in this place some understand the Church of Christ on Earth, where those always were, and are, and always shall be most famous, who have overcome Temptations best, from the World, the Flesh, and the Devil; yet considering that all the Promises before made to those who overcome, are of another Life; it seems best rather to interpret this so, That God would make such an one of Fame and Renown in Heaven, great in the Kingdom of Heaven, Mat. 5. 19. to sit upon a Throne there, Mat. 19. 28. He shall have an higher Degree in Glory, (for Stars differ from one another in Glory, 1 Cor. 15. 41.) Pillars being not only for support, but Ornament, and principal parts in Buildings. *e* He shall have an eternal Inheritance of which he shall not be dispossessed. *f* As men use upon Pillars and Monuments erected for their own Life and Honour, to write their Names; so I will peculiarly own, and challenge such an one for my self. *g* And I will write upon him, *This Man is an Inhabitant of the new Hierusalem*. *h* I will glorify him with that Glory of which my self was made Partaker, upon my Ascension after my Resurrection. John 17. 22. 24.

\* Chap. 2. 7.

13 He \* that hath an ear, let him hear what the Spirit saith unto the churches *i*.

*i* This we have met with at the Close of every Epistle. See the Notes on v. 7. Those who think these Churches were typical, and the matter of the Epistles not only Didactic and Corrective, but Prophetic, say, this Church of Philadelphia was a Type of all Gospel Churches which were to be in the World, upon the Reformation, which more perfectly cast off Antichrist, and would allow no Key, but that of the House of David, reforming themselves strictly, according to the Rule of the Word, not according to State-Policy, and Prudence.

14 And unto the angel of the church || of the Laodiceans, write *k*, These things saith the Amen *l*, \* the faithful and true Witness *m*, † the beginning of the creation of God *n*:

In Laodicea;

\* Chap. 1. 5.

† 1 Col. 1. 15.

*k* We read of this Church, Col. 4. 15. Laodicea was a City in Lydia, by the River Lycus, vid. ch. 1. 11. *l* Amen, as we have oft noted, is a Particle used in asserting, and in wishing, or praying; here it hath the use of a Noun, and is assertive, he that is true, as it followeth. He may be conceived thus to preface his Epistle, to ascertain to the Ministers of this Church the Truth of what he blames in them; or of the Threatnings and Promises contained in it; to which purpose he also calls himself. *m* The faithful and true Witness; See the Notes on chap. 1. 5. *n* Those that deny the Divinity of Christ, are deceived in their Thoughts, that this Text will afford them any Defence for their Error; for *ἀρχῆς* the word here used, doth not only signify the Cause, but Principality, or the Chief, or Prince, Eph. 3. 10. Col. 1. 16. Hence Christ is said to be *ἀρχῆς*, which we translate, the beginning; because he was the Creator, the Efficient Cause of the Creation; or hath a Lordship over the whole Creation: All Power both in Heaven and Earth being committed to him, and all Knees both in Heaven and Earth bowing down to him, Phil. 2. 10. Unless we had rather interpret it of the New Creation, either in the World, so he was the beginning of the Gospel, or in particular Souls, so he is the beginning of Regeneration and Sanctification. But tho this be a Truth, and consistent enough with the Greek Phrase, Gal. 6. 15. yet I see no reason why we should fly to it against the *Arians*, or their spurious Off-springs, for taking the Creation, as ordinarily it signifies, the giving all Creatures their first Being; Christ was the Efficient Cause of it, and so the beginning of it, without him was nothing made; and he hath a Lordship and Dominion over it.

15 \* I know thy works *o*, that thou art neither cold nor hot *p*, I would thou wert cold or hot *q*.

\* Ver. 14

*o* I know, and observe thy Behaviour, thy Ministerial Function. *p* Thou art neither openly prophane, and grossly scandalous, like Heathens, or such as make no Profession; nor yet hast thou any true Zeal or Warmth, either for the Faith once delivered to the Saints, or in love to God, seen in keeping his Commandments, having the Power and Efficacy of Godliness, teaching thee to deny all Ungodliness and worldly Lusts, Tit. 2. 12. Thou hast a form of Godliness, but deniest the Life and Power thereof. *q* We must not think Christ witheth any Persons cold absolutely, but comparatively, intimating to us, that the condition of a down-right *Atheist*, or profane Person, is more hopeful, than that of a close formal Hypocrite. The latter is in the Road to Hell as well as the other, and no more pleaseth God, than the other. It is better not to have known the Truth, than knowing it, to live contrary to it, Luke 24. 48. 2 Pet. 2. 21. commonly such men also are proud, and self-conceited, having something to stop the Mouth of their natural Conscience, harder to be convinced of their evil State, Mat. 21. 32. 33.

16 So then because thou art luke-warm, and neither cold nor hot *r*, I will spew thee out of my mouth *s*.

*r* Partly good, partly bad, having something of Profession, nothing of the Life and Power of Religion, contenting thy self, that thou art not a Jew, nor a Pagan, not a superstitious Idolatrous Person, but a Christian, a Protestant, a Minister, or Member of the Reformed Church, yet neglecting thy Duty both as a Minister, and as a Christian, living in a sensual Satisfaction of thy Lusts. *s* I will cast thee off, as Men vomit up luke-warm things.

17 Because thou sayst, \* I am rich *b*, and increased with goods *c*, and have need of nothing *d*: \* I knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

\* 1 Cor. 4. 8;

*b* It was said before, that one reason why the condition of a Formalist is worse than that of an *Atheist*, or more openly prophane Person, is, because the former is ordinarily proud, and self-conceited, and hath something to stop the Mouth of his natural Conscience with, which the other wanteth. This is made good in the instance of this luke-warm Angel; he said he was rich in a spiritual sense, in his state, as a Christian in spiritual Gifts and Indowments. *c* And every day increasing and growing richer. *d* And needed nothing to make him happy and blessed. *e* In the mean time he



was as miserable as one could be. These words used, are several words signifying Persons under various bodily Afflictions, and applied to signify this *Angel's* forlorn spiritual State, which, in the general, was wretched and miserable, and such as had need of Mercy, wanting the true Righteousness, wherein any could appear before God not naked, and wanting all true Riches; and to compleat his Misery, he was spiritually blind, and knew not the sad Circumstances he was under.

18 I counsel thee to buy of me *f* gold tried in the fire, that thou mayst be rich, and \* white raiment, that thou mayst be clothed, and *that* the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayst see *g*.

\* 2 Cor. 5. 2.  
chap. 7. 13.  
& 16. 15.  
& 19. 8.

*f* Buying being the usual way amongst Men to procure what they want, it is not to be wondered at, that the procuring of that spiritual Blessing here mentioned, is expressed under this Notion; tho' our buying of God spiritual good things be (as the Prophet expresseth it, *Isa. 55. 1.*) without Money, and without Price; it is not to be doubted, but that which is here propounded to be bought, (that is, obtained, and procured by such ways and means as God hath directed) is Christ himself, with all his Benefits, in whom there is a sufficient spiritual Supply for all our spiritual Wants, that which to the Soul will answer whatever Gold serveth the Body for; and which to the Soul answereth what clothing is to the Body, viz Righteousness, wherein a Soul may stand before God; and that which will answer what Salves are to the Body for the cure of its Wounds, viz Consolation, and healing of all spiritual Wounds and Infirmities. In short, what ever thou hast need of, considered either as poor, wretched, and miserable, or as blind, and naked.

19 \* As many as I love, I rebuke and chasten *b*: be zealous therefore and repent *i*.

\* Prov. 3. 11,  
12.  
James 1. 12.

*b* Ελεγχων & παιδευων, the words may be translated, I convince and instruct, or deal with them as Children; but it also signifies to chasten, and is so translated, 1 Cor. 11. 32. Heb. 12. 7. we translate it learn, 1 Tim. 1. 20. By these words Christ lets this Angel know, that altho' he had in this Epistle dealt smartly with him, yet he had done it from a Principle of Love, as a Father to a Child, Heb. 12. 7. *i* He adviseth him therefore to quit himself of his Luke-warmness, and to recover a Warmth, and Zeal for God, repenting of his former Coldness, and Negligence in his Duty.

20 Behold, I stand at the door *b*, and knock *i*: if any man hear my voice, and open the door *k*, \* I will come in to him *l*, and will sup with him, and he with me *m*.

\* Cant. 5. 2.  
Joh. 14. 23.

*b* There is a double Interpretation of this Text, each of them claiming under very valuable Interpreters, some making it a Declaration of Christ's readiness to come into Souls, and to give them a spiritual Fellowship and Communion with himself. Others interpreting it of Christ's readiness to come to the last Judgment, and to take his Saints into an eternal joyful Fellowship, and Communion with himself: Hence there is a different Interpretation of every Sentence in the Text, *I stand at the Door*; either in my Gospel-dispensation, I stand at the Door of Sinners Hearts, or, I am ready to come to judge the World. *i* And knock by the inward Monitions and Impressions of my Spirit, or my Ministers more externally: Or, I am about to knock, that is, I am ready to have the last Trump sounded. *k* That is, If any Man will hearken to the Counsels, and Exhortations of my Ministers, and to the Monitions of my Spirit, and not resist my Holy Spirit: Or, If any Man hath heard my Voice, and opened his Heart to me, *l* I will come in by my Spirit, and all the saving Influences of my Grace: Or, I will come to him as a Judge to acquit him. *m* And I will have a Communion with him in this Life, he shall eat my Flesh, and drink my Blood: Or, I will have an eternal Fellowship and Communion with him in my Glory. The phrase seems rather to favour the first Sense, the so frequent mention before of Christ's coming to Judgment, and the Reward of another Life, as Argument to persuade the Angels of the Churches to their Duty, favours the later Sense.

\* Luke 22. 30.  
2 Tim. 2. 12.  
chap. 2. 26; 27.

21 To him that overcometh \* will I grant to sit with me in my throne *n*, even as I also overcame, and am set down with my Father in his throne *o*.

*n* I will give him great Honour, Dignity, and Power, he shall judge the World in the Day of Judgment, 1 Cor. 6. 3. the Twelve Tribes of Israel, *Matth. 19. 28.* he shall be made Partaker of my Glory, *Joh. 17. 22. 24.* But they must come to my Throne, as I came to it. I overcame the World, Sin, Death, the Devil, and then ascended, and sat down with my Father in his Throne. So they that will sit down with me in my Throne of Glory, must fight the same Fight, and overcome, and then be crowned, sitting with me in my Throne.

22 He that hath an ear, let him hear what the Spirit saith to the Churches *p*.

*p* We have had this in the conclusion of every Epistle before, *vid. ch. 2. 7, 11, 17, 29.* and in this *Chap. v. 6, 13.*

Those who make these Churches typical of all Christian Churches, from the time John had this Revelation, and Prophetic of the Complexion of the Christian Churches in all Ages, say, That the Church of *Laodicea* typifieth the Churches towards the end of the World till Christ cometh; but this necessitateth them to think there shall be no such pure, and glorious state of the Church just before the end of the World, as many believe there shall be, but that the state thereof shall grow yet worse and worse, of a *Laodicean* temper; so as when Christ cometh he shall hardly find Faith on the Earth.

For my part I could allow the seven Epistles to be typical and prophetic, but can by no means judge them to be purely prophetic, believing there was such Churches when John wrote; and that their complexion is in the first place described in these Epistles, tho' possibly, as Face answers Face in a Glass, to succeeding Churches have answered, and shall answer the Face of these Churches, even to the last day.

This Chapter concludes John's first Vision. In the following Chapters we have a Representation in Visions of what was to happen in the World more remarkably, with reference to the Church of God, from the year 95, to the end of the World.

There are very different Opinions about the *Epocha*, or the time when the Visions began to be fulfilled. My Opinion is it began soon after John had the Vision; for it is twice said, *ch. 1. 1. & 22. 6.* That the Visions were to be about things that shall come to pass, not that were come to pass, and that shortly; but we cannot fix the certain year, which maketh the Interpretation difficult.

There are also divers Opinions how far in this Book the Revelations go, that concern the state of the Church under *Rome-Pagan*, and where they begin, that fore-tell the state of the Church under *Antichrist*. But of these we shall speak more particularly as we go along with the several Chapters.

## CHAP. IV.

1 AFTER this *a* I looked *b*, and behold, a door was opened *c* in heaven *d*: \* and the first voice which I heard, was, as it were, of a trumpet talking with me *e*; which said, Come up hither *f*, and I will shew thee things which must be hereafter *g*.

\* chap. 1. 16.

*a* After I had the first Vision mentioned *chap. 1.* and had written, what it was the pleasure of God I should write to the Churches, in a Book, perceiving the way God designed to reveal himself to me, was by Vision; *b* I looked again, hoping, and being desirous to see something further, as to the Mind of God. *c* I saw the Heavens opened, as *Matth. 3. 16.* *Acts 7. 56.* *d* He, doubtless, meaneth the third Heavens. Such a Vision, as to this particular, John had at Christ's Baptism, *Matth. 3.* and Stephen when he was stoned. *e* He also heard the Voice of one speaking aloud to him, like the Voice he heard, *ch. 1. 10.* *f* Which said, Come up hither into Heaven, the new *Hierusalem* which is above, as the old *Hierusalem* stood upon an Hill, or rising ground, so as they who went thither, are constantly said to go up, *Isa. 2. 3.* *Acts 11. 2.* *Gal. 1. 17, 18.* & 2. 1. *g* Nor which have been, (for to what purpose had that been?) but which shall happen hereafter both to my Church, and to her Enemies: from which appears, that God did not here shew his Prophet the Destruction of *Hierusalem*, (for that was already past in the time of *Titus Vespasian* the Roman Emperor, about the year 69, or 70, after the Incarnation) this (as all confess) was in *Domitian's* time, about the 11th, or 12th year of his Reign, about 26 or 27 years after that was past, which makes the Notion of two late Annotators very strange.

2 And immediately I was in the spirit *b*, † and behold, a throne was set in the heaven, and † one sat on the throne *i*.

† Ezek. 1. 26.  
& 10. 1.

*b* In an Extasie, as *Paul. 2 Cor. 12. 2.* and *Peter, Acts 10. 10.* & *Ezek. ch. 3. 12.* and himself was both before and after this. *ch. 1. 10.* & 17. 3. & 21. 10. *i* God is constantly described in the Prophetic Visions, as sitting upon a Throne, to denote his Power and Dominion, that he is the King of Kings, and Lord of Lords. See *Dan. 7. 9.* &c.

3 And he that sat, was, to look upon, like a jasper and sardine stone *k*; and there was a rainbow round about the throne, in sight like unto an emerald *l*.

*k* This is all but a Description of the Glory of God, as he appeared to John in this Vision: the *Jasper-stone* is famous for its Transparency, and variety of Colours it offereth to the Eye, and may signify the various and infinite Perfections of God. The *Sardine-stone* is red, and of a bloody Colour, which may signify the Power, Justice, and Terror of God. *l* The Rainbow was the sign of God's Covenant with *Noah*, signifying his being so far reconciled to the World, as that he would not again

again destroy it by water, *Gen. 9. 13.* The Emerald is green and pleasant to the Eye, so as this *Vision of God* represents God powerful, just, and good, and of various and infinite Perfections.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting *m*, clothed in white raiment *n*; and they had on their heads crowns of Gold *o*.

*m* Some think (and not improbably) that here is an Allusion to the twenty four Courses of the Priests and Levites, established by God for his Service in the Sanctuary and Temple of old, *1 Chron. 24. 18. ch. 25. 21.* and that these twenty four Elders either typified the whole Church under the New-Testament, (the Number of the Tribes of Israel, (which made up the Church under the Old-Testament) being doubled, to shew the Increase of the Churches Territories under the Gospel) or the Heads of the Church, either under the Old-Testament, or New (there being Twelve Patriarchs, and Twelve Apostles.) They are represented sitting, to denote their state of Rest and Ease. *n* And clothed in white Raiment, to denote their Purity and Holiness; or being clothed with Christ's Righteousness. *o* And having Crowns of Gold on their Heads, to denote that state of Dignity and Glory to which God had advanced them.

\* Chap. 6. 18.

5 And out of the throne proceeded \* lightnings, and thunderings, and voices *p*. And there were seven lamps of fire burning before the throne *q*, which are † the seven Spirits of God *r*.

† Chap. 1. 4. & 5. 6.

*p* These words denote a very glorious, and terrible Appearance of God, denoting his Majesty, and Power over his Enemies. There is possibly an Allusion to God's Appearance at the giving of the Law, *Exod. 16. 16.* only we read there but of one Voice, and that of a Trumpet inarticulate.

*q* The Lamps of Fire before the Throne have a correspondence with the seven Lamps of the Tabernacle, which gave light to the whole House of God, *Exod. 27. 20.* and are here expounded to be † the seven Spirits of God, that is, the Holy Spirit in his seven-fold (that is manifold) Dispensations of Grace, *1 Cor. 12. 4. 5.* by which he enlighteneth, quickeneth, healeth, and comforteth the several Souls that are the true Members of his Church. See the Notes on *ch. 1. 4.*

\* Chap. 15. 2.

6 And before the throne *s* there was \* a sea of glass like unto chrystal *t*, and in the midst of the throne, and round about the throne, were four beasts full of eyes, before and behind *u*.

*s* The Throne mentioned before, *v. 2. 3.* upon which one sat, *Gen. 1.* Another Allusion to the Tabernacle or Temple, in which was a Sea, that is, a large Vessel full of Water; it was for Aaron and his Sons to wash their hands, and Feet, and Sacrifices in, *Exod. 30. 19. 1 King. 7. 23.* it was 10 Cubits broad, 5 Cubits high, and 30 Cubits about. Here it is said to have been of Glass; this, probably, signified the Blood of Christ, in which all those Souls and Services must be washed, which are accepted of, and acceptable unto God. Its being represented here, as of Glass, many signify the Purity, and Spotlessness of him, whose Blood it was. Other guests there are many at the Significancy of this Sea of Glass, but this seems to me most probable, because the use of the Sea in the Temple is made good in Christ *John* in this Vision also saw four Beasts, which Beasts are said, 1. to be in the midst of, and round about the Throne. 2. To be full of Eyes before and behind. 3. They are, *v. 7.* said to have resembled a Lion, a Calf, a Man in the Face, and a Flying-Eagle, *v. 8.* each of them had six Wings, and they were full of Eyes within, and incessantly glorified God. 4. Whom did these Beasts signify? *Sol.* There are various Notions about them. Some judge them the four Evangelists; (but *John* himself was one of these and yet alive) some will have them four Apostles that were mostly at Jerusalem; (but I see no ground for that); some will have them Angels; others glorified Saints, (but we shall afterwards find them distinguished from both these); others will have them the whole Church. But the most probable Sense is, that they represented the Ministers of the Church, who are living Creatures, whose place is betwixt God and his Church, as those Beasts are placed betwixt the Throne and the Elders; and who are but four to the twenty four Elders, being but few in comparison with the Multitude of Believers; and yet have Eyes on all sides, being enough to see to the Affairs of the whole Church of Christ on the Earth. In this Sense I rest, only here remains a Question; *Quest.* How these are said to be in the midst of the Throne and yet round about the Throne? To which various Answers are given; that which pleaseth me best, is *ἐν μέσσω*, in the middle, is not to be strained to signify a place at equal distance from two Extremes, but are largely and proverbially for near the Throne, or near him who sat upon the Throne. See the several Notions about this Phrase in Mr. *Pool's* Latin Synopsis.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. *w*

*w* It is observed concerning these four living Creatures, (for so they were not Beasts in a strict Sense, as it is opposed to flying things; for the fourth was a fowl) that they were the same mentioned in *Ezekiel's* Vision, *Ezek. 1. 10.* only each one there is said to have had the four Faces of these Creatures; here each one had a single Face proper to it. 2. That these were the four Creatures whose Portraits were in the four Ensigns of the Israelites as they were marshalled into four Companies, allotting the Men of three Tribes to each Company. *Judah's* Standard had a Lion in its Colours, according to *Jacob's* Prophecy of that Tribe, *Gen. 49. 9.* *Ephraim* had an Ox, *Reuben* had a Man, *Dan* an Eagle. This the learned *Meade* proves from the *Rabbins*, who (tho' fabulous enough) yet in such a thing may be credited. It is also thought they answered the four Cherubims in the Temple. *Quest.* But what is signified by these four living Creatures? *Sol.* Some say the four Evangelists; others, four Apostles, &c. But certainly they judge best who say, That by them is signified the various Gifts with which God blesteth his Ministers, giving some more Courage and Fortitude, that they are like Lions; to others more Mildness and Meekness, that they are like Oxen or Calves; others have more Wisdom and Prudence, which most adorn a Man; others a more piercing insight into the Mysteries of God's Kingdom, rendering them like Eagles.

8 And the four beasts had each of them six wings about him *x*, and they were full of eyes within *y*, and † they rest not day and night, saying, Holy, holy, holy, Lord God Almighty *z*, ‡ which was, and is, and is to come *a*.

+ Gr. they have no rest.

|| Chap. 1. 4.

*x* The Seraphims in *Isaiah's* Vision, *ch. 6. 2.* had so; there their use is declared, --- with twain they covered their Faces with twain their Feet, and with twain they did fly. If we understand all the Wings here for Flight, they signify the Readiness of God's Ministers to move every way that God will send them: if we understand them as interpreted by *Isaiah*, *ch. 6. 2.* they signify their various Graces, their Fear, Dread, and Reverence of God; their Humility, and Modesty, their Agility or Readiness to obey all the Commands of God. *y* This denotes that large measure of Knowledge, and Diligence and Watchfulness, which should be in a Minister of Christ. *z* This was the Song of the Seraphims, *Isa. 6. 3.* and shews how much it should be the care of Ministers to make God known, in all his Attributes, his Holiness especially, and his Power. *a* And his Eternity and Simplicity, as he is the same Yesterday, to day, and for ever, without variableness, or shadow of change.

9 And when those beasts *b* give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever *c*.

*b* The living Creatures before expressed, signifying the Ministers of the Gospel. *c* When they praise God who is eternal.

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever *d*, and cast their crowns before the throne, saying *e*,

*d* The whole Church also paid an Homage of Reverence and Adoration to the same God. *e* Acknowledging all the Good done to them, or wrought in them, to proceed from God, and the Glory of it to be due unto God alone. The Ministers of the Gospel are, by their preaching unto People their Duty, an Occasion, or Instruments of that Homage and Adoration, which he hath from all his People.

11 Thou art worthy, O Lord, to receive glory, and honour, and power *f*: for thou hast created all things *g*, and for thy pleasure they are and were created *h*.

*f* All the Praises, Homages, and Acknowledgments of all the Creatures is thy due. *g* As thou art he who gavest the first Being to all Creatures. *h* And therefore gavest it them, that they might praise, honour, serve, and obey thee.

## CHAP. V.

The same Vision yet proceedeth. *Hitherto* John had only seen a Throne, with a Person sitting upon it in a very glorious Habit and Appearance, 24 grave Persons, and 4 living Creatures in the shape of a Lion, a Calf, a Man, and an Eagle, each of them with six Wings, and full of Eyes, about the Throne; and heard the 24 living Creatures constantly giving glory to God, and the 24 Elders harmonizing with them, and joining likewise in the high Praises of God. Now the Vision proceedeth.

1 AND I saw in the right hand of him that sat on the throne, \* a book *a* written \* *Ezek. 2. 10,* within, and on the back-side *b*, sealed with seven seals *c*.

*a* The Disputes what this Book was, are very idle; for



it was certainly the Book of which we read hereafter, that it was opened, and to which the seven Seals mentioned in the following Chapters were annexed, of the opening of all which we read; and this could be no other than *Codex fatidicus* (as Mr. Mede calls it) the Book of the Counsels, Decrees, and Purposes of God relating to his Church, as to what more remarkable things should happen to it to the end of the World; which Book was in the Hand of the Father. *b* Very full of matter, so as it was written on all sides. *c* But hitherto concealed from the World, and to be revealed by parts, as to the bringing to pass of those things decreed in it, tho' all at once by God, here revealed in a degree, by Visions unto *John*.

2 And I saw a strong angel *d* proclaiming with a loud voice *e*, Who is worthy to open the book, and to loose the seals thereof *f*?

*d* There were no weak Angels, but possibly this Angel might, in appearance to *John*, look as if he were stronger than others; or rather so judged *e* from the great, and loud Voice he used. *f* Not that he thought any was able, or worthy. We can only conclude from hence the Impotency of Man to search, and find out, and expound the deep Things of God, and consequently the Unlawfulness of too narrow a prying into his secret Mysteries.

¶ Ver. 13.

3 And no man *†* in heaven *g*, or in earth *h*, neither under the earth *i*, was able to open the book, neither to look thereon *k*.

*g* None of the Angels in Heaven, *h* nor any Man upon the Earth, *i* nor any of them whose Bodies are under the Earth, and their Souls in Heaven, nor any infernal Spirits. *k* None was found sufficient to open the Book, and to look on it. There was none who replied to the Angel's Question, v. 2.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon *l*.

*l* As it is the nature of Man to desire to know secret and hidden things, especially such as we apprehend of concernment to our selves, or those whom we love, or are interested in, and to be troubled, if we know they may be known, and are at a loss for a due mean whereby to come to the knowledge of them.

¶ Isa. 11. 1. 10.  
Chap. 22. 16.

5 And one of the elders saith unto me, Weep not *m*: Behold, the lion of the tribe of Judah, the root of David *n*, hath prevailed *o* to open the book, and to loose the seven seals thereof *p*.

*m* We must remember that *John* is here describing a Vision, and that part of it which is but introductive to the material parts of it. He had in his Vision seen a Book in the Right-hand of God the Father, sitting upon his Throne of Glory; he had heard an Angel proclaiming, If any were worthy, he should open the Book, and loose the Seals. None appeared to answer that Voice, he was troubled; he thought he heard one saying to him, Be not troubled, the Book shall be opened. *n* Christ shall open the Book, and loose the Seals of it, who is here expressed under a double Character; 1. The Lion of the Tribe of Judah, he is so called undoubtedly, with Allusion to Jacob's Prophecy, Gen. 49. 9, 10. wherein Judah was compared to a Lions Whelp, because he should be victorious. Christ was to be born of this Tribe, and was to be a great Conqueror. 2. He is called the Root of David; he was a Branch of David, as he was Man, but the Root of David, as he was God; therefore David, Psal. 110. 1. called him Lord, tho' he was his Son. *o* Hath prevailed with his Father *p* for leave to open the Book, and loose the Seals thereof, *i. e.* to reveal those things that are the Counsels, and Purposes of God relating to his Church, and the Affairs thereof to the World's end. I do not think we are at all concerned to enquire who is here meant by the one of the twenty four Elders. As in Parables there are some things put in merely to complete the feigned History; so in the Relation of Visions some things of that Nature are put in, which need not a particular Explication. The Sum is, That while *John* was troubled for fear he should not know what was in the Book, he was told by one of those who attended the Throne, That he need not be troubled; for Christ had obtained a Liberty from his Father (in whose Power only Times and Seasons for future things were) to reveal these Counsels of God as to things to come.

\* Zech. 3. 9.  
Eccl. 4. 10.

6 And I beheld *q*, and lo, in the midst of the throne, and of the four beasts, and of the elders, stood a Lamb *r* as it had been slain *s*, having seven horns *t*, and \* seven eyes, which are the seven Spirits of God *u*, sent forth into all the earth *m*.

*q* Hearing the mention of a Lion of the Tribe of Judah, he looks about wisely to see if he could see any justifying that Representation. *r* Instead of a Lion he seeth a Lamb. Christ Jesus called a Lamb by this Apostle, *John* 1. 29, 36. and very often in this Book, a Lamb, for Whiteness and Inno-

centy, 1 Pet. 1. 19. for Meekness and Patience, *Acts* 8. 32. but here with reference to the Paschal Lamb. *s* For he appears wounded and pierced, as if it had been slain; and to shew that he was equal with the Father, he appears in the midst of the Throne, and in the midst of the Elders, and of the four living Creatures, to shew his Presence with his Church and Ministers, *Matth.* 28. 28. and his walking (as was said, *ch.* 2) in the midst of his Churches, which were the Golden Candlesticks there mentioned. *t* He appeareth now with seven Horns, which are Members in which the Beasts Strength, Power, and Beauty is much seen, to denote his Glory, and Beauty, and the Power he had now received, to offend, and conquer all his Enemies. *u* And with seven Eyes which were the seven Spirits of God, mentioned *ch.* 1. 4. and 4. 5. endued with the Spirit of God, (which is also called his Spirit) not given to him by measure. *w* Which spiritual Gifts and Perfections he exerciseth over all the Earth, both with Relation to his Church, and his Churches Enemies.

7 And he came and took the book *x* out of the right hand of him that sat upon the throne *y*.

*x* This Lamb with seven Horns, and seven Eyes having been slain, and having prevailed with his Father to open this Book, mentioned v. 1. of all the Secrets, Counsels, and Purposes of God relating to his Church, he came and took it of his Father, *y* in whose Right-hand it was, as v. 1. 'From hence to the end of this Chapter, are nothing but Songs sang by the living Creatures which *John* saw, and the twenty four Elders which he saw, and an innumerable company of Angels, to the Honour and Glory of Jesus Christ, as the Redeemer of Man, and the Head of the Church, upon this taking of the Book from the Right-hand of his Father.

8 And when he had taken the book *z*, the four beasts *a*, and four and twenty elders *b* fell down before the Lamb, having every one of them \* harps *d*, and golden viols full of || O- \* Chap. 14. 2.  
dors *†*, which are the prayers of the saints *e*. || Or, incense.

*z* When the Lamb that had been slain had obtained of him that sat on the Throne to open the Book of God's secret Counsels relating to his Church, mentioned v. 1. and had taken it out of his Right-hand, *John* saw *a* the four living Creatures mentioned, *ch.* 4. 6, 7, 8. by which seemed to be represented the Ministers of the Gospel, or the whole Church of Christ, and the *b* four and twenty Elders that had on their Heads Crowns of Gold, mentioned *ch.* 4. v. 4. by which, we said, were represented either the Ministers of the Church, or the whole Church. *d* He alludeth to the Worship of God under the Old-Testament, where in the Temple they were wont to praise God with Instruments of Musick, and offering up of *†* Frankincense: See 1 Chron. 13. 8. and 15. 16. 2 Chron. 5. 12. Nehem. 12. 27. Psal. 33. 2. and 141. 2. and 150. 3. *e* These Viols of Odors, he tells us, signified the Prayers of the Saints. The whole Verse signifies the prayers and praises, even all that Adoration which God, under the Gospel, should have from his Ministers and People, for constituting his Son the Head of his Church, and making him their Prophet, Priest, and King.

9 And \* they sung a new song *f*, saying, *†* Thou \* Chap. 14. 3.  
art worthy to take the book, and to open the *†* Chap. 4. 11.  
seals thereof *g*: for thou wast slain *h*, and hast  
|| redeemed us to God by thy blood *i*, out of || 1 Cor. 6. 20.  
every kindred, and tongue, and people, and & 7. 23.  
nation *k*. Eph. 1. 7.  
Col. 1. 14.  
1 Pet. 1. 18, 19.  
1 Joh. 1. 7.

*f* By a new Song is either to be understood an excellent Song, (for new Songs are usually most valued) or (which pleaseth me best) new, as to the matter of it; for the Servants of God under the Old-Testament could not bless God for the actual Redemption of Man, by the Blood of Christ, but only rejoice in Hope, embracing the promises seen afar off by the Eye of Faith. *g* They acknowledge Christ worthy to be entrusted with his Church, and the Revelations of the Counsels of God, with Relation to it, to open them. *h* Because he hath redeemed his Church, scattered over all the World, from Sin, Death, and Hell, unto God, to serve him, and to live for ever with him, and that with no lesser price, than his own Blood; Wherefore (as the Apostle tells us, *Phil.* 2. 9.) God had highly exalted him.

10 \* And hast made us unto our God, kings \* Chap. 1. 5.  
and priests *i*; and we shall reign on the earth *k*.

*i* The four living Creatures, and four and twenty Elders (by which are represented the Ministers and Members of the Church of Christ) go on in shewing why they had reason to proclaim Christ worthy to be the Prophet to his Church, to open the Counsels of God to them, viz. because of the great Love he had shewed to them, not only in redeeming them with his Blood from the guilt and power of Sin, but in making them Kings and Priests, giving them the same privileges that the Jewish Church had, who were called a royal Priesthood, *Exod.* 19. 6. giving them a Power

(a)

(as Priests) to offer up (not such bloody fleshly Sacrifices as they offered, but) *spiritual Sacrifices*, acceptable to God through the Beloved, 1 Pet. 2. 5. 9. and also *Kings* to rule over their Lusts, and sensitive Appetite; and to reign hereafter on the Earth, judging the World. 1 Cor. 6. 3. at the great Day, with the great Judge of the quick and the dead.

11 And I beheld *l*, and I heard the voice of many angels round about the throne, and the beasts, and the elders *m*, and the number of them was \* ten thousand times ten thousand, and thousands of thousands *n*;

\* Heb. 12. 22.

I still attended diligently, *m* and I heard many Angels, with the *living Creatures*, and the *Elders*, (from whence we gather, that we must not, by the *living Creatures*, or *Elders* understand *Angels*, for they are mentioned apart by themselves, neither could they say, as v. 9, 10. that Christ had redeemed them with his Blood) these Angels joined in this Harmony with the Church to give Glory to Christ. *n* Their number was infinite, not to be numbr'd. See the like Dan. 7. 10.

\* Chap. 4. 11.

12 Saying with a loud voice, \* Worthy is the Lamb that was slain *o*, to receive power, and riches *p*, and wisdom *q*, and strength, and honour, and glory, and blessing *r*.

*o* The Lamb mentioned, v. 6. with seven Horns, and seven Eyes, viz. *Jesus Christ*. *p* He is worthy of those Horns he weareth, Emblems of Power, and Strength given unto him; for all Power was given him in Heaven and Earth. And *q* of those seven Eyes he hath, i. e. of the Spirit of Wisdom, Isa. 11. 2. the Riches of Grace and Wisdom, and *r* of all the Homage, Glory, Praise, Blessing and Obedience, which People can give him. I know not whether there be any thing in the Observation made by some, that the number of things here mentioned, of which the Lamb is worthy, answereth the number of the seven Spirits of God, before-mentioned.

\* Ver. 3.

13 And \* every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, † Blessing, and honour, and glory, and power be unto him that sitteth on the Throne, and unto the Lamb for ever and ever.

† 1 Chro. 29. 11.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever *f*.

The meaning of the several Phrases here used, is not to be strictly and particularly examined; the sense of them all in general is to shew the consent of all the Angels and glorified Saints, and of the whole Church, in giving praise unto God, and particularly to the Lord Jesus Christ (the Lamb) for the work of Man's Redemption, and their particular consent, that Christ is to be worshipped as the Father, and the consent and acquiescence of the whole Creation in the Counsel and Purpose of God, and in the Work of his Providence, constituting Christ as the King, Priest and Prophet of his Church. And though inanimate Creatures, or sensitive Creatures cannot speak, yet they are also said to join in these Praises, as the Glory of God shineth in them, and they, by him, shall be freed from that Vanity under which they groan, Rom. 8. 19, 20, 21. and enjoy something of the Liberty of the Sons of God, and shall all be subject and obedient unto Christ in their respective Stations and Orders, Phil. 2. 9, 10. and fulfil his Will in the Execution of his Counsels, and Purposes in the Government of the World, in order to the preservation of his Church.

## CHAP. VI.

We are now come to the prophetic, and therefore the most difficult part of this mysterious Book; as to which I judge it reasonable, before we come to open the mysterious Text (after Mr. Pool's Method in his *Latin Synopsis*) to premise some things, which may both instruct the Reader of these Notes, of the things wherein the Difficulties lie, and of the fairest way to find out the sense of them. Hitherto we have met with no great Difficulties; what hath been, hath been chiefly, 1. Concerning the seven Spirits of God. 2. Concerning the seven Churches, and Epistles to them; whether the Churches be to be considered typically, and what was wrote in them, be to be understood in a Prophecy, as well as a Didactic, or a corrective Sense? But in what follows we shall find great (if not some inextricable) Difficulties. To prepare a way for the Explication of which,

I. I shall first take it for granted, that from this Chapter to the end of the Book, is revealed the most remarkable things which have happened or shall happen to the Church of God over all the Earth, from the time of this Revelation first made to John, to the end of the World.

II. Hence it followeth, That many of the things prophesied, are fulfilled; but how many, is hard to determine, because the

time is not set when these Revelations should take place; whether (as some would have it) from the Beginning of Christianity, which, to me, seemeth not probable; because at this time 95 years were elapsed since that time, and this Prophecy was concerning the things that were to be after the time of John's being in Patmos, ch. 1. 1. ch. 22. 6. Or from the Beginning of the time when the Jewish Church and State ceased, which was 26, or 27 years before this; or from the time when this Revelation was, which was Anno 95. or thereabouts, in the time when Domitian was the Roman Emperor, and had began his Persecution of the Christians, which (as Historians tell us) was but 5 years before he was slain (for he was slain in September 97.) And for those that are fulfilled, the things spoken are so applicable to various Accidents happening in that period of time, that it is very difficult oftentimes to assert the Sense of the Prophecy.

III. I take it for granted also, That things happened in the same order, as is here described; so as the things under the second Seal came not to pass, till those prophesied of under the first Seal, were, in a great measure, accomplished, &c.

IV. I agree with those who think, that what we have, chap. 12, 13, 17, 18. are but a Prophecy of other things that happened to the Church at the same times spoken of, ch. 6, 7, 8, 9, 10.

V. I do believe the Visions of the Seals, Trumpets, and Vials, chap. 6, 8, 15, 16. the principal Prophecies, and contain the Revelation of things in order as they were to happen, and of these, that of the Seals is the principal.

VI. I agree with those, who think that God, by the first six Seals, intends the whole space from the time when the Things wrote in this Book, began to be fulfilled, unto the time when Paganism was rooted out of the Roman Empire, which some make the year 310. some 325. In which time (counting the beginning from the time when John was in Patmos, which was in Domitian's time) the Emperors of Rome were Nerva, Trajan, Adrian, Antoninus Pius, Antoninus Philosophus, Antoninus Verus, Commodus, Severus, Caracalla, Macrinus, Heliogabalus, Alexander Severus, Maximinus, Gordianus, Philippus, Decius, Valerianus, Gallienus, Claudius, Aurelianus, Tacitus, Probus, Carus, Numerianus, Dioclesianus with Maximianus, Constantius Chlorus with Galerius, Constantius with Galerius, Constantius; in all Twenty seven, in about 200 years. They were all Persecutors, and God allowed them short Reigns: So as what we have revealed in, and under the first six Seals, happened all within the space of the 300, or 325 first years after Christ. I am apt to think after 58, or 100 of them were elapsed. These things being premised, let us now come to consider the Text.

I AND I saw when the Lamb opened one of the seals *a*, and I heard, as it were, the noise of thunder, one of the four beasts saying *b*, Come and see *c*.

*a* John's Vision continueth still; by the Lamb he means Christ, the Lamb oft mentioned, chap. 5. and by one of the Seals, one of the seven Seals mentioned, chap. 5. 1. that were set upon the Book which John saw in the Right-hand of God the Father, given to Christ, v. 7. Christ began to discover the Counsels of God relating to that first Period of his Church. *b* And John heard one of the four living Creatures speaking to him with a great and terrible Voice like the Noise of Thunder. *c* Inviting him to come near, or to attend and see.

2 And I saw, and behold, \* a white horse *d*, \* Chap. 19. 1 1 and he that sat on him had a bow *e*, and a crown was given unto him *f*, and he went forth conquering, and to conquer *g*.

*d* Some, by this white Horse, understand the Gospel, others, the Roman Empire. *e* And by him that sat thereon with a Bow, some understand Christ going forth with Power to convert the Nations; others (and in my Opinion more probably) the Roman Emperors armed with Power. *f* And having the Imperial Crown, *g* carrying all before them. So as that which God intended by this to reveal to St. John, was, That the Roman Emperors should yet continue, and use their Power against his Church. Those that understand by the white Horse, the Gospel, or God's Dispensations to his Church under the first Period, and by the Rider, Christ, (amongst whom is our famous *Mede*) think, that hereby all the time is signified from Christ's Ascension, which was in the 34th year after his Incarnation, till the time that all the Apostles were dead, that is, the first 100 years after Christ (for so long Histories tell us John lived.) It was the Age then current, and so may make up part of the Vision of things that were to come. The History of all but 40 of those years we have in the *Acts*, till Paul was carried Prisoner to Rome. In this Period ruled Augustus Caesar, (in whose time Christ was born, Luke 2. 1.) Tiberius, Claudius, and Nero, Galba, Otho, F. Vespasianus, Titus, and Domitian, Nerva, and Trajan, 10. or 11 in all. They went on conquering, and to



conquer the World. But till Nero's time, about the year 66, they did not begin to persecute the Christians: nor did *Vespasian* and *Titus* much rage, nor *Domitian* till he had reigned 8 years; so as I leave it indifferent to the Reader, whether to understand by the *white Horse* and its Rider, God's dispensations of Providence to his Church these first years, causing his Gospel to prevail much, and conquering many to the profession of it, or the *Roman Empire* with those that Ruled it: what is said is true of both.

3 And when he had opened the second seal *b*, I heard the second beast *i* say, Come, and see.

*b* The second of those two Seals, with which the Book mentioned chap. 5. 1. was sealed. *i* The Beast like a Calf, chap. 4. 7. *k* Inviting *John* to attend.

4 And there went out another horse that was red *l*: and power was given to him that sat thereon *m*, to take peace from the earth, and that they should kill one another *n*: and there was given unto him a great sword *o*.

*l* Signifying Blood and Slaughter. *m* Either to *Christ* (as some say) or, to those that ruled the Affairs of the *Roman Empire* at that time, to disturb the Peace of the Church. *n* This was a time of much Blood. *o* And therefore a Sword is given to him that rode upon this Horse. Some think that this Period began with *Nero*, 34 years before the other ended (according to what was said before) others make it to begin with *Trajan*, and to comprehend 80 years, until the time of *Commodus*; in which time *Trajan* and *Hadrian*, and the three *Antoninus's* successively ruled the *Roman Empire*; the Reign of *Trajan* and *Hadrian* took up near half the time, in which time this Prophecy was most eminently fulfilled; for in *Trajan's* time the *Jews* Rebelling, and killing many Subjects of the *Roman Empire*, to the number of 22000 in one place, and 240000 in another place, themselves were as miserably handled by the *Roman Forces* sent by *Trajan* and *Hadrian*, who slew of them (as Histories tell us) five hundred and fourscore thousand: Nay, the *Jews* themselves say, they lost double the number of those who came out of *Egypt*, and more than they lost by *Nebuchadnezzar*, or by *Titus* when their City was taken; on the other side the *Romans* lost very many. Many *Christians* also were put to Death during this period, during which was the third and fourth Persecution.

5 And when he had opened the third seal, I heard the third beast say, Come, and see *p*. And I beheld, and lo, a black horse *q*, and he that sat on him had a pair of ballances in his hand *r*.

*p* The third Beast was he who had the Face of a Man, who also inviteth *John* to come and see what came forth upon his opening the third seal. *q* He seeth a Black Horse, and a Rider upon him, with a pair of Ballances. There is a difference among Interpreters what should be signified by this Black-Horse; some by it understand Famine, because a scarcity of Victuals bringeth Men to a black and swarthy colour; some understand by it Justice, because the Rider is said to have a pair of Ballances in his hand; others understand by it Heresies and great Sufferings of the Church by Hereticks and others. *r* Either to give Men their Bread by Weight (as is usual in times of great scarcity;) or to measure out every one their due.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny *s*, And \* see thou hurt not the oil and the wine *t*.

¶ The word Phoenix signifieth a measure containing one wine quart, and the twelfth part of a quart.

*s* Interpreters are at so great a loss, here to fix the sense, that some of them think this phrase signifies Famine and Scarcity: Others think it signifies great plenty. The Greek word here used, signifieth (say some) half a Bushel; \* Chap. 9. 4. others say it signifies so much Bread-Corn as is sufficient for 4 Loaves; others say something more than a Quart; others, so much as was allowed Servants for maintenance for a day: let it be which it will, it signifies no great scarcity; for the word signifying a Penny, signified but as much in our Money as came to seven pence half-penny. I think therefore Mr. Mede judgeth well, that by the Black-Horse was signified not a time of Famine and Scarcity, but of plenty; and the rather, because it is added, Hurt not the Oil and the Wine. And that the Ballances in the Rider's hands signified not Scales to give Men their Bread by weight (as in a time of scarcity,) but the Ballance of Justice; nor will the colour of the Horse conclude the contrary. The whole therefore of this Prophecy seemeth to foretell that this period, from the time of *Commodus* the *Roman Emperor*, who ruled the Empire from the year 180, to 197, and was followed by *Severus*, *Macrinus*, *Caracalla*, and *Heliogabalus*, and *Alexander Severus* the Son of *Mammas* who came to the Empire in 222, and reigned to 237, should be a time of great Plenty and Civil Justice. Histories tell us of no Famine in that time, but large Stories of the great Care of two of those Emperors especially, for supplying their Countries with Corn, and for the administering of Civil Justice.

The things foretold by the opening of this Seal, our famous *Mede* makes to have had their accomplishment with the determination of the Reign of *Alexander Severus*.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

*u* The Beast mentioned chap. 4. 7. that had the Face of a Flying Eagle, inviteth *John* to attend to the opening of the fourth Seal, that is, the Revelation of the Counsels of God, as to what should happen to the Church (within the *Roman Empire*) in the fourth period, which is conceived to have begun with *Maximinus*, about the year 237, and to have ended with the Reign of *Dioclesian* 294.

8 And I looked, and behold, a pale horse *v*, and his name that sat on him was Death *x*, and Hell followed with him *y*: And power was given unto them || over the fourth part of the earth *z*, || Or, him, to kill with the sword, and with hunger, and with death, and with the beasts of the earth *a*.

*v* An Horse of the colour of his Rider. *x* Death, which makes men look pale, *y* and bringeth them into the state of the Dead, (here translated Hell) whether Heaven or Hell as they have lived. *z* Over a great part of the Earth. *a* To kill Men all manner of ways, with the Sword, Famine, Pestilence, and by throwing them to wild Beasts. Interpreters judge that here was prophesied what should happen to the *Roman Empire*, and the Church within it from the time when *Maximinus* was made Emperor, which was about 237, to the time of *Aurelianus*, which was about 271. Some extend it to *Dioclesian's* time, which ended about 294, but Mr. *Mede* rather reserveth that for the 5th Seal; if the former time only be taken in, there was within it the 7th, 8th, and 9th Persecutions, *Dioclesian* began the Tenth and greatest of all. Within this time this Prophecy was eminently fulfilled, *Maximinus* destroyed all the Towns in Germany, for 3 or 400 Miles. There was a Plague lasted 15 years, together in the time of *Gallus*, who had the Empire, Anno 255. Three hundred and twenty thousand Goths were slain by *Flavius Claudius*. *Maximinus* and *Gallienus* were both great Butchers both to their own Subjects that were Heathens, and to *Christians*. *Gallienus* is said to have killed 3 or 4000 every day: such Wars and Devastations could not but be followed with Famine. Besides that we are confirmed in it both by the Testimony of *Eusebius* and *Cyprian*; the latter of which lived within this period.

9 And when he had opened the fifth seal *b*, I saw \* under the altar *c* † the souls of them that were slain for the word of God, and for || the \* Chap. 8. 3. and 9. 13. testimony which they held *d*.

*b* This and the next Seals opening, is not prefaced with any living Creatures calling to *John* to come and see. We must consider, 1. The number of the Beasts was but four, who all had had their Courses. 2. Some have thought that it is, because here is no mention of any new Persecution, but a consequent of the former. 3. But this Vision was so plain, it needed no Expofitor. *c* Still he speaks in the Dialect of the Old Testament, where in the Temple was the Altar of Burnt-Offering, and the Altar of Incense; the allusion here is judged to be the later. *d* From whence we may not conclude, that the Souls of Men and Women when they die do sleep, as some Dreamers have thought. These are said to be the Souls of them that were slain for the Word of God, &c. for preaching the Word, and their protection of the Gospel, bearing a Testimony to *Christ* and his Truths. Mr. *Mede* thinks that under this Seal is comprehended the ten bloody years of *Dioclesian's* Persecution, which of all others was most severe; *Paganism* at that time (as dying things are wont) is still struggling to keep it self alive. This Tyrant is said in the beginning of his Reign within thirty days to have slain seventeen thousand; and in *Egypt* alone, during his Ten years, 144000. He thinks that the Souls of those which this Wretch had slain throughout all his Dominions, within this short period of ten years, were those principally which were shewed *John* upon the opening of this Seal.

10 And they cried with a loud voice, saying, d \* How long, O Lord, holy *e* and true *f*, dost \* See Zeck. 1. thou not judge and avenge our blood on them || that dwell on the earth *g*?

*d* Their Blood cried, or their Souls cried to God. *e* How long O Lord, holy, and therefore that canst not abide Iniquity, and of all Iniquity canst least abide innocent Blood, which is the Blood of thy Saints, whose Blood is precious in thy sight. *f* And who are true to thy Word of threatenings against Blood-thirsty Men, and to thy promises for the deliverance of thy People. *g* Dost thou not judge our cause, and avenge us who have committed Vengeance to thee, not daring to avenge our selves upon wicked Men, who dwelling upon the Earth are seen, and their practices known to, and by thee, and are under thy power, so as thou canst at pleasure do it.

\* Chap. 3. 4, 5.  
 & 7. 9, 14.

11 And \* white robes *b* were given to every one of them, and it was said unto them, that they should rest yet for a little season *i*, until their fellow-servants also and their brethren that should be killed, as they were *k*, should be fulfilled *l*.

*b* White Robes of Glory; for the white Robes of Christ's Righteousness, and of an Holy Life, were by them put on before they were slain. *i* That they should be satisfied, and acquiesce in God's Dispensations. *k* For God had yet more faithful Witnesses to be martyred (though not in such Flocks as before) who should die for the same Faith and Profession. *l* When the number of those his Martyrs should be completed, he would avenge their Blood upon their Enemies.

\* Mat. 24. 29.  
 A. 2. 20.

12 And I beheld when he had opened the sixth seal *m*, and lo, there was a great earthquake *n*, and the \* sun became black as sackcloth of hair *o*, and the moon became as blood *p*.

*m* The sixth of those Seals with which the Book was sealed, mentioned chap. 5. 1. this signifieth the revelation of some things which should happen in some certain period of time, but what period is the question, as to which Interpreters differ; some think the time when Jerusalem was taken, but this was a time past 26 or 27 years before John was in Patmos, where he had this Vision about things that shall be, ch. 1. 1. & 22. 6. Some think that period of time which shall be immediately before the day of Judgment; but that guess seemeth worse, for after this there was a seventh Seal to be opened. Some think the period of the Churches conflict with Antichrist; but Mr. Mede's Judgment (followed by many other famous Men) seems best, that it denotes that period when Constantine the first Christian Emperor restored Peace to the Church, by overthrowing the whole Pagan State, and making Christianity the Religion of the greatest part of the World. This was about the year 311. and perfected upon his Victory over Licinius 325. in this I acquiesce. Let us now see how what is said in this and the following Verses about this period will agree to that time. *n* The great Question is here, what is meant by this great Earthquake, the darkening of the Sun, the Moon becoming as Blood, &c. No History recording any such Prodigious, hath made many (taking these things in the natural literal sense) to say the period under the first Seal signifies either the time when Jerusalem was taken, or the Day of Judgment: but there is a Metaphorical sense of these expressions, very usual in the Prophetical Writings, to shew great changes in States; and in this sense it is to be taken here. Thus the Prophet describeth the great change God would make in Jerusalem, Isa. 29. 6. Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great noise, with Storm and with Tempest, and the flame of devouring Fire. and Jer. 15. 9. Her Sun is gone down while it is yet day. And Ezek. 32. 7. the change God would work in the Ruine of Egypt, is thus expressed: When I shall put thee out, I will cover the Heavens, and make the Stars thereof dark, and the Moon shall not give her light: all the bright Lights of Heaven will I make dark over thee. So Joel. 2. 10, 31. and ch. 2. 15. What is an Earthquake but the shaking of the Earth? And under this Notion God expresseth the changes he makes in States and Kingdoms, Isa. 2. 19, 21. and 24. 18. Hag. 2. 6, 7. Thus by Earthquake here, is to be understood a great change in the Roman Empire. *o* The Sun signifies those that are in the highest Power. *p* The Moon, those that are next to them in Place and Dignity.

13 And the stars of heaven fell unto the earth, even as fig-tree casteth her || untimely figs when she is shaken of a mighty wind *q*.

|| Or, green figs.

*q* This is but another Phrase signifying a great change; the whole Verse is much the same with Isa. 34. 9. literally these things were never yet fulfilled. It is a Phrase signifying the Fall of great and mighty Men.

14 And the heavens departed as a scrowl when it is rolled together *r*; and \* every mountain and island were moved out of their places *t*.

\* Chap. 16. 20.

*r* Two Expressions more signifying the same thing. The first is used by the Prophet, to signify the change God would make in the State of the Edomites, Isa. 34. 4. as will appear by comparing what that Prophet saith, with what Jeremiah, Ezekiel, and Obadiah say upon the same Argument, Jer. 49. from v. 7. to 22. and Ezek. 35. † All sorts of People shall be destroyed, or all the Paganish Religion shall be rooted out.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man *s*, hid themselves in the dens, and the rocks of the mountains *u*.

*s* A Terror shall fall upon all sorts of Men, high and low. † See Isa. 2. 19. and, like Men affrighted, they shall seek for themselves hiding-places, where they can think themselves most secure. See Isa. 2. 19.

16 \* And said to the mountains and rocks, \* Chap. 9. 6. 1 Fall on us, and hide us *a* from the face of him that sitteth on the throne *b*, and from the wrath of the Lamb *c*:

*a* See Hosea 10. 8. Luke 23. 30. They shall be in a great consternation, and be ready to take any course for security *b* from the Wrath of God, and of *c* Jesus Christ.

17 For the great day of his wrath is come *d*; and who shall be able to stand *e*?

*d* For this Judgment that is upon us, is the effect of his wrath for our abusing, and persecuting his Members; *e* and we with all our courage, might, and power, are not able to abide his Wrath. These words import, That in this great change as the greatest Persons should be at a loss what to do, so they should perish under a Conviction, that the great Vengeance of God was come upon them for their opposing the Gospel, and provoking Christ by persecuting of his Members. There are other more particular Explications of the Sun, Moon, Stars, Heavens, &c. but they all center in this General; That here is prophesied a great and universal change of the Religion of the World, which should strike a great Terror into the Pagan Rulers, and issue in the overturning of all their Altars, and Temples, and the Ruine of the great Men, relating either to their Civil, or Ecclesiastical State; and that they at last should know that God was God, and that these Judgments came upon them for their Opposition to Christ. And (which addeth strength to this Interpretation) Mr. Durham hath observed, that no so short period of Time hath produced so many remarkable Judgments, and extorted so many ingenuous Confessions from Enemies, that what came upon them was for their Persecutions; and a Catalogue of which may be found in Mr. Mede, and in Mr. Durham. Mr. Mede reckoneth Galerius, Maximinus, and Licinius. Galerius was eaten up of Worms, being before he dyed sensible of his Guilt, ceasing from his Persecution, and begging the Christians Prayers. Maximinus, another Roman Emperor (or Partner in the Empire with the former) being beaten by Licinius, fled to Tarsus, and there fell upon his Pagan Priests, who had deceived him by their lying Oracles, and made a Decree for the Christians Liberty; but God would not suffer so bloody a Wretch to die after the ordinary Death of Man; he died miserably through intollerable Pain, his Eyes dropping out of his Head. Licinius was a Christian, and joined a while with Constantine, but apostatized; was overcome in two Battels, taken, and by him put to Death. All these three were within the space of 18 years. Mr. Durham to these adds the Instances of Dioclesian and Maximian, little above 20 years before, in the heat of their Persecution making a stop, and through an Horror of Conscience, laying down their Imperial Dignity, and Maxentius drowned in the River Tyber; and he says Licinius before-mentioned, before he died, revenged himself upon his Idolatrous Priests that had perswaded him to forsake Constantine's God. The change was so great in the Empire, upon Constantine the Great his coming to the Throne, by the Death of some great Persons, turning others out of place, destroying the whole Frame and Practice of the Pagan Religion, that it might well be expressed by Earthquakes, the Sun turning black, the Moon as Blood, the Stars falling from Heaven to Earth, the Heavens departing like a Scrowl, and the removing of Islands and Mountains, and by the Consternation it would bring all the Pagan great Men into, &c. And this time, which was a Period of about 25 or 27 years, is thought to be understood to be the time predicted upon the opening of the sixth Seal. Thus we see the Dragon's Reign at an End in about 311, or 325 years after Christ. The Empire, as Pagan, persecuting the Church of Christ, and following it with Ten successive Persecutions, quite overturned, and a Christian Emperor, Constantine the Great, ruling it. But we must understand these great things were not perfected in a few Months, some Relicks of Paganism remained; for tho Constantine shut up the Pagan Temples, yet all the Idols in them were not destroyed until the time of Theodosius, who began to rule in the Empire 379, and reigned 16 years. Betwixt Constantine and him, were Constantius, and Constans, Julian the Apostate, and Jovianus, Valentinian, Valens and Gratian: During some of whose Reigns (Julian's especially) the Christians suffered much both from Pagans and Arians, so that the Christians had not a full and perfect quiet till after 390.

## C H A P. VII.

1 AND after these things *a*, I saw four angels standing on the four corners of the earth *b*, holding the four winds of the earth *c*, that the wind should not blow on the earth, nor on the sea, nor on any tree *d*.

*a* The first Sufferings of the Church under the Roman Emperors that were Pagans, was foretold under the first six Seals, as hath been shewed, but they had yet more, if not greater things to suffer, which we discovered to John, as

we



we shall see when we come to the opening of the *Seventh* and *Last Seal* in the next chapter; only it pleaseth God by a Vision in this chapter to comfort his Church; to as tho this Vision relateth to the *sixth Seal*, and was before the opening of the *seventh*, yet it hath a relation to that, to shew the care that God would take of his Church under those great Evils that should happen upon the opening of the *seventh Seal*; or when the things fore-told upon the opening of it, should come to be accomplished. *b* Four good Angels, God is called their God. *v. 3.* *c* That is, to whom God had given it in charge, that they should inflict his Judgments upon all the parts of the Earth; for God often useth, by his Prophets, the Metaphor of Winds, to express stormy, troublesome Dispensations, as *Jer. 49. 36. & 18. 17. & ch. 51. 1.* *d* This Phrase is interpreted variously, God making use of the Winds in a way of Judgment, to throw down Buildings and Trees. 2. In a way of Mercy, to purifie the Air, and by their gentle Breachings to cherish things. Some interpret this Command to the Angels, into a Command to these Angels to forbear a while those Storms of Judgment which were coming, till the Servants of God should be sealed. Others interpret them into a Command to bring Judgments, either corporal or spiritual, which they think is signified by the Winds not blowing. The first seemeth to be favoured by the next Verse. *To whom it was given to hurt the Earth, and the Sea;* which seemeth to me to interpret the *blowing* mentioned in this Verse of an *unhurtful blowing* of the Earth, the Sea, and the Trees. seem to signify all the *sublunary World*, especially the Church.

2 And I saw another angel ascending from the east *e*, having the seal of the living God: And he cried with a loud voice to the four *f* angels, to whom it was given to hurt the earth and the sea,

*e* By this other Angel, some understand an Angel by nature; some, a Man, *Elias* or *Constantine*; others, *Christ* himself called an Angel, *Exod. 23. 20.* It is not much material whether we by this Angel understand *Christ*, or some Angel, which he made his Instrument. *f* He gives a command to those four Angels, whom God had made the Ministers, or Executioners of his Wrath, and Justice in the World.

3 Saying, \* Hurt not the earth, nor the sea, nor the trees, until we have *†* sealed the servants of our God in the foreheads *g*.

*g* A manifest Allusion to *Ezek. 9. 4.* and, as some think, to the Usage of some Eastern Countries, for Masters to set their Names upon the foreheads of their Slaves, by which they were known to be theirs, as we mark our Sheep, or other Beasts. Men as vainly dispute what this Seal should be, as what the *¶* meant in *Ezek. 9.* (the Mark set upon those that mourned for the Abominations of *Hierusalem*.) The Place where they were to be sealed signified the end of their sealing, not so much for confirmation, for which seals are used, as Notification, to signify to others they belong to God: So as it was of the same use as the Blood upon the two Side-posts, and the upper Door-posts of the *Israelites* in *Egypt*, *Exod. 12. 13.*

4 And I heard the number of them which were sealed: and there were sealed an hundred, and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand *h*.

*h* For the understanding of these five Verses, several things are to be noted.

1. That the whole number is 144000, which is the Product of 12, as the original Number, (setting aside the Cyphers) for 12 times 12 makes 144. The Number of 144, *chap. 21. 17.* was the measure of the Wall of the new *Hierusalem*: Twelve, which is the root of this number 144, seemeth to be God's Number, and used in Scripture about 144 times and almost generally in things belonging to the Church, which had 12 Patriarchs, 12 Tribes under the Old Testament, 12 Apostles (as its Head) under the New Testament, and the new *Hierusalem* from Heaven, *ch. 21. 12.* is said to have 12 Gates, and at the Gates 12 Angels, *v. 14.* the Wall had 12 Foun-

dations, the length of it, *v. 16.* twelve thousand Furlongs.

2. That we must not by 144000 understand a certain, but an uncertain number, which yet was very great.

3. That by the Tribes of *Israel* mentioned here, are to be understood the several Gospel-Churches of the Gentiles, who are now *God's Israel* ingrafted into the true Olive.

4. That the Tribe of Dan is here left out, and Ephraim is not named, (though included in Joseph) of the Tribe of Dan there were none sealed. Dan was a great Ring-leader to Idolatry, so was Ephraim; See the 17, and 18 Chap. of Judges; and at Dan it was that *Jeroboam* set up his Calves. Levi is put in instead of Dan, and Joseph instead of Ephraim, by which means here are yet twelve Tribes, which reacheth us this, That *Christians*, if Idolaters, must not look for any special protection or favour from God in a day of evil.

5. These Tribes are not set in order according to their Birth-right.

1. Judah was Leah's fourth Son, *Gen. 29. 35.* put first, because *Christ* descended from him.

2. Reuben her eldest Son is put next, giving place only to the *Messiah's* Tribe.

3. Gad, Jacob's Son by Zilpah, *Gen. 30. 11.* is put next.

4. Ashur Jacob's Son by Zilpah, in the fourth place, *Gen. 30. 13.*

5. Nephthalim is put next, who was Jacob's Son by Bilhah, Rachel's Maid, *Gen. 30. 8.*

6. Manasses is put next, who was Joseph's Son.

7. Simeon, Jacob's second Son by Leah, *Gen. 29. 33.* is put in the seventh place.

8. Levi, Leah's third Son, in the eighth place, *Gen. 29. 34.*

9. Issachar, Leah's fifth Son, *Gen. 30. 18.* is put in the ninth place.

10. Zebulon, Leah's sixth Son, is put in the tenth place, *Gen. 30. 20.*

11. Joseph is put in the eleventh place, for Ephraim his Son.

12. Benjamin, Rachel's second Son, is put in the last place.

If there be any Mystery in this Order, differing from all other Scriptures, where there is a mention made of the Twelve Patriarchs, it is probable that Mr. Mede hath hit upon it, in regard of the good or ill Deserts of these Tribes, some of which are mentioned by him; all may be learned from the History of the Jews recorded in Holy Writ. Hence we may learn, that the summary sense of all these Verses, is this, That altho within that period of time, which is signified under the seventh Seal, there should be great Persecutions of the Church, yet God would preserve unto himself a great Number in all his Churches, which should not apostatize, and who in the Persecutions should not be hurt, so as his Church should not fail, tho the Archers should shoot fore at it; for tho Men raged, yet it was by God's Permission; and his Angels over-ruled it, who should take notice of those Numbers that he had sealed, and marked in their Foreheads.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues *i*, stood before the throne, and before the Lamb *k*, \* clothed with white robes *l*, and palms in their hands *m*.

*i* If we enquire who these were, we are told, *v. 14.* by the best Interpreter, These are they which come out of great Tribulation, and have washed their Robes, &c. So that they do not seem to be the 144000 mentioned for preservation in, and from the Evil, *v. 4.* but such as had escaped or were not in, or going into Tribulation, but come out. The Number of the former was determined, it is said of these, it could not be numbered. *k* These were glorified ones, not militant; they stood before the Throne, and the Lamb. *l* Clothed in the Habits of such, as amongst the Romans had fought and conquered, and triumphed. *m* And to this end they are said to have carried Palms, the Ensigns of Victory, in their Hands.

10 And cried with a loud voice, saying, \* Salvation to our God *n* which sitteth upon the throne, and unto the Lamb *o*.

*n* They acknowledge their temporal, spiritual, and eternal Salvation to the gift, and free mercy of God, in whom they had trusted. *o* And to the Lord Jesus Christ, by whose Merits and Spirit they had got the Victory.

11 And all the angels *p* stood round about the throne, and about the elders *q*, and the four beasts *r*, and fell before the throne on their faces *s*, and worshipped God *t*.

*p* The good Angels, who always in Heaven behold the face of their, and our heavenly Father. *q* And about the twenty four Elders mentioned, *ch. 4. 4.* *r* And the living Creatures mentioned, *ch. 4. 6.* *s* The Angels, Elders, and living Creatures, all fall down on their Faces in a reverential Sense of the infinite distance between them and their Creator. *t* Thus paying an Homage to God fitted to their glorified state, in consideration of his Excellency,

\* Chap. 6. 6.

&amp; 9. 4.

† Chap. 14. 1.

\* Chap. 3. 5.

16. &amp; 6. 11.

&amp; 7. 14.

\* Psal. 3. 8.

Isa. 43. 11.

Jer. 3. 23.

Hof. 13. 4.

12 Saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen *u*.

*u* These words only signifie the Union and Harmony of the Angels and Saints in praising God: See the Notes on chap. 5. 12.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they *w*?

*w* Not that he did not know, but to try whether John knew, or rather to set John upon enquiring.

14 And I said unto him, Sir, thou knowest *x*. And he said to me, These are they which came out of great tribulation, and have \* washed their robes, and made them white in the blood of the Lamb *z*.

\* Isa. 1. 18.  
Heb. 9. 14.  
1 Joh. 1. 7.  
Chap. 1. 6.  
Zech. 3. 3-5.

*x* John confessing his own Ignorance, applies himself to this Elder for Instruction, who tells him, *y* These were the Souls of them that came out of great Sufferings and Persecution. *z* But he addeth, that they were such as were washed in the Blood of Christ. Suffering will not bring us to Heaven, without having our Souls washed with the Blood of Christ.

15 Therefore are they before the throne of God *a*, and serve him day and night in his temple *b*; and he that sitteth on the throne shall \* dwell among them *c*.

\* Isa. 4. 5, 6.  
Ch. 21. 3.

*a* Not that they by their Sufferings have merited Heaven, but because it pleaseth God of his free Grace so to reward them; therefore it was said, not only that they were such as came out of Tribulation, but that they had washed their Garments in the Blood of the Lamb, whose Blood had paid the price of their Salvation. *b* By the Temple, some understand the Church in this Life, but it is foreign to the true Sense of the Text; for John saw only their Souls before the Throne, their Bodies were in their Graves. By the Temple is meant Heaven where God dwelleth, and is worshipped more gloriously and constantly than he was in the Jewish Temple, or in any part of the militant Church. *c* As God by his gracious Presence dwelt in the Jewish Temple; so God by his glorious Presence shall dwell amongst his glorified Saints.

\* Psal. 121. 6.

16 They shall hunger no more, neither thirst any more, \* neither shall the sun light on them, nor any heat *d*.

*d* This is taken out of Isa. 49. 10. They are all Metaphorical Expressions, all signifying the perfect state of glorified Saints. They shall have no Wants, nor be exposed to any afflictive Provide nces.

\* Psal. 23. 1.  
Joh. 10. 11.  
† Isa. 25. 8.  
Chap. 21. 4.

17 For the Lamb which is in the midst of the throne *e* \* shall feed them *f*, and shall lead them unto living fountains of waters; † and God shall wipe away all tears from their eyes *g*.

*e* Christ, the Lamb mentioned, chap. 5. 6. *f* Shall take care of them to satisfy, and to protect them, and give them the best Supplies, and both make them to forget their former Sorrows, and prevent any further cause of Sorrow and Affliction to them. A perfect Description of the glorious and happy state of Saints in Heaven. For wherein lieth the Happiness of Heaven, but in a freedom from all the Evils that incumber us in this Life, and the Enjoyment of all Happiness we are capable of, and being ever with the Lord Jesus Christ under his Influence and Conduct? So as I cannot agree with Mr. Mede, or any of those who think this Vision, and these Phrases describe any happy, peaceable state of the Church in this life, after the throwing down of Antichrist; but do think that John was shewed this great Reward of Martyrs, to encourage the Church of God under all those Evils they were to suffer under Antichrist and the Beast, in that Period of Time which is describ'd mystically upon the opening of the seventh Seal, which we now come to in the next Chapter.

## CHAP. VIII.

1 AND when he had opened *a* the seventh seal *b*, there was silence in heaven *c* about the space of half an hour *d*.

*a* That is, the Lamb mentioned, chap. 5. 7. who took the Book out of the Hand of him who sat upon the Throne, the Book of God's Counsels, and had now revealed mysteriously to John what should come to pass (under all the Pagan Emperors) to the Church of Christ, until the time of Constantine the Great, who (as was said) about the year 325, had settled the Christian Religion, and shut up all the Idols Temples, having conquered the Apostate Licinius. *b* He cometh now to open the seventh Seal, that is, to reveal to John what should be in the succeeding time of the Church to the end of the World. But before the great Evils should

break out, which were to come to pass in this time, there was in the Church a Rest *d* for a small time; for from the year 317 (when Constantine bare the greatest sway in the Empire) or 325, when he had got a full Victory over Licinius, the Church had a great Peace for a little time, till 339, when the Empire being divided, and Constantius having the Eastern part, and Constant the Western (both Sons of Constantine) Constantius being an Arian, (who denied the Godhead of Christ) began again to persecute the Christians; and after him Julian, who apostatized to Paganism. But after him they had a little further respite to the year 395, when Theodosius died, and the Christians Quiet died with him. I rather chuse to interpret this thus, than with those who understand the silence in Heaven, of a Silence in the third Heavens, in Allusion to the Jewish Order; who, tho they sung during the time of the Sacrifice, and played upon Instruments of Musick all that time, yet kept silence while the Incense was offering. For (as divers have noted) it seemeth hard to judge, that in this Revelation there should be no mention of that short Truce which the Church had during the Reign of Constantine, and for a small time after.

2 And I saw the seven angels which stood before God *e*, and to them were given seven trumpets *f*.

*e* The seven mentioned hereafter, which blew with the Trumpets. *f* For we presently read, that seven Trumpets were given to them, Trumpets were used to call the People together, to proclaim Festivals, and in War. The use of these Trumpets we shall hereafter read, which was to proclaim the Will and Counsels of God, as to things to come.

3 And another angel came *g* and stood at the altar, having a golden censer *h*, and there was given unto him much incense *i*, that he should offer it with the \* prayers of all saints, up- || on the golden altar *k*, which was before the Throne.

|| Or, add it to the prayers.  
\* Chap. 5. 8.

*g* By this Angel I understand Christ; (as do many very valuable Authors) nor, indeed, can what is said of this Angel agree to any other but him, who is called an Angel, Gen. 48. 16. and the Angel of the Covenant, Mal. 3. 1. *h* Here is a manifest Allusion to the Order in the Jewish Worship, they had an Altar of Incense, Exod. 30. 1. upon which the High-Priest was to burn Incense every Morning and Evening, v. 7, 8. Whilst the Priest was burning Incense, as appears, Luke 1. 10. the People were without, praying. Christ is here represented as having a Golden Censer. The High-Priest's Censer amongst the Jews was of Brass; but he was a more excellent High-Priest. *i* By which is meant the infinite merit of his Death, *k* to be offered up by himself (who is the Golden Altar) with the Prayers of all his Saints. By all this Christ is represented to us, as interceding for his Saints that were to live after this time, during all the Troubles that were immediately to begin, and to follow on, during the Reign of Antichrist.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angels hand *l*.

*l* This only denotes the Acceptableness of Christ's Intercession, and God's Peoples Prayers, through the Virtue of that Intercession unto God.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth *m*: and \* there were voices, and thunder- ings, and lightnings, and an earthquake *n*.

\* Chap. 15. 12.

*m* I doubt not but by fire here, is to be understood the Wrath of God, often in holy Writ compared to Fire, poured out upon the Roman Empire, or the visible Church. *n* Upon which followed great Judgments, and Confusions, and Tumults, expressed here, or uttered in as before, chap. 6. 1. with Thunderings; which being here more generally mentioned, are by and by more particularly expressed.

6 And the seven angels which had the seven trumpets, prepared themselves to sound *p*.

*p* The Angels are God's Ministers by which he bringeth his Counsels to pass in the World: they hearing the Thunders and Voices, knew the time was come when they were to begin the Execution of God's Judgments upon the Earth; the Execution of which was intrusted to them, and are therefore set out (though they be always ready) after the manner of Men, preparing themselves to execute what God had intrusted them with the Execution of.

7 And the first angel sounded *q*, and there followed hail and fire mingled with blood, and they were cast upon the earth *r*, and the third part of trees were burnt up *s*, and all the green grass was burnt up.

*q* The first of the seven Angels to whom the seven Trumpets were given, ch. 8. v. 7. began to execute his Commission. *r* The consequent of which were Hail and Fire, mingled with Blood cast upon the Earth: By which some

*s* E

under.



understand the primitive Churches Persecutions by the Jews, and the Heathen Emperors (but these were over.) Some understand God's Revenge upon the Jews, but this also was taken some hundreds of years since. Some understand unreasonable Weather in many parts of the World (but we read nothing like this in History.) Some understand Contests happening in the Church; and others understand Heresies: But I cannot but rather agree with the reverend Mr. Mede, who expounds it of great Troubles, and Blood, and Slaughter which should happen; and think that this Prophecy began to be fulfilled about the Death of Theodosius, 395. For in this very year (saith he) Alaricus the King of the Goths brake into Macedonia, with a great Army went into Thessalia, and so into Achaia, Peloponnesus, Corinth, Argos, Sparta, burning, waisting, and ruining all places; and so went on till the year 400, then fell upon the Eastern Empire, and committed the same Outrages in Dalmatia and Hungary; then went into Stiria and Bavaria, thence into Italy, and to Venice. After this, in the year 404, these barbarous Nations invaded Italy, and took divers Places. In the year 406 the Vandals and Alans, with many others invaded France, Spain, and Africa; all which he proveth from the Testimony of Hierom, Ep. 3. 11. This he judgeth the effect of the first Angel's sounding, and to have been signified by the Hail and Fire mingled with Blood, consonant to other Scriptures, Isa. ch. 28. 2. compareth Salmanasser to a Storm of Hail: And Isa. 30. 30. he so liketh the Ruine to come upon the Assyrians. By the Trees burnt up, are (saith he) the great and rich Men to be understood ordinarily in Scripture compared to Trees, Isa. 2. 13. & 14. 8. Zech. 11. 2. And by the green Herbs, the ordinary common People. Thus he judgeth the effects of this first Trumpet's sounding, to have been determined in 15 years, viz. from 395 to 410.

8 And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea, and the third part of the sea became blood.

There is a great variety of Senses also about this Mountain of Fire cast into the Sea. Some by it understand things happening in Judea; but this had been not to have shewed John the Things which should be, but which had been. Others will have the Devil understood: Others, the Power of the Roman Empire: Others, some great War stirred up amongst People: Others, some notable Heresie or Heretick: Others, some famous Persons in the Church: But I most like Mr. Mede's Notion again here, who understands by this Mountain, Rome, the Seat of the Western Empire; great Cities being called Mountains in Scripture-phrase, Isa. 37. 24. Jer. 51. 25. This Phrase speaks only the great Effusion of Blood upon the taking of Rome by its Enemies.

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Phrases, all signifying the miserable Catastrophe that should follow the Destruction of this City by the Slaughter of Men, the Ruine of Houses and Towns in Italy, &c. History (as Mr. Mede sheweth) excellently agreeth with this. In the year 410, Rome was taken by Alaricus; this was followed with great Devastations both in France and Spain. Honorius, to recover the Empire, was glad to give the Goths a Seat and Government in France, and the Burgundians and Vandals a Place near unto the River Rhone; and 415, to the Vandals a Place in Spain; and 455, Rome was again taken by Gensericus the Vandal, who divided the whole Empire into Ten Kingdoms; That of the Britains, ruled by Vortimer. 2. The Saxons, ruled by Hengist. 3. The Franks, ruled by Childerick. 4. The Burgundians, ruled by Gundericus. 5. The Wisigoths, ruled by Theodoricus II. 6. The Alans and Suevi, ruled by Riciarius. 7. The Vandals, ruled by Gensericus. 8. The Germans, ruled by Sumanus. 9. The Ostrogoths, ruled by Theodemir. 10. The Grecians, ruled by Marcianus. This is the Sum of what Mr. Mede saith, and to this Tract of Time betwixt 410, and 455, the second Trumpet seemeth to relate.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

Stars, in their metaphorical Notion, signifie some eminent Persons in the State, or in the Church; accordingly Interpreters are divided in their Senses; some thinking that it is meant of a Political Star, some eminent civil Governour, and apply it to Caesar Augustulus, who, about the year 480, was forced to give over the Empire, by Odoacer; of him Mr. Mede understands this Prophecy. Others understand it of some Ecclesiastical Star, who apostatized, and apply it to Pelagius; I do rather incline to those, who apply it to some Ecclesiastical Star; and Pelagius might be pointed at, as probably as any other in these times; for he was a great Professor, and so burned as a Lamp; and he did corrupt a great part of the Church.

11 And the name of the star is called Wormwood, and the third part of the waters became wormwood; and many men died of the waters because they were made bitter.

His Doctrine was as bitter as Wormwood; and he was the Ruine of many Souls. But if any do rather chuse to understand it of a Political Star, Mr. Mede's Notion bids as fair for the Sense as any, because the Western Empire determined in Augustulus, and he reigned but a very short time; and he was a Prince of many Sorrows and Afflictions, and many perished with him in those Sorrows and Afflictions, which he underwent. Whether we understand it of some eminent Political Magistrate (such was Augustulus;) or some eminent Light in the Church (such was Pelagius;) they both fell about this time, the one from his terrene Dignity, the other spiritually from the Honour he had in the Church; and many fell with them, either in a civil, or in a spiritual Sense.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened; and the day shone not for a third part of it, and the night likewise.

Interpreters (setting aside one or two, who conceit the Revelation is nothing but a Repetition of things that hapned in Judea before John's time) generally agree, that the Period of time to which this Prophecy relates, is from the year 480, when the Eastern Empire ceased. The History of the Age next following, both relating to Civil and Ecclesiastical Things, doth so fit this Prophecy, that Interpreters are much divided about the Sense of it, whether it be to be understood of the Miseries befalling the Roman Empire, or the Church in that time: For, as great Princes in the former, so great Lights in the later are metaphorically expressed in Scripture, under the Notions of the Sun, Moon, and Stars, in regard of the great Influence they have upon Men, as those Luminaries of Heaven have upon the Earth. Mr. Mede understands it of Political Magistrates here expressed (as in Joseph's Dream) by the Sun, Moon, and Stars: and to shew us how the event fitted the Prophecy, he tells us out of the best Authors, That when Odoacer had routed Augustulus, and turned him out of the Empire, himself ruled Rome under the Title of a King 16 years, and destroyed all their old Magistracy, but after two years restored it. That Theodoricus following him in the Government of Italy, restored all their Rights again, which so continued under three Kings (all Goths) for near 50 years. But after the year 546, Rome was taken and burnt once and again, and a third part of it demolished by Totila. Others understand it of Pelagius, or some famous Heretick in that time. But to speak freely, the words of the Prophecy, and the Histories we have, rather agree to Mr. Mede's Sense; for (except Pelagius, who began about 406) we read of none in this Age to whom the words of this Prophecy will agree in any good Sense.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

This Verse is but an Introduction to the other three Angels sounding, declaring that the times which were to follow, would be much more full of Miseries and Woes to the Inhabitants of the Earth: By which I understand all those Countries which lately were subject to the Roman Empire. Others understand the more earthy, unfound, hypocritical part of the Church. The Wo is thrice repeated, either to shew the greatness of the Calamities, or rather correspondently to the Number of the Angels yet to sound.

## CHAP. IX.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

The fifth of the seven Angels mentioned, ch. 8. 2. to whom were given seven Trumpets. It denoteth the beginning of a new Period of Calamities and Miseries to the Earth, or to the Church. What this Star falling from Heaven means, is not easie to resolve. Those who think it the Devil, once a Star, but fallen, forget that John is not here told a Story of what was in the beginning of the World, but what should be, and that 500 years after Christ's coming. And the same Reason holds against those who think those seditious Persons are meant, who did so much mischief in and about Hierusalem during the Siege.

\* Luke 8. 31.  
Chap. 17. 8.

This

This had been to have revealed to *John* those things which he knew were done many years before. Amongst those who think some particular eminent Minister of the Church, who apostatized, is meant; those seem to me to judge better, who think that *Boniface* the third is meant, who, in the year 606, obtained the Privilege of the Popes Supremacy, than those who understand it of *Arius* or *Pelagius*, who both of them fell two hundred years before this. It seems very harsh to interpret it of *Christ*, or any good Angel's descending from Heaven, because the word *πεντακῶντα* is rightly by us translated, *falling*, and not to be interpreted so softly as descending. In all probability, therefore, the first Apostasy of the Bishop of Rome was here prophesied. But how to him was given the Key of the bottomless Pit, (by which *Hell* is meant here, as often in Scripture) is hard to say; unless we understand it of his Instrumentality, to send many thousands to Hell by that corrupt Doctrine and Worship, which by him then began to obtain. But his Key was borrowed, (if God had not permitted him, he could not have done it) and it turned but one way, he had only a Power to open it, not (as *Christ*) both to open and shut it.

2 And he opened the bottomless pit *k*, and there arose a smoke out of the pit, as the smoke of a great furnace *l*; and the sun and the air were darkened, by reason of the smoke of the pit *m*.

*k* He was a means of Hell's breaking loose, by loosing *Satan*. *l* I had rather interpret this generally of the great Influence upon the World, that the Devil, being loosed, had, in filling the World with Ignorance, Error, and Wickedness, (for which this and the following Age are infamous in all Histories) and then particularly of the Errors this time abounded with. *m* This Influence of the Devil darkened the Sun of the Gospel, and the whole Church of that Age with Ignorance, Error, and abominable Superstition in the Worship of God, attended with the lewdness and Debauchery of Men in their Lives, which usually go all together.

3 And there came out of the smoke locusts upon the earth *n*, and unto them was given power, as the scorpions of the earth have power *o*.

*n* From the Influence which the Devil thus let loose, had upon the World, came forth a Generation of Men, that in their Practices resembled Locusts. Who are to be understood by these *Locusts*, is not easy to resolve. The *Locusts* were an Insect with which God sometimes plagued the Egyptians; they are much in the Eastern Countries. It was an East-wind which brought them upon Egypt, Exod. 10. 12, 13. God often hath punished People with them; they are therefore threatened, or mentioned as a Judgment in case of Disobedience, Deut. 28. 38, 42. 1 King. 8. 37. Joel. 1. 4. & 2. 25. Two things are to be remarked of them: 1. They were wont to go in infinite Numbers, Prov. 30. 27. They go out by bands. Nahum. 3. 15. Make thyself many as the *Locusts*: without number, Psal. 105. 34. 2. The Mischief they do is expressed there, v. 35. to eat up the Herbs of the Land, and to devour the Fruit of the ground: So they did in Egypt. We have a little Specimen of them in our Caterpillars in time of Drought, usually caused from the Wind hanging long in the East. The Psalmist, Psalm 105. 34. joineth the *Locusts* and the Caterpillars together. By the following Description of these *Locusts*, and the Mischief which they did, v. 4. 7, 8, 9, 10. it appeareth plainly, that these were no natural, but metaphorical *Locusts*. Men that for their Numbers, and the Mischief they did in the World, did resemble *Locusts*; but who these were, is the Question. I find but two Opinions that have any probability: The one is a late learned Writer, who judgeth them the *Popish Clergy*, to whom, indeed, many things agree. 1. They come out of the Smoke, that is, the great Influence which the Devil hath upon the World. 2. They are numerous. 3. Their King is *Abaddon*, they destroy every green Herb, knipping Religion, in all places, in the Bud. But I cannot see how two or three things can agree to them: 1. That they do no hurt to the Lord's sealed Ones, when as their particular Malice is against the purest, and strictest Profession. 2. That they do not kill, but only torment Men, v. 5. 3. And (which is the greatest) I cannot see how the period of time agreeth to them. For this Prophecy seemeth to respect the sixth and seventh Age: And tho all these things agree to the *Romish Clergy* in later Ages, especially since the *Jesuits* grew numerous, which is not much above 120 years since, yet these three did not so agree to the *Romish Clergy* in the sixth and seventh Age. Their *Benedictine Orders* began about 530, and their Orders of *Dominicans*, much more mischievous, not till upward of the year 1200. The *Jesuits* after the year 1500. I therefore rather agree with the learned and judicious Mr. Mede, with whom I also find *John Napier* and others agreeing, that by these *Locusts* are meant the *Turks* and *Saracens*. 1. Their time agreeth; for they first ap-

peared formidably to the World about the year 620. 2. They were always very numerous. 3. They came the *Locusts* Road from Arabia, and the Eastern parts. The *Arabians* (which the *Saracens* are) are called the *Children of the East*, and said to be like *Grasshoppers* for multitude. Two things are objected: 1. That these *Locusts* are commanded not to hurt the Lord's sealed Ones. 2. That their Commission is but for five Months. As to the later we shall speak to it, when we come to that clause. As to the former, Why may it not denote the Liberty that in their Conquests they generally give to all Religions; so as they put none to Death upon that Account? How far other things will agree to them, I leave to be further considered in the next Verses. That is, Such a Power as *Scorpions* have: We shall have a more particular Account of this, v. 10.

4 And it was commanded them *p*, \* that they \* Chap. 6. 5. should not hurt the grass of the earth, neither † Chap. 7. 3. any green thing, neither any tree *q*, but only See Exod. 12. 23. those men which have not † the seal of God in Ezck. 9. 4. their foreheads *r*.

*p* That is, these *Locusts*; God so ordered it by his Providence. *q* This makes it appear, that these *Locusts* were no Insects so called, but typical; for natural *Locusts* live upon green things, they were only to hurt prophane Men, and Hypocrites. It is a sure Rule, that when things are attributed to living Creatures which do not agree to their Natures, the Terms are to be understood typically, not literally. *Locusts* use not to kill men; we may therefore be assured, that the *Locusts* here intended, were Men, not Insects.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man *f*.

*f* Supposing the *Saracens* and *Turks* here meant by the *Locusts*, here arise two Difficulties: 1. How it can be said of them, That they had no Power to kill, but only torment Men. 2. How their time is set for five Months, whereas they have already tormented the World more than a thousand years; and how long they shall yet continue to do so, God only knows: they are both great Difficulties. Alsted tells us, That *Mahomet* began 622, and the *Saracens* entered Spain 714, where they were called *Moors*, and kept Possession of that Kingdom 800 years, and that 719, they besieged Constantinople with a Navy of 3000 Ships, and 300000 Land-Soldiers; that before this time they had made themselves Masters of Arabia, Palestina, Syria, Persia, Egypt, Africa, and Spain; and in 726, carried into France an Army consisting of 375000, where they were beaten by Charles Martell, Father to King Pipin. Mr. Mede telleth us, that the *Saracens* grievously vexed the Countries subject to the Roman Empire, but could not take either Rome or Constantinople. The later was taken by the *Turks*, 1457, commanded by Sultan Mahomet. This is but a hard Interpretation of those words, that they should not kill them; which, it may be, hath made some other Interpreters chuse to interpret these *Locusts* to signify the Roman Clergy, who indeed did not kill Men for Religion, of many years. But both the one and the other tormented the World enough, and that like a *Scorpion*, which pierceth a Man with a venomous Sting, and puts him to a great Pain: For the five Months, we shall again meet with them, v. 10.

6 And in those days \* shall men seek death, \* Job. 3. 21. and shall not find it, and shall desire to die, and Isa. 2. 19. death shall flee from them *t*. Chap. 6. 16.

*t* The calamities of those days shall be so great, that Men shall be weary of their Lives.

7 And the shape of the locusts were like unto horses prepared unto the battle *u*; and upon their heads were as it were crowns like gold *w*, and their faces were as the faces of men *x*.

*u* This whole description of these *Locusts* speaks them no Insects, but to be mischievous Men; they were very terrible to look upon, like Horses harnessed ready to fight; so Joel 2. 4. *w* This signified they should be great and rich Conquerors. *x* Yet these were Men.

8 And they had hair as the hair of women *y*, and their teeth were as the teeth of lions *z*.

*y* Dishevelled, or hanging loose; the *Arabians* were wont to go so; or this may signify, that they were beautiful as well as terrible to look upon. *z* Sharp and strong, see Joel. 1. 6.

9 And they had breast-plates, as it were breast-plates of iron *a*, and the sound of their wings was as the sound of chariots, of many horses running to battel *b*.

*a* Armed with the best Armour of Defence. *b* Like *Locusts*, 5 E 2



Locusts, they moved very swiftly. This agreeth to the *Saracens*, who made such haste in their Conquests, that (saith *Mr. Mede*) in little more than 80 years they had subdued *Palestina, Syria*, both the *Armenia's*, almost all the lesser *Asia, Persia, India, Egypt, Numidia, all Barbary, Portugal, Spain*, and within a few more, *Sicily, Candia, Cyprus*, and were come to the very Gates of *Rome*, so as they had many Crowns on their Heads, and moved as with Wings.

10 And they had tails like unto scorpions *c*, and there were stings in their tails *d*, and their power was to hurt men five months *e*.

*a* A kind of venomous Serpents *d* that have their Stings in their Tails, with which they presently kill both Men and Beasts. *e* What these five Months mean is very hard to say, certainly it is a certain number for an uncertain, and mentioned rather than any other times, because it is (as they say) the usual time of the life of Locusts; though some observe, that five months have in them (counting as the Hebrews 30 days to the month) 150 days, and a day standing for a year, as in Propheticall Writings, it denoteth the just time the *Saracens* raged in *Italy*, from the year 830, to the year 980; as to which I refer my Reader to search Histories.

11 And they had a king over them which is \* the angel of the bottomless pit *f*, whose name in the Hebrew tongue is Abaddon *g*, but in the Greek tongue hath his name Apollyon *h*.

\* Ver. 1.

|| That is to say a destroyer.

*f* *Salomon*, Prov. 25. 27. saith, The Locusts have no King over them, yet they go forth by Bands; according to which these Locusts cannot be understood of Insects so called; or, if they have a king, yet it is certain the Devil is not their King, who is here called the Angel of the bottomless Pit. *g* From *GEN* he hath destroyed. *h* That is, a Destroyer; intimating that the whole business of this barbarous Enemy, should be to ruin and destroy Nations.

\* Chap. 8. 13.

12 \* One woe is past, and behold there come two more woes hereafter *i*.

*i* One period of time is over, in which God hath plagued the World with a very great Judgment; but there are two more to come, which will be equally, if not more calamitous.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God *j*.

*j* That is, from *Joel* 2. 1. I heard him give a Command, which Voice is said to have proceeded from the Golden Altar (an allusion to *Exod* 25. 3.) because there God received the Prayers of his People; and this Voice proceeding from that place, might signify the following Judgment to come, in answer to the Prayers of his Servants Souls from thence crying to him for Vengeance. See *chap* 6. 9. 10.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates *k*.

*k* By these four Angels or Instruments of God to execute his Vengeance, I had the most valuable Interpreters understanding the *Turks* considered as distinct from the *Saracens*, and succeeding of them, whose Empire began in *Ottoman* 1296, or thereabouts. *Mr. Mede* saith these four Angels denote so many *Sultanes* or *Kingdoms*, into which the *Turks* were dispersed, having passed the River *Euphrates*, which River is famous for four things: 1. It was the boundary of *David* and *Solomon's* Kingdoms, *Deut* 11. 24. *Josh* 13. 4. 5. 6. 3. It was the boundary of the *Roman* Empire, beyond which it could never extend itself. 4. And it also was the seat of the *Turks*, who having some years before come over *Euphrates*, first divided themselves into a *Tetrarchy*; of which one in *Asia*, another at *Aleppo*, another at *Damascus*, a fourth at *Antioch*. *Mr. Mede* gives us a *Tabl* or *Diagram* of it. *Clav. Apoc* 40. p. 102. where they were bounded for a while, but about the year 1300 they were loosed, and began further to invade *Europe*, which is the severe Providence of God, conceived to be here foretold as the consequence of this sixth Angels sounding. The *Turks* who though long over the River *Euphrates*, had hitherto by the Providence of God been bounded near unto it, not much considering to enlarge their Territories, now joined together with the *Saracens* under *Citiz*, and went further into *Europe*, and could by no means be stopped till they had got the Empire of *Constantinople*.

|| Or, at.

15 And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year *l*, for to slay the third part of men *m*.

*l* That is (say some) for any time whatsoever, God would have them move; or for that certain time which God had determined; but *Mr. Mede* hath here a peculiar notion; he observeth that an hour, and a day, and a month, and a year, make just 396 years. In a year are 365 days, in a

month 30, which make 395, to which add the odd day, they make 396. The *Turks* began their Empire under *Ottoman*, who began his Reign 1296: But their Leader *Tangrelipix* upon the taking of *Bagdat* was inaugurated, and put on the Imperial Robe, Anno 1507. *Constantinople* was taken by them 1453, between which are just 396 years. *m* In which time they slew a numberless number of Men, called here the third part.

16 And \* the number of the army of the \* *Psal* 68. 17. horsemen, were two hundred thousand thousand, Dan. 7. 10. and I heard the number of them *n*.

*n* He saith nothing of the *Infantry*, but leaves us to conjecture how great that must be, from the number of the Horse; we must not think there was precisely this number, but the meaning is, that the Armies should be vastly great, as we know all the *Turkish* Armies are. *Magog's* Army is described from the *Cavalry*, *Ezek* 38. 4. 15.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone *o*.

*o* We have no such Description or Representation as this in any other place of Holy-Writ. Some understand it of the several coloured Breast-plates that the Soldiers wore; some of a red and flaming Colour like Fire; others blew like the jacinth; some pale; all such as wear them look terribly. *Mr. Mede* hath here again a peculiar notion; thinking that the Holy Ghost doth here signify their fighting with Great Guns (not known before the Siege of *Constantinople*) which throw out Fire and Smoke, &c. and so alter the Air, the Medium by which we see, that the opposite party in fighting appear to those that use these Arms, as if they were covered with Breast-plates that were red, and blue, and pale. To confirm this, he tells us of *Chalcondylus* his report of this Siege, who mentioned great Guns used at it of that vast bigness, that one of them required threescore and ten yoke of Oxen, and two thousand Men to draw it, &c. It is at least a very ingenious conjecture, and I could not but mention it in honour to the Learned Author; leaving it to my Readers liberty, whether he will with *Mr. Mede*, judge this literal sense of the Text is best, or Interpret all these Phrases more generally, only of a terrible appearance of those Armies.

18 By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths *p*.

*p* That is, a great part of Men were killed by these numerous Armies. No such devastations were ever made by any Enemies that ever appeared in the World, as by the *Turks* have been; nor ever were there such vast great Guns made, out of which came Fire, and Smoke, and Brimstone.

19 For their power is in their mouth, and in their tails *q*, for their tails were like unto serpents, and had heads; and with them they do hurt *r*.

*q* By their Tails some understand their *Infantry* or Foot-Soldiery; others their serpentine craft and subtilty; as the Locusts, v. 10. are compared to Scorpions, whose Sting was in their tails, and who are said to hurt with their tails; so the same thing is said of these Armies, intimating that the *Turks* should be mischievous by the same arts and means as their Predecessors the *Saracens*. *r* These are said to have had Heads in their Tails, which was not said of the Locusts; the reason of which Interpreters judge to have arisen from the different Animals by which they are represented.

20 And the rest of the men which were not killed by these plagues *s*, yet repented not of the works of their hands, that they should not worship devils *t*, \* and idols of gold, and silver; and brass, and stone, and of wood; which neither can see, nor hear, nor walk *u*:

*s* The two thirds of Men that should be left, for we read of one third part destroyed; and this also must be understood of Men dwelling in Countries subject formerly to the *Roman* Empire on this side of *Euphrates*. This leaves this applicable to none but *Papists*; for there are none else but them who worship *Demons*, Gr. *δαίμονια*, or Idols of Gold and Silver. *t* By Devils are meant *Demons*, that is, persons that are Dead, whom the Heathens made their Petty Gods, and worshipped as middle Beings betwixt them and the Supreme Gods (according to their notion) which is the same thing the *Papists* are guilty of, with this only difference (as *Mr. Mede* excellently observeth) that the Heathens made many supreme Gods, and those modern Idolaters own but one in that notion; but as many *Deajiri* or *Demons* as they

\* *Lev* 17. 7.  
*Deut* 32. 17.  
*Psal* 106. 37.  
*1 Cor* 10. 20.

they did, which are all those Saints to whom they pay an *Abration*, as to those who should present their desires to God, which, as Mr. Mede sufficiently proves from Writers, was the very work the Pagans allotted for those whom they canoniz'd after Death. From whence came the Names of *Baal* and *Bel*, &c. but from *Belus*, who is said to have been the first Prince, whom being dead, they made a God, and adored? which *Dæmons* God in Scripture calleth *Devils*: Nor do any but they, now worship Images, the works of Men's hands, made of Gold, Silver, Brass, and Wood, who are here described in the same words as by the *Psalmist*, *Psal.* 115. 4. & 135. 15. *u* Notwithstanding God's great Judgment executed upon the *Græcian Churches*, yet they repented not of their Idoltry and Superstition; so as God hath brought them wholly under the power of those Barbarous Enemies; and though the *Romish* party see this, yet neither do they repent, which may give them cause to fear that God should make use of the same Adversary to destroy them likewise; especially considering that neither to this day do they repent.

21 Neither repented they of their murders, nor of their forceries, nor of their fornications, nor of their thefts *m*.

*m* Of their murdering the Saints of God, but go on in that practice; nor of their Fornications, which are publicly allowed a amongst them; nor of their Theft and Sacrilege, and other Wickednesses, but are as infamous for their Debaucheries as for their Superstition and Idoltry. How long this great Judgment of the *Turks* shall continue upon *Christians*, we cannot tell. It is Mr. Brightman's Opinion that it shall determine 1698; but of that the Scripture hath not informed us, and guessing is a Vaintry, where we have no sure Foundation, and so many have appeared to have been mistaken in such particular determinations, that he lightly expose his Reputation that will adventure further upon such Rocks.

## CHAP. X.

We have had in the former Chapters *Christ's* Revelation to St. John of what should happen in the Roman Empire under the six first Seals, that is, during their Pagan State, (which determined in Constantine's time, anno 310, or 325.) Under the seventh Seal (that is, from chap. 8. v. 1.) he hath revealed to him what should happen after that time to the Roman Empire by the Goths and Vandals under the four first Trumpets, and by the Saracens under the fifth Trumpet, and the Turks under the sixth Trumpet, who are yet rampant and going on in their outrages. The seventh Trumpet in course should sound next, but we come not to that till chap. 11. 15. In this Chapter, and to the 15 verse of the next Chapter seems an interruption of the History that *Christ* might reveal to his Prophet the main things that should concern his Church. About the Sense of this Interpreters are divided, some thinking this a distinct Prophecy relating to the affairs of the Church, yet not in a continued story, but made up of several Visions; some contemporary with the times before mentioned, some continuing to the time after the sixth Trumpet, which Prophecy as they judge, beginneth at the eleventh Chapter, to which what we have in this Chapter is Introductory. Of this mind are our Dr. More, Mr. Mede, and other very valuable Interpreters, whose reasons may be read in Mr. Pool's *Latine Synopsis* upon this Chapter, and some of them may be noted by us as we go through this Chapter. Others think it is no distinct Prophecy.

1 AND I saw another mighty angel *a* come down from heaven *b*, clothed with a cloud *c*, and a rainbow *d* was upon his head *d*, and his face was as it were the sun *e*, and \* his feet as pillars of fire *f*.

\* Chap. 1. 15.

*a* The most and best Interpreters understand by this Angel, *Christ*, formerly represented to us as a Lamb, here as an Angel; none but he could call the two Witnesses, ch. 11. 3. his Witnesses; besides, the glorious appearance of this Angel, speaketh him no ordinary Angel. *b* God being about to do or speak some great thing is at thus set out as coming down from Heaven. *c* *Christ* is described as coming with Clouds, *Rev.* 1. 7. The Lord hath said he will dwell in thick darkness,

2 *Chron.* 6. 1. *d* And a Rain-bow upon his Head, which was the Sign of the Covenant made with Noah, *Gen.* 9. 16. and fitted *Christ's* head, as he that brought peace to the World, and to his Church in special. *e* See *Matth.* 17. 2. *f* Signifying the steadiness and efficacy of his actions.

2 And he had in his hand a little book open *g*: And he set his right foot upon the sea, and his left foot on the vearth *h*,

*g* The same Book with that mentioned chap. 5. 1. (though some by it understand the Scriptures.) There it was represented to John as sealed with seven Seals; hepe open, to let us know that all the Counsels of God, however sealed as to us, are open to *Christ*, and that he would open to John what should come to pass in his Church to the end of the World. *h* To let us know the Dominion he had over the whole World, as well the more unquiet as quieter parts of it.

3 And cried with a loud voice, as when a lion roareth *i*; and when he had cried, seven thunders uttered their voices *k*.

*i* This Voice suited him who is the Lion of the Tribe of Judah; the Lions voice is both loud and terrible. *k* Interpreters judge these seven Thunders to signify those Judgments of God which should be executed in the World upon the sounding of the seventh Trumpet, and preceedaneous to the day of Judgment, which we shall find more fully opened under the seventh Trumpet by the seven Vials poured out, which signify the same thing; yet some understand by these seven Thunders the powerful preaching the Gospel; but the other seemeth more probable.

4 And when the seven thunders had uttered their voices, I was about to write *l*: and I heard a voice from heaven, saying unto me, \* Seal up \* those things which the seven thunders uttered, and write them not *m*.

*l* To write what he understood of the Voices of these Thunders. *m* But he was forbidden the publication of them, because they concerned things to be fulfilled at some distance of time, and should be afterward more fully revealed.

5 And the angel which I saw stand upon the sea, and upon the earth *n*, lifted up his hand to heaven *o*,

*n* See v. 2. which Angel was *Christ*, *o* as *Dan.* 12. 7. with which Prophecy this agreeth. It is an ordinary gesture used in Swearing.

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein *p*, that there should be time no longer *q*.

*p* That is, by God; for this Description can agree to no other, neither is it lawful to swear by any other. See *Dan.* 12. 7. *q* There shall be an end of the World (so some) but this John knew well enough. It is rather to be understood of the time of the fourth Monarchy, the Roman Empire should come to an end. Or the time of the Afflictions of the Church, whether by Pagan or Antichristian Enemies, should be no more.

7 But in the days of the voice of the seventh angel *r*, when he shall begin to sound *s*, the mystery of God should be finished *t*, as he hath declared to his servants the prophets *u*.

*r* Of whom, and his sounding, we shall read chap. 11. 15. *s* From that time that he beginneth to sound shall begin the mystery of God to be finished; either the mystery mentioned ch. 11. 15. when the Kingdoms of the World shall become the Kingdoms of our Lord and his *Christ*. Or more generally, whatsoever God hath revealed concerning the propagation of the Gospel, the ruine of Antichrist, and the end of the World. *u* Whatsoever God hath declared by his Servants the Prophets about these things (as to which see the 24, 25, 27, 66 Chapters of *Isaiah*, *Dan.* 7. v. 11, 12. *Zech.* ch. 14. *Mal.* 3. 4.) it shall be fulfilled, and begin to be fulfilled when the seventh Angel shall begin to blow, within which period of time most Interpreters judge we are, as being begun some time since.

8 And the voice which I heard from heaven *w*, spake unto me again, and said, Co, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth *x*.

*w* The voice mentioned v. 4. *x* The little Book mentioned v. 2. John is bid to take this Book, by which some understand the Scriptures; but it is most probable the Book mentioned chap. 5. 1. before sealed, now open.



9 And I went unto the angel, and said unto him, Give me the little Book. And he said unto me, \* Take it, and eat it up y, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey z.

y Thus Ezekiel was bidden to eat the Roll; and it was in his Mouth as sweet as Honey, Ezek. 2. 8. & 3. 3. The eating of a Book signifies the due reading of it, digesting at, and meditating upon the matters in it. z It should be sweet in his Mouth, as it was the Revelation of the Mind and Will of God (which is sweet to all pious Souls; see Jer. 15. 16.) but in his Belly it should be bitter, being the Revelation of the Divine Will, as to the bringing such terrible Judgments upon an impenitent People.

10 And I took the little book out of the angels hand, and ate it up a, and it was in my mouth sweet as honey b, and as soon as I had eaten it, my belly was bitter c.

a According to the Command, v. 9. b As it was the Revelation of God's Will. c But when he came to think upon it, it was either so mysterious, that he could not comprehend it, or the matter of it was so sad, that it gave him great trouble.

11 And he said unto me, Thou must prophesie again d before many people, and nations, and tongues, and kings e.

d These words (as many think) evince this a Prophecy distinct from the former, he must prophesie again. e Who shall be concerned to hear what shall now be revealed to thee concerning the Rise of Antichrist, his Rule and Tyranny, and his Fall and Ruine, which are things began long before, during the Periods of time, when the six before-mentioned Trumpets sounded, but were not there clearly revealed; which things I will reveal unto thee, that thou, and after thee, the Ministers of the Gospel may in their several periods reveal them in the hearing of many People and Nations, &c. so that hereby John (as some think) was constituted a Prophet to reveal the state of the Church under Antichrist, and his Tyranny, and finally his Ruine, which began at the founding of the seventh Trumpet, ch. 11. 15. but when it shall be finished, God alone must inform the World by the Issues of his Providence.

## CHAP. XI.

\* Ezek. 40. 3. &c. 1 AND there was given to me a \* reed like a rod a, And the angel stood, saying, Rise, and measure the temple of God b, and the altar, and them that worship therein c.

a The next words tell us the use of this Reed. It was a measuring Reed, such a one as Ezekiel in his Vision (Ezek. 40. 3.) saw in the Man's Hand. There, the measuring was in order to a Rebuilding, here, in order to preserving. b We cannot well understand what followeth, without understanding the Structure of the Temple. The Jews, for the place of their Worship, had first a Tabernacle, then a Temple. The Tabernacle was a moveable House, which they took down and carried about with them in their Journeys, and pitched down when in any place they pitched their Tents. We read of it, Exod. 40. we read but of one Court in that, into which only the Priests and Levites entered; the People were without it, pitching their Tents round about it. It had in it an Altar of Gold for Incense, Exod. 40. 5. which stood before the Ark, v. 26, 27, and v. 29. and an Altar for Burnt-offering, which stood by the Door of the Tabernacle. The Temple was built by Solomon, 1 King 6. and afterwards rebuilt by Zorobabel, upon their return out of Captivity. That was built with two Courts, an inner Court, 1 King. 6. 36. in which was the Altar; and an outward Court, which is called the great Court, 2 Chron. 4. 9. and in Ezekiel many times the outward Court. This is called the House, in the first Book of Kings, ch. 6. 17. It was in length forty Cubits; the Oracle was within it, v. 19. where stood the Ark covered with the Cherubims. Into the inward Court the Priests and Levites only came; into the outward Court came any of the Israelites. Herod, upon the additional Building to the Temple, added another large Court, called the Court of the Gentiles; but that not being of God's Direction, nor in Solomon's Temple, or Zorobabel's, is not here mentioned. This Temple was a Type of the Church under the New Testament, 1 Cor. 3. 17. 2 Cor. 6. 16. and is so to be interpreted generally in this Book. For the material Temple or Hierusalem was destroyed by the Romans more than 20 years before this Prophecy, never to be builded more; nor one stone was left upon another; so that John here was bid to measure the Church. c Yet not the whole Church, but that part of it, which the inner Court typified; the Altar, and those that worshipped within that space where that was, which of old were only the Priests and Levites; and under the New-Testa-

ment signified those who were to be an Holy Priesthood, a Spiritual House, those that should offer up spiritual Sacrifices acceptable through Jesus Christ, 1 Pet. 2. 5. who could endure a measuring by God's Reed, the Word of God.

2 But the court which is without the temple || Gr. cast out. leave out, and measure it not d: for it is given unto the Gentiles e; and the holy city shall they tread under foot f \* forty and two months g. \* Chap. 13. 5.

d There is no great doubt, but the same Persons are here to be understood by the Court which is without the Temple, (that is, without the inward Court) and the holy City, and by them, both the generality of those People, who come under the Name of the Christian Church, who were all of them, in some sense, an holy People, 1 Cor. 7. 14. (as all the Jews were) yet for the greatest part of them John is commanded to omit, or neglect them, as those who would not endure a measure by the Reed, and of whose Preservation God would take no such care, (e. f.) but give them up to the Gentiles to be trodden under foot. By which, many learned and good Men understand God's suffering Antichrist to have a Power over and against them. I find some, understanding by the Altar, and those that worshipped therein, the Primitive Church, that for some hundreds of years after Christ kept close to the Divine Rule, whom God preserved, tho in the midst of the Ten first Persecutions: and by the outward Court, the Church after that time which God suffered to fall under the Power of the Beast, and Antichrist, that is, the Papacy, which are well enough called the Gentiles, as bringing in Gentilism again into the Church, and hardly differing in any thing, saving that the old Heathens owned many Supreme Gods, and these new Gentiles but one. God sheweth John here, that he would give up the outward Court, or this holy City, the generality of Christians, to these Gentiles, that they should rule, and domineer over them g for forty and two Months; the meaning of which, we shall by and by shew. A late pious and learned Writer differs a little in his Sense, as thinking that God here sheweth John something further, viz. That under this sixth Trumpet, he would give the generality of those called Christians, that will not endure the measure of the Reed, so over to Antichrist, that they shall turn Papists, and help to kill the Lord's Witnesses; of which we shall speak, v. 3. So as this is not a new Prophecy, but a continuation of what shall happen after the founding of the sixth, and before the founding of the seventh Trumpet: if so, I conceive that those words [shall they tread under foot forty and two Months] must be understood, until the end of the 42 Months; for the 42 Months being the whole time of Antichrist, or the Beast, must be in a great measure spent before the founding of the sixth Angel. But it seems to be the Opinion of this learned Man, that a very great part of those who pretend to constitute the reformed Protestant Church at this day, but are but as the outward Court, not such as worship within the Oracle, shall, before the founding of the seventh Trumpet, apostatize, and fall off to Popery, untill Antichrist's 1260 days shall expire, and joyn with Papists in the killing of the Witnesses. The truth of which we must leave to the Providence of God in time to discover; altho who so considereth the face of things this day in Europe (within which the greatest part of the Christian Church is) will judge there is too great a probability of what this learned Man saith, but I dare determine nothing in it.

3 And || I will give power unto my two witnesses i, and they shall prophesie a thousand two hundred and threescore days clothed in sackcloth k. || Or, I will give unto my two witnesses, that they may prophesie.

i There hath been a great dispute amongst godly and learned Men, who these two Witnesses should be: Some have thought them to be Enoch and Elias, who, tho long since glorified, they have thought (with no great probability, as I suppose any indifferent Person will judge) shall come again, and be killed on the Earth; yet this is the general Notion of the Popish Writers. Others would have them the two sorts of Gospel-Churches, one of which was made up of native Gentiles, the other of Jews proselyted to the Christian Faith. Others have interpreted it of the Old-Testament and New: Others, of some two eminent Divines; and as to them there have been various Guesses: Others, of the Ministers whom God employed upon the Reformation: Others, of a Christian Magistracy and Ministry. For my own part, the name of Witnesses is so often applied to the first Ministers of the Gospel, Acts 1. 19, 22. & 4. 33. & 22. 15. & 26. 16. 1 Pet. 5. 1. Acts 2. 32. & 3. 15. & 5. 32. & 10. 41. that I cannot but understand it of that faithful part of the Ministry, who preach the Gospel faithfully during the whole Reign of Antichrist. Neither do I think that the Number two at all relates to their Number, but to their Witness-bearing: Two being the Number which God ordained as sufficient to establish all civil Things, Deut. 17. 6. & 19. 15. Mat. 18. 16. Heb. 10. 28. unless there be a regard had to those pairs, which all along the Old-Testament bare Testimony for God; Moses and Aaron, Caleb and Joshua, Elijah and Elisha; and after the Captivity Zorobabel and Joshua, and the two Olive-trees mentioned Zech. 4. 11, 14.

to which plainly this Text hath Relation, v. 4. To which some also add *Abraham and Lot, Ezra and Nehemiah, Haggai and Zechariah, Paul and Barnabas, Peter and John*: And note, that when Christ first sent out his Apostles, *Matth. 10.* he sent them out two by two. & We read before, that the holy City, that is, the true Church, should be trodden under foot by the Gentiles forty and two Months; we read here, that the Witnesses should prophesie in Sackcloth 1260 days; it is apparent, that in the propheticall style a Day signifies a Year, *Num. 14 34.* forty Days, each Day for a Year shall ye bear your Iniquities, even forty Years. So *Ezek. 4. 6.* I have appointed thee each Day for a Year; so *Dan. 9. 24.* the 70 Weeks must signify 490 years (for in 70 Weeks there are 490 days) or else the Promise as to the Coming of the Messiah, failed. So the Propheticall Year contains 360 Years, and the Prophecetical Month 30 Years (for they did account 30 Days to each Month) so 42 Months are just 1260 Days, that is, 1260 years. We shall find, *ch. 12. 6.* that the Woman (that is, the Church) was in the Wilderness just this time, 1260 Days, and in *chap. 13. 5.* This was also the time of the Beast that rose up out of the Sea, having seven Heads, and ten Horns, and upon his Horns ten Crowns: By which it appeareth, that these four things ran all parallel at the same time; the Beast arising, and exercising his Power, the New Gentiles trampling upon the Church, the holy City; the Womans abiding in the Wilderness, and the Witnesses prophesying in Sackcloth. If we could find out where any one of these began, we should find out the time of all the rest. Those who fix the rise of the Beast in or about 400, must add to this 1260. Then in 1660, Antichrist's Reign should have determined, and also the time of the Churches Persecution, and the time when faithful Ministers should prophesie in Sackcloth: but if the Rise of the Beast were in the Year 500, the Expiration must be in 1760; if it be fixed in 600, all these things will determine 1860; for the same Number of Days being assigned to all the four, it is manifest that all four began together, and shall end together, and that at the end of twelve hundred and sixty Years after the beginning of them. For my own part, I look upon it as very hard to determine: but the Difficulty lies in finding out the time when the Beast first arose; for that being once found out, it is easie to conclude from Scripture, when both the *Papedom* shall have an end, and the calamitous time for the Church, especially the Ministry of it, shall cease. That which God sheweth *John* in this Verse, is only, That his faithful Ministers that should truly reveal his Will, (which is here called Prophesying) should have a mournful time for twelve hundred and threescore Years.

4 These are the two olive-trees *l*, and the two candlesticks standing before the God of the earth *m*.

Here is a manifest Allusion to *Zechariah's* Vision, *Zech. 4. 3, 11, 14.* tho with some little Difference. He saw a Candlestick all of Gold, with a Bowl upon the top of it, and his seven Lamps thereon, and seven Pipes to the seven Lamps which were upon the top thereof: and two Olive-trees by it, one upon the right side of the Bowl, and another upon the left side thereof, v. 12. The Angel tells him, That these two Olive-branches which through the two Golden Pipes did empty the Golden Oyl out of themselves, were the two anointed ones [or the two Sons of Oyl] that stood by the Lord of the whole Earth. By which some understand *Zorobabel* and *Josua*; some, those godly Magistrates and Priests, which after the Captivity of the Jewish Church should have, & preside in the Gospel-Ministry, who being fill'd with Knowledge and Grace, should feed the Lord's Church (as Pastors after his own Heart) with Wisdom and Understanding, from the Gifts and Graces of God's Holy Spirit, which they should receive; which further confirmeth me, that by the two Witnesses, v. 3. we are to understand a godly Magistracy and Ministry; (or rather the later only, to whom prophesying most strictly agreeth) and who have a more special relation to the Candlesticks here mentioned, by which Churches are meant, *ch. 1. 20.* In *Zechariah's* Vision was but one Candlestick, How comes here a mention to be made of two? Mr. Mede confesseth himself at a loss here, unless here another Candlestick be added to signify the Gentiles Conversion to Christ. Others think that it denoteth the small number of Gospel-Churches that should be left. They were reckoned seven, *ch. 1. 20.* here they are reduced to two; possibly it may denote the different state of God's Church. In the Old-Testament God had but one Church, viz. that of the Jews; but now he hath many Churches, and they are all fed from faithful Ministers, as Olive-Branches pouring out their Oyl of Grace and Knowledge upon them.

5 And if any man will hurt them *n*, fire proceedeth out of their mouth, and devoureth their enemies *o*; and if any man will hurt them, he must in this manner be killed.

*n* That is, my faithful Ministers, the two Olive-branches before-mentioned, which fill the Candlesticks with Oyl. *o* Here is a plain Allusion to the Stories of *Moses* and *Elias*, calling for Fire from Heaven; but God sheweth, that the Victory of his Ministers under the Gospel shall not be by a miraculous Fire called for down from Heaven (as *Elias*,

hurt the Captains and their Bands sent to apprehend him) but by Fire out of their Mouths, according to that, *Jer. 5. 14.* Behold, I will make my words in thy mouth fire, and this People wood, and it shall devour them; See also *Jer. 1. 9, 10.* This also is according to *Zechariah's* Vision before-mentioned, and the Revelation of the Will of God in it, v. 6. Not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts. The meaning is, That they shall be too hard for them, either by their faithful, lively, and powerful preaching, or by their fervent Prayers.

6 These have power to shut heaven, that it rain not in the days of their prophecy *p*; and \* have power over waters, to turn them to blood *q*, and to smite the earth with all plagues, as often as they will *r*.

*p* It is plain, that here is an Allusion to *Elias*, who prayed earnestly that it might not rain, and it rained not on the Earth by the space of three years and six months, *James 5. 17.* See the Story, *1 King. 17. 1.* and *q* to *Moses*, who turned the Waters into Blood in Egypt; *r* and after was an Instrument to smite the Land of Egypt with Plagues. But what Power analogous to this the Ministers of the Gospel have had, or have, is not easie to determine. It is certain, the Apostles had a miraculous Power, but they rarely used it, but in doing good to Men; *Ananias* and *Sapphira* indeed were struck dead upon their Word, *Acts 5.* and *Elymas* the Sorcerer was struck blind by them; but this Power is long since ceased. Mr. Mede understands this Power of the Keys of Doctrine, and Church-Censures the Ministers of the Gospel should be intrusted with; so as they should not preach the Gospel unto such as contemned their Ministry, by the withholding of which means of Grace, also they would be deprived of the Dew of Heavenly Grace. And, indeed, this seemeth more proper than to understand it of the Keys of Discipline; for what Power of this Nature have Ministers over those who are without? I take a general Explication to be the best. If any hurt them, God shall revenge their Cause, not only by spiritual, but by temporal Judgments, bringing all manner of Evils upon their Adversaries. They are said to have Power to do it, because God will do it in the Revenge of the Injuries done unto them.

7 And when they shall have finished their testimony *s* \* the beast that ascendeth out of \* Chap. 17. 8. the bottomless pit *t*, † shall make war against † Dan. 7. 21. them *u*, and shall overcome them, and kill them *w*. *Zech. 14. 2.*

*συνατελεσωσι*; Mr. Mede notes, that this is ill translated by the *Preterperfect Tense*: the true English of it is, when they shall be about to finish their Testimony: When they have prophesied in Sackcloth the most of their twelve hundred and sixty years, they shall meet with *ultimum conatum Antichristi*, the last Struggle of the Beast for Life. That is, the Beast mentioned, *ch. 13. 1, 4.* (by which the *Papacy* is meant, whom they have plagued all the time of their Prophecy, tho continual Sufferers from it) shall get life again, and make one push more, possibly the sharpest yet made, *w* and be too hard for them, and kill them. It is a great Question, Whether this be to be understood of taking away their natural Lives, or of a civil Death relating to them as Witnesses, making them as if they were naturally dead. The later of these seemeth to me much the more probable, for these Reasons; 1. Supposing the godly Magistracy, or Ministry, or the later alone, to be the two Witnesses, it doth not seem probable that ever the *Papacy* shall so far prevail, as to kill all such over the face of the whole Church. 2. Neither is the Holy Ghost here speaking of them as Men, but as Witnesses. 3. Nor would either Friends, or Enemies suffer dead Bodies to be unburied three days and an half, in the Street of a great City, as *v. 8, 9.* 4. Neither is their Resurrection mentioned, *v. 11.* to be understood of a corporal Resurrection. I take therefore the killing here mentioned, to be understood of a destroying them as Witnesses, turning Magistrates out of their Places, and Ministers out of their Places, tho it be not probable that such a Malice and Hatred as should cause this, should terminate without the Blood of some of them, but that surely is not the thing principally here intended.

8 And their dead bodies shall lie in the street of \* the great city, which spiritually is called Sodom and Egypt *x*, where also our Lord was crucified *y*. \* Chap. 17. 18.

*x* Their Bodies dead, in the sense before-mentioned, shall continue so for three days and an half (of which we shall speak, *v. 11.*) But what is here meant, 1. by the great City? 2. By the Street of the great City? Some, by the great City, would have *Hiernsalem* understood; but that was now far from a great City, nor doth the Addition of those Words in the latter end of the Verse prove it; for Christ was not crucified in that City, but without the Gates. Most judicious Interpreters, by the great City, here understand *Rome*, which is seven or eight times (under the name of *Babylon*) so called in this Book, *ch. 14. 8.* and *ch. 16. 19.* & *18. 10, 16, 18, 19, 21.* nor



is any other City but that so called. This great City is here said in a spiritual sense, to be *Sodom* and *Egypt*; *Sodom* for Whoredom and Filthiness; *Egypt*, for Oppression of the Lord's *Israel*. As to the second Question, what is here meant by the *Street of the great City*? Mr. Mede hath irrefragably proved, that it cannot be meant of any *Parish*, or such place in this City, as we call a *Street*. 1. Because our Lord was crucified neither in any *Street*, or *Parish*, or any other place within the Walls of *Hierusalem*. 2. Both *Hierusalem* and *Rome* had many more than one *Street*. 3. Because the Bodies being dead, doubtless lay in the place where they were slain; but men do not use to fight in the *Streets of Cities*. 4. Nor was that a Place for all People, Kindred, Tongues, and Nations, to see them in. He therefore rightly judgeth, that the *Greek* word which we translate a *Street*, signifies the Territories and Jurisdiction of this City. See what he says to justify this in his *Clavis Apocal.* 40. p. 138. y And this makes the last clause plain; for tho' our Lord was not crucified within any City, or in the *Street* of any City, yet he was crucified in a place belonging to the Jurisdiction of the *Roman Emperor*; and it is very likely that it is in *Europe* that the *Witnesses* shall be slain, which, in this Sense, was all of it a *Street* belonging to the City of *Rome*.

9 And they of the people, and kindreds, and tongues, and nations z, shall see their dead bodies three days and a half d, and shall not suffer their dead bodies to be put in graves b.

z That is, a multitude of People of all sorts shall take notice of this Suppression of these two *Witnesses* in their bearing witness for God, and all the cruel dealings with them. a There are great Disputes what time these three days and an half denote; it cannot be understood of three natural, or artificial days: for (as it is noted by the most judicious Interpreters) this is much too short a time for all People to see their dead Bodies, to rejoice over them, and to make merry, and to send Presents one to another in Testification of the Satisfaction of their Lusts, upon the Victory got over them. I find some understand these three days and an half, of the 1260 years, wherein they prophesied in Sackcloth, v. 2. which they thus make out; they first conclude, that these are prophetic days, and so signify three years and an half; then they resolve each of those years into days, and count 3 times 360 days; (for in those Countries they say the Year was counted to contain but 360 days) to which they add 180, the half of 360, for the half day, which make up 1260 days, or 42 Months; which is the just time both of the Beasts Reign, and of the Woman's abode in the Wilderness, and of the *Witnesses* Prophecy in Sackcloth, and of the Gentiles treading down the outward Court; but it seems very hard, thus first to make the three days three years in a prophetic Sense, and then again to resolve those years into days, and make those days so many more years; this looks as much like Oppression to the Text, as the counting Interest upon Interest to a Debtor. 2. It plainly confounds the time of the Prophecy of the *Witnesses* in Sackcloth, with the time of their lying dead. Now although the time of their lying dead must be within the 1260 days, in the latter end thereof (for it must be within the Beasts 42 months, mentioned chap. 13. 5.) yet it seems hard to make it as long as the Beasts Reign. It certainly signifies a time towards the end of the Beasts Reign, when there shall be a more eminent and universal suppression of the faithful *Witnesses* of Christ than ever was before: It seemeth therefore rather to be understood more generally for a short time; as much such a phrase or way of speaking is used, *Hosea* 6. 2. or else for a determinate time of such three years and an half as we ordinarily count. I must confess the half day being added, makes me more incline to the later; for though it be usual with us to express a short time by two or three days, and this seems by that Text of *Hosea* to have been an ancient way of speaking, yet we do not use to put in half days when we so speak. I do therefore agree with those who think the time here specified is, to be understood of three ordinary years and an half; and the rather, because this is the very time that Christ was under the Power of the *Pharisees*. As three days (that is, part of them) was the time of his being under the power of Death; so three years and an half was the just time of all the indignity that he suffered from his manifestation to the World, to his Death. And (as we read in the 1 *Machab.*) it was the just time of Antiochus his oppressing of the Jews, whom Divines judge that Daniel in his 11th Chapter makes a Type of Antichrist. b Divines are divided whether these words be to be understood of Enemies or Friends. If it be to be understood of Friends, the Death being a civil Death, principally that was spoken of, it signifieth the Providence of God so working for his *Witnesses*, by the adherence of a party to them, that their Adversaries the *Papish* party should not wholly extinguish them, which hath been seen all along the Story of the Church; though their Adversaries have been warring against them, overcome and kill'd them, yet they have not been able to bury them; nor shall they be able to do

it at this last pinch, when they shall have a greater Victory over them than ever before, and kill them to a further degree. But methinks the phrase rather signifies this, an act of Enemies, who to shew their further malice to them, and contempt and scorn of them, are said to be so inhumane, as not to suffer their dead Bodies to be buried.

10 And they that dwell upon the earth c shall rejoice over them, and make merry, and shall send gifts one to another d, because these two prophets tormented them that dwelt upon the earth e.

c It is plain by the repeating the same words in the close of the Verse, that by those that dwell upon the earth are meant earthly carnal Men, whether *Papists* or *Antichrists*; Men that are mad upon their Lusts; for these are those in whose Consciences faithful and powerful Preaching breeds a torment and uneasiness, so as they always count Godly Ministers their Enemies (as *Ahab* told *Elijah*) and are not able to bear their Words (as the *Israelites* could not bear the words of *Amos*.) d These therefore shall keep Holiday, when they see these their Enemies conquered, and shew all Signs and Expressions of Joy. These Preachers were they that hindered them from a quiet Sleep in their Beds of Lusts. e And though they fought against them only with a Fire going out of their Mouths, as Prophets declaring the Will of God to be contrary to their lewd practices, and denouncing Gods Wrath against those that did such things; yet their preaching made their Heads ache, partly by alarming their Consciences so as they often flew in their Faces; and by it they were exposed to the reproach of People, as living directly contrary to the Divine Rule, and in defiance of his Law; thus they torment wicked Men, who therefore always did, and always will triumph in their suppression, or in any evil that shall betide them. And as they see their suppression greater than ever before, (as it will be undoubtedly during these three years and an half,) so the Triumph of lewd and wicked Men will be proportionably more, tho' it will be but like a Widows Joy for a short time, for it will appear that their dead Bodies were not put into the Grave.

11 And after three days and an half f, the Spirit of life from God entred into them, and they stood upon their feet g, and great fear fell upon them which saw them h.

f After that short time which God had determined for Antichrist (just before his time should be expired) or after the precise time of forty two months, or three years and an half was expired, when the *Gentiles* thought they had fully prevailed, and should be no more troubled with Christ's *Witnesses*. g God who alone can quicken the dead, reviveth them, and restoreth them again to their employment as his Prophets; for it is plain this cannot be understood of a corporal Resurrection; for 1. Their Death was not of that nature; nor, 2. Doth the Scripture give us any hints of any such Resurrection before the coming of Christ to the last Judgment. h This strikes a great fear into all their Enemies, amazed to think what God was about to do, and rightly prefacing this would be their ruine.

It is a great question now, whether the time here spoken of for slaying the *Witnesses*, and their rising again, be past, or yet to come. I must confess the *Papacy* had got such a Victory over the faithful *Witnesses* of Christ for some Ages before the Reformation began in Germany about 1517, and there was so sudden a resurrection of them in the first Reformers brought to pass, and carried on by such a stupendous Series of Providences, that I cannot wonder that some did think the time past: But we who have out-lived that time more than 150 years, seeing the *Turks* (whom all judicious Interpreters make the four Angels bound by the River *Euphrates* loosed) still so rampant; and the *Papacy* still so predominant, and daily treading down the outward Court, have no reason to judge the slaying of the *Witnesses* yet over, at least that they are yet risen, and standing upon their Feet; or that the seventh Angel hath yet sounded; but that we are as yet under the period of time signified by the sounding of the sixth Trumpet; and to expect a further degree of this Evening before it will be Light over the Universal Church, (for we must not think any particular Church intended here) and this appears most probable also from what followeth before the sounding of the seventh Angel, v. 15.

12 And they i heard a great voice from heaven, saying unto them, Come up hither k, And they ascended up to heaven in a cloud, and their enemies beheld them m.

i That is, the two *Witnesses* so often before spoken of. k Heard God by a singular Providence calling them again to their former work and station in his Church; or, (as some) to an higher, and more famous place in his Church than they formerly enjoyed; for by Heaven the most and best Interpreters understand the Church, as it often signifies in this

this Book. *m* And this was done in the face of their Enemies. In this sense of this Verse I find the generality of judicious Interpreters agreed.

13 And the same hour *n* was there a great earthquake *o*, and the tenth part of the city fell *p*, and in the earthquake were slain *†* of men seven thousand *q*; and the remnant were affrighted *r*, and gave glory to the God of heaven *s*.

† Gr. Names of men.

*n* That is, about the same time, when the Spirit of Life from God entered into the Witnesses, and they were again restored. *o* By Earthquake doubtless is here meant a great confusion in the World, and shaking of Nations by Differences one with another, and Wars; see the Notes on chap. 6. 12. By the City is doubtless meant the great City before named, spiritually called *Sodom* and *Egypt*, elsewhere *Babylon*; by which *Rome* is to be understood. What is meant by the tenth part of it falling, is not so well agreed; some by it understanding many Kingdoms fallen off from its Jurisdiction: Others a great part of its Tribute or Dominion. *q* These words seem to intimate that the restoration of the Witnesses shall not be without opposition; and that the opposition shall not be great, 7000 is a small number to fall in such a quarrel: but the *Papal* party shall appear to have cheated the World so with their Impostures, and so to have imposed upon them, that the World shall grow sick of them, and when the time comes for God to put a final period to them, the number shall be but few that adventure for them. *r* Others shall be affrighted, either from their own Consciences, or from the stupendous Dispensations of Divine Providence in the fall of the great City. *s* And give Glory to God, by confessing their Errors, and turning to an ingenuous and sincere acknowledgment of the Truth. Instead of worshipping Saints and Angels and Images, worshipping the True and Living God of Heaven and Earth only.

\* Chap. 8. 13. & 9. 12. & 15. 1. 14 \* The second wo is past *t*, and behold, the third wo cometh quickly *u*.

*t* That is, here endeth the misery that is like to come upon the World in that period of time which shall follow the sounding the sixth Trumpet. *u* The Word *Wo* signifies those Calamities which should come in that period of time prophesied of by the sounding of the seventh Trumpet; this makes a late learned Author think that all that which went before, viz. The Gentiles treading down the outward Court, the slaying of the Witnesses, and their resurrection must be under the sixth Trumpet, which period endeth not until the Churches Enemies be ready to be destroyed; whose Destruction is afterwards opened to us in the Angels pouring out their Vials.

\* Chap. 10. 7.

† Chap. 12. 10.

15 And the \* seventh angel sounded *w*, and there were great voices in heaven, saying *x*, The kingdoms of this world are become *†* the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever *y*.

*w* The last of those Angels mentioned chap. 8. 2. *x* St. John in his Vision heard great acclamations and shoutings for the Victory which Christ and his Gospel had got over the Beast. *y* So that a great part of the World, casting off the *Papacy* that new *Gentilism*, together with all their abominable Idolatries and Superstitions, embraced the truth of the Gospel. Here ariseth a great Question, whether the seven Vials, of which we shall find the sixteenth Chapter treating, do belong all to the seventh Trumpet, or some of them belong to the sixth Trumpet, of which mention hath been before made. Great Divines are on both sides as to this Question; Mr. Pool in his *Latine Synopsis* hath collected together their reasons, of which I shall give a short account, leaving my Reader for a fuller satisfaction to the *Latin Synopsis*.

Those who think that the seven Vials do all relate to the seventh Trumpet, and contemporize with it, in defence of their Opinion, say,

1. That the seven Seals, and the seven Trumpets, and the seven Vials, are all mentioned in the same form of speech, and therefore the seven Vials are not to be divided, some to one Trumpet, some to another.

2. Because the seventh Trumpet and the seven Vials are one and the same thing, nothing being revealed under the seven Vials which doth not belong to the seventh Trumpet; they agree in their Titles of *Wo*s, in the nature of the Revelations, in their Objects, both the one and the other declaring the ruine of Antichrist; both of them are mentioned as the last Plagues to come upon the World before the Last Day.

3. All the Vials are of the same nature, declaring but the Judgments by which God setting up the Kingdom of Christ, would ruine Antichrist, they only differ in the degrees of the Plagues, each one rising higher than the other.

4. The seventh Trumpet cannot declare the ruine of Antichrist, unless the seven Vials be poured out under it, for they shew the means by which he must be destroyed.

5. The seventh Trumpet soundeth immediately upon the slaying of the Witnesses, and contemporizeth with the whole

course of their renewed Liberty, and therefore the Period signified by it, must be before the fall of Antichrist declared by the sixth Vial.

6. The seventh Trumpet soundeth immediately after the expiration of the 1260 days; before the end of which none of the Vials were poured out.

Those who think that divers of the Vials were poured out, or shall be poured out before the sounding of this seventh Trumpet, say,

That the Beast's Kingdom beginning to fall under the sixth Trumpet, several of the Vials, declaring the degrees of his falling, must belong to that. It appeareth by all we have in this Chapter from ver. 7. to 15. that Antichrist's Kingdom was in a great measure weakened under the sixth Trumpet, particularly from ver. 11. to 13. To which those who think that all the Vials related to the seventh Trumpet say, That they grant that there were some preparations to the final ruine of Antichrist, during the period of the sixth Trumpet; but the seven Vials signify the further progress and perfection of his ruine, which falls under the period signified by the seventh Trumpet; this being premised, I proceed with the Text. *y* It is doubted here whether those words, *are become the Kingdoms of the Lord and his Christ*, be to be understood as being actually so, or now beginning to be so. Those who make the sense that they now actually were so, must understand the time to be the Day of Judgment, or some time next to it, and consequently must think that five at least of the seven Vials, mentioned chap. 16. belonged to the sixth Trumpet. Those who make the sense, *are beginning to become the Kingdoms of the Lord*, or shall shortly be so, may make all the seven Vials belong to the seventh Trumpet; by becoming the Kingdoms of the Lord Christ, he means in outward Profession: So as Antichrist shall reign no more, but they shall be ruled by the Officers of the Lord Christ, until they be taken up to reign with him in Glory.

16 And the \* four and twenty elders which \* Chap. 4. 4. sat before God on their seats, fell upon their and 5. 2. faces, and worshipped God *z*.

*z* I take this to signify no more than the Triumph of the Saints and Angels in Heaven upon this Victory of the Lord over Antichrist, and the promoal of Christ's Kingdom; and certainly if there be Joy in Heaven upon the Conversion of one Sinner, as we are told *Luke* 15. 7. we must imagine a much greater Joy upon the Conversion of Nations and Kingdoms unto Christ.

17 Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come *a*, because thou hast taken to thee thy great power, and hast reigned *b*.

*a* It is a phrase denoting God's Eternity and Immutability, we met with it before, chap. 4. 8. *b* Those Celestial Beings bless God for exerting his Power, and recovering the Kingdom of Christ out of the hands of Antichrist, and setting his King upon his holy Hill of Zion.

18 And the nations were angry *c*, and thy wrath is come *d*, and the time of the dead that they should be judged *e*, and that thou shouldst give reward unto thy servants the prophets *f*, and to the saints *g*, and them that fear thy name, small and great *h*, and shouldst destroy them which || destroy the earth *i*.

|| Or, corrupt:

*c* Those who have not been of the true *Israel*; but old or modern Gentiles, they have been angry long enough. *d* Now it is time for thee to shew thy self angry, and thou hast begun to do it. *e* The time is come for thee to judg the cause of thy faithful Witnesses, and all those who have died in testimony of thy Truth. *f* And for thee to reward such as have faithfully revealed thy Will. *g* And not only them, but all thy Holy Ones. *h* Without respect to their Quality in the World, be they little or great. *i* The time also is come, when thou hast destroyed, or wilt destroy that Antichristian Brood, which so long hath plagued the Earth, and destroyed thy People in it.

19 And \* the temple of God *k* was opened in \* Chap. 15. 5. heaven *l*, and there was seen in his temple the ark of his Testament *l*: and † there were light- † Chap. 16. 18: nings, and voices, and thunderings, and an earthquake, and || great hail *m*.

|| Chap. 16. 21:

*k* Some here by the Temple of God, understand the representation of the Temple in *Hierusalem*; others understand the Church Triumphant; others the Church of Christ militant here upon Earth. *l* Accordingly by Heaven they understand either the natural Heavens, or the Christian Church; it seemeth to be a plain Allusion to the Jewish Church, whose Temple was ordinarily shut up in the time of Wicked and Idolatrous Princes, who regarded not the true Worship of God, so as all the time of *Saul's* Reign the Ark abode in the private House of *Obed Edom*; and when *Josiah* came to Reign, he found the Temple neglected all the days of his Father *Amon*,

3 F sixt



and Grandfather *Manasses*; and the Book of the Law in the Rubbish. But when good Princes came to the Throne, such as *Hezekiah* and *Josiah*, they opened the Temple, restoring the true Worship of God: So under the *New-Testament*, during the whole Reign of *Antichrist*, where he prevails, Idolatry and Superstition obtain, and the true Worship of God is suppressed: but his time being now expiring, God sheweth *John* that there shall be a restoring of the true Worship of God, and a Liberty both to Ministers and People to Worship God according to his Will. For tho *Antichrist* was not yet wholly destroyed, nor his Party extinguished, yet he had lost his Power and Dominion, and God was now beginning to reckon with him for the Blood of his Saints, which was all to be done before all the Kingdoms of the World should become the Kingdoms of the Lord Christ. *I* In the Temple of old, the Ark of the Covenant was the great Symbol of God's Presence; hence God is said to have dwelt betwixt the *Cherubims*. In the Ark were the two *Tables* of the Law; so as this Phrase may either note the pure, free, and ordinary expounding of the Law of God, which should be upon the Down-fall of *Antichrist*; or the Presence of God with his Church in that more pure and reformed state. *m* But such a Work of Providence being not like to be effected without the Ruine of *Antichrist*, God sheweth it shall be ushered in with *Lightnings*, and *Voices*, and *Thunderings*, and great *Hail*, by terrible things in Righteousness (as the *Psalms* speaketh.) The Consequents of which, were the seven *Vials*, of which we shall read, *ch. 16.* pouring out *Plagues* upon the *Antichristian* Party, until they should be wholly rooted out, and Christ alone should be exalted in his Church, and rule as King upon his holy Hill of *Zion*.

From this mysterious Portion of Holy Writ thus opened, it appeareth that God, in these foregoing Chapters, hath (tho more summarily) instructed his Prophet in what should come to pass to the final Ruine of the *Roman Empire*, (considered as *Pagan*, that is, till *Constantine's* time) and also of the Reign of *Antichrist*. From whence it must needs follow, that whatsoever followeth this Chapter, and cannot be applied to the time of Christ's Kingdom, must contemporize with something which went before, and belong to some Period comprehended under the Vision of the *Seals*, or of the *Trumpets*. The three next Chapters are judged to relate wholly to things past, God therein representing to his Prophet the state of his Church (as some think) from the Nativity of Christ, however, from his time, during the whole time that *Rome* continued *Pagan*, or should continue *Antichristian*. The following Chapters shewing the gradual Destruction of *Antichrist* by the seven last *Plagues*.

## CHAP. XII.

¶ Or, *sign*.

**1** AND there appeared a great wonder in heaven *a*, a woman clothed with the sun *b*, and the moon under her feet *c*, and upon her head a crown of twelve stars *d*.

*a* I see no reason to doubt, but that *John* was all this while in Heaven, whither he was taken up, *ch. 4. 2.* where he saw in a Vision a great Wonder, or a most remarkable thing. *b* I find all valuable Interpreters agreeing, that this Woman represented the Church, well enough compared to a Woman; 1. As she is the Spouse of Christ (tho here expressed as his Mother.) 2. As the Woman is the weaker Sex, and the Church hath always been the weakest part of the World, (I look upon the Interpretation of it by Popish Authors, with reference to the *Virgin Mary*, as very idle; for When did she flee into the Wilderness? When was she with Child, and pained to be delivered?) Interpreters also are as well agreed, that by the *Sun*, with which she is said to be clothed, is meant Christ, called the *Sun of Righteousness*, *Mal. 4. 2.* and he who giveth Light, *Eph. 5. 14.* And Believers (of whom the Church consists) are said to have put on Christ, *Rom. 13. 14. Gal. 3. 27.* *c* By the *Moon*, most understand the World, by reason of its mutability and uncertainty, which the Church of Christ despiseth, and hath under her Feet, minding Heaven and heavenly things. But Mr. Mede rather understands it of the Jewish Worship, which as to its times, was much directed by the Moon; which Hand-writing which was against us (the Apostle tells us, *Col. 2. 14.*) Christ took away, nailing it to his Cross; so as the Gospel-Church hath it under her Feet. The Apostle calls them carnal Ordinances, *Heb. 9. 10.* and the Rudiments of the World, *Col. 2. 20.* yea, beggarly Elements, *Gal. 4. 9.* *d* The Ministry of the Gospel, preaching and building upon the true Foundation, the Doctrine of the Prophets, and twelve Apostles, which is the Honour of any Church.

**2** And she being with child, cried \*, travailing in birth, and pained to be delivered *e*.

\* Not with Christ considered personally, who was long before brought forth by the *Virgin Mary*; but with the Truth, and Gospel of Christ, or with Christ mystical, desiring to bring many Children to the Kingdom of Christ; or to bring forth Christ in the Souls of others; of this Burden and Labour she

desired to be delivered. The Phrase is judged to signify both the Primitive Churches earnest desire to propagate the Gospel, and also her many Sufferings for that Endeavour.

**3** And there appeared another wonder in heaven *f*, and behold, a great red dragon *g*, having seven heads *h*, and ten horns *i*, and seven crowns upon his heads *k*.

*f* There appeared to *John*, being yet in his Vision, another amazing Sight, which was a Sign or Type of something differing from what it appeared like. *g* See *ch. 17. 9, 10.* Most judicious Interpreters, by the great red Dragon, understand the *Roman Emperors* that first persecuted the Christian Church, of which *Claudius* was the first; yet some understand it of the Devil, the old Serpent; but the most, and best Interpreters understand it of the *Pagan Emperors*, by whom the Devil did this Work, called a great Dragon, because of the Vastness of that Empire; and a red Dragon, for their Cruelty against the Christians. *h* The Holy Ghost, *ch. 17. 9.* hath expounded these seven Heads, by seven Mountains. *i* The ten Horns are thought to signify the ten Provinces belonging to that Empire; the Governours of which, ruled like ten Kings. It is expounded by ten Kings, *ch. 17. 12.* *Strabo* tells us, That *Augustus Cæsar* divided the whole Empire into 20 Provinces; ten of which being more quiet, he gave to the people to govern, the other ten he referred to his own Government. *k* The seven Crowns are expounded by seven Kings, *ch. 17. 10.* of which we shall speak more when we come so far.

**4** And his tail *l* drew the third part of the stars of heaven *m*, and did cast them to the earth *n*: And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born *o*.

*l* The Tail of the red Dragon signifies his Followers, his civil and military Officers, who were by him employed to execute his Commands. *m* By the Stars here, are either meant the Ministers of the Christian Church, or the Professors of it. *n* Turning them out of their places and stations, making them as useless as he could. *o* That is, before the Church that was ready to propagate it self, watching upon her Increase to devour them. I take this to be a much more probable Sense than theirs, who understand it of *Constantine*; For I know not, with reference to him, who should be understood by the red Dragon. Mr. Mede hath ingeniously observed, that *Pharaoh* was a Type of this red Dragon. He is resembled by a Dragon, *Psal. 74. 13, 14. Isa. 51. 9. Ezek. 29. 3.* and watched upon God's ancient Church to destroy it, as the *Pagan Emperors* did upon the Christian Church.

**5** And she brought forth a man-child *p*, who was to rule all nations with a rod of iron *q*: and her child was caught up unto God, and to his throne *r*.

*p* By this Man-child, some understand *Constantine the Great*; others understand Christ mystical, or many Children brought forth unto God. As the Jews multiplied, do *Pharaoh* what he could to destroy them, so the Church increased, notwithstanding all the Malice and Rage of her Enemies. *q* Interpreters accordingly are divided concerning the Person or persons here spoken of, that should rule all Nations with a Rod of Iron. It was prophesied of Christ, *Psal. 2. 9.* That he should break the Nations with a Rod of Iron. It is applied to the Servants of Christ, who overcome, and keep Christ's words to the end, *ch. 2. 27.* So, as it is here applicable to Believers, whom the Church should bring forth, who shall judge the World, (as the Apostle tells us;) and I had rather thus interpret it, than concerning *Constantine the Great*. These words are something hard to be interpreted. To interpret it of Christ's being taken up into Heaven, is to turn a mysterious Prophecy into a plain Relation, or History of things past. To interpret it concerning *Constantine the Great*, seemeth very hard; for how was he, more than any other Christians, caught up to God, and to his Throne? If we say, when he died, so are they; if we say the Imperial Throne is here understood by God's Throne, it seemeth to me very hard; for altho of Magistrates God saith, I have said ye are Gods, yet their Thrones are never called God's Throne; I had rather give this Phrase a more general Interpretation, viz. God took this Off-spring of the Woman into his Royal Protection, so as the Dragon could not devour it, it was out of his reach.

**6** And the woman fled into the wilderness *s*, where she had a place prepared of God *t*, that they should feed her here *†* a thousand two hundred and threescore days.

*s* As the Israelites, when they fled from *Pharaoh*, went into the Wilderness; and *Joseph* watched upon by *Herod*, fled into Egypt; so the Church did hide her self during the Antichristian Persecutions, every one shifting for themselves as well.

well as they could; <sup>†</sup> God providing for them in some more obscure place.

7 And there was war in heaven <sup>w</sup>; Michael and his angels fought against the dragon, and the dragon fought and his angels <sup>x</sup>;

<sup>w</sup> By Heaven, in this place, poubtless is meant the Church of God; and supposing that the Pagan Emperors are to be understood by the Dragon, (which is pretty generally agreed) there can be no great doubt, but by this War in Heaven, is to be understood those Persecutions which the Primitive Church endured betwixt the years 64 and 310. <sup>x</sup> The two Parties were the Pagan Emperors, and their Officers, and Party, and Michael and his Angels. But who is here meant by Michael and his Angels? Some, by this Michael, understand a principal Angel called the Archangel, Jude 9. one of the chief Princes, Dan. 10. 13. Others, by Michael here understand Christ himself, who, they think, is understood by Michael, Dan. 12. 1. The matter is not much; it is most certain that the Battle is not ours, but Christ's. It is as certain that Christ exerciseth his Power by his Angels, and that they have a Ministration about his Church. The meaning is no more than this; That Christ and his Party, opposed the Pagan Persecutors and their Party.

8 And prevailed not <sup>y</sup>, neither was their place found any more in heaven <sup>z</sup>.

<sup>y</sup> The Pagans were at length routed in this Battle; the Christians overcame them by the preaching of the Gospel, and by their Faith and Patience. <sup>z</sup> And Paganism found no place within the same Territories where the Church was. This was fulfilled in the time of Constantine the Great, who altered the face of the Roman Empire, and more eminently in the time of Theodosius, about the year 380.

\* Luk. 10. 18.  
† Gen. 3. 1, 4.  
Chap. 20. 2.

9 And \* the great dragon was cast out <sup>a</sup>,  
† that old serpent, called the devil and Satan <sup>b</sup>,  
which deceiveth the whole world <sup>c</sup>: he was  
cast out into the earth <sup>d</sup>, and his angels were  
cast out with him <sup>e</sup>.

<sup>a</sup> The Dragon mentioned, v. 3. which typified the Pagan Emperors. <sup>b</sup> In casting them out, the Devil who influenced them, was cast out, who is here called the old Serpent, with reference to the Form in which he seduced Eve, as well as his Malignity to Man. The Devil, that is, the Accuser of the Brethren, (of which we have an Instance in Job, ch. 1. and Satan, which Name he hath from his Opposition to Christ and all Christians. <sup>c</sup> By seducing them to Idolatry and Superstition. <sup>d</sup> Cast down from his former state. <sup>e</sup> The Instruments he used in persecuting the Church, were put out of Power. Mr. Mede understands it of the Demons which the Heathens worshipped as inferior Gods. John being in his Trance still, thought he saw a great red Dragon, (which he judged to be the Devil) and Christ, or the good Angels fighting with, and overcoming him; and that he saw the Devil, and those evil Angels assisting him, thrown down to the Earth. This prophetically and typically signified, that tho the Roman Emperors, being Pagans, should persecute the Church upward of 300 years, yet they should be overthrown, and Paganism with all its Idolatry and Superstition, should be rooted out; which occasioned a great deal of Glory to God from the Praises and Thanksgivings of his People expressed in the three next Verses.

10 And I heard a loud voice saying in heaven, \* Now is come salvation <sup>g</sup>, and strength <sup>h</sup>,  
\* Chap. 11. 15. and the kingdom of our God <sup>i</sup>, and the power  
of his Christ <sup>k</sup>: for the accuser of our brethren  
is cast down, † who accused them before our  
God day and night <sup>l</sup>.

Zech. 3. 1.  
† Job. 1. 9.  
& 2. 5.

<sup>f</sup> John undoubtedly heard this Voice as in the third Heaven, whither he was caught; but it is not only expressive of the Joy and Satisfaction which the glorious Angels, and glorified Saints had, upon their knowledge of what was done upon the Earth, but prophetic of the great Joy should be over all the Church, upon Constantine's stopping the Persecution, and restoring peace to the Church, by casting out all Pagan Idolatries and Superstitions. <sup>g</sup> Temporal Salvation, and Deliverance from Persecutors. <sup>h</sup> How God hath shewed himself a strong and mighty God. <sup>i</sup> And the King of Kings who reigneth over all the Earth. <sup>k</sup> Now Christ hath shewn his Power. <sup>l</sup> For the Devil, who incessantly accuseth the Saints, is overcome. Two things are here observable, 1. That the holy Angels call the Saints Brethren. 2. That the Accusers of Christians, for their Piety towards God, are of their Father the Devil, for his Works they do. Informers shew, who is their Father, by accusing others, by murdering the Servants of God. They differ no more than as elder and younger Brethren, both are Children of the same Father.

\* Rom. 8. 33,  
34. 37. & 16.  
20.

11 \* And they overcame him <sup>m</sup> by the blood  
of the Lamb <sup>n</sup>, and by the word of their testi-  
mony <sup>o</sup>; and they loved not their lives unto  
the death <sup>p</sup>.

<sup>m</sup> Michael and his Angels mentioned, v. 7. overcame the

Dragon and his Angels: The Christians overcame the Pagans. <sup>n</sup> Some translate *Sid* here, *propter*, because of, as denoting the meritorious Cause, which is true; for Christ's Blood was both the meritorious and exemplary Cause of their Victory. But this will not agree with the usage of the term in the next words. Others therefore rather chuse to translate it, *by*, as denoting the efficient Cause, whether principal, (as was the Blood of the Lamb) or instrumental, *o* as was their Preaching, and professing the Gospel; <sup>p</sup> and by their patient bearing the Cross, not shunning the Danger of Death, that they might preach Christ, and own his Truths, and live up to the holy Rule of his Gospel.

12 Therefore \* rejoice, ye heavens, and ye that \* Psal. 96. 11  
dwell in them <sup>q</sup>. Wo to the inhabitants of the <sup>†</sup> Isa. 49. 13.  
earth, and of the sea <sup>r</sup>: for the devil is come  
down unto you, having great wrath <sup>s</sup>, because  
he knoweth that he hath but a short time <sup>t</sup>.

<sup>q</sup> He calls to the Angels and Saints again to rejoice; some think to the Church also. <sup>r</sup> These tell us, that the Inhabitants of the Earth, and the Sea, in St. John's Writings, always signifies the Enemies of the Church, earthly, carnal Men. <sup>s</sup> The Devil now being dejected of the Power he exercised against the Church, will fall upon you; for tho he principally hateth the Saints, as most opposite to him, yet he is the common Hater of Mankind; <sup>t</sup> and he hath but a little time to execute his Malice, he shall shortly be confined to the Bottomless Pit. It is hard to say whether here be intended all in general, or the worse part of the World only; for great Judgments, after this, came upon the whole Roman Empire, by the Goths and Vandals, and upon the Church by the Arians, and by Antichrist, of whose Rise we shall read in the next Chapter.

13 And when the dragon saw that he was cast  
unto the earth <sup>u</sup>, he persecuted the woman which  
brought forth the man-child <sup>w</sup>.

<sup>u</sup> When the Devil saw that he could not uphold his Kingdom by Paganism, nor further execute his Malice by Pagan Emperors, but was wholly routed and overcome, as to that Power. <sup>w</sup> To let us know, that he retained his Malice, tho he had lost his former Power; he goes on in pursuing the Church of God to its ruine, only doth it in another Form; heretofore in the Form of a Pagan, now under the pretence of a Christian; by Hereticks, the Spawn of Arius and Photinus, (who were before this time) and by Pelagius, Nestorius, and Eutyches, who all were betwixt 400 and 500, and by Antichrist the Beast we shall read of, chap. 13. 1. with seven Heads and ten Horns.

14 And to the woman <sup>x</sup> were given two  
wings of a great eagle <sup>a</sup>, that she might fly in-  
to the wilderness <sup>b</sup> into her place <sup>c</sup>: where she  
is nourished <sup>d</sup> for a time, and times, and half a  
time from the face of the serpent <sup>e</sup>.

<sup>x</sup> To the sincerer part of Christians (represented by the Woman, v. 1.) and by the Temple, and Altar, and those that worshipped therein, viz. in the Oracle where the Altar stood, ch. 11. 1. <sup>a</sup> The Eagle being the Ensign of the Roman Empire, and Theodosius having two Sons, Honorius and Arcadius, betwixt which he divided the Empire, making Honorius the Emperor of the West, and Arcadius of the East, leadeth some very judicious Interpreters to expound this Passage of the Providence of God (by this Division of the Empire about the year 390) in some measure securing his Church from the great Troubles that presently ensued. For in the year 411, Alaricus King of the Goths took Rome, and continual Troubles so ensued, that by the year 480, the Western Empire was quite extinguished, ending in Augustulus, who, because of his manifold Afflictions, is supposed to be the Star mentioned, ch. 8. 10, 11. called Wormwood, who fell upon the founding of the third Trumpet. <sup>b</sup> By the Wilderness is here undoubtedly meant some places which were like a Wilderness for Solitaries, where the Church might have some rest. <sup>c</sup> The place said to be by God prepared for the Church, v. 5. <sup>d</sup> where God hid, and protected, and provided for his People a certain time, expressed in the next words. I know not whether we need be so critical or no, or whether it be not safer to expound all the foregoing words more generally, viz. That God graciously provided for his People hiding-places against the Storm now coming upon the whole Roman Empire, bearing them, as it were, upon Eagles Wings, as he did his old Israelites when he brought them out of Egypt. It is the very phrase used by God, Exod. 19. 4. <sup>e</sup> For a time, and times, and half a time. It is apparent, that the same space of time is here meant, that is mentioned, v. 5. and called twelve hundred and threescore days. Most Interpreters agree, that it signifieth three years and an half, consisting each of them of 360 prophetic days, that is, years; for altho we count 365 days to the year, (and there are strictly so many, besides some odd hours) yet anciently they counted but 360, leaving out the five odd days, (as we do now the odd Hours and Minutes, which in 4 years make up an odd day, which makes every fourth year Leap-year.) Now 3 times 360 make up 1080, to which add 180 for the half year, it makes just



1260, the number of days mentioned, v. 6. If any inquire why what was expressed by 1260 days there, is thus expressed here? it is answered, To make this comport with the Prophecy of Daniel, ch. 7. 25. and 12. 7. where it is thus expressed.

15 And the serpent *f* cast out of his mouth *g* water as a flood, after the woman: that he might cause her to be carried away of the flood *i*.

*f* The Devil, the old Serpent, mentioned v. 9. being able no longer to execute his Malice as a Dragon, by the Civil Power of the Heathen Emperors, tearing Christians in pieces, but discerning the Church secured by the special Providence of God, went to work another way, *g* corrupting the Judgments of several Persons, who, out of the abundance of Error in their Hearts, preached corrupt Doctrine. Such were the Followers of Arius, Nestorius, Eutychus, Pelagius, &c. Prov. 18. 4. The words of a man's mouth are as deep waters. Prov. 15. 28. The mouth of the wicked poureth out evil things. *i* On purpose to ruine the Church: And, indeed, such were the ill Effects of these Heresies, that he who is but meanly versed in the History of the fifth Age, will see reason to adore the Providence of God, that the Roman Emperors, upon the fight of them, did not again turn Pagans, and add their force to the malice of these pretended Christians against the sincerer part of the Church.

16 And the earth helped the woman *k*, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth *l*.

*k* There are divers Notions here of the Earth; to me theirs seemeth most probable, who understand by the Earth, the Goths and Vandals, &c. who, Anno 410, invaded the Roman Empire, and gave it continual Trouble, till they had put an end to the Western Empire, 480. By whose continual Contentments with the Subjects of the Roman Empire, the Church enjoyed some quiet in the Exercises of Religion; and tho' all this while they were troubled by the Broods of Arians, Pelagians, Nestorians, and Eutychians, yet they could do them no great hurt; and the Church had a Liberty to condemn them by the second and third General Councils; in which, it is probable, there were many too that deserved no better Name than the Earth. *l* But yet they served, in a great measure, to swallow up that Flood of Heresies which the Devil threw out of his Mouth by these Hereticks.

17 And the dragon was wroth with the woman *m*, and went to make war with the remnant of her seed *n*, which keep the commandments of God, and \* have the testimony of Jesus Christ *o*.

\* 1 Cor. 2. 1.

† John 5. 10.

*m* The Devil hath been defeated in two Designs against the whole Church; he could not wholly root it out by the Ten Persecutions under the Roman Emperors, nor by the Water thrown out of his Mouth, pestilent Doctrines which he influenced some to broach; but he was angry still, his Rage was not extinguished. *n* He gives over his Design to ruine the whole Church, as not practicable, but resolves to do all the Mischief he could to the Remnant of her Seed, to particular Christians; *o* those especially, which kept closest to the Doctrine of Faith, called here the Testimony of Jesus Christ, and to the Rule of an holy Life, which is meant by keeping the Commandments of God. Hence Antichrist's Rage hath not been against Christians in general, as was the Pagans, but only against such Christians as he hath not been able to bring over to him, in a Compliance with his Corruptions in Doctrine, Worship, and Discipline.

### CHAP. XIII.

God is now coming to shew his Prophet that grand Enemy of his Church, who is emphatically called Antichrist; after the Determination of whose time of 1260 years, the Kingdom of Christ shall begin, whether in the Day of Judgment, or in some Period of time before that, and here upon the Earth, I dare not determine.

The Rise, Power, and Prevalency of this Adversary, is described in this Chapter; the Opposition made to him by Christ and his Followers, chap. 14. His Fall, chap. 15, 16, 17, 18. for which, Praise is given to God, ch. 19.

This Enemy of the Church is shewed to John by the Symbol, or Representation of two Beasts; the one having the Body of a Leopard, the Feet of a Bear, and the Mouth of a Lion: the other having two Horns like a Lamb, but speaking like a Dragon, v. 11.

The Reader must understand, that the Rise of these Beasts, their Rage and Prevalency, was contemporaneous with some of the six Trumpets, mention'd

chap. 8, and 9. For, chap. 9. 15. upon the sounding of the seventh Trumpet Antichrist began to fall; whose gradual Fall we shall find more fully described in chap. 16. by pouring out of the Vials; only (as was before said) there is from chap. 12. a more particular Description of what should happen to, and in the Church under the six first Trumpets.

The best Interpreters, by these two Beasts, understand the Antichrist; for in a larger Sense there are more Antichrists than one) and by the Antichrist they understand the Pope, as armed both with a Secular and Ecclesiastical Power; yet I durst not conclude from that Notion, the Civil Magistracy of the Roman Empire, who either helped the Pope into his Chair, or held him there. The greatest loss we are at, is to determine the time when the Papacy began: It could not be before the Pagan Empire was thrown down, that was about 325, nor before the Silence in Heaven for half an hour, was over, which, (if that by it the Rest be meant, which the Church enjoyed in the time of Constantine and Theodosius) was about 390, or 400. but if we fix the Rise of the Papacy there, I know no ground for it; and it would, besides, have been determined in 1660, or thereabouts. I think therefore, we must distinguish betwixt the Rise and Reign of Antichrist. It doth not seem to me reasonable to make his Reign to commence higher than 600 or 606, when he arrogated to himself the Primacy, and that was confirm'd to Boniface the third by Phocas, in requital of Boniface his Kindness to him, who had got the Empire by the base Murder of Mauritius his Master, and of all his Children, and stood in need of the Pope's help to support him. From that time, I judge, the 1260 years should be counted; but Nemo repente fit pessimus, we must allow the Papacy some time to come to this virile Estate from his Cradle. And I see no great harm of allowing the 200 years, from 400 to 600, for this: So that I do think that in this Chapter is shortly revealed what should happen to the Church from about the year 400, or the space of 42 Months, or 1260 Years, the time of the Beast's Reign.

1 AND I stood upon the sand of the sea *a*, and saw \* a beast rise up out of the sea *b*, † having seven heads, and ten horns, and upon his horns ten crowns *c*, and upon his heads the name of blasphemy *d*.

\* Dan. 7. 7.

† Chap. 17. 3.

9, 12.

|| Or, names.

*a* The place of John's present Residence was Patmos, which was an Island, ch. 1. 9. He was yet in a Vision, but thought he was upon the Sea-shore, either in Patmos, or elsewhere; *b* and saw a Beast rise up out of the Sea; that is, (as I should think) unexpectedly; for who would expect to see a Leopard rise from thence? *c* This Beast is described like the Dragon, ch. 12. 3. (only that is described with but seven Crowns) by which we understand the Devil in the Heathen Emperors of Rome; and we shall find it, v. 2. so answering Daniel's Vision of the four Monarchies, that I cannot but think the Roman Emperors, after the time of Theodosius, are meant, several of which were Arians, as also were the Goths and Vandals (many of them) who from 402, invaded the Empire, and were not beaten out, till 564, little above 40 years before Boniface was confirmed in his Primacy. *d* The Arians denying the eternal Existence of Christ, as God, may well be said to have the Names of Blasphemy upon them, or upon their Heads; but whether by these ten Heads be meant the ten sorts of Governours made use of in the Empire, or the ten Government into which the Goths and Vandals divided the Empire, is not easie to determine, nor possibly much material. There are other Notions about this Beast: some would have it to be the Devil, but he is plainly distinguished, v. 2. and 4. from the Dragon: Some would have it to be the Turk, but we read of the worshipping of this Beast, which is what we read not done to the Turkish Emperors, who also began not till above the year 1200, (tho' indeed the Saracens began 500 years before) but Rome, which never was the Turk's Seat, is made the Seat of this Beast. Some would have it to be Idolatry it self; this was Grocius his Notion; see the Reasons against it in Mr.

Mr. Pool's *Synopsis Latina*. Some would have it the Pagan Empire of Rome, but John never saw the first Rise of that. This is a Beast that rose after the Dragon was cast down; which must be the Roman Empire under the Dominion of the Papacy, in which respect only it is now one Beast again, for otherwise in civil Respects it is divided into ten crown'd Horns, i. e. distinct, independent Kingdoms or Principalities.

2 And the beast which I saw was like unto a leopard *e*, and his feet were as the feet of a bear *f*, and his mouth as the mouth of a lion *g*: \* and the dragon gave him his power *h*, and his seat *i*, and great authority *k*.

\* Chap. 12. 9.

*e* Daniel in his Vision of the Chaldeick, Persian, Grecian, and Roman Monarchies by which the World was successively ruled from his time to St. John's, and many years after, had the first represented to him by a Lion, for its Nobleness and Fierceness: The second, by a Bear, for its Cruelty: the third, by a Leopard, for the smallness of its Bulk, the swiftness of its Conquests, its Strength, &c. the fourth, by a Beast (not named) strong and exceedingly terrible, that had great Iron Teeth, that devoured, and brake in pieces, and stamped the residue under his Feet. This Beast is certainly here described, which had several forms; John saw it at first under the Representation of a red Dragon, which signified that Empire, while Pagan, for 300 years after Christ; in which time the Old Serpent could prevail nothing against the Church. Then (after a Rest to the Church of a few years, which ended with Theodosius about 380 or 400) he saw it under the form of a Leopard, ruled by Arian Emperors till near 600. This Beast had *f. g.* the Feet of a Bear, and the Mouth of a Lion. These Emperors, with the Goths and Vandals that were Arians, were as cruel to true Christians, as the Pagan Emperors had been. Getimer King of the Vandals, Ann. 530, and the Goths under Totila, 540, made miserable havock amongst the Christians. *h* These together inherited both the Power of the Heathen Emperors, *i* and Rome, which was their Seat, or Throne, *k* and exercised their great Authority. All this was done in the form of a Leopard, not so terrible as that of a Dragon; for the Arians disclaimed Paganism, and the Worship of Pagan Idols. All this while the Papacy was creeping up, but till 552, or thereabouts, the Goths and Vandals, and other barbarous Nations were not driven out of Italy. Totila (who took Rome 547) was then killed, and Theodas succeeded him, who was the last King of the Goths in Italy, who about 20 years after, was beaten by Narsetes, and driven out, after the Goths and Vandals had reigned in Italy about seventy seven years.

3 And I saw one of his heads *l*, as it were † wounded to death *m*; and his deadly wound was healed *n*: and \* all the world wondred after the beast *o*.

† Gr. slain.

\* Chap. 17. 8.

*l* That is, the Leopard's Head. *m* The seven Heads of this Beast are interpreted by the Spirit of God himself, to be seven Kings, *ch. 17. 10.* i. e. seven Forms of Sovereign Government in the Roman State, and these successive one to another; for it's said there, *Five are fallen, and one is, and the other is yet to come*: so that this Head must be either that then in being, or that to come; it cannot be that to come, because that does not receive its fatal Blow and deadly Wound, till the final Dissolution of the Roman (as the fourth metal) Monarchy; therefore it must be that Head then in being, viz. that of the Pagan Emperors: and the wounding of this Head to death, is the conquering the Pagan Emperors, and the abolishing of Paganism and Idolatry, and putting a stop to Persecution by the Christian Emperors; and consequently *n* this Wound was healed when Idolatry (for Substance the same with the heathenish, tho in a new dress) and Persecution was restored (gradually) by the Doctrine and Practice of the Romish Church.

4 And they worshipped the dragon *p* which gave power unto the beast *q*: and they worshipped the beast, saying *r*, \* Who is like unto the beast *s*? who is able to make war with him?

\* Chap. 18. 18.

*p* By the Dragon here, is to be understood the Devil *q* who gave power to these Emperors; not that they did so directly, but interpretatively; they worshipped Idols, which ordinarily in Scriptures are called Devils. *r* Possibly worshipping in this later clause is not to be understood of a Divine Adoration, but a civil Subjection; People, upon the driving out of these their Enemies, generally gave themselves up to the Obedience of their Emperors and Bishops of Rome, commanding them idolatrous Worship. *s* And admired these two, as those by whom they had been delivered from those Enemies who had plagued them so long.

5 And there was given unto him \* a mouth speaking great things *t*, and blasphemies *u*; and power was given unto him || to continue † forty and two months *w*.

\* Dan. 7. 8, 11. & 11. 36.

|| Or, to make war.

† Chap. 11. 2.

*t* By him here must be meant Antichrist (as appears by the 42 Months his Period, being the same with 1260 days) both the secular Power of the Emperors of Rome at this time, and the Ecclesiastical Power of the Bishops of Rome

concurrent to make one Antichrist. God permitted, and the Devil influenced this Beast to speak great things, as Dan. 7. 11. which is interpreted by the term Blasphemies. *u* Blasphemies against God signifies strictly and reproachful Speeches against him, whether attributing to him the Creature's Imperfections, or denying him the Perfection proper to him, or giving to the Creature what belongs to God only, which Blasphemy must be in all Idolatry; for Adoration is due unto God alone, and when this is given to any Creature, there is both Blasphemy in the Doctrine which teacheth the Lawfulness of it, and Idolatry in the practice of it. *w* These 42 Months are (as hath been before shewed) the same term of time with 1260 days, and must be the Term of Antichrist, which was given him to tread down the outward Court in, so as the Beast here spoken of, must be the Antichrist, who began in the civil Power of the Roman Empire, but was quickly metamorphosed into the Ecclesiastical Power of the Bishop of Rome; in comparison of whose Power (after he had obtained the Primacy) indeed the Emperors Power was very small.

6 And he opened his mouth in blasphemy against God, to blaspheme his name *x*, and his tabernacle *y*, and them that dwell in heaven *z*.

*x* That is, Antichrist opened his Mouth to blaspheme God. Mr. Mede noteth well, that Antichrist's time must not be counted from his beginning to persecute, but from his beginning to blaspheme, either by maintaining pernicious Doctrine, or setting up idolatrous Worship; for till the year 1206, when the Inquisition was set up, (the Doctrine of Transubstantiation having been about that time decreed by Innocent the third, and confirmed by the Council of Lateran) the Persecution was not great. It is also the Observation of the same learned Author, that the threefold Idolatry of the Church of Rome is here described to us; their blaspheming the Lords Name, by giving Divine Adoration to Images; *y* their blaspheming the Human Nature of Christ (which he thinks is here to be understood by the Lord's Tabernacle) by their Doctrine of Transubstantiation, giving every Mass-priest power to make it of a piece of Bread; *z* and their putting the glorified Saints in the place of the Pagan Demons, by their Invocation of Saints. The Observation's very ingenious, but whether the sense of this Text, I doubt, for we are now about the period when Antichrist began to reign, which we suppose to be soon after the year 600. The Blasphemies here mentioned, were his first Fruits: But the Doctrine of Transubstantiation, though it might be broached 100 years before, yet was made no Doctrine of their Church of six hundred years after the first beginning of the Papacy; and therefore cannot well be reckoned amongst Antichrist's first Blasphemies. But who is acquainted with the History of the Church after 606, will find enough to justify this Text, tho we do not refrain their Blasphemy to these three things.

7 And it was given unto him *y* \* to make war with the saints, and to overcome them *a*: and power was given him over all kindreds, and tongues, and nations *b*.

\* Dan. 7. 21. Chap. 11. 7.

*y* God sheweth John, that after Antichrist had gone on blaspheming the Name, and Tabernacle, and Saints of God, some years, the Devil should influence him also *a* to make War against God's Holy Ones, and he would suffer him to overcome them; *b* and he should have a Power over all the Nations of that part of the World, where God had his Church. This was eminently fulfilled after the year 1206, when the Doctrine of Transubstantiation was established; the Inquisition was set up in Spain 1206; the number of those murdered by it, was exceeding great. But yet this was too slow a Work, the Pope quickly raised vast Armies against the Albigenes, first under the Conduct of his Legate, then of Simon de Montfort. Perionius (one of their own) saith, That more than a Million were slain in these Wars of these poor People, merely for not complying with the Church of Rome in their Apostacy. But what were these to those slain in the Valleys of Piedmont, Provence, Calabria, Alsatia, Bohemia, before the year 1517, when the Reformation began in Germany? What Slaughters have been since made in Germany, Hungary, Flanders, Ireland, &c. every one knows. The later clause was eminently verified untill the year 1517, there being no Nation in Europe but was subject to the Pope of Rome, so as he had a Power over all Kindreds, and Tongues, and Nations. The poor Albigenes thought themselves concern'd in this Prophecy; for when the Popish General, Simon de Montfort had made a vast Slaughter of them, and the Archbishop of Tholouse interceded for those that survived, upon condition that they would embrace the Romish Faith: they boldly refused, sending the Archbishop word, That they were the Overcome-Servants of Jesus Christs; and all died comforting themselves with the Prophecy of this Text.

8 And all that dwell upon the earth shall worship him, \* whose names are not written in the book of life of the Lamb slain, † from the foundation of the world *c*.

\* Exod. 32. 32. Phil. 4. 3. Chap. 3. 5. & 20. 12. & 21. 27.

*c* God here shewed his Prophet the general Subjection that would



would be of all People to the Papacy, except some few, whom he had chosen to eternal Life and Salvation, whom Christ had redeemed with his Blood, and would preserve from this pollution.

\* Chap. 2. 7. 9 \* If any man hath an ear to hear, let him hear *d*.

*d* Either let him hear what hath been already said, and take heed that he be not one of those that worship the Beast; or let him hear what followeth concerning the Ruine of *Antichrist* and his Adherents: But from the usage of this phrase in other Scriptures, where it is oft made use of to stir up Attention to some remarkable thing; it seemeth rather to be applied to what went before. The Phrase also further lets us know, that (comparatively) the number of those who should refuse to Worship the Beast, would be very small, as indeed it proved.

† Gen. 9. 6. Marth. 26. 52. † Chap. 14. 12. 10 He that leadeth into captivity, shall go into captivity: \* He that killeth with the sword, must be killed with the sword *e*. † Here is the patience and the faith of the saints *f*.

*e* As it was God's manner by the Prophets of old, when he had denounced Judgments against his People, to comfort them by a prediction of the Ruine of their Enemies; so here, by this his New-Testament-prophet he assureth his Church, that *Antichrist* also should have his period, and have the same measure meted to him, which he had meted out to others by leading into Captivity, and killing with the Sword; and indeed there are no Sins which God doth so ordinarily punish by retaliation, as Sins against Justice and Mercy, (of which nature Persecutions are the most eminent,) *Jsa.* 33. 1, 2. *f* That is, there is a time for God's people to exercise their Faith and Patience. Patience, because they are like to wait for deliverance a long time, and to suffer many sharp things in the mean time; and Faith, because their deliverance will be a thing out of sight, of which they will have no security but from the promise of God.

\* Chap. 11. 7. 11 And I beheld another beast \* coming up out of the earth *g*, and he had two horns like a lamb *h*, and he spake as a dragon *i*.

*g* There are great Disputes about this other Beast, who is represented or signified by it: The Popish Writers say it is some eminent Impostor, who should appear in the World before the coming of *Antichrist*. Others would have it to be *Magick* practised by *Apollonius Thyanus*, (the vanity of which Notion *Dr. Moor* hath sufficiently demonstrated,) the generality of Protestant Writers agree it to be *Antichrist* himself, the same Beast which was before spoken of, only in another form. The design, and time, and power of both is the same; neither hath this other Beast any other figure assigned to him; and in the end of this Chapter we shall find mention but of one Beast, the Mark, Name, and Number of the Beast mentioned, *v.* 16, 18. is but of one Beast; and we shall find the power of both to be the same; only he is called another, because appearing in another form, or under another Type. The former Beast typified the civil power of *Antichrist*; this his Ecclesiastical power. He is said to have come up out of the Earth; either, because he was of a meaner extraction than the other; or, because he stole upon the World insensibly. The Pope and his Clergy are judged by the best Interpreters to be here meant. *h* He pretends to the power of Christ as his Vicar, and therefore is said to have Horns as a Lamb. *i* But he should speak terribly; or his Doctrines should be such as the Apostle calls *Doctrines of Devils*. Or his words and practice should be like those of the great Red Dragon.

12 And he exerciseth all the power of the first beast before him *k*, and causeth the earth, and all that dwell therein, to worship the first beast, \* whose deadly wound was healed *l*.

*k* The power of the first Beast was to speak great Words and Blasphemies, and to make War with, and overcome the Saints, *v.* 6, 7. This power also should be exercised by the Papacy (according to this Prophecy) and time hath witnessed the truth of it. *l* And as before he arrived at the height of Power, he had persuaded the later Emperors to establish Idolatry and Superstition; so having now the power in his own hands, and being by the first Beast made Head of the Church, he now vigorously causeth all under his power to obey the Edicts, Decrees and Commands of that nature, which those Emperors had published; chusing rather to do this in the Name of others, than from himself; that in case of the non-compliance of any, he might charge them with Sedition or Disobedience to the Imperial Laws, or dissenting from Antiquity, &c. Hence he causeth them to worship the first Beast rather than himself.

13 And \* he doth great wonders *m*, so that he maketh fire come down from heaven on the earth in the sight of men *n*;

*m* Lying Wonders, 2 *Thess.* 2. 9. such as by God's permission false Prophets might do, *Deut.* 13. 1, 2. Prophets were

to be judged true or false not from any Signs or Wonders which they did, but from the Doctrine they taught, and would by those Signs establish. *n* Wonders as great as those which *Elias* wrought.

14 And \* deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast *o*, saying to them that dwell on the earth, that they should make an Image to the beast, which had a wound by a sword, and did live *p*.

*o* The Lord sheweth his Prophet by what means the Papacy should cheat the World, viz. by pretences of Miracles, which it had a power to work (the Doctrines of the Church of Rome to this are sufficiently known) all which are done in the sight of the Beast, that is, to his Honour, and to gain him a Reputation. As God gave his Prophets and Apostles a power to work true Miracles for the confirmation of their mission from him, and of the Doctrines which they brought; so he permitted others to work Lying Wonders for the Confirmation of their false Doctrine. The Apostle therefore describeth the coming of *Antichrist* to be with all Power and Signs, and Lying Wonders, and with all deceivableness of unrighteousness, 2 *Thess.* 2. 9, 10. *p* These words shew the design of this last mentioned Beast, viz. To make an Image to the Beast which had a wound by the Sword. Mr. Mede's notion here seemeth best to me, that by the Beast which had a wound by the Sword, is to be understood the Dragon, of whose Wound we read *chap.* 6. He was the Type of the Pagan Emperors, whom God rooted out, *Antichrist*'s Design was to make an Image of that old Beast, in which it might again live; which he did by his setting up the Veneration of Images, and the Invocation of Saints; the Pagan Idolatry lying chiefly in the adoration of Persons (who had been famous amongst them) when they were dead, making them their Mediators to their Supreme Gods; and in the Veneration of their Images and Statues: The making the Image of this Beast, was the restoring of the same Idolatry, changing only the Names of Princes and great Soldiers, whom the Pagans worshipped after their Death, into the Names of Saints; in which Image the Dragon lived again; and it is sufficiently known how the Romish Clergy deceiveth people into this Idolatry by their Stories of Miracles done by such Saints.

15 And he had power to give † life unto the image of the beast *q*, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed *r*.

*q* The Beast mentioned *v.* 11. had a power to give life unto this new formed Idolatry, conformable to that of the Pagans, in which the Old Beast again lived; he gave life to it by his Decrees and Bulls, and Canon Laws *r* And by his Excommunications and Censures of those that would not comply with his Idolatry as Hereticks; after which the persons so adjudged, were delivered up to the secular power to be put to Death.

16 And he causeth all, both small and great, rich and poor, free and bond, † to receive a mark † in their right hand, or in their foreheads *s*:

*s* No particular Character is here to be understood, but only the general imposition of the Romish Faith upon all sorts of persons. His mark was nothing else but either the Profession of his Faith and Religion, or a vowed subjection to his Commands, which we know is the practice of the Papacy where it obtaineth in any Country.

17 And that no man should either buy or sell, save he that had the \* mark, or the name of the \* Chap. 14. 11. beast, or the number of his name *u*.

*t* This the Popish Church effects by its Excommunications; it was begun in the Council of Lateran, anathematizing all who entertained any of the Waldenses, or traded with them; and the late learned bishop of Armagh, in his Book de Successione Ecclesiae, hath given us an account of such a Canon of a Synod in France, which in express terms forbade any Commerce with Hereticks in buying or selling. *Parasus* tells us Pope Martin the Fifth hath best interpreted this Prophecy, in his Bull added to the Council of Constance, where he prohibits Roman Catholics, to suffer any Hereticks to have any Dwellings in their Contreys, or to make any Bargains, or use any Trades, or to perform to them any Civil Offices. *u* There have been great disputes about the Name and Number of the Beast. I must profess my self not able to distinguish betwixt the Mark, Name and Number of the Beast, they may all signify the same thing, viz. the Profession of the Romish Religion. Some think the Number is contained in the Name, and that the Name is A T E I N O, in which the Number 666 is contained; of which we shall speak more by and by.

18 \* Here is wisdom *w*. Let him that hath understanding count the number of the beast: For it

is the number of a man: and his number is Six hundred threescore and six x.

» That is, herein is the Wisdom, the unsearchable wisdom of God seen in the trial of his Church. Or (which is more probably the sense) this is a point will exercise the wisdom of Men. x Let him that is spiritually wise, count the number of the Beast. y It is such as may be numbered after the way Men use to number. z What this meaneth hath exercised the Wits of the greatest Divines in all Ages. A late learned and valuable Writer thinks that 666 doth not signify a certain definite number, but an indefinite number, and that nor of years, but of pernicious errors, by the broaching and upholding of which Antichrist may be known. But the most Interpreters think a number, and that a definite certain number of years is to be understood here, but they are again divided; some thinking them determining the time of the Fall of this Beast: others judging them to determine or define the year or time of his beginning to reign, the time from whence his period and term of 42 months or 1260 years, commenceth: most of those who think this number determinative of the time when he should fall, understood by it 1666, which raised the expectation of many good and some learned Men (though we see in this thing they were deceived) upon that year. A Countryman of our own, who hath wrote an *English Dissertation about the Name, Number, and Character of the Beast*, hath with much more probability judged this number definitive of the time when he began to Reign under the Title of *Universal Bishop*, which was about the year 606; but there seemeth to be a want then of 60 years; to answer which objection, the aforesaid Author (*N. Stephens*) undertaketh to make out, that the year which according to our account was 606, was according to *Daniel's Chronology* 666; for it is the six hundred sixty sixth year of the *Roman Monarchy*, which, saith he, is to be counted from the time when that Empire first invaded the Church, which was when *Cicero* and *Antonius* were Consuls, about 60 years before Christ; for then the *Romans* first subdued the *Jews* (the ancient Church of God.) As to this notion, there is nothing to be proved, but that 666 must be counted from that *Epocha*; for admitting that the time of the Beast's Reign as to the beginning of it, fell much about 666, I shall only say of it, that I do not judge it a contemptible notion. This makes this Prophecy a prediction of the time when this Beast should begin to shew his Power, and therefore it is called the *Number of his Name*; (Name in Holy Scripture often signifying Dominion and Power:) But there is yet another notion, which is the most learned Dr. *Potters*, in his Book, called *The Interpretation of the Number 666*; a Book justly valuable both for the great Wit and Learning in it, and much magnified both by Dr. *Moor*, and Mr. *Mede*, whose Judgment of it, is prefixed to it; in which he saith, *It is the happiest Tract that ever yet came into the World*,—and though at first he read the Book with much prejudice, yet when he had done it, it left him possess'd with as much admiration. The foundation on which he goeth is, that this number is to be interpreted by the opposite number of 144, chap. 21. 17. as the measure of the Wall of the new Jerusalem; which is to be understood of square measure, as he proveth chap. 6. for the Wall could not be 144 Cubits high, nor 144 Cubits broad; but in square measure so much, that is 12 Cubits high, and 12 Cubits broad, (for the length cannot be understood) it being impossible that a Wall 144 Cubits long, should encompass a City 91 Furlongs about: In like manner he thinks 666 ought to be counted by the square root of that number, which is 152½. Hence he concludeth, that as 12, the square root of 144 is God's number, so 25 is the square root of Antichrist's number 666; and by this enigmatical expression we are taught that Antichrist should be a *Political Body* that should as much affect the number of 25, as God seemeth to have in his Church affected the number of 12: Under the Old Testament God built his Church upon 12 Patriarchs, it was made up of 12 Tribes; *Hierusalem* mentioned by *Ezek.* ch. 48. 31. and in this Book, ch. 21. 12. had twelve Gates, v. 21. these were twelve Pearls; at the Gates, v. 12. were 12 Angels; the Wall, v. 14. had 12 Foundations, in them the names of 12 Apostles; v. 16. the measure of the City was 12000 Furlongs, chap. 22. 2. the Tree of Life had 12 manners of Fruits, by all which it appears that 12 was the number God affected to use with reference to his Church, and the square root, both of the 144 Cubits, which were the measure of the Wall, chap. 21. 17. and likewise of the 144 thousands, mentioned in the next Chapter as the number of Christ's retinue. On the contrary 25 is the square root of 666, (adding the Fraction) which is the Beasts Number, and that Learned Author proves, that the Pope and his Clergy as much affected the number of 25 in their first forming their Church, as God did the number of 12: They at first divided *Rome* into 25 Parishes (instead of the old 35 Tribes,) over which they set 25 Cardinals (which were their first number) who had 25 Churches: They made 25 Gates to the City; at last they also brought the Articles of their Creed to 25; this that learned Author abundantly proveth, chap. 17, 18, 19, 20, 22. He also chap. 24, 25, 26. sheweth

how in a multitude of things of lesser moment, they affected this number of 25: This seemeth a very probable notion. I further refer my Reader to the Learned Author's Book, where he enlargeth upon these things with great Wit and Learning: In this variety I shall positively determine nothing, but have shortly mentioned the senses I think most probable, as to this mysterious Number 666.

## CHAP. XIV.

1 AND I looked, and lo a lamb stood on the mount Sion a, and with him \*, an hundred forty and four thousand b, having his Fathers name written in their foreheads c. \* Chap. 7. 4.

a God in this part of the Vision, sheweth his Servant John, that during the whole Reign of Antichrist, till the Voice mentioned, v. 8. *Babylon is fallen*, should be heard, notwithstanding all his Rage; he would preserve his Church, tho it would be but a small number, bearing no better proportion to the whole World than 144000 (the number of those sealed of each Tribe of Israel, chap. 7.) bare to whole Israel, which were above 600000 upon both their numbrings, Numb. chap. 1. chap. 26. The Lamb here signifieth Christ, chap. 5. 6. Mount Sion signifieth the Church of the Gospel, typified by Mount Zion amongst the Jews where the Temple stood. b 144000 is the same number that was sealed ch. 7. of all the Tribes of Israel; not that there was just so many which made up the Church under Antichrist's Persecution; but it signifies, 1. A small number in comparison of such as should be of another stamp. 2. It is a number made up of twelve times twelve, by which is signified that they were a People that should answer the Israelites indeed of the Old Testament, that remnant of the 12 Tribes whom God had chosen, who adhere to the Doctrine and Precepts of the twelve Apostles. c Making an open Profession of being the Children and Servants of God; as those Servants and Soldiers did that had anciently the Names of their Masters and Generals in their foreheads, (it being an ancient custom for Masters to brand their Servants, and Captains their Soldiers, as we do our Beasts at this day.)

2 And I heard a voice from heaven, \* as the voice of many waters, and as the voice of a great thunder d: and I heard the voice of † harpers, † harping with their harps e. \* Chap. 1. 15. and 19. 6. † Chap. 5. 8.

d A loud Voice, and terrible also to the followers of Antichrist. e A musical melodious Voice, as of persons rejoicing. Mr. Mede rather thinks, that the voice as of many waters, signifies no more than a great multitude, and indeed it is so expounded chap. 19. 6.

3 And \* they sung as it were a new song before the throne f, and before the four beasts and the elders g: and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth h. \* Chap. 5. 9.

f By the Throne here is meant the Throne of God in Glory. The new Song here spoken of, is probably the same with that we met with before, chap. 5. 11, 12. sang by the voice of many Angels round about the Throne, and the Beasts and the Elders: called new, either for the excellency of it; or, because sung unto God after Christ was manifested in the Flesh; the design of it was to declare the worthiness of Christ, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing; see chap. 5. 12. Mr. Mede saith thus of it,—If God shall at any time make me fully to understand it, I will happily more largely explain it, for it is deeply settled in my mind, that the whole mystery of Evangelical Worship is in it contained. And quite through the Scripture generally, a new Song signifies a Song which praiseth God for some new benefits received from him. g The Throne, Beasts, and Elders, described before chap. 4. h During the Reign of Antichrist none could learn this new Song, viz. To give Glory to Jesus Christ alone, ascribing to him Power, Riches, Wisdom, Strength, Honour, Glory and Blessing, but a small number redeemed through the Blood of Christ, from that vain conversation received by Tradition from their Fathers, 1 Pet. 1. 18. All the other part of the World gave Christ's Honour and Glory to the Virgin Mary, Angels and Saints, &c.

4 These are they which were not defiled with women \*, for they are virgins i; These are they which follow the Lamb whithersoever he goeth k: These were † redeemed from among men l, \* being the first fruits unto God, and to the Lamb m. \* 2 Cor. 11. 2. † Chap. 3. 4. † Gr. were bought. \* Chap. 5. 9. \* Jam. 1. 18.

i That is, that would not comply with Antichristian Idolatry and Superstition; for Idolatry is all along in Holy Writ compared to Whoredom and Fornication. k That follow the Lord Christ fully, in all things keeping close to the rules of Worship and Life which he hath given. l That shew themselves to be redeemed by the Blood of Christ from the vain conversation of Men, whether towards God, in matters of Worship



Worship, or towards Men *m* that are consecrated to, and accepted of God, as the First-fruits were, being the only part of the World that are not prophane.

\* Psal. 32. 2.

† Eph. 5. 27.

5 And \* in their mouth was found no guile: for † they are without fault before the throne of God *n*.

*n* Not that any liveth, and sinneth not against God, but it is to be understood comparatively; they are without fault, in comparison of the rest of the World; they have not in them the Guile of Hypocrisie; they are sincere. Or, possibly by Guile, is here understood, a Lie. All Idolaters are Liars, Rom. 1. 25, and Idols are called Lies, Jer. 16. 19. Amos 2. 4. Mr. Mede expoundeth this Text by Zeph. 3. 13. The words may either more generally signifie the Holiness of these Persons, in opposition to Profaneness and Hypocrisie: Or more particularly their Freedom and Purity from Antichristian Superstitions, and Idolatry.

6 And I saw another angel *o* in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people *p*.

*o* God having in a Vision shewed unto his Servant John the Reign and Rage of Antichrist, ch. 13. and in this Chapter the care he would extend toward his Church for the preservation of a godly Seed during his Reign, he now cometh by further Visions to instruct him in what should be done during Antichrist's Reign of 42 Months. 1. The Gospel should be preached: This I take to be the substance of this verse. This Angel seems to me to represent faithful Ministers Speed and Diligence to preach the Gospel *p* in all parts of the World. It is called the everlasting Gospel, either with reference to the time *p*ast, as much as to say, the old Gospel; or to the time to come, it being that Doctrine of Salvation, besides which, there neither is, nor ever shall be revealed any other while the World endureth, Acts 4. 12.

\* Psal. 146. 5, 6.  
Acts 14. 15.  
& 17. 24.

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: \* and worship him that made heaven and earth, and the sea, and the fountains of waters *q*.

*q* These Angels, or Ministers of God, whether Civil or Ecclesiastical Witnesses, cried aloud against the Papal Idolatry, in worshipping Saints and Images, admonishing all Men to give Divine Adoration only to the true and living God, who was the Creator of all things. The worshipping of Images began soon after Antichrist began to reign: We find it decreed in a Synod held at London about 710, but it was abolished by a Synod at Constantinople, 712. In 723, it was again established by a Synod at Mentz. By a Synod in Syria it was defended, Anno 725, and the Emperor Leo Isaurus was excommunicated for opposing it; but in 730, a Synod at Constantinople decreed for Leo against it: another Synod held there 755, under the Emperor Constantine Copronymus decreed against it: but two other Synods held in Bavaria, 765, 766, again decreed for it. In 786 the second Synod of Nice established it; since which time it hath constantly obtained amongst the Papists: but as from the first broaching of this Idolatry, it was opposed by five Emperors of Constantinople, so it hath all along been declaimed against by the faithful Ministers of Christ, preaching the everlasting Gospel, and calling upon Men to perform Divine Adoration only to him who made Heaven and Earth.

\* Chap. 12. 2.

8 And there followed another angel, saying *r*, \* Babylon is fallen, is fallen, that great city *s*, because she made all nations drink of the wine of the wrath of her fornication *t*.

*r* The Apostle is shewn, that other Messengers of God should come forth, during the Reign of Antichrist, that should declare his Ruine as certainly as if it were already effected. *s* These words are taken from Isaiah 21. 9. Babylon is fallen, Babylon is fallen, and all the graven Images of her Gods, he hath broken unto the ground. So Jer. 51. 8. Babylon is suddenly fallen and destroyed. There is no doubt, but both the Prophets spake of that Babylon into which the Jews were carried captive; but that Babylon was typical of another Babylon, called here the great City, and great Babylon, ch. 16. 19. & 17. 5. & 18. 10, 22. and the Mother of Harlots, ch. 17. 5. There neither is, nor ever was any City in the World, to whom these things could agree, but to Rome, rightly enough called the Mother of Harlots, and the Abominations of the Earth, chap. 17. 5. both in respect of carnal Filthiness there tolerated to make the Bishop of Rome a Revenue, and spiritual Wickedness, which is Idolatry: called also Sodom and Egypt, ch. 11. 8. the former of which was famous for beastly Lusts, the later for Idolatry, and Oppression of God's Israel. The Ruine of old Babylon is denounced by the Prophet. Isa. 21. 9. because of her Idolatry in Image-worship, for which the new Babylon is every whit as famous. The word translated, Wrath (tho it oft signifies) yet should rather here be translated, Poison, as we translate it, Dent. 32.

33. Job. 20. 16. The LXX in those Texts use the same word that is here used, *Συμμε*; so the sense is [with the poisonous Wine of her Idolatry] intimating to us the venomous Condition of Romish Superstitions and Idolatries, to entice ignorant People to be in love with them, as Harlots use with their Philters, or poisoned Cups, to make men in love with them. If we better approve of our Translation of the term Wrath, The Wine of the Wrath of her Fornication, signifieth her Fornication which brings Wrath upon them that join with her in it.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *h*is mark in his forehead, or in his hand *u*,

*u* God letteth his Servant John know, That during the Reign and Rage of Antichrist, as he would have Ministers of the Gospel that should preach the Truth, and mind Men to keep themselves from Idols, worshipping God alone; and others that should assure them the Papacy should go down, mystical Babylon should fall; so he would have others that should give Warning to Men and Women of those dreadful Plagues that should come upon them that entered themselves in this great City, either worshipping the Devil after the Pagan manner, or the Image of the Beast, i. e. committing Idolatry after the Antichristian Popish Fashion, or that should either be subject to this Idolatrous Head, or be a Soldier to fight for it. What those Judgments should be, God sheweth in v. 10. and possibly there is not a more severe Denunciation of Judgment in the whole Book of God.

10 The same shall drink of the wine of the wrath of God *w*, which is † poured out without mixture, into the † cup of his indignation *x*; and \* he shall be tormented with † fire and brimstone in the presence of his holy angels, and in the presence of the Lamb *y*.

*w* Those that do yield a Subjection to him, and profess his Faith, shall drink of the Wine of the Wrath of God, that is, shall feel the Severity of God's judicial Dispensations, which in Scripture are expressed by the Wine Cup of his Fury, Jer. 25. 15. See also Job. 21. 20. Psalm 75. 8. Isa. 51. 17. either from the intoxicating quality of Wine, or the stupifying quality of it, when mixed with Myrrh, or other stupifying things. *x* But here it is said without Mixture, which signifies their sensible feeling of the Effects of Divine Wrath. *y* That is, in short, he shall go to Hell at last; the exquisiteness of which Torments, as to the Pain of Sense, is set out by Fire and Brimstone; Brimstone being a material in which Fire holds longest to torment any Flesh put into it.

11 And \* the smoke of their torment ascendeth up for ever and ever *z*; And they have no rest day nor night *a*, who worship the beast and his image, and whosoever receiveth the mark of his name *b*.

*z* That is, Their Torments shall be everlasting, as well as most exquisite, and causing the most acute Pain. *a* This is but the same thing in other Words: their Torments shall be such as shall give them no rest at any time. *b* The Sense of these two Verses, is no more than this, That all Idolaters shall fall under the Vengeance of God in this Life, and at last shall be thrown to Hell; not only such as worship the Beast, committing Paganish Idolatry, worshipping Stocks and Stones, and Devils, as the term of their Worship, but such as worship the Image of that Beast set up by Antichrist, worshipping of Angels and Saints, or their Images. From hence an easy Answer may be given to that Question; Whether a Man can be saved in that which at this day is called the Roman Catholick Religion? If they either worship the Beast, or the Image of the Beast, they cannot: whether they do or no, let the Reader judge from what hath been before said.

12 \* Here is the patience of the saints *c*: \* here are they that keep the commandments of God, and the faith of Jesus *d*.

*c* God having in the former Chapter shewn his Servant John the Reign and Rage of Antichrist in his time of 42 Months, and in this Chapter, what shall be the end both of him, and all his Adherents, here concludeth with telling him, This is a period of time wherein the Patience of his holy Ones will be tried, both in waiting for their Deliverance, and also in their patient enduring Antichrist's Oppression and Tyranny. *d* And here will be the Trial of Men, whether they will keep to the Faith of Christ, and Obedience of God's Commandments, by coming out, or keeping in this spiritual Babylon: Those that come out of her will shew both; those that keep in that idolatrous Communion, will shew neither.

13 And I heard a voice from heaven, saying unto me, Write *e*, Blessed are the dead which \* die in the Lord *f*, † from henceforth *g*: Yea, faith the spirit *h*, that they may rest from their labours,

† Chap. 18. 5.

† Chap. 16. 19.

† Chap. 20. 10.

† Chap. 19. 20.

\* Isa. 34. 10.

Chap. 19. 3.

\* Chap. 13. 10.

\* 1 Cor. 15. 18.

† Thell. 4. 17.

† Or, from

henceforth faith

the Spirit, yea,

labours *i*; and their works do follow them *k*.

*e* These words denote the Excellency of the following Saying. It is a voice from Heaven, therefore worthy of our Attention. *John* is commanded to write it to be kept in memory for the Comfort and Encouragement of God's People, who might be discouraged at the hearing of those calamitous times which they were like to meet with, during the Reign of *Antichrist*, in which many of them were like to be put to death. *f* This Phrase of dying in the Lord, is applicable to any Persons that die united to Christ by a true and lively Faith; all such die in the Lord. But if we consider the scriptural Usage of it, it seems rather to signify *Martyrs*, such as die for the Lord; for *2* often in Scripture signifieth *for*, Rom. 16. 2, 8, 12. 1 Pet. 4. 14, &c. If any shall be put to death for Adherence to Christ, they shall be no Losers; for they shall be blessed, and that not only upon the account for that Glory into which they shall pass, but upon the account of that Rest which their Death will give them from the Troubles of the calamitous times before, or hereafter mentioned. *g* There is some little difference amongst Interpreters about the Sense of this Particular: certain it is, it is not to be understood of the time following this Revelation exclusively, as to those who before dyed to Christ: for they also were blessed, they also rested from their Labours, &c. yet the Particle seems to refer to the time to come. The Emphasis of the Particle seems to be, to obviate the doubts of those who should happen to die under *Antichrist's* Rage, because they dyed not by the Hands of Pagans, and avowed Enemies to the Gospel, but of such as should call themselves Christians; such, saith God, die for the Lord, and are blessed, and shall be blessed. *b* The Spirit of Truth assures it. *1* They shall be at rest from the Troubles of this Life, and their good Deeds, and patient Sufferings shall follow them as Witnesses for them, before the Judge of the quick and the dead.

14 And I looked, and behold, a white cloud, \* Chap. 1. 13. and upon the cloud one sat, \* like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle *l*.

Here follow two Visions, the one of an Harvest, the other of a Vintage; there is no great Difficulty to determine, that they both signify some judicial Dispensations of God, that he would bring upon the World, or some part of it; the later of which should be greater than the former: Yet Dr. Moor, and Mr. Mede have another Notion of them. But there is some doubt amongst Interpreters, whether they signify God's general Judgment in the last day, or some particular Judgments before that day mentioned, ch. 15. and 16. and belongs to the Vials which we there read of. Those who think that the last Judgment is here shewed to John, are led to it from the Representation of the Day of Judgment, under the Notion of an Harvest, Mat. 3. 12. & 13. 39. But I rather agree with them who think that the Harvest here mentioned, is a Representation of some judicial Dispensations of God before that time, particularly God's Vengeance upon the Beast more fully express'd, ch. 16. For, 1. the last Judgment is fully described afterward, ch. 19. 20. 2. To express that, there needed not two Types, the one of an Harvest, the other of a Vintage. 3. Here is no mention of the Resurrection, which must go before the last Judgment. Mr. Mede hath noted, that there are three things belonging to an Harvest; 1. Cutting down of Corn. 2. Gathering it into the Barn. 3. Threshing it. Whence in Scripture, it signifieth either cutting and destroying, or safety and preserving, (which is the end of gathering Corn into the Barn.) We have examples of the former, Isa. 17. 3, 5. Jer. 51. 33. but of the later, we have only examples in the New Testament, Luke 10. 2. It is his Opinion, that the Conversion of the Jews, going before the great Slaughter mentioned, ch. 19. is that which is here meant; but I rather agree with those who think, that by this Parable is signified God's Judgments upon *Antichrist*, and that the general Scope of both the Parables is to declare, That God would grievously punish *Antichrist*, first by lesser, then by greater Judgments, as is more particularly expressed in the two next Chapters, to which this, to me, seemeth Prefatory. Let us now come to the Text it self.

*l* The Description here can agree to none but Christ, sitting, as it were, upon Clouds, and coming out in his judicial Dispensations of Providence, to execute Judgment upon his Enemies, to which purpose he is said to have in his Hand a sharp Sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, \* Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe *m*.

*m* Most Interpreters understand this of the Prayers of God's People, from the Church, soliciting the Lord Jesus Christ, (say some) to gather in the Jews, or the number of his Elect, the Fields being now white to that Harvest, (as Christ useth the Metaphor of the Samaritans, Joh. 4. 35) or, (as others say, with whom I rather agree) to execute Vengeance on *Antichrist* and his Adherents.

16 And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped *n*.

*n* According to the afore-mentioned different Notion of the Harvest, there is amongst them a different Interpretation of this Verse: some interpreting it of God's calling in the Jews, or his Elect, by the Preaching of the Gospel: others, of his Vengeance upon *Antichrist* and his Adherents more fully expressed, ch. 15. and 16.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle *o*.

*o* This Angel some will have to be some Instrument God would make use of to cut down *Antichrist*: Others would have it to be the Word of God in the Mouth of his Ministers, which, Heb. 4. 12. is sharper than a two-edged Sword, piercing to the dividing asunder of Soul and Spirit; and thus they judge this Angel to be the same with the Rider upon the white Horse, chap. 19. out of whose Mouth went a sharp Sword, v. 15.

18 And another angel came out from the altar *p* which had power over fire *q*; and cried with a loud cry to him that had the sharp sickle, saying *r*, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth *s*: for her grapes are fully ripe *t*.

*p* The place of Sacrifices and Burnt-offerings. *q* Which had Commission to execute God's Judgments compared to Fire, Psalm 11. 6. and 21. 9. and 50. 3. *r* God's Holy Ones cry unto him who hath a Power to execute Vengeance. *s* To put an end to the Rage of *Antichrist*, and gather those Clusters which grew upon this Vine of Sodom, and were as the Clusters of Gomorrah; *t* for their Iniquities were come to the full, and they were now ripe for Judgment. We learned Dr. Moor expound this Ripeness of a Readiness for Conversion, as well as for Destruction, and thinks the first is here rather intended: the last words of the next Verse incline me to judge otherwise.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the \* great wine-press of the wrath \* Chap. 19. 15 of God *u*.

*u* Dr. Moor thinks the sense of this is, That Men were pressed in Conscience upon the sharp Conviction of Christ's powerful Ministers, with sorrow for their Sins, and so felt the Wrath of God in them. But Mr. Mede, with whom (as to the sense of this Text) I rather agree, tells us, That the treading of the Vintage, in parabolical Scripture, constantly signifies a cruel, bloody, and deadly slaughter; he thinks that it is the same slaughter mentioned, ch. 19. v. 19, 20, 21. as to which, v. 15. much the same Metaphor is used, he treadeth the Wine-press of the Fierceness and Wrath of Almighty God.

20 And the \* wine-press was trodden without the city *w*, and blood came out of the wine-press, even unto the horse-bridles *x*, by the space of a thousand and six hundred furlongs.

*w* By the City, Dr. Moor thinks Babylon is here meant, and that the meaning is, That the powerful Convictions of the Word before-mentioned, shall not reach Babylon, the Romish Hierarchy and Policy, as being hardened against any such thing. But Mr. Mede and others think, that the City of Jerusalem is here meant, or the holy Land, which comprehends exactly 1600 Furlongs, that is, 200 Italian Miles, or 160 Grecian Miles. But what that place shall be, where this Slaughter shall be, is a great Secret. *x* It is plain, it shall be a great Slaughter, by the depth of the Blood mentioned, and the length of the Ground which it should to that depth overflow. It is very probable, that great Babel is meant, mentioned ch. 19. 20, 21. in the place called Armageddon, upon the pouring out of the sixth Vial, ch. 16. 16. In so difficult a business nothing can be positively determined.

## CHAP. XV.

1 AND I saw another sign in heaven, great and marvellous *a*, seven angels *b* having the seven last plagues *c*, for in them is filled up the wrath of God *d*.

*a* That is, a Representation which appeared to John great and wonderful. *b* Ministers of God, used by him in the Dispensations of his Providence, *c* having a Commission to execute the seven last Judgments of God, by which he designed to destroy *Antichrist*: *d* For by them the Wrath of God was to be executed upon him to the uttermost.

2 And I saw as it were a sea of glass *e* mingled with fire *f*, and them that had gotten the victory over the beast *g*, and over his image, and



|| Chap. 5. 8.  
& 14. 2.

over his mark, *and* over the number of his name, standing on the sea of glass *g*, || having the harps of God *b*.

*e* This Sea of Glass (as our learned *Moor* thinks) hath either an Allusion to the Sea of Glass like unto *Chrystal*, reflected upon by the Lamps of Fire burning before the Throne, *ch. 4. 5. 6.* or to the Waters of the Red Sea congealed (while the *Israelites* passed over) reflected upon by the Pillar of Fire. Others make it the Church gathered out of all Nations, said to be of Glass, because of its Splendor and Glory. Others make it to signify the World, which is said to be of Glass, to let us understand, God seeth through it. It seemeth to me, to signify Heaven; *g* for it is mentioned as the place of the glorified Saints, who had overcome all Temptations to Idolatry, either from *Pagans* (which were the best) or from *Antichrist* and his Party (which are called the Image of the Beast) and had avoided all kind of Compliance with them in Profession of the Religion which he would endeavour to impose upon them. *b* Harps of God signify either the most excellent Harps, or holy Harps. Mr *Forbes* saith well, they signify Hearts tempered with Joy, and Love, and a grateful Sense of the Mercies of God towards them.

|| Psal. 111. 2.  
& 139. 14.  
Chap. 16. 7.

3 And they sing the song of Moses the servant of God *i*, and the song of the Lamb, saying *k*, Great and marvellous are thy works, Lord God Almighty *l*; || just and true are thy ways, thou king of saints *m*.

*i* The Song which *Moses* sang upon God's Delivery of the *Israelites* from the Danger of *Pharaoh*, which we have, *Exod. 15. 1.* &c. not that they sang those words, but to the same sense. *k* A Song to the Honour of Christ, to the same sense that *Moses* sang, and upon a much like occasion. *l* Admiring the greatness and marvellousness of what God had done in their Deliverance, and giving him the Glory of his Almighty Power, *m* acknowledging, that all the Acts of his Providence were both just (God, in them, giving to every one their due) and true, God by them but justifying his Promises and Threatnings. These words are taken out of *Psalms* 145. 17.

|| Jer. 10. 7.

† Isa. 66. 23.

4 || Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy *n*: for all nations shall come and worship before thee *p*; for thy judgments are made manifest *q*.

*n* Acknowledging, that for this God deserved to be worshipped and served by all the World; *o* because of his Holiness much seen in the Justice and Truth of his ways; *p* declaring their Faith and Hope that now all Nations should own and acknowledge Christ, and be subject unto him. *q* Now that his judgments upon *Antichrist*, and his Justice in all his Dispensations, was made so evident to the World.

|| Chap. 11. 19.  
Num. 1. 50.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened *r*:

*r* Here is a plain Allusion to the Jewish Tabernacle or Temple, in which was the holy Place, and the Holy of Holies; into the later the High-Priest only entred. There were kept in the Ark the two Tables of God's Law, often called the Testimonies of God. From this Tabernacle of Testimony proceeded God's Oracles; there God gave Answers from the Mercy-seat, and therefore in the Book of Kings it is called the Oracle. The sense some put upon this, is, That God here shewed unto his Prophet the Liberty that should be, after the down-fall of *Antichrist*, to preach the Gospel. But in this sense it must be an Anticipation of what orderly should have come in after the pouring out of the Vials: I had rather understand it of God's being now about to give out an Answer to his Peoples Prayers for a Deliverance from the Tyranny of *Antichrist*; as the place called the Oracle in the Jewish Temple was opened when the High-Priest had been inquiring of God, to give an account of the Answer he had.

|| Chap. 1. 13.

6 And the seven angels *s* came out of the temple *t*, having the seven plagues *u*, clothed in pure and white linen, and || having their breasts girded with golden girdles *w*.

*s* The seven Ministers of God's Vengeance on *Antichrist*, to whom the Vials were given. *t* That is, out of the Tabernacle of the Testimony; for in *Moses* his Tabernacle there was only this inward Court for the Priests, (the People worshipped without.) They came (as the High-Priest was wont) out of the Oracle to bring God's Answer to all his Saints Prayers. *u* The Answer was seven Plagues, that is, that God had employed them to bring seven Plagues successively upon the *Antichristian* Party, and all the Enemies of his Church, till by them they should be consumed. *w* These Angels came in the Habit of High-Priests when they went in to inquire of God, or came out with an Answer from God.

7 And one of the four beasts *x* gave unto the seven angels *y*, seven golden vials full of the

wrath of God, who liveth for ever and ever *z*.

*x* One of those four Beasts round about the Throne, *ch. 4. 6.* *y* The seven Angels mentioned, *v. 6.* *z* A Vial is a plain Pot or Glass with a wide Mouth, used to drink in; these were full of the Wrath of God who liveth for ever. The meaning is no more than that the seven Angels before-mentioned, were commissioned from God, by one Plague after another, to bring *Antichrist* to his ruine.

8 And \* the temple *a* was filled with smoke \* *Exod. 40. 34*  
*b* from the glory of God, and from his power *c*, || King. 8. 10.  
and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled *d*.  
|| Isa. 6. 4.

*a* That is, the Church (as Temple most ordinarily signifieth in this Book.) *b* By Smoke, doubtless, is meant Confusions and Troubles, caused by God's glorious Manifestation of his Power, in bringing *Antichrist* to ruine, who had so twisted his Interest with that of the Civil Magistracy in several Kingdoms, that there was no rooting him out, without a terrible shaking of all those parts of the Earth where he set his Foot, *d* so as no part of the Church could be at Rest until God had fulfilled his Ruine by these Plagues: nor must any quiet state of the Church be expected, until this great Work be effected.

## CHAP. XVI.

God having shewed unto his Servant John in the Vision of the first six Seals, the fate of the Church under the Pagan Emperors of Rome, *ch. 5. 6.* and his Fate under *Antichrist*, in the Vision of the six first Trumpets, under the seventh Seal, *ch. 8. 9.* and diverted him by the Vision of the little Book opened, *ch. 10.* and by the Contents of it, *ch. 12, 13, 14.* and instructed him concerning the Affairs of the Church, during all the time of the Reign of the Dragon and *Antichrist*, who was the Image of the Dragon, comes now to instruct him particularly, how and by what means he would ruine *Antichrist*, and restore peace to his Church.

1 AND I heard a great voice out of the temple *a*, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth *b*.

*a* Either out of the Church Triumphant, Christ the Head of it, commanding the Executioners of his Justice to go and do their Office: Or out of the Church-Militant, by their Prayers soliciting God to execute Vengeance upon the Beast. *b* All the Beast's Territories, or the several Parts of his Kingdom, are expressed in this Chapter, under the Notions of the Earth, the Sea, the Rivers, and Fountains, the Sun, and the Seat of the Beast. The first Command to the Executioners of God's Justice, is, to pour out his Wrath on the Earth. By the Earth, *Pareus* understands some parts of the Earth; others, the common People; others, the Roman Empire; but others, considering the Earth as the firmest part of the Universe, say, That by the Earth is meant the Popish Clergy, the Basis of the Papacy; and I am very much inclined to judge, that the most probable sense of it, not only because there is little of Heaven in them, and their whole Frame and Model is the Product of earthly Policy, but because experience hath told us, that the Pope here received his first Wound, in the Diminution of their Power, and Authority, and a Contempt of them. God hath used many Instruments to pour out this Vial, even so many (whether Princes or Ministers) as he hath made use of to root out Monastries and Abbeyes, and to expose *Mast-Priests* to Scorn and Contempt. Mr. *Mede* seemeth to be of another mind, thinking, that by Earth is meant the Commonalty of the People, whose Defection from the Pope was his first Plague: but that which is to be understood by the Earth, being the affected part of *Antichrist*, I cannot agree with that learned Man; for tho the Beast suffered by the Defection of the Commonalty, yet I cannot see how those that made the Defection, suffered at all by it.

2 And the first went, and poured out his vial upon the earth, and \* there fell a noisom and \* *Chap. 13.*  
grievous sore upon the men † which had the 16, 17.  
mark of the beast, and upon them which wor- † *Chap. 13. 14.*  
shipped his image *c*.

*c* Here is a plain Allusion to the Plagues which God brought upon *Pharaoh* King of Egypt for his Oppression of his ancient *Israel*; God hereby shewing us, that he would deal by this *Romish* Beast for his Persecutions of his Gospel-Churches, as he dealt by *Pharaoh*; as he turned the Egyptian Rivers into Blood, so as the Fish dyed, and the Waters stunk, *Exod. 7.*

20. and as he plagued the Egyptians with Biles and Blanes, Exod. 9.9. so he would plague the Papacy by proportionable Judgments, until, as Pharaoh with his whole Party was at last drowned in the Red-Sea, so all the Antichristian Party shall be rooted out. Here are two of the Egyptian Plagues mentioned, but this Vision begins with the sixth of the Egyptian Plagues, viz. that of Biles breaking out in Blanes. What is meant by this grievous Sore, I must profess my self not to understand, but think Dr. Moor speaks very probably, interpreting it of Trouble and Vexation, which the Popish party should have upon the first prospect of their Kingdom's going down; it being of the Nature of Sores, to vex and disturb those that are affected with them, so as they are very uneasy so long as they are affected with them. And indeed, I find many Interpreters agree in this Notion.

\* Exod. 7. 17. 3 And the second angel poured out his vial upon the sea *d*, and it \* became as the blood of a dead man *e*: and every living soul died in the sea *f*.

*d* This answered the first Plague upon Pharaoh, Exod. 7.20. All the Waters that were in the River, were turned to blood; and the Fish that were in the River, died. By the Sea here, Dr. Moor understands the Jurisdiction and Dominion of the Papacy, wherein he agrees with Mr. Mede. I rather agree with those who understand the whole System of the Popish Religion; their Rites and Ceremonies, their Doctrines of Indulgences and Purgatory, &c. *e* God sheweth his Prophet, and instructeth us, that he will bring the Papacy to ruine, first by bringing his Clergy, (which are the Earth upon which he stands) into Scorn and Contempt; discovering their Frauds and Cheats. 2. By discovering the Folly and Vanity of their pompous, and Theatrical Religion, consisting only in vain Shews, and idle Rites and Ceremonies, without any Regard to that Religion which is spiritual, and pure, and undefiled before God; discovering the Cheats of their Confessions and Absolutions, their Masses, Pardons and Indulgences: making them appear to be not only idle, but pernicious and damnable; so as *f* Christians could not live in the Communion of their Church, but it must be damnable to those who keep in the Communion of it.

4 And the third angel poured out his vial upon the rivers and fountains of waters *g*, and they became blood *h*.

Mr. Mede and Dr. Moor both agree in interpreting this of the Jesuits and other Popish Emisaries. *h* And the Laws made for the Execution of them in England in the time of Qu. Elizabeth, not excluding those civil Powers, which are the Upholders and Maintainers of Antichrist, as the Spaniard, who also within these last 100 years, hath had Blood enough given him to drink both in 1588, and in the Low-Countries. It seemeth a little hard to interpret a Prophecy relating to the whole Church, by what is done in so small a part of it. We know in what credit these Emisaries are at this day, both in the Empire, and in Spain, and in France, and Venice. (from whence they sometimes were expelled.) We have, indeed, Laws against them in England, but principally relating to those of them, who, being native Subjects of England, have apostatized. So as I had rather think this Vial is not yet poured out, or that Interpreters mistake the meaning of these Fountains and Rivers, than agree with them in that Interpretation of this Prophecy. I am much disposed to believe that we are not further than the pouring out of the second Vial. God, indeed, hath made the Romish Clergy contemptible enough, and hath vexed and enraged them sufficiently. He hath also made their Scenical Religion as contemptible to, and justly abhorred by a great part of the Christian World; but how far he hath proceeded further to the ruine of Antichrist, I do not understand.

\* Chap. 1. 4. 8. 5 And I heard the angel of the waters say *i*, Thou art righteous, O Lord, which \* art, wast, and shalt be, because thou hast judged thus *k*:

*i* All these three Verses do but express the Honour and Glory that shall be given unto God, when he shall have accomplished his great Work in destroying those who feed, and uphold, and maintain the Beast, partly by those Instruments he shall use in that Work, expressed here by the Angel of the Waters, partly from others. *k* Acknowledging the Lord's Justice and Righteousness in such Destruction.

\* Mat. 23. 34. 6 For \* they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy *l*.

*l* Because of their persecutions of, and cruelty towards God's faithful Ministers and people, which rendred the spilling of their Blood but a condign punishment suited to their Sin.

\* Chap. 15. 3. 7 And I heard another out of the altar, say *m*, Even \* so, Lord God almighty, true and righteous are thy judgments *n*.

*m* Others also, either Members of the Church Triumphant, or Militant, or both, shall in that Day give Glory to God, *n* as a God of Power, able to do such things; of Righteousness,

thus giving these bloody Men their due; and of Truth, thus fulfilling both his Promises to his People, and his Threatnings against his Enemies. But it is easier to determine who shall thus rejoice, than the time when this Joy shall be. This certainly is God's Work, but *in fieri*, now doing, but not yet done.

8 And the fourth angel poured out his vial upon the sun *o*; and power was given unto him to scorch men with fire *p*.

*o* Here we have no History to guide us in the Government of our Fancies and Judgments, but their Opinion seems most probable to me, who, by the Sun, understand some great Prince or Potentate, or the whole civil Power in the Antichristian Heaven; suppose the Spaniard, or the Emperor. It seems to signify either some Destruction of such civil Powers, or some Defection of them from the Papacy, *p* which will vex and enrage Antichrist and his party, as if they were scorched with Fire. This I look upon as much more probable than theirs who interpret it of the natural Sun, or the Word of God.

9 And men were || scorched with great heat *q*, || Or, burned. \* blasphemed the name of God, which hath power over these plagues *r*: and they repented not to give him glory *s*. Ver. 11, 12.

*q* What the damned do in Hell, where the Wrath of God is poured out upon Men to the utmost, that Reprobates do upon Earth, they are scorched with great Heat, the Vengeance of God cometh upon them, they are mad and enraged, *r* and speak evil of a just, and righteous God, who bringeth such plagues on them; *s* But they have no sense of their Sins, nor any Thoughts of turning to God, confessing their Sins, and giving him Glory. This will be the Upholder of God's lesser Judgments upon the Papacy: They will be mad at them, and rage, and reproach God's Justice, but prove an hardened Generation, given over to Ruine, that will never be sensible that these Judgments come upon them for their Idolatries and Superstitions, and for their Persecutions, and the shedding the Blood of God's Holy Ones; not that all adhering to that Church will be so (many, probably, will convert, and be brought to acknowledge the Truth) but there will be a great party of them, whom nothing but the Wrath of God come upon them in the bottomless pit to the utmost, will ever make sensible that they have done amiss, being given up to strong Delusions, to a blind Mind, and an hard Heart, and a reprobate Judgment.

10 And the fifth angel *t* poured out his vial upon the seat of the beast *u*; and his kingdom was full of darkness *w*, and they gnawed their tongues for pain *x*;

*t* The fifth of the seven Angels mentioned, *u. i.* by which, as was said, is to be understood the Instruments which God will use gradually to destroy the Papacy. The fifth rank of persons, whom God will employ in the execution of this his purpose, by his Acts of Providence. *u* Shall execute God's Wrath upon the City of Rome *itself*, wholly destroying the Papacy in their power. *w* Upon which his whole Kingdom shall be full of the Darkness of Misery, Trouble, and Affliction (Darkness was one of the plagues of Egypt) *x* And they shall be full of Calamities, like Men in so much pain, that they bite their own Tongues for pain. When this shall be God alone knows; I think, and experience hath proved, that they were much too hasty in their Speculations, that prophesied it should be 1555, or 1650, or 1666. For my own part, I do not believe it will be before 1866 or betwixt that and the year 1900. The Determination of it depends upon the right fixing of the Epocha, or beginning of the 42 Months, or 1260 prophetic Days, which I think most probably fixed upon the year 605, or (according to Mr. Stephens his Notion, 666, which, according to the Julian Account, is the same (See the Note on ch. 12. 13.)

11 And \* blasphemed the God of heaven, \* Ver. 9. 25. because of their pains, and their sores, and repented not of their deeds *y*.

*y* This is the same that was said *v. g.* of a former Party belonging to the Beast, and doth but signify, that there will be found the same Vein of Blindness of Mind, Hardness of Heart, and Reprobacy of Sense running through that whole party, until they be wholly ruined.

12 And the sixth angel poured out his vial upon the great river Euphrates *z*; and the water thereof was dried up *a*, that the way of the kings of the east might be prepared *b*.

*z* Upon the Turkish Empire. See the Notes on chap. 5. 14. *a* Their Force, Power, and Strength shall be destroyed, *b* that a Way may be prepared for the Conversion of the Jews. This I find to be the Sense of the most learned and judicious Interpreters of this mysterious Book, amongst whom I count Mr. Mede, Dr. Moor, Pagnin, Mr. Durham, &c. But it will be reasonable to say something further to shew the pro-



Probability of this Sense. *Euphrates* was a great River that ran by *Babylon*, the depth of it was (as Historians tell us) about two Men's height. When *Cyrus* and *Darius* came to conquer *Babylon*, they diverted this River, *Jer.* 51. 32. 36. Here is an Allusion to that History. The *Turks* first took up their Habitation about this great River, as was said in our Notes on *Chap.* 9. 14. where the Providence of God restrained them for many years, till the 6th Trumpet sounded. The *Jews*, who are observed to be in greatest Numbers in the Eastern Countries, having had a Promise, *Exod.* 19. 6. to be a Kingdom of Priests, may well be called here the *Kings of the East*. Two things hinder their embracing the Christian Faith; 1. The Image-worship, and Idolatry of the Papists. 2. The Power of the *Turks*, with the Success they have had against Christians; but both these being taken away by the Fall of *Babylon*, and the Ruine of the *Turks*, the way seems to be prepared for the *Jews* receiving of the Christian Faith. In a case where nothing can be certainly determined, this seemeth a very probable Opinion. To which it contributes a little, that it's probable, that the sixth Vial answereth the sixth Trumpet; and that as they were the People first let loose by *Euphrates*, where they were bound, so they are the People to be destroyed under the Notion of drying up the Waters of *Euphrates*: and this seemeth to be a Work of Providence brought forth after the Ruin of *Rome*, and the total breaking of the Power and Dominion of the *Papacy*. Thus we have foretold the breaking both of *Pope* and *Turk*, and all their Upholders; but we must not imagine them so ruined, but that Parties of both should be left in the World, which combining, made up the Army to fight the Devil's last Battle in *Armageddon*, of which we shall read, v. 16.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

\* Chap. 12. 9.  
† Chap. 19. 20.  
& 20. 10.

God here sheweth *John*, that after the Power and Strength both of the *Pope* and *Turks* should be broken, the Devil would yet make one push more; to which purpose, he would influence some, on the behalf of the Antichristian secular Power, others on the behalf of the Beast with two Horns, or the false Prophet.

14 For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

\* 2 Thess. 2. 9.  
Chap. 13. 13.  
& 19. 20.  
† Chap. 17. 14.  
& 19. 19.  
& 20. 8.

Which from the Influence of the Devil, should solicit the Kings of the Earth to join together in a Battle against the Church. This is, undoubtedly the Battle in *Armageddon*, v. 16.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.

\* 2 Cor. 5. 3.  
Chap 3. 4, 18.

That is, I come suddenly and unexpectedly. See *Mat.* 24. 43, 44. *Luke* 12. 39. *1 Thess.* 5. 2. *Rev.* 3. 3. It may be understood either of Christ's coming to the last Judgment, or of his coming in his vindictive Providence to be revenged on his Enemies. He is an happy Man that maketh it his Business to keep himself from Sin, in prospect of any such Comings, and that persevereth in my Ways and Truth; for if he doth not, he will be found one of those that are not clothed with my Righteousness; and his Hypocrisy will appear to all Men.

16 And he gathered them together into a place, called in the Hebrew-tongue, *Armageddon*.

Either the Devil brought them together, or God by his Providence ordered, that they should be gathered together into the place where God designed to destroy them and their Armies (for so the word *Armageddon* signifieth, say some; ) but others make it to signify the Mountain of the Gospel; or to the Mountain of Apples, or Fruits; but the first Etymology, in this place seems best. The word doth not signify any particular place, but here is an Allusion, as some think, to that *Megiddo*, mentioned *Judg.* 5. 19. where *Barac* overcame *Sisera* with his great Army, and where *Josiah* was slain, *2 King.* 23. 30. Of the Issue of this last Battle with the Enemies of the Church of Christ, we shall read more, *ch.* 19.

17 And the seventh angel poured out his vial into the air, and there came a voice out of the temple of heaven from the throne, saying, It is done.

\* Chap. 21. 6.

I take this to be best interpreted (as *Mr. Mede* doth it) by the Power of the Air, of which Satan is called the Prince, *Eph.* 2. 2. that is, upon all the Children of the Devil, that had so long given Disturbance to the Church of Christ. That is, the Work of God is done, his Counsels for the Destruction of his Enemies, and the Deliverance of his People, are brought forth in the Issue of his Providence, not fully yet brought to an Issue, but accomplishing.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

See *ch.* 4. 5. *ch.* 6. 12. *ch.* 11. 13, 19. either declarative of the Majesty and Power of God (as *Exod.* 19. 16. when God came forth to give his Law, the Violation of which God here was coming out to punish) or of the great Stirs and Confusions in that part of the World, where the Beast's greatest Interest lay. Or, the Voices, Thunders, and Lightnings, may be understood as declarative of the former, and the great Earthquake, of the later.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

\* Chap. 14. 8

\* Chap. 18. 5.

|| Isa. 51. 23.

Jer. 25. 15, 16.

Chap. 14. 10.

*Rome*, afterwards called great *Babylon* in this Verse. The Pagan part, the Evangelical part, and the Antichristian part (saith *Dr. Moor*) the three Parties that made up the Armies that fought in *Armageddon*: Or else this is added as the Effect of the great Earthquake. God now took Vengeance on the *Papacy*, and all their Adherents, who he had for 1260 years spared them, notwithstanding their Idolatries and Persecutions, and behaved himself toward them, as if he had forgot them.

20 And every island fled away, and the mountains were not found.

These are the Effects of great Earthquakes. See *ch.* 6. 14. Some, by Islands and Mountains, understand the Inhabitants of both. I know not whether those reverend Authors, who by this term understand their Idol worship and Superstition, or Ecclesiastical Dignities (I suppose because the Heathens and Jews in imitation of them, committed Idolatry on Mountains and high Hills) be not here too critical.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

\* Chap. 17. 9.

† Vers. 9. 11.

The Hail was another of the Egyptian Plagues, *Exod.* 9. 22, 23, 24, 25. The Allusion also may be the Hailstones, *Josh.* 10. 11. by which God fought against the five Canaanitish Kings. It signifies only further great Judgments with which God will pursue the Beast and his Party, until they all be destroyed. The later Words only shew the continued Hardness of the Heart of the Beast, and all his Party; wherein also they answered *Pharaoh* and the Egyptians (their Type) who would relent with no steadiness and certainty, until they were all ruined by the Waters of the Red-Sea. In all this Prediction of the final Ruine of the *Papacy*, *Pharaoh* and the Egyptians are apparently made the Type of the *Pope* and all his Party: 1. As to their Sins, which were Idolatry, and the Oppression of God's Israel. 2. In the Plagues by which they were destroyed gradually; turning Waters into Blood, Biles and Blain, Darkness, Hail. 3. In their Impenitency, and Hardness of Heart; only with these two Differences by which the Antitype exceeded the Type in Wickedness. 1. We read of *Pharaoh* oft relenting, tho his goodness was like a Morning-dew, and he returned to his former Stubbornness. 2. We read nothing of the Egyptians blaspheming God, because of their Plagues, which is often said of these Egyptians.

## CHAP. XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters:

\* Nehem. 3. 4.

† Jer. 51. 13.

This whole Verse is but a Preface to a new Vision which *John* had; not new, as to the matter revealed in it; for it plainly revealeth matters relating to Antichrist; and the matter of it contemporizeth with the three last Vials, about the final Ruine of Antichrist, who was before described under the Notion of a Beast, here under the Notion of a great Whore. A Whore properly signifies one that is married, and is false to her Husband's Bed; and so very well fures the Church of *Rome* (if they yet deserve that Name) whose Faith was formerly spoken of throughout the World, *Rom.* 1. 8. but is long since turned idolatrous (Idolatry in the Prophetick style being quite through the Scripture called Whoredom.) She is said to sit upon many Waters, either because she exerciseth a Jurisdiction over much People, or with Allusion unto old *Babylon* (which gave her her Name) which was situated near *Euphrates*, a River in which there was a great Collection of Waters. *John* is called to hear the Counsels of God

God concerning her Destruction, which though more generally and shortly revealed before, yet God here designs to reveal to John more fully, particularly and plainly.

Chap. 18. 3.  
Jer. 51. 7.  
† Chap. 14. 8.

2 || With whom the kings of the earth have committed fornication *b*, and the inhabitants of the earth † have been made drunk with the wine of her fornication *c*.

*b* With which great Whore several Princes of the World have committed spiritual Fornication, receiving her Idolatrous Worship, yielding to her Authority, and following her example. *c* And not the Kings only of the Earth, but the generality of the People, have been influenced with a mad heart, and with the Wine of her Fornication, that is, with that Wine by which the enticed them to commit Idolatry with her: By this Wine are meant Honours, Riches, Preferments, Pleasure, the gaudy of her Worship, the magnificence of the Apostolick See, their pretended Antiquity, Unity; in short, whatsoever specious Arguments Papists use to entice persons into the idolatrous Communion of their Church.

3 So he carried me away in the Spirit *d* into the wilderness: and I saw a woman sit upon a scarlet coloured beast *f*, full of names of blasphemy, having seven heads and ten horns *g*.

*d* That is, being in an extasy; see chap. 4. 2. whether in the Body or out of the Body he could not tell, as Paul expresseth it, 2 Cor. 12. 2. *e* A place not, or not much inhabited, either as fittest for Contemplation; or to signify that this great Whore which had driven the Spouse of Christ into the Wilderness, should shortly herself come into her State; according to the fate of old Babylon, Jer. 50. 13. *f* The great Whore mentioned, v. 1. upheld by the Roman Emperors. *g* The same which is mentioned chap. 13. 1. see the Notes there. Here is a great Question ariseth who this Woman is, or (which is the same, as appeareth by v. 5.) what City is meant by Babylon mentioned, v. 5? a question, (as Mr. Pool noteth) of high concernment; for whoever this Woman is, or whatsoever this Babylon signifieth, the People of God are upon pain of Damnation admonished, to avoid any Communion with her, and to come out of her, chap. 14. 9, 10. Mr. Pool hath diligently collected into his *Latine Synopsis* all Opinions about it, and shewed what is to be said for, or against them; I will give my Reader the Sum of what he saith.

1. Some would have it to be the whole World of wicked Men. Against this it is said, 1. That John speaks here of a certain great City which reigneth over the Kings of the Earth, v. 18. This cannot be meant of the wicked World. 2. The World of wicked Men are those Inhabitants of the Earth, whom this Woman made Drunk with the Wine of her Fornications: Now she that made them drunk, and those that were made drunk cannot be the same. 3. This Woman, v. 9. sitteth on seven Mountains, and so do not all the wicked of the World. 4. We are commanded to come out of this Babylon, but we are not obliged to go out of the World.

2. Others would have this Woman, or this Babylon to be the old Chaldean Babylon. But 1. Where then is the Mystery mentioned v. 5? 2. The Babylon here mentioned, is by all agreed to be the seat of Antichrist; so was that never.

3. The generality agree it to be Rome. Amongst the Ancients, Tertullian, Hierome, Ambrose, Oecumenius, Augustine, Eusebius. Of later Writers Beda, Aquinas, Salmeron, Pererius, Bellarmine, Lupide, Ribera (all Papists) besides a multitude of Protestant Writers: that City is also like old Babylon for Power and Greatness, for Oppression and Tyranny of, and over God's Israel; besides, the City here mentioned is described by two Characters, agreeing to none but Rome, v. 9. Dwelling upon seven Hills. 2. Reigning over the Kings of the Earth: For the first Rome is the only City in the World founded upon seven Hills, and famed for it by its old Poets, Ovid, Virgil, Horace, Propertius, &c. It is attested to be so founded by Plutarch, Pliny, Dionysius, Halicarnassensis; the names of these Hills are known. Palatinus, Quirinalis, Aventinus, Caelius, Viminalis, Esquilinus, Capitolinus. Both Papist and Protestant Writers agree that here by Babylon, Rome is meant. But they are divided, whether it be to be understood of Rome in its old Pagan state, or in its present state, or in a state yet to come.

4. Some would have it to be Rome in its Pagan state; of this mind are Grotius and Dr. Hammond, and some others; but against this many things are said. 1. It is manifest that God here describes Rome not as under its sixth Head, viz. the Pagan Emperors, but as it was under its last Head, the eighth King, v. 11. as it should ascend out of the bottomless pit, v. 8. 2. What John saw herein mentioned as a Secret about the Blood of the Saints, which he wondred at; now the Pagan Emperors spilling the Blood of Saints was a thing long since done. 3. The Desolation of the Babylon here mentioned, was to be final, never to be repaired, as appears by chap. 18. 21, 22, 23. but Pagan Rome was never made so desolate. 4. If Rome Pagan be here meant, then after its fall, Rome Christian was the Habitation of Devils, chap. 18. 2. 5. Rome Pagan fell upon our Saints with down-

right blows, not with allurements, making them drunk with the Wine of her Fornication, as v. 2.

6. The Papists, who grant that by Babylon, Rome is meant, would have it to be Rome towards the end of the World, when they say Rome shall apostatize from the Pope to Paganism again; but for this Opinion there is no foundation in Scripture, nor the judgment of the Ancients, and some of the Papists themselves reject it as improbable and detestable.

6. The generality and best of Protestant Writers understand by Babylon and by this Woman Rome, as it is at this day under the conduct of the Pope, for which they give these Reasons.

1. Because it cannot be understood of Rome in either of the other Notions, as hath been proved.

2. Because Antichrist is to sit in the Temple of God, 2 Thess. 2. 4. as God, therefore not in any Pagan City. The Mystery of Iniquity was working in the Apostles time, but v. 7. the Roman Empire hindered the appearance of Antichrist till the Popes had wrung Rome out of their hands, and were the sole Rulers there, then Antichrist shewed himself.

3. Because there is nothing said of this great Whore, or this Babylon, but admirably agreeth to Rome in its present state.

4. And the woman was arrayed in purple, and scarlet colour *b*, and \* decked with gold, and \* Chap. 18. 16  
precious stones, and pearls *i*, having a golden cup † Gr. Gilded.  
in her hand, full of abominations and filthiness of her fornication *k*.

*b* Purple was the colour of Kings and Prince. This Woman chap. 18. 7. said she was Queen; Scarlet also was a rich and noble colour, anciently most used in a time of War. How much it is in use with the Pope and his Cardinals, is sufficiently known. *i* This shews the Worldly Riches of the Papacy. *k* Alluring and tempting persons to Idolatry, as Whores use to do with their Philters, or enchanted Cups allure and provoke Men to sensual satisfactions.

5 And upon her forehead was a name written *l*,  
\* MYSTERY *m* BABYLON THE GREAT *n* \* 2 Thess. 2. 7.  
THE MOTHER OF || HARLOTS *o* AND || Or, Fornica-  
ABOMINATIONS OF THE EARTH *p*. tions.

1 As publick Harlots were wont to write their Names, some upon the Fronts of their Houses, some upon their Foreheads; it denotes the open Guilt, and Impudence of this Spiritual Harlot. *m* That is, there is a mystery in what follows in her Name. *n* Babylon the Great, not to be understood of the Chaldean Babylon, but of a City or Polity under the Gospel, as chap. 11. 8. she was called Spiritually Sodom and Egypt, so also in a spiritual or mystical sense she is called Babylon, because a City like to Babylon for Idolatry and Persecution of God's Israel. *o* Not a meer Harlot, but one that bred up Harlots, and nursed up Idolatry, communicating it to others. This is the true Name of Rome instead of Holy Mother Church. *p* A place, in which not only Idolatry reigneth, but all abominable things committed in the World, Carnal Whoredom tolerated by them, and Sodomy, &c.

6 And I saw \* the woman *q* drunken with the blood of the Saints; and with the blood of the martyrs of Jesus *x*: and when I saw her, I wondred with great admiration. \* Chap. 18. 24.

*q* The Papacy *r* filled with the Blood of those Holy Ones, which she caused to be slain for bearing Testimony to Jesus Christ. *f* Which he would not have done had it been a Pagan Rome he had seen in this Vision. But that any that owned Christ, and called themselves the Holy Church, should kill Men for bearing Testimony to Christ, and adherence to his Rule of Faith and Life, this caused in John a just wonderment.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten hornst.

*r* The Angel promiseth to open this Vision, it being the Key of the former Vision, and is the only Vision expounded throughout this whole Book.

8 The beast that thou sawest *u*, was *w*, and is not *x*; and \* shall ascend out of the bottomless pit *a*, and † go into perdition *b*: and they that dwell on the earth || shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is *c*.

*u* This Beast was the Roman Empire, the Scarlet coloured Beast which carried the Whore, v. 3. *w* Was of old, in Rome's Pagan state, *x* and is not, not in that form, not now Pagan; and yet is (as is said in the close of the Verse) the same in another sort, idolatrous and persecuting. *a* Either out of the Sea, which signifies a multitude of People; or from

\* Chap. 13. 1.  
† Chap. 13. 10.  
|| Chap. 13. 3.



from Hell, (the word signifies both.) *b* And shall certainly be destroyed. *c* But before he goes into Perdition he shall so cheat the World, that the generality of the People shall wonder at the Beast (see chap. 13. 8.) setting aside those who are chosen of God to eternal Salvation; the 144000 mentioned chap. 14: I conceive that which hath made Interpreters so divided in their Notions about this Beast is, because those words, *and yet is*, are not added in the beginning of the Verse, which being understood, there appears no difficulty considerable; for it is certain the *Roman Empire* was from before Christ, and continued *Pagan* till 310; then was not *Pagan* but Christian, yet after some years was again as Idolatrous and bloody against Christians, as the old *Pagan Empire* was; especially when swallowed up by the Pope, the Beast with two Horns like a Lamb. This is the Beast with seven Heads and ten Horns, chap. 13. 2.

\* Chap. 13. 18.

\* Chap. 13. 1.

9 And \* here *is* the mind which hath wisdom *d*. \* The seven heads are seven mountains on which the woman sitteth *e*.

*d* That is, here is that which requireth a Mind endued with Spiritual Wisdom. *e* The seven Heads which he saw the Beast with, signified seven Mountains or Hills upon which *Rome* is situated, they were named before (see the Notes on v. 3.) They tell us now *Rome* is situated in *Campo Martio*: *Resp.* Whatever it now is, certain it is, that in *St. John's* time it was situated upon them, and they are now within the compass of *Rome*.

10 And there are seven kings *f*, five are fallen *g*, and one is *h*, and the other is not yet come *i*, and when he cometh he must continue a short space *k*.

*f* The seven Heads do not only signify seven Hills or Mountains, but also seven Kings, that is (according to the best Interpretation I meet with) *seven forms of Government* which ruled *Rome* (the term Kings, in Scripture signifying Rulers, whether the Government was in single Persons, or more, as *Deut.* 33. 5.) *Rome* was governed, 1. By Kings. 2. By Consuls. 3. Tribunes. 4. Decemvirs. 5. Dictators. 6. Emperors that were Pagans. 7. Emperors that were Christians. *g* Five of these were fallen, extinguished before *John's* time, viz. The Government by Kings, Consuls, Tribunes, Decemvirs, Dictators. *h* The Government by Pagan Emperors was at that time in being. *i* The Government by Christian Emperors was not yet in being; and when it came, it held but a little time before the Bishops of *Rome* wrested the Government of *Italy* out of their hands: This to me seemeth the most probable Interpretation of this difficult Text.

11 And the beast that was, and is not, even he is the eighth *m*, and is of the seven *n*, and goeth into perdition *o*.

*m* This made the eighth succession of Governments in the *Roman Empire*. *n* This was of the seventh Head, for although this was the eighth Government in order as we have counted them; yet one of these, viz. the seventh, (which was that of true Christian Emperors) must not be counted as one of the seven Heads, which were all Idolatrous: So though this was the eighth Government, yet he was one of the seven Heads, i. e. Idolatrous Governments, and *o* to be destroyed as they were.

\* Dan. 7. 20.  
Chap. 13. 1.

12 And the \* ten horns which thou sawest are ten kings *p*, which have received no kingdom as yet *q*, but receive power as kings one hour with the beast *r*.

*p* Possibly by *ten Kings* here are not meant *Monarchs* but Governments. *q* Which were not in being in *John's* time, nor in many years after. *r* But should, during some time of the Beast's Reign, have power with the Papacy, employing their power with his, to establish his Idolatry. But who these Ten Monarchs be, or what these Ten Governments are, I must confess my self at a loss to determine: It is plain they should be 1. Such as should be contemporaneous with the Reign of the Beast. 2. Such as employed their Power in conjunction with his. 3. Such as should afterwards be Instruments to ruine the Papacy, v. 16, 17. The Beast's Reign being 1260 years, there hath been, and will be such a variety of Princes and Governments, as it is very hard to determine who they shall be. But their being contemporaneous with the Beast, makes me think it cannot be understood either of any that were in the World before the year 606, when the Beast's Reign began, (tho the Mystery of Iniquity was working, and the Image of the Beast was making long before;) as also that the Ten Barbarous Nations that disturbed *Italy* from 410, till near 600 could not be meant; being all before *Antichrist* came to any Reign, nor did they ever shew any great love or hatred to the Pope; sometimes serving, sometimes opposing him, as suited their respective Civil Interests. I am very inclinable to think the Prophecy to concern some Kings nearer the end of *Antichrist's* Reign, who though for a while they serve the Papacy, yet shall at last be Instru-

ments to ruine him; but who they are shall do this, or when it shall be I cannot determine.

13 These have one mind, and shall give their power and strength to the beast *f*.

*f* They shall all be *Papists*, and for a while shall employ all their Power and Strength to uphold the Popish Religion.

14 \* These shall make war with the Lamb, \* Chap. 16. 14. and the Lamb shall overcome them *u*, for he *†* Deut. 10. 17. is Lord of Lords, and King of Kings, and they *†* Tim. 6. 15. that are with him are called, and chosen and faithful *w*. Chap. 19. 16.

*†* These Ten Kings shall a while oppose themselves to the Gospel, taking part with *Antichrist*. *u* But Christ shall overcome them by the Power of his Gospel, or some of them that way; others that will not be converted shall be confounded, some way or other brought to ruine. *w* For he hath a power above others, and knows how to fit Instruments for his purpose; so as those whom he shall make use of in this Work, shall be chosen Persons, and faithful in discharge of the Trust committed to them.

15 And he saith unto me, The \* waters which thou sawest, where the whore sitteth *x*, are people, and multitudes, and nations and tongues. \* Isa. 8. 7.

*x* *John* saw the great Whore sitting upon seven Mountains, v. 9. and upon many Waters, v. 1. these signified her Dominion and Jurisdiction over many People.

16 And the ten horns which thou sawest upon the beast *x*, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and *†* burn her with fire *y*.

† Chap. 18. 8.

*x* See v. 3. and v. 12. The Ten Kings *y* shall apostatize from the Papacy, and be great Instruments of God to ruine it. When we see some other Kingdoms now in Vassalage to the Pope, do as much as hath been done in *England* and *Scotland*, and *Sweden*, and some other places, we may possibly understand this Prophecy better than we yet do.

17 For God hath put in their hearts to fulfil his will *x*, and to agree and give their kingdom to the beast *y*, until the words of God shall be fulfilled *z*.

*x* That is, what he hath determined shall be done; not what he commandeth Men to do, or approveth their doing of; his permissive Will. *y* For God puts Malice against himself and his Son into the Hearts of none, which is the cause of any persons assisting the Beast. *z* Nor shall they do this any longer than till the 42 months be expired, which he by his Word hath declared, he hath allowed to these mongrel Gentiles, to tread down the outward Court: But till that time be expired, these Kingdoms will agree to give their power to the Beast, whom about the expiration of that time they shall hate, and help to destroy.

18 And the woman which thou sawest *y* \* is \* Chap. 16. 19. that great city *z* which reigneth over the Kings of the earth *a*.

*y* See v. 3. *z* That is, signifieth that great City, see v. 5. *Babylon the great*. *a* Commanding and punishing them as she pleaseth. To what person or power that either now is, or ever was upon the Earth, is this applicable, but to the Pope, who makes Emperors hold his Stirrup, sends his Edicts to Princes to execute, Excommunicates them, and interdicts their Subjects, and arms them against them if they refuse? So that if the Pope sits upon seven Hills, or *Rome* be built upon them; if the Papacy hath allured the Inhabitants of the Earth to Idolatry; if in her Idolatries she be the Image of the old Pagan Idolaters; if to her many Princes have given their Power and Strength; if she reigneth over the Kings of the Earth; and these things be applicable to no other Person or Government; there is no more doubt, whether the Pope be *Antichrist*, and *Rome* mystical *Babylon*, which shall certainly be destroyed for her Idolatries and shedding the Blood of God's Holy ones, than there is of what we have, chap. 1. 1, 2. That this Book contains the Revelation of *Jesus Christ* to shew unto his Servants, things which must shortly come to pass, which he sent and signified by his Angel, by his Servant *John*, who have record of the Word of God, and of the Testimony of *Jesus Christ*, and of all things that he saw.

## CHAP. XVIII.

1 AND after these things I saw another angel come down from heaven *a*, having great power *b*, and the earth was lightened with his glory *c*.

*a* It is a matter of no great moment, whether by this Angel we understand Christ, or a created Angel; the description agreeth to Christ, and may agree to a created Angel, *b* To whom God had given Power and Authority to de-

to declare the Ruine of *Babylon*, and had communicated to him a great Glory sated to his Splendor and Greatness, whose Messenger he was.

¶ *Isa. 34. 14.*  
 Jer. 50. 39.  
 & 51. 37.  
 † *Isa. 34. 11.*  
 2 And he cried mightily, with a strong voice, saying *d*, || *Babylon the great is fallen, is fallen e*, and is † become the habitation of devils, and the hold of every foul spirit, and a || cage of every unclean and hateful bird *e*.

*d* Whoever was meant by the Angel, *v. 1.* whom *John* saw his *Buſineſs* was to give warning to the whole World (therefore he crieth with a strong voice). *e* That *Rome* the great City, the Mother of spiritual Harlots, should fall. This Angel was a Prophet, and the Messenger of him who calls the things that are not, as if they were; and therefore he speaks in a Divine Prophetick Style: the Prophets (ordinarily) speaking of things to come, as past, or present, to denote the certain futurity of them, and doubling their words to assure us of it: for this, *is fallen, v. 21.* is expounded by *shall be thrown down*. We read of this Angel, *ch. 14. 8.* but it is ordinary with Prophets to repeat the same things, and it is done as to the *Chaldean Babylon*, the Type to this Antitype Both *Isaiah* and *Jeremiah* declared in more than one Sermon its certain approaching ruine. These words are taken from *Isa. 21. 9.* where the word *fallen* is doubled, as here. They are found also, *Jer. 51. 8.* God here explaineth what he had said before, *ch. 14. 8.* || The words are such as might signify a sinful Fall, or Apostacy; and what is here, is true of it in that sense; *Idols* in Scripture being ordinarily called Devils: but they seem rather to be understood of a Penal Fall, for such is that spoken of *Isa. 21. 9.* after which it should become an Habitation of Devils, and a Cage of unclean Birds. See the like spoken of literal *Babylon*, *Isa. 13. 19, 20, 21.* wild Beasts, and hateful Birds usually frequenting desolate places.

\* Chap. 17. 2.  
 || Or, power.  
 3 For all nations \* have drunk of the wine of the wrath of her fornication *f*, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the || abundance of her delicacies *g*.

*f* That is, her Fornications which have brought this Wrath upon her. *g* She hath not only her self committed Idolatry, but allured others to it, teaching them to break the Commandments of God, and hath influenced Princes to establish, and propagate, and to uphold, and maintain it; and all sorts of Men have been bewitched by her, growing rich by her Abundance, and being drench'd in her Luxury.

\* *Isa. 48. 20.*  
 & 52. 11.  
 4 And I heard another voice from heaven, saying, \* *b* Come out of her, my people *i*, that ye be not partakers of her sins *k*, and that ye receive not of her plagues *l*:

*b* A Command from God. *i* They are the words of God by his Prophet, *Jer. 50. 8.* and *51. 6.* calling to his People, that the years of their Captivity being now expired, and they having a Liberty to go back to *Hierusalem*, they would not linger longer in *Babylon*, nor partake of her Sins; for God was about to destroy that place; and if they were found in it, they would be in danger of being destroyed with it, especially if they were found Partakers of its Sins. But they are also a general Warning to all to take heed of any Fellowship with Idolaters; and so the Apostle applieth part of these Words, *2 Cor. 6. 17.* Here they are applied to mystical *Babylon*, which is *Rome Antichristian*. God calls to all that either love him, or their own Souls, to forsake the Communion of it; for while they continue in it, they must partake of its Sins, worshipping the Beast, by paying, at his Command, a Divine Homage to Saints and Angels, to the Virgin Mary, to Images and Statues; nay, to a piece of Bakers-Bread; and doing so, they will be involved in her Plagues. This Text looks terribly upon those who apostatize to that Idolatry; and instead of coming out (in obedience to the Command of God) being come out, go in again, and that not by Compulsion, but out of choice, and voluntarily.

5 For her sins have reached unto heaven *m*, and \* God hath remembered her iniquities *n*.

\* Chap. 16. 19.  
*m* That is, the cry of her Sins; according to what is said of *Sodom* (one of the Types of Antichrist) *Gen. 18. 20, 21.* *n* The time is come when God will punish her for her Idolatry, and Persecution, and all the abominable things done, and committed by her.

\* *Jer. 50. 15,*  
 29.  
 † Chap. 14. 10.  
 6 \* Reward her even as she rewarded you, and double unto her double, according to her works: † in the cup which she hath filled, fill to her double *o*.

*o* This Verse soundeth in mine Ears, as if God had referred the Ruine of the *Papacy* to be effected by some Protestant hands, some of those whom they had persecuted; if not some of their Persons, yet some of the same Faith.

7 How much she hath glorified her self, and lived deliciously, so much torment and sorrow

give her *p*: for she faith in her heart, \* I sit a \* *Isa. 47. 7.*  
 queen, and am no widow, and shall see no sorrow *q*.

*p* This speaketh thus much; That when ever God's time cometh for the Ruine of the *Papacy*, the Condition of all that Party shall appear as miserable, as it appears now splendid and happy. *q* And one great reason of this so great Affliction, will be the *Pride*, *Presumption*, and *Security* of that Faction, much after the rate of old *Babylon*, *Isa. 47. 8.* Old *Babylon* thought it self impregnable; and new mystical *Babylon* thinks her self infallible and impregnable too; the only Church (if we will believe her) against whom the Gates of Hell shall not prevail.

8 Therefore shall her plagues come in one day *r*, death, and mourning, and famine; and she || shall be utterly burnt with fire *s*; For strong || Chap. 17. 16.  
 is the Lord God who judgeth her *t*.

*r* As was threatened to old *Babylon*, *Isa. 47. 9.* In one day, that is, in a short time. *s* All manner of Judgments, till she be fully consumed. *t* For she hath to do with a strong Lord: she thinks she hath secured her self from Man, by interesting Kings and Princes in her Quarrel; but it is the Lord that judgeth her, and she will find him strong enough to accomplish his Word upon her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, || shall bewail her, and lament for her, when || Ezek. 26. 17.  
 † they shall see the smoke of her burning *u*: Ver. 3.

† Ver. 18.  
*u* Not all of them, for some of them shall help to burn her, *ch. 17. 1, 2, 6.* but such as God had left to their Hardness of Heart, that they still live in her Fellowship and Communion: Or, if others also, it must proceed from their Humanity, not being able to see so splendid a City as that of *Rome*, ruined, and so many ruined as will perish by her Fall, without the moving of their Bowels by some Pity and Commiseration.

10 Standing afar off for fear of her torment, saying, || Alas, alas, that great city *Babylon*, || *Isa. 21. 9.*  
 that mighty city! for in one hour is thy judgment come *w*. Chap. 14. 8.

*w* As well as they loved her, they will not come nigh her in the time of her Torments: the Fire will be too hot for them, they will only stand aloof off, and pity her, That so great, and brave a City should be so suddenly ruined; such a gay and splendid Church, so politically founded and put together, should be in a sudden so broke to pieces.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more *x*:

*x* As the Merchants, *Ezek. 27. 27.* lamented for *Tyrus* that they could barter and truck no more there, because all the Trade thereof was destroyed: So those Ecclesiastical Merchants, that were wont to trade with *Rome* for Indulgences, and Pardons, and Dispensations, and Faculties, for Cardinals Caps, and Bishopricks, and Prebendaries, and other Church-Preferences, shall lament when the *Papacy* falls; that there will be no more such Merchandize to be bought or sold there.

12 The merchandise of gold, and silver, and precious stone, and of pearls, and fine linen, and purple, and silk, and scarlet, and all || thine || Or, sweets,  
 wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and of iron, and marble.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oyl, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and || slaves, and souls of || Or, bodies,  
 men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all *y*.

*y* Here is a large Enumeration of several sorts of Wares, such as were most precious, *Gold, Silver, precious Stones*; such as were most useful for Ornament, *fine Linen, Purple, Silk, Scarlet*; most gratifying the exterior Senses, *Thyine-wood, Odors, Ointments, &c.* most necessary, *Beasts, Sheep, Horses, Chariots*; all which, as is prophesied, shall depart from *Rome*; that is, whatsoever she had, which allured men into her idolatrous Communion: All their Idols and Images, Cardinals Caps, Priests Copes; all their Preferences and Dignities, whatsoever served the Lust of the Eye, the Lust of the Flesh, or the Pride of Life; whatsoever their own carnal and ambitious Minds, or the carnal and ambitious Minds of others that courted this Whore, thirsted after, which brought them to seek her Communion, they should all perish, and be despoiled of them. It is very remarkable, that here is one piece of Merchandize to be had no where but at *Rome*, viz. The



*The Souls of Men*; which lets us know they are no earthly Merchants that are here understood: As *Souls* are to be sold a thousand ways, so they are to be bought by paying for *Pardons, Indulgences, Dispensations*; so the silly *Chapmen* think they buy their own Souls, by purchasing of *Cardinals Caps, Bishopricks, great Livings*, all manner of *Ecclesiastical Dignities and Preferments* (so they really buy the Souls of others) but when the *Papacy* shall be wholly destroyed, none of these things shall any more be found.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment y, weeping and wailing z,

y Not knowing how to help her, and fearing lest the *Buyers and Sellers* should be punished both alike; z yet bewailing themselves that their Trading is destroyed, and they are like to buy such *Penniworths* no more:

16 And saying, Alas, alas, that great city, \* that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls a; For in one hour b to great riches is come to nought.

a The Church of *Rome* that was so gay, and splendid, and rich, and glorious.

b That is, suddenly. The term denotes rather the surprisal of this Judgment, than the short space of time within which it should be effected.

\* Isa. 23. 14. Ezek. 27. 29. 17 And every \* ship-master, and all the company in ships, and sailers, and as many as trade by sea, stood afar off,

\* Ver. 9. † Chap. 13. 4. 18 And cried \* when they saw the smoke of her burning, saying, † What city is like unto this great city?

\* Job. 2. 12. 19 And \* they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness c: for in one hour is the made desolate.

c We all know Ship-masters and Sailer are Persons that live by carrying Merchants Goods; and therefore properly the terms signifie all such Persons (of what Rank and Order soever) who get their Livings by serving this mystical *Babylon*, whether *Silver-smiths* that make Shrines for *Diana*, or *Clarks*, or *Notaries*, or any *Officers* in that Church, employed in gathering its *Revenues*, of *Annats* and *First-Fruits*, *setting of Officers*, gathering of *Peter-pence*, drawing of *Pardons and Indulgences*, or *Dispensations*, or such as in that *Synagogue* hold any *Offices of Profit*. All who will be highly concerned in the Ruine of the *Papacy*, as that by the upholding of which they live by reason of the great Riches thus coming in: the whole Rabble of their *Ecclesiastical Hierarchy*, with all their petty *Officers*, seem to be here meant.

\* Isa. 44. 23. & 49. 13. Jer. 41. 48. † Chap. 19. 2. 20 \* Rejoice over her d, thou heaven e, and ye holy apostles and prophets, for † God hath avenged you on her f.

d That is, over her Ruine, which is not a more proper Object for the Sorrow and Mourning of all her Adherents and Dependents, than of the Joy e of all spiritual, heavenly Persons, which are the true Church, who oppose this *Antichristian Synagogue*. f You also that were Apostles of our Lord Jesus Christ, and such as have been exercised as Prophets in revealing to Men God's Mind and Will, do you rejoice, for God hath revenged you upon her, for your Doctrine corrupted by her, your Rules of Worship violated, and some of your Blood that hath been spilt, and for all the In-dignities you have suffered from her.

21 And a mighty angel took up a stone like a great millstone g, and cast it into the sea, saying h, \* Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all i.

g For a Sign or Symbol h of the irreparable Ruine of *Rome* signified by that great Millstone which had ground to Powder so many of God's Holy Ones. i By this Sign God shews his Prophet, 1. That *Rome* shall be ruined. 2. That it shall be done with violence. 3. That it shall be a total, utter Ruine, from whence it shall never recover.

\* Isa. 24. 8. Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. 22 \* And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft be he, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in

thee k: \* For thy merchants were the great men \* Isa. 23. 8. of the earth l: for by thy forceries were all nations deceived m.

k All these seem to me but the expression of an utter Ruine and Desolation, by various Phrases and Expressions; they should have no more Occasion of Mirth, nor any more Business done in their City. If any will understand these Expressions, of their *Organs*, and other musical Instruments used in Worship, and of *Spiritual Craftsmen*, I shall not contradict it; but I think it more proper to understand the words more largely. l Tho thou hast had a Trade with great Men, and m by thy enchanted Cups of the Wine of thy Fornication hast intoxicated many in all Nations, yet thou shalt use that Trade no more; the Nations shall be deceived no more by thee; here shall be an end of thee. And one thing that brings thee to thy Ruine, shall be thy seducing others to Idolatry, so as they have seemed to reasonable Men, to be bewitched by thee.

24 And \* in her n was found the blood of \* Chap. 17. 6. prophets, and of saints, and of all that were slain upon the earth o.

n In the Rubbish of *Rome*, when destroyed, o will be found the Blood of all those holy Servants of God, whether Ministers of the Gospel, or Professors of it, who ever since the year 606, when the *Pope* came first to his Power, have been put to death for the Testimony of Christ, and a faithful Adherence to the Purity of Doctrine by him delivered, the Purity of Worship by him prescribed and directed, or the Purity of Discipline by his Direction set up. As it is storied, That upon the Dissolution of *Abbeys*, and *Monastries*, and *Nunneries* here in *England*, there were found in *Holes of Walls*, and *Ponds*, the *Skulls* and *Bones* of many Infants, the supposed *Barbards* of those Fathers: So tho Men cannot, or will not see it now, yet when the *Papacy* shall have its Period, Men shall understand, that no Prophet, nor righteous Man hath violently been put to death for the truth out of *Rome*, that is, out of the *Twistedness and Influence of Rome*; but tho it may be they have been no professed *Papists* that have been the cause or Instruments of their Death, yet they have done it as influenced from that *Bloody City*; and the Principles have been perfectly *Papish* and *Antichristian*, which madly hurried them on to such Cruelties. \* It was one of *Luther's* reasons why he would have none put to death for *Heretic* (as they call it) because he would have this particular Character reserved for that *Antichristian Synagogue*. — But ah, Lord Jesus! when shall these things be? Or who shall live when the wise Providence of God shall effect them, to join with the whole Church, both *Triumphant* and *Militant*, in the Song which we have prophesied of upon this Occasion in the next Chapter. Acts 1. 7. It is not for us to know the times or the seasons, which the Father hath put in his own Power.

## CHAP. XIX.

1 AND after these things a I heard a great voice of much people in heaven, saying b, Alleluja c; † Salvation, and glory, and honour, and power, unto the Lord our God d: \* Chap. 7. 10. & 12. 10.

a After the pouring out of the fifth Vial upon the Seat of the Beast, ch. 16. 19. (for ch. 17. and 18. as we have formerly hinted, is but a Parenthesis to the History) God in this Chapter more fully describes the Effects of the pouring out that Vial. b It may be understood either of the third Heavens, or the Heaven upon Earth, the Church of God; for the Church Triumphant and Militant both will concur in praising God for the ruine of Antichrist's Powers: c Alleluja is an Hebrew word, and signifies, Praise ye the Lord. d All these are but terms of Honour and Praise given unto God, acknowledging that the Churches Salvation is from him, the Effect of his Power; and that to him upon that account all Honour and Glory imaginable is due, as having shewn himself his Peoples God.

2 For † true and righteous are his judgments e, † Chap. 15. 3. & 16. 7. for he hath judged the great whore f which † Deut. 32. 43. did corrupt the earth with her fornication g, and † Chap. 18. 20. hath avenged the blood of his servants at her hand h.

e The Lord's Judgments in Holy Writ, sometimes signifie his Precepts, sometimes his Dispensations of Providence, either more generally, or more specially; in which last sense it signifies (as here) his Punishment of Sinners. These are just and righteous, and therefore called Judgments; f for he hath punished the *Papacy*, g which corrupted a great part of the Earth with its Idolatry. h And by these judicial Dispensations God hath also taken Vengeance on them for the Blood of his Saints shed by them. It is remarkable, that all along this Book Idolatry and Persecution are made the Beasts provoking Sins.

3 And again they said, Alleluja. And her † Isa. 34. 10. smoke rose up for ever and ever i. † Chap. 14. 11. & 18. 9, 18.

ed in her Judgments upon the great Whore, until she was ruined past recovery.

¶ Chap. 4. 4, 5. 4 And the four and twenty elders, and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. *k* See the Notes on chap. 4. All the heavenly Quire praise God upon this account, desiring that the Lord would fulfill what he had begun.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great *m*.

*l* From Christ. *m* Declaring it the Will of God, that all holy Ones shall praise him upon this account.

¶ Chap. 11. 15. & 12. 10. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth *n*.

*n* By this Multitude most understand the Church, some understand the Jews as well as the Gentiles, supposing that they shall be before this time converted and added to the Church. Others think their Conversion is the Marriage spoken of in the next Verse. The Saints do not rejoice in the Ruin of their Adversaries, but in the Glory of God advanced by it, and as his Kingdom is by it promoted.

¶ Mat. 22. 2. & 25. 10. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready *o*.

*o* A late reverend Author tells us, That as there is a three fold Resurrection mentioned in Scripture, 1. A rising to a Newness of Life, *Ephes. 5. 14.* 2. The Conversion of the Jews, called *Life from the Dead, Rom. 11. 15.* 3. In the end of the World: So there is a threefold Marriage of the Lamb, 1. To particular Souls, when by Faith they are united to Christ. 2. To his Church completed, when the Jews shall be called. 3. When all his Elect shall be made one with him in Glory, after the general Resurrection. He seemeth to understand it of all these. Probably the Conversion of the Jews slayeth for the Fall of the Papacy, whose Worship and Persecution are great scandals to them. Probably also upon the Fall of it, many will be converted besides the Jews, and the general Resurrection will not be far off. The learned Dr. *Moor* seems to restrain it to the Jews Conversion; I had rather understand it more generally.

¶ Psal. 45. 13, 14. Ezek. 16. 10. † Or, bright. 8 And to her *q* was granted, that she should be arrayed in fine linnen, clean and † white *r*: For the fine linnen is the righteousness of the saints *s*.

*q* That is, to the Lamb's Wife, whether Jews or Gentiles, or both. *r* That she should be clothed with the Righteousness of Christ, reckoned to her for Righteousness. *s* This is the Righteousness of the Saints, called the *Righteousness of God, Rom. 1. 17.* a Righteousness through the Faith of Christ, *Phil. 3. 9.* called *Righteousness* in Greek, because there are many Saints to be clothed with it; and because it is imputed both for Justification and Sanctification, not to excuse us from Holiness, but to make up our Defects.

¶ Mat. 22. 2. Luke 14. 15. † Chap. 21. 5. & 22. 6. 9 And he saith unto me, Write † \* Blessed are they which are called to the marriage-supper of the Lamb *u*: And he saith unto me, † These are the true sayings of God *w*.

*t* Write it, as a Business of Moment, of which a Record is fit to be kept. *u* That is, (say those who understand by the Marriage of the Lamb the Jews Conversion) who live in this happy period of Time when the Jews shall be converted, and with the Gentiles make one Gospel-Church. But this seems to me not sufficient. The Marriage is one thing, the Supper another, and (ordinarily) consequential to the Marriage it self. The Kingdom of Glory seems to me rather intended, and those are called to it, who are made meet for the Inheritance of the Saints in Light. *w* That is, these are the undoubted Truths of God, and therefore to be called in question by none.

¶ Acts 10. 26. & 14. 14. † 1 Joh. 5. 10. Chap. 12. 17. 10 And I fell at his feet to worship him *x*. And he said unto me, See thou do it not *y*: I am thy fellow-servant *z*, and of thy brethren † that have the testimony of Jesus: † Worship God *a*: for the testimony of Jesus is the spirit of prophecy *b*.

*x* Prostration, or falling at the feet of Superiors, to pay them an Homage in consideration of their Superiority, was ordinarily used in those Eastern Countries, *Gen. 44. 14. 1 Sam. 25. 24. 2 Kings 4. 37. Esther 8. 3.* To worship him therefore here must be understood of Prayer or Praise, which are pieces of Divine Adoration, which it is not probable this great Apostle would have offered, had he not mistaken him. and thought him an uncreated Angel. *y* But the Angel doth not only refuse it, but with some indignation. *z* See *psal.* have a care you do it not. From whence we may observe, what a Fig-leaf they have made to cover the Papists Idolatry, in worshipping the Bread in the Eucharist who (to shew us their

greats kill in Divinity) think they may be excused from Idolatry in it, because they think the Bread is turn'd into the Body of Christ; Idolatry is not to be excused by *Think so's*. *z* The Angel gives him a reason why there was no Adoration due to him, because he was his Equal in Office, tho not in Nature; he was both his and all their Brethrens Fellow-Servant, who by preaching the Gospel give a Testimony to Christ. Well therefore, chap. 2. & chap. 3. may the Ministers of Churches be called Angels. *a* There is no Prayer, no Praise due but to the Creator. *b* There are divers Senses given of the last Phrase; but of all given, there are two which seem to me most probable: either, 1. The Spirit of this Prophecy, by which I have revealed these things to thee, is not mine, it is the Testimony of Jesus; he therefore is to be adored, not I. Or, 2. Thy preaching the Gospel, which is thy Testimony to Christ, is as much from the Spirit of God, as my Spirit of Prophecy: We are therefore Equals, and I am not to be worshipped more than thou art. We have the same, chap. 22. 8, 9. to let us know that even Good Men may twice run into the same Error; and to let us know, that by the mouth of these two Witnesses this Truth ought to have been established, so that Papists should not after this have paid any Divine Adoration to Angels, much less to Saints; and if Invocation be no Divine Adoration, nothing is. This deferreth the Consideration of them, who think it too easie to excuse the Popish Religion from Idolatry.

11 And I saw heaven opened *c*, and behold a white horse, and he that sat upon him was called \* Faithful and True, and in righteousness he doth judge and make war.

\* Chap. 3. 14.

*c* The remaining part of this Chapter is conceived more fully to open what shall come to pass under the Sixth and Seventh Vials, mentioned chap. 15. 12. more especially the Battle in Armageddon, mentioned there v. 16. There mention was made only of the Armies being gathered together; here it is more fully described. At the beginning of the Gospel, (saith a late learned Annotator) John saw only a Door opened, chap. 4. 1. At the Resurrection of the Witnesses, he saw the Temple opened, chap. 11. 19. Here after the Ruine of Babylon, he seeth Heaven opened. John saw such an Horse, chap. 6. 2. Dr. *Moor* observes, that the Horse with his Rider signifies Rule; and the white Colour, Prosperity and Success. *d* It appears that the Rider was Christ, because he is called Faithful and True, which agrees with chap. 1. 5. and by the Names in the following v. 13 & 16. given to him.

12 His eyes were as a flame of fire *e*, and on his head were many crowns *f*, and he had a name written that no man knew but he himself *g*.

*e* See chap. 1. 14. chap. 2. 18. This denoted either his piercing Knowledge, or his infinite Wisdom and Understanding. *f* And there needs must be so: for, v. 16. he is said to be the King of Kings, and the Lord of Lords. *g* This denoted the Incomprehensibility of his Divine Essence and Perfections.

13 \* And he was clothed with a vesture dipt in blood *h*, and his name is called the † Word of God *i*.

\* Isa. 63. 2, 3. † 1 John 5. 7.

*h* Either to denote that he was he who redeemed us by his Blood, or rather to signify that he was now coming forth to shed the Blood of his Enemies, both in vindication of his own Honour and Glory, or of his People; in which Notion it also agrees with *Isaiah's* Vision of him, chap. 63. 1, 2, 3. Vers. 3. Their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment. *i* See the notes on John 1. 1. He is also called the Word, chap. 1. 2. a Name given him hardly by any except this Apostle.

14 And the armies which were in heaven followed him upon white horses, \* clothed in fine linen, white and clean *m*.

\* Mat. 28. 31. Chap. 4. 4. & 7. 9.

*k* The glorious Angels, 2 *Thess. 1. 7.* and ten thousands of his Saints, *Jude 14.* who follow the Lamb whithersoever he goeth. *l* To prophesie Success and Victory. *m* To denote their Glory, Purity and Holiness.

15 And \* out of his mouth goeth a sharp sword *n*, that with it he should smite the nations: and † he shall rule them with a rod of iron: and he † treadeth the wine-press of the fierceness and wrath of Almighty God *o*.

\* Chap. 1. 16. Vers. 21. † Psal. 2. 9. Chap. 2. 27. & 12. 5.

*n* I can easily agree that this two-edged Sword is the Word of Christ coming out of his mouth, but not the Gospel, (the 20. Time was past for that, it was the Time of the Sacrifice in *Borrah*) but his Word of Command, calling out his People to take Vengeance upon the Remainder of his Enemies. The Sword was both the Sword of the Lord, commanding it to be drawn, and the Sword of his People whose hands were to wield it. *o* With this he now smites the Remainder of his Enemies, and *p* breaks them to pieces. *q* His Enemies were the Grapes, that now were put into the Wine-press of God's watchful Providence; Christ trode them there. See *Isa. 63. 3.*



16 And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS *v.*

*r* The same Name as in chap. 17. 14. 1 Tim. 6. 15. (See the Notes on those two Texts) denoting the Sovereign Power and Authority which he had. This he always had, but he now comes forth openly to manifest it; therefore this Name is said to be written upon his Vesture, and upon his Thigh, that all might take notice of it.

17 And I saw an Angel standing in the sun, and he cried with a loud voice *t*, saying to all the fowls that flie in the midst of heaven *u*, Come, and gather your selves together to the supper of the great God *w*.

*t* The best Conjecture I can find at the sense of these Words, is, That they signifie the Preachers of the Gospel bold and clear foretelling the Ruine of Antichrist. *u* There are divers kinds of Fowls, amongst others some that feed on Flesh. These are those Fowls here mentioned, such as feed upon dead Carcases. *w* They are invited to the Supper of the great God: called so, because it is made and prepared by the Power of him who is the great God, or because it is a Sacrifice to the Justice of God. See 1 Sam. 17. 45. Isa. 18. 6. Jer. 12. 9. Ezek. 39. 17. God's Justice upon his Enemies, is called a Sacrifice, Isa. 34. 6. Jer. 46. 10. Ezek. 39. 17. Idolaters were wont upon their Sacrificing to have a Feast; God hath also a Feast upon this his Sacrifice, but it is for the Fowls and Beasts, that feed on dead Carcases.

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great *x*.

*x* In the former Verse God invited all the ravenous Fowls to a Supper, he here sheweth their Cheer. The meaning is no more than this, That in the great Battel of Armageddon, which was for the destruction of all the Remainder of the Enemies of the Church, whether Papists, or Atheists, or Turks, Men of all Sorts and Orders should be slain, and their dead Bodies made Meat for the Fowls of Heaven, that feed on dead Flesh.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that fate on the horse, and against his army *y*.

*y* The Beast, whether by it be understood the Dragon, or the Beast with seven Heads and ten Horns, or the Beast with two Horns, or all of them, shall before this time be all destroyed, (that is, as to their Power and Dominion) but there will be Relicks left, both of Pagans, and Turks, and Papists, of whom it is probable that this is to be understood, viz. That after God, upon the pouring out of the Fifth Vial, shall have deprived the Papacy of their Dominion, and by the pouring out of the Sixth Vial, shall have deprived the Turk of his Dominion; that yet such Pagans, Turks, and Papists, as shall be left, shall be gathered together, and make one or more great Armies, with whom the Jews and Gentiles (now united in one Church) shall fight under the Conduct of Christ, as the Captain-General of his Church, by whom they shall be overcome: and that this shall be the great Battle in Armageddon, mentioned chap. 16. 16.

20 And the beast was taken *z*, and with him the \* false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and † them that worshipped his image *u*. † These both were cast alive into the lake of fire, \* burning with brimstone *b*.

\* Chap. 16. 13.

† Chap. 13. 15.

‡ Chap. 20. 10.

See Dan. 7. 11.

\* Chap. 14. 10.

*z* The Issue of this great Battle will be the total Ruine of all the Enemies of the Church, their Bodies being made Meat for the Fowls of the Heaven, their Souls cast into the Bottomless Pit of Hell. The secular part of Antichrist is here meant by the Beast: *a* The Ecclesiastical Antichrist by the false Prophet, that had cheated credulous Princes, and credulous People, with his pretended Miracles, into an Idolatry, that was but the Image of the old Idolatry of the Heathens, in worshipping Demons, and the Images of such as were in great estimation amongst them while they were alive. *b* Both these, the Laick and Secular Popish Party, and all their Church-party, that should be left to this day, shall all now be destroyed. In a matter of Fact, not likely to appear in the World yet of 200 Years or more, and thus darkly foretold, who can be positive and particular? But this seemeth the sense of it, upon the former Hypotheses: That the Beast with the seven Heads and ten Horns, mentioned chap. 12. 1. and the Beast with two Horns, also there mentioned, v. 11. are Antichrist, beginning with those Roman Emperors, that favoured the Idolatry introduced by the Bishops of Rome, and ending in the Universal Bishop, or Popes of Rome, and their

Clergy, who quickly wormed out the Emperors Power, and for 1260 Years reigned, setting up Idolatry and Superstition, and corrupting the Doctrine of Faith, and for the later six hundred Years of time, persecuting the true Church of Christ more notoriously. After which God will begin to reckon with him, gradually pouring out five Vials upon him. I am very inclinable to think, that we in this Age are yet under the pouring out of the Second of these Vials, seeing little yet effected towards the Ruine of the Papacy, more than the exposing of their Idolatries and Cheats to several Princes and States, and to the Generality of thinking People; nor hath the Providence of God proceeded far in that as yet. The three other Vials are yet to be poured out upon the Papacy, besides that upon Euphrates, and then this last upon all the Enemies of the Church together: And who shall live when God shall do these things?

21 And the remnant were slain with the sword of him that fate upon the horse, which sword proceeded out of his mouth *c*, and all the fowls were filled with their flesh *d*.

*c* In all Armies there are common Soldiers as well as Officers. What the Issue of this Battle shall be, as to the Leaders in it, the former Verse told us: This tells us how it shall fare with those under the Command of them. It seems they shall not be excused because they followed their Leaders, and did only what they bade them; Christ commands that they also should be slain. *d* And this bloody Day (when ever it comes) shall be a Day of great Slaughter; for the dead Bodies will be enough to sup and fill all the Fowls of Heaven.

## CHAP. XX.

We are now come to the darkest part of the whole Revelation, what is meant by the thousand Years, and the first and second Resurrection, and by Gog and Magog, chap. 20. or the New Heavens and New Earth, and the Jerusalem coming down from Heaven, discoursed on, chap. 21. 22. is very hard to say, and possibly much more cannot with any probability be conjectured as to them, than hath been already said. I shall only tell my Reader that, leaving him to judge what is most probable, and leaving it to the Divine Providence to give us a certain and infallible Exposition of what is contained in these three last Chapters.

1 AND I saw an angel coming down from heaven, having the key of the bottomless-pit, and a great chain in his hand *a*.

*a* The Description of this Angel can agree to none but Christ, or one that exerciseth a Power by delegation from him: for, chap. 1. 18. it is he who hath the Power of Hell and Death; and it is he who alone is stronger than the Devil, which must be supposed to him that binds him, or we must think the Devil much tamer than he is.

2 And he laid hold on the \* dragon, that old serpent, which is the Devil and Satan *b*, and bound him *c* a thousand years *d*.

\* Chap. 12. 9.  
See 2 Pet. 2. 4.

*b* There can be no question who is meant by the Dragon here, and the old Serpent, for the Holy Ghost interpreteth it, the Devil, the Enemy of Mankind. *c* By binding also is meant the Restraint of the Devil in the exercise of his natural Power, or the Power God had before allowed him to exercise for the trial of his Saints Faith and Patience. The Devil is restrained in the restraint of his Instruments. It is expounded, v. 3. that he should deceive the Nations no more. *d* Whether these thousand years signifie that certain space of Time, or a long Time, I can't say; only it is probable, that if it signifies an uncertain indefinite Time, it is a much longer Time than any other period of Time spoken of, which have all hitherto been exprelled by Days, or Months, or a lesser Number of Years by far. But what the Complexion of the World shall be during this long Time, or when the Epocha or Beginning of these thousand Years shall be, are both of them very hard Questions. It was the Opinion of the old Chiliasists or Millenarists, That 5000 years of the World should pass, then Antichrist with all wicked Men should be destroyed: That in the next thousand Years Christ should appear, and be upon the Earth, ruling it with his Saints; after which there would be another Time of sharp Persecution, according to what is said, v. 7. to which Christ should put a Period by coming to the last Judgment. It is plain that (if most Men be not mistaken, that have counted the Years from the beginning of the World) these Men were mistaken; for more than 6000 Years are passed, yet there is no such thing come to pass. Divers very good and learned Men, (leaving out the Age of the World when these thousand Years should begin) have judged, That after the great Battle in Armageddon, (which, as was said before, shall be after the Ruine both of Turk and Pope) the Church of Christ shall

shall for a thousand Years enjoy great quiet under the conduct of Christ, (as some think) who in these 1000 Years shall personally be upon Earth; or of such a Godly Magistracy in all places of the Church, as shall do and execute what Christ would have done and executed. After which the Enemies of the Church (mentioned here v. 8. under the Notions of *Gog* and *Magog*) shall rally again, but be destroyed by Christ appearing to the last Judgment. This Opinion hath had, and hath many learned and grave Patrons. I shall only say this, That I do not understand what these *thousand Years* mean, if they do not denote a serene and calm Time for the Church of God, of long continuance, before the day of Judgment. Whether Christ shall be here personally, or none but Saints shall be in places of Power, or the Power of Christ only shall be seen in so ruling and governing all Magistrates, that they shall not, as before, impote *Superstition* and *Idolatry*, and kill or ruine Men for not complying with them; but the Servants of God, that *worship him in Spirit and Truth*, shall under Magistrates live quiet and peaceable Lives in all Godliness and Honesty, I cannot determine, but do in my own thoughts most incline to the last, that the thousand years only denote a large space of Time, (as yet at a great distance) when the Church of God shall freely enjoy their Liberty, without such Temptations to Idolatry, Superstition, or other Wickedness, as they have yet all along had, either from Jews, Pagans, or Antichrist's Party.

3 And cast him into the bottomless pit *e*, and shut him up, and set a seal upon him *f*, \* that he should deceive the nations no more, till the thousand years should be fulfilled *g*; and after that he must be loosed a little season *h*.

*e* That is, into Hell, his proper place: He shall no longer, or at least not till these thousand Years be expired, exercise his Power, as Prince of the Power of the Air, *Eph. 2. 2.* or compassing the Earth, and walking up and down in it, as *Job 1. 7.* *f* But shall be restrained as much as one shut up in Prison, whose Doors are sealed up. *g* That till this time of God's Counsel for the quiet of his Church be run out, he shall not deceive People by his old Arts. *h* But after that he shall have a Liberty again, (as *vers. 7.*) for a little time.

4 And I saw *i* thrones *j*, and they sat upon them *k*, and judgment was given unto them *l*, and I saw the *†* souls of them that that were beheaded for the witness of Jesus, and for the word of God, and *||* which had not worshipped the beast, \* nor his image, neither had received his mark upon their foreheads, or in their hands *m*; and they lived and *†* reigned with Christ a thousand years.

*i* This is a very difficult Text. Thrones are Places of Dignity and Judicature; they seem here to signify only Places of Dignity. *l* Those mentioned afterward in this Text sat upon them. *l* That is, a Power of Judgment, *1 Cor. 6. 2. 3.* to be executed afterward. *m* The Persons sitting upon these Thrones are described to be, 1. Such as had kept themselves from Idolatry, or any Compliance with Antichrist, either in the form of the Beast, or of the Image of the Beast. 2. And for that Non-compliance had suffered Death, and for witnessing to the Truths of Christ contained in his Word. These *n* are described as living with Christ in Honour and Dignity, all that space of the Churches Rest and Tranquility before express. Our learned Dr. *Moor* interprets the *Thrones* and *Judgment*, concerning those Thrones or places of Judicature, upon which the Dragons Officers sat to condemn the Saints of God, from whence issued the putting to death of many of the Saints of God, and thinks that in this Vision there is a Recourse to the second Thunder. Now these Saints are said to live and reign with Christ a thousand years; that is, (say some) in Heaven, in a blessed State of Glory, while the Militant Church upon the Earth, enjoyed great rest and quiet on Earth. Others have thought, that these should be raised from the dead, and live with Christ on Earth these thousand Years. Which Notion (if true) will solve a great Phenomenon, and render it not improbable, that the Number of the Saints on Earth will, during these thousand Years, be enough to rule the World, and overbalance the Number of all the Wicked of the Earth. Those who think thus, judge there will be two Resurrections; the first, of Martyrs, which shall antedate the general Resurrection a thousand years; but the Scripture no where else mentions more than one Resurrection. For my own part, I shall freely confess that I do not understand this and the two next Verses, nor shall I be positive as to any sense of them: For the spiritual Resurrection, as to the Martyrs, it was long since past, or else they had died in their Sins. But of this see more in the next Verse.

5 But the rest of the dead *o* lived not again until the thousand years were finished *p*. This is the first resurrection *q*.

*o* By the rest of the Dead, some understand all except Martyrs; others, only that Party that adhered to Antichrist. Those who by the rest understand all the Dead, both good and

bad, (the Martyrs alone excepted) judge that there will be two Resurrections: The first more particular, of those that have suffered Death for Christ; the second general, of all the rest of the Dead. I must confess, I find a difficulty to allow this; it is too great a Point to found upon a single Text, in a portion of Holy Writ so clouded with Metaphors as this, and I know no suffragan Text. Those who understand by the rest of the Dead, only the Wicked, understand by this living again, a political Life, that is, recovered not their former Power, continued as dead Men, able to do no mischief, till the thousand Years of the Churches Peace and Tranquility were expired. May this sense of living, and living again, be allowed, it will deliver us from almost all our difficulties about the sense of these Verses; for then by living in the foregoing Verse, is signified a political living, not a Resurrection from a natural Death. But then arises a question, If these beheaded Saints did not arise from their natural Death, how could they be restored to places of Dignity with Christ in the Church? To which they answer, That those formerly suffering for the Name of Christ, and all the Saints upon the Earth, are to be considered as one Church; and so those formerly beheaded lived and reigned with Christ in their Successors in the same Faith: that is, those alive at that time, being restored to their Peace, and Liberty, and Reputation in the World, the Martyrs, who were Members of the same Body, are also said to live. This appears to me the most probable Sense: For that the glorified Saints should leave Heaven (as to their Souls) to be again clothed with Flesh, and in it to live a thousand Years, and be concerned in the following Troubles the Church should meet with after these thousand years, seems to me to be utterly improbable, and to lay a foundation for so many difficult questions, as will pose the wisest Man to answer to reasonable satisfaction. But yet there remains a difficulty, *q* How this restoring God's holy Ones to a better State, can be called the first Resurrection? That it may be called a Resurrection, is plain, as the Conversion of the Jews, and restoring them to the former state as the Church of God, is called Life from the Dead, *Rom. 11. 15.* And the Restauration of the Witnesses, *chap. 11. 11.* is called so, tho neither the one nor the other were naturally dead. Nor is it unusual in Scriptural and Prophetical Writings, to speak of People recovered to their former and better state, as being risen from the dead. It may be called the first, with reference to that far more excellent State which they shall be put in after the last Judgment, when they shall live and reign with Christ in a more happy and glorious manner. If this may not be allowed as the sense of these two Verses, I must confess this such a *συμβολή*, or difficulty of Scripture, as I do not understand. I shall proceed with the following Verses upon this Hypothesis that this is the Sense, tho I dare not be positive in it.

6 Blessed and holy is he that hath part in the first resurrection *r*: on such the \* second death \* hath no power *s*, but they shall be *||* priests of *||* God, and of Christ *t*, and shall reign with him a thousand years *u*.

*r* That is, they are only holy Ones, that shall be thus restored to share in the Churches Happiness, *s* and such as shall not perish eternally, *t* but they shall be as Priests to God and Christ, glorifying him with the spiritual Sacrifices of Prayer and Praise, *u* and shall enjoy a quiet and honourable Station with Christ upon the Earth for a long time.

7 And when the thousand years are expired *v*, Satan shall be loosed out of his prison *x*.

*v* When the long time expressed under the Notion of a Thousand years, shall be expired, *x* God shall take off his Restraint from the Devil, so as he shall influence the Wicked of the Earth once more to make Opposition to his Church.

8 And shall go out to deceive the nations, which are in the four quarters of the earth *y*, *Gog* and *Magog* *z*, to \* gather them together to battel: the number of whom is as the sand of the sea *a*.

*y* That is, the Devil, being got from under the Restraint of Divine Providence, shall fall upon his old Work, going about to deceive Men over all the World, either tempting them to Idolatry, or Heresie, or Lewdness of Life, or (which seemeth most probable) stirring them up to one attempt more to ruine the Church. *z* These People are called *Gog* and *Magog*, about the meaning of which there are various Opinions. We read of *Magog*, *Gen. 10. 2.* he was one of the Sons of *Japhet*, see also *1 Chron. 1. 5.* he inhabited that Country called *Syria*, and from thence, his Posterity being multiplied, (as some think) transplanted some Colonies into *America*. We read of *Gog* no where in Scripture, but in *Ezekiel*, *chap. 38. 39.* where both *Gog* and *Magog* are mentioned as the great Enemies of God's ancient *Israel*. *Gog* there, *chap. 38. 2.* is named as the chief Prince of *Meshech* and *Tubal*. There are Disputes who are meant by *Gog* and *Magog* in those 2 Chapters.

\* Chap. 16. 14.  
Verse 8.

\* Dan. 7. 9, 22,  
27. Mat. 19. 28.  
Luke 22. 30.  
† Chap. 6. 9.  
|| Chap. 13. 12.  
\* Chap. 13.  
15, 16.  
† Rom. 8. 17.  
2 Tim. 2. 12.  
Chap. 5. 10.

\* Chap. 2. 11  
|| Isa. 61. 6.  
1 Pet. 2. 9.  
Chap. 1. 6. &  
5. 10.

\* Chap. 16. 14.



The Jewish Rabbies apply the terms to some Nations whom the Messiah (expected by them) shall encounter and overcome; but if we consider that Prophecy, as made in *Babylon*, and to comfort the People in that Captivity; we can hardly think the Enemies there intended, were to appear at such a distance of Time, as more than 2000 years (for so many, and more, are elapsed already, since Ezekiel's Prophecy.) The best Interpreters therefore rather think, that *Antichus*, and the Race of *Seleucus*, (a King of Syria, who in those Quarters of the World succeeded *Alexander*, of whom we read in the Book of *Maccabees*) is there intended, whose ruine is there foretold, as being a great Enemy to the Jews after their return from *Babylon*; yet some think that in both these Chapters, *Ezekiel* prophesieth of the same *Gog* and *Magog* here intended, which should be the last Enemies of the Church. The *Papists*, who (according to their interest) contend for *Antichrist* as yet to come, make *Gog* and *Magog* here to signify some King or Kings that shall join with *Antichrist* when he appeareth. Others think that *Gog* and *Magog* in this place, signifies more generally, a *Colluvies* or mixt company of all Wicked Men, a very great multitude, who shall come from all parts, only typified by the *Gog* and *Magog* in *Ezekiel*, as being like them. 1. For Number, 2. In their design to ruine the Church, upon its restauration to a more quiet, peaceable state, 3. And who shall be ruined like them, by the more than ordinary Providence of God: For the *Gog* and *Magog*, mentioned in *Ezek.* are described in three Texts of that Prophecy as coming from the North, but these are described, as coming from the four quarters of the World; this seemeth a much more probable Opinion than theirs, who will have them some particular Nations, whether *Americans*, *Tinks* or *Indians*. a These Enemies shall make a vast number, therefore compared to the Sand of the Sea; and in this they hold a proportion also with the *Gog* and *Magog* mentioned in *Ezekiel*, who were a great Company, chap. 38.4. many People, v.6. Covering the Land, v.9.

9 And they went up on the breadth of the earth *b*, and compassed the camp of the saints about, and the beloved city *c*, and fire came down from God out of heaven, and devoured them *d*.

*b* That is, in all parts of it, where the Church of Christ was. *c* The Church of God (typified by old *Hierusalem*, which was God's beloved City) they encompassed in a Military order and manner, designing to destroy it, or make it subject to their Lusts. *d* But fire came down, &c. Thus *Ezekiel* prophesied of the issue of the *Gog* and *Magog* by him mentioned, *Ezek.* 38. 18, 19, 20, 21, 22. v. 22. And I will plead against him with Pestilence, and with Blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. The meaning is, that God would destroy them with a quick and terrible destruction; such as is that destruction of persons and places which is by Fire.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever *e*.

*e* After this shall be the end of the World, when the Devil shall be restrained to Hell the place of Torments, where he shall have all Heathens, and all the rabble of *Antichrist*, who shall be there tormented constantly, and for ever and ever.

11 And I saw a great white throne *f*, and him that sat on it *g*, from whose face the earth and the heaven fled away, and there was found no place for them *h*.

*f* God now giveth his Prophet a Vision of the Last Day, [the Day of Judgment.] He seeth a Throne, a place of Judicature; said to be great, to denote its gloriousness; white, to signify Christ's Purity and Holiness in his Judging the World. *g* And he saw Christ sitting upon it. *h* And all old things passing away. *Peter* thus describes this flying away of the Earth and Heavens, 2 *Pet.* 3. 10. The Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works therein shall be burnt up.—ver. 11, 12. All these things shall be dissolved.

12 And I saw the dead, small and great, standing before God *i* \*; and the books were opened *k*, and another book was opened, which is the book of life *l*: and the dead were judged out of those things which were written in the books *m*, according to their works.

*i* The former Verses gave us an account of Christ the great Judge of the quick and the dead in the Last Day; the Lord Jesus Christ sat upon a Throne of Glory, about to execute his last Holy and Righteous Judgment. Now he describes the persons to be judged, viz. all, both small and great. *k* To shew the Justice and Righteousness according to which this Judg. would proceed: Books are said to be

opened; what Books? The Book of God's Law; the Book of God's Omniscience; the Book of Men's Consciences. In the former is contained what all Men should have done; the two later will discover what they have thought, spake, or done in the Flesh. *l* The Book of Life, mentioned *ch.* 3. 5. by which is to be understood the Book of God's Election, wherein are the Names of all those who being from Eternity chosen to Life, were redeemed with the Blood of Christ, and afterwards effectually called, justified, and sanctified. According to these Books shall the last Judgment be, *Rom.* 2. 16. with respect had unto every ones work.

13 And the sea gave up the dead which were in it, and death and hell *n* delivered up *o* the dead which were in them: and they were judged every man according to their works *o*.

*n* By Hell is meant all places where the Dead are; whosoever shall be at that day in the state of the Dead; the Bodies of Men whether buried in the Earth or Sea; and the Souls of Men whether they be in the place of Torments or Happiness, shall all be re-united to their Bodies, that they may both in Soul and Body receive their final Doom of Eternal Happiness, or Eternal Misery, accordingly as they have lived in the World; and those who shall be alive at that day, who shall be changed (as the Apostle speaks 1 *Cor.* 15. 51.) are to be counted dead in the sense of this Text (their Change being instead of Death to them.) *o* It is not said they shall be judged for their works (though that as to the Wicked is true) but according to their Works; which is true as to the Elect, who thought their Names be written in the Book of Life, yet must work Righteousness, and they shall have Judgment of Absolution, not according to the Perfection, but the sincerity of the works done, in obedience to the Will of God.

14 And death, and hell were cast into the lake of fire *p*. This is the second death *q*.

*p* There shall be no more natural Death, nor any more separate state of Souls (so *2<sup>da</sup>* signifies) they shall all be swallowed up in the issue of the last Judgment, where some shall go into Life, some into Eternal Condemnation. *Dr. Moor* expoundeth it of the whole Region of Mortality, being set on Fire at the last Thunder. *q* This, as to the wicked of the Earth, is the second Death, mentioned *Rev.* 2. 11.

15 And whosoever was not found written in the book of life *r*, was cast into the lake of fire.

*r* See the Note *I* on Verse the 12th.

## CHAP. XXI.

This Chapter begins with the Vision of the New HEAVENS and the New Earth, by which all understand a new state of the Church, but are divided in their Opinions, whether what is spoken be to be understood of the Church Militant upon the Earth; or of the Church Triumphant in Heaven. Those who understand it of the Church Militant here upon Earth, are divided in their Opinions, as to that Period of the Church which is here spoken of; Some understanding it of the Thousand years after the time of Constantine, for which I see no reason, (nor I believe will any that wisely considers the state of the Church in that time.) Others understand it of the thousand years, mentioned *chap.* 20. in which (as was said) the Church should enjoy great quiet and peace. I must confess I chuse much rather to agree with them who judge it signifieth the Church Triumphant, being overcome with the Reasons given by those Reverend Authors, a summary of which may be found in *Mr. Pool's* Latin Synopsis. 1. That Interpretation carrieth on the History in order; whereas according to the other, we must say the History, *cap.* 20. 1, 2, 3, 4, 5. was interrupted by the Battle with *Gog* and *Magog*, and the account of the Day of Judgment, from *v.* 7. to the end of the last Chapter. 2. In reason, as the close of the former Chapter gave us an account of the issue of the Day of Judgment, as to wicked Men, so this should give us some account how it should fare with the Saints. 3. We shall find some things in the new *Hierusalem* here described; which will agree to no state of the Church upon Earth, see *v.* 22. 23.

*i.* And

|| Chap. 15. 20.  
† Chap. 14. 10.

\* Dan. 7. 10.  
† Chap. 3. 5.  
and 13. 8.  
and 21. 27.  
|| Jer. 17. 10.  
and 32. 19.  
Matth. 16. 27.  
Rom. 2. 6.  
Chap. 2. 23.

\* Isa. 65. 22. **1** AND I saw \* a new heaven and a new earth *a*, for the first heaven and the first earth were passed away, and there was no more sea *b*.

*a* A new and glorious state of things relating to the Church. *b* For now there was an end of the World, and all the Troubles that the People of God had met with in it, as well as the material Earth, Heaven, and Sea were passed away: this new Heaven was prophesied of old by *Isaiah*, and more largely by *Peter*, 2 *Per.* 3. 13.

\* Gal. 4. 26. Heb. 11. 10. and 12. 22. and 13. 14. Chap. 3. 12. || 2 *Cor.* 11. 2. **2** And I John \* saw the holy city, new Jerusalem *c*, coming down from God out of heaven *d*, || prepared as a bride adorned for her husband.

*e* That is, the whole *Church* or Number of the Elect of God, answering God's Chosen People in *Jerusalem*. *d* Not locally coming down, but who had their Original from Heaven, and were all persons of Heavenly Minds: *e* In their best Robes of Glory, such as Brides use to wear, when on their Wedding-day they adorn themselves for their Bridegrooms.

\* Lev. 26. 11. 12. Ezek. 43. 7. 2 *Cor.* 6. 16. **3** And I heard a great voice out of heaven, saying, Behold the \* tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God *f*.

*f* What is said here, is applicable to the Church of God in this Life, yea to every true Believer, whose Body is said to be the Temple of the Lord, and in whom the Lord dwells, according to the phrase of the Holy Ghost, in many places of the New-Testament; of whom it is also true, that God is with them, and will be their God; but more especially applicable to the Church-Triumphant, as dwelling signifies a constancy of abode, and more full manifestation of a person. The state of the Saints in Glory, is thus described by a being ever with the Lord, 1 *Thess.* 4. 17.

\* Chap. 7. 17. || 1 *Cor.* 15. 26. 54. \* Isa. 35. 10. **4** And \* God shall wipe away all tears from their eyes, and || there shall be no more death, \* neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away *g*.

*g* Scarce any of the passages in this Verse, taken in the plain literal sense are applicable to any state of the Church in this life: for though in the thousand years, mentioned *v.* 20. the state of the Church (as 'tis presumed) will be very happy comparatively to what it ever was before, and free from its Enemies Molestations and Persecutions; yet I think none hath asserted that in that time no Members of it shall die, or be sick, or have any sorrow or pain. There must be a great allowance of Figures, if we will apply this to any State of the Militant Church; but all will be literally true as to the Church in Heaven.

\* Chap. 4. 2. and 20. 11. || 1 *Cor.* 15. 26. 54. \* Chap. 19. 9. **5** And \* he that sat upon the throne *h*, said || Behold, I make all things new *i*. And he said unto me, Write *k*, \* for these words are true and faithful.

*h* That is, Christ said, *i* Behold I will put a new Face upon all things; the state of my People shall not for ever be a troubled and afflicted state. *k* Because the Vision is to be for an appointed time, and what I now tell thee will not be accomplished of many years, and yet the knowledge and prospect of it, and meditations upon it, is of highest importance to keep up the Spirits of my People under all their sufferings, during that time of the Dragon (the *Romish* Heathen Emperors) not yet run out, and the 1260 years of *Antichrist*, &c. therefore write it, that all my People in all Ages, may know it, believe it, and suffer patiently in the hopes of it. *l* For what I tell thee is, what comes from the true and faithful Witnesses, and shall have a certain being in its time.

\* Chap. 16. 17. || Chap. 1. 8. and 22. 13. || 1 *Isa.* 55. 1. *John* 4. 10, 14. and 7. 37. Chap. 22. 17. **6** And he said unto me \*, It is done *m*, || I am Alpha and Omega, the beginning and the end *n*: || I will give unto him that is athirst, of the fountain of the water of life freely *o*.

*m* The World is at an end, and all my Threatnings against my Enemies, and Promises to my People are now fulfilled in the eternal Damnation of the one, and Deliverance and Salvation of the other. *n* I first made the World, and I have first put a period to it. I first gave out those Promises and Threatnings, and I have now fulfilled them. *o* And my People who have thirsted after my Righteousness and Salvation, now have it freely, and shall drink, and drink abundantly.

\* Heb. 8. 10. **7** He that overcometh, shall inherit all things *p*, and \* I will be his God, and he shall be my son.

*p* God revealed this to *John* almost 1600 years since; and how long it shall be before this glorious time shall come, God alone knows: the most of this time hath been, and

will be a time of fighting with the World, the Flesh and the Devil; but whoever he be that shall fight this good Fight, and come out of it a Conqueror, shall inherit all the joys and Happiness of Heaven. *q* I will be to him ALL in ALL; I will be his God to love and glorify him; and he shall be with me as my Son, to live with me for ever and ever.

**8** But the \* fearful *r*, and unbelieving *s*, and the \* 1 *Cor.* 5. 9. Gal. 5. 21. Eph. 5. 5. 1 *Tim.* 1. 9. 10. 14. Chap. 22. 15. † Chap. 20. 14, 15. abominable *t*, and murderers *u*, and whoremongers *w*, and forcerers *x*, and idolaters *y*, and all liars *z*, shall have their parts in the \* lake, which burneth with fire and brimstone, which is the second death *a*.

*r* All those who are without the Church invisible, whether prophane Persons, (such are Murderers, Whoremongers, Sorcerers, Liars) or Idolaters, or Unbelievers and Hypocrites, shall all be cast to Hell. The fearful, who through fear of losing their Reputation, Estates, Honours, or Lives, deny me, or shall not dare to own me. *s* Such as will not agree to the Proposition of my Gospel, or will not come to me that they might have Life. *t* Sodomites, and such as live in Beasty Lusts. *u* Such as without any warrant from God, take away Mens Lives wilfully. *w* Such as defile their Neighbours Wives. *x* Such as exercise Witchcraft, consult the Devil, and trade with Familiar Spirits. *y* Whether they commit the Idolatry of *Ahab*, giving Divine Adoration to the Creatures, as the term of their Worship; or the Idolatry of *Jeroboam*, worshipping the true God by Images. *z* And all such as are Liars with their Tongues, speaking what they know to be false, or Liars in practice, that is, Hypocrites, seeming to be what they are not. *a* All these, and all such like, shall be eternally Damned.

**9** And there came unto me one \* of the seven \* Chap. 15. 1. angels, which had the seven vials full of the seven *b*, 7. last plagues *b*, and talked with me, saying, Come hither, I will shew thee the † bride, the Lamb's † Chap. 19. 7. wife *c*.

*b* One of those mentioned, chap. 15. 6. *c* I will shew thee the whole Church (invisible heretofore) the glorious state of the Church Triumphant, under the Representation of a great City.

**10** And he carried me away \* in the spirit *d*, \* Chap. 1. 10. to a great and high mountain *e*, and shewed me † that great city, the holy Jerusalem, descending † Ver. 2. out of heaven from God *f*,

*d* In a Trance or Extasie (as before.) *e* From whence Men use to have the best Prospect of Cities, or other places. *f* There he caused me to see the whole Triumphant Church, answering as the Anti-type to *Jerusalem*, but more Holy; being not of the Earth, Earthly, but from Heaven, Heavenly, founded, built up, and adorned by God.

**11** Having the glory of God *g*, and her light was like unto a stone most precious *h*, even like a jasper stone, clear as crystal *h*.

*g* A most excellent Glory received from God. *h* And her Light, that is (as some interpret it) that which gave her Light, (as the Sun is called the Light of the Earth) or her Inlightner. *h* Was Christ himself, who is a Stone most precious, *v.* 23. the Lamb is the Light thereof. *h* Like a Jasper stone, see chap. 4. 3. God is there compared to a Jasper stone, here to a Jasper stone, clear as Crystal. They say of the Jasper stone, that it is very glorious to the Eye, precious and pure, so it is very fit to resemble in part, a pure and glorious God.

**12** And *i* had a wall great and high *k*, and had \* twelve gates *l*, and at the gates twelve \* Ezek. 48. 31. angels *m*, and names written thereon, which are the names of the twelve tribes of the children of Israel.

*i* That is, this City, by which is meant the Church of God, had *k* a Wall great and high; Walls are for the Protection and Defence of a place, the higher and greater they are, the greater Defence and Protection they give. By this God is meant, who is often called his Peoples Rock and Defence. *l* The use of the Gates of a City, are to let persons in and out; the Church is said to have twelve Gates, because of the free liberty of access to the Church while it was Militant, and to signify that the Church in Heaven will be made up of Persons come into it from all parts; or for the greater state and glory of it. Some think, because of the 12 Apostles, who were the first Ministers of the Gospel who admitted Men into this Church. *m* Denoting the Guard of Angels about the Church; unless by Angels, Ministers be to be understood, proportioned to the several parts of the Church. *n* Because as of old, only the 12 Tribes of God's chosen People *Israel*, made up the Church in that Period; so only God's Elect and peculiar People, typified by that *Israel*, come in at the Gates of this Church. It is very observable, how God affects the number of 12 in the affairs of his Church.



13 On the east three gates, on the north three gates, on the south three gates, on the west three gates *o*.

*o* To signify it was made up of persons from all parts of the World. This agreeth with *Ezekiel's* Vision, *Ezech.* 48. 31, 32, 33, 34. The Triumphant Church will be a collection of Believers, who from all Nations have come in to it.

14 And the wall of the city had twelve foundations *p*, and *\** in them the names of the twelve apostles of the Lamb *q*.

\* Mat. 16. 18.  
Eph. 2. 20.

*p* The ancient Church of God was founded in 12 Patriarchs, and 12 Tribes; the Gospel Church in 12 Apostles; Christ is the only Foundation of both, 1 Cor. 3. 11. but he is the Foundation upon which the Church is built. The 12 Apostles are called the Foundations *per quos*, or *per quos*, by which the Gospel Church had its beginning. *q* As Work-Men sometimes set their Names upon Foundation-Stones, by which it is made known who were they that builded the Wall.

\* Ezek. 40. 3.

15 And he that talked with me *\**, had a golden reed to measure the city, and the gates thereof, and the wall thereof *r*.

*r* This seemeth to signify the transcendency of the state of the Church now, to what it was before: it was then measured by a Man, chap. 11. now by an Angel; then by an ordinary Reed, now by a Golden Reed.

16 And the city lieth foursquare, and the length is as large as the breadth, And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal *s*.

*s* The Church Militant, measured by the Reed of the Word, is equal in its parts. Some parts of it are purer than others; but in the New Jerusalem all parts shall be equal in perfection and purity, as all the sides of a thing foursquare are equal.

17 And he measured the wall thereof an hundred and forty, and four cubits *b*, according to the measure of a man, that is, of the angel *k*.

*b* This could not be the measure of the Compals. (it was for that much too little) nor of the height or breadth, (for either of them it was much too great,) from whence Dr. Potter concludes, it must be the square measure; so as the height and breadth of it was twelve Cubits, for 12 times 12 makes 144. *i* As Men use to measure *k*, and as this Angel measured, who appeared as a Man in this Action.

18 And the building of the wall of it was of Jasper *l*, and the city was pure gold *m*, like unto clear glass *n*.

*l* Strong and impregnable, not subject to Impressions from Enemies, as it is said of the Jasper, that no Hammer will break it. *m* All that make up this City are perfect and noble, *n* and pure without spots.

19 And the foundations of the wall of the city *o* were garnished with all manner of precious stones *p*. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald.

*o* By which we noted before, are to be understood the Apostles, who building upon the one Foundation Christ Jesus, by their Holy Doctrine laid the beginning of the Gospel-Churches, the first stones (upon the Rock Christ) which were afterwards multiplied, others being builded upon them, till the whole Church was perfected.

20 The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a berill; the ninth, a topaz; the tenth, a chrysoptasus; the eleventh, a jacinth; the twelfth, an amethyst *p*.

*p* I cannot tell what to make of these precious Stones, with which they are said to be garnished, unless it be their Spiritual gifts and habits of Grace. The various manifestations of the Holy Spirit given to the Apostles to profit the Church with all, with which they adorned the Doctrine of the Gospel, and wan upon the Pagan World, making themselves admirable in the Eyes of Men and Women. Nor were it hard to descant upon these several sorts of Stones, and to shew of what Graces they may be Types; the Jasper, of Steadiness and Constancy: The Sapphire, of Heavenly-mindedness; (it being a Stone of the colour of the Heavens;) The Chalcedony, of Zeal: The Emerald, of Vigour and Liveliness: The Sardonyx (a stone of various colours) of various gifts and graces: The Sardius, of Courage and Fortitude, and a readiness to shed their Blood for Christ: The Chrysolite, of Love, or Wisdom, and Knowledge: The Berill, of a quickness of sight, and understanding: The Topaz, of searching out Divine Mysteries: The Chrysoptasus, of Gravity and Severity:

The Jacinth, of Spiritual Joy, calmness, and serenity of Mind: The Amethyst, of Sobriety and Temperance: But it seems to me too great a curiosity to Philosophize so far upon the nature of these Stones; take them together, they probably signify all the Gifts and Graces of the blessed Apostles, by which the Religion of the Gospel was first commended, and made to appear lovely to the World.

21 And the twelve gates were twelve pearls; every several gate was of one pearl and the street of the city was pure gold, as it were transparent glass *q*.

*q* I am not willing to descant further in particulars, conjecturing (for it is no more) what each Metaphorical term signifies in this unusual Description of a City. I do think the scope of the whole, is no more, than to let us know, that the mansions of Heaven will be most glorious places, giving the Souls of those to whom God shall give to enter into them, an infinite satisfaction, beyond what the most rich and glorious things in the World can give our outward senses.

22 And I saw no Temple therein *r*, for the Lord God Almighty, and the Lamb are the temple of it *s*.

*r* I cannot take Temple so strictly here, as those who understand all this but as a Description of the Blessed State of the Militant Church, during the thousand years, but understand it of all such Worship and Ordinances as we serve God in, and by, in this Life. *s* The immediate fruition of God shall there supply all, God shall be all in all, 1 Cor. 15. 28. Ordinances are but Perspectives, of use in this Life to see God at a distance; means, whereby we know in part: There we shall see God face to face, and know him as we are known. The Saints there shall want nothing, and therefore shall not need an House of Prayer; they shall know perfectly, and therefore will not need any to teach them; they shall always see Christ, and so will need no Sacraments whereby to remember him.

23 *\** And the city had no need of the sun, neither of the moon to shine in it *t*, for the glory of God did lighten it, and the Lamb is the light thereof *u*.

*t* The Sun and the Moon are the two great Luminaries of the World, which God hath made, the one to rule the Day, the other to rule the Night; In Heaven there will be no need of any of these. Light in Scripture (in its Metaphorical notion) signifies knowledge or comfort, there will in Heaven be no need of any created Beings, to help us to either of these; God and Christ shall there fill the Souls of his Saints with Knowledge and Joy not to be expressed.

24 *\** And the nations of them that are saved, shall walk in the light of it *w*, and the kings of the earth do bring their glory and honour into it *x*.

*w* All that go to Heaven shall be thus happy. *x* And such Kings of the Earth, as shall come into Heaven, shall see all their Honour and Glory swallowed up in the Glory and Honour of that place and state; and confess that all their Crowns are infinitely short of this Blessed and Glorious Crown, all their Thrones nothing to these Thrones.

25 And the gates of it shall not be shut at all by day *y*, for there shall be no night there *z*.

*y* The reason of shutting a Cities Gate, is either to shut out Enemies, or to keep in such as are within: There will be no need of shutting these Gates on either of these accounts; there will be no Enemies to fear, and those that are within this City will have no need nor desire to go out. *z* We do not ordinarily shut our City Gates by day, but there shall be nothing but Day, no Night in a natural or metaphorical sense.

26 And they shall bring the glory and honour of the nations into it *a*.

*a* Whatsoever is excellent or desirable in the World, shall be supplied to the Souls of those that are in Heaven, by Good of another make, but which shall be equally (nay infinitely more) satisfactory to the Soul.

27 And there shall in no wise enter into it, any thing that defileth *c*, neither whatsoever worketh abomination *d*, or maketh a lie *e*; but they which are written in the Lambs book of life *f*.

*b* In the Greek there are two Negative Particles, which tho in the Latin they make an Affirmative, yet in the Greek make a stronger Negative, which we translate in no wise, or by no means. *c* This strongly denying Particle is brought to make the Bar excluding all unclean persons from Heaven evident. And alas! how often had this need be denied, to make Men and Women, mad of their Lusts, believe it? The Word translated, that defileth, significeth, what is common; no thing, no person that hath not by an Holy Life

(*gpa*.)

separated himself from the World, and all Sin, and Wickedness, and dedicated himself to God. *d* No prophane, or lewd Person, *e* Nor any false or lying Hypocrites, nor any Idolaters, for Idols are Lies. *f* None but those whose Names are written in the Book of Life, predetermined to Salvation, and redeemed with the Blood of Christ. Some are not pleased with this Sense; but what other thing can be meant? This is, at least, the sixth time we have met with this Phrase in this Book, *ch.* 3. 5. and 13. 8. and 17. 8. and 20. 12, 15. It is also mentioned, *Phil.* 4. 3. and what else can be meant in *Moses* his Prayer, *Exod.* 32. 32? It is twice, *ch.* 13. 8. and 17. 8. said, that Names were written in it from the Foundation of the World. God hath a particular, certain, infallible Knowledge who are his, and had it from Eternity; and whence he should know it, without willing of it, is very hard to conceive. It is called the *Lamb's Book*, to let us know, that the *Act of Redemption* by Christ bears proportion to the Councils of Election.

## CHAP. XXII.

\* Ezek. 47. 1. I  
Zech. 14. 8.

AND he *g* shewed me a \* pure river of water of life, clear as crystal *h*, proceeding out of the throne of God, and of the Lamb *i*.

*g* The Angel who shewed him all before-mentioned, shewed him a pure River. *h* No place can be happy without the Accommodation of Water: Those places have the best Accommodation of it that are near a River, especially a pure River; to let us know, that in Heaven there shall be no want of any thing that can make the Saints happy. It is described as having by it, or running through it, a pure River, whose Water is clear, and no ordinary Water, but such as giveth and preserveth Life: What could this signify, but the pure and unmixed Joys of Heaven, *i* flowing from the Saints there injoying of God, and Jesus Christ?

\* Chap. 21. 21.  
† Gen. 2. 9.  
Chap. 2. 7.

2 In \* the midst of the street of it, and of either side of the river, was there the † tree of life *k*, which bare twelve manner of fruits *l*, and yielded her fruit every month *m*; and the leaves of the tree were for the healing of the nations *n*.

*k* Trees, especially Fruit-trees, and those laden with Fruit, and variety of Fruit, and such as instead of being prejudicial to Life, are wholsom, and give Life; are very beautiful, especially in, or near a City. The City in *Ezekiel's* Vision, *ch.* 47. 7. is thus described. This Expression further shews the infinite Pleasure, and Soul-satisfaction the Saints shall have in Heaven. But we are further told here, that the Tree here was the Tree of Life; a manifest Allusion to a Tree so called in old Paradise, *Gen.* 2. 9. and who can this agree to, but Christ, *i* in whom all Fulness dwelt, the Fulness of the Godhead, and who was anointed, and received the Spirit without measure, *m* and is daily distributing of his Fulness to his People; *n* and in whom there is nothing useles, but what tends either to the Life or healing of his People out of all Nations?

\* Zech. 14. 11.  
3 And \* there shall be no more curse *o*; but the throne of God and of the Lamb shall be in it *p*, and his servants shall serve him *q*.

*o* Nothing that is devoted to the Devil, *q* *καταδεδωκεν*, no accursed Person, or Thing. *p* The presence of an holy and pure God will prevent and forbid that. *q* It is a place in which God alone shall be served by his own Servants.

\* Chap. 3. 12.  
4 And they shall see his face *r*, and \* his name shall be in their foreheads *s*.

*r* It is a Phrase by which the Happiness of the glorified Saints is oft expressed, *Matth.* 5. 8. *1 Cor.* 13. 12. *Heb.* 12. 14. *1 John* 3. 2. they shall enjoy him immediately. *s* There shall be none that have the Name of the Beast in their Foreheads; they shall have God's Name on their Foreheads, and be so manifested to be the Sons of God.

† Psal. 36. 9.  
5 And there shall be no night there, and they need no candle, neither light of the sun: † for the Lord God giveth them light, and they shall reign for ever and ever *t*.

*t* See the Notes on *ch.* 21. 23.

|| Chap. 19. 9.  
& 21. 5.  
† Chap. 1. 1.  
6 And he said unto me, || These sayings are faithful and true *u*. And the Lord God of the holy prophets sent his † angel to shew unto his Servants the things which must shortly be done *v*.

*u* All the words of this Book, particularly the things of the last Vision are such as proceed from him who is the faithful Witness, *ch.* 1. 5. and 3. 14. from him who is called Faithful, *chap.* 19. 11. and which God will shew himself true and faithful in bringing to pass; and *v* such things as God hath revealed to his Prophets under the Old-Testament in part, and now to me his Prophet, to shew to his People the things that shall come to pass, and shall shortly begin to be accomplished. See *chap.* 1. 1.

7 \* Behold, I come quickly *x*, † blessed *y* he \* that keepeth the sayings of the prophecy of this † book *y*.

*x* I come quickly to the last Judgment. *y* He is an happy man that observeth and keepeth in memory, that understandeth, believeth, and liveth up to the Prophecy of this Book.

8 And I John saw these things *z*, and heard them *a*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

*z* I saw the Vision. *a* I heard the words spoken to me relating to them.

9 Then saith he unto me, See thou do it not *b*; for I am thy fellow-servant, and of thy brethren the prophets *c*, and of them which keep the sayings of this book, Worship God *d*.

*b* See the Notes on *ch.* 19. 10. *c* Whose Employment is the same with thine, to reveal the Will of God; *d* yea, and a Brother to all the Servants of God. Thou mistakest the Object of thine Adoration, I am a created Being, and can accept no such Homage.

10 And \* he saith unto me *e*, Seal not the sayings of the prophecy of this book *f*, † for the time that is at hand *g*.

*e* This, *He*, is Christ, as appeareth from *v.* 12. 13. *f* Let these things be open to be promulged, and published to the whole Church, *g* for it will not be long before they shall begin to be fulfilled.

11 \* He that is unjust, let him be unjust still; \* and he which is filthy, let him be filthy still *h*; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still *i*.

*h* It may be, the keeping of this Book open, and the Publication of it will displease wicked and filthy Men, but let them be displeased, the Truths of God must not be concealed. *i* It will on the other side confirm the Servants of God in their Faith, Patience, and Holiness, and all the Fruits of Righteousness.

12 And behold, I come quickly *k*, and \* my reward is with me *l*, † to give every man according as his works shall be.

*k* To the last Judgment (as before, *v.* 7.) *l* I bring with me a Power and Authority to recompence every man according to what he hath done, *Dan.* 12. 2. *Rom.* 2. 6. *ch.* 20. 13. *Matth.* 25. 34, 35, &c.

13 † I am Alpha and Omega, the beginning, † and the end, the first and the last *m*.

*m* See the Notes on *chap.* 1. 8. and 21. 6.

14 Blessed are they that do his commandments †, that they may have right to the tree of life *n*, and may enter in through the gates into the city *o*.

† That believeth in the Lord Jesus Christ (for that is the great Commandment of the Gospel) and live in conformity to the Law of God. *n* To Christ, called before, the Tree of Life, *v.* 2. by virtue of the Promise, *Rev.* 2. 7. for no Works of ours will give us a right of purchase to it. *o* That they may enter into Heaven; the Joys and Pleasures of which have been described under the Metaphor of a great and glorious City.

15 For † without *p* are dogs, and forcerers, † and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

*p* Without Heaven, that is, in Hell shall be all Dogs that bark at, and bite, and devour the Church of God, all prophane Persons, Idolaters and Hypocrites, *vid.* *ch.* 21. 8, 27. *1 Cor.* 6. 9, 10. See the Notes these.

16 † I Jesus have sent mine angel to testify unto || Chap. 1. 1.  
you these things in the churches *q*: I † am the † Chap. 5. 5.  
root, and the off-spring of David *r*, and the || Num. 24. 17.  
bright and morning star *s*.

*q* In these words Christ owneth the Revelation as his; the Angel did but testify, *John* did but hear, and write it. *r* David's Lord, and yet his Son: His Root, as I am God, and gave a Being to his Family, as to all the Families of the Earth; and yet his Son, a Branch out of the Root of Jesse. *s* Who, as the Morning-star, first brings, or prognosticates Light to the World; so have my self first published my Gospel, or this Revelation, to give light to my People, concerning the Fate of my People to the last day.

17 And the spirit *t*, and the bride say, Come *u*. And let him that heareth, say, Come *v*. || And let him that is a thirst, come *x*; And whosoever will, let him take the water of life freely *y*.

*t* The Spirit in the Hearts of Believers, or rather the Holy Spirit. *u* Because the Bride, that is, the Church is also mentioned



mentioned to desire the second coming of Christ to Judgment. *w* And every one that heareth of, and believeth these things, should also desire the same thing. *x* And in order to that, every one that wanteth, and is sensible of his want of Righteousness, or any Habit of Grace, is also invited unto Christ, under the Notion of the Water of Life, to take him freely, as *Isa.* 55. 1.

\* Deut. 1. 2.  
Prov. 30. 6.

18 For I testify unto every man that heareth the words of the prophecy of this book *†*, \* If any man shall add unto these things *y*, God shall add unto him the plagues that are written in this book *z*.

*†* I Christ, or I *John* testify to every one to whose Hands or Ears the words of this Book shall come, *y* That if any Man shall invent new Prophecies contrary to the Prophecies contained in this Book, *z* God shall severely punish him, by adding to the Plagues threatened against Sinners, in this Book.

\* Exod. 32. 33  
Psalm. 69. 28.

19 And if any man shall take away from the words of the book of this prophecy *a*, \* God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book *b*.

*a* But Divines generally do further extend the sense of these two Verses, considering this as the last portion of Holy Writ, not only placed last in our Bibles, but reveal'd and written last. They conceive these Verses the Seal of all Canonical Scripture,

and that God here denounceth a Curse to those who shall pretend any new Revelations of his Will, other than what are to be found in the Books of the Old and New Testament; as also against all those who shall deny, corrupt, or deprave any part of them. *b* God as to such Persons, saith, they shall not have any such part or portion in Heaven, as they would pretend a Right to, or seemed to have.

20 He which testifieth these things, saith, Surely I come quickly *c*, Amen *d*. Even so, come Lord Jesus *e*.

*c* That is, Christ, who published these things by his Angel, or by his Servant *John*, saith he is quickly coming to Judgment. *d* *John* replies, Lord, let it be so. *e* This expounds *Amen* used here as a Particle of wishing and desiring, tho it may be interpreted as an assertive Particle, and joyned to the former part of the Sentence.

21 \* The grace of our Lord Jesus Christ be with you all. Amen *†*. \* Rom. 16. 20.  
2 Thes. 3. 12.

*†* This is a Salutation used by the Apostles in all their Epistles, containing a desire of the fulness and increase of all Grace, very proper here upon the Prospect which *John* in this Revelation had, of the long, and great Trials the Church would meet with before the glorious Appearance of our blessed Lord and Saviour.

To God the Author of this, and all the other Books of Holy Writ, be Honour and Glory.

F I N I S.

